

qatû 6b

b) *napištu*: Sargon ša RN šar GN *ina puluhtišu rabīti ina kakki ramanišu ú-qat*(var. -qa)-*ta-a napištuš* in great fear of whom Ursa, the king of Urartu, brought his life to an end with his own weapon Lyon Sar. 5:27, cf. *ina qātē ramanišu ina patri parzilli šibbišu napištašu ú-qat-ti* Winckler Sar. pl. 33:77, cf. also Lie Sar. 165; *ina patri parzilli han̄ti miqit išāti hušah̄hi lipit Irra ú-qāt-ta-a napšassun* with the quick iron dagger, conflagration, famine, (and) pestilence I will bring their life to an end Streck Asb. 32 iii 126, cf. AfO 3 154:12 (Aššur-dān II); the lion I wounded with an arrow [na]pištašu ul [ú]-q[át]-ti Streck Asb. 308 δ:2.

c) other occs.: *maškū uq-[ta]-at-tu-ú dumuq šērēšu* the skins (he was wearing) had hidden the beauty of his body Gilg. XI 238; [ultu d]unni qišātu ušamma NU *ú-qat-ti-ma x* [. . .] (the fever) came out from the depths of the forests but it(?) did not consume [. . .] LKU 59:9 (fire inc.); *bēl nagbī u tāmāte* BE-ú (to be read *muqattū*, *munessū*, or *pētū*) *tu-qu-[un-ti]* KAR 26:14, restored from Rm. 2,171:16.

7. II/2 to be finished, completed (passive to mng. 4): *kīma še'um mēreš ālim ina e-še-di uq-ta-ta-at-tu-ú abul Šamaš petiama adi še'um mēreš ālim uq-ta-at-tu-ú dajānī šūšibama a[n]a abullim n[aš]ārim l[a] iggū* when the harvesting of the barley planted by the city is finished, open (pl.) the gate of (the temple of) Šamaš and, until the barley planted by the city is completely brought in, have the judges be present, and they should not be careless about watching the gate TCL 1 8:14 and 16 (OB royal let.); *ūm tuppi šīmat eqlim iššattaruma ikkannaku šītāt riksi uq-ta-at-ta-šum* when the sales deed for the field is written and sealed, the remainder of the (amount stipulated in the) contract will be paid to him in full RA 69 114:11 (OB); *bītu šū ul uq-ta-at-tū uštaklal* this house will not be completely finished, (variant:) will be completed

qātu

Labat Calendrier § 1:13; *dibbī ša PN uq-ta-at-ta* PN's claim will be settled YOS 3 109:22 (NB let.).

8. *šugtū* to bring to an end: DN *šu-kuttaša ú-šaq-ti* Belili completed her adornment CT 15 48 r. 26 (Descent of Ištar), see von Soden, ZA 58 193:131; *ūmī warhī šanāt palēšu ina tānēhim u dimmatim li-ša-aq-ti* may he (Sin) make him (the king) end every day, month, and year of his reign in sighing and mourning CH xliii 56; 4 *puḫāl rīmāni dannūte . . . napīštašunu ú-šēq-ti* I put an end to the lives of four powerful wild bulls (with my bow and arrows) AKA 85 vi 67 (Tigl. I); [uš]-*tag-mir kullat mimma šumšu [m]i-si-ma-mi uš-taq-ti u kalama iḫmum* she(?) encompassed everything, brought to completion(?) . . . and gathered all Šarrat-Nippuri hymn iii 38 (courtesy W. G. Lambert).

9. *šutaqtū* to bring to fulfillment, completion: *ušu ša ardāti mimma šumšu ul-taq-ta-a* she (Antu) brought me the pleasures of girls in full measure Or. NS 36 124:141 (SB hymn to Gula); *nēreb kišši ša ul*(var. *uš*)-*taq-tu-ú iqīpšu Enlil* JCS 31 80 iii 5 (SB Epic of Zu); [. . . *tu-uš*]-*ta-aq-ti narbiam* (in broken context) JRAS Cent. Supp. pl. 7 ii 11 (OB lit.).

In Labat TDP 168:104 DIŠ *uq-ta-tū* is probably best taken as a new protasis and not, with Labat, *ibid.* n. 290, as continuing the apodosis of the preceding line, *murussu sili'ti* UD.1.KAM. The signs may also be read *uk-ta-par*, *uk-ta-tam*, etc.

In Or. 23 214:14 (= KBo 1 12 r. 14) read *lig-geltā*, see *nagaltā*.

qatū see *katū* adj.

qātu s. fem.; 1. hand, 2. paw, 3. handle, 4. self, person, 5. power of gods, 6. authority, possession, custody, charge, care, control, jurisdiction, 7. in construction with verbs, 8. in idiomatic uses,

qātu

9. in adverbial use, 10. handiwork, workmanship, 11. one of several equal parts, 12. share, 13. item, 14. list, 15. (a unit of measure), 16. *qātum*, *ša qātim* normal quality, current quality, loose amounts; from Oakk. on; pl. (in mngs. 11, 12, 13, 15) *qātātu*, dual *qātā(n)* (*ana ša qá-tí-e* PN KTS 23:34, ICK I 119:8, OA), note the reduplicated (locative) *qa-tu-qa-tu-us-su-un* (see *šabātu* mng. 9a-1') Gilg. III i 19; wr. syll. (*ka-ti* Edzard Tell ed-Dēr 142:9, for *qá-ti*, *qá-at* in later texts cf. AMT 52,1:6, Dar. 206:9, 321:16) and ŠU, ŠU^{II} (UZU. ŠU Dream-book 315:25f., EA 129:10, and passim in EA), exceptionally ŠU.DU₈.A (YOS 13 364:5, cf. 311:6), in colophons also GIŠ, see mng. 10; cf. *iš qāti*, *qāt šibitti*, *qā-tamma*, *qātaqāti*, *qātātu*, *qātātu* in *amīl qātāti*, *qātātu* in *bēl qātāti*, *qātātu* in *rab qātāti*, *qātātu* in *ša qātāti*, *qātīma*, *qātu* in *bēl qāti*, *qātu* in *bīt qāti*, *qātu* in *ša bīt qāti*, *qātu* in *ša pan bīt qāti*, *qātu* in *ša qāti*, *qātu* in *šāt qāti*, *šāb qātē*, *šābit qātē*.

šu-u ŠU = *qá-a-tum* S^b II 23; [šu-ú] [šU] = *qa-[tum]* Ea VI Section B 1; šu ^{qá-tum} Nigga 280; šu, [šu.du₈.a] = *qa-a-tum*, šu.du₈.a.ni = *qa-as-su* (followed by *qātātu*, q.v.) Hh. II 94ff.; š[u] = *qá-tum* Nigga Bil. B 120; šu.mu = *qá-a-ti* Ugumu Bil. Section D 22; giš.hur.šu.mu = *ú-šú-ra-at qá-ti-ia*, [šá]. šu.mu = [li-bi] *qá-ti-ia*, sa. šu.mu = [še-er-hal-an] *qá-ti-ia*, umbin.šu.mu = *šú-pu-ur qá-ti-ia* ibid. 28ff.; úr.šu = *iš-di qa-ti* Antagal D 171; [š]u.zu.ħu.ul = *qá-tum sà-ħi-il-[um]* Nigga Bil. B 188, also (*rubu'tu*, *kabittu*, *qallatu*, *ħaruptu*) ibid. 190ff., (*wata[r]tu*) ibid. 179, (*bī'istū*) ibid. 215, Nigga Bil. A v 6, [šul.peš] = *qá-tum wu-šú-ú-um* Nigga Bil. B 220, (with broken equivalents) ibid. 180f., 237f., (*ebbetu*) Nigga Bil. A v 5, (*ettu*) ibid. 10; [šU].šilig = ŠU *kū-tum*, [šU].nīg.gig = ŠU *maruštū* Antagal C 240 and 242; š[u.š]ag₅.šag₅ = [qá-] *a-an dam-q[á-tum]*, šu.šilig.ga = *qá-ta-an na-am-r[a-tum]*, šu.[sulug].ga = *qá-ta-an na-am-r[a-tum]*, šu.[gall].gal = *qá-ta-an ra-ab-b[i-a-tum]*, [šul.tur.tur] = *qá-ta-an ši-iħ-ħi-r[e-tum]* Nigga Bil. B 183ff.; [til] [ti-il (pronunciation)] = *qa-a-du* = (Hitt.) ŠU-[aš] Izi Bogh. B r. 11; šu.gir.lá.e = ŠU^{II} u gir^{II} *uš-šu-la-ti* Antagal E b 10; šu an.tál = *qá-ta-am pe-te*, šu.ni al.íl = *qá-ta-šu za-an-bi-la* OBGT III 170f.; [lú.šu.dim₄.bad] = [ša] *qá-súpa-ti-a-at* OBLuA 317; šu.ka.ta.sá.a = *qá-at* (var. *-as*)-*su pi-šu ka-aš-da-at*, šu.[zabar.e].[du₇] = [qá]-*tum ša qá-e [w]a-ds-ma-at* Nigga Bil. A v 7f., var. from B 216;

qātu la

šu.ne.n[e] = [qa-as]-*su-[nu]*, šu.ne.ne šu bí. in.ti.e[š] = [MIN il]-*qu-[ú]* they have taken their shares Ai. II ii 47f., cf. ibid. 49, also šu.ne.ne Aš.àm = MIN *iš-ta-a-[aš]* ibid. 50.

Ā = *qá-tum* MSL 2 143 i 15 (Proto-Ea); [pa-a] [PA] = *i-šu, qa-tum* A I/7 Section B ii 7f.; [gi-iš] GIŠ = *qa-a-tú, i-šu* Idu II 184f., also (broken) A IV/3:254; ti-bi-ir TAG, TAG×ŠU, TAG×UD(text ERIN), TAG×KU, TAG×GUD(text BI) = *rit-tum, qa-tum* A V/1:252-61, si-lig TAG×UD = *rit-tum, qa-tum* ibid. 262f.; ú U = *qá-tum* A II/4:28.

giš.na₅.šu = š[á] *qa-ti* (var. *pit-ni qa-tum*) Hh. IV 61a; [gi]š.bal.tur.ra = *šá qu qá-tim* (see *qá* A) Hh. VI 24; še.nīg.šu = MIN (= *še-im*) *qa-ti* Hh. II 113; giš.gišimmar.nīg.šu = *ša qa-a-ti* Hh. III 322; for other objects qualified as (*ša*) *qāti* see *akkullu*, *erú* B, *gizallu*, *immeru*, *kakku*, *kussú*, *laħannu*, *littu*, *marru* s., *nappāħu*, *pitnu*, *semeru*, *supinnu*, *takaltu*; [. . .] = [ka-šá-šu] *šá* ŠU Nabnitu S 12; see also *kepú*, *sanāqu*, *šapú*.

giš.ma.nu šu.ak.a = *šá ina qa-a-te qal-pu - e'ru* wood peeled by hand Hh. III 163; šu.mu ħé.en.sikil.la : *qa-ta-a-a lu ella* may my hands be pure BiOr 30 171 iv 36, cf. šu.kù.ga.na : *ina šu-šá kù-ti* AMT 11,1 iv 28f., cf. also Šurpu V-VI 162f., RAcc. 26:15f., CT 17 22:132f., [x šu].sikil.la zé.èm.mà.[. . .] : [be]-*li šá qá-tim el-le-tim in-na-[. . .]* Langdon BL 194 r. 24 (= ZA 29 199), and passim; šu bar mu.un.ba.x.te.te ma.ra <. . .> : *qá-tum [sa-ħi]-il-tum jati* <. . .> a pricking hand has . . . -ed me OECT 6 pl. 21:13f.; šu.ne.ne šu.a.ni.ta . . . ba.ra.an.te.gá.e.dè : *qa-ti-šú-nu ana qa-ti-šú . . . aj iškunū* let them (the demons) not place their hands on his hand (their feet on his foot) ASKT p. 90-91:68, cf. CT 16 11 vi 7f., 16 vi 7f., JTVI 26 154 ii 3f., see Lackenbacher, RA 65 126, and passim; rab(text gab).ra.ra šu.kúš.ù.e.dè : *ina qa-ti-šú ša ina rappi šūnuħa* (see *anāħu* A lex. section) OECT 6 pl. 19:13f.; šu.bi ši.in.šid.da : *qa-tu[š-šu paqid]* CRRA 19 436:30; [š]u.mu gid.mu šu im.mi.si.[si] : [qá-a] *t-ta-ia i-ša-ad-d[a-di]* [ú]-*ta-ša* my hands became weary (?) from pulling VAS 10 179:9f. (OB); urú.zu ħul.de.èm šu ur.ra.aš mi.ni.[. . .] : *ālka lemniš ana qa-at nakri tu-x-[. . .]* SBH p. 119 No. 67 r. 9f.; for other bil. refs. see mngs. 1a-2', 1e-1', 4a, and *e'elū* lex. section, *elēpu* mng. 1a, *emēdu* lex. section, *kasú* A v. lex. section, *lu'ú* adj., *našú* A v. lex. section.

kinkimmu = *išdi* ŠU^{II}.MEŠ Malku IV 224.

^qŠu-lak ša iqbú // ŠU // *qa-tum* // LA // *la-a* // *kū* // *el-lu* Hunger Uruk 47:4; ŠU (gloss) *zu-ru-uh* EA 287:27, 288:34; *ina šu-ti-šu* // *ba-di-u* EA 245:35; Ā // *qa-ti* PBS 10/4 12 iv 7.

1. hand - a) physical characteristics, gestures - 1' in physiogn., Izbu, and

qātu 1a

med.: *šumma awilum ḫālī šalmūtīm pa-nūšu irassu* [l]ibbašu qá-ta-šu šēpāšu mīthāriš mali if a man is full of black moles all over his face, chest, belly, hands, and feet AfO 18 66 iii 9 (OB), cf. (if a mole) *ina qabal qá-ti awilim ša imittim* [GAR] YOS 10 55 r. 4 (OB physiogn.), and passim; if a woman gives birth and ŠU-su ištīat it (the child) has (only) one hand Leichty Izbu III 47, cf. 4 ŠU.MEŠ-šú ibid. II 25 and passim, also *šēpāšu u ŠU.MEŠ-šú kīma ša raqqi* its feet and hands are like a turtle's ibid. III 89; *šumma sinništū qá-ti ulid* ibid. I 37; if a woman is sick and ŠU^{II}-šá ina qaqqadiša šaknama la urradani her hands lie on her head and do not come down Labat TDP 214:11, cf. ŠU-su ušaqqa he lifts his hand ibid. 188:6, also AMT 77,1 i 3; qá-ta-a-šu u šēpāšu kašia his hands and feet are cold TLB 2 21:4 (OB diagn.), and passim with various symptoms in med., see *akālu, akū, ebētu, kanānu, palāšu, qalālu, ra'ābu, šamāmu, tarāru*, etc.; 16 stone charms *šimmat ša ŠU šumēli* against paralysis of the left hand BE 31 60 r. i 10, cf. ibid. 16.

2' in other texts: [*šumma*] *amēlu* ŠU^{II}-šú kilattān zu-qat-su ukalla if both a man's hands hold his chin CT 39 40 r. 41, cf. *šumma . . . ŠU-su ina pišu parkat* CT 38 21:15 (both SB Alu); (demon) šu nu.tuk gīr nu.tuk : ša qá-ta la išú šēp la išú CT 17 29:11f.; the demon has a bull's head 4 ŠU^{II} šēpā LÚ.MEŠ ZA 43 16 r. 46; qá-ti u šēpī šalimmu I (Nabonidus' mother) have sound hands and feet VAB 4 292 ii 31, parallel AnSt 8 50 ii 30; *ubān šarrim ša qá-ti-šu imarraš* the king's finger will become diseased YOS 10 24:37 (OB ext.); if a man *awilam . . . iskimma* ŠU-su ištebir knocks down(?) another and breaks his hand Goetze LE § 44 A iii 37; LÚ.MEŠ *ana qa-ti-qa nadnu ušur ka-du-qa lu la inakkisu* the men were handed over to you, guard (them) lest they (the authorities) cut off your hands HSS 14 14:25 (Nuzi let.); *iš-mišima Nergal irmā qá-ta-a-šu* when

qātu 1b

Nergal heard her (Ereškigal's, pleading), his hold (lit. hands) relaxed EA 357:81 (Nergal and Ereškigal); *šēpāka la issanammā la inarruša* ŠU^{II}.MEŠ-ka (see *narātu* mng. 1b) Craig ABRT 1 5:8 (NA oracles for Asb.), see also *ra'ābu; qa-ta-a lu kuzbu* (see *kuzbu* usage f) PSBA 23 120 r. 2 (SB lit.), see ZA 32 174:49 and RA 49 182:3; a statue of Argišti ŠU^{II} *imittišu kārībat* making a gesture of blessing with his right hand TCL 3 402 (Sar.).

b) with ref. to activities and rituals carried out with the hands – 1' in gen.: *ina ḫepē bītišu* ŠU^{II}-šu di-da līruba (see *erēbu* mng. 1a–3'e') BBSt. No. 6 ii 58 (Nbk. I); a footman is on duty (at the banquet) *sāri . . . ina* ŠU-šú whisk in hand MVAG 41/3 62 ii 22 (NA royal rit.), and passim in this text, cf. I sent two of my officers *kunukku ina* ŠU^{II}-šú-nu ABL 138:8 (NA), cf. also *kaspu ma'du ina* ŠU^{II}-šú-nu *našūni* ABL 336:5 (NB), cf. ABL 458:9 (NB); 2 *šalam bīni . . . ina* ŠU^{II}-ka *tanaššīma* KAR 80:11, cf. AMT 55,4:5, and passim in rit., see also *našú* mngs. 1a, 1b, 2a–2', and 7a; *qašta . . . ina* ŠU^{II}-šú *tušašbassu* you have him hold a bow (and arrows) in his hand Or. NS 39 142:9 (namburbi), and see *šabātu* mngs. 7a and 11c; *mē mūti* ŠU-ka *aj iltapit* (see *lapātu* mng. 2c) Gilg. X iv 3; (the medication) *ina* ŠU GÜB-šú *išattīma iballuṭ* he drinks using his left hand and gets well Kuehler Beitr. pl. 3 iii 39, cf. [. . .] GIŠ.IG *ina* ŠU-šu GAR-ma KÚ AMT 13,1 r. i 8; ŠU-su . . . *irakkasma* he ties (red, blue, and combed wool) around his hand 4R 25 ii 12, cf. also (colored threads) *ina* ŠU^{II}-šú u GİR-šú KÉŠ-su Sm. 1301:8, also BE 31 60 ii 11, NA₄.ŠUBA Á(!).ZI.DA *ina* ŠU^{II} 15-šú *tarakkas* NA₄.ŠUBA Á.GÜB.BU *ina* ŠU^{II} 2,30-šú *tarakkas* RA 18 164:3; ŠĀ KÙ-ti *gišimmari . . . ina* ŠU-ka *tepettil* you twist leaves(?) of a pure date palm into a rope with your hand AMT 11,1 iv 8, cf. [. . . *ina* q]a-ti-ka *tulappat* AfO 12 143 r. i 5, *ina* ŠU-ka *tapaššaš* AMT 64,1:7 (= Köcher BAM 494 ii 15), and passim in rits.,

qātu 1c

see also *šabû* mng. 2a; note in a technical text: *ina qa-ti-ka* (in broken context) Ebeling Parfümrez. p. 23:22; with *ramanu*: *ina ŠU^{II} ramanišu . . . napištašu uqatti* he (Ursa) ended his life by his own hand (with the dagger in his belt) Winckler Sar. pl. 33:77, cf. AfO 8 182:16 (Asb.), see also *ramanu*; note *šēpka ina É.KUR u ŠU.MEŠ-ka [in]a irat Aššur ilika lu t̄āba* may your steps in the temple and your acts toward your god Aššur be pleasing (addressing the king) MVAG 41/3 12 ii 32 (MA rit.).

2' with ref. to washing or purifying the hands: *ina pīt bābi ubbib ŠU^{II}-ka* purify your hands at the opening of the gate (ceremony) RAcc. 145:440, cf. *ikrib mār bārī ina mē KA-šú u ŠU^{II}-šú ullulu* BBR No. 97 + K.3471 r. 7, *ina mē pāšu ŠU^{II}-šú imessi* ibid. No. 75:17; *mesā qa-ta-a-a* AnBi 12 283:35; for other refs. see *mesū* adj., *mesū* v. lex. section and mng. 1a, *mīsu* A, *musātu*; Esarhaddon *ša ŠU^{II}-šú ella* Borger Esarh. 80:35, cf. Cagni Erra I 158, BMS 12:46; I made the first brick of Esagil *ina ŠU^{II}-iá ellēti* 5R 66 i 10 (Antiochus I), cf. VAB 4 158 A vi 18 (Nbk.), cf. also (offerings to be made) *ina tēbibtu ŠU^{II}* RAcc. 79 r. 34; see also *ellu* adj. mng. 2, *ešēru* mng. 7b; open the storehouse for wine PN *kīma ša idū qa-ti-šu lillilma . . . libērma* let PN purify his hands as is proper(?) and select (wine) ARM 10 131:7; *mē ana [š]U Marduk šangū inašši* ZA 50 194:19 (MA rit.), see also *mū* A mng. 1c.

c) as inscribed with the property mark of the owner of a slave: PN LÚ.ARAD-*su ša ŠU^{II} imittišu ana šumi ša PN₂ šaṭrat* PN₃ LÚ.ARAD PN₄ *amtu napḥar 2-ta aštapiṛ . . . ša ŠU^{II} imittišunu ana šumi ša PN₅ šaṭrat* (he sold) PN, his slave, whose right hand is inscribed with the name of PN₂, (and) PN₃, a slave, PN₄, a slave girl, in all two household slaves whose right hands are inscribed with the name of PN₅ (the seller) BRM 2 2:2 and 4, also ibid. 5:2, 6:2, 10:2, 25:2, VAS 15 3:3, 20:2, TCL 13 248:2, VDI 1955/4 139 No. 1:4 (all Sel.).

qātu 1e

d) with ref. to objects, jewelry, manacles, worn or carried: I HAR KÙ. GI 4 *ša qa-ti ilim* one gold ring (with) four (coils?) for the hand of the deity RA 43 140:20 (Qatna inv.); for other refs. see *semeru*; [x] NÍG.ŠU.LUH.ĤA ŠU (parallel: *šēpi*) EA 13 r. 24 (lists of gifts from Babylon); for manacles see *birītu* mng. 4b, *iš qāti, šibtu* B mng. 7b, *šišsu*; ^dIM *ina kakki ša qa-ti-šu liḥbussu* Wiseman Alalakh I:16; *hatti qá-ti-ka leqe'amma* take the staff into (lit. of) your hand (and come here) TCL 18 89:8 (OB let.); see also *ḥuṭārtu* A, *kīsu* A, *ziqpu*.

e) referring to gods — 1' as beneficent: EN *aḥšu ina muḥḥi aḥija issakan mā qa-ti ina qa-ti-ka* the lord (in my dream) put his arm on my arm, saying: My hand is in your hand ABL 1021 r. 1 (NA); DN *šu. ūr.ra sikil.bi ḥé.im.ma.an.šed₇. dè : Gula ina me-šid qa-ti-šá ellete lišap-šihšu* (see *mišdu*) Šurpu VII 73ff., cf. *lir-kuska Ninkarrak ina rabbatim qá-ti-ša* CT 42 32:8 (OB inc.); see also *damqu* mng. 6, *ellu* adj. mng. 2, *pašhu*; in personal names: *Ana-qá-ti-Šamaš-anatṭal* CT 47 11a seal 3.

2' as maleficent — a' in gen.: *ina ŠU^{II} Gula . . . muršu la pādū ina libbišu li-[ib-ši(?)]* may an unremitting illness be in his body through the hand of Gula KAR 111 r. 8, see Hunger Kolophone No. 233, cf. LKA 76 r. 16, 109 r. 17, KAR 386 r. 50, STT 40:47, 256:46; *dannat ŠU-ka ātamar šēretka* JNES 33 274:33, cf. *qa-at* DN *eliya dannat* ARM 10 87:18; *kabtat ŠU-su* Lambert BWL 48:1 (Ludlul III), cf. the personal name *Šu. ni. al. dugud* Biggs Al-Hiba 2 ii 3, 10 xi 1 (Pre-Sar.), and see *kabātu* mng. 2a; [q]a-ta (var. *šU*) *ša ili ana amēli babālu* BMS 11:15, see von Soden, Iraq 31 83; in personal names: *Āmur-qá-sà* PBS 11/1 7 i 14, 30:3, 31 iii 1 (OB), *Ātamar-ŠU-sa* PBS 2/2 53:16 (MB), *ŠU^{II}-Aššur-IGI* Assur 2 103 MAH 16154:2 (NA).

b' *qāt ili, qāt* DN a calamity, a specific illness — 1'' *qāt ili: ana maršim qá-ti*

qātu le

i-lim for the sick person, (it means) it is the “hand of a god” CT 3 3:33 (OB oil omens); *ina la šalimti arnu hūtu* ŠU DINGIR Boissier DA 211 r. 7 (SB ext.); *1 šuḥārum an-nikām qa-at* DINGIR *elišu ibbašši* there is a boy here, the “hand of a god” is upon him OBT Tell Rimah 65:14, cf. *ibid.* 9 and 17, cf. ŠU DINGIR-*šu elišu ummuda*<t> *imāt* Labat TDP 32:4; *šumma ana* ŠU DINGIR *tēpuš adi ūm adanni iballut* if you perform (the extispicy) in regard to the “hand of a god,” he will live until the pre-determined time (after his time is up, he will die) CT 31 36 r. 8, cf. *ana* ŠU DINGIR-*lim-šu eṭērišu* (see *eṭēru* A mng. 3b-1') KUB 4 56 i 12; ŠU DINGIR-*šú* (as diagnosis) Labat TDP 112:15, and passim; ŠU DINGIR *ikaššassu* KAR 395 r. ii 13 (SB physiogn.), cf. KAR 212 ii 17, and passim, note ŠU DINGIR URU-*šu* Labat TDP 104f. iii 23, 37, CT 39 49 r. 34, ŠU DINGIR *rabbūti* Labat TDP 186:3, emended from Hunger Uruk 37:3, ŠU DINGIR AD.A.NI Hunger Uruk 37:1, [*lu q*]-*at* DINGIR AN-*e lu* [. . .] PRT 59:3; ŠU DINGIR-*ti* Labat TDP 112:32, and see *ilūtu* mng. 1b, see also *nadru*, *šudingi-rakku*.

2'' *qāt ištari: šumma . . . miqtu kīma* ŠU DINGIR *imtanagqussu* ŠU ^dINNIN *ek-kēmtu* Labat TDP 220:27, cf. *ibid.* 28; ŠU ^d15 Hunger Uruk 28:9, cf. CT 39 40:47, CT 40 36:33, Labat TDP 60:44ff., and passim, possibly to be read *šuwinnakku*; *ana* ŠU ^dINNIN *lazzi nasāhi* Köcher BAM 311:30, and see *lazzu*; see also *ištari* mng. 1d, and note ŠU ^dINNIN *Ištar ina šibsāti irteneddišu* KI.MIN *Ištar ana damiqti ištene'ešu* CT 40 36:38.

3'' with named gods: ŠU *Adad* Labat TDP 62:26, 82:16, and passim; ŠU ^dDa-*mu* 116 i 52, 120:44, 226:72; ŠU *Ea* 118 ii 18; ŠU *Ereškigal* 114 i 39; ŠU *Gula* CT 38 45:19, Labat TDP 108:16, and passim; ŠU *Išhara* Labat TDP 98:48; ŠU *Lugalbanda* 76:65; ŠU *Lugalgirra u Meslamtaea* 76:58 and 65; ŠU DINGIR.MAḤ 222:50, 118 ii 18; ŠU *Marduk* 76:51, 100 i 3, cf. ŠU *Marduk arhiš ikaššassu* CT 38 33:15 (SB Alu); ŠU DINGIR

qātu le

MAŠ.TAB.BA Labat TDP 88 r. 7, 104 iii 13, 21, 110 iv 26, 118 ii 17, 19, 126 iv 12, cf. *ina mātija* ŠU-*ti* DINGIR MAŠ.MAŠ EN-*le-ia gabba amēlūta ša mātija idūk* EA 35:13 (let. of the king of Alašia); ŠU^{II} [*Nanā . . . ina bīri iššaknašši*] PRT 42:3, restored from Knudtzon Gebete 103:3; ŠU *Nergal* Labat TDP 100 i 4, 118 ii 21, but *lipit* ŠU *Nergal* 104 iii 10; ŠU ^dNin-*geštin-an-na* 226:71, AMT 27,6:2; ŠU *Ninurta* Hunger Uruk 27 r. 17, also Labat TDP 66:68 and 73; ŠU *Nusku* *ibid.* 230:117, cf. GCCI 2 406:2; ŠU *Papsukkal* Labat TDP 118 ii 18; ŠU DINGIR.IMIN.BI 104 iii 22; ŠU *Sin* 220:35, and passim, AMT 78,7:5, KAR 211:22, LKU 58:3 (all SB med.), CT 20 48 iv 42 (SB ext.); ŠU *Šamaš* Labat TDP 116 ii 5, and passim, note ŠU ^dUTU *aššum kasap aširti* 100 i 5, cf. CT 23 13:8 and passim in med., CT 38 26:46f., CT 20 48 iv 36, ŠU ^dUTU ŠU *ikribišu* Labat Suse 11 iii 5, note: ŠU ^dUTU *u* ^dINNIN ^dUTU *u* ^dINNIN *i-bu-ku-šu* CT 40 35:3; ŠU *Šulak* Labat TDP 108 iv 17, 118 ii 10; ŠU ^dUraš(1B) 56:16; for a group of apodotes with ŠU DN see Boissier DA 209f., CT 38 31:3ff. and dupls. *ibid.* 26:44-47, 45:20ff., also KAR 379, KAR 423 i 55-58, ii 9-12, 29f., CT 20 6 Rm. 86:15-17.

4'' with names of planets: ŠU^{II} *Dilbat maršāka* ABL 203 r. 1 (NA); ŠU *Šulpaea* Labat TDP 108 iv 23; ŠU ^dUD.AL.TAR *ibid.* 76:59, Hunger Uruk 37:21.

5'' “hand” of demons and ghosts: see *aḥḥāzu* mng. 2, *ardat lilī*, *eṭemmu* mng. 2c-1' and 2', *kinūnu* mng. 3, *kūbu* A mng. 2b, *lamaštu* mng. 2b, *malku* B, *māmītu* mng. 2a, *rābišu*; *ša . . .* ŠU NAM.LÚ. U_x(GIŠGAL).LU *elišu bašū* BBR No. 11 ii 13, cf. AfO 18 290:14, KAR 26 r. 8, etc., possibly to be read *šunambullu(kku)*; ŠU *bēl ūri* Labat TDP 214:11, ŠU *eršeti* *ibid.* 110 i 6, 220:30, ŠU LÍL.LÁ.EN.NA (see *lilū*) Hunger Uruk 30:6; ŠU *šēri u bamāti* Labat Suse 11 iii 7; ŠU *mārat Anim* (= *Lamaštu*) Labat TDP 114 i 37, 220:30, 224:51f.

6'' “hand” of evil spells and illnesses: see *kišpū* usage a, *mišittu* A usage b,

qātu 2

zikurudū usage c, see also *aširtu* A mng. 1c.

3' other occs.: *dipāru našpartaka pirištu* ŠU(?)*-ka* (see *našpartu* A mng. 1a-3') KAR 58 r. 20, see Ebeling Handerhebung 40; [. . .] *Nippuru qa-ta-a-a* (parallel: *šadū rēšāja*, etc.) BA 5 388 K.2356:11, cf. *qa-ta-a-ka* (parallel: *rittaka*) Pallis Akitu pl. 8:17; if Adad causes lightning and ŠU-*su* KI *birqi innamir* his "hand" is seen with (?) the lightning (obscure) JNES 33 199:33.

2. paw: if a ewe gives birth to a lion and ŠU-*su* *guppušat* its paw is massive Leichty Izbu V 41.

3. handle: 29 *nalpattu ša kaspi qa-at-š]u-nu taskarinnu u ušū* (see *nalpattu*) EA 14 ii 55 (list of gifts from Egypt), also, wr. [*qa*]-*at-š]u-nu* ibid. iii 7, cf. (of knives, see *naglabu* B usage a) ibid. i 38, 80, iii 4; note designating a jar (referring to the handle or to the shape) in Hitt.: I DUG *QA-DU* Ì.DÜG.GA KUB 7 29:14, also, wr. *QA-TUM* KUB 42 104:13, wr. *QA-TAM* KUB 41 13 ii 9.

4. self, person - a) as subject of a verb: *anāku* ŠU^{II}-*a-a* *issišunu a-ta-la-ka* I personally went with them Postgate Palace Archive 180 r. 5, cf., wr. *qa-ta-a-a* ABL 138 r. 8, [*anāku* š]U^{II}-*a-a* *alla[ka]* K.16057:5 (courtesy S. Parpola), cf. (with *arādu*) Iraq 18 47 No. 31:9, (with *nadānu*) ABL 638:3; *šum[ma qa-f]a-a-šū ina muḫḫikunu il[laka]* whether he comes to you in person K.5084b r. 6 (courtesy S. Parpola) (all NA); *atta* ŠU^{II}.MEŠ-*ka ittī alik* go with him personally TCL 9 93:10 (NB let.); *erēnī [ša] ik[kisa] qá-ta-a-a* cedars which I personally felled VAB 4 194 No. 27a ii 5 (Nbk.), cf. *ša qá-ti* PN *išbušu* which PN collected personally(?) TCL 10 90:18 (OB); *ṭuppam qá-ta-kà lu-la-pí-ta-ma* write a message yourself (lit. your two hands) VAT 9271:8 (OA); he incited the kings of neighboring regions to rebellion *ša . . . ištakkana* (var. *aštakkana*) ŠU^{II}-*a-a* whom I personally had installed Streck Asb. 30 iii 104; *qa-ta-a-ka Gilgāmeš iklá* [. . .] you yourself, Gilgāmeš, prevented

qātu 4b

[the crossing] Gilg. X iii 37; *nār hegallišunu iskira* ŠU^{II}-*šū-un* (var. *qa-ta-šū-un*) they themselves dammed up the canal that brings them abundance Cagni Erra IV 13; GN ŠU-*ti ikšud* WO 2 36:37 (Shalm. III), ŠU^{II}-*a taktašad* BHT pl. 8 v 7 (Nbn. Verse Account), and passim, see *kašādu* mngs. 2a, 2b, 2c, 2g, 2h, 7g; note in the locative: *ṭuppi šīmāti ik-š]u-da qa-tuš-š]u* CT 15 39 ii 47, 40 iii 21; note *qātu* without referent to express general subject: *mār bārīm qá-tum i-ka-[ša]-as-[su]* someone will take the diviner prisoner YOS 10 18:18, also, wr. ŠU CT 30 44 83-1-18,415:7, CT 31 43 obv. (!) 11 and dupl. Boissier DA 222:14, cf. YOS 10 40:23, 42 ii 35, 59:7, É.BI ŠU *ikaššassu* CT 38 14:12, 26:19, 25 K.2942+ :17, wr. *qá-tum* YOS 10 26:5 and 7, cf. also KAR 377 r. 22, CT 30 7 Rm. 115:1, 16 K.3841 r. 6f., TCL 6 1:38, 2:2, r. 28; *rubām ina bītišu qá-tum iṣab-bas<su>* YOS 10 23:11 (OB ext.); an.dib.ba mu.un.dù šu nu.mu.un.tu.tu : *rikis šamē tēpušma qa-at ul iḫarri* SBHp. 130:32f., cf. ki.bal.a ì.gul.[gul] : *māt nukurtu qa-tum u'abbat* (see *abātu* A lex. section) ASKT p. 127:33f.; *balṭūssun ušabbit* ŠU^{II} (var. *ina qa-ti*) Streck Asb. 74 ix 21; for other refs. see *banū* A v. mng. 3, *kullu* mngs. 1c and 3g-1', *lapātu* mng. 1e, *šabātu*, *šalālu*, *šāmu*, *šaḳālu*, *tamāḫu*.

b) qualifying another substantive: NfG. ŠU.MEŠ ŠU-*ia nakru ušēšši* the enemy will remove my personal property KAR 153 r. (!) 18 (SB ext.); obscure: *bīssu amātišu u ḫa-at-tim qá-ti-š]u ana panīša nadi* AfO 24 121 Dring No. 2:8, cf. ibid. 13 (OB let.); *niqī qá-ti-i-š]u* RA 22 171 r. 43 (OB lit.); he will teach the apprentice *nuḫatimmūtu dullu qa-ti-š]u gabbi* (for var. *qatītu* see *qatū* A adj. mng. 2) BOR 1 88b:6; for other refs. see *biblu* A mng. 4, *binūtu* A mng. 1, *binūtu* mng. 2b, *bīšu* s. usages a and b, *dullu* mng. 3f, *epištu* mngs. 1a, 4b, *ipšu* A mng. 3a, *kakku* mng. 1a, *kišittu* mngs. 1b, 2b, *kūnu* mng. 3, *līptu* A mngs. 1a-2', 1c-2', 4, *pisannu*, *simtu*, *šibtu* B mng. 7b, *šītu* mng. 4b-1', *šiknu*, *šipru*.