

## eṭānu

**\*\*eṭānu** (Bezold Glossar 25b); to be read *irbu*.

**eṭēlu** v.; 1. to become mature, adult, 2. *uṭ-ṭulu* to support a boy until he comes of age, 3. *utattulu* to be rejuvenated; SB, NB\*; I/2, II, II/2; cf. *eṭliš, eṭlu, eṭlūtu, meṭlūtu, utṭulu*.

mi.ni.bulūg nam.dub.sar.ra mi.ni.in.zu. zu sa.te.na bí.in.mú damin.ni.in.tuk : u[rab-*bisu*] ṭupšarr[ūta ušāḥissu] ú-ut-ti-il-[šu] aššatum ušāḥi[ssu] he brought him (the adopted child) up, taught him the craft of the scribe, supported him until he grew up (Sum. let him grow a beard on his cheeks), and married him off Ai. VII iii 20.

1. to become mature, adult (said of young men): *ina qereb šadī irtebūma i-te-eṭ-lu-ma irtašū mināti* they grew up, reached man's estate, and attained to (their) full stature in the midst of the mountains Anatolian Studies 5 100:36 (Cuthean Legend).

2. *utṭulu* to support a boy until he comes of age: see lex. section.

3. *utattulu* to become rejuvenated: DIŠ *ina* ITI.KIN KILMIN-*ma* MUL.ŠU.PA IGI-*ma* GA KÚ Ì.NUN.NA ŠÉŠ *ú-ta*-(var. adds *-at*)-*ta-al* if ditto (i.e., an eclipse of the moon takes place) in the month of Elulu and the Šūpú-star is visible, he (the king) shall drink milk, anoint himself with ghee, and he will be rejuvenated CT 4 5:21 (NB rit.), var. from unpub. parallel Istanbul Sippar 97.

Oppenheim, Or. NS 16 210 n. 2, Jacobsen, JNES 12 180.

**eṭemmu** (*iṭemmu, eṭammu*) s.; 1. spirit of the dead, 2. revenant, ghost, specter; from OA, OB on; pl. *eṭemmū*, for GIDIM as collective, see, e.g., KAR 227 iii 8; wr. syll. (*e-tá-mì* KTS 24:7 (OA), *i-te<sub>4</sub>-em-[mi-im]* ARM 3 40:16) and GIDIM, GIDÍM, GIDIM<sub>4</sub>(UDUG), GUD (<sup>d</sup>GIDIM in Bogh. KUB 29 58 iv 2, and passim); cf. *eṭemmu* in *ša eṭemmi, mušēli eṭemmi*.

gi-dím GIDIM = *e-ṭim-mu* Ea I 359, also S<sup>b</sup> II 49, cf. ki-ti-im GIDIM Proto-Ea 253; [š]u.bar.ra mu.un.ag = *e-de-pu šá* GIDIM Nabnitu F a 26; giš.gu.za.gidim = *ku-us-su-ú e-ṭim-me* a chair for ghosts Hh. IV 93; [gi]-dím GIDÍM = *e-ṭim-mu* Ea I 294, also Recip. Ea A ii 32', A I/6:123; [bu-ur] [BÚR] = *šu-lu-u šá e-ṭim-me* K.11807 iii 26

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(unpub. text similar to Idu); KAL×BAD = *e-ṭim-mu* (var. MAŠKIM = *ú-tuk-ku*) (in group with *šēdu* and *rābiṣu*) Erimhuš V 60; gu-u GUD = *e-ṭim-[mu]* Idu II 215; ninda.KA.X.[X].QA = (blank) = NINDA *e-ṭim-me x-[x]* bread for ghosts Hg. B VI 61.

ga<sub>1</sub>.lá gud du<sub>7</sub>.du<sub>7</sub> gud.maḥ.e gud é dū.a bal.bal.e.meš : *gallā al-pu nākipu e-ṭem-mu ra-bu-ú e-ṭem-mu šá DÙ É.MEŠ ittanablakkatu* the *gallā*-demon, a goring ox, a great e., an e. who climbs over into every house (perhaps mistranslation of *gud* by *eṭimmu*) CT 16 14 iv 14ff.; [... ] e unkin(URU×BAR) E KA DIR KID : [... ] pu-ḥur *e-ṭe-em-me* (in broken context) BA 5 674:11f.; for bil. passages with the equivalence *gidim*, see mngs. 1a, b and 2a.

*e-ṭim-mu ṣa-ba-tu = it-ti LÚ a-na ra-k[a-si]* BRM 4 20:73 (astrol. comm.).

1. spirit of the dead — a) in gen.: *kīma ilam u e-ṭe-mì tagammiluma la aḥalliqu epuš* act in such a way as to propitiate the god and the spirits of the dead, so that I perish not BIN 4 96:19 (OA let.); *annakam šā'ilātim bāz-riātim u e-ṭe-mì nušālma* DN *uš-ta-na-ad-ka* here we will inquire of the woman oracle givers and diviners, as well as of the spirits, (whether) Aššur will continue to care for you TCL 4 5:5 (OA let.); *ina utukkī u ina e-tá-mì ša-am-ru*(text *-du*)-*ša-ni* because of demons and ghosts we are (lit. made) miserable KTS 24:7 (OA let.); *i-na ilāni u a-na e-te-em-mi eqlāti u bitāti la ilaqqā* (and he swore) by the gods and the spirits of the dead he would not take away the fields and the houses JEN 478:6; [... ] *ana šarri ... ukallam mā ina kīnūti ša Aššur dŠamaš ana mār-šarrūte māt Aššur<sup>ki</sup> iḫtibūni e-ṭem-ma-šá ikarrabšu kī ša šú e-ṭem-mu iplahuni mā šumšu zēršu māt Aššur<sup>ki</sup> libīlu* I shall show to the king [a tablet with the prophecy of a *šā'iltu*-necromancer] as follows: in the truth of Aššur (and) Šamaš they (the spirits) have told me (that he will be) the crown prince of Assyria, her (the dead queen's?) ghost blesses him (and says) as he (the prince) has shown reverence to the ghost, "His descendants shall rule over Assyria!" ABL 614 r. 4 and 6 (NA); *ilāni ukabbit e-ṭem-me aplaḥ* I honored the gods and revered the spirits of the dead Bab. 12 pl. 3:36 (OB Etana); *šabbīta ina qāt[išu išši] e-ṭem-mu etarru* he took a staff in his hand, and the spirits trembled Gilg. XII 39-37B, cf. *ibid.* 21; *anāku ul allak ana* Gu. du<sub>8</sub>.

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a<sup>kl</sup> *puḫur* GIDI[M . . .] I will not go to Kutâ (i.e., the city of the nether world), the assembly of the ghosts LKA 81:3 (SB inc.), cf. BA 5 674:11f., in lex. section; *šumma amēlu* ŠU GIDIM *abišu u ummišu* DIB.DIB-su . . . ina UD. 3.KÁM UD.29.KÁM *enūma* GIDIM *uštaššeru* GIŠ. MÁ.ŠÁ.ĤA *teppuš šūdēšunu tessih* if the “hand” of the ghost of his father and mother seizes a man (you make a figurine of a man and a woman) on the third day (or?) the 29th day, when the spirits of the dead are mustered, you make a sailboat (and) load it with provisions for them KAR 184:23 and 28; *manzaz* <sup>d</sup>MAĤ u *e-ṭe-em-[mi]* it is the symbol of Mah and of the spirits of the dead YOS 10 58 r. 12 (OB oil omen), cf. *manzaz e-ṭe-em-mi* CT 5 6:53 (OB oil omen); <sup>d</sup>*Šamaš bēl elāti u šaplāti bēl* <sup>d</sup>*Anunnaki bēl e-ṭēm-me ša mé dalḫūte išattū u mé zakūte la išattū* Šamaš, lord of the upper and nether worlds, lord of the Anunnaki, lord of the spirits of the dead who drink polluted water and drink not pure water Anatolian Studies 5 98:26 (Cuthean Legend), cf. <sup>d</sup>*Šamaš . . . bēl* <sup>d</sup>*Anunnaki bēl* GIDIM Schollmeyer p. 139 VAT 5:3 (= ibid. No. 9), also <sup>d</sup>UTU EN *e-lu-ti* *ù šap-li-ti* EN *lu-ú e-ṭem-mi lu-ú té-[en(?)]-[šu]* Smith Idrimi 101; GIDIM-šú GIDIM [. . .] GIDIM *kimti*(IM.RI.A)-šú GIDIM (var. GIDIM<sub>4</sub>) *pir’išu* GIDIM *piri’* *pir’išu* his spirit, the ghost of [. . .] the ghost(s) of his relatives, the ghost of his offspring, the ghost of the offspring of his offspring Anatolian Studies 5 98:24f. (Cuthean Legend). Note: *gidim sig<sub>5</sub>.ga* <sup>d</sup>*lama sig<sub>5</sub>.ga ḫé.en.su.su.ge.eš* : GIDIM *dumqi* <sup>d</sup>*Lamassu dumqi idāšu lu kajān* may a gracious spirit, a gracious Lamassu-demon be always at his side KAR 34:8f. Obscure: *nišē aganna ana e-ṭēm-me-šú-nu ušuzzu* YOS 3 105:18 (NB let.), cf. also *anāku itti* GIDIM(?) *-šú-nu ušuzzakka* ibid. 10; *e-tá-mì-š[u]* ša PN *ana šimim liddinuma šuāum bīssu lizziz* CCT 4 24a:14 (OA); *šihittušu [ana] e-ṭi-mì-in illak* BIN 6 91:9 (OA).

b) offerings to the spirits of the dead: *ḫumuṭ ana šar[rim] šupurma kispī ana i-ṭe-em-[mi-im]* ša *Jahdunlim likrubu* hurry, write to the king, that they consecrate offerings for the dead to the ghost of RN (the deceased father of the king) ARM 3 40:16;

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*adē kispī nāq mé ana* GIDIM.MEŠ *šarrāni ālikūt [mahrija] ša šubṭulū arkus* I regulated the food offerings and libations of water for the spirits of the kings, my predecessors, which had been discontinued Streck Asb. 250 r. 1; *e-ṭi-im-mu-šu mé zakūti liltū* may his spirit drink (text plural) pure water VAS 1 54:18 (funerary text), and dupls.; *ú.kú.zu ú.kú gidim.ma.ke<sub>x</sub>(KID) a.nag.zu a.nag gidim.ma.ke<sub>x</sub> : mākalūka mākalū e-ṭēm-mu maštītka* (var. *mašqītka*) *maštīti e-ṭēm-mu* your food is the food of a ghost, your drink is the drink of a ghost CT 16 25 r. 17ff., var. from CT 17 3:12f. (SB. inc.); *giš.gišimmar.ta ba.an.zi.ir.zi.ir.re.da ḫé.me.en [gi]š. má.bi a.sug<sub>4</sub>(SUD).ga ḫé.me.en gidim lú.ki.nu.túm.ma ḫé.me.en gidim lú.sag.èn.tar nu.tuk.a ḫé.me.en gidim lú.ki.sè.ga nu.tuk.a ḫé.me.en gidim lú.a.dé.a nu.tuk.a ḫé.me.en [gidim] lú.mu.pād.da nu.tuk.a ḫé.me.en : [lu] ša ištu gišimmarī iḫḫilšā at[tu] [lu š]a ina elippi ina mé itbū attu lu e-ṭēm-mu la qebru attu lu e-ṭēm-mu ša pāqida la išū attu lu e-ṭēm-mu ša kāsip kispī la išū attu [lu] e-ṭēm-mu ša nāq mé la išū attu [lu] e-ṭēm-mu ša za-kir<sub>8</sub>(KAR) šume la išū attu* whether you are one who has slipped from a date palm, or one who drowned in a ship, or a ghost who has no grave, a ghost who has no one to care for him, or a ghost who gets no scrap of offering, or a ghost who gets no libation of water, or a ghost who has no one to mention him by name CT 16 10 v 1-14 (SB inc.); *ša šalamtašu ina šēri nadāt tāmur ātamar e-ṭem-ma-šú ina eršetim ul šalil ša e-ṭem-ma-šú pāqida la išū tāmur ātamar šūkulāt diqāri kusipāt akāli ša ina sūqi nadā ikkal* have you seen him whose dead body was cast into the plain? I have seen (him), his ghost does not rest in the nether world — have you seen the ghost of him who has no one to care (for him)? (that) I have seen, he eats what is left to eat in the pots, (and any other) scraps of food, that are thrown away in the street. Gilg. XII 151ff.; *šalamtašu ina erseti aj iqqebir* [GIDIM-šu] *ana* GIDIM *kimtišu aj isniq* may his corpse not be buried in the earth, may his ghost not join the ghosts of his relatives MDP 6 pl. 10 vi

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22 (MB kudurru); *eliš ina balūtīm lissuḥṣu šapliš ina eršetim* GIDIM<sub>4</sub>.GIDIM<sub>4</sub>-šu *mē lišašmi* may (Šamaš) uproot him from the living (in the world) above, (and) leave his ghost to thirst for water in the world below CH xliii 39; *e-ṭēm-me-šu-nu la šalālu emid kispī nāq mē ušammēšunūti* I (thereby) condemned their ghosts to a restless (existence), I made them thirst for libations of water, and food offerings Streck Asb. 56 vi 75; *ina qaḡḡ qadu eršetim* GIDIM-šū *lišamma' ki-ip-su* (for *kispu*) may his spirit at the "head" of the nether world thirst for funerary offerings BE 8 4:5 (NB leg.); note in a personal name: *E-ṭi-mu-ra-bi* VAS 13 103:9, cf. BRM 3 index s. v., *E-ṭi(!)-mu-um-ra-bi* YOS 8 172:5 (all OB).

2. revenant, ghost, specter — a) in gen.: *udug ḥul a.lá ḥul gidim ḥul gal<sub>5</sub>.lá ḥul é.ki.kur.ta ti.a.m[eš]*: *utukku lemnu alú lemnu e-ṭēm-mu lemnu gallú lemnu ultu eršetu ittāšānu šunu* the evil *utukku*, the evil *alú*, the evil ghost, the evil *gallú*, have come out of the nether world CT 17 41:1f.; *gidim kur.ta e<sub>x</sub>(DU<sub>6</sub>+DU).d[è ...]*: *lu e-ṭēm-mu ša ištu É* (text *ú*) *eršetim illá [...]* a ghost who comes up from the nether world CT 16 10 iv 42f., dupl. *ibid.* 50:14f.; *udug ḥul a.lá ḥul gidim ḥul gal<sub>5</sub>.lá ḥul dingir ḥul maškim ḥul*: *utukku lemnu alú lemnu e-ṭēm-mu lemnu gallú lemnu ilu lemnu rābišu lemnu* 4R 29 No. 1:24f., cf. CT 17 34:15f., cf. also *utukku lemnu ... alú lemnu ...* GIDIM *lemnu* KUB 4 16:8, and *passim*; [*lu*] GIDIM *kimti lu* GIDIM *aḥi* whether it be the ghost of a relative, or the ghost of a stranger AAA 22 pl. 11 i 9 (SB inc.); GIDIM *ridāti irtened-dānni* a persecuting ghost keeps persecuting me KAR 184 r.(!) 45 (SB inc.), cf. Maqlu III 147, LKA 84:11ff., and *passim*; *māmūt* GIDIM.MEŠ *sahhirūti* spell of the roaming ghosts Šurpu III 86; *mātu murtappidu e-ṭēm-mu ḥalqu* a roaming dead man, a runaway ghost KAR 321:13 (SB); *e-ṭēm-mu* (var. GIDIM<sub>4</sub>) *ša ina dīktu dīku* the ghost (of a man) who was killed in battle Schollmeyer No. 36:9 (= BMS 53), var. from KAR 267 r. 9; *lu* GIDIM *murtappidu lu* GIDIM *muttaggišu lu* GIDIM *ša ina šēri nadū lu* GIDIM *ša ina mē imūtu lu* GIDIM *ša ina nāri imūtu lu* GIDIM *ša ina būri imūtu lu* GIDIM

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*ša ina ḥušaḥḥi imūtu lu* GIDIM *ša ina šumāmi* [*imūtu*] *lu* GIDIM *ša ina išāti qalū lu* GIDIM *ša ina ḥimitti im[ūtu]* whether it be a roving ghost, or a roaming ghost, or the ghost (of a man) who(se body) was cast into the fields, or the ghost (of a man) who drowned in water, or the ghost (of a man) who drowned in the river, or the ghost (of a man) who drowned in a well, or the ghost (of a man) who died of hunger, or the ghost (of a man) who died of thirst, or the ghost (of a man) who was burnt (to death) in a fire, or the ghost (of a man) who died of a sunstroke(?) LKA 84:23ff., cf. <sup>d</sup>GIDIM *muttaggišu* <sup>d</sup>GIDIM *murtappidu* KUB 29 58 iv 20, and *ibid.* iv 2f., also GUD *ša ina šum[āmi imūtu]* Labat TDP 24:64, GIDIM *ša ina mē imūtu* *ibid.* 78:75, GIDIM *qalī iṣbassu* *ibid.* 76, cf. also Maqlu IV 19ff., and *passim*; GUD *aḥi u aḥāti iṣbassu* the ghost of (his) brother or sister has seized him Labat TDP 114:34'; GIDIM *ardanān mīti* [*iṣbassu*] a ghost, the likeness of a dead man, has seized him Labat TDP 124:26; GIDIM *aḥū ina ḥurbāte iṣbassu* the ghost of a stranger (lit. a strange ghost) seized him in a waste place KAR 184 r.(!) 11 (SB med.); GIDIM *kimtišu iṣbas[su]* the ghost of a relative (or a family ghost?) has seized him AMT 54,3 r. 9; *ša* GIDIM *lemnu iṣbatušu* (among *utukku lemnu*, *alú lemnu*, etc.) Šurpu IV 47; *ša ...* <sup>d</sup>GIDIM *kimti ṣabtuš* whom the ghost of a relative has seized KUB 29 58 iv 2 (rit.); *šumma amēlu ana mīti ḥirma* GIDIM *iṣbassu ... ana* GIDIM.MEŠ *kimtišu ina šumēli riksi kussā tanaddi ana* GIDIM.MEŠ *kimtišu* «*ina šumēli* GIDIM.MEŠ» *ina šumēli kussā tanaddi ana* GIDIM.MEŠ *kimti kispa takassip qīšāti taqāssunūti* [*tu*] *šarraḥšunūti tukabbassunūti* if somebody has been "espoused" to a dead man and a ghost has seized him, you place a chair (cf. Hh. IV 93, in lex. section) for the spirits of his family to the left of the cult-installation, you place a chair to the left for the spirits of his family, you make a food offering for the spirits of the family, you give them presents, you praise them, you honor them BBR No. 52:1 and 12ff., cf. *ina imitti majalti ana* GIDIM *kimti ina šumēli majalti ana* <sup>d</sup>Anunnaki *kispa takassip* LKA 70 i 23;

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if somebody in bed sees a dead person, he should say, *šumka itti e-ṭim-me azkur šumka itti kispi azkur* “I have mentioned your name with the ghosts (of my family), I have mentioned your name with funerary offerings” LKA 83:4f., cf. *ibid.* 7 and 10, cf. also *gidim.a.ni ki gidim.ne.ta* [...] : *e-ṭi-ma-šú it-ti e-ṭim-me-ka* [...] AMT 101,2 ii 3f.; *ašši dipāru šalmānišunu aqallu ša utukku šēdu rābišu e-ṭem-mu* I raise the torch, (and) burn their figurines, those of the *utukku*, the *šēdu*, the *rābišu*, the ghost Maqlu I 136, cf. KAR 80 r. 20; *šalam GIDIM lemnu ša ṭidi* ... *šalam GIDIM ša šubāt tibni* a figurine of a ghost made of clay, a figurine of a ghost with straw clothing ABL 461:3 and 10 (SB rit.); *šalam e*(text *a*)-*ṭé-em abika teppuš* you make an image of the ghost of your father (for a transfer of sins) KAR 178 r. vi 35 (hemer.); *ipqidanni ana GIDIM aḥi murtappidu ša la išū nišūtu* she has handed me over to the roving ghost of a stranger who has no kin BRM 4 18:7 (SB inc.), cf. *ibid.* 16; *lišīma mā-mīt ina šēri liḥliq GIDIM aḥi līmurma lištappidu namé* may the spell go out (from the patient) and vanish in the steppe, may it meet a strange ghost and may they (both) roam the wilderness BRM 4 18:22 (SB inc.); *šumma ina bīt amēli GIDIM innamir* if a ghost appears in someone’s house CT 38 26:23 (SB Alu), cf. (with *uptanarrad* runs to and fro) *ibid.* 24, (with *issi*(KA.KA-si) cries) *ibid.* 25, (with *bāba* KA.KA-si) cries at the gate) *ibid.* 25, cf. also *ibid.* 26, (with *ugdanallat* trembles) *ibid.* 27, (with *ina* AN.TA/KI.TA *erši i’assu* cries at the head/foot of the bed) *ibid.* 28f., also *šumma ana bīt amēli GIDIM irub* *ibid.* 30, *irubma issi* *ibid.* 31, *ana uzni bēl bīti irub* *ibid.* 32, etc., and cf. CT 38 5:128ff.

b) ghosts of gods: *GIDIM ša DN qemānni qemānni iltanassi* the ghost of Enmešarra keeps crying, “He is burning me, he is burning me” KAR 307 r. 10 (SB rel.); *sirrīmu GIDIM ša DN barbaru GIDIM ša DN<sub>2</sub> DN<sub>3</sub> šēra ušarpissu* MAŠ.DA.MEŠ *mārāti-[šú](!)* *be-lum [š]ēra ušarpissina* ANŠE.AB.BA *GIDIM Tiamat* ... the ghost of Enlil is a wild ass, the ghost of Anu is a wolf, Bēl made them (lit. him) roam the steppe, his (Anu’s) daughters are

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gazelles, the lord made them roam the steppe, the ghost of Tiamat is a camel KAR 307 r. 11, 13; *ša e-ṭé-em-ma-ša [i]na pī la kuteššū* whose ghost cannot be belched forth from the mouth (probably referring to the ghost of Ardāt-lilī) RA 17 176 i 9’ (SB inc.).

c) as cause of a disease — 1’ in *qāt eṭemmi: qá-ti ma-al-ki ù e-ṭé-em-mi-im* hand of a ruler or of a ghost CT 3 3:41 (OB oil omen); ŠU <sup>d</sup>INANNA ŠU GIDIM.MA IM.RI.A-šú hand of Ištar, (or) hand of the ghost of a relative AMT 27,3:3, cf. ŠU GIDIM [ŠU] <sup>d</sup>INANNA *ana muḥḥišu ibašši* the hand of a ghost, (or) the hand of Ištar is upon him KAR 66:1; ŠU GIDIM *aḥi ina ḥurbāti iṣbassu* the hand of the ghost of a stranger has seized him in the wilderness AMT 88,4 r. 6; ŠU GIDIM *murtappidu ina šēri iṣbassu* the hand of a ghost who roams the steppe has seized him Labat TDP 76:62, cf. KAR 184 r.(!) 19; *a-na* KIN ŠU. GIDIM.MA *lazz[i ...] ana nasāḥišu* AMT 95,1:4; 15 ū.ḤI.A *lappi ša* ŠU.GIDIM.MA 15 medicinal plants for bandages against the “hand of a ghost” KAR 202 r. iv 19 (SB); ŠU.GIDIM.MA *šú-ni* <sup>d</sup>INANNA hand of a ghost or of Ištar CT 23 43:8 (med.), and *passim*, cf. ŠU.GIDIM.MA *iṣbassu* AMT 14,5:3; AN.TA.ŠUB.BA <sup>d</sup>LUGAL. ŪR.RA ŠU.DINGIR.RA ŠU.<sup>d</sup>INANNA ŠU.[GIDIM]. MA ŠU.NAM.ERÍM ŠU.NAM.LÚ.U<sub>x</sub>.LU KAR 26:38, cf. *ibid.* 1, and *dupl.* AMT 96,7:1; [x] NA<sub>4</sub>.MEŠ *mimma lemnu u* ŠU.GIDIM.MA x stone (beads) (against) “anything evil” and “hand of the ghost” UET 4 150:19, cf. 41 NA<sub>4</sub>.MEŠ ŠU.GIDIM.MA *ibid.* 10; 34 stones against *mimma lemnu* ŠU.GUD KAR 213 iii 19; note: AN.TA.ŠUB.BA *mimma* ŠU.GIDIM.MA.KA AfO 14 142:36 (*bīt mēsiri*), which indicates that some occurrences of ŠU.GIDIM.MA may have to be read \**šugidimmakku*; note also the writings: ŠU.GIDIM Labat TDP 70:17 (twice, beside ŠU.GIDIM *ibid.* 16), ŠU.UDUG RA 18 18:19, ŠU.GUD Labat TDP 112:16’, 118:16, also ŠU.GUD.MA CT 23 44:7, KAR 157:19.

2’ in *šibit eṭemmi: šumma reš libbišu em u qerbūšu nuppuḥu* DIB GUD if his epigastrium is hot, and his intestines inflamed, (this is) “seizure” by a ghost Labat TDP 112:30’, cf. *ibid.* 18, DIB-it GUD *ibid.* 24:49, DIB-bīt GIDIM

## eṭemmu

AMT 14,5:6, DIB.GIDIM AMT 19,1:9, KAR 178 r. ii 43 (SB hemer.), cf. also *ibid.* iv 35; *šumma amēlu ina DIB-it GIDIM SAG.KI<sup>II</sup>-šú KÚ.MEŠ-[šú]* if, in the grip of a ghost, a man's temples hurt AMT 97,4:25, cf. KAR 202 ii 52 (SB med.); INIM.INIM.MA *ina DIB GIDIM kišāssu ikkal[šu]* incantation for the case (that) in the grip of a ghost a man's neck hurts AMT 47,3 r. iii 20 (SB inc.), cf. *ina DIB ŠU.GIDIM CT 23 45:6* and dupl.

3' other occs.: *mihīš rābiši* // GIDIM *maḥiṣ imāt* Labat TDP 118:14; INIM.INIM.MA *ana siḫilti* GIDIM KAR 56 r. 1.

Driver and Miles Babylonian Laws 2 297.

**eṭemmu** in **ša eṭemmi** s.; necromancer; lex.\*; cf. *eṭemmu*.

lú.gidim.[ma] = *ša [e]-[t]i-[im]-mi* (followed by *mušēli eṭimmī*) OBLu A 356; lú.gidim.ma = *ša e-ṭim-mu* = ID *še-x-[x]* (followed by *mušēli eṭimmu*) Hg. B VI 148.

**eṭēru A** v.; 1. to take something away (from somebody), to take out, 2. IV to be taken away (passive to mng. 1), 3. *eṭēru* to save a person, 4. IV to be saved (passive to mng. 3); from OAKk. on; I *itir* — *ittir* — *eṭir*, I/2, I/3, IV; wr. syll. and KAR (SUR Labat TDP 88:14 and in NB personal names); cf. *eṭirtu*, *eṭiru*, *eṭru* B, *eṭtirtu*, *eṭtēru* A and B.

ka-ar KAR = *e-te-rum*, *e-ke-mu*, *šu-zu-bu*, *nap-šu-rum* A VIII/1:209ff.; ka-[r]a KAR = *e-te-rum*, *e-ke-mu*, *šu-zu-bu* S<sup>b</sup> II 311ff.; KAR = *e-te-rum* (var. *e-te-ru-um*) Proto-Lu 726; kar = *e-te-ru* Nabnitu J 176, also S<sup>a</sup> Voc. X 9'; šu.gar = *ga-ma-lu*, šu.kar = *šu-zu-bu*, šu.kar.kar = *e-te-ri* Erimhuš V 1ff.; pa-ag 𒍪 = *e-ti-e-rum*, *e-z[e-bu]* S<sup>a</sup> Voc. D 7-7a.

mí.dug<sub>4</sub>.ga nu.un.zu.meš ... kar.ra nu.un.zu.meš : *kunná ul idú e-te-ra ul idú* they (the demons) know no gentleness, they do not know what it is to spare (life) CT 16 14 v 22f.; níg.šu.ag.ag.da nu.un.zu.meš : *i-ti-ra ga-ma-lu ul idú* they do not know (what it is) to spare (life) out of mercy CT 16 15 v 43f.; kar zi : *e-ti-ir napišti* AfO 14 148:140f. (*bīt mēsiri*); [x x] amaš.kù.ga dadag.ga.ke<sub>x</sub>(KID) [x x n]a <sup>d</sup>Ut<sub>x</sub>.gin<sub>x</sub>(GIM) mu.un.kar.kar.re [x x x].na an.ki.gin<sub>x</sub> mu.un.kar.kar.re : [MIN x x]-t<sub>i</sub> GAL(!)-t<sub>u</sub> ša kīma <sup>d</sup>Šamaš *i-te-neṭ-ti-ru* [x x x] x ša kīma šamé u eršetim *i-te-neṭ-ti-ru* [the kid(?)] of the pure, clean fold, the great [...] which used to save (people) like Šamaš, the [...] which used to save (people) like heaven and earth (mng. obscure) PBS 12 6:18ff.

## eṭēru A

*e-te-rum* = *e-ke-mu*, *šu-zu-bu*, *ta-ba-lu* CT 18 10 iii 45 ff. (syn. list); KAR *e-ke-mu* KAR *e-tē-ru ha-la-qu* CT 30 22 K.6268 i 16 (comm. to ext.); KAR *e-ke-mu e-tē-ru šá-ti-iq* CT 20 14 i 8' (comm. to ext.); KAR *e-ke-mu e-tē-[e]-ru ka-ba-su* CT 20 27 ii 9 (comm. to ext.); [eṭ]-ret = *eṭ-re-et* CT 41 34:16 (Alu Comm.).

1. to take something away (from somebody), to take out — a) to take something away: *šú ... qīštašu i-ti-ru* he who takes his gift away MDP 4 pl. 2 iv 12 (Puzur-Inšušinak); *la taštanammea kīma awīlum nabal-kattim mal'ú kī'am iddan kī'am e-tē-er* have you not heard many times that the chief is full of whims? — he can give, he can take away KT Hahn 14:39 (OA let.); A.ŠA *i-ti-ru-um-ma i-ti-ir-ma i-ku-ul* he has in fact taken away my field and consumed (its produce) Fish Letters 5:16 (OB); *asak* DN ... *īkul ša šallat* LÚ.UKU.UŠ *i-te<sub>4</sub>-ru* he who unlawfully takes away the booty of a soldier, commits a sacrilege against Dagan ARM 2 13:30, note: *asakkī īkul ... ša šallat* LÚ.UKU.UŠ *īkimu* *ibid.* 36, cf. *šallat* LÚ.UKU.UŠ *ul i-te<sub>4</sub>-er* *ibid.* 32; *šarru bēl lemuttišu kussāšu li-ti-ir* may a hostile king take away his throne KAH 1 13 left edge 8 (Shalm. I), cf. *ibid.* 15 r. 26; *e-te-er haṭṭi u kussī šarrūtišu iššakin šaptuššu* (Marduk) decreed that his royal scepter and throne be taken away Lie Sar. 269; *imitti alpi adi maškišu it-ti-ir* he (the priest) removes the shoulder of the bull with its skin RAcc. 69 r. 8; *šumma amēlu n[ī]š libbišu* KAR-ir if a man is deprived of his potency AMT 71,1:1, cf. *nīš libbišu e-tir-ma nīš libbi la ibašši* KAR 70:22; *dūssu* KAR-ir his potency will be taken away KAR 386 r. 20 (SB Alu apod.), also Kraus Texte 36 i 2, cf. *šumma ina kišā-dišu maḥiṣ u dūssu* KAR-et Labat TDP 82:18, and note: *dūssu i-kim* Maqlu III 8; *ina qablišu* KAR KAR *e-ke-mu e-[te-ru ...]* *ina mešlišu* KAR-ir (if the *kaskasu*) is torn out in its middle (commentary:) KAR is *ekēmu* or *eṭēru*, it is taken away halfway down CT 31 44 r. iv 9f., for other occs. of KAR in ext., see *ekēmu*.

b) to take something away from somebody (with double accusative): 4 MA.NA ša PN *naš'u li-tē-ru-šu u šuati luta'eruni* let them take away from PN the four minas