

## bāru

bāru (skin) see pāru.

**bārû** s.; diviner; from OB on; wr. syll. and (LÚ) MÁŠ.ŠU.GÍD.GÍD, from MB on also LÚ.ĤAL (LÚ.AD.ĤAL RAcc. 92 r. 3, LÚ.UZÚ in Alalakh); cf. *barû* A v.

máš.šu.gíd.gíd = *ba-ru-ú*, ugula máš.šu.gíd.gíd = *a-kil ba-ri-i* Lu II iii 19'f., also Hh. II 199f.; udu.[máš].šu.gíd.gíd = *immer ba-ri-i* Hh. XIII 70; [x].gíd, [máš.šu].gíd.gíd = MIN (= *ba-ru-u*) *šá ba-re-e* to observe (the exta), said of the diviner Nabnitu I e 5'f.

lú.ĥal = *ba-ru-u* (followed by *āšipu*) Igituh short version 207; lú.ĥal, lú.ad.ĥal, lú.x.zu, lú.uzu.zu, lú.a.zu = *ba-ru-u* (followed by lú.a.zu = *a-su-ú*) Iraq 6 156 No. 15 r. 5ff. (Lu App., coll.).

[a-zu] [NINDÁ×NUN] = [ba]-ru-ú-um MSL 2 140 C r. i 17' (Proto-Ea), cf. [a-zu] NINDÁ×NUN = *ba-ru-u* A VII/1:41, also ú-zu (var. a-zu) NINDÁ×NUN = *ba-ru-u* S<sup>b</sup> II 200; uzú, [a].zu, i.zu, [m]e.zu, kul.lum = *ba-ru-ú* Lu II iii 14'ff.

i.zu (var. a.zu) = *a-su-ú*, me.zu = *ba-ru-ú*, me.a.zu = *mu-de-e ter-te* Erimhuš V 137ff.; pi.ri.gal = *a-ši-pu*, [sag].ŠU.UD.UD = LÚ.ĤAL RA 16 167 iii 1f. (group voc.), cf. LÚ.ĤAL.MEŠ, LÚ.MÁŠ.MÁŠ, LÚ.ME.ME Bab. 7 pl. 5 (after p. 96) ii 8ff. (NA list of professions); nig.na.[x].igi.bar.ra = *ba-ru-ú šá qutrinni* lebanomancer (followed by *šā'ilu*) Lu II iii 22'; sa = *ba-ru-ú* A-tablet 671.

e.ne.ēm.mà.ni a.zu nu.un.tuk ŠIM.SAR nu.un.tuk : *amassu ba-ra-a ul išu šā'ila ul išu* his word has no interpretation by diviner or dream-interpreter SBH p. 7:18f., dupl. ibid. p. 21:16f., note the transl. *a-su-ú ul iši ba-ru-ú ul iši* BRM 4 11:9f.; e.ne.ēm.mà.ni a.zu ga.àm.ma.ga a.zu.bi lul.la : *amassu ana ba-ri-i ib-babalma ba-ru-ú šā issarrar* when his word is taken to the diviner, the diviner cannot speak the truth ibid. p. 8:52f.; uzú.e máš.a.ta si nu.mu.ni.íb.sá.e : *ba-ru-ú ina bi-ri ul uštēširšu* no diviner could give him directions through extispicy 4R 22 No. 2:8f.

a) activities — 1' concerned with extispicy — a' in OB: MÁŠ.ŠU.GÍD.GÍD.MEŠ *ša mahri[kunu] warkatam liprus[uma] ina UZU tērētīm šalmātīm še'am šu'ati ana GN šūbila* let the diviners who are at your disposal investigate the matter (by divination) and in the event that the exta are favorable, send that barley to GN LIH 56:23 (let. of Ammiditana); *kīma . . . ina parās arkātīm* MÁŠ.ŠU.GÍD.GÍD *ana la ašēm iqbūšimma* since, when the matter was investigated, the diviner told her not to go out PBS 7 125:16; *ana* PN *ba-ri-im ašurma*

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*umma šūma ana* PN<sub>2</sub> *išpurma umma šūma ina širim āmurma širum saḫil* I wrote to the diviner PN and he said, "I (text: he) sent instructions to PN<sub>2</sub> and he said, 'I looked in the exta and the exta are atrophied(?)'" YOS 2 83:5; there are few ewes in the village *ana* SILA<sub>4</sub>.NITA MÁŠ.ŠU.GÍD.GÍD *iddanna kašda* they are hardly sufficient (to provide) lambs for the diviner TCL 18 125:18; *aššumiki ana ba-ri-im u šā'iltim* [. . .] [I go] to the diviner and dream-interpreter on your account VAS 16 22:7; *adīni ana Nēribtim ul ēlīma tēm ba-ri-im ul ašpurakkim ina kaprim ba-ru-um ul ibašši* until now I did not go to GN and so could not write you what the diviner said, there is no diviner in the village (here) ibid. 27f.; 1 SILA<sub>4</sub> *ina šēnim ana* MÁŠ.ŠU.GÍD.GÍD *leqe'amma arkat alpīja u šēnija pursamma* take a lamb from the flock to the diviner and find out the (divinatory) pronouncement about my herds and flocks TCL 17 27:11 (all letters), cf. x SILA<sub>4</sub>.ĤI.A *ana nēpišti* MÁŠ.ŠU.GÍD.GÍD x lambs for examination by the diviner BE 6/1 80:2, also JCS 2 74 No. 2:2, 77 No. 6:6; 1 SILA<sub>4</sub> *ana* MÁŠ.ŠU.GÍD.GÍD *ša* PN [i]nūma *ina* É<sup>dx</sup> *ušbu* one lamb for the diviner when he stayed in the temple of DN Genouillac Kich 1 B 295:5', 2 SILA<sub>4</sub> *ana* MÁŠ.ŠU.GÍD.GÍD *inūma* PN *imrašu* two lambs for the diviner when PN fell sick YOS 5 218:29, but note 4 SILA<sub>4</sub> ŠU.TI.A MÁŠ.ŠU.GÍD.GÍD four lambs, received by the diviner (as payment) YOS 5 155:3, also 109 SILA<sub>4</sub> MÁŠ.ŠU.GÍD.GÍD TCL 10 66:9, cf. also BE 6/2 2:2, Gautier Dilbat 45 r. 2.

b' in Elam: x sheep from PN 5 *ana* MÁŠ.ŠU.GÍD.GÍD five to the diviner MDP 18 136:3, cf. x UDU SÁ.DUG<sub>4</sub> MÁŠ.ŠU.GÍD.[GÍD] MDP 10 97 r. 2, also ibid. 5.

c' in Mari: *ana* PN *u* PN<sub>2</sub> DUMU.MEŠ MÁŠ.ŠU.GÍD.GÍD *ad(!)-bu-ub(!)-ma* 4 SILA<sub>4</sub>.[ĤI.A] *īpušuma tērēti[šu]nu ana šēr bēlija ušābilam* I spoke to the diviners PN and PN<sub>2</sub> and they examined four lambs and I sent their omen (report) to my lord ARM 2 139:8, cf. LÚ.MÁŠ.ŠU.GÍD.GÍD *tērētīm ukappatuma ana zīm tērētīšunu šalmāktim* the (two) diviners will compare(?) the omens and if

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their omens are favorable (lit.: according to their favorable omens) (all the men who will go on the raid will return) ARM 2 22:28.

**d'** in royal inscra.: *Šamaš ina puhādi* LÚ.ḪAL *ašālma* I consulted Šamaš by means of the lamb of the diviner 5R 33 ii 8 (Agumkarkime); *bīri ina barēja* DUMU.MEŠ [LÚ.ḪAL . . .] *ana 4-šú azūzu* when I had the extispicy performed I divided the diviners into four (groups) Winckler Sammlung 2 53 K.4730 r. 7, (Sar.), cf. *rīḫti* LÚ.ḪAL.MEŠ *ša aḫennā purrusu* [ . . . ] *tērēti lihūtuma* ibid. r. 11, see Tadmor, Eretz Israel 5 156; *ina UZU tikilti šalmūte* DUMU.MEŠ LÚ.ḪAL *ana epēš šipri šuātu kī'am iqbāni* the diviners gave me the following directions based on favorable omens for carrying out this work Borger Esarh. 83 r. 25; *ana dīni Šamaš u Adad palḫiš aktamisma ana purus-sišunu kēni* LÚ.DUMU.MEŠ ḪAL.MEŠ *uṣatriš* I reverently submitted to the oracular decision of Šamaš and Adad and arranged diviners (in groups) in order to obtain a reliable oracular pronouncement ibid. 82 r. 21.

**e'** in lit. and omens: *alsi* DUMU.MEŠ LÚ.ḪAL.MEŠ *uma'ir 7 ana pan 7 puhādi alput* I convoked the diviners and gave them instructions, I designated one lamb for each (lit.: seven opposite seven) AnSt 5 104:108 (Cuthean Legend), also ibid. 98:14, 102:72; *sakik-kīja išḫutu mašmāšu u tērēti* LÚ.ḪAL *ūtešši* my symptoms frightened the exorcist and the diviner confused the portents concerning me Lambert BWL 44:108f.; [ . . . ]-ka DUMU.LÚ.ḪAL.MEŠ *ana kunni qāti šutābulu tērēti* (see *abālu* A mng. 10b-1') KAR 105:13 and dupl. KAR 361; *anāku* DUMU LÚ.ḪAL . . . *urri dalḫuma . . . dīnu šupšugma ana lamāda aštu paras arkātu nesanni* as to me, the diviner, my liver oracles(?) are confused, the pronouncement is very difficult, hard to ascertain, investigating the future is far from my ability (lit.: from me) JRAS Cent. Supp. pl. 3 r. 2 (coll.), cf. Craig ABRT 1 60:8, both cited *dalāḫu* mng. 2c; LÚ.ḪAL . . . *bira eppuš* RAcc. 42:22, note, wt. LÚ.DUMU.AD.ḪAL ù LÚ.SANGA *Adad tērta ileqqā* the diviner and the priest of Adad take the liver ibid. 92 r. 3; LÚ.ḪAL *immarma iḫaddu* when the diviner sees (the exta) he

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will be pleased CT 31 32 r. 16 (behavior of sacrificial lamb); for queries of oracles and nail marks of the diviner in the Sargonid period, see *šupru* A mng. 2a-5'; liver measured *ina ubāni rabiti ubāni* LÚ.ḪAL *ubāni asli* with the great finger, (or) the finger of the diviner, (or) the finger (i.e., inch) of the *aslu*(-cubit) CT 20 44:55, cf. *ina ubān asli ubāni rabiti ubāni šihirti ubān* LÚ.ḪAL Boissier DA 12:28, cf. also BiOr 14 pl. 5 K.8865 r.(!) 6 and p. 193; *aš-šum ina ba-ru-ti ša* DUMU LÚ.ḪAL (subscript) Boissier DA 232 r. 45, cf. *qāt* PN LÚ.ḪAL (colophon) BRM 4 15:32, KAR 152 r. 35, *šaṭār* PN LÚ.ḪAL CT 31 49 r. 32; see also *bārû* in *rabi bārî*; note 6 MUŠEN *ša ana nēpišti* MÁŠ.ŠU.GÍD.[GÍD] PN *iddinu* six birds which PN gave to the diviner for the performance BE 6/1 118:2 (OB), cf. *namḫarti* MÁŠ.ŠU.GÍD.GÍD.MEŠ ibid. 8, see also Hh. XIII 70 and 4R 22 No. 2:8f., in lex. section.

**2'** concerned with lecanomancy: *šumma* DUMU LÚ.ḪAL *šamna ana mē iddīma* if, when the diviner throws oil upon the water KAR 151 r. 31 (SB copy of OB oil omens), cf. *šumma ì ana ḫalli ba-ri-im iptur* if the oil (drop) divides toward the crotch of the diviner YOS 10 58 r. 10, also *šumma ana pani ba-ri-im iptur* CT 3 2:27, and passim in this text (OB oil omens); DUMU LÚ.ḪAL *ina mē šamna [inattal]* the diviner observes the oil in the water BBR No. 82:25; *šumma nāru kīma mē* MÁŠ.ŠU.GÍD.GÍD *šamna šurrupu* (see *šarāpu* B mng. 2) CT 39 14:22 (SB Alu).

**3'** concerned with libanomancy: *šumma qutrinnu ana šī Šamši ikšurma ana ḫalli ba-ri-im maqit* if the smoke bunches toward the east and disperses toward the crotch of the diviner UCP 9 377:48, cf. ibid. 373f.:9, 11, and 27 (OB smoke omens); see also *bārû ša qutrinni* Lu II iii 22', in lex. section.

**4'** other occs. — **a'** in lit.: LÚ.ḪAL *ina bīri arkat ul iprus* the diviner did not determine the future by divination (followed by *šā'ilu* dream-interpreter) Lambert BWL 38:6 (Ludlul II), cf. *itti* LÚ.ḪAL *u šā'ili alakti ul parsat* (see *alaktu* mng. 3b) ibid. 32:52 (Ludlul I), cf. *asā ašipa* LÚ.ḪAL *šā'ila šu-UD-di* Labat TDP 170:14, cf. also [LÚ].EN.ME.LI LÚ.ḪAL (in

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broken context) ACh Adad 12:28; *ul ušāpi āšipu šikin muršija u adanna sili'tija* LÚ.ḪAL *ul iddin* (see *adannu* mng. 2a-2') Lambert BWL 44:110f.; *ina balika* LÚ.ḪAL *ul ušteššer qāssu . . . āšipu ana marši ul itabbal qāssu* without you (Marduk) the diviner makes no preparation (for divination), the exorcist does not examine the patient KAR 26:24, cf. LÚ.ḪAL *qiba ul išakkan asû ana marši qāssu ul ubbal* 4R 32 ii 44, and passim in hemer., also, wr. DUMU LÚ.ḪAL KAR 178 ii 67, and passim, also AMT 51,2:6, PRT 106:6 (SB ext.); DUMU LÚ.ḪAL *ša zarûšu la ellu u šû ina gatti u minātišu la šuklulu . . . ana purussê ba-ru-ti la tehé* a diviner who is not a descendant of a free man, or whose body and limbs are not faultless must not participate in making oracular decisions BBR No. 24:30, cf. ibid. No. 20:1ff., and passim, describing the ritual, in these texts, see also *bîru* and *bārûtu*; *našákka* DUMU LÚ.ḪAL *erēnu* the diviner brings you (Šamaš) cedar (shavings) Gray Šamaš pl. 3 K.3286:3, also Dream-book p. 340:9'; note: *šiddu kîma ša* LÚ.ḪAL *tašaddad* you draw the curtain as that of the diviner AMT 71,1:25 and 100,3:10; *šumma ina ali* LÚ.ḪAL.MEŠ MIN (= *ma'du*) if there are many diviners in a town CT 38 5:92 (SB Alu), cf. *šumma* LÚ.ḪAL *imur* if he sees a diviner (between *mašmāšu* and *asû*) AfO 18 76 Tablet Funck 3:12; *ana išdiḫ sâbi lu* LÚ.ḪAL *lu asû lu masmāšu [lu] nuḫatimmu bîta š[uātu ana la m]ašî* (ritual) in order that brisk trade shall not bypass this house of a tavern keeper, or of a diviner, or of a physician, or of an exorcist, or of a baker ZA 32 170:1; *i-ta-mi-šum ba-ru-ú zé-bi-il* [...] the diviner tells him, "Carry [your burden]" PBS 1/1 2 ii 31 (OB lit.); when the wall of the temple buckles *ana naqārimma uššūši ša bîti šuātu ašrišu* LÚ.ḪAL *uššarma* in order to rebuild it (lit.: to tear down and renew) the diviner . . . -s the emplacement of that temple RAcc. 44:2, also ibid. 40:2; said of gods: *usappi Šamaš Adad ba-re-e* (var. *dajān*) *šamāme qaqqar dajān kibrāte* I prayed to DN and DN<sub>2</sub>, who give oracular decisions for heaven and earth, the judges of the world Streck Asb. 258 i 33; see SBH pp. 4, 8 and 21, in lex. section; see also *bārûtu*.

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**b'** in letters, leg. and adm. texts: LÚ.ḪAL *mi[mma] dullu ina muḫḫi lîpu[š]* let the diviner perform all the pertinent rituals ABL 391:18 (NA); *naphar* 5 LÚ.ḪAL.MEŠ (listed with exorcists, scribes, *kalû*-singers) ADD 851 ii 6, PN ḪAL (owner of tablets on exorcism and *šumma izbu*) ADD 944 ii 4, (of dream omens) ADD 869 iv 5; six persons LÚ.ḪAL.MEŠ *ša «ina» Šamaš u Adad* VAS 6 18:7 (NB).

**c'** in omen texts: DUMU LÚ.ḪAL *uššurtu išakkan* (obscure) Boissier DA 45:9; *paṭār egûti* DUMU LÚ.ḪAL pardon for the omissions of the diviner KAR 423 iii 20, restored from PRT 128:6; *nipḫat ba-ri-im* indecision(?) of the diviner YOS 10 31 vi 46, also RA 27 149:19 (both OB), cf. *nipḫat* MÁŠ.ŠU.GÍD.GÍD KAR 150:4, *nipḫat* LÚ.[ḪAL] CT 20 22 81-2-4,279:7, also KAR 427 r. 25, cf. also *māmīt ba-ri-im* (obscure) YOS 10 52 iv 30 (OB); LÚ.ḪAL *ana ikribišu itâr* the diviner will begin his prayer again CT 30 15 K.3841:11, cf. *ina niš qāti* DUMU.LÚ.ḪAL *ilu ul izziz* the god was not favorable to (lit.: present in) the prayer of the diviner CT 31 48 K.3976 r. 9; the god *têrêt* LÚ.ḪAL *itanappal* will always answer the oracle queries of the diviner Thompson Rep. 187 r. 3, also 186 r. 9; *ba-ru šum damiqtim ileqqi* the diviner will achieve fame RA 27 149:1 (OB), also, wr. LÚ.ḪAL TCL 6 2:21, CT 28 43:11, DUMU.LÚ.ḪAL CT 31 10:9, and dupl. CT 30 37 K.9815:9; DUMU MÁŠ.ŠU.GÍD.GÍD *ašar itallaku ima[qqut]* the diviner will fail(?) wherever he goes YOS 10 18:19, cf. MÁŠ.ŠU.GÍD.GÍD *ašar illaku imaqqut* ibid. 46 iv 22, *miqitti ba-ri-im* ibid. 47:43, 45:2, 42 i 34 (OB), wr. LÚ.ḪAL Boissier DA 249 i 25, CT 30 16 r. 13, (with *ša nakri*) ibid. 16, wr. DUMU LÚ.ḪAL ibid. 44 83-1-18, 415:8.

**b)** position and status — **1'** connected with the army — **a'** in OB: (letters of Ammišaduqa and Samsuditana) *ana* PN *rabi sikkatum u* MÁŠ.ŠU.GÍD.GÍD *ša ina* GN *wašbu* to PN, the military commander, and the diviner who reside in Sippar-Jahrurum VAS 16 26:4, 27:3, 59:3, 60:3, 61:3, and 97:3.

**b'** in Mari: *ina pan šāb bēlija* PN LÚ.MÁŠ.ŠU.GÍD.GÍD *warad bēlija illak u itti šāb Bābili*

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1 LÚ.MÁŠ.ŠU.GÍD.GÍD LÚ *Bābili illak* the diviner PN, servant of my lord, will lead the troops of my lord, and a Babylonian diviner will go with the Babylonian troops ARM 2 22:24f., cf. LÚ.MEŠ MÁŠ.ŠU.GÍD.GÍD *ša ittika illa[ku]* ARM 1 85 r. 10'; PN LÚ.MÁŠ.ŠU(!).GÍD.GÍD [u] PN [*rabi s*]ikkatim ARM 3 80:17.

c' other occs.: PN LÚ.ḪAL *alik pan um-mānātišunu ittīšunu ina qāti ušabbita* I captured the diviner PN, who marches in front of their (the Babylonians') army, together with them (the soldiers) AKA 351 iii 20 (Asn.).

d' in omen texts: DUMU LÚ.ḪAL *kakka ippušma nakra idāk* the diviner will participate in the battle and defeat the enemy KAR 428 r. 3, cf. DUMU LÚ.ḪAL *kakka GAR-ma šum damiqtī ileqqi* CT 30 44 83-1-18,415:6; LÚ.ḪAL *ša māt nakri qātka ikaššad* you will capture the diviner of the enemy BRM 4 12:11, and passim; DUMU LÚ.ḪAL *ina tāḫaz šēri utarrūni* they will bring back captive a diviner from the battlefield KAR 428 r. 4, also DUMU LÚ.ḪAL *ittarrū* the diviner will be led away (captive by the enemy) BRM 4 12:63, *šit* LÚ.ḪAL deflection of the diviner *ibid.* 25, and passim; LÚ.ḪAL *dannatu išabbat* TCL 6 2:24; DUMU MÁŠ.ŠU.GÍD.GÍD *nakri pirištam uštanašša* (for *uštenešši*) a diviner of the enemy will betray a secret CT 6 2 case 15 (OB liver model), also, wr. DUMU *ba-ri* *ibid.* case 11; *ba-ru-ú-um imāt* YOS 10 31 xi 29, also, wr. DUMU LÚ.ḪAL CT 30 44 83-1-18,415:10.

2' connected with the palace — a' in OB: MÁŠ.ŠU.GÍD.GÍD [...] *ša ina bāb ekallim izza[zzu]* the diviners who do service at the gate of the palace (approached me about their ancestral holdings) TCL 7 43:2; PN *muzzaz bābim ša* PN<sub>2</sub> MÁŠ.ŠU.GÍD.GÍD (as a witness, between the *nāgiru* of Babylon and the *rēdū* of the judge of Babylon) CT 8 40a:5; 3 DUMU.MEŠ MÁŠ.ŠU.GÍD.GÍD LÚ *Isin* ... *ana bāb ekallim erdišunūtima ipqidušunūtima utéruniššunūti* I have brought three diviners, natives of Isin, to (do service at) the gate of the palace, they have given them assignments and returned them to me TCL 18 155:26; PN

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... PN<sub>2</sub> ... 2 ŠÀ *māri iššakkī* PN<sub>3</sub> ŠÀ DUMU.MEŠ MÁŠ.ŠU.GÍD.GÍD 3 ERÍN *ša ana mazzaštišunu la illikūnim* PN, PN<sub>2</sub>, two members of the *iššakku*-farmer class, PN<sub>3</sub>, member of the class of diviners, (these) three men who did not appear for their duty LIH 17:14, also (beside *wēdūtum* and *girseqū*) *ibid.* 42:14 (both letters of Hammurapi).

b' in NA, NB: *ūmūssu* PN *ba-ru-ú tēmu ša ekalli iherrīšsu ana* PN<sub>2</sub> *išappar* every day the diviner PN checks the news of the palace and sends it to PN<sub>2</sub> ABL 1247 r. 2 (NB), cf. *ina muḫḫi dulli ša* LÚ.ḪAL ... *linnepišma* as to the ritual of the diviner, let it be performed (on the propitious day) ABL 1278 r. 5 (NB); [LÚ].A.BA.MEŠ LÚ.ḪAL.MEŠ *mašmāšē asē dāgil iššūrāte* the scribes, the diviners, the exorcists, the physicians, the augurs (will take the oath) ABL 33:6 (NA), cf. (also beside the scribe) ABL 1216 r. 2 and 8 (NB), cf. also LÚ.ḪAL ABL 773:7 (NA), 854 r. 10, 808 r. 6, 1404:12 (all NB).

3' other secular contexts — a' in OB: 1 ERÍN MÁŠ.ŠU.GÍD.GÍD (beside a *rakbu*) Grant Smith College 269:11; PN *šāpir* MÁŠ.ŠU.GÍD.GÍD VAS 13 72 r. 8; PN UGULA MÁŠ.ŠU.GÍD.GÍD YOS 8 42:19, also VAS 7 35:5, CT 43 63:12, cf. as name of a settlement: URU.KI MÁŠ.ŠU.GÍD.GÍD TCL 11 248:3 and 16; PN MÁŠ.ŠU.GÍD.GÍD (as first witness) Waterman Bus. Doc. 48 r. 5, cf. *ibid.* 71 r. 4, BE 6/1 84:46, (witness) 116:29, CT 8 2a r. 8, TCL 10 33:26 and 112:25; PN MÁŠ.ŠU.GÍD.GÍD *ina* GN *wašib* UCP 9 365 No. 30:43, cf. PN MÁŠ.ŠU.GÍD.GÍD *ana Sippar* ... *ittalkam* TCL 18 102:27, cf. also TCL 10 25:4, DUMU.MÁŠ.ŠU.GÍD.GÍD *ibid.* 38:3; PN MÁŠ.ŠU.GÍD.GÍD (witness) MDP 23 317:2.

b' in Mari: [*išt*]u 1 DUMU MÁŠ.ŠU.GÍD.GÍD [*ana*] *ḫalši<m> šāti šarrum īsiqu* after the king has assigned a diviner to that district ARM 2 15:28, cf. PN MÁŠ.ŠU.GÍD.GÍD ... *ana ḫalaš* GN *šarrum īsiqšu(!)* ... [*šumma la*] PN [*bārūm*] *ša ina rēšija izzazzu [ul] ibašši* the king has assigned the diviner PN to the district of GN, there is no other diviner at my disposal but PN *ibid.* 5, also GN ... *balum* MÁŠ.ŠU.GÍD.GÍD [*u*]l *ibašši* *ibid.* 26, cf. also *ibid.* 62 r. 22'.

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**c'** in Alalakh and RS: PN MÁŠ.ŠU.GÍD.GÍD (witness) Wiseman Alalakh 54:31, 55:32f., 78:21 (all OB), also MRS 9 238 RS 17.231:17, wr. LÚ *pa-a-ru* JCS 8 12 No. 182:16 (MB), also, wr. LÚ.UZÚ Wiseman Alalakh 378:21, and JCS 8 22 No. 274:29; PN LÚ.MÁŠ.ŠU.GÍD.[GÍD] MRS 9 203 RS 18.20+ i 14; note PN LÚ.MÁŠ.ŠU.GÍD.GÍD LÚ.SANGA <sup>4</sup>U (i.e., *Addu*) ibid. 201 RS 18.02:16.

**d'** in MB: PN *tupšarra u* PN<sub>2</sub> LÚ.ḪAL *tupšar šakin māt* GN PN<sub>3</sub> *šakin tēmi u* PN<sub>4</sub> *ḫazanna išpuruma* (a field concerning which the king) sent the scribe PN, the diviner PN<sub>2</sub>, the scribe of the governor of GN, the *šakin tēmi*-official PN<sub>3</sub>, and the mayor PN<sub>4</sub> (to survey it) BE 1/2 149 i 16 (kudurru), cf. *bīt* PN LÚ.ḪAL the estate of the diviner PN BBSt. No. 3 i 1, and passim in this text, cf. also (royal grant) *ana* PN SANGA *Sippar* LÚ.ḪAL ibid. No. 36 ii 10 and iii 29 (NB); PN LÚ.ḪAL (as scribe of the stela) BBSt. No. 6 ii 25, cf. *tupšarra* PN *mār* PN<sub>2</sub> LÚ.ḪAL ibid. No. 30 r. 23, also (as witness) Hinke Kudurru v 14; seal of PN MÁŠ.ŠU.GÍD.GÍD DUMU PN<sub>2</sub> *zēr Isin ilitti Bābili* the diviner PN, son of PN<sub>2</sub>, a descendant of (a family of) Isin, born in Babylon RA 16 70 No. 3:2, cf. ibid. 92 No. 54:2; PN MÁŠ.ŠU.GÍD.GÍD BE 14 114:5, 10, and 18, cf. PN DUMU PN<sub>2</sub> LÚ.ḪAL BE 15 39:3.

**e'** other occs.: *lu* LÚ.A.BA *lu* LÚ.ḪAL *lu mam-ma šanû* whether (he orders) a scribe or a diviner or anyone else (to destroy this statue) AKA 251 v 77 (Asn.); DUMU ḪAL *kussâ išabbat* a diviner will seize the throne CT 27 11 obv.(!) 9 (SB Izbu), cf. DUMU LÚ.ḪAL *ša māt nakri bēšû [ibâr?]* CT 30 45 83-1-18,415 r. 6; PN LÚ *ba-ru-ú* TCL 13 218:10, cf. É LÚ.ḪAL BIN 1 159:43, 166:26, YOS 3 142:8, BRM 1 38:7 (all NB); note as family name: VAS 1 70 v 18, VAS 4 177:4, Strassmaier, Actes du 8<sup>e</sup> Congrès International 3 r. 10 (all NB).

After the OB period, there is no evidence for the *bārû*'s performing libanomancy or lecanomancy, although the latter activity is still mentioned in the "handbook" for the *bārû*, BBR No. 24. There is no meaningful difference between *bārû* "diviner" and *mār bārî* "member of the guild of diviners."

**bāru A 1a**

The texts BBR Nos. 1-20, 11, 24, 25, 75-78, 79-82, 83, 88, 95, 96, 97, 98-99 and 100 throw light on the complex ritual performed by the *bārû* in preparation for the divination.

For the reading *máš.šu.gíd.gíd.da* in Ur III texts, see Oppenheim, Eames Coll. p. 37f., note also *máš.šu.gíd.gíd* ITT 2/2 3108 r. 2 and *máš.šu.gi<sub>4</sub>.gi<sub>4</sub>* Nikolski 2 83:6 (both OAKk.).

For Iraq 7 51 A 954, see *mārû*, "fattener"; for YOS 1 45 ii 26 (KUL.LUM), see *sirašû*, for RAcc. 80:46, see *kullumu*; in UET 5 549:9, read LÚ.DIDL.

**bārû** in *rabi bārî* s.; chief diviner; SB, NA, NB; wr. GAL (LÚ).ḪAL; cf. *barû* A v.

[LÚ.GA]L.ḪAL *bēl tēmu* ... *ētapšû* the chief diviner, the person in charge, performed it (see *tēmu* in *bēl tēmi*) PRT 119 r. 5, also ibid. 138 r. 3, and passim in PRT; *qāt* PN ... GAL ḪAL.MEŠ (tablet of liver omens) written by PN, chief diviner KAR 428 r. 54, also KAR 427 r. 37; barley and dates *ešrû ša* PN LÚ.GAL LÚ.ḪAL.MEŠ the tithe of PN, the chief diviner Nbk. 234:3; PN LÚ.GAL.ḪAL (witness, beside a *rabi asê*) ADD 408 r. 7, cf. ADD 833 r. 7.

**bāru A** v.; 1. to stay firm, stable, in good health, to stay in good repair, 2. to become certain, proved, certified, 3. *burru* to establish the true legal situation (ownership, liability, etc.) by a legal procedure involving ordeal, oath, or testimony, 4. *burru* to find (in math.), 5. II/2 to be proved, convicted; from OAKk. on; I *ibūr* — *ibâr*, I/2, II, II/2; cf. *buāru*, *burtu* B.

BAR = *bur-ru* (var. *bu-u-r[u]*) (in group with *ubbubu* and *kunnu*) Erimhuš II 129; BAR šu (pronunciation) = *bur-ru-u* = (Hitt.) *ud-da-ni-it an-da tar-nu-mar* (in group with *ubbubu* and *kunnu*) Erimhuš Bogh. B 10'.

1. to stay firm, stable, in good health, to stay in good repair — a) to stay firm, stable, in good health — 1' in gen.: *kīma erpetu ina šamê la i-bur-ru* just as a cloud does not stay firm (i.e., does not keep its shape) in the sky (parallel: *kīma ulālu la imuru kibissu kīma mitu la ettiqu bāb balāti* just as a moron does(!) not watch his step, just as the dead do not (again) pass the gate of life) CT 23 10:15 (SB inc.); *ana bīt irrubu issappaḫ ul i-bar aḫissa*