

## A

### **abāru II** “a kind of clamp”

OB lit. *šūt a-ba-ri* Westenholz 1997, 162 iv 133 “wrestlers”. Cf. Sjöberg 1996a, 120 and 135. Cf. <sup>lú</sup>LIRUM “wrestlers” ib. iv 140.

### **abāru III** “to embrace”

1. SB *maršu ša ub-bu-ru-uš li’bu* Jiménez 2017, 252: 41 “the sick person whom the *l*-disease has bound”.

2. SB *ša ... ub-bu-ru aḥāšu* Jiménez 2017, 254: 47 “he whose arms had been paralyzed”.

### **ābirû** (or *abīrû*) “weak, poor (?)”

Lambert 1982, 282f.:

1. *šá en-še u a-bi-ri-i ta-šab-b[a-te qat-su(n)]*, K 11701: 4 (prayer to goddess).

2. ... *ša?-bi?]-it? qát a-bi-ri-i* x [...], BM 76521 i (hymn/prayer to god).

3. *ana-ku <sup>d</sup>asal-lú-ḫi ḫa-tin a-bi-ri-i mu-še-zib en-ši*, AfO 17, 313 B 8 restored (Marduk’s Address).

### **ablu** “dry, dried”

Uncert.: MB 2 GUR ŠE.BAR 1 GUR *ṭurû aB-lu-ú* 3(b) *muššu* 3 (p)? *karkarātu ... PN u PN<sub>2</sub> ilqû* MBLT 52: 3 “2 kor of barley, 1 kor of dried(?) opopanax(?), 3 seah of *muššu*, 3 bushel(?) of *karkartu*”. The syntax of the text makes it probable that *aB-lu-ú* is not a separate item but qualifies *ṭurû*: otherwise one would expect the amount specified. However, the vowel plene spelling is unexplained.

### **abnu** “stone, hailstones”

1. OB NA<sub>4</sub> *rabītam ittadī* ARM 14, 7: 6 “he (Adad) released a consistent hail”.

2. SB *mušaznin ab-ni u išāti elī ayyabī* Maul 1988, 19f.: 17 “(Adad) the one who let hail and thunders rain on the enemies”.

3. SB *dudubû* NA<sub>4</sub> *tīk šamē* BAM 249 iii 7 “*dudubû*-ritual ‘raining hail’”.

TS

### **aBratemu** “a bird”

OB *aB-<sup>r</sup>ra<sup>?</sup>1-te-mu-um<sup>mušen</sup>* Edubba’<sup>a</sup> 7, 100: 12 (in list of birds).

### **abūbu** “deluge, flood, flood-monster”

NA *a-bu-ba-nim-ma ammûte emmur* SAA 13, 7 r. 6 “they will also inspect those (statues of) flood-monsters”.

TS

### **abunnatu**, + *abbunnatu*

OB lit. *ab-bu-na-ta-a[m]* UET 6/3, 889 ii 7, s. *gamāmu*.

+ **ada** “mng. unkn.”, Šubrian word(?)

NA *a-da*, for context s. *tebal*.

### **adānu** “fixed date, time limit”

Ug. *a-da-mur-ši-ia* (sandhi) ORA 7, 208: 8 “term of my illness”; *la-ma-dan-ni* (sandhi) ib. 9 “before the time”.

**adāru I** “to be dark, gloomy”

N Ug. *šīruya it-ta-a’-da-ra* ORA 7, 208: 2 “my ominous sign (sg.!) became obscure”.

**addu II** “thunderstorm”; Sum. lw.

1. OB lit. [*kī*] *ma ad-di-im* TIM 9, 41: 11

2. OB lit. DN *a-ad-da-ma ta-ša-[ka?-an?]* UET 6/3, 889 ii 13 “DN s[ets(?)] a thunder”.

**adī, ad** “until”

1. Plene spelling *a-dī-i* OA Sarg. 27.

2. Rare shortened form MB lit. *ad mūtiya* KAR 158 vii 5 “unto my death”.

**adrā’u** s. *durā’u*

**agāgu** “to be angry”

NB *mīnammu* PN ... *ig-ga-gim-ma ... ul tamanguri* SAA 17, 70: 10 “why is PN angry, but you don’t agree” (for *iggagamma*, pace M. Dietrich, SAA 17 p. 67 not from *gagū*, in broken context).

**agālu** “riding donkey”

1. OB 1 <sup>anše</sup>*a-ga-li adī mē urammakūniššu imtūt* FM 6, 52: 7 “my riding donkey died when they were washing it”. Cf. also ib. 5, 13, 19.

2. OB ANŠE.LA.G[U<sup>h</sup>]i.a *arkab allikma* FM 1, 95: 15 “I mounted my riding donkeys and went”.

3. OB *sinništam ina* ANŠE.LA.GU *ušarkibūma* FM 9, 71: 28 “they made the woman mount a riding donkey”.

**agammu** “marsh(es), lagoon”; + Ur III

Ur III <sup>id</sup>*a-ga-mu-um* CUSAS 4, 652.

MPS/NR

**agarinnu, garinnu** “womb; basin for mixing mortar”; + Ur III

1. Ur III *im a-ga-ri-nu-um ka-la(/lá)-ka gub-ba* CUSAS 3, 7: 32; 8: 25 “employed at the excavation for mixing earth in a basin”, s. Heimpel, CUSAS 5, 239f.; Sallaberger, CUSAS 6, 359.

2. SB *a-ga-ri-na-ak* Jiménez 2017, 317: 4 “I am a mother(?)” in broken context.

3. NA *ga-ri-ni-šú* SAA 9, 3 i 24 in broken context.

NR (1), MPS (2–3)

+ **agī’u** “a quality of cloths”; Ur III

1. GADA.GEN *a-gi<sub>4</sub>-um* CUSAS 3, 573: 1 “ordinary *a*. linen textile”.

2. <sup>túg</sup>*ha-um a-gi<sub>4</sub>-um* CUSAS 3, 581: 1.

3. <sup>túg</sup>NÍG.LÁM 3-*kam-ús a-gi<sub>4</sub>-um* “3rd quality *a*. NÍG.LAM-cloth”.

4. Cf. CUSAS 4, 2 for further ref. Sallaberger, CUSAS 6, 357: “dyed, colored”. Cf. *agū I* “tiara”?

MPS/NR

**agū I** “tiara”

Cf. *agī’u*?

**aguḥḥu** “sash, belt”; + Ur III

1. <sup>túg</sup>*á-gu<sub>4</sub>-ḥu-um pi lugal* CUSAS 3, 578: 1, 579: 1, 591: 1 “royal PI-belt”.

2. <sup>túg</sup>á-[*gu*4-*hu-um*] *ús* 3-[*kam-ús*] CUSAS 3, 759: 1 “3<sup>rd</sup> quality belt”. S. also CUSAS 6, p. 258f., no. 1582: 8, 30.  
MPS/NR

**aḥātu** “sister”

OB lit. *a-ḥa-at abīki lunīk* CUSAS 10, 12: 19 “let me have sex with the sister of your father”.

**aḥāzu** “to grasp”

**Gtn** OB *anāku iqqāt [rā]mika iqqāt <ṣī>ḥātika damqātīm a-ta-na-ḥa-az puzram* ALL no. 1 iv 34–36 “Let me constantly take refuge through your love, through your love-making” (cf. CAD P 557 *puzru* 1 b with slightly different text).

**Dt** OB lit. *ú-ta-ḥi-iz ana namraṣim* ZA 110, 40 i 33 “coat (= protect) yourself against sickness!”

**aḥulap**, *ḥulap* “it is enough”

1. OB lit. [LÚ a!]-*ḥu-la-a[p]* Westenholz 1997, 164 iv 158 “man (singing) ‘it is enough!’”. Cf. Sjöberg 1996a, 120 and 137.

2. Ug. *ēntum ḥu-lap ul iltasimāku* ORA 7, 208: 27’ “the *entu*-priestess would not have cried ‘ḥulap’”.

**aḥunêš** “separately”

OB *a-ḥu-né-eš<sub>15</sub> ina nepārātīm wašb[ū]* FM 2, 48 no. 16 r. 5 *aḥunêš* “they sit separately in prison”.

**ai** II s. *ay(a)*

**akālu** “to eat”

**G** OB *adī ta-ak-ka-lu-nim ay i-ku-lu ilū aḥḥūka* AnSt. 33, 148: 28f. “until you eat, may the gods, your brothers, not eat”.

**Gt** SB *i-tak-kal* = DU.DU = *it-ku-lu* SpTU 5, 259: 10, s. Streck 2003a, 26.

MPS (G), JW (Gt)

**akāšu** “to go”

**G 1.** OA *u*-class: *adī 5 ūmē a-ku-ša-am* Kt m/k 77: 25 “I will come in 5 days”, s. Veenhof 2015, 221 with further ref.s.

2. OB lit. *ilū lā i-ku-šu-šu-ma* ZA 110, 43 ii 49 “the gods did not come to him”.

3. OB *ta-ku-uš* GN *ana qereb supūrišu* JAOS 103, 26f.: 36 “GN went into his sheepfold”.

**D 1.** Said of tablets, “to make invalid, cancel”, lit. “to let go”, s. Veenhof 2015, 222–224:

**a)** *tuppam ša dīn ālim attama lā tū-ki-iš* Kt n/k 1684: 20f. “did you not make the tablet with the verdict of the city invalid?”

**b)** *alē tuppum ša be’ulāt* PN *ellī’anni tuppum ú-ku-uš* Kt n/k 30: 14 “wherever the tablet of PN’s capital turns up the tablet is invalid”.

2. Said of persons, mng. “to exclude, disavow, repudiate”: *malā dīn ālim u rābišūtīm ú-ku-US* AKT 6a, 74: 39f. “he has been dismissed in accordance with the verdict of the city and the attorneys”, s. Veenhof 2015, 223–225 with further ref.s.

**Dt** OB lit. [l[ā] *ú?-ta-ak-ka-aš zikraka* OECT 11, 1: 13 “your word cannot be driven away”.

+ **akkaltu** “food supplies”; OB

*bilānim ak-ka-al-tam* ARM 26/2 p. 431 no. 494: 8 “bring food supplies!” Cf. Heimpel 2003, 390.

**aladiru**, *ladiru*, *laṭiru* “a fodder plant”

Stol 1985, 132: Cf. Gr. *láthuros*? Possibly chickling vetch or fenugreek.

JW

**alahhinnatu** “female miller”; + MA

2<sup>mi.meš</sup> *a-láh-ḥi-na-a-tu* BATSH 4/1: 10: 12.

**alāku** “to go”

Gtn perf. SB *ta-at-ta-tal-lak* Jiménez 2017, 385 (= SAA 3, 51): 4 (s. *tattataššab* ib. 8).

**alālu I** “work song”

1. OB lit. *ina* GN *a-la-lu-ú šaknūšum* CUSAS 10, 7: 8 “work songs are provided for him in GN”.

2. MB lit. *la-la-lu-ú* ALL no. 11: 9, s. *paspasu*.

3. MB Bo. *a-la-la-ma kīma arīti tanūqātumma* KBo. 36, 27: 17 “There is the *alāla*-cry, there is a battle cry like of a pregnant woman!”

**alālu II** “to suspend, hang”

**Gt** “to gird oneself”: Ref.s. cit. CAD A 331a mng. 2c belong to *talālu* “to render assistance”; PN *It-lāl*-DN RA 46, 201 no. 52 r. 1 (cit. CAD ib.) is Amor. *Hitlal*-DN “praise DN” (Streck 2003a, 40f.)

JW

**alālu III**

Š “to hail somebody” (pace CAD A/1, 332 a. B 2c not with dat. suff. but with acc.):

OB lit. *i tu-šu-li-il šarrašu i taḥḥiš* Westenholz 1997, 196: 30 “may she hail its king, may she prosper”. The form *tušūlil* analogous to I-w verbs.

+ **ālānu** (or **ālānû**) “city-dweller(?) (a bird)”

OB *a-la-la-nu-um*<sup>mušen</sup> Edubba’a 7, 100: 26 (in list of birds).

**alla/uḥaru** s. *annuḥaru*

**allallu I** “a bird”; + OB

1. OB *al-la-al-lu-um*<sup>meš</sup> Edubba’a 7, 100: 56 (in list of birds).

2. OB lit. *muttalliktī tattallak a-la-la-ni* CUSAS 10, 12: 4 “my restless (girl) went to and fro like an *allallu*-bird”.

**ālu I** “village, town, city”

1. Pl. stat. cstr. without *-ān*-ending:

a) *a-le-šu-nu* OA Sarg. 10 “their cities” (but 70 *a-lá-né* ib. “70 cities”)

b) OB lit. *a-li nakirī* Westenholz 1997, 196: 39 “the cities of the enemies”.

2. For mng. “mural crown” s. Stol 2007, 233.

MPS (1), JW (2)

**ālu II**, *aja/ilu* “a breed of sheep”

1. Wr. syllabically *a-PI-lam/li*. a) OB *a-ja/ji-li iqlû* FM 8, 125 no. 37: 6” “they burnt my *a*-sheep”.

b) *a-ja/ji-lam* ib. 4”.

c) These ref.s indicate a form *aja/ilu*, prob. also underlying the logographic spellings under 2, below.

2. Wr. logographically: **a)** <sup>udu</sup>A-LUM<sup>hi.a</sup> *išātam iqlû* FM 8, 118 no. 34: 50 “they roasted the *ā*-sheep in fire”, cf. ib. 54.  
**b)** <sup>udu</sup>A.LUM-*šu iq-lu-ú* FM 8, 123 no. 36: 21 “they burnt his *a*-sheep”.

**aluzinnu** “artist, juggler”

Corresponds to Greek ἀλαζων, s. Griffith/Marks 2011 and Rumor 2016.

**amāru** “to see”

**Gtn** SB [*li-ta*]-*am-ma-ru kal maršāti annāti* ORA 7, 322: 81 “may each (of the people) see all those pains”.

+ **amašhānī** “sheepfolds”; SB, < Sum. *amaš-ḫi-a*.

SB *amaš-ḫa-a-ni u ú-tu-la-ni* Fs. Lambert 203, 46: 3 “sheepfolds and herdsmen”.  
MPS/NR

**amertu II**, *ameštu* “inspection, review”

MA comm. [*a*]-*mi-liš-tu : ta-ia-a-[ra-tu]* KAL 5, 66: 9 “inspection (means) forgive[ness (as in the omen ...)]”, s. HeeBel ib. p. 218 and for /r/ > /š/ de Ridder 2018, 160 § 243.  
JW

**ame/ištu** s. *amertu II*

**āmīru** “onlooker, keeper”

1. OB PN n *kaspam* ... [*ana*] <sup>lú.meš</sup>*a-mi-ri [itta]din* FM 9, 71: 13 “PN gave n silver to the keepers”.

2. OB *ana qāt* <sup>lú</sup>*a-mi-ri [i]pqiss[i]* ib. 13 “he entrusted her to the (hand of) the keepers”.

3. OB <sup>lú</sup>*a-mi-ri [kī'am] uwa'’er* ib. 20 “I instructed the keepers [as follows]”.

**ammatu II** “earth”; + OB

OB lit. *e-li-ia-ma-tum* VS 10, 213 i 7 “on the earth”, s. *šēpu D*.

**amurdinnu**, *murdinnu* “a thorny bush”; + OB

1. OB *ammīni dannāti kīma mu-ur-di-nu qīštim* ZA 75, 200: 53 “why are you harsh like a *amurdinnu*-bush of the forest?”

2. OB a bead: n *mu-ur-di-nu* (of gold) ARM 32 p. 457f. M.6166+: 21 (s. Arkhipov ib., 49).  
MPS (1), JW (2)

**amurru** s. *namurru*

**anāḫu I** “to become tired”

For OA refs. s. Veenhof 2015, 225f.

**D** Cf. CAD U/W 165 s.v. *unnuḫu*. Disc. in Veenhof 2015, 226–229, with new ref.

In BIN 6, 11: 14 (cit. CAD *unnuḫu* end) read perhaps “to be of poor quality(?)”  
(denomination of *anḫu*).

**anāku**, + *anā* “I, me”

OB lit. *a-na ilka* RB 59 = Fs. Reiner 192: 58 “I am your god”. Cf. W. G. Lambert, ib. p. 199 with further ref.

**ananiḫu**, *nanaḫu*, *naniḫu*, + *nani'’u* “mint”, + MA

MA n *na-ni-ú* BATSH 9, 101: 5; 103: 1, 6, 11; BATSH 18, 56: 15; *na-ni-ú*<sup>meš</sup> WVDOG 134, 39: 1. S. de Ridder 2021, 194 with add. refs.

**anantu** “battle”

*antu* (AHw. 455 *antu*, CAD A/2, 146 *antu* B) is a shortened form of *anantu* (in VS 10, 214 iii 8 and 12 parallel to *tamḫāru*).

**andaḫšu**, *andāšu*, *indaḫšu*, + *addaḫšu* “an alliaceous plant”; + OA, + OB

1. Ur III 20 *in-daḫ-šu-um* MVN 6, 59: 2; s. AUCT 1, 974: 2. S. CAD A/2, 113b and Veenhof, Fs. P. Garelli, 293.

2. OA *addaḫšu*: **a)** *abul a-da-aḫ-ši* AuOr 8, 198: 4 “*a*-gate” (s. also Farber, AuOr 8, 199f.).

**b)** *a-da-aḫ-ši ... ina ḫurši ānim aknukma* I 429 (ZA 81, 236) “I have sealed *a*-plants in a package”, s. dupl. OIP 27, 55: 33 // TC 3, 159).

3. OB **a)** 90 *an-da-aḫ-šum*<sup>s[ar]</sup> AbB 12, 19 r. 2, s. 6, 10, 12.

**b)** n *karšum* 120 *an-daḫ-šum* BM 97079: 2, 5, 8 (Veenhof, Fs. P. Garelli 289) “n leek, 120 *a*.”

**c)** n *an-da-aḫ-šum*<sup>sar</sup> BM 96968 i 2, 5, ii 26, iv passim (Veenhof, Fs. P. Garelli 291).

**d)** 60 *an-da-aḫ-šum*<sup>sar</sup> CT 43, 118: 19.

4. **a)** *inūma iššūrū u mû bašlū karšam ḫazannam u [an-d]a-aḫ-ši tasākma teṭerrī* YOS 11, 26 i 40, ii 6 (MC 6, 71) “(when) the birds and broth are cooked, pound (and) mash leek, garlic and *a*.”

**b)** *karšam ḫazanna[m an-d]a-aḫ-[ši a]na muḫḫi tušappaḫ* YOS 11, 27: 14 (MC 6, 105) “sprinkle on it leek, garlic and *a*.”

5. Farber 1991, 241: probably not crocus (thus CAD A/2, 113 and Powell, RIA 10, 21), but perhaps fennel (*Foeniculum vulgare*).

MPS/NR

**andullu** “canopy”

OB lit. *ša* AN.DÜL Westenholz 1997, 152 i 28 “the one of the parasol”.

**andurāru**, *addurāru*, *andarāru*, NA/NB *du/arāru* “freedom, exemption”

1. NA *urki du-ra-ri dannutu šaṭrat* TIM 11, 3: 26 “the document was written after the amnesty”, cf. *urki du-ra-ri* SAAB 9 p. 64ff. no. 89: 15.

2. Freedom from prison (*mēseru*): (establish/let be established) SB [an]-*du-ra-ri* ORA 7, 318: 33 “my freedom”.

JW (1), MPS (2)

**anna** “yes, indeed”

OB *an-na* YOS 11, 24 i 14, s. *nisannu*.

**annuḫaru**, *alla/uḫaru*, + *innuḫaru*, f. “a mineral”, “(white) dye(?)”; + Ur III

1. Ur III: **a)** 2 MA.NA *al-lu-ḫa-ru-um li-iq-tum* CUSAS 3, 668: 1 (s. also CUSAS 4, p. 15) “2 minas of dye leftovers(?)”.

**b)** *al-lu-ḫa-ru-um* SIG<sub>5</sub> CUSAS 3, 898: 2; 924: 1; 943: 2 (s. also CUSAS 4, p. 15 and CUSAS 6, p. 262 for further ref.) “fine dye”.

**c)** With Sallaberger, CUSAS 6, 357, *al-lu-ḫu-ru-um* in CUSAS 4, 15 is “a ghost entry”, since ḪU is restored in all references.

3. OB *in-nu-ḫa-[r]a-[a]m qitmam u šammam pallišam ... liššūnim* ARM 26/1 p. 298, 134: 7’ “let them bring...(white) dye, black dye and a drilling stone”. S. Durand, ib. 298 n. a.

MPS/NR

**anqullu** “glow(?)”

SB *adū lā Šamaš napāhu ībirūšunu an-qu-lu* ZA 109, 178: 2 “as long as the sun was not shining, a fiery glow(?) crossed over them”.

TS

**antu** s. *anantu*

**anzalīlu** “a transvestite entertainer”

OB lit. *an-za-li-li* Westenholz 1997, 164 iv 146 (between *aštala* “singer” and *ša ebbūbi* “flutist”).

**anzūzu** “spider”

SB *an-zu-zi mālil a[rqi?]* Jiménez 2017, 317: 3 “spider, the devourer of g[reenery?]”.

**apāpu** “to make incursions(?), to infiltrate(?)”

+ **D** OB PN *ana māt GN illikma še`ašu iqlū mātam ú-tá-ap-pí-ip u šallassu uterram* MARI 8 p. 446: 23 “PN went to the land of GN, burned its barley, made incursions into the land and brought back its booty”.

**N** OB *šāb GN gerrī šunūti ana panīšunu ukillūma ul in-na-ap-pu-šu-nu-ti* ARM 26/2 p. 182 no. 373: 16 “the troops of GN blocked these ways in front of them (so that) they could not infiltrate them”.

+ **Ntn** OB *išahḫiṭamma ušeššê u ša kīma it-ta-an-pa-pu-nim-ma utterrūnim* ARM 26/2 p. 180 no. 372: 31 “they used to plunder and take (the booty) away. Every time they infiltrated, they brought (booty) back”.

**Disc.:** Durand 1988a, n. 25: *napāpu* as secondary root derived from *NP*’, “to sieve, sift”; AHW. 57: < Hebr. ’pp “to surround”; Heimpel 1998, n. 63: *ḫippum=pirs* form of *apāpu*, suggested meaning “penetration”.

TS

**appatu** “reins”

OB 2 *tāpal ap-pa-tim ša sisī* FM 6, 64: 6 “2 pairs of reins for horses”.

**appāru** “reed-bed, marsh”

OB lit. *ap-pa-ri-i-im* CUSAS 10, 7: 4, s. *makūru*.

**appu** “nose”

1. OB *butqam ap-pa-ša šaqām šuknam ap-pa-ša šapal šēpīya* ZA 75, 200: 48f. “cut off her nose! Put her nose under my feet!”

2. MB *ap-pi lalēki* ALL no. 11: 2 “nose of your(f.) desire” (clitoris).

**apsasû**, f. *apsasītu, aps/šasātu* “an exotic bovine”

*ap-šá/sa-sa-tum* Emar 551: 33f. (Hh XIV 116f; MSL 8/2, 16). The form *apš/sasātu* keeps the final *a* of Sum. *áb-za-za* (not f. pl.).

**aptu** “window”

1. OB lit. *ina nūr a-pa-[ti-im] izīzz[ī]* CUSAS 10, 12: 1 “stand in the light of the windows!”.

2. OB lit. *luppalsakka in-nūr a-pa-ti-im* ib. 6 “let me look at you by the light of the windows”.

**apû I** “clouded; fem. pl. beclouded, people”

OB lit. *a-pé-ti-im* AfO 50, 15 ii 13 *apêtim* < *apī`ātim*.

**arabû** “a waterfowl”

OB *a-ra-bu-um*<sup>meš</sup> Edubba’a 7, 100: 13 (in list of birds). The section also contains *igirû* “heron” l. 11.

**arāku** “to be long”

Š OB lit. *lu-ša-ri-ik elik lušarpiš* Westenholz 1997, 196: 28 “let me make it (the temple) long and wide over you (Erra)”.

**arāmu** “to cover, to tune(?)”

1. NA *a-rim pigû ... a-rim pilaggi ... a-rim ... ša kurgarrî a-rim ... inḫī ša kulmašāti a-rim dubdubbi ... ša lilissā[ti]* SAA 3, 8 r. 12ff. “The *pigû* instrument ... is tuned! The drum ... is tuned! The ... of the *kurgarrû* is tuned. The ... is tuned (to) the *i*. songs of the *kulmaš[itu]* hierodules. The *dubdubbu* is tuned, the ... of the kettle[drums]!”

2. SB *mūtu i-ri-mu-ši-ma* Jiménez 2017, 252: 44 “death has covered it (scil. the breast)”.

NR (1), MPS (1–2)

**arāru III** “to tremble”

1. OB lit. *ḫardu u a-ri-ru* CUSAS 10, 8: 19 “wakeful and trembling” (s. *ḫardu*).

2. OB lit. *ḫa-ri-irru<sup>1</sup>saḫḫap kibbu! ākilu << lū>> šaniš [libbū]* RA 86, 81: 5 “a blazing (fire), he is overwhelming. A consuming flame, he is inserted into(?) the heart”.

**argabu**, *arkabu*, *irkabu* “a bird”

1. OB *ar-ka[bu]-um*<sup>mušen</sup> Edubba’a 7, 100: 21 (in list of birds).

2. S. also AHw. 1586 *rikibtu* ad NÍG.IB<sup>mušen</sup> in AHw. 984 s. v. *rikibtu* 2b.

**argānu**, + *argīnu* “a plant”; + Ur III,

1. a) Ur III *kirip ar-gis(KI)-nūm* CUSAS 3, 511: 65; 972: 17, 88; 975: 18, 89 (s. also CUSAS 4, 22) “jar with *a*.”

b) *a*. NATN 825 besides onion and fish (s. CUSAS 6, 357 s.v. *ar-ki-LUM*).

2. Cf. Brunke 2008, 169.

MPS/NR

**arginnu** s. *argānu*

**arḫānû** “a date palm”

First non-lex. ref.: SB *išmēma karānu ša ar-ḫa-nu-ú dabābšu* Jiménez 2017, 250: 29 “vine listened to the speech of the *a*.-palm”.

**āribu**, *ēribu*, *ḫēribu* “crow, raven, rook”

1. OB lex. [*ḫe*]-[*ri*]-*bu-um* OECT 4, 153 c 42 (Proto-Diri); cf. Ebla UGA<sup>mušen</sup> = *ha-ri-bù*, [*ḫ*]*a-ri-bù-um*, *g[a-r]i-bù* MEE 4, 295.

2. OB Ú.GA<sup>mušen</sup> Edubba’a 7, 100: 42 (in list of birds), syllabic spelling of the logogr. UGA.

3. OB lit. *ša BURU<sub>5</sub>* Westenholz 1997, 156 ii 63 “(responsible) for crows” (between SIPA.ŠÁḪ “swineherd” and MUŠEN.DÙ “fowler”).

4. OB *u ḫA.NA<sup>meš</sup> ḫe-ri-bu ištānassī* MARI 6, 338: 71 (LAPO 16 p. 146ff. no. 545) “(PN said to PN<sub>2</sub>: ‘PN<sub>3</sub> held his strong troops back and sent us weak troops, and we will die with them’) and he keeps calling the Haneans crows.” Diff. Durand 1997, 154 and Streck 2000a: *tā-ri-pu* “wild beast?” (hapax) from West-Sem. *trp* “wild, raging” possible.

5. MB as lw./akkadogram in Hitt: *I-RI-BU*<sup>mušen</sup> Beckman 2013 (Palliya rit.) § 20: 9.

6. Kogan 2001, 278f. on etym. (early *ḫ*-spellings as reflex of original *ḡ*).

S. also *girribu*.

JW (1, 4–6), MPS (2–3)

**arīktu** “long part”

1. OA *ar-kà-tim ēkulūni* OA Sarg. 24 “the eat long parts (of meat)” (besides *irātim* and *muhham ša kursinnātim*).

2. OB lit. *ar-ka-tim* VS 10, 214 iii 2, s. *kapāru* Dt.

**ārīru II** “miller(?); a priest(?)”; SB

<sup>lú</sup>*a-ri-ri* (parallel to *marmāhu* “a priest”) Jiménez 2017, 250: 24, s. *hamātu* III Š. Cf. CAD A/2, 233 s. v. *ararru*. Cf. also AHw. 68 *arīru* 1 for *a/ārīru* as designation of a priest.

**arītu** “pregnant woman”

MB Bo. *kīma a-ri-ti* KBo. 36, 27: 17, s. *alālu*.

**armūtu** “desolation”

OB *ar-m[u?]-tam?* Finkel 2014: 50.

**arnu** “sin”

*ša arni* “culprit”: OB lit. *ina bīrini ša ar-ni-[i]m ubbalaššu a-ra-an-šu li[šš]ī* ZA 110, 45 iii 51f. “he (Šamaš) will bring forth from among us the culprit so that he may bear his sin”.

**artu** “foliage; leaf of the date palm”

1. *artu*, like *aru*, also denotes the leaf of the date palm: OB *liptilkum iṣ [ár]-ti pi[t]iltam* Finkel 2014: 11 “let (someone) twist ribs (lit. wood) of palm leaves into ropes for you”.

2. SB *ša lā artiya tamkāru ul iṣabbat urḫu* Jiménez 2017, 168 Ic 10 “without my (the poplar’s) foliage, the merchant does not take the road”.

**aru I**, + *eri’u* “branch, frond; leaf of a date palm”; + Ur III

1. Ur III n *sīla zú-lum* n *sīla e-ri-um* CUSAS 3, 511: 42 “n liters of dates (and) n liters of date palm leaves”. S. also CUSAS 3, 1036: 45 and 75.

2. SB *a-ru-ú-a* Jiménez 2017, 250: 19, s. *šušāru*.

NR (1), MPS (1–2)

+ **arû** “lion”

In Hh 14: 137 / (MSL 8/2, 17) occurs the entry *te<sub>8</sub> = a-ru-ú* (texts A and S<sub>4</sub>); text J has [*te<sub>8</sub>*]<sup>mušen</sup>. According to B. Landsberger, *Fauna* p. 100 n. 3, text J proves that the eagle is meant, which would be mentioned here by mistake (“zu Unrecht in unsere Tafel verirrt hat”). However, the entry closes the long cat section (ll. 108–137) of Hh 14; immediately before the *nimru* “leopard” is mentioned. Moreover, in two texts the determinative <sup>mušen</sup> is missing, which we could expect since in Hh XVIII the birds always have the determinative <sup>mušen</sup>. Finally, the eagle *te<sub>8</sub>*<sup>mušen</sup> is listed in Hh 18:189 (MSL 8/2, 129). All this makes it probable that *arû* in Hh 14: 137 means the lion, and that the scribe put it as a foreign word at the end of the cat section. The Sum. writing *te<sub>8</sub>*(<sup>mušen</sup>) was inspired by the homonym *arû/erû* “eagle”, prob. not related to *arû* “lion”, s. SED 2, 25 and 59.

**arurtu** “drought, famine”

MB *akkud a-ru-ur-tu-ú-a* ALL no. 11: 4 “I got worried in my hunger”.

**arwi’u**, *aryu* “gazelle”

1. OB lit. *ar-mu-ú sāmūtu* CUSAS 10, 12: 12 “red gazelles”.

2. MB [amar]-maš-[dà] = *uzālu* : *ar-ju* Emar 551: 55. For disc. s. Pentiuć 2001, 32f., and Kogan 2005, 26f. The form *aryu* may be a loan from NWSem., connected with Hebr. 'aryē “lion”.

+ **asdu** “warrior”; OB; Amor. word;

1. *ina birit ás-di-ka u ma`raštika* ARM 34, 20: 8 “among your warriors and your maternal family” (s. also maḥraštu).

2. In Amor. PNs, s. Streck 2000, 320f.

JW

**asnan** s. *ašnan*

**assammu** “goblet”

OAKk *a-sà-am šamnim in qātīšu a-sà-am irēnim in būdīšu* MAD 5, 8: 28f. “a goblet of oil is in his hands, a goblet of cedar fragrance on his shoulders.” (partially cit. CAD A/2, 340 a. b.)

**ašamšūtu**, *ašamšātu* “sandstorm”

1. OB *ina mātīm* DA.AL[ḪA.MUN] *ittabšē* ARM 28, 21: 12 (corrected by Durand 2005b: 68) “in the country appeared a sandstorm”.

2. OB lit. *a-ša-am-ša-tum iṣḫurāšunūšim* FM 14, 16: 10 “the sand storms turned back against them”.

TS

**ašar**, *ašrū* “where”

OB *lēt šadī aš-[r]u mīlū mūrīda lā išūni* RB 59 = Fs. Reiner 192: 31 “side of the mountain, where the ascent has no descent” (with loc.).

**ašāšu** “to be distressed”

G OB lit. *šanīš uzammīka a-ta-šu-uš* CUSAS 10, 9: 16f. “a second time I yearned for you (and) became distressed”.

**ašdu** s. *asdu*

**aširtu** “advice, instruction”; + OB

OB lit. *a-ši-i[r-tim]* ZA 110, 39 i 4.

+ **aši`um** II “a specification of textiles”; Ur III

Ur III <sup>túg</sup>BAR.DUL<sub>5</sub> PN *a-ši-um* CUSAS 3, 571: 1; 762: 1 (s. also CUSAS 4 p. 4) “*b*-textile of PN, *a*.”.

**ašikītu**, *išikītu* “a bird”; + OB

OB *iš-ki-ki-tum*<sup>mušen</sup> Edubba`a 7, 100: 44 (in list of birds). For this and other var.s s. Al-Rawi/Dalley 2000, 107.

**ašlu** “rope, a measure of length”

OB *aš-la-a* “each one *ašlu* long” Finkel 2014: 10, s. *kannu*.

+ **ašlukku** “storeroom”; SB

[*ina* x x] *ḫuršu ḫumšīru* [ug-da]-MAR *unāti u pērūrūtu ina áš-lu-uk-ku ištakan miṭṭi* Iraq 60, 204: 8 “in the ... pantry a rat has ruined the utensils, and a mouse has caused losses in the storeroom”. S. also George/Al-Rawi ib. 206

NR

**ašnan**, *asnan* “grain”

Rare var. *asnan*: OB lit. *nuḫuš as-na-[a]n* OECT 11, 1: 12 “abundance of grain”.

**ašnugallu**, *ašnugālu* “a stone; a snake”

1. OB lit. *ḫussīni kīma aš-nu-ga-[a]li* CUSAS 10, 11: 8 “think of me as an *ašnugallu*-snake/stone!”

2. AHW. 82 lists *a*. “ein Stein”, whereas CAD A/1, 452 offers “mng. unkn.” and separates the ref. Sumer 13, 93//95 (= TIM 9, 65//66) from *ašnugallu* = *gišnugallu*. There is, however, certainly only a single word *ašnugallu* designating both a stone and a snake whose colors resemble the *ašnugallu*-stone.

**aššatu**, *aštu* “wife”

Short form *aštu*: OB lit. *asahhur kīma aš-ti-im* CUSAS 10, 9: 13 “I encircle (you) like a wife”.

**aššebu** s. *eššebu*

+ **aššu II**, **ayaššu** (?) (mng uncert.)

OB lit. *PI-ru-um šakalmušu a-aš-šu-um ezzu[m!]* Westenholz 1997, 196: 37 “..., terror, the fierce ...”.

**aštalû** “a singer”

OB lit. *aš-ta-la* Westenholz 1997, 164 iv 144.

**aštammu** “tavern, brothel”

OB lit. *aš-ta-ma-ša* CUSAS 10, 11: 14, s. *kezretu*.

**aštu** s. *aššatu*

**atāku** “to bend”; + OB

D OB lit. *līmī ša ú-ut-ta-ku kabtassu* Westenholz 1997, 100 r. 19 “thousands are they whom his mind bends down”.

**atappu** “canal”

OB *a-ta-ap-pa-tim* FM 1, 95: 7, s. SAD *šabātu* D.

**a’u** s. *ḫuja’u*.

**awû** “to speak”

S. Heimpel 1996 on *šutāwûm*. Cf. *tāmītu* and *tāwītu* (Mayer 2009, 427).

JW

**ay(a)**, *ayyu* “alas”

1. OB lit. *ia* DN PRAK 2 C 135 ii 1 “alas, DN!”

2. OB lit. NAR *a-ú* Westenholz 1997, 162 iv 137 “singer of alas”.

**ayabba** “sea”

OB lit. *a-ia-a-ba* (// *a-ab-ba*) *elītim u šaplītim* CT 58, 28: 2 “the upper and the lower sea”.

**ayakku** “the temple Eanna”; Sum. lw.

1. OB lit. *ina a-ia-ki-im ušakkal Ištar* CUSAS 10, 7: 12 “he feeds Ištar in the Eanna”; cf. *a-ia<sup>1</sup>-ki-im* ib. 15.
2. Loan from Sum. *é-an-na* (/hay-an-ak/).

**ayyakku** s. *ayakku*

**ayaššu** s. *aššu* II

**ayyaru** “flower; rosette”

1. *ayyar ili* “chameleon(?)” AHW. 25 a. 3, CAD A/1, 227f. *ayyar ili*: Add probably *ayyaru* alone in OB lex. [x x] *bar-gi<sub>6</sub>* = *ia-a-ra!* UET 7, 93: 25, followed by *kitturru* “frog” (Sjöberg 1996, 226).
2. S. also SAD 2, 84 *tenšû* 2.

+ **aza(b)bu?** “cistern for rainwater”; OldAkk., Ur III

1. OldAkk. PN *ugula a-za-búm-ma-ke<sub>4</sub>* CT 50, 47: 5 “PN, the overseer of the cistern” (Sallaberger, CUSAS 6, 357).
  2. Ur III:
    - a) *a-za-bu-um a-im-še-ġá ba-al-[dè]* CUSAS 3, 104 “bailing out a cistern for rain water”.
    - b) [2] *guruš šidim a-za-bu-um a-im-še-ġá dū-a* CUSAS 3, 121: 32 “[2] builders having constructed a cistern for rain-water”. S. CUSAS 4, 4 for further ref.
    - c) *a-za-bu-um ba-al-la* BM 106087 “cistern bailed out” (CUSAS 5, 184).
    - d) *a-za-bu-um* PDT 2, 1366 (Sallaberger, CUSAS 6, 357).
- MPS/NR

**azamillu** “sack with netlike reinforcement”

OB 23 <sup>[és]</sup>*[a]l-za-mi-la-tum ša šallat* GN ARM 30 p. 416 M.18159: 5 “23 sacks from the booty of GN”.  
NR

**azaru** “lynx”

SB *šēlebu a-za-[ri]* Jiménez 2017, 387: 3 “the fox, the lynx”.