

## āšiptu

āšiptu s.; woman exorcist; SB\*; cf. *āšipu*.

*naršindatu a-ši-ip-tu<sub>4</sub> eššebūti mušlahhatu agugiltu* (addressing witches) Maqlu III 43; for *āšipaku* (said of Gula) see Or. NS 36 128:183, cited *āšipu* usage a.

āšipu (*wāšipu*) s.; exorcist; from MB, MA on, Akkadogram in Bogh. (KUB 18 62:6); wr. syll. and (LÚ.)MAŠ.MAŠ (LÚ.MAŠ 5R 46:63), rarely KA.PIRIG/PIRIG (Labat TDP passim, ZA 23 374:90), LÚ.ME, LÚ.ME.ME (LÚ.MU<sub>7</sub>.MU<sub>7</sub> AMT 44,4:8, 95,2 ii 8, LKA 108:6); cf. *āšiptu*, *āšipu* in *rab āšipi*, *āšipūtu*, *šiptu*, *uššupu*.

lú.KAXLI.dug<sub>4</sub> = *ša ši-ip-tim*, lú.KAXLI.KAXLI.gál = *wa-ši(!)-pu-ú* OB Lu 418f.; mu-mu-un KAXLI.KAXLI = *ši-ip-tum*, *wa-ši-pu-um* Proto-Diri 33f., cf. [mu-mu] [KAXLI.KAXLI] = [ši]-ip-tum, *a-ši-pu* Diri I 62f.

[NAR.BALAG], lú.tu<sub>6</sub>.gál, KA<sup>ka</sup>.tu<sub>6</sub>.gál, ka.kù.gál, KA<sup>ka-ap-ri-ig</sup>PIRIG, ŠIM<sup>mu</sup>SAR, ka.kù.gál, ni-ig-ru<sub>KAXAD+KÙ</sub> = *a-ši-pu* Lu IV 145–153, cf. [maš].maš = *maš-ma-šu*, NAR.BALAG, KA.PIRIG = *a-ši-pu* Lu Excerpt I 204ff.; lú.maš.maš, lú.ka.pirig, lú.ka.kù.ga, lú.[x.x].x.x = *a-ši-pu* Igituh short version 208ff.; [l]ú.me, [l]ú.me.me, [l]ú.maš, [l]ú.maš.maš, lú.ka.pirig, lú.ka.luḫ.ḫa, lú.ka.kù.ga, lú.inim.inim.ma, lú.UD.KA.BAR = *a-ši(!)-p[u]* Iraq 6 p. 157 No. 17 r. 2–5 + p. 156 No. 15 r. 1–4 (coll.) and dupls.; LÚ.MAŠ.MAŠ, LÚ.ME.ME Bab. 7 pl. 5 (after p. 96) ii 9f. (NA list of professions); [ma-áš] MAŠ = *a-ši-pu* Idu II i 2, cf. MAŠ = *a-ši-pu* STT 395 ii 20; [i]-šib ME = *i-šip-pu*, *a-ši-pu* A I/5 i 1f., cf. [ši]-ib ME = *uš-šu-pu šá a-ši-pi* ibid. 8; <sup>i-šib</sup>ME = *a-ši-pu* MIN (followed by *išibgallum*) Erimhuš V 8; ka.kù.[gál] = [*a-ši-pu*] Antagal C 157; [p]i.ri.gal = *a-ši-pu* RA 16 167 iii 1 (group voc.); lú.inim.inim.ma = *a-ši-pu* Hh. II 351; [LÚ x x] = *a-ši-pu*, LÚ.SAG.x = *a-ši-pu*, LÚ.SAG.KAL = *a-ši-pu* PSBA 18 pl. 3 (after p. 256) r. i 1–5 (NB list of professions); udu.šud<sub>x</sub>(KAXŠU).dè (var. udu.KAXLI<sup>mu[n]</sup>.KAXLI<sup>mu</sup>) = MIN (= *immeri*) *ik-ri-bi*, udu.mu<sub>7</sub>.mu<sub>7</sub>.dè (var. udu.níg.KAXLI<sup>ni-gi</sup>.KAXLI<sup>MIN</sup>(= *mun-mu*)) = MIN *a-ši-pi* Hh. XIII 157f.; [ša(?)] *hal-dap-pi-e* = *a-ši-pu* Igituh App. A i 30'.

[g]á.e [lú.mu<sub>7</sub>.mu<sub>7</sub> sang[á.maḫ]] : *a-ši-pu šangammāhu* ... [anāku] I am the exorcist, the chief purification-priest (of Ea) CT 17 46 BM 60886:45f., also gá.e [lú.mu<sub>7</sub>.mu<sub>7</sub> sa[ngá.maḫ]] <sup>dEn.ki.ke<sub>x</sub>(KID)</sup> me.en : *a-ši-pu šangam-māhu [ša Ea anāku]* CT 16 30:45 (both coll. W. G. Lambert), and CT 16 4:128f.; lú.mu<sub>7</sub>.mu<sub>7</sub> Eridu.ga.ke<sub>x</sub> mu.un.<tu>.ud.da me.en : *a-ši-pu ša ina Eridu ibbanū anāku* I am the exorcist who was created in Eridu CT 16 6:237f., cf. lú.mu<sub>7</sub>.mu<sub>7</sub> NUN.ME.TAG Eridu.ga.ke<sub>x</sub> : *a-ši-pu DUMU.MEŠ ummāni ša Eri[du]* 4R Add. p. 4 to

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pl. 18 No. 3 r. 5f.; ù gá.e lú.mu<sub>7</sub>.mu<sub>7</sub> arad.zu KA.TAR.zu ga.si.il.lá : *u anāku a-ši-pu aradka dablika ludlul* and I, the exorcist, your servant, will proclaim your praise CT 16 8:296f., also Laessøe Bit Rimki 54:50f., KAR 73 r. 27f.; [lú.mu<sub>7</sub>.mu<sub>7</sub>] KA.kù.ga.aš nu.mu.ni.ib.te.en.te.en : *a-ši-pu ina [šip]ti ul upaššahšu* 4R 22 No. 2:14f.

ŠIM.SAR lú.ti.la kalam.[ma.ke<sub>x</sub> me.en] : *a-ši-pu muballit māti* [anāku] CT 16 5:172f., cf. <sup>dDa.mu</sup>ŠIM.SAR.gal.la : <sup>dMIN</sup>*a-ši-pu rabū* Šurpu VII 71f., cf. also [kù <sup>dNi</sup>]n.in.si.na dumu.gal(!).an.[na ... ŠIM].SAR.kalam.[ma] the holy Ninisina, the great daughter of An, the magical healer(?) of the land TCL pl. 15 15 ii 22, see Edzard, Sumer 13 187, also <sup>dNin.in.si.na</sup>ŠIM.SAR.kalam.m[a] Sumer 13 186 IM 25682:2 (Sin-kāšid).

MU<sub>7</sub>.MU<sub>7</sub> tu<sub>6</sub>.<sup>dAsar.ri</sup> lú.ka.pirig alam <sup>dAsal.lú.ḫi</sup> : *šiptu šipat Marduk a-ši-pu šalam Marduk* the incantation is the incantation of Marduk, the exorcist, the very image of Marduk AfO 14 150:225f. (*būt mēsiri*), cf. ka.pirig ka.šu.luḫ.ḫa [Eridu.ga.ke<sub>x</sub>] : *a-ši-pu Eridu ša pišu* [mesú] exorcist of Eridu whose mouth is washed pure CT 16 5:176f.

ka.tu<sub>6</sub>.gál Eridu.ga.ke<sub>x</sub> nam.šub galam.ma me.en : *a-šip* (var. [*a-ši-pu*] *Eridu ša šipassu naklat anāku* I am the exorcist of Eridu whose incantation is artful CT 16 28:52f., cf. ka.kù.gál abzu.a gal.le.eš mu.un.du<sub>7</sub>.du<sub>7</sub>.[x] : *a-ši-pu ša apsi rabiš šuklulu* exorcist, eminently fit for the *apsu* 5R 51 iii 46f. (= Schollmeyer No. 1). u gá(!).e(!) lú.inim.[in]im.ma arad.zu : *u anāku a-ši-pi arad[ka]* BA 10/1 69 r. 18 + 67:18f.

<sup>dAsal.lú.ḫi</sup> me.en maš.maš an.ki.a dib.dib.bi hul.e.ne : <sup>dAMAR.UTU</sup> MAŠ.MAŠ *šamē u eršeti tu-mu-[uḫ](!) lim(!)-nu-ti* CT 16 39:10f., cf. (<sup>dNIN.EZEN</sup>XGUD) maš.maš an.ki.a : MAŠ.MAŠ *šamē u eršeti* LKA 77 v 18 and dupls., see ArOr 21 357ff.

*gu-kal-lum* (var. *mu-kal-lum*) = *ap-kal-lu*, *a-ši-pu* Malku IV 8f.; [*ap(?)*]-ga[l(?)]-lu = *a-ši-pu* STT 403:15 (comm. to Labat TDP Tablet II).

a) as epithet of gods of exorcism — 1' wr. syll. : [d... ] = <sup>d[ÉN]</sup> = <sup>dE</sup>-a ša a-ši-[pi] CT 25 47 Rm. 483:2 and 48:22; *liddinki* MAŠ.MAŠ *a-ši-pu Asalluḫi* let Asalluḫi the exorcist give you (a comb, etc.) 4R 56 iii 49, dupl. KAR 239 ii 21 (SB Lamaštu), cf. *x-lu-ki a-ši-pu(!) Asalluḫi* 4R 58 i 8; [*as*]āku *bārāku a-šipak* (var. *-pa-ku*) Or. NS 36 128:183; (in broken context) *Ea Asalluḫi a-ši-pu* AMT 88,1:7 (inc.).

2' wr. MAŠ.MAŠ: the incantation is not mine *šipat Ea u Asalluḫi šipat* MAŠ.MAŠ *iṭi*

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<sup>d</sup>AMAR.UTU *šunu iddūma* it is the incantation of Ea and Asalluhi, the incantation of the exorcist among the gods, Marduk, they have “cast” it BE 31 56 r. 21, cf. [*šipta*] DN MAŠ(!).MAŠ(!) DINGIR.ME *iddūma anāku ašši* Asalluhi, the exorcist among the gods, “cast” (the incantation), I “raised” it AMT 45,5 r. 8, also AMT 42,4:9; *emqu massū* MAŠ.MAŠ *ilī* DN the wise, the leader, the exorcist among the gods, Asalluhi AMT 100,3:12, cf. *Asalluhi* MAŠ.MAŠ DINGIR.MEŠ *rabūti* BMS 12:88, see Ebeling Handerhebung 80, also Šurpu IV 99; note, with divine name omitted: *anamdi mé ša* MAŠ.MAŠ *ilī* I have poured the (beneficent) water of the exorcist among the gods (incipit of an inc.) Köcher BAM 215:38, see AFO 21 18, text preserved in Sm. 497:7' and K.9943:6'; [*p*]u<sup>t</sup>ur MAŠ.MAŠ *ilī bēlu rēmēnū* <sup>d</sup>AMAR.UTU release it, O exorcist among the gods, merciful lord, Marduk Šurpu II 134, cf. <sup>d</sup>AMAR.UTU MAŠ.MAŠ *ilī* Rm. 291:10 (royal prayer); *Marduk apkal ilī* MAŠ.MAŠ *Igigi u An[unnaki]* Langdon Tammuz pl. 6 K.100:15 (Esarh.); *lipšur Ea* MAŠ.MAŠ *lišbalkit kišpī-kunu Asalluhi* MAŠ.MAŠ *ilī mār Ea apkalli* may Ea the exorcist dispel, Asalluhi the exorcist among the gods, son of the wise Ea, divert your (the sorcerers') magic Maqlu IV 6f., cf. Maqlu V 182, and passim said of Ea, Asalluhi and Marduk in similar contexts in Maqlu, for refs., see Tallqvist Götterepitheta 132 s.v. *mašmašu*.

b) as diagnostician (in connection with medical practice): *ul ušāpi a-ši-pu* (var. *-pa*) *šikin muršija u adanna sili'tija* LÚ.ĦAL *ul iddin* the exorcist has not been able to clarify the nature of my illness, and the diviner has not set a time limit on my sickness Lambert BWL 44:110 (Ludlul II); *enūma ana bit marši* KA.PIRIG *illaku* when the exorcist is on the way to a patient's house Labat TDP 2:1, cf., always wr. KA.PIRIG (in subscripts) *ibid.* 6:44, 60:50', 230:124, and passim; [...] LÚ.A.ZU LÚ.MAŠ LÚ.ĦAL LÚ.EN.ME.LI *šu-UD-di* . . . the physician, exorcist, diviner, dream interpreter Labat TDP 170:14; *ina balika* LÚ.ĦAL *ul ušteššer qāssu* KI.MIN LÚ.KA.PIRIG *ana marši ul itabbal qāss[u] ina balika* LÚ *a-ši-pu eššepū mušlahhu ul iba'ū sūq[a]*

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without you (Šamaš) the diviner cannot make the proper arrangements, without you the exorcist cannot lay his hand on a sick person, without you the exorcist, the ecstatic, the snake charmer cannot go about (their business) in the streets KAR 26:24f.

c) performing exorcisms — 1' against diseases: *šipir* ŠU.GIDIM.MA *lazzi* (wr. ZAL. ZAL) *ša* LÚ.MAŠ.MAŠ *nasāhšu la ile'á* the lingering effects of “hand of ghost” which the exorcist cannot remove Köcher BAM 9:55, dupl. AMT 99,3 r. 11, cf. *šumma* NA ŠU.GIDIM.MA *išbassuma* LÚ.MU<sub>7</sub>.MU<sub>7</sub> (var. LÚ.MAŠ.MAŠ) *nasāhšu la ile'i* AMT 95,2 ii 8, var. from Köcher BAM 221 iii 14' and KAR 184 r.(!) 19, cf. also ŠU.GUD.MA *a-ši-pu ki šá idú liteppuš* the disease is (caused by) “hand of ghost,” the exorcist should do as he knows(?) best CT 23 44:7; *kinšāšu kišallāšu ištēniš* KÚ.ME-šú *u ina* IGI MAŠ.MAŠ NU DU<sub>8</sub> *e<sup>t</sup>emmu išbassuma* (if) his shins and his ankles both hurt him and (the pain) will not subside (even) before (i.e., with the ministrations of) the exorcist, it means a ghost has seized him Labat TDP 20:14; *murussu niqittu irašši* MAŠ.MAŠ *ana bulluṭišu qiba* NU *išakkan* his illness will have a crisis, the exorcist should not give a prognosis for his recovery Labat TDP 154:8, also 188:13, see Landsberger apud Ritter, Studies Landsberger 203 n. 14; *aššum* LÚ *a-ši-pi ša aḫū[a i]špura ummā* LÚ *a-ši-pa ša aḫūa išpu[ra x] x ikšuda nīpiša ultēpiša* as for the exorcist about whom my brother wrote me, saying “the exorcist about whom my brother wrote me has arrived [. . .] and has begun the ritual” KUB 3 71:7f. (let. of Kadašmanturgu to Hattušili); *mindūma* LÚ *a-ši-pu mīt* perhaps the exorcist has died KBo 1 10 r. 45, cf. *undu ina aḫija* RN LÚ *a-ši-pa u* LÚ *a-sa-a ilqūni* when in the time of my brother Muwatalli they took in an exorcist and a physician *ibid.* 42.

2' in apotropaic rituals: EGIR-šú MAŠ.MAŠ *ina* DUG.A.GÚB.BA [NÍG.N]A [GI].IZI.LÁ *bita u[hāp]* after that the exorcist purifies the house with the holy water vessel, censer and torch Caplice, Or. NS 36 22 r. 4' (namburbi rit.); when it is two hours after sunrise

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and the table ceremony of Bēl and Bēltija is finished LÚ.MAŠ.MAŠ *išassīma bīta ihāpma* he (the *šešgallu*) summons the exorcist and he purifies the temple RAcc. 140:340; *ina pagrī immerī* LÚ.MAŠ.MAŠ *bīta ukappār* the exorcist purifies the temple with the sheep carcass RAcc. 141:354, also *ibid.* 357; ÉN . . . LÚ.ME *imannu* . . . [L]Ú.ME *ina zíd.MAD.GÁ ukapparma* the exorcist recites the incantation, the exorcist wipes (the patient) with flour (paste) Šurpu I 10f.; KA.PIRIG *u bānū* the exorcist and the builder (in dedication of a building) ZA 23 374:90; *ina ūmišuma* MAŠ.MAŠ Ú.GIŠ.SAR *kališunu uṭahḥa* on that very day the exorcist shall present (as an offering) all kinds of garden plants Caplice, Or. NS 36 34:13 (namburbi rit.); *a-ši-pu* A.MEŠ *urammakši* the exorcist shall cleanse her with water KUB 4 17:3 (rit.); KAŠ.SAG *tanagqi* LÚ.MAŠ.MAŠ *ana IGI IZI.GAR* [. . .] you libate beer, the exorcist [. . .] before the torch AMT 34,2:13 (inc.); LÚ.MAŠ.MAŠ *ana šeri usšama É rimki ippuš* the exorcist goes out in the open and prepares the *bīt rimki* BBR No. 26 iii 22, cf. LÚ.MAŠ.MAŠ *lām šarri NÍG.NA.MEŠ kališunu IZI* the exorcist ignites all the censers before (the arrival of) the king *ibid.* iv 37, also MAŠ.MAŠ ŠIM.AN.BAR NITÁ *u SAL isuakma itti dišpi ḥimēti uballal* the exorcist brays “male” and “female” *nikiptu*-herb and mixes it with honey and ghee *ibid.* i 23, also, *wr.* LÚ.MAŠ.MAŠ *ibid.* ii 6, cf. also LÚ.MAŠ.MAŠ *ina arki riksi izzazma* the exorcist stands behind the offering arrangement and (recites the incantation) *ibid.* ii 21; [*qāt(?)*] LÚ.MU<sub>7</sub>.MU<sub>7</sub> DIB.BA *ma ana libbi šutukki irrub* (the patient) takes the hand of the exorcist and enters the reed hut AMT 44,4:8; LÚ.MAŠ.MAŠ *šanī NÍG.NA GI.IZI.LÁ idātuššunu TA GIŠ.NÁ ša marši ušalbā* (the first exorcist and) the second exorcist go around the bed of the patient, with a censer and a cultic torch following them ABL 24 r. 5, cf. LÚ.MAŠ.MAŠ TÚG *sāma illabbiš* the exorcist puts on a red garment *ibid.* 14 (NA); *ina pan* MAŠ.MAŠ DU.DU-*ka* DN Ninagal marches before the exorcist AfO 14 146:117 (*bīt mēširi*).

3' other rituals: *ana patē nāri šuātu* LÚ.MAŠ.MAŠ LÚ.GALA *uma'irma* for the

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(ceremonial) opening of that aqueduct I sent an exorcist and a *kalū*-singer OIP 2 81:27 (Senn.), cf. *išippi* LÚ.[K]A.PIRIG.MEŠ *kalē narē ša gimir ummānūtu ḥammu* Borger Esarh. 24:24, cf. also Streck *Asb.* 264 iii 2; LÚ *a-ši-pu ina ūmi ullulūni a'ila ušaqba* on the day when they make the purification the exorcist will make the man talk KAV 1 vii 23 (Ass. Code § 47); *ana tēlilti ša* <sup>1</sup>PN PN<sub>2</sub> MAŠ.MAŠ *maḥir* PN<sub>2</sub>, the exorcist, received (four sheep and a goat) for the purification ceremony of <sup>1</sup>PN KAJ 235:6, cf. AfO 10 36 No. 66:6, 37 No. 73:7, also (with *ana tēlilte takpirtī*) *ibid.* 35f. No. 63:3, 6, and 14; *kī nīpiša ana ipi ekallim ēpušūni* PN MAŠ.MAŠ *maḥir* PN the exorcist received (a sheep) when they performed the ritual for the “womb(?)” of the palace *ibid.* 37 No. 75:6, cf. *ibid.* 38 No. 80:9 (all MA); *issēn* LÚ.MAŠ.MAŠ *issēn* LÚ.A.ZU *ina panīja lipqidma issa[hā]meš dulli[šunu] lēpušu* (see *asū* A usage a-4') ABL 1133 r. 11, cf., with LÚ.MAŠ.MAŠ.MEŠ ABL I r. 8; PN LÚ.MAŠ.MAŠ ABL 1216:14; LÚ.MAŠ.MAŠ.MEŠ ABL 118 r. 5; I have performed the ritual (and) burnt the burnt offerings, (and) we have gone through the cleansing ritual *ana* LÚ *kalē ša annaka* LÚ.MAŠ.MAŠ *issišu aptiqid* I have (now) assigned (the work) to a *kalū*-singer who is here and the exorcist (who is) with him ABL 361 r. 10; LÚ.MAŠ.MAŠ *ana GI.IZI.LÁ lušētiq* (in funerary ritual) ABL 670 r. 10; LÚ.TU.É *rabū qāt gizillī ina* LÚ.MAŠ.MAŠ.MEŠ *kalē u narē ultu ziqqurrat išabbatamma* the chief *ērib bīti* shall lead the torch from the temple tower along with the exorcists, the lamentation singers and the singers RAcc. 68:33, cf. *alkakāt* LÚ.MAŠ.MAŠ.MEŠ *kalē u narē u mārē ummannu napḥaršunu* the ritual activities of the exorcists, the lamentation priests and singers and all of the experts RAcc. 65:45; PN *u* PN<sub>2</sub> LÚ.MAŠ.MAŠ.MEŠ *ana* [. . .] *altapar ḥiši[ḥti] ša dullu ša ni-pi-[ši ša]* DN [. . .] I have sent the exorcists PN and PN<sub>2</sub> to [. . .] and [have also sent] whatever is needed for the performance of the ritual of Bunene CT 22 68:5 (NB *let.*).

d) with specific ref. to recitation of prayers and incantations: LÚ.MU<sub>7</sub>.MU<sub>7</sub> *qinnaza* [. . .

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É]N ḥul.gál hé.me.en šID-nu the exorcist [brandishes(?)] a whip and recites the incantation “You are indeed evil” LKA 108:6, but [L]Ú.MAŠ.MAŠ *ana muḥḥi šarri* ÉN udug.ḥul.meš šID-nu the exorcist recites over the king the incantation “Evil *utukku*-demons” *ibid.* 9 (namburbi rit.); *ištēn* LÚ.MAŠ.MAŠ *imitti bitī u šanū šumēli bitī* ÉN u<sub>4</sub>.du<sub>7</sub>.du<sub>7</sub>.a.meš *imannū u šitti* LÚ.MAŠ.MAŠ.MEŠ ÉN udug.ḥul.meš *imannū* one exorcist (standing) at the right of the house and a second at the left recite the incantation “butting storms” and the rest of the exorcists recite the incantation “Evil *utukku*-demons” BRM 4 6:35f.; *ana* IGI Šamaš LÚ a-ši-pu *kī'am i(!)-qab-bi-ma* the exorcist recites as follows facing the sun ZA 45 206 iv 15, also *ibid.* i 30 (Bogh. rit.); LÚ.MAŠ.MAŠ [*qāt marši* DIB]-*bat-ma* ÉN 3-šú *kám* DUG<sub>4</sub>.[GA] the exorcist takes the hand of the patient and recites the incantation three times thus 4R 60:28' (namburbi), see RA 49 38, cf. MAŠ.MAŠ *qāt marši išabbatma* KAR 58:51, see Ebeling *Handerhebung* 40, also MAŠ.MAŠ *qāt rubē išabbatma kī'am iqabbi* Craig ABRT 2 12:30 (SB rel.), cf. [É]N LÚ.MAŠ.MAŠ incantation of the exorcist (incipit follows) SBH p. 145 ii 26; note at the end of šu-ila prayers: *adi ūm balṭaku da[lil]ik[a] lid[lu]l* (var. *ludlul*) *u anāku a-ši-pu arad[ka] dalil[i]ka ludlul* as long as I live may he (variant: I) praise you, and may I, the exorcist, your worshiper, praise you (too) KAR 25 r. iii 10, var. from Ebeling *Handerhebung* 18, cf. *u anāku* MAŠ.MAŠ *aradka dalilika ludlul* BMS 12:94, see Ebeling *Handerhebung* 82, also *anāku* MAŠ.MAŠ K.14805:3', *anāku a-ši-pi* (var. *-pu*) *aradka da[lilika ludlul]* LKU 27:8, also KAR 83 ii 11, KUB 37 62:5'.

e) in colophons: *annū ša pī* PN DUMU PN<sub>2</sub> LÚ.MAŠ.MAŠ LÚ.UM.ME.A DIN.T[IR.KI] this is by PN, son of PN<sub>2</sub>, the exorcist, the scholar of Babylon JCS 16 66 vi 8, also *ibid.* 2 and 6, and *passim* in this text (catalogue of texts and authors); *ṭuppi Kišir-Aššur* MAŠ.MAŠ É Aššur DUMU *Nabū-bēssun* MAŠ.MAŠ É Aššur tablet belonging to PN, the exorcist of the temple of Aššur, son of PN<sub>2</sub>, the exorcist of the temple of Aššur Köcher BAM 303:25f., and *passim*; *ana šabāt epēši Kišir-Aššur* MAŠ.MAŠ É Aššur

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*zamar is-[su-ḥa]* PN, the exorcist of the temple of Aššur, quickly excerpted (this text) for the performance of a ritual Köcher BAM 177:14, and *passim* in Assur colophons, see G. Meier, AfO 12 245f.; [*u'ilti*] *Kišir-Nabū* MAŠ.MAŠ [*bukur*] *Šamaš-ibni* MAŠ.MAŠ-*ma* KAR 33 r. 14, also Köcher BAM 191:19, 199:15f., *ṭuppi* PN A *ša* PN<sub>2</sub> LÚ.ŠÀ.BAL.BAL PN<sub>3</sub> LÚ.MAŠ.MAŠ *Anu u Antum Urukū* tablet belonging to PN, son of PN<sub>2</sub>, descendant of PN<sub>3</sub>, the exorcist of Anu and Antu, the Urukian TCL 6 5 r. 55, and *passim* in Seleucid Uruk colophons, see Neugebauer ACT p. 13ff.; IM.GÌ.DA *makkūr Ezida* PN A PN<sub>2</sub> LÚ.MAŠ *ana balāt napšātišu ištūr ina Ezida ukīn* one-column tablet, property of the temple Ezida, PN son of PN<sub>2</sub>, the exorcist, wrote (it) and placed it in Ezida (as a votive offering) for his good health 5R 46 No. 1:63, see Weidner *Handbuch* p. 52, cf. PN A PN<sub>2</sub> LÚ.ME *ana* DIN-šú *ištūr ibrīma ina Esagil ukīn* PN son of PN<sub>2</sub>, the exorcist, wrote (and) checked (this tablet) and placed it in Esagil (as a votive offering) for his good health STC 2 pl. 84:112; note the writing LÚ.MAŠ.MAŠ.ME.EN StOr 1 33:15 (NB), LÚ.MAŠ.MAŠ.ME.NI 2R 51 No. 1:31, see Reiner, *Šurpu* p. 55, also ZA 54 74 colophon.

f) other occs. — 1' in lit.: *šumma* LÚ.MAŠ.MAŠ IGI if he sees an exorcist (followed by *bārū, asū*) AfO 18 76 Tablet Funck 3:11; INIM.INIM.MA *gallū* . . . *ana* MAŠ.MAŠ NU TE-*e* incantation that a *gallū*-demon, (etc.) not approach the exorcist KAR 31 r. 20.

2' in adm. (MB, MA, NA): PN MAŠ.MAŠ *adi [bītišu] A.ŠÀ-šu* GI[Š.SAR-š]u PN the exorcist together with his house, field (and) grove 5R 33 vi 37 (Agum-kakrime); [*a*]tā *ina libbi* GN *rēš* LÚ.MAŠ.MAŠ *šarru išši* why has the king appointed the exorcist in GN? ABL 1285 r. 16 (NA); bread and beer *ša* LÚ.MAŠ.MAŠ (parallel: for the *lahḥīnu*) ABL 167 r. 16 (NA); uncert.: *mār* PN LÚ a(!)-šī-pi KAJ 110:25 (MA leg.); PN LÚ.MAŠ.MAŠ ABL 877:3 (= ADD 889); note LÚ.ME.ME *ša ina pan* PN [. . .] (witness) ADD 481:17; LÚ.MAŠ.MAŠ.MEŠ ADD 953 iv 1; note *naphar* 17 MAŠ.MAŠ.MEŠ total 17 exorcists (after list of names, followed by list of *bārū*'s)

## āšipu

ADD 851 i 18; *naphar* 7.KAM LÚ *a-ši-pu*.MEŠ total: seven exorcists VAS 15 1 i 8; slaves sold to PN LÚ *a-ši-pu* Camb. 384:9; dates issued to PN LÚ *a-ši-pu* VAS 6 72:12; barley received by PN A PN<sub>2</sub> LÚ.MAŠ.MAŠ ZA 3 150 No. 12:3; note also the writing LÚ.ME.ME (or LÚ.MAŠ.MAŠ) BRM 1 88:2, 5, 7, 12, and seal, also *ibid.* 99:44.

The parallelism in contexts indicates that LÚ.MAŠ.MAŠ represents the same person as the *āšipu*, and most likely is to be read as *āšipu*, except in a few literary texts where *mašmāšu* occurs as a learned word. It is to be noted, however, that in a few occs. (e.g., LKA 108, see usage d), MAŠ.MAŠ seems to refer to a person other than the also mentioned LÚ.MU<sub>7</sub>.MU<sub>7</sub>. If the latter is to be read *āšipu*, MAŠ.MAŠ would have to be read *mašmāšu*, or else the log. LÚ.MU<sub>7</sub>.MU<sub>7</sub>, very rare in Akk. contexts, must be given another reading.

E. Ritter, *Studies Landsberger* 299–321.

**āšipu** in **rab āšipi** s.; overseer of the exorcists; NA, NB\*; wr. syll. and LÚ.GAL.MAŠ.MAŠ; cf. *āšipu*.

LÚ.GAL *a-ši-pi akī ša i-le-[-u ...]* the chief exorcist should [act] as best he knows (to avert the portent of the eclipse) ABL 1006:18 (NB let.); PN LÚ.GAL.MAŠ.MAŠ (as witness) ADD 444 r. 12, also (followed by LÚ.GAL.MAŠ.MAŠ *šá bīt mār šarri*) ADD 450 r. 2f.

**āšipūtu** s.; exorcism, craft, practice of the exorcist, corpus of texts of the exorcist; MA, SB, NA, NB; wr. syll. and MAŠ.MAŠ with phonetic complement; cf. *āšipu*.

a) in gen. — 1' beside *asūtu* medical practice: (various afflictions) *ša ina DÙ-ti A.ZU-ti u MAŠ.MAŠ-ú-ti iltazzazma* NU DU<sub>8</sub>-ir which persist even after the (application of) medical and exorcistic rituals and cannot be dispelled Köcher BAM 228:17, also *ibid.* 229:11', cf. [*ina*] *ne-pil-ti* MAŠ.MAŠ-ti [*i*]ltazzazma NU DU<sub>8</sub> *ibid.* 225 r. 4; powders, [herbs?] and aromatics [*lu ina*] A.ZU-tim [... *lu ina*] MAŠ.MAŠ-tim K.12669:6f.; MAŠ.MAŠ-ti A.ZU-ti [pertaining to?] exorcism and medicine Köcher BAM 125:23; *ana epēš asūti u a-ši-pu-*

## āšipūtu

*ti ul išallim* (see *asūtu* usage a-2') Boissier DA 11 i 8 (SB ext.).

2' in medical contexts: *a-ši-pu-us-su* DÙ.DÙ-*uš-ma* T[I-*u*] you perform the appropriate exorcistic ritual several times and he will recover Köcher BAM 174:4', also Labat TDP 196:69, wr. [MAŠ.MAŠ]-*su* *ibid.* 40:27; MAŠ.MAŠ-*su* DÙ-*uš u* ŠU.GUR(!).GUR(!)-*šú-ma* *iballu* you perform the appropriate exorcistic ritual and purify him, then he will recover Labat TDP 116 ii 6, also *ibid.* 70:2; UD.6.KAM MAŠ.MAŠ-*su* *teppu*š AMT 24,1:4, also, wr. *a-ši-pu-[us-su]* *ibid.* 8.

3' other occs.: *aluzin minā tele'i a-ši-pu-ta kalama ana qātējama ul ušši aluzin kī a-ši-pu-ut-ka* O *aluzinnu*, what are you able to do? "None of the exorcist's art escapes me"—O *aluzinnu*, what is your performance as exorcist like? TuL p. 17:17ff.; *ina muḫḫi dulli ša šarru bēlī išpuranni dullu a-ši-pu-ti ... līpušu* as regards the ritual(s) which the king my lord wrote me about, they should perform the ritual(s) of exorcism ABL 553:9 (NA); uncert.: *a-ši-pu-ú-tu* (in broken context) ABL 1321 r. 10 (NB); GIŠ.ŠUB.BA. MEŠ-šú-nu *a-ši-pu-ú-tú* IGI *Anu Antum* (sale of) their prebends of exorcist before Anu and Antu BRM 2 16:3 (NB); *Šamaš šurbi a-ši-pu-tu* (vars. -*tú*, -*ti*) *ša apkal ilī ipušu* *Marduk* O *Šamaš*, magnify the exorcism which *Marduk*, sage among the gods, has performed AfO 18 294:84 (SB inc.).

b) referring to the patron gods of exorcism: *Asalluḫi* [E]N *a-ši-pu-[t]i ina šammē ša šadē šammē ša naqbi* [lī]pašširkama may *Asalluḫi*, patron god of exorcism, release you by means of the plants of the mountains and the plants of the deep Biggs Šaziga 17:15; KI.MIN (= *utammēki*) *Asalluḫi* EN *a-ši-pu-ti* I conjure you (*Lamaštu*) by *Asalluḫi*, god of exorcism 4R 56 ii 13; [*ina qibīt*] *Asalluḫi* EN *a-ši-pu-ti* at the command of *Asalluḫi*, god of exorcism Maqlu I 72, also [*ina qī*]bīt *Asalluḫi* EN MAŠ.MAŠ-ti PSBA 37 195 r. 1, cf. *Asalluḫi* EN *a-ši-pu-ti išpuran[ni]* Maqlu I 62, and passim; EN *a-ši-pu-[ti ...]* (incipit of a song) KAR 158 iv 5; *Ea u Asalluḫi ilī* MAŠ.MAŠ-ti OECT 6 pl. 6 K.2999:3.