

**akīma**

sim = MIN = MIN Hg. B III iv 25–27 in MSL 8/2 47; mu-ul 𐎶𐎵𐎶𐎵 = MIN (= ku-za-zu), sa-[a-su], a-ki-lu šá A.Š[Ā], ka-za-za-ak-ku A V/2:84ff., zi-iz 𐎶𐎵𐎶𐎵 = a-ki-lum ibid. 90; [mu]-nu = a-ki-lum 2R 47 ii 40 (comm.).

1. (a pest): see lex. section; KI.MIN KI.MIN *erbé* «MU» *kalmutu mūnu a-ki-lu ālānikunu mātkunu nagīkunu lu-šá-ki-lu* ditto, may locusts, lice, *mūnu*-insects, (and) *ākīlu*-insects ravage your cities, country, (and) provinces Wiseman Treaties 599; *a-ki-lu še'am KÚ* the *ākīlu*-insect will devour the barley CT 20 33:89 (SB ext.); *mūnu u a-ki-lum ina māti ibaššú*—*mūnu*-insects and *ākīlu*-insects (i.e., pests) will be in the land ACh Šamaš 2:30, also ACh Supp. 2 Šamaš 32:58, cf. KA *u a-ki-lum ina māti ibaššú* ACh Šamaš 10:94, also ACh Supp. 2 Šamaš 36:7, and cf. *a-ki-lum u dimānu ina eqel māti ibaššú* ACh Sin 34:39; [*a-ki*]-*lu mu-nu mu-bat-ti-ru ar-ra-bu* (in list of field pests) K.8072:12 (unpub. inc.), restored from K.2596 iii 13, K.2629:3 and 7, etc.

2. (a type of performer): *rēš* [ER.SE.MA.ŠE] *a-ki-lum uššamma i-ka-al [warki] a-ki-lim mubabbilum ubabbal* at the beginning of the ER.SE.MA.ŠE-song the *ākīlu* sits down and performs (lit. eats), after the *ākīlu* the juggler juggles RA 35 3 iii 16 (Mari rit.).

Presumably the *ākīlu* in mng. 2 is some such performer as a fire-eater or sword-swallower.

Ad mng. 1: Landsberger Fauna 128.

**akīma** (as, like) see *kīma*.

**akītu** s. fem.; (a festival and the temple in which the festival is celebrated); from OB on; foreign word; pl. *á-ki-a-ti-[šu-nu]* YOS 9 45:5 (OB royal), but wr. *á-ki-tum*.MEŠ BRM 1 98:3, *a-ki-tum*.MEŠ VAS 15 19:3 (both NB).

u<sub>4</sub>.á.ki.it = UD-mu *a-ki-tum* (vars. *a-ki-it*, *á-ki-tum*) Hh. I 202.

é.á.ki.it ki.ní.dúb.bu.da : [bīt] [á]-*ki-tum* *bīt tap-šu-uh-ti* the *akītu*-temple, the place of appeasement BA 5 p. 647 No. 13:6 and 11; a.ki.tu.ur gar.ra : *a-ki-it e-re-ši iš-ša-ka-an* the *akītu*-festival of the seeding (season) is celebrated (in description of the month of Arahsamna) KAV 218 A ii 41 and 45 (SB Astrolabe B).

a) ceremonies — 1' in Assyria: *warḫum annūm* ITI.GUD UD.16.KAM *illakma a-ki-tum*

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*iššakkan . . . šimdāt damdammīka u sīsēka ana a-ki-tim lird[ūni]m narkabātum u enūt sīs[é(!) l]u uddušu ina a-ki-tim i-ši-x-ma ana šērikama litūru* when this month Ajaru will have reached the 16th day, the *akītu*-festival will be celebrated, let your teams of mules and horses be driven to me for the *akītu* (and) let the chariots and harness of the horses be as good as new, they will . . . at the *akītu*-festival and then return to you ARM 1 50:7, 13 and 15 (let. of Šamši-Adad); *isin-ni qirēti ša šar ilī Aššur ša ultu ūmē rūqūte ina ešāti u saḫmašāti é a-ki-it šēri immašú ina qirib āli innippušu paraš šar ilī Aššur itti šiprimma šuāti ana epēš é a-kit libbī ublannima* in connection with this very undertaking (the making and setting up of the images of Aššur and the other major gods), I conceived the idea of (re)building the *a*-temple (for?) the festival of the banquet of Aššur, the king of the gods, when the *akītu*-temple outside the walls had been forgotten for a long time because of disturbances and disorders, (and) the rite of Aššur, the king of the gods, had been celebrated within the city OIP 2 136:26; *ina ūmešu é á-ki-it ᵀIštar bēltija ša qirib Ninua . . . ša ᵀLUGAL.GI.NA . . . epušu [a]bāriš illik miqit[ta]ša adki ina arḫi šalme ūme šemé at[ta]di temenša [ina] agurri NA<sub>4</sub>.KA uqnī [é] á-ki-it šuātu ana siḫirtiša aršip ušaklil lulé umalli ᵀAššur u ᵀNinlil . . . qiribša ušēribma ušēpiša isinni é á-ki-it niqé tašriḫti maḫaršun aqqi ušamḫira katrāja ᵀAššur u ᵀNinlil . . . qirib é á-ki-it šuātu irrubuma ippušu isinni ḫidāti* at that time the *akītu*-temple of my lady Ištar which stands in Nineveh, (and) which Sargon had built, had become old—I cleared away its rubble (and) in a favorable month and on an auspicious day, I laid its foundation, I completely rebuilt that *akītu*-temple (with) red and blue glazed (lit. of obsidian (and) lapis lazuli) baked bricks (and) filled it with splendid things, I ushered Aššur and Ninlil into it, celebrated the festival of the *akītu*-temple, (and) presented them with splendid offerings and gifts, whenever Aššur and Ninlil enter that *akītu*-temple to celebrate the joyful festival (they should look with favor upon RN) Thompson Esarh. pl. 17 v 33, 47,

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vi 2 and 10 (Asb.), see Piepkorn Asb. p. 5, cf. *maḥar* <sup>a</sup>*Ninlil* . . . *ēpušu parṣi* (wr. PA.AN. MEŠ) *É a-ki-it* Streck Asb. 82 x 28 (coll. Sollberger); [ . . . ] *qirib É á-ki-it ušēšibšunūti* . . . 10 *immerē* 10 *iššūrāti* 7 *imēr karāni* 4 *imēr* [ . . . ] . . . *ana naptan ilūti[šunu . . . qiri]b É á-ki-it [šēri(?)]* *ukin maḥar[šunu]* I (Esarhaddon) settled them in the *akītu*-temple, I set before them ten sheep, ten birds, seven homers of wine, four homers of [ . . . ] for their divine meal [ . . . ] in the *akītu*-temple (of Ištar of Arbela in Milkia) Borger Esarh. p. 95:29 and 32, cf. *É á-ki-it šēri É nigūti* (of Ištar of Arbela) *ibid.* 20, *É.GAL.EDIN mūšab Ištar anḥūssu uddiš É a-kit-su aršip* (in Milkia) Streck Asb. 248:7; *ultu niqē DN aqqū ēpušu isinni É a-ki-ti* after I had made offerings to Šatru (i.e., Ištar of Arbela) (and) celebrated the festival of the *akītu*-temple AFO 8 184:43, also Streck Asb. 320:7, cf. silver *ana É a-ki-ti ša Arba'il* Iraq 23 pl. 23 ND 2694:5; *iššiāri qarit ilāni DN dattu tuššā ina libbi É á-ki-ti tuššab* tomorrow is the banquet of the gods—afterwards Tašmētu will go out (and) take her seat in the *akītu*-temple (in Calah) ABL 858:11, cf. *ina É a-ki-ti ša x* [ . . . ] *u É a-ki-ti ša Tašmētu ša URU A*-[ . . . ] ABL 951:6f. (NA); (alitter) *ana itabbul ilūtiša rabitu ašē É a-ki-ti* for the transportation of her (Ningal's) divine majesty when she leaves the *akītu*-temple (in Harran) Streck Asb. 290:23; UD.17.KAM DN *itabbi ina a-ki-it uššab* on the 17th day Sin will start out (and) take up residence in the *akītu*-temple (in Harran) ABL 667:9, cf. ABL 134:9 (NA), also ITI *Ajaru* UD.6.KAM *Adad itebbi ina šà a-ki-te uššab* (in Assur?) ABL 1197:7 (NA).

2' in Babylon: *ikšudamma M[N a]raḥ ašē illil ilāni qāt* <sup>a</sup>EN *rabi* <sup>a</sup>Marduk <sup>a</sup>Nabû . . . *aš[bat]ma ušallimma uru[h] É á-ki-ti* as Nisannu came, the month when the lord of the gods goes out in procession, I led Marduk, the great lord, (and) Nabû without incident along the road to the *akītu*-temple Lie Sar. 386, cf. Winckler Sar. pl. 35:141, pl. 47 iv 5; *parak šimāti ša qirib Ezida ša ina zammukku rēša šatti ina isinni a-ki-ti tabē illil ilāni Marduk Nabium aplu kēnum išaddihu ana qirib Bābili* UD.5.KAM UD.11.KAM *ina alāku u tārī ša Bābīlam irammū šēruššu* the official dais

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within Ezida on which Nabû, the true first-born son (of Marduk), rests on the fifth (and) the eleventh day going to and returning from Babylon, whenever he goes to Babylon at the beginning of the year, on the occasion of the *akītu*-festival, the procession of the highest-ranking god, Marduk VAB 4 210 i 35, see Güterbock, ZA 40 289f. (Ner.), also VAB 4 152:50, 156:35, 160:30 (Nbk.); *enūma šar ilāni Marduk u ilāni šūt šamē eršeti ina É.SISKUR bīt ikribi É a-ki-ti . . . ramū šubti* when the king of the gods, Marduk, and the gods of heaven (and) the netherworld take up residence in Esiskur, the house of prayer, the *akītu*-temple VAB 4 282 ix 9 (Nbn.), cf. *É.SISKUR a-ki-ti širti ša illil ilāni Marduk* VAB 4 128 iv 7f. (Nbk.); *Bēl ša ina a-ki-ti UD.8.KAM uššabu* Bēl who takes up residence in the *akītu*-temple on the eighth day K.4657 (unpub., courtesy Lambert) + Sm. 747 (CT 13 pl. 32):7 (Comm. to En. el.), explaining <sup>a</sup>É.SISKUR<sub>x</sub> (AMAR×ŠE.AMAR×ŠE) *šaḳiš ina bīt ikribi līšibma* may Esiskur (i.e., Marduk) sit on the highest (throne) in the House of Prayer En. el. VII 109, cf. *ina É a-ki-ti* <sup>a</sup>É.SISKUR<sub>x</sub> KAR 142:8 (list of the names of Marduk during the *akītu*-festival); GIŠ.MÁ.TUŠ.A *elip* <sup>a</sup>Marduk *ana šitadduḥim Puratti u uruḥ a-ki-tum ša ina rēš šatti ina qerbiša išaddiḥam rubūm* [*Marduk*] the boat of Marduk (called) GIŠ.MÁ.TUŠ.A for going in procession on the Euphrates and the road of the *akītu*-festival, in which the prince Marduk goes in procession at the beginning of the year CT 37 13 ii 34 (Nbk.); *ina MN ina UD.11.KAM Bēl ultu á-ki-ti ana Esagil irrumma* on the eleventh day of Nisannu Bēl goes from the *akītu*-temple into Esagil WVD OG 4 pl. 14:80 (SB hymn to Marduk); *isinnātišunu damqāti a-ki-sunu rabiti . . . šattišam in nuḥši u ḥegalli in maḥarišunu etettiq* I march in review before them every year with bountiful produce at their beautiful festivals, their great *akītu* VAB 4 94 iii 8, also 168 vii 11 (Nbk.), cf. [ezen . . . ] gal.bi [ . . . ].du<sub>7</sub> [mu].a [ . . . n]e.ne [ . . . ḥi].li : *isinnā[tišunu] ra-bi-[iš] ušak[lil] á-ki-a-ti-[šu-nu] šattiš[amma] ur[ī]š* I celebrated their festivals in grand style, I made their *akītu*-festivals a joyous occasion every year YOS 9 45:5' (OB royal); *maḥar . . . ilāni*

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*gimiršunu a-šib ma-ḥir-tú á-ki-it ša LUGAL DINGIR šaqú bēl bēlē zagmukku rēš šatti isinnu á-ki-it . . . lu sadrāk tallaktu* at the beginning of the year, at the festival of the *akītu*, I was going regularly with offerings before (Marduk and Šarpānitu, Nabû and Nergal and) all the gods who reside . . . the *akītu*-temple of the exalted king of the gods, the lord of lords VAB 4 234 ii 29f. (Nbn.); *ultu ēpušu isinnu É a-ki-ti Bēl u mār Bēl ušarmú šubassunu tābti* after I had celebrated the festival of the *akītu*-temple (and) settled Bēl and the son of Bēl in their lovely residence VAB 4 284 ix 42 (Nbn.); *ina MN qāt Bēl u mār Bēl iṣbat isinnu a-ki-tú iṣuṣ* in the month Nisannu he (Nebuchadnezzar) led Bēl and the son of Bēl (in the procession and) celebrated the festival of the *akītu* Wiseman Chron. p. 68:14; 8 *šanāti RN 12 šanāti RN<sub>2</sub> 20 šanāti Bēl [ina BA]L.TIL<sup>ki</sup> ašibma isinnu a-ki-tú baṭil Nabû ultu Barsip ana [aš]ē Bēl ul illiku* for eight years under Sennacherib, for twelve years under Esarhaddon—for twenty years (in all) Bēl had to stay in Assur and so the festival of the *akītu* did not take place, Nabû did not come from Borsippa for Bēl's going out in procession BHT pl. 2:9, also pl. 4:4; *šarru ana MN ana Bābili ul illiku Nabû ana Bābili ul illiku Bēl ul ittašá isinnu a-ki-tú baṭil niqé ina Esagil u Ezida <ana> ilāni šūt <Bābili> u Barsip ki šalmu nadna* the king did not come to Babylon in the month Nisannu, Nabû did not come to Babylon, Bēl did not go out in procession, (and) the festival of the *akītu* did not take place, (but) offerings were made in Esagil and Ezida to the gods of Babylon and Borsippa as usual BHT pl. 12 ii 11, also *ibid.* 20 and 24, and cf. pl. 13 iii 8; *ina MN UD.11.KÁM šarru ikšudam[ma] puhādē ša ašē Bēl un[ak-kis]ma ul [. . .] niqé u paššūr ili ša adi ūmi a-ki-tim [il]qá 4 ūmi ina Esagil u bīt ilāni ki šalme iggá* the king arrived on the eleventh day of the month Ajaru and slaughtered lambs for the going out of Bēl, but he did not [. . .], they received the offerings and the dish of the god which (are used) until the time of the *akītu*-festival and made the offerings as usual for four days in Esagil and in the (other) temples King Chron. 2 163 ii 3; *šarru*

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*la ibbiramma Nabû la illiku u Bēl la ušá niqé ša a-ki-ti ina Esagila kī pi(?)-i(?) [u]l(?) iqqi* (cf., in same context, SISKUR [u]l(?) *na-iq* line 11) (in the month Nisannu the Arameans became hostile and captured the ferry gate of GN) so that the king could not cross over, Nabû did not come and Bēl did not go forth, (the king) did not(?) make the offerings of the *akītu*-festival in Esagil as . . . (one expects *šalme* as in the passage quoted above) King Chron. 2 173 iii 9; [*ša iss]i(?) Bēl ana É a-ki-ti la uššūni* [who] does not go out [with(?)]) Bēl to the *akītu*-temple ZA 51 136:39 (NA), cf. [*Bēlet-Bāb]ili ša ina libbi É á-ki-it la tallakuni* *ibid.* 40; [*ana É a-k]i-ti ša šēri lu sajadāta lu tajārātu* (see *šādu* A mng. 1c) KAR 242 r.(!) 11, see Lambert, AnSt 11 153.

3' in Uruk: UD-mu 1-šú adi UD.8.KÁM itti tardinnu ša šēri ana É a-ki-i-tum elīt ša DN illakama (Anu's silver chariot and Anu's golden chariot) will go each day until the eighth day together with the second course of the morning (meal) to the exalted *akītu*-temple of Anu RAcc. 66:3, and *passim* *ibid.* pp. 66–73, and BRM 4 7 (LB rit.), see RA 20 pp. 107–12; note, referring to the interruption of the New Year's festival in Babylon: *narkabtu ša ana É a-ki-it tallakuni ta-la-kan<sup>an</sup>-ni bēlsa laššu* (for transl., see *alāku* mng. 2c) ZA 51 138:66 (NA lit.); *ana kisal É á-ki-tum irrubma ina muḥḥi [pa]rakki rabī ina kisalli É á-ki-tum panīšu ana šit Šamši iṣakkanma uššab . . . ilāni napharšunu irrubuma ina kisalli É a-ki-tum ina panīšu izzazzu* he (Anu) enters the courtyard of the *akītu*-temple and sits upon the great dais in the courtyard of the *akītu*-temple facing east, all the gods come in and stand in the courtyard of the *akītu*-temple before him KAR 132 iv 6ff. (NB rit.), see RAcc. 103, cf. *a-ki-tu šá* <sup>a</sup>A-[nim] Anu's *akītu*-festival VAS 6 302:5 (NB), and note (referring to Babylon) *kīma Bēl ina É a-ki-tum ina paramāḥi ittašbu* Pallis Akītu pl. 11 r. 28.

4' in Dilbat: *ana* <sup>a</sup>Uraš *bēli gašru É á-ki-tum <É> tapšuḥtišu kīma labīrimma eššiš ēpuš* I rebuilt the *akītu*-temple, his resting place, for the powerful lord Uraš as it was before RA 11 111 ii 3 (Nbn.), dupl. CT 36 22.

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5' in Sippar: *šu-bat.MEŠ ša ta-ba-a-ta(!) ša* <sup>a</sup>*Šamaš [šu]-bat.MEŠ šá a-ki-tum šá Bēlit-Sippar* the postaments for the . . . of Šamaš and the postaments for the *akītu*-festival of the Lady of Sippar Nbn. 283:12, for É.edin. na in Sippar, see *šeru A* in *bīt šēri*.

b) as building — 1' in hist.: É *a-ki-ti šuāti ultu uššiša adi gabadibbiša . . . uzaqqir huršāniš* I built that *akītu*-temple as high as a mountain from its foundation to its parapet OIP 2 142:4; for the construction of the *akītu*-temple in Assur, see OIP 2 135–142, and Ebeling Stiftungen 3–5 (Senn.); *temen É a-ki-ti isinni qerēti* DN . . . *uššēšu addi* I laid the foundations of the temple of the *akītu*, the festival of the banquet of Aššur OIP 2 143:8 (Senn.), cf. [ša] É *a-ki-it mūšab* DN *bēlija . . . temenšu addi* OIP 2 142d:5; É *a-ki-it šēri ša [KI]-šá ultu ūmē rūqūte immašū [ina b]iri u qibīt* <sup>a</sup>*Šamaš u* <sup>a</sup>*Adad [e]-[pu-uš-ma]* É.LÁ.UG<sub>5</sub>.GA É *kāmū mu-tú MU-šu am-b[i] šum* É *papāhi-šu* É.DÚB.DÚB.BA [. . .]-*ki širtu nibissu azkur* upon an omen and an oracular order of Šamaš and Adad I rebuilt the *akītu*-temple outside the walls whose location had been forgotten long ago, I named it House-That-Fetters-Death, I named its chapel the House-of-Repose(?), the exalted [. . .] (followed by description of the decoration of the gate depicting the battle of Aššur and Tiamat) OIP 2 139:2 (Senn., coll.), for É.dúb.dúb.ba, cf. ki.ní.dúb.bu.da : *bīt tapšuhti* BA 5 647, in lex. section, also É *akītu* <É> *tapšuhtišu* RA 11, cited usage a–4'; *a-ki-ti ša ultu ūmu rūqūtu labāriš illikma šuššu immašūma sa-ra-hi-iš(?) uš-bu igārūšu iqūpuma kuppū' uš-šá-šu(?)*-*un ušurātušu immašāma* the *akītu*-temple which had become dilapidated a long time ago, (even) the name of which had been forgotten, which was there like a . . . , the walls of which were caving in, their foundations being . . . , its plan (even) forgotten BIN 2 31:4, cf. *ana ud-diš a-ki-ti . . . maštak lalē ellūtu ana* DN *ušēpiš ina šatti* DN<sub>2</sub> *bēltu širti ana a-ki-ti bitiša ḥadīš ina erēbiša u ina šubat ilūtiša rabīti šaqiṣ ina ašābiša eli* PN *u* PN<sub>2</sub> *buniša namrūtu kīniš litrušma* (they set to work) to renovate the *akītu*-temple, he had a splendid chamber made for Ištar, may, therefore, Ušur-

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amassu, the exalted mistress, fix her shining countenance steadily upon PN and PN<sub>2</sub> when she joyfully enters the *akītu*, her temple, and when she sits on the high throne of her great divinity *ibid.* 11 and 14, cf. also *a-ki-ti eššiš ušēpiš* he had the *akītu*-temple built anew *ibid.* 18, dupl. YOS 9 74 (NB).

2' in leg. and adm. — a' in OB: *buqū[mu ina]* É *a-ki-tim [iš]šakkan* the sheepshearing will take place in the *akītu*-temple LIIH 50:6, dupls. *ibid.* 51:6, 52:6, 54:6 (let. of Ammišaduqa); *rebīt a-ki-it* DN the open square of Mer's *akītu*-house (boundary of a piece of real estate in Terqa) MAOG 4 2:7 (OB Hana).

b' in NB: *agrūti ša dullu ina* É *a-ki-tú ippu-šū* the hired laborers who perform the work in the *akītu*-temple GCCI 1 377:3, also *ibid.* 393:2, 396:11, GCCI 2 168:8, 241:3, AnOr 9 8:33 and 67, cf. also YOS 3 185:5f. (let.); *agrūti ša libnāti ina bāb* É *a-ki-ti ilabbinū* the hired laborers who make bricks at the door of the *akītu*-temple GCCI 1 393:6, also 141:6, and cf. TuM 2-3 235:16, also *agrūti ša* É *a-ki-tú* GCCI 1 308:2, cf. *ibid.* 286:4f.; *ana [ma]ššartu ša* É *a-ki-tum ana atūtu ipqīd* (PN) appointed (PN<sub>2</sub>) to the office of gatekeeper of the *akītu*-temple YOS 7 89:10, and *passim* in this text; *ina isqi mubannūti ša ina* É.ÈŠ.GAL É *re-eš u* É *a-ki-tum ša* <sup>a</sup>*Ištar* IGI <sup>a</sup>*Anu Antum* <sup>a</sup>*Ištar* <sup>a</sup>*Nanā* <sup>a</sup>*Bēlti-ša-rēš u ilāni bitišunu gabbi ša arḥūssu kal šattu guqqānē* ÈŠ.ÈŠ.MEŠ (PN has sold his share) in the *mubannū*-prebend of the monthly *guqqū*-offerings and the *eššešu*-offerings throughout the year, (which he has) in the E-ešgal, Bīt-rēš and the *akītu*-temple of Ištar before Anu, Antu, Ištar, Nanā, Bēlti-ša-rēš, and all the gods of their temple BRM 2 22:3 (LB); UŠ KI.TA DA É.SAG *a-ki-tum* (a field) the lower side of which adjoins the *Bīt-rēš* of the *akītu*-temple VAS 5 5:4, see Ungnad, Or. NS 5 124; UŠ.SA.DU *a-ki-tum(!) ša šēri* (an orchard) adjoining the *akītu*-temple outside the walls AnOr 9 2 r. 64, cf. (an orchard) *ina a-ki-tum ša šēri* *ibid.* 3:44; *šá kašu u<sub>4</sub>-mu šá* (text: ITI) UD.2.KÁM 17 UDU.SILA<sub>4</sub>.SAR.MEŠ *ša* UD.3.KÁM *idin* (on the margin:) *ina a-ki-tú* the evening of the second day deliver 17 lambs for the third day in(?) the *akītu*-temple YOS 3 25:29 (let.); 7 *nīsip šamni ana laptu ša dalāti*

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*ša é á-ki-it nadin* seven measures of oil have been delivered for the oiling of the doors of the *akītu*-temple UCP 9 70 No. 59:3 (coll. Landsberger), cf. *ina muḫḫi x ša é a-ki-tú* UCP 9 106 No. 49:14; 1 PI 6 SĪLA *ša* UD.20.KAM UD.21.KAM UD.22.KAM *ina é a-ki-tú ana* DN *iqarrubu* one PI and six silas (of dates) which come in to the Lady-of-Uruk on the twentieth day, the twenty-first day, and the twenty-second day in the *akītu*-temple BIN 1 170:19; *naptanu ina é a-ki-tum* a meal in the *akītu*-temple YOS 7 89:19; *é a-ki-tum ša* DN the *akītu*-temple of the Lady-of-Uruk YOS 7 89:1 (NB), cf. *é a-ki-tum šá* LUGAL (in Uruk) AnOr 9 26:3 (NB).

c) other occs. — 1' in OB: *mu Samsuiluna lugal.e ni.bír.bír.ra siskur.ra me.te.á.ki.te.ul.šár.ra.kam ... a mu.na.ru.a* year when King RN dedicated (to the Adad of Babylon) a . . . . as offering, befitting the merry *akītu*-festival RLA 2 184 No. 172, see Falkenstein, Friedrich Festschrift 176 n. 44a; *níg.dab<sub>5</sub> á.ki.ti še.[kin.kud] šen(?) .kú<sup>a</sup>N[anna] ú.sag<sup>a</sup>Ni[n.gal]* (food deliveries) received for the *a.* in Addaru for the . . . . of Nanna and the . . . . of Ningal UET 5 779:16, cf. *níg.<dab<sub>5</sub>> á.ki.ti še.kin.kud<sup>a</sup>Nanna šen.kú ú.sag ú kaskal Eridu.ga* *ibid.* 783:24, cf. *ibid.* 738:9, 749:17, 752:14, also *ezen á.ki.ti* *ibid.* 782:15; GIŠ.SAR *á-ki-te* the *akītu*-orchard YOS 5 146:10 and 246:4; SILA *a-ki-tim* the *akītu*-road BE 6/182:18.

2' in MB: *KÁ.GAL á-ki-te* (flour for the singers of) the *Akītu*-Gate PBS 2/2 106:27, also *ibid.* 77:3 and 11; *bād.á.ki.ta* the *akītu*-wall (built by Kurigalzu in Akkad) CT 9 3 b 9 (NB copy of Sum. inscription of Kurigalzu), cf. the subscript *ša muḫ agurri é a-ki-ti ša ina A-ga-dē<sup>ki</sup>* that which (was written) upon a baked brick of the *akītu*-temple which is in Akkad *ibid.* r. 5.

3' in NB: *ḥarrān šarri ša a-ki-tum ša* DN (an orchard is bounded on one side by) the royal road of the *akītu*-festival of Uraš VAS 3 156:3, also VAS 5 105:7 (NB Dilbat), see RA 11, cited usage a-4'.

4' in lit.: *arah ša balāti isinni a-ki-ti liššakin nigūtu* let there be rejoicing (in

## akītu

Esagila) in the Month-of-Life at the festival of the *akītu* Pinches Texts in Bab. Wedge-writing 15 No. 4:7 (SB), cf. *é á-ki-it šēri é nigūti* Borger Esarh. 95 r. 20; *epēš a-ki-it šēri elleti ša kirī nuḫši* the celebration of the holy *akītu*-festival in the open country in a luxuriant park ZA 43 18:64 (SB lit.); *um-ma-[na(?) ašqi(?)] ki-ma mē nārīma isinna ippušu kīma ūmi a-ki-tim-ma* I provided drink for the craftsmen(?) as though it were river water (so) that they might celebrate a festival as at the time of the *akītu* Gilg. XI 74; *lu qīšta ana ili iddin lu á-ki-tum ana ili iškun* (if the king) makes a present to a god or celebrates the *akītu*-festival for a god 4R 33\* iii 54, also KAR 177 ii 21, KAR 392 r.(?) 13, and Boissier DA 100:6 (*iqgur ipuš*); DINGIR.MEŠ ŠÀ *á-ki-tu NÍG.BA.BI SIG<sub>5</sub>* the gods in the *akītu*-temple will graciously accept his gift (referring to the thirtieth day of the month of Elūlu) KAR 178 r. iv 8f. (SB hemer.); DINGIR.MEŠ *siḫirti é á-ki-it ša illil* DINGIR.MEŠ all the gods of the *akītu*-temple of him who is of Enlil-rank among the gods (i.e., Marduk) VAB 4 260:50 (Nbn.); <sup>a</sup>*Amurru*, <sup>a</sup>[. . .], <sup>a</sup>KÙ.SUD, <sup>a</sup>*Tišpak*, <sup>a</sup>[. . .], <sup>a</sup>*Nusku*, <sup>a</sup>*Dajānu*, <sup>a</sup>[. . .], <sup>a</sup>*Šarur*, <sup>a</sup>*Šar[gaz] napḫar ilāni ša ina pa-na [. . .] ana é á-ki-it [. . .]* all the gods who [. . .] into the presence of [. . .] at the *akītu*-temple KAV 49 ii 17 (NA); *á-ki-tum mala bašá* // <sup>a</sup>*Ninurta sapar ilē* Craig AAT 90 K.2892:16, adding up [*á-ki-tum* <sup>a</sup>*Marduk* <sup>a</sup>*En-lil-lu-ti-šú* line 12, [*á-ki*]-*tum* <sup>a</sup>*Nin-urta* <sup>a</sup>*En-lil a-bi-šú* line 13, [*á-k*]-*tum* <sup>a</sup>*Innin x* <sup>a</sup>*En-lil x* <sup>a</sup>*Nin-urta* line 14, [*á*]-*ki-tum* <sup>a</sup>*En-lil* <sup>a</sup>*Nin-urta sapar ilē* line 15.

d) in personal names: <sup>1</sup>*Á-ki-tum-re-šat* The-*Akītu*-Festival-Is-Merry BE 15 188 i 12 (MB), and passim, see Stamm Namengebung 186; *Ina-GIŠ.MI-(É)-a-ki-tum* In-the-Protection-of-the-*Akītu*-Temple VAS 6 48:3, Nbn. 212:3, Cyr. 119:4, 227:3 (NB).

The development of the *akītu* from a seasonal festival to the most important cultic and social event of the religious calendar of a Mesopotamian city cannot be traced yet, nor can the local elaborations and special developments be gauged. The Sumerian references have been collected and discussed by A. Falkenstein, "akīti-Fest und akīti-Fest-

## akkabaru

haus,” Friedrich Festschrift 147–182, in which the previous literature on the word is given. For *akītu* as a designation of a month in the Sumerian and OA calendar, see also Gelb, MAD 3 25. The relationship between the *tākultu*-ritual and the *akītu*-ritual as practiced in the Assur of the NA period has been shown by Frankena, BiOr 18 202. Although the festival is not directly attested for the MA period in Assur, the fragment VAT 16435 published by Köcher in ZA 50 192ff. illustrates a phase of the ritual activities connected with the *akītu* festival, cf. perhaps *a-ka-a-ti* (beside *tākultu*, in fragm. context) CT 35 39 Bu 91–5–9, 152:10.

The etymology of the word remains unknown; it is written with both *á* and *a* and always with *k*, not *q*, cf. Ungnad, ZA 31 43f. That *é* before *akītu* is, in at least some cases, a determinative is indicated by the personal names of the form *Ina-GIŠ.MI-(É)-a-ki-tum*, where the writing of *é* is optional, and by the writing *é á-ki-tu* Streck Asb. 248:7 (cf. Landsberger, Kult. Kalender 12 n. 4).

**akkabaru** see *akbaru*.

**akkadattu** adv.; in Akkadian (i.e., in cuneiform) writing; NB\*; cf. *akkadú*.

*ša rittašu ak-ka-da-at-tu<sub>4</sub> u aḥ(!)-la-ma-at-ti* [ana] *šumi ša PN šaṭratu* (a slave) whose hand had the name of PN written on it in Akkadian (i.e., in cuneiform) and in Aramaic (writing) Camb. 143:8 (coll.).

See discussion sub *aḥlamatti*.

**akkadú** (fem. *akkadītu*) adj.; Akkadian; from OAkk. on; wr. syll. and URI<sup>(ki)</sup>; cf. *akkadattu*.

ú-ri URI = *ak-ka-du-ú* Ea II 70, also A II/2 Part 6 iv 3, also Sp II 70.

inim.bal<sub>x</sub> KA.ḫi.ḫi an.ta eme.ur<sub>x</sub>(URI<sup>ki</sup>).ra ki.ta [eme.gi<sub>7</sub>.ra] an.ta eme.gi<sub>7</sub>.[ra ki.ta eme.ur<sub>x</sub>.ra] i.zu.u : INIM.BAL.E.DA (var. INIM.BAL) *šu-ta-bu-lu e-liš Ak-ka-da-a šap-liš Šu-me-ru šap-liš Ak-ka-da-a e-liš Šu-me-ru ti-di-e* do you know how to translate and interpret the words (when) the Akkadian is above, the Sumerian below (and when) the Akkadian is below, the Sumerian above? Landsberger Examenstext A 14; difficult: ki.bi.gar.ra níg.gilim.gilim.bi ka.keš.b[i 3.ta.àm] eme.ur<sub>x</sub>(URI<sup>ki</sup>).ra em[e.gi<sub>7</sub>.ra.šè

## akkadú

x x] i.zu.u : *pu-uḥ-ta e-gir-ta ka-šir-ta šu-lu-ša-a šá Ak-ka-du-u ana Šu-me-ri* [...] *ú ti-di-e* ibid. 15.

a) referring to the language — 1' in gen.: *ak-ka-du-ša* its (the year name's) Akkadian (version) OLZ 1905 271:8, see Poebel, BE 6/2 p. 106 (OB); 7-*šú ak-ka-da-a tamannu* you recite the Akkadian seven times OECT 6 pl. 26 K.3233 r. 16, cf. also K.2167:7; GIŠ *li'u ak-ka-du-u ša šarri liddinunāši* they should give us the wooden tablet in Akkadian which belongs to the king (and draw on it the “Three Stars” text) Thompson Rep. 152 r. 4, see Schott, ZDMG 88 311 n. 2; 26 *zamārū ak-ka-di-ta amnu* I recited 26 songs in the Akkadian (meter, for *minūta akkadīta*) KAR 158 i 35, cf. ibid. 26, 18, and passim, also *naphar x zamārū ak-ka-du-ú* ibid. ii 48, note, wr. URI<sup>ki</sup> ibid. r. i 15, 20, 43 and 45.

2' beside Sumerian: 9 *šu-me-ru*.MEŠ 1 *ak-ka-du-ú*.MEŠ *naphar* 10 *zamār* <sup>d</sup>*Ningsišzida* KAR 158 r. i 22, cf. ibid. 10, 17, 26 and 41, r. iii 4; see also lex. section.

b) referring to the provenience or the make of objects — 1' furniture: *giš.banšur*. URI<sup>ki</sup> = *ak-ka-du-ú* Hh. IV 194, cf. GIŠ. BANŠUR *ak-ka-du-ú* (one) Akkadian table Dar. 301:4; two minas of bronze *mandīti ša GIŠ.GU.ZA ak-ka-di-i* the mountings of an Akkadian chair VAS 6 304:8 (NB); *giš.NÁ*. URI<sup>ki</sup> = *ak-ka-di-tum* Hh. IV 163, cf. GIŠ.NÁ *ak-ka-di-i-tu<sub>4</sub>* Akkadian bed Dar. 301:3; four beds *ina libbi 1-it ak-ka-di-tu<sub>4</sub>* among them one Akkadian Nbn. 258:9; note *1-it* GIŠ.NÁ *ak-ka-di-i* Nbk. 441:1.

2' boats: *giš.má*.URI<sup>ki</sup> = *ak-ka-di-tum* Hh. IV 280, cf. [x GIŠ.M]Á.ḫi.A *a-ka-di-a-tum* UET 5 231:2, cf. [3] GIŠ.MÁ *a-ka-di-t[im]* ibid. 227:1, 2 GIŠ.MÁ *a-ka-di-tu[m]* ibid. 193:1 (all OB).

3' garments: 1 túg Uri ITT 1 1460 r. 1, cf. túg Uri sag ITT 5 9274:8', for other OAkk. refs., see Gelb, Friedrich Festschrift 190.

4' other objects and materials: six bows *ina libbi 2-ta ak-ka-di-e-ti* TCL 12 114:2, cf. 6 KUŠ *šal-la-du ina libbi 2 ak-ka-du-ú* six quivers, among them two Akkadian ibid. 5, 56 GI *šiltahu ak-ka-du-ú* 56 Akkadian arrows ibid. 6 (NB); 3 MA.NA KÙ.BABBAR *ak-ka-du-ú*