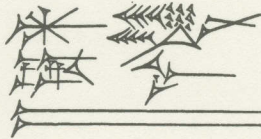


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VOLUME 7

I AND J

A. LEO OPPENHEIM, EDITOR-IN-CHARGE

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WITH THE ASSISTANCE OF

WILLIAM L. MORAN, S. J.

ELIZABETH BOWMAN, ASSISTANT TO THE EDITOR

Foreword

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

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

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

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

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

A. LEO OPPENHEIM

Chicago, Illinois,
September 15, 1959

Provisional List of Bibliographical Abbreviations

The following list of text editions, periodicals, standard publications, etc., is meant to supplement the list of abbreviations contained in von Soden's *Grundriss der akkadischen Grammatik* p. xviii 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 I (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>	Augapfel	J. Augapfel, <i>Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II. Babyloniaca</i>
A	tablets in the collections of the Oriental Institute, University of Chicago	Bab.	K. Balkan, <i>Kassitenstudien</i> (= AOS 37)
Abel-Winckler	L. Abel and H. Winckler, <i>Keilschrifttexte zum Gebrauch bei Vorlesungen</i>	Balkan Kassit. Stud.	K. Balkan, <i>Letter of King Anum-Hirbi of Mama to King Warshama of Kanish</i>
Acta Or.	<i>Acta Orientalia</i>	Balkan Letter	K. Balkan, <i>Letter of King Anum-Hirbi of Mama to King Warshama of Kanish</i>
Actes du 8 ^e Congrès International	Actes du 8 ^e Congrès International des Orientalistes, Section Sémitique (B)	Balkan Observations	K. Balkan, <i>Observations on the Chronological Problems of the Kárum Kaniš</i>
AGM	<i>Archiv für Geschichte der Medizin</i>	Barton RISA	G. A. Barton, <i>The Royal Inscriptions of Sumer and Akkad</i>
AHw.	W. von Soden, <i>Akkadisches Handwörterbuch</i>	Bauer Asb.	Th. Bauer, <i>Das Inschriftenwerk Assurbanipals</i>
Ai.	lexical series ki.KI.KAL.bi.šè = <i>ana ittišu</i> , pub. MSL 1	Belleten	Türk Tarih Kurumu, <i>Belleten</i>
An	lexical series An = <i>Anum</i>	Bezold Cat.	C. Bezold, <i>Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum</i>
Andrae	W. Andrae, <i>Die Festungswerke von Assur</i> (= WVDOG 23)	Bezold	L. W. King, <i>Catalogue of the Cuneiform Tablets of the British Museum. Supplement</i>
Andrae	W. Andrae, <i>Die Stelenreihen in Assur</i> (= WVDOG 24)	Bezold Cat. Supp.	C. Bezold, <i>Babylonisch-assyrisches Glossar</i>
Angim	epic <i>Angim dimma</i> , cited from MS. of A. Falkenstein	Bilgiç Appelativa der kapp. Texte	E. Bilgiç, <i>Die einheimischen Appellativa der kappadokischen Texte . . .</i>
AnSt	<i>Anatolian Studies</i>	BM	tablets in the collections of the British Museum
Antagal	lexical series <i>antagal</i> = <i>šaqu</i>	Böhl	F. M. T. Böhl, <i>Akkadian Chrestomathy</i>
AO	tablets in the collections of the Musée du Louvre	Böhl Leiden Coll.	F. M. T. Böhl, <i>Mededeelingen uit de Leidsche Verzameling van Spijkerschrift-Inscripties</i>
AOS	<i>American Oriental Series</i>	Boissier Choix	A. Boissier, <i>Choix de textes relatifs à la divination assyro-babylonienne</i>
ARMT	<i>Archives Royales de Mari</i> (texts in transliteration and translation)	Boissier DA	A. Boissier, <i>Documents assyriens relatifs aux présages</i>
Aro Glossar	J. Aro, <i>Glossar zu den mittelbabylonischen Briefen</i> (= StOr 22)	Böllentrücker	J. Böllentrücker, <i>Gebete und Hymnen an Nergal</i> (= LSS 1/6)
Aro Gramm.	J. Aro, <i>Studien zur mittelbabylonischen Grammatik</i> (= StOr 20)	Nergal	
ArOr	<i>Archiv orientální</i>		
ARU	J. Kohler and A. Ungnad, <i>Assyrische Rechtsurkunden</i>		
Assur	field numbers of tablets excavated at Assur		
A-tablet	lexical text		

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BOR	Babylonian and Oriental Record	Cros Tello	G. Cros, <i>Mission française de Chaldée. Nouvelles fouilles de Tello</i>
Borger Esarh.	R. Borger, <i>Die Inschriften Assarhaddons Königs von Assyrien (= AfO Beiheft 9)</i>	Deimel Fara	A. Deimel, <i>Die Inschriften von Fara (= WVDOG 40, 43, 45)</i>
Boson Tavolette	G. Boson, <i>Tavolette cuneiformi sumere . . .</i>	Delitzsch AL ³	F. Delitzsch, <i>Assyrische Lese-stücke. 3rd ed.</i>
Boudou Liste	R. P. Boudou, <i>Liste de noms géographiques (= Or 36–38)</i>	Delitzsch HWB	F. Delitzsch, <i>Assyrisches Handwörterbuch</i>
Boyer Contribution	G. Boyer, <i>Contribution à l'histoire juridique de la 1^{re} dynastie babylonienne</i>	Diri	lexical series diri DIR <i>siaku = (w)atru</i>
Brockelmann Lex. Syr. ²	C. Brockelmann, <i>Lexicon syriacum, 2nd ed.</i>	Dream-book	A. L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East (= Transactions of the American Philosophical Society, Vol. 46/3)</i>
BSOAS	<i>Bulletin of the School of Oriental and African Studies (London)</i>	D. T.	tablets in the collections of the British Museum
CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i>	Ea	lexical series ea A = <i>nāqu</i>
CBM	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	EA	J. A. Knudtzon, <i>Die El-Amarna-Tafeln (= VAB 2)</i>
CBS	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Eames Coll.	A. L. Oppenheim, <i>Catalogue of the Cuneiform Tablets of the Wilberforce Eames Babylonian Collection in the New York Public Library (= AOS 32)</i>
CH	R. F. Harper, <i>The Code of Hammurabi . . .</i>	Eames Collection	tablets in the Wilberforce Eames Babylonian Collection in the New York Public Library
Chantre	E. Chantre, <i>Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893–94</i>	Ebeling Handerhebung	E. Ebeling, <i>Die akkadische Gebetsserie Šu-ila "Handerhebung" (= VIO 20)</i>
Christian Festschrift	<i>Festschrift für Prof. Dr. Viktor Christian</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 (= AASF B 92)</i>	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 (= YOR 1)</i>	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 (= VIO 23)</i>
Combe Sin	E. Combe, <i>Histoire du culte de Sin en Babylonie et en Assyrie</i>	Ebeling Wagenpferde	E. Ebeling, <i>Bruchstücke einer mittelassyrischen Vorschriftensammlung für die Akklimatisierung und Trainierung von Wagenpferden (= VIO 7)</i>
Contenau Contribution	G. Contenau, <i>Contribution à l'histoire économique d'Umma</i>	Edzard Zwischenzeit	D. O. Edzard, <i>Die "Zweite Zwischenzeit" Babylonien</i>
Contenau Umma	G. Contenau, <i>Umma sous la Dynastie d'Ur</i>	Eilers Beamtennamen	W. Eilers, <i>Iranische Beamtennamen in der keilschriftlichen Überlieferung (= Abhandlungen für die Kunde des Morgenlandes 25/5)</i>
Corpus of ancient Near Eastern seals	E. Porada, <i>Corpus of ancient Near Eastern seals in North American collections</i>	Eilers Gesellschftsformen	W. Eilers, <i>Gesellschaftsformen im altbabylonischen Recht</i>
CRAI	<i>Académie des Inscriptions et Belles-Lettres. Comptes rendus</i>		
Craig AAT	J. A. Craig, <i>Astrological-Astrological Texts</i>		
Craig ABRT	J. A. Craig, <i>Assyrian and Babylonian Religious Texts</i>		

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Emesal Voc.	lexical series <i>dimmer</i> = <i>dingir</i> = <i>ilu</i> , pub. MSL 4 3-44	Gordon Smith College	C. H. Gordon, Smith College Tablets ... (= Smith College Studies in History, Vol. 38)
Erimhuš	lexical series <i>erimhuš</i> = <i>anantu</i>	Gordon Sumerian Proverbs	E. I. Gordon, Sumerian Proverbs
Erimhuš Bogh.	Boghazkeui version of Erimhuš	Gössmann Era Grant Bus. Doc.	P. F. Gössmann, <i>Das Era-Epos</i>
Eshnunna Code	see Goetze LE		E. Grant, <i>Babylonian Business Documents of the Classical Period</i>
Evetts Ev.-M.	Evil-Merodach (texts pub. by B. T. A. Evetts)	Grant Smith College	E. Grant, <i>Cuneiform Documents in the Smith College Library</i>
Evetts Lab.	Laborosoarchod (texts pub. by B. T. A. Evetts)	Gray Šamaš	C. D. Gray, <i>The Šamaš Religious Texts ...</i>
Evetts Ner.	Neriglissar (texts pub. by B. T. A. Evetts)	Guest Notes on Plants	E. Guest, <i>Notes on Plants and Plant Products with their Colloquial Names in 'Iraq</i>
Falkenstein Das Sumerische	A. Falkenstein, <i>Das Sumerische</i> (= <i>Handbuch der Orientalistik, Erste Abteilung, Zweiter Band, Erster & Zweiter Abschnitt, Lieferung I</i>)	Guest Notes on Trees	E. Guest, <i>Notes on Trees and Shrubs for Lower Iraq</i>
Falkenstein Gerichtsurkunden	A. Falkenstein, <i>Die neusumerischen Gerichtsurkunden</i> (= <i>ABAW Phil.-hist. Klasse, N. F. 39-40 and 44</i>)	Hallo Royal Titles	W. W. Hallo, <i>Early Mesopotamian Royal Titles</i> (= <i>AOS 43</i>)
Falkenstein Grammatik	A. Falkenstein, <i>Grammatik der Sprache Gudeas von Lagaš</i> (= <i>AnOr 28 and 29</i>)	Haupt Nimrodepos Haverford Symposium	P. Haupt, <i>Das babylonische Nimrodepos</i>
Falkenstein Haupttypen	A. Falkenstein, <i>Die Haupttypen der sumerischen Beschwörung</i> (= <i>LSS NF 1</i>)	Herzfeld API	E. Grant ed., <i>The Haverford Symposium on Archaeology and the Bible</i>
Frankena Tākkultu	R. Frankena, <i>Tākkultu de sacrale Maaltijd in het assyrische Ritueel</i>	Hewett Anniversary Vol.	E. Herzfeld, <i>Altpersische Inschriften</i>
Friedrich Gesetze	J. Friedrich, <i>Die Hethitischen Gesetze</i> (= <i>Documenta et monumenta orientis antiqui 7</i>)	Hg.	D. D. Brand and F. E. Harvey ed., <i>So Live the Works of Men: seventieth anniversary volume honoring Edgar Lee Hewett</i>
Friedrich Heth. Wb.	J. Friedrich, <i>Hethitisches Wörterbuch ...</i>	HG	lexical series <i>ĜAR.gud</i> = <i>imrā</i> = <i>ballu</i>
Gadd Early Dynasties	C. J. Gadd, <i>The Early Dynasties of Sumer and Akkad</i>	Hh.	J. Kohler et al., <i>Hammurabi's Gesetz</i>
Gadd Ideas	C. J. Gadd, <i>Ideas of Divine Rule in the Ancient East</i>		lexical series <i>ĜAR.ra</i> = <i>hubullu</i> (Hh. I-IV pub. Landsberger, MSL 5; Hh. V-VII pub. Landsberger, MSL 6; Hh. VIII-XII pub. Landsberger, MSL 7; 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)
Gautier Dilbat	J. E. Gautier, <i>Archives d'une famille de Dilbat ...</i>	Hilprecht Deluge Story	H. V. Hilprecht, <i>The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur</i>
Gelb OAIC	I. J. Gelb, <i>Old Akkadian Inscriptions in Chicago Natural History Museum</i>	Hinke Kudurru	W. J. Hinke, <i>Selected Babylonian Kudurru Inscriptions, No. 5, p. 21-27</i>
Genouillac Kich	H. de Genouillac, <i>Premières recherches archéologiques à Kich</i>	Holma Kl. Beitr.	H. Holma, <i>Kleine Beiträge zum assyrischen Lexikon</i>
Genouillac Trouvaille	H. de Genouillac, <i>La trouvaille de Dréhem</i>	Holma Körperteile	H. Holma, <i>Die Namen der Körperteile im Assyrisch-Babylonischen</i>
Gesenius ¹⁷	W. Gesenius, <i>Hebräisches und Aramäisches Handwörterbuch, 17th ed.</i>	Holma Quttulu	H. Holma, <i>Die assyrisch-babylonischen Personennamen der Form Quttulu ...</i>
Gilg.	Gilgāmeš epic, cited from Thompson Gilg.		
Gilg. O. I.	OB Gilg. fragment from Ishchali pub. by Th. Bauer in JNES 16 254 ff.		
Goetze LE	A. Goetze, <i>The Laws of Eshnunna</i> (= <i>AASOR 31</i>)		
Golénischeff	V. S. Golénischeff, <i>Vingt-quatre tablettes cappadociennes ...</i>		
Gordon Handbook	C. H. Gordon, <i>Ugaritic Handbook</i> (= <i>AnOr 25</i>)		

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Holma Weitere Beitr.	H. Holma, Weitere Beiträge zum assyrischen Lexikon	Kh.	tablets from Khafadje in the collections of the Oriental Institute, University of Chicago
Hrozny Code Hittite	F. Hrozny, Code hittite provenant de l'Asie Mineure	Kienast ATHE	B. Kienast, Die altassyrischen Texte des Orientalischen Seminars in Heidelberg und der Sammlung Erlenmeyer
Hrozny Getreide	F. Hrozny, Das Getreide im alten Babylonien ...	King Chron.	L. W. King, Chronicles Concerning Early Babylonian Kings ...
Hrozny Kultepe	F. Hrozny, Inscriptions cunéiformes du Kultepe (= Monogr. ArOr 14)	King Hittite Texts	L. W. King, Hittite Texts in the Cuneiform Character in the British Museum
Hrozny Ta'annek	F. Hrozny, Die Keilschrifttexte von Ta'annek, in Sellin Ta'annek	Kish	tablets in the collections of the Ashmolean Museum, Oxford
HS	tablets in the Hilprecht collection, Jena	Knudtzon Gebete	J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...
Hussey Sumerian Tablets	M. A. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 1 and 2)	Köcher Pflanzenkunde	F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)
IB	tablets in the Istituto Biblico, Rome	Koschaker Bürgerschaftsrecht	P. Koschaker, Babylonisch-assyrisches Bürgerschaftsrecht
IBoT	Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri	Koschaker Griech. Rechtsurk.	P. Koschaker, Über einige griechische Rechtsurkunden aus den östlichen Randgebieten des Hellenismus
Idu	lexical series <i>á = idu</i>	Koschaker NRUA	P. Koschaker, Neue Keilschriftliche Rechtsurkunden aus der el-Amarna-Zeit
IEJ	Israel Exploration Journal	Kramer Enmerkar and the Lord of Aratta	S. N. Kramer, Enmerkar and the Lord of Aratta
IF	Indogermanische Forschungen	Kramer Lamentation	S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)
Igituh	lexical series <i>igituh = tamartu</i> . Igituh short version pub. Landsberger-Gurney, AfO 18 81ff.	Kramer SLTN	S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)
IM	tablets in the collections of the Iraq Museum, Baghdad	Kraus Edikt	F. R. Kraus, Ein Edikt des Königs Ammi-Šaduqa von Babylon
Imgidda to Erimhuš	see Erimhuš	Kraus Texte	F. R. Kraus, Texte zur babylonischen Physiognomatik (= AfO Beiheft 3)
Istanbul	tablets in the collections of the Archaeological Museum of Istanbul	KT Blanckertz	J. Lewy, Die Kültepetexte der Sammlung Blanckertz ...
Izbu Comm.	commentary to the series <i>šumma izbu</i> , cited from MS. of B. Landsberger	KT Hahn	J. Lewy, Die Kültepetexte der Sammlung Hahn ...
Izi	lexical series <i>izi = išatu</i>	Küchler Beitr.	F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medizin ...
Izi Bogh.	Boghazkeui version of Izi	Kültepe	unpublished tablets from Kültepe
Jacobsen Copenhagen	T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen	Labat	R. Labat, L'Akkadien de Boghazköi
Jastrow Dict.	M. Jastrow, Dictionary of the Targumim ...	Labat TDP	R. Labat, Traité akkadien de diagnostics et pronostics médicaux
JEN	Joint Expedition with the Iraq Museum at Nuzi	Laessøe Bit Rimki	J. Laessøe, Studies on the Assyrian Ritual <i>bît rimki</i>
JENu	Joint Expedition with the Iraq Museum at Nuzi, unpub.	Lajard Culte de Vénus	J. B. F. Lajard, Recherches sur le culte ... de Vénus ...
Jestin Šuruppak	R. Jestin, Tablettes sumériennes de Šuruppak ...	Lambert BWL	W. G. Lambert, Babylonian Wisdom Literature
Johns Domsday Book	C. H. W. Johns, An Assyrian Domsday Book		
K.	tablets in the Kouyunjik collection of the British Museum		
Kagal	lexical series <i>kagal = abullu</i>		
Kent Old Persian	R. G. Kent, Old Persian ... (= AOS 33)		
Ker Porter Travels	R. Ker Porter, Travels in Georgia, Persia, Armenia, ancient Babylonia, etc. ...		

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Lambert Mar-duk's Address to the Demons	W. G. Lambert, <i>Marduk's Address to the Demons</i> (= AfO 17 310ff.)	Malku MDP	synonym list <i>malku</i> = <i>šarru</i> Mémoires de la Délégation en Perse
Landsberger Fauna	B. Landsberger, <i>Die Fauna des alten Mesopotamiens</i> . . .	Meissner BAP	B. Meissner, <i>Beiträge zum altbabylonischen Privatrecht</i>
Landsberger-Jacobsen Georgica	B. Landsberger and T. Jacobsen, <i>Georgica</i> (in MS.)	Meissner BAW	B. Meissner, <i>Beiträge zum assyrischen Wörterbuch</i> (= AS 1 and 4)
Landsberger Kult. Kalender	B. Landsberger, <i>Der kultische Kalender der Babylonier und Assyrer</i> (= LSS 6/1-2)	Meissner BuA	B. Meissner, <i>Babylonien und Assyrien</i>
Langdon BL	S. Langdon, <i>Babylonian Liturgies</i>	Meissner-Rost Senn.	B. Meissner and P. Rost, <i>Die Bauinschriften Sanheribs</i>
Langdon Creation	S. Langdon, <i>The Babylonian Epic of Creation</i>	Meissner Supp.	B. Meissner, <i>Supplement zu den assyrischen Wörterbüchern</i>
Langdon Menologies	S. Langdon, <i>Babylonian Menologies</i> . . .	Mél. Dussaud	<i>Mélanges syriens offerts à M. René Dussaud</i>
Langdon Tammuz	S. Langdon, <i>Tammuz and Ishtar</i>	MLC	tablets in the collections of the library of J. Pierpont Morgan
Lanu	lexical series <i>alam</i> = <i>lanu</i>	Moldenke	A. B. Moldenke, <i>Babylonian Contract Tablets in the Metropolitan Museum of Art</i>
Lautner Personenmiete	J. G. Lautner, <i>Altbabylonische Personenmiete und Erntearbeiterverträge</i> (<i>Studia et Documenta ad Iura Orientis Antiqui Pertinentia</i> 1)	Moore Michigan Coll.	E. W. Moore, <i>Neo-Babylonian Documents in the University of Michigan Collection</i>
Layard	A. H. Layard, <i>Inscriptions in the Cuneiform Character</i> . . .	Moran Temple Lists	W. L. Moran, <i>Sumero-Akkadian Temple Lists</i> (in MS.)
Layard Discoveries	A. H. Layard, <i>Discoveries among the Ruins of Nineveh and Babylon</i>	MRS N.	<i>Mission de Ras Shamra</i> tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
LBAT	<i>Late Babylonian Astronomical and Related Texts</i> , copied by T. G. Pinches and J. N. Strassmaier, prepared for publication by A. J. Sachs, with the cooperation of J. Schaumberger	Nabnitu NBC	lexical series <i>sig₇+alam</i> = <i>nabnitu</i> tablets in the Babylonian Collection, Yale University Library
Le Gac Asn.	Y. Le Gac, <i>Les Inscriptions d'Assur-našir-aplu III</i>	NBGT	<i>Neobabylonian Grammatical Texts</i> , pub. MSL 4 129-178
Legrain TRU	L. Legrain, <i>Le temps des rois d'Ur</i>	Nbk.	<i>Nebuchadnezzar</i> (texts published by J. N. Strassmaier)
Lehmann-Haupt CIC	F. F. C. Lehmann-Haupt ed., <i>Corpus Inscriptionum Chaldaicarum</i>	Nbn.	<i>Nabonidus</i> (texts pub. by J. N. Strassmaier)
Lidzbarski Handbuch	M. Lidzbarski, <i>Handbuch der nordsemitischen Epigraphik</i>	ND	tablets excavated at Nimrud (Kalhu)
Lie Sar.	A. G. Lie, <i>The Inscriptions of Sargon II</i>	Neugebauer ACT	O. Neugebauer, <i>Astronomical Cuneiform Texts</i>
LKA	E. Ebeling, <i>Literarische Keilschrifttexte aus Assur</i>	Ni	tablets excavated at Nippur, in the collections of the University of Pennsylvania, Philadelphia
Löw Flora	I. Löw, <i>Die Flora der Juden</i>	Nies UDT	J. B. Nies, <i>Ur Dynasty Tablets</i>
Lu	lexical series <i>lu</i> = <i>ša</i> (formerly called <i>lu</i> = <i>amēlu</i>)	Nikolski	M. V. Nikolski, <i>Dokumenty khoziaistvennoi otchetnosti</i> . . .
Lugale	epic <i>Lugale u melambinergal</i> , cited from MS. of A. Falkenstein	Nötscher Ellil	F. Nötscher, <i>Ellil in Sumer und Akkad</i>
Lyon Sar.	D. G. Lyon, <i>Keilschrifttexte Sargon's</i> . . .	NT	field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions
MAD	<i>Materials for the Assyrian Dictionary</i>	OBGT	<i>Old Babylonian Grammatical Texts</i> , pub. MSL 4 47-128
MAH	tablets in the collection of the Musée d'Art et d'Histoire, Geneva	OB Lu OECT	<i>Old Babylonian version of Lu</i> <i>Oxford Editions of Cuneiform Texts</i>

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Oppenheim Beer	L. F. Hartman and A. L. Oppenheim, <i>On Beer and Brewing Techniques in Ancient Mesopotamia</i> ... (= JAOS Supp. 10)	ROM	tablets in the collections of the Royal Ontario Museum, Toronto
Oppenheim Mietrecht	L. Oppenheim, <i>Untersuchungen zum babylonischen Mietrecht</i> (= WZKM Beiheft 2)	Rost Tigl. III	P. Rost, <i>Die Keilschrifttexte Tiglat-Pileasers III</i> ...
Oppert-Ménant Doc. jur.	J. Oppert et J. Ménant, <i>Documents juridiques de l'Assyrie</i>	RS	field numbers of tablets excavated at Ras Shamra
Pallis Akîtu	S. A. Pallis, <i>The Babylonian Akîtu Festival</i>	RTC	F. Thureau-Dangin, <i>Recueil de tablettes chaldéennes</i>
Parrot Documents	André Parrot, <i>Documents et Monuments</i> (= Mission Archéologique de Mari II, <i>Le Palais</i> , tome 3)	SAKI	F. Thureau-Dangin, <i>Die sumerischen und akkadischen Königsinschriften</i> (= VAB 1)
Peiser Urkunden	F. E. Peiser, <i>Urkunden aus der Zeit der 3. babylonischen Dynastie</i>	S ^a Voc.	lexical series Syllabary A Vocabulary, pub. MSL 3 51-87
Peiser Verträge	F. E. Peiser, <i>Babylonische Verträge des Berliner Museums</i> ...	S ^b	lexical series Syllabary B, pub. MSL 3 96-128 and 132-153
Perry Sin	E. G. Perry, <i>Hymnen und Gebete an Sin</i>	Scheil Sippar	V. Scheil, <i>Une saison de fouilles à Sippar</i>
Photo. Ass.	field photographs of tablets excavated at Assur	Scheil Tn. II	V. Scheil, <i>Annales de Tukulti-Ninip II</i> ...
Photo. Konst.	field photographs of tablets excavated at Assur	Schneider Götternamen	N. Schneider, <i>Die Götternamen von Ur III</i> (= AnOr 19)
Piepkorn Asb.	A. C. Piepkorn, <i>Historical Prism Inscriptions of Ashurbanipal</i> (= AS 5)	Schneider Zeitbestimmungen	N. Schneider, <i>Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III</i> (= AnOr 13)
Pinches Amhurst Tablets	T. G. Pinches, <i>The Amhurst Tablets</i> ...	Sellin Ta'annek Si	E. Sellin, <i>Tell Ta'annek</i> ... field numbers of tablets excavated at Sippar
Pinches Berens Coll.	T. G. Pinches, <i>The Babylonian Tablets of the Berens Collection</i>	Shileiko Dokumenty Silbenvokabular	V. K. Shileiko, <i>Dokumenty iz Giul-tepe</i>
Pinches Peek	T. G. Pinches, <i>Inscribed Babylonian Tablets in the possession of Sir Henry Peek</i>	SLB	lexical series Studia ad Tabulas Cuneiformas a F. M. Th. de Liagre Böhl Pertinentia
Practical Vocabulary Assur	lexical text, pub. Landsberger-Gurney, AfO 18 328ff.	Sm.	tablets in the collections of the British Museum
Pritchard ANET	J. B. Pritchard ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 2nd ed.	S. A. Smith Misc. Assyr. Texts	S. A. Smith, <i>Miscellaneous Assyrian Texts of the British Museum</i>
Proto-Diri	see Diri	Smith Idrimi	S. Smith, <i>The Statue of Idri-mi</i>
Proto-Ea	see Ea; pub. MSL 2 35-94	Smith Senn.	S. Smith, <i>The first Campaign of Sennacherib</i> ...
Proto-Izi	see Izi	SMN	tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge
Proto-Lu	see Lu	von Soden GAG	W. von Soden, <i>Grundriss der akkadischen Grammatik</i> (= AnOr 33)
PRSM	<i>Proceedings of the Royal Society of Medicine</i>	von Soden Syllabar	W. von Soden, <i>Das akkadische Syllabar</i> (= AnOr 27)
RAcc.	F. Thureau-Dangin, <i>Rituels accadiens</i>	Sommer-Falkenstein Bil.	F. Sommer and A. Falkenstein, <i>Die hethitisch-akkadische Bilingue des Ḫattušili I</i>
Ranke PN	H. Ranke, <i>Early Babylonian Personal Names</i>	Speleers Recueil	L. Speleers, <i>Recueil des Inscriptions de l'Asie antérieure des Musées royaux du cinquante-naire à Bruxelles</i>
Recip. Ea	lexical series "Reciprocal Ea"	SSB Erg.	F. X. Kugler and J. Schaumberger, <i>Sternkunde und Sternendienst in Babel, Ergänzungen...</i>
Reiner Lipšur Litanies	E. Reiner, <i>Lipšur-Litanies</i> (= JNES 15 129ff.)		
RÉS	<i>Revue des études sémitiques</i>		
Riftin	A. P. Riftin, <i>Staro-Vavilonskie iuridicheskie i administrativnye dokumenty v sobraniakh SSSR</i>		
Rm.	tablets in the collections of the British Museum		

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Stamm	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
STT	O. R. Gurney and J. J. Finkelstein, The Sultantepe Tablets I (= Documenta et monumenta orientis antiqui 4)	Tn.-Epic	Tukulti-Ninurta Epic, pub. AAA 20, p. 101ff., and Archaeologia 79 pl. 49; transliteration in Ebeling, MAOG 12/2
Studia Mariana	Studia Orientalia Ioanni Pedersen Dicata	Torczyner	H. Torczyner, Altbabylonische Tempelrechnungen ...
Studia Orientalia Pedersen Sultantepe	field numbers of tablets excavated at Sultantepe	Tempelrechnungen	
Sumeroloji Araştırmaları	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Sumeroloji araştırmaları, 1940-41	TuM	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities
Şurpu	E. Reiner, Şurpu (= AfO Beiheft 11)	Unger Babylon	E. Unger, Babylon, die heilige Stadt ...
Symb. Koschaker	Symbolae P. Koschaker dedicatae	Unger Bel-Harran-beli-ussur	E. Unger, Die Stele des Belharran-beli-ussur
Szlechter Tablettes	E. Szlechter, Tablettes Juridiques de la 1 ^{re} Dynastie de Babylone	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, 3, Delitzsch HWB xiii), cited from unpublished copies of Delitzsch	Uruanna	pharmaceutical series uruanna : <i>maštaka</i>
Tallqvist APN	K. Tallqvist, Assyrian Personal Names	VAT	tablets in the collections of the Staatliche Museen, Berlin
Tallqvist Götterepitheta	K. Tallqvist, Akkadische Götterepitheta (= StOr 7)	VIO	Veröffentlichungen des Instituts für Orientforschung, Berlin
Tallqvist Maqlû	K. Tallqvist, Die assyrische Beschwörungsserie Maqlû	Virolleaud Danel	Ch. Virolleaud, La légende phénicienne de Danel
Tallqvist NBN	K. Tallqvist, Neubabylonisches Namenbuch ...	Virolleaud Fragments	Ch. Virolleaud, Fragments de textes divinatoires assyriens du Musée Britannique
Tell Asmar	tablets excavated at Tell Asmar, in the collections of the Oriental Institute, University of Chicago	Walther Gerichtswesen	A. Walther, Das altbabylonische Gerichtswesen (= LSS 6/4-6)
Tell Halaf	J. Friedrich et al., Die Inschriften vom Tell Halaf (= AfO Beiheft 6)	Ward Seals	W. H. Ward, The Seal Cylinders of Western Asia
Th.	tablets in the collections of the British Museum	Warka	field numbers of tablets excavated at Warka
Thompson AH	R. C. Thompson, The Assyrian Herbal	Watelin Kish	Oxford University Joint Expedition to Mesopotamia Excavations at Kish: IV (1925-1930) by L. C. Watelin
Thompson Chem.	R. C. Thompson, On the Chemistry of the Ancient Assyrians	Waterman Bus. Doc.	L. Waterman, Business Documents of the Hammurapi Period (also pub. in AJSL 29 and 31)
Thompson DAB	R. C. Thompson, A Dictionary of Assyrian Botany	Weidner Tn.	E. Weidner, Die Inschriften Tukulti-Ninurtas I. (= AfO Beiheft 12)
Thompson DAC	R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology	Winckler AOF	H. Winckler, Altorientalische Forschungen
Thompson Esarh.	R. C. Thompson, The Prisms of Esarhaddon and of Ashurbanipal ...	Winckler Sammlung	H. Winckler, Sammlung von Keilschrifttexten
Thompson Gilg.	R. C. Thompson, The Epic of Gilgamesh	Winckler Sar.	H. Winckler, Die Keilschrifttexte Sargons ...

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Wiseman Alalakh	D. J. Wiseman, <i>The Alalakh Tablets</i>	YOR	Yale Oriental Series, Researches
Wiseman Chron.	D. J. Wiseman, <i>Chronicles of the Chaldean Kings . . .</i>	Zimmern Fremdw.	H. Zimmern, <i>Akkadische Fremdwörter . . .</i> , 2nd. ed.
Wiseman Treaties	D. J. Wiseman, <i>The Vassal Treaties of Esarhaddon</i>	Zimmern Ištar und Šaltu	H. Zimmern, <i>Ištar und Šaltu . . .</i>
YBC	tablets in the Babylonian Collection, Yale University Library	Zimmern Neujahrsfest	H. Zimmern, <i>Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3)</i> , <i>Zweiter Beitrag (ibid. 70/5)</i>
Ylvisaker Grammatik	S. Ch. Ylvisaker, <i>Zur babylonischen und assyrischen Grammatik (= LSS 5/6)</i>		

Other Abbreviations

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

Other Abbreviations

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

THE ASSYRIAN DICTIONARY
VOLUME 7
PART ONE

I

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

ga.à[m.s]u_g.en.dè.en = *i ni-il-li-ka*[m] let us come! OBGT VII 97, and passim up to line 124, also lines 224, 228, 284, 287, 290 and 293, corresponding to Sum. ga, to express the first person plural hortative; ga.nu ga.i.su_g.en ga.i.su_g.en: *al-kam i ni-il-lik-šú i ni-il-lik-šú* come, let us go to him ASKT p. 119:22f., also *ibid.* 24f., cf. mu.un.na.su_g.en.na: *i nillik* SBH p. 14 r.19ff.

a) in letters: passim e. g., (in OB) *i nīpuš* VAS 16 145:11, (in Mari) ARM I 24 r. 9', 2 21:11', (in Elam) MDP 18 237:20f., (in MB) EA 9:21, (in MA) AfO 10 3:15 and 5:13, (in EA) EA 20:79 (let. of Tušratta), EA 41:22 (Šuppiluliuma).

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

The exceptional *i tu-pa-ḫi-ra-ma* BBR No. 89:7f. is probably a mistake for *putaḫ-ḫirama*.

von Soden, GAG § 81g.

ianzu see *janzu*.

ibaḫu (*ebaḫu*) s.; womb, uterine membrane, amnion; lex.*

ḫu-um LUM = *i-ba-ḫu* A V/1:7; uzu.a.sila.gar.ra = *ri-e-mu* = *ru-ub-ḡu*, MIN = *i-pu* = *i-ba-ḫu*, uzu.nun.nun = *ši-ši-tum* = *i-ba-ḫu* Hg. B IV i 30-32; *ši-ši-tú* = *i-pu*, *ḫi-il-lu*, *i-ba-ḫu* (var. *e-ba-ḫu*), *qu-lip-tú*, *šir-a-nu* Izbu Comm. 274-278.

ibaru see *ibāru*.

ibāru (or *ibaru*) s.; 1. (a mark or discoloration on the skin), 2. in *aban ibāri* (a stone); SB*; cf. *ebēru* B.

1. (a mark or discoloration on the skin): *šumma i-ba-ru ina usukki imitti šakin* if

there is an *i*-mark on the right cheekbone Kraus Texte 37 r. 1, cf. (with left cheekbone, right and left cheek, right and left side of the throat, right arm) *ibid.* 2-7; *šumma* (*panūšu*) *i-ba-ri malū* if his face is full of *i*-marks (in the sequence: UM.ME.DA, *ḫalū*, *kittabru*, *umšatu*, U.MEŠ, *riḫu*, *ugudilū*, *tirku*, *urāšu*, *ibāru* and *uṭtetu*) Kraus Texte 7:21; *šumma* (*ina muḫḫi panūšu*) *imitta i-ba-ru* if on his face, on the right side, there is an *i*-mark (in the sequence: *umšatu*, *tirku*, *liptu*, *pindū*, *erimu*, *ibāru*, *ḫalū*, *muššu*) CT 28 29:18 (physiogn.).

2. in *aban ibāri* (a stone): *šumma irrū sāḫirūti kīma* NA₄ *i-ba-ri* if the intestines are like an *i*-stone (followed by *kīma aban pulukki*, lit. "needle-stone") BRM 4 13:40 (ext.).

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

Holma, Kl. Beitr. p. 4.

ibašši (there is, possibly, yes) see *bašū*.

ibbī (please) see *bī*.

ibbaru see *imbaru*.

ibbiltu s.; (a bird); lex.*

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

ibbissū see *ibissū*.

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

u₄.19.kam = *ib-bu-ú* Hh. I 189; UD-mu-um *e-bu-um* (followed by *ūmum agguḡum*, *ūmum ḫa-a-du-ruḡum*, *ūmum ezzu*) Kagal G 32 (Sum. col. broken).

ibbá

u₄-um ib-bu-u = u₄-um ug-ga-ti, UD.ÍB.BA.RA = *úm rihšit* ^dAdad Malku III 146f.

a) in hemer.: DIŠ UD.19.KAM *ib-bu-u ša* ^dGula UD.ĜUL.GÁL *ana GIG naqud* the 19th day is the day of wrath, (day) of Gula, a sinister day, critical for a sick man KAR 176 r. i 5, dupl. KAR 178 ii 46, also 4R 32 ii 39, 4R 33* ii 38, ZA 19 378:8, cf. [*ib*]-*bu-ú šá* ^dBa-ú K.2809 ii 2 (unpub.).

b) in lit.: [UD.19.KAM] *lipšur ib-bu-ú ša* [^dGula] may the 19th day, the day of wrath, dedicated to Gula, absolve JCS 1 331 r. 2; UD.19.KAM (wt. UD 20 1 LÁ KAM) *ib-bu-u u₄-mu* ^dAnum LUGAL *ikmá ūmu* ^dMarduk LUGAL ^dAnum *ikmá* 19th day, day of wrath, the day when he put Anu, the king, in fetters, the day when Marduk, the king, put Anu in fetters LKA 73:6 (cultic comm.).

For Sum. *ib.ba*, see *uggatu*.

ibbá see *imbá*.

ibbunītu see *ippunātu*.

iberu see *eberu*.

ibĥu (or *ipĥu*) s.; (a small insect); lex.*

[u]ĥ.zag.lá = *ib-ĥu = tab-x-[x-x]* Hg. B III iv 24, see Landsberger Fauna 38.

Landsberger Fauna 127.

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

ITI *I-bi-ib-[tim/tum]* Syria 19 115 n. 3 (translit. of a letter).

ibiĥu (*ebiĥu*) s.; rope; SB.*

[...]éš.maĥ.gin_x(GIM) a1.sur.ra : [*aš mē*]lu *kīma i-bi-ĥi* (var. *e-bi-ĥi*) *i-za-ár* it twists the man like a rope CT 17 25:25.

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

ibilu s.; Arabian camel, dromedary; SB*; foreign word; wt. syll. and (before NA) ANŠE.A.AB.BA.

anše.a.ab.ba = *i-bi-lu* donkey-of-the-sea-land Hh.XIII 366; am.si.kur.ra, am.[si].ĥar.ra.an = *i-bi-lu* wild-bull-of-the-mountain/from-abroad Hh. XIV 55f.; anše.<a>.ab.ba = *i-bi-lu* = [*gam-ma-lu*], ANŠE.NITÁ.im = *šá-nu-ú* = [MIN], am.si.ĥar.ra.an = *i-bi-lu* = [MIN] Hg. A II 267ff.

murnisqī parē a-ga-li i-bi-li (var. *i-be-li*, with line division after *i-*, i.e., reinterpreted

ibissu

by the scribe as *a-ga-li-i til-li*) *narkabāti* thoroughbreds, mules, riding donkeys, dromedaries, chariots 1R 42 vi 54, var. from dupl. OIP 2 187 vi 66 (Senn.); *šumma* SAL.ANŠE ANŠE.A.AB.BA Û.TU if a mare gives birth to a dromedary LKU 124 r. 9 (SB Alu), cf. *ibid.* r. 6.

The Hh. passages show that the dromedary and the special word therefor were known in the OB period and also that the scribes differentiated between the dromedary (anše.a.ab.ba) and the Bactrian camel (am.si.kur.ra, am.si.ĥar.ra.an). In fact, the latter is already mentioned as domesticated in the following Sumerian passage: ^dDumu.zi ga.am.si.ĥar.ra.an.[na sig₇.ma.a.ab] am.si.ĥar.ra.an.na ga.bi [zé.ba.àm] u₅.ga.bi [zé.ba.àm] O Dumuzi, provide(?) me with camel's milk — the milk of the camel is sweet, the cream(?) of the camel is sweet. Ni. 9602:94f. (unpub., courtesy T. Jacobsen). The word *ibilu* seems to be borrowed from Arabic, where it is a Kulturwort. It does not occur in any other Semitic language. The logogram ANŠE.A.AB.BA has to be read in SB lit. texts going back to OB originals as *ibilu* (as in LKU 124 r. 9, cited sub *gammalu*) and not as *gammalu*. The replacement of *ibilu* by another term is already attested in the series Hg., where it appears in the second column and is explained in the lost third column most likely by *gammalu*, probably an Aram. lw. For the Assyrian designation of the Bactrian camel as *udru*, see s.v.

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

ibissa'ū see *ibissá*.

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

2350 *i-bi-su ša ĥašĥūri* 450 *i-bi-su ša šalluri naĥar* 2800 *i-bi-su* ABL 813:4, 6 and 7, cf. [...] ME *i-bi-su ša ĥašĥūri našāni* [who] bring [x] hundred *i.* of apples *ibid.* r. 9.

Since this letter mentions only fruit trees, *ibissu* must refer either to a container or to a weight. *Ibissu* is possibly an NA form of *ibiltu* as a dialectal variant of *biltu*.

ibissû

ibissû (*ibbissû*, *ibissa'û*) s.; 1. financial loss, 2. damages (i.e., restitution of losses sustained); OA, OB, SB; Sum. lw.; wr. syll. and I.BÍ.ZA.

i.bí.za = *i-bi-su-ú* Izi V 20, cf. i.bí.za = [...] = (Hitt.) lu-u-ri humiliation Izi Bogh. A 235; i.bí.za = [*i-bi-s*]u-ú, i.bí.za ba.an.ak, i.bí.za ba.an.tuk = MIN *ir-ta-ši* Ai. III ii 23ff.; kù.im.ba = *i-bi-su-ú* Ai III ii 22.

I.BÍ.ZA = *šal-tu* quarrel, *mu-rug panî* pallor of face Izbu Comm. 485ff.; I.BÍ.[ZA] = [*šal*]-ú, [*mu*]-ú-tu quarrel, death *ibid.* 526f.

1. financial loss — a) in leg. and letters — 1' in OA (always pl.): *i-bi-sà-e-a la tidi'a u umam i-bi-sà-e mādūtīm ātamar* do you not know of my (previous) losses? even now I have sustained many losses TCL 4 54:9f., cf. *ana i-bi-sà-e kaspim* 10 M[A.NA u 5] MA.NA *ša āmuru* KTS 15:45, *i-bi-sà-e atta la t[āmur]* BIN 6 33:21; *annakam la libbi ilimma i-bi-sà-e ātamar awilā sarrūtum iltaptuni* unfortunately I have suffered losses here, fraudulent persons have taken me in Chantre 15:5.

2' in OB: cf. Ai., in lex. section, and note: *kaskal.ta silim.ma.bi i.bí.za dam.gàr.ra nu.mu.un.ta.zu.zu* at the termination of the journey, the money lender will not acknowledge losses UET 5 367:12; and (with *bābtu* for *ibissû*) Ai. III i 60 and UET 5 414:11, YOS 8 96:9; *harrānšunu I.BÍ.[ZA ...]* if their business venture [suffers] losses Szlechter Tablettes 125 MAH 16.351:11.

b) in omen texts: *awilum i-bi-sà-a-am immar* the man will experience losses YOS 10 47:14 (OB), cf. LÚ I.BÍ.ZA IGI-mar CT 31 33:9 (SB, both behavior of sacrificial lamb); *ana i-bi-US-si-e ú-ši-a-[am]* he will incur losses YOS 10 54 r. 8 (OB physiogn.); *i-bi-sú-um u ši-it GUD* (text *ga*) *ina bit awilim ibbašši* financial losses and losses in cattle will occur in the man's estate UCP 9 p. 374:17 (OB smoke omens), also *ibid.* p. 376:37; *lumun libbim i-bi-US-sú u muršu* distress, losses and disease YOS 10 31 iii 39 (OB ext.), cf. *lumun libbi [šanām š]u-um-ša i-bi-is-sú-um [šalkum] šumša muršum* distress—second omen, losses—third omen, disease *ibid.* 33 i 26; LÚ I.BÍ.ZA IGI-mar CT 31 37:8 (SB ext.); I.BÍ.ZA-a *immar* Bab. 4 123 K.4546:8 (SB astrol.); LÚ.BI UD.MEŠ-šú GUD_x

ibissû

(LAGAB).DA.MEŠ I.BÍ.ZA *immar* the days of this man are numbered (lit. short) he will experience losses CT 38 33:3 (SB Alu), cf. *ibid.* 34:23, and *passim* in Alu, Kraus Texte 36 i 21, 50:12, and *passim* in omen texts; I.BÍ.ZA LÚ.BI *eršu išabbassu* losses, this man will become bedridden CT 38 39:22 (SB Alu); *ina [É.BI] I.BÍ.ZA rakis* losses are permanent in (lit. tied to) this house CT 38 41:18 (SB Alu), cf. *i-bi-sú-ú ina bit amēli GÁL-ši* KAR 427:27 (SB ext.); *nakru ana nisirtija ana i-bi-si-e ušarra* the enemy will descend upon my treasury to cause losses KAR 428:31 (SB ext.); *ilāni i-bi-is-sà-[a NU IGI]* he is a lucky man, he will not suffer losses Kraus Texte 3b ii 30, and *dupl.* 4c ii 8'.

c) in hemer.: UD.II.KAM *šalta la igerrī I.BÍ.ZA immar* eleventh day: he should not engage in a quarrel, otherwise he will suffer losses KAR 178 r. ii 50, cf. (wr. I.BÍ.<ZA>) KAR 176 i 30, also KAR 178 i 40, 177 r. iv 43; ŠE KÙ.ŠÈ NA.AN.SUM.MU I.BÍ.ZA *immar* he must not sell barley, otherwise he will suffer losses 5R 49 ix 4, cf. *ibid.* 14, KAR 212 r. iii 12, and *passim*.

d) in lit.: *hurbāšu NI-bi-su-u nibritu [huša]hhu diliptu* chills, losses, hunger, want, sleeplessness AnSt 5 102:95 (Cuthean Legend); *al-te-qi qa-ta-ta i-bi-is-sú-ú ú-ul i-qa[t-ti]* I have acquired shares (in an enterprise), (now) the losses do not end Lambert BWL 278:6 (proverb).

2. damages (i.e., restitution of losses sustained, OA only): *ana KÙ.BABBAR 1 GÍN ēnēka la tanašši i-bi-sà-e-a la tadaggal* do not covet one shekel of silver (of the money in your hands as my agent), nor take over (the silver for) my damages (i.e., that I owe) TCL 19 39:12; KÙ.BABBAR 1 GÍN *līliamma i-bi-sà-i-a lura'ib* should (a profit of) only one shekel of silver come up for me, I shall be able to pay damages TCL 4 29:25; *tuppi 1 GÚ URUDU ša mišlam nēmalam akkuluni mišlam <ana> i-bi-sà-e azzazzu talput* you wrote out a tablet concerning one talent of copper (with the proviso that) I could use one half as profit (and) pay damages with the other half TCL 20 110:19.

ibiš(š)a

The Sumerian *i.bí.za* in the meaning “commercial losses” is quite frequent up to the Ur III period (see Falkenstein *Gerichtsurkunden* 1 135 n. 2 and 3 121, also UET 3 index, s.v., and sub *a.bi.za*, Sollberger, JCS 10 15). It occurs frequently in OA legal texts but is attested in OB solely in Ai. and in omen texts. In omens, hemerologies and such literary texts as the Cuthean legend, it maintained itself up to SB. The meaning became less specific in OB and later and often seems to refer, in a general way, to personal misfortune (cf. the passage from the Cuthean legend and the Hittite translation *luri*, “humiliation”).

The exact nature of the financial loss denoted by *ibissá* (as against *imbá*, *šitu*, *ḫuluqqá*, *imšá*, *bitiqtu*, *butuqqá*, *tamšátu*, note: [i. b]í. z. a = *bu-tuq-qu-ú* 5R 16 iii 39, group voc.) cannot be established, and the Sumerian word may well represent a loan from Akkadian. The scribe of the Izbu Comm. had no knowledge any more of the meaning of Sumerian *i.bí.za*.

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

ibiš(š)a see *ebišu*.

ibiš(š)u see *ebišu*.

ibītu A s. fem.; thick matter; SB*; cf. *ebá* v.

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

ibītu B s.; (a plant); plant list.*

i-bi-tum: *bu-bu-²-tum* CT 37 27 iii 19 (Uruanna).

Connect perhaps with *ebītu B*.

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

e-ib-la KAŠ.A.TAR.A.AN = *ib-la-ku* (preceded by KAŠ.A.SUD = *ḫiqu* small beer, *ma-SU-u*-beer, *šikar šalultu* third draft of beer, *alappanu* sweet beer) Diri V 242.

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

ibratu (*ibretu*) s. fem.; open-air shrine (a niche in a corner on the street or in a court);

ibratu

OB, SB; *ibretu* Šurpu III 83 (SB), pl. *ibrātu*; wr. syll. and UB.LÍL.LÁ; cf. *nibretu*.

ub.líl.lá = *ib-ra-tum* Izi J i 13, also Nabnitu M 178; [u]b.líl.lá = *ib-ra-tu* (in group with *šubtu* and *nīmedu*) Erimhuš IV 52; úb.líl.lá = *ib-ra-tú* (between *mūru* and *pitqu*) Igituh I 331; ú u = *ib-ra-tum* A II/4:25.

umun ^dMu.ul.líl.é.ta ub.líl.lá šà x. [. . .] bí.in.[GAM]:*bēlu* ^dMIN ša *ib-ra-a-tu* UD.X.ŠU *tušmīt* lord Mullil, who puts to death those who . . . open-air shrines SBH p. 131:44f.; gašan ma.ug₅.ga ub.líl.lá si.a : [bēlet é] *mī-ī-ti šá ib-ra-at ma-la* (var. -li)-[at] Mistress of the House of the Dead who fills the open-air shrines SBH p. 137:56f., var. from SBH p. 91:1f.; *kisal.gur.ra gá. a[1.g]á.mar.ra.mu* : *ib-ra-tu* *ši-tul-ti-ia* open-air shrine (in parallelism with *bit igāri* and *kisallu*) where one comes to take counsel with me SBH p. 92a:5f.

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

b) as part of a house or palace: *lu muḫra lu UB.LÍL.LÁ lu BĀR lu parasigga lu pitiqta līpuš* he (the king) may build (in MN) a square socle. an open-air shrine, a dais, a pedestal(?) or a mud wall (as a sacred enclosure) KAR 177 ii 13 (SB hemer.), cf. KAR 392 r. 3; *šumma i tu Nisanni* UD.I.KAM *adi* DIRI.ŠE UD.30.KAM UB.LÍL.LÁ *unakkir* if he removes an open-air shrine (mentioned after *muḫru* and before *parakku*) between the first of Nisannu and the thirtieth of the second Addaru CT 40 10:22 (SB Alu), cf. *šumma ib-ra-tam uddiš* (after *indu* and *parakku*) *ibid.* 11:84 (SB Alu); *ib-ra-tú šUB-ta Ì.DÙG.GA lipšuš rēma irāšši* let him anoint a ruined open-air shrine with perfumed oil, and he will find mercy KAR 178 vi 26 (SB hemer.), cf. *ni-ib-ri-ta Ì.DÙG.GA lipšuš* *ibid.* r. v 54.

c) situated on streets, etc.: 1200 BĀR *Anunnakki* 180 UB.LÍL.LÁ ^d*Ištar* 1,200 daises for the Anunnakki, 180 open-air shrines (followed by *manzazu*-socles) for Ištar SBH p. 142 iii 13 (description of Babylon); *epir parak ili epir abulli epir palgi epir ib-ra-ti epir titurri* (you crush) dust from a god's dais, from a city gate, from a ditch, from an open-air shrine (and) from a bridge Craig ABRT 1 66:4, and dupls., see ZA 32 170 (SB rit.); *māmīt eqli kiré bīti sūqi sulū ib-ra-tu* *u nēmediša* the

ibretu

curse of field, garden, house, street, alley and open-air shrine with its altar Šurpu VIII 48, cf. *māmīt ib-re-ti u nēmediša* ibid. III 83, with comm.: *mā BĀRA.MEŠ ša KĀ.DINGIR.RA*^{k1} [*šunu*] these are the daises in (the city of) Babylon KAR 94:56 (Šurpu Comm.); *libbal-kissi ib-ra-tu₄ u nēmediša* may the open-air shrine and its altar turn against her (preceded by: may street and alley turn against her) Maqlu V 41.

The passages in usage c indicate by their contexts that the *ibratu* was situated outside the temple and in streets or private houses. Since it is mentioned in parallelism with *pitqu*, *pitigtu* and *imdu* as well as *muhru* (see usage b), it seems to have been a raised mud structure upon which a *nēmedu*-altar was placed. The logogram indicates that these shrines were recessed in corners of streets or courts (see the Sum. equivalent *kisal.gur.ra* SBH p. 92). Women seem to have gathered there, as is shown by the Sum. proverb *nin.mu ub.lil.lá nam.me.a ama(!).mu id.da nam.ga.me(!).ám šagar(κÚ).da ba.ug₇.e.dè.en.e.še*, “(since) my sister stays at the corner shrine and my mother is (chatting) at the river, I must die of hunger” Gordon Sumerian Proverbs Collection I 142. These gatherings of women could be connected with the fact that the *bil*. refs. in the *lex.* section and the only OB ref., sub usage a, refer to shrines of goddesses, and the mention of the 180 niches for Ištar in the description of the city of Babylon SBH p. 142 iii 13, as well as with the passage 8 UB.LÍL.[LÁ^dInanna.ke_x] CT 24 33 v 36, restored from KAV 145:4, after an enumeration of names of Ištar, of which the last (KAV 145:3) seems to have been ^dNIN *be-lit ib-ra[t-ti]*. The variant *nibretu* (see usage b and var. to Šurpu III 83) occurs only in Assur texts.

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

ibretu see *ibratu*.

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

úr.šu = *iš-di qa-ti* heel of the hand, šu.bar = *ki-im-ki-mu* wrist, šu.mln = *a-tu-li-ma-nu*

ibru

forearm, šu.ba[r.ta]b.ba = *ib-re-e-tum* radius and ulna Antagal D 171ff.

ibru (*ebru*) s.; person of the same status or profession, comrade, fellow, colleague, friend; from OA, OB on; Ass. *ebru*, pl. *ibrū* CT 15 1:2 (OB), *ibrūtu* Smith Idrimi 76; wr. syll. (KU.LI PBS 5 100 iii 2, OB); cf. *ibrūtu*, *ibbārānu*, *itbar-tu*, *itbāru*, *itbārūtu* B.

lú.ku.li = *ib-ru* (followed by *tappá*, *talīmu*, *kinātu*) Igituh short version 291, cf. ku.li = *ib-ru* (before ku.li.zi = *it-ba-ru*) Igituh I 171; ku.li = *ib-ru* (before ku.li.li = *it-ba-ru*) Lu III iii 69, also Lu Excerpt II 25; [ku].li = *ib-ri* CT 41 25:21 (Alu Comm.); gu-u ku = *šá* KU.LI *ib-ru* Ea I 135, also Recip. Ea A i 10’.

^dBIL.GI ku.li ki.ág.gá.ni da.bi da.ab.gin: ^dMIN *ib-ri narāmsu itišu i-ram-ma* Gibil’s beloved companion came along with him CT 16 44:76f.; ur.sag ku.li.e.ne (var. ku.li.na) kin.gi₄.a.meš: *qarrādu ana ib-ri-šu* (var. *ib-ri*) *išappar* the hero will send word to his friend (Sum. differs) ibid. 46:157f.

it-ba-ru, *ib-ru*, *ru’-a* = *tap-pu-u* LTBA 2 2:394; [...] = *ib-rum* CT 18 11 Sm. 1051:14ff.

a) in gen.—1’ in OA: *aḫī atta eb-ri atta* you are my brother, my fellow (merchant) CCT 4 33a:14, also BIN 4 94:9, TCL 14 39:32, and passim in this phrase; *miššu ša ammakam ana aḫim u eb-ri-im tanazzumu* why is it that you complain there to every fellow (merchant)? KTS 6:4; *allānukka aḫam u eb-ra-am ula išū* apart from you I have no friend nor fellow BIN 6 24:5, also KTS 4b:17, CCT 2 31b:8, CCT 3 10:34, TCL 14 41:35, and passim; *išti aḫim u eb-ri-im* TCL 4 19:14, also ibid. 10; PN *e-ba-ar-kā* PN is your colleague CCT 4 24a:30; *amma-kam* PN *e-ba-ar-kā ša’il* ask PN there, your colleague KTS 8b:12.

2’ in OB: *šumma awilum ana bīt emišu biblam ušābil terḫatam iddinma i-bi-ir-šu uktarissu ... aššassu i-bi-ir-šu ul iḫḫaz* if a man has sent the betrothal gift to the house of his (prospective) father-in-law and delivered the bride-price and then a person of equal status calumniates him, his peer must not marry the girl (lit. his wife) CH § 161:65 and 76, see (for the Sum. prototype) *dam.a.ni ku.li.ni.ir ba.an.sum.uš* they gave his (prospective) wife to a man of his status and professional group AJA 52 443 § 29:44 (Lipit-Ištar Code), also *dam.bi ku.li.ni nu.un.*

ibru

du₁₂.du₁₂ ibid. 48; PN KU.LI PN₂ *umma šuma* PN₂, of the same social status as PN, declared as follows PBS 5 100 iii 2.

3' in Alalakh, EA, MB, NB: LÚ.MEŠ *aḥ-ḥé.ḪI.A-ia* ù LÚ.MEŠ *ib-ru-te.ḪI.A-ia* *qadu-šunuma anāku elteqī u ana māt* GN *attūr* I took my brothers and comrades and returned to GN together with them (i.e., the army, *šāb tillatu*) Smith Idrimi 76; I *mīt inūma ib-ri-šu iššukma* one (*waštena*-bird) died (probably: was killed) when it bit another one Wiseman Alalakh 355:4 (MB); *minum jaddinu mimma u balāṭam šarru ana ḥazan-nūti ib-ri-ia u ana jāši lami jaddinu mimma* why does the king give things as provisions to my fellow governors but give nothing to me? EA 126:16 (let. of Rib-Addi); PN *mār* PN₂ *i-bir bēlišu nanzaz maḥar šarri* PN, son of PN₂, the intimate of his master (the king), attendant to the king Hinke Kudurru ii 17 (Nbk. I); *i-bi[r aḥi]-ia šū* he is a friend of my [brother(?)] YOS 3 109:9 (NB let.).

4' in lit.: *mudū libbašu iše'a ib-ra* he longed for a congenial companion Gilg. I iv 41; *ib-ri-ma-an itabb'am* as if my fellow could rise again Gilg. M. ii 7 (OB); *ib-ru uššira qurādū šime'a* attention, comrades! warriors, listen! CT 15 1:2 (OB lit.); *ana alti ib-ri-šu alāku* to have intercourse with the wife of a person of the same status Šurpu IV 6, cf. <ana> *aššat ib-[ri-šu lu illik]* JNES 15 136:84; RN *šar* GN *ša ana* RN₂ *šar* GN₂ *ib-ri-šū ittaku* Bāl, king of Tyre, who relied upon his ally Taharqa, king of Ethiopia Borger Esarh. 112:12'; *ana lemni u gallé i-tu-ra ib-ri* my comrade turned into an evil demon Lambert BWL 34:85 (Ludlul I).

b) in direct address to a person of the same status: *ib-ri lu itbārānu anā<ku> u atta* comrade! let us be friends, you and I (the eagle to Etana) Bab. 12 pl. 12 vi 6 (Etana), also ibid. p. 41:6, also *dugul ib-ri* look, my friend ibid. p. 46:25, and passim in this text, cf. *ib-ri idnamma šamma ša alādi* friend, give me the plant for (easy) childbirth (Etana to the eagle) ibid. pl. 8:12; [*i*] *b-ri-mi la nāšir pirištija* my friend, who does not keep my secrets Lambert BWL 278:14, cf. *ib-ri-mi nāšir*

ibru

piriš[tija] ibid. 15; *na'du ib-ri ša taqbā idirtu* my pious colleague, who speaks of such sad things Lambert BWL 70:12 (Theodicy), cf. also ibid. 144, 265 and 287; *ib-ri iššūram bārma* catch a bird, my fellow! Gilg. O. I. 14, cf. Gilg. Y. ii 86, iii 105, and passim in Gilg., mostly said by Gilg. to Enkidu, also *qibā ib-ri qibā ib-ri urti eršetim ša tāmuru qibā ul aqabbakku ib-ri ul aqabbakku* "Tell me, my friend, tell me the customs of the nether world!" "I cannot tell you, my friend, I cannot tell you" Gilg. XII 87 and 89, also (Enkidu addressing Gilg.) Gilg. Y. iii 105, and passim; *usappā ana ib-ri-šū* (in broken context) STT 34 i 38' (= Lambert BWL 170).

c) in parallelism with synonyms — 1' with *aḥu*: *aḥḥū u ib-ru ištānabbusu* [*kīšāssun*] friends and peers are angry with me PBS 1/1 No. 2 ii 29 (OB lit.).

2' with *tappū*: *alīk maḥri tappū ušezzeb ša tūdu idū i-bir-šū iššur* he who goes in front can save his companion, he who knows the way protects his fellow-traveler Gilg. III i 5; ^d*Enkidu ib-ri*(for *-ra*) *liššur tappū lišallim* let Enkidu protect the friend, keep the companion safe Gilg. III i 9, and passim, also *tappū mušezib ib-ri* a companion who can save his friend Gilg. I vi 21; *ašar ib-ri u tappū la iraššūšu rēmu* where neither friends nor companions have pity on him AnSt 6 156:130 (Poor Man of Nippur); *itti ib-ri u tappé e tā-tame x [x x]* do not speak [...] with friend or companion Lambert BWL 104:148; *ana ib-ri u tappé lu itma* if he took an oath by a friend or companion JNES 15 136:94 (*lipšur*-lit.); *kīma ib-ri u tappé ittallaka idāšu* he (Marduk) accompanied him (Cyrus) like a friend or a companion 5R 35:15 (Cyr.), cf. *kīma ib-ri tappé ... ittanallaku ittišu* Streck Asb. 130 vii 78, also Piepkorn Asb. 80:83; *ib-ri u tappé* (var. *niši ālija*) «AŠ» *ittanamdaruinni* friends and companions (var. my fellow citizens) are always furious with me 4R 59 No. 2:21. Note *ib-ri u tappé* beside the groupings *ru'u ... itbāru* Šurpu III 10, beside *abu ... ummu, aḥu rabū ... aḥatu rabūtu* ibid. II 90.

3' other occs.: *itti aḥi aḥašu iprusu itti ib-ri i-bir-šū iprusu itti ru'a ru'ašu iprusu*

***ibrú**

who caused a rift between brothers, between comrades, between friends Šurpu II 27, cf. *taprusi ittija še'a še'itu aḫu aḫatu ib-ru tappú u kinattu* Maqlu III 115; *lu ib-ru lu tappú lu aḫu lu iḫāru lu ubāru lu mār āli lu mudú lu la mudú* either a comrade or a companion, a brother or a friend, an alien or a citizen, an acquaintance or a stranger Maqlu IV 77.

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

The term occurs after the OB period only in literary texts, mostly in the hendiadys *ibru u tappú*. The translation "friend" should be used only for the latter, since *ibru* was originally devoid of emotional connotation. See also discussion sub *iḫāru*. Note that in OA the plural of *ibru* is replaced by *ibrūtu*, q. v.

Falkenstein apud van Dijk La Sagesse 85.

***ibrú** s.; sealed receipt; OB*; Sum. lw.; wr. syll. and KIŠIB.ÍB.RA.

a) wr. syll.: *suluppī mala tamaḫḫaru i-ib-ri-am idiššuma liššuram* hand him a sealed receipt for as many dates as you receive so he can keep (it) for me UET 5 12:16 (let.); PN *i-ib-ri-a-am uštēzib* PN issued a sealed receipt YOS 2 41:16 (let.).

b) wr. KIŠIB.ÍB.RA: KIŠIB.ÍB.RA-ka lušā-bilakkum I will send you the sealed receipt TCL 17 65:21 (let.); KIŠIB.ÍB.RA illi'amma iḫ-heppi should a sealed receipt (concerning the money deposited) turn up, it will be destroyed Jean Tell Sifr 54a:9; I GUR ŠE ša PN *ina bīt* DN KIŠIB.ÍB.RA *šūzubu* one gur of barley for which PN was issued a sealed receipt in the temple of Nanna YOS 8 160:6.

ibrūtu

The word occurs only in texts from the south (Ur, Larsa, Kutalla) and denotes a sealed receipt. The syll. writing *ibriam* (from *ib.ra.a*) remains unexplainable. For Ur III refs. to *im.kišib.ra.a*, see Oppenheim Eames Coll. p. 158.

ibrūtu (*ebrūtu*, *ebarūtu*) s.; 1. relationship between persons of the same status or profession, 2. alliance, 3. collegium (used as pl. to *ibru* in OA); OA, SB; *ebarūtu* in OA; cf. *ibru*.

nam.ku.li : *ib-ru-tu*₄ Lambert BWL 259:9, see mng. 1b.

1. relation between persons of the same status or profession — a) in OA: *immatīma libbam kīma e-ba-ru-tim taddanam ammatīma du-mu-kà ammar* when will you encourage me (lit. give me heart), as it should be among colleagues, how long (will it be) until I obtain a favor from you? TCL 19 73:49.

b) in SB: nam.ku.li níg.u₄.l.kám nam.gi₄.me.a.aš níg.u₄.da.rí.kam : *ib-ru-tu₄ ša ūmakkal kinātūtu ša dārāti* the relationship between persons of the same profession is only ephemeral, but a status association lasts forever Lambert BWL 259:9; [*šēlibu*] *ib-ru-ut-ka meḫú abūbu [tap-pu]-[ut-ka] [pi-rit(?)]-tu ḫurbāšu* O fox, to be your comrade is a devastating storm, to be your companion, fright and shivers of fear Lambert BWL 208:20 (fable).

2. alliance: *ša ... la iššuru ib-ru-ti* who did not keep the alliance with me Streck Asb. 104 iv 17.

3. collegium (used as pl. to *ibru* in OA): *Aššur u el e-ba-ru-tim liṭṭula* may Aššur and the gods of the fellow merchants witness (it)! KTS 4b:7; *maḫar e-ba-ru-ti-a umma attama* you said as follows in the presence of my fellow merchants TCL 19 59:29; *kīma ... e-ba-ru-ti uznī iptattiu umma šūtma* he said as follows, as the fellow merchants informed me BIN 4 37:5; *ša ... e-ba-ru-ti 5(!) ú(!) 6 ana nikkassī uštazizzuni* who appointed five or six of my fellow merchants (as witnesses) at the accounting KTS 15:37; *5 e-ba(text -ki)-ru-ti ašbatma* I took five fellow merchants as witnesses BIN 4 83:24; *e-ba-ru-ti a-pá-l[am*

***ibzu**

a-l[e-e] I shall be able to answer my fellow merchants BIN 6 198:4; 5 *šabum e-ba-ru-ti-ni* (for expected *ebarūtuni*) *ša padugannika ina bitini ištattiuni* fellow merchants, five of them, who have been drinking your *paduganni-beer* in our house CCT 4 38c:5, cf. *e-ba-ru-ti-ni* TCL 4 28:34.

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

***ibzu** adj.; angry; lex.*

gú.BU = *ib-zu*, *šab-zu* = (Hitt.) *ḫar-ša-la-an-za* quarreling Izi Bogh. A 111f., cf. *gú.ki.šè.lá* = *šab-zu* = *ḫar-ša-la-an-za*, *gú.RU* = *šab-zu* = *ḫar-ša-la-an-za* *ibid.* 150f.

Possibly going back to a scribal error for *šab(PA+IB)-zu*, see *šabsu*.

id (or *ittu*) s.; river (as a divinity); OB, MA, SB; wr. ^dÍD and ^dÍD^{i-id}, ^dÍD.LÚ.RU.GÚ; Sum. word; cf. *id* in *ša id*.

i ID = *na-a-ri*, ^dÍD A I/2:229f., cf. i-id ID = ^dÍD *ibid.* 232, and *nam-mu ID* = ^dÍD *ibid.* 235; i-id ID = ^dA.ID (var. *šU-ma*) Ea I 69; *giš.má* ^dÍD.lú.ru.gú = *e-lip-pi* ^dÍD Hh. IV 305; ^di-id^dÍD, ^dÍD^{i-MINGAL}, ^dÍD^{si-il-ma} silim, ^dÍD.lú.ru.gú = *šU* CT 24 16:23ff. (list of gods), dupl. *ibid.* 28:77f.; ^dÍD.lú.ru.gú.ginx(GIM) mú.mú.da.bi: ^dÍD *id-di-šu-ú* ASKT 77-78:22f.

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

b) in MA: *ana* ^dÍD^{i-id} *u māmīte la iššabbutu* they should not be held for the river (ordeal) or for the application of curses KAV 1 iii 93 (Ass. Code § 25), cf. *ana* ^dÍD^{i-id} *illuku* *ibid.* ii 71 (§ 17), iii 67 (§ 24) and *ibid.* 70 and 74f.

c) in lit.: *ina itē* ^dÍD *ašar dīn niši ibbirru* at the bank of the river, where mankind is judged (with comm.: *i-te-e* ^dÍD = *ḫur-šá-an*) Lambert BWL p. 54 line 1 (Ludlul III); ^dÍD *ellu namru quddušu anāku* I am the pure, brilliant, holy river Maqlu III 62, also Maqlu IX 44, cf. *kīma* ^dÍD *ina mātija lu ellēku* let me be as pure in my country as the river Maqlu III 77 and 88, cf. also *ibid.* 72 and 86; *dajān kitti . . . ša kīma* ^dÍD *ubbabu kēnu [u raggu]* (Nusku) the just judge, who, like the river ordeal, distinguishes between the just and the wicked Craig ABRT 1 36:9, cf. *ša ina* ^dÍD *ubbabu kēnu u raggu* (with comm. *aššum ḫursān iq[tabi]*) AfO 17 313 C 7; for other refs. to ^dÍD referring

***iddu**

to the river ordeal, see *ḫursānu* B mngs. 1c and 2a; *iriš qutri kīma* ^dÍD.LÚ.RU.GÚ CT 39 16:51 and 52 (SB Alu).

The word is used in referring to the river as a deity, in the same way as *ašnan*, *laḫar* and *šakan* designate their referents as divine. The logogram ^dÍD, because it is constructed as masc., is to be read *id* rather than *nāru*, which is fem. Possibly to be mentioned here is the divine name ^dÍt-tu KAR 214 i 38, var. ^dI-it-tu KAR 325:4 (*takultu-rit.*), see Frankena *Takultu* 35 n. 38. For the exceptional use of ^dÍD and ^dÍD.LÚ.RU.GÚ in writing the ending *-itu* of *kibrītu*, *pappasītu*, *ruttītu*, etc., see s.v. The *i-ta* in LKU 33 r. 2 (Meissner, AfO 8 59) has been omitted as corrupt. For early Sum. evidence for the appellative use of ^dÍD, see Falkenstein, AfO 14 335.

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

a-ú-ú ADDIR (A.PA.BI+IZ.FAD.DIR) = *šU-u, a-x-[x]*, *rak-ka-bu, šá i-id* Diri III 168ff.

idānu (term) see *adannu*.

idašuš (*dašuš, tašuš*) s.; (mng. uncert.); lex.*

a.za.lu.lu = *nam-maš-ti, zer-man-du, ni-du* *lib-bi, bu-ul ta-šu-uš* (vars. *[bu]-ul da-šu-uš, [bu]-lu i-da-šu-uš, bu-lu i-da-áš-[x], búl da-x*) Hh. XIV 382ff.

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

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

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

iddanna see *danna* adv.

iddāt see *dātu*.

***iddu** s.; point; OB Ishchali; pl. *iddātu*; cf. *edēdu*.

iddû

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

iddû see *ittû* A.

idduššu see *ituššu*.

id'etu (or *i'etu*) s.; bandage; syn. list.*

a-gi-id-du-ú, nab-du-ú, nig-lal-tum (or *nig.LA-tum*, i.e., *našmatu*), *ma-ak-su-ú, ma-ak-ra-ku, bi-iš-rum, zap-pu, id-e-tum* = *ši-in-du šá* A.ZU Malku VI 143ff.

Probably a mistake of the scribe.

idīnu see *ēdēnu*.

idiptu s.; wind; OB, SB*; cf. *edēpu*.

a) in gen.: *gi.èn.bar nir.mud.da.gin_x* (GIM) (text.da) *šu.mu.un.dib.[dib]: kīma gané ina i-di-ip-ti at-[x-x]* I am caught like reeds in the wind OECT 6 pl. 20 K.4812:9f. (coll. W. G. Lambert); *gi.èn.bar.gin_x nar.[(x)].a gub.bi.en: kīma appari i[na i-d]i-ip-ti tak-la-an-ni* you have restrained me like a reed thicket in the wind K.4631+:15f., and dupls. (unpub., courtesy W. G. Lambert).

b) as a disease: *gu₄.gin_x kar.mud.d[a.na] e.da.šub: kīma alpi [ina] i-di-ip-ti-šū nadīma* he is prostrate, like a bull (suffering) from wind 4R 22 No. 2:16f. Note as the name of a demon: ^d*I-dip-tu ina samāni* the I.-demon at the eighth (gate) EA 357:70 (Nergal and Ereškigal), cf. *ibid.* 48.

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

idišam adv.; one by one, individually; OB, Mari*; cf. *ēdu*.

nībi eqlim uqārim u itē ša eqlim ša tanad-dinaššum i-di-ša-am ina tuppim šuṭra write down on a tablet, under separate entries, the names of the field, the district and of the neighbors to the field which you will give him TCL 1 5:21' (OB let.); *itē annim u annim i-di-ša-am šuṭranim* write down (the names of) the neighbors on all sides (lit. this and this) as separate entries BIN 7 50:26 (OB let.); *še'am mala tamahḫaru našpak našpak i-di-ša-am panām lu šuršūkum* let whatever barley you receive, heap by heap, each separately, be

idrānu

given careful attention by you A 3528:6 (unpub., OB let.); *ana zīm izuzzu i-di-ša-am ina tuppim šuṭteramma* write down on a tablet (each share) individually, according to the division which they will make ARM 1 7:19, cf. ARM 6 77:16.

Most likely a variant form of *wēdišam*, "one by one," from (*w*)*ēdu*.

idištu (sorrow) see *adirtu*.

idītu s.; (a kind of mash); lex.*

sún.^{ka-al}kal = *i-di-tum* crushed mash Hh. XXIII iii 20.

The translation "mash" is based on *sún* = *nar-ṭa-bu* mash Hh. XXIII iii 15.

idrānu (or *itrānu*) s.; alkali, potash; MB, SB, NB; pl. *idrānātu*; wr. syll. and (MUN.) KI.NE(.RA); cf. *idru* A.

ni-mu-ur KI.NE = *id-ra-nu* (also = *ṭabtu* salt, *tumru* ashes) Diri IV 288, cf. KI.NE = *id-ra-nu-um* (also = *tumrum*) Proto-Diri 319; [ni-mur] [x].MUN SAR = *id-ra-nu* Diri VI i B 27'; [di.n]ji.ig = *id-ra-nu* Hh. X 374; *saḫar.šeš* = *id-ra-nu* bitter dust = *i*. Lu Excerpt II 53; [...] = [id] *ra-nu* (in group with [x] *ši-ru* and [ku-u] *p-rum*) Antagal A 251; KI.A = *id-ra-nu* 5R 16 ii 4 (group voc.).

di-ni-ig KI.NE *ki-i-za-ku* (sign name) *di-ni-ig* = *id-ra-nu*, MIN KI.NE // *ṭa-ab-tū* RA 13 28:26 (Alu Comm.).

a) appearing in fields: *māšāti liṣṣú uqārū šēru palkú lūlid id-ra-nu* let the commons become white (with salt) overnight and the wide plain bring forth alkali CT 15 49 iii 48 (Atrahasis), cf. *iṣṣú uqārū šēru palkú ulid id-ra-na* *ibid.* 58; *kīmu uṭṭati larda kīmu mé id-ra-na lišabši* let him (Adad) produce (there) nard grass instead of barley, alkali instead of water BBSt. No. 9 ii 13; *kīmu urqīti id-ra-nu kīmu* ^d*Nisaba puqutru liḫnub* let alkali grow there instead of green vegetation, thistles instead of cereals BBSt. No. 7 ii 33; *šumma eqlu* MUN.KI.NE.RA [ukāl] CT 39 6 Rm. 2, 306:5 (SB Alu), for comm., see lex. section; *id-ra-na-atu* (entire apod.) salination ACh Supp. Istar 50:10; [e]-*qi-il id-ra-ni* (in broken context) Lambert BWL 246 v 44.

b) appearing on walls: *libnassu id-ra-num iqmú ditalliš* the wetsalt burnt its mud brick to ashes RA 22 59 ii 2 (Nbn.); for similar refs.,

idru A

see *idru A*; *šumma ina bīt amēli igārāti KI.NE ušaznana* if in somebody's house the walls exude wetsalt CT 38 15:38 (Alu).

For discussion, see *idru A*.

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

idru A (or *itru*) s.; saltpeter; MB, SB; cf. *idrānu*.

a) in omen texts: *šumma id-ru TA bīti u igāri ittabši* if saltpeter appears in a house or on a wall (mentioned between *dišpu* honey and *puššu* smear) CT 40 2:28 (SB Alu); *šumma mā kīma mē marti IGI-šū-nu-ma kīma A id-ri ʔēmšunu* if the water (of the river in MN) looks(?) like the liquid of the gall bladder but tastes(?) like saltpeter water CT 39 16:50 (SB Alu); *šumma <mē> nāri kīma id-ri KA iham-maṭu* if the water of the river leaves a burning taste(?) like . . . saltpeter CT 39 14:16 (Alu), cf. *šumma <mē> nāri kīma id-ri MUN iham-maṭu KI MIN murra iškā* if the water of the river leaves a burning sensation upon tasting it, like salty saltpeter, or also is bitter *ibid.* 17.

b) in med.: *id-ra aban gabī* saltpeter, alum AMT 84,4 r. iii 3; *id-ra ša ʔābtī taqallu ina šamni qaqqassu tukašša* you burn salty(?) saltpeter (near his head), you cool his head with oil (preceded by sulphur used in the same way) AMT 1,2:9; *id-ra tasāk* KAR 201:25; *id-ra* (in broken context) AMT 5,3 ii 1; *id-ra ša KUR Mu-u[š-ri]* Egyptian *i.* A 253:7' (unpub., courtesy Köcher).

c) in kudurrus, replacing *idrānu*: *eqlētišu id-ra lišashirma* let him (Adad) surround his fields with alkali (so that they remain without crops) MDP 6 pl. 11 iii 10 (MB), cf. *[eqlētišu] id-ra li-ša-as-ḥ[ir-ma]* UET 1 165 iii 7.

The refs. to the taste of the substance *idru* and its appearance on walls suggest "saltpeter," but *idri* KA (read *šinnu*, i.e., tooth-shaped?) and *idru ša ʔābtī* remain obscure. The appearance, texture or color of the substance seems to have been characteristic enough so that alkali or potash could be called *idrānu*, "idru-like." There is no connection between *idru* and Syr. 'ētrā, "incense," or Aram. 'šrān, "tar," for which see *qatrānu*.

idu A

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

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

id-ru = *ni-ib-ḥu* An VII 262.

šumma amūtu qāša kīma 1 id-ri DIB.MEŠ-at (= *iṣbutat*) if the threads on the liver are entwined like one twisted band TCL 6 1:52 (SB ext.); 3 GADA *lu[baru]* SIG *id-rum ša* 6 GADA *lu[baru]* EA 14 iii 16, cf. *ibid.* 17 and 18 (list of gifts from Egypt).

Possibly to be connected with *edēru*.

idru (barn) see *adru*.

idu A s. fem. and masc.; 1. arm, 2. side, edge, border, 3. arm or handle of an instrument, 4. span or fathom (a measure), 5. bracelet, 6. wing, 7. strength; from Oakk. on; pl. *idātu* in mngs. 1c and 2c; wr. syll. (*id-da-a-šá* ASKT p. 116:12, SB, *id-di* YOS 1 52:6 and 9, LB) and Á, DA; cf. *idū*.

DA = *i-dum*, *i-ti*, *ša-ḥa-tum*, a Á = *e-mu-ú-gum*, *i-du-um*, *qá-an-nu-um*, *a-ḥu-um* MSL 2 139 ii 2ff. (Proto-Ea); da = *i-du* Igituh short version 164; [da]-a DA = *i-du*, *te-ḥu*, [a] [Á] = *i-du*, [a]-ḥu SB II 29ff.; á.bi = *i-[du]* Ai. VI ii 58; á = *i-du*, á = *i-du* [šú] its side, á.bi.e.ne.ne = *i-du* [šú-nu] their side, [á.bi.bar.ra] (var. á.bi.ba.ra) = [id] ár-[ka-ti] rear Hh. II 238ff.; [á].ni.[e] = *i-šú* A-tablet 48; á.sig.sig = *i-du* *qá-at-ta-nu-tum*, á.mir.mir = *i-du* *ag-gu-tum*, á.gur.gur = *i-du* *ka-ab-ba-ru-tum*, [á.GAM.ma] = [i-du] *qá-ad-du-ú-tum*, [á.ḫa^a] KUD = MIN (= *idu*) *ši-ib-rum*, [á].ku-ud.KUD = MIN.MIN, á.kud = MIN *na-ak-su*, á.kud = šu A-tablet 53ff.; [á].mu.šè = *a-na i-di-ia*, á.zu.šè = *a-na i-di-ka*, á.bi.šè = *a-na i-di-šu*, á.ne.ne.šè = *a-na i-di-šu-nu*, á.zu.ne.ne.šè = *a-na i-di-ku-nu* A-tablet 130ff.; á.NUN.KI.da = *i-du na-du-tum* A-tablet 150f.; á.[x.x].[šeg₄] = *i-du bi-ru-ti*, [á.da.r]i = *i-du da-ru-ú* A-tablet 155f.; [á.s]UD.SUD = *i-da-an ra-qa-a-du* = (Hitt.) *ní.TE.ḫi.A-uš ku-e-da-ni dan-na-ra* with empty arms Izi Bogh. A 42, cf. á.ba.SUD.SUD = MIN (= *šamāḫu*) *šá i-di [ri-qa-ti]* Nabnitu Q 85.

[da] = *i-du* = (Hitt.) *ní.TE-aš* body, [da] = *a-ḥu* = (Hitt.) [pal-ta]-[na-aš] arm Izi Bogh. A 258f.; gu-u GÚ = *a-ḥu ša LÚ*, *a-ḥu šá ID*, *i-du*, *nap-ḥa-rum*, *a-šá-ri-du*, *e-mu-qu* A VIII/1:61ff.; gú = *i-dan* both sides Izi F 44; [gi-eš] [GIŠ] = *i-du*, [a-ḥu], *ri-tum*, [qa-tum], *it-tu* A IV/3:251ff.; za-ag ZAG = *i-du*, *a-ḥ[u]*, *e-mit-t[u]*, *rik-[su]* Idu I 150ff., also S^a Voc. AE 10', A VIII/4:26.

idu A

li-ri Á.KAL = *a-ba-ri, ga-mi-ru*, [i]-[da-an], [is-ha-an] Diri VI E 56ff.; [li-rum] ŠU.KAL = *a-ba-ru, ki-rim-mu, i-da-an, is-ha-[an], ga-mi-ru* Diri V 107ff.; ad-di-ir A.PA.BI+IZ.PAD.DIB = *ni-bi-rum, ni-id-nu, i-da-an, is-ha-an, i[š-d]i-hu* Diri III 163ff.; for lú.á.tuk, see mng. 7a, for á, “side,” see mng. 2a, for á, “handle,” see mng. 3.

[...] = *i-du i-ša-ru* Nabnitu R 288; IM.TI.BA = MIN (= IM) *gi-il-lí*, MIN (var. *šá-a-ru*) *i-da-a-tum* (var. *i-da-tú*) Malku III 191f.; zú.ti.a = [šú]-uḫ *i-da-tim* Kagal D Fragm. 6:11.

íl.la.ab íl.la.ab á.zu kù an.na : *šaḡú šaḡú id-ka ana šamé* high, high is your arm towards the sky SBH p. 23:16f.; ki.sikil ^dInanna hi.li.bi mu.un.ši.ib.kar.ra ^aá zu a.ri.an.ši.ib : *ana ardatu ^dIštar ša temnúši id-ka idinši* give your “arm” to the girl Ištar, whom you ravished (obscure) TCL 6 51:13ff., dupl. ibid. 52:7f.; for other bil. refs. with Sum. correspondence á, see mngs. 1a, b, 2b and c.

ú-lu-ḫu-nam-lugal-la.gi.š.ù.luḫ.nam.lugal.la.gi.š.ḫuš íl.la.na.sag.bi.šè.nam.šul.šè.ba.an.ag : *uluḫ šarrúti iḡši ezza kak la pídi ana i-di-šá uštib* he gave as adornment for her arm (Sum. made for her arm — sag for zag — to suit her valor) a royal scepter and a fierce lance, a merciless weapon TCL 6 51 r. 35f., cf. sag.zu ù.bi.gi : *ana i-di-ki tírrima* ibid. obv. 35f.

giš.midda.an.ta.gál.zag.nam.lugal.e.túm.ma : *miṭtu šaḡú ša ana i-di šarrúti šuluku* a giant mace, fit for the royal hand 4R 18 No. 3:31f.; for zag : *i-da-at*, see mng. 2c.

dingir da.ga.na.gar.mu.un.ra.ab : *ilam // ilšu ana i-di-šú šukun* place the, variant: his, god at his side 4R 17:55f.; da.da.keḫ(KID)engur.ra.keḫ.zukum(²LAGAB).e.ba.an.na.te.eš : *i-da-at apsi ana kabāsi iḫtini* they (the demons) approached to tread alongside the Apsú CT 16 45:136f.; for other refs. for da : *i-da-at*, see mng. 2c-1' and 2'.

ú-ru = *i-di* Malku IV 220; *kit-tab-ru* = *i-di* LTBA 2 l xiii 90; *il-ḡu* = *i-du*, a-[bu] Malku VIII 170f.; *il-ḡu* = *i-du*, *šab-rum* Malku IV 227f.

1. arm — a) in sing. — 1' in gen.: *is-su* LÁ-ma *imát* his arm will become paralyzed, and he will die Kraus Texte 23:9; *ḥaššin aḫi-ja [qaš]at i-di-ia namšar šippija* the battle-axe at my side, the bow on my arm, the dagger in my belt Gilg. VIII ii 4, cf. *namšar i-di-šu* TCL 3 377 (Sar.); *tamḫat qašta ina i-di-ša* (Ištar) grasping the bow in her hand Streck Asb. 192:28; *kakkēšunu ezzute u qašassunu širta ana i-di belú[tija] išruku* (the gods) gave me their terrible weapons and their august bow for my lordly arm AKA 84 vi 60 (Tigl. I), cf. *ana i-di belútija lušatmiḫ* ibid. 268:41 (Asn.).

idu A

2' in idiomatic use: á nu.mu.e.zi (var. á.zu nu.mu.un.il.la) : *id-ka la taššá* you have not lifted a finger (to come to my aid) Lugale XI 6; *lugal.mu ur₅.ra bará.bi* (var. .ba) *ri.a á.bi tu.šè nu.an.gi* : *beli šá parakka ramīma is-su ul ine'e* he (the *asakku*-demon), my lord, is seated on the dais and is not afraid of anything (lit. does not turn back his arm) Lugale I 41, cf. á.zu ba.ra.ni.zi (var. ba.ra.mu.un.gi) : *id-ka la tane'amma* Lugale IV 2, also á nu.mu.un.zi (var. á.ni nu.mu.un.gi) : *is-su ul ine'i* Lugale V 26, and see *ne'á* for other refs. to this idiom; ki.sikil.sig₅.ga á.na nu.mu.un.ši.in.gi₄.gi₄ : *ša ardati dameḡti is-sa ul utarra* (the disease) does not return her strength to the beautiful woman CT 17 22:151f.

3' in personal names: *I-sú-arik* His(the god's)-Arm-is-Long BIN 6 170:7 and 12 (OA), also *I-sú-ri-ik* BIN 4 19:29, and passim in OA, for OAkk. names of this type, see Gelb, MAD 3 17, cf. *Arik-i-di-^dEnlil* CT 8 23:35 and 17a:19 (OB); *Is-sú-kabit* His(the god's)-Arm-is-Heavy TCL 1 192:13 (OB), also *Id-sú-kabit* TCL 17 15:4.

b) in dual — 1' in gen.: ní.bi.ta.nam.kur.re.e.ne.ug_x(BÁD).ga.[gin_x(GIM)šèg].šèg.giš.tukul.á.bi.lál.e : *mala ikšuduš kakku ina ramanišunu kīma mītūt ḫalpé i-di-šú-nu uktassáma* the arms of all those whom the weapon reached became as stiff as those who perish of cold, at its mere touch 4R 20 No. 1:1f. (lit.), cf. á.šu.[úr.bi] sud.sud : *i-da-a-[šú] iḫammaṭu* BIN 2 22 i 37ff.; *šumma šerru kišādānuššu tušqallalšuma la igallut u i-di-šú la itarraš* if, when you hold a baby up by the neck, it neither quivers nor stretches out its arms Labat TDP 216:3, cf. *i-da-šú tarša* CT 38 21:19 (SB Alu); *munga iššabat i-di-ia₆* paralysis has seized my arms PBS 1/1 14:10, and dupls., cf. Gilg. IV vi 34, also Lambert BWL 42:77 (Ludlul II); á.bi.ne.gir.bi.ne.im.ma.an.gur.re : *i-di-šú-nu ana arkišunu tēr* twist their arms behind them AJSL 35 141b:13f. (inc.), for other refs., see *turru*; *ašbat* ^{II}-ki (= *aḫḫi-ki*) *muttabbilāti aktasi i-di-ki ana arkiki* I seized your active arms, I have bound your arms behind you Maqlu III 99, cf. *kašá i-da-a-[šú]* 4R 54 No. 1:31; *giš.tukul nu.mu.e.*

idu A

sig.á.la.ba.ri.gur (var. giš.tukul nam. sig.ga.za.á.mu.ḫé.tu.ul) : *ina kakki la amḫaška i-da-a lu irmá* I have not smitten you with a weapon, (yet) my arms have become limp (Sum. differs) Lugale XII 7, cf. *ul irammá i-d[a-a-šu]* Gössmann Era III KAR 169 r. i 32, also *ana zikir šumiya libbūšun itruku irmá i-da-a-šu-un* their heart trembled, their arms became limp at the mere mention of my name Iraq 16 pl. 46 iv 45 (Sar.), also *nadā i-da-a* Lambert BWL 44:97 (Ludlul II); *[ana] manniya PN innaha i-da-a-a* for whom, O Uršanabi, do my arms grow weary? Gilg. XI 293, cf. *ké ša amēli dalpi i-da-a-šu anḫa* Gössmann Era I 15; *[i]q-ta-ta i-da-a-ni burkāni itanḫa ina alāki urḫi* our arms have no more strength, our feet (lit. knees) have become weary from travel VAS 12 193:12 (*šar tamḫari*); *qaqqariš ippalsiḫ nahlapātešu ušarriḫma uššera i-de-e-šu* (Urša) threw himself on the ground, tore his garments and bared his arm TCL 3 411 (Sar.).

2' in special, idiomatic and transferred meanings: *[ana m]aḫar DN i-di-šu išši* (Nin-sun) raised her arms before Šamaš Gilg. III ii 9; *á.íl.la.zu.šè GIŠ.MI mu.un.lá.e* : *ana niš i-di-ka šillu tariš* when you lift your arms, a long shadow is spread Angim II 26; *šibirru ezzu ana rasāp nākiri ušaššá i-da-a-a* he made my hand (lit. arms) carry the terrible scepter in order to crush the enemy Borger Esarh. 98:33; *á.daḫ guruš.a giš.gíd.da.á.mè.mu.mu.e.da.gál.[la.àm]* : *rēšat eḫli arikta ana i-di tāḫaz[ija] našáku* I carry the lance, a man's helper, to have it at my side in battle Angim III 34; *giš.gíd.da.á.mi.ni.íb.ur₄.ur₄.e.dè* : *arkatum i-da-an iḫammamaši* he holds the lance in the crook of his arms Lugale II 34; *lipiš.mè.àm.á.nam.ur.sag.gá.á.nam.ur.sag.gá.me.[e] ši.in.ga.mèn* : *šurri tāḫazi i-di qarrādūti emūqān qarrādūti anáku* I am the heart of battle, the arms and the strength of valor SBH p. 105:27f., cf. *á.kala.ga.mè.zi.šá.gál* ⁴Inanna.me.en : *i-da-an dannātu ša tāḫazi šikin* (var. *šiknat*) *napišti Ištar anáku* Angim IV 14, cf. also *i-da-an dannāt* Böllenrucher Nergal No. 8:7, *á.[sud].sud* : *i-[dan] arrakātu* 4R 24 No. 1:36f., *á.dara₄* : *i-dan šaqātu* SBH p.20:18f.; *zānin Esagila u Ezida i-da-*

idu A

an za-na-a-tum who provides for Esagila and Ezida with . . . arms VAB 4 176 i 15, cf. *ibid.* 80 i 7, 104 i 15, YOS 1 44 i 6 (all Nbk.), replaced by *i-da-an za-ni-na-a-ti* VAB 4 234 i 6 and 262 i 3 (Nbn.); ⁴In.ninkigiš.tukul sig.ga.šu.nir.gub.bu.á(textNE)gál.zulú.na.menu.mu.un.da.ab.gi₄.gi₄ : ^dMIN *ina tišbut kakku u šurinni ina petē i-di-ki mamman aj ipparšu* O DN, at the clash of weapons and standards, when you attack (lit. open your arms), may no one escape RA 12 74:21f. (lit.), for other idioms, see *petá*; PN *ina tūbātišu ina nar'amātišu mānaḫ i-di-šu . . . ana PN₂ aššatišu iddišši iqīšši* PN, of his own free will and voluntarily, gave as a gift to PN₂, his wife, what he earned by the labor of his hands (lit. arms) MDP 24 379:3, also *ibid.* 21, cf. also MDP 18 214:10, MDP 22 11:6, 12:10, 13:10, 160:9; *ina šipir [i-d]i-šu iššerma ina ališu pišu itel* he will be successful through the work of his own hands, and what comes from his mouth will pass in his town for the word of a lord YOS 10 54 r. 25, cf. *ina šipir i-di-šu šumšu immassik* his reputation will be damaged by his own doing (lit. work of his arms) *ibid.* 24 (OB physiogn.); *á.gál.í.kú.e.šám.á.bi.ú.á.nu.gál.la.šám.gina.bi.e.še* : *ikkal le'á šim i-di-šu u la le'á šim [š]errišu* the strong man makes his living by the work of his arms, but the weak man by selling his children Lambert BWL 242 iii 7f. (SB wisdom); but now they put obstacles in my way ⁴MEŠ-ia *mē untalliu* and have given me empty promises (lit. filled my hands with water) ABL 1364:9 (NB); MA.DA.MA.DA *kalašina ana i-di-ia am-nam* I could call all the lands my own PBS 15 79 i 22 (Nbk.).

c) in pl. (*idātu*): *kakkašu la padá ana i-da-at* (var. *i-di*) *bēlūtija ušatmiḫ* he entrusted his merciless weapon to my lordly arms AKA 268 i 41 (Asn.), cf. *ibid.* 215:6.

2. side, edge, border — a) in gen. — 1' in sing.: *šumma ina muḫḫi iššūri ina i-di šum-mēlim sūmum nadi* if there is a red spot on the top of the "bird" on the left side YOS 10 51 ii 10, dupl. *ibid.* 52 ii 9 (OB ext.); *i-du-um ša imitti li-ik-tu-ut* let the right side (of the sheep) . . . RA 38 85 AO 7031:3 (OB ext. prayer), cf. *i-du-um imittam li-ik-šu-ud* HSM 7494:26 (unpub., cited JCS 2 23); *nawām ana i-di-im išten*

idu A

liphur let the camp gather on one side (of the river) ARM 3 15:27; X SAR É.DÙ.A . . . DA É PN DA-sú 2.KAM.MA *sugāqū* an improved plot of x sar, adjacent to the house of PN, its second side is (along) the alley VAS 13 33:4 (OB); *ana i-di-im ištēn aj išhiṣma ištēt aj ipušu* let not (the Southern tribes or the king of Ešnunna) side together for concerted action Mél. Dussaud 991:15' (Mari let., translit. only), cf. *ištēn ana i-d[i] ištēn* (in broken context) EA 29:178, cf. á. b à d = *i-di du-ri* side of a wall, á. si. b à d = *i-di si-ti* side of a tower(?), á. x = *i-du ka-ri-i* side of the granary A-tablet 152ff.

2' in pl. (*idātu*): DUG [. . .] Á.MEŠ-šá *ina liš alappāni tepehhi* you seal the rim of the [. . .] pot with dough made of emmer-flour AMT 31,5:6, also *ibid.* 81,8:11 and (broken) 45,2:5; *šumma kamūnu ina i-da-at biti innamir* if fungus appears on all sides of a house CT 40 19K.10390:7 (SB Alu); Á.MEŠ *burī bašsa talammī* you surround all sides of the reed mat with sand RAcc. 3:13, also *ibid.* 20:5 (= KAR 60); *ina* GN *ina* GN₂ GN₃ GN₄ *ana* Á.MEŠ *mātiya atbuku* all around the borders of my land I heaped up (grain), in GN, GN₂, GN₃ and GN₄ AKA 240 r. 48 (Asn.); *šumma MUL.GÍR.TAB i-da-tu-šá ukkula* if all sides of Scorpio are dark Thompson Rep. 272:14; 5 *pa* (for *pagūmu*) *ša i-ta-ti* five saddles with side straps(?) (beside *ša burki*) Wiseman Alalakh 416:10 (MB).

b) in prepositional use — 1' *idi* — a' in econ.: X GIŠ.GIŠIMMAR *i-di* PN X GIŠ.GIŠIMMAR *i-di* PN₂ twenty date palms adjacent to (the property of) PN, 13 date palms adjacent to (the property of) PN₂ Riftin 28:9f. (OB), cf. X SAR É.DÙ.A Á PN Waterman Bus. Doc. 14:9, X SAR *kislaḥ* GIŠ.SAR á PN X SAR *kislaḥ* á é PN₂ PBS 8/2 169 ii 5f., cf. BE 6/1 1:3, and *passim* in OB; é.dù.a á.bi PN ù PN₂ TCL 10 9:2; á e.sír *lugal.ab.a.šè* (a house) alongside DN street PBS 8/1 6:9 (OB), cf. á e.sír.gu.la.aš PBS 8/2 169 iv 9' (OB); UŠ.AN.TA *amurru* Á GIŠ.SAR its upper side, on the west, is adjacent to the orchard (atypical, the usual term is DA = *tehi*) BBSt. No. 2:5 (MB); *ša* Á SI-šī-na ù MUL-šī-na KÙ.BABBAR GAR.RA (doors) the side of whose "horn" and "star" are mounted with silver PBS 8/2 194 iii 6 (OB).

idu A

b' in lit.: *šumma sikkāt šīli i-di ešemšerim tišbutama i-di irti aḥē ibēša* if the false ribs along the backbone are connected but remain apart along the sternum YOS 10 49:1, dupl. *ibid.* 48:29 (OB behavior of sacrificial lamb); *mašmāšu i-di ili šuāti izzaz* the incantation priest will take his stand at the side of (the statue of) this god BBR No. 38:5; Á *uššē nadā takpirtu ašra šuātu tuḥāb* you consecrate that place with a purification ritual (held) next to where the foundations are laid RAcc. 9 r. 13; DN DN₂ Á *ummānija ittanallaku* Nergal (and) Meslamtae will help (lit. go at the side of) my army KAR 446:5 (SB ext.), note: [*ummā*]nka *i-di nakrim illak* YOS 10 17:20 (OB ext.), *ummānī* Á *ili illak* CT 20 21 83-1-18, 433:14, and *ina* Á *ili illak* KAR 428:18 (all SB ext.), for other refs. with *idi*, *ana idi* and *ina idi alaku*, see *alaku*.

2' *ana idi*: me.lám.ḥuš nigin.na á.ni lú.na.me nu.mu.un.na.an.te.gá : *me-lammē ezzūti šutashur ana i-di-šū mamma ul iṭehhi* surrounded as it is by an awesome effulgence, no one can come near it (the divine mace) 4R 18 No. 3:33f.; á.bi uru.bi dingir.bi.e.ne ki.bi.šè ba.an.gúr.ru.uš : *ana i-di-šu ilū ša āli šuāti ašriš iktanšuš* the gods of that city bent low at his side Lugale I 40; *šumma ina reš iššūri ina imittim ana i-di uznī uštappilamma sūmum nadi* if there is a red spot on the right side of the head of the "bird" and it is depressed towards the "ear" YOS 10 51 i 7, restored from dupl. *ibid.* 52 i 7 (OB ext.); *šumma ruqqu ša imitti marti ana i-di marti paṭer* if the "kettle" on the right side of the gall bladder is separated towards the side of the gall bladder KAR 150:20 (SB ext.), cf. *ana* Á *marti* TCL 6 3:41, *ana* Á *šēr ubāni* PRT 129:1 and 15; *ana i-di birti ša* GN *ana kašādi illika* he came up to the citadel of Assur to conquer it CT 34 39 ii 8 (Synchron. Hist.); *ša . . . ana i-di lemurti izzazzuma* whoever sides with evil BBSt. No. 7 ii 1, cf. *ana i-di lemurti uma'aru* (whoever) sends (somebody) with evil intent Hinke Kudurru iii 21, see mng. 2b-3' (*ina idi*) and 2b-5'c' (*idatu*); á.níg.sig₅.ga Nibru^{kl}.ke_x pād.pād.d[è]: *ana i-di damiqte Nippuru ālni izak[karu]* they pronounce a blessing(?) on our city Nippur LKA 76:29f.

idu A

Note the West Semitic influence in: *šumma tuppätum šina ana i-di-ka išallima tēre[tim] šūpiš[ma] ana i-di-[ia] šullim* if these tablets come safely to you, perform the extispicy and then send them safely on to me ARM 1 40:10ff.; *tuppī ana i-di-šu-nu ana šēr PN ušābil* I sent my tablet with them to PN ARM 1 110:19; *māršu annīkī'am ana i-di abišu tērtam šabit* his son has an office here from(?) his father ARM 1 55:11; *kanīki ana i-di-šu liblam* let him bring a sealed tablet along for me Sumer 14 21 No. 5:20 (OB let.).

3' *ina idi: mārī gallābi ina i-di mārī ummēni izzazzu* the members of the barbers' guild take up a position next to the artisans RA 35 2 i 19 (Mari rit.), cf. *[in]a i-di šarrim uššab* ibid. ii 14; *kunuk ālim ina i-di-i-šu illikam* (PN presented himself before the notables, and) a sealed tablet from (his) city came (illicitly?) with him UET 5 246:9 (OB); RN *ina i-di GN id GN₂ la ibbir* RN will not cross the Šamra River, bordering the land of Hatti KBo 1 5 iv 61 (treaty), cf. *pāta ... ša ina i-di GN* ibid. iv 53, and passim; *kussā ina i-di maškini tanaddi* you set a chair beside the *maškanu*-garment BBR No. 67:3 (NA rit.), dupl. BA 5 689 No. 42:4, note (wr. A.MEŠ): *eḫla u ardata ina A.MEŠ-šu-nu tušeššab* you have the man and woman sit (one) at each side (of the figurines) BBR No. 49 r. 9; *ina ūmi šemī ina A alpi tetebbi* on a favorable day you step up to the side of the bull RAcc. 3:8, cf. *ina A IM.KUR.RA* in the east Craig ABRT 2 12:23, and passim in this text, also (wr. exceptionally DA): *ina DA riksi* BMS 12:11, 14 and 15; MUL.MUL *ina A-šū DU.MEŠ* (if) the Pleiades stand next to it (the moon) Thompson Rep. 241:4; *ina i-di-šu abu-bitim taklam ... šukun* put a reliable major-domo in charge along with him ARM 1 18:34; *ummānšu ana šeriya itru-da[mm]a ina i-di-i[a] izzaz* he sent his troops to me and they are at my disposal ARM 1 24 r. 16', for other refs. see *uzuzzu*; *uštakmis sinništī ina i-di-ia* he made my wife kneel down at my side Gilg. XI 191; *ina i-di* (var. A) *lemutti šūtiqannima* save me from evil Craig ABRT 2 7r. 13, var. from ibid. 1 13:9; PN *ana ramanima ina i-di ištēn wašib* PN lives alone and apart ARM 1 90:8, cf. *ina la ālišu ina i-di GAR-an*

idu A

he will be set apart in a foreign city Kraus Texte 50:35.

4' *idi ana idi: i-di ana i-di ša bāb marši tušzaz* you will place (the figurines) on each side of the sick man's gate AMT 2,5:3, cf. *i-di ana i-di* (in obscure context) KAR 185 iv 2 (med.); *lahmē kurībī ša šarīri ruššā i-di ana i-di ulziz* I placed statues of *lahmu*-monsters and cherubs made of reddish *šarīru* side by side Borger Esarh. 87:24; *[i]-di ana i-di ša DN* on each side of the Ištar of Babylon Pallis Akītu pl. viii 10; *kīma šēr nūni i-di ana i-di mēteqa la išatma panīš u arkiš šumrušu mūlūša* as on the back of a fish, there was no passage on either side, and even the ascent and the descent were extremely difficult TCL 3 20 (Sar.).

5' in the locative — a' in sing.: *kakkēšu ezzūti ... i-du-u'-a uma'irma* he (Aššur) dispatched his fearsome weapons to my side TCL 3 126 (Sar.); *[itt]allaku i-du-uš-ša kinātum [šu]lmum baštum simtum* (Nanā) is surrounded with (lit. at her side go) truth, health, strength (and) decorum VAS 10 215:9 (OB lit.); *allaku ša urḫi i-du-uš-šu iba'a* a traveler will accompany him (illustrated by a drawing of the sign DU) Kraus Texte 27a III', cf. *i-du-uš Tiamati tebtūni* En. el. I 129, and passim; *išmissima erbet našmadi i-du-uš-šā ilul* he harnessed and yoked to it a team of four En. el. IV 51; *[qū]lu u kūru i-du-uk-ka šussi* cast off (lit. put far from your side) faint-heartedness Lambert BWL 108:18; *kī uḫulti qarnānīti [a]mat miḫrika ina i-duk-ka [liz]ūb* may the word of your rival dissolve like "horned" alkali before (lit. beside) you KAR 43 r. 1, see Ebeling, MAOG 5/3 17:29.

b' in dual: *lu.u_x.lu dumu.dingir.ra.na udug.sig₅.ga ḫlama.sig₅.ga ḫé.en.su₈.su₈.[ge.eš]* : *ša amēli mār ilišu šed dumqi lamassi dunqu i-da-a-šū lu kajjān* may a kind genius and a beneficent protective spirit be always at the side of the man who has a personal god CT 16 47:205f., cf. CT 17 14:15f., KAR 34:8f.; *šed dumqi lamassi dumqi ukinnu i-di-ia* they have provided me with beneficent protective spirits, male and female OECT 6 pl. 11:16 (prayer of Asb.), cf. *ilu mušal-*

idu A

limu i-da-a-a lu kajjān AfO 14 142:14 (*bīt mēsirī*),
^d*Girru tappuka li-tal-lil i-da-a-a* (var. *Ā-a-a*)
 KAR 80 r. 36, var. from RA 26 41:14; *ummānišu*
rapšāti . . . kakkēšunu šanduma išaddiḥa i-da-
a-šu his vast forces marched at his side with
 their weapons at rest 5R 35:16 (Cyr.).

6' *idāt*: mud.bi da giš.NÁ.da.na.ke_x :
damišu i-da-at eršišu . . . [sprinkle] its blood
 around his bed CT 17 5 ii 50f., cf. zag giš.
 [NÁ.ke_x] : *i-da-at eršiši* ibid. 32:1; *lu ša i-da-at*
bīti irteneddū or (the ghost) who constantly
 goes around the house AfO 14 146:100 (*bīt*
mēsirī); *i-da-ti* PN (property) surrounded
 by (that of) PN MDP 28 423:2; *i-da-at*
ālānišunu kīma karē lušeppek I piled up
 (their heads) like heaps of grain around their
 cities AKA 37:81 (Tigl. I); *i-da-a-at kāri* GN
ša abī ipu[šu] along the wharf on the Arahtu,
 which my father built VAB 4 186 ii 7 (Nbk.),
 cf. *i-da-at hurri* Lambert BWL 198 r. 9; da
 é.gal.la.ke_x nam.ba.te.gá.ne : *i-da-at*
ekalli aj iḥāni let them not come close to the
 palace CT 16 21:214f.; *šumma šaḥ api i-da-*
<at> āli iqteneruba if a wild swine repeatedly
 approaches the outskirts of a city CT 28 35
 K.9713:9 (SB Alu); ^aá.min.na.bi.šè an.ti.
 bal.dirig.ga.zu sun_x(BÜR).na.bi.ḥé.en.
 bal.bal.e : *i-da-as-su-nu šaltiš littakkir šaḡū*
nanzazki with respect to their (the sun's and
 moon's) side may your (Venus') lofty station
 change according to your wish TCL 6 51 r.15f.;
i-da-tu-uš-šu lu tallik Ebeling Parfümrez. pl.
 22:11. Note the idiom: *ana i-da-at lemuttim*
adi balḥaku ina libbija la abbalkatu never will
 I, in my heart, so long as I live, side with
 evil As. 30 T 575 r. 4' (unpub., OB let., courtesy
 T. Jacobsen); a.ni.im.ḥu.lu : *ina i-da-at*
lemuttim Sumer 11 110:7f.

3. arm or handle of an instrument —
 a) beam of a scale: giš.á.erín = *i-du*, *a-ḥu*
 (*gišrinni*) (see also *zibānītu*) Hh. VI 117f.;
ina i-di KÙ.GI *ana pani* NA₄ NA₄ 1 GÍN u NA₄
 ½ GÍN *parik* on the beam for the gold a stone
 weight of one shekel and a stone weight of
 one-half shekel are placed across from the
 stone (weights on the other beam) Riftin
 50:4 (OB), cf. ibid. 10. b) strap of a honey
 separator: kuš.á^{da-ba-bi-ln}KU₇ = *i-di* MIN
 (= *da-ba-šin-nu*) Hh. XI 111. c) strap of a

idu A

sling: kuš.á.dal.^{ua}úš = *i-di* MIN (= *as-pu*)
 Hh. XI 109. d) handle of a measure: giš.á.
 ŠITA = *i-di* MIN (= *li-ti-ik-tú*) Hh. VII A 228.

4. span or fathom (a measure): 1 *kitam*
damqam ša 15 i-di-im lu 20 i-di-im [šā]mama
išt[išu] u ālikim šēbilanim buy a nice mat
 15 or twenty spans long and send it to me
 with him or with the caravan CCT 4 44b:18f.
 (OA let.).

5. bracelet: 1 [GÍN KÙ].GI *i-du-um* a gold
 bracelet (weighing) one shekel (beside gold
 earrings) Meissner BAP 7:8 (OB).

6. wing: *ina muḥḥi irtiḡa šukun [iratka]*
ina muḥḥi nās kappija šukun [kappika] *ina*
muḥḥi i-di-ia šukun [i-di-ka] place your
 (Etana's) chest against my (the eagle's) chest,
 place your hand on the lower part of my
 wing, place your arm on the upper part of
 my wing Bab. 12 p. 45:19, cf. *ina muḥḥi nās*
kappišu ištakan kap[pišu] *ina muḥḥi i-di-šu*
ištakan i-di-[šu] ibid. 22, also (wr. *ina muḥḥi*
Ā-ia/šu) ibid. p. 49:13 and 15 (SB Etana); *kīma*
urinni mupparši ana sakāp šā'iriḡa aptā i-da-
a-a I spread my wings to overwhelm my
 enemies like the *urinnu*-bird in flight Borger
 Esarh. 44:68; *ša šāri lemni kīma iššūri akassā*
i-da-a-šu (var. *i-di-šu*) I shall bind the wings
 of the evil wind like those of a bird Gössmann
 Era I 187; for *Ā* meaning "feather," see
kappu.

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

b) in personal names: ^dEN.ZU-*i-ti* Sin-is-
 my-Strength UET 3 871:5 (Ur III), cf. *Aššur-*
i-di BIN 4 18:1, BIN 6 81:22, and passim in OA;
^dEnlil-is-*sú* YOS 8 125:36, CT 8 42a:2 (OB),
 cf. ^dŠamaš-*i-id-su* CT 4 23a:18 (OB), and passim
 in similar names, see Stamm Namengebung 137f.,
 also *Lu-ú-i-di-ia* May-He(the god)-Be-my-
 Strength VAS 5 39:16 (NB).

References to "arm" written with the
 logogram *Ā* for which no parallel phrase or
 idiom with syllabically written *idu* has been
 found, are listed sub *aḥu*. For idiomatic
 phrases not cited or mentioned here in con-
 nection with bilingual refs., see *abālu*, *alāku*,
apālu, *dekā*, *emēdu*, *nadānu*, *naparkū*, *petā*,

idu B

saḫāru, ṣabātu, šakānu, tāru, uzuzzu, also *alik idi*.

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

a) in gen.: *kīma ina la i-dim epšatinima šaḡsatini libbī dannišamma imtaraš* my heart is really broken over the fact that you treated me in an unreasonable way and (nearly) killed me TCL 4 24:32 (OA let.); *ina la i-dim l meat 60 MA.NA URUDU iššērija imtuqut* for no reason, I have been charged to pay 160 minas of copper Balkan Letter p. 14 c/k 561:21 (OA let.); *awatum šī ina la i-di-im-ma iqqabiakkum* was this (royal, cf. line 13) order given to you without any reason? Fish Letters 13:18 (OB); *še'am u kaspam ša addinak-kum ana šimī ana tadmiqtim ulu ana i-di-im šanimma addin* (if the merchant says) "I gave you the barley or the silver that I have handed over to you for making purchases, for profit purposes or for some other reason" Kraus Edikt ii 34, see ibid. p. 31; *i-du-um mi-nu-um ša aštanapparaku mehir tuppija ul tušābila* for what reason (is it) that I keep on writing to you but you have never answered me? VAS 16 200:4 (OB let.), cf. *i-du-um mi-nu-um ša tuppātīm ša PN [tuš]tanabbalam* ibid. 188:19, also *i-du-um mi-nu-ma ša še'am ana bitim la tanaddīnu* Sumer 14 30 No. 12:12 (OB Harmal let.), cf. also *ina qāti PN gallā-bim ina i-di-im ana x-[i]-im ul ibašši* VAS 16 190:39, also *ina i-di-[im . . .] mimma ul ibašši* ibid. 44, and OECT 3 77:5, cited sub *iššakku* mng. 2a-1'; *ana i-dim utiršumma umma anākuma* I retorted with the following objection CT 2 1:25, dupl. CT 2 6:32 (OB leg.); *[a]šar i-dim ašakka[nš]u* I shall appoint him for a position that is reasonable TCL 18 94:22 (OB let.); *aššum awilī Hanī ša tašpuram ina i-di awatim ana šerika [a]trudaššunūti* as to the Haneans concerning whom you wrote me, I sent them to you for good reasons ARM 1 134:7; *šumma urra[m] i-du-um ana belija imqutma ummami* should an objection be raised tomorrow to my lord, such as ARM 6 28:26.

b) with verbs: *šumma la i-dam idbubu šertam belī limissunūti* may my lord punish

idū

them if they have said foolish things VAS 16 6:23 (OB let.); *i-da-tim ana mārē ališina idbubama* 5 SAL BŠ.NUN.NA.MEŠ *ina bā[bim] itta[š-bata]* (because) they have said unreasonable things (perhaps a euphemism) to their fellow citizens, five women from Ešnunna have been taken into custody by the officials of the city quarter A 3532:12 (OB let.); *inūma iterbunim ana bit naptarija qibīma šuhāram u amātim i-dam lišašbitu* when they come (to summon people to do service) tell (the persons belonging to) my private residence that they should make the servant and the slave girls raise objections! TCL 18 91:25 (OB let.); *ana sitāt kaspīja ITI.I.KAM i-dam appa[l]ka* as to the balance of the silver due me, I shall put up, for a month, with the objection(s raised by you) TCL 18 102:17 (OB let.); *awāt ilum irkusu . . . i-da ul iraššia* one cannot object to things arranged by a god TCL 1 53:26 (OB let.); *awatam i-da-am la tušaršā wa-ar-ḫi-iš apulšu* satisfy him quickly, do not raise objections! VAS 7 192:13, cf. ibid. 196:15, 200:23, CT 4 36a:29, PBS 7 115:22, and passim in OB letters; obscure: *kīma i-di-im aḫi ša išpuram ul tašpuram* VAS 7 203:20, *i-dam ištēn utallal* ARM 2 43:22.

The proposed mng. has been established on the basis of the contexts. It is, however, possible that *idu* B is etymologically identical with *idu* A, "hand."

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

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

á.mu.bi.šè = *a-na i-di ša-at-ti-šu* as the yearly rent, á.iti.bi.šè = *a-na i-di ar-ḫi-šu* as the monthly rent A-tablet 139f.; á.lú.ḫun.gá = *i-di ag-ri-im* wages of a hired man, á. $\frac{1}{2}$ = *ša-lu-uš-ti i-di*, á. $\frac{1}{2}$ = *mi-ši-il* MIN, á. $\frac{2}{3}$ = *ši-ne-pa-at* MIN A-tablet 143ff.; á.mu.šè = *a-na i-ti-ia* (for *idija*) = (Hitt.) *ku-uš-ša-ni-mi* for my wages, á.zu.šè = *a-na i-ti-ka* = (Hitt.) *ku-uš-ša-ni-ti* for your wages, á.bi.šè = *a-na i-ti-šú* = (Hitt.) *ku-uš-ša-ni-*

idū

iš-ši for his wages, á.zu.šè.ne.ne = *a-na i-ti-ku-nu* = (Hitt.) šu-um-me-en-za-an ku-uš-ša-an for your (pl.) wages, á.bi.šè.ne.ne = *a-na i-ti-šu-nu* = (Hitt.) a-pí-en-za-an ku-uš-ša-an for their wages, á.mu.me.en = *a-na i-ti-ni* = (Hitt.) an-zi-el ku-uš-ša-an for our wages Izi Bogh. A 33ff.; á.mu.bi.šè = *a-na i-ti MU-šu* = (Hitt.) MU.KAM-aš ku-uš-ša-an a year's wages, [á].iti.bi.šè = *a-na i-ti ITI-šu* = (Hitt.) ITI-aš ku-uš-ša-an a month's wages, [á].u₄.bi.šè = *a-na i-ti UD-šu* = (Hitt.) UD.KAM-aš ku-uš-ša-an a day's wages Izi Bogh. A 39ff.

á.bi.l.ág.gá : *i-di-šu* (var. *is-s[u]*) *imandad* he (the debtor) will weigh out (barley for) his wages (i.e., for the wages which the creditor whose pledge has stopped working would have to pay for a replacement) Hh. I 369; u₄ kù.babbar á.bi mu.un.túm : *UD-mu kasap i-di-šu ubb[al]* when he (the owner of the pledged slave) brings the money for his wages (i.e., for the wages which the creditor would have to pay when the pledge goes back to the debtor) Hh. I 371; á.bi íb.si.sá ba.an.sum : *i-di-šu umallá iríb* (Sum. corrupt) : (Akk.) he (the debtor) will give full compensation for his wages (i.e., the wages the creditor would have to pay for the agreed period) Hh. I 374; á.mu.a.ni 10 gín kù.babbar lugal.a.na in.na.lá.e : *i-di šattišu* 10 GÍN KÙ.BABBAR *ana bēlišu iḫāt* he will pay his (the slave's) master as his (the slave's) yearly hire ten shekels of silver Ai. VI iii 21; á = *i-[du]*, á.um.mi.a = [...] *ibid.* ii 59; á.bi u₄.l.kám bán.še.ta.àm an.ág.gá : *i-di-šu ša úmakal BÀN.TA.ÀM še'am imandad* he will pay as his daily wages one seah of barley Ai. VII iv 20, and cf. *ibid.* VI iii 11; kur.ra(var. .re) á.nam.ur.sag.gá.mu šu.mu mu.un.ši.in.g[i] : *ina šadé ana i-di qarrādūtija gimillī uttī[r]* I have given service in the mountains for my soldier's pay Angim III 23; a.a.zu á.nam.ur.sag.gá.zu.šè níg.ba ḫa.ra.an.ba.è : *abaka ana i-di qarrādūtika qišta liqīška* let your father give you a fee as your soldier's pay Angim II 31, cf. *ibid.* 32, I 49, IV 2, Lugale XI 12.

a) of persons — 1' in Oakk.: 10 gurusš [...] 2 še.bi gur Agade i.bi 4 sila á.bi 10 gín kù.babbar ten workmen [...] at a barley ration of two gur, (standard) of Akkad, at an oil ration of four silas, at wages of ten shekels of silver A 663:4 (unpub., Oakk. from Adab); á.lú.ḫun.gá wages for a hired man UET 3 1400:6, also (with á.bi beside še.bi) *ibid.* 1018:3f., (with á.bi beside še.ba) Legrain TRU 379 r. 1 (all Ur III).

2' in OB: 15 ŠE KÙ.BABBAR *i-du* UD.1. KAM Á.BI 1 LÚ Á.BI LÚ.ḫun.gá *ina naré [ša]ter ... lu še'am lu kaspam [i-d]i-šu-nu*

idū

la takalla fifteen grains of silver are the daily wage, (this being) the wages of one man—the wages to be paid the hired man are inscribed on the stela—you are not to hold back their wages, be they (payable) in barley or in silver A 3529:6, 12 and 16 (unpub., let.), cf. Á LÚ. ḫun.gá BIN 7 94:3, 95:4, 96:6, and passim; x ŠE.GUR *ana i-di* ERIM.ḫun.gá LÚ.GU₄(!). ŠÁ(!).GU₄ *innadinšum* x barley was given him as wages for the hired men (and) the ox-driver TCL 1 54:18 (let.); Á.BI LÚ.1.E 12 SILA *ina* UD.1.KAM the hire of each man per day is x barley VAS 9 22:12; 15 U₈.UDU.ḫi.a Á.BI PN *iḫarraš* PN (the shepherd) can deduct 15 head of sheep and goats as his wages JRAS 1917 724:18; *ana KAŠ u i-di nuḫatimmim na-dānim* to give the cook's beer and wages TCL 10 106:9; Á LÚ.ŠE.ÍL Riftin 51:7, YOS 5 166:18; Á LÚ.ŠE.KI[N.KUD] harvester's wages MDP 10 No. 103 r. 2'; x ŠE Á *zārī* x barley is the wage of a winnower Goetze LE § 8:29; Á LÚ. TÚG 1 TÚG 5 GÍN *kaspam libilma* 1 GÍN Á.BI 10 GÍN *kaspam libilma* 2 GÍN Á.BI as to the wages of the fuller, if the garment is worth five shekels of silver, his wage is one shekel, if the garment is worth ten shekels of silver, his wage is two shekels Goetze LE § 14:8f.; for the wages of various craftsmen in the Ešnunna Code, see *ibid.* §§ 7–11, in the CH, see § 274; *še'am i-di MÁ x GUR u i-di* LÚ.MÁ. LAḫ₄ *ša girri GN ana PN idimma* give PN some barley as the hire of a boat with a capacity of forty gur and as the wages of a boatman for the trip to GN A 3540:21–22 (unpub., let.); PN ... PN₂ *ana ḫarrān šarrim iguršu* Á.BI ITI.1.KAM 1 GÍN KÙ.BABBAR *maḫir* PN has hired PN₂ (as his substitute) for the king's corvée work, and he (PN₂) has received x silver as his month's wages BA 5 p. 427 No. 19:8, cf. VAS 7 47:8, also Á-šu *ša ITI.1.KAM* PBS 8/2 238:7; x KÙ.BABBAR *ana asim Á-šu inaddin* he shall give the veterinary x silver as his fee CH § 224:27, and passim in CH; *aššum* PN *kalamaḫḫim ša ana mušaddinim tašpuranni adini i-di mušaddini ul iddinamma* (text *i-ku-na-ma*) with regard to PN, the chief *kalú*, who sent me out as a tax-collector, so far he has not paid(?) me the wages of a tax-collector CT 4 12a:27 (let.); 1 UDU ...

idū

ana šiprim epēšim kīma i-di-šu one sheep (given to PN) as his wages for performing the work Szlechter Tablettes 121f. MAH 16.482:8; *še'um ša apāl awilim u i-di* SAG.GEMÉ the barley for paying the man and the wages of the (hired) slave girl VAS 16 160:8 (let.); *i-di* GEMÉ.Ī.A x ŠE.GUR ... *ina bāb gagim imaddad* he will measure out x barley (as) the hire of the slave girls, at the gate of the *gagū* PBS 8/2 188:7, cf. VAS 8 99:8, 100:7, VAS 9 109:8, etc.; *ana minim la kitti taškuna u i-di wardija tušaddina ... ina i-di wardija leqem ukānkunūtima ina qātātikunu ušamdadkunūt* why are you (pl.) not fair to me, but (instead) have collected the hire of my slaves? I shall establish that you took my slaves' hire and make you measure (it) out from your shares BIN 7 49:7 and 15 (let.); *ana ḫaliqim izzaz inaddišu ina i-di-šu itelli* he is responsible for losses, in case of neglect he forfeits his wages UCP 10 131 58:13 (Ishchali); *ūmātišu ul umallāma ina i-di-šu itelli* if he does not serve the full time (for which he is hired), he forfeits his wages YOS 8 70:15, cf. *ina A.BI itelli* PBS 8/2 196:18, *ina A.BI-šu itelli* VAS 7 83:14. Note exceptionally in sing.: *i-da-šu ul šadaqda ul šatta id-di-«nim»-nam šumma i-di-šu lišābilam šumma šattu šu'atu ana GN liblūniššu* he has not given me his wages for last year or this year, either let him have his wages brought to me, or let them bring him to me this year in Babylon CT 4 28:23ff. (let.), also I GUD 3 ŠE.GUR *i-da-šu* Waterman Bus. Doc. 5:4; UD.9.KAM *i-du-um wa(?)-ta-ru-um ša ana* PN *nadnu* nine days' extra(?) wages which have been given to PN YOS 5 179:6.

3' in OB Alalakh: x (*pa ziz*) *i-di* LÚ.MEŠ *massi ša ina* GN *illiku* x (*parisu* of emmer-wheat) as hire of the corvée workers who have come from GN Wiseman Alalakh 269:18, cf. *ibid.* 19, JCS 8 16 No. 246:6 and 13, *ibid.* 19 No. 259:15, *ibid.* 21 No. 265:7.

4' in MA: *ana i-di ša mārē šiprija ul imašši* (the gold) is insufficient even for the pay of my messengers EA 16:30 (let. of Aššur-uballit I).

5' in lit.: *nēmelšu ḫulliq i-di-šu muttu* make him lose his profit, make his wages

idū

small Gilg. VII iii 1, and see Angim and Lugale, in lex. section.

6' in NB: PN *rē'i alpi ana i-di ana šatti* $\frac{1}{2}$ MA.NA *kaspi ... ina pani* PN₂ *ū-šu-zi-iz* PN the cowherd is placed at the disposal of PN₂ for annual wages amounting to one-half mina of silver Dar. 215:2, cf. (slave hired out) VAS 5 16:4, also *ana i-di-šu ana šatti* Dar. 457:3, VAS 5 125:3, and *passim*, *ana i-di-šu ana arḫi* AnOr 9 10:4, BE 8 119:4; x KÙ.BABBAR *i-di-šu* PN *ina qāt* PN₂ *maḫir* PN (a craftsman) has received x silver from PN₂ as his wages Nbn. 171:6; *ina i-di ša* LÚ.ĪUN.GÁ.ME *ša agurru ilabbīnu* (x barley) from the wages of the hired men who make baked bricks BIN 2 133:48, cf. *i-di-šu* PN *nappāḫ siparri* YOS 6 229:33, also two shekels of silver *ina i-di-šu* PN *nappāḫ siparri* *ibid.* 212:1; ITI x KÙ.BABBAR *i-di-šu* PN *u aḫḫēšu ana* PN₂ *iman[dīnu]* ... *ultu ūmu ša kīri inappāḫu i-di-šu ana muḫḫi* PN *u aḫḫēšu imannū* PN and his brothers will pay two and a half shekels of silver as monthly wages to PN₂, from the day when he starts the furnace his wages are to be placed against the account of PN and his brothers VAS 6 84:12 and 16; *ḫarrānu maḫritu i-du ul nadin ... ḫarrānu arkītu i-du ul nadin* first delivery (by the boats), no wages paid, second delivery, no wages paid Moldenke 2 9:7 and 10, cf. *ibid.* 28; *i-di ša maššart[u]* ... PN *ina qāt* PN₂ *maḫir* PN has received the compensation (lit. wages) (for the preparation of meals in the temple) from the account(?) from PN₂ VAS 5 124:1, cf. *i-di-šu ... ša maššar[tu]* *ibid.* 97:1, *kīma ultammiduš* [x] GÍN KÙ.BABBAR *u pappasu A-su* if he teaches him (the baker's craft) his wages will be x shekels of silver and the raw materials TuM 2-3 214:9; x KÙ.BABBAR *u x* ŠE.BAR *i-di u šidītu ... ša* 3 LÚ.ERIM *šarri* x silver and x barley as wages and provisions for three corvée workers of the king PBS 2/1 114:1, cf. *ibid.* 7, *ibid.* 54:4, TuM 2-3 183:1 and 11, also *i-di u* ŠUK.Ī.A (for hired men) YOS 3 33:24 (let.), cf. GCCI 1 312:1, TuM 2-3 216:18, VAS 6 181:1, Dar. 569:4, 572:5; *i-di* LÚ-tū *jānu u ḫubulli kaspi jānu* there are no wages (to pay) for the slave and no interest on the silver Nbn. 803:7, and *passim*,

idū

cf. *i-di qalla jānu u ḥubullu kaspi jānu* Nbk. 197:6, wr. *i-di-«da»-šú jānu* UET 4 78:7. Note the NB pl. *idātu*: *ša qallat i-da-ta-šú jānu ša kaspi ḥubullišu jānu* there are no wages for the slave girl, nor interest on the silver UET 4 77:5; *kí* ... PN¹PN₂ *ṣaḥarti ša* PN₃ ... *la ultēšamma ana* PN₃ *la iddannu ūmu* x ŠE.BAR *i-da-a-ta ša* PN₂ PN *ana* PN₃ *inandin* if PN does not release PN₂, PN₃'s slave girl, and hand her over to PN₃, PN will pay PN₃ x barley per day as wages for PN₂ UET 4 197:8; 43 *i-da-a-ta ša atkalluššé* 43 (measures of barley) as wages of the boatmen(?) Moldenke 2 9:23, cf. *ibid* 33.

b) of animals: 1 BĀN ŠE Á ANŠE ù 1 BĀN ŠE Á *rēdišu* one seah of barley is the hire of a donkey and one seah of barley the wages of its driver (for one day) Goetze LE § 10:34f.; *šumma awilum alpam ana diāšim igur* x ŠE Á-šú if a man hires an ox for threshing, the hire for it is twenty silas of barley CH § 268:92, cf. *ibid.* §§ 242, 243, 269 and 270; Á GUD.ĪI. A *ša pūḥ arhim ša* PN *illiku* (x barley) as hire for the bulls which went (for work) in place of PN's cow UCP 10 p. 78 No. 3:8 (OB), cf. Á 1 GUD BE 14 59:2 (MB); *i-di ANŠE.ĪI.A āpulam* I paid the hire of the donkeys TCL 10 107:7 (OB), cf. Á.MEŠ ANŠE.MEŠ AFO 2 58 r. 1 (MB), also Nbn. 1092:2, Camb. 176:16, TCL 13 232:4, and *passim* in NB; *i-da-a-ti ša ANŠE(!).ME ša uttata adi muḥḥi nāri izbilu* (x barley) hire for the donkeys which carried the barley to the bank of the river YOS 6 171:14 (NB); GUD ù *i-da-ti-šu ša* 3 MU.MEŠ the ox and its hire for three years UET 6 14:7 (MB).

c) of boats: *šumma māḥirtam igur* x KÙ. BABBAR Á-ša *ina* UD.1.KAM *inaddin* if he hires a boat going upstream, he will pay x silver as its hire per day CH § 276:50, cf. § 277:56, Goetze LE § 4:23; Á.BI *elippika še'am ša qātika tabal* take as the hire of your boat the barley at your disposal TCL 1 37:24 (OB); *makkūm i-dam mādam la ikkal* the barge(?) should not cost (lit. consume) high wages TCL 17 8:21 (OB let.); *elippam iṣabbatu u i-di-ša tamaddadi* they will take the boat, but you will measure out its hire CT 29 18a:13 (OB let.), and *passim* in OB; *i-di elippim u kaṣṣāri* hire for a boat and crew ARM 8 94:10; x

idū

(barley) Á MÁ BE 14 65:10 (MB); I have neither barley nor silver *minú kí ana i-di* GIŠ.MÁ.MEŠ u ŠUK.ĪI.A *anandin* what am I to give for the hire of the boats and the provisions? BIN 1 38:15 (NB let.); *elippu* ... *ana i-di-šú* ... *iddin* he leased the boat TuM 2-3 34:3, AnOr 8 40:4; *elippa ana i-di ul nīmur* we have not found a boat for hire YOS 3 172:21 (NB), and *passim* in NB.

d) of houses: á.é.a $\frac{1}{3}$ gín máš.kù.ka. ni.ta tur he will deduct one-third of a shekel, being the rent of the house, from the interest on his silver Eames Coll. S 3:5 (Ur III), cf. *ibid.* p. 134; 1 É.A.NI Á.BI MU.1.KAM x KÙ.BABBAR KI PN PN₂ IN.ĪUN^{un} PN₂ rented a house from PN for a yearly rent of x silver UET 5 199:2, cf. *ibid.* 200:8 and 10, 243:6, also Á.BI MU.1.KAM (with nam.ka.kéš íb.ta. an.è) Szlechter Tablettes 58 MAH 16.165:7, á.bi é TLB 1 68:24, YOS 12 2:2 (all OB); 1 É.ÜR.RA Á.BI MU.1.KAM ... IN.ĪUN^{un} UET 5 201:2 (OB); 1 É.KAR.RA Á.BI ša MU.1.KAM x KÙ.BABBAR itti PN PN₂ *iguru* PN₂ has rented from PN a storeroom, its rent being x silver per year BIN 2 83:2 (OB); *šumma awilum ina bit awilim še'am iṣpuk ina šanat ana x še'im Á našpakim inaddin* if one man stores barley in the house of another, he will pay storage-rent at the rate of x barley per gur per year CH § 121:29; *bitu ḥuṣṣu* ... PN *ana i-di biti ana ūmu* x *uttati ana* PN₂ *iddin* PN rented a reed hut to PN₂ for x barley per day ZA 3 157 No. 16:4 (NB); É *kāri* ... *ana i-di biti ana šatti* ... *iddin* (PN) leased a storeroom for a yearly rent (to PN₂) BE 9 54:3, cf. TuM 2-3 2:22 (NB), also *i-di kāri* Evetts Ev.-M. 24:12; x KÙ.BABBAR *i-di diti ša* GN *u i-di* PN PN₂ ... *ina qāt* PN₃ *maḥir* PN₂ has received from PN₃ x silver as the rent of the house in Hursagkamma and the hire of PN Nbn. 967:1-2; *dibbišu [i]na muḥḥi i-di biti itti* PN *jānu* he can make no complaint against PN for rent on the house TuM 2-3 29:13 (= BE 10 1); *i-di biti u ḥubullu kaspi jānu* there is neither rent for the house nor interest on the silver Dar. 519:5, and *passim* in texts of this type.

e) of tools and objects: Á GIŠ.MAR.GÍD.DA hire of a wagon MDP 10 103 r. 3 (OB), also BE 14 50:4 (MB); 1 GIŠ.IG MI.RÍ.ZA 1 GIŠ.IG

idū

ZÉ.NA UŠ 3 KÙŠ.TA KI PN PN₂ NAGAR Ì.HUN. GÁ Á.BI ITI.L.KAM X ŠE *i-na* ITI.KAM ŠE Ì.ÁG.E the carpenter PN₂ has rented from PN one door made of pickets and one door made of date-palm wood, each three cubits wide, as monthly rent he will pay x barley per month YOS 12 54:7 (OB); *ša pāši i-di-šú u kalmakrī i-da-ti-šú-nu inandin* he will pay the rent on the axe and the rents on the hatchets Peiser Urkunden p. 33 VAT 4920:14f., cf. *nēpiši u i-da-ti-šú-[nu] ul ittadinma* if he does not return the tools and (pay) the rent on them *ibid.* 17 (MB); 30 *ḥašbattu . . . ana i-di ana šatti* thirty pots for rent for one year CT 4 21a:5 (NB), cf. *ibid.* 11; x *dannūtu . . . ša* PN *ina pan* PN₂ *ana i-di-šú-nu ina šatti* x KÙ.BABBAR *i-di-šú-nu* PN₂ *ana* PN *inandin* x vats belonging to PN are at the disposal of PN₂, and as their annual rent PN₂ will pay PN x silver as their rent VAS 6 40:4f., cf. *ibid.* 87:8, TuM 2-3 32:7, also *i-di dūdu* rent on the kettle Stevenson Ass.-Bab. Contracts 37:11, and *ibid.* 3 (all NB); *i-di gurāb [PN] ša dannu a₄ . . . mahir* the rent on the reinforcements and on the vats has been received PBS 2/1 131:6 (NB); *dannūtu u i-da-a-tu₄-šú-nu . . . mahrata eṣerat* the vats and their rent have been received and are paid Watelin Kish pl. 14 W. 1929, 140:6 (NB).

f) other occs.: *i-di giridē ša* PN rent on PN's border path UET 5 251:34 (OB).

The Akkadian word *idu*, "arm," was extended to mean "hire, rent, wages" under the influence of Sumerian *á*, which denotes both "arm" and "work to be performed regularly and for predetermined periods of time." For other Sumerian compounds with *á*, see also *addú* (*á.du*), *inītu* (*á.gú*, *á.gud* and *á.bal.bal*), *tēnū* (*anše.á.bal*), *mā-naḥtu* (*á.kúš.ù*) and *iškaru* (*á.giš.gar.ra*). Note *ud.á.bi* = *u₄-mu si-ma-ni* Hh. I 207 and *á.mu.ú.a.šē* annually BIN 7 194:8, cf. *ibid.* 195:8, BE 6/2 29:10 (all OB rental of fields), also BE 6/2 28:20 and 22 (OB adoption), and *passim* in texts dealing with the rental of houses (e.g., OECT 8 14:7, PBS 8/1 90:5, *á.mu.iti.a.šē* PBS 8/2 180:8, and *passim*).

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

idû

Falkenstein Gerichtsurkunden 3 p. 89; Landsberger, MSL 1 230ff.; Lautner Personenmiete 44 n. 165; Oppenheim Mietrecht 26ff. and Eames Collection 33 and 86; von Soden, ZA 40 215f.

idû (*edû*) v.; 1. to know (something or somebody) (p. 21), 2. to be experienced, familiar with, versed in (something), to be aware of, to care for (something or somebody), to take cognizance of, (with negation) to be unfamiliar with, to be unused to, to be unable to, to disregard, to neglect (p. 27), 3. in adverbial expressions, infinitive preceded by a preposition knowingly, intentionally, (with negation) unwittingly, unconsciously, in a daze (p. 29), 4. *uddû* to mark, to inform, to make known, reveal, to recognize, identify, to assign (p. 30), 5. *utaddû* to be recognized, revealed, appointed (p. 33), 6. *šudû* to announce, proclaim, to make recognizable, to mark (p. 33), 7. III/II to assign (p. 34), 8. IV/1 and IV/2 (uncertain) (p. 34); from Oakk. on; I *idi* for both tenses (*i-te* in Mari, see mng. 1a-3'), Ass. (MA, NA) also *udi*—*udda*, II *uddi*—*u(w)eddi* and *u(w)addi* (also *umandi* in EA, NB, SB)—*waddi* (stat. and imp. in OA and Alalakh), II/2 *utaddi* (*um/ntaddi* in SB, NB, see von Soden GAG § 106q), III, III/2, III/3, III/II, IV/1(?), IV/2(?); wr. syll. (*edû* 5R 50 i 34, BRM 4 32:10) and ZU; cf. *edû* adj., *idūtu*, *madiu*, *manda*, *minde*, *mudānūtu*, *mudû*, *mudūtu*, *mušedû*, *šudūtu*, *tīditu*, *tuddû*, *uddû*, *udi*, *udû*, *wadi*, *wadiu*.

zu-ú ZU = *e-du-ú* Ea II 305; zu, [z]u.a = *e-du-u* Nabnitu A 279f.; *i-du-ú* (in group with *palāhu*, Sum. col. broken) Imgidda to Erimhuš C r. 16'; zu-ú ZU = *la-ma-a-du*, *šu-d[u]-ú-um*, *e-du-u*, *wu-u[d]-du-ú* MSL 2 132 vii 38ff. (Proto-Ea).

igi.zu = *ud-du-ú ḥa-an-tu* to mark, preterit, igi.zu.zu, IGI+DUB(text IGI).zu.zu = MIN *ma-ru-ú* same, present, mu.uš.kim.zu = MIN EME.SAL, IGI+DUB.dug₄.ga = MIN *ḥa-am-tu*, IGI+DUB.di = MIN *ma-ru-ú* Nabnitu A 291ff.; [su-ú] SÜ = *wu-du-u šá* DINGIR A II/8 A iv 19' (= iii 53); *dalla.è* = *ud-du-ú* (preceded by *pa.è* = *šu-pu-ú*) Imgidda to Erimhuš A 8'; *gis-ki-im* IGI+DUB = *ú-du-ú, ú-te-du-ú* Diri II 105f.; *gis-gi-im* IGI+DUB = *wu-du-ú-um* Proto-Diri 109a; *ú-uš šu.BAD* = *ú-du-um* Proto-Diri 300; *[e.nel.b[il].lá* = *ú-te-du-u* Izi D iv 40; *nin.EZEN* = *tu-ut-te-du-um* Silbenvokabular A C 71; *ni-gi-in NIGIN* = *kun-nu šá* KÁ, *šu-du-ú* Ea I 47 v-w; zu.zu = *šu-du-ú*, KA.ZU = MIN *šá* KA, x.nigin, x.gi₄.gi₄ = MIN *šá* KÁ

idû

Nabnitu A 297ff.; ug₄.ug₄.ga = ú-du-u [x x] (obscure) Silbenvokabular A Db 85.

lú.ḫu.ḫu.li.nu.zu = *ša li-mu-ut-tam la i-du-ú* incapable of doing evil OB Lu B v 45, cf. [lú.níg.l]ul.ḫul.nu.zu = *ša li-mu-[ut]-tam la [i-du]-ú* OB Lu Part 4:8; lú.ur.nu.zu = *ša [bu-uš-tam] la i-du-ú* shameless OB Lu B ii 26, cf. *ša bu-uš-tam la i-šu-ú* ibid. A 68; lú.ĒA×LI.zu = *ša ru-úḫ-«ta»-tam i-du-ú* expert in witchcraft OB Lu A 298; [lú.x.x.gi.nu].zu lu-KI.MIN-ki-nu-zu (pronunciation) = *ša <ša>-ni-nam la-a i-du-u* who has no rival, [lú.x.x].šu.gar.nu.zu lu-KI.MIN-šu-kar-nu-zu (pronunciation) = *ša te-er-tám ir-tám la-a i-du-u* who knows no turning back (in battle) KBo 1 30:3 and 6 (Lu App.); ad.da.a.ni ù ama.a.ni nu.un.zu.a = *ša a-ba-šu um-ma-šu la-a i-du-ú* Ai. III iii 31; ki.^{tu}uš.bi.nu.zu = *šu-bat-su ul i-di* Izi C i 19; ki.pàd.da.nam.me = *a-šar la ud-di-i* (in group with *árum* and *ašar la ári*) Antagal G 144; me.a i.zu = *a-li ti-di*, [me.a] i.zu, me.a mu.zu = *a-li i-di* Izi E 54ff.; me bí.zu, [me] x.zu = *mi-na i-di*, [me].zu = *mi-na i-di* 2NT-344:8ff. (unpub., gramm.).

lugal.mu bulùg.ga a.a.nu.zu : *bēlum tarbūt abi ul i-di* the lord, reared without knowing his father Lugale I 29, cf. a.a.ni la.ba.an.zu.uš: *abašu ul i-di* (said of Girru) CT 16 43:72f.; un.bi ki.gin.bi nu.um.zu (var. ugnim.bi ki.gub.ba nu.zu) : *nišūšu ašar illaka ul i-da-a* its people do not know where to go Lugale III 2; a.rá.bi lú.na.me nu.un.zu : *alaktašu mamma ul i-di* nobody knows its (the *di'u*-disease's) ways CT 17 19 i 27f., cf. ibid. 29f.; [a.na.ib].ak.a.na.bi.nu.zu a.na.ba.ni.ib.gi.gi₄ : *miná e-pu-uš amēlu šuātu ul i-di ina miní ipaššaš* I do not know what to do about this man, what would soothe him Šurpu V-VI 25, and passim; dumu.mu a.na.àm ne.zu (var. a.na nu.i.zu) a.na.àm ba.ra.ab.da.ḫi.e níg.mà.e.zu.mu ù za.e.gá.zu (var. níg.mà.e i.zu.a.mu ù za.e in.gá.e.zu) : *māri mīna la ti-di-ma mīnam luššibšu ša anāku i-du-ú atta ti-di ša atta ti-du-ú anāku i-di* my son, what is it you do not know? what can I add to it? whatever I know, you know (too), whatever you know, I know CT 4 8a r. 27ff., vars. from CT 17 26:58ff., Šurpu V-VI 29ff., and passim; an nu.zu.meš ki.a nu.zu.meš : *ina šamē ul ut* (text *it*)-*ta-du-u ina erḫeti ul illammad* they (the demons) cannot be discerned in heaven, cannot be known on earth CT 17 41 K. 2873:5f., cf. gi[skim.bi nu x]: *ittašu ul [ut-t]a-ad-du* (parallel : *ul iḫḫassas*) ibid. 3:27; e.ne.ne.ne níg.nu.un.zu.meš an.ki.a nu.un.zu.meš : *šunu ina mimma šumšu ul ú-ta-ad-du-ú ina šamē u erḫeti ul illammadu* they (the demons) cannot be recognized anywhere, cannot be found out in heaven or on the earth CT 16 44:106f., cf. ibid. 92f., also [nu].un.zu.a : [u]l *ú-ta-ad-di* CT 16 32:142f.; [ḫ]ul.gál imin.bi ši.mi.in.zu.uš: [lem]nūti *sibittišunu um-ta-ad-di* he (Girru) points out to him the seven evil demons CT

idû 1a

16 44:78f.; mul an.na giskim.bi la.ba.ra.an.du₈.du₈.eš : *ina kakkab šamāmi ul ú-ta-ad-du-ú* (Sum.) the stars of the sky do not reveal their (the evil demons') sign : (Akk.) they (the evil demons) cannot be recognized amidst the stars of the sky CT 16 43:70f.; a.rá 1 a.rá 2 in.ši.in.zu : *adi ištētu adi šinišu ú-še-di-šu-ma* he informed him for the second time (lit. once, twice) Ai. IV iv 29; for other refs. in bil., see mngs. 1a-1'a' and 2', 2b-1', c-1', 3b, 4c-2', e, 5a.

du-ú-šu = *ud-du-ú* An IX 26; ZU = [i]-*du-u* STC 2 pl. 52 r. i 9' (Comm. to En. el. VII 114); ZU // *e-du-ú* BRM 4 32:10 (med. comm.).

1. to know (something or somebody) — a) in lit. — 1' with object: 2 *ilāni šum-šunu ul i-di* two gods, I did not know their names ZA 43 16:48 (SB); *ālki ul i-di bītki* MIN *šumki* MIN *šubatki* MIN I do not know (sorceress) your city, I do not know your family, I do not know your name, I do not know where you live Maqlu II 209; *mannu i-di ilī šubatka* O my god, who knows where you dwell? Craig ABRT 2 7 r. 3, and dupl. PBS 1/1 14 r. 45; [ša etl]i *i-di-a-am šupassu* I know where that man (i.e., Huwawa) lives Gilg. Y. 275 (OB); *ul i-di zikiršu ummānu* (wr. UD-ma-^dA-num) *Adapa* the wise Adapa (himself) does not know its (the temple's) name BHT pl. 6 ii 3 (NB); *ul i-di aba u umme amēli itti ištārātija arbā anāku* I knew no human father or mother, I was raised by my goddesses OECT 6 pl. 11 K.1290:13 (prayer of Asb., coll. W. G. Lambert), cf. *abi ul i-di* (var. *la iši*) King Chron. 2 88 i 2, var. from CT 13 43:4; *ša attu ti-du-šu-nu-ti anāku la i-du-[ú] sūqšunu ti-du-ma anāku la i-du-[ú] manzassunu ti-du-ma anāku la i-du-[ú] rubussunu ti-du-ma anāku la i-du-[ú]* (the demons) whom you know, but I do not, whose tracks you know but I do not, whose resort you know but I do not, whose lair you know but I do not AfO 14 144:88ff. (SB *bīt mēsiri*), cf. *atta ZU-šú-nu-ti-ma anāku ul ZU-šú-nu-ti* KAR 80 r. 26, also *mimma muršu ša maršākuma atti ti-de-e anāku la i-du-ú* every disease from which I suffer, which you know, but I do not KAR 73:21; *ša ilūtiki rabīti ZU-ma anāku NU ZU-[ú]* JRAS 1929 283:8, also PRT 7:10, and passim in PRT, also *ša atta i.zu anāku la i-du-[u]* Dream-book p. 340 K. 8583:6; *lu mimma muršu ša mamma la ZU-ú*

idû 1a

or any disease that nobody recognizes KAR 73:5, cf. LKU 57 r. 3; *ul i-di šerti ili ul i-di ennit ištari* he did not know it was deserving of punishment by the god, he did not know it was deserving of punishment by the goddess Šurpu II 32; *erá lumunšu i-da-a-ma . . . ul ikkal šira* had the eagle known the evil (consequences) for him, he would not have wanted to eat of the flesh Bab. 12 pl. 5:17 (SB Etana); *lumna illika dŠamaš lu ti-di* you, Šamaš, know the evil that he (the eagle) has committed against me Bab. 12 pl. 14:19 (SB Etana), cf. *ibid.* pl. 4:9, also *dŠamaš lu ti-i-di* Lambert BWL 218 iv 14 (SB), also *i-di hibiltasu dŠamaš qurādu* *ibid.* 10; *mimmū attunu tēpuša anāku i-di mimmū anāku eppušu attunu ul ti-da-a* I know what (magic) you (sorceresses) have practiced, but you do not know what (magic I) shall practice (against you) Maqlu I 39f.; *la ni-i-di nīnu ša Tiamat ep[ištaš]* we do not know Tiamat's plan En. el. III 128; *ša . . . tēnšu ilu mamman la i-du-ú* (Sin) whose designs no (other) god knows Perry Sin No. 5a:5; *zi.du mu.e.zu nígerim mu.e.zu : kēna ti-di ragga ti-di* you (Šamaš) know the righteous and the evil one 4R.28No. 1:11f.; *amēlūti la šemēti la mit-gar-ti ša ramanša la ti-du-u la parsāta arkat ūmēša* man, unruly, disobedient, not aware of his own nature, without knowledge of what the future holds for him Borger Esarh. 82r. 15; *na.m.lú.u_x (GIŠGAL).lu ú.ḫúb.àm ág nu.un.zu . . . te mu.nu.zu : amēlūtu sukkukatma mimma ul i-di . . . mīnu i-di* man is obtuse, does not know anything, what could he know? 4R.10 r. 29ff.; *ramanšu NU ZU-e* he (the patient) is out of his mind TDP 80:3, and *passim* in *med.*; *kī ša amat Marduk la ti-du-u tamallikanni jāši* you give me advice as if you did not know of the command of Marduk Gössmann Era III 43; *ša kīma kakkab šamē minūta la i-du-ú* who, like the stars, cannot be counted AOB I 118 iii 9 (Shalm.); *kī tušibu ul i-di-ma ka-la-ka mī[nu] kī tatbū ul i-de-e-[ku]* since I did not even know that you (mosquito) had settled (on me, the elephant)—to how much does all of you amount?—I would not know whether you had left or not Lambert BWL 218:53f.

idû 1b

2' without object: *anāku i-di-ma azakkara ana Ea bēlija* I understood, and said to my lord Ea Gilg. XI 32, cf. *anāku i-di-ma attakil takālu* I am aware of it and have taken precautions Maqlu VI 123, and *passim*; *[i]-di-ma jāši Enlil izirannima* as I know, Enlil hates me Gilg. XI 39, cf. Gilg. Y. 105; *ul i-di-ma ittami* he has been affected by a curse, unknowingly Šurpu II 82; *ilī ul i-di šeretka dannat* O my god, I do not understand why your punishment is so heavy PBS 1/1 14:24, and *passim*; *ša mamma . . . ana epšētiya u šalmija uma'aru anāku la i-di iqabbū* anyone who sends another person to (destroy) my handiwork and my statue and then says, "I know nothing (about it)" AKA 251 v 83 (Asn.), also VAS 1 36 vi 1 (NB kudurru); *lú zu nu ḫúl : ša i-du-ú ul iḫaddu* he who knows (about the destroyed temple) cannot rejoice (any more) SBH p. 101:56f.; *atta ti-i-di dAššur . . . ultu mahrāti adi arkāti kī RN . . . ikkiru-ma islū nīr bēlūtišu* you ought to know, O Aššur, (the story) from beginning to end, how (it was when) RN revolted and threw off his vassalage! Streck Asb. 376 i 1.

b) in letters and leg. — 1' in OA — a' with direct object: PN *ša ti-dí-ú* PN, whom you know CCT 3 17a r. 19; *šummamin awātīm anniātīm i-dí-e* if I had known about this matter CCT 4 45b:33; *šībūti ti-dí-a* you know that I am an elder TCL 14 51:7, cf. *šībūtaka ula ni-dí* *ibid.* 15, cf. *tēm awilim u alaktašu ti-dí-e* BIN 4 76:21, *ibissaēa la ti-dí-a* TCL 4 54:9, etc.; *uzan PN piti palāham lu i-dí* inform PN he should be cautious! CCT 4 28a:32; *tértaka lu i-dí* let me know your orders CCT 3 6b:33.

b' without object: *ša kīma šuati u jāti ammakam li-du-ú-ma* let his and my agents (lit. those who are like him and me) there know KT Hahn 16:19, cf. *ula ti-i-dí-e mannum ša išaqqulu tātaka . . . ibašši* do you not know, whoever can pay, you have salt (for him)? TCL 20 109:10; *anniūtum lu i-dí-i* these people know (it) CCT 3 41a:27, also TCL 19 78:32. Note in an oath: *ilum lu i-dí* may the god be my witness! TCL 14 32:15 (OA), cf. *Aššur lu i-[dī]* CCT 4 49a:29, also *Aššur u ilakunu [li]-du* BIN 4 32:27.

idû 1b

c' with object clause introduced by *kīma*: *la ti-di-a kīma maknakam ša abīni* PN *iptiūma* do you not know that PN has opened our father's sealed storehouse? CCT 4 7c:1; *anāku ula i-di-e kīma ūmūa mādiš etiḡuni* I did not know that my term had passed long ago *ibid.* 26b:5.

d' with clause as object: *annakam ana* GN *ušēribu la ušēribu ula ni-di* we do not know whether they brought the tin to GN or not TCL 4 95:35, cf. *kaspam mala ilgeu <la> il₃-qi-ū*(text *-ma*) *la ni-di* TCL 19 79:15; *išgulu la išgulu mimma ula i-di* I do not know at all whether they paid or not CCT 3 19b:9, cf. *habbulāku la habbulāku attunuma ti-di-a* TCL 14 43:25; *uzni ula tapti u* PN *ša napaštija mēt u balaḡ ula i-di* you have not informed me, and I do not know whether PN, whom I love dearly, is alive or dead TCL 19 73:8.

2' in OB — a' with direct object: *šumma* PN *i-di-e-šu ittišū lillikam šumma la i-di-šu mimma ittišū la illakam* if PN knows him (my messenger) well, let her come with him, if she does not know him well, she must by no means come with him PBS 7 36:19f.; PN *kīma kāti mannum i-di-e-šu ana kīma ti-du-ū-šum* ŠE.GUN *ina bit bēlišuma inašši* who knows PN as well as you? he will take the rent from his master's house, according to what you know of him OECT 3 61:35f. (let.), cf. *ti-di-ni-a-ti-im-ma* (in broken context) PBS 7 102:40; PN ... *u awilē ša ti-du-ū šita'alma* question PN and the men you know TCL 17 58:33, cf. CT 2 20:23; PN ... *kī'am liškuru dā'ik* PN₂ *la i-du-ū* let PN swear, "I do not know the murderer of PN₂" CT 29 42:13, cf. *ibid.* 43:29; *šibū ša zittam warkītam i-du-ū* (there are) witnesses who know (about) the later division of the property BE 6/2 49:19, cf. *ibid.* 25; *šibū ša mārūt* PN *i-du-ū* PBS 5 100 ii 6, also *u šibū ša awātim šināti i-du-ū* LIH 11:12, cf. *u anāku awātim i-di* VAS 16 4:11; 1 NA₄ SAL+KAB+UD ... KÙ.BI *ul i-di* one *algamēšu*-stone, I do not know its value (or: its value is unknown) TCL 10 120:13; *umma ša* PN *u* PN₂ *ana* PN₃ *nadānam la ni-du-ū* they said, "We do not know what PN and PN₂ have to give to PN₃" CT 8 12b:10; PN PN₂ *ul i-de-e-ma* PN₃ ... ŠE Ì.Á.G.E if PN (the

idû 1b

creditor) does not recognize (the payment? of) PN₂ (the debtor), PN₃ (the guarantor) will repay the barley TLB 1 143:7, cf. x silver PN *u* PN₂ PN₃ *ul i-de-e-ma* PN₄ *ana* ITI.1.KAM *ana* PN₃ *inaddin* Boyer Contribution 141:5; *bīblam riḡsam namkaram u mānaḡat eqlim ula i-de-e-ma* 1 GÁN x ŠE Ì.Á.G.E he (the tenant farmer) will pay x barley per iku (of field land) regardless of inundation, weather damage, irrigation expenses or (expenses for) improvements UET 5 212:13 (OB), and see *lamādu* used in similar contexts.

b' without object: *nīnu kī'am nīpul umma nīnuma ul ni-di* we answered thus, "We know nothing (about it)" YOS 2 111:10, cf. *ibid.* 15; *aššum* 5 ŠE.GUR ... *ištu panānumma matīma ... še'am šātu ašariš ul alqe'amma ana Isin ul allikam atta ti-di* concerning the five gur of barley, you know that I have never in the past taken this barley there and gone to Isin TCL 18 150:14; *anniāti gullulātika lu ti-di* these are your crimes—take warning! PBS 7 94:32; *ṡēmam šupramma lu i-di* send me a report that I may know (about it) CT 6 34a:30. Note the aposiopesis: *ul taḡammū'anima lu ti-di-a* if you do not hurry, you shall know (what will happen to you)! TCL 17 70:23, cf. *ul tallakamma lu ti-di lu ti-di* VAS 7 190:18, cf. PBS 7 43:9, and *passim*; *kīma ti-du-ū id Nappašum sekir* as you know, the GN-canal is closed VAS 16 115:8, cf. *ibid.* 91:10, *kīma ti-du-ū ebūrum qerub* the harvest is near, as you know PBS 1/2 2:4, and *passim*; also *kīma abi i-du-ū* VAS 16 15:9, *kīma ti-di-a-a* (pl.) YOS 2 143:8.

c' with object clause introduced by *kīma*: *kīma* PN *mār* PN₂ *ni-i-di* we know that PN is the son of PN₂ PBS 5 100 ii 3; *kīma esrēku ul ti-d[i]* do you not know that I am hard pressed? CT 4 28:36, cf. *ul ti-di-e kīma elēnukki aḡatam la išū* do you not know that I have no (other) sister besides you? PBS 1/2 5:5, and *passim*; *kīma bēli atta awilum Sippar u Bābili kalušu i-di* all Sippar and Babylon know that you, my lord, are a gentleman CT 2 19:30.

3' in Mari — a' with direct object: *annītam šitulti gamarti šābim lu ti-di* you should know this decision concerning the

idû 1b

entire army ARM 1 22:33, cf. *annitam lu ti-di-e* ARM 1 5:43, also ARM 5 85:16; *tēmam anniam nīnu ul ni-di* ARM 4 29:27, and passim; *ašar ša sinništum šī wašbu lillikam likallimanni u lišbatuši ul i-di-ši* let him come and show me where this woman lives and let them arrest her — I do not know her ARM 5 8:20; [š]a awat[am] *annitam i[na] libbi[šu] iqbū u i-du-ū* he who devised this matter or knows (about it) ARM 3 73:13.

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

c' with object clause introduced by *kīma*: *kīma ālam tašbatu ul i-di-ma* I did not know that you had conquered the city ARM 1 10:11; *ul ti-te-e kīma . . . awat RN ana qāt sukkallim* do you not know that the orders of Zimrilim are (entrusted) to the *sukkallu*? ARM 2 124:8, cf. *ul i-te kīma . . . ibid.* 4, also ARM 2 72:24.

4' in Elam: *kām itma umma šūma atta ḏIštar lu ti-di ṭuppi sarti la epušu* he took an oath, saying, "You, Ištar, be my witness that I have not forged the tablet" MDP 24 393:16.

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

6' in EA — a' with object: *u awāta ša i-di u ša ašteme ašpuru ana šarri* and I have written to the king every matter that I know and have heard of EA 108:23, cf. *amāte . . . ummaka i-di-e-ši-na-a-ti* EA 28:43 (let. of Tušratta), and passim in letters of Tušratta; *mātima šūt anu i-di-šu* when he died, I heard of it EA 89:39, see Albright and Moran, JCS 4 164; *u i-te-šu-nu bēlija epšešunu ša ilāni kīmē šūtu* and my lord knows the ways of the gods, how they are EA 55:58, cf. *ji-di šarru ipša annām* EA 270:22, and passim, *e-di epšeš PN elija* EA 254:28; *liš'al šarru rābišašu ša i-te Kinahna* let the king question his governor, who knows Canaan EA 148:46; *immati tašpura LÚ kamiru ša i-te-e aḫātka* when did you send a *kamiru* who knows your sister? EA 1:16 (let. from Egypt), cf. *mār šiprija ul i-te-ši* *ibid.* 29, also *ul i-du-ši mār šiprija* *ibid.* 31; PN . . . *i-di-me pušqam* PN knows the distress EA 68:24, cf. *šūtu ji-di u jitar*

idû 1b

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

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

c' with *kī*: *u te-i-ti atta kī šarru la ḫaših ana GN* and you know that the king does not want (to go) to Canaan EA 162:40 (let. from Egypt); *u anāku aḫija la i-te-me kī ittīšunu ibašši* my brother, I do not know that they are with them EA 38:15 (let. from Cyprus); [i-t]i *kīma lamīn šumka ana pani šarri* know that your name has been slandered before the king EA 97:4; *kāmma ana aḫija aqtabi kīmē aḫija i-du-ū* as my brother knows, this is how I have spoken to my brother EA 20:63 (let. of Tušratta); *attīma ti-i-ta-a-an-ni kīmē [anāku itti] RN mutika ar[tana'amu]* you know me, how I and RN, your husband, loved each other EA 26:7 (let. of Tušratta).

d' with *šumma*: *šarru i-te šumma šaknātani ina rābiši ina Šurri* the king knows whether you have appointed me as governor in Tyre EA 149:47, cf. [šarru bē]lija *i-di šumma la ile[ʔu]* EA 92:51, also (in broken context) *lu i-te-mi šummami* EA 45:34. Note in an oath: *ilānuka u ḏŠamaš lu i-du-u-nim šumma la ina GN ašbāku* your gods and Šamaš be my witnesses that I live in GN EA 161:33 (let. from Palestine).

e' with *inūma*: *lu ti-i-ti inūma šalim šarru* know that the king is well RA 19 105:22, and passim, cf. *ti-di inūma nukurtu dannat magal elija* EA 102:17, and passim; *ji-di bēli inūma jānumi lemna ina awāte ardišu* let the king be assured that there is no evil intent in the

idû 1b

words of his servant EA 94:5; *ina* GN *ašbāku u la i-te inūma kašid* I was staying in GN and did not know he had arrived EA 161:13; *atta ul ti-i-di Amurri inūma ašar dannu tilakūna* don't you know that the country of Amurru (always) joins the strong(er) side? EA 73:15, cf. *ul e-di inūma PN itti LÚ.MEŠ SA.GAZ itta-nallaku* EA 254:32.

7' in MA — a' from *idû* — 1'' with *kî*: *šumma ... kî aššat a'ilini i-di ittiakšî* if (somebody) has intercourse with a woman knowing that she is married KAV 1 ii 32 (Ass. Code § 14), cf. *kî aššat a'ilini la i-di* ibid. 36, and passim.

2'' without object: *šumma aššat a'ili la ti-i-di u sinništu ša ana bitiša talqūnišini kî piḡi a'ila ana muḫḫiša tultērib* if the woman who took her (a married woman) into her house used a ruse to bring a man to her, and the married woman was unaware (of her intentions) KAV 1 iii 27 (Ass. Code § 23); *šumma ittekkir la i-di-e-ma iqabbi* if he denies it and says, "I acted in good faith" KAV 1 iii 66 (Ass. Code § 24).

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

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

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

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

b' without object: *išāluma ul i-di-mi iqbi* they asked and he said, "I do not know" BE 14 8:20.

idû 1b

10' in NA — a' with object: the king wrote me, "Make inquiries!" *amēla la ú-da aḡl šūtuni ana manni laš'al amēla lu-[du]-ú-ni laš'alšu* I do not know who this man is, whom I should question — if I knew the man, I would question him ABL 55 r. 1ff.; *ana mārē Bābili ša ú-da-kan-ni ša'al* ask the Babylonians who know you! ABL 670:10, cf. *šābē ša abišu ša šarri bēlišu ú-da-aš-šú-un-ni* ABL 1096 r. 4, and passim; *mā tamkāra nīni nu-ú-da* they said, "We know the merchant" ABL 1273 r. 22, cf. *mā tamkāre la ú-da* ADD 812 l. e. 4, *mā la ú-da-a-šú* ibid. r. 7, *šumānu ša tamkāre la ú-da* ibid. 15, *mā šumšu la ú-da* ibid. 4; *memēni la ušia ṭemu la i-de-e* nobody comes out to me, (nobody) knows what to do (I am afraid) ABL 843 r. 2; *abutu ša ú-du-ú-ni ana šarri ... assapara* I am sending a report on what I know to the king ABL 85 r. 10, cf. *šarru bēli ú-[da]-[a] abēti* ABL 768:4, also *dibbi annāte ... ú-du-u* ABL 896:9.

b' with clause as object: *šarru bēli ú-da šābēja ... eṣu* the king, my lord, should know that I have very few people ABL 482:9, cf. ABL 630:9, also (following the greeting formula) ABL 802:4, and passim; *šarru bēli lu ú-di iqabbiu mā* the king, my lord, should know that they say as follows ABL 257 r. 7, cf. ABL 119 r. 7, and passim; *mār šarri bēli ú-da ḥazannu ša bit DN ilika anāku* the crown prince, my lord, knows that I am the chief magistrate of the temple of Nabû, your god ABL 65:11.

c' without object: *kî annî šú ṭemu šarru bēli lu ú-di* such is the report, this is for the information of the king, my lord ABL 340 r. 23, cf. ^d*Adad pišu iddi šarru bēli lu u-di* there was a clap of thunder — for the king's information ABL 657:15, cf. also (following an astronomical report) ABL 476 r. 31, also *šarru bēlini lu ú-da* ABL 988 r. 5, and passim at ends of letters.

d' with object clause introduced by *akkî*, *kî*, *šumma*: *šarru bēli ú-da a-ki-i i-ḥar-pu-u-te annē dullu gabbu innippašuni* the king, my lord, knows that in a very short time this whole work will be finished ABL 778 r. 18, cf. *umā nu-ú-da [k]š ardāni ša šarri bēlini nīni*

idû 1b

ABL685:10, and passim with *kî*; *šumma ibašši an-nūte ú-du-u šumma laššu šunuma ú-du-u* these people know if it is so, and they also know if it is not ABL 633 r. 7, cf. *šarru bēli ú-da šumma šītu anāku šummu la ēpišu anāku* the king knows whether I am careless or a do-nothing ABL 556 r. 7.

e' in hendiadys with *šemû*: the officials *ša ina muḫḫi sīhi barti iddibubūni ... lu ša issiḫunu išmāni u-du-ú-ni* who plot rebellion and revolt, or those who are in their confidence PRT 44:14; *šarru ... lu-ú-di lišme šarru bēli <la> iqabbi mā atā kî ana epāšikani la ú-di la ašme umā šarru lu-ú-di kî eppašuni* let the king be informed (about it) so that the king, my lord, will not ask, "Why have I not been informed about your performing (the ritual)?" now the king knows that I am performing it ABL 45 r. 1ff., cf. *anāku la āmurū la ašmā u la i-du-ú* ABL 716 r. 22 (NB); *mā šummu ú-du-u-ni u šummu šammūākuni* (I swear) I do not know anything (about it) ABL 896:12, cf. *šumma abutu annītu ú-du-ni ašmāni ina libbi qurbākuni* as soon as I am fully informed against this matter and completely familiar with it ABL 211 r. 6.

f' in an oath: DN DN₂ DN₃ *ilānika lu ú-du-ú šumma ḫitā'a ina pan šarri ibaššūni* I swear by DN, DN₂ and DN₃, your gods, that there is no crime (that I committed) against the king ABL 390 r. 7.

11' in NB — *a'* with object: PN *šarru ēkā' i-di-šū* how can the king know PN? ABL 1443:10 (NB); PN ... *u ummānu ša GN ša atta ti-du-ú ina qātēka šabatma* assemble PN and all the scholars of Borsippa that you know CT 22 1:7 (let. of Asb.); *anāku i-di-e agā mannu u agā mannu* I know each man of either group personally ABL 287 r. 12 (let. of Asb.); PN ... *iqtabi umma anāku i-de-eš'* PN declared as follows, "I know him" Camb. 384:12; PN *mār ērib bīti DN labiri šū ni-du-ú-šū u sipiršu la ni-i-di* PN is a member of old standing of the *ērib bīti* class of (the temple of) the Ištar of Uruk, we know him but we do not know his ... AnOr 8 48:26f.; *annātu [mukin]nē ša ina panīšunu [PN i]qbā umma anāku PN₂... ul-taḫliq u ašar ašbi i-di* these are the witnesses

idû 1b

before whom PN stated, "I myself helped PN₂ to escape, and I know where he is (now)" VAS 6 253:5, cf. *ašar ašbatu PN i-di* TuM 2-3 260:2, cf. also *itteme kî ašar ašbi i-du-ú* Dar. 53:8.

b' without object: *lu ti-da-' amur nilta-prakkunūši arḫu di-ir* for your information, we hereby notify you that this month is an intercalary (month) YOS 3 15:8 (let. of the officials of Esagila), cf. *lu ti-i-du ITI MN agā ša MU.15.KAM ITI(text UD) di-ir-ri* YOS 3 115:6 (let. of Asb. ?); *ul ni-i-di illakūnī jānū* we do not know, will they come or not? ABL 917:13; *lu ti-i-di dullu ina muḫḫija da-a-nu* you must know that my work is very hard YOS 3 33:4; *šarru i-di ana tēmī anāku mamma šanamma ittija jānu* the king knows that I am acting at my own (discretion), there is nobody else with me ABL 496 r. 8; *ul ti-i-di-e nišī mušāḫizē šunu* do you not know that they are ... people? YOS 3 9:51; *ana muḫḫi uṭṭati ... ša bēli išpuranni ... uṭṭatu ana kaspi nadnat bēli lu i-di* as to the barley about which my lord has written to me, the barley is sold — this is for the information of my lord CT 22 38:11 (NB let.), cf. *amur PN ... x gēme ina qātēšu šūbīlu lu ti-i-di* CT 22 207:6 (= Nbn. 1134), also *lu ti-da-a₄ BIN 1 36:43, šarru bēlani lu i-di* ABL 1274 r. 10, and passim at the end of letters.

c' with object clause introduced by *kî*: *kî attalū iškunū ula iškunū ul ni-di* we do not know whether there was (lit. the moon made) an eclipse or not ABL 895:7; *bēli lu i-du kî ana alāku ṭābi* my lord should know that it is (now) favorable for going YOS 3 46:25; *bēli i-di kî aradka anāku u nāsīru ša mašartika anāku* my lord knows that I am your servant and that I am doing my duty for you BIN 1 13:9; *atta ti-i-di kî agurri ... la niḫbin* you know that we have not made any bricks YOS 3 125:33; PN *iqbi umma kî rašātu ... ina muḫḫi ibaššū la i-di* PN said, "I do not know whether there is a claim on it (the contents of the sealed bag)" TCL 12 120:21 (NB); *ul ti-di-e-ma kî mimma ina panija jānu* don't you know that I have nothing to do? TCL 9 141:36; *šarru bēli ul i-di-e kî uqnū ilāni* does the king, my lord, not know that

idû 1c

lapis lazuli is high (in price) (Assyrianism) ABL 1240:18, and passim. In oaths (often): ^dNabû lu i-du kî lu māda la maršāku may Nabû be my witness: I am very sick YOS 3 46:34 (NB let.); ^dBēlti-ša-Uruk u ^dNand lu i-da³ kî ultu UD.22.KAM adi muḥḥi ša enna la kalanni DN and DN₂ are my witnesses: we have been held back from the 22nd until now BIN 1 72:7 (NB let.), cf. ^dBēlti-ša-Uruk lu ti-i-di YOS 3 158:10, also DINGIR.MEŠ lu i-di ibid. 17:37, and passim in NB letters.

d' with object clause introduced by ša: *ti-i-di ša aba u aḥa allānukku la daglāku* you know that except for you I have neither father nor brother CT 22 43:5, cf. ibid. 139:18; *attunu ti-da-a₄ ša mamma ša ašapparu jānu* you know that there is nobody (here) I could send TCL 9 79:29, and passim; *ateme kî i-du-ú ša mešilkunu irubu ina panija u mišilkunu jānu* I swear that I did not know that (only) half of you had audience with me and half of you did not ABL 287 r. 9 (let. of Asb.); *šarru i-di ša lu ma'da maršāk* the king knows that I am very sick ABL 327:5.

c in math.: *abnam elqēma šuqultaša ul i-di* I took a stone, I do not know its weight TCL 18 154:19, cf. *GI ša la ti-du-ú 1 šukun* posit one for the reed you do not know MKT 1 294:8, and passim, *igiam ul i-di* MKT 1 322 r. i 27; *mali utellū ul i-di* I do not know how much (one share) exceeded (the other) MCT 50 D r. 15, also MKT 1 239:3.

d in commentaries: *aššu kabtu la ti-du-ú* BE *kabtu* BE *miqtu miqtu bennu* if you do not know what *kabtu* means, BE is *kabtu*, BE is also *miqtu*, and *miqtu* equals *bennu* ACh Sin 19:10; *aššum MUŠEN la [t]i-du-ú* (var. ZU) DAR. MUŠEN *šumšu* if you do not know the bird, its name is *ittidū* CT 39 5:56 (Alu), var. from CT 41 22:14; *GIŠ ša-la-bi-ta // ku-u-un GIŠ ša-la-bi-ta-ú-ul i-di*—*šalabita*-wood (gloss:) *ku-u-un*, I do not know what *šalabita*-wood is AfO 16 48:9 (= KUB 37 1, med.). cf. *ul i-di* CT 41 25 r. 6 (Alu), also CT 41 34:2, 4, and passim in this text, ibid. 33:2, r. 3, and passim in this text (both Alu Comm.).

e in personal names: *Ilī-i-da-an-ni* My-God-Knows-Me BE 15 59:7, also Peiser Ur-

idû 2a

kunden 87:11 (MB), cf. *ZU-an-ni-ilī* ADD App. 3 iii 2, ^d*Nabû-i-da-an-ni* ibid. 1 i 39, also *Ilī-ú-dan-ni* ADD 162:6 (NA), and passim, see Stamm Namengebung 198; *Abam-la-i-di* He-Does-not-Know-(his)-Father VAS 7 113:18 (OB), *Aba-ul-i-di* BE 15 200 iv 34, and passim in MB, *Abūša-la-i-du* TCL 1 25:33 (OB); AD.NU.ZU Nbk. 198:22, ¹*A-bi-ul-ti-i-di* AnOr 8 56:12 (NB), and passim; *Ul-i-di-ul-āmur* BE 14 106:11 (MB).

2. to be experienced, familiar with, versed in (something), to be aware of, to care for (something or somebody), to take cognizance of, (with negation) to be unfamiliar with, to be unused to, to be unable to, to disregard, to neglect — **a** to be experienced, familiar with, versed in (something), to be aware of, to care for (somebody or something), to take cognizance of — **1'** to be experienced, familiar with, versed in (something): *Ištar šūturat da-pa-na ti-di* Ištar is in every respect pre-eminent, she is expert in knocking down (enemies) VAS 10 214 iii 5 (OB Agušaja), cf. *gimil dumqi [e]pē[ša] ti-da-a* KAR 256+297:9, also *eṭēra gamāla šūzuba ti-de-e* BMS 4:31, and passim in rel.; ^d*Ea i-de-e-ma kala šipri* Ea is experienced in every craft Gilg. XI 176, cf. DN *emqet mudāt kalama i-di* Gilg. III i 17, and passim, also *kalama ti-di* Gilg. Y. 152 (OB); *ša tūdu i-du-ú ibiršu iššur* he who knows the road by experience is able to save his friend Gilg. III i 5, cf. *[i]-di harrāna ša qišti erīni* ibid. i 7; *qaggaru ul i-di ištēn amēla mu-di-e harrāni . . . lišpuru'* he does not know the region, let them send a man familiar with the way BIN 1 11:8f. (NB let.); URU GN *ālu ša ti-du-šū atta* Šuruppak, a city that you know well Gilg. XI 11; *aššu anāku puluḥti* DN u DN₂ *i-du-u* since I am experienced in the worship that is due Bēl and Nabû Borger Esarh. 52 iii 67; *atta ša manzaz panija atta u puluḥta'a ti-du-u libbū agā' tētepuš u ša la i-du-u akkāi ippuš* you, who are a personal attendant of mine and know well the respect due to me, have acted like this — how would someone act who is not familiar (with the respect due to me)? ABL 291:15ff. (NB let. of Asb.).

2' to be aware of, to care for (something or somebody) — **a'** in OB, SB: *i-du-ú*

idû 2b

garrādūtka šarrāni itanaddaru qabalka kings are well aware of your valor, they are afraid (to wage) war with you Tn.-Epic ii 11; *rubām ellum ša niš qātišu* ^dAdad i-du-ú the holy prince for whose prayers Adad cares CH iii 57, cf. *šarru ša ilu i-du-u-šu* ^{atta} Streck Asb. 22 ii 123, also RN ... DINGIR.MEŠ i-du-šu KBo 1 3:26 (treaty); *Šá*-^dNabû-i-du-ú-šu (personal name) VAS 6 155:3 (NB).

b' in EA: *li-te šarru bēli ana arad* ¹PN ana nadāni balāṭi ana šāšu let the king, my lord, care for ¹PN's servant and grant life to him EA 155:21; *adimi li-di-mi šarru ... u šarru ... limlukmi ana ardišu* until the king takes care of and advises his servant RA 19 104:24, cf. *ibid.* 107:15, also *ajjāši jupašu kišuma ša ji-di-ni šarru bēli* and I, for whom the king my lord cares, have been treated the same way EA 138:136; *u šarru bēlija lu ji-da-an-ni u jipqidni ina qāt* PN rābišija let the king, my lord, take care of me and put me under the charge of my governor EA 60:30, cf. *ji-di šarru ana ardišu* EA 280:36, also *li-di-mi šarru bēlija ana ardišu* EA 248:21, and *passim*, also *li-di-mi šarru bēlija ana mātātišu* EA 182:6, *u šarru i-di ana mātātišu* EA 305:23, and *passim*.

b) (with negation) to be unfamiliar with, unused to, to be unable to, to disregard, to neglect — **1'** to be unfamiliar with, unused to: *tētebbir tāmti rapšati šadilta [ša]* ^dIgigi la i-du-ú qirib libbiša you (Šamaš) cross every day the wide, vast sea, whose depth even the gods of heaven do not know Lambert BWL 128:36; *kī ša tāhaza la ni-du-u niplaḥa nirūda* shall we fear and tremble as if we were not experienced in battle? Gössmann Era I 50, cf. *ša kakka la i-du-ú šalip paṭaršu* he who has never known what war is like (brandishes) a drawn dagger *ibid.* IV 7, cf. also *ibid.* 8ff.; *še.ga nu.un.zu : ša maḡāri la i-du-[u]* (the demon) who does not know what it is to spare CT 16 25:50f., cf. *mí.dug₄.ga nu.un.zu.meš : kunnā ul i-du-ú* *ibid.* 14 iv 19, and similar *passim*; *anāḥa la i-du-ú sapānu lamdu* they (the monsters) are indefatigable, they are expert in forcing their way En. el. IV 54; *kakkēja šamrūti ša la i-du-ú adīru* my fierce weapons

idû 2b

that know no fear OIP 2 74:66 (Senn.); *šarrāni ... ša kanāša la i-du-ú* kings who are not used to submitting AKA 64 iv 51 (Tigl.I), and *passim* in Tigl. I, cf. *ša ... la i-du-ú palāḥ bēlūti* OIP 2 64:20 (Senn.), also Lie Sar. 255, cf. *ša aklu šāpiru la i-du-ma* those who are unfamiliar with overseers and officials Lie Sar. 121; *nišēšu mé šiqi la i-da-a-ma ana zunni tiq šamē turruša enāšun* its people were not familiar with irrigation, but waited for rain to fall from the sky OIP 279:7, cf. *hirīti u šiqi ina Aššur mamman la imuru ajumma la i-du-u* nobody in Assyria knew from experience about canals or irrigation *ibid.* 136:16 (Senn.); *ša ultu ulla ilku tupšikku la i-du-u nišūšu* whose people had never been subjected to feudal tasks or corvée Winckler Sammlung 2 1:31 (Sar.); *alpu anā-kuma im-ra-[a u]l i-di* I am (like) an ox who has never tasted fodder JNES 15 132:55', restored from STT 75:38'; *ul i-di Enkidu akklam ana akālim šikaram ana šatēm la lummud* Enkidu has never heard of eating bread, he has never been taught to drink beer Gilg. P. iii 6 (OB), cf. *la i-di niši u mātamma* he knows nothing of (the ways) of people and countries Gilg. I ii 38; *šumma awilum aššat awilim ša zikaram la i-du-ú-ma ina bit abiša wašbat ukabbišima ina sūniša ittatiḥma* if a man has forced and lain with a married woman who has not yet had sexual intercourse and is living in her father's house CH § 130:57; *šumma* LÚ.TUR ŠÁ SAL NU ZU *miqit irri irši* if a boy who has not yet had sexual relations has a prolapse of the rectum AMT 61,5:12, and *dupl.* AMT 62,1:7; LÚ.TUR ŠÁ SAL NU ZU ... *iḫēn* a boy who has not yet had sexual relations shall grind (the grain) STT 73:88 (rit.), cf. *ibid.* 101 and 119; *kigallu šuḥrubtu ša ... epinna la i-du-ú* uncultivated land that had never been plowed Lyon Sar. 6:36; *barbaru ša erāb āli la i-du-[ú]* the wolf who was not used to entering the city Lambert BWL 218 iii 55.

2' to be unable to: [*šumma*] *amēlu ... ināšu ippalkāma turra la i-da-a* if a man's eyes become dilated and cannot return (to their normal state) Labat TDP 190:16, for refs. written NU ZU *i/e*, see *le'ā*.

idû 2c

3' to disregard, to neglect: *ša* 350.AM *malkî labîrûte* ... *ašaršu ul umaššîma šūšubšu ul i-di-ma* none of the 350 earlier rulers (of Assyria) had discovered its site nor cared to make it habitable Lyon Sar. 7:46, note (with *šūšubšu ul ilmadu*) *ibid.* 15:46; *zēr halgatî šunu [ma]mmēti ša ili u adē ul i-du-ú* they are miserable people, they do not care for any oath sworn by a god or for allegiance (to the king) ABL 1237:16 (NB); LÚ *šaddu'a zēr nîrti ša tašîmtu la i-du-u* a mountain-dweller, a murderer, who disregards all decency TCL 3 93 (Sar.), cf. *ibid.* 81.

c) in attributive use, qualifying a preceding noun — 1' (with negation) unknown: *ana šiddi ša la i-di nisûti u birî la manû[ti]* to unknown distant regions and for uncounted double miles Lambert BWL 128 i 43; MU.5.KAM RN ITI NU ZU in the fifth year of Philip, in a month that is not known BHT pl. 15:6 (chron.), cf. CT 34 50 iii 43 and 49 iv 14, also MU NU ZU *ibid.* iii 16 (chron.); *qabla ša la i-du-ú imaḥḥar girru ša la i-du-ú irakkab* he faces a battle (the outcome of which is) unknown, he travels an unknown road Gilg. III ii 13f.; *ana šuzub napšatišu ana KUR la i-de-e panišu ištakan* to save his life he started towards an unknown country ABL 1411:10 (NB), cf. *ana KUR NU ZU-ú innabtu* Borger Esarh. 45 i 84, *ina eršet la i-du-ú eḫzuzu puzrâte* *ibid.* 15 Ep. 9:18; [ki nu].[zu].a i.lu a [...]: *ašar la i-du-u qu-bi-[e ...]* he wails at an unknown place LKU 13:2f.; [rubû mât nakri] *ša NU ZU-ú qāssu ikaššad* the prince will conquer the land of a (still) unknown enemy CT 27 49 K.4031 r. 14 (SB Izbu); *ina KI NU ZU imaqqut* he will come to a fall in an unknown country KAR 212 ii 20 (series *iqqur ipuš*), cf. CT 38 50:56 (Alu); *gig nu.ì.zu šu.mu mu.ni.in.dib*: <ina> *mursi la i-du-ú qāti šabti* help me in this unknown disease! KAR 73 r. 20, cf. GIG NU ZU AJSL 36 80 ii 61 (med.); NÍG ZU NU.ZU *āmuru ana KUR NU ZU al[liku] NINDA la* «NU» ZU *ātakkalu TÚG NU.ZU allab[šu]* if I have seen (in my dreams) anything strange, if I have gone to a strange country, if I have eaten strange food, if I have put on a strange garment Dream-book 341:8'f., also KAR 252 ii 6;

idû 3b

ina pî NU ZU šumšu izzakkar his name will be mentioned by somebody he does not know K.2809 r. ii 14 (unpub., hemer.), cf. CT 39 46:70 (Alu), also KAR 377 r. 35, 382 r. 20, but note *ša la i-du-ú zikir šumišu ú-ša-a[z-kar]* YOS 10 54 r. 15 (OB physiogn.).

2' in *idû (u) la idû* known or unknown, i.e., whatever: *ana ili ì.ZU-ú NU.ZU-ú at-ta-[mi(?)]* if I took an oath(?) by any god whatsoever LKA 153 r. 15, dupl. BMS 61:15, cf. Scheil Sippar No. 2:9, and passim, *ana ZU-ú u NU ZU-u lu i[tmā]* JNES 15 132:95, also *māmīt ZU-u u NU ZU-u Šurpu III 150*, and passim, cf. [r]imki ZU-ú NU ZU-ú *ikbus* in whatever (dirty) washwater he stepped AMT 100,3:11, cf. *i-na ZU-ú NU ZU-ú* AMT 100,3:18.

3. (in adverbial expressions, infinitive preceded by a preposition) knowingly, intentionally, (with negation) unwittingly, unconsciously, in a daze — a) knowingly, intentionally: *awilum šû ina i-du-ú la amḥassu itamma* this man will declare under oath, "I did not hit him intentionally" CH § 206:10, cf. *gallābu ina i-du-ú la ugallibu itammāma* *ibid.* § 227:52.

b) (with negation) unwittingly, unconsciously, in a daze: ama.^dInanna.mu ág.gig.ga nu.un.zu.ta gîr.[ús].sa.a.ni: *anzil ištarija ina la i-de-e ukabbis* I unwittingly committed sacrileges against my goddess 4R 10:34f., cf. lú níg.nu.un.zu.a.ra: *ša ina la e-di-e* (var. *i-de-e*) 5R 50 i 33f., var. from LKA 75:17f., also (in broken context) ASKT p. 86-87 ii 2; DI nu.zu(!).a [...]: *i-na la i-du-ú* PBS 1/2 122:19f., see Falkenstein, ZA 45 13 i 14, and *ibid.* p. 29; *ina lá i-da-i-ni u šazzuzātîm ša abini ... ana Kāniš tērubama* without our knowledge and that of the representatives of our father you came to Kaniš Hrozny Kultepe 1:38; NÍG.GIG *ilišu ina NU ZU l[u ikul]* if (a man) has unwittingly committed a sacrilege against his god JNES 15 132:83; *šumma amēlu ina NU ZU šurārā ikbis* if a man steps on a salamander without noticing it KAR 382:15 and 16 (SB Alu); *upšāšē lemnūti ina NU ZU NIGIN-šû* if evil machinations surround a man without his knowing it 4R 55 No. 2:4 (rit.); *bēl bitî šuātî ina NU ZU-ú imāt* the owner of this house

idû 4a

will die from unknown causes CT 38 42 r. 50, cf. *bēl bīti šuāti ina* NU ZU-u *iššabbat* ibid. 41:20; *šumma šerru ina majālišu ina* NU ZU-*ū issi* if a baby cries in his bed from unknown causes Labat TDP 230:112; *ana la i-de-[e] ištānāru* he will become rich without setting his mind to it AfO 18 66 iii 17 (OB omens); *ina* NU ZU *urappad* (if) he roams around in a daze Labat TDP 104:21, for *ina la mudē*, see *mudū*.

4. *uddū* to mark, to inform, to make known, reveal, to recognize, identify, to assign — a) to mark: *ṭuppušu . . . kīma awat kārīm šibtam ú-dí-a-ma* mark his contract with the interest according to the orders of the *kārum* BIN 6 38:27; *našpirtī panitam ša* PN u PN₂ *ú-du-ú-ni* PN₂ *šašmēma* read to PN₂ my previous message that was addressed (lit. marked) to PN and PN₂ TuM 1 3d:6; *ippāni kunukkī šumī ú-dí-a* mark my name on the bullas! TCL 19 68:30, cf. *kunukkī ú-dí-a-ma* KT Hahn 13:31, *šumī tamkārīm ú-dí-ma* TCL 21 270:32, *šumī tamkārīm ú-dí-ú* CCT 4 16c:8; x gold *ša . . . šapkunīma šumī tamkārīm ú-du-ú-ma* which has been collected and marked with the merchant's name CCT 2 47:8; *ša šumī* PN *ú-du-ú* TCL 21 249:18; *sissikātīm ša šubātī kunūti ša kīma jāti wa-dí-a* mark the hems of the garments with your (names) as my representatives KTS 10:15, cf. *ina sissikāt šubātī šumī* PN *ula wa-du-ú* BIN 4 8:15, also TuM 1 1c:8; $\frac{2}{3}$ MA.NA KÙ.[BABBAR] *lēt damiqtim ina* $\frac{1}{2}$ MA.NA-i[a] *ù* 10 GÍN-ia KÙ [BABBAR] *ú-du-ú* two-thirds of a mina of fine silver — the silver is so marked (after having been verified) by my one-half mina and ten-shekel weights BIN 6 237:5; *aššir* 1 MA.NA-im *ša kārīm* $\frac{1}{2}$ GÍN-um *taurma kaspum ú-du* on (each) mina (measured by the weights) of the *kārum*, (a difference of) one-half shekel is permissible, the silver is marked TCL 21 213:35, also BIN 6 238:5, MVAG 33 No. 226:36; *ikribūni wa-dí-ma* mark the goods pledged by us (to the gods) KTS 27b:14 (all OA); *ūmī ša ittīlu ina igāri ud-da-áš-šū* she marked for him the (number of) days he slept on the wall (note *ina igāri iṣri* line 212) Gilg. XI 214; *ušaššid manzaz* ^aNībiri

idû 4b

ana ud-du-u riksišun he established the pole star in (its) fixed station in order to indicate their courses to them (the other stars) En. el. V 6; [... *Gilgā*]meš *muna kurummātika* [... *ūmē ša ta-at-ti-i*]l-lu *ú-e-dak-ka káša* O Gilgāmeš, count the loaves baked for you, I can point out to you how many days you have slept Gilg. XI 224; *māmīt ud-de-e mišrī u kudurrī* the curse incurred through marking border lines and boundaries Šurpu III 60; *ilū rabāti mala ina narī annī šumšunu zakru šubātušunu ud-da-a* all those great gods whose names are mentioned and whose symbols are depicted on this stela MDP 2 pl. 23 vii 30 (MB kudurru), also ibid. pl. 19 iii 22, cf. *ilū mala ina narī šuātu ešrētušunu ud-da-a* BBSt. No. 5 iii 31; *šupur* PN . . . *kīma ṭuppišu ud-da-a-ta* PN's fingernail is marked (on the tablet) instead of his seal BIN 2 131:41, also VAS 5 6:40, 105:49, cf. *šupur* PN *kīma kunukkišu ud-da-a-t[a]* VAS 5 140:29, TuM 2-3 14:37 (all NB), and, for parallels, see *tuddū*.

b) to inform: *akkīma šunu ammakam wašbuni awīlam ú-ti-du-ma* they informed the chief that they were staying there TCL 14 3:29, also ibid. 39; *tamkāram nu-dí-ma* we informed the merchant TCL 4 20:7; *tamkārum ú-dí-ú-šu-ni* BIN 6 67:7; PN *nu-dí-ú-ma* Golénischeff 16:9; *kīmama wa-dí-a-ku* thus have I been informed CCT 3 32 (= CCT 4 39) 31; *tamkārum wa-du-ú* the merchant has been informed TCL 4 22:9; *kaššarka tū-dí* (this is how) you informed the organizer of your caravan TCL 4 12:14; *kīma ú-we-dí-kim* as I have informed you VAS 16 188:35 (OB let.); *wāšib* ZU(!)+ <AB>-im *bēl pirištīm ú-da-dí* (for *utaddi*) *ana hīrtišu elletim* DN (Ea) who dwells in the pure Apsū, he who knows every secret, informed(?) his pure spouse DN VAS 1 32 i 9 (OB, Ibiq-Ištar); *šumma ibašši šābē hurād šumma la ibašši ut-tu-ni mīnuni ašālišu* why would I ask him if they had (already) informed me whether there are *hurādu*-troops (at your disposal) or not? EA 1:83 (let. from Egypt); *dipār šerim lilāte emuruma ú-ad-du-ú* [...] (the watchmen) saw the torches (raised as signals) at dawn and at night, and they transmitted [the information(?) . . .] TCL 3 250 (Sar.).

idû 4c

c) to make known, reveal — 1' in OA: *šumī la tazakkara u ina našpertim šumī la ú-du-ú* do not mention my name and they, too, should not reveal my name in the message KTHahn 17:31, cf. *šumī la tu-wa-da-a šumi tamkārīm wa-dí-a* CCT 4 41b:16ff.; *šumīšunu ula ú-da-a-ku-nu-tí* I shall not reveal their names to you BIN 4 32:22; *iššēr tamkārī idi šumī awīlī wa-dí-a-ma* charge (the merchandise) to the merchants, let me know the names of the men CCT 4 40a:28; *tam<kāram> ša libbišu lu-wa-dí-a-am* let him designate to me any merchant he pleases BIN 4 35:42, cf. *tamkāram ú-ta-dí-a-am* ibid. 39; *kaspam u umē ina ṭuppikunu wa-dí-a-nim* let me know (by your letter) the money (loaned) and the terms TCL 19 21:33, cf. *ina ṭuppi qiptum lu wa-du-ú* BIN 6 55:15; *mimma iptirīšunu ša ekallum errešukani ina našpir[tika] ú-di-a-ma* let me know in your message what ransom the palace asks for them OIP 27 5:19, cf. ibid. 23, also ibid. 23 r. x + 8, also *mimma awātīm ša innašpertika laptani ula ú-dí-a-ni* TCL 14 17:28.

2' other occs.: *šūši imbarā zimīka a-ia ú-we-ed-dí* send out a fog so that it will not disclose your presence RA 46 92:67 (OB Epic of Zu), cf. (with var. *a-a ú-ad-dí*) ibid. 28:12 (SB version), and dupl. STT 21; *šumišu ištakan u liūssu ú-we-dí* he acquired fame for himself and proclaimed his victory Syria 32 14 ii 21 (Jahdunlim); *ištaknu mūta u balāta ša mūti ul ud-du-ú umēšu* (the gods) allotted life and death, (but) the time of death is not made known Gilg. X vi 39; *na.nam gi.na.zu a.n.dím zé.ib.bi.da da.gan.me.a zu.zu.ab.ta : annaka kēna ša kīma šamē kabtu ina puhrini ud-di-ši* make known in our assembly to her (Ištar) your reliable "yes" which is as firm as heaven TCL 6 51:15f., and dupl. ibid. 52:9f. (SB lit.), cf. *ú-e-di-ši narbiša* VAS 10 214 vii 16 (OB Agūšaja); *ištu umē rūqūti paraš ēnti mašūma la ud-du-ú šikinšu* since the days of old the office of the high priestess had been forgotten and her regalia were not described anywhere YOS 1 45 i 27 (Nbn.); ^d*Nannari . . . ú-ad-dí ittašu aššum erēš ēnti* the moon-god gave a sign concerning

idû 4d

his wish for a high priestess YOS 1 45 i 7 (Nbn.), cf. CT 16 43:70f., in lex. section; PN *šum abišu la ud-da* PN, he did not give the name of his father KAV 156:2 (MA); *ana šarri bēlini lu-ud-da-áš-šu* let me make it known to the king, our lord ABL 415 r. 2 (NA). Difficult: *ki.da.bi.še giskim ḥa.ma.TUK : ana rittišu lu-<u>-wa-dí-a-am* I was able to give them (the foreign peoples) instructions . . . UET 1 146 iv 9 (Hammurabi).

d) to recognize, identify: *ina bit* PN . . . *ušbu* PN₂ *nišūtašunu illikamma ú-dí-šu-nu-ma . . . nišīšu* PN *ana* PN₂ *utaššir* (6 persons) were staying in the house of PN, PN₂, a relative of theirs, arrived and identified them, and then PN released his relatives to PN₂ OIP 27 49a:14 = 49b:15 (OA); *šumma mār GİR.SÈ.GA ulu mār SAL.ZI.IK.RU.UM bit abišu ú-we-ed-dí-ma . . . ana bit abišu ittalak* if the (adopted) son of a court official or of a *sekru*-woman identifies his family and (leaves his adoptive parents and) goes back to his family CH § 193:13; *šumma . . . bēl wardim ulu amtīm lu warassu ulu amassu ú-te-ed-dí* if the owner of the slave or the slave girl identifies his slave or slave girl (sold abroad) CH § 280:82; [*šumma*] *awīlum ina naphusišu awīlam la ú-te-ed-dí* if a man does not recognize another when he looks (at him) AfO 18 65 ii 12 (OB omens), cf. *šumma awīlum ištu 1 UŠ ana 30 GAR awīlam ú-we-ed-dí* if somebody recognizes another man (when approaching) from (a distance of) one giš to thirty ninda ibid. 14; *ul idūši mār šiprija u mannu [U]u-mi-di-ši-ma taqabbi* (you wrote me saying) "My messenger did not know her," and you now say, "Who may recognize her?" EA 1:32 (let. from Egypt), cf. *ša ide aḥatka . . . u ú-ma-an-dí-še* ibid. 17; if the moon *unnutma mamma la ú-ma-an-dí-šu* is eclipsed(?) and nobody can discern it ACh Sin 2:10, restored from Thompson Rep. 60:2; *bit dŠamaš ša . . . qirbuššu bašša iššapkuma la [ú]-ud-da-a ušurāti* the temple of Šamaš (which had toppled in ruins), where sand had heaped up so that its ground plan was not recognizable (any more) VAB 4 96 i 16 (Nbk.), cf. *bita appalisma ud-da-a temenšu* YOS 1 45 i 44 (Nbn.).

idû 4e

e) to assign — 1' objects, etc.: *mimma annim ša* ... PN *ana* PN₂ *mārtišu ú-wa-du-ši-im-ma* all this which PN assigned to his daughter PN₂ CT 8 2a:19, cf. *ša ana* PN ... *ú-wa-du-ši-im* VAS 8 3:7 (OB); *bīssu* ... *kīma abušu u ummašu* ... *ú-we-id-du-šu* ... *ana* PN *ú-we-ed-di* (the king) assigned the estate to PN, just as his father and mother had assigned it to him Wiseman Alalakh 6:10 and 14 (OB), cf. GN *abi ajjāšim ú-wa-ad-di-a-am* ibid. 11:7 (OB); *minummē mi-im-šu ša bit abiši wa-ad-du-ši ileqqi* she (the divorced woman) takes all her possessions assigned to her from her father's house Wiseman Alalakh 92:9, cf. *ša ušeribu wa-ad-du-ši ileqqi* ibid. 13 (MB); ^dZU.LUM *mu-ad-di qirbēti ana ili* DN, who assigns the fields to the gods (one of the fifty names of Marduk) En. el. VII 84; *ú-ad-di-šum-ma šuknat mūši ana ud-du-ú umē* he assigned (the moon) as an ornament to the night to determine the (sequence of) days En. el. V 13, cf. ibid. 16, also *ú-ad-di šatta* ibid. 3, and cf. (Sin) [*m*] *u-ad-du-ú umē arhi u šatti* Perry Sin No. 6:3; *ibšimma qašta kakkašu ú-ad-di* he created the bow and assigned it (to him) as his weapon En. el. IV 35; *ú-ad-du-ú ešrēti* he assigned sanctuaries (for his worship) En. el. I 76, cf. *kummi lu-ud-da-a* En. el. V 134; *inanna* GN *ša* GN₂ *alpē u bit alpēšunu ú-wa-ad-du-nim* then they assigned cattle and pasture to Kizzuwatna of Hatti KBo 1 5 i 31, also ibid. 18 (treaty); *ašar bita ud-du-ši-i-ni* ... *tētarab* (if a woman) enters the house which they assigned her KAV 1 iii 45 (Ass. Code § 24); *ina biti ša ina bīri Šamaš u Adad ú-ad-du-šú* into the temple which Šamaš and Adad had designated to him through extispicy Borger Esarh. 83 r. 29, cf. ibid. r. 25, VAB 4 226 ii 61 (Nbn.), 220 i 51 (Nbn.), also *ina parāsi arkāti ú-ad-du-nim* VAB 4 62 ii 39 (Nabopolassar); *šumma uššē biti ana sūqi ú-ad-di* if the foundation of a house lines up(?) with the street (opposite: *ina sūqi ilqi* encroaches upon the street line 22) CT 38 10:23 (SB Alu).

2' persons: *u kām Zī lu-ad-di ina puḫri* and I shall designate in the assembly (the god) who will fetter Zū RA 48 146:105 and 107 (SB Epic of Zu), cf. [...] ^dZīm *lu-we-di ina puḫri* RA 46 90:33 (OB version); *šumma* ...

idû 4f

māru ša aššata ú-di-ú-ni-šu-ni lu mēt lu innabit if the son to whom they have assigned a wife dies or runs away KAV 1 vi 21 (Ass. Code § 43), cf. (wr. *ú-ud-di-ú-ni-šu-ni*) ibid. 28; *ú-ad-di ana* ^d*Anim tēretuš našāru* he assigned (the Anunnaki) to Anu in order to guard his orders En. el. VI 41; *li-ad-di-ma šal-mat qaqqadi palāḫiššu* let him designate mankind to worship him En. el. VI 113, cf. (Nin-gal) *mu-ad-da-a-ta šarri pālīḫiša* Streck Asb. 288:9; DN ... *mu-ad-du-ú šá-kan-ki* Enlil, who appoints the governors Hinke Kudurru i 21, cf. *Nabú* ... *mu-ad-du-ú šarrūtu* Lambert BWL 114:54 (SB Fürstenspiegel); *kīma šášu ana IGI rēde* EN.KUR.KUR *ú-man-du-ú-uš* Enlil appointed him as his proxy to be the first of the governors Tn.-Epic "vi" (= i) 19 + AfO 18 50 F 11. Note the exceptional forms, due to a confusion of *uddú* with *uttú*: *ina niš iniki tu-di-ni-ma taḫšūḫi belūti* you (Ištar) have appointed me by looking upon me, and you wanted me to be king ZA 5 79:26 (prayer of Asn. I); *enūma Aššur* ... *ina kun [libbi]šu ina enēšu ellēti ud-da-ni-ma* when Aššur appointed me in his steadfast affection (by looking upon me) with shining eyes 3R 7 i 12 (Shalm. III); *ilāni* ... *ina kēni libbišunu ú-du-ni-ma* the gods appointed me in their steadfast affection AKA 198 iv 8 (Asn.).

3' *isqu* fate: *ḫitb[u]š tuqunti isi[qša] ú-du-ú-ši-im* exultation in battle has been allotted to her as her nature VAS 10 214 iii 17 (OB Agušaja); *rabāti Igigi issanaḫḫuru ud-du-ú isqišun* the great Igigi surround (her) constantly so that they may be assigned their portions AfK 1 25 r. i 20 (SB lit.), cf. *ú-ad-da isqu* ibid. 24, *mu-ad-du-u isqišun* En. el. VII 7, *mu-ad-du-ú isqēti* VAS 1 36 i 19 (kudurru), also *ana Igigi isiqšunu tu-wa-«ta»-da* KAR 32:32 (SB lit.).

f) (uncert. mng., NB only): *rānga u kīnūtu ša libbika lūmur u ṭābāte ša ú-man-du-u lu-še-šib gimil dumqika lušallimga* let me experience your devotion and the loyalty of your heart, and I shall increase the benefits that I ...-ed (previously) and repay fully the services you have rendered (me) ABL 539 r. 22 (let. of Asb.), cf. *u atta ina šilli ša Aššur u Marduk ušuzzāta u ina libbi i-x-ti-šú-*

idû 5a

nu tu-man-da *ibid.* r. 12; *minâ* NINDA.MEŠ *ékulu la bêlēšu u anāku ú-man-di* why do those who have no right to it eat the bread and I have . . . ? ABL 587 r. 5, cf. NINDA. 𒂗.IA *ikkalu u anāku ú-man-da* ABL 743 r. 7; [ina] *libbi ša rā'imāni ša māt Aššur atta u libbaka ittija pašru enna kî šulmu ana kâša u ina manzaltika ušuzzāta mīnamma tu-man-di* now that you are again among the friends of Assyria and are not angry with me any more, now that you are well again and in possession of your office, why have you . . . -ed? ABL 1380 r. 5 (let. of Asb. to the king of Elam); see Hartmann, Or. NS 7 372f.

5. *utaddû* to be recognized, revealed, appointed — a) to be recognized, revealed: *an.úr.ta an.pa.šè á.dà.a.bi im.ta.an.zu.zu.ne* : *ištu išid šamē ana elāt šamē adāšunu ú-ta-ad-du-nu* from the base of heaven to the top of heaven their (celestial) sections (those of Sin and Šamaš) can be recognized TCL 6 51 r. 5f. (SB lit.); [lú.u_x]. *lu.bi giskim.bi nu.un.[x.x]* : *ša amēli šuātu ittašu* (text *ittāša*) *ul ú-ta-ad-di* the omen referring to this man is not revealed PBS 1/2 116:41f.; *ul immar aḫu aḫašu ul ú-ta-ad-da-a niši ina šamē* one man cannot see the other, nor can the people be recognized from heaven (any more) Gilg. XI 112; *um-māni rapšāti ša kīma mé nāri la ú-ta-ad-du-ú nībašun* a large army whose number cannot be made out, just like the (drops of) water in a river 5R 35:16 (Cyr.), cf. [. . . *ša t]alūkišu la un-da-an-du-[ú]* CT 13 32 r. 4 (comm. to En. el. VII 98).

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

6. *šūdû* to announce, proclaim, to make recognizable, to mark — a) to announce, proclaim: *šumma kalbum šegīma bābtum ana bêlišu ú-še-di-ma kalabšu la iššurma awīlam iššukma uštamīt* if a dog is rabid and the authorities of the city quarter give an official warning to its owner, but he does not keep his dog in, so that it bites a man and causes his death Goetze LE § 56:21, also *ibid.* § 54:16,

idû 6b

§ 58:26, cf. *bābtašu ú-še-di-šum-ma* CH § 251:56, *maḫar šibi šu-di-a-šu-nu-ši-im* TCL 17 21:34 (OB let.); *amtam uḫalliq e-li-i* ^d*Šamaš bi-il-ki ú-še-e-da* I lost the slave girl, I shall go and inform Šamaš, your master CT 29 26:19 (OB let. of a *nadītu*), cf. Ai. IV iv 29, in lex. section; *umma anākuma šarru ul-te-ti-mi u iqtabimi* I said, “The king has made a proclamation, saying” JEN 195:12, cf. *kīnan-na* LUGAL LÚ.MEŠ *ša ina* [. . .] *uš-te-ti um[ma] lu šarruma* HSS 14 9:3; ^dLAL *sukkallaka li-še-da-ak dīnu liblakka* may Alammuš, your (Sin’s) vizier, give you information, bring to you the decision, (put before you the request for a sign) RA 12 190:10, join to Perry Sin No. 5a; DIŠ ITI BĀR UD.4.KAM *ana* ^d*Marduk liškēn* GISKIM(IGI+DUB).BI *li-še-di MU(!)ù* (text HUL) *iš-di-ḫu* (text *-ri*) *iššakkanšu* GISKIM.BI ^{it-ta-šú} *li-še-di mā dēnšu ina maḫar ili lidbub* on the fourth of Nisan he shall prostrate himself before Marduk (and) inform (him) of his “sign,” (then) he will be granted fame and wealth — he shall inform him of his “sign” (with gloss *it-ta-šú*), that means, he shall plead his case before the god ABL 1396: 13 and r. 1 (citation from hemer., with added comm.); *alakti ilūtišu širti kēniš uš-te-ni-e-du-u* I proclaim again and again the ways of his majestic godhead VAB 4 122 i 36 (Nbk.); *abu mimma ina ṭuppišu ú-še-du-ma ana mārīšu iddinu u e[mu] nudunná ša . . . ú-še-du-ma* whatever the father has stated in his tablet that he will give to his son and the dowry that the father of the bride has stated (that he will give) SBAW 1889 p. 828 iii 5 and 8 (NB laws), cf. *nudunné ša* ¹PN *mārtišu ina libbi ú-še-du-ma iddinu* Nbk. 403:6, *nudunná ša* ¹PN *mārtija nu-še-di* Nbn. 356:23; *ṭuppi iššur-ma . . . ina libbi ú-še-di umma* he wrote a tablet and stated on it as follows Hebraica 3 15:15 (NB), cf. Nbn. 356:14, *ina w’iltišunu ú-še-du-ú umma* Cyr. 332:13, also *ina w’iltišunu šu-ud-du-u umma* Peiser Verträge 113:8, *ina ṭuppišu šu-du-ú umma* Camb. 286:7; *ša naqba imuru lu-[še]-[el]-di māti* let me proclaim to the country (the feats of) him who has seen everything Gilg. I 1.

b) to make recognizable, to mark: *bīt* DN *ša . . . namātu išrassa kisurrāša la šu-du-ù* (var.

idû 6c

-ú) *eperi katmu* the temple of DN, whose plan had become ruined and whose outlines were not recognizable (any more) and were covered with rubble VAB 4 142 ii 4 (Nbk.), var. from *ibid.* 110 iii 19; [UZU] SAL.ĤUL.BI *šu-du-ú* an evil omen is recognizable CT 20 5:15 (SB ext.), cf. UZU.SAL.SIG₅.BI *šu* (var. *šú*)-*du-ú* *ibid.* 18, var. from CT 20 12 K.10482 r. 3; *supur* PN *kīma kunukkišu šu-ud-da-at* marked with the nail-mark of PN, instead of his seal TuM 2-3 9:45, cf. *ibid.* 8:44, 274 r. 3', Speleers Recueil 278:13, see, for other refs., mng. 4 (*uddá*) and *tuddá*.

c) in *abullātim šudá* to confine within a city (OB, Mari): *abullātim šu-da-a-k[u] pul-luḥáku u lemniš epšeku* I am confined to the city, I am very much afraid and badly treated TCL 18 95:24 (OB let.); *ištu ūmim ša šamašsam-mi ana Adab ublu* PN *išbatannima abullātim uš-te-di-a-ni* ever since I brought the sesame to Adab, PN has confined me to the city UET 5 39:9 (OB let.); 10 LÚ.MEŠ *Šubarú ana Terqa ikšudunim u ašālšunūtima ... abullātim uš-te-di-šu-nu-ti* ten men from Subartu arrived in Terqa, I interrogated them, and I confined them within the city ARM 3 37:23, cf. LÚ.MEŠ LÚ *Ešnunna ša mahrika kalú ... abullātim lu šu-du-ú* ARM 1 76:9, and see Falkenstein, BiOr 11 114.

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

8. IV/1 and IV/2 (uncertain) — a) IV/1: *ela šášu tēmi ūmšina la i-ad-da ilu mamma* their (human beings') life span is not understandable(?) by any other god (or: no other god knows) but him (Marduk) En. el. VII 114, from LKA 8 r. 30, coll. Gurney, wr. *la ia-ad-da* STT 10:114, [*i-m*]a-ad-[da] ZA 47 p. 15 n. 20 (all possibly a re-formed present of *idû*), with comm. ZU = [*i-du-ú*] STC 2 52 r. i 9', also *ibid.* 60 K.8299 r. 11'; *im-nin-da-ak-ka* it will become known to you (corresponding to Old Pers. *azdā bavātiy*) VAB 3 91 § 4:27 and 29 (Dar.).

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

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**idūtu* (*edūtu*) s.; knowledge; lex.*; cf. *idû*.

giš.á.zu.zu = *e-du-tu* (in group with *šutēšú*, *šalāhu*, *le'ūtu*) Erimhuš II 182; x.a.da.min, [x].a.da.min, [x].zu.a = *e-du-tum* Nabnitu A 281ff.; uncert.: bu.i = *e-du-[tum]* Lanu A 186.

Mng. based on the Sumerian correspondence zu.zu.

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

For ref., see *igāru* mng. 11.

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

a) in OA: *bīt PN ina i-ga-ar-tim kuatim* PN₂ ... *i-ga-ar-tám šuatam ištakkan* as to the house of PN, PN₂ put his wall upon your wall CCT 3 20:26 and 28; *miššum i-ga-ar-ta-ka ina bītiya taškun* why did you put your wall within my house? *ibid.* 33.

b) in OB: *ḥamšit qanú [el]it šittat ammat i-ga-ar-tum kabrat* the wall is five reeds high (and) two cubits thick TCL 10 3:3; *i-ga-artum sēret* the wall is plastered CT 6 27a:15 (let.); *ana i-ka-ar-tim naqārīm* to tear down a wall JCS 11 107:7.

c) in Mari: *i-ga-ar-tam ša dūrim ištu pān miriqtīšu aqqur* I tore down the brickwork of the city wall from the point of the breach ARM 2 88:17; *i-ga-ar-tam ša bītišu aplušma ina napištīm ušēm* I broke through the wall of his house and got away alive ARM 3 71:16.

igāru s.; 1. wall (of a building), 2. enclosure wall, 3. side of a ship; from OA, OB on; pl. *igārātu* (from OB on) and *igārū* (NB royal); wr. syll. and É.SIG₄, IZ.ZI, in OB also I.IZ.ZI TLB 1 19:6, É.ZI Jean Tell Sifr 92:3', UET 5 236:1, and SIG₄.ZI TCL 10 19:3, 8 and 9, 38:10, Jean Tell Sifr 27:4; cf. *igartu*.

[i-gá-a]r SIG₄.É, É.SIG₄ = *i-ga-ru* Diri V 276f.; É.SIG₄ = *i-ga-ru* Igituh I 373, also Lanu I i 3; ga-ar SIG₄ = *šá* É.SIG₄ *i-ga-rum* (interpreting the logogram É.SIG₄ as é.gar₈) Recip. Ea A ii 9', also Ea V 20, A V/1:102; ba-ár SIG₄ = *šá* É.SIG₄ *i-ga-rum* EM[E.SAL] A V/1:103, cf. ba-ár BAR = IZ.ZI E[ME.SAL] A I/6:293; iz.zi = *i-ga-ru-um*, iz.zi.dal.ba.na = *i-ga-ar bi-ri-tim* Kagal E Part 3:50f.; iz.zi dal.ba.an.na: *i-gar bi-ri-te* Ai. VI iv 48; i.zi (var. iz.zi) dal.ba.an.na (var. dal.ba.na) = *i-gar* MIN (= *bi-ri-tum*), i.zi (var. iz.zi) = *i-ga-ru*, é.i.zi (var. iz.zi) = *bi-it* MIN

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

gú.gilim = *ha-tu-ú šá É.SIG₄* Antagal E c 16; [x.x].*hal.ḥa* = *bi-ši-im-tum ša É.SIG₄* Nabnitu E 117; *é.É.SIG₄.sír.ra* = *maš-lu-u šá É.SIG₄* (followed by *mašlú ša KÜŠ*) Nabnitu M 158; [...] = *kan-nu šá i-ga-ri* (preceded by *kannu ša É*) Nabnitu XXII 58; [di-ri] *si.A* = *qa-a-pu šá iz.zi* Diri I 40, cf. *diri.ga* = *qa-[a-pu] šá i-ga-ri* Antagal A 151; [*É.SIG₄.diri*].*ga* = *i-ga-ru qu-[up]-pu* = Igituh App. A i 8'; *iz.zi.im.sag.ag.a*, *iz.zi.im.sag.ur₄.ri* = *se-e-ru ša i-ga-ri* Nabnitu E 246f.; [x.x].*ra.ah* = *se-e-ru šá É.SIG₄* *ibid.* 277; [*sig₄.áb*] = [*ar-ḥ*] *u É.SIG₄* brick of a wall Antagal III 73; *giš.ti.ti.má* = *i-ga-ra-a-te MIN* (= *elippi*) Hh. IV 370.

a.lá.ḥul É.SIG₄.diri.ga.gin_x(GIM) lú.ra in.gul.u₃.a ḥé.me.en : *MIN ša kima i-ga-ri iquppuma eli amēli* [inn] *labbatu attā* whether you be an evil *alá*-demon which, like a wall, buckles (Sum. like a buckling wall) and falls upon a man CT 16 27:4f.; *é.gá.ba.an.ul₄.le.en* (var. *ba.an.ul₄.e*) *É.SIG₄.gá* (var. *.dím*) *ba.ab.ḥu.luḥ.e* (var. *.ḥa*) : [*ina bīti*] *ja urriḥanni ina i-ga-ri-ia ugallitanni* he surprised me in my house, he frightened me within my walls CT 15 25 r. 14 (Sum. only), var. from dupl. PSBA 17 pl. 1 K.41:23f. (bil. lament.); *na₄.ga.šur.ra zi LUM.šē šub.bu.dē* : [*NA₄ MIN*] *ša kima i-ga-ri innabbaku* O *kašurrá*-stone, which will be overthrown like a wall Lugale XIII 18; *kur.gal^dMu.ul.lil e.lum giš.ig.gal.gal.la É.SIG₄.ra bí.in.tab.tab* : *šadú rabú^dMIN kabtu dalātu rabbātu i-ga-ri tu-x-x* great mountain, lordly Enlil, you . . . the great doors (and) the wall(s) SBH p. 130:36f.; for other refs. with Sum. correspondence *É.SIG₄*, see mngs. 1b-1', 2 and 3, for refs. with Sum. correspondence *iz.zi*, see mng. 1b and n; *é sig₄.ga [x x (x) g]ul.gul.la [x x]* : *š i-ga-ri x [ša in]naplu // u'abbit* the house with (standing) walls which was torn down, variant: he destroyed SBH p. 92a:1f.

iz.zi = i-ga-rum CT 41 28:7 (Alu Comm.), also *ibid.* 25:17.

1. wall (of a building) — a) in OA: *miššum šahrākuma u bitam ša abija la ú-ga-rama ina [i]-ga-ri-im sikkatamma <la amahḥaš>* am I such a child that I cannot take care(?) of my father's house and drive even a peg into the wall? Contenau Trente Tablettes Capadociennes 26:30 (let.).

b) in OB — 1' in gen.: *šumma i-ga-rum iqāmma bābtum ana bēl i-ga-ri ušēdima i-ga-ar-šu [la] ú-<dan>-nin-ma i-ga-rum imqutma mār awilim uštamit* if a wall buckles and the city quarter (as authority) brings it to the attention of the owner of the wall, but he

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does not reinforce his wall, and the wall collapses and kills a man Goetze LE § 58:25-27; *šumma itinnum bitam ana awilim ipušma . . . É.SIG₄ iqtáp itinnum šú ina KÜ.BABBAR ramanišu É.SIG₄ šu'ati udannan* if a builder builds a house for a man and the wall buckles, the builder must reinforce the wall at his own expense CH § 233:97ff.; *IZ.ZI IN.NA.AB.KAL.LA.GE.DÈ* he will reinforce the wall PBS 8/1 102 v 8; *é.libir.ra iz.zi.diri.ga SIG₄.BAD an.dub.uš.e* : *bīta labēra É.SIG₄ ša iquppu imda immid* he will reinforce the old house (by) putting a support against the buckling wall Ai. IV iv 16; *iz.zi.diri.ga ugu.na im.ma.an.šub* : *i-ga-ru ša iquppu elišu imtaqut* the buckling wall has fallen on him *ibid.* 24; *É.SIG₄.bi kak nu.ub.rú.a* : *ina i-ga-ri-šu sikkata ul iretti* he is not to drive a nail into his wall *ibid.* 36; *ana i-ga-ar PN PN₂ ana PN irgumma awilá . . . i-ga-ra-am imuruma . . . x i-ga-ra-am ištu i-ga-ar PN₃ adi i-ga-ar PN . . . ana PN uberrá U₄.KÚR.ŠÈ PN₂ aššum i-ga-ri-im ana PN ul iragga[m]* with regard to the wall of PN, PN₂ made a claim against PN, the local residents inspected the wall, and they established in favor of PN x (measures) as the wall, from the wall of PN₃ as far as the wall of PN — in the future PN₂ will make no claim against PN with regard to the wall BE 6/1 60:1ff.; *i-ga-ra-am ša ganinim . . . ana erištīm itti PN PN₂ ir[i]š i-ga-ru-um ša PN PN₂* claimed the use of the wall of the storage-house from PN, the wall (itself) remaining the property of PN CT 4 14b:1 and 8, cf. TCL 1 193:2; *i-ga-ar PN adi gamrišu itti PN₂ PN₃ ana erištīm iriš ana i-ga-ri-im ul awassu* PN₃ has asked PN₂ for the use of PN's wall in its entirety, (but this is to give him) no claim on the wall CT 33 44b:1 and 9, cf. also *ana i-ga-ri-im ša PN PN₂ ula awatašu* TCL 10 21:1; *IZ.ZI PN IZ.ZI ramanišu PN₂ eli IZ.ZI NÍG.NU.ME.EN NU.TUK* PN's wall (remains) his own wall, PN₂ has no claim on the wall Riftin 45:1ff.; *ina É.SIG₄ É.(PA).PAḤ ù É PN itti PN₂ GIŠ.ÜR.RA ummad* PN, together with PN₂, will rest the beams (of his roof) on the walls of the chamber and of the house VAS 8 108:6, cf. [*ina É.SIG₄*] *ša É.PA.*

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PAḪ ù É.SIG₄ É ibid. 109:4 (case), and see *gušūru* usage b; *i-ga-ra-am ša eli i-ga-ri-ka ušarkabu inūma teppešu uqur šur[kib]* tear down and install (again) the wall which I shall install on top of your wall when you (re)build (the house) TCL 1 184:13f.; *bamat i-ga-ri* IN.ŠI.IN.ŠAM *ana šAM kaqqarim u mānaḫāt i-ga-ri-im* x KÙ.BABBAR IN.NA.AN.LÁ (PN) has purchased half of the wall, he has paid (PN₂) x silver as the price of the land and the expenses of (building) the wall MCS 7 1:6ff., cf. *i-ga-ar biritim* PN *ipušma mānaḫāt i-ga-ri-im* PN₂ *libbašu ut-ti*(text -ZI)-*ib* TCL 1 185:4ff.; *qadum i-ga-ra-ti-šu kališina i-ga-ru-um ša gušūru kunnu ša biritim* (a house) together with all its walls, (and) the party wall with the beams in place is the common property (of the seller and the buyer) Meissner BAP 35:5f., cf. *i-ga-ar* PN *i-ga-ar birišunu* Gautier Dilbat 18:2f., and see *igār biriti* sub *biritu*; *ši-lu-ša ša ina i-ga-ri-im zaqpat ša* PN (PN inherits everything) her (the adoptive mother's) . . . , which is in the wall, is PN's (too) Szlechter Tablettes 10 MAH 15913:29, see Kraus, BiOr 16 122, cf. *mimma annim war(kassa) šu-lu-ša ina i-ga-ri-im* CT 6 33a:12.

2' with specification of measurements: *1 i-ga-ru-um* 1½ GAR UŠ.BI-šu 1½ KÙŠ SAG.BI a wall, one and a half ninda in length, one and two-thirds cubits thick CT 6 7b:7, cf. 2 GAR UŠ 1 KÙŠ 5 ŠU.SI SAG.KI *i-ga-ar* PN MCS 7 1:2, also É.SIG₄ ša DA É PN ½ GAR 3 KÙŠ UŠ (referring to a party wall) CT 4 37d:1, ½ GAR 4 KÙŠ 9 ŠU.SI.MEŠ [UŠ] 1½(?) KÙŠ SAG *i-ga-ar biritim* BE 6/1 44:2; [x] GAR 5 [DAGAL].[BI] 1 GAR 5 SUKUD.BI É.ZI DAL.BA.NA x ninda and five (cubits) is the thickness, one ninda and five (cubits) is the height of the party wall Jean Tell Sifr 92:3'; 5 KÙŠ UŠ ½ GAR 5 KÙŠ SAG.KI SIG₄.ZI DAL.BA.NA . . . 1 GAR 4 KÙŠ SIG₄.ZI É.GAL 5 KÙŠ SIG₄.ZI *niribišu* the party wall is five cubits long, one-half ninda and five cubits thick, the wall of the main room is one ninda and four cubits (long), the wall of the entrance room is five cubits (long) TCL 10 19:3 and 8f.; É.SIG₄ DÙ.A ù 4 GAR 2 KÙŠ *ullāšu* he shall build the wall (of the house) and raise it (to the customary

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height, making it) four ninda and two cubits (long) Böhl Leiden Coll. 2 p. 18 No. 755:13, cf. [šumma] . . . *bitam anniam* É.SIG₄ *la ipuš u* 4 GAR 2 KÙŠ *la ull[īšu]* ibid. r. 3.

c) in Mari: [aššu]m *gušūri ša ana* É.SI[G₄].ḪI.A *šullulim bēli . . . išpuram* my lord wrote me concerning the beams (to place) for roofing on the walls ARM 3 23:5, for other refs., see *igartu*.

d) in Elam: É.DÙ.A *išu u mādu qadu i-ga-ra-ti-šu dalātišu u simmilātišu* a house in good repair, in its entirety, including its walls, its doors and its stairways (sale) MDP 18 210:2 (= MDP 22 46), cf. *qadu i-ga-ra-ti-šu* 4.TA.ĀM ibid. 211:3, (wr. IZ.ZI.MEŠ) ibid. 215:2, and *passim*.

e) in MB: *i-ga-ra ša ina kutalli addūma* 20 *natbaku uḫḫuru eqerrimma atabbak* I am about to lay (the last courses of) the wall which I left (unfinished) in the rear and of which twenty courses have been delayed BE 17 23:8 (MB let.); *ina muḫḫi naré šu'atu i-ga-ru i'abitma iḫḫepi* a wall collapsed on this stela, and it was destroyed MDP 2 pl. 19 i 6 (MB kudurru); *ina i-ga-ri iptehi* (whoever gets another to remove this boundary marker and) he encloses (it) in a wall MDP 2 pl. 22 v 54, cf. *ina i-ga-ri ika[ttamu]* ibid. 113 ii 17 (MB kudurru).

f) in Nuzi: PN . . . *aššum* GIŠ.MEŠ *ša ina muḫḫi i-ga-ri-šu šaknu ina panīni itelūma . . . i-ga-ru ša* GIŠ.MEŠ *ašar šaknu ša attujami ul ša* PN-mi . . . *ina* É.ḪI.A *la zizākumi* PN presented himself before us (the judges) concerning the beams which have been placed upon his wall (but PN₂ said) "The wall on which the beams are laid is mine and not PN's, I did not enter into a division of property (with PN) with regard to the buildings" SMN 2607:4 and 10 (unpub.); 2 *sikkāti ša erī 2 girberušḫe ša i-ga-ri* two bronze nails and two *girberušḫe*-ornaments(?) for the wall HSS 14 608:8, cf. x *takulatḫu ša i-ga-ri ša siparri* RA 36 135:2, also ibid. 137:36, and *passim*.

g) in NA: *muššārāni laššu ina libbi* É.SIG₄.MEŠ *ša bit ili la niškun* there are no inscriptions, we have placed none on the

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temple walls ABL 157:20, cf. *ibid.* r. 6; 2 *šalam šarrāni ... ša šarru ... ana* É.SIG₄.MEŠ *ša admeni ša DN epušuni* two royal statues which the king had made for (the decoration of) the walls of the chapel of Ningal ABL 1194 r. 1; 8 *sa-kan-ni ša kaspi issu libbi* É.SIG₄.MEŠ *uttassiḫu* they have torn off eight *sakannu*'s of silver from the walls ABL 493 r. 7.

h) in NB: *nikasi ana libbi āli kī unakkisu šiltahū* É.SIG₄ *bīt ilāni undillā* they breached the city and showered the temple wall with arrows ABL 1339:5; 5 KÙŠ UŠ.MEŠ *i-gar IM.4 u i-gar IM.3 4½ KÙŠ SAG.MEŠ i-gar IM.1 u i-gar IM.2 napḫar 3 KÙŠ 5½ ŠU.SI* five cubits (each) is the length of the wall to the west and the wall to the east, four and a half cubits (each) is the length of the shorter side of the wall to the south and the wall to the north, all together three (square) cubits and five and a half inches (sale of a house and its plot) VAS 5 103:9f.; [SAḪ]AR.ḪI.A *ana* É.SIG₄ *ša libnāti ša tibnu izabbilunu* earth for the brick wall for which (men) are bringing straw UCP 9 63 No. 26:3; *gušūrē ultu i-ga-ri ša PN idekki* he will remove the beams from PN's wall Dar. 129:6.

i) in hist.: *ina mimma i-ga-ri ḫimētam u dišpam ušēlma* on every wall I smeared ghee and honey KAH 2 11:27 (= AOB 1 12) (Irišum), cf. AOB 1 18 No. 12:5; *i-ga-ra-at bītīm ina kaspim ḫurāšim ... ašīl* I coated the walls of the house with silver (and) gold AOB 1 22 No. 1 ii 20 (Šamši-Adad I); *i-ga-ram ... labīram ul urīb i-ga-ra-am eššam ... ipuš* he did not disturb the old wall, he built a new wall MDP 2 pl. 13 No. 4-5:11 and 14 (Elam); *i-ga-ru šū enaḫma* that wall got weak KAH 1 5 r. 3 (Adn. I), cf. Streck *Asb.* 84x56, cf. also *ša ... inišu i-ga-ru-ša* whose walls had grown weak VAB 4 216 ii 14 (Ner.); *i-ga-ru-ša quppūtu adkēma* I removed its buckling walls VAB 4 212 ii 23 (Ner.), and *passim* in NB royal, cf. *iqūpu* É.SIG₄.MEŠ-šu its walls buckled Borger *Esarh.* p. 74:31, and *passim* in NA and NB royal; *i-ga-ar bīti šuāti ana dun-nunim* to reinforce the wall of that temple VAB 4 76 iii 18 (Nbk.); É.SIG₄.MEŠ-šū *ušaḫbi-ša ḫurāša kaspā* I coated its walls with gold

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and silver Thompson *Esarh.* pl. 14 i 16 (Asb.), also VAB 4 222 ii 13 (Nbn.); É.SIG₄.MEŠ [*ḫurāša*] *kīma sīri asīr* I coated the walls with gold instead of plaster Borger *Esarh.* 87:25; *i-ga-ra-a-te-šu kīma šarūr šīt kakkabāni ussim* I made its walls as beautiful as the brilliance of the rising stars AKA p. 98 vii 99 (Tigl. I); *bītu šuātu ana siḫirtišu u* É.SIG₄ *adi pu-ta-ti-šu ša kutalli ša bīt šaḫūrīmma labīrūti ... unaqqir* I tore down this temple completely, together with the wall, including its buttresses at the back of the old *šaḫūru*-house KAH 2 66:28, for dupls., see AOB 1 30 note 2 (Tigl. I).

j) in omen texts: *šumma ina libbi āli* É.SIG₄.MEŠ *i-qub-ba* if walls buckle within the city Bab. 4 110:13 (SB prodigies); *šumma* É.SIG₄.MEŠ *libbi bīti šīḫḫat sīri išā* if the walls inside a house have crumbling plaster CT 38 15:51 (SB Alu); *šumma katarru pešū ina* É.SIG₄.MEŠ *ša kidiānu mādu* if there are many white fungi on the walls on the outer side CT 40 16:26 (SB Alu), cf. É.SIG₄.MEŠ *ša bītānu* (on) the walls on the inner side *ibid.* 16:27, also *ina mišil IZ.ZI ša iltāni* on half of the north (east, west) wall CT 40 16:30ff., cf. also *ina IZ.ZI urši* on the bedroom wall CT 38 27:5, and *passim*, *ina* É.SIG₄ *rugbi* on the wall of the upper floor CT 38 16:78, *ina* É.SIG₄ *u namēšu* *ibid.* 79, and *passim* in Alu, wr. É.SIG₄ or IZ.ZI, and cf. *katarru ina muḫḫi* É.SIG₄ *ša abussāte qabassāte ittamar* ABL 367 r. 1 (NB, quoting Alu); *šumma* É.SIG₄ *tu'āmu ina bīt amēli bašā* if there is a twin wall in the man's house CT 38 15:55 (SB Alu); *miqit i-ga-ri-im* collapse of the wall YOS 10 18:63 (OB ext.), also *ibid.* 58:10 (OB oil omens), also *ina miqitti* É.SIG₄ *imāt* Dream-book 328:82; AN.TI.BAL É.SIG₄.MEŠ (var. I.ZI.MEŠ) *ikkal* (mng. obscure) CT 30 16 r. 9, var. from Boissier DA 7:29 (SB ext.).

k) in rit.: *enūma* É.SIG₄ *bīt ili iqāpu* when the wall of the temple buckles RAcc. 34:1, and *passim* in this text; *ina pan igāri šidda tašaddad* you draw a curtain in front of the wall TuL 111:31 (translit. only); *šalmīja ina* É.SIG₄ *taphā* you (sorceresses) have enclosed figurines of me in the wall Maqlu IV 33, cf. *amēlu šuātu šalamšu ina IZ.ZI peḫū* AMT 86,1 iii 3.

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1) in lit.: *kikkiš kikkiš i-gar i-gar kikkišu šimēma i-ga-ru hišsas* reed fence, reed fence, wall, wall! listen, reed fence, heed, wall! Gilg. XI 21f., cf. *i-ga-ru šitammi'anni kikkišu šuṣṣiri kala zikrija* listen to me, wall, mark all my words, reed fence RA 28 92 i 10 (SB Atrahasis); *ūmi ša ittilu ina i-ga-ri uddāššu* mark for him on the wall the days during which he slept Gilg. XI 214, cf. (with *iṣri*) *ibid.* 212, *ūmēšina ina i-ga-ra ušṣar* LKU 33:15 (SB Lamaštu), and see *eṣeru* mng. 1a and b; *ilqā ṣilla ina É.SIG₄* they (the sorcerers) took my shadow from the wall Maqlu VI 59; *imīd É.SIG₄* (var. *i-ga-ri*) *luḥummā iptāšaš* when she (Lamaštu) leans against the wall, she smears it with soot 4R 56 i 33, from *ibid.* Add. p. 10, var. from dupl. PBS 1/2 113 i 23 (SB Lamaštu); *sippam i'butu i-ga-rum irtut* they destroyed the threshold(?), the wall shook Gilg. P. vi 19 (OB); *ša i-ga-ri iṣissu lūbutma* (var. *lussuḥma*) I will destroy (var. tear up) the foundation of the wall Gössmann Era IV 126; *lāni zaḡru ibutu i-ga-ri-iš* they brought my lofty stature down as if it were a wall Lambert BWL 42:68 (Ludlul II).

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

n) as a component of names of plants and insects: *eme.šid = ṣu-ra-ru-ú*, *eme.šid.iz. zi = šá i-ga-ri* Hh. XIV 210f.; *DU.DU.me = as-[qu-du]* (var. [x.x].me = *šá i-ga-[ri x x]*) Hh. XIV 199; *sa-ma-nu ša IZ.ZI = tul-tu sa-am-tú* Landsberger Fauna p. 41:48 (Uruanna); *taš-lam-tu* (var. *-ti*) *IZ.ZI* (var. *É.SIG₄*) = *bir-bir-ra-a-nu* *ibid.* p. 42:60 (Uruanna); for refs. in context, see *kakkusu*, *sāmānu*, *sassu*, *surārú*, *tašlamtu*.

o) in math.: *SUKUD i-gar 10 KÙŠ 1 KÙŠ ina SAG.DU i-gar BAD-te-ma 1 KÙŠ iṣ-ṣi* *SUKU[D] kī TA SUḪUŠ i-gar lu KAR-ma lūmuršu* the height of a wall is ten cubits, on top the wall is one cubit wide (lit. opens), a piece of wood (on the wall) is one cubit high, how far should I step back(?) from the wall in order to see it? MKT 1 p. 97:6f. (= TMB p. 77 No. 153) (Sel.).

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2. enclosure wall: *É.É.SIG₄.ta ba.ra.e_x* (DU₆+DU).dè : *ina biti u i-ga-rum itelli* he forfeits the house and the wall (around the yard) Ai. VII iii 38; *bit hašime ša berte i-ga-ra-te* the storehouse between the walls KAJ 119:5 (MA); *[i]-gar kirī ... enišma* the garden wall became dilapidated PBS 1/2 85:6 (MB let.); *ištu sippi e-kal-lim labiri adu i-ga-ri ša ḥurizina* from the threshold of the old main house to the wall of the storehouse HSS 14 107:6 (= RA 36 118) (Nuzi); *i-ga-ri kirī ippuš* he will build an enclosure wall around the orchard VAS 5 10:5, also Cyr. 200:12, RA 10 68 pl. 6 No. 40-41:18, cf. *i-ga-ri kirī ša limītu ippuš* VAS 5 49:9; *limītu ... [i-ga]-ri ilammēma ippuš* he will surround the territory with a wall VAS 5 26:11, cf. *i-ga-ri ilammū* YOS 6 33:11; *i-ga-ra-a-tú ša muḥḥi id ḥarrān šarri ippuš* he will build the enclosure walls (of the *makallū* harbor) along the canal of the royal highway Nbk. 202:5, cf. *ibid.* 10, also *ṣābē ina panīšu jānu ša i-ga-ri ippušu* CT 22 196:31 (NB let.), and *passim* referring to orchards in NB; *mé iddannu ina muḥḥi É.SIG₄* *Ezida etelū* the waters have swollen, they have risen up to the wall of Ezida ABL 1214:12; 2 *kirāti [ša] GIŠ til-lit.MEŠ ša NA₄ i-ga-[ru]* two vineyards with a stone wall ADD 448:11, cf. *ibid.* 18; *i-ga-ru ša rēš bābe ša papāḥi* the wall adjacent to the gate of the sanctuary AOB 1 94:35 (Adn. I); *bit Aššur bēlišu É.SIG₄.MEŠ nāmeri šiḥirti biti ina siri uddeš* he provided with new plaster the temple of Aššur, his lord, (and) the walls (and) turrets around the temple AOB 1 89 note 13 (Sar.); *bissu ina i-gar limīti Ezida namriš epuš* I constructed a splendid temple for him (Sin) at the enclosure wall of Ezida VAB 4 130 iv 64 (Nbk.), cf. *i-ga-ar šiḥirti Emeslam ... eššiš epuš* *ibid.* 182 ii 48 (Nbk.); *i-ga-ru-ša erbetti ana kidānim ... 30 ammati uzakkir* I increased the height of its (the temple tower's) four outer surrounding walls to thirty cubits VAB 4 146 ii 1 (Nbk.), restored from WVDOG 59 p. 46 3rd piece line 16; *šumma idru TA É u É.SIG₄ ittābši* if there is saltpeter on the house and the enclosure wall CT 40 2:28, cf. *ibid.* 29f. (SB Alu).

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3. side of a ship: cf. Hh. IV 370, in lex. section; 10 GAR.TA.ĀM *šaqqā* É.SIG₄.MEŠ-šá ten ninda high was each of its (the ark's) walls Gilg. XI 57; un.bi ki.du.bi(var. .ba) nu.um.zu É.SIG₄.dù(var. .du₇) ì.ag.dè : *nišūšu ašar illaka ul idā i-ga-ra-tú ú-x-x-...* its people do not know where they are going, the sides . . . (perhaps referring to Ninurta's ship) Lugale III 2; giš.má É.SIG₄.bi giš.tir.bi.ta giš.erin.àm the sides of the ship are made of cedarwood (coming) from the forest 4R 25 i 22.

In spite of the late interpretation of the logogram É.SIG₄ as é.gar₈ (see Recip. Ea A, etc., in lex. section), the reading of the sign is igar or agar (wr. á.gar SAKI 110 xx 26, Gudea Cyl. A), in Emesal amar (for the meaning *lānu*, *gattu*, *mīlū*, see Emesal Voc. III 93ff.) or a bar (see A V/1:103, etc., in lex. section). *Igāru* is probably a "Kulturwort," and Aram. *igārā*, Syr. 'eggārā, "roof," Arabic *iğğār* and *inğār*, "roof," are borrowings from Akkadian.

Lautner, *Symbolae Koschaker* 76ff.; Landsberger, *MSL* I 218f. Ad mng. 3: Salonen *Wasserfahrzeuge* 80 (with previous lit.).

igāru (meadow) see *ugāru*.

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

ig-ba-ri ir-ku-sú (they took off two golden *lahmu*-monsters and) put on the *i*-ornaments PBS 13 30:5 (OAKk.); 14 GÍN NA₄ ZA.GİN KL.LÁ.BI 12 NA₄ KIŠIB ZA.GİN 2 NA₄ *takpīt* ZA.GİN u 1 NA₄ *ig-pa-ri-im* ZA.GİN 14 shekels of lapis lazuli, the weight of twelve cylinder seals of lapis lazuli, of two kidney-shaped beads of lapis lazuli, and of one *i*. of lapis lazuli ARM 7 248:8.

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

igbu see *igibu*.

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

igi.nim = *šip-pa-tum*, igi.bal = *šip-pa-tum*, igi.bal = šu Izi B ii 10ff.

igigallu

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

ri-ḫa-mun AN.SUM×IR four times, forming a cross (ŠL³ 323d) = *ašamšūtu*, *saḫmaštu*, *mehū*, *tēšū*, *i-g[i-i]b-ru-u*, *naqab nuḫše* CT 24 44:151 (list of gods), cf. igi.[x] = [sa]ḫ-maš-tum Igituh I 26.

igibu (or *igipu*, *igb/pu*) s.; (mng. unkn.); NA.*

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

igibū s.; reciprocal of the number called *igū* (math. term); OB, LB; Sum. lw.; wr. syll. and IGI.BI; cf. *igigubbā*, *igitennu*, *igū* A.

a.rá igi igi.ba igi.[gub.ba] nič.šid ku[ru,] šid.dù ga lá.dù.a dù.a.bi dù.a.ḫa.la ḫa.la.bi a.šā [si].gi.dè ì.zu.ù : [a-ra-a] *i-ga-a i-gi-ba-a i-gi-gu*(var. -gub)-ba-a *nik-ka-[si pi-qi-ta pa-qa]-a-da*(var. -di) *a-di-e ka-la e-pe-šú zi-it-tam [za]-a-zu eg-la*(var. -lu) *pa-la-ku ti-di-e* do you know multiplication, reciprocals, coefficients, balancing of accounts, administrative accounting, how to make all kinds of pay allotments, divide property (and) delimit shares of fields? Gadd, BSOAS 20 256 K.2459:10ff., and dupls. *ibid.* D. T. 147r. 1ff. and LKA 66:5ff. (bil. é.dub.ba text).

12 IGI.BI 5 *i-gu-um* the *i*. is twelve if the *igū* is five (i.e., the two numbers that, multiplied, yield sixty) MCT p. 129 Ua r. 5; 40 *ša taškurunu i-gi-bu-um šumma* 1,30 *i-gu-um* 40 *i-gi-bu-um* A.ŠĀ EN.NAM 0,40, which you posited, is the *i*., if the *igū* is 1,30 and the *i*. 0,40, what is the surface? MKT I p. 347:27f., see TMB p. 117, and *passim* in this text; for other refs., see MKT 2 p. 17, s. v.

Neugebauer, AFO 9 200f. and MKT I 349f.; Thureau-Dangin, TMB p. xii; Neugebauer and Sachs, MCT p. 130.

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

igi.gál = *da-ga-lu*, *le'-u*, *šū-lum*, *ra-áš uz-n[ī]*, *bi-šit [uz-ni]* Igituh I 5ff.

^dA.nun.na dingir.gal.gal.e.ne.ke_x(κ₁D) igi.gál.bi ḫé.me.en : *ša Anunnaki ili rabūti lu igi-gál-la-šū-nu atta* you (alabaster) shall be the

igigallūtu

wisest of the Anunnaki, the great gods Lugale XII 10; á.tuk dingir.re.e.ne maš.sù.mah : *igi-gál-la ili massú širu* (Nergal) wisest of the gods, exalted leader BA 5 p. 642:10.

igi-gál-lu, te-et-lum, gi-iš-te-lu-ú = e-te[L-lu] CT 18 8 r. 29ff.; *igi-gál-lu* (vars. *i[gi]-gál-lu, ki-gál-lu*) = *mu-du-u* LTBA 2 1 iv 9, vars. from *ibid.* 2:73 and 3 ii 5.

1. wise person — a) said of gods: IGI.GÁL *ili* (said of Marduk) VAS 1 37 i 3 (Merodachbadan), and passim said of Marduk and Nabû in NA and NB hist., see Tallqvist Götterepitheta p. 4f., also BA 5, in lex. section; *rapša uzni* IGI.GÁL *šamāmi* STT 71:1 and 3; [^dEn.líl] nun máš.zu *igi.gál.la* dingir.re.e.ne Enlil, the wise prince, the wisest among the gods BE 6/2 133:3' (Samsuditana), see Landsberger, JNES 14 160; *apkallu* IGI.GÁL.LA ^dEN *rēmēnū qarrād* ^dMarduk *ina māši izuzma* (the planet of) Bēl, the merciful, wise master craftsman, hero of Marduk, was "angry" during the night Thompson Rep. 170:4 (NB), see *ezēzu* usage a.

b) said of kings: IGI.GÁL *malki ša kiššati* (Sargon) wisest of all the kings of the universe TCL 3 115 (Sar.).

c) other occs.: see Lugale, in lex. section; 9 LÚ.MEŠ IGI.GÁL.MEŠ (mng. obscure) Wiseman Alalakh 229:1 (MB).

2. wisdom: *mudī* IGI.GÁL-*im* (Hammurabi) steeped in wisdom CH iii 17; *ina* IGI.GÁL *ša DN išimam* in the wisdom which Ea allotted to me CH xl 26, cf. *igi.gál.gu.la* ^dMarduk *lugal.bi ... in.na.an.gar.ra* RLA 2 190 Ammizaduga year 11, also *igi.gál.gal.mu.ta* : *in* IGI.GÁL-*i[a]* *rabim* LIH 98 ii 41 (Sum., Samsuiluna), VAS 1 33 ii 12 (Akk.), also *ina* IGI.GÁL *u nēmeqim* UET 1 146 ii 4 (Hammurabi); *ina uzun* IGI.GÁL-*im* *ša ilum iddinušum emqiš ište'i* he investigated intelligently, with all the wise understanding that the god gave him RA 11 92 i 8 (OB Kudur-Mabuk); *ša igi-gál-la-šu* (var. *-šú*) GIŠ.TUKUL-*šu šāba šuātu ikmú ikšudu ināru* (Enmerkar) whose wisdom (and) whose weapons paralyzed, caught and annihilated that army AnSt 5 98:28 (Cuthean Legend).

igigallūtu s.; wisdom; NB, SB*; Sum. lw.; wr. IGI.GÁL, with phon. complement; cf. *igikallu*.

igimtu

ina IGI.GÁL-*lu-ti ša DN u DN₂ ana udduš ilāni rabūti iptū hašīšī* with the wisdom which (I obtained when) Aššur and Marduk opened my understanding in respect to renovating the statues of the great gods Borger Esarh. 82:12; *ina* IGI.GÁL-*lu-ú-ti ša Aššur ušatlimanni jášī* with the wisdom with which Aššur endowed me OIP 2 145:11 (Senn.); *ina* IGI.GÁL-*ú-tu ša DN* with the wisdom given by Marduk VAB 4 62 ii 15 (Nabopolassar); IGI.GÁL-*lu-ut gim-ri niširti Apsī* all the wisdom (comprising) the secret lore of the Apsū K.3371:15 (to K.232 in Craig ABRT 2 16).

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

ri-i-bu (var. *ra'-i-bu*) = *i-gi-gu* LTBA 2 2:274, and *ibid.* 3 iv 10, 4 iv 5; *ri-i-bu* = AN.NUN.GAL (to be read *igigu*, see SAI 1735) An IX 38, also Antagal E d 17; *zag-gu* (var. *-ga*), *i-gi-gi* = *i-ši-ir-tum* Malku I 279, note, however, ^dI-šir-tum, ^dKur-lab-ba, ^dI-gi-gi₄ = ^dI-šir-[tum] CT 25 18 r. ii 5ff. (list of gods).

The name (Igigi) of the Mesopotamian deities of the upper regions is equated in one synonym list with *ribu*, after synonyms for *ra'ābu*, showing that the scribe interpreted *igigu* as a form of *agāgu*, and in the other with *iširtu*, "sanctuary."

igigubbū s.; coefficient (math. term); OB; Sum. lw.; wr. syll. and IGI.GUB.(BA); cf. *igibū, igitennu, igū A*.

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

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

Neugebauer and Sachs, MCT 132, and lit. cited there; Taha Baqir, Sumer 6 144 n. 4; H. Lewy, JAOS 67 310 ff.

igimtu s.; wrath; SB*; cf. *agāmu*.

i-gim-ti Ištar paṭrassu the wrath of Ištar will be taken away from him KAR 212 ii 9 (series *iqqur-īpuš*).

igipu

igipu see *igibu*.igirrû see *egirrû*.igirtu see *egirtu*.

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

[x]^{l-gl-ra}IGI mušen, [KI].SAG.SAL^{MIN}(= i-gl-ra) mušen = [i-gi-ru-ú] (followed by *laqlaqqu* stork) Hh. XVIII E 14f.; [i]-gi-ru KI.SAG.SAL.MUŠEN = *i-gi-ru-ú* Diri IV 303, also Proto-Diri 324, and RA 17 140:10 (Alu Comm.), cf. usage b.

KI.SAG.SAL.MUŠEN lú.kadra(NIG.ŠÀ).a.ke_x(KID) kadra.a a.na.ag.e ku, in.dáb nu[nuz] im.ri.rigi zag.im.ma.ni.in.tag what present will the heron, who is wont to give presents, give (to Ea)? — he caught fish, collected eggs (and) pushed aside the reeds PBS 5 15:4f. (disputation between the Heron and the Turtle), cf. *ibid.* 10; e.gi.ri.e sa.ba.e.ná ŠIR.BUR.MUŠEN sa.bi.[x] you (fowler) have spread a net for a heron, but caught a crow Copenhagen 10068 (unpub., courtesy T. Jacobsen).

a) in hist.: *ana šupšuh alakti mé šunūti agammu ušabšima šušu qiribša astil* KI.SAG.SAL.MUŠEN.MEŠ ŠAḪ.MEŠ.GIŠ.GI *alap ki-ši ina libbi umaššir ... apparāti magal išira iššurāt šamē* KI.SAG.SAL.MUŠEN *ša ašaršu rūqu qinna iqnunma šahē api alap kiši wrappišu talittu* in order to check (lit. relieve) the flow of this water (at flood stage), I created a swamp and planted a canebrake in it, and turned herons, wild boars and water buffaloes loose (there) — the canebrakes thrived, the high-flying heron, who migrates to faraway lands, made his nest there, and the wild boars and water buffaloes multiplied OIP 2 115:48 and 57, also *ibid.* 124:44 and 47 (Senn.).

b) in omen texts: *šumma* KI.SAG.SAL.MUŠEN *ana libbi āli irubam* if a heron enters the city Afo 16 pl. 11 VAT 13802:2 (SB Alu excerpt), cf. (adding *iḫhima* and *ana bit amēli iruba*) CT 41 3 Sm. 1133:1-3, also CT 41 6:9; *šumma* KI.SAG.SAL.MUŠEN *ina appari qinna AN.TA-ma iqnun* if a heron builds a nest in the swamp, high up Afo 16 pl. 11 VAT 13802:3, also (with KI-TA-ma low) *ibid.* 4, and dupl. CT 41 3 Sm. 1133:4 and 6; *šumma* MUŠEN *ša i-gi-ru-ú M[U.NI...]* if the bird whose name is *i*. CT 41 3 Sm. 1133:8, also *šumma* MUŠEN *i-gi-ru-ú ina appari [...]* *šumma* MUŠEN *i-gi-ru-ú ina appari qinna [iqnun]*

igisû

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

c) other occs.: KI.SAG.SAL.MUŠEN // *laqlaqqa ... ina išāti tušabšal* you cook a heron, variant: a stork AMT 5,1:6, cf. *qaqqad* KI.SAG.SAL.MUŠEN *qaqqad iššūr hurri* (both prescriptions against premature grey hair) CT 23 35:37; *i-gi-ru-ú* MUŠEN *iššūr* ^d*Dumuzi qadda lētāšu qudd[udu panūšu]* the heron is the bird of Tammuz, its cheeks are bent down, its face is bent down KAR 125:17, cf. KI.SAG.SAL.MUŠEN *qadda lētāšu quddudu panū[šu]* *ibid.* r. 11 (cultic comm.).

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

Jacobsen, OIP 24 35 n. 19; (Thompson, PRSM 17 16 n. 1 and AJSL 53 233 n. 89.).

igisû (*gisû*) s.; 1. annual tax collected from merchants and priests, 2. gift, offering; from OB on; Sum. lw.; wr. syll. (*gisû* see mng. 2b) and IGI.SÁ.

igi.sá (var. igi^{l-gl-sa}sá) = *i-gi-su-ú* (var. šu-ú) (followed by igi.kár = *a-šir-tum*, igi.duh.a = *ta-mar-tum*) Hh. I 30, cf. [i]gi.sá = [šu-u] = [...] Hg. A I 3.

i-gi-su-u = *šul-ma-nu* LTBA 2 2:275, and dupls.; *i-gi-su-u* = *bi-lat mati* Malku IV 234.

1. annual tax collected from merchants and priests (OB only) — a) in letters: *ašar* IGI.SÁ *ina* MN UD.25.KAM *ana* GN *sanāqum* *i[q-qa-bu]-ú ina* MN₂ UD.25.KAM *ana* GN ...

igisú

lisni[gam] whereas the coming in of the *i*-tax into Babylon had (previously) been ordered for the 25th of Tašritu, it should now arrive (earlier) by the 25th of the second Ulūlu LIH 14:7 (let. of Hammurabi); *ana PN šāpir [mātim] aššum KÙ.BABBAR IGI.SÁ tamkārī šunūti dekīmma ana GN šubulim [i]ttašpar u attunu tamkārū bēl pīhatim KÙ.BABBAR IGI.SÁ tamkārī šunūti [ti] lišmiduma lilqānik-kunūšim šumma KÙ.BABBAR IGI.SÁ-šu-nu la uštāb[ilu] tamkārī šunūti ana ma[hrija] lir-dā[nim]* word has been sent to PN, the governor of the country, to collect the silver, the *i*-tax, from the merchants and to dispatch it to Babylon, now you are the merchants responsible — let them pack the silver, the *i*-tax of those (other) merchants, and take it to you — if they do not send the silver, their *i*-tax, they should bring those (delinquent) merchants before me LIH 86:20ff. (let. of Abi-ešuh); 6 *ilkī illak u IGI.SÁ sangūtīm u kalūtīm išaqqala* he performs six (units of) feudal service and pays me the tax pertaining to the office of the (chief) priest and the temple singer Fish Letters 1:24 (let. to the *šāpir mātim*); *aššum KÙ.BABBAR IGI.SÁ ū ta-ma-ar-ti [i]-li-ik la-bi-ir-ti itti tamkārī nadēm* to deposit with the merchants the silver for the *i*-tax and the *tāmartu*-gifts pertaining to an *ilku*-field of old status Sippar 878 (coll., courtesy Mrs. M. Çiğ), cited Kraus Edikt p. 159.

b) in adm. docs.: 1 GÍN KÙ.BABBAR ŠÁ KÙ.BABBAR IGI.SÁ PN *ša* MU RN ... MU.TÚM PN *namharti* PN₂ *déké* one shekel of silver from the silver of the *i*-tax of PN for the (specified) year was presented by PN and received by PN₂, the summoner VAS 770:2, cf. (with one shekel) *ibid.* 73:2, (with seven shekels for two persons) *ibid.* 79:2 = 80:2; 3½ GÍN KÙ.BABBAR ... ŠUKU PN *ša* IGI.SÁ *šakkanak Sippar*^{kl} x silver in provisions for PN from the *i*-tax of the military commander of Sippar TCL 1 148:4; 2 MA.NA KÙ.BABBAR ŠÁ ŠE IGI.SÁ PN *šakkanak Sippar ša* MU RN ... MU.TÚM PN *šakkanak Sippar namharti* PN₂ *mušaddinim* two minas of silver as part (payment) for the barley (collected as) *i*-tax of PN, the military commander of Sippar, for

igisú

the (specified) year was presented by PN, the military commander of Sippar, and received by the tax collector, PN₂ BE 6/1 69:2 (from Sippar), cf. (in similar context) x GÍN K[Ù. BABBAR] ŠÁM DU₃.A IGI.SÁ PN x silver, the equivalent of the bran, the *i*-tax of PN BIN 2 95:3; 2 GÍN KÙ.BABBAR *kankum* ... IGI.SÁ PN NAR.GAL two shekels of silver, under seal, the *i*-tax of PN, the chief singer CT 821c:5; *aššum IGI.SÁ PN ša g[a-gi]*^{kl} CT 2 43:2, and passim in this text. Note in Mari: KÙ.BABBAR *bēl bilātīm u i-gi-si-a-im* the silver of those in charge of rents and *i*. ARM 7 217:22.

2. gift, offering — a) in Mari: 1 GU₄ *i-gi-[su-um ša] ekallim širam imlāma* the ox, a gift intended for the palace, became quite fat ARM 2 82:29; GU₄ ... *ša ana i-gi-si-e-[i]m ušākīlu* the bull which he fattened with the intention of offering it as a gift ARM 1 86:6, cf. *alpam k[īma] alpim ina ālim l[i]ddīnušumma [ana i]-gi-si-šu [lita]hhi* let him replace one bull with another in the city so that he may present it as his offering *ibid.* 19.

b) in lit.: *ušamhīr irba tāti* [IGI].SÁ-*e* (var. [gi-si-e]) TA-AN-*du-te* I offered them (the gods) revenue, presents and many(?) gifts Lambert BWL 60:93 (Ludlul IV); IGI.SÁ-*e* *šulmānū ušābilu šunu ana šāšu* they brought to him (Marduk) gifts and presents En. el. IV 134, cf. *ibid.* V 82; *gi-sá-e* (var. IGI. SÁ-*e*) KAR 351:10, var. from ZA 4 250 K.3183:8; ^d[...].LU = ^d*Sin šá i-gi-si-e* CT 24 39 xi 25 (list of gods).

c) in hist., etc. — 1' for gods and temples: *ina sadār* SÁ.DUG₄ É.KUR *ina niqē šumdulī ina IGI.SÁ habšūti* by means of uninterrupted regular offerings for Ekur, large sacrifices (and) abundant gifts Hinke Kudurru ii 9 (Nbk. I); *katré sāriri ruššé kaspi ebbi* IGI.SÁ-*e* *šadlūti tāmartu kabittu rabīš ušamhīršunūti* I presented them (the gods of Assyria) with gifts of reddish gold, shining silver, rich offerings and impressive showpieces Winckler Sar. pl. 36:168, cf. *ibid.* pl. 25 No. 52: 454, 53:56; *i-gi-sa-a šummuḥu* ... *ana mahrišun ušerimma* I brought a rich gift

igisušillû

into their presence VAB 4 114 i 30 (Nbk.), and passim in Nbk., cf. *i-gi-si-e šurruhu ušerib qiribšun* ibid. 284 ix 46 (Nbn.); *bābil i-gi-si-e rabe'ūti ana Esagila* who brings important gifts to Esagila ibid. 144 i 10 (Nbk.), also ibid. 214:7 (Ner.), cf. *i-gi-si-e šūqurūti attanab-balšunūši* ibid. 262:22 (Nbn.); *bābil IGI.SÁ rabūti ana ilāni rabūti anāku* I am a bearer of great gifts to the great gods ibid. 282 ix 1 (Nbn.), and passim in NB royal; *zānin ešrētim mušarrihi i-gi-si-e* who takes good care of the sanctuaries and provides rich gifts (for them) ibid. 234 i 8 (Nbn.).

2' for the king: *māršu rabū itti IGI.SÁ-e šulmāni ušatlimannima* he gave me his eldest son, together with gifts (and) presents TCL 3 54 (Sar.); *ša šuknuš malki ša šadē u mahār IGI.SÁ-e-šū-nu išruku širiktī* (Aššur) who granted me the subjection of the princes of the mountains and to receive their gifts TCL 3 68; *māhir bilti «IGI» ū i-gi-si-e kališina kibrāti* who receives the tribute and the gifts of the entire world 3R 7 i 7 (Shalm. III), cf. IR 29 i 38 (Šamši-Adad V); *šarrāni Amurri kalīšun IGI.SÁ-e šadlūti tāmartašunu kabittu . . . ana mahrija iššūnimma* all the kings of Amurru brought me their rich offerings and their heavy tribute OIP 2 30 ii 58 (Senn.), cf. *ša 24 šarrāni ša GN i-gi-si-šū-nu amdahhar* Layard 92:106 (Shalm. III), also (wr. IGI.SÁ-e) OECT 6 pl. 11 K.1290 r. 7 (Asb.).

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

šātu kima arhim annatālim [x-x-(x)] i-gi-zu-ši-il-la-ša šarūri za'nu (Nanā) who is like the new moon to look upon, whose appearance of awesome splendor is full of wondrous brilliance VAS 10 215:4 (hymn).

Sum. lw. from *igi.su.zi.il.la*, lit. "a face bearing splendor." For *su.zi*, "splendor," etc., see the Akk. correspondences: *šalum-matu, zimu* and *puluhtu*.

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

[SAL+ÉŠ].zi.gal = šu-tu Lu IV 19, for context see *igišitu*.

See *igū* B.

igitennu

igišitu s.; (a class of priestesses); lex.*; Sum. lw.; cf. *igišigallatu*.

[SAL+ÉŠ].gi-zi = *i-gi-ši-tu*, [egi].zi.gal = šu-tu, [egi.z].i.an.na = ^dIš-tar.^dA-nim Lu IV 18ff., cf. *egi.zi, egi.zi.an.na* Proto-Lu 230f.

See *igū* B.

igišgulū (or *imešgulū*) s.; first-rate oil; lex.; Sum. lw.; cf. *igulū*.

[i.giš].gu.la = šu-ú Hh. XXIV i 19.

igišū s.; leader; lex.*; Sum. lw.

i-gi-iš-tu IGI.DU = a-ša-ri-du-um, a-li-ik ma-aš-ra, a-li-ik pa-nim, IGI.DU-u Proto-Diri 102-102c.

For discussion, see *gešū*, a by-form of *igišū*.

igitennu s.; 1. fraction, 2. proportion; OB*; Sum. lw.; wr. syll. and IGI.TE(EN); cf. *igibū, igigubbū, igū* A.

1. fraction: LÚ.I.E IGI.TE.EN UD *ši-lu-ta-am iḫre* IGI.TE.EN UD GI.ÍL *iḫr[e]* for what fraction of a day did one man dig the upper level? for what fraction of a day did he dig the lower level (of the canal)? MCT p. 82 L obv. 16ff.; *ina* IGI.TE.EN *ūmim* within a fraction of a day (parallel: *ina ḫamušti ūmim* within one-fifth of a day) TMB p. 210 No. 613:4 and 6; *níg nam.gala igi.te ad.da.ne.ne igi.4.gál.bi* one-fourth as the fraction of their father's *kalū*-prebend BE 6/2 26 iv 3, also ibid. ii 13, iii 14; PN KÙ.BABBAR IGI.TE.BI ŠA PN₂ BÍ.ÍB.DÜG.GE PN has compensated PN₂ with the silver corresponding to his proportionate share of the cost of the party wall (that they own in common) BE 6/2 14:7; *igi.te.ni* her share (of the inheritance) JCS 3 146 r. 3 (early OB leg.).

2. proportion: <ina> IGI.TE.EN (var. *igiten-ni*) *ša pūtim <ana> šiddim* BA.ZI-ma x I subtracted from the proportion of the front and the side, and (the result is) x MKT 1 430 YBC 4712 iii 3 (= TMB p. 179), and passim in this text.

Aside from math. texts (see Neugebauer, MKT 1 p. 28, Thureau-Dangin, TMB p. 218 s.v.), note the occurrence in the Sumerian proverb *ū mà.e igi.te(!).en.mu.šè* (var. *i.gi.te.mu.uš*) *za.a.gin_x.nam al.dím.me.en*.

igītu

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

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

igītu see *egītu*.

igizangū see *egizaggū*.

igparu see *igbaru*.

igpu see *igibu*.

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

ad-di-ir A.PA.BI+IZ.PAD.DIR = *ig-r[um]* (also = *nībiru, nidnu, karu, idān, ishān, išdīhu*) Diri III 163b, also Proto-Diri 212 and Antagal F 48; A.PA.BI+IZ.PAD.DIR, á.hun.gá = *ig-rum* Nabnitu S 209f.; giš.má.addir = *e-lip ig-ri, e-lip ni-bi-ri* Hh. IV 352; addir = *ig-[ru]*, addir in.ak.e, addir ba.ab.ak.e = *in-[na-ag-gar]* Ai. VI ii 55ff.

a) in OA — 1' referring to houses and objects: 15 MA.NA URUDU *ig-ri bītim* TCL 20 165:31; x GÍN KÙ.BABBAR *ig-ri annikim dinaššunūti* give them x shekels of silver as hire for their tin CCT 2 40a:16; 2 MA.NA *ana ig-r[i] qabliatika addin* I paid two minas as hire for your *qablitu*-garments TCL 20 107:13; *ig-ri elippim* rent for the boat OIP 27 58:29; *anāku ūmam ša ina bītim wašbākuni<ni>* *ig-ri-e la attanaddin* while living in the house, I, for my part, never paid rent KT Hahn 5:21.

2' referring to animals: 4 GÍN KÙ.BABBAR *īštu* GN *adi* GN₂ *ig-ri emārim ašqul* I paid four shekels of silver as hire for the donkey (for the trip) from GN to GN₂ TCL 20 164:15, cf. CCT 4 31a:28.

3' referring to persons: *šumma balum* PN *ana ig-ri ittalak iššariqšum* if he hires himself out without the consent of PN, it (i.e., his wages) will be taken from him by force Hrozny Kultepe 83:18, cf. *ana ig-ri ula illak* ibid. 23; *agram aggar ig-ri* PN-*ma umalla* I shall take on the hired man, but PN will pay the wages KT Hahn 22:13, cf. *ig-ri agri* PN *umalla* TCL 21 246A:9; *ig-ri-šu mimma la addiššum* I paid him none of his wages

igru

KT Hahn 4:5; *ig-ri-šu-nu mimma ula ilqiu* they have not received any of their wages Shileiko Dokumenty 1:8; *ig-ri rābiši ša* GN hire for the polcieman of GN BIN 6 265:8, cf. *ig-ru-šu ša* PN *ša rābišūtišu* TCL 4 24:4 and 13, also KT Hahn 4:5, and *ig-ri [r]ādiem* OIP 27 54:13; *ig-ri-e rādiem Mallitaim ašqul* I paid the wages of the escort from GN OIP 27 54:20; *ig-ri šiprē* hire of the messengers TCL 4 24:44; *ig-ri na-ši dī[...]* Hrozny Kultepe 113:23; *sāridum ig-ri-šu-«nu» ša adi* GN *šabbu* the donkey driver has been paid his wages in full for as far as GN CCT 4 2b:12, cf. [*i*]g-ri *sāridim* BIN 6 185:7, CCT 1 31a:2, CCT 2 4b:10, and passim; 1 MA.NA *ga-za-tim bilātim u ig-ri šabbu* he has been paid for transportation and wages with one mina of goat wool KT Hahn 38:9.

b) in OB (CH only): *šumma awilum elippašu ana malāhim ana ig-ri-im iddinma* if a man hires out his boat to a boatman CH § 236:30; *šumma ÁB.GUD.Ī.A awilim ana ig-ri-im ittadin* CH § 255:88; *šumma lu* PA.PA *lu laputtūm ... rēdi'am ana ig-ri-im ittadin* if either a PA.PA-officer or a *laputtū*-officer hires out a soldier CH § 34:55.

c) in Mari: 10 LÚ.MEŠ *lapnūtīm ... LÚ.MEŠ [š]arū[t]um ligurušunūtima ina ig-ri-šu-nu nišūšunu uballaṭu* the rich people are to hire ten poor men and thus allow their (the poor men's) families to live on their hire ARM 1 17:11.

d) in Alalakh (OB, MB): *i-gi-ir* LÚ.MEŠ *ku-si* Wiseman Alalakh 268:14, parallel to *i-dī* ibid. 265:7, and *Á* ibid. 259:15 (all OB); *kime MĀŠ kaspim annim PN ana bīt PN₂ ašib kaspum MĀŠ NU.TUK u PN ig-ra NU.TUK* in lieu of (paying) interest on this (borrowed) silver, PN is to serve in the house of PN₂ — the silver remains without interest and PN without pay Wiseman Alalakh 49:13, cf. *kaspum MĀŠ NU.TUK šināti ig-ra NU.TUK* ibid. 47:11 (MB).

e) in Nuzi: PN *ig-ra u mākala ana* 1 *lim libnāti ilqi* PN received (wool and barley) as hire, and provisions for (the making of) one thousand bricks HSS 5 98:5; x ŠE.MEŠ *ig-ru bīt qarīti* PN *ilqi* PN received x barley as rent for the granary HSS 13 401:21; barley

igu

received *ana ig-ra* as hire HSS 5 6:9, and *passim*; *kīma ig-ri-šu ša PN* as hire for PN (I gave one ewe, etc.) HSS 15 332:4, cf. HSS 15 209:13.

f) in NA: x GÍN.TA.ĀM *ig-ri ERIM.MEŠ iddan* he will pay x shekels of silver per person as the hire of the workers VAS 1 103:12; *šumma ammar šēnī ammar ig-ri ša kāširi maššākuni* (I swear by Anu, Enlil and Ea) that I cannot afford shoes nor even the wages of a *kāširu* (garment) maker (and there is no change of *kusippu*-garment) ABL 1285 r. 27, cf. *ig-ri-e ša ammar LÚ.TUR-šu anīnu la maššānīni* (with what are we to repair the *kusippu* garment?) we who cannot even afford the wages for his apprentice ABL 117 r. 12.

g) in SB: *ig-ri ša anzanīnu* the compensation of the matchmaker Lambert BWL 218 iv 4.

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

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

nam.dub.sar giš.šub.ba sig₅.ga tuk.
 ḏLama igi.zalág.ga ni.šà.nigin é.gal.
 la.ke_x (KID) : *ṭupšarrātu isiq damāqi i-gu na-
 mirtu ḥišiḥti ekalli* he who knows how to write
 has a fine profession (Sum. adds: is lucky), is
 happy (lit. has a shining eye), and is needed
 by the palace Gadd, BSOAS 20 260:14f. (bil.
 é.dub.ba text, coll.), cf. igi.ne.ne ḥa.ra.
 ab.zalág.ga : *i-ga-šū-nu lu namirku* ibid.
 262:10f.

igu see *egu* and *iku*.

igū A s.; reciprocal (math. term); OB, SB, LB; Sum. lw.; wr. syll. and IGI; cf. *igibū*, *igigubbū*, *igitennu*.

igi igi.ba : *i-ga-a i-gi-ba* Gadd, BSOAS 20 256ff., and dupl., bil. é.dub.ba text A 25a and b, for context and translation see *igibū*.

upattar i-gi A.RÁ-e itgurūti ša la išū pūt panī
 I can find the complicated reciprocals and
 the products which do not have a solution
 (given in the text) Streck Asb. 256:16; IGI
 7,30 *puturma* 8 take the reciprocal of
 7,30,0, and (the result is) 0;0,0,8 MCT p. 42

igulū

Aa:8 (OB); IGI *u igi-bu-ú* x the *i*. and the *igibū* are x MKT 1 p. 98 r. 15 (= TMB p. 79), cf. (wr. IGI-ú) ibid. r. 14, and *passim*, for other refs. see *igibū* and MKT 2 p. 17, s. v., MCT p. 164 and 165 s. v., Thureau-Dangin, TMB 218.

Ungnad, ZA 31 42ff.; Thureau-Dangin, TMB xiiff.; Neugebauer, MKT 1 350ff. and AfO 9 200f.; Neugebauer and Sachs, MCT 130.

igū B s.; prince (or princess); lex.*; Sum. lw.

[KU] = *i-gu-ú* Izi B vi 8.

Loan word from Sum. *egi*; for the reading of the sign KU in the meaning *rubū*, *rubātu*, see e-gi KU Proto-Ea 60, in MSL 2 p. 39, e-gi KU = *ru-ba-tum* Ea I 178, for e-gi SAL+KU = *rubātu*, see *rubātu*, cf. E. I. Gordon, JCS 12 73f. See also *igišūtu* and *igišigallatu*.

igulū s.; perfumed oil; OB, SB, NB; Sum. lw.; wr. syll. and Ì.GU.LA; cf. *igišgulū*.

[ì].gu.la = šU-u Hh. XXIX i 19; ì.gu.la = [šU-u] = [...] (between ì.giš and ì.bi.is.bi.is.erin) Hg. B VI 111, cf. ì.NUN.ME, ì.gu.la, ì.PÚ Forerunner to Hh. XXIV 44ff.; ì.GU.LA : ì.PÚ Uru-anna III 537.

ḏKÙ.SUD sangá.maḥ ḏEn.líl.lá [ì.ḥuš.a] ì.gu.la ì.giš.erin mu.[un.tum] : ḏMIN šan-gammaḥu ḏMIN ì.ḥuš.a [ì.GU.LA šaman erinim ubla] DN, the great purification priest of Enlil, brought first-quality oil, *i*. (and) cedar oil (for the consecration of the temple) 2R 58:71ff. (SB rel.).

a) used as a pomade for persons: 1 SÌLA Ì.GU.LA [KÙ].BI 1 GÍN *ana DINGIR.RI.E.NE ina ūmim ša [bi-ib]-la-am ublūnim ša [bi-ib]-la-am* ublūnim 1 SÌLA Ì.GU.LA *iptaššu* one sila of *i*. worth one shekel of silver for the gods on the day when they brought the gift for the bride — those who brought the gift anointed themselves with one sila of *i*. UET 5 636:8ff.; ½ SÌLA Ì.GU.LA ... *piššassu* ibid. 43; 4 SÌLA Ì.GU.LA ... [*ana*] *šiggātiša* four silas of *i*. for her (the bride's) perfume bottle ibid. 47, and *passim* in this text; 5 GÍN Ì.GU.LA KÙ.BI 15 ŠE *ina nabrēm* one-twelfth of a sila of *i*-oil, worth one-twelfth of a shekel of silver, at the *nabrū*-festival TCL 10 92:3 (OB); 1 SÌLA Ì.GU.LA *u* 1 SÌLA Ì.DÙG.NUN.NA *liqī'am-ma alākam epša ... ana šamnīm ... aḥka la tanaddi* come and bring with you one sila of *i*-oil and one sila of fine perfume, do not be

iḥenunnakku

negligent with regard to the oil YOS 2 17:5 (OB let.), cf. 1 SĪLA Ì.GU.LA *liqī'am* ibid. 24; Ì.SAG Ì-gu-la-a *muḥḥašunu ušašqi* (var. *ušaqqi*) I made (my servants) drench their (the guests') heads with fine oil and *i*-oil Borger Esarh. 63:53; *šalam murši ša ṭīdi teppuš . . . Ì-gu-la-a ana qaqqadišu tatabbak <ana> kurki-zanni kīma aššati taḥāršu* you make a figurine out of clay, representing the disease, you pour *i*-oil upon its head and (thus) espouse it to a piglet KAR 66:10 (SB rit.).

b) used in the consecration of buildings: see 2R 58, in lex. section; *ušši šuāti Ì-gu-la-a Ì rūšti kīma mē nāri lu asluḥ* I sprinkled this foundation (i.e., that of the *bīt akīti*) with *i*-oil and fine oil as if they were water from the river OIP 2 138:54 (Senn.); *sippū šigāri mēditū u dalāti Ì-gu*(var. *-gul*)-*la-a uṭaḥḥidma* I poured *i*-oil in abundance over thresholds, locks, bolts and doors VAB 4 258 ii 13 (Nbn.).

c) in magic and medicine: Ì.GIŠ Ì.SAG Ì.GU.LA Ì.GIŠ.ERIN *dišpa ḥimēta tanaddi* you put (into the container precious stones) oil, fine oil, *i*-oil, cedar oil, honey (and) ghee JRAS 1925 pl. 2:20 (= TuL p. 104), cf. BBR No. 31-37:5 (*mis pi* ritual); Ì+GIŠ Ì+GIŠ.SAG Ì.GU.LA Ì+GIŠ.ERIN *dišpa ḥimēta šizba karāna ṭābāti ana libbišu turāq* you empty into it (the container) oil, fine oil, *i*-oil, cedar oil, honey, ghee, milk, wine (and) vinegar AMT 90,1 ii 6 (rit.); *ḥašab Ì.GU.LA ša kipšam išū ina Ì.SAḤAR.[URUDU] tasāk teqqi* you bray a sherd of a pomade (jar) which is covered with a crust (of mold), (mix it) with grease containing verdigris (from a door) and daub (his eyes with it) AMT 2,1 r. 11 + CT 23 25:33, cf. *ana muḥḥi ḥašab Ì-gu-li-e* (in broken context) AMT 92,8:3.

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

Borger Esarh. 63 n. 53.

iḥenunnakku s.; precious oil; SB*; Sum.lw.

šamna šigārīka kīma mē lišarmik Ì-ḥé-nun-na-ku liṭaḥḥida sippīka may he have oil

iḥzētu

poured like water on your door-bars, may he make your thresholds overflow with precious oil 4R 54 i 52 (rel.).

Late loan word from Sum. Ì.ḥé.nun.na (not attested), lit. "oil of abundance."

iḥzētu s. pl. tantum; incrustation (made in a special technique); EA, SB*; wr. syll. and U+GÜN; cf. *aḥāzu*.

ú-gu-nu U+DAR = *iḥ-ze-tu* Ea II 291; u-gu-^{un}DIŠ+DAR = *iḥ-zi-e-tum* Antagal F 153; [ú-gu-nu] U+DAR = *iḥ-zi-e-tum, šuk-ku-tum* A II/6 iv 17' f.; u-gu-nu GAŠAN = *iḥ-zi-e-tum* (also = *tēqūtu*) A II/4:220; ú-gu-nu GAŠAN = *iḥ-ze-tu* (var. *iḥ-zi-e-tum*) Ea II 183.

šu-ru KUŠ.E.İB = *mi-i-zi-ir-ru-um, iḥ-zi-e-tum* Proto-Diri 575f.

a) on leather: see Proto-Diri 576, in lex. section.

b) on textiles (Ur III, EA only): 2 túg. bar.si ù.gùn UET 3 1745:2, cf. ibid. 1702:3; x túg.sag uš.bar túg ù.gù[n] ibid. 1734:2; 1 TÚG.GUD_x(PÚ).DA *ša sūmušu* U+GÜN *ša erši* one short spread, the hem of which is decorated, for a bed EA 22 iv 14, also EA 25 iv 50, cf. EA 25 iv 45ff. (list of gifts of Tušratta).

c) on wood: *timmē . . . iḥ-ze-et pašalli u kaspi šēruššīn ulziz* I erected (wooden) pillars upon them with incrustations of electrum and silver OIP 2 110:37 (Senn.).

d) on metal (Ur III only): [2] gún kù. babbar . . . 1 gún 49½ ma.na ù.gùn kù. babbar 1 ma.na.bi 7 gin.ta im.sig . . . šu.nigin 3 gún 40½ ma.na 3½ gin kù. babbar two talents of silver and one talent and 49½ minas in silver ornaments, of which (latter amount) seven shekels per mina must be deducted(?) (perhaps because the second item was less in value), total: three talents, forty (actually 36) and two-thirds minas and three and a half shekels UET 3 704:3.

The technique in which textiles, leather, wood and metals were decorated was well known in the Ur III period but seems to have been forgotten later. The isolated ref. OIP 2 110:37, sub usage c, could represent an irregular fem. plural beside *iḥzū*, q.v. In the letter of Tušratta (see usage b) and in Hittite texts we find U+GÜN, denoting a precious

iḫzu A

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

(Weidhaas, ZA 45 113 n. 2.)

iḫzu A s.; knowledge, instruction, precepts; MB, SB, NB; wr. syll. and NÍG.ZU; cf. *aḫāzu*.

šu-u šu = *iḫ-zu*, *a-ḫa-zu* A II/4:56f.

NÍG.ZU diri.ga:*iḫ-zu šūturu* superior knowledge (of a scribe) (in broken context) Gadd, BSOAS 20 263 K.5035:6 and 8 (bil. é.dub.ba text), dupl. TCL 16 pl. 171:15 and 17.

SAG.MEŠ ÉŠ.GAR *mašmāšūti ša ana NÍG.ZU u tāmarti kunnu* MU.NE these are the headings of the series bearing on the conjurer's craft that are laid down for teaching and reference purposes KAR 44:1 (SB); PN *iḫ-zi nārūtu šu-ḫi-zi-su* (for *šūḫissu*) instruct PN in the art of the singer BE 8 98:4 (NB), cf. *ibid.* 5 and 10, also *lišānimma ana iḫ-zi lišiba* let them (the two girls) come out and sit for instruction (in singing) BE 17 31:10 (MB let.); PN LÚ.NAR ^d*Nabū* . . . [... *k*]al *iḫ-zi-šū* BBSt. No. 35 edge 3; *kullat ṭupšarrūti ša gimir ummāni mala bašū iḫ-zi-šū-nu aḫiṭ* I examined the entire scribal art, the precepts of all the masters Streck Asb. 4 i 33; *ša Nabū u Tašmētum . . . ṭupšarrūti nisiq iḫ-zi-šū-un ana širik[ti išrukūšu]* (Assurbanipal) to whom Nabū and Tašmētu presented as a gift the scribal art in its most recondite aspects (lit. the choicest of their precepts) K.9235 r. 12', in Laessøe Bit Rimki pl. 2 (SB colophon); *Nabū ṭupšar gimri iḫ-zi nēmeqišu ša iram[mu] ušakmesa karšūa* Nabū, the scribe of the universe, implanted in me the precepts of his beloved wisdom Streck Asb. 210:8, plus Bauer Asb. p. 87, cf. Streck Asb. 254:11; *ikkib DN u DN₂ . . . mār bārū la kašid i[ḫ-zi]* a diviner not versed in the precepts (of his craft) is an abomination to Nabū and Marduk BBR No. 24:41, cf. *la kašid iḫ-zi-šū* *ibid.* No. 1-20:19, also *ibid.* 25, and *ša iḫ-zi-šū kašdu* *ibid.* No. 79:3; *ana iḫ-zi-ka* (var. NÍG.ZU-ka) *la teggi* do not be negligent with regard to your precepts (for the ritual) RA 21 128:19, dupl. CT 34 8:19 (SB rit.); *ina iḫ-zi-ka-ma amur ina ṭuppi* by virtue of your education, read in

iḫzū

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

iḫzu B (or *uḫzu*) s.; (a synonym for "whip"); syn. list*; cf. *aḫāzu*.

iḫ-zu = *iš-tuḫ-ḫu* Malku II 201.

(Salonen Hippologica 158.)

iḫzū s. pl. tantum; mountings (for setting stones and decorating costly objects); OB Mari, MB, NB, SB; sing. VAB 4 118 ii 44, 158 iii 10, etc., cf. *aḫāzu*.

a) in Mari: *ṭuppāt nikkassī ša kasap šalmin šāti kasap iḫ-zi . . . šuṭṭiramma šūbilam* draw up and send me the written accounts concerning the silver (used for) this image (and) the silver (used for) the mounting ARM 1 74:16; $\frac{5}{8}$ GÍN KÙ.GI KI.LÁ.BI 2 *nalba-nātim ana iḫ-zi ša* 1 UR-me-et NA₄ *pappardillim u* 1 GIŠ.DUB NA₄ *dušim* five-sixths of a shekel of gold in two rectangular sheets for the mountings of one . . . of *pappardillu*-stone and one plaque of *dušū*-stone ARM 7 4:7; 1 ḫašsinnu *kaspim* $\frac{2}{3}$ MA.NA 2 GÍN KÙ.GI *iḫ-zu* one silver axe (weighing) 42 shekels with a mounting of gold ARM 7 249:2' and *ibid.* 4', 6', 8', 11'; *ana iḫ-zi ša* GIŠ.TUKUL *ša DN ša GN* (gold) for the mounting of the mace of the Dagan of Šubatam Syria 20 107 (citing Mari let.), cf. (silver) *ana iḫ-zi ša šalam šarri* *ibid.* 107f.

b) in MB: 4 IGI *mušgarri iḫ-zu ḫurāši* four beads of *mušgarri*-stone in gold mountings PBS 13 80:20, cf. 2 NA₄.KIŠIB *uqnī iḫ-zu ḫurāši* two cylinder seals of lapis lazuli in gold mountings *ibid.* 15, cf. also *ibid.* 16 and 18f.; 2 *šantuppī pappardilli iḫ-zu ḫurāši* two *šantuppī*'s of *pappardillu*-stone in gold mountings PBS 2/2 105:45, cf. 3 *pappardilli ina libbi* 1 *iḫ-zu ḫurāši* three *pappardillu*-stones, among which is one in a gold mounting *ibid.* 47; 1 GIŠ.TUKUL GIŠ.MES . . . *u našbatu iḫ-[zu x x]* one mace of mes-wood and its handle with a (silver/gold) mounting Sumer 9 after p. 34 No. 24 iii 6, cf. *ibid.* ii 13, iii 4, No. 25 ii 30; [. . .] *uqnē KUR iḫ-zu u bēra ḫurāši* (objects) of genuine lapis lazuli with mountings and links(?) of gold EA 13:19, cf. [*ma*]-*šalum* NA₄ *dušī iḫ-zu ḫurāši* *ibid.* r. 28f. (let. from Babylon).

ihzū

c) in hist.: GIŠ.NÁ KA GIŠ *nimatti* KA *ih-zi tamlé* a bed (and) an armchair with ivory strips and inlay IR 35 No. 1:20 (Adn. III); GIŠ.BANŠUR *ih-zi* AKA 283 i 85 (Asn.); (various pieces of furniture) *uši taskarinni ša ih-zu-šu-nu* KÙ.GI KÙ.BABBAR of ebony (and) boxwood whose mountings are of gold (or) silver TCL 3 390 (Sar.), cf. (furniture) *šinni piri uši taskarinni ša ih-zu-šu-nu* KÙ.GI KÙ.BABBAR ibid. 356; staffs with their cases *ša ih-zu-ši-na šupušu hurāši kaspi* whose mountings are manufactured of gold and silver ibid. 353, dupl. ibid. p. 76:16; (furniture etc.) *ša ih-zu-šu-nu hurāši kaspi* OIP 2 52:31 (Senn.); *paṭar parzilli šibbi ša ih-zu-šu hurāšu* an iron dagger with golden mountings (to be worn in) the belt Streck Asb. 14 ii 12; *ša talli šunūti unakkaruma ih-zi-e-šu ana šipri šanimma eppušu* who removes these poles and uses their mountings for another purpose Streck Asb. 292 r. 16; *dalāti ... i-ḫi-iz kaspi ebba uḫizma* I mounted the doors with a shining silver edge VAB 4 158 vi 40 (Nbk.); *dalāti ... i-ḫi-iz kaspi hurāši taḫlupti siparri* doors with mountings of silver and gold, plated with bronze ibid. 118 ii 44 (Nbk.), and passim in Nbk.

d) in NB: [... KÙ.GI S]A₅ *ana ih-zi x red gold for mountings* UET 4 143:17.

e) in lit.: NA₄.KA.GI.NA.DIB ... *amīlu na'dumma išakkanšu ih-zi-šu kaspu ḫubbēšu kaspumma* hematite, only a pious person wears it, its mounting is of silver, its rings are likewise of silver KAR 185 r.(?) ii 17 (SB *abnu šikinšu*).

f) in parallelism with *nihsu*: *udē kaspi la miḫārūti niḫsi u ih-zi hurāši* and other not itemized silver objects with gold decorations and mountings (after a list of silver objects) TCL 3 381 (Sar.), cf. *šiltahī kaspi ša niḫzi* (for *niḫsi*) *u ihzi hurāši* silver arrows with gold decorations and mountings ibid. 378, also 2 *qarnāt rīmi rabbāti ša ih-zu-ši-na u ni-ih* (text *nik-ka*)-*su-ši-na* <KÙ.BABBAR> *u kammat hurāši šutashura ih-zi-ši-in* two large wild bull's horns, with their mountings and decorations of silver, and a golden chain encircling their mountings ibid. 384, cf. also ibid. 380 and 389; *ištuhhi kaspi ša kiplu u*

ikiltu A

ih-zi hurāši a silver whip with a torque and mountings of gold TCL 3 387 (Sar.).

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

ihzūtu s.; mountings; SB*; cf. *aḫāzu*.

(wooden images) 4 GIN KÙ.GI *ih-zu-us-su-nu* the weight of their golden mountings is four shekels RAoc. 133:203.

i'iltu see *e'iltu*.

ija'ubar see *ija'umaš*.

ija'umaš (or *ija'ubar*) s.; (a plant); plant list.*

Ú *i-ia-ú-MAŠ* = *šam-me* [x x] drug against [...] Köcher Pflanzenkunde 2 v 31.

i(j)um see *jā'u*.

ikbaru see *igbaru*.

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

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

ikbu s.; (mng. uncert.); NB.*

If he does not deliver (the bricks) I MA.NA KÙ.BABBAR *kūm miḫūti u ik-bi ša ana muḫḫi PN nadā PN₂ ša pūt PN₃ iššū ana PN inandin* PN₂, who has assumed guarantee for PN₃, pays one mina of silver to PN to meet losses and any *i*. that are charged to PN TuM 2-3 108:10.

Possibly a word for "fine" or "penalty."

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

i-kil-ta ul ibni epuš usāti ana bēl Bābili gimilla iškun he did not commit treachery, but was beneficent and friendly towards the lord of Babylon Tn.-Epic v 7.

By-form of *nikiltu*.

ikiltu B

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

nīg.gul.lu.da = *i-kil-tú* (in group with *išātu* confusion, *ú-ta-tú* darkness) Erimhuš V 234.

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

šumma rēš marti ekimma i-kim-ta-šú kīma DI-*hi* if the top of the gall bladder is atrophied, and the atrophied part is like a *šihhu* CT 30 20 Rm. 273+:10.

For other possible occurrences of *ikimtu* written KAR, see *nēkimtu*.

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

nārāt tibkīšunu ina mīlīšina i-ki-iš etiḡ I crossed the high-flooding rivers of their (the mountains') slopes as if they were ditches TCL 3 30 (Sar.).

ikišītu s.; river (canal) of Kish; lex.*; Sum. lw.

[i-ki-ši] [iD].KIŠ.KI = *i-ki-ši-tu* Diri III 192.

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

LÚ.NITA.DAM = *ha'-i-ru*, LÚ.[MUN]US.NITA.DAM = *hi-ir-tú*, LÚ.DI.DAM.DAM (var. LÚ.DAM.DAM) = *i-ki-šu* Igituh short version 287ff.; MUNUS[...] = *i-ki-šu*, NITA.DAM = [*ha*]-*i-ru* Lu Excerpt II 22f.

šarru bēli LÚ.ŠID LÚ *i-ki-i-su* *ša* PN *šú* is the king, my lord, the administrator (or) the *i.* of PN? ABL 633:22.

ikkaru (*inkaru*) s.; 1. plowman, farm laborer, 2. farmer, small farmer (dependent on a larger organization), 3. farm bailiff (overseer over large agricultural holdings), 4. plow animal (Nuzi only); from OAk. on; Sum. lw.; *inkaru* only in Nuzi, pl. *ikkarātu*, rarely *ikkarū*; wr. syll. and (LÚ.)ENGAR; cf. *engarmāhu*, *ikkaru* in *mār ikkari*, *ikkaru* in *rab ikkari*, *ikkarātu*.

[en-ga-ar] [APIN] = *ik-ka-ru-um* MSL 2 147 ii 8 (Proto-Ea); en-ga-ar APIN = *ik-ka-ru* S^b II 288; engar = *ik-ka-ri* Hh. II 322; [x.g]a.ar = APIN^{en-gar} = *ik-k[a-r]u*, [mu.u]n.ga.ar = APIN^{MIN} = MIN Emesal Voc. II 15f.; baḡar(DUG.SILA.BUR), engar = *ik-ka-rum* Lu IV 367f.; engar, engar.maḡ, engar.LAGAR×ŠE, engar.še.giš.i, ... engar.sag.lá, engar.su.a Proto-Lu 445ff.; [en-ga-a]r KI.KU.LÚ = *ik-ka-rum*, *ri-id al-pi* Diri IV 309f.; Ur.^dNin.gir.su (typical farmer's name) = LÚ.

ikkaru

ENGAR, ki.KU^{ku}.lú = *ri-id* GUD.MEŠ Antagal G 23f.; gu₄.ud.da.uš = *ri-id* GUD, Ur.^dNin.gir.su = *ik-ka-ru* Antagal C 234f.; Ur.^dNin.gir.su = *ik-ka-rum* 5R 16 r. iv 39 (group voc.); ^dUL.ZA. [SU]ḡ = ^dE-a *šú ik-ka-ri* CT 24 43:135 (list of gods), dupl. CT 25 47 Rm. 483:13.

i₇.da ku₄.ma.a.l.la dug ma.ra.an.gi a.šà. ga mu.un.gàr.ke_x(KID)gi.gur ma.ra.an.gur: ina nārija gugallum karpatum uttēr [*ina eqllija ik-ka-ru pan uttēr* the man in charge of the irrigation brought back from my (Inanna's) river (only) an (empty) pot, the farmer brought back from my field (only) an (empty) basket RA 33 104:33f.; a.šà engar.ra in.nu : [A.ŠÀ *ša la*]-a *ik-ka-r[i]* (people without a supervisor are like) a field without a plowman Lambert BWL 229 iv 19.

1. plowman, farm laborer — a) in OAk.: *pani* ENGAR.ENGAR *liššurma eressunu liššuru* he should take care of the plowmen and they should watch their drilled field HSS 10 5:16; PN ENGAR PN₂ ibid. 36 v 14; ENGAR *ni-is-qú* OIP 14 93:3 (Adab).

b) in OB: *šumma awilum* ENGAR *igur* 8 ŠE.GUR *ina* MU.L.KAM *inaddiššum* if a man hires a farm laborer, he should pay him eight gur of barley per year CH § 257:101, see PBS 8/2 196, sub *ikkarātu*; PN ENGAR *ir é* PN, farm laborer, a house-born slave CT 8 30a:3, cf. 3 ENGAR ERIM.ŠÀ.GUD three farm laborers (and) ox drivers ibid. 5.

c) in Mari: LÚ.ENGAR.MEŠ *mukil* GIŠ.APIN.ḡI.A *šināti ul ibašši* there are no plowmen (here) who can man these plows ARM 1 44:8.

d) in Alalakh: LÚ.ENGAR (mentioned as receiving barley) JCS 8 16 246:31, 22 274:8.

e) in MB (Nippur): (barley for) 3 LÚ.ENGAR.MEŠ *ša itti alpī* BE 15 51:15; PN ENGAR *ša* PN₂ PBS 2/2 130:79; ŠUK GUD ŠUK LÚ.ENGAR MU.B.LIM provisions for oxen — provisions for farm laborers — names (column headings) BE 14 57:4; PN GUD.MEŠ *u* LÚ.ENGAR.MEŠ ... *iktala* PN held back the oxen and the farm laborers PBS 1/2 49:18, cf. [GUD.ME]Š *u* LÚ.ENGAR.MEŠ ... *ittalaku* BE 17 11:10 (let.); ŠUK 40 GUD ŠÀ.GUD *ištu* MN *adi* MN₂ 10 *ḡarbu* PA.TE.SI.ḡI.A ... ŠE.BA 27 LÚ.ENGAR.MEŠ *ištu* MN *adi* MN₂ ... ŠE.NUMUN 10 *ḡarbu* PA.TE.SI.ḡI.A (x barley as) fodder for forty plowing oxen, from the seventh to the first month, for the

ikkaru

ten plows of the *iššakku*-farmers, (x barley as) food rations for 27 farm laborers from the seventh to the first month, (x barley as) seed for the ten plows of the *iššakku*-farmers BE 14 pl. 57 No. 56a:5; cf. also BE 15 73:1 and 81:1; PN [x x] u LÚ.ENGAR-[šú] ḫal[iq] *bēli liqbīma* LÚ.ENGAR-šú *liqūniššu* the farm laborer of PN ran away, may my lord give order that they bring him back to him PBS 1/2 60:22 (let.); *ina bit* PN GEMÉ.MEŠ. É.GAL *ša bēlija kī iruba ittašba ana šakni [kī] aqbū umma . . . ina bit ik-ka-ra-ti-ia* GEMÉ. É.GAL.MEŠ [ašba] the slave girls of the palace entered PN's house and stayed there, when I told this to the governor, he (said), "Let the slave girls of the palace stay in the house of my farm laborers" PBS 1/2 73:10 (let.).

f) in Nuzi: x barley PN *iq-qa-ri ilqi* (in list described in line 20ff. as: x barley ŠE.BA.MEŠ *ana niš bīti u [ana] zēri ina GN ša nadnu* as rations for the personnel and for seed that has been given out in GN) HSS 13 413:6; *annū* ŠE.MEŠ *ana šimi ana* 1 DAL 4 [SILA Ì] *ana* LÚ.MEŠ *in-qa-ar-ra ša n[a]dnu* these are the amounts of barley that have been given to the plowmen (calculated) at the rate of one *tallu*-jar and four silas of oil (for every two homers) HSS 14 640:28, cf. same amounts paid to 4 LÚ.MEŠ *ik-ka-ra-ti ša dimti ša* PN HSS 13 223:9, cf. HSS 16 439:5; (after a list of persons) *in-qa-ri-e annūtu ša URU Anzugalli* HSS 13 No. 126, p. 100; wool (belonging to the queen) given *ana* 6 LÚ.MEŠ *iq-qa-ra-ti* HSS 14 162:2, cf. 2 LÚ.MEŠ *iq-qa-ra-tum ša* GN TÚG.MEŠ *ilqi* two plowmen from GN who received garments HSS 13 287:2 (= RA 36 215), and *passim* in this text; note: 40 (SILA) ŠE PN *in-qa-ri . . . ŠE.MEŠ itti šibtišu* GUR (a loan of) forty silas of barley to PN, the plowman, they (the persons listed) will return the barley with interest HSS 13 132:35, and *ibid.* pl. 3.

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

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h) in NB — 1' in Uruk: *ana* GIŠ.APIN.ME LÚ.ENGAR.ME *ša ina panišu u parzillu ana bitqa ša* GIŠ.APIN.ME (1,000 gur of barley for the field and 200 oxen) for the farm laborers' plows at his disposal, and iron for repairing the plow-shares TCL 13 182:5, and *passim* in this text, cf. (in similar context) 400 LÚ.ENGAR.MEŠ 400 GUD.MEŠ *u* 100 ÁB.GAL.ME *ana bitqa ša* 400 GUD.MEŠ 400 farm workers, 400 oxen, plus 100 grown cows to replace (the incapacitated ones among) the 400 oxen AFO 2 108:4, and *dupl.* YOS 6 11:4; *ana muḫḫi* PN *ša bēli išpura* LÚ.ENGAR-šú *ittini jānu* PN₂ *rē'ašu u* LÚ.ENGAR-šú *ibaššū* LÚ.ENGAR *kajamānu šū* GIŠ.APIN *bēli liddaššu mala šabātu ša* GIŠ.APIN *maši* as to PN, about whom my lord wrote, no farm worker of his is with us, but there is PN₂, (who is) his shepherd and his farm hand — he is a regular farm worker and, if my lord gives him a plow, he will be quite capable of handling a plow YOS 3 110:19f. (let.); *amur* PN LÚ.ENGAR *ana pan bēlija altapraššu . . .* LÚ.ENGAR *allašunu ina libbi jānu* now I have sent the farm hand PN to my lord — there are no other farm hands around but them GCCI 2 387:31 and 36 (let.), cf. LÚ *u* 5 DUMU.MEŠ LÚ.ENGAR *banū šū* the man, together with (his) five helpers, is a good farm hand *ibid.* 38; ŠE.BAR *a₄ ša ana muḫḫi tallika* ŠE.BAR *ša ana maššarti* 10 LÚ.ENGAR.ME *tattadin idin* that barley for which you came is the barley intended for food rations for ten farm workers — have you given (it) out? — give it (to them)! BIN 1 7:8 (let.); 40 LÚ.ENGAR.MEŠ [ša ^dBēlti š] *a Uruk ša* PN . . . *ana* PN₂ LÚ.ENGAR *širki Ištar Uruk iddinu* LÚ.ERIM.MEŠ *a₄ 40 ibbakma dullu ina ekalli ša šarri . . . ippušu* as to the forty farm hands of the Lady-of-Uruk whom PN (the *šatammu* of Eanna) handed over to PN₂, the farmer oblate of the Ištar of Uruk, he will bring these forty farm hands to do work on the royal premises YOS 7 187:1 and 6; PN *u* PN₂ LÚ.ENGAR.MEŠ *ša Bēlti ša Uruk ša* GIŠ.APIN.ME-šū-nu *umašširu u ihliqu* PN and PN₂, the (two) farm hands of the Lady-of-Uruk who abandoned their plows and ran away YOS 7 137:4; *amur* LÚ.ENGAR.MEŠ *ša ina*

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libbi iṣ qāti kī iddā ana panīja itabkunu umma la iḥalliqu now as to the farmers, they threw them in fetters, brought them to me, saying, "They must not run away" YOS 3 146:9 (let.); (one full-grown cow belonging to the temple) *ša ultu muḫḫi epinni . . . ina qāt* PN LÚ.ENGAR *ša* PN₂ *abkatu* that was taken from before the plow from PN, the farm laborer of PN, AnOr 8 38:4, also *ibid.* 9; *alpi ša ultu* MU.7.KAM *ana* LÚ.ENGAR.MEŠ *taddini . . . nikkassī epuṣ* account for the oxen that you have given to the plowmen from the year seven on BIN 1 68:7 (let.); LÚ.ENGAR.MEŠ *lilliku* [ŠE].NUMUN *ina libbi lriṣu* let the farm laborers come and plant the fields therein BIN 1 60:21 (let.).

2' in Sippar, etc.: *uṭṭatu ša* LÚ.ENGAR.MEŠ *ša Šamaš* Moldenke 2 9:1, and *passim* in texts from Sippar; x ŠE.BAR *ina* ŠUK.ĪIA LÚ.ENGAR.MEŠ *ina sūti ša* MU . . . *ultu bit šutummu šarri ana* PN *qēpu ša Ebabbar . . . mahru* barley out of the royal storehouse as part of the provisions for the farm laborers, received by PN, the administrator of the temple Ebabbar, from the taxes for the (specified) year Nbn. 986:2; LÚ.SIPA.MEŠ LÚ.ENGAR.MEŠ *u* LÚ.NU.GIŠ.SAR.MEŠ *ša itti mār šarri illaku* (list of) the shepherds, farm laborers and gardeners who do service for the crown prince Nbn. 1127:1, cf. 10 LÚ.SIPA.MEŠ 8 LÚ.ENGAR.MEŠ Nbn. 1069:6, also LÚ.ENGAR.MEŠ *u* LÚ.GIŠ.SAR.MEŠ BRM 1 101:25; barley given *ana* ŠE.NUMUN *u* LÚ *ik-ka-ra-a-[tú]* Nbn. 576:8, cf. *ibid.* 577:7; for LÚ.ENGAR referring to a farm laborer, as against the LÚ.GAL.GIŠ.APIN, see PN LÚ.ENGAR-šú Nbk. 452 ii 3, and *passim* in this text, see also *ikkaru* in *rab ikkari*.

3' in Nippur (LB): PN ŠE.NUMUN *šuātu ana errēšutu u šutapūtu ana* PN, *iddin* GUD.ĪIA *mala* GUD.ĪIA ŠE.NUMUN *mala* ŠE.NUMUN LÚ.ENGAR *mala* LÚ.ENGAR PN gave the said field to PN, in joint tenancy, (he will provide) as many oxen, seed and field-laborers (as the other) TuM 2-3 146:7, cf. BE 9 60:9, and note: *mišil ina alpi u mišil ina* LÚ.ENGAR.MEŠ BRM 1 101:12; give me seed, etc., *ša la alpi u* LÚ.ENGAR without oxen or farm laborers TuM 2-3 145:6.

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2. farmer, small farmer (often dependent on a larger organization) — a) in econ. — 1' in Chagar Bazar: 5 LÚ.ENGAR.MEŠ *u nišū-šunu* five farmers and their families Iraq 7 54 No. 973, and dupl. No. 977, see Gadd, *ibid.* p. 34.

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

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

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

5' in NA — a' in gen.: PN *malaḫ* KUŠ.BAR.RA 3 ZI PN₂ LÚ.NU.GIŠ.<SAR> *ur-qi* 3 ZI PN₃ LÚ.ENGAR 5 ZI PN₄ *ša sa-ga-te-šú(!)* 4 ZI *naphar* 15 ZI LÁ-e GIŠ.ZU-ia PN the kelek boatman, three dependents, PN₂ the vegetable gardener, three dependents, PN₃ the farmer, five dependents, PN₄ the belt peddler, four dependents, altogether 15 persons are missing from my list ABL 167:16 (NA); LÚ.EN.NAM . . . LÚ.ENGAR *iḫtesī bīssu imtaša' eqla iptuag* the governor mistreated the farmer, plundered his house, (and) took away his field ABL 421:14.

b' as *glebae adscriptus*: URU.ŠE PN *ana gimirtiṣu adi eglētiṣu* 1 LÚ.ENGAR *adi nišēšu ina libbi nagé* GN (sale of) the manor PN in the province of GN, in its entirety, including its fields and one farmer with his family ADD 627:4 (= ARU 99), cf. PN LÚ.ENGAR (sold with his family together with a field) ADD 420:4, and dupl. *ibid.* 421:6, also *ibid.* 429:29, and *passim* in sales contracts dealing with manors, farms, etc.; IGI PN LÚ.ENGAR É.GAL (as) witness, PN, the farmer belonging to the palace ADD 1179 r. 6', also (wt. LÚ.ENGAR.KUR, same person) ADD 1180 r. 2', both in AJSL 42 202f., cf. PN LÚ.NU.GIŠ.SAR . . . PN₂ LÚ.ENGAR.KUR ADD 427:8; LÚ.ENGAR KUR URU *Kal-ḫu* farmer of the palace of Calah ADD 693:2; 20 LÚ.ENGAR.MEŠ *ilāni ša Ninua*

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qāt PN 110 *alpē ana LÚ.ENGAR.MEŠ qāt* PN, twenty farmers belonging to the gods of Nineveh under PN, 120 oxen for the farmers under PN, ADD 754:7f.; (a lawsuit concerning a stolen ox against) PN LÚ.ENGAR *ša qāt* PN, LÚ GAL *ḥarbi ša rab šaqē* the farmer PN, who is under PN₂, the overseer of the plows of the chief cupbearer ADD 160:4; note: URU.ENGAR.MEŠ settlement of the farmers ADD 413:8', note also URU *ša LÚ.ENGAR.MEŠ ša LÚ Ellipaja* VAS 6 70:14 (NB), and URU *ša LÚ.ENGAR.ME TCL 13 232:4* (NB).

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

b) in lit.: *eglu šū innaddi LÚ.ENGAR.BI KÚR* this field will lie fallow, its farmer will move away CT 39 4:30 (SB Alu); *LÚ.ENGAR-šū ina šēri aj ilsā alāla* his farm worker (i.e., that of the person who violates the oath) shall never sing the harvest song in the field AfO 8 25 r. iv 19 (Aššur-nīrāri VI treaty); *LÚ.ENGAR ina papallija ittakis [...] ina utlija marrašu ultēli* the farmer has cut [his ...] from my (the tamarisk's) offshoot, he has made his hoe from my trunk (lit. hip) Lambert BWL 158:12

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(dialogue between the tamarisk and the date palm), cf. *kalama LÚ.ENGAR [...] malašu išu* whatever the farmer [needs(?)], I have everything ibid. 17, also *unūt LÚ.ENGAR ammar ibaššū* all implements of the farmer that exist ibid. 20; *adi kīma ik-ka-ri zērušin ašbat ina qātija* until I (Marduk) took their (mankind's) seed into my hand like a farmer (to sow it) Gössmann Era I 138, cf. *ik-ka-ru ina muḥḥi [ir-m]u-u-šū ibakki šarpiš* the farmer cried bitterly for his plot of land ibid. 84 (coll. W. G. Lambert, AfO 18 401), cf. *libkika LÚ.ENGAR ina U[GU ir-mu-u-šū(?) ša ina] a-la-la(!) ṭābi ušēlā šumka* JCS 8 92:14, and dupl. K.9997 (Gilg. VIII); I increased the number of LÚ.ENGAR LÚ.SIPA LÚ.NU.GIŠ.SAR farmers, shepherds and gardeners Borger Esarh. 106:18.

c) as a title: *ik-ka-ru kēnu muštappi[k karē]* the reliable farmer who keeps the granaries heaping full (addressing Ninurta as the star Sirius) BMS 56:5, dupl. PBS 1/2 110, see Ebeling Handerhebung 152, cf. ^dNin.urta engar.zi ^dEn.lil.lá Landsberger-Jacobsen Georgica 109; a.šà ^dAmar.EN.zu.engar. ^dEn.lil.lá Legrain TRU 324:8; *i-ka-ru-um kēnum ša* GN (Lipit-Ištar) the faithful farmer of Ur Gadd Early Dynasties pl. 3 i 5, cf. engar.zi Urim^{kl}.ma SAKI 204 No. 3:4, also engar.kal.ga Urim^{kl}.ma ibid. No. 2:3, etc.; *Damiq-ilišu ...* ENGAR JNES 18 60:10, and passim; *ana LÚ.ENGAR bēlija* PN *aradka* to my lord, the farmer, your servant PN ABL 4:1 (NA), and cf. the letters ABL 15, 38, 183, 223, 332, 361, 735, 816, also *abat LÚ.ENGAR [ana] PN* order of the farmer to PN ABL 1435:1 (NA); *kī ša ... LÚ.ENGAR mala 2-šū epušuni* just as the farmer has done it (already) once or twice ABL 362:15, cf. *ina pan LÚ.ENGAR lu la izzaz* he must not serve the farmer ABL 223 r. 10, also ABL 223:18, 1287:7 (all NA); *ik-ka-ri* GN (Nebuchadnezzar) the farmer of Babylon VAB 4 104 i 19; obscure: *Puzur-Sin* ENGAR DA.RA.TA UR^{kl} RN, the permanent farmer of Ur Museum Journal 1922 60 (Ur III seal).

d) as personal name: *I-ga-ru-um* Genouillac Trouville p. 6 index s.v.; *Ik-ka-rum* BE 14 57:14 (MB), and passim, ^m*Ik-ka-ru* ABL 250:2, and passim in NA, cf. TuM 2-3 10:15', BE 10 129:4 (NB).

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3. farm bailiff (overseer over large agricultural holdings) — a) in OB: (fields described as) ŠA.ŠUKU PN ENGAR PN₂ maintenance of PN, farm bailiff PN₂ Riftin 136:14 (Larsa), and passim, cf. (size of field) ENGAR PN LÚ.ŠEŠ.UNU^{kl} ibid. 21, and passim; (size of field) PN ENGAR PN₂ TCL 11 151:6 (Larsa), and passim in this text.

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

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

d) in NB — 1' in Uruk: PN LÚ.ENGAR ša šákin tēmi (as second witness) BIN 1 142:2; ana LÚ.ENGAR.MEŠ gabbi šupurma man-na-šú (text -u) ina muhhi nārišu maššarti lišsur u nāršu [lidan]nin give order to all farm bailiffs that every one of them is to keep watch over his canal and reinforce it TCL 9 109:12 (let.); bēl piqittu u LÚ.ENGAR ša Bēlti ša Uruk YOS 7 24:5, cf. TCL 12 106:4; PN LÚ.ENGAR iqabbá umma nāru ša GN iḫḫirru u še.NUMUN māda ina muhhi LÚ urāšu u kaspā ibbī innamma nāra ša GN luḫerri (var. luḫerriš) PN, the farm bailiff, tells me, "The canal of GN should be redug, and there is too much land (to be worked by) the laborers" — so give me money so that I can redig the canal of GN TCL 9 129:11, dupl. YOS 3 17 (let.); amur PN ... PN₅ LÚ.ENGAR. ME ana panāka altapra nikkassī ittišunu epiš miná kī ina muhhišunu tašakkana (var. bēlī išakkana) muḫuršunātu u kapdu šup(u)raššunātu dullu lipušu' (var. adds: kī ina muhhi

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

2' other occs.: 3½ MA.NA ina pan PN u PN₂ PN₃ LÚ.ENGAR pūt naši x minas (of silver) at the disposal of PN and PN₂, the farm bailiff PN₃ is the guarantor ZA 4 146 No. 19:10, cf. (in same context, same person) LÚ.ENGAR DIN.TIR^{kl}-[a-a] ibid. 15.

4. plow animal: 4 GUD.MEŠ ik-qa-ra-tu₄ four plow oxen HSS 16 427:9, and passim (always in pairs) in this text, note: [x] GUD.ME 1 ANŠE.NITA ik-qa-ra-tu₄ ibid. 5.

For the Sumerian patron deities of farming see Jacobsen, ZA 52 123; note (for Ningirsu) Van Dijk La Sagesse 68, cf. Ur.^dNin.gir.su Antagal C 235 and G 23, in lex. section, see also (for En.ki.im.DU) Landsberger, JNES 8 282. Note ^dGiš.bar.è as engar.gú.edin.na SAKI 132 Gudea Cyl. B xi 24, and Enten as engar.dingir.ri.e.ne.ke_x(KID) Van Dijk La Sagesse 49:298. Furthermore ^dURU₄^{u-rum} = ^dNIN.URTA ša alli DN with the hoe CT 25 11:26 (list of gods), and see (for Ninurta) mng. 2b, also Ea ša ikkari, in lex. section.

For engar in Ur III, see Oppenheim Eames Coll. 231 index s.v., Falkenstein Gerichtsurkunden 3 107, and note as special designations: for sesame farmers, engar.giš.ì.me TCL 5 6038 viii 16 and engar.še.giš.ì UET 3 1129 r. 15, for flax farmers, engar.gu.ke_x.ne UET 3 1505 vi 14.

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

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

The plowman normally worked with helpers denoted by a number of terms, such as *dumu.da.ba* (e.g., CT 7 42 iv 4), *dumu.dí.b.ba* (see Falkenstein Gerichtsurkunden 1 97), *dumu* (see Oppenheim Eames Coll. p. 71 sub G 19) all in Ur III, and *ERIM.Ĝ.L.A* (e.g., BE 17 39:7) in MB and (TCL 9 129:19ff.) in NB.

The writing LÚ.GIŠ.APIN poses a special problem; cf. *ana eqli u LÚ.GIŠ.APIN ša bēlija šulmu* BE 17 39:3 (MB let.), also *ana muḫḫi LÚ.GIŠ.APIN.MEŠ* TCL 9 95:11 (NB let.), and ¹PN LÚ.GIŠ.APIN-tum TuM 2-3 201:2 (LB). Possibly to be read *errēšu* and *errēštu*, but note LÚ GIŠ *e-pi-nu* Wiseman Alalakh 238:10 (OB).

As to the relationship between *ikkaru* and *errēšu* in NB, see CAD 4 305f. s.v. *errēšu* usage f, but the interpretation “tenant farmer” for *errēšu* cannot be held any more, since this specific legal relationship (*šūšātu*) is not attested after the OB period. In Nippur texts of the MB and NB periods a specific relationship between the owner or holder of a field and certain types of farmers or farm workers evolved, termed *errēšūtu* (see s.v. usages c and e) or *errēšūtu u šutapūtu*. In NB texts from Uruk, and also in texts from Sippar, there are two types of farm laborers called *ikkaru* and *errēšu* respectively, but it is not possible to state their social and legal positions and economic functions in clear contrast. It can only be said that the *ikkaru* pays to the landowner a tax called *sūtu* (he is often under the authority of the official called *ša muḫḫi sūti*), while the *errēšu* pays a share (*zittu*). The *errēšu* is always referred to in the plural and is never given a personal name, as is often the case with the *ikkaru*, who is sometimes said to be under the *rab ikkarī*. The taxes or dues paid by both are imposed by the *ēmidu*, q. v.

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

The word *ikkaru*, in the meanings “farmer,” “farm laborer,” and “plowman,” appears as a loan in late Heb. *ikkār*, in Mandaean *ikkārā* (Nöldeke Mandäische Gram. 122), Syr. *akkāra* (Brockelmann Lex. Syr.² 20a) with secondary verb *akkar*, “to till a field,” Arabic *akkār* and *ikkār*, “tiller” (Fränkel Fremdw. 128f.). The group LÚ.ENGAR cannot be read *errēšu* (as in Torczyner Tempelrechnungen 112 and Aro Glossar 29) because this is not attested in the vocabularies and because of the writing LÚ.ENGAR-šú PBS 1/2 61:24.

Landsberger, MSL 1 185.

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

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

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

c) in LB (Nippur only): PN *šaknu ša šušānē* DUMU.MEŠ LÚ.ENGAR.MEŠ overseer of the farmers' *šušānu*'s BE 9 82:12, cf. (same person) *ibid.* 81:11; *ḥadri ša šušānē ša* DUMU.MEŠ LÚ.ENGAR.MEŠ association of the farmers' *šušānu*'s BE 9 82:11.

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

a) in MA: 50 *ēšidu ina [turēzi] ša* PN GAL *ik-ka-ra-te ša* GN *ina muḫḫi* PN₂ *u* PN₃ PN₂ and PN₃ owe (the delivery of 130 homers of barley, fifty sheep) and fifty harvesters to PN, the chief of the *ikkaru*'s of the city of GN, at harvest time KAJ 91:6; one tablet concerning five homers of barley belonging to

ikkarūtu

PN *ša ina muḫḫi* PN₂ GAL.LÚ.GIŠ.APIN.MEŠ *ša* GN *šaṣrutuni ana* PN₃ *ana šadduni tadnata* which is debited to PN₂, the chief of the *ikkaru*'s of the city of GN, was given to PN₃ for collection KAJ 114:7; *limu* PN [GAL] *ik-ka-a-ri* KAJ 111:21.

b) in NA: LÚ.GAL.ENGAR.MEŠ (between *qēpu* and *rab ḫalši*) Bab. 7 pl. 5 (after p. 96) iii 3 (list of officials).

c) in NB: LÚ.GAL.ENGAR.MEŠ TCL 12 73:17, Nbk. 287:5, YOS 6 40:13, (alternating with LÚ.GAL.GIŠ.APIN) Nbk. 452 ii 13'; LÚ.GAL.APIN-*tī* BIN 1 123:4; for refs. wr. LÚ.GAL.GIŠ.APIN, see *epinnu* in *rab epinni*, and, for the problematic reading of LÚ.GIŠ.APIN, the discussion sub *ikkaru*.

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

a) in OB: PN *itti ramanīšu* PN₂ *ana* ENGAR-*ru-tim adi paṭār erēšim igurma* PN₂ has hired PN, a free agent, for agricultural work until the end of the season PBS 8/2 196:4.

b) in Nuzi: 2 GUD.ÁB u 1 GUD.NITÁ *ašar sugulli šūtá ana iq-qa-ru-ti ... ana qāt* PN *nadin* two cows and one bull taken from the herd have been given to PN for plowing HSS 13 448:2, also HSS 16 428:2; *ana ik-ka-ru-ti ana* PN *ittadnuninni ina kalūme erreš u ina māši ina bitī attalak* I was given to PN for farming — all day I farm, and at night I go home AASOR 16 8:38; x A.ŠÀ *ina iq-qa-a-ru-ti ša* PN u *ša* PN₂ PN₃ *ana titennūti ukál* PN₃ holds as *titennūtu*-pledge two homers of field under cultivation, belonging to PN and PN₂ JENu 680:5.

ikkibu (or *ekkebu*) s.; 1. interdicted, forbidden thing, place or action, 2. sacred, reserved thing, place or action; Bogh., NA, NB, SB; Sum. lw.; pl. *ikkibū* (see mngs. 1c and 2) and *ekkebet(i)* KAR 147 r. 23; wr. syll. (*ik-kab* KBo 1 12 r.(!) 12) and NÍG.GIG.

níg.gig = [mu-u]r-zu = GIG-aš, níg.gig = [ma-ru-u]š-du = ir-ma-ni-ia-u-wa-ar (Hitt.) to fall ill, níg.gig = [ik-ki-b]u = Ú.UL a-a-ra (Hitt.) not right, not permitted Izi Bogh. A 232ff.; níg.gig = *ik-ki-bu*, *ma-ru-uš-tū* Igituh short version 58f.

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èm.gig.ga dim.me.er.mu [nu.un.zu.ta mu.u]n.kú.e ama.^dInnin.mu èm.gig.ga nu.un.zu.ta gir.ús.sa.a.ni : *ik-kib ilija ina la [idē] akul anzil ištarija ina la idē ukabbis* unknowingly I ate what is forbidden by my god, unknowingly I trod upon (ground) forbidden by my goddess 4R 10:32ff., cf. èm.gig.mu.un.kú.e nu.un.<zu.àm> èm.gig gir.ús.sa.a.ni nu.un.<zu.àm>: *ik-kib akulu <ul idi> anzil ukabbisu <ul idi>* ibid. 46; [x.x].e.gi.in(text.lugal).e èm.gig bí.ag.a [e.gi.i]n.e ama.na.ám.tag.ga èm.gig bí.ag.a : [x]-*tum amtum ik-ki-ba étakal [am-t]um* Ama.na.ám.tag.ga *ik-ki-ba itepuš* the woman, the servant girl, has done (Akk. eaten) what is forbidden, the servant girl, "the mother of sin." has done what is not permitted ASKT p. 119:6ff. (all Emesal); zíd.ge₁₇.ba níg.gig dingir.ra.kex (KID) zíd.še.muš, níg.gig gidim.ma.kex : *qēm kibti ik-kib* DINGIR.MEŠ [qē]m *šigūši ik-kib ešememē* wheat flour is forbidden (as an offering) to gods, *šegūšu*-flour is forbidden (as an offering) to ghosts K.166:12ff. (unpub., series *utukki lemnuṭi*); uru.àm níg.gig[...] : *ša ali ik-kib* [^dEnlil] OECT 6 pl. 18 K.4652:7f. (all Eme.ku).

an-zil-lu, mi-pa-ru, ki-in-ki-mu (var. *ki-im-ki-im-mu*) = *ik-ki-bu* Malku IV 71ff.

1. interdicted, forbidden thing, place or action — a) in religious contexts — 1' specifying the god and the interdict: *arraba la ikkal* NÍG.GIG DN NÍG.GIG (var. *marušta*) *immar* he must not eat "roof-mouse," it is a sin against Enlil (var. Ninlil), or else he will experience misery KAR 177 r. iii 15, var. from KAR 147:8 (hemer.), cf. *nūna karāša la ikkal ... ik-kib* ^d*Sulpae* KAR 178 r. iv 56, and passim in hemer.; *summata tarlugalla la ikkal qāt ili išabbassu ik-kib* DN he shall eat neither pigeon nor rooster, or else pestilence will seize him — it is a sin against Nedu (the chief doorkeeper of the nether world) KAR 178 r. iv 54 (hemer.); NÍG.GIG (var. *ek-ke-bet*) ^d*Ninurta* u ^d*Ninegal* *la itamma* (var. NU TAR) *ilu išabbassu* he must not speak about things (to pronounce which constitutes) a sin against the gods DN and DN₂, or else the god will seize him KAR 177 r. ii 39, var. from KAR 147 r. 23, cf. for the same day *kalama la ikkal* [NÍG].GIG ^d*Uraš* u ^d*Ninegal* KAR 177 r. i 33, also Bab. 4 107:17; KU₆ MUŠEN *na-maš-ta-a* ^dGIR(!) *la(!) ibâr* <ma> NÍG.GIG ^dGIR *ibârma bīssu nam-maššū* H.A.A he must not catch fish, fowl or wild beasts, it is a sin against Sumuqan, if he catches (them), the beasts will destroy his family KAR 178 ii 43, dupl. KAR 176 r. i 2,

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cf. LÚ.ŠU.ĜA KU₆ MUŠEN *nammaššá* [^dGIR la *ibár* NÍG.GIG ^dGIR x x x] *mala nammaššé ša ibarru bissu h[u-ul-lu-uq]* ZA 19 378 Sm. 948:4f. (coll.); *nāra la ibbir ... ik-kib* DN he must not cross a river, it is a sin against Ea KAR 178 r. iv 42, cf. *elippa la irakkab ik-kib* ^dNinurta ibid. 33, and passim in hemer.; *mudú mudú likallim la mudú la immar* [NÍG].GIG ^dĜaniš u ^dŠullat ^dŠamaš u ^dAdad the initiate may show it (only) to (another) initiate, the uninitiated must not see it, it is a sin against DN, DN₂, DN₃ and DN₄ 5R 33 viii 30 (Agum-kakrime), cf. TuL p. 111:30, TCL 6 26 subscript, CT 26 49 S. 777 r. 9, RA 16 145 subscript, AMT 105:25, KAR 151 r. 67, LKA 72 r. 20, also NÍG.GIG *ilī rabāti* CT 14 6:2', KAR 307 r. 27, cf. also *ina* NÍG.GIG *Anim Enlil Ea ilī rabāti* RAcc. 5 iii 32, and see Zimmern, ZDMG 74 433; [...] *la ta-pa-šit(!)* NÍG.GIG ^dNisaba do not efface [the tablet], it is a sin against Nisaba (the patron goddess of scribes) RA 15 76:14; *tuppī la taṭappil girgin[akku] la tuparraru* [NÍG.GI]G ^dEa *šar apšī* do not get my tablet dirty, do not scatter my library, it is a sin against Ea, king of the Apsū AnSt 6 158:13 (= STT 38 iv 13, Poor Man of Nippur, subscript); NÍG.GIG ^dĜaniš u ^dŠullat (the diviner must not touch the lamb when he is unclean) it is a sin against DN and DN₂ BBR No. 24:40, cf. K.166: 12ff., in lex. section; *la nadānu ik-kib* ^dMarduk to withhold [a promised thing] is a sin against Marduk Lambert BWL 106:164; *Aššur šar ilāni rēmnū Marduk ša nullāti ik-kib-šu* (var. -šú)-un Aššur, the king of the gods (and) merciful Marduk, who abhor sacrilegious words Borger Esarh. 42:35; *ina la elēlija ēterrub ana ekur[ri] NÍG.GIG-ka danna ēteppuš anāku ša mariši elika ētettiḡ aḫātka* I used to enter the temple without being cultically clean, I repeatedly violated your severe interdiction, I transgressed many times the limits you (imposed), which is displeasing to you KAR 45 r. i 16, dupl. K.2367:6', cf. NÍG.GIG-ka *d[an-na ...]* BMS 12:49; *anzillaki [...]* NÍG.GIG-ki *maršu magal ita[kal]* (the sinner) [has trodden] upon ground that is sacred to you (Gula), has eaten with no restraint what (to eat) is a sin against you

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LKA 20:7, cf. NÍG.GIG *ilišu akālu anzillu kubbusu* Šurpu IV 4, NÍG.G[IG] *ilišu ikulu* NÍG.GIG *ištarišu ikulu* Šurpu II 5, *ina* NÍG.GIG *marši ša ikulu* ibid. 69, also NÍG.GIG *ilišu ikul* Labat TDP 84:28, NÍG.GIG *ilišu marša ikul* ibid. 124:22, and passim; note NÍG.GIG *ālišu itakal* Šurpu II 95.

2' referring to gods in general: *šahū la simat ekurri ... ik-kib ilī kalama* the pig is unfit (to enter) the temple, this is a sin against all gods Lambert BWL 215 iii 16 (fable); *mūšu ša libbi urulātišu ik-kib ilī kalama ana nišī [...]* the sperm (lit. the excretion from his prepuce) which is abhorrent to all gods, is [...] for mankind ZA 4 254 iv 11 (prayer to Marduk).

3' other occs.: NÍG.GIG *anzillu arni šertu gillatu hiḫitu ... liššū* may (the punishments inflicted on account of) the infringement (of the interdict), the (transgression of the) prohibition, the sin, the misdeed, the act of negligence go away Šurpu VIII 79; *ištu ... ibnū ik-ki-bi šipri la mēsu* after he (Nabonidus) had committed the sacrilege, the improper building work (on Ehulhul) BHT pl. 7 ii 17 (LB lit.).

4' referring to a secular negligence (NB letters only): *ik-ki-bi ša ilī minamma ṭemu-kunu ul ašme* it is a sin against the gods (i.e., the gods will punish you) — why have I not had any news from you? CT 22 40:4, cf. [NÍG.G]IG *ša ilī minā ṭenka lapanija iriḡ* ibid. 6:18, also *ik-kib ša Šamaš* BIN 1 36:5; note with *ina*: *ina ik-ki-bi ša ilī minamma ša ūmu* 10 GUR ŠE.BAR *ina libbi arrabu u iššur ik-ka-lu-*' it is a sin against the gods — how is it that ten gur of barley are eaten up every day by the dormice and birds? YOS 3 137:6.

b) in secular contexts — 1' in gen.: *šarru kēnu dābib damḡāte ša ik-kib-šu amat tašḡirti* the rightful king, who speaks (only) the truth, who abhors lies TCL 3 114 (Sar.), cf. *dābib kitti u mēšari ša ik-kib-šū nullāti anzillašu surrāti* Böhl Leiden Coll. 3 p. 34:9 (Sin-šar-iškun), also *ša kitti irammuma šaliptu ik-kib-šū* Borger Esarh. 54:26, and 111 § 72 r. 9, *ša šillati ik-kib-šu* VAB 4 274 ii 35 (Nbn.); *šillatu magritu lu ik-ki-bu-ka* let blasphemy

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and slander be abhorrent to you Lambert BWL 100:28, cf. *ina s[ūq]i šilla[ta] iqabbīma ik-kab amassu* KBo 1 12 r.(!) 12, see Ebeling, Or. NS 23 214:11; *šarrāqu* (for *šarāqu*) *ik-ki-bu-ū-a mimmu ammaru ul ezib* stealing is abhorrent to me, but if I see something, nothing is left of it 2R 60 ii 13, see TuL p. 13; *alqut quturkunu ik-kib šamē* I have gathered up the smoke (from the burning of your figurines), which must be denied (access to) the sky Maqlu V 80; *ašē abulli ālišu utirra ik-ki-bu-uš* (I laid siege to his city and) made it impossible for him to go outside the gates of his city OIP 2 33 iii 30 (Senn.), [elē(?)] *dūr ālišu ana ik-ki-bi-e-šū aškun* (I set siege engines against the city) and made him fear (even) to mount the walls of his own city Borger Esarh. 104:38.

2' in curses: *ana ik-kib ālišu liššakin* (may the gods curse him so that) he may become an outcast in his city ZA 9 386:16 (kudurru); *zunnu ana ik-ki-bi-šū-nu liššakin* may rain be denied them AfO 8 20 iv 13 (Aššur-nirāri VI treaty); *mimma ṭābu lu ik-kib-ku-nu mimma maršu lu šimatikunu* may every good thing be denied you, and everything evil befall you Wiseman Treaties 489.

2. sacred, reserved thing, place or action (to a god or king) — a) in gen.: *ša šabē kidinnu ik-kib Anim u Dagan kakkīšunu tazzaqap* you made (even) the privileged citizens, who(se privileges) are sacred to DN and DN₂, bear arms Gössmann Era IV 33; *dam kidinni ik-kib Enlil qātēka la talappat* stain not your hands with the blood of a person who(se privilege) is sacred to DN AnSt 6 154:106 (Poor Man of Nippur); *ašar NIG.GIG.MU nakru ileqqe* the enemy will seize a place reserved for me (the king) CT 31 39:24 (SB ext.), also CT 30 28 K.8032:15, 31 50:19, KAR 423 r. ii 45, cf. *nakru ašar NIG.GIG.MU ikaššad* Boissier DA 225:2 (all SB ext.); KI NIG.GIG *šarri išātu ikkal* fire will consume the place reserved for the king KAR 152:14 (SB ext.), cf. KI NIG.GIG *nakri išātu ikkal* ibid. 15.

b) with *našāru*, *kullu*: *qašdāti ša ... anzillu šuššuru ukalla ik-ki-bu* the *qadištu*-women who respect (special) interdicts, observe what is sacred (to the god) KAR

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321:8 (SB lit.), cf. *mukil ik-kib Enlil* who observes what is sacred to Enlil Borger Esarh. 80:30; *ūmu ammar ina panīšu azzizuni ik-ki-bi-e-šū attaşar ... ša la pišu la erub* as long as I was in his service, I respected his privileges, I did not enter (the houses) without his permission ABL 1285:20 (NA).

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

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

ikkillu (*killu*, *angillu*) s.; rumor, clamor, loud cry, din, uproar; from OB on; Sum. lw.; *angillu* LTBA 2 2:156 and 3 iii 10, *killu* VAS 16 153:8 (OB) and in NA, pl. *ikkillātu*; wr. syll. and AKKIL (GAD+KID+SI).

ak-ki-il GAD+KID+SI = *kil-lu* (var. *i[k-kil-lu]*) Sb I 232; ak-kil GAD+KID+SI = *ik-kil-lum*, *riq-mu*, *ši-si-tum*, *ta-nu-qa-tum*, é^dNin.šubur, é^dMa.nun.gal, ak-kil AD.KID = *ik-kil-lum*, *ši-si-tu*, *ta-[nu-qa-tu]*, é^dNin.šubur, é^dMa.nun.gal Diri I 229ff.; ak-kil^{ak}GAD+KID+SI, AD^{ak-kil}KID = *ik-kil-lum* Nabnitu B 140f.; aš-ta GAD+KID = *ik-kil-lum* Recip. Ea A v 22; [...] [GAD+KID] = *tuk-ku*, [aš-šá] [GAD+KID] = *ri-ig-mu*, [aš-ta] [GAD+KID] = *ši-si-tu*, *ik-kil-lu*, *na-ad-ru*, [...] [GAD+KID+SI] = *ta-nu-qa-tu*, [...] [GAD+KID+SI] = *ik-kil-lu*, [...] GAD+KID+SI = MIN, [...] GAD+KID+SI = MIN A III/1:9ff.

ma-ak-káš DIŠ = *ik-kil-lu*, til DIŠ = *ši-si-tu*, tal DIŠ = MIN, [ta-al] [DIŠ] = *i[a-nu-qa-tu]* Ea II 238ff.; ma-ak-káš AŠ = *ik-kil-lu* Ea II 58; [x]-x[A]Š = *ši-si-tu*, ta-al[A]Š = *ta-nu-[qa]-[tu]*, ma-ka-áš^{AŠ} = *ik-kil-l[um]*, ta-al^{AŠ} = *ri-ig-m[u]*, ma-ak-káš^{DIŠ} = *ši-si-[tu]*, ma-káš^{AŠ} = *ši-si-[tu]*, ti-il^{AŠ} = *ta-nu-qa-tu*, ta-al^{DIŠ} = *ik-kil-[lu]*, ta-al^{AŠ} = *ik-kil-lum*, sa-lu-gu-ub^{AŠ} = x x [x x], sa-lu-gu-ub^{DIŠ} = [i]k-[il-lum] Izi E 227g-233; [A]Š = *ta-nu-qa-tu*,

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DIŠ = *ik-kil-lu* Lanu D 19f., also (with ^{ta-_{al}}DIŠ = *ik-kil-lu*) Erimhuš III 24f.; AŠ = *ik-kil-lum* 5R 16 ii 3 (group voc.); ki.il = *tuk-ku*, ti.il = *ta-nu-qa-tum*, ta.il = *ik-kil-lum* Antagal B 213ff.; ù UD = *gu-gu-ú*, ší-si-tum, *ik-kil-lu*, *pu-uh-pu-uh-hu-u* A III/3:15ff.

AKKIL.[x].x.giš = *x-um ik-kil-lum e-šir* the cry is stifled Nabnitu F a16, see *esēru* B.

a.ri.a.šè dingir.bi gi₄.gi₄.dè é.šub.šè akkil ga.an.tu : *ana <na>-me-e ilūšunu itūru ana bīti nadī iterub ik-kil-lum* their gods have returned to the ruin, the clamor (of normal daily life) has entered the deserted house Lambert BWL 241 ii 50ff.; for another bil. ref., see usage d.

ta-nu-qa-tú, ri-ig-mu, ší-si-tú, šá-ga-mu, an-gi-lu, ma-li-tú, ra-ma-mu, ha-ba-lu = *kil-lum* LTBA 2 2:152ff., dupl. ibid. 3 iii 6ff.; ba-ra-rum (var. na-ši-ru) = *ik-kil-lum* An VIII 4.

a) in gen.: PN *Sutá* [ina(!)] *ik-ki-il-li nakrim ana muḫḫi alpī atḫardam* on account of the rumor about the enemy I dispatched PN the Sutean with regard to (looking after) the oxen VAS 16 10:6 (OB let.); PN *ina māšim ajumma laḫanna issukšumma ki-il-li bīt bēlija iḫburma* during the night someone threw a bottle at PN, and he raised a clamor in my lord's house VAS 16 153:8 (OB let.); [šumma] *ik-kil-lum ina māti GAL ša rapādu ina māti imīdu* if there is an uproar in the land, that is, (if) there is much restless running about TCL 6 10:11 (SB Alu); *šumma ik-kil-lum ina bītāti mithāriš* DUG₄.DUG₄-si if in house after house a din is raised CT 38 5:138 (SB Alu), cf. (likewise with *šasú*) CT 40 5:15ff.; *šumma bitu ik-kil-[la] išu āšib libbišu nakru šumma bitu ik-[kil-l]a la išu libbi āšibišu ṭāb* if a house is noisy, its residents will be unfriendly — if it is without noise, the residents will be contented CT 40 5:13f. (SB Alu), cf. ibid. 8ff.; *ki-il-lu issaknu ibtiki'u* they raised a clamor, they wept ABL 340 r. 11 (NA).

b) (the din caused by) the wailing at death or its approach: UD.26.KAM *kil-lum* ... UD.26.KAM ^d*Dumuzi kī annīmma ina GN taklīmtu ukallumu* 26th day, (ritual) wailing, on the 26th day they are thus to display Dumuzi in Nineveh ABL 1097 r. 1 (NA), cf. [u₄]-um *ik-ki-li* LKA 72 r. 3 (SB cultic comm.); *ik-kil aḫīša tašme* she heard the wailing for her brother (Dumuzi, as he was being led away to the nether world) CT 15 47 r. 53

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(Descent of Ištar); AKKIL *ittiḫšuma* (if a man gets sick and it is said, "So and so has dropsy") wailing will not take place (and he will survive) Ebeling KMI 55:17; *šumma ik-kil-lu* KA.KA-šú u šú *itanappalšu* if, whenever they tell him about a wailing, he always responds STT 91:82ff., cf. *šumma* ... *ik-kil-lu* GÜ.DÉ-šú-ma u šú *etanappal* ibid. 89:180.

c) as an expression of distress: *ana šarrija ki-il-lu laškun šarru bēli rēmu ina muḫḫi nišēšu liš[kun]* I would make a cry of distress to the king, that he may show mercy to his people ABL 620:14 (NA); *atta pīka taptiti'a mā anīna* DN *anāku kil-la-ka assime* you opened your mouth to me, saying, "Help, O Aššur" — I (Aššur) have heard your cry of distress Craig ABRT 1 22 ii 14 (NA oracles); ŠEŠ.GAL É.TUŠ.A u *mārē ummannu ik-kil-lu₄ annā iqabbá* the *šešgallu*-priest of the Etuša-temple and the artisans are to utter this cry of distress RAcc. 142:373; [U]ttaddi *ik-kil-la-te-ia* [ana] É É.AN.NA-ki I will utter my cries for your temple Eanna STT 52:33'; *ana ik-kil-li-ši-na* at their (the people's) cry of distress (parallel: *ana rimmatišina*) CT 13 33:4 (SB lit.).

d) referring to the crying of a child: *ik-kil šerri u la'i tārītu uzammā* the nurse will miss the cry of the baby and small child (i.e., I will stop the birth of children) Or. NS 27 141:2 (Irra), cf. *ik-kil laké ina SILA ribit liza[mmā]* Wiseman Treaties 438, cf. akkil.gin_x(GIM) UD.KA.B[AR...] ḫé.em. ma.an.gar : *ina ik-kil-li kīma* [...] Sm. 1190+ ii 8'f. (inc. to pacify a child).

e) referring to the cry of animals: *ana ik-[kil]-li-šá ana rigim ḫāliša nepalsuḫ* DN at her (the cow's) bellowings, at her cries in labor, Nanna cowered down KAR 196 r. ii 23 (SB lit.), also ibid. 38; *kī nēši ik-kil-la-šú* like a lion his roar (in broken context) STT 52 r. 49', and cf. 45', also AKKIL = *rigmu ša* EDIN//UR.[MAḪ], AD.KID = MIN MIN Nabnitu B 206f.; *ḫābit ḫursāni ik-ki-la-šu šamriš iddi* (var. *išgum*) (the Zú bird) which attacks from a mountain perch, gave forth a fierce scream STT 19:49 (SB Epic of Zu), var. from RA 46 94:11 (OB).

ikkitti

f) referring to the noise of an earthquake or of thunder: *šumma* ^a*E-ri-iš-ki-gal ik-kil-la-ša kīma* UR.[MAH *iddi*] if Ereškigal roars like a lion Thompson Rep. 287:10, also ACh Adad 20:64, K. 4458:6 cited Weidner, AfO 13 232 (earthquake omens); *ik-kil* ^a*Adad lizamme'uma zunnu ana ikkibišunu liššakin* may they be deprived of Adad's thunder so that rain may be denied them AfO 8 20 iv 12 (Aššur-nirārī VI treaty, coll.).

Jensen, KB 6/1, 322, 364; (Weidner, AfO 7 275).

ikkitti (yes, in truth) see *kittu*.

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

maš^{ma-aš}.šu.gál = *si-qi-il-tu*, bar.šu.gál = *ik-ku*, bar.šu.gál = *ru-uq-qu-nu* Igituh I 122ff.

a) (with *karú* and *kurrú*) to be short-tempered, irritable, impatient — 1' as a result of physical discomfort: *šumma amēlu dikšu ina irtišu iltanappassuma kīma šini'ti epera išanna <na> šu ina ge[šišu] marta iparru ina dabābišu ik-ka-šu ikt[ana]rru* if a piercing pain recurs again and again in somebody's chest, and he coughs up dry matter as expectoration, brings up bile when he belches, (and) is irritable when he speaks Kūchler Beitr. pl. 11 iii 66, cf. *ibid.* iii 55, AMT 85,1 r. vi 9; *karú ik-ki la a[kā]lu la šatú řemu uššaša* impatience (resulting from) fasting (lit. not eating, not drinking) disturbs the mind ABL 5 r. 15 (NA); *ištēn ūmu e-ši-e ša šarru ik-ku-šu ukarrāni kusāpu la ēkuluni adi immate* is one day not too little that the king should (already) be irritated with fasting (and ask) "For how long?" (mng. uncert.) ABL 78:10 (NA).

2' other occs.: *ina birtušunu ik-ki-ni kuri libbini šapil* amidst them (the courtiers who enjoy the favor of the king) we get impatient and low-spirited ABL 2 r. 5 (NA); *libbaka liřibka ik-ka-ka ařpurri la ikarru* let your heart cheer up, do not be impatient in the future (answer of the king to the letter ABL 2 quoted above) ABL 358:17 (NA), cf. *ša dabābi annā řābi epšite annite řiqte . . . anāku ařpur ik-ki ukarra libbi u-ša-aš-<pa>-al* after these sweet words and favors (that the king

ikku A

has bestowed upon me) how can I further be impatient and low-spirited? *ibid.* 21; *atta ik-ki-ka kurika u anāku ik-ka-a kuru* both you and I are impatient YOS 3 69:22f. (NB let.).

b) (with *arāku*) to be patient: *kī pani bēlija mařir ana bīti lušpurma . . . ana bēlija lušēbilunu jānū ik-ki ša bēlija li-ri-ik-ři(for-ři) adi muřři ša ana Uruk errubamma suluppī . . . ana bēlija anandīnu* if my lord please, I will give orders to the "house," and they will send (the dates) to my lord — otherwise, may my lord have patience until I come to Uruk and can transfer the dates to him (myself) YOS 3 83:19 (NB let.).

c) (in *la kāřir ikki*) forbearing: *anāku RN libbu rapšu la kāřir ik-ki mupassisu řiřāte* I, Assurbanipal, the magnanimous and forbearing, who expunges sins Streck Asb. 36 iv 38, *ibid.* 194:14, and also CT 34 6 K.1663:9 (Šin-řar-iřkun).

d) *ikku* (alone): PN *ašřassu u ařassu ina ik-ki-im ušērimma iktala* he put PN's wife and sister in prison and kept (them there) in a flare of temper(?) Genouillac Kich 2 D 11:8 (OB let.); *ammēni řarru bēli ūmi[řam] ik-ki tēkūti u malē libb[āti] iltanappara* why does the king, my lord, always write me (words of) ill-temper, reproach and hatred? ABL 1240:7 (NB); [. . .] *ik-ka kul-lu gimil maruřti turru [ikkib DN]* it is a sin against DN to continue in a bad temper, to be vengeful K.9471:14 (unpub., SB); *paniřu ana libbija bi'řu umma minamma ana Uruk řalānūa tal-lik(!) iřřabtan-ni ik-ku ša bēlija la ik-ki-i* he is angry at me, saying, "Why did you go to Uruk without my permission?" — have I become a victim of the irritation of my lord or have I not? BIN 1 18:23 (NB let.).

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

The use of *ikku* with *kařaru*, *karú* (*kurrú*) and *arāku* corresponds to such Heb. and Syr. idioms as *q'řar rā'h*, "impatient," *qāřrā nařři*, "I become impatient" Gesenius¹⁷ 722.

ikku A

arak appaim, “patient,” *ha^arik nafšō*, “to be forbearing” (lit. to lengthen the breath) *ibid.* 66, and *d^anagīrā rūhā*, “patient” (lit. of long breath) Brockelmann Lex. Syr.² 415a.

(Bauer *Asb.* 2 p. 2.)

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

šalam bēl dabābija u bēlet dabābija šalam EN *ik-ki-ia u NIN ik-ki-ia šalam bēl dīnija u bēlet dīnija šalam bēl šerrija u bēlet šerrija* (these are) the figurines of my adversary, the figurines of my . . . , the figurines of my adversary in court, the figurines of my . . . , male and female AfO 18 289:4, cf. *šalam* EN *ik-ki-MU u NIN ik-ki-MU šalam bēl šerrija u bēlet šerrija* KAR 80:28, dupl. RA 26 40:17, also Maqlu I 79 and II 42; ZI.KU₅.RU.DÈ-e *ša awīlātīm ša* EN *ik-ki-ia ša* <EN> *ši-ri-ia ša bēl dīnija ša bēl dabābija ša bēl lemuttija* PBS 1/2 121:7.

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

ikku B s.; door; syn. list*; Sum. lw.; cf. *iklallū*, *ikzu*.

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

ikkū pron.; yours; NA; cf. *kū*.

šarruttu ik-ku-u da-na-nu ik-ku-u-ma yours is the kingship, yours also the power 4R 61 v 82f. (oracles); *ik-ku-u immate ibašši teppuš* you do yours (i.e., the expiatory ritual) whenever necessary ABL 46 r. 16.

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

Ik-ku-uk-[ku] LÚ.ŠU.QA.[DU₈] É.GA[L-lim] I., cup-bearer of the palace RA 14 91:7 (MB Elam); *Ik-ku-uk-ku* LÚ Ì.SUR I., the oil-presser BE 15 87:3, 103:9, cf. *ibid.* 185:26, BE 14 160:3.

Connect perhaps with *ikūku*, “ill-smelling oil,” as a nickname.

Stamm Namengebung 268.

iklallū s.; (part of a door); syn. list*; Sum. lw.; cf. *ikku B*, *ikzu*.

giš-da-ab-tu-ú, ta-am-ḫi-šu, giš-bur-rum, di-id-bu-ú, ik-lal-lu-ú, ta-ḫa-zu-ú = *ta-ri-mu* CT 18 3r. ii 26ff.

ikletu

According to an assumed Sum. *ig.lal.a*, probably the frame of the door.

ikletu s.; darkness; from OB on; only sing. attested; wr. syll. and MI.MI; cf. *ekēlu*.

ku-uk-ku MI.MI = *ik-le-[tum]* Diri I 254, also Proto-Diri 44; MI^{ku}-ku^{MI} = *e-[tūl]-[tu]*, *ik-le-t[u]* Izi H App. I 1f.; M[MI].zalag.šē.gar = [ik]-[e-t]u *nu-mu-rum* to brighten the darkness, M[MI].zalag.šē.zal = MIN [a]-[na nu]-ri MIN to brighten the darkness to light *ibid.* 5f.; mul.SIG₇.a = *ik-le-t[um]*, MAŠ.mul = *ik-le-t[um]* (followed by mul.ḫi.ši, ad.tuk = *e-tu-tum*) 5R 16 i 28f. (group voc.); MI^{ku}-uk-ku^{MI} = *e-tū-tum*, ḫi^{bi}-e-šūšE (var. [ḫi].ši) = *ik-le-tum*, mul.^xDA.x (vars. [x].DA.BAD, MUL.DA.^x[x], MUL.DA.MUL) = *da-um-ma-tum* Erimhuš VI 171-173; referring to the nether world: [ga-a]n-sis [TA×MI] = *e-tu-tum*, g[a-an]-sis TA×MI = *ik-le-tum* SB^b II 101f.; ga-an-sis TA-gunū = [ik-le-tum] A IV/3:312.

u₄.zalág.ga MI.MI ma.al.la.zu : *ša ūmu namri ana ik-le-ti taškunu* you who turned the bright day into darkness SBH p. 77:20f.; MI.MI.ga zalág.g[a x].gá.gá : *unammuru ik-[le]-ti* (the splendid sheen of the fire) brightens the dark BA 5 649 No. 14 r. 7; gul.gul.[la] (var. MI.MI) nim.gír.ginx(GIM) gír.gír.e.ne (var. mu.un.gír.gír.ri.e.ne) gul.gul.[la] (var. MI.MI.ga) šà urugal.ta ḫé.ni.ib.sar.re.e.dé : *ša ina ik-le-ti kīma birqi ittanabriqu ina ik-le-ti* (var. adds *ina*) *qirib qabrim* (var. *qabli*) *liklūšu* let them shut them (the demons), who flash through the darkness like lightning, up in the darkness of the grave CT 17 36:84ff., restored from dupl. KAR 46:17-20 and ZA 30 189:17-20; [mušen.ge₆.a.ginx] ki MI.MI.ga ì.n[i].in.dal.[dal.la ḫé.me.en] : *ša kīma iṣṣūru mūši ašar ik-le-ti it-ta-nap(1)-[ra-šu]* you (demon) who fly around in the darkness like a nocturnal bird CT 16 28:36f.; MI.MI.ga zu.šē gin.na : *ana ik-le-ti-ka atlak* be off (ghost) to your darkness! CT 16 26:31f. and CT 17 3:19.

a) in gen.: *ri-qé-e-it ik-le-tum kī maši nawirtum* how long the darkness (i. e., death) lasts, how little of the daylight (is still left)! Gilg. M. i 14 (OB); *li-iḫ-bu-ut ik-li-tam* . . . *digilšu limti* may he (Zū) grope through the darkness, may his eyesight fail RA 46 92:65 (OB Epic of Zu); *amūt RN ša ik-le-tam iḫbu-tuma nūram imuru* (such was the appearance of) the liver (concerning) Sargon when he groped his way through darkness and a luminous phenomenon appeared to him AfO 5 215:8 (OB ext.), cf. RA 27 149:17 (OB ext.), and CT 30 9:3 (SB); [ū]mu ušharrir ušā *ik-le-tum* daylight subsided, darkness came forth Gilg. V iii 16; *šapāt ik-le-tum-ma ul ibašši nūru*

ikletu

the darkness is dense, and there is no light Gilg. IX iii 11 and *ibid.* iv 48, v 30, 33 and 36; *šumma awilum awilam ina ik-[le]-tim* (var. *ik-lu-i-tim*) *iskinma qāssu ištebir* if a man . . . -s another in the darkness and breaks his hand Goetze LE § 44:36 (coll.); *bēli ina ik-l[e-t]i išallimu buḫū'a* my lord, my cures can be successful only where it is dark AnSt 6 156:127 (Poor Man of Nippur); *āšib ik-le-tim* you (embryo) who live in darkness (i.e., the womb)! LKA 9 r. iii 16 (SB conj.); *ultu libbi ik-le-ti ušamma Šamaš amurka* when I came out of the darkness (of the womb), I saw you, Šamaš PBS 1/1 14:5 (SB rel.); *[i]k-le-tú ina mātišu lišabšima aj iṭṭulu aḫāmeš* may he (Šamaš) create such darkness in his land that they shall not be able to see each other Unger Reliefstele 31 (Adn. III); IGI^{II}-ku-nu lišlimma ina ik-lit(var. -li)-te(var. -ti) it-la-ka (var. *i-tal-la-ka*) let your eyes become so dimmed that you walk about in darkness Wiseman Treaties 424.

b) in expressions “to brighten (mostly *nummuru*, *šumuru*, also *ḫelū*, etc.) the darkness”: *ik-le-et la na-wa-ri-im . . . ana šimtim lišimšum* may the gods make never-brightening darkness his fate CH xlii 68; *z alág MI.MI: munammir ik-le-ti* who brightens the darkness (said of Šamaš) 4R 19 No. 2:1f., cf. (said of Gibil) 4R 26 No. 3:13, (said of Šamaš) Schollmeyer No. 31:1, etc., see Tallqvist Götterepitheta p. 140; *kima Sin ina nipḫišu unammir ik-le-t* he (Nabû) brightens the darkness like the rising moon SBH p. 145:17; *mušnammir MI.MI OECT 6 pl. 6 r. 14*, cf. *attama kima Šamaš ik-le-t-si-[na] tušnammar* BMS 12:35, also Maqlu II 78, Perry Sin pl. 4:5, see Ebeling Handerhebung 128; *ina MI.MI ZALÁG-ir* De Clercq I 253 (inc., amulet); *mušpardū ik-le-t* (Šamaš) who lightens the darkness Borger Esarh. 79:6; *mu-šaḫ-li ik-le-[ti]* Lambert BWL 126 i 2 and 4, cf. *mušahli ik-le-ti* JRAS Cent. Supp. pl. 2:2; *pētū ik-le-ti* who opens the darkness Lambert BWL 126 i 17, cf. BBR No. 60:22; *[mu]-uk-kiš ik-le-ti* who drives away the dark ASKT p. 75:11 (= Schollmeyer No. 12), also *muk(!)-kiš ik-le-ti* LKA 142:20; *Šamaš muštešir ik-le-ti šākin nūri* Šamaš, who sets right the darkness (and) creates light KAR 184 obv.(!) 21.

ikparu

c) in connection with *bitu* — 1' in gen.: *é.MI.MI.ga zalág a b.gá.gá : ina bit ik-le-ti nūra tašakkan* you (Fire God) bring light to a dark house ASKT p. 79 r. 12; *ašar la amāri ina é ik-le-ti ušerribu* (whoever) brings (this kudurru) to a dark place where it cannot be seen BBSt. No. 5 iii 7 (MB), cf. *ana é ik-le-ti ašar la amāri [ušer]ri[bu]* UET 1 165 ii 18 (kudurru), also VAS 1 36 iv 23 (NB kudurru).

2' referring to the nether world: see S^b, A IV/3, in lex. section; *ireddanni ana é ik-le-ti šubat irkalla ana bitī ša ēribušu la ašū* he brings me down to the dark place, where Irkalla lives, a house that those who enter it do not leave Gilg. VII iv 33, parallel: *ana é eḫ CT 15 45:4* (Descent of Ištar); *<bi>-it ik-le-tú kakkabu ul ušá* the dark place whence no star comes forth LKA 62 r. 17 (Descent of Ištar); *ana [x] ik-le-tú* (in broken context) BHT pl. 5 i 11 (NB lit.).

The word has to be read *ikletu*, from **iklatu* (parallel formations: *šimdatu*, *ibratu*, *mišratu*, etc.). *Eklešu* ASKT p. 75 r. 3 is the fem. pl. of *eklu* adj., q. v. For a different formation from the same root, see *ikiltu*.

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

iklu A s.; darkness; SB*; cf. *ekēlu*.

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

iklu B s.; victim; lex.*; cf. *akālu*.

udu.dingir.i.kú.e (var. *[udu].ezen.i.kú.e*) *i-kil(!) i-lu* victim (referring to a sheep) of the god (i.e., of an epidemic) Hh. XIII 37, *udu.ur.maḫ.i.kú.e* = MIN *ni-e-šú* victim of a lion *ibid.* 38, *udu.ur.bar.i.kú.e* = MIN *bar-ba-ri* victim of a wolf *ibid.* 39.

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

2 *ik-nu-zi* (between 4 *di-qá-ra-tim* four pots and 1 *me-at ma-lá-ḫu* one hundred *maláḫu*'s) BIN 4 118:5.

Bilgiç Appellativa p. 64.

ikparu see *igbaru*.

ikribu

ikribu s.; 1. blessing, benediction, 2. money or goods pledged by a vow to a deity, 3. prayer; from Oakk. on; used in pl. in mngs. 2 and 3; wr. syll. and ŠUD_x(KA×ŠU), SISKUR_x(AMAR×ŠE(.AMAR×ŠE)); cf. *ikribu* in *ša ikribi, karābu*.

šu-du KA×ŠU = *ik-ri-bu* S^b I 266, cf. Proto-Ea 329, also Ea III 135, Lu Excerpt II 108, Igituh I 113; šu-šu-di KA×ŠU = *ik-ri-[bu-um]* MSL 2 p. 154:11'; [ki].^šKA×ŠU^x.NE^{ti} = *a-šar i[k-ri-bi]* Izi C ii 1; udu.KA×ŠU.dè = <immer> *ik-ri-bi* Hh. XIII 157; for refs. to reading šud_x, see Landsberger, MSL 2 57 n. to Proto-Ea 329.

si-is-kur AMAR×ŠE.AMAR×ŠE = *ik-ri-bu-u[m]*, [*te-es*]-li-t[um] Proto-Diri 77f., also Lu Excerpt II 107, Igituh I 114, Antagal F 40; [si-is-kur] AMAR×ŠE.AMAR×ŠE = *ni-qu-ú, na-qu-ú, ik-ri-bu, ka-ri-bu, ka-ra-bu, te-e-mi-qu, su-up-pu-ú, su-ul-lu-ú, te-es-li-tu, nu-uh-šu* Diri II 1ff., also (in similar context) A VIII/1:41.

ši-ta ŠITA = *ik-ri-[bu]* S^b I 112, see MSL 4 206; [ši-ta] [ŠITA] = [x]-x-[x]-ti, [i]k-ri-bi, [k]a-ri-bi A II/1 iv 6'ff.

dingir.lú.ba.ke_x(KID) ^dUtu é.gar₃.ta è.a šud_x(KA×ŠU).dè siskur_x(AMAR×ŠE.AMAR×ŠE).ra a.rá ar_huš.sù lú.u_x(GIŠGAL).lu pap.ḫal.la dum.u.dingir.ra.na šuk.^dINNIN.bi ^dUtu.ra.ḫé.en.na.te.gá : *il amēlu šuāti Šamaš ištu kummu ina aqēšu ina ik-ri-bi niq^t alakti rēmu ša amēlu mut-talliki mār ilišu nidbāšu ana Šamaš [i]tⁱ-ḫi* as to the personal god of that man. let his (the personal god's) food offerings be brought to Šamaš when he (Šamaš) comes forth from (his) chamber to the accompaniment of benedictions and offerings, a procedure to obtain compassion for the distraught man, the god's client BIN 2 pl. 14:181f., also ibid. 11:99f., and dupl. CT 16 36:38f., cf. BA 10/1 119:3ff.; é šud_x.dè giš.tuk : *bitu ša ik-ri-bi-šú šemū* temple whose benedictions are effective KAV 43 r. 10, dupl. RA 14 174 r. 9; x(perhaps balag) dim₄.me.ir mu.lu šud_x.da dim₄.me.ir lú.u_x.dè.en (var. [...]) mu.lu.me.en) šud_x.da (var. .dè) mu.un.su₃.[dè.en] me.en.dè é.e.šè a.ra.zu.a mu.un(var. adds .na).su₃.<dè>.en [ul.li.eš] : «*ina*» *il-lu u bēli ik-ri-bi «ina» nīnu [i nillik] nīnu ana bitī ina tesliti nillik ina qirēti* we, the gods, the "lords of prayer" (Sum. we go praying), let us go to the temple praying, since we are invited Bab. 3 pl. 16:3ff., vars. and Akk. from dupl. SBH p. 124 No. 73:4ff., cf. [mu.l]ju me.en šud_x.dè mu.un.na.su₃.en.na ul.li.eš : [bē]lū nīnu *ina ik-ri-bi ina qirēti* (with alternate translation: [...]) *nīnu ina ik-ri-bi i nillik «ina su» ulšiš ina rišātu* SBH p. 14 r. 19ff.; [šud_x.dè] kúš.ù.mu šu.il.la(var. omits).mu u₄.šú.uš.e kir₄ šu.mar.ra.mu siskur_x.ra.a.ni ù.gul.gá.gá šà.bi damal.la ar_huš tuk.a.gú.bi nigin : [*ina ik-ri-bi-ia šunuhūti nīš qatēja u laban appija*

ikribu

ša ūmišam aballuš utninnušu [...] *iršima kišassu usahhira* he had mercy in his generous heart and turned back to me upon my ardent prayers, the supplication and the expression of submission that I daily performed before him 4R 20 No. 1:9f. (MB royal prayer); šud_x.kù.ga.a.ni šud_x.mu.gál.la.na : *ik-ri-bi-šu el-lu*(var. -la) *ana ik-ri-bi-ia iškun* he (Ea) made his pure blessing my (the conjurer's) blessing CT 16 2:78f.; umun mu.lu e.ri.zu siskur_x x [x.x.x] šud_x.dè gir.gub.bu.dè.en kir₄ šu.da.[x.x.x] : *bēlu aradka ik-ri-bi [...]* *ik-ri-bi uqāka appa a[binakka]* lord, I, your servant, [offer you my] prayer, standing in attendance before you with prayer, I express my submissiveness before you BA 10/1 p. 94:10f.; šud_x.dè nam.ti.la.ke_x mu.un.na.an.šud_x : *ik-ri-bi balātu i-kar* (text -qar)-rab-šú he (Ea) blesses him (the sick person) with a life-giving blessing CT 17 33:14f.

mu.lu siskur_x.ra.túm i.bí.zi bar.mu.un.šif mu.lu a.ra.zu.túm.gú.zu.<gur> mu.un.šif mu.lu a.ra.zu siskur_x.ra.ke_x siskur_x.dè.ra.ab.bé mu.lu siskur_x.ra.a.ra.zu.ke_x a.ra.zu.dè.ra.ab.bé [...] siskur_x.dè.<ra.ab.bé> : *ša ik-ri-bi ublakku kēniš napliessu ša tasliti ublakku kišadka su-uh-ḫi-ir-šu*(text -su) *ša tasliti u ik-ri-bi ik-ri-bi liqbika ša ik-ri-bi u tasliti tasliti liqbika [...]* *ik-ri-bi liqbika* glance in a friendly way upon him who offers you benedictions, turn kindly to him who offers you supplications — let the supplicant and the prayerful man address you with benedictions, let the prayerful man and the supplicant address you with supplications, [...] address you with benedictions SBH p. 58:44ff., cf. siskur_x mu.ra.an.dug₄ : *ik-ri-bi iqb[ka]* OECT 6 pl. 16 K.5231:5f.; a.ra.zu siskur_x.ra.giš.nu.tuk.a(var. omits).meš : *ik-ri-bi*(var. -ba) *tasliti ul išemmā* they (the demons) do not heed either prayer or supplication CT 16 15 v 45f., cf. balag siskur_x.ra.ke_x : *ina balaggi u ik-ri-bi [...]* OECT 6 pl. 25 Rm. 2 151:16f.

tar-si-tu₄, at-nu = *ik-ri-bu* Malku V 65f.; at-nu = *ik-ri-bu* An VIII 76; tar-[si]-tu₄ = *ik-ri-bu* An IX 86.

1. benediction, blessing — a) benediction: *ik-ri-ib puḫādi* benediction (to be said) over the lamb RA 38 87 r. 7' (OB *barā-rit.*); *ik-ri-ib ša ištu ta-ak-ta-ra-bu* (for *taktarbu*) *šārtam tanassahuma tapatta[ru ...]* benediction which you pronounce before you pluck the hair (from the animal) and set (it) aside JCS 2 32 (unpub., OB ext., translit. only); ^dŠamaš bēl dīnim ^dAdad bēl *ik-ri-bi u bīri* O Šamaš, lord of the oracular pronouncement, O Adad, lord of the extispicy performed with benedictions (over the lamb) RA 38 87:1 (OB ext. prayer), also ibid. 86:21; *ik-ri-ib mé ana qātē ili nadānu tadabbub* you recite the benedic-

ikribu

tion (to be said) upon presenting the water to the hands of the god (for washing his hands after the meal) BBR No. 75:55, cf. (also with *dabābu*) *ibid.* 21f., 44 and No. 85:10; [*ik-r*]ib *mē ša laḥanni našūma* (this is) the benediction (to be said over) the water carried in the bottle BBR No. 75:11, cf. *ik-rib erēna salātima* benediction (to be said) upon cutting the cedarwood *ibid.* 62, and *passim* in these texts, cf. *ibid.* Nos. 78:75, 83 ii 4, and *passim*; *ik-rib mār bārī ina mē pā u [qātē] ullu[li]* benediction (to be said) upon the diviner's ritual cleansing of (his) mouth and hands with water BBR No. 96:3, and *passim* in this text; *ezib ša ik-rib dīnim ūmu annī kīma ṭābu kīma ḥaṭū* regardless of whether the benediction (said upon requesting) today's (oracular) pronouncement be correct or faulty Knudtzon Gebete 72:9, and *passim* in these texts, see PRT p. xviii; *ina tērti eppušu ik-ri-bi akarrabu kittam šukna* give a clear answer in the extispicy I shall perform (after) reciting the benedictions RA 32 183:23 (OB rel.); *bārū ana ik-ri-bi-šu itār* the diviner must repeat (lit. turn again to) his benedictions CT 30 15:11 (SB ext. apod.); [*ik-r*]ib MUL *šukūdu* (KAK.SI.SÁ) *kīma ina šīt šamši izzazzu* benediction upon Sirius when it stands in the east JRAS Cent. Supp. pl. 3 r. 14 (NB), cf. [*ik*]-rib ^d*Sin ka-jānū* RA 12 190:13 (NB); *ik-ri-bi ša ili [āši]būt Aššur* blessings addressed to the gods dwelling in Assur 3R 66 x 36 (subscript of *takultu*), see Frankena *Tākultu* p. 8; *annāti ik-ri-bi ša sarāk niknakki silti erīni ina qātika tan[āš]ši* these are the benedictions (to be said when) scattering (incense on) the censer, you hold cedar shavings in your hand (and recite the incantation) BBR No. 78:76, cf. *ik-rib ni* (text *e*)-*pi-ši* NIG.NA *mahrī* K.3030:8' (*barū*-rit.), also *ik-rib un-nin ša uznī lu[hḥuši]* benediction for a lamentation-prayer to be whispered into the ears (of a sacrificial animal) Sm. 998:9' (unpub., *barū*-rit.), and dupl. K.4733:6'; *ik-ri-bi annāti ina [x x x]-e ak[arba] lu la ša piḣa lu-u x [...]* I have pronounced these benedictions, may they be not from my mouth but may they be [...]! Craig ABRT 1 8 r. 9 (subscript); *qāt* ^d*Šamaš ana ik-rib qibit pišu iballuṭ* "hand of Šamaš" (name of a disease), he (the

ikribu

patient) will recover after pronouncing on himself a benediction (directed to Šamaš) TDP 88:19, also (wr. AMAR×ŠE) *ibid.* 80:7, and cf. *ana [x] ana ik-rib qabē iballuṭ* GCCI 2 406:15 (comm. to Labat TDP 88:1); [*ana il āliḥu* KA-šu šUD_x *sadir* (if) benedictions addressed to the god of his city are constantly in his mouth CT 40 11 iii 63 (SB Alu), cf. (referring to the king) šUD_x *sadir* *ibid.* 9 Sm. 772:23, and dupl. *ibid.* 8 K.2192:11 (all SB Alu); [*i*]k-ri-be-šu-nu *ina gammuri* GAL.MEŠ LÚ *ša SAG.MAN. MEŠ [ulta]naknanu* when they have finished their benedictions (on the king), the nobles and the royal eunuchs bow down repeatedly KAR 135 ii 14, see Müller, MVAG 41/3 12 ii 37, also *ibid.* 8 i 22; É.BAR DN u DN₂ *ina ik-ri-bi u zišagalli maḥar šarri bēlišu* RN *iḥīma kīam iqbišu* the priest of Nammu and Nazi approached the king, his lord, with benedictions and blessings and said to him as follows BE 1 83:17 (NB kudurru). Note (with the meaning "curse"): *kīma ša awātīm ammi'ātīm etappuṣuni libbi abba'ešunu ulamminunima abba'ūšunu maḥar ilišunu ik-ri-bu-um ippi-šunu uša'anni* as if they had committed such things repeatedly, had treated their fathers badly and a "benediction" had been pronounced by their fathers against them KTS 15:25 (OA let.). Obscure: *ik-rib* (var. *-ri-bi*) *šarri šī ḥidūti u nigūtašu ana damiḣti šum-ma* (or TAG-*ma*) Lambert BWL 40:27 (Ludlul II).

b) blessing (conferred by gods or invoked by kings): *ik-rib ūmē rūqūte ikrubannima* he (Aššur) conferred a blessing upon me (granting me) long life Borger Esarh. 6 § 2:22, cf. *ik-rib ūmē rūqūte liktarrabu arkassu* may they (the gods) confer upon him a blessing (granting him) a future lasting for many days Streck Asb. 224:19; *ana* RN . . . *ik-ri-bi damiḣtu kurba* (O Šamaš) grant me, Nabonidus, the blessings of good fortune OECT 1 pl. 28:49; *šarru ana UZU.ŠA [... kīam iqabbi] lu qurbunimma ik-rib šulmi [...]* the king addresses the intestines (saying), "May they refer to me and [grant me] blessings of good portent" BBR No. 26 iii 2; *issu dabābi annī u ik-ri-bi annāti ša šarru bēli ana kalbišu . . . išpuruni u ikrubuni* after (I received) this message and the blessings that the king, my lord, invoked

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upon (me), his dog, in writing ABL 9:12, cf. *ša ik-ri-bi a[nnāti ša] šarru bēli ana ardišu išpuruni* ibid. r. 17 (NA); *annāti ik-ri-bi ana šarri bēlija aktarba ilāni ša šumšunu azkuru lihhuru lišmiu ana šarri bēlija ik-ri-bi annāti ana limišu liššibu ana šarri bēlija liddinu* as to these blessings which I have invoked upon the king, my lord, may all the gods whom I have named receive and heed them and may they grant these blessings to the king, my lord, a thousandfold ABL 435:12 and 17 (NA).

2. money or goods pledged by a vow to a deity — a) in OA — 1' referring to unspecified objects: PN *ša i-ni-ḫu-ma ana bit abini ik-ri-bi₄ ša abini ušazzizu* PN, who acted . . . -ly by pawning for our father's house our father's pledged offering TCL 14 21:17.

2' referring to gold, silver, etc., and goods: we went to the dream interpreters, and this was the god's answer, *ik-ri-bi la tuqajja ekmašina* "Take the votive offerings away from them (the sick servant girls) without delay!" KTS 25a:9, cf. *aššumi kaspim ša ik-ri-bi₄ annakam* 'PN tamraš' the girl PN fell sick here on account of the silver pledged as a votive offering (and withheld) KTS 24:4; *atta kaspam ša ik-ri-bi₄ . . . pahḫirma kunukma šēbilam* collect, seal and dispatch to me the silver pledged as a votive offering BIN 6 117:6 (all preceding passages referring to the same incident); 1 MA.NA KÙ.BABBAR *ana ik-ri-bi-a kunkam* seal one mina of silver for me as my votive offering TCL 14 4:20, cf. one mina of *pašallu-gold ik-ri-bu ša Aššur* votive offering pledged to Aššur TCL 19 68:5, also CCT 2 32a:21; *kīma* [KÙ.BABBAR] *ik-ri-bu-ni wadīma šaddu'ātam ina ḥarrānim la ilammad* since the silver represents our pledged votive offering it will, of course, not be subject to (lit. it will not learn) toll when under way KTS 27b:13; *ana mīnim ik-ri-bi tukāl i'īdma šamšam epuš* why do you retain the pledged votive offering? take care to make (of it) the sun disk! BIN 6 30:20, cf. *ik-ri-bi ša ilim la tukāl* TCL 20 85:23; *ina* KÙ.BABBAR *ša ik-ri-bi₄-a ša* 1 MA. NA KÙ.GI *šamšam ana Aššur epšam* make for me with the silver pledged as my votive offering one sun disk (weighing) one mina

ikribu

of gold for Aššur CCT 4 2a:3; 4 MA.NA KÙ. BABBAR *ik-ri-bu ša Aššur* CCT 1 21d:6, and passim; 21 MA.NA URUDU SIG₅ *ik-ri-bu ša Bēlim* CCT 2 36a:9, cf. MAH 16204:11 in HUCA 27 16 n. 66, and passim; 9½ MA.NA 9 GÍN AN.NA *ša ik-ri-bi₄-ni* 34½ MA.NA AN.NA *ša ik-ri-bi₄ ša* PN BIN 6 51:6f., and passim; 4 [TÚG kutā]nu *ša ik-ri-bi₄ ša Aššur* 2 TÚG *kutānu ša ik-ri-bi₄ ša* ʹIštar four linen garments from among the votive offerings pledged to Aššur, two linen garments from among the votive offerings pledged to Ištar TCL 4 80:20 and 22, cf. 1 TÚG *ik-ri-bu ša* ʹIlabrat TCL 20 96:10; *aššumi* TÚG. ʹII.A *ša ik-ri-bi₄-a miššum uznī la tapatti* why did you not inform me with regard to the garments constituting my pledged votive offering? TCL 4 19:4; *šim* TÚG-*ba-ti ša ik-ri-bi₄-a ša* PN *ilqiu eršašu* ask (pl.) for the price of the garments in my votive offering which PN received CCT 2 11a:28, and passim; 10 MA.NA KÙ.BABBAR *ša tuwattaranni addinān napaštika lillik ik-ri-bu ša Aššur u* ʹIštar *ša TÚG Ga-zu-ri-im u ša* ʹIlabrat *šūma* the ten minas of silver that you should add(?) shall serve for your sake — it is pledged to Aššur and to Ištar — consisting of Gašur-garments — and also to Ilabrat CCT 4 2a:31; *ina bitika ina GN lu kaspum lu ḥurāšum lu kāsātum ša ik-ri-bi-«ri»-a . . . ibšiu* in your house in Wahšūšana there was silver, gold or cups belonging to my pledged votive offering TCL 21 271:7; note exceptionally in sing.: *ik-ri-ba-am ša ana Tašmetim takrubuni apputum la tamašši iltum irtibi* do not by any means neglect the votive offering which you pledged to DN, the goddess is angry TCL 19 35:15.

b) in OB: IGI.6.GÁL ŠE KÙ.BABBAR *ik-ri-bu ana balāti* PN *ša* PN₁ *ikribu . . .* PN₂ *ik-ri-bi-šu inaddin* PN₂ will pay the one-sixth grain of silver which PN₁ vowed for the well-being of PN (upon the latter's recovery) as his pledged votive offering RA 13 128:2 and 8; IGI.6.GÁL KÙ.BABBAR *ik-ri-bu ša* ʹUTU *ana ITI.1.KAM* PN KÙ.BABBAR ʹUTU ʹILÁ.E PN will pay to Šamaš at the end of one month one-sixth of (one grain of) silver as pledged votive offering to Šamaš Boyer Contribution 218:2 (= RA 13 219); 7½ GÍN 15 ŠE KÙ.BABBAR . . . *itti ik-ri-bi-ia mādūtīm ša tuppāšunu ina*

ikribu

libbu mātīm šaknu pagar[šu] uba'āma ^dUTU *ippal* he will personally search for the 7½ shekels (and) 15 grains of silver, together with my other pledged votive offerings, the records of which are deposited in (several places in) the hinterland, and pay Šamaš CT 4 27b:12; IGL.10.GÁL.LA.ĀM *ik-ri-bu ša* ^dUTU (barley) as a tithe, pledged as a votive offering to Šamaš BE 6/1 66:4 (Sippar).

c) in omen texts: *ilum ik-ri-bi irriš* the deity will ask for a votive offering YOS 10 51 ii 41 (ext.), and dupl. 52 ii 40, cf. *awīlam ilšu ik-ri-bi-šu irrissu* CT 3 3 r. 4 (oil omens); *awīlum ik-ri-bi-šu* (var. omits) *ša ilam* «x» *ukallimu ikul* the man ate the votive offering that he had served to the deity CT 5 6:62 (oil omens), var. from dupl. YOS 10 58 r. 8; *ilum ik-ri-bi eli awīlim išu* the man owes the god a (promised) votive offering YOS 10 51 ii 18 (ext.), and dupl. *ibid.* 52 ii 17, cf. (possibly in the mng. “prayer”) *mušītum eli awēlim ik-ri-bi išu* *ibid.* 51 i 35, and dupl. *ibid.* 52 i 33; *šarru imātma ik-ri-bi-šu šanūm inaddin* the king will die, somebody else will deliver the votive offering pledged by him YOS 10 17:72 (ext.); *ik-ri-bu šabtušu* a(n unpaid) votive offering has seized him (the child that is restless at its mother’s breast) Labat TDP 220:20, also *ibid.* 228:103ff., 109, 230:113; *ik-ri-ib ik-ri-bi-šu ilšu irrissu* his god demands of him the payment of his pledged votive offering YOS 10 51 i 8, and dupl. *ibid.* 52 i 8; *qibītka* NU KÚR.KÚR *ik-ri-bi* «NU» SUM.MEŠ you must not alter your word, you must give the pledged votive offering KAR 423 i 50 (SB ext.).

3. prayer: *ilum ik-ri-bi-šu ileqqi* the god will accept his prayer CT 5 6:66 (OB oil omens), cf. dupl. YOS 10 58 r. 11; *qú-ú-e-en a-ni-ti-in ki-ma* KAŠ *ú-ma-[li]-ú-ši-na i-kà-ru-bu-ma ilum ik-r[i]-bi-šu-nu išamme* after having filled these two *qú*-vessels with beer, they shall offer them, and the god will heed their prayer Photograph Assur 4062:13 (unpub., OA); *māgir testītīm šemi ik-ri-bi lēqi unnēnim* (Šamaš) who bestows favor upon supplication, gives ear to prayer, accepts lamentation Syria 32 p. 4 i 11 (OB Mari), cf. ^dKA.DI *ik-ri-bi-šu išmēma* Speleers Recueil 4 ii 9 (Illum-muttabbil of Dēr), also ^dŠušinak *ik-ri-bi-su išmēma*

ikribu

MDP 14 pl. 2 p. 13 v 15 (Oakk.), cf. also *šēmāt ik-ri-bi lēqāt unninni māhirat taslīte* (said of Ištar) AKA 207 i 5 (Asn.), also *šēmāt taslīti u suppē lēqāt ik-ri-bi u unnini* (said of Tašmetu) BMS 33:5, see Ebeling Handerhebung 124; *ina ik-ri-be taslīti u tēmeqi dārīš luzzizku* let me stand before you forever in prayer, supplication and devotion BMS 11:27, cf. *ina ik-ri-be utnenni u labān appi ušallīšunūti* Borger Esarh. 42 i 36; *rubā'u urkiu inūma dūrum šū innaḥuma eppušu* DN u DN₂ *ik-ri-bi-šu išammeu* if some future ruler rebuilds this wall when it has collapsed, Aššur and Adad will listen to his prayers AOB 1 32 No. 3:13 (Puzur-Aššur), and passim in this context in Ass. royal insers., cf. *ibid.* p. 34:13, 36 No. 1 r. 7, etc., KAH 1 16 r. 21, KAH 2 27:28, 29 iv 62, etc., Borger Esarh. 76:22, also ADD 646 r. 38, 647 r. 38; *mannu urkiu ša eli dannite šuātu la tušamzak* <u> ^dNinurta *ik-ri-bi-ka išemmi u ša ušamzaku* ^dNinurta *ša ina ik-ri-bi-šú zakru litūr lininšu* O future (ruler) who do not treat this document lightly, Ninurta will listen to your prayer, but Ninurta, when invoked in his prayer, will punish him who does treat it lightly ADD 640:15f.; [*ik*]-[*ri*]-*bi-šú u suppešu ilu maḡir* TI *ūmē arkūti* the god is agreeable to his prayer and supplication, he will live for a long time CT 39 42 K.2238+ i 7' (SB Alu), cf. *ilu* AMAR×ŠE.AMAR×ŠE *amēli imḡur* the god has been receptive to the man’s prayer *ibid.* 36:80 (SB Alu), also ŠUD_x *amēli ilu išme* CT 31 31:23 (SB behavior of sacrificial lamb), also *ibid.* 26; exceptionally in sing.: *ik-ri-bi rubē ilu ul išme* PRT 128:2 (SB ext.); 24 MU.BI *ik-ri-ib mušītīm* 24 lines of a nocturnal prayer ZA 43 306:25 (OB lit.), and dupl. RA 32 183:25, cf. *ibid.* 33; ^dÉ.AMAR×ŠE.AMAR×ŠE *šaḡiš ina É ik-ri-bi li-ši-[ib]* (var. *li-šib-ma*) let him as DINGIR.É. SISKUR_x take up residence proudly in the “house of prayer” En. el. VII 109, var. from STT 11, with comm.: [DINGIR.É].AMAR×ŠE.AMAR×ŠE, È = *ša-qu-u*, RA = *i-na*, É = *bi-i-tú*, AMAR×ŠE. AMAR×ŠE = *ik-ri-bu*, RA = *ra-mu-u*, RA = *a-šá-bu* STC 2 pl. 55 r. ii 8, cf. on the tenth of Nisan, when the king of gods, Marduk, and all the gods of heaven and earth *ina* É.AMAR×ŠE.AMAR×ŠE É *ik-ri-bi . . . ramū šubti* VAB 4 282 ix 8 (Nbn.); *ušēribšuma ana* É.AMAR×ŠE.AMAR×ŠE

ikribu

É *ik-ri-bi šubat nēḫti uššibšū* he introduced him (Marduk) into the "house of prayer" and made him take up residence (there), safe from disturbance Ebeling Parfümrez. pl. 26 r. 8; ^d*Adad-šime-ik-ri-be* KAJ 293:3 (MA); *mātāti šubta nēḫti uššabu ilū* AMAR×ŠE.AMAR×ŠE *maḫru taslīti šemū tērēt bārī ittanappal* all the countries will live in security, the gods will heed prayers (and) listen to supplications, there will always be answers to extispicies performed by the diviner Thompson Rep. 187 r. 2, cf. *ibid.* 186 r. 8 (NB); *šūt iktarraba ik-ri-bi-ši-na tamtaḫḫar* you always accept the prayer of those who pray (to you) Lambert BWL 136:164.

Of the three posited meanings of *ikribu* (blessing, votive offering and prayer) only one, "prayer," is attested in unilingual Sumerian texts, except for the lone instance of "benediction" in a bil. passage CT 16 2:78f. This illustrates the specifically Akkadian nature of the meanings "blessing" and "votive offering" of *ikribu*, which, as Latin *votum*, has both meanings. On the other hand, *ikribu* as "prayer" corresponds to three Sumerian terms: *šud_x*, *siskur_x* and *nam.šita*. All three refer to a type of prayer that contains expressions of adoration and homage rather than requests and supplications, as do the Akk. prayers called *taslītu*, *tespītu*, *unnīnu* and *tēnīnu*. Of the Sumerian terms, *siskur_x* implies an offering accompanying an expression of homage (Akk. correspondence: *nigū*), *šud_x* indicates by its writing (KA×ŠU "mouth-hand") a specific gesture of adoration, while *nam.šita* remains obscure as to its implications.

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

iku

share in the business undertaking and thus to insure its success.

In the bil. passages we find a number of phrases that reflect idioms of the unilingual Sum. texts. Thus we have *ikribu* with *alāku*, corresponding to *šud_x* used with *su₈* Bab. 3 pl. 16, with which one can compare, e.g., *siskur_x a.ra.zu.a ši.im.ma.su₈.su₈.gi.eš* they step up to her, praying SRT 1 i 30, or, with *qa'ū* corresponding to *šud_x* with *gub* BA 10/1 p. 94:12, with which cf., e.g., *šud_x mu.gub* he stepped up praying SAKI 6 h ii 4 (Ur-Nanše), also SAKI 90 ii 9 (Gudea Cyl. A), and *passim*.

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

ikribu in *ša ikribi* s.; prayerful person; SB*; cf. *karābu*.

lú.šud_x(KA×ŠU).dè = *ša ik-ri-bi* (preceded by lú.siskur_x(AMAR×ŠE.AMAR×ŠE).rī = *ša nigim*) OB Lu A 421.

mu.lu siskur_x.ra.mèn : *ša ik-ri-bi anāku* I am prayerful BA 10 77:22f.; mu.lu siskur_x.ra.ke_x(KID) siskur_x.ra.dè.ra.ab.bé : *ša ik-ri-bi ik-ri-bi liq-«qa»-bi-ka* may the prayerful man pronounce the prayer for you SBH p. 29:16f., cf. BA 10/1 83 No. 9 r. 8f., dupl. of 4R 27 No. 2, see also SBH 58:44ff. sub *ikribu*.

Note [lú.sis]kur_x.ra.ke_x(KID) a.ra.zu mu.ra.ab.bi Kramer Lamentation 425; lú.siskur_x.ra.ke_x mu.gub.ba.bi igi.zi ù.mu.e.ši.bar look with a friendly expression upon the prayerful man standing before you *ibid.* 431.

iksū see *ikzu*.

ikšu (or *ikzu*) s.; (mng. unkn.); OAkk.*

ik-zum ša karīm warkīm MAD 1 270:1 (tag from the Diyala region).

Gelb, MAD 3 26.

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

e = *i-ku*, e.sig.ga = MIN *šap-ku* (var. *na-du-ú*) piled-up dike, e.tūn.na = MIN *pal-gu* (var. *-ki*) as a boundary (cf. *i-ku pal-ku* AO 3555:10 Comm. to

iku

A VIII/1 123), e.zal.la = MIN *pa-áš-ru*, e.sa.dul.la = MIN *a-bu-ru* rear boundary ditch, e.dal.ba.[a]n = MIN *bi-ri-tú* common boundary ditch, e.ù.ma = MIN *ir-nit-ti* boundary ditch made after a victory (uncertain), e.id.da = MIN *na-a-ru*, e.a.šà.ga = MIN *eq-lí*, e.ús.sa.du = MIN *i-te-e*, e.gu.tar.anše = MIN *ú-ri-e si-si-e* Hh. XXII after Sultantepe 1951/50+106 iv 3'ff., var. from Ur X 134; e = *i-ki* (translit. as $\epsilon\chi$ PSBA 24 pl. 2:4), pa₅ = *pal-gu*, pa₅.lal = *a-tap-pu*, pa₅.sig = *a-tap-pu* Hh. II 207ff.; e.si.ga (var. pa₅.si.ga) = *i-ku iš-pu-uk* (var. *i-ki iš-pu-ku*) (translit. [ησ]εκ εἰχ ἰσφ[οχ] PSBA 24 pl. 2:12) *ibid.* 214; *i-ku GÁN* = *i-ku šá eq-lu* Ea IV 296; *i-ku MAL×AŠ* = *i-ku šá id* Ea IV 237; e = *i-ku* Practical Vocabulary Assur 875; [e-ig] E = *i-ku* Ea III 294; [...] [x GIŠ.S]AR = *a-tap-pu*, *i-ku* Diri VI B 31'f.; si.ga = *šapaku ša i-ki* Nabnitu K 64; a.šà.dib.dib.ba, e.kal.kala.ga = *gu-ub-bu-ru šá i-ki* Nabnitu X 86f.; lú.e.b[a.al] = [he-ri *i-ki-im*] (followed by lú.pa₅.ba.al and lú.id.ba.al) OB Lu A 218.

u₄ giš.ḥur.ḥur an.ki.a mu.un.gi.na.eš.a.ba : *uṣurāt šamē u eršetim ina [kunnīšunu] ... e pa₅ šu.si.sá.gá.gá.e.dē* : *i-ka u palga [ina šutēšurišunu]* when they established the plans of heaven and earth, when they set in order ditch and canal KAR 4:12f., cf. e.si.sá.e.dē.zé.en : *i-ka ana šu[šuri]* (in parallelism with *mišra ana kunnī*) *ibid.* 37; DN umun.e.pa₅.a.ra : MIN *bēl i-gi u palgi* Enkimdu, lord of ditch and canal SBH p. 139:139f., also *ibid.* p. 72:13; dingir.re e.ne.da.nu e pa₅ gá.gá.[...] : *ilu ša ina baššu i-ku u palgu x [...]* 4R 14 No. 3:11f.

1. dike (for irrigation and as a boundary) — a) referring primarily to the ditch (mostly in parallelism with *palgu*): *šumma i-ga-am palgam ḥarā'iš* if (the extispicy is made) for the digging of a ditch or a canal RA 35 59 pl. VII No. 14:1 (Mari liver model); ^d*Enbilulu* ^dE.PA₅.DUN ... *gugal šamē eršetim mukinnu abšenni ša mērešta elleta ukinnu ina šeri i-ka u palga ušteššeru* DN, the divine Digger of Ditch and Canal, dike-warden of heaven and earth, who draws the furrow, who provides the pure arable land in the open country, who keeps ditch and canal in good condition En. el. VII 63, cf. SBH p. 139:139, in lex. section, and *bēlu rabū ša ina baššu AŠ+GÁN u palgi la ušteššeru* Craig ABRT 2 13 r. 4; *lizziz* DN EN E u PA₅ let Ennugi, lord of ditch and canal, be present Šurpu IV 103; *ina E u PA₅ la innemmedu* (as this bulb) will not (again) be reached (by water) beside a ditch or canal Šurpu V-VI 63, also

iku

ibid. 132; *kīma mē i-ki u palgi* (they carried off their blood) like water in a ditch or a canal Bauer Asb. 2 78 K.7673:8; *eqel apīti ša E PA₅ namkara u kalá la išú* an uncultivated field that has neither (boundary) ditch nor canal, neither an irrigation reservoir nor a dam MDP 10 pl. 11 i 44 (MB); *itā E u PA₅ la tettig* do not cross a border line, a border ditch or a canal BRM 4 12:58 (SB ext.), also CT 30 15:10, cf. E u PA₅ *la tettigani* you (pl.) must not cross a border ditch or a canal (to come here) Maqlu V 133; *māmīt E PA₅ titurru mētiqu alakti u ḥarrāni* an "oath" (sworn) by ditch, canal, bridge, pass, path and road Šurpu VIII 52; (a field) *qadum i-ki(text -di)-šu* together with its boundary ditch CT 8 25a:21 (OB), cf. GÍD.DA.L.BI *i-ku-um ša šarrāqim* its one long side (is formed by) the Ditch-of-the-Thief CT 4 43b:2 (OB); *aš[šum] i-ki-im biritim* with respect to the boundary ditch; the common (boundary) Gautier Dilbat 30:5 (OB); *sag.bi l.kam.ma e GIŠ.SAR* CT 4 19b:5 (OB); DA e.gal ša PN CT 4 16b:1 (OB); *kār[u] ša aḥi Idiglat ša ultu E Puratti adi* URU GN 1⁵/₈ KASKAL.GÍD *kalú lu [epuš(?)]* (at) the embankment along the Tigris a storage basin should be made, (extending) one and five-sixths double miles from the ditch (connected with) the Euphrates to the city GN PBS 1/2 78:9 (MB let.); *ša ... i-ka mišra ittiq u kudurra unakkaru* who transgresses the boundary ditch or the boundary, or moves the boundary stone MDP 6 pl. 10 iv 18 (MB kudurru); *i-ka mišra u kudurra la suḥḥi* not to disturb dikes, boundary lines or boundary stones MDP 2 pl. 21 ii 12 (MB kudurru); note the exceptional *i-ki* A.TAB (*atappi*) MDP 22 110:2.

b) referring primarily to the ridge of piled-up earth: ERIM *ēsip* E.HI.A workmen banking up dikes TCL 1 174:3 (OB), cf. lú.ḥun.gá e.si.ge.ne BE 3 88:4 (Ur III); reeds *ana i-ki-im ša Nār-Adad dunnunim* to reinforce the dike of the Adad-canal YOS 2 13:2 (OB, coll.); *ana E šapākim* (barley given) to pile up dikes YOS 5 175:12 (OB); *i-ka-am a-na a-ša-al ši-id-di-im ka-la-ka-am ša ši-it-ta [am](?)-ma-tim ra-ap-šu-ú ù a-na am-ma-at šu-up-lim i-na-sa-aḥ-ma i-ša-pa-ak*

iku

over a length of 120 cubits he (the tenant) will throw up a dike two cubits wide by lifting up (the earth from the ditch, the ditch being) one cubit deep YOS 12 462:13 (OB), cf. *i-ka-am lišpuku* Sumer 14 25 No. 7:27 (OB Harmal); *šumma šulmu kīma E zaqir* if the *šulmu*-mark is as steep as a dike TCL 6 3:29 (SB ext.), also *ibid.* 30; *ugār āli . . . ša ultu ūmi pana i-ku la šapku* the commons of the city, where from ancient times no dike had been piled up (where no furrow had been laid down, where nothing had been done to make the field fit for planting) Hinke Kuduru ii 29 (MB); [*šumma eq]lu E lawi* if a field is surrounded by a dike (followed by *pitiqta lawi* surrounded by a stamped earth wall, *kisikka lawi* surrounded by a reed fence) CT 39 6 Rm. 2,306:8 (SB Alu); *eli ĥiritim E abni E šū ina l KÙŠ l KÙŠ ŠÀ.GAL sassum muhḥum u mēlām minām* beyond the ditch I made a dike, one cubit per each cubit is the inclination of this dike — what is the base, the top and the height (of it)? CT 9 9 i 42, and *passim* in this text, note *i-ki-im* *ibid.* ii 17, see TMB p. 23 No. 48, cf. E . . . *ina l KÙŠ l KÙŠ ĩ.KÚ-ma* MKT 3 p. 30 r. i 16, and *passim*.

c) in names of canals: E ^dMUŠ-*ir-ḥa* Gelb, RSO 32 90 r. iii; E ^dURAŠ Gautier Dilbat 19:1, and *passim* in this text, note *ÍD E. ^dURAŠ* *ibid.* 37:2; E ^dSUL.GI CT 2 24:14 etc.; E ^dŠar-*ru-ki-in* Grant Bus. Doc. 33:4; e *Su-mu-a-bu*, e *Su-mu-la-AN*, e *Za-bu-um* Hh. XXII, after Sultantepe 1951/50+106 iv 14^{ff.}, cf. (in year names) RLA 2 156 No. 108, 110 and p. 176 No. 63.

2. plot of land surrounded by a dike: *i-ku-um ša PN PN₂ i-ka-am irappiq* PN's plot, PN₂ will hoe the plot BA 5 520 No. 61:2 and 5 (OB); *aššum še'im ša i-ki-im ša šarrim x GUR ŠE PN ana ālim imdud* PN measured out to the city x gur of barley on account of the barley of the king's plot CT 4 9b:3 (OB); *enzu arqat . . . ina e-ki arqi šammī arqūti i[kkal]* the yellow she-goat eats green grass in a green plot Küchler Beitr. pl. 17 ii 49 (SB inc.); LÚ.ENGAR *i-ki-e-šu mé šaḥluḡti itbaluma* when the devastating flood has swept away the farmer's plot (he prays to you, Marduk) STT 70:11'; *ina E*

iku

ša nukaribbi būra taptā you (fem. pl.) have dug a well in the gardener's plot Maqlu IV 38, cf. *tāmtum itūra a-<na> i-ki ša nukaribbi* the sea has become the (flooded) plot of a gardener Bab. 12 pl. 10:27 (SB Etana); uncertain: *ina el[ēn e]-ki ša PN u ina sūqi ikšud* (houses in good repair) above PN's plot (or: dike) and reaching to the street HSS 13 161:9, cf. houses *ina libbi* GN *ašar e-ki ša PN* JENU 500:6, also a field *ina elēnu atappi e-gi* HSS 13 433:8.

Both meanings of e, "boundary ditch" and "ditch for irrigation purposes," are already attested in Sum. texts, cf., for the former, e.g., e.bi.íd.nun.ta.gú.edin.na.šè ib.ta.ni.è he made its (the boundary's) ditch go from the "Great River" to the gú.edina SAKI 38 ii 1 (Entemena), and e.ki.sur.ra . . . a.e.ì.mi.è *ibid.* 31, for the latter, cf., e.g., Reisner Telloh No. 12, which describes fields as follows: gán.e field irrigated by a ditch i 5, and *passim*, gán.íd field irrigated by a canal i 4, and *passim*, gán.pú field irrigated from a well ii 3, and *passim*. For *iku* and *palgu* occurring side by side, cf. in literary Sum. texts e a bí.in.si pa₅ a bí.in.si he (Enki) filled the ditches with water, filled the canals with water Kramer, BASOR Supplementary Studies 1 p. 16:154f.

In mng. 2, *iku* seems to denote a plot of land measuring sixty yards on each side, surrounded by a boundary ditch and thus amounting to one *iká* (q.v.), this measurement deriving its designation from the *iku*-ditches.

Thureau-Dangin, RA 29 24 and 30 188 n. 2; Bauer Asb. 2 78 n. 3; Laessøe, JCS 5 24ff.; Zimmern Fremdw. 44.

iku in *bīt iki* s.; (a primitive shed with earthen walls); OB, NA*; wr. syll. and é E.GA; cf. *iku*.

l SAR é E.GA é PN KI PN . . . PN₂ *ana KA.ŠĪR ana MU.l.KAM ÍB.TA.È.A* PN₂ rented from PN a shed of one sar for one year (beside the rental from the same person of an empty plot upon which he is to build a house in which he may live rent free for three years) Szlechter Tablettes 64 MAH 15.958:12 (OB); for *bīt iki* in NA texts, see *ēqu* mng. 2.

ikû

The OB passage determines the proposed translation and sheds new light on the NA refs. cited sub *ēqu*, that seem to refer to some religious structure erected in a primitive technique.

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

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

For discussion, see *ekûtu*.

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

[i-ku] [AŠ] = 1 (wr. AŠ)¹-ku_{GÁN}, [i-ku di-iš] [AŠ] = MIN Ea II 62a-b; i-ku min 2 (wr. AŠ+AŠ) = *ši-na i-ki-i* two *ikû* Ea II 128, i-ku eš 3 (sign ŠL³ 966) = *ša-la-áš-ti* GÁN ibid. 130, i-ku lim-mu 4 (sign ŠL³ 972) = *er-bet* GÁN ibid. 132, i-ku ia 5 (sign ŠL³ 972a) = *ha-an-ša-at* GÁN ibid. 134, i-ku a-áš 6 (sign ŠL³ 972b) = *ši-iš-šit* GÁN ibid. 139, i-ku ú-mu-un 7 (sign ŠL³ 972c) = *si-bit* GÁN ibid. 141, i-ku us-su 8 (sign ŠL³ 972d) = *ša-ma-na-at* GÁN ibid. 143, i-ku i-lim-mu 9 (sign ŠL³ 972e) = *ti-še-ù i-ki-i* ibid. 145.

[ú] [ĤU.SI] = *i-ku* // *i-ku-ú* A II/6 C 21; mul. AŠ.gán = *i-ku-u* the constellation Pegasus Hh. XXII 39; mu-lu-gab(?)²-gu^{nu}_{GÁN}, i^{ku}_{GÁN} = *kak-ka-bu* CT 18 49 ii 5f., dupl. CT 19 33 80-7-19, 307:7f.

i-ku AŠ.GÁN // *ši-ir-²u* (comm. to ŠE AŠ.GÁN.NI *iš-šir*) Craig AAT p. 27:5 (= ACh Adad 7:18).

1. a unit of measurement — a) of area: (a field of) 5 *bu-ri* ù 10 *i-ki* five bur and ten *iku* MKT 1 p. 47, cf. ibid. p. 292 n. 1 (math.), and passim, wr. GÁN; 18 + 6 + 3 GÁN A.ŠÀ a field of 27 *iku* UCP 10 201 No. 1:6, cf. 2 (wr. AŠ+AŠ) GÁN A.ŠÀ GIŠ.SAR YOS 8 91:1, and passim in OB and MB (see discussion); 1 GÁN ĤI-*sa* 10 GAR.TA.ĀM *šaqqâ igārātiša* one *iku* was its (the ark's) area(?), ten gar the height of each of its sides Gilg. XI 57; AŠ.GÁN 2 SAR 1/2 SAR ŠE.NUMUN *ina* 1 *ammati rabitu mindati kisalmahhi* the measurements of the great court (of Esagila) are (1,845 GÍN of seed or) one *iku* and two and a half sar, or (30 $\frac{3}{4}$ silas of) seed, measured according to the large cubit TCL 6 32:6, cf.

ikūku

¹-ki AŠ.GÁN 30 (SĪLA) ibid. r. 10, see Weissbach, WVDOG 59 52ff.

b) of volume: only in math. tables, see MCT p. 5.

c) of length: 80 GÁN A.ŠÀ *illuku* (the horses) are to go a distance of eighty *iku* Ebeling Wagenpferde Ab 5 (MA), and passim in these texts; 2 GÁN A.ŠÀ *illak* ZA 50 194:21' (MA rit.); for GÁN as a measure of length in Hitt., see Friedrich Heth. Wb. 277.

2. the constellation Pegasus: MUL.AŠ.GÁN BĀRA.AN.NA : *i-ku-ú šubat* ^a*Anim* KAV 218 A i 1 and 7 (SB Astrolabe B); *Esagila* ... *tamšil* MUL.AŠ.GÁN Esagila, a replica of the constellation Pegasus Borger Esarh. 21:51, cf. [...] MUL.AŠ.GÁN *attadi temenšu* (referring to Esagila, cf. TCL 6 32:6, sub mng. 1a) ibid. 94:33; ^dMUL¹-ku^u-AŠ.GÁN (among the seven wise men (*muntalku*) of Anu) CT 24 3:15 (list of gods); [mul.AŠ].GÁN = KĀ.DINGIR.MEŠ Babylon (in group with other constellations identified with the major cities) Antagal G 312; note MUL *e-ku-e* (phonetic for AŠ.GÁN?) KUB 4 47 r. 43; for other refs. from astron. and astrol., see Gössmann, ŠL 4/2 76ff.

In OB and MB, GÁN as a unit of area equaled one-sixth of an *eblu* or one-eighteenth of a bur, more than five GÁN being expressed in terms of *eblu*'s, and more than two *eblu*'s in terms of bur. In Alalakh, MA and Hitt., bur and *eblu* were unknown, and areas were measured in large numbers of GÁN (e.g., 105 GÁN KAJ 177:6), which were subdivided into *kumānu* and *šepu*. In these latter texts the reading of the sign GÁN and the size of the unit it denotes are unknown. Note that in Nuzi *kumānu* and *šepu* are subdivisions of the homer as a measure of area; see *imēru*, mng. 2.

ikūku s.; ill-smelling oil; SB*; wr. syll. and ì.ĤĀB.

ĥa-ab LAGAB = *bi-²šu*, *šá* NI(text MIN).LAGAB *i-ku-ku*, *šá* ŠIM.LAGAB *tu-ru-ú* Ea I 40ff., also A I/2 78ff., 191ff.

i-ku-ku ina karāši u biqna ša kurki ina pappasi tapattan you eat ill-smelling oil on leeks and plucked chicken feathers in porridge 2R 60 i 46, see TuL p. 18 r. iii 5; *qaq-*

ikzu

qassu tugallab i.ḤAB tapaššaš you shave his head, (and) rub it with ill-smelling oil AMT 5,5:10, cf. i.ḤAB GIŠ.ḤAB (in broken context) AMT 44,1 iv 2.

Note that in Practical Vocabulary Assur 141 i.ḤAB is glossed *napṭu*, q. v. See also *ikkukku*.

(Ungnad, Or. NS 12 195 n. 2); Salonen Land-fahrzeuge 151.

ikzu (*iksá*) s.; (a door); syn. list*; cf. *ikku* B, *iklallá*.

ik-zu // *-su-ú* = *da-al-tum* CT 18 3 r. ii 13.

ikzu see *ikṣu*.

ilālūtu (weakness) see *ulālūtu*.

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

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

Also attested in the hypocoristic forms *Ilānūa* and *Ilānūtu* in MB, see Clay PN 85b. Derived from *ilu* with the rare diminutive ending *-ānu*, see Stamm Namengebung 252f.

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

a) masc.: *šumma šārat qaqqadi* KL.MIN-*ma* (= *apparīma*) *panī arik i-la-ni* if the hair of his head is bushy and his face is long, he is a lucky person Kraus Texte No. 3b ii 27, also ibid. 2b r. 6, and passim, see Kraus, MVAG 40/2 76, cf. DINGIR-*ni* CT 28 28:25', and passim in this text, also BRM 4 22:5, Or. NS 16 187:8'.

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

Lit. "he who has a (protective) god." For the development of the meaning, see *ilam rašū* sub *ilu* mng. 5. For parallel formations, see *lalānū*, *lumnānū*. Note that *ilānū* and *lumnānū* are attested in the stative only.

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

ildakku

ú *i-lat* A.ŠA (var. GÁN) : AŠ *a-la-pu-u* (preceded by *mārat eqlī*) Uruanna III 65, cf. ú *i-lat* A.ŠA : ú *a-la-pu-u* (var. ú *e-lat*!) A.ŠA) Uruanna II 338, var. from CT 14 42 K.4140 B i 4, and ibid. 44 K.4152 +:29.

ilātu see *elātu* A.

ilbuḫū see *elibbuḫū*.

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

giš.ildág(A.AM) = *šU-kum* (var. *i[l-dak-kum]*), *giš.ildág* = *a-da-ru* (followed by a list of varieties of the *adaru*-tree) Hh. III 138f.; *il-da[g]* GIŠ.A.AM = [*a*]-*da-rum*, *il-dak-ku*, *ellu*, *ebbu*, *namru* Diri II 230ff., cf. *il-[da-ag]* GIŠ.A.AM = *a-da-rum* Proto-Diri 159; *il-dag* ŠITÁ = *il-d[ak-ku]*, [*a*]-[*da-a-ru*] A VIII/4:101ff., cf. *giš.šitá*, *giš.AM*, *giš.ildág* = *a-da-a-ru* Nabnitu I 142ff., cf. also *giš.A.AM* MDP 27 188 iii 3 and 189 ii line 5 from end (Practical Vocabulary Elam).

giš.ildág šitá.na(for .ná).ba nu.sù.ga.mu *giš.ildag* úr.ra.ba ab.sír.ra.mu : *il-dak-kum* ša ina rāṭišu la irišu ša išdānuš innashu (Dumuzi is) an *i*-poplar which did not rejoice in its caisson, which was torn out by the roots 4R 27 No. 1:7ff., cf. *giš.ildág* šitá.ná.a = MIN(= *adaru*) ša ina rāṭišu nilu Hh. III 146.

The original form of the sign *ildág*, already replaced in Ur III by A.AM, is to be found in Thureau-Dangin REC No. 381. The replacement constitutes a paleographic simplification. The tree was common in Lagaš, where it is mentioned among the trees of the gardens of the Bau-temple together with the *giš.še.dùg* (lit. "sweet-grain-tree"), the *ḫašḫur*, "apple," and *šinig*, "tamarisk" (see Deimel, Or. 16 3 No. 4, and passim sub the sign described as *giš.geštin+kur*, and RTC 107:1, 5 and 7), and in the garden (GIŠ.SAR) of Ningirsu (see RTC 107 r. 7); it is also mentioned (wr. A.AM) in the dream of Gudea (see SAKI 94 Cyl. A v 8 and vi 9). The wood of the *ildakku*-tree was used for beds, see, e.g., 1 *giš.nú ildág* BIN 8 110 ii 6 (coll.), ibid. 260:1, 4 and 8, 5 *ma-al-tum* GIŠ.AM ibid. 256:3; for beams of *i*-wood, see 1 *giš.ildág* gid 5 kùš one *ildakku* five cubits long RTC 307 v 13. In RTC 221 iv 4, *giš.nú giš.ildág i-rí-a-núm* (beside *giš.nú giš.mes i-rí-a-núm* and *giš.nú giš.kín i-rí-a-núm* ibid. iv 2f.) may refer to a bed made of *ildakku*-wood treated in a way to imitate *irianu*-wood (see *erānu*). For

ildu

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

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

(Thompson DAB 312.)

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

a) in gen. — 1' in econ.: 1 SAG.GEMÉ PN *qādum wi-il-di-ša mala wi-il-du u iwalladu* one slave girl, PN, together with her offspring, whomever she has given birth to or is about to give birth to CT 8 25a:16 (OB); *ina šatti ana 100 US_x(U₈) 66 $\frac{2}{3}$ qātāti mi-il-du a-na 1-it ūz 1-en mi-il-du* per year for every hundred ewes sixty-six and two-thirds of the progeny, for each she-goat one kid PBS 2/1 145:6f. (NB), cf. *ibid.* 144:7 and 17, BE 10 131:6 and 15f., and *passim* in these publications.

2' in lit.: *wi-li-id būlim iššer* the progeny of the cattle will thrive YOS 10 35:31 (OB ext.); *šamūm ša rītim muššibat we-el-di-im* rain on the pasture land, which increases the (number of) offspring JRAS Cent. Supp. pl. 8 v 14 (OB lit.); *bukur D[N] i-lid DN₂* first-born of Tutu, offspring of Eru'a KAR 25 ii 29 (SB rel.).

b) in *ilid bīti* house-born slave (OB only): *aššum SAG.GEMÉ ša tašpuram šumma wi-li-id bītim u išparat šāmšī* as to the slave girl of whom you wrote to me, if she is a house-born slave and a weaver, buy her VAS 16 4:25 (let.); PN u PN₂ *i-li-id bītim ardūja ša ilki illaku* PN and PN₂, house-born slaves, are my servants who do *ilku*-service for me TCL 1 29:14 (let.); 1 SAG.GEMÉ PN MU.NI.IM *ana wi-li-id bītim ša GN šāmat* one slave girl, PN

ilimdu

by name, purchased for the house-born slave of Dilbat TCL 1 133:3; [1 s]AG.GEMÉ PN M]U. NI ... *i-li-id bīti* KI PN₂ LUGAL.A.NI.IR PN₃ x GÍN KÙ.BABBAR ŠAM.TI.LA.BI.ŠÈ IN.ŠI.IN. ŠAM PN₃ purchased one slave girl, PN by name, a house-born slave, from PN₂, her owner, for x shekels of silver, her full price YOS 12 275:2 (OB), cf. 1 DUMU.GABA ... DUMU GEMÉ PN *wi-li-id bītim* *ibid.* 156:4, PN *wi-li-id bītim ša KÁ.DINGIR.R[A^{ki}]* *ibid.* 433:6, PN *i-li-id bītim mārti* PN₂ *itti* PN₃ *bēliša* PN₄ *išām* *ibid.* 302:2, 1 SAG.İR PN *wi-li-[id bi-ti]-ša* CT 8 28b:8; *šumma SAG.GEMÉ.İR wi-li-id bi-tim mār [Numhīa ...] ana kaspim inna-[dīn]* if a house-born slave, a native of Numhīa, has been sold Kraus Edikt v 36.

ildu see *išdu*.

ilhu s.; (a type of clothing); syn. list*; cf. *ulhu, uluhhu*.

ti-i-ru, ta-al-tab-šu, il-hu, tap-pu-šu = lit-bu-šu clothing Malku VI 82ab-83, also An VII 171ff.

A rare word for a kind of clothing; probably a derivation from *elēhu*, "to adorn."

ili see *eli* prep.

iliānu see *erānu*.

ilibbuḫu see *elibbuḫu*.

ilikulla see *elkulla*.

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

umma PN u *umma* ¹PN₂-ma ¹PN₃ *ištu sūqi i-li-im-du-um-ma nīpušmi u* ¹PN₄ *niddinmi u* ¹PN₃ ¹PN₄ *ša kī mārāt Arraphi ippušašši ana amti la utārši* PN and PN₂ (the parents of the girl given in adoption to a woman who is to marry her off) said, "From the street (i.e., in an emergency, under duress) we appealed(?) to ¹PN₃ and gave her (our daughter) ¹PN₄ (to keep the child alive), therefore ¹PN₃ should treat ¹PN₄ as a free citizen of Nuzi and must not make her a slave AASOR 16 42:17.

The translation "to appeal" is based on the context; possibly *ilimdumma epēšu* means "to say, 'Keep (the child) alive,'" a phrase which in similar contracts refers to a special

ilimtu

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

ilimtu see *ilimdu*.

ilippu see *elippu*.

iliš adv.; like a god; SB; cf. *ilu*.

rē'ám ^d*Šamši niši i-liš ir[?e]* the shepherd, the sun of the people, pastures (his flock) like a god Lambert BWL 88:297 (Theodicy).

For *iliš* (also *eliš*) in connection with *muš-šulu*, see *ilu* mng. 1.

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

u 1 GIŠ *i-li-ša-an-[na(?)]-am(?)* *ú-ša-ka-x* [*x x*] *inúma* PN *ana nigē* DN *ana Ekallātim illakam«ka»ma ittišu litrām* let PN bring back with him one *i*. . . . when he goes to GN for the (festival) of sacrifices to DN ARM 1 13:31.

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

ilittu s.; 1. offspring, progeny, 2. native, 3. birth, 4. *ilitti bīti* slave born in the house; from OB on; wr. syll. (ù.TU BE 14 1:1); cf. *alādu*.

AMA^c-me-du_{TU} = *i-lit-ti É*, AMA.TU.a = *su-ma-ak-tar*, bulùg.gá = *tar-bu-ú*, TUR.tu.ud.da = *lil-li-du* Antagal B 89ff.; AMA^a-ma-e-du_{A.TU} = *ár-du*, AMA.A.TU = *am-tu*, AMA.A.TU = *du-uš-šu-m[u-u]*, AMA.A.TU = *i-lit-te bi-[ti]* Lu III iv 60ff., cf. *lu* AMA.A.TU^c-me-du = *i-lit-ti bi-i-ti*, «MIN» *ár-di*, «MIN» *am-ti*, *du-uš-mu-u*, *áš-ta-pí-ri* CT 37 24 r. i 6ff. (Lu App.).

za.e.me.en tu.ud.da ZU+AB kù.ga.ne.ne *dumu.dumu* ^d*En.ki.ga.keš(KID)*: *attunu i-lit-ti apsi* KÙ.MEŠ DUMU.MEŠ ^d*É-a* you are the pure offspring of the Apsû, the sons of Ea AfO 14 150:233f. (*būt mēširi*); *ù.tu.ud.da* ^d*Nin.maḥ nun.gal dumu.lugal*(text .KUM).*la.a.ni.šè ní.ḫuš gi.di.a*: [*i-lit-ti*] ^d*Bēlet-ilī šarrat rabīti* DUMU LUGAL(text KUM) *ša ana emūgēšu taklu* offspring of the Mistress of the Gods, the exalted queen, crown prince, who can rely on his own power BA 5 642 No.10:7f.; *a an.na a.ri.a.meš dumu ki in.du.tu.ud.da.a.meš*: *ša riḫūt* ^d*Anim reḫū* DUMU.MEŠ *i-lit-ti KI-tim šunu* they are begotten of the sperm of Anu, sons who are the offspring of the nether world CT 16 12 i 22f.; *nam.tar dumu ki.ág.gá* ^d*En.líl.lá* *ù.tu.ud.da* ^d*Ereš.ki.gal*

ilittu

la.keš: *namtaru māru narām* ^d*Enlil i-lit-ti* ^d*Ereškigal* Namtar, beloved son of Enlil, offspring of Ereškigal CT 16 12 i 5ff.; [*ama*].*a.tu.mu.gin.na.mu*: [*i*]-*lit-ti bītišu anaku* K.5235:11f., dupl. (Akk. only) K.8870+ (unpub., courtesy W. G. Lambert).

gi-i-tum, li-it-tum = *i-li-it-tum* CT 18 7 ii 8f. (syn. list); DIŠ WA- // *a-mir i-lit-tú*: *i-lit-tú lit-tu-tu* CT 41 27:24 (Alu Comm.).

1. offspring, progeny — a) said of men: RN *i-lit-ti* RN₂ Merodach-Baladan, offspring of Eriša-Marduk VAS 1 37 ii 43 (kudurru); DN [...] *i-lit-ti bītišu* may Ninmah [...] the offspring of his house BBSt. No. 11 iv 8 (NB).

b) said of gods: DN *bukrat* DN₂ *i-lit-ti* DN₃ Innina, first-born daughter of Sin, offspring of Ningal BMS 5:13 and dupls., see Ebeling Handerhebung 60:3, and passim, cf. Tallqvist Götterepitheta 87f.; ^d*Enkidu ibtani qurādu i-lit-ti KUL-ti* she created Enkidu, the hero, the offspring of . . . Gilg. I ii 35; *i-lit-ti asakki* devil's offspring (as an invective) Borger Esarh. 104:3.

c) said of animals: [*i*]-*li-it-ti būlim išeḫḫer* the progeny of the cattle will decrease in numbers YOS 10 56 ii 29 (OB Izbu), cf. *i-lit-ti būl šēri* [...] KAR 421 iii 8 (SB prophecies), see *ildu, tālittu*; GUD *i-lit-tum* ^d*Zi attama* O bull, you are the offspring of Zū RAcc. 4 ii 10, cf. *ibid.* 20:12 (= KAR 60) and 26:19 (= 4R 23 No. 1).

2. native — a) said of men: PN *bārū mār* PN₂ *zēr* GN *i-li-it-ti* GN₂ *ardu ša* DN PN, a diviner, son of PN₂, of an Isin family, native of Babylon, servant of Marduk Harper Memorial Vol. 1 393:5 (seal); *asū i-lit-ti* GN a physician, a native of Isin AnSt 6 156:122 (Poor Man of Nippur); [...] [ù].TU *Karaduniaš* [a slave], native of Babylonia BE 14 1:1 (MB).

b) said of gods: DN *šurbū i-lit-ti Duranki* Nusku, the great, native of Duranki LKA 51:1, dupl. KAR 58:26, and passim; see Tallqvist Götterepitheta 87f.; ^d*Enkidu i-lit-ta-šū šadām-ma* as for Enkidu, the offspring of the steppe Gilg. I iv 2; *ša ilī Sibitti qarrād la šanān . . . i-lit-ta-šū-nu aḫātma* the Seven Gods, the heroes without rival, of strange descent Gössmann Era I 24.

c) said of animals: *mūrē mūrnisqī seḫḫerūti i-lit-ti mātišu rapašti ša ana kisir šarrūtišu urabbū iṣabbatu šattišam* every year they

ilītu

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

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

4. *ilitti bitī* slave born in the house: see lex. section, and see *ilid bitī* sub *ildu*.

ilītu see *elītu*.

ilkakāti (pl. of *alaktu*) see *alaktu*.

ilku A (*alku*) s.; 1. work done on land held from a higher authority (OB only), 2. services performed for a higher authority in return for land held (from OB on), 3. delivery of part of the yield of land held from a higher authority, also payment in money or manufactured objects in lieu of produce, 4. land on which *i*-work is to be performed (OB only), 5. holder of *i*-land, 6. in *kasap ilki* money paid in lieu of performing *i*-duty (OB, NB); from OB, MA on; *al-ku* AKA 241:50 (Asn.), *al-lik* Nbn. 380:13, pl. *ilkkātu* OECT 3 39:7, 40:17 (OB), and *ilkkū* TCL 1 38:4f. (OB), etc., and passim in LB, *il-ka-ka-ti* Iraq 16 57 ND 2331:3 (NA); cf. *alāku*.

[...] = *il-ku i-ša-ru* Nabnitu R 286; a.zu = *ša-tam il-ki, a-sú-tum* Silbenvokabular A 40.

1. work done on land held from a higher authority (OB only) — a) in the CH — 1' in gen.: *šumma rēdūm u lu bā'irum eḡelšu kirāšu u bišsu ina panī il-ki-im iddīma uddap-pir* if a soldier or a "fisher" abandons his field, garden and house on account of the *i*-work and runs away § 30:54; *rēdūm bā'irum u nāši biltim ina eḡlim kirēm u bitim ša il-ki-šu ana aššatišu u mārtišu ul išaṭṭar* a soldier, "fisher" or tenant of a field (belonging to the crown) cannot deed to his wife or daughter any part of the field, garden or house on (which he does) his *i*-work § 38:25.

2' with *alāku*: *šajāmānum i-li-ik eḡlim kirēm u bitim ša išammu illak* the buyer performs the *i*-work (attached to) the field, house and garden which he bought § 40:45; if a soldier or "fisher" has been taken away while doing service in a royal fortress and they have given his field, garden and house to

ilku A

another man *i-li-ik-šu ittalak šumma ittūramma . . . eḡelšu u kirāšu utarrušumma šama i-li-ik-šu illak* and he (the latter) does his *i*-work—if he (the former) returns, they will give him back his field and garden, and he himself will do his *i*-work § 27:22 and 28, cf. *šumma . . . māršu il-kam alākam ilī . . . i-li-[ik] abišu illak* if his son is able to do *i*-work for him, he may do the *i*-work for his father § 28:35 and 39, also *šumma . . . i-li-ik abišu alākam la ilī* § 29:43, also *šumma . . . MU.3. KAM i-li-ik-šu ittalak* if he has done his *i*-work for three years § 30:62, and *ša . . . i-li-ik-šu ittalku* who had done his *i*-work ibid. 2; *ina NIG.GA É.A.BA IGI.3.GÁL DUMU.UŠ-ša . . . izāzma il-kam ul illak* (a *nadītu*-priestess of Marduk) takes as her share of the heritage one-third of the estate of her father but does not perform the *i*-duty (therefor) § 182:91.

b) in leg. and letters — 1' in gen.: *eḡel abini nikkal u i-li-ik abini nillak* we have the usufruct of our father's field, and we perform (there) our father's *i*-work TCL 17 44:15 (let.); *ištu MN UD.X.KAM PN ana il-ki-im irub* on the 13th of Tašritu PN entered upon the *i*-work JCS 9 89:4, cf. *kanīk il-ki-im ša PN* sealed document concerning the *i*-work of PN (on case of same tablet) ibid. case line 2; *ina UKU.UŠ.MEŠ ul allak il-ka ša bit abiya allak* I shall not serve as a soldier (but) I shall perform the *i*-work pertaining to my father's estate CT 6 29:18, cf. *adi balū itti aḥḥēšu i-lik bit abišunu illak* ibid. 28 (let.); [*ana UKU.UŠ. E*].NE *reḡūtim [ša i]-li-ik šarrim la illaku* (you gave a field and some barley) to the idle soldiers who do not perform their *i*-work for the king OECT 3 47:21 (let.); ITI.2.<KAM ITI> APIN.DU₃.A UD.1.KAM PN *ana il-ki-im a-ḥa-šu uḥ-ḥu-ur* at the first of the month Arah-samnu (the date of the text) PN is two months behind his brother with respect to *i*-work Szlechter Tablettes 143 MAH 16281:3; PN u PN₂ *ilid bitim ardūja ša il-ki illaku* the house-born slaves PN and PN₂ are my servants who perform the *i*-work for me TCL 1 29:15 (let.); *il-ku-um esrannima naparkām ul elī* the *i*-work was pressing me hard, I could not get away TCL 1 43:8 (let.); *adi MN UD.X.KAM PN*

ilku A

u PN₂ *ina il-ki-im mitharu* PN and PN₂ are even with regard to the *i*.-work (performed) as of the xth day of MN (date of the contract) JCS 5 83 MAH 15884:5; UD.20.KAM PN *il-kam eli* PN₂ *irši* PN₂ (still) owes PN twenty days of *i*.-work *ibid.* 91 MAH 16220:6; *aššum* PN *ša ištu* MU.3.[KAM] *kiri ekallim šabtuma i-li-ik-šu illaku ubbabu x-x-šu ippalu u kīma rēdūtīm [i]-li-ik kirīm šu'ati illa[k]* as to PN, who for three years has been holding a garden from the palace and performing the services attached to it, has cleared himself (under oath and) satisfied his . . . , (from now on) he shall perform the *i*.-services for this garden according to (his status) as a *rēdū*-soldier BIN 2 71:10 and 12 (let.). Note: 6 *il-ki illak* he has six (units) of *i*.-work to perform Fish Letters 1:23 (let.).

2' beside *harrānu* (duty to perform work outside the *i*.-field) and *dikātu* (corvée work): PN MU.NI KI PN₂ AD.DA.A.NI u PN₃ AMA.A.NI PN₄ *ana KASKAL i-il-[ka]-[am] alākīm* (text wrongly *i-la-ak*) IN.ĪUN.GÁ ITI(!)I.KAM x ŠE PN₂ AD.A.NI u PN₃ AMA.A.NI *l[i-g]ú-[ú]* KASKAL *i-il-ka-[am] illak* PN₄ hired a certain PN from his (PN's) father PN₂ and his mother PN₃ for (the performance) of outside work and *i*.-work, his father PN₂ and his mother PN₃ have received x barley (for this service), he (PN) will perform outside work and *i*.-work YOS 12 253:5 and 11, cf. *il-ka-am u ha(!)-ra(!)-na-am kīma mārī* PN *i[llak]* he (the bought slave) will perform outside work and *i*.-work like the sons of PN BIN 2 76:7; *kīma ištēn ana il-ki u dikāti izzaz* he (the adopted slave) is responsible for an equal share in the *i*.-work and the corvée work performed upon summons TCL 1 194:9. Note qualified as *aḫū*: *il-kam a-ḫi-a-am tereddiaš-šunūti* you (governor of Kish) make them (the members of the cooks' guild) do work which is not their duty Fish Letters 14:13.

3' exceptionally referring to the *i*. of a village: URU.KI URU.KI *ana DN lu uššuru [i]-li-ik-šu-nu la aḫšihu* (I swear) that (these) villages are released to the god Šamaš and that I do not request *i*.-work (from them any more) CT 32 2 v 7 (Cruc. Mon. Maništušu); cf. mngs. 3a-2' and 2g and i.

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2. services performed for a higher authority in return for land held (from OB on) — a) in OB and Mari (said of administrative duties of higher officials): *ṭuppātīm ša il-[ki]-im mala talliku* A.ŠÀ GUN A.ŠÀ ĠIR.SÈ.GA É.GAL A.ŠÀ RÁ.GABA.MEŠ ERIM.ĠIŠ.GAG.BAN A.ŠÀ SIPA KA.BAR A.ŠÀ DUMU.MEŠ UM.MI.A u A.ŠÀ *aḫi'ātīm mala taddīna u tukinna* DUB *mudassē u tāmarti ša il-ki-im eššīm ša ištu* MU.3.KAM *tattallaka* A.ŠÀ É.GAL.ĪI.A *warkī'ātīm ša išpurukunūti telqī'anīmma tallikanīmma ina GN ṭemkunu tuterranimma ina GN₂ taškuna liqianīm* take the tablets concerning all the execution of your duties (that is, referring to) rent-yielding fields, fields of the domestics of the palace, fields of the persons of *rakbū*-status and bowmen, fields of the shepherds and assistant shepherds, fields of the craftsmen, and all special service fields that you have given out or reconfirmed, (also) the registers and gift (lists) of the new *i*.-field that you have been administering these three years and of the recently (distributed) palace fields, concerning which they have written to you, and which you have taken with you to make a report in GN and then deposited in GN₂ TCL 7 22:4 and 12 (let.), cf. *abi ašlim u šatammī ša ittikunu il-kam illiku ittikunu tarānimma ana Sippar alkanīm* come to Sippar and bring with you the surveyors and the administrative officials with whom you do your administrative duty *ibid.* 25; *wardūtni bēlni la ḫaših [bē]li ṭuppam lišābilamma [i]-li-ik-šu-nu [lu-ul]-li-ik* does my lord not want us to be his servants? may my lord send the tablet (to restore the land taken away), and I shall (again) administer them (the Jantaku tribe, to whom the king has allotted fields) ARM 5 48:19.

b) in OB Alalakh: GN GN₂ *pātašunu gamram . . . eperī zakūtīm ša il-kam u dikūt* ERIM.MEŠ ĠIŠ.IGI.DÙ UD.KA.BAR *<la išū> u šarri pabinni la ilqū u eperī ša GN₃ ša il-kam u dikūtām išū u šarru pabinni ú-wa-a-ru-šu* KI RN LÚ *Alalah* PN₂ *šangū ana šim gamir [i]šām šumma il-kum u di-<ku>-tum ina GN u GN₂ ibbašši* NA₄ *maqittum eli* RN the priest PN₂ bought from RN, king of Alalakh, and paid in full for, the villages GN and GN₂, to

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their entire extent, (including) exempted territories which are not subject to *i.*-duty and to the right to levy exercised by the soldiers (carrying) bronze lances and (from which) the king has not exacted the *pabinnu* dues, as well as the territory of GN₃, which is subject to *i.*-duty and to the levy and to which the king does dispatch the (collector of) *pabinnu* dues — should a (new) *i.*-duty or levy occur in the villages GN and GN₂, the (obligation to pay them normally established by means of) casting a stone (lot?), is upon RN (the king of Alalakh) Wiseman Alalakh 55:7; *i-li-ik* URU *Ḫalaba itti KUR Labān illak* he (the purchaser of a village) will perform the *i.*-duty exacted by the city of Halab, together with that exacted by the country of Labān *ibid.* 58:18.

c) in MB — 1' in letters: URU GN *ša bēli idā ša il-ki u dikāti šū* GN, which my lord knows is subject to *i.*-duties and corvée work performed upon summons PBS 1/2 20:6; *ša šinnū alpi u ištēnū* PA.TE.SI.MEŠ *il-ka la illaku* (teams consisting only of) two oxen and one farmer each shall not perform *i.*-work *ibid.* 10.

2' in kudurru: he exempted these villages *šibat sugulli šeni il-ki tupšikki ḫerē nāri e-pe-eš kalé* X.DINGIR.RA *šabāt LÚ kallé nāri šamād eriqqī erēš ludé maššūt šammi u tibni i-lik šarri mala bašū* from (delivering any part of) the increase in cattle, sheep and goats, from *i.*-duty and forced labor, the digging of rivers, the making of reservoirs . . . from requisitions made by the *kallū*-tax officers of the river, from harnessing wagons, plowing crown land, (forced) delivery of fodder and straw (and) from whatever other *i.*-duty due to the king there exists MDP 10 pl. 11 i 21 and 27, cf. *ana il-ki tupšikki u mimma i-lik šarri mala bašū* *ibid.* iii 34f.; *ina il-[ki] u tupšikki ša KUR GN kallé nāri kallé tābali ana la našé* from *i.*-duty and forced labor for the land of Namar, not to make requisitions (from them through) the *kallū*-tax officers stationed on rivers and overland (routes) BBSt. No. 8:1 (and photograph on pl. 50), cf. *ina il-ki tupšikki mala bašū* *ibid.* No. 24:38, also *u il-ka mala bašū* *ibid.* No. 25:21; *ina il-ki dikāti šabāt LÚ ḫerē nāri baqān šammi kallé*

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nāri u tābali ušaššū (a future king who) orders (his) *kallū*-tax officers stationed on rivers and overland (routes) to make requisitions with regard to *i.*-service (or deliveries), forced labor, the seizure of people, the digging of canals (or) the gathering of fodder Hinke Kudurru 25 iii 25; *ina i-lik KUR GN gabbišu kallé šarri u šakin KUR GN* from all kinds of *i.*-duties due to the land of Namar, from the *kallū*-tax officers of the king and of the governor of Namar BBSt. No. 6 i 51, cf. *ina i-lik KUR GN annī gabbi* *ibid.* ii 6; *ālāni ša KUR Namar ša šarru ina i-lik GN uzakkū* the villages of GN, which the king had released from *i.*-duties *ibid.* ii 31, cf. *uttēruma il-ka illaknu* they again imposed *i.*-duties *ibid.* 32, and *ana i-lik KUR Namar irubu* *ibid.* i 48; *zakūt iškunu ana il-ki la ušeribu* I did not make enter (again) into the *i.*-obligation (the field with regard to which a former king) had established freedom (from taxation) MDP 2 pl. 22 iv 6, and *ibid.* iv 22, 33, 58 and v 31.

d) in Bogh. (precise mng. uncert.): *amata šāšu aššum el-ki altaprakku[m]* this I wrote to you with respect the *i.*-duty KUB 3 56:2 (let. of the Hitt. king to a vassal); for the Hitt. correspondence *šaḫḫan*, see Friedrich Heth. Wb. 175, as against *luzzi* *ibid.* 131f.

e) in Nuzi: PN *ištu il-ki untešširšu* he (the accused mayor) released PN (illegally) from *i.*-duty AASOR 16 8:23; PN *ina āl il-ki ašimmi u aḫḫēšu ana narkabāte ašbumi* PN is stationed in the town where he performs (his) *i.*-duty, and his brothers are stationed with the chariotry (and are well) JEN 498:5 (let.), and cf. *anāku il-ka ina URU GN našāk* JEN 327:12; *aššum A.ŠA.MEŠ annī PN i-li-ik-šu la illak* PN (the adopted son) will not perform the *i.*-duty with respect to this field JEN 8:8, and *passim*; cf. *il-qa-a ša A.ŠA.MEŠ PN-ma naši* PN (the original holder of the field) will himself perform the *i.*-duty of the field JEN 426:13, and *passim*, also *il-ku ša kiré PN naši* HSS 9 19:22, *il-ka ša A.ŠA ša É.MEŠ ša qaqqari PN u PN₂ našū* RA 23 155 No. 50:19, *il-qa ša PN u ša PN₂ ana PN₃ la naši* the *i.*-duty is up to PN and PN₂, and PN₃ (the buyer) will not

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perform it RA 23 147 No. 20+23:6; *aššum eqlāti šāšunu u dimti šāšu a-lik il-ki anākumi* I am the one who has to perform the *i.*-duty for these fields and this tower JEN 321:20; *ina il-ki* PN *ù-li-ri-tu-uš* (for *ul ireddúš*) PN (who exchanged a field and a house) will not take over his (the other person's) duty with regard to the *i.* JEN 284:19; *il-ki* LUGAL (in broken context) AASOR 16 75:10 and 27.

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

g) in NA — 1' in leg.: *nišē šuātunu ina il-ki tupšikki dikūt ekalli la irreddú* these people will not be seized for *i.*-duty, corvée work (or) the summoning of the palace ADD 650:35; *il-ki issi ālišu la illak* he will not perform *i.*-duty together with (the inhabitants of) his city ADD 370:8 (= ARU 114); exceptionally for a temple: *ana il-ki tupšikki ina É DN iddaggal* he belongs to the temple of Ninurta with regard to *i.*-duty and corvée work ADD 640:12; exceptionally: *ša la il-ki* (sale of a house) without *i.*-duty (attached to it) ADD 340:13.

2' in letters: *kī šarru bēli āl Aššur uzakkāni il-ku ša āl Aššur ina muḫḫija kariruni* since the king, my lord, has exempted the city of Assur, the *i.*-duty of the city of Assur has been placed upon me (I am charged with the repairs of the palace in GN) ABL 99 r. 7; *ša il-ka-šu-ni il-ku-šu itti[šī] ša* ERIM.MEŠ MAN-šu-[ni] ERIM.MEŠ MAN itti[šī] who is under *i.*-obligation performed his *i.*-duty, who is the king's serf performed his duty as king's serf ABL 246:17 and r. 1; LÚ.ERIM.MEŠ LUGAL *nišē māti ša šaddagdiš ina šalsēni ina rabūšēni ištu pan il-ki ištu pan* ERIM.MEŠ *šarrūte ihliqūni* the king's serfs and other Assyrians who fled last year and two or three years (ago to Šupria) from *i.*-duties and serfdom ABL 252:18; TA *pan il-ki tupšikki maššartu ša šarri la nināšsar* we (the scribes of Kalzi) cannot perform our duties towards the king on account of the *i.* and the corvée work (exacted

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from us) ABL 346 r. 3; *x x šarri zakūtani iltakan enna adū itti aḫḫēa ina ekalli ma-sa-ar-ti bit qātē eppuš u mārē x x x x ittišunu šarru ušāšbitanni ikkarā'a iddūku u jāši usammu'inni umma il-ku ittini alik itti aḫḫēja dullu eppuš u maššarti ša šarri bēlija anamšar ammēni agā [x x]-ti ippuš* the . . . official of the king exempted us from corvée work, and so I now perform the . . . work of the storehouse in the palace with my brothers, but the sons of . . . , with whom the king has given me a holding (of fields), have killed my farmer and harass me saying, "Do your *i.*-duty (on the field) as we do!" but I do (professional) work with my brothers and serve the king my lord! how can this man . . . ? (render a decision in my favor lest I die) Thompson Rep. 240 r. 4.

h) in NB: *il-ku ul allak [ana] LÚ.BAN šu-ṭur-a-in-ni-ma [il]-ki ša mār šarri lullik* I cannot perform the (previously assigned) *i.*-duty, assign (pl.) me as bowman so I may perform *i.*-duty for the crown prince VAS 6 70:6ff.; *zittaka ina zu'uzi šarri . . . bī innamma . . . il-ku-šu ittika lul(text lil)-lik* please hand over to me your share in the land distributed by the king, and I will perform its *i.*-duty together with you TuM 2-3 132:4; note (*i.* due to a temple): *il-ku ana Ezida ana muḫḫi abiya kunnāk* I am appointed to the *i.*-duties for Ezida on my father's (i.e., your) behalf ABL 219:6, cf. ABL 1034:5; *il-ki ša āšipī kalē nārī* (on the 15th day) the magicians, musicians and singers are on duty LKU 51:12, cf. (with other days) *ibid.* 32, r. 3, 13, 19, 24 and 26 (NB rit.), cf. also *adi ša errubu . . . ul il-ki kī ina kisallu ibaššū* until I come there should be no duty performed in the courtyard (of the temple) CT 22 21:11 (let.).

i) in LB: PN *u* PN₂ *il-ki ša šarrūti itti a-ḫa-me-šū i-ḫa-pa-la-*' (possibly for *ipallaḫa*', Aram. lw. from *p'laḫ* to work a field) PN and PN₂ will jointly . . . the *i.*-duty (imposed by) the king VAS 6 188:13.

j) in hist.: *al-ku kudurru* LÚ *urāsi eli* GN *aškun* I imposed *i.*-duty, corvée work (and) *urāsu*-officials on Nairi AKA 241:50 (Asn.); *nišī nagī ša* GN *itti nišī Aššur amnūma il-ku*

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tupšikku kī ša Aššurē ʿemissunūte I considered the inhabitants of the province of GN as inhabitants of Assyria and imposed *i.*-duty (and) corvée work upon them as on the Assyrians TCL 3 410 (Sar.), cf. Rost Tigl. III 149; *māta šuātu ina qāt šūt-rēšija amnūma il-ku* (var. adds *u*) *tupšikku kī ša RN šarri mahri ukin elišu* I put that land in the charge of my palace officials and imposed upon it *i.*-duty and corvée work like that of RN, an earlier king Winckler Sar. No. 69:83, cf. Lie Sar. 215; *ša āli šāšu zakūssu aškun nusāhīšu la innassuḫu tibinšu la iššabbaš mēšu ... la ibbattaq ... niše āšib libbišu il-ku tupšikku la im-⟨me⟩-di* I established freedom for this town, so that barley fees should not be collected from it (any more), straw should not be delivered by it, its water not be diverted, and they should not impose (any more) *i.*-duty or corvée work on its inhabitants Unger Bel-Harran-beli-ussur 21; *māhazu šīru ... ša ultu ullā il-ku tupšikku la idā ... nišīšu il-ku tupšikku maršiš [imīdm]a* upon (Assur), the foremost city, that had not known *i.*-duty (or) corvée work since days of old, he (a former king) imposed with severity *i.*-duty and corvée work Winckler Sammlung 2 1:31 and 33 (Sar.); *kiništu šūt nabū šu-mānšun i-li-ik-šu-nu aptur šubarrāšunu aškun* I canceled the *i.*-duties for all the categories of temple personnel and thus freed them YOS 1 45 ii 31 (Nbn.).

k) in SB lit.: [nam.x.]gal SAG.KAL [x x (x)] x NA tag.tag.ga [x x (x)] ḫa.r]a. ab.bi.na.a : *an i-lik mar-ma-ḫu-ti šīḫiḫ qit-rad-ma le-é-um-ma liq-bu-ka* be laughingly for the task of the *pašīšu*-priest so that they say about you, "He is a wise man!" Lambert BWL 252 iii 16ff.; *šābi šunūti tupšikka emēdam il-ki šisīt nāgiri elišunu ukannu* DN ... *māssu ana nakrišu usaḫḫarma* to impose corvée work on these people (i.e., the inhabitants of Nippur, Sippar and Babylon) and to impose (text: he who imposes) *i.*-duty at the call of the herald upon them (means) that Marduk will hand over his land to the enemy (and that his people will be slaves of the enemy) Lambert BWL 112:25 (Fürstenspiel); *il-ku ša la nēmeli ašāt apšā-*

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nu I suffered the yoke of a profitless *i.*-duty Lambert BWL 76:74 (Theodicy); [*Eāb*]ilaja *šamid ana ilkim* the Babylonian bound to *i.*-duty STC 2 73 i 7, cf. ibid. 5; obscure: *i-lik-šu išanni* [...] Kraus Texte 40:8'.

3. delivery of part of the yield of land held from a higher authority, also payment in money or in manufactured objects in lieu of produce — a) in OB — 1' referring to the income of soldiers from *i.*-duties: *bitam mala ibaššū u il-ka-am miḫāriš izūzu* they have divided the entire estate and the (pertinent) *i.*-revenue in equal shares Meissner BAP 80:5, cf. *aššum il-ki-im eqlim u bitim zāzim* JCS 5 80 MAH 15970:3, also *il-kam eqlam u bitam ana awī[līm] mala awilīm zāzim* ibid. 81 MAH 15993:6 and 33, also ibid. 80 MAH 15970:5; *šumma x egel bit abišunu x eqlam ana il-ki-šu-nu idnašunūšim* if the field of their father's (a *nuḫatimmu*) estate was six bur, give (pl.) them (too) six bur (from which) to (receive) *i.*-revenue TCL 7 24:14 (let.); ½ GÍN KÙ.BABBAR *ana il-ki ša PN KI abi šābim ... PN₃ ŠU.BA.AN.TI Á-šu ša ITI.L.KAM PN₃ ½ GÍN KÙ.BABBAR mahir* PN₂ (a *rabi'ānum*) owes half a shekel of silver to the *abu-šādim*-official for the *i.*-duty (performed) by PN, PN₂ has received his (PN's) wages of one-half shekel of silver for one month PBS 8/2 238:2; *ina il-ki-im ša tattanallaku kīma šad-dakkim* 4 UDU.NITÁ.ḪI.A *biltim damqūtim ... šūbilam* bring me four fine rams as rent, as last year, as part of the *i.*-delivery which you have to make YOS 2 80:5 (coll.).

2' referring to the income of a temple: *ana i-li-i[k] P[A.TE.SI.MEŠ] ša 150 ŠE.GUR ... ana bit^d Šamaš madādīm* to measure out the *i.*-income collected from the farmers, consisting of 150 gur of barley, to the temple of Šamaš BE 6/1 68:1.

b) in MB (kudurru): *ša kirāti šināti nukaribbišina ana i-lik šarri la babāli* [...] not to make the gardeners bring (dates) as *i.*-income due to the king from these gardens MDP 10 pl. 12 viii 28.

c) in Nuzi: *mār PN mārijama ina eqlija ina bitija u il-ki-ia u mārija šanū jānumma* the son of PN is (now) my son (i.e., heir), I

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have no other son with respect to my field, house or *i*-revenue HSS 5 48:28; (barley rations for three persons) 3 LÚ.MEŠ *annātu u el-ku ša hullānāti ippušu* these three men manufacture *hullānu* garments as *i*-duty HSS 13 369:5.

d) in MA: *kurummat sīsē ša il-ki* PN PN₂ *maḥir* PN₂ has received as feed for the horses (barley) pertaining to the *i*-payment of PN KAJ 233:3 (= KAV 207), cf. KAJ 253:4.

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

f) in NB: *pūt il-ki ša* PN PN₂ *u* PN₃ *našū* PN₂ and PN₃ guarantee for (the payment of) the *i*-duty by PN VAS 6 196:10; [x] MA.NA KÙ.BABBAR *ina il-ki ša* PN PN₂ *ina qāt* PN₃ *aššat* PN *maḥir* PN₂ has received x minas of silver as part payment of PN's *i*-duty from PN₃, the wife of PN Nbn. 741:1; 5 GÍN KÙ.BABBAR *il-ki ša mišil qurbūti ša* PN PN₂ . . . *ina qāt* PN₂ *maḥir* PN₂ (the deputy of the slave of the governor of Babylon) has received from PN five shekels of silver, the *i*-payment amounting to half (the salary of) a member of the royal guard Nbn. 962:1.

g) in LB: PN . . . *il-ki libbū nukaribbi illakma* 2 PI *suluppī ša* PN *ina pan* PN₂ PN will make *i*-deliveries like any other gardener, and two PI of dates due from PN are at the disposal of PN₂ TuM 2-3 172:12; [*i*]-*il-ki ša ultu* MN MU.x.KAM *adi qīt* MN MU.x+1.KAM (PN₂ has received from PN₃ for the account of PN) *i*-dues for the period from MN of the year x to the end of MN of the year x+1 TCL 13 197:1, cf. ibid. 198:1; x dates *imittu irbi eqli ša muḥḥi il-ku ša* PN tax, estimated

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yield from an orchard, placed to the account of PN's *i*-dues ZA 4 151 No. 8:2; (dates and barley given) *ana kūm kaspi ša ana il-ki ša šarri ina muḥḥišunu* in lieu of the silver that they owe for the *i*-duties due to the king BE 10 125:13, cf. (dates) *šim kaspi ša ana il-ki šarri ana muḥḥišunu* SUM.NA ibid. 57:9, also ibid. 51:14, and PBS 2/1 179:10; x KÙ.BABBAR . . . *ša il-ki ša* PN *ina qāt* PN₂ *maḥir* VAS 4 109:2, cf. ibid. 121+122:3, 123:1, 132:8, also (paid in gold) UCP 9 112 No. 59:14 and 18; ½ MA.NA KÙ.BABBAR *il-ki gamrūtu ša šāb šarri qēme ša šarri bāri u mimma nadanātu ša bit šarri ša šatti* x.KAM *ša qašti ša* PN *u* PN₂ *u bēlē qaštišunu gabbi ša ina* GN *ša ina pān* PN₃ *u* PN₄ *šaknu* . . . KÙ.BABBAR *a'* ½ MA.NA *ina qāt* PN₃ PN₄ *maḥir eḫir* one-half mina of silver, the complete *i*-duties of a royal serf, the (tax called) king's flour, the *bāru*-tax and all the (other) fees due to the estate of the king for the xth year (payable) by the bow fief of PN and PN₂ and all their fief holders that (live) in the city GN under the jurisdiction of PN₃ and PN₄—PN₄ has received that half mina of silver in full from PN₃ BE 10 64:1, and passim in such receipts, see Cardascia Archives 98ff. and 107ff.; 10 GÍN KÙ.BABBAR *nidintu arkītu il-ki gamrūtu ša* MU.3.KAM ten shekels of silver as second payment of the complete *i*-duties for the year 3 BE 10 78:2, cf. x silver *nidintu arkītu u maḥrīt u il-ki gamrūtu* PBS 2/1 24:2; note for payments other than in silver alone: 2 MA.NA KÙ.BABBAR *qabū ištēn dannu <ša> šikara malū tāba* 24 SĪLA *qēme il-ki gamrūtu qēme ša šarri bāri u šāb šarri* two minas of refined silver, one vat full of sweet beer, 24 silas of flour, as complete *i*-duties, king's flour (tax), *bāru*-tax and royal serf's (fee) BE 9 70:1, cf. PBS 2/1 52:2, and passim; PN *šaknu ša šušānē mārē errešī* KÙ.BABBAR *a'* 17 MA.NA *kūm il-ki u mimma nadanātu ša ina muḥḥi qašāti* MU.MEŠ *ina qāt* PN₂ *maḥir eḫir* PN, the prefect of the *šušānū*-officials of the tenant farmers, has received payment of these 17 minas of silver from PN₂, in lieu of the *i*-duties and other fees that are due from those fiefs BE 9 82:13, cf. *sūtu* A.ŠĀ MU.MEŠ *il-ki gamrūtu* (x silver) as *sūtu*-tax on these fields, (being)

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the complete *i.*-duties PBS 2/1 66:11; *mimma il-ki šarri u nadanātu il-ki šarri* UET 4 60:9f.; *il-ki ša šarri ša ana muḫḫi* ŠE.NUMUN.MEŠ *annātu ellá* the *i.*-dues payable to the king that will become due on this (mortgaged) field (are to be paid by its owner) Strassmaier, Actes du 8^e Congrès International 31:10.

4. land on which *i.*-work is to be performed (OB only) (see also *ilku* in *bit ilki*) — a) in gen.: *káta u aḫuka ašariš mannum uwašširku-nūtima ašariš wašbatunu il-ki-i tuḫalligama u ašariš tattašba šeretka ana ūmī kališu<nu> ul ú-ba-ak* who has released you and your brother there that you can live there? you have ruined the *i.*-land and (now) you sit there, I(?) shall not forgive your crime, ever! TCL 1 40:6 (let.); *i-li-ik-[šu] šalim ul ina ḫalqūtīm šú* his *i.*-land is in order, he is not among the runaways TCL 1 36:8 (let.); *di-a-ḫa-ti ul tašál u di-a-ḫa-at il-ki-ka ul tašál* you take no notice of me nor of your *i.*-field TCL 17 55:11 (let.); *ana pī kankim ša PN našú nuḫatimmam u taḫḫa[šu] šutamlīšuma watram ša ina kanīkim la šaṭrušu ana il-ki-im mulli* allot (fields) to the cook and his substitute according to the sealed tablet that PN holds, and place the spare man who is not registered on his tablet to (work in) the *i.*-field LIH 1:28 (let.); *aššum A.ŠA.ŠUK PN ša URU GN mala ina ṭuppi il-ka-tim šumi PN ú ba-aq-rum PN išassú ana PN₂ idin* as to PN's sustenance field from the City of the Diviners, give to PN₂ as many as they find (registered) in the *i.*-field list in the name of PN and PN's opponent(?) OECT 3 39:7 (let.), cf. [*ina ṭuppi labīrim ša il-ka-tim šaṭir* OECT 3 40:17 (let.), also TCL 7 22:4, sub mng. 2a; [...] *aš-šum KÙ*. BABBAR IGI.SÁ *ú ta-ma-ar-ti [i]-li-ik la-bi-ir-ti it-ti* DAM.GAR.MEŠ *na-de-i[m] ú a-na É.GAL [la] ba-ba-li-[im-ma] i-li-ik la-bi-ir-ti i-na mu-úḫ-ḫi* DAM.GAR.MEŠ *mu-u[n-ni-e-im] ni-iq-bi-šu-[nu-ši-im-ma] ú-ul im-gu-ru* we talked to them with regard to depositing with the merchants the silver payments of the *igisú*-tax and the *tāmartu*-gifts (pertaining to) an *i.*-field of old status, and not bringing it to the palace, and charging (the dues of) the *i.*-field of old status to the merchants, but they did not comply Si. 878:6' and 9' (coll., courtesy

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Mrs. M. Çiğ), cited Kraus Edikt p. 159, cf. *i-li-ik la-bi-ir-[ti] id-du-[ú] i-na-an-na at-tu-nu i-li-ik la-bi-ir-ti ta-na-ad-di-[a]* they have ruined the *i.*-field of old status, and now you yourself are going to ruin the *i.*-field of old status *ibid.* r. 5 and 7.

b) qualified as *aḫú*: *ana il-ka-a-t[im] a-ḫi-a-t[im]* Si. 878:4, cited Kraus Edikt p. 159.

5. holder of *i.*-land (see also *alik ilki*) — a) in OB — 1' in gen.: *2 il-ki-[ka ma]nnum illak 2 il-ku-ka nadú ṭuppi ina amārim qadú 2 il-ki-ka alākam epšam* who does the work on your two *i.*-fields? both your *i.*-fields are neglected — when you read this tablet proceed immediately, together with your two *i.*-holders TCL 1 38:8 (let.).

2' qualified as *aḫú*: *naditum tamkārum u il-kum aḫām eḡešú kirāšu u bīssu ana kaspim inaddin* a *naditu*-woman, a merchant or the holder of an *i.*-field (given to him) for special reasons may sell his field, garden and house CH § 40:40; KIR₄.DAB.MEŠ *ša qātiya ... PN ana redé u il-ki-im aḫim untallišunūti* PN has put the charioteers who are under my command into (the ranks of) the soldiers and holders of special *i.*-fields LIH 26:10 (let.); [ZAG].ḪA *ša [še]am ... ša naši biltim [...] muškēnim redim bā[irim] u il-ki-im aḫim ... immakkusu* the field tax collector who collects barley (etc.) as field tax (*mīksu*) from rent-paying tenants, [...], lower-class persons, soldiers, “fishermen” and holders of special *i.*-fields (that tax is released, he must not collect it) Kraus Edikt iv 39; exceptionally in SB (copied from an OB original): *šumma kakku imitti 3-ma rediš šaknu ... ERIM.MEŠ a-ḫu-ú la ri-du-ú ERIM.MEŠ la il-ki* if there are three “weapon” marks placed one after the other (comm. taking *rediš* for *rediš*, “like soldiers”) nonregular soldiers are non-*redú* (soldiers, they are) soldiers who are not holders of *i.*-fields CT 31 15 K.2092 i 13' (SB ext.).

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

6. in *kasap ilki* money paid in lieu of performing *i.*-duty (OB, NB) — a) in OB: 3 GÍN KÙ.BABBAR ŠA KÙ.BABBAR *il-ki-šu ša MU ...* three shekels of silver from the silver (payable

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in lieu of performing) the *i*.-duty for the (specified) year VAS 7 121:2, cf. (for similar silver payments, all small amounts of silver, from one-half to three shekels) *ibid.* 116:2, 115:2, Szlechter Tablettes 145 MAH 16.426:2, BE 6/1 71:2, 73:2, CT 4 15a:2; 1(?) MA.NA KÙ.BABBAR *il-ki-šu* . . . *anākuma emdēku* I myself am now charged with the mina of silver which is his *i*.-payment VAS 16 70:18 (*let.*), cf. *kasap il-ki-ka šūbilam* send me your *i*.-payment PBS 7 126:5; 10 GÍN KÙ.BABBAR *il-ki-im ša* PN *ana pī kanīki* URU.KI *ša* PN₂ *ana taḥḫūtišu ilqā ana pī kanīki ša* PN₂ *našū* 10 GÍN KÙ.BABBAR *il-ki-im* PN₃ *aššum* PN *išgul* the ten shekels of silver for the *i*.-duty of PN according to the sealed document issued by the city that PN₂, as his replacement, has taken over — these ten shekels of silver PN₃ has paid on behalf of PN according to the sealed document that PN₂ holds VAS 7 44:1 and 8.

b) in NB: *pūt šēpi ša* PN PN₂ *ina qāt* PN₃ *naši* 1 MU *ša* PN₃ *illaku* PN *ina panīšu ušaz-zassu kī la ultazizšu* 5 GÍN KÙ.BABBAR *il-ki-šū* PN₂ (text PN) *ana* PN₃ *inandin* PN₂ accepts the responsibility toward PN₃ of (having) PN (appear), he will place PN for one year at PN₃'s disposal — if he does not place him at his disposal, PN₂ will pay to PN₃ five shekels of silver (as) compensation for his *i*.-service TuM 2-3 196:8.

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

The word is attested from OB and MA on, and no Sumerian correspondence is known, although the code of Lipit-Ištar does refer to some kind of service imposed upon brothers living on their father's estate (ḫé.su₃.bi.eš AJA 52 435 ii 28) and on individuals living singly (itu.da u₄.10.àm ḫé.gin *ibid.* 35). In Babylonia proper, *ilku* occurs in OB texts, in MB, in NB (but not in letters) and especially in LB texts. Outside of Babylonia, we find it in OB Alalakh and Mari (rare), in Nuzi, sometimes in MA and Bogh. and more often in NA (*leg.* and *hist.*). It is absent in OA and RS (however, see *pilku*).

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

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

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

The Aram. *h^alākā* (corresponding to *ilku* on the docket of BE 10 78, and *passim*) represents a calque on *ilku* (see also Gesenius¹⁷ 903b). It appears as a loan in Persian and Arabic (*ḫarāj*), denoting a tax or tribute (see Henning, Or NS 4 291 ff.). For the Hurrian correspondence *irwiššu* (in Nuzi), see s.v.

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

ilku A

(OB, Nuzi); Driver and Miles Babylonian Laws 1 112ff. (OB); Szlechter, JCS 7 81f. (OB); Landsberger, JCS 9 124 n. 17 (OB); H. Lewy, Or. NS 11 10f., 215 n. 6, 220 (Nuzi); Koschaker, ZA 48 209ff. (Nuzi), 209 n. 78 (OB); Goetze Kleinasien² 104f. (Bogh.); Cardascia Archives des Murašû 98ff., 193, 197 (LB).

ilku A in **bēl ilki** s.; owner of *ilku*-income or service; NA*; cf. *alāku*.

lu PN . . . *lu šaknu lu šāpiru lu mamma* EN *il-ki-šú-nu ša ellanni dīnu dabābu* TA *pan* PN₂ . . . *igarrāni iqabbāni mā* should either PN (the seller of the estate), or a governor, or a high administrator, or any owner of their (the seller's children's) *ilku*-duty appear and start legal proceedings against PN₂ (the buyer), asserting as follows ADD 474:7, cf. *ibid.* 436:14, also *lu* PN *lu mārūšu lu aḫḫūšu lu* EN *il-ki-šú* ADD 492:10, cf. *ibid.* 500:6, 508 r. 4, also (in AJSL 42 171ff.) 1181:14, 1242:16, 1157:16, 1194:18.

ilku A in **bīt ilki** s.; real estate encumbered with an *ilku*-obligation; OB; cf. *alāku*.

šumma še'am kaspaṃ u bišam ana é il-ki-im ša é itēšu ša išammu inaddin <...> *ina mimma ša iddinu itelli* if somebody tries to pay barley, silver or goods for a piece of real estate encumbered with an *ilku*-obligation (belonging to) a neighbor of his, in order to buy (it), <he will not be allowed to take possession>, he will forfeit whatever he has paid Driver and Miles Babylonian Laws 2 35 § C line 4, cf. *šumma é šú il-[kam] la išu* *ibid.* line 13, see *ibid.* p. 187.

ilku A in **ša ilki** s.; delivery due on an *ilku*-duty; OB*; cf. *alāku*.

ana ša il-ki-ia 11 SĪLA Ī.GIŠ *idin u kanikšu* ša 2 ŠE GUR *liqi* pay out eleven silas of oil as my *ilku* delivery and take for it a sealed document concerning two gur of barley (one gur you have already received and this is the other gur of barley) CT 33 22:23 (let. of a *tamkāru* from abroad).

ilku B s.; waist or posterior; SB.*

[*il*]-*ku* = *šu-uh-ḫu* Izbu Comm. 64.

[*šumma* MUNUS] 3 Û.TU-*ma i-lik-šú-nu* 1-*ma* if a woman gives birth to triplets, and the

illaru

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

The mng. of *ilku* is indicated by the description of Siamese twins given in the series *šumma izbu* (K.2297:31, unpub., copy of Tablet II, courtesy E. Leichty) which ends in *ina* MURÚB-*šu-nu* 1-*ma* at their waist they are one. For MURÚB = *šuhḫu*, see *šuhḫu* and the commentary cited above.

illa prep.; without; NB.*

il-la mé zēru ana errēšūti ittikunu nirriš we have to cultivate the field together with you, because of lack of water YOS 3 126:26 (let.); *il-la ušuzzu ša* PN without PN being present YOS 7 7:52.

Composed of *ina* and *la*.

illa-mê see *ella-mê*.

illabrâ s.; (a bird); SB.*

iṣ-gur ša-di-i MUŠEN // *il-lab-ra-a* ZA 6 244 Sp. 131:49 (comm.).

illabuḫu see *elibbuḫu*.

illagušu see *ellamkušu*.

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

nu.un.še = *il-la-a-a*, *le-e-mu* NBGT IV 17f.; *il-la-a-a* = *la ma-ga-ru* Malku VIII 116.

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

12 *išpatu il-la-[a]k-ku-un-nu* ša KÙ.BABBAR *la ašbu ḫalqu* twelve quivers, whose silver *i*-s are not in place, they are lost HSS 15 2:18 (=RA 36 192).

illamu see *ellamu*.

illamû see *ella-mê*.

illānu (apart from) see *allānu*.

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

[*il-la-ar*] [*x*].MUNU₄.MÚ = *il-la-ri* (preceded by [*x-ma-an*] [*lú*].MUNU₄.MÚ = *ba-qi-lu*) Diri VI i B 25'.

šumma amēlu qātišu imsēma ina il-la-ri ú [...] AfO 18 77 K.1562:20.

illat eqli

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

illat eqli (*ellat eqli*) s.; (a plant); plant list*; cf. *illatu A*.

Ú *el-lat A.ŠÀ* (var. GÁN) : AŠ *i-šá-ri A.ŠÀ* Uruanna III 120, var. GIŠ *i-lat A.ŠÀ* : AŠ *i-šá-ri A.ŠÀ* LTBA I 88 ii 22 and RA 17 182 Sm. 1701 r. i 5.

For Ú *ilat eqli*, see *ilat eqli*; for Ú ILLAT *si-kur*, see *tillatu*.

illatu A (*ellatu, elletu, illitu, allatu*) s. fem.; 1. kinship group, clan, 2. confederates, clique, cohorts, 3. crew, 4. army, host, troops (always referring to the enemy), 5. donkey caravan (as a means of transportation of goods and as a commercial enterprise), 6. collegium, 7. pack (of dogs); from OA, OB on; OA *ellutu*, but *illitišu* BIN 4 145:1, SB *illatu*, but *illitu* LKA 76:18, *ellet* KAH 1 17:8, in lex. once *allatu*, pl. *illātu*, *ellātu*; wr. syll. and ILLAT (KASKAL+KUR); cf. *illat eqli, illu A*.

il-du (vars. il-dum, pa-al-lil) IGI.ÉŠ.DU.ERIM = *il-la-at ERIM.MEŠ, pi-qi-ti ERIM.MEŠ, [pa-li-il] IGI.ÉŠ.DU.ERIM = pi-qi-ti MIN, il-lat MIN* Diri II 95-98, cf. pa-li-lum IGI.ÉŠ.DU.ERIM = *il* (var. *el*)-*la-at ša-bi-im, pi-qi-it-ti ša-bi-im, a-ḥu-um ra-bu-um* Proto-Diri 104b-d, also [pa-li]-il [IGI.ÉŠ.D]U.ERIM = *il-la-at ša-bi-im, pi-qi-it-ti ša-bi-im* Proto-Diri 120f.; il-du IGI.NAGAR.SÍR = *il-la-at* (var. *-lat*) *kal-bi* Diri II 99, cf. [...] [IGI.NA]GAR.SÍR = *il* (var. *i*)-*la-atum* Proto-Diri 119; *illat = il-[la-tu]*, IGI.ÉŠ.DU^{pa-al-lil}ERIM = MIN *š[a-bi]*, IGI.NAGAR.SÍR = MIN *ka[l-bi]* Antagal E b 22ff.; ur.IGI.NAGAR.SÍR (var. ur.^{[1]-du}IGI.NAGAR.SÍR) = *kal-bi al-lat* (vars. *kal-ba il-la-ti, ka-lab il-la-ti, ur il-li-tu*) Hh. XIV 98.

IGI.NAGAR.SÍR il.la dum[u] Nibru^{ki}.kex(KID) me.dè.en : *il-li-tu šaqtu [ša] Nippuru nīnu* we (the seven *apkallu*'s) are the exclusive kin, natives of Nippur (followed by *šab kidinni ellūti [ša] Nippuru nīnu*) LKA 76:17f., cf. IGI.NAGAR.SÍR il.la *Sa-am-su-i-lu-na* me.en.dè.en we (the gods that guard the votive statue of Samsuiluna, cf. formula of his year 9) are the exalted kin of Samsuiluna PBS 10/2 11:11; dumu Nibru^{ki} IGI.NAGAR.SÍR IGI.NAGAR.SÍR (= ildu.ildu).éš ḥé.gál.ta u₄ mu.[un.zal.zal.e.ne] : DUMU.MEŠ *Nippuru ina il-la-ti-šu-nu ḥi-in-gál-la uš-[ta-bar-ru-ú]* (at your festival the strong men compete in athletic games) the natives of Nippur,

illatu A

clan by clan, pass the time sumptuously KAR 119 r.(1) 8f., see van Dijk La Sagesse 115.

1. kinship group, clan: *šumšu zēršu el-la-su u kimtašu ina māti luḥalliqu* may they (the gods) make his son, his progeny, his clan and his (entire) kin disappear from the face of the earth KAH 2 35:52 (Adn. I), also KAH 1 3 r. 29 and AKA 11:34; *aššātišu mārē nabnīt libbišu el-la-su . . . aššā* I carried off his wives, his own sons and his (entire) clan AKA 41:29 (Tigl. I); *ina il-la-ti* (var. *-tu*) *kaširti ša uparriru* because he broke up a well-knit kinship group Šurpu II 72; *sapḥat il-la-ti tabīnī purrur* my kinship group is scattered, my fold(?) broken up STC 2 81:78 (SB); *sapihtu il-la-ti liḫur* let the scattered clan gather again *ibid.* 82:89; *lu māmīt kimtiša u nišūtiša lu māmīt el-la-ti-ia u salātiša* (whether) it be a curse on my family and my relations or a curse on my clan and my kin (preceded by: father, mother, brother, sister) JRAS 1936 586:14 (SB rel.); [. . . DIN]GIR.MEŠ u ^d15.<MEŠ> *il-lat* ^d*Marduk* the gods and goddesses of the clan of Marduk (name of a temple) SBH p. 142 i 9 (description of Babylon); *kikī ina il-lat* KUR [. . .] (in broken context) Lambert BWL 210:10.

2. confederates, clique, cohorts: *lipuḥ ILLAT-ku-nu mār Ea mašmāšu* may Ea's son, the (divine) *mašmāšu*-priest, scatter your (the witches') confederates Maqlu III 169; *ikšurunimma rikis sibit il-lat-su-un* all seven of them have assembled their confederates Lambert BWL 32:65 (Ludlul I); *il-la-ta kibrāti issatkana litu* he (Aššur) triumphed over the cohorts of the whole world LKA 62 r. 8 (MA lit.).

3. crew (of a ship, etc.) (OB only): see *illat šābim, piqitti šābim* Diri II and Antagal E, in lex. section; ŠU.TI.A *il-la-tim gadum maštīt* UD.1.KAM (x beer) received for the crew, besides the daily drink ration BE 6/1 56:7, cf. ŠU.NIGIN 2½ GÍN KÙ.BABBAR *ša mi-zi ša* ILLAT all together, two and a third shekels of silver for fresh beer(?) for the crew CT 8 42d:15.

4. army, host, troops (always referring to the enemy) — a) in hist.: 8 *mātāti u* ILLAT.MEŠ-*ši-na akšud* I defeated eight countries

illatu A

and their hosts KAH 1 13 i 37 (Shalm. I); *museppih el*(var. *il*)-*la-at māt Šubarti rapalti* who scatters the hosts of the vast land of Subartu KAH 1 3:33 (Adn. I), cf. KAH 2 35:52, AKA 7:32, also *muparrir el-la-te-šú-nu* AKA 19:6 (Aššur-rēš-iši), *uparrir el-lat* RN (king of Elam) Winckler Sar. No. 56:7, also (wt. ILLAT) Winckler Sammlung 2 1:17 (Sar.), ILLAT.MEŠ-šú *usappihma uparrir puhuršu* OIP 2 39:53 (Senn.), and *puhuršunu usappih uparrir el-lat-su-un* ibid. 82:37, and passim in Senn.; *kakkēšu ušabbaruma el-lat-su kaširtu utarru ana šāri* (Aššur) who breaks his (the sinner's) weapons to pieces and scatters his well concentrated host in all directions TCL 3 120 (Sar.), cf. *ša . . . uparriru kaširtu el-lat-su* Borger Esarh. 105:17, *kašrat el-lat-su* Rm. 283:4, in Winckler Forschungen 2 20; *imqussu hattu gimir el-la-ti-šú ēzibma ana GN innabit* fear fell upon him, and he deserted all his troops and fled to GN OIP 2 51:26 (Senn.); the king of Elam *upahhira el-lat-su* Streck Asb. 14 ii 23.

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

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

5. donkey caravan (as a means of transportation of goods and as a commercial enterprise) — a) as a means of transportation of goods — 1' in OA: *kūšum isniqniāti e-lutum ibtiri tértaka u emārūka šalmu* winter overtook us, the caravan suffered from hunger, but your consignment (of goods) and your donkeys are safe BIN 6 114:15; *ina 4 emēri <ša> PN e-lá-at PN₂ ša eliunini 1 emāram ekallum iṣbatma* the palace seized one of the four donkeys belonging to PN in the caravan (led) by PN₂ which came up (from Assur) BIN 4 144:3; *išti ILLAT ana Mama la terrab u mala térti ālim ILLAT-at ahika ana šalšišu lippirsu* you are not to enter Mama with the

illatu A

caravan, and your brother's caravan should be divided into three by the order of the City TCL 4 18:35; *ana 10 ūmē e-lu-tum errabam* the caravan will arrive within ten days BIN 4 84:13, cf. *išti ILLAT-tim lērubam* let him come here (i.e., to Kaniš) with the caravan CCT 4 48b:16; *išti ILLAT la irrubu* (the garments) must not come (here) with the caravan CCT 3 37b:17; *lama annukum ša ILLAT-tim ērubanni annakam ana ḥurāšim ta'er* convert the tin (on hand) into gold before the (new) tin arrives by caravan! CCT 4 11b:18'; *ina erāb ILLAT-tim ana PN addanma* I shall give to PN (x garments and tin) on the arrival of the caravan BIN 4 149:4, and passim; *šumma išti e-lá-tim illak la illak tértaka lillikam* inform me whether he departs with the caravan or not CCT 3 26a:15; *ina ILLAT-at ILLAT-at-ma tuppūni illikunikkum matima tértaka ula illikam* our tablets go to you in caravan after caravan, but no consignment from you has ever arrived here TCL 19 1:12; *ammakam ša'ilma šumma išti ILLAT-tim PN rādē luqūtiya illak* inquire there whether the transporter of my merchandise, PN, is going with the caravan TCL 14 16:13; *šumma damiqšum ina elā e-litim 10 TUG kutāni damqūtim ša kīma jāti lušāḥizma liddinušum* if it suits him, I shall instruct my representatives that they should give him ten fine *kutānu*-garments on the arrival of my caravan (from Assur) CCT 2 27:10; *šumma ša ILLAT PN mimma ina ekallim uššiam qāti leqe* if anything belonging to PN's caravan comes out of the palace (again), take my share! TCL 19 47:16; 36 *kutānū ša ILLAT PN ša PN₂ ušēšiu iššadūim ša Mama ihliqu šumma ILLAT umalli la umalli tértakunu lillikam* 36 *kutānu*-garments belonging to PN's caravan, which PN₂ led out (from Assur), have been lost in the mountains of GN — inform me whether he (the caravan leader PN₂) did or did not compensate the enterprise CCT 2 11a:19; *luqūtku annakam šu-bāti ina ILLAT PN PN₂ uštēšiakkum* PN₂ brought out (of Assur) your merchandise, the tin and the garments, for you in PN's caravan CCT 2 41a:5; *inūmi nišātum ša ILLAT-at PN inniṣhani x kutāni aqqāti abini addima ½ MA.NA.TA niššakkan* when the distribution of

illatu A

expenses was made for PN's caravan, I deposited x *kutānu*-garments to our father's share, and each of us will be charged one third mina Contenau Trente Tablettes Cappadociennes 15:2; ILLAT-at PN *ukultam* $\frac{2}{3}$ MA.NA 5 GÍN TA *iškunu šunu šuāti* $\frac{1}{3}$ MA.NA.TA *ušaškinušu miššu annūm ša ina jātīmma luqūtim ekkulu* they have charged PN's caravan with food expenses amounting to 45 shekels each (way) but they allowed him to charge himself with (only) twenty shekels each (way) — how does it happen that they eat (i.e., charge food expenses) out of my merchandise? TCL 14 3:31.

2' in NB: 1-en ANŠE *il-lat ša* $\frac{1}{2}$ MA.NA *ubbal* one donkey valued at half a mina of silver for a caravan BIN 1 61:12.

b) as a commercial enterprise (OA only): *annakam ša ana* ILLAT *tašakkunu leqēma* borrow the tin that you want to put on the account of the enterprise! CCT 4 1a:26; [*ina*] ILLAT-at PN [*ma*]la *talqiu tērtā[ka]* *lillikam* inform me as to how much you have taken from the enterprise of PN! CCT 4 8b:31; I paid six shekels of tin in GN *aššumi* ILLAT-tim on behalf of the enterprise CCT 1 42a:20; *ašammēma mimma ina* ILLAT-tim *la admāku* as I hear, I have not been given any share in the (profit of the) enterprise CCT 3 7b:7; *išrā-tim ša* ILLAT PN *bīt kārīm laptāku* I am credited with a one-tenth share of the enterprise of PN at the office of the *kārum* BIN 6 15:4; I gave PN the copper (to buy) five minas of tin *u šūt ana* ILLAT-ti-šu *iškunšu* but he deposited it in the account of his enterprise CCT 2 5a:22, cf. x AN.NA *ana* ILLAT *šukun* CCT 4 1b:20, also AN.NA *mala* ILLAT-tum *iššakunnu šalmam ina Kaniš išaqal* for the tin that is on the account of the enterprise he will pay an equivalent sum (in silver) in Kaniš BIN 6 239:4; x GÍN [*ša*]šātija *ša* ILLAT-at PN *ina bīt kārīm alaqqe* x KÙ.BABBAR *ina me-ši-tim ša e-la-tim alaqqe* I shall take x shekels as my one-third (share) of the enterprise of PN from the office of the *kārum* and x shekels from the storehouse(?) of the enterprises CCT 1 38b:15, cf. *ina* [*me-ši*]-ti *e-lā-tim talaqqe* AnOr 6 15:13, also x silver *ina me-ši-tim* <ša> ILLAT-tim *ša e-lā-at* PN CCT 1 28d:3, also *šalšā*[ti-šu] *ša* ILLAT PN the

illatu A

one-third (profit) from the enterprise of PN BIN 6 158:3, and cf. [*šal*] *šātuka ša e-li-ti-a* TCL 19 51:4.

6. collegium (OA only): *ištu allikanni* PN *u* ILLAT-sú *ešertum ša Haḥḥim u anāku ana ekallim nītanallīma* since my arrival, PN and his collegium, the Ten of GN and myself, we have been constantly going to the palace CCT 4 30a:4.

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

The reading *illatu* for the logogram KASKAL+KUR (ILLAT) is restricted to OA and some SB passages (Maqlu and Assyrian royal inscriptions from Shalm. I on). In all other texts, mainly omen texts, and in personal names (Stamm Namengebung 299, etc.), the sign is to be read *tillatu*, as phonetic writings show, but *illatu* in Oakk. personal names, see Gelb, MAD 3 39, note also ^dEN.LÍL-*el-la-ti* TLB 1 64:12' (OB). The few OB refs. for ILLAT (see mng. 3) are arbitrarily incorporated here. Although both words are derived from *alātu* and its byform *talātu* (cf. *arāru* : *tarāru*, etc.) and share the same logogram, there is in most instances a clear difference in use and distribution. The reading *illatu* also occurs in reference to the god ^dKASKAL+KUR, cf. *il-lat*, [al-bal], [al-ḥa], [ba-li-ḥa] KASKAL+KUR = ^d[KASKAL+KUR] Ea I 279ff., *il-lat* KASKAL+KUR = *Il-lat* (var. ^dKASKAL+KUR) S^b II 77, also *i-la-at* [KASKAL+KUR] MSL 2 94 iii 2.

Of the two other logograms for *illatu*, IGI.ÉŠ.DU.ERIM ("who leads the people," see *igišṭū*, also the translation *aḫum rabām* in Proto-Diri, hence "people under a leader") occurs only in lex., while IGI.NAGAR.SÍR (cf. ^dNin.igi.nagar.sír as the name of Ea as divine chief carpenter JRAS 1925 pl. 3:28, 4:55, etc., earlier Ur.^dNin.nagar.sír.ra (personal name) DP 37:3) in the reading *ildu(m)* (from Akk. *illatum*) appears also in bil. texts. In OB Proto-Lu 396ff., *im.ri.a* (cf. Jacobsen, ZA 52 121 n. 63), *zag.bar* (obscure) and IGI.NAGAR.SÍR appear in a sequence. The designation *ninda* IGI.NAGAR.SÍR.ḪI.A beside *ninda.ḫul.gál* as part of an inheritance JCS 3 146 r. 1 (OB) remains obscure.

illatu B

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

Ad mng. 5: Landsberger, OLZ 1925 233.

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

el-la-ti-ia ia-ša-at my exultation broke forth EA 227:11 (let. from Hazor); *ina* UD.20. KÁM *rīšāta il-la-ta u ḫidāti* on the twentieth day you (Šamaš) rejoice in exultation and jubilation Lambert BWL 136:156.

illātu (*elliātu*, *ellētu*) s. pl. tantum; saliva; OB, SB; cf. *alliaja*.

ú-uh 𒌦 = *ru-u-ti*, *ru-pu-uš-ti*, *il-la-ti*, *im-ti*, *uh-hu*, *ḫa-ah-hu*, *ḫur-ḫum-ma-tum* Diri I 117ff., also A III/3:137ff.

il-la-tu = *ra-i-bu* LTBA 2 2:266, dupl. *ibid.* 3 iv 5; *il-la-a-ti* = [...] Malku V 155.

izannan kīma šamē el-li-at ^dNergal *el-le-tu-šu kīma šelibim liri[qu]* Nergal's spittle pours down like rain, may his spittle (because of jaundice) become as yellow as a fox UET 5 85:3 and 5 (OB inc.), see Landsberger and Jacobsen, JNES 14 14 n. 7; *e-le-ta-šu i-pa-ši-id abnam* its (the *bašmu*-snake's) saliva splits stone Sumer 13 93 IM 51328 r. 8, and dupl. *ibid.* 95 IM 51292 r. 4; *šumma amēlu il-la-tu-šu ina pišu magal* DU.MEŠ-*ma* NU TAR.MEŠ if a man's saliva runs out of his mouth in great quantities and cannot be stopped AMT 31,4:18; *šumma amēlu il-la-tu-šu illakama ... amēlu šuātu kašip ana bulluṭišu u il-la-ti-šu pa[rāsi]* if a man's saliva runs (out of his mouth) this man is bewitched — to cure him and stop his saliva AfO 1 36:2, contrast: *šumma amēlu ru'ātušu magal illakama la ipparra[sa]* *ibid.* 7, and *passim* in medical texts with *illaku* or *illaka* (*il-la-tu-šu* DU-*ak* in Labat TDP 88:9 is an error); *šumma šerru il-la-tu-šu dama ukalla* if a baby's saliva contains blood Labat TDP 228:99.

illilūtu

illidiš (the day after tomorrow) see *lidiš*.

illigu see *elligu*.

illilatu s.; goddess of the highest rank; SB; wr. ^dEN.LÍL with phonetic complement, ^dNIN.LÍL; cf. *illilu*, *illilātu*.

iltu EN.LÍL-*tu*, *rabītu Annunītu* Craig ABRT 1 56:14; ^dEN.LÍL-*at nišī* (said of Bau) ZA 32 172:25, cf. ^dNIN.LÍL *nišī* KAR 109 r. 12.

Read, however, ^dNinlil *rīmtu* ^dEN.LÍL LÁ-*i-tu* (= *šaḫītu*) Streck Asb. 78 ix 75.

(Ungnad, ZA 31 52.)

illilu s.; god of the highest rank; OB, SB, NB; Sum. lw.; wr. syll. and ^dEN.LÍL(.LÁ); cf. *illilatu*, *illilātu*.

a) in gen.: (Marduk) [^d]EN.LÍL *mātišu* the highest-ranking god of his land VAS 1 33 i 14 (OB Samsuiluna); ^dAššur ^dEN.LÍL DINGIR.MEŠ Aššur, the highest-ranking of the gods Streck Asb. 210:4, 376 i 1, cf. ^dEN.LÍL.LÁ *ilī* ^dMarduk *ibid.* 262:32, also TCL 3 315 (Sar.); URU ^dEN.LÍL.LÁ DINGIR.MEŠ (Babylon) the city of the highest-ranking of the gods Lie Sar. 267, cf. *ša* ^dEN.LÍL DINGIR.MEŠ DINGIR-*šu* VAB 4 260 ii 50 (Nbn.).

b) in personal names: ^dUTU-*il-li-il* (var. ^dEN.LÍL)-DINGIR (var. *i-li*) Šamaš-Is-of-the-Highest-Rank-Among-the Gods Scheil Sippar 63:8 (OB), vars. from VAS 7 20:14, A 3521:26, A 3539:8 and 10 (unpub., OB letters); ^dAG-*il-li*[L] (var. ^dEN.LÍL)-*gab-bi* Nabû-is-the-Highest-Ranking-God-of-the-Universe VAS 6 276:4 (NB), var. from VAS 5 21:30; for other refs., see Tallqvist Götterepitheta 25f.

Ungnad, ZA 31 52.

illilūtu s.; executive power, highest rank (of gods and goddesses); OB, SB; wr. syll. and ^dEN.LÍL(.LÁ), ^dBE, with phonetic complement; cf. *illilatu*, *illilu*.

a) referring to a god: *īnu ... ana* DN *mārim reštīm ša* DN₂ ^dEN.LÍL-*ut kiššat nišī iši-mušum* when they allotted to Marduk, the first-born of Ea, supreme power over all people CH i 11; *muttabbil paraš* ^dEN.LÍL-*ū-ti* (Nusku) who administers the office of executive power Craig ABRT 1 35:8, dupl.

illitu

ibid. 36:4; *parakku šá parak šarrūti parak* ^dEN.LÍL-ú-ti ša mudū ili rubū ^dMarduk this dais, the dais for the wisest of all gods, the lord Marduk, as king and supreme god VAB 4 126 iii 2 (Nbn.), cf. *papāha* ^dEN.LÍL-ú-ti-šu ibid. 25, also *bīt akīti* ^dEN.LÍL-tú(for -ti-šu) ibid. 282 ix 9 (Nbn.); ^dEN.LÍL-lu-tam *itekim* (Zú) stole the supreme power (from Enlil) RA 46 88:1 (OB Epic of Zu), cf. ^dEN.LÍL-ú-ti *iltegi* CT 15 39 ii 21 (Nineveh version); *epšēt* ^dEN.LÍL-ú-ta *inaṭṭala inašū* his eyes are fixed on the attributes of the executive power CT 15 39 ii 5 (SB Epic of Zu), cf. *ukkuš* ^dEN.LÍL-ú-ti *iššabat ina libbišu* ibid. 11; [ša] *ana il-li-lu-ti šaknu* (in obscure context) Kraus Texte 54 i 2, see Kraus, MVAG 40/2 47.

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

Ungnad, ZA 31 52.

illitu see *illatu* A.

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

itti il-li nasqi annā ša [eppušu] gimir ūmija this (i.e., riding and other sports) is what I used to do (while I was crown prince) all day with a chosen playmate Streck *Asb.* 256 i 19; *il-lu nussuqu milikka damqu* your advice, choicest of partners, is excellent Lambert BWL 74:68 (Theodicy); *il-li nasqūti bukrī gitmā-lūti šerrī damqūti irašši* he will have distinguished partners, elder sons rivaling (each other) in excellence, beautiful babies VAT 13750+ (unpub., courtesy Köcher).

An *illu* is a member of an *illatu* (q.v.), i.e., a closed group.

Bauer *Asb.* 2 85 n. to i 19.

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

il-lu A.KAL = *il-lu, ši-ib-lu, i-nu, pi-i-ú, nam-ba-ú, mi-lu, ni-’-lu, bi-ib-lu, ši-i-lu, zi-i-bu, ni-šú, ta-at-ti-ku, si-’-šu* Diri III 129ff.; *la-a KAL* = *šá A.KAL* ^{ll}lu *ni-’-lu ša A.ME* Ea IV 306.

illūku

na-[i](var. -’)-lu = *il-l[u](var. -lum), na-i(var. -’)-lu* = *hi-ri-tum* (var. TAM-ri-t[ú]), *na-i(var. -’)-lu* = *har-ru* (var. *hi-ri-tum*), *na-i(var. -’)-lu* = *is-su-u* (var. -ú) Malku II 63ff.

illu (pure) see *ellu* adj.

illu see *īlu* A and B.

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

$\frac{1}{3}$ GÍN *tabarri parsu* 5 GÍN *il-li-e napḥar* 5 $\frac{1}{3}$ GÍN *tabarri* one-third of a shekel of special purple wool, five shekels of second quality (purple wool), total, five and one-third shekels of purple wool Nbn. 467:2.

SÍG.SAG.ME.GAN.DA (beside SÍG.ZA.GÍN.KUR.RA = *takiltu*) Nbn. 415:2, which refers to a type of *tabarru*-wool (GAN.ME.DA), may be the logographic writing of either *parsu* or *illū*, referring to qualities or shades of *tabarru*.

(Meissner Supp. 8.)

illukku see *illūku*.

illūku (*illukku, ellūku*) s.; 1. a precious stone, 2. a sumptuous garment; SB; Sum. lw.

túg.níg.sag.il.šir.sal = *ú-pur sin-niš-tum* woman's headdress, *túg.níg.sag.il.šir* = *il-lu-uk-ku*, *túg.ud^{tu-un-zu}A.lá* = MIN Hh. XIX 151ff.; *túg.du₈.du₈* = *tap-šu-ú*, *túg.du₈.du₈.šú.a* = *il-lu-ku* ibid. 271f., cf. [túg].gu.za = *il-lu-ku* = *lu-bar sa-a-mu* Hg. B V i 10, Hg. C iv 4, Hg. D 414; [túg.níg.sag].il.sar.nita = [il-lu-ku] = [x]-di-ib-tú man's headdress Hg. E 73; UD.TÚL.lá = *il-lu-uk-ku* ASKT p. 198:38 (group voc.), dupl. 5R 16 i 38; *na₄.mul.ug* = *il-lu-ku* = [...] (followed by *ti-ig-[nu]* and *šu-du-ru*) Hg. B IV 99. *me-lam-mu-ú, e-gi-zag-gu-ú* = *il-lu-ku, el-lu-ku* = *šu-du-rum* An VII 190ff., also Malku VI 98ff.

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

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

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

illulugišdīlū

illulugišdīlū (or *illurgišdīlū*) s.; (a throwstick); SB*; Sum. lw.

giš.^{il-lu-lu}(var. -ru)^{RU} = *til-pa-nu* Hh. VIIA 66; giš.^{RU}MIN (= il-lu-lu).giš.dili = *la-ab-nu*, šu-u, ad-du Hh. VIIA 72ff.

šumma martu kīma illurima mūša la uššū . . . il-lu-ur(text *il-ur-ur*)-*giš-di-lu* </> *ad-du ina šāti šumšu qabi ad-du ša* GIŠ GIGIR *ad-du maš-GAN-šū* if the gall bladder is like the *illuru*-berry and without secretion — *illu-lugišdīlū* is explained as *addu* in the word-list, *addu . . .*, *addu = mašgašu* CT 28 48:4, dupl. ibid. 46:16, CT 30 12 Rm. 480: 10f. (SB ext. with comm.).

In the extispicy text quoted the commentator explains *illuru* as if it were *illulugišdīlū*, quoting Hh. VIIA 73f. The other explanation there quoted may have been taken from Hg. (MSL 6 109:70), where in the third column possibly *mašgašu* has to be restored. See also *šumma manzazu kīma ad-di-im-ma DIRI* [. . .] *ad-du maš-ga-šū u DIRI* [. . .] *kīma maš-gi-ši-im-ma u x* [. . .] Boissier DA p. 14f. ii 30ff.

In favor of a reading *illurgišdīlū* point the variant *il-lu-ru* as reading to *giš.ŠUB*, and the readings *i-la-ar* and *il-ar* of *ŠUB* in the meaning *tilpānu* in Proto-Ea 599, see Landsberger, MSL 6 88 n. to Hh. VIIA 66.

illūme (behold!) see *allū*.

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

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

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

illuratu see *illurānu*.

illurgišdīlū see *illulugišdīlū*.

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

damēšunu hurrē natbakē nāreš ušardīma šerē kīdē bamāte ašruba il-lu-riš I made their blood course like a stream in clefts and gullies, and I dyed red the fields, the open country (and) mountain ridges TCL 3 135 (Sar.); *ša pāri PN bēl ālišunu il-lu-ri-iš*

illuru

ušimuma who made the skin of PN, the ruler of their city, (red) like *illuru* Lyon Sar. 5:34.

Schott, MVAG 30/2 100 n. 2.

illurtu s.; manacle; SB.*

šat qa-ti (var. [*i*]š-*qa-tu*), *il-lu-ur-tu*₄(var. -*tū*) = *iš qa-ti* (var. *bi*-[*r*]-*tū*) Malku I 93f.

il-lu-ur-tū širēja nadā idāja maškan ramaniša muqquta šepāja my arms are powerless, my own flesh being (their) manacle — my feet are limp, my own person being (their) fetter (with comm. GIŠ *il-lu-ur-tum* = *iš qa-tum*) Lambert BWL 44:97 (Ludlul II); [*x*] *il-lu-ur-ta-šū puṭur maksišu* [break] his manacle, loosen his bond 4R 54 No. 1:43; *puṭur qunnabrašu hipi il-lu-[ur-taš]* loosen his bond, break his manacle ZA 4 240 iv 1.

illuru (*elluru*) s.; 1. (a plant with a characteristic red flower and berry), 2. fruit, berry or flower of reddish color, 3. rouge (cosmetic); SB, NB; wr. syll. and *ú.NINDÁ*; cf. *illurānu*, *illuriš*.

gi-ri-im LAGAB = *šá* GI.RIN *el-lu, il-lu-ru, [i]n-bu, šu-x-rum, gi-rim-mu, [u-l]a-[mi]-s[u], si-ir-du* A I/2:32ff., cf. gi-ri-im LAGAB = *el-lu, in-bu, il-lu-ru, hu-la-me-su, si-ir-du* Ea I 30-30d; [gi-ri-im] [GI].RIN = *il-lu-[ru]* Diri IV 226; ri-in LAGAB = *šá* GI.RIN *il-lu-ru* (var. *el-lu*) Ea I 38; giš.gi.rim = *in-bi, il-lu-ru, me-e-su, hu-la-mi-su, si-ir-du* Hh. III 231ff.; gu-ru-un GIŠ.GURUN = *in-bu, il-lu-ru* Diri II 310f.; giš.gurun = *in-bu, il-lu-ru, giš ha-ni-bu* Hh. III 520ff.; gu-ru-un GURUN (ŠL³ 112 g) = *in-bi, il-lu-ru* A I/2:201f.; giš.MES.A.TU.GAB+LIŠ, giš.numun.A.TU.GAB+LIŠ, giš.gurun, giš.il.lu.ur(var. .ru), [giš.za.an.za].lik.kum = *za-an-za-li-kum* Hh. III 420ff.; *ú.NINDÁ* = *il-lu-rum* Antagal A 197; im.kū.GI = *il-lu-ur pa-ni*, im.kal = *ka-lu-ú* Hh. XI 319f., cf. im.kū.GI = *il-lu-ur pa-ni* = *ka-lu-[u]* Hg. A II 142.

il-lu-ru = *pi-ir-hu* CT 18 3 r. i 5.

1. (a plant with a characteristic red flower and berry) — a) in gen.: *šumma ālu tupqīn-našu il-lu-ra ušēššā* if the *i*-plant grows in a corner of the city wall CT 38 3:49 (Alu); *šumma ina ušal nāri ú.NINDÁ IGI.DUḪ* if the *i*-plant is seen in an enclosed field by the river CT 39 20:147 (Alu); [*šumma*] UDU *damūšu kīma il-lu-ri sāmu* if the sheep's blood is as red as the *i*-berry VAT 9518:7, in TuL p. 42 (behavior of sacrificial lamb), cf. BE UDU *šum-ma úš.MEŠ-šū* GIM *ú.NINDÁ* SA₅.MEŠ

illūru

CT 41 10 K.4106:11 (Alu); *šumma martu kīma il-lu-ri* (var. adds *-im*)-*ma māša* NU È.MEŠ if the gall bladder is like the *i*-berry and without secretion (for comm., see *illuluqišdila*) CT 28 48:3, var. from dupl. *ibid.* 46:15 (SB ext.); obscure: KÁ ^d*Nilzim u KÁ il-lu-ru* YOS 7 5:7 (NB).

b) in med. and rit.: *ú el-lu-ra eper ħiriš maġarri [nar]kabtī ana KAŠ.SAG ŠUB* you throw *i*-plant (and) dirt from the track of a chariot wheel into fine beer KAR 194 i 28 (rit.); NUMUN Ú.EME.UR.GIR_x(KU) Ú.NINDÁ NA₄.PEŠ₄.ANŠE *tasák ana mušinniša* DUB-ak you crush the seed of the “dog-tongue” plant, *i*-plant and the stone (called) “she-ass vagina” — you introduce (the compound) into her urethra KAR 194 r. iv 11 (rit.), cf. *ú el-lu-[ra] tasák* you crush *i*-plant *ibid.* i 30, cf. also *[il]-lu-ru sāmu tapāš* AMT 6,1:1, and *ibid.* 4; Ú.NINDÁ Ú.^dUTU Ú.EME.UR.GIR_x(KU) ... *tasák* KAR 192 ii 4 (rit.); Ú NINDÁ *tasák* KAR 204:20 (rit.).

c) in Uruanna: Ú NINDÁ.SA₅ (var. *ú i-lu-ur*): *ú a-bat a-gur-ru*, Ú NINDÁ (var. *ú i-lu-ur*). BABBAR : *ú nu-ša-bu*, Ú NINDÁ.GE₆ (var. *ú i-lu-ur*): *ú a-a-ar* KÙ.GI, Ú NINDÁ.GE₆ : [...] I 388ff.; Ú NINDÁ.SIG₇ : *ú a-a-ab a-ka-li*, *ú šá-ki-ru-u šam-mu ni-šik* UR.GER_x(KU), *ú šá-ki-ru-u šam-mu ni-šik* GIR.TAB, *ú šu-mut-tu šam-mu na-aḥ-šá-te* I 403ff.

2. fruit, berry or flower of reddish color : *ina ap-pa-«pa»-te ša GIŠ iḥtannubama il-lu-ru* fruit grew in abundance on the tops of the trees LKA 15:3; *lamassāte gišnugalli šinni piri ša il-lu-ru našā kitmusa rittāšin ... ina bābānišin ulzizma ana tabrāte ušālik* I set up in their doors female protective deities in alabaster and ivory, (each) carrying a red flower in folded(?) hands, so well done that people admired them OIP 2 107 vi 33 (Senn.).

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

Schott, MVAG 30/2 100 n. 2.

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

LÚ.NAR *i-lu-ri-e i-lu-ri* ... *izammur* the singer sings *i. i.!* KAR 146 iv(!) 4' (MA rit.),

iltappu

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

For the possibly related Sum. interjections *a.al.la.ri* and *al.li.ri*, see Falkenstein, WO 1 47.

ilmešu see *elmešu*.

ilmû s.; (part of a quiver); Nuzi.*

ša I KUŠ *išpati ša* KÙ.BABBAR *uḥ-~~[hu]~~-zu il-ma-šu jānu* one quiver, the trimming of which is silver, without its *i*. HSS 15 2:4 (= RA 36 192); *ša* I *išpati il-mu-šu jānu* (two quivers) of which one is without its *i*. *ibid.* 17:6.

Possibly a circular ornament, from *lamú*, q. v.

ilpitu see *elpetu*.

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

qa-an-dup-pu mar-gu-tú = il-qi-tú a-li-ku Landsberger Fauna 40:25 (Uruanna).

For discussion, see *ilqu*.

Landsberger Fauna 130.

ilqu s.; leech; SB.*

[*šumma* GI]Š.GIG (= *ušāru maršu*) *kīma il-ki ú-ma-gag* if the sick penis stiffens like a leech(?) AMT 16 5:9.

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

ilšu s.; arm (or hip); syn. list.*

il-šu = i-du, šab-rum Malku IV 227f.; *il-šu = i-du, a-[hu]* *ibid.* VIII 170f.

ilšu see *elšu* s.

iltānānu see *ištānānu*.

iltānu see *ištānu* and *ištēn*.

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

[*túg.x*].*x = šu-u = il-tap-pu* Hg. D 431, also Hg. B V i 28.

5 TÚG *il-ta-pi la ħi-ri* Nbn. 703:5.

See also *iltepitu*.

iltâtiltât see *ištēn*.ilte see *išti*.iltēltu see *ištēštu*.iltēn see *ištēn*.iltēniš see *ištēniš*.iltēnšerû see **ištēnšerû*.iltēnu see *ištēnu*.iltēpîtu (*altapûtu*) s.; loin cloth; syn. list.*

il-te-pi-tum = *na-aḥ-lap-tû ú-ri* Malku VI 123. Note the parallel passage with *al-ta-pu-tum* = *na-aḥ-lap-tû ú-ri-e* An VII 210.

Possibly connected with *elēpu*. See also *iltappu*.

iltêt see *ištēn*.ilti see *ištu* conj.

iltu A (*eltu*) s.; goddess, female deity; from Oakk. on; *eltum* RA 22 170:13 (OB), *elat* BIN 4 126:1 (OA) and in *ilat* (*elat*) *egli*, q.v.; wr. syll. and DINGIR with phonetic complements, note DINGIR.MUNUS CT 38 28:27, and passim in Bogh.; cf. *ilat egli*, *ilu*.

di-gi-ir AN = *il-tum* A II/6 ii 7; di-mi-ir AN = *il-tum* ibid. 12; di-mi-ir AN = *i-l[um]*, *il-[tum]* MSL 2 131 vi 51f. (Proto-Ea); [ú] [ḫU+SI] = *i-[lu]*, *il-[tu]* A II/6 C A 9' and B iii 3' f.; [an.z]IG = *il-tum* (also = *telîtu*) Izi A ii 25; [x].gan.na = ^d*Iš-tar*, *i-[lat]* K.4177+ i 12f. (group voc.).

gašan.an.na an.na AN *usan.na mèn* : ^dEŠ₄.DAR *i-lat šimâtān anaku* I am Ištar, the evening goddess SBH p. 98:38f., dupl. Delitzsch AL³ 135:37f., cf. *gašan.an.na an.na u₄.zal.la mèn* : ^d*Iš-tar i-lat šērēti anaku* ibid. 39f., also DINGIR-at *šērēti* (said of Šerua, Sum. col. broken) KAR 128 r. 30; ama ^dBa.bu dingir pa.è : *ummu ^dBa-bu ^dil-tu šupû[tu]* LKA 21:13f., cf. ibid. 11f.; ama.^dInnin a.da.mîn.na bi.za šu.tag.ga. gin_x(GIM) šun.šun.na ús.sa.ab : *i-lat tēšēti kīma mēhultu passi ridé qablu* goddess of the melee, lead the battle as if it were a puppet-play! RA 12 74:7f.

^dIn.nin dim.me.ir ḫi.li.bi mu.un.šj.in. kar.ra : *ana ^dMIN i-lat temnûši* to Innin, the goddess whom you deflowered TCL 6 51:17f.

du-ur-du-ú = *il-tum*, *ka-nu-tu* = *il-tum* = *iš-ta-ru* CT 25 18 r. ii 15ff. (list of gods); *il-tum* = *té-e-mu* (obscure) Malku IV 117; DINGIR-ti = ^d*Iš-tar* Lambert BWL 76, comm. to ^d*il-ti* Theodicy 83.

iltu A

a) in gen.: please do not forget the votive offering that you have vowed Tašmetu *i-il₅-tum irtibi* the goddess is already angry TCL 19 35:19 (OA let.); *inūmi ana É DINGIR-tim eliu* when I went up to the temple of the goddess BIN 6 146:7 (OA); *šu-ri-ni*(for *-nu*) *ša i-la-tim ištu É-šu-nu*(for *-ši-na*) *innaššūnimma* the emblems of the goddesses are brought out from their shrines RA 35 2 ii 4 (Mari rit.); *luḫšû ina bandut[tēm] mé ištu bit il-tim ú-b[a-lam-ma] ana meḫret il-ti izzazma 3-šu mé ana pan il-tim inaddi* the *luḫšû*-priest brings water in a drawing bucket from the temple of the goddess and takes his stand before the goddess and pours out the water three times before the goddess (referring to Ištar) ibid. r. iv 3ff., cf. [*i*]na *pan il-tim inaqqi* ibid. iv 25; *il-ta-am šamaš nišiša Nanâ suppia* pray (pl.) to Nanâ, the goddess (who is) the sun of her devotees VAS 10 215:1 (OB), cf. *il-ta-am zumra rašubti i-la-tim* RA 22 170:1 (OB); *ištiat il-t[um] gardat el kala i-la-tim* she is unique, the goddess, more heroic than all other goddesses VAS 10 214 r. vi 21 (OB Agušaja); *el-tu-um ištāša ibašši milkum* goddess with whom there is all counsel RA 22 170:13 (OB); *ina i-la-a-ti atrat* she is outstanding among the goddesses RA 15 176 ii 22 (OB Agušaja); DINGIR-ti ^d*f-gi-gi* (Ištar, the only) goddess among the Igigi BMS 30:30, see Ebeling Handerhebung 122.

b) functions: *tišmari* DINGIR-at-ni *nam-mārîtu* praise (my beloved) our ever-shining goddess (Nanâ) (incipit of a song) KAR 158 ii 21; *i-lat* NITA.MEŠ ^d*Iš-tar* SAL.MEŠ goddess of men, Ištar of women STC 2 78:39, cf. *i-lat zi-ik-ka-ri* KAR 144:15; *i-lat šimāti* goddess of destiny (Ninlil) BMS 19 r. 34; *i-la-at tašmē* (Tašmētu) KAR 158 r. iv 13; *i-lat* (var. DINGIR-at) *kuzbi u dādi* (Tašmētu) BMS 33:20, see Ebeling Handerhebung 124; *i-lat tāḫazāti* (Ištar) goddess of battles ABL 1105 r. 24 (NB), cf. *i-lat qabli* (Ištar) Streck Asb. 114 v 35, cf. *ilat tēšēti* RA 12 74, in lex. section; for *ilat šimētān*, *ilat šērēti* (referring to Ištar as evening and morning star) SBH p. 98, see lex. section.

c) referring to demons: *ištiat e-lá-at* she is unique, she is divine BIN 4 126:1 (OA

iltu B

Lamaštu inc.), cf. *ezzet i-lat namurrat* 4R 58 i 35 (SB Lamaštu), and passim in this text, also [*ezze*]t ul *i-lat namurrat* ibid. iii 1; *hanšu* (*šumša*) DINGIR-tum (var. *il-tū*) *ša panūša šak-su* (var. SIG₇) her (Lamaštu's) fifth name is Goddess-Whose-Face-is-Pale 4R 56 i 5, also RA 18 198:5, var. from WVDOG 4 pl. 15:6.

d) referring to images: 5 *kulīli ša ana irti il-tim šaknu* five (silver) garlands placed on the goddess' breast ARM 7 10:4; *i-la-a-tim ša GN ... šābum ... ušallamakkum* the men will bring the goddesses of Emutbalum safely to you LIH 45:4 (OB let.), cf. *i-la-a-tim ana šubtišina lišallimu* let them transport the goddesses safely into their cellas ibid. 11.

e) in personal names: *I-la-as-sū-nu* Their (her brothers')-Goddess BE 6/1 116:8 (OB), *I-la-si-na* ibid. 88:10, *Il-ta-ni* Our-Goddess BE 6/1 31:5 (OB), and passim, also *Il-da-num* CT 3 35 i 24 (Ur III); ^d*Ba-ū-i-lat* Nbk. 166:15 (NB), cf. ^dNIN.LİL-*i-lat* Nbk. 318:5; probably personal names: *Il-tum* YOS 2 152:17, *Il-ti-im* ibid. 35 (OB let.), also *I-la-tum* CT 6 3b:20, *I-la-tim* VAS 8 125:3 (all OB).

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

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

KU.in.nu.RI, in.nu.RI = *il-tum* Hh. XXIV 229f.; im.in.nu = *ti-id ti-ib-ni* clay mixed with straw, im.in.nu.RI = MIN *il-ti* clay mixed with chaff Hh. X 484f., cf. lú.in.nu.RI = *ša mu-ša-am-qi₄-[tim]* OB Lu A 206; še.in.nu = *ti-ib-nu*, še.in.nu.RI = *il-tu* Practical Vocabulary Assur 33f.

in.nu.RI im.r.i.s.gin_x(GIM) ki.bi.šè na.an.gi₄.gi₄: *kīma il-ti ša šaru ubluši ana ašrišu aj itār*

i'lu A

may it (the headache) not come back, like chaff which the wind has carried away CT 17 20:49f. *il-tum = zi-ig-pu* CT 18 3 r. i 7.

1. chaff, husk: *ilū bēl māmīti ... kīma bu[ql]i ištu el-te-šu išaddadukunūši* the (mentioned) gods, the guardians of (this) oath, shall pull you out like malt from its husk KBo 1 1 r. 61 (treaty), also (wr. *qadu el-ti-š[u]*) KBo 1 3 r. 10; IN.NU.RI *ša kunāši ina kisimmi tapattan* you eat emmer husks (mixed) in smelly cheese 2R 60 i 53, restored after K.6392:6, in Bab. 7 pl. 16, see TuL p. 18 iii 12; *il-ta ša IN.NU tušahḥar* you reduce chaff taken from straw to small pieces AMT 74 iii 15, cf. IN.RI IN.NU NINDA.[Ī].DÉ.A *tušahḥar* ibid. iii 19, and IN.RI AMT 34,6:1.

2. awn: *il-tum = zi-ig-pu* CT 18 3 r. i 7 (syn. list).

(Thompson, DAB 98; J. Lewy, HUCA 17 55 n. 240.)

iltuḥḥu see *ištuḥḥu*.

iltuḥlu see *ištuḥḥu*.

i'lu A s.; (a garment); EA, RS, MA; wr. syll. and (in EA and RS) TÚG.SIG₄.ZA; cf. *e'ēlu*.

TÚG.SIG₄.^{tu-na-ni-ba}ZA = *i'lu* Practical Vocabulary Assur 251, TÚG *i'lu*, TÚG MIN *ša mu-sa-ri*, TÚG MIN *ša sa-ḥi-ri* ibid. 252ff.

zu-lum-ḥu-ū = MIN (= *šubātu*) *i'-li*, MIN *qi-ti ša i'-li*, *lam-ḥuš-šu-u* Malku VI 53ff., cf. [...] = [MIN (= *šubātu*)] *i'-li*, [q]i-ti-ū-tu linen garment, [la]m-ma-ḥuš-šu-u An VII 147ff.

1 TÚG *i'lu* GIBÍL one new *i*-garment KAJ 256:5; 3 TÚG.SIG₄.ZA.MEŠ *rabbátum* three large *i*-garments EA 22 iv 12, cf. EA 25 iv 49; 1 TÚG.SIG₄.ZA SAG 1 TÚG.SIG₄.ZA GÍR one headband(?), one *i*. for the feet(?) EA 22 iv 15, also EA 25 iv 50 (both lists of gifts of Tušratta); 1 ŠU TÚG *kapallu ša i-li* (beside shoes) EA 22 ii 35, also ibid. 26, 32 and 34 (list of gifts of Tušratta); 50 TÚG.SIG₄.ZA.MEŠ *ša GIŠ.GU.ZA ša SÍG.ZA.GÌN* fifty *i*. of blue wool for chairs MRS 6 184 RS 16.146+161:13, cf. 50 TÚG.SIG₄.ZA.MEŠ ibid. 12.

The EA and RS writing may represent only a variant of the writing TÚG.LUM.ZA, designating a garment, see Oppenheim, Eames Coll. p. 65f., see also Nougayrol, MRS 6 184 n. to line 12.

i'lu B

i'lu B s.; (written) agreement; OB*; cf. *e'elu*.

i'-la-am a-na e-e-li-im ul addinšu I did not authorize him to make a written agreement TCL 1 50:12 (let.).

ilu (elu) s.; 1. god, deity (p. 91), 2. the god (referring to a specific deity) (p. 98), 3. protective deity (*daimon*) (p. 99), 4. demon, evil spirit (p. 101), 5. good fortune, luck (p. 101), 6. spirit of a deceased child (only in personal names) (p. 102), 7. image of a deity (p. 102), 8. *ilān* (a pair of gods) (p. 103); from Oakk. on; stat. constr. *il* and *ili*, pl. *ilū* and *ilānu* (*ilū* OA, OB, SB, *ilānu* rare in OB, e. g. *i-la-ni* YOS 10 14:9, 17:4, for Mari see ARMT 15 179, *i-la-nu* EA 357:29 beside *i-lu* ibid. 1, etc., in MA DINGIR.MEŠ-*ni* KAV 1 iii 90 (= Ass. Code § 25), in SB *i-la-ni* e. g., En. el. VI 119, beside *ilū*); wr. syll. (often *i-lī*, *elu* in Oakk. personal names, see MAD 3 35, *el-ni* En. el. VI 120, *e-liš* En. el. III 26, etc., pl. *il-lu* SBH p. 124 No. 73:5) and DINGIR, in NB also sing. DINGIR.MEŠ RA 41 40:1 and 3, *šar* DINGIR.MEŠ DINGIR.MEŠ (= *ilu*) *ša* DINGIR.MEŠ VAB 4 252 i 29 and ii 5 (Nbn.), *šAššur* DINGIR.MEŠ-*e-a* ABL 287 r. 8, 292:6, 297:6, 1170:11, etc., pl. DINGIR.MEŠ (DINGIR.ĪI.A TCL 20 94:21 and 23, OA); cf. *ilānu*, *ilānā*, *ilīš*, *ilū*, *ilu* in *bīt ili*, *ilu* in *mārat ili*, *ilūtu*.

di-in-gir AN = *i-lum* Sb II 2, cf. di-gi-ir AN = *i-lu* (also = *iltu*, *bēlu*, *bēltu*, *ellu*) A II/6 ii 6; di-mi-ir AN = *i-lum* EME.SAL (also = *iltu*, *bēltu*, *išparu*) ibid. 11, cf. di-mi-ir AN = *i-lum*, *il-tum* A II/6 School tablet 14; di-mi-ir AN = *i-l[um]* (also = *il-[tum]*) MSL 2 131 vi 51 (Proto-Ea); dim-me-i[r] = [dingir] = *i-[lum]* Emesal Voc. I 1.

an = *i-lu* Izi V 176, cf. a.an = *i-lu pa-nu-ū-tum*, *i-lu ba-nu-ū-tum* Silbenvokabular A 33; *i-lu* AN = AN-*u[m]* MSL 2 132 vi 54 (Proto-Ea); *i-lu* AN = *i-lu* Ea II 272, also A II/6 ii 15; di-bur AN = *i-lu* Ea II 271; [ú] [ḫU+sr] = *i-lum* A II/6 section C A 9' and B iii 3'; ú ṽ = *i-lum* A II/4:15; u₄ AN = *i-lum* A II/6 School tablet 13; mu-u MU = *i-lu* EME.SAL A III/4:17; [nu-un] [NUN] = AN // *be-lum* AV/3:22.

[su-u] [sú] = *wu-du-u šá* DINGIR (obscure) A II/8 iii 53; [lú.dingir.g]ur.ra = *sá-ak-pa-am i-lim* rejected by the god OB Lu Part 1:8, cf. lú.dingir.gur.ra = *sá-ak-ba i-lī*, lú.dingir.zag.tag.ga = *ša* DINGIR *is-ki-pu-šu* OB Lu A 379f.; [lú].dingir.ni.tuk = *pa-lī-īḫ i-lī[m]* god fearing OB Lu Part 6:13 and B iii 39; [x].za = *sa-na-qu šá i-lim* Nabnitu N 109; obscure: [i-gi] [IGI] = *i-lu ša nap-ḫa-ri* Idu I 43.

ilu 1a

[din]gir.mu ḫu.mu.kal.la [din]gir.mu ḫu.mu.ti.la ti-ḫi-ir-mu ḫu-mu-kal-la ti-ḫi-ir-mu ḫu-mu-ti-[la] (pronunciation) = *i-lī liballīḫanni u i-lī liballīḫanni* may my god hold me in esteem, may my god keep me in good health MDP 18 52 (school tablet).

For bilingual passages, always dingir = *ilu*, see mngs. 1a-1', 2', b-2', 3', 5'c" and d, 3a-1', 2', 4' and b, 4b, and 5.

i-si-ig i-lī = *ḫi-du-ti* Malku V 98; *ma-áš-ḫu* = *i-lu* JRAS 1917 103:17 (Kassite voc.), see Balkan Kassit. Stud. 3.

1. god, deity — a) nature, features — 1' in gen.: *melammū uštaššá i-lī-iš umtaššil* she (Tiamat) endowed (them) with radiance, (and thus) turned (them) into gods En. el. I 138, II 24, also (wr. *e-liš*) ibid. III 28, etc.; *šunnāt* DINGIR (var. adds .MEŠ) *uṣṣ[īpšu]* he (Lahmu) gave him (Ea) in addition an equivalent share of godhead En. el. I 91, for a parallel, see *ilūtu* mng. 1a; *libbi* DINGIR *kīma qirib šamē nesīma* the mind of the god(s) is as remote as the inner part of heaven Lambert BWL 86:256 (Theodicy); *ša šarru bēli iqḫūni kī ša* DINGIR *gamrat* what the king, my lord, has said is as perfect as (the word) of a god ABL 3 r. 7 (NA), cf. [šarru] *bēli abassu kī ša* DINGIR.MEŠ [gamrat] ABL 1221 r. 12 (NA); hitherto Utnapištim was human, now Utnapištim and his wife *lu emū kī* DINGIR.MEŠ *nāšīma* shall be (as immortal) as we gods Gilg. XI 194; *išebbāma išannana* DINGIR-*šin* when sated, they (men) feel that they are the equals of their gods Lambert BWL 40:45 (Ludlul II); [dam]qāta *Enkidu kīma* DINGIR *tabbašši* you are beautiful, Enkidu, you are like a god Gilg. I iv 34, cf. *anaṭṭalka Enkidu kīma* DINGIR *tabašši* Gilg. P. ii 11 (OB); *ša illikannāšī* UZU DINGIR.MEŠ *zumuršu* he who came to us has a body of divine flesh Gilg. IX ii 14, cf. *išī* UZU DINGIR.MEŠ *ina z[umrišu]* Gilg. X i 7, note also [x x uzu].dingir.re.e.ne.ke_x (KID) *túm.ma : [x x x]-a-ti* UZU DINGIR.MEŠ *ušālikšu* CT 17 5 ii 22, and UZU.MEŠ DINGIR.MEŠ (in broken context) ABL 1221 r. 13 (NA); *šarru* UZU DINGIR.MEŠ *šamši ša nišišu* the king of divine extraction (lit. flesh of the gods), the sun of his people Lambert BWL 32:55 (Ludlul I); *mani itti šer* DINGIR.MEŠ *mi-nāšu* his body is considered of divine nature AfO 18 50 F col. Y 8 (= Tn. Epic "vi" 16);

ilu 1a

NUMUN *ì-lí dāri'um* of an old family of divine extraction (said of Samsuiluna) YOS 9 35 ii 71; note the rare *anāku zēru dārú mu-du* DINGIR.MEŠ I am of an everlasting lineage, a . . . of the gods KAH 1 13 r. iii 29 (Shalm. I); [*ana NU*]NUZ DINGIR.MEŠ *amatu izakkar* he spoke to the offspring of the gods (i.e., Gilgāmeš) Gilg. IX ii 18; *šumma KI.MIN (= bir-šu) kīma SAG.KI DINGIR ittanmar* if a luminous phenomenon looking like the face of a god is seen CT 38 28:22 (SB Alu), with comm. SAG.KI // *zi-i-mu* CT 41 25 r. 8, cf. *kīma SAG.KI DINGIR šú-la-ma-ti ittanmar* CT 38 28:23, with comm. *šú-la-ma-ti ba-ri-ru ša pi-i šú-ú — šulāmāti* is “sheen,” according to an oral explanation CT 41 25 r. 10, also *kīma SAG.KI DINGIR.NITA . . . kīma SAG.KI DINGIR.SAL* CT 38 28:26f., see discussion sub *iltu*; *šumma katarru panūšu kīma qarni ì-lí* if the fungus looks like the horns of a god(’s image) CT 40 18:90 (SB Alu); *šarru bēlšu ina bunīšu namrūtu kīma DINGIR hadīš ippalissuma* his lord, the king, looked favorably upon him, with a shining face, like a god VAS 1 37 iii 41, also BBSt. No. 35 r. 7, cf. *isiq ì-lí = hidātu* lot of the gods = joy (or luck) Malku V 98; PN *mār šipri š[a aḥija] u PN, targuman[našu] ša aḥija ki i-lí urte[bbīma]* I have honored PN, my brother’s messenger, and PN, my brother’s interpreter, like a god EA 21:26 (let. of Tuš-ratta); *tanādāti šarri i(var. e)-liš umaššil* I praised the king as one praises a god Lambert BWL 40:31 (Ludlul II), cf. *i-liš tumaš[šal]* ibid. 108:1 (SB); [ul] DINGIR *ētiq ammīni ḥamū šērūa* if a god did not pass by, why are my limbs benumbed? Gilg. Viii 12; KA×BAD *zé dingir.re. e.ne.meš : imat marti ša DINGIR.MEŠ šunu* they (the demons) are the bile of the gods CT 16 12 i 16f.; *šumma sinništu DINGIR ša bu-na TUK [ulid]* if a woman gives birth to a “god” that has (human) shape(?) CT 28 34 K.8274:12 (SB Izbu), cf. *ša bu-na NU TUK* ibid. 13; obscure: [u₄].ba.a ki.sa₇.alan.bi dingir.re.e.ne.meš : *inūšu ašar bunnāné ša DINGIR.MEŠ šunu* CT 16 14 iv 28f.; note the unique ref. to the treacherous advice of a god sub *dāštu* usage a. Note for *ilu* referring to the king: DINGIR *Agade*^{ki} RTC 165 seal i 3 (Narām-Sin), for refs. in Oakk., see MAD

ilu 1a

3 27; RN dingir.kalam.ma.na BIN 9 pl. 93 seal D (Išbi-Irra), also UET 3 41 seal (Ibbi-Sin), and see Edzard Zwischenzeit 60; *amāte šarri bēlija DINGIR-ia [u Šam]šija* EA 159:5, and passim in EA; *ana šarri dŠamšija DINGIR-ia DINGIR.MEŠ-ia* EA 151:1, and note *ana šarri bēlija DINGIR.MEŠ ša SAG.DU-[ia]* to the king, my own god EA 198:2, cf. *šarru DINGIR-a-a* the king is my god ABL 992 r. 17 (NA); *mannu DINGIR-ú-a mannu bēlūa* who (else) is my god, who (else) is my lord? Thompson Rep. 124 r. 6 (NB); note for the use of the plural in the meaning “divine”: *šaturri DINGIR.MEŠ* divine womb Tn. Epic “vi” 18, see Lambert, AfO 18 50 F col. Y 9.

2' with identification by domicile and function — a' identified by domicile — 1" heaven and earth: DINGIR.MEŠ *ša šamāmi bēl Uruk*^[ki] . . .] the heavenly gods [addressed] the lord of Uruk (i.e., Anu) Gilg. I ii 19; *ina DINGIR.MEŠ ša šamē BĀR.MEŠ ša qaqqari* from the heavenly gods (and from those residing) in the sanctuaries of this earth Šurpu II 121; DINGIR.MEŠ *ša šamē kališunu* CT 13 33:14 (SB lit.), and passim in SB; DINGIR.MEŠ *āšibu <šamē> dA-nim* BMS 11:35, see Ebeling Handerhebung 74; DINGIR GAL.GAL *ša šamē u eršetim* CH xliv 70; DINGIR.MEŠ *rabūti ša šamē eršeti u DINGIR.MEŠ rabūti ā<š>i>būte Aššur Akkadī* (ending an enumeration of gods) ABL 358:7 (NA); ^uLUGAL.EN.AN.KI.A = *bēl DINGIR.MEŠ ša šamē u eršeti* STC 2 61 ii 19; *dīm.me.ir an.ki.a : DINGIR.MEŠ ša šamē u eršeti* 4R 18 No. 2 r. 9f., note DINGIR.MEŠ *ša kiššati* Ebeling Handerhebung 62:38.

2" geogr. terms: *i-li* (for *ilū*) *mātim ištārāt mātim* the gods and goddesses of the country ZA 43 306:5 (OB rel.); *i-lu ša mātim išaqqū* the gods of the country will become important YOS 10 11 ii 19 (OB ext.); *ì-lí KUR idannin* CT 39 26:20 (SB Alu, apod.); *ì-lí mātim ekal-lam ireddū* the gods of the country will take over the palace YOS 10 22:11 (OB ext.), cf. *i-lu mātim iptanaḥḥuru* RA 46 88:6 (OB Epic of Zu); *i-lu mātim itruruma* RA 46 90:42 (OB Epic of Zu); *il* (for *ilū*) *ma-tim illaku ištišu* the gods of the country march with him (Narām-Sin) AfO 13 46 ii 3 (OB lit.); *mātam i-lu-ša izzi-buši* its gods will abandon the country YOS

ilu 1a

10 23:2 (OB ext.), also CT 38 49:31 (SB Alu), *eršetam i-lu-ša izzibuši* YOS 10 5:7 (OB ext.); DINGIR.MEŠ *rabūtu ša* KUR.KUR.MEŠ-[ni] KBo 1 19 r. 6; DINGIR.MEŠ KUR u KUR-i TCL 3 315 (Sar.); DINGIR.MEŠ *ša* KUR.KUR *gabbi* the gods of all countries ABL 831:3 (NB); note: dingir.kalam.ma.dagal.la. meš : DINGIR.MEŠ *māti rapašti* the gods of the Big Country (i.e., the nether world) CT 16 13 iii 15f.; DINGIR.DILI.DILI *Sippar Amnā[nim]* all the gods of Sippar-Amnānum VAS 16 16:9 (OB let.), cf. *Adad Nergal u Nanā* DINGIR.MEŠ *ša* KUR *Namar* BBSt. No. 6 ii 48; *ana* DINGIR.MEŠ *ša* GN *nadnu* (wool) given to the gods of Tilpašte HSS 13 373:8 (Nuzi); DINGIR.MEŠ *Gubla qa-di-šu* the gods of Gubla are . . . EA 137:31, DINGIR.MEŠ *ša Ḫatti u* DINGIR.MEŠ *ša Ḫalab lu šibūtu* the gods of Hatti and the gods of (the city of) Halab shall be witnesses KBo 1 6 r. 9f., DINGIR.MEŠ LÚ. MEŠ DINGIR.MEŠ SAL.MEŠ *gabbasunu ša Nu-ḫašši* all the gods and goddesses of GN KBo 1 4 iv 32, cf. DINGIR.MEŠ *rabūti ša* KUR *Mišri* KBo 1 23:5, DINGIR.MEŠ u *ahḫi* DINGIR.MEŠ *ša* LÚ.SA.GAZ KBo 1 2 r. 27, and passim; DINGIR.MEŠ KUR MAR.TU *mihīš šeri imahḫasuš* the gods of Amurru will defeat him in a battle AKA 153:7 (Aššur-bēl-kala); ^dAššur *bēlu rabū* DINGIR *aš-šu-ru-ú* Aššur, the great lord, the Assyrian god AKA 252 v 89 (Asn.); Aššur, the great lord DINGIR.MEŠ u ^dINNIN.MEŠ *āšibūti* KUR *Aššur*^{ki} and the gods and goddesses living in Assyria OIP 2 98:92 (Senn.); *naphar* 6 DINGIR.MEŠ *ša* KUR *Akkad* ABL 474:7 (NA); ^dLUGAL.MARAD.DA^{ki} u DINGIR.MEŠ MARAD.DA^{ki} JRAS Cent. Supp. 45:24 (NB); DINGIR.MEŠ KUR *Šumeri u Akkadi* 5R 35:33 (Cyr.).

3" as city god: *šumma ina bīt* DINGIR *ālišu ša paṭārišu la ibašši* if there is nothing to redeem him in the temple of the god of his city CH § 32:30; *ina kakkim ša* DINGIR URU^{ki} *birram* establish (it) by means of the weapon-symbol of the city god! OECT 3 40:30, cf. *ina kakkim ša* DINGIR *ālim* ibid. 24 (OB let.); DINGIR.MEŠ *ša āliša lisallim* let her (the daughter of the king of Qatna) reconcile the gods of her city (and I will give her ever so many presents and honor her when she meets me) ARM 2

ilu 1a

51:19; DINGIR *ālija Marduk ša iguga* Marduk, the god of my city, who was angry with me BMS 4 r. 46, see Ebeling *Handerhebung* 32:24; DINGIR *ālija ša šabsuma* the god of my city, who is angry BMS 7:26, and passim; [*anāku* . . .] *ša* DINGIR *ālišu* ^d*Marduk* ^d15 *ālišu* [DN] I, RN, whose city god is Marduk, whose city goddess is [Šarpānitu] RT 24 104:17; *kur-massu ana* DINGIR *ālišu* [*u ištari*] *ālišu liškunma* let him set out a food offering for the god and the goddess of his city KAR 178 r. iii 10 (SB hemer.), and passim; *manzaz* DINGIR URU *ana amēli* sign(?) from the city god with regard to the man CT 31 19:23 (SB ext.); if it rains on the city god's festival day, there will be a plague in the land DINGIR URU KI URU-*šú zeni* the city's god is angry with his city TCL 6 No. 9:20 (SB Alu); *ana āli* DINGIR.MEŠ-*šú iturrušu* its gods will return to the city CT 38 49:30 (SB Alu), cf. URU DINGIR.MEŠ-*šú i-saḫ-ḫa-ra-šu* ibid. 28; DINGIR.MEŠ *māḫāzi* (in broken context) ABL 809:4, also DINGIR.ME *šūt māḫāzi* ZA 10 296:23, see AfK 1 25 r. 24 (SB rel.), etc.; for *ūm il āli* festival of the city god, see *ūmu*.

4" names of temples: DINGIR.MEŠ *šūt Ekur* (in parallelism with DINGIR.MEŠ *šūt* ^d*Enlil* line 30) BMS 2:31; DINGIR.MEŠ *šūt Ekur u Nippuri* ABL 797:5 (NB), cf. DINGIR.MEŠ *aššābūtu ša bīt reš* RAcc. 64 r. 2, and passim; ^d*Nabū u* ^d*Tašmētu* DINGIR.MEŠ *ša bīti ḫannī* DN and DN₂, the gods of this temple ABL 872:5 (NA).

5" other occs.: dim.me.ir kur.ra : DINGIR.MEŠ *ša šadi* ASKT p.127:45f.; DINGIR.MEŠ *ša* EDIN u URU the gods of town and country Maqlu V 42, cf. *ana* DINGIR EDIN ^d*Ištar* EDIN RA 17 60:11 (SB inc.); ^dḪaniš dingir sil.a.si.ga.ke_x : ^dMIN DINGIR *sūqi šaqumme* Haniš, the god of the silent street CT 16 49:302f., cf. [DINGIR].MEŠ *šá su-qa-a-ti* the gods of the streets 4R 56 i 2, dupl. DINGIR.MEŠ *šá* SIL.MEŠ WVDog 4 No. 14:4; note: ^d*Šušinak il pirištišun ša ašbu ina puz-rāti* DN, their secluded god, who dwells hidden (from human eyes) Streck *Asb.* 52 v. 30, cf. DINGIR.MEŠ *ša puzri* KBo 1 1 r. 38.

b' identified by specifically mentioned functions: AN zag.gar = DINGIR *ša šu-na-ti*

ilu 1a

the god of dreams Izi A ii 15, cf. AN zag. gar.ra = DINGIR *ša šu-ut-ti* Erimhuš I 216; AN.ZA.GAR DINGIR (var. DINGIR.MEŠ) *ša šu-nāti* BMS 1:25, see Ebeling Handerhebung p. 8; *ina qibit* ^dIštar u ^dIM DINGIR.MEŠ EN.MEŠ *tāhazi* upon the command of Ištar and Adad, the gods of battle BBSt. No. 6 i 40, cf. ^dŠu-qamuna u ^dŠumalia DINGIR.MEŠ *qabli* MDP 2 pl. 17 iv 23 (MB kudurru); ^dHa-NI DINGIR *ša LÚ.DUB.SAR.MEŠ* Haja, the god of scribes OIP 2 147:19 (Senn.); ^dSin ^dŠamaš DINGIR.MEŠ EN *kāri* Sin and Šamaš, the divine patrons of harbors Borger Esarh. 45 i 85; ^dLUGAL.GIR.RA u ^dMEŠ.L[AM.T]A.È.A DINGIR.MEŠ *ša mašarte* DN and DN₂, the protector gods Maqlu VI 143; ^dZariga DINGIR É.GAL-li[m] CT 15 1 i 11 (OB lit.); DINGIR.MEŠ *mušiti* the gods of the night (i.e., the stars) ABL 370 r. 2, also Maqlu I 29 and 36, Šurpu III 111, KAR 38:9, STT 1 73:44, 53, etc.; note DINGIR.MEŠ *mušiti ištarā[t mušiti]* OECT 6 pl. 12:15, also KUB 4 47 r. 41; note the difficult *ūm* DINGIR KASKAL-ni AfO 17 276:48 (MA harem edicts).

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

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

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

d' in Nuzi: *dajānē šībūtišu ša* PN *ana* DINGIR.MEŠ *ištāprušunūti* the judges sent PN's witnesses to the gods RA 23 151 No. 35:26, and passim in Nuzi, see *adāru* and *našū, nišu*.

e' in MA: *ana pani* DINGIR *itamma* he swears before the god KAV 6:6, cf. KAV 1

ilu 1b

i 10 (= Ass. Code § 1); *bāb ni-eš* DINGIR *ma-ti* the gate (where) the oath by the god of the country (is sworn) AKA 7:36 (Adn. I).

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

b) gods in relation to human beings — **1'** to the king: *A-šir ú* ^dIM *ú Be-lum i-li* Aššur and Adad and (the god) Bēlum, my god Belleten 14 228:50, and ibid. 22C:32 (OA Irišum), see Landsberger, Belleten 14 258f; DINGIR.MEŠ *ša RN ittika lilliku* may the gods of king Burnaburiaš go at your side EA 12:7 (MB); DINGIR.MEŠ *ša šarri irrarušu* the gods of the king will place their curse upon him MDP 2 pl. 20:11 (MB), note ^dŠuqamuna u ^dŠumalia DINGIR.MEŠ *ša šarri* BBSt. No. 3 vi 16 (MB); *tuppi šukutti ša* DINGIR.MEŠ LUGAL list of treasures belonging to the gods of the king RA 43 174:1 (OB Qatna), cf. ibid. 210:31; *Amana* DINGIR *ša šarri* Amon, the god of the king (of Egypt) EA 71:4; *šummami jipušumi* DINGIR.MEŠ-*nu šarri bēlini* would that the gods of the king (of Egypt), our lord, permit EA 245:4, cf. DINGIR-lim *ša šarri bēlija* EA 250:20 and 49, also DINGIR.MEŠ-*nu-ka u* ^dŠamaš *lu idūnim* EA 161:32; DINGIR.MEŠ *ša šarri rabī* LUGAL *Ḫatti* KBo 1 3:41 (treaty), and passim in this text; DINGIR.MEŠ *ša šarri bēlija lu idū* the gods of the king, my lord, know very well ABL 269:10 (NB); DINGIR.MEŠ *ša bēli šarrāni bēlini nušallu* we pray to the gods of the lord of kings, our lord ABL 462 r. 15 (NB), and passim in NB letters, also ABL 450 r. 2 (NA), note *Aššur Sin* . . . DINGIR.MEŠ *ša šarri(!)* ADD 619 r. 4; *niqé ina pan* ^dAššur u DINGIR.MEŠ *ša šarri bēlija étapaš* he has performed the sacrifices before Aššur and the gods of the king, my lord ABL 1384 r. 7 (NA); as long as he (the king) stays in the reed hut *dalilišunu ana* DINGIR-šū ^dištarišu *idallal* he worships his god and his goddess ABL 370 r. 7 (NA); *kī ša* DINGIR.MEŠ-ni *ša šarri ila'uni lipušu* they should act according to what pleases the gods of the king ABL 1203:8 (NA); for the king himself considered as a deity, see mng. 1a-1'.

2' to man (in gen.): *šittinšu* DINGIR-*ma* [*šulultašu amēlūtu*] two-thirds of him (Gil-

ilu 1b

gāmeš) is divine, one-third human Gilg. I ii 1, restored from Gilg. IX ii 16; dingir lú.u_x.lu sipa ú.kin.kin.gá lú.u_x.lu : DINGIR LÚ *rē'am mušte'u rita ana* LÚ the god is a shepherd of men, seeking (good) pastures for mankind CT 16 12 i 44f.; *ana bābim ušēššian-nima i-lam muterram ul arašši* (if he comes back empty handed) he will cause me to go out by the door, and not even a god will be able to bring me back VAS 16 140:24 (OB let.); for a special and as yet undefined relationship between a man and a deity of the pantheon, see *il amēli*, *il abi* and *ilu* with personal suffixes in the immediately following sections.

3' in *il amēli*: *mazzaz i-li a-wi-lim* a sign(?) from the gods of the man YOS 10 25:19 (OB ext.), cf. *ibid.* 24:22, and *passim* in OB omens; KI.GUB (= *manzaz*) DINGIR LÚ DINGIR LÚ KI LÚ *zeni* [...] a sign(?) from the man's god (indicating that) the man's god is angry with the man [...] KAR 460:21 (SB ext.); dingir lú.u_x.lu dum.u.a.ni.šè šu.bar.zi.zi.dè sun_x (BÚR).e.eš ša.ra.da.gub : DINGIR LÚ *aššu mārišu kāša ašriš izzazka* the man's god will stand by you submissively in order to <assist> his "son" 4R 17:38f.; *niknakka ana* IM.KUR.RA *ana maḥar* DINGIR LÚ *tašakkan* you place a censer towards the east before the man's god BBR No. 1-20:57, and *passim* in this text, cf. *ana maḥar riksi ša* DINGIR LÚ ^dEŠ₄.DAR LÚ *izzazma* *ibid.* No. 26 v 80; if a fungus *ina bit* DINGIR LÚ IGI is seen in the temple of the man's god CT 38 19:10 (SB Alu); *ana upšāšē ša* DINGIR U DINGIR LÚ against the machinations of the god and of the "god of the man" AfO 14 142:38 (*bit mēširi*); INIM.INIM.MA DINGIR LÚ KI LÚ [*sullumi*] conjuration to reconcile the man's god with the man LKA 141 r. 2.

4' in *il abi*: see J. Lewy, RHR 110 p. 51 n. 56, and Landsberger, *Belleten* 14 258; *Aššur i-li abika ušalla u liṭṭula kīma ana aḥūtīm aše'uka* I pray to Aššur, the god of your father, that he should look on how I beseech you for a (more) brotherly attitude CCT 2 6:17 (OA let.), cf. *Aššur u Ilabrat i-il₆ abini liṭṭula* CCT 3 16b:5 (OA let.); *Aššur u ^dIlabrat i-li abija awatam annītam e iddina* DN and DN₆, the gods of my father, must not permit such a thing (to

ilu 1b

happen) TCL 19 46 r. 10' (OA let.); *lipit qāti ana* SILIM ¹PN *ana i-li abiša* extispiacy concerning the well-being of PN before her father's god Bab. 3 pl. 9:3 (OB ext. report); note the letter addressed to DINGIR *a-bi-ia* YOS 2 141:1 (OB); ^dUTU EN DINGIR *abija* EA 55:57, and *passim* in this letter (from Qatna); 1 GAL *ḥurāši ša* DINGIR.MEŠ *ša a-bi* one golden cup belonging to the father's gods RA 43 178:43 (Qatna), cf. 1 *lakku ḥurāši ša* DINGIR.MEŠ *a-bi* *ibid.* 44; note: I deported DINGIR.MEŠ *bit abišu šāšu aššassu mārēšu* his (the king of Ashkelon's) family gods, himself, his wife (and) his sons OIP 2 30 ii 62 (Senn.).

5' *ilu* with personal suffixes — a' in letters and leg.: *Aššur u il₆-kà qāti iṣṣabtuma* Aššur and your (own) god have helped me CCT 4 14b:8 (OA); *šep i-li-kà šabat* take hold of the foot of your god! CCT 3 20:40 (OA let.); 1 *immeram ana i-li-ni ninaqqi* we will sacrifice one sheep to our god KT Blanckertz 13:5 (OA), cf. CCT 4 6f:10 (OA); *maḥar i-li-šu-nu ikribum ippišunu ušāni* a vow was pronounced by them before their god KTS 15:24 (OA); *Aššur u i-lu-ku-nu liṭṭula* may Aššur and your (own) gods see (this) BIN 4 33:12, cf. *ibid.* 32:26 (OA); *maḥar Aššur u i-li-a akar-rabakkum* I shall bless you before Aššur and my own god KTS 30:18 (OA); ^dŠamaš u *il-ka aššumiija liballituka* may Šamaš and your god keep you in good health for my sake CT 29 12:4 (OB let.), and *passim*, cf. ^dŠamaš u ^dAdad *il-ku-nu* CT 29 9b:5 (OB let.), *Anum ^dIštar ^dŠamaš ^dIG.GAL.LA u ^dMAR.TU il-ka* YOS 2 1:5, and *passim* in greeting formulas of OB letters; *ana abija ša* DINGIR-ŠU *bānišu lamas-sam dārītam iddinušum* to my father, to whom his god, who created him, has given a permanent *lamassu*-spirit TCL 17 37:1 (OB let.); *kussāša ana bit i-li-ša inašši* she (the second wife) will carry her (the first wife's) chair to the temple of her (the latter's) god CT 2 44:20 (OB), note *ana é ^dMarduk* (in the parallel text) Meissner BAP 89:9; *ina bit* DINGIR *ālišunu u i-li-šu-nu* (they made the division) in the temple of the god of their city and (in that of) their own god CT 4 9a:6 (OB); *ana tamkārišu 1 šubātam u 1 immeram ana i-li-šu inaddin* (the redeemer of a slave) shall give one gar-

ilu 1b

ment to the merchant and one sheep to his god ARM 8 78:28; *šumi i-lí-ka u mutakkilika* ... *libli* may the name of your god and of (the god) who incited you be extinguished TCL 1 40:22 (OB let.); *nará ša hašbi išturma maḥar DINGIR-šu usziz* he (the beneficiary of the grant) had a clay stela inscribed and placed it before (the image of) his god MDP 2 pl. 18:5 (MB kudurru); exceptionally without suffix: GUD.ḪI.A *ina ša i-lí u Šamaš i-p[u]-šu-ma šalmu* with (the help) provided by the gods and Šamaš, the cattle are fine TCL 17 37:33 (OB let.), also DINGIR-lam u *Šamaš gimilma turdaššu* send him for the sake of the god and of Šamaš! CT 2 49:16 (OB let.).

b' in omen texts: *ikrib ikribišu il-šu irrissu* his god asks of him the (actual) dedication of his (promised) votive offering YOS 10 51 i 8 (OB behavior of sacrificial lamb), cf. *awilam DINGIR-šu ikribišu irrissu* CT 3 3 r. 4 (OB oil omens); *awilum šú a-ka-lum DINGIR-šu ana akālim inaddiššum* his god will provide this man with food AfO 18 66 ii 38 (OB physiogn.), cf. DINGIR *ana LÚ NINDA inaddin ulu mé usšab* the god will provide the man with food or with water in abundance VAB 4 266 ii 10 (Nbn.), also CT 20 9 S.625:4 (ext.); *awilum šú itti i-lí-šu sakip* this man has been rejected by his god *ibid.* ii 44, cf. OB Lu A 379f., in lex. section; DINGIR-šú *salimšu* his god is reconciled with him CT 39 4:35 (SB Alu); *il-šú tupšikku usaz-balšu* his god will make him carry the corvée-basket Kraus Texte 47a i 8'; LÚ.BI DINGIR-šú ARḪUS GAR-šú his god will have mercy on this man CT 39 42:40 (SB Alu); *kišir libbi DINGIR-šú NU DU₂-šú* the wrath of his god will not depart from this man CT 40 10:23 (SB Alu); NA.BI DINGIR-šú MU TUK-šú his god will make this man famous KAR 389b (p. 352) 16 (SB Alu); *šumma ūm il āli ana pan DINGIR-šú išiḫ* if he laughs in front of his god on the day of the festival of the city god TCL 6 No. 9 r. 4 (SB Alu), cf. (with *ibki* he cries) *ibid.* 5; *la DINGIR-šú eli amēli* [...] someone else's god will [...] upon the man Boissier DA 17 iii 11 (SB ext.), cf. NU DINGIR *šú eli amēli imagqut* *ibid.* 17; note DINGIR *šanumma ana amēli iraggum* another god has a claim against this man CT 20 2:8 (SB ext.).

ilu 1b

c' in lit.: *eḫlum ru'iš ana i-lí-šu ibakki* a man addressed his god in tears as (he would) his friend RB 59 242:1 (OB); *la nan-zas i-lu-uš* his god does not stand by him PBS 1/1 2 ii 25; *asak DINGIR-šú u DINGIR ālišu ikul* he has infringed a taboo of his god or of the god of his city Labat TDP 10:29, and passim; *niqā ana DINGIR-ia lūpuš* let me make a sacrifice to my god Lambert BWL 146:55, cf. *ibid.* 56 and 58; *dingir.a.ni su.a.na bad. du* : DINGIR-šú *ina zumrišu ittesi* his god withdrew from his body Šurpu V/VI 11f., cf. *dingir.bi á.bi ba.ni.in.bad* : DINGIR-šú *ittišu ittesi* CT 17 29:25f.; *ša DINGIR-šú ittišu zenú* whose god is angry with him BMS 2:24, see Ebeling Handerhebung p. 26, cf. *ša DINGIR-šú isbusu* KAR 25:9, and passim in rel.; *i-lí bānija šab(u)su elija* my god, who created me, is angry with me Bab. 3 32:6; *piqissu i-liš bānišu* entrust him (again) to his god, who created him 4R 54 No. 1:44; *dingir sag.du.ga.gin_x sag.gá.na a.ba.ni.in.gub* : *kima DINGIR bānišu ina rešišu lizziz* let him (Išum) stand at your side acting as the god who created you ASKT p. 98-99:48; *sizkur.ra.na AN.da.ga.na gar.mu.un.ra.ab* : *niqāšu muḫurma i-la-am // il-šú ana idišu šukun* accept his sacrifice, place his personal god at his side! (Sum. differs) 4R 17:55f. (SB rel.); *tanittu URU-ia* (mistake for *ilija*) *u ištarija ina libbija iššakinma* I was anxious to praise my god and my goddess AnSt 8 46 i 26 (Nbn.), dupl. (also wr. URU) Halil Edhem Mem. Vol. 122:18'.

d' with suffixes referring to named deities: PN MU.NI.IM PN₂ AD.DA.NI *ana Adad i-lí-šu ana NU.GIG iqiš PN₂*, her father, has presented PN to his god Adad to become a *qadištu* Grant Smith College 260:3 (OB); *ša tēpušanni il-ka Adad lidammī[qqum]* may your god Adad show you favor for what you have done for me PBS 7 61:4 (OB let.); he took the oath *ina É MAR.TU DINGIR.RA.NI* PBS 8/1 82:2 (OB); *Sin DINGIR rešija lu rābiš le-muttišu ana dārētim* may Sin, my own god, forever be the evil spirit that brings him misfortune KAH 1 2 vi 19 (Šamši-Adad I), cf. *IM i-lí ālija u Sin i-lí rešija* Adad, the god of my city, and Sin, my own god

ilu 1b

Syria 33 65:28 (Mari let., Jarim-Lim); *ina amat i-li-šu* ^dNergal *šumšu li-id-mi-iq* may his reputation (lit. name) become good upon the command of his god Nergal Corpus of ancient Near Eastern seals 1 No. 571:4 (MB); *ana piššat* DINGIR-*šú* ^dLugalbanda (var. ^dLugalbanda DINGIR-*šú*) for the anointing of his god DN Gilg. VI 174, cf. DINGIR-*ka mukabbīt qaqqadika* ^dLugalbanda ZA 53 216:15 (OB Gilg.); DINGIR-*ka li[šsur]ka* may your god protect you Gilg. Y. 212 (OB); [*ita*]mu itti DINGIR-*šu* ... ^dEa ittišu itamu CT 15 49 iii 19 (SB Atrahasis); *kurmassu ana* ^dMarduk u ^dPapsukkal DINGIR-*šú liškunma mahir* if he (the king) gives a food offering to Marduk and to his god Papsukkal, it will be accepted KAR 178 v 47 (SB hemer.), and passim; *anāku RN ša* DINGIR-*šú* ^dMarduk ^dištaršu [^dŠarpānitu] I, Šamaš-šum-ukin, whose god is Marduk, whose goddess is Šarpānitu PBS 1/2 110:8, dupl. ibid. 109:12, cf. *anāku aradka* ^{md}Aššur-bāni-apli DUMU DINGIR-*šú* *ša* DINGIR-*šú* Aššur ^dištaršu ^dAššuritu BMS 50:12, also (Sin-šar-iškun) LKA 41:16f., also Aššur-mudammiq (eponym) and [...]sun son of Zērūti (both with Nabū and Tašmētu) LKA 51:10 and 114 r. 2f.; ^dHaldia il-*šu* ^dBagbartu ištaršu Haldia, his (the king's) god, and Bagbartu, his goddess TCL 3 423 (Sar.).

6' to groups of persons: ^dAššur u i-li um-*meānija liṭṭula* may Aššur and the god of my principals look (upon this) TCL 19 32:31 (OA let.); *Aššur u il₆ ebbarūtīm liṭṭula* let Aššur and the god of the collegium look upon (this) KTS 4b:7 (OA let.); PN *ana aḫḫišu mārīšu* u DUMU.MEŠ *ni-šī* DINGIR-*šú išpuru* (you know that) PN sent messages to his brothers, his sons and to those who belong to the "people of his god" CT 4 1:5 (OB let.); *warki ... i-lu-ša iqterāši* after her (the *nadītu*'s) gods (Šamaš and Aja, the gods of the *nadītu*-class of women) have called her (i.e. after her death) BE 6/1 101:29, cf. *ištu ... i-lu-ša iqterāši* ibid. 96:13, also CT 8 4a r. 11, *inūma* PN *i-lu-ša iqterāši* Szlechter 10 MAH 15.913:34 (all OB and referring to *nadītu*-women), note, however, *warki i-lu-šu iq-ru-[šu-ma]* Wiseman Alalakh 57:6 (OB); GIŠ(!).TUKUL KASKAL ^{gi-ir-ri-im} *libbi mātim ana* DUMU.MEŠ *i-li* u DUMU.

ilu 1c

MEŠ *iš-ta-ar ša ina libbi mātim wašbu še'am aširtam šuddunimma ana Sippar*^{ki} *babāli* PN NIMGIR *Sippar*^{ki} PN₂ *iguršu* PN, the bailiff of Sippar, hired PN₂ for a journey through the open countryside with the (sacred) weapon (of Šamaš) in order to collect barley as a tithe from the men and women belonging to the god (Šamaš) and the goddess (Aja) who live in the countryside, and to bring (the barley) to Sippar Szlechter 122 MAH 16.147:3 (OB leg.); *ummānka ina reš eqliša* DINGIR.MEŠ-*šā* *izzibuši* its gods will abandon your army at the beginning of the campaign Boissier Choix 1 45:4 (SB ext.); *bitu šū* DINGIR.MEŠ-*šū* *inaddūšu* its gods will reject this family CT 38 17:97 (SB Alu); *ina bīt beltiya u é i-li é kurummati liškunu* let them make a food offering in the temple of My Lady (Aja) and in the chapel of the family god CT 6 39b:8 (OB let.); *kussā tanaddi* TUG.ĪLA GADA *ina muḫḫi tumassa* DINGIR *é* *ina muḫḫi tuššab* you set up a chair, spread a linen cover on it (and) place the family god (there) LKA 141:9, also ibid. 11 and 16.

c) used as a generic term — 1' in conjunction with *ištaru*: *nindabé linnašā* DINGIR-*ši-na* (var. *i-la-ši-[na]*) *ištaršina* let their (mankind's) gods and goddesses bring offerings (to Marduk) En. el. VI 116; DINGIR.MEŠ ^dINNIN.MEŠ *āšib libbišu iṣšurīš ... elū ša-māmiš* the gods and goddesses who lived there (in the cities) flew to heaven like birds Borger Esarh. 14 Ep. 8a:43b; *našparti* DINGIR.MEŠ u ^d*Ištar* messages from the gods and goddesses ibid. 45 ii 6; *ša palāḫ* DINGIR u ^dINNIN *limudu šurruššu* who in his heart knows well the worship due to the gods VAB 4 60 i 17 (Nabopolassar), cf. *paraš* DINGIR. DINGIR u ^d*Ištar* CT 36 21 i 23 (Nbn.); see *ištaru*.

2' in conjunction with *eṭemmu*: see *eṭemmu* mng. 1d.

3' in conjunction with *šarru*: *ša ... šarra* u DINGIR.MEŠ-*šū* *la iptalḫu* who does not respect either the king or his gods BBSt. No. 6 ii 32; *kiribti* DINGIR u *šarri* blessed by god and king alike AKA 388:3 (Aššur-uballiṭ); *ana šūḫuz šibitte palāḫ* DINGIR u *šarri* to instruct them with respect to feudal tenure and the loyalty due to god and king Lyon Sar. 12:74;

ilu 1d

^dIštar ... *ana mahri* DINGIR.MEŠ *u* LUGAL.E *ana lemutti lirteddīšu* may Ištar make him unacceptable to gods and kings alike BBSt. No. 8 iv 13, cf. *aj izziz maḥar* DINGIR *u* šarri (Sum. broken) Lambert BWL 228iii 9; *ina uggat* DINGIR *u* šarri *kaqdāme likil rēssu* let him remain forever under the wrath of god and king ADD 646 r. 30 (NA), also *ibid.* 647 r. 30; DINGIR *u* šarru *liqbū damiqti* may god and king bless me BMS 33:35, see Ebeling Hand-erhebung 126; DINGIR *u* šarru ŠE god and king will be friendly KAR 178 v 53 (hemer.), and *passim*, cf. *pani ḥadātu ša* DINGIR.MEŠ *u* šarri TCL 9 95:8 (NB let.); *maššartu ša* DINGIR.MEŠ *u* šarri *ušra'* do your duty towards the gods and the king! BIN 1 25:35 (NB let.); *sūqu rapšu mūtaq* DINGIR.MEŠ *u* šarri the wide street for the passage of the gods and the king VAS 15 30:6 (NB), and *passim*.

4' in conjunction with *amēlu*: *ana* DINGIR *u* *amēlūtu ana mītūti u balūtūti tābta epuš* I acted so as to please god and man, (befitting) the living and the dead Streck Asb. 250 r. 3, cf. *ša ina muḥḥi* DINGIR *u* LÚ *tābu šunu* ABL 1380:17 (NB), *epšete annūte diqte ša ina pan* DINGIR LÚ-*ti mahratuni* ABL 358:19 (NA), cf. also DINGIR *u* *amēlūtu* ABL 6 r. 15 (NA); ^dSiriš *pāšir* DINGIR *u* LÚ beer, that brings release to god and man JNES 15 138:120 (SB); *šibsat* DINGIR (var. adds ^dIštari) *u* LÚ-*ti* divine and human wrath BMS 12:57, see Ebeling Hand-erhebung 78, cf. *uzzu uggati šibsat* DINGIR.MEŠ *u* *amēlūti* STC 2 81:71.

d) referring to a goddess: *Ištar* DINGIR-*šu* *abūtašunu izzaz* CCT 4 24a:17 (OA); I ḤAR KÙ.GI 4 *ša qāti* DINGIR-*lim* one gold bracelet four (fold?) for the goddess RA 43 140:20 (OB Qatna inventory); *Ištar ana jāšimā i-li u ana aḥija la il-šu* Ištar is a deity for me, though she is not a deity for my brother EA 23:31f. (let. of Tušratta to the king of Egypt); ^dBēlet *balāti* DINGIR-*ka* *damqu* ... *šī qāssu tasabbat* your gracious deity, Bēlet-balāti, has indeed helped him (the king, my lord) ABL 204 r. 5 (NA).

e) qualifying silver (EA only): KÙ.BABBAR DINGIR.MEŠ *idinanni* give me the finest silver! EA 35:20 (let. from Cyprus to Egypt); note: I ŠE KÙ.BABBAR DINGIR-*lim* one shekel

ilu 2c

of silver reserved for the god (hardly: one shekel of the finest silver) ARM 1 62 r. 4'.

f) in idioms: *ša la* DINGIR *išhappu raši makkūri* unfortunately (lit. without the permission of the gods), the scoundrel is very rich Lambert BWL 84:237 (Theodicy), cf. *dingir. nu.bi : ša la* DINGIR CT 16 43:50f., and *ša la* DINGIR.MEŠ Borger Esarh. 41:29 and 42:34; see *la libbi ili sub libbu*; DINGIR *lu la iqabbi šumma lu mār šarri lu* ... *mēt* should, heaven forbid (lit. a god should not command it), either a son of the king or (a brother of his) die AfO 17 270:13 (MA harem edicts); *dābib nullātija* DINGIR *rēšūšu* he who says bad things about me has the god's help Lambert BWL 34:95 (Ludlul I).

g) in personal names (especially Oakk., OA and OB): wr. DINGIR (often with phon. complements) and *il, el, i-lí*, referring to a specific but not named deity. For an Oakk. list, see MAD 3 27-36, and see Stamm Namengebung index s.v.

2. the god (referring to a specific deity) — a) to the moon: *dingir dar₄.aš.dù* = DINGIR *a-di-ir* the god has been eclipsed Nabnitu I 145; *ina* DINGIR *ešši ša MN* at the new moon of MN HSS 14 229:5 (Nuzi), cf. *ina* SAG.DU DINGIR GIBIL Iraq 16 41 ND 2319:6 (NA), and SAG.DU DINGIR.BÍL *ša MN* ABL 544 r. 7 (NA); ITI MN DINGIR *šapattam illikma* in the month MN (when) the moon reached the half OIP 27 56:22 (OA); *šumma ina šamē i-lum ina ūmi bibbulim arḫiš la itbal* if the moon does not disappear from the sky at the right time on the day of the neomeny ZA 43 310:8 (OB astrol.), cf. *i-lu-um ihaddar* *ibid.* 12, and *passim* in this text.

b) to the sun (when in conjunction with the moon): *ina* UD.15.KAM DINGIR KI DINGIR *ittammar* on the 15th day one of the gods will meet the other (i.e., sun and moon will be in conjunction) ABL 881 r. 4 (NB), cf. UD. 13.KAM DINGIR.ME-*ni* *aḥē[š innamru]* ABL 81:7 and 359:14; *teḥē* DINGIR.MEŠ *ibašši* there will be a conjunction of the gods ABL 437 r. 12 (NA).

c) to Nergal: DINGIR-*lum* *ikkal* pestilence (lit. the god) will rage (lit. eat) YOS 10 20:16

ilu 2d

(OB ext.), cf. DINGIR *ina māt nakri ikkal* KAR 152:17, also KAR 454:19, *ina* UD SUD DINGIR. MEŠ *ikkalu* TCL 6 6 iv 13; DINGIR *ikkal ulu attalá* pestilence or eclipse Boissier DA 9:35 (all SB ext.); DINGIR-*lum būlam ikkal* YOS 10 20:19 (OB ext.); *nazāq māti* misery in the country (with the gloss DINGIR KÚ) CT 39 30:66 (SB Alu); *ištu nakram* DINGIR-*lum uhal-liqu u ūmu kuššim ikšudu* after the pestilence has annihilated the enemy and the cold season has come ARM 2 24:9; *ina* GN DINGIR-*lum ana akāl* GUD.Ī.A *u awilūtīm qātam iškun* pestilence has begun to rage among cattle and people in GN ARM 3 61:10; DINGIR KÚ //BE *mu-ta-[nu]*.MEŠ the god will eat = plague Izbu Comm. 22; *i-la-am sullīma i-lu-um linūh* pray to the god! let the god (referred to as *mūtānū* and ^d*Nergal* lines 5 and 10) become appeased CT 29 1b:19f. (OB let.), for *lipit ilim* referring to an epidemic, see *lipitu*.

d) referring to a specific but not named deity: *umma i-lu-um-ma* thus said the god (through the *šā'iltu*-women) KTS 25a:9, cf. (referring to the same incident, where *Aššur* replaces *ilu*) TCL 4 5:7; *umma* DINGIR-*lu-ma awātini ula imtu'a* thus said the gods (*Aššur* and *Aššuritum*, mentioned in line 5) "He neglected our words" TCL 20 93:26, cf. *awāt i-lí ušur* heed the words of the gods! *ibid.* 28, also *ibid.* 9 and 22 (OA); *awat i-lí ušur ana ni-ki-iš-tim ša* DINGIR *i-zi-ra-ku-ni la tatuar* heed the word of the gods, do not turn into a . . . , as such the god will hate you! CCT 4 1a:6 and 8 (OA); *anniātum ana* DINGIR-*li damqá* are such things pleasing to the gods? Balkan Letter 57 (OA), cf. *ša ana* DINGIR *la damqani tašpuranim* Adana 237 B 19, also *i-lu-um lu ide* *ibid.* 16, quoted Balkan Letter p. 16; DINGIR *iqtebia [mā]* the god said ABL 656 r. 6 (NA), cf. ABL 1165 r. 1 (NB); IGI DINGIR.BI *kī'am iqbi* before its (the temple's) god he declared as follows BE 6/2 53:2 (OB); *ina uzun igigallim ša i-lum iddinušum* in that great wisdom that the god had given him RA 11 92 i 9 (OB Kubur-Mabuk); DINGIR-*lum kakkī nakrim šuātu lišbir* would that the god would break the weapons of that enemy ARM 3 15:7; *ummāmi* DINGIR-*lum išpuranni* he said, "The god has sent me" ARM 3

ilu 3a

40:13, cf. DINGIR-*lum annam ipulannima* the god has given me a positive answer ARM 3 42:14, and *ibid.* 84:7 and 25; *aššum* NAM.LÚ.U_x.MEŠ (= *awilūti*) *ša* DINGIR *ša ina bit* PN *ašbatu* on account of the personnel of the god that stays in PN's house PBS 2/2 116:12 (MB); DINGIR-*um-ma lu idi* may the god be witness! BIN 1 58:12, cf. YOS 3 55:9 (both NB letters); LÚ.ŠID DINGIR (= *tuššar ili*) ADD 869 ii 3 (NA), Ner. 23:15; PN SIPA. DINGIR (family name) PBS 2/2 27:4 (MB); *ilu ina libbi adri ekalli uššá* the god (Nabû) will come forth in procession from the barn of the palace ABL 65:15 (NA), and *passim* in this letter.

3. protective deity (*daimon*) — a) of a human being — 1' in gen.: *ša išá* DINGIR-*šu [k]uššuda hišātušu ša* DINGIR-*šu la išá ma'du arnūšu* the sins of him who has a protective deity are dispelled (but) he who has no protective deity makes (lit. has) many mistakes BA 5 394 ii 42f. (SB rel.); *ud.da ir.pag an. ag.en dingir.zu nig.zu : ūma takappud* DINGIR-*ka ká* when you act deliberately your god is with you Lambert BWL 227 ii 24, cf. DINGIR-*šu la šá* (Sum. col. broken) *ibid.* 228 iii 12; *ana ramanišu la ikarrab ana* DINGIR-*šu likrub* DINGIR-*šu ana amēli šuāti ikarrab* he must not pronounce a blessing upon himself but bless his (protective) god, and his god will bless him KAR 178 iii 34f. (SB hemer.); *šarru mūt i-[l]i-šu imát* the king will die a natural death YOS 10 56 i 16 (OB Izbu).

2' in connection with other protective deities: *ša* DINGIR *a-bi u aštar um-mi* (magic preparations) against the protective god, as father, and the protective goddess, as mother AfO 14 142:37 (*bit mēsiri*); *gidim.sig₅.ga dingir inim.ma.mu sag.an.na gub.bu. dē : šēdu damqa* DINGIR *muttamú nanzaza mahrija* place the gracious *šēdu*-demon, the interceding protective god, in front of me! RA 12 75:45; *iddanni* DINGIR.MU *šadāšu i[mid] ipparku aštarī ibēš[...]* my protective god has rejected me and disappeared, my protective goddess has stopped (being at my side) and withdrawn Lambert BWL 32:43 (Lud-lul I); *kī la pāliḥ* DINGIR.MU *u aštarija anāku epšēk* I am treated as one who does not show reverence to his protective god and goddess

ilu 3a

STC 2 81:68 (SB rel.); *ina amat DINGIR-šú u ḏištarišu bit lališu ippuš* he will live in opulence upon the command of his protective god and goddess BRM 4 22 r. 19 (SB physiogn.); *kima sissikti DINGIR.MU u ḏištarija sissiktaki ašbat* I have seized the hem of your garment, as I seize the hem of the garment of my god or goddess BMS 7:11, see Ebeling Handerhebung 46; DINGIR *u ḏištār DINGIR-ú-a* BBR No. 100:47; DINGIR *u ḏLAMA irāšši* he will have a protective god and a lamassu-spirit CT 40 10:51 and KAR 212 i 15 (SB *iqqur-ippuš*); DINGIR-*lam u ḏlamassam lirši* Corpus of ancient Near Eastern seals 1 No. 571:7; *lizziz DINGIR.MU ina immiija lizziz [ḏištārī] ina šumēlija ḏšēdu damqu ḏlamassu damiqtu [lu ra]kis ittiija* let my protective god stand at my right, my protective goddess at my left, let the good *šēdu* and the good lamassu-spirits always be near me BMS 22:17, see Ebeling Handerhebung 106, and passim; *ḏšēdu damqu lu kajān ina rēšija DINGIR ḏINNIN amē-lātu salimu liršūni* may the favorable spirit always be at my side, my protective god, goddess and all mankind be reconciled with me! BMS 50:25, see Ebeling Handerhebung 148, cf. *ibid.* 78:61; *anāku . . . luštammār ilūtka . . . DINGIR.MU lištammār* (text *lu-uš-tam-mar*) *quḏdika ištārī narbika liqbi* I myself will praise your godhead, my protective god will praise your valor, and my protective goddess talk about your greatness BMS 12:92, see Ebeling Handerhebung 82, cf. *dingir.lú.ba.ke_x nam.maḥ.zu ḥé.en.ib.ba*: DINGIR *amēlu narbika liqbi* CT 16 8:292f.; *ana DINGIR-ia u ḏištarija piqdaninni* entrust me to my protective god and goddess CT 39 27:9 (SB Alu); exceptionally referring to the king: *ina libbi DINGIR u ḏšēdi ša šarri belija ibtalaḥ* he got well through the help of the protective god and the *šēdu*-spirit of the king ABL 204 r. 12 (NA); see *lamassu, šēdu, ištāru, ištartu*; note a passage in a prayer requesting the exchange of protective deities in LKA 139 r. 26ff., cited sub *dārūtaš*.

3' referring expressly to the functions of the protective deity: DINGIR *nāširka rēš damiqtika likil* may the god who watches over you provide you with good things CT 4 28:3

ilu 3a

(OB let.), cf. TCL 18 101:6, 102:6, also DINGIR *nāšir abiya kâta rēš damiqtim likil* CT 29 28:6 (OB let.); *i-lum nāšir na[pišt]i šāpirija šibâtam aj [irši]* may the god who watches over the life of the master have all he can wish for (lit. have no wish left) A 3522:9, also A 3524:7, VAS 16 91:9, and passim in OB letters; note the unique, because addressing a woman, DINGIR *nāširki šibûtam ja irši* VAS 16 64:7; *ḏšēdu nāširu DINGIR mušallimu šuziz ina rēšija* send the protective spirit, the god who keeps (me) in good health, to watch over me! KAR 58:47 (SB rel.), cf. Winckler Sar. pl. 36 No. 78:189, and passim in Sar., also *dingir.silim.ma.mu [Ašalluhi]*: DINGIR.MEŠ *mušallimu ḏMar-duk* CT 16 8:288f., and cf. DINGIR SILIM.MU DN BIN 1 91:24 and YOS 3 195:11 (both NB letters); *adi balṭu DINGIR-šu lu rābiš šu₁₁-ul_x* (KIB)-*mi-šu* may his protective deity be the guardian of his well-being as long as he lives King A History of Babylonia pl. after p. 198 seal No. 4:5; DINGIR *mušallimu ina ḏMEŠ.MU lu kajān* may the (protective) god who keeps (me) in good health be always at my side KAR 68 r. 7; DINGIR-*šú ana idišu* [GUR-ár] his god will return to him CT 39 41:18 (SB Alu); *nakru DINGIR ḏ-ia ileqqi* the enemy will take away the god (who walks) at my side KAR 428:43 (SB ext.), also DINGIR ḏ *nakri ileqqi* *ibid.* 44.

4' in *mār ilišu* — a' in gen.: *lú.u_x.lu dumu.dingir.ra.na u.me.te.gur.gur*: *amēlu ma-ri DINGIR-šú kuppirma* cleanse this man, (who is) a "son" of his (personal) god CT 17 15:24, and passim in bil. texts, note the writing *ma-ri DINGIR.MEŠ-šú* CT 17 3:14; [lú].u_x.lu dumu.dingir.ra.na za.e.me.en:LÚ DUMU DINGIR-šú *atta* CT 17 33:16, and passim; *lú.u_x.lu pap.ḥal.la dumu.dingir.ra.na*: *ša a-me-lu mut-tal-li-ku DUMU DINGIR-šú* of this restless man, a "son" of his god BIN 2 22:182, and passim; *lú.tu.ra dumu.dingir.ra.na*: *marši DUMU DINGIR-šú* CT 16 18:7f.; *su lú.u_x.lu dumu.dingir.ra.na ba.ra.an.te.gá.da*: *ana zumri amēli DUMU DINGIR-šu la tetēḥḥi* do not attack the body of the man (who is) a "son" of his god CT 16 15 v 23f., and passim in this text; *māmīt kalama ša LÚ DUMU*

ilu 3b

DINGIR-šú *išbatu* all kinds of curses that have seized the man, (who is) a “son” of his god Šurpu II 193 = III 1, cf. lú.u_x.lu dumu. dingir.ra.na ḥé.en.kù.ga : *amēlu* DUMU DINGIR-šú *lilil* Šurpu VII 80; DUMU DINGIR-šú *iḫḫiši* (perhaps to mng. 1b–6’) Labat TDP 214:20 and 21.

b’ referring to the king: lugal.e dumu. dingir.ra.na u₄.sar ^dEN.ZU.gin_x zi kalam.ma.šu.du₇ : *šarru* DUMU DINGIR-šú *ša kima nannari* ^d*Sin napišti māti ukallu* the king, “son” of his (personal) god, who like the shining moon god is the carrier of the life (force) of the country CT 16 21:184f.; su lugal.e dumu.dingir.ra.na a.gin_x ḥé.im.ma.an.sur.sur.ri : *zumar šarri* DUMU DINGIR-šú *kima mé lišruruma* let (the evil) run off the body of the king, “son” of his god, like (this holy) water Schollmeyer No. 1 ii 21f., cf. *Aššur-bāni-apli* A DINGIR-šú KAR 55:11, *anaku* ^m*Šarrukīn* DUMU DINGIR-šú LKA 53 r. 3, see Ebeling Handerhebung 98, and, for the gods of the king named, see mng. 1b–5’d’.

b) of a temple (*il biti*): *maḥar ziqqurra* u DINGIR É *ša ziqqurra* before the temple tower and the protective god of the temple tower RAcc. 63:32, cf. *šubat* ^d*Ani u* DINGIR É *ša É papāḫa Antu* ibid. 31; ÉN DINGIR É *ušur bitka ana maḥrišu tamannu* you recite the conjuration (beginning with) “Protective god of the temple, protect your temple!” before it (the image of the temple’s protective god, made of tamarisk wood, see line 38) KAR 298:40; *ana* DINGIR *biti* ^d*ištar biti u šēdi biti* 3 GI.DU₈ *tukān* you set up three reed altars for the protective god, goddess, and *šēdu*-spirit of the temple AAA 22 pl. 13 r. i 47; [...] é.a im.ma.an.da.an.ti.eš [...] ba.an.dib : DINGIR *biti* ^d*iš-tar biti lu tarḏu lamassi biti puzra itaḫaz* the protective god and goddess of the temple have been driven away, the protective spirit of the temple has gone into hiding CT 16 39 i 6f.; dingir.é.a.é.a ḥé.ti udug.sig₅.ga ^d*lama.sig₅.ga é.a ḥé.en.tu.tu.ne* : DINGIR É *ina biti lišib* may the protective god of the temple live in the temple, may the good udug and lama spirits enter into the temple CT 16 23:306ff.; but note: *ša Anum Antum u* DINGIR.MEŠ É.MEŠ-šú-nu

ilu 5

for Anu, Antu and the (minor) gods living in their chapels RAcc. p. 64:21, and cf. u DINGIR.MEŠ *bītišunu* VAS 15 28:8, and often in Sel. leg.

4. demon, evil spirit — a) *ilu* alone: *amēlu* [šuātu] *iballuṭ* DINGIR *ša elišu itebbi pāšu ipatte akalu ikkal mé išatti* this man will recover — the “god” that is besetting him will depart, he (the patient) will be able to open his mouth, eat and drink KAR 33 r. 10, see also *qāt ili*, etc., sub *qātu*, see also *šudingirakku*, and *ilu saḫḫiru* sub *saḫḫiru*.

b) *ilu lemnu*: dingir ki šu.tag.ga nu.tuk = DINGIR *lem-nu* (Sum.) a god who has nobody to decorate his shrine = (Akk.) evil god (in group with *ḫallulaja* and DINGIR *ša šutti*) Erimhuš I 215; lú dingir.ḫul.gál.e á.šu.gir.bi in.da.ri.a : *ša* DINGIR *lemnu mešrētišu išburu* whose limbs an evil god has paralyzed 5R 50 i 49f. (= Schollmeyer No. 1), and passim; *lu utukku lemnu lu alú lemnu lu eṭemmu lemnu lu gallú lemnu lu* DINGIR *lemnu* (Sum. dingir.ḫul) *lu rābišu lemnu* whether it be an evil demon, an evil *alú*, an evil ghost, an evil *gallú*, an evil god or an evil lurker CT 17 34:17, and (in the same sequence) Maqlu V 68, Šurpu IV 49, also ^d*šēdu ha’āṭu alluḫappu ḫabbilu gallú rābišu* DINGIR *lemnu utukku lilú lilītu* KAR 58:42; u₄.du₇.du₇.meš dingir.ḫul.a.meš : *ūmū muttakpātu* DINGIR.MEŠ *lemnātu šunu* they (the demons) are clashing storms, evil gods CT 16 19:1f., cf. 7.àm dingir.ḫul.a.meš : *sibit* DINGIR.MEŠ *lemnātu* CT 16 13 iii 19f., etc.

5. good fortune, luck: lú.dingir.tuk = *ša i-lam i-šu-ú* one who has luck, lú.dingir.nu.tuk = *ša i-lam la i-šu-ú* one who has no luck OB Lu A 61f. and B ii 18 and 21, note the difficult personal name Lú.dingir.nu.un.tuk PBS 8/1 100:14 (early OB); tuk = *ra-a-aš* DINGIR lucky person (in group with *šarú*, *lapnu*) Erimhuš Bogh. A 31, cf. *ilānū*, “lucky”; *ištu i-lam taršī* ever since you became rich YOS 2 15:9 (OB let.); *mārēšu i-lam išū* his sons will be lucky YOS 10 54:13 (OB physiogn.); É.BI DINGIR TUK-šī this family will have luck CT 38 14:23 (SB Alu); É.BI . . . *ilappin* DINGIR NU TUK this household will become poor (and) will have no luck CT 38 17:95 (SB Alu), cf. CT 39 45:28 (SB Alu); NA.BI DINGIR TUK-šī

ilu 6

this man will have good luck CT 39 44:16 (SB Alu); É.BI DINGIR u ^dLAMA GÁL-šī this house will have a (luck bringing) god and a protective spirit AMT 91,4:6, cf. LÚ.BI DINGIR u ^dLAMA TUK CT 38 40 Sm. 710+:9 (SB Alu), and passim. In personal names: DINGIR-ri-šī PBS 13 68 r. 6f., Ra-šī-DINGIR Dar. 522:14, and passim in NB, ADD 775:6, also TUK-šī-DINGIR ADD App. 1 K.241 xi 37, see Stamm Namengebung 252.

6. spirit of a deceased child (only in personal names, i.e., in the name of a child born subsequently): I-su-DINGIR I-Have-the-“God” MAD 3 34 (Oakk.); I-lu-ma He-is-the-“God” CT 8 47a:13 (OB), and passim; Šu-nu-ma-DINGIR CT 33 36:20 (OB), and passim; A-na-ku-DINGIR-ma I-am-the-“God” TCL 1 81:5 (OB), CCT 1 46a:4 (OA), BE 14 11:16 (MB), and passim in these periods; DINGIR-lam-ni-šu We-Have-the-“God” VAS 7 133:23 (OB); DINGIR-ni-šu JEN 214:30 (Nuzi), and passim; I-lu-ni Our-“God” CT 6 35c:7 (OB), and passim; I-lu-šu-nu Their-“God” CT 8 35c:27 (OB); DINGIR-ki-nu-um The-Real-“God” VAS 7 10:2 (OB); DINGIR-da-ri The-“God”-is-Enduring OECT 8 12:5 (OB); DINGIR-ḫa-bil The-“God”-was-Snatched-Away CT 2 13:10 (OB), and passim, DINGIR-ḫa-bi-i[l] MDP 23 169:50, Ḫa-ab-bil-DINGIR PBS 2/2 9:9 (MB); see Stamm Namengebung 129 and 245; note, however, that *ilu* may well in some of the cited names have the meanings “good fortune,” “luck,” “personal god.”

7. image of a deity — a) worshiped in temples, etc. — 1' in gen.: (oil given) *ana pašāš* DINGIR.MEŠ to anoint the images ARM 7 11:3; DINGIR.MEŠ-šu u LÚ.MEŠ *mutēšu* U[RU Qatna]a šar Ḫatte ilteqīšunu the king of Hatti carried off the images and the men of Qatna EA 55:42 (let. from Qatna); 180 copper kettles, five ewers *itti* DINGIR.MEŠ-šu-nu together with their (gold and silver) images (as booty) AKA 41 ii 31 (Tigl. I), cf. *ibid.* ii 61; DINGIR.MEŠ *Elamti* u ^d15.MEŠ-šā *ušēšamma šallatiš amnu* I had the images of the gods and goddesses of Elam brought out and declared them booty Streck Asb. 184 r. 4, cf. ^dḪaldia ^dBagbartu DINGIR.MEŠ-šu ... *šallatiš amnu* Winckler Sar. pl. 33 No. 69:76

ilu 7a

(Sar.); DINGIR.MEŠ *mātišun ina šubtišunu idkā* they removed the images of the gods in their country from their pedestals OIP 2 86:22 (Senn.); *ištu Bābili iḫpū* DINGIR.MEŠ-ša *ušabbiru* after they destroyed Babylon and smashed its images OIP 2 137:27 (Senn.); *aššu nadān* DINGIR.MEŠ-šu *ušallannima* he implored me to hand over (to him) his images Borger Esarh. 53 iv 9; *itti* DINGIR.MEŠ-šā *ana mātiša utirši* I returned her (the queen of the Arabs), together with her images, to her native country *ibid.* 16; DINGIR.MEŠ *ša* GN *ittabak* he led away the images of the gods of GN CT 34 46 i 5 (chron.), and passim in chronicles; *ali* GIŠ.MES UZU DINGIR.MEŠ where is *mēsu*-wood, of which the body of the gods (i.e., the images) is made? Gössmann Era I 148; *Guškinbanda bān* DINGIR u LÚ DN, who creates (images of) gods and men *ibid.* 158; *banū* DINGIR u ^dištar *kummu qātukkun* the manufacturing of the images of gods and goddesses is only in your (the gods') power Borger Esarh. 82:16, cf. *ibid.* 14, cf. also LKA 76:7; *šumma šarru* DINGIR KÚR.RA *uddiš* if the king restores the image of a foreign god CT 40 9 Sm. 772 r. 28 (SB Alu); *šarru lu* DINGIR-šū *lu* ^d15-šū *lu* DINGIR.MEŠ-šū *šulputāti uddiš* (if) the king restores (on the given day) the image of his god, his goddess or of his (other) gods which had been desecrated 4R 33 iv 5f. (SB hemer.), cf. (with DINGIR-šū *šulputa*) K.2809 r. i 15; 12 DINGIR.MEŠ *siparri ana libbi lilissi siparri tanaddima* you deposit twelve bronze images inside the bronze kettle-drum RAcc. 26 i 7 (from 4R 23 No. 1); *ina pani* DINGIR.MEŠ *kalama niknakka umallima* he fills the censers before all the images RAcc. 69 r. 32; *niši ibirrá* DINGIR.MEŠ *innaqqaru hušahḫu ibaššima* the people will go hungry, the images will be destroyed, there will be famine ACh Supp. 20:4; *ultu muḫḫi ša* GN *ḫepū u* DINGIR.MEŠ-e-šu *abku mītu anāku* I am as good as dead ever since GN has been destroyed and its images carried off ABL 250 r. 2 (NB); *sangū* ^dMarduk *emmed šarru ina pani* DINGIR *illak* the chief priest carries (the image of) Marduk, the king walks in front of the image ZA 50 194:20 (MA rit.), cf. *šarru pani* DINGIR.MEŠ-ni *išabbat* *ibid.* 10; if some-

ilu 7b

body walking on a street *ša* DINGIR *našū* IGI sees somebody carrying an image AfO 18 76 Text A r. 12 (SB Alu), cf. Dream-book 329 r. ii 5f., and see *ibid.* p. 285 n. 124. Note: *šumma* IGI DINGIR GAR . . . *ša kibri* IGI^{II} *šū aḫāmeš naṭlu* if a person has the face of a god, (this means) the rims of his eye (i.e. the upper and lower eyelids) correspond (i.e., have the same outline, so that his eye looks like that of an image) Kraus Texte 24:14, see Kraus, MVAG 40/2 65f., and see, for *zimu*, “face,” and *garnu*, “horn,” mng. 1a.

2' in Nuzi: DINGIR.MEŠ *ša* PN *māršuma* *ša* PN *ileqqi* only PN's son may take PN's images RA 23 155 No. 51:13 (Nuzi), also *ibid.* 16; *ana* DINGIR.MEŠ-ni *ša* PN PN₂ *la iḡerreb* PN₂ must not take possession of PN's images JEN 89:10, cf. JEN 216:14; *mārēja arkija* DINGIR.MEŠ *la i-li(!)-ku i-la-nu-ia ašar mārēja rabī addin u mannu ina ma-[x]* SIZKUR *īpuš u li[. . .]* after my death, my (other) sons must not take the images — I have given my images to my eldest son, and whoever among my sons performs a sacrifice and [. . .] HSS 14 108:23f., cf. DINGIR.MEŠ *šanāti la i-[li-ku]* *ibid.* 30; *enūma* ¹PN BA.UG_x(BE) DINGIR.MEŠ *ana* PN *ikallašunu* when ¹PN (my, the testator's wife) dies, (my) images shall belong to PN (my eldest son) SMN 3479:11 (unpub., translit. only).

b) as a charm representing gods or their symbols: *ša ina muḫḫi* DINGIR.MEŠ-ni *ša kišād šarri* [. . .] what (is written) upon the charms (worn by) the king around his neck Borger Esarh. 120 § 101 edge; *šarru illa[ka]* DINGIR.MEŠ-ni *ša kišād šarri iddun[u]* the king comes, they give him the charms (to be worn) around the neck of the king KAR 215 i 3' (NA royal rit.), see Ebeling, Or. NS 20 401, cf. [. . .] DINGIR.MEŠ *ina qāt šarri i[dda]n* the [. . .]-official delivers the charms into the hand of the king K.3438a r. 2 (NA royal rit.), dupl. K.9923:30; ^aritum *ša* ^aMAḪ ^akalbum *ša* ^aGula ^aGIŠ(?)^aTUKUL *i-mi-tum* *ša* ^a[Ištar] *i-lu annātum* the divine hand, symbol of MAḪ, the dog, symbol of Gula, the spear(?), symbol of Ištar(?), these (are the) symbols (before which the oath was taken) YOS 8 76:4 (OB leg.).

ilu

8. *ilān* (a pair of gods, referring to two specific but not named gods): *i-la-an* NAB (= AN+AN) = *i-la-an* A II/6:24; *i-la-an* NAB = š[U]-ma Ea II 276; DINGIR^{i-la-an}DINGIR = šU CT 25 6:25 (list of gods), cf. ^dŠe-na-i-la-na : ^dHaniš u ^dŠullat ^dŠamaš u ^d[Sin] CT 24 18 K.2097 r. 10 (list of gods); *i-la-an* ERIN-ka x.MEŠ CT 27 33:11 (SB Izbu), with comm.: *i-la-an* = DINGIR.MEŠ Izbu Comm. 365k; see Deimel Pantheon No. 1557. In personal names: DINGIR.DINGIR-še-me-a O-Two-Gods-Hear! VAS 8 60:19, BE 6/2 83:19; DINGIR.DINGIR-ra-bi-a CT 8 44b:7; DINGIR.DINGIR-dan-na TCL 1 46:1; Šu-ba-DINGIR.DINGIR (obscure) VAS 9 64 seal; see *ištarān* sub *ištaru* mng. 4. For the use of DINGIR.MEŠ for the sing., see Lambert BWL 67.

Ad mngs. 1a-1', b-3' and 5': Jacobsen, ZA 52 138 n. 108. Ad mng. 1e: Th. Gaster, BASOR 101 26; J. L. McKenzie, The Catholic Biblical Quarterly 10 170ff.; D. Winton Thomas, Vetus Testamentum 3 209ff. Ad mng. 7a-2': Anne Draffkorn, JBL 76 216ff.

ilu in *bēl la ili* s.; unhappy person; OA*; cf. *ilu*.

ana be-el la i-li-im išarum teššer she straightway goes to an unhappy person (lit.: a person without divine protection) BIN 4 126:18 (Lamaštu inc.).

ilu in *la bēl ili* s.; luckless person; SB*; cf. *ilu*.

lú.dingir.nu.tuk.ra sila.àm gin.a. ni.ta : *la be-li* DINGIR.MEŠ *sūqu ina alākišu* when a luckless man walks down a street CT 17 14:7f., cf. šuldingir.nu.tuk : *la be-el* DI[NGIR] JTVI 26 154 ii 1; [. . .] dingir.nu.tuk.ra gaba im.ma.an.ri.eš : [. . .] *la* EN DINGIR.MEŠ *uštamḫiršunūti* they (the demons) turned against the luckless men Iraq 21 56 r. 13f. (inc.).

ilu in *mārat ili* s.; (designation of a priestess, lit. daughter of the god); SB*; cf. *ilu*.

DUMU.SAL DINGIR-šū = *a-ḫas-su* his sister Šurpu p. 50 Comm. B 19.

ana DUMU.SAL DINGIR-šū NU ZU-u *alāku* to have intercourse, unwittingly, with a woman who is the “god's daughter” (of) his (own god) Šurpu IV 7, cf. *ana* NIN.DINGIR DINGIR-šū *lu illik* if he has had intercourse

ilû

with the “god’s sister” of his god JNES 15 136:84 (*lipšur*-lit.); DUMU.SAL.MEŠ DINGIR.MEŠ (in parallelism with DAM(for NIN?)). DINGIR.RA.MEŠ) Gilg. III iv 23, cf. DUMU.SAL DINGIR.MEŠ ^d*Kù-bi «šá»* NIN.DINGIR.RA *na-ditu qadištu u kulmašitu* Šurpu VIII 69; *šumma ana* DUMU.SAL DINGIR-šú UM if somebody (in a dream) does UM (reading and mng. unknown) to a “god’s daughter” (preceded by *šumma ana* NIN.DINGIR.RA UM) Dream-book 334 K.6768 ii 8’ and *ibid.* K.6705:6.

For the OB occs. of *mārat Sin*, cf. R. Harris, JCS 9 65. The Šurpu Comm. explains the term by “his sister” apparently assuming it to be the feminine counterpart to *mār ilišu*. The cited refs. make it quite clear however that *mārat ili* refers to a priestess in a way that can be compared with the expressions *nin.dingir* “sister of the god” (see *ēntu*) and *dam.dingir* “wife of the god” (only HSS 10 222 iv 6, early Forerunner to Lu). For *mār ilišu*, see *ilu* mng. 3a–4’.

Oppenheim, Dream-book 291 n. 168.

ilû see *elû* B.

ilu A (or *illu*) s.; container, (leather) bag; OA; pl. *ilû* and *ilātum*.

a) in gen.: all together, 148 garments, 7 *luppû* 4 *na-ru-qá-⟨tim⟩* 7 *i-lu* seven leather sacks, four *naruqqu*-bags and seven *i*-bags CCT 1 15a:10; *i-lá-am kunukki ša PN u PN₂ nipturma* we opened the bag sealed by PN and PN₂ CCT 3 29:22; *i-lá-am liddinunikkumma kunukma lušeribu* let them give you the bag, seal (it) so that they can bring it in TCL 21 273:8, and *passim* in this text; all this he has entrusted to us without witnesses, *kunukki ša i-li-im ša PN u PN₂ iknukma allibbi i-li-ma [u]ttaer* and has sealed over the seals of PN and PN₂ (that had been) on the bag and has returned (the separate bags, cf. *i-lu-ú aḥāma* in line 29) to the same bag CCT 3 29:33 and 35; 3 *i-lá-tim ša kunukkišu PN ēzibanni* PN left me three bags under his seal JSOR 11 133 No. 40:9; *emārī i-lá-tim unūssunu u eriqqātim turdam* send me donkeys, bags, (and) their (the donkeys’) harness and wagons! BIN 6 94:9; 1 *i-lu-um* Hrozny Kultepe 120:13.

ilūtu

b) with ref. to content: *šitta i-li-in ša erim* two bags with copper OIP 27 57:13 and 19, and dupl. BIN 6 188:6 and 11; 3 *i-lá-tim* 5 GÚ URUDU ... *šuqultašina kunukkia Kanišijū naš’unikunūti* the people from Kaniš are bringing you three bags of copper with my seals weighing (together) five talents CCT 2 40a:4, cf. *i-lá-tim* BIN 4 31:20, *i-lu* TCL 4 30:22; *ša* 1 GÍN KÙ.BABBAR *sibbarātim* 30 *i-lá-tim* for one shekel of silver *sibbarātu*-vegetables (in) thirty bags KT Hahn 6:6.

ilu B (or *illu*) s.; bundle; lex., Nuzi*; cf. *e’ēlu*.

gi.ú.dù.dù = i-lu = MIN (= q[a-an])^d[x] Hg. A II 5; [gi].ú, *gi.ú.dù.dù*, *gi.ú.lá = i-lum* Hh. IX 229ff.

pa-ši-du = i-lu (var. *-lum*) (followed by *qa-ni-nu = qin-nu*, a reed) Malku I 245.

40 *il-lu.MEŠ ša GI.MEŠ* forty bundles of reeds HSS 15 18:5 (Nuzi).

il’ūtu (a vegetable) see *abūtu*.

ilūtu s.; 1. divine power, divine nature, 2. status of a deity, divine rank; from OB on; wr. syll. and DINGIR with phonetic complements; cf. *ilu*.

[...] [KÁ with additional stroke] [ka-na-gi]-di-ri-gu-u (sign name) = *ba-ab i-lu-ti* Ea IV 3.

na.ám.dim.me.ir.zu : i-lut-ka 4R 9:28f., see mng. 1a; *dingir.ri.e.ne : DINGIR-ú-ti* BA 5 648:3f., see mng. 2b; *na.ám.dingir.ra : i-lu-ti* TCL 6 51 r. 33f., see mng. 1b, and *passim*; *igi.dingir.zu : ina maḥar DINGIR-ti-ka* BA 10 p. 2 r. 9f., see mng. 2b; *nam.ama.^dInnin.zu : DINGIR-ú-ti-ka* RA 12 74:31f., see mng. 2b.

^d*Ir-ra-pa-lil*, TUG ŠA.ḪA = *šu-bat i-MA-ti* Malku VI 75–75a, cf. ^d*Ir-ra-pa-lil = lu-bar i-lu-ti* An VII 166.

1. divine power, divine nature — a) in gen.: *anāku ana šalmat qaqqadi DINGIR-ut-ki u qurđiki lušāpi* let me make manifest to the black-headed people your (Ištar’s) divine power and brave deeds STC 2 83:102; ^d*Sin DINGIR-ut-ka* ^d*Anu malkūtka* ^d*Dagan bēlūtka* Sin is your divine power, Anu your princely status, Dagan your lordship KAR 25 ii 3; *ša i-lu-sà la iššannanu* (Ištar) whose divine power cannot be equaled YOS 9 35 i 26 (Samsuiluna), cf. *ša ... bēlūssu la iššannanu la umdaššalu DINGIR-su* Hinke Kudurru i 17 (MB);

ilūtu

ša DINGIR.IMIN.BI (= *ilī sibitti*) ... *šunnāta i-lu-su-nu* (var. DINGIR-su-un) the divine nature of the Seven Gods is different (from that of the other gods) Gössmann Era I 23; *i-lu-ut-ka* (var. DINGIR-ut-ka) *tušannīma tamtašal amēliš* you changed your divine nature and became like a mortal *ibid.* IV 3; *umun na.ám.dīm.me.ir.zu an.sud.dam a.ab.ba da.ma.al.la ní mu.un.gūr.ru.e : bēlu i-lu-ka kīma šamē rūgūti tām̄tim rapaštu pu-luhta malāt* your divine power, lord, is as filled with terror as the inner (lit. remote) heaven and the vast sea 4R 9:28f.; *bēlu luzmur zamār i-lu-ti-ka* let me sing, lord, a song (in praise) of your divine power (incipit of a song) KAR 158 i 22; *šumma ana bāb i-lu-ti awēlūti sadir* if (a man) stays constantly at the gate of the gods (or) of the people CT 40 11:87; [*šumma kalbu ana šigar bāb*] *i-lu-ti* MIN if a dog lifts his leg towards a lock of the gate of the gods CT 39 1:77 (SB Alu), see also Ea IV 3, in lex. section; obscure: *šumma kalbu ana šigar i-lu-ti ir-[kab]* if a dog ... at the lock of the gods(?) CT 40 43 K.6957:6 (SB Alu); *i-lu-ut-tū aširtu* Thompson Rep. 257 r. 3 (NA).

b) in the function of an adjective (indicating that objects belong to or are reserved for the gods): *narā ... ina šubat DINGIR-ú-ti ulziz* I set up the stela in the divine abode Unger Bel-Harran-beli-ussur 15; *tignī DINGIR-ti* jewelry befitting the gods TCL 3 391 (Sar.); *ša agē kakkabti DINGIR-ti apru* who was crowned with a divine star (studded) tiara *ibid.* 402, and *passim* in this text; 1 *eršu ... tapšuhti DINGIR-ti-šu* (text -ma) one bed on which the god himself used to take his repose TCL 3 388 (Sar.); *agē bēlūtišu nalbaš DINGIR-ti-šu* his lordly crown, his divine garment CT 15 39 ii 6 (SB Epic of Zu); *tēdiq DINGIR-ú-ti uddiqšu* he clad him (Šamaš) with a robe (reserved) for gods VAB 4 276 iv 26 (Nbn.), cf. *labšāku šubāt i-lu-tim* I (the *āšipu*) am clad in a robe (reserved) for gods OECT 6 pl. 12:25 (= JRAS 1929 786), cf. Malku, in lex. section; AN.SAR *ša ana agē ša DINGIR-ti-šu <x>-bu-u ...* who is ... for the divine crown (obscure) KAR 26:17; *zēr DINGIR-ti* of divine descent BA 5 656 r. 20,

ilūtu

and *passim*, see *zēru*, cf. *ešemti DINGIR-ti* bone of the gods (referring to the tamarisk as a material for wooden images) AAA 22 pl. 11 ii 10; *su.lim gūr.ru dingir.ri.e.ne : nāš šalummat DINGIR-ú-ti* wearing the divine radiance BA 5 648:2f.; *ša ušākiluka akla simat DINGIR-ú-ti* who has made you eat bread, the food worthy of gods Gilg. VII iii 36, also *ibid.* VI 27; *ana maršim qá-ti i-lu-tim qātum da[nnat]* for the sick person (this means) a divine hand (has afflicted him), a severe hand CT 5 4:1 (OB oil omens), cf. *qá-ti i-lu-tim da-an-na-[at]* YOS 10 58:1 (OB oil omens, dupl.), cf. also ŠU *i-lu-ti* Kraus Texte 22 i 23' (SB); ^{su-ki-iš} *suḥ.kiš maḥ.a ám.tag.ga na.ám.dingir.ra u₄.gin_x ba.ni.in.è : ^{ti-iq}BE-ig-ni širūti sudūr i-lu-ti kīma ūmu uštēpiši* he made her shine like the day with superb ornaments (and) divine finery TCL 6 51 r. 32f.

c) in personal names: *A-mur-i-lu-zu* CT 8 31c:26 (OB); *I-lu-zu, I-lu-zu-ma, I-lu-zu-na-da* PBS 11/1 No. 28ff.; *A-mur DINGIR-tu-^dAš-šur* ADD 1002 r. 4; ^d*E-a-DINGIR-ta-ibni* VAS 4 99:2; ^d*BE-i-lu-tu-DÙ* Nbk. 345:15.

2. status of a deity, divine rank — **a)** in gen.: *šurbāta DINGIR-us-su* his divine rank is exalted BA 5 654 No. 16 r. 14, and *passim* in rel.; 2 *sikkurrāte rabbāte ša ana simat DINGIR-ti-šu-nu rabīte šuluka* two big temple towers worthy of their (Anu's and Adad's) high divine rank AKA 97 vii 88 (Tigl. I), and see *simtu*; *kakki ^dAššur bēlija ana DINGIR-ti-šu-un aškun* I made the weapon (symbol) of Aššur, my lord, their (the newly conquered city's) deity Lie Sar. 99, cf. *ana DINGIR-ti-ia rabīte ina Kalḫi lu amnūšu* AKA 210:20 (Asn.).

b) used as a title when addressing or referring to gods in a pious and formal manner — 1' *ilūtu* alone: *lú igi.duḥ.a nam.dingir.zú* (for *zu*) *ḫé.è : [āmi]rī littā'id DINGIR-ut-ki* let (any) person who sees me praise you KAR 73 r. 23f.; *úḫ.[zu] níg.ḫul.dím.ma igi.dingir.zu ḫé.en.búr.ri : [kišpu] upšāšú ina maḥar DINGIR-ti-ka lippašru* may witchcraft and sorceries be dispelled before you BA 10 p. 2r. 9f.; *zag.ki.a ka.du₁₀ nam.ama.^dInnin.zu li.bi.in.kin.kin : adi ašrat salim DINGIR-ú-ti-ka la ište'u* as long as he does not search for your place of for-

ilūtu

giveness (obscure) RA 12 74:31f.; *ša... narbi* DINGIR-ti-šú *mēšuma* forgetful of his might TCL 3 119 (Sar.); *ana nuḥḥi libbi* DINGIR-ú-ti-šú-nu to appease their (the gods') heart Borger Esarh. 74:12, etc.; *tajarat* DINGIR-ti-ša *tušadgila panūa* she (the goddess) entrusted me with her return (to Uruk) Streck Asb. 58 vi 112; *šalam šarrūtiya musappū* DINGIR-ti-šú-un a statue representing me as king praying to them (the gods) Borger Esarh. 87 r. 3; *ša eli i-lu-ti-šu-nu řābu* which was acceptable to them VAB 4 264 ii 7 (Nbn.); *7 labba simat i-lu-ti-šu išmissu* he harnessed seven lions as befitting her VAB 4 276 iii 32 (Nbn.); É DINGIR-u-te É.ḤI.A.MEŠ *ilāni řa ālija* the holy temples, the abodes of the gods of my town AKA 87 vi 08 (Tigl. I).

2' *ilūtu rabītu: libbi* DINGIR-ti-šu-nu *rabīte utīb* I made them happy AKA 99 vii 113 (Tigl. I); *řangūti ina mařar* ^dAššur u DINGIR-ti-šú-nu GAL-ti ... *luřarřidu* may they (Anu and Adad) make my status as high priest secure in the eyes of Aššur and their own AKA 103 viii 36 (Tigl. I); *Tarqū řar Muřur u Kūsi nizirti* DINGIR-ti-šú-nu *rabīti* Tirhaqa, king of Egypt and Ethiopia, accursed by them (the mentioned gods) Borger Esarh. 98 r. 38; *nuḥḥi lubuřti i-lu-ti-šú-nu rabītim lu uza'inuma* I adorned their (Marduk's and řarpānītu's) garments (with precious stones) 5R 33 ii 47 (Agum-kakrime); *ina řissat libbija* ^dLAMA DINGIR-ti-šú GAL-te ... *lu abni* I made his (Ninurta's) image with my special skills AKA 345 ii 133 (Asn.), cf. *bunnānē* DINGIR-ti-šú-nu GAL-ti *nakliř uřēpiřma* Lyon Sar 23:16, etc., and passim in NA royal; *qātē* DINGIR-ti-ša *rabīti atmuḥma* I led her (Nanā) by her hand Streck Asb. 58 vi 119; DINGIR-ut-ku-nu *rabīti* ZU-ú you (Šamař and Adad) know Craig ABRT 1 81:3, cf. DINGIR-ut-ka *rabīti* ZU-e PRT 7:10; ^dŠamař u ^dAdad DINGIR-ut-ku-nu GAL-tú *limḥur* may you, Šamař and Adad, accept (this meal) BBR No. 78:70, and passim in these texts, note *ina mařar* ^dŠamař u ^dAdad DINGIR-ti-ku-nu GAL-ti *kansāku* I kneel before you, Šamař and Adad BBR 101:3; *dalīl* DINGIR-ti-ki *rabīti luḍlu* I shall sing your praises KAR 73:23, and passim; *ina řiřu* DINGIR-ú-ti-ka *rabīti řuzibanni* save me

imbariř

from sinning against you VAB 4 252 ii 20 (Nbn.); *pāliř* DINGIR-ú-ti-řu *rabīti* JRAS 1892 358 i B 10 (NB), and passim, see *pařahu*, cf. *la ādir* DINGIR-ti-řu BA 5 399 DT 109:22.

3' with *ilūtu řirtu: ana řuklu* <parři> DINGIR-ti-řa řirti ... *iřtanappara kařāna* she continually sent me messages to enable me to perform her <rites> perfectly Thompson Esarh. pl. 15 ii 14 (Asb.); *řuluřtu i-lu-ú-ti-řu řirtu řūřuzu* DINGIR.DINGIR u a[mēlūtu] gods and men are well instructed with regard to his (Nabū's) worship PSBA 20 157:7.

Im (wherever) see *ēma*.

imampadū (or *imampū*) s.; list; lex.*; Sum. lw.

im.àm.pà.da = řu-u Hh. X 465; im.àm.pà = řu-u = *ga-tum řa řup-pi* Hg. A II 126.

The word appears in Hh. in a fuller form than in the commentary series. Possibly one also has to assume the existence of such variants as **imgipadū* (beside *imgipū*, q.v.), and **imigidukku* (beside *imigidū*, q.v.).

imampū see *imampadū*.

imaru s.; (mng. uncert.); EA.*

KUř *i-ma-ru* (in broken context) EA 34:27 (let. from Cyprus).

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

igi.nim.lá = *i-ma(?)tu* (text -li), igi.nim.lá = *im-rum*, igi.nim.lá ba.tuř = *a-na* KI.MIN *a-řib*, igi.nim.lá.EDIN.lá.e = *i-ma-tú i-me-ri* Izi B ii 17ff.

imbā s.; baa (the bleat of a sheep); SB.*

řumma immeru im-ba-a iřřima kutallařu [...] if the sheep bleats, and its back [...] CT 41 10 K.4106:10; *řumma immeru iřtu karbu im-ba-a iřři* if the sheep bleats after the benediction has been pronounced over it TuL p. 42:5 (both behavior of sacrificial lamb, coll.).

von Soden, ZA 43 253.

imbariř adv.; like a fog; SB*; cf. *imbaru*.

GN *āl řarrūtiřu im-ba-riř ařupma* I overwhelmed GN, his royal residence, like a fog Winckler Sar. pl. 3:43; *uřatbi im-ba-riř*

imbaru

eršetim uš-[x-x] he made (the diseases) lift like a fog, he made (them) [...] the nether world Lambert BWL 52 r. 13 (Ludlul III).

imbaru (*ibbaru, inbaru*) s.; 1. fog, haze, 2. mist, mistlike drizzle; OB, SB, Akkadogr. in Hitt.; *ibbaru* YOR 5/3 pl. I ii 70, etc., *inbaru* KAR 460:18; wr. syll. and IM.DUGUD; cf. *imbariš*.

mu-ru IM.DUGUD = *im-ba-ru, a-ka-mu* Diri IV 119f., also Proto-Diri 397; im.dugud = *im-ba-ru, as-suk-ku* Igituh I 319f.; im.dugud = *im-ba-[ru]* Igituh short version 111; [...] [išx] = *ra-a-du, ib-ba-rum* Ea VII 229f.; IM.ŠEŠ = *im-ba-ru, [...].ŠEŠ* = ⁴TIR.AN.NA 2R 47 ii 36f. (comm.).

sag.gig im.dugud.dugud.da.ginx(GIM) a. rá.bi.lú.na.me.nu.un.zu : *dīu ša kīma im-ba-ri kabtu alaktašu mamma ul idi* the headache, whose ways, (as capricious) as those of a heavy fog, nobody understands CT 17 19 i 27f.; an.ki.bi.ta (var. .da) im.dugud.ginx šèg.šèg sag.nigin.gar.ra.[a.meš] : *ina šamē u eršetim kīma im-ba-ri i* (var. *iz*)-*za-an-nu-nu šidānu iš[akkanu]* they (the demons) are raining (disease) like a drizzle, in heaven and on earth, causing epilepsy Šurpu VII 15f.

1. fog, haze — a) as a meteorological phenomenon — 1' in astrol.: *šumma ina MN IM.DUGUD iqtur* if in MN a fog rolls in (lit. smokes) ACh Supp. 2 103:22, and passim in this text; *šumma ina māti IM.DUGUD ibašši* if there is a fog over the land *ibid.* 103:30, cf. IM.DUGUD *sadir* (if) the fog lasts *ibid.* 31, also IM.DUGUD *paris* (if) the fog lifts *ibid.* 32, and *ūmišam sadir* lasts a whole day *ibid.* 33 (lines 30, 31 and 33 are cited in Thompson Rep. 111 r. 1–4 (NA), and 252B:1ff., lines 30 and 31 in op. cit. 251:3f. and 251A:3f.); *šumma TÜR IM.DUGUD NIGÍN = ina attalī IM.DUGUD ibaššīma* if the halo is surrounded by a haze = at the eclipse there is a haze LBAT 1530 r. 10'; *šumma ina māti IM.DUGUD sadir ... šumma IM.DUGUD iqturma im[cut]* if there is fog constantly in the land, if the fog rolls in and then clears ABL 1447:1 and 3 (NA) (= Thompson Rep. 252D); *šumma ina MN IM.DUGUD iqtur attalī mātāte* if in MN a fog rolls in, (this means) an eclipse concerning all countries ABL 50 r. 4 (NA), cf. [IM].DUGUD *iqtur* KAR 392:18 (SB series *iqqur-īpuš*); *šumma ina ūm il āli IM.DUGUD iqtur la šaṭir IM.DUGUD SIG₇ šū ana ĤUL la uktala* if fog rolls in on the festival of the city's god, this is not written up (in the

imbaru

omen collection, but) it is a propitious fog and cannot be interpreted as a bad (omen) Thompson Rep. 251:5f. (NA), cf. IM.DUGUD *liqtur(!)-ma* Lambert BWL 169 i 18' (fable); *šanīš akām la šāri IM.DUGUD NU A.AN IGI.BAR-ma ūmu ḥadir taqabbi* or else, if a haze without wind (or) a fog without rain is seen, you can call it a cloudy day ACh Adad 33:3.

2' in lit.: *šūši im-ba-ra zīmīka aj uweddi* send out a fog so he cannot recognize your features RA 46 92:67 (OB Epic of Zu), cf. *šūši im-ba-ra zīmēka a-a w'addi* RA 46 28:12 (Assur version).

3' in an omen text: *šumma mū kajamā-nūtuma ina panīšunu IM.DUGUD ištu mé DU₆+DU-ma [...]* if the water (in a river) is normal but a fog rises from its surface (parallel *qutru* lines 51f.) CT 39 17:53 (SB Alu).

b) in comparisons — 1' in lit.: *šittu kīma im-ba-ri inappuš elišu* like a fog, sleep blows upon him Gilg. XI 201 and 204; [DN] *kīma qē kasāta kīma im-ba-ri [katm]āta Šamaš*, you bind like a rope (and) cover like a fog Lambert BWL 128 i 39 (SB); *naspihi kīma im-ba-ri tebī kīma nalši* be dispersed like a fog, away with you like the dew JRAS 1927 537:12 (SB rel.); *kīma qutri litelli šamē kīma IM.DUGUD lini'a GABA-šū* may he depart up to the heavens like smoke, turn away like fog JRAS 1936 587:5, and dupls. KAR 246, 272, etc., cited *ibid.*, cf. CT 17 19 i 27f., in lex. section, also *kīma qutrim eli šamāmiš kīma ib-b[a-ri-im x x]* JCS 9 11 C 9 (OB inc.), also *qutrinnu ... kīma im-ba-ri kabti saḥip šamā[mi]* the incense covers the sky like a dense fog Ebeling Parfümrez. pl. 25:13.

2' in hist.: *limīt nagī šuāti kīma im-ba-ri [ašhup]* I overwhelmed that entire province like a fog KAH 2 141:215 (Sar.); DN *šar ili puluḥti šarrūtija kīma im-ba-ri* (var. IM.DUGUD) *kabti ušašhipu šadē kibrāti* Marduk, king of the gods, made the terror of my royalty cover all the mountains of the world like a dense fog Borger Esarh. 46:34; *kīma tīb meḥē aziqma kīma im-ba-ri ašhupšu* I rushed in like the onslaught of a storm, and like a fog I overwhelmed him OIP 2 83:44 (Senn.), cf. *gimri mātišu rapašti kīma IM.DUGUD ašhup* *ibid.* 28 ii 15, and passim in

imbaru

Senn.; I set fire to their handsome houses *quturšunu ušatbīma pan šamē kīma im-ba-ri ušašbit* and made the smoke from them billow up and cover the sky like a fog TCL 3 261 (Sar.), cf. *qutur naqmūtišunu kīma IM.DUGUD pan šamē kabti rapšūti ušaktim* OIP 2 40 iv 80 (Senn.); *eper šepēšunu kīma IM.DUGUD kabti . . . pan šamē rapšūte katim* the dust of their (marching) feet covers the entire sky like (a blanket of) dense fog OIP 2 44 v 58 (Senn.).

2. mist, mist-like drizzle — a) in lit.: *našša im-ba-ra šuripa . . . [ina] balu DN ul innandin* without Šamaš neither dew nor mist nor ice is granted KBo 1 12 obv.(!) 5, see Ebeling, Or. NS 23 213f.; *šugtur IM.DU[GUD] . . . waddīma ramanuš* to himself he (Marduk) assigned the function of (raising the winds, bringing cold rain) causing the mist to roll in En. el. V 51; *ina šerim ib-ba-ra liša[znin]* let him cause a mist to drench (the country) in the morning (parallel: *lišaznin naš[ša]* ibid. 72) YOR 5/3 pl. 1 ii 70 (OB Atrahasis), cf. *ina šerēti im-ba-ru li[šaznin]* Thompson Rep. 243 r. 3 (NB); *šanāti in-ba-ri u našši* years of mist and dew KAR 460:18 (SB ext.); *tilti ūmī im-ba-ru šanat nal[ši]* nine days of mist, a year of dew Maqlu V 83.

b) in comparisons: *dīmta kīma im-ba-ri ušaš[nan]* he lets tears fall like a drizzle 4R 54 No. 1:19 (SB rel.), cf. Šurpu VII 15f., in lex. section.

The mng. "fog" is suggested by the use of the verb *qatāru*, "to smoke," in astrological contexts and by those references that stress that the *imbaru* is able to cover up and to hide persons and movements, as is also illustrated in the Hitt. annals of Muršili (see Goetze, MVAG 38 195), where an advance of the army early in the morning is covered by IM.PA.RU. The use of *imbaru* in parallelism with *nalšu*, "dew" JRAS 1927 537:12, KBo 1 12 obv.(!) 5, KAR 460:18, as well as the occurrences of the verb *zanānu*, "to rain," in connection with *imbaru* Šurpu VII 15f., YOR 5/3 pl. 1 ii 70, 4R 54 No. 1:19, indicate that the word also denotes a fine drizzle or mist-like rain.

imbū A

Probably a foreign word and not to be connected with a hypothetical Sumerian *im.bar.

A. Schott, ZA 44 170ff. (with previous lit.); Weidner, AfO 14 340 n. 4; Jacobsen, JNES 12 167 n. 27.

imbu see *inbu*.

imbū A s.; 1. fiber (of the date palm), 2. *imbū tāmtim* (a mineral); Bogh., SB; wr. KA (KA.GÍR BE 31 56 r. 30), NA₄ KA.

giš.KA.GIŠ.SAR.gišimmar (var. giš.KA.GÍR.gišimmar), giš.KA.TUR.TUR.gišimmar (var. giš.KA.du₉.du₉.gišimmar), giš.KA.piš.gišimmar = *im-bu-u* Hh. III 363ff., for giš.KA.gišimmar in the Forerunners, see MSL 5 124.

KA a.ab.ba = *im-bu-u tam-tim* Hh. XI 330.

1. fiber (of the date palm): see Hh. III, in lex. section; KI.UD *ukallim* // *im-bu-ú ukal-lamma šūt pi* (if a date palm) shows KI.UD — (that means) that it shows fiber, according to the traditional (oral) explanation CT 41 29 r. 1 (Alu Comm.).

2. *imbū tāmtim* (a mineral) — a) in lex. and Uruanna: cf. Hh. XI, in lex. section; *ú ša-mi qí-rib tam-tim*, *ú KA A.AB.BA : ú im-bu-u tam-tim*, *ú A.AB.BA DAGAL-tu : KA A.AB.BA Uruanna I 664ff.*; *ú KA A.AB.BA : AŠ DAL GIŠ.NIM Uruanna III 92.*

b) in med.: *kibrītu kurkānam kupra* KA A.AB.BA 4 *ú.Ī.A qutāri šimmati* sulphur, saffron, dry bitumen (and) *i.* are four drugs to be used in fumigation against paralysis AMT 91,1 r. 2, cf. *kibrītu ruttītu nikiptu* NITA u SAL *zēr bīni* KA *tam-tim* 7 *ú.MEŠ qutāru* [...] KAR 182 r. 12, cf. (also for fumigation) AMT 33,1:36; *ana AN.TA.ŠUB nasāhi . . . KA A.AB.BA ina maški* various drugs and *i.* (to be worn) in a leather bag to remove the *antašubbū*-disease KAR 186 r. 8, and passim in this text, cf. KAR 70:17; NA₄ *mušu nikiptu* KA A.AB.BA *ruttīta ištēniš tasāk ina šamni tuballal pūtašu taltanappatma u šapul šepēšu tapaššaš* you pound *mušu*-stone, *nikiptu*-perfume, *i.* (and) white sulphur in one operation and mix (them) with oil, you dab it on his temples and smear it on the soles of his feet KUB 29 58 iv 1, see Meier, ZA 45 200, cf.

imbū B

(in broken context) KUB 4 78:2; if the (disease called) “hand of the ghost” settles upon a man’s body and does not go away *ana bulluṣiṣu* NA₄.TU KA A.AB.BA *abatti ḫarābi ina iṣāti tuṣaḫḫar* to heal him, you break TU-stone, *i.* and carob kernels into small pieces over a fire (you pulverize it and mix it with cedar resin) AMT 97,1:2, cf. NA₄.TU NA₄ KA A.AB.BA AMT 95,2:12, BE 31 60 r. ii 2; LA NUNUZ [GA.ŠIR].MUŠEN KA A.AB.BA SÚD *ina šamni šikari iṣatti* you pound the shell of an ostrich egg (and) *i.*, he drinks it in oil or beer AMT 59,1 i 16; *zēr bīni zēr arzalli zēr iṣ pišri* KA *tam-tim šammē annātu ina nabāsi tál-pap* tamarisk seeds, *arzallu* seeds, . . . -seeds (and) *i.*, these drugs you wrap in red wool BE 31 60 r. i 21 (SB), cf. AMT 20,1 obv.(!) 15; if a woman is sick KA A.AB.BA *tasāk itqu talammi ina šasurriša tašakkan* you pound *i.*, surround it with a wad, and place it in her vagina KAR 194 r. i 15; ½ GÍN KA A.AB.BA TCL 6 34 r. i 13, KA.GÍR A.AB.BA BE 31 56 r. 30; various drugs (and) 10 GÍN(!) KA A.AB.BA (to be pounded, sifted, decocted, smeared on a piece of leather and placed on the belly of a patient who cannot retain either food or drink) Küchler Beitr. pl. 13 iv 40, cf. *ibid.* pl. 11 iii 70.

Since the word *imbū tāmtim* occurs in Hh. XI after words for various sediments in rivers, and *kibritu*, *ruttītu* and *šikin nāri*, it seems to refer to some mineral gathered at the seashore, although it appears in Uruanna with the determinative for plants. It is suggested that *imbū tāmtim* denotes either corals or coral limestone; the use of *imbū* to denote the shaggy fiber on the trunk of the palm tree seems to fit this interpretation. The latter is defined as KA GIŠ.SAR, “*imbū* of the garden” Hh. III 363. In Uruanna *imbū tāmtim* occurs together with Ú KU.SA A.AB.BA (also *jame* for A.AB.BA) : Ú MUL *tam-tim*, “sea star” Uruanna I 667f.; *ku-sa jāme* may be connected with *k^sšita*, “coral” Jastrow Dict. 654a.

Ad mng. 2: (Thompson DAB 238).

imbū B (*ibbū*) s.; loss, deficit; OB, SB; Sum. lw.

imdu

a.ga.zi = *im-b[u-u]* Hh. II 159; a.ga.zi *ib.si.si = im-bi-e ú-mal-lu-u* they will replace the loss Hh. II 160; a.ga.zi *ib.diri.ga = im-bi-e ut-ta-rù* Hh. II 161; *še.ba ù.zi = im-[bu-u]*, *še.ba ù.zi ib.si.sá = im-[bi-e] ú-[ma-al-li]* MSL 1 p. 73 Ai. V A₂ 18’-20’; *du₆.du₆ túl.lá mu.un.sl. gi₄ a.ga.zi i.hub.bé.e* (var. *i.dub.ba*) : *múlá u mušpala uštamahḫar im-bi-e umalli* (the storm) evens high and low ground, compensates the losses Lugale II 41; a.ga.zi = [*im*]-*bu-u = mul-lu-ú* Hg. I 13, cf. [*im*]-*bi-e = mul-le-e* CT 41 25:19 (Alu Comm.).

a) in OB: if a man puts his grain into another man’s house for storage and *ina qaritim i-ib-bu-ú* (omitted in var.)-*um ittabši* a loss occurs in the granary CH § 120:9; *i-ib-bi-e še-e mahrija la imiad* the shortage of barley shall not grow larger on account of me PBS 7 123:9 (let.); *awilam elqēma i-ib-ba-a ušaplis* I took the chief and showed (him) the loss (in grain) VAS 7 202:23 (let.).

b) in SB: *šarrāqākuma ina ḫīti aḫtú* 50.AM *im-bi-e lumalli* I am a thief, and for what I have done wrong I will compensate the losses fifty-fold Borger Esarh. 103:15.

A loan word from Sum. *im.ba*, attested in *kù.im.ba* rendered by *ibissú* and *butuqqú* Ai. III ii 22 and *ibid.* ii 5. Note that the phrase *imbē mullá* survives in lit. texts.

Landsberger apud Bauer, ZA 40 p. 252 n. 20.

imbu’u s.; (a stone flask for perfume); lex.*

ši-ik-ka-tum = im-bu-’u (among objects made of stone, end of a list of stones) CT 14 16 K.240+ r. 7, dupl. NA₄ *ši-ka-a-tú* : NA₄ *im-bu-’ú* Köcher Pflanzenkunde 12 ii 77 (= Uruanna III 186); [. . .] [. . .] = [*im-b*]u-’ú Diri VI i B 32’.

imdu (*indu*) s.; 1. stanchion, support, 2. tax, impost, obligation to work, 3. (a tag or piece of jewelry); from Oakk. on; wr. *in₅-du* only in NB; cf. *emēdu*.

ú-uš úš = im-du-um MSL 2 144 ii 15 (Proto-Ea); *te-ḫi BAD = im-du*, *ba-an-da BAD = tak-ši-ru* Ea II 116f.; *di-ḫi BAD = in-du*, *ba-an-da BAD = tak-ši-ru* A II/3 Part 5: 6’; [*ú-ru*] [*SIG₄+BAD*] = *tí-ḫ[ú]*, *im-d[ú]*, [*ba-an-d*]a *SIG₄+BAD* = [*t*] *ák-ši-rum*, *im-du* Diri V 269ff.; *ú-ru SIG₄+BAD* = *tí-ḫu*, *im-du* A V/1:114f.; *SIG₄ ú-rumBAD = in-[du]* Antagal C 50; *SIG₄ ú-ruBAD = [im-du]* Antagal M r. iv 7’; [*x*] *x-šú-úr = in-du a-sur* Antagal D b 12; [*SIG₄*] + *BAD = in-du* Lanu I i 13; *ús.sa.é.SIG₄ = im-[du]* Erimhuš IV 173; [*DA*] = *im-du* A-tablet 125.

imdu

6.libir.ra iz.zi diri.ga SIG₄+BAD an.dub. ús.e : *bíta labéra igára ša iquppu im-da immid* as for the old house, he will prop up the wall which is buckling with a stanchion Ai. IV iv 17.

1. stanchion, support — a) stanchion: *šumma bitu in-di emid* if a house is supported by stanchions CT 38 13:87 (SB Alu); *šumma bitu in-di gušūri ummud* if a house is supported by wooden stanchions ibid. 88; *šumma bitu in-di*(var. -da) *asurré ummud* if the house is supported at the damp courses by stanchions ibid. 89; *šumma in-da uddiš* if he repairs a stanchion CT 40 11:82 (SB Alu); *in-du asurrá rabiam išdi dūr agurri emidma* I supported the foundations of the baked brick wall with a large stanchion at the damp courses VAB 4 82 ii 5 (Nbk.).

b) support — 1' in gen.: *šumma tallu emid i-mi-id ilim* if the tallu clings, (this means) divine support YOS 10 42 iii 37 (OB ext.), cf. *im-di ilim* HSM 7494:57, cited JCS 2 28; *šú im-di gallé lemni alāk girrija išmēma* that fellow, the tool of the evil *gallá*-demon, heard of the advance of my expedition OIP 2 50:17 (Senn.).

2' in personal names: for Oakk., see MAD 3 44f.; *Im-di-ilum* The-God-is-my-Support TCL 4 95:38 (OA), also *Im-di-li* CCT 2 49a:1, and passim in OA, *Im-di*-^dEN.LÍL TCL 7 23:9, and passim in similar names in OB; *Dan-i-mi-sá* Firm-is-her-Support BE 6/2 70:10 (OB).

2. tax, impost, obligation to work — a) annual tax to be paid in dates or barley (NB Uruk only, always wr. *in₅-du*): x *suluppī riḫit suluppī in₅-du ša* MU.1.KAM x dates, the balance of the tax (payable) in dates for the year one (of Cambyses) YOS 7 131:2; *suluppū in₅-di ša sūti ša* PN *ša* MU.5.KAM dates as tax from PN's rent for the year five (of Nabonidus) YOS 6 63:1, cf. *ina in₅-du ša suluppī ša* MU.2.KAM ibid. 32:2, also (referring to barley and emmer-wheat) YOS 6 14:6; 72 GUR ŠE.BAR *elat* 20 GUR ŠE.BAR *in₅-di [ša]* ¹PN ... *tamḫuruš* 72 gur of barley apart from the twenty gur of barley which (the woman) PN (referred to as *sagittu*) has (unlawfully) received from him (the complaining indentured oblate of Ištar)

imēru

as additional payment (a total of 92 gur of barley, which the judges charged to her) RA 12 6:23.

b) obligation to perform work (MA, NA only): [*in*]-*da limedušu* let them impose the obligation to work upon him ABL 1050 r. 5; *naphar 7 qinnu bit in-di* ^d*Nabú ša «ana» ḫarē* all together, seven families, the clan of PN, subject to work for DN ADD 891:11, cf. (in same context) *in-di šutumme šarri* subject to work in the storehouse of the king ibid. r. 4; uncert.: 3 GIŠ LAL.MEŠ *ša* 1 ANŠE *im-di ša* UD.1.KAM KAJ 304:2, cf. 2 GIŠ *im-du ša* x (SILA) 3 GIŠ *im-du ša* 1 ANŠE LAL.MEŠ *ša* 2 UD.MEŠ KAJ 305:1 (MA).

3. (a tag or piece of jewelry): *in-di ittadi ana tikk[i x ša En]kidu* she (Ninsun) placed i.-s on the neck of Enkidu Gilg. III iv 21.

Ad mng. 3: Oppenheim, Or. NS 17 34 n. 1.

imdu (a spice) see *suadu*.

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

im.dul = šu-lum, im.dul (var. im.nu.dul) = *tap-pi-is*(var. omits)-su, im.eme(var. .me).dul = MIN Hh. X 486ff., cf. im.x = šu-lum Hh. X 505.

Perhaps a clay cover.

imekkarūru see *imikkarūru*.

imertu (a type of landholding) see *amertu*.

imēru (*emāru, emēru, imīru*) s.; 1. donkey, male donkey, 2. homer, 3. (a mechanical device), 4. (a part of the lung), 5. *imēr šamē* (a bird); from Oakk. on; Oakk. *imārum*, OA *emārum*, pl. *imērū* (e. g. 4R 18* No. 6:11); wr. syll. and ANŠE; cf. *ḫimāru, imēru* in *ša imērišu, imērūtu*.

an-še GİR, ANŠE = *i-me-[ru]* A VI/3 ii 3'f.; [an-šu][ANŠE] = [*i*]-*mi-ru* = (Hitt.) ANŠE-aš S^a Voc. L 14'; [...] = anše = *i-me-ru* Emesal Voc. II 93; anše = *i-me-ri* Hh. XIII 354; si-i [SI] = *i-me-rum* A III/4:173; *i-me-rum* = UD Proto-Izi i 4; di.bi.da = *e-me-ru* Izi C iv 35; anše.níg.lá = *i-me-ri ḫi-mit-tu₄* (var. *ḫi-lu-ú*) donkey teamed (as a draft animal) Hh. XIII 360; anše.bár.lá (var. [anše.é]š.bár.lá) = MIN *su-ru-du* pack donkey ibid. 361; anše.giš.gu.za = MIN *ku-us-su-ú* saddle donkey ibid. 362; anše.giš.gigir = MIN *nar-kab-tu₄* donkey as draft animal ibid. 363; anše.giš.

imēru

mar.gíd.da = MIN *e-riq-qu* donkey as draft animal ibid. 364; anše.á.bal = *te-nu-ú* reserve donkey ibid. 365; anše.gù.dé = *na-gi-gu, šá-gi-mu* braying donkey ibid. 368f.; anše.gu₄.ud = *ra-qi-du* prancing donkey ibid. 370; anše.dingir.ra = *i-me-ri i-lu* donkey of a god ibid. 371; anše.lugal = MIN *šar-ri* king's donkey ibid. 372; anše.x.x.gál.kíd.e = *i-me-ri šá šab-ra i-⟨pe⟩-tu-ú* donkey who opens its leg(s) (i.e., is fast) ibid. 375.

gu-uz LUM = [sa]-ka-lu *sá* ANŠE to become lame, (said) of a donkey A V/1:47; anše.ĥi du. LUM.gar = [MIN (= sa-ka-lu?) *šá* ANŠE] Nabnitu XXII 152; igi.tab.gá.gá, anše.igi.tab.gú. sè.ki = *pu-lu-su ša* ANŠE to be irritated, (said) of a donkey Nabnitu I 203f.; gú.e.la.a.e = *x[-x-x] ša* ANŠE Erimhuš Bogh. C ii 12'; igi.nim.lá. EDIN.lá.e = *i-ma(!)-tú i-me-ri* Izi B ii 20; giš.úr. á.lá = *su-x-⟨...⟩ šá i-[me-ri]* Hh. VIIB 151.

su.[din x mušen] = [x x] *x = i-mir* AN-e, *dúb*. [dúb.bu mušen] = [ak-kan]-nu = MINbird = wild ass = donkey of the sky Hg. D 331f., also Hg. B IV 256.

giš.anše.má = *i-me-ri e-lip-pi* "donkey" of a ship Hh. IV 373; giš.anše.gud.si.Áš = *i-me-ri* MIN (= a-šu-bu) "donkey" of a battering ram Hh. VIIA 93.

kuš.usàn.ta anše.kar.ra.ginx(GIM) su.zu bí.in.dub.dub.[x.(x)]: *ina ginnazi kīma i-me-ri munnarbi zumurka ú-šar-ri-[ip]* I restrain your body with a halter, like a runaway donkey CT 16 29:76f.; anše.[bi ka].bi saĥar.ra ba.an.si ki.dúr.bi.šè ba.an.kúr : *ša i-me-ri-e šunūti eperi pišunu umallīma rubussunu unakkir* he frightened those donkeys (lit. filled the mouths of those donkeys with dust) and made (them) change their lairs 4R 18* No. 6:10f.; di.bi.da(!) An.ša₄.anki.na : *i-mi-ir an-ša-ni-[im]* a donkey from Anšan Lambert BWL 272:5.

[hi]-ma-ru = *i-me-ru* Malku V 40; a-ga-lu = *i-me-ru* Izbu Comm. 492.

et-tu-tu = GÍR.TAB ANŠE Landsberger Fauna 42:50 (Uruanna).

1. donkey, male donkey — a) in gen. — 1' in OAk.: PN SIPA ANŠE PN, donkey herdsman PBS 9 38 ii 4, also A 3012 (unpub.); 2 KUŠ ANŠE two donkey hides HSS 10 175 iii 3, cf. ibid. 10 and 12.

2' in OA: 2 ANŠE^{ma-ri} VAT 13514:11, cited KT Blanckertz p. 41, note to No. 17:6; 5 ANŠE. ĥI.A *ša šēp* PN *mētu* five donkeys of the caravan of PN have died BIN 4 61:70; *šumma ina* ANŠE.ĥI.A *tadaggalama [wa]-ni-⟨gú⟩-um ibašši dinašuma* if there is a young (foal) among the donkeys you own, sell it TCL 4 16:30, cf. ANŠE *šahram ana šimim dina* JSOR 11 120 No. 15:15; 10 GÍN KÙ.

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BABBAR *ukulti* ANŠE ten shekels of silver (for) donkey fodder TCL 20 43:29; ½ MA.NA KÙ.BABBAR *unūt* ANŠE thirty shekels of silver (for) equipment for a donkey ibid. 32; 1½ ANŠE *ša-lá-mi-im* ½ MA.NA 6 GÍN KÙ. BABBAR-*pi-šu-nu* one black donkey and half a share in another, worth thirty-six shekels of silver BIN 4 30:23; ½ MA.NA KÙ.BABBAR *šim* ANŠE twenty shekels of silver, the price of a donkey TCL 4 27:7 (OA), and *passim*; 1 *e-ma-ru-um* 13 GÍN KÙ. BABBAR *šimšu* one donkey, priced at thirteen shekels of silver OIP 27 55:6, and dupl. BIN 4 162:9; ANŠE 10 GÍN KÙ.BABBAR *ula* «ula» *ubbal* the donkey is not worth (even) ten shekels of silver TCL 20 114:9.

3' in OB: if a man steals *lu alpam lu immeram lu* ANŠE *lu šahām* an ox, a sheep, a donkey, or a pig CH § 8:58; *aššumika i-mi-ra-am ul ašām* for your sake I did not buy a donkey CT 33 21:9 (let.), cf. *alkamma i-mi-ri šām i-mi-ru ištu libbu mātim ilānimma* come and buy donkeys, the donkeys have come up from the open country (and are standing beside PN's house) ibid. 20f.; *atānu u* ANŠE *ša ešemšeršu maḥšu* the donkey mare and the donkey whose back is sore CT 33 22:8 (let.); 1 ANŠE ... *ana* 5½ GÍN KÙ.BABBAR one donkey for five and a half shekels of silver ibid. 10.

4' in Elam: their oxen, their sheep, [AN]ŠE.ĥI.A-*šu-nu* ... *zīzu* their donkeys are divided MDP 23 171:2.

5' in Alalakh: *ukulti* ANŠE.ĥI.A *ša šar* GN x *ukulti* ANŠE.ĥI.A *ša mārišu* (emmer wheat), fodder for the donkeys of the king of GN, x fodder for his son's donkeys Wiseman Alalakh 269:57f. (OB), cf. ibid. 51 and left edge; 4 (*sūtu*) *kurummat* ANŠE PN four-tenths of a homer, provender (for) PN's donkey PBS 2/2 103:18 (MB).

6' in EA: let the king, my lord, inquire whether I have taken from him a man *u šumma ištēn alpa u šumma* ANŠE or a single ox or donkey EA 280:28.

7' in Nuzi: PN has given to PN₂ two women, 1 *alpa* 1 ANŠE one ox (and) one donkey HSS 9 17:4, and *passim*.

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8' in MA: ANŠE.MEŠ *annātu* (adding up EME_x(SAL+ḪÚB) *ša* DÜR.MEŠ donkey mare, DÜR jackass(?), ANŠE *suḫiru* NITÁ male foal, ANŠE *suḫiru sinnište* female foal) KAJ 311:10.

9' in NA hist.: 12 ANŠE.KU.DIN 380 ANŠE.MEŠ 525 *alpē* 1,285 *immerē* . . . *aštula* I carried off twelve mules, 380 donkeys, 525 head of cattle (and) 1,285 sheep TCL 3 424 (Sar.); 7,200 *sīsē parē* 11,073 ANŠE.MEŠ 5,230 *gammalē* 80,050 *alpē* 800,100 *šēnē* OIP 2 55:60 (Senn.), cf. ANŠE.MEŠ *gammalē alpē u šēnē* Streck Asb. 74 ix 42, and *passim* in hist.

10' in NB: *ištēn* ANŠE MAR.TU *ša kī* 40 KÙ.BABBAR one western donkey for forty (shekels) of silver YOS 1 37 22 i 7 (NB kudurru), also BBSt. No. 7 i 17; PN, herdsman of female donkeys, PN₂ *rē'i* ANŠE.MEŠ PN₂, herdsman of donkeys (PN₃, cattle herdsman, PN₄, shepherd) BBSt. No. 33 i 11; let my lord send ANŠE *u udē* ANŠE a donkey and the donkey's equipment CT 22 58:20f. (let.); *ina muḫḫi* ANŠE . . . *la tašilli* . . . *ḥabbūru likullu* do not neglect the donkeys, let them eat green grass YOS 3 76:30 (let.); 1 MA.NA KÙ.BABBAR *šim* ANŠE sixty shekels of silver, the price of a donkey Nbn. 140:1; *alpē immerē u* ANŠE . . . *išammitu* he will brand the oxen, sheep and donkey(s) YOS 7 85:16 (NB).

11' in lit.: [*bā'ir*] *i-me-ri šadī* who hunts the (wild) mountain donkey LKA 62:2, cf. *bajāru ana i-me-ri ikappuda qabla* the hunter plans his attack on the (wild) donkey *ibid.* 5 (MA lit.), see Ebeling, Or. NS 18 35; the bull no (longer) leaps upon the cow, ANŠE *atāna ul ušāra* the donkey no (longer) impregnates the jenny CT 15 46 r. 7 (Descent of Ištar); *alpu ana* ANŠE *iḫi* a bull (sexually) approached a donkey CT 29 48:15 (SB prodigies), cf. CT 39 26:20 and 26, also CT 40 31 K.5657:2f., 31 K.8013:7, 33:7, etc. (all SB Alu); *šumma SAL ANŠE ulid šar kiššati ina māti ibbašši* if a woman gives birth to a donkey, there shall be a despotic king in the land CT 27 14:8 (SB Izbu); *šināt* ANŠE *balḫim dirratam u šārat zibbatišu teleg-qēma šināt* ANŠE *ina fiḏi* . . . *tuballal tarāk* 2 ANŠE.ḪI.A *teppuš* you take a live donkey's urine, a halter, and a hair from its tail, you mix the donkey-urine with clay, you . . . ,

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you make two donkey (figurines) ZA 45 200 i 2ff. (Bogh. rit.); *išbat libbi* ANŠE *ina sugulli* (the plant *ú šā*) seized the inside of the donkey in the herd (parallel: *libbi alpi ina tarbaši*, [*libbi immeri*] *ina supūri*) Küchler Beitr. pl. 3 iii 33 (SB inc.); *šumma alpu ina bit amēli kīma* ANŠE *inamgag* if an ox brays like a donkey in a man's house CT 40 32:24 (SB Alu), cf. AfO 14 146:103 (*bit mēsirī*); *mašak* ANŠE *ina išāti tušahḫar* you pulverize the hide of a donkey over a fire AMT 17,1 r.(!) iv 2; if his urine is white, *kīma šināti* ANŠE like the urine of a donkey AMT 66,7:18, cf. KAR 193:12; *ina šizib* ANŠE *išatti* he shall drink (various drugs) in donkey's milk CT 14 31 D.T. 136:18 (SB pharm.), cf. AMT 91,5:3, KAR 203 vi 37, cf. also *úḫ* ANŠE *ina šamni tuballal* you mix donkey's spittle with oil KAR 205:8 (SB med.); for MI PAP.ḪAL ANŠE see *ḫallu: tānū*.

12' in proper names: *I-ma-ru-um* (personal name) OIP 14 149:3 (Oakk.); *E-ma-ru-um* (personal name) CT 7 20b r. 19 (Ur III); *agammu ša* ANŠE.MEŠ (geogr. name) YOS 3 107:13 (NB let.); see also *imēru* in *ša imērišu*.

b) as a draft animal: ANŠE.ḪI.A *našpak* 10 GUR *lu našpak* 20 GUR *še'im šimādma* harness (enough) donkeys (to haul) a load of ten or twenty gur of barley! TCL 1 11:9 (OB let.); PN LÚ.GIŠ.GIGIR . . . ANŠE *e-dani-ú ina maḫaršu la damiq* the single (i.e., not trained to double harness) donkey (parallel: horses) in the possession of PN, the charioteer, is unfit KAV 31:25 (NA), cf. KAV 33 r. 3, 38:4, 131:3 and 6; *mimma maššita eriqqašu šimittašu* ANŠE-šu *u amēlašu la našé* that his wagon, his team, his donkey and his man not be requisitioned MDP 2 pl. 21 ii 52 (MB kudurru), cf. *amēlašu alapšu* ANŠE-šu *la rakāsi* that he shall not use (lit. harness) any man, ox or donkey (of the city) BBSt. No. 24 r. 36 (Nbk. I).

c) as a pack animal: 4 GÚ AN.N[A . . .] 2 ANŠE *arkusma* I loaded four talents of lead on two donkeys BIN 6 100:5 (OA let.); *unūtam rakkisma bilat e-ma-ri ka'inma* bind on the harness, and fasten the donkeys' loads! CCT 2 18:9 (OA let.); ANŠE *šamnam mall'ama šēbi-lanīm* load the donkey with oil and send (it)

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here! KTS 13a:23 (OA let.); 12 *kutānī u kilallēnma* ANŠE.Ī.A *e'ilama lillikunim* harness(?) both donkeys so that they may come (with) the twelve *kutānu*-garments TCL 19 51:25, cf. *e-ma-re e-ḫi-il₅-ma* ibid. 27 (OA); 10 ANŠE-ri *kaṣrūtīm* ten (fully) equipped donkeys CCT 4 12b:15 (OA let.); ANŠE.Ī.A *malli'amma* ANŠE.Ī.A *rāqūtum la illukunim* load up the donkeys completely — no unloaded donkeys may come to me KT Hahn 1:20f. (OA let.); $\frac{1}{2}$ ANŠE *annukum* one-half donkey (load) of lead TCL 4 28:11 (OA let.); *ku-si-a-am ša e-ma-ri-im* pack saddle of a donkey OIP 27 55:18 (OA let.), dupl. BIN 4 162:30, also CCT 2 18:29; *e-ma-ru-ū-a sá-ar-du* my donkeys are loaded CCT 1 50:17 (OA let.), cf. ANŠE-ri-a *sardūtīm* TCL 19 28:5 (OA); 1 ANŠE *biltīm* one pack donkey CT 4 47a:1 (OB), cf. ANŠE.GÚ ARM 1 8:20 (OB Mari), also ANŠE.G[Ú].Ī.A ibid. 17:27, for ANŠE.GÚ in Chagar Bazar, see Iraq 7 31; 4 (GUR) 4 (*sūtu*) *še'am bilat* 7 ANŠE.Ī.A four gur, four seahs of barley, load of seven donkeys MDP 22 143:2 (OB Elam); ŠĀ.GAL ANŠE. GU.ZA fodder for pack donkeys MDP 28 473:2; *sise* ANŠE.MEŠ *attadin* [a]na *ḥarrānišu* I gave him horses and donkeys for his journey EA 161:23 (let. of Aziri); 2 ANŠE ŠE *annūma itti* ANŠE.MEŠ PN *ana* PN₂ *utār* PN shall return to PN₂ these two homers of barley with the donkeys JEN 491:14 (Nuzi); *gammalē* ANŠE. MEŠ *bilti kima turāḫi tarbit šadi istahḫiṣu zuqṭiša* the camels (and) the pack donkeys leaped over its peaks like ibexes at home in the mountains TCL 3 26 (Sar.); 1 ANŠE *babbānū ana zi-bi-lu ša kanšu* one excellent, docile donkey for carrying TCL 13 No. 165:4 (NB).

d) for riding: ANŠE *a-na ra-kà-bi₄-a* a donkey for me to ride BIN 6 73:18 (OA let.), also BIN 6 183:12; ANŠE.Ī.A *ú-ul ra-ki-i-ib* could he not ride a donkey? ARM 1 21:11 (OB Mari); PN *rākīb* ANŠE.Ī.A PN, the donkey rider ARM 2 45:6 (OB Mari), cf. ARM 2 72:6; 4 ANŠE *ra-ki-bi* four riding donkeys Iraq 7 62 A 920(a):3 (OB Chagar Bazar); ANŠE *ša pit-ḫal-la-ti* donkeys (trained) for riding ABL 304:11 (NA); ANŠE *rukūb šarri* a donkey for the king to ride KAR 430 r. 19 (SB ext.); *mār šipri* U₅ ANŠE *irrubamma* a messenger

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riding a donkey will arrive BRM 4 12:8 (SB ext.), and passim in ext., cf. *edū* U₅ ANŠE *irrubā* KAR 423 ii 14, *rākīb i-me-ri iṭehḫi'akkum* YOS 10 44:65 (OB ext.), *rākīb i-me-ri innabbit* ibid. 46 v 36, *rākīb i-me-ri nakram utār* ibid. 25:25.

e) for threshing: *šumma* ANŠE *ana diāšim igur* 1 (*sūtu*) *še'im idišu* if (a man) hires a donkey for threshing, its hire is one seah of grain CH § 269:93.

f) qualifications: 1 ANŠE *ša-lá-mu-um* one black donkey BIN 4 51:4 (OA), and passim, 2 ANŠE *ša-lá-mi-in* BIN 4 27:7, but 2 *e-ma-re(!) ša(!)-lá-me* Chantre p. 105 No. 14:2, 2 ANŠE *ša-lá-mu* TCL 14 13:6, 14:13, and in pl. always *šalamū*, e.g., 6 ANŠE.Ī.A *ša-la-mi* TCL 14 37:20, 5 ANŠE.Ī.A *ša-lá-mi dam-qú-tim* CCT 4 35a:3, once 4 ANŠE.Ī.A *ša-al-mu* BIN 4 25:7; *e-ma-ri raqqūtīm ana nabritīm i-dí-i e-ma-ri dannūtīm annišam šeribam* put the frail donkeys out to pasture, bring the strong donkeys here to me CCT 3 44b:17 and 19 (OA let.); *e-ma-ra-am damqam* BIN 6 122:17 (OA); 1 ANŠE AMA.GAN (see *imikānu*) MDP 28 551:13 (Ur III), also ibid. 11; ANŠE.LA. GU.Ī.A . . . donkeys ARM 1 132:5 (OB Mari let.), also ARM 1 21:3', cf. (with ANŠE.LA.GU) ARM 1 59:6, ARM 2 136:16 and 25, for ANŠE.LA. GU in Chagar Bazar, see Iraq 7 31; ANŠE *id* MDP 28 148:4, and passim; 1 ANŠE LUG.ÚD.DA *kī* 15 KÙ.BABBAR one young donkey for fifteen (shekels) of silver BBSt. No. 7 i 19 (NB), also YOS 1 37 i 3 and 13 (kudurru), cf. 1 ANŠE *rabū kī* 20 KÙ.BABBAR BBSt. No. 9 iv A 12; ANŠE BE (mng. uncert. see Weidner Tell Halaf p. 30 and Salonen Hippologica 59) Tell Halaf 54 edge, ADD 1134:2; 7 ANŠE.MEŠ *babbā-nūtu šup-pur-ra-nu* send us seven excellent donkeys YOS 3 127:14 (NB), cf. TCL 9 144:33, TCL 13 165:4; ANŠE *šal-lam 5-²-ú ša marri u galpu ana šumēlu šenda* a five-year-old black donkey, branded on the left side with a hoe and an axe Nbk. 13:1, cf. ANŠE *šalmu 6-ú* Dar. 550:1; ANŠE *ša kakkabtu šendu* donkey branded with a star YOS 7 192:4 (NB); *šumma* ANŠE *pešā imur* if (the exorcist on his way to a patient) sees a white donkey Labat TDP 4:25, cf. *šumma* ANŠE *barma imur* if he sees a dappled donkey ibid. 26; for DÙR = ANŠE. NITA (and .NITÁ) male donkey see *mūru*, for

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EMĒ and SAL+ḪÚB.ANŠE see *atānu*, for donkey-foal see *suhīru*, for ANŠE.SÌG.GÍN(.IŠ) see *sīsá*.

2. homer — a) measure of weight (NA): I imposed on them 1 ANŠE *kurbāni ša abāri* one homer of magnesium ore in lumps (as a yearly tribute) AKA 72 v 39 (Tigl. I).

b) liquid measure (MA, NA): 1 ANŠE 9 (*sūtu*) GEŠTIN one homer (and) nine seahs of wine KAJ 252:1 (MA); 10 ANŠE GIŠ.GEŠTIN ten homers of wine OIP 2 26 i 62 (Senn.); 2 ME ANŠE *šamni* 200 homers of oil ABL 133:7 (NA); 5 ANŠE GEŠTIN.MEŠ *ina* 1 SÌLA *ša šarri* five homers of wine (measured) by the royal sila ADD 124:1 (NA), cf. (said of beer) KAJ 228:2ff., 292:1 (MA), (said of *šamnu ḫalšu*) ADD 127:2, (said of *dam erēni*) 3R 8 ii 25f. (Shalm. III); 20 *dīqārāti erī dannūti ša* 2 ANŠE-*a-a* twenty large vessels of bronze (with a capacity) of two homers each ADD 963:4 (NA), see also *ḫarú* A mng. 1.

c) dry measure (Mari, Nuzi, MA, NA): x ANŠE ŠE.Ì.GIŠ x homers of sesame ARM 1 12:23, also *ibid.* 21:20', cf. x ANŠE ŠE ARM 2 52:4' and 5'; 50 ANŠE ŠE.MEŠ fifty homers of barley HSS 9 5:8 (Nuzi), cf. (wheat and emmer wheat) JEN 523:8, (ŠE.ḪAR.RA, etc.) RA 23 156 No. 55:7; 3 ANŠE 8 (*sūtu*) ŠE three homers (and) eight seahs of barley HSS 9 20:12 (Nuzi), cf. (millet) HSS 9 72:1-4, and *passim*; x ANŠE ŠE ... *ina* GIŠ.BÁN *ša* 10 SÌLA.MEŠ ... x ANŠE ŠE.MEŠ *ina* GIŠ.BÁN 8 SÌLA x homers of barley (measured) by the seah of ten silas, x homers of barley by the seah of eight silas HSS 9 66:2 and 4 (Nuzi), cf. HSS 9 43:1; 1 ANŠE 9 (*sūtu*) *še-um ina* GIŠ.BÁN *ša é ḫiburni* one homer (and) nine seahs of barley (measured) by the seah of the *ḫiburnu* house KAJ 53:2 (MA), cf. KAJ 82:1, 133:2, and *passim*; 3 ANŠE ŠE *ina* GIŠ.BÁN *labīrti* three homers of barley (measured) by the old seah KAJ 59:1 (MA), cf. KAJ 72:2, 101:2, (*ina* GIŠ.BÁN *eššeti* by the new seah) 119:3, and *passim*; 2 ANŠE 8 (*sūtu*) ½ SÌLA *ina* GIŠ.BÁN TUR two homers (and) eight seahs, one-half sila (measured) by the small seah KAJ 107:1 (= 117:1, (MA)); 50 ANŠE *še-um.MEŠ* 1 ANŠE LÁL.MEŠ 1 ANŠE 5 (*sūtu*) MEŠ *šamaššammī* fifty homers of barley, one homer of honey, one

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homer (and) five seahs of sesame KAJ 302:6-8 (MA); 1 ANŠE *ḫar-šu* one homer of ... fruit(?) KAJ 306a:7 (MA); 20 ANŠE *suluppī* twenty homers of dates OIP 2 26 i 62 (Senn.); 1000 ANŠE ŠE.PAD.MEŠ 1,000 homers of barley (for) food ABL 883:8 (NA); 30 ANŠE ŠE.PAD.MEŠ *ina* GIŠ.BÁN *ša* 10 SÌLA thirty homers of barley (for) food, (measured) by the seah of ten silas ADD 128:1 (NA), cf. (by the bronze seah-measure of nine silas) ADD 385:7; 2 ANŠE *riqqē ṭābūte* two homers of sweet-smelling spices ADD 310 r. 9 (NA); for various spices measured by the homer, see Iraq 14 35:133-140 (Asn.).

d) measure of area (measured by the quantity of grain necessary for seeding, Nuzi, NA): 3 ANŠE 7 GIŠ.APIN *u ḫararnu* A.ŠÀ.MEŠ a field of three homers, seven *awiḫaru* and one *ḫararnu* JEN 384:6; 1 *ma-a-at* ANŠE A.ŠÀ.ḪLA a field of one hundred homers JEN 552:7; 1 ANŠE 2 GIŠ.APIN *ku-ma-ni-ma* A.ŠÀ a field of one homer, two *awiḫaru* (and) one *kumānu* JEN 401:6; [x] ANŠE A.ŠÀ *bitāti u magrattu* x homers of field, houses and threshing floor JENu 412:4; 7 ANŠE 5 (*sūtu*) ŠE.MEŠ *šim* 1 ANŠE A.ŠÀ.MEŠ seven homers (and) five seahs of grain, price of a field of one homer JEN 528:9, cf. *ibid.* 5, 7 and 11; 300 ANŠE ŠE.NUMUN.MEŠ 300 homers of cultivated land TCL 3 208 (Sar.); É 1 ANŠE 60 SÌLA ŠE A.ŠÀ *ina* GN property measuring one homer and sixty silas of barley, a field in GN ADD 350:4; the king's father gave me 10 ANŠE *zēri ina* GN ten homers of cultivated land in GN ABL 421:7 (*let.*), cf. 6 ANŠE.MEŠ A.ŠÀ ABL 1285 r. 21; *bit* 12 ANŠE A.ŠÀ.GA property (containing) a field of twelve homers ADD 58:5; *bit* 1 (*sūtu*) *maṭi* (LÁ) *ana* 2 ANŠE A.ŠÀ property (containing) a field of two homers less one seah ADD 414:4; 580 ANŠE A.ŠÀ.MEŠ *u* GIŠ.SAR.MEŠ fields and gardens (amounting to) 580 homers ADD 419:5; 1 ANŠE A.ŠÀ *ina sūti* 8 SÌLA a field of one homer (measured) by the seah of eight silas ADD 622:3, cf. (*ina sūti* 9 SÌLA *erē*) ADD 385:4, etc.; for *imēru*, as an Assyrian measure containing ten seahs, see Ungnad, AfO Beiheft 6 48.

3. (a mechanical device) — a) as part of a ship: see Hh. IV 373, in *lex.* section, also

imēru

Salonen Wasserfahrzeuge 113f. **b)** as part of a battering ram: see Hh. VIIA 93, in lex. section.

4. a part of the lung (in ext.): *i-mi-ir hašī imittam liksir liteppiq* let (the various parts) and the “donkey” of the lung be firm and solid at the right side RA 38 85:11 (OB prayer); *šumma ANŠE hašī ša imitti* 1 ŠU.SI *šatiq* if the “donkey” of the right lung is split off one finger(-length) Boissier Choix 72:1, cf. *ibid.* 2; *šumma ANŠE hašī ša imitti rēssu šatiq* if the top of the “donkey” of the right lung is split off *ibid.* 3, for other occs. of *imēr hašī*, see *ibid.* 4ff., p. 133f., KAR 422:21ff., Bab. 3 pl. 9:11 (OB), CT 20 46:61f., CT 31 36:9 and 12, etc.

5. *imēr šamē* (a bird): see Hg. D, in lex. section.

Salonen Hippologica 44ff. Ad mng. 2: Gadd, RA 23 90 n. 3, H. Lewy, RA 35 33ff.

imēru in ša imērišu (*ša imēri*) s.; donkey driver; from OAkk. on; cf. *imēru*.

a) in gen. — 1' in OAkk.: PN *šu ANŠE MAD* 1 No. 163 x 21 (from Tell Asmar); 1 *šu ANŠE MDP* 14 p. 102ff. No. 71 ii 6', as against 2 *ša ANŠE ibid.* 7' and 4 *šu-ut ANŠE ibid.* 5.

2' in OA: send me one mina of copper *ana ša [ANŠE].Ī.A šabbuim* to pay the donkey drivers BIN 4 40:7.

3' in NA: IGI PN *ša LÚ.ANŠE(!)-šú(!)* ADD 246 r. 9; PN *LÚ šá ANŠE-ni* ABL 307:3.

b) as geogr. name: URU *Ša ANŠE-šú* Damascus K.75+ in Bezold Cat. 1 21, and see RLA 2 448 sub *Ili-ittiša*; KUR *Šá-ANŠE.NITÁ-šú* Rost Tgl. III pl. 15:10; KUR *Šá-ANŠE.NITÁ-šú* *ibid.* 22:15; KUR *Šá-ANŠE-šú* Layard 91:88, but note KUR *ANŠE-šú* *ibid.* 92:103, and *passim* in this text; note PN KUR *šá ANŠE.NITÁ-šú-a-a* Rost Tgl. III p. 34:205.

For this type of geographical name, cf. *Ša(!)-birīšu* 2R 53 No. 1 i 41, and *passim*; also (in Elam. text) *Ša-imērē* MDP 11 p. 42 No. 14, also referred to in HSS 13 433:6 (Nuzi).

Oppenheim apud Pritchard ANET 278 n. 8; (Speiser, JAOS 71 257; C. H. Gordon, Israel Exploration Journal 2 174f.).

imgurru

imērūtu s.; donkey (as collective); OB Mari; cf. *imēru*.

[AN]ŠE.Ī.A-ru-ut *šābim [ša] maḥar bēlija lilputuma* let them make a list of the total number of donkeys (assigned) to the army that are at the disposal of my lord ARM 2 52 r. 1', cf. *ana ukullē ANŠE.Ī.A šunūti* 1 SILA.A₄ ŠE u ana LÚ.MEŠ *ša ANŠE.Ī.A ireddū* 1 SILA.A₄ ŠE *luddin* and then I will give one sila of barley as fodder to each of these donkeys and one sila of barley to each of the men who drive the donkeys *ibid.* r. 8' and 10'.

Finet L'Accadien des Lettres de Mari 64.

imešgulū see *igišgulā*.

imgarrū s.; list; lex.*; Sum. lw.

im.gar.ra = šu-u Hh. X 459; *im.gar.ra* = šu-u = *qa-tum šá ṭup-pi* Hg. A II 125.

imgiddū s.; one-column tablet; SB*; Sum. lw.

im.gíd = šu Hh. X 475.

TA *muḥḥi im-gi-du* SUMUN GABA.RI *Barsip SAR-ma* copied from an old one-column tablet, an original from Borsippa CT 41 32 r. 8 (Alu Comm.); *im.gíd.da* 23.KAM KAV 8 r. 8 (Ai.), and *passim* in colophons.

See discussion sub *giṭṭu*. For an *im.gíd.da* tablet containing ten (narrow) columns, see BE 31 22 r. v 1 (copy of CH).

imgipū s.; list; lex.*; Sum. lw.

im.gi.pà = šu-u Hh. X 466; *im.gi.pà* = šu-u = *qa-tum šá ṭup-pi* Hg. A II 127.

For discussion, see *imampadā*.

imgiriašu see *ingarasu*.

imgurru s.; clay cover, envelope of a tablet; MB, SB, NB*; Sum. lw.; pl. *imgurrētu* (NB).

im.gur = [e-*rim*]-*tum*, *im-gur-ru* Hh. X 471f.; *im.gur* = šu-*rum* = e-*rim-tum* Hg. A II 117; IM.GUR «=» *im-gur-ru* IM.GUR *ú-[r]i-in-du* GIM *pi-šil-ti ṭup-pi kima iqbū* — IM.GUR means *i*., IM.GUR is (also) cover, like the clay wrapping around a tablet, this is said (in the lexical texts) CT 28 48 K.182+ r. 6 (SB ext.), see below for passage.

šumma martu kima im-gur-ri munduratma māša šalmu if the gall bladder is soggy like the clay envelope (freshly put on around a

imḥulliš

tablet) and the bile is black CT 28 48 K.182 + r. 5 (SB ext.), for comm. see lex. section; *šumma martu kīma im-gur-ri ina GU kup-[pu-ta-at]* if the gall bladder looks like a clay envelope with massive threads around it CT 30 49 Sm. 986 r. 8 (SB ext.); *in im-gu-ri-ša₂₂ sa₅-a₄-amat šī-i* the (artificial) *sāmtu*-stone is (then) within its clay cover (in which the frit was fired) Iraq 3 90:30 (MB glass text), cf. *ibid.* 31; *im-gur*(text *-zu*)-*ra-am ša* NAM.LÚ.U_X(GIŠGAL). LU clay cover for a corpse(?) AMT 98,1:8; x dates *ša 2-ta im-gur-re-e-tū* according to two tablets(?) YOS 6 35:49 (NB).

See *imšukku* for another designation of the case of a tablet.

imḥulliš adv.; like the *imḥullu*-wind; SB*; cf. *imḥullu*.

ša tāmtiš irammumu iziqq[a] im-ḥul-iš who roar like the sea, blow like the “evil wind” RA 27 18:16 (Till Barsip, lion).

imḥullu (*umḥullu*, *anḥullu*) s.; (a destructive wind); from OB on, Akkadogr. in Hitt.; Sum. lw.; *umḥullu* (sandhi) JRAS Cent. Supp. pl. 6 i 9, *anḥullu* KAH 2 84:20, and in Bogh.; wr. syll. and IM.ḤUL; cf. *imḥulliš*.

im.ḥul = *im-ḥul-lum*, u₄.gal = *me-ḥu-ú*, im.ḥul.a = *šá-rum lem-nu* Antagal N ii 9ff.

im.ḥul tu₁₅.u_X(GIŠGAL).lu giš.a (var. giš.šú.a) mu.un.du (var. dū) : IM.ḤUL *mehá ina iši retišu* (Sum.) he impales on a stove the “evil wind,” the storm wind Lugale II 37; u₄.ḥul im.ḥul igi. du₈.a.meš u₄.ḥul im.ḥul igi.du.a.meš : *ūmu ša lemutti im-ḥul-lu amerūti šunu ūmu ša lemutti im-ḥul-lu alik mahri šunu* they are evil monsters, evil winds which spy around, they are evil monsters, evil winds (forming) the vanguard CT 16 13 iii 1ff.; im.ḥul im.ḥul.bi.ta du₇.du₇.meš : *itti im-ḥul-li šāri lemni isurru šunu* they beat with one blast of evil wind after another CT 16 19:38f.; im.ḥul.bi.ta mu.un.da.ru.uš : *itti im-ḥul-li iziqqu* they storm with an evil wind (they cannot be withstood) CT 16 42:10f.; im.ḥul ní.(nu).te.gá : *im-ḥul-lu la a-di-[ru]* fearless evil wind ASKT p. 82–83:5.

im-ḥul-lum = *šá-a-ru*, *im-ḥul-lum* = *šá-a-ru lem-nu*, *im-ḥul-lum* = *šá-a-ru li-mu-ut-tim* Malku III 179ff., cf. *im-ḥul-lu* = *šá-a-ru* LTBA 2 2:135.

a) referring to a specific type of destructive wind with supernatural qualities: *ibni im-ḥul-la šāra lemna mehā ašamšūtu* he created the i., the evil wind, the storm wind, the whirlwind En. el. IV 45; *im-ḥul-lu*(var.

imḥullu

-la) *šābit arkāti panūššu*(var. *-ša*) *umdaššir* . . . *im-ḥul-la ušteriba ana la katām šaptēša* he released against her an “evil wind,” which obstructed the rear, he sent an “evil wind” into (her mouth) so she could not close her lips (any more) En. el. IV 96 and 98, see the bil. passages in lex. section; *muštasmīdat 7* [*im-ḥul-li* she (^dMAḤ), who drives (a team of) seven evil winds RA 46 92:75 (OB Epic of Zu, coll.), cf. *qarrādu uš-te-eš-[bi-ta] sibittu* IM.ḤUL *ibid.* 40 r. ii 9 (Assur version), restored from STT 21 146, also *qarrādu uš-te-⟨eš⟩-bi-ta sībit im-ḥul-la* RA 46 30:31, restored from STT 21:31 and 22:31, also *sībit im-ḥul-la-ka lilliku elišu* let your seven evil winds go against him RA 46 28:4, and dupl. STT 21:4; IM *an-ḥu-ul-lu* (in a list of eight winds, among *ziqziqu*, *šuruppá* and *ašamšūtu*) KUB 8 53 r. ii 16 (Epic of Gilg.), see Friedrich, ZA 39 12 and 46, cf. *im-ḥul-lu* (in similar context) JSS 5 121 r. 8.

b) referring to a destructive wind in general: *inūḥ tāmtu ušharrirma im-ḥul-lu* the sea grew quiet, the i.-wind abated Gilg. XI 131; *rākisu-um-ḥu-ul-li erbe[ttim]* (Papullegarra) who binds the i.-winds from all directions (sandhi) JRAS Cent. Supp. pl. 6 i 9 (OB lit.); *ina im-ḥul-lu inambuṭu kakkēšu* his weapons flash in the evil wind STC 1205:15 (SB lit.); *ina šībit im-ḥul-li zumuršu išabbittuma* his (the mountain climber’s) body becomes numb(?) from the blowing of the i.-wind TCL 3 102 (Sar.); *kīma an-ḥu-li šitmurāku* I rage like the i.-wind (parallel *kīma tīb šāri*) KAH 2 84:20 (Adn. II).

c) referring to wind that was thought to bring disease: *im-ḥu-ul-lu saḥmaštu tēšú ašamšūtu sunqu bubūtu arurta ḥušaḥḥu ina mātišu lu kajjan* may his land always have i.-wind, revolt, confusion, storm, want, hunger, drought (and) famine KAH 2 35:56 (Adn. I), cf. KAH 1 3 r. 35; IM.ḤUL *itebbá erāti imātu* an i.-wind will arise, those with child will die ACh Supp. 2 p. 71 (translit. only) Istar 55:17; (if there is an eclipse on the 15th day) *im-ḥul-lu ikšudma Šalbatānu ippuḥma bālu iḥalliḡ* (and) the i.-wind comes and Jupiter rises heliacally, then the cattle will perish ACh Sin 34:3; IM.ḤUL *itebbīma kulūti ša rubé isaḥḥá ulu ša* SAL *ḥa-am-mat*(text *-mit*)

imḥupû

ur-[ši] ippattû an *i*-wind will arise and disturb the folds of the ruler's turban or also the folds (of the turban) of the lady of the (ruler's) harem will be opened (referring to the part of the exta called *kubšu* cap) KAR 423 r. ii 48 (SB ext.); *im-ḥul-li [ištu išid] šamē iziqa* the *i*-wind has blown from the horizon Lambert BWL 40:51 (Ludlul II), cf. [udda]ppir *im-ḥul-la ana išid šamē* he drove away the *i*-wind to the horizon *ibid.* 52 r. 5 (Ludlul III).

imḥupû s.; (a kind of tablet); lex.*; Sum. lw.

[im].ḥub = šu-u Hh. X 464.

imḥur-ašla see *imḥur-ešrā*.

imḥur-ašnan see *imḥur-ešrā*.

imḥur-ašra see *imḥur-ešrā*.

imḥur-ašru see *imḥur-ešrā*.

imḥur-ešrā (*imḥur-ašru*, *imḥur-ašra*, *imḥur-ašnan*, *imḥur-ašla*, *anḥurašru*) s.; (a climbing plant); Bogh., SB; *imḥur-ašnan* in Bogh., *anḥurašru* in NA voc.; wr. syll. and Ú.IGI.NIŠ; cf. *maḥāru*.

Ú.IGI.NIŠ = *an-ḥu-ra-áš-ru* Practical Vocabulary Assur 97.

a) wr. syll. — 1' in Uruanna: [Ú].GÍD, [Ú *ir-ri*] 𒀭A.MEŠ, [Ú *šu-nu-qu*], [Ú *ir-ri*] UR.KU : Ú *im-ḥur-áš-ru* Köcher Pflanzenkunde I iii 14'ff. (coll.); [...]: Ú *im-ḥur-aš-ri* CT 14 27 K.8827 i 2.

2' in med.: Ú *im-ḥur* NIŠ // Ú.IGI.LIM *tasák ina šikari išatti* you bray *i*., variant: *imḥur-līmu*, she drinks it in beer KAR 194 i 37; *ana eṭērišu* Ú.TAR.MUŠ (= *šammi nipši*) Ú *im-ḥur-lim* Ú *im-ḥur-aš-ra* ... *tasák* to save him, you bray ...-thistle, *imḥur-līmu*, *i*. (and other herbs) AMT 42,5:6, cf. Ú *im-ḥur-aš-la tasák* AMT 85,1 ii line d.

3' in lit. and rit.: Ú *im-ḥur-lim* Ú *im-ḥur-aš-la ikkal* he shall eat *imḥur-līmu* and *i*. Boissier DA 42:5 (rit.); Ú *im-ḥur-lim* Ú *im-ḥur-aš-na-an* (against evil magic) KUB 37 43 r. iv 5, cf. Ú *im-ḥur-aš-na* *ibid.* i 17, also *im-ḥur-aš-na-an* (in broken context) KUB 37 32:4'; Ú.TAR.MUŠ *ina pīja* Ú.IGI.NIŠ (var. Ú *im-ḥur-aš-ra*) *ina šumēlija* ... *našaku* I

imḥur-ešrā

hold in my mouth ...-thistle, in my left hand *i*. PBS 1/1 13:13, var. from Craig ABRT 2 18 K.11243 ii 4, see Schollmeyer p. 135 and KAR 259:6.

b) wr. Ú.IGI.NIŠ — 1' in Uruanna: Ú *nap-ḥu*, Ú *šim-e-du*, Ú *bu-ši-ni-bu*, Ú *si-ia-ú*, Ú.KUR.KUR^{kur-kur}.TI^{la}, Ú.GÍD, Ú *ši-ku*, Ú *sis-kur*, Ú *ir-ri* ^{nu-ni} 𒀭A, Ú *šu-nu-qu*, Ú.NIGIN.UR₄.UR₄, Ú.KUD.UZU-*la-nu* : Ú.IGI.NIŠ Köcher Pflanzenkunde II r. iii 40ff., Ú.ÚŠ SAL.GURUŠ. TUR : Ú.IGI.NIŠ *ibid.* 52, Ú *za-bi* : Ú MIN *ina Ḥab-ḥi*, Ú *ša-la-bi-la* : Ú MIN *ina Šu-ba-ri*, Ú *ir-ri* UR.KU : Ú MIN *ina Kat-mu-ḥi* *ibid.* 53ff. (= Uruanna II 413ff.); Ú.IGI.NIŠ *ša* [A.ŠA] : [...] Uruanna I 66.

2' in med.: Ú.IGI.NIŠ *kīma šarūru* ^aIštar *šaniš* Ú.IGI.NIŠ *kīma* ^dUTU *zēršu kīma šigušti* the *i*-plant looks like the "sheen of Ištar," variant: the *i*-plant looks like the "Šamaš-plant," its seed looks like "bitter" barley BRM 4 32:7 (med. comm.); Ú.TAR.ḤU Ú.IGI.LIM Ú.IGI.NIŠ ... 10 Ú.ḤI.A ŠU.GIDIM.MA *ina šikari ištanattīma ina[eš]* at regular intervals he drinks in beer (these) ten herbs against (the disease) "hand of the ghost" and will get well AMT 76,1:24, cf. *ibid.* 18, cf. Ú.IGI.LIM Ú.IGI.NIŠ Ú.TAR.ḤU Ú *alluzi* Ú *ḥaltappā[nu]* 5 Ú ŠA.[MI] five herbs against the *tirik libbi* disease CT 14 48 Rm. 328 r. i 10; Ú.IGI.NIŠ *ina ḥimēti tapaššaš* you rub on *i*. in ghee AMT 52,5:12, and passim in similar contexts, cf. Ú *kurkānam* Ú.IGI.NIŠ *tapāš ina išāt ēri tuqattar[šu]* you bray *kurkānu* and *i*. and fumigate him with a fire made with dogwood CT 23 8:43; I GÍN Ú.IGI.LIM I GÍN Ú.IGI.NIŠ ... *ina šikari tušabšal* you boil in beer one shekel of *imḥur-līmu*, one shekel of *i*. KAR 187:7, cf. *ribūt* Ú.IGI.NIŠ TCL 6 34 r. i 11, IGI.4.GÁL.LA Ú.IGI.NIŠ Küchler Beitr. pl. 17 ii 68, and passim.

3' in rit.: Ú.IGI.NIŠ *ša la uqarrabu ruḥē ana zu'ru-i*., which does not permit (the sorceress') venom to come near the body RA 18 165:22 (inc.); Ú.AŠ Ú.TAR.ḤU Ú.IGI.LIM Ú.IGI.NIŠ ... 7 Ú.ḤI.A *annūti ina nabāsi ina birišunu tal-pap* you wind these seven plants with the red thread between them (the beads on the thread) AMT 47,3 r. iii 22, cf. CT 23 8:41, also RA 18 164:10; Ú.ḤAR.ḤAR Ú.KUR.KUR Ú.IGI.

imḥur-lime

LIM Ú.IGI.NIŠ *ina šamni tapaššašma ina maški ina kišādišu tašakkan* you make a salve of (these plants) mixed with oil and put it in a leather bag around his neck KAR 56 r. 11; Ú.IGI.NIŠ *ištēniš tasāk ana libbi šamni tanaddi ina idi riksi tašakkan* you crush (various plants and) *i.* together, put them into oil, then set them up alongside the cult preparations BMS 12:10.

The variants *anḥurašru*, *imḥurašnan*, and *imḥurašla* suggest that *imḥur-ešrā* was a foreign word that was interpreted by popular etymology as *imḥur-ešrā*, "it heals (or counteracts) twenty (diseases)," patterned after the plant name *imḥur-līmu*, q. v.

Landsberger, ZDMG 74 445; Ebeling, AfK 1 39; Thompson DAB 120ff.

imḥur-lime see *imḥur-līmu*.

imḥur-līmu (*imḥur-līme*, *anḥullīme*) s.; (a medicinal plant); Bogh., MB, SB; wr. syll. and Ú.IGI.LIM; cf. *maḥāru*.

Ú.IGI.LIM = *an-ḥu-li-me* Practical Vocabulary Assur 96.

a) wr. syll. — 1' in Uruanna: Ú *im-ḥur-li-[i]-me* (var. Ú *ip-šur-li-[i]-me*): Ú.IGI.LIM (first in a sequence of equivalences of Ú.IGI.LIM) II 383; Ú.IGI.LIM, Ú *im-ḥu-ur-līmu*: Ú *ir-ru-u* I 261f.

2' in med.: 2 [...] Ú *im-ḥur-lim* two (measures of) *i.* PBS 2/2 107:40 (MB list of medicinal herbs), cf. Ú *im-ḥur-l[i-i-mi]* (in broken context) AfO 16 49:43 (Bogh.); *im-ḥur-lim tasāk ina šikari išatti* you bray *i.*, he drinks it in beer AMT 59,1 i 30, cf. Ú *im-ḥur-lim ina l.NUN* [...] AMT 13,7:6; *ana eṭērišu* Ú.TAR.MUŠ Ú *im-ḥur-lim* Ú *im-ḥur-aš-ra* ... *ištēniš tasāk* to save him, you bray together ...-thistle, *i.*, *imḥur-ešrā* (and various herbs) AMT 42,5 r. i 5, cf. Ú *im-ḥur-lim* (among drugs) KAR 194 iv 26, AfK 1 37:10.

3' in lit.: Ú *im-ḥur-lim limḥaša lēssa* may the *i.*-plant smite her cheek RA 22 155:10, dupl. KAR 81:13.

b) wr. Ú.IGI.LIM — 1' in Uruanna: Ú.IGI.LIM *šá* [A.ŠÁ]: [...] I 65.

imḥur-līmu

2' in med.: Ú.IGI.LIM *ina šikari tar-bak ina kakkabi tušbāt ina šerim lam šēpšu ana gaqqari išakkanu išatti* you make a decoction of *i.* in beer, you let it stand overnight, he drinks it in the morning before he sets foot on the ground LKU 61:7; Ú.IGI.LIM *tasāk ina šikari išattīma i'arru* you bray *i.*, he drinks it in beer and will have a bowel movement Küchler Beitr. pl. 17 ii 72; *ana bulluṭišu* Ú.IGI.LIM Ú.IGI.NIŠ Ú.TAR.MUŠ Ú.ḤAR.ḤAR ... 11 Ú.ḤI.A *annāti ištēniš tasāk* to cure him, you bray together *i.*, *imḥur-ešrā*, ...-thistle, *ḥašātu* (and other plants), these eleven drugs Küchler Beitr. pl. 11 iii 52, and passim with *imḥur-ešrā* and other herbs; Ú.TAR.ḤU Ú.IGI.LIM Ú.IGI.NIŠ 3 *mašqīt* A.ZI.GA ...-thistle, *i.* (and) *imḥur-ešrā* are three potions against ... CT 14 48 Rm.328 r. ii 5'; 15 ŠE Ú.IGI.LIM 15 grains of *i.* AMT 29,3:11, cf. ibid. 8, also 1 GÍN Ú.IGI.LIM 1 GÍN Ú.IGI.NIŠ KAR 187:7, 2/3 ŠILA Ú.IGI.LIM AMT 50,6:13, 7 ŠE.MEŠ Ú.IGI.LIM Küchler Beitr. pl. 1 i 32; Ú.IGI.LIM: Ú *ḥimiṭ šēti*: *sāku ina šikari rešēti šatá* KI.MIN — *i.* is a drug against the ague, to bray (it), to drink it in first-draught beer, ditto (*i. e.*, to smear it on with oil) KAR 203 i-iii 58, cf. ibid. iv-vi 52.

3' in rit.: Ú.TAR.ḤU Ú.IGI.LIM Ú.IGI.NIŠ *tal-pap 7 riksi tarakkas* you wind ...-thistle, *i.*, *imḥur-ešrā* (on the thread), you make seven knots CT 23 8:41; *bārū egubbā irammuk ana libbi šamna ḥaša* Ú.IGI.LIM *inaddīma ippaššaš* the diviner will wash himself with holy water, put *i.* into refined oil and anoint himself (with it) BBR No. 11 r. iii 4, dupl. ibid. 76:15; Ú.IGI.LIM Ú *ḥašú* Ú.KUR.KUR *rubuṣ alpi ina šarat unīqi la petiti talamme* you wrap into the hair of a virgin kid *i.*, *ḥašú*-plant, KUR.KUR-plant (and) ox-dung KAR 298 r. 36, see Gurney, AAA 22 p. 74.

The designation, "it heals (lit. counteracts) a thousand (diseases)" may be based on a parallelism with *imḥur-ešrā*, "it heals twenty diseases," q.v., a pattern also followed by *ipšur-līme*, q.v. For medicinal uses, see Thompson DAB 122ff. The plant *anḥullu*, q.v., may be another phonetic variant of *imḥur-līmu*, as its association with the verb

imigidû

maḥāru suggests. For the reading, see G.Meier, OLZ 1940 24.

imigidû s.; list; lex.*; Sum. lw.

im.igi.du₁₁ = šu-u Hh. X 450; im.igi.du₁₁ = šu-u = *qa-tum šá tup-pi* Hg. A II 123.

For discussion, see *imampadû*.

imikānu s.; animal which has given birth; lex.*; Sum. lw.

AMA.GAN = *um-mu-um wa-li-[it-tum]* (var. [a-l]i-tum), *i-mi-ka-nu-um* Proto-Diri 490f.

For the term *ama.gan* referring to sheep, pigs and donkeys in Ur III texts, see Oppenheim, Eames Coll. p. 120f.; for the expression *ama.gan.ša* in earlier texts, see Thureau-Dangin, RA 11 103f.

imikkarūru (*imekkarūru*) s.; (a grass or wild-growing cereal); lex.*

[ša-la]m-bi [ú.šà.SAR] = *ša-da-ru*, [ša-lam-bi-gu-la] [ú.KUL.ŠÀ.SAR] = *i-mi-ik-ka-ru-ru*, [ša-lam-bitur-ra] [ú.ÁŠ.KA.G]A = *a-ra-ru-ú* Diri IV 16ff., cf. ú.KUL.ŠÀ.S[AR] = [i]-*mi-ka-[ru-rum]* Proto-Diri 187; ú.šà.SAR.gu.la = *i-me-ek-ka-ru-ru* = *di-šar-ru* // *di-šú* Hg. B IV 180.

See discussion sub *elmeštu*.

***imirtu A** (*imištu*) s.; (a symptom of an intestinal disease); SB; cf. *emēru*.

šumma šerru i-mi-iš(text -ka)-ti // APIN-tim libbi išu if a baby has a colic(?) Labat TDP 222:50.

The explanatory gloss APIN-tim, i. e., *erišti*, represents an erroneous attempt of the scribe to make sense of the rare *imištu*.

imirtu B s.; (mng. unkn.); SB.*

i-mir-tu mārē irāšši — i., he will have sons Dream-book p. 319 r. iii 7', see ibid. p. 275 n. 63.

imirtu see *imratu*.

imiru see *imēru*.

imištu see **imirtu A*.

imitta (*imittam*) adv.; to the right; from OB on; wr. syll. and ZAG, 15, Á.ZI; cf. *imnu*.

a) in gen.: *šumma AŠ i-mi-it-ta paṭer* if the AŠ is split to the right YOS 10 44:20 (OB ext.), and passim in ext., cf. *šumma nisiḥ marti i-mi-tam adi 2 paṭer* KAR 150 r. 5 (SB ext.);

imitta

šumma šamnum mé ina nadēka i-mi-tam tarik if the oil, when you throw water (on it), is pushed down to the right CT 5 5:37 (OB oil omens), and passim in this text; *ina tulī umšatu* (wr. Ú.GÍR) *e-mi-tam* (if) there is a mole on his breast to the right (parallel *šu-me-lam*) Kraus Texte 62:10' (OB physiogn.), and passim in this text.

b) in contrast with *šumēlam: i-mi-ta-am* *ù šu-wi-la-am* AfO 13 46 ii 7 (OB lit.); ZAG u 150 *iḥammaṭ* ^dGIŠ.BAR fire burns right and left Craig ABRT 1 31 r. 5; *šumma padānum i-mi-it-tam u šu-me-lam_x(LIM) ipšūq* if the "path" is narrow to the right and to the left YOS 10 11 i 8 (OB ext.), cf. *šumma ina reš naplastim šilū 2 i-mi-tam u šumēlam nadū* if at the top of the flap there are two abrasions, and they lie to the right and to the left RA 44 pl. 3 (= p. 33ff.) MAH 15874:10 (OB ext.), and passim; *šumma ina kutalli* MUŠEN Á.ZI (var. *i-mi-it-tam*) u GÜB (var. *šu-me-lam*) *sūmum nadi* if there is a red spot on the back of the "bird," to the right and to the left YOS 10 52 i 28, var. from dupl. ibid. 51 i 29 (OB behavior of sacrificial lamb), cf. (wr. Á.ZI) ibid. 52 ii 16, (wr. *i-mi-it-tam*) ibid. 51 ii 17, iv 16; *i-mi-it-tam u šumēlam bēli u bēlti ana našarika aj igū* let my lord and my lady not neglect to protect you everywhere (lit. to the right and the left) PBS 7 106:12 (OB let.); *girseqū i-mi-tam u šumēlamma izzazzu* the royal servants stand to the right and the left RA 35 2 ii 17 (Mari rit.), cf. ibid. ii 6; *sibbassu imitta u šumēla umahḥaṣ* (if the sacrificial lamb) wags its tail right and left TuL p. 43 r. 11 (translit. only); [*šumma amēlu*] *mišittu imšissuma lu ZAG lu GÜB maḥiṣ* if a man has a stroke of apoplexy(?), whether he is stricken on the right side or the left side AMT 77,1:2, cf. *kišassu 15 u 150 ittanaddi* Labat TDP 82:14, and passim, also *šinātešu 15 u GÜB isallaḥ* CT 39 45:22 (SB Alu); *šumma katarru šalmu ina IM.LIMMÚ.BA ZAG u GÜB šakin* if black fungus lies in all directions, right and left CT 40 16:48 (SB Alu); *šumma izbu qarnātišu ašar uznēšu* ZAG u GÜB *šakna* if a newborn lamb has horns where its ears should be, right and left CT 28 32 80-7-19,60:4 (SB Izbu); *šalmē ḥurāši ZA[G] u GÜB ulziz* I placed

imittam

statues (plated with) gold (in the chapel of Anu) on the right and the left Borger Esarh. 87:25, cf. *ibid.* 88 r. 7, and *passim* in Senn., Esarh., Nbn.; *irrubuma* 15 u 150 *ittazizu* they enter and take their stand at the right and the left RAcc. 72 r. 8; [*šumma ubān*] *ḥašī qablītu* ZAG u GÜB *paīrat* if the middle finger of the lung is cleft at the right and the left KAR 153 obv.(!) 9, and *passim* in this text, also KAR 422:26; *šumma kaskasu* 15 u 150 *paīr* Boissier Choix 95:15, and *passim*; *mē* KAŠ.SAG ZAG (with gloss *ši-ka-ru i-mit-tú*) u GÜB *liqqi* let him libate water and first draught beer right and left ABL 1396:6 (NB, quoting *hemer.*); *šalmāni ša šarri . . . ina muḥḥi kiḡalli i-mit-tú šumēli ussazazi* I have set up the statues of the king on the pedestal to the right and the left ABL 257 r. 6 (NA); ZAG u GÜB *assana-paršu* I send him on missions everywhere ABL 194:15 (NA); 15 u 150 *ša ultu bābišu adi šiliḥtišu* (the canal) right and left, from its branching off to its outlet TuM 2-3 147:3 (LB), cf. BE 9 52:2 and 7, 67:2, also ID GN 15 u 150 BE 9 67:6, 86a:9, 80:6.

The refs. written in omen texts with the logogram ZAG or 15 have been quoted here on account of the OB passages which write out *imittam*. However, a reading *imna* for these logograms is likewise possible. See the syllabically written refs. sub *imna*.

imittam see *imitta*.

imittu A (*emittu*) s.; 1. right side, 2. right hand, 3. right wing (of an army), 4. neighbor to the right; from OB on; wr. syll. and 15, Á.ZI, Á.ZI.DA, ZAG; cf. *imnu*.

[za-ag] ZAG = [i]-mit-tum A VIII/4:22; za-ag ZAG = e-mit-t[u] Idu I 152; [za-ag] ZAG = i-mi-id-[du] S* Voc. AE 13' (from Bogh.), cf. zag = [i-mi-i]d-d[u] = (Hitt.) pal-ta-n[a-aš] arm Izi Bogh. A 241; zag = e-mit-tum Lu Excerpt II 118; [zag], zag.LU, 15, [zi].da = i-mit-tú Igituh short version 139ff.; á-zi-ta (phonetic for á.zi.da) = i-mi-id-du = ZAG-aš Izi Bogh. A 31.

á.zi.da ^dIM su₈.s[u₈].meš : ina i-mit-ti ^dAdad ill[aku šunu] they go at the right of Adad CT 16 19:42f.

im-nu = i-mit-tú Malku IV 221, also An VIII 108.

1. right side — a) without associated substantive: ana i-mi-tim 3-šu u ana šumēlim

imittu A

3-šu . . . *mē inaddi* he pours out water three times to the right and three times to the left RA 35 3 r. iv 8 (Mari rit.), cf. *ibid.* 28; *šumma qutrinnum ištu i-mi-it-tim ana ši-<it> šamšim išdud* if the smoke spreads from the right side towards the east UCP 9 376:39 (OB smoke omens); *ina* ZAG *martim* ZAG GÜB *ikim* (if) on the right side of the gall bladder, the right side absorbs the left side JCS 11 92 CBS 1462a:5 (= p. 98 No. 6), (OB ext. report), and *passim* in ext.; *šumma amūtum ištu šumēlim ana i-mi-tim elwīma* if the liver has grown around from the left to the right RA 27 149:26 (OB ext.), cf. *martum ištu i-mi-ti ana šumēlim* [. . .] RA 38 86 r. 8 (OB ext. prayer), and *šumma* ZI (= *sikkat šilim*) *ištu i-mi-tim ana šumēlim illak* YOS 10 45:5, cf. *ibid.* 6f., and *passim*; *ištēn ana Á.ZI* (var. *i-mi-it-tim*) *ištēn ana GÜB* (var. *šu-me-lim*) *nadā* (if) one (red spot) lies on the right side and one on the left side YOS 10 52 i 16, vars. from *ibid.* 51 i 16 (OB behavior of sacrificial lamb); *šumma zibbatum ištu šumēlim ana i-mi-tim imaḥḥaš* if the tail switches from the left to the right YOS 10 47:41 (OB behavior of sacrificial lamb); *šumma izbum qaqqassu kajānum šakinma u šanām ina i-mi-tim šakin* if the newborn lamb has a normal head but there is another on the right side YOS 10 56 ii 12 (OB Izbu), cf. *ibid.* 21, also (referring to the *bāb ekalim*) YOS 10 24:12f. (OB ext.); *šumma padānu 2-ma ana 15 u 150 šUB.MEŠ* if there are two "paths" and they lie to the right and the left TCL 6 5:52 (SB ext.), cf. CT 20 39:15, and *passim* in ext., also *šumma ubān ḥašī qablītu ana 15 endet* CT 31 40 iv 13; *šumma ekal tīrānī 2-ma ina ZAG šaknu* if there are two "palaces" of the intestines and they lie on the right side BRM 4 15:26, and (wr. ZAG) *passim* in this text, and KAR 426 r. 12ff., KAR 437 r. 11, etc.; *šumma amē-lu pāšu šapassu ana ZAG kubbulma* if a man's mouth, together with his lip, is twisted to the right AMT 24,1:3; 7 *kiršī ana i-mi-it-t[i] taškun* she placed seven lumps (of clay) to the right CT 15 49 iv 6' (SB Atrahasis), cf. 7-šú ana 15 7-šú ana 150 *tapattil* AMT 103:26, also RAcc. p. 62:2, and *passim* in rit., also 2 *dīpāri ištēn ana ZAG ištēn ana GÜB lušetiqu* (see *etēqu* v.) ABL 670 r. 5 (NA); *ma'ad issi libbi:*

imittu A

šunu ana ZAG GÜB *memēni ana šipirti tassapar* many among them have you dispatched each for a (special) task to the right or left ABL 304 r. 2 (NA), cf. *ana 15 u 150 al(text il)-tap-par* ABL 276:9 (NB), cf. also *mā ša ana 15 illa[kuni]* *mā ša ana 150 illa[kuni]* ABL 1110:20 (NB).

b) modified by a noun or a suffix: *šumma* Ā.ZI (var. *i-mi-it-ti*) *lišānim šatiq* if the right side of the tongue (of the sheep) is cleft YOS 10 52 ii 31, var. from *ibid.* 51 ii 33 (OB behavior of sacrificial lamb); [*šumma tu*] *limum ina i-mi-it-ti karšim ittaziz* if the spleen stands on the right side of the belly YOS 10 41:15 (OB ext.), cf. *šumma i-mi-ti libbi pališ* *ibid.* 42 i 56, and *passim* in ext., also *ina* ZAG *martim kakkum na'butum šakin* if there is a mark (predicting) flight on the right side of the gall bladder Bab. 2 259:5 (OB ext. report), ZAG *kīpi paṭir* KAR 426:26, 15 *nīri paṭir* KAR 151:24, and (wr. ZAG or 15 and referring to various parts of the exta) *passim* in SB ext.; *šumma rubū narkabta irkabma ana* ZAG *narkabti imqut* if, when a prince rides a chariot, he falls off to the right side of the chariot CT 40 36:32 (SB Alu), cf. *ana* ZAG *šiši bindātišu išḫur* *ibid.* 35:19; [*šumma ubān*] *ḥaši qablītum i-mi-ta-ša šamit* if the right side of the middle finger of the lung is torn out YOS 10 40:5 (OB ext.), cf. *šumma ubān ḥaši qablītu* ZAG-ša *ana šumēlima šumēlša ana* ZAG-ša *išḫur* KAR 447:5 (SB ext.), also *šēr 15-šā ḥaliq* Boissier Choix 45:6 (SB ext.), and *passim*; *ina 15 bārī liškēn* he shall prostrate himself at the right of the diviner BBR No. 11 r. i 19, cf. *ana 15 DN uššab* KAR 132 iv 10 (= RAcc. p. 103), and *passim* in rit.; 15 u 150 *ša abri ilappat* (the priest) touches the right and left side of the pyre (with the skin of the bull) RAcc. 69 r. 8, and *passim* in this text; *ištēn mašmāšu 15 bīti u šanū* GÜB *bīti ÉN ... imannū* one conjurer at the right and the other at the left of the temple recite the incantation BRM 4 6 r. 35; 15 ^d*Sin Akkad šumēl* ^d*Sin Elamtu* the right side of the moon (stands for) Akkad, the left side of the moon (for) Elam ABL 1006:11 (NB); *ana šumēlija* ^d*Sin ... ana* ZAG-ia ... ^d*Šamaš* at my left (stands) Sin, at my right *Šamaš* KAR 184 r.(!) 43 (rit.); ZAG *pagrija u* GÜB *pagrija itabbahu* (the evil de-

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mons) are carrying off the right and left sides of my body AMT 97,1:22, dupl. KAR 267:15; *šumma amēlu ... iššūru ana* ZAG-šū *lu ana* GÜB-šū *itiq* if a bird passes on the right or the left of a man CT 40 50:45 (SB Alu), cf. *surdū ana 15-šū itiq* Labat TDP p. 6:1, cf. also *šumma amēlu ana* ZAG-šū *imqut* if a man falls on his right side CT 39 31 K.11537:3 and 5, also Ebeling KMI.55:2 and 4, and *passim* in diagnoses and SB Alu; *šumma amēlu egirrū ina* ZAG-šū *ipulšu* if an *egirrū*-omen answers the man from his right side CT 39 41:15 (SB Alu); *šumma alpu zibbassu ana 15-šū iqtanan* if an ox coils his tail to his right CT 40 32 r. 19 (SB Alu); *ina 15 MAN* (with gloss *i-mit-ti* ^d*Šá-maš*) at the right side of the sun Thompson Rep. 70:9 (NA); MUL.LUGAL *lu ina i-mit-ti lu ina šumēlu* MUL.SAG.ME.GAR GUB-ma Regulus stands either to the right or the left of Jupiter Thompson Rep. 145 r. 4 (NB); note in topographical indications: a field 15 u 150 *ša Nār-PN* to the right and left of the canal of PN TuM 2-3 148:1 (LB), cf. BE 10 129:3; *ša ina 15 ša* ID GN BE 9 45:12, and *passim* in LB; *ana* ZAG *ša Nār-šarri* AnOr 8 62:6 (NB); a field *ina* ZAG *ḥarrāni* to the right of the road RA 23 144 No. 10:7 (Nuzi), cf. [*i*]na ZAG-*ti-qa u ina* GÜB-[...] TCL 9 29:3, and *passim* in Nuzi.

c) qualifying a preceding substantive: *šumma ina aḫ* Ā.ZI (var. [*i-mi-i*]t-tim) *sūmum nadi* if there is a red spot on the right side YOS 10 52 iii 9 (OB behavior of sacrificial lamb), var. from *ibid.* 51 iii 9, and (wr. Ā.ZI) *passim* in this text; *šumma ina ruqqi naṣraptim ša i-mi-tim šipum šaddat* if a "foot" stretches out in the "kettle" of the right "furnace" YOS 10 6:1 (OB ext.), cf. *šumma ištu arkat* SAL.LA *naṣrapti padāni ša 15 šepu itbima* CT 20 32:41 (SB ext.), also *ekal ḥaši ša* ZAG KAR 428:47, and *passim*, said of parts of the exta; *šumma ubāz nāt qātēšu ša 15 u 150 damā malā* if the fingers of his right and left hand are filled with blood Labat TDP 98:40, and *passim*; [*šumma amēlu*] *uzun* ZAG-šū *kabit* if a man is hard of hearing in his right ear AMT 34,1:11, and *passim* in med., Izbu and Alu, said of parts of the human and animal body; *šipta ... ana libbi uzni 15-šū tulahḫaš* you whisper the incantation into his (the bull's) right ear KAR

imittu A

60:11, see RAcc. p. 20f., cf. TCL 6 34 i 3 (SB med.); if the prince rides a chariot and *sisá ša ZAG irbiš* the horse on the right side lies down CT 40 36:45 (SB Alu), and passim in this text, cf. *ma-gar narkabti ša ZAG* the right wheel of the chariot *ibid.* 36; *šumma ... ušurti 15 ana ušurti šumēli imqut* if the right drawing falls on the left drawing BRM 4 12:78 (SB ext.); MUL.GÍR.TAB *ina qarni ZAG-šú izziz* (if) Scorpio stands at the right horn (of the moon) ABL 1214 r. 12 (NA, quoting astrol. omen); *ištu sippi i-mi-it-ti ša abulli* ^dIštar ... *dūra ... [abni]* I built a wall (extending) from the right jamb of the Ištar gate VAB 4 188 ii 33 (Nbk.); statues of divinities *ina bit qātē ZAG bit hilāni* in the right wing of the portico KAV 42 i 15; 7 ŠID *i-mit-ti* 7 ŠID *šum[ēli ana]* *nāri inassuku* they throw the seven clods at the right (and) the seven clods at the left into the river ZA 23 375:91 (SB rit., translit. only); 1 *šalam Argišti ... šu^{II} 15-šú kārībat* one statue of Argistes, with his right hand in the gesture of blessing TCL 3 402 (Sar.); PN *arassu ša šu^{II} 15-šú ana šumi ša PN₂ šaṭrat* PN, his slave, whose right hand is marked with the name of PN₂ BRM 2 2:2 (NB), and passim in NB sales of slaves, also *ša ritti 15-šú* VAS 5 126:2, and passim; *rittašu ša ZAG taršat* his right hand is stretched forth MIO 1 76 v 20 (SB description of representations of demons).

d) in *ša imitti* that on the right: *šumma šamnum ša i-mi-it-tim ša šumēlim ikim* if the oil — the part on the right absorbs the part on the left CT 3 4:66 (OB oil omens), cf. *ša šumēlim ša i-mi-it-tim ikim* *ibid.* 67; *šumma KÁ.É.GAL ... ša i-mi-tim naplastam u padānam išu* if the “gate-of-the-palace” — the one on the right has a “flap” and a “path” YOS 10 26:6 (OB ext.); *šumma ina reš marti 2 dikšū šaknuma ša 15 kuri* if at the top of the gall bladder there are two severed parts and the one on the right is short TCL 6 2:34 (SB ext.), cf. *ša 15 ana ša šumēli ittir* CT 31 49 r. 29, and passim in SB ext.; if a woman bears twins *ša 15 šēpšu ša imitti la bašāt* (and) the one on the right has no right foot CT 27 3 obv.(!) 27 (SB Izbu), cf. *ibid.* 1 r. 1, also (said of the right ear) *ibid.* 16:20, also *ša 15 eli ša šumēli rakib* *ibid.* 11:6, and passim; *ina annē ša*

imittu A

15 damiq ša 150 NU [SIG₅(?)] this is why the one (sign) on the right is favorable, the one on the left not Boissier DA 13 i 53 (SB ext.); note idiomatic use: *itti māri mātīm ša i-mi-tim u šumēlim* together with all the inhabitants, those on the right and on the left ARM 3 23:14.

2. right hand: [*ina*] *šumēlisu itmuḥa kišād enzišu ultu i-mit-ta-šu ikarraba ana ḥazanni* with his left hand, holding the goat by its neck, with his right hand he greets the mayor AnSt 6 152:36 (Poor Man of Nippur), cf. *ina ZAG-šu ikarrab* MIO 1 80 vi 7 (SB description of representations of demons), also *ibid.* 72 iii 45', and *ina 15-šú ikarrab* KAR 298:38; *rittašu LÚ ina ZAG-šu ikarrab* he has human hands, with his right he makes the gesture of blessing MIO 1 78 v 44 (SB description of representations of demons); *ištēn eḫlum ... ina šumēlišu qašta naši ina 15-šú namšaru ša[bit]* (I saw) a man carrying a bow in his left hand, holding a sword in his right hand ZA 43 17:50 (SB lit.), cf. *ibid.* 16:42; *ina ZAG-šu ḥuppallā naši* in his right hand he carries a mace MIO 1 80 v 57, cf. *ina 15-šú-nu GIŠ.ŠA.GIŠIMMAR ina GÜB-šú-nu irātešunu tamḥu* in their right hand they carry a date palm cabbage, their left hand is held against their chests KAR 298:17, and passim in this text, cf. also AMT 89,3 ii 3; Ú.TAR.MUŠ *ina piša Ú imḥur-ešrā ina GÜB.MU* ^dSiriš *pāšir ili u amēli ina 15.MU našāku* I have the ...-thistle in my mouth, the *imḥur-ešrā*-plant in my left hand (and) beerwort, the appeaser of god and man, in my right hand PBS 1/1 13:14, cf. BBR No. 87 i 10, also NA₄.KUR-nu.DIB.BA *ina ZAG-šá ... ÍL-ši* RA 18 25 ii 7 (SB rit.), also *šarru ina ZAG-šú u šumēlišu mullila ÍL-ma* BBR No. 26 v 39; *šumma PN ibbalakkat ... i-mi-it-ta-šu inassahu* if PN does not keep the agreement (he will pay x silver and) they will tear off his right hand Wiseman Alalakh 455:45, cf. *ibid.* 56:37, 57:40 and 78:15 (all OB).

3. right wing (of an army) — a) in gen. — 1' in OB and SB: *nakrum ina šit šamši ittika tāḥazam ippuš i-mi-ti ummānika nakrum ilappat* at dawn the enemy will fight a battle with you and the enemy will reach the right flank of your army RA 27 142:32

imittu A

(OB ext.), cf. *i-mi-ti nakrika ta[d]á[k]* you will defeat the right wing of (the army of) your enemy YOS 10 46 i 3 (OB ext.), and *nakru kišir* 15.MU *iddk* CT 31 19:26 (SB ext.); *ina kakki nakru ZAG-ti iddk* referring to war, the enemy will wipe out the right wing of my army KAR 428:9 (SB ext.); cf. *ina kakki ZAG-ti nakri [addk]* ibid. 10, note: *la upaḥḥira kišrija ša 15 u 150 ana idija la <ú>-te-ram* I did not concentrate my army, I did not call back the right and left wings TCL 3 130 (Sar.); PN *ša magarrašu bit i-mit-ti* PN, whose chariot (was) on the right wing BBSt. No. 6 i 26 and 36 (Nbk. I).

2' in Nuzi: ŠU.NIGÍN x GIŠ.GIGIR *ša ZAG total, x chariots on the right wing (parallel: ša šumēli* line 9) RA 36 173:16, cf. *annūtum ša ZAG* ibid. 185:41, also SMN 2248:23 (unpub.); note: *annū aḥu ZAG* this is the right wing HSS 15 39:22 (= RA 36 187); *ṭuppu ša ZAG.MEŠ-ti* list (of the soldiers) of the right wing ibid. 28:42 (= RA 36 194), cf. *ṭuppu ša ZAG-ti* ibid. 27:45 (= RA 36 193); x ŠE *mu-ud-du-šu-nu ša ZAG* x barley rations measured(?) for the right wing (parallel: *mu-ud-du-ú ša GÜB* line 16) HSS 16 109:31.

b) in titles of officials: gal.sik.kàt.gan.nu.á.zi.da, MIN gan.nu.á.güb.ba = MIN (*ráb sik-ka-tum*) *kan-ni šá i-mit-ti*, MIN MIN *šá šu-me-li* general of the . . . of the right wing, general of the . . . of the left wing Lu I 129f.; LÚ *tur-da-nu* 15 (followed by LÚ *tar-dan-nu* 150) Bab. 7 pl. 5:1, cf. [*tar*]-*tan* ZAG (copy GAN) KAV 20 iv 34 (eponym list); *ḥadri ša taššališānu ša 15* the association of the *taššališānu* (i.e., "third-on-the-chariot") officers of the right wing BE 10 36:4 (LB), cf. *šaknu ša taššališānu ša 15* ibid. 128:17, and passim in LB, also [*ḥad*]ri LÚ *māḥiṣi ša 15* BE 10 34:3; PN LÚ *mudalliḥu ša 15* BE 9 59:6.

4. neighbor to the right, in the expression *kīma imitti(šu) u šumēli(šu)* (OB only): *kīma i-mi-ti-šu u šumēlišu šipram ippuš* he will perform (as much) work as his neighbors to the right and the left VAS 8 62:7, cf. *kīma i-mi-it-tim u šumēlim* ŠE.KIN.KUD.MEŠ *illaku* Lautner Vorträge frontispiece VAT 805:10; *kīma i-mi-ti-šu u šumēlišu* ŠE Ī.Ā.G.E UET 5 213:11,

imittu B

BE 6/2 77:8, PBS 8/2 243:8, 244:8, Meissner BAP 76:17, Waterman Bus. Doc. 76:11; *kīma i-mi-it-tim u šumēlim še'am lumdudam* I shall measure out the barley like the neighbors to the right and left (i.e., like those who cultivate fields under the same conditions) TCI 7 77:22 (OB let.), cf. ibid. 32, cf. also *kīma i-mi-it-tim u šumēlim imakkus* UET 5 218:6, BIN 7 195:11, and BE 6/1 83:22; *kīma i-mi-tim u šumēlim libba uṭāb* he will give as much satisfaction as the neighbors to the right and the left YOS 12 328:9, cf. ibid. 146:8, and passim; *kīma Ā.ZI.DA u Ā.GÜB.BU miḥāriš izuzzu* they shall divide (the yield) according to what the right and left hand neighbors (have produced) BIN 7 194:10, cf. *kīma i-mi-it-tim u šu-me-lim še'am . . . miḥāriš iz[uzzu]* BE 6/1 83:22; obscure: *i-mi-it-ti awilim pi-a-am la kīnam idabbub* the person to the right of the man will say untruthful things CT 5 5:45 (OB oil omens).

References similar to those cited sub mngs. 1b, c, and 2 also occur with *imnu*, q. v. However, logographic writings have been listed here on the strength of the syllabically written references.

imittu B (*emittu*) s.; estimated yield of a garden or field (to be delivered to the owner—king, temple or private landholder—by the tenant); NB; *emittu* VAS 3 162:4; wr. syll. (ZAG-*mit* VAS 6 60:2 and 5) and ZAG, ZAG.LU; cf. *emēdu*.

a) referring to gardens and dates: PN PN₂ PN₃ PN₄ *ina* DN . . . *u adē ša šarri ittemá kī suluppū . . . ša GIŠ.BAN ša PN₅ ša MU.4.KAM RN . . . i-mit-ti nimmidu . . . adi i-mit-tum ša takkaššaduma ana Eanna terrubu nimmaru* PN, PN₂, PN₃ and PN₄ have taken an oath by DN and the king (saying) "We shall estimate the yield in dates due from the 'bow'-land of PN₅ for the year 4 of RN, we shall be responsible (lit. see) until the (entire) yield that pertains (to it) enters into Eanna" TCL 13 177:11ff., cf. *adi mimma ša ikkaššaduma . . . ana Eanna terrubu zēru nimaššahu u i-mit-tum nimmidu* AnOr 8 30:22; for *imitta emēdu*, see *emēdu* mngs. 2i and 7e, also *emidu* s.; see (for *rabbānā* in this context) Nbn. 351:1, 781:1, VAS

imittu B

6 25:1, 20:1, VAS 3 160:1, 165:1, (for the LÚ.GAN. DÙ) Dar. 40:1, Camb. 26:2f., (the *mārbané*) VAS 5 121:18; *suluppī ina muḫḫi mangaga immidsuma inakkas ina ūmu i-mit-tū la ittaši šissin akī* LÚ.ÚS.SA.DU.MEŠ *innandaššu* he will estimate (the yield) of dates when they are still on the spathes, then he may cut them off, but (even) before he has delivered the yield, he will be given the *šissinnu*-compensation in the same amount as his neighbors BE 9 99:10, cf. BE 8 132:12; PN and PN₂ have rented from King Nabonidus a field and date orchard for a yearly rent to be paid in barley and dates *eqlēti* GIŠ.SAR *ḫallat ša Bēlti ša Uruk ša ina pan rabbānāti* PN u PN₂ *i-mit-ti ul immidu u ana muḫḫi ul išallatu* (as to) the fields and the *ḫallatu*-orchard of DN, which is under the responsibility of the *rabbāni*'s, PN and PN₂ shall neither estimate the yield nor dispose of it AfK 2 109:23, dupl. YOS 6 11; 24 GUR *suluppī* ZAG.LU *ša muḫḫi gišimmarī* 24 gur of dates, estimated yield of the date palms TCL 13 128:1, cf. VAS 3 121:1, and passim; 30 GUR *suluppī* ZAG.LU *ebūr eqli* thirty gur of dates, estimated yield of the field VAS 3 75:1, and passim, cf. x *suluppī riḫtu i-mit-tū ša suluppī ša* PN *ibid.* 49:1, also *riḫtum* ZAG *ibid.* 90:3; also *suluppū* ZAG.LU *la gamrūtu* Evetts Ner. 62:1; 68 GUR *uḫīnu i-mit-ti ina muḫḫi gišimmarī* 68 gur of green dates, estimated yield of the date palms TuM 2-3 156:1; *suluppī i-mit eqlāti makkūr* ⁴Ištar Uruk *ša* MU.8.KAM RN dates, (estimated) yield of the fields belonging to (the temple of) the Istar of Uruk, for the eighth year of Cyrus YOS 7 95:1, cf. *ša* MU.9.KAM *Nabū-na'id* YOS 6 194:3, and passim, specifying the year; *suluppī i-mit-tum ša šarri* BRM 1 63:1, cf. ZAG.LU ḪA.LA LUGAL PBS 2/1 59:5; [12 GÍN KÙ.BABBAR] 30 SÌLA *qēme* 18 SÌLA *šikari kūm* *suluppī* ZAG.LU *eqli* twelve shekels of silver, thirty silas of flour, 18 silas of beer, in lieu of the dates that are the estimated yield of the field PBS 2/1 102:2, cf. 12 GÍN *šim* *suluppī* ZAG.LU *eqli šuāti* *ibid.* 70:8; note (obscure): dates as ZAG.LU *irbi eqli ša muḫḫi ilku ša* PN ZA 4 151 No. 8:1 (Smerdis); (cutting and delivery of dates to the Lady of Uruk on the 15th of Addaru) if they do not deliver *akkī*

imittu B

le'i ša i-mit-tum ša suluppī ša ina muḫḫišunu suluppī ... inandinu they will give (to the Lady of Uruk) as many dates as are charged against them according to the ledger dealing with estimated yields in dates YOS 7 109:12; *ina mašīḫu ša i-mit-ti* in the measure (in which) the estimated yield (is measured in the temple of Šamaš) Nbk. 436:10; if they do not deliver *suluppī mala* ZAG A.ŠA.MEŠ *ša Bēlti ša Uruk mala mukinnu ukanniš 1 adi 30 ana* ^a*Bēlti ša Uruk inandin* they have to deliver according to the estimated yields of the fields belonging to the Lady of Uruk thirtyfold as many dates to the Lady of Uruk as any witness will establish YOS 7 115:9; *riḫit u'ilti ša i-mit-tum* (dates) remainder from the contract (concerning the delivery of) the estimated yield VAS 3 54:2; note the *lakuruppātu* contracts: *ṭupšarrē immidušima akī i-mit-tūm ša ṭupšarrē suluppī ana Ebabbara inandinu* the scribes estimated the yield, and they (the gardeners) will deliver the dates to Ebabbar according to the yield (estimated) by the scribes Cyr. 200:8, also *akī i-mi[t-ti ... ul]tu Eanna innimmidi ebūra ana Eanna [inandin]* YOS 7 47:17, cf. *suluppū i-mit-tū ša* LÚ.NU.<GIŠ>.SAR.MEŠ Moldenke 2 No. 7:1.

b) referring to barley and other crops: x *uṭṭatu ina libbi i-mit-ti ša erreše ša* MU.15. KAM x barley, from the (estimated) yield due from the farmers in the 15th year VAS 6 278:6; x *uṭṭatu* ZAG.LU *ša* PN TCL 12 67:1, and passim; note *zēru ša* PN₄ ... *irrišu u zēru ša* PN₅ ... *irrišu ultu Eanna i-mit-ti innimmedu* the yield of the land which PN cultivates and of the land which PN₂ cultivates will be assessed by Eanna TCL 12 90:18; LÚ.ŠID É.GAL *ana muḫḫi mešḫāti ša zēri u* ZAG.LU *ša uṭṭati anāku u* PN LÚ *sipiri iltapranāšu* the chief palace scribe sent me and the *sipiru*-official PN on behalf of the soil assignments and the estimating of barley yields YOS 3 132:8 (NB let.); *nisiḫtu ša* ZAG.LU.MEŠ *ana šābi kullimma uṭṭata lidkāni* show the list of estimated yields to the men so that they can move the barley CT 22 87:8 (let.); ŠE.BAR ZÍZ.ĀM GIG.BA *i-mit-ti* barley — emmer wheat — wheat — estimated

imittu C

yield (headings of a list) TCL 12 20:1; 500 ŠE.BAR *adi zíz.ÁM endu suluppū endu ina muḫḫi i-mit-ti la tašilli* 500 (gur of) barley, together with emmer wheat, are estimated (as the yield), dates are (likewise) estimated, do not neglect the estimated yield TCL 9 76:10 (let.); x *uṭṭatu x kibtu ZAG.LU zitti zēri* x barley and x wheat, estimated yield of the share of the field TuM 2-3 185:1; *šamaš-šammū i-mit-ti makkūr* ^d[UTU] Nbn. 644:1, cf. *šamaššammū ZAG makkūr* ^dŠamaš Nbn. 883:1; x *uṭṭatu i-mit-ti x sahlē i-mit-ti* VAS 3 13:1f., cf. *sahlē ana PN akī i-mit-ti-šu tanan-din* VAS 6 38:15.

The yield of a date orchard, garden or field was estimated, some time before the harvest, by officials (*emidu*, q.v.) or representatives (scribes, etc.) of the owner. For the established amount the tenant had to hand over a promissory note (*u'iltu*) that came due at harvest time. The larger administrations seem to have kept a record of the yields expected from the individual tenants, see YOS 7 109 and CT 22 87. The tenants of date orchards and gardens were apparently allowed only marginal use of the land which they worked and were given compensation, deductible from the *imittu*, solely for special services. Those who engaged in work of that kind were either slaves (as in the case of the tenants of the Murašû family) or in poor economic situation. Where cereals were to be delivered, the rent (*šibšu*) is often described as *imittu*, i.e., the estimated yield, see TuM 2-3 166:2, VAS 3 56:1, and 158:1f., but note the juxtaposition ZAG.LU *u šibši* BRM 1 26:1 and 12 (early NB). The lessors were either the crown (note LÚ *dam-ga-ar šarri* VAS 3 18:1), the temple administrations in Sippar and Uruk or the Murašû family.

San Nicolò, NRV 1 366f.; Cardascia Archives des Murašû index s.v.; Petschow, BiOr 13 102ff.

imittu C (*emittu*) s. fem.; shoulder of an animal; OB, SB, NB; wr. syll. and UZU.ZAG, UZU.ZAG.LU, exceptionally 15 (SB) and SIG₄ (OB, see usage b); cf. *emēdu*.

[uzu.zag.L]U = *i-mit-tum* Hh. XV 58, [uzu.z]ag.[L]U.a.ri.a = *šu-u*, uzu.zag.LU.a.ri.a,

imittu C

uzu.sila.zag.LU = *ni-is-ḫi i-mit-tum* ibid. 59ff.; zag, zag.LU = *e-mit-tū* Nabnitu IV 50f.; [zag], zag.LU = *i-mit-tū* Igituh short version 139f.; [uzu].zag.LU *izi.ta šu.ḫu.uz.za.am*, [uzu.z]ag.LU *izi šu.tag.ga.ab : i-mit-ta* [...] fry the shoulder! Nabnitu XXIII 170f.; mur-gu SIG₄ = *e-mit-tum* A V/1:93; na₄.i.mit.tum.za.gin = *i-mit-t[um]* ornament of lapis lazuli in the form of a shoulder (preceded by na₄.ḫu.um.bu.bit.za.gin ornament of lapis lazuli in the form of a *ḫumbabitu*-reptile) Hh. XVI 77, cf. na₄.i.mi.it.tum Wiseman Alalakh 447 i (Forerunner to Hh. XVI).

pu-ú-du = *i-mit-tū* Malku IV 222.

a) as a part of the body — 1' of animals: *šumma izbum ullānumma i-mi-ta-šu ša imitti nashat* if the newborn lamb, when it is born, has its right shoulder torn off YOS 10 56 i 10 (OB Izbu), cf. *šumma izbu 15-šu ša 15 nashat* CT 27 46 K.53:13, also (said of the left shoulder) ibid. 15 (SB Izbu); *šumma izbum i-mi-ta-šu šilūšu u pēmsu ša šumēlim la ibašši* if the newborn lamb has no left shoulder, ribs or thigh YOS 10 56 ii 43 (OB Izbu); *šumma izbum ina i-mi-ti-šu ša imitti šarat nēšim šakin* if the newborn lamb has a lion's mane on its right shoulder YOS 10 56 iii 31 (OB Izbu); *šumma izbu 15-šu ša imitti* NU GÁL if the right shoulder of the newborn lamb is missing CT 27 46:7 (SB Izbu), cf. *šumma izbu 15-šu* (text 150 for 15) *ša šumēli* NU GÁL ibid. 10; *15-šu ša imitti/šumēli* ibid. 16ff., cf. the dupls. (also wr. 15) CT 27 45 K.4129+ and Vroilleaud Fragments p. 18 K.3595+ passim, also CT 27 12:3f.; UZU.ZAG *annitu la* UZU.ZAG *ša* UDU.[NIM *šiti*] UZU.ZAG *ša* RN *šiti* ... *kī ša* UZU.Z[AG *ša* UDU.NIM *annitu*] *nashatuni* may this shoulder be not the shoulder of the spring lamb, but be (i.e., stand for) the shoulder of Mati'ilu, just as the shoulder of this spring lamb is torn out (so may the shoulder of Mati'ilu be torn out) AfO 8 24 i 29ff. (Aššur-nirāri VI); *išluḫ i-mit-ti alīma ana panīša iddi* he (Gilgāmeš) even tore out the shoulder of the bull (of heaven) and tossed it before her (Ištar) Gilg. VI 161, cf. ibid. 167; obscure: Ì.UDU BAR(text AN).GÜN.NA *ša* ZAG.LU *la qud-du-d[u]* tallow of a hedgehog whose shoulder(?) is not ... KAR 194 r. i 35 (SB rit.).

2' of human beings (Hitt. only, wr. ZAG.LU): ZAG.LU-za [pattar uwan] wings

imittu C

coming from the shoulders (of Šauška) MVAG 46/2 p. 4 i 8 and 22, also GIŠ.TUKUL.ĪI. A-uš-šu-uš-ša(!) ZAG.LU-za da-aḫ-ḫu-un I took their weapons from their shoulders KBo 3 l ii 30, cited *ibid.* p. 25.

b) as a cut of meat — 1' in econ.: SIG₄.UDU shoulder of lamb (between MÁŠ.UDU and ÚR.UDU) VAS 9 174:20 (OB); 1 UZU *i-mi-it-tum* ša UDU.NITÁ PBS 8/2 183:29 (OB); IGI.4.GÁL KÙ.BABBAR šašallu ša GUD u ni-si-ih *i-mi-tim* ša GUD one-fourth (shekel) of silver for the neck tendons of an ox and a fine(?) shoulder-cut of an ox *ibid.* 37, for *nisiḫ imitti*, see Hh. XV 59f., in lex. section, and *nishu*; 3 UZU ZAG.LU *i-pa-qi-id* he will deliver three shoulder-cuts (for the *naditu*-priestess) TCL 1 106:14 (OB), cf. *i-mi* ŠAḫ (abbreviated) VAS 9 174:14; 8 ŠE UZU(!). ZAG.LU eight grains (of silver) for a shoulder-cut PBS 8/2 152:8 (OB); 1 UZU.ÚR GUD 8 UZU.ÚR UDU 6 UZU ZAG.LU one leg of beef, eight legs of lamb, six shoulders of lamb (for the meal of DN) PBS 2/2 113:21 (MB), cf. [x] UZU.ZAG ADD 760:1; 1 UZU.ZAG *kabašti* [ša] šeri ša erib-biti ana PN iddin one thick shoulder of meat that the *erib-biti* official gave to PN YOS 6 10:14 (NB), cf. UZU ZAG.LU ŠU^{II} ša alpi u immeri pani DN the shoulder, share from the oxen and sheep (brought) to DN Nbk. 247:11, cf. the dupl. UZU.ZAG.LU ŠU^{II} [...] Nbk. 416:3.

2' in rit.: UZU.ZAG.LU *alpi adi maškišu iṭirma imitta u šumēla ša abri ilappat* (the *erib-biti* priest) takes off the shoulder of the ox with the skin on it and touches the right and the left side of the fire (with it) RAcc. p. 69 r. 7; *niqé tanaqqi* UZU.ZAG UZU.ME.ĪÉ u UZU.KA.IZI *tašakkan* you sacrifice a lamb, you offer the shoulder, the fatty tissue and the roast BMS 12:7, cf. UZU.ZAG *ḫinša u šumē tuṭaḫḫa* BBR No. 26 ii 19, also AAA 22 pl. 13 r. ii 42, UZU.ZAG.LU *ḫinša u šumē tuṭaḫḫi* KAR 50 r. 5, and *passim* in this sequence.

The word designates the (single) shoulder of animals, while *pūdu* in the sing. (see Malku IV 222, in lex. section) refers to the shoulder of human beings or gods and also, in transferred meaning, of objects. The dual *pūdā* denotes the shoulders of both humans

imittu E

and animals. The writing ZAG.MEŠ, in *šumma izbu* ZAG.MEŠ-šú NU GÁL.MEŠ if a newborn animal has no shoulders CT 27 46:12 (SB Izbu), has to be read *pūdā*, while 15-šú in the subsequent lines renders *imittašu*, using 15, i.e., *imittu* A for *imittu* B. An analogous confusion occurs in KUB 37 186 r. 7, where ZAG.LU, i.e., *imittu* B, stands for *imittu* A. However, 15.MEŠ CT 27 45 K.4129+:9 has to be read *pūdā*.

Landsberger apud Güterbock Kumarbi 65f.; von Brandenstein, MVAG 46/2 25f. (with previous lit.).

imittu D (*emittu*) s.; 1. support, 2. punishment; Oakk., OA, OB, MA; wr. syll. and (in mng. 1 only) ZAG, ZAG.LU and 15; cf. *emēdu*.

1. support (in Oakk., OA and OB personal names only): *Eš₄-dar-i-mi-ti* Gelb OAIC 23:3, and *passim* in Oakk., see MAD 3 45; *A-šur-i-mi-ti* BIN 6 103:7, and *passim* in OA; ^d*Sin-i-mi-ti* CT 4 50b:4 and 6, CT 8 23a:19, and *passim* in OB; *A-ḫi-i-mi-ti* TCL 1 109:4 (OB), cf. *Sin-ZAG.LU* VAS 5 84:19, *Sin-ZAG* VAS 4 149:3, *Sin-15* VAS 4 23:24; *Irra-ZAG.LU* King Chron. p. 12 r. 8, cf. *Irra-i-mi-ti* *ibid.* p. 13 r. 11, and *passim* in referring to this king.

2. punishment (MA only): *šumma a'ilu ... aššassu la unakkis aššassuma ilaqqi e-mi-it-tu mimma laššu* if the man does not cut off (the ears of) his wife, but even takes (back) his wife, there will be no punishment (for her or the adulterer) KAV 1 iii 81 (Ass. Code § 24).

For this type and the parallel formations *Imdi-DN*, *Nimitti-DN*, see Stamm Nomenclatur 211. The use of the logograms in mng. 1 is clearly influenced by *imittu* A and B.

imittu E s.; (a kind of spear or lance); OB, Mari, Qatna, RS, Akkadogr. in Hitt.

urudu.i.mit.tú = šu Hh. XI 382, cf. [giš.i.mit.tú] = šu (between words for lances, *asmará* and *ariktū*) Hh. VI 238; urudu.i.[mit.tum] Wiseman Alalakh 445 r. i 19 (Forerunner to Hh. XI); *i-mi-it-tum* = šu-ma Izi V 88.

a) in OB: ^dGIŠ(!).TUKUL *i-mi-tum* ša ^dIš[*tar*] (beside the emblems of ^dMAḫ and Gula) YOS 8 76:3.

imittu F

b) in Mari: three minas of silver *u* 5 GÍN KÙ.GI *ša* 1 *i-mi-tim* *ša* 𐎠𐎵𐎲 and five shekels of gold from the *i.* of the god Šamaš (and x garments that were placed in a leather bag under seal which the woman PN entrusted to the Hittite PN₂) ARM 8 86:1.

c) in Qatna: 1 *i-mi-tum* KÙ.GI *ša* ZAG-šu one gold *i.* for his (the king's god's) right (hand) RA 43 174:5.

d) in RS: LÚ.MEŠ ZAG.LU UD.KA.BAR (soldiers of the rank characterized by) bronze spears (heading a list of eight names) MRS 6 205RS 16.257+ edge ii 1; he liberated PN from serving as a member of the guild of leatherworkers *u iškunšu ina* LÚ.MEŠ ZAG.LU-*ti u* LÚ.ZAG.LU *ana pūhišu ina aškapūti iškun* and assigned him to (serve with) the *i.*-soldiers and assigned in his stead an *i.*-soldier to serve in the guild of leatherworkers MRS 6 78 RS 15.Y 11f., cf. *pilka* LÚ.MEŠ ZAG.LU-*ti ubbal* ibid 16.

e) in Bogh. (Hitt.): 2 URUDU *A-RI-TUM* GAL 1 URUDU *I-MI-IT-TUM* 3 URUDU GÍR 1 URUDU GIŠ.ŠUKUR 1 GIŠ.TUKUL UD.KA.BAR 1 URUDU *ḫA-AZ-ZI-IN-NU* two great bronze shields, one bronze *i.*, three bronze daggers, one bronze lance, one copper mace, one bronze axe (a god's equipment) MVAG 46/2 p. 10 i 6.

There is no reason to assume any connection with either *emēdu* or *imnu*.

imittu F s.; (mng. unkn.); OB.*

2 DUB(?) *x-lu i-mi-tum* *ša* GUD.ḫIA VAS 13 35:1, cf. (in same context) *i-mi-tum* *ša* U₃.UDU.ḫIA ibid. 4.

There is no reason to assume any connection with either *emēdu* or *imnu*.

imlû s.; (mng. unkn.); OB*; Sum. lw.; wr. syll. and IM.LÁ.

18 *i-im-lu-ú-[um]* 18 (is the coefficient for) *i.* MCT 135 Ud 40 (OB math.), 18 IM.LÁ ibid. 136 Ue 14 (both lists of coefficients); 30 IM.LÁ.BI its *i.* is 30 (parallel to the GAM = *šuplu* depth of the same item) MKT 1 146 iii 14, and passim in this text (= TMB p. 27 Nos. 54ff.); 18 IGI.GUB IM.LÁ 18 is the coefficient for *i.* (between coefficients for spices and those for metals) A 3553:17 (unpub.), cf. 18 *im-li-im* (between

immanakku

coefficients for clay and bitumen) Bruins, Université de Paris, Conférences, Série D No. 11 p. 19 (unpub., Susa text).

Thureau-Dangin, TMB 27 n. 3.

immanakku (*imnanakku*, *amnakku*) s.; (a stone); SB; Sum. lw.; wr. syll. (NA₄ *am-na-ku* ZA 36 190:18, 194 r. 4, 196 § 11, 198:32, 200:8, 202:12, NA₄ *am-nak-ki* ibid. 200:13, NA₄ *im-ma-na-ku* ibid. 186:14, 188:21, Lugale XIII 4) and NA₄.IM.MA(.AN).NA.

na₄.im.an.na, na₄.kišib.im.an.na, na₄.lagab.im.an.na CT 6 12 i 11; na₄.im.an.na SLT 179 iv 5, cf. na₄.im.ma.an.na ibid. 185 r. i 8; na₄.lagab.im.ma.na, na₄.BIR.im.ma.na Wiseman Alalakh 447 iv 1f. (all Forerunners to Hh. XVI); im.kala.ga = *dan-nu*, im.kala.ga = *ku-uš-šik-ku*, im.an.na = MIN, im.na₄ = MIN, im.na₄.an.na = MIN, im.na₄.an.na = *im-na-[na-ak-ku]* Hh. X 406ff.

na₄.im.ma.an.na gù.dé.zu na.a[n].gá.àm (var. na.an.gá.gá) èn.zu (var. egir.zu) na.an.tar.re : [N]_A.MIN *šisitka aj ibbaši arkatka aj i[pparis]* — *i.*-stone, may there be no call for you, may no attention be paid to you Lugale XIII 11; na₄.im.ma.an (var. [na₄.im.ma].na) na₄.al.lí.ga (var. .el.li.ge) é.gal.la (var. .aš) du.ù (vars. .um, .a).zu nam.di : NA₄.MIN NA₄.MIN *ana ekalli alakkunu aj iqqabi* — *i.*-stone, *elligu*-stone, may it never be commanded that you are to go to the palace ibid. line 12; na₄.im.ma.na kur.ra ar[ax ... gi₄.gi₄] : NA₄ *im-ma-nak-ku ina šadi* [...] x x [...] ibid. line 4, also line 1 and catchline of Tablet XII.

NA₄.BABBAR : NA₄ *am-na-[-ku]* Uruanna III 177.

abnu šikinšu kīma tīrūt nārimma abna tukkup NA₄ *im-ma-[na-ku]* MU.NI the name of the stone the structure of which is like river silt dotted with pebbles is *i.*-stone STT 108:36; (if you are going to make artificial lapis-lazuli) x MA.NA IM.MA.NA x MA.NA *ḫikmenni* Ú.NAGA x MA.NA Ú.BABBAR *aḫé ta[mar]raq* you pulverize separately ten minas of *i.*-stone, 15 minas of alkali ashes and one and two-thirds minas of ZA 36 182:13; (if you are going to make *būšu*-stone) x MA.NA *ḫikmennu* *ša* Ú.NAGA.SI x MA.NA NA₄ *im-ma-na-ku* . . . *ištēniš tuballal* you mix together four minas of salicorn ashes, four minas of *i.*-stone ibid. 188:21, 200:13, see ibid. 188 § 9:1, (*dušú*-stone) 190:18, (lapis lazuli) 194 r. 4, 196 § 9:19, (glass) 198:32, (*dušú*-stone) 200:8, 202:12; NA₄.IM.

immat

MA.AN.NA AMT 47,3 iv 32, IM.MA.AN.NA AMT 33,1:22, NA₄.IM.MA.NA UET 4 150:9.

A hard conglomerate stone used for cylinder seals. The Lugale refs. indicate that the *i*-stone was not in great demand, it was quite often used for the fabrication of colored glasses. The writings *im.na₄.an.na* and *na₄.im.an.na* indicate some relation to *an.na*, "tin."

Thompson DAC 36, 142.

immat (when) see *mati*.

immati (when) see *mati*.

immatima (when) see *mati*.

immatimê (whenever) see *mati*.

immêne (why) see *ammēni*.

immertu s. fem.; 1. ewe, 2. sheep (as a generic term); from OB on; pl. *immerātu*; wr. syll. and UDU, UDU.SAL; cf. *immeru*.

ga-na-am LAGAB×GUD = *im-mir-tum* A I/2:293; [laḥ-ru] U₈ = [laḥ-ruḥ], [*im-mir-tum*] ibid. 309f.; [ga-nam] [U₈] = [*im*]-*mir*-[*tum*] ibid. 311; ú U₈ = *laḥ-ruḥ*, [*im-mir-tum*] ibid. 303f.; [ú-a] U₈ = *laḥ-ruḥ*, [*m*]-*mir*-[*tum*] ibid. 305f.; *ga-nam* síg+Aš = *im-mir-tu* Ea I 212.

im-me-ir-tum = *ma-ar-tum* CT 18 20 K.107+ iii 23; [*im-mir*]-*tum* = *la-aḥ-ru* Malku V 34.

1. ewe — a) in gen. — 1' wr. syll.: *ana im-me-er-tim la eništim ... la maḥāri lu wašbāti* be present so that one may not accept a ewe that is not lean TCL 17 57:24 (OB let.); *im-mir-tum ina ṣēri* (in broken context) Craig ABRT 1 14 r. 5; 2-*ta* ÛZ.MEŠ *u l-ta im-mir-tum* two goats and one ewe CT 22 82:24, cf. *im-mir-tum u DUMU-šú* ibid. 26 (NB let.), 10-*ta im-mir-tum* VAS 6 187:1 (NB).

2' wr. UDU: 6 UDU (as against 10 UDU. NITÁ) KAJ 192:3; x UDU Û.TU.ME x ewes that have lambed (beside UDU.U₈ (= *laḥru*) Û.TU.ME ibid. 12) UCP 9 103 No. 40:32 (NB); 73 UDU DUMU.SAL MU.AN.NA 73 female yearlings ADD 1132:4 and r. e. 1; *ana* 100 UDU-*tum* per 100 ewes BE 9 1:22 (NB).

3' wr. UDU.SAL: x UDU.SAL.MEŠ *ša* Û.TU x ewes that have lambed TCL 9 26:10 (Nuzi), also HSS 9 49:1, and passim; 8 UDU.MEŠ SAL RA 23 161 No. 77:3 (Nuzi); x UDU.SAL Û.TU

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x ewes that have lambed HSS 9 53:1 (Nuzi); 2 UDU.SAL HSS 9 101:11, and passim in Nuzi; 4 UDU.NITÁ 3 SAL four rams (and) three ewes Dar. 48:2; 11 UDU.MEŠ 1 UDU.SAL UCP 9 63 No. 28:1 (NB).

4' wr. UDU.AMA: 20 UDU.AMA.ME *ana pa-ra-si*(text -*ra*) twenty nursing ewes to be separated from their lambs YOS 7 143:7 (NB), cf. ibid. 74:24.

5' wr. UDU.NITÁ: *šumma* 1 UDU.NITÁ *Lu-ub-di-i-ti šumma* 1 GÍN KÙ.BABBAR (give PN) either one of my Lubdu-ewes or one shekel of silver VAS 7 195:5 (OB); *ana* 100 UDU.NITÁ-*tum a-lit-tú* per one hundred ewes that have lambed PBS 2/1 145:8 (NB), also BE 10 130:17, 132:7 and 15; 1-*et* UDU.NITÁ Nbn. 371:1; UDU.NITÁ *šúkultu* one fattened ewe Nbn. 490:1.

b) as a personal name (NB only): '*Im-mir-tu*' Nbn. 787:10, also VAS 4 70:5, 12, and passim, TuM 2-3 33:14.

2. sheep as a generic term: *alpam im-me-er-tam u salḥam ki-mi-is*(text -*ma*) put the cattle and the sheep and the . . . in paddocks! TCL 18 78:8 (OB let.), also ibid. line 21, and cf. *im-me-er-[t]um ištu* [...] *uṣšima* ibid. 14; *eqlam* . . . [U₈].UDU.ḪI.A *likula* ½ SAR *eqlam aḫiam* . . . *i-me-er-tum la ikkal* the flock should pasture on the field (that the men hold) but no sheep must pasture on even one-third of a sar of territory outside (of their holding)! Böhl Leiden Coll. 2 31 No. 943 r. 4 (OB let., translit. only); *ešrā buri tāmirta ša bāb āli ina šum-me-e^šu-me-ia im-mir-ta ul i-re-²i šammēša ana* [...] *-ia agdamar* not (even one) sheep is able to pasture on the (entire) twenty bur of the commons before the city gate . . . (because) I have used up all its grass for my [...] 2R 60 K.4334 ii 26, restored from K.9886 (SB wisdom), see Weidner, AfO 16 311; *ana* 1-*it im-mir-tum* 1[½ MA.NA síg].ḪI.A for each sheep one and a half minas of wool PBS 2/1 146:7, restored after *ana* 1-*it* UDU-*tum* 1½ MA.NA *šipāti gizzassu* BE 9 1:8, and passim in PBS 2/1 and BE 9.

All writings with U₈ and UDU.U₈ are listed sub *laḥru*; the latter is attested in syllabic writing, outside of vocabularies and lit.

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texts, only in late NB and there beside *immertu*. Since the reading of the plural writings UDU.ĜI.A, UDU.MEŠ, UDU.NITÁ.MEŠ and UDU.NITÁ.ĜI.A cannot be determined, although they appear at times with adjectives in the feminine plural, they are listed sub *immeru* mngs. 1 and 2.

Landsberger, AfO 10 153 and JCS 9 130 n. 74.

immeru (*emmeru*) s.; 1. sheep, 2. sheep and goats, 3. ram, 4. *immer šadī* mountain sheep; from OA, OB on; pl. *immerū, immerā-tu*; wr. syll. and UDU, UDU.NITÁ; cf. *immertu, immeru* in *bit immeri*.

ú-du UDU = *im-me-rum* MSL 2 152:49; lu-u, si-i, i-zé, ú-du UDU = *im-me-rum* (with note eme.SAL to i-zé) Ea I 192ff.; e.zé = udu^{ú-du} = *im-me-r[u]*, e.zé.im.kú.a = udu.ŠE = KI.MIN *ma-ru-u* Emesal Voc. II 89f.; [...] U₈ = *še-[nu]*, [*im-me*]-rum AI/2:307f.; udu.PAD = *šú-up-pu im-me-ru* Nabnitu E 283; udu.nitá = *im-me-ri* Hh. XIII 1, for lines 2 to 181 see JNES 4 156ff.; udu.ĝi.a = *i-me-ri* Practical Vocabulary Assur 305, cf. [ÁB]ša UDU.MEŠ = *pár-šu šá i-me-ri* sheep dung *ibid.* 341; ša-ab-ra PA.AL = *ša-ab-ri ša* UDU.ĜI.A Proto-Diri 276a.

e.zé nag.nag.e ú.šēm.e ba.[ab.n]á: *im-me-ri bi-ri-iš ni-i-il* sheep sleep in the pasture KAR 375 r. 37f.; lú.u_x.lu.bi áš.ĥul udu.gin_x(GIM) šum.ma : *amēla šuātu arrat lemuttim kīma im-me-ri iḫbuḫšu* an evil curse has slaughtered this man as if he were a sheep Šurpu V-VI 9f.; udu.gin_x murgu(SIG₄).ba.[e.da] lù.lù: *kīma im-me-ri ina tabāšitānišu bullulma* like a sheep he is covered with his dung 4R 22 No. 2:18f., cf. *ubtallil kīma UDU.NITÁ ina tabāšitāniša* Lambert BWL 44:107 (Ludlul II); udu amaš.a : *im-mir supūri* the sheep of the fold CT 13 37:28 (creation story); máš ge₆udu á.dàra : *uriša šalmu im-mir at-ri-e* a black he-goat, a sheep with ibex horns BIN 2 22:196f., dupl. CT 16 38 iv 2', cf. udu á.dàr.a : *im-mir at-ri-e* CT 17 9:25f., see *atrú*; lú.ĥé.a gud ĥé.a udu ĥé.a : *lu awēlūtu lu alpu lu im-me-ru* be it man, cattle, or sheep and goats CT 4 8 Bu. 88-5-12,51:33f.; udu in.gi₄.gi₄.e.dè : *im-me-ra išabbītu* they (the evil demons) smite the sheep and goats (parallel with *alpi išabbītu*) CT 16 9:38f.

as-lum, [gu-u]k-kal-lum, [p]a-si-lum, [su-u]p-pu, [su]lum-ĥu-u, [zi-i]r-qu, [x-x]-lum = *im-me-ru* Malku V 25ff.; *zi-ir-qu* = *im-me-rum* An VIII 50; *as-lum* = *im-[me-rum]* Izbu Comm. 350; *im-me-ru* = *ma-a-ru* CT 18 15 K.206 iii 21.

1. sheep — a) considered individually — 1' in gen. — a' in lit.: *lu ša kīma UDU.NITÁ ilabbū* or bleats like a sheep AfO 14 146:102 (SB *bit mēsiri*); *šumma ... Adad*

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riġimšu kīma UDU.NITÁ unalssis if thunder sounds like a bleating sheep ACh Adad 5:1; *kī agri ġēni im-mir panī ušēlā ina pitqi* I have removed the leading sheep from the fold as if I were only the hired man for the flock Gössmann Era V 8; if (of the five lambs born) 1 *qaqqad* UDU.NITÁ GAR (only) one has the head of a sheep CT 27 26:21 (SB Izbu); *šumma sinništū UDU.NITÁ ulid* if a woman gives birth to a sheep CT 27 14:9 (SB Izbu), and passim in various contexts in Izbu; *appašu kīma zibbat UDU.NITÁ ulluḫ* if its point (that of a part of the exta) is as thick as the tail of a sheep CT 31 48 K.6720+:13 (SB ext.); just as this flock of wool *ana muḫḫi UDU.NITÁ-šu la iturru* will never return to the sheep it came from Šurpu V-VI 95; *kīma kibsi UDU.NITÁ lisammekušīma litiqūši* may one avoid her (the witch) like sheep tracks Maqlu V 44; *uznu UDU.NITÁ* the ear (of the demon) is (like) that of a sheep MIO 1 72 r. iv 8 (description of representations of demons); UDU.NITÁ.MEŠ *palkūti ša SÍG.MEŠ-šu-nu arga-mannu šarpat* hefty(?) sheep whose fleece was (as red as if it were) dyed purple Rost Tigr. III pl. 16:155; 2 ŠU [...-t]e-šu-nu ša SI UDU.MEŠ two ...-objects whose [handles] are of sheep horn EA 25 iii 33 (list of gifts of Tušratta); for the pharmaceutical use made of parts or products of the sheep see *ešemtū, kišru, lipū, martū, napištū, piqannu, qabātu, sūnu, šupru, šamnu, šir'ānu, ta'u*; see also *ḫiniq immeri* sub *ḫinqu*.

b' in econ.: 2 UDU *ina bit ubrini taḫḫu* two sheep have been slaughtered in our inn BIN 4 157:8 (OA), cf. *inūmi 2 e-me-ri niḫbu-ḫuni* *ibid.* 22; 1 UDU.NITÁ u 5 MA.NA SÍG.ĜI.A one sheep and five minas of wool CT 2 12:15 (OB let.); 1 GÍN ša *im-me-ri ša ina UDU.ĜI.A ša PN taššá* one shekel for the sheep that you have taken away from PN's flock MDP 23 306:4; *ina ribit ālija Nippur UDU.[NITÁ] lušām* I will buy a sheep in the square of my city GN AnSt 6 150:13 (Poor Man of Nippur); *minā UDU.NITÁ ša EDIN ana GI silli tabniti ša šarri tunakkasu u ana šibūtikunu UDU.NITÁ ša 1 GÍN a₄ KÙ.BABBAR ubbalu ana 4-tu a₄ GÍN ana nubattu tunak <ka>su* why do you slaughter desert sheep for the

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silli-tabniti ritual of the king but for the vigil, for your own purposes, slaughter sheep that are worth one shekel of silver (accounting for them at the rate of) one-fourth of a shekel each? BIN 1 25:25 and 29 (NB let.); UDU *eglim* ... *ipaqqissi* she will hand over to her (the lessor, a *naditu*) the (customary) sheep for the (rented) field Waterman Bus. Doc. 6 r. 2 (OB), cf. (in same context) UDU.NITÁ *eglim* Riftin 39:23, UDU.[NITÁ A].ŠÁ-*im* CT 33 48b 13; 1-en UDU *šattišu ana PN ittadin* he gave the annual sheep to PN (the landlord) Dar. 280:11; *ina šatti 1-en UDU.NITÁ ša* 10 GÍN KÙ.BABBAR ... *inandin* he (the tenant) will give every year one sheep worth ten shekels of silver (to the landlord) Dar. 378:7; 20 UDU.MEŠ *ana 1-en UDU nadān šatti elišunu uktin* I fixed as annual delivery twenty sheep for each sheep (formerly paid) Winckler Sar. pl. 13 No. 28:7; 1 UDU *ana TUR.MEŠ UR.MAḤ* one sheep for the young lions KAJ 207:4, cf. 2 UDU.MEŠ *ana nēšē* AfO 10 36 No. 67:1 (MA); note: PN LÚ DAM.GÀR UDU.NITÁ sheep dealer Dar. 141:10, cf. LÚ.DAM.<GÀR> UDU.NITÁ VAS 6 238:11 (NB); UDU DAM.GÀR AfO 10 43 No. 101 r. 15 and 17 (MA); LÚ <mu>-šá-ki-íl UDU.NITÁ.MEŠ *ša KI.LAM* fattener of sheep for the market ZA 3 143 No. 1:5 (LB), cf. [udu].šám = *ša(!) ši-i-[mi]*, [udu.KI].LAM = *ša ma-[hi-ri]* Hh. XIII 119 and 174f.; LÚ *ni-ki-si.MEŠ* UDU.NITÁ sheep butcher ZA 4 146 No. 19:31 (NB).

c' in rel.: udu.ŠUK^{ni-[in-da-ba]} d^{INANNA} = UDU *nin-da-bi-e*, MIN *tak-li-mu*, udu.u₄.èš. [èš] = [MIN] *iš-še-e-šú*, udu.u₄.[SAR] = [MIN *ar*]-ḥu Hh. XIII 123ff.; udu.šà.gi.na = MIN [ku-un lib-bi], udu.šà.gi.kár(!) = MIN *ba-bal [libbi]*, udu.ki.maḥ = MIN *ki-ma-ḥ[u]*, udu.ki.maḥ.dù.a = MIN MIN *ma-lu-ú* ibid. 137ff.; udu.a.ra.zu = MIN *tas-li-tum*, udu.a.tu₅ = MIN *rim-ki*, udu.ki.sì.ga = MIN *ki-sik-ki-e*, MIN *ki-is-pi*, udu.ki.šà.ḥa = ŠU-u (var. *ki-šá-ḥi-e*), udu.sá.dug₄ = MIN *sat-tuk-ki*, udu.KA×ŠU.dè = *ik-ri-bi*, udu.tu₆.tu₆.dè = *a-ši-pí*, udu.šu.ùr.ra = *kap-ru*, udu.ki.an.na = ŠU-ku (= *kiannakku*), udu.ki.^dUt_u = ŠU-ku (= *kiutakku*) (var. *im-mer šam-ši*), udu.ki.^dEN.ZU.na = ŠU-ku (var. MIN *ki(!)-zi-ni-gi*, see *gizinakku*), [udu.

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ki].^dIškur.ra = ŠU-[u] (var. MIN *e-qu*) ibid. 151ff.; 1 UDU *ana ilini ninagqi* we will sacrifice a sheep to our god KT Blanckertz No. 13:5 (OA), cf. 1 UDU *ana Aššur* ibid. 3; 1 UDU *in kišim* 1 UDU *in mēḥim ūmišam ukinšum* he established for him (the god) the daily offering of one sheep in the morning and one sheep in the evening MDP 4 pl. 2 ii 14f. (Oakk., Elam), but cf. 1 UDU.ŠE *ana ki-iz-zi šà* DN MDP 10 28 No. 11:1, and passim in these texts; *erišti im-me-ri-im* (divine) request for a sheep (offering) YOS 10 51 iv 37 (= 52 iv 36) (OB ext.); 1 UDU *ša bit ili* ADD 1030:4; *kaspu ana UDU.NITÁ nadin* the silver (intended for Ebabbar) was given in lieu of a sheep Dar. 241:3; UDU.NITÁ *ana giné matú* there are too few sheep for the regular offerings YOS 3 56:15 (NB let.), cf. ibid. 99:5 and 7; *ša ūmi* 3 UDU.NITÁ *eli 1-en UDU.NITÁ giná labira ana Sin ... lu ukin* I established (as a sacrifice) three sheep for each sheep of the former regular daily offering for Sin YOS 1 45 ii 21 (Nbn.); *šumma muškēnu šú libbi* UDU.NITÁ *iqallu* if he is poor he may offer the entrails of a sheep as a burnt offering BBR No. 60 r. 31; 3 UDU.NITÁ *KAL.MEŠ inagqi* he sacrifices three large sheep BBR No. 57:7; *ēma imannu nikis* UDU.NITÁ *ušalpassi* after he has recited (the conjuration) he makes her touch the sheep's death-wound RA 18 25 ii 10 (SB inc.); *māmīt* UDU.NITÁ *ṭabāḥu nikissu lapātu* oath sworn by slaughtering a sheep and touching the death-wound Šurpu III 35; UDU.NITÁ *šulmāni ša lipi ana pan Šamaš tatarraš* you set up before Šamaš a sheep made of tallow as a present KAR 66:12 (SB rel.); UDU.NITÁ *lipi teppuš* make a sheep out of tallow KAR 66:5 (SB); *ina bit^d Šamaš* UZU.UDU.NITÁ *ana^d Sumuqan ul iqarrub* one must not offer to Sumuqan the meat of a sheep in the temple of Šamaš RAcc. 65:40; UDU.NITÁ <š>*ina muḥḥi kinūni inaddú* the sheep that they place on the brazier (this is Kingu) CT 15 44:8 (SB cult. comm.).

d' in ext.: udu.[máš].šu.gíd.gíd = *im-me-ri ba-ri-i* sheep for the diviner Hh. XIII 70; 5 (UDU) *ana MÁŠ.ŠU.G[ÍD.GÍD]* five sheep for the diviner MDP 18 136:3; UDU.NITÁ.MEŠ *limurma ana GN lišēbil* let him in-

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spect the sheep and send (models representing the exta) to Dūr-Kurigalzu BE 14 4:11 (MB); *ul anaṭṭalma ina libbi im-me-ri* [...] I do not see [success?] in the exta of sheep Tn.-Epic iv 41; *ištu libbi* UDU.NITÁ *taptá* HAR.BE *tušēlá* after you have opened the inside of the sheep and taken out the liver Boissier DA 212 r. 27 (SB ext.); *ina libbi* UDU.NITÁ (var. adds .MEŠ) *tašattar šira* you (Šamaš) write the omen in the sheep STT 60:15, and dupl., see Ebeling Handerhebung 48:110, cf. *ina balika* ... *šulum kipī šutešur hašē ina libbi* UDU.NITÁ *ul iššakkan* KAR 26:23; *ana bēl im-me-ri-im muršam ukāl* it (the gall bladder) predicts sickness for the owner of the sheep YOS 10 31 v 16 (OB ext.), and passim; *ezib ša* UDU.NITÁ *ilūtika ša ana bīri bará maṭú haṭú* disregard it if (this) sheep, sacred to you, that is to be inspected for divination, is deficient or faulty PRT 14 r. 3, and passim, cf. (for restoration) *ibid.* p. xix; *miqitti* EN UDU.NITÁ downfall of the owner of the sheep (used for the extispicy) TCL 6 3 r. 6 (SB ext.), and passim, cf. *lāpit pūt* UDU.NITÁ *imāt* (the owner) who placed his hand on the forehead of the sheep (before the extispicy) will die Boissier DA 226:21 (SB ext.), see PRT p. xix; *uššir* UDU.NITÁ *dūk nakra* release the sheep, vanquish the enemy! KAR 423 i 10 (SB ext.); note: 9 UDU.MEŠ nine (tablets concerning) sheep ADD 869 iii 11 (catalog of tablets).

2' qualifications — a' in respect to age: *udu.šu.gi* = *ši-i-bi* old Hh. XIII 103, cf. *udu.gal* = UDU *ra-bu-ú* full grown *ibid.* 105; UDU.NITÁ GU.LA (beside UDU.NITÁ.NITA) VAS 13 101:4 (OB); UDU.NITA GAL (after UDU.NITA *puḫālu*) HSS 9 61:5, cf. HSS 9 50:2, and passim in Nuzi; 10 UDU.NITÁ GAL-ú-tu Nbn. 546:4, cf. TCL 12 123:11, and passim in NB, note BABBAR.GAL VAS 6 19:4, 21:3 (NB), cf. the Ass. correspondence x UDU.MEŠ KAL.MEŠ ADD 994:2, see *dannu* adj. mng. 3d; 2 UDU.NITÁ MU.3.KAM *nabalkutūi* two sheep more than three years old TCL 18 112:24, cf. *ibid.* 17 (OB let.); 1 UDU.NITÁ *ša šullušitu damqu* RA 23 154 No. 47:15 (Nuzi); 1 UDU.NITA *ša 3 baqnu* 1 UDU.SAL *ša šinišu baqnu* 1 UDU.NITA *ša ištenušu baqnu* one ram that has been plucked three times, one ewe that has been

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plucked twice, one ram that has been plucked once HSS 9 106:13ff.; 2 UDU.NITÁ 3-i two three-year-old rams BIN 2 113:1 (NB); x UDU.NITÁ *šunnú* (MU.2-ú) BE 10 131:11 (NB), also x UDU MU.2 BE 9 1:2 (NB); x UDU DUMU.MEŠ MU.AN.NA x male yearlings BE 9 1:3 (NB), and passim; 20 UDU DUMU.MU.MEŠ ADD 753:3; UDU MU.1.ME Or. 5 45:1 (NB); *tértum im-me-ir ku(!)-zi-im šalmat* the omen derived from the winter sheep is favorable CT 4 34b r. 2 (OB ext. report), see Nougayrol, RA 38 73, and Goetze, JCS 11 95 n. 38.

b' in respect to feeding, pasture, fattening, etc.: *udu^{ni-gu}.še* = *im-me-ri ma-ru-ú* fattened sheep, *udu.še.sig₅* = MIN MIN *dam-qa* Hh. XIII 2f.; UDU ÷+GIŠ fat sheep KAR 151 r. 55 (SB ext.), cf. *udu.ì* = MIN *šam-ni* Hh. XIII 11; *udu.^{gu-ru-uš-tum}ku₇* = ŠU-u, *ma-[ru-ú]*, *udu.é^{MIN}ku₇* = *bi-it* [MIN] Hh. XIII 90ff.; *udu.ú* = *im-me-ri šam-mu* grass-fed sheep Hh. XIII 10; UDU.Ú.ḪI.A pasture sheep Wiseman Alalakh 350:1 (MB); UDU.NITÁ *ša-am-mi-šu ul iṣabbat* he must not seize his pasture sheep MDP 23 282:19, cf. UDU.NITÁ Ú.ḪI.A *la šabāti* BBSt. No. 24 r. 37 (Nbk. I); x UDU *šam-mu* TCL 12 123:6 (NB), and passim in this text; UDU *ša šēri* foraging sheep (contrasted with *ša uré* in the fold) UCP 9 107 No. 50:5, also BIN 1 25:25, cf. UDU.NITÁ *ša āli u šēri* *ibid.* 78:8 (all NB letters); 20 UDU.NITÁ.NITA *ša SIPA-i-tum* TuM 2-3 143:17 (= BE 9 45), and passim in this text (NB); *im-mir ri-i-ti* pasture sheep KAR 165:8 (SB rel.); x UDU.NITÁ.MEŠ *pargāniūte* pasture sheep KAJ 115:3, see also refs. sub *supūru*; UDU *kalú* sheep from a field surrounded by a levee RAcc. 66:8; UDU.NITÁ ŠE fattened sheep MDP 10 23 No. 5:1, and passim in these texts with additional qualifications, cf. *ibid.* No. 8:1, etc.; UDU.ŠE BIN 7 158:9, and passim, UDU.ŠE.ḪI.A TCL 11 162A:3, UDU.ŠE PBS 8/1 13:10 (all OB); UDU.ŠE PBS 2/2 95:24 (MB), and passim in this text; [UDU *kab*]-*bur šá* UZU ADD 997:6, cf. 2 UDU ḪAB *kab-bur* ADD 995 i 2; 4 UDU.NITÁ *marātu* ... *ša 2-ta* MU.AN.NA ŠE.BAR KÚ.MEŠ four fattened sheep that have eaten barley for two years RAcc. 64 r. 19, and passim, cf. *ša* ŠE.BAR *la* KÚ.MEŠ *ibid.* 64 r. 20; UDU.MEŠ *marát[e]* Craig ABRT 2 19:9 (SB), UDU.MEŠ

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marūti TCL 3 341 (Sar.), also VAB 4 292 iii 14 (Nbn.), etc.; *im-mi-ir mi-ir* fat sheep VAB 4 94 iii 12 (Nbk.), and passim in Nbk.; *l-en* UDU *kalū giné kab-ri ša šizbi* one sheep kept in a *kalū*-field, fit for the regular sacrifice, fattened with milk RAcc. 64 r. 5; UDU.NITÁ.MEŠ *ka-brūtu* fat sheep ABL 1202:18 (NA), cf. BIN 1 25:36 (NB let.), and passim in NB, note UDU.ŠE SIG₅.GA *kabrūti* BBSt. No. 36 iv 31 (NB); UDU *takbaru* fattened sheep AfO 10 38 No. 78:1 (MA), cf. ADD 1033:5, and passim in NA; *l-en* UDU.NITÁ *šukulu* one fattened sheep YOS 3 122:16 (NB let.), cf. *ibid.* 195:4; x UDU.MEŠ *ša PN ša kurilté* x sheep belonging to PN, for the fattening KAJ 255:1, also *ibid.* 254:15, cf. 4 UDU *kuruštaena* HSS 9 52:4 (Nuzi); note x UDU.MEŠ . . . *ana tākulte* for a meal KAJ 92:1, *ana napteni* KAJ 204:7, UDU *ša UZU.MEŠ* ADD 1077 vii 27, UZU.MEŠ *ša UDU.NITÁ* TCL 9 117:47 (NB); see also *zibbānu*.

c' in respect to provenience: 1 UDU *Zi-it-lu-ni-a-am* TCL 19 61:9 (OA), cf. 3 *e-me-ri Zi-it-lu-ni-e* CCT 2 18:26; 1 UDU *Ḥabḥajau* AfO 10 41 No. 91:6 (MA), and passim, cf. 2 UDU *Ḥabḥajau* KAJ 193:2; 2 UDU ḤAB (possibly an abbreviation for *Ḥabḥaja*) *kabbur* ADD 995 i 2, cf. 1 UDU ḤAB *ibid.* 3; 4 UDU KUR *Te-man-a-a* four Tēma sheep ADD 699:1; *udu.Mar.tu* = *im-me-ri a-mur-ri-i*, *udu.Uri^{ki}* = *ú-ru-ú*, *udu.Uri^{ki}* = *ak-ka-du-ú* Hh. XIII 18ff.; for *Lubdītu* see *immertu* mng. 1a-5'.

d' other qualifications: 10 UDU.NITÁ *marūtu ebbūti ša qarna u šupra šuklulu* ten pure fattened sheep with perfect horns and hooves RAcc. 65:29, note also: *udu.babbar* = *pe-šu-ú* Hh. XIII 98, and note the sequence: UDU.NITÁ, UDU.NITÁ.BABBAR, UDU.NIM 2R 44 No. 3 i-ii 12 (NA Practical Vocabulary), see AfO 18 340, and cf. *naphar* 480 UDU.MEŠ BABBAR ADD 697 r. 2; *udu.ge₆* = *šal-mu* Hh. XIII 99, *udu.sa₆* = *sa-a-mu* *ibid.* 100, *udu.gùn.nu* = *bu-ru-ú* (var. *bar-ru-[mu]*) *ibid.* 101, *udu.sig₇.sig₇* = *ár-qa* (var. *ir-[qu]*) *ibid.* 102; for general qualifications such as *babbānū*, *bitrū*, *duššū*, *ebbu*, *ḥanū*, *rēštū*, *šalmu*, *šaplū*, *šapšu*, *šuginū*, *šuklulu*, see s.v.; for *pešū*, "white," i.e. sheep, as against *šalmu*, "black," i.e. goats, see s.v.; obscure qualifi-

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cations: 240 (SILA) ŠE *šim* 2 UDU.NITÁ *ku-maš-ši-[...]* MDP 23 308 r. 11; UDU ŠU YOS 5 219:4 and 6, 224:20 (OB); 18 UDU *zi-pu-tu*. MEŠ KAJ 272:1 and 3, also KAJ 230:1 and 8; 18 UDU *zi-pu-tu adi* 2 UDU.MEŠ *tu-li-⟨e?⟩* KAJ 238:1; UDU.NIG.IZI UCP 9 105 No. 48:16 (NB), and passim in this text; see also *darru*, *gūšu*.

3' referring to objects: 2 ŠEN.MEŠ *ša* AMAR 2 ŠEN.MEŠ *ša* UDU two bowls decorated with calves, two bowls decorated with sheep HSS 14 247:76 (Nuzi), cf. 1 *ruqqu ša erī ša* 2 UDU.MEŠ 1 *ruqqu ša* UDU.MEŠ one bowl of bronze with two sheep, one bowl with sheep HSS 13 174:3f. (= RA 36 159).

b) considered collectively, as a group (always in pl.) — **1'** in masc. (wr. *immerū* or log. with indications that *immerū* is meant): 49 *e-me-ru* ŠA.BA 9 *etūdū* 8 *lá-ga-num* 49 sheep, among them nine rams (and) eight *lagānu*-sheep BIN 4 162:5 (OA), and dupl. OIP 27 55:4; *e-me-ri ki ešrat šebilam* send me sheep as a tenth share OIP 27 6:20, and passim in OA; *ana im-me-ri-i šāmim tašpuram* you wrote me to buy sheep BIN 7 31:15 (OB let.); 6 UDU.MEŠ *annātu* (adding up UDU and UDU.SAL) HSS 9 101:14 (Nuzi); UDU.NITÁ.ME *ana kaspi ina āli mādu'* there are many sheep for sale in the city YOS 3 87:17 (NB let.); *le'u ša uttati u tuppi ša* UDU.NITÁ.ME *ša ina qāt nāqidi abkunu* the wooden tablet dealing with barley and the clay tablets concerning the sheep that have been taken away by the shepherds YOS 3 147:18 (NB let.).

2' in fem. (wr. log., with indications that *immerātu* is meant) — **a'** wr. UDU.ḪI.A: 2 ME UDU.ḪI.A *ši-[na]-ti ša addinušu lišsur* let him take care of these 200 sheep that I gave him ARM 1 30:22, cf. 1 ME UDU.ḪI.A *ul ibbaqma* ARM 2 140:9, note that UDU.NITÁ.ḪI.A is used in Mari when reference is made to sheep to be slaughtered for meat ARM 1 17:16 and 5 9:5.

b' wr. UDU.NITÁ.MEŠ: *naphar* 126 UDU.NITÁ.MEŠ-*tu* KAJ 208:14, also *ibid.* 187:2, AfO 10 34 No. 55:8 and p. 36 No. 68:1, p. 39 No. 82:1 (all MA), also often wr. UDU.NITÁ.MEŠ *ibid.* Nos. 51:1, 52:1, 59:1, etc., and note UDU.NITÁ

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entries added up as *naphar* 11 UDU.MEŠ AFO 10 42 No. 99:5 (all MA, partly in translit. only).

3' without indication of grammatical gender — a' wr. UDU.ĦI.A and UDU.ME(Š): *šim niqī ša* UDU.ĦI.A the purchase price of the sacrificial sheep TCL 20 177:2 (OA); 1 ŠU.ŠI 9 UDU.ĦI.A UCP 10 146 No. 76:5, also *ibid.* p. 88 No. 12:13, and *passim* in OB Ishchali; 1 GÍN *ša im-me-ri ša ina* UDU.ĦI.A *ša PN taššú* one shekel for the sheep that you have taken away from PN's flock MDP 23 306:4, cf. MDP 18 214:8 (= MDP 22 14), also 60 UDU.ĦI.A MDP 22 124:8; *naphar* 44 UDU.ĦI.A.MEŠ (referring to sheep of both sexes and all ages) HSS 9 53:6 (Nuzi), also *ibid.* 51:5, and *passim*; 9 UDU.ME SAL. NITA nine sheep, male and female UCP 9 63 No. 28:3 (NB); 1 *qūpu ša* UDU.MEŠ *ša muḫḫi Aššurajē* one box (with tablets concerning) sheep charged out to the inhabitants of Assur KAJ 310:21; *kīma* UDU.ĦI.A *šá la LÚ.SIPA* like sheep without a shepherd ABL 1394:10 (NB).

b' wr. UDU.NITÁ.ĦI.A and UDU.NITÁ.MEŠ: *kīma* UDU.NITÁ.ĦI.A *tīšú ešmēma* I heard that you have sheep CT 29 30:6 (OB let.), also *ibid.* 12 and 19; 62 UDU.NITÁ.MEŠ UCP 9 107 No. 50:7 (NB); (I slaughtered cattle) *ašgiš* UDU.NITÁ.MEŠ *ūmišamma* daily I killed sheep Gilg. XI 71; 20 UDU.NITÁ *ina libbi* 10 *kalūmē* twenty sheep, among them ten lambs CT 22 24:9 (NB let.), note: x UDU.NITA.U₃ HSS 10 180:5' (Oakk.).

2. sheep and goats — a) wr. syll. — 1' in sing.: see CT 4 8 and CT 16 9:38f., in *lex.* section; *alpum u im-me-ru-um la ibaššúma* should there be neither cattle nor sheep and goats Meek, AJSL 33 227 No. 11:7 (OB).

2' in pl.: *gāmir* GUD.MEŠ *im-mi-ri* [*būl* *Sumuqan u awēlūtim*] who is the keeper of cattle, sheep and goats, wild animals and mankind KBo 1 12 r.(!) 4, restored after KAR 19 r.(!) 14, see Ebeling, Or. NS 23 211.

b) wr. UDU.NITÁ: UDU.NITÁ.ĦI.A (as meat, mentioned beside bread and beer) LIH 34:16 (OB let.), cf. also BE 6/1 79:2; UDU.NITÁ.ĦI.A *ša namrātīm* sheep and goats for fattening ARM 1 34:6; *ina muḫḫi* AB.ĦI.A *u* UDU.NITÁ *parbuttu šebir* the *parbuttu* (staff?) has been

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broken over the cattle and the sheep and goats (to indicate that they are pledged until the loan of barley is repaid) MDP 23 187:9, cf. UDU.NITÁ.ĦI.A (adding up sheep and goats) MDP 28 516:10; 150 GUD.NITÁ.MEŠ 1000 UDU.NITÁ.MEŠ Rost Tigr. III pl. 8:6; *la* GUD. NITÁ *la* UDU.NITÁ.MEŠ *memēni la našūni* nobody brings either cattle or sheep ABL 1384 r. 1 (NA); 1 UDU *puḫal* 1 U₃ 1 MĀŠ.GAL *naphar* 3 UDU.NITÁ *ša kakkabtu šendu* one ram, one ewe (and) one full-grown he-goat, total three sheep marked with a star YOS 7 35:1 (NB), cf. four lambs, three young he-goats *naphar* 7 UDU.NITÁ.[ĦI.A (or .MEŠ)] *ša kakkabtu šendu* *ibid.* 132:1, UDU.NITÁ.ME AnOr 8 75:1 (NB); chaff for GUD.ME *u* UDU.NITÁ. <ME> TCL 12 80:7 (NB), cf. TCL 9 88:7 (NB let.); UDU.NITÁ *ša āli u šēri* PN *limur* let PN inspect the sheep and goats in the city and outside BIN 1 78:8 (NB let.).

c) wr. UDU.ĦI.A: x UDU.ĦI.A MDP 10 72 r. 4, and *passim* (Oakk.); *ana* GUD.ĦI.A *u* UDU. ĦI.A *iḫda* take care of cattle, and sheep and goats! CCT 3 8a:34 (OA let.), but cf. *al-pá-am ú-lu šé-na-am* Balkan Letter 7:33; x UDU. ĦI.A BE 6/2 2:8, PBS 8/1 14:21, 32 iv(!) 14, and *passim*, GUD.ĦI.A-*šu-nu* UDU.ĦI.A-*šu-nu* MDP 23 171:2, and *passim*, cf. GUD.ĦI.A UDU.ĦI.A KBo 1 11 r.(!) 30 (Uršu story), see Güterbock, ZA 44 113; GUD.ĦI.A UDU.ĦI.A *u suḫārú šalmu* the cattle, sheep and goats and the personnel are fine TCL 18 88:5 (OB let.), cf. SIPA.UDU. ĦI.A VAS 16 13:6 (OB let.); ŠU.NIGIN 1 *lim* 2 ME 39 UDU.ĦI.A ARM 7 224:8, and *passim* in this text; *naphar* 30 UDU.ĦI.A HSS 13 379:6, and *passim* in Nuzi, note UDU.ĦI.A.MEŠ HSS 13 306:8; *nikkassī ša* GUD.NITÁ.MEŠ *u* UDU.ĦI.A.MEŠ *la epšu* the accounting of cattle and sheep and goats has not been done ABL 1202:21 (NA).

d) wr. UDU.MEŠ: GUD.MEŠ UDU.MEŠ *šūširāte* EA 193:20 (let. from Palestine), cf. (for possible reading of UDU.MEŠ in this text as *šēnu*) UDU.UDU.MEŠ // *zu-u-nu* EA 263:12; *naphar* 59 UDU.MEŠ HSS 9 62:6, and *passim* in Nuzi; note x UDU.MEŠ *ša* PN HSS 9 48: 1-16, added up as x UDU.MEŠ *ù en-za*.MEŠ *ibid.* 17; *naphar* 11 UDU.MEŠ *adi urišē* (referring to seven sheep and four goats) AFO

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10 36 No. 63:11 (MA); estate of PN, the scribe: *niše eqlēti* UDU.MEŠ *kirāte ina* GN personnel, fields, sheep and goats, gardens in Carchemish ADD 675 r. 12; 200 *agurāte* (wr. UDU.UG.MEŠ, cf. Practical Vocabulary Assur 307) 150 *enzāte* 230 DUMU MU.AN.NA *naphar* 580 (text 550) UDU.MEŠ ADD 118:3 (NA); UDU.MEŠ-*šu ira'a* he pastures his sheep and goats ABL 307:5 (NA); LÚ.SIPA.UDU.MEŠ ADD 741+749:19ff.; GUD.MEŠ UDU.MEŠ KBo 1 1:28 and 53 (treaty); 2000 GUD.MEŠ 5000 UDU.MEŠ AKA 342 ii 124 (Asn.), and passim in Asn., but see *šenu*; GUD.MEŠ UDU.MEŠ 3R 7 i 28 (Shalm. III), and passim in the inscrs. of Shalm. III, see *šenu*; exceptionally: UDU.MEŠ Winckler Sar. 2 No. 10:129, ABL 241 r. 9 (NA), 506:18 (NA); GUD.MEŠ UDU.MEŠ *ša Nabū pan māti katmu* the entire country is full of cattle and sheep and goats belonging to Nabū ABL 1202 r. 4 (NA).

3. ram — a) in gen.: *šumma šā kīma iškī im-me-ri-im* if the heart is (shaped) like the testicles of a ram YOS 10 9:21 (OB ext.); *kīma Sumuqan irhū būlšu* U_g *im-mir-ša* just as Sumuqan impregnates his cattle, her ram the ewe (her gazelle buck the gazelle, her donkey the donkey mare) Maqlu VII 25; x UDU.NITÁ (beside x UDU) PBS 8/1 10:1 and 5 (OB), and passim in OB; UDU.NITÁ NITÁ (beside UDU.NITÁ GU.LA) VAS 13 101:5 (OB); 10 UDU.NITÁ NITÁ beside 5 UDU.NITÁ BE 9 50:2 (NB), and passim, but 10 UDU.NITÁ (to be read *zikaru*, q.v.) PBS 2/1 150:20, cf. *udu. nita = zi-ka-ru* Hh. XIII 7; *1-it alittu 6 parrat* 1 UDU.NITÁ one ewe that has lambed, one full-grown ewe, one ram Nbn. 296:2; *šumma* GUD NITÁ ... *šumma* UDU.NITÁ NITÁ *šumma mamma* NITÁ CT 28 3:19 (SB Izbu); for *immeru = māru*, see lex. section.

b) in personal names: *Im-me-ru-um* UCP 10 201:16, 207:3 (OB Ishchali), also (name of a king) CT 4 50a:16 (OB), and passim, see Ranke PN 108; UDU.NITÁ-*ia* Nbk. 326:9; *Im-me-ir-i-lī* VAS 16 98:2, also Grant Smith College 269:12 and 15, and passim in OB.

4. *immer šadī* mountain sheep — a) in econ. — 1' in OAkk.: *udu.kur* (between *u_g* and *mášš*) HSS 10 171:2, also RTC 245:2, and passim, OIP 14 127:3, MDP 14 71 r. iii 11, and

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passim in OAkk.; *u_g.kur* OIP 14 134:1, *silá₄.kur* RTC 246:1; note *sipá.udu.kur.ra* AnOr 7 264:1f. (Ur III), and see, for Ur III refs., Schneider, Or. 22 p. 11 and 26, note for *udu. ħur.sag* *ibid.* p. 26.

2' in NA: 7 *qarnāte ša* UDU KUR-*e* seven horns of mountain sheep Tell Halaf 55:5.

b) other occs.: *udu.kur.ra = im-me-ri šá-di-i* Hh. XIII 35; É.GAL UDU.KUR.RA Sumer 9 21ff. No. 10:6 and 14, KÁ É.GAL UDU.KUR.RA (hangings for) the gate of the "Mountain-Sheep-Palace" *ibid.* No. 26:3, cf. *ibid.* 9; *dalāti ša* É.GAL UDU.NITÁ.KUR *ibid.* No. 1:2 and 2:15; [...] *ša* UDU.NITÁ KUR-*i* (after a list of bronze objects) ABL 791:10 (NB); UDU.MEŠ *šad-di lamassī širūti ša aban šadī ešqi nakliš ibnīma* he artistically made of massive mountain stone (statues of) mountain sheep and great protective genii (and placed them facing in four directions at the entrance of the *bīt ħilāni*) Winckler Sar. pl. 37:37, and passim in Sar. in the same context, also Lie Sar. 78:3, Lyon Sar. 17:75; UDU *šad-di* ⁴LAMA *ša aban šadī ešqi nakliš abnīma* OIP 2 97:85 (Senn.); note: UDU.KUR = *ši-e-[nu x]* RA 17 141 K.4229 r. 9' (Alu Comm., to Tablet LXXIV, not preserved).

The Kulturwort *immeru* appears in Ugarit as *imru* (see Gordon Handbook 3 p. 239 No. 159) and in Aram. as *emrā* (see Brockelmann Lex. Syr.² 26b). For breeds of sheep, see *aslu, gukkallu, maišu, pasillu, sikidū, sisalhu, sulumḥā, šuppu*. For age brackets, sex categories, etc., see *alittu, bargallu, būru, ħurāpu, kalūmu, laħru, lillidu, lillittu, massū, mūniqu, parratu, parru, parsallu, puḥādu, puḥālu, puḥattu, silqu, zirqu*. For late correspondences to *immeru*, see *jabilu* (NA) and *šū'u* (SB). See also *udutillā*. As a collective plural of *immeru*, the fem. form *immerātu* occurs beside *immerū*, as writings with phonetic complements and adjectives in the fem. pl. show; however, since most of the occurrences are written logographically, all plural forms (masc. and fem., syllabic writings and others) have been listed here.

immeru in *bīt immeri* s.; sheep shed; NB*; wr. É.UDU.NITÁ; cf. *immeru*.

immu

The workmen *ša É.GUD u É.UDU.NITÁ* of the cow shed and the sheep shed YOS 7 16:4, for *É.GUD* beside *É.UDU.NITÁ*, see Dar. 293:7, and (also beside *bīt sīsī*) 277:18, cf. PN u PN, *ša É.UDU.NITÁ* Cyr. 5:8, *É.UDU.NITÁ* Dar. 281:10, Nbn. 357:9, 414:4, VAS 6 88:20, and passim.

immu s.; day, daytime; OB, SB; cf. *emēmu*.

ù UD = UD-*mu*, *im-mi*, *ši-e-tum* A III/3:1ff.; ug UD = UD-*mi*, *im-mi* ibid. 22f.

ur-ru, *im-mu* = UD-*mu* An VIII 69f.; *im-mu*, *šu-ub-nu* = *ša-ar-ḥu* An IX 10f.; *im-[mu]* = [*ur-ru*], *ur-ru*, *še-[ru]*, *pa-lu-ú* = UD-*mu*, *im-ma* [*u mu-ša*] = UD-*mu* u MI Malku III 131ff.; *la-i-bu*, *im-mu* = *ḥu-un-tu* LTBA 2 2:318f.

a) in the phrase *imma u mūša*: ^d*Šedu nāširu ilu mušallimu im-mu u mūšu qiribšunu lištabrūma ajipparkū idāšun* may the guardian spirit and the protective god remain therein (in city and palace) and be near them day and night Winckler Sar. No. 54:73f., and passim in this phrase in Sar.; *ittamar im-mi u mu-šim* (in broken context) PBS 1/1 2 ii 30 (OB lit.).

b) in the phrase *mūša u imma*: [*ez*]zu *kapdu la sākipu mūša u im-ma* (var. -*mu*) furiously plotting day and night En. el. II 16, cf. ibid. I 129, III 20, 78; [*ša*]palki *kitmusāku mūša u im-ma* day and night I bow down at your feet LKA 48:10, and dupls., see Ebeling Handerhebung 68:16.

c) other occs.: *ultu ūmē u[...] mašrāt mūši u im-[mi ...]* after having [assigned] the days [to Šamaš and having established] the (three) watches (each) of daytime and nighttime En. el. V 46; *šumma amēlu ina im-mi mušlāli sadir* if a man habitually has (sexual intercourse) at high noon CT 39 44:16 (SB Alu).

immū s.; tablet, record; NB; Sum. lw.

im.mu = šu-*u*, *im.mu* = šu-*mu-ú* Hh. X 456f.

ina GN *im-mu-ú-a ša ina pan ummija u aḥḥēja aklū* PN *iḥteṭṭu* in Babylon PN destroyed my records, which I kept (there) from my mother and my brothers ABL 852 r. 6 (NB); (at the end of a letter) *im-ma ina qātē* PN the tablet is in the hands of PN GCCI 2 393:11; *ultu im-ma-ka a[...] ana*

imna

bēlija attahar after I received your tablet for my lord CT 22 159:16.

Ebeling Neubab. Briefe p. 138 cites *im-mu* PN (at the end of a letter) from the unpub. VAT 13613.

immū see *imá*.

immudasū see *mudasū*.

immugubbū (or *mugubbū*) s.; exercise tablet; lex.*; Sum. lw.

im.mu.gub.ba = šu-*u* Hh. X 443; *im.mu.gub.ba* = šu = *ši-pir-tum* Hg. A II 115.

In the Sumerian edubba texts, the word appears as *mu.gub.ba* and beside *sar.šub.ba*, see Falkenstein, WO 1 173:6 and 176f., Kramer, JAOS 69 201:6 and Landsberger, ibid. 214.

immunedū (letter) see *unneḍukku*.

immunusu s.; (a kind of earth, lit. “female earth”); lex.*; Sum. lw.

im.^[n]-ta-uš = šu-*[u]*, [*im.munus*] = [šu-*x*] Hh. X 412f.

Possibly to be connected is *i-mu-nu-šū* = [...] Malku V 156.

See *imnitū*.

imna (*imnu*, *imni*) adv.; right, at the right; SB, NB; cf. *imnu*.

á.zi.da á.gùb.bu igi egir a.má.uru, mu.un.dib.eš.àm : *im-na u šumēla pani u arku ušbi' abūbāniš* I swept like a flood right and left, before and behind 4R 20 No. 1:3f. (SB lit.); *á.zi.da.šè u.me.ni.SAR á.gùb.bu.šè u.me.ni.tab* : *im-na liṭmēma šumēla lišip* let (a woman) spin (thread) at the right, twist (it) at the left CT 17 20:75f., cf. *á.zi.da á.gùb.bu mu.un.su.gi.[eš]* : *im-na u šumēla izzazzu* 4R Add. to pl. 18* No. 3:9f., and passim with *á.zi.da* in bil.

a) in hist.: *im-nu u šumēlu pani u arku ša papāḥu* right and left, in front of and behind the cella VAB 4 254 i 31 (Nbn.), cf. 15 150 *pani u arki* CT 34 28 i 72 (Nbn.), cf. also *im-nu šumēlu(!) pani u arku uba'ima la akšud* ibid. 32 ii 60; *šedē lamassē širūti ušepišma im-na u šumēla ušašbita šigāršin* I had statues of the protective deities fashioned and set them up at the right and the left of their (the doors') locks OIP 2 129 vi 64 (Senn.), cf. Borger Esarh. 61:21 and 63:46; *ariāt ḥu-*

imnanakku

rāši ša ina admānišu im-nu u šumēlu it'ulama golden shields which hung right and left in his dwelling TCL 3 370 (Sar.); *im-nām u [šumē]lu ašūhi šihūti aštakkanšuma* I made a border of tall pine trees to the right and left (of the processional road of Marduk) VAB 4 156 v 46 (Nbk.), cf. *im-nu u šumēlu abūbāniš ispun* VAB 4 272 ii 9 (Nbn.), and 4R 20 No. 1:3f., in lex. section; note: É ša^d Šamaš u^d A-a . . . *ina im-na u šu-me-lu kīma ūme ušnammir* I made the temple of Šamaš and Aja as brilliant as daylight, everywhere VAB 4 232 i 29 (Nbn.); obscure: *ubān hašši qablītum ana i-me-e[n]-na-[a]m šir šu--me-em* the right middle finger of the lungs is at the right(?), a favorable omen ARM 5 65:35.

b) in rit.: *sag lú.tu.ra.ke_x(KID) á.zi.da á.gùb.bu u.me.ni.gub : ina reš marši im-na u šumēla ulziz* I set up (two figurines of intertwined twins) at the head of the patient at the right and the left AfO 14 150:202–204 (SB *bū mēsirī*), cf. *ibid.* 218ff., 222ff., also *ká.bar.ra á.zi.da á.gùb.bu : bāb kamā im-na u šumēla* CT 16 35:24f. and ASKT p. 92–93:16; *uttammir im-na u šumēla* I lit lights right and left BBR No. 83 ii 7, and *passim*.

c) in lit.: *šigāru uddannina šumēla u im-na* he strengthened the locks right and left En. el. V 10; *im-na u šumēla suddur tamharu* battle order is set up right and left Craig ABRT 1 55:3; *ilū rabāti . . . im-ni u šumēli ittallaku ittija* the great gods walk with me at the right and the left OECT 6 pl. 11 K.1290:15.

d) other occs.: *ša pani arki im-na šumēlu elānu u šaplānu iḫāḫu* ABL 1240:11 (NB).

For refs. with the writings ZAG and 15, see *imitta*.

imnanakku see *immanakku*.

imniš adv.; to the right; SB; cf. *imnu*.

SL.BI *im-niš* IGI-*ma* (if a snake's) horn is seen to the right (citation from Alu) Tablet Funck 2:10 (Alu Comm.); uncert.: KAK.ZAG.GA *ina KAL-šū ḫi-iš 15-iš NIGIN* (if) the breast-

imnu

bone turns . . . -ly towards the right, where it is strongest CT 31 32 83–1–18, 410 r. 6 (SB behavior of sacrificial lamb).

imnitū s.; (a kind of earth, lit. “male earth”); lex.*; Sum. lw.

im.^[ni]-ta^uš = šu-[u] (followed by “female” earth) Hh. X 412.

See *immunusu*.

imnu s.; 1. right hand, 2. right side; from OB on; cf. *imitta*, *imittu* A, *imna*, *imniš*, *imnū*.

á.zi.da = *im-nu* Nabnitu IV 49; [šu].šilig = šu kù-tum pure hand, [šu].šilig.ga = *im-nu* right hand (in group with [šu].nig.gig.(ga) = *qātu maruštu* and *šumēlu* bad hand — left hand) Antagal C 240f.; zi-i zi = *im-nu* Idu I 38.

á.zi.da.mu^d šar.úr.mu mu.e.da.gál.la. à[m]:i-na *im-ni-ia* dšAR.ÜR (var. adds .MU) *našáku[ma]* in my right hand I hold my divine šarur-mace Angim III 24, cf. *ibid.* 44; udug. sig₅.ga á.zi.da.mu mu.un.da.an.gin.na^d Lama.sig₅.ga á.gùb.bu.mu mu.un.da.an.gin.na : *šēdu dumqi ina im-ni-ia aláku lamassi dumqi ina šumēlija aláku* (in order that) a friendly šēdu-spirit may walk at my right, a friendly protective goddess may walk at my left CT 16 3:91f.; for other bil. refs. with á.zi.da, see below. *im-nu* = *i-mit-tū* Malku IV 221, also An VIII 108; *ma-šu-ú, ta-li-mu, im-nu* = *a-ḫu* Malku I 136ff.

1. right hand: *iššima miṭṭa im-na-šu ušāḫiz* he lifted the mace, grasped it in his right hand En. el. IV 37, also En. el. V 108; *gu gan.me.da sikil.la . . . á.zi.da.a.ni. šè a.ba.ni.SAR : qē na-ba(text -e)-s[u] ellūti . . . ina im-ni-šú rukussuma* tie red thread on his right hand, (put a ring on the little finger of his left hand) ASKT p. 88–89:48; *á.zi.da.zu lú.erim.ma nu.[è] á.gùb.bu.zu ḫul.ma.al nu.è.a : ina im-ni-ka ajābi ul uššu ina šumēlika lemnu ul iba?* no enemy can escape your right hand (Anu), no evildoer can avoid your left hand BRM 4 8:24, cf. BA 5 633:32f.; *téressunu tu-k[a]l(?) im-nu-uk-k[a]* you (Marduk) hold(?) their decisions in your right hand Scheil Sippar 7:19 (coll. von Soden from Photograph K.380 of the Berlin Museum).

2. right side: *ḏZababa . . . aliku im-ni-ia ašar tamharim kakkašu lišbir* may Zababa,

imnu

who walks at my right, break his weapons on the battlefield CH xliii 85; zag.zi.da.za ù.su_g.en.ne.en : in im-ni-ka ni-il-la-ak we (the gods) shall go at your (Samsuiluna's) side Watelin Kish 3 pl. 12 i 14' (Sum.), and ibid. r. ii 4'(1), dupl. YOS 9 35 ii 79 (Samsuiluna); panukki ^aŠedu arkātuk ^aLamassu im-nu-uk mi-šá-ri (for mešrú) šumēlukki dumqu before you (Ištar) is the protective spirit, behind you the protective goddess, at your right riches, at your left prosperity ZA 42 221:17, see Ebeling Handerhebung p. 60, cf. ša im-nu-uk-ki meš-ra-a lu-uš(var. -aš)-šip dumqa lukšuda ša šumēlukki ibid. 32; [nig.gi.na á].zi.da.mu al.gub.ba nig.si.sá á.gùb.bu.zu al.gub.ba : kittu lizziz ina im-ni-ka mišari lizziz ina šumēlika let truth stand at your right side (O Šamaš), justice at your left BA 10/1 65:17f., dupl. BA 5 711:13f., cf. ^aKi[ttu] lizziz ina ZAG.MU ^aMišaru lizziz ina GÙB.MU BMS 6 122, and dupl., see Ebeling Handerhebung 50, also 4R 21* No. 1 C 12, and passim; uga mušen ... á.zi.da.mu bí.in.tab sur.dù mušen ... á.gùb.bu.mu bí.in.uš : āriba iššūra ... ina im-ni-ia atmuh MIN iššūra ... ina šumēlija ardišu I held in my right (hand?) a raven, I pursued him with a falcon at my left CT 16 28:64f., cf. mašmāšu ... [āriba ina ZA]G-šu surdā [ina šumēlišu] ABL 24:16 (NB); u₄-um e-en im-ni-ia iš-ḫi-ta-an-ni when my right eye twitched (incipit of a song) KAR 158 r. ii 8; GIŠ.SI.GAR im-ni šumšu tašatṭar you write his (your adversary's) name on the right-hand lock KAR 178 r. vi 23 (hemer., rit.); šumma šeru u takāltu ištalmu manzazu padānu ... 15-ka (var. [im]-ni-ka) if all the exta are complete, the "station," the "path" (etc.) at your right BBR No. 1-20:114, var. from ibid. 37.

For refs. with the writings ZAG and 15, see imittu A.

imnu see imna.

imnū (fem. imnītu) adj.; right; OB lex., SB; wr. syll. and Á.ZI.DA, 15; cf. imnu.

lú.á.zi.da = im-nu-ú neighbor to the right, lú.á.gùb.bu = šu-me-lu-ú OB Lu A 386f., also ibid. Part 1:15f.

imratu

3 paššūrē tušallak ... paššūra MURU-a ana Šamaš u Adad ... paššūra šumēlá ana DN ... paššūra Á.ZI.DA-a(var. -ú) ana DN₂ you have three tables fetched, the middle table (you set) for Šamaš and Adad, the left table for Aja, the right table for Bunene BBR No. 1-20:105; šumma ekal tirānī 2-ma im-nu-ú if the "palace of the intestines" is double and (lies) on the right side (next line: šumēlá) BRM 4 15:24, and dupl. 16:22 (ext.); [... im]-nu-ti (var. 15-ti) KIN.KIN-ma (in broken context) BBR No. 1-20:28; šumma martu 15-at ina panīka NA GÍR ... 15 marti šaknuma martu 15-at taqabbi if the gall bladder is right side up(?) before you (and) the "path," the "station" (and other ominous parts) (all) lie at the right side of the gall bladder, you may say, "The gall bladder is right (i.e., favorable)" CT 28 46:5f., cf. šumma ... martu 15-at ibid. 4 (ext.); NA₄.ŠUBA Á.ZI.DA NA₄.ŠUBA Á.GÙB.BA (reading as imnū uncert.) KAR 194:4; see šubū.

imnū adj. (fem. imnītu); (a synonym of "mother"); syn. list; only fem. attested.

im-ni-tu[m], a-lit-[tum] = [um-mu], im-ni-tu[m], a-lit-tum = [...] CT 18 15 K.206 r. iii 3ff., dupl. K.265 (unpub.).

impurtanni s.; (name of a month); Nuzi; Hurr. word.

ITI Im-pu-ur-ta-an-ni HSS 9 106:50, and passim, for variants, see ArOr 10 56.

C. H. Gordon, RSO 15 256; Oppenheim, ArOr 8 294f.; Gordon-Lacheman, ArOr 10 53ff.

imqūtu s.; ability; EA*; cf. emqu.

atta amēlu emqu idi šarri u ina im-⟨qu⟩-ti-ka ištaparka šarru ina rābišī you are a capable man in the king's circle, and the king has commissioned you to be a rābišu-official because of your capabilities EA 71:8 (let. of Rib-Addi).

imratu (or imirtu) s.; look, glance; SB*; cf. amāru.

ša rašbat pulḫassunuma im-rat-su-nu mītu whose numinous splendor is terrifying and whose look is death Gilg. IX ii 7.

imriqqu

imriqqu s.; sealed document; lex.*; Sum. lw.

im.šID.RU = šU-qu, ku-nu-uk-ku, ši-pat-su Hh. X 476ff.; im-ri-ig IM.šID.RU = im-riq-qu, ka-ni-ku, ši-pat-su, ŕu-lu-lu Diri IV 131ff.

imru A s.; 1. observation post, 2. offering(?); lex.*; see *amāru*.

igi.nim.lá = im-rum, igi.nim.lá ba.tuš - a-na KLMIN a-šib Izi B ii 18f.

1. observation post: see Izi, in lex. section.

2. offering: [...] // *im-ru gi-nu-u* AMAR*ŠE [...] means *imru* (i.e.) regular offering VAT 13846:29, in AfO 12 pl. 13 and p. 241, comm. to *im-i-ru* Šurpu II 77, for which see *āru*.

imru B s.(.); (an animal); lex.*

ḏnin.kilim.bar = tar-pa-šu (var. ta[r-pa]-šú im-ru) Hh. XIV 201.

Probably a synonym for *tarpašu*, “otter.” Landsberger Fauna 112.

imrû A s.; fodder; OB Alalakh, SB; cf. *marû* adj.

mur.gud = im-ru-ú Hh. I 28; mur.gud = [im-ru-ú] [bal-lu] Hg. A I 1, cf. mur.gud = im-ru-ú = bal-tum AL.[TIL] (colophon) Hg. B VI 150, and mur.gud = im-ru-u = [bal-lu] Rm. 150:1, in ZK 1 191, RA 28 136 (catalog); [mu-ur] [ḪAR] = [i]m-ru-u, [m]a-ru-u, [š]i-iḫ-ḫu A V/2: 244ff.; ḪAR.GUD : Ḫ gur-[gur-ru] Uruanna II 5.

50 GIŠ pa-ri-si im-rum fifty parisu-measures of fodder (beside barley, part of purchase price) Wiseman Alalakh 56:15 (OB); mār GN mār GN₂ u GN₃ im-ra-šú-nu ana mūrnisqī šarāki mūrnisqī šūt im-ra-šú-nu ikulu ana šimitti ajābi irreddá if he (the king) gives the fodder belonging to the citizens of Sippar, Nippur and Babylon to (his) prize horses, these very horses who have eaten their fodder will be driven away for the yoke of the enemy Lambert BWL 112:33f. (SB Fürstenspiegel); im-ru-ka tuḫḫu qaqa[riš nadi] your feed is bran cast on the ground Lambert BWL 180:29 (SB fable), cf. (in broken context) ibid. 184:13; alpu anākuma im-ra-[a ul] idī (vars. im-ra-a l[u . . .], im-ra lu k[a . . .]) I am (like) a bull who does not know (his) fodder STT 75 r. 38', vars. from JNES 15 142:55' (*lipšur*-lit.).

imšukku

imrû B s.; family group; lex.*; Sum. lw.

im.ri.a = šU-u, kim-tum, ni-šu-tum, sa-la-tum Hh. I 117ff.

imsarmupadû s.; (a kind of tablet); lex.*; Sum. lw.

[im.sar.m]u.pà.da = šU-u Hh. X 447; im.sar.šub.ba = šU-u = «MIN» mu-sa-ru-u, [im.sar.m]u.pà.da = šU-u = MIN Hg. A II 119f.

imsaršubbû (or *saršubbû*) s.; exercise tablet; lex.*; Sum. lw.

im.sar.šub.ba = šU-u Hh. X 442; im.sar.šub.ba = šU-u = «MIN» mu-sa-ru-u Hg. A II 119.

In the Sumerian edubba texts the word appears as sar.šub.ba and beside mu.gub.ba, see Falkenstein, WO 1 176f., Landsberger apud Kramer, JAOS 69 214.

imsuḫḫu s.; (a severe wind); SB*; Sum. lw.

im-sùḫ-ḫu = šá-ar te-ši-i, MIN li-mu-ut-tum, MIN mit-ḫar-tum Malku III 183ff.

IM.SUḪ (listed between the “seven-wind” and the “irresistible wind”) En. el. IV 46.

imšû see *emšû*.

imšugubbû s.; list; lex.*; Sum. lw.

im.šu.gub.ba = šU-u Hh. X 444; im.šu.gub.ba = šU-u = qa-tum šá ṭup-pi Hg. II 118.

Lit. “tablet containing a list,” see *qātu*, “list.”

imšukku s.; clay cover, clay case; SB; Sum. lw.

im.si = i[m-šu-u]k-ku, im.šú = šU-ku, [e-ri]-tum Hh. X 468ff.; im.šú = im-šuk-ku = gul-pu Hg. A II 130.

šumma amūtu kīma im-šuk-ki-ma marta sahrat if the liver is like an *i*. and surrounds the gall bladder CT 30 9:14 (SB ext.), cf. kīma im-šuk-ki-ma ina qablīša martu šaknat ibid. 12, and passim in this text, also šumma amūtu kīma im-šuk-ki (var. im-šu-uk-[ki]) TCL 6 1 r. 56 (catchline), var. from dupl. CT 30 31 Rm. 153 (catchline), cf. CT 20 1:30, King Chron. 2 133:27 and 30; šumma tērtā teppušma ina šalimti amūtu kīma im-šuk-ki-ma garrat if you perform an extispicy, and the liver on the good side is like an *i*. and is round (the city will be under a close siege) Boissier DA 226:11.

imtaḥṣu

It is difficult to connect the loan word *imšukku* either with Sum. im.si or with Sum. im.šú. As to the relationship to *im-gurru*, "case of a tablet," the explanation *qulpu*, "crust, shell," given in Hg. for *im-šukku*, as well as the contexts in which both words appear in that series, speak against assuming that they were synonyms. Since a liver completely surrounding the gall bladder is consistently compared with an *imšukku*, it seems to have denoted a casing or cover, made of clay, for more general purposes than those of the *imgurru*, which was strictly the clay envelope around a tablet.

(Weidner, MAOG 4 237.)

imtaḥṣu (an onion) see *andahṣu*.

imtanû s.; tuft of black hair (from the rump of a donkey); lex.*

[im].sag = e-mu-[ú], [im.sag].sag = im-ta-nu-[ú], [im].sag.sag = ḥal-lu-t[a-nu-ú], [sag].nim = im-ta-nu-[ú] Kagal D Fragm. 13:7ff.; im.sag = im-mu-u = SÍG SAG.KI ANŠE hair from the forehead of a donkey, im.sag.sa[g] = im-ta-nu-u = MI MAŠ.SÍL ANŠE black hair from the rump of a donkey, im.sag.sag.an[še] = ḥal-lu-ta-nu-u = MI PAP.ḤAL(text .AN[ŠE]).ANŠE black hair from the hind legs of a donkey Köcher Pflanzenkunde 22 iii 37'ff., dupl. BA 5 690 K.6465; i-mu-[ú] = [sÍ]G pu-ut ANŠE, im(text ŠA)-ta-n[u-ú] = [MI] MAŠ(text PA).SÍL ANŠE, ḥal-lu-ta-nu-[ú] = MI PAP.ḤAL ANŠE CT 14 45:14ff., dupl. CT 14 43 K.4140b+:9ff.

See *ḥallutanû*, *imû*.

imtemennu (foundation tablet) see *temennu*.

imtu s. fem.; 1. poisonous foam, slaver produced from the mouth of angry gods, demons, humans and animals, 2. poison, 3. spittle; SB.

ú-uh ṢḤ = ru.-tu, ru-pu-uš-tú, il-la-tú, im-tú, uh-ḥu, ḥa-aḥ-ḥu, ḥur-ḥum-ma-tum Diri I 117ff.; [uš] KA×BAD = im-tú S^b I 264; u[š] KA×BAD = i[m-tum] MSL 2 153:12 (Proto-Ea), also ibid. 154 r. 7'; KA×BAD.SÈ, KA×BAD.SÈ.ba1 = šá-qu-u šá im-ti Nabnitu L 271f.; KA×BAD = im-tum, KA×BAD.muš = i-ma-at [še-ri-im], KA×BAD.meṛiṣ (GIR).mà = i-ma-at [zuqaḡipi], KA×BAD.sum.mu = i[m-tum-na-di-tum] Kagal D Fragm. 9:9ff.; [KA×BAD] = im-du, [KA×BAD.muš] = im-du MUŠ snake venom, [KA×BAD...] = im-du GÍR.TAB scorpion venom, [KA×BAD.šub.ba] = im-du na-du-[u], [KA×BAD.x].ba = im-du na-ba-[šu] (for *napāšu*) to breathe

imtu

venom, [KA×BAD...] = im-du za-ra-d[u] (for *ḡarātu*) to pass venom Kagal D Fragm. 10:7ff. (from Bogh.); [K]A×[BAD].nÍg.sig₃ = [i]-m[a-a]t d[am-qi-im], [K]A×[BA]D.nÍg.ḥul.a = i-m[a-a]t lem-[ni]m Kagal D Fragm. 11:3f.; ki.NEst.i.sè.ga = za-a-nu [šá im-ti], ušx.gar.ra = ba-[l]a-[lu šá MIN] Antagal V iv 9'f. (= CT 18 33).
úḥ(var. ušx).bi uru^{kl} ní.ba(var. .[b]i.a) mu.un.gul(var. adds .la) : i-mat-s[u] ina r[a]mnišu ala i'abbat its (the weapon's) venom alone destroys the city Lugale V 19. (For other refs. from bilingual texts, all using ušx(KA×BAD), see mngs. 1a, b-2', 2a, 3b.

im-tum = mar-tum Malku VIII 124.

1. poisonous foam, slaver produced from the mouth of angry gods, demons, humans and animals — a) said of gods, demons and kings: ušx lú.ra sù.sù : im-tu₄ amēla izzân the foam (of the evil demon) spattered the man CT 16 49:294ff., dupl. AfO 16 303:34ff.; [ušumgall].maḥ ušx ì.dub.dub.bu diri.ne.ne : u[šum]gallu širu tābik im-ti elišunu the august ušumgallu-monster, who pours out (its) foam over them 4R 24 No. 1:30f., cf. qarrādu tābik i-ma-at [mūti] BA 10/1 p. 106 r. 10, and dupl. ibid. 107 r. 5; ušx lú.ra sud.sud : im-tú amēla isal[lah] he (the demon) spatters the man with foam CT 16 23:339f.; [ug]u.na ba.an.si.eš ušx.bi gál.la.a.meš : elišu iširuma im-tú umtallášu they have pounced straightway upon him and filled him with (their) venom Šurpu VII 21f.; ušx nam.tag.ga ugu.na gál.la.na : im-ta(var. -tu₄) šerta (var. šertu) elišu ibšá the venom and the punishment for a crime are upon him (obscure) CT 16 2:50f., and CT 17 47:50 and 50a; umbin.bi zé.ta bi.iz.bi.iz.za.bi gír.bi ušx.ḥul.a : ina šuprišu martum ittanattuk ki[bi]ssu im-tú lemuttu gall constantly trickles from his (the demon's) claws, his step (leaves) venom (behind) BIN 2 22:35f.; nišē GN u GN₂ ašḥupa i-mat mūti I covered the people of GN and GN₂ with deadly venom TCL 3 154 (Sar.); ālik panišunu mudāt qabli ša lapan kakkē ippar-šiddu i-mat mūte saḥpuma their vanguard, expert fighters, who fled before (my) weapons, were covered with deadly venom ibid. 175; ša... kullat nākiri isluḥu i-mat mūte who spattered all enemies with deadly venom Lyon Sar. 5:29, cf. i-mat mūti asluḥa sittāt nišēšu multahṣu Winckler Sar. pl. 34:131, also

imtu

eli kullat nākiri asluḫa i-mat mūti Borger Esarh. 87:12; uš_x.zé.dingir.re.e.ne.meš : *i-mat marti ša ili šunu* they (the demons) are the poisonous foam of the gods CT 16 12 i 16f.; *azzūzā izarri im-ta ana sursurru izarri im-ta imat širi i-mat-su i-mat zuqaqīpi i-mat-su* she (Lamaštu) spits venom now and then, she spits venom suddenly, her venom is snake venom, her venom is scorpion venom LKU 33:21ff.

b) said of animals — 1' mythological animals: *tebé šāri [š]uznunu ka-ša-ša šuqtur imba[ri] ka[m]ār im-ti-šā u'addīma ramanuš* he (Marduk) allotted it to himself to raise the wind, to cause the cold to rain down, to make the mist blow in, (and) to deposit her (Tiamat's) "spittle" in layers En. el. V 51; *im-tu kīma dami zumuršunu ušmalla* instead of blood she filled their bodies with venom En. el. II 22, cf. ibid. I 136, III 26, III 84; *patūni šapti šin-našunu našā im-ta* (var. -tum) their lips are open, their fangs carry venom ibid. IV 53.

2' real animals: uš_x muš.šà.tur.ra mu.lu.ra an (var. na.an).zé.èm uš_x meri_x.mà mu.lu.ra nu.è.dè : *i-ma-at bašme ša awīla izannu i-mat zuqaqīpi ša amēla la uppā // la i-pa-[aš-šah(?)]* viper's venom which fills the man, scorpion's venom from which a man cannot be freed 4R 26 No. 2:2, dupl. SBH p. 13:18ff., p. 15 No. 7:3ff., see also Kagal D Fragm. 10, in lex. section; *sibā i-mat bašme išēn-šuma* (for *izānšuma*) he filled the seventh with viper's venom Gössmann Era I 38.

2. poison — a) as a substance: *šukudūka im-ta li-bil-lu* (var. [li-ib-lu]) let your arrows carry poison RA 46 28:10 (Epic of Zu), var. from STT 21, cf. [... i]m-tam li-ib-lu RA 46 92:63 (OB version); *giš.tukul.nir.zu ušumgal ka.bi.ta uš_x nu.bi.iz.bi.iz.e.dè : kakkaka ušumgallu ša ištu pišu im-tū la inattuku // damu la išarruru* your weapon is a dragon from whose mouth venom will not drip, variant: blood will not dribble 4R 20 No. 3:15f.

b) as a terror-inspiring numinous quality of sacred objects: 7 *mušḫušū erī šezuzūti ša lemni u ajābi izannu i-ma-at mūti* seven dragons of bronze, in sheerest rage, who fill

imtu

the hostile enemy with deadly terror VAB 4 210:27 (Ner.); (he says to his weapons) *litpata i-mat mūti* be daubed with deadly venom Gössmann Era I 7.

3. spittle — a) as a symptom of certain diseases: a.gal.la.ti.la = *ra-aḫ im-tu* dropsy = the pouring out of foam CT 19 3 ii 4 (list of diseases); *ú šā-mu im-ti* : *ú IGI.LIM* drug against foam(ing) : *imḫur-timu* plant Uruanna II 391.

b) used for purposes of magic: uš_x nam.ti.la za.a.ke_x : *i-mat balātu kummu* yours is the spittle of life 4R 29 No. 1:37f.; uš_x kù.ga.a.ni uš_x.mu.gál.la.na : *i-mat-[su elleta]* *ana im-ti-ia iškun* he (Ea) made his pure spittle mine (the exorcist's) CT 16 2:76f.; *ka ḫul.gál eme ḫul.gál nundun ḫul.gál uš_x ḫul.gál zi.an.na ḫé.pàd : pū lemnu lišān lemuttu šaptu lemuttu im-tū lemuttu nīš šamē lu tamāt* may you, evil mouth, evil tongue, evil lip (and) evil spittle be conjured in the name of heaven ASKT p. 84–85:33; uš_x.ḫul.bi.ta su.na.gál.la.na : *im-ta lemutta ina zumrišu iškunu* they have put evil spittle into his body CT 16 2:47f., and CT 17 47:47 and 47a; [uš_x].ḫul.lu su.ni.ta ḫé.im.ma.ra.an.du₈.e : *im-tu₄ lemuttu <ina zumrišu lippatir>* let the evil spittle recede from his body (parallel *kišpū lemūtū*) AJSL 35 142 Th. 1905–4–9,93:13, cf. uš_x.bi : *im-tū šī* (in broken context) ibid. 142b:6f.; *ina im-ti-šā iptaras alaktu* (the sorceress) with her spittle has cut off my advance Maqlu III 14.

The foam forming at the mouth of a person or animal in extreme anger or excitement was considered poisonous. This is shown by the explanation of *imtu* by *martu* (normally "bile"), which has come to mean "poison" in the syn. list, as does Arabic *marr*, Aram. *merā*, Heb. *m'rirā*. Note also the use of *martu* in the phrase *dūr šinnika mar-tū salih* your teeth are spattered with venom KAR 43 r. 9, where *martu* appears in the same context as *imtu*; see also CT 16 24:10f. In BIN 2 22:35f. and CT 16 12 i 16f. *imtu* appears side by side with *martu*. The meaning "poison" of *imtu* extends from the actual venom produced by snakes and scorpions to the imaginary spray

imtuhallatu

from the mouth of the raging Assyrian king that spells death to his enemies. Note the range of meaning of the correspondences of *imtu* in the cognate languages: Heb. *ḥēmā*, “poison, rage,” Ethiopic *ḥamet*, “bile,” and Arabic *ḥumma*, “poison (of the scorpion and the wasp).”

imtuhallatu (lizard) see *anduhallatu*.

imṭû s. pl. tantum; 1. losses, shortages, depletion, emaciation, 2. chisel; MB, SB; always pl. in mng. 1; cf. *maṭû*.

um-bi-in GAD+KID.ÚR = *im-tu-ú* Idu II 359, also A III/1:26; èm.ki.lá.bi (var. [è]m.ki.tab.ba) = níg.ki.lá(text TAB).bi (var. níg.ki.tab.ba) = *im-tu-ú* Emesal Voc. III 49.

For a bil. passage, see mng. 2.

1. losses, shortages, depletion, emaciation — a) losses, shortages (only in omen texts): *šumma lišānšu kurrat im-du-ú šaknušu* if his tongue is short, losses are in store for him AJSL 35 157:64, cf. *im-tu-ú šaknušu* ibid. 75 and 81 (MB physiogn.), see Kraus, AfO 11 224, cf. *im-tu-ú* GAR-ši KAR 472 ii 2 (SB physiogn.); *im-tu-ú* GAR.MEŠ-šú CT 39 45:31, cf. *im-tu-ú* GAR.ME-šú CT 38 10:18 (both SB Alu); *im-du-ú* GAR-šú arkassu SI[G₅] losses are in store for him, but his future is bright ZA 43 102:32 (SB Sittenkanon); *ina im-ṭi-i ilū ireddúšu* the gods will persecute him with losses Dream-book 329 K.25 r. ii 28; *mātu im-ṭi-i išaddad* the country will experience losses CT 40 39:49 (SB Alu).

b) depletion, emaciation: *im-ṭi-i mūti* GAR-šú zumuršu KÚ a fatal emaciation is in store for him, it will consume his body CT 39 46:71 (SB Alu); *im-tu-ia tāniḫūja tādirāteja . . . ina zumrija u bītija [. . .]* [remove] from my person and from my household depletion, sighs and sorrows KAR 226 iv 5 (SB rel.), and dupls.; *im-tu-ú tāniḫu u'a a'a* wasting away, sighs, woe and wailing Maqlu VII 130, cf. 4R 54 No. 1:14 (SB rel.), also *im-tu-ú tāniḫu* ZA 4 252 i 14 and 16.

2. chisel: URUDU.NAGAR za.ra ḥa.ra.an.gá.gá giš.umbin hé.tag.ga : *gurgurru* (var. *qurgurru*) *kāta liššakinkumma ina im-ṭi-i lišallitka* may you (obsidian) encounter the lapidary and may he split you up with a

ina

chisel Lugale XII 41, cf. Idu and A passages, in lex. section.

Landsberger, MSL 1 212.

imu see *emu*.

imû (*emû*, *immû*) s.; tuft of black hair (from the forehead of a donkey); lex.*

[im].sag = *e-mu-[ú]* (for context see *imtanû*) Kagal D Fragm. 13:7ff.; im.sag = *im-mu* = sġ SAG.KI ANŠE hair from the forehead of a donkey (for context see *imtanû*) Köcher Pflanzenkunde 22 iii 37' ff., dupl. BA 5 690 K.6465; *i-mu-[ú]* = [sf]G pu-ut ANŠE (for context see *imtanû*) CT 14 45:14ff., dupl. CT 14 43 K.4140b+:9ff.

See *hallutānû*, *imtanû*.

imû see *emû* A.

imunedukku (letter) see *unnedukku*.

imzadrû (a container) see *zadrû*.

imzidû s.; list; lex.*; Sum. lw.

im.zi.da = šU-u Hh. X 458; im.zi.da = šU-u = qa-tum šá tup-pi Hg. A II 124.

in see *ina*.

ina (*in*) prep.; in, on, from, through; from Oakk., OA, OB on; *in* in Oakk., OB lit., SB lit. and NB royal, assimilated to the first consonant of the next word often in OA, passim in OB, occasionally in SB (e. g., *il-li-gi-mi-ia-ma* Lambert BWL 76:72, *il-la-ba-an appi* ibid. 73), sandhi: *i-ni-li* (= *ina ilī*) RA 22 170:25 and 27 (SB lit.); wr. *i-na* and *ina* (Aš); cf. *ana*.

e-eš KU = *a-na*, *i-na* Ea I 180-180a; še-e KU = *i-na*, *a-na* ibid. 181a and b; šè = *i-na*, *a-na* PSBA 18 pl. 1 (after p. 256) r. ii 8f. (exercise tablet); e-eš EŠ = *i-na*, *a-na* A II/4:184f.; [šè] = *i-na*, *a-na* Izi B vi 10f.; aš = *i-na*, *a-na* Izi E 168-168a.

[ia A] = [i]-na, [a]-na MSL 2 126 i 5 (Proto-Ea); a-a A = [i-na], [a]-n[a] A I/1:108f.; ia-ú 'ú = [i]-[na], [a-na] S^b I 134c and d.

ta-[a] TA = *i-na* S^b II 99; ra-a RA = *a-na*, *i-na* CT 12 29 BM 38266 iv 23f. (text similar to Idu), gi-i GI = *a-[na]*, *i-[na]* ibid. iii 29f.; nam = *i-na* Hh. I 123a; di-e N[E] = *i-na*, *a-na* A VII/1:111f.; dé-e NE = *i-na*, *a-na* ibid. 113f.; [ur ÚR] = *i-na*, *a-na* A VII/2:141f.; [b]u-[ú] BU = *i-na*, *a-na* A VI/1:187f.; me-e A = [i-n]a, a-n[a] A I/1:123f. TA = *i-n[a]* STC 2 pl. 56:21 (En. el. Comm. to Tablet VII), KU = *i-na* ibid. pl. 54 r. ii 16, RA = *i-na* ibid. pl. 55 r. iii 6 and pl. 52 r. ii 16'.

inan

túl.ta pàd.da : *ina burti atūšu* he was found in a well Ai. III iii 32; *giš.gán.úr.mu.sar.a.ta ba.ab.úr.ra* : *i-na maškakat musarē usakkak* he harrows with a harrow, producing planting strips Ai. IV ii 26; [giš.bán].^dUtu.a.ta : MIN (= *ina sūti qibat*) ^dUTU in the seah measure of Šamaš Ai. III i 27; ^dUtu ne.e.ta šu.[ni] sír.ra.àm : ^dUTU *ina annūti qāsu lissuḥ* let Šamaš remove his (the demon's) hand through this (act) CT 16 23:354f.; *ḫul.gál...su.bi ḫé.fb.ta.sar.ri.eš* : *lemnūti ... ina zumrišu liḫrud* let him expel the evil (demons) from his body *ibid.* 46:160f., and *passim* corresponding to *ta*; *mu.dingir.ra ka.ka.na in.gar* : *niš ilim i-na pišu iškun* he made him take an oath by the god Ai. VI ii 27; *inim.inim.ma ne.e sag.gá.na ḫé.fb.ta.an.zi.zi.e.dè* : *ina šipti annūti ina rēšidu linnashu* let them be removed from his head through this conjuration CT 16 35:42f.; *giš.ig.a muš.ginx(GIM) mu.un.sur.sur.[ri].e.dè* : *ina dalti kima širi itta[naš]lalu* they (the demons) slip through the doors like snakes CT 16 12 i 32f., and *passim* corresponding to *a*; *am.ti.la šu.bi.šè ḫé.im.lá* : *rimu balṭu ina qātišu usqallalšu* he dangles live wild bulls from his talons CT 15 43:7f. (Lugalbanda); *id.da.šè bī.gar.ri.en.na* : *ina nāri tabbaššima* when you are in the river Lambert BWL 244 iv 19, cf. *mud.šè bī.fb.ra.ra* : *ina uppi tarappis* *ibid.* 242 iii 20, and *passim* corresponding to *šè*; *é.a.tu, te.gá.da.zu.dè* : *ana bit rimki ina teḫēka* when you approach the ablation hut 5R 51 iii 54f., cf. *é.a.tu.g.a.šè tu.ra.zu.dè* : *ana bit rimki ina erēbika* *ibid.* 20f., and *passim* corresponding to *dè*.
In gramm.: *ta* = *i-na a-na* KI.TA as suffix, *i-na ša-a* NBGT II 33f.; *ka, dè, da, ta, 'ú, ù, a, i* = *i-na u a-na* NBGT I 223ff.; ⁿ[N]E, *da, ta, úr, ar, ir, ra, me, ši, uš, áš, še, eš, [xḫu-ull-si-eš si.eš* = *i-na* NBGT III iv 1ff.; *LI* = *i-na, a-na* NBGT IX i 43f.; *uš, aš, iš, eš, úr, ar, ir* = *a-na i-na* [KI.TA] NBGT II 46ff.; (i.me).[še] = *šá i-na a-na* [LAGAB] NBGT V r. ii 6; *ni* = *i-na // a-[na]* NBGT IX 208; *ir* = *i-na // a-na* *ibid.* 212.

For prepositions and adverbs composed with *ina*, often assimilated to the first consonant of the second word, such as *iššāri, ittimali, illibbi*, etc., see the respective prepositions and adverbs.

von Soden, ZA 41 133ff. and GAG § 114c.

inana see *inanna*.

inanna (*eninna, enanna, inanni, inan, enenna, eninni, enin*) adv.; now, just now; from OAKk., OB on; wr. syll. (*a-di-na-an-na* YOS 7 89:3) and *i-áŠEŠ.KI* (i.e., *i-Nanna*).

i.ne.šè = *i-na-an-na, a.da.lam* = *i-na-an-na* Erimhuš I 14f., also (with Hitt. translations

inanna

ki-nu-un now, *ki-nu-un-pát* now too) Erimhuš Bogh. A 14f.; *i.dal* = *i-na-an-na, i.dal.àm* = *i-na-an-na-ma, i.dal.ta* = *iš-tu i-na-an-na, i.dal.ta.àm* = *iš-tu i-na-[an-na-ma]* Izi V 75ff.

e.ne.šè *dingir.bi.ginx(GIM) lu.ug.gá mu.un.túm.me im.ma.an.ak.e* : *i-na-an-na ki-ma ša a-na i-li-šu ḫi-ti-ta-am ub-la-am a-na-ku et-te-en-pu-uš* now I am being treated as one who has committed a sin against his god VAT 8435:5ff. (unpub., OB, courtesy Köcher); *i.ne.šè* : *i-na-an-na* (in obscure context) SBH p. 123:20f., also *ibid.* r. 5f.

a) in OAKk.: *i-na-na* (in broken context) unpub., Istanbul Museum text, see MAD 3 53.

b) in OB (also Mari, Elam) — 1' *inanna* (alone): *i-na-an-na* PN ... *ibtagranni* now PN has brought a claim against me TCL 1 157:20, cf. *i-na-an-na umma šūma* BE 6/1 103:37, and *passim*, also *i-na-an-na anumma* PN u PN₂ ... [ana] *širika [aḫḫardak]kuššunūti* I am now sending to you PN and PN₂ VAS 16 180:11, also ARM 1 28:28, and *passim* introducing a new topic; *ippāni ul addin i-na-an-na attadimmi* (he said) "I have not given it before, shall I give (it) now?" MDP 4 8 (= 22 162) 27; for *inanna* in math., see Neugebauer, MKT 2 p. 14 s. v. and Neugebauer and Sachs, MCT p. 165; *i-na-an-na sābitum ātamar paniki* now that I have met you, tavern keeper Gilg. M. ii 12, cf. *ibid.* iv 12, Gilg. Y. 202.

2' with *adi, arki, eli, ištu*: *maršākuma a-di i-na-an-na ul ašpurakki* I was sick and so I could not write to you until now VAS 16 178:15, cf. ARM 4 22:8; *ištu MU.3.KAM a-di i-n[a-a]n-na* since the year before last until now Frank Strassburger Keilschrifttexte 17:8, cf. UD.4.KAM *a-di i-na-an-na* AJSL 29 187 r. 4, and *passim*, also *ištu RN RN₂ u a-di i-na-an-na* MDP 23 325:8; note *i-na-anni* CT 29 31:8; *ar-ka i-na-an-na iššap-parakkumma* if they write to you afterwards CT 29 40:8, cf. *ar-ki i-na-an-na* TCL 18 104:12; *e-li i-na-an-na tubarraninnima* even if you prove it to me more strongly than now BE 6/2 58:11; *ša iš-tu i-na-an-na adi MN amahḫaru* what I shall receive from now on until MN CT 4 36a:12, and *passim*, cf. ARM 1 29:19.

3' in idiomatic use: *iš-tu i-na-an-ni* UD.10. KAM ten days from now TCL 1 19:24, see

inanna

Ungnad, VAB 6 No. 181, cf. *iš-tu i-na-an-na adi* UD.5.KAM *ibid.* 15:22, *iš-tu i-na-an-na ana* UD.2.KAM TCL 17 2:27, and *passim*, also *iš-tu i-[na]-an-na* 10 UD-mi Frank Strassburger Keilschrifttexte 37 r. 1, (wr. *iš-tu i-na-na-a*) YOS 12 13:6, *iš-tu i-na-⟨an-na⟩* UD.5.KAM BA 5 526:13; *a-di iš-tu i-na-an-na* UD.2.KAM until two days from now YOS 2 3:6, cf. *a-di iš-ti-i-na-an-na* UD.2.KAM TCL 17 22:8.

4' in *ina kī(ma) inanna: i-na ki-ma i-na-an-na ebūrum* at present it is harvest time LIH 33:14, also *ibid.* 75:9, ARM 1 42:17, (wr. *i-na ki-im-i-na-an-na*) TCL 17 23:7, (wr. *i-na ki-mi-na-an-na*) Fish Letters 4:28, *i-na ki-i i-na-an-na* PBS 7 69:11; note: *anāku ki-ma i-na-an-na awat ekallimma lušēšib* let me settle(?) the affairs of the palace as of now ARM 2 31 r. 9'.

5' *inannama: i-na-an-na-ma* right now ARM 4 29:34, also PBS 1/2 7:19, CT 29 39:8; *i-na-an-na-ma* ZA 49 170 r. iv 14 (lit.).

c) in MB — 1' *inanna: passim* in letters, note *i-na-an-na-a* (question) BE 17 3:30, *a-di i-na-an-na* EA 10:10. 2' *eninna, enenna: passim* in letters, see, e.g., [e]l-ni-en-na PBS 1/2 63:15, *e-nin-na* *ibid.* 67:10, *e-nin* BE 17 34:6, and *passim*, see Aro Gramm. 113f. 3' *inannama: i-na-an-na-ma* EA 9:12 (MB). 4' *enennama: e-ne-en-na-ma* PBS 1/2 63:10.

d) in Bogh.: *i-na-an-na anumma lišān namsari [ušešbi]lakku* I am now sending you a sword blade KBo 1 14:23 (let.), cf. *ibid.* 10 r. 28 (let.), and *passim*, *i-na-an-na-a* (question) *ibid.* r. 44, also *a-di i-na-an-na* until now KBo 1 1:51 (treaty); *i-na-an-na ap-pu-na* KUB 3 54 r. 6 and 55:5.

e) in EA — 1' *inanna: i-na-an-na amurni inūma ipušu ṭāba ittika* now see whether I have acted with good will towards you Hrozny Ta'annek 2:17, see Albright, BASOR 94 12f., and *passim*, often with *anumma, appūna, annuš*; *i-na-na* EA 85:37, and *passim*, *i-na-an* 161:30, *e-na-an-na* 253:26; *ana dārāti kī ša i-na-an-na* forever as it is now EA 19:15 (let. of Tušratta). 2' *eninna: e-ni-en-na* EA 37:13 (let. from Cyprus). 3' *inannama: for i-na-an-na-ma passim*, see VAB 2 p. 1425 s. v.

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f) in RS — 1' *inanna: à i-na-an-na* (introducing a new section of a letter) MRS 6 136 RS 16.270:28, and *passim*. 2' *eninna: e-ni-en-na a-nu-ma* Syria 28 55:4.

g) in Nuzi — 1' *inanna: i-na-an-na ina* UD *annī* now, today AASOR 16 68:6, cf. *i-na-an-na* (preceded by *ina panānu* formerly) RA 23 143 No. 5:9, and *passim*. 2' *inannama: i-na-an-na-ma* HSS 9 31:4, and *passim*.

h) in NB — 1' *inanna: a-di i-na-an-na* until now YOS 7 102:18, *a-di i-na-an-ni* BIN 2 134:9, *i-na-an-na* Nbn. 356:23, YOS 6 92:20, CT 22 137:30 (let.). 2' *eninna: e-nin-ni* Cyr. 332:14, Nbn. 1113:4, TCL 12 120:11.

i) in SB — 1' *inanna* (rare) — a' wr. syll.: *i-na-na* AOB 1 48 ii 27 (Arik-dēn-ili); *i-na-an-na* Tn.-Epic iii 21, iv 27, v 18, KUB 4 12 r.(!) 16 (Gilg.), KAR 158 r. ii 10 (incipit of a song), BE 1 83 r. 3 (NB kudurru), *passim* in PRT, also (wr. *i-ne-an-na*) Knudtzon Gebete 99:2, PRT 36:2; note TA-*an-ni* PRT 26:2, and *passim*, also *ina-an-na* KAR 26:43, AMT 100,3:11, BBR No. 101:6; *i-na-an-ni ziqqurraṭ šuātu labāriš illikma* now this temple tower had become old VAB 4 250 i 19, also (wr. *i-na-an-na*) *passim* in Nbn.

b' wr. *i-dšēš.ki*: En. el. V 120, VI 49, and *passim*, see Weidner, AfO 11 73 n. 32; *i-dšēš.ki* (in broken context) BA 5 665 No. 22 r. 3, *a-lik i-dšēš.ki bit abišu iḫ/uh-te-pi* (obscure) Lambert BWL 146:38, also *i-dšēš.ki-na-ma* AN.MI [GAR] Bab. 3 284:8 (astrol. apod.); for *i-dšēš.ki* CT 39 48:17, see *nazāmu*.

2' *eninna: passim* in Gilg., Asb., Maqlu, and lit., also BBSt. No. 10 ii 8 (Šamaš-šum-ukīn); note *i-nin-na* PRT 105 r. 5, *e-ni-en-na* PBS 1/2 121:10, *e-ne-na* OIP 2 80:18 (Senn.), beside *e-nin-na* *ibid.* 79:13, for *e-nin-na* as var. in En. el. to *innanu*, see *innanu*.

3' *eninnama: e-nin-na-ma* Gilg. III ii 11, and *passim* in Gilg., note *e-nin-na-ma* Maqlu VIII 59, quoted as *in-nin-na-ma* *ibid.* IX 178.

Although the vocabularies give separate entries and Sum. equivalences to *inanna* and *inannama*, also *enannama*, (see usages b-5', c-3', 4', e-3', g-2' and i-3'), in context there seems to be no difference in meaning between

inanni

the two. While in EA, Bogh. and RS, *inanna* is often used beside *anumma* for emphasis, the Mari letters use *anumma* to introduce the first topic of a letter, and *inanna* for the following, and always for the last topic. Apart from the uses in the temporal meaning proper, the use of *inanna* in letters is very often more that of an interjection than of a temporal adverb.

inanni see *inanna*.

inannû s.; (cry of distress, complaint); lex.*; Sum. lw.

i.^dŠEŠ.KI = ŠU-u, ma-ħa-ru ša ^dEN.ZU Izi V 27ff. [šagal(LÚ×GÁNA-tenû).a nu.sík nu.mu.un.zu.a i.^dUtu i.^dNanna di bi x.gi ħé.gig I made it unnecessary for the wronged, the orphan (and) the widow to call (in their distress) to Utu and Nanna TCL 15 pl. 23 No. 9 v 27f., see Falkenstein, ZA 50 78 n. 2.

For a similar formation with the name of the sun god, see *iutû*.

inbaru see *imbaru*.

inbu (*enbu*, *imbu*) s.; 1. fruit tree, fruit, 2. offspring, child, 3. (sexual) attractiveness and power; from Oakk., OB on; *i-ni-bi* RA 10 p. 68 No. 40-41:20, pl. *inbû*, NB *inbēti* Nbn. 606:1 and 869:1; wr. syll. and GURUN; cf. *unnubu*.

bu-ru_{GURUN} (ŠL³ 113,3), gu-ri-in_{GURUN} (ŠL³ 113,7), níg.sa.[sa], gu.ru.un = i[n]-bi Hh. XXIV 257ff.; gu-ru-un_{GURUN} (ŠL³ 887) = *in-bu* (var. *-bi*), bu-ru_{GURUN} (ŠL³ 887) = [MIN] Ea I 58f.; gu-ru-un_{GURUN} (ŠL³ 887) = *in-bi*, gu-ru-un_{GURUN} (ŠL³ 113.2*) = *in-bi*, il-lu-ru A I/2:200ff.; gu-ru_{GURUN} = *in-bu* Ea II 124; giš.gurun = *in-bu*, il-lu-ru, giš ħa-ni-bu Hh. III 520ff.; gu-ru-un giš.GURUN = *in-bu*, il-lu-ru Diri II 310f.; [gu-ru-un] [GU]RUN = *in-bu* S^b II 63; gi-ri-im LAGAB = šá GI.LAGAB el-lu, il-lu-ru, [i]n-bu, šu-x-rum, gi-rim-mu, ħ[u-l]a-[mā]-s[u], si-ir-du A I/2:32ff.; gi-ri-im LAGAB = el-lu, in-bu, il-lu-ru, ħu-la-me-su, si-ir-du Ea I 30a-d; giš.gi.rim = *in-bi*, il-lu-ru, me-e-su, ħu-la-mi-su, si-ir-du Hh. III 231ff.; [bi]-il GIŠ.BÍL = pi-ir-ĤU-[um], še-eh-ru-um, me-is-x, in-bu-[um] Proto-Diri 155-156b; ul = *in-b[u]* A-tablet 229; [in]-bu, [MIN š]a a-me-lu-ti, MIN ša GIŠ.ĤAŠĤUR, MIN ša pí-r-ti (Sum. col. broken), [...U]L = MIN ša pí-r-ti Nabnitu R 155ff.; gurun.gig.ib.ba = MIN (= maráru) šá [GURUN] Antagal C 264; na₄.gurun.ga.raš = *i-ni-ib ka-ra-ši* = aš-gi-ku-u Hg. E 19, also Hg. B IV 114.

inbu

ebur pú giš.kiri_x(SAR).ke_x(KID) gurun mi.ni.in.il (var. gurun p[ú giš.kiri_x.x] šu mi.ni.in.il) : *in-[bi kiré šippát]i ušáši* he made the orchard bear fruit Lugale VIII 34; giš.kiri_x gurun.na gun gür.ru : *kirá in-bi náš bilti* the fruit orchard which bears fruit 4R 18* No. 5:7f., cf. 4R 18 No. 3:18f.; gurun giš.kiri_x.ginx níg.la.la im.mi.in.gar : *kima i-ni-ib kiré ana šáši laté ulalléši* he endowed her with beauty like the fruit of the orchard JTVI 26 154 ii 16; gi.rim ní.ba mu.un.dím.ma é.mar è.a i.bí bar ħé.du, la.la.bi nu.gi₄.gi₄ : *en-bu ša ina ramanišu ibbanú šīħa gatta ša ana naplusi asmu lalášu la eššebbá* (Sin) "fruit," self-formed, who grows in size, lovely to look at, of whose charm one never has enough 4R 9:22f., cf. gibil gurun.na sig.ga : *in-bu ša ina lalášu ibbanú* 5R 51 iii 16f. (= Schollmeyer No. 1).

mít(var. *mut*)-ĥu-(var. adds -um)-mu = GURUN GIŠ.SAR (var. *ki-ri-e*) LTBA 2 1 v 35 = 2:243; [n]a-na-bi(var. -bu), [ħa]-ti-²i, [x]-zi-ak-ku = *in-bu* Malku II 143ff.; [na-an-na]-bu, [...ak]-ku, [...]-ku, [...]-as-ĥu-ú = *in-bu*, [mut]-ĥu-um-mu = MIN GIŠ.SAR, [...]-ti-i = *in-bu* NIM.KI, gi-rin-nám = *in-bu* ^{ti}-bi_{bu} (possibly *in-bu* [ra]-bu) CT 18 2 iii 8ff.; šu-bul-ti *in-b*[i] = *ši-ih-ru* Malku I 143, also CT 18 15 r. iv 14; ú *in-bu* GURUN Köcher Pflanzenkunde 4:25 (= Uruanna III 7).

arki ... *in-bi inappaš* (mng. obscure) ZA 10 194 Si. 276 r.(!) 4 and 5 (med. comm.).

1. fruit tree, fruit — a) fruit tree: *kirimāħa tamšil* GN ša kala riqqē u GURUN ĥurrušu itātiša azqup I planted next to it a large park, another Amanus, with all sorts of incense-bearing and fruit trees Borger Esarh. 62:31, cf. Lyon Sar. 7:42; *mutĥummē šadī u mātitan* ... *karān šadī kališun gimir* GURUN *adnāte riqqē u sirdi* ... *azqup* I planted (around Nineveh) exotic fruits from everywhere, every type of wild vine and every exotic fruit tree, aromatics and olive trees OIP 2 114 viii 20 (Senn.); *kirimāħa ša gimir išē* GURUN NÍG.SÁ.SÁ.ĤI.A (probably = *mutĥummu*) *kalamu azqupa itātešu* I planted around it (my palace) a park with every kind of tree, and fruit tree Streck Asb. 90 x 105; *kirāti ana limētuša az-qup* (var. GIŠ.GUB.MEŠ)GIŠ GURUN.MEŠ DÙ.A.BI GEŠTIN. MEŠ aš-ĥu-ut rēšete ana Aššur ... *aqqi* I planted around it orchards (with) every kind of tree and fruit tree, I pressed the wine and libated the first fruits to DN Iraq 14 41:39 (Asn.), var. from AKA 245 v 8, cf. *kirēti ina limētuša azqup* GURUN.MEŠ DÙ.A.BI GEŠTIN.

inbu

MEŠ *ana* ^dAššur . . . *aqqi* AKA 185 r. 14 (Asn.), also *ibid.* 387 iii 135; *alamitti in-bi šippātim ašū qerbuššu* — *alamittu*-date-palms and fruit trees proper to orchards grew up in it YOS 1 45 i 42 (Nbn.); *amirtu ša in-bi ša āli eššu* survey of fruit trees situated in the new city Cyr. 197:1, cf. GIŠ *in-bi* Camb. 48:1; *in-bi-i-ti ša GN* fruit trees of GN (itemized as vines, pomegranates, and figs) Nbn. 606:1, also (wr. [*in-b*]i-e-ti) Nbn. 869:1.

b) fruit — 1' in gen.: I planted a sacred orchard in honor of Ištar *ušaškin* SÁ.DUG₄ *in-bi-im ana dār ina mahriša* I established regular offerings of fruit to be made in perpetuity for her VAS 1 32 ii 14 (OB hist.); GURUN *kirī kalama kispī akassapšunūtima* I offered as funerary offerings orchard-fruits of all sorts (every year) VAB 4 292 iii 15 (Nbn.); GURUN *kirī DÙ.A.BI tušarraḥ* you lay out a splendid variety of fruits from the orchard RAoc. 68:20 and 26 (SB rel.); GURUN *kirī aqra ša ina mātiya laššu* rare orchard fruits unknown in my land AKA 91 vii 24 (Tigl. I); *ana nambūbāti ākilāt* GURUN *šippāti* to the wasps which feed on the orchard fruit Lambert BWL 216 iii 49; *šippāti šummuḥa in-bu* the orchards abounded in fruit Streck Asb. 6 i 50, cf. *in-bi* (var. -ba) *ruššāti šummuḥ šippātim* VAB 4 168 vii 23 (Nbk.); *šippāt* G[IS.SAR] *ana dāriš [x x] in-ba tāba litelli[pa]* may the fruit trees of the orchard grow sweet fruit forever 5R 33 vii 26 (Agum-kakrime); GURUN *u GEŠTIN kīma zunni ušaznin* he caused a veritable shower of fruit and wine TCL 3 205 (Sar.); *kullat iṣṣē hišihiti* GURUN *u GEŠTIN.MEŠ* all sorts of trees desirable for their fruit and grapes *ibid.* 327, cf. TCL 3 + KAH 2 141:223, see Meissner, ZA 34 118; GURUN. GIŠ.SAR DÙ.A.BI Ú.Ī.A DÙ.A.BI ŠIM.Ī.A DÙ.A.BI all kinds of garden fruit, herbs (and) aromatics AMT 52,5:10; GURUN-šū *ma'du ša minītu la iṣū iqṭupuma* (my soldiers) picked the fruit which was so numerous that it could not be counted TCL 3 + KAH 2 141:225 (Sar.); *u'a GN ša kīma kirī nuḥši azq[up]uṣuma la ākulu* GURUN-šū woe to Babylon, which I planted like a luxuriant orchard but whose fruit I could not taste Gössmann Era IV 42; *attūja in-bi iše rabē* mine (i.e., my branches)

inbu

have the fruit of a big tree Lambert BWL 162:24 (SB fable), cf. *ibid.* 23, 28 and 29, also *ibid.* 156:18f. (OB version); *urrad ina appi iṣṣima akkal in-ba* I (the eagle) shall descend on the tree tops and eat the fruit Bab. 12 pl. 1:36 (SB Etana); *in-bi-i u ukultam ša x KÙ. BABBAR šūbilim* have fruit and other foodstuffs worth a sixth (of a shekel) of silver brought to me YOS 2 15:27 (OB let.); *mē gapnu iṣaggu 3-šū ina in-bi ikkal* he will water the young trees (and) have a one-third share in the fruit VAS 5 49:10 (NB), cf. *adi* 4 MU.MEŠ *šalši i-ni-bi PN itti PN₂ ikkal* RA 10 p. 68 No. 40–41:20 (NB); x GUR *en-bi ana bit alpē inna'* give twenty or thirty gur of fruit for the cattle-pen YOS 3 113:13 (NB let.), also *takkasū u in-bi* VAS 6 313:5 (NB); *qim-māte ša larē in-be u pir'e* foliage of branches, fruit and flowers (for statues) AfO 18 302 i 9 (MA inventory), cf. *ibid.* 3 and 16; *sāmtu našāt i-ni-ib-šā* it bears carnelians as fruit Gilg. IX v 48, cf. *ibid.* 51, cf. GIŠ *IN-BA-AM* (Akkadogr. for "fruit tree") Friedrich Gesetze II 9; DIŠ *mūšu* SIG₇ GURUN NU SI.SÁ if its water is yellowish, the fruit will not thrive CT 39 17:65 (SB Alu), cf. *ibid.* 16:41, and *in-ba-šu tušeššer* LKA 142:32 (SB rel.); if fire breaks out in an orchard within the city, *Nisaba iqgir* GURUN *izenni* cereals will become rare, fruit will . . . CT 40 44:23 (SB Alu), also CT 41 18 left edge; *šušqū kīma kirī in-bi pan šatti eli āmeri šuḥbuṣu qātukka [paqdu]* it is in your power to exalt and to make pleasant for the onlooker like an orchard full of fruit in spring STT 71:43, and dupl. Rm. 287, see Lambert, RA 53:137; *i-ni-ib šatti[m . . .]-ru* ripened fruit [. . .] YOS 10 33 iv 60 (OB ext. apod.), cf. (in broken context) GURUN *šatti* BBR No. 88:11, cf. also *in-bu pan šatti muthummu nissāt[i]* early fruiting brings a poor crop of fruit Lambert BWL 279:7 (proverb); *šuruš namtar-zikari ša iltāni ša* GURUN *la našū* a root of the male namtar-plant which has grown on the north side and is without fruit Küchler Beitr. pl. 18 iii 9; GURUN *karāši* GURUN *nur-mi* the fruit of the leek and the pomegranate Küchler Beitr. pl. 12 iv 30, and *passim* in med. referring to the fruit of various plants, and cf. the stone "*inib karāši*," in lex. section;

inbu

Ú.GURUN.KÙ.BABBAR NUMUN GURUN.KÙ.GI (among various herbs) (reading uncert., probably *ajar kaspi/hurāši*, see *ajaru*) AFO 16 49:33 (Bogh. med.).

2' in Uruanna: *ú ka-lu-u ut-liš*: *ú.GÍR ka-zi-ri NU TUK GURUN-šú kīma hašmāni* — *kalú*-plant, also called(?) “thorn,” it has no fuzz(?), its fruit looks like the *hašmānu*-stone II 94; *ú e-li-bu*: *AŠ ha-lu-la-a GURUN MI* — *hallulaja*-plant with black fruit III 38; *ú iš-babtu GURUN-šú SIG₇ u ha-aš* the fruit of the *išbabtu*-grass is green and . . . I 125, cf. *ša GURUN-šú sām* ibid. 401; *ú GURUN KUR-i*: *ú ka-ma-an-tú* II 33; *ú šá-mi KUR-i*, *ú GURUN KUR-i*, *ú GI.RIM*: *GIŠ.Ú.GÍR* I 173ff.; *ú GURUN A.ŠÁ*, *ú GURUN KI-tim*: *ú kir-ba-an A.ŠÁ* I 485f.; *ú gul-gul-la-nu*: *ú GURUN ka-si MUŠ* I 672; for *ú hibri inbi*, see *hibri inbi*.

c) an ornament in the shape of a fruit: *x in-bu KÙ.GI.ĜI.A x gold i.-ornaments TLB* 1 69:3, see Leemans, SLB 1 p. 1f. (OB), cf. ibid. 25; *x KÙ.GI KI.LÁ.BI 2 in-bi ša DN ana 1 in-bi GAL ŠÁ.BA 1 muššaru x shekels of gold* is the weight of the two *i.-ornaments* belonging to DN, (to be made) into one large *i.-ornament* inset with a *muššaru ARM* 7 4:14f.; *1-en in-bi mandītu KÙ.GI* one *i.-ornament* mounted in gold Nbn. 719:3; *x MA.NA 5½ GÍN KÙ.GI KI.LÁ 35 in-bi-e x gold*, the weight of 35 *i.-ornaments* Cyr. 97:2; *2 sahhana u ištēn ka-[...] ša in-bi* two rings(?) and one [...] for *i.-ornaments* (from the goldsmith) Nbn. 1067:6.

d) as an epithet of Sin: *enūma arḫu aḡā tašriḫti našú GURUN hadá šarru ina mūši nindabāšu ana Sin ukān* when the new moon wears a resplendent crown and the “Fruit” is joyful, the king will make his food-offerings to Sin at night 4R 32 ii 3 (SB hemer.), cf. ibid. i 3, 4R 33* i 3; DUB 8.KAM GURUN *bēl arḫim* eighth tablet of the series “the Fruit, lord of the new moon” 4R 33 iv 13 (SB hemer., colophon), also DUB 12.KAM GURUN *bēl arḫim* K.2809 r. ii 21 (unpub.), cf. *ina libbi GURUN bēl arḫi šaḫir* it is written in (the series) “the Fruit, lord of the new moon” ABL 362 r. 7 (NA); *ukallimanni GURUN purussēšu ša la inninná* the “Fruit” disclosed to me his

inbu

unalterable decisions Streck Asb. 110 v 10, for restoration see Piepkorn Asb. p. 62; *ᵀIn-bi in-nadirma* the “Fruit” was eclipsed YOS 1 45 i 9 (Nbn.), cf. *GURUN u ᵀUTU zunnú* the “Fruit” and the Sun will be angry ZA 19 382 K.3597:5.

2. offspring, child — a) in gen.: see *inbu ša amēlūti* human offspring Nabnitu R 156, in lex. section; *ina ūme in-bu aššūni akē hadāka anāku hadāka anākū hadi hābirī* when I was carrying my child how I rejoiced! did I not rejoice? did my husband not rejoice? K.890:5, in BA 2 634 (NA lit., coll.).

b) in personal names: *En-bi-Eš₄-dar* BE 1/2 104:5 (pre-Sar.), also *En-bu-DINGIR*, *En-bu-LUGAL* MAD 3 51; *In-ba-A-šur* CCT 1 9b:22 (OA), *In-bi-Ištar* BIN 6 61:1, and passim in OA; *Tašmetum-i-ni-ib-i-la-tim* DN-is-the-“Fruit”-among-the-Goddesses TCL 1 133:1 (OB), cf. *ᵀAja-i-ni-ib-ma-tim* Szlechter Tablettes 10 MAH 15913:33 (OB), *ᵀAja-i-ni-ib-la-tim* VAS 9 158:2 (OB), and *ᵀAja-i-ni-ib-re-še-tim* Scheil Sippar 67:5 (OB); *ᵀŠu-Sin-i-ni-ib-Eš₄-dar* UET 3 1357:11 (Ur III), *ᵀIšbi-Er-ra-i-ni-ib-Anim* BIN 9 259:7, and passim; *In-bi-ilīšu* YOS 2 40:1, and passim in OB, *Im-bi-li-šu* RA 23 128 No. 53:11, and passim in Nuzi, also *In-bi-ir-ši-tim* CT 2 25:31 (OB), and passim in OB, see Ranke PN p. 109, also *In-bi-Ištar* BIN 7 Index p. 16 s.v., *In-bu-ᵀMa-mu* Szlechter Tablettes 46 MAH 16353:3, etc.; *ᵀI-ni-ib-šarrim* ARM 2 112:3, cf. JEN 501:28, *I-ni-ib-ᵀŠamaš* ARM 2 139:7; *Im-bi-ᵀŠamaš* JENu 244:36; *In-bu-ša* BIN 7 190:17, and passim in OB, BE 15 190 i 20 (MB), *In-bi-im* VAS 9 22:4 (OB), *ᵀIn-ba-a* Nbk. 316:4, and passim in NB, *Im-bu-inija* VAS 6 316:2 (NB); *I-ni-ib-ši-na* KAH 2 3:4 (OB Ešnunna), also CBS 3649, in Clay PN p. 89; *In-bu-eš-šum* BE 15 160:10 (MB), *ᵀIn-bi-aḫḫēša* ibid. 185:24, *ᵀIn-bi-ajari* PBS 2/2 142:16, and passim; *I-ni-bi-Aššur* ADD 62 obv.(!) 1.

3. (sexual) attractiveness and power (often in pl.)—a) referring to a woman: *ša eḫli damqi dūssu ikim ša ardati damiqtu i-ni-ib-ša itbal* (the sorceress) deprived the handsome man of his virility, she took away the beautiful woman’s attractiveness Maqlu III 9, cf. ibid. 12; *šāt mēlešim ru’āmam labšat za’nat in-bi mi-qi-a-am u kuzbam* she (Ištar) is wrapped

indaḥṣu

in charm and loveliness, adorned with attractiveness and sexual appeal (and decked out with) cosmetics RA 22 170:6 and 8 (OB lit.), cf. *Ištar bēlet in-bi u aguhḥi* KAR 357:28 (SB lit.).

b) referring to a man: come, Gilgāmeš, be my spouse, *in-bi-ka jāšī qāšu qišamma* give me your love as a gift Gilg. VI 8; *uttessi ina zumrik[i] kīma šār bīri in-bi-ia urti[q] asaḥḥur in-bi-[ka] bēli zummāku rām[ka]* I have moved my love away from your body as far as 3,600 double miles — (answer) I shall seek your love, my lord, I miss your caresses ZA 49 166 iii 10f. (OB lit.).

Landsberger, JNES 8 257 n. 48. Ad mng. 1d: Landsberger Kult. Kalender 103. Ad mng. 3: von Soden, ZA 49 185.

indaḥṣu (an edible plant) see *andaḥṣu*.

indattu s.; (mng. uncert.); NB.*

*šābē in-da-at-ta šak-nu-*³ the people are complaining(?) YOS 3 52:9; *ultu muḥḥi ša Bēlti-[ša-Uruk . . .] agā in-da-at-ti la šak* (text e)-*na-ka* ever since the Lady of Uruk [. . . until] to[day] I have not complained(?) BIN 1 94:35.

Hardly to *emēdu*.

(von Soden, ZA 45 65.)

indu in *lubari indi* (a colored garment) see *umdu*.

indu see *imdu*.

induḥallatu (lizard) see *anduḥallatu*.

induḥḥatu s.; (mng. unkn.); lex.*

e B = *ḥa-a-mu, ḥu-ša-bu, in-du-uh-ḥa-tum, gi-[x]-tum* A III/3:168ff.

indurāru (release) see *andurāru*.

indūru s.; (a waterskin); lex.*

kuš.lu.úb pa.ti.ḥu = pa-ti-ḥu = in-du-ru Hg. A. II 160.

ingā adv.; now; NB.*

ša en-na in-ga-a PN *kullu* (property) that PN now holds VAS 15 12:3.

For *enna agā*, see *enna* and *agā*.

inḥu A

ingana interj.; up!; MB; Sum. lw.

Šarrukīn pāšu eppuša iqabbi ana qarrādišu amāta izzakar in-ga-na PN Sargon spoke and said to his warrior, “Up, Nūr-Dagan!” VAS 12 193 r. 11 (EA šar tamḥari).

For the interjection *gana*, with the same meaning, and going back to Sum. gan.a, see *gana*.

ingarasu (*ingirašu, imgirašu*) s.; (a foreign tree); MA, NA.*

giš.in.ga.ra.su = [šv] (var. giš in-gi-ra-šu) Hh. III 241, var. from Meissner Supp. pl. 3 K.165:13.

23 GIŠ.PA [. . .] u *im-gi-ri-a-še* . . . x GIŠ.PA *ša supurgili* 23 boards of [. . .] and of i.-wood, x boards of *supurgilu*-wood KAJ 310:54 (MA); *iṣē zērāni ša ātammarā* . . . GIŠ *ašūhu* GIŠ *in-gi-ra-šu* GIŠ *kamiššeru* GIŠ *supurgillu* . . . (I took to Calah) the seeds of every tree I saw, fir, i.-tree, pear, *supurgillu* (and other trees) Iraq 14 33:45 (Asn.).

ingirašu see *ingarasu*.

ingu s.; (the top part of the plow); lex.*

giš.u₅.apin, giš.u₅.GAB.apin (var. giš.u₅.tag.ga.apin), giš.šU.KIN.apin = *in-gu* Hh. V 169–169b; mu.uš.u₅ = g[iš.u₅] = [*in-gu*] Emesal Voc. II 156.

ú.tag = *in-gu* Izi E 271; ta-ag TAG = *ša ú.TAG in-gu* A V/1:232.

ingurēnu (a metal object) see *angurinnu*.

inguru s.; (a garment); syn. list.*

ḥab-bar-tum, in-gu-rum = MIN (= [gu]-bat) *la-bi-ru* An VII 157f.

inḥu A s.; suffering; OB, SB*; pl. *inḥū*; cf. *anāḥu* A.

ita'dar kabattašu i-ni-in-ḥi (for *ina inḥi*) his mood was somber because of suffering RB 59 242:3 (OB lit.); *in-ḥi i-na-ḥu-ú ipaššar eḫlum* the man relates the sufferings he has endured ibid. 11, cf. *in-ḥu i-na-ḥu ú-ša-an-[na . . .]* PBS 1/1 2 ii 39 (OB lit.); *te-mi-qu-šū* (for *tēmiqšu*) *eliš likilka in-ḥu u rēma aḥulāp liqbūka* may his prayers take hold of you on high, may (his) sufferings and (your) pity say to you, “Poor man!” 4R 54 No. 1:36 (SB rel.).

For discussion, see *inḥu* B.

inḫu B

inḫu B s.; (a tune or song); SB*; pl. *inḫū*; cf. *anāḫu B*.

a) with *anāḫu*: *kalū ir išakkan LÚ.NAR in-ḫa inniḫ* the temple-singer will perform a lament, the singer will sing the *i*. RAcc. p. 44:5 (= WVD OG 4 12); *assinna tušeššib in-ḫi-šū unnaḫ* you seat the *assinnu*, and he will sing his *i*.-s KAR 42:29 (rit.).

b) other occs.: NU.GIG.MEŠ *i[n-ḫ]a ana pani* ^dAdad *inaddia im(for in)-ḫa ipaššara* the *qadištu*-women recite the *i*. before Adad, they prolong(?) the *i*. KAR 154:4, cf. NU.GIG.MEŠ *in-ḫa* [...] NU.GIG.MEŠ *in-ḫa ipaššara* ibid. 8, also ibid. 9f. and 14; *in-ḫi-ia šūnuḫūti Ištar išmēma* Ištar heard my sorrowful *i*.-songs Streck Asb. 190:23, cf. 2 *in-ḫu MEŠ* (referring to two hymns to Ištar) KAR 158 r. iii 24 (catalog of songs), also 2 *in-ḫu KI.MIN* (= *akkadū*) two Akkadian *i*.-s ibid. r. i 32.

The separation of *inḫu A* and *B* is based on the following arguments: *inḫu A* occurs with the verb *anāḫu A* (*īnaḫ*, *innaḫ*), while *inḫu B* occurs with *anāḫu B* (*inniḫ* and *unnaḫ*). This latter verb also refers to the sound made by the *uršānu*-bird (*ut-ta-na-aḫ ki UR.SAG.MUŠEN STT 52:52*). The *i*.-songs mentioned in the catalog KAR 158, like that of Assurbanipal sub usage b, are hymns or prayers to Ištar and not specifically lamentations, and the same holds true of the *i*. sung by the *qadištu*-women and by the *assinnu*. The ref. 4R 54, cited sub *inḫu A*, remains difficult, and it is possible that two distinct words became unified in later usage.

inimma (*inimmu*) interj.; alas!; SB*.

á.še = *i-nim-ma* NBGT IX 275.

inim.dug₄.ga še.ša₄.mu me.li.e.a : *i-nim-mu amat iqbū usadmimanni* alas! the word he said has made me moan RA 33 104:15, cf. ibid. 13, also *u₄.ba me.li.e.a* : *ūmu šū i-nim-m[u]* SBH p. 54 r. 4f.; *Aš.ām mu.lu me.li.[e].a* : *ediššišu i-nim-[ma]* she is alone, alas! BRM 4 9:54ff.; *me.li.e.a ù é.mu nu.dù* : *i-nim-ma bi-ti ul e-pu-uš* alas, my temple is not built K.4953:2f. (unpub.).

i-nim-mu-u = la a-ma-tum (var. *la-ma-[tu]*) Malku IV 94; *i-nim-ma = la a-ma-tum* (preceded by nullátu, *magritu*, *taššitu = la qabitu*) An IX 106.

inītu A

The explanation *inimma* (or possibly *inumma*) by *la amātu* in the synonym lists indicates that the interjection was used to avoid words of ill portent. For refs. for the Sum. correspondence me.li.e.a in Sum. unilingual texts, see Thureau-Dangin, RA 19 183 n. 7. For other translations of Sum. á.še, "as if," see *anumma*, *luman*.

inimmu see *inimma*.

inimmū A (*enimmū*) s.; word; SB; Sum. lw.; cf. *enimgallu*, *enimtaru*.

kēnāti atammā (var. *tatammā*) *i-nim-ma-a* (var. -') *ittija* speak true words to me! En. el. VI 22; *i* (var. *e*)-*nim-me-e kabtatika ēdiš ē taqbi* do not express your innermost thoughts (even when you are) alone Lambert BWL 104:132 (SB), cf. *e-nim-me-e kabtateša* ibid. 172 r. vi 20 (SB); *i-nim-me-šū-un* (in broken context, parallel to *qibissun* in preceding line) OECT 6 pl. 11 r. 3 (prayer of Asb.).

The reading of the logogram KA.KA.MA, where it does not correspond to *šiptu* (q.v.), remains obscure. KA.KA-*ma-ak* (var. -*uk*) *dumqi u tašmé* En. el. V 124 and II 97 assures only the ending -*akku*.

inimmū B s.; (a cup); syn. list.*

i-nim-mu-u = ka-a-su An VII 130.

inītu A (*enītu*) s.; 1. services of an ox team, for agricultural work, 2. rate of hire of an ox, amount to be paid; OB; *enītu* in lex., pl. *iniātu* and *enātu*; wr. syll. and Á.GUD; cf. *nū*.

á.A[G.x.(x)], á.gud = *e-ni-tu* Ai. VII i 13f.; á.gú, gú.lá.e = *e-ni-tú*, á.bal.bal, níg.bal.bal = *e-na-a-tum* Nabnitu K 117ff.

1. services of an ox team, for agricultural work — a) timing: 1 *i-ni-it erēši* 1 *i-ni-it majāri eli* PN PN₂ *išu* PN is under the obligation to provide the services of one ox team for seed plowing (and) of one ox team for subsoil plowing to PN₂ Gautier Dilbat 49:1f., cf. 1 *i-ni-it majāri eli* PN PN₂ *išū ITI.APIN.DU₈.A UD.10.KAM* ... *i-ni-tam inad-di[n]* PN is under an obligation to provide the services of one ox team for subsoil plowing

inītu A

to PN₂, he will provide the services of the ox team on the tenth of the eighth month (contract dated the tenth of the tenth month) VAS 7 23:1 and 8; on the tenth day of the seventh month 2 *i-ni-a-at erēšim* PN u PN₂ ana PN₃ *inaddinu ina* ITI DU₆.KÙ UD.10.KAM *i-ni-a-tim ul inaddinuma pihat eqlim ittanaššū* PN and PN₂ will provide two oxen for the plowing to PN₃, should they not provide the services of the oxen on the tenth day of the seventh month, they are responsible for (the losses occurring in) the field (contract dated the 18th day of the sixth month) BIN 7 192:3 and 7; 4 *i-ni-a-tum ša* PN *ina qāti* PN₂ ana MU.BAL ūm PN *irrišusu* 4 *i-ni-a-tim inaddiššu ul inaddimma pihat eqlim ša ibbaššū inaš[ši]* PN has a claim for the services of four oxen (to be provided) by PN₂ during the coming year, whenever PN claims (them) from him, he (PN₂) will provide the four oxen — should he not provide (them), he (PN₂) is responsible for whatever (loss) there will be in the field (dated the 15th day of the twelfth month) BIN 7 204:1 and 8, cf. UD *irrišu* KILAM AL.GIN.A 1 *i-ni-tam inadd[in]* whenever he (the farmer) claims (it) he (the owner of the ox) will provide the services of one ox at the rate then currently paid (for plow-oxen) Gautier Dilbat 55:8, cf. TCL 11 226:1; *ina* A.ŠÀ ... *i-ni-a-ti illak ul illa[kma] kima šimdat š[arri]* he (the person engaged to deliver the oxen) will perform the services with the oxen (whenever the farmer requests), if he does not (so) perform (he will be penalized) according to the (pertinent) royal decree Szlechter Tablettes 118 MAH 16.305:9; ŠAM 5 *i-ni-a-tim* ... ŠU.BA.AN.TI ... *ina šakākim inaddin* he has received as a loan (x silver, amounting to) the price of the services of five oxen, he will make payment (i.e., provide the services of the oxen to work for a period of time) at the time of the harrowing BIN 7 201:2; 1 *i-ni-it* [di(?)]-šu-tim(!) *eli* PN u PN₂, PN₃ *išu ina* MN 1 *i-ni-it-tam inaddinu ul inaddin* 140 (SILA) ŠE Ì.ĀG.E PN and PN₂ owe PN₃ the services of one ox for the threshing, they will provide the one ox in the third month, if they do not provide (it), they will pay x barley (dated the ninth month) Gautier Dilbat 50:1 and 7.

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b) personnel: 2 *i-ni-tum ša* PN *eli* PN₂ ITI.NE.NE.GAR 1 *i-ni-tam iredi ul iredima* ½ GÍN KÙ.BABBAR Ì.LÁ.E PN *i-ni-tam ul iredi ina i-ni-tim-ma ite[l]i* PN₂ owes PN the services of one ox, he will perform the services with the ox during the fifth month, should he not perform (them), he will pay (back) the one-half shekel of silver, should PN (the lender) not require the service, he forfeits his claim to the amount paid (contract dated the twelfth month) Scheil Sippar 242:1, 6, 11 and 12, see Landsberger, MSL 1 240f., cf. *inītam alāku* Szlechter Tablettes 118 MAH 16.305, sub mng. 1a.

c) other occs.: 18 GÁN 3 *i-ni-a-tu[m]* *išakkan* he (the tenant) will provide the services of three oxen (for plowing) the (entire rented) 18 iku Szlechter Tablettes 79 MAH 16.174:11; *itti naggārim ša ina bitim wašbu* <...> 1 *i-ni-tam itti puršūmišu limurakkum* <‘speak’ with the carpenter who lives in the ‘house’ that he may provide the services of an ox for you through his ‘elderman’ VAS 16 79:20 (let.).

2. rate of hire of an ox and of ox and driver, amount to be paid — a) referring to ox and driver: PN *ar-ki* GUD.Ī.A *mu-di-ša*(text -ga)-*tim* «x» *adi paṭār erēšim* PN₂ IN.ĪHUN *ina* ITI.1.KAM 2 *i-ni-a-tim ileqqi* IN D[UH].A *ana* GUD.Ī.A *mu-diš-ša-tim*(text -tam) *ú-pa-aš-ša-x* PN₂ hired PN (to act) as a driver of threshing oxen until the demand ceases, he (the hired man) will get double rates per month, he may feed(?) straw and bran to the threshing oxen YOS 12 421:7; (hire of a man) 2 *i-ni-a-tu-šu* 1 (PI) ŠE *kurummassu i-ni-tam ušrāqma kima šimdat šarri* he (is to receive) double rates and one (PI) of barley as his food allowance — should he not perform the service (he will be penalized) according to the royal decree VAS 7 87:6 and 8.

b) other occs.: *kima* PN *bēl pihatija la ebbu šattišamma ina ebūrim še’um kašittum u i-ni-a-at alpīja šarqātum ina qātišu* ... *ikkašadu* (I reported) that PN, my representative, is not trustworthy, (since) every year at harvest time concealed barley and stolen amounts intended for payment for

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my oxen are discovered in his possession TCL 1 54:7, cf. *i-ni-a-at alpīja kašittum* ibid. 13, and *warkāt i-ni-a-at alpīja šarqātum liprus* ibid. 25; 1 (PI) ŠE 1 *i-ni-tam ana PN idin* give sixty silas of barley to PN as payment for one ox VAS 7 197:25 (let.); (hire of a man to serve as plowman, he is to be responsible for the plow oxen obtained from a third party) *alpī urāqma kasap i-ni-tim išaqqala* should he allow the oxen to be idle, he is to pay the amount paid for the hire of the plow oxen PBS 8/2 196:15; IGI.4.GÁL KÙ.BABBAR [ŠÁ]M *i-ni-tim* KI PN PN₂ ŠU. BA.AN.TI PN₂ has taken as a loan one quarter of a shekel of silver as (prepaid) compensation for the services of an ox from PN Gautier Dilbat 55:2; x barley ŠÁ ŠÁM *i-ni-a-tum* from the (prepaid) compensation for the services of the plow oxen (beside barley as *i-di* ÁB.GU₄.HI.A hire for the cattle) TCL 1 229:9, also ibid. 6; 1 GÍN KÙ.BABBAR *ana ŠÁM <x> i-ni-a-tim itti* PN PN₂ ŠU.BA.AN.TI PN₂ (the owner of the oxen) has taken a loan of one shekel of silver as the equivalent for the services of <x> oxen from PN (owner of a field) Szlechter Tablettes 118 MAH 16.305:2, cf. BIN 7 201:2, sub mng. 1a; 2 (gur) 2 (PI) še šám á.gud ugu PN PN₂ in.tug mu.DU EBUR.ka šà.bi in.ne.ib. dūg.ge PN owes PN₂ x barley as equivalent to the services of an ox, he will meet his obligation towards him (PN₂) when the harvest is brought in (dated in the fifth month) PBS 8/2 179:2; x barley *i-ni-tum* TLB 1 128:5 and 13; 1½ GÍN KÙ.BABBAR *ana i-ni-a-tim* TCL 10 39 r. 12; *šumma i-ni-a-ti iddinunikkim kaspam ša qātiki šūbilimma* send me the silver that is at your disposal when they have delivered to you the hire for the oxen TCL 18 86:12 (let.), cf. *šumma i-ni-a-ti-im la iddinunimma* ibid. 46, cf. also Sumer 14 51 No. 26:15; *še'am u ukullām ša erēši šūbilam i-ni-a-tum ša erēši lu qīštaka* have the barley (for seed) and the fodder (for the animals) for the plowing sent to me and let the hire for the oxen for the seed plowing be a present from you YOS 2 126:13 (let.); PN *ina šalāmi KASKAL(text MI)-šu* KÙ.BABBAR 4 *i-ni-a-tim* PN₂ *aḫašu ippal* PN

innabu

will compensate his brother PN₁ for the hire paid for four oxen upon his return from overland JCS 5 85 MAH 15914:32; *aššum eqlum kuššuru ina* 1 (GUR) GÚ(!) 20 (SILA) *i-ni-ta iḫarraš* he (the tenant) may deduct twenty silas per each gur of the yield for the (additional) cost of the services of the oxen because the field has hard soil VAS 7 32:15; *ana aldīm maḫārim u(!) i-ni-a-ti legēm* to receive seed and to take the hire for the oxen Fish Letters 16:7; *i-ni-a-ti-šu aḫum kīma aḫim ileqqi* they (the purchasers of an ox) will share equally in the income derived from its hire Cros Tello 195:10.

It should be noted that it cannot be made out whether *inītu* refers to one animal or to a team. Normally only the delivery of the animals on time was contracted for by the farmer (often by means of giving the owner a loan to be repaid by delivery of the oxen at a certain time), but in VAS 7 87 (sub mng. 2b), both animal and driver seem to have been hired, and the use of the verbs *redū* and *alāku* (instead of *nadānu*) in Scheil Sippar 242 and Szlechter Tablettes 118 MAH 16.305 points in the same direction. However, there are no texts known that state outright that ox and driver have been engaged. Since the work was seasonal (plowing, seed-plowing, harrowing and, in YOS 12 421 and Gautier Dilbat 50, threshing) the rates to be paid for the service depended on the market situation and were therefore not arranged when the contract was concluded.

Lautner Personenmiete p. 90 n. 302, 91 n. 304; Koschaker, Zeitschrift der Savigny Stiftung 57 396 n. 1; Landsberger, MSL 1 233ff.

inītu B s.; (mng. unkn.); syn. list.*

hi-bi-tum = i-ni-tum An VIII 68.

injānu s.; (a metal tool or object); NB.*

4 GĪŠ *in-ia-a-nu* UD.KA.BAR (in list of tribute coming from Telmun) ABL 791:9.

inkaru see *ikkaru*.

innabu adj.; luxuriant; syn. list*; cf. *unnubu*.

šu-um-mu-ku, in-na-bu = šum-mu-ḫu Malku VIII 26f., cf. *ši-i-bu, šu-bu-u = un-nu-bu* ibid. 29f.

innana**innana** see *innanu*.**innani** see *innanu*.**innanu** (*innana, innani*) conj.; when, after; SB.*

ta = *in-na-ni* NBGT I 315; ta = *in-na-nu* ibid. II 35; [...] = *in-na-a[n-n]a* ibid. IX 544; *in-na-an-nu* = *iš-tu* An VIII 63; *in-na-nu* = [*iš-tu*] Malku III 117; *ul-lu-tiš* = *i-na-a-nu* 2 N-T 319 r. i 10'.

in-na-nu (vars. *in-na-an-na, e-nin-na*) Kingu *šušqú leqú Anūti* when Kingu was elevated and held the power of the supreme god En. el. I 158, also ibid. III 49, (wr. *in-na-na*) III 107, ([*e-ni*]n-nu, var. [*i*]-dNa[*nna*]) II 45.

von Soden, ZA 41 148.

***innintu** s.; goddess; SB*; Sum. lw.

in-nin-na-at ilī šutuqat bēlēti (Ištar) goddess of Innin-status among the gods, exceedingly famous among the goddesses Perry Sin pl. 4:1, Gelb JNES 19 75, see Ebeling Handerhebung 128.

innintu see *ennittu*.**inninu** (*enninu*) s.; (a type of barley); OB, SB; wr. syll. and (ŠE) IN.NU.ĜA.

še.in = *in-ni-in-nu* Hh. XXIV 142; še.in.nu.ĜA = *in-ni-nu* Practical Vocabulary Assur 26; še.in.nu.ĜA = *en-ni-nu* Nabnitu IV 256; ú ŠE.IN.NU.ĜA : ú *in-ni-nu* Uruanna II 487.

[še.gu]d še.muš₅ še.in.nu.ĜA ab.sim.bi ud.de dug₄.ga.bi um.ma šu.sikil.ta u.me.ni.1b.arà : *arsuppu šēgušu in-nin-nu ša ina šir'iša ūmša kašdat puršumtu ina qatīša ellēti litēnma* let an old woman with clean hands grind *arsuppu*-barley, "bitter" barley (and) *i*-barley, which has reached in its furrow the day (of ripening) CT 17 22:129.

a) in lit.: *irsuppi šēguši su-mu-un* [...] *ina qarbātīm ūši ... kunāši en-ni-ni kakkus[si ...] ina qarbātīm ūši* — *arsuppu*-barley, "bitter" barley, sprouted in the fields, spelt, *i*-barley, *kakkussu* sprouted in the fields SEM 117 r. iii 23 (lit.); *šumma ina egel āli* ŠE.IN.NU.ĜA KI.MIN (= *iriš*) if he plants *i*. in a field within the city CT 39 3:13, dupl. ibid. 7 95-4-6,1:12 (Alu).

b) in magic: *ana libbi mé ... arsuppu šēgušu* IN.NU.ĜA ... *tanaddi* you put into

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the water (various plants), *arsuppu*-barley, "bitter" barley, *i*-barley AMT 91,2:5, cf. *arsuppu šēgušu* ŠE.IN.NU.ĜA ... *bita tukappar* BBR No. 41:26.

c) in med.: *zid hallūri zid kakkī zid* ŠE.IN.NU.ĜA *ištēnis ina šuršummi šikari talāš* you make a dough of flour of chick-peas, of lentils (and) of. *i*-barley, with beer-foam CT 23 33:18, also AMT 6,9:7.

d) in econ. (Ur III, OB): 1 sila še.sa še.in.nu.ĜA one sila of roasted *i*-barley CT 32 49 r. 18, cf. še.in.nu.ĜA ITT 4 7129:16, Reisner Telloh 121 ii 8, CT 5 36 i 17 (all Ur III); note: 40 SILA *en-ne-nu* (among various types of wheat) CT 6 39a:4, 9, 13 and 28 (OB).

This type of barley disappears from the economic scene after the Ur III period. Uncertain whether to connect with ŠE (d)INNIN of the OAKk. period; cf. Gelb OAIC note to No. 42.

Thompson DAB 104f.

innu conj.; there; syn. list.*

in-nu (var. *an*-[...]) = *an-nu*-[*um-ma*] Malku III 89.

innū pron.; ours; NA*; cf. *nū*.

Šalbatānu kīma ba'il in-nu-ú does it concern us (lit. is it ours) that Mars is very bright? ABL 356:17.

inšabtu (ring, earring) see *aṣabtu*.**inšahurētu** see *inzaḥurētu*.**inšu** s.; (a garment); syn. list.*

in- // *lub-šú* = *lu-ba-šú* Malku VI 65.

The variant gloss shows that the scribe could not read the first sign of the word. The parallel text An VII 159 has *lub-šu* = *lu-ba-ru*.

inšu see *emšu*.**intu** (when) see *untu*.**inu A** s.; (a stringed musical instrument); SB.*

giš.gù.dé, giš.SAR, giš.ù.lú.DU, giš.du₈.du (var. .du₈), giš.šu.galam.ma, giš.sa.šú(var. .šu), giš.úr, giš.u₈, giš.i.nu, giš.dù.a, giš.

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dím, giš.dim, giš.bal, giš.á.gá, giš.tùn, giš.sikil, giš.gal, giš.šu.gal(var. gál) = *i-nu*, giš.gal.30.àm = MIN *rab-ba-a-ti*, giš.gù.dé.šà.ux(GIŠGAL).ša₄ = MIN *mal-ḥa-a-ti*, giš.gù.dé.šà.ux.ša₄.gú.gar.ra = MIN MIN *rab-ba-a-ti* Hh. VIIB 117ff.; giš.gal.30.àm = *i-n[u rab-ba-a-ti]* [...], giš.gù.dé.šà.ux.ša₄ = MIN [*mal-ḥa-a-ti*] = [...], giš.gù.dé.šà.ux.ša₄.gú.gar.ra = MIN [*MIN rab-ba-a-ti*] = [...] Hg. B II 172ff.; mu.gù.dé = giš.gù.dé = *i-nu* Emesal Voc. II 152; GIŠst-eš-zu-da_GÜ.DÉ = *i-nu* Erimhuš III 93.

[*pi*]-*it-nu*, [*ta-p*]*a-lu*, [*x-x*]-*x-lu*, [*i*]-*nu* (Sum. col. broken) Antagal D 178ff.

giš.gù.dé tag.tag.[ga.zu] : *i*(text *gan*)-*nu lap-tu-ka* when you pluck the *i*. OECT 6 pl. 16 K.3228 r. 4f.; giš.bal ki.šár.ra mu(var. mi).ni. in.gar : *i-na-an adi* [šá]ri *iškun* (obscure) Lugale VIII 23.

sudduru guqqānē qutrinni nīknakkī GIŠ *i-ni sammē* the regular offerings, the incense for the censers, the *i*-instruments (and) the *sammū*-instruments are set out Craig ABRT 1 30:28.

For Sum. refs., see Falkenstein, MSL 4 p. 21 n. to line 152.

Landsberger, ZA 42 155 n. 2.

inu B s. masc.; knowledge, technical lore of a craft; SB*; used mostly in pl.

a) in Sar.: *šarru pīt ḥasīsi le'i i-ni*(var. -*in*) *kalama* the king, intelligent (and) a master of technical knowledge in all fields Lyon Sar. 6:38; *mārē Aššur mudāte i-ni kalama ana šūhuz šibitte palāh ili u šarri aklī u šāpīri uma'iršunūti* I commissioned natives of Assyria, masters of every craft, as overseers and officials to instruct them (the foreign settlers) as to (their duties) as tenants and their obligations towards god and king Lyon Sar. 12:74; 50 *narkabāti ina libbišunu akšurma u sittūti i-nu-šū-nu ušāḥiz* I formed from their number a guard of fifty chariots, and the rest (of the captives) I had trained in the exercise of their (particular) callings Winckler Sar. pl. 30 No. 64:24.

b) in Asb.: *le'āku ša gimir ummānī kalīšunu i-nu-šū-nu(!) rabū* I am an expert in the best technical lore of every craft Streck Asb. 256:25.

The meaning suggested is based, apart from context, on the parallel expression *mudūt šipri kalama*, which is to be understood

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in the sense of practical knowledge, as opposed to technical and specialized knowledge.

Bauer Asb. 2 85.

inu C s.; (mng. unkn.); lex.*

mu.tin = *i-nu*, *zi-ka-rum*, *ar-da-tum*, *iš-šu-rum*, *ka-su-su* Izi G 92ff.

Not to be connected with Heb. *yayin*, "wine," etc.

(Jensen, ZA 1 187.)

inū (changed) see *enū* adj.

inū s.; (mng. unkn.); SB.*

amēlu šū iššabbatma bēl amatīšu i-na-a ippuš that man will be seized, and his adversary will . . . BRM 4 23 r. 29 (physiogn.).

inu (*ēnu*, *inum*, *enum*) conj.; when; OAk., OB, EA, SB, NB royal; often wr. *i-nu-um* in NB royal, *i-nu-ú* in OB (see usages b and c); cf. *inu* prep., *inūma* adv., conj., and prep., *inūmi* adv. and conj., *inūmišu*, *inūšu*.

TA *i-nu* STC 2 49:16 (comm.).

[u₄ kù].babbar mu.un.tùm.da.aš : *i-nu kaska ubbatu* when he brings the silver Ai. II iv 39', 41', 43', 45', 47' and 49'; u₄ um.mi.a kù.ga a.la.bi.a : *i-n[u ummiānu kaska irrišūš]u* when the creditor asks him for the silver Ai. III i 63; u₄ kaskal.silim.ma.ta im.ma.ni.in.gur.eš.a.ta : *e-nu ištu ḥarrāni šulme itūruni* when they return from a successful trip Ai. VI i 20; u₄ An^dEn.lil.lá : *i-nu^dMIN^dMIN* when Anu, Enlil (Enki and Ninmah assigned their functions to the great gods) KAR 50:7f., see RAcc. p. 22; u₄ An.na giš.rab.dingir.re.e.ne.keš(KID) : *e-nu* (vars. *i-nu*, [e]-*nu-šū*)^dAnu *rappi ili* (Sum.) the light of Anu, . . . of the gods : (Akk.) when Anu, the . . . of the gods Angim IV 11, cf. *ibid.* 12.

a) in hist.: *i-nu palag GN ipteu* when he opened the GN canal MDP 4 pl. 2 (p. 4) ii 4 (Puzur-Inšušinak), and *passim* in OAk. royal, see MAD 3 48; *i-nu Anum širum . . . illilūt kiššat nišī išimūšum* when Anu (and the great gods) entrusted him (Marduk) with the supreme divine power over all people (followed by *i-nu-mi-šu* line 27) CH i 1, also *i-nu . . . i-nu-mi-šu* LIH 95:10 and 41; u₄ . . . u₄.ba : *i-nu . . . i-nu-u₄-mi-šu* OECT 1 pl. 18:1 and 25 (Sum.), and PBS 7 133 i 1 and 28 (Akk., Hammurabi); [*i-n*]*u . . . i-nu-šū* LIH 59 r. 20 (Hammurabi, copy), cf. u₄ . . . u₄.ba : *i-nu . . . i-nu-šu* LIH 99 i 1

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and 16 (Sum.), dupl. LIH 98, and VAS 1 33 i 1 and 13, dupl. LIH 97 (Akk., Samsuiluna), also $u_4 \dots u_4.bi.a \dots u_4.bi.a : i-nu \dots i-nu-šu \dots i-nu-šu$ YOS 9 36:22 and 33 (Sum.), and CT 37 2 i 24 and 38 (Akk., Samsuiluna); *i-nu Marduk* ... *iršā salīme* when Marduk became reconciled (followed by *i-nu-šu*) VAS 1 37 i 1 and 43 (Merodachbaladan kudurru), note: *i-nu-um* Borger Esarh. 79:1, *e-nu* ibid. 98:30; *i-nu Marduk* ... *urtašu kabitti uma'iranni i-nu-mi-šu-um* when Marduk gave me his important order, then (I deepened the bed of the Euphrates) VAB 4 64 i 5 and 10 (Nabopolassar), and passim in NB royal, see Langdon Building Inscrs. 9 ff., and VAB 4 5 ff., *i-nu-um* ... *ina ūmišu* VAB 4 96 i 7 (Nbk.), 214:15 (Ner.), *i-nu-um* ... *i-nu-mi-šu* ibid. 98 i 10 and 27 (Nbk.), 144 i 16 and 30 (Nbk.), 210 i 15 and ii 15 (Ner.), *i-nu* ... *i-nu-mi-šu* ibid. 100 i 17 and 25 (Nbk.), *i-nu-um* ... *i-nu-šu* ibid. 66:4 and 68:22 (Nabopolassar), *i-nu* ... *i-nu-šu* ... *i-nu-šu* YOS 1 45 i 1, 39 and ii 18 (Nbn.), *i-nu* ... *i-nu-šu* (quoting an inscr. of Šagarakti-Šuriaš) CT 34 35:46 and 48 (Nbn.), see AJSL 32 108, also *i-nu* (without following *inū(mi)šu*) LIH 94:24, *i-nu-um* (without following *inū(mi)šu*) VAB 4 80 i 11 (Nbk.), and passim.

b) in letters: *i-nu-ú ana kaspim ašpurak-kum* when I wrote to you for silver VAS 16 31:6 (= BA 2 573) (OB); *damiqmi ipiš šar-ri bēlija i-nu-ú šapar šarru* the king did very well when he wrote EA 92:31.

c) in lit.: *i-nu šašniš išabba'uma* when they go to battle CT 15 4 ii 17 (OB); *iš-ti i-nu-ú ana [...]* *atalluk[um ...]* CT 15 1 ii 1, followed by *inūma* ibid. 3 (OB); *e-nu Marduk ina Šumeri u Akkadī* (incipit of a lit. text) Rm. 618:11, in Bezold Cat. 4 p. 1627; *ina i-nu-um Anum širi* in (the text beginning with) "When exalted Anum" (perhaps the beginning of the CH) STC 1 216:5; *e-nu Anu Enlil u Ea* when Anu, Enlil and Ea (created the earth) AfO 17 89 K.5981:1 (introduction to astrol. omens), for a parallel see *inūma*.

Since the derivation of *inu* from *ina* seems to be excluded by the frequent writings as

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ēnu, and since it seems unwarranted to consider *inu* the conjunctive use of a substantive *inu*, "time," which is not attested elsewhere in Akk., *inu* and its numerous derived forms used as adverbs, conjunctions and prepositions are considered here as belonging to a deictic element *in* or *ēn* (see also the corresponding *ān*, in *anūmišu*, etc.). From an early period on, *inūma*, *inūmi-šu*, etc. were interpreted as derived from *ina* plus *ūmu*, as variants and rare writings show.

von Soden GAG § 170, 115s, 116b, 114c.

inu prep.; at the time of; Oakk.; see *inu* conj.

i-nu Narām-Sin dannim at the time of the mighty Narām-Sin PBS 5 36 r. x+ii' 10'.

Compare the use of *inūma* as a preposition.

Gelb, BiOr 12 111 to § 116b.

Inu (*ēnu*) s. fem.; 1. eye, 2. hole (of a kiln), interstice (of a net), hub (of a wheel), bubble, spring, 3. eye-shaped pebble (of precious stone); from Oakk. on; dual *inān*, pl. *inū* (*ināti* Lambert BWL 34:81, also in mng. 3); wr. syll. and IGI (IGI^{II}, IGI.MEŠ, IGI^{II}.MEŠ, also IGI.ĪI.A EA 141:45); cf. *damqam inam*, *ḫīnu*, *ḫulāl inī*, *puṭur inī*.

igi = i-nu Hh. I 134; *i-igi IGI = i-nu* Ea V 185, also Sb I 351, Idu I 46; *i.^bbī = i-nu, pa-nu* Izi V 13f., cf. [i].^bbī = *igi = [i-nu], [pa-nu]* Emesal Voc. II 185f.; *uzu.igi = i-ni* Hh. XV 37; [*igi*], [*igi.t*]ab = *i-nu*, [*i.b*]i = MIN EME.SAL, PĀD = MIN, U₆ = MIN, IGI+KĀR = MIN Nabnitu I 173ff.; *igi.AŠ.AŠ, igi.tab, igi.U+A = i-na-an* Nabnitu I 187ff.; *ḫa-a U = ša IGI.U.A i-na-an* A II/4:40.

SIG₇, ŠI.ŠI, [x.s]è.sè.ki = *dam-qa i-ni* Nabnitu R 194ff., see *damqam inam*; *ug₄.ug₄.ga = nam-ra e-ni* Silbenvokabular A 85; *ba-ab-ba-ad šI.šI = pa-ti-a i-nim, pa-al-qa i-nim* Proto-Diri 101 a-b, also Diri II 79-80; *lú.igi.bar.zalag.ga = za-la-ak-ti e-ni*, *lú.igi.bar.zalag.ga = nam-ra-at e-ni* KBo 1 39 16'f. (App. to Lu); [*lú.igi.gu*]b.ba = *ša i-na-šu iz-za-aq-qá-pa* whose eyes bulge, [*lú.igi.z*]i.ga = *ša i-na-šu iz-za-az-za* who has a fixed stare, [*lú.igi.zí*].zí = *šú-úh-ḫu-tum*, [*lú.igi.gí.š*]r.a = *ší-íl-lu-ú*, [*lú.igi.g*]U×G×U = *ší-šu-ú*, [*lú.igi.x.x*].tuk = *ší-šu-ú*, [*lú.igi.gu*].la = *i-in qù-qá-nim*, [*lú.igi.x*].gá = *i-in qù-qá-nim*, [*lú.igi.x.x*] = *i-in ḫUR-da-ba-ki*, [*lú.igi.x.x*] = *ša i-na-šu na-ás-ḫa*, [*lú.igi.x.x*] = *ša i-na-šu ḫu-mu-qa*, [*lú.igi.x.x*] = [*ša*] *i-na-šu iš-ša-ak-ka-na* whose eyes are set(?), [*lú.igi.x.x*] = [*ša i-na*] *šu i-íl-la-a* whose eyes are raised, [*lú.igi.x.x*] = [*ša*

Inu

i-na-šu [ru]-*šu-na*, [lú.igi.x.x] = [*ša i-na-šu*] [el-*li-a*, [lú.igi.x.x]. *ba* = *ša i-na-šu da-ma ma-li-a*, [lú.igi.b]al = *hu-up-pu-du*, lú.igi.suḥ = [ba]-*ru-ú*, lú.igi.šID = [ša]-*ap-rum*, lú.igi.ba.sá = *ša i-na-šu* [uš]-*ta-par-ra-k[a]* whose eyes are crossed(?), cross-eyed(?), lú.igi.duḥ.lá.a = *ša i-na-šu ma-da*-[x-x-x], lú.igi.gùn.gùn = *sà-ar-ri-gum* (for translations, see the Akkadian words) OB Lu B iv 39-v 7.

NIM.MAŠ.huš = *gù-qa-nu*, igi.gu.lá = MIN *ša i-ni* Antagal VIII 134f.; ri = *e-rum ša šit-ti*, ri.ri = MIN *ša* IGI Antagal III 216f.; igi.dul = *ka-ba-su ša i-nim* Antagal E c 11; hu-ul ḥUL = *la-pa-tu ša* IGI Diri II 143; gul = *a-ba-[tu]*, hul = MIN *ša i-[nim]*, tag = *la-pa-t[u]*, hul = MIN *ša i-n[im]* Antagal E b 25ff., cf. igi.hul = *la-pa-tum ša* IGI^{II} Antagal G 56, also Antagal VIII 125; igi.duḥ.[a], igi.h[ul] = [MIN (= *la-pa-tu*) *ša i-ni*] Nabnitu G₁ 98f.; [di-ri] [si.A] = *ma-ḥa-ḥu ša* IGI Diri I 12; du GAB = *ḥa-ma-tù ša* IGI A VIII/1:149; du-u GAB = *na-pa-lu ša* IGI, *na-sa-ḥu ša* IGI A VIII/1:138f.; du-u G.LB = *na-s[a-g]u ša* IGI, GAB^{MIN-MINGAB} = *n[a-sa]-ḥu ša* MIN Antagal C 112f.; [igi].[bar].[bar] = [*pe-tu-u*] *ša* IGI Antagal F 168; [r] A×IGI = *ra-ma-at-ra-di i-ni* A I/1:144; igi.gi₄, igi.gá.gá, igi.LAGAB.LAGAB = *s[a-ḥa-rum]* *ša* [i-nim] Nabnitu X 207ff.; igi.an.šè.mu.šID = *ša-qu-u ša i-ni* Nabnitu L 262; šID = *še-pe-ru ša* IGI BRM 4 33 i 1 (= RA 16 201, group voc.); du-un-du-un šUL.šUL = *ta-ra-ḥu ša* IGI // *ta-ru-u* // [x x x], *aš-šum na-šu-ú ša* IGI A VIII/3:27f. (with comm.); ka.dim.dù.a = *i-na i-ni* [s*i-i*]-*k-ka-tum re-tu-um* Kagal D Fragm. 3:15 (text corrupt); il-lu A.KAL = *i-nu* (var. *i-x ša* A.MEŠ) Diri III 130a; a-a A = *mu-[ú]*, *i-n[u]* A I/1:101f.; [ú-ul] [UL] = [x x (x) *ša*] *i-ni* A IV/3:50b.

a.a ^dMu.ul.lil mu.lu u₆.di i.bí.zu èn.šè nu.kúš.ù : *abi* ^dMIN *ša ibarrá i-na-a-ka adi mati la innaha* father Enlil, ever alert, how long will your eyes be tireless? SBH p. 131:48f.; i.bí.zu u₆.di.dè nu.kúš.ù : *i-na-ka ina barré ul innaha* your eyes are tireless in watching *ibid.* p. 53:21, also line 14; i.bí.mu ír.ra in.si.si.x : *i-ni-ia bikstu umalla* he fills my eyes with weeping SBH p. 58:37f.; i.bí i.si.iš ma.al.la : *ina i-ni-šú ša dimitim šak[na]* in his eyes, in which are tears OECT 6 pl. 19 K.4623:5f.; i.bí.zu bar ír.ra sa.ma.ná : *i-na-ka ša kēniš ippallasa damē imtala* (Sum.) your seeing eye which weeps with blood : (Akk.) your eyes, which (normally) see well, have been filled with blood BRM 4 9:43; [e.ne.è]m ^dMu.ul.lil.lá.kex(KID) bu₅.bu₅.àm i.bí nu.bar.bar.[re] : [amat ^dMIN *i*]tanašrabbī *i-nu ul ippalla[s]* the word of Enlil keeps fitting back and forth, no eye can see (it) SBH p. 7:38f., dupl. *ibid.* 21:37; [mu.uš].tug al.gál i.bí al.dù.ù.dè : *uznaki ibaššia i-na-ki za-aq-pa*(text *ga*) your ears are alert, your eyes wide open RA 24 36 r. 5, see van Dijk La Sagesse 92; i.bí.bi hul.a l.gul.gul.[e] : *i-nu-šú ina šalputim útatabb[ú]*

(Sum.) its eye has been completely and wickedly destroyed SBH p. 62:29f.

bal-ša i-ni, nam-ra i-ni = *sa-a-ru* Malku I 87f.; *na-aq-ma i-ni* = *šu-uh-ḥu-[t]u* Malku VIII 38; *nam-kur i-ni, si-mat pa-ni* = *na-ma-rum* An VII 97f.

1. eye — a) in gen. (referring to the eyes of gods, demons and human beings) — 1' in lit.: *šumma awilum i-in mār awilim uḫtappid i-in-šu uḫappadu* if a man destroys the eye of another man, they will destroy his eye CH § 196:46ff., and passim in CH, see *ḫuppudu*; *i-in-šu inassaḥu* they will tear out his eye CH § 193:21; *i-ni awilim šarrum inassaḥ* the king will put out the man's eyes YOS 10 26 iii 51 (OB ext.), cf. *i-[n]i-in awilim ša[rr]um inassaḥ* RA 44 36:11f., also YOS 10 25:10 (all OB ext.), also IGI^{II}.MEŠ LÚ LUGAL ZI.MEŠ-*ḥa* KAR 423 i 53 (SB ext.); [IG].I.ḫI.A-*šu-nu la innappalu* their eyes will not be put out KUB 3 120 r. 3 (treaty), see BoSt 9 122:24; PN IGI.MEŠ-[*šu*]-*nu unappalšunūti* PN will put out their eyes JEN 457:12, cf. JEN 449:13, 452:7, also IGI^{II}.MEŠ-*šu-nu unappil* AKA 380 iii 113, and passim in Asn.; *appu e-nu uznu ekimšunūti* I deprived them of nose, eye and ear Borger Esarh. 106 iii 24; *patru ina kišādīšu u quppá ina i-ni-šú* a dagger at his neck and a knife(?) at his eyes BBSt. No. 6 ii 54 (Nbk. I); *šumma ... IGI GÜB-šú ulu let GÜB-šú iṣṣ[i]* if (the king or a noble) wounds his left eye or left cheek CT 40 35:8 (SB Alu); IGI^{II}-*šú-nu [ú]-na-siḥ-ḥa-am-ma ana dag-gil-ti ušēlišunūti* he (Marduk) has torn out their (Anu's and Enlil's) eyes and has put them (the gods) on view LKA 73:7 (cult. comm.); *iptēma ina IGI^{II}-šá Pur[atta] Idiglat* he (Marduk) made the Euphrates and Tigris rivers flow from her (Tiamat's) eyes En. el. V 55; *erba* IGI^{II}(var. adds .MEŠ)-*šú erba uznāšu* he (Anšar) had four eyes and four ears En. el. I 95, cf. *irbú* 4.TA.ĀM *ḥasīsa u* IGI^{II} *kīma šātu* *ibid.* 97; ^dSin IGI-*in šamē u eršetim* Sin, the eye of heaven and earth BE 1 149 iii 6 (MB kudurru), cf. BBSt. No. 9 i 46; *bitrāma i-na-ša šit'ara* her eyes are of different colors and mottled RA 22 170:12 (OB Agūšaja); *šitta i-nu aḫātu šinama* the two eyes are sisters AMT 10,1 iii 25 (inc.); *merḥa [l]išēli[a] [i]na* IGI *eḫli* let them remove the sty from the man's eye

Inu

JNES 14 16:28 (OB inc.), cf. [h]āmu hušāba u mimma ša IGI^{II} šūli. AMT 12,1:50, and ibid. 56; [ina bi]takké šubrā IGI^{II}-a-a my eyes are engaged only in constant weeping Lambert BWL 36:109 (Ludlul I); e-en qurādi kīma ūm šūmi išebbu mātu as on a day of thirst, the eye of the warrior is brimming with death Tn.-Epic ii 44; IGI^{II}.MEŠ DINGIR SIG₅.MEŠ LÚ KIN.KIN-a (= ištene'a) the kindly eyes of the god will seek out the man again and again KAR 423 i 42 (SB ext.), cf. IGI^{II} SIG₅.MEŠ [...] CT 31 15 K.7929:5 (SB ext.); utūi e-en ummānāt māt GN u GN₂ Šamaš bēl dīni Šamaš, who gives oracular decisions, has dimmed the eyes of the armies of Sumer and Akkad Tn.-Epic ii 30; igi.na ba.an.MI. MI : i-ni-šū utatūū they have darkened his eyes CT 16 32:140f.; ina bunīšu namrūti zimēšu ruššūti damqāti IGI^{II}-šū ḥadīš ippalissuma he (the king) looked upon him with benevolence, his countenance bright, his features ruddy, his eyes kindly BBSt. No. 36 iv 45.

2' in omen protases: šumma awīlum šuhrāšu i-ni-šū katma if a man's eyebrows cover his eyes AfO 18 65 ii 31 (OB); šumma ina IGI amēli šī-tu-ū-ru nadi if there is mottling(?) in a man's eye CT 28 29:10 (SB physiogn.); šumma izbum i-in-šū ištī'atma if a newborn lamb has only one eye YOS 10 56 iii 1 (OB Izbu), cf. [šumma] izbu IGI-šū ištētma rabi'at CT 27 42:15 (SB Izbu); šumma izbum i-in-šū ina pūtišu if a newborn lamb has its (only) eye in its forehead YOS 10 56 i 36, cf. IGI.MEŠ-šū ina kutallišu šakna CT 27 33:18 (SB Izbu); šumma izbum uznāšu i-ni-šū iktat[a]ma if the ears of a newborn lamb actually cover its eyes YOS 10 56 ii 23; šumma izbu ... IGI.MEŠ-šū-nu ina libbišunu È.MEŠ if the eyes of a newborn lamb (which has two heads) bulge from their sockets CT 27 11:17 (SB Izbu); if a sheep gives birth to a lion IGI-šū ša 15 NU GÁL and it has no right eye CT 27 23:11 (SB Izbu), and passim in Izbu.

3' in med. — a' in gen.: šumma asūm ... nakkapti awīlim ina GÍR.NI(text .KAK) UD.KA. BAR iptēma i-in awīlim ubtalliš if a physician opens a man's temples with a copper lancet

Inu

and cures the man's eye CH § 215:63, cf. asū ša inī sub asū; šumma amēlu aḥḥāzu ana IGI^{II}-šū illāma if paralysis(?) spreads up to a man's eyes Küchler Beitr. pl. 20 iv 43, cf. šumma amēlu ... IGI^{II}-šū aḥḥāza malā KAR 200:11; [šumma amēlu] IGI^{II}-šū IGI.SIG₇.SIG₇ malā if a man's eyes are affected with jaundice (lit. yellow-eye) AMT 12,6:7, and passim in med., see amurriqānu; sig₇.sig₇.igi.a.ni.šè : ana amurriqāni ša i-ni-šū against jaundice in his eyes ASKT p. 88-89 ii 47; an.na im.ri.a igi.lú.ka gig.ga ba.an.gar:ina šamē šāru iziqamma ina i-in amēli simme ištakan a wind blew from heaven and poisoned the man's eye AMT 11,1:11f., cf. igi.gig.ga gig.ga ba.an.gar : ana i-ni maršāti simma ištakan ibid. 14f.; šumma ... IGI^{II}-šū birratu ipitu išītu murtinna qūqāna ašā if his eyes are blurred by a squint, by darkening, blurring of the vision, stinging (and) by the eye worm CT 23 23:2; igi.gu.lá.e igi.a.ni.šè : ana qūqāni ša i-ni-šū against his eye worm ASKT p. 90-91 ii 51; igi.gig.á.sàg sa.ma.ná: muruḥ i-ni asakku sāmānu eye-disease, asakku-demon, sāmānu-disease CT 16 31:96f.; šumma amēlu IGI^{II}-šū šilla arma if a man's eyes are covered with a shadow KAR 202 iv 46, cf. [šumma amēlu] IGI^{II}-šū si-lu-ur-ma-a AMT 13,1:8, see sillurmu; šumma ... IGI^{II}-šū sūma ittadā if his eyes have red spots RA 14 125:20, and passim; šumma amēlu IGI^{II}-šū tabīlam marša if a man's eyes suffer from dryness AMT 8,1:11.

b' with verbs describing symptoms affecting the eyes: see alāku, apū, arāru, barāru, dalāḥu, damū, edēḥu, epēqu, galātu, ḥamātu, ḥummuru, kabātu, kapāšu, karāmu, lapātu, maḥāḥu, napāḥu, napalkū, parādu, péqu, petū, rabāšu, salū, šādu, šudduru, šuḥḥutu, šaḥātu, šapālu, ummuru, uppudu, urrupu, zaqāpu, see also turtu s.

4' evil eye: [...] = ša i-na-am le-em-nu one with an evil eye OB Lu Part 19 r. 7'; lú igi.ḥul.gál.e igi.ḥuš ba.an.šī.īb.íl.la : ša i-nu lemuttu ezziš ikkilmāšu upon whom an evil eye has looked in anger Schollmeyer No. 1 i 71f.; igi.ḥul.gál : i-nu lemuttu ASKT p. 84-85:31; [igi] nīg.gig.ga mu.un.šī.in.bar.ra [igi] nīg.ḥul.dīm.ma

inu

mu.un.ši.in.bar.ra : *i-ni ša ana maruštu ippalsūka i-ni ša ana limutti ippalsūka* eyes which looked at you (Sum. him) to cause pain, eyes which looked at you to cause evil CT 17 33:25f.; *ú NUMUN azallé* : *ú IGI ĤUL-te ana amēli la řehé* seeds of the *azallé* plant : against the evil eye affecting a person KAR 203 i-iii 60, cf. dupl. *ú.IGI^{II} ĤUL.[MEŠ]* CT 14 32 K.9061:8f.; *mārē GN u mārē GN₂ ina arkāt ūmī ina i-ni lemutt[i . . .]* may the inhabitants of GN and of GN₂ never in the future [look upon each other] with a malevolent eye KBo 1 1:68 (treaty).

b) in idiomatic expressions — 1' in gen. : *ana i-ni-šu tušama řallāku* in his eyes I was apparently asleep ARM 2 129:22; *mariš ana IGI^{II}-nu inūma ni-na(?) -x-ku* it is distressing to us that we are going to . . . EA 131:26 (let. from Byblos); *awīlum ul ki-a-ša i-in-ki libbašši* the lady is not all right, keep your eye (on her) CT 29 15:19 (OB let.), cf. BIN 7 36:9; *mē elija PN leqīma UGULA.ŠU.I i-na i-ni-ia [. . .] tu-ka-la-a-am* above me, PN has taken the (irrigation) water, and do you (now) want to show the [. . .] in my presence to the head *gallābu*? TCL 18 139:8 (OB let.); *atta ana la awīlī ina e-né-kā řaknāni* as for you, in your opinion we are considered as no gentlemen TCL 19 1:26 (OA), cf. *awīlum a-la awīlim ina e-né-kā řakin* BIN 6 119:9 (OA); *ša x KÙ.BABBAR URUDU řūbilam ina i-ni-ka la iqqir* who have sent to me copper worth x silver — in your estimate let it (the copper) not be (too) expensive TCL 17 68:10 (OB let.); *ina i-ni pa-ni la i-ik-ki-ru* (obscure) KAR 238 r. 11, dupl. A 3445, see MAOG 5/3 42; *nāgīru kī attazzaru řazannu kī attazzaru bābama kī aptū nakri kī ušēribu ina IGI^{II} ša bēlija kī mimma la ēpušu* (I swear) that I did not utter a curse against the herald or the mayor, that I did not open the city gate and let the enemy in, nor did I do anything without the knowledge of my lord KAR 71 r. 22 (SB egalkurra inc.); *akē řarru bēli ina libbi ša IGI^{II} ša DN imaqqu* if only the king would not come in in full sight of Ištar ABL 1164 r. 3 (NA); *ana mannim an-nakam tatakkal řumma la e-né-kā* whom can you trust here except (those whom you see

inu

with) your own eyes TCL 19 66:26 (OA let.); *[ta]qbiāt pīka likallima i-na-ka* may he (Šamaš) make your eyes see the fulfillment of what you have said Gilg. Y. vi 258; *amur nīnu ana muħħika* 2 IGI-ia see, our (text: my) eyes are upon you EA 264:15; IGI^{II} *ša řarri lu ana muħħija* may the eyes of the king be upon me ABL 498 r. 11 (NB), cf. IGI^{II}-a-a *ina muħħikunnu* ABL 289:6, 1146:7 (NB); on its sides ravines and watersheds plunge down and *ana itaplus niřil* IGI^{II} *řitpurat puluřtu* the mere sight of it puts fear in one's eyes TCL 3 21 (Sar.).

2' with the following verbs: *amāru, balāšu, bašū, dagālu, ekēlu, katāmu, namāru, našū, nařālu, petū, rapāšu, řapāru, řakānu, tarāšu, tāru, utūlu, uzuzzu*; see also the adjectives: *apū, barmu, dalħu, damqu, ešū, marřu, namru, našū, nāřilu, palkū, purrudu, sarrīqu, sillurmu, řādru, zaqtu*, and the substantives *diġlu, nāřu, niřlu*.

c) parts of the eye: SIG₇.igi = *šu-ur i-ni*, ma.da.lá = *pap-pat i-ni* Igituh I 401f.; ugu.igi, bar.igi, an.na.igi = *e-lit i-nim* Nabnitu L 178ff.; ki.ta.igi = *ša-pil-ti ša i-nim* Nabnitu M 85; see *agappu, burmu, elītu, ĥuppu, ĥuptu, kakkultu, kappu, kibru, lamařtu, libbu, limītu, pappatu, pūřu, qulīptu, reřu, řulmu, řapiltu, řer'ānū, řūru, tubqu, tubuqqatu*.

d) in personal names: *Sin-i-na-ma-tim* Sin-is-the-Eye-of-the-Country CT 4 38c:12, cf. *Šamaš-i-in-ma-tim* ibid. 49b:30, and passim; *Šamaš-IGI-a-li-šu* Šamaš-is-the-Eye-of-his-Town CT 6 16 vi 34 (all OB); *†I-na-i-in-be-el-tim-da-mi-iq* It-is-Good-(to-be)-under-the-Eyes-of-the-Lady CT 2 23:31, cf. *I-na-i-in-ba-aš-ti* VAS 9 109:1 (all OB); *Al-la-^dEN-IGI^{II}-a* My-Eyes-are-Only-upon-Bēl VAS 5 121:1 (NB); *In-ba-na-a* With-Nice-Eyes VAS 4 165:26 (NB); *†Ni-ři-i-ni-šu* Desired-by-Him CT 8 24b:2, and passim in OB, see Stamm Namengebung 125 n. 5 and, for earlier refs., Gelb, MAD 3 7.

e) referring to the eyes of animals — 1' in gen.: *ħu.ru.ug MUŠEN* = *[ħu]-ru-gu* = *kur-ku-u ša IGI^{II}-řū la sāmu* Hg. D 344, see *ħurūgu*; *anše.edin.na bú.bú.da.gin_x*

inu

igi.na IM.DIR an.si : *kīma sirrime ša hamra* IGI^{II}.MEŠ-šú *upé malá* (Sum.) like (those of) a fleet wild donkey, his eyes are clouded : (Akk.) like a wild donkey whose eyes are contracted and clouded CT 17 19 i 23f.; *ana i-ni qannī supri u sabbati izzaz* he is responsible for the eyes, the horns, hooves and the tail (of the ox) PBS 8/2 196:11, cf. *ana* . . . [i-ni]-im qannī u suprim(!) izzaz Böhl Leiden Coll. 2 p. 26 No. 771:12 (both OB); if a sheep gives birth to a lion IGI^{II}-šú *kīma mīrāni katma* and its eyes are closed like a puppy's CT 27 23:14 (SB Izbu), and passim, see *katāmu*; MUŠ.IGI.DILI one-eyed snake CT 40 23:6 (SB Alu); giš.geštin.igi.gud = *i-ni* (var. *e-ni*) *alpi* ox-eye (color) wine Hh. III 16a; *i-in alpim* x *ig[igubbāšu]* the (figure) "ox-eye" has the coefficient x Sumer 7 154 IM 52916 r. 12' (OB math.).

2' in names of stones, plants and birds: na₄.igi.ku₆ = *aban i-ni nu-ú-ni*, na₄.igi.mušen = *aban i-ni iṣ-ṣu-ri*, na₄.igi.šah = *aban MIN šá-ḫi-e* fish-eye stones, bird's-eye stones, pig's-eye stones Hh. XVI D iii 7ff.; na₄.igi.mušen.na = *aban i-ni iṣ-ṣu-ri* = *aban ki-il-la* Hg. B IV 78, cf. na₄.igi.mušen = [*aban i*]-ni *iṣ-ṣur* = *aban ki-il-li* Hg. D 137, and na₄.igi.muš, na₄.igi.ku₆ SLT 125:3f. (Forerunner to Hh.); NA₄.IGI.KU₆ KAR 213 i 2, KAR 202 ii 21, CT 23 34:29, and passim in such lists; *abnu šikinšu kīma i-ni nūni* NA₄.IGI.KU₆ [MU.NI] the name of the stone which looks like a fish-eye is fish-eye stone STT 108:28, dupl. STT 109 (series *abnu šikinšu*); *abnu šikinšu kīma ḫurāsimma ni-x-x* NA₄.IGI.KU₆ [MU.NI] the name of the stone which . . . looks exactly like gold, is fish-eye stone ibid. 29; *abnu šikinšu kīma i-ni šahī* NA₄.IGI.ŠAH [MU.NI] the name of the stone which looks like a pig's eye is pig's-eye stone ibid. 30; *abnu šikinšu kīma i-ni širi* NA₄.IGI.MUŠ [MU.NI] the name of the stone which looks like a snake's eye is snake-eye stone ibid. 31; *abnu šikinšu kīma i-ni* TU.KUR₄. [MUŠEN] NA₄.KI.ÁG.[GÁ] MU.NI the stone which looks like the eye of a turtle-dove is love-stone ibid. 40; *ú* IGI.MUŠ snake-eye herb (among herbs) RA 18 10 r. i 4; *šumma* IGI.Á.MUŠEN *šumšu ana BURU₅.MUŠEN mašil*

inu

if a bird the name of which is eagle eye — it looks like a raven CT 41 5 K.3701+ : 28 (SB Alu); IGI^{II} SA.A.[RI] : [. . .] CT 14 40 K.14051:8, cf. IGI^{II} [SA.A.R]I : *a-a-ár* KÙ.GI cat's eye = gold rosette CT 37 26 BM 108859 ii 19 (both Uruanna); see also the bird's name *puṭur īni*.

3' in med. use: IGI SUḪUR.KU₆ NITA *teleqqi* you take the eye of a male *purādu*-fish AMT 82,2:1, also AMT 28,7:3, and 4, AMT 23,2:14; IGI GU₄.UD.KU₆ AMT 23,2:14; *lipi* IGI UDU. NITÁ tallow from the eye of a sheep (in broken context) AMT 100,3 r. 8 and 12, cf. KAR 183:6; IGI KUR.GI.MUŠEN eye of a wild chicken KAR 182 r. 1.

f) referring to the eyes of statues: na₄ igi.za.gin = *i-n[u]* eye (of lapis lazuli for a statue), na₄ sig₇.igi.za.gin = *šur i-ni* eyebrow (of lapis lazuli) Hh. XVI 89f.

2. hole (of a kiln), interstice (of a net), hub (of a wheel), bubble, spring — a) hole (of a kiln): *ana kūrī ša* 4 IGI.MEŠ-ša *kašiti tušerredma ina birīt* IGI.MEŠ *tareddi* you put (the mixture) into a cold kiln that has four draft holes and place it between the holes ZA 36 182:15 (chem.), cf. ibid. 184:3, 186:17, 192:17f., and passim.

b) interstice of a net: [giš].sa.igi.tur.tur = *šá i-na-šá pi-qa* (net) with a fine mesh (lit. narrow interstices) Hh. VI 186; *ša šēišu in-šá piqatumma* the meshes of whose net are very fine Gössmann Era IV 94.

c) hub (of a wheel): giš.igi.umbin.mar.gíd.da, giš.si.umbin.mar.gíd.da, giš.sag.umbin.mar.gíd.da = *i-in* (var. *e-nu*) *ṣu-um-b[u]* Hh. V 93ff.; [giš.igi.um]bin.mar.gíd.da, [giš.sag.um]bin.mar.gíd.da = *i-nu ša ṣum-bi* Nabnitu I 179f.; *in ṣu-um-bu* = *tam-lī-e ma-gar-ri* Malku II 225; *ša magarrē šāšunu i-na-šu-nu sabumma la epšu* the hubs of these wheels have not been . . . HSS 5 1:11 (Nuzi).

d) bubble: [x].še.ri, [a].íl.e, a.ki.ta GIM₄, a.ki.ta DU₆+DU.dè = *i-nu ša* A.MEŠ Nabnitu I 181ff.; U+DIM = *i-nu ša* KAŠ, kaš U+DIM a.a.b.dù = *šī-ka-ra i-na na-di* beer with bubbles ibid. 185f.

e) spring — 1' in gen.: *2 e-ni-en ina Abiḫ šadu'im* DN *ipteamma ina e-ni-en šunēti*

inu

SIG₄.BĀD.KI *albin* 1 *e-nu-um maūša ana bāb A-ū-šī-im imqutunim* 1 *e-nu-um šanītum maūša ana bāb Wertim imqutunim* Aššur opened for me two springs on Mount Ebih, I made bricks for the wall beside the two springs — the waters of one spring came down to the A'ušum gate, the waters of the second spring came down to the Wertum gate ZA 43 115:30ff. (OA royal, Ilušuma), also AOB 1 6 i 27ff.; *šabāt i-ni-im šāti ul ele'i* I cannot shut up that spring ARM 2 28:8; [igi šà].a. a.b.ba.ke_x(KID) *šitā na.nam : i-nu ša qereb tāmtim rātumma* the spring in the middle of the lake was nothing more than an irrigation pot CT 13 35:11 (SB lit.); *ana bāb e-ni tallikamma* you came to me at the spring gate (incipit of a song) KAR 158 r. ii 22; *šarru ina muḫḫi* ID *e-ni illak* the king goes to the spring KAR 215 i 8 (NA rit.); *šamna dišpa karāna ina libbi e-ni itabbak* he pours oil, honey and wine into the spring ibid. 12, cf. TA *libbi* ID *e-ni ana bīt akite errab* ibid. 14, and passim in this text, see Ebeling Or. NS 20 401f.; *libbašu ublamma in-ni tamirtešu kuppi karattu petēma* he conceived the idea of opening up the springs of the irrigated land (and) the spring-fed pools Lyon Sar. p. 6:37; *namba'e āmurma* IGI^{II}.*ku-nu piqāte urabbima utir ana kuppi* I saw streams, and I widened their narrow sources and changed (them) into spring-fed pools OIP 2 114 viii 35 (Senn.); IGI (var. *i-na*-. . .) *x-x-mu ū-man-di-lu sa*(var. *šā*)-*ki-ka* they stopped up the well with silt . . . Lambert BWL 36:100 (Ludlul I); *kirēti e-nu ša mé . . . šarpu laqiu* the orchards, the spring (etc.) have been acquired upon payment ADD 468:10. cf. *eqlēti . . . adri* ID. IGI^{II}.MEŠ *šuaṭu šarpa laq[ia]* ADD 419 r. 2; *bīt* 40(!) *e-nu birti ḫirēte* a piece of land (sowable with) forty silas, with a spring between the ditches ADD 624:6, see also ADD 343:9, 386:2 and 6; *mé e-ni jānu* there is no spring water ABL 327 r. 5 (NB).

2' in *rēš ēni* (NA royal): *ina* SAG *e-ni* ID GN *ašar šalam ša RN u RN₂ šar GN₂ abbēja izzazuni šalam šarrūtiija abni* at the source of the Subnat River, where stand the statues of my ancestors, RN and RN₂, kings of Assyria, I placed a statue of myself as king

inūma

AKA 290 i 104 (Asn.), see ibid. 169:10, 180:23, 278 i 69, and passim, (wr. SAG ID *e-ni*) ibid. 344:128; *ana* GN *ša ina* SAG *e-ni ša* GN₂ *šaknuni lu ērub* I entered GN, which is situated at the source of the Habur River KAH 2 84:102 (Adn. II); *ina pūt* GN *ina* SAG *e-ni ša kupri* (I spent the night) opposite Hit, at the bitumen well(s) Scheil Tn. II 59; *adi* SAG ID *e-ni ša* GN *ašar mūšū ša mé šaknu allik* I went as far as the sources of the Tigris, where the headwaters are situated Layard 90:69, cf. Layard 92:92, 3R 7 i 50 (all Shalm. III), cf. URU *Re-eš-e-ni* OIP 279:9 (Senn.).

3. eye-shaped pebble (of precious stone): NA₄.IGI.MEŠ *Meluhḫa* Meluhha-beads (among gifts to temples) 5R 33 ii 39 (Agum-kakrime); [N]A₄.IGI^{II}.MEŠ-*te mala b[irkāša]* her lap was filled with beads CT 15 47 r. 52 (SB, Descent of Ištar), cf. ibid. 54; KUR GN . . . KUR *e-na-te* Mount Tila, the home of beads JNES 15 134:35 (*lipšur*-lit.), cf. (with Mount Saggiš) ibid. 36; NA₄.IGI^{II}.MEŠ *ša ukallimunāšini damqa adanniš* the beads which they showed to us are quite beautiful ABL 404:8 (NA), cf. ibid. 18 and r. 1, for beads of *ḫulālu*-stone, *mušgarru*-stone, *pappardillu*-stone, etc., see *ḫulālu*, etc.; for NA₄.IGI.ZAG.GÁ(var. .GA) see *egizaggū*.

Ad mng. 3: Thompson DAC x1f.

inu see *ēnu*.

inum see *īnu* conj.

inūma (*enūma*) adv.; 1. now, here is, 2. then; Bogh., EA, MB, MA and NA royal, NB royal; cf. *īnu* conj.

1. now, here is: *e-nu-ma Šamši akkāša* PN *ēpuška* here is what I, the Sun, have done for you, Bentešina KBo 1 8:37; *umma šarrumma i-nu-ma āla ḫalliḫu* the king said, "Now they are destroying the city" KBo 1 11 r. 10 (lit.), and passim in this text; *i-nu-ma ana šulmānika* x URUDU . . . *ultēbil* now I am sending you x copper as a present EA 40:12 (let. from Cyprus); note: *u i-nu-ma ḫilammununi ana panika i-nu-ma laqām gabbi bīt abija* and after he had blackened me in your eyes, then he took my family estate EA 189:9, cf. EA 59:32.

inūma

2. then: *e-nu-ma dūr āli* ... *ēnaḥ* at that time the city wall grew weak AOB 1 76:35 (Adn. I), and passim in Adn. I, Shalm. I, Tn., Adn. II, Tn. II, Asn., Shalm. III; *e-nu-ma PN māmīt ilī rabāte ēdurma* then PN feared the oath sworn by the great gods KAH 2 84:49 (Adn. II), cf. *e-nu-ma PN* ... *ēpuša lemnēti* ... *māta ušbalkitma* 1R 29 i 39 (Samši-Adad V); *e-nu-ma Aššur* ... *kakkašu la paddā ana idāt bēlūtija lu itmuḥ* then Aššur placed in my lordly hands his merciless weapon AKA 192 ii 5 (Asn.), cf. *ibid.* 382 iii 118; *e-nu-ma šalam DN* ... *lu abni* then I had a statue of DN made AKA 345 ii 132 (Asn.); *e-nu-ma RN* ... *ūta'iršuma* ... *Marduk* ... *šihṭa ištakan* then Nebuchadnezzar, Marduk having commissioned him, made a razzia BBSt. No. 6 i 1 (Nbk. I); *e-nu-ma ekalla* ... *ēpušma* then I built a palace VAB 4 200 No. 36:2 (Nbk.). Note: *e-nu-ma* (var. *ina ūmī-šuma*) AOB 1 116 ii 14 (Shalm. I), *i-nu-ma* (var. *i-nu-šu/šú*) Borger Esarh. 74:30.

inūma (*enūma*) conj.; 1. when, after, while, 2. that; from OA, OB on; wr. syll. (OB *inūma*, later *enūma*, *i-nu-um-ma* PBS 13 55:2 and 15 (OB), and KBo 1 4 i 2) and UD, UD-*ma* (see mng. 1j); cf. *inu* conj.

ù UD = *e-nu-ma* A III/3:5 and 20; ú UD = *e-nu-ma* Idu II 194; u₄.ta = *i-nu-ma* NBGT II 28; u₄.da = *e-nu-ma* *ibid.* I 321.

u₄an.na.ki.a i.ma.al : *i-nu-ma šamē u eršeti banū* when heaven and earth were created SBH p. 45:27f., cf. u₄ : *i-nu-ma* Genouillac Kich 2 C 1:1 (OB).

UD = *e-nu-ma*, *e-nu-ma* = *ul-tu*, TA = *i-nu*, TA = *ul-tu* STC 2 49:15 (comm. to incipit of the astrol. series Enuma Anu Enlil, see mng. li-1').

1. when, after, while — a) in OA: *i-nu-ma ellatam tašammei* when you hear of the caravan Böhl Leiden Coll. 2 p. 41 r. 4, cf. *i-nu-ma* ... *addinušuni* CCT 1 34a:16.

b) in OB codes, letters and legal documents: *i-nu-ú-ma irtabū* when (the child) has grown up Goetze LE § 33:7, and passim in LE and CH, cf. *i-nu-ma aḥḥū izuzzu* when the brothers make a property division CH § 166:61, and passim with present tense; [i]-*nu-ú-ma PN ana* [...] *illiku* when PN went to [...] UET 5 448:4, and often in letters and

inūma

leg. with pres. or pret., (wr. *e-nu-ma*) VAS 16 57:11; (note construction with stative) *i-nu-ma la wašbāku* when I was not there TCL 18 113:22 (let.), also PBS 7 102:5; *i-nu-ma rīqat* when she (the cow) was idle UCP 10 No. 3:13; *i-nu-ma ki*(text *šu*)-*ma šibūtika šupramma* write me whenever you have a wish PBS 1/2 14:8, cf. *i-nu-ma šibūtam tartaki* Scheil Sippar p. 105:22; *i-nu-ma lul-likamman* when I should have come (the affair with the enemy happened, so I could not come) TCL 18 150:19; in the dating of administrative expenditures: *ša i-nu-ú-ma PN unnedukkam ša PN₂ ana PN₃* ... *ana GN ublu* on the occasion when ¹PN brought a letter of PN₂ to Uruk to PN₃ TCL 10 108:14, also *ibid.* 86:2, 92:9, 94:13, and often in texts from Larsa, also Jean Šumer et Akkad 189:6, YOS 8 141:29, etc.

c) in Mari: *u i-nu-ma ina purussātīm immerātīšunu išaqqū i-nu-mi-šu šihṭam rabām iššahḥitū* and when they bring the sheep ... to drink, then they will be attacked by a great razzia ARM 1 83:36, and passim; note construction with *ša*: *i-nu-ma ša LÚ.MEŠ ša bilātīm šurīpam* ... *izabbilunim* when the carriers bring the ice ARM 1 21 r. 9'; note also: *aššum i-nu-ma inanna nārum ana gamriša imṭū* on account of the fact that now the river has fallen completely ARM 6 17 r. 5'.

d) in MB: *e-nu-ma RN* ... *RN₂* ... *ana šarrūtu ipušaššu* when RN made RN₂ king EA 51:4 (Adn.).

e) in EA: *i-nu-ma šatir bēli ana maḥrija* when my lord wrote to me RA 19 103:42, cf. *i-nu-ma ikaššadam mātāti* *ibid.* 33, and passim, see VAB 2 p. 1425f.

f) in Bogh.: [e-nu]-*ma itti Šamši RN* ... *RN₂* ... *riksa irkusu* when Artatama made a treaty with the Sun, Šuppiluliuma KBo 1 1:1, and passim in Bogh.

g) in Nuzi: *e-nu-ma 3 šanāti imtabū* when three years have passed HSS 9 98:22, and passim; *e-nu-ma x šE ana PN utārma* when I return x barley to PN HSS 9 15:7, and passim, note *e-nu-ú-«nu»-ma PN imtutu* JEN 613:7; *e-nu-ma* ¹PN *itti LÚ mutiša ittillu*

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as soon as ¹PN has slept with her husband HSS 9 145:14.

h) in hist. — 1' followed by a clause beginning with *inūmišu*: *i-nu-ma Ea* ... [*an*]a *rē'āt Malgīm šumī ibbā* ... *i-nu-mi-šu* when Ea called me to shepherd Malgium, then AfO 12 365 i 5 (OB Takil-ilišu), cf. CH v 14; *i-nu-ma bit DN* ... *ēpušu* ... *inūmišu* AOB 1 24 iii 13 (Šamši-Adad I), also *e-nu-ma* ... *ina ūmēsuma* AOB 1 112 i 22 (Shalm. I); *e-nu-ma* ... *Subarum anāru* ... *i-nu-mi-šu* when I defeated the Assyrians, then VAB 4 60 i 23 and 32 (Nabopolassar), cf. *ibid.* 66 i 21 and ii 5, see ARM 1 83:36, sub mng. 1c.

2' other occs.: *i-nu-ma ittabbiru* when (this temple) has become old RA 11 92 ii 1 (Kudur-Mabuk); *i-nu-ma bitum innahuma* when (this) temple falls in ruins AOB 1 24 r. iv 19 (Šamši-Adad I); (wr. *e*(var. *i*)-*nu-ma*) *ibid.* 34:12 (Aššur-bēl-nišešu), and *passim*, also KAH 2 84:128 (Adn. II), and *passim* in the inscra. of Tigl. I, Tn., Shalm. III, Senn., Esarh., Asb. and Sin-šar-iškun, also VAB 4 68:38 (Nabopolassar); *e-nu-ma* ... *epēš bitī šātu akputu* when I planned to build this temple AOB 1 48 i 14 (Arik-dēn-ili), cf. *i-nu-ma bit DN* ... *ēpušu* *ibid.* 24 iii 13 (Šamši-Adad I), *i-nu-ma ana epēš Esagila* ... *libbī ublamma* 5R 66 i 6 (Antiochus I); *e-nu-ma Aššur bēlu ana bitī* ... *iba'u* when lord Aššur enters the temple AOB 1 124 iv 27 (Shalm. I), cf. AKA 211:23 (Asn.), *e-nu-ma Marduk* ... *irammu giribka* VAB 4 64 iii 54 (Nabopolassar), cf. *ibid.* 282 ix 4 (Nbn.), BHT pl. 6 ii 8 (Nbn.), cf. *e-nu-ma* ... *i-nu-šu* VAB 4 262 i 17 and 41 (Nbn.); *e-nu-ma aldāku* from the time I was born VAB 4 122 i 26 (Nbk.), *e-nu-ma Sin itūru ašruššu* when Sin was supposed to return to his dwelling place *ibid.* 284 x 20 (Nbn.), *e-nu-ma ana qirib Bābili ērubu salimiš* 5R 35:22 (Cyr.). Note: *e-nu-ma ana arkāt ūmē* when, in the future (for the usual *matīma*) MDP 2 113 ii 14 and 6 45 v 8 (kudurrus).

i) in lit. — 1' in incipits: *e-nu-ma eliš la nabū šamāmu* ... *i-nu-šu* when heaven above had not (yet) been named, then En. el. I 1 and 29; *i-nu-ma ilū iškunu qirēta ana aḫatišunu Ereškigal* when the gods prepared a banquet for their sister DN EA 357:1 (Nergal and Ereškigal); *e-nu-ma ilū ina puḫri-*

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šunu ibnā [...] CT 13 34 D.T. 41:1, cf. *e-nu-ma Anu ibnā šamē* RAcc. 46:24 (both creation stories); *i-nu-ma i-lu a-wi-lum* YOR 5/3 pl. 2:441 (Atrahasis), see Gadd, Iraq 4 33f.; u₄ An.na ^dEn.lil.lá : *e-nu-ma* ^dAnum ^dEnlil when Anu, Enlil (and Ea, the great gods, established the plans for heaven and earth) STC 2 pl. 49:1 and 8 (introduction of astrol. series, used as designation of the series, see Weidner, AfO 14 179f.), for comm., see lex. section, for a variant with *ēnu* see *inu*; *e-nu-ma ana bit marši āšipu illiku* when the exorcist is going to a patient's house Labat TDP 1:1; *e-nu-ma Enlil ina māti iškunu piqittu* when Enlil made a (tour of) inspection in the country (subscript of a fable) Lambert BWL 208 r. 15, cf. *e-nu-ma Purattu iššā* and *e-nu-ma ana nuḫuš niši* Rm. 618:6 and 8 in Bezold Cat. 4 1627, *e-nu-ma turaqqidu an-ta* (incipit of a song) KAR 158 ii 40.

2' other occs.: *e-nu-ma Ištar ana Dumuzi ḫarmiša niši māti ušabkū* when Ištar caused the people to wail for her lover Dumuzi LKA 70 i 3; *i-nu-ū* ... *i-nu-ū-ma* (in broken context) CT 15 1 ii 1 and 3 (OB); *e-nu-ma* ... *i[šk]unu rikilta abbūni* when our fathers made a treaty Tn.-Epic v 15; *e-nu-ma attā' iluš iduššu* when I slept at his side BA 5 394:44, see Lambert, AfO 19.

j) in omen texts, rit. and med.: *šumma awilum i-nu-ma ḡallu* if a man, while he sleeps AfO 18 67 iii 28, also *ibid.* 31 (OB omens), cf. *e-nu-ma ašbu* CT 38 39:17 (SB Alu); *šumma i-nu-ma uššē bitī nadū* if, while the foundations of a house are being laid CT 38 10:18ff. (SB Alu), and rarely in Alu, note: *e-nu-ma še'u kabbar* when the barley has reached its growth CT 39 16:42 (Alu apod.); *e-nu-ma ina arḫi Sin innamru* when the moon appears on the day of the new moon 4R 33* i 2, cf. *e-nu-ma* (var. UD) *arḫu agā tašriḫti našū* 4R 32 ii 2, and *passim* in *hemer.*, cf. also UD-*ma* (var. u₄-*um*) *adīr* when (the sun) darkens ACh Šamaš 10:99, and *passim*; *e-nu-ma igār bit Ani iqāpu* when the wall of the temple of Anu buckles RAcc. 34:1, and *passim* in these texts, cf. *e-nu-ma būra teḫerrū* when you want to dig a well CT 38 23 r. 9 (Alu rit.), *e-nu-ma bārū būra ibarrū* when the diviner wants to

inūma

make a divination BBR No. 11 r. 16, and passim, *e-nu-ma šalme* ... *tabannū* when you want to make the figurines AAA 22 p. 48f. iii 7 (= BBR No. 45), *e-nu-ma maḥar Šamaš ubassarū* when he pronounces a benediction before Šamaš RA 21 128:20; *e-nu-ma ušši kūrī ša abni tanaddū* when you lay the foundation of the kiln for (making) frit ZA 36 182:1 (chem.); *e-nu-ma Adad* ... *ri: gimšu ittanandū* when Adad thunders BMS 21 r. 73, cf. *ina* UD.3.KAM UD.29.KAM *e-nu-ma eṭemmu uštašseru* KAR 184 r.(!) 28, and passim as a specification of time; *e-nu-ma ināšu burša iddanaggalašu* when (thereafter) his eyes look ... AMT 12,4:2, cf. *šumma e-nu-ma iṣbatušu* when (the disease) takes hold of him AMT 106,2:3, and passim in med., (wr. UD DIB-šú) STT 89:138, (beside *i-nu-ma*) ibid. 115, and passim in this text, also STT 91:13ff.; *ta: šammid e-nu-ma tapṭurušu* you make a bandage, as soon as you take (the bandage) off him AMT 92,4:7, cf. UD-*ma* LÁ-šú after you have bandaged him CT 23 26:6, and passim (wr. UD-*ma*) in med.; *i-nu-ma* 1 ŠU GAM DAL EN.NAM when (= if) the circumference is sixty, what is the diameter? MKT 1 144 BM 85194 i 45 (OB math.).

2. that (OB Harmal, Bogh., Alalakh, EA): *damiq i-nu-ma qabé tusarraru* is it right that you distort (my) words? Sumer 14 28 No. 10:22 (OB Harmal, let.), cf. IM 52427:4 and 27, cited Goetze, ibid. p. 63; *šumma LÚ Hurri išammi i-nu-ma-mi* RN *ištu maḥar šar Hurri iptur* if the Hurrians hear that Šunaššura has separated himself from the Hurrian king KBo 1 5 iii 50, see BoSt 8 104; *imurunimma i-nu-ma mār bēlišunu anāku* they saw me, that I was the son of their overlord Smith Idrimi 25; *adbub mānahāte ša abbūteja i-nu-ma abbūteja ana muḥḥišunu innahū* I told all the vicissitudes that my predecessors had suffered ibid. 47; *lilmad šarru bēlija i-nu-ma LÚ.SA.GAZ ša jinašši // našā ina mātāte* the king should know that the Hapiru have taken up (arms) against the lands RA 19 106:12 (EA), cf. *lu tidi i-nu-ma šalim šarru* ibid. 105:22, cf. also ibid. 103:44, 51ff., and passim in EA, (wr. *e-nu-⟨ma⟩*) EA 230:21, see VAB 2 p. 1426f.

inūmi

inūma prep.; at the time of; OB, Chagar Bazar, Mari; cf. *inu* conj.

i-nu-ma dabdīm ša GN at the time of the defeat of GN ARM 2 141:12, Syria 19 110:9; *i-nu-ma kakkī* at the time of the battle ARM 2 31 r. 10'; *i-nu-ma iš-li-tim* ARM 7 50:3, 55:4, 61:3; *i-nu-ma tēbibtim* at the time of the release (from obligations) Iraq 7 62 A 926:8, 51 A 950, and passim in Chagar Bazar; *i-nu-ma erēb Ištar ana ekallim* when Ištar entered the palace unpub., Mari text, cited Studia Mariana 40 n. 10; *i-nu-ma NIG.DU GAL* on the occasion of the great banquet ARM 7 17:10 and 49:11; *i-nu-ú-ma ir-bi-im* YOS 5 178:8 (OB); *i-nu-ú-ma ti-iš-bu-ut-ti ša bit abiša* YOS 8 141:1 (OB).

inūme see *inūmi* conj.

inūmi adv.; at that time; Oakk.; cf. *inu* conj.

i-nu-mi Zariqum ENSÍ (= PA.TE.SI) at that time PN was the city-ruler (date-formula) MDP 18 219:11, cf. *i-nu-mi* PN *iššiakkī Išnun* then PN was city-ruler in Ešnunna UCP 9 205 iii 42.

inūmi (*inūme*) conj.; when; Oakk., OA. OB; cf. *inu* conj.

i-nu-me GN *u* GN₂ *i-gi-ru-uš* when GN and GN₂ started hostilities against him MDP 14 pl. 1 (p. 10) i 5, dupl. MDP 6 pl. 4 i 3 (Puzur-Inšušinak); *i-nu-mi* PN *x kaspam išagqulu* when PN pays *x* silver TCL 14 76:9; *i-nu-mi ana Alim ḥarrāššuni* when he was en route to the City KT Blanckertz 2:12; *i-nu-mi mer'assu mētatni* when his daughter died BIN 4 141:1, *i-nu-mi* PN *maršu* when PN was sick BIN 4 167:5; *i-nu-mi talliku* ibid. 230:10, and passim in OA letters; note *i-nu-mi-im ša tuppam tašammeani* on the day you (pl.) read this letter CCT 3 3b:9; *i-nu-mi abuka* PN *alam* GN MU.9.ŠE *ilwiu* when your father PN laid siege to Harsamna for nine years Balkan Letter 7:29 (OA), cf. *i-nu-me bitī ana e-ep-šī atiu* when I resolved to build the temple AOB 1 12:15 (Irišum), cf. ibid. 32:12 (Enlil-nāšir II); *i-nu-mi kibrātim erbim ikkiraninnima* when the four quarters of

inūmišu

the world became hostile to me RA 8 65 i 4 (OB Ašduni-erim); *i-nu-mi Zababa bēli idinan-na* when DN, my lord, gave me a favorable decision *ibid.* i 21; *i-nu-mi Ibbi-Sin māssu ibbalkitušu* when the country of RN rebelled against him RA 35 42 No. 7:1 (Mari liver model); *i-nu-mi Šubariū ana Išbi-Irra ištapparuma* when the Subarians sent word to RN *ibid.* No. 10:1; *i-nu-mi šarrum mātam nakartam ana šerišu utiruna* when the king annexed the enemy country *ibid.* No. 22:1.

inūmišu (*enūmišu*, *inūmišum*) adv.; at that time; Oakk., OA, OB, NB royal; cf. *īnu* conj.

a) in hist.: after he won these battles *in u-mi-su ... bit* DN ... *ibni* then he built the temple of DN YOS 1 10 ii 1 (Narām-Sin), note *in UD-mi-šu-ma* CT 32 2 iv 22 (Cruc. Mon. Maništušu), both perhaps to *ūmu*. Following a clause beginning with *īnu* or *inūma*: *i-nu-ma Marduk ... uwa'eranni kittam u mišaram ina pī mātīm aškun šir niši utīb i-nu-mi-šu* when Marduk commissioned me, I established justice and (promulgated) a *mišaru*-act for the country (and) promoted the welfare of the people, at that time (the following laws were observed) CH v 14 and 25 (end of prologue), cf. AfO 12 365 i 5 and 12, cited sub *inūma* conj.mng. 1h-1' (Takilišū), and see the OB and NB refs. cited sub *īnu* conj. usage a, and *inūma* conj.mng. 1h-1'. Note the rare independent use: *i-nu-mi-šu RN ... GN ibni* at that time Samsuiluna built Kish YOS 9 35 129 (Samsuiluna), (corresponding to *u₄.ba*) Watelin Kish pl. 12 ii 13', cf. *i-nu-mi-šu bilat šarrāni ... lu amtaḥar* AOB 1 24 r. iv 4 (Šamši-Adad I).

b) in letters —1' in OA: *ina ūmim ša PN illakanni ... i-nu-mi-šu awatum iššamme* on the day PN arrives, at that time the matter can be heard BIN 4 74:20; *i-nu-mi-šu pitiašina* TCL 14 17:24; *i-nu-mi-šu-ma anāku u PN ni-li-wi-ma ana kārīm ... nillik* on that very day PN and I ... -ed and went to the *kārum* BIN 4 83:37, cf. *i-nu-mi-šu-ma kaspam išqul* TCL 19 22:23, cf. also BIN 6 22:36, CCT 4 37a r. 16; *kīma i-nu-mi-šu-ma meḥrātīm tadānim* instead of giving the equivalent at that same time TCL 14 32:9.

inūšu

2' in OB and Mari: *ištu i-nu-mi-šu ana ERIM.GI.IL šuāti la dubbubšunu šarrum iqbi* the king has given orders not to pester them for corvée work from this time on Fish Letters 13:16, cf. *wa-ar-ki i-nu-mi-šu* (in broken context) OECT 3 77:15 (note the same use of *anūmišu* with *ištu* and *warki*); *inūma ... UDU.ḪI.A-šu-nu išagqū i-nu-mi-šu šiḫtam rabām iš-ša-ḫi-tu* when they lead their sheep to drink, then a big razzia will be made against them ARM 1 83:38; *i-nu-u₄-mi-šu bēli kī'am ul iqabbi* then my lord should not speak as follows RA 35 122:18 (Mari let.); if there is no responsible person for two or three days, will the post not be neglected? *ammīnim i-nu-mi-šu-ma l awīlam ana tērtim šāti la tuwa'er* why did you not assign somebody to that post that very day? ARM 1 61:31.

c) in lit. (OB only): *ina ūmi isinnim ... i-nu-mi-šu* (in broken context) Lambert BWL 156 r. 15, also *ibid.* 11 (fable), replaced in SB by *ina ūmišu* *ibid.* 160 r. 4 and 8.

Possibly derived from *inūmi*, as *inūšu* from *īnu*, but apparently considered a contraction of *ina ūmišu* (note the spelling in RA 35 122:18 (Mari)). The Oakk. writing *in ūmišu* may indeed be literally "on that day." For the parallel usage of *ina ūmišuma*, see *ūmu*.

inūmišum see *inūmišu*.

inūmti conj.; on the occasion of, when; OB*; cf. *ūmu*.

i-nu-um-ti irmukū on the day when they bathed UET 5 636:32, cf. *[i]-[nu]-um-ti itrūši* when they led her (the bride) away *ibid.* 46, *[i-nu]-um-ti PN u PN₂ illikanim* when PN and PN₂ arrived *ibid.* 18, note the parallel usage of *i-nu-um ittalaku* *ibid.* 34, *u₄-um ana bitija irubam* *ibid.* 36.

inunnakku s.; ghee-pot; lex.*; Sum. lw.

dug.i.nun.na = šu-ku, kar-pat ḫi-me-ti Hh. X 16f.

inūšu (*enūšu*) adv.; at that time; Oakk., OB, SB, NB; cf. *īnu* conj.

u₄.bi.a ^dEn.líl.lá dima(ka.ḪI).bi giš.bi.in.tuk.a : *i-nu-šu* ^dEnlil tēma šuātu išmēma at that time DN heard this news CT 16 19:52 and 54,

inzaḥrētu

cf. Lugale I 22, CT 15 43:3f.; u₄.bi.a imin.bi ... ul.ḥé.a du₇.du₇.meš : *i-nu-šu sibittišunu...* *ina šupuk šamé isurru* at that time the seven of them danced around at the base of heaven CT 16 20:70f., cf. ibid. 85f., also [u₄.b]a.á : *i-nu-šu* ibid. 14 iv 28f., u₄.ba (var. u₄.bi.a) : *e-nu-šu* Angim IV 39; u₄.bi.a : *i-nu-šu* 5R 62 No. 2:53 (Šamaš-šum-ukin).

a) in independent use: *i-nu-šu ekal kutalli* ... *ša ekalli šātu tamláša ul ibšīma* at that time, the rear part of that palace had no terrace OIP 2 131:55 (Senn.), cf. ibid. 144:8, also (wr. *e-nu-šu*) ibid. 136:22; *i-nu-šu ina palé šarri maḥré* ... *ittabša idāte lemnēti* at that time, under a former king, there were signs portending evil (note var. *ullānūa* before my time) Borger Esarh. 12 i 18; *i-nu-šu PN ana maḥar šarri ilsūma* at that time PN came to the king with a complaint BBSt. No. 10 r. 10 (Šamaš-šum-ukin); MU.L.KAM RN *šar Bābili i-nu-šu Kuraš abušū šar mātāti* in the first year of Cambyses, king of Babylon, at that time his father Cyrus ruled over all the countries VAS 6 108:15; *i-nu-šu Sin šaplat* SI GÍR.TAB at that time the moon was below the "horn" of Scorpio JCS 6 54 AB 251:3 (LB horoscope), and (wr. u₄.bi) ibid. 57 MLC 1870:3, and passim introducing the report on the astronomical situation, note the corresponding *ina simānišu* ibid. 62 BM 35516:5.

b) in correlation with *kī*, *īnu* and *inūma*: *i-nu-šu tamšī[ī] abni* then I had a portrait of myself made (following a clause beginning with *kī* when) UET 1 275 iii 32 (Narām-Sin); for correlation with *īnu* and *inūma*, see *īnu* conj. usage a and *inūma* usages h and i.

Note as uncertain: *i-nu-šu* Craig ABRT 2 17 r. 18; *i-nu-uš* RAec. 65:47.

inzaḥrētu see inzaḥurētu.

inzaḥurātu see inzaḥurētu.

inzaḥurētu (*inzurātu*, *inzuḥirētu*, *inzurētu*, *inzaḥrētu*, *inzaḥurātu*, *inšahurētu*) s.; 1. (a red dye), 2. (a red-dyed wool); NB; foreign word; wr. with det. ú GCCI 2 121:2 and 12, YOS 7 183:4.

sÍG.ZA.GÌN.NA = *in-zu-ra-tú* Practical Vocabulary Assur 205; [sÍg.za.gín.n]a = *uq-na-a-tum* = *in-zu-re-tum* Hg. C II iv 5.

ī-ru : *in-zu-ḥi-re-tu* (between *dāmātu*, *ḥurḥura[tu]* and *šimbizidá*, *guḥlu*) Uruanna III 492.

inzaḥurētu

1. (a red dye) — a) beside other dyes: sÍG.GAN.ME.DA *ša in-za-ḥu-re-e-tum* — *nabāsu*(red)-wool (dyed) with *i*. GCCI 2 105:4 and 6, also ibid. 121:2 and 12, (parallel to sÍG.GAN.ME.DA *ḥūratu*(GÍŠ.LAGAB) — *ḥūratu*-dyed *nabāsu*(red)-wool ibid. 10) YOS 7 183:4, 24, 27 and 32; 1 GUN *in-šá-aḥ-re-e-tum babbānētu* (beside ZA.GÌN.KUR.RA *gurrubtu*, natural lapis lazuli) Nbn. 637:5, cf. *in-za-ḥu-re-t[um]* (given to a weaver, beside *ḥathūru*-dye) Nbk. 180:2, also (beside *ḥūratu*-dye) GCCI 2 369:3.

b) beside the mordant *gabú* (alum): *ana gabú u in-šá-ḥur-e.MEŠ nadna gabú u in-šá-ḥur-re-e.MEŠ ana šīpu* ... *nadna* (silver) given for alum and *i*-dye, and the alum and *i*. given for dyeing Nbn. 214:4f., cf. *in-za-ḥu-re-t[u₄]* *ša šīpi ša kutūlu* (silver given for) *i*. for dyeing the headband Cyr. 253:4; 11 GÍN *in-za-ḥu-re-e-ti* 10 GÍN NA₄ *gabú* 3 GÍN sÍG.ZA.GÌN.KUR.RA *ana ḥuṣanni ša Annunītu* eleven shekels of *i*-dye, ten shekels of alum, three shekels of genuine blue wool for the *ḥuṣannu*-garment of DN Nbn. 794:1; 20 MA.NA ŠIM.MUG *in-za-ḥu-re-ti* NA₄ *gabú* twenty minas of *pallukku*-spice, *i*-dye (and) alum GCCI 2 358:6, also Cyr. 190:8, CT 22 98:20 (let.), YOS 6 168:2 and 13.

c) other occs.: 1 GUN *in-za-aḥ-re-tum* ... 5 GUN *erēnu* ... 1 MA.NA sÍG *argamannu* ... *ultēbila* I have sent one talent of *i*., five talents of cedar (resin or cuttings), one mina of *argamannu*-wool (among imported materials) BIN 1 4:6 (let.); 2½ MA.NA *in-za-ḥu-ri-e-tú ana* 10 GÍN KÙ.BABBAR (enumerated beside ŠIM.LI, *kukru*, *šumlatú*, *qunnabu*, ŠIM.GÍR and *šimeššalú*) BIN 1 162:7, also (valued at one shekel per mina) Nbn. 428:8, (at 1½ shekels) ibid. 538:2, also Dar. 516:14(!), *in-za-ḥur-e-ti* (at one shekel) Camb. 11:2 and 4, cf. Uruanna III, in lex. section.

2. (a red dyed wool): 1 TÚG *šir'am ša in-za-ḥu-ru-e-ti* one coat made of *i*-wool YOS 7 7:140, cf. Practical Vocabulary Assur 205 and Hg. C, in lex. section.

In spite of the fact that the word, in mng. 1, refers to a dye, the Practical Vocabulary Assur and Hg. refs., by applying this term to

inzarû

wool, indicate that it is probably an adjective in the feminine plural (cf., e. g., also referring to wool, *adamātu*, “red (wool),” *da’mātu*, “dark colored (wool),” etc. It is possibly derived from a word **inzuru*, which may perhaps be connected with *henzūru*, q. v., although the latter designates a dye of some shade of green or blue.

inzarû (*inzuruḫu*) s.; (an aromatic drug); Bogh., SB; foreign word.

ŠIM.ḪAB // *tu-ri* // *in-za-ru-ú* // *hi-biš-ti* “stinking” spice = *turá* = *i.* = cuttings BRM 4 32:14 (med. comm.).

(various aromatics) [ú *i*] *n-zu-ru-uh-a* GIŠ. ŠIM.LI *arganna* . . . *riqqē annūti kališina ina esitti taḫaššal i.*, juniper, *argannu*, you crush with a pestle all these aromatics AfO 16 48:11 (= KUB 37 1, med.).

inzu see *enzu*.

inzuḫirētu see *inzahurētu*.

inzūrātu see *inzahurētu*.

inzurētu see *inzahurētu*.

inzuruḫu see *inzarû*.

ipḫu see *ibḫu*.

ipiru see *eperu*.

ipiš(š)a see *ebišu*.

ipištu see *epištu*.

ipītu s.; clouding over (of the eyes); SB*; cf. *apā*.

ināšu birratu i-pi-tú išitu murtinna quqāna ašá u dīmta ittanaddá if his eyes are blurred with *birratu*, clouding-over, blurring, *murtinnu*, “eye-worm,” and they tear constantly CT 23 23 i 2 (med.), cf. *ḫīpi libbi i-pi-[tú] dīmītu* KAR 80 r. 8.

iplū s. pl. tantum; 1. compensation payment, 2. reciprocal discharge of obligations; Nuzi; pl. also *iplētu*; cf. *apālu*.

1. compensation payment: (if there is a claim brought against that field) *eqla šanamma* . . . *ip-li-šu-nu umellú ana mārē* PN *inandinu* he will give another field as their

ippiru

full compensations to the sons of PN JEN 617:16, cf. *ip-li-šu-nu* JENu 41:8.

2. reciprocal discharge of obligations in exchange transactions — a) *iplū*: *u* PN *ip-li-šu-nu mindat eqlišunu* . . . *imtadadma* . . . *ana* PN *u ana* PN₂ *ittadin itapalšunūti* and PN measured as the reciprocal discharge of (his) obligation due to them a field corresponding in size to their field and gave it as full payment to PN and to PN₂ HSS 9 18:18; [*tuppi šupe’ulti*] *ša* PN *itti* PN₂ *kirāti ušpe’ilu ina Nuzi u e-ip-li-šu-nu šukarumma ipušu* document concerning an exchange according to which PN and PN₂ exchanged gardens in Nuzi — they have fully discharged their reciprocal obligations JEN 249:5.

b) *iplētu*: PN *ip-le-ti-šu ša* PN₂ . . . *untellīma ittadin* PN has fully discharged his obligation to PN₂ (for the field given to PN in exchange by PN₂) JEN 238:8, cf. (in same context) JEN 223:8, 282:8, 275:6, also (referring to two persons who gave a field in exchange, all *tuppi šupe’ulti*) *ip-le-ti-šu-nu* JEN 254:12; PN *ina dīmti* . . . *u ina dīmti* . . . *2-šu ip-le-[ti-šu]* . . . *untellīma ittadin* PN has fully discharged his obligation by (handing over) two lots, one in the district of (GN) (and one) in the district of (GN₂) JEN 185:13 (deposition in court), cf. TCL 9 19:7, *ip-li-e-[ti u]mallāma* JENu 856:13.

ipparu (reed-thicket, marsh) see *apparu*.

ippatu s.; (an edible marine animal); NB.*

1 *ip-pa-tum šá tam-tim ru-ú-ḫu* one fine sea-*i.* Nbn. 129:1.

The adj. *rūḫu* (*ruḫḫu*) refers in NB exclusively to a good quality of animals and foodstuffs, hence *ippatu* should refer to some edible marine animal.

ippiru s.; struggle, trouble; MB (Tn.-Epic), SB; Sum. lw.

in-bir LÚ-tenú = *ip-pi-ru* Ea VII Excerpt 4'; [*gi-g*]a-am, [*in*]-bi-ir LÚ+ (reversed) LÚ lu-ú min-na-bi i-gi-gub-bu-u “two LÚ-signs inverted” (sign name) = *ip-pi-ri* Diri VI E 29f., also Ea VII 144f.; *gi-ga-am* ^{LÚ} = *ip-p[i-ru]* Sb II 321; ^{LÚ} = *ip-p[i-ru]* (in group with *anantu* and *adammu* battle) Erimhuš I 2, also Erimhuš Bogh. A 2; kin.gi₄ = *ip-pi-rum* Izi H App. I 57.

ippiru

inbir mu.un.ús.e : *ip-pi-ra redanni* Lambert BWL 242 iii 24, see usage a; šà.kin.ag.ag : *ip-pi-rum* (in broken context) OECT 6 pl. 9 K.5271 r. 5f., dupl. ibid. pl. 20 K.4666, also K.5030 (unpub.).

ip-pi-ru = *ma-na-aḥ-tum*, ša(var. ta)-ka-ḡu Malku IV 205f.; *u₄-um*(var. UD) IB.BA.RA (var. *ip-pi-r[í]*) = *u₄-um ri-ḥi-iḡ-ti* ^dAdad day of downpour (var. misinterprets the Sum. as *ippiru*) Malku III 147; *ip-pi-ru*, *a-dam-mu-u* (and other words for “battle”) = *qab-lu* LTBA 2 1 iv 48, dupl. ibid. 2:114; *ip-pi-rum* = *bu-bu-tú*, *ip-pi-rum* = *ma-na-aḥ-tú* (comm. on šarru māssu *ip-pi-ir*, see *epēru* usage c) Izbu Comm. 208f.; *ip-pi-ri* // [m]a-na-aḥ-tum // GIG Lambert BWL 38 (Ludlul Comm.), cf. usage a; *ip-[pi-ru]* = *bu-bu-tum* CT 41 33 r. 9 (Alu Comm.).

a) in lit.: *dùg.mu an.ta.túm.túm.mu gír.mu nu.kúš.ù lú sag.dù.dù nu.tuk.a* inbir mu.un.ús.e : *allaka birkāja la āniḥa šēpāja la rāš tašimti ip-pi-ra redanni* my legs move all the time, my feet are tireless, (but) a witless person pursues me with quarrels Lambert BWL 242 iii 24; *amur arkāte redātu ip-pi-ru* (var. *ip-pi-e-ri*) I look behind me, there is persecution (and) trouble Lambert BWL 38:11 (Ludlul II), for comm. see lex. section; [ḡi]-el-ta *ip-pi-ra* [puḥ]-pu-ḥa ina mātišu lu ki-nu may enmity, fights (and) quarrels be permanent in his country! AKA 253 v 103 (Asn.); *ina qibit* ^dŠamaš *ip-pi-ru dāšāti u saḥmašā[ti] . . . ištēniš liddinanikkama may they (the gods) give you, upon the order of Šamaš, troubles, dishonesty and rebellion all at once ZA 43 18:60; *qablu u ip-pi-ru isinnani* fighting and struggle are our festivals Tn.-Epic ii 4.*

b) in omen texts: *šanāti ip-pi-ri* GÁL.ME *mātu sunqa danna immar* there will be years of struggle, the country will experience severe famine ACh Sin 3:3, cf. *mātu sunqa immar ip-pi-ra* UŠ-*dī* ACh Šamaš 8:5 and 10:33; *mātu ip-pi-ra isaddad* Bab. 2 pl. 3 K.2144 r. 3 (Izbu).

c) other occ.: *šumšu laḥmu ip-pi-ru* his (the demon's) name is *Laḥmu-ippiru* (counterpart of the demon *Adammū*, “Battle”) MIO 1 76 v 10 (description of representations of demons).

The sign inbir or *gig* am with its two LÚ-signs inverse to each other (see the sign-name in Diri), and the related logograms LÚ×LÚ = *tešetu*, *šitnunu* point to a meaning, “rivalry, fighting.” This meaning is preserved in the

iprasakku

equation of *ippiru* with *qablu* in the synonym lists and in the description of the demon called *Laḥmu-ippiru*, represented as wrestling with *Adammū* (see Köcher, MIO 1 p. 94). The later commentators did not understand this term any more, witness the explanation of *ippiru* as *mānaḥtu* (Ludlul and Izbu Comm.) and as *bubūtu* (Alu and Izbu Comm.), most likely from the list in Malku IV.

Jensen, KB 6/2 p. 10*; Schollmeyer, OLZ 1910 538f.; Goetze, JAOS 65 228.

ippunītu (or *ibbunītu*) s.; (mng. uncert.); SB.*

DIŠ *ip/b-b/pu-ni-tum* TA *šamē ana muḥḥi amēli izannun* if (in a dream) i. rains down from the sky upon a man Dream-book 328 r. 9.

ipqu s.; grace; OAKk., OB (personal names only); wr. syll. and SIG; cf. *epēqu* B.

a) wr. syll. — 1' in OAKk.: *I-bi-iq-Eš₄-dar* UET 3 1585 r. vi 18 (Ur III), and passim, also *Ib-bi-iq-Eš₄-dar* Kh. 1935 11 (unpub., OB), see MAD 3 203. 2' in OB: *I-pi-iq-Ištar* CT 2 22:27, and passim, see Alexander, BIN 7 p. 16 s.v.; *Ip-qú-Ištar* UET 5 807:5, and passim, see UET 5 p. 41 s.v., also Faust, YOS 8 p. 13 s.v.; *Ip-qú-er-še-tim* UET 5 607:61.

b) wr. SIG: SIG.AN-*tum* CT 8 43b:23, Meissner BAP 64:12; SIG-*Ištar* VAS 7 171:8, SIG-*Ē-a* Meissner BAP 32:21, etc.; SIG-^dA-*a* CT 4 38c:4; SIG-^dEšarra CT 4 22b:4, cf. SIG-^dIšhara CT 8 43b:19; SIG-*er-še-tim* CT 4 38c:3, cf. SIG.KI ibid. 17b:23, CT 6 48c:16.

c) abbreviated forms: *Ip-qa-tum* CT 8 8c:5, *Ip-qá-tum* VAS 7 46:13, SIG-*qá-tum* CT 4 38c:5; also *Ip-qú-um* Meissner BAP 96:24, and passim; *Ip-qú-ša* VAS 7 147:14, etc., see Faust, YOS 8 p. 14 s.v.; *Ip-qú-ia-tum* UET 5 218:2, *Ip-qú-ú-a-tum* ibid. 576:9; *Ē-ip-qú-ša* Eames Coll. p. 186 s. v. (Ur III); for other OAKk. refs., see MAD 3 57.

(Stamm Namengebung 261f.)

iprasakku s.; (an official of the Persian administration); LB*; Old Pers. lw.; cf. *patiprāsu*.

ina pan PN *ip-ra-sak-ku ša bit abarakki* TuM 2-3 147:21; PN *u* PN₂ LÚ *ip-ra-sak[a]-nu* PBS 2/1 189:16.

ipru

Loan word from Old Pers. **frasaka*.

Eilers Beamtennamen p. 5ff.; Cardascia Archives des Murašû 21 and 22 n. 2.

ipru s.; 1. barley ration (distributed by the administration of a temple, palace, etc.), 2. food allowance for subsistence (among private persons), 3. field allotted for subsistence; from Oakk. on; pl. *iprû*; wr. syll. and ŠE.BA; cf. *epêru*.

še.ba = *ip-ru* Nabnitu J 93; še.ba = *ip-[ru]*, še.ba.a.é = MIN É, še.ba.ir.da = MIN ar-d[i], še.ba.gemé = MIN am-t[i], še.sag.gemé.ir = MIN áš-ta-pi-[ri] Ai. V A/3 9'ff.; še.ba = *ip-ru* (beside i.ba = *piššatu*, sig.ba = *lubuštu*, túg.ba = *nalbašu*) Hh. I 22; ú = [*ip*]-rum, [*a-ka-l*]um Izi E 250C-D; bu.bu.i = *ip-r[u]*, *ni-ip-r[u]* Lanu A 191f.

mu.3.kám še.ba i.ba sig.ba túg.ba.bi in.na.ni.fb.kala : 3 MU.MEŠ *ip-ra piššatam lubušta udannin* he punctually delivered (to the wet-nurse) food, oil, and clothing allowances for three years Ai. III iii 48.

1. barley ration (distributed by the administration of a temple, palace, etc., to workmen, rarely to animals) — a) in Oakk. : passim in ration lists; še.ba iti l è.a rations expended during one month (at the end of a list of rations comprising še, áš and gú.gú ibid. v 1-3) MDP 14 p. 107 No. 71 v 4; ŠE.BA-su-nu HSS 10 65:19, cf. ibid. 113 x 5; ŠE.BA-su-nu in GN *im-ḥu-ru* they have received their barley rations in GN HSS 10 103:12. Note for animals: x še.gur še.ba anše. bar.an.uš MAD 1 154:2, cf. MDP 14 p. 107 No. 71 iii 12 and 14.

b) in Ur III: gemé.guruš še.ba.dib.ba male and female workers drawing barley rations CT 3 19 ii 32; še.ba.lú.kur₆.ra.ke_x(KID).ne barley rations for the persons receiving subsistence UET 3 974:4, see UET 3 index p. 162; passim in ration lists, see Falkenstein Gerichtsurkunden 2 p. 10; še.ba lugal Boson Tavolette 304:1; še.ba zag.mu Jacobsen Copenhagen 49:9. Note for animals: še.ba ANŠE.SAL Schneider, Or. 47-49 pl. III No. 456:2.

c) in OB — 1' in gen.: *bēlni* ... ŠE.BA-šu-nu la šušám iqbi our lord has ordered (us) not to give out their food rations TCL 7 17:16 (let.), cf. ŠE.BA-šu-nu liḥhariš their food

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rations should be cut off ibid. 20; *ša ana eqlim šabātim la ireddū ana* ŠE.BA *tēsiḥa* you have assigned to (receive) food rations (men) who are not fit to hold a field TCL 7 11:16 (let.).

2' referring to workmen: PN ŠIDIM ir.É.GAL ... *ištu ūmī māđūtīm ina ekallim* ŠE.BA *ù sig.ba imahḥar inanna šarrum* ŠE.BA-šu *ù sig.ba-su itbal* the mason PN, a palace slave, has for a long time been receiving barley and wool rations from the palace, now the king has taken away his barley rations and his wool ration TCL 7 54:6f. (let.); ŠE.BA LÚ.MÁ TCL 17 8:20; ŠE.BA LÚ.ŠĀ.GUD TCL 17 1:8, also Riftin 53:7; ŠE.BA SIPA.E.NE YOS 5 181:20; ŠE.BA *šū-ḥa-ratim* BIN 7 92:3, and passim in this text; ŠE.BA PN (heading of a ration list) BIN 7 150:1, cf. also BIN 7 112:1 and 30; ŠE.BA ir ration of the slaves TLB 1 86:21, cf. Ai. V, in lex. section; ŠE.BA GUR *ša* MN food rations for MN (heading of a ration list) TLB 1 78:1, and passim, (but summed up as ŠUKU.GUR) ibid. 24 and 84:8; PN [LÚ] *ma-ḥi-ir* ŠE.BA TCL 7 67:9, cf. ŠU.ḤA *ma-ḥi-ir* ŠE.BA BIN 7 182:2, also *awilē māḥirūt* ŠE.BA Sumer 14 63 No. 37:12 and 18; *eqlam ul šabit* PN *abušu ina ma-ḥi-ir* ŠE.BA he holds no field, his father PN is a recipient of barley rations TCL 7 48:13 (let.).

3' specified as to content: 16 SĪLA ŠE.GIŠ.ì íb.TAG₄ ŠE.GIŠ.ì ŠU.TĪ.A PN *ša ip-ri-im* 16 silas of sesame oil, balance of (his) sesame oil, received by PN as a ration Riftin 82:4; 40 (SĪLA) ŠE.BA NÍG.ḤAR.RA PBS 7 26:17 (let.).

d) in Mari: 3 GUR ŠE.BA 2 UR.GIR_x(KU).RA ... ŠE.BA-š[u-nu i]klá ŠUKU-sú-nu ul i[ddin] three gur, barley rations for two dogs, he held back [x barley from?] their barley rations and did not give their food allowance ARM 7 263 iii 5f.

e) in OB Alalakh: ŠE.BA SAG.GEMÉ.MEŠ food allowance for the slave girls Wiseman Alalakh 251:9, cf. ŠE.BA SAL.MEŠ SAG.GEMÉ.NITA.MEŠ ibid. 258:2, also 265:12; ŠE.BA SAL.MEŠ-tim ibid. 253:2, and passim; ŠE.BA LÚ.SIPA *ša* ANŠE.KUR.RA MAR.TU Wiseman Alalakh 253:9; ŠE.BA LUGAL *ša* MN food allowance for the king('s household) for MN

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Wiseman Alalakh 269:25, cf. ibid. 253:18, 256:1, 265:1.

f) in MB — 1' in gen.: ŠE.BA UŠ.BAR ù LÚ.TÚG.KA.KÉŠ MU.X.KAM RN barley rations for the weaver and the tapestry weaver, xth year of RN (heading of list) PBS 2/2 13:1, cf. ibid. 53:4; x ŠE ... *ana* ŠE.BA *nadnu* BE 14 91a:3 (list), and passim; [t]e-*niš-tum* ŠE.BA MU.[NLIM] (number of) people — (amount of) barley ration — name (column headings) PBS 2/2 144:1, cf. (in same context, with ŠE.BA TIL full ration) ibid. 9:2.

2' in GIŠ.BÁN ŠE.BA *sūtu*-measure (standard) for food rations: x Ì.GIŠ GIŠ.BÁN ŠE.BA x oil in the seah measure for food rations BE 14 155:1, 161:1, and passim, PBS 2/2 68:1, and passim; (for barley) BE 14 5:8, PBS 2/2 64:1, and passim; (for ŠE.ĤAR.RA) PBS 2/2 82:1, 131:3; (for sesame) ibid. 34:34.

3' in relation to other kinds of rations: x barley *ri-mu-tum* PN x ŠE.BA 4 ERIM.MEŠ LÚ.SIRAŠ ù KA.ZÍD.DA x barley as a "gift" to PN, x (barley) as rations for four workers, brewers and millers BE 14 56a:29f., cf. (*rīmūtu* beside ŠE.BA) BE 14 60:8ff. and 79:6; x emmer wheat ÍB.TAG₄ ŠE.BA PN₂ (beside ÉŠ.KÀR PN) balance of the ration of PN₂ BE 14 113:5, cf. BE 14 56a:5; PN received x barley from PN₂ ŠE.BA ù ÉŠ.KÀR *inandinma* NÍG.ŠÍD *uše-piš* he will pay out food rations and working material and render accounts BE 14 93:5.

4' specified rations: ŠE.BA EBUR rations for the harvest PBS 2/2 13:28, also ibid. 42; barley given *ana* ŠE.BA *ra-ak-su-ti* PBS 2/2 62:14; ŠE.BA *qin-ni* PN rations for the family PN BE 14 62:5, and passim in this text, cf. BE 14 91a:6, and passim in this text; ŠE.BA MU.MEŠ ration for the bakers BE 17 85:8 (let.); ŠE.BA 2 *E-la-mi-i* food ration for two Elamites PBS 2/2 103:10, cf. ŠE.BA 2 SAL ĤAR.RA ibid. 73:31; note ŠE.BA *bābānu* PBS 2/2 53:41, as against *é-nu* (i.e. *bitānu*) ibid. 137:11, cf. BE 15 71:7.

g) in Nuzi: PN and PN₂ have taken over x barley in GN *u* ŠE.BA.MEŠ *ana niš biti ša* PN₃ *mār šarri ittadnaššunūti* and have paid out barley rations to the personnel of the

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house of PN₃, the crown prince (at harvest time, they will return the barley) HSS 9 43:6; 12 SÍLA.TA.ĀM ŠE.BA.MEŠ *ileq[qu]* RA 23 161 No. 82:27 (list of rations), cf. 10 SÍLA.TA.ĀM ŠE.BA.MEŠ-*šu-nu* ibid. 30.

h) in lit.: *amēlu ša* ŠE.BA *ana mātišu inandinu* one who distributes food rations to his country Lambert BWL 148:31', cf. ŠE.BA *ana māti ul anandin* ibid. 32', and ŠE.BA *ana māti luddin* ibid. 30', also HSS 15 161:2 and 6.

2. food allowance for subsistence (among private persons) — a) in OAkK.: 2 GUR ... ŠE.GUR 5 MA.NA SÍG [x SÍ]LA Ì [a-na] ŠE.BA two gur of barley, five minas of wool, x silas of oil as subsistence MAD 1 291:9.

b) in OA: *mala akal šerrika u aššitika nīnu ip-ri-šu-nu lu niddin* we will give them subsistence, enough to feed your children and your wife KT Hahn 9:35.

c) in OB — 1' beside Ì.BA and SÍG.BA, etc.: *kīma emūq zittiša* ŠE.BA Ì.BA *u* SÍG.BA *inaddinušimma* they will give, according to the value of her share, allowances of food, oil and clothing CH § 178:84, cf. ibid. 91; *še.ba Ì.ba ù sīg.ba nu.ub.[kala.gi.eš]* if they do not punctually furnish the food allowance, ointment and wool rations RA 26 106:32', cf. BE 6/2 70:19, 48:31, PBS 8/1 16:22, 8/2 116:11, CT 4 45c:2, (only ŠE.BA ù SÍG.BA) YOS 8 105:3; 15 sila *še.ba* PN PN₂ *iti.da in.na.ab.sum.mu* PN will give to PN₂ 15 silas as a food allowance every month PBS 8/1 1:15; *tēniq* MU.3.KAM ŠE.BA Ì.BA SÍG.BA food allowance, ointment, and wool clothing rations for three years as wet-nurse fee YOS 12 331:9, also VAS 7 10:7, see Ai. III, in lex. section; ŠE.BA *šalmam inandiššum* UET 5 88:13 (case).

2' other occs.: 5 GUR ŠE *i-du-šu* 2 GUR 120 (SÍLA) ŠE.BA 1 GÍN KÙ.BABBAR SÍG.BA (hire of a person for one year) five gur of barley are his wages, (and he gets) two gur, 120 silas (as) food allowance (and) one shekel of silver for clothing UCP 10 p. 131 No. 58:7 (Ishchali); *i-pi-ir-ka mamman ana ummika ula iddin* nobody has given your food allowance to your mother OECT 3 67:31 (let.); *kīma*

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tuppī tammaru la tabittam ip-ra-am šabtama 5 GUR DUḪ *likšudanni* do not stay overnight when you read my tablet, but ready the food allowance so that the five gur of bran may reach me (quickly) YOS 2 40:31 (let.); *i-pi-ir šattiša ina bitika tanaddin* you must give (her) her annual food allowance from your estate CT 29 6a:16 (let.), cf. *ibid.* 4 and 10, also ŠE.BA *šattini gamram la tanandinaniāšim* UCP 9 p. 364 No. 30:11 (let.), and *ibid.* 9, 18, 21 and 35; *ana PN ana minim i-pi-ir-ša taprusa* why did you stop the food allowance of PN? CT 29 1a:17 (let.), cf. *ibid.* 19; *ana PN I TÚG te-ir-ZUM damqam epšašum* 120 (SILA) ŠE.BA.TA.ĀM I URUDU *mar-[ra-am] idnašum tēkitam la irašši* make a good . . . -garment for PN, give him 120 (silas) per (month) as a food allowance (and) one copper hoe, so that he will not want anything CT 29 1a:10 (let.); *ezib i-ip-ri-šu panātīm* (x silver and x barley) apart from his earlier subsistence payments TCL 10 96:3.

d) in Elam: 14 GÍN K[Û.BABBAR *ana*] *ip-ri-[im] ù lu-bu-ší-im ù ku-pu-ur-ti-im* 14 shekels of silver for food allowance, clothing and ointment MDP 24 333:13, cf. ŠE.BA [T]ÚG.NIG.LĀM ù *qu-pu-úr-ta-am* *ibid.* 332:17.

e) in Nuzi: *ip-ri u lubušti inandinaššu* he will give him (the adopted son) food and clothing allowances JEN 456:15, cf. (in similar contexts) *i-[pi-ir]-šu u lubultašu* JEN 571:23, and *ip-ra ù id-du-uš* (see *ituššu*) JEN 465:14, also ŠE.BA *u lubulta* JEN 405:10 and 613:13, ŠE.BA *u lubušta* RA 23 155 No. 51:6.

f) in EA: *jānu iššē jā<nu> mé jānu tibnu jānu ip-ru jānu šammu* there is no wood, no water, no straw, no food, no fodder EA 155:20 (let. of Abdi-Milki).

g) in NB: *mala balṭuka šuk.ḫi.a ip-ri piššatu u lubuštu ibbi innimma* please give me subsistence, food, ointment and clothing allowances as long as you live VAS 5 21:7, cf. *ibid.* 15 and 21, *ip-ri piššatu u TÚG lubuštu* Nbn. 697:7 and 11, *ip-ri piššatu lubuštu* OLZ 1904 39:8 (translit. only).

h) in personal names: ^d*Nabú-nādin-ip-ri* Nabú-Bestows-Subsistence VAS 3 104:14

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(NB), cf. CT 17 50:28 (SB), and *Ip-ri-ia* (wr. š[E.B]A-*ia* on seal) VAS 6 128:5.

i) other occ.: *ip-ri nap-[šá-te]* RA 45 pl. 3 (= p. 5):3 (Topzawa Bilingue).

3. field allotted for subsistence (OB only): 9 GÁN ŠE.BA SAL+ME ^dUTU *ana SIG₇.NIM.BA.LU iprikamma* he set aside(?) for . . . an i.-field of nine iku of the *naditu*-woman of Šamaš CT 32 1 iii 27 (OB Cruc. Mon., Maniš-tušu).

Another derivative of *epēru* is *nipru*, q. v. Note: x barley ŠE.BA *nēparim ni-ip-re-tum ša ITI.3.KAM* rations for the prison, food allowance(?) for the third month ARM 7 263 ii 1.

ipru see *eperu*.

ipšu A (*epšu*) s.; 1. act, deed, 2. evil machination, witchcraft, 3. work, achievement, equipment, 4. in *epiš/epuš nikkassī* rendering and settling of accounts, 5. *ipiš pi* speech, command; from OA, OB on; pl. *ipšū*, construct state *ipiš, epiš* and *epuš* (see discussion section); wr. syll. and DÙ; cf. *epēšu*.

ka.ba, murúb.si.il = *e-piš pi-i* speech Nabnitu E 142f.; ka.ba = *e-piš pi-i* Nabnitu IV 8. dug₄.ga.zu im.zé.eb.ba zi kur.kur.ra. kek(KID) : *e-piš pika šaru tabi napisti matati* your (Enlil's) command is a sweet wind, on which the lands live SBH p. 45:17f.; nun en ka.ba.a.ni ba.a.dug₄^{da}.ga.zu.e.še : *rubú bēlu e-piš pi-i-šú taqbi magrāt* (Akk.) a noble whose command is like that of a lord, (if) you pronounce it you are (immediately) obeyed TCL 6 51:5f.; ka.ab.ba.zu.šè ka.kù.ga.ta : *ana e-piš pi-i-ka ellu* upon your pure word RAcc. 70:9f., cf. kur ka.ba.zu KÙ.KU [x x x] : *ina e-piš pi-ka šá-d[i-e . . .]* BA 5 633:36f.

1. act, deed (EA, Ta'annek, RS only) — a) in gen.: *damiqmi ana pani šarri . . . i-bi-iš* PN *kalbi* do the acts of Abdi-Aširti, this dog, please the king? EA 84:7; *adab-buba kali ip-ši-šu-nu* I shall report all their acts EA 119:23; *amur i-bi-eš Šurri* see the deed of Tyre! EA 89:10, cf. *ip-šu-šu-nu* [. . . -*tjum ittija* *ibid.* 116:53, and *passim* in EA.

b) with *epēšu*: *haziānu ša eppaš ip-ša annia amminim šarri la ša'alšu* why has the king not brought to account the official who

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does such a deed? EA 289:9 (let. of Abdi-Hepa); *piqid ana ālānīka u lu tippušu ip-ša-šu-nu* organize your cities so that they do their work Hrozny Ta'annek No. 4:14, see Albright, BASOR 94 12ff.; *u ip-ša šilitu ina É(text ú)-ti epšūni u qadu mate šilita ina berūni* they have committed belligerent acts in the house — how long shall there be (such) struggles between us? MRS 9 228 RS 18.54A 14' (RS); for further refs., see *epēšu* mng. 2c (*ipšu*).

2. evil machination, witchcraft — a) evil machinations: *kīma <ana> mē annūti ip-šū bartu amat lemutti la iṭeḥḥū la iqarribu ip-šū bartu amat lemutti la iṭeḥḥā la iqarriba jāši* just as evil machinations, rebellion, slander cannot approach or affect this water, (so) evil machinations, rebellion (and) slander shall not approach or affect me Maqlu VII 182, cf. *ip-šā* (var. DÜ-šū) *barta amat lemutti* Maqlu V 13, and passim in Maqlu; (my enemies) *ša ip-ša barta amat lemutti ipuša* PBS 1/2 133:6, and dupl. PBS 10/2 18, cf. PBS 1/2 121:9, also RA 26 40:18, and dupl. KAR 80:29; *ip-šū bar[tu]* *ina ekalli ibaššū* evil machination and rebellion will take place in the palace CT 31 20 r. 25 (SB ext.); *nig.nam ḥul.dīm.ma su.na ḡal.la* : *mimma e-piš limutti ša ina zumrišu bašū* any evil that is in his body 4R 28 No. 1 r. 11f., dupl. 4R 20 No. 2 r. 1f.

b) evil magic (always pl.): (if a man shows symptoms) *ip-šū ep-šū-šū iballuṭ* witchcraft has been practiced against him (but) he will get well STT 89 i 42, cf. *ibid.* 46, and passim in this text; *ina ip-ši lemnūti ša LÜ.MEŠ lubbāku* (for *lu'ubāku*) *u lupputāku* I am afflicted with the *lu'bu*-disease as a result of evil magic (practiced) by men Ebeling Hand-erhebung 78:56, cf. *ana ip-ši lemnūti ana amēli [la ṭeḥé]* Ebeling KMI p. 76:15; *akli ip-ši-ši-na ša kalīšīna mātāti* I have stopped the evil magic coming from all (foreign) countries Maqlu I 51, cf. *ip-ši-ki epšētiki epšēt ep[šētiki] epšēt muppi[šūtiki]* *ibid.* VII 106, cf. *ibid.* IX 180; *ašbatma ip-ši-ia ippuša ibannā šalmi . . . ip-ši tēpuši lu ša attūki* she (the sorceress) sits there and practices magic against me, makes figurines of me — may the witchcraft you practiced be (against) yourself Maqlu V 3

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and 6, cf. Maqlu IV 4; note exceptional sing.: *ip-ša epušuš* KAR 176 ii 22 (hemer.), dupl. KAR 178 ii 6; for further refs., see *epēšu* mng. 2c (*ipšu*).

3. work, achievement, equipment — a) work, achievement (mostly pl.): [i-nu-m]ē qá (text É)-ti ana e-ip-ši addiu when I started the work KAH 2 11:16 (Irišum), cf. RN *bil Adad ipuš u e-ep-ši-[šu] x x x* AOB 1 20 No. 1 i 10 (Ikunum); *litu u danānu [ša . . .] eli kullat nakiri aštak[kanu . . .] mimma e-piš qātēja ušaštir [. . .]* I had inscribed (on the stela) the great victories I gained over all my enemies, and all my personal achievements OIP 2 154:13 (Senn.).

b) equipment: (a chariot, etc., utensils for washing, a garment) *e-piš šipri* (wr. KIN.ḤI.A) *gabbišunu u enqāti mimma šumšu [ga]bba ittadnanni* all kinds of equipment, and all kinds of artistic objects has he (the king) given me KBo 1 3:34 (treaty); *mimma e-piš tāhāzi simat qātēšu . . . ašhula* I carried off as booty all his choice personal battle equipment Streck Asb. 52 vi 18.

4. in *epiš/epuš nikkassī* rendering and settling of accounts — a) in OB: *nig.šid ina ekallim i-še-[ú]-ni-a-ti ana i-pi-iš nig.šid ana Bābili i-te-li* in the palace they asked us for the accounts, so I went to Babylon to render the accounts TCL 17 70:9 (let.); *i-pi-iš nig.šid n[a-a]m-ri-a-tim qurrub* the time to render accounts on the fattened animals is near CT 29 20:9, cf. *nig.šid namriātīm qerub* CT 33 24:10 (let.); *i-pi-iš nikkassī ša URU GN* (this is) the settlement of the accounts of the city GN Goetze, JCS 4 70 NBC 6801:7; for further refs., see *epēšu* mng. 2c (*nikkassū*).

b) in NB: *e-pu-uš nikkassī ša KAŠ.SAG ša MU.13.KAM RN* settlement of accounts concerning fine beer for the 13th year of Nabonidus Nbn. 815:1, cf. *e-piš nikkassī* Nbn. 561:1, and passim; *e-piš nig.šid-su . . . ša PN PN₂ PN₃ itti aḥāmeš qatū* the account which PN, PN₂ (and) PN₃ have settled CT 22 238:1, cf. *e-pu-uš nikkassī . . . ul qatū* Moldenke 28:7, also (wr. *e-pi-šū* *nig.šid*) GCCI 2 275:2; *DÜ-uš nig.šid-šū-nu gabbī itti aḥā-*

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meš qatū VAS 5 124:8, cf. TuM 2-3 127:7, VAS 6 181:1, Nbn. 482:9, *elat [e]-pu-šū nikkassī mahṛātu* in addition to the former accounting VAS 3 22:4, cf. line 6; *e-piš nikkassī ša suluppī ... itti PN epšu* the account concerning the dates has been rendered to PN Dar. 21:1, cf. *e-pu-uš nikkassī ... ipušu* TCL 13 160:1, also *e-pu-uš nikkassī ša uttati u gušuri* NU DÙ VAS 6 146:9; for other refs., see *epēšu* mng. 2c (*nikkassū*); *e-piš nikkassīšunu ... itti aḥāmeš šá-kin* VAS 3 156:19; *ša ina e-piš nikkassī ... ina panišu ireḥu* (x silver) which remained at his disposal at the rendering of accounts TCL 12 74:2, also YOS 7 8:6, 131:3; *ina e-piš nikkassī ultu Eanna ittišu inaḥḥisunu* they will deduct (x sheep) from him (i.e., his obligation) at the settling of the accounts with Eanna YOS 6 155:17, cf. (dates) *ša ina e-piš nikkassī ina muḥḥi* PN *et-qu* (see *etēqu* A mng. 1c-4') Nbn. 686:22; *suluppū rēḥi ša ina muḥḥišunu ina e-piš NIG.ŠID il-lu-nu-* (see *elū* mng. 2c-6') TCL 13 157:13.

c) in hemerologies: UD.7.KAM *e-piš nikkassī* ^d*Nabū ina li'išu ša balāṭi nikkassū ša šarri ... [a]na ūmē šāti [...]* the seventh day is the day of accounting, may Nabū [write] in his list of the living the accounts of the king (and his sons) ABL 545:7 (NA); UD. 21.KAM DÙ NIG.ŠID *ša Šamaš* the 21st day is (the day of) the settling of accounts with Šamaš KAR 176 r. i 19, dupl. KAR 178 ii 64, also (wr. *e-piš* NIG.ŠID) JCS 1 333 r. 4', cf. UD.21.KAM DÙ NIG.ŠID *ša Sin u Šamaš* 4R 33 iii 1, and passim, see Landsberger Kult. Kalender 135.

5. *ipiš pi* speech, command — a) speech, utterance: [*i*]p-šū *pīšu ana Ea i[zakkar]* (with) this word he spoke to Ea En. el. VI 3, cf. *ip-šu pīšu itamā ana jāti* En. el. III 57 and 115; *ip-šū piša kīma kātunuma šimāta lušim* when I speak may I, like you, have executive power En. el. II 127, and passim; *šit pikunu šalāmu e-piš pikunu balātumma* your words mean well-being, your utterances mean life JRAS 1929 285:7, cf. OECT 6 pl. 6 K.2999:7, also LKU 34:7; [*Ereškigal*] DÙ-šū KA-šū-ma *iqabbi ana* ^d*Namtar sukkallišu amat izakkar* Ereškigal made (this) utterance, said (this) word to

ipšu A

Namtar, her vizier (uncert., perhaps a mistake) (parallel to *pāšu ipušma* i 38, and passim) STT 28 i 51, also *ibid.* i 49, v 28 and 52; see lex. section.

b) command — 1' said of gods: *ip-ša* (var. -šū) *pīka li'abbit lu-ma-šu* at your command let the *lumāšu*-star be destroyed En. el. IV 23; *ip-šu* (var. *e-ep-šu*) *pīšu ilū upaqqūšu* the gods await his orders En. el. VI 19, cf. *ip-šu* (var. *e-ep-šu*) *pīšu ištariš lipiqqu*, *ibid.* 115, *ip-šu pīšu ilū lipiqqušu* *ibid.* 103; *ip-šu pīka ilū iqul[lu]* LKA 49:7, and passim in lit.; *ša la uštamsaku e-piš pīšu ana e-piš pīšu šarḥi utaqqu rabūti Igigi* (Marduk) whose orders cannot be disregarded, whose proud orders the great Igigi obey BA 5 385:2f., cf. *ša i-piš pīšu la uštamsaku ilu ajumma* Hinke Kudurru i 9; *ep-ši-iš pīšunu bašia uznāšun* their (the gods') attention is fixed upon their command RA 22 171:40 (OB lit.); *ina e-piš pi muttalli ša DN DN₂ ... iqbū* upon the sublime order that DN, DN₂, etc., have given Streck *Asb.* 2 i 13.

2' said of human beings: RN *ina e-piš piša ... šūt rešija ... ušēšibšu ina kussī* RN₂ upon my command my general set Ummani-gaš upon the throne of Teumman AfO 8 182:12 (*Asb.*); *e-piš pīšu eli nišī liṭib* may his words (i. e., those of the scribe who reads this poem) be pleasing to the people KAR 105 r. 9, dupl. KAR 361 r. 4; *ip-šu pīka ad mūtija šummehannima* make me bloom, at your word, until my death! (incipit of a song) KAR 158 r. ii 5, cf. *ibid.* 47.

Although the vocabulary passages, En. el. and NB refs. consistently use the form *epšu* as against the OB, MB and EA *ipšu*, the word is considered a *fi'l* formation and listed here as *ipšu*. Consequently *epištu* s., q.v., should have been listed as *ipištu* in spite of the fact that nearly all spellings indicate the pronunciation *epi/eštu*.

The refs. to *epuš dulli* and *epuš biti* that are cited sub *epēšu* s. mng. 1c and d should be eliminated from that article because they belong here. The form *epuš* is a purely phonetic variant of *epiš*, the construct state of *ipšu*, and is thus comparable with *epuš* beside *epiš* in *epiš dulli*, q.v. Hence, the variant

ipšu B

epūšu listed sub *epēšu* s. in accordance with Ungnad, NRV Glossar 26, should be eliminated.

ipšu B s.; matting (of date palm fiber or reeds), fence; lex.*

[ni-ig] [GAR] = *ip-šu šá a-ri* matting of date palm fiber A III/6:27; *nig, nig.šu, nig.pa, nig.peš.a, nig.sig.ga, nig.peš.a* = *ip-šu ša a-ri* Nabnitu E 149-154; *gi.ba.an.du₈* = *zi-ib-nu* reed fence, *gi.ba.an.du₈, gi.nig.si.ga* = *ip-šu*, *gi.nig.si.ga a.šà.ga* = *ka-da-ru* Hh. IX 307ff.; *lu.su.tag.ga* = *e-piš ip-ši* maker of reed mats, *lu.bà.ra.tag.ga* = *e-piš ba-šá-[me]* sackcloth maker Igituh short version 270f.; for other refs. to *ēpis ipši*, see s. v.

a) as matting: see Nabnitu, Igituh, in lex. section.

b) as a fence: see Hh. IX 307f., in lex. section.

Landsberger, MSL 1 210.

ipšur-līme s.; (a plant); plant list*; cf. *pašāru*.

ú *ip-šur-lī-[i]-me* (var. *li-mu*): ú IGL.LIM Uruanna II 383, in Köcher Pflanzenkunde 11 iii 19, and dupl.

The name means lit. "it releases a thousand (curses)." Cf., for this formation, *imḥur-līmu* (also *imḥur-ešrū*).

iptennu s.; food; SB*; cf. *patānu*.

ip-te-en-ni <||> *ma-ka-lu-ú* Lambert BWL 54 K.3291 line b (Ludlul Comm.), see below.

imaḥḥar ip-te-en-ni ubbala mašqita (the inside) receives food (now), carries liquids Lambert BWL 54 K.3291 line b (Ludlul III), for comm. see above.

iptu A s. fem.; tribute; SB, NB*.

ip-tum = *bil-tum* CT 41 44 r. 3 (Theodicy Comm., coll. W. G. Lambert, see Lambert BWL p. 80).

bišiti šadīm ḥiṣbi tāmāti ip-ti kabitti igisā šummuḥu ana ālija Bābili ana mahrišu ušerimma I brought to my capital Babylon, before him (Marduk), the produce of the mountains, the yield of the seas, heavy tribute, sumptuous presents VAB 4 124 ii 38 (Nbk.), also *ibid.* 112 i 30; *i-pa-at kibrāt erbeti nuḥuš tāmāti ḥiṣib šadi u māitan šattišamma ana Esagila ... lušerib* let me bring into Esagila every year the tribute of all regions, the abundant yield of the seas, the produce of

iptirū

the mountain region and of every (foreign) land VAB 4 270 ii 46 (Nbn.), cf. (silver, gold, etc.) *ša ina šu-kin-ni-e ina i-pat ma-ti-e ḥiṣib šadāni* *ibid.* 282 ix 16.

iptu B s.; (a plant); SB.*

ú NIN.A.ŠÀ, ú *e-nu-nu-tú*, ú ŠÀ.SUR.LÁ: ú *ip-tú*, ú *ip-tú el-pe(!)-<tum> šadī*: ú *ma-al^dIštar* Köcher Pflanzenkunde 6 ii 30ff. (= Uruanna I 281), cf. [ú.NIN.A.ŠÀ]: ú *ip-[tú]* CT 37 32 r. iv 39 (same).

šumma (wr. DIŠ UD) ú *ip-tum ittabši* if i. springs up (in a field) CT 39 9:22 (Alu).

iptirū s. pl. tantum; 1. price paid for redemption or release, ransom, 2. person given in exchange for a released prisoner or pledge; from OA, OB on; used in sing. ARM 7 117:7; cf. *pašāru*.

kù.ta.gub.ba = *ka-sap-man-za-zi*, *kù.ta.du₈.a* = MIN *ip-ti-ri*, *kù.ta.du₈.a.ni* = MIN *ip-ti-ri-šu*, *kù.ta.du₈.a.ne.ne* = MIN *ip-ti-ri-šu-nu* Hh. I 345ff.; *kù.nam.du₈.a* = *kasap ip-te-ri* Ai. III ii 17; *nam.du₈* = *ip-ti-ru*, *nam.du₈.a.ni* = *ip-ti-ru-šu*, *nam.du₈.a.ni.šè* = *a-na ip-ti-ri-šu*, *nam.du₈.a.ni.šè kù bí.in.lá* = *a-na MIN kaspā iṣ-gul* Ai. II iv 16'ff.; *giš.banšur kas₄(!).e.ne mèn KA.DU ka.nag.gá mèn*: *paššur ubarti anaku ip-te-ru māti anaku* I am the table for the foreigners, I am the ransom(?) for the country (mng. uncert.) SBH p. 101 r. 14f., cf. *KA.DU ka.nag.gá mèn*: *ip-te-ru-šu [anā]ku* *ibid.* 16f.

1. price paid for redemption or release, ransom — a) price paid for redemption of property: *ana baqri u rugimāni* PN *ana* PN₂ *izzaz ul ip-ti-ru ul manzazānu šimū gamrūtu kīma abu ana māri išāmuma inaddi[nu]* PN₂ ... *ana dārāti išām* PN (seller) guarantees to PN₂ (buyer) against any claim or contestation, this is no redemption price nor payment of a debt but the full purchase price, PN₂ bought (the property) forever, just as a father buys to give to his son MDP 28 416:10, and often in such clauses in Elam; PN *ana* PN₂ *izzazma ubbeb ul ip-ti-ru ul manzazānūtu šimū gamru kīma abu ana māri išāmu* PN₂ ... *bita ana dārāti išām* PN guarantees to PN₂ and will make the property free of claims (if necessary), this is no redemption price nor payment of a debt but the full purchase price, PN₂ bought the house forever, just as a father buys (to give) to his son MDP 22 49:11, also *ibid.* 79:6; PN ... *eli*

iptirū

PN₂ *dīnam u awatam ul išu* PN₂ u PN₃ *aššum ip-ti-ri-šu dīnam u awatam elišu ul išu* PN (buyer) has no claim or suit against PN₂ (seller), PN₂ and PN₃ have no claim or suit against him (PN) on behalf of the redemption price (of the cattle) MDP 22 160:13, cf. *aššum ip-ti-ri ša* PN [u] PN₃ *ip-[tu-ru]* ibid. 7; [...] *ul manzazānu ip-ti-ru gamrūtu kima abum ana mārīm ipfuru izibu* PN ... *ana dārātīm ipfur* this is not money to pay a mortgage (on the property), but the full redemption price, PN redeemed (the property) forever, just as a father would redeem and bequeath it to his son MDP 18 229:3 (= MDP 22 158); (sale of a field) *a-[na ip]-ti-ri-š[u g]a-am-ru-ti* for its full redemption price ARM 8 6:5'.

b) price paid for release of persons — 1' in gen. — a' in OA: *awilī šunūti puṭur mimma ip-ti-ri-šu-nu ša ekallum errešukani ina našpi[rtika] uddiama lušēbilakkum* redeem these men and let me know in your message what ransom the palace asks from you, and I shall send it to you OIP 27 5:17, cf. *awilū ip-ti-ri mādiš išu* ibid. 24.

b' in OB: *šumma ... ša paṭārišu la ibašši ekallum ipaṭṭaršu eqelšu kirūšu u bissu ana ip-te₄-ri-šu ul innaddin* if there is no (money) to ransom him (the prisoner of war), the palace will ransom him, but his field, orchard, or house cannot be given for his ransom CH § 32:37; *ana* PN *ana ip-te₄-ri-šu iddin* he gave (x silver) to PN for his ransom CT 6 40c:6.

c' in Mari: *u assurri ina šallat DUMU.MEŠ Jamīna ana ip-te₄-ri irišuninni anaddin* by no means will I give up any of the prisoners taken from the Southern tribes, which they have asked me to release against (or as) a ransom Mél. Dussaud 2 p. 994 (let.); $\frac{2}{3}$ MA.NA 4 GIN *kaspam ša ip-ti-ir 4 wardi ša* PN 44 shekels of silver for the ransom of four slaves of PN ARM 7 117:7, cf. silver paid *ana ip-te₄-ri-šu-ū* ARM 8 78:7 and 21.

d' in MB: x barley PN [...] *ana ip-ti-ri ša* PN₂ PBS 2/2 103:17.

e' in EA: *šabat 12 amēlūtija u šakan ip-ti-ra berīnu 50 kaspē* he seized twelve of my

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men, and set their ransom at fifty (minas) of silver, which was agreeable to both of us EA 114:9, cf. EA 109:28 (let. of Rib-Addi).

2' in *kasap iptiri* — a' in Mari, RS, EA: (silver paid to a creditor by two persons for their respective brothers) KÜ.BABBAR *i[p-ti]e₄-ri-šu* PN *maḥir* ARM 8 77:10; *ardūtija* PN *ilteqīšunu ... iqbāma bēlija kaspē ip-te₄-ri-šu-nu kīmē šātu u luddin kaspē* Aziru has taken my subjects captive, my lord said, "Whatever their ransom is, I shall give the silver" EA 55:51 (let. from Qatna); *u* PN *laqīmi kaspē ip-ti-ir-ri-šu ina qātīšu* but PN has taken their ransom himself EA 245:34 (let. from Megiddo), also *kaspē ip-ti-ri* EA 116:44 (let. of Rib-Addi); *ittami adi la iddinme ardika kasap ip-te-ri-šu-nu ana jāši* he swore that he would give me the ransom for your slaves MRS 6 19 RS 15.11:15.

b' in SB: *gišrinna ina[ššīma kasap] ip-ti-ri-šū i-dan^a Šamaš ... kasap ip-ti-ri-ia(!) ḫirtiija aššātiija [mārēja mārātiija] nadnuka* he will hold the balance and weigh out the silver for his ransom (and say), "O Šamaš, the silver for the ransom of myself, my first wife, my (other) wives (and) my sons and daughters has been given to you" AMT 72,1 r. 28f., see Ebeling, ZA 51 174; [*kasa*]p *ip-ti-ri-šu inaš-šīma ... kasap ip-ti-ri-ia maḥrāta napišti qāšam* he will hold his ransom (and say), "You have accepted my ransom, (now) give me life!" 4R 59 No. 1:24 and 29.

2. person given in exchange for a released prisoner or pledge — a) in MA: ¹PN *Aššuraittu ša ... ana bit* PN₂ *laqūtuni* PN₂ ¹Šubrīta *ip-ti-ri-ša ša* ¹PN *maḥir apil zaku* PN₂ ... *ana* ¹PN *la iraggumu* PN₃ *ip-ti-ri-ša ittidin* for ¹PN, an Assyrian girl, who was adopted by PN₂ (and then married to PN₂), PN₂ has received (from PN₃) a Subarian (slave) girl as a substitute for ¹PN, he is satisfied and free (of any claims), PN₂ will not have any claims respecting ¹PN, PN₃ has given a substitute for her KAJ 167:8 and 14 (MA), see Oppenheim, Iraq 17 73, cf. *ṭuppu ša kunukkī* PN₂ *ša ip-ti-ri ša* ¹PN *ša zakāiša* the tablet sealed by PN₂ concerning the substitution for ¹PN, (which) frees her (same persons as in KAJ 167) KAJ 7:31.

ipu

b) in SB: [*šumma*]a *ip-ti-ri-ša* (var. *nap-ti-ri-ša*) *la idda[nakkama ti]rraši* bring her (Ištar) back (to the nether world) if she cannot give you a substitute for herself KAR 1 r. 35 (Descent of Istar), var. from CT 15 47 r. 46, for Sum., cf. *sag.aš sag.a.na ha.ba.ab.sum.mu* let her give one substitute as her substitute Kramer, JCS 5 11:277, cf. also *én.šè tùm.mu.an.zé.en* take him away as my ransom(?) *ibid.* 341, and *én.ta.gin_x nam.ma.ra.ab.zé.èm.en.zé.en* *ibid.* 330, cf. *ibid.* 321.

ipu s.; 1. membrane, film, 2. afterbirth, 3. blinkers; from OB on.

uš ùš = i-pu, si-li-tum SB I 314f.; [*ar-ḥuš*] [*ùš*] = *i-pu* // *re-e-mu* womb, [*uš*] [*ùš*] = *i-pu, si-li-tú* Ea III 300ff.; *uš* NUN+LAGAR×BAR = [*i-pu*] Ea V 149, also (followed by *silitu*) A V/3:94; [*uš*] N[UN+LAGAR×SAL] = [*i-pu*] Ea V 153, also (followed by *silitu*) A V/3:96; [*uš*] KA×BAD, GÁ×SAL, É×SAL, [NUN+LAGAR×SAL?] = *i-[pu]*, [*si-l*]*i-tum* Recip. Ea A v 4-11; [...] [ZIG] = *i-pu, ši-ši-tum* A VII/2:200f.; *te-e TE = i-pu, ru-uš-šu-u, ši-ši-tum* A VIII/1:197ff.; [*s*]i-la SILA = *si-[l]i-tum, i-pu* A I/6:27f.; *uzu.a.sila.gar.ra = re-e-mu = ru-ub-šu, uzu.a.sila.gar.ra = i-pu = i-ba-ḥu, uzu.nun.nun = ši-ši-tum = i-ba-ḥu* Hg. B IV 30ff.; [...] = *i-pu* Nabnitu J 92a-b.

ši-ši-tú = i-pu, ḥi-il-lu, i-ba-ḥu, qu-lip-tú, štr-a-nu Izbu Comm. 274ff.

1. membrane, film: *šumma šamnum ana i-pi itūr* if the oil (on the surface of the water) turns into a film CT 5 5:28 (OB oil omens); *šumma tīrānū panūšunu i-pa armu* if the surface of the intestines is covered with a membrane (followed by *šišitu armu*) Boissier Choix 92 K.3670:9 (SB ext.); *šumma martu ina qabliša i-pa saḥpat* if the gall bladder is wrapped in a membrane around its middle CT 30 15:11 (SB ext.).

2. afterbirth, or the like: see lex. section, in parallelism with *ibaḥu*, another type of uterine membrane, and *silitu* afterbirth, also with *šišitu*; *šumma sinništu i-pi ulid* if a woman gives birth to an afterbirth CT 28 34 K.8274:16, cf. *šumma enzu i-pi ulid* (preceded by *silita ulid*) CT 28 32 r. 27 (SB Izbu); *šumma sinništu i-pi šá* UZU ÚŠ DIR *ulid* if a woman gives birth to a fleshy membrane full of blood CT 28 34 K.8274:17 (SB Izbu); for 'PN *kí nīpiša*

irbu

ana i-pi ekallim epušūni PN₂ *mašmāšu mahir* PN₂, the *mašmāšu*-priest, received (a sheep) when they performed the ritual for the "womb(?)" of the palace AFO 10 37 No. 75:4 (MA, translit. only), cf. *kí nīpišu ana i-pi KÁ LU [...] ša pi ekallim epušūni* (referring to the same woman) *ibid.* 38 No. 80:5, see Weidner, *ibid.* p. 12.

3. blinkers: [*kuš.igi.tab*].ba anše = *nap-la-sa-tu = i-pu* Hg. A II 165.

Holma Körpertheile 105; Albright, RA 16 176f.

iqbīnu s.; (mng. uncert.); lex.*; cf. *qabū*.

bi-i BI = iq-bi-nu A V/1:148.

The context suggests that this is a grammatical term.

iqbū s.; order, direction; NB*; cf. *qabū*.

x silver *ina iq-bi ša* PN upon the oral direction of PN Nbk. 250:1.

irā see *erā*.

irana s.; (mng. uncert.); Nuzi.

1 GÍN KÙ.GI *i-ra-na* one shekel of *i*-gold JEN 551:2 (coll.).

Either a qualification of gold or referring to its provenience.

irarazakku s.; (a lament); lex.*; Sum. lw.

[*r.a.r*]a.zu = šU Kagal A 21.

Lit. "lament (with) prayer."

iratu see *irtu*.

irbi s.; (title of an Egyptian official); EA*; Egyptian word(?).

libluš šarri lu ir-bi-šu Pāru paṭar ina mahrija by the life of the king, his *i*-official, Pāru, has left me (he is in GN) EA 289:38 (let. of Abdi-Hepa).

Possibly to be connected with Egyptian *iry p't* (see Ebeling, VAB 2 p. 1427). The official, mentioned by name, is elsewhere called *rābišu* (see Albright, JNES 5 7ff.).

irbu (*erbu, urbu*) s.; 1. gifts, presents (to a god or king), 2. income, 3. import duty, offering, 4. amount; from OA, OB on; *urbu* VAS 1 35:4 (NB); wr. syll. (TU UET 4 48 and

irbu

49, NB, KAR 148:7 and 382 r. 39, SB, MDP 14 55 r. i 10); cf. *erēbu*, *irbu* in *bīt irbi*.

mu = *ir-bu* Hh. II 191; [ma-áš] MÁŠ = *ir-[bu]* Idu I 165; máš, DAR, MI, máš.DAR, máš.NE, máš.da.a.ri = *ir-bu* = (Hitt.) ar-kam-ma-aš tribute (followed by máš.da.a.ri = *išdihu* profit) Izi Bogh. A 312-317; [udu.máš].da.ri, [udu.x].da = *im-me-ri ir-bi* Hh. XIII 71f.; *ir-bu* (in group with *tamartu* gift, Sum. col. broken) Antagal Fragm. gg 6'f.

dim.me.ir an.ki.a NIGIN.bi.ir máš.da.ra níg.šà.a igi.zu h́é.en.si.sá.e.ne : *ilū napharšunu ša šamé u eršetim ina ir-bi u katré lište'u maharka* let all the gods of heaven and earth present themselves before you (Anu) with gifts and presents RAcc. p. 70:19f.

iš-di-hu = *ni-me-l[u]*, *iš-di-hu* = *ir-[bu]* BRM 4 20:67f. (comm.).

1. gifts, presents: *ina elé ša šarri ana Sippar ir-bi x šarra umahhir u mahar šarri uški[n]* when the king came up to Sippar, I presented to the king the gifts [of the city?] and prostrated myself before the king PBS 7 83:26 (OB let), cf. x silver *inūma ir-bi-im* at the (delivery of the) *i*.-presents YOS 5 178:8 (OB); *šar GN u GN₂ itti ir* (var. *ir*)-*bi u qišāti mahar* ^d*Šamaš . . . lu ušērib* I brought the kings of Anšan and Kurihum before Šamaš with (their) gifts and presents RA 7 180 ii 13, var. from CT 32 1 ii 22 (OB Cruc. Mon. Maništušu); *ša . . . ir-ba u qišāti šuhmuṭu mahar bēl bēlē* (the king) who promptly brings to the lord of lords (tribute, etc.), gifts and presents VAS 1 37 ii 17 (Merodach-baladan kudurru), cf. *ir-bi kal dadmē . . . ušēribšunūti* VAB 4 284 ix 18 (Nbn.); *ušamhir ir-ba řā'ti igisē* TA-AN-du-te I offered a donation, presents and many gifts Lambert BWL 60:93 (Ludlul IV); *ilū mahruššu lišeribu katrášun adi i-rib-šú-nu imahharuni* let the gods bring their tribute to him until he has received all their gifts En. el. VII 111; *ilu amēla ir-ba erreš* the god will request a gift from the man CT 28 44 K.717:4 (SB ext.), dupl. of CT 30 12 K.1813 obv.(!) 16; *u šattišam la naparká e-rib la* (var. omits *la*) *nar-ba-a-ti bilat malki kibrāt arba'i imdanahharu qiribšu* and (the kings, my predecessors) received therein (the palace) the . . . gifts and the tribute of the kings of the whole world every year without interruption OIP 2 94:67

irbu

(Senn.); *ir-ba níg.šú ša māt nakri* CT 30 38 K.9084 i 14, cf. *ir-bi u níg.šú* [. . .] CT 28 49 K.6231 r. 4 (both SB ext.).

2. income — a) in omen texts and lit.: *kabtum ša šumam išú ibbaššima e-ri-řib ana ekallim irubu ana řitišu irrub* there will be an important person who is well known, and the income that used to go into the palace will (henceforth) go into his estate YOS 10 24:3 (OB ext.), cf. *ibid.* 14 (and correct *eribu* mng. 2), also *ir-bu-um ana ekallim irrub* *ibid.* 23:3; *rubám ir-ba-am ikkal šaná šumšu šukkallum ir-ba-am ikkal* the prince will receive (all) income, other interpretation: the vizier will receive (all) income YOS 10 24:5 (OB ext.), also YOS 10 22:2; *ir-bu ana ekalli irrub* KAR 427:42 (SB ext.), also CT 27 40 K.10244:1 (SB Izbu); TU (var. *i-řib*) *māti ana ekalli irrub* the income of the country will enter the palace KAR 148:7 (SB ext.), var. from CT 30 24 r. 31; *ir-bu ana řit amēli irrub* income will flow into the man's house CT 38 32:18 (SB Alu), dupl. KAR 389b ii 35, and passim in Alu, also *ana řiti řuāti ir-bu irrub* KAR 382:58; *ir-bu irrubšu* income will come to him CT 38 11:49, 13:95 (all SB Alu); *ir-bu sadiršu* he will have a regular income Kraus Texte 24 r. 11; É.BI TU-*ba ú-za-am-ma* that house will lack income KAR 382 r. 39 (SB Alu), cf. řit TU-*bi* loss of income MDP 14 p. 55 r. i 10 (dream omens); É.BI *i-řib-šú issappař* the income of this house will be scattered CT 27 46 r. 12 (SB Izbu); *i-řib-ka bi-lat* your income will be (measured in) talent(s) Lambert BWL 104:140.

b) in NB: *guqqá řagikarē ir-bi řelit u mimma řurubti ekurri mala bařú* monthly offerings, votive offerings, *i*.-income, *řelitu*-tax, and any other type of revenue of the temple AnOr 12 305 r. 4 (NB kudurru), cf. *ibid.* obv. 26, also BBSt. No. 35 r. 11, note *ur-bu u řelitu mala bařú* VAS 1 35:4 (NB kudurru); *li'u ša ir-bi gabbi* PN *řupšarru kullu u li'u ša řelit gabbi* PN₂ *řupšarru kullu* the (keeping of the) records of all the *i*.-income is assigned to the scribe PN, and the (keeping of the) records of all the *řelitu*-tax is assigned to the scribe PN₂ VAS 6 331:9, dupl. *ibid.* 176+189; various staples *řihit ir-bi u řiti ša* MU.3.KAM *u*

irbu

MU.4.KAM the balance of the *i*-income and the rent of the years 3 and 4 TCL 13 227:23; *kišir ša šēri ir-bi ša Ekur* VAS 5 161:5.

3. import duty, offering — a) import duty (payable from gold, silver, goods, etc., entering a city, spoken of as a gift, OA only): *raqqatam u lubūšam ana rubaim aššima u aḥama 10 šubāti u ašiam ušēlima ašiam u šubāti utaeramma er-ba-am imtaḥar umma šutma ula alaqqi ana er-bi-im ša aššiušuni x weriam [...]* ušēridumim I took to the (local) ruler a thin fabric and a garment (as a gift), and furthermore, I had delivered (to the palace) the ten garments and the iron — he returned to me the iron and the garments (but) accepted the import gift, saying, “I will take nothing (from the merchandise),” and in exchange for the import gift that I had taken to him, they sent me x copper [...] TCL 4 39:13 and 15, cf. (various goods) *ina Mama ana er-bi-im iššiu* BIN 4 201:7; 9 GÍN *hurāšam er-ba-am ana Zalpa'im ni-šī-e umma rubaumma hurāšam qaqqidi ukāl* we took an import gift of nine shekels of gold to the (ruler) of Zalpa, and the ruler said, “I will keep the gold” TCL 20 85:6; *ṭuppam ša Ālim nukāl ša adi ir-bu-um u ḥubullum šabbá [...]* we hold a tablet from the City (Assur) to the effect that, until the import duty and the debt are paid, [...] TCL 4 46:22; *lu egrātum egra lu ir-be ušērib lu bitam iš'am mannum [ide]* (the chiefs assembled in Assur said) “Who knows whether there were any shady dealings, or whether he paid out gratuities, or whether he bought a house (with the money)?” TCL 14 10:9.

b) offering (presented at the gate when entering a temple) — 1' made in silver (mostly NB): *isiq atātu ša bāb nāribu ᵀNabū ša Ezida bit ᵀNabū adi ir-bi šiti* the gate-keeper's prebend of the Entrance-of-Nabū gate of Ezida, at the temple of Nabū, together with (all) the offerings upon entering and leaving VAS 5 37:3, cf. *i-ri-ib u ašitu ša É.KUR* ibid. 74:6; [x] MA.NA KÙ.BABBAR *ultu ir-bi ša bābi ša bit karē pitqu* x minas of silver were smelted from the offerings (collected) at the gate of the storehouse Camb.

irbu

232:1, cf. *kaspa ir-bi ša bābišu pit(i)q[a]nimma* smelt the silver (collected) at its (the temple's) gate! TCL 9 147:6 (let.), also *kaspu ultu ir-bi ša bābi nadin* Nbn. 264:12, and passim; ½ MA.NA KÙ.BABBAR *ir-bi ša GI quppi šarri ša bābi ša ištu* UD.9.KAM ša MN adi UD.24.KAM ša MN 11 GÍN KÙ.BABBAR *ana KÙ.GI nad[nu]* PN 12 GÍN KÙ.BABBAR *ana pitqa ša udē ša bīti nadin* thirty shekels of silver, offerings, from the wicker cash-box of the king, (collected) at the gate from the ninth of MN until the 24th of MN — eleven shekels of silver were given (to) PN (to buy) gold, twelve shekels of silver were given for casting objects for the temple YOS 6 13:1, cf. silver *ir-bi ša bābi ultu quppu* Nbn. 1058:1 and 5, also silver *ir-bi ša GIŠ quppi u panāt quppi* ZA 3 145 No. 5:2; exceptionally a bridge toll: *kaspu ir-bi ša gišri* the silver from the bridge toll TCL 13 196:16, cf. ibid. 4, dupl. Pinches Peek 78 No. 18:15 and 4; x silver *ir-bi ša ultu pišanni ša ᵀNaná naša'* — *i*. brought from the (collection) box of (the temple of) Nanā BIN 1 145:1, cf. *ir-bi ša bit ᵀAn-nunītu u ᵀGula* VAS 4 41:1, *ir-bi ša bit ᵀGula* Nbn. 1088:1; x silver *ir-bi ša arḫi* the offerings (collected) during the month Camb. 59:2, cf. Nbn. 119:19, and passim, also *ir-bi ša* UD.20.KAM the offerings from the festival of the twentieth day Nbn. 214:13; *kaspu mišil e-rib-šū bēlu liddin* TCL 9 96:16. Exceptionally in NA: *kaspu anniu ša ana šarri belija ašpuranni ša ir-bi šū la qali la masi* this silver that I have sent to the king, my lord, comes from the offerings, it is neither smelted down nor cleaned ABL 1194 r. 9 (NA).

2' made in bronze or gold (rare): 2½ MA.NA *siparru ir-bi ša bit ᵀGula* Nbk. 229:1, also x gold *ir-bi ana pitqa* Nbn. 758:1, also ibid. 406:1, GCCI 1 404:2; gold and ingots *ir-bi ša šarri* YOS 6 54:3, also ibid. 121:2; *ir-bi ša hurāši* Gordon Smith College 99:1, 105:1; uncertain: *ba-a-ri ša* TU LUGAL the *bāru*-tax, income of the king UET 4 48:2, 10 and 15, ibid. 49:2, 11 and 16.

3' made in staples: *suluppū ir-bi ša URU GN ša MU.16.KAM RN* dates, the income from GN for the 16th year of Darius Dar. 438:1, cf. barley *ir-bi ša GN* YOS 6 42:2 and 13,

irbu

also x barley *ultu ir-bi šutum šarri* from the income of the royal treasury Nbn. 906:1, 1 GUR *suluppī ultu ir-bi ša bābi* Camb. 332:1, cf. also TCL 13 227:15, (sesame) Dar. 197:8, (barley) Nbn. 292:7, Dar. 320:13, 106:8, VAS 6 175:7, 238:1, and passim; *išten* TUG.KUR.RA *ir-bi ana* PN ... *nadin* Camb. 21:1, cf. (blue dye) TCL 12 84:17, (sesame) YOS 6 225:26, (aromatics) YOS 6 115:13, AnOr 8 36:4; x *suluppū imittu ir-bi eqli* ZA 4 151 No. 8:1, *uttatu ir-bi ša errēšē* Cyr. 59:1.

4' made in sheep, etc.: 67 *šēnu* [ir]-*bi ša* PN *mār šarri ina qātē* PN₂ — 67 sheep and goats, income of Belshazzar, the crown prince, from PN₂ AnOr 8 33:11, cf. *išten immeru ir-bi* Nbk. 80:1, and passim, GANĀM. H.A *ir-bi ša* DN YOS 7 15:7, GUD *ir-bi* Nbn. 659:23, etc. Exceptionally in NA: various food offerings *naphar niqē i-rib ša* UD.13.KAM the sacrificial animals that came in on the 13th day ADD 1078 iv 1.

4. amount: *ir-bi še'im labiri kīma maḥrika ibaššū šupramma še'am lulqī'amma lullikakku* write me how much (lit. the amount of) old barley you still have, and I will come and bring you barley CT 29 21:6 (OB let.); *mimma še'em ḥalšum ḥašḥu idin u ir-ba-am ša še'im šēti ulu kīma šibtam usšabu uluma kīma qaqqadamma ina ebūrim utarru* give the district whatever barley they need, and they will return the amount of this barley at harvest time either with interest or only the principal ARM 2 81:16.

San Nicolò, Or. NS 20 138f.; Oppenheim, JNES 6 116ff.

irbu in **bīt irbi** s.; storehouse for *irbu*-income; NB; cf. *erēbu*.

x (dates or emmer wheat) *ultu é ir-bi* YOS 6 93:36.

irdu s.; (a sheep with a certain disease); lex.*

lu-bu-un UDU.EZEN×LU = *hi-in-qu* sheep dead of stricture, la-ba-an UDU.EZEN×LA = *pi-is-mu*, li-[bi-in] UDU.EZEN×LI = *ir-du* Diri I 104ff., also A VIII/2:60ff.

irdu see *išdu*.

irginu

ir'emu s.; loved one, favorite; OAKk.; cf. *rāmu*.

^dEN.KI *ir-e-ma-am è-ra-a-am-su* Enki loves him as (his) beloved Kish 1930 143:1 (unpub., cited in MAD 3 61); *ir-e-mu-um mār* ^dInnin the beloved, the son of DN ibid. 3; *ir-e-mu udabbibušima u iškunušī ana muḥḥātīm* the beloved ones have . . . -ed her and installed her as . . . ibid. r. 30.

irgididakku s.; lament to the accompaniment of the flute; Sum. lw.; lex.*; cf. *irgigi=dakku*.

ir.gi.di.da = šu Kagal A 12.

Cf. ir.gi.di.da = *takribti ebbūbim*, sub *embūbu* lex. section.

irgididakku s.; lament to the accompaniment of the flute; lex.*; Sum. lw.; cf. *irgidi=dakku*.

[i]r.gi.gid_x(SUD) = šu Kagal A 13.

irgilu s.; (a locust); SB.*

buru₅.ir.gi.lum = šu-lum Hh. XIV 239; buru₅.ir.gi.lum = šu-lum = [BURU₅ su-uh-si-lu] Hg. B III iv 1, restored from Landsberger Fauna p. 40 α 17 (Uruanna); *hi-lim-mu = ir-gi-lu* (followed by *zi-za-nu = su-uh-si-lu*) Practical Vocabulary Assur 422h, also Landsberger Fauna p. 44 δ D ii 14.

mišil raqqi mišil šelepī ir-gi-la ḥilammu . . . *ištēniš tuštēmid* you mix (various herbs), half of a soft shell crab, half of a tortoise, an *irgilu*-locust, a *ḥilammu*-locust KAR 91 r. 12 (rit.).

See *irgišu*.

Landsberger Fauna p. 123.

irginu adj.; (a color, describing horses); NA.*

16 *sīsē* SA₅.MEŠ 13 *sīsē ir-gi-ni* 14 *sīsē* MI.MEŠ 1 *sīsū ḥaršā* 1 *sīsū tu-a-nu* 6 KUR SAL.KAB.MEŠ 16 chestnut horses, 13 *i-*horses, 14 black horses, one horse bred in Harša, one . . . -horse, six . . . -mares (totalled as 51 horses of the king) ABL 466:7; [x] KUR SA₅ 6 KUR *ir-gi-nu* [x] SAL.KAB.KUR *naphar* 16 KUR.MEŠ ADD 989:1, and (wr. *ir-gi-ni*) passim in this text, also ADD 988 passim; *irginu* . . . *irginu me(?)-ra-nu* (among horses described as SA₅ nad SA₅ *me(?)-ra-nu*) Iraq 13 111 ND 445 (translit. only).

irgišu**irgišu** s.; (a locust); lex.*

buru₅.ir.gi.zum = šu-šu Hh. XIV 240;
 buru₅.ir.gi.zum = šu-šu = [BURU₅ hi-la-mu]
 Hg. B III iv 2, restored from buru₅.ir.gi.zum
 = BURU₅ hi-la-mu, ir-gi-šu Landsberger Fauna
 p. 40 α 18f.

Phonetic variant to *irgilu*, of a strange
 but not too rare type, cf., e.g., *magilu* and
magišu.

Landsberger Fauna p. 123.

irḫu s.; insolence; SB*; cf. *arāḫu*.

*ina qirib tamḫari sikiptašu šakāni u i-ri-iḫ
 pišu elišu turrimma annašu šušši qāti aššima*
 I lifted my hands (in prayer) so that I might
 overwhelm (Ursa) in battle and turn against
 him his insolent words (lit. the insolence of
 his mouth) so that he himself might bear the
 consequences of his sin TCL 3 124 (Sar.).

irḫūtu s.; impetuosity; MB* (Tn.-Epic);
cf. *arāḫu*.

qā'edat ir-ḫu-su tuḫammaṭ la šēmi his
 impetuosity is blazing, it burns the unsub-
 missive Tn.-Epic "vi" (= i) 11 + AfO 18 48
 Rm. 142 col. Y 3.

iria see *erā*.**iriānu** see *erānu*.**irijannida** s.; (mng. uncert.); OB Alalakh*;
Hurr. word.

10 GÍN *ana* PN LÚ.ANŠE *ša ana i-ri-ia-an-
 ni-da* (parallel: *ša ana kunnate nadnu* line 7)
 Wiseman Alalakh 373:15.

Possibly referring to a payment for
 deliveries or services.

irima'u see *italma'u*.**irimmu** (*erimmu*) s.; bead(?), necklace(?);
OB*; cf. *erimmatu*.

šarḫat i-ri-mu ramū rešušša she is sumptu-
 ous(ly arrayed), beads(?) are scattered over
 her head RA 22 170:11 (Agušaja), cf. *i-ri-
 ma-am iddi kiš[ād]iš[ša]* he placed a neck-
 lace(?) on her neck VAS 10 215:16 (hymn
 to Nanâ); *kīma našši i-ri-mu izannan* instead
 of dew, i.-beads fall BE 40294:11 (unpub., OB
 hymn to Nanâ, courtesy von Soden).

irkallu

Delete the unpub. OB passage in CAD 4
 295 sub *erimu* mng. 1b. The present word is
 to be regarded as a masc. byform of *erimmatu*,
 q.v.

von Soden, ZA 44 32 and 38.

irimmu see *erimu*.**irimu** s.; (mng. uncert.); Qatna.

1 SAG *i-ri-mu uqnî* one (bead in the form
 of the) head of an i.-(animal?) of lapis lazuli
 RA 43 156:180 (list of jewelry).

Possibly to be connected with *irimmu*.

Bottéro, RA 43 16.

iripu see *eripu*.**irištu** see *eristu* A and B.**irišu** see *erešu* A.**irītu** s.; (mng. uncert.); SB.*

*sarriš kala lumnu šūḫuzušu aššu la iḫ
 i-ri-tam* all sorts of evil machinations are set
 up against him as if he (the poor man) were a
 criminal — because he has no protection(?)
 Lambert BWL 88:285 (Theodicy).

Connect possibly with *arū*, "to lead."

iri'u (*erū*) s.; beer dregs; SB.*

mug.munu₄, gul.munu₄ = *i-ri-'u* Hh. XXIII
 iv 20f.

e-ra-a ša KAŠ.ÚS.SA baḫrūssu tašammissi
 you put a bandage (soaked in) hot beer dregs
 on her KAR 195 r. 17.

Oppenheim Beer n. 86, with etym. (Heb. ḫarē).

irkabu s.; (a bird); lex.*

[x].x.mušen = *ir-ka-bu* = [a]r-ga-bu (between
atnu fledgling and *sudinnu* bat) Hg. C I 39.

irkallu s.; nether world; MA, SB.*

ḫi-lib IGI.KUR = *ir-kal-la* Diri II 147, ga-an-zēr
 IGI.KUR.ZA = *ir-kal-la* ibid. 152, for context, see
ganzir lex. section; ḫa-li-ib IGI.KUR = *ir-ka-al-la*
 Proto-Diri 111a; x-lu-ku IGI.KUR, [ga]-an-zēr IGI.KUR
 = *ir-[kal-la]* K.4177+4402+ Sm. 63 i 14f. (group
 voc.); [IGI.KU]R.ZA = *ir-kal-l[um]* (in group with
šamū, eršetu, naq[bu], tām[atu]) Antagal D b 15;
 ki-ir BAD = *ir-kal-la*, ki-ši BANŠŪR = *kur-nu-gi*
 Ea II 121f.; lam-ḫu KUR.KUR *tenū* = *ir-kal-la*
 Ea II Excerpt ii 6'.

da-ne-ne, ki-ū-ru, ir-kal-lum, lam-mu = *er-še-tum*
 LTBA 2 2 i 2ff.

irkatardudû

a) nether world: *ir-kal-lu* (var. *-la*) *lunīšma lisbu'u šamāmi* I shall shake the nether world and make heaven tremble Gössmann Era IV 123, cf. *ir-kal-lum* (var. *-la*) *ša inūšu* ibid. I 135; *ina ṭābi itammā elā šamā'i ūtaššašama idabbub arād ir-kal-la* when people feel well, they talk of ascending to heaven, when they are depressed, they talk of descending to the nether world Lambert BWL 40:47 (Ludlul II); *gizillī šamāmi mušam-mir ir-ka[l-la]* torch of the sky, which illuminates (even) the nether world Ebeling Parfümrez. pl. 49:3 (SB hymn to Sin); [*ša ša*] *r-rat ir-kal-li lidil a[bul]laša* let the gate of the queen of the nether world be closed ibid. 15, cf. ibid. 6.

b) as the name of a goddess, as a personification of the nether world: *Ištar āšibat qirbi ir-kal-li* 𐎶 *Ir-kal-li ša ālikūtišu la tajāru* Ištar, who dwells in the nether world in the House of Irkalla, whence nobody who goes there returns LKA 62 r. 13f., also ibid. 11 (MA version of the Descent of Ištar), see Ebeling Or. NS 18 35f.; *ana bīti eṭē šubat 𐎶Ir-kal-[la]* ... *ana ḥarrāni ša alaktaša la tajārat* to the dark house, the dwelling of Irkalla, on a road from which there is no return CT 15 45:4, dupl. KAR 1:1 (SB Descent of Ištar), cf. (with var. *mūšab 𐎶Ir-kal-la*) Gilg. VII iv 33; DÚR 𐎶*Ir-kal-la ipqidaššu* he entrusted to him the dwelling(?) of Irkalla RA 16 145:7.

Tallqvist, StOr 5/4 34f.

irkatardudû s.; (a lament); lex.*; Sum. lw.

[i]r.ka.tar.du₁₁.du₁₁ = šu Kagal A 18.

Lit. "lament with doxology."

irkitušakku s.; (a lament); lex.*; Sum. lw.

[ir].ki.tuš.a = šu Kagal A 10.

Lit. "lament of the dwelling place."

irku s.; (a garment); syn. list.*

ir-ku = *šu-ba-tu* Malku VI 27.

irku (long) see *arku*.

irkû s.; stake; lex.*; Sum. lw.

giš.ir = *ir-ru*, giš.ir.ku₆, giš.ir.dim = *ir-ku-u*, giš.ir.dim = *maḥ-ra-šū*, *im-mu* Hh. IV 422ff., also Hh. VI 138ff.

irnittu

irkulla see *elkulla*.

irmû s.; plot of land; SB*; cf. *ramû*.

mi-tir-tû = *mu-sa-ru-u* garden, *ir-mu* = *mi-tir-tû*, *mu-sa-ru-u* = *ma-na-ḥa-a-t[um]* garden plot Malku II 116ff.; [*ir*]-*mu*, *mi-it-rum*, *mi-[x-x]* = *mi-tir-tum*, *mi-tir-tu[m]* = *mu-[sa-ru-u]* CT 18 2 i 47ff. (syn. list).

napišti māti gipāra raḥiṣ būlu ikkaru ina muḥḥi [*ir-m*]*u-u-šū ibakki ṣarpiš* the cattle trample the meadow, the sustenance of the land, the farmer cries bitterly over his plot of land Gössmann Era I 84 (from STT 16); [...]-*qu-u tarbaši ir-mu-u bīti sūqi u āli* who [...] cattle pen, garden plot, house, street and city RA 51 108 K.7257:3' (Epic of Zu, coll. W. G. Lambert).

W. G. Lambert, AfO 18 401.

irnamtaggadû s.; (a lament); lex.*; Sum. lw.

[i]r.nam.tag.ga.du₆ = šu Kagal A 16.

Lit. "lament to obtain absolution for sins."

irnintu see *irnittu*.

irnittu (*irnintu*) s.; 1. outbreak of divine anger against a specific enemy, terminating with a cry of triumph over his annihilation, 2. triumph, victory; from OB on; *irnintu* KAH 2 58:9 (Tn.) and AKA 104 viii 39 and 106 viii 62 (Tigl. I), KAR 428:22 (SB); wr. syll. and Û.MA.

ù.ma = *ir-nit-tu* Igituh I 125, also Lu Excerpt II 80; [...] [šū.x] = *sur-rum*, *ir-nit-tum* Diri V 98f.; [giš.ig].ù.ma = (*da-lat*) *ir-nit-ti* Hh. V 251a.

[b].dug₄.ga.maḥ.zu ù.ma.zu sá.ib.dug₄.ga.ke_x(KID) sag.tuk.zu hé.na.nam : *ana ša uggatki rabāt ir-nit-ta-ka* (var. *-ki*) *kašdat lu rābiška šū* let him against whom your wrath was great (and) whom your raging has overcome be your attendant RA 12 75:49f., dupl. BiOr 9 pl. 4 r. 11f. (exaltation of Ištar); ù.ma^{bi-pi} eš-šū.en.sá.sá : *mušakšid ir-nit-ti-šū* (Nabû) who makes him (the king) triumph StOr 1 32:5 (NB), cf. ù.ma.na sá.[sá.e.da(?)] : *mušakšid ir-ni-ti-šū* 4R 12:5f. (MB royal); for other refs. from bil. texts for ù.ma = *irnittu*, see mng. 1.

[ù].ma.ni sá.sá : *ir-ni-ti-ta-šū ikaššad* CT 41 25:13 (Alu Comm.), for the passages commented on, see mng. 2a-2'.

1. outbreak of divine anger against a specific enemy, terminating in a cry of

irnittu

triumph over his annihilation (only bil. and OB lit.): BALAG.di ib.bi ù.na.nam ù.ma in.ga.na.nam: *ina širhī nuggatumma ir-nit-tum-ma* there are both anger and triumphal annihilation in the songs Langdon BL 16 i 1f.; ù.ma.ta kur.ra bi.in.sì : *ina ir-nit-ti-ka mātīm taspun* you have leveled the country in an outbreak of your anger 4R 24 No. 3:22f.; 5.u.kám.ma ù.ma DU [...] : *ḥanšu ir-ni-ti* my (Ištar's) fifth (name) is Triumphal-Annihilation (of the enemy) SBH p. 109 r. 65f.; e.ne.è.m ù.ma.ni.ta mu.un.da.an.dug₄.ga.ni : *amatu ša ina ir-nit-ti-šu iqbt* the word which he pronounced in the outbreak of his anger Langdon BL 158:9f. (= p. 65f.), dupl. SBH p. 27; *nišimme ir-ni-ta-šu wa-aš-ṭa-at* we hear his (Adad's) outbreak of anger — it is fierce CT 15 3 i 4 (OB lit.); *ultu ... ^dEa ušzizzu ir-nit-ta-šu* (var. *ir-nit-tuš*) *eli gārēšu* after Ea had established the triumphal annihilation of his enemies En. el. I 74, cf. *ištu ... ir-nit-ti Anšar eli nakiri kališ ušzizu* (parallel: *nizmat DN ikšudu DN₂*) *ibid.* IV 125.

2. triumph, victory — a) with *kašādu* — 1' to triumph over an enemy (referring to gods and kings): see StOr 1 32:5 and 4R 12:5f., in lex. section; *Lugalbanda lizzizka ina ir-ni-ti-ka kīma seḥri ir-ni-ta-ka kušda* may (your father) DN stand by you when you triumph, obtain your victory (over Huwawa) quickly! Gilg. Y. 264f., cf. [*lušakšid*] *ka ir-ni-ta-ka* ^d*Šamaš* *ibid.* 257; *kāšid ir-ni-it-ti ^dEnlil* (Ninurta) who gains victories for Enlil KAR 83 iii 12, dupl. KAR 127, 297+256 (SB lit.); *ir-ni-ti Marduk eliš u šapliš ikšud* he gained victories for Marduk everywhere CH xli 28, cf. LIH 95 i 6 (Hammurabi); *mušakšidu ir-ni-ti-ia* (Nergal) who gains victories for me CH xliv 28; *kāšid ir-[ni-t]i-šu* (Zababa) who gains victories for him (the king) YOS 9 35 i 23 (Samsuiluna), cf. ^d*Šamaš-mušakšid-ir-nit-ti-ia* (name of a gate in Khorsabad) Lyon Sar. 11:67, and *passim* in Sar., also *ibid.* 7:43; *šarru ša ir-nin-tu libbišu ilāni ušekšidūšuma* the king, whom the gods let gain the victories he wished KAH 2 58:9 (Tn.); *ina ṭub libbi u kašād ir-nin-te ṭābiš litarrāšu* may (the gods) graciously lead him

irqu

(my successor) in happiness and triumph AKA 106 viii 62 (Tigl. I); [... *ir-n*]-*it-ti-ia akšuduma amšu mal libbija* [after] I had established my victory and attained my heart's desire Borger Esarh. 104 ii 12, and *passim* in NA royal, cf. *ša ina tukultu ilī rabūti ittallakuma ikšudu ir-nit-tuš* VAS 1 37 ii 28 (Merodachbaladan kudurru), also *kašādu ir-ni-it-ti-ia* 5R 66 i 26 (Antiochus Soter).

2' to reach one's goal (in private contexts): *ila šarra ... ittišu ana sullumi etelliš ana atalluki [ù].MA-šu ana kašādi* (ritual for) conciliating god and king, to walk about as though a lord, to attain one's desire 4R 55 No. 2:11, cf. *ilūšu zenātu ittišu isallimu ù.MA ikaššad etelliš ittanallak* *ibid.* 22; *akaššad ir-ni-it-ti [x x] eli dā[bibātija]* I shall win over the girls (who are) my rivals ZA 49 166 ii 25 (OB lit.); *ir-ni-ta-šu iktanaššad* he will always attain his ambition CT 39 44:18 (SB Alu), cf. *comm.* CT 41 25:13, in lex. section, cf. also *amēlu ir-nin-ta-šu ikaššad* KAR 428:22 (SB ext.) also ù.MA SÁ.SÁ-*ad* KAR 178 iv 19, r. ii 65 (hemer.), ù.ma sá.sá 5R 48 vi 31, ù.ma sá.sá.ab *ibid.* 49 vii 29 and x 25, and ù.ma du₃.a *ibid.* 48 iii 4 and iv 3 (hemer.), see Labat, RA 38 26ff.

b) without *kašādu*: I inscribed on a stela *lītāt qurdiya ir-nin-tu tamḥarija* the victories I achieved through my valor and the triumph(s) of my battles AKA 104 viii 39 (Tigl. I).

Although *irnittu* shares the Sum. correspondence ù.ma with *nizmatu* and although the idiomatic expressions *irnitta kašādu* and *nizmata kašādu* both mean simply "to reach one's goal, obtain one's desires," the early refs. to *irnittu*, showing a concept of divine anger that resulted in an annihilating outburst, differentiate this word from *nizmatu*, with its connotation of complaint, grumbling, etc. It seems, further, that *irnittu* implies a specific enemy and a specific wish, while *nizmatu* lacks this quality. The relationship to the Hebrew correspondence remains obscure.

von Soden, Or. NS 16 68ff.

irqu (green) see *arqu*.

irratu

irratu s.; (mng. unkn.); Nuzi.*

1 *māru* ... *ina* PI(text UD)-*šu* *ina* *arkišu* *ni-ru* *ù* *ir-ra-tum* one foal, on his ear(?) in back there is a mark(?) and an *i*. (list of horses) HSS 15 104:4.

Possibly a variant of *arratu*, “brand.”

irrazi s.; (a profession or status); Nuzi*; foreign word.

A garment for LÚ *ir-ra-zi* *ša* *Akkadī* (parallel *ana* *ṣuḫāri* *ḫāpiri*) RA 36 200:12, see HSS 13 123.

Possibly to *urāsu*.

irrišu see *errēšu*.

irritu (or *erretu*) s.; 1. pigsty, 2. dam (of reeds); OB, Mari, Nuzi, SB; pl. *irreṭu*.

gi.giš.kéš.da = *qa-an ir-ri-ti* reed of the dam Hh. IX 318; *gi.giš.kéš.da* = *qa-an ir-ri-ti* = *é.šaḫ.meš* pigsty Hg. A II 15; *giš.kéš.da* = [*i*] *ir-ri-tum* Kagal E Part 3:69; *ir.dam* = *ir-ri-tú* *ša* *šaḫ* pigsty, *giš.kéš.da* = MIN *ša* ID river dam, *á.š.bal.e* = MIN *ša na-za-ri* curse (*erretu*), said of cursing Erimhuš II 61ff., also (followed by [...]) = *ir-ri-it qaḡ-qa-di-e* in lines a5 and a6, mng. obscure) Nabnitu D a2-a4.

1. pigsty: *išbat libbi imēri ina sugulli* ... *išbat libbi šaḫi ina ir-ri-ti* (the disease) took hold of the donkey in the herd, took hold of the pig in the sty Küchler Beitr. pl. 3 iii 34 (SB inc.); obscure: *ana tarbaš sīsē u su[gu]li utiršuma* ANŠE.A.A[B.BA.MEŠ *gi*] *mir mātišu kuttumte ušalmidma išappaku ir-re-tu* he (the king of Urartu) turned it (his country) into folds for horses and herds of cattle, and domesticated the camels of his entire far-off country so that they ... -ed in enclosures(?) TCL 3 + KAH 2 141:210 (Sar.).

2. dam (of reeds): *aššum šipir ir-re-tim* *ša* *ina pa[ni]tim* *ana bēlija ašpuram kašādumma akšudam mū* *ša panānum* [*ina*] *ir-re-tim ittanaqlapū* ... [*šip*] *ir ir-re-tim šināti* [UD].4. [KAM] *eppeš* concerning the work on the dams about which I previously wrote to my lord, I have arrived here, the water that was previously running through the dams, (I have asked for reinforcements, now) I hope to do the work on these dams in four days ARM 3 7:5, 9 and r. 1'; *ana ir-ri-tim akšudma šul-*

irru C

mum bitqum elá *ša abnim* ... *mē ubbal* ... *ir-ri-tum qablītum šaplānum titurrim usuk-* *kaša šaplēm mū iqguruma qand u nikkas imtaqut ir-ri-tam* *ša abnim abtuqma* *ana ir-ri-tim qablītum mū imḫama* *ana usukkim* *ša ir-ri-tim epēšim qātum šaknat* I have arrived at the dam, and everything is all right, the breach on the upper part of the stone construction lets the water through, the water tore off the lower side of the middle dam below the bridge, and it collapsed for a distance of one reed and a half, I made a breach in the stone dam so that the water level fell in the middle dam, and the repair work on the side of the dam has been started ARM 6 1:10, 17 and 22ff., cf. [*i*] *ir-ri-tum* *ša ab-⟨nim⟩* *ibid.* 30; *ištu ir-ri-tim* *ša Ḫabur* ... *apṭuramma* I left (on my journey) from the dam on the Habur River ARM 3 80:9, cf. [*ana i*] *ir-ri-tim* [*ša*] *Ḫabur* ARM 3 2:12; ID *Ir-ri-tum* (name of a canal) YOS 8 121:4 (OB).

irru A s.; peg, stake; Elam, Nuzi.

giš.ir = *ir-ru*, *giš.ir.ku*₅, *giš.ir.dim* = *ir-ku-u*, *giš.ir.dim* = *maḫ-ra-šú*, *tim-mu* Hh. IV 422ff., also Hh. VI 138ff.

1 *nūḫu* *ša šab-tu-ú qadu ir-ri* one leather bag . . . , together with the peg MDP 23 309:4; *GUD šāšu ina libbi ir-ri* PN *ittāšišuma u ultebbiršu u imtut* PN drove this cow away from the stake (it was tethered to) and caused it to become disabled, and it died JEN 335:8, cf. *ina libbi ir-ri imtaqut* *ibid.* 18.

irru B s.; tangle; OB.*

šumma šulmam kīma ir-ri qiššēm išdud if (the oil) forms streaks like the tangle (made) by cucumber (vines) CT 3 3:33 (oil omens), cf. CT 5 5 r. 48.

Possibly the same word as *irru*, “intestines,” and to be connected with the plant name *irru*A.

irru C s.; (a salve); SB.*

[x.a]. *gar*₅ = *ir-ri* [MIN (= a-ba-ru)] Hh. XI 303.

ina ir-ri A.GAB₅ *tasák inišu teqqi* you bray (the drugs) with *i*. of lead and daub his eyes (with the mixture) AMT 16,1:4.

For a parallel formation, see *itqurti abāri* sub *itquru* mng. 3.

irru

irru (*wirru*) s.; 1. intestines, 2. gut; from OB on; used as pl. tantum, OB also *wirrum*; wr. syll. (UZU.ŠA BRM 4 15:8ff., ŠA ibid. 16:7ff.).

ša-a šā = *li-ib-bu-um*, *ir-ru-um* MSL 2 149 iii 23f. (Proto-Ea); uzu.šā = *lib-bi*, *kar-šu*, *qir-bi*, *ir-ri* Hh. XV 98ff.; [uz]u.šā = *lib-bu* = *ir-ru* Hg. D i 64; uzu.šā.maḥ = *šu-ḥu*, *ir-ri kab-ri*, uzu.šā.sig = *ir-ri qāt-nu*, uzu.šā.múd = *ir-ri da-a-[mī]*, uzu.šā.mud.dù.a = *ir-ri šā da-mu ma-lu-ú* Hh. XV 102ff.; [uzu].šā.maḥ = *šu-ḥu* = *ir-ru kab-ru* Hg. D i 58; uzu.šā.mi = *ir-ru šal-mu* = *tu-li-mu* spleen ibid. 56; [uzu.šā.šu].nigin = *ir-ri sa-ḥa-ru-tu* Hh. XV 109; uzu.šā.šu.nigin = *ir-ri sa-ḥi-ru-ti* Nabnitu X 220, also Nabnitu O 319, [uzu].šā.šu.nigin = *ir-ru sa-ḥi-ru-[t]ú* = *ti-ra-nu* intestinal convolutions Hg. D i 61; uzu.šā.gar.gar.ra = *su-ru-um-mu* = *ir-ru ga-mir-tu* rectum = end of the intestines ibid. 65; [...] = *ir-ru i-ša-ru-tu* Nabnitu R 287; lú.šā.šu.an.è = *ša ir-ru-šu ša-b[u]-lu* whose intestines are dry OB Lu A 353, also B vi 12; [UZU. . .] = *li-pu ir-ru* internal fat (followed by *ḫilimu*) Practical Vocabulary Assur 929; ša.sur.ra, ša.šu.dib.dib.ba = *gu-ub-bu-ru šā ir-ri* to have a constipation of the intestines Nabnitu X 93f.

sa = *wi-ir-ru* (var. *-rum*) A-Tablet 667; ba.an.la-aḫUD = *mi-qit ir-ri* prolapse of the rectum Erimhuš V 110.

šā.maḥ šā.sig.ga (var. .gin_x(GIM)) šu mu.un.dib.dib.[x] : *šā-[ma]-ḥu* (var. [ša]-ma-ḥu) *kima ir-ri qāt-ni iḡṣabtu* (the sag.gig-disease) takes hold of the colon as if it were the small intestine CT 17 25:34f., dupl. KAR 368:7f.

su-ru-um-mu = *ir-ri ga-mir-tu* Malku V 14; su-ru-um-mu = *ir-ri ri-ki-tú* Izbu Comm. 282.

1. intestines — a) in gen. — 1' in Izbu: *šumma izbum ir-ru-šu ina muḫḫišu šaknu* if the newborn lamb's intestines are on his head YOS 10 56 i 31 (OB), cf. *šumma izbu ir-ri-šu ina qaqqadišu* KUB 4 67 ii 9; *šumma izbum ullānumma libbašu petīma ir-r[u-š]u [waš]ú* if, from the beginning, the belly of the newborn lamb is open and its intestines protrude YOS 10 56 i 1 (OB), also CT 27 44 K. 3166:8 (SB), also *ir-ri-šu ina abunnatišu wašú* its intestines protrude from its navel CT 28 5 K.4035+:6 (SB), also *ir-ru-šu IGI.MEŠ* CT 27 47:14, *ir-ri NU TUK* CT 27 17:33, *ir-ru-šu NU GÁL.MEŠ* CT 27 44 K.3166:4, and passim; *šumma izbu libbašu petīma ir-ru-šu kīma pitilti patlu* if the belly of the newborn lamb is open and its intestines are interwoven like matting CT 27 44 K.3166:3, cf. *šumma amēz-*

irru

lu libbašu petīma ir-ru-šu patlu MDP 14 p. 55 r. i 11 (dream omens), *ir-ri-šu la patlu* ibid. 12.

2' in med.: *šumma ir-ru-šu iḫarruru* if his bowels rumble PBS 2/2 104:5 (MB), also Labat TDP 128:21'ff., AMT 21,2:6, 22,2:4, 43, 5:8; *šumma ir-ru-šu paṭru* if his bowels are flabby(?) PBS 2/2 104:6 (MB), also Labat TDP 128:26'; *ir-ru-šu marta ukallu* (the baby's) bowels contain gall Labat TDP 228:102; *ir-ru-šu išaru* he has diarrhea ibid. 218:7 and 9, also ibid. 128:27'f.; *ú pu-ru-pu-ḥu* : *ú ir-ri maršūti* the *purupuḥu*-herb is for sick bowels KAR 203 i-iii 35, dupl. RA 13 37:23, cf. CT 14 32 K.9061:1; *ir-ra-šu itešir* (if) he has a bowel movement Labat TDP 168:101, cf. *ir-ru-šā* SI.SÁ.(MEŠ) KAR 195 r. 32; *šumma amēlu miqit ir-ri irši* if a man has a prolapse of the rectum AMT 61,5:17, cf. *miqit irri* Erimhuš V 110, in lex. section, also *ri-du-ut ir-ri irši* AMT 48,1:12+ 78, 3:9.

3' in ext.: *mudē* UZU *ir-ri* (the diviner) expert in the (interpretation of the) intestines BBR No. 1-20:25, cf. [UZU . . .] = *ir-[ru]* (among parts of the exta) Practical Vocabulary Assur 922; *šumma ina ekal tirāni ir-ru* (vars. UZU.ŠA, ŠA) *atru ittabši* if there is an extra bowel in the "palace" of the intestines Boissier Choix 87:4, vars. from dupl. BRM 4 15:9, and ibid. 16:9; *šumma ištu warkat amūtīm šēpum ana bāb ekallim i-pi-ir-ma* (for *ibirma*) *ina ir-ri-im ú-ša(or -ta)-di-šum* if, from the back of the liver, a mark (lit. "foot") comes over to the "gate of the palace" and . . . (obscure) YOS 10 26 iii 57 (OB).

4' other occs.: *ir-ri-šu lu ālula ina aḫiki* (I would treat you, Ištar, as I treated the bull of heaven) I would hang his intestines around your arm Gilg. VI 164; [*šumma* UZU *i*]-*šid ir-ri ikul* if (in his dreams) he eats the "base" of the intestines Dream-book p. 314 ii 10; *kī ša NINDA.MEŠ u GEŠTIN.MEŠ ina libbi ir-ri errabūni kī ḫannī tamētu annītu ina libbi ir-ri šā mārēkunu mārātekunu lušēribu* just as (this) bread and wine enters the intestines, so may they (the gods) make this oath enter into the bowels of your sons and daughters Wiseman Treaties 560f.; *ir-ri-šu-nu TA GİR^{II}. MEŠ-šu-nu karkūni* their intestines (i.e., those

irrū

of the lambs slit open) roll down over their legs Wiseman Treaties 552; UZU *ir-ri* UZU *pu-gur-ru ša* GUD.NITÁ the intestines and the . . . -meat of the bull (as share from the sacrifices) Ebeling Stiftungen 13:34 and r. 1 (NA); *lipá ša birūt ir-ri* internal fat (as part of the sacrificial portions of a bull) VAS 6 268:4 (NB), cf. UZU *bi-rit i[r-ri]* VAS 5 155:4; [x *ir-ri* UZU.ŠÁ UZU.ŠÁ.NIGIN UZU.ŠÁ.MÚD UZU.ĤAB OECT 1 pl. 20 W.-B. 10:19 (NB), coll. Or. NS 13 229, cf. UZU *bītānītu* UZU.ŠÁ.NIGIN UZU.BIR UZU *ir-ri* UZU *kursināte* 2R 44 No. 3 r. 4 (Practical Vocabulary Assur, Nineveh version), see Landsberger, AfO 18 340f.; *ú ir-ri nu-mi* ĤA : *ú.IGI.NIŠ* (i.e., *imḥur-ēšrā*) Uruanna II 421; *ú ir-ri* UR.KU : *ú MIN ina Kat-mu-ḥi* ibid. 428.

b) specific parts of the intestines — 1' *irru kabru* large intestine: see Hh. XV 103, Hg. D i 58, in lex. section.

2' *irru qatnu* small intestine: see Hh. XV 104 and CT 17, in lex. section; *šumma tīrānū kīma ir-ri* SIG.MEŠ if the intestines look like the small intestine BRM 4 13:18.

3' *irru šalmu* "black" intestine (spleen?): see Hg. D i 56, in lex. section; 1 UZU *wi-ir-ra ša-al-mu-um* A 3207:19 (unpub., OB list of cuts of meat); for ŠÁ.MI, see *tulīmu*.

4' *irrū sāḥirūtu* convolutions of the intestines, replaced later by *tīrānū*: see Hg. D i 61, Hh. XV 109, Nabnitu X 220 and O 319, in lex. section.

5' *irru gamirtu* end of the intestine: see Hg. D i 65, Malku V 14, in lex. section.

6' *irri damī* blood (colored) intestine: see Hh. XV 104a, in lex. section, and (wr. UZU.ŠÁ.MÚD) OECT 1 pl. 20, sub mng. 1a-4'.

2. gut: *ir(text ni)-ri šalmūtīm ša pi-ri-iš* GU.MEŠ *ana 3-šū teššip* you twine three-fold black gut instead of(?) threads KAR 185 iv 7 (rit.), cf. BE 31 56 i 10; see A-Tablet 667, in lex. section.

The reading of ŠÁ.MEŠ as *irrū*, proposed by Landsberger apud Holma, Körpertheile 173, does not seem to be justified, read rather *qerbū* or even *libbū*. For ŠÁ.NIGIN see *tīrānu*.

Holma, Or. NS 13 229.

irrū A

irrū A s.; (a medicinal plant of the cucurbitaceae family, possibly the colocynth); OB, Bogh., SB, NB; wr. syll. and (ú.)KUŠ_x(ĤÚL).ĤAB.

ú.KUŠ_x.ĤAB, *ú šá-mu* SIG₇ green plant, *ú na-at-til-la*, *ú.NAM.TIL.LA*, *ú.IGI.LIM*, *ú im-ḥu-ur-li-mu*, *ú a-zu-mu*, *ú šá-mu* ŠEŠ bitter plant : *ú ir(var. me)-ru-u* Uruanna I 257ff.; *ú.UDU UR.MAḤ* lion tallow, *ú.UDU UR.MAḤ ša ina mēlulli G[AZ]* tallow of a lion killed in sport : *ú ir-ru-u* ibid. 266f.; *ú bu-la-li* : *ú ir-ru-u ina Šú-ba-ri* ibid. 268; *ú.UDU UR.KU MI šá ina mīt-ḥu-ḡi* [GAZ] tallow of a dog [killed] in a fight, *ú.UDU NAM.LÚ.Ú_x* (GIŠGAL).LÚ : *ú.UDU ú.KUŠ_x.ĤAB* ibid. 269f.; *ú.nam.ti.la = šam-me ba-la-ḡi = ir-ru-u* Hg. D 227.

ir-ru-u = mar-ru bitter (plant) Malku VI 223.

a) in gen. : 10 (SILA) *ú.DIN.TIR.KI u 10 GÍN i[r]-ri-e* PN *aštaprakku* I have sent PN to you (with) ten silas of cumin and ten talents of *i*. VAS 16 91:14 (OB let.); 2 NINDA *ú a-ši-i 5* (NINDA) *ú.KUŠ_x.ĤAB* (among various drugs) UET 4 148:2 (NB), cf. 5 GÍN *ir-ru(!)-ú* ibid. 147:5, 4 x *ú ir-ru-ú* ibid. 146:10; *abnu šikinšu kīma šašalli ir-re-e* the stone whose appearance is like that of the stem(?) of the *i*. (parallel: *kīma šašalli ziné* of the rib of the palm leaf) STT 109:45'; *šammu šikinšu kīma ú.KUŠ_x.ĤAB ana pan eršeti illak* the plant which looks like *i*. and creeps on the ground (is the *imḥur-līmu* plant) STT 93:58, cf. ibid. 63.

b) in med. — 1' the plant: 2 GÍN *ú ir-ru-u ina šikari tušabšal* you boil two shekels of *i*. in beer (to be used as a lotion) KAR 187:8, cf. KAR 193:3, *ú ir-ri-e* AMT 79,1:17, *ú.KUŠ_x.ĤAB* . . . 10 *ú.MEŠ allān teppuš* you make a suppository (with) *i*. (and other herbs), these ten herbs AMT 57,5 r. 9, cf. KAR 201:22, AMT 94,2 ii 7; *ú.KUŠ_x.ĤAB ina šikari išatti* he drinks *i*. in beer AJSL 36 82 iii 6, and passim, also KUŠ_x.ĤAB KUŠ_x.TI.GI.LI AMT 40,5:17, KUŠ_x.ĤAB AMT 43,2:8, and passim.

2' parts of the plant: ŠE.KAK *ú.KUŠ_x.ĤAB tasāk* you bray a shoot of *i*. Kuchler Beitr. pl. 15 i 36, cf. ibid. pl. 10 iii 34, AMT 69,1:16; GURUN KUŠ_x.ĤAB fruit of the *i*. AMT 65,5:11, and passim, GURUN *ú.KUŠ_x.ĤAB* AMT 8,1:7, and passim, cf. KUŠ_x.ĤAB *ú.ĤAB* . . . *urqissunu* the green part of *i*. . . . (and other plants)

irru B

KAR 202 i 44; SUHUŠ Ú.KUŠ_x.ĤAB *tušahḥar tasāk* you chop the root of *i*. KAR 191 r. iv 9, cf. *šuruš* KUŠ_x.ĤAB CT 23 50:8, also *šuruš* Ú.KUŠ_x.ĤAB *ša iltāni* root of an *i*-plant from the north (side) KAR 201:40; PA Ú *ir-ri-e tabilam tapāš tašahḥal* you bray and sift leaves of *i*. when they are dry Kuchler Beitr. pl. 6 i 12, cf. *a-ar-ti ir-ri-e* KUB 4 49 ii 1, PA KUŠ_x.ĤAB KAR 191 ii 4, PA Ú.KUŠ_x.ĤAB Ì.UDU KUŠ_x.ĤAB AMT 73,1:22, and passim; NUMUN KUŠ_x.ĤAB NUMUN KUŠ_x.TI.GI.IL—*i*-seed, melon(?) seed KAR 188 i 1, dupl. (wr. NUMUN Ú.KUŠ_x.ĤAB) CT 23 39 i 1, and passim, cf. KUŠ_x.ĤAB NA₄.KUŠ_x.ĤAB—*i*., *i*-stone (i.e., seed) AMT 22,2:11, Ú.KUŠ_x.ĤAB NA₄ Ú.MIN (= KUŠ_x.ĤAB) KAR 207:1, and passim; ZÍD KUŠ_x.ĤAB powdered(?) *i*. AMT 74 ii 13, KAR 192 ii 21; Ì.UDU ŠIM.GIG Ì.UDU KUŠ_x.ĤAB *kanaktu*-salve, *i*-salve AMT 58,2:4, cf. Ì.UDU KUŠ_x.ĤAB *itti* Ì.UDU ŠIM.ĤAB *ḥil paluḥḥi tuballal* you mix *i*-salve with *ṭurú*-salve (and) extract of AMT 40,5:10, and passim, also RA 18 9 ii 4; note KUŠ_x.ĤAB with variant gloss ŠIM.ĤAB, i.e., *ṭurú*, AMT 17,4:9.

The identification as colocynth is based upon the writing with the determinative (KUŠ_x), used for cucumber-like plants, and the reference to the bitter taste of its fruit. It is possible that the designation of the plant (*irru* from *irru* B) refers to its characteristic tangled creeping vines (cf. the English plant names composed with *tangle*-).

(Haupt, ZA 30 64ff. (poppy), Meissner BAW 2 65f.); Thompson DAB 223ff.; Landsberger, ZA 41 231f.

irru B s.; (mng. unkn.); MB.*

ša . . . lu ana nāri ina[ddú] lu ana ḥirīti ina[ssuku] lu <a>-na i-ir-ri-i im-[nu]-ú whoever throws (this stela) into the river, or throws it into a ditch, or MDP 6 p. 45 v 16 (kudurru, translit. only).

irsaharḥubbakku s.; (a lament); lex.*; Sum. lw.

[í]r.saḥar.ḥúb.ba = šu Kagal A 11.

Lit. "lament (to be recited while) covered with dust."

irtu

irsipittu s.; (a lament); lex.*; Sum. lw.

[í]r.si.bi.it.tum = šu Kagal A 19.

Lit.: Sum. *ír*, "lament," plus Akk. *sipittu*, "mourning." Possibly to be read simply as *sipittu*, rather than *irsipittu*.

irsizkurakku s.; (a lament); lex.*; Sum. lw.

[í]r.AMAR×ŠE.AMAR×ŠE.ra = šu Kagal A 20.

Lit. "lament with prayers (or sacrifices)."

irsuppu (a type of barley) see *arsuppu*.

iršabadari s.; (a lament); lex.*; Sum. word.

[í]r.šà.ba.da.ri = šu Kagal A 9.

iršannišakku s.; (a prayer in the form of a lamentation); SB*; Sum. lw.

[í]r.šà.ne.ša₄ = šu Kagal A 14.

ír.šà.ne.ša₄ a.ra.[. . .]: ina ir-šá-an-ni-šak-[ki . . .] OECT 6 pl. 16 K.5231:7f.

For Sum. *ír.šà.ne.ša₄*, see *ír.šà.ne.ša₄* = *ta-ak-ri-ib-<ti>* ŠA.NE.ŠA₄ OBGT XIII 11.

Langdon, RA 33 195f.

irtānū adj.; with a big chest; SB*; cf. *irtu*.

ir-ta-nu-ú // *ša* GABA.MEŠ *šaknu* : *iš-ta-nu-ú* — *irtānū* or one who has a (big) chest, explained as "unique" CT 41 29:21 (comm. to Alu Tablet XLVI).

irtu (*iratu*) s. fem.; 1. chest, breast, 2. breastbone, 3. pectoral, breast strap (of a harness), scute (of a snake), 4. (a type of song); from Oakk. on; pl. *irātu*; wr. syll. (*na-e e-ir-tim* PBS 5 36 r. iii 21', Oakk.) and GABA, UZU.GABA; cf. *irtānū*, *irtu* in *muḥḥi irti*.

ga-ba GABA = *ir-tum* A VIII/1:158, also Sb II 342; uzu.gaba = *ir-tum*, uzu.PA.gaba = *ši-tiq* MIN Hh. XV 87f.; [uzu.kak.ti].tur = *na-as-pa-du* = *ši-ti-ig ir-ti*, [uzu.kak.zag].ga = *ka-as-ka-su* = MIN Hg. D i 52f., also Hg. B IV i 49f.; udu.gaba = *im-me-ri ir-tum* Hh. XIII 84; gaba.šu.ra.ra, gaba.šu.gi₄.gi₄, gaba.šu.gul.la, [ga]ba.šu.dul.la, [ga]ba.sig.ga = *ma-ḥa-ḡu šá* [GABA] Nabnitu XXI 5ff.; ad, KA×ŠID, KA×ŠID.KA×ŠID, a.lá, ma-ak-kásDÍŠ, zag = *rig-mu šá ir-ti* Nabnitu B 208ff., cf. gu-u [KA×ŠID] = [MIN (= *rig-mu*)] *šá* [GABA] Recip. Ea A i 13', also [. . .] = *ir-tum, i-dir-t[um], ni-iz-mat, ta-zi-im-tum* (Sum. col. broken) Diri VI B i 4' ff.; [na₄.ḥar.gú za.gin] = [*ḥi-i*]-šu = *ir-tú* pectoral of lapis lazuli Hg. B IV iii 174d; [kuš].ul.anše = *ul-lu* = *ir-tum*

irtu

a donkey's leather breast-strap Hg. A II 168; *lú.gaba.gál* = *ra-ap-ša-am x-[x]*, *ša i-[ir]-tam ma-lu-[ú]* OB Lu Part 6:11f., also OB Lu B iii 37f.; DIR.GABA = *ma-li-e ir-ti* Izbu Comm. W 376d; *u₄.ta* = *a-na i-ra-at* toward NBGT II 24, cf. NBGT I 317 and IX 279.

gaba kù lugal.la.ke_x(KID) me.te.ašgál.la : *ana ir-ti elleti ša šarri ana simāti šakānu* to put (precious stones) as ornaments on the pure breast of the king 4R 18* No. 3:11f.; *gaba gi.ḥa.an.gin_x(GIM) an.sil.sil.e* : *ir-tum kima giḥinnu išallaṭ* (the disease) slits open the breast as (effortlessly as) a reed basket CT 17 25:31, dupl. KAR 368:3; *gaba máš gaba.lú.šè ba.an.sum* : *ir-ti urīši ana ir-ti amēli itadin* he gave the breast of the kid (as a substitute) for the breast of the man CT 17 37:22f.; *a.lá.ḥul gaba.bi [mu].un.na.te* : *alú lemnu ana ir-ti-šú iṭṭehi* the evil *alú*-demon drew near his chest (parallel: his neck, his waist, etc.) CT 17 9:7f., cf. 4R 29 No. 2:7f.; *əm.mu₄ gaba.na.a.ke_x* : *ša me-zi-iḥ ir-ti-šú* whose girdle around the chest (in broken context) SBH p. 101 r. 3f.; for other bil. refs., all with Sum. *gaba*, see mng. la-1', c-1'.

gaba-ra-aḥ-[ḥu] = [*si-pit*]-*tú*, [*ma-ḥa*]-*aš ir-ti* Izbu Comm. 524f.; *da-nat ir-tum* fortress of the chest = [*naḥlaptu tāhazī*] Malku VI 120, restored from *da-ni-tum* (mistake) = *na-aḥ-lap-tú ta-ḥa-zi* An VII 207.

1. chest, breast — a) as part of the human body — 1' in gen.: *šarruqū ana bīti* ^d*Aššur ērubuma šamšam ša kaspim* «am» *ša i-ir-ti* ^d*Aššur u paṭram ša* ^d*Aššur* [...] thieves entered the Aššur-temple and [stole] the sun-disk from the breast of Aššur and the dagger of Aššur Bab. 6 191 No. 7:9 (OA let.), cf. *kulīlī ša ana i-ir-ti iltim šaknu* ARM 7 10:4; *ittabal dudīnāte ša GABA-šá* (the gate-keeper) took off the pectorals from her (Ištar's) breast CT 15 45:51 (SB Descent of Istar), and passim in this text, cf. *simat ir-te-šá* as an ornament on her breast Gilg. III ii 4; *iddinšuma* DUB *šimāti i-ra-tuš* (var. *i-rat-tuš*) *ušaṭmiḥ* she (Tiamat) gave him (Kingu) the seal of office and fixed it upon his breast En. el. I 156, and passim, cf. *ir-tu-uš* *itmuḥ* ibid. IV 122; *ina šumēlišunu* GABA.MEŠ *ramanišunu tamḥu* they (the figurines of the seven *apkallu*'s) hold their breast with their left hand AAA 22 pl. 12 iii 45, also (wr. GABA) ibid. 47, and dupl. KAR 298:3, and passim; *šukrutu aqartu kišāssun utaqinma umallá* GABA-su-un I put around their (the images') neck and all over their chest precious

irtu

jewels as ornaments Borger Esarh. 84 r. 37; *rapaštum i-ra-a-ti* (var. *i-ra-ti*) *a-ga-āš-gu-u it-te'-[i]* a whippet could push me back, broad-chested me Lambert BWL 34:75 (Ludlul I); [*r*] *apšam i-ir-tim* (Ningirsu), the broad-chested (i.e., brave?) RA 46 90:40 (OB Epic of Zu), cf. *rapša ir-ti* (said of Nergal) Böllenrucher Nergal No. 8 K.9880:7, *šumma* ... GABA DAGAL CT 28 28:23 (SB physiogn.), see OB Lu Part 6:11f., in lex. section, also *nir gaba.til* : *etil ir-ta gamir* 4R 25 iii 8f.; [*gaba.a*].*nigi.gíd i.lu.zé.ib.bi.da.gin_x ir.[...]* : *ina ir-ti-šú ša kima mālilī qubī iḥallulu* <...> (he laments) with his chest, which wheezes like a reed pipe used for wailing ASKT p. 122:10f., cf. *ur'udī* ... *ušībma i-ra-ti* (var. *-tu*)-*ša mālilīš iḥtallal* Lambert BWL 54:31 (Ludlul III); *ir-ti id'ipu* (the demons) have compressed my chest AfO 18 290:17, cf. UZU.GABA *id'ipu* KAR 80 r. 32, and dupl. RA 26 39; *ištu pīka ina muḥḥi i-rat amēli tanaddīma* you spit (the stalk of straw) from your mouth onto the man's chest KAR 43 r. 23 (rit.); *aguḥḥa ina GABA-šú labiš* (the demon) is clad in a ...-garment around its chest MIO 1 76 v 19 (SB description of representations of demons); *šarat suḥātīšu šarat GABA-šú u liqit šuprišu itti ḫid šuātu tuballalma šalma teppuš* you make a figurine by mixing this clay with hair from his armpits, hair from his chest, and his nail-clippings ZA 45 200 i 11 (Bogh. rit.); GABA-*sa petāt ina šumēliša šerra našātma tulēša ikkal* her (the statue of Nintu's) chest is bare, she holds a baby with her left hand and it sucks her breast CT 17 42:6 (= MIO 1 70 iii 42') (SB description of representations of demons); [...] *dudittaša peti tulūša* [... GABA(?)].MEŠ-*šá rummá kirimūša* LKU 33:38 (Lamaštu); *šumma sinništu tulēša itti GABA-šá šamṭa* if a woman's breasts have been pulled off her chest KAR 472 ii 4 (SB physiogn.).

2' in med. and physiogn.: ¹PN *išātātu ša ir-ti-ša zūta ittada* the abscesses on ¹PN's chest secrete sweat PBS 1/2 71:9, cf. *ša* ¹PN *ša ir-ti-ša-ma zūta ittada* ... [*š*]a ¹PN₂ MIN *ina ir-ti-ša zūta ittada* ibid. 12 and 22, cf. also [*ša*] *i-ra-as-su maršatu* ibid. 72:5, also ibid. 9 (both MB letters), cf. GABA-su u rēš

irtu

[libbi]šu inarruṭ his chest and epigastrium quiver PBS 2/2 104:3 (MB); *šumma amēlu GABA-su rēš libbišu naglabēšu ikkalušu* HAR. MEŠ GIG if a man's chest, epigastrium and loins hurt, he has a disease of the lungs AMT 49,4:1, cf. AMT 50,3:11, GABA-su ikassassu AMT 39,1 i 41, and passim; *šumma amēlu GABA-su paṭratma usa'*[al] if a man's chest is "open" and he coughs AMT 51,1:11, cf. *šumma GABA-su paṭrat*(GAB.MEŠ-át) Labat TDP 100:2, and passim in this text, see *dikšu*; *ina šēri GABA-su ina mé šunî irahḥaṣ* in the morning he shall wet his chest with juice of *šunû*-wood BE 31 No. 56 r. 46, cf. *gaqqassu GABA-su tašammid* you bandage his head and his chest Kùchler Beitr. pl. 9 ii 36, and passim; *úḥ.luḥ BAR ZI UD gaba.bi ḥu.n.u.e : guḥḥu suḍlu i-rat-su utanniš* cough (and) phlegm have weakened his chest Šurpu VII 29f.; [...] NINDA u mā ina GABA-šú GUB. MEŠ-su ḥahḥa irtašî (if bits of) food or drink get stuck in his chest and he has a coughing fit AMT 25,4:10, cf. GABA.MEŠ-šú ittana[ḥ(?)]] LKA 102:20; *šumma šer'ānū GABA-šú urqa ilteqū* if the arteries of his chest assume(?) a yellow color Labat TDP 100:6; for a bil. conjuration addressing the chest, see AMT 51,1:13ff.; *šumma awīlum ḥālî šalmūtîm panūšu i-ra-sú* [l]ibbašu ... mali if a man's face, chest (and) belly are covered with black moles AfO 18 66 iii 8 (OB omens), cf. (if a mole) *ina GABA-šú šakin* Kraus Texte 50 r. 20', and passim in physiogn.; *šumma awīlum šārtum ša i-ir-ti-šu suḥḥuratma* if the hair on a man's chest is turned upward AfO 18 63 i 19 (OB omens), cf. SÍG GABA-šá KAR 466:6 (physiogn.), *šumma SÍG GABA-šú idammu* Labat TDP 100:8.

3' in idiomatic use — a' in gen.: [an]a aḫitîm [a]na aḫaim u mer'em e-kā (for *ēnka*) *i-ir-ta-ka* [tu]ruṣ turn your eye and your chest to anybody, brother or son (to help me) HSS 10 223:5 (OA let.); *šumma aššumi kasap PN mamman i-ir-tù-šu iparrîk* if anybody creates obstacles concerning PN's silver TCL 19 62:38 (OA let.); *lēt lemni maḥaṣ šēp lemni kubus GABA lemni sikip* hit the cheek of the evil, tread upon the foot of the evil, repulse the chest of the evil! KAR 58:6 (inc.), cf. *sākip GABA lemni* KAR 298 r. 20; *ina tāḥaz*

irtu

šēri GABA aḫāmeš imḥašuma they fought in close battle on the open battlefield Wiseman Chron. p. 70 r. 7; *ummānî ir-tu* (for *irta*) *ipaṭṭar* (GABA)-ma [...] my army will bare its chest (fight without armor?) and [will (not) be defeated] KAR 422:12 and 13 (SB ext.); UZU. GABA-a ina Uruk ul maggat (obscure) ABL 456:9 (NB); for *irta turru* see *tāru*, for *irta ne'û*, see *ne'û*; see also *ḥamāmu*.

b' in *mīli* (*malē*) *irti* success, courage: *mī-li i-ir-tim ummān šarrim ištum ummān nakrim mattam idāk* success, the king's army, though small in number, will defeat the numerous enemy army YOS 10 11 i 6 (OB ext.), cf. DIRI GABA *abunnat nakri adāk* success, I will defeat the central part of the enemy army CT 31 19:29 (SB ext.); DIRI GABA *rubû ina ekallišu pâ etella išakkan* success, the prince in his palace will make a lordly speech KAR 423 ii 52 (SB ext.), also TCL 6 3 r. 30; *mī-li i-ir-tim awīlum ašar illaku zittam ikkal* success, the man will have profit wherever he goes UCP 9 374:15, also *ibid.* 35 (OB smoke omens), cf. DIRI GABA *makkûr amēli ana panīšu illak* success, the man's property will prosper TCL 6 1:3 (SB ext.); *mī-li i-ir-tim awīlum idannin* success, the man will become important YOS 10 47:70b (= 83) (OB behavior of sacrificial lamb); DI[RI GABA] (var. *me-li* GABA) *rubû eli bēl amatišu izzaz* success, the prince will triumph over his adversary CT 27 45 K.4129+ :10, var. from Virolleaud Fragments pl. 18:14; *mī-li i-ir-tim* YOS 10 26:33 (OB ext.), and passim, DIRI GABA CT 20 33:113, CT 31 26:15 (both SB ext.), CT 27 40 K.3697+ :15 (SB Izbu), with comm. DIRI GABA = *ma-le-e ir-ti* Izbu Comm. W 376d; note: ^dSin ... *dunni zikrûti ma-le-e ir-ti ištîm šimātî* Sin has endowed me with strength, manhood, and courage Borger Esarh. 46 ii 32.

c' in *šipir irti alāku* to have success, to triumph(?): *nakru ina libbi māti šî-pir* GABA DU.MEŠ the enemy will triumph(?) within the boundaries of the country KAR 428:33, cf. *ina libbi māti nakru šî-pir* GABA DU.MEŠ *ibid.* 34, also KAR 454 r. 7, CT 20 37 iv 4, CT 31 20 r. 5 (all SB ext.), explained as *mīli irti* and *ḥabarratu* Izbu Comm. 270, see *ḥabarratu*.

irtu

4' female breast — a' in gen.: *i-rat-s[a k]iṃa pūr sikkati ul šaddata* her breast is not . . . like a stone bowl (said of Ninazu) Gilg. XII 49, cf. *ibid.* 31.

b' in *mār (mārat) irti* and *ša irti* suckling (OB, MB, MA, see also *dumugabū*): 1 DUMU.GABA *ša* MU.1 one suckling child, one year old YOS 12 156:1 (OB), cf. PN *ù* DUMU.GABA.A.NI TCL 1 65:25, (a slave girl) *qadu* DUMU.GABA-*ša* CT 8 27a:2, *qadu* DUMU.MEŠ.GABA Meissner BAP 107:1; 1 DUMU.NITÁ.GABA PBS 8/2 107:1, UET 5 93:1, cf. PN DUMU.SAL.GABA DUMU.SAL.A.NI VAS 13 39:2 and 7', also PN *qadu* DUMU.SAL.GABA BE 6/1 96:1, cf. also PBS 8/1 45 ii 23 (all OB); [DUMU].SAL.GABA PN DUMU.SAL.A.NI (among seven members of PN's *qinnu*, family, sold) PBS 13 64:7, cf. DUMU.SAL.GABA PN (receiving rations, preceded by SAL.TUR and *parsu* weaned child) PBS 2/2 53:22, cf. *ibid.* 29 and 34, also 8 DUMU.MEŠ-*ši-na* DUMU.GABA [...] Iraq 11 146f. No. 8:19 (all MB); 4 LÚ.MEŠ *tariu* 4 LÚ.MEŠ *pír-su* 3 LÚ.MEŠ *ša* GABA . . . 3 SAL.MEŠ *tari[āt]u* 4 SAL.MEŠ *pír-su* 1 SAL *ša* GABA four small boys, four weaned boys, three suckling boys, three small girls, four weaned girls, one suckling girl KAJ 180:6 and 10 (MA list of prisoners); uncertain: *rig[mam] rabi'am e-[li š]a ir-ti u elija taštakan* you raised a great wailing over the suckling and me VAS 16 193:18 (OB let.); DUMU.GABA *ina* SILA (in broken context) CT 20 29:16 and *dupl. ibid.* 22 81-2-4, 279:5 (SB ext.).

b) as part of the animal body — 1' in omen texts: *šumma ina rēš i-ir-tim sūmum nadi* if there is a dark spot on the top of the chest YOS 10 51 iii 38, *dupl. ibid.* 52 iii 36 (OB behavior of sacrificial lamb); *šumma izbum ina i-ir-ti-šu petīma u daltum ša širi šaknat* if the chest of the newborn lamb is open but there is a door of flesh YOS 10 56 ii 1 (OB Izbu), cf. *šumma . . . GABA-su šatqat* Izbu Comm. 197 (= CT 27 19:16, SB Izbu); *šumma izbu 2 kišādašu 2 GABA.MEŠ-šú 2 zibbāti[šu]* if the newborn lamb has two necks, two chests (and) two tails CT 27 13:15 (SB Izbu), and *passim* in Izbu, cf. *šumma izbu šinama GABA-su-nu 1-ma* if there are two newborn animals but they have only one chest CT 27

irtu

25:18, also CT 28 31:14, also *šumma . . . 2.TA.ĀM GABA imitti šaknat* CT 28 14 79-7-8, 127:6; *šumma izbu libbašu petīma irrūšu ina GABA-šú šaknu* if the newborn animal's belly is open and its intestines are in its chest CT 27 44 K.3166:2, and *passim* said about other parts of the body in Izbu; *a-ḥu-um i-ir-tum* HSM 7494:25 and 81, (unpub., OB ext., cited Hussey, JCS 2 22); *šumma MUL.GÍR.TAB ʿIšhara . . . GA[BA]-sà namrat zibbassa eṭāt* if the breast of Scorpio, which is the goddess Išhara, is bright, but its tail is dark Thompson Rep. 223:6.

2' in lit.: *ina muḫḫi GABA-ia šukun [GABA-ka]* place your chest upon my chest (the eagle speaking to Etana) Bab. 12 pl. 9 K.8563:17.

3' as a cut of meat: *ina niqēšunu i-ra-tim ana* PN *i-da-nu* they will give to PN the breasts from their (sheep) offerings Hrozny Kultepe 12b:32 (OA); UZU GABA UZU ZAG.LU breast and shoulder KBo 2 4 iii 13 (Hitt.), and *passim* in Bogh.; *ina libbi immeri* UZU. GABA *ù(!)* UZU.ÚR *pani* PN . . . *ušadgil* from (each) sheep, he assigned the breast and the leg to PN VAS 1 35:5 (NB kudurru), cf. UZU.GABA *ša immeri* GAL-*i* YOS 6 10:12 (NB), also 6 UZU.GABA.ME *ibid.* 13, UZU.GABA (among cuts of meat distributed from the offerings) OECT 1 pl. 20:4 (NB); 2 UZU. GABA.MEŠ ADD 1077 vii 25, UZU GABA *ša pan* DN ADD 1073:5 and 7; 3 SAG.DU GABA. MEŠ *ša* 4 UDU *šu-bi-e* three top parts of breasts from four roasted sheep ADD 1030:5, cf. ADD 760:5, ADD 1021:5, and *passim*.

c) in transferred mng. — 1' in gen.: a.a.mu gaba.a é ma.an.ni.du : *abi ina i-rat mé bita ipušamma* my father built a house for me at the edge of the water SBH p. 101 r. 7f., cf. *ina ir-ti ša mé* (in broken context) Gilg. III p. 31 BM 34191:3; mu. lu.lul.la gaba.kur.ra.ke_x : *sarri ša i-rat šadi* the brigand from the flanks of the mountains RA 33 104:26; *šapliš arallé i-rat-su-nu kašdat* (the mountains reach the height of heaven) their lower edge (lit. breast), below, reaches the nether world Gilg. IX ii 5, cf. gaba.kur.ra.[ke_x] : *ana i-rat eršetim* 4R 30 No. 2:22f.; *išissa ina*

irtu

i-ra-at kigalle ana šuršudam in order to found firmly its base (that of the temple tower of Babylon) as deep as the nether world VAB 4 60 i 36 (Nabopolassar), cf. *išissa ina i-ra-at kigallam miḥ(i)rat mé ina kupri u agurri ušaršidma* I set its base firmly with baked bricks laid in bitumen as deep as the nether world, at the level of the water table ibid. 118 iii 18 (Nbk.), and passim in Nbk., also *in kigallam rēštīm in i-ra-at eršetim rapaštīm* ibid. 94 iii 33 and 172 viii 56 (Nbk.); *ana i-rat eršetim* (parallel: *ana išid šamē*) Lambert BWL 52 r. 5 (Ludlul III); *ina i-rat qašti qanā ubilšumma* he placed an arrow upon the "chest" of the bow (directed) against him (Zū) STT 19: 59–60, see RA 46 32 ii 8, and cf. RA 48 148 iv 3 (all Epic of Zu); uncertain: 1 KUŠ *išpati ša kaspā uḥ-ḥu>zu ša i-ir-ti-šu jānu* (for context see *išpatu*) HSS 15 2:2, cf. *i-ir-ti-šu* KÚ ibid. 16.

2' in prepositional use — **a'** in OB: *šumma ina kutalli iššūri ina i-ir-ti ešemtim . . . sūmū šina* if there are two red spots on the back of (the part of the exta called) "bird," opposite the bone YOS 10 51 i 32 (OB behavior of sacrificial lamb), cf. *ina i-ir-ti qaḡḡa[dm]* ibid. ii 6, *ina i-ir-ti lipištīm* ibid. 13, also *ina i-ir-ti iššūri* ibid. iv 11 and 15, cf. also ibid. iv 7; *i-na i-ir-ti* (in obscure context) YOS 2 93:18 (let.).

b' in Nuzi: a field *ina* GABA.MEŠ *ti-la-li* opposite the mounds(?) JEN 140:8.

c' in SB: *ana epēš qabli u tāhāzi ana GABA-ia itbāni* they marched against me to do battle AKA 356 iii 36 (Asn.), and passim in Shalm. III, Šamši-Adad V, Sar., cf. *ina GABA-ia ušā* he came out against me 3R 8 ii 72 (Shalm. III), also *ana GABA-ia illikuni* OIP 2 88:47 (Senn.), cf. TCL 3 307 (Sar.), and cf. *ina GABA-ia illikunim* Streck Asb. 16 ii 33, and passim; *ana GABA^dAššur bēlija mihrīt* IM.KUR. RA *bāba eššet aptēma* I made a new gate towards the east, facing my lord Aššur OIP 2 145:16 (Senn.); [*šumma surdā*] *bu'ura iḫušma ana GABA šarri illakma issuk* if a falcon hunts and flies towards the king and drops (its prey) CT 39 28:4 (SB Alu), cf. *ana GABA amēli sadirma* ibid. 30:50; *barbaru ina GABA-šū ki e-la-a* when the wolf came upon him Lambert BWL 216:45.

irtu

d' in NA: *ina ir-ti PN alik . . . adu libbi nīribi ina ir-ti-šū attalak* (the king said) "Go to meet PN!" — I went as far as into the pass to meet him ABL 128:8 and 13, cf. *i-ni-ir-ti-šū-nu ittūši ittalak* ABL 596 r. 2, *ina ni-ir-ti-i[a]* (for *inirtija*, i.e., *ina irtija*) *illakuni* ABL 529 r. 8 (NA), also ibid. 9, r. 3, and 16, and passim in NA letters with *alaku*; *mār šiprija ina GABA PN assapara* I sent my messenger to meet PN ABL 251:14; *anīnu ina ir-ti mīta ana bakē nittūši* we went out to meet (them) in order to weep over the dead ABL 473 r. 6; *šumma TA libbi GABA ša MUL Urgula ana ki-in-niš issuḥur* if (Jupiter) turns towards . . . from the edge of the constellation Urgula ABL 519 r. 13.

e' in NB: a field *šā* GABA *abul^dZababa* facing the Zababa gate Cyr. 337:1, cf. GABA *abul^dEnlil* Cyr. 188:3; GABA *abul^dEa* TuM 2–3 174:2, 175:2, 176:2, 177:2, GABA *id abarakki* BRM 1 64:7, GABA URU PSBA 10 p. 146 pl. 5:39.

2. breastbone: see *šitiq irti* Hh. XV, etc., in lex. section; *šumma KAK.TI ša GABA ina šamāḫika šina tišbuta* if, when you tear the ribs from the breastbone, two are joined YOS 10 49:5, dupl. 48:33 (OB behavior of sacrificial lamb), cf. *šumma KAK.TI idi ešemšerim tišbutama idi* GABA *aḫē ibēša* if the ribs are joined at the backbone but are separated at the breastbone ibid. 1, dupl. ibid. 48:29; *šumma GABA ana mi-ša-ri* (var. adds *-i*) *ša li-te-at* (var. *li-e-ti*) if the breastbone is cleft towards its . . . YOS 10 48:9, vars. from dupl. 47:71.

3. pectoral, breast-strap (of a harness), scute (of a snake) — **a** pectoral: *kadru ezziš ana tēšē balu taḫlīpi išaḫḫutu i-ra-a-ti uttak-kiru lubūši* they are ready, fiercely, for the melee, without armor, they take off the(ir) pectorals, tear off(?) the(ir) clothing Tn.-Epic ii 39; *šanšanāti ša i-ra-ti-šā x-x ki šamši napha* the sun disks of her pectorals glow like the the sun Craig ABRT 1 7:8 (SB lit.); *tušēpišma* GABA *ḫurāši ruššē* (the queen) had made (for Bēlit Ninua) a pectoral of red gold ADD 645 r. 4, cf. gold *ana UZU.GABA ša DN* ABL 438:12 (NA), also ibid. r. 3, 1 GABA UD. AŠ.AŠ (among cuts of meat!) ADD 1083 ii 9;

irtu

GABA *hurāši ša Nanā* YOS 6 29:4 (NB), also GCCI 2 52:1f., 141:3 and 7, gold *ana* GABA *u kulūlu ša* ^dKAŠ.DIN-*i-ti* Knopf Hewett Anniversary Volume pl. 26 B 1, *ana guḫalšī*.MEŠ *ša* GABA *ša* DN GCCI 1 386:9, cf. also GCCI 2 261:1, 3 and 7, YOS 6 211:2 (all NB), ADD 933:5 and 6; GABA-*ka ša hurāši* STT 15 r. 20 (Gilg. VIII), see JCS 8 91.

b) breast-strap (of a harness): see Hg. A II 182, in lex. section; 2 *qablātum ša i-ir-tim* two . . . -s for the breast-strap UCP 10 No. 35:10 (OB Ishchali); 2 GABA UD.KA.BAR two bronze breast-straps(?) (between *ḫašinnu* axe and *ḫattu*) MDP 28 545:2; 2-*ta* GABA.MEŠ *kašpi* two silver breast-straps (for the horses of the chariot of Šamaš) JTVI 60 p. 132:9 (NB).

c) scute (of a snake): *šumma aš kīma* MUŠ *i-ra-tim išu* if the aš has scutes like a snake YOS 10 44:59 (OB ext.), cf. *šumma padānu* . . . *kīma širi* GABA.MEŠ *iši* PRT 139:13 and 19, also *šumma šulmu kīma* GABA.MEŠ *širi* TCL 6 3:35, *šumma tīrānū kīma* GABA.MEŠ *širi* BRM 4 13:8 (all SB ext.); [*šumma*] *ištu* EGIR *našraptim* GIR *i-ra-tim ir[šī]ma ana libbi padānim ešet* MUŠ *ina ḫarrānim ana pani ummānim iškīr* if the “foot” has scutes beginning from the back of the *našraptu* and is marked towards the middle of the “path,” a snake will go straight to the army on the campaign YOS 10 20:26 (OB ext.).

4. (a type of song): 23 *i-ra-a-tu ša e-šir-te* 23 *i*-songs about(?) the sanctuary KAR 158 r. ii 6 (catalog of songs), cf. *ibid.* r. i 45, 17 *i-ra-a-tu ša kitme* *ibid.* r. ii 24, also *ibid.* r. i 46, 24 GABA.MEŠ *ša eb-bu-be* 24 *i*-songs to the (accompaniment of the) flute *ibid.* 47, 4 GABA.MEŠ *ša pi-i-te* *ibid.* 48, [x] GABA.MEŠ *ša ni-it* MURU *ibid.* 49, [x] GABA.MEŠ *ša ni-il qabri* for the deposition in the tomb *ibid.* 50; *nārē ina sammē* [. . .] *x-bu-ti* GABA.MEŠ DUG.GA.MEŠ *uš-par-da(?)* [. . .] KAR 360:3, and dupl., in Borger Esarh. p. 91.

The tentative reading *mār (mārat) irti* for the OB and MB logogram DUMU GABA (also DUMU.NITÁ GABA and DUMU.SAL GABA) sub mng. 1a-4'b' is not attested by syllabic writings. Since the MA word for “suckling”

is lē

seems to be *ša irti*, it is possible that this logogram should also be read *ša irti*.

Holma Körpersteile 44ff.; ad mng. 1a-3'b': Nou-gayrol, RA 44 10f., Borger Esarh. 125.

irtu in muḫḫi irti s.; (a chasuble); syn. list.*; cf. *irtu*.

[x-x]-su = UGU *ir-[ti]* (between *upurtu* headdress and *qannu* [x x] headband(?)) Malku VIII 61.

irū see *erū* B.

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

[x].ri = *e-ri* awake, [x.x].BU = *i-rum* Nabnitu IV 151f.; Á^a-RU_{RI} (vars. Á^a.[x.x], a.ri) = *ir-ru-um* (var. *ir-x-ru*) (in group with *ḫamā*, *sāḫu* (var. *šandḫu*)) Erimḫuš V 102.

i-ru = *ga-áš-ru* Malku I 52, cf. *a-ru-um* = MIN (= *qar-ra-[du]*) CT 18 7 ii 42.

Probably two or more different words.

irwiššu s.; 1. tax obligation, 2. tax income; Nuzi*; Hurr. lw.

1. tax obligation: *ir-wi-eš-ša-šu naši* he (the adopted son) is responsible for his (the adoptive father's) *i*-tax obligation JEN 410:11, cf. *ir-wi-iš-ša* <ša> *egli* . . . PN-*ma naši* PN (the original holder) is responsible for the *i*-tax obligation that is on the field JEN 33:19, cf. *ibid.* 28:24, also *ibid.* 221:19; [*bitāti*] *riḫūti* PN *ileqqe u ir-wi-iš-ša-ši-n[a] išaddad* (the adopted son) PN takes over the remaining houses and assumes the *i*-tax obligation on them JEN 216:31.

2. tax income: *ana ir-wi-iš-ši u ana ilāni ša* PN PN₂ *la iqerrib* PN₂ (the adopted son) has no claim to the *i*-tax income nor to the (house) gods of PN (the adoptive father) JEN 216:14, also JEN 89:10.

For the Akkadian equivalent of the *irwiššu*-tax, see *ilku*.

Koschaker NRUA 15 note 6 sub b, and ZA 48:209ff.

is lē s.; the constellation Hyades (lit. jaw of the Bull (Taurus)); SB (in astron. and astrol. only); wr. syll. (*iš le-e* ACh Supp. 2 Ištā 66:36f.) and MUL.GUD.AN.NA, MUL.AGA.AN.NA, for the writing GIŠ.DA, see Gössmann ŠL 4/2 No. 96; cf. *isu*.

isaru

MUL gud.an.na = *is le-e* Hh. XXII 40; MUL gud.an.na = UZU ME.ZÉ *le-e* = *la-še-e al-pi* Hg. B VI 43.

iti sig₄ mul.gù.an.na aga(text fl).an.na. ke_x (KID) mul.bi KA×IZI ba.an.sá : ITI SIG₄ *is le-e a-gi* ^dAnim [M]UL.BI ^dBIL.GI *šanin* the month of Simānu is (in the sign of) the constellation Hyades (wr. GÙ.AN.NA for GU₄.AN.NA), variant: the tiara of Anu, this constellation rivals Gibil (in luminosity?) KAV 218 A i 26 and 32 (Astrolabe B), cf. MUL GUD.AN.NA *is le-e* AGA ^dA-nim ACh Supp. 2 Istar 67:9, cf. KAV 218 B i 8.

a) wr. syll.: *šumma ina libbi MUL iš le-e* ^dSin izziz if Sin stands in the middle of the Hyades ACh Supp. 2 Istar 66:37, cf. ibid. 36; *šumma* ^dAdad *ina qabal MUL is le-e rigimšu iddi* if Adad thunders in the midst of the Hyades Thompson Rep. 256 r. 1; *šumma kakkabu nibú ša MUL is le-e ana libbi Sin ŠUB.ME* if the brightest star of the Hyades . . . to the center of the moon Bab. 7 pl. 17 ii 3.

b) wr. MUL.GUD.AN.NA: *šumma MUL. SAG.ME.GAR ana MUL.GUD.AN.NA isniq* if Jupiter approaches the Hyades Thompson Rep. 103:9; MUL.GUD.AN.NA *ina tarbaš Sin izzazma* the Hyades stand in the halo of the moon Thompson Rep. 106:4.

c) wr. MUL.AGA.AN.NA: [*šumma MUL Kitt]u ana MUL.AGA.AN.NA iḫhi* if the . . . -star approaches the Hyades ACh Istar 30:20.

For refs. from astronomical texts, see Gössmann ŠL 4/2 sub MUL.GIŠ.DA (No. 96), MUL.GUD.AN.NA (No. 77) and MUL *is lé* (No. 200). For doubts expressed with respect to the astronomical identification of *is lé*, see Large-ment, ZA 52 255f.

isaru see *išaru*.

**isbarru (Bezold Glossar 51a); to be read GIŠ.BAR; see *sūtu*.

isḫappu (*ašḫappu*) s.; rogue, rude man; MB, SB; Sum. lw.

lú.is.ḫáb = *aš-ḫa-ap-pu-um* OBLuPart 10:11; ḫa-ar LÚ.LAGAB = *nu'á, aḫurá, is-ḫap-pu, guzallu* Diri VI E 39ff., also A VII/2:50; ḫa-ra LÚ.LAGAB = *is-ḫap-pu* Sb II 330; lú.a = *is-ḫap-pu*, lú.is.ḫap.pu = *še-e-du* CT 37 24 iii 12f. (App. to Lu); za-al NI = *šá KA.NI is-ḫap-pu* — zal (is the reading of) NI in KA.NI (if it means) *isḫappu* rogue (also

isḫu A

guzallu, nu'á, aḫurá) A II/1 iii 11', cf. za-al šá KA.NI // *is-ḫ[a-a]p-pu* // LAGAB // *i[s-ḫap-pu]* // . . .] A II/1 Comm. r. 1.

is-ḫap-pu = *gu-zal-lu* Malku VIII 126.

matima . . . sakla sakka nu'á is-ḫap-pa la nāṭila uma'aruma nará anná ušāššúma whenever (an official) gives an order to remove this stela to a silly person, to a deaf and dumb person, an imbecile, a rogue (or) to one who cannot see BBSt. No. 7 ii 9 (MB), cf. ibid. No. 11 ii 19 (MB); *ša la ili is-ḫap-pu raši makkūra šaggāšu kakkāšu iredḫišu* the rogue who has acquired wealth against the will of the god is persecuted by the weapon of a murderer Lambert BWL 84:237 (SB Theodicy), cf. [. . .] *kališunu is-ḫap-pu* (with comm. *is-ḫap-pu* : *sak-lu*) ibid. 82:222; *ana is-ḫap-pi iqūl ṭem māti išanni* if he (the king) heeds a rogue, the country will become restless Lambert BWL 112:6 (SB Fürstenspiegel); PN *šarrašu is-ḫap-pu ḫabbilu la pāliḫu zikri bēl bēle* Šamaš-ibni, its (GN's) king, a lout, an outlaw, who does not fear the command of the lord of lords Borger Esarh. 52 iii 63.

Loan word from Sum. aš.ḫab, cf. lú.aš.ḫab = lu-aš-ḫa-ab (pronunciation) = *nu'-ú* = Hitt. dam-pu-pi-iš uncivilized KBo 1 30:8.

Kramer, BASOR 79 25.

isḫatu see *isiḫtu*.

isḫenabe see *išḫenabe*.

isḫu A s. fem.; 1. arm, 2. strength; OB, SB*; dual *išḫān*.

zag = *is-ḫu* A-Tablet 465; [za-ag] [ZAG] = *is-ḫu* A VIII/4:35; [za-ag] ZAG = *iš-ḫu* = [. . .] S* Voc. AE 16' (from Bogh.); ad-di-ir A.PA.BI+IZ.PAD.DIR = *i-da-an, is-ḫa-an* Diri III 165f.; li-ri A.KAL = [i]-[da-an, is-ḫa-an] Diri VI E 58f.; [li-rum] ŠU.KAL = *i-da-an, is-ḫa-[an]* Diri V 109f.

[agrig šu.d]im₄.ma [sa.ku kala.g]a me.en: *abarakku sanqu is-ḫa-an dannātu anaku* I am an exacting, strong-handed steward Lambert BWL 257:9 (proverb), restored from STVC 3 iv 27 (Sum. only); ús.si.il.lá [x] lá lu ḫé.na.da.e : *ú-sa a-di ne-e-er ši-iḫ-ma is-ḫu-uk li-ma-al-lu-ú* (obscure) Lambert BWL 252 iii 13 (proverb).

1. arm: *is-ḫa-ka ina Ebabbar . . . lu daria* may your arms be ever present in Ebabbar CT 4 12a:7 (OB let.); see Lambert BWL, in lex. section.

ishu B

2. strength: see Diri, in lex. section.

A poetic word for arm, *ishu* (as also *emūqu*) is used in the dual and also refers to strength in a transferred meaning. UZU *is-ḥi/ḥu* ZAG, referring to a cut of meat, is to be read *nīs_x(nīš)-ḥu/ḥi imitti*, as uzu.zag.LU.a.ri.a, uzu.sila.zag.LU = *ni-is-ḥu i-mit-tum* Hh. XV 60f., and UZU *ni-si-iḥ i-mi-tim* (beside *nisiḥ ṣīlī* and *nisiḥ ūr.ḥi.ā*) A 3207 (unpub., OB list of meat cuts) show, for which see *nishu*.

(Ungnad, ZA 31 44; Holma, Or. NS 13 225; Meissner BAW 2 7f.)

ishu B s.; appurtenances(?); SB*; cf. *esēḥu*.

ana āli tatārma is-ḥa tammar you return to the city and inspect the appurtenances(?) PBS 12/1 7 r. 8, dupl. K.8117:4 (beginning of BBR No. 39); *ana bit is-ḥi tatārma paḥira tašakkan nāra tammar* you return to the house where the appurtenances are, prepare an offering table (and) inspect (the model of?) the river BBR No. 31–37:22 (both *mīs pi* rits.); *šum-ma is-ḥa šā ne-pi-ši an-nu-ti ma-la ba-šu-u a-na IGI.LÁ-ka* when you see all the appurtenances(?) of this ritual K.2596 iii 30 (unpub. rit.).

ishu see *izḥu*.

ishunnatu (*išḥunnatu*) s. fem.; cluster of grapes; OB, SB, NA, Akkadogr. in Hitt.; wr. syll. and (GIŠ.)KIN.GEŠTIN; cf. *ishunnu*.

giš.KIN.geštin, giš.KA(var. .GA).geštin, giš.KA(var. .ga).ra.an.geštin, [giš.til.l]a.geštin = *is-ḥu-un-na-tum* (var. *iš-ḥu-na-tu*) Hh. III 20ff.; ga.ra.an = *iš-ḥu-na-tu* Izi V 137; ga.ra.na = *is-ḥu-un-na-t[ú]*, ellag_x(BIR).tūn.na = MIN x x [x], gug.ab.bi = MIN sa-am-[ti] KAR 40:7ff. (excerpt from Erimhuš I); te-e TE = *is-ḥu-un-na-tum* A VIII/1:200; te = *is-ḥu-[un-na-tu]* Izi E 108.

GIŠ.GEŠTIN *IŠ-ḤU-NA-DU NA₄* bunch of grapes made of precious stones KUB 22 70:20, and cf. GEŠTIN GA.RA.A.AN ibid. 25, and GIŠ.GEŠTIN GA.RA.A.AN NA₄ ibid. 71; *šumma KIN.GEŠTIN ikul* if he eats a bunch of grapes (between GIŠ.GEŠTIN a single grape and GIŠ.GEŠTIN.ḤÁD.A a raisin) Dream-book 316 iv x + 12; *sāmtu našāt inibša is-ḥu-un-na-tu₄ ullulat ana dagāla ṭabat* it bears carnelian fruit, bunches of grapes hang (from it),

isiḥtu

beautiful to behold Gilg. IX v 49; 1 ANŠE ZÍD.DA.MEŠ 18 SÌLA GIŠ.KIN.GEŠTIN.MEŠ ADD 1095:7 (list), cf. 1 BÀN 1 SÌLA NINDA.MEŠ ša GIŠ.KIN.GEŠTIN ADD 1013 r. 5, also (in broken context) ibid. 693 r. 3, 985:4; x SÌLA GIŠ.GEŠTIN ša GIŠ.KIN.GEŠTIN x silas of grapes in clusters Iraq 15 154 ND 3488:4 (NA); 100 GIŠ.KIN.GEŠTIN.MEŠ (among fruits) Iraq 14 33:123 (Asn.); (as a personal name) *Is-ḥu-na-tum* TCL 1 222:11 and 27 (OB), CT 6 4:3 (OB).

The relationship between the individual grape and the cluster is illustrated by giš.geštin ga.ra.an.ba ba.na.ab.sum.mu he was giving her the grapes in bunches Kramer Enki and Ninhursag 177, cf. giš.geštin ga.ra.an.ba tumu.um ibid. 150 (courtesy T. Jacobsen). The Sum.garan seems to refer not only to a natural cluster of grapes but also to some sort of packaging of grapes. This is indicated by the Forerunner to Hh. XXIV, which lists, after ga.ra.an, ga.ra.an ḥašḥur, ga.ra.an peš, ga.ra.an nu.úr.ma, etc., apples, figs, pomegranates, etc., each in a garan SLT 15 x 20ff., with dupls. OECT 4 154 x 25ff. and CBS 6115 r. (unpub.). This enumeration is then followed by a group of lines dealing with baskets (šu.gur₅, i.e., *šugurrú*) of the same fruits. The word *ishunnatu* is a Kulturwort and is possibly to be connected with Heb. *ešqol* and Syr. *segōlā*, “bunch of grapes,” see Jensen, cited in Stamm Personennamen 255 n. 6. Note *segōlā* and *segultā* (see Löw Pflanzennamen 1 73f.), in the meaning “egg” and “ovary” that should be connected with the passage ellag_x.tūn.na = MIN (= *ishunnatu*) x x [x] KAR 40:8, in lex. section, which explains . . . -bladder as *i*. of [. . .].

Oppenheim, Dream-book 272 n. 52.

ishunnu s.; bunch of grapes; SB, NB; cf. *ishunnatu*.

is-ḥu-un-ni ina kišādiki (in broken context) Craig ABRT 1 55 i 13 (SB); *Is-ḥu-un-nu* (personal name) VAS 4 160:4 (NB).

For discussion see *ishunnatu*.

isiḥtu (*ishatu*, *esiḥtu*, *isiktu*, *esiktu*) s.; 1. assignment, task, duty, assigned working

isihtu

material (for a craftsman), share (assigned to an official), 2. certificate of assignment; OB and Mari, MB, SB; in Mari and Harmal *isiktu*, *esiktu*, in OB *esihtu* CT 4 31b:4, beside *isihtu*; cf. *esēhu*.

im.gj₄.a = *tup-pu i-sih-ti, me-sih-tum* Hh. X 454f.

1. assignment, task, duty, assigned working material (for a craftsman), share (assigned to an official) — a) assignment, task, duty: *ana eḡel ekallim ša haššija i-si-ik-ti aḡum ul nadi* as for the field of the palace in my district, (which is) my assignment, there is no neglect (there) ARM 3 77:18; PN *kī'am ipula[nni] ummami ul i-si-ik-ti* PN₂ *ulab-baššunūti u* PN₂ *kī'am ipulanni ummami* I ME *šābam ša ummānim ulabbīš* I ME-*ma i-si-ik-ti u šapiltam* PN [ul] *abbaš* PN replied as follows, "This is not my duty, PN₂ has to give them clothing!" (and) PN₂ replied as follows, "I have (already) given clothing to one hundred of the personnel — my duty is (to provide) one hundred only, PN must provide clothing for the rest!" ARM 6 39:14 and 20; *ana še'im ša ekallim i-si-ik-ti-ia ešēdim qātam aškun* I have already started to harvest the barley of the palace as far as my share goes ARM 3 32:10, cf. *i-si-ik-ti ekallim* Sumer 14 57 No. 31:4 (OB Harmal); *šim* 3 TÚG *šugini* (wr. TÚG.ŠU.GI.NA) *ša bit* ^d*Šamaš e-si-iḡ-ti* PN *u* PN₂ (x shekels of silver) the value of three *šuginū*-garments for the temple of Šamaš are the assignment for PN and PN₂ CT 4 31b:4 (OB); *awīlam ... ana [i]-si-iḡ-<ti>* UD.9.KAM *ana* I *šiqil kaspim adub* I came to an agreement with the man concerning the assignment of a nine-day period for one shekel of silver PBS 7 26:9 (OB let.); *mimma is-ḡa-at diqqātiḡa ilqēma* she took away all the assignments (I had made to her) of my (few) provisions (uncert.) PBS 7 101:16 (OB let.).

b) assigned working material (for a craftsman to do a specific piece of work): *naphar annā ša ana saparri ina i-si-iḡ-ti-ša ina qāt* PN ... PN₂ *naggāru maḡir* PN₂, the carpenter, has received from PN all that (wood) which is for a *saparru*-wagon from the pertinent assignment TCL 9 50:22, cf. *ibid.* 5,

isihtu

cf. 1 *saparru [a]-na i-si-iḡ-ti-ša* PBS 13 72:3, cf. also GIŠ.KÍN *ana i-si-iḡ-ti* GIŠ.MAR(!).ŠUM *u magarri* — *kiškanū*-wood for the assignment (intended for) a wagon and wheel *ibid.* 73:4 (all MB); *annitum i-si-iḡ-tum* ŠU.TI.A PN this consignment (of working material) was received by PN YOS 12 64:9 (OB list of materials); *ina šerim* 3 *paḡirū an[a ...]* 3 x *i-na i-si-iḡ-ti-šū-nu* [...] you set up three reed altars in the morning to [DN, DN₂ and DN₃], three [...] from(?) their assignment [...] (uncert.) LKU 48:8 (SB rit.); *i-si-iḡ-ti kimahḡiḡu i-si-iḡ* (if a man, having become old) prepares the appurtenances for his tomb Labat TDP 154:23.

c) share (assigned as income or wages, etc., to an official or worker): *inanna i-si-ik-ti* NIG.DU.ḡI.A-*šu bēli lisi[kšu]* may my lord now assign to him (food) from his share of the provisions ARM 2 82:24, cf. *i-si-ik-ti* NIG.DU.ḡI.A-*šu lilqūnikkum* *ibid.* 9 and 22; note beside *zittu: qadumma i-si-ik-ti bēliḡa [zi-it-t]i la taddinanim* you did not give me my share in addition to the assignment (from the booty) made by my lord ARM 2 13:25, but cf. *zitti is-ḡa-am* [...] *idnan[imm]a* *ibid.* 13f.; *e-si-ik-ti dāšim nāsik* we have assigned shares of pasture land (to the harvesters) ARM 6 23:8; *ana [GN] ana e-si-ik-ti ebūr ekalliḡa attala[k]* I went to GN for my share in the crops of the palace ARM 6 4:22; UDU.NITÁ *ašabbatma ana i-si-iḡ-ti-ia anandin* I will take the sheep and give it as my assignment PBS 1/2 47:22 (MB let.); x GÍN KÙ.BABBAR *i-si-iḡ-ti* PN *ša kār Uruk ana* PN₂ *ana ešēdim isihūšu* x shekels of silver, assignment of PN, which the *kārum* of Uruk has assigned to him for harvesting work VAS 7 43:2 (OB), cf. *i-si-ik-ti* PN cited Goetze, Sumer 14 57 n. 4.

2. certificate of assignment (referring to fields, only in OB letters of Hammurabi to Šamaš-hāšir) — a) *isihtu: ana pī i-si-iḡ-tim ša uktinnuḡunūšim eḡlam šuḡbitaḡunūti* let them take possession of the field according to the certificate of assignment that they legally made out to them TCL 7 11:24, cf. *ana pī i-si-iḡ-tim annitum idna* OECT 3 16:21; *ana pī i-si-iḡ-ti-šū-nu eḡlam arḡiḡ aplaḡunū-*

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tima deliver the field quickly to them according to the certificate of assignment! TCL 7 30:6.

b) *ṭuppi isiḫti: ana pī DUB i-si-iḫ-tim ša ušābilakkum mārī iššakkī ... eqlam apul* deliver the field to the farmers according to the certificate of assignment which I sent to you! TCL 7 8 r. 2; *DUB i-si-iḫ-tim ... amrama ana pī DUB i-si-iḫ-tim eqlam u še'am ana PN terra* read the certificate of assignment and restore the field and the grain to PN in accordance with (this) certificate of assignment! OECT 3 15:15ff.; *ana pī DUB i-si-iḫ-tim ša maḥrija uktinnu eqlātim idnašunūšim: ma* give them the fields according to the certificate of assignment which they have legally made out before me TCL 7 7:7; *annumma ṭup-pī i-si-iḫ-ti kirātim ša ana GAL.NI.MEŠ (šandanakkī) izzuzzu uštābilakkunūšim [ana] pī ṭuppātīm šināti [kirātim] zūzašunūšim* I am sending you herewith the certificates of assignment concerning the orchards which are to be apportioned to the gardeners—apportion to them the orchards according to these tablets! TCL 7 26:4; for refs. with *esēḫu*, see *esēḫu* mng. 1c-1'; see also Hh. X, in lex. section.

The possibility that the Mari and Harmal forms *isiktu*, etc., should be considered fem. variants of *isqu* (q. v.), rather than as derived from *esēku* (*esēḫu*) may be pointed out here, especially since in ARM 2 13:25 and 13 *isqu* seems to appear in the same context as *isiktu*.

Landsberger, ZDMG 69 502f. and 503 n. 1.

isikku (or *išikku*) adj.; (mng. uncert.); lex.*; Sum. lw.

im.KAL (var. im.kala.ga) = *aq-ru(!)*, *ás-tu*, *i-sik-ku*, *dan-nu* Hh. X 404.

Probably an adj. (from Sum. *esig*), since it appears in a row of adjectives. For IM.KAL in med. texts, see *kuššikku*.

(Thompson DAC 23f.)

isiktu see *isiḫtu*.

isiltu (*esiltu*) s.; 1. contracting muscle, sphincter, 2. constipation, constriction, 3. control(?); OB, SB; cf. *esēlu*.

isiltu

šà.maḫ = *e-sil-tu* constipation. šà.ta.ḫa.ar.gig = *ḫi-me-ir-tu* colic, šà.dib = *ki-ḫir-tu* closure CT 19 3 K.207+ ii 6ff. (list of diseases); šà(!).maḫ šà.ta.ḫa.ar.ge₄: [*e-sil-tu ḫi-mir-[tu]*] CT 4 3:11 (Sum.), Akk. in K.12919 (unpub.), see Falkenstein Haupttypen p. 94.

1. contracting muscle, sphincter — a) of the gall bladder (i.e., sphincter Ochi: lower end of the common bile duct): *martum išdāša imit[tam] kīna šumēlam nas[ha] u seḫḫam raksat i-si-il-ti šumēl[im] ana x x paṭrat* as to the gall bladder, its base was firm at the right but loose at the left and it was surrounded (lit. bound) with, the left sphincter did not contract towards YOS 10 8:9 (OB ext. report), cf. *šumma EŠ išdāša imit-tam kīnama u i-si-el-ti imitti paṭrat* if the base of the EŠ (here exceptionally = gall bladder) is firm at the right but the right sphincter does not contract RA 27 149:32 (OB ext.); *šumma i-sil-ti imitti KI.TA ekmet* if the right sphincter (of the gall bladder) is atrophied towards the bottom (followed by *mālak imitti marti* the right duct of the gall bladder) CT 30 21 83-18, 467 r. 4, (with AN.TA *ekmet*) *ibid.* 5, cf. [*šumma i-sil-ti imitti marti KI.TA ekmet* (followed by *mālak imitti/šumēli/rēš marti* *ibid.* 9ff.) KAR 427 r. 7, (with AN.TA *ekmet*) *ibid.* 8, also [*i-sil-ti šumēli*, *ibid.* 15f., cf. also *i-sil-ti šumēli meḫret imitti* (followed by *meḫret mālak šumēli*) CT 31 6 ii 4', *i-sil-ti imitti meḫret tarbaš imitti* *ibid.* 12' (all SB ext.).

b) sphincter ani: *šumma izbu i-si-il-ta-šū paṭra[t]* if the sphincter of the anus of the newborn lamb does not contract (preceded by *šuburrašu paṭir*) CT 28 7:24 (SB Izbu).

2. constipation, constriction — a) in gen.: see lex. section; if a man suffers from colic, scratches himself constantly, *šāra ina šuburrišu ukāl akala u mé turra i-sil-ti šuburri mariš DIR ussul* his anus is full of gas, food and drink have been thrown up, he suffers from constriction of the anus, AMT 58,1 + 56,5:1.

b) in *esilti libbi: ana e-sil-ti libbišu kūšuri* to relieve a man's constipation STT 97 iii 29, also KAR 157 r. 25, cf. *e-sil-ti libbišu iššir* *ibid.* r. 9; [*ú . . . -nu* : *ú šá-mi e-sil-ti lib-bi* the

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[...]plant is a drug against constipation CT 14 36 81-2-4,267 r. 7, cf. [ú . . .]: ú e-sil-ti libbi ina dišpi u šikari išatti a drug against constipation — he drinks it in honey and beer RA 13 37:10.

3. control(?): *i-si-il-ti mātīm ippaṭṭar* [bu]tuqtum *ibbattaq* control(?) over the country will be lost, a breach of a dike will occur YOS 10 36 ii 28 (OB ext. apod.); *šit kabtim ana kakki i-si-il-ti ummānija ippaṭṭar* defection of an important person, relating to warfare: control(?) over my army will be lost KAR 150:21 (SB ext.).

isimmānu (*simmānū*) s.; 1. (a malt preparation as the basic ingredient for beer brewing and for food when traveling, travel provisions), 2. (working and raw materials and pertinent utensils used in connection with brewing and for other purposes); OB, MB, SB, NB, LB; Sum. lw.; OB *isimmānum*, *simmānum* TLB 1 60:8, *simmānū* TCL 18 110:32, SB *simmānū* PBS 1/2 113:57, NB *simmānū* passim; wr. syll. and *zì.BULUG₄* (read *zi.munu₄*), *zì.BULÜG* (= *zì.munu₃*).

zì^{mu-nu}BULUG₄ = *sim-[ma-nu-u]* (var. *i-si-ma-[nu]*) (followed by *titāpu* mash) Hh. XIII iii 26, or restore possibly *zi(!)-[e buqlī]* according to *BULUG₄(ŠE+PAP).MEŠ = bu-qu-lu*, *LAGAB.BULUG₄.MEŠ = ši-pi-ir-ti* MIN, *ŠE.BULUG₄.MEŠ = zi-e* MIN residue of malt (followed by *nariabu* mash and *titāpi*) Practical Vocabulary Assur 194ff.; [x-(x)-m]a-nu *zì.BULUG₄* = *i-[sim-ma-nu]* (preceded by *titāpu*) Sp I 67e.

1. (a malt preparation as the basic ingredient for beer brewing and for food when traveling, travel provisions) — a) in gen. — 1' in OB: see Hh., S^b, in lex. section; 6 *paršiktu* (wr. 1 (GUR) 1 (PI) GUR) *zì.BULUG₄* 4 PI ŠE.BA 6 ŠILA Ì.GIŠ Ì.BA 1 GÍN KÙ.BABBAR SÍG.BA six *paršiktu*-measures of beer-brewing ingredients, four *paršiktu* (of barley) as barley rations, six silas of oil as oil rations, one shekel of silver (in lieu of) the wool ration CT 4 45c:1; 3½ GÍN KÙ.BABBAR *zì.BULÜG* ša PN *ikulu* x silver (worth of) *i*. that PN has consumed PBS 8/2 140:1, cf. *ibid.* 8, cf. also 10 ŠE.GUR *i-si-ma-nu-um ana* PN *u* PN₂ *nadin* VAS 9 66:2; 5 GUR *zì.ŠE u si-im-ma-nu-ù ša ibaššú rešam likil* let there be in

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reserve five gur of *tappinnu*-flour and beer-ingredients from the supplies TCL 18 110:32 (let.).

2' in MB: *zì.BULUG₄* (heading of list of items distributed to various persons) BE 14 23:1, cf. (parallel to barley) BE 15 158:3, 164:4 and 7, cf. also BE 14 65:13; 2 (GUR) *ri-mu-tum* PN NAGAR 2 (GUR) KI.MIN PN₂ *kāširum* 2 (GUR) ¹PN₃ 2 (GUR) *zì.BULUG₄* PN₄ 2 (GUR) ÉŠ.GAR PN₅ *bitānu* [*napḥar*] 10 GUR *rīmūtu* two gur (of barley) as a bonus to the carpenter PN, two gur as a bonus to the carpet weaver PN₂, two gur to ¹PN₃, two as brewing-ingredient to PN₄, two as material to the "inside man" PN₅, total: ten gur (of barley) as a bonus BE 15 19:16.

b) travel provisions — 1' in OB: *ana kurummat ištarātīm* NINDA KAŠ UDU.NITÁ.ĪLA MÁ.GAR.RA ù *zì.BULÜG kezrētīm ša adi Bābilim kašādīm šurkibam* load bread, beer, sheep and . . . on the boat as food for the *ištarātu*-women, and also travel provisions for the *kezrētu*-women (who are accompanying them), enough to last until they reach Babylon LIH 34:17 (let.); PN *u aḥḥišu qadum zì.BULÜG šimda[ma]* . . . *turdama* send PN and his brothers, provided with travel provisions LIH 84:16; *pani ERIM.GI.İL šu'ati* 1 DUMU.É.KIŠIB.BA-ka *lišbatam zì.BULÜG ITI.1.KA[M] ri-gi-im-tam* ù NAM.10.E 1 MÁ 10 GUR *liq'amma* one of your storehouse-keepers should take command over these basket carriers, and take travel provisions for one month of the *rigimtu*, and . . . , for one boat of a capacity of ten gur LIH 27:10; *gimir i-si-im-ma-ni-ka upar[ras]* I shall stop paying for your travel provisions CT 4 36a:30.

2' in Mari: *aššum i-si-im-ma-ni-^(im) u TÚG.SÍG.ĪLA ša šikakkum i-si-im-ma-na-am šāti ajiš šuššám tušaššaš[šu]* as to the travel provisions and the garments that I have assigned to you, where do you want to transport these provisions? ARM 1 72:5ff., cf. (in broken context) *ibid.* 10 and 13; *enūtka ana GN lišbat šiditam i-si-im-ma-na-am ištu* GN₂ *telegge* let him (PN) take your equipment to GN, and you should provision (your troops) in GN₂ ARM 1 35:20.

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3' in SB: *umallima elippaki sim-ma-na-a* I filled your (Lamaštu's) boat with travel provisions PBS 1/2 113:57, cf. (for the enumeration corresponding to *simmānu*) *lu našāti nādu ša šummēki liddinki sirāšū* (var. ^d*Siriš*) *munda šE.BULUG bappira patihāta limalliki* carry a waterskin for your thirst, let the brewer give you groats and malt, and let him fill your knapsack with wort KAR 239 ii 26ff., var. from 4R 56 iii 34f. (all Lamaštu); *nādi mē ana šatišu zì.BULUG₄ ēsihšu NINDA. KASKAL addinšu* I provided him (the ghost to be expelled) with (clothing, shoes, a belt) a waterskin to drink from, provisions (to make beer from), I gave him bread prepared so as to keep on a trip BMS 53 r. 18, dupl. KAR 267 r. 12, see Ebeling TuL 140.

2. (working and raw materials and pertinent utensils used in connection with brewing and for other purposes) — a) in OB, specially for beer brewing: (a small plot, a slave, ten gur of barley as a food supply, eight gur of barley for malt (*munu₄.sar*), which have been given to the maltster (*munu₄.sar*), pigs (to feed on the refuse), *lahtanu*-vessels (all referred to as) *si-im-ma-nu-um ša* PN PN's beer-brewing materials TLB 1/1 60:8 (OB).

b) in NB, LB as a far more general term — 1' referring to materials: *sim-ma-nu-ú u tersiti ša nadē uššu ša Eanna* (do not neglect) the materials or any of the utensils (needed) for the ceremony of the laying of the foundations of Eanna YOS 3 5:9 (let.); *ana si-ma-ni-e dullu pešú nasqa* (x silver) for materials for the laundering of fine linen (given to the laundryman) Nbn. 281:2, cf. *ana si-ma-nu-ú [šá KUŠ] šēnu* (x silver) for material for shoes (given to the leather worker) Dar. 4:8; *ultu [rū]qu si-im-ma-nu-uš našá* the building material (for this palace) was brought from far away MDP 21 p. 6:17, cf. *si-im-ma-nu-u ša usirtu [ultu Jamaná našá]* the material for the reliefs was brought from Ionia ibid. p. 8:29 (Dar. Sf), see Herzfeld API p. 13ff.; *immati haštu ša elippi ittabšú si-im-ma-nu-ú* PN *ana* PN₂ *u* PN₃ *inandin* if there is a leak in the boat, PN (the lessor) will give the materials(?) to PN₂

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and PN₃ (the lessees) CT 4 44a:14; *miná si-im-ma-nu ša ana* PN *addinu nikkassí ittišu epša'* what happened to the materials I gave to PN? account with him! YOS 3 136:33; *rihtu sim-ma-nu-ú*] the rest of the materials VAS 5 138:1, cf. ibid. 5 and 10.

2' referring to utensils, equipment, etc.: *tilli qarābi si-ma-nu-u mimma epiš tāhazí simat qātīšu* (I took as booty) weapons, appurtenances, all his personal battle equipment Streck Asb. 52 vi 17; *naphar si-im-ma-nu-ú ša* 8 LÚ.BAN.MEŠ (various weapons) the total equipment of eight archers TCL 12 114:11; *anāku kurummāti (ŠUK.ḪI.A) u si-im-ma-nu-ú attadin* I gave food provisions and raw material (in broken context) ABL 898 r. 7; *kaspu šidātu si-im-ma-nu-ú gamri* silver, provisions (and) all equipment (given to a messenger) UET 4 109:2, 9 and 11; obscure: *kapda 5 imēre ½ kannu šamni ana di-pa-ra šá si-im-ma-ni-e* let (PN bring) immediately five donkeys and half a jar of oil for the torch . . . YOS 3 190:32.

As is shown by the context of the lexical texts, *isimmānu* originally referred to a type of malt as the basic ingredient of beer brewing. Only in the Practical Vocabulary Assur is *zì.BULUG₄.MEŠ* explained as *zē buq(u)li*, i.e., detritus of malt, but this entry is probably taken from the section of Hh. which follows the section on malt and beer-mash, and should be compared with the sequence *lagab.BULUG₄ = šibirtu*, *egir.BULUG₄ = našpiltu*, *mug.BULUG₄*, *gul.BULUG₄ = iri'u* (all referring to dregs, leftovers, etc.) Hh. XXIII iv 18ff. The *zì.BULUG₄* occurring in SB rituals and med. should therefore be read *zē buqli* (q. v.) rather than *isimmānu*.

Since the sprouted and dried barley could be used to take along on trips, *isimmānu* became a general term for the food rations apportioned to travelers and assumed the meaning "travel provisions." Later, the meaning seems to have been extended even further to cover all kinds of raw working material, and even utensils. The NB refs., however, may belong to an altogether different word, e. g., a pl. of an otherwise not attested **sim(m)ú*.

isinītu

The OB refs., where *zì.BULUG₄* replaces the usual *KAŠ*, and the SB refs., where *simmānu*, on the one hand, replaces the three specific ingredients for beer mentioned in the parallel passage, and, on the other hand, occurs beside *NINDA.KASKAL* (lit. "bread for the road," possibly to be read *šidītu*, "provisions") may be a further indication that *isimmānu* primarily denoted the material for making beer en route. The signs read *zì.BULUG₄* in LIH 27, 34, 84 (all sub mng. 1b-1'), and perhaps those in PBS 7 51:6, which look like *zì.KASKAL*, may be a rare logogram for *šidītu* (usually = *NINDA.KASKAL*).

von Soden, Or. NS 18 397; Oppenheim Beer p. 50 n. 76 and JCS 4 191 n. 12; Landsberger, MSL 2 95 f.

isinītu see **isinū*.

isinnu s.; 1. religious festival, 2. secular festival, 3. food portion; from OB on; Sum. lw.; pl. *isinnū* (OB) and *isinnāti* (OB and later); wr. syll. and EZEN (ŠIR).

[i-zi-en] [š]r = *i-sin-nu*, *arhu*, *eššešu*, *nubattu* A VIII/2:16ff.; [i-zi-en] [š]r = [*i-sin*]-*nu* Sb II 346.

ezen.gar.ra.na hūl.la.na dagal.bi tuš.a.na : *ina i-sin-ni* (var. *-nu*) *šaknušu hadiš rapšiš ina ašabišu* when sitting down joyfully and at ease at the festival that is arranged for him Lugale I 18; ezen.dingir.e.ne šu.du₇.a : *i-sin-nu ilī ana šuk[lu]lī* to prepare perfectly the festival for the gods KAR 4 r. 8, also *ibid.* 22f.; ^{e-zl-inš}ŠIR AMAR×ŠE. AMAR×ŠE ul.dù.a.ta nī.tur.tur.ra kir₄.dù mu.pà.da.bi.da.aš : *ina i-sin-nu niqī qirētu utnīn labān appi u zakār šumi* through festivals, sacrifices, ceremonial banquets, supplications, prostrations and invocations of the (divine) name RA 12 74:27f.; ezen.[gal].ga[l.la].bi : *i-sin-nu-[šu] rabbātu* Langdon BL No. 16 iii 14f.; ezen.maḥ la.la.a : [*i*]-*sin-ni la-li-šu ši-ri* (referring to the *bīt akīti*, in broken context) BA 5 647:7 and 12, also SBH p. 60 r. 10f.

1. religious festival — a) in gen.: (I fashioned an image of him and made him my foremost deity in Calah) [*i*]-*si-na-te-šu ša Šabāti u Ulūli lu aškun* I established (two) festivals for him (to be celebrated) in the months Šabātu and Elūlu AKA 210:21 (Asn.); *hāših i-si-na-te-ki* who likes your (Ištar's) festivals ZA 5 79:19 (prayer of Asn. I); *anāku ana i-sin-na ana āli ešši allikma* I went to the New City for the festival

isinnu

WVDOG 4 pl. 3 ii 19 (Šamaš-rēš-ušur); UD.11. KAM *ina qereb É.AMAR×ŠE.AMAR×ŠE iteneppušu i-sin-nu* they always perform the festival on the 11th day in the chapel of the sacrifices SBH p. 145 ii 7; *Arba-ilu šubat dIštar É i-sin-na-a-ti* GN, where Ištar dwells in the temple where (her) festivals are performed Streck Asb. 248:1, cf. (referring to Gula) [*a*]na *kibrāti kalīšina i-sin-nu tanandini* you arrange (your) festival for all the world LKA 17:6, see Ebeling, Or. NS 23 346f., and *šakinat i-sin-ni ana bēlē rā[imiki]* *ibid.* r. 9; *ina É ITI i-sin-ni tašilāti nigū[ti]* in the chapel for the monthly festival, the festival of happy rejoicing ZA 10 298 r. iii 47, see AfK 1 27 (SB rel.); *i-si-nu ina ITU.DU₆* UD. 8.KAM STT 44:9'; *i-sin-nu ana lemnu.MEŠ la teppuša'* do not perform religious festivals for false gods Herzfeld API pl. 12 and p. 30:31 (Xerxes Daiva inscr.), and *passim* in this text; *i-pa-šu i-si-na(!)* Lambert BWL 160:8.

b) festivals celebrated by gods: *ina balika i-sin-na ul ippušu ilū eršūti* the wise gods cannot celebrate a festival without you (Šamaš) KAR 26:22, and *dupls.*; *ilū ša šarri itebā i-sin-nu itepšu* the gods of the king went out in procession and were present at their festival ABL 831:9 (NB); *qirib bīt akīti šuātu irrubuma ippušu i-[sin]-ni hidāti* (Aššur and Ninlil) will enter into that New Year's chapel and celebrate the joyous festival Thompson Esarh. pl. 18 vi 11 (Asb.), cf. *ušēpša i-sin-ni bīt akīti* *ibid.* vi 2.

c) festivals identified by the names of gods: *ina EZEN dUTU ina ZIMBIR^{kl}* on the festival of Šamaš, in Sippar PBS 7 73:5 (OB let.), cf. EZEN dUTU *ibid.* 123:15 (OB let.); *inūma i-si-in dUTU* (delivery of ointments for the personnel) on the occasion of the festival of Šamaš (dated Ab 18th) ARM 7 13:8; UD 23.KAM EZEN šá dUTU u dIM the 23d (of the intercalary Elūlu) is the festival of Šamaš and Adad 4R 33 iii 15 (SB hemer.); UD.18.KAM EZEN šá Sin u Šamaš the 18th (of Simānu) is the festival of the moon and the sun (unfavorable day) K.4068+ ii 25 (unpub., hemer.); UD.22.KAM ... EZEN šá dNIN. É.GAL (intercalary Elūlu) 4R 33 iii 12 (SB hemer.), cf. (Arahsamnu) 4R 33* iii 5, EZEN ša

isinnu

^d*Nammu* 4R 33* iii 25, and passim in hemer.; ITI AB EZE[N.MAḪ] AN.NA.[KE_x] : ITI [AB] <i>-sin-nu širu ša [dA-nim] KAV 218 A iii 11 and 17 (Astrolabe B), dupl. (wt. *i-sin-nu*) BA 5 705 r. 10; *ina* ITI AB . . . *i-sin-nu šarrati rabīti* in Tebētu, the festival of the Great Queen (i.e., Ištar) Streck Asb. 112 v 17 and 190:7; UD.30.KAM *i-sin-na-ka ūm tašilti ilūtika* on the thirtieth day (of the month) is your (Sin's) festival, the day of your celebration BMS 1:18, see Ebeling Handerhebung 6; *šum i-si-ni-šū ša* ITI AŠ tašriḫtu *šumša abbīma* I called his (Ninurta's) festival in Šabātu, "Glory" Iraq 14 34:74 (Asn.).

d) festivals identified in other ways — 1' the New Year's festival: I laid the foundation of *bīt akīti i-sin-ni qirīti* ^d*Aššur* the festival house for the New Year's festival, the banquet for Aššur OIP 2 143:8, cf. *i-sin-ni qirīti ša šar ilī Aššur* ibid. 136:25 (Senn.); *elip mašdaḫa zagmukku i-si-in-nim* ŠU.AN.NA the barge for the procession of the New Year's festival, the festival of Babylon VAB 4 128 iv 2 (Nbk.), and passim; *ina i-si-in-ni zammukku tabē . . . Marduk* at the festival of the New Year, when DN goes out (in procession) ibid. 134 vii 23 (Nbk.), and passim; *i-si-na-a-ti-šu-nu damqāti akīssunu rabēti* at their (Nabū's and Marduk's) beautiful festivals, their great New Year's celebrations VAB 4 94 iii 7 (Nbk.), and passim, cf. ZAG.MUK *rēš šatti i-sin-nu akīt* ibid. 234 ii 30 (Nbn.), and passim in similar contexts, also *ana i-si-nu tarbātīm akītašu širti* ibid. 156 v 34 (Nbk.); *araḫ ša balāti i-sin-ni akīt liššakin nigātu* let rejoicing take place in the life-giving month of the New Year's festival Pinches Texts in Bab. Wedge-writing p. 15 No. 4:7 (SB); (for twenty years DN stayed inside Assur) *i-sin-nu akītu baṭil* the New Year's festival was omitted BHT pl. 2 r. 9, and passim in chronicles referring to Babylon, cf. *lūzib i-sin-nu* ZAG.MUK *lušabṭil* BHT pl. 6 ii 11; *i-si-nu ša Bābili šā* this is the festival of Babylon (referring to the New Year's festival) ABL 971:12 (NA).

2' festival of the month (in dates referring to the first day of the month): *ina i-si-in Abi* Waterman Bus. Doc. 53:1, also Meissner BAP

isinnu

14:9 (OB), and (wt. ITI.EZEN A-bi) VAS 8 47:9, (ITI.EZEN ITI.NE.NE.GAR) ibid. 28:8; for *isin ḫunṭi*, see *ḫunṭu*; *ina elūnim piššassu u šAḪ.TUR ina EZEN u nabri ipaqgissi* at the elūnu-festival he will provide her (the *nadītu*-woman) with ointment and a piglet, for the feast of the first day of the month and the *nabru* festival CT 33 42:15 (OB), cf. EZEN *elūnim u na-a[b-ri-i]* ibid. 43:20; UD EZEN *ša A.ŠA.DINGIR.RA.URU₄.A* (name of a month) MDP 10 No. 80:3, cf. UD EZEN *širḫum* ITI *širḫum-ŠE.KIN.KUD.A* (= *šer'im ša ešēdi*) ibid. 12 r. 1 (Elam); *ina i-zi-ni Kinūni ša Āl-ilāni* AASOR 16 83:6; *ina arki i-zi-[ni] ša Arka-binni* HSS 14 185:7; *ina ūmi i-zi-ni ša Šehali* JEN 390:29, also HSS 15 239:29, *ina i-zi-ni* ITI *Tirunni* JEN 388:21 (all Nuzi); *ana i-sin-nu ša* ITI *Addāri* YOS 3 76:25 (NB let.).

3' identified by the name of a god or city: *lu ina i-si-ni āli* or at the festival of the city KAV 1 viii 19 (Ass. Code § 54); *ina ūm il āli ūm is-sin-ni anāku dalḫāku* even on the day on which the god of the city (is celebrated), on the festival day, I remain perturbed Streck Asb. 252:10; *ūm* DINGIR u LUGAL: *ūmu i-sin-nu šā* DINGIR u LUGAL the day of the god and the king (means) the day of the festival of the god or the king CT 41 26:21 (Alu Comm.); flour for the *šalām bīti* ("greeting-of-the-temple") ceremony *ša i-sin-nu é*(text GIŠ) *ša Bēlit-Sippar* for the temple festival of the Lady of Sippar Nbn. 767:2, cf. (also with *i-si-nu bīti*) Camb. 236:3 and 8.

2. secular festival — a) in gen.: *ūm[išam-m]a ūmu šakin i-sin-nu* (in Uruk) there is a festival every single day Gilg. I v 8; *ilū Igigu i-zi-nam ana nišī išīmu* (before kingship existed) the divine Igigu assigned for mankind a (permanent) festival Bab. 12 pl. 12 i 5 (Etana); *i-si-in-na rabā ki taškunū mār šiprika ul tašpura* when you arranged a great festival you did not send word (i.e., an invitation) by your messenger EA 3:18 (MB), *šulmāni ša i-si-in-ni* present on the occasion of a festival ibid. 20; *lubar i-sin-na-ti-ia* my garment for festivals Gilg. VIII ii 6; I made the workmen drink (beer) as if it were

isinnu

water from the river *i-sin-na ip-pu-šu kīma* (var. *kī*) *ūmi akītimma* and they made a celebration as if it were the New Year's day Gilg. XI 74; *lu ilī āšibūt URU Aššur ina EZEN.MEŠ ana libbi ekallija ana erēbi ikallū ana ekalli šanītema išassū* or if he (a future king living in the palace) should keep the gods residing in the city of Assur from entering (this) palace of mine for the festive repasts, and invite (them) into another palace KAH 2 58:102 (Tn.); *ina ūmim rēqim ma[har] aḫija ul i-si-nu-um-ma-a* is there no festival possible for my brother on any day off work? ARM 2 78:28, cf. *ina ūm i-si-nim ul [takšudam] i-si-in māti ul tāmur* you did not arrive on the day of the festival and did not see the festival of the country ARM 2 78:24f.; x *karānu ša i-si-na-a-te* wine for the festivals KAV 79 r. 12, also (wr. *ana EZEN-ni*) KAV 110:3, 111:5, 157:3; *i-sin-nu GIBIL ša MU.1.KAM RN LUGAL (šegūšu-barley to various officials) for the new festival of the anniversary (lit. year one) of king Itti-Marduk-balātu AfK 2 61:3 (early NB).*

b) in transferred mng.: *i-si-in-ša tamḫāru* battle is a feast for her (Ištar) VAS 10 214 iii 7 (OB Agušaja), also *ibid.* 11; *qablu u ippiru i-si-na-ni* battle and struggle are a feast for us Tn.-Epic ii 4, cf. *ina i-si-in tamḫari* *ibid.* iv 20; *alāk šeri ša eḫlūti kī ša i-sin-nu-um-ma* to go to war is a festival for young men Gössmann Era I 51; *giš.tukul.sig(var. adds .sig).ge ezen.nam.guruš.a : [ina miḫ]uš kakkī i-sin-ni eḫlūti* at the clash of weapons, the festival of men Lugale IV 1; [*i*]-*si-nu-um ša mūti innippuš* a festival of death will be celebrated RA 45 172:19 (OB lit.), cf. *a-x [i]-si-in-nam inaṭṭalu ú(?) -šu-ur-ru* *ibid.* 22.

3. food portion (OB, consisting of meat, beer, flour, contributable by the lessee of real estate owned by a woman of the *naditu*-class, to be presented on her account at certain festivals in the temple of Šamaš to this god): 6 EZEN 1 UZU.TA.A 2 (BÁN) ZÌ.DA.TA.A *ipaqqid* he will contribute on her account (lit. provide her with) six food portions, each (consisting of) one piece of meat and twenty silas of flour CT 4 44c:13, cf. 6 EZEN.ḪI.A 1 (BÁN) ZÌ.DA.TA.A₄ ù 1 UZU.TA.A₄

isirtu A

ipaqqissi *ibid.* 45c:5, and *passim*, also (referring to five portions) BA 5 487 No. 5 r. 1, No. 42 r. 4, PBS 8/2 262:15, Waterman Bus. Doc. 12 r. 2, 77 r. 3, BE 6/2 72 r. 3, (referring to four portions) BE 6/1 21:4, BA 5 486 No. 2 r. 3, PBS 8/2 228:11, 239:13, Waterman Bus. Doc. 4 r. 1, 11 r. 3, VAS 9 24:3'; *ša 3 i-si-na-ti 1 SÌLA.A KAŠ GIN(!) 1 SÌLA.A širum ipaqqid* Waterman Bus. Doc. 3 r. 3, also (referring to three portions) 3 *i-si-ni 3 (BÁN) ZÌ.DA.TA ipaqqissi* CT 8 42c:13, and *passim*; 4 *i-si-n[u . . .]* Scheil Sippar 102 r. 5; note (referring to the months Dumuzi, Abu, Arahsamnu) TCL 1 228:1ff., (the writing ITI.EZEN) BE 6/1 38:13, (the addition *ina É^dUTU*) Riftin 39:10, also 3 EZEN^dUTU 1 UZU.TA u 1 (BÁN) ZÌ.DA.BI *inaddišši* CT 6 48b:15, 4 EZEN^dUTU . . . *ittanaddiššim* CT 2 41:35.

Landsberger Kult. Kalender 6ff.

isinnu see *išinnu*.

isinnu (male prostitute) see *assinnu*.

***isinū** (fem. *isinūtu*, *išinūtu*) adj.; pertaining to Isin; SB.*

id *ÍD.SAL.SILA₄SÍG : i-na i-si-ni-ti* through the Isin Canal KAR 16:30, cf. [*id*] x x x = *i-ši-ni-tum* Sultantepe 51/50+106 ii 16' (Hh. XXII).

isiqtu s.; mark; OB*; cf. *esēqu*.

ana i-si-iq-tim ul isanniq (the water in the clepsydra) does not reach the mark MKT 1 145 ii 43 (= TMB 26 No. 52:3) (math.).

isirtu A (*esirtu*) s.; collection of payment; MB, NB; cf. *esēru* A.

a) in MB: x GÍN KÙ.GI *ša PN i-si-ir-[t]i PN₂* x shekels of gold, belonging to PN, collected from (or: by) PN₂ Peiser Urkunden 133:4; *i-sir-ti ša PN u PN₂ i-si-ru* (x gold) which PN and PN₂ have collected Sumer 9 34ff. No. 15:1, cf. *ibid.* 12, also *i-sir-ti ša É.GAL ajali* collection of the Stag Palace *ibid.* No. 9:2 and No. 16:20; *napphar . . . e-sir-tum NIN.DINGIR.GAL* total (x sheep) (tax) collected for the high priestess BE 14 131:17, cf. UDU.NITÁ *e-sir-[tum]* (heading) *ibid.* 1.

b) in NB: *i-si-ir-tum ša ina muḫḫi gišri u kāri erēdu u elū* collection (of the toll from boats) which are at the bridge or at the

isirtu B

harbor, going downstream or upstream
TCL 13 196:1, dupl. Pinches Peek 18.

isirtu B s.; confinement, enclosure; Nuzi;
cf. *esēru B*.

ištu i-zi-ir-ti unteššir he has been freed
from confinement HSS 15 56:23 (= RA 36
120).

isittu see *išittu*.

isītu s.; (mng. uncert.); MB (Tn.-Epic).*

qiti i-si-ta-ni our patience(?) is at an end
(in obscure context) Tn.-Epic ii 20.

Connect possibly with *esū ša awātīm*, see
esū A v.

isītu (tower) see *asītu*.

iskarū (*isqarū* or *gišk/qarū*) s.; (part of the
construction of a boat); NB.*

zarāti musukanni u 2 is-qa-ri-e erēni šihūti (I
plated with red gold) the cabin of *musukannu*-
wood and the two tall *i*-s of cedar wood
VAB 4 160 A vii 26, cf. *is-qa-ri-e killalān* ibid.
38; I plated with gold, etc. *is-ka-ri-e-šu*
zarāti qerbišu its (the sacred barge's) *i*-s
(and) the cabin therein ibid. 128 iv 3; *itātušu*
panū u arki unātušu is-ka(var. -qa)-ru-šu
šiddātušu its (the boat's) sides, prow and
stern, its appurtenances, its *i*-s (and) its
railings(?) ibid. 156 A v 21, and PBS 15 79 ii
21 (all Nbk.).

The context seems to refer to two tall
flagpoles or the like as part of the decoration
of the boat. The interchange of the writings
with *ka* and *qa* points to a Sum. lw., so that
the reading *giškarū* is probably better than
iskarū.

(Salonen Wasserfahrzeuge 82.)

isku see *isqu B*.

iskuru (crescent) see *uskaru*.

islītu (or *išlītu*) s.; (a festival); Mari.*

Oil rations for a man or a woman *inūma*
is-li-tim on the occasion of the *i*-festival
ARM 7 50:3, 55:4, 61:3, cf. ARMT 7 p. 200.

Connect perhaps with *salū v*.

isqu A

ismarū (lance) see *asmarū*.

ispiḫlurtu see *išpalurtu*.

ispilurtu see *išpalurtu*.

isqarrurtu see *išqarrurtu*.

isqarū see *iskarū*.

isqillatu see *išqillatu*.

isqippu see *išqippu*.

isqu A (*išqu*, *ešqu*) s.; 1. lot (as a device
to determine a selection), 2. share (a portion
of land, property or booty, income from a
secular or a temple office, assigned by lot),
3. lot, fortune, fate, destiny (assigned by the
gods), 4. nature, power, special qualification,
emblem; from OB on; for *ešqu*, see mng. 2b-3',
pl. *isqāti*, *isqēti* passim; wr. syll. and GIŠ.ŠUB.
BA, with det. LÚ UET 4 57:10, 12 and 58:5;
cf. *esēqu*, *isqu A* in *bēl isqi*.

giš.šub.ba = *is*(var. *iš*)-*qu* (after *ḫa.la* =
zi-it-tum) Hh. I 21, cf. giš.šub.ba = *is-gum*
Kagal E Part 3:60; mu.[šub.ba] = [giš.šub.b]a
= *is*(var. *iš*)-*qu* Emesal Voc. III 61; giš.šub =
iš-qu, giš.šub.AŠ = MIN *lim-nu* Erimhuš I 208f.;
ba-ár BAR = z[*i-it-tu*], *is-[qu]* A I/6:289f.

giš ba.e.šub.bu.za.na.ginx (var. giš.šub.
šub[...]) : *ša* ... *is-qa ta-[nam-d]u* Lugale XI 21,
see mng. 1b; giš.šub.ba sig.₃.ga : *i-siq damāqi*
Gadd, BSOAS 20 260:14f., see mng. 3a.

iš-qu = *zi-it-tu* LTBA 2 I v 33 = 2:241; *i-si-iq*
ī-lī = [MIN] (= [*bi*]-*du-tū*) Malku V 98.

B[A = *iš-qu*] STC 2 pl. 55 r. i 8 (Comm. to
En. el. VII 85).

1. lot (as a device to determine a selection)
— a) cast by human beings — 1' in OB:
ī.ba.e.ne giš.šub.ba ī.š[ub.b]u.ne they
made the division (of the property) and cast
lots (to distribute it) Jean Tell Sifr 5:9 and
r. 4, cf. *giš.šub.ba ī.šub.bu.dè.eš* ibid.
6:15 (= 6a:13); *še.ga.ne.ne.ta giš.šub.*
ba.ta in.ba.eš they have made the division
according to mutual agreement by (casting)
lots PBS 8/1 12:22, cf. ibid. 16:13, 19 r. 7, 99
iii 11, PBS 8/2 115:25, OECT 8 17:46, 18:44,
BIN 7 71:89; *ina mitgurtišunu is-qá-am iddú-*
ma Jean Tell Sifr 44:46, cf. *ina mitgurtišunu*
ina is-qí-im izūzu ibid. 68:25; *ina mitgurtišunu*
mārī PN *ina is-qí-im ilqá* the sons of PN
have, according to mutual agreement, taken

isqu A

(their described shares) by (casting) lots TCL 11 200:24, cf. 𐎶A.LA PN *ina is-qi-im* ... *ilqi* Scheil Sippar 287:6; *aššum* PN *eqlam ša* PN₂ ... *ša ina is-qi-«šu»-im il-qu-ú* OECT 3 60:9 (let.); *ana šena zūzama ina is-qi-im ana* PN *u* PN₂ *idna* (establish (pl.) the amounts of field land, plowing cattle, farmers, etc.) divide them in two and give one to PN and the other to PN₂ according to lots (cast)! TCL 7 23:21 (let). Note, with *maqātu*: *eqil biltišu ša ana* PN *ina is-qi-im imqutu* the rent-producing field that fell to PN by lot LIH 38 r. 8, cf. *ibid.* 6 (let.); (a house) 𐎶A.LA PN *ēmi i-si-ig-šu imaqqutu* the share of PN that falls to him by lot Jean Tell Sifr 29:5, cf. É.DÙ.A *ašar is-qi-um ša* PN *imaqqutu* (one sar of) the house which the lot (cast by) PN (the father of the brothers who are dividing the property) will indicate (lit. where PN's lot will fall) *ibid.* 44:1.

2' in Elam: *ina* MU PN *u* PN₂ *is-qa iddú zīzu mesú* under an oath sworn by Tanuli and Temtihalki they have cast lots, they have received the divided property and are (now) free (of mutual claims) MDP 24 339:4; *zīzu mesú duppuru tamú is-qa nadú* they have received the divided property, are free of claims (and) satisfied, under oath, they have submitted to the decision by lots MDP 22 6:9, also MDP 23 168:8, and *passim*; *ina bitā-tišunu aḫāti is-qa iddúma* they have cast the lots with respect to the other houses MDP 22 21:6, cf. *ina eqlātišunu is-qa-am iddúma* MDP 23 167:6; *ša abbūni ištu* PN *is-qa-ti iddúma u nīnu warki is-qa-ti ša abbūni iddúšu nittalak kīma zīzānuma zīzānu* we have received (our shares) through division and are satisfied with (lit. as received) what our fathers established by (casting) lots at the time of Temti-agun, and we have kept to what our fathers established by (casting) lots MDP 23 173 r. 5f., cf. *ina nīš* PN *u* PN₂ *ina is-qi-im ilqá* MDP 23 178:13; *pān* 11 *šībūti annūti ina is-qi u ki-ip-pu-ut-ta-ti ilqá* they have taken the shares before these eleven witnesses by (casting) lots and by ... MDP 22 21 r. 14 and 2.

b) cast by gods: *na₄.na me.gá* (var. *mè.mu*) *giš ba.e.šub.bu.za.na.gin_x(GIM)*

isqu A

(var. *giš.šub.šu* [b ...]) : *NA₄.MIN ša ana tāḫaziša is-qa ta-[nam-d]u* you, *na-stone*, who have been cast as a lot (to determine the outcome of) the battle against me Lugale XI 21; *iš-qa pe-ši u ša-[lim ...]* (in broken context) CT 13 43 D. T. 41:12 and 13 (SB lit.).

2. share (a portion of land, property or booty, income from a secular or temple office, assigned by lot) — a) referring to land and property to be divided — 1' in Elam (always pl.): (a house) *is-qa-at* PN PN's share MDP 24 339:2, and *passim*; (a house sold) *is-qa-at* PN *ša itti* SAL+ME PN₂ *aḫatišu išú* the share of PN that he holds in common with his sister, the *naditu*-woman PN₂ MDP 18 211:9 (= MDP 22 44), cf. MDP 23 224:4, 24 353:4, and *passim*, also *ša itti* PN *izūzu* MDP 23 212:2, and *passim*, also *ina eqlišunu ... is-qa-ti-šu-nu* PN *sikkassu maḫṣat* the peg of PN has been driven in on their field, their shares MDP 22 66:22, cf. MDP 23 239:18.

2' in MB: whosoever plans to alter the borders of their fields *u purrur* GIŠ.ŠUB.BA *kunni annī* or to split up this consolidated lot MDP 10 pl. 11 iii 16, cf. GIŠ.ŠUB.BA *annā la uptarriru* *ibid.* ii 30, and (whoever covets these villages and) GIŠ.ŠUB.BA *annī* *ibid.* ii 24.

3' in NB: *mannu ina libbi* GIŠ.ŠUB.BA-*šū u kirīšu ušuzzu nidittu ana šarri inandin u utur ikkal* everyone who has been placed in his lot and in his garden pays a "gift" to the king and enjoys the additional income BIN 1 70:16 (let.), cf. GIŠ.ŠUB.BA.MEŠ *u* GIŠ.SAR.MEŠ *ša Bābili* *ibid.* 13, cf. GIŠ.ŠUB.BA (mentioned beside *eqlu*) ABL 1074 r. 14.

b) referring to shares of inheritance or booty — 1' in Mari: *zi-it-ti is-qa-am* (in broken context, referring to shares of booty) ARM 2 13:13.

2' in Elam: *daltu ... ana is-qi-šu ša* PN *šaknat* the door was put into PN's share MDP 24 339:12.

3' in SB: with the help of (workmen from) the conquered peoples *ša* DN DN₂ ... *išruku is* (var. *iš*)-*qu-uš-šu* whom Aššur (and) Nabû gave him as his share (of the booty) Winckler Sar. pl. 39:93; the booty which Aššur *ana eš-qi šarrūtiša [išruka]* granted me

isqu A

as the share due to me as king Borger Esarh. 59:45, cf. *hubut qaštisu ša ana eš-qi bēlūtiya išruka* ibid. 116 ii 9.

c) referring to income received or expended — 1' among members of a family: *ul itār* PN *u a-ḫi-a*(text *-ḫa*)-*tu-šu*(text *-ša*) *ana bitim is-qi tērtim ana* PN₂ *aḫišunu ul iraggamu* PN and his sisters will not claim again from their brother PN₂ (more of) the house (and of) the income of the office (the latter is referred to as UGULA.*x-tim* in line 12) TCL 1 104:23 (OB); (gift of husband to wife) É . . . *ù is-qá-am* KĀ.GAL *abiša* a house and the income (called) "city gate" (which she brought to the marriage) from her father CT 6 38a:10, cf. ÍB.TAG₄ *iš-qi-im* ibid. 20 (OB); *ana* GIŠ.BANŠUR.BI *is-qu* GUR-ŠÚ income will come back to this table (i.e., the one mentioned in the protasis) CT 38 42:53 (SB Alu), cf., for the connection between *paššuru* and *isqu*, mng. 2c-4'a'.

2' referring to income assigned by the ruling gods to the lesser divinities: *nādin is-qi u nindabé* he (Marduk as ^dZU.LUM who assigns fields) distributes income and (food) offerings (among the gods) En. el. VII 85, for comm., see lex. section, cf. Craig ABRT 1 31 r. 11; *rabātu Igigi issanahhuru ana uddú is-qi-šú-un maḫāru sirqišun* the great Igigi surround her (Šarrat-Nippuri) all the time to be assigned their income, to receive their offerings AfK 1 25 r. iii 20 (SB), dupl. ZA 10 296:19, cf. [a-n]a *ilī šūt māḫazi uaddá is-qu* ibid. 23; *ina baliki* GIŠ.ŠUB.BA *zittu nindabú u kurummatu ul iššarrak* (without you, canals are neither opened nor closed) without you neither income nor shares, food offerings nor food rations are distributed Craig ABRT 1 15:18 (SB), cf. *nādin* GIŠ.ŠUB.BA (in parallelism with *nādin nuḫši*, said of Marduk) RT 24 104:3.

3' referring to income assigned by a ruler to cities, temples and individuals: (he made the inhabitants of Assyria and Babylonia who had been carried off as prisoners return) *iš-qu giná kurummāte ukīnšunūti* and established for them income, regular (dues) and food rations CT 34 41 iv 20 (Synchron. Hist.), cf. (to the people of Borsippa) Thompson Cat.

isqu A

pl. 2 C 6:7 (NB let.), cf. GIŠ.ŠUB.BA.MEŠ *ša šarri* TCL 12 57:8 (NB), and passim in this text; GIŠ.ŠUB.BA *nindabé qutrinni ana ilāni šunūti ukīn dāriš* he (the governor of Dūr-Bēl-Harran-bēl-ušur) established for these gods income, food offerings and incense forever Unger Bel-Harran-beli-ussur 16, cf. ibid. 18; *sattukkī la narbāti is-qu-uš-šu-un u[kīnna]* he (Sargon) established for them (the mentioned gods) offerings unsurpassed in number as their income Lie Sar. 76:12, cf. *ukīn is-qu-uš-šú-un* Borger Esarh. 74:23.

4' referring to income derived from temples (prebends) assigned to officials of the sanctuaries (NB and LB only) — a' in gen.: allotted by kings BBSt. No. 35 and 36, RA 16 125, AnOr 12 303ff., VAS 1 57 (all kudurrus); income consisting of food, drink, etc. BBSt. No. 36, Peiser Verträge No. 91 and 96+123, VAS 5 37, 57, 72, 87 and 108, TCL 13 242, VAS 15 16 and 37; distributed from offerings (see *guqqānu, ginū, eššešu, niqē šarri/kārībi*), or from the divine table BRM 2 36, VAS 5 57 and VAS 15 37, but also consisting of staples VAS 5 41, 76, 107, 161 (all *mandidūtu*); deliveries made in exchange for income, always with stress put on punctuality (see *masnaqtu*) and regularity (see *baṭlu*, also *palāḫ ūmi*), of beer VAS 5 109, TuM 2-3 211, of baskets VAS 6 37; defined as pertaining to a temple, e.g., *ša bit* ^dIšhara Peiser Verträge 112:6, and passim, or as *pan(i)* DN, e. g., *pani* ^dEN.URU-ia *ša* GN VAS 6 89:3f., and counted by days (see *ūmu*) and months, but see the exceptional *immeru ša* AN.MI.MEŠ sheep (offered) at (occasions of) eclipses of the moon Peiser Verträge 91:4; requiring consecration and special social status on the part of the recipient: PN *ša ana gullubu ana muḫḫi* GIŠ.ŠUB.BA *sirašūtu pan* DN *ana pani* PN₂ *šatammi Eanna illiku* PN, who went before PN₂, the administrator of Eanna, to be "shaved" for the brewer's prebend in the service of DN YOS 7 167:3, cf. *ummašu ellet* his mother is a free woman ibid. 10 and 14; PN *u* PN₂ *ana Eanna la irrubu* GIŠ.ŠUB.BA.MEŠ-*šu-nu ana rabbāni piqid* PN and PN₂ (the sons of PN₃) must not enter Eanna (any more), entrust their *i*. (obligations) to the

isqu A

chief! YOS 6 10:19; listed in the *li'u ša* GIŠ.ŠUB.BA.MEŠ register of prebends VAS 15 11:21f. and 26:17, also *li'u makkūr Anu* BRM 2 19:19f., and *li'u ša kislaqqu* YOS 7 167:15.

b' designations — 1'' according to profession, etc.: *āšipūtu* BRM 2 16, *atkup-pūtu* VAS 6 37, *atūtu* VAS 5 37 and 100, BRM 2 3, TuM 2-3 4, Dar. 77, UET 4 24, *bā'irūtu* TuM 2-3 206, *erib-bitūtu* BBSt. No. 35 and 36, BRM 2 19, 46 and (combined with *tābihūtu*) 55, TCL 13 243, (with *tābihūtu*) 242, AnOr 8 48, VAS 5 108, VAS 15 7 and 26, Speleers Recueil 294, Gordon Smith Coll. 90:8, *erib-bit-pirištūtu* (combined with *kudimmūtu*) VAS 15 37, *gallābūtu* UET 4 57 and 58, *garbānūtu* UET 4 57 and 58, AJSL 16 71 No. 10, *girseqūtu* BRM 2 15, VAS 15 18 and 32, *kalātu* RA 16 125 (kudurru), *kudimmūtu* VAS 15 37, *mandidūtu* VAS 5 21, 41, 74, 76, 107 and 161, *mubannūtu* Strassmaier App. 3, AJSL 27 196 No. 6, BRM 2 22 and 24, *nuḫatimmūtu* VAS 5 83, Speleers Recueil 297, *rabbānūtu* BRM 2 13, *rē'i-ālpūtu* BE 8 117, VAS 5 102, *rē'ūtu šizib* YOS 7 79, *sirašūtu* YOS 7 167, BRM 2 8 and 11, VAS 5 69 and 109, TCL 13 245, TuM 2-3 211, VAS 15 10, *šāḫitūtu* VAS 15 28, *šaqqaja* BRM 2 36, *tābihūtu* VAS 5 28 and 153, BRM 2 40 and 47, TCL 13 236, 237, 238, and (combined with *erib-bitūtu*) 242, JRAS Cent. Supp. 44, Peiser Verträge No. 91, and (combined with *erib-bitūtu*) 113. Not identified: LÚ.NÍG.KAL.ŠEN-ú-tu (beside *sirašūtu*, *nuḫatimmūtu*, *šāḫit-ginūtu* and *mandidūtu* as *ūme ša šarri*) TCL 12 57:6.

2'' other occs.: *is-qu é* ^d*Lagamal* VAS 1 35:3 (kudurru); GIŠ.ŠUB.BA *ša ina* É.GAL.EDIN GIŠ.SAR *ḫallatu* BRM 2 12:9, and passim in this text; GIŠ.ŠUB.BA-šú *ša ina pan* ^dGAŠAN.EDIN *ina* GIŠ.SAR *ḫallatu* BRM 2 4:2f.; GIŠ.ŠUB.BA-šú-nu *ša ina* É.GIŠ.SAR *ḫallat* TCL 13 244:3; GIŠ.ŠUB.BA ^d*Ka-riš* VAS 4 69:6, cf. *ina* GIŠ.ŠUB.BA *ša pani* ^d*Kāribi* Peiser Verträge 91:9, VAS 5 87:2.

3. lot, fortune, fate, destiny (assigned by the gods) — **a**) in gen.: *balāṭ ūmi ma'dūti* ... *ana is-qi-šu likinnu* may (the gods) establish as his fortune a life lasting through many days MDP 2 pl. 23 v 19 (MB kudurru); DN ... *ša kiššūta u danāna ana is-qi-ia*

isqu A

išrukuni Aššur, who granted me as my lot power and dominion AKA 33 i 47 (Tigl. I), cf. *ana is-qi-šu išruku* KAH 1 16:6 (Tn.); *māt kibrāt arba'i ina is-qi-šu lušatlimu* let (the gods) entrust the four quarters of the world as his lot AKA 249 v 52 (Asn.); *ša ana is-qi šarrūtiya uššiba* ... Aššur which Aššur has added to my lot as king Winckler Sar. pl. 36:171; see *isqu* and *isqu lemnu* Erimhuš I 208f., in lex. section; *li-qi* GIŠ.ŠUB. BA acceptance of a (good) fate (uncert.) KAR 178 v 35 (SB hemer.); *giš.šub.ba. bi ḫé.nun níg.tuk* may abundance and riches be his lot PBS 14 No. 531:3 (MB seal); *nam.dub.sargiš.šub.ba sig₅.ga : tupšar-rūtu i-siq damāqi* to be a scribe is a fine lot Gadd, BSOAS 20 260:14f. (bil. é.dub.ba text).

b) in epithets of gods: *mušimu šimāti mušširu ušurāti mušsiqu is-qi-e-ti ša šamé u eršetim* you (Ea, Šamaš, Asalluhi) are the ones who establish the nature of things, who prescribe the course of events, who allot (good and bad) destinies for heaven and earth JRAS 1929 285:3, cf. Iraq 18 62:4 and 5, also (wr. *mušsiq iš-qi-e-te*) RA 7 24:12; *mušsiqu iš* (var. *is*)-*qi-e-ti* (referring to Šamaš) KAR 80:14, var. from RA 26 39f.; *attama mukin iš* (var. *is*)-*qi-šu-nu* you (Šamaš) are the one who establishes their (heaven's and earth's) destinies KAR 80:19, var. from RA 26 39f.; *muza'iz is-qi-e-tu* (Bēl) who distributes the lots RAcc.129:14; *mu'addu is-qi-e-ti* (Mār-bīti) who assigns lots VAS 1 36 i 19 (NB kudurru).

4. nature, power, special qualification, emblem — **a**) said of gods: ^d*Ištar beltu ša bulluṭu i-si-ig-šá* Ištar, the mistress, whose nature it is to heal ZA 5 79:11, cf. *bulluṭu i-siq-šú* Craig ABRT 2 21:10 (SB); *i-si-ig-ša lamdat* she (Ištar) is well versed in the exercise of her powers VAS 10 215:14 (OB); *ḫitb[u]š tuquntī i-si-[iq-š]a uddūšim* they made it her (Ištar's) nature to enjoy battle VAS 10 214 iii 16 (OB Agušaja), cf. *isiq ili = ḫidūtu* joy Malku V 98, in lex. section, and cf. ^dInnin.ke_x(KID) é.an.na.ka.ta ša. ḫú.l.la giš.šub.ba.za mi.ni.in.gar from Eanna Innin established joyfulness as your nature OECT 1 pl. 12 v 20.

isqu A

b) said of kings: *ḥaṭṭu ... šibirru kēnu mušallim niši lu i-si-iq šarrūtiya* may the scepter and the rightful staff (used) for protecting the people be the emblems of my kingship VAB 4 102 iii 15 (Nbk.).

The semantic range of the term *isqu* is conditioned by the Akkadian as well as by the Sumerian background. The Akkadian (see *ussuqu* sub *esēqu*) refers to the aspect of "assigned object," while the Sumerian *giš.šub.ba*, "cast lot (lit. wood)," indicates the way in which these assignments were made, either in fact or in theory. The nuance "fate" is already in evidence in the Sumerian proverb *giš.šub ús.sa.ab*, "accept your lot," Gordon Sum. Proverbs 1, 145. In the mng. "prebend" (mng. 2c-4'), *isqu* (GIŠ.ŠUB.BA) corresponds to OB *mar.za*, see Falkenstein *Gerichtsurkunden* 1 144 n. 1, and Denise Coquerillat, *Les prébendes patrimoniales dans les temples à l'époque de la 1^{re} dynastie de Babylone* RIDA Third Series 2 (1955) 39ff.

isqu A in *bēl isqi* s.; holder of a share of the income of a temple office; NB; wr. EN GIŠ.ŠUB.BA; cf. *isqu A*.

ana LÚ Urukaja EN.MEŠ GIŠ.ŠUB.BA.MEŠ to the citizens of Uruk who hold shares BRM 2 47:14; EN GIŠ.ŠUB.BA *iškú* he is indeed the holder of the income YOS 7 167:14, cf. *ibid.* 9.

isqu B (or *is/zku*) s.; (mng. uncert.); OA.*

The conveyer sealed (the silver and the gold) in boxes and *is-kam išbatma ana GN aššer rabi-sikkitim ubbalaššu* took the consignment(?) in order to bring it to Wahšušana to the general KT Hahn 14:13 (OA let.).

Possibly the same word as *isqu A*.

isqu (choice) see *nisqu*.

isqubbītu (hump) see *asqubbītu*.

isquqqu see *isqūqu*.

isqūqu (*isquqqu*, *išqūqu*) s.; 1. (a kind of flour), 2. bread made of *i*-flour; OB, Bogh., Nuzi, SB; Sum. lw.; wr. syll. and *zì.kum*, in Mari also *NINDA.KUM*.

isqūqu

zi-ku-u[m] [*zì.kum*], *zi-ku-um* [*zì.ud*] = [*is-qu-qu*] Diri V 158f.; *zì.kum* = *iš-qu-qu* Practical Vocabulary Assur 167; [*ninda.z*]^{zì(1)}-*kum*_{UD} = MIN (= *a-kal*) *is-qu-ug-qu*, [*ninda.z*]^{zì(1)}-*ud*^{MIN}.sig₅.ga = MIN MIN *dam-qu* Hh. XXIII v 21f.

zì.še zì.kum kù.ga [...] : *tappinnu is-qu-qu e[llu ...]* barley flour, pure *i*-flour AfO 11 366:11f.

1. (a kind of flour) — a) in econ.: *x sīLA zì.kum ... uštābilakkim* I have sent to you *x* silas of *i*-flour VAS 16 22:34 (OB let.); *x sīLA zì.kum ana é [x x]* YOS 12 345:1 (OB), cf. *x sīLA zì.kum NINDA.SAL* PBS 13 61 i 13 (OB); 1 DUG NÍG 5 *sīLA ša zì.kum* one pot with a capacity(?) of five silas, for *i*-flour TCL 1 199:17 (OB); 55 silas of *zì.kum* beside 55 silas of *zì sammidātum* Iraq 7 51 A.950 (excerpt only), for other occs. in Chagar Bazar, see *ibid.* p. 44 s.v. *ḥašlum*; *x sīLA zì.kum ARM 7 109:3*, and *passim*, cf. ARMT 7 p. 262f.

b) in lit.: *miris zì.kum ḥimēti ikkal* she will eat a confection made with *i*-flour and ghee KAR 195 r. 32, cf. *rabiki zì.kum itti lipi ikkal* AMT 54,1:10; *ina zì.kum tuballal* you mix (various ingredients) with *i*-flour AMT 100,3:14, and *passim* in such phrases in med., cf. $\frac{1}{2}$ *sīLA zì.kum tapāš* Küchler Beitr. pl. 6 i 16, *zì.kum tušahḥar tasāk* AMT 7,4 i 20; *zì.kum suluppī sasqā tasarraq* you scatter *i*-flour, dates, *sasqū*-flour ZA 45 204 iii 21 (Bogh. rit.), cf. NA₄ *mu-šu is-qu-qu* (in broken context) *ibid.* 210 v 31; *mašak alpi šāši taleqqēma ina zì.kum ... ina mē šikari rešti karāni teressin* you take the hide of this ox and soak it with *i*-flour in water, beer of the best quality (and) wine RAcc. 4 ii 21, parallel KAR 60 r. 5, see RAcc. p. 24.

2. bread made of *i*-flour — a) in OB: *x [sīLA] a-na a-ka-al [zì.kum]* *x* silas for *i*-bread YOS 12 345:4, cf. *x sīLA NINDA zì.kum* PBS 13 61 ii 14 (OB), see Hh. XXIII, in lex. section.

b) in Mari: 1 GUR 10 *sīLA NINDA.KUM* (beside 4 *sīLA zì.kum*) ARM 7 134:1; 2 GUR 35 *sīLA NINDA.KUM* (followed by *NINDA mersu*, *NINDA emšu* and *NINDA mutqu*, added up as *NINDA*) ARM 7 94:1, and *passim*, cf. *NINDA.KUM* (added up with *NINDA emšu*, *NINDA mersu*, *šipku*, oil, honey and chick-peas as *NINDA bu-rum*) *ibid.* 146:8, cf. also (added up with

**isribū

NINDA emšu, zì.KUM, sasqū, pappasu and ḥallūru as NINDA) *ibid.* 151:1, 153:1, etc., always for the royal table (*naptan šarri*), see Bottéro, ARMT 7 285f. and 262.

c) in Nuzi: *kibtu ana NINDA emšu ana NINDA is-[q]ú-[q]ú ina é [pa]-pa-aḥ-ḥé* wheat for bread made of sour dough, for *i*-bread in the "east house" (parallel: *ana mutqu* for sweetmeats) HSS 14 181:5; [X] GIŠ.BANŠUR [5] NINDA is-[q]ú-[q]ú ana pani šarri 11 KI.MIN 10 NINDA is-qú-qú ana šeḥḥerūti 15 KI.MIN 5 NINDA KI.MIN ana naptan x servings, five(?) loaves of *i*-bread for the royal table (lit. for the king), 11 servings, ten *i*-loaves for the personnel, 15 servings, five *i*-loaves for the meal HSS 14 94:1ff., and passim in this text, issued to various persons, also (always NINDA is-qú-qú beside GIŠ.BANŠUR) *ibid.* 96 passim, 97 passim, 98 passim, (also written without NINDA) 1 is-qú-qú *ibid.* 94:16, 1 is-qú-qú ana LÚ ḥa-bi-[ru] *ibid.* 95:10, etc., also (designated as *annū ūmu pani ša URU Zizza* this is one day's expenditure) (for the royal household?) provided by GN) *ibid.* 97:13f.

Iṣqūqu denotes a fine quality of flour, according to its logogram zì.UD, "white flour." The Sumerian reading zikum of zì.UD (see Hh. XXIII, in lex. section) is phonetically rendered as zì.gu in Ur III, where it occurs beside zì.še (Akk. *tappinnu*), "coarse flour," and as zì.KUM in OB and SB.

**isribū (Bezold Glossar 53b); see *saḥar-šubbū*.

isru A s.; collected payment; MB, NB; cf. *esēru* A.

a) in MB: ŠE.ḤAR.RA GIŠ.BAR.GAL *ina kandurē ina MU.16.KAM is-(rum)* groats measured with the large seah-measure, in jars, year 16, collected payment (heading of a list) BE 15 59:2, cf. *naphar* x ŠE.ḤAR.RA *is-rum* *ibid.* 12 and *ibid.* 17, also PBS 2/2 80:10; x ḥallūru adi x ŠE (text MU) *is-ri* x saḥlū tēlūtu GIŠ.BAR.GAL ša GN x chick-peas, together with x barley, collected, x cress, tax-delivery from GN in the large seah-measure BE 15 5:1; *i-sir* PN iššakki payment collected from PN, farmer (in a list of payments of barley) AfK 2 51:10.

isru B

b) in NB: *suluppī a... ina šumquttu is-ri PN ana PN₂ inandin* PN will repay the dates to PN₂ when the payment becomes due Strassmaier, Actes du 8^e Congrès International No. 20:6; 340 makšaru ša is-ri ša PN 350 ša is-ri IR.É. GAL.MEŠ elat 50 ša ultu is-ri ša PN ana šārip agurru nadinat 340 bundles (of straw) from PN's delivery, 350 from the delivery of the "palace-slaves," aside from the fifty (bundles) which have been given to the brickmaker from PN's delivery VAS 6 220:1ff.

isru B s. masc. and fem.; (a part of the exta); SB.

a) masc.: [*šumma is*]-ri imitti namir taqabbi [x] nam-ru kīma kakkabi šikinšu [... pa]šinnu imitti namir ul-lu-[uṣ] libbi namir pa-šin-nu is-ru ina lišāni if the right *i* is bright, you say, "[...] bright," (that is), it looks like a star, if the right pašinnu is bright, it means joy, . . . pašinnu is explained as *isru* in the vocabularies K.3978 i 7f., and passim in this tablet, for excerpts, see Boissier Choix 106, cf. *šumma is-ri imitti namir ulluṣ libbi namir* CT 20 39:21; *šumma is-ri 15 namir* if the right *i* is bright K.3978 i 1, dupl. LKU 133:1, and CT 31 44 K.8325 obv.(!), cf. CT 30 43 Bu. 89-4-26, 171 r. catchline.

b) fem.: *šumma is-ru ZAG na-ma-ra-at* if the right *i* is bright (followed by a section with omens derived from the *ṭapaššu*) Boissier DA 98 r. 2, *šumma MIN namrat* *ibid.* r. 3, IGI-ša mi-ku-u *ibid.* r. 4, but EGIR-su KUR-ka *ibid.* r. 5.

c) other occs.: 10 liqte ša *šumma is-ri* ten excerpts from (the series) "if the *i*." (preceded by ten fragmentary omens, followed by excerpts from omens derived from the *kaskasu*) KAR 423 i 16, *ibid.* r. ii 52; *šumma is-ri niḫḫu* (NE.GAR) šakin PRT 8 r. 18; *šumma ina is-ri ša imitti u šumēli šilu nadi* if there is an abrasion on the *i* to the right and the left TCL 6 5:17, also CT 20 15 ii 25, CT 30 11 K.6785:8, etc.

In spite of the writings *is-ru* and *is-ri*, it is possible that GIŠ.RU/RI represents a logogram. Cf., for such variations, e.g., GU.DU and GU.DI = *qinnatu* buttocks, and *di-bi-ru/ri*, sub *dibiru* s.

isru C

isru C (*išru*) s.; fold; lex.*; cf. *esēru* B.

[ri]-ri-ig PA.DAG+KISIM₅×KAK = *iš-rum*, [ri]-ig-ga PA.DAG+KISIM₅×KAK = *si-rum*, *su-pu-ru*, [ri]-ri-ig-ga PA.DAG+KISIM₅×KAK = *i-iš-rum*, *na-ar-ba-šum*, *tar-ba-šum* Diri V 35ff., cf. PA.DAG+KISIM₅×KAK = *is-rum* Proto-Diri 281.

isru D s.; small granary; lex.*

e-sag-tur MAL×ŠE.TUR = *i[s-ru]* (var. *is-r[i]*) (preceded by *qaritu*) S^b I 318, var. (between *qaritu* and *arhu*, *našpaku*) from Ea IV 251; [É.UŠ.GI]D.DA = *áš-lu-ka-tum*, ARAḤ = *qí-re-e-tum*, MAL×ŠE.TUR (var. MAL×ŠE.A) = *is-rum* Antagal C 124ff.; [aš-lu-ug] É.UŠ.GÍD.DA = *áš-lu-uk-ka-tum*, [e-sa]g É.[ŠE] = *qá-ri-tum*, [e-sag-tu]r É.ŠE.[TUR] = *is-ru* Diri V 285ff.

issanu (date from Telmun) see *asnú*.

issēn see *ištēn*.

issēniš see *ištēniš*.

issi see *išti*.

issillatu see *išqillatu*.

issu see *isu* and *ištu* prep.

issû (*isû*, *esû*) s.; pit, clay pit; SB; Sum. lw.

pu-u TÚL = *bur-tum* well, *šit-pu* clay pit, *is-[su-u]* A I/2:148ff.; tu-ul TÚL = *bur-tum* well, *is-su-ú*, *mí-iḥ-ḡu* marsh A I/2:160f., cf. Ea I 52; tu-ul TÚL = *is-su-ú* (var. *i-sú-ú*) MSL 2 128 ii 16 (Proto-Ea); ¹š₁Iš = *ba-[aš-ḡu]* sand, ¹š₁Iš = *i-s[u(?)]-ú(?)* Lu Excerpt II 48f.

túl.lá túl.lá gù.bí.dé.úri.na.ba.e.si.si : *ana is-si-e ta* (text *da-as-su-ú damē imtallú* you (Enlil) called to the pits, they filled with blood SBH p. 131 r. 7f.

na-i (var. ²)-*lu* = *illu*, *hirītu*, *harru*, *is-su-u* (var. ¹-*ú*) Malku II 63ff.; *is-su-[ú]* = [...] CT 18 10 r. i 23; ¹ú *e-su-u* : ¹ú *ia-ar-ḡu* plant of the water hole (followed by ¹ú *támtu*) Uruanna II 537.

epir e-si-e ša Bābili issuḡma itē Agade^{kl} GABA.RI *Bābili ipuš* (Sargon) removed soil from the pits of Babylon and built a replica of Babylon next to Akkad King Chron. 2 8:18, note the dupls. *epir šatpišū issuḡma* ZA 42 49 r. 17, see von Soden apud Güterbock, AfO 13 50, and [SAḤAR].ḤI.A *ša SAL.LA KÁ.TÛN.NA issu-ḡma* King Chron. 2 28:9; 1 *sar ālu* 1 *sar kirātu* 1 *sar is-su-ú* one sar is city (territory), one sar is orchards, one sar is clay pits (description of Uruk) Gilg. XI 306; *šumma mīlu kīma mē is-se-e* SIG₇ *ḡašbu* if the flood (water) is

isu

yellow (and) opaque like the water of a clay pit CT 39 16:43 (SB Alu); *kupri ša is-si-e* (!) bitumen from a pit (among drugs) AMT 79, 2:10.

Loan from Sum. *isi*.

issurri (perhaps) see *surru*.

***istatirru** s.; stater; LB; Greek lw.; pl. wr. *is-ta-tir-ri*.MEŠ and *is-ta-tir-ra-nu*, etc.

x *kaspa qalú is-ta-tir-ra-nu ša RN babbānūtu* x refined silver, in staters of Antiochus in good condition TCL 13 245:8 (Antiochus), and passim in refs. to silver paid as purchase price in documents of the time of Alexander, Antiochus, Seleucus and Demetrius; $\frac{2}{3}$ MA.NA KÙ.BABBAR *qalú šul-šú babbānū is-ta-tir-ra-nu ša Anti'ikusu minūtu ša Bābili* two-thirds of a mina of refined, . . . (and) undebased silver, in staters of Antiochus, currency of Babylon ZA 3 150 No. 13:1.

The writing *is-ta-tir-ri*.MEŠ is prevalent in the time of Alexander, cf. BRM 2 8:8, but rare under Antiochus, cf. TCL 13 235:16; the writing *is-ta-tir-ra-an-nu* occurs only in BRM 2 39:13 and 40:13 (both Antiochus), and BRM 2 46:11 and 48:12 (both Demetrius); *is-ta-tir-an-na* in BRM 2 16:10 (Antiochus).

Krückmann Babylonische Rechts- und Verwaltungsurkunden p. 14 n. 3.

isu (*issu*) s.; (upper and lower) jaw, cheekbone; OB, SB; wr. syll. and (UZU) ME.ZÉ; cf. *is lé*.

uzu.ME.zé = *i-su* (var. ¹-*si*) (var. uzu.is.si = *is-[su]*), uzu.ME.zé gud₄.da = *la-áš-ḡu*, uzu.ME.zé gid.da = *la-ḡu-ú* Hh. XV 12ff.; si-i [si] = *is-su* A III/4:149'; me.zé.bi : *is-si-šú* SBH p. 126 No. 79:9f., see usage a-1'.

a) referring to human beings — 1' in gen. : me.zé.bi.l.nigin.na : *is-si-šú ušidma* (the demon) has made his (the man's) jaw twitch SBH p. 126 No. 79:9f.; UZU.ME.ZÉ-*šu apluš ina laḡšišu attadi širritu* I pierced him under his chin (lit. : his jaw), and I put a rope on his jawbone (lit. gum) Streck Asb. 80 ix 106.

2' in Izbu : *šumma sinništu ulidma uzun imittišū ina i-si-šú* KI.TA-ma *šaknat* if a woman has given birth and his (the child's)

isû

right ear is placed on his lower jaw CT 27 17:9, cf. *ibid.* 16:16f.

3' in med. and physiogn.: *šumma is-sa-a-šû ḥesāma* if his jaws are swollen(?) Labat TDP 70:22, cf. ME.ZÉ-šû ḥé-sa₅ *ibid.* 82:27; [*šumma*] *in šumēlišu kabsat u i-sa-šû* NU UŠ if his left eye is deformed and his jaws do not touch each other (?) STT 89:208 (med.); *šumma i-si nutturma la ikkal* if his upper jaw is cleft and he cannot eat Kraus Texte 13:25, dupl. 14:8'.

b) referring to animals: *šumma immerum esentum ša i-si-šu ša imittim palšat* if the sheep's right jawbone is perforated YOS 10 47:11 (OB behavior of sacrificial lamb), cf. *ibid.* 10 and 12; ME.ZÉ šaḥī . . . *ištēniš taḥaššal* you crush together (with other drugs) the jawbone of a pig AMT 103:18, dupl. AMT 47,2:2'; [*šumma*] *izbu* ME.ZÉ-šu *la ibaššû* if the newborn lamb has no jaws KAR 403 r. 24 (Izbu), cf. [*šumma izbu*] ME.ZÉ-šu *lahūšu nahīrašu la ibaššû* if the newborn lamb has neither jowl nor jaw nor nostrils *ibid.* 22, and passim in this text, cf. ME.ZÉ-šu AN.TA ù KI.TA [...] his upper and lower jaws *ibid.* r. 26.

c) referring to a plant: *še-am ina ligimēšu i-ma-ar-ḥa an-na-tu-[x] i-su-šu ina rabīšuma bilti u[matta]* the ear of barley is affected by ergot while it is growing, when it ripens, its husks(?) decrease their yield ZA 4 254 r. iv 10 (SB lit.).

Only in the Izbu text KAR 403 do *isu* and *lahū* occur side by side (see usage b). It seems likely, therefore, that *isu* and *lahū* are synonyms, differentiated, however, in Hh. XV, where me.zé is called *isu*, and "long me.zé" is explained by *lahū*, while *lašḥu*, "short me.zé," refers to the part of the jaw inside the mouth. The relationship between Sum. me.zé and Akk. *is(s)u* remains uncertain.

Holma Körpertheile 33f.

isû see *issû*.

is̄ qātī (*iš qātī*) s.; fetter, handcuffs; SB, NB; cf. *išu*.

[*iš*] *qa-tu* (var. *šat qa-ti*), *il-lu-ur-tum* = bi-[r]i-[tu] (var. *iš qa-ti*) Malku I 93f.

is̄ qātī

[*pa*] *slat* : *ina iš šu^{II} u simeri libbā* [...] *ša qātī u šēpi kalū* limping (means) in handcuffs and fetters like [a prisoner] bound hand and foot ROM 991 r. 23 (unpub., Izbu Comm. to Izbu XIV), cf. CT 27 46 r. 9; *giš il-lu-ur-tum iš qa-tu*, Lambert BWL 44, comm. to line 97 (Ludlul II).

a) in gen.: *šāku adi mundaḥḥ[īšu ina] ḥiḥḥi u iš qa-ti adi ma[ḥrija ubluni]* they brought him, together with his warriors, in bonds and fetters before me Lie Sar. 74:5, cf. *ina* GIŠ *ḥiḥḥi iš qa-ti parzilli biriti parzilli utammihma* Streck Asb. 20 ii 109, and (with var. *šat qa-ti*) Aynard Le prisme du Louvre AO 19.1939 ii 19 (Asb.); PN *ina maššarti ina iš šu^{II} parzilli lilliku* let PN come, under guard and in iron fetters YOS 3 182:11 (let.), cf. CT 22 174:21f. (let.); 4 MA.NA 10 GÍN *parzillu ana iš-qa-a-ta ana* PN *nappāḥ parzilli nadna* four minas (and) ten shekels of iron are given to the ironsmith PN for fetters Nbk. 226:2, cf. Camb. 98:2 and 5; *ina iš šu^{II}.MEŠ šupra* send me (the fugitives) in fetters YOS 3 125:39 (let.), cf. BIN 1 49:19 (let.).

b) with *tummuḥu*, *nadū*, *šabātu*: *šarrāni annūte išbatunimma ina biriti parzilli iš qa-ti parzilli utammehu qātū u šepā* they seized these kings and put (them) in irons, hand and foot Streck Asb. 12 i 131, cf. *ibid.* 28 iii 59; PN *iš qa-a-ta parzilli idīma* put PN in iron fetters! YOS 3 19:25; *ana panīja šupuraš-šima iš šu^{II}.MEŠ luddēma* send him to me and I will put him in fetters BIN 1 24:13; *ḥabūte u munnabitu<te>* . . . *nišē* 5 ME *šunu* PN *kī išbatu iš qa-a-ti ittadišunūti* when PN seized the displaced persons and the refugees, five hundred of them, he put them in fetters (and handed them over to their lord, the king of GN) ABL 839:19; ERIM.MEŠ-šū-nu *mala ina tuppi maḥū u ERIM.MEŠ mala ina iš šu^{II}.MEŠ nadū* . . . *andaḥaršunūtu* I received from them all the persons that are not listed on the tablet and all the persons that have been put in fetters YOS 3 166:19, cf. *ibid.* 33, cf. also *ina iš qa-a-ta idīšima* CT 22 62:11, cf. TCL 13 219:28, and passim in NB letters; PN . . . *ina iš qa-a-ta išbatuma ana* PN₂ . . . *iddīnu* they put PN in fetters and handed (him) over to PN₂ YOS 7 137:19 (NB leg.).

išāru

The replacement of *iš qāti* by *šāt qāti* as well as the fact that the designations for fetters in Akk. mostly have the determinative GIŠ (cf. *illurtu*, *šiššu*) suggests that we have to read *iš qāti* instead of **išqātu*. The spelling *išqāti* renders the actual pronunciation.

išāru (or *isaru*) s.; (part of the temple complex); OA.*

a) time of Šalimahum: *u ekal* LUGAL ^a*Dagan kūmšu i-za-ri-šu [x x x x] bīt hubūri u abussišu* (he built) also the "palace of king Dagan" (as) his (i.e. Aššur's) cella, his i., [his ...], his brewery(?) and storehouse(?) AOB 1 4 No. 1:15.

b) time of Irišum: I set an area aside for my lord Aššur *gimi <r>ti i-za-ri-im ēpuš* and built (there) the entire i. *Bellethen 14 224:12*, and passim in the insers. of Irišum, see AOB 1 10ff. sub Nos. 3, 5, 6 and 7, and cf. *i-za-ri ša Aššur* *ibid.* No. 4:12, *bītam u i-za-ri-šu* the temple and its i. *ibid.* No. 10:23; *siḫirti i-za-ri ša bīt Aššur u mušlālam kaššam ša Aššur* (he built) the entire i. of the temple of Aššur and also the *mušlālu* gate (and) the *kaššu* of Aššur *ibid.* No. 8d:12, cf. *ibid.* No. 8b-e.

The term apparently denotes a special section of the temple complex, outside of the main building that harbored the cella, and possibly all buildings within the precinct that were not actually the house of Aššur. The word should be connected either with *ušāru*, *ašāru*, "courtyard," see Gelb, MAD 3 71, or with the foreign word *tisaru*, attested in later texts from Assyria, see Landsberger, *Bellethen 14 237f.*

iširu s.; plan of destiny; lex.*; cf. *ešēru* A.

giš.ḫur = i-[š]i-[ru] (in group with *māmitu*, *ḫuršan*, *niš ilī*) *Erimhuš VI 80.*

For discussion, see *uṣurtu*.

išratu (*mišratu*) s.; plan, design, border line; SB, NB; pl. *išrēti*, *mišrāti*; cf. *ešēru* A.

a) with *ešēru*: *uaddi šatta mi-iš-ra-ta ú-ma*(var. omits)-*aš-ši-ir* Marduk defined (the course) of the year (and) drew the border line(s) *En. el. V 3*; *Ninua ... ša ultu ullā itti šīfir burummé iš-rat-su ešret* Nineveh,

iššū

whose design has been drawn in the stars in the sky since the beginning of time *OIP 2 94:64* (Senn.); *eš-ši-ra* (for *ēšira*) *iš-rat-su* I drew its (Esagila's) ground plan *Borger Esarh. 22:16.*

b) other occs.: ^a*Asari šārik mērišti ša iš-ra-ta [ú]-[kin-nu]* Asari (a name of Marduk) as the one who bestows (the blessings of) agriculture, who has established the border (of the fields) *En. el. VII 1* (from *STT 10*), with comm.: [^aA]SAR.RI = *šá-rik*, RU = *šá-ra-ku*, SAR = *mi-riš-tu*, A = *iš-ra-tu*, ^{s1}RI₆ = *ka-a-nu* *STC 2 pl. 51 i 4*, also *iš-ra-tum = a-x-...* *STC 2 63 r. (!) 7*; *iš-re-ti-šu* (var. *ašrāti*) *ašte'i ... maqittašu akšir* I sought out its ground plan and repaired what had fallen in *Borger Esarh. 76:13*, from *RA 11 96*; *Eulla ... ša ištu ūm ullāti ... bītu la šutēšuruma namātu iš-ra-at-sa kisurrāša la šūdū eperu katmu* the temple Eulla, which since long ago had not been kept in good repair, so that its ground plan had become obliterated (and) its outlines unrecognizable, covered with dust *VAB 4 142 ii 3* (Nbk.), also *ibid.* 110 iii 18; *iš-ra-tu* (in broken context) *STT 34 i 7*, see *Lambert BWL 169* (fable of Nisaba and Wheat); *iš-rat-su-nu ZA 4 256 r. iv 20* (SB lit.).

The context of *En. el. V* suggests that *mišratu* is a variant of *išratu*, and has to be connected with *ešēru*, since for the word *mišru* a variant *išru*, q. v., is attested.

išru s.; frontier, territory; SB*; cf. *ešēru*.

KUR GN *ana i-šir māt Aššur turri* to incorporate the land of the Mannans into Assyrian territory *Lie Sar. 12:82.*

Used instead of *mišru*, see discussion sub *išratu*.

iššabtu (ring, earring) see *aššabtu*.

iššu see *išu*.

iššū s. fem.; gecko; lex.*

[EME].DIR = *iš-[š]u-[ú]*, [EME].DIR].GÙN.A = MIN [ba-ru-un]-*tú* multicolored gecko (followed by [EME].DIR *ša*] 2 KUN.MEŠ-*šú* with two tails) *Practical Vocabulary Assur 402f.*

ḫu-bi-bi-it egli = iš-qu-ú GAL-tú(var. -*tu*), *PIŠ.TA. gam.ma = iš-šu-ú TUR-tú*(var. -*tu*), *PIŠ.TA.gam.*

iššūr appari

ma.ki.maḥ = *iš-šu-ú gi*(var. *ki*)-*ma-ḥi*, *pi-za-lu-ur-tu*(var. *-tú*) = *iš-šu-ú*(var. *-u*) *ra-bi-tú*(var. *uṣ-ṣur-tu*) Landsberger Fauna p. 41:43ff. (Uruanna).

For refs. wr. EME.DIR, see *ṣurārú*.

Landsberger Fauna 115, 117.

iššūr appari s.; (a bird, lit. “marsh bird”); SB*; wr. MUŠEN AMBAR, *iš-ṣur* AMBAR MUŠEN; cf. *iššūru*.

iš-ṣur ap-pa-ri // *ni-qu-du* ZA 6 244:50.

šumma ālu kīma MUŠEN AMBAR *iḥaddu*[d] if a town hums like the “marsh bird” CT 38 1:5 (SB Alu); *šumma iš-ṣur* AMBAR MUŠEN *ana bīt amēli irub* if a “marsh bird” enters somebody’s house CT 41 7:50 (SB Alu).

iššūr ašāgi s.; (a bird, lit. “camel-thorn bird”); lex.*; cf. *iššūru*.

buru₅.giš.ú.gir MUŠEN = *iš-ṣur a-šā-gi* = *di-iq-di-iq-qu* Hg. B IV 271.

iššūr ḥāšibaru s.; (a crested bird); SB*; cf. *iššūru*.

MUŠEN *ḥa-ši-ba-ru* MUŠEN *Nusku* the *ḥāšibaru*-bird is the bird (sacred to) Nusku CT 40 50:43 (Alu), cf. *ḥa-ši-bur* MUŠEN *iš-ṣur* ^d*Nusku* KAR 125:5.

See *ḥāšibaru*.

iššūr ḥurri s.; partridge(?); Bogh.; SB; Akkadogr. in Hitt.; wr. syll. and MUŠEN. ḤABRUD.DA, BURU₅.ḤABRUD.DA.MUŠEN, BURU₅.ḤAB_x(ḤABRUD).RU.DA.(MUŠEN), in Bogh. also NAM.ḤABRUD.DA/TA; cf. *iššūru*.

[bu]ru₅.us mušen = *bu-ṣu* = *iš-ṣur ḥur-ri* Hg. B IV 263.

a) in gen.: *kīma iš-ṣur ḥur-ri ša lapan erī ipparšiddu itruku libbušu* his (Ursa’s) heart palpitated like that of a partridge fleeing before the eagle TCL 3 149 (Sar.); ERIM.MEŠ *pagri* MUŠEN (var. *iš-ṣur*) *ḥur-ri a-me-lu-ta*(var. *-ti*) *āribu panūšun ibnūšunūti-ma ilū rabūti* the great gods created them as people with partridge bodies, men with raven faces AnSt 5 98:31 (SB Cuthean legend), vars. from CT 13 39 i 5’; BURU₅.ḤABRUD.DA *iš-ṣur asakki* the partridge is the bird of the *asakku*-demon KAR 125:12; BURU₅.ḤABRUD.DA.MUŠEN *nitik damē libbišu* the blood dripping from his heart is a partridge KAR 307:5 (cult. comm.); *ina* ḤUL BURU₅.ḤABRUD.

iššūr ḥurri

DA MUŠEN against the evil portended by a partridge KAR 387 ii 4ff.

b) in omen texts: *šumma surdū* BURU₅.ḤABRUD.DA Á.MUŠEN UR.[BI *im-me*]-[*lil-lu*] if a falcon, a partridge, and an eagle play with each other CT 39 23:3 (SB Alu); *šumma surdū* BURU₅.ḤABRUD.DA MUŠEN *našima ana ekal šarri irub* if a falcon carrying a partridge enters the king’s palace CT 39 29:31, and passim in Alu, qualified as BURU₅.ḤABRUD.DA BABBAR MUŠEN white partridge CT 41 8:87, ibid. 93, CT 38 7:12, cf. also CT 29 48:16 (list of prodigies), BURU₅.ḤABRUD.DA GE₈ MUŠEN black partridge CT 41 8:88, CT 39 32:28f., CT 38 7:13, BURU₅.ḤABRUD.DA SA₅ MUŠEN red partridge CT 41 8:90, BURU₅.ḤABRUD.DA GE₈ *ša gir*^{II} GÜN black partridge with colored feet ibid. 89, BURU₅.ḤABRUD.DA MI *ip-par-šam*(!)-*ma* MUŠEN nocturnal partridge (lit. he flies by night) ibid. 91; *šumma* MUŠEN. ḤABRUD.DA *ina nāri mē irammuk* if a partridge bathes in the river KAR 381 ii 7 (Alu); *šumma* MUŠEN.ḤABRUD.DA *ina muḥḥi marši izziz* if a partridge settles upon the sick man Labat TDP 8:17.

c) in rit. — 1’ in gen.: MUŠEN *HUR-RI* (Akkadogr. in Hitt.) KBo 5 1 ii 55, see Sommer-Ehlof, BoSt 10 59f.; INIM.INIM.MA BURU₅.ḤABRUD.DA MUŠEN *ša ana muḥḥi amēli in-nendu* (wr. ŠUB) *lumunšu* [...] conjuration to [remove] the evil effect of partridges gathering over a man OECT 6 pl. 6:20, cf. (wr. BURU₅.ḤAB_x.RU.DA.[ME]Š) ibid. r. 4, also (with *kitpulūssunu ana muḥḥi amēli* ŠUB.ME gather in flocks over a man) ibid. r. 5; *qaqqad igiri qaqqad* BURU₅.ḤABRUD.DA NITÁ (in a ritual against baldness) CT 23 35:38, cf. (in broken context) AMT 76,6:10.

2’ in šà.zi.ga-rituals: NAM.ḤABRUD.TA *zikara tašabbat* (if a man’s potency is diminished) you take a male partridge KUB 4 48:2, cf. NAM.ḤABRUD.DA NITÁ *ša ana ritkubi tebú* a male partridge that is ready for mating ibid. 8, *mušar* NAM.ḤABRUD.DA NITÁ the penis of a partridge ibid. 17; *ra-am* BURU₅.ḤABRUD.DA MUŠEN 12-šú [...] [you repeat] the mating call of a partridge twelve times LKA 103:6’, cf. *dam* BURU₅.ḤABRUD.DA MUŠEN ibid. 14, BAD MUŠEN *ḥur-ri* NITA

iššūr kezzrēti

LKA 96 r. 5, also (wr. BURU₅.ĤAB_x.RU.DA NITA) KAR 70:18, and passim in these texts, see Ebeling, MAOG 1/1 28ff.

Sommer-Ehelolf, BoSt 10 59ff.; Landsberger Fauna 79 n. 4.

iššūr kezzrēti s.; (a bird, lit. “bird (with a crest like the hair style) of the kezzrētu-women”); SB*; cf. *iššūru*.

MUŠEN *ke-^{ez-ri-e-ti}* MUŠEN ^d*Gu-la* the . . .-bird is the bird (sacred to) Gula CT 40 49:27 (Alu).

See *iššūr kubši*.

iššūr kīdi s.; (a bird, lit. “rustic bird”); SB*; cf. *iššūru*.

ina ĤUL MUŠEN *ki-di* MUŠEN against the evil portended by the “rustic bird” CT 41 24:20 (inc.).

iššūr kilīli s.; (a bird, lit. “garland bird”); lex.*; cf. *iššūru*.

^dNin.BUL+BUL MUŠEN = *ki-lī-lī, iṣ-ṣur* MIN, MIN (= *iṣ-ṣur*) *le-mut-ti* Ur X 133 r. ii 17ff. (unpub. fragm. of Hh. XVIII, courtesy Gurney).

iššūr kirī s.; (a bird, lit. “orchard bird”); SB*; wr. *iṣ-ṣur* KIRI₆ (GIŠ.SAR) MUŠEN, MUŠEN KIRI₆ MUŠEN; cf. *iššūru*.

iṣ-ṣur KIRI₆ // *ḥa*(text *za*)-*an-zi-z[i-tum]* ZA 6 244:47.

šumma iṣ-ṣur KIRI₆ MUŠEN *ana bīt amēli irub* if an “orchard bird” enters somebody’s house CT 41 7:47 (SB Alu); *ina* ĤUL MUŠEN KIRI₆ MUŠEN against the evil portended by the “orchard bird” CT 41 24 iii 11 (inc.).

iššūr kīsi s.; (a bird, lit. “cane bird”); SB*; cf. *iššūru*.

buru₅.gi.zi MUŠEN = *iṣ-ṣur ki-i-si* = *si-nun-du* swallow Hg. B IV 270; [buru₅.gi.zi.mušen] maš-ki-iz-za (pronunciation) = MUŠEN *ki-iz-za* KBo 1 57 i 18.

ina lumun MUŠEN *ki-si* MUŠEN against the evil portended by the “cane bird” CT 41 24 iii 16 (inc.).

iššūr kubši s.; (a bird, lit. “crest bird”); lex.*; cf. *iššūru*.

buru₅.ba.ku.ūr.ra MUŠEN = *ḥa-ṣi-ba-ru* = *iṣ-ṣur kub-ši*, KUN.LAGAB MUŠEN = *ḥa-ṣi-ba-ru* = *iṣ-ṣur kub-ši*, sīpa MUŠEN = *re-’-ú* = *iṣ-ṣur kub-ši* Hg. B IV 234ff., also Hg. D 335.

See *iššūr kezzrēti*.

iššūr qādē

iššūr lemutti s.; (a bird, lit. “evil bird”); lex.*; cf. *iššūru*.

[ni-in-na] [BUL] = [iṣ]-[ṣu-ru] ĤUL-ti A I/2:333; ^dNin.BUL+BUL MUŠEN = [MUŠEN] *li-mut-ti* = *eš-še-bu-u/ru₅-u* Hg. D 345, cf. ^dNin.BUL+BUL MUŠEN = *iṣ-ṣur li-mut-ti* = [e]š-še-bu Hg. B IV 232; ^dNin.BUL+BUL MUŠEN = *ki-lī-lī, iṣ-ṣur* MIN, MIN (= *iṣ-ṣur*) *le-mut-ti* Ur X 133 r. ii 17ff. (unpub. fragm. of Hh. XVIII, courtesy Gurney).

Note also *šumma izbum pan i-ṣū-ri-im le-mu-[tim] šakin* YOS 10 56 i 28, cited sub *iššūru* mng. 1c, which possibly stands for *iššūr lemuttim*.

iššūr maškani s.; (a bird, lit. “bird of the threshing floor”); SB*; wr. *iṣ-ṣur* KISLAḤ(KI.UD) MUŠEN, MUŠEN KISLAḤ MUŠEN; cf. *iššūru*.

šumma iṣ-ṣur KISLAḤ MUŠEN *ana bīt amēli irub* if the “bird of the threshing floor” enters somebody’s house CT 41 8:73 (SB Alu); *ina* ĤUL MUŠEN [KIS]LAḤ MUŠEN CT 41 24:15 (inc.).

iššūr mē s.; (a bird, lit. “water bird”); SB, NB, LB; wr. syll. and A MUŠEN, MUŠEN.A; cf. *iššūru*.

[MUŠEN].A RA 18 59 vi 6 (Practical Vocabulary Elam); *iṣ-ṣur me-e* MUŠEN // *a-ra-bu-ú* ZA 6 244:48.

šumma iṣ-ṣur A MUŠEN *ana bīt amēli irub* if a “water bird” enters somebody’s house CT 41 7:48 (SB Alu); *x duḥnu ibbī innannāšima* 300 MUŠEN.A.MEŠ GAL-*u u tardinni niddakku* please give us x millet, and we shall deliver to you 300 “water birds,” large and small (fattened with it) BE 9 109:5 (LB), cf. *ibid.* 7; obscure: ŠE.NUMUN.MEŠ *ša iṣ-ṣur me-e* (in broken context) CT 22 7:6 (NB let.).

iššūr mūši s.; (a bird, lit. “night bird”); SB*; cf. *iššūru*.

[g]₆.a MUŠEN = *iṣ-ṣur mu-ši* = *ša-lam-du* black Hg. B IV 261.

iššūr qādē s.; owl; SB*; wr. syll. and MUŠEN URU.ĤUL.A.MUŠEN; cf. *iššūru*.

šumma ina takkap abulli āli MUŠEN.URU.ĤUL.A MUŠEN *qinna ignun* if an owl nests in the niche of a city gate CT 39 32:32 (Alu), cf. *ibid.* 33; [*šumma širu a*]na pan amēli kīma MUŠEN.URU.ĤUL.A MUŠEN *issi* if a serpent

iššūr samēdi

calls like an owl in front of a man CT 38 35:54 (Alu); *dam* MUŠEN *qa-di-i* blood of an owl TCL 6 34 i 6 (med.); note: *iš-šu-ru qa-d[u-ú]* CT 13 43 K.4470 ii 5 (Sar. legend).

See *qādú*, “owl.”

iššūr samēdi s.; (a bird); lex.*; cf. *iššūru*.

[x].ti.URU.kú MUŠEN = *di-iq-di-qu* // *duq-duq-qu* = *iš-šur sa-me-di* Hg. C I 14, cf. Hg. B IV 296.

iššūr šadī s.; (a bird, lit. “mountain bird”); OB, SB; wr. syll. and *iššūr* KUR-i MUŠEN, MUŠEN.KUR.RA; cf. *iššūru*.

iš-šur ša-di-i MUŠEN // *il-lab-ra-a* ZA 6 244 Sp. 131:49 (comm.).

šumma iš-šur KUR-i MUŠEN *ana bīt amēli irub* if a “mountain bird” enters somebody’s house CT 41 7:49 (SB Alu), cf. *ibid.* 8:74; *šumma iš-šur ša-di-i ša pan amēli šaknu ziqna zaqnu* KA u NUNDUN GAR [...] ... *innamir* if a “mountain bird” which has a human face, has a beard, (and) has a mouth(?) and lips(?) is seen CT 41 4 K.3701+:5ff., cf. *šumma* MUŠEN.KUR.RA (in broken context) *ibid.* Sm. 402+ :3ff., note the writing *iš-šur* KU[R-i] *ibid.* 14; *ina lumun iš-šur* KUR-i MUŠEN against the evil portended by the “mountain bird” *ibid.* 24 iii 12 (rel.); but note: *šum-ma [iš-šu-u]r ša-di-im ša ma-[ti]-ma ma-am-ma-an la-a [i]-mu-ru-ú-šu* if a mountain bird which nobody has ever seen before Ur 113915 i 19 (unpub., OB Alu, courtesy C. J. Gadd). Note: [MUŠEN].HUR.SAG.GÁ RA 18 59 vi 7 (Practical Vocabulary Elam).

iššūr šāri s.; weather vane(?); SB*; cf. *iššūru*.

giš.úh, giš.im.šeš, giš.im.á.lá = *iš-šur ša-a-ri* Hh. IV 13ff.; giš-ku-ú-a GIŠ.UD+NAGAR+DIŠ = *iš-šur ša-a-ri* Diri II 307; ku-ia KUŠÚ = *ša* GIŠ.KUŠÚ *iššūr šāri* (wr. MUŠEN IM) Ea II 43.

[i]š-šur *šā-a-ri ana maštak šāri inattalu* [...] they look at the weather vane for the direction of the wind Lambert BWL 166 K.8413:13 (fable).

iššūr šūri s.; (a bird, lit. “bird of the reed-thicket”); SB*; cf. *iššūru*.

šumma iš-šur šu-ri MUŠEN *ana bīt amēli irub* if a “bird of the reed-thicket” enters somebody’s house CT 41 7:51 (SB Alu).

iššūrtu

iššūr tubāqi s.; decoy bird; lex.*; cf. *iššūru*.

[šeš.muše]n = *mar-ra-tú* = *iš-šur tu-ba-qi* Hg. B IV 295; šeš^{hi}-eš mušen = *mar-ra-tum* = *iš-šur tu-ba-qi* Hg. C I 13.

For *iššūr tubāqi* mentioned in plant lists, see *iššūru* in *šammi iššūri*.

Meaning based on the passage *kī ša* MUŠEN *ina du-ba-qi iššabatuni* just as a bird is caught in a decoy Wiseman Treaties 582. It is not known why the bird species *marratu* was used as a decoy, or perhaps caught in decoys, since beyond the fact that *marratu*-birds are mentioned as sacrificial birds in NB texts, no clues as to the identity of the species are available.

iššūriš adv.; like a bird; SB; cf. *iššūru*.

ša a-x-ra la idū iššūriš išu’u (var. *išá’*) who do not know the . . . , fly (var. flies) like a bird Gössmann Era IV 10; PN *alāk girri[ja i]šmēma iš-šu-riš ipparišma* PN heard of the advance of my campaign and flew away like a bird Lie Sar. 153, cf. Winckler Sar. pl. 32:50: *ilī . . . ina šubtišunu idkima qereb elippēti ušarkibma ana* GN *ša qabal tāmti iš-šu-riš ippariš* he removed the (statues of the) gods from their shrines, loaded them into ships and made off like a bird to GN, which is in the middle of the sea OIP 2 35 iii 65 (Senn.); *ilū ištarātu āšib libbišu iš-šu-riš ipparšuma* the gods and the goddesses, who dwelt therein (in the town) flew off like birds Borger Esarh. 14 Ep. 8a i 44.

iššūrtu s.; 1. (female) bird, 2. (a wooden object); Elam, SB, LB; wr. syll. and SAL. MUŠEN, AMA.MUŠEN; cf. *iššūru*.

[giš].má.rí.za = *pa-ri-is-su*, [giš.m]á.rí.za. zag.gi₄.a = MIN *ši-iš-ši*, giš.má.rí.za.gu.la = MIN *iš-šur-ti* (obscure) Hh. IV 254ff.

1. (female) bird: SAL.MUŠEN *bakitu ša kī summati . . . idmumma* a weeping female bird which mourned like a dove Bab. 4 110:16 (SB list of prodigies, translit. only); *iš-šur-tu ti-it-ku-ur-ri lallaru rigimki* O Dame *titkur-ru*(?), your voice is (like that of) a wailing-priest (incipit of a song) KAR 158 r. ii 34; note: *kissat* AMA.MUŠEN.MEŠ (dates) as food for the female birds Dar. 54:10, cf. Dar. 8:4.

iṣṣūru

Note as personal name: ¹Iṣ-ṣū-ur-ti MDP 23 261:5.

2. (a wooden object): see lex. section.

iṣṣūru s.; 1. bird, 2. poultry, 3. (a bird-shaped rhyton), 4. "bird" (as a technical term in extispicy, referring to a bird-shaped(?) grouping of certain parts of the exta); from OB on; fem. in Lugale III 3 (mng. 1a-1'), EA 74:45 (mng. 1b); pl. iṣṣūrū and iṣṣūrātu; wr. syll. and MUŠEN; cf. iṣṣūr appari, iṣṣūr ašāgi, iṣṣūr hāšibaru, iṣṣūr hurri, iṣṣūr kezreṭi, iṣṣūr kidi, iṣṣūr kilili, iṣṣūr kiri, iṣṣūr kisi, iṣṣūr kubši, iṣṣūr lemutti, iṣṣūr maškani, iṣṣūr mé, iṣṣūr müši, iṣṣūr qādē, iṣṣūr samēdi, iṣṣūr šadi, iṣṣūr šari, iṣṣūr šuri, iṣṣūr tubāqi, iṣṣūrīš, iṣṣūrṭu, iṣṣūru in aban iṣṣūri, iṣṣūru in bit iṣṣūri, iṣṣūru in ša ana muḥḥi iṣṣūri, iṣṣūru in šammē iṣṣūri, iṣṣūru rabū, iṣṣūru sāmu.

bu-ru BURU₅(ḪU+ERIM) = iṣ-ṣu-ru Ea II 299, also SB I 63; [bu-ru] BURU₅(NAM+ERIM) = iṣ-ṣu-ru Idu II 364; [bu-ru] [BURU₅] = [iṣ-ṣu-ru] = (Hitt.) ḪU-eš S^a Voc. E 6'; [b]u-ru ḪU = iṣ-[ṣu-ru] S^a Voc. D 10.

[mu-še-en] MUŠEN = [iṣ-ṣu-ru] S^b I 53; m[u-še-en] [MUŠEN] = [iṣ-ṣu-ru] S^a Voc. D 13; mu-še-en MU[ŠEN] = iṣ-ṣu-ru Ea II 286; [mu-še-en] MUŠEN = iṣ-ṣu-ru Hh. XVIII E 2; [mušen] maš (pronunciation) = iṣ-ṣu-ru KBo 1 57 i 15.

ú [ḪU] = [iṣ]-[ṣu-ru] S^a Voc. D 1; ù ḪU = [iṣ]-ṣu-ru Ea II 283; [ú] [U₅(ḪU+SI)] = iṣ-ṣur-rum A II/6 B iii 15'.

mu.tin = iṣ-ṣu-rum Izi G 95.

MUŠEN á nu.è = [iṣ-ṣ]ú-ra ul ú-ra-a[b-bi] OBG^t XVII 11; gu₄ udu máš.anše ku₆ mušen NE.ta.a ḥé.gál.kalam.ma nun.nun.e.dè:alpa immera būla nūni u MUŠEN.MEŠ hegalla ina māti ana duššé to make more abundant the wealth of the country in cattle, sheep, wild animals, fish and fowl KAR 4 r. 13; giš.sa.par.ku₆.mušen.na gun.gūr.ru gun ḥé.na.an.gūr.ru : saparru nūna u iṣ-ṣu-ra nāš bilti MIN (= bilti liššika) may the net (that catches) fish and fowl, which brings in wealth, bring wealth to you 4R Add. p. 4 to pl. 18* 5:14f., cf. 4R 18* 5:9f.; mušen.bi ú.ki. sè.ga ús.sa bi.in.šub.ba.a : iṣ-ṣu-ra-tu-šū qinnišina iddāma he dashed to the ground the nests of its (the temple's) birds SBH p. 102:27; u₄.bi.a mušen.eam.kur.ra.ke_x(KID)gú.mi.ni.ib.[gur₄.gur₄] ^dIm.dugud^{mušen}.da am.kur.ra.ke_xgú.mi.ni.ib.gur₄.[gur₄] : inūšu iṣ-ṣu-ri rimu ša šadi ukab[bi] ^dZū rimu ša šadi ukab[bi] at that time the bird swooped down on the wild oxen of the mountain, Zū swooped down on the wild oxen of the mountain CT 15 43:3ff. (Lugal-

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banda myth), and (with iṣṣūru corresponding to ^dZū) passim in this text, also mušen ^dIm.dugud^{mušen}im.ma.ni.in.dib.bé.en : kāmī iṣ-ṣu (text -su)-ri ^dZū capturer of the bird Zū SBH p. 38:26; mušen ^dIm.dugud mušen.gin_x(GIM) [x] é im.má.àm.dal : iṣ-ṣu-ra ^dZū ina bīti ušapraš I make the bird Zū fly out of the house SBH p. 109:77f.; for other bil. refs. with mušen, see mng. 1a, b; buru₅ ab.sa[r.r]a = MUŠEN.MEŠ ú-kaš-šá-ad he will chase the birds (from the field) Ai. IV i 49; umun.ka.nag.gá sa in.ga.ná.e buru₅(ḪU+ERIM) in.ga.ur.ur.re : bēlu mātu šētu taddīma iṣ-ṣu-ra-a-tu₄ tāšúš lord of the land, you have spread out the net and caught birds SBH p. 130:22f.; buru₅ á.búr.bi.ta ba.ra.ex (DU₆+DU).ne : iṣ-ṣu-ru ina abrišu ušellū (the demons) drive the bird out of its nest CT 16 9 i 34f.; for other bil. refs. with buru₅, see mng. 1a and b.

1. bird — a) in gen. — 1' in lit.: á.gú.zi.ga.ta buru₅ zi.ga nu.me.a a.bur₅.ra ka.bi nu.túm.ma : ina šerim lam iṣ-ṣu-ru šabāri mé ša iṣ-ṣur pišu la ubla in the morning before the birds twitter (Sum. have risen), when the mouth of the bird has not (yet) taken up water JRAS 1927 538 r. ii lff. (inc., translit. only); mušen.dal.e.bi sag íb.ta.du á.ba ki mu.un.te.gá.e (var. mušen.dal.a (var. .la).bi ugu (var. adds .bi) íb.ta.an.dù á.bi ki.a mu.un.te.gá) : MUŠEN-šu mupparrištu muḥḥaša imma-ḥiṣ kappāša eršeta imta[šid] its winged bird hastens away (Akk. its head was struck), its wings trailing on the ground Lugale III 3; ša ištu ūm šāti zēr šiknat napišti ašaršu la etiḡu ... u iṣ-ṣur šamē mupparšu šeruš la iba'uma where never a living soul had passed and (even) the winged bird of the sky had never come TCL 3 98 (Sar.), also MUŠEN šamē muttapriša (among game animals) AKA 86 vi 82, also ibid. 142 iv 31 (both Tigl. I); u MUŠEN šamē muttaprišu qerebšu la i'aru and not even the winged birds of the sky come to it (the mountain peak) AKA 270 i 49 (Asn.), cf. KAH 2 84:83 (Adn. II); qereb madbar ... ša iṣ-ṣur šamē sirrimī la bašú ina libbi ... ardēma I advanced through the desert where there are not even soaring birds or wild asses Streck Asb. 204 vi 11, cf. madbar ... ša MUŠEN šamē la iša'ú qerebšu ibid. 70 viii 88; 3 KUR ubānāt šadē ... ša iṣ-ṣur mupparšu la iba'ú ašaršin three peaks where not even

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the winged bird can pass 1R 30 ii 47 (Šamši-Adad V); *ašar umām šēri la ibbaššū MUŠEN šamē la išakkanu qinnu* where wild animals do not live and the soaring birds do not nest Streck Asb. 72 viii 110, cf. ibid. 204 vi 32, cf. MUŠEN *šamē igirū qinna ignunma* wild birds, (even) herons, nested (there) OIP 2 125:46 (Senn.); *kīma qinni erī ašarid* MUŠEN.HI.A like the nest of the eagle, the first among the birds OIP 2 36 iii 78 (Senn.); [itt]i mārī iṣ-šur-rat (var. [it]ti iṣ-šu-ri) ul ikkal šīra he (the young eagle) does not eat the flesh with the (other) birds Bab. 12 pl. 5 K.1547:18, dupl. ibid. K.2527:15, var. from ibid. pl. 2:2 (SB Etana), cf. ibid. pl. 5:15, pl. 4:20; mušen.an.na.ke_x u₄.gin_x im.mi.in.ra.aḥ : iṣ-šur šamē kīma ^dAdad irhiš like the storm he beats down the soaring bird 5R 50 ii 44f.; giš.pār giš.ag.a.zu mušen nu.ba.šub.ba : ina gišparrīka iṣ-šur ul ipparšidu from your trap (Sum. adds: which you have set up) no bird can escape BRM 4 8:26; mušen.bi.ú.GUG₄.šè i.dal.la.bi.ú.GUG₄.šè ba.da.a[b.x] mušen.bi.ú.GUG₄.šè i.dal.la.bi.ú.GUG₄.šè ba.da.a[b.x] mušen.bi.ki.dal.a imma(ka×UD).na.ba.a[n.x] : iṣ-šur-šū ša ana šuppāti ipparšu ina šuppāti imtū[t] iṣ-šur-šū ša ana elpeti ipparšu ina elpeti imt[ūt] iṣ-šur-šū ašar ipparšu ina šu-mu [...] its (the temple's) bird, which had flown to the reeds, died among the reeds — its bird, which had flown to the rushes, died among the rushes — its bird, wherever it had flown, [died] of thirst LKU 14 ii 13ff.

2' in hemer. and omen texts: *bā'iru nūna MUŠEN namaššū [la ibār]ma* the hunter must not catch fish, fowl or wild beasts ZA 19 378:4, cf. KAR 176 r. i 1', 178 ii 42 (hemer.); *šīr MUŠEN la ikkal MUŠEN šabtu lumaššīr* he must not eat the flesh of a bird, he must release any caged bird KAR 147:20, dupl. KAR 177 r. iii 35, cf. *šīr MUŠEN likul* 4R 33* i 6, cf. *šīr alpi immeri MUŠEN likul* ABL 1405 r. 4 (hemer.), also MUŠEN *šabta lumaššīr* KAR 178 r. iv 22 (hemer.); *šumma surdū ina gisallē bit amēli MUŠEN ilqe* if a falcon catches a bird on the reed roof-fence of somebody's house CT 39 23:11 (SB Alu).

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3' in rel.: *arnī MUŠEN ana šamē lišēli* may a bird take my sin up to the sky JNES 15 140:22' (*lipšur*-lit.), and passim in rel.; MUŠEN *lu ušāki[l] nūna lu ušāki[l]* he fed (dough-figurines of me) to fowl and fish PBS 1/1 13:23 (inc.), cf. AFO 18 292:25; MUŠEN.MEŠšunūti *amēlu ina qātišu inaššīšunūti [...]* zikara ina qāt imittišu sinništa ina qāt šumēlišu inaššī the man carries these birds in his hands, he carries the male in his right hand, the female in his left OECT 6 pl. 6 r. 10 (SB lit.); sur.dū mušen mušen ka.zal.la.igi.ḥul.gál.zu.šè á.gùb.bu.mu bí.in.uš : MIN(= *surdū*) *iṣ-šu-ra mu-tál-la ina panīka lemnūti ina šumēlija ár*(var. *ir*)-*di-šu* I (var. he) have sent out the falcon, the noble bird, (which I hold) in my left hand, against your maliciousness CT 16 28:66f., cf. ibid. 64f.

4' other occs.: *iṣ-šur šamē muttaprišūti ša agappišunu ana takilte šarpu* (among items of booty) wild birds whose plumage is of a blue color Rost. Tigl. III pl. 16:4 = p. 26:156; *mīnamma ša ūmu* 10 GUR *uṭṭatu ina libbi arabu u iṣ-šur ik-[kal]-lu*(text -ma)-³ how does it happen that ten gur of barley are eaten every day by mice and birds? YOS 3 137:9 (NB let.); for other refs., see the designations of the parts of the body of a bird, such as *abru*, *appu*, *elībuḥḥu*, *izḥu*, *kappu*, *šepu*, *šikinnu*.

5' unknown readings: [MUŠEN].EDIN.NA CT 38 31 r. 12 (SB Alu); U₅.SAG.MUŠEN CT 41 4 K.3701+ :15 and r. 1ff.; *iṣ-šur*] *ba-AŠ MUŠEN* CT 41 8:95 (SB Alu).

b) in similes: *iša'a ittanapraš libbi kīma iṣ-šur šamāmi* my heart flies and flutters like a bird in the sky STC 2 pl. 80:63 (SB lit.); *kīma MUŠEN ina šamē DAL.DAL* fly around in the sky like a bird! WVDog 4 pl. 15 No. 1:10 (inc.), cf. *itti MUŠEN šamē lu tapparraš* 4R 56 i 8, and dupl. PBS 1/2 113 i 2 (Lamaštu); mušen.gin_x ki.dagal.la.šè ḥa.ba.ni.fb.dal.[dal] : *kīma iṣ-šu-ri ašri rapši littapraš* may (the disease) fly away like a bird to the desert (lit. wide place) CT 17 22 iii 143f.; *ana gisallāt šadī šaqāti kīma MUŠEN ipparšu* they flew like birds to the ledges of the high mountain AKA 42 ii 42, cf. ibid. 55 iii 69

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(Tigl. I); *ana qereb birāti šu'ātina kīma iṣ-ṣu-ri ipparṣu* they flew like birds into those fortresses TCL 3 291 (Sar.), cf. Lie Sar. 282; *qurādīja kīma MUŠEN eliṣunu iše'u* like birds my warriors flew against them (the enemy) AKA 378 iii 105 (Asn.), also (wr. MUŠEN.MEŠ) AKA 276 i 63, AKA 306 ii 36; *ša šāri lemni kīma MUŠEN akassā idāšu* I shall bind the wings of the evil wind as one does to a bird Gössmann Era I 187; *kīma MUŠEN nuḥḥutu abrū'a ušemmiṭ kappīja itapruša ul ali'* my wings are clipped like those of a bird, he plucked my feathers, I cannot fly PBS 1/1 14:8f. (SB rel.); *āšib Bābili šunūti šunu iṣ-ṣur-im-ma* (var. *iṣ-ṣu-ru-um-ma*) *arraṣunu attama* as for those inhabitants of Babylon — they are birds and you their fowler Gössmann Era IV 18; *petān birkī ... kīma iṣ-ṣu-ri ultu qereb šadī abāršu* I hunted down even the swiftest one, like a bird from the remote part of the mountain Borger Esarh. 58 v 13, also *ibid.* 50 iii 30; *kī ana iṣ-ṣu-ri kuššudi i(text at)-tar-ra-[ku] libbūšun* their hearts beat like (text to) a pursued bird OIP 2 89:42 (Senn.); *kīma iṣ-ṣur quppi ēsiršu* I shut him up (in the city) like a bird in a cage Rost Tigl. III pl. 22:9, cf. *šāšu kīma MUŠEN quppi qereb Ursalimmu āl šarrūtišu ēsiršu* OIP 2 33 iii 27 (Senn.); *kīma MUŠEN ša ina libbi ḥuḥāri//kilubi šaknat* like a bird who is in a trap (gloss: cage) (I am trapped in Gubla) EA 74:46, and *passim* in letters of Rib-Addi.

c) ominous birds: 6 MUŠEN *ša ana nēpešti MĀŠ.ŠU.GÍD.[GÍD]* six birds that are (to be used) for divination BE 6/1 118:1 (OB); *napḥar 8 MUŠEN.ḪI.A wa-aš-te-na ZI.GA-šu-nu* all together, their loss is eight oracle(?)-birds Wiseman Alalakh 355:12 (MB), see *dāgil iṣṣūrī*; *purussū kakkabē MUŠEN.MEŠ u alpē būl šēri* oracles by means of (falling) stars, birds, oxen and wild animals KAR 44 r. 2; [*šumma amēlu*] *egirrī MUŠEN ina šamē ipul[šu]* if the utterance of a bird from the sky answers a man CT 39 42:33, cf. *ibid.* 32 (SB Alu); [*šumma*] ... MUŠEN *ištu šumēli amēli [ana imitti amēli itiq]* if a bird passes from the man's left to the man's right CT 40 49:1 (SB Alu), and *passim* in Alu; *lumun MUŠEN annī ša ina bitija inna[miru] <ina> muḥḥija*

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izzizu the evil (portended by) this bird, which has appeared in my house and has settled on me OECT 6 pl. 6:8, also *lumun MUŠEN.ME ša ina muḥḥija izzizu* *ibid.* r. 19, and *passim* in this text; *šumma izbum pani i-ṣu-ri-im le-mu-[tim] šakin* if the face of the newborn lamb is (like) that of an evil bird YOS 10 56 i 28 (OB Izbu).

d) birds sacred to a deity: *šumma MUŠEN ša qabal gulgulli pešūma ... u zumuršu sām MUŠEN* ^d*Anim* if a bird which has a white spot in the center of its skull and whose body is red, the bird of Anu (enters a house) CT 40 49:29 (SB Alu), cf. *nannaru MUŠEN* ^d*Sin* CT 40 49:41 (SB Alu); *nasnasu MUŠEN* ^d*Ištar* *ibid.* 37, see *iṣṣūr kezzēti, iṣṣūr ḥāšibaru*.

e) demons, etc., with birdlike features: *šēpā MUŠEN* (the gatekeeper of the nether world has) the feet of a bird ZA 43 16:47, cf. *ibid.* 48 (SB lit.), also (said of humans) Kraus Texte 22 i 32'; 7 NU *apkallē ša ṭidi pan MUŠEN kappī šaknu* seven clay statues of the Wise Ones, with the faces of birds (and) wings KAR 298:12 (inc.); *labšuma kīma iṣ-ṣu-ri* (var. MUŠEN.MEŠ) *ṣubāt kappi* they (the dead) are clad like birds with a garment of feathers CT 15 45:10, var. from dupl. KAR 1:6 (Descent of Ištar), and STT 28 iii 4' (Nergal and Ereškigal), cf. Gilg. VII iv 38.

f) as a personal name (NB only): *Iṣ-ṣu-ru* TCL 13 221:1, and *passim*; *Iṣ-ṣur* YOS 6 14:30, and *passim*. Not connected with the very rare NB names of the type *Iṣṣur-DN* TuM 2-3 137:2, and elsewhere, for which, see *našāru*.

2. poultry — a) in private documents — 1' in OB: 8 MUŠEN.ḪI.A PN *ana maḥar bēlija uštābilam* I have sent PN to my lord (with) eight birds VAS 16 147:13 (let.), cf. MUŠEN.ḪI.A *šūbilaššu* CT 6 39b:23 (let.); x SĪLA ŠĀ.GAL MUŠEN.ḪI.A x silas of bird feed Riftin 119:1.

2' in MB, EA, Nuzi: *aššu 14 MUŠEN.MEŠ ša bēli i[šp]u[ra] umma uṭṭat 14 MUŠEN.MEŠ kī [...]* MUŠEN.MEŠ *mitu* as to the 14 birds about which my lord has written to me as follows, "[...] barley for 14 birds," the birds are dead PBS 1/2 43:18ff.; *ša bēli qēma u arsāni šūkula išpura istu* UD.8.KAM 9 MUŠEN.

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ḪI.A *kī aprusu ikkalu* (as to the geese and chickens) which my lord ordered (me) to feed with flour and groats, they are eating since I separated (these) nine birds eight days ago PBS 1/2 54:15 (all MB letters); *kurummat MUŠEN.ḪI.A* poultry food BE 14 167:21, cf. PBS 2/2 143:14; *kurummat MUŠEN.MEŠ* PBS 2/2 103:7 (all MB); *ana panīšu alpī x.MEŠ u MUŠEN.MEŠ akalku šikaršu i-din-nu-nim* they gave (him) oxen, . . . , and birds for his meal (lit. bread and beer) EA 161:21 (let. of Aziri); barley *ana MUŠEN.MEŠ* HSS 14 48:46 (Nuzi), and passim in Nuzi.

3' in NA: [*eglu niš*]ē MUŠEN.MEŠ *šw'āt[i šarpu laqī'u]* the field, the people (and) the poultry (that go with it) are bought and taken over ADD 443 r. 2, cf. *ibid.* 2; MUŠEN.MEŠ *ammāte ussabšil ušākilšunu* I have boiled those birds (and) given them to them to eat ABL 223:11.

4' in NB: *kī iṣ-ṣur-ku-nu ibaššū* 1 *iṣ-ṣur bēlu lušēbiluni* if you have poultry, let the lords send us one fowl YOS 3 92:24 (let.); *ana muḫḫi iṣ-ṣur ša bēlu iṣpuru iṣ-ṣur ina āli jānu* as to the poultry about which my lord has written, there is no poultry in the city TCL 9 101:18ff. (let.); *iṣ-ṣur . . . ina panīni maṭū* 20 30 *iṣ-ṣur ša ištēn arḫi aḫḫē'a lu-še-bi-la-ū-ni* we do not have much poultry, let my brothers send us twenty to thirty one-month-old chicks YOS 3 93:8ff. (let.); x *SILA uṭṭatu kissat* 215 MUŠEN.ḪI.A x silas of barley, food for 215 birds Nbn. 1085:10, cf. x *uṭṭatu ana kissat* MUŠEN.ḪI.A Camb. 236:15; *uṭṭatu ša iṣ-ṣur* barley for the poultry (parallel: for cattle, sheep) VAS 6 256:5, cf. *uṭṭata PN ana kissatu iṣ-ṣur* Camb. 7:2, cf. also *ana kissati ša iṣ-ṣur* AnOr 8 33:20, also TCL 12 59:50; *panī ša alpī* UDU.NITA.MEŠ u MUŠEN.ḪI.A *la ibiššu'* cattle, sheep and poultry must not look bad TCL 9 143:14 (let.); MUŠEN.ḪI.A *iškari ana dBēlti ša Uruk^{ki} inna* make the delivery of birds to the Lady of Uruk YOS 7 69:10 (NB); see also *rē'i iṣṣūri* sub *rē'ū*, *mušākil iṣṣūri* sub *mušākilu*.

b) as a sacrifice: *paššūra tarakkas šir alpī šir immeri u* MUŠEN.ḪI.A *tarakkas* you prepare the table, you arrange the meat of oxen, sheep and birds RAcc. 68:19, cf. *ibid.*

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25; *šir MUŠEN ana dBēlit-šēri ul iqarrib šir alpī u šir MUŠEN ana dEreškigal ul iqarrib* he must not offer the flesh of birds to Bēlit-šēri, nor the flesh of oxen or the flesh of birds to Ereškigal RAcc. 65:42; *ana eššēšu . . .* [MUŠEN].MEŠ *lušēbilunu* let them send us the fowls for the *eššēšu* festival TCL 9 134:19 (let.), cf. MUŠEN *iṣ-ṣu-ru ana eššēšu . . . maṭū* *ibid.* 9; KUR.GI.MUŠEN.MEŠ UZ.TUR.MUŠEN.MEŠ MUŠEN.MEŠ *šamē muttaprišūte maḫarṣun aqqi* I offered before them (the gods) (wild) chickens, geese and wild birds Winckler Sar. 48:20; *izḫēt nūnī* MUŠEN.MEŠ *ḫegal apsi ša la iṣū miṭita* strings of fish and birds, the inexhaustible wealth of the deep Winckler Sar. 36:169, cf. *nūnē* MUŠEN.MEŠ (as an offering) BBSt. No. 35 r. 10, also *nūnī* MUŠEN.ME VAS 1 36 ii 7 (NB kudurru); *nūnī* MUŠEN.ḪI.A (in list of food items granted to the temple) AnOr 12 305 r. 2 (NB kudurru), cf. *isiḫ nūnu apsi iṣ-ṣur šamē* VAB 4 168 vii 19 (Nbk.), also (in similar context) *ibid.* 94 iii 13, and passim.

3. (a bird-shaped rhyton): 1 MUŠEN *ša siparri* one bird-rhyton of bronze (preceded by copper kettles decorated with bulls and sheep, and a *dūdu*-kettle) HSS 13 174:6 (Nuzi, = RA 36 159).

4. "bird" (as a technical term in extispicy, referring to a bird-shaped(?) grouping of certain parts of the exta: *bu-ru BÜRÜ = šilum ša* MUŠEN abrasion on the "bird" A II/4: 133; [...] = MIN (= *ba-ru-u*) *šá te-er-ti*, [MIN *šá*] MUŠEN to make a divination from the exta, from the "bird" Nabnitu I e 7f.; *šumma* MUŠEN *teppuš* if you prepare the "bird" (various features of the exta follow, such as KÁ.GAL "gate of the palace," GÍR "path") KAR 426:26, and passim in this text, dupl. CT 20 9 K.2618 + 6408 + 14148 + Sm. 1453 + Sm. 1617, also K.6973 + 13998 (CT 20 plates 5 and 9); *šumma ina* SAG (var. *re-eš*) MUŠEN *ina imittim sūmum iṣ-te(text -tu)-en nadi* if there is one red spot on the head of the "bird" at the right side YOS 10 52 i 1, var. from *ibid.* 51 i 3 and 6 (OB ext.), and (referring to omni-nous features found on the "forehead" (*pūtu*), "between both eyes" (*birīt inin kilattin*), on the "cranium" (*muḫḫu*), the

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“head” (*qaqqadu*), the “back” (*kutallu*) of the “bird,” also *ina irti lipištīm ina libbi ešentīm*, in the “eye” (*ina libbi inīm*), on the “tongue” (*lišānu*), the *luḥḥu*, the “neck” (*kišādu*), the “trachea” (*ur’udu*, wr. *hurḥudu*), the “side” (*aḥu*), the “flank” (*naglabu*), *qaqqad kurit kappim*, the *šāḥātu*, the “wing” (*kappu*), the “top of the chest” (*rēš irti*), *appi šilim*, *rēš šilim*, the “rib” (*šilu*) passim in this text, and dupl., but *appi kakkim* *ibid.* 51 iv 5 = 52 iv 6, *appi qaran* [...] *ibid.* ii 1; also (with KUŠ MUŠEN, SI MUŠEN, NI+ŠI SAG MUŠEN, UMBIN MUŠEN, also with *kutallu* “back”) *ibid.* 53 passim; 2 ŠU.SI *šitqu* 3 ŠU.SI ŠID MUŠEN two fingers (long) is the *šitqu*, three fingers (long) the measurement(?) of the “bird” (among measurements of parts of the exta) CT 20 44 i 57 (SB ext.).

In literary texts certain names of birds occur also, beside the simple term, as a compound with *iṣṣūru*, such as *iṣṣūr qādē*, beside *qādū* MUŠEN, etc. These are listed under the compound. Note also the unique *iṣ-ṣur pa-as-pa-su* Stevenson Ass.-Bab. Contracts 31:1 (NB). Names of birds of the type *aribu-iṣṣūru*, *ittidū-iṣṣūru*, *ḥūa-iṣṣūru* and *eššebu-iṣṣūru* are quite rare.

iṣṣūru in aban iṣṣūri s.; (a stone, lit. “bird stone”); lex.*; cf. *iṣṣūru*.

na₄.mušen = *a-ban iṣ-ṣu-ri* (preceded by *aban nāni* “fish stone”) Hh. XVI D iii 5; *na₄.mušen* = *a-ban iṣ-ṣu-ri* = *NA₄.NIR.PA.MUŠEN.NA* (= *ša kappi iṣṣūri*) Hg. B IV 79, also Hg. D 136.

For *aban inī iṣṣūri*, “bird’s-eye stone,” see *inu*, for *NA₄.NIR.PA.MUŠEN.NA*, “*ḥulālu*-stone of the color of a bird’s feather,” see *ḥulālu* A lex. section, and cf. *NIR.PA.MUŠEN.NA* KAR 213 i 1.

iṣṣūru in bīt iṣṣūri (*iṣṣūrāti*) s.; fowl run; NB*; cf. *iṣṣūru*.

Barley given for feed for ducks and doves, (received by) PN *ša É MUŠEN* PN of the fowl run Cyr. 5:6, cf. x *uttatu ana É iṣ-ṣur* Dar. 540:11, *ana* PN *ša É iṣ-ṣur* Camb. 89:9, also Dar. 540:10; barley given as *kurummatu ša* 22 UZ.TUR.MUŠEN.ME *ša É MUŠEN-ti* feed for 22 ducks (kept) in the fowl run GCCI 2 90:2; *kurummatu ša* UZ.TUR.MUŠEN *ana* LÚ

iṣu

É MUŠEN.MEŠ feed for the ducks, (given) to the man in charge of the fowl run UCP 9 62 No. 22:8.

iṣṣūru in ša ana muḥḥi iṣṣūri s.; overseer of the (royal) poultry; LB*; cf. *iṣṣūru*.

PN *ša ana muḥḥi* MUŠEN *ša šarri* PN, the king’s poultry-overseer BE 10 128 left edge 3, cf. *ša ana muḥḥi* MUŠEN.HI.A *ša šarri* *ibid.* 16.

iṣṣūru in šammi iṣṣūri s.; (a plant); lex.*; cf. *iṣṣūru*.

ú.mušen = *ku-pa-tum* = *šam-mu iṣ-ṣu[r]*, *ú.mušen* = *šam-me iṣ-ṣu-ri* = *la²⁴ba-ṭ[u]* Hg. D 223f., cf. Hg. B IV 196; *ú.gurun* // *ú iṣ-ṣur* : *ú la-zu-ṭu*, [*ú*] *la-ba-ṭu* : *ú iṣ-ṣur tu-ba-q[ṭ]* Uruanna III 417f., from Köcher Pflanzenkunde 12 v 18f.; [*ú* šēš.M] MUŠEN : *ú iṣ-ṣur-ri* *ú tu-ba-qu*, [*ú* ...] MUŠEN : *ú iṣ-ṣur-ri* *ú la*(text *tu*)-*ba-tu*, [*ú* *la-ba/zu*]-*ṭu* : *ú iṣ-ṣur-ri*, [*ú* ...] : *ú tu-ba-qu* Uruanna II 149ff.

iṣṣūru rabū s.; duck (lit. “large bird”); NA, NB; wr. *iṣ-ṣur* GAL, MUŠEN GAL; cf. *iṣṣūru*.

[us].tur MUŠEN = *pa-as-pa-su* = *iṣ-ṣur* GAL-*i*, [amar.us].tur MUŠEN = *na-aḥ-tū ni-ip-ṣu* = *DUMU iṣ-ṣur* GAL-*i* Hg. C I 27f., cf. [us.tur MUŠEN] = *pa-as-pa-su* = *iṣ-ṣur ra-[bu-u]*, [amar.us.tur MUŠEN] = *na-aḥ-tū* // *ni-ip-ṣu* = *DUMU iṣ-ṣur ra-[bi-i]* Hg. B IV 302f.

100 MUŠEN.ME GAL.ME (in list of tribute) Scheil Tn. II r. 28, cf. *ibid.* 19 and obv. 78, also 1000 MUŠEN.MEŠ GAL.MEŠ (beside 500 US. MUŠEN.MEŠ, for the royal banquet) Iraq 14 35:111 (Asn.); 1 MUŠEN GAL (list of offerings) ADD 1035 r. 7 (NA), and passim in ADD, beside *kurkū* ADD 1013 r. 10, beside TU.GUR₄ ADD 1011:5, cf. the writing MUŠEN GAL-*ú* ADD 1078 i 1, and passim; *naphar* 242 *iṣ-ṣur* GAL *ina bīt urū ina pan* PN total of 242 ducks in the duck pen at the disposal of PN Nbn. 32:5.

A late word for *paspasu*, “duck” (Sum. “small goose”).

iṣṣūru sāmu s.; (a bird, lit. “red bird”); SB; wr. MUŠEN.SA₅; cf. *iṣṣūru*.

MUŠEN.SA₅ MUŠEN ^d*Nergal* the “red bird” is the bird (sacred) to Nergal CT 40 49:31 (SB Alu).

iṣu (*iṣsu*, *eṣu*, *eṣsu*) s. masc.; 1. tree, 2. timber, lumber, wood, wooden implements,

iṣu

aromatic wood, firewood, 3. wooded area; from OA, OB on, Akkadogr. in Hitt. (IZ-ZU Friedrich Gesetze II §§ 8 and 9, KUB 8 50 r. i 5); pl. *iṣ(s)ū*, in OA also *eṣātum* (see mng. 2a); wr. syll. and GIŠ; cf. *iṣ qātī*, *iṣu* in *rabi eṣi*.

[gi-iš] GIŠ = *i-ṣu* Idu II 185, also (wr. *i[ṣ-ṣu]*) Sb I 303; *i-is* GIŠ = *i-ṣu*, *gi-eš* GIŠ = *i-ṣu*, *mu-u* GIŠ = *i-ṣu* EME.SAL Ea IV 199 and 201f.; [mu-ú] [GIŠ] = *i-ṣu* EME.SAL Recip. Ea E 6'; *mu-u* MU = *i-ṣu* EME.SAL A III/4:13; *mu* = *iṣ-ṣ[ú]* EME.SAL Izi G 5; [ú] [U₅] = *iṣ* (var. *i-ṣu*) EME.SAL A II/6 C 26; [ú] *ú* = *i-ṣu* Idu II 199, cf. *ú* = [i]-[ṣ]u Izi E 250E; *giš.ú*, *giš.mu* = *i* (var. *e-ṣi*), *giš.mu* = *i-ṣi* EME.SAL (var. *GIŠ ME.SAL.LA*), *giš.šu.nigin.na* = *naphar i-ṣi* Hh. VII B 309ff.; *GIŠ.NIM ḫi-eš-ni-im* (pronunciation) = *ṣi-pá-a-tum* orchard, *GIŠ.ID.TÚL.LÁ ḫi-eš-tu-ul-la* (pronunciation) = *ú i-ṣi a-pu-ni* MDP 18 53:1ff. (lex. text from Susa).

ba-ár BAR = *i-ṣu* A I/6:238; [pa-a] [PA] = *i-ṣu* A I/7:7.

For other passages from vocabularies, see mngs. 1a, 2a, c, d, e.

gi nu.è giš nu.dím : *qanú ul aṣi i-ṣi* (var. *iṣ-ṣu*) *ul bani* no reed had (yet) come forth, no tree had (yet) been created CT 13 35:2, var. from ZA 28 101 (Eridu Creation story), cf. *ibid.* 34; [giš.ni ba.an.t]il : *igdamar i-ṣi-šú* he has used up his firewood Lambert BWL 236:20; *giš.tir.kù.ga giš gid.da.bi è* : [ina] *qīšti elleti ša i-ṣu-šá šihu* in the holy forest, whose trees are tall 4R 18 No. 3 i 42; *me.ri.mu mu.da ú.ba.ab.te.en* : *šēpēja is-su iṣhulma* its wood pierced my feet RA 33 104:32; [lú.ux.lu] *pap.ḫal.la.šè ab.igi.in.bar giš.ku₅.ku₅.da.ginx(GIM) gú ki.a.im.mi.in.gam* : *ana amēlu mutalliku ippalīma kīma iṣ-ṣi naksu šebri kišassu liqtadud* it (the evil eye) looked upon the man, and his neck bent down like a cut (and) broken tree CT 17 33:9f.; *giš.ù.luḫ nam.lugal.la* (gloss: *ú.luḫ.ḫu nam-lugal-la*) *giš.ḫuš il.la.na sag.bi.šè nam.sig₅.šè ba.an.ag* : *uluḫ šarrūti iṣ-ṣi ezza kak la pīdi ana idiša ušīb* he graced her arm with the royal scepter, the terrible staff, the merciless weapon TCL 6 51 r. 35f.; *im.ḫul tu₁₅.ux(GIŠGAL).lu giš.a* (var. *giš.šú.a*) *mu.un.du* (var. *.dù*) : *imḫullu meḫū ina i-ṣi retišu* (Sum.) he impales the "evil wind," the storm wind, on a pole Lugale II 37.

ne-e.ru, a-nu, ne-ma-šu = *i-ṣu* CT 18 3 r. i 8ff., cf. *a-nu, ne-ma-šu* (var. *-zu*) = *i-ṣu* Malku II 132f.; *ka-lu-ú-tum, a-ka-lu-ú-tum, da-ki-ru-ú, mi-ri-šu* = *i-ṣu, ḫu-uk* = *i-ṣu* NIM "tree" in Elamite CT 18 3 r. i 12ff.

1. tree — a) in gen.: ^dGIŠ *i-ṣi ubattaq* Gilgāmeš fells the trees Gilg. O. I. r. 21 (OB); *šūtu itebbīma* GIŠ.MEŠ *ubbak* the south wind will rise and uproot trees ACh Adad 2:16, cf. *ibid.* 18:11; *iprik qīšta* GIŠ.MEŠ-šá *itbuk* (the

iṣu

demon) barred the forest, uprooted its trees Borger, AfO 17 358:18 (inc.); *atta binu* GIŠ.MEŠ *la ḫišeḫte* you, tamarisk, are a useless tree Lambert BWL 162:22 (SB fable); *ina appi* GIŠ *erú alidma ina ešdi šarbatte širu ittalda* the eagle gave birth on the top of the tree, the serpent gave birth at the base of the poplar AfO 14 pl. 9:8f. (= p. 299) (SB Etana); *urrad ina appi iṣ-ṣi-ma akkal inba* I (the eagle) will descend to the top of the tree (and) eat its fruit Bab. 12 pl. 1:36 (SB Etana); *šadé elāti ša gimir* GIŠ.MEŠ *ḫitlupuma* high mountains where all kinds of trees were intertwined TCL 3 15 (Sar.); *qīšātišu rabbāti ša kīma apī edlāti ḫitlupu iṣ-ṣu-ši-in* (I felled) the trees of their big forests that were as intertwined as (the reeds of) an impenetrable swamp *ibid.* 266; *birīt* GIŠ.MEŠ *rabūti* ... *ēttiqu šalmeš* I passed safely among tall trees Streck Asb. 70 viii 84; *GIŠ.MEŠ šātunu* ... *lu alqāma ina kirāti mātiḫa lu azqup* I took these trees (cedars, *taskarinnu* and Kanish-oak) and planted (them) in gardens in my own land AKA 91 vii 19 (Tigl. I); *GIŠ.MEŠ zērāni ša ātammara* (wherever I went I collected) the seeds of the trees that I saw Iraq 14 41:41 (Asn.); *naphar* GIŠ.MEŠ *išihuma ušarrišu papallu* (cypress, *musukannu*) all kinds of trees grew tall and sent out shoots OIP 2 115 viii 54 (Senn.); *ēmi karmiš alamitti inbi šippāti ašū qirbuššu akšīma iṣ-ṣi epirī karmišu assuḫ* (the temple) had become a ruin, date palms (and) fruit trees sprouted within it, I cut down these trees and removed the rubble of its ruin YOS 1 45 i 43 (Nbn.); *GIŠ.MEŠ-šu rabūte simat ekallišu* ... *gupni šu'ātu iṣ-ṣa mal ak-šit-tu upaḫḫirma* ... *ina girri aqmu* I gathered the tall trees, the pride of his palace, as many as I could fell, and burned them TCL 3 + KAH 2 141:226f. (Sar.), see ZA 34 118; 1 KÙŠ *kippat i-ṣi-[i]m* one cubit is the circumference of a tree MCT 57 Ec 1, cf. 1 KÙŠ *kippat* GIŠ *ibid.* r. 3, cf. also 2 SĪLA *kubur* GIŠ two silas are the thickness of the tree *ibid.* 5, cf. *kubur i-ṣi-im* *ibid.* 137:35; *giš.gurun* = *GIŠ ḫa-ni-bu* blooming tree Hh. III 522; *ú.duru₅* = *iṣ-ṣu raḫ-bu* fresh tree Izi E 277; *giš.šà.ab.luḫ* = *iṣ-ṣu na-aḫ-[rum]* withered tree Nabnitu

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A 153; giš.e.gú.ab.ki.iz = *i-ṣú-um ṣa-pí-ir*, giš.e.gú.ab.ḫi.ir = *i-ṣú-um na-ḫi-il* (for *na-ḫi-ir*?), giš.al.di.di.bi(?) = *i-ṣú-um ṣu-ud-di*(?) Kagal E Part 3:61ff.; ú.ḏug₄.ga = GIŠ *maḥ-ṣu* beaten-down tree Izi E 270; giš.kur.ra = ṢU (i.e., *giškurru*), GIŠ (var. *iṣ-ṣi*) *šadi* Hh. III 152f.; giš.ge₆ = GIŠ (var. *iṣ-ṣi*) *ṣal-mu* Hh. III 11.

b) fruit tree — 1' in lit.: *kirimāḫu tamšil šad Ḥamāni ša kala riqqē u inbi* (vars. GIŠ.ḪI.A, GIŠ.MEŠ) *ḫurruṣu itāša emid* I laid out along its (the palace's) sides a great park (looking) like (the forest of) the Amanus, which was planted with all kinds of aromatic and fruit trees Borger Esarh. 62:31, vars. from 1R 47, see Borger Esarh. p. 63, cf. Streck Asb. 88 x104; *ša gimir riqqē inib ṣippāte* GIŠ.MEŠ *biblat šadi u Kaldi qiribṣu ḫurruṣu* which was planted with all kinds of aromatic and fruit trees, trees both imported from the mountain region and native to Chaldea OIP 2 97:87 (Senn.), and *ibid.* 101:57; *ša iṣ-ṣi ṣurussu lip-parīma* (var. *luperrī'ma*) *la išammuh piri'ṣu* let the root of the tree be cut (var. I shall cut) so that it will bear no fruit Gössmann Era IV 125, after Frankena, BiOr 15 14; *murra* GIŠ *šadi tasāk* you crush mountain-grown myrrh Kuchler Beitr. pl. 18 iii 9; *nurmā matqa ša ina muḫḫi* GIŠ-šá *zaqqat mé ta-še-ša* you squeeze the juice of a sweet pomegranate fresh from the tree (lit. that has just been hanging on its tree) AMT 105:8; *mīna arūka* [GIŠ] *x la [in]bi* what are your branches for? [...] tree without fruit Lambert BWL 162:23 (SB fable); [*giš'immaru* GIŠ [*ma*]šré O palm, tree that brings wealth Lambert BWL 74:56 (Theodicy).

2' in econ. — a' referring specifically to the date palm: *šumma awilum balum bēl kirim ina kirī awilim i-ṣu-am ikkis* if a man cuts down a (palm) tree in somebody's orchard without (the consent of) the owner of the orchard CH § 59:7; *ana piḫat kirī i-ṣi-im naksim u pirsim la ṣa[b]tim iz-za-a-az* he guarantees for the orchard, for there not being any trees felled and for . . . taken (away) YOS 12 72:13 (OB), cf. *ibid.* 280:7, cf. *ana piḫat kirī rukkubi u* GIŠ *naksi itanap-palušunūti* they will be responsible to them

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for the pollination of the garden and every cut tree Haverford Symposium 242 No. 9:15; *ana . . . i-ṣi-im la nakāsi* not to cut down a tree (in a palm grove) VAS 13 100:9 (OB); *piḫat i-ṣi-i-ṣu* 72 *gišimmari . . . PN ana PN₂ IN.SUM* in exchange for his trees, PN has given to PN₂ 72 date palms YOS 8 37:7 (OB), cf. *ana tappilat i-ṣi* 1 GÍN KÙ.BABBAR PN Ì.LÁ.E PN will pay one shekel of silver as compensation for the trees TCL 11 141:8 (OB); 10 GÁN GIŠ.SAR GIŠ GUB.BA an orchard of ten iku, planted with trees Jean Tell Sifr 5a:1 (OB), cf. Grant Bus. Doc. 18:2 (OB, = YOS 8 74), also 1 GÁN GIŠ.SAR *i-ṣi* [Í]B.SÁ *i-ṣi* SI Grant Smith College 273:1; *eqlu iṣu u mādu . . . qadu* GIŠ *i-ṣi-ṣu* a field, as is (lit. be it less or more) including its trees (sale) MDP 23 229:2; 2 *iṣ-ṣi-ia ikkisma* he has cut down two of my trees MDP 24 390:3 (Elam), cf. *ibid.* 6, also *naphar* 10 GIŠ.ḪI.A *ša PN ikkisuma* *ibid.* 7; *iṣ-ṣi ša ina [lib]bi tukap-piru bilassu ištēn adi 3 ana bēl eqli tanandin* for the trees that she cut there (in the date-orchard) she will compensate the owner of the property threefold for the produce of each SBAW 1889 p. 828 (pl. 7) ii 30 (NB laws); 2 GUR *zēru eqel sēri kirū gišimmari zaqqi iṣ-ṣi bilti tālu šebrūtu* two gur of land outside of the city, an orchard planted with date palms, bearing trees as well as young saplings BRM 1 64:2 (NB), and *passim* in NB and LB, cf. GIŠ *bilti* Dar. 26:2; dates *imittu ina muḫḫi* GIŠ 5 *mašihu* 1 GUR estimated yield on the trees (in the ratio of) five measures per gur (of yield) VAS 3 104:2 (NB); *giš.gišimmar. l.gun* = GIŠ *bi-lat* Hh. III 323, *giš. šà.gišimmar*, *giš.šà.šà.gišimmar* = *lib-bi iṣ-ṣi* palm-cabbage Hh. III 351f., *giš. suḫur.lá.gišimmar* = *qim-mat iṣ-ṣi* crown of the date-palm *ibid.* 355.

b' other occs.: *šumma a'ilu ina la qaqqiriṣu . . . lu urqī lu* GIŠ.MEŠ *urabbi* if a man raises vegetables or trees on land that does not belong to him KAV 2 v 21 (= Ass. Code B § 13), cf. *ibid.* 15 (= § 12); 110 *gapnu ša karāni iṣ-ṣi biltu* 110 vines bearing grapes, full bearing trees Nbn. 606:5; *iṣ-ṣi u gišimmarī* the fruit trees and the date palms VAS 6 66:19 (NB).

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c) timber-yielding tree: *ina* GIŠ.AB.BA. 𒂍.A *ša inakkisu* GIŠ *ša ina qīštišu mītu la inakkisu* GIŠ *warqamma likkisu* among the *kušabku*-trees that they are going to cut, they must not cut trees that have died in the forest, they must cut only green trees (for the cabinet maker) LIH 72:20ff. (OB let.), cf. [*ina qī*]šātīm šināti GIŠ.𒂍.A *nukkusu* TCL 7 20:9 (OB let.), cf. also *ibid.* 20; *šarru mamman wāšīb Māri* ... KUR *erēni u taskarinni šadī rabāti la ikšudu u i-šī-šu-nu la ikkisu* no king residing in Mari had ever reached the great mountains, (i.e.) the Cedar Mountain and the Boxwood Mountain, and had cut their trees Syria 32 13 ii 2 (Jahdunlim); *šumma amēlūti ša-nu-du ša ina* GIŠ.MEŠ *ša ikkisu* PN *la idešunūti* PN knows these are the people who cut down some of the trees (oath, referring to *šaššuku*-trees) HSS 9 7:9, cf. *ibid.* 20, cf. *ina mūši ina libbi kiri ša* PN *it-tara-ad-dam-ma u* ... GIŠ.MEŠ *sabumma itepuš* at night, he went down into PN's orchard and cut down trees HSS 9 141:11, cf. also GIŠ.MEŠ *ša* PN *šarkumi* PN's trees have been stolen HSS 9 12:8, cf. *ibid.* 8:8; *urūmī* GIŠ.MEŠ *šadī lu akkis titurrāti ana mēteq ummānāteja lu uṭīb* I cut *urūmu*-trees, trees (growing on) the mountain, (thus) I prepared good bridges for the advance of my troops AKA 65 iv 68 (Tigl. I); *ana šūpuš elippāti qirīb qīšāti* GIŠ.MEŠ *rabāti ū-qī-ru* to build boats, they (used so much timber as to) make tall trees in the forests a rarity OIP 2 104 v 68 (Senn.).

d) referring to cotton bearing trees: *kirimāhu tamšīl Hamānim ša gimir riqqē* ... *adi* GIŠ.MEŠ *na-aš* SĪG.𒂍.A *qerebšu hurrušu itāša azgup* I set out alongside it (the palace) a great park which was planted with all kinds of incense trees and also with trees that bear wool OIP 2 111 vii 56 (Senn.); *iš-šu na-aš šī-pa-a-ti ibqumu imḥašu šubātiš* they plucked the wool-bearing trees (and) wove (the wool) into garments OIP 2 116 viii 64 (Senn.).

2. timber, lumber, wood, wooden implements, aromatic wood, firewood — a) timber, lumber: [x] GÍN *kaspum šim* [2 š]i-ta [e-šal-tim x shekels of silver, the price for two

pieces of lumber (cf. line 8, where a carpenter is mentioned) OIP 27 32:2 (OA); 15 *e-šū-ū šaplānu ibašši'u* 17 *e-šī* PN *ilqe* there are 15 pieces of lumber at hand, PN has taken 17 pieces of lumber BIN 4 90:7f.; 1 *elippam ša* 40 GUR *ša i-šī qadum mallāhiša iggarma* he will hire one boat of forty gur capacity (to carry) timber, together with its skipper A 3540:17 (OB let.); *ana* GIŠ.𒂍.A *aqbikum umma anākuma* ... GIŠ.𒂍.A *damqūtim šūbi[lam]* concerning the timber, I told you the following, "Send me (only) good timber" VAS 16 182:4 and 6 (OB let.); 1 GIŠ *ša elippi ultēbil* I sent (copper, ivory, *taskarinnu*-wood), one boatload of wood EA 40:15, cf. *ibid.* 8 (let. from Cyprus); GIŠ.𒂍.A *ša ginē ša É.DINGIR.DIL.DIL ša MU.AN.NA* timber (constituting) the regular annual offering for several temples PBS 1/2 63:29 (MB let.); *ezib udē hurāsi* ... *uši taskarinni u gimir* GIŠ.𒂍.A *kalāma* (all that I took as booty) not counting the objects of gold, ebony, boxwood and all kinds of (precious) wood TCL 3 406 (Sar.); *erēni paglūtu la minu ašūhū šihūti šurīnī iš-šī damqūtu musukannū iš-šī dārūti* (I made them use 1,050) thick cedars, uncounted tall firs, cypresses whose wood is fine, *musukannu*-trees whose wood is everlasting VAB 4 256 ii 4 (Nbn.), for other refs. to *išu dārū* describing *musukannu*-wood, see *dārū* mng. 2b; *ali mēsu* ... *iš-šu ellu eṣlu širu* where is the *mēsu*-tree, whose wood is pure, which is a noble hero (a play on words, *eṣlu* on account of Sum. mes) Gössman Era I 151, cf. *atta* ... *binu* ... GIŠ *ellu* AAA 22 p. 44 ii 11 (= BBR No. 45) *giš.dù.a, giš.tag.ga* = *ma-ḥa-šu šá* GIŠ to do woodworking Nabnitu XXI 45f.; ^{bu-lu-ug}BÚR = *qa-ra-šū šá* GIŠ to split wood Antagal G 29.

b) wood (mentioned as the material of which specific objects are made): *nēšam šētu ana muballīṭim ša* GIŠ.𒂍.A *ušereb* I have put this lion into a wooden cage ARM 2 106:20; 15 GIŠ.MEŠ 1 *narkabtu rabītu* 15 pieces of lumber (for making) one large chariot (as material for carpenters) PBS 2/2 81:2 (MB), and *passim* in this text; *u 5 šimitta ša sīsē ša 5 narkabāti* GIŠ.MEŠ *ultēbilakku* and I have sent you five teams of horses for five

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wooden chariots EA 9:37 (MB), cf. EA 19:84 (let. of Tušratta); *šitta dalāti ša gamaršina iš-ši* two doors which are entirely of wood PBS 2/1 173:1 (NB); *dalāti iš-ši ša ina bitāti ... kaspā ebbi ušalbiš ... bāb Emah ša dalātišu dalat lubušti ina iš-ši bašmu dalātišina dalāti lu-li-mu ša erēni eššiš abni ešmarā uḫḫiz* I had the wooden doors of the temple covered with shining silver, and I rebuilt the doors of the Gate of Emah, which had been fashioned (only) as doors covered with (ordinary) wood, as *lulimu*-doors of cedar and plated them with *ešmarā*-silver VAB 4 282 viii 31ff. (Nbn.); *u inanna aḫuja šalmānu uppuqātu ... la tušēbila u ša GIŠ.MEŠ uḫḫuzutu tultēbila* and now, my brother, you have not sent me the solid (gold) statues, but (only) wooden ones, that are overlaid EA 27:33, cf. *u šalmānu ša GIŠ.MEŠ aḫuja ušēbila* EA 29:70; *u inanna Nap[hurrija mārka šalmāni] ša GIŠ ūteḫḫizma* now Naphurrija, your son, has (only) overlaid (with gold) the statues of wood (yet in the land of your son gold is as common as dust) EA 26:41 (all letters of Tušratta); *ša GI[Š K] Û.GI qarmu* (four gazelles) of wood, overlaid with gold AfO 18 306 iv 8' (NA inventory); *šalmē ša GIŠ.MEŠ šalmē ša [šādi] mala tēpuš ana ūri tušelli* you bring up to the roof all the wooden statues and the statues of clay you made BBR No. 48:6 (NA rit.), see AAA 22 44; *udē naggāri 1 kummu 4 sikkat parzilli iš-ši ana sikkāti* utensils (made) by the carpenter: one, four iron nails, wood for (making) pegs RAcc. 6 iv 33; *1 ša šapal kanūni ša GIŠ* one wooden stand for a brazier AfO 18 308 iv 16' (NA inventory); *1 ŠU DAḪ.KIL ša GIŠ* one set of . . . made of wood EA 22 iv 16 (list of gifts of Tušratta); see also *naggār iši*.

c) wooden implements (referring to specific tools or objects): *gamru mārēšunu mārātešunu GIŠ.MEŠ bitišunu ina nadāni ina GN ina balaṭ napištīnu* their sons, their daughters, the furnishings of their houses, all have been given in GN to preserve our lives EA 85:13, cf. *ibid.* 74:16, 75:12, 81:39 (all letters of Rib-Addi); *bit qāti attūka ina é rēš ina bit^d Anu ina bit iš-ši* the wing belonging to you in the *Rēš*-temple, the temple of Anu, in the "house of wooden furnishings" VAS 15

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31:4, cf. *ibid.* 7, for the *bit išši* as a part of the *Rēš*-sanctuary of Anu in Uruk, see Falkenstein, Topographie von Uruk p. 16; *ina muḫ-ḫi bit GIŠ.MEŠ ša kanūni parzilli ... ana ḫazannāte ... assāl* I have consulted with the city prefects with regard to the (repair of the) storehouse(?) of the iron brazier ABL 91:10 (NA); *ina GIŠ iddāk* he will die a violent death Kraus Texte 12c iii 23', cf. *ina GIŠ immahḫaš* *ibid.* 17:17, 23:15 and r. 2, also *mūt GIŠ imāt* *ibid.* 21:7', for *ana iši zaqāpu*, "to impale," see *zaqāpu*; *ša qašti ki'am šumša iš-su* (var. GIŠ) *arik lu ilēnumma* the name of the bow shall be the following: "Long Wood" as its first (name)! En. el. VI 89, var. from comm. STC 2 63 r. 4, with comm. GIŠ. GÍD.DA *a-rik-[tu]* lance *ibid.* 5, see STC 1 177; obscure: *šurīpa[m] lipaḫḫ[ir]u ina iš-ši-im ka-bi-i u šittam d[amq]iš limsū* let them collect ice,, and let them clean the rest well ARM 1 21 r. 14'; GIŠ.MEŠ *anāku artakas-sunūti* I (the joiner) manufactured (lit. "joined") these wooden implements (i.e., the yokes) HSS 13 283:8, cf. *ibid.* 19 (= RA 36 171); *giš.búr = GIŠ piš-ri* Hh. VI 226; *giš.búr = GIŠ piš-ru = gam-lu* Hg. B II 50, also Hg. A I 105, cf. *bu-úr BÚR = [pa-šá-ru] šá* GIŠ K.11807:23 (unpub., text similar to Idu); *giš-ši-ta GIŠ.ŠITÁ = GIŠ pi-iš-ri* Diri II 308, cf. *giš.šitá, giš.šu.gi = GIŠ piš-ri* Hh. III 518f., all referring to a tool used for magic purposes, see *gišburru* and *pišru*; for *giš.lá.a = i-ši li-ti-ik-tum* standard measure Kagal E Part 3:72, see *litiktu*, for *giš.šitim(šID).ma = iš-ši mi-nu-ti, giš.níg.šID = iš-ši nik-kás-si* wood (used) for (ac)counting Hh. IV 16f., see *minātu, nikkassu*.

d) aromatic wood (for perfume, Mari): *u GIŠ.ḪI.A ana rummukišu ina qātija maṭú* there are too few aromatic woods for his washing at my disposal ArOr 17/1 328:7, cf. *nāši GIŠ.ḪI.A šunūti ... la kallá* do not detain the porter of these woods *ibid.* 17; *GIŠ.ḪI.A riqqišunu ... ana ekallim lišku[nu]* they may deposit their aromatic woods for the palace ARM 1 88:29, cf. *GIŠ ta-ni-it-tim, GIŠ ti-ik-ni-tim = šim.gig (= kanaktu)* CT 18 3 r. i 26f., also *sum.ḫuš.a SAR = iš-su lap-ti = zi-im-zi-me* Hg. D 230.

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e) firewood: *la aklum ištēn la e-šū-ū la subātū allubuštīšina ibašši* there is not a single loaf of bread, no firewood and no garments for their clothing CCT 4 45b:23 (OA let.); *mīšu ša ina bīt[ija] tibnam u e-ši taštanakkunu bitātīkunu la tadaggala* why do you always store straw and firewood in my house, do you not have a house of your own? BIN 6 119:19 (OA), cf. *tibnam u e-ši ša kaspim* ½ MA.NA <u> *eliš šāmanim* KTS 12:38 (OA); 1 GÍN KÙ.BABBAR *e-ši eriqqam ana aššitišu alqe* I received one shekel of silver for a cartload of firewood for his wife TCL 21 197:17 (OA), cf. x *kaspum* 1 *immerum u e-ši eriqqum iṣṣēr* PN x silver, one sheep and a cartload of firewood are charged to PN Contenau Trente Tablettes Cappadociennes 13:2 (OA); *ana e-šé-e nišqul* we paid (x silver) for the firewood TCL 20 155:9 (OA), and passim, cf. silver *ana e-ši* (list of small expenditures) TCL 4 30:25, TCL 20 176:9 (OA), cf. CCT 1 27b:8, and passim; ¾ GÍN *ana e-ši* ¾ GÍN *ana e-ši-imma* three-fourths of a shekel (of silver) for firewood, three-fourths of a shekel likewise for firewood CCT 5 30b:12f. (OA); *nāši i-ši-ša* PN *ana* PN₂ *mārtišu iddin* PN gave to PN₂, his daughter, (a slave) to carry firewood for her Waterman Bus. Doc. 25:9 (OB); see also *zābil iṣi*; *adīna* GIŠ.ĪI.A *ana šarri ul anakkis u šū* GIŠ.ĪI.A *inakkis* until now I could not cut wood for the king, but he cuts wood PBS 1/2 28 r. 10f., cf. GIŠ.ĪI.A *ana nakāsi* ibid. 63:31 (both MB letters); *ana nadān mé ana šuttāja u* GIŠ.MEŠ *ana šuḥḥunija* to give me water to drink and firewood to warm me EA 147:66, cf. *la i-na-an-din-ni* LÚ *Šidūna amēlūtija arāda ana erseti ana laqi* GIŠ.MEŠ *laqi mé ana šit[i]* the ruler of Sidon does not permit my people to go to the mainland to get firewood (and) drinking water EA 154:17; *jānu mā jānu* GIŠ.MEŠ there is no water, there is no wood (here) EA 149:76, cf. ibid. line 51, 151:43 (all letters from Tyre); *šumma* GIŠ.MEŠ TA *muḥḥi kanūni ugdadammeru uṣṣā* GIŠ.MEŠ *uṣerraba ina muḥḥi kanūni iṣakkan* if the wood in the brazier is used up, he (the servant) goes out, brings (more) wood (and) puts (it) in the brazier MVAG 41/3 pl. 2 p. 62 ii 12f. (NA rit.), cf. GIŠ.MEŠ KI.TA *diqār erī*

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išarrapu they burn wood under the metal pot Ebeling Parfümrez. pl. 33:31, see Ebeling Stiftungen p. 13; *šumma iṣātu ina kinūni šarri* GIŠ.ĪI.A *ablūti uqattar* if the fire in the king's brazier makes the dry wood smoke CT 40 44 K.3821:1 (SB Alu), cf. KAR 394 ii 20 (Alu catalog); *su-gi-in* GIŠ.BAD = GIŠ *la-be-ru* old wood Diri II 314, GIŠ^{su-mum}BAD = *iṣ*(var. *i*)-*šu la-bi-ru* Hh. VI 63; [g]iṣ-gi-bil GIŠ.GIBIL = GIŠ *kab-bu*, GIŠ *er-ru* Diri III 5a-b, also GIŠ^{gi-iṣ-gi-bi-ii}GIBIL = *iṣ-šu kab-bu*, giṣ.^{gi-bi-ii}GIBIL = *iṣ-šu er-ru* Hh. VI 79f.; GIŠ^{gi-iṣ-ku-tu}KUD = *iṣ-šu šā-bu-lu* dry wood Hh. VI 74, cf. giṣ.^{la-ab}UD = *iṣ-šu šā-bu-lu* ibid. 77, also [giṣ-l]āḥ GIŠ.UD = GIŠ [šā-bu-lum] Diri III 11; giṣ.^{ba-ab}KUD = *iṣ-šu še-eb-ru* (var. GIŠ *še-bi-rum*) Hh. VI 69.

3. wooded area (Nuzi): *kīma zittišu* GIŠ.ĪI.A.MEŠ *ina libbi Nuzi ... ina sutānān* GIŠ.ĪI.A.MEŠ *ša* PN *ina iltānān* GIŠ.ĪI.A.MEŠ *ša* PN₂ ... *ana* PN₃ *ittadin ... šumma* GIŠ.ĪI.A.MEŠ GAL *la inakkis šumma* GIŠ.MEŠ TUR *la wradda* he gave PN₃ as his share a wooded area in Nuzi, to the south of PN's wooded area, to the north of PN₂'s wooded area, if the wooded area is large(r), he will not curtail it, if the wooded area is small(er), he will not add to it AASOR 16 58:4, 7, 8 and 18f., and passim in this text.

iṣu in *rabi eṣi* s.; (a court official); OA*; cf. *iṣu*.

IGI PN GAL *e-zi* (followed by IGI PN₂ [GAL] *pá-šu-ri-e*) Chantre 2:18.

One of the designations of court officials at the courts of the native kinglets in Asia Minor; cf. *šišū* in *rabi šišē*, *alpu* in *rabi alpāti*, *rē'ā* in *rabi rē'ē*, *kakku* in *rabi kakke*, *simmiltu* in *rabi simmilti*, etc.

iṣu (*ēṣu*, *mīṣu*, *wīṣu*, fem. *ištu*, *ištu*) adj.; 1. (too) small, little, few, 2. *iṣu* (*u*) *mādu* complete, as is; from OA, OB on; OB *iṣu*, fem. *ištu*, but note *mi-iṣ-ša* LIH 25:16, *iṣ-ši* MDP 24 380:1, from MB on also *mīṣu* etc., in Ass. *ēṣu* etc., in Elam also *wīṣu*, see mng. 2c-1'b'; cf. *mēṣu*.

tu-ur TUR = [el]-[ṣu] S^a Voc. V 14'; [pi-eš] TUR = *i-ṣum* MSL 2 143 i 18 (Proto-Ea); TUR = *i-ṣu* Igituh I 264; [...] = *ma-a-du*, [...] *i-ṣu* Erimhuš

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a i 11f.; im.TUR = n1.TUR = *mim-ma i-ṣu* (preceded by *mimma ma'du*) Emesal Voc. III 44; sil.TUR = *mi-ṣu, mi-su-ú* Izi D ii 12f.

ú-tak-ka-ku = *mi-ṣu* (obscure) Izbu Comm. 500.

1. (too) small, little, few — a) in adj. use — 1' in gen.: *ina i-ṣú-ti-ka LÚ.KUR tadakka* you will defeat the enemy with your few (troops) RA 27 142:37 (OB ext.); *ina ummānīšu i-ṣu-tu Ummānmanda rapšāti usap-piḫ* with his few troops he (Cyrus) scattered the vast army of the Medes VAB 4 220 i 30 (Nbn.); *ištēn awīlum rabū illak u ṣābum i-ṣú-um illak* one officer and a few men will go KBo 1 11 obv.(!) 35, see Güterbock, ZA 44 118; *arki PN aḡāšú itti uqu i-ṣi elija ša sīsē ihliq* afterwards this PN escaped with a small troop of horsemen VAB 3 49 § 42, and passim in Dar., note *ina ṣābē i-ṣu-tú* ibid. 27 § 20; *ina libbi ṣābē annāti e-ṣu-ti nāra šu'ātu usahri* with these few men, I had that canal dug OIP 2 81:24 (Senn.); *ana kūmu ša ṣābē mi-ṣu-tu tašpuranu 2 udē ša karāni nultēbilakkunūši* since you (pl.) sent us only a few men, we could dispatch to you (only) two vats of wine YOS 3 20:15 (NB let.); *miššum anāku ana kaspim e-ṣi-im la alqēšunuma* why could I not get them for less silver? CCT 3 15:13 (OA let.), cf. *kaspam 10 MA.NA e-ṣa-am-ma laḡeamma* KTS 6:21 (OA let.); *terhatum i-iṣ-tum an[a n]adānim šaplat* it is undignified to give (such) a small dowry ARM 1 77:11; PN *ana ūmē e-ṣú-tim-ma ḥarraššu ana ālim ittallak* PN will depart on a trip to the capital in only a few days TCL 19 74:30 (OA let.); *ina libbi ūmū i-ṣu-*<*ti* ittašā it (the moon) moved away within a few days Thompson Rep. 155 r. 4; *ūmī i-ṣú-tim šanāt ḥušaḫḫim ... ana šimtim lišimšum* may he (Enlil) allot to him (a life of) few days (and) years of famine CH xlii 65, cf. *adi ūmī i-ṣu-ti ša balta liqtima* may he come to an end after a life of but few days BBSt. No. 5 iii 40; *ta-aq-ti-*<*it* palīm ūmū i-ṣu(text -ṣi)-tu-um end of the dynasty (within) a short time YOS 10 11 i 13, also RA 38 80:6 (both OB ext.), cf. *ūmū rubī i-ṣu-tu, taqtit palī* short life for the ruler, end of the dynasty CT 27 18:14, and CT 28 1:18 (SB Izbu).

2' in parallelism with *mādu*: *ummān šarrim i-iṣ-tum ummān nakrim mattam idāk*

iṣu

the small army of the king will defeat the large army of the enemy YOS 10 11 i 6 (OB ext.); *ṣābum i-ṣú-um u[l i]ṣṣabbat ṣābum māḍumma iṣṣabbat* not a small troop, but a large one should have been taken prisoner ARM 3 18:8; PN *aḡat abiki bitam i-ṣa-am iṣamma mādam ṣabtat* PN, your father's sister, bought a small house lot, but she took possession of a larger (one) RA 9 22:17 (OB leg.); [*kaspum mā*]dum *uštaddimma [kas-pa]m i-ṣa-am-ma iddinunim* much silver was collected, but they gave me only a little Holma Zehn altbabylonische Tontafeln 9:12, see OLZ 1919 9; [*l*]u *e-ṣa-a-ti lu ma'dāti ikkimū* will they (the troops) take little or much (booty)? Knudtzon Gebete 48:11, but *lu e-ṣu-ú-[ti lu ma'dāti ikkimū]* ibid. r. 9 (NA); [*makkūr awīlim i-ṣú-um a-*<*na*] mādi itār the scanty property of the man will become plentiful YOS 10 35:21 (OB ext.), cf. ^d*Šamaš ... i-ṣú-um ana mādim litūrma* CT 33 39:11 (OB leg.), also *ša mimmani i-ṣu ana ma'de utirru* En. el. VII 22; *niši māti e-ṣa-at liturra ana ma'diš* let the people of the land, few (in number), become more (numerous) Gössmann Era V 25.

b) in predicative use — 1' in gen.: *e-ṣú-ú-ma ūmū «ša» iṣtu ālim kaspam 1 MA.NA adi ūnim annim tabēlani* from the day that you took possession of one mina of silver in the City until today only a short time has elapsed TCL 19 63:13 (OA let.); *māmītum panītum e-ṣa-at* is the previous treaty insufficient? Balkan Letter 51, cf. *annū i-iṣ-ma* is this too little? TCL 17 20:26 (OB); *ṣābum epištum ša eppešu i-ṣa-at* the crew which is to do the work is (too) small ARM 3 1:14; *šiprum šū ... ul i-iṣ* this task is not small ibid. 10, also ibid. 3:6, cf. *šiprum šū i-iṣ ul māḍ* ibid. 5:16; *ṣābum ša ana ṣenim baqāmim šaknanni'āšim ana bu-ni ṣenim mi-iṣ-ša* the men who have been assigned to us for the sheep-shearing are too few in view of the (number of) sheep LIH 25:16 (OB let.); *šumma šumum u šamaškillum i-ṣú ina muḫḫika ašakkan* if the garlic and the onions are not sufficient, I will put the blame on you CT 4 33a:18 (edition line 5, OB let.); *šumma sinniṣtu ulidma irrūšu i-ṣu* if a woman gives birth and

iṣu

the intestines (of the child, whose belly has remained open) are few BM 68608 (unpub., = Izbu III 66), cf. *šumma iz-bu-um ir[rūšu] i-šū-ma* (text -*šu*) YOS 10 56 i 44 (OB Izbu); *i-iṣ bubūtam itnuš akalam* he (the demon) is short of food, poor in bread BiOr 11 82 LB 2001:9 (OB inc.); *mē ultu namgar PN kī iptū mi-šu* when he opened up PN's irrigation ditch, there was too little water BE 17 3:16 (MB let.), cf. *ibid.* 12:20; *kuburrā mi-iṣ* (the door jamb) is too thin BE 17 26:19 (MB let.); *šarru bēlā idu kī akalu ina qāteja mi-šu* the king, my lord, knows that there is little food in my possession ABL 794 r. 16 (NB), cf. *šumma šE. MEŠ mi-i-iṣ* if there is too little barley SMN 2579:14 (unpub., Nuzi); LÚ.ERIM.ME a₄ 8 *ša bēlu iṣpura mi-ši*² these eight men whom the lord has sent me are too few YOS 3 58:28 (NB let.); *ūmūšu i-šu* his days are numbered CT 28 28:25 (SB physiogn.), cf. *ibid.* 29:2ff., also Kraus Texte 3b ii 58; *bītu šuāti ana mūšab*^d *Šamaš . . . u Aja . . . [ta]llaktušu i-ša-at-ma [š]uḥḥuru šipiršu* the approach to that temple was too puny for the dwelling of Šamaš and Aja, and its structure was too tiny VAB 4 236 i 52 (Nbn.); *qaqquru ana sadāri e-ši* the space is too small for maneuvering ABL 17:9 (NA); IGI^{II}-šú *i-ša* his eyes are . . . (obscure) Kraus Texte 21:16'; *šubtum i-ša-at-ma ālam ureddi* the area being too small, I added a (new) city (wall) 2^{nde} Rencontre Assyriologique p. 32:3 (OB math.); [ša] x *alla* y *i-ša* the amount by which x is less than y Neugebauer ACT 1 200 r. i 1 (p. 201), cf. *ibid.* 201:2 and 15 (p. 227), for the writings *iṣ-am*, *iṣ-a*, *iṣ-ma*, *iṣ-am-ma*, see *ibid.* s.v. GIŠ (reading uncert.).

2' in parallelism with *mādu* — a' in gen.: PN . . . *ša tašpura narkabātu u šābu ittišu mi-i-šu [narkabāti] u šābi māda šupramma* concerning PN, whom you sent to me, he has not enough chariots and troops, send me many more chariots and troops EA 11 r. 13 (MB); *inanna hurāšu mād mala ša ab-bi-ka šūbila u šumma mi-i-iṣ mišil ša ab-bi-ka šūbila* now, if there is plenty of gold send me as much as your father (did), but if there is little gold (available) send (at least) half as much as your father did EA 9:13 (MB); *inanna aḥuja*

iṣu

hurāšu ultēbil aqabbi umma mi-i-iṣ-ma-a-ku ula la mi-i-iṣ ma-a-ad now my brother sent some gold — should I say perhaps, "It is too little," or not? it is much, not little! EA 19:50 (let. of Tušratta); when you make an extispicy and *lemnūtuša ma'dū damqūtuša i-šu u pitruštu šaknat* its evil (portents) are numerous, its favorable (portents) few, so that there is an inconclusiveness CT 31 46:12, cf. CT 20 47:38 (SB ext.), and *passim* in ext.

b' in leg.: *šumma eqlāti mādu la inakkis u šumma mi-e-iṣ la uradda* if the field is larger (than agreed), he will not cut off anything from it, if it is smaller he will add nothing (to it) RA 23 154 No. 48:7; *šumma mādu u mi-i-šū PN la inakkis u la uradda* if (the field) is too large or too small PN will not take away (from it) or add (to it) RA 23 152 No. 43:13, cf. JEN 573:12, and *passim*, also *ša mannumé egelšu mādu la inakkis e-šū-ma la uradda* HSS 13 380:20; but note *šumma eqlu mādu la inakkis šumma eqlu TUR (= šeher) la uradda* RA 23 143 No. 3:20, and *passim*.

c) in independent use: *e-šū-ma ezbat ma-du ḥalaq* only a little (of my merchandise) is left, much is lost CCT 3 7a:19, cf. *kaspum e-šū-ma aḥḥur* only a little silver is (still) outstanding Kienast ATHE 35:11 (both OA).

2. *iṣu (u) mādu* complete, as is — a) complete — 1' *iṣu (u) mādu*: *ša epāšim epšama e-ša-am u mādam šēbilanīm* make (whatever money) you can and send to me as much as there is (lit.: be it less or more) KT Hahn 19:34 (OA let.), cf. *e-[ša]-am u mādam ammahrišunu laškun* BIN 4 32:7 (OA let.); PN *u PN₂ aḥū ina makkūrim ša PN PN₂ i-ša-am u mādam irasšī* PN and PN₂ are partners, PN₂ has a claim on any property of PN MDP 28 425:4, also *i-šū u mādu mali ibaškū* MDP 22 87:1, and *passim*; *me-ši u ma'ad anāku lūmur* I want to see (them) all ABL 400 r. 7 (NB let. of Asb.); note the inversion *minū taqba' lu mādu lu mi-i-ši alteme* I heard everything you said YOS 3 26:9 (NB let.), also *ašattar kī ma'adu u kī mi-[i-ši]* ABL 900:11 (NB); *i-ši u mādu mala bašū gabbi* Speleers Recueil 298:12, and *passim*; *i-ša-am u mādam upaḥ-ḥiruma* (the judges) collected everything

išu

(referring to an itemized list) CT 2 43:12 (OB), cf. [ša]-b[a-a]m [i]-ša-am u mādam (in broken context) ARM 2 56:17; šikin mursišu i-ši u ma'du ilūtka ... tidu your divine majesty knows all the symptoms of his disease PRT 106:19; note the inversion šamū mattu u i-š-tu₄ [izannun] there will be some rain (lit. more or less rain) ACh Šamaš 1 ii 24; note with ruddū: ina ginē i-ši u ruddū ... u mimma šurubti Ebabbarra ... from all the regular offerings and the entire income of Ebabarra BBSt. No. 36 v 28.

2' ešūtu u māđutu (MA): ana sikilti ša PN₂ māri PN e-šu-tum u māđutum la iğarribu PN's sons must not contest any of the property of PN₂ KAJ 8:9; x kaspā ... KI PN PN₂ u LÚ.MEŠ tappašū e-šū-tum u māđutum ana tappūti(!) ... ŠU.BA.AN.TI-ú PN₂ and his partners borrowed x silver from PN for a partnership in everything KAJ 32:5.

3' ešsunu māssunu (OA): e-sú-nu ma-sú-nu ša 3-šunūti all their (income belongs) to the three of them TCL 1 240:10 (OA).

4' māđāti ištāti: ma'dāti i-ša-a-ti ina libbišu ana ^dŠamaš idabbubma he will tell Šamaš everything that is on his mind BBR No. 73:14, also [...]ti-šu i-ša-ti u māđāti (in broken context) MDP 22 160:10.

b) as is: eqlum i-šū-um u māđum ... itti PN PN₂ išām PN₂ has bought from PN a field as is (lit. be it smaller or larger in size) MDP 23 200:1, and passim, cf. (referring to a garden) i-šū u māđu ibid. 245:1, and passim, (referring to a house) É.DÙ.A i-iš u [mā]đu MDP 24 354:1, cf. (wr. wi-šū u māđu) MDP 22 155:9, 23 225:1, MDP 22 47:1, i-šī u mā[đu] MDP 22 84:1, i-šū-ú u māđu MDP 24 380:1, cf. i-ša u māđu MDP 22 16:6, i-šum u māđum MDP 28 413:1; note: a garden of 20 silas (area) i-š-ši u [māđu] MDP 24 380:1; a field of three iku, one kumānu and three feet e-šū u māđu ... ana šim gamer ... iddinma he sold as is for full price KAJ 149:3, cf. (without measurements) ibid. 174:7; zēru i-ši u māđu pani PN iddaggal the field, as is, belongs to PN VAS 5 7:14 (NB), and passim in NB and LB; note the writing mi-iš-ši u māđa VAS 5 105:47, note the inversion māđu u mi-i-šu

išānū

AnOr 9 4 r. iv 8 (NB), all referring to lots of specific dimensions, exceptionally isqu i-ši u māđu pani PN iddaggal the income (consisting of barley), as is, belongs to PN VAS 5 74:21 (NB); kīma zittišu eqlāti ... lu mi-ša-a u lu māđa PN ana PN₂ iddin PN (the adoptive father) gave the fields, as they were, to PN₂ (the adopted son), as his inheritance JEN 404:9, cf. JEN 256:11; eqlu šāšu miširšuma ukāl māđu u mi-ša nadnu u PN ištu eqlišu la inakkis u la uradda its (actual) borders surround (lit. hold) this field, it has been given as is, and PN will neither cut off nor add anything to his field JEN 573:12.

Meissner BAW 2 22f.

išurtu (drawing) see ušurtu.

išussu adv.; (mng. unkn.); lex.*

[x].x = i-šū-su (followed by [x].x = apputtu) MSL 4 178 NBGT App. 2.

iš prep.; for, to; (early) Mari.

šumma awatum iš nakrim uši if the word went out to the enemy RA 35 pl. 17:1 (= p. 69) (ext.); 3 GUR kukkušum iš nappāḫ bīt ^dBēlit-šērim amḫur I received three gur of kukkušu-flour for the smith of the temple of DN RA 46 pl. 4 No. 26:2 (after p. 192), and passim in these econ. texts.

Gelb, RA 50 4f.

iš qāti see iṣ qāti.

išahu see iṣhu.

išānū s.; powerful; syn. list*; cf. iṣū.

[š]u-tin-nu, [a]-rat-tu-ú, ba-'-ú-lu, [ru]-u-š-šu-nu, i-šā-nu-ú = kab-tum Malku I 17ff. (wrongly reconstructed in the composed text in CT 18 27).

išānū in la išānū s.; poor, powerless, dependent; SB*; cf. iṣū.

lú.eme.nu.tuk, lú.sag.du.nu.tuk = la i-šā-nu-u Nabnitu IV 22f.; lú.eme.[tuk] = [šā l]i-šā-ni = [...] interpreter, [lú].eme.nu.[tuk] = [la] i-šā-nu-u = šur-[...] (followed by dunnamū) Hg. B VI 129f.; á.nu.gál = [la-a] i-šā-a-nu = (Hitt.) ú-UL še-ek-kán-za not knowing Izi Bogh. A 21; á.kal.nu.tuk = la i-šā-n[u-u] (in group with arbu fugitive, teḫú dependent) Erimhuš IV 172.

išariš

la *i-ša-nu-u* = *muš-ke-nu* Malku IV 44, also Malku VIII 15; [*x*]-*x-gu* = la *i-ša-nu-u*, [*x-x*]-*gu* = *muš-ke-nu* Izbu Comm. Z 13' f.

en-ša tu-gar-r[a]d la i-ša-na-a tu-ša-áš-ra you (Šamaš) make a fighter of him who is weak, a rich man of him who is poor LKA 49:16.

išariš (*išeriš*, *ešeriš*) adv.; 1. normally, easily, 2. duly, correctly, fully, fairly; from OB on; Ass. *ešeriš*, MB *išeris*; cf. *ešēru*.

si.sá.bi nu.gi₄.gi₄.da.kam = *ša i-ša-riš la a-pa-lim* 2 NT-344:7 (unpub., gramm.); 6.ba si.sá.a.bi ba.an.tu.tu : [*a*]na bitim šáti *i-ša-ri-iš tērubī* (Sun.) you bring into that house what is proper to it : (Akk.) do you enter that house opportunely? RA 24 36:6, and ibid. r. 6 (OB lit.), see van Dijk La Sagesse 91.

1. normally, easily: *šumma ina ekal ubāni usurtu kuriti i-ša-riš ešret* if a short design is drawn on the "palace of the finger" in the normal position BRM 4 12:67 (SB ext.), dupl. PRT 21 r. 12, cf. BRM 4 12:68, also RA 44 16:4 (OB ext.), PRT 20 r. 7, KAR 434 r.(!) 14; *ši-kin*(text *-im*) *būnānija i-še-riš ušekliluma* (the great gods) have given me in every respect a perfect appearance KAH 2 84:6 (Adn. II), cf. ibid. 90:8 (Tn. II); *kīma Gemé-⁹EN.ZU.na i-ša-riš i*(for *ú*)-*li-da liliid ardatu mušapšigtu* just as (the cow) Geme-Sinna gave birth easily, (so) may the woman who has difficulty in labor give birth KAR 196 r. ii 33 (SB inc.), dupl. AMT 67,1 iii 23; KASKAL *i-ša-riš* TI (obscure) TCL 6 3 r. 41 (SB ext. apod.).

2. duly, correctly, fully, fairly — a) with *apālu* — 1' to give a correct answer: *ana Aššur u ilī rabāti bēlēja qāti aššima anna kēna e-še-ri-iš epuluninni* I raised my hands to Aššur and (all) the great gods, my lords, they answered me unequivocally, "Yes!" AOB 1 118 iii 14 (Shalm. I); ^d*Šamaš attama ina dīnim u bīri i-ša-ri-iš ap(a)lanni* O Šamaš, give me correct answers in (your) pronouncements (communicated through extispicy) and (through other kinds of) divination! VAB 4 102 iii 22 (Nbk.).

2' to treat fairly: *šarrum i-ša-ri-iš ita-planni* the king has given me satisfaction TCL 1 35:9 (OB let.), cf. *ina dīnim i-ša-ri-iš*

išariš

aplū (the Hana people) obtain fair treatment (from the king) on (their) claim(s) ARM 2 59:9; *ša* ¹PN ... *i-ša-ri-iš atappalši* as to ¹PN, I shall fully give her satisfaction (according to what you are going to write to me) CT 6 23a:24, cf. *kaspam* PN *i-ša-ri-iš aplam* satisfy PN's claim duly with (that) silver! CT 4 27a:18; *i-ša-ri-iš apulšu* give him due satisfaction! TCL 7 72:8, cf. ibid. 16; PN *kīma la nakara ul tidē* [*i*]-*ša-riš apulšu* do you not know that PN is no stranger? give him due satisfaction! ibid. 56:21; *ana ša allikam i-ša-ri-iš itapluhinni* they have paid me in full for what I have done VAS 16 54:11, and passim in OB letters; *m[ā]s-sunu lušamšišunūti[m]a* [*i-š*]-*a-ri-iš lūpulšunū-tima* let me make them forget their country and treat them in the right way ARM 1 76:7; *i-ša-ri-iš innappal* he will be given full satisfaction CT 28 25:12 (SB physiogn.), cf. CT 41 18 K.2851+:25 (SB Alu); [*ā*]*miršu idammīq* KUR LUGAL *i-ša-riš ippal* he who sees it will prosper, the king will treat the country well Bab. 3 284 Sm. 2076:18 (SB astrol.).

b) with *alāku* — 1' to lead a good life: *šarrum ša ... i-ša-riš ittallakuma ikšuda nizmassu* the king who, by leading a good life, attains his desires Borger Esarh. 97:28, cf. ibid. 81:46.

2' to prosper: *i-ša-riš lullik* let me prosper! BMS 6:117, and dupls., see Ebeling Handerhebung 48, cf. *i-ša-riš* GIN.MEŠ Kraus Texte 2b r. 18, and ibid. 3b r. iii 13, also *i-ša-riš alāku* Šurpu IV 30.

c) with *dabābu* to come to an agreement (OB, Mari only): *anāku u [att]a i-ša-ri-iš ni[db]ubu* you and I, we have come to a formal agreement TCL 17 23:24, cf. VAS 16 128:15; *hāram ša salimim qutulma ittišunu i-ša-ri-iš dub[u]b* slaughter the foal of peace and come to a formal agreement with them (the people of Idamaraš) Syria 19 109:23 (Mari let., translit. only), cf. *ana minim ... i-ša-ri-iš ittišunu tadabbub* Mé1. Dussaud 991 (Mari let., translit. only); *ina la dabābam i-ša-ri-iš ittiija la hašhāta* if you did not want to come to an agreement with me ARM 5 20:12.

d) with *dīna dānu*, *šūhuzu* to give a fair judgment: *dīnam kīma šimdat bēlija i-ša-ri-iš*

išarma

šūhissu give him a fair judgment in accordance with the decree of my lord! YOS 2 6:12 (OB let.); *dīnša i-ša-ri-iš dīnma la tušta'ašī* give her a fair judgment, do not wrong her! PBS 7 5:12 (OB let.).

e) with other verbs: *itām ša kirīm ša ibaššá i-ša-[r]i-iš ul kullumānu* we have not been duly shown the actual border of the garden TCL 17 37:29 (OB let.); *i-ša-ri-iš lim-ḥ[u]ru* let them receive it (the barley) in full YOS 2 88:16 (OB let.); *ištu mešherūtija i-ša-ri-iš šabtianni* (Marduk) has provided for me carefully from my youth VAB 4 214 i 19 (Ner.).

išarma adv.; right now; lex.*; cf. *išaru*.

i.dal.àm = *i-na-an-na-ma* right now. i.dal.ta = *iš-tu i-na-an-na* from now on, i.dal.ta.àm = *iš-tu i-na-[an-na-ma]* right away, i.dal = *i-šar-ma* right now Izi V 76ff.

išartu (*ušartu*) s. fem.; righteousness, prosperity; OB, SB; pl. *išarātu*; cf. *ešeru*.

i-šar-tú dumqu GAR-šú prosperity (and) good fortune are in store for him Or. NS 16 187:12' (SB physiogn.), cf. *i-ša-ar-tum lu šaknat* RA 38 86 r. 2 (OB ext. prayer); [... *kiti* u *i-šar-ti [ina] mātišu ibašši* there will be [a reign? of] justice and righteousness in his country Thompson Rep. 246:6; *šapurti ūtaš-šapa i-šar-ti* (vars. *-tum, ú-šar-tú*) *ul uttú* my ill luck has increased, and I have not found prosperity Lambert BWL 38:3 (Ludlul I); *ina i-ša-ra-a-tim illak* he will live in righteousness AfO 18 65 ii 27 (OB physiogn.); *ina libbi[k]unnu i-šar-tu eš-ra-a-ni* of your (the gods') own free will(?), bring me prosperity STT 87:20.

išaru (*išeru, ešeru*, fem. *išartu, ešartu, išertu, ešretu*) adj.; 1. normal, regular, straight, ordinary, 2. in good condition, prosperous, favorable, 3. fair, just, correct, 4. loose (said of the bowels); from Oakk. on; stative *a-še-er* Thompson Rep. 257 r. 6, fem. *ešret* STC 1 128:9, ACh Supp. 2 Sin 23a:21, *ašrat* ABL 2:21; wr. syll. and SI.SÁ (GIŠ RAcc. 145:455); cf. *ešeru, išarma, išaru* in *la išaru*.

si-i [si] = *i-šá-rum* A III/4:179; [s]i.sá = *i-[ša]-a-ru-um* Proto-Diri 595; sag.si.sá.ak = *lu i-ša-ra-a-ti* OBGT III 227; níg.gi.na, níg.zi = *ki-it-tum, níg.si.sá, si.sá = i-šá-ru* (var. *i-šar-rum*)

išaru

Igituh short version 41ff.; di.si.sá = *di-nu i-šá-ru*, di.nu.si.sá = MIN *la-a* MIN Izi C iv 20f.; lú.si.sá = *i-šá-rum, pa-tu-ú* OB Lu Part 4:6f., also OB Lu B v 43f., A 151f.; giš.apin.si.sá = *i-ša-a-ru* (var. *e-še-ru*), giš.apin.nu.si.sá = *la-a* KI.MIN (var. *i-še-r[u]*) Hh. V 121f.; giš.zà.mi.si.sá = *i-šar-tum* = [ḥ]ar-ru Hg. B II 162; síg.babbar = *pe-ša-a-tum* white wool, síg.babbar.si.[s]á = *i-šá-ra-a-tum* natural wool Hh. XIX i 23; [...] = *il-ku i-ša-ru*, [...] = *ir-ru i-ša-ru-tu*, [...] = *i-du i-ša-ru* Nabnitu R 286ff.; [sag.x.(x).s]i.sá = *re-e-šum i-[šar]*, [sag.x.(x).nu.si.sá] = *re-e-šum u[l i-šar]* Kagal D Fragm. 13:19f.

si.sá tu.mu di.ku₅.^dMu.ul.líl.[lá] (var. [si].sá tu.mu.maḥ di.ku₅.^dMu.ul.líl.lá.ke_x (KID)) : [*i-š*]a-ra mára šir[a] dajāna ša ^dEnlil the righteous, the exalted son, the judge of Enlil (said of Ninurta) Lugale IX 11; dingir níg.si.sá an.gub.ba.me.en : *i-šá-ru ina šamē kajamānu atta* (Sum.) you are divine justice, you are the heavenly god (= *angubbú*) : (Akk.) righteous (god) in the sky, you are everlasting (said of Šamaš) 4R 28 No.1:7f.; nu.nunuz.si.sá ^dMe.nun.e.si.gé : *i-šar-tum* ^dMIN *anaku* I am the upright Menunesi Langdon BL No. 16 ii 12f.

1. normal, regular, straight, ordinary — a) referring to time: [*šumma* ^dMarduk ... *ina*] *ašišu e-še-er* if (at the New Year's festival) Marduk moves normally (i.e. at normal speed or on time) in his coming out (in procession from Esagila) (after *hamuṭ* fast or ahead of time and *la hamuṭ* slowly line 13f.) CT 40 38 K.11004:15 (SB Alu, = ACh Supp. 2 Ištar 82); *šumma mīlu* SI.SÁ if the flood is on time (followed by *ḥarpu* early and *uppulu* late) CT 39 21:152 (SB Alu); *šumma ina nāri mīlu ḥarpu* KI.MIN (= ÍL) *sarbu pu-lu-uk pu-lu-uk ḥarpiš rēssa iššīma mīlu* SI.SÁ // *illikam* if in a river an early flood rises, (variant) *sarbu*, (explanation) it (the river) raises its head early, (appearing) here and there, and the flood is normal (on time), variant: arrives CT 39 20:136 (SB Alu); cf. *išarma*.

b) referring to material, objects, use, procedure: *kussā agali ša iḏim i-ša-ri-im teppuš* you make a mule-saddle of ordinary clay ZA 45 200:8 (Bogh. rit.); 40 *qanī* ... *la parsūti la šebrūti* GIŠ.MEŠ-*ma* forty reeds which are not split or broken, but in good shape RAcc. 145:455; ÍD *i-ša-ar-tum* year date of Gungun-um (year 22) Edzard Zwischenzeit 117; [xx] si.sá ti bal sal.la gù.sum til.la.[bi ì.zu.ù] : [x x] *i-šar-ta i-ni-ta ši-li-ta raq(!)-qa-t[*

išaru

x x x ti-di-e] do you know the normal, the dissimulated(?), the oblique and the fine [writing, all types of cuneiform writing?] ZA 4 434:4f. (bil. é.dub.ba text); lú = *a-me-lu* EME.SI.SÁ “man” is lú in the normal (Sumerian) dialect (beside EME.GAL, EME.SUKUD. DA, EME.SUĤ.A, EME.TE.NÁ) ZA 9 159ff. iv 36 (group voc.), also (referring to SU.UD.AŠ.AŠ = *šum-ma*) ibid. ii 15, (to NIGIN^{nl}.galam.ma, mul = *šu-qu-ru*) ibid. ii 77f., (to ^{tu-ma}TUM = *ni-piš-tum*) ibid. iii 22, and (to a.za.LU.LU = *a-me-lu-tum*) ibid. 23 (note, however, that the Sum. equivalents, with the exception of the first cited lú, are not those of the normal dialect, e.g., the usual Sum. equivalent for *šūquru*, kal(.kal), is in this vocabulary listed as EME.SUĤ.A, see also Falkenstein Das Sumerische p. 18 § 4b); *mārē mārāte ušabšū tālittu aš-rat* they (the women) give birth to sons (and) daughters, and the birth is (always) normal ABL2:21 (NA); *ḥarrānu i-šer-tu ša ullu[s] libbi tašbata ana [Eanna]* with joy she took the straight road to Eanna Thompson Esarh. pl. 17:28 (Asb.), dupl. Streck Asb. 58 vi 120; *āb-nu-um i-ša-ru-ú* correct weight (uncert.) OIP 27 15:11 (OA); see (referring to *epinnu*) Hh. V 121, (referring to wool) Hh. XIX, (referring to *ilku*) Nabnitu R 286, (to *sammū*) Hg. B II 162, all in lex. section.

2. in good condition, prosperous, favorable: *kī annī qabi magal a-še-er ūmūšu ikarrū im-danarraš ūmūšu irriku* as (the proverb) says, one who always feels fine may have a short life, (but) the sickly (person) may live long Thompson Rep. 257 r. 6 (NA); *ām.tu.tu nu.si.sá íb.ta.è nu.šilig.ga níg.ga lugal : iru[mma] ul i-ša-[ar] uššīma ul ika[tti]* NÍG.GA LUGAL where there is income but nobody becomes richer, where there are expenditures, but nobody suffers want — (the solution of this riddle is) royal property Diri V 183ff.; *tértam ušēpiš térti i-ša-ra-at* I had an extispicy performed, my extispicy was favorable ARM 3 30:24, cf. ibid. 11, also *téretuja i-ša-ra* ibid. 42:13; *ina arḥi* SI.SÁ *ina ūmi ṭābi* in a favorable month, on a propitious day KAR 50 r. 1 (SB rit.).

3. fair, just, correct: a) said of gods — 1' in gen.: see Langdon BL, Lugale IX, 4R 28,

išaru

in lex. section; *íd eš-re-e-ti* O river, you are just (referring to the river ordeal) STC 1 128:9; *ūmu i-ša-ru dajānu šīru ša Lagaš* (you write upon the sixth figurine) “fair ghost, sublime judge of Lagaš” KAR 298:9, see Gurney, AAA 22 64.

2' in personal names (mainly Oakk., also OA and OB): passim in the forms *I-šar-DN* and, more rarely, *DN-i-šar*, see, for Oakk. and early OB refs., Gelb, MAD 3 77f.; *I-šar-be-li* CCT 1 32a:10 (OA), and passim; *I-šar-re-²-i-ni* (var. *I-šar-re-e-i-ni* on case) YOS 8 9:2 (OB), and passim, see Stamm Namengebung 122; note *I-ša-ru-um-ga-[mil]* YOS 8 95:13 (OB).

b) said of human beings: see OB Lu, in lex. section; *lú.gi lú.si.sá : ki-nu-[um] awīlum i-š[a-rum]* (in broken context) UET 1 146 v-vi 3 (Hammurabi); *ana eḫlim ša i-ša(!)-ru zīmūšu* to the man of fair appearance (i.e., Gilgāmeš) Gilg. P. v 19 (OB); *šumma i-šar imṭū šakinšu arkassu idammīq šumma lemun šūšur arkassu iḫalliq* if he is just but suffers losses, he will be happy in the end, if he is unfair but prospers, he will come to a bad end ZA 43 102 r. iii 32 (SB Sittenkanon); *ište'ēma malki i-ša-ru* he (Marduk) sought out a just ruler 5R 35:12 (Cyr.); ^d*Marduk . . . epšēti ša damqāta u libbašu i-ša-ra ḥadīš ippalīs* Marduk looked with joy on his (Cyrus') good works and his just heart ibid. 14.

c) said of the scepter: *ḫattu i-šar-tū ušparu kēnu ana re'ūti niši rapšāti^d Nabū . . . ušatmeḫu rittuššu* Nabū put into his (the king's) hand the just scepter (and) the legitimate staff for shepherding his widespread subjects Böhl Leiden Coll. 3 34:6 (Sin-šar-iškun); *ša iddinam ḫatta i-šar-ti ana paqādam kal dadmī* (Nabū) who gave me the just scepter to guide all people VAB 4 128 iv 19 (Nbk.), and passim; for further refs. (also wr. *ešretu*), see *ḫattu* mngs. 1d and 2a.

d) said of actions: *alakti māti eš-ret* the country will act straightforwardly ACh Supp. 2 Sin 23a:21; *kibsa i-ša-ra ina šepēja šuk[um]* lead me in the right way! LKA 29i r.(!) 5, cf. Ebeling Handerhebung 108:16 (= BMS 22:60); *kibsa i-ša-ra ikabbas* he will behave correctly (lit. walk the right way) Bab. 7 pl. 18 r. 11'

išaru

(physiogn.); *ħarrāna i-šar-tū tapagqissu* you (Marduk) send him (whom you love) on the right path VAB 4 122 i 60 (Nbk.), cf. *ħarrānu i-šar-[tu]* KAR 423 ii 69 (SB ext., apod.).

e) other occs.: see (said of *dīnu*) Izi C, in lex. section, also Igituh short version.

4. loose (said of the bowels): *šumma amēlu šA.MEŠ-šū i-ša-ru-ma* PBS 1/2 111:1 (MB diagn.), cf. *šumma irrūšu* SI.SÁ Labat TDP 128:28', also *irrūšu i-ša-ru* ibid. 218:7 and 9, cf. also [šà . . .] = [š]A *i-šar* (followed by *libbu ittanpaḫ, libbu esil*) CT 19 3 K.207+ i 4 (list of diseases), *ir-ru i-ša-ru-tu* Nabnitu R 287; *šīpat šA.MEŠ i-ša-ru-ti* the incantation against diarrhea PBS 1/2 111:5.

išaru in **la išaru** (*išeru, ešru*, fem. *ešertu*) adj.; 1. irregular, abnormal, unjust, polluted, impure, 2. unjustly treated, unfortunate, 3. impotent; SB; cf. *išaru* adj.

di.si.sá = *di-nu i-ša-ru*, di.nu.si.sá = MIN *la-a* MIN unfair judgment Izi C iv 20f.; giš.apin.si.sá = *i-ša-a-ru*, giš.apin.nu.si.sá = *la-a* KL.MIN (var. *i-še-r[u]*) irregular(?) plow Hh. V 121f.

For bil. refs. (all si.nu.sá), see mng. 1.

1. irregular, abnormal, unjust, polluted, impure — a) irregular, abnormal, unjust: see lex. section; *ħén[bur s]i.nu.sá ab. [s]i[n].e na.an.ni.īb.tu.ud : ħabburu la i-šá-r[u] šer'u aj u[li'd]* let the furrow not bear a bad shoot Lambert BWL 244:30ff.; *šumma ina āli la i-šá-ru-ti* MIN (= *mādu*) if there are many abnormally constituted(?) people in a city (between *akū* cripple and *šarrāqu* thief) CT 38 4:84 (SB Alu); [A].GAR *la eš-ra mithāriš tušeššir* you (Šamaš) bring produce to all the unproductive fields LKA 142:34; [gi]g(?)_{mu} GUR nu mi [...] [gi]g(?)_{mu} šà.nu.si.s[á] : [muršu(?)] *ša ana libbi la řābu ana libbi la i-šá-ru* (I shall tear you out) disease, who are bad for the heart, unwholesome for the heart PBS 12/1 6r.1ff.; *pū la kēnu alaktu la e-šer-ti ina Akkadi řibaššā(?)* there will be disloyalty and crooked dealings in Babylonia ACh Supp. 2 Sin 23a:14, cf. LBAT 1526:4; *ragga la i-šá-ri ul iba'i giribša* no wicked or unjust person is allowed to walk in it (the palace) VAB 4 118 ii 56, also ibid. 138 ix 36 (Nbk.); um.me.da liru (ŠU.KAL) ir(var. omits) si.nu.sá.a : *tarītu*

išaru

ša kirimmaša la i-šá-ru the nurse whose baby-sling is in disorder (cf. the parallel: *uššuru* loose, *pařru* open) ASKT p. 84–85:43.

b) polluted, impure: *lú su.na si.nu.[sá]. [a] šu mu.ni.[tag] : ša zumuršu la i-šá-ru qāssu ill[apat]* (the demon) touched him whose body was polluted CT 17 38:3f.; a si.nu.sá.a *gīr.ni ba.ni.in.gar : ina mé la i-šá-ru-ti šēpšu ištakan* he stepped into polluted water ibid. 41 K.4949:8f., cf. ibid. 38:12f.

2. unjustly treated, unfortunate: *ašar tappallasi iballuř mītu itebbi maršu iššir la i-šá-ru āmiru pařiki* wherever you look (Iřtar) when they see you, the dead come to life, the sick arise, the unfortunate man becomes prosperous STC 2 pl. 78:41, cf. LKA 144:7; [l]a *eš-ru-tum limħuru adirāřija* Craig ABRT 1 14:15, also LKA 25 ii 6, cf. *la eš-ru-ti limħu[ru adirāřija] i-šá-ru-ti limħu[runinni] šūšurūti litenn[ú . . .]* VAT 13608 + O.A. 13759 (unpub., ocourtesy Köcher).

3. impotent: *ana la i-šá-ri* (var. *-ru*) *tanandin aplu* you (Šamaš) give a son to the impotent PBS 1/1 12:10, and dupls., see Ebeling *Handerhebung* 48:106.

išaru s.; 1. penis, 2. *appi išari* glans penis; OB, SB; wr. syll. and giš; cf. *ešeru*.

gi-iš uš = *zi-ka-ru, i-šá-ru, re-ħu-ú* Idu II 34ff.; mu-u MU = *i-ša-rum* EME.SAL A III/4:15; uzu. giš-šū uš, uzu lugal.si.sá, uzu si.sá, uzu si.IGI = *i-šá-rum* (follows uzu.[šir] = *iš-ku*) Iraq 6 177 No. 77 ii 6–10, dupl. ZA 8 206:17 (to Hh. XV); *i-ša-a-ru* = (Hitt.) *la-a-[lu]*, *mu-ša-a-ru* = (Hitt.) *la-a-lu-[pát]* KBo 1 51 r. i 19'f.; bi-ir UD = *ħub-bu-rum šá i-ša-rum* to shrink, said of the penis A III/3:76; *i-šá-ru* (first and second columns broken) Hg. B IV i 15–17, MIN *kalbi* (followed by *kalītu, išku*) ibid. 18.

mu.ba.ab.dug₄.ga.in.ga.an.zu : *i-šá-ri rēħá iltamad* (the slave girl) has experienced the inseminating penis ASKT p. 119:18f.

1. penis — a) in OB: *la anīkuši i-ša-ri ana biššūriša la irubu* (I swear that) I have not slept with her, that my penis has not entered her vagina PBS 5 156:5 (early OB leg.); *šumma umřatu [ina] giš-šu řaknat* if there is a mole on his penis YOS 10 54 r. 13, cf. *ina libbi i-ša-ri-šu* GAR ibid. 14, *ina řapal i-ša-ri-šu* GAR (followed by *ina iškišu*) ibid. 15 (physiogn.).

išāru

b) in SB: *i-šá-ri* (var. *ú-šá-ri*) *lu šer'an sammé la urrada ultu mušhiša* let my penis be (like) the (taut) cord of a lyre, not to withdraw from her LKA 101 r.(!) 15 (šà.zi.ga rit.), for other refs. from the same text type, wr. *ušaru*, *mušaru* and *giš*, see *ušaru*; *Ú ellat eqli*: Aš *i-šá-ri eqli* Uruanna III 120 (uncert.).

2. *appi išari* glans penis: *šumma ina KA GIŠ umša[tu šakin]* if there is a birthmark on the glans penis Kraus Texte 9d:13', cf. *ina ap-pi i-ša-ri* *Ú.GÍR* ibid. 62 r. 7'f. (OB), cf. (in broken context) ibid. 41:7'f.

With the exception of the omen passage cited sub mng. 1b, the syll. writings in SB texts show either *ušaru* or *mušaru*. For this reason, SB occurrences of *giš* are listed sub *ušaru*.

Landsberger, MAOG 4 321; Kraus, MVAG 40/2 25 n. 1.

išāru see *ešeru*.

išarūtu s.; 1. righteousness, 2. in *išarūta alāku* to prosper; SB, NB; wr. syll. and SI.SÁ-tú; cf. *ešeru*.

e-eš Eš = *i-ša-rù-tum* A II/4:181.

1. righteousness: *ana i-ša-ru-ti-ia ša qaqađá abālušu ana kansūtiša ša kajāni puluḫti ilūtišu ašte'ú* on account of my righteousness, with which I constantly prayed to him, on account of the god-fearing attitude in which I constantly honored him VAB 4 214 i 22 (Ner.).

2. in *išarūta alāku* to prosper: *ḌEa ḌŠamaš u ḌMarduk jāši rūšanamma ina annikunu i-šá-ru-tam* (var. SI.SÁ-tam) *lullik* help me, O Ea, Šamaš and Marduk, give me your assent that I may prosper BMS 53:5, dupl. KAR 267 r. 4, cf. [*ina*] *qibitikunu i-šá-ru-tam lull[ik]* 4R 60 r. 22, also *ḌŠamaš ina dīnīka i-ša-ru-tam lullik* PBS 1/2 129:12, and dupls., see Laessøe Bit Rimki 40:48, dupls. also STT 76 and 77:51, cf. Schollmeyer No. 22:8; *ana dīnīja qūlima ana DI.KU₅-ki i-šá-ru-tam lull[ik]* *ana dīnīja* SI.SÁ-tú li-[x]-[x-x] (in obscure context) LKA 58:7f., see Ebeling Handerhebung 152; *ālu šá i-ša-ru-tam* // *namūta illak* this city will prosper, variant: will become deserted CT 38 2:38 (SB Alu).

išātu

The context cited for mng. 1 seems to suggest that *išarūtu* is used there as a term for humility or the like, related to *ašru*, "humble," rather than to *išaru*.

išātiš adv.; ablaze; SB*; cf. *išātu*.

x-na-ad-ru-nim-ma nanḫuzu i-šá-tiš they (my friends) are furious at me, set ablaze (with rage) Lambert BWL 34:68 (Ludlul I).

išātu (*ešātu*) s. fem.; 1. fire (as a natural phenomenon), 2. fire (produced for specific purposes), 3. fire signal, 4. abscess, inflammation; from OA, OB on; *e-ša-te* EA 189:12 and RA 19 107:14, pl. *išātātu* in mngs. 3 and 4; wr. syll. and IZI (IZI.MEŠ in NA royal, also EA 53:39, and passim, ^dIZI EA 125:45, etc.); cf. *išātiš*, *išātu* in *ša išāti*.

izi = *i-šá-tum* Izi I 1; izi = *i-šá-tú* Igituh I 435, also Practical Vocabulary Assur 833; i-zi IZI = *i-šá-tum* S^b II 11; še = izi = [*i-šá-t*]um Emesal Voc. III 99; i-zi KI.NE = *i-šá-tum*, *pi-en-tum* Diri IV 289f.; [gi-iš] GIŠ = *i-šá-tú* Idu II 180; mu-u MU = *i-šá-tum* EME.SAL A III/4:12; izi.ta.g.g.a = IZI (= *išāta*) *ši-ta-ḫu-nu* to heat, MIN *su-un-nu-qu* to cook with fire, MIN *šu-um-mu-[u]* to roast, izi.šu.ḫu.uz = MIN *šu-um-mu-u* to roast, izi.šu.ru.uz = MIN *ku-ub-bu-bu* to grill, izi.sig.gi = MIN [...]-ú. MIN *ša-ra-pu* to refine (metals), bake (clay), MIN *šá-mu-u* to roast, MIN *ka-mu-u* to bake, MIN *ši-im-tu* to brand, MIN *x-ra(?)-[x]*, izi.gír^{tab}.gír^{tab} = MIN *ša-[ra-pu]* to refine (metals), MIN [...] Izi I 74-86; ^{1-z}IZI = *na-pa-ḫu šá i-šá-t[i]* Nabnitu XXIII b 6; [izi].lá, [izi].lál = *šu-ta-ḫu-zu šá* IZI Nabnitu A 272f.; izi.te.en.te.en = *ka-ba-su šá i-ša-ti* Antagal E c 10; te.en.te.en = *bu-ú-lu-u šá* IZ[] Antagal VIII 177; te.en.te.en = *pa-šá-[ḫu] šá [i-šá-ti]* Antagal A 147; šu.ru.uz = *ka-ba-[bu]*, GIR.lá, ku₅.ku₅.ru, ú.gug, bar = MIN (= *kababu*) *šá* [IZI] Nabnitu XXIII 181-183; izi.ku₅.[ku₅.ru] = [*ka-ba*]-*bu* [*šá*] IZI Antagal D 163, izi.uš = *te-mi-ru šá* IZI Nabnitu XXIII 195; KA^{ka-1-z}IZI = *ḫa-ma-tu šá* IZI Antagal VIII 112; si = *na-ga-šu šá* IZI Antagal VIII 194; [bi-ll]NE, ^eD_U₆+D_U = *šá-ra-pu šá* IZI Nabnitu XXIII 104f.; [e] [D_U₆]+D_U = *šá-ra-pu šá* IZI Diri I 211; za-la-ag ZALAG = *nu-ú-rum ša* IZI A III/3:60; ba-ab-bar BABBAR = *nu-ú-rum šá* IZI A III/3:72; izi.[x] = *ne-pi-iḫ i-ša-ti* RA 17 204 ii 10 (Lanu F, collated); izi.TAR.TAR.ri = *ši-bít* IZI, izi.ú.gug = *ki-ib-bat* IZI, izi.ú.gug.ga = *tú-ru-bat* IZI Antagal H 34-36; izi.TAG^{ta}.ga = *li-pi-ít i-šá-ti* Izi I 73; [NE.N]E.gar = *ši-ki-in* IZI Izi I 192; mul.sa₆ = *mí-qiḫ i-šat* = *ḌŠal-[bat-a-nu]* Hg. B VI 29; lú.izi.da.gur.ra = *ša iš-tu i-ša-[tim] i-[tu-ra-am]* OB Lu A 234; [lú.izi.k]ú.a = *ak-lam i-ša-tim* OB Lu B iv 38 and Part 16:8'; giš.gišimmar.u.ḫi.in.izi.

išātu

kú.e = šá IZI ak-lu Hh. III 342; [giš.iz]i.kú.e = e-šu šá IZI ak-lu Hh. VII B 209; muš.izi = še-er i-ša-tum Hh. XIV 33; izi.ḫa = nu-ú-nu i-ša-ti Hh. XVIII C 3, cf. izi.ḫa = nu-un i-ša-ti = [...] Hg. D 259; na₄.izi = NA₄ i-ša-tum Hh. XVI C 3; na₄.^dSE.TIR = pi-in-du-ú = NA₄ i-šat Hg. E 16, cf. na₄.izi = a-ban i-ša-ti = [pi-in-du-u] Hg. B IV 91.

izi il.la.mu nu.te.en : i-ša-tú uštahhazu ul ibelli the fire that I (Ištar) kindle does not die down ASKT p. 126:27f., and passim, always corresponding to izi, see mngs. 1a-1', b, 2a-2'b', 2b-1' and 3', 4b; IM mu.un.da.ru.uš su mu.un.da.ab.sig.sig.ga : IZI v'arraru zumru unarratu the fire(?) burns, they (the demons) make the body shake PBS 12 6 r. 14f.

di-pa-ru, gi-ir(var. gir)-ru, nab-lu, ab-ru, tu-um-ru, šu-uḫ-nu, a-ku₆-ku₆-tú, an-qu(var. -gul)-lu = i-ša-tú, an-qu(var. -gul)-lu = i-ša-tú AN-e LTBA 2 I iv 22-30, dupl. ibid. 2 ii 87-95; ku-ú-ú = kum-mu-u šá i-ša-tum An VIII 185; LÚ šu-šu-ú = šá dIš-tar ana IZI E-a (= ušēšá) Lambert BWL 54 K.3291 r. line f (Ludlul Comm.); IZI // i-ša-ti EA 185:19, and passim in EA; mu. U.PA.KAB (both copies DI EN) = ha-ku₆-ku₆-tu₄, mu = i-ša-tu₄ EME.SAL, gi-ra-a = [g]i-[kur-ru-ú] gi-eš-tar kap-pa-ak-ku = šá-mu-ú — mu. U.PA.KAB equals akukātu, mu is išātu in Emesal, (the signs named) gigurá gēstarkappakku (i. e., U+PA+KAB) with the reading gi-ra-a mean šamú ACh Adad 33:42 (= Boissier DA 74 r. 10f., astrol. comm.), cf. gi-ra-a U+BAR+KAB = šamú A II/4:141; ^dNE.GÜN qa-lu-u i-ša-tú, GÜN (the sign SI-guná) = gu-nu-ú, SI = qa-lu-ú, NE = i-ša-tú PBS 10/4 12r. ii 8ff.

1. fire (as a natural phenomenon) — a) fire caused by lightning or other non-human agency — 1' in gen.: šèg.izi.na₄.bi.ta.gú.erim.ma : mušaznin abnī u i-ša-ti eli ajābi he (Ellil) who makes stones and fire rain upon the foes OECT 6 pl. 8 K.5001:9; for aban išāti, see Hh. XVI C 3, Hg. E 16 and B IV 91, in lex. section; [i]zi.i.šèg.izi.šù.sù izi.bi.zal.zal.e : [x x iza]nnun i-ša-tum iḫammāt // [i-ša-tum]iqammá [...] rains down, the fire scorches, variant: they burn in fire Lu-gale II 42; [ibr]iq birqu innapiḫ i-ša-a-tu₄ lightning flashed, fire broke out Gilg. V iii (iv) 17, cf. ibteli i-ša-tu the fire went out ibid. 19; i-ša-tum ana bit Tišpak ina Ešnunna imqutma innahizma kali mūšim ikul lightning struck the temple of DN in GN, (the fire) spread and ravaged (the building) all night Syria 19 121 b 4 (Mari), cf. UD.2.KAM ša MN ina mūšī i-ša-a-ta ina bit Nergal tandaqut YOS 3 91:9 (NB let.); šumma [IZI] ištu šamē imqutma mimma uqalli if lightning strikes from heaven and burns anything

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CT 40 46 r. 50 (SB Alu), cf. ^dGIŠ.BAR (= girru) ultu šamē imqutma ... u[gal]lišunūti (upon divine intervention) fire fell from heaven and consumed them AAA 20 88:150 (Asb.); šumma ina mūšī IZI ana bit amēli imqut KAR 212 r. i 45 (series iqqur ipuš), and passim, see Weidner, RSO 32 191 Nos. 34 and 35; ina Araḫsamna mi-qitti IZI ina Esagila ina bit tinūri ittabšī fire (caused by lightning) broke out in the eighth month in Esagila in the bakery CT 29 48:17 (SB list of prodigies), cf. (ina abulli Uraš in the Uraš-Gate) ibid. 18, (ina É.URUDU.ŠEN in the kitchen) ibid. 22; for miqit išāti, cf. the name of the planet Mars Hg. B VI 29, in lex. section, and miqit GIŠ.BAR (followed by lipit Irra) Streck Asb. 32 iii 125, see also izi-šubbū; IZI ana qirbišu imqut bitu ... mimma makkūr bit Aššur ina IZI lu iqmi lightning struck it (the temple) and consumed the temple and all the property of the Aššur-temple AOB 1 120 iv 4f. (Shalm. I); birqu IZI il ālija u [lu ila ma]mma uqallá[šu] (whether) lightning and fire have burned the city god or any other god BMS 21:17, see Ebeling Hand-erhebung 100:19; šumma ina libbi ekalli ibašši lemun miqitti i-ša-ti if it happens in the palace, it is a bad portent, (corresponding to) a stroke of lightning ABL 74:18 (NA), followed by šumma ... Adad irḫiṣ ... lu i-ša-ti mimma uqalli if Adad devastates (a field) with a rainstorm or fire (caused by lightning) burns anything ibid. r. 4 (quotation from Alu), cf. šumma ina riḫšišu IZI mimma uqalli CT 39 4:32 (SB Alu); šikin IZI Boissier DA 211 r. 14 (apod.), cf. nakmē šikin IZI umtal[li ...] (obscure) AnSt 6 156:117 (Poor Man of Nippur); šumma IZI ana imitti amēli naphat if a fire flares up at the right of the man Labat TDP 14:78, cf. šumma nūr IZI ina imittišu itiq if a spark(?) passes at his right ibid. 80.

2' other, unspecified, causes: annakam ekallam i-ša-tum ekulma a fire has consumed the palace here BIN 6 23:6 (OA let.); appadan ... i-ša-tum ta(var. uš)-ta-ak-ka-al-šu fire consumed the Apadana VAB 3 123:3 (Artaxerxes II); šumma ina bit awilim i-ša-tum innapiḫma if fire breaks out in a man's house CH § 25:52, cf. ina libbi ālim i-ša-tum innapiḫ YOS 10 42 iv 36 (OB ext.), cf. also ibid. 32

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and 34, IZI *ina bitī innappaḥ* TCL 6 3:45 (SB ext.), and passim in omen apodoses, *nīpiḥ i-ša-a-[tim]* YOS 10 54:31 (OB physiogn.), cf. *nīpiḥ IZ[I] inna[phū]* (prayer when there is a rainstorm and) when fire breaks out BMS 21:27, see Ebeling *Handerhebung* 100:27, also KAR 178 vi 28 and 44 (hemer.); *i-ša-a-tum illi'am* a fire will occur YOS 10 36 i 25 (OB ext.); *ālam i-ša-a-tum ikkal* YOS 10 31 xii 26 (OB ext. apod.), *ekallam i-ša-tu-um ikkal* ibid. ix 34; *i-ša-at apim ša dannatam ipēšu* the marsh-fire which cracks the ground (epithet of Papullegarra) JRAS Cent. Supp. pl. 8 v 24 (OB lit.), cf. ^d*Nergal ... kīma i-ša-tim ezzetim ša apim nišišu liqme* let Nergal devour his people like a raging marsh-fire CH xliiv 31; *šumma mār bārē šamna ana mē iddīma* IZI *ina libbišu* MÚ if the diviner throws oil into the water and it catches fire KAR 151 r. 31 (SB oil omens); *ta-DAN-ri* (read *tanaṭal*?) *aqqullu ikabbabu kī i-ša-ti* ... the desert wind scorches (the skin) like fire BBSt. No. 6 i 17 (Nbk. I); IZI. A.ŠĀ.GA (reading unknown, perhaps mist or blight) CT 39 19:121 (SB Alu).

b) fire as a divine quality — 1' in connection with gods: ^dBIL.GI *izi.zu sikil.la dadag.ga é.MI.MI.ga zalag ab.gá.gá* : ^dMIN *ina i-ša-ti-ka elleti ina bit ikleti nūra tašakkan* you, Gibil, give light in the dark house by means of your pure fire ASKT p. 79:10f.; *izi.mú.mú.da kur.šà.ga ba.rig_x* (PA.KAB.DU) *mèn* : *i-ša-tu₄ napihtu ša ina qereb šadī iššarrapu anāku* I (Ištar) am the blazing fire that has been lit in the mountain ASKT p. 129 r. 13f., cf. *izi.mú.mú.da il^{hi-pi eš-šá}.lá mèn* : *i-ša-tu₄ napihtu šit-bu-[tum] anāku* ibid. 11f.; *izi.ús.sa an.na.íl.la.ta...* *izi^{bi-ir}NE ki.bal šèg.šèg.gá.mèn* : *ina aqqulli ša ina šamē naphu ... «ina» i-ša-a-tu₄ napihtu ša el māt nukurti izannunu anāku* in the red sheen lit in the sky, I am the flaming fire, raining down on the enemy country SBH p. 104:27ff., with corrections ibid. p. 155; *4.u.kám.ma.mu izi.gar.mè.[x]* : *rabū <šumī> i-ša-tu₄ napihtu <ša tāhāzi>* my (Ištar's) fourth name is Flaming-Fire-of-Battle SBH p. 109:63f.

2' in connection with demons: *šà.bi izi mu.un.bil ku₆ ba.ni.in.še₆* : *ina libbišu*

iṣātu

i-ša-tu išarrap nūnišu ušabšal he (the *asakku* demon) kindles a fire therein (the Apsū), boiling its fish 5R 50 ii 40f. (= Schollmeyer No. 1); they (the demons) cover (the earth) with awe-inspiring glamor in all directions *izi.gin_x pil.pil.e.[meš]* : *kīma i-ša-ti* (var. *-a-tum*) *u[ḥammaṭu]* scorching (everything) like fire Šurpu VII 7f.; *nam.tar.ḥul.gál.kalam.ma izi.gin_x m.ù.fm.ù* : *ša mātu kīma i-ša-tu iqammū* the evil Namtar (demon) that scorches the country like fire CT 17 29:1f.; *bar.bi.ta izi.pil.lá.gin_x ba.ab.dù(!)*. *uš* : *zumuršu kīma i-ša-ti ḥum-mu-DU uš-t[e-mu]-ú* they (the demons) make his (the patient's) body look like ... fire CT 17 9:17f.

c) in transferred meaning: *i-ša-tu-um-ma i-[ša-tum i]-šat meḥū i-šat [qabli i-šat] mātu* IZI *šiptu* IZI *ka-[...]* fire! fire! fire of the storm, fire of battle, fire of death, fire of punishment, fire of ... JRAS 1927 535 D.T. 57:3ff., cf. *i-ša-tu-um-ma* IZI IZI *meḥū* IZI *qabli ultu dunnī qīšāti uššamma* ibid. 537:17, and parallel *[i-ša-tum]-ma* IZI [I]ZI *meḥū* IZI *qablu* IZI *mūti* IZI *šiptu* [... *ultu dunnī šā qīšātu uššamma* LKU 59:8; *ippuḥ eli nakri* IZI *naspanti* the overwhelming heat flared up over the enemy (Enlil burnt the enemy with his flame) Tn.-Epic ii 25, cf. *ina bīrišunu inna:piḥ i-ša-tu* BBSt. No. 6 i 30 (Nbk. I); *i-ša-tum uzza namurrati puluḫti Ea u Asalluḫi išrukunikkimma* Ea and Asalluḫi have endowed you (River) with fiery wrath, awe-inspiring splendor STC 1 201:5 (SB lit.); *ina erēbišu ana bitī eḫi ša* IZI *u ZALÁG la immar eribšu* when he enters the Dark House (i.e., the nether world) where he who enters sees fire and light no more AMT 88,2:3.

2. fire (produced for specific purposes) — a) destructive — 1' in gen.: *ina* IZI *la taqalli* you must not burn (my stela) Unger *Bel-Harran-beli-ussur* 25, cf. *ša ... ina* IZI *iqallū* AKA 9 r. 18 (Adn. I), also KAH 1 3 r. 14 (Adn. I), AKA 106 viii 66 (Tigl. I), Borger *Esarh.* 99:55, and passim in NA royal, BBSt. No. 10 r. 37, and passim in kudurrus, note the atypical formulas: *lu ana mē lu ana* IZI *inaddū* he who throws (this stela) into water or fire BBSt. No. 4 iii 3, and passim with *nadū*, also *ina* IZI *iqammū* VAS 1 36 iv 21, *ina* IZI *išarrapu* IR 70 iii 4

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(all kudurrus), also *ša ... kudurri eqli šuātu ... i-ša-ta ušakkalu* BBSt. No. 3 v 44, and VAS 1 58 ii 4; *aššat amēli ina kubbub suḫsēšu IZI ana bīt amēli inaddi* the man's wife will set the man's house on fire by burning his bed Boissier DA 19:7 (SB ext.), cf. *qinātma ina qināša IZI ana bīt <amēli> inaddi* she is jealous(?) and in her jealousy(?) will set the man's house on fire *ibid.* 9; *šitti bābim ana bīt awīlim i-ša-tam inaddi rēšūssu(!) italla-kamma ú-ka-<ba-si>* the neighbor woman will set the man's house on fire, she will come to his aid and put it out YOS 10 37:3 (OB ext.); *ana šigiltim ša ibbaššūma šūram i-ša-a-tum ikkalu ... šarram ippal* he will be responsible to the king for any damage that occurs if fire destroys the reed-thicket YOS 2 130:10 (OB leg.).

2' in warfare — a' in hist.: *šittāt ālānišunu ina IZI lu igli* I (text he) burnt down the rest of their cities KAH 1 13 r. iii 7 (Shalm. I), cf. *dūršu ekallašu u nišišu ina i-šá-tú iqtali* Wiseman Chron. 74:19; *naphar ālānišunu ina IZI.MEŠ* (for the usual *ina girri*) *aqmu* I burnt down all their cities AKA 46 ii 82 (Tigl. I), cf. *ālāni dannūti ... akšud ina i-ša-a-ti ašrup* Lie Sar. 141, and *passim* with *šarāpu*, wr. *IZI* or *IZI.MEŠ*, in the inscrs. of Tigl. I, Adn. II, Tn. II, Asn., Shalm. III, Šamši-Adad V, Tigl. III and Sar., while Senn. and Esarh. use the phrase *ina girri qamú*, cf. also *ina IZI išrup* Wiseman Chron. 62:71 (Fall of Nineveh), *ibid.* 64:3, *ina i-šá-tú ištarap* *ibid.* 76:25, cf. also CT 34 38 ii 6 (Synchro. Hist.); GN u GN₂ *ina libbi i-ša-a-ti iltarpu* ABL 520:12 (NB); *ašma šābi Ḥa[ti]i u išarrapu mātāti [in]a IZI* I have heard that the Hittite troops are scorching the land EA 126:52, cf. EA 185:60, 186:16 and 31, *mātātum ša bēlija ina IZI.MEŠ išarripšu* EA 53:39, *šar māt Ḥatti ina i-ša-ti išarripšunu* EA 55:41, cf. also [u l]u *tīde bēl[i] i]nūma šarp[u] ālānuka ... [ina IZI].MEŠ // i-ša-ti* EA 306:32; *u šabtumi LÚ.SA.GAZ.[M]EŠ GN ... u išallalušī u ušširušīmi ina IZI* the Hapiru have seized GN, and they have plundered it and let it be ravaged by fire EA 185:24, cf. *tuwašširuna ālāni šarri ina IZI* EA 125:45, *ālānija uššir ana IZI.MEŠ // e-ša-te* EA 189:12; *kīme gabba bītija ina libbi IZI*

išātu

// *i-ša-ti altakanšu* (you know) that I have set my entire house on fire MRS 6 p. 14 RS 16.111:12, cf. *u šakan ālāni šarri bēlija ana e-ša-te* RA 19 107:12 (EA), cf. EA 174:17, 176:13 (identical letters by different writers); URU Ugarit^{ki} *īkul i-ša-tum mišilšu īkul u mišilšu jānu u LÚ.MEŠ ERIM Ḥatti jānu* fire has consumed Ugarit, that is, it consumed half of it but did not consume the other half nor the Hittite troops EA 151:56; *kultarāte mūšabišunu IZI ušāhizu iqmú ina dGIS.BAR* they set fire to and burnt down the tents where they dwell Streck Asb. 66 vii 122, but note ^dGIS.BAR (= *girra*) *ušāhizu ipqidu ana dGIS.BAR* *ibid.* 132 viii 4; *ina qūlti mūši arammu [šu]ātu napṭu isluḫuma iddú IZI* in the dead of night they sprinkled the ramp with naphtha and set fire (to it) Borger Esarh. 104 ii 4, cf. *ana ekallātišu IZI.MEŠ addi* 3R 8 ii 89 (Shalm. III); *IZI ana ekurri iddú* Wiseman Chron. 50:5; *i-šá-a-tu₄ ana ālānišu šá na-[du-u ...]* CT 22 248:6 (NB let.), and *ibid.* 3; ^dGIS.BAR *ultaqmu ... ultākil i-šá-a-tú* (Cyrus) set fire (to the temples and) had them consumed by fire BHT pl. 10 vi 24 (NB lit.); *attunu tidā ša ina libbi namšari ša Aššur DINGIR.MEŠ-e-a māt ulliti gabbīša i-šá-a-tu tušākila* you know that with (the help of) the sword of my god Aššur you have burnt to the ground the entire land beyond (the Tigris) ABL 292:7, also 297:7 (NB).

b' in lit. and omen texts: kur.kur.nigin.na.zu izi mu.un.da.an.šub še.mur.gin_x ba.dub : *ina naphar mātātiki i-šá-tú iddīma kīma tumri išpuk* he (the enemy) has set fire to all your countries (those of the Istar of Agade) and has turned them into heaps of ashes 4R 19 No. 3:7f.; [l]ú.dub.sag.gá izi an.kú.e nu.ub.bi lú.egir.ra me.a lú.dub.sag.gá.e.še : *mahrá i-ša-tum ik[kal] ul iqab[bi] arkú ali ša [mahrí]* if fire consumes the "first one," the "second one" does not say, "Where is that which belongs to the 'first one'?" (obscure) Lambert BWL 254:3ff.; izi an.na.ab.ús.e : *u i-šá-tam tušāhazašu* you (pl.) light a fire for him Lambert BWL 244 iv 18; giš.tukul zà.kin.di.dè kur.re izi ba.ab.sum (late formulation giš.tukul zà.ság.di.di kur.ra izi ba.ab.sum) : *kakku mundarsu ana šadī i-šá-ta iddi* the ...

išātu

mace has set the mountain country afire Lugale V 20, for *izi.sum.mu*, see Izi I 76f., in lex. section; *mu.gi da.ma. al izi.mu.da. an.šub* : *ina api rapšu i-ša-a-tú ittandi* fire has been laid to the vast marsh BRM 49:21; *ana ešret Bābili kī šālil māti ittadū i-ša-tu*₄ (vars. -tú, IZI) they set fire to the temples of Babylon as if they were raiders Gössmann Era IV 14, cf. *nakru ana dālat abullija* IZI *inaddīma ana libbi āli irruba* KAR 148:6; *ana urpat nakri* IZI *tanaddi* you will set fire to the huts of the enemy TCL 6 4:13, and passim in SB ext., also *ana ša urpatim i-ša-tam inandi* YOS 10 47:71 (OB ext.); *i-ša-tú ina GN ummad* I (Ištar) shall send Ellipi up in flames Craig ABRT 1 22 ii 2 (NA oracles); note: 20 GI. MEŠ ša IZI twenty incendiary arrows (among to her types of arrows) EA 22 iii 54 (list of gifts of Tušratta).

3' for purposes of magic: *šalmi šunūti ... šaman nūni tasallahšu[nū]ti ina* IZI *taqallūšu-nūti* you sprinkle these figurines with fish-oil (and) burn them KAR 80 r. 16; *kīma šūmi annī iqqallapuma ana* IZI *innaddū* as this onion is peeled and thrown into the fire Šurpu V-VI 60, cf. *ibid.* 73, and passim, cf. *šangam-māhākuma attapaḥ i-ša-ta* I am a purification priest, I kindled a fire *ibid.* 173, and dupl. JNES 15 138:109, also *eli āli attapaḥ i-ša-tum* Maqlu III 22; IZI *āš-ru-pu ú-ra-a-ba* I am extinguishing the fire I lit Šurpu V-VI 177, cf. *kīma ... IZI ašrupu urabbū* *ibid.* 180, dupl. JNES 15 138:114 and 118; *kī ša šalmu ša iškuri ina* IZI *išarrapūni ... kī hanné lānkunu ina girri liqmū* as they burn this figurine of wax in the fire, so may they burn your body Wiseman Treaties 608 and 610; (Sin) *ana miqit mē u* IZI *liddikīma* Maqlu III 101, for which cf. the epithet of Sin *tāmiḥ* ^a*Gir-ri u me-e* 4R 9 i 51; *māmīt ana pan amēli* IZI *nadū* the oath (taken) by making a fire before the man Šurpu III 18.

4' other occs.: *awilum šū ana i-ša-tim šu'ati innaddi* that man (who has robbed a burning house) will be thrown into that fire CH § 25:64; *izi.šub.bu.da.gin_x in.tab. tab.e* : *kīma ša ina i-ša-ti nadū uḥtammat* he (the sick person) glows like one who has been thrown into a fire CT 17 19:21f.; *šumman*

išātu

hamuttam i-ša-tum-ma-an itakalšunūti I wished that fire had consumed them before that YOS 2 41:25 (OB); *bīssu u šū i-š[a-t]am liqqali* let him (the man who has thought up or knows about the plot) and his house be burnt ARM 3 73:15; *annūti ... ana libbi i-ša-ti ana nasāki uba'ūka* those men (who have instigated you) seek to cast you into a fire (where you yourself and those whom you love dearly will be burnt) EA 162:31 (let. from Egypt).

b) for cultic and practical purposes — 1' for ritual and cultic purposes: *[i-ša-t]ū ša ina pan* ^a*Ninlil innapḥa* UDU.NITÁ <ša> *ina muḥḥi* KI.NE *inaddū* ^aBIL.GI *iqammūšu* ^a*Kingu šū kī ina* IZI *iqammūšu* the fire that was lit before Ninlil, the sheep that they place on the stove (and) which the fire devours, this is Kingu as they burn him in fire CT 15 44:8ff. (= Pallis Akitu pl. 5, cultic comm.), cf. *[i-š]á-tu ša iqādūni* ^a*Marduk šū* *ibid.* 4; *gizillā ina* IZI *kibrīt taqādma abra tuštaḥḥaz* you light a torch from a sulphur flame and set fire to the pyre 4R 55 ii 17, cf. Šurpu I 5, KAR 26 r. 22, RAcc. 68:30, also IZI *ana nappaṭa tanaddi* Šurpu I 7, and passim; IZI *ana kinūni innandi* BRM 4 25:16 (rit.), cf. LKU 51 r. 16 (NB rit.), also *[i-ša]-a-ta ana* DN *itti* KI.NE.NE.MEŠ *ša ilī kala[šunu inappaḥu]* *ibid.* 18, with parallel *itti* KI.NE *ša ilī mala bašū* <KI> IZI *ina pan* DN ... *inappaḥ* SBH p. 144 r. 5f.; *šumma [i-š]á-a-tu ina muḥḥi kanūni ma'dat ... i-šá-a-tu essipu* if the fire is too high in the stove, they scrape the fire together MVAG 41/3 62 ii 14f. (MA rit.), cf. *šumma i-šá-a-tu la tarṣat itarraš* *ibid.* 11; *i-šá-tu ummuḍu kīma i-šá-tu iktabsu* they build a pyre — after they have extinguished the fire ZA 45 44 33f. (NA funerary rit.); IZI *ina muḥḥi garakku la tebel* you must not extinguish the fire on the hearth BRM 4 6:18, cf. IZI *ina muḥḥi garakku ina* KAŠ.DIN.NAM *tukabbat* you extinguish the fire on the hearth with fine beer *ibid.* 29; *ēra ša ina appa u išdi* IZI *kabbu* a staff of cornel wood that has been charred at both ends KAR 298:3, cf. 7 *ḥiršī ša ēri ištēniš išissunu* IZI *tukabbab* CT 23 11:30; *úr.pa.bi izi.ù.bi.tag: appa u išdi i-šá-a-ti*(var. -tū) *luputma* char (the stick of cornel wood) at both ends! CT

išātu

16 45:146f., cf. CT 17 18:11f.; A.MEŠ DUG *ḥašpa upuntu* IZI TAG.MEŠ (= *ulappitu*) (forgive it if) he has polluted the water, the pot, the incense (or) the fire Knudtzon Gebete 105 + BM 99068 + 99200 r. 4, cf. [m]iḥḥa *upuntu mé [ḥa]špu u* IZI TAG.MEŠ PRT 4:13, and passim in PRT, and correct **ḥašbū* adj. accordingly.

2' used for fumigation: *luté šarbatī tešēn* IZI *tanaddi riqqī ... tasarraq* you heap up poplar-cuttings, set fire to them (and) scatter aromatic incense (on them) STC 2 84:108, see Ebeling Handerhebung 136, cf. *luté ḥašḥūri ina muḥḥi tešēn* IZI *ana libbi ta[naddi]* KAR 90 r. 1; *burāša ... ana* IZI *tanaddi uznāšu tuqattar* you throw juniper on the fire and fumigate his ears KAR 202 r. iv 15, cf. AMT 33,1:29, and passim in med., cf. Ú.KUR.KUR *nizkipta ina* IZI *tuqattaršu* CT 23 40:25, cf. also AMT 20,1 obv.(!) i 13, and passim, *ina* IZI SAR-ŠU AMT 99,3 r. 13, and passim, see *gutturū*.

3' used in the preparation of food, drugs, glass, perfume: *izi.gin_x mu.e.lá.en.zé.en: [k]im[a] i-šá-a* (var. omits) *-ti tannaphani* you (the *immanakku* and the *elligu*-stones) have been set afire for me Lugale XIII 6; *ina* IZI *tušahḥan* you cook (various ingredients) over a fire KAR 202:55, and passim, cf. *ina* IZI *tušabšal* CT 23 28:29, KAR 203 iv-vi 8, and passim; (bones) *ina* IZI *ušarrap* AMT 5,1:11, cf. 7 Ú.Ī.A ... *ina* IZI *taqallu* you roast seven plants over a fire AMT 19,6:11, *ina* IZI *tukabbab* AMT 18,9:8; *mé bīni ša ina* IZI *šaknuma [...]* tamarisk-juice which is kept hot over the fire AMT 14,3:8; *riḥta ina* IZI *tušahḥar* the rest (i.e., feathers and bones of the *eššebu*-bird) you reduce to ashes AMT 95,2:6, and passim, see *šahāru*, also *gulgul amē-lūti ina* IZI *li-ir-ri-ma ... adi ina* IZI MI-ŠÁ *it-ti-ra ... mamma <ana> muḥḥi la iqarrub* let him scorch(?) a human skull, nobody must approach until it blackens in the fire KAR 195 r. 13f.; note the construction with *pan*: *ana pan* IZI *tanaddi* you throw it into the flames(?) KAR 202 i 38, also *ana pan* IZI GIŠ.Ú.GÍR *tasarraq* AMT 54,1:8 and 11; *mimma ša* IZI *laptu ul ikkal* he must not eat any cooked food 4R 32 ii 41 (series *Inbu*), cf. *ša i-ša-tū lapituni šarru la ekkal* (quotation) ABL 553 r. 2 (NA), see Landsberger Kult. Kalender 122;

išātu

i-ša₂₂-at₆-ka lū e_x(ĪĪ)-li-a-at₆ let your fire be high Iraq 3 90:22 (MB glass text), cf. *adi ... IZI ana eliš tellia* Ebeling Parfümrez. p. 21:19, and passim; IZI *ṭābta la qaterta tašarrap* you light a fine, smokeless fire ZA 36 182:16, cf. ibid. 184:22, and passim in chem., cf. IZI *tašaddad* ibid. 192:20; IZI *tušāḥaz tube'aš* IZI *la tuda'an* you light the fire, you stir it, (but) you do not let the fire become too strong Ebeling Parfümrez. p. 21:22f., and passim in these texts, cf. also IZI-*su kī annimma* the fire for this (proceeding) is the same as above ibid. p. 39 KAR 140 r. 3; 5 *pagrānu ša šēnu ša i-šá-ti tukabbib* five carcasses of sheep which a fire has charred GCCI 1 157:4 (NB), cf. UDU.NÍG. IZI (reading unknown) UCP 9 105 No. 48:16, 18 and 21 (NB), also NÍG.SILA₄ NÍG. IZI ibid. 8, 11 and 14.

4' for branding animals: 1 *littu ... šimat i-ša-tim ul išu* a cow without brand PBS 2/2 27:2 (MB), cf. IZI *šimtu* Izi I 83, in lex. section, also 1 ANŠE.KUR.BA ... *ša* IZI *šaknu* SMN 2484:11 (unpub., Nuzi).

5' other occs.: *šumma kalbu ina bīt amēli* IZI *napiḥta uballi* if a dog puts out a fire burning in the man's house Boissier DA 103:9 (SB Alu); *šumma* IZI IZI.GAR (= *nūri*) *mūša pešú* if the drippings(?) of the fire of a lamp are white CT 39 34:16, and passim in this text, dupl. ibid. 37 K.11973:3ff., summed up as 13 IZI IZI.GAR 13 (omens) about the fire of a lamp (from Tablet XCI of *šumma ālu*) CT 39 34:16a (subscript); *šumma* IZI *ina niknakkī ilī magal iqallu* if the fire flares up in the censer of the gods CT 40 44 K.3821:2 (SB Alu), cf. (with *nēḥat* is low) ibid. 3, (with *innapiḥ* flares up) ibid. 4, also *mimma kīma* IZI *bilīti nēḥ* CT 38 29:59, and passim in Alu; note fire specified as to the fuel used: *abnu šikinšu kīma* IZI *kibrīt* the stone which looks like sulphur fire (is called *anzahḥu*-frit) STT 108:46, and dupl. 109:49 (series *abnu šikinšu*), cf. *kīma* IZI *kibšī* ibid. 79, also 4R 55 ii 17, etc., sub mng. 2b-1', cf. (referring to the rainbow) *manšat ša zimša kīma* IZI *kibrīt* ACh Adad 18:5, also Bab. 3 283:5; *ina* IZI GIŠ.Ú.GÍR (= *eddeti*) KAR 201:24, also CT 23 26:11, AMT 54,1:11, *ina* IZI *ur-ba-te* CT 23 34:34, cf. *ina* IZI Ú.GUG₄ KAR 194:38.

išātu

3. fire signal — a) in OB: *i-ša-tu-um ina māti ittanapah[a]* fire signal(s) will be lit here and there in the country YOS 10 31 ix 51 (ext.).

b) in Mari: *aššum i-ša-tim bēli išpuram ummami ana mīnim i-ša-tam tašši* concerning the fire signal, my lord wrote me, “Why did you make the fire signal?” RA 35 183:5f., cf. *aššum šitta i-ša-ta-tim ina mūšim taššū* about the two fire signals that you made at night ARM 4 31:5, cf. also *šitta i-ša-ta-tum innašē* ibid. 19, 2. AM *i-ša-ta-tim ittaš[ūma]* ARM 4 32:25, and ibid. 14, and *ana mīnim i-ša-tam tašši* RA 35 183:6, and ibid. 8 and 16, and passim; *i-ša-tam iššīma ālānu kalušunu . . . imḥurušu* he made the fire signal, and all the cities received him (i. e., his message) ARM 2 131:30, for the use of *našū* with other words in connection with fire, see *dipāru* and *gizillū*; *i-ša-as-sū ul tappal* should you not answer his fire signal RA 35 184:47; [*ass*]urri *aššum i-ša-ta-tim šinā[ti]* libbi *bēlija igallut* heaven forbid that my lord become worried on account of these fire signals RA 35 181:13; *qātam ana qātamma 3 i-ša-ta-tim appuḥ* I quickly kindled three signal fires RA 35 183 n. 2:7, cf. *itāt ālim i-ša-ta-tim nuppiḥ* kindle signal fires around the city! RÉS 1938 128 n. 4.

c) in NB: *ina libbi i-šā-a-ta altappar* I sent the message by means of fire signals ABL 1430:16.

4. abscess, inflammation — a) abscess: *i-ša-ta-tum zūta i[ttadā]* the abscesses have produced a secretion BE 17 33:24, also PBS 1/2 71:9 and 22; *šanitu i-ša-tu ša uḥḥurātu šīpa ittadi* the second abscess that persists has formed a scab BE 17 31:16, cf. *i-ša-ta-tu ša šēliša uḥḥura* the abscesses on her ribs persist ibid. 28, *mišil i-ša-ta-ti [uḥ]ḥura* ibid. 26, *i-ša-ta-tu balṭa* the abscesses are cured ibid. 12 (all MB letters).

b) inflammation (in lit. only): *innapiḥ i-ša-a-tum sikkatum imtaqut eli kali būlim* inflammation flared up, the *sikkatu*-disease took hold of all the cattle YOS 11 12:2f. (OB inc.), cited Goetze, JCS 9 11, cf. *sikkatum i-ša-a-tum* JCS 9 11 C 1, and cf. ibid. 14, *kiššatum i-šā-tum* CT 233:9 and 12 (all in enumerations

išbabbu

of diseases); *ša i-ša-tam inappaḥu* who causes inflammation (name of Lamaštu) RA 18 198:4 (Lamaštu, amulet); [*ina r*]ēš *libbiya ippuḥu i-šā-tu* they caused an inflammation in my epigastrium Lambert BWL 42:64 (Ludlul II); *ša itaššašu tattasaḥ ašuštu i-šā-tu tu-šal-bi-bu-šu tuḥib šerīšu* you (Šamaš) have removed the suffering of him who was suffering, you made him . . . (his) inflammation, you have made him feel well KAR 321 r. 6 (SB lit.).

The two names of the fire god, ^dGiš.bar and ^dBIL.GI (to be read ^dGirru, cf. AfK 2 10 line 7, for gibil see Thureau-Dangin, TCL 1 p. 60), when used as logograms have to be read *girru*, q.v. In the meaning “fever,” IZI is to be read *ummu*, q.v.

Ad mng. 3: Dossin, RA 35 174ff.

išātu in ša išāti s; 1. person scarred with burns, 2. (a type of heater); OB lex., EA; cf. *išātu*.

[lú].izi = *ša i-ša-tim* OB Lu A 231.

1. person scarred with burns (OB): see lex. section, cf. [lú.izi.k]ú.a = *ak-lam i-ša-tim* OB Lu B iv 38 and Part 16:8’.

2. (a type of heater, EA): 1 *ša* IZI *kaspi* one heater of silver (weighing 66 shekels, among table utensils) EA 22 iii 21, cf. 10 *ša* IZI *siparri* ibid. iv 22, also EA 24 iv 61 (list of gifts of Tušratta); but note 1 *ḥuliam siparri ša* IZI one bronze helmet-shaped implement for heating EA 22 iv 16.

Perhaps a type of heater, cf. 1 *māšī’ānu siparru šarpa qarim pa-ni* IZI-šu 8 ŠU.SI.MEŠ *uššur la qarim* one bronze poker, covered with silver, that part of it which is to be near the fire is not covered (with silver for a length of) eight inches AfO 18 308 iv 27’ (MA inv.).

išbabbu s. fem.; (a grass or a weed); SB.

ú kul.la, ú kul.la.rib.ba, ú ki.A, ú ki.lá = *iš-bab-tú* Hh. XVII i 39–42; muš.bi.lu.lu = *gi-ir iš-bab-ti* weed snake Hh. XIV 41.

a) in Uruanna: ú *iš-bab-tú kiri* : ú *a-lap-u-u* Uruanna II 339, cf. [ú *i*]š-bab-tu₄ *kiri* : AŠ *a-na-pu-u* Uruanna III 84; ú *iš-bab-tú* : AŠ *Á.BURU₅.GE₆* wing of a black raven Uruanna III 60; ú *iš-bab-tú* : ú *mal-laḥ-tu*, ú *iš-bab-*

išburnatu

tú tam-šil : ú GIŠ.ĤAŠĤUR *a-bi*, ú *ši-i-tu₄*
tam-šil : ú *iš-bab-tu₄* GURUN-šú SIG₇ *u ha-as*
 — *i*. whose fruit is green and . . . , ú *ša-mi*
šēri : ú *iš-bab-tu₄*, ú *iš-bab-tu₄* *eqli* : ú *si-sa-tu₄*
 Uruanna I 123–127; ú [. . .] : [ú *i*] *iš-bab-tu₄*, ú
i[*iš-bab-tu₄*(?)] : [x.x].GAL.MEŠ Uruanna I 128f.;
 ú *si-i-ĥu* : AŠ *iš-bab-tú* Uruanna III 99.

b) other occs.: [ú] *iš-bab-tum* : ú *a-ši-i* :
amēla quṭturu — *i*. : drug against the *ašú*-
 disease : to fumigate the man (with it) KAR
 203 i–iii 65, dupl. CT 14 29 K.4566+ : 21; *šumma*
 (wr. DIŠ.UD) ú *iš-[bab]-tu₄* *i-te-pi* if *i*.-grass
 appears (between *alapá* and *arantu*) CT 39 9
 r. 26 (Alu); uncertain: *iš-pa-pa-ta ma-[lu-
 u*(?)] (in broken context) AMT 30,6 r. 4 (inc.).

Thompson AH 34 and DAB 15f.; Landsberger
 Fauna 66 n. 3.

išburnatu see *išpurnatu*.

išdahĥu (or *ištaĥu*) s.; (a type of soil or
 plot); OB.*

18 SAR 2½ GÍN *iš-dah-ĥu* PN 22 SAR PN₂
 BIN 7 110:1, added up as [x *iš*]-*dah-ĥu* ibid. 12.

išdiĥu A s.; brisk and profitable trading,
 profit, prosperity; from OB on; wr. syll. and
 NÍG.ME.GAR; cf. *šadāĥu*.

ad-di-ir A.PA.BI.IZ.PAD.DIR = *i*[š-d]i-ĥu Diri III
 167, also *iš-di-ĥu-um* (beside *igrum* and *nēbirum*)
 Proto-Diri 214; š^u.SUM^{šum}, sa₅. búr = *iš-di-ĥu* BRM
 4 33 iii 8' f. (group voc.), cf. sa₅ sa-bu⁽¹⁾ búr = *iš-di-ĥu*
 CT 18 50 iii 5 (comm. to ext.?).

NÍG.ME.GAR AL.KUD = *iš-di-iĥ-ĥu* KUD-as pros-
 perity will come to an end CT 41 27 r. 10 (Alu
 Comm.); *iš-di-ĥu* = *ni-me-lu* Izbu Comm. 548, cf.
iš-di-ĥi = *ni-me-lu* CT 41 32 r. 1 (Alu Comm.),
iš-di-ĥu <=> *ni-me-lu* ABL 353:16 (comm. to
 quoted omen passage), *iš-di-ĥu* = *ni-me-lu* TCL
 6 6 i 20 (gloss in ext.); *iš-di-ĥu* = *ni-me-l[u]*, *iš-di-ĥu*
 = *ir-[bu]* BRM 4 20:67 f. (*iqqur-īpuš* comm.); *ku-
 ši-ri* = *i*[š-di-ĥ]u, MIN = *tak-si-tú* welfare = pros-
 perity, increase Lambert BWL 72:28 (Theodicy
 Comm.).

a) in rel. and lit.: AŠ *iš-di-iĥ sábi bāri lu*
aš lu mašmāši [lu] nuḥatimmi bitu šuātu la
mašē (ritual) that brisk trading (i.e., the
 coming and going of customers) should not
 bypass (lit. forget) this house of a tavern
 keeper, diviner, physician or conjurer or
 baker ZA 32 170:1 (rit.), cf. INIM.INIM.*iš-di-iĥ*
sa-bi-i ka-a-ri.KA conjuration for (obtaining)

išdiĥu A

brisk trade for the keeper of a harbor tavern
 ibid. 60, *epir bāb bit sábi ša iš-di-iĥ-šú ma'd[u]*
 dust from the door of a tavern in which
 trading is brisk ibid. 66; he recites this
 conjuration and (then) explains what is
 on his mind *iš-di-ĥu ana bit sábi isaddiru*
 (var. *isaddiru*) and there will always be
 brisk trade for the tavern ibid. 19, and ibid. 41;
 note also *iš-di-ĥu* LÚ.DIN.NA STT 63:10' (inc.),
 and *iš-di-ĥu* (var. *-iĥ*) LÚ.KAŠ.DIN.NAM (var.
 LÚ.DIN) *šuršī* to cause trade to occur for a
 tavern keeper BRM 4 20:25, var. from BRM 4
 19:14; *ana iš-di-iĥ nēbir kāri ša šitpurat*
alaktašu for the traffic of the harbor ferry
 which is choked full of coming and going
 ZA 4 38 r. iii 9, and dupl. OECT 6 pl. 8 K.2872:5,
 also STT 70:1; *kubukku iteniš baṭil iš-di-ĥu*
 my strength has weakened, prosperity has
 come to an end Lambert BWL 72:29 (The-
 odicy); *attima . . . lupnu iš-di-ĥa* (var. *-ĥu*)
tukanni you (Ištar) establish (for mankind)
 poverty (as well as) prosperity Ebeling Hand-
 erhebung 60:13, also *erdi ūski iš-di-ĥu likunna*
 I followed your path, (so) let prosperity
 be with me ibid. 24 (= BMS 8:5); [x NA₄.
 MEŠ *iš*]-*di-ĥi tuḥdi u* A.TUK TUK-i x beads to
 provide prosperity, abundance and profits
 Istanbul Metni 44/19 i 33, and cf. the parallel
 9 NA₄.MEŠ *iš-di-ĥi u tuḥdi* KAR 213 iv 18 (list
 of charms); *ina ruḥiša iš-di-ĥi iprus* she
 (the sorceress) brought prosperity to an end
 through her witchery (parallel *iptaras alaktu*)
 Maqlu III 15; NÍG.TUK KUR(or ŠAR).RA LÚ.
 KAŠ.DIN(!).NA with gloss *iš-di-ĥu* CT 39 27 r.
 13 (rit.), cf. LKA 133:7 and 9.

b) in omen texts: *iš-di-iĥ-šu ana bēl . . .*
isa]ḥhur his prosperity will move on to [his
 . . .] YOS 10 54:15 (OB physiogn.); *iš-di-ĥa*
 TUK-šī he will have profits CT 38 22:17 (SB
 Alu), and passim in omen texts, cf. ABL 353:15;
iš-di-iĥ biti ibašši there will be prosperity in
 the house CT 40 17:68 (SB Alu); *iš-di-iĥ ka-
 a-a-man* permanent prosperity CT 40 15:44
 (SB Alu); *iš-di-iĥ-šu iḥall[iq]* its (the house's)
 prosperity will disappear CT 40 16:21 (SB
 Alu); *iš-di-ĥu i-maṭ[ti]* prosperity will
 decrease CT 39 39:16 (SB Alu); *iš-di-iĥ-šú*
 KUD-as its prosperity will come to an end
 CT 40 15:25 (SB Alu), and passim in Alu; *ba-*

išdiḫu B

še-e // iš-di-ḫu LÚ šu-nu-ul-lu the possessions, variant: profits, of the man are asleep TCL 6 6 i 19 (SB ext.), with explanation: iš-di-ḫu // ni-me-lu šu-nu-ul-lu <//> na-a-lu ibid. 20; iš-di-ḫa-am [x] KAR 395:7 (SB physiogn.); iš-di-ḫu šanāti (uncert.) Thompson Rep. 144B:7 (translit. only).

c) in hemer.: MU ù iš-di-ḫu iššakkanšu fame and prosperity will be in store for him ABL 1396:14 (NA); 30th day (of Nisannu) iš-di-ḫu KI.MIN nissatu KAR 178 iv 38, cf. iš-di-ḫu TUK ibid. r. iv 6, iš-di-ḫu i-sad-[di-ra] profits will continue K.2514:25; ana iš-di-iḫ KUR a-ka-[li] (good) for enjoying the profits of the country KAR 212 r. iii 2 (series iqqu-ṛpuš), cf. iš-di-ḫa KÚ Virolleaud Fragments p. 14 K.7940:14.

As indicated by the meaning of šadāḫu, išdiḫu in its primary mng. implies the movement of customers, buying or selling, passing through the tavern, by the ferry, etc. The other nuances such as profit and prosperity are derived from the former. The word is literary and was in omen texts very often thought in need of an explanation.

išdiḫu B (ašdiḫu) s.; (a garment); syn. list.*

iš(var. aš)-di-ḫu = MIN (= šu-ba-tu) Malku VI 36.

The Sultantepe fragm. has išdiḫu, as against the Khorsabad text, which shows ašdiḫu.

išdu (ištu, ildu, irdu, ešdu, ušdu) s.; 1. damp course, base, foundation (of a building, wall, gate, etc.), 2. foundation (of a reign, government), administrative or political (re)-organization (of a country or city), discipline (of an army), social status or position, support, assurance of continuation (of a family), 3. bottom (of the interior of a container or of the exterior of an object), potstand, base (of a tree), root (of plants, of parts of the body and the exta), lower extremities, stance, horizon; from OAKk. on; eš-di LKA 2:12, AfO i4 pl. 9 i 9, cf. e-ši-is-su BBSt. No. 8 iii 27, lš-tu-um Frank Strassburger Keilschrifttexte 38 r. 6, ir-di PBS 12/1 7:21, ir-da-šin Lambert BWL 52:27 (Ludlul III), uš-di ARM 4 27:13, 20 and 25, il-di KAR 220 r. iv 7, and passim in

išdu

MA, NA, SB and MB personal names, masc. in sing., fem. in pl., dual išdān (mostly in mng. 1), pl. išdānu 4R 27 No. 1:11 (SB), išdāt LKU 121:3, ildāte MVAG 41/3 pl. 3 iii 40 (NA); wr. syll. and SUḪUŠ (DU ZA 4 406:22 (= King Early History p. 206, OAKk.) and CH xliii 24 and 29, also UR BE 31 48:25, TMB p. 45 No. 90:2, and especially in AN. UR (see mng. 3g), and ŠUR KAR 423 iii 23, 434:10, for D UR, see mng. 3e-1'); cf. išittu B.

su-ḫuš UR XAL, ar-x UR XURU XGU = iš-[du] A VII/2:149f.; šu-ḫuš UR XAL = iš-du Ea VII Exc. 16'; su-ḫu-uš SUḪUŠ = iš-du-um Sb II 18; [ur] [úr] = iš-[du] A VII/2:136; [suḫu]š.ga.raš.SAR, [úr].ga.raš.SAR = iš-di ka-ra-ši leek bulb Hh. XVII 320f.; [an.úr] = i-šid samé horizon Lu Excerpt II 160; an.pa = e-lat AN-e, an.úr = [i-šid AN]-e Igituh short version 123f.; giš.úr = il-du Hh. III 514; giš.úr.má = iš-di e-lip-pi keel of a boat Hh. IV 366; gi.úr.gi = iš-di qa-ni-e root of the reed Hh. VIII 153; úr.šu = iš-di qa-ti base of the hand Antagal D 171.

du-ur D UR = iš-du-um MSL 2 p. 150:7 (Proto-Ea); [d]u-bur BIR, ḫi-x U = iš-[du] Ea V 104f., cf. A V/2:126f.; [mu-ur] [ḫAR] = iš-du A V/2:266; [ú-ru] [ḫAR] = [i]š-du A V/2:160; zag = iš-du A-tablet 456; [za-ag] [ZAG] = iš-du A VIII/4:9; [...] [ZIG] = [i]š-du A VII/2:196; [...] .6(text.gá) = iš-di biti Antagal D b 11; šá-ri-in DAG.KISIM₆ X Ú.GÍR (var. ša-ra-an DAG.KISIM₆ X Ú.GÍR) = išid bu-kan-nu (var. bu-ka-ni) bedbug Hh. XIV 248, cf. DAG.KISIM₆ X Ú.GÍR = i-šid bu-kan-ni = bu-kan-[nu] Hg. B III 31; šá-ra-an DAG.KISIM₆ X D ÚB = [i-šid bu-k[a]n-nu Ea IV 64.

suḫuš.giš.gu.za.bi ḫur.sag.ginx(GIM) u₄.ul.lí.a.šè ḫé.ri.ib.gi₄ : ir-dikussišu kima šadš likūn ana ūmē šātu let his throne be well founded forever, like a mountain PBS 12/1 7:20f., cf. ibid. 19; suḫuš.GIŠ.AŠ.TE.na.àm.umun.e.bi zé.ib.ba : iš-di kussi šarrūtišu šabiš šuršidi establish firmly the foundation of his royal throne! 4R 18 No. 2 r. 13f.; ^dEn.ki ná.bi uš.bi ugu giš.kun suḫuš.bi ús.sa : ^dEa ina rubšišu ummedušu ina muḫḫi rapašti iš-di-ši ummidma Ea settled it (the kidney) in its resting place, he placed its base upon the flank (and spread good tallow on it) Craig ABRT 2 11 i 8ff. (SB med. inc.), dupl. BA 10/1 81 No. 7:3ff.; [sipa.zi] suḫuš.kalam.ma bí.in.gi.na.ta : rē²ú kīnu mukin iš-di māti the reliable shepherd, who consolidates the country JRAS 1932 35:18f.; [su]ḫus.a.ni.šè in.bu₆.bu₆.a.gin_x bí.in.SAL : iš-di-ša kima iš-di pé uqallil he (Enlil) made her stance as precarious as if she were standing on (lit. as a foundation of) chaff Lambert BWL 267 i 8f.

iz.zi.dal.ba.an.na.úr.bi.ba.an.zé.ir : i-gar bi-ri-ti i-ši-is-su it-te-ḫi-il-ḫu (if) the lowest course of the common wall is giving way Ai. IV iv 23; GIŠ.A.AM úr.ra.ba.ab.sír.ra.mu : (ildakku) šá iš-

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da-nu-uš innashu an *ildakku*-tree whose roots were pulled out 4R 27 No. 1:10f.; *úr.pa.bi izi ù.bí. tag : appi u iš-di išātu luputma* char (a staff of cornel-wood) at the top and at the butt! CT 17 18:10f., cf. CT 16 45:145f.; ^dUtu an.úr.ra *hi.i. ni.sír* : ^d*Samaš ina i-šid šamē tappuhamma* you, *Samaš*, have risen on the horizon 4R 20 No. 2:1f., dupl. *ibid.* 28 No. 1; an.úr.ra *nim.gír.gin_x(GIM)* [...] : *ina i-šid šamē kima birgi itta[nabrigu]* they (the demons) flash on the horizon like lightning CT 16 19:44f.; ud.dam an.úr.r[*a íb.dam mu.ni. íb.za*] (var. ud.gin_x(GIM) an.úr.ra íb.dam mu.ni.íb.za) : *kima úme ina i-šid šamē uttazzam* like a storm he is rumbling on the horizon Angim II 15.

^dUtu an.šà.ta è : ^d*Samaš ina i-šid šamē tap-puša* Schollmeyer No. 20:1f. (= Laessøe Bit Rimki 52); an.dib.ba mu.un.dù : *i-šid* (var. *ri-kis*) *šamē tēpušma* you (Enlil) have created the foundation (var. organization) of heaven KAR 375 ii 40f.; *dúr.giš.ú.gír.a.šè u.me.ni.gar* : *ina iš-di ašagi šukunma* put it down at the base of a thorn bush Šurpu VII 64, cf. *dúr.[giš].ú.gír.šè* : *ina i-šid* ašagi JTVI 26 155:14; *dúr.giš.ú.gír.šè* : *ina iš-di a-šá-gi* K.3172 r. 7f. (unpub.); en *dúr.zu gub.bi* : *be-lum iš-di-ka ki-in* SBH p. 38:27f.

du-ub-lu, ni-ir-mu, du-ru-uš-šu = *iš-du* An IX 44ff.; *du-bur, na-al-mu, du-ru-uš-šu* = *iš-du* LTBA 2 2:327ff., *iš-di biti* = *a-sur-ru-ú* Malku I 276; *iš-di bu-ka-nu* = *ku-lu-pu* Practical Vocabulary Assur 422 b, also Landsberger Fauna p. 44 D ii 8; *ki-in-ki-mu* = *iš-di šu^m.MEŠ* Malku IV 224; *ha-ap-ḥap-pu* = *SUḪUŠ* (var. *iš-di*) *dalti* base of a door CT 18 3 r. ii 25, var. from Malku II 174.

1. damp course, base, foundation (of a building, wall, gate, etc.) (mostly in dual) —
a) base, foundation of a building: *iš-di-šu ina abni danni kima kišir šadī ušaršid* I laid its (the palace's) foundations on massive stones as solidly as in bedrock AOB 1 122 iv 11 (Shalm. I), cf. *iš-di-šu . . . ukīn* *ibid.* 50 ii 41 (Arik-dēn-ili), and *passim* in building inscra., see *kunnu*; *ša bitī šuāti uššūšu ul dunnunuma u eli dunni qaqqari kišir šadī ul šuršuda iš-da-a-šū* the foundation of that temple had not been made firm, its damp-courses had not been set on firm ground, on bedrock Winckler Sar. pl. 48:14, cf. *SUḪUŠ-sà ina irat kigalli šuršudam* VAB 4 60 i 36 (Nabopolassar), and *passim*, see *rašādu*; *eli temenni labiri addā uššūša i-šid-su udanninma* I laid its (the chapel's) foundation on its original site, made its damp courses firm (and built the walls up high) VAB 4 256 ii 1 (Nbn.); *i-šid-su 30 ammata tamlā zaqrim umalli* I had a terrace of thirty cubits' height filled in for its (the

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temple-tower's) base VAB 4 148 iii 25 (Nbk.); *ina mé mīli i-šid-sa inišuma* its (the palace's) foundations had been weakened by floods VAB 4 114 ii 9 (Nbk.), cf. OIP 2 128 vi 44 (Senn.); *ina Esagila bitim ša kima šamē u eršetim SUḪUŠ-šu* (= *išdāšu*) *kēna* in *Esagila*, the temple whose foundations are as solidly established as heaven and earth CH x1 69; *SUḪUŠ bitī šuāti kēna* CT 40 16:50 (SB Alu); *SUḪUŠ bitī nadū* to lay the foundations of a house (gloss to the ritual ^dSIG₄) KAR 44:2; *šumma MIN* (= [UZ]U.DIR) *ina SUḪUŠ bit amēli innamir* if mushrooms appear at the base of someone's house CT 38 19:21 (SB Alu); (sale of a small shrine) *i-šid-é IG1 kārīm* at the foundation of the house, facing the harbor Meissner BAP 35:2 (OB).

b) base, damp courses of a wall: *iš-di-šu ina kišir šadī danni lu arme* I laid its (the wall's) damp course on solid bedrock AOB 1 76:42 (Adn. I); *asurrā rabā ina kupri u agurri iš-di dūri emid* I placed a big supporting wall of baked bricks laid in bitumen against the base of the city wall VAB 4 196 No. 28:7 (Nbk.); *i-šid-su apsā ušaršidma rešiša uzaq-qir ḥuršāniš* I grounded the base (of the embankment) as deep as the subsoil water, and raised its top mountain high VAB 4 180 i 68 (Nbk.), and *passim*, cf. *i-šid-su ina irat kigalli ušaršidma* *ibid.* 72 i 31, and *passim*; *ša išši šurussu lubtuqma la išammuh piri'šu ša igāri i-šid-su lussuḫma litrura rešāšu* I shall cut off the root of the tree so that its fruit will not grow, I shall tear out the damp courses of the wall so that its top will totter Gössmann Era IV 126, cf. *SUḪUŠ igār* (in math.) MKT 1 97:7.

c) other oces.: *dalat urši ša kunnātu atti ina šamni u kurunni ukīn iš-di-ški* O door of the bedchamber, who are solidly set in (place), I have set your base firmly with (offerings of) oil and beer LKA 135:12 (inc.); *rūšam ša SUḪUŠ GIŠ.IG KÁ.GAL . . . teleggī* you take dirt from the base of the door of the city gate AMT 20,1 obv.(!) i 21; *ina SUḪUŠ tarbaši . . . tetemmir* you bury (the figurines) at the base (of the fence) of the yard KAR 298 r. 25, cf. *ibid.* 14; 1 NINDA *rupšum ina UR SAḪAR.ḪI.A* the width at the base of the earthen wall (of the

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arammu-ramp) is one ninda TMB p. 45 No. 90:2, and passim in math., see Thureau-Dangin, TMB p. 236 s. v.

d) in obscure contexts (all NB): ten measures (of barley) SUḪUŠ GUR₇ *ina bīt karé* VAS 6 248:6; beams KÁ(!) *il-da-a-ta* Nbn. 441:2, cf. beams KÁ SUḪUŠ.MEŠ Nbn. 66:1, also beams *ina libbi* 1 KÁ *iš-du-ma* VAS 6 148:2.

2. foundation (of a reign, government, etc.), administrative or political (re)organization (of a country or city), discipline (of an army), social status or position, support, assurance of continuation (of a family, used of a male child) — a) foundation of a reign, government, etc. — 1' with *kussū* throne: *abī ana iš₇-di kussija kunnim u māti nuḫḫim iṭrudakka* my father sent you to me to make secure the foundation of my throne and to pacify the land ARM 2 39:50, cf. *u šū iš₇-di-šu [ukt]in* ibid. 30, also *iš-da kussika lu kēna* Tell Asmar 220:11 (unpub., OB let., courtesy T. Jacobsen); *iš-di kussišu kinni* make secure (O Nanā) the foundation of his throne! Craig ABRT 1 54 iv 21 (= BA 5 629), cf. *mukīn* SUḪUŠ *kussī abišu anāku* 5R 33 i 29 (Agum-kakrime), also ^dŠamaš . . . SUḪUŠ *kussī šarrūtišu ana ūmī arkūtīm likīn* ibid. viii 10; *kūn* SUḪUŠ *kussī šarrūtu* YOS 3 7:10 (NB let.), also ABL 328:7, ABL 1387:8 (all NB); *iš-di kussī šarrūtika kīma šipik šadī lišaršidu ana ūmē šāti* may they make the foundation of your royal throne as secure as a massive mountain for all future time ABL 1285:10, cf. ABL 453:11, 970:3 (all NA), also SUḪUŠ *kussija šuršid ana ūmē rēgūti* VAB 4 64 iii 47 (Nabopolassar); *mušaršidat* SUḪUŠ *kussī šarrūtiša* ibid. 282 viii 41 (Nbn.); SUḪUŠ *kussī šangūtiša uḫummeš litirra* may he make the foundation of my priestly throne as unshakable as a rock Borger Esarh. 26 viii 26, cf. SUḪUŠ *kussī šarrūtiša uḫummeš šuršidi* ibid. 77 § 49:19, cf. also Streck Asb. 242:43, 246:72, also ibid. 178:10, 366 i 10, and passim; SUḪUŠ *kussī šarrūtišu lis-suḫu* may they tear out the (very) foundations of his royal throne AKA 107 viii 78 (Tigl. I); for PBS 12/17:20f., 4R 18 No. 2:13f., see lex. section.

2' with *šarrūtu* kingship : *šarrūtam dārītam ša kīma šamē u eršetim iš-da-ša šuršuda*

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ukinnūšum (when Anu and Enlil) established for him (Marduk) a lasting kingship whose foundations are as solidly grounded as heaven and earth CH i 24; *ina bīrišu šeram lemmam ša nasāḫ* DU *šarrūtišu u ḫalāq mātišu liškun-šum* may he (Šamaš) give him in his extispicy an evil omen predicting the uprooting of the foundation of his kingship and the ruin of his land CH xlili 29, cf. *erreta marulta ša nasāḫ iš-di šarrūtišu u ḫalāq nišēšu* AKA 252 v 92 (Asn.).

3' other occs.: *é.gán.giš.šú.a = é i-šid ma-ti = é^dNin-lil* KAV 43 r. 5, dupl. Ebeling Parfümrez. pl. 44 (temple list); [. . .] *kīma šadē ul uttašša i-šid-sa* like a mountain, the base [of Aššur's command] cannot be shaken BA 5 652:20 and 23; *ri-ša-tu-ma iš-dum a-na URU.KI* (obscure) (refrain of unpub. Ištar-hymn in the Jena Museum, cited by von Soden, RA 52 133).

b) with verbs such as *kunnu*, *rakāsu*, referring to a specific royal act concerned with an administrative or political (re)organization (of a country or a city) — 1' in hist.: *mukīn* SUḪUŠ *Sipparim* who organized Sippar CH ii 25; *mukinnu iš-di*(text *-ki-ši-in qerbum Bābīlīm šulmāniš* who organized them (the people, to live) safely in Babylon CH iv 41; SUḪUŠ *mātim . . . ukinnam* (when Šamaš) organized the (entire) country PBS 7 133 i 13 (Hammurabi); *naphar mātātīm* SUḪUŠ-*ši-na ukīn* I organized (the administration) of all countries VAS 1 33 iii 18 (Samsuiluna), cf. *mukīn* SUḪUŠ *māti* VAS 1 37 ii 44 (NB kuduru), cf. BBSt. No. 10 i 13, (wr. *iš-di*) AnOr 12 303:10, also VAB 4 64 No. 3 i 6 (Nabopolassar), also Hinke Kuduru ii 24, VAB 4 140 i 4 (Nbk.), *ana kunni* SUḪUŠ *māti* Böhl Leiden Coll. 3 34:3 (Sin-šar-iškun); ^d*Enlil-mu-kin-iš-di-ālija* Enlil-is-the-Organizer-of-my-City (name of a gate) Lyon Sar. 11:68.

2' in OB Mari: *iš₇-di Māri u mātiša ukīnma ana ūm šiātīm* (I extended my country's boundaries) I organized the administration of Mari and the country forever RA 33 50 ii 25 (Jahdunlim); *i-iš-d[i] Māri kin* the administration of Mari is (well) organized ARM 1 52:31 (let.); *mannum annīm taklum ša . . . iš₇-di ekallim annīm irakkasu* who might this

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trustworthy man be who would be able to establish the organization of this palace? ARM 1 109:16, cf. *ibid.* 18 and 34; *ammīnim uš-de Māri u Tuttul adi inanna la tarkus* why have you not yet established the organization of Mari and Tuttul? ARM 4 27:13, cf. *ibid.* 20 and 25.

3' in lit. (SB): *SUḪUŠ māti ul ikān* the country will not be well organized CT 40 38:25 (Alu), cf. CT 38 1:18, cf. also *lušaršidu i-šid mātika* KAR 3:13, cf. *SUḪUŠ māti ukāl* (in broken context) CT 27 49:14, cf. also CT 28 36:31 (Izbu).

c) discipline of an army: *DU ummānišu lišḫeš* may he (Šamaš) cause the discipline of his army to collapse CH xliii 24; *SUḪUŠ ummāniša ukānma nakra adāk* I shall strengthen the discipline of my army and defeat the enemy KAR 428 r. 27 (SB ext.); *ummānka ina kakki SUḪUŠ.MEŠ-šá la kīna* the discipline of your army will not be maintained in the battle CT 31 25 Sm. 1365:12 (ext.), cf. *SUḪUŠ-a-an ummāniša la kīna* CT 30 50:7, and *passim* in omen texts, cf. *iš-di awil nakri kinātum* YOS 10 20:8 (OB ext.); *SUḪUŠ ummāniša kīna* *SUḪUŠ ummān nakri nasha* the discipline of my army will be maintained, the discipline of the enemy army will be lost CT 28 46:4 (ext.), and *passim* in omen texts, cf. *ummān ḫarrānim iš-da-šu na-as-ḫa* CT 3 3:28 (OB oil omens), cf. *SUḪUŠ ummānātika i-na-sa-[aḫ]* KAR 448:16 (ext.); ^d*Šamaš-SUḪUŠ.ERIM.MEŠ.GI.NA* Šamaš-Keeps-the-Discipline-of-the-Troops-Strong (name of a gate of Babylon) SBH p. 142 ii 12, see Unger Babylon 234.

d) social status or position: *anniki'am ina āli wašbāku u kullizi iš-di-ia tuqtallili* you have damaged my status here in the city where I live, even in the eyes of the ox drivers TCL 17 56:16 (OB let.); may the gods *kīma šamé u eršeti iš-di piri'ka lukinnu* establish the social status of your descendence as firmly as heaven and earth ABL 334:7 (NB); *ša itti Bēl kēnu ikunna iš-da-a-šu* whoever is true to Bēl, his position will be secure VAB 4 68:36 (Nabopolassar), cf. *tukān iš-di-šu* STT 57:67, and *dupls. ibid.* 58:35, 59:12; [*bēl niqé*] *išallim* *SUḪUŠ.BI kēna* the owner of the

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sheep will be well, his position will be secure KAR 448:2 (SB ext.), cf. *ibid.* 7, also *SUḪUŠ-a-an GI.NA.MEŠ* secure position KAR 423 ii 37, 426:17, and *passim* in omen apodoses; *iš-da-an ki-na-tim* UCP 9 376:36 (OB smoke omens); *SUḪUŠ-a-an ki-na-a-tum* CT 40 3:55 (SB Alu); the tablet was written *ana . . . balāt napiš-tišu u kunnū SUḪUŠ.MEŠ-šú* BRM 4 7:46 (colophon).

e) support, assurance of the continuation (of a family, used to refer to a male child, in personal names only): *Iš-du-ki-nu-um* Waterman Bus. Doc. 23:17 (OB), cf. *Iš-du-ki-in* *ibid.* 22 r. 6; *Adad-iš-di-iriš* VAS 6 276:10 (NB), cf. *Nabū-SUḪUŠ-ia-ukīn* RLA 2 422 year 777 (NA), also *SUḪUŠ-aḫḫēšu* ADD 373:7, and *passim* in NA, also ¹*Il-da-ḫi-ia* (= *Išdi-aḫija*) BE 15 184:8, ¹*Il-du-ḫi-ia* *ibid.* 200 ii 17 (MB); for names composed with *išdu* (wr. *SUḪUŠ*) and a divine or geographical name, see Tallqvist APN 103f.

3. bottom (of the interior of a container or of the exterior of an object), potstand, base (of a tree), root (of plants, of parts of the body and the exta), lower extremities, stance, horizon — a) bottom (of the interior of a container): *šumma šamnum ana mē ina nadēja iḫbu i-ši-id kāsīm iṣbatma ula il'am* if the oil, when I throw (it) into the water, sinks (and) stays at the bottom of the cup and does not come up (again) CT 3 2:10, cf. *ibid.* 11–13 (OB oil omens); *midduḫra [ša i]na il-di diqāri iriḫuni tunakkar* you remove the deposit(?) that has been left in the bottom of the bowl KAR 220 r. iv 7, see Ebeling Parfümrez. p. 31, cf. *iš-di tamšiltika te-eš-ši* ZA 36 190:6 (chem.); *iš-di a-ga-ri-[in-ni]* from the bottom of the crucible (in broken context) Nbk. 208:13; *kunīnu ša abni libbašu u i-ši-is-sú ḫurāša uḫḫuz* a stone trough, its inside and its bottom are mounted with gold EA 25 ii 60; *ērub šelibu ana eš-di ḫurri irbiš barbaru ina gabal ḫurri* the fox entered the bottom of the den, the wolf crouched inside his den Lambert BWL 192:12 (fable).

b) bottom (of the exterior of an object) — 1' in gen.: *SUḪUŠ dabti kūra la ikaššad* the bottom of the slab must not touch the kiln Thompson Chem. pl. 2:52 (= ZA 36 192 § 3:18);

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il-da sassi the bottom of the running board KAJ 310:6 (MA).

2' with words for "top": *šumma qutru muḥḥašu kīma gišimmarim ipḥurma ana iš-di-šu qatan* if the top of the smoke gathers (and looks) like a date palm but is narrow at its bottom UCP 9 p. 375:23 (OB smoke omens); GI.NÍG.GAL.GAL.LA (= *qanú kabbaru*) *appa u il-da tašarrim* you cut off the top and the bottom of a thick reed (and fill it with a mixture of dust and oil) KAR 196 r. ii 49; *ēra ša ina appi u suḥuš išāta kabbu* a stick of cornel wood which is charred at the top and bottom KAR 298:3, also BBR No. 46 I (= K. 11585) 17, for CT 17 18:10f., etc., see lex. section, cf. *SUḤUŠ-su u qimmassu* (said of a plant) KAR 196 r. i 36, also *KA u SUḤUŠ AMT 31,4:6; kīma ziqtu gammurat gišgirri ušanmar ušerrab il-da-a-te imahḥar ušeššá* when the torch has burned to the end, he (the servant) lights (another) with a spill(?) (and) brings it in, he receives the butts (of the torches and) takes (them) out MVAG 41/3 p. 64 iii 40 (NA rit.); *qarnāšunu u il-di qarnišunu . . . ḥurāša aḥḥuza* their (the couchant gazelles') horns and the base of their horns are covered with gold AfO 18 306 iv 10 (MA inv.), cf. *rēš nimatte u il-di nimatte* the top and the base of the back (of the chair) *ibid.* 304 ii 32; 4 GIŠ *kantarú appašunu kaspá uḥḥuz u i-ši-is-su-nu* UD.KA. BAR four small vessels, their upper edge is incrustated with silver, their bottom is of copper HSS 14 247:78 (Nuzi), cf. *ù il-ta-šu-nu* K.Ü.GI *uḥḥuz* (in broken context) HSS 15 168A:7; *kakku kaptarú muḥḥašu u i-ši-is-sú-ú ḥurāšam uḥḥuz* a mace of Caphtorite style, its top and its base are mounted with gold Dossin, Syria 20 112 (Mari, translit. only); 1 KUŠ *appātu i-ši-is-sú u m[a]-ra-as-sú ḥurāša uḥḥuz* EA 22 i 24; *i-ši-is-sú ugnú šadī* its (the fly-whisk's) handle is of genuine lapis lazuli EA 22 ii 45 (list of gifts of Tušratta), note *i-ša-as-s[ú]* EA 25 iii 44; *sap karú u šusullu ša il-dum gallu* a shallow bowl and a trough with a narrow bottom Nbn. 301:3; *SUḤUŠ NA₄.IM.KIŠIB ša PN* the base of the (stamp) seal of PN (as a pledge) GCCI 2 400:3, 6, 9 and 11 (NB), cf. 1 *SUḤUŠ NA₄.KIŠIB BIN 1 140:5*, cf. *ša akī il-di ša qudāsi ka-bi-di* (the herb) which looks like

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the base of a heavy earring (is very precious) ABL 1370 r. 13 (NA).

c) potstand: 2 *ḥu.us . . . ina iš-di-šu-nu aškun* I placed two . . . at their (the *ḥubūruvats'*) stand AOB 1 126:22 (Irišum), cf. *ibid.* 18 No. 13:14, and note the parallel 2 *uš'en . . . ina qarbišunu addi* *Belleten* 14 174:14; 1 GIŠ *iš-tu-um ša diqarim* one wooden stand for a pot Frank Strassburger *Keilschrifttexte* 38 r. 6 (OB), cf. [1] *kannu . . . [ša] i-ši-is-sú* ARM 7 264 i 19, cf. (in broken context) *ibid.* i 3; 1 *narmaktu* 1 *iš-du* one jug (and) one stand KAJ 303:2 (MA); 1 *MIN (= AL) URUDU 50 šila la suḥuš* one . . . -container of copper of fifty silas (capacity), without a stand ADD 964:2.

d) base (of a tree): *ina appi iši erú alidma ina eš-di šarbatte širu ittalda* the eagle gave birth on the top of the tree, and the serpent gave birth at the base of the poplar tree AfO 14 pl. 9 i 9 (Etana); x *šila ina iš-di-šu ikbir* 8 *šila ina appišu ikbir* (the cedar) is one and four-sixths silas thick at the base, eight silas thick at the top MKT 1 368 i 2.

e) root — 1' of plants: *i-šid-su ikšuda šupul aralli* its (the *mēsu*-tree's) root reached (one hundred double miles down through the water) to the bottom of the nether world Gössmann *Era* I 152; *abnu šikinšu kīma suḥuš ú karāš[i]* the stone the appearance of which is like a leek bulb STT 109:42 (series *abnu šikinšu*); UŠ E.SIKIL.SAR : *i-šid [ú kur-ka-nu-u]* Uruanna II 252, cf. *ú suḥuš ú kurkanī* KAR 203 i-iii 36 (pharm.); *ú iš-dat* KI.MIN (= *ú.TU₉*.NIM) : *ú [KI.MIN (= saggilatu)]* Uruanna II 276a, from CT 37 30 ii 34; for *išdi karāši* Hh. XVII 320f., *išdi ašagi* Šurpu VII 64, and *passim*, see lex. section; [...] : AŠ *i-šid bu-ka-ni* (name of an insect) Uruanna III 33, see *bukānu*, cf. *i-šid bukānu* (among drugs) CT 14 28 K.4140A i 9, Hh. XIV 248, Hg. B III 21, in lex. section; *SUḤUŠ GI AMT 50,3:2*; for *úr gi* see *šuršu*, but note *gi.úr.gi = išdi qané* Hh. VIII 153, in lex. section, for *SUḤUŠ* referring to roots of other plants, see *šuršu*; for the Sum. correspondence *dúr*, see Šurpu VII 64, etc., in lex. section, and note (perhaps to *šuršu*) *DÚR GIŠ.NAM.TAR.NITA DÚR GIŠ.Ú.GÍR.ḤAB AMT 59,1 i 30*, also *DÚR ú nam-tal NITÁ DÚR*

išdu

Ú.GÍR AJSL 36 80:2, DÚR Ú.GÍR ibid. 4, DÚR Ú *sumundar* AMT 75 iv 22.

2' with *nasāhu* to uproot: [*i-š*]i-sú *lis-suhū zēra[šū] lilqutu* may (the gods) uproot him (like a plant) and (even) gather up his seed (so that nothing will sprout) AfO 12 365:32 (Takil-ilišu), cf. [SUḪ]UŠ-[š]u [*li*]ssuh [u zē]ršu *lilqut* RA 31 144:22 (Jasmah-Adad), RA 11 88 ii 16 (Narām-Sin), and passim in OAKk., see Gelb MAD 3 74, also RA 16 126 iv 4, and passim in NB kudurrus, (wr. *e-š-i-is-su lissuhū*) BBSt. No. 8 iii 27; [*Nāsiḫ*]-i-š-di-*rag-gi*-^d*Marduk* Marduk Marduk-Evil-One (name of a gate in Babylon) SBH p. 142 i 15; note SUḪUŠ-ti-[su] (= *išdišu*) *lišbalkitu* MDP 2 63 iii 5 (Puzur-Inšušinak), also SUḪUŠ-su *libit* BBSt. No. 4 iii 15; *i-šid lūtu ittasaḫ kīma šammi* he tore up the *lūtu*-disease by the root like a plant Lambert BWL 52 r. 10 (Ludlul III); for 4R 27 No. 1:10f., see lex. section.

3' of parts of the body: *šumma ina i-š-i-id lišānim . . . sūmum nadi* if there is a red spot at the root of the tongue YOS 10 51 ii 39 (OB behavior of sacrificial lamb), cf. *i-š-di*(text -*ki*) *ubānim* ibid. 42 iv 9 (OB ext.), for *išdi qāti* Antagal D 171, see lex. section, for other refs., wr. syll. and SUḪUŠ, see *lišānu* "tongue," *appu* "nose," *isu* "jaw," *kappu* "hand," *šinnu*, "tooth"; *ištu* SUḪUŠ *zibbati adi qutun zibbati* from the base of the tail to the tip (lit. thin part) of the tail KAR 434 r.(!) 2 (SB ext. excerpt).

4' of parts of the exta: [*mar*]tum *iš-da-ša imittam lu kēna šumēlam lu nasha* let the base of the gall bladder be solidly attached to the right (and) loose at the left RA 38 86 r. 7 (OB ext. prayer), cf. *šumma martum* SAG-ša u *i-š-i-sà šabit* YOS 10 31 iii 14, also *appaša u i-š-i-sà kēna* ibid. vi 17 (all OB ext.), and passim said of the gall-bladder, note (wr. SUR): *šumma šitta marātu* SUR-š-i-na *aḫē* if there are two gall bladders and their base is separated KAR 423 iii 23, also SUR-š-i-na *ištēn* KAR 434 r.(!) 10 (SB ext.); for Craig ABRT 2 11 ii 8f., see lex. section; for other refs., wr. syll. and SUḪUŠ, see *amūtu*, *bāb ekalli*, *danānu*, *ekallu*, *kussī ša ubāni* (RU.AŠ.TE), *libbu*, *manzazu*, *martu*, *māt ubāni*, *naplastu*, *padānu*, *qabaltu*, *sikkat šēli*, *šulmu*, *tallu*, *ubānu*.

išhanabe

f) lower extremities, stance: *šumma amēlu* KAŠ.SAG *ištīma* SUḪUŠ.MEŠ-šū *pa-al-qa digla maṭi* if a man drinks fine-beer and then his stance is unsteady (and) his eye-sight is weakened Kūchler Beitr. pl. 11 iii 49; [*ā*]mur-šuma *itarrura iš-da-a-a* when I saw him (Nergal) my stance was unsteady ZA 43 17 r. 54 (SB. lit.), cf. *itarrura iš-da-a-šū* Borger Esarh. 102 ii 2; *kišitti* GN *nagē itēšunu emuruma itrura iš-da-a-šu-un* when they saw the conquest of GN, their neighboring province, they staggered TCL 3 290 (Sar.); *šuršiš mal-mališ itrura iš-da-a-šū* she began to tremble in all her lower members, to her (very) roots (said of Tiamat) En. el. IV 90; *kīma šuruš kibri nāri irbuba* SUḪUŠ-šū-un (they saw the defeat of PN, their lord, and) swayed (with fright) like roots on the river-bank TCL 3 174; *la tapallaḫ la tatarrur iš-da-a-ka lu kēna* be not afraid, tremble not, let your stance be firm! AnSt 106:156 (Cuthean Legend); *ikbusma bēlum ša Ti'amatu i-šid-sa* the lord (Marduk) trod upon the lower extremities of Tiamat En. el. IV 129.

g) in *išid šamē* horizon: *ilāmma ištu i-šid šamē urpatu šalimtu* a black cloud rose up from the horizon Gilg. XI 97; *kīma* AN.ÚR *sāmta imtaḫša* when the horizon reddens BBR No. 1-20:101; *i-š-i-id šamē* (in broken context) LKU 105 r. ii 9 (OB astrol. omen), cf. 4R 20, CT 16 19, Angim II 15, Schollmeyer No. 20, KAR 375 and Lu Excerpt II 160, Igituh 123f., in lex. section, and for additional refs., see *elātu* A mng. 5c.

Baumgartner, ZA 36 236ff.; ad mng. 2e: Stamm Namengebung 47 n. 1; ad mng. 2: Oppenheim Dream-Book n. 106.

išdun (mng. unkn.); syn. list.*

iš-du-un = *da-aš-u* Malku IV 89 (= LTBA 2 1 xii 118).

išennu see *išinnu*.

išeriš see *išariš*.

išeru see *išaru* adj.

išēru see *ešēru*.

išhanabe see *išhenabe*.

išhenabe

išhenabe (*išhanabe, ishenabe*) s.; (a garment); MA, MB; foreign word.

a) in MA: 1 TÚG *iš-ḥa-na-be ša b[ir-me]* 1 TÚG GÚ.È *ša b[ir-me] ša* ¹PN one *i*-garment of multicolored wool, one cloak of multicolored wool for(?) ¹PN (with other garments, summed up as delivery of ¹PN₂ and PN₃) KAJ 231:5.

b) in MB: [x] TÚG *iš-ḥe-na-be* KA SU₉ (probably = *birmu*) *šipu* x *i*-garment(s) with a multicolored(?) trimming(?) with *šipu*-decoration BE 14 157:21, cf. (in these lists always as first item) (with *la šipu*) *ibid.* lines 44 and 61, (with KA SU₉ *šipu* á [UR]-*tum sūnu Tukriš*) *ibid.* 39, (with KA SU₉ *sūnu pešú*) *ibid.* 49; [x] TÚG *iš-ḥe-na-be la šipu* 11 TÚG K1.MIN *šipu* 1 TÚG K1.MIN *qalpu* PBS 2/2 124:3ff., cf. 1 TÚG *iš-ḥe-na-be qalpu* *ibid.* 121:28; x wool and 1 *iš-ḥa-na-be* KA *nam-mu* SIG₅ PBS 2/2 142:8, cf. [x] TÚG *iš-ḥe-na-be* KA *Tuk[riš x]* TÚG K1.MIN KA *nam-mu* *ibid.* 127:14f.; 1 TÚG *iš-ḥe-na-be* 1 TÚG *aribú ša* PN PN₂ UD-*mu ribbāt šipāti imḥur* (one talent and two minas of wool received by PN₂), PN₂ received one *i*-garment and one *aribú* garment from (the shepherd) PN on the day (they paid out) the balance of the wool BE 14 94:9.

If the word is Hurrian, as is suggested by the fact that it occurs in MA apart from MB (Nippur) texts, it may have to be analyzed as *išhena* plus the derivative suffix *-iwwe/ibbe*, such as *ḥinziribu*, q.v.

See also *išhenaše*.

išhenaše s.; (mng. uncert.); MB Alalakh*; Hurr. word.

13 GIŠ.GÌR.GUB *ša iš-ḥe-na-še* 13 stools made of *i*. Wiseman Alalakh 423:4, cf. [x GIŠ.GU.ZA *ša iš-ḥé-na-be* (in both instances beside chairs and stools of *šukubbe*) *ibid.* 2, cf. [x . . .].MEŠ [*ša iš-ḥé-na-a-še* *ibid.* 435:11, and [. . .]-*na ša iš-ḥé-na-še-na* *ibid.* 430:4.

Probably a material (wood) or a type of ornamentation. Cf. *išhenabe*.

išhilšiš adv.; to pieces; SB*; cf. *išhilšu*.

[*iš-ḥe*]-*el-si-iš tuparrir tuḥalliqa niprišu* you (Marduk) smashed (the enemy country) to

išhiuli

pieces, you exterminated its progeny BA 5 387 r. 15 (rel.).

išhilšu s.; potsherd; SB; wr. syll. and ŠIKA.KUD.DA; cf. *išhilšiš*.

ši-ka LA = *ḥa-aš-bi, iš-ḥi-il-šu* A III/4:61f., also Ea III 230; [šika] = [*ḥa*]-*aš-bu, šika.kud.da, šika.tur.ra = iš-ḥi-il-šu* Hh. X 375ff.; [dug. šika.x] = [*ḥa-aš-bu*] = *ḥaš-bat-i[um]*, dug.šika.tur.ra = [*iš-ḥi-il*]-*šu = ḥaš-bu ḡa-aḥ-ḥa-ru* Hg. A II 111f.; šika = *ḥa-aš-bu, šika.kud.da = iš-ḥi-il-šu* Igituh I 288f.; ku-ud KUD = *ša ŠIKA.KUD.DA iš-[ḥil]-šu* A III/5:64.

^dMu.ul.lil.zi la(text ad) NE.NE.ra mu.un. šē[g. . .] : ^dEN.LÍL.ZI *iš-ḥi-il-ša u nab-li* [*ušaz-nan(?)*] 4R 24 No. 2:17f.

iš-ḥi-il-šu = ḥa-aš-bat-tu Izbu Comm. 487.

uttammir imna u šumēla uddappir iš-ḥi-il-ša I have made illumination to the right and the left, I have removed the potsherd(s) BBR No. 83 ii 7, also *ibid.* No. 82 fragm. 4:14 (rit.); *māmīt kima iš-ḥi-il-ši liptarrir* may the curse be shattered like a potsherd JNES 15 140:32' (lit.); *šumma ŠIKA.KUD.DA.MEŠ ina sūqi izzizzu* if potsherds stick out on the street CT 38 8:32 (Alu); *šumma nāru mē kajamānūtu ubilma ina libbišu* ŠIKA.KUD.DA *ana kibri ištanaḥḥit* if the river carries normal water but a potsherd keeps jumping forth from it to the bank CT 39 17:58 (Alu); *mehē šūti itebbīma iš-ḥi-il-ša* K1.MIN NA₄ *izanzun* a south wind will rise and it will rain potsherds, variant: hailstones ACh Supp. 2 Šamaš 37:11, restored from LBAT 1552 r. 32', cf. ŠIKA.KUD.DA [. . .] *iš-ḥi-il-ša* (in broken context) ACh Supp. 2 Adad 106:5f.

Meissner, MAOG 1/2 36f.

išhiṭu s.; razzia, incursion of an enemy; Mari*; cf. *šahātu*.

ana iš-ḥi-ti šunūti with regard to these razzias ARM 4 10:11, but note *šeḥṭi mali išaḥḥiṭu* *ibid.* 16.

išhiuli s.; contract; OA*; Hitt. word.

1½ GÍN *ana iš-ḥi-ú-li* one and a half shekels (of silver expended) for the contract BIN 6 145:9.

Landsberger, ArOr 18/1-2 342 n. 67 No. 5; Bilgiç Appellativa 65 (Hitt. *išhiul*, "contract").

išhu

išhu (*išahu*) s.; (a leather object); NB.*

2 KUŠ šá-la-tu 2 KUŠ i-šá-hu ina pani PN ... šāripī two šalaṭu's and two i.-s are at the disposal of PN, the dyer BIN 1 172:2; (silver) ana KUŠ iš-ḫi u KUŠ šal-tu UET 4 117:8.

išḫū s.; lover, husband; syn. list.*

e-ri-šu, ḫa-a-a-ru, iš-ḫu-ú, na-aḫ-šum = ḫa-i-[ru] 2R 36 No. 2 ii 6' ff., dupl. CT 18 15 K. 206 r. i 7f.

išḫunnatu see *išḫunnatu*.

išibgallu s.; chief purification priest; lex.*; Sum. lw.; cf. *išippu*.

ME¹-šl-ib.gal = *i-šib-gal-lum* Erimhuš V 9; išib.gal = šU (= *išibgallu*) Lu IV 45.

išibkigallu s.; (a type of purification priest); lex.*; Sum. lw.; cf. *išippu*.

išib.ki.gal = šU (= *išibkigallu*) Lu IV 46, cf. išib.ki.gal.la Proto-Lu 214.

Lit.: purification priest of the nether world.

išibmaššugallu (a type of purification priest); lex.*; Sum. lw.; cf. *išippu*.

išib.maš.šu.gál = šU (= *išibmaššugallu*) Lu IV 47.

Lit.: purification priest distinguished by a marking.

išikku see *isikku*.

išiktu (*ašiktu*) s.; marsh; lex.*

a-[a] SUG = *i-šik-tum* A I/2:213; am-bar SUG = *ap-pa-ru*, su-ug SUG = *šú-šú-u*, a-a SUG = *a-šik-tú* Ea I 60ff.

išinītu see **išinū*.

išinnu (*išennu*, *išinnu*, *iššenu*) s.; 1. stalk (of grain), 2. *išin eqlī* (a weed); OB, SB, NB.

PA¹-šl-in[šE] = [*i-ši-nu*] (followed by *ḫabburu*) Hh. XXIV 218; i-ši-in PA.ŠE = *i-še-nu* (var. [*i*]-šl-in-[nu]) Diri V 60; šE.[x], šE.[x], šE.IGI.[x], šE.IGI.TUR ḫu-bu-ú-ur i-še-en (pronunciation) = *ḫa-bu-ru-um* u *i-šl-nu*] MDP 27 41 (school text).

EBUR išin(PA.ŠE).bi.ta.ba.da.an.sud : *ebūri ina i-šin-ni-šú uṭabbi* it (the flood) drowned the crop while it was on the stalk SBH p. 73:5f., cf. *ebur išin.ba.mu.[ni.ib.sud.sud]* : *ebūra ina simānišu* (var. *i-si-ni-šú*) *uṭabbi* ibid. p. 7:28f. and p. 10:159f.; *išin.gál.la.ba* ^dMeslamtaea buru₄.babbar.bi (wr. ŠIR.BUR.BABBAR.MUŠEN. bi) na.nam : *ša i-ši-in-šu ibšū aribšū pešūmma*

išippu

for it (the enemy country) whose grain is on the stalk, DN is its white crow (who pecks at it) (preceded by *ḫabburu*) ASKT p. 124f.:20f.

1. stalk (of grain): *luḫummā ulid i-ši-na i-ši-nu-um ulid šubultam* the dirt bore the stalk, the stalk bore the ear JNES 14 15:4f. (OB inc.); *biqqūt* (for *bitqūt*?) *ša ḫabburu ša ni-ḫu-ú u iš-še-e-nu la ammar* I am not willing to be a witness to any damage to the sprouts, . . . or to the stalks CT 22 193:11 (NB let.).

2. *išin eqlī* (a weed): *ú i-ši-in* A.ŠA : *ú um-[ša-tum]* CT 14 30 79-7-8, 19:6; *ana muruš kabarti ú i-ši-in* A.ŠA *tusaḫḫar ana pan mursi tanaddi* for varix, you chop *išin eqlī* (and) put it over the affected spot AMT 74 ii 15.

išippu s.; purification priest; OB, SB, NA, NB; Sum. lw.; wr. syll. and IŠIB (ME); cf. *išibgallu*, *išibkigallu*, *išibmaššugallu*, *išippātu*.

^{i-ši-ib}ME = *i-šip-pu* (in group with *šuzbū* and *ramku*) Erimhuš V 11, cf. ^{i-ši-ib}ME = *a-ši-pu* (in group with *apkallu* and *išibgallu*) ibid. 8; [*i*]-šib ME = *i-šip-pu*, *a-ši-pu*, *el-lu*, *ra-am-ku* A I/5:1ff.; *i-ši-ib* ME = *i-ši-ip-pu* Ea I 239; ^{i-ši-ib}ME = *i-ši-ip-pu*, [*iš*]ib.An.na = *i-ši-ip* ^dA-ni, [*iš*]ib.^dNisaba = *i-ši-ip* ^dNisaba Lu IV 42ff.; *kur-ku* ME.^dNISABA = *i-šip-pu šá* ^dNisaba Diri IV 69, also Proto-Diri 556.

a) in econ. — 1' in Ur III: see for išib priests of specific deities Or. 45-46 92, and add there: PN išib ^dNin.ḫur.sag Or. 47-49 No. 181:9, note especially PN išib Āg.giz^{kl} ibid. No. 379:6, and the damaged seal inscription išib In.si^{kl} ibid. No. 408; for ME after personal names in a list, see ^dAnOr 1 284:4f.; for the designation *dumu.išib.ba* "member of the išib class of priests" in Ur III, see Falkenstein Gerichtsurkunden 3 125.

2' in OB: ^dAdad-bāni išib ^dAdad BIN 7 67:30, also *E-la-lī* išib ^dNin.urta.gal *dumu Lú*.^dDumu.zi ibid. 66 case 18, but note *E-la-lī* x-x *dumu me* ^dNin.urta.gal ibid. 215:18f.

b) in lit.: *ana bit eprī ša erubu anāku . . . ašbu i-šip-pu u lumahḫu* in the house of dust, which I entered, dwell the purification priest and the *lumahḫu*-priest Gilg. VII iv 45; *Lú i-šip-pi ašipī kalē nārē . . . ušziz maḫaršun* I assigned to them (the rituals of Esagila)

išippūtu

purification priests, *āšipu*-priests, exorcisers and temple singers Borger Esarh. 24 vi 24; *ramkūt Egišnugal . . . ̄enu i-šip-pi . . . ilikšunu aptur* I relieved the priestly collegium of Egišnugal, the *̄enu*-priest, the purification priest, of their obligations YOS 1 45 ii 26 (Nbn.); ^d*Enlilbanda i-šip-pu Eridu* DN, the purification priest of Eridu LKA 146:11.

c) as a title of kings: *i-šip-pu na'du* the exalted purification priest AKA 32 i 31 (Tigl. I), cf. (wr. *i-ši-pu*) ibid. 182:35 (Asn.), 261:21 (Asn.), cf. 384 iii 127 (Asn.); *i-ši-ip-pu rēštū* the foremost purification priest KAH 2 60 i 8 (Tn.); [*i-šip-pu mubbib šuluḫḫi ili* the purification priest, who keeps pure the rites of the gods KAR 260:7 (= KAH 2 143, prayer to Šamaš).

The word is a loan from Sum. *išib* which is itself borrowed from Akk. *āšipu*, q.v. Aside from literary texts, *išippu* is only attested as a royal title, from Lugalzaggesi (*išib.A.n.na* SAKI 154 i 6) on, see Hallo Royal Titles p. 142. In the NB period, vocabulary evidence shows that the reading of LÚ.ME, as well as that of LÚ.ME.ME, was *āšipu*.

išippūtu s.; 1. craft of the purification priest *išippu*, 2. prebend of the *išippu*-priest; OB, SB, NA; cf. *išippu*.

1. craft of the purification priest *išippu*: *ka.zu nam.išib.ba ig(text NAM) im.ma.ni.in.kid : pika ina i-šip-pu-ti iptē* by means of the *i*-craft, he has performed upon you the (ceremony called) opening-of-the-mouth 4R 25 iv 16f.; ^dNun.ur₄.ra lugal.nam.išib.ba.[ke_x(KID)] : ^d*Ea bēl i-šip-pu-ti* Ea, the patron of the *išippu*-craft 5R 51 iii 71f. (= Schollmeyer No. 1); [...] u.me.ni.du₇ : *mē šunūti ina i-šip-pu-ti šuklilma* make this water fully effective by means of the craft of the purification priest! CT 17 39:59f.; (these techniques you should master) *adi rikis i-šip-pu-ti* including the corpus (of tablets) dealing with the craft of the purification priest KAR 44 r. 13 (SB lit.); *ina šipir i-šip-pu-ti parakkēšunu ubbib* I cleansed their sanctuaries according to the craft of the purification priest Streck Asb. 40 iv 86, cf. *ina šipir āšipūti i-ši-ip-pu-ut-su ̄epušma* YOS 1 45 ii 11 (Nbn.), cited sub *epēdu (išippūtu)*.

išittu A

2. prebend of the *išippu*-priest (OB): *u₄.6.kám išib.é.^dInanna.Za.ba.la^{ki}* six days of the (income of the) prebend due to the *išippu*-priest in the temple of the Inanna of Zabalam (one expects nam.išib) Riftin 2:2, cf. ibid. 8 and 14.

iširtu see *eširtu* num.

išištu s.; (mng. unkn.); lex.*

[igi. . .] = *i-ši-iš-tu-um* Kagal G 167.

Possibly to *ašāšu*.

išittu A (*isittu, esittu, ešittu*) s.; 1. treasury, storehouse, 2. treasures; from OB on.

e-rim URUXGAR = *i-šit-tu* S^b II 261, cf. e-ri-im-ma URUXGAR = [*i-šit-tum*] Ea VI iii C 10'; e-rim GAXUD = *i-šit-ti* Ea IV 260; [e-rim] [̄EXUD] = [*i-šit-tum*] Ea III 307; [e-ri-im] [̄ABXES] = *i-šit-tu* A IV/3:103, cf. e-ri-im ABXES = [*i-šit-tu*] Ea IV 160. erim.ma gul un ḫub.bi.eš.a.na : *i-šit-ta-šū ittabit nišūšu ittagmar* her (Ištar's) treasury is destroyed, her people ruined BRM 4 9:17; nin.erim.m[a] má.gur₈ ^dEN.ZU.na.ke_x(KID) : *bēlit i-šit-ti makkūri ša ^dSin* (the goddess Ninnigar) Lady of the Storehouse, the treasure (Sum. the boat) of Sin LKA 77 r. v 41; for other bil. refs., all with Sum. correspondence erim(URUXGAR), see mngs. 1c and 2.

si-is-si-mu (var. *si-si-ḫu*), *si-is-si-ru* (var. *si-si-ru*) = *i-šit-tum* (preceded by *karū* granary) Malku I 272f.; *la-gi-in i-šit-ti = šā-ru-ú* he who . . . s the storehouse = rich Malku IV 43; LÚ *la-gi-in i-šit-tu[m //] LÚ e-du-ú* [...] *i-šit-tum // bu-šu-u* VAT 4955:11ff. (comm. to A II/2, in the section commenting on the sign IR).

1. treasury, storehouse — a) royal treasury: *Nergal ina kaškāšim i-ši-it-ta-šu u i-ši-it-ti mātišu lirtaddi* may Nergal take away by force his treasury and the treasury of his country AOB 1 24 vi 11f. (Šamši-Adad I); *i-šit-ta-šu itār ana tili u [karme]* his treasury will become a heap of ruins ZA 42 50:28 (chron.).

b) private storehouse: *e-si-it-tum x i-gi-gu-bu-ša* Sumer 7 145 d 2 (OB math.); [*i-si-te [u]rammāni* GI.LAMBAR.MEŠ *ana é i-si-te-ia laššu* they leave the treasures unattended, I have no reeds for a storehouse for myself ABL 124:9ff. (NA).

c) part of a temple: erim.ma kalam.ma.ke_x gù.bí.dé du₆.lu.da.aš mi.ni.in.šid : *i-šit-ti mātu tassīma ana tilli tamnu* you

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(Enlil) have called to the treasury of the country and turned it into ruins SBH p. 131 r. 9f.; erim.ma.mu te di.di.di.in : ana i-šit-ti-šá minâ idâl why does (my lady) wander around (in distress) on account of her (destroyed) treasury? SBH p. 11:19f., cf. na.ám.erim.ma.a.ni.šè kur.kur.ra àm.du₉.du₉ : aššum i-šit-ti-šú ina mātāti išāp she wanders around everywhere on account of her destroyed treasury ibid. p. 73 r. 20f., and dupl. Langdon BL No. 16 ii 1f.; gù ama.na gù erim.ma.na gig.bi <DI.àm.me> : MIN (= šisit) maštakiša MIN i-šit-ti-šá MIN (= mar-šiš [...]) she mourns bitterly over her women's quarters and her treasury (that have been desecrated) SBH p. 113:22f.; erim.ma erim.ma é erim.ma é erim.ma é.zi.da erim.ma erim.ma un.zu ma.a.a i.su₈.eš : [bit(?)] i-šit]-tim i-šit-tum i-šit-tum bitu kēnu i-šit-tum nišūka ekā iššalla treasury, treasury, house of the treasury, solid house — whereto have your inhabitants been taken away captive? SBH p. 110:1ff., restored from Langdon BL 19; sig₄.erim.ma : ina libittu i-šit-ti (in broken context) CT 16 9 ii 1f.

2. treasures: erim.ma kaskal.a.šè mu.un.ma.al.la : i-šit-ti ana harrān taškun you have sent my treasures abroad SBH p. 37:10f., dupl. BRM 49:53; dúb.di erim.ma.mu ur.ri.eš ba.al.mu[...] : ina širhī i-šit-ti ana nakri ittaškan my treasures fell prey to the enemy amid lamentations SBH p. 80:17f., cf. (in broken context) PBS 1/2 125:13; bušū makkūru niširte [nakimta ub]lunimma i-šit-ta-šu-nu kitmurtu ikkimu (my soldiers) brought me (his) riches from heaped-up, hidden caches, they took away their stacked treasures TCL 3 257 (Sar.), cf. [...] nakmūti ša i-šit-tu kitmurtu duššū kingi niširtešunu upattīma I opened the seal of their caches, their heaped-up [...] which were overflowing with stacked treasures ibid. 351, also itti i-šit-ti-šu-nu kitmurti ibid. 316; see also ABL 124:9ff. sub mng. 1b.

išittu B s.; base, foundation; lex.*; cf. išdu.

an.úr = i-šit-tu₄ AN-e Antagal III 154.

išī'tu (stuffing of a cushion) see še'etu.

išītu see ešītu.

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išiu s.; (mng. uncert.); Nuzi; Hurr. word.

One whip ša i-šī-i z[a-a]t-ru-uš-šī HSS 15 17:12, cf. one whip i-šī-ū ša hurāša uḫḫuzu ibid. 33.

Probably a variant of ušū, "ebony," q.v.

iškamdi (ištamdi) s.; bit (for a horse); MB; Kassite word.

2 NÍG.LÁ iš-tam-di siparri adi KUŠ šīhi ša 2 NÍG.LÁ KUŠ ašāti two sets of bronze bit(s) provided with a šīhu of leather for two sets of reins PBS 2/2 54:3, cf. (weight of) 2 NÍG.LÁ iš-kam-[di] ibid. 99:2; [š]a 12 MA.NA LÁL.NI iš-kam-di twelve minas (of bronze) are left over from the bit(s) PBS 2/2 93:3.

Balkan Kassit. Stud. 133; Salonen Hippologica 115.

iškarissu s.; (a rat or other rodent); SB; wr. syll. and PÉŠ.GIŠ.GI.KÚ.E.

péš.giš.gi.i.kú.e = [iš-ka-ri-is-su] Hh. XIV 191; kuš.péš.giš.gi.i.kú.e = maš-ku iš-ka-ri-is-<su> Hh. XI 60; gi-ir IN = iš-ka-ri-is-su Recip. Ea A ii 38'; ^dLÚ×šeššig.KÚ = iš-ka-ri-zu-u₄ Proto-Izi 65b.

PÉŠ.GIŠ.GI.KÚ.E itebbīma šamaššammī giššimmara [... ikkal] there will be an invasion of i.-s, and [they will eat] the sesame and the date palms ACh Sin 18:9; [ina lumun iš-ka]-ri-is-si kurusissi išqippu ḫula[mēsi] against the evil portended by the i., the kurusissu-rodent, the išqippu-worm (and) the chameleon KAR 257:6.

According to its Sum. designation, the animal normally attacked reeds. It could, however, move into sesame fields and date groves. The refs. from Recip. Ea and Proto-Izi, in lex. section, may belong to another word.

iškaru A s. masc. and fem.; 1. work assigned to be performed, 2. materials or supplies for workmen, 3. finished products, staples or materials, to be delivered, 4. (a kind of) tax (NA only), 5. field on which i.-work is to be performed (Oakk. and OB only), 6. literary work, collection of songs (SB, NA, NB); from Oakk., OB on; fem. KAR 158 i 1', etc., pl. iškarātu; wr. syll. and ÉŠ.GAR (GIŠ.GAR in MA [mngs. 2d and 3e], NA [mng. 6b]); cf. iškaru A in bēl iškari and in ša iškari.

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[éš].gàr = *iš-ka-[r]u* Igituh short version 136; éš.GÀR = *iš-ka-ru*, éš.GÀR.MEŠ = *iš-ka-ra-tú* Practical Vocabulary Assur 303f.; giš.gàr = *iš-ka-ru* CT 18 30 r. ii 17, dupl. RA 16 167 r. iii 30 (group voc.); [é].giš.gar.ra = *iš-ka-ru* Lu Excerpt II 95; á.giš.gar.ra = *iš-^{ga}gar* = (Hitt.) UD.KAM-aš a-ni-ia-an ku-iš-e-éš-ša-i work assignment = (Hitt.) who performs a day's work Izi Bogh. A 28; giš.giš.lá = *sa-na-qu šá iš-ka-ri* to press for performance of *i*-work Antagal B 233.

á.giš.gar.ra dingir.e.ne éš.gàr.ne.<ne> h́é.a (var. á.giš.gar.ra dingir.ra.né.kam éš.gàr.bi h́é) : *iš-kar DINGIR.MEŠ lu iš-kar-ši-na* (var. *iš-kar i-lu lu iš-kar-šú-nu*) the task of the gods should (now) be their (mankind's) task KAR 4:27, var. from A 17634, courtesy T. Jacobsen.

1. work assigned to be performed — a) in gen.: ÉŠ.GÀR UD.1.KAM SIG₄.ĦIA *zabālim* PN work assignment for one day, to carry bricks, PN VAS 9 33:1 (OB); *u inanna ana šamaš-šammī iš-ka-ar GIŠ.APIN.ĦIA ša ḫalšija naz-šāḫim qātam aškun* and now I have started to harvest the sesame — the work assignment of the plow-teams of my district ARM 3 34:14; when my lord comes back to Mari safe and sound *iš-ka-ri u iš-ka-r[a-am] ša karšija ana bēlija ikulu bēli lirišannēti* may my lord require from both of us the work (done by) myself and the work (done by) him who has slandered me to my lord (and let my lord see which is better) RA 42 65:37 (Mari let.); *sīsū kabit iš-[kar]-ka* O horse, your task is hard (you and the *agalu* carry the *tupšikku* basket) Lambert BWL 180 B:10 (SB beast fable); exceptional in NB: ÉŠ.GÀR.MEŠ ša UD.2.KAM ša RTI MN (after a list of names) TuM 2-3 237:16 (NB); in Sum. texts: dingir.kalam.ma ba.su₈.ge.eš.a giš.al.dusu.bi mu.un.lá.eš.a ur₆.ra.àm éš.gàr.bi l.me.a the gods of the country who were present, who carried hoe and basket, such was their day's work (assignment) Lugale VIII 5 (after BE 29 3:5); éš.gàr.[zu šid.da.ab nigin.zu] ig.kíd.a.ab dub.zu[sar].ra.ab recite(?) the work (assigned to) you from memory, open your . . . , write out your tablet! JAOS 69 207:7 (é.dub.ba text), cf. éš.gàr.[zu]ù.mu.e.ag when you have done the work (assigned to) you *ibid.* 10, also éš.gàr.mu šid.da *ibid.* 23, and éš.gàr.mu ù.mu.e.ag *ibid.* 26.

b) referring to agricultural work: giš.al.e mu.un.gar u₄ al.e[éš].gàr mu.un.dù he

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let the hoe exist, the day dawned, he established the daily work assignment (of the hoe) SRT 19 i 9, see Jacobsen, JNES 5 137; *ištu ana iš(!)-kār-ri-im telteqū idiššum* give him (x field land) after you have taken it over for *i*-work! OECT 3 45:8 (OB let.); x GÁN A.ŠÀ *mikrum* 6 GUD.ĦIA 4 ŠÀ.GUD x GUR ŠE.NUMUN u ŠÀ.GAL.GUD.ĦIA ÉŠ.GÀR PN x iku of irrigated field land, six oxen, four ox drivers, x gur of barley seed and fodder for the oxen constitute the work (material, assistance and assigned task) of PN Riftin 60:5 (OB); [x]giš.apin.gud.ḫi.a a.šà éš.gàr.bi x gán šà <mu> PN du₁₀.ga.a.ab giš.apin.gud.ḫi.a 8 gur šà GN še i.ág.e satisfy PN with [x] plow-and-oxen (teams for) the work of x iku of the field, he will deliver in GN eight gur of barley (per) plow-and-oxen (team) YOS 5 164:2 (early OB letter-order); *ūmišam iš-ka-ar-šú-nu ḫiṭi* check their assignment daily (referring to GUD.ĦIA u ŠÀ.GUD.MEŠ oxen and ox drivers line 2) VAS 16 134:4 (OB let.); *kima awilū iš-ka-ra-<am> ra-bi-a-am našū attunu tidia* you (pl.) know that the men have a big assignment OECT 3 53:11 (OB let.); for the workmen at your disposal ÉŠ.GÀR UD.3. KAM-ma this (work on the canal) is a task of only three days LIH 5:10 (OB let.).

c) in math.: x *iš-ka-ar a-wi-lim(!) ištēn* MCT 90 r. 7, cf. ÉŠ.GÀR l LÚ TMB p. 126 No. 227:16, and passim; *iš-ka-ra-am ina ku-zi-im iddinunimma* (in obscure context) MCT 99 Q 1; [iš]-ka-ar eš[ēdi] epēšam [iš]kar zarī ša še'im epēšam Sumer 7 145 d 4f.

2. materials or supplies for workmen to process or with which to manufacture objects — a) in Ur III (always wr. á.giš.gar.ra) : l gú sig.gi . . . á.giš.gar.ra mu.uš.bar.e.ne.šè one talent of wool as working material for the weavers Fish Catalogue 239:2, cf. also (in similar contexts) ITT 1 702:3, 3 5630:4, etc.; é.kišib.ba.^dNin.gal.e.gar.ra.ta á.giš.gar.ra.aš PN ugula uš.bar šu.ba.an.ti PN, the overseer of the weavers, received from the storehouse Ningalegarra (x wool) as working material UET 3 1515:3, also *ibid.* 1524:5', etc.; 9 na₄[...] . . . á.giš.gar.ra [mu].zadim.e.ne.šè nine [...] stones as working material for the stone-

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cutters UET 3 362:3, and passim in UET 3, see ibid. index p. 61 s.v. á.giš.gar.ra.

b) in OB (including Mari): barley received *ana* ÉŠ.GÀR LÚ.ĦAR.ĦAR to be processed by the miller JCS 2 107 No. 11:4, cf. wool as ÉŠ.GÀR SAL.UŠ.BAR.MEŠ Jean Šumer et Akkad 181:5; GIŠ.BA.AN ÉŠ.GÀR-ri seah-measure for i.-deliveries ibid. 182:5; 3 ŠU.ŠI GI.SA.ĦLA ŠU.TI.A PN ... *iš-ka-ar* PN₂ 180 reed bundles received by PN, the working material for PN₂ BA 5 501 No. 27 r. 1; beams, etc., as ÉŠ.GÀR PN ARM 7 254 r. 5'; *ina mimma iš-kār ħurāsim* É.GAL.LA BA.NI.IB.GI PN u^dTU NAM.TAB.BA.NE.NE.ŠÈ izzazu PN is responsible to the palace for all the gold (he holds) as working material, he and the god Šamaš guarantee as partners UET 5 127:2.

c) in MB: ÉŠ.GÀR *ša kazidakkāti* x GUR ŠE x gur of barley, to be processed by the millers PBS 2/2 64:17; x barley *ana* ÉŠ.GÀR GAZ.ZÍD. DA PN *maḥir* BE 14 84:4, cf. (said of wheat) ibid. 91:4, also (said of emmer wheat) ibid. 17:2, 92:4; PN received x barley from PN₂ ŠE.BA u ÉŠ.GÀR *inandinma nikkassē ušeppiš* he will pay out rations and working material and render (pertinent) accounts BE 14 93:5; x barley ÉŠ.GÀR 4 LÚ.SIRAŠ.MEŠ to be processed by four brewers BE 14 144:2, cf. x GUR ÉŠ.GÀR PN LÚ.SIRAŠ BE 14 60:3, 62:17, 56a:7, cf. also BE 15 3:1, 14 29:1, 65:5; *iš-ka-ru ša* LÚ.NAGAR.MEŠ *ina* MU.23.KAM working materials for the wheelwrights in the year 23 (a list follows in three columns containing: material, object to be manufactured, name of worker) PBS 2/2 81:1; x MA.NA KÙ.GI *ana* 20 GAG.MEŠ *ina* ITI ... *ana* ÉŠ.GÀR-šu-nu *maḥ[ru]* they have received in the month (of MN) x minas of gold for twenty pegs(?), as their working material Sumer 9 21ff. No. 4:16, cf. ibid. 31.

d) in MA: *bīt tupmināte pitia širpa* GIŠ.GÀR *ša* GN *dīna bīt nakāmta pitia* GIŠ.GÀR *ša burgulli šēšāni dīna bīt siḥpi pitia siḥpa ša qašti šēšāni ana* GIŠ.GÀR *ša sasinni dīna* open (pl.) the storehouse with the chests and give red wool as material to the city GN, open the treasury and issue working material to the

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stonecutter, open the room in which bast (is stored) and issue bast for bows as working material to the weapon maker KAV 100:14, 17 and 21 (MA let.), cf. AfO 10 30 VAT 15400:8, and *síg širpa ... ina libbi* GIŠ.GÀR KAV 99:23 (let.).

e) in Nuzi: 1 *nari sīg* [PN] *ana iš-qa-ri ašar* [PN₂] *iltegi* PN took one *nari*-measure of wool from PN₂ as working material AASOR 16 11:3, cf. x *síg.MEŠ* PN *ana iš-qa-ri-šu ilqi u apil* HSS 13 274:11.

f) in NA: *maškē ša pagri liḥḥuru ana iš-kār liddinu* let them take the skins from the carcasses and give them as working material (possibly to mng. 4) ABL 75 r. 4; *kunukku ša* PN *rabi nappāḥ ħurāsi ina muḥḥi mā* TA *libbi* ÉŠ.GÀR-ia *šú* ÉŠ.KÀR *memmeni ina panīšu lāšu* the seal of PN, the chief goldsmith, is upon (the silver deposited), saying, "This belongs to the working material given to me" — (however) there is no working material at all at his disposal! ABL 1194 r. 5f.

g) in NB: 220 *gušūrē ... ina* ÉŠ.GÀR *ša* PN 220 beams from the working material of PN VAS 6 218:2; silver given *ana* 2700 ŠU^{II} *ša qitē ana* 18 GADA *šalḥi iš-k[a-ri] ša* 9 LÚ.ERIM.MEŠ for 2,700 spans of linen, for 18 linen *šalḥu*'s as working material for nine workers (given to PN and his workmen) Nbn. 163:7, see mng. 3f-2' for the same persons; 1 ĦAR. GÚ.GIL KÙ.GI ... *ša iš-kar bīti ša* ^dIštar one golden necklace from the material that belongs to the temple of Ištar (given to the goldsmith for smelting) GCCI 2 49:2.

3. finished products, staples or materials, etc., to be delivered — a) in OAKk.: 65 (GUR) 1 (PI) ŠE.GUR PN ÉŠ.GÀR LUGAL *ište* PN₂ È PN₂ received from PN 65 gur (and) one PI of barley as i., due to the king HSS 10 64:3; amounts of fish á.giš.gar.ra šu.ĦA delivery of the fisherman RA 19 192 No. 8:4 (Ur III), cf. birds as á.giš.gar.ra nu.GIŠ.SAR.ke_x ne ibid. No. 7:2.

b) in OB: 1 GIŠ.BANŠUR KA.KARÁ GIŠ.MES ÉŠ.GÀR PN one *kagiškarakku*-table of meswood to be delivered by PN Riftin 104:2, cf. (referring to GIŠ.GU.ZA ĦA.LU.UB₄ a chair of *ḥalappu* wood) ibid. line 7f., (to GIŠ.NÁ

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GIŠ.MES GIBIL GUB.BA) *ibid.* 13f., and *passim*, added up: three *kagiškarakku*-tables, two beds, five chairs ÉŠ.GÀR.ĪI.A *ibid.* 23; ÉŠ.GÀR UD.11.KAM (referring to delivery of GI.SA. NIGÍN-baskets) UET 5 644:17, also *ibid.* 655:12, 659:17; (field rented out to a tenant) *iš-ka-ri-im* IN.NU.DA *u kissatam bēl eqlim ippal* the owner of the field will pay the *i.*-delivery, straw and fodder TCL 1 142:15, cf. *iš-ka-ri* IN.NU *u 3 x x x* PN *ippal* PN (the owner of the rented field) will pay straw and three . . . as *i.*-delivery YOS 12 436:15.

c) in MB: all together, *x GUR . . . ŠE iš-ka-rum* BE 14 5:7, cf. PBS 2/2 137:7, and *passim*.

d) in Nuzi — 1' referring to garments: *naphar 2 māti 39 TÚG.MEŠ 1 māt 22 TÚG(!) g[ú].[È].MEŠ iš-ka-ru ša ana Nuzi ušē[ribu]* all together, 239 garments (and) 122 coats which they brought to Nuzi as *i.*-products HSS 14 7:26, cf. HSS 15 171:8(!).

2' referring to chariots and teams: 1 *nar-kabtu ina iš-qa-ri ša GN ana ubārūti ša GN* one chariot from the *i.*-delivery quota of Nuzi to the alien residents from Hanigalbat (given at the festival of MN) AASOR 16 83:2, cf. *annātu iš-qa-ri-e ištu GN* these (two chariots) are the *i.*-delivery from Nuzi HSS 15 87:3, 1 *narkabtu iš-qa-ru* HSS 15 105:1; wool given *ana GIŠ.GIGIR-ti-šu eš-qa-r[i]* *ibid.* 208:7, also *ibid.* 3 and 11; 2 *šimittu GIŠ.GIGIR.MEŠ ištu iš-qa-ra-ti ša ana PN nadnu PN₂ iltegi PN₂* has taken two chariot teams from the *i.*-delivery that was given to PN SMN 2685:3, cf. 2 *šimittu GIŠ.[GIGIR].MEŠ iš-qa-ri ištu GN* HSS 15 84:2; exceptionally: 4000 *GI.MEŠ šukūdē ištu iš-qa-ri ša ana PN ašbu ašar PN PN₂ [. . .] PN₂ [has taken]* from PN 4,000 arrows from the *i.*-delivery which are with PN HSS 14 586:2.

e) in MA: *tuppukunu šutra mā akūkia lubulta ina libbi tupnināte akūkia ina libbi GIŠ.GÀR la maḥri* write down on a tablet how many garments are in the chests and how many have not (yet) been received from *i.*-deliveries KAV 98:42 (let.), cf. TÚG.ĪI.A. MEŠ GIŠ.GÀR ša URU GN KAV 103:10, also *ibid.* 108:10; garments as ÉŠ.GÀR of women KAJ 231:9f.

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f) in NB — 1' referring to bricks: MU.AN. NA 6 *lim agurru iš-ka-[ri]-šú* 6,000 baked bricks per year are his *i.*-delivery GCCI 296:5, cf. MU.AN.NA 4 *lim agurru iš-ka-šú* BIN 2 111:9; *ša šatti ana ištēn amēli 12 lim agurru iš-ka-ri PN ana ḏIštar ša Uruk inandin* PN will deliver per year for every man 12,000 baked bricks to the Ištar of Uruk (referring in all instances to the obligation of *širku*-oblates to deliver bricks as *i.* to their temple) AnOr 8 52:9; *iš-ka-ri-a-tú SIG₄ ina muḥḥini x-x* the *i.*-delivery of bricks is hard(?) on us BIN 1 40:14 (let.), cf. VAS 6 166:3, 177:3 and 178:3.

2' referring to garments: *iš-ka-ri ša ultu ITI.ŠE [. . .] adi ITI.ŠE MU.7.KAM PN . . . u ERIM.MEŠ-šu-nu [. . .] ana Ebabbara iddinu* — *i.*-deliveries which PN and his workmen made from the month Addaru [of the sixth year] to Addaru of the seventh year (a list of linen *ḥullānu* and *šalḥu* garments follows with added personal names) Cyr. 326:1, see mng. 2g; *ina šatti 3 TÚG gu-li-en iš-ka-ri ana ḏŠamaš TA ramanšina inandina'* they (three women) will deliver as *i.* at their own expense three *gulinu* garments per year to Šamaš Dar. 43:12; (PN will deliver to Šamaš in the month MN) 750 spans of linen for two *kīpu* pieces twelve cubits long and four cubits wide *iš-ka-ri ša MU.14.KAM* as *i.* of the year 14 Pinches Peek No. 2:5, cf. *ibid.* 12.

3' referring to animals: (list of ducks, male, female and young ones) *iš-ka-ri ša MU.3.KAM* (to be delivered to Ebabbara) Camb. 194:5; MUŠEN.ĪI.A *iš-ka-ri ana ḏBēlti ša Uruk inna* give (addressing the oblates of the temple qualified as *ušandū*-fowler) the birds as *i.*-delivery to the Lady of Uruk YOS 7 69:10; *ša iš-ka-ri umattū ḥītu ša ili šarri išaddad* whoever delivers less than (his) *i.* commits a crime against god and king *ibid.* 22, cf. LÚ.MUŠEN.DÙ.ME *u iš-ka-ri-šú-nu* TCL 13 168:10; see *iškaru* in *bēl iškari*.

4' referring to agricultural products, etc.: ÉŠ.GÀR.MEŠ ša *uṭṭati ša MN UD.x.KAM MU.x.KAM* deliveries of barley on the *x*th day of MN, year *x* (a list of persons follows, in the arrangement 2 PN šá PN₂ two (deliveries) by

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PN for PN₂) VAS 6 164:1, cf. (same type of text) ibid. 159:1; ÉŠ.GĀR.MEŠ *ša qīme ša MN UD.X.KAM MU.SAG RN* deliveries of flour on the xth day of MN, accession year of RN (a list of persons follows in the same arrangement as above but in groups of eight) ibid. 174:1, cf. *naphar* 8 ÉŠ.GĀR.MEŠ GAL-ú *ša šeri naptan* PN PN₂ *pārisu* all together, eight deliveries for the main course (of the) morning meal (under the responsibility) of PN (and) PN₂ is the ibid. 10, also (with *tardinnu ša šeri* second course of the morning meal) ibid. 20; *naphar* 8 ÉŠ.GĀR GAL-ú *ša kišú* PN *maḥir* all together, eight deliveries for the main course of the evening (meal), received by PN ibid. 30, also (with *tardinnu ša kišú*) ibid. 39; TA MN . . . *adi ṭup-pi* (text -ti)-šú PN ITI 8 *iš-ka-ri ša qīme gīnū naptanu ša Nabū* . . . *ina qāt* PN₂ PN *išabbat ippuš* PN will accept eight regular *i.*-deliveries of flour per month for the meal of Nabū from PN₂ and perform the service from MN on until further notice VAS 6 173:3, cf. *ūmu* 1 *iš-ka-ri ša qīme gīnū naptanu ša Nabū* PN *ana muḥḥi* PN₂ *inandin* ibid. 12; (delivery of sticks and bitumen) *iš-ka-ri ša šatti* the annual *i.*-delivery (to be used for the calking of boats) UCP 9 90 No. 24:21; in broken context: UD [...] 2 ME *gid-dil iš-ka-ri* [...] Nbn. 839:6.

4. (a kind of tax, NA only): *ina muḥḥi iš-ka-ri ša šarri ina muḥḥi eqli bīti kirī iš x x x* (18 persons) . . . on account of the *i.*-tax due to the king and on account of field, house and garden (in broken context) Woolley Carchemish 2 136 and pl. 26a line 22 (NA leg.); I MA.NA KÙ.BABBAR *ina ša šarri iš-kār ša ummi šarri ša PN ina pan* PN₂ PN₂ owes one mina of silver according to the royal standard to PN as part payment due on the *i.*-tax due to the king's mother ADD 33:2; *ardāni ša šarri ša A.ŠA* . . . *uḥtalliḡi* ÉŠ¹⁸.GĀR.MEŠ *ša šarru* KÙ the servants of the king who have ruined the field, they (now) eat up the taxes due to the king ABL 557:13, cf. ÉŠ.GĀR (in broken context) ibid. r. 2; *kī ša anāku ina ramenija iš-kār amattahuni mā šā ana ramenišu lintuḥu* just as I deliver the tax at my own expense, let him (now) deliver (it) at his expense ABL 231 r. 10, cf. [*iš-kār-šu intataḥ*] ibid. 9; *šutu*

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ÉŠ.GĀR-*šu uptajiš* that one cheated on his *i.*-tax ABL 1432:13, cf. *nūk* ÉŠ.GĀR-*ka lu-ri-ma-ka* (obscure) ibid. 16; ÉŠ.GĀR.MEŠ *šarru ana kaspi upattira* the king has released(?) the *i.*-tax against (payment of) silver ABL 702 r. 2; *kasap* ÉŠ.GĀR *ša re'é ina libbi nibzi Aššuraja* . . . *issatar* (the father of the king, my lord) wrote down the amount of silver of the shepherds' *i.*-tax in a document in Assyrian (and in Aramaic) ABL 633 r. 13.

5. field on which *i.*-work is to be performed — a) in OĀkk.: PN in GN ÉŠ.GĀR ŠU.DU₆.A PN holds (a field of x iku) in GN as an *i.*-field HSS 10 26:11, cf. A.ŠA.BI x GĀN ÉŠ.GĀR PN in GN ŠU.NIGIN x GĀN ÉŠ.GĀR its surface is x iku, an *i.*-field of PN in GN, all together, an *i.*-field of x iku ibid. 27:13 and 16, also ibid. 28:4, and passim in this text, note x GĀN ŠE ÉŠ.GĀR ibid. 7; x GĀN ÉŠ.GĀR 5 GIŠ.APIN an *i.*-field of thirty bur, five plow (teams) BIN 8 144:2; in broken context: *ana ḥašālim in GN PN AD×ÁŠ URU^{ki} in GN imḥuru [x x]* ÉŠ.GĀR LUGAL PN, the city elder, received in GN (x emmer-wheat) for grinding in GN — (from) the king's [...] *i.*-field(?) HSS 10 132:17.

b) in OB: *kirū* . . . *ita* PN *u iš-ka-ri-im ša dUTU* garden adjacent to (the property of) PN and the *i.*-field of Šamaš CT 2 50:4, cf. DA A.ŠA ÉŠ.GĀR Riftin 16:3; *ina A.ŠA ÉŠ.GĀR ša bīt dSin* in the *i.*-field of the temple of Sin YOS 2 103:35 (let.); x GĀN A.ŠA ÉŠ.GĀR dDUMU. [ZI] (rented field) Jean Šumer et Akkad 182:3; *iš-ka-ra-at šarri[m]* dAdad *irahḥiš* Adad will beat down the *i.*-fields belonging to the king YOS 10 46 iv 33 (ext.), cf. *iš-ka-ra-at šarri[m]* [dIM] *e-ra* [...] ibid. 43:6, and (exceptionally, in an SB omen) ÉŠ.GĀR É.GAL dAdad *irahḥiš* Adad will beat down the *i.*-field of the palace TCL 6 1:45 (ext.).

c) in Nuzi: (after a list of names) *annātu amēlē ša iš-qa-ri ša ekalli [la] iḡidu u iš-qa-ri-šu-nu [x-x]-ú-šu-um-ma [iḡiḡu]* these are the men who [did not (thus after line 11)] harvest the *i.*-fields of the palace and [did . . .] their (own) *i.*-fields HSS 13 300:19 (translit. only); (after a list of names) together, 22 charioteers *šumma ištu bitišunuma «ša» la uzizzu šumma iš-ka-ri-šu-nu la i-zi-[bu]* who

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have neither portioned off their estates (by sale adoptions) nor abandoned their *i*-fields HSS 13 212:24, cf. (after a list of names) *šumma* A.ŠÀ *iš-qa-ri-šu-nu ittezib u ittabitšu-nūti* charioteers who have abandoned their *i*-fields and have run off ibid. 36 (translit. only).

6. literary work, collection of songs — a) literary work — 1' in gen.: *šumu anniu la ša ÉŠ.GÀR-ma šú ša pī ummāni šú* this line (cited in the preceding) is not from the written text, it is from an oral tradition ABL 519 r. 1 (NA), cf. *anniu la ša ÉŠ.GÀR-ma šú aḫiu šú* ibid. r. 8, also *ina libbi ÉŠ.GÀR šaṭir* ibid. r. 15; *annūti ša ÉŠ.GÀR šumma Sin tarba-ša lamīma* these (quotations) are from the work "If the moon is surrounded by a halo" Thompson Rep. 94 r. 5 (NA); ÉŠ.GÀR MÈ *mala bašú* as many texts as there are concerning battle (magic) CT 22 No. 1:18 (NB let. of Asb.); SAG.MEŠ ÉŠ.GÀR *mašmāšūti ša* PN titles (lit. first lines) of the texts dealing with the exorcist's craft according to Esagil-kin-apli KAR 44 r. 4 (SB lit.), cf. ibid. 1.

2' in catalogs: ÉŠ.GÀR ^d*Atūdu* Bezold Cat. 4 1627 Rm. 618:10, also ÉŠ.GÀR *bīnu* (text ^d*Nisaba*) *u gišimmaru* ibid. 12, and passim in this text, see Lambert BWL p. 151, 164 and 175; ÉŠ.GÀR *Zaqīqu* series *Zaqīqu* ADD 869 iii 10 and iv 3, also 980:7, see Dream-book p. 261 n. 12; ÉŠ.GÀR ḤAR.ra series Hh. ADD 1053 ii 7; 1 ÉŠ.GÀR ^m*Enlil-ibni* 1 MIN ^d*Gilgāmeš* ADD 943 i 8f., also Haupt Nimrodepos No. 51:21 and No. 52:26, see W. G. Lambert, JCS 11 11, and RA 28 136 Rm. 150:7; UD.AN.EN.LÍL ÉŠ.GÀR DINGIR.MEŠ *adi šātišu* "When Anu and Enlil," the series dealing with the gods (i.e., sun and moon), together with its commentary RA 28 136 Rm. 150:10; ÉŠ.GÀR ^d*Gilgāmeš* // *ša pī* ^{md}*Sin-liqi-unninnī* LÚ.M[AŠ.MAŠ] series *Gilgāmeš* according to the exorcist PN Haupt Nimrodepos No. 51:18 and 52:23, see W. G. Lambert, JCS 11 11.

3' in colophons: *ṭuppi* 6.KAM *ša naqbi imuru* ÉŠ.GÀR ^d*Gilgāmeš* sixth tablet of "He who has seen the Depth," series *Gilgāmeš* Gilg. VI 195; *ṭuppi* 48.KAM.MA *iš-ka-ri bārātu* 48th tablet of the series on the diviner's craft TCL 6 4 r. 16; ÉŠ.GÀR *bārātu* BRM 4 13:78, and passim, also

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šumma martu ÉŠ.GÀR «BE» LÚ.ḪAL-ú-tú TCL 6 2 r. 27, also (wr. ÉŠ.GÀR NAM.UZÚ) ibid. 3 r. 40; ÉŠ.GÀR ZÉ CT 30 21 79-7-8,129 r. 2', cf. ÉŠ.GÀR *šumma ZÉ* . ibid. 20 Rm. 273+ r. 6; *nīpišē am[māti] ša* ÉŠ.GÀR ŠU.G[IDIM.MA] *x x* ABL 25 r. 4 (NA), cf. *ṭuppā[ni] ammāti ša* ÉŠ.GÀR *x-[x]-ri* ABL 18 r. 8 (NA); PN ÉŠ.GÀR *ugdammir* PN has finished (copying) the text ABL 447:9, cf. *annūte 3 ša adi ṭuppišu* ÉŠ.GÀR *ugammaruni* ibid. r. 20 (NA); see also *multabiltu*.

b) collection of songs: [6 *zamārū il[āt]*] GIŠ.GÀR six songs (forming) one collection KAR 158 i 1', cf. (after five titles) [2 *iš[']-ka-ra-a-tu* 11 *zamārū* two collections (amounting to) eleven songs ibid. i 9, also (after five titles) [3] *iš-ka-ra-a-tu* 16 *zamārū* ibid. i 17, etc., up to [6 *iš-ka-ra]-a-tu* 31 *zamārū* ibid. 42, and similar on col. ii, also iii 8, 16, 28 and 37, up to ŠU. NIGÍN 6 *iš-ka-ra-a-tu* 31 *zamārū* GIŠ.GÀR *rē'i rē'i* all together, six collections (amounting to) 31 songs, series (called) "My shepherd, my shepherd!" ibid. ii 45f., also [...] GIŠ.GÀR SIPA-*ia* MIN SIPA ibid. r. i (from left) 5'.

In Sum. lit. texts *éš.gàr* occurs beside *á.giš.gar.ra*, while the Ur III econ. texts use only the latter, whereas in those of the Akkad period ÉŠ.GÀR alone is found. In bil. texts and vocabularies both Sum. words appear and are rendered by *iškaru*. In Akk. contexts, however, we normally have ÉŠ.GÀR and rarely a late logogram GIŠ.GÀR.

The Aram. *'eškārā*, "field" (also Iraqi Arabic *škar*) corresponds to mng. 5, although the latter occurs only in OB, while Heb. *eškār*, "tribute," seems to correspond to mng. 4 (NA).

Hrozny, WZKM 25 318ff.; Torczyner Tempelrechnungen 87; Dougherty Shirkutu 69 n. 77; Zimmern Fremdw. 10, 38, 40 and 47; E. Cassin, RA 52 24f.

iškaru A in bēl iškari s.; person under the obligation of delivering *iškaru*; NB*; cf. *iškaru A*.

PN *u* PN₁ EN.MEŠ *iš-ka-ri ištēn pūt šanī našú . . . ša iš-ka-ri umattū ḫītu ša ilī u šarri išaddad* PN and PN₁ are under an obligation to deliver the *iškaru*, one guarantees for the

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other, he who delivers less than (his) *iškaru* commits a crime against god and king YOS 7 69:20ff., also *ibid.* 14, 16, and 18.

iškaru A in *ša iškari* s.; person with an assigned task; OB lex.*; cf. *iškaru A*.

lú.[é]š.gàr = *ša [i]š-ka-ri-im* OB Lu A 415.

iškaru B s.; rein; SB.*

iredi RN GABA.RI.NU.TUK *ul iddar dannat eqli iš-ka-ra-a-ti ullap* Nebuchadnezzar, who has no equal, leads the way, he does not fear the difficult ground, but gives (the horses) rein (lit. lengthens the reins) BBSt. No. 6 i 24 (Nbk. I).

This meaning of *iškaru* is based on the assumption that it is a loan word from Sum. éš.kiri₄, “nose-rope.” If it should be united with *iškaru A*, the meaning of the above phrase might be “he lengthens the daily march.” See Oppenheim, JNES 6 127.

iškawa s.; (mng. uncert.); EA; foreign word.

iš-ka-pi 1(?) *u[l t]imahḥaṣ* EA 77:12 (let. of Rib-Addi).

iškiḥuru s.; (mng. unkn., probably a profession); Nuzi*; Hurr. word.

1 SAL *iš-ki-ḥu-ru* (in a list of persons receiving clothes) HSS 13 208:6.

iškinū s. (mng. uncert.); SB.*

šipāti sāmāti šipāti pešāti ištēniš teṭemmi 7 NA₄.ŠU.U NIT₄ *tašakkak iš-ki-nit* NU.IGI.TUḥ *iš-ki-nit* SAL.NU.Û.TU *iš-ki-nit kalbi šalmi zēr lapti* ZID.ŠE.SA.A *ina šipāti sāmāti 7 lippi tal-pap 7 kišri takaṣṣar* you spin both red and white wool, thread on it seven “male” ŠU.10 stones, you wrap red wool seven times (around) an *i*. from a blind man, an *i*. from a woman who has had no children (or: who is sterile), (and) an *i*. from a black dog, (and) around turnip seed (and) roast grain, (and) you tie seven knots CT 23 10:23f. (med. inc.).

Since the material to be used here can come from human beings as well as from a dog, and since the color of the dog is specified, one is inclined to think of a flock of hair coming from a specific part of the human or animal body. See, for similar terms, *imū* and *imtanū*.

išku

iškinū s. pl. tantum; money paid in addition to the purchase price of fields and houses; OAKk.*; wr. syll. and NÍG.KI.GAR (NÍG.KU.GAR CT 32 7 iv 9' and right side 5'); cf. *šakānu*.

(after the purchase price) *iš-ki-nu-su* x KÙ.BABBAR (also barley and wool) MAD 1 45:4', also *ibid.* 50:4', and *passim*, see Gelb, MAD 3 269; x barley *ana iš-gi-ni* Kish 1930 138 (unpub., cited MAD 3 269); x silver NÍG.KI.GAR CT 5 3 v 9', and *passim*.

Used, like NÍG.DIRIG in Pre-Sar. and SI.BI in OB deeds, to refer to an additional payment in silver, staples, etc.

Gelb, MAD 3 268f.

iškiški s.; (mng. unkn.); Nuzi*; Hurr. word.

UDU.MEŠ *annū itti šipātišunu ina ITI-ḥi Kispātum ša iš-ki-iš-ki* PN *ilqe* PN received these sheep with their wool in the month of the funeral offerings of *i*. AASOR 16 66:31. see Speiser, *ibid.* p. 115.

išku s. fem.; 1. testicle, 2. *iški alpi* (a variety of cucumber), 3. son; OB, SB; wr. syll. and ŠIR, dual ŠIR^{II}, ŠIR.MEŠ (ŠIR SBH p. 148 ii 22ff.).

si-rum ŠIR = *iš-[ku]* A VIII/4:84; [si-ru] ŠIR = [*iš-ku*] Sb I 293; uzu.[šir] = *iš-ku* Iraq 6 177 No. 77 r. i 10' (= Hh. XV); [...] = [*i-ši-ik*] *lib-bi = ka-li-tú*, [...] = [*ka-li*] *t bir-ki = iš-ku* Hg. B IV 19f.; [ukuš].š[i]r.g[u]d, šir.gud = *iš-ki al-p[i]* (a kind of cucumber) Hh. XXIV iv 310f., also Uruanna I 254; ukuš.šir.gud.SAR = *iš-ki al-pi = qiš-šú-u tuk-pi-tú* kidney-shaped cucumber Hg. D 253, also Hg. B IV 215.

iš-ku = ma-ar CT 18 20 K.107+ iii 1.

1. testicle — a) of a man — 1' in omen texts: *šumma awilum tukkânāt iš-ke-šu rabbi'a u iš-ka-šu našallula* if the scrotum of a man's testicles is large and his testicles are hidden AfO 18 64:23f. (OB); *šumma umšatu ina iš-ki-šu ša imittim šaknat* if there is a birthmark on his right testicle YOS 10 54 r. 16 (OB physiogn.), cf. *ibid.* 17, also CT 28 27 r. 18f. (SB physiogn.); *šumma sinništu ulidma mušaršu u šir.MEŠ-šú la ibaššú* if a woman gives birth and (the child) has neither a penis nor testicles CT 28 5 K.4035+ :8 (SB Izbu); *šumma izbu šir-šú ša imitti rēgat* if the right testicle of a newborn child is empty CT 28 7:5 (SB Izbu), cf. *ibid.* 6, also *šumma izbu šir.MEŠ-šú*

išku

kilattān rēqa ibid. 7; *šumma izbu* ŠIR.MEŠ-šú u mušaršu ina irtišu šaknuma if a newborn child's testicles and penis are on its breast CT 28 7:9, and passim in Izbu.

2' in med.: *šumma* ŠIR-šu (var. ŠIR^{II}-šú) sāma if his testicles are red Labat TDP 136:54, var. from CT 37 44 K.3826 ii 4, and passim in this text referring to various colors and shapes of the testicles of a sick man; *šumma amēlu* ŠIR-šú GIG if a man has a disease in his testicles AJSL 36 83 r. iv 107 (NB); [*šumma*] *amēlu* ŠIR-šú munga if a man's testicles are paralyzed(?) AMT 61,5:5; *šumma amēlu* ŠIR-šú šarka ukāl if a man's testicles contain pus ibid. 6; *šumma muršu ina šēp amēli lu ina* ŠIR amēli ilīma irāššāšuma uqqaq if a disease spreads upwards from a man's foot or from his testicles and makes him itch and he scratches AMT 74 ii 32; ú^{in-bu} GURUN : AŠ ŠIR^{šir} NAM.LÚ.U_x.LU^{a-me-lu-tá} (possibly referring to a specific fruit named "human testicle") Köcher Pflanzenkunde 4:25 (Uruanna III 7), cf. ŠIR NAM.LÚ.U_x.[LU] (in broken context) AMT 63,4:7.

3' other occs.: *šumma sinništu ina šalte iš-ka ša a'ili tahtepi l ubānša inakkisu u šumma asū urtakkišma iš-ku šanītu iltešama tattalpat* [e]rimma tartiši [u] lu ina šalte [iš-k]a šanīta tahtepi [IGI.M]EŠ-ša kilālun inappulu if a woman injures the testicle of a man in a fight, one of her fingers shall be cut off, and if the physician puts a dressing on it but the second testicle becomes affected from the first and becomes atrophied(?) or, if she crushes the second testicle (too), both of her eyes shall be put out KAV 1 i 78-87 (Ass. Code § 8).

b) of an animal: *alpu* ŠIR-šú ša imitti the right testicle of an ox CT 40 32 r. 25 (SB Alu), cf. (of a horse) ibid. 34 r. 10, dupl. TCL 6 8 r. 6 (SB Alu); ŠIR ša garidi the testicle of a beaver (among ingredients of a potion) AMT 41,1 r. iv 29; ŠIR immeri the testicle of a sheep KAR 152 r. 26 (SB ext.), cf. kīma iš-ki immerim YOS 10 9 r. 21 (OB ext.); *šumma* BIR (= kalītu) ŠIR (iška?) igdalut ... *šumma* ŠIR BIR igdalut (mng. obscure) KAR 152:35f. (SB ext.), cf. possibly kalit birki as a synonym of išku in Hg. B IV 19f., and see birku.

iškuru

2. (a variety of cucumber): see Hh. XXIV, Hg., Uruanna I 254, in lex. section, and cf., for a possible plant name of this type, Uruanna III 7, sub mng. 1a-2'.

3. son: see *iš-ku* = *ma-ar* CT 18 20 K.107+ iii 1, in lex. section; for a possible occurrence of *išku* with the meaning "son" in personal names, see Stamm Namengebung 292 n. 2.

Holma Körperteile 97ff.

iškurātu s.; (mng. uncert.); NB.*

[in]a *iš-kur-ra-tu₄* u tamlittu [a]ta šunu they are partners with respect to the *i*. and the young (of the cow given in bailment) Dar. 257:11, cf. *ina ik-ku-ra-tu₄* u tam-lit(!)^u-tu₄ 5.ĀM ½ MA.NA KÙ.BABBAR šim būštu in-neššir the half mina of silver, the price of the cow, will be paid from the *i*. and from each of the five calves Dar. 348:5.

According to the context, probably some dairy product.

iškuru (*eškuru*) s.; wax; from OB on, Akk. lw. in Sum., Sumerogr. in Hitt.; wr. syll. and GAB.LĀL.

lāl.hur = *iš-ku-ru*, GAB.lāl = [MIN] Hh. XXIV i 11f.; *iš-ku-rum* = GAB [diš-pi] (preceded by synonyms of *dišpu*) Malku VIII 175.

a) in gen.: 2 ma.na 10 gín eš.ku.ru. um kù.bi 1 gín 15 še 130 shekels of wax valued at one shekel and 15 grains (of silver) TCL 5 6037 r. vii 11, cf. 1½ ma.na gab.lāl ITT 5 6759:1 (both Ur III); 1 MA.NA GAB.LĀL TCL 10 71 i 36 (OB); 1 bilat GAB.LĀL ana ½ MA.NA one talent of wax for one-half mina (of gold) YOS 6 115:8 (NB), cf. 5 MA.NA GAB.LĀL ultu Eanna lušēbiluni YOS 3 62:26, 10 MA.NA GAB.LĀL (beside Egyptian alum) YOS 3 20:20, ša 10 GÍN KÙ.BABBAR GAB.LĀL (beside kalā-ochre) BIN 1 47:12 (all NB letters), also VAS 6 222:2 (NB); *dišpa* u GAB.LĀL upaḥḥara šubšuku ša dišpi u GAB.LĀL anāku ale'i u LÚ.NU.GIŠ.SAR.MEŠ ile'ama (bees) now collect honey and wax (in Suhu), I know how to heat honey and wax (so as to separate them) and (my) gardeners know it too WVDOG 4 No. 4 v 1f. (NA); elān (var. elānum) erā GAB.LĀL kīma uppi ukīn širuššun over them (the beams) I put wax as a protective

iškuru

coat(?) over the copper PBS 15 79 i 48, var. from CT 37 8 i 46 (Nbk.); ki-i GAB.LĀL ma-aḫ-ḫa-an šal-li-ia-it-ta as this wax melts KBo 6 34 i 43, see Friedrich, ZA 35 162.

b) for casting in the cire perdue technique: ⅔ MA.NA GAB.LĀL ana URUDU nam-za-qum . . . epēšim two-thirds of a mina of wax (received by the *gurgurru*) for making a bronze key VAS 8 103:1 (OB); *šalam erī . . . ana šūzuzi . . . šamna iš-ku-ru nalbaš šēni ūqiru qirib mātātīšunu* (the former kings) used up (lit. made rare) the oil, the wax (and) the . . . in their lands in order to set up bronze statues (in the temples, whereas I cast bronze in clay molds) OIP 2 109 vi 87, dupl. Sumer 9 162 vii 13 (Senn.).

c) to coat wooden tablets used for writing (NB): x GAB.LĀL 14 GÍN *kalū ana mullī ša le'i* 2⅔ minas of wax (and) 14 shekels of *kalū*-clay to coat wooden tablets GCCI 1 170:1; cf. (wr. GAB *dišpi*) GCCI 2 167:1; GIŠ.DA *ša la* GAB.LĀL wooden tablet without wax (coating) GCCI 2 58:2, cf. GIŠ.DA *u* GAB *dišpi* *ibid.* 189:2, see San Nicolò, Or. NS 17 67ff.

d) for making figurines: *kī ša šalmu ša* GAB.LĀL *ina išāti išarrapuni [ša t]īdi ina mé imahḫahuni* as one burns a wax figurine in fire, as one dissolves a clay one in water Wiseman Treaties 608; 2 *šalmē bīni* 2 *šalmē erīni* 2 *šalmē lipi* 2 *šalmē* GAB.LĀL 2 *šalmē DUḫ.ŠE.GIŠ.Ī* 2 *šalmē ittī* 2 *šalmē tīdi* 2 *šalmē liši* <*teppuš*> you make two figurines of tamarisk-wood, two of cedarwood, two of tallow, two of wax, two of sesame residue (left after pressing), two of bitumen, two of clay (and) two of dough RA 26 40 r. 17, dupl. KAR 80:10, and passim in inc.; NU GIG *ša* GAB.LĀL *teppuš* you make a wax figurine of the disease KAR 21:15, cf. KAR 90 r. 7, Maqlu IX 25, PBS 1/1 15:30, and passim; ALAM.ḪI.A GAB.LĀL KUB 24 9 iii 11, cf. (figurines) *ša* GAB.LĀL *ša* UZU.Ī.UDU KUB 7 53 ii 14, and passim in Hitt.; IM *šadi ellūti lipā* GAB.LĀL (var. *iš-ku-[r]a*) *uballilma šalamšu abni* I mixed pure mountain clay with tallow and wax and made a figurine of it (the evil) KAR 267:18, var. from LKA 85 r. 9 and K.3398+7186; *mīnu ina libbi dulli illak šamnu ṭābu* GAB.LĀL *riqqē ṭābūte . . . udē ša dulli* (if the king's

išmekku

mother asks) "What shall be used in the ritual?" — perfumed oil, wax, aromatics (etc.) are the necessary items for the ritual ABL 368:12 (NA), cf. *lu-pu-ū* (for *lipū*) GAB.LĀL (among various items required for a ritual) BE 8 154:13 (NB).

e) as a carrier of medicinal substances: *šammī annūti ina* GAB.LĀL *LĀ-ma inaeš* you bandage him with these drugs in wax, and he will get well AMT 75 iv 9; *ina šamni* GAB.LĀL *tuballal ina* KUŠ *teṭerri tašammadma* you mix it in oil and wax, smear it on a leather (poultice) and bandage (him) KAR 202 ii 51; *ina lipi* GAB.LĀL *tuballal allānu teppuš* you mix (various ingredients) in tallow and wax and make a suppository KAR 201:31, and passim in med.; *šumma šapassu ḫepāt* GAB.LĀL *la balla DIR-ma ina[eš]* if his lip is chapped, you fill (the cracks) with unmixed wax, and he will get well AMT 23,10:10 + 26,8:12; note: *ina šamni u* GAB LĀL.BABBAR *tasāk* you chop (the ingredients) in oil and wax from "white honey" AMT 19,6 iv 8.

The syll. spelling *iškuru* (*eškuru*) is attested only in Ur III (see usage a) and in SB (see usages b and d). The NB refs. which show GAB *dišpi* beside GAB.LĀL, and AMT 19,6 iv 8, which refers to GAB LĀL.BABBAR, indicate that beside *iškuru*, another term for wax was used; the reading of the latter may be *kispi dišpi* (for which see *dišpu* usage g). Refs. wr. GAB.LĀL have been listed here, but many of them possibly belong to GAB *dišpi*.

Landsberger, WO 1 (1950) 371ff.

iškušḫu s.; (a blanket or cover); Nuzi*; Hurr. word.

4 *tapālu iš-ku-uš-ḫu* four sets of *i*. (among garments) HSS 15 167:9 (= RA 36 140); 2 *iš-ku-uš-ḫu ša(text-ra) narkabāti* 1 *nari šipāti* 3 *iš-ku-uš-ḫu ša(text-ra) šu-ti* two *i*.-s of one *narū* of wool for the wagons, 3 *i*.-s of . . . HSS 13 288:6f. (list of garments, translit. only).

išlītu see *islītu*.

išmannu see *iššimanna*.

išmarū see *ešmarū*.

išmekku see *ešmekku*.

****išnu**

****išnu** (Bezold Glossar 74a); see *išinnu*.

išpa adj.; (mng. uncert.); OA*; foreign word.

15 GÍN KÙ.BABBAR *iš-ba* TCL 21 246A:1, corresponding to 15 GÍN [KÙ.BABBAR] *ša-ru-pá-am* case 5.

Bilgiç Appellativa 65.

išpalurtu (*ispilurtu*, *ispillurtu*, *pilurtu*, *pillurtu*, *palurtu*, *pallurtu*) s. fem.; 1. cross (-shaped design), 2. crossroads, 3. cross (-shaped object); OB and SB (mngs. 1 and 2), NA (only mng. 3); foreign word; pl. *ispilurātu*; wr. syll. and BAR-ti/tum.

^{ba-ár}BAR = *pal-lu-ur-tú*, *pal-lu-ur-tú* = *it-gu-rum* Izbu Comm. 240f. (to CT 27 27:9); [*iš*]-*pal-lu-ur-tú*: *ú-sur-tú* AfO 14 pl. 7 i 18 (astron. comm.).

1. cross(-shaped design) — a) in gen.: *šumma izbu 2-ma kīma pi-il-lu-ur-ti it-gu-ru-ma* if there are two newborn (lambs) and they are (grown together) crosswise like a cross CT 27 25:2 (SB Izbu), and passim in this text, also (wr. *kīma* BAR-ti) *ibid.* 27:9, but note: *kīma pi-il-lu-ur-ti* *ibid.* 10ff., for comm., see lex. section.

b) in astron.: *šumma Sin ina tāmartišu pal-lu-ur-ti kakkabī e-bi-iḫ* if the moon, when it appears, is girt with stars forming a cross ACh Supp. Sin 7:12; *šumma ina šamē mešḫu ... kīma pi-il-lu-ur-ti IŠ GAB* if a light in the form of a cross ... in the sky ACh Supp. 2 Ištar 64 i 18; *šumma ina šamē ... pi-il-lu-ur-tum iktasar* if he (the god, i.e., the moon) “binds together” (light in the form of) a cross ZA 43 310:18 (OB); *šumma bibbu iš-pa-lu-ur-ta* GAR if a planet has a cross(-shaped halo) ZA 52 250:89; *šumma bibbu iš-pa-lu-ur-t[a...]* (in broken context) ACh Supp. 1 56 ii 6, cf. *šumma MUL.BAN iš-pa-lu-[ur-ta...]* *ibid.* 8; [BAR(?)]-*tum* GAR *iš-pa-lu-ur-tum qu-ru-un-[...]* ACh Ištar 28:37.

c) cross-shaped mark or design on the exta or forehead: *šumma ... ina imitti nīri pi-lu-ur-tum ešret* if a cross is drawn on the right side of the “yoke” RA 44 13:15 (OB ext.); *šumma ina muḫḫi danāni pi-lu-ur-tum* if there is a cross on the *danānu* RA 38 81 r. 15, cf. *šumma ... ina appiša pi-il-lu-ur-tum* RA 44 16:9, cf. *šumma [...]* ŠU.SI *pi-il-lu-ur-tum* YOS 10 33 iv 33, cf. *ibid.* 25:10 (all

išpar birmi

OB ext.), also *šumma tīrānū kīma* BAR-ti BRM 4 13:31 (SB ext.), and passim in ext., see Nougayrol, RA 44 11f.; *šumma pal-lu-ur-ta* BAR-ta DIRI if (a man’s forehead) is full of crosses Kraus Texte 2a r. 39’, dupl. *ibid.* 4a r. 5’; note: *pi-lu-ur-tú te-šir* you draw a cross K.3400:3 (unpub.), dupl. K.2565 + 3509:3 (unpub., SB lit.).

2. crossroads: *šarru bēli uda kī GN ina libbi is-pi-lu-ur-te kariruni* the king, my lord, knows that GN is situated at a crossroads ABL 408 r. 6 (NA let.); *epir <iš>-pal*(var. *-pa-lu-ur-ti ša* 4 KASKAL.MEŠ dust from the crossing of four roads (used for magical purposes) KAR 144 r. 10, see ZA 32 183.

3. cross(-shaped object): *ina libbi NA₄ is-pi-lu-ur-te liknaku* let them seal (the report) with an i. of stone ABL 434 r. 13 (NA let.); *ina pan šarri ussēribšunu is-pi-lu-rat issak-nušunu* he brought them before the king, (and) i.-s were placed on them ABL 628 r. 7 (NA); obscure: *is-pil-ur-tú kizirtu ša Nabá šī šarru bēli uda ina muḫḫi is-pil-lu-<ur>-tu simtu ša mār šarri* ABL 1277:3f., cf. *is-pil-ur-tu iškun* (in broken context) *ibid.* r. 1 (NA).

The variety of spellings and the occasional dropping of the first syllable (*is-*, *iš-*) suggests a foreign word, possibly beginning with the consonant cluster *š/spl-*, referring to a special characteristic cross formation.

Jensen, KB 6/2 p. 10*. Ad mng. 1b: Th. Bauer, ZA 43 311; Weidner, AfO 16 262; Largetment, ZA 52 262f. Ad mng. 1c: Nougayrol, RA 44 11f.

išpar s.; muzzle; syn. list.*

iš-pa-ar = *na-ak-tam pi-i* (between synonyms for *niphu* and *tapsá*) An VII 265.

išpar birmi s.; weaver of multicolored fabrics; NA, NB; wr. (LÚ.)UŠ.BAR *birmi* or GÜN; cf. *išparu*.

a) in NA: LÚ.UŠ.BAR *bir-me* (the slave of two brothers, sons of the queen’s weaver) ADD 642:5; PN LÚ.UŠ.BAR GÜN ADD 741+749:24.

b) in NB: LÚ.UŠ.BAR *bir-mu išpar kiti ina panija jānu* there is no *bir-mu*-weaver nor linen weaver with me CT 22 57:5 (let.); (x silver) *ana aban gabá ana taḫapšu ana* PN LÚ.

išpar kitê

UŠ.BAR *bir-mu* for alum for (dyeing) purple wool (given to) the *birmu*-weaver Nbk. 392:6; SÍG *tabarru u* SÍG *ḥašašti* ... *ina pan* PN LÚ.UŠ.BAR *bir-mu* red wool and green wool for PN, the *birmu*-weaver ZA 4 145 No. 18:5; SÍG ZA.GIN.[KUR.RA] *ana ḥuṣanni* ... *ana* PN LÚ.UŠ.BAR *bir-mu nadnu* lapis lazuli colored wool for a *ḥuṣannu*-sash issued to PN, the *birmu*-weaver Nbn. 818:5; LÚ.UŠ.BAR *bir-mu* (in list of rations) BIN 2 133:49, cf. (in same context) YOS 6 32:56, 229:48, YOS 7 4:7f., TCL 12 93:11, AnOr 8 26:12, 9 9 iii 9, GCCI 1 76:2, etc.

išpar kitê s.; linen weaver; NB; wr. LÚ.UŠ.BAR GADA; cf. *išparu*.

išpar birmu LÚ.UŠ.BAR GADA *ina panja jānu* there is no *birmu*-weaver nor linen weaver with me CT 22 57:6 (let.), cf. PN LÚ.UŠ.BAR GADA *ibid.* 45:10; GADA *ša* LÚ.UŠ.BAR GADA *ina qāt nukaribbi ša* GN *iššá* (accounting of) linen, which the linen weavers took from the gardeners of GN Moldenke 2 13:1, cf. *epiš nikkassī šá it-ti(!)* LÚ.UŠ.BAR GADA Nbn. 164:1; 20 *mašīhi* ... *ana qēmi ana* PN LÚ.UŠ.BAR GADA *nadnu* twenty measures are given to PN, the linen weaver, for flour Nbk. 169:4, cf. PN LÚ.UŠ.BAR GADA (list of rations) PSBA 19 140:18, also Camb. 36:7.

išpar šiprāti s.; weaver of *šiprātu*-garments; NA; wr. UŠ.BAR (UŠBAR ADD 172:4); cf. *išparu*.

LÚ UŠBAR TÚG *šip-rat arassu ša* PN (sale of) the ...-weaver, the slave of PN ADD 172:4, cf. 2 GÚN LÚ UŠ.BAR *šip-rat* (list) ADD 953 r. iv 7; PN A PN₂ *ištu libbi* LÚ UŠ.BAR *šip-ra-a-te* LÚ.ENGAR PN, farmer, son of PN₂ from among the ...-weavers Johns Doomsday Book pl. 3 ii 17.

Šiprāti is possibly a metathesis for *širpāti*, colored (wool).

išpartu (*ušpartu*) s. fem.; female weaver; from OB on; wr. syll. and SAL UŠ.BAR (GEMÉ. UŠ.BAR YOS 12 293:9, and passim in OB); cf. *išparu*.

[sal.uš.bar] = *uš-par-[tu]* Lanu I iv 7; á.du. [SAL.u]š.bar = *ad-du-ú iš-pár-ti* weaver's task Ai. VII i 9.

išpartu

a) in OB and Mari: *aššum* PN UGULA.UŠ.BAR ... PN *šú ina* GN *mahrija* SAL UŠ.BAR.MEŠ *išappar* as for PN, the overseer of the weavers, this PN manages the female weavers in Sippar, under my authority PBS 7 32:10 (let.); *aššum amtim ana* PN *nadānam aqbi-kunūšimma amtam la iš-pa-ar-ta taddinaš-šumma* as to the slave girl I ordered you to give to PN, you gave him a slave girl who is not a weaver VAS 7 188:6 (let. from Dilbat); *aššum amtim* ... *šumma wilid bitim u iš* (text *zu*)-*pa-ra-at šāmši* as to the female slave, if she was born in the house and (if) she is a (good) weaver, buy her! VAS 16 4:25 (let.); *iškar* SAL UŠ.BAR.MEŠ (wool) delivery from the female weavers Jean Šumer et Akkad 181:5'; PN *ša* PN₂ *ana* SAL UŠ.BAR *namḥarti* PN₃ PN (property) of PN₂, received by PN₃ as a female weaver VAS 13 46:3; x SÍG.ŠID.MA *ša ana* PN SAL UŠ.BAR *šaglu* x seahs of *sutú*-wool which was weighed out to the female weaver PN BE 6/1 114:3; x TÚG UN.ÍL *ša* SAL UŠ.BAR x *nāramu*-garments, (delivered) by the female weaver TCL 1 160:2, 6 and 10; SAL UŠ.BAR.MEŠ (in list of rations) VAS 7 187 i 24, and passim in this text, cf. Jean Šumer et Akkad 179:14 and 190:14, SAL UŠ.BAR.ḪI.A (preceded by *ašlaku*) UET 5 682:21, GEMÉ.UŠ.BAR *ibid.* 583 vi 2; barley *ša* ... *ana šE.BA* GEMÉ.UŠ.BAR.MEŠ *innadnu* which is given as rations to the weaver YOS 12 293:9; PN UGULA SAL UŠ.BAR TCL 7 10:7 (let.), and passim in OB, cf. PN UGULA GEMÉ.UŠ.BAR (as witness) YOS 8 176:19, cf. Çiğ-Kizilyay-Kraus Nippur 7 r. 7, VAS 13 40 r. 3, *ibid.* 39 r. 6, and passim in OB; 10 (SÍLA) *šaman sirdim ana pašāš* SAL UŠ.BAR.MEŠ ten silas of olive oil as ointment for the female weavers ARM 7 74:3, cf. (adding *mar-šātīm* sick) *ibid.* 76:3.

b) in Nuzi: 30 SAL.MEŠ *uš-pá-ra-a-du ša qē* thirty female weavers using *qū*-thread JEN 507:16.

c) in SB: [*šumma*] *širu ana [muḥḥi]* SAL UŠ.BAR [...] *-ma ana libbi* [...] *irub* SAL UŠ.BAR ... (in broken context) KAR 386:36 (Alu).

d) in NA: *lūbilu* SAL UŠ.BAR.MEŠ *-te ša šarri* let them bring the king's woman weavers ABL 196:24 (let.); 1 SAL *uš-pár-tu* SÍG₅-*tu ša*

išparu

PN *ina muḫḫi* PN₂ one good female weaver, (claim) of PN against PN₂ KAJ 98:2.

e) in NB: 1 SAL UŠ.BAR *kī* 60 GÍN KÚ. BABBAR one female weaver for sixty shekels of silver BBSt. No. 9 iv A 11, cf. *ibid.* iii 16; *šim*(text AMA) *iš-par-ti* (in broken context) CT 22 201:28 (let.).

For slave girls working as weavers in Ur III, see Jacobsen, *Studia Orientalia Pedersen* 178ff. **išparu** (*ušparu*) s.; weaver; from OB on; foreign word; pl. *išparātu* HSS 14 168:7; wr. syll. and (LÚ.)UŠ.BAR; cf. *išpar birmi*, *išpar kitē*, *išpar šiprāti*, *išpartu*, *išparu* in *bīt išpari*, *išparu* in *rabi išpari*, *išparātu*.

lú.uš.bar = *uš-pa-ru* Igituh short version 258; lú.uš.bar = *uš-pa-ru* (var. *iš-[pa-ru]*) LTBA 2 1 iii 19 (Lu App.), also Lu IV 275, Lu Excerpt I 234; ut-tu ^dUŠ.BAR = ^dTAG×KÚ Recip. Ea A v 44; LÚ. UŠ.BAR Bab. 7 pl. 6 (after p. 96) iv 16 (NA list of professions); lú.túg.tag.ga = *ma-ḫi-ḡu šá sis-sik-ti = iš-pa-[ru]* Hg. B VI 138; di-mi-ir AN = *iš-par-um* (obscure) A II/6 ii 14.

a) in OB: MU.TÚM PN UŠ.BAR (garments) delivery from PN, the weaver TCL 1 160:4, 8 and 12, added up as MU.TÚM 3 UŠ.BAR [LUGAL] *ibid.* 15; PN UGULA LÚ.UŠ.BAR (as witness) AJSL 34 136:23 (= Gordon Smith College 42), for UGULA.UŠ.BAR, see PBS 7 32:5, sub *išpartu* usage a; for the organization of the weavers, see *ugula é.uš.bar* Proto-Lu 153, *ša.tam.é.uš.bar* *ibid.* 37, *nimgir. uš.bar* *ibid.* 424.

b) in MB: *subāti ša* PN *ana* LÚ.UŠ.BAR *u kāsiri kī mandattišunu iddinu* the garments which PN gave to the weavers and the carpet(?) weavers instead of their wages BE 17 35:18 (let.), cf. *ŠE.BA* UŠ.BAR *u* LÚ.TÚG.KA. KÉŠ barley rations of weavers and carpet(?) weavers (heading of list) PBS 2/2 13:1, and *passim* in ration lists; LÚ.UŠ.BAR *ištēn ša ultu* 1 MU *ḫalqu* one weaver who disappeared one year ago BE 17 44:12 (let.); 1 SAL.TUR ... PN *ilqi u ana* PN₂ UŠ.BAR *ana tamūti iddinšima* PN took (from the governor) one girl and gave her to PN₂, the weaver, for spinning work UET 6 3:6 (courtesy Gurney); 1 ÁB ... PN LÚ.UŠ.BAR *ardu ša* PN₂ IN.ŠI.IN.ŠÁM PN, a weaver, the slave of PN₂, bought one cow (and paid the purchase price in garments, see lines 9ff.) PBS 2/2 27:5.

išparu

c) in MB Alalakh: PN LÚ.UŠ.BAR *ekallim* JCS 8 11 No. 159:6.

d) in Nuzi: x *še'u ša šarrati ana iš-ba-re-e ina qā[t]* PN x barley belonging to the queen, for the weavers under the command of PN HSS 13 179:17 (= HSS 14 109, = RA 36 122); 17 LÚ.MEŠ.UŠ.BAR *ša Nuzi* HSS 13 33:18; 6 *ḡu-ḫārū* UŠ.BAR *annātu* [...] *ša* P[N] *nadnu minummé* LÚ.MEŠ UŠ.BAR *gabbu[šunūti] riḫūtu ina qāt* PN *nadnu* these six weaver's helpers are placed under the command of PN, also all the remaining weavers are placed under the command of PN HSS 13 46:7ff., cf. LÚ.MEŠ UŠ.BAR *u kā[ši]ru* HSS 13 483:7, also LÚ.MEŠ *uš-pa-ra-tum*.MEŠ HSS 14 168:7; *ina ištānānu ša* AN.ZA.QAR UŠ.BAR.MEŠ (a field) to the north of the weavers' quarter RA 28 33 No. 1:8; for weavers of *ḫupšu*-status in Nuzi, see *ḫupšu* A usage b.

e) in MA: 1 *mardutu ša* 5 *pi-x* [...] *ša šipar* UŠ.BAR *birmūšu x* [...] one carpet(?) with five [...], work of the weaver, its colored work [...] (preceded by 1 *mardutu ša šipar kāsiri* line 27) AfO 18 306 r. iii 33' (inventory); see *išpar birmi*.

f) in Hitt.: LÚ.APIN.LÁ ... LÚ.UŠ.BAR LÚ. NAGAR LÚ.AŠGAB ... EN QA-TI (fugitives who are free men shall not be extradited, but fugitives who are) farmers, weavers, carpenters, leatherworkers or craftsmen of any kind (shall be extradited) KBo 5 4:39 (treaty), cf. PN DUMU.É.GAL UGULA LÚ.MEŠ UŠ.BAR PN, court official, overseer of the weavers *ibid.* 7 r. 27; LÚ.UŠ.BAR Friedrich Gesetze I § 51, and *passim*.

g) in NA: LÚ.UŠ.BAR.MEŠ *ša é.KUR iškar-šunu la ikšuruni urāsūtu eppuš* the weavers, whose deliveries the temple has not ..., (now) perform *urāsu*-service ABL 209:7, cf. LÚ.UŠ.BAR.MEŠ *ša Ištār ša Arba'il* ABL 413 r. 8, LÚ.UŠ.BAR *ša* SAL.É.GAL queen's weaver ADD 642:3, LÚ.UŠ.BAR *ša bīt* SAL.É.GAL ADD 806 r. 11, and *passim* in NA, note PN *rab kišir ša* UŠ.BAR.MEŠ (as witness after the *kāsiru ša ekalli*) ADD 59 r. 3, also LÚ.UŠ.BAR *ša bīt sukkalli* ADD 415 r. 11; note (with a list of 145 weavers from various Assyrian cities) ADD 950 r. 10.

išparu

h) in NB — 1' in gen.: LÚ.UŠ.BAR *u ašlaku* (LÚ.TÚG.BABBAR) . . . *lubari lu tadnaššunūtu* the garments have been given to the weaver and the fuller TCL 9 105:6 (let.), cf. *dullu ša MN ša ina qāt* LÚ.UŠ.BAR.Ī.A Nbn. 320:1; 10 GÍN *ṭimu ša sīg.ZA.GIN.[KUR.RA]* PN *u PN₂* LÚ.UŠ.BAR.ME *maḥru* the weavers PN and PN₂ received ten shekels of spun blue wool TCL 12 109:12, cf. sīg [...] *ḥātu* LÚ.UŠ.BAR.MEŠ VAS 6 24:1, also UCP 9 67 No. 47:4, and passim in NB; PN LÚ.UŠ.BAR *ana pani abīni niltappar* we sent PN the weaver to our father (with wool, etc.) YOS 3 94:8 (let.); *ana mahḥi šipāti ša* LÚ.UŠ.BAR *la taqarrub* do not touch the weaver's wool BIN 1 26:17 (let.); *mihši . . . ša ina qāt* LÚ.UŠ.BAR *ma[ḥir]* fabric received from the weaver VAS 6 17:4; *dullu pešū ša* PN LÚ.UŠ.BAR *ana Ebabbara iddinu* laundry which PN, the weaver, delivered to Ebabbara VAS 6 71:1; *ana aban gabū ana* PN LÚ.UŠ.BAR *nadin* (silver) given to PN, the weaver, for alum (with Aramaic docket *zī 'išpr*) Stevenson Ass.-Bab. Contracts 39:5; LÚ.UŠ.BAR *ša dNergal* Nbn. 410:10; PN LÚ.UŠ.BAR *širku ša Istar ša Uruk* TCL 13 161:3; for a weaver working with his slave (*gallu*), see Nbn. 788:4, 789:9, and (slave called LÚ.UŠ.BAR) Nbn. 547:8.

2' as a "family name": PN *māršu ša* PN₂ A LÚ.UŠ.BAR PN, son of PN₂, descendant of I. TCL 12 50:11, and passim in NB.

i) in lit.: [*iš-p*]a-ra-ak-ma *qé amaḥḥaš ulabbaš ummānamma* I (the tamarisk) am a weaver, because I beat the threads, I (thus) clothe everybody Lambert BWL 156 IM 53975 r. 5 (OB fable), cf. UŠ.BAR-ku-ma *qé a-ma-ḥi-š[i]* ibid. 162:35 (NA version of same), cf. also ibid. 158:24. Note *mār išpari: kīma širpi annī innappašuma ana išāti innaddū . . .* DUMU.LÚ.UŠ.BAR *ana šubāti la ubarramu* as this red wool is plucked apart and thrown into the fire, so that the weaver will not weave (it) into a colored garment Šurpu V-VI 115.

In the Ur III and OB periods, the work of the *išparu* was either done at home and for domestic consumption, or in the workshops of temples and palaces, where the weavers were mostly women or slave girls organized under an overseer, *akil išpari*. The independent,

išparu

itinerant weaver was called *kāmidu* (wr. LÚ.TÚG.DU₈(.A)) in OB and appears, instead of *išparu*, in CH § 274:25 (wr. LÚ.DU₈.A) and in the Mari ritual RA 35 2 i 17, also, not too rarely, in OB economic texts. Even as late as in MB and NA, the *išparu*'s seem to have been attached to the palace, or to private individuals; the lone MB contract where an *išparu* appears as a buyer describes him, however, as a slave. Note also that the Hittite references contrast the weaver with free men.

The *išparu*'s not only wove but also did the spinning, as shown by the MB reference where a slave girl is given to an *išparu* for spinning.

In NA and NB, the craft became specialized, and an *išpar birmi*, *išpar kitē*, *išpar šiprāti*, q. v., are mentioned.

This designation of the weaver is a "Kulturwort" and comparable in form with *nagar*, *baḥar* and *damkar*.

Jacobsen, *Studia Orientalia* Pedersen 177ff.

išparu in bīt išpari s.; weaver's workshop; OB, NB; wr. É (LÚ.)UŠ.BAR; cf. *išparu*.

ugula.é.uš.bar = MIN (= *a-kil*) [É] [*iš-pa-ri*] overseer of the weaving establishment Lu II ii 2', cf. ugula.é.uš.bar Proto-Lu 153, ša.tam.é.uš.bar ibid. 37.

12 MA.NA ŠID.MA *ša šuḥārātum ša* É.UŠ.BAR twelve minas of *sutū*-wool for the girls in the weaving establishment YOS 5 177:6 (OB); note (wool delivered to the) É.SAL.UŠ.BAR workshop for weavers (to make garments for the gods) Riftin 61:6 (OB); silver *ana šabāt bitqa ša* É LÚ.UŠ.BAR.MEŠ for the repair of the weaving establishment BRM 1 99:36 (NB).

For the é.uš.bar in Ur III, see UET 3 index p. 55, Eames Coll. KK 24:16, etc. Note also the plan of an é.uš.bar REC 148:3 (Oakk.).

išparu in rabi išparī s.; chief weaver; MB, NA, NB, Sumerogr. in Hitt.; wr. (LÚ) GAL.UŠ.BAR and LÚ GAL.UŠ.BAR.MEŠ; cf. *išparu*.

PN GAL UŠ.BAR (in ration list) BE 14 91a:49 (MB); GAL LÚ.MEŠ UŠ.BAR (participating in a ritual, twining threads of red and white wool) KUB 11 20 i 9, cf. ibid. 15 (Hitt. rit.); PN

išparūtu

LÚ GAL. UŠ. BAR. MEŠ (as witness) ADD 453 r. 15, cf. PN LÚ GAL. UŠ. BA [R. MEŠ] (in broken context) ADD 679:5; PN LÚ GAL. UŠ. BAR ša ^dŠamaš (addressee) Strassmeier, Actes du 8^e Congrès International No. 16:3 (NB let.), cf. *ibid.* No. 18:3.

išparūtu s.; 1. company of weavers, 2. weaver's craft; Nuzi, NB; wr. syll. and (LÚ.) UŠ. BAR with phonetic complement; cf. *išparu*.

1. company of weavers — a) in Nuzi: *ana* 10 *šuḫārū ša* UŠ. BAR-*ru-ti* (barley) for the ten junior members of the company of weavers HSS 14 123:32, cf. 1 SĪLA *ana* UŠ. BAR-«*pè*»-*ru-ti* HSS 13 159:13.

b) in NB: x *gur suluppī ina pappasu* LÚ. UŠ. BAR-*tū ša* MN x *gur* of dates of the *pappasu*-allotment of the weaver's guild for MN Camb. 70:7, and *passim* in NB, cf. 2 *šiqil kaspu ina pappasu* LÚ. UŠ. BAR-*ū-tu ana* PN ... *nadin* Nbn. 302:2, also 14 MA. NA *šipātu ina pappasu* LÚ. UŠ. BAR-*ū-tu ana muḫḫi* PN ... *nadin* Nbn. 898:2.

2. weaver's craft — a) in Nuzi: *u ana iš-pa-ru-ti ulamassu* and he will teach him the weaver's craft JEN 572:7, cf. *šumma* PN PN₂ *ana iš-pa-ru-ti la ulamassu* *ibid.* 16.

b) in NB: ¹PN PN₂ *ana* LÚ *iš-pa-ru-tu adi* 5 *šanāti ana* PN₃ *taddin* ¹PN has given PN₂ for five years to PN₃ to (learn) the weaver's craft BOR 1 88a:3; *iš-pa-ru-tu gabbi ú-lam-mad-du* he shall teach (him) the entire craft of weaving *ibid.* 6, cf. *kī iš-pa-ru-tu la ultam-miduš* *ibid.* 9.

išpatalu s.; lodging; OA*; Hitt. word.

10 MA. NA *lu iš-ba-da-lu lu ukulti emārī* ten minas (of copper), partly for lodging, partly for donkey feed TCL 20 165:20.

Bilgiç Appellativa p. 66 (derived from Hitt. *išpant-*, "night").

išpatu s. fem.; 1. quiver, 2. bow case; OB, Alalakh, EA, Nuzi, SB, NA, Akkadogr. (KUŠ *IŠ-PA-DU* ZA 44 86:18') and Sumerogr. (KUŠ. É. MÁ. URU₅, see Ehelolf, ZA 35 46f. and ZA 45 71 n. 3) in Hitt., lw. in Hurr. (*išpanti*, see Ehelolf, ZA 45 71 n. 4, von Brandenstein, AfO 13 58); pl. *išpātu*, also *išpatātu* in Nuzi HSS 15 2:8, note the Hurr. pl. *išpatena* Wiseman

išpatu

Alalakh p. 110 No. 430 r.; wr. syll. (KUŠ. É. AMAR. RU, for KUŠ. É. MÁ. URU₅, in EA).

giš.é.ban = é MIN (= qāl-tu), um-mu, iš-pa-t[u] quiver, [giš.ka]k.ban = [sik-kat MIN] Hh. VII A 49ff.; *giš.é.má.TU*(text .šU) = *iš-pa-a-tu* *ibid.* 64a; *kuš.[é].[zú.limmu.ba]* = *la-ḫa-ru-uš-šu*, *kuš.má.uru₅*, *kuš.iš.pa.tum = iš-pa-tu* Hh. XI 104ff.; *kuš.a.má.uru₅* = *iš-pa-tum = [tuk-ka]-an-nu* Hg. A II 146; *tu-[u]m TUM = iš-pa-[tum]* A VII/2:154; *iš.pa.[tu] = šil-lu šá [x]*, *iš.pa.tu. [x] = šil-lu šá x* (obscure) Nabnitu M 154f.

mar.TE(for .uru₅) *šu.šu il.la : a-bu-bu šá e-mu-qa-a-šú šá-qa-a-ú-ma [anaku] : iš-pa-tum te-bi-tum [anaku]* (first Akk. transl.) I (Ištar) am a flood with extraordinary strength : (second Akk. transl.) I am a quiver lifted up SBH p. 105:22ff.

1. quiver — a) in gen. — 1' in lit.: *qašta u* KUŠ(var. omits) *iš-pa-tum iduššu ilul* he (Marduk) hung the bow and the quiver at his side En. el. IV 38; ^dIštar ... *imna u šumēla tullata iš-pa-a-ti tamḫat qašti ina idiša* Ištar is hung with quivers, one at her right and one at her left, she holds the bow in her hand Streck Asb. 116 v 53; KUŠ *iš-pa-t[u₄ ...]* // KUŠ *la-ḫa-[ru-uš-šu]* quiver (explained by) *laharuššu* = quiver (among twenty divine emblems) LKU 31:12f., and see Hh. XI 102, in lex. section; *ana* ^dAnnunītum *bēlet tūhazī našāta qašti u iš-pa-ti* for Annunītu, lady of battle, who is equipped with bow and quiver VAB 4 228 iii 22 (Nbn.); [*nāš*] *qašti ušu u iš-pat* carrying bow, arrow and quiver Böhl, BiOr 6 p. 166:4 (hymn to Nergal); [*qaštu*]m *u iš-pa-tum [ina] qāti iškunu* they placed bow and quiver in (Gilgāmeš') hands Gilg. Y. 238; *qašāti iš-pa-a-ti ina idišunu [...]* bows (and) quivers [hanging] at their sides (said of wooden statues for magical purposes) KAR 298:24 (SB rit.); *ana aḫḫēšu iš-pa-as-su* GI. MEŠ *umalli* (Innin) filled her quiver with arrows for her brothers Craig ABRT 2 15 iv 6, see ArOr 21 410, cf. *id-di-su (= iddinšu)* ^dNinlil *iš-pat ma-lit-ti* RA 41 39:21 (LB lit.); *ziqāte ša ... ušanmaru mulmullī la pādū[ti] ša* GIŠ *iš-pat* ^dBēl the torches which they light are merciless arrows from the quiver of Bēl CT 15 44:11 (cultic comm.); *uši mundahši iš-pa-t[a ...]* the arrows of the warriors, the quiver [...] Lambert BWL 178 r. 13 (fable); *māt Aššur ana šiḫirtiša kīma iš-pa-ti umalli* I filled the entire land of Assyria (with soldiers)

išpatu

like a quiver (ready for war) Borger Esarh. 106 iii 20; *ana šutešur šalmāt qaqqadi paqādi murnisqī ... iš-pa-a-te tilpānāte u uššī mimma šumšu unūtu tāhāzi* in order to organize the men (lit. black headed) and to muster the steeds, the quivers, bows and arrows, all kinds of battle equipment OIP 2 130 vi 67 (Senn.); [asm]arē u KUŠ iš-pat.MEŠ lances and quivers (in broken context) BHT pl. 14 iii 27 (Nbn.).

2' other occs.: [2] KUŠ iš-pá-tum BE 3/1 76:30 (early OB list of objects); *qašta u KUŠ iš-pa-tum u hurhutūtum ana qati PN addin* I gave a bow, a quiver and *hurhutūtu*-arrows to PN HSS 5 44:6, cf. *ibid.* 11 and 16; 2 KUŠ iš-pá-tum u qašta KI.MIN (= *ilteqū*) they received two quivers and a bow HSS 5 93:8; *bītāti ... ana GI KAK.TAG.GA KUŠ iš-pa-ti ... iddi* he exchanged the houses for arrows and quivers JEN 196:8; GI.MEŠ KAK.TAG.GA *ina libbi iš(text zu)-pa-ti* arrows in a quiver JEN 519:7; 1 KUŠ iš-pa-tum ša kaspi uḫḫuzu 2 KUŠ iš-pa-tum ša siparri uḫḫuzu 1 KUŠ iš-pa-tum ašar qinnassu kaspa uḫḫuzu 18 KUŠ iš-pa-tum riqūtum 1 māt 47 GI.MEŠ KAK.TAG.GA.MEŠ one quiver that is mounted with silver, two quivers mounted with bronze, one quiver the bottom of which is mounted with silver, 18 empty quivers, 147 arrows JEN 527:27ff. (all from Nuzi).

b) material and decoration: lapis lazuli, gold and silver *ana iš-pa-ti ana qāti* PN for (the ornaments of) the quivers for PN JCS 8 30 No. 427:4 (MB Alalakh); [x] GIŠ.BAN(!).MEŠ 3 KUŠ.É.AMAR.RU [KÛ.GI] GAR.[RA] 80+[10 G]I.MEŠ UD.KA.BAR x bows, three quivers inlaid with gold, ninety bronze arrows EA 29:184 (let. of Tušratta), see Ehelolf, ZA 45 70f.; 2 iš-pa-tū ša kaspi uḫḫuzu *ina libbišunu ša* 1 iš-pa-ti *ilmušu jānu* two quivers decorated with silver, of which one is without its circle(?) ornament HSS 15 17:4ff., cf. 4 iš-pa-ti ša la uḫḫuzu *ibid.* 7; ša 1 KUŠ iš-pa-ti ša kaspi uḫ-⟨hu⟩-zu ša i-ir(text -sa)-ti-šu jānu ša 1 KUŠ iš-pa-ti] ša kaspi uḫ-⟨hu⟩-zu *ilmušu jānu* 10 za-ag-gi-e ša hurāsi ištu KUŠ iš-pa-ta-ti ḫalqu 1 za-ak-ku ša kaspi ištu 1 KUŠ iš-pa-ti ḫalqu from one quiver mounted with silver, the chest(?) decoration

išpikū

is missing, from one quiver mounted with silver, the circle(?) ornament is missing, ten *zakku* ornaments of gold are lost from the quivers, (and) one *zakku*-ornament of silver is lost from one of the quivers HSS 15 2:1ff.; 12 iš-pa-tū *illakkunnu ša kaspi la ašbu ḫalqu* twelve quivers (whose) silver *illakkunnu*-ornaments are not in place, they are lost HSS 152:17; 2 *kakkabāte ša išdi ša* 2 iš-pat two star (ornaments of gold) for the bases of the two quivers ADD 819 ii 1 (NA), cf. *ibid.* 6; šitta iš-pa-a-ta kaspi two quivers of silver JTVI 60 132:6 (NB).

c) capacity: *naphar* 7 KUŠ iš-pa-tū.MEŠ *annātu* 1 māt 78 GI.MEŠ ša *ina libbišunu nadū* all together, these are seven quivers, (with) 178 arrows placed in them HSS 15 17:8; 5 KUŠ iš-pa-tum 30 TA.ĀM GI.MEŠ-nu *ina libbišunu ša nadū* five quivers with thirty arrows placed in each of them HSS 13 195:3; 6 KUŠ iš-pa-tum.MEŠ 2 māti [25] GI KAK.Ú.TAG.GA *siparri ša libbi* KUŠ iš-pa-ti *nadū* six quivers (with) 225 arrows of bronze placed in the quivers HSS 14 616:15ff.; 1 iš-pu-tu ša *pani narkabti* 50 KAK.Ú.TAG.GA.MEŠ one quiver for the front of the chariot, (with) fifty arrows KAJ 310 r. 52.

2. bow case: see giš.é.ban = *bit qalti* Hh. VII A 49, in lex. section.

For *utpt* in Ugar., see Viroilleaud, RA 37 22 note to No. 6:14-16, also Gordon Handbook 3 No. 352.

Ehelolf, ZA 35 46f. and ZA 45 70f.

išpikū s. pl. tantum; 1. yield, produce (of a field), 2. storage bin or jar; OAk., MB, SB, Nuzi; wr. syll. and Ì.DUB; cf. šapāku.

še.ì.dub = še-im iš-p[ì-ki], ì.dub = iš-pi-ku, [ì.d]ub.še = iš-pi-ki še-im, [ì.d]ub.še.giš.ì = MIN šam-šá-me, [ì.d]ub.zú.lum.ma = MIN su-lu-pi, [ì.dub.s]íg = [...], [ì.dub.(x.x)]íb.gi₄.gi₄ = MIN i-ta-na-pal, ì.dub šà ì.dub = MIN lib-bi iš-pi-ki, šà ì.dub = lib-bi iš-pi-ki Hh. II 121-125a, 126-128, cf. ì.dub = iš-pik-ki = naq-bu Hg. I 12a. še-e-du, hu-un-du, ku-tal-lu, zíz.A.AN, iš-pi-ki = še-im LTBA 2 2:202.

é.ì.dub.ba = é iš-pi-ki = é ᵃA-a KAV 42 r. 6, dupl. RA 14 172 (temple list).

1. yield, produce (of a field, etc.) — a) in OAk.: if you do not watch over the cattle,

išpikū

iš-pi-gi ginātīm a-ri-iš-kā I shall claim the regular yield (as rent) from you JRAS 1932 296:38 (let.); x barley *iš-bi-ku* PN BIN 8 205:2 and 226:2.

b) in Nuzi: *dajānū ana* 40 ANŠE *še'i ana* 40 *šahirru tibnu ana iš-pi-ki ša* 4 *šanāti* PN *ana māri* PN₂ *ittadūš* the judges condemned PN to (deliver to) the sons of PN₂ forty homers of barley (and) forty bundles of straw, the produce of four years JEN 654:39, cf. JEN 662:81, cf. also *ana* 39 ANŠE *še'i ana* 39 *šahirru tibni iš-pi-ki ša* 1 ANŠE 3 *awiḥari eqlī ša* 3 *šanāti . . . ittadūš* JEN 369:46, and passim in sentences at law; *eqla imaddadu iš-pi-ga ša eqlī* PN *umalla* they will survey the field, and PN (who is responsible for the field) will make restoration for the (expected) yield of the field HSS 5 51:9, cf. x *še'um iš-pi-gi ša eqlī* JEN 130:3; 3 ANŠE *kibtu iš-pi-ku ana* PN three homers of wheat, the yield (of the field) for PN HSS 16 204:1 (fragm. of an envelope).

c) in SB: *bēl ḥegalli tuḥdi [u] iš-pi-ki* (var. *iš-pik*(text -ḥU)-*ki*) *rabūti* (Marduk) the dispenser of plenty, abundance and plentiful crops En. el. VII 65, var. from STT 10 and 11, cf. ^d*Sin bēl iš-pi-ki* MDP 6 p. 47:10, cf. ^d*Adad bēl* Ì.DUB BBSt. No. 4 iv 1 (both MB kudurrus); [x x (x)] *iš-pik-ki tuḥdi ana mīriš še-im uḡāri [x x x ḡ]i-im-ri kubuttē iš-pik-ki (išdīḥu* expected) *taturri* (Marduk) [who gives] abundant crops to the arable fields, [who dispenses] large amounts of . . . , gain(?) (and) profit ZA 4 36 K.3459 i 11f., dupl. K.6906 + (unpub., courtesy W. G. Lambert); [*l*] *iššur eqlu iš-pi-ki-e-šu* let the field diminish its produce CT 15 49 iii 46 (Atrahasis), dupl. YOR 5/3 pl. 1 i 18 (= BRM 4 1), cf. *ibid.* 56; *eqlu šū* Ì.DUB-ŠU *imattī* the crops of that field will become scanty CT 39 9 r. 16ff. (SB Alu).

2. storage bin or jar: [*šumma kulbābū*] *ina bīt amēli ina* Ì.DUB *še'i innamru* if ants appear in the barley jar in somebody's house KAR 376 r. 18 (SB Alu), cf. (with Ì.DUB *ša-maššammī*) *ibid.* 19, (Ì.DUB *šamni*) *ibid.* 20, cf. (wr. É.Ì.DUB) CT 38 20:46ff., and passim in Alu, possibly to *našpaku*, and cf. Hh. II 123f.; *iš-pi-ik-[ku]-šu zummū elleta* ^d*Nisaba* his storage bin lacked pure grain AnSt 6 150:6 (Poor Man of Nippur); *umallū pašallu ša ḥabbīlu ni-*

išqarrurtu

[*sir*(?)-*ta*(?)] *uraqqa iš-pik-ku ša piznuqu ti'us- [su]* they fill the cache of the exploiter with gold, but empty the larder of the beggar of its provisions Lambert BWL 86:272 (Theodicy); *iš-pik-ki rēqūte imallū* the empty storage bins will become full (again) Thompson Rep. 207 r. 3, cf. CT 38 15:40, also Ì.DUB.MEŠ *malūti ireqqū* CT 30 20:21 (SB ext.), KAR 376 r. 18 (Alu), 427 r. 28 (ext.), and passim; *ḥušaḥḥu ina* Ì.DUB-ŠU *ipattar* scarcity will depart from his storage bin Kraus Texte 57a i 14'; *iš-pik-ki-šu šapku* his storage bins are heaping full Gilg. VII iv 8.

Of the two mngs. of *išpikū*, "storage bin or jar," is restricted to literary texts. In OB (DUG) Ì.DUB and É.Ì.DUB in the reading *našpaku* (q.v.) refer to the storage jar.

von Soden, ZA 47 20; ad mng. 1b: Purves, JNES 6 184.

išpu s.; (a container); NB.*

ištēn iš-pu (list of containers) Nbk. 441:9.

The word may represent a masc. variant of *išpatu*, "quiver."

išpurnatu (or *išburnatu*) s.; (a word for pine cone); SB.*

te-ri-na-tum/iš-p|bur-na-[tum] KAR 94:17 (comm. to Maqlu I 24).

Explanation of *terinnatu*, "pine cone." Possibly a parallel formation to *išḥunnatu*.

G. Meier, AfO 12 240 n. 26.

išpurusinnu s.; (mng. unkn.); OA.*

10 *iš-pu-ru-zi-nu* BIN 6 258:3.

In a list that contains, as far as intelligible, names of implements, such as *rapšu*, "grain shovel," *epinnu*, *eriquu*. The ending *-innu* indicates that this is probably a native Anatolian word.

išqappu see *išqippu*.

išqarrurtu (*išqarrurtu*, *ešqarrurtu*) s.; 1. (an agricultural tool), 2. (an emblem of Ištar); OB, MB, SB; cf. *garāru*.

giš.kak.si.ma, giš.nig.SAR = *ki-is-su*, giš.nig.SAR, giš.im.saḥar.ra = *iš-qar-ru-ur-tu*, giš.im.saḥar.ra.bir.bir.ra = *iš-qar-ru-ur-tu pur-ru-ur-tu* Hh. VII/A 114-118; giš.im.saḥar.ra =

išqillatu

iš-qa-ru-ur-t[u] = [...], giš.i[m.saḥar.r]a.bir. bir.ri = MIN *pur-ru-uš-tu* = MIN Hg. B II 121f.

1. (an agricultural tool): see lex. section; if the “weapon” at the right side *kīma i[š-qá-r]u-ur-tim ga-ri-ir* is curved like an *i*. (note the crescent- or ring-shaped design on the model) RA 35 70 AO 8894:3 (liver model), cf. YOS 10 46 iv 51 (OB ext.), RA 27 142:24 (OB); *šumma danānu kīma iš-qá-ru-ur-tim garir* if the *danānu* (of the liver) is curved like an *i*. RA 38 81 AO 7028 r. 35 (OB ext.); *šumma . . . šīrum kīma iš-qá-ru-ur-tim garir* YOS 10 24:36 (OB), *šumma* ZI . . . *kīma eš-gar-ru-ur-ti* KI.MIN (= *garir*) Ki. 1904-10-9, 92 in Bezold Cat. Supp. (SB), and *kīma eš-qá-ru-ur-ti* (in broken context) K.6764:14 (unpub., SB ext.); *šumma izbu pāšu uppuqma uznā kīma iš-qa-ru-[ur-tim . . .]* if the mouth of the newborn lamb is solid and (its) ears are [curved] like an *i*. CT 27 39 K.3925:11 (SB Izbu).

2. (an emblem of Ištar): *is-gar-ru-ur-tum purrurtum ša ḏIštar bēlit mātāti* the star-shaped(?) *i*. of Ištar, as lady of (all) countries (refers probably to the eight-pointed star within a disk MDP 2 pl. 18) MDP 2 90 iv 14, cf. *ḏiš-qa-ru-ur-t[u] purrurtu(?) ḏIštar* LKU 31:4 (comm. on divine emblems).

Probably referring to a gardener’s tool consisting of a rotating disk, or rather a roller (cf. *šugarruru* sub *garāru* A mng. 2), provided with spikes (or ridges) used to crush and pack the tilth. The side view of this tool seems to have suggested a comparison with the eight-pointed star of Ištar.

Reiner, RA 46 110ff.

išqillatu (*išqillatu*, *issillatu*, *sillatu*) s. fem.; 1. pebble, 2. (a stone vessel); OB, Elam, EA, SB, NA; wr. syll. and NA₄.PEŠ₄.

na₄.peš₄, na₄.peš₄.a.ab.ba, na₄.peš₄.íd = *sil-[a-tu]* Ur X 132 (unpub., excerpt from Hh. XVI, courtesy Gurney), cf. na₄.peš₄, na₄.peš₄.íd.da, na₄.peš₄.a.ab.ba CT 6 12 i 14ff. (Fore-runner to Hh. XVI); na₄.peš₄ = *is-sil-[lat]* = [*is-kil*]-*lat* Hg. B IV 107; na₄.peš₄.peš₄ = *ši-kin-nu* sediment = *iš-qi-il-la-tum*, na₄.peš₄ = *ha-an-da-bil-lu* = *iš-qi-il-la-tum* Hg. B IV 108f., restored from Hg. D 151f.; [na₄.peš₄] = [*is-sil-lat*] = [*la-ḥi-ia*]-*na-tum*, na₄.peš₄ = *is-sil-lat* = *is-qi-lat* Hg. E 6f.; na₄.peš₄ = *is-sil-la-tu* = *la-ḥi-ia-na-te* Hg. D 149; *iš(!)-ki(!)-la* PEŠ₄ = *iš(!)-qi(!)-la-tum* MSL

išqillatu

2 149 iii 27 (Proto-Ea); [*iš-ki-li*] [PEŠ₄] = *iš-qi-il-la-tum* Ea VII 207; *iš-ki-li* (text *ki-iš-li*) PEŠ₄ = *iš-qi-la-tu* Ea VII Excerpt 23’.

1. pebble — a) in gen.: *adappi ḥālilī silitte šurriša uḥattimma ša* [...] *iš-qi-la-si-na ukallim šamšu* I blocked the ditches and *ḥālilu*-canals derived from its bed and thus exposed the pebbles of [...] to the sunlight TCL 3 222 + KAH 2 141 (Sar.); *nāru šī issek-kerma* NA₄.PEŠ₄-šā *šamšu immar* that river will be dammed up and its pebbles will be exposed (lit. see the sun) CT 39 19:126 (SB Alu); *šumma nāru mé kajamānūtu ubilma ina libbišu* NA₄.PEŠ₄.MEŠ₄ *ama kibri ištanaḥḥiṭu* if the river carries normal water but pebbles jump out from it from time to time onto its bank CT 39 17:57 (SB Alu); *dālila ša libbi* NA₄.PEŠ₄ a frog(?) living amidst the pebbles AMT 80,1:17, also Iraq 19 41 r. vi 17, cf. BIL. ZA.ZA *ša libbi* NA₄.PEŠ₄ ÍD [...] KAR 204:15, and note *dālila ša šā* PEŠ₄ ÍD.DA VAT 9535 r. 4 (unpub., med., courtesy Köcher); 2(!) *uṣurāti ina is-qi-il-la-ti ana pirki tušsar* you lay out two drawings with pebbles, crosswise LKA 139 r. 32; note *Is-si-la-tu* (personal name) MDP 24 369:4 and 8.

b) in med. use — 1’ wr. NA₄.PEŠ₄: *ḥašabti* NA₄.PEŠ₄ (you pound) a sherd, a pebble(?) AMT 1,2:15, cf. NA₄.PEŠ₄ *tušahḥar* KAR 195 r. 29, cf. ibid. 31, also *ana libbi* NA₄.PEŠ₄ *tu*-[...] AMT 19,1:8.

2’ NA₄.PEŠ₄ ÍD.DA river-pebble: NA₄.PEŠ₄ ÍD.DA GAZ you pound river-pebbles AMT 73,1 ii 3, dupl. KAR 192 ii 27, cf. ibid. r. i 32, also AMT 44,1 ii 11.

3’ NA₄.PEŠ₄ A.AB.BA pebble from the sea-shore: various drugs NA₄.PEŠ₄ A.AB.BA *ištēniš ina dam erēni* [...] KAR 182:20, cf. PEŠ₄ A.AB.BA KAR 186:16, also 2 GÍN NA₄.PEŠ₄ A.AB.BA (among charms against rebellion: Ú.ḪI.A ḪI.GAR) K.6811 r. 3 (unpub.).

2. (a stone vessel): 1 *iš-qi-la-at šamnīm* one *i*. for oil UET 5 882:26 (list of Akkadian words); 38 *iš-ki-il-la-ḏu ša abni* 38 *i*.-s of stone (among stone vessels) EA 14 iii 65 (list of gifts from Egypt).

Possibly NA₄.PEŠ₄ ÍD.DA and NA₄.PEŠ₄ A.AB.BA refer to specific stones. For NA₄.PEŠ₄ ANŠE, see *biššūr atāni*.

išqippu

išqippu (*išqappu*, *isqippu*) s.; 1. (a worm), 2. (a bird), 3. (a disease); Bogh., SB.*

mar.gal, mar.dib, bil.tab = *iš-qip-pu* Hh. XIV 287ff.; [mar.ga]l = *iš-qa-pu* Hh. XIV 377e; mar.gal, mar.šà.sur = *iš-qip-pu* CT 19 3 ii 10f. (list of diseases); [ma]r.gal = *iš-qip-pu* = *ma-aš-šar tè-em-dí* Hg. A II 27, also Hg. B III iv 33, see Landsberger Fauna p. 37f.; *iš-qi-pu* = *ma-šar ti-di* (var. IM) guardian of the mud Practical Vocabulary Assur 412; *iš-qip-pu* : *qu-qa-ni qa-q-ri* ground worm Landsberger Fauna 40:26; *iš-qip-pu* = *ma-šar ti-di* ibid. 26b (Uruanna); *ú iš-qip-pu* : *ú ma-šar IM*, *ú qu-qa-nu qa-q-ri* Landsberger Fauna 43 ζ 7f. (Uruanna); *ú kam-ka-du* : *ú iš-qi-pu* Uruanna III 416, cf. *ú kam-ka-du* : AŠ *iš-qip-pu* ibid. 8; *ú iš-qi-pu* : AŠ *kalab* (wr. UR.KU) *ur-ši* Uruanna III 116.

1. (a worm) — a) in gen.: [*ina lumun iška*]rissi *kurusissi iš-qip-pu hula[měsu]* against the evil (portended by) an *iškarissu-rat*, a *kurusissu-rat*, an *i*.-worm (or) a chameleon KAR 257:6.

b) in a personal name: ^m*Is-qip-p[u]* LUGAL HUR.SAG ERIN — I., the king of the Cedar Mountain (name of a legendary king) KBo 3 13:13' (= 2 BoTU 3), see Güterbock, ZA 44 68:13.

2. (a bird): *šumma iš-qip-pu MUŠEN KI.MIN* (= *ana bit amēli irub*) if an *i*.-bird enters somebody's house CT 41 7:42 (SB Alu).

3. (a disease): see CT 19, in lex. section.

The context in Hh. XIV shows that *išqippu* is a worm; "earthworm" has been suggested on the basis of its equation with *maššar tīdi*, "guardian of the mud." Its occurrence in Uruanna indicates medicinal uses. It is uncertain whether, on the basis of its occurrence in the disease list, one should take *išqippu* as the name of a disease, or whether it may denote a tapeworm.

Ad mng. 1b: Güterbock, ZA 44 75.

išqu see *isqu* A.

išqu (green) see *arqu*.

išqū s. pl.; vegetables; NB.*

elat imitti ša iš-qi-e apart from the estimated yield of the vegetables(?) VAS 3 73:8.

Connect probably with *arqū*, "vegetables," q. v.

išru B

išqubbītu (hump) see *asqubbītu*.

išqūqu see *isqūqu*.

išrā see *ēsrā*.

išriš (there) see *ašriš*.

išru A s. fem.; (a woolen belt or scarf of special make); OA; pl. *išrātum*.

iš-ra-am PN *naš'akkum* PN is bringing you one *i*.-belt KT Hahn 7:34; 1 *iš-ra-am u 1 paṭram naṭbaḥam damqam šēbilamma* send me one *i*. and one good butcher knife TCL 4 19:19; *iš-ra-am Talḥatitam* one *i*.-garment of Talhat-quality (or make) TCL 21 210:8, cf. *ana 16 iš-ra-tim 3 Talḥaté ašqul* I paid (x copper) to three natives of Talhat for 16 *i*.-garments BIN 4 180:7, also 3 *iš-ra-tum* 2 MA.NA URUDU three *i*.-garments (costing) forty shekels of copper OIP 27 58:26, also 1 *iš-ra-am* BIN 4 88:4 and 5; 1 TÚG *iš-ra-am kisám tadmiqtaka* PN *naš'akkum* PN is bringing you one *i*.-belt (with an attached) money bag as a present for you Hrozny Kultepe 88:16; *iš-ra-am aqqablā šāmama* buy me one *i*.-belt to (put around) my waist VAT 9237:13, cited by J. Lewy, HUCA 27 34 n. 117.

J. Lewy, HUCA 27 34 n. 117.

išru B s.; (rural district); OB*; pl. *išrātu*.

mé summidma mīriš PN *mé lu*(text *ku*)-*pu-ut u ina iš-ri-ka-ma* ID GN *šummidma šukus-sām* (A.ŠA.ŠUKU) ... *mé lišqū* connect the water (of the canals) and irrigate PN's plantation, and likewise, in your own district, connect the canal GN so that the water may irrigate the field (assigned) for subsistence CT 29 18b:10; [*na-gi*]-*ru*-[*um*] *lissīma ta-ap-ḥu-ri ina iš-ri-im ana* DN *šuknama ilam sulli-ma ilum linūḥ adi taphūrišu* let the herald announce it, and (then) organize gatherings(?) to DN in the district, pray to the god so that the god may be appeased as long as the gatherings(?) for him (last) CT 29 1b:16; *ina alākija ana iš-ri-ka aqabbikum* I shall speak to you when I arrive in your district TCL 18 113:25 (all letters); *iš-ra-tum innaddia mātum ḥarbūtam illak* the rural districts will be left fallow and the country will become wasteland YOS 10 9:2 (ext.).

išru C

išru C s.; (a payment due); OB, Mari.*

a) in OB: *ša tušābilanim ina iš-ri-ki-na-a-ma ħuršama šittātum ... šūbilanim* deduct (fem. pl.) from your own *i*. what you have (already) sent me, and send me the rest PBS 7 51:17.

b) in Mari: IGI.4.GÁL KÙ.BABBAR *i-ši-ir* PN one-fourth (of a shekel) of silver as the *i*. of PN (first witness) ARM 8 18:5', for witnesses receiving such payments, see Boyer, ARMT 8 p. 35 n. 3.

išru see *isru C*.

išru (place) see *ašru*.

****išrubū** (Bezold Glossar 77b); see *saḫar-šubbā*.

iššā conj.; whereas, although; OB Mari.*
inanna anāku seḫrēkū u wu'uram ul elī iš-š[a]-a Addaja iššennima ana pi[šū] šim[ti ...] how can I now be considered a child and incapable of giving orders, whereas my "daddy" (himself) has promoted me and [my] office [has been established] upon his own command (only recently)? ARM 1 108:13; *iš-ša-a ištu seḫrēku maḫa[r Addaja] arbāma inanna išbutu wardū 1-š[u 2-šu] ina libbi Addaja [uš]tēsāninn[i]* how is it that now one or the other of the servants has ousted me from my "daddy's" affections, whereas I, ever since I was a child, have grown up under my "daddy's" eyes? *ibid.* 17.

iššaddagdiš (last year) see *šaddagdiš*.

iššakku (*iššiakku*) s.; 1. territorial ruler (of cities, countries, etc.), 2. member of a class of privileged farmers; from OAk., OA on, in mng. 2 from OB (Hammurabi) on; Sum. lw.; pl. *iššakkātu* (see TCL 7 23:8, OB, and the use of the 3rd pers. fem. pl. verb PBS 1/2 49:12, MB); wr. syll. (*iššiakku* Sumer 11 110 No. 10:18f. and *Belleten* 14 224:4 and 36) and ENSÍ (= PA.TE.SI) (PA *Belleten* 14 224:1, etc.), from MB on with det. LÚ; cf. *iššakkūtu*.

PA.TE.SI = *iš-šak-ku* (followed by *šangū* and *šabrū*) Hh. II 10, cf. [...] [PA].TE.SI = *iš-šak-ku* Diri V 25; *sukkal.ensí* = *suk-kal iš-šak-ku* Lu I 100; *pa₅.ensí* = PA₅ (= *palag*) *iš-šá-k[i]*, *pa₅.ša.TÜN* = PA₅ *šá-a[s-s]u-k[i]*, *pa₅.PA+AL* = PA₅ *šab-ri-e*

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VAT 9430 iii 15ff. (Hh. XXII), cf. *id.lugal, id.en.na, id.ensí, id.š.BAR, id.šabra* Sultantepe 51/50+106 iii 22ff. (Hh. XXII); *u-mun u* = *iš-šak-ku* A II/4:78; [u.m]u.un.si = PA.TE.SI = *iš-šak-ku* Emesal Voc. II 10; *gú.en.na, ensí, sanga* OB Proto-Lu 27ff.

lú.bi.lú.gal.ḫi.a in ḫi.a ni.in.si ḫi.a ra.bu.um ḫi.a : awīlum šú lu šarrum lu ēnum lu i-ši-a-kuum u lu rabūm be this person a king, an *ēnu*, an *i*-ruler or a nobleman Sumer 11 110 No. 10:18f. (OB), cf. *lú.bi.lugal.ḫé.a ensí.ḫé.a nam.lú.ux.lu mu.sa₆.ba.ḫé.a : amīlu šú lu šarru lu iš-šak-ku lu amīlūtu mala šuma nabū* 4R 12 r. 29f. (MB royal); DIŠ (text AŠ) *Lugal.gi.na P[A.TE.SI ...]*; DIŠ (text AŠ) MIN (text A) *iš-ša-ak-ki KU[R ...]* Iraq 15 153 ND 3474:5f.; *umun.si.gal.umun.kal.a.kex(KID) : bēlu iš-šak-ku rabū^dNinurta* 4R 21* No. 2 r. 8f., cf. *iti^dNin.gir.su ur.sag ensí.gal^dEn.líl.lá.kex : iti^dNIN.gir.su qarrādi iš-šá-ak-ki rabī ša^dEnlil* KAV 218 A i 18 and 25 (Astrolabe B), cf. SBH p. 145 i 12.

1. territorial ruler (of a city, a country, etc.) — a) rulers of a city or a country — 1' in Sum. texts: *bár.bár Ki.en.gi ensí kur.kur.ra* the kings of Sumer (and) the *ensí*'s of the entire world (bowed in Uruk to his rulership) SAKI 154 ii 22 (Lugalzagesi), see Jacobsen, ZA 52 106, and *ibid.* 123 note, cf. the list of *ensí*'s of foreign countries ZA 42 40:11-25 (lit., Lugal-anne-mundu text), and *ibid.* 42:27f., as against the *sukkal.maḫ* of the same countries *ibid.* 42 A iii 29f.; for *ensí*'s as city rulers in Sumer of the period, see Hallo Royal Titles 36f. (Adab), 38f. (Kish), 39f. (Lagaš).

2' in OAk.: he (Sargon) defeated Uruk *u* 50 ENSÍ in ŠITÁ^dA.MAL and 50 *i*-s with the help of the mace of the god Amba Barton RISA 110 vii 49, cf. *u* 50 ENSÍ *u* LUGAL *su₄-ma šu.DU₈.A* I captured 50 *i*-s and the king himself *ibid.* vii 1, cf. ENSÍ *Elamti* (beside the king of Elam) *ibid.* 114 xii 12, also *ibid.* 33 and 36; RN LUGAL *Urim šu.DU₈.A u ENSÍ.ENSÍ-su šu.DU₈.A u eṭ-lu-t[i-su]* šu.DU₈.A he (Rimuš) captured RN, king of Ur, and captured his *i*-s, and captured his men Barton RISA 118 xvii 8, cf. capture of the LUGAL and the ENSÍ of Ki.AN *ibid.* 122 xxi 38, also (*i*. of Kazallu) *ibid.* xvii 45, (*i*. of Ubme = Umma) *ibid.* xix 2, (*i*. of Adab) *ibid.* xx 48, (*i*. of Zabalam) *ibid.* xx 53; *inūma* PN ENSÍ-ki *Iš-nun^{ki}* when PN was *i*. of Ešnunna UCP 9 205 83:45.

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3' in Ur III — a' as a ruler of a foreign country: see (referring to ensi's of Anšan and Zabšali) Hallo Royal Titles 46f., (for an ensi of Subartu) Gelb Hurrians and Subarians 38f.

b' as governor of a city: see C. E. Keiser, Patesis of the Ur Dynasty (YOR 4/2), (with names, places and discussions) W. W. Hallo, The Ensi's of the Ur III Dynasty, also Falkenstein Gerichtsurkunden 1 25; note (for ensi bala) Falkenstein ibid. 25 n. 9 and Jacobsen, JCS 7 38 n. 17, (for the special position of the ensi of Nippur) Hallo Royal Titles 47, (for the title aba.uru of the ensi of Lagaš) Falkenstein ibid. 1 36 n. 3; ensi's of Ur and Uruk are rare and apparently exceptional.

4' in lit.: *awilum šú lu LUGAL lu ENSÍ ulu awilūtum ša šumam nabiat* this person, be he a king, a lord, an i.-ruler, or whatever his title CH xlii 42, cf. Sumer 11 110 and 4R 12, both in lex. section; *awilum šú lu LUGAL lu ENSÍ* RA 33 50 iii 8 (Mari, Jahdunlim); *attamannu lu LÚ.ENSÍ lu rubū lu mamma šanamma ša ilu inambášuma šarrūta ippuš* whoever you may be, an i.-ruler, a nobleman or anybody else whom the god will name to rule as king AnSt 5 106:147 (Cuthean Legend).

b) as an official of undefined functions (in the period between the downfall of Ur III and the reign of Hammurabi) — 1' in lists: PN ensi (beside šabra) BIN 9 520:1, ensi (beside nin.dingir ^dNinurta) ibid. 216:7; (sheep) šu.ti.a ensi PBS 8/1 14:10, also 62:7, 64:5; PN ensi é(!) ^dNin.In.si.na (as first witness) BIN 7 62:20; (35 gur of barley as) mu.DU ensi PN šabra PN₂ VAS 13 62:3; PN AGA.UŠ ensi PBS 8/1 81:9, and (same person and title) PBS 13 67 r. 3 (both from Isin of Hammurabi years 31 and 33).

2' in econ. and leg.: (a field rented by the mayor of Kish) *itti ENSÍ ana errēšūtīm* from the i. in an *errēšūtu*-tenancy VAS 16 119:9 (Kish); (132 harvest workers from among the hired persons paid in silver) ENSÍ PN ĠIR PN₂ the i. was PN, the responsible official was PN₂ JCS 5 96 YBC 6189:7; 3 ensi Kazallu^{ki} di.ku₅ three i.-s of GN were the judges (one of them was a prince — dumu.lugal, according to line 8f.) BIN 8 121:51, and ibid. 9,

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13 and 19, cf. di ensi a l. [ku₅] PBS 8/2 166 iv 21.

c) as (archaic) title — 1' referring to gods: *ù.mu.un.si.EN.LÍL^{ki} ù.mu.un.KAL.a* Umunkala (= Ninurta) the i. of Nippur (beside *gù.dé.dé ga.ša.an EN.LÍL^{ki}*) VAS 2 11 r. ii 11f., cf. 5R 52 i 12f., TCL 15 pl. 4 AO 3926:3f., Genouillac Kich 2 pl. 14 C 72 r. 1, and (with Akk. transl.) 4R 21* No. 2 r. 8f., in lex. section, see also (both referring to Nin-girsu) SBH p. 145 i 12f., KAV 218, in lex. section, also ensi.gal SBH p. 132:26, and dupl. Langdon BL 92:7, CT 24 16:38, and dupl. 29:88, ensi.maḥ RA 19 184:24, VAS 10 101:18, and passim, and ensi.gal.maḥ CT 24 16:39(!), and dupl. 29:89, see also Hallo Royal Titles 48 n. 10; for ensi.gal in Sum. econ. texts, see discussion section.

2' referring to kings and rulers, in connection with divine names — a' in Sum. texts: ensi.gal ^dNin.gir.su.ka Sumer 14 110 i 12 (Enannatum I); ensi.gal ^dNin.gir.zu.ka (also called ensi of Lagaš) SAKI 34 h 8 (Entemena), and passim, exceptionally ensi ^dNin.gir.zu.ka ibid. 34 k 4; ensi.gal ^dNin.gir.zu.ka ibid. 40:8 (Enannatum II); ensi.gal ^dEn.líl ibid. 154:15 (Lugalzagesi); RN lugal Mari ensi.gal ^dEn.líl RA 31 140:3 (Lamgi-Mari) and CT 5 2 c i 3 (Itūr.^dŠamaš, both of pre-Sar. Mari).

b' in Oakk.: ensi.gal ^dEn.líl (corresponding to Akk. ENSÍ ^dEN.LÍL) Barton RISA 100 i-ii 11 (Sar.), also ENSÍ ^dEN.LÍL ibid. 110 vii 43; ENSÍ ^dEN.LÍL CT 32 1 i 8 and RA 7 180 i 5 (OB Cruc. Mon., Maništuš), cf. RA 16 161:6 (apocryph, Narām-Sin).

c' in early OB: ensi ^dUtu RT 32 44:4 (Warad-Sin); RN ENSÍ ^dDagan u ^dA.MAL LUGAL *Hana* RA 34 186 seal and RA 41 43 seal (Hana).

d' in OA (with ^dAškur alternating with ^dAškur^{ki}): *A-šir^{ki} LUGAL Ši-lu-lu ENSÍ A-šir^{ki}* the city of Assur is king, RN is the i. of the city of Assur Hrozny Kultepe pl. 63 No. 29a, see Balkan Observations 54f. and fig. 6, also Balkan Letter fig. 22; *Šalim-aḥum ENSÍ A-šir^{ki}* AOB 1 4 No. 1:2; *Ilušuma ENSÍ ^dA-šir* (with var. *A-šir^{ki}*) ibid. 6 No. 2 i 2, also WVD OG 66 10 seal; *Irišum ENSÍ ^dA-šir mār Ilušuma ENSÍ*

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A-šir^{ki} *mār Šalim-aḥum* ENSÍ *A-šir*^{ki} AOB 1 16 No. 9:5, and passim but without *ki*, (wr. PA) Belleten 14 224:1, and passim, (*i-ší-a-ak*) ibid. 4 and 36, see ibid. 230f.; *Ikūnum* ENSÍ ^d*A-šir* AOB 1 20 No. 1 i 2; *Šarru-kēn* ENSÍ ^d*A-[šir]* ibid. No. 1:2, and passim in the insers. of these kings.

e' in MA and NA: passim wr. ENSÍ and from Adn. I on *iš-ša-ak-ki*, and, from Aššuruballit I on, often replaced by SANGA; note ENSÍ *reštá ša* ^d*Anim u* ^d*Enlil* AOB 1 112:8 var. (Shalm. I); [PA.TE].SI.MAḤ Unger Reliefstele 7 (Adn. III); note *Li* (var. *Lil*)-*bu-ur*-ENSÍ-^d*Aššur* (name of a city gate of Assur) OIP 2 112 vii 74 (Senn.), var. from AfO 8 180:33 (Asb.); note (for a lit. ref.) ENSÍ *migraki* ZA 5 80:23 (prayer of Asn. I).

f' in NB: ENSÍ *gardu* (said of Nbk. I) BBSt. No. 6 i 3; ENSÍ ^d*Šamaš u* ^d*Marduk* (said of Šamaš-šum-ukin) AnOr 12 303 i 2; ENSÍ *širu* VAB 4 88 No. 8 i 5 (Nbk.), and passim in Nbk., also ibid. 230 i 10 and 252 i 3 (Nbn.); *iš-ša-ak-ku širu* ibid. 70 i 3 (Nbk.), and passim; ENSÍ (said of Ner.) ibid. 214 i 6.

3' referring to kings and rulers, in connection with the names of cities — **a'** Assur: see mng. 1c-2'd'. **b'** Nippur: ^d*Nanna lugal* ^d*En.lil.lá.i.ša*₆ ensí EN.LIL^{ki} UET 1 87:4. **c'** Ešnunna: see Jacobsen, OIP 43 132ff. **d'** Kisurra: *Itūr-Šamaš* ... ENSÍ *Kisurra*^{ki} MDOG 15 13:5.

2. member of a class of privileged farmers (from Hammurabi on) — **a** in OB — **1'** wr. ENSÍ: PN *ina pī ramanišu kīma dūršu* ENSÍ *paḡaršu ubīr* PN has himself declared under oath that his (inherited) status was that of an *i*-farmer LIH 43:16, cf. ibid. 11, and see mng. 2a-2'; *kīma šimdat* ENSÍ *duppurim ba'lat ul tidé* do you not know that the law concerning the expulsion of *i*-farmers is (still) valid? VAS 16 75:6 (let.); (large amounts of barley, etc.) *ša* A.ŠÀ GN *piḡat* PN ENSÍ *ša* PN₂ *nadīt* ^d*Šamaš* from the field in GN under the supervision of PN, the *i*-farmer of PN₂, the *nadītu*-woman of Šamaš TCL 1 167:13, cf. (all referring to the *i*. of *nadītu*-women who are princesses) VAS 9 202 (= Meissner BAP 77), JCS 2 110 No. 22, JCS 5 90 MAH 15983; GİR PN₂ DUMU.É.DUB.BA.A PN₃ *u* PN ENSÍ responsible

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officials: PN₂ the secretary, PN₃ and the *i*-farmer PN TCL 1 167:22 (Sippar); (money for harvesters paid by the GAL.UKKIN.NA-official to harvest) *ina* A.ŠÀ *piḡat* PN ENSÍ in the field under the responsibility of the *i*-farmer PN VAS 7 60:8, cf. (same persons) Szlechter Tablettes 108 MAH 16448:10, 110 MAH 16148:7, 111 MAH 16508:7, 112 MAH 16346:8, 113 MAH 16381:8 and 114 MAH 16374:7 (all from Dilbat); PN RÁ.GABA ENSÍ PN, an *i*-farmer with *rakbá*-rank (or status) LIH 18:4 (let. of Hammurabi); (barley taken as an *usātu* loan) KI PN ENSÍ VAS 7 81:3 (Dilbat); 2 KUŠ.UDU [x.x].LA PN ENSÍ *uštābilakkum* the *i*-farmer PN is bringing you two [...] sheepskins YOS 2 116:5 (let.); *ina qāti* PN ENSÍ LIBIR.RA from PN, the *i*-farmer of old status BE 6/1 68:7 (Sippar); *ana* ŠAM 4 GUD.ŠÀ.GUD *ana* ENSÍ.MEŠ A.ŠÀ ^dUTU ... *innadnu* (silver that) had been given to buy four team bulls for the *i*-farmers of the field of Šamaš CT 8 30c:12; PN SANGA *Annunītum Sippar-Amnānum* [A].ŠÀ ENSÍ.MEŠ *ša Annunītum* [i] *tenerri*[š] PN, the chief administrator of the temple of (the goddess) Annunītu in Sippar-Amnānum, cultivates the fields of the *i*-farmers of Annunītu LIH 91:10 (let. of Abiešuh), the last three refs. above come from and refer to the Šamaš temple in Sippar; PN *u* PN₂ ENSÍ.MEŠ *kī'am išpurunim* ... *mā* ... *eḡel biltini ul ikaššadu* the *i*-farmers PN and PN₂ have written me (Hammurabi) as follows, "The water does not reach the field from which we have to pay taxes" TCL 7 39:4; *aššum* PN ENSÍ *ša qāt* PN₂ *ša ana redé tašturušu ana* ENSÍ *ana qāti* PN₂ *nadānim ašpurakkum* I have written to you concerning the *i*-farmer PN, who is under PN₂ (and) whom you have enrolled as a soldier, that you give him (back) to (the work/status as) an *i*-farmer under PN₂ LIH 43:3 and 5 (let. of Hammurabi); *ina* ENSÍ.MEŠ *ša qātišu* 1 ENSÍ *pūḡ* PN *ana* PN₂ *liddin* let him give to PN₂ one of the *i*-farmers under him as a replacement for PN LIH 38 r. 12f.; ENSÍ.MEŠ *te-qi-tam la iraššá* no *i*-farmer should grumble (for lack of irrigation) CT 29 17:24 (let.); *ribbā*[t] ENSÍ.MEŠ *x x x* [ú-t] *a-še-ir* I have released the arrears of the *i*-farmers (and the shepherds) TCL 17 76:11 (let. of Samsu-

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iluna), see Kraus Edikt 226; PN u PN, ENSÍ.MEŠ *kī'am išpurunim umma šunuma ina A.ŠA GÚ. UN(text ÉŠ.GĀR)-ni ša innadnanniāšim* 80 (bur) A.ŠA *ikimuniātīm ana PN₃ iddinu* the *i*-farmers PN and PN₂ wrote me as follows, "They have taken away a field of eighty bur from the tax-yielding field-land that had been given to us, and given it to PN₃ (who does not cultivate it himself but has given it to a tenant farmer)" BIN 7 3:5 (let. of Hammurabi to Šamaš-ḥašir); *inūma ina i-di-im ana GUD.APIN.ĪIA ša ENSÍ.MEŠ Emutbalum šutamlīm* [...] when you did [...] in order to assign(?) with good reason plow oxen for the *i*-farmers of Emutbal (in broken context) OECT 3 77:6 (let.), cf. GUD.APIN.ĪIA ENSÍ.MEŠ (belonging to the administration center of Rahab and characterized as *tadninti šāpir mātīm* ibid. 5) Riftin 90 i 9 and ii 9; *aššum ŠE ša MAR.GÍD.DA ša ENSÍ ša itbika . . . x GUR.ŠE ša pi kanīkika še'um reška likil* let x gur of barley be at your disposal from the barley that left for you with the wagons of the *i*. Sumer 14 pl. 18 No. 37:5 (Tell Harmal), possibly to mng. 1b; a tablet concerning A.ŠA-*im* GUD.APIN.ĪIA u ENSÍ.MEŠ *ša biltim* x GUR ŠE x GUR ŠE.AL.DÙ u 4 MA.NA KÙ.BABBAR DAM.GĀR.MEŠ *ša ana ENSÍ-tim <innadnu>* field area, plow oxen and *i*-farmers, (and) in order (to produce) a yield of 10,800 (text 1,800) gur, 450 gur of barley seed, also four minas of silver for the merchants, which (silver) has been assigned to the *i*-farmers TCL 7 23:4 and 8, cf. ibid. 18, and *aššum ina mé ENSÍ.MEŠ ša qāt* PN ENSÍ.MEŠ *ša qāt* PN₂ *la durrusim* so that the *i*-farmers under (the governor) PN may not cheat the *i*-farmers under (the governor) PN₂ out of (their share of) the irrigation water ibid. 13 and 15, also ENSÍ.MEŠ *šunu aḥum aḥam ina mé la udarrasu* ibid. 26; note ENSÍ^{k1} (among Babylonian cities) 2R 53 No. 1 i 13.

2' WT. DUMU(.MEŠ) ENSÍ.MEŠ: *aššum* DUMU.MEŠ ENSÍ.MEŠ *ša ina bāb ekallim izzazu eglim apālim iššaprakkum* you have been given written orders concerning the apportioning of fields to members of the *i*-farmer class that are employed by the palace TCL 7 8:4, and ibid. 14 (let. of Hammurabi); DUMU.MEŠ ENSÍ *ša*

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dūršunu ENSÍ.MEŠ *ana redé la tumalla* you must not assign as *redé*-soldiers members of the class of *i*-farmers who are by status *i*-farmers LIH 43:21, and ibid. 18, see also mng. 2a-1'; 2 ŠA DUMU.MEŠ ENSÍ.MEŠ (parallel: ŠA DUMU.MEŠ MÁŠ.ŠU.GÍD.GÍD) LIH 17:12, and cf. DUMU.MEŠ ENSÍ LIH 42:25.

b) in MB — 1' in kudurrus: whosoever gives these fields *lu ana ili lu ana šarri lu ana ENSÍ šarri lu ana ENSÍ šakin māti lu ana ENSÍ bit tēmišu* either to a deity or to the king, or to the *i*-farmer of the king, of the governor, or of (the administrative unit that is under) his own authority BBSt. No. 7 ii 3f.; *lu šakin māti lu bēl piḫati lu ḥazannu lu šakin tēmi lu ENSÍ lu aḫumma* either a governor, a head of a district, a mayor, a (royal) executive officer or an *i*-farmer or anybody BE 1/2 149 ii 4; *lu aklu lu laputtū lu šāpiru lu šakin tēmi lu bēl piḫati lu ḥazannu lu ENSÍ lu mu'irru lu itū* be it an overseer, an officer, a commander, an executive officer, the head of a district, a mayor, an *i*-farmer, a foreman or a neighbor MDP 6 pl. 10 iv 3, cf. *lu ENSÍ DI* (read *te-<mī>?*) *lu* [...] *lu gugallu lu mušerišu lu* [...] *lu šakin tēmi* [*lu* . . .] BBSt. No. 14:11; a field adjoining LÚ.ENSÍ.MEŠ *ša UŠ-tim* (obscure) BBSt. No. 4 i 6.

2' in letters and adm. texts: x *ḥarbū ša ENSÍ.ĪIA attū[a]* x of the *i*-farmers' plows belong to me BE 17 68:5, cf. *ḥarbī ša ENSÍ.MEŠ* [...] ibid. 14 (let.), also BE 17 3:22 (let.); GU[D.MEŠ š] *a erreši u ša ENSÍ.MEŠ kī uqarribu itel[u]* after they had brought the oxen for the tenant-farmers and the *i*-farmers, they left BE 17 3:24 (let.), cf. *kurummat* GUD.ĪIA ENSÍ.MEŠ provisions for the *i*-farmers' bulls PBS 2/2 34:26, cf. also PBS 1/2 49:12 (let.), sub *errēšu* usage c; ERIM.ĪIA *ša ENSÍ.MEŠ u [šuta-pi]-e . . . ihtaṭūni* the crews of *i*-farmers and sharecroppers failed to do the work for me BE 17 39:7 (let.), see PBS 1/2 20:7 and 9, sub *ilku* A mng. 2c-1'; *šumma šutapū la imanguru* 15 *ḥarbī ša ENSÍ.MEŠ ana 7 ḥarbī mullīma tērma šūbilamma tamirta lišezibu* if the sharecroppers refuse (to plow), make up the 15 plows of the *i*-farmers by sending seven more, so that they may save the field (from remaining uncultivated) PBS 1/2 61:14; PN

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mār PN₂ ENSÍ *ina kili* PN₃ *bēšū iklāšuma* his master PN₃ kept the *i*-farmer PN, the son of PN₂, in prison BE 14 135:2 (leg.); *aššat* ENSÍ *Dūr-EN*.[LÍL^{ki}] *šarqatma* the wife of the *i*-farmer of GN was abducted PBS 1/2 83:4; for PN ENSÍ, see BE 14 101:19, 118:6, 146:5, RT 20 63:4f., 9 and 12, AfK 2 51:2, 3 and 10; for ENSÍ.MEŠ, see PBS 2/2 15:9, Peiser Urkunden 127:4, BE 14 23:6; for ENSÍ.HI.A, see BE 14 37:4, 88:4, PBS 2/2 137:8. For ENSÍ beside *ikkāru*, see BE 14 151:35, and refs. sub *ikkāru* mng. 1e. Note URU ENSÍ.MEŠ^{ki} PBS 13 78:9'.

c) in Nuzi: *x* barley for seed *ana* PN LÚ *iš-šá-ak-[ki]* *nadnu* given to the *i*-farmer PN HSS 14 86:6, also 127:16, SMN 3226:6, LÚ *iš-šá-ak-ku ša* URU *Nuzi* HSS 16 11:3, (said with ref. to wheat) HSS 13 155:8; *x kunīšu ana* NUMUN.MEŠ *ana x ANŠE A.ŠA* PN LÚ *iš-šá-ak-ku ilqi* the *i*-farmer PN received *x* emmer wheat as seed for a field of *x* (surface) HSS 16 114:5, also 134:6; PN SIPA PN₂ *maššar abulli* PN₃ *iš-šá-ku* 3 LÚ.MEŠ *nakušše* PN the shepherd, PN₂ the guard at the city-gate, PN₃ the *i*-farmer, (together) three persons of *nakušše*-status RA 28 37 No. 4:16.

d) in NB — 1' in gen.: *libbá* LÚ ENSÍ.MEŠ *ina libbi ebūri zitta itti Eanna* *ikkal* he (the tenant) will share in the crops with Eanna as do the *i*-farmers TCL 12 18:7 (Nabopolassar); LÚ.NU.GIŠ.SAR *ša AN ŠU ti ù* LÚ.ENSÍ.MEŠ AnOr 9 2:2 (Uruk, Asb.). 2' as "family" name: LÚ ENSÍ VAS 6 115:18, 312:17, TCL 13 159:10, and *passim*.

The arrangement of this article is based upon the two contexts in which the word appears: 1. in Sumerian and Akkadian literary and historical inscriptions referring to a ruler over a territory, usually a city, rarely independent but rather under a god or king, and 2. in legal, administrative and economic texts from the time of Hammurabi on as a designation of a class of persons to whom fields are assigned. In the first meaning, the arrangement takes cognizance of the functions of the *i*-ruler that undergo a definite process of restriction, especially clear after the downfall of the kingdom of Ur III, when the *i*. was a provincial governor residing in a city. For the historical background of the

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subsequent period, when the function and role of the *i*. are ill defined (see mng. 1b) and subject to local variations, see Edzard *Zwischenzeit* 45ff. For the special situation in Ešnunna, see *ibid.* 66f., and in Kazallu, Falkenstein, ZA 49 63f. As an archaic title, the designation *ensí* lived on in and outside of Babylonia proper. The use of the term to denote a class of landed gentry seems to have begun under Hammurabi, in whose correspondence with his governors they play an important role. In MB texts, *i*-farmers appear side by side with *errēšu*-farmers (q.v.) and *šutappú*-farmers (q.v.). The last refs. to the *iššakku*-farmer disappear in the early NB period, being replaced by the designation *ikkāru* (q.v.). The word survives only as a "family" name. Since a semantic development from mng. 1 to mng. 2 seems unlikely, it may be suggested that Hammurabi's reorganization of the feudal structure of his kingdom introduced a new class of hereditary farmers, following a specific northern OB practice of which we have no traces in the extant few texts of that provenience and period.

The etymology of the Sum. *ensí* or *ninsi* (wr. PA.TE.SI, also PA.SI and PA, and note GAR.PA.TE.SI, see Hallo *Royal Titles* 35ff.) remains a moot question. Note the writing e.si Û.ri.ma, "ensí of Ur" VAS 2 1 i 3 and 6, see Falkenstein *Sumerische Götterlieder* 1 113. The writings suggest that both *te* and *si* are phonetic indicators, thus supposing a form **tensi* beside *ensí* (and *ninsi*), which, like such pairs as *tibira*—*ibira*, seems to have been a Pre-Sumerian term, that was etymologized by the Sumerians as *en* "lord" + *si* in a genitive relation, as is indicated by the form of the loan word.

Halévy, ZA 3 348f.; Deimel, Or. 1 63; Poebel, PBS 4 219; Meissner BuA 1 121; Thureau-Dangin, RA 21 2 and p. 10 n. 1; J. Lewy, ZA 36 25; S. Smith, JRAS 1927 569; Schott, OLZ 1930 882f.; Falkenstein, ZA 42 152ff.; David, RHD 14 4f.; Gadd *Ideas* 39; Landsberger, *Bulleten* 14 230f.; Falkenstein *Gerichtsurkunden* 1 25 and 3 107f.; Jacobsen, ZA 52 123 n. 71; Kraus *Edikt* 226.

iššakkūtu (*iššakkūtu*) s.; 1. position of territorial ruler, 2. position of the holder of

iššalšēni

the *iššakku* title; OAkk. and SB; Sum. lw.; wr. syll. and ENSÍ (PA.TE.SI) with phonetic complements; cf. *iššakku*.

1. position of territorial ruler: DUMU.DUMU *Agade*^{ki} ENSÍ-gu-a (var. adds -a)-tim (= *iššiak-kuātīm*) *ukallu* (from the Lower Sea on) natives of Akkad held the positions of ruler (in the cities) Barton RISA 104 iv 17 (Sar.).

2. position of the holder of the *iššakku* title (SB only): *ša iš-šak-ku-su-nu eli* ^a*Aššur iḫbuma* (the preceding kings) whom Aššur loved to hold for him the title of *iššakku* Borger Esarh. 81:50.

iššalšēni (the day after tomorrow) see *šalšu*.

iššaššūme (the day after tomorrow) see *šalšu*.

iššebu see *eššebu*.

iššebū see *eššebu* and *eššebū*.

iššenu see *išinnu*.

iššērta (tomorrow) see *šertu*.

iššešu see *eššešu*.

išše'u see *ešše'u*.

išši pron.; she; NB; cf. *ši*.

umma SAL *qallatā iš-ši-i* he said, "She is my slave girl" AnOr 8 56:10.

Oppenheim, Or. NS 9 222.

iššiakku see *iššakku*.

iššiakkūtu see *iššakkūtu*.

iššiāri (tomorrow) see *šēru*.

iššimanna (*išmannu*) s.; (a bronze object); MB Alalakh, Nuzi; foreign word.

5 *ta-pal(!)* [*i*]š-ši-ma-an-ni *ša* UD.KA.BAR Wiseman Alalakh 435:8 (list of copper utensils, etc.), cf. [x] *x iš-ši-ma-an-[na]* ibid. 423:21 (list of furnishings, etc.); 2 *iš-ma-an-nu* HSS 15 81:6 (list of objects).

iššini pron.; they (fem.); NB; cf. *šina*.

σίγ.ḫI.A *iš-ši-ni ina bit* DN *šakna* this wool is stored in the temple of DN YOS 7 78:7; *ú-*

iššunu

il-tim.MEŠ la attūa iš-ši-ni the documents belong to me (oath) TCL 13 181:14.

Oppenheim, Or. NS 9 222.

iššišamma see *eššišamma*.

iššu s.; woman; OB*; pl. *iššū*; cf. *aššatu*.

iš-šu, mar-ḫi-tum = aš-ša-tu CT 18 15 K. 206r. i 13f.; *iš-šu, si-ni-iš-tum, aš-bu-tum = si(!)-[in-niš]-tum* CT 18 19 K.107+K.265+:19ff.

litta'id bēlet i-ši-i rabīt Igigi may the patroness of women be honored, the greatest (goddess) among the Igigi (parallel *bēlet ni-ši* line 2) RA 22 170:4 (SB hymn to Ištar); *iš-šu-ú u awīlum palḫušima* men and women alike revere her (Ištar) ibid. 32.

Thureau-Dangin, RA 23 31; von Soden, ZA 41 164 n. 2.

iššū pron.; he; NB; cf. *šū*.

Any day when PN's donkey is found in the house of PN₂ or his brother, and witnesses have established this *LÚ sarri ša PN iš-šu-ú* he (PN₂) is a thief (who has stolen) from PN TCL 12 60:7, cf. YOS 7 167:14, and passim in NB texts, see Oppenheim, Or. NS 9 222; in personal names: ^m*Ša-Anu-iš-šu-ú* He-Belongs-to-Anu BRM 2 3:5, and passim.

Oppenheim, Or. NS 9 222.

****iššubū** (Bezold Glossar 73a); see *saḫar-šubbū*.

iššuḫru s.; (an object); Nuzi*; Hurr. word.

2 *i-iš-šu-uh-ru ša* UD.KA.<BAR> 4 *i-iš-šu-uh-ru ša* GIŠ two *i*-s of bronze, four *i*-s of wood HSS 15 130:8 (= RA 36 138).

iššuḫurriwa s.; (mng. unkn.); Nuzi*; Hurr. word.

2 *enzū* SAL.MEŠ *ana iš-šu-ḫu-ur-ri-wa u be-er-ta-a* PN *ilqe* PN took two she-goats for *i*. and . . . HSS 14 627:1.

iššunu pron.; they; NB; cf. *šunu*.

He held back PN and the horsemen *umma attūa iš-šū-nu* saying, "They belong to me!" CT 22 74:11 (let.); *ša manna iš-šū-nu* to whom do they (the tablets) belong? TCL 13 181:8.

Oppenheim, Or. NS 9 222.

iššūtu**iššūtu** see *eššūtu*.**ištaḥḥu** see *išdahḥu*.**ištamdi** see *iškamdi*.**ištānānu** (*iltānānu*) s.; northern border; Nuzi; cf. *ištānu*.

a) *ištānānu*: *iš-ta-na-an eqli ša* PN (a field) on the northern border of PN's field HSS 9 18:23, cf. *iš-ta-na-an atappi* ibid. 9; *ina pani iš-ta-na-ni itti eqli ša* PN *nemud* on the north side it borders PN's field RA 23 150 No. 34:12; *ina iš-ta-na-nu magratti* JENU 529:5.

b) *iltānānu*: *ina il-ta-na-an-nu* on the northern border HSS 9 110:18, *ina il-ta-na-ni eqli* JEN 606:15; *ina il-ta-na-an-nu eqli* HSS 9 106:7, and passim, note *ina* IM *il-ta-na-an-nu* Tu 323:7, and *ina il-ta-na-ni-iš-šū-ma*] to the north of him AASOR 16 22:10.

ištānu (*iltānu*) s.; 1. north (as one of the four cardinal points), 2. north wind, 3. north country; from OB on; *ištānu* in OB Mari and Nuzi TCL 9 16:7, etc., note *iltānu* already in OB; wr. syll. and IM.SI.SÁ (IM.SI ACh Supp. Sin 24:63, and passim in astrol.), also IM.2 (NB, SB), as Akkadogr. in Hitt. IM *EL-TA-NU* KUB 8 53 r. ii 14; cf. *ištānānu*, *ištānu* in *bīti ištāni*.

IM.SI.SÁ = *il-ta-nu* (together with the other cardinal points) Erimhuš II 83, Kagal D Fragm. 1:2, Igituh short version 100 and Igituh I 312, Lanu C ii 5'; for the pronunciation tu-ši-ši in Bogh., see G. Meier, ZA 45 197f.; IM.1 = *šu-[u]-[tū]*, IM.2, IM.3, IM.[4] = [...] Practical Vocabulary Assur 841ff.; da.gal.bàn.da (var. da.bàn.da) = *il-ta-nu* (cf. da.gal = *šu-ú-tú* in preceding line) Erimhuš II 67, cf. pirig.bàn.da = *il-ta-nu* (cf. [gír pi-ri]-ig.gal = *šu-ú-tum* in preceding line) Malku III 188; pirig.nu.bàn.da = *il-ta-nu* (cf. pirig.bàn.da = *šu-ú-tú* in preceding line) Erimhuš II 79.

IM.mir.ra = *iš-[a]-nu* Antagal III 156; u₄.men.nu.šu.du₇ = *il-ta-nu* (preceded by u₄.men.šu.du₇ = *šu-ú-tú*) Erimhuš II 71; sug.ka.zal.kalam.ma = *il-ta-nu* Erimhuš II 75; ú-lu-ši IM. U₅+ME+U.[GÁN] = [*me-ḥe*] *il-ta-n[im]* (preceded by [*me*]ḥē *šūtim*) Proto-Diri 398a, also (wr. *me-ḥe-e* IM.SI.SÁ) Diri IV 123; IM.ul IM.BÚR IM.kur.ra IM.mar.tu south, north, east, west MDP 18 254 r. ii 13'.

(from sunrise to sunset) IM.U₅(GIŠGAL).lu IM.mir.ra : *ana šāti u il-ta-nu* south and north (she utters cries over the city) SBH p. 83:21f.; IM.mir.ra gu.la ar.ri.a.bi kur.dagal.[la] ba.

ištānu

[...] : [*il*]-*ta-nu ša rabš ina zāqišu* [*māta rapašta* ...] north wind which [...] the wide country when he blows BIN 2 22 i 49f., see Gurney, AAA 22 78.

1. north (as one of the four cardinal points) — a) in gen.: *muhurti* IM *il-ta-ni* facing north KAH 2 58:72 (Tn.), cf. *ša pan* IM.SI.SÁ AKA 145 v 5 (Tigl. I), *abullu* ... *ša mihrīt* IM.SI.SÁ the gate facing north Lyon Sar. 11:68, cf. also *ša mihrīt* IM *il-ta-ni* OIP 2 112 vii 92 (Senn.), *bābšu ša ana* IM.SI.SÁ ibid. 146:26; *bābu ša* IM.SI.SÁ the gate on the north (of Assur) KAV 42 r. 26; *dūru* ... *ana tīb* IM.SI.SÁ VAB 4 118 iii 11 (Nbk.); *igār sihirtim* ... *mihrat* IM.SI.SÁ ibid. 216 ii 8 (Ner.); MUL.MEŠ IM.U₅.LU IM.SI.SÁ IM.KUR.RA IM.MAR.TU the stars in the south, the north, the east and the west (of the sky) Šurpu II 165, cf. OECT 6 p. 75:16, and passim; you let him (the ghost-ridden patient) sit down in the reed hut *panēšu ana* IM.SI.SÁ *tašakkan* you make him face north KAR 184 r.(!) 40 (SB), cf. fifteen ritual settings *ša* [IM].SI.SÁ IM.KUR.RA Craig ABRT 2 12:24; *igār* IM.2 north wall VAS 5 103:10.

b) in omen texts: *šumma ina bīt amēli igār* IM.SI.SÁ *imqut* if the north wall in somebody's house collapses CT 38 16:69 (SB Alu), and passim in such omen passages; *šumma bitu bābānišu ana* IM.SI.SÁ BAD.MEŠ if the doors of a house (all) open towards the north CT 38 12:61 (SB Alu); if the king lights a brazier for Marduk *ana* IM.SI.SÁ *iš-pu* and (the fire) is concentrated at the north (side) CT 40 39:38 (SB Alu); if there is thunder and ^dTIR.AN.NA *ištu šāti ana* IM.SI.SÁ *iprik* a rainbow stretches across (the sky) from south to north PBS 2/2 123:5 (MB); [*šumma* ^dUTU] *ina ašišu* IM.SI.SÁ *ana panišu urriq* if the north (of the sky) assumes a yellow color when the sun rises KUB 4 63 i 33, see Leibovici, RA 50 14; (if an eclipse of the moon) [*ina* I]M.SI.SÁ *ušarrīma* [*u*] *iwvir* begins and ends (lit. clears up) at (the moon's) north (quadrant) ibid. iv 1; *ana muḥḥi* IM.U₅.LU *u* IM.MAR.TU *iltahaḥ* HUL *ša Elamti u Amurri ultu* IM.KUR.RA *u* IM.SI.SÁ *ki(?) šá(?) immir* SIG₅ *ša Subartu u Agade* it (the eclipse) receded (lit. drew off) towards the south and west (quad-

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rants): bad for Elam and Amurru, it cleared up from the east and north (quadrants): good for Subartu and Akkad ABL 1006:9 (NB, = Thompson Rep. 268).

c) in med.: $\frac{1}{2}$ GIŠ nu-úr-ma-a ša IM.SI.SÁ half of a pomegranate (grown) on the north side (of the tree) Küchler Beitr. pl. 8 ii 7, also (said of šuruš GIŠ.NAM.TAR UŠ) ibid. pl. 18 iii 9, KAR 196 r. left col. 19, (šuruš irri) KAR 201:40, (harūbu) CT 23 34:34 and 35:41, (PA GIŠ.GIŠIMMAR) AMT 103:25 and 34, (TUG GIŠ.GIŠIMMAR) AMT 3,2 ii 7; note gišimmaru ša pan IM.SI.SÁ KAR 202 ii 25.

d) in descriptions of the border lines of real estate (rare in OB, from MB kudurrus and Nuzi on) — 1' formulation ana/ša iltānim (OB): SAG.BI ša il-ta-ni-im DA PÚ SAG.BI ša-nitum PN its (the orchard's) narrow side to the north borders on the well, its second narrow side (on) PN('s property) CT 4 48b:3, cf. UŠ.SAG.BI ana il-ta-ni-im CT 8 49b:6; x A.ŠÁ ana il-ta-ni-im izbassu ezbat a field of four iku — to the north is a remainder (not to be cultivated by the tenant) Waterman Bus. Doc. 5:2.

2' formulation UŠ AN.TA IM.SI.SÁ ÚS.SA.DU PN—upper side, to the north, adjacent to PN: see TCL 13 190:3, and passim; note (SAG for UŠ) BRM 1 34:7, and passim, also note (measurements added before UŠ) TCL 13 246:4, etc., (before SAG) VAS 5 38:15, etc., (IM.2 for IM.SI.SÁ) VAS 15 24:5, etc., BRM 2 43:3, and passim, pan added before iltānu: pa-an IM.SI.SÁ BBSt. No. 3 iii 47, IGI IM.SI.SÁ ibid. No. 4 i 4, etc., (ÚS.SA.DU replaced by DA) VAS 1 58 i 4 (kudurru), Nbn. 293:18, and passim; exceptionally AN.TA (elá, eltu) replaced by KI.TA (šaplá) TCL 12 33:5 and 13 205:7, VAS 5 6:6, 159:4, Nbn. 178:6, TuM 2-3 248:4, AnOr 8 3:7, etc., in kudurrus: VAS 1 35:19, 70 iii 20, BBSt. No. 9 i 8, No. 28 r. 13. Note SAG.KI AN.TA ÍD GN IM.[SI.SÁ] upper front, canal GN, north BBSt. No. 2 i 7.

3' formulation IM.SI.SÁ ÚS.SA.DU the north side is adjacent to (a place): TuM 2-3 144:4, and passim, (with DA instead of ÚS.SA.DU) VAS 15 50:9, and passim, also (wr. IM.2) VAS 15 24:9, etc.

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4' for the use in Nuzi, see C. H. Gordon, RA 31 106.

2. north wind — a) in gen.: šumma panī šamé adi bibbulim il-ta-nu-um illak if the north wind blows over the sky until the disappearance of the moon ZA 43 309:7 (OB astrol.); IM.SI.SÁ KI.MIN (= li-zi-qa-am-ma) let the north wind blow (followed by IM.KUR. RA KI.MIN, etc.) AMT 72,1 r. 21, see Ebeling, ZA 51 174; MIN (= muḥri) IM.SI.SÁ narāmti Sin grant favor, north wind, beloved of Sin (beside šutu considered fem., and šadú and amurrá, masc.) AfO 12 p. 143 (pl. 10) ii 25 (SB inc.); IM.SI.SÁ NIN.LÍL bēl zaqīqi the north wind is DN, the lord of wind K.8397:3 in Bezdold Cat. 3 923; erbetti šāri uštešbita ana la ašé mimmiša šutu IM.SI.SÁ šadú amurrá in the four directions he stationed the south wind, north wind, east wind (and) west wind so that no part of her (Tiamat) might escape En. el. IV 43, but note šāru il-ta-nu ana puzrāt uštābil the wind from the north carried (her blood) to undisclosed places ibid. 132; IM.SI.SÁ [...] -ha panišu the north wind blew into his (Gilgāmeš') face Gilg. IX v 38; [az]āqak:kimma kima IM.SI.SÁ IM.MAR.TU [u]sappaḥ urpatki I shall blow against you (sorceress) like the north wind (and) the west wind, I shall scatter your clouds Maqlu VII 4, cf. also ibid. VI 53; atebbákkimma kima gallāb šamé IM.[SI.SÁ] I shall rise against you like the north wind, the shearer of the sky (I shall scatter your clouds) ibid. V 85.

b) referring to propitious qualities of the north wind: ina qibit Marduk šar ilī izīgamma IM.SI.SÁ manit bēl ilī tābu the north wind blew — that propitious breath of the lord of the gods — upon the command of Marduk, the king of the gods Borger Esarh. 104 ii 5, cf. il-ta-nu tēnga manit niši tā[bu] your mind is (like) the north wind, a pleasant breeze for everybody Lambert BWL 74:67 (Theodicy); (if on the day somebody prays) IM.2 itbīma illak the north wind begins to blow CT 39 38 r. 3 (SB Alu), cf. IM.SI.SÁ illik (connected with the New Year's festival) CT 40 40 r. 60 (SB Alu); šumma KI.MIN (= ūm amēla ana NUN-ti (var. GAL-ti) iškunu) IM.SI.SÁ illik if the north wind blows the day a person is elevated to a higher

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position CT 40 39 r. 53 (SB Alu), var. from TCL 6 9 r. 16; *šumma ūmu adirma* IM.SI.SÁ *rakīb* if the sky is cloudy even though the north wind is sweeping (across it) ABL 405:12 (NB), cf. also *ibid.* r. 22, cf. ZI IM.2 (in broken context) KAR 423 r. ii 72 (SB ext.).

3. north country: *aššum warkat a-la-ni-e^{kl} ša iš-ta-ni-im parāsim* with regard to the investigation of the matter concerning the cities of the north country Laessøe Shemshāra Tablets 53 SH.921:5, cf. *ibid.* 11 and 26', cf. also *ṭēm mātim ša iš-ta-ni-[im]^{kl}* the report concerning the north district *ibid.* 51 SH.856:4 (OB Šušarrā).

The form *ištānu* occurs only in Šušarrā (Mari period, see mng. 3), in the vocabulary Antagal III 156, and in texts from Nuzi. All other syllabic spellings are *iltānu*, which presents a difficulty in view of the Aram. correspondence *'ištānā* (cf. Delitzsch Assyrische Studien 140, also Zimmern Fremdw. 45).

Tallqvist Himmelsgegenden und Winde (StOr 2 105ff.); Weidner, AfO 7 269ff.

ištānu in **bīt ištāni** s.; north wing (of a house or temple); NB; wr. É IM.SI.SÁ and É IM.2; cf. *ištānu*.

É IM.SI.SÁ É IM.U_x(GIŠGAL).LU *tarbašu u 2 asuppu* the wing to the north, the wing to the south (of the yard), the yard and two sheds(?) VAS 1 70 ii 29 (kudurru); bring me two talents of the wool *ša ina É IM.SI.SÁ* which is (stored) in the north wing BIN 1 26:12 (let.); É IM.SI.SÁ *epšu* VAS 15 39:17, 29 and 41, 40:20; É IM.2 VAS 5 50:4, 15 17:6, É IM.SI.SÁ VAS 5 77:1, VAS 15 35:3 and 7, 38:18, BRM 2 41:16; note É *ša* IM.SI.SÁ VAS 4 25:15, also VAS 15 27:2, (wr. É *ša* IM.2) *ibid.* 23.

ištānu see *ištēn*.

ištarītu s. fem.; 1. (an epithet of Ištar, lit.: the Divine), 2. (a woman of special status); OB, Elam, Mari, SB; pl. *ištarātu*; wr. syll. and ^d15-i-tum (Maqlu III 45); cf. *ištariūtu*, *ištaru*.

m[u].gib_x(aIG) = nu.gig = qa-áš-[da-tu], *iš-ta-r[i-tu]*, [mu.gib_x.gašan.an.na] = nu.

ištarītu

[gig].^dInnin = *iš-ta-r[i-tu]* (followed by *amalu*) Emesal Voc. II 78ff.; ga-šá-an GAŠAN = *iš-ta-ri-tum* A II/4:219; a-ma-l[u] [AMA.^dINNIN] = *a-ma-li-tu*, *iš-ta-ri-tú* Diri IV 188f., also (with [AMA.X]) *ibid.* 190f., but note AMA.^dINNIN = *amālūtum*, *ištarum* Proto-Diri 485f.

gašan.an.na.mèn me.e nu.mèn : *iš-ta-ri-tum ul ana-ku-ú* am I not the Divine? ASKT p. 126:18f.; nu.gig šà.gig nu.gig bar.ra nu.gig. an.na nu.ḥun.gá : *qadištu ša libba marša[...]* *iš-ta-rit^dAnim l[a...]* — *qadištu*-woman whose womb is tabooed(?), restless i.-woman of Anu ASKT p. 82-83:12; for other bil. refs., see mng. 1.

1. (an epithet of Ištar, lit.: the Divine, SB only): mu.gib_x.an.na.mèn a.gin_x(GIM) ba.nà.a.a.mèn : *iš-ta-ri-tum anāku kī enne-puš* I am the Divine, (yet) how am I treated? RA 33 104:28, cf. *ibid.* 2, 14 and 25, ASKT p. 129 iv 27f.; mu.ge₁₇.ib ki.a gub.ba.zu. dè : *iš-ta-ri-tum ina eršeti ina uzuzziki* O Divine! when you set foot on the earth Delitzsch AL³ 134 No. 3:3f., dupl. SBH p. 98 r. 3f.; [mu].ge₁₇.ib gašan.an.na šà.zu [ḥe.en. ḥun.gá] : *iš-ta-ri-tum^dIš-tar libbaka [linūḥ]* O Divine Ištar! may your heart be at rest BRM 4 10:33f.; ama mu.ge₁₇.ib dīm.me.ir á.bi mu.lu.na.an.te.gá : *ummu^diš-ta-ri-tum šá id-da-a-šá ilu mamma la iṭeḥḥú* mother, Divine, no other god can approach you (in power, etc.) ASKT p. 116:11f., cf. BRM 4 9:9 and 32, also Langdon BL No. 87; a.PI+LU.li. li mu.ge₁₇.ib mu.lu.an.na ši.im.gin : *ina rišāti iš-ta-ri-tum anāku šaqiš allak* proudly I walk and in happiness, I, the Divine Delitzsch AL³ 135:35f., dupl. BRM 4 10:17f.; mu.gib_x.an.na ^dGašan.é.ḥub.ka//ba : *ḍiš-ta-rit^dAnim^dNinehubba* divine (daughter) of Anu, Ninehubba SBH p. 135 iii 5f.; nu.gig.an.na ág zé.ēb.bi.da.mu me al.nu.di.di níg.mu.mu.ra.an.gar : *iš-ta-ri-tum urti kabitti paraš la erēši mimmeā addakki* O Divine, I give you my important (right to) command (and) my offices which no one has the right to demand (from me), everything I have TCL 6 51 r. 39f., cf. RA 12 83:53f.

2. (a woman of special status) — a) in OB: *anumma* PN *ababdām* PN, *rakbam ana iš-ta-ra-a-tim ša Emutbalim redēm aṭṭardam kīma* BI-tim *iš-ta-ra-a-tim ina malallēm šurki-bamma ana Bābilim lillikanim u kezrētum*

ištariūtu

warkišina lillikanim ana kurummat iš-ta-ra-atim aklam šikaram immeri MÁ.GAR.RA u isim-mān kezretim ša adi Bābilim kašādīm šurkibam I am sending herewith the *ababdū* official PN, and PN₂ of *rakbu* status, in order to bring the *i*-women of Emutbalum, . . . put the *i*-women aboard barges so that they can come to Babylon and the *kezretu*-women should come here after them — put bread, beer, sheep (and) . . . aboard as provisions for the *i*-women and enough travel provisions for the *kezretu*-women to last as far as Babylon! LIH 34:4–19 (OB let), cf. *ibid.* 23; [ina bitim šē]tu SAL.MEŠ iš-[ta]-[r]e-[e-tum L]Ú.MEŠ.ĤUN u mārū ummēni w[a]šb[u] in this house live the *i*-women, the hired men(?) and the craftsmen ARM 3 84:11; ¹PN šabsūtu ¹PN₂ iš-ta-ri-tu . . . iqbā umma šinama I DUMU UD. 30.KAM ¹PN₃ iš-ta-ri-tu . . . [an]a ¹PN₄ [mu-šē]niqti taddiššuma PN, the midwife, (and) PN₂, the *i*-woman, made a deposition as follows: PN₃, the *i*-woman, gave to PN₄, the wet nurse, (her) one-month-old child MDP 23 288:2 and 7, cf. PN *iš-ta-ri-tu* (as witness) *ibid.* 285 r. 12'.

b) in SB: ē tāhuz ḥarimtu ša šāri mutūša iš-ta-ri-tu ša ana ili zakrat kulmašitu ša qerebša ma'd[a] do not marry a prostitute, whose husbands are legion, nor an *i*-woman, who has been vowed(?) to a god, nor a *kulmašitu*-woman, who has to do with many men(?) Lambert BWL 102:73 (SB lit.); *qadištu naditu* ^d15-i-tum *kulmašitu* Maqlu III 45.

The status of the *ištariūtu* in OB, as well as that of the women of special status who are mentioned together with the *ištariūtu* in the lists and lit. texts, such as the *qadištu*, *kulmašitu*, *amalitu*, etc., is not clear. The evidence indicates that they were dedicated to a god (see Lambert BWL 102:73) and that they had children (see MDP 23 288:7), but the enumerations in lit. texts do not offer contexts that would allow a clearer specification. See also *qadištu*, with which *ištariūtu* shares the log. nu.gig, which seems to refer to the sexual organs (nu = *libištu*, see nu.bar = *qadištu*, nu.nunuz = *sinništu*, also šà.gig ASKT p. 82f.:12, in lex. section) as tabooed(?) (gig = *maršu*).

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ištariūtu s.; (status of a concubine); OA*; cf. *ištariūtu*.

lu annakam lu ina ālim amtam ana iš-ta-ri-ū-ti-šu-«nu» ilaqqi he may acquire a slave girl to become a concubine of his either here (in Kaniš) or in the City (Assur) TuM 1 22a:26.

ištartu s. fem.; goddess; SB*; cf. *ištaru*.

illigimijama tēm ili aš[ur] illabān appi u tēmiqi aš'e ^diš-tar-[ti] ever since my youth I have sought and searched for the will of my god and my goddess with prostration and prayer Lambert BWL 76:73 (Theodicy); *ištu la izkur ēkul akalšu izib* ^diš-tar-ta-šū *mašhatu la ubla* (like one who) has eaten his food without (first) invoking his god, (who) has disregarded his (personal) goddess by not bringing (her) the flour offering Lambert BWL 38:20 (Ludlul II); *ela* ^dŠarpānitu ^diš-tar-tu₄ *ajjītu iqīša napsassu* except for Šarpānitu, which goddess grants life to him? Lambert BWL 58:34 (Ludlul IV); ^diš-[tar]-tu₄ (var. ^diš-tar-tū) ^dAnim goddess of heaven(?) AfK 1 26:34, var. from dupl. Rm. 2,164 + (courtesy W. G. Lambert).

This fem. form is possibly secondary, built from the pl. *ištariūtu* of *ištaru*.

ištaru s. fem.; 1. goddess, 2. personal or protective goddess, 3. statue of a goddess, 4. *ištārān* (mng. uncert.); from OB on; pl. *ištariūtu*; wr. syll. and ^diš.TAR, ^d15, ^(d)EŠ₄.DAR, ^(d)INNIN; cf. *ištariūtu*, *ištartu*, *ištaru* in *mār ištari*, *ištariūtu*.

AMA.^dINNIN = a-ma-a-lu-tum, iš-ta-ru-um Pro-to-Diri 485f.

dingir.bi á.bi ba.ni.in.bad ama.^dinnin. a.ni su.ni.ta ba.ni.in.sud.sud : *ištu utišu ittesi* ^diš-tar-šū ina zumrišu irtēq his god went away from him (Sum.: from his side), his goddess left his body CT 17 29:27ff.; [šul ama.^d]jinnin.bi [in.na.an].si.il.la : *eḫlu [ša] ^diš-tar-šū islituš* the man whose goddess has cut him off JTVI 26 153 i 13f.; e.ne.è.m.mar dim.me. ir ama.^djinnin.bi sag.uš nam.ša₄.ga ḫé.bí. [...] : *egirre ili u ^diš-ta-ri lidammīq santak* may he always put (his personal) god and goddess in a happy mood TCL 6 51:45f.; dim.me.ir šà.šūr. ra.bi mu.un.gi₄ ama.^dinnin ugu.mu šà. dib.ba gig.ga mu.un.dù.e : *ilu ina uzzi libbišu ušamḫiranni* ^dIš-tar elija *isbusma maršiš ušēman-ni* the protective god has turned against me in

ištaru

wrath, the protective goddess is angry with me and has made me a sick man 4R 10:52f., cf. *ibid.* 54ff.; *dīm.me.ir ama.^dinnin.bi ki.bi šà.dib.ba : ilšu ^diš-tar-šú zenū ittišu* his personal god (and) goddess are angry with him 4R 29*:13f., cf. *dīm.me.ir ama.^dinnin.mu ki.bi.šè ħa.ma.gi₄.gi₄.e.ne : ilu u ^diš.TAR-ia ana ašrišu litūru* 4R 10:13f., cf. also *ibid.* 5–12.

1. goddess — a) in gen.: *ellet ^diš.TAR.MEŠ* holiest of the goddesses (said of Ištar) Craig ABRT 1 7:2 (SB lit.), cf. *šīrat ^d15.MEŠ* (said of Šarpānītu) RAcc. 135:251; *kanūt ^dINNIN.MEŠ* (said of Ninimma) JRAS 1892 351 i A 2 (NB); *ša ... ina ^dINNIN.MEŠ šūturat nabnīssa* (Bēlet-māti) whose beauty surpasses that of the (other) goddesses AKA 206 i 2 (Asn.); *šūqur zikiršina ana ^diš.TAR.MEŠ* their name (i.e., that of the Lady of Nineveh and the Lady of Arbela) is more important than that of the other goddesses OECT 6 pl. 11 K.1290:4 (prayer of Asb.); *kamsaši kullassina ^diš.TAR.ME nišima* all the goddesses (known) to mankind bow to her (Šarrat-Nippuri) AfK 1 25 r. 21, cf. [*iq*]ulla *iš-ta-ra-ta-ši-in [siq]rušša* VAS 10 214 ii 12 (OB lit.); *ešēma ina DINGIR.MEŠ ... ašhurma ina iš-t[a-ra-ti]* (var. ^d15.MEŠ) I searched among the gods, I looked around among the goddesses KAR 250:11, var. from. K.6179 and K.7243, see Ebeling *Handerhebung* 60:15; UD. 2.KAM *ša ^d15.MEŠ* (var. ^dINNIN.MEŠ) the second day belongs to the goddesses Sm. 1657:3 (hemer.), var. from 4R 32 i 7, see Landsberger *Kult. Kalender* 108, cf. UD.24.KAM *isinnu ša ^dEN.É.GAL u ^dNIN.É.GAL EŠ.BAR ^d15.MEŠ* ZA 19 379 Sm. 948:8, see Landsberger *ibid.* 139; *iti.kin mul.ban <kin> ^dInnin NIM.MA^{ki}.ke_x(KID) ama.^dinnin.e.ne ^did.lú.ru.gú sikil.e.ne : ITI.KIN šī-pīr ^dEŠ₄.DAR elamāti ^dEŠ₄.DAR.MEŠ ina ^did utallala* the month Ulūlu is (the month) of the “work” of the Elamite Ištars, the goddesses are purified in the sacred river (literal translation of the Sum. month name KIN.^dINNIN) KAV 218 A ii 16ff. (Astrolabe B), cf. *ina Utālī šī-pīr ^dINNIN.MEŠ* Streck *Asb.* 26 iii 32, also *ibid.* 118 v 77; *šumma šīru ina bīt ^dINNIN innamir* if a snake appears in the temple of a goddess (preceded by *ina bīt ili*) CT 40 21 K.743:5 (report), and *passim* in Alu, cf. *šumma sikkat nam-*

ištaru

zaqi ša bīt ^dINNIN iskiš if the pin of the lock of the temple of a goddess gets stuck CT 40 12:7, also *ibid.* 8ff., dupl. CT 40 14 K.7030+ :7ff. and (wr. EŠ₄.DAR) 8 K.2192:17 (all SB Alu).

b) in parallelism with *ilu: ili mātim iš-ta-ra-at mātim ^dŠamaš ^dSin ^dAdad u ^dIštar ūterbu ana utūl šamē* the gods and goddesses of the land, Šamaš, Sin, Adad and Ištar have entered heaven to sleep ZA 43 306:5 (OB lit.); *ba'ulāta lu ħissusu ilašina lizzakra epšu pišū [^diš-ta]-riš* (var. ^diš.TAR-ri-iš) *lipiqqu nindabē linnašā ilašina ^diš-tar-ši-na* let mankind be ever mindful that their gods are to be invoked, let them pay attention to (their) goddess, at his (Marduk's) command, let them bring offerings to both their gods and goddesses En. el. VI 114ff.; *ana ilāni DINGIR.NAM.MEŠ ^dINNIN.MEŠ ... lu šulmu* to the official gods (and) goddesses (living in Ehursagkalama), greetings TCL 3 2 (Sar.), cf. (referring to the city of Assur) *ibid.* 3; *^dAššur bēlu rabū ili u ^diš.TAR.MEŠ ašibūt Aššur ina qerbiša agrīma* I invited thereto (to the royal palace) Aššur, the great lord, (and all) the gods and goddesses who dwell in Assur OIP 2 116 viii 66 (Senn.), cf. *ibid.* 98:92, parallel 125:49, cf. Winckler *Sar. pl.* 36:167, *Lie Sar. p.* 78:7; *nāṭil pan ilimma raši lamas[sa] nakdi pālīḫ ^d15 ukammar ṭuḫ[da]* he who waits on the gods has a protective angel, the humble man who honors the goddesses accumulates wealth Lambert *BWL* 70:22 (Theodicy); *ana zikir šumišunnu kabti pitluḫāk DINGIR u ^dEŠ₄.DAR* I honor all gods and goddesses at the invocation of their august name VAB 4 122 i 50 (Nbk.), cf. *ibid.* 112 i 19, also *pitluḫu ila u ^dINNIN ^dibid. 150 i 18 (Nbk.), *pālīḫ ili u ^d15 ^dibid. 230 i 6 (Nbn.), *ša palūḫ ili u iš-ta-ri i[dū]* Borger *Esarh.* 97:35; *ša ... ana DINGIR.MEŠ u ^dEŠ₄.DAR ginā usappā* who prays constantly to gods and goddesses VAB 4 262 i 6 (Nbn.); *ana tēdišti māḫāzi ili u ^diš.TAR ... bašā uznāja* my attention is (always) given to the restoration of the sites of (all) gods and goddesses VAB 4 172 B viii 42 (Nbk.), cf. *ibid.* 45, also *epēšu māḫāzi ili u ^diš.TAR.MEŠ* VAB 4 110 iii 7 (Nbk.), and *passim*; *ilu daḫān ili u ^d15.MEŠ* (var. *ili u amēli*) (Madānu) god, judge of gods and goddesses (var. gods and**

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men) LKA 43:13, see Ebeling Handerhebung 32, cf. (*Aššur*) *bānu ili mu'allid* ^dIŠ.TAR BA 5 652:16.

c) goddesses with special functions — 1' *ištar āli* goddess of the city: [*anāku annanna*] *ša il ālišu* ^dMarduk ^d15 URU-šú [^d*Šarpānītu*] I, NN, whose city-god is Marduk, whose city-goddess is Šarpānītu RT 24 104:17 (SB rel.); *šarru kurummassu ana il ālišu* ^d15 URU-šú *liškunma maḥir* the king may set his food-offering before the god of his city (and) the goddess of his city, (and) it will be received KAR 178 r. v 56 (SB hemer.), and passim in hemer.; *lu kajjān šagigurūka ana ili bānika ana iš-tar* URU-ka *lu kanšātama liddinka pir'a* let your freewill offering be constantly before the god who created you, bow down to your city-goddess that she may grant you offspring Lambert BWL 108:13, cf. (following *ilu* and *išturu*) Craig ABRT 2 9:17, Šurpu V–VI 194.

2' *ištar šēri* goddess of the open country: *ana il šēri* ^dINNIN.EDIN 2 *paḫiri tarakkas* you prepare two altars for the god of the open country (and) the goddess of the open country RAcc. 8:11.

3' *ištar bitī* goddess of the temple: [1] *dannu maḥar* DINGIR É 1 *dannu* ^d15 É one vat (of beer?) offered to the god of the temple, one vat (to) the goddess of the temple VAS 6 234:2 (NB), also (broken) *ibid.* 10; *šalam* ^d15 É (in broken context) BBR No. 47 II 17.

4' *ištar ša ekalli* goddess of the palace: 1 UDU *ana* ^dEŠ₄.DAR *ša ekallim* one sheep (offering) to the goddess of the palace Studia Mariana 43:4 (Mari), see Bottéro, ARMT 7 p. 194.

d) in *qāt ištari* (name of a specific disease): *šumma amēlu* ŠU.GIDIM.MA *išbassuma qāt ili u* ^dEŠ₄.DAR *elišu ibašši* if a man suffers from (the disease) “hand of a ghost” and the “hand of a god or a goddess” afflicts him AMT 103,5, cf. *šumma amēlu* AN.TA.ŠUB.BA LUGAL.ÜR.RA ŠU.DINGIR.RA ŠU.^dINNIN ŠU.GIDIM.MA ŠU.NAM.ERÍM ŠU.NAM.LÚ.U_x.LU *elišu ibašši* KAR 26:1, dupl. (with different sequence) AMT 96,7:1f., cf. also ŠU ^dEŠ₄.DAR (as diagnosis of a disease, among others termed ŠU DN) KAR 379:3; see *qātu* for names of diseases of this type.

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e) *išturu* in geographical names: *ina niriḫe ša* ^dEŠ₄.DAR.MEŠ *ētarba* I entered the Ištārāti pass AKA 226:39, cf. (wr. KUR ^dINNIN.MEŠ) *ibid.* 327 ii 88 (both Asn.).

2. personal or protective goddess — a) in gen. — 1' with personal suffixes: *anāku annanna apil annanna ša ilšu annanna* ^dEŠ₄.DAR-šú *annannītu* I, NN, son of NN, whose god is NN, (whose) goddess is NN KAR 26:31 (SB lit.), and passim in inc., cf. KUB 29 58 i 36, in ZA 45 200; *ili lizziz ina immija* ^dEŠ₄.DAR.MU *lizziz ina šumēlija* may my god stand at my right side, my goddess at my left KAR 59:17, and passim, cf. *ilšu* ^d15-šú *ina dīnišu* GUB-z[u] BBR No. 92:3; *šarru kurummassu ana ilišu* ^dINNIN-šú *liškunma maḥir* the king may set his food offering before his god (and) goddess, and it shall be received KAR 178 r. iv 30 (SB hemer.), cf. *ibid.* r. v 64; *taprusi ittiija* DINGIR.MU *u* ^dEŠ₄.DAR.MU you have alienated my god and goddess from me Maqlu III 114; *ilšu u* EŠ₄.DAR-šú *ul sanqušu* neither his god nor his goddess are near him AfO 18 64:38 (OB omen); *dalilišunu ana ilišu* ^dIŠ.TAR-šú *idallal* he will render to his god (and) goddess the reverence due to them ABL 370 r. 7; *amēlu šuātu ilšu* ^dEŠ₄.DAR-šú *ittišu zenū* his god (and) goddess are angry with that man CT 23 35:48 (SB inc.); *la pāliḫ ilišu u* ^d15-šú *ina qātiija limur* he who does not honor his god and goddess should look on my fate Craig ABRT 2 6:13, dupl. PBS 1/1 14:35 (SB rel.), cf. Streck Asb. 252:15; *ila alsima ul iddina panīšu usalli* ^dIŠ.TAR(var. -ta)-ri *ul ušaqqā rešiša* I called to my god, but he did not turn to me, I prayed to my goddess, but she did not raise her head Lambert BWL 38:5 (Ludlul II); *ul irūša ilu qāti ul iṣbat ul irimanni* ^diš-ta-ri *idāja ul illik* (my) god has not come to the rescue by taking me by the hand, nor has my goddess shown pity on me by coming to my side Lambert BWL 46:113 (Ludlul II); *ili sabsu litūra* ^dEŠ₄.DAR.MU *zenītu* [*lišlima*] may my angry god turn back to me, my angered goddess become appeased Ebeling Handerhebung 32:23 (= BMS 4:45), cf. *ilu zenū lišlim* ^d15 *ša isbusa litūra* STC 2 pl. 82:86; [*ili n*] *ašhira iš-ta-ri napširi* turn back to me, O my god, relent toward me, O my goddess!

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AMT 89,3 iii(!) 4; [*šumma amēlu*] *lu ana bit ilišu lu ana bit* ^dINNIN-šú . . . [*alāka sadir(?)*] if a man [regularly visits] the temple of his personal god or goddess CT 39 42:39 (SB Alu).

2' without personal suffixes: 1 *niknakka ana šadē ana maḥar* ^dMarduk *tašakkan* 1 *niknakka ana šadē ana maḥar il amēli tašakkan* 1 *niknakka ana šadē ana maḥar* ^dEŠ₄.DAR LÚ *tašakkan* you place a censer before Marduk towards the east, a censer before the personal god of the man towards the east (and) a censer before the personal goddess of the man towards the east BBR No. 1-20:58, cf. *ibid.* 65 and (with var. ^d15 LÚ) 78, cf. also *ibid.* 87; *ana maḥar riksi ša il amēli* ^dEŠ₄.DAR LÚ *izzazma* he takes his stand in front of the cult preparation for the man's personal god and goddess BBR No. 26 v 80; *ul idi šerti ili ul idi ennit* ^dEŠ₄.DAR *ila idāš* ^dEŠ₄.DAR *imtēš ana ilišu arnūšu ana* ^dEŠ₄.DAR-šú *gillassu* he does not know what a crime against the god is, he does not know what a sin against the goddess is, he scorned the god, despised the goddess, his sins are against his god, his crimes are against his goddess Šurpu II 32ff.; *šibsat ili u* ^dEŠ₄.DAR *iššaknunimma* Ebeling Handerhebung 114:12; *ilī* ^dEŠ₄.DAR (var. adds .MU) *amēlātu satima liršūni* may my god (and) (var. my) goddess (and) all men be conciliated with me BMS 12:61, see Ebeling Handerhebung 78; *lizziz* ^dGirru *musallim ili zenī* ^d15 *zenītu* let Girru, the conciliator of angry gods and goddesses, stand by Šurpu IV 105; *ilu šākinka* ^d15 *šākintaka ina zumri . . . marši issuhuka* whatever god or goddess has placed you (evil, there), they have pulled you out from the body of the sick man KAR 184 obv.(!) 16.

b) referring to a temple: 3 *riksi ana il bitī* ^dINNIN.É *lamassi bitī tarakkas* you set up three preparations for the protective god, the protective goddess (and) the genius of the temple RAcc. 9 r. 6 (SB rit.), cf. *ibid.* 8:5, 9:3; see also *ilu* mng. 3b.

3. statue of a goddess: *ilūšu* ^d15.MEŠ-šú *bušā-šu makkūršu niši šeḥer rabi ašlula ana Aššur* I carried off as booty to Assyria its (the city's) gods (and) its goddesses, its possessions, its property and the entire population, young and old Thompson Esarh. pl. 17 v 3 (Asb.), paral-

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lel Streck Asb. 50 v 121, cf. *ibid.* 52 vi 44; *ilī Elamti u* ^d15.MEŠ-šá *ušešamma šallatiš amnu* I dragged the images of the gods and goddesses of Elam out (of their temples) and declared them to be booty Streck Asb. 184 r. 4; *šumma šarru* ^dEŠ₄.DAR-šu *uddiš* if the king repairs the image of his goddess (parallel: *ilšu* his god) CT 40 8 K.2192:2, dupl. *ibid.* 9 Sm. 772 r. 27 and 10 ii 58 (SB Alu); *ilī* ^dEŠ₄.DAR.MEŠ . . . *uddišma ana ašrišunu utir* I restored and returned to their original locations the images of the gods and goddesses Borger Esarh. 84:41; *muddiš ilī u* ^dIŠ.TAR (var. ^diš-ta-ri) (Esarhaddon) who repairs the statues of gods and goddesses Borger Esarh. 45:22; *šarru mašmāši u* ^dINNIN.MEŠ *qāt Antum iṣabbatuma* the king, the incantation priests and the (other) goddesses lead the statue of Antu RAcc. 72 r. 9; ^dIgigi ^dAnunnaki *ilī u* ^diš-ta-ri *imnu* [u] *šumēlu ušašbitu manzaltu* they had the gods of heaven and the gods of the nether world, all the gods and goddesses, take their stand to the right and left (of Nabū) Ebeling Parfümrez. pl. 26 r. 9, cf. *kanšunikka* ^dIgigi ^dAnunnaki *ilī* ^diš-ta-ri *māhāzī* Craig ABRT 1 30:30.

4. *ištarān* (mng. uncert., perhaps the name of a goddess, lit. "the two goddesses," cf. *ilān*): [. . .] KA.AN.NI.[S]I = *iš-ta-ra-an*, [. . .] [KA.DI] = *iš-ta-ra-an* Proto-Diri 555-555a; [egi.z]i.an.na = ^dIš-tar(-)^da-nim (preceded by *igišitu* and *igišigallatu*, q.v.) Lu IV 20, [KA.a]n.ni.si = MIN (followed by *naditu*) *ibid.* 21; ^dEn.á.nun [am]a KA.ni.si.ke_x : [^dšū-ma] *um(!)-mi iš-ta-[ra-an]* SBH p. 91:21, for the Sum. only, see VAS 2 11 vi 1, also SBH p. 86:52, p. 93:7, dupl. PBS 1/1 5:33, and note ^dEn.á.nun = ama [. . .] with gloss *iš-ta-ra-niš ša-su-u* (obscure) CT 24 21 K.4349D 10, see Kraus, JCS 3 76f.

Ad mng. 4: In the Proto-Diri ref., the second entry (KA.DI) is a variant or popular etymology of the name Sataran, god of Dēr. Possibly the first entry, as well as the other refs. where *ištarān* is equated with KA. an.ni.si, refers to another deity.

išturu in **mār ištari** s.; worshiper of a goddess; OB*; cf. *išturu*.

ištārūtu

GIŠ(!).TUKUL KASKAL^{mirim} libbi mātīm ana DUMU.MEŠ ili u DUMU.MEŠ ištā-ar ša ina libbi mātīm wašbū še'am aširtam šuddunimma ana Sippar^{ki} babāli PN NIMGIR Sippar^{ki} PN₂ iguršū Szlechter Tablettes 122 MAH 16.147:4 (leg.), for translation, see *ilu* mng. 1b-6'.

ištārūtu s.; (a type of song); SB*; wr. ^dEŠ₄.DAR-ú-ta; cf. *ištāru*.

3 iškārātu 15 zamārū ^dEŠ₄.DAR-ú-ta amnu I have listed three series (consisting of) 15 (individual) *i*-songs KAR 158 ii 19, also *ibid.* ii 2, 11, 28, 36 and 46.

ištāt see *ištēn*.

ištātan num.; each; Nuzi*; cf. *ištēn*.

The judges condemned PN, who had for three years illegally held a field of six *awiḥar*-measures ana 1 ANŠE 2 GIŠ.APIN A.ŠĀ [x x] u A.ŠĀ ištā-ta-an ana 18 ANŠE ŠE ... išpikī ša 6 GIŠ.APIN A.ŠĀ ša 3 MU.MEŠ to (pay) a [...] field of twelve *awiḥar* (i.e., the duplum) and for each field 18 homers of barley as the yield of a six-*awiḥar* field for three years JEN 348:38.

Distributive with a formative not attested elsewhere, unless in *māritan*.

ište see *išti*.

išteat see *ištēn*.

ištēn (*ištīn*, *iltēn*, *issēn*, *ištēna*, *ištiāna*, *ištānu*, *iltānu*, fem. *išteat*, *ištiat*, *ištāt*, *ištēt*, *iltēt*, *iltāt*) num.; 1. one, a (indefinite article), 2. unique, outstanding, 3. first, for the first time; from OA, OB on; *ištē-na* MVAG 33 No. 287:30 (OA), *ištī-a-na* CT 37 3 ii 43 (Samsuiluna), *ištānu* CT 17 34:8 and CT 16 13 ii 35 (both SB bil.), *il-te-en* Lambert BWL 74:69, *il-ta-nu* CT 15 49 i 37, *il-ta-a-nu* Ebeling Wagenpferde p. 20 F 8, fem. *ištē-a-at* OECT 3 62:20 (OB), *ištī-a-at* JCS 5 88 MAH 15985:13 (OB), BIN 4 126:1 (OA), *ištā-a-at* YOS 2 106:18 (OB), *eštē-et* TCL 4 8:14 (OA), *il-ta-a-at* KAR 158 iii 37, *il-te-e-et* EA 357:42 (Nergal and Ereškigal), for *issēn* (NA), see *i-si-nu-te* sub mng. lg, for dual and pl. see mng. lg and h; wr. syll. and l (with phonetic complements), note *1-en-it* KBo 1 23:4 and KUB 3 42:2; cf.

ištēn

ištātan, *ištēna*, *ištēnešret*, *ištēniš*, **ištēnšerū*, *ištēnu*, *ištēnātu* s. and num., *ištēššerišu*, *ištēštu*, *ištījū*, *ištīššu*.

di-iš DIŠ = 1-en Ea II Exc. ii 26'; te-eš UR = *išt[te-en]* A VII/2:83 and 87; [...] UR = *išt[te-en]* A VII/2:105; [di]-id = diš = *išt-en* Emesal Voc. III 131; aš, gi-e, di-iš, di-li, išt-en AŠ = *išt-en* Ea II 53ff.; gi = *išt[te-en]* Antagal C 52; gi-e DIŠ, SANTĀK, SANTĀK = *išt-en* Recip. Ea A ii 11' ff., also (with reading aš) *ibid.* A v 16ff.; [gi-e] [AŠ] = *išt[ten]* A II/2 Part 2 ii 4; á-aš, gi-e, di-eš₆, di-li, išt-en SANTĀK = *išt-en* Ea II 201ff.; [d]jili = DIŠ-en, *išt-te-en* Izi E 196 and 196A; sa-an-dak, sa-an-tak, šá-an-tak, giš, di-eš, eš-te-en DIŠ = *išt-en* Ea II 232ff.; ur ḤAR = *išt-en* S^a Voc. A 8'; [ú-ru] [ḤAR] [i]š-ten, [i]š-te-niš A V/2:161f.; [ur(?)][ḤAR] = *išt-te(!)-[en]* Ea V 127; ú-šu-um BÜR = *išt-te-en* A VII/2:203; me.ir.ga = *išt-te-en* NBGT IV 33.

ki.^{di.eš} DIŠ = *išt-en* once Izi C iii 16; aš.gim, dili.gim = *ki-ma išt-te-en* Izi E 227C and D; du₁₀.uš.Aš = *ki-ib-su išt-en(!)* Kagal I 328.

eme ḥa.mun <mu>.dili.ginx si.mu.ni.fb. si.sá.e : *lišānu miḥurti kima išt-en šume tušteššir* 4R 19 No. 2:45f., also 5R 50 i 79f.; for other bil. refs. see mngs. 1c, e, f and 3e.

u₄-gu-di-lu-u, ul-li-tiš = *išt-en ud-me* Malku III 155f.; šī-iš-šū, il-ta-at ni-tū (lit. one encirclement) = *qu-ú-lu* silence Malku IV 98f., cf. [x-x]-x nitum = *qu-ú-lu* CT 18 47 K.4150:10.

1. one, a — a) in gen. — 1' in OA: *šuḥāram išt-tē-in aṭarradakkum* I shall send you a boy BIN 4 34:5.

2' in OB and Elam: *zittam kīma aplim išt-te-en ileqqi* he takes a share like a son CH § 172:14, cf. § 180:54 and 137:10; *kīma* I ŠES. A.NI like one of her brothers Grant Smith College 260:7 (OB), cf. *kī mārišu išt-te-en* UET 5 98:6 (OB), also *kīma mārē* PN u PN₂ *išt-te-en* Meissner BAP 97:18 (OB); *kī 1-ni apli ša* PN like an heir of PN MDP 23 234:30; *išt-te-en taklam šupramma* send me a trustworthy person VAS 16 57:5 and 12; *adi išt-te-en rēšām pūḥišu anaddinuma* until I have given another shepherd in his place UCP 9 345 No. 20:8.

3' in MA, Bogh.: *zitta [ša] aḥi 1-[en]* a brother's share KAV 1 vii 61 (Ass. Code § 48); *mārta 1-en-it ittaldū ana* LUGAL *Misri* a daughter was born to the Egyptian king KBo 1 23:4.

4' in NA, NB: *asū 1-en lillika limurši* let a physician come and look at her ABL 341:13

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(NA), cf. 1-en LÚ.SAG ibid. 565 r. 7, etc.; *ina libbi 1-en bit qātē* in a storehouse ABL 378:14 (NA); *ina pan 1-en manzaz-panišu* to one among his attendants ABL 415 r. 9 (NA); 1-en *kirū eršet* GN one garden in the section GN (of Babylon) BBSt. No. 36 ii 11 (NB), cf. MDP 10 pl. 12 viii 6, and ABL 456 r. 1 (NA); 1-en *mudē harrāni ittišu aḥḥēja lišpuru* my brothers should send a guide with him BIN 1 11:9 (NB); 1-it *šipirti . . . nultēbila* we have sent a message ABL 865:4; 1-en *qurbūtu lišpuramma* he should send a courtier ABL 792 r. 12, and cf. 794 r. 17; 1-en É *Bābilu šumšu* the house of any Babylonian ABL 878:10 (NB).

5' in LB: 1-en *amēlu* PN *šumšu* a man by the name of PN VAB 3 45 § 38 (Dar.), cf. ibid. 23 § 16.

6' in lit.: *ušzizuma ina birišunu lumāšu ištēn* through their joint efforts, they (the gods) set up a *lumāšu*-star En.el. IV 19; *līnnadamma ištēn aḥūšunu* one of their brothers should be handed over En. el. VI 13; *ištēn eṭlu ša [illiku]* there is a man who has come Gilg. I iii 29, cf. 1-en LÚ.K[AL] a man KUB 4 12 obv.(!) 15 (Gilg.), *ištēn nu eṭlu* a man Lambert BWL 48:9 (Ludlul III), 1-en LÚ.GURUŠ Streck Asb. 32 iii 118, 1-en *eṭ-lu* VAB 4 278 vi 6 (Nbn., all referring to dream apparitions); *ilu ištēn ina pī bābi izzaza* there is a god standing at the door EA 357:55 (Nergal and Ereškigal); DINGIR *ištēn liḫbuḫuma* let them slay a god CT 6 5 ii 22 (Creation Story); note for the concordance of gender: *awatam ištēn-in* KT Hahn 5:11, BIN 4 39:25, *awatam ištēn-it* TCL 19 52:23, [ištēn]-*tē-in tērtaka* KTS 36a:8, *ina ištēn-in ḫuršīānim* TCL 20 159:20, but *ina ištēn-it ḫuršīānim* OIP 27 55:34 (all OA); *ana 1-en šatti* KBo 1 1:46, cf. 1-en *me-at* one hundred ibid. 15 r. 8; *il-te-en amtu* JEN 554:4 (Nuzi); 2 NÍG.NA 1-en *ana šit šamši 2-tú ana ereb šamši* two censers, one towards the east, the other towards the west KAR 25:22 (SB rel.); 1-en *rittu* one delivery Nbn. 451:12, and 1-it *ritti* BIN 1 111:8, and passim in NB; 1-en *šappat* BIN 1 21:14 (NB let.), also Dar. 91:8, and 1-en *šaptu* Dar. 115:1, and often in NB leg., note 1-en *biltu* VAS 6 298:1 and 4, beside 1-it *biltu* ibid. 3, 5 and 6.

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b) partitive constructions, etc.: with *ina*: *ištēn-in ibbarikunu* one among you CCT 3 40b:14, and passim in OA, also *ištēn-in išṣuhāri* CCT 2 15:17, also *ina ṣuhāri ištēn-in* CCT 3 36b:13 (all OA); *ina mārišu ištēn* one of his sons YOS 10 54:20, cf. *ina aḥḥi ištēn* Goetze LE § 38:23, *ištēn ina wardi šarrim* one of the king's servants RA 35 2 ii 11 (Mari rit.), and passim in this text; *ina libbikunu ištēn* one of you TCL 7 34:12 (OB let.); *ina šābikunu ištēn awīlam eltegi* I took a man from your workers TCL 17 12:8 (OB); with TA: 1-en TA *libbi aḥḥini* ABL 1041:9 (NA), 1-it TA U₈.ḪI.A YOS 7 128:14 (NB); with *libbū*: 1-en *libbūšunu* one of them BIN 1 13:22 (NB let.), cf. 1-en *libbū šābini* ABL 1114 r. 4 (NB). Note without prep.: *ina libbi 1-en ālānija* in one of my villages ABL 1070:10 (NA).

c) in predicative use: *šu.ne.ne Aš.ām*: MIN (= *qāssunu*) *ištēn-a-[at]* their "hand" is one Ai. II ii 50; a.ri.a. Aš.a.meš: *ša riḫāssunu ištēn-at* (the demons) who were all spawned in one (spawning of Anu) CT 16 15 v 1f.; *ṭemum šū ul ištēn* their reports do not agree ARM 6 44:10; *i-ba-šu-ti 1-en* I am alone EA 284:9, cf. *anāku 1-en i-ba-ša-ti* EA 282:9; *nīnu mārē RN šarri rabī gabbini u bitini lu 1-en* we, the sons of the great king Šuppiluliuma, all of us and our families are of one mind KBo 1 6 r. 9; *šumma 1-it ana 2-šu nibattaq* if it (the timber) is in one (piece), we will halve it ABL 467 r. 8 (NA); *ša PN ša PN₂ 1-en ḫittašunu* both PN's and PN₂'s crime is the same ABL 633 r. 10 (NA); *ša ištēn-et ummašunu* who are of the same mother AnOr 8 48:27 (NB), cf. 1-en *abašunu 1-it ummašunu* VAB 3 p. 15 § 10 (Dar.); *ištēn šēršunuma* they are one flesh Lambert BWL 32:67 (Ludlul I); *ana UŠ u SAL 1-ma* this is the same for men and for women STT 1 89:204 and 211 (prognosis); MAŠ 2 *tallū muḫḫašunu ištēn-en-ma išissunu ana šina itūr* if there are two diaphragms and their top forms a unit but their base ends in two (parts) YOS 10 42 ii 52 (OB ext.), and passim in OB and SB ext., cf. *šumma ina šumēl marti piṭrū 2 pišunu ištēn-en-ma* if there are two fissures at the left side of the gall bladder but their starting point is the same KAR 150:15 (SB

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ext.); DIŠ *izbum inšu iš-ti-a-at-ma* if the newborn lamb has only one eye YOS 10 56 iii 1 (OB Izbu), and passim in SB Izbu, cf. *šumma izbu 2 pagrūšu zibbassu 1-ma* if the newborn lamb has two bodies but only one tail CT 27 26:6 (SB Izbu); *qimmat qaqqadišu adi kišādišu 1-et-ma* (var. *1-ma*) his hair forms a unit from his head to his neck Kraus Texte 23 r. 9 = 24:1.

d) idiomatic uses: *ina iš-te-en usuḥ ana iš-te-en šimma* deduct from one, add to the other TMB No. 207:35f., and passim in math., cf. *ibid.* index p. 229, also (in broken context) *iš-ten iš-ten-ma* Gilg. V ii 20; *1-at ana kutalliša kīrat . . . 1-at ana panīša eddat* one (horn, bent) backward, is short, the other, (bent) forward, is pointed MIO 1 72 iv 6f. (description of representations of demons); *iš-ti-a-at uššurimma i[š-t]i-a-at kalia* to release one (of the bondwomen) and to hold the other TCL 18 101:14f. (OB let.), cf. *iš-ti-a-at ša PN iš-ti-a-at ša PN₂* one (of the letters) belongs to PN, the other to PN₂ *ibid.* 140:9f.; *1-en a-di 30* thirtyfold YOS 7 196:7, and passim in NB leg.; *ina tamkārēšu ša ammakam iš-té-in u šina išpuruni* they sent some of the traders that were there TCL 14 36:8 (OA), cf. *iš-té-in u šina lušbuma* *ibid.* 3:43, and passim in OA; *šazuztam* (wr. *zazu-ta-am*) *iš-ti-ni ša-ni-a-am ušazziz* once or twice he set up a representative BIN 6 103:14; *ḥarrānātīm . . . iš-te-a-at u šitta lidūkuma* let them defeat one or the other of these invasions UCP 9 363 No. 29:21 (OB let.); *1-en ūma 2-a ūma ina pūt mašqī ittašbu* they sat at the approach to the watering place for one day and into the next (when the wild animals came to drink) Gilg. I iii 50, cf. also Gilg. IV (= VII) vi 7; *1-en ūme 2 ūmē ul uqqi* I did not wait even for the next day Borger Esarh. 43 i 63; *1-en mamma pūt šēpēšu lišši* somebody should warrant for him BIN 1 19:21 (NB let.); *1-en pūt šanī našū* they are responsible for each other YOS 7 33:14, and passim in NB leg.; *ūmu 1-en la balāssu* not to remain alive for even one more day RA 16 130 iv 12 (NB kudurru), and passim in MB and NB kudurru, note *1-en ūma la balāssu* AKA 108 viii 87 (Tigl.), AAA 19 97:13 (Aššur-rēš-iši), also RT 36 189:20 (NB leg.); *1-en ana idi 1-en* one beside the other EA 29:178 (let. of Tuš-

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ratta); *ina nīmelišunu kīma iš-te-en-ma PN ikkal* PN receives the same share of their profit as any (of them) MDP 28 426:12; *kīma 1-en amēlu* (the countries turned to me) as one man Smith Idrimi 37, cf. *ana 1-en uttēr-šunūtima* he won them over to his side KBo 1 3:37 (treaty); *puḥuršunu kīma iš-ten aḥīz-ma* I considered all of them (guilty) to the same extent Borger Esarh. 45 ii 10; PN *u iš-te-en šuknašimma* appoint PN or someone else for her PBS 7 94:35 (OB let.); note: ^{tu-^{us}}TUŠ = *a-šab* DIŠ to sit (said of) one (i.e., sing.) NBGT II 11, cf. *dūr.ru.un* = MIN MEŠ to sit (said of) many (i.e., plural) *ibid.* 12, also [. . . DU] = *a-la-ku* UL₄ ŠÁ DIŠ, MIN ŠÁ DIŠ [*ma-ru*]-[ú] *ibid.* 1f., and ^{gu-^{ub}}DU = *ú-zu-uz* DIŠ *ḥa-am-tú*, ^{su-^{us}}SÚG = MIN MEŠ *ma-ru-ú* *ibid.* 5f.; for other idioms, see *pú*, *šēpu*, *amatu*, *ūmu*, *šattu*, *idu*.

e) with *ana* or *adi* once: *ana iš-té-en u šin[a]* once or twice BIN 6 196:23, cf. BIN 6 113:12 (both OA); *a.rá 1 a.rá 2 : adi 1-tu adi 2-šu* Ai. IV iv 28, cf. [*a-n*]a *iš-ti-tu u šin-ni-šu* PBS 7 67:22 (OB let.).

f) (negated) none: *la NINDA iš-té-in la ešū* not a (piece of) bread, no wood CCT 4 45b:23 (OA); *1 LÚ ul tāpula* you have satisfied no one TCL 7 11:7; *ina MÁ.LAḤ₄ 1 LÚ mahrija ul wašīb* none of the boatmen stays with me VAS 16 23:6 (OB let.); *1-en la išelli* nobody should be negligent YOS 3 19:31 (NB); *dingir diš.àm nu.ba.1.e : DINGIR iš-ta-a-nu la mušpēlu* no god can interchange (the plans) CT 17 34:7f.; *dingir.diš.àm nu.um.ma.ši. in.gi : DINGIR iš-ten la uma'aru* he will not send out another god Angim II 36, and *ibid.* 38; *1-en balḫu ul itūra* none returned alive AnSt 5 102:85 (Cuthean Legend), cf. *dug₄. ga.a.ni* ^dA.nun.na *diš.àm sag.nu.un. gá.gá.da : ša ana qibītiša* ^dAnunnaki *iš-tanu* (var. *iš-ten*) *la i'irru* CT 16 13 ii 35, etc.

g) in plural: *i-si-nu-te ittalkuni . . . i-si-nu-te-ma udina la ušūni* some are gone and some have not yet left ABL 444 r. 6 and 8 (NA), cf. *iš-ti-nu-tim* (in broken context) ARM 2 24 r. 3'; *1-ni-a-tu gišḫurātu* one series of *gišḫurātu*-objects KAJ 128:2; *1-ni-fial-tu šuršurrātu siparri* one copper chain KAJ 124a:2, and *ibid.* 11.

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h) in dual: $1^{i\ddot{s}-ti-ni-ti-in}$ šé-ni-in one pair of shoes VAT 9281:10 (OA), cited J. Lewy, Ar Or 17/2 120 n. 76.

2. unique, outstanding (as an attribute of deities and kings): *iš-ti-a-at ellat* she is unique, holy BIN 4 126:1 (OA inc.); *iš-ti-a-at iltum qardat el kala ilātim* she is unique, a goddess more warlike than all the other goddesses VAS 10 214 r. vi 21 (OB Agušaja), cf. *iš-ta-ta qurādu* VAS 10 214 iii 4, *iš-ti-a-at bu[krat]* RA 15 178 r. vi 8; *kīma iš-te-en-ma ummaka ulidka* your mother has borne you to be outstanding Gilg. P. vi 234, cf. *iš-ten eflum* ibid. iii 116; *šarra ibnū iš-ten ana šarrāni mādūtu iš-ten muṭē'imu mādūtu* they made (me) an outstanding king over the other kings, the outstanding one who gives orders to the others Herzfeld API 30:4f. (Xerxes, Daiva inscr.); *ir-ta-nu-ú : iš-ta-nu-ú* with a big chest (explained as) unique (second explanation: one who has a big chest) CT 41 29:21 (Alu Comm., to Tablet XLVI).

3. first, for the first time — a) in OA: *ina iš-té-in ālikim šēbilanīm* send (it) to me by the first messenger BIN 4 225:22, cf. Hrozný Kultepe 55:13, and passim; *kīma iš-té-in-ma* firstly AnOr 6 13:17.

b) in OB: ITI MN UD.1.KAM *iš-te-at šanītam ina warḫim šaluštam ina urri warḫim* for the first time in the month of MN on the first day (i.e., on the day the new moon was first seen), for the second time on the New Moon Day, for the third time on the day after the New Moon Day TCL 17 6:7.

c) in Nuzi: *šumma il-đi-en mussu imtūt* if her first husband dies JEN 437:8; *1-en šatti* in the first year (cf. *šanīti šatti*, etc.) HSS 16 46:14.

d) in NB: *1-en bābu* first item Nbn. 557:1, and passim.

e) in lit., etc.: *ina 1-en palēja* during my first regnal year Layard 88:26 (Shalm. III); *šattu iš-ta-at* the first year En. el. VI 60; *1-en bābu ušeribšima* he let her through the first door CT 15 45:42 (Descent of Ištar); *eli 1-en šuttija šanītu [...]* after my first dream (I had) a second KUB 4 12 obv.(!) 12; *šumša 1-en* her first name WVDOG 4 15 No. 1:2, cf. mu.

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[l.kam]di.da:šū-mi *iš-ten* SBHp.109r.57f.; *šumma iš-ten-ma* thus (said) the first Lambert BWL 32:59 (Ludlul I); *issīma iš-ten* (var. *1-ten*) *išakkana tēma* he called the first to give him orders Gössmann Era I 31; *iš-ta-at šābulat kurummassu* his first bread was dried out Gilg. XI 215; *zag.1.ām : adi iš-ten* for the first time CT 15 43:12f. and 14f. (Lugalbanda myth).

Goetze, JNES 5 187, 189; J. Lewy, ArOr 17/2 110 (with previous literature); von Soden GAG § 69b-c.

ištēna see *ištēn* and *ištēnā*.

ištēnā (*ištēna*, *ištēnū*) num.; 1. singly, one by one, one apiece, 2. once; from OA, OB on; *ištēna* in OA, *ištēnā* in OB, *ištēnū* from Elam, MB on; wr. syll. and I.TA.ĀM; cf. *ištēn*.

di.di.ta.ām $i\ddot{s}-te-na-a$ AASOR 23 No. 35 i 6 (in MSL 4 p. 40).

1. singly, one by one, one apiece — a) in OA: PN u PN₂ *ina amātīm ša lamdu 1^{i\ddot{s}-ti-na} iṣabbutunima iqqātišunu iṣṣahher* PN and PN₂ shall each take one of the slave girls that have been trained, and she will be deducted from their shares TuM 1 22a:30; *inūmi iš-ti-na ištapkuni* when they have deposited (the garments) one by one BIN 4 158:5, cf. *iš-ti-na đin* give singly ibid. 88:7; *ša šubātīm panām iš-ti-na-ma limšudu la iqattupušu* they should press one by one each surface of the (desired) garment, they must not tease it TCL 19 17:12; *našperātija ... iš-ti-na ina ūmim šašmeašunu* read my messages to them every single day TCL 4 43:30.

b) in OB, Elam and Mari: *šumma awilum ḫālī [ša]lmūtīm iš-[t]i-na-a itaddu* if a man is dotted with isolated black moles AfO 18 66 iii 6 (physiogn.); MAŠ *išdu ubāni ... i-mi*(text-mu)-tam ū šu-me-lam *iš-ti-na-a iptur* if the base of the "finger" is split, once to the right (and) once to the left YOS 10 33 v 43 (ext.); DUMU.MEŠ-*Jamina iš-ti-na-a sarraru* everyone in the southern tribes is a criminal ARM 3 12:17; *iš-te-nu-ú* (in obscure context) MDP 22 147:2 and 5.

c) in MB: *šinnū* GUD.MEŠ u *iš-tin-nu-ú* ENSÍ(WR. PA.TE.SI).MEŠ (teams consisting) of

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two bulls and one plowman apiece PBS 1/2 20:9; *il-te-en-nu-ú* (in broken context) PBS 1/2 50:14 and 16.

d) in Nuzi: *ana il-ti-in-nu-ú* GUD.MEŠ *kīmū kunukkāti ištepū* PN u PN₂ *dajānū ana* ¹PN₃ *ittadūšunūti* the judges condemned PN and PN₂ to pay one bull each to PN₂ for the breaking of the seals JEN 381:17; 2 UDU.MEŠ PN *iltegi ša ERIM.MEŠ il-ti-in-nu-ú unteš-širu u uttuja iktalu* PN took two sheep (from us), from those of the (other) workmen he released one for each, but mine he is holding back AASOR 16 No. 10:14; 1 UDU.NITA *ša 1-en sime šaripu* 2 UDU.SAL *ša 1-nu sime šaripu* one male sheep that is dyemarked with one spot(?), two ewes that are dyemarked with one spot each (as against *ša* 3.TA.ĀM *sime šaripu* line 12) HSS 9 101:10f.

e) in NB: PN LÚ.SAG u PN₂ *musahhīri 1-en-ú mašihu ana šābi ittanu* the chief PN and the agent PN₂ will each give one measure (of grain) to the workers YOS 3 41:11; 1-en.TA.ĀM *ilqū* they have each taken one (copy of the document) VAS 6 160:12, and passim, also 1-en.TA.ĀM *gabrānē ilqū* VAS 6 184:13, and passim, (with *šatāri*) VAS 6 270:12, and passim; note the spellings 1-en-a₄ Dar. 133:8, VAS 5 39:22, etc., 1-en-a.TA-³ VAS 5 18:30, VAS 6 169:13, 1-en-na.TA-³ Dar. 536:7, BRM 1 79:7, Pinches Berens Coll. 104:7, 1-en-na.TA-a-³ AnOr 8 66:18, 1-en-na-a.TA BRM 1 74:12, 1-en-nu-ú-a.TA.ĀM YOS 7 124:32, and cf. 1-en-nu-ú.TA-³ VAS 5 33:22, *il-ta-a₄* YOS 7 147:20.

f) in lit. and hist.: *bitu edēnū igār il-ti-nu-ú ana rimīt* ^dIštar a one-room temple with (only) one wall on each (side) for housing Ištar KAH 2 59:86 (Tn.); *qurādija . . . il-tin-nu-ú uqattinma ina pušqišunu ušētiq* I formed my soldiers in single file (lit. one by one) and (thus) brought them through their (the mountains') defiles TCL 3 332 (Sar.); if a woman gives birth to a boy and a girl 1.TA.ĀM IGI.MEŠ-šū-nu and they each have (only) one eye CT 27 48:5 (Izbu), cf. [SAL].UR.MEŠ 1.TA.ĀM [...] CT 28 12 K.6667:3 (Izbu); 2 *libnāti . . . ZAG u GUB ša riksi* 1.TA.ĀM *tašakkan* you place two bricks, one to the right (and) one to the left of the arrangement KAR 26 r. 19.

istēniš

2. once — a) in OA: [*iš*]-*tī-na* u 2^{ša-na} (uncert., in broken context) BIN 6 114:20.

b) in Nuzi: 1 *lahu* NITA 1-nu *gazzu* one male kid, shorn once HSS 9 52:2, cf. 2 *kaz-lūmu* SAL.MEŠ 1-nu *baḡnu* two female lambs, plucked once *ibid.* 51:3, and passim.

c) in NB: 1-en-u *ana pani bēlija lulliz-kamma* let me (just) once come to my lord BIN 1 84:23.

The reading *istēnā* (*istēnū*) for 1-en.TA.ĀM in the NB closing formula sub mng. 1c is based on the fact that a distributive is required by the logogram and the context and supported by the quoted irregular spellings that go back to *istēnā* or *istēnū*. The occasional writings with a superfluous .TA (Sum. distributive suffix) are to be considered a conflation of phonetic and logographic writings. For another reading of 1.TA.ĀM in the mng. "one each," see *malmališ*.

von Soden, ZA 41 131 n. 3.

istēnešret (*istēnšeret*) num.; eleven; OB, SB; cf. *istēn* and *ešir*.

[u] *iš-ten-eš-ret nabnissa ša Tiamat ibnū* her eleven creatures, which Tiamat had created En. el. V 73, cf. *iš-ten-eš* (var. adds *-še*)-*ret* (var. *-ri-e-ti*) *kīma šuāti uš[tabši]* En. el. I 145, also (wr. *eš-ten-eš-re-tum*) *ibid.* III 36; *šum* ^dMummu ^dKingu u ^d*istēn*-*eš-ret nabni-is-su tazakkar* you invoke Mummu, Kingu and her (Mummu-Tiamat's) eleven creatures OECT 6 pl. 5:8 (rit.); [*an*]a *iš-te-en-ši-ri-it [ēšip]* I multiplied by eleven RA 33 29:35, see TMB p. 3 No. 7:1.

istēniš (*iltēniš*, *issēniš*, *istuniš*) adv.; together, jointly, at the same time, as one group, instantly, in one act, in every respect, all together; from Oakk. on; *iš-tu-niš* (var. TA-*niš*, i. e., *istiniš*) AKA 355 iii 34; wr. syll. and 1-*niš*, UR.BI (see usage e), ŠU.NIGIN (see usage c-1'); cf. *istēn*.

[ū-ru] [ḪAR] = [*iš-te-niš* A V/2:162, cf. [mu-ur] [ḪAR] = *iš-te-niš* *ibid.* 256; ur.bi = 1-*niš*, *miḫaru* Igituh I 143f.; ur₅.bi, teš.bi, dili.e.eš = *iš-te-ni-š*] Ai. VI ii 1ff.

imin.bi.e.neur.bi.a.ba.an.dib.bi.eš: *sibitzišunu* 1-*niš iššabtuš* the Seven (acting) as one have seized him CT 17 9:15f.; kur.kur.ra ur.bi bi.

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ib.sl.sl.gi : šadī ūl-te-niš asappan I level mountains everywhere Delitzsch AL³ 136 r. 5, cf. SBH p. 99:52f.; e.lum urú.zu ba.an.zé.em ur.ri.eš k[ú].kú.e // ur.ri.kú.e : kabtu ša ali ša iddinuma iš-te-niš ittakkalu (var. kabtu URU-šú iddimma nakri ikkal) the important one of the city (i. e., Enlil), what he has given will be eaten up at once (var. the important one has given up his city and the enemy will devour it) SBH p. 78:29f., cf. ur.bi : iš-te-ni-iš PBS 1/1 11 iv 52 and 83; lú.da é.a.ni.ra ur.bi dù.ù.na : ana ša itá bitišu iš-te-niš ippuš (after he has said) to the neighbor (living) adjacent to his house, “Build (it, the wall) jointly (with me)!” Ai. IV iv 26f.; ur.bi mu.lugal.bi in.pà.da.e.meš : niš šarrišunu iš-te-ni-iš (var. 1-niš(!)) isquru each of them took the oath by the (ruling) king (concerning) their (act) Hh. I 313f., cf. Ai. IV iv 50f., and dili.e.eš mu.dingir.bi in.pà.da.ne.eš (var. in.pàd.dè.eš) : MIN (= i[š-te-ni-iš]) niš iliš[nu] itmá Ai. VI ii 4f.; še.numun še.numun.g[inx] dili.e.eš in.gá.gá.ne : [zēra kīm]a zēri [iš-te-niš išakka]nu each of them (the partners) will provide the same amount of seed Ai. IV i 64f.

a) in lit.: ramúma iš-ti-ni-iš parakkam they (Ištar and Anu) are enthroned together on the same dais RA 22 171 r. 37 (OB); múšunu iš-te-niš ihīquma their waters (those of Apsū and Tiamat) intermingled En. el. I 5; iš-te-niš lu (var. la) kubbutuma ana šina lu zizu they (the gods) shall (not) be honored as one group but divided into two (bodies) En. el. VI 10; la banú iš-te-ni-iš parakku no dais (for a king) had been built anywhere Bab. 12 pl. 12 i 9 (OB Etana), cf. la baná kibrāti 1-niš [...] ibid. pl. 7:16; [amē]ūtu u šipir ibbanú iš-te-niš iqatti mankind and their achievements alike come to an end Lambert BWL 108:10; šeħra u rabá iš-te-niš (var. 1-niš) tušmāti (var. šumūma) put to death old and young alike! Gössmann Era IV 28; [u]rra u mūšu iš-te-niš anassus day and night alike, I groaned Lambert BWL 48:7 (Ludlul III), cf. [šin]nāja ša ittašbata 1-niš innib[ša] my teeth that were locked, were clenched all the time ibid. 52:26 (Ludlul III), 1-niš iḫūni they attacked me as one ibid. 42:58 (Ludlul II); naptan qāti is-si-niš tuqarrab you offer the light collation simultaneously BBR No. 60 r. 28.

b) in omen texts, rituals, etc.: qarrādū jā’ūtun u ša nakri iš-[te-ni]-iš imaqqutu my warriors and those of the enemy alike will fall YOS 10 42 iv 23 (OB ext.); šumma ina amūtīm

išṭēniš

4 naplasātīm iš-te-ni-iš izzazza if four flaps of equal size appear on the liver YOS 10 11 i 24; people will sell their children for any price mātāti iš-te-niš inniššā every one of the countries will fall into anarchy CT 13 49 ii 12 (SB prophecies); nakru 1-niš idākanni the enemy will defeat me in one (battle) KAR 423 i 19 (SB ext.); šumma uznāšu u libitti šēpišu 1-niš kašā if his ears and the soles of his feet are cold at the same time Labat TDP 70:15, cf. also ibid. 96:22ff.; [šumma šarat qaqqadišu u z]umrišu 1-niš zuqqupāt if his hair stands up straight on his head as well as on his body Labat TDP 30:109; if a ewe gives birth to a lion UR.BI lipā kussā and it is circled with tallow all over CT 27 21:16 (SB Izbu); 1-niš-ma ippaššas he anoints himself all over Dream-book 339:x+16; šarru šū UR.BI idammīq this king will be lucky in every respect K.2899 r. i 12 (SB hemer.), cf. KAR 178 r. ii 77; if on the fifteenth day ^dSin ^dŠamaš 1-niš izzazu the moon and the sun appear together KAR 184 r.(!) 37, and passim in astrol.

c) in legal, admin. and letters — 1’ in OA: iš-té-ni-iš 6 qaqqadātu all together, six persons OIP 27 49a:6; iš-té-ni-iš 30 MA.NA KÙ all together, thirty minas of silver Hrozny Kultepe 116:12, and passim in this meaning, for the pertinent logogram ŠU.NIGIN, see J. Lewy, AHDO 2 138; unūti u unūssunu iš-té-ni-iš PN irđima PN conducted my and their packaged goods simultaneously TCL 14 3:22; ištu GN iš-té-ni-iš nūšima we left Kaniš together TuM 1 20a:5, and passim; iš-té-ni-iš kaspam kunkama ana PN ... šebilam seal the silver at the same time and send (it) to PN BIN 4 224:22; iš-[té]-ni-iš-ma TCL 14 49:10.

2’ in OB: PN is not a stranger iš-ti-ni-iš le’am nīkul we have eaten the same bread Fish Letters No. 3:15, cf. iš-te-ni-eš nirbū (since) we grew up together YOS 2 15:8; iš-te-ni-iš udabbabuninni jointly they pester me YOS 2 93:9; iš-ti-ni-iš izuzzu they will divide in equal shares BIN 7 191:13, but see miḫariš; iš-te-⟨ni-iš⟩ itmá each of them has sworn VAS 8 71:5, but see miḫariš.

3’ in Mari: [iš]-ti-ni-iš-ma ana GN ikaššadu they shall arrive in Mari in one group ARM 1

ištēniš

36:44; *iš-ti-ni-iš ušbuma* they stayed together ARM 2 24 r. 4'; *iš-ti-ni-iš illaku* they will depart at the same time ARM 6 72:6.

4' in Elam: *aššu bit* PN u PN₂ *ša iš-te-ni-iš zīzu* as to the estate of PN and PN₂ that was divided into equal shares MDP 4 13:3 (= MDP 22 5), cf. *iš-te-ni-iš i-zu-AZ-[zu]* MDP 24 333:11; [*iš-t*]-*ni-iš igmuru* MDP 22 20:13.

5' in MA: *šumma tūg.meš . . . ibašši il-te-niš-ma šebilani* if any garments are at hand, send (them) here at the same time! KAV 103:24, also *ibid.* 109:28.

6' in NA: *ḫušē kaspi is-si-niš naphar ina 1 tupnīni* all silver scraps, the entire lot in a (wooden) chest (after a list of silver objects) ADD 932:9; *eglu . . . adru bitu i-si-niš ina GN* a field, a barn and a house, likewise in GN ADD 413:8; *pūḫi-amēli ana DN ana mār šarri nippaš ana PN is-sin-niš la nippaš* we shall perform the replacement ritual before Ereškigal for the crown prince, (but) we cannot do it at the same time for Šamaš-šum-ukin ABL 439 r. 3, and *passim* in NA letters; *i-si-niš-ma asaddir* I shall train (the horses) at the same time ABL 71 r. 11.

7' in NB: (I omitted nobody) *šeher u rabā kī 1-niš ušašbitma ukīn* old and young alike I fitted out and settled (again) VAS 1 37 iii 28 (kudurru); *nīš RN šarri belišunu iš-te-ni-iš izkuru* each of them took the oath by the life of their king and lord Nebuchadnezzar Nbk. 164:37.

d) in hist.: *kibrāt arba'i iš-ti-ni-iš ibbalkituninni* the four quarters (of the world) joined in rebellion against me Barton RISA 138 No. 9:13 (Narām-Sin), for further refs. see Gelb, MAD 3 80f., cf. *iš-ti-ni-iš ipḫurušumma* Syria 32 12 iii 18 (Jahdunlim); boats made of skins *ša ina ḫuli iš-tu-niš* (var. TA-niš, i. e., *ištiniš* or *issiniš*) *i-du-la-a-ni* that moved along on the road at the same time AKA 355 iii 34 (Asn.); *mišru taḫūmu 1-niš uk[innu]* they established on that occasion the entire boundary line CT 34 41 iv 22 (Synchron. Hist.); RN RN₂ *mārē aššātišu* (text NIN.MEŠ but Annals 404 has DAM.MEŠ) *ašāb kussī šarrūtišu . . . iš-te-niš izūzuma ippušu tāhazu* RN and RN₂, sons of his two wives (those of the king of Comma-

ištēnu

gene) divided evenly the right to sit upon his royal throne but (eventually) came to fight (each other) Winckler Sar. pl. 34 No. 72:118, and rarely in Sar. and Senn.; *nīšē Aššur šeher rabā aḫḫēja zēr bit abija iš-te-niš upaḫḫir* he convoked in one assembly all the citizens of Assur, young and old, also my brothers and all male descendants of my father's family Borger Esarh. 40:16, and rarely in Esarh.; *iš-te-niš alammad simat belūti* at the same time I became familiar with what behooves a lord Streck Asb. 256:26, and rarely in Asb.

e) in ref. to the preparation of medication, etc., in med. and rituals: *taḫaššal 1-iš tusam-maḫ* you crush and mix together (various herbs and other ingredients) AfO 16 48:2 (med. from Bogh.), cf. UR.BI *taballal* *ibid.* 16; *qutārī . . . mala . . . šaṭru 1-niš tuballalma tuqattaršu* you mix together all the fumigation materials that are prescribed and perform a fumigation for him (the deity) CT 29 50 iii 22; *1-niš // kīma ištēn itti aḫāmiš* 𒄠.𒄠 "together" (means) to mix together in one procedure BRM 4 32:8 (med. comm.), and *passim* in SB, mostly wr. UR.BI, also *1-niš*, and *iš-te-niš* AMT 85,1 ii 11; note: UR.BI 2 GÍN.TA.A₄ *taqallūma* you roast two shekels (of each of the listed ingredients) together AMT 90,1 iii 9; 7 *ḫiršī ša erī 1-niš iššissunu išāta tukabbab* you char the ends of seven pieces of cornel wood in the same way CT 23 11:30; you drip (medication) into his ears 𒄠.GIŠ.ŠAḫ *1-niš ana libbi uznīšu* MIN you do the same at the same time into his ears with pork fat KAR 202 iv 24.

ištēnšeret see *ištēnešret*.

***ištēnšerū** (*iltēnšerū*) num.; eleventh; MB; cf. *ištēn* and *ešir*.

ina il-te-en-še-e-ri-i DN at the eleventh (gate) was DN EA 357:72 (Nergal and Ereškigal).

ištēnu (*iltēnu*, fem. *ištētu*) num.; first; OA, OB, SB; cf. *ištēn*.

išu arik il-ti-nu-um-ma (var. *lu iš-te-nu-um-ma*) "Long Wood" is the first (name) En. el. VI 89, cf. GIŠ *a-rik iš-tin-nu-[um-ma]* GIŠ. GÍD.DA *a-rik-[tu . . .]* STC 2 pl. 63 r. 4f. (En. el. Comm.); she stripped off her clothes *iš-ti-*

ištēnū

nam ulabbiššu lib[šam] šaniam šē ittalbaš with the first garment she clothed him (Gilgāmeš), with the second garment she clothed herself Gilg. P. ii 68 (OB); ^a*Mama iš-ti-na-am ulidma* Mama gave birth to the first (parallel: *šena, šalašti*) CT 15 1 i 8 (OB), *iš-ti-na[m]* (in broken context) ZA 49 170 iv 2 (OB lit.); *appūh 2^{šⁱ-ta} šuqlen iš-ti-ta-ma ukal-limka* instead of the two loads, he showed you only the first one (cf. *i-2^{šⁱ-ta} iš-ti-it tanassaq* choose one of the two line 11) TCL 20 92:20 (OA).

The difficult ref. *iš-ti-a-num šadū ilī* CT 15 3 i 8 (OB lit.) may be interpreted as *išti Anum šadū ilī*.

ištēnū see *ištēnā*.

ištēnūtu num.; 1. for the first time, 2. once; EA, Nuzi; cf. *ištēn*.

1. for the first time: *1-en-nu-tum ittatlaku mār šiprī ana [abik]a . . . šanūti ittalku* when the messengers came to your father for the first time (they said unfriendly things), and (now) they have come for the second time (and have said unfriendly things to you) EA 1:72 (let. from Egypt).

2. once: a sheep *ša 1-nu-du baqnu* that has been plucked once HSS 9 99:15 (Nuzi).

ištēnūtu s.; 1. set (consisting of several objects), 2. (undivided) unit; Bogh., EA, RS, Nuzi, Akkadogr. in Hitt.; cf. *ištēn*.

1. set (consisting of several objects forming a unit) — a) in EA: *1-nu-tum anšabātu hurāši* one pair of gold earrings EA 17:43, cf. *1-nu-tum dūdinātu hurāši* ibid. 42, also *1-nu-tum NA₄.MEŠ* EA 26:66 and 27:112f.; *1-nu-tum sariam ša maški ša sīsē qūlāna ša siparri muḥḥušu* one set forming a leather coat of mail studded with bronze qūlu-ornaments, for a horse EA 22 iii 39, and passim (all in letters and lists of Tušratta).

b) in Bogh.: *1-nu-tum TUG.ĜIA ša elija* (with) the one set of garments that I was wearing KBo 1 3:32, for the Akkadogr. in Hitt., see Goetze, ZA 40 79f.

c) in Nuzi: *il-te-en-nu-tum šenu* one pair of shoes HSS 5 17:10, also 76:6; 1 *il-te-en-*

ištēštu

nu-du eršu one bed fully equipped TCL 9 1:10; 1 TUG *1-en-nu-tum nahlaptu* one outfit of clothes HSS 9 25:7, also RA 23 155 No. 50:16, cf. *il-te-nu-ti ḥullanni* AASOR 16 94:9, and passim; *il-te-en-nu-tu[m] mugarru* one set of wheels JEN 587:10, cf. *il-te-nu-tum magarrē* HSS 13 326:2; *1-nu-du sariam* KUŠ. MEŠ *ša LÚ* one set of leather coat of mail for men JEN 533:1, and passim.

2. unit: 6 ANŠE *eqlāti annā ana il-ti-in-nu-tum-ma ittadnu* these six homers of field-land have been given as an undivided unit JEN 651:14, see H. Lewy, Or. NS 11 297 n. 1; *ultu labirti šar Ugarit u šar Sijanni 1-en-nu-tum šunu* from olden days, the kings of Ugarit and of Sijanni have formed a unit MRS 9 71 RS 17.335+:4, also ibid. 80 RS 17.382+:4 (both letters of Muršili); [. . .] *1-ū-tum nīnu* we form a unit ibid. 133 RS 17.116:28 (let. of the king of Amurru).

Goetze, ZA 40 79f., Landsberger apud Güterbock, Or. NS 12 153.

ištēššerišu num.; eleven times; OB math.; cf. *ištēn* and *ešir*.

šanūm iš-ti-ši-ri-šu the second (man) eleven times MKT 2 pl. 38 iv 11, see MKT 1 p. 112 and TMB p. 70.

ištēštu (*iltēltu, ittēltu*) num.; 1. one, 2. once, 3. at the first time, first; MA, MB, EA, RS, Nuzi, SB; cf. *ištēn*.

1. one: [*at*]ta 2 *qātātu liqīmi u 1PN il-di-il-tum liqīmi* take two shares, and 1PN may take one HSS 5 46:20 (Nuzi), cf. *il-ti-il-t[um] ileqqi* JEN 166:12, *it-ti-il-tum ileqqi* HSS 5 71:7, *il-te-il-tum ilteqi* HSS 5 99:9.

2. once: a she-goat *ša il-ti-[il]-tum gazzu* that has been shorn once HSS 9 26:4, cf. (said of sheep) *ša il-ti-il-du baqnu* RA 23 161 No. 77:4, and passim in Nuzi; uncertain: a slave girl *ša il-[ti-il-tum] ulidu* who has given birth (only) once JEN 608:19; possibly to mng. 3: *šumma it-til-tum* (in broken context) EA 27:47 (let. of Tušratta), *it-til-ta issīma* he called out once Gilg. IV v 11.

3. at the first time, first: *it-ti-il-tu imekkiru* they will irrigate for the first time BE 17 3:58, cf. PBS 1/2 67:29 (both MB letters); [*i*]t-til-

ištēt

tu-ú tašappara [...] ... *u šanūtikka tašappara umma* first you send word that [...], and then you send word as follows 4R 34 No. 2:12, see Weidner, AfO 10 3, and Landsberger, *ibid.* 142; *it-ti-il-ta* (replacing *ištiššu*, q.v.) PN *ilteqišunu u šanamma šarru ittadinšunu* first PN acquired them (the fields), and then the king granted them (to him and his sons forever) MRS 6 166 RS 15.139:14; *il-ti-il-du dajāni* PN *ana* PN₂ *ištapruš* first the judges sent PN to PN₂ (followed by *šanina* and *šaššāna*) HSS 5 49:7, cf. (in same context) *il-ti-il-tum* JEN 375:13, (wr. *il-ti-tum*) JEN 368:7; *annātu il-ti-il-du ana* PN [*nadnu*] all this was at the first time given to PN (followed by *ana šaniāna* and *ana [šaš]šāna*) HSS 13 225:15 (= RA 36 203).

Secondary development from *ištēn/iltēn*, difficult to explain.

Gadd, RA 23 131 n. 9; C. Gordon, RA 31 56 and Or. NS 7 44; Landsberger, AfO 10 142 n. 15; Speiser, JAOS 75 158 n. 34.

ištēt see *ištēn*.

ištētu see *ištēnu*.

išti (*ište*, *ilte*, *issi*, *essi*, *ištu*) prep.; with; from Oakk. on; wr. syll. and KI (also TA for the dialectal variant *ištu*).

iš-tum = *it-tum* An VIII 72.

a) in Oakk. — 1' with nouns: always wr. *iš-dē*, passim, see MAD 3 80. 2' with suffixes: *išti-* passim, but *ištu-* in the name *Maništušu*, see MAD 3 80.

b) in OA — 1' with nouns: *iš-ti šubātišu* CCT 2 3:20, *iš-ti tertišuma* CCT 4 31a:14, *iš-ti AN.NA-ki-a* CCT 2 4a:12, and passim, often wr. KI, for the phrase *išti kaspim uktāl*, see *kullu*; note *iš-tū* CCT 1 13a:20. 2' with suffixes: *iš-ti-kā* BIN 4 56:22, and (often wr. KI) passim.

c) in OB (rare, only with suffixes): *iš-ti-šu* AfO 13 46 ii 3, *iš-ti-ka* *ibid.* r. ii 4; *iš-ti-i-ka* VAS 10 214 r. v 18 (Agušaja); *iš-ta-à-ša* RA 22 170:13, and passim in OB lit., see von Soden, ZA 41 138f.; exceptionally with a noun (only occ.) *iš-ti An-nim* RA 22 171:45.

d) in MA — 1' with nouns (*ištu*): *ištu iltēn tuššab* she will live with one (of her

išti

husband's sons) KAV 1 vi 101 (Ass. Code § 46), cf. *iš-tu bēlet bitī usbat* *ibid.* iii 47 (§ 24), and passim; if a palace official *iš-tu* SAL É.GAL-*lim [i]dabbub* speaks to a woman in the harem AfO 17 288:107, and passim beside *ištu*, "from"; *iš-tu aḫḫēšu* KAJ 1:23 and 167:15, *iš-tu maš-keša* KAJ 310:7, note: *iš-tu* PN *ilqe* he bought from PN KAJ 147:6, beside KI PN *ilqe* KAJ 13:4, and passim in MA.

2' with suffixes (*ilte-*): *il-te-ku-nu* KBo 1 20 r. 4 (probably MA), *il-te-ša-ma* KAV 1 i 82 (Ass. Code § 8), and passim in this text, also *il-te-šu-nu* AfO 17 285:92 (harem edicts), and passim in this text.

3' in the formula *ištu aḫā(m)iš: iš-tu-a-ḫa-iš* KAV 2 vi 6 (Ass. Code B § 18), also *ibid.* 25, cf. KAV 98:11, 109:10, AfO 18 308 r. iv 15'.

e) in NA — 1' with nouns (*ištu*): *ša iš-tu qanī bēduni* which has been standing overnight with the reed Ebeling *Parfümrez.* p. 25 i 10, and passim; *iš-tu qēmi tuballal* you mix it with flour KAR 192 i 35; *kisirta* ... *iš-tu kupri u agurri aksir* I had the quay wall built of burnt bricks laid in bitumen KAH 2 35:28 (Adn. I); *sidiṛta* ... *iš-tu* RN *aškun* I put (the chariots) in battle array against RN KAH 2 71:32, see Weidner, AfO 18 351:51 (Tigl. I); *iš-tu tanatti šutarruhūtišu* with songs in his praise KAH 2 84:75 (Adn. II), cf. *ālāni iš-tu nišē Aššur* *ibid.* 79.

2' with suffixes (*issi-*): *is-si-šu aptiqid* I have appointed with him (beside *it-ti dulli* *ibid.* r. 6) ABL 361 r. 10, also *i-si-ka* (beside (TA *ummāni*) ABL 11 r. 9f., *is-si-šu ašbāku* (beside TA *ḫābiriya anāku* line 18) BA 2 634 K.890:19 (lit.), *e-si-šu-nu* ABL 1369:7, *i-si-e-šu* ABL 557 r. 8, and passim in NA letters; *i-si-ia assege* I took with me AKA 365 iii 63, and passim in the inscrs. of Asn., *is-si-šu* Borger *Esarh.* 54:29, *is-si-ka* Craig ABRT 1 24 r. iv 17 (oracles), *i-si-šu* ZA 51 134:17, and passim in this text (cult. comm.).

f) in Nuzi: *iš-tum igāri ša* PN *nenmud* adjacent to PN's wall RA 23 150 No. 34:10, also *ibid.* 7, beside *it-ti eqli ša* PN *nenmud* *ibid.* 12

g) in SB (rare, with suffixes only): *iš-ti(var.-te)-ka* Lambert *BWL* 70:6 (Theodicy).

von Soden, ZA 41 138f.; Meek, RA 34 63f.

ištiāna

ištiāna see *ištēn*.

ištiat see *ištēn*.

ištiju adj.; first; SB; cf. *ištēn*.

iš-ti-IA-um-ma šušša (this) is her first name AfK 1 21 ii 2.

Adjectival form from *išti-*, cf. *šaniu*, etc. von Soden, ZA 40 226 n. 3, ZA 41 131.

ištīn see *ištēn*.

ištiššu adv.; once, one time, firstly; from OB on; wr. syll. and 1(-en)-šu; cf. *ištēn*.

diš.a.kám = *iš-ti-iš-šu* NBGT IV 34.

a) in gen. — 1' in OB: *iš-ti-iš-šu šiniššu ana šuk šuhāre . . . aštanapparakkum* I have already written to you more than once (lit. once or twice) for the servants' rations A 3527:6, cf. *iš-ti-iš-šu u šiniššu aštaprakkum* TCL 7 58:6, also CT 6 39b:1, also *iš-ti-šu u šiniššu* VAS 16 168:8 (= Frank Strassburger Keilschrifttexte 13), *iš-ti-šu ša-la-ši-šu* YOS 2 103:23; *kima iš-ti-šu 5-šu [ašp]urakkum* ARM 1 58:6, cf. *iš-ti-iš-šu* (in broken context) ibid. 87:8; 1-en-šu PN *ina kaspi ilteqīšu . . . šaniam ittašīšu šarru u iddinšu ana PN* first PN acquired it (the field) for (135 shekels of) silver, and then the king transferred it and gave it to PN MRS 6 63 RS 16.174:9, and passim in RS, see Speiser, JAOS 75 157 ff.

2' in math.: *ištēn iš-ti-šu-ú IGI . . . iššī'am* the first (worker) brought me the inverse once RA 29 pl. 3 opp. p. 4 iii 38, cf. *ša iš-ti-šu-ú iššī'am* which he brought once ibid. pl. 4 iv 1, see MKT 1 111, also TMB 141.

3' in NB: *nadānu ša kusīti ultu Eanna ana GN jānu alla 1-šū ana tarši RN* only once, at the time of Nebuchadnezzar, did the giving of the (sacred) *kusītu* garment from Eanna to the city GN take place YOS 6 71:29, dupl. 72:29, cf. 1-šū *kī tannadnu* once when it was given ibid. 32, dupl. 72:31; *ammēni 1-en-šū 2-šū šarri bēlija amhurma mamma ul iš'alanni* how does it come about that nobody asks me for information though I have already approached the king, my lord, more than once? ABL 716:5, cf. 1-en-šū 2-šū ABL 1237:23.

ištu

b) with *ana*: (if the adopted son has committed a crime against his father that is grave enough to warrant his removal from the status of son and heir) *ana iš-ti-iš-šu panīšu ubbalu* the first time (only) they may forgive him CH § 169:30.

c) with *ina*: $\frac{5}{6}$ MA.NA *ina iš-ti-iš-šu* five-sixths of a mina for the first time VAS 9 190:2' (fragm. of adm.).

Quite irregular is: a sheep *ša 1-nu-šu baqnu* HSS 9 106:15 (Nuzi), see *ištiššu*.

Since the word occurs as *ištiššu* in every syllabically spelled ref., the 1-en of the spelling 1-en-šu is to be considered as standing for *ištiš-*, a variant by assimilation of *ištēn* before -šu.

ištu (*uštu*, *ultu*, *ilti*) conj.; since, after, as soon as; from Oakk. on; *ištu* in Oakk., OA, OB, Mari, Elam (beside *uštu* MDP 22 p. 5 school tablet line 1), MA, SB (beside *ultu*), *ultu* in SB, NB (*ilti* BIN 1 7:26); wr. syll. and TA; cf. *ištu* prep., *ištuma* conj.

$u_4.da = iš-tu u_4.um$ NBGT I 320, cf. $u_4.ta = iš(!)-tu u_4.um$ ibid. II 27, IX 282.

$ba.da.záḫ.ta : iš-tu iḫliḫ$ after he had run away Ai. II iv 8'; $GIŠ.SAR.giš.gub.a.ta ba.an.til.a.ta : iš-tu kirá ana zaqāpi igdamru$ after he has planted the garden completely Ai. IV iii 31f.; $en dumu.dEN.ZU.na.ra níḡ.gal.gal.la un.da.an.gar^{sa}.ra.ta : iš-tu bēlu ana mārāt Sin narbā išīmušī$ after the Lord had established pre-eminent status for the daughter of Sin TCL 6 51 r. 23f. and 27f.

in-na-an-nu = iš-tu An VIII 63, cf. *in-na-nu = [iš-tu]* Malku III 117; $TA i-nu TA ul-tu$ STC 2 49:16 (comm.).

a) *ištu* — 1' in Oakk.: see MAD 3 80.

2' in OA: *iš-tū mātum išallimu* as soon as the country is (again) in good condition TCL 20 112:30 (let.); *iš-tū abuka imūzuni allikamma* I came after your father died TCL 21 269:14 (let.); *iš-tū kaspam ša šēp* PN *nušēbilani* after we had dispatched the silver of PN's caravan KTS 29a:3; *iš-tū riksū kan-kuni* after the packages had been sealed TCL 19 12:4 (let.), and passim.

3' in OB: *iš-tu anāku u káta ninnamru matima řemka ul tašpuram* ever since you and I met you have never sent me any news of you TCL 17 71:5 (let.); whatever her hus-

ištu

band and she acquired *iš-tu innemdu* after they moved in together CH § 176A 13; for one month and five days *ištu ina* GN *wašbāku* ever since I have lived in GN TCL 17 128:19 (let.); note with *-ma*: *iš-tu-ma ašbā[ku] šu-lu-<um>-ka ulam[i] tašpur[am]* ever since I have been (here), you have not sent me any news about yourself Holma Zehn altbabylonische Tontafeln No. 8:12; *iš-tu zīzu itūr irgumma* after he had received his share, he made a new claim Meissner BAP 80:2, cf. *iš-tu PN ana šimtim illiku* after PN died BA 5 503 No. 33:17, cf. *iš-tu . . . ilūša iqterāši* BE 6/1 96:12, also CT 8 4a r. 11; DIŠ *immerum iš-tu ta-ab-ḫu-ú* if the sheep, after it has been slaughtered YOS 10 47:21 (behavior of sacrificial lamb); *iš-tu irassu inī'u* after he (Enkidu) had forced him (Gilgāmeš) back Gilg. P. vi 24; *ištu* 6 ŠU.ŠI *līmi ummāni inīru* after he had killed 360,000 warriors JCS 11 85 ii 6 (Cuthean Legend).

4' in Mari: *iš-tu* GN *ittašbatuma libbum iṭṭibu* (send this tablet) after the city GN has been taken and morale has improved ARM 1 27:10, and passim; *iš-tu annām kunnu* after this has been properly done RA 35 2 i 20 and ii 8 (rit.).

5' in OB Elam: *iš-tu* RN *kubussam iškunuma* after Temti-Agun had established the (new) regulation MDP 23 282:9, cf. *uš-tu kubussá iššaknū* MDP 22 p. 5 school tablet line 1; *iš-tu nikkassūšu mesú* after his account had been cleared MDP 23 275:1, cf. *ibid.* 190:1; *iš-tu ṭuppašu . . . ana ḫīpi nadūma* after his tablet had been assigned for destruction *ibid.* 275 r. 11, cf. *iš-tu nakru ittalku* MDP 18 244:26, etc.

6' in later texts: *iš-tu* PN *mētuni* after PN died KAJ 212:7 (MA), cf. *iš-tu nikkassūšu ša[bt]juni* *ibid.* 120:5; *iš-tu Bābili aḫpá* after I destroyed Babylon OIP 2 137:36 (Senn.); *iš-tu alá ināru* Gilg. VI 153 (SB), and rarely in SB lit.; with *-ma*: *iš-tu-ma igmuru* (var. *tammá*) *šipassa* as soon as she (Mama) had finished (var. recited) her conjuration BA 5 688 No. 41:17, var. from CT 15 49 iv 3.

b) *ultu* (Bogh., SB, NB): *ul-tu* PN *illika* since PN came KUB 3 34:8, and passim, see

ištu

Labat L'Akkadien 225; *ul-tu libbaša inuḫḫu* (var. *libbušu immiršu*) after she has quieted down (var. her mood has become friendly) CT 15 46 r. 16, var. from KAR 1 r. 11 (Descent of Ištar); *ul-tu abī bānūa illiku nam[mušišu]* after my own father passed away ADD 649:4; *ul-tu kasap rāḫi šim zērišu i-ṭi-ir-šu* after he paid the balance of the purchase price for his field VAS 6 50:4 (NB).

c) TA: *šumma rēš immeri TA naksu* if the head of a sheep, after having been cut off CT 31 33:26ff. (SB ext.); TA *ēpušu isinnu bīt akīti* after I celebrated the New Year's festival VAB 4 284 ix 41 (Nbn.).

d) in combinations — 1' *ištu ša: iš-tu ša ana* GN *attalku* ever since I left for Mari ARM 3 1:22, cf. *iš-tu ša bēli ana ḫarrānim ušēširu* *ibid.* 12:21, and passim.

2' *ultu muḫḫi: ul-tu muḫ-ḫi išmú umma* after they had heard as follows ABL 1275 r. 4 (NB), cf. *ul-tu muḫ-ḫi ina kussī* [. . .] *ibid.* 1007:11 (NB).

3' *ultu muḫḫi ša* (NB): *šarrāni . . . ul-tu UGU ša ina kussī ušību* ever since our (former) kings sat upon the throne ABL 878:2; *ul-tu UGU ša bēl šarrāni ana* GN *ušēribanni* ever since the great king made me come to Borsippa ABL 808 r. 7, cf. ABL 280:21, 790:4, and see Ebeling Glossar 36; *ul-tu muḫ-ḫi ša anāku ana šarri atūru* ever since I became king Herzfeld API 30:23 (Xerxes).

4' *ultu agā ša: ul-tu a-ga-a ša bēli illiku* YOS 3 190:6 (NB let.).

5' TA *bīt*: TA *bi-it* ^d*Šamaš inappahannu adū irabbānu* from sunrise to sunset ABL 992:10, cf. TA *é* ^dUTU *inappaḫa(!)* ABL 1139 r. 4, also Craig ABRT 1 22 ii 4; TA *bi-it šarru bēli ipqi-dannini* ever since the king, my lord, appointed me ABL 733 r. 7, cf. TA *bi-it uššēšu karruni adunaganni* from the time its foundations were laid until now ABL 476 r. 12, and passim in NA letters. Note with *ultu*: *ul-tu é . . . iššamma . . . adi ša enna* from the time he brought (the letters) up to now ABL 266 r. 6ff.; *māt Tāmtim ša ul-tu é* PN *la ašbu* the Sea Country where, (ever) since Na'id-Marduk has not been there ABL 839:14.

ištu

6' TA *mar* (NA): TA *mar šarru bēli išpuranni* after the king, my lord, wrote me ABL 411:9, cf. also *ibid.* 154 r. 10, 211:15, 251:6, 563:4.

7' other occs.: *ul-tu ullānumma Ištar ana eršet la tāri ūridu* ever since Ištar descended to the Land-of-No-Return CT 15 46 r. 6 (Descent of Ištar); *iš-tu anniš allikam* after I came here (I became sick but recovered) TCL 18 91:5 (OB let.); *iš-ti-i-nu-ú* (see *inu* conj., usage c) CT 15 ii 1 (OB lit.); *il-ti immati tallika* since you came BIN 1 7:26 (NB let.).

ištu (*eštu*, *uštu*, *ultu*, *issu*) prep.; from (a point in space or time), out of (a place, an object, a quantity), since, after, by (in Achaem.); from Oakk. on, Akkadogr. in Hitt. (Sommer Ahhijavā index 408); wr. syll. and TA (also with a TA-like sign, see Poebel, AS 9 159 n. 2); cf. *ištu* conj., *ištuma*.

ta-[a] TA = *ul-tum* S^b II 100, cf. ta-a TA = *ul-tu*, a-na Ea IV 223f.; ta = *iš-tu* KI.TA from, as suffix NBGT II 32, cf. ta = *iš-tu* PISAN *ibid.* I 314; me. a.ta.ta = *iš-tu ia-nu* whence Izi E 70; gú.ri.ta = *iš-tu an-ni-iš* hence Kagal I 380, gú.e.ta = *iš-tu ul-li-iš* thence *ibid.* 381, gú.še.ta = *iš-tu a-nam-mi-iš* *ibid.* 382, also (with the Hitt. translations an-ni-iš, ka-a-aš and e-ni-iš-pát) Izi Bogh. A 173ff.; [gú].še.[t]a = *iš-tu an-nu* NBGT III i 7.

[za-ag ZAG] = [i]š-tu (also [a]-[du]-u and [e]-li) A VIII/4:6; [za-ag] ZAG = *iš-tu*, a-di S^a Voc. AE 14' f.; [da] = *te-ḫu*, *iš-t[u]* Izi Bogh. A 260f.

nam.erim.ta im.ma.an.gur : *iš-tu māmīti ittira* he turned back from (taking) the oath Ai. VI i 50; kur.ta im.ta.è : *iš-tú šadī* (var. *māti*) *ušērida* CT 17 22:156 and 158; an.šà.ga.ta im. ginx(GIM) kalam.ta zi.ga.meš : *iš-tu qirib šamē kīma šari ana māti ittebāni šunu* from the inner heaven they (the ghosts) attack the country like a storm CT 16 20:106f., cf. šà.é.a.ta ib.ta.è : *iš-tu qirib bīti šī* *ibid.* 31:108f., also é.a.é.kur.ta : *iš-tu* (var. *ul-tu*) *bīti ekurri* CT 16 1:25; u₄.tur.ra.zu.ta : *ul-tu ūm šehērika* from the time of your youth KAR 111 i-ii 5 (bil. é.dub.ba text). ša-an-ša-la = *iš-tu* UD.3.KAM day before yesterday Malku III 151.

a) distribution — 1' in Oakk.: *iš-tum* passim, see MAD 3 80. 2' in OA: *ištu* passim, *eštu* (rare) BIN 6 58:6, etc., also *iš-ti* TCL 14 73:4, *uš-tū* OIP 27 15:20. 3' in OB, Mari: *ištu* passim, note *iš-tum* PBS 1/1 2 ii 38 and 45; note sandhi *iš-ti-i-na-an-na* TCL 17 22:8. 4' OB Elam: *uštu* (beside *ištu*, rare) MDP 23 319:9, etc. 5' in Bogh.: *ultu* (beside *ištu*), for TA, see

ištu

Sommer Ahhijavā 295. 6' in Nuzi: *uštu* (often) JEN 366:12, and passim. 7' in EA: *eštu* (passim beside *ištu*). 8' in MB: *ištu*, *ultu*, also TA. 9' in MA: *ištu* (beside *ultu*). 10' in SB: *ultu* (normally, also wr. TA) and *ištu* (note *iš-tu-u* CT 16 50 to CT 16 10 iv 43 and SBH p. 107:85, both bil.), *uštu* (rare) KAH 2 97:8 (Shalm. III). 11' in NA: usually wr. TA, wr. syll. only in *is-su ḫaramme* ABL 20:6 and 665:10; in NA royal also *ultu* (Babylonianism). 12' in NB, LB: *ultu* (normally), *ištu* (rare in NB royal), also wr. TA; exceptional writings: *il-ti* ABL 781:10, *il-ta* VAS 6 46:1, Nbk. 125:1, *il-tu-ú* VAS 3 27:4 and VAS 4 30:1, *il-du* Nbn. 871:2, Camb. 441:2, *iš-te* VAS 15 50:7 (LB), *iš-ti* BRM 1 73:2.

b) in *ištu/ultu* . . . *adi* (or *ana*): passim in local and temporal contexts. Note: *sūmum iš-tu 3 adi 6 ittaškanu* there are from three to six red spots YOS 10 52 i 4 (OB ext.); *iš-tu* $\frac{1}{2}$ MA.NA *adi 1 M[A.N]A* from one third to one mina Goetze LE § 48:42; *iš-tu* $\frac{1}{3}$ SILA $\frac{1}{2}$ SILA *adi 1 SILA* LIH 72:10, and *iš-tu 2 KÙŠ 3 KÙŠ adi 4 KÙŠ* *ibid.* 11 (OB let.); (brick structures) *ul-tū šipir balūtū adi kimahhi simat mētūtu* from buildings for the living to the tomb for the dead OIP 2 136:18 (Senn.); *iš-tu šehrim ana rab[im]* Mél. Dussaud 2 993:10 (Mari); *lu qēpūt GN še-her ra-bi mala bašū* or any other official of Namar, be he important or not BBSt. No. 6 ii 29; *iš-tu zikarim adi sinništum* CT 2 50:19 (OB); *ištu pēm ana/adi ḫurāšim* passim in OB leg., see *ḫurāšu* mng. 4b; (you, Aššur, should know) *ul-tu mahṛāti adi arkāti* (everything) from beginning to end Streck Asb. 376 i 2; *iš-tu panānum ana warkānum ša la kāti abam u bēlam ula išu* I have not had and will not have any father and master but you alone TCL 18 95:4 (OB let.); with added *muḫḫi*: *iš-tu UGU DUMU GAL-e adi muḫḫi DUMU šehri ša 10 šanātušuni* from the eldest to the youngest son, who is ten years old KAV 1 vi 24 (= Ass. Code § 43); *ul-tu UGU 1 GÍN adi 2 GÍN KÙ.GI* ABL 1034 r. 9 (NB); (to cast gold and silver objects) *ul-tu UGU 1000 GÚ adi 1 GÍN* ranging from 1,000 talents to one shekel OIP 2 141 r. 2 (Senn., coll.). Note with *-ma*: *iš-tum-ma* GN *a-ti-ma* GN₂ UET 1 275 ii 9 (Narām-Sin).

ištu

c) in prepositional constructions with a second element to which a pronominalsuffix is attached, since *ištu* does not take a pronominal suffix; also occurring without suffix — 1' with *itti*: *eršetum ajumma iš-tu it-ti-ka ipattarmi* does any country secede from you (and turn to Hatti)? KBo 1 5 i 27 (treaty).

2' with *lapan*: *ša ul-tú la-pa-an kakkēja ipparšidu* who fled before my onslaught Borger Esarh. 57 B iii 41.

3' with *libbu*: *iš-tu li-ib-bi pišu* out of its (the malformed newborn animal's) mouth (grows a second head) YOS 10 56 ii 36 (OB Izbu); 43 MU.MEŠ TA ŠA BE SAL *arâtma ... nasha* 43 omens excerpted from (the series) "if a woman is pregnant" CT 27 2 r. 3 (SB Izbu); replacing simple *ištu*: 82 kings of Assyria TA ŠA RN EN RN₂ from Erišu to Assurbanipal KAV 216 iv 17, and *ibid.* 20 (SB); *dēnu* TA *libbi* PN TA *lib-bi* GN judgment against PN from the city GN ADD 160:2f.; TA *lib-bi ša* MN *bītu ina panīšu* the house is at his disposal from MN on BRM 1 78:11 (NB).

4' with *maḥar*: *kīma iš-tu mahriki ušiam* when I left you VAS 16 2:5 (OB let.), cf. PBS 7 66:21; replacing simple *ištu*: [*šalmāni*] ... *iš-tu ma-ḥa-ar* RN [*eteriš*] I asked (your father) RN for (golden) statues EA 29:136 (let. of Tušratta).

5' with *muhḥu*: *šumu iš-tu muḥ-ḥi-šu i-sak-kan-šu-nu* a (good) name has been made for them (the royal ancestors) by him (the Sun God) EA 55 r. 55 (let. from Qatna); *ša ul-tu* UGU *mītātu ša* PN *mutišu ... maḥir* (silver) which was received after the death of PN, her husband Moldenke 1 18:4 (NB); (a cow) *ul-tu* UGU *epinni ... abkatu* that was taken away from the plow AnOr 8 38:2 (NB); TA UGU *id* GN *attumuš* I moved on from the Sangura River AKA 371 iii 80 (Asn.), cf. TA UGU *Puratte issuhruni* ABL 424 r. 11 (NA); note: *ul-tu muḥ-ḥi šarru lu idi* may the king know from this ABL 1059 r. 2 (NB).

6' with *panū*, *pittu*: *mīnu* PN TA *pa-ni-šu-nu iššūni* whatever PN took away from them ABL 131:13 (NA); *ša ul-tu pa-ni-ia iqqabbaš-šunūti* what is told them by me (that they do) Herzfeld API 30:13 (Xerxes); replacing

ištu

simple *ištu*: *ul-tu pa-ni* RN *adi* MU.6(var. .9). KAM RN₂ from the time of Assurbanipal to the sixth (var. ninth) year of Nabonidus VAB 4 292 ii 24, and dupl. AnSt 8 48 ii 26 (Nbn.); *ul-tu pa-ni* RN since the time of Šaggarakti-Šuriaš VAB 4 228 iii 28 (Nbn.); *ētapla zaqīqu* TA IGI DN the answer came in a wafting of air from Nabū Craig ABRT 1 6:23 (NA, = Streck Asb. 346); *ša iš-tu pi-it-ti* PN *maḥrunini* KAJ 238:5 (MA); cf. *ša* PN *ul-tu pa-ni* PN₂ *iššā* VAS 5 25:3 (NB), TA IGI PN (bought) from PN ADD 642:8f.; TA *pa-an sunqi bubūte* on account of hunger and want AKA 297 ii 7 (Asn.), cf. TA *pa-an zīqi* ABL 110 r. 5 (NA), note: TA *pa-ni damé uššūni* for this reason the blood continues to flow ABL 108 r. 12 (NA); *uṭtur* TA IGI *a-ḥi-iš* Jacobsen Copenhagen 68:17 (NA), cf. *uṭturu* TA IGI *a-ḥi-še* RT 20 203:8 (= ADD 780); *ša ... dēnu ...* TA IGI PN *igarrūni* who would start a lawsuit against PN ADD 474:9.

7' with *gerbu*: TA *qi-rib Uknū ašar rūqi illikunimma* they (the refugees) came out from the inaccessible reaches of the River Uknū Lie Sar. 50:13, cf. *iš-tú qi-rib āli šuātu* IR 31 iv 13 (Šamši-Adad V), and *passim* in Sar.

8' with *širu*: TA EDIN *šadi* GN *ana id Zaba šaplé* from the top of Mount GN to the Lower Zab Scheil Tn. II 39; *ul-tu ši-ir sīsé qaqqariš imqut* he fell off the horse to the ground OIP 2 156 No. 24:16 (Senn.).

9' with *ša* (EA only): *iš-tu ša bēlija la apattarmi* I shall not leave my lord EA 55:6, cf. EA 56:11 and 183:6.

10' with *taršu*: *iš-tu tar-ši* GN *adi* GN₂ ... *ina ištēn ūme aḥbut* from Suhi I made a one-day raid as far as Carchemish AKA 73 v 48 (Tigl. I).

d) with adverbs and in idiomatic expressions: see *ajaka*, *ajāniš*, *ajū*, *ammaka*, *ammā*, *annaka*, *annānum*, *anūmīšu*, *arka*, *ašrānumma*, *eliš*, *ḥarāma*, *inanna*, *labariš*, *labirtu*, *labiru*, *maḥra*, *maši*, *pana*, *panānumma*, *rēšu*, *šapliš*, *ullā*, *ūmu*.

e) special and rare mngs.: *mannummé ina birīšunu uš-tu* 2 MU *ša raksu ibbalakkatu* whoever breaks the agreement within the two years that are agreed upon HSS 9 97:27,

ištu

and passim in Nuzi, cf. (wr. *iš-tu*) RA 23 154 No. 47:30; [tar]-ku-ub gabbi māti *iš-tu rigmišu* all the country . . . -s before his (Adad's) thunder EA 147:15 (let. of Abdimilki); *imtuk iš-tu libbija alikmi* I took counsel with my heart (and decided) "Go!" EA 136:26; *mimma dullu mala TA muḫḫi* 1 GÍN KÙ.BABBAR all repair work exceeding the amount of one shekel of silver VAS 5 81:12 (NB), and passim, see Oppenheim Mietrecht 79.

Meek, RA 34 63f.

ištu see *išdu* and *išti*.

ištuḫḫu (*iltuḫḫu*, *iltuḫḫu*, *istuḫḫu*) s.; whip; Nuzi, MB, EA, SB, Akkadogr. in Hitt.; foreign word; *iltuḫḫu* and pl. *iltuḫḫētu* in Nuzi; wr. with det. GIŠ in Nuzi, EA and Bogh.; cf. *ištuḫḫu* in *ša ištuḫḫi*.

kuš.[usàn] = *gin-na-zu* = *il-tuḫ-ḫu* Hg. A II 179.

ih-zu, *sa-sa-an-nu* = *iš-tuḫ-ḫu* Malku II 201f.; *gin-na-zu* = *iš-tuḫ-ḫu* Lambert BWL 44 (comm. to Ludlul II 100).

a) in EA: 1 GIŠ *il-tuḫ_x(DAḪ)-ḫu* *ša bi-ša-iš ḫurāša uḫḫuzu paratitinnašu ḫulāl šadi* 1 *ku-nuk ḫulāl šadi ina libbišu šukkuk* 5 GÍN *ḫurāšu ina libbišu nadi* one whip (with a finial shaped like?) a *pišaiš*, gold plated, its *paratitinnu* is of genuine *ḫulālu*-stone, a genuine *ḫulālu*-stone seal encircles it, five shekels of gold have been used on it EA 22 i 4 (list of gifts of Tušratta).

b) in MB: 2 *mašaddātum.MEŠ u 2 il-<tuḫ>-ḫu-ū ana liti beḫija ultēbila* (wr. *il-li-bi-la*) I am sending to my lord two chariot beams and two whips BE 17 38:16 (MB let.).

c) in Nuzi: 1 GIŠ *il-du-uh-lu* *ša iši satrušši irtašu* KÙ.GI *uḫḫuzu u sunukrašu* *ša kaspi* one whip of ebony, . . . , its "chest" is gold plated, and its . . . is of silver HSS 15 17:11, cf. 1 GIŠ *il-du-uh-ḫu iḫi* *ša* KÙ.GI *uḫḫuzu* ibid. 33, also 1 GIŠ *il-du-uh-lu pašpašu satrušši* KÙ.GI *uḫḫuzu* ibid. 16, 2 GIŠ *il-du-uh-ḫu pašpašu* 1 GIŠ *il-du-uh-ḫu bišaišḫu annātu la uḫḫuzu* two whips (with finials shaped like?) a duck, one whip (with a finial shaped like?) a *pišaiš*, these are not plated (all issued and returned to the treasury) ibid. 19f., cf. also 2 [GIŠ *il-t*]-u-

ištuma

uh-ḫé-tu₄ (in a list of equipment for a chariot) HSS 14 616:21, GIŠ *il-tu-uh-ḫu*, [*il-tuḫ*]-*ḫu* (both in broken context) RA 23 125 No. 49:1', HSS 15 8:8.

d) in SB: 7 ŠU KUŠ DA GIŠ ŠÁ SIR (probably for SIR = *šadīdu*) *ša kakkabi ḫurāši mullūma itti iš-tuḫ_x-ḫi kaspi* *ša kiplu u iḫzi ḫurāši* seven sets of leather. . . for a wheeled chair, fully covered with golden star ornaments, together with a whip (handle) of silver, wound around and mounted with gold TCL 3 387 (Sar.); *tarāmima sīsā na'id qabli iš-tuḫ_x-ḫa ziqti u dirrata talkimiššu* you (Ištar) loved the fiery warhorse, (yet) you have assigned for it the whip, the goad and the halter Gilg. VI 54; *šalmu maḫrū ina qāti imittišu il-tuḫ-a naši* [. . .]-*ti il-tuḫ-a šabit* the first figure (of the constellation Gemini) holds a whip in his right hand, [. . .] holds the whip AfO 4 74:9f. (astron.).

e) in Hitt.: GIŠ *IŠ-TU-Uḫ-ḪA* (Akkadogr. in Hitt.) IBoT 36 ii 12 and 21, cf. GIŠ *IŠ-TUḫ-ḪA* KUB 2 3 ii 8, see Alp, JCS 1 168 n. 12, also *EL-DU-ḪU* (of silver) MVAG 46/2 22 No. 4 i 5, see Brandenstein, ZDMG 91 563 n. 1.

Probably a loan word from an Indo-European language, see Salonen, JNES 9 108f. and Hippologica 152ff.

ištuḫḫu in ša ištuḫḫi s.; whipman; OB lex.*; cf. *ištuḫḫu*.

[lú].[usàn] = *ša qí-in-na-zi*, [lú . . .] = *ša iš-tuḫ-i* OB Lu A 312f.

ištuma conj.; if indeed; OA, OB, Mari; cf. *ištu*.

a) in OA: *iš-tù-ma Taišamaim kalabkani amminim išti šarrānē šaniūtīm iddabbab* if the ruler of Taišama is indeed your dog, how does it happen that he negotiates with the other kinglets? Balkan Letter p. 6:8; *iš-tù-ma illibbi mātīm ašiam qātum la iššabtu ina naqribimma ašvum ibašši* if indeed there is no iron to be obtained in the hinterland, there will be iron in the near future CCT 2 48:24; *iš-tù-ma attuna ana GN tallakani annakam šeribama* if you are indeed going to Puruḫanda, bring the tin TCL 4 95:24, and passim, see von Soden GAG § 176e, Balkan Letter p. 9f.; *iš-tù-ma*

ištuma

išû

šumi PN la talappatani ... ništálma if you really are not willing to enter (the item) in the name of PN (or add it to her account), we shall reconsider BIN 4 21:18.

b) in OB: *iš-tu-ma dinam ušāhizukama dinī la tešmū ul wašrāta* if you really disobey (me) when I order you to court, you are in-subordinate (come to me in Babylon!) VAS 16 96:4; *iš-tu-ma šamnam ša ašhuru la tāmuru kaspam šu'ati ina bitikama ušur* if you really cannot find the oil I was looking for, keep this silver (which I sent you to buy oil) in your house YOS 2 11:8; *iš-tu-ma aššum alākija ana awilim tašpurimma awilum limā ... bilimma paqitti lupqūd* if you have indeed written to the principal about my coming (to you) and he has not given his permission, bring me (the listed commodities) so that I can pay my fee Genouillac Kich 2 D 18:3, see Kupper, RA 53 31f.; *iš-tu-[ma a]na lemnetim panī[ka t]aštakni* if you really intend to do evil things VAS 16 188:32; *iš-tu-ma ki'am* if it is really so CT 29 26:11, cf. *iš-tu-ú-ma lumun libbija la tidá* VAS 16 177:26; *iš-tu-ma PN la riquma la illakam tuppi belija ana PN₂ u PN₃ lillikamma* if indeed PN is not free and cannot come here, a letter of my lord should go to PN₂ and PN₃ PBS 7 62:23; *iš-tu-ma tu-iš-ta-ak-li-lu-ma mizāram tuštēpšam mizārum ... arik* if you have really made a perfect belt, (you must know that) the belt is (five inches) too long (shorten it by five inches!) TCL 17 62:25; *iš-tu-ma ši(!)-ib(!)-tu <ul ibašši> išassū tupašu hepi* his tablet is invalid even if one reads(?) (in it) "There is no interest" (uncert.) CT 29 41:11; *iš-tu-ma ... pihatka ana itinnīja šaniamma ašakkanma itanappalanni* if it is indeed your responsibility, I shall appoint another person over my builders so that he may fulfil his duty to me UET 5 26:11.

c) in Mari: *iš-tu-ma šiprum ul mād šutaš-bitamma ana Terqa kušdam* if there is really not much work, get ready and come to Terqa ARM 3 5:20; *iš-tu-ma ana bit DN mannu minam iqabbi* if (the doors) actually belong to the temple of Dagan, who can object? ARM 2 15:40; *inanna [iš]-tu-ma ta[š]tapū ša-pāram šāti ul ašapparakkum* but now if you really keep silent, I shall not send you the

message in question ARM 4 50:14; *iš-tu-ma naplaštam ša mārī ummēni taddina taklā u ullānumma qātamma bēli ippeš* if you indeed hold back the drill(?) that you have promised to give to the craftsmen, then my lord will act the same way in the future ARM 2 126:14; *iš-tu-ma DUMU.MEŠ Jamini kajantam irṭub šitahḫutam* if the southern tribes indeed continue to make regular raids Mēl. Dussaud 2 987:20.

For *ištu(m)ma* in Oakk., SB, see *ištu* prep. and conj.

von Soden, GAG § 176c-e; for OA, Balkan Letter p. 9f. (with previous lit.).

ištuniš see *ištēniš*.

išû v.; 1. to have, to own, 2. to have a claim (against somebody), 3. (used as a copulative in EA); from Oakk. on; pret. *iši* and *išu* (fem. *išī*, pl. *išū*, *išā*), ventive (*hurāsa ul*) *i-šā-a* (parallel *ul i-ši kaspā*) AnSt 6 150:5 (SB), with negation wr. *ú-li-šu* PBS 7 27:28, TCL 1 27:10 (both OB letters), and passim, stative *išāku* AKA 35 i 58 (Tigl. I), Borger Esarh. 98 r. 20, *iši* Gilg. I iv 29 (fem. *i-ša-at* TCL 3 20, Sar.); wr. syll. and TUK; cf. *išānū*, *išū* in *la išū*.

tuk = *i-šu-ú* Nabnitu C 75; [tu-uk] [TUK] = [i]-*šu* = (Hitt.) e-eš-zi he is S^a Voc. AG 7'; tuk = *i-ši*, nu.tuk = *ul i-ši*, an.tuk = *i-ši*, nu.an.tuk = *ul i-ši*, ba.an.tuk = *i-ši*, nu.ba.an.tuk = *ul i-ši* Hh. I 70ff.; ugu.bi an.tuk = *e-li-šū i-ši*, ugu.bi nu.an.tuk = MIN *ul* MIN Hh. I 273f.; máš.an.tuk = *šib-tu₄ i-ši*, máš nu.an.tuk = MIN *ul i-ši*, máš ba.an.tuk = *šib-tu₄ i-ši*, máš nu.ba.an.tuk = MIN *ul i-ši* (the money) bears (no) interest Hh. I 61ff., cf. Ai. II i 11f. and 78; máš.bi máš ib(var. an).tuk = *šib-bat-su šib-tu₄ i-ši* (the money) bears compound interest Hh. I 68, cf. Ai. II i 23; kù.dun an.tuk = *ta-at-tu-ru i-šu* he has a profit Ai. III ii 3; ad.da ù ama nu.un.tuk.a = *ša a-ba ù um-mu la-a i-šu-ú* one who has no parents Ai. III iii 29; giš.zu àm.tuk = *ša-a-am i-šu* Nabnitu M 265.

lú.Á.KAL.tuk = *ša e-mu-qá i-šu-ú*, be-el e-mu-qá-im OB Lu A 47f.; lú.á.tuk = *ša i-dam i-šu-ú* OB Lu A 49; lú.ní.tuk = *ša pu-lu-úh-tam i-šu-ú* one who is reverent OB Lu A 54; lú.kù.tuk = *ša kaspā i-šu-ú*, lú.še.tuk = *ša še'am i-šu-ú*, lú.níg.ga.tuk = *ša makkūra i-šu-ú* one who owns silver, barley, property OB Lu A 56ff., also *ibid.* B ii 12ff. and Part 8:15f.; lú.dingir.tuk = *ša ilam i-šu-ú*, lú.dingir.nu.tuk = *ša ilam la i-šu-ú*, lú.^aKAL.tuk = *ša šēdam i-šu-ú*, lú.^dlama.tuk =

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ša lamassam i-šu-ú one who has luck, one who has no luck, one who has a protective spirit OB Lu A 61ff., also *ibid.* B ii 18ff.; *lú.ur.tuk = ša būštam i-šu-ú* one who has dignity, *lú.ur.nu.tuk = ša būštam la i-šu-ú* OB Lu A 65f., also *ibid.* B ii 23f., cf. *gal₅.lá.ur.nu.tuk : gallá ša bálta la i-šu-ú* CT 16 14:17f.; [*lú.x.x.gi.nu.tuk*] = *lu-KI.MIN-ki-nu-ut-ku* (pronunciation) = *ša <ša>-ni-nam la-a i-šu-u* one who has no rival, [*lú.x.x.šu*].*gar.nu.tuk = lu-KI.MIN-šu-kar-nu-ut-ku* (pronunciation) = *ša te-er-tám ir-tám la-a i-šu-u* who has none to turn him back (in battle) KBo 1 30:2 and 4 (Lu App.).

a.pú.gin_x(GIM) a.gi₆.a nu.tuk : kīma mé búr_{ti} a-gi-a-ú-ul i-šu (a sick heart) has no tide, like the water of a well CT 4 8a:19f.; *sizkur nu.un.zu.a [zi.ma].ad.gá nu.tuk.a : ša niqá la idú mašhata la i-šu-ú* (the evil demon) who receives (lit. knows) no sacrifice, who does not (even) have a flour-offering PBS 1/2 116:52f.; *dingir.re.e.ne.gin_x lú.ki.lá.zu nu.gál.la.ar sag u₆.hé.ri.in.e.še : kīma ina ilī sāniqa la te-ši-i niši libráki* let the people admire you as (a goddess) who has no equal among the gods TCL 6 51 r. 21f.; *e.ne.ém.mà.ni nam.tag nu.<ma>.al* (var. *nam.tag.ga nu.ma.al*) : *amat anni la i-ša-a* there is no sin in his word SBH p. 15:22f., var. from *ibid.* p. 34 No. 15:1f.; *nu.mu.ra.an.tuk.a gil.li.ém nu.[mu.ra.an.tuk].a : ul i-šu-ka šahluqta ul i-šu-ka // ul iqabbi šahluqta ul i]qabbi* (obscure, the variant translation translates *tuk* as *dug₄ = qabú*) SBH p. 9:119f.

NU.TUK <||> la i-šu-nim MRS 6 101 RS 15. 138+15.

1. to have, to own — a) to have — 1' with pronominal object: *a-ni-me mim-ma-su la ti-su* now you have nothing (left) of it Gelb OAIC 8:15 (Oakk.); *atta la tidé kīma allān* PN *mamman la i-šu-ú* do you not know that I have nobody except PN? TCL 19 73:10, and *passim*, cf. *ma-NUM allānukka i-šu* TCL 14 23:31, cf. *allānukka mannam ni-šu* KTS 24:36 (all OA); *kaspum ina [Áli]m^{ki} i-ma-⟨lá⟩ i-šu-ú-ni rakis* the silver is guaranteed (lit. bound) by whatever they possess in the City (Assur) KT Hahn 19:22 (OA); *u mimma i-šu-ú ummeānūšu itablu* and his creditors have also taken away whatever he owns BIN 6 195:25 (OA let.); *uṭubtušu [u(?)] mimma i-šu-ú ana kaspim annim izzaz* his belongings and whatever he possesses will be the guarantee for this silver TCL 14 71:26, cf. BIN 6 195:10, TCL 21 238A:7, *amātim u šipkū mala i-šu-ú* BIN 6 222:6 (all OA); *immimma i-šu-ú qātka ušaškakka* I shall seize for you (lit. have your

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hand laid on) everything he possesses CCT 2 13:30, cf. BIN 4 41A:42, 42:45 (all OA); *ina mimma* PN *i-šu-ú-ni šalšātišu lu nīmurma lu nilqi* we have selected and taken from whatever PN owes his share of one third CCT 3 23a:23 (OA); *kātī i-šu-ka-ma šani'am e-ši-i-ma* if I have you, should I look for somebody else? BIN 7 39:4 (OB let.), also *ibid.* 46:4; *minām i-šu-ma ana aḫātija ušabbalam* I shall send to my sister whatever I have VAS 16 1:32 (OB let.); if the thief *ša nadānim la i-šu* has nothing to give CH § 8:68; *U₆.UDU.Ī.A mala ti-šu-ú . . . ṭurdam* send me as many sheep as you have CT 29 21:21 (OB let.); *ina mimma āli u šēri ša* PN *i-šu-ú* PN *u* PN₂ *aḫḫū* PN and PN₂ are partners in whatever PN has in the city or outside MDP 24 365:14, cf. MDP 28 397:9f., also *ina mimma ša i-šu-ú . . . PN apil* MDP 24 345:7; *ma-li i-šu-ú uḫallaq* he will lose whatever he has MDP 14 49 i 14 (dream omens); *mimma i-šu-ú ešēnši kaspā* I loaded it (the ark) with whatever silver I had Gilg. XI 81, cf. *ibid.* 82f.; *ša la i-šu-ú mammāna tukultašu atta* you (Ninurta) are the trust of him who has nobody JRAS Cent. Supp. pl. 2:17.

2' with nominal object — a' in gen.: *kaspam* 10 *MA.NA annakam šēpi i-šu-šu-um* my caravan has ten minas of silver for him here KT Hahn 7:19 (OA); *lumun libbim i-šu-a-am* he has a grievance against me CCT 3 38:26 (OA), cf. *mimma lumun libbim la i-šu-a-ku-um* CCT 4 31a:28 (OA); *ašarka ti-i-šu-ú annitum inneppeš* you exercise your office (lit. have your place), so should such things happen? PBS 1/2 11:27 (OB let.); *ul tidé kīma elanukki aḫatam la i-šu-ú* don't you know that you are my only sister? PBS 1/2 5:6 (OB let.); *šumma amēlu mišitti pani i-šu* if a man has a stroke and his face is paralyzed AMT 76,5:11; *šumma bitu asurrūšu šeḫḫātu i-šu* if the damp courses of a house crumble away CT 38 15:34 (SB Alu), cf. *šumma igārāt libbi bitī šihḫāt siri i-ša-a* *ibid.* 51; for other refs. with nominal object, see *lex.* section.

b' in idioms and phrases: with negation: see *batiltu*, *gullultu*, *ḫititu*, *ḫiṭu*, *iritu*, *lamassu*, *li'bu*, *māhiru*, *minātu*, *mīnu*, *minātu*, *mišitu*, *muarru*, *nību*, *nīdi aḫi*, *niṭlu*, *panū u bābu*,

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pāqīdu, patu, pīt panī, purussū, rugumūd, sāniqu, šāninu, tēmu, ummu, zātu, etc.; without negation: see *arnu, baltu, dubbubtu, dumqu, hibiltu, ilu, išātu, puluhtu, šibit tēmi, šibātu, šumu, tašimtu, uznu, etc.*

c' in personal names: *A-ḥa-am-ni-šu* We-Have-a-Brother CT 4 45a:20 (OB), cf. *I-šu-ḥi-im* (genitive) BIN 4 137:3 (OA); *Ni-šu-dan-nam* We-Have-a-Strong-Boy Gautier Dilbat 65:2, cf. *I-šu-dan* ITT 4 p. 64 7619 (Ur III), *Ilam-ni-šu* VAS 7 133:23, and passim, also *Aššur-ni-šu* CCT 1 4:2 (OA), and passim, *En-lil-ni-šu* BE 14 40:27 (MB), and similar names passim, see Stamm Namengebung 130ff., also Gelb, MAD 3 72f.

b) to own — **1'** in legal formulae from Elam: É.DÙ.A ... *isqāt* 'PN *ša itti apliša ti-šu-ma* ... KI 'PN PN₂ *išām* PN₂ bought from 'PN a house, 'PN's portion, which she holds together with her sons MDP 23 224:5, cf. *ibid.* 281:5, MDP 18 204:5 (= MDP 22 51), 211:10 (= MDP 22 44), MDP 24 353:4 and 23; *eli* NÍG.GA *ša i-šu sikkatu maḥṣat* the peg (as a symbol of ownership) is driven in in whatever (real estate) he owns MDP 23 217:26, cf. *ibid.* 179:10, also *awilum ša bitāti mādāti i-šu-ú* MDP 24 395:3, and passim in this text; *kirú u eqlāti ša PN ša i-šu* MDP 4 p. 175 No. 4:14 (= MDP 22 73).

2' used beside *rašú*: PN *panānum aššatam la i-šu-ma umam aššatam irtiši* previously PN did not have a wife, but now he has gotten a wife TCL 20 105:4 (OA let.); *ištu pē adi ḥurā-šim ša PN i-šu-ú u iraššá ana PN₂ iddin* PN has bequeathed to PN₂ whatever PN owns or will acquire CT 6 33a:16, cf. CT 8 25a:29, 46:25, cf. *mala i-šu-ú u iraššá* PN *ileqqe* UCP 10 173 No. 105:11, but note *ša iršú u iraššá ša PN-ma* CT 6 37a:11 (all OB wills); *ana É ... ša PN i-šu-ú u iraššá ... INIM.NU.UM.GÁ.GÁ. A.E* they will not raise any claim against the property that PN owns or will acquire TCL 10 34:27, cf. *eli mimma ša PN ... i-šu-ú u iraššá ... mimma ul išú* Jean Tell Sifr 35:19 and 23 (OB); *kīma ... tidú lalām aršima* 3 ÁB.GUD.ḪI.A *uzziz u GUD.ÚR.RA ul i-šu* as you know, I have become prosperous and put in three head of cattle, but I have no

išû

leading ox CT 29 28:12 (OB let.); *še'um šú reš namkūri i-šu ... še'um šú reš namkūri liršima* this barley (in the storehouse) is in agreement with (the amount entered in) the accounts, (take care that) this barley be (from now on) in agreement with the accounts VAS 7 202:25 (OB let.); *ina mimma ša i-šu-ú u iraššá sikkatu ša PN maḥṣat* PN's peg is driven in in whatever property he owns or will acquire MDP 28 416:18, also MDP 23 202:19, cf. *mimma ... ša i-šu u iršú zizu duppuru mesú* MDP 23 171:6, *<m>imma ša i-šu-ú u <i>iraššá ana PN aššatišu iddišši iqišši* he has given as a present to his wife PN whatever he owns or will acquire MDP 24 379:4; *aj i-ši nākiri mugalliti aj arši* let me have no enemy, let there arise no one to terrorize me! VAB 4 140 x 15, also *ibid.* 120 iii 53, and passim in Nbk.

2. to have a claim (against somebody), to have money or property owing (from somebody, with *eli*, Oakk. also *itti*, OA also *iššer, ina libbi, išti*) — **a)** to have a claim (against somebody) — **1'** in OB: *iwitam u sartam la epušu izakkaršumma mimma elišu ul i-šu* if he takes the oath, "I did not cheat or defraud (you)," he (the depositor) has no claim against him Goetze LE § 37:23; *nik:kassašunu gamer aḥum eli aḥim mimma ul i-šu* their account has been settled, neither has a claim upon the other Boyer Contribution 135:12, cf. PBS 8/1 81:18, PN *eli* PN₂ *mimma la i-šu-ú-«ú»* UET 5 691:23, Gautier Dilbat 14:10, 33:15, and passim, also ŠEŠ UGU ŠEŠ NÍG.NA.ME NU.TUK VAS 13 90:23, TCL 11 224 r. 53; PN UGU É.ZI NÍG.NU.ME.EN NU.TUK PN has no claim on the wall Riftin 45:6, and passim.

2' in Elam: *zizu duppuru aḥu eli aḥim mimma ul i-šu* they have divided (the property), they are satisfied, neither has a claim against the other MDP 24 334:9, cf. *eli* PN PN₂ *mimma ula ti-šu* *ibid.* 332:23, cf. also *ibid.* 382^{bis}:26; with *awatu* and *dīnu*: *šunu awata eli aḥmāmi ul i-šu-ú* MDP 18 214:16, *aplišu eli apli ša PN dīnam u awatam ul i-šu-ú* MDP 24 330:24, and passim.

3' in lit.: *ilum ikribi eli awilim i-šu* the god has a claim on a (promised) votive

išú

offering from the man YOS 10 51 ii 18, dupl. ibid. 52 ii 17 (OB behavior of sacrificial lamb), cf. *ilum eli awilim takultam i-šu* the god has a claim on a (promised) meal from the man ibid. 51 iv 6, dupl. ibid. 52 iv 7.

b) to have money or property owing (from somebody) — 1' in OAkK.: x barley PN *al* PN₂ *i-su* Kish 1930, 170d (unpub.); x ŠE PN *i-ti* PN₂ *i-su* MDP 14 96 No. 49:7.

2' in OA — a' with *iššer*: [x MA.N]A KÙ. BABBAR [*sarrup*]am *iššer* PN *tamkārūm i-šu* PN owes the merchant x minas of refined silver BIN 6 244:4, and passim, cf. x *kaspam iššer kārīm* PN *i-šu* CCT 1 4:6, also x *kaspam ša* PN *iššer* PN₂ *i-šu-ú* Shileiko Dokumenty 3:4; *ina šerika* PN *i-šu* you owe PN (x gold) CCT 2 46b:8; *mēnam iššer* PN *tī-šu-ma* what does PN owe you? KTS 21a:7, cf. *mimma [išš]ērija ula i-šu* BIN 6 29:52.

b' with *ina libbi*: *ina* x *kaspim ša* PN *ina libbi* PN₂ *i-šu-ú* from the x silver that PN₂ owes to PN KTS 48c:4, cf. x *kaspam illibbi* PN PN₂ *i-šu-ú* BIN 4 121:3, and passim; *mimma illibbija la i-šu-ú* I do not owe him anything BIN 4 41A:23, cf. *mimma illibbija la tī-šu* Shileiko Dokumenty 7:19, also x *annukum ša illibbija tī-šu-ú* CCT 2 6:31; *šumma mimma awatam illibbija i-šu* if I owe him any merchandise VAT 9215:41, in MVAG 35 No. 325.

c' with *išti*: x *kaspam išti* PN PN₂ *i-šu* PN owes PN₂ x silver MVAG 33 No. 185:2 (translit. only), cf. also KT Hahn 36:20.

3' in OB: *šumma awilum eli awilim mimma la i-šu-ú-ma amat awilim ittepi* if somebody does not owe anything to a man and he (the latter) takes as pledge the slave girl of the other Goetze LE § 22:16, cf. ibid. 17, § 23:19, § 24:22; also *mimma eli* PN *ula i-šu-ú nipūssu wašir* YOS 2 26:11 (let.); *eli* PN PN₂ *i-šu-ú* PN owes PN₂ (x silver) UET 5 320:6, cf. ibid. 411:6, x silver *eli* PN ^dUTU IN.TUK TCL 11 204:5, and passim, but a.n.tuk PSBA 33 pl. 31 No. 2:11, and passim in these texts from Kish; *ištu še'am* ... *ša* ^dŠamaš *eli* PN *i-šu-ú* ^dŠamaš *ipulu* after he has paid (the temple of) Šamaš the grain that PN owed (the temple of) Šamaš Boyer Contribution 212:3, cf. x *kaspam* ... *eli* PN ^dUTU IN.TUK ibid. 133:8,

išú

147:4, Scheil Sippar 76:6; *mali eli[šu]nu i-šu-ú* ŠA.BI.NI BÍ.ÍB.DÜG.GE.EŠ they repaid whatever they owed him PBS 8/2 125:11, also ^dUTU UGU(text I).NI TUK ... ŠA ^dUTU BÍ.ÍB.DÜG.GE PBS 13 19:3; *še'am ša elija i(text ti)-šu-ú ina bit emiqija appalka* I will repay you the barley I owe you in my servant's house CT 29 23:7 (let.), cf. *elija minam ti-šu-ú* CT 4 36a:22 (let.), and passim; *umma šūma še'am attadin mimma elija ul i-šu* he said, "I gave (back) the barley, I do not owe him anything" TCL 18 109:13 (let.), also (WR. NÍG.NA.ME UGU. NA NU.TUK) BE 6/2 14:10; *mimma eli* PN *ula i-šu* ... *ša pī kunukkāti elišu i-šu* (if PN has not guaranteed for PN₂), PN does not owe him anything, he owes him (only) as much as is stated in the contract UET 5 266:24 and 29, also ibid. 262:14 and 19, see Kraus, WO 2 134; 97 ŠE.GUR *ana* 80 ŠE.GUR *ša elija taršū liqiāti anāku elika i-šu* you have taken 97 gur of barley for the eighty gur of barley that I owed you, (now) it is you who owe me YOS 2 105:18 (let.).

4' in Mari and Elam: PN *kaspam mādam eli* PN₂ *i-šu* PN₂ owes PN a great deal of silver ARM 1 130:7; *ana nāš tuppišu* [KÙ. BABBAR] *išaqgal eli šalmi u kēni i-šu* he (the debtor) will pay the silver to whoever brings the contract, (the creditor) has a claim on whichever (of the debtors) will be available and solvent MDP 22 123:12, also ibid. 24:7, 121:11 and 124:9.

5' in Bogh.: 3 GÚ.UN KÙ.BABBAR *ana muhhi* LÚ.MEŠ GN *i-šu-me* he said, "The people of GN owe me three talents of silver" KBo 1 10 r. 27 (let. from Hattuša).

3. (used as a copulative in EA): *šumma [i]-šu URUDU.MEŠ u šenni ana jāši* if there is copper or ivory(?) for me EA 77:9 (let. of Rib-Addi); *ina rābiš šarri ša i-šu-ú ina* GN *baḫat Gubla* Byblos has been saved by the king's governor, who was in GN EA 68:20, cf. *ardūtišu ša i-šu-[ú] ina* GN EA 145:21; LÚ.MEŠ *mār šipri ša i-šu-ú i]ttika* the messengers who are with you EA 1:22 (let. from Egypt).

The defective verb *išú* is used only in the preterit, and rarely in the stative. Forms of *rašú* are used for other constructions, such as

išû

present-future, infinitive, participle, and, usually, for the stative. As to meaning, however, *išû* and *rašû* can sometimes be differentiated as “have got” and “will acquire,” as has been done sub mng. 1b–2'. For an exceptional use of *išû* in the future, note *aba ušmâtma qēbira ul i-ši* (instead of *irašši*), “I shall put the father to death, and he will have no one to bury him” Gössmann Era IV 98.

As early as in OB, *la išû* is contracted to *laššû*, note *amût Šarrukîn ša māḥiram la-aš-šu-ú* RA 27 149:4 (OB ext.).

išû in *la išû* s.; merciless; syn. list*; cf. *išû*.

la pa-du-u, la i-šu = la qa-mi-lu LTBA 2 2:128f.

išû see *ešû* adj.

išû (ebony) see *ušû*.

išu (legal obligation) see *ḫišu*.

išuhhu in *ša išuhhu* s.; (mng. unkn.); EA*; foreign word.

I TÚG ša i-šu-uh-ḫu EA 25 iv 41 (list of gifts of Tušratta).

išumaka (*išumaki*) s.; (a present or a kind of payment); Nuzi*; foreign word.

x ŠE.MEŠ *i-šu-ma-qa* 'PN *ana* PN₂ *nadin* 'PN has given forty silas of barley to PN₂ as an *i*. HSS 13 32:16; 2 *tapalu ša aḫāti ana i-šu-ma-qa ana* SALLUGAL two sets of (garments) with sleeves, as an *i*. for the queen HSS 13 127:14; 1 KUŠ *sijanatum ana sinnišātu esrētu ša* GN *i-šu-ma-qa ina* ITI-ḫi MN *ana* PN *ša* GN *nadnu* one *sijanatu* of leather for the concubines in GN as an *i*. given to PN in GN in the month MN HSS 13 185:5, cf. 3 *sijanatum.ME i-šu-ma-ki ša* URU.DINGIR.MEŠ HSS 9 23:7.

Speiser, Or. NS 25 7.

išumaki see *išumaka*.

išūtu s.; joy (?); syn. list.*

i-šu-t[um], ḫu-ta-du-š[u], i-si-iq ḫ-lí, šu-par-zu-ḫu = [ḫi]-du-tú Malku V 96-99.

išūtu s.; confusion; lex.*; cf. *ešû*.

nig.sukud(var. adds .da) = *i-šu-tú* (in group with *ikiltu, ú-ta-tú*, i. e., *uṭtatu* from *etú*) Erimhuš V 233.

itānu

itaḫlašānu adj.; dislocated; SB*; cf. *neḫešû*.

šumma i-taḫ-la-ša-nu if they (the coils of the intestines) are dislocated (lit. slip around) (followed by *qunnunu* braided) Kraus Texte 2a:11.

itallitena adj.; (mng. unkn.); MB Alalakh*; Hurr. word.

LÚ.MEŠ [...] *ina* URU GN // *it-tal-li-te-n[a]* *umma šunuma* the [...] men were *i*. (persons?) in GN and said as follows Wiseman Alalakh 107:7 (let.).

Marked as foreign word by a Glossenkeil. Probably a plural ref. to the functions or activities of the persons mentioned.

italma'u (or *irima'u*) s.; (mng. uncert.); Nuzi; foreign word.

7(?) *paššūru turmi u 7 i-tal-ma-ú ša* UD.KA. BAR seven *turmi* tables and seven bronze *i*.-s (followed by *matqānu* tripods) HSS 15 130:15 (= RA 36 138).

Reading uncertain. Apparently a metal part pertaining to a table.

itannu s.; interstice (of a net); SB*; probably Sum. lw.

i.bí.te.en tur.ra mušen nu.[è.dè] : ina i-ta-ni-šá šeḫherūtīm [iššūru ul uššú] no bird can get out through its (the *saparru*-net's) narrow interstices SBH p. 106:72f., cf. [i].bí.ta.na.bi.ta ku₆ nu.è.dè : *ina i-ta-ni-šú nānu la uššú* *ibid.* p. 15:10, and dupl. [i].bí.te (with gloss KA).en.bi.ta ku₆ nu.è.dè : [ina] *i-ta-an-ni-šá nānu ul uššú* 4R 26 No. 2:11f.

Nets are described in terms of the size of their interstices (*giš.sa.igi.gal.gal = šal-ḫu-u* and *giš.sa.igi.tur.tur = šá i-na-šá pi-qa* Hh. VI 185f.). *Ibi.ten* or *ibi.tan* is to be considered an Emesal form containing *igi*, “eye.” The Akkadian *itannu* should be regarded as a loan word from Sumerian in spite of the irregular contraction of *igi* to *i*.

(Zimmern Fremdw. 15.)

itānu s.; (mng. unkn.); lex.*

si = qar-nu, i-ta-nu CT 19 6 K.11155 r. 1'f., joining CT 11 44 K.14938, also CT 19 12 K.4143 r. 2f. (texts similar to Idu); [si-i] [sī] = [i]-ta-nu S* Voc. N 2'.

itartu

itartu s.; additional pack (of a donkey load); OA; stat. constr. *it(i)rat-*; cf. *atāru*.

4 GÚ AN.NA *ù it-ra-sú* four talents of tin and its additional pack KT Hahn 18:3, cf. 1 GÚ AN.NA *ù i-ti-ra-su* BIN 4 13:4, also *ibid.* 19:12, OIP 27 58:1; PN *i-ta-ar-tám e um-taššima kaspam* 1 GÍN *e ilqi* PN must not interfere with the additional pack or take one shekel's worth (of tin) KTS 24:27; *i-it-ra-ti-ma atta leqēma* take my additional pack yourself CCT 4 42b:10.

Translation based on etymology; the term refers more likely to an additional pack than to additional weight or to profit.

(Lewy, KT Hahn p. 31).

itbārānu adj.; cooperative, sociable; SB*; cf. *ibru*.

amēlu šá it-ba-ra-an this man is sociable CT 28 29:20 (physiogn.).

itbārtu s.; 1. association, 2. member of such an association; NB*; cf. *ibru*.

1. association: 20 *marrī u* 20 LÚ *it-ba-ar-ti* . . . *ḥanīš liššudunim* let twenty spades and a team of twenty come to me in all haste YOS 3 97:6 (let.).

2. member of such an association: *it-ba-ru*, *it-ba-ar-tu* = MIN (= *tappá*) CT 18 7 i 22f. (syn. list).

Possibly, *itbārtu* in mng. 1 is to be considered a singular after a numeral and not a collective.

itbāru s.; a member of an association of persons of the same status or profession; OA, OB, NB, SB; pl. *itbārātu* and *itbārānu*; cf. *ibru*.

ku.li.li = [*it-ba-ru*] Lu III iii 70, cf. ku.li.[li] = [*it*]-*ba-ru* Lu Excerpt II 26; ku.li.zi = *it-ba-ru* Igituh I 172, also Lanu I iv 19'.

[*it*]-*ba-ru*, *ib-ru*, *ru'-u* = *tap-pu-u* LTBA 2 2:393; *it-ba-ru* = MIN (= *tappá*) CT 18 7 i 22.

[...] lum.ma á.lá.e.a : [*ru*]-[*ú*]-*u it-ba-ru ina ta-ba-áš-ta-ni ik-ka-me* (Tammuz) the friend and associate, is lying in fetters in the dung K.9027:6.

a) in econ.: *it-ba-ra-ni* we are associates OIP 27 15:16 (OA let.), also *ibid.* 20; *ina*

itbāru

umātīm anni'amātīm ERIM *it-ba-ra-tim ni-ta-na-pa(!)-lam* we will satisfy the (other) members of the association on the respective dates VAS 16 173:9 (OB let.); ŠE.NUMUN-*šú zaqqi ša AN(!).TA.NU ša* LÚ *it-ba-ra-a-tum* his orchard that is (situated) above that of the members of the association Dar. 520:4; *elat* 19 LÚ *it-bar-ri* apart from the 19 (other) associates Dar. 43:8; *it*-<*ba*>-*ra-nu kī ābuk addanaš* after I had brought the group of men, I entrusted (them) to him YOS 3 67:28 (let.); as "Flurname": LAGAB×*ḪA ša it-ba-ra-a-tú* VAS 3 61:4 (NB), cf. LAGAB×*ḪA šá it-ba-rat* *ibid.* 21, note URU *Ša-it-ba-[ra-a-tu]* Cyr. 230:1 and 16.

b) in lit.: *abu itti abi aḫu itti aḫi eḫlu itti eḫli ru'a itti it-ba-ri itti aḫāmeš kinātu ul itammū* fathers, brothers, young men, associates (lit. friends and associates) do not speak the truth with each other AnSt 5 106:138 (Cuthean Legend); [*al*]-*ka ni-nu ru-ú'-a-ú-ta i ni-pu-uš* lu-[*u*] *it-ba-ru a-na-[ku u at-ta]* come, let us make an alliance, let us two be associates! Bab. 12 pl. 1:2 (Etana), cf. *ib-ri lu-ú it-ba-ra-nu a-na-<ku> u at-ta* *ibid.* pl. 12 vi 6; *rēšiš ul atallal ina puḫur it-ba-[ri-ia]* (modest) as a slave, I was never boastful in the assembly of my colleagues Lambert BWL 88:294 (Theodicy); *māmīt ru'a u it-ba-ri upaššar* he (Marduk) will undo the oath (sworn) by close associates (lit. friend and associate) (preceded by *māmīt ibri u tappé*) Šurpu III 11; *māmīt aḫi it-ba-ri ru'a tappú ubāri mār āli nazāru* the oath of cursing brother, associate, friend, partner, alien and citizen Šurpu VIII 58, cf. Maqlu IV 78, cf. also the sequence *ḫiḫit arni abi ummi aḫi aḫati māri mārti ardi u [amti] tappé it-ba-ri ru'a rutti u šu-tap-pu šup[širi]* JRAS 1929 283:12 (coll. Lambert); (Ištar) *muštamḫiṣat aḫḫi mitgurūti muttaddinat it-ba-ru* who causes brothers who are at peace to fight with each other, who always provides an associate STC 2 75:10 (SB).

The Sum. correspondence ku.li.li (as against ku.li = *ibru*) indicates by its reduplication that it refers to a group of persons forming an association; cf. ku.li.li 3.ām, "there were three on the team" TCL 16 pl. 147 No. 80:1. With the exception of the bil. passage

itbārūtu A

in K.9027:6 (see lex. section) and the late rows of synonyms, *itbāru* is attested in the plural. The Sum. ku.li.zi (Igituh I 172), occurring only in vocabularies, seems to mean "good companion" or the like and may have to be connected with *kullizu*.

itbārūtu A s.; skill; LB.*

ša tēme ḥissatu LÚ it-ba-ru-tu, ana RN šarri iddinu (DN) who gave understanding, intelligence and skill to King Darius Herzfeld API fig. 5:3; *agá LÚ it-ba-ru-ta-a tēme ḥissātā* these are my skills, understanding (and) intelligence *ibid.* 20; *ina LÚ it-ba-ru-ti agá etepuš* this I did due to my craftsmanship *ibid.* 31.

For the Old Persian correspondences *ūvnara* and *aruvasta*, see Kent OP 177 and 170.

itbārūtu B s.; partnership (of a specific type); OB, SB*; cf. *ibru*.

it-lu-tu // *lit-tu-tu* // MIN // *it-ba-ru-tu* — *tillūtu* equals *littūtu*, and also *itbārūtu* ROM 991 (unpub., Izbu Comm., courtesy W. G. Lambert).

ŠU.NIGIN 18 GÍN KÙ.BABBAR *ša ana it-ba-ru-tim bablu* all together, 18 shekels of silver that were taken for an *i.*-partnership UCP 10 167 No. 98:24.

***itburu** (fem. *itburtu*) adj.; strong (epithet of Ištar); SB*; cf. *abru* adj.

it-bur-ti bēlet tušāri muttakkipat ša-di-ia the strong (Ištar), the lady of the battlefield, who strikes down the mountain tribes STC 2 75:11.

Emend possibly *ḥu-bur-tu* (see **ḥubburu* adj.) to *it-bur-tu*.

itellu see *etellu*.

itepšu see *itpēšu*.

it'etu see *id'etu*.

****itgurtam** (Bezold Glossar 16a); see *itquru*.

itguru (fem. *itgurtu*), adj.; crossed, intertwined, entangled, complex, difficult, crooked, distorted, untrue; wr. syll. and GIL; cf. *egēru*.

itgurūtu

sa.[pár] gil.li : *še-e-tum it-gur-tum* artfully knotted net ASKT p. 128 r. 9f.

ḥur.sag gil.gilim(GIL).ma gaba.bi šu.ḥa. ba.ab.gi.gi.e.dè : *šadū it-gu-ru-ti irassunu litirru* let difficult mountains turn them back ASKT p. 98–99 iv 37.

^{ba-ár}BAR = *pal-lu-ur-tū, pal-lu-ur-tū = it-gu-rum* — BAR (sign) = cross, cross = crossed Izbu Comm. 240f.

a) crossed, intertwined, entangled: *šal-māni siparri it-gu-ru-ti* (var. adds *ša*) *kaššā-pija u kaššāptija* the copper figurines placed crosswise (representing) those who have bewitched me Maqlu II 37; *šumma it-gu-ru* if (the lines(?) in his forehead) are crossed (preceded by *šūšuru* straight and *purruku* criss-cross) Kraus Texte 6:42; *šumma širū it-gu-ru-tu ina qabal āli izzaqquma* if intertwined snakes appear reared up in the middle of a town (and several people see them) CT 39 33:46 (SB Alu), and passim in Alu, cf. *ina ḥUL MUŠ.MEŠ GIL.MEŠ* against the evil portended by intertwined snakes KAR 388:8f., see ASKT p. 128 r. 9f., in lex. section.

b) complex, difficult: *upattar igé aré it-gu-ru-ti ša la išū pīt panī* I can find (in the lists) the complicated reciprocals and products that do not have a solution (in the problem) Streck Asb. 256 i 16, see ASKT p. 98f., in lex. section; *kima labīri GIL.MEŠ (= itgurūti) ša LÚ.[GABA].RI la išū* according to a difficult original which has no (other) copy Iraq 18 pl. 24 r. 9 (colophon), see Lambert, JCS 11 13.

c) crooked, distorted, untrue: *šarku ana amēlūti it-gu-ra* (var. *-ru*) *da-ba-ba* mankind has been endowed with (the faculty of) crooked speech (in parallelism with *sarrāti la kināti*) Lambert BWL 88:279 (Theodicy); *mušē-šir ketti nās[iḥ] it-gu-ru da-ba-ba* who administers justice, removes crooked speech En. el. VII 39; PAP *it-gu-ru* (referring to the x-shape of the diagram) TCL 6 13 circle left lower quadrant (astrol.).

itguru s.; (a bird); SB.*

šumma it-gu-ru MUŠEN ana bīt amēli irub if an *i.*-bird enters somebody's house CT 41 7:63 (Alu).

itgurūtu s.; difficulty, obscurity; SB*; cf. *egēru*.

ithû

[...] *x še-reš-ti i-nam-din it-gu-ru-tû* [ul] *i-di* he will give...., a difficulty — I do not know (the meaning) CT 41 34:14 (Alu Comm.).

ithû v.; (mng. uncert.); syn. list*; I/2.

it-hu-ú = [hu]-du-[ú] CT 18 10 r. i 19.

ithurānūtu s.; posthumous fame(?); SB*; cf. *aḥāru*.

šumma ... šalam ilī rabāti ... la anāku ušabšilu ana it-hu-ra-nu-ti (I swear) that I myself have cast the statues of the great gods for my posthumous fame(?) K.1396 r. 8 (coll., = OIP 2 141, Senn.).

The suggested meaning is based on the context and the possible derivation from *aḥāru*.

ithuru s. masc.; (royal) standard; Nuzi, MA, NA*; pl. *ithurāte*.

ú-ri-gal-lu = *it-hu-ru* LTBA 2 1 iv 61, dupl. *ibid.* 2:127.

šenu ša ana bīt DN ubbalūni it-hu-ur šutu the shoe which they bring to the temple of Bēlat-Bābili is a standard ZA 51 138:64; *ana ekal[im ...] maškan it-hu-ru šaknuni* to the palace, where the (royal) standard is AfO 17 277:53 (MA harem edicts); *it-hu-ra-a-te ina qātē mār Bābili nišpuraššunu* we shall send them the standards by a Babylonian (context obscure) ABL 438 r. 28 (NA); 3 GIŠ *it-hu-ru-ú* (in list of wooden objects) Hu 339:5 (unpub.).

von Soden, ZA 51 151f.; Weidner, AfO 17 278.

ithušu in **bīt ithiši** s.; (a type of field); NA.*

50 SILA A.ŠÀ É *it-ḥi-si ina šēp tilli* a field of fifty silas, a *bīt i.* (field), at the foot of the hill (sale) ADD 623:16.

itiḥilu s.; (mng. unkn.); OA.*

tuppam ša 15 GÍN KÙ.BABBAR šim i-ti-ḥi-lim ana PN ... apqid I have handed over to PN the tablet concerning the 15 shekels of silver, the price for the *i.* TCL 4 81:31.

itinnu A (*etinnu*) s.; house builder; from OAKk. on; Sum. lw.; pl. *etinnāti* (NA, see usage g); wr. syll. and (LÚ).DÍM; cf. *itinnūtu*, *šitimgallu*, *šitimmāhu*.

[lú].^{šl-ti-lm}DÍM = *i-tin-nu*, [lú].DÍM^{šl-ti-lm}. EN^{gn-gur}RA^{ra} = *se-ki-ru* canal builder Erim.

itinnu A

huš III 5f.; šidim = *i-ti-nu*, šidim.ḤU.RU, šidim.a = *pi-hu-nu*, šidim.a (var. šidim.f.d.da) = *se-ki-rum* Lu IV 347ff., cf. [dmuš-d]dÍM : dÉ-a šá *i-tin-[ni]* CT 24 43:116, muš-da dÍM : dÉ-a ša *i-tin-ni* CT 25 48:9 (both lists of gods); [giš.me.t]e.dÍM, [giš.š]U(!).DÍM = *su-up-pi-in-nu i-tin-ni* house builder's trowel Hh. IV 250f.; [túg.x.] = šU-lum = *lu-bar i-tin-ni* house builder's garment Hg. D 425, also Hg. B V i 21 and Hg. C II r. 14; bu-ru U = *bu-ru* UD.TA šá dÍM A II/4:137.

a) in OAKk.: PN *i-ti-num* Gelb OAIC 40:16.

b) in OB — 1' in econ.: *šumma DÍM bítam ana awēlim ipušma ušaklilšum ana 1 SAR bítim 2 GÍN KÙ.BABBAR ana qištišu inad-diššum* if a house builder has built and completed a house for somebody, he gives him (the builder) two shekels of silver per sar of the house as his "gift" CH § 228:56, cf. *ibid.* § 229:64, and *passim* in CH, note: [LÚ].DÍM (among the DUMU.UM.MIA receiving wages of five grains of silver per day) *ibid.* § 274:41; 10 GUR ŠE LÚ.ḤUN.GÁ ša 1 GÁN SIG₄ *ana bīt ašahḥātīm ... ilbinu 5 GUR Á LÚ.ḤUN.GÁ ša libittam izbilu 5 GUR ŠUK DÍM.MEŠ u Á LÚ.ḤUN.GÁ.MEŠ ša bīt ašahḥātīm ... ipušu ten gur of barley for the hired man who made one iku of bricks for the ašahḥu-house, five gur as wages for the hired man who brought the bricks, five gur as rations for the house builders and as wages for the hired men who built the ašahḥu-house Riftin 53:11; for ḤUN.GÁ mentioned in lists beside DÍM, see (ratio: eleven hired men to one LÚ.DÍM) VAS 9 85:13, (twelve to two) *ibid.* 86:16, (seven to one) *ibid.* 103:10, (two to one) *ibid.* 106:5; PN DÍM *warad ekallim LÚ URU GN ištu ūmī mādūtīm ina ekallim ipram u lubūšam imahḥar* PN, the house builder, a palace slave, a native of the city of GN, has received food and clothing rations from the palace for many days (now the king has taken his food and clothing ration away from him and said, "One should give him a field of one bur in his town") TCL 7 54:4; A.ŠÀ É.GAL ... ša DÍM.MEŠ *ibelluma irrišu* the field of the palace (in GN) which the house builders hold and cultivate AJSL 39 141:7 (let.), cf. (in broken contexts) *i-na i-ti-ni* CT 6 27a:13, and *i-ti-in-nam* *ibid.* 23 (let.); PN UGULA.DÍM PN, overseer of the house builders (as witness beside PN DÍM*

itinnu A

line 6) VAS 13 84 r. 3; note: PN DUMU.DÍM (members of a family working as house builders) BE 6/1 104:2, VAS 9 129:3, cf. PN DÍM PN₂ DUMU.DÍM TCL 1 93:4, *ibid.* 94:4, 2 DÍM 1 DUMU.DÍM *ibid.* 95:5, also DUMU.SAL DÍM VAS 9 177:15 (list of women); 7 DÍM.MEŠ *taṣṣudamma ina libbi* 3 DÍM *ṣeḫherūtum* you sent me seven house builders, but among them three are youngsters UET 5 26:28f. (*let.*).

2' in *math.*: *inanna i-ti-nu-um uštēpiranni* now the house builder has made me provide (the workers who carry bricks) with food rations RA 29 p. 3 (= pl. III) iii 35, cf. *ibid.* iv 7, see Neugebauer, MKT 1 p. 108ff., Thureau-Dangin, TMB 68f.

c) in Mari: *šú . . . waktūt* LÚ.DÍM.MEŠ-*kama ippeš* he should act (as before) as overseer of your house builders ARM 2 2:17; LÚ.DÍM *ina ḫalsim ul ibašši* there is no house builder in the district ARM 2 101:12, cf. LÚ *asūm u* LÚ.DÍM *ul ibašši* ARM 2 127:3; 1 LÚ.DÍM *bēli ʾērišma* PN DÍM *iddinunimma bit šurīpim ušēpiš* I asked my lord for a house builder, and they have given me PN, the house builder, and I have had him build the ice-house ARM 2 101:20f.; *aššum* PN LÚ.DÍM *u* 10 LÚ *a-ra-ri bēli išpuram* my lord has sent me word concerning the house builder PN and ten millers(?) ARM 5 28:5.

d) in Elam: PN DÍM (as witness) MDP 18 205:33 (= MDP 22 45), and *passim*.

e) in MB: PN *i-ti-in-nu* BE 15 32:4.

f) in Nuzi: PN LÚ *i-tin-nu* RA 23 156 No. 56:12, and *passim*.

g) in NA: LÚ *e-tin-na-ti* (in broken context) ABL 1178:13.

h) in NB: *i-tin-ni šú* he is a house builder TCL 9 118:9 (*let.*); LÚ *šaknu ša* LÚ.DÍM.MEŠ overseer of the house builders PBS 2/1 24:8, cf. [...] LÚ.DÍM.MEŠ [...] *ša bit ilāni* BRM 2 17:2; *unqa.MEŠ ša* LÚ.DÍM.MEŠ (these) are the seals of the house builders *ibid.* r. edge (subscript under seal impressions); LÚ.DÍM *ša kada-nu* (mng. uncert.) AnOr 8 73:10; PN LÚ.DÍM AnOr 8 44:20, BRM 2 23:27, and *passim*; as "family name": LÚ.DÍM AnOr 8 57:14, VAS 6

itinnu B

275:8, BRM 1 73:37, and *passim*; LÚ *i-tin-nu* Nbn. 687:36; *kimti nisāti u salāti ša bit* DUMU.LÚ.DÍM household, family and kinsmen of the family descending from *I.* VAS 5 41:19.

i) in *lit.*: LÚ.DÍM *ša bitī šuātu ṣubāta ebba iltabbaš . . . libittu maḫrīti idekku* the house builder of the temple puts on a clean garment (places a tin bracelet on his arm, takes an axe made of lead and) removes the corner (*lit.* first) brick RAcc. 9:13; *āšīpu u* LÚ.DÍM *pa-nišunu usaḫḫ[aru]* the conjurer and the builder of the (newly erected) house turn their faces away ZA 23 374:90 (SB *inc.*), cf. 3 *ūmī* LÚ.DÍM *ana bitī la irrub* for three days the house builder must not enter the (newly erected) house *ibid.* 375:93.

The OB passages show the *itinnu* as a craftsman directing the building of houses with the help of hired men who make and deliver the necessary bricks. Neither the translation "architect" nor "mason" quite fits. The OB refs. indicate furthermore that the *itinnu*'s were organized in guilds, under an overseer (*aklu*, see also *šitimgallu*) and were connected with the palace which granted them holdings for their support.

The word is of Sumerian origin, but its exact relation to *mušdamma* and *šidim* (see Falkenstein Grammatik 1 28) remains to be established. Since the reading of DÍM.MAḪ as *šitimmaḫū* is clearly established, DÍM.GAL has most likely to be read *šitimgallu*, *q.v.*

Ad usages h and i: Some of the LÚ.DÍM may have to be read *bānū*, since a late commentary gives this reading ([GIŠ.Ù].ŠUB.BA NA DÍM = *na-al-ban-ti* LÚ *ba-nu-ú* CT 41 25:5, Alu Comm.); cf. LÚ *ba-nu-ú* BE 14 167:23 (MB), and earlier PN *ba-ni-i* MDP 23 211:21.

Meissner, OLZ 1912 58f.

itinnu B s.; (mng. uncert.); OA; foreign word.

i-na i-ti-nim idukkuš they will kill him by means of *i.* TCL 14 73:11, also TCL 1 242:16, but cf. *šuwāti ikkaprātim* (for *ikkarpātim*) *idukkuš* OIP 27 19a:17.

Bilgiç Appellativa 27 n. 60, with previous *lit.*

itinnūtu

itinnūtu s.; craft of the house builder; OB, MA*; Sum. lw.; wr. syll. and LÚ.DÍM with phonetic complement; cf. *itinnu* A.

a) in OB: I built the temple of Enlil *ša ina šipir nēmeq i-ti-nu-tim šutešbū* which was constructed in workmanlike fashion according to the utmost art of the house builder's craft KAH 1 2 ii 10 (Šamši-Adad I).

b) in MA: *ina šipar LÚ.DÍM-te* (var. LÚ.DÍM-nu-ti) *ma'diš nussuqu* (a temple that had) a very sophisticated architectural structure AKA 98 vii 94 (Tigl. I).

itirtu A s.; (metal part of a wagon); MB.*

5 GÍN AN.NA *ana i-tir-ti māširi* five shekels of tin for the *i.* of the wagon PBS 2/2 93:6; all together, 13 minas and 17 shekels of copper *ana i-tir-ti* GIŠ.MAR.ŠUM for the *i.*-part of the maršum-wagon BE 14 124:16.

(Salonen Landfahrzeuge 112.)

itirtu B s.; (a dairy product); lex., Akk. lw. in Sum.

[...] U+[GA] = [i]-tir-tum (mentioned after *zahnannu* and *diktu*) Ea IV 38.

2 sila ga.i.ti.ir.da (preceded by i.nun ghee, ga milk) UET 3 1219:3 (Ur III); for the sequences i.te.er.da before ga.ĤAR VAS 2 68:15, ga.i.ti.ir.da before ga.ĤAR.du₁₃.du₁₃ and ga.ĤAR.gal.gal VAS 10 123 iii 12, see Falkenstein, JAOS 72 42f. and n. 20.

See discussion sub *diktu*.

itišudu s.; (mng. unkn.); Nuzi; Hurr. word.

(deposition before witnesses) as long as I live *minummē šipru i-ti-šu-du ša PN u mārēšu u anāku eppuš u šumma aqabbi šipi[r] i-ti-šu-du ša PN u [mārēšu] la ep[puš]mi* I shall perform all the *i.*-work for PN and his sons — should I declare, "I shall not do the *i.*-work for PN and his children," (they may seize me and condemn me to [...]) JEN 123:5 and 8.

itītu see *itātu* A.

itkū (*utkū*) s.; (a wooden peg); lex.*

giš.dim.KAK, giš.dim.KAK.KAK = *it-ku-ú* (var. *ut-k[u-u]*) (also = *pasuttu* and *merdētu*) Hh. IV 398f.

For giš.dim.KAK.KAK as part of a wagon, see *šikšu*.

itnušu

itkudu (or *itqudu*) adj.; (mng. uncert.); OB.*

šumma la it-ku-ud ul awilum miḫiršu if he is not serious(?), he is not a man (worthy of) himself ZA 49 162 i 8 (OB lit.).

Connect either with *naqādu* or with *ekēdu*.

itkupu adj.; impending; SB*; cf. *ekēpu*.

ina birit tuqmāte anantu it-ku-pat (var. *it-[ku]-pu*) in the battle the clash is impending STT 19 and 21:53 (Epic of Zu).

itlupu adj.; crossed; syn. list*; cf. *elēpu*.

it-lu-pu-ti = MIN (*mu-šu-ú*) *ez-ḫu-ti* crossed garments = *mušū*-garments tied (around the waist) An VII 254.

****itlurtu** (Bezold Glossar 38a); to be read *itqurtu*; see *itquru*.

itmû v.; to nod; syn. list; I/2 and I/3.

nu-uš qa-q-ga-di = *it-mu-u* (var. *i-ta-mu-u*), *ka-ša-šu* (var. *ka-ma-mu*) = MIN Malku II 268f.

Derived either from a verb **amû* or **namû*. Mng. based on *kamāmu*, "to nod," q. v.

itmudu (*etamdu*) adj.; agglomerated, collected, joint; OA, SB*; cf. *emēdu*.

a) *itmudu* agglomerated: *šumma urpāti it-mu-da-tu ina IM.LIMMU.BA GIN.ME* if an agglomeration of clouds spreads in all directions Bab. 7 pl. 17 ii 17 (SB astrol.), also ACh Supp. 2 Adad 112:7.

b) *etamdu* collected, joint (OA): *kaspam lu ša PN ḫabbulani lu ša bīt kārīm . . . lu šīm ašim ša ušēbilakkuni ramakka zakkīma kaspam e-ta-am-dam iššēpika bilam* clear yourself (with the authorities) and bring with your caravan the collected silver, (i.e.) the silver that PN owes, as well as that of the *kārīm* and the purchase price for the iron that I have sent you TuM 1 2b:22; *ša tuārīma aturram adi tuppam ša šībē šina e-ta-am-du-tim alaqqeannīma la ni-pa-áš*(text -*šu*) I shall return whatever (money) I have to, but we cannot do anything until I obtain a tablet with two witnesses in agreement BIN 4 70:18.

itnušu adj.; insignificant, negligible (person or thing); OB, SB*; cf. *enēšu*.

itpēšu

iš bubūtam it-nu-uš akalam with scant food and a negligible amount of bread BiOr 11 82 LB 2001 obv.(!) 4 (OB inc.); *u jāši it-nu-šu* (var. -šú) *bēl panī ridannu* and the prominent person persecutes me, the insignificant Lambert BWL 86:275 (Theodicy).

(Lambert BWL 303.)

itpēšu (*itpēšu*) adj.; wise, expert; from OB on; *itpēšu* BMS 22:2; cf. *epēšu*.

[NUN]+ME.TAG = *it-pe-šu, ḥassu, mudū, mār um-māni* Igituh I 103ff.

lugal.mu lú ... ama.a.ni.šè ag.a (var. adds .ab) : *bēlu ša ... ana ummešu it-pe-šú* my lord, who is (full of mercy towards his city) efficient in (carrying out) his mother's (request) Lugale I 33.

[i]-pe-šu, eršu, ḥassu, angallu, igigallu, etc. = *mudū* LTBA 2 1 iv 5ff., and dupl.

a-šiš = it-pe-šú // MIN(!) = ma-li-ku Lambert BWL 70 (Theodicy Comm.).

a) said of kings and rulers — 1' in hist. : *šarru it-pe-e-šu muštābil amat damiqti* the wise king, full of kind thoughts Lyon Sar. 6:34, cf. *malku it-pe-šú rapša uznī* VAS 1 37 ii 47 (Merodachbaladan); *rē'u it-pe-šu* OIP 2 23 i 3 (Senn.); *le'u it-pe-šú ḥassu mudū* Borger Esarh. 45:18, cf. *enqu it-pe-šu ḥāsis kal šipri* ibid. 74:24; *šakkanakku it-pe-šú* Böhl Leiden Coll. 3 34:10 (Sin-šar-iškun); *šakkanakkaku it-pe-šu* your wise commander VAB 4 120 iii 45 (Nbk.), cf. *eršu it-pe-šu* ibid. 140 i 2 (Nbk.), cf. also (wr. *it-pe-e-šu*) ibid. 104 i 5; *malka it-pe-šu* VAB 4 230 i 5 (Nbn.), and passim in similar contexts in the insers. of the mentioned kings.

2' other occs. : *qarrādi le'i it-pe-š[u]* BE 17 24:2 (MB let.); *it-pe-šú ḥassi mudū* MCT pl. 19 V 7, see ibid. p. 140; *ṭubba it-pe-šu* (in obscure context) KAR 321:10 (SB lit.).

b) said of gods: *it-pe-e-šu* ^dNIN.ŠUBUR RA 15 174 B i 11 (OB Agušaja); *palka uznī it-pe-šá ḥāsisa* of wide understanding, wise and intelligent En. el. VII 117, cf. ibid. I 59; [*hi-ir*]-*ti it-pe-še* ^dĒ-a BMS 4:15, see Ebeling Hand-erhebung 28:15; ^dEN.LÍL.BĀN.DA *it-pe-ši ka-ru-bu* KAR 59:31, see Ebeling Hand-erhebung 66.

itpuqu adj.; solid, strong; SB*; cf. *epēqu* A.

á.sud.sud ... Á.KAL [...] : *e-mu-qa-an it-pu-qa-[tum]* with strong arms BA 10/1 p. 106 r. 66f., dupl. ibid. 107 r. 1f.

itqu

itpušu (fem. *itpuštu*) adj.; expert; OB, NB; wr. syll. and DÛ; cf. *epēšu*.

tuk.tuk = *it-pu-šu*, SAL.tuk.tuk = *it-pu-uš-tum* Nabnitu E 163f.; munus.tuk.tuk ama.ra me.te.gar : *sinništu it-piš-tu ummu ša ana simāti šaknat* expert woman, ornament of all mothers CT 15 41:24f.

it-pu-šu = le'-u, qar-ra-du Malku VIII 111f.

[*x x*]-*am ša-ti it-pu-ša-at* VAS 10 214 r. viii 19 (OB Agušaja); ^dBE.DÛ-uš-DINGIR Ea-is-the-Expert-Among-the-Gods Dar. 226:4, for similar names, see *eppēšu* adj. usage b; ^dBE.DÛ-uš AnOr 8 14:22, and passim.

itqu (*etqu*) s. masc. and fem.; 1. fleece, 2. lock of hair, wad or tuft of wool, 3. (a garment made of a fleecy textile), 4. lump (of earth); from MB on; *etqu* in mng. 4, fem. in mng. 1 only; wr. syll. (mngs. 1, 2a and 4) and sfg.ŠID (always in mng. 2b).

ak ŠID = *it-qu* Sb II 238; a-ka ŠID = *it-qu* Ea VII 194; ni-na-a sfg+Aš *it-qu* Ea I 211; ŠID = *it-qum* Proto-Izi k 12, sfg.ŠID = *it-qu* Hh. XIX 93, also Practical Vocabulary Assur 217; sfg.gíd = *su-lum-ḥu-ú, it-qum, qí-ti-tum* Proto-Diri 415ff.; *zu-lum-ḥi* TUG.sfg.SUD = *šU-u, it-qu, qí-ti-tum, raq-qa-tum, lu-bu-uš-tum, la-ma-ḥuš-šu-u* Diri V 131ff.; *su-lu* TUG.GUG₄ = *it-qu, qí-ti-tum, raq-qa-tum, lu-bu-uš-[tum], la-ma-ḥuš-šu-u* Diri V 142ff., also Hh. XIX 162ff.

1. fleece: *šipāti ... mala baqna it-qu banītu jānu* in all the wool that has been plucked there is no good fleece available BE 17 44:11 (MB let.); *mamma 1-it sfg it-qu ina libbi ana ṭemi na[lbaši] la inašši* nobody must take even one fleece from it (i.e., the shorn wool) for spinning (wool) for clothes TCL 9 84:11 (NB let.); note, obscure: *it-qu* ^d[I]M.A.MEŠ *it-qí šip-ru šá* ^dUTU *u* ^dU+GUR the fleece is Adad, the water of the fleece is the message/work of Šamaš and Nergal BBR No. 24 r. 4f., cf. [síg]g.ŠID ^dRam-ma-nu PBS 10/4 12 i 23.

2. lock of hair, wad or tuft of wool — a) lock of hair: *i-ti-iq pirtišu uḥtannaba kīma Nisaba* the locks of his hair grew as abundantly as barley Gilg. I ii 37.

b) wad or tuft of wool (for med. and magical purposes): *ina sfg.ŠID talammi ina kišādišu tašakkan* you wrap up (various drugs) in a wad of (unspun) wool and place it on his neck AMT 14,3:10, cf. *ina sfg.ŠID*

itqu

talammi ina šasurriša tašakkan you wrap up in a wad and put it into her vagina KAR 195:15, also SÍG.ŠID *talamme ana libbi uznīšu tašakkan* KAR 202 r. iv 13; *ina* SÍG.ŠID *talammi ina* SÍG.GAN.ME.DA *tar-kas ina pūtišu tar-kas* you wrap (a plant) in a wad of wool, bind it together with a thread of red wool and bind it to his forehead AMT 20,1 r. 29, and *passim* in similar contexts; ŠU(!).SI-ka SÍG.ŠID *talammi* you wrap a wad of wool around your finger KAR 201:25, cf. SÍG.ŠID Ī.GIŠ *tasallaḥ ana šuburrišu tašakkan* *ibid.* r. 7, also (with respect to ears) AMT 18,11:3, etc.; [*ina*] SÍG.ŠID *takappar* you wipe it with a wad of wool AMT 99,3 r. 18; 5 *šammē annāti ina* SÍG.ŠID *talammi ina dam erēni tasallaḥ ina* KUŠ. DÙ.DÙ *ina kišādīšu tašakkan* these five drugs you wrap up in a wad of wool, sprinkle (them) with cedar resin, (place them) in a leather (phylactery), hang (it) around his neck KMI 51 r. i (= v) 12, dupl. (wr. SÍG) AMT 89,1 v(!) 14, cf. 7 *šammē [annāti ina]* SÍG.ŠID *talappap* AMT 14,3:14, also *ina* SÍG.ŠID *talammi ana libbi mē tanaddi ina išāti tušabšal ana libbi uznīšu tašakkanma iballuṭ* you wrap (the drugs) up in a wad of wool, put it into water, boil it and put it into his ears, and he will get well AMT 33,1:38; *kīma* SÍG.ŠID *annī innappašuma [ana išāti innaddū]* as this tuft of wool is plucked and thrown into the fire Šurpu V-VI 93, cf. *kīma* SÍG.ŠID *annī lanna[pišma]* *ibid.* 100, and SÍG.ŠID *inappašma* *ibid.* I 20; SÍG.ŠID *hurāpti* SÍG.ŠID ŪR.KUN *puḥāli* SÍG *unāqi la petīti teleqqi* take a tuft of hair from a female spring lamb, a tuft from the rear of a ram, hair from a female virgin kid (and spin a yarn of it) CT 23 4 K.2473 r. 6 + K.2551 r. 6 (SB), cf. CT 23 8:40, AMT 93,3:18, also SÍG.ŠID *hurāpi u hurāpti teṭemmi* CT 23 12:43 and 48; *ina* SÍG.ŠID *hurāpi u hurāpti tašakkak* you string (them on yarn made) of the fleece of male and female spring lambs KAR 185 iii 5 (SB).

3. (a garment made of a fleecy textile): see Diri V and Hh. XIX, in *lex.* section.

4. lump (of earth): *ša . . . sissikitiija ibtuqu e-ti* (var. *-te*)-qu SAḪAR.ḪI.A *šepēja išbušu* she (the witch) who cut off the hem (of) my (garment, to practice witchcraft), who scooped

itquru

up a lump of earth (touched by) my feet Maqlu I 133, cf. *i-ti-ig* SAḪAR *šepēja iš[bušu]* KAR 94:10 (Maqlu Comm.); *ša mindātija ilqū e-ti-ig* SAḪAR.MEŠ *šepēja išbuša* they (the witches) who took my measure (for purposes of evil magic), who scooped up a lump of earth (touched by) my feet KAR 80:31, and dupl. RA 26 40:20.

Without verbal connection in Akk., cf. Syr. *'etqē*. The expression *itq eper šepi* (mng. 4) has been cited here on the basis of the common log. ŠID for tuft (of wool) and lump (of earth).

Jensen, KB 6/1 425; Meissner, MAOG 11/1-2 16.

itqudu see *itkudu*.

itqulu adj.; (mng. uncert.); syn. list.*

it-qu-lum = MIN (= *šu-ba-tu*) Malku VI 28, cf. [*it-qu*]-lu = MIN (= *šu-ba-tum*) An VII 136.

itqurtu see *itquru*.

itquru (*itqurtu*) s.; 1. spoon (for eating, dipping up ointments), 2. shallow bowl (as the dish of a scale, blade of an oar, bowl of the seeder of a plow, etc.), 3. (a salve); from OA, OB on, Sumerogr. in Hitt.; pl. (to both *itquru* and *itqurtu*) *itqurātum* (OA), *itqurētu* (OB Elam); wr. syll. and GIŠ.DÍLIM, in mng. 3 DÍLIM.A.BÁR (or DÍLIM.A.LÙ as graphic variant of same).

di-el LIŠ = *it-qu-ru* Sb II 293; di-li LIŠ = *it-qu-ru* Ea II 227, cf. di-li-im LIŠ Proto-Ea 730; giš. dilim = *it-qu-ru* (var. *it-q[u-ur]-tū*), giš. dilim. gal = *ma-kal-tu*, giš. dilim. tur = *tan-nu, na-al-pa-tum* Hh. IV 174ff.; giš. dilim. banšur = *it-qur-ti pa-[āš-šu-ri]* spoon as a table utensil Hh. IV 200; giš. dilim. erim = *it-qur-ti gi-iš-rin-ni* dish of a scale Hh. VI 115; giš. dilim. gīzal = *it-qur-ti* MIN (= *ša gišalli*) blade of an oar Hh. IV 416; giš. dilim. zi. gan = *it-qur-ti* MIN (= *sik-ka-nu*) same Hh. IV 419; giš. dilim. nindá. apin = *it-qur-ti* KI.MIN (= *it-tu-ú*) bowl of the seeder (of a plow) Hh. V 148.

1. spoon — a) for eating — 1' of metal (OA, exceptionally OB): *it-qū-ra-⟨tum⟩ ša siparrim* CCT 4 37a:20, cf. 2 *it-qū-ra-tim ša UD.KA.BAR* CCT 3 20:8, also *šī-ta it-qū-ra-tum ša siparri* CCT 4 20a:7, etc.; 1 *it-qū-ru-um . . . ana šapartim innidīma* one spoon was deposited as a pawn BIN 4 90:17, cf. *ibid.* 20; *šerram u it-qū-ra-am puṭurma* redeem the

itquru

pivot mounting (of the door) and the spoon CCT 4 19b:9, and *ibid.* 15; 2 *it-qú-re-en* BIN 4 133:7; exceptionally in OB: 2 DÍLIM KÙ. BABBAR KI.LÁ.BI 5½ MA.NA UET 5 544:9 (early OB), see Gadd, Iraq 13 29.

2' of wood (Oakk., OB, MB, MA, Nuzi, NB): 5 [zì] dīlim five spoons for flour ITT 1 1091:2 (Oakk.); 1 giš.banšur.zag.gú.lá 4 giš.dīlim one . . . -table, four spoons (also beds and chairs) PBS 8/1 12:4; *u mimme ahātija* NA₄.HAR GIŠ.DÍLIM *u* GIŠ.NÁ *mimma šumšu la elqúma* (I swear) I did not take any property of my sister, neither millstone, nor spoon, nor bed, nor anything *ibid.* 82:9 (OB); 2 GIŠ.DÍLIM GIŠ.TASKARIN two spoons of boxwood OECT 3 74:30, cf. 3 GIŠ.DÍLIM ša GIŠ.ŠINIG(!) three spoons of tamarisk (beside spoons of two more kinds of wood among household goods) *ibid.* 29, cf. 5 GIŠ.DÍLIM. ĦLA CT 6 25b:9, 1 GIŠ.DÍLIM TCL 10 116:15, YOS 12 157:17, and note 1 *it-qú*(text *-lu*)-*ur-tum* CT 6 20b:25 (all OB); [. . .] *it-qú-re-tu* (in broken context, list of objects) MDP 22 151:10; 8 GIŠ.DÍLIM (in Hitt. context) KUB 12 36 i 9, dupl. KUB 30 37; 1 GIŠ.DÍLIM ša *elam-makki* EA 22 iv 6, cf. 5 GIŠ.DÍLIM *ibid.* 35; 3 GIŠ *it-ku-ru-ú* HSS 14 570:5; 1+x *it-qu-ru ša adāri* KAJ 310:41; 1-*et* GIŠ *it-qur-ri* BE 8 123:10 (NB).

3' rare in SB lit.: *lu ina karāni lu ina šikari ina* GIŠ.DÍLIM *bīni išatti* he drinks (32 drugs against witchcraft) either in wine or in beer from a tamarisk spoon KMI 51 r. v(!) 7, dupl. AMT 89,1 ii 10 and K.249 (unpub.); [*in*]a *it-qu-ri-ia ekkalu qarrādū* warriors eat with the spoon (made) of my (the tamarisk's) wood Lambert BWL 158:23 (fable).

b) for dipping up ointment (Nuzi, SB): *šamna ṭāba ina* GIŠ.DÍLIM *ittapšaš* (at your command, Gula) he (the patient) is anointed with sweet-smelling oil from a spoon KAR 247 i 16 (prayer), cf. 8 GIŠ *it-ku-ru ša šamni* HSS 15 130:49 (= RA 36 139), also *ibid.* 133:18 (= RA 36 141) and HSS 13 435:50 (= RA 36 157); 3 GIŠ *it-ku-ru* HSS 14 570:5.

2. shallow bowl (as the dish of a scale, blade of an oar, bowl of the seeder of a plow, etc.) — a) dish of a scale: see Hh. VI 115, in

itquru

lex. section; 1 giš.erim urudu.gar.ra dīlim.bi urudu one scale, copper-plated, its dish is of copper Hussey Sumerian Tablets 2 5 iii last line, cf. UET 3 272 vii 18 and 21, 1 dīlim giš.erim múrub zabar *ibid.* 752 ii 6 (all Ur III); 3 *it-kur zibāniti* BE 14 149:3 (MB).

b) blade of an oar: see Hh. IV 416 and 419, in lex. section.

c) bowl of the seeder of a plow: see Hh. V 148, in lex. section.

d) part of an instrument (for cosmetics? Ur III only): 1 alal dīlim kun.dū guš[kin] one tube with a spoon with a golden finial UET 3 745:10, cf. *ibid.* 723:15, also 365:1.

3. (a salve, lit. "leaden salve-bowl," SB med. only) — a) wr. syll.: *pān murši takap-par it-qur-tam teqqi* you wipe the surface of the sore spot (and) daub it with *i*-salve AMT 74 ii 23, dupl. KAR 192 ii 50; *ubāna teppuš ana šuburrišu tašakkan ina mé šunū tatanaddi* [šuburra]šu *it-qur-tam teqqi* you make a suppository, place it in his rectum, dip it repeatedly in *šunū*-juice (and) daub his [rectum] with *i*-salve AMT 56,5 + 58,1:7; [*it-qu*]r-*ta ana libbi inišu tunattak* you drop *i*. into his eyes AMT 11,2:17; for AMT 19,6 iv 17, see mng. 3b.

b) wr. DÍLIM.A.BÁR: 13 ingredients DÍLIM.A.BÁR *qāt LÚ.A.Z[U x x]* as *i*-salve for the use of the physician AMT 19,6 iv 13, cf. *it-qur-ti ni-p[iš-(ti) asūti(?)]* — *i*. for medicinal use *ibid.* iv 17; DÍLIM.A.BÁR *ina šamni u šuḫti tasák teqqi* you make a salve of(?) oil and verdigris (and) daub (his eyes) AMT 11,2:21, cf. [DÍLIM].A.LÙ *tasák teqqīma* *ibid.* 25, also DÍLIM.A.BÁR *tasák ināšu t[eqqi]* AMT 8,1:10 and 12,8:13 (to 8,1:5), DÍLIM.A.BÁR *ināšu teqqi* RA 18 7:10; [DÍLIM].A.BÁR *tasák teqqi* AMT 8,6:3; *arkišu* DÍLIM.A.BÁR *tasák ina i.GIŠ lu* [. . .] AMT 34,1:22, also DÍLIM.A.BÁR (in broken context) AMT 62,1 ii 10; exceptionally with *ina*: *ina* DÍLIM.A.BÁR *itti dišpi tuballal* you mix (the drugs listed) into a salve with honey AMT 43,1 ii 11, cf. *ina* DÍLIM.A.BÁR [. . .] AMT 10,3 r. 3; Ú DÍLIM.A.BÁR, Ú KAK A.BÁR, Ú ZÌ A.BÁR : Ú *as-ḥur* Köcher Pflanzenkunde 11 iii 7ff. (Uru-anna II 367ff.).

itrānu

The use of *itquru* to denote the dish of a scale and the receptacle holding the seed on the seeder plow shows that it referred to a bowl-shaped object. The term was also applied to the scoop or spoon made by providing the bowl with a handle. It also refers to the blade of an oar, but in this use it does not include the handle. The *itquru* for household use must have been a spoon or ladle, rather than a bowl, because it was made of wood or metal, usually precious metal, and never of clay. The determinative DUG in the Sumerogr. DUG.DÍLIM.GAL in Hittite (BoSt 10 3), which would indicate that the object was made of clay, represents a special and foreign development (see Laroche, RA 48 48). The two Akk. correspondences *mākaltu*, "eating tool," and *nalpatu* (also *napšaštu*), "spoon for ointment," for *giš.dílim* in Hh. IV, illustrate the typical uses of the *itquru* in Mesopotamia.

The occurrences of *itquru* in medical texts pose a problem. As the logogram DÍLIM.A.BÁR (instead of GIŠ.DÍLIM) shows, the term refers to a bowl or spoon made, for unknown reasons, of lead. Since *itquru* appears as the direct object of the verbs *sáku*, "to bray," and *eqú*, "to daub," it most likely refers to the typical contents of the bowl or spoon rather than to the container. Thus, it seems that in the *itquru* — repeatedly referred to as the characteristic implement of the physician — a salve of specific composition was prepared and denoted by the name of the implement itself. This is corroborated by the fact that no specific ingredients of the salve are normally mentioned, it apparently having been a definite and standardized type of medication. Unfortunately, most of the refs. occur in broken contexts.

(Thompson, Bab. 14 102 n. 2 and DAC 120; G. Meier, OLZ 1940 307 n. 2; Oppenheim, AfO 12 344 n. 4.)

itrānu see *idrānu*.

itru see *idru* A and B.

ittamir (*itemir*, *ittiamir*) s.; (a stone or form of it thought to insure easy childbirth);

itti

SB; *itemir* Köcher Pflanzenkunde 12 ii 66f. *ittiamir* A 3476 r. 7f.

$na_4.ù.tu = MIN (= a-ban) a-la-di = NA_4 it-ta-mir$ stone for (easy) childbirth = *i*-stone, $na_4.nu.ù.tu = MIN la MIN = da-a-a-i-ku$ stone against childbirth = killer (stone) Hg. B IV 74f. and Hg. D 130f., cf. $na_4.ù.tu, na_4.nu(!).ù.tu$ Wiseman Alalakh 447 iii 15f. (Forerunner to Hh. XVI), and note $ù.ù.tu$ plant for (easy) childbirth, $ù.nu.ù.tu$ *ibid.* vii 39f. (Forerunner to Hh. XVII); $NA_4 ár-zal-lu$ NITÁ : $NA_4 it-te-mir$ NU.SIG₅, $NA_4 ár-zal-lu$ SAL : $NA_4 it-te-mir$ SIG₅ Köcher Pflanzenkunde 12 ii 66f. (Uruanna); $NA_4 a-la-da$: $NA_4 na-za-zum, NA_4 la a-la-da$: $NA_4 it-ti-ia-mi-ir$ A 3476 r. 7f.

abnu šikinšu kīma NA₄ sa-bi-ma AN.BAR tukkup NA₄ it-ta-[mir šumšu] the stone which looks like the tavern keeper's stone but is dotted with (specks of) iron, its name is *i*. STT 108:35; $NA_4 it-ta-mir$ KA SUḪUŠ u MÚRUB KÙ.GI *tuhhaza* you mount an *i*-stone with gold at the top, the base and the middle (and string it with other beads to put around the neck of a pregnant woman) TCL 6 49:8, cf. *ibid.* 10, see Thureau-Dangin, RA 18 164ff.; $NA_4 it-ta-mir ša muppišātu ša 7 kaššāpāti upaššaru$ the *i*-stone, which is able to dissolve the evil magic wrought by seven witches *ibid.* 22.

The variants show that if there is any connection between the name of this charm and the verb *amāru*, it is to be considered a popular etymology.

Oefele, ZA 14 357; Thompson DAC 108f.

ittān s. dual; (mng. unkn.); lex.*

$ki.su.ub = it-ta-an, šu-ki-nu$ Izi C ii 17.

ittēltu see *ištēštu*.

itemelu (yesterday) see *timali*.

itemir see *ittamir*.

itti (*ittum*) prep.; with; Oakk., OB, MB, EA, RS, SB, NB; *ittum* in Oakk., OB, (*it* EA 85:31, and *passim* in EA); wr. syll. and KI (rarely, due to confusion with *išti*, also TA); cf. *ittī*.

$ki-i$ KI = *it-tum* Sb II 179, also Idu II 320; $ki = it-tum$ Hh. I 121; $ki.ni.ta = it-ti-šu$ Ai. II ii 62, and following lines (corresponding to *ki*) with other personal suffixes; $ki.BUL+BUL = it-ti an-na-an-na$ ZA 9 163 iv 9 (group voc.).

itti

an.da = *it-ti*^d *A-nim*, MIN AN-e, *it-ti-šu* Izi A iii 2ff.; e.ne.da = *it-te-šu-nu* Izi D iv 18; an.da.gál = *it-ti-šu na-ši* Izi A iii 12; ^{du}DA, ^{di}DU, ^{ta}DA, á, ta, zag, ki = *it-ti* Nabnitu I 242ff.; á, da, ta, ki = *it-tum* NBGT I 379ff.; lú.ne.da = *it-ti an-ni-i-im* OBGT I 307, and similar *ibid.* up to line 316, note ki.lú.ne.ta.àm = *it-ti an-ni-i-im-ma* line 314; mu.da, mu.ta, ki.mu.ta = *it-ti-ia* NBGT I 383ff., and similar up to line 394; me.da = *it-ti-ni* *ibid.* II 194, cf. *ibid.* 198 and 205.

zi-i zi = *it-ti* S^b I 280, cf. ši-i šī = *it-[ti]* A V/3:152 (in both cases after *napištu*).

ki.bi silim.ma.ab : *si-il-me it-ti-šu* be reconciled with him! ASKT p. 123:20f., cf. ki.bi šà. dib.ba : *ze-nu-u it-ti-šu* *ibid.* 115:13, and *passim*; ^dInnin.kex(KID) An.da : ^d*Is-tar it-ti A-nim* CT 16 20:77f., cf. An.da : *it-ti A-nim* *ibid.* 19:62f.; An ^dEn.lil.lá.da zag.du (var. .di). a.na : *it-ti A-num u EN.LIL.LÁ ina šitnunišu* rivaling Anu and Enlil Lugale I 19; máš.še.da ba.an.da.di : *šibtu it-ti še'i[m imt]aḫar* the interest equals that on the barley Ai. II i 30; dam.da.ná.a.ra : *ša it-ti muti ḡallu* BRM 49:50, and *passim* with da.

An ^dEn.lil.bi.da.ta : *it-ti A-nim u dEn-lil* OECT 6 p. 52:25f.; gidim.a.niki.gidim.ne.ta : *ētemmašu it-ti ētemme* AMT 101,2 ii 3f., cf. ^dDumu.ziki.šeš.a.na.ta : *it-ti aḫēšu* Langdon BL No. 8 r. 7f.; im ḫul im.ḫul.bi.ta : *it-ti im-ḫullī šāri lemni* CT 16 19:38f., and *passim* with ta. zag.bi ḫul ḫé.en.gá.gá : *it-ti-ia ḫadīš lu i'ira* 5R 62 No. 2 i 44 and ii 45.

iš-tum = *it-tum* An VIII 72.

a) variants: *it-tu-um* RA 45 74 iv 3, var. of *it-tum* CH iv 27 (prologue), cf. *it-ti*^d *Da-gan* Parrot Documents p. 146 (seal), cf. *Ī-tum-be-li*, *Ī-tum-Gá-gá* MAD 3 17 s.v. *idum*, “arm”; *it-ti* VAS 8 8:11, and *passim* in OB leg., also MDP 22 4:6, note *it-ti* MAD 3 81 (Ur III), RA 27 142:27, 30 and 32 (OB ext.), TCL 17 86:43 (OB let.), and *passim* in OB letters; with suffixes: *it-te-e-ki* VAS 10 214 r. vi 38 (OB Agušaja), *it-ti-i-ni* CT 22 213:29 and 33 (NB let.), YOS 7 156:6 (NB), and *passim*, *it-ti-i-šu* EA 11 r. 13; *it-tu-šu* EA 8:37; *it-ta-šu* EA 120:31, and *passim* in EA; see *itti*.

b) combined with other preps., adverbs, etc. — 1' *itti pan*: PN ... KI *pa-ni* PN₂ *ibu-kunimma* they took PN₂ away from PN RA 12 7 r. 5 (NB). 2' *itti ḫamutta*: *it-ti ḫa-mutta lilteḡū* let them fetch him in haste EA 30:11. 3' *itti aḫā(m)iš* each other, together: *it-ti a-ḫa-mi-iš* UET 5 259:10 (OB let.); *it-ti-ḫa-mi-iš* HSS 5 18:21 (Nuzi), and *passim* in Nuzi, note *it-ti-ḫa-iš* HSS 13 465:10 (Nuzi); *it-ti-ḫa-am-mi-iš* KBo 1 5 ii 36, and *passim* in Bogh.

itti

Akk.; [*it-ti*] *it-ti-ḫa-mi-iš* EA 26:17 (let. of Tušrat-ta), cf. EA 162:23 (let. from Egypt), also EA 6:9 (MB), and *passim* in letters from Babylon; *it-ti a-ḫa-iš* KAH 2 84:40 (Adn. II); KI *a-ḫa-meš* TuM 2-3 127:8, and *passim* in NB; KI *a-ḫa-meš* CT 39 30:36 (SB Alu), and *passim* in SB. Note in the mng. “together”: KI *i-ḫa-a-meš* BE 9 60:4 (LB); KI *a-ḫa-iš* ABL 424 r. 16 (NA); *it-ti a-ḫa-meš* ADD 644:8, also AnOr 8 14:21, and *passim* in NB.

c) special mngs.: *šumgurum u qabām it-ti-ka-ma* it is within your power to make a gracious pronouncement PBS 7 53:20 (OB let.), cf. gi₄.[ga ti].la.da.ki.[zu].da.ni : *marṣa [bullutu] it-ti-ka ibašši* 4R 17:36f., and similar in *rel.*; *rēšūa it-ti DINGIR-lim ana dākim ṭardu* my allies are driven off for a defeat with the consent of the god YOS 10 46 ii 42 (OB ext.), cf. also *ibid.* iii 41 and 43, 17:1, cf. *ana ummāni* KI DINGIR *ana GAZ illak* CT 27 34:16 (SB Izbū), and *passim* in SB ext.: *it-ti l ma-ni-i* 2 GUR ŠE.BAR two gur of barley per mina (as interest) (for the usual *ana (muḫḫi)* or *ina* I MA.NA-e) Peiser Verträge No. 106:10 (NB); *it-ti* GN KBo 1 5 iv 43; *it-ti-ki minummē šulmānu* how are you? MRS 6 13 RS 16. 111:8.

itti adv.; in addition; NB; wr. *it-ti-*³ YOS 7 113:13, VAS 6 202:6, *it-ti-*² *im-ma* CT 22 1:38 (let. of Asb.), *it-ti-im-ma* ABL 848 r. 6; cf. *itti*.

20 *dannu riḡu it-ti-i inandinu* they will deliver in addition twenty empty vats RA 10 68 No. 30-38:9, cf. x SĪLA SUM.SIKIL.SAR *it-ti-i inandin* Nbn. 128:6, and *passim* in such contexts, note sandhi writing *it-ti-i-nam-din* VAS 3 110:11, TCL 13 165:12, *it-ti-ik-kal* TuM 2-3 134:17; I *immeru babbānū it-ti-i ābruku atta qātēka it-ti-i alik* in addition I brought along a fine ram, you too go (there) yourself! TCL 9 93:9 and 11 (let.); *simātišu lubuštašu u tiḡnišu it-ti-i iškūruma* (a stela on which) they had in addition described in writing her (the *ēntu*'s) regalia, clothes and jewelry YOS 1 45 i 33 (Nbn.).

Not to be confused with *itti*, “with,” written at times *it-ti-i*, e.g., Moldenke No. 15:5, Dar. 499:3, CT 22 208:29.

ittiamir

ittiamir see *ittamir*.

ittidû (*ittidû-işşûru*) s.; francolin; SB*; wr. syll. and DAR.MUŞEN.

[da-ar] [DAR] = *it-ti-du-ú*, MIN MUŞEN (= *ittidû-işşûru*) A II/6 C 113f.; [d]ar muşen = *it-ti-du-u* Nabnitu A 290; dar muşen = *it-ti-du-u* = *ta-ti-du-tum* Hg. C I 33; dar mu[şen] [t]ar-rum (pronunciation) = *tar-ru*, [d]ar muşen = [MIN] = *it-ti-id-du* KBo 1 47 + KUB 4 96:5 (Hh. XVIII), cf. the sequence dar muşen, dar muşen, dar.lú muşen, dar.lú.gal muşen CT 6 14 ii 3ff. (Fore-runner to Hh. XVIII).

dar.muşen.e gù.il(var. adds .la.x) im.ma (var. .ta).an.dé.dé.e : *it-ti-du-ú* ša[qiš] išassi (var. *ištanassi*) the francolin cries out loudly 4R 11 i 47f., vars. from SBH p. 33:24f.

If the *burrumtu*-bird hatches in the fields in MN MU MUŞEN NU [ti]-du-ú DAR.MUŞEN MU.NI CT 39 5:55, dupl. *aššum* MUŞEN *burrumtu* NU ZU [...] if you do not know the name of this multicolored bird, its name is *i*. CT 41 22:14 (SB Alu); *kî* DAR.MUŞEN *ušteneluma šumu ramanišu* (the prisoner moans like a dove and) calls his own name all the time like a francolin STT 1 52:53'; *šumma ina bit amēli* DAR.MUŞEN *ib-ki//-ru* if a francolin cries (var. *ipru*' throws up) in somebody's house CT 38 31:15 (SB Alu), cf. *šumma D[A]R.MUŞEN ana bit amēli irub* CT 41 8:96 (SB Alu), and *šum-ma it-ti-du-[u ...]* ibid. 2 K.6734:3f.; *it-ti-du-ú* MUŞEN *işşûr* ^d*Ga-ga* MUL SÍB.ZI.AN.NA the francolin is the bird (sacred to) *Gaga* (and?) the Orion [...] KAR 125:16; *ina* ĤUL DAR.M[UŞEN ...] (preceded by *ina* ĤUL DA[R.LUGAL MUŞEN?]) KAR 387 ii 3'.

According to the STT ref., the name is onomatopoeic.

Weidner, AfO 13 230f.

ittidû-işşûru see *ittidû*.

ittil-imût s.; (a bird, lit.: It-Lies-Down-and (-Pretends-to-be)-Dead); SB; wr. (ù.)DÚR.DÚR.BA.UG_x(BE); cf. *utûlu*.

ù.dúr.dú[r.ba.ug_x] muşen = *it-til i-mut* = *ga-du-u* owl Hg. D 328, also Hg. B IV 230; ù.dúr.DÚR.BA.UG_x MUŞEN = *it-til i-mut* MUŞEN RA 17 140:7 (Alu Comm.), cf. x MUŞEN = *it-til* [i]-[mut] ibid. 2.

[šumma] ù.DÚR.DÚR.BA.UG_x MUŞEN *ana bit amēli irub* if an *i*-bird enters somebody's

ittu A

house CT 41 8:69 (Alu), for comm., see lex. section; *ina* ĤUL DÚR.DÚR.BA.UG_x MUŞEN against the evil (portended) by the *i*-bird CT 41 24 r. iii 14 (conj.).

Meissner, MAOG 11/1-2 63.

ittimali (yesterday) see *timali*.

ittu A (*ettu*) s. fem.; 1. mark, sign, feature, characteristic, diagram, 2. omen, ominous sign, 3. password, signal, inside information, 4. notice, acknowledgment, written proof; from Oakk. on; stat. constr. *itta-* and *idat-*, pl. *ittātu* (from OB on) and *idātu* (NB), for an exceptional sing. as a back formation in NB, see mng. 1a-2'; wr. syll. and GISKIM, also Á.MEŠ, A^{II}.MEŠ (SB only); cf. *idatātu*.

gis-ki-im IGI.DUB = *it-tum* (also = *gis-ki-im-mu*) Diri II 100, also Proto-Diri 107; gis[kim] = [i]t-tu Igituh I i 24, also Sb I 355 and LTBA 2 1 i 20; IGI.DUB = *it-[tú]* Igituh short version 52, cf. IGI^{i-ib(1)}-ki-im DUB = *it-tum* Izi B ii 21.

a.še.er = a.nir = *it-tu* Emesal Voc. III 73; [ni-ir] [NIR] [šá A].NIR *it-tum* ša LÚ A V/3:53; [a].še.er, [x].KAL, KI.KAL, KI.KAL, [a].nir, IGI+DUB = [it-tu], [mu.u]š.ki.im = MIN EME.SAL Nabnitu I 229ff.; gi-oš [GIŠ] = *it-tu* A IV/3:255.

[x]-x z[IG] = *it-tum*, [i-d]a-a-tum, [it-t]a-a-tum A VII/2:204ff.; zag = *it-t[um]*, *it-ta-a-[tum]* A tablet 476f.; [zi-ib]ZIG, [x (x)].AŠ = MIN (= [it-tu]) ša šu-ḫat-t[i], [...]TAR = MIN šá še-e-[ti], [šá.sig.sur.r]a = MIN šá šu-ba-t[i] Nabnitu I 236ff.; zib = *it-tum*, zib.mu.ì.tag.tag.ge = *it-ta-tu-ú-a-ú-la-pa-ta-ni-in-ni* OBGT XII 18f.; šu.še.er = *it-tum* ibid. 21.

ŠE.E = *it-tu*, a-ma-ru 2R 47 K.4387 iii 27f., dupl. KAV 178 (comm. to unidentified text); Á.AŠ = *id-du* = GISKIM-iš Izi Bogh. A 83; šá.sig.sur.ra = *it-tu* šá šu-ba-ti Hh. XIX 99; for refs. to KI.KAL = *ittu*, see mng. 5a.

it-ta-šu (as gloss to GISKIM.BI) ABL 1396 r. 1 (NA); *it-ti* (as gloss to GISKIM) Thompson Rep. 57:6.

[...]ba.ab.lá.e giskim.bi.ia.ma.al.la : [...] *niši kullumu naṣar it-ti-šu* JRAS 1932 35:5f.; nam.dub.sar.a i.zu.a giskim.bi nu.zu.a : *ṭupšarrūta tāhuzu i-da-as-sa ul tidi* you have learned the art of the scribe, but you do not understand its nature KAR 111 i 7, dupl. KAR 267:2 (bil. é.dub.ba text); for other bil. refs., see mngs. 1a, 2a and 4a.

1. mark, sign, feature, characteristic, diagram — a) mark, sign (in a physical sense), feature, characteristic — 1' from the base *itta-*: [aḫ]rātaš la immaššá [š]i lu it-tu this shall be a mark not to be forgotten in the

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future En. el. V 76; *minú harrān ša PN* [*minú*] *it-ta-šá* which is the road to Utnapištim — what is its landmark? Gilg. X ii 17, also ibid. iii 34; *u[addim]a GISKIM ba'i uruḫša* I gave a landmark, (now) take the road according to it! En. el. V 23; [lú.u_x].lu.bi giskim.bi nu.un.[zu.u] : *ša amēli šuātu it-ta-šú* (text -šá) *ul uttaddi* the diagnosis concerning this man cannot be established PBS 1/2 116:41 (= r. 7'f.), cf. *ana bīti ina e[rēbi]šu it-ta-šu ul [utta]ddū* he cannot be recognized when entering a house CT 17 3:27 (Sum. col. missing), cf. also *ittu ša amēli* A V/3:53, in lex. section; *giskim.til.la.bi ka.kéš.bi lú.na.me nu.un.zu* : *it-ta-šú gamirtu markassu mamma ul idi* nobody knows his (the headache demon's) complete characteristics, his nature(?) CT 17 19 i 29f.; *ḥarmī it-ta-ka x gu x [...]* my lover [...] your mark (incipit of a song) KAR 158 ii 4; *it-ti Ištar šarratim inaddanši* he provides her with the mark of Ištar, the queen VAS 10 214 r. vii 13 (OB Agušaja); *arkassa pursa aš-rātaša li-ta-am-ma-[a]d liqiam it-ta-ti-ša šun-nia alkassa* investigate her, learn about her ways, grasp her characteristics (and) report to me her nature! RA 15 174 B i 8 (OB Agušaja); *[al]kassa addār damigtum it-tu-um* her nature is forever a beautiful characteristic VAS 10 215:12 (OB lit.).

2' from the base *idat-* : *kīakī [...]* *i-da-at dunniša* what are the characteristics of her strength? RA 15 174 B i 5 (OB Agušaja); *i-da-at dunniša kala nišī ušēšmi* he announced the characteristics of her strength to all mankind ibid. viii 18; *ši i-da-at dunniša* these are the characteristics of her strength ibid. ii 26, cf. *i-da-at qurḏiki* ibid. vii 24; ^d*Man-nu-i-da-at-su-i-ḏi* Who-Understands-his(the god's)-Nature? VAS 5 56:4 and 10 (NB), cf. *Man-nu-ú-kal-i-da-as-su* Who-can-Comprehend-his-Nature? BE 14 89:14; also (wr. *á-su*) ibid. pl. 60 99a:39 (MB), cf. *dummuqa i-da-tu-ú-a* (the ox speaking) Lambert BWL 177:25 (fable); see *giskim.bi* : *i-da-as-su* KAR 111 i 7f., in lex. section. Note in Sum.: *tukum.bi ama.mu nu.zu giskim [ama.mu ga.ra.ab.sum]* if you do not know my mother, I shall indicate to you the sign (by which to recognize) my mother TCL 15 pl. 80:9, cf. *giskim ama.*

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mu 2.kam.ma ga.ra.ab.sum ibid. 21, also 31 and 39; *awiltum muškēnet i-da-at sakāpim ul inaš[ši]* the woman is a person with restricted freedom, she may not complain of mistreatment VAS 16 148:12 (OB let.), cf. *i-da-at šu-ta-i-im tanaššia* ibid. 93:20; note the exceptional and late (NB) sing.: may the king, my lord, count me among his servants *i-da-ti ša arḏūti ša šarri ina muḫḫija tabbaššima* so that the mark (showing) that I am a servant of the king may be upon me ABL 283 r. 9, also ABL 793 r. 10; *1-it i-da-ti* (i.e., *idatī*) *ša šarri bēlija lūmurma ana muḫḫi nirḫuṣ* if I saw one sign given to me by the king, my lord, we would place our trust in it ABL 283 r. 12, also ABL 793 r. 14.

b) diagram: *it-ta-šu* (beside the drawing of a rectangle) VAT 6598 r. ii, in MKT I p. 280.

c) obscure mngs. — 1' in the explanatory texts of the *bārātu*, referring to the features of the exta, or to the explanations of the commentaries: *šumma GISKIM-šú-nu ana panīka* if their *i.*'s are before you (on the tablet) CT 30 22 i 19, cf. *šumma kīma SIG₅ GISKIM-šú-nu ana panīka* CT 20 27 ii 15; *šá ana SIG₅ iqbūma GISKIM-šú-nu SUM-nu* ibid. ii 2, cf. [*ša ana s*]_{IG₅} u *ḫUL iqbūma GISKIM-šú-nu SUM-nu* ibid. 25 ii 16 and 29:3 (dupl.), also *ša iqbū GISKIM-šú-nu SUM-nu* Boissier Choix 192:20 and ibid. 209 iv 27, also TCL 6 5 r. 30, cf. also (in broken context) CT 30 28 K.11711:7, CT 31 14 K. 2090 ii 2; note the form *ittū* in *taqabbīma* (wr. DUG₄.CA-ma) *it-ta-a-šú-nu [tanaddin]* BiOr 14 194 K.8865 r. 12, and dupl.

2' in med., in broken contexts: *kīa it-ta-šī-na* AMT 17,6:3, [*kī*]*am it-ta-šú-nu* AMT 30,2:15.

3' referring to a garment: *zīb.mu l.tag.tag.ge = it-ta-tu-ú-a ú-la-pa-ta-ni-in-ni* my *i.-s* scratch(?) me OBGT XII 18, cf. *i[t-t]a-t[i]-ia ú-la-ap-<pa>-ta-ni* ZA 49 166:20 (OB lit.), and *it-ti i-la-pa-ta-ni* VAS 16 22:6 (OB let.); for *it-tu šá šu-ḫat-ti-i.* of a scarf(?), *it-ti šá še-e-[ti]-i.* of a net, *it-tu šá šu-ba-[ti]-i.* of a garment, see Nabitu I 236ff., and Hh. XIX, in lex. section; *šumma awilum šubatsu i-ti-šu magal i- [...]* if the tassels(?) of a man's garment are very [...] AFO 18 64 ii 2 (OB omens)

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2. omen, ominous sign — a) from the base *itta*: *it-ta-ku-nu damiqtum libšišumma* make (pl.) an auspicious sign occur for him YOS 9 35 i 40 (Samsuiluna); *it-tum damiqtum ša kalu abrāti* auspicious omen (referring to Ištar) for all mortals Perry Sin pl. 4:6, see Ebeling Hand-erhebung 128; *it-tuš damqātu nišija ukt[allim]* he showed his propitious sign to my people Lambert BWL 50:47 (Ludlul III); *ana it-ti damiqti . . . šuknaššu* ZA 23 371:34 and 373:68, cf. *ana* GISKIM SIG₅ GAR-ŠÚ KAR 212 ii 57, also KAR 392 r. 16 (SB *iqqur-īpuš*), cf. also 4R 33* iv 21; ^d*Nannari bēl agī nāš šaddu ana dadmī uaddi it-ta-šu* Nannar with the (full moon) crown, who wears the *šaddu*-symbol, made his sign known for all the world YOS 1 45 i 7 (Nbn.), cf. *kīam it-ta-šu u purussūšu* thus was his sign and decision *ibid.* 10, and note *kīam* GISKIM-ŠÚ u EŠ.BAR-ŠÚ ACh Supp. 2 118:16; *lú giskim hul ba.an.gib.ba : ša it-tu lemuttu ipparkušu* the man for whom occurred an evil sign 5R 50 i 63f. (= Schollmeyer No. 1); *kī it-tu la banīti tattalku ana šarri* an untoward sign occurred for the king ABL 1216 r. 3 (NB), cf. *it-tu ša ina muhḫišu la banā* *ibid.* r. 5, and *it-tu e-ši-ti tattalka* a confused sign occurred *ibid.* r. 4, also *it-tu mala ana tarši šarri abika tal[līku]* *ibid.* r. 9, and *šumma* GISKIM *ina šamē* GIN-kam-ma ABL 1391 r. 8 (NA); *šumma it-tu memēni āmuruni* (I swear) I have not seen any sign ABL 594 r. 5 (NA), cf. *it-tu-u me-mēni etamar* *ibid.* 10; *it-tum ša mātāte gabbi* the sign concerns all the countries (inasmuch as the right side of the moon refers to Akkad, the left side to Elam, etc.) ABL 1006:11 (NB), cf. *it-tu ša* KUR GN ABL 46:20f. (NA); *me-mēni ina šarrāni . . .* GISKIM *annītu izabbil* any among the kings (of foreign countries) assumes (the evil consequences of) this sign ABL 629 r. 1 (NA); *šar pūhi ša Akkad* GISKIM.MEŠ *ittahḫranni* the substitute king of Akkad has taken the signs upon himself ABL 223:13, cf. *it-tum imahḫaruma* ABL 1006 r. 3, cf. GISKIM.MEŠ *ša šamē u eršetim kališina ittaḫar* ABL 629:12 (NA); GISKIM.MEŠ *kališina pašša* (for *passa*) all the signs are eradicated ABL 437:16 (all NA), see von Soden, Christian Festschrift 102f.; *maqāt šarūri ana attalī da'na* GISKIM-šu *laptat adanniš* the

ittu A

decrease of light is dangerous with respect to an eclipse, this is indeed an unhappy sign ABL 1134:17 (NA); *ina muhḫi it-ti annīti šarru bēli [ina lib]bišu lu la idabbub* the king, my lord, should not worry about this sign ABL 51:12 (NA); when, sometime ago, I reported to my lord *bēli it-tam ukall[im] bēli it-tam ša ukallim[u] lišaklilam* my lord (i.e., the river god) has given me (lit. shown) a sign, now would my lord amplify the sign he has given Syria 19 126:7f. (Mari let.); DINGIR-ŠÚ GISKIM SIG₅ DÛ-su his god will make an auspicious sign for him Virolleaud Fragm. 13:2 (SB Alu); *Annunītu . . . ša ina šit* ^d*Šamši . . . udammaqu it-ta-tu-ū-a* the goddess DN who causes the signs that occur for me at sunrise to presage good things VAB 4 228 iii 26 (Nbn.), cf. *arhišamma ina niḫhi u rība lidammīq it-ta-tu-ū-a* may (Sin) make the signs that occur for me favorable every month when he rises and when he sets *ibid.* 224 ii 35, and (referring to Šamaš) *ūmišamma ina niḫhu u rība ina šamāmi u qaqqari dummiq it-ta-tu-ū-a* *ibid.* 226 iii 19; GISKIM.MEŠ *dunqi šuātina āmurma* I saw these favorable signs Borger Esarh. 2:23; GISKIM.BI *ḫatāt* this is a bad omen CT 40 43 K.2259+ r. 5; *šumma* GISKIM.MEŠ HUL.MEŠ *ḫatātu aḫātu . . . ina māti ālāni ekallāti u A.ŠA A.GAR IGI.MEŠ* if evil portending, wrong and strange signs are seen in the country, the cities, palaces and outlying fields CT 40 46:20 (SB Alu); GISKIM.HUL.A *ša ina supūrija GĀL-ū* the evil omen that happened in my fold CT 39 27:6 (SB Alu); NA.BI *ana* GISKIM *la iṣabbat* this man should not take (the happening) as an ominous sign CT 38 29 r. 44 (SB Alu); GISKIM.MEŠ *lu ša šamē lu ša eršeti lu ša šumma izbi ammaršiniani assaḫar* I copied all the ominous signs (occurring) in the sky or on the earth or (mentioned) in (the series) *šumma izbu* ABL 223:6 (NA); *šumma* GISKIM HUL-tum GISKIM BAR-tum *ina bīt ili IGI-ir* if an evil or strange sign is seen in a temple RAcc. 8 r. 16; *ana šūtuqi* GISKIM.MEŠ *lumni* to make the evil consequences of signs pass by KAR 105:12 (SB), dupl. KAR 361:12; ÉN *at-ti* GISKIM *ša* GAR-ni *tamannu* you recite the conjuration (beginning with), "You, sign, that have occurred for me!"

ittu A

79-7-8,115:16' (SB); *u it-ti sunqu ina māti-šunu ittaškin* and a sign predicting famine occurred in their country ABL 281:19 (NB); *it-ti šāma ana zunni ana mēli* this portent (predicts) rain (and) an inundation Thompson Rep. 178 r. 2 (NA); *šarru ana sūqu la uššā adi adānšu ša it-ti ittiqu it-ti ša kakkabi adi* III. UD.MEŠ the king must not go out into the streets before the period (during which) the portent (is valid) has passed by — a portent derived from a star (is valid) until the end of the month Thompson Rep. 245:4ff. (NB); *it-tū mehir it-ti ša* UD.13.KAM šū this is an omen that counterbalances (i.e., annuls the evil portended by) the omen (resulting from the fact that it happened) on the 13th day Thompson Rep. 180:6 (NA); GISKIM *mihir* ĤUL(!) *ana sig₅ ina šamē ibašši* there is an omen in the sky to counteract the evil, (even changing it) into a good portent Thompson Rep. 95 r. 1 (NB), cf. [GIS]KIM(!) *mehir* GISKIM (with gloss [it]-tū *me-ḫi-ir it-ti* ibid. 57 r. 4 (NA); *ana* GISKIM *ūmē annūti lūmurkama* may I see you (Dumuzi) for a (good) sign for these days KAR 357:42, and dupl. PSBA 31 pl. 6:25; GISKIM.BI *ina aḫiti* [GUB] ĤUL.BI *ana amēli u bitišu ul iṭḫḫi* this sign will bypass (the man), the evil it portends will affect neither the man nor his family CT 39 27:13 (SB Alu); *šumma TA bit amēli* GISKIM IGI CT 40 1:1, cf. GISKIM IGI.IGI ibid. 2, *šumma TA bit amēli* GISKIM *u-bar-tum* GÁL ibid. 3 and (with IGI) ibid. 4 (SB Alu); 7 MU.MEŠ GISKIM *parakki* seven lines on portents occurring on a dais CT 40 3:57 (SB Alu), cf. 12.ĀM MU.MEŠ GISKIM *karpātī* CT 40 4:96 (SB Alu); 47 GISKIM.MEŠ *aḫāti ša ana nadē Akkadi* GIN.MEŠ-*ni* 47 strange signs that predicted the downfall of Babylonia CT 29 49:34 (SB list of prodigies), cf. ibid. 1; *ina libbi it-ti ša* MUL.SAG.ME.GAR šū this is from among the omen(s) dealing with Jupiter Thompson Rep. 178:6 (NA).

b) from the base *idat-*: *ištēn* LÚ.SAG *ša enāšu namratuni i-da-at* ^d*Sin lukallimušu* (should the king not believe me then) let me show the features of the moon to an official whose sight is good ABL 565 r. 9 (NA); Ā.MEŠ-*ú-a* UZU.ĤAR.BAD-*ú-a dalhama* my signs and the omens derived from the exta are con-

ittu A

fused BMS 12:58, cf. *šitnā i-da-a-tu* the signs are contradictory Lambert BWL 84:243 (Theodicy), cf. *išnā i-da-a-tu* JRAS 1932 35:25 (rel.); *i-da-a-tū nabalku[ta]* the signs are perverted KAR 312:20; *ina* KÁ.U₆.DI.BABBAR.RA *iḏ-da-tu-ú-a immera* at the . . . -Gate my signs became bright Lambert BWL 60:87 (Ludlul IV); *ina i-da-at lemuttim* on account of an evil sign RA 11 92 ii 10 (OB Kudur-Mabuk), cf. *mimma i-da-ti lumni ul ibašši* VAB 4 278 vi 10 (Nbn.), and passim; *ukkibanimma i-da-at dumqi ina šamāme u qaqqari* propitious signs in the sky and the earth followed each other for me Borger Esarh. 45 ii 5, cf. *i-da-a-ti dumqiya* YOS 1 45 ii 39 (Nbn.), also TCL 3 318 (Sar.), *i-da-at du-[un-qi]* ABL 36 r. 12 (NA), and passim; *i-da-at piritti* Lambert BWL 32:49 (Ludlul I); [*šumma er-se*]-*tū i-da-tu-ša* MEŠ *ana ḫalāq būlu u nammaššē* if there are many signs on earth (it means) annihilation of domestic and wild animals TCL 6 No. 10:17 (SB Alu); [*šumma er-se*]-*tū* GISKIM.MEŠ-*ša ma'da* (wr. MEŠ) *ana ḫalāq niši* if there are many signs on earth (it means) annihilation of the population ibid. 16; ^d*Sin mudammīq i-da-ti-ia* VAB 4 128 iv 26 (Nbk.); *mušapšir* Ā.ME ĤUL.ME (Šamaš) who removes the (consequences of) evil signs OECT 6 pl. 6 r. 15; *lišira i-da-tu-ú-a* let my signs be propitious PBS 1/1 12:24, and passim; *nam-burbū* Ā.MEŠ *šamē u eršeti mala bašā* apotropaic rituals against all kinds of signs occurring in the sky and on earth KAR 44 r. 6; 14 DUB.MEŠ *i-da-at eršetim* 14 tablets (whose incipits are listed in the preceding lines) concerning signs (occurring on) earth 3R 52 No. 3:45, see Virolleaud, Bab. 4 110:22, cf. 11 DUB.MEŠ (var. *ṭup-pu*) *i-da-at šamē* ibid. 36; *i-da-at eršeti it-ti šamē šadda inaššāni šamē u eršeti ištēnis giskimma ubbaluni [aḫ]ennā ul* BAR.MEŠ *šamē u eršetu iḫuzu* the signs occurring in the sky as well as those on the earth give us signals, heaven and earth bring us omens in the same way, they are not released separately (because) heaven and earth are interconnected ibid. 38 (SB).

c) GISKIM in parallelism with Ā.MEŠ (i. e., *ittāti* — *idāti*): *lumun šunāti* Ā.MEŠ GISKIM.MEŠ *ana amēli la teḫē* that the evil portended by dreams, by ominous happenings and signs

ittu A

should not affect the person Šurpu IV 22, cf. *lumun šunāti* Á.MEŠ GISKIM.MEŠ *lemnēti la ṭābāti* Maqlu VII 123, cf. *lumun šunāti* Á.MEŠ GISKIM.MEŠ *ša šamé u eršeti* BMS 12:64, and passim, also *aššum lumun* Á.ME GISKIM.MEŠ *lemnēti ša ina bitija* GÁL.MEŠ-*ma* ASKT p. 75 r. 8 (= Schollmeyer No. 12, to Schollmeyer No. 1 ii end); *ina lumun* Á^{II}.MEŠ GISKIM.MEŠ *šikin ušurāti u mimma epšet amēlūti ša ina panija ipparriku* from the evil portended by ominous happenings and signs, from the nature of (ominous) features and from human behavior that occurred in front of me *ibid.* r. 4; *lumun* Á.MEŠ GISKIM.MEŠ *lemnēti la ṭābāti ša ina ekallija u mātija* GÁL-*a* BMS 7:21, see Ebeling *Handerhebung* 56, and passim; *mupassisu* Á.MEŠ GISKIM.MEŠ *lemnēti* who annuls evil ominous happenings and signs BMS 62:10, and dupl., see JRAS 1929 285, cf. *mupašširu namburbé ēma* Á.MEŠ GISKIM.MEŠ *mala bašá* who make the exorcisms able to dispel whatever (was portended) by ominous happenings and signs *ibid.* 14, and *mupašširu* Á.MEŠ GISKIM.MEŠ ḪUL.MEŠ Iraq 18 61:17 (SB rel.); [4] *ú* Á.MEŠ GISKIM.MEŠ four medicinal plants against ominous happenings and signs CT 14 48 Rm. 328 r. ii 4'.

d) in obscure contexts: *šumma šubulta ina* GISKIM.MEŠ A.ŠA *kannuša* 1.TA.ĀM KI.MIN 3.TA.ĀM *innamir* if barley in ears appears at the normal time(?) in a field and its stalks form one or three (units) (preceded by *šumma šubultu ina la simāniša innamir* if barley in ears appears outside of its season) CT 39 5:52; *šumma ina* GISKIM *eqli* ḪÚL *ša magal rabū innamir* if an abnormally large cucumber plant appears in the field at the normal time CT 39 5:59 (SB Alu), cf. *ibid.* 53 and 58; GISKIM *erši išabbassu* CT 38 33:11, see *eršu* mng. 1d-2'.

3. password, signal, inside information —

a) password, signal: *iddu[bu]b it-tuš* he (Irra) indicated his password Gössmann Era II 51, cf. *issīma Išum idabbub it-tu* *ibid.* V 23; *ina it-tu bēlūtika damqāti mutūta nilli[k]* upon your welcome signal as commander let us act as brave men Tn.-Epic ii 6; *annātu lu it-tu₄ šuntu ašappar u kuk(ku)bu ṣalmu ša šamni idinmi šanātu id-du-ú šuntu aqtābi šumma*

ittu A

ubānkama ša GÜB iššabtuši u 1 DAL ša šamni 2 kukkubu ša x siparri ina papanumma šakin u KUŠ gusānu ša šipāti idinšunūtima u libiluni ana SAL PN₂ qibīma annātu lu id-du šumma ubānka ša GÜB iššabtuši TÚG u tupnīnu u annaku 4 šibirtu 7 MA.NA-šu-nu 1 kāsū siparri NA₄ ḥašenni annātu ina libbi KUŠ gusāni šu-kunma u idin this is the sign: when I write to you, "Deliver (one) black *kukkubu*-pot with oil," the second sign is, as(?) I told (you), if they grasp your left finger, give them one container with oil and two *kukkubu* containers of bronze . . . which are in the store-room(?) and a leather bag with wool, so that they may bring (them) to me. Also, say to ¹PN₂, "This is the sign: if they grasp your left finger, give (them) a garment and a box and four blocks of tin weighing seven minas, one bronze goblet (and) some *ḥašennu* beads — put these into a leather bag!" HSS 15 291:4, 8 and 19 (let.); *allātu lu id-du šuntu ana PN aššum mé wa-ru-un-du* (mng. obscure) *ibid.* 255:12 (let.).

b) inside information: *aštālšuma it-ta-tim ša šūt* Ṛ.LUGAL *idbubam* I asked him, and he gave me inside information from the circles of the royal officials Laessøe Shemshāra Tablets 32 SH 920 r. 2, cf. *ana it-ti iqbém* on account of the inside information which he gave me *ibid.* r. 5, *it-ta-tim kalašina idbubam ikkém awassunu aqīp* he gave me all this inside information, therefore I trusted their word *ibid.* r. 10; *u it-tu ša šarrūti ša RN mār šarri bēlija ana PN mašmāšu u ummi šarri aqbū* and also the secret information concerning the (future) kingship of Esarhaddon, the son of my lord, that I gave to the *mašmāšu*-priest PN and the mother of the king ABL 1216:13 (NB); *u it-ta-am u awatam tērani* Hrozny Ta'anek 1:23, see Albright, BASOR 94 18f.

4. notice, (written) acknowledgment, proof

— a) notice (act and content) (from the base *itta-*, Oakk., OA, OB and Nuzi) — 1' in lex.: *ki.KI.KAL.bi.šè, ki.giskim.bi.šè*: *ana it-ti-šu* upon pertinent notice given Ai. I i 1f., also (with *giskim.bi.šè, KI.KAL.bi.šè*) Hh. I 235f.; *ki.KI.KAL.bi.šè in.da.gál*: *ana it-ti-šu ibašši* it remains (with him) pending

ittu A

pertinent notice given Ai. I i 3f.; ki.KI.KAL.bi.šè l(text ir).tuš.ba é.ta ba.ra.è : *ana it-ti-šu ušimma ina bitī ittasi* upon pertinent notice given he took up residence (in the house and) he moved out of the house again ibid. 5ff., cf. ibid. 8ff.; [ki.KI.KA]L.bi.šè [in].na.ab.gur.re : *ana it-ti-šu utāršu* he will return (it) upon pertinent notice given ibid. 11f., cf. (with *apālu, nadānu*) ibid. 13 and 15; KI^{[ú]-lu-din}KAL = *it-tum*, UD.men = *it-tum* (in group with *adannu* and *adannum=ma*) Erimhuš II 264 and 266; ú-lu-din KI.KAL = *it-tu* Diri IV 267, cf. KI.KAL. ki.KI.KAL = [*it-tu*] šá a-dan-ni Nabnitu I 240f.

2' in Ur III — a' Akk.: *a-na it-ti-šu ITI Mamiātīm nadāniš qabi* it has been orally agreed that he will pay in the month MN upon pertinent notice being given RA 13 133:8.

b' Sum.: *itu du₆.kù ki.lu.ti.im.ba sum.mu.dam TuM NF 1-2 3:7; ki.lu.ti.ba gi₄.gi₄.dam Ni. 425:9, see Kraus, Symb. Koschaker 52 (translit. only).*

3' in OA: 10 MA.NA *kaspam ... ana e-ti-šu šuqulšum* pay him ten minas of silver upon pertinent notice TCL 4 8:9; *ali innammuru išaqgal ITI.KAM MN ... ana e-ti-šu išaqgal* wherever they meet, he will pay in MN (but) upon pertinent notice (only) AAA 1 pl. 24 No. 7:8, cf. *ana e-ti-šu išaqqulu BIN 4 189:6; x MA.NA kaspam habbulāku u e-tū-um šak(!)-nam ... ammala 2 ūmīšu kārūm ... ušširšu* (he said) "I owe x minas of silver and the (customary delay indicated by the) notice has (already) been set," but the *kārūm* released him for two (more) days CCT 5 44b:9' (coll. J. Lewy); 10 MA.NA *kaspam ana e-ti-kā tašaqgal* you may pay the ten minas of silver at your convenience upon (i.e., after the customary and reasonable delay indicated by) notice given you TCL 20 92:13; *šumma la išqul ana e-ti-šu ... šibtam uššab* if he does not pay, he will pay interest (to the customary and reasonable extent indicated) by a pertinent notice Golénischeff 5:6; *šuppaka u 6 GÍN kasapka ša ana e-ti-a ší-ri-x [x] KBo 9 27:11.*

4' in OB — a' Akk.: *ana it-ti-šu-nu KÙ. BABBAR u MÁŠ.BI Ì.LÁ.E.MEŠ* they will pay the

ittu A

silver and the interest on it upon notice given to them Waterman Bus. Doc. 38:11; note without suffix: *ana it-ti irubu ušši* he will leave (the service) upon notice, (just as) he entered (it) JCS 13 107 No. 9:13.

b' Sum.: *itu MN giskim.bi.[šè] lú. silim.ma má.silim.ma ù [ŠU×KÁRA](!).bi silim.ma kar.ra GN gur(!).ru.dam.meš* they will return the crew, the boat and its outfit in good condition at the harbor of Ur, in the month MN (with the customary and reasonable delay) upon pertinent notice given UET 5 229 r. 5, cf. *má.silim.ma ù giš.ŠU×KÁRA.bi giskim.ti.la.ni.šè kar.ra GN lugal.bi.šè in.[...] ibid. 230:22.*

5' in lit.: *ana GISKIM-šú ḫalāq bīt abišu* in due time: ruin of his paternal estate STT 89:177 (omens), cf. *ana GISKIM-šú-ma LÁ-šú ibid. 91:6.*

b) (written) acknowledgment, proof (from the base *idat-*, pl. tantum, NB only): *riksu u i-da-tu₄ ša eṭēru ša PN irišuma la ublam* he did not bring the contract and acknowledgment of payment which PN requested Nbn. 1128:11; *adi UD.8.KAM ... bābu u i-da-tum ša eṭēru ša u'ilti ... ukallam* before the eighth day (of MN) he will present the list and the acknowledgment of the payment of the promissory note YOS 7 49:1; *šipirtu u i-da-tum ša PN ... inaššamma ana PN₂ inandin* he will bring and hand over to PN₂ the writ and acknowledgment of PN Coll. de Clercq 2 pl. opp. p. 126 and pl. 26 Tablet C No. 3:9, cf. also ibid. 13; *bābu u i-da-ti ... ana puhri la ukal[lam]* should he not show to the assembly the list and acknowledgment (concerning the sheep which PN had entrusted to PN₂) YOS 6 169:11; *lu-ú i-da-a-tú* it should be proof BIN 1 9:19, cf. CT 22 98:18 and PSBA 33 pl. 22 S+ 375 (30648) 4; *agá i-da-at-su* this is his proof ABL 266 r. 12 (NB), cf. *i-da-a-ta anā[kru] buddin* TCL 9 79:27 (let.); *ina muḫḫi id-da-tu₄ ša UŠ u SAL(text PÚ).MEŠ* (give food rations to the workers) according to the document(?) for men and women YOS 3 136:28.

The facts that *ittu* and **idatu* show identical semantic ranges and that the logogram GISKIM renders both, suggest that the word

ittu B

ittu (from **id-tu*) had two bases, *itta-* and *idat-*, as is shown by the two forms of the construct state. From the former the pl. *ittātu* was formed, attested from the OB period on, and from the latter the pl. *idātu*, appearing only in late (SB, NB) texts. Since a sing. *idatu* occurs only late and is very rare (back formation of pl. *idātu*), one cannot assume that originally two words existed side by side: *ittu* and **idatu*. The situation is further complicated by the secondary logogram used from MB on for *idātu*, i.e., Á (and Á.MEŠ), due probably to some scribal association or transfer. Note that the OB lit. texts use *idat* (construct state) beside *ittu* and *ittātu*.

In mng. 4 *ittu* (KI.KAL) refers to a formal notice given to a person under obligation to pay or deliver, with the implication that the person is therewith given a reasonable or customary delay to meet his obligation in due time.

Landsberger, ZA 35 32, MSL 1 109f., JNES 8 288; J. Lewy, Festschrift Haupt 178ff., MVAG 33 50 n. d; David, MAOG 4 17; Kraus, Symb. Koschaker 59; Rowton, JNES 10 189ff.

ittu B s.; (mng. uncert.); OA.*

kaspam i-na i-tí [e-ra]-ši-im išaqqala they will pay the silver at the . . . of the planting TCL 14 66:9, cf. *kaspam i-na i-tí arāšim tašaqgal* TCL 21 240:6.

Not to be connected with *ittu* A, which appears in OA consistently as *ettu* and is always provided with a suffix. The maintained *i* indicates that the first radicals of *ittu* A and *ittu* B differed.

Landsberger, JNES 8 294 n. 146.

ittu see *id*.

***ittu** see *ettu*.

ittû A (*ittû*, *iddû*) s. fem.; crude bitumen; from OB on; *ittû* and *iddû* in lex. and, rarely, in OB, SB lit., for fem. see Gilg. VI 37; wr. syll. and ESÍR, A.ESÍR (A.BUL KAR 80:9 and 298 r. 6, ESÍR.RA ARM 7 263 iv 21').

sa-ar A.LAGAB×NUMUN = *id-du-ú* S^b I 153, cf. [e-si-ir] LAGAB×NUMUN = [*id-du-ú*] ibid. 146; [e-s]i-

ittû A

ir = *it-tu-u*, *ku-up-ru* A I/2:238f., cf. e-si-ir LAGAB×NUMUN = *it-tu-ú* (var. *it-tu-u*) (before ESÍR.Ī.A = *kupru*) Ea I 72; e-si-ir A.LAGAB×NUMUN = *it-tu-ú* (var. *it-tu-u*) Diri III 174; esir = *it-tu-u* (before *kupuru*) Practical Vocabulary Assur 144; gi.kid. esir.šub.ba = *ša it-ta-a lap-tu* reed mat coated with asphalt Hh. VIII 337, cf. gi.<pisan>.esir.šub.ba = *ša it-ta-a l[ap-tu]* Hh. IX 79; gi.gur. esir.šub.ba = [*ša it*]-[*ta-a lap-tu*] Hh. IX 42; ru^š-ub.ba = *la-pa-tum šá* ESÍR Antagal G 55; [hi-e] [ĪI] = [*ka-r*]a-*šu šá* ESÍR A V/2:26.

maš.maš lú.erim.ma gešpu(ŠU.DIM₄) . . . A.ESÍR.ra : *māšī mundahšī ša umāšī ša it-ṭi-e* twin figures of bitumen (representing) fighting wrestlers AFO 14 150:217f. (*bit mēsiri*), cf. BIN 2 22:173; esir giš.šà.ká.na.ta.ki.taim.mi.in.ri : *id-da-a itti* MIN *šapliš armēma* I deposited bitumen underneath the . . . of the door CT 16 22:304f. (inc.); [pa kir₄ esir.gi]n_x(GM) an.(nu).ús.sa : *pa-a ap-pa kima it-ti-e i-sek*(var. -*sak*)-*kir* (the *dū*-disease) stops up mouth and nose as with bitumen CT 17 25:26f.

a) in OB: *ana mišil še* A.ESÍR *hamšišū ašpurakkumma* have I not already written you five times for a little (lit. half a grain of) bitumen? AJSL 32 283:5 (let.), cf. A.ESÍR *i-na Ia-ši-im ana amārim ul ibaššī* ibid. 8; 60 (SILA) A.ESÍR *ana dalātim . . . pašāšim* sixty silas of bitumen to coat doors TCL 10 136:3; A.ESÍR *ša ana* A.ESÍR.UD.DU *ittabku* crude bitumen that had been rendered into refined bitumen YOS 5 231:5, cf. A.ESÍR *ana talpittim . . . ana kirim* crude bitumen for calking, for the kiln YOS 5 234:6, also *ana i.šéš(!) elippēti* for a bitumen smear (to be used) on boats ibid. 8; A.ESÍR *ana talpittim* GIŠ.É.MÁ.RA bitumen for the calking of the . . . boat YOS 5 231:3; 10 GUR A.ESÍR ŠÁ É.A.ESÍR (beside 40 GUR A.ESÍR.UD.DU.A) Rīftin 68:1, cf. (for *kupru* beside *ittû*) 15 GUR ESÍR.RA *ša* 1 *ruggim* 15 gur of crude bitumen for one penthouse ARM 7 263 iv 21', also *ša šu-lu-m[i-im(?)]* ibid. 22', as against 3 GUR *ku-up-ru-um* ibid. 24'.

b) in NB — 1' mentioned beside *kupru*: [1 MA] A.ESÍR 1 MA A.ESÍR.Ī.A *ana pi[šū] i-[har]-ra-ru* they will pour(?) one mina of *i*. (and) one mina of *kupru* into his mouth (that of the person who breaks the contract) BBSt. No. 30 r. 3; *ku-pur ū it-tu-ú ana dullu* MN refined and crude bitumen for the work of MN Camb. 105:1, cf. *lu ku-up-ru lu it-tu-ú* CT 22 84:9 (let.), *šabē ša ku-pur u it-tu-ú* [. . .] *inaššānu* Nbn. 746:13; A.ESÍR.Ī.A u A.ESÍR

ittû A

šūbila send either refined or crude bitumen YOS 3 161:12 (let.); 115 GÚ.UN A.ESÍR 50 GÚ.UN *ku-pur* Nbk. 28:1, *naphar* 320 GÚ.UN *ku-pur* 45 GÚ.UN A.ESÍR Nbn. 1003:6, also Nbn. 478:2, CT 4 14c:2, Nbk. 84:1, and passim; six shekels of silver as hire for two boats *ša* A.ESÍR.UD.A *u* A.ESÍR PN *ina libbi ušēla'* on which PN loaded the refined and the crude bitumen TCL 12 74:18, and passim in this text; 100 A.ESÍR *ana* $\frac{1}{3}$ GÍN KÙ.BABBAR Nbn. 753:23, and note 100 A.ESÍR.UD.A *ana* 5 GÍN ibid. 28, also 550 GÚ.UN A.ESÍR.UD.A *ana* $\frac{1}{3}$ 5 GÍN KÙ.BABBAR 701 GÚ.UN A.ESÍR *ana* 1 MA.NA 10 GÍN KÙ.BABBAR TCL 12 74:16, cf. YOS 3 98:23.

2' other occs.: 8 *zabbil ša* A.ESÍR *šabū* eight baskets that have been soaked in bitumen Nbk. 433:7; *ga-aš-šu* A.ESÍR gypsum (and) bitumen Nbk. 457:8, cf. also Nbn. 876:10, and passim.

c) in hist.: A.ESÍR *la* SUD (= *tasallaḫ*) you must not smear (the stela) with bitumen Unger Bel-Harran-beli-ussur 25; *abnē šadī dan-ni itti* A.ESIR *aksīma* I joined large stones (quarried in) the mountains, by means of crude bitumen OIP 2 99:49 (Senn.); *kīma gašši u* A.ESÍR *uqnā u gišnugalla* lapis lazuli and alabaster instead of gypsum and bitumen VAB 4 124 ii 48 (Nbk.), cf. *ina gašši u* A.ESÍR *ušanbiṭu zimūšu* BHT pl. 6 ii 14 (Nbn.); A.ESÍR.UD.DU.A *u* A.ESÍR *Arašti lušazbil* I made the Arahtu carry (boats loaded with) refined and crude bitumen VAB 4 60 ii 11 (Nabopolassar).

d) in lit.: *ištēn eḫlum zumuršu kīma it-te-e šalim* a man whose body was as black as bitumen ZA 43 17:50, cf. (referring to a bull) *šumma zumuršu kīma* A.ESÍR *šalim* RAcc. 3:4; *šumma šerrum appašu kīma i-di-im šalim* if the child's nose is as black as bitumen YOS 10 12:1 (OB Izbu), see Kraus, JCS 4 144 n. 10; *kīma it-te-[e] u kupri ša ultu naqbi [il]amma* like crude and fine bitumen that comes up from the ground ZA 43 14:9 (SB); [...] *bu-ri ša it-ṭi-e* ^QGIBIL *tušāḫaz* you set fire to the bitumen pits Lambert BWL 194 r. 17, cf. *it-ṭi-⟨e⟩* KAR 69:25; *šumma* ESIR KÚ if he eats bitumen (in his dreams) (beside *kupru* and *napṭu*) Dream-book 318 r. ii 15; *it-tu-ú mu- [tappilat] nāšiša* bitumen that makes the

ittû A

one who carries it dirty Gilg. VI 37; 6 SÁR *kupri attabak ana kiri* 3 SÁR A.ESÍR [...] *ana libbi* I poured 21,600 (gur) of refined bitumen into the kiln and 10,800 (gur) of [...] bitumen [came out] of(!) it (text corrupt and damaged) Gilg. X 65f.; *ina* A.ESÍR *bābija iphi* he made the opening of my (basket) watertight with bitumen CT 13 42 i 5 (Sar. legend), cf. *līdilu bābša ina* A.ESÍR.ḪI.A *u* A.ESÍR.U[D.DU. (A)] Gilg. X v 33, and see CT 17 25:26, in lex. section; IM.BABBAR ^dU₄.U_x.LU A.ESÍR ^dID PBS 10/4 12 ii 18, and dupl. BBR No. 27 ii 11, cf. IM.BABBAR ^dNinurta A.ESÍR *a-sak-ku* gypsum is Ninurta, bitumen is the *asakku*-demon ZA 6 242:15 (cultic comm.).

e) for magic purposes: 2 NU A.ESÍR two figurines of bitumen (beside figurines made of clay, wax, tallow, etc.) RA 26 41 r. 17, and passim, cf. *šalam* A.ESÍR *ša gašša bullulu* figurine of bitumen that was coated with gypsum Maqlu II 181, and passim in Maqlu, cf. NU . . . *ša* A.BUL *paššu gašša lab[šu]* KAR 298 r. 6, also AfO 14 150:217f., in lex. section.

f) for medicinal purposes: KAŠ.Ú.SA A.ESÍR *tašammidma* you make a bandage with mixed beer and bitumen AMT 15,3 r. 7, cf. A.ESÍR (in an enumeration of ointments or fumigations) AMT 92,4 r. 2.

The differentiation made in all vocabulary passages (except A I/2:238f.) between *ittû* and *kupru* indicates that the latter was the result of a special refining process (see usage a) and was called *esir.ḪI.A*, *esir.ḪA_x(UD).A* or *esir ḪA_x.DU.A*, probably "dry bitumen." Note, however, OECT 8 17:21 (OB) mentioning a crusher for ESÍR, also Langdon, OECT 8 23 n. 9. While *kupru* is always used as mortar for brickwork, *ittû* seems to have been utilized to make objects and walls watertight (see the vocabulary passages, but note also *kupru* in NB texts). Only *ittû* is the material for magic figurines, but both are used in shipbuilding. There are, however, passages that indicate that the bitumen coming out of the pit was called *kupru* (Scheil Tn. II 59) and that the terms *kupru* (OIP 2 105 v 89, Senn.) and *ittû* (OIP 2 99:49) could be interchanged. Apart from *ittû* and *kupru*, only *qīru*, "fresh bitumen," is mentioned in Akkadian texts. The

ittû B

Sumerian nomenclature is far more diversified, see, e.g., Oppenheim Eames Coll. 37 for the Ur III period. For the relation of *ittû* with the name of the city of Hit, see Landsberger, ZA 41 226 n. 2.

For *šaman ittê*, see *šamnu*.

Forbes, Bitumen and Petroleum in Antiquity, passim; Salonen Wasserfahrzeuge passim; Thompson DAC 41ff.

ittû B s.; seeding apparatus of the plow; OB, SB*; Sum. lw.; wr. syll. and GIŠ.NINDÁ.

[ni]n-da NINDÁ = [i]t-tu-ú-um MSL 2 140 C r. i 13' (Proto-Ea), also A VII/1:1; nin-da NINDÁ = it-tu-ú Sb II 195; nindá = it-tu-u, mu.nindá = [MIN EM]E.S[AL] Nabnitu I 249f., nindá = it-tu-ú Antagal B 83; giš.nindá.apin = it-tu-ú Hh. V 146, followed by *sik-kát* KI.MIN, *it-qur-ti* KI.MIN and *pi-liš* KI.MIN ibid. 147ff.; ús.sa = šu-ur-ru-u ša NINDÁ to plow with the seeding apparatus Nabnitu XXIII 220.

umun.mu mu.nindá mu.un.dím(?) [...] : *bêlum it-ta-<a> ú-šá-[ar-ki-ib]* 5R 52 No. 2:41f., cf. dupl. umun.mu mu.nindá mu.un.da.e.u₅ (gloss *tu-ra-ak-ki-ba*) ka.nág.gamu.un.d[a. . .] KAR 375 ii 44f.

it-tu-u = *a-bu* (var. *ši-ka-bu*) Malku I 117.

1 GIŠ *it-tu-um* UCP 10 142 70:20 (OB inventory of agricultural tools); *it-tu-ú šer'a ubid* the seeder plow bore the furrow AMT 12,1 + K.3465:52 (SB inc.), see Landsberger, JNES 17 56; MUL.UR.BAR.RA GIŠ.NINDÁ šá MUL.AFIN the Wolf Star is the seeding apparatus of the Plow Star CT 26 47 K.11251:2, restored by CT 33 1:2 (series MUL.AFIN I).

The Hh. passages which mention the nail, the bowl and the hole of the *ittû*, together with the funnel form of the sign *nindá*, indicate that *ittû* denotes the seeding apparatus of the seeder plow, the "bowl" being the funnel, the "hole" the tube that directs the falling seeds into the furrow, and the "nail" the plug to close the tube.

Sum. loan from *ninda*, which is also attested as *inda* Proto-Ea 609.

Landsberger, JNES 17 56 n. 4.

ittû C s.; (a garment); OB Alalakh.

2 TUG *it-[ta]-a* two *i*-garments (part of a purchase price) Wiseman Alalakh 54:9.

Probably a foreign word.

itû A

ittû see *itû B*.

ittum see *itti*.

itu prep.; with, beside; MB, NA royal; cf. *itû A*.

šābū . . . ittatlaku i-tu-ú-a mamma ja'nu the soldiers went, and there is nobody with me BE 17 11:21 (MB let.), cf. PN *i-tu-ú-a liti-gam* ibid. 78:4; *i-tu b[ēli]ja ana alāki* to go with my lord ibid. 24:36, cf. *i-tu-ú aḫika lullik* PBS 1/2 70:13; *i-tu* PN PBS 2/2 55:4, 75:22 and 24, and passim in MB letters, see Aro Glossar 42; *i-tu-ú-a-a* EA 11:16, *i-tu-ka* EA 10:32, *i-tu-šu* EA 8:35 (all MB royal); *šalam šarrūtija abni it-tu-šu-nu ušēziz* I made a stela representing me as king and set (it) up beside them (i.e., the stelae of my fathers) AKA 291 i 105 (Asn.).

itu s.; (mng. uncert.); OB.*

ga-ni-in bi-bi-il i-ti Enlil u Ninlil-ti-im (I had) two horns (made) . . . Enlil and Ninlil Gadd Early Dynasties pl. 3 i 21 (Lipit-Ištar), and dupls.

Possibly to be interpreted as *bibil idi* DN.

itû A s.; 1. border, border line, 2. adjacent to, alongside (in prepositional use), 3. territory, region, confines, 4. *itāti* circumference, borders, sides (of a boat), 5. *itāti* around, alongside, adjacent to (in prepositional use); from Oakk., OB on; stat. constr. *ita* (*it-ta* ARM 8 3:2f.) and *itē*, pl. *itāti* (for *itāti*, see lex. section); wr. syll. and ús. SA.DU; cf. *itu* prep., *itû B*, *itātu B*.

ú-uš UŠ = *i-tu-ú-um* MSL 2 144 ii 16 (Proto-Ea); ús.sa.DU = *i-tu-ú* (after *da = ti-ḫu*) Ai. VI iv 45, cf. [ús.sa.DU] = [*i-tu-u*], [ús.sa.DU íd.da] = [MIN n]a-a-r[í], [ús.sa.D]U.a.šà.g[a] = MIN *eq-lí*, ús.[sa.D]U.giš.SAR = MIN *ki-ri-i* Hh. II 247ff.; ús.sa.DU = *i-tu-ú* (in group with *zag = pa-a-tu*, *da = te-ḫu-um*) Erimhuš V 238.

[za-ag] ZAG = *i-tu-u*, *i-tu-u šá* GIŠ.SAR, MIN *šá A.ŠA* A VIII/4:38ff., cf. *zag = [i-t]u* = (Hitt.) ZAG-aš border (followed by *zag = [pa-d]u = ZAG-aš*) Izi Bogh. A 239; *za-ag* ZAG = [*i-tu-u*] VAT 10185 i 10 (unpub., text similar to Idu).

i-tu-u[DA] A-tablet 126; *da DA = i-ti* MSL 2 139 C ii 3 (Proto-Ea); *ba-ár* BAR = *i-ti-a-tú* A I/6:202; *i-ta-tum* bar A-tablet 603e; *giš.da.da.má* = [*i-ta*]-*ti* MIN (= *e-lip-pi*) Hh. IV 384; *im.dù.a zag.bi ba.ab.dub.bi=pitiq[í i-t]a-ti-šu ilammi*

itû A

he surrounds his borders with a wall of stamped earth Ai. IV iii 30 and 40.

bu-lu-ugbulug ki.ús.sa.mu bar.bi.ab.ḫul.e : pulukki šuršudu ša i-ta-tu-šu šuglutama my well-established border, whose lines are awe-inspiring TCL 6 No. 51:31; á.e.mu na.an.te.gá(!) : i-ta-te-ia ul iḫá they did not draw near me 4R 10:60f.; DA è.na dingir.ri.e.ne.ke_x(KID) : e-te-eq i-te-e ša ilī transgressing the limits set by the gods AMT 102:10.

1. border, border line — a) in gen. — 1' in OAKk.: è-da-su TU₁₅.MAR.TU è-da-su TU₁₅ sa-ti-um its western border, its eastern border DP 2 ii 4 and 7.

2' in OB: a field of x iku iš-tu i-te-e GN adi x GÁN imallá from the border of GN until x iku are reached (lit. filled) OECT 8 15:2; a field a-di i-te PN as far as the border of (the property of) PN YOS 12 328:4, also ša i-te (text -di)-e PN OECT 3 60:8; aššum awilē GN ša ana i-te-e-šu-nu kunnim la isniqunik-kumma with regard to the inhabitants of GN who did not come to you to establish their boundaries TCL 7 9:5 (let.), cf. i-ta-am ukan-nušumma TCL 17 20:14 (let.); i-ta-am ša kirīm ša ibaššá išariš ul kullumanu we have not been shown correctly all the border lines of the garden TCL 17 37:28 (let.); they desecrated the chapel of Marduk, who loves you, u i-ta-a unakkiru and changed (its) outlines CT 4 2 r. 25 (let.); i-tu-um e-[lu-um] ARM 8 6 r. 23', beside i-tu-um ša-ap-lum ibid. 24', and contrasted with pūtu ibid. 25'f.; ÚS.SA.DU I.KAM.MA PN ... ÚS.SA.DU 2.KAM.MA PN₂ YOS 8 65:3f., cf. ÚS.SA.DU 1 ... 2 VAS 13 77:2f.

3' in Nuzi: ālu ša ina i-du-ú PN u PN₂ šak-nu the city situated at the border of (the property of) PN and PN₂ HSS 13 402:3.

4' in Alalakh: and I made my cities (look) as they had before, at the time of my fathers it-ti.MEŠ ša ilāni ša URU Alalah ukinnūma ... anāku etenepuššunu and I also re-established the border lines as the gods of Alalakh had (previously) established them Smith Idrimi 88.

5' in SB: kišitti GN nagé i-te-e-šu-nu the conquest of GN, their border region TCL 3 290 (Sar.); Gambulu āšib i-ti-šu the Gambuleans, who live along his border Winckler

itû A

Sar. 248; ša mamma aḫú ... la ikabbasu i-ta-ši-in whose borders no stranger is allowed to tread upon Streck Asb. 54 vi 67; ana i-te-e Mušri ša pāt [Meluhha] innabitma he fled across the Egyptian border at the border region of Meluhha Winckler Sar. pl. 26 No. 56:12, and passim in Sar.; ina i-te-e d^{id} ... i-te-e d^{id} = ḫuršān at the embankment of the river, river side = ordeal Lambert BWL 54 line 1 (SB Ludlul Comm.), cf. GN ana i-te-e naḫal Mušur Borger Esarh. 112:17; exceptionally with suffix: kirimāḫu ... i-ta-a-ša azqup alongside it (the palace) I set out a great park OIP 2 111 vii 57 (Senn.), and passim in Senn., cf. i-ta-a-ša emid (with var. i-ta-a-ti-ša azqup) Borger Esarh. 62 vi 31 and p. 63.

6' in NB: mālak méšu ... ana i-te-e Esagila uštētešir I directed the course of its water to the borders of Esagila VAB 4 212 ii 5 (Ner.); ana i-te-e gipāri dūra ... ilmū they surrounded the gipāru with a wall YOS 1 45 ii 4, cf. ana i-te-e gipāri bit PN ... epuš I built a house for PN up to the edge of the gipāru ibid. ii 8 (Nbn.); bitu ša ana ÚS.SA.DU-šú šaknu the house that was at its border line VAS 1 70 i 18 (NB kudurru); ina ÚS.SA.DU ša ekalli UCP 9 p. 74 No. 82:10 (NB), also ana ÚS.SA.DU PN VAS 5 101:2; ÚS.SA.DU TU₁₅.MAR.TU DA PN the west border is contingent with (the property of) PN VAS 1 35:9, and passim in this text, note ÚS.SA.DU TU₁₅.SISÁ DA Puratti ibid. 11, also ÚS.SA.DU AN.TA Bit-PN ÚS.SA.DU KI.TA PN₂ BBS^t. No. 11 i 4f., and TCL 12 6:4f.; aššum ajābi la bābil panī i-te-e Bābili la sanāqa that no merciless enemy should ever draw near the borders of Babylon VAB 4 134 vi 40 (Nbk.); qaqqar ... ana i-tu-ú ša PN u ana i-tu-ú ša PN₂ ana i-tu-ú ša PN₃ maškanu ša PN₄ the territory up to PN's border and up to PN₂'s border, up to PN₃'s border is pledged to PN₄ AnOr 9 14:7-10.

7' in personal names: I-lí-i-te-e Meissner BAP 110:20 and 23 (OB); Da-an-i-tu-šu CBS 10743 ii 10, in Clay PN 69 (MB), see Stamm Namagebung 212.

b) with etēqu — 1' literal sense: the name of this boundary marker is ē tētiq i-ta-a ē

itū A

tusahhi miš[ra] Do-not-Overstep-the-Border-Do-not-Efface-the-Border-Line BE 1 83 ii 22 (kudurru); *ana nakri i-ta-am ul ettiq* as to the enemy, I will not cross (his) border KAR 428 r. 29 (SB ext.); *aššu i-te-e RN . . . la ettiq* because I have not overstepped the border line of Ursa, the Urartean TCL 3 123 (Sar.), cf. *ettiq i-te-e-šu* he who ventures into its (region) *ibid.* 102, cf. also *it-ti-iq i-te-[e] ittiq iba'a sulā* SBH p. 146 v 46; I will not eat bread with them, I will not drink water with them *i-tu-uš-šú-nu ul etteq* I will not cross their threshold ABL 1240 r. 7 (NB).

2' in metaphoric use: *mamman ina ili i-tuk-ka la ittiq* none of the (other) gods transgresses the limits set by you En. el. IV 10, cf. *i-ta-a ša ili lu ettiq* BMS 11:17, *i-ta-ka magal ettiq* PBS 1/1 14:28, see PSBA 34 76, *māmīt i-te-e* (var. [x]-li-it) *ili etēqu* Šurpu III 56; *ša i-ta-a ša* ^d*Šamaš it-ti-qu* Bab. 12 pl. 2:40 (Etana), and passim in this text; *ša i-te-e* ^d*Šamaš* ^d*Marduk etiquma* TCL 3 148 (Sar.), cf. *la ettiq i-te-e* ^d*Aššur* ^d*Šamaš* *ibid.* 156, *ša i-ta-a-šú la innettiqu* Streck Asb. 276:5, etc., also (wr. *i-ti-šú*) Winckler Sammlung 2 1:6 (Sar.); *kīma ša i-ta-a-am rabiam tētiqa panūkunu ul ibbab-balu* because you have gone beyond the absolute (lit. great) limit, you will not be forgiven TCL 7 11:31 (OB let.); *i-te-e kitti itiqu* (who) transgressed the border line of what is right Šurpu II 67, cf. *pa-ra-kum, pa-ra-šu = e-te-qu i-te-e* to lie = to transgress Malku IV 109f.

2. adjacent to, alongside (in prepositional use) — a) *ita* (OB only): a garden *bāb* ^d*Zababa i-ta* GN at the DN gate adjacent to GN TCL 1 5:9, also CT 29 18b:13, *i-ta* AN.ZA.QAR^{ki} VAS 16 25:13, a field *i-ta* PN BE 6/1 3:4, etc., Scheil Sippar 178 and 718 (maps), and passim, *i-ta* A.ŠÁ PN VAS 7 101:3, and passim, *it-ta* A.ŠÁ PN ARM 8 3:2f.; *i-ta* SIL adjacent to the street Scheil Sippar 178; *i-ta* KASKAL Haverford Symposium p. 230 No. 3:1, *i-ta* ÍD A.a.ḫé.gal RSO 2 539:2, cf. BE 6/1 70:8, etc.; *i-ta* PA₅ GN Szlechter Tablettes 90 MAH 16.510:4, and passim; a field [te]-ḫi PA₅ GN *i-ta* PN BIN 2 78:3.

b) *iti* (SB, NB only): *ištēn i-ti šanī* one (wall) beside the other VAB 4 72 i 28 (Nbk.), and passim in this context in Nbk.; my heroic troops

itū A

went down the Euphrates in boats *anāku ana i-ti-šu-un nābalu šabtāku* but I kept to the dry land alongside them OIP 2 74:70 (Senn.).

c) *itē* (OB Alalakh, from MB on): *i-te-e Agade* GABA.RI *Bābili ipuš* he built a counterpart to Babylon beside Agade King Chron. 2 8:19; (a house in GN) *i-te-e É-ti* PN Wiseman Alalakh 59:3 (OB); (a field in GN) *i-te-e kirī šuātu* MDP 10 pl. 12 viii 2 (MB), cf. (a field) *i-te-e Bit* PN BBSt. No. 24:24 (NB kudurru); *abnē ša* DN *i-te-e* ^fPN *šaknu* the stones of the goddess DN are deposited with ^fPN PBS 1/2 60:2 and 5 (MB let.); GN *ša i-te-e Elamti* the country GN, that lies beside Elam Winckler Sar. pl. 30 No. 64:6, cf. *i-te-e Ninua ina eršeti* GN OIP 2 108 vi 62 (Senn.), and passim in such contexts in Sar., Senn. and Esarh.; *ša i-te-e siqqurratim retū temenšu* (the cella) the foundation terrace of which is laid alongside the temple tower VAB 4 240 iii 14 (Nbn.); GN *nagū ša i-te-e bit tābti* GN, a region bordering the desert (of) salt flats Borger Esarh. 55:46; if the field (which has been bought) is deficient upon measuring *ina libbi zēri ša* PN *ana i-te-šu imaššaḫ išabbat kī indašḫuma atru zēri mala ittiru* PN *ana i-te-šú i* (text *u*)-*maš-šaḫ-ma išabbat* he (the buyer) may place under cultivation (the part of) PN's (the seller's) field which borders his, (and) if the field is too large upon measuring, PN (the seller) may place under cultivation what is in excess and seize it for his own territory VAS 5 3:41 and 43 (NB).

d) wr. *ús.SA.DU: ½ SAR É.DÙ.A* *ús.SA.DU SILA u* PN an improved property of one-half sar bordering the street and (the property of) PN BIN 2 86:2, and passim in OB leg., also *pūtu elītu* TU₁₅.MAR.TU *ús.SA.DU Bit*-PN the upper side to the west adjacent to GN MDP 6 pl. 9 i 20, and passim in MB and NB kudurru; *qaggaru ibašši* *ús.SA.DU-šú* if there is a piece of land adjacent to it VAS 1 70 i 8 (NB kudurru); (a field) *ša* *ús.SA.DU mišir ša* PN which is adjacent to the border line of PN VAS 4 149:9, and passim in NB; note *ana* *ús.SA.DU* PN VAS 5 26:2, *ana* *ús.SA.DU aḫāmeš* VAS 3 142:3, 187:6; note that *ús.SA.DU* TCL 10 41B:3f. (OB) is replaced by DA *ibid.* 41A:3f.; note also *ús.A.DU* OECT 8 2:3, BE 6/2 1:3,

itû A

68:5, ÚS.SA VAS 7 19:2, PBS 8/2 103:2, 6, 106:3, also ÚS A.ŠA PN BE 6/2 9:3 (all OB); ÚS.SA.DA UCP 10 125 No. 52:2 and 3 (Ishchali).

e) *ita ana iti* from one side to the other: *abulla ina erēbika i-ta-na-i-ti qēma tanaddi* when you enter the gate, you sprinkle flour from one side to the other KUB 29 58+v 5, see G. Meier, ZA 45 208, also *i-ta ana i-ti* ibid. 7f.

3. territory, region, confines: the shrine of Marduk *ša i-na i-te-e* PN *u i-ta A.ŠA māri* PN₂ *šunūti* which is in the territory of PN and adjacent to the field of that PN₂ tribe CT 4 2 r. 16f. (OB let.).

4. *itāti* circumference, borders, sides (of a boat) — a) circumference, borders: *šumma šamnum qablīšu itlušma u i-ta-tu-šu dimtam sahra* if the central part of the oil is full of dew and its edges are surrounded by droplets CT 5 6:71 (OB oil omens); *šumma MIN EGIR-šá pe-li i-ta-tu-šá* SIG₇ *u GE₆ šUB.[šUB]* if the rear of the ditto is red, (and) its edges are drawn in green and black ACh Supp. 61:5; *šumma ina i-ta-at* MIN (= *abunnati*) ZAG if on the right side of the circumference of the navel (followed by *ina* MIN MIN 150) Kraus Texte 36 iv 7', cf. *i-ta-at abunnatiša* ibid. 11c vii 19'; *ina parak Šamaš ... ša ... inanna ana tubqī u karmī itāru i-ta-ti-šu* in the chapel of Šamaš, the surroundings of which by now have become ruins KAH 2 29:33f. (= AOB 1 48, Arik-dēn-ili); *i-ta-at bitī u sahirātišu ezib* I left the sides and the surroundings of the house intact RS 9 159 ii 14 (SB lit., coll.), see TuL p. 17:24; if a man (before he goes to the temple of his god) has dreamt that he had intercourse with a woman but did not have an emission *e-eb hi-ṭam* NU TUK *i-ta-ti* GIN.GIN *ana pān ili* NU GIL he is cultically clean, he has not committed a (cultic) sin, he may go around (in the temple) but must not face the god CT 39 38 r. 13 (SB Alu); *šumma nāru šamna ubil nāra šuātu šapīku* DIR-ma *i-ta-ti-šá rigmu* ZAH if a river carries oil, silt will fill this river and a ... will destroy its surroundings CT 39 19:124, and dupls. (SB Alu); *i-ta-tu-ki šutashura balāṭam šulma* on all sides you are surrounded (lit. your sides are surrounded) with health and well being Ebeling Handerhebung 60:19.

itû A

b) sides (of a boat): I decorated with gold *i-ta-tu-šu pani u arku* the sides, the prow and the stern (of the sacred bark of Marduk) PBS 15 79 ii 21 (Nbk.), cf. (for *itātu*) Hh. IV 384, in lex. section.

5. *itāti* around, alongside, adjacent to (in prepositional use): *sakbū i-ta-at Kiš wašbuma* the vanguard is staying around Kish YOS 2 118:4, *eqlam ša i-ta-at* GN *mē mulli* flood the fields around Larsa! OECT 3 7:8 (OB let.); *ina ālāni ša DUMU.MEŠ-Jamina ša i-ta-at Terqa* in the settlements of the Southern tribes that are around Terqa ARM 3 16:6; A.GAR GN *i-ta-a-te* PN *ū i-ta-a-te* PN₂ (a field) in the commons of GN adjacent to (the property of) PN and adjacent to (that of) PN₂ CT 4 10:39f. (OB); *i-ta-at kār hiritišu 2 kārī ... abnīma* I built two moat walls alongside the embankment of its moat VAB 4 132 v 27 (Nbk.); *i-ta-a-ti dūri agurri dūra rabā ina abni ... epušma* I built a big wall of stone alongside the wall of kiln fired bricks VAB 4 118 ii 49 (Nbk.), cf. *i-ta-a-ti Nīmitti-Bēl ... ana kidāni* ibid. 116 ii 31; 4000 *ammāt qaqqara i-ta-at āli* (at a distance of) 4,000 cubits alongside the city VAB 4 74 ii 13 (Nbk.); *i-ta-at šalmi šuāti ... unūt ili mala ibaššū u unūt mārē ummāni tanaddīma* you place all the paraphernalia of the god and the utensils of the craftsmen around this image BBR No. 31 ii 7; MUL.MEŠ *i-ta-ti-šá sahrū* stars surround it (the right horn of the moon) K.6883:10 and 12; 3 *silti erīni i-ta-ti-šū tuzaqqaq* you plant three slivers of cedar wood around it KAR 184 obv.(!) 8, cf. *[zissurr]ā i-ta-ti-šu tešsir* AMT 44,4:6; *musārē kuzbi i-ta-ti-šu ušalmi* I surrounded it on all sides with luxuriant gardens OIP 2 137:36 (Senn.); *ša Arahtī ... i-ta-ti-šá gummurama išaddiḫa ana maḫirti* (the people?) being assembled(?) at the banks of the Arahtu canal, he (Marduk) moved in procession upstream (with his boat) KAR 360:11, dupl. Ebeling Parfümrez. pl. 25:10, see Borger Esarh. 91; *mē quppi ša imna u šumēli ša i-ta-at nārāti šātin[a]* spring waters (flow) from right and left around these rivers Sumer 2 51:4, cf. *mē quppāni ša šadē ša imna u šumēli ša i-ta-tu-uš-šū* OIP 24 20:6, also *mē imna u šumēli šadē ša i-ta-tu-uš-su* OIP 2 79:14 (all Senn.);

itû B

i-ta-at Idiglat ina namê ugârî arbûti in the desolate countryside on the banks of the Tigris KAH 2 60:93 and 61:44 (Tn.).

The few instances in which *iti* and *itû* are given as the reading of DA notwithstanding (see lex. section), all the occurrences of DA in legal texts where it appears in the same context as ÚS.SA.DU are read as *tehi* (see DA = [ti]-h[u] Hh. II 242). For DA in NB literary texts in the phrase *ina DA*, see *idu*.

itû B (*ittû*) s.; neighbor (whose property adjoins); from OB on; pl. *itû* and *itâtu* VAS 7 17:11 and 22:15, *itânû* BE 1 83 ii 9 (NB); wr. syll. and (LÚ.)ÚS.SA.DU; cf. *itû* A.

lú.da.é.a.ni.ra : *ana ša i-tu-ú bitišu* to the man next door to his house Ai. IV iv 26.

a) in descriptions of boundaries of real estate — 1' in OB: *i-te-e annîm u annîm idišam šuṭranîm* write down for me separately the (names of the) neighbors on both sides (lit. this neighbor and this) BIN 7 50:25 (let.); *i-te-e ša eqlim . . . šupranîmma* send me (the names of) the neighbors of the field TCL 1 6:19, also TCL 1 5:19, cf. *i-te-e paṭim u x x [ša] eqlim šupramma* PBS 7 92:23 (let.).

2' in NB: *kî pî* LÚ.ÚS.SA.DU.ME *išaddad* he will survey (the border line) according to the indications of the neighbors AnOr 9 7:10, also TCL 12 32:27, AnOr 8 8:9; UŠ KI.TA LÚ.ÚS.[SA].DU PN the lower long side (has) PN (as) neighbor BRM 1 38:5; *i-tu-ú elû u šaplû* the neighbors above and below TuM 2-3 140:11.

b) with reference to the yield obtained in adjacent fields, etc. — 1' in OB: *bilat kirîm a-na i-te-šu [imaddad]* he will deliver the rent on his garden on the basis of (the deliveries of) his neighbors CH § 65:76, cf. *še'am kîma i-te-šu ana bēl eqlim inaddin* CH § 42:3, also §§ 43:8, 55:37, 62:43; *ana qāti i-te-šu suluppî* Ì.ÁG.E he will deliver dates according to (the deliveries of) his neighbor UET 5 394:7, cf. *ibid.* 396:9; note: *kîma i-ta-ti-šu še'am* Ì.ÁG.E VAS 7 22:15, also *ibid.* 17:11.

2' in NB: *zitti qaqqar akî i-te-e elî u šaplî ina qât* PN *ikkalu* they will have the usufruct of (their) share of territory, as have the neigh-

ituššu

bors above and below BE 8 6:10, cf. YOS 7 51:13, VAS 5 11:5, 33:12.

c) other occs. — 1' in OB: A.ŠÀ *i-te-šu mé uštābil* (if) he has let water carry off a neighbor's field CH § 55:35, cf. § 56:41; *ana bīt ilkim ša é i-te-šu* for an *ilku*-field that belongs to the estate of a neighbor of his CH § C:5, *ba-lum i-[te-šu]* CH § D:19, see Driver and Miles *Babylonian Laws* 2 p. 34; LÚ.MEŠ *i-tu-ú* (in broken context) PBS 7 103:25 (let.); note: *um-mānî nakrum idākma it-tu-ú-a-a itebbūma nakram idukku* the enemy will defeat my army, but my neighbors will rise and defeat the enemy YOS 10 46 v 11 (OB ext.).

2' in MB, NB: *lit-ti massé i-ta-ni-e išāluma* (the *šaknu*-officials) inquired from the . . . , the notables(?) and the neighbors BE 1 83 ii 9 (NB kudurru); *lu i-tu-ú u lu ajumma ša illamma* either a neighbor or also anybody else who might appear 1R 70 ii 6 (Caillou Michaux), cf. (wr. ÚS.SA.DU) MDP 6 pl. 10 iv 5 (MB); *lu ús(text LA).SA.DU 34-šu-nu ša illamma* or one of his 34 neighbors who might appear MDP 6 pl. 11 ii 5 (MB), *libbû* ÚS.SA.DU.MEŠ (in broken context) VAS 5 115:10. Note (perhaps to be read *bēl itî*): *lu mamma* EN.MEŠ ÚS.SA.DU.MEŠ BBSt. No. 11 ii 5.

The word has been interpreted as a nisbe of *itû* A, "border," and therefore separated from the latter.

ituhlu (an official or craftsman, Nuzi) see *atuhlu*.

itûlu (to lie down) see *utûlu*.

itusarra see *ituzarri*.

itusarri see *ituzarri*.

itussu (to stand) see *uzuzzu*.

ituššu s.; clothing, (a specific garment); Nuzi*; Hurr. word.

a) clothing: *ipra u id-du-uš* PN <ana> PN₂ *inandin* PN will give food and clothing to PN₂ JEN 5 465:14.

b) (a specific garment): 1 TÚG *it-tu₄-uš-šu hu-ub-ba-[x kab]ru* one . . . thick *i*-garment RA 36 203:22 (= HSS 13 225); *šumma* 1 TÚG *id-du-uš-šu ša aššijanni ša ekallimma ša* PN

itūtu A

ana qubbī ana PN₂ iddinu PN did not give one *i*-garment . . . , also from the palace, to PN₂ for sewing (oath) HSS 15 137:6.

The word *i*. appears in the same context in which we find *lubuštu* in RA 23 155 No. 51:6, AASOR 16 27:15, and passim, see *ipru* mng. 2e, and, like *lubuštu*, it refers both to clothing, as a general term, and to a specific piece of apparel, most probably a simple garment, a shift. Note that in HSS 14 118:1 *lubuštu* has the same adjective as *itūššu* in 2 TUG *lu-bu-uš-du ša a-ši-ia-an-ni* HSS 15 137:6.

itūtu A (*itūtu*, *utūtu*) s.; selection; SB, NB*; *itūtu* PBS 15 80 i 6; cf. *atū*.

i-ti-t[u](var. *-ti*) = *sal*(or *ši*)-*l[i-x]* (after synonyms of *milku*, *šit'alu*) Malku IV 122.

tiriš qātē ^dAššur *i-tu-ut kūn libbi* ^dEN.LÍL appointee of Aššur, permanently selected by Enlil Borger Esarh. 73:9, cf. Winckler Sar. No. 52:442 (= Lie Sar. p. 80:2); *i-tu-ti kūn libbi ilī rabūti* VAB 4 70 i 8 (Nbk.), cf. *i-tu-ut kūn libbi Marduk* ibid. 86 i 2, and passim in Nbk.; *i-ti-it* ^dMuāti *apil Esagila* PBS 15 80 i 6 (Nbn.); *ina i-tu-ut kūn libbišu* AKA 93 vii 46 (Tigl. I).

The ref. from Malku IV probably deals with another word.

itūtu B s.; circumference; SB; cf. *itū* A.

[. . .] *kakkabāni ina i-tu-ti-šá ešru* x stars are drawn on its (the constellation's) circumference VAT 9428:13, in AfO 4 74 (astron.).

Weidner, AfO 4 80 n. 6.

ituzarri (or *ituzarri/a*) s.; (a piece of jewelry); EA*; foreign word.

One set of *arapšannu* 6 *i-du-u-uz-za-ar-ra hurāši* (with) six *i*.-s of gold EA 22 ii 14 (list of gifts of Tušratta), cf. *i-du-uz-za-ri-ma ḥ[urāši]* (its) *i*. is also of gold (in broken context) ibid. i 65.

iṭemmu see *eṭemmu*.

iṭru see *idru* B.

iṭṭū see *ittū* A.

i'ū s.; (mng. unkn.); lex.*

LUL.KI.NIGIN = *i'ū-[ú]* (in group with *nagū* and *i-x-[x]*) Imgidda to Erimhuš D (CBS 348) 17',

izbu

corresponding to LUL.nigin = *šá-a'-u*, LUL.nigin = *ša-a-[ú]* (in group with *utallá* and *ummu*[. . .]) Erimhuš III 125.

iutū s.; (an outcry for justice); lex.*; Sum. lw.

i.^dUtu = *ḥa-ba-lu* oppression, *ta-zi-im-tu*, *šU-u* (i.e., *iutū*), *ma-ḥa-ru ša* ^dUTU to address Šamaš, *i.^dUtu.dug₄.ga* = *nu-zu-mu* to complain Izi V 22ff., cf. *i.^dŠEŠ.KI* = *šU-ú* (i.e., *inanná*), *maḥaru ša* ^dŠin ibid. 27f.

For Sum. refs. to *i.^dUtu*, see Falkenstein, Or. NS 19 105, and Gerichtsurkunden 2 206. Note (wr. *i.^dUtu*) SAKI 138 xviii 11 (Gudea Cyl. B), and ibid. 54 ii 14 (Urukagina Oval Plate); see also *inanná*. For Akk. refs. wr. *i.^dUTU*, see *tazzimtu*.

iwaru (or *iwuru*, *iwiru*) s.; (a piece of lumber); Nuzi*; Hurr. word.

I ma-at GIŠ i-WA-ru (in a list mentioning a *gušūru*-beam and a *tallu*-pole) TCL 9 13:4.

iwiru see *iwaru*.

iwītu s.; fraud; OB*; cf. *ewū*.

kūr.bal.bal = *i-wi-[tum]* (in group with *karšu*, *tašgirtu*, *tašliktu*, *tuššu*) Imgidda to Erimhuš A 13', cf. *kūr.bal.bal* = *bar-tū* Erimhuš I 284.

i-wi-tam u sartam la ēpušu (my property was lost together with yours) I have not counterfeited (the burglary) Goetze LE § 37:21; *ina i-wi-tim la imāt* he must not come to grief due to a fraud TCL 17 59:17.

Goetze LE p. 101.

iwuru see *iwaru*.

izalli (*azali*) s.; (name of a month); OB Alalakh.*

ITI *I-za-al-li* Wiseman Alalakh 7:47, cf. ITI *Az-za-li* JCS 13 30 No. 273:16.

izbu s.; malformed newborn human or animal; from OB on; cf. *uzzubu*.

lu-gu-ud LAGAB = *iz-bu* A I/2:65; *a.bar.ka* = *iz-bu-[um]* (also = *kūbum*, *aḥūm*, *naka[rum]*) CT 18 49 ii 8 (restored from CT 19 33 80-7-19,307); *a.ba.gar.ra* = *iz-bu-um* (also = *kūbum*, *siṭtu*) ibid. ii 13 (coll.); [lú.silig], [lú].maḥ = *iz-bu* (followed by *kiršu* and *kūbu*) Hh. XV section γ 1f.; *zur du₁₁.ga*, *lú.šū.silig*, *lú.silig*, *lú.maḥ*, *lú.gíd* = *iz-bu* CT 18 50 r. i 18ff.; *gú.gíd* = *MIN* (= *kišadu*) *iz-bu* (also = *kišadu enšu*) Izi F 124; *udu.ga(!).gig*.

izbu

du₁₁.ga = iz-[bu] Hh. XIII 172, cf. [udu.gá.na].gig.du₁₁.ga = iz(!)-bu ibid. 117 (in both instances before *uzzubu*).

nigin sag itī nu.til.la : iz-bu ku-bu šá [...] the prematurely born fetus that has not completed its months ASKT p. 83:13, cf. ga.gig.du₁₁.ga sag itī nu.til.la : iz-bu [ku-bu šá ...] xbu ibid. 89:35.

iz-bu = pi-ir-ḥu CT 18 2 K.4375 iii 16.

a) in econ.: 1 iz-bu-um (in list of sheep) AJSL 33 235 No. 25:6 (= A 119) (OB).

b) in lit.: ina ḥUL iz-bi UR.GER_x(ŠÈ) ḥUL iz-bi ŠAḤ ḥUL iz-bi GUD.ME ḥUL iz-bi US_x(U₈).UDU.ḤI.A ḥUL iz-bi ÁB.GUD.ḤI.A ḥUL ÛZ ḥUL iz-bi ANŠE ḥUL iz-bi LÚ-tú against the evil portended by a malformed newborn dog, pig, bull, cow, sheep, goat, donkey or human being K.2315:60ff. (SB rel.); [*šumma*] ina bit amēli iz-bu lu ša ÁB.GUD lu ša US_x.UDU.ḤI.A if an i. of large or small cat (appears) in somebody's house LKA 112 r. 15, cf. *šumma ina bit amēli iz-bu lu [ša ...] lu ša US_x.UDU.ḤI.A lu ša alpi lu [ša ANŠE] lu ša ANŠE.KUR.RA lu ša UR.GER_x lu [ša ŠAḤ] lu ša NAM.LÚ.U_x.LU it[tanmar]* LKA 114:1ff., and passim in this text, see Ebeling, RA 50 86f.

c) in omen texts — 1' in OB: *šumma iz-bu-um* YOS 10 56:1, and passim in this text, always referring to sheep; *iz-bu* KUB 4 67 i 6, and passim in Bogh. Izbu.

2' in SB: *šumma iz-bu ina libbi iz-bi-im-ma* if there is a newborn animal within the newborn animal CT 27 25:34, cf. *šumma iz-bu iz-ba-am alit* if one newborn animal is swallowing another ibid. 26:3; *šumma SAL iz-ba-am ulid* if a woman gives birth to a malformed child CT 27 14:21, cf. *šumma SAL.LUGAL iz-ba [ulid]* CT 28 3:1; *šumma iz-bu SAL. ANŠE.KUR.RA* if the malformed foal of a mare CT 27 50 Rm. 2 181:5, and passim.

3' (*šumma izbu* as designation of the series or an individual omen: *tuppi* 3.KAM.MI *šumma iz-bu* 140 MU.ŠID.BI.IM third tablet (of the series) *šumma izbu*, 140 omens CT 27 16 r. 11, and passim; *ittāti lu ša šamē lu ša eršetim lu ša BE iz-bi ammar šinani assaṭar* I have copied as many omens as there were, occurring in the sky (i.e., in the astrological series), on earth (i.e., in the series *šumma ālu*) or in (the series) *šumma izbu* ABL 223:7, cf. *ina libbi*

izimtu

BE *iz-bi išaṭṭar* ABL 688:8, and ibid. 6 and r. 1; [*ištu*] *libbi* BE *iz-bu BAR-i našḥa* excerpted from the non-canonical series *šumma izbu* CT 27 49 r. 15; 26 MU ŠID.BI.IM *iz-bi a-ḥu-ti* CT 28 32 K.3838+:11, note *izbu* alone: ŠU. NIGIN 53 *tērti iz-bu-um* all together, 53 omens (beginning with) *izbu* YOS 10 56 iii 38; 31 *iz-bu* UR.GER_x Boissier DA 104:21, DIŠ *iz-bu* (mentioned between hemerologies and dream-omens) ADD 869 iii 9 (list of texts belonging to the *mašmāšutu*-craft), also 2 *iz-bu* ADD 944 ii 2.

The word *izbu* (for a cognate see Holma, OLZ 1912 442f.) and its derivative *uzzubu* adj. (q.v.) have to be separated from *ezēbu* v. and *ezbu* adj., "abandoned child," which occurs in personal names.

izḥu (*išḥu*) s.; belt, string; SB, NB; pl. *izḥētu*; cf. *ezēḥu*.

da-ra IB = *iz-ḥu* Ea I 335, da-rum^{IB} = *iz-ḥu* Antagal G 51; da-rum^{IB} = *iz-ḥ[u]*, ZAG^{eš-sa-ad} ḤA = MIN šá K[U₆], AB.ḤA.ZAG.GAB.MUŠEN = MIN šá MU[ŠEN.MEŠ] Antagal E b 15ff.; ABXḤA.ZAG.GAB.MUŠEN = *iz-ḥu* [ša MUŠEN.MEŠ] Hh. XVIII H vi 11; eš-sa-du ABXḤA.ZAG.GAB.MUŠEN = *iz-ḥu šá* KU₆.MEŠ u MUŠEN.MEŠ Diri I 240.

ša ūm ... i-si-iḥ nūnim iššūrum ušummu pilā ... paššūr ^dNabium u ^dNanā *bēleja eli ša panīm uṭaḥḥid* every day I heaped up on the table of Nabû and Nanā, my lords, a string of fish, birds (and) *ušummu*-mice, more than before VAB 4 92 ii 29, cf. *i-si-iḥ* (var. *is-ḥi*) *nūnu apsi iššūr šamē* ibid. 168 B vii 19, *ušummu i-si-iḥ nūnu apsi* ibid. 154 A iv 38, also ibid. 160 A vii 10 (all Nbk.); *iz-ḥe-et nūni iššūri* strings of fish and birds (in list of offerings) Winckler Sar. pl. 36:169.

izi s.; side piece (of a chair or a bed); syn. list*; Sum. word.

i-zi, e-ri-im, [*eš-ki-e-ri-im*] = *a-mar-ti šá* 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 šá* GIŠ.NÁ side piece of a bed CT 18 4 r. ii 32ff.

See discussion sub *erim*; cf. *izzidarū, zigarrū*.

izibtu see *ezibtu*.

izimtu s.; desire, wish; OB, SB; cf. *nazāmu*.

i-zi-im-tū = *ta-az-[zi-im-tu]* Izbu Comm. 98.

izirtu

awilum i-zi-im-ti libbišu qātāšu ikaššada the person will obtain his heart's desire through his own efforts RA 44 23:31 (OB ext.); *ūmakkal ēma ušammaru i-zi-im-tū lukšud* let me do whatever I desire for one full day! AnSt 6 150:77 (Poor Man of Nippur); *mār šarri eli bēl dabābišu izzazma i-zi-im-[ta-šú KUR]* the crown prince will win out over his adversary and will obtain his desire CT 27 2:26 (SB Izbu), for comm. see lex. section; [*ina mim*] *ma epēš šibūti i-zi-im-ta-šú ikaššad* he will obtain what he desires in everything he undertakes LKA 139 r. 12, and dupl. ibid. 140 r. 6 (SB rel.); [*i-zi*]-*im-ta-šú ikaššad* KAR 178 r. i 42, also K.2809 r. 8, also *i-zi-im-tum kašādu* RA 38 33 vii 19, (with var. *an-na-šu KUR-ad*) Sumer 8 23 vii 19 (all SB hemer.).

Landsberger, MAOG 4 316 n. 1.

izirtu s.; help; EA*; WSem. word.

lu liddinaku šabē u narkabāti i-zi-ir-tu ana kātu u ti-zu-ru āla let him give you soldiers and chariots as help for you so that they may protect the city EA 87:13 (let. of Rib-Addi); *anākume ip-ša-ti i-zir-t[a] ana* GN I have provided help for Tyre EA 89:18 (same).

Cf. Heb. 'ezrā, "help."

izirtu see *izzirtu*.

iziru s.; arm; NA.*

birti i-zi-ri-ia ammāteja ašakkanka (fear not, Esarhaddon) I shall place you in the crook of my arm (lit. between my upper arm (and) my forearm) (parallel: *birti agappija urtabbika* I have brought you up in (lit. between) my wings) Langdon Tammuz pl. 3 r. i 24 (oracles).

Cf. Heb. 'ezrō', zerō', "arm."

izišubbū s.; stroke of lightning; SB*; Sum. lw.; wr. syll. and IZI.ŠUB.BA.

izi.šub.ba = [...], izi.šub.ba = [...] Izi I 57f.; *izi-šub-bu-ú* [:] IZI : *išatu* : ŠUB : *maqatu* — *izišubbū* (stroke of lightning) (from) IZI "fire (from heaven)" (and from) ŠUB "to fall" Tablet Funck 2 r. 9f. (Alu Comm.).

šumma . . . ina āli IZI.ŠUB.BA Ì.GÁL if lightning strikes in a city K.6424:10 (SB Alu); *ana ĤUL IZI.ŠUB.BA-a ana amēli lā teḫé* so that

izzirtu

the evil (portended) by a stroke of lightning should not affect the person's house K. 2782:16, cf. *ana ĤUL IZI.ŠUB.BA-e* (in broken context) KAR 241:3, cf. ibid. 6; IZI.ŠUB.BA.MEŠ GÁL.MEŠ lightning will strike repeatedly ACh Sin 35:15, cf. *išātu imqut, miqitti išāti* sub *išātu* mng. 1a-1'; IZI.ŠUB.BA-a *ina bit amēli ibašši* Tablet Funck 2 r. 9 (Alu Comm., quoting Alu Tablet XXII), for comm., see lex. section.

izku see *isqu* B.

izru s.; curse; SB*; cf. *ezēru*.

lūzirka iz-ra rabā I will curse you with a mighty curse (for context, see *ezēru*) CT 15 47 r. 23 (Descent of Ištar), cf. [*l*] *uzzurki iz-ra rabā* [. . .] *harpiš iz-ru-ú-šá litbakkī káši* I will curse you with a mighty curse — her curses will soon overwhelm you Gilg. VII iii 8.

izūtu (sweat) see *zūtu*.

izuzušši s.; (mng. unkn.); Nuzi*; Hurr. word.

A.ŠA *i-zu-zu-uš-ši* JEN 103:6.

Connect probably with *ezzuššiḫe*, q. v.

izuzzu (to stand) see *uzuzzu*.

izzidarū s.; bed provided with a side piece; syn. list*; Sum. lw.

iz-zi-da-ru-ú = er-šu CT 18 4 r. ii 17.

Loan from *izi.da.ri.a, "provided with a side piece," see *izi*. A parallel synonym list passage has *zigarrá*, q. v., loan from (i)zi.gar.ra.

izziḫu s.; (a piece of jewelry); OB Qatna.*

1 *iz-zi-ḫu pappardilli ina turuni ḫurā[si]* one i.-piece made of *pappardillu*-stone on a golden *turuni* RA 43 170:351.

Bottéro, RA 43 16 and 22.

izzirtu (*izirtu*) s.; curse; Bogh., NA, SB; pl. *izzirēti*; cf. *ezēru*, *nazāru*.

aššum iz-zi-re-ti ša māti ša aḫija PN *ana pani* PN, *mār šiprika ana ilija it-ta-ma u šumma aḫua ul iqāp aradka ša* PN *iltemmū kī māta ša aḫija ittazzaru lillikamma* PN shall make a statement under oath to your messenger PN, in respect to the curses directed

izzirtu

against my brother's country, and if my brother does not believe (this) let your servant come who has himself heard PN curse my brother's land KBo 1 10 r. 29 (let. from Hattuša); *aššum iz-zi-ir-ti šinātina nakra . . . uma'aruma* should he send an enemy (to destroy the inscription) on account of these curses AKA 250 v 67 (Asn.), also Weidner Tn. No. 1 v 20; *i-zir-tu-u memēni ina libbi šaṭrat ubta'i laššu i-zir-tu la šaṭrat* is there any

izzirtu

curse written in this (text)? — I searched (and found that) no, there is no curse written (therein) ABL 31:9 and r. 2 (NA); *i-zir-ti pī nišē ana pa[šāri]* to remove a curse uttered by other people (preceded by *arrat abi u ummi* curse by father or mother, etc.) LKA 141:3 (SB rel.); *i-zi-ir-tú* (in obscure context) KAR 178 r. vi 48 (SB inc.).

Note that all SB refs. come from Assur.

THE ASSYRIAN DICTIONARY
VOLUME 7
PART TWO

J

ja (prohibitive particle) see *aj*.

jabilu s.; ram; NA.*

UDU.ĜI.A = *i-me-ri* sheep, UDU.NITÁ.MEŠ = *ia-bi-li* rams, UDU.U₈.MEŠ = *a-gu-ra-ti* ewes Practical Vocabulary Assur 305ff.

Landsberger, AfO 18 340.

jābiš (like an enemy) see *ajābiš*.

jabītu (born of the sea) see *ajabītu*.

jābu (enemy) see *ajābu*.

jabuṭu s.; (a medicinal plant); plant list.*

ú *ia-bu-tu* : ú AŠ [*ina A*] *h-la-mi* — *j*. is the name of the AŠ plant in Aramaic Uruanna I 421.

jaġātu s.; worries; Mari*; WSem. lw.

When I observed (*uznam šaknākuma*) all (previous) expeditions *ia-ga-a-tum māda inanna ina ħarrānim annītim uznam aškunma ia-ga-tum u mīmma ul ibašš[i] šūḫumma mēlu-lumma* there were many worries, but in this expedition I observe no sorrow or anything of that kind, only laughter and joking ARM 2 118:12 and 15.

Connect with Heb. **yāgā*, Gesenius¹⁷ 283.

jaḫilu s.; (a garment); NA.*

TÚG *ia-ḫi-li* (between TÚG *za-ru-tú* and TÚG *kirku*) Practical Vocabulary Assur 268.

jaḫudû adj.; (describing a character trait?); lex.*

x.[s]a.[U]D.BI = *sa-b[i-x]*, sig.lá = *sak-la-[x]*, ia.ḫu.du.a = *ia-ḫu-du-[ú]* Erimhuš IV 117ff.

jaḫudunni adv.; together with; EA*; WSem. word.

anākuma // *ia₈-ḫu-du-un-ni ubbalu* LÚ.MEŠ *massa*.MEŠ *ištu* GN but I bring corvée workers with me from GN RA 19 108:24 (let. of the governor of Megiddo).

The form goes back to WSem. *yahad*, “together with.”

(Thureau-Dangin, RA 19 97 n. 3.)

jājaja indecl.; aye, aye (expressing acceptance of an order); EA*; Egyptian word.

When the king, my lord, says, “Do this!” before the entire army *u iqbi ardu ana bēlišu* // *ia-a-ia-ia* then the servant says to his lord, “Aye, aye!” EA 147:38 (let. of Abdi-Milki).

Albright, JEA 23 197, and *ibid.* notes 4 and 5.

jāka (where) see *ajaka*.

***jakītu** s.; (a thrusting weapon, a javelin); EA*; foreign word; pl. *jakātu*.

10 GI *ia-ka-a-tum ša ḫab[alkinnu]* 10 GI *ia-ka-a-tum ša [si]parri* 20 GI.MEŠ *ḫu-ut-ti* G[I *ia-ka]-tum* ten (reed) javelins with (points of) *ḫabalkinnu* metal, ten (reed) javelins with (points of) bronze, twenty reed *ḫuttu*'s for javelins EA 22 iii 49ff. (let. of Tušratta).

The spacing between GI and *ia-* makes it necessary to read the former as a determinative.

jāku (chapel) see *ajakku*.

jālu (deer) see *ajalu*.

jamatu see *jamutu*.

jamḫadû adj.; (garment) of Jamhad make; Mari.*

1 TÚG *ia-am-ḫa-du-ú* ARM 7 238:11; 2 *mar-da-tum ia-am-[ḫa-di-tum]* 2 TÚG *ia-am-ḫa-du-ú* *ibid.* 251:5f.

Bottéro, ARMT 7 278.

jammin (*jammīna*) num.(?); seven(?); SB*; Sum. word(?).

mannu kunni (var. *kunnu*) *mala* (var. *mal*) *Šarrat-Nippur i-li-i-šun*(text *-ša*) (var. *i-li-*

jammina

šun is-su-ni «DINGIR» (var. omits) *ia-am-mi-na* (var. *ia-am-me-in*) *šu-mi-e-ša* (var. *šu-mi-ša*) ^d*Igigi* who is as cherished as the Queen of Nippur, their (the gods') idol? the *Igigi* called (her) by her . . . names ZA 10 297 r. 40 (with photo Scheil Sippar pl. II), dupl. AfK 1 28 and 79-7-8, 181 (courtesy W. G. Lambert); *ia-mìn šēzuzu* [x x x x] *mannumma ina ilī inē* [*iratka*] (Marduk) . . . raging [. . .], what god can overawe you? BA 5 393 No. 22:26 and 28.

Probably a Sum. word, "seven," from a form **ja.min*, postulated basic form of *imin*.

(von Soden GAG § 47.)

jammina see *jammin*.

jamnuqu s.; (a garment); lex.*

TÚG.NÍG.ĜILLI, TÚG *ia-am-nu-qu*, TÚG *hul-su* (right col. blank) Practical Vocabulary Assur 240ff.

Jamu s.; sea; plant list*; WSem. word.

Ú KU.SA A.AB.BA, Ú KU.SA *ia-a-me* : Ú MUL *tam-tim* Uruanna I 667f.; Ú *ku-si-ia-me* : [Ú] MUL *tam-ti* Uruanna III 412.

Occurs only in the plant name *kusa/i-jame*, which is composed of, or perhaps was etymologized as *kusa* + *jamu* "sea," as the alternate writing with A.AB.BA as second element shows. Cf. Heb. *yam*.

jamutu (*jamatu*) pron.; each; MA, NA; *jamatu* in MA.

a) in gen.: the king says to them (the officials of the court), *ia-ma-tu* [*piḥ*]*assu luka'il* "Everybody may keep his office" KAR 135 r. 12, see Müller, MVAG 41/3 p. 14 (MA royal rit.); *ia-mu-tu ina bīt ubrešu* each (of the chieftains from Sidon) in his inn ABL 175 r. 5; *ina bir-tu-šú*-[*nu ia*]-*mut-tú pilkušu eppaš* each among them will perform his assignment ABL 486 r. 21; *ia-mu-ut-tu₄ dullušu* [*ep*]*paš atrātu memeni lāšu* there is work for each (of the men), there are no supernumeraries ABL 123:17, cf. ABL 173:11; *ia-mut-tú ina libbi ālišu kammusu* everyone is staying in his (own) town ABL 1008 r. 5, cf. ABL 208 r. 2 and 12, 314 r. 7.

jannussu

b) referring to a substantive: *mā* LÚ.GAL. MEŠ-*šu ia-mu-tú ana libbi mātišu ittalak* each of his officers went home ABL 197:28; *ana bētāte ia-a-ma-at-tu . . . šuṭar* write down for each family (uncert.) KAV 205:29 (let.).

Ylvisaker Grammatik 22; von Soden GAG § 49 b.

jāna see *jānu*.

jāni see *jānu*.

janibu (*ajanibu*) s.; (a stone); SB; wr. syll. and NA₄.NL.BU/BA (NL.BU KAR 213 i 27).

na₄.amar.ḫi.li.ba = šu-u = *ia₄-ni-bu* Hg. B IV 111, also (wr. *ia-ni-bu*) Hg. E 17; [n]a₄.amar.ḫi.li, na₄.ia.ni.bu = *ia-ni-bu* Nabnitu R 163f.; na₄.ZA.SUḫ = *šu-bu-u*, na₄.ZA.SUḫ.unu.ki = *a-an-bu*, na₄.ZA.SUḫ.unu.ki.gal = *ki-bal-tum* Antagal A 194ff.; na₄.ZA.SUḫ.unu.ki : NA₄ *ia-ni-bu* <||> NA₄.ZA.SUḫ.sig₇, na₄.ZA.SUḫ.unu.ki.gal : *ia₄-ni-bu bur-ru-m[u]* multicolored *j*-stone Uruanna III 141f., cf. *ia₄-ni-bu* GÜN, NA₄ MIN GAL-u (left col. broken) CT 14 17 K.13697:6f.

a) wr. syll.: NA₄.PA *ša* 7 GÜN.MEŠ-*ša* NA₄ *ia-ni-ba* AMT 3,2:16, also (wr. NA₄ *ia-ni-bu*) ibid. 102:23; NA₄ *ia-ni-ba . . . 7 abni annūti . . . tašakkak* you string *j*. (and six other stones), these seven stones KAR 194:5, cf. AMT 40,5 iii 20, also (wr. *ia-ni-bu*) KAR 192 r. i 30, KAR 77:28.

b) wr. *ia₄-ni-bu/ba*: *ia₄-ni-ba raksaku* NA₄.GUG.MEŠ *malā qablāja* I have *j*-stone(s) tied around me, (the belt on) my waist is studded with carnelians KAR 71 r. 19 (rit.), cf. [*ia₄*]-*ni-bu* NA₄.GUG *ina riksi tašakkak* ibid. r. 24, see Ebeling, MAOG 5/3 33; *ia₄-ni-ba* (among other stones for magic use) RA 18 164:4 (rit.), cf. Oefele Keilschriftmedizin pl. 2 K.9684 ii 10, AMT 47,3 iv 30, LKU 32 r. 9, BE 31 No. 60 ii 10, 16 and 24, (with gloss NA₄ *ḫa-ḫa-a*) ibid. r. ii 11; note (wr. *ni-bu*, parallel with GUG, ZA.GİN, etc., all without NA₄) KAR 213 i 27.

Landsberger, ZDMG 74 441; Thompson DAC 94f.

jāniš (whither?) see *ajāniš*.

jannussu s.; fetters(?); NA.*

(before a list of nine names) *annutte šá* KI.TA *ia-an-nu-si karruni denuni* these are (the men) who have been placed in fetters(?) and found guilty ADD 880 i 6.

Probably going back to a **jannul/štu*.

ja'nu

ja'nu see jānu.

jānu (ja'nu, jāni, jāna, jānum, jānumma) indecl.; **1.** (there) is (are) not (negating nouns), **2.** no; MB, EA, Bogh., Nuzi, SB, NB; jāni Evetts Ner. 36:4, jāna BIN 1 42:27, (sandhi with *alla*) YOS 3 37:15, ja'nu passim in MB and NB letters, also BBSt. No. 6 i 19 (Nbk. I), jānum and jānummi passim in EA, also BE 17 26:20, jānumma passim in all periods; wr. *i-ia-nu* KBo 1 15:23, etc., also passim in EA; cf. jānū adv. and indecl., jānumma.

1. (there) is (are) not — **a**) jānu — **1'** in gen. — **a'** in MB: see Aro Glossar 42, also PBS 2/2 135 ii 18 and 27. **b'** in EA: see Ebeling, VAB 2 1418f. **c'** in Bogh.: see Labat L'Akadien p. 133. **d'** in Nuzi: see RA 23 155 No. 51:16, HSS 9 143 r. 3, and passim. **e'** in SB: (Gula) šāninki ia'-nu nobody can rival you LKA 17:7; inēšu ia'-nu CT 29 49:25 (list of prodigies); panišu ia'-nu Kraus Texte 24:16; ia'-nu (in broken context) BBR No. 89-90:19; note: *ia-a-nu bābu* TuL 112 (diagram, text from Assur). **f'** in NB: see Ungnad NRV Glossar 1 67, Ebeling Glossar 104; (wine) ša ina qereb mātija ia-a-nu that does not grow in my country BBSt. No. 37:10 (Nbn., Harran).

2' jānu *alla* nothing but (NB): uttatu ša bēlija ina panija ia-a-nu al-la' 20 GUR nothing but twenty gur of barley belonging to my lord is at my disposal CT 22 159:7, cf. uttatu ia-a-nu al-la ša 5 GIN KÙ.BABBAR YOS 3 33:30, ia-a-nu al-la 1-en GUD u 1-en ikkaru CT 22 212:12; ālu ina libbi ša itti māt Aššur ušuzzu ia-a-nu al-la Urim^{ki} there is no other city that stands on the side of Assyria but Ur ABL 1241:16, cf. ālu ašbu ina libbi ia-a-nu al-la Urim^{ki} ABL 942:9, mamma ina libbi ia-a-nu al-la 2 ME šābē ABL 774:6; kurmatu na libbi ia-a-nu al-la šidissunu ša ittišunu naššūna there are no other foodstuffs there out what they (the soldiers) carry with them bid. 8.

3' jānu contrasted with ibašši: ša BA. UG_x(BE)] u ša ihalliqu ia-nu šumma [iba]šši štu bitišu umallā there should be no (plowing bull claimed as) dead or disappeared — if this is the case, he (the farmer) will replace it) from his own stock HSS 16 427:3 (Nuzi),

jānu

and passim in this text; *atta tidi ki amat bi'ilti ina pi ibaššu u ki mimma ia-a-nu* you knew whether or not calumination goes around BIN 1 22:8 (NB let.); *šarru uznā liškunma ki ibašši u ki ia'-nu*(text -te) the king should pay attention to whether this is the case or not ABL 477 r. 13.

b) jānum, jānumma — **1'** in MB: *kalmakru u pāšu ana nadānišu ia-nu-um-ma* having neither a *kalmakru*-tool nor an axe to deliver Peiser Urkunden 33 VAT 4920:8; they asked him for the name of his brother *šum ahišu ia-a-nu-um-mi iqbi* he said that his brother had no name BE 14 8:8.

2' in EA: *ana alāki ana maḥar šarri bēlika i-ia-nu-um-ma* should it be impossible for you to come to the king, your lord (send your son!) EA 162:52, cf. *ibid.* 45 (let. from Egypt); *ia-nu-am-mi amēlu* there is nobody RA 19 102f.:29, cf. *ia-nu-am amēli* *ibid.* 37; *ia-nu-um-ma-a* (in broken context) EA 29:141 (let. of Tušratta).

3' in Nuzi: 886 GI.KAK.Ú.TAG.GA ša URUDU *ia-nu-um-ma šunuma* PN *ilqi* the 886 copper arrowheads are not here, PN has taken them HSS 15 129:11, cf. (referring to other objects) *ia-nu-um-ma šunuma ina* GN *ubilumi* *ibid.* 8; *eqlāte ... ša irtēhu ia-nu-um-mi* no fields whatsoever have been left over (deposition) JEN 107:18; *ia-nu-um-mi* (in broken context, deposition) HSS 13 286:60f. (translit. only).

4' in SB: *ia'-nu-ma* (in broken context) Craig ABRT 1 4 i 14.

2. no: [*šumma i-b*]a-aš-ši-ma *ia'-nu ina pišu sadir* if there is always no in his mouth (when one expects) yes Kraus, ZA 43 92 i 38 (SB physiogn.), cf. [*šumma ia'-n*]u-um-ma GÁL. MEŠ *iqtanabbi* if he always says yes (when one expects) no *ibid.* 40; *ana ia'-nu i-ba-[āš]-ši iqtabi ana i-ba-āš-ši ia-[-nu] iqtabi* he says yes for no, no for yes Šurpu II 38f.; *i-ia-nu la kitti idabbubuka* O no, they do not tell you the truth EA 1:81 (let. from Egypt).

Etymologically *jānu* belongs to *ajānu* "where?" (q.v.) that appears already in OB as *jānum* and in vocabularies with the same inexplicable ' that we find in *ja'nu*. The

jānu

word begins to be used in MB, EA, and Bogh., replacing OB *ul ibašši*, and it is found there, as well as in NB, nearly exclusively in letters. NA letters use *laššu* instead. For the interrogative form *jānū*, used as an adverb “else,” see *jānū* adv.

von Soden GAG § 111b.

jānu (where?) see *ajānu*.

jānū adv.; in the negative case, or else, if not; NB; cf. *jānu*.

a) in letters: *ia-a-nu-ú šarru išemmēma* or else the king will hear (of it) CT 22 46:11, cf. *ia-a-nu-ú šatammu libbātika imalli* or else the *šatammu*-official will be angry with you YOS 3 124:9, also *ia-a-nu-ú ina muḫḫikunu imarruṣ* ibid. 63:26; *ia-a-nu-ú dullu ibattil* or else work will stop CT 22 57:22, and passim; *ia-a-nu-ú ana PN ana muḫḫi luqbīma* or else I shall tell Gobryas about it RA 11 167 r. 12, and passim in letters from Uruk and the south of Babylonia; *ia-a-nu-ú la qātē šarri nilli* or else we shall be lost to the king ABL 1112 r. 5 (let. from Nippur), also *ia-a-nu-ú* ABL 214 r. 8; rarely *ki-i a-a-nu-ú* CT 22 58:13, *ki-i ia-a-nu-u* ibid. 46:27, YOS 3 48:19; exceptionally wr. *ia-a-nu* BIN 1 46:39, CT 22 5:14, 176:16, YOS 3 136:23.

b) in leg.: *u ia-a-nu-ú lu ina pan PN iššū* if not, he belongs to PN YOS 7 102:17, cf. *ia-nu-ú suluppī . . . anandinu ia-nu-ú hiṭu ša RN izabbil* if not, I shall pay x dates—if (he does) not (pay), he commits a crime against Cambyses YOS 7 116:12 and 15, cf. also ibid. 113:15; *ia-a-nu-ú ul anaddin sūta ašar šibātuni inna'* if I do not pay, rent (the field) to whom you (pl.) want! TCL 13 182:8; *ia-a-nu-⟨u⟩ l adi 30 . . . inandin* YOS 6 208:19.

Negative of *šumma ki'am*. For *jānū* in the NB letters of ABL meaning “is it not so?” see *jānū* indecl.

Ungnad, OLZ 1907 518f.

jānū indecl.; is it not so? (Latin *nonne*); NB; cf. *jānu*.

utir rīmu aškunakka ia-³-nu-u I have again shown mercy to you, have I not? ABL 290 r. 6; *lillikamma itti PN lišbat ia-³-nu-ú* he should

janūqu

come and consort with PN, shouldn't he? ABL 295 r. 7, parallel ABL 1260 r. 16; *mukī-nūtu šarru bēlija itti šābī annūtu lišpuranni u ia-a-nu-ú* the king, my lord, ought to send me the testimony with these men, ought he not? ABL 717 r. 4; *ittija ina bitija kabsanni ia-a-nu-ú* he even confines me to my house, doesn't he? ABL 774 r. 9; *ša bēlēšunu iššunu ia-³-nu-ú* they belong to their masters, do they not? ABL 289 r. 5, cf. (always at the end of a sentence, all in broken context) *ia-a-nu-u* ABL 622:11, 805 r. 10, *ia-³-nu-ú* 1340 r. 15, 640 r. 1.

jānum see *jānu*.

jānumma (*jānummā*) adv.; if not, conversely; Bogh., RS, MB, NB; cf. *jānu*.

a) *jānumma: ia-nu-um-ma ana bitišu ileq-qīma dulla ana arikti inaddi* if not, he will take (his working material) home and postpone the work PBS 1/2 41:23 (MB let.); *ia-a-nu-um-ma ana pan bēlija la allikamma* if not, I would not have come to my lord TCL 9 97:14, cf. *ia-nu-um-ma ḥarrāna ana šēpēšu liškun* BIN 1 42:24, also *ia-a-nu-um-mu* CT 22 56:18, *ia-a-nu-um-ma* CT 22 112:16 (all NB); *ia-nu-ma ana GN illakma* if not, he will go to Carchemish MRS 6 43 RS 16.270:21.

b) *jānummā: u ia-a-nu-[um-m]a-a ammīnī [ina š]īti imattu* or conversely, why should they (the messengers of the king of Assyria) die out in the open? EA 16:50 (let. of Aššur-uballit I); *ia-nu-um-ma-a ṭuppāti ul šakna* (none of those scribes of old are alive any more) and there are not even any tablets extant KBo 1 10:19 (let.), cf. *ia-nu-um-ma-a mārī Ḥatti immātima mārī Karduniaš ussen-niqu* conversely, did the Hittites ever put pressure on the Babylonians? ibid. 26, also *ia-nu-um-ma-a . . . ana ḥamātikunu ul allaka* or else I shall not come to your aid ibid. 31, cf. also *ia-nu-um-ma-a* ibid. r. 12, and KUB 3 62:17.

jānumma see *jānu*.

jānumma (where?) see *ajānumma*.

janūqu s.; (mng. unkn.); NA*; foreign word(?).

janzi

(after a list of seven persons called GUD, short for SIPA.GUD?) *naphar annâte ša GA.MEŠ ša salîâte ša qa-ru-ḥi ša ia-nu-qi ša gušūrē* all these who (deliver?) milk, baskets, . . . , j., (and) beams ADD 909 r. 2.

janzi s.; king; Kassite word.

ia-an-zi = šar-ru JRAS 1917 103ff.: 24 (Kassite Vocabulary), see Balkan Kassit. Stud. 4 and 155.

For the title *Ianzu* taken as the name of foreign kings, see Balkan *op. cit.* 58, and the parallel instances cited in Oppenheim, RHA 9 111.

janzu (or *ianzu*) s.; (a plant); lex.*

libiš.ḥi.is SAR = *i-a-an-zu* = [tak-x-x] Hg. D 243, cf. libiš.ḥi.is SAR = [i-a-an-zu] = [tak-x-x] (preceded by varieties of leek) Hg. B IV 206.

japu adj.; beautiful; EA*; WSem. word.

u ia-pu // ḥamudu ša šapir ištu šarri bēli la nadin jāši and I have not been given anything nice (gloss: desirable) that was sent down from the king, my lord EA 138:126 (let. of Rib-Addi).

jaquqānu s.; (a vegetable); SB.*

ia-a-qu-qa-nu SAR CT 14 50 iii 47 (list of plants in a royal garden).

jarahḥu (*jaruḥu*) s.; (a fine quality of barley); SB; wr. ŠE.SAG.

še.sag.LUGAL = *ia-ra-[ah-ḥu]* (followed by še. za.gin.duru₅ = *abahšinnu*) Hh. XXIV 152; še.sag ŠE.LUGAL = *ia-a-ra-ah-ḥu* Diri V 205; še.sag = *ia-ra-ah-[ḥu]* Ai. V A₃ (= MSL 1 p. 73) 15', cf. [še.sag] = *ia-ru-ḥu* Ai. III i 46.

ŠE.SAG (among foodstuffs as an offering) KAR 298 r. 24.

This kind of barley is not mentioned in econ., but note še.SAG-*gunú* Nikolski 2 76 i 1 and ibid. 77 i 1 (Oakk.). To be connected with *ajarahu, urijahu*, q.v., designating a stone.

Landsberger, MSL 1 142; (Thompson DAC 89, 97).

jarati s.; (name of a month); Nuzi.

annātu GIG.MEŠ ana ITI Im-pur-an-ni u ana ITI Ia-ra-ti ilqú they have received these wheat (rations) for the month of Impur(t)anni and the month of J. SMN 710:27', cf. *ana ITI Ia-ra-ti* ibid. 2'.

jāritūtu

A variant of the name of the month *Ḥiari*, which follows *Impurtanni*, see C. H. Gordon-E. R. Lacheman, ArOr 10 53. Hence, probably to be connected in some way with the month name *Ajāru*, q.v.

jarburānu s.; (a plant used in the preparation of perfume); NA.*

2 kāsāte ša ia-ar-bu-ra-ni Ebeling Parfümrez. pl. 4 r. ii 20, see ibid. p. 7 and 52.

Possibly to be considered as Assyrian form of **ajar-burāni* (so Ebeling *loc. cit.*). Note the parallel names of plants *ia-ar-si(?)*-KUR(?)-[...] ibid. pl. 6:25, *ia-a-ar-si*-[...] ibid. pl. 7:32, *ia-ar-ki(?)*-PIŠ ibid. 36, also *jarzibnu*, q.v.

jarḥu s.; water hole, pond; MA, NA, SB.

būra ša ia-a-ar-ḥi ša kutal tamlé the well that (flows into) the pool which is behind the terrace KAH 1 64:11, see AOB 1 p. 38 and notes 6f.; *kīma mé būri lu taqnāta kīma mé ia-ar-ḥi lu nēḥāta* be as serene as water in a well, as quiet as water in a pool Craig ABRT 2 8 r. iv 7 (SB inc. to quiet a baby), cf. [*ina mé i*]a-ar-ḥi (you sprinkle it) with water from a pool BBR No. 62 r. 8 (NA); (its border is) *naḥallu ša ina libbi ia-ar-ḥu ittallakuni* the wadi that sheds (its water) into the pool ADD 414:26, cf. *ia-ar-ḥu* ibid. 32; *bitu ina libbi kirī ia-ar-ḥu* a house (and) a pool within the garden ADD 444:8; *ú e-su-u* plant of the clay pit, *ú ak-la-bu-u* : *ú ia-ar-ḥu* plant of the pond (followed by [ú].A.AB.BA : *ú tam-tu*) Uruanna II 537f.

See *jarru*, with identical mng.

Meissner, OLZ 1916 151; (Thompson DAB 272).

jāritu s.; heir; NB; Aram. lw.; cf. *jāritūtu*.

arki PN *ia-a-ri-tu ša PN₂ . . . ana mahri-kunu ublamma* afterwards I brought PN, the heir of PN₂. before you TCL 12 122:15, cf. PN *ia-a-ri-«tu»-tu ša PN₂* (referring to same transaction) Nbn. 668:6.

Loan from Aram. *jāritā*.

Oppenheim, WZKM 44 140; Meissner, AfO 11 153f.

jāritūtu s.; legacy; NB*; Aram. lw.; cf. *jāritu*.

jarqānu

ia-ri-tu-tu ša PN ul eppuš I will not accept PN's legacy Nbn. 668:7, cf. *ia-a-ri-tu-tu ša PN ul nippuš* (referring to the same transaction as Nbn. 314 and 668) TCL 12 122:18.

jarqānu s.; (a garden plant); NB.*

ia-ar-qa-nu SAR CT 14 50:48 (list of plants in a royal garden).

jarru s.; pond, pool; OB, Nuzi, NB.

a) in OB: *abušu šapāram lidanninaššumma ia-ra-am rūgam ana alpī la išakkan* let his father write to him in strong terms so that he will not assign the cattle a distant watering place TCL 17 40:27.

b) in Nuzi: fields *ina šapat ia-ar-ru* on the bank of the pond(?) JEN 483:4, cf. *ina šapat ħarrāni ša ia-ru* along the road to the pond(?) JEN 400:9, *ina līt ia-ar-ru* JENu 173:5, also JENu 555:5.

c) in NB royal: *ebēršunu kīma ebēr tiamti gallati ia-ar-ri marti* to cross them (the flooded regions) was like crossing the . . . sea, a stagnant pond VAB 4 134 vi 46 (Nbk.).

Cf. MA and NA *jarĥu* with the same mng. The occ. in Nbk. is difficult to explain.

(Zimmern Fremdw. 44.)

jartu (pl. *jerēti*, a stone) see *ajartu*.

jaru (Ass. *ĵuru*, an ornament) see *ajaru*.

***ĵāru** s.; (mng. uncert.); OB*; wr. *i-ia-ri*. *i-ia-ri anummātu[m] ša ina Sippar liqī* (when the silver has reached you) get these (elsewhere mentioned) *j*-objects which are in Sippar VAS 16 30:9 (let.).

A commodity or merchandise of unknown nature.

jaruĥu see *jarahĥu*.

jarūru s.; shouting (to express complaint, joy, etc.); SB; cf. *jarūrūtu*.

KA.ru.ru = *ia-ru-ru* (followed by *ir.ir* = *aḫula-bakku*) CT 18 30 r. i 6 and dupl. RA 16 167 iii 20; *ù.ru.ru.dug₄.ga* = [...] (followed by *ù.a.dug₄.ga* = [...]) Antagal III 4.

nu'uri ina sammī liḫtabbiša ina ia-ru-ru the *nu'uru*-singer shall sing with shouts of

joy to the accompaniment of the lyre Ebeling Or. NS 17 420:19 (= Parfümrez. pl. 49).

jarūrūtu (*ajarūrūtu*) s.; shouting (to express complaint, joy, etc.); NA, SB*; pl. *jarūrāti*; cf. *jarūru*.

^dA.la.LAB.ki : ^dIštar ša *ia-a-ru-ra-te* (between *ša lallarāte* and *ša tanūqāte*) CT 24 41:84; *Sutī Sutāti nadū* (var. *nadā*) *ia-ru-ra-ti* the Suteans, male and female, shout their battle cry Gössman Era IV 54; [...] [*ki*]-*la-te imaḫḫašu ia-ru-ra-te* [...] CT 15 44:29 (= Pallis Akītu pl. 5f.); LÚ.UR.SAL.MEŠ *ia-ru-ru-tū* (var. *a-ia-ru-ru-tu*) *usaḫḫuru* the *assinu*'s respond with *j*-cries K.3438a + K.9912:9, var. from dupl. K.9923:16 (NA).

An onomatopoeic expression in Sum. as well as in Akk. See also *arurūtu*.

Thureau-Dangin, RA 16 170.

jaruttu s.; (a spice or perfume); MB, EA, MA, NB.

1 SĪLA *ia-ru-ut-tum* (in list of spices, etc., between *namruqqu* and *ka'atu*) PBS 2/2 107:36 (MB); 1 NA₄ *ta-a-pa-tum ša ia-ru-ut-ti* (between alabastra containing *murru* myrrh, . . . , *asu* and *kanakku*) EA 22 iii 30 (list of gifts of Tušratta); *mē ša ia-a-ru-[ut-te]* Ebeling Parfümrez. pl. 7 VAT 9659 i 29 (MA), and passim in texts of this type, cf. *ibid.* p. 8 index s.v. (= Or. NS 19 269); 2 SĪLA ŠIM *ia-a-ru-ut-tu₄* (in a list characterized as *riqqē u šammī* perfumes and medicinal herbs) UCP 9 93 No. 27:24 (NB).

Meissner, MAOG 11/1-2 58; (Ebeling, Or. NS 17 136).

jarzibnu s.; (an aromatic plant); MA.*

1 *sappu ša ia-ar-zi-ib-ni* one bowl with *j*. KAV 98:30 (let.).

See discussion sub *jarburānu*.

jasū (physician) see *asū*.

jaširuma s.; potter; RS*; WSem. word. *ia-zi-ru-ma* MRS 6 195 RS 15.09 B i 12.

Alt, ZA 52 330 (from Ugar. *jšrm*).

jāšu (weasel) see *ajašu*.

jāša see *jāši*.

jāši

jāši (*jāšim*, *jāšu*, *jāša*, *ajāši*) pers. pron. (dative); to me, for me; from OB on; in EA also *jāšia* EA 136:10, and *jāšinu* EA 73:31, 85:11, 149:51, 151:44.

gá = ma = *ia-š[i]* Emesal Voc. III 175; ša. mu.e = [a-na(!) *ia-ši-im* to me Proto-Diri 587; um, àm, im, mi = *a-na ia-š[im]* NBGT II 75ff.; um.ta, àm.ta, im.ta, mu.ta = MIN [(x)] ibid. 79ff.; gá(!), gá(!).ra = *a-na ni-a-šim* (for *a-na ia-a-šim*) NBGT II 196f.

giš.tuk.a ugu.na : *šiminni a-a-ši* hear me! KAR 73 r. 9f.; gá.e nu.un.gá hē.a : *ia-a-ši* (var. *-ti*) *liḡguranni* may he (Ea) protect me CT 17 16 7:243f., with var. in CT 17 48, cf. gá.e ba.da.lá.e : *ia-a-ši* (var. *-ti*) *kullimanni* CT 17 38:22f., also BA 5 643 No. 10 r. 7f., also me.e : *ša ia-a-ši* (in broken context) TCL 6 54 r. 4f.; [ma.da] tu₅.zu.dè ma.da gir₁₁.da^g-ri^{tu}.dè : [*ia-ši*] *mè ina ramākika ia-ši ina tutaqunika* when you bathe for (Sum. with) me, when you adorn yourself for (Sum. with) me SBH p. 121:11f.; ma.ra a.a u₄.sar.ra mu.un.na.gub.ba : *ia-a-ši abi* ^a*Nannaru ulzi-zanni* my father DN made me (Ištar) take up my stand AL³ 135:29f., cf. (with var. *ša ia-a-ši*) SBH p. 98:29f., also BRM 4 10:11f.

a) without prep., OB: *ia-ši-im* TCL 18 151:22, and passim, also *ia-a-ši-im* CT 6 34a:11, and passim, *ia-a-ši* YOS 2 64:8. MB: *ia-a-ši* MDP 2 pl. 22 iv 28, also *ia-ši*, see Aro Gramm. 51. EA: *ia-ši*, cf. *mariš ia-ši* (parallel: *paših ana šunu*) RA 19 103:59, and passim, see VAB 2 1419. SB: *ia-a-ši* and *ia-ši* passim, note *ia-ši* (with var. *a-na ia-a-ši*) BMS 12:109. NA and NB: *ia-a-ši* passim, also *ia-a-šū*, YOS 3 5:3, TCL 9 139:4, ABL 846 r. 17, etc. Note *ia-lši ib-bal-[ki-tu]* they revolted against me (late var. of *ibbalkitanni*) RA 7 180 ii 1 (Maništušu, NB copy).

b) with *ana* — 1' wr. *ana jāši*: *ana i-ia-ši-im* CT 6 32c:8, *ana ia-ši-im* CT 4 6a:21, also Scheil Sippar 85:8, *ana ia-šim-ma* TCL 18 151:30, *ana ia-ši* PBS 7 60:31 (all OB letters); *ana ia-a-ši(-im)* JCS 11 84 i 9 and 11 (OB lit.); *ana ia-a-ši-ma* EA 10:16 (MB); *ana ia-si-im* Smith Idrimi 39; *ana ia-ši* EA 117:74, *ana ia-ši-ma-a* (question) EA 23:31; *ana ia-ši-ia* EA 136:10; *ana ia-šu* ABL 872 r. 5 (NA), 1461:14 (NB).

2' wr. *ajāši*: *a-ia-ši-im* VAS 16 8:9 (OB); *A-ia-ši-šim-wa-qar* Precious-to-me (personal name) TLB 1 86:28 (OB); *a-ia-ši-im* ARM 2 13:18, see Finet L'Accadien des Lettres de

jāši

Mari 23; *a-ia-ši* KBo 1 10 r. 33; *a-a-ši* BA 2 634:21f. (NA), also ABL 329:3 (NA); *a-a-ši* ABL 1100:3 (NB).

3' with redundant *ana* (*ana ajāši*): *ana a-ia-ši* CT 29 35a:8 (OB); *ana a-ia-ši* KBo 1 7:28; *ana a-ia-ši* (var. *ia-a-ši*) AKA 303 ii 26 (Asn.); *ana a-a-ši* KAR 256 + 297:16 (SB); *ana a-a-ši* Craig ABRT 1 25:24 (NA), also ABL 479 r. 6 (NA).

c) with other prepositions (as oblique case): *jānu hazanna šarri k[īma i]a-ši* there are no officials of the king like me EA 138:26, and passim in EA, cf. *ša kī ia-ši* KBo 1 15:4, and (in broken context) KUB 3 31:11, *kī ia-a-ši* ABL 892 r. 12 (NB), *ana ša ia-a-ši* EA 47:17, *itti ia-ši* with me EA 53:12, *nakar ištu ia-ši* he is hostile toward me EA 298:24, cf. also *iltegi 3 ālāni išti ia-ši* RA 19 104:20 (EA); *ša a-a-ši ardika* (a decision) concerning me, your servant BBR No. 101:2 (NA); *e-lī ia-a-ši* (var. *a-a-ši*) *qāssu la ubilu* nobody except me (ever) laid his hand (on such booty) Streck Asb. 50 vi 4.

d) used instead of *jāti*: passim in EA, see VAB 2 1419, and in SB; *la tumaššaranni ia-a-ši* Craig ABRT 1 5:20, *tamallikanni ia-a-ši* KAR 169 r. i 43 (Gössmann Era III), *kēniš napli-sinni ia-a-ši* STC 2 79:54, *ia-a-ši aḫzanni* marry me! BRM 4 12:79 (SB ext.), *ia-a-ši bul-liḫannima* Maqlu II 17; *kīma anāku ana kāšunu ullalukunūši attunu ia-a-ši ullilainni* just as I purify you, so you yourself purify me! Maqlu I 49; *uma'iruinni ia-a-ši* (var. *-ti*) Borger Esarh. 46 ii 29; etc.; see Mullo Weir Lexicon s.v.

e) emphatic use: *ia-a-ši šaḫrim . . . iškuz-nanni ana rešētīm* but me, the youngster, he (Marduk) elevated to an important position VAB 4 66:10 (Nabopolassar); *ia-a-ši RN . . . šulbirim* let me, RN, grow old! ibid. ii 16; *ia-ši arassa . . . ana epēš ešrēti libbam tišmurma* as to me, his (text: her) servant, I desired to build sanctuaries VAB 4 100 No. 12 ii 6 (Nbk.); *šunu u ia-a-šá . . . nillaka* they and I myself will come CT 22 185:21 (NB let.).

The EA letters from Palestine and Phoenicia sometimes consider *jāši* a noun and add to it the suffixes of the first person sing. and pl. *-ia* and *-nu*. Cf. the similar treatment of *jāti*.

jašibu

jašibu (battering ram) see *ašubu*.

jāšim see *jāši*.

jašpū (*ašpū*) s.; jasper; EA, NA, NB, SB, Akkadogr. in Hitt. (see usage b); foreign word.

a) in gen.: *ulru* KUR *Ú-a-uš adi* KUR *Zimur šadi* NA₄ *aš-pe-e ina ziqit mulmulli ardussu* I pursued him at the point of the javelin from Mount Uauš to Mount Zimur, the jasper mountain TCL 3 145 (Sar.); *šamū šaplūti* NA₄ *aš-pu-u* the lower heaven is made of jasper KAR 307:33 (cult. comm.), see TuL p. 33; *abnu šikinšu kima šamē zakāti* (var. *nišāti*) NA₄ *aš-pu-u šumšu* the name of the stone whose appearance is like the pure (var. faraway?) sky is *j*. STT 108:76 (series *abnu šikinšu*), and dupls., cf. (with *kima urpat riḫši* like a storm cloud) *ibid.* 77.

b) used as a precious stone: 1 *šumbiru* NA₄ *ia-aš-pu* one *šumbiru* of jasper EA 22 iv 6 (list of gifts of Tušratta); NA₄ *IA-AŠ-PU* (as Akkadogr.) KUB 15 5 i 4 and ii 21 (courtesy A. Goetze); *eli musarrē ḫurāši kaspī uqnī* NA₄ *aš-pe-e . . . dunnušin addi* I built their (the palaces') foundations upon inscribed tablets made of gold, silver, lapis lazuli (and) jasper Winckler Sar. 2 pl. 36 No. 76:159; *ša kaspā ḫurāša erā* NA₄ *aš-pi-i bābāni* [...] who [decorated] the gates [of the . . .] with silver, gold, copper (and) jasper Bauer Asb. 1 pl. 27 K.2668:12; NA₄.KIŠIB NA₄ *aš-pū-u šūquru aban šarrātu . . . ina kišād Sin ukinnu* (Assurbanipal) put around the neck of Sin a seal made of precious jasper, the royal stone VAB 4 286 x 31 (Nbn.); 1 *takkas aš-pu-u* one cutting of jasper ADD 993 i 7 (coll. Thompson DAC 171), cf. 2 *aš-pu-u* *ibid.* iv 9; 3 NA₄ *aš-pu-u* (in a list of stones) 5R 30 No. 5 r. 60.

c) in magic use: *aš-pu-u* . . . 9 *abnū* SILIM ^d*Enlil* jasper (and eight other stones): nine stones for the appeasing of DN KAR 213 i 4, and passim in this text, cf. 4 *aš-pu-[u]* *š[a ištēn ina li]bbišunu ša uskari* four (stones of) jasper, of which one (has the shape) of a crescent *ibid.* 11 (restored from Istanbul Metni 44/19 ii 38, unpub.), cf. NA₄ *aš-pu-ú šá* UD.SAR *ša libbi* ^d*Sin* ACh Supp. 2 Sin 19:8; NA₄ *aš-pū-u*

jāti

. . . *ina kišādīšu tašakkan* you place (beads of) jasper (strung with other beads) around his neck AMT 7,1 i 6, cf. NA₄ *aš-pu-u ina maški* KAR 186:40, also (among other magic stones) KAR 184 r.(!) 13, KAR 252 iv 5.

For refs. wr. *ia₄-šu-bu-u*, see *šubū*.

Thompson DAC 170f.; Zimmern Fremdw. 60.

jāšu see *jāši*.

jašubū (battering ram) see *ašubu*.

jāti pers. pron. (acc., gen. and, in OA, also dative); to me, me; from OA, OB on; *iāti* or *ijāti* in OB (*i-ia-a-ti* PBS 7 49:16 and 22, *i-ia-ti* TCL 17 42:9) and Mari (ARM 2 20:7 etc.), in EA *jātia* EA 109:43, 126:46, 280:13 and 15, and *jātinnu* EA 74:26.

[an] [AN] = *ia-a-ti* A II/6 ii 2; un, an, in, en, mu = *ia-[a]-ti* AN.TA KI.TA MURU.TA — un, an, in, en, mu, as a prefix, suffix, or infix, mean "me" NBGT I 54ff.; un, an, in, en = *a-na-ku ia-ti šá* [ma-li-ti] — un, an, in, en mean "me," as full form(?) NBGT II 95ff.; [g]á.e, [g]á.e.me.en, me.en, i.me.en = *ia-a-ti* NBGT I 106ff.

me.e.mu RN : *ša ia-a-ti* RN (decree a good fate) for me, Šamaš-šum-ukin 5R 62 No. 2:63; gá.e mu.un.šī.in.gin.na : *ia-a-ti išpuranni* he sent me Schollmeyer No. 1 ii 3f. (= 5R 50), also 4R 17:40f., and passim; m̄.e.ginx(ĜM) : *kima ia-a-ti-ma* TCL 6 51 r. 41f.; ma.ra mu.da.gig.ga : *ia-a-ti ušamrišanni* (your wrath) has made me suffer OECT 6 pl. 7 K.4648:15f., and passim; a.ba mu.un.da.ab.sá.a e.ma.d[a] : *mannu išannananni ia-ti* who is equal to me? SBH p. 109:81f., and passim in this text.

a) as acc. pronoun, with a verb plus acc. suffix: *i-a-ti ina Ḫabḫim ezibanni* he left me in GN TCL 20 105:11 (OA), and passim in OA as acc. object to a verb; *atti [ia-ti ul taram-minni* but you (fem.) do not love me TCL 18 111:31, cf. *tuldinni ia-ti* *ibid.* 26; *i-ia-a-ti gimlanni* do me a favor too PBS 7 49:16 and 22 (OB let.); *ia-ti kaspam gamram ekallum uštašqilanni* the palace made me pay the full amount LIH 30:14 (OB let.); PN *i-ia-ti u* PN₂ *3-ni-ti TUG.ĜI.A ulabbīšunēti* they clothed the three of us in (festive) garments, PN, me, and PN₂ ARM 2 76:7, cf. *i-ia-ti lišsuranni* ARM 6 73:2'; *ia-a-ti* RN . . . *uttannima* (Marduk) chose me, RN Winckler Sar. No. 41:239, and passim in Esarh., Asb., SB lit., also (wr. *ia-ti*) in Nbk., Nbn.

jāti

b) as dat. pronoun — 1' in gen.: *lu kruāti lu i-a-ti šāmama* buy either for yourself or for me TCL 20 98:18, and passim in OA as dat. pronoun, also *i-a-ti illuku* (the garments) come for me TCL 20 175:8, and passim, note *i-a-ti-mi-in illak* BIN 6 91:9; *lu abum i-a-ti* be a father to me! BIN 4 39:27 (all OA).

2' with a verb plus dat. suffix: *balāta dārā ia-ti šurkam* grant me everlasting life! Kolde-
wey Die Tempel von Babylon u. Borsippa p. 56:8 (Nbk.), also *ia-a-ti šurka* Craig ABRT 1 30:39 (hymn of Asb.), *ia-ti iqīpunu* VAB 4 220 i 44 (Nbn.), *iqbā ia-a-ti* Streck Asb. 14 ii 27, and passim, replacing *jāši*.

c) as emphatic personal pronoun, in asyndetic construction: *kaspam ... ia-ti u PN ana* TAB.BA *iddinanniāšim* (PN₂) gave the money to me and to PN in partnership YOS 12 186:6 (OB), *ia-a-ti RN ... balāṭ napīšti ... lišim šimāti* as to me, RN, may (DN) decree long life as my fate Winckler Sar. No. 76:450; *Ḥammurabi rubām na'dam pāliḫ ilī ia-ti ... šumī ibbū* they chose me, RN, the pious prince, who worship the gods CH i 31; *ḥarrāni ana Kāniš la a-Bur[ušḫattim] i-a-ti ina alākija anākuma kaspam ašaqal* I am going to Kaniš, not to Burušhattum, I shall pay the silver when I come myself TCL 19 49:26; *ia-a-ti RN ... pitiq erī ubaššimma* as to me, RN, I cast bronze OIP 2 109 vi 89 (Senn.), and passim in Senn., Esarh., Asb., Nbn.; often used as subject of a verb, even when this immediately follows: *ia-a-ti appalissuma* as to me, I looked at it VAB 4 254 i 23 (Nbn.), *ia-ti palḫiš ašte-ni'šu* ibid. 142 i 16 (Nbk.), *ia-ti šāšunu balāk* ibid. 122 i 47, etc.; *ia-a-tū u PN mutija* I and PN, my husband Nbn. 356:4 and 19, cf. (in broken context) Cyr. 329:23f.; *ia-ti* EA 125:38, and passim in EA, also *ia-ti-ia* EA 126:46. Note *an-niš ia-a-ti an-nu-um-meš šā it-tal-ku* "here" refers to me, "there" to him who went away (explanation) Boissier DA 12:36 (SB ext.).

d) with prepositions — 1' *ana*: *ana i-a-ti u PN išpurannima* BIN 6 80:42 (OA), and passim in OA; *ištu ašrānum ... ana ia-a-ti* from there to me EA 145:26; *itamā ana ia-a-ti* he spoke to me En. el. III 57, also VAB 4 278 vi 8 (Nbn.); *ana ia-ti ... iqbā* VAB 4 142 i 26 (Nbk.); *ana ia-tim RN ... u-qa-a-ma-an-ni*

jāti

ibid. 236 ii 6 (Nbn.), cf. *ana ia-ti RN ... šurkam* ibid. 270 ii 43, *ana ia-ti RN ... kurba* bless me, RN ibid. 148 iv 25 (Nbk.), also *ana ia-a-ti RN ... ikrubma* 5R 35:27 (Cyr.).

2' *kīma* — a' in gen.: *šū kīma ia-a-ti-ma* he is my equal En. el. VII 140; *išarru man-numé kī ia-a-ti-ma iqabbi* (that man) will get rich and say, "Who is my equal?" KAR 382:11 (SB ext.); *jānu kīma ia-ti-ia ardu ana šarri* the king has no servant like me EA 109:43; *ša kīma ia-ti ana kāšim mannum liddin* who will give you (as much) as I? YOS 2 141:5 (OB let. to a god), cf. *ša kīma i-ia-ti* ARM 5 34:14, also TCL 17 42:9, and passim, also VAS 16 156:11 (Samsuiluna), *kīma ia-a-ti-ma* AOB 1 96:16 (Adn. I), *kī ia-a-ti-ma* Borger Esarh. 64 vi 71, and passim in Esarh. and Asb.

b' in the meaning "in my stead" (OA only): *šarrum šumšu ša kīma ia-ti bitam eppaš* if any king who (rules) in my place wants to rebuild the temple Belleten 14 224:20 (Irišum); *izizamma kīma i-a-ti ina maškī qātḫunu šukna* be present and place your hands on the hides in my stead (i.e., as my representatives) TCL 4 4:21, cf. TCL 19 69:28, cf. also *ammakam kīma i-a-ti u suḫārtim atta iziz* CCT 3 41b:8, *kīma i-a-ti lizziz* BIN 6 138:18, and passim; *ina nikkassī kī[ma] i-a-ti ammakam šuḫ[ut] kīma kuāti aštah[at]u atta ammakam ana nikkassīa kīma i-a-ti šuḫut ula azzaz* (you said) "Act in my stead there at the accounting!" I indeed acted in your stead, and now will you act in my stead there at my accounting, (since) I cannot be present CCT 3 47b:17 and 21; x *kaspam u x ḥurāsam ša ki-ma i-a-ti u PN ina Alim šimam išaumunima* my agent(s) and PN bought in Assur x silver and x gold TCL 14 70:6; *ana ša kīma i-a-ti aqabbima* I shall speak to my agents CCT 2 27:5f., and passim, cf. *ana ša kīma i-a-ti u PN ana PN₂ qibīma* (address of a letter) BIN 4 97:1, also CCT 3 40c:2, BIN 4 19:21, and passim; *šumma ša kīma i-a-ti errišuka la takallāšunūti* if my agents ask you (for silver or copper), do not withhold it from them TCL 19 32:5f.; note: *ša ki i-a-ti* TuM 1 5b r. 3, also KT Hahn 12:2; *ana ša kīma šu-a-ti u i-a-ti lušēbiluma* let him send (the silver) to his agents and mine TCL 20 89:17f.,

jattum

ša kīma šu-a-ti ú i-a-ti ammakam lādúma KT Hahn 16:18.

3' other preps.: ina 5 ŠE.GUR la mādīm ša ia-ti u errēšim from the five gur of barley, which is not much for me and the farmer PBS 7 33:13, cf. ištēn kalūmum ezib la ia-a-ti TCL 17 23:17 (both OB letters); mimma annīm ša PN u ia-a-ti all this that belongs to PN and me CCT 4 11b:7' (OA), and passim; kaspum annium ša bari PN u i-a-ti this silver belongs jointly to PN and me CCT 1 37a:7 (OA), and passim; e-la ia-a-ti without me Lambert BWL 178 r. 5 (fable), cf. aḫija šeher ištu ia-ti my brother is younger than I EA 137:16.

The EA letters from Palestine and Phoenicia sometimes consider jāti a noun and add to it the suffixes of the first person sing. and pl. -ia and -nu. Cf. the similar treatment of jāšī.

jattum see jā'u.

jāttun see jā'u.

jattun see jā'u.

jātum see jā'u.

jau see eau.

ja'u (which) see aju.

jā'u (jā, fem. jattum, jattun, juttun, jutte, uttun, masc. pl. jā'ūtum, jā'ūtun, jātun, fem. pl. jātum, jāttun) possessive pron.; mine; from OA, OB on.

ḫa.mu.[e] = š[u-ú] ia-ú-um he is mine, ḫa.mu = [i]a-ú mine, ša.mu.e = [a-na(!)] ia-šī-im to me, ša.mu = [i]a-ú-um mine Proto-Diri 585ff.; mu, ni.gá, mu = ia-u-um NBGT I 258ff., cf. [...] = ia // ia-u ibid. IX 120; mu = ia-u-um KI.TA — mu, used as a suffix = mine NBGT II 195.

gu-ú MU = [ia-u] Ea III 224; [an] [AN] ia-'u A II/6 ii 1, cf. AN.gá = DINGIR-šu ra-bi, DINGIR ia-ú-um Silbenvokabular A 80, also = ra-bu-ú in parallel version; ni-im GAR = [...] // ia-ú A III/6:5f. me.e e.ne.əm kù.mu sa.pàr.gal : IA-u awatim elletum saparru rabú SBH p. 106:68f.

a) masc. sing. — 1' in OA: i-a-um passim, i-a-ú-um KTS 31c:7; gen.: (ana) i-a-im passim, (ana) i-a-in KTS 39a:28; acc.: i-a-am passim; for OA refs., see J. Lewy, Or. NS 15 381ff. 2' in OB: ia-um CT 6 34b:28, etc., ia-um-ma

ja'umma

UET 5 7:11, IA-ú-um (= jām) TCL 17 67:19, UCP 9 342 No. 18:8, and passim, note in Mari: i-PI-ú-um (= iām or iaum) ARM 2 109:10, also i-i-a-ú-um BIN 7 22:5 (from Ešnunna?); gen.: (kīma) ia-[e]-em PBS 7 40:13, (ana) ia-im-ma TCL 18 151:30; acc.: ia-a-ma (uncert.) CT 33 25a:11, ia-a-am UET 5 5:4. 3' in MA: ia-a-ú KBo 1 14:9f. (let.). 4' in SB: IA-ú Gilg. X iv 17; birīt imitti IA-um-ma šumēli ša nakri the right half of the middle is mine (= pars familiaris), the left that of the enemy (= pars hostilis) CT 20 44:59 (SB ext.); atta IA-ú anāku ku-ú Maqlu VIII 100.

b) masc. pl. — 1' in OA: i-a-ú-tum passim; oblique case: i-a-ú-tim passim, for refs., see Lewy, loc. cit. 2' in OB: i-a-ú-tu-un YOS 10 42 iv 22, IA-ú-tu-un YOS 8 1:22; oblique case: i-PI-ut-ti-in ARM 2 63:12.

c) fem. sing. — 1' in OA: i-a-tum passim; gen.: (ana) i-a-tim passim; acc.: i-a-tām passim. 2' in OB: ia-at-tum TCL 17 36 r. 19', ia-a-at-tu OECT 3 56:14; acc.: ia-at-tam A 3535:27 (let.). 3' in Mari: i-ia-[tu]m RA 35 119:4, i-ia-[a]t-tam Syria 33 65:5 (let.); acc.: i-ia-tam ARM 2 113:28. 4' in Elam: IA-ú-ut-te MDP 23 326:6. 5' in NA: ia-a-tú ABL 89:6. 6' in SB: in the formula šiptu ul ia-tu-un the incantation is not mine LKU 32:17, and passim, cf. (in OB) šī-īp-tum ú-ul ia-a-tum JCS 9 9 UIOM 1059:31, and šiptum annitum ul i-ia-at-tum Böhl Leiden Coll. 2 No. 2:41, (wr. ia-at-tu-un) AMT 10,1 r. 4, ul IA-ú-tu-un KAR 76 r. 17, IA-ut-tu-un KAR 79:3. Note with šuttu: šuttu . . . la IA-u[t-t]u-un šī Dream-book 343 79-7-8,77 r. x+12, cf. ibid. x+8, also ibid. p. 340:9, and (wr. ia-tu-un) ibid. 13; note ul-u-tu-[un] AMT 3,4:1, ul-tu-un KAR 88 fragm. 3 ii 8.

d) fem. pl.: i-a-a-tum BIN 6 176:16, i-a-tum ibid. 11 (OA); i-ia-ta-an ARM 1 132:19.

Landsberger, ZA 35 24 n.2; von Soden, ZA 40 193 n. 3 and GAG § 44; J. Lewy, Or. NS 15 361ff.

jau-jau (or jā-jā) interj.; woe!; SB.*

If he is sick for five or six days ia-ú ia-ú la ukalla and cannot refrain from (complaining), "Woe! woe!" (he will die) Labat TDP 150:42'.

ja'umma (any) see ajumma.

ja`uru

ja`uru (an ornament) see *ajaru*.

jā`ūtum see *jā`u*.

jā`ūtun see *jā`u*.

jû see *jā`u*.

jû (prohibitive particle) see *aj*.

jû-jû see *jau-jau*.

jûtun

jušru s.; (mng. unkn.); EA*; foreign word.

3 *ki-iz-zi ju-uš-ru* [*hurāši*] (among jewelry) EA 25 ii 37, cf. [x] *he-ri-iz-zi ju-uš-ru* (among precious stones) *ibid.* ii 5 (list of gifts of Tuš-ratta).

jutte see *jā`u*.

juttun see *jā`u*.

jûtun see *jā`u*.

