

## W

**wabālu** “to carry, bring”

**G 1.** “to bring forth, to remove”: OB lit. *ub-ba-la-aš-šu* ZA 110, 45: 52, s. *arnu*.

**2.** OB *akkīma ub-ba-lu kaspam ruddīma* FM 6, 52: 21 “add silver, as much as it (the riding donkey) is worth”; s. CAD A/1, 20 a. A 5b.

**D** “to juggle (with weapons)”, s. *bibbulu*: **1.** OB *mubabbilūtum ana pan bēliya ú-ba-ba-[lu]* FM 1 p. 138 A.486+M.5319: 29 “the acrobats will juggle before my lord”.

**2.** OB *mubabbilūtum urramma li-ba-bi-lu* ib. 33 “may the acrobats juggle tomorrow”.

**3.** OB *Ḥanû kalûšu ina kirîm mahrišu [ip]tun u mubabbilūtum ina kirîmma [ú-b]a-bi-lu mādiš ana kašād Ḥanê ḥadī* ib. p. 140: 40 “all the Ḥanû [di]ned before him in the garden and the acrobats juggled in that garden and he was much delighted by the arrival of the Ḥaneans”.

**4.** Villard ib. p. 147f. claims a special mng. for this text “to parade ceremoniously” because *bubbulu* was performed by elite troupes. This interpretation seems, however, not compelling; the performance in connection with a meal in a garden and the expression “was delighted” may well point to an acrobatic entertainment, perhaps performed with weapons.

**wadû** “to know”, D “to identify, to assign”

**G** NA in oaths, s. Deller 1966, 309f. (ad CAD B 151 *bašû* 1m):

**a)** *ilika lu-di-iu-u* SAA 10, 285 r. 6 “I swear by your gods”.

**b)** DN *u D [N<sub>2</sub> l]u-ú-d[u] X DINGIR GAL š[u]-tu-ma lu-ú-da* ND 2438 r. 1-3 (Iraq 21, pl. XLIV, NL 54).

**D 1.** OB PN *bāb bītišuma wu-du-ú* “PN is confined to the gate of his house” ARM 26/2 p. 84 no. 319: 10f., s. Charpin, ib. 85 n. b and cf. the expression *abullātim šūdû* CAD I/J 34 *idû* 6c and AHW. 188 *edû* Š 2b; s. also cf. Heimpel 2003, 300.

**2.** SB *[m]u-ud-da idātu...karassu* ORA 7, 318: 14 “his mind is the one who makes known the ominous signs”.

**3.** LB *[l]u-man-da* YOS 21, 14 = dubsar 3, 121: 29 “let me take note (of it)”.

**Dt** OB *sinništum ú-[te-ed]-di-ma iššabtūši* FM 9, 71: 30 “the woman was recognized and they captured her”.

**Disc.:** The alleged verb *medû* (AHw. 640, CAD M/2, 3) is in fact *wadû* with strong /w/, written *m* in late texts.

NR (G), MPS (G, D, Dt)

+ **Wag-** “to lead away”; Hurr. word in MB Qaṭna

*ni-bá-kà-nu* : *WA-ga-nu-ša<sub>10</sub>-še-na-an* QS 3, 3: 18 “(the ones) that we dispersed”.

JW

+ **waḥrubade** “not good”; Hurr. word in MB Qaṭna

*mannummê ālānī ana muḥḥi bēliya lā* DÜG.GA-ni<sub>7</sub> : *wa-ḥa-ru-pa-te-na* QS 3, 5: 51 “whoever makes the cities non complacent (?) towards our lord”, s. Hurr. *waḥrubade*.

JW

+ **waḥû** “a bird”; OB

OB *wa-ḥu-ú-um*<sup>mušen</sup> Edubba’a 7, 100: 24 (in list of birds). Since the text comes from Sippar a reading *waḥû* is more probable than a reading *piḥû*.

**walādu** “to give birth”

**D** OB lit. *ūmum ana pašārim kīma wu-lu-[dī]-im [inakkir]* ALL no. 1 ii 8f. “the day is difficult for appeasing (the interior) like giving birth”.

+ **walluḥi** “a ritual(?)”; MB Emar; Hurr. lw.?

1. *ana wa-al-lu-ḥi ina arḥi* SAG.MU Emar 6/2, 454: 7 “for w., in the month of the beginning of the year”.

2. *ana wa-al-lu-ḥi* ib. 8 “(sheep) for w.”.

3. *ina ūmi wa-lu-ḥi ša* DN Emar 6/3, 461: 8 “on the day of w. of DN”.

4. Fleming 1992, 284: lw. from Hurr. *walli*? S. also Pentiuć 2001, 138f. with proposal of Arab. etym.

MPS/NR

**(w)apû** “to be(come) visible, appear”

**G** OA *ina awātim i-pu-ma* 10 MA.NA *kaspam ... išqul* AKT 6a, 75: 42 // 76: 44 “PN appeared(?) in a lawsuit and paid 10 minas of silver”; [*ana? kasp*] *im ina awātim i-pu-a-ni-ma* [*kasp*] *am ippal* ib. 137: 16 “[concerning(?) the silv]er he appeared(?) before me in a lawsuit and he will pay the [silv]er”. Cf. M. T. Larsen, ib. p. 243, suggesting a new verb with a radical *b* meaning “to give in” or “be defeated”.

**Št** OB *tu-uš-te-pe ramanuk* AnSt. 33, 148: 26 “You (Girra) will become visible/shine by yourself”.

+ **warāšu** “to inherit”; MB Emar; WSem. lw.

Two verbal forms of this verb occur at Emar in the legal context: *turiš* (*tu-ri-iš*) for 3 f. s. and *turšā* (*tù-ur-ša-šu-nu*) for 3 du. Pentiuć 2001, 183 transcribes these forms as /*turiš*/ and /*turšā*/, respectively, and connects them with the West Semitic root *w/yrt* “to inherit”, which is realized in Hebrew as *yāraš*, in Aramaic as *yāret*, in Syriac as (ʿ)*iret*, in Arabic as *warīṭa*, in Ethiopian as *warasa* and in Sabaic as *wrt*. From the same root is derived, most likely, the word *warrāšu* (or *warrašu*) “heir, inheritor”, which appears three times in Emar texts too as *PI-ra-ša* (s. *warrāšu*).

Because of the forms with the first vowel /u/ we consider *warāšu* as a basic form of this word, although *w* must become *y*, if this word is of Northwest Semitic origin (that seems most possible).

NR

**(w)arkī** “after, behind”

OA spellings with *b*-signs, e.g., *bar(war)-ki-šu-nu* Innāya 78: 14. *ba-ar-ki-a* ib. 240: 17.

**warkītu** “posterity”

Note the *b*-spelling in OA *bar-ki-tim* Prag 678: 10.

**warkū** “afterwards; according to”

OB lit. *wa-ar-ku libbiki* CUSAS 10, 10: 23 “according to your wish (lit. heart)”.

**warkû** “rear, later”

Note the *b*-spelling in OA *bar-ki-û-tim* Prag 746: 17.

**(w)arqu**, *mašqu* “yellow, green”, pl. “vegetables”

1. OB lit. *nūnim wa-ar-qī-im* ZA 75, 198: 23 “of green fish”, s. *nūnu*.

2. LB *adi maš-qu u gipû* Jursa 1999, 177 BM 42408: 5 “including vegetables and baked dates”.

+ **warrāšu** (or *warrašu*) “heir, inheritor”; MB Emar, WSem. lw.  
Pentiuć 2001, 140f. discusses the possible relation of PI-*ra-ša* (<sup>(lú)</sup>PI-*ra-ša*; <sup>lú</sup>PI-*ra-šu*; for new attestation s. also Ikeda 2003, 271a) from Emar texts to the West Semitic root *w/yr̥t* “to inherit”, which is known from Hebrew *yāraš*, Aramaic *yəret*, Syriac (ʿ)*iret*, Arabic *warīṭa*, Ethiopian *warasa* and Sabaic *wrt* (all these words mean “to inherit”). The verb from this root occurs, most likely, also in two juridical documents from Emar as *turiš* (*tu-ri-iš*) for 3 f. s. and *turšā* (*tù-ur-ša-šu-nu*) for 3 du. (s. *turiš*).

Since the sign PI can stand for both *w* and *y* at Emar, the reading of PI-*ra-ša* remains questionable. If this word is of Northwest Semitic origin, the reading /*y*/ would be more likely, according to the rule by which *w* must become *y* in the Northwest Semitic languages. s. the similar case of the Emar *yardānu* “river flowing downward”, which is once written with the sign PI (Emar 6, 137: 1). On the other hand, the verbal forms *turiš* and *turšā* with the first vowel /*u*/ speak for *w* as a first consonant of this word. Hence the possible normalisation /*w/yarrātu*/ or /*w/yarraṭu*/, among which *warrāšu* is chosen for this dictionary as the most probable variant.

NR

**warû II** “to lead”

**G 1.** OB lit. *a-ru-ú ananta*, cf. *zayyāru*.

**2.** MB [*an*]a? *bīti ru-’-a-am* KAR 158 ii 8 “lead (me) [t]o(?) the house!”

**Gtn** OB lit. *nišī i-ta-ar-ra-am* UET 1, 146 ii 5 “to lead the people”.

**wâru**, *wêru* “to go (up to)”

Var. *wêru*: SB *šaltīš te-mir-am-ma* Jiménez 2017, 250: 28 “you triumphantly confronted me”.

+ **waruzzi** “arrow head (?)”; Hurr. word in MB Qatna

8 me GÍR<sup>zabar</sup> \ *wa-ru-uz-za* QS 3, 28: 1 “800 arrow heads (?)”, from Hurr. *wari* “arrow” (Richter, ib. p. 107).

JW

**wasāmu** “to be suitable”

**1.** SB *as-mat kī illūr šēri* KAL 3, 75 iii 11’! “she is fitting like an *illūru*-flower on the field”.

**2.** SB [*as-ma-ak*] *qimmatu* Jiménez 2017, 248: 4 “I (the *arḥanû*-palm) am suitable regarding (my) crown”. Cf. *as-ma-ku-ma* ib. 254: 52.

+ **waš-** “to enter”; Hurr. word in MB Qatna

*ina* GN *erub* \ *wa-a-ša*<sub>10</sub> QS 3, 5: 30 “he entered GN”.

JW

**wašābu** “to sit”

**Gtn** perf. SB [*t*]a-at-ta-taš-šab Jiménez 2017, 385 (= SAA 3, 51): 8, cf. *tattatallak* ib. 4.

**waštu** “stiff”

SB *aš-ṭu saparru* ORA 7, 320: 49 “stiff net”.

**wašbūtu** “presence”

OB *ina* GN ... *wašbüssu iqbûnim* AbB 13, 21: 13 “they have told me that he is staying in GN”.

NR

**wašḥazu** “a piece of jewelry”

A silver *wašḥazu* (PI-*aš-ḥa*-ZU), which weighs fifteen shekels, occurs once in the inventory list MB Emar 6, 284: 5. Since the sign PI has also the reading *yV* in Emar, PI-*aš-ḥa*-ZU could be read *ya-aš-ḥa-zu*. Pentiuc 2001, 139 proposes a relation between *yašḥazu* and Hittite *išḥuzzi* “belt”, although “Hitt. words never start with *y-*”.

NR

**wašru** “submissive”

OB lit. *wa-aš-ra-tu u a-ma-[tu] elīk[a]* CUSAS 10, 9: 21 “submissive (f.) and slave [girl] towards you”.

**waštu** “difficult”

SB *ešā u maš-ṭa* Jiménez 2017, 384: 12 “they are confusing and difficult”.

**watmanu** “cella, temple”

OB lit. *wāšib ... šīrūtīm a[t]-ma-<sup>1</sup>ni<sup>1</sup>* OECT 11, 1: 3 “(Amurru) who dwells in august cellae”.

**wattu** “dove, pigeon”

MIN (ms. K: TU) *su-um-ma-tu* : PI-*at-tu*<sub>4</sub> (ms. K: *su!-ma-tu*<sub>4</sub>) Emar 6, 555: 71, cf. *summatu* “dove”. On etym. s. Arnaud 1985-86, 268; Fleming 1992, 149 n262; Pentiuc 2001, 139 (/w/yattu/ < \*w/yan/t/d-t-).

NR

**watû** “to find”

**Št** “to meet/confront each other”:

MB lit. [*nīr*] *imittika u nīr šumēlika šu-ta-ta-a* ALL no. 11: 13 “[the yoke] of your right side and the yoke of your left side confront each other”.

**wēdu** “unique, individual”

OB lit. *luzmur we-ti* UET 6/2, 404: 4 “let me sing of the unique one”.

**(w)erû** “copper, bronze”

Instead of *mašsar we-ri-im* AHW 1495 (lex. sect.) read, with CAD P 419 *pīru* A lex. sect., *mašsar pī-ri-im* “elephant warden”.

+ **wirwiri** “a type of wool or woolen object (?)”; Hurr. word in MB Qaṭna

*1-en-nu-tu*<sub>4</sub> \ *wi-ir-wi-ir-e-na* QS 3, 12: 33 “1 set of w.”, cf. perhaps Hurr. *wirwirišt-* “to loosen” (Richter, ib., p. 87), among types of wool.

JW

+ **wiziwe** “mng. unkn.”; Hurr. word in MB Qaṭna

[...] \ *wi-zí-we-na* QS 3, 18: 15 (broken context). Cf. <sup>giš</sup>NÁ *ša wi-iz-za-e-na* ALT 227: 13 (Richter/Lange 2012, 97).

JW

**wū'a s. ū'a**

+ **wur-** “to see”; Hurr. word in MB Qaṭna

1. *lū immarkunu* \ *wu-ri-ta-áš-šu*<sub>11</sub> QS 3, 2: 55 “you will truly see him” (with interchange of subject and object, s. Richter ib. p. 40.).
  2. *tammarkunu* \ *wu-ri-da-áš-šu*<sub>11</sub> QS 3, 4: 38 “you will see”, s. Richter ib. p. 63 and 40.
  3. *bēliya tammarannimi...* \ *wu-ri-it-u-ta-an* QS 3, 5: 65 “my lord, you will see”, s. Richter ib. p. 74
- JW

**wussû** “to distinguish, identify, find out”

**D 1.** MB *murēdī šarri ú-ma-as-su-ú*<sup>1</sup> BaF 31, 222 no. 20: 18 “the murēdu of the king identified (them)”

**2.** NB *šumlalû ašar ibāššû ul ú-mas-si ... kī ú-mas-su-ú ana bēliya altapra* OIP 114, 97: 32, 34 “I (first) did not find the place where š.-plant is available. After I have found (some) I have (now) sent it to my lord”. For further refs. s. ib. p. 345f.

**Dt** LB *dīni idbubūma dīnšunu un-de-e-si-ma* ROMCT II, 38: 4 “they discussed the case and their case was decided” (< \**umtassi*).

**Lit.:** S. Mayer 2017a, 11.

**wussû** “refined”; + MA

MA *šamnu ma-su-ú ... ana muḥḥišu tabik* VS 21, 22: 4 “refined oil was poured over him”.  
VM

**wuṣṣušu** “to interrogate”

OB lit. *uṣ-ši-i-ši pānī’ātīm* CUSAS 10, 10: 27 “interrogate the previous (women)! ”