

I

i (particle of the cohortative)

OB lit. *i tušūlil šarrašu i taḥḥiṣ* Westenholz 1997, 196: 30 “may she hail its king, may she prosper” (cf. *alālu* III Š). For *i* before 3fs. s. also Kouwenberg, LANE 2, 213 and n8.

ibbaru s. *imbaru*.

ibīḫu s. *ebīḫu*

ibilu, *ibalu*, +*ebalu* “camel”

1. Lex. [MIN (= ANŠE)-^rA-AB-BA!]^r =! *e!-ba-lu* Emar 6/4, 550: 234 (Hh XIII).

2. Instead of *i-be/bi-li* OIP 2, 130 vi 66f. (CAD I 2, AHw 363), read with RINAP 3/1, 185: 66f. *a-ga-li-i til-li* in both exemplars of the text. Hence *ibilu* is syllabically attested only in lex. texts. Elsewhere, the logogram ANŠE.A.AB.BA is prob. to be read *gammalu* (court. Martin Heide).

ibru “friend”

OB lit. *i-bi-ir talīmiya* ZA 110, 48 viii 14 “my close friend”. The gen. construction is notable.

iddanna s. *danna*.

idrānu “potash, salt”

OB lit. *kīma eqel id-ra-ni-im [a]ḥaddū kalāma* CUSAS 10, 10: 28f. “like about a field of salt, can I be happy (about you) at all?”

idu “arm”

OB lit. PN ^mMa-^ran-nu¹-(um)-ú-tar-is-sú ZA 110, 41 ii 6, 18 “Who can beat off his arm?”.

An analysis as *Mannum-utarrissu* < *utarrīṣ-šu* (Foster/George 2020, 38) is neither favored by the broken spelling nor by the short form *Mannu-ú-tar* (ii 37, 53 etc.).

igirû “heron”

OB *i-gi-ru-um*^{mušen} Edubba’a 7, 100: 11 (list of birds). The section also contains the waterfowl *arabû* l. 13.

igû II “prince”; + OB

OB lit. *i-ga!-at iltum* VS 10, 214 vii 20 “the goddess is the princess”, s. disc. Streck 2010, 568.

ihzētu pl. tant. “decorative inlay, studding”

Delete EA 22 iv 14 and EA 25 iv 50 cit. CAD I 46, AHw 367 (correct reading GÜN+A = *burrumu*, s. *burrumu*).

NR

+ **ikkartu** “plow team”; MA

1. (rations) 2 *alpī ik-kar-te* Chuera 61: 6 “for 2 oxen, plow team”

2. *ik-kar-te* BATSH 9, 48: 2; 64: 18 and pass., s. ib. p. 86, 192.

3. S. de Ridder 2021, 173.

JW

ikkillu “rumor, clamor”

NA ¹ki¹-il-¹lu¹ ittaška[n] SAA 19, 26: 10 “a clamor was raised”.

+ **ilānu** “stag, deer”; NWSem. lw.

MB *dàra-maš* = *ayyalu* : *i-la-nu* Emar 551: 51 (Hh XIV 148; MSL 8/2, 18). The gloss marks the word as foreign, s. Pentiuc 2001, 83; Kogan 2005, 38.

ilBu “a garment”; OB Mari

OB *il-Bu-um* (T.81 i 12), ^g*il-Bu* (M.18222 ii’ 18’), ^t*il/il-Bu(-um)* (T.525: 4; T.263: 11 et al., s. Durand 2009, 47f.). In T.518 and T.519 *ilBu* corresponds to Sumerian TÚG^h_a and therefore denotes simply “cloth” or “garment” (Durand 2009, 48). Durand 2009 considers the root of *ilBu* as [’]/h**lb**/p and connects it with Arabic *haliba* “he had much hair; was very hairy” and [’]*ahlab* “having much hair; very hairy” (Lane 2003/8, 2897f.). Hence his translation of *ilBu* as “tissu à poils longs(?)” (Durand 2009, 48; 599).

NR

illātu, *ellī’ātu*, pl. tant. “saliva”; + OB

OB *e-el-li-a-at kalbim* ZA 75, 198: 9 “saliva of a dog”. The ref. shows that SB *il-la-(a)-tu* etc. is a contracted form *illātu* (s. already CAD) rather than *illātu*.

illiliš “like Enlil”

OB lit. *il-li-li-iš* Westenholz 1997, 196: 42 (in difficult context).

illūru “a flower”

1. MB lit. *il-lu-ru-um nasqum ša šadišu* ALL no. 11: 13 “chosen *i*.-flower of its mountain”.

2. SB *il-lu-ur šēri* KAL 3, 75 iii 11!, s. *wasāmu*.

ilšu “loin”

OB lex. *mu-ru-uš-ġu*₁₀ = *il-ša-a-a* CUSAS 12, 150: 18 (Ugumu) “my two loins”.

ilu “god”

OB lit. *pānīka-āmur i-la-at* CUSAS 10, 9: 17f. “I looked at your face: you are a god” (stative).

imbaru, *ibbaru* “fog”

OB lit. *īhuz ib-ba-ru-um īn šamši* CUSAS 32, 94: 26 “a fog seized the eye of the sun”.

TS

+ **imbumbētu** “an aromatic”; NB

^{šim}*im-bu-um-bé-e-tú* NCBT 315 (Uruk), s. Jursa 2009, 160 (foreign word of unclear etym.).

NR

imdu “support; stanchion”

OB ŠÁR *im-di ina libbiša ukīn* Finkel 2014: 15 “I set up 3600 stanchions within her (the ship)”.

imēru “donkey; donkey-load (a measure)”

1. OB lit. *ša* ANŠE UET 7, 73 i 35 (Sg. letter, Westenholz 1997, 148ff.) “the one (in charge) of the donkey(s)”. Cf. Sjöberg 1996a, 118.

2. MB [MIN (= ANŠE)-ÉRIN-NA] = ANŠE *šābī* Emar 6/4, 550: 226’ “army donkey”.

****imgû** AHW. 376

For *im-gu-tum* ZA 44, 32: 25 cf. *emqu*. The PNs *Im-gu-ú-a* and *Im-gu-tum* are hypokoristics from names with verbal form *imgur*.

imḥullu “evil wind”

SB [i]m-ḥul-le-e libbišu iṣuddūšu KAL 10, 38f.: 11” “evil winds of his stomach whirl around him”.

S. also *nuḥḥullu*.

MPS/TS

imittu, + *imnetu* “right side, right hand”

OB lit. *kalī ḥimmat parṣī im-né-ta-šu* ¹*ukāl*¹ RA 86, 81: 7 “his right hand holds the entire collection of divine numina”

immu “heat of day, daytime”

OB lit. *yāti im-ma irtēqanni* CUSAS 10, 9: 28 “as for me, he left me at daytime”.

indūru “waterskin”

[i]n-du-ra kurummata idn[a?] KAR 158 ii 53 “give [me(?)] a waterskin (and) a food ration!”

ingarasu, *ingirašu*, *imgiriašu* “a tree and its wood”

S. de Ridder 2021, 173 (no new attestations); cf. Syriac *āḡaršā* “elecampagne, elwort (Sokoloff 2009, 1069a).

innannū “from, out of”

SB *in-na-nu qabri* Fs Kraus 196 iii 28 “from the grave”.

JW

+ **inṣabu** “earring”, cf. *a/inṣabtu*

OA *in-ša-bu uznīni* PRAK 1 B 472 i 9 “the earrings of our ears”. Mostly fem. *a/inṣabtu*. In the light of this ref. also *an-ša-ab* BAP 7: 165 (OB), corr. in CAD A/2, 144 *anṣabtu* c to *an-ša-ab-<tum>*, might be masc.

inšiš (mng. uncert.)

AHW. 1563 “unkl.”. Cf. Westenholz 1997, 235: = *enšiš* “weakly” or *eššiš* “anew”? But *enšu* is never wr. with *in-*, and the nasalization of /šš/ would be unexpected (but not entirely impossible) in OB. Jacobsen 1987, 5 n. 25: from HNT “to violate an oath”, but this would be hapax in Akk.

inzarû “an aromatic plant”; + LB

1. LB ½ GÍN *in-za-ru-ú* FS W. G. Lambert 149f., 1: 9.

2. LB 1 GÍN *in-za-ru-ú* ib. 164, 10: 41.

3. [1 GÍN i]n-za-ru-ú ib. 170, 16: 9.

NR

iplū, pl. *iplētu* “compensation (payment), equivalent”

MB *ip-la-šu* WVD OG 102, 72 “his compensation” (s. *makkurû*). Hith. only attested in Nuzi.

JW

ir’emu, *irīmu*, *erīmu* “(personified) love charm”

CAD I 176f., AHW. 386: *ir’emu* and *irīmu*.

OB lit.:

1. *ittūram i-ri-[mu-um] šēriš kab[tatiya]* CUSAS 10, 8: 22f. “the love [charm] returned into [my] heart”. S. George, ib. p. 53.
2. *ul anaddiššim i-ri-mi* CUSAS 10, 10: 3 “I shall not give her my love charm”.
3. *[i-re]-[ma¹-am zibbassu ilteqē mudētum[?]* YOS 11, 24 i 1 “the wise one (? ref. to a goddess?) took the [love] charm at its tail”.
4. *e-re-mu e-re-mu qarnāšu hurāšum zibassi uqnūm ellum* YOS 11, 87: 1–3 “love-charm, love-charm! His two horns are gold, his(!) tail pure lapis-lazuli”.
5. BE 40294 cit. AHw./CAD s. v. *irīmu* = MIO 12, 52f.: 11’.

irīmu s. *ir’emu*

irtu “breast, brisket; a type of song”

1. *7 līmē qarrādū’a ša i-ra-/tim ūmišamma maḥrīya ekkulūni* OA Sarg. 21 “7 thousand are my heroes who eat briskets in my presence every day”. Cf. *i-ra-tim* ib. 31, *i-ir-tum* ib. 32, *i-ir-tām* ib. 36.
2. OB 4 *i-ra-a-tum* AOAT 267, 193 iv 16 “4 irtu-songs”. S. AHw. *irtu* 6, CAD *irtu* 4, whereas CDA, in spite of the logographic wr. GABA, offers a separate lemma *irtu* II “a type of song”.

isinnu “festival”

OB *[li]škunūnim i-si-ni-ša/iš* AnSt. 33, 148: 43, 45 “[may they] establish for her feast”.

isru IV “lower part of a sheep’s leg”; + OB

1. OB lit. *is-ra-am* YOS 11, 23: 136.
2. OB lit. *is-ru¹* Fs. Geller 132 i 6 (list of sheep body parts, preceded by *kimšu* “hock” and followed by *larsinnu* “hoof”).
3. On a syll. reading of the signs GIŠ RI/RU as *isru* (CAD I/J 203, pace AHw 1311 *tallu* 2b and CAD T 101 *tallu* A 3), s. Starr 1992, 46; Heeβel 2012, 52. On the mng. s. Cohen 2018, 135.

iššūru “bird”

1. Note fem. in *i-šū-ru-um tušūdī* PRAK 1 B 472 ii 11 “the bird has made known ...”. MPS
2. *iššūr hurri* “rock partridge?” (AHw. 390 *iššūru* 7c):
 - a) OB lit. *ḳīma i-šu-ur ḥu-ri-im¹* ALL no. 1 iv 26 “like a rock partridge”.
 - b) OB MUŠEN *ḥu-ri-im^{mušen}* Edubba’a 7, 100: 58 (in list of birds).
3. *iššūru rabū* “duck”:
 - a) NA 1-en GUD 2 UDU^{meš} BABBAR^{me} MUŠEN.GAL-i ēpuš SAA 13, 76 r. 4f. “([On the xth] day, they will perform the whole-offerings:) one ox, two white sheep, and a duck”.
 - b) NA 1 GUD 10 UDU 1 MUŠEN.GAL KÁ *suk-ki dan-nu* SAA 7, 181: 1 “1 ox, 10 sheep, 1 duck – gate of the big shrine”. S. Borger 2008, 438 (pace CAD P 11a *paggallu*).

NR

išu, ešu “tree, wood”

1. Also denotes the rib of the palm leaf, s. *artu*.
2. OA *bēt e-ši* TPAK 1, 177: 18; 178: 18 “house of”. Michel/Garelli, ib. p. 240 connect this with *rabī ešī* “responsible for wood”.
3. LB *kirū* ^{giš}GIŠIMMAR *zaqpi iṣ-ši biltu* ^{giš}GIŠIMMAR.TUR.¹TUR¹ Or. 86 p. 53 no. 3: 1 “an orchard planted with date palm(s), fruit bearing trees, young date palms”.

iṣu, mīṣu “little”

allā mīṣi “nearly”: LB *allā mi-ṣi ina libbi ṭerākuma* AOAT 414/1, 40: 16 “I was nearly thrashed on account of the matter”.

išaru I, + *išijaru* “just”

OB lit. *abu i-ši-ja(PI)-ru* OECT 11, 1: 5 “just father”.

išaru II “penis”

OA *i-ša-ar-šu-nu* OA Sarg. 57 “their penis(es)”, cf. *qatû*.

išhanabe, pl. *išhanabe ʾātu* “a garment”

Pl.: MA *iš-ḥa-na-be-a-te* MAH 15854 (Postgate 1979) A: 7'. S. de Ridder 2021, 173 with add. refs.

išhilṣu “potsherd”; + OB

OB lit. *anāku iṣ-ḥi-il-ša-am alât* CUSAS 10, 10: 42 “should I swallow a potsherd?”

iškikītu s. *ašikikītu*.

išku “testicle”

OB lex. *šir-ḡu*₁₀ = *iṣ-ka-a* CUSAS 12, 150: 22 (Ugumu) “my two testicles”.

+ **i/ešqapīṣu** “wood worm(?)”; SB

1. *iṣ-qa-pi-ṣi uštāpâ zikirṣu* Jiménez 2017, 304: 12 “I hereby proclaim its designation to be ‘i.’. *iṣ/eṣ-qa-pi-ṣi/šû* ib. 304: 13f.; 306: 29, 34; 310: 63. *eṣ-qa-pi-iṣ* ib. 308: 46.

2. Disc. Jiménez 2017, 323: (folk) etym. *iṣqap(p)-iṣi* “wood worm”?

+ **iššitabbātu** “an aromatic” NB

LB *iṣ-ši-tab-ba-a-tû* CT 55, 383 s. Jursa 2009, 160; Cf., perhaps, MAŠtappu.

NR

ištēnu, fem. *ištētu*, + *ištātu* “one; single”

1. OB lit. *atti lūman iṣ-tē-ti* YOS 11, 24 i 6f. “would only you be my one and only!”

2. OB lit. *ibaššī iṣ-ta-ta qurādu* VS 10, 214 iii 4 “there is a unique one, a hero”. s. disc. Streck 2010, 562.

iṣṭi “with”

VS 10, 214 iii 4 read, instead of *iṣ-ta-ša* (AHw. 401 i. A 2) *iṣ-ta-ta*, s. *ištēnu*.

itannu “mesh”

SB *i-ta-na* Jiménez 2017, 250: 20, cf. *pasūtu*.

itbārūtu “partnership”

OB lit. *it-ba-ru-tim* BiOr. 75, 15: 5, s. *bā'u*.

ittahu, “alongside of”

S. also *ittahussu*.

+ **ittahussu** “alongside of”; LB

LB *innigâ šipištu u taḥsistu ša it-ta-ḥu-su nipqidu ter-ri idin ana* PN CT 49, 171: 4 (Jursa, Persika 9, 199) “Now return the letter and the memorandum which we have entrusted to you in addition and give (them) to PN”. Cf. *ittahu*.
NR

itû “boundary; neighbor; sides, hull (of boat)”
f. pl. *itātu* “borders, environs”; st. cstr. as prep. “all round, surrounding”

itûlu “to lie down, sleep”

Gt OB lit. *ina libbika nîl kalbum nîl šahî’um atta i-ti-lam-ma* ZA 75, 200: 57–59 “the dog lies in your heart, the boar lies (in it). You, lay with me!”

+ **Dt** *tu-ut-té-él šarram* AfO 15, 15 ii 8 “she makes the king sleep”. Already booked in AHW. 407 s.v. *itûlu* D.

S. also *nî’ālu*.

itṭû “bitumen”

OB 60 ESIR *kīdātiša/qerebša aprus* 60 ESIR *ana ḥinnīša aštapak uštarkib* ŠÁR x 8
‘ESIR.UD.DU.A’ [*in*]a *kīrātija u* ŠÁR ESIR *ana libbi ašpuk* ESIR *ul iqr[i]bamma* Finkel 2014: 18–23 “I apportioned 60 (kor of) bitumen regarding her (the ship’s) outsides/her interior. I poured out 60 (kor of) bitumen onto her (the ship’s) cabins. I loaded 28800 (measures of) dry bitumen into my kilns and poured 3600 (measures of) bitumen within. The bitumen did not come near (the surface).”

izuzzu “to stand”

OB lit. stative *na-zu-uz* AfO 15, 15 ii 6.