

i'lu B

i'lu B s.; (written) agreement; OB*; cf. e'elu.

i'-la-am a-na e-e-li-im ul addinšu I did not authorize him to make a written agreement TCL 1 50:12 (let.).

ilu (elu) s.; 1. god, deity (p. 91), 2. the god (referring to a specific deity) (p. 98), 3. protective deity (*daimon*) (p. 99), 4. demon, evil spirit (p. 101), 5. good fortune, luck (p. 101), 6. spirit of a deceased child (only in personal names) (p. 102), 7. image of a deity (p. 102), 8. *ilān* (a pair of gods) (p. 103); from Oakk. on; stat. constr. *il* and *ili*, pl. *ilū* and *ilānu* (*ilū* OA, OB, SB, *ilānu* rare in OB, e. g. *i-la-ni* YOS 10 14:9, 17:4, for Mari see ARMT 15 179, *i-la-nu* EA 357:29 beside *i-lu* *ibid.* 1, etc., in MA DINGIR.MEŠ-*ni* KAV 1 iii 90 (= Ass. Code § 25), in SB *i-la-ni* e. g., En. el. VI 119, beside *ilū*); wr. syll. (often *i-li*, *elu* in Oakk. personal names, see MAD 3 35, *el-ni* En. el. VI 120, *e-liš* En. el. III 26, etc., pl. *il-lu* SBH p. 124 No. 73:5) and DINGIR, in NB also sing. DINGIR.MEŠ RA 41 40:1 and 3, *šar* DINGIR.MEŠ DINGIR.MEŠ (= *ilu*) *ša* DINGIR.MEŠ VAB 4 252 i 29 and ii 5 (Nbn.), *Aššur* DINGIR.MEŠ-e-a ABL 287 r. 8, 292:6, 297:6, 1170:11, etc., pl. DINGIR.MEŠ (DINGIR.ĪI.A TCL 20 94:21 and 23, OA); cf. *ilānu*, *ilānū*, *iliš*, *iltu*, *ilu* in *bit ili*, *ilu* in *mārat ili*, *ilūtu*.

di-in-gir AN = *i-lum* S^b II 2, cf. di-gi-ir AN = *i-lu* (also = *iltu*, *bēlu*, *bēltu*, *ellu*) A II/6 ii 6; di-mi-ir AN = *i-lum* EME.SAL (also = *iltu*, *bēltu*, *išparu*) *ibid.* 11, cf. di-mi-ir AN = *i-lum*, *il-tum* A II/6 School tablet 14; di-mi-ir AN = *i-l[um]* (also = *il-[tum]*) MSL 2 131 vi 51 (Proto-Ea); dim-me-[r] = [dingir] = *i-[lum]* Emesal Voc. I 1.

an = *i-lu* Izi V 176, cf. a.an = *i-lu* pa-nu-ú-tum, *i-lu* ba-nu-ú-tum Silbenvokabular A 33; *i-lu* AN = AN-u[m] MSL 2 132 vi 54 (Proto-Ea); *i-lu* AN = *i-lu* Ea II 272, also A II/6 ii 15; di-bur AN = *i-lu* Ea II 271; [ú] [ġU+SI] = *i-lum* A II/6 section C A 9' and B iii 3'; ú ũ = *i-lum* A II/4:15; u₄ AN = *i-lum* A II/6 School tablet 13; mu-u MU = *i-lu* EME.SAL A III/4:17; [nu-un] [NUN] = AN // *be-lum* A V/3:22.

[su-u] [SU] = *wu-du-u šá* DINGIR (obscure) A II/8 iii 53; [lú.dingir.g]ur.ra = *sá-ak-pa-am i-lim* rejected by the god OB Lu Part 1:8, cf. lú.dingir.gur.ra = *sá-ak-ba i-li*, lú.dingir.zag.tag.ga = *ša* DINGIR *šo-ki-pu-šu* OB Lu A 379f.; [lú].dingir.ní.tuk = *pa-li-iš i-li[m]* god fearing OB Lu Part 6:13 and B iii 39; [x].za = *sa-na-qu šá i-lim* Nabnitu N 109; obscure: [i-gi] [IGI] = *i-lu ša nap-ša-ri* Idu I 43.

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[din]gir.mu ħu.mu.kal.la [din]gir.mu ħu.mu.ti.la ti-ĥi-ir-mu ħu.mu.kal.la ti-ĥi-ir-mu ħu.mu.ti-[la] (pronunciation) = *i-li lišqiranni u i-li liballitanni* may my god hold me in esteem, may my god keep me in good health MDP 18 52 (school tablet).

For bilingual passages, always dingir = *ilu*, see mngs. 1a-1', 2', b-2', 3', 5'c" and d, 3a-1', 2', 4' and b, 4b, and 5.

i-si-iq i-li = *ĥi-du-tú* Malku V 98; *ma-áš-ĥu* = *i-lu* JRAS 1917 103:17 (Kassite voc.), see Balkan Kassit. Stud. 3.

1. god, deity — a) nature, features — 1' in gen.: *melammū uštaššá i-li-iš umtaššil* she (Tiamat) endowed (them) with radiance, (and thus) turned (them) into gods En. el. I 138, II 24, also (wr. *e-liš*) *ibid.* III 28, etc.; *šunnūt* DINGIR (var. adds .MEŠ) *ušš[ipšu]* he (Lahmu) gave him (Ea) in addition an equivalent share of godhead En. el. I 91, for a parallel, see *ilūtu* mng. 1a; *libbi* DINGIR *kima qirib šamé nesima* the mind of the god(s) is as remote as the inner part of heaven Lambert BWL 86:256 (Theodicy); *ša šarru bēli iqbāni kī ša* DINGIR *gamrat* what the king, my lord, has said is as perfect as (the word) of a god ABL 3 r. 7 (NA), cf. [*šarru*] *bēli abassu kī ša* DINGIR.MEŠ [*gamrat*] ABL 1221 r. 12 (NA); hitherto Utnapištīm was human, now Utnapištīm and his wife *lu emū kī* DINGIR.MEŠ *nāšima* shall be (as immortal) as we gods Gilg. XI 194; *išebbāma išannana* DINGIR-šim when sated, they (men) feel that they are the equals of their gods Lambert BWL 40:45 (Ludlul II); [*dam*]qāta *Enkidu kima* DINGIR *tabbašši* you are beautiful, Enkidu, you are like a god Gilg. I iv 34, cf. *anaṭtarka Enkidu kima* DINGIR *tabašši* Gilg. P. ii 11 (OB); *ša illikannāši* UZU DINGIR.MEŠ *zumuršu* he who came to us has a body of divine flesh Gilg. IX ii 14, cf. *išī* UZU DINGIR.MEŠ *ina z[umrišu]* Gilg. X i 7, note also [x x uzu].dingir.re.e.ne.ke_x (KID) *túm.ma : [x x x]-a-ti* UZU DINGIR.MEŠ *ušālikšu* CT 17 5 ii 22, and UZU.MEŠ DINGIR.MEŠ (in broken context) ABL 1221 r. 13 (NA); *šarru* UZU DINGIR.MEŠ *šamši ša nišišu* the king of divine extraction (lit. flesh of the gods), the sun of his people Lambert BWL 32:55 (Ludlul I); *mani itti šēr* DINGIR.MEŠ *mi-nāšu* his body is considered of divine nature AfO 18 50 F col. Y 8 (= Tn. Epic "vi" 16);

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NUMUN *i-lí dāri'um* of an old family of divine extraction (said of Samsuiluna) YOS 9 35 ii 71; note the rare *anāku zēru dārū nu-du* DINGIR.MEŠ I am of an everlasting lineage, a . . . of the gods KAH 1 13 r. iii 29 (Shalm. I); [*ana NU*]NUZ DINGIR.MEŠ *amatu izakkar* he spoke to the offspring of the gods (i.e., Gilgāmeš) Gilg. IX ii 18; *šumma KI.MIN (= bir-šu) kīma SAG.KI DINGIR ittanmar* if a luminous phenomenon looking like the face of a god is seen CT 38 28:22 (SB Alu), with comm. SAG. KI // *zi-i-mu* CT 41 25 r. 8, cf. *kīma SAG.KI DINGIR šú-la-ma-ti ittanmar* CT 38 28:23, with comm. *šú-la-ma-ti ba-ri-ru ša pi-i šú-ú — šulāmāti* is “sheen,” according to an oral explanation CT 41 25 r. 10, also *kīma SAG.KI DINGIR.NTA . . . kīma SAG.KI DINGIR.SAL* CT 38 28:26f., see discussion sub *iltu*; *šumma katarru panūšu kīma qarni i-lí* if the fungus looks like the horns of a god(’s image) CT 40 18:90 (SB Alu); *šarru bēšū ina bunīšu namrūtu kīma DINGIR ḥadīš ippalissuma* his lord, the king, looked favorably upon him, with a shining face, like a god VAS 1 37 iii 41, also BBSt. No. 35 r. 7, cf. *isiq i-lí = ḥidātu* lot of the gods = joy (or luck) Malku V 98; PN *mār šipri š[a aḥija] u PN, targuman[našu] ša aḥija kī i-lí urte[bbīma]* I have honored PN, my brother’s messenger, and PN, my brother’s interpreter, like a god EA 21:26 (let. of Tuš-ratta); *tanādāti šarri i(var. e)-liš umaššil* I praised the king as one praises a god Lambert BWL 40:31 (Ludlul II), cf. *i-liš tumaš[šal]* ibid. 108:1 (SB); [*ul*] DINGIR *ētiq ammīni ḥamā šērūa* if a god did not pass by, why are my limbs benumbed? Gilg. V iii 12; KA×BAD *zé dingir.re. e.ne.meš : imat marti ša* DINGIR.MEŠ *šunu* they (the demons) are the bile of the gods CT 16 12 i 16f.; *šumma sinništu* DINGIR *ša bu-na TUK [ulid]* if a woman gives birth to a “god” that has (human) shape(?) CT 28 34 K.8274:12 (SB Izbu), cf. *ša bu-na NU TUK* ibid. 13; obscure: [*u*].ba.a ki.sa.alan.bi dingir.re.e.ne.meš : *inūšu ašar bunnāné ša* DINGIR.MEŠ *šunu* CT 16 14 iv 28f.; note the unique ref. to the treacherous advice of a god sub *dāštu* usage a. Note for *ilu* referring to the king: DINGIR *Agade*^{ki} RTC 165 seal i 3 (Narām-Sin), for refs. in OAKk., see MAD

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3 27; RN dingir.kalam.ma.na BIN 9 pl. 93 seal D (Išbi-Irra), also UET 3 41 seal (Ibbi-Sin), and see Edzard Zwischenzeit 60; *amāte šarri bēlija* DINGIR-ia [*u Šam*]šija EA 159:5, and passim in EA; *ana šarri* ^d*Šamšija* DINGIR-ia DINGIR.MEŠ-ia EA 151:1, and note *ana šarri bēlija* DINGIR.MEŠ *ša SAG.DU-[ia]* to the king, my own god EA 198:2, cf. *šarru* DINGIR-a-a the king is my god ABL 992 r. 17 (NA); *mannu* DINGIR-ú-a *mannu bēlūa* who (else) is my god, who (else) is my lord? Thompson Rep. 124 r. 6 (NB); note for the use of the plural in the meaning “divine”: *šaturri* DINGIR.MEŠ divine womb Tn. Epic “vi” 18, see Lambert, AfO 18 50 F col. Y 9.

2' with identification by domicile and function — a' identified by domicile — 1" heaven and earth: DINGIR.MEŠ *ša šamāmi bēl Uruk*^{ki} . . .] the heavenly gods [addressed] the lord of Uruk (i.e., Anu) Gilg. I ii 19; *ina* DINGIR.MEŠ *ša šamē BĀR.MEŠ ša qaqqari* from the heavenly gods (and from those residing) in the sanctuaries of this earth Šurpu II 121; DINGIR.MEŠ *ša šamē kališunu* CT 13 33:14 (SB lit.), and passim in SB; DINGIR.MEŠ *āšibu <šamē>* ^d*A-nim* BMS 11:35, see Ebeling Handerhebung 74; DINGIR GAL.GAL *ša šamē u eršetim* CH xlv 70; DINGIR.MEŠ *rabāti ša šamē eršeti u* DINGIR.MEŠ *rabāti ā<ši>būte Aššur Akkadī* (ending an enumeration of gods) ABL 358:7 (NA); ^dLUGAL.EN.AN.KI.A = *bēl* DINGIR.MEŠ *ša šamē u eršeti* STC 2 61 ii 19; *dīm.me.ir an.ki.a* : DINGIR.MEŠ *ša šamē u eršeti* 4R 18 No. 2 r. 9f., note DINGIR.MEŠ *ša kiššati* Ebeling Handerhebung 62:38.

2" geogr. terms: *i-li* (for *ilū*) *mātim ištārāt mātim* the gods and goddesses of the country ZA 43 306:5 (OB rel.); *i-lu ša mātim išaqqū* the gods of the country will become important YOS 10 11 ii 19 (OB ext.); *i-lí* KUR *idannin* CT 39 26:20 (SB Alu, apod.); *i-lí mātim ekal-lam ireddū* the gods of the country will take over the palace YOS 10 22:11 (OB ext.), cf. *i-lu mātim iptanaḥḥuru* RA 46 88:6 (OB Epic of Zu); *i-lu mātim itruruma* RA 46 90:42 (OB Epic of Zu); *il* (for *ilū*) *ma-tim illaku ištišu* the gods of the country march with him (Narām-Sin) AfO 13 46 ii 3 (OB lit.); *mātam i-lu-ša izzi-buši* its gods will abandon the country YOS

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10 23:2 (OB ext.), also CT 38 49:31 (SB Alu), *eršetam i-lu-ša izzibuši* YOS 10 5:7 (OB ext.); DINGIR.MEŠ *rabātu ša* KUR.KUR.MEŠ-[*ni*] KBo 1 19 r. 6; DINGIR.MEŠ KUR *u* KUR-*i* TCL 3 315 (Sar.); DINGIR.MEŠ *ša* KUR.KUR *gabbī* the gods of all countries ABL 831:3 (NB); note: dingir.kalam.ma.dagal.la.meš : DINGIR.MEŠ *māti rapašti* the gods of the Big Country (i.e., the nether world) CT 16 13 iii 15f.; DINGIR.DILI.DILI *Sippar Amnā[nim]* all the gods of Sippar-Amnānum VAS 16 16:9 (OB let.), cf. *Adad Nergal u Nanā* DINGIR.MEŠ *ša* KUR *Namar* BBSt. No. 6 ii 48; *ana* DINGIR.MEŠ *ša* GN *nadnu* (wool) given to the gods of Tilpašte HSS 13 373:8 (Nuzi); DINGIR.MEŠ *Gubla qa-di-šu* the gods of Gubla are . . . EA 137:31, DINGIR.MEŠ *ša Ḫatti u* DINGIR.MEŠ *ša Ḫalab lu šibūtu* the gods of Hatti and the gods of (the city of) Halab shall be witnesses KBo 1 6 r. 9f., DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ SAL.MEŠ *gabbasunu ša Nu-ḫašši* all the gods and goddesses of GN KBo 1 4 iv 32, cf. DINGIR.MEŠ *rabūti ša* KUR *Misri* KBo 1 23:5, DINGIR.MEŠ *u aḫḫi* DINGIR.MEŠ *ša* LÚ.SA.GAZ KBo 1 2 r. 27, and passim; DINGIR.MEŠ KUR MAR.TU *mihīš šēri imahḫasuš* the gods of Amurru will defeat him in a battle AKA 153:7 (Aššur-bēl-kala); ^dAššur *bēlu rabū* DINGIR *aš-šu-ru-ú* Aššur, the great lord, the Assyrian god AKA 252 v 89 (Asn.); Aššur, the great lord DINGIR.MEŠ *u* ^dINNIN.MEŠ *āšibūti* KUR *Aššur*^{ki} and the gods and goddesses living in Assyria OIP 298:92 (Senn.); *napḫar* 6 DINGIR.MEŠ *ša* KUR *Akkad* ABL 474:7 (NA); ^dLUGAL.MARAD.DA^{ki} *u* DINGIR.MEŠ MARAD.DA^{ki} JRAS Cent. Supp. 45:24 (NB); DINGIR.MEŠ KUR *Šumeri u Akkadi* 5R 35:33 (Cyr.).

3" as city god: *šumma ina bīt* DINGIR *ālišu ša paṭārišu la ibašši* if there is nothing to redeem him in the temple of the god of his city CH §32:30; *ina kakkim ša* DINGIR URU^{ki} *birram* establish (it) by means of the weapon-symbol of the city god! OECT 3 40:30, cf. *ina kakkim ša* DINGIR *ālim* ibid. 24 (OB let.); DINGIR.MEŠ *ša āliša lisallim* let her (the daughter of the king of Qatna) reconcile the gods of her city (and I will give her ever so many presents and honor her when she meets me) ARM 2

ilu 1a

51:19; DINGIR *ālija Marduk ša iguga* Marduk, the god of my city, who was angry with me BMS 4 r. 46, see Ebeling Handerhebung 32:24; DINGIR *ālija ša šabsuma* the god of my city, who is angry BMS 7:26, and passim; [*anāku . . .*] *ša* DINGIR *ālišu* ^dMarduk ^d15 *ālišu* [DN] I, RN, whose city god is Marduk, whose city goddess is [Šarpānitu] RT 24 104:17; *kur-massu ana* DINGIR *ālišu* [*u ištari*] *ālišu liškunma* let him set out a food offering for the god and the goddess of his city KAR 178 r. iii 10 (SB hemer.), and passim; *manzaz* DINGIR URU *ana amēli* sign(?) from the city god with regard to the man CT 31 19:23 (SB ext.); if it rains on the city god's festival day, there will be a plague in the land DINGIR URU KI URU-*šú zeni* the city's god is angry with his city TCL 6 No. 9:20 (SB Alu); *ana āli* DINGIR.MEŠ-*šú iturrušu* its gods will return to the city CT 38 49:30 (SB Alu), cf. URU DINGIR.MEŠ-*šú i-saḫ-ḫa-ra-šu* ibid. 28; DINGIR.MEŠ *māḫāzi* (in broken context) ABL 809:4, also DINGIR.ME *šūt māḫāzi* ZA 10 296:23, see AfK 1 25 r. 24 (SB rel.), etc.; for *um il āli* festival of the city god, see *umu*.

4" names of temples: DINGIR.MEŠ *šūt Ekur* (in parallelism with DINGIR.MEŠ *šūt* ^dEnlil line 30) BMS 2:31; DINGIR.MEŠ *šūt Ekur u Nippuri* ABL 797:5 (NB), cf. DINGIR.MEŠ *aššābūtu ša bīt reš* RAcc. 64 r. 2, and passim; ^dNabū *u* ^dTasmētu DINGIR.MEŠ *ša bīti ḫannī* DN and DN₂, the gods of this temple ABL 872:5 (NA).

5" other occs.: *dim.me.ir kur.ra* : DINGIR.MEŠ *ša šadi* ASKT p. 127:45f.; DINGIR.MEŠ *ša* EDIN *u* URU the gods of town and country Maqlu V 42, cf. *ana* DINGIR EDIN ^dIštar EDIN RA 17 60:11 (SB inc.); ^dḪaniš dingir sil.a.si.ga.ke_x : ^dMIN DINGIR *sūqi šaqumme* Haniš, the god of the silent street CT 16 49:302f., cf. [DINGIR].MEŠ *ša su-qa-a-ti* the gods of the streets 4R 56 i 2, dupl. DINGIR.MEŠ *ša* SIL.MEŠ WVDog 4 No. 14:4; note: ^dŠušinak *il pirištišun ša ašbu ina puz-rāti* DN, their secluded god, who dwells hidden (from human eyes) Streck Asb. 52 v. 30, cf. DINGIR.MEŠ *ša puzri* KBo 1 1 r. 38.

b' identified by specifically mentioned functions: AN zag.gar = DINGIR *ša šu-na-ti*

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the god of dreams Izi A ii 15, cf. AN zag. gar.ra = DINGIR *ša šu-ut-ti* Erimhuš I 216; AN.ZA.GAR DINGIR (var. DINGIR.MEŠ) *ša šu-nāti* BMS 1:25, see Ebeling Handerhebung p. 8; *ina qibit* ^dIštar u ^dIM DINGIR.MEŠ EN.MEŠ *tāhazi* upon the command of Ištar and Adad, the gods of battle BBSt. No. 6 i 40, cf. ^dŠu-gamuna u ^dŠumalia DINGIR.MEŠ *qabli* MDP 2 pl. 17 iv 23 (MB kudurru); ^dHa-NI DINGIR *ša LÚ.DUB.SAR.MEŠ* Haja, the god of scribes OIP 2 147:19 (Senn.); ^dSin ^dŠamaš DINGIR.MEŠ EN *kāri* Sin and Šamaš, the divine patrons of harbors Borger Esarh. 45 i 85; ^dLUGAL.GIR.RA u ^dMEŠ.L[AM.T]A.È.A DINGIR.MEŠ *ša maššarte* DN and DN₂, the protector gods Maqlu VI 143; ^dZariqa DINGIR É.GAL-li[m] CT 15 i 11 (OB lit.); DINGIR.MEŠ *mušiti* the gods of the night (i.e., the stars) ABL 370 r. 2, also Maqlu I 29 and 36, Šurpu III 111, KAR 38:9, STT 1 73:44, 53, etc.; note DINGIR.MEŠ *mušiti ištarā[t mušiti]* OECT 6 pl. 12:15, also KUB 4 47 r. 41; note the difficult *ūm* DINGIR KASKAL-ni AfO 17 276:48 (MA harem edicts).

3' in connection with oaths and other transactions before the deity — a' in OA: *ši-me* DINGIR *bēl māmītim* listen, god, lord of the oath! CCT 5 14b:1, cf. TCL 14 49:1.

b' in OB: *mudūssunu maḥar* DINGIR *iqab-bāma* they declare what they know before the god CH § 9:36, and passim in CH, note *maḥar* DINGIR.ME PBS 5 93 iii 6' (OB copy of CH).

c' in Elam: *maḥar* DINGIR-lim *išālušu* they will question him before the god MDP 23 275:14; *tamā qaqqad i-li-šu-nu laptu* they have taken the oath (after having) touched the head of their god MDP 24 337:12, and passim; note: *ma(!)-mi-ta ša* DINGIR u *šarri iba'* he will "pass through" the oath of god and king (as punishment) MDP 22 131:28, cf. TA *ma*(text *zu)-mi-ta-am ša* DINGIR u *šarri* ibid. 18.

d' in Nuzi: *dajānē šibūtišu ša* PN *ana* DINGIR.MEŠ *ištaprūsunūti* the judges sent PN's witnesses to the gods RA 23 151 No. 35:26, and passim in Nuzi, see *adāru* and *našā, nišu*.

e' in MA: *ana pani* DINGIR *itamma* he swears before the god KAV 6:6, cf. KAV 1

ilu 1b

i 10 (= Ass. Code § 1); *bāb ni-eš* DINGIR *ma-ti* the gate (where) the oath by the god of the country (is sworn) AKA 7:36 (Adn. I).

f' in NA: *ina maḥar* DINGIR *ussašmēšu* I had it read to him before the deity ABL 676 r. 4.

b) gods in relation to human beings — 1' to the king: *A-šir ú* ^dIM *ú Be-lum i-li* Aššur and Adad and (the god) Bēlum, my god Belleten 14 228:50, and ibid. 22C:32 (OA Irišum), see Landsberger, Belleten 14 255f; DINGIR.MEŠ *ša RN ittika lilliku* may the gods of king Burnaburiaš go at your side EA 12:7 (MB); DINGIR.MEŠ *ša šarri irrarušu* the gods of the king will place their curse upon him MDP 2 pl. 20:11 (MB), note ^dŠu-gamuna u ^dŠumalia DINGIR.MEŠ *ša šarri* BBSt. No. 3 vi 16 (MB); *tuppi šukutti ša* DINGIR.MEŠ LUGAL list of treasures belonging to the gods of the king RA 43 174:1 (OB Qatna), cf. ibid. 210:31; *Amana* DINGIR *ša šarri* Amon, the god of the king (of Egypt) EA 71:4; *šummami jipušumi* DINGIR.MEŠ-nu *šarri bēlini* would that the gods of the king (of Egypt), our lord, permit EA 245:4, cf. DINGIR-lim *ša šarri bēlija* EA 250:20 and 49, also DINGIR.MEŠ-nu-ka u ^dŠamaš lu *idānim* EA 161:32; DINGIR.MEŠ *ša šarri rabī* LUGAL *Hatti* KBo 1 3:41 (treaty), and passim in this text; DINGIR.MEŠ *ša šarri bēlija lu idū* the gods of the king, my lord, know very well ABL 269:10 (NB); DINGIR.MEŠ *ša bēli šarrāni bēlini nušallu* we pray to the gods of the lord of kings, our lord ABL 462 r. 15 (NB), and passim in NB letters, also ABL 450 r. 2 (NA), note *Aššur Sin* ... DINGIR.MEŠ *ša šarri(!)* ADD 619 r. 4; *niqé ina pan* ^dAššur u DINGIR.MEŠ *ša šarri bēlija etapāš* he has performed the sacrifices before Aššur and the gods of the king, my lord ABL 1384 r. 7 (NA); as long as he (the king) stays in the reed hut *dalilišunu ana* DINGIR-šū ^dištarišu *idallal* he worships his god and his goddess ABL 370 r. 7 (NA); *kī ša* DINGIR.MEŠ-ni *ša šarri ila'uni lipušu* they should act according to what pleases the gods of the king ABL 1203:8 (NA); for the king himself considered as a deity, see mng. 1a-1'.

2' to man (in gen.): *šitīnšu* DINGIR-ma [*šulultašu amēlūtu*] two-thirds of him (Gil-

ilu 1b

gāmeš) is divine, one-third human Gilg. I ii 1, restored from Gilg. IX ii 16; dingir lú.u_x.lu sipa ú.kin.kin.gá lú.u_x.lu : DINGIR LÚ *rē'úm mušte'u rīta ana* LÚ the god is a shepherd of men, seeking (good) pastures for mankind CT 16 12 i 44f.; *ana bābim ušēššian-nīma i-lam muterram ul arašši* (if he comes back empty handed) he will cause me to go out by the door, and not even a god will be able to bring me back VAS 16 140:24 (OB let.); for a special and as yet undefined relationship between a man and a deity of the pantheon, see *il amēli*, *il abi* and *ilu* with personal suffixes in the immediately following sections.

3' in *il amēli*: *mazzaz i-li a-wi-lim* a sign(?) from the gods of the man YOS 10 25:19 (OB ext.), cf. *ibid.* 24:22, and *passim* in OB omens; KI.GUB (= *manzaz*) DINGIR LÚ DINGIR LÚ KI LÚ *zeni* [...] a sign(?) from the man's god (indicating that) the man's god is angry with the man [...] KAR 460:21 (SB ext.); dingir lú.u_x.lu dumu.a.ni.šè šu.bar.zi.zi.dè sun_x (BÚR).e.eš ša.ra.da.gub : DINGIR LÚ *aššu mārišu kāša ašriš izzazka* the man's god will stand by you submissively in order to <assist> his "son" 4R 17:38f.; *niknakka ana* IM.KUR.RA *ana maḥar* DINGIR LÚ *tašakkan* you place a censer towards the east before the man's god BBR No. 1-20:57, and *passim* in this text, cf. *ana maḥar riksi ša* DINGIR LÚ ^dEŠ₄.DAR LÚ *izzazma* *ibid.* No. 26 v 80; if a fungus *ina bit* DINGIR LÚ IGI is seen in the temple of the man's god CT 38 19:10 (SB Alu); *ana upšāše ša* DINGIR U DINGIR LÚ against the machinations of the god and of the "god of the man" AFO 14 142:38 (*bit mēsiri*); INIM.INIM.MA DINGIR LÚ KI LÚ [*sullumi*] conjuration to reconcile the man's god with the man LKA 141 r. 2.

4' in *il abi*: see J. Lewy, RHR 110 p. 51 n. 56, and Landsberger, *Belleten* 14 258; *Aššur i-li abika ušalla u liṭṭula kīma ana aḥūtīm aše'uka* I pray to Aššur, the god of your father, that he should look on how I beseech you for a (more) brotherly attitude CCT 2 6:17 (OA let.), cf. *Aššur u Ilabrat i-il₆ abini liṭṭula* CCT 3 16b:5 (OA let.); *Aššur u ^dIlabrat i-li abija awatam annītam e iddīna* DN and DN₂, the gods of my father, must not permit such a thing (to

ilu 1b

happen) TCL 19 46 r. 10' (OA let.); *lipit qāti ana* SILIM ¹PN *ana i-li abiša* extispicy concerning the well-being of PN before her father's god Bab. 3 pl. 9:3 (OB ext. report); note the letter addressed to DINGIR *a-bi-ia* YOS 2 141:1 (OB); ^dUTU EN DINGIR *abija* EA 55:57, and *passim* in this letter (from Qatna); 1 GAL *hurāši ša* DINGIR.MEŠ *ša a-bi* one golden cup belonging to the father's gods RA 43 178:43 (Qatna), cf. 1 *lakku hurāši ša* DINGIR.MEŠ *a-bi* *ibid.* 44; note: I deported DINGIR.MEŠ *bit abišu šāšu aššassu mārēšu* his (the king of Ashkelon's) family gods, himself, his wife (and) his sons OIP 2 30 ii 62 (Senn.).

5' *ilu* with personal suffixes — a' in letters and leg.: *Aššur u il₆-kà qāti išsabtuma* Aššur and your (own) god have helped me CCT 4 14b:8 (OA); *šēp i-li-kà šabat* take hold of the foot of your god! CCT 3 20:40 (OA let.); 1 *immeram ana i-li-ni ninagqi* we will sacrifice one sheep to our god KT Blanckertz 13:5 (OA), cf. CCT 4 6f:10 (OA); *maḥar i-li-šu-nu ikribum ippišunu ušāni* a vow was pronounced by them before their god KTS 15:24 (OA); *Aššur u i-lu-ku-nu liṭṭula* may Aššur and your (own) gods see (this) BIN 4 33:12, cf. *ibid.* 32:26 (OA); *maḥar Aššur u i-li-a akar-rabakkum* I shall bless you before Aššur and my own god KTS 30:18 (OA); ^dŠamaš u *il-ka aššumiya liballituka* may Šamaš and your god keep you in good health for my sake CT 29 12:4 (OB let.), and *passim*, cf. ^dŠamaš u ^dAdad *il-ku-nu* CT 29 9b:5 (OB let.), *Anum ^dIštar ^dŠamaš ^dIG.GAL.LA u ^dMAR.TU il-ka* YOS 2 1:5, and *passim* in greeting formulas of OB letters; *ana abija ša* DINGIR-ŠU *bānišu lamassam dārītam iddinušum* to my father, to whom his god, who created him, has given a permanent *lamassu*-spirit TCL 17 37:1 (OB let.); *kussāša ana bit i-li-ša inašši* she (the second wife) will carry her (the first wife's) chair to the temple of her (the latter's) god CT 2 44:20 (OB), note *ana é ^dMarduk* (in the parallel text) Meissner BAP 89:9; *ina bit* DINGIR *ālišunu u i-li-šu-nu* (they made the division) in the temple of the god of their city and (in that of) their own god CT 4 9a:6 (OB); *ana tamkārišu* 1 *šubātam u* 1 *immeram ana i-li-šu inaddīn* (the redeemer of a slave) shall give one gar-

ilu 1b

ment to the merchant and one sheep to his god ARM 8 78:28; *šumi i-lí-ka u mutakkilika* ... *libli* may the name of your god and of (the god) who incited you be extinguished TCL 1 40:22 (OB let.); *narâ ša hašbi išturma maḥar DINGIR-šu ušziz* he (the beneficiary of the grant) had a clay stela inscribed and placed it before (the image of) his god MDP 2 pl. 18:5 (MB kudurru); exceptionally without suffix: GUD.ĜI.A *ina ša i-lí u Šamaš i-p[u]-šu-ma šalmu* with (the help) provided by the gods and Šamaš, the cattle are fine TCL 17 37:33 (OB let.), also DINGIR-lam u *Šamaš gimilma turdaššu* send him for the sake of the god and of Šamaš! CT 2 49:16 (OB let.).

b' in omen texts: *ikrib ikribišu il-šu irrissu* his god asks of him the (actual) dedication of his (promised) votive offering YOS 10 51 i 8 (OB behavior of sacrificial lamb), cf. *awilam DINGIR-šu ikribišu irrissu* CT 3 3 r. 4 (OB oil omens); *awilum šú a-ka-lum DINGIR-šu ana akālim inaddiššum* his god will provide this man with food AfO 18 66 ii 38 (OB physiogn.), cf. DINGIR ana LÚ NINDA *inaddin ulu mé uššab* the god will provide the man with food or with water in abundance VAB 4 266 ii 10 (Nbn.), also CT 20 9 S.625:4 (ext.); *awilum šú itti i-lí-šu sakip* this man has been rejected by his god ibid. ii 44, cf. OB Lu A 379f., in lex. section; DINGIR-šú *salimšu* his god is reconciled with him CT 39 4:35 (SB Alu); *il-šú tupšikku ušaz-balšu* his god will make him carry the corvée-basket Kraus Texte 47a i 8'; LÚ.BI DINGIR-šú ARĜUS GAR-šú his god will have mercy on this man CT 39 42:40 (SB Alu); *kišir libbi DINGIR-šú NU DU₈-šú* the wrath of his god will not depart from this man CT 40 10:23 (SB Alu); NA.BI DINGIR-šú MU TUK-šú his god will make this man famous KAR 389b (p. 352) 16 (SB Alu); *šumma ūm il āli ana pan DINGIR-šú išiḥ* if he laughs in front of his god on the day of the festival of the city god TCL 6 No. 9 r. 4 (SB Alu), cf. (with *ibki* he cries) ibid. 5; *la DINGIR-šú eli amēli* [...] someone else's god will [...] upon the man Boissier DA 17 iii 11 (SB ext.), cf. NU DINGIR šú *eli amēli imaqqut* ibid. 17; note DINGIR *šanumma ana amēli iraggum* another god has a claim against this man CT 20 2:8 (SB ext.).

ilu 1b

c' in lit.: *eḫlum ru'is ana i-li-šu ibakki* a man addressed his god in tears as (he would) his friend RB 59 242:1 (OB); *la nan-zas i-lu-uš* his god does not stand by him PBS 1/1 2 ii 25; *asak DINGIR-šú u DINGIR ālišu ikul* he has infringed a taboo of his god or of the god of his city Labat TDP 10:29, and passim; *niqā ana DINGIR-ia lūpuš* let me make a sacrifice to my god Lambert BWL 146:55, cf. ibid. 56 and 58; *dingir.a.ni su.a.na bad. du* : DINGIR-šú *ina zumrišu ittesi* his god withdrew from his body Šurpu V/VI 11f., cf. *dingir.bi á.bi ba.ni.in.bad* : DINGIR-šú *ittišu ittesi* CT 17 29:25f.; *ša DINGIR-šú ittišu zenú* whose god is angry with him BMS 2:24, see Ebeling Handerhebung p. 26, cf. *ša DINGIR-šú isbusu* KAR 25:9, and passim in rel.; *i-lí bānija šab(u)su elija* my god, who created me, is angry with me Bab. 3 32:6; *piqissu i-liš bānīšu* entrust him (again) to his god, who created him 4R 54 No. 1:44; *dingir sag.du.ga.gin_x sag.gá.na a.ba.ni.in.gub* : *kima DINGIR bānīšu ina rēšišu lizziz* let him (Išum) stand at your side acting as the god who created you ASKT p. 98-99:48; *sizkur.ra.na AN.da.ga.na gar.mu.un.ra.ab* : *niqāšu mahurma i-la-am // il-šú ana idišu kukun* accept his sacrifice, place his personal god at his side! (Sum. differs) 4R 17:55f. (SB rel.); *tanittu URU-ia* (mistake for *ilija*) *u ištarija ina libbija iššakinma* I was anxious to praise my god and my goddess AnSt 8 46 i 26 (Nbn.), dupl. (also wr. URU) Halil Edhem Mem. Vol. 122:18'.

d' with suffixes referring to named deities: PN MU.NI.IM PN₂ AD.DA.NI *ana Adad i-li-šu ana NU.GIG iqiš PN₂*, her father, has presented PN to his god Adad to become a *qadištu* Grant Smith College 260:3 (OB); *ša tēpušanni il-ka Adad lidammī[qqum]* may your god Adad show you favor for what you have done for me PBS 7 61:4 (OB let.); he took the oath *ina é MAR.TU DINGIR.RA.NI* PBS 8/1 82:2 (OB); *Šin DINGIR rēšija lu rābiš le-muttišu ana dārētim* may Sin, my own god, forever be the evil spirit that brings him misfortune KAH 1 2 vi 19 (Šamaš-Adad I), cf. *IM i-lí ālija u Šin i-lí rēšija* Adad, the god of my city, and Sin, my own god

ilu 1b

Syria 33 65:28 (Mari let., Jarim-Lim); *ina amat i-li-šu* ^dNergal *šumšu li-id-mi-iq* may his reputation (lit. name) become good upon the command of his god Nergal Corpus of ancient Near Eastern seals 1 No. 571:4 (MB); *ana piššat* DINGIR-šú ^dLugalbanda (var. ^dLugalbanda DINGIR-šú) for the anointing of his god DN Gilg. VI 174, cf. DINGIR-ka *mukabbīt qaqqadika* ^dLugalbanda ZA 53 216:15 (OB Gilg.); DINGIR-ka *li[ššur]ka* may your god protect you Gilg. Y. 212 (OB); [*ita*]mu *itti* DINGIR-šu ... ^dEa *ittišu itamu* CT 15 49 iii 19 (SB Atrahasis); *kurmassu ana* ^dMarduk *u* ^dPapsukkal DINGIR-šú *liškunma maḥir* if he (the king) gives a food offering to Marduk and to his god Papsukkal, it will be accepted KAR 178 v 47 (SB hemer.), and passim; *anāku RN ša* DINGIR-šú ^dMarduk ^distaršu [^dŠarpānītu] I, Šamaš-šum-ukin, whose god is Marduk, whose goddess is Šarpānītu PBS 1/2 110:8, dupl. ibid. 109:12, cf. *anāku aradka* ^{md}Aššur-bāni-apli DUMU DINGIR-šú *ša* DINGIR-šú ^dAššur ^distaršu ^dAššurītu BMS 50:12, also (Sin-šar-iskun) LKA 41:16f., also Aššur-mudammīq (eponym) and [...]sun son of Zērūti (both with Nabū and Tašmētu) LKA 51:10 and 114 r. 2f.; ^dHaldia *il-šu* ^dBagbartu *istaršu* Haldia, his (the king's) god, and Bagbartu, his goddess TCL 3 423 (Sar.).

6' to groups of persons: ^dAššur *u i-li um-meānija liṭṭula* may Aššur and the god of my principals look upon this) TCL 19 32:31 (OA let.); ^dAššur *u il₅ ebbarūtīm liṭṭula* let Aššur and the god of the collegium look upon (this) KTS 4b:7 (OA let.); PN *ana aḥḥišu mārīšu u* DUMU.MEŠ *ni-ši* DINGIR-šú *išpuru* (you know that) PN sent messages to his brothers, his sons and to those who belong to the "people of his god" CT 4 1:5 (OB let.); *warki ... i-lu-ša iqterāši* after her (the *nadītu*'s) gods (Šamaš and Aja, the gods of the *nadītu*-class of women) have called her (i.e. after her death) BE 6/1 101:29, cf. *ištu ... i-lu-ša iqterāši* ibid. 96:13, also CT 8 4a r. 11, *inūma* PN *i-lu-ša iqterāši* Szlechter 10 MAH 15.913:34 (all OB and referring to *nadītu*-women), note, however, *warki i-lu-šu iq-ru-[šu-ma]* Wiseman Alalakh 57:6 (OB); GIŠ(!).TUKUL KASKAL ^{gi-ir-ri-im} *libbi mātim ana* DUMU.MEŠ *i-li u* DUMU.

ilu 1c

MEŠ *iš-ta-ar ša ina libbi mātim wašbu še'am aširtam šuddunimma ana Sippar*^{ki} *babāli* PN NIMGIR *Sippar*^{ki} PN₂ *iguršu* PN, the bailiff of Sippar, hired PN₂ for a journey through the open countryside with the (sacred) weapon (of Šamaš) in order to collect barley as a tithe from the men and women belonging to the god (Šamaš) and the goddess (Aja) who live in the countryside, and to bring (the barley) to Sippar Szlechter 122 MAH 16.147:3 (OB leg.); *ummānka ina reš eqliša* DINGIR.MEŠ-šá *izzibuši* its gods will abandon your army at the beginning of the campaign Boissier Choix 1 45:4 (SB ext.); *bītu šá* DINGIR.MEŠ-šú *inaddūšu* its gods will reject this family CT 38 17:97 (SB Alu); *ina bit bēltija u é i-li é kurummati liškunu* let them make a food offering in the temple of My Lady (Aja) and in the chapel of the family god CT 6 39b:8 (OB let.); *kussā tanaddi* TUG.Ī.A GADA *ina muḥḥi tumāšša* DINGIR *é ina muḥḥi tuššab* you set up a chair, spread a linen cover on it (and) place the family god (there) LKA 141:9. also ibid. 11 and 16.

c) used as a generic term — 1' in conjunction with *istarū*: *nindabé linnašá* DINGIR-ši-na (var. *i-la-ši-[na]*) *istaršina* let their (mankind's) gods and goddesses bring offerings (to Marduk) En. el. VI 116; DINGIR.MEŠ ^dINNIN.MEŠ *āšib libbišu iššurīš ... elū ša-māmiš* the gods and goddesses who lived there (in the cities) flew to heaven like birds Borger Esarh. 14 Ep. 8a:43b; *našparti* DINGIR.MEŠ *u* ^dIštar messages from the gods and goddesses ibid. 45 ii 6; *ša palāḥ* DINGIR *u* ^dINNIN *litmuḍu šurruššu* who in his heart knows well the worship due to the gods VAB 4 60 i 17 (Nabopolassar), cf. *paraš* DINGIR. DINGIR *u* ^dIštar CT 36 21 i 23 (Nbn.); see *istarū*.

2' in conjunction with *eṭemmu*: see *eṭemmu* mng. 1d.

3' in conjunction with *šarru*: *ša ... šarra u* DINGIR.MEŠ-šú *la iptalḫu* who does not respect either the king or his gods BBSt. No. 6 ii 32; *kiribti* DINGIR *u šarri* blessed by god and king alike AKA 388:3 (Aššur-uballit); *ana šūḫuz šibitte palāḥ* DINGIR *u šarri* to instruct them with respect to feudal tenure and the loyalty due to god and king Lyon Sar. 12:74;

ilu 1d

^dIštar . . . *ana maḥri* DINGIR.MEŠ u LUGAL.E *ana lemutti lirteddišu* may Ištar make him unacceptable to gods and kings alike BBSt. No. 8 iv 13, cf. *aj izziz maḥar* DINGIR u šarri (Sum. broken) Lambert BWL 228iii 9; *ina uggat* DINGIR u šarri *kaqdāme likil rēssu* let him remain forever under the wrath of god and king ADD 646 r. 30 (NA), also *ibid.* 647 r. 30; DINGIR u šarru *liqbū damiqti* may god and king bless me BMS 33:35, see Ebeling Hand-erhebung 126; DINGIR u šarru ŠE god and king will be friendly KAR 178 v 53 (hemer.), and *passim*, cf. *pani ḥadātu ša* DINGIR.MEŠ u šarri TCL 9 95:8 (NB let.); *mašartu ša* DINGIR.MEŠ u šarri *ušra'* do your duty towards the gods and the king! BIN 1 25:35 (NB let.); *sūqu rapšu mūtaq* DINGIR.MEŠ u šarri the wide street for the passage of the gods and the king VAS 15 30:6 (NB), and *passim*.

4' in conjunction with *amēlu*: *ana* DINGIR u *amēlūtu ana mītūti u balūtūti tābta epuš* I acted so as to please god and man, (befitting) the living and the dead Streck Asb. 250 r. 3, cf. *ša ina muḥḥi* DINGIR u LÚ *tābu šunu* ABL 1380:17 (NB), *epšete annūte diqte ša ina pan* DINGIR LÚ-*ti mahratuni* ABL 358:19 (NA), cf. also DINGIR u *amēlūtu* ABL 6 r. 15 (NA); ^d*Siriš pāšir* DINGIR u LÚ beer, that brings release to god and man JNES 15 138:120 (SB); *šibsat* DINGIR (var. adds ^d*Ištari*) u LÚ-*ti* divine and human wrath BMS 12:57, see Ebeling Hand-erhebung 78, cf. *uzzu uggati šibsat* DINGIR.MEŠ u *amēlūti* STC 2 81:71.

d) referring to a goddess: *Ištar* DINGIR-*šu* *abūtašunu izzaz* CCT 4 24a:17 (OA); I ҲAR KÙ.GI 4 *ša qāti* DINGIR-*lim* one gold bracelet four (fold?) for the goddess RA 43 140:20 (OB Qatna inventory); *Ištar ana jāšimā i-li u ana aḥija la il-šu* Ištar is a deity for me, though she is not a deity for my brother EA 23:31f. (let. of Tušratta to the king of Egypt); ^d*Bēlet balāti* DINGIR-*ka* *damqu . . . ši qāssu tašabbat* your gracious deity, Bēlet-balāti, has indeed helped him (the king, my lord) ABL 204 r. 5 (NA).

e) qualifying silver (EA only): KÙ.BABBAR DINGIR.MEŠ *idinanni* give me the finest silver! EA 35:20 (let. from Cyprus to Egypt); note: I ŠE KÙ.BABBAR DINGIR-*lim* one shekel

ilu 2c

of silver reserved for the god (hardly: one shekel of the finest silver) ARM 1 62 r. 4'.

f) in idioms: *ša la* DINGIR *išhappu raši makkūri* unfortunately (lit. without the permission of the gods), the scoundrel is very rich Lambert BWL 84:237 (Theodicy), cf. *dingir. nu.bi : ša la* DINGIR CT 16 43:50f., and *ša la* DINGIR.MEŠ Borger Esarh. 41:29 and 42:34; see *la libbi ili* sub *libbu*; DINGIR *lu la iqabbi šumma lu mār šarri lu . . . mēt* should, heaven forbid (lit. a god should not command it), either a son of the king or (a brother of his) die AfO 17 270:13 (MA harem edicts); *dābiḥ nullātija* DINGIR *rēšūšu* he who says bad things about me has the god's help Lambert BWL 34:95 (Ludlul I).

g) in personal names (especially Oakk., OA and OB): wr. DINGIR (often with phon. complements) and *il*, *el*, *i-li*, referring to a specific but not named deity. For an Oakk. list, see MAD 3 27-36, and see Stamm Namen-gebung index s.v.

2. the god (referring to a specific deity) —

a) to the moon: *dingir dar₄.aš.dū* = DINGIR *a-di-ir* the god has been eclipsed Nabnitu I 145; *ina* DINGIR *ešši ša MN* at the new moon of MN HSS 14 229:5 (Nuzi), cf. *ina* SAG.DU DINGIR GIBIL Iraq 16 41 ND 2319:6 (NA), and SAG.DU DINGIR.BÍL *ša MN* ABL 544 r. 7 (NA); ITI MN DINGIR *šapattam illikma* in the month MN (when) the moon reached the half OIP 27 56:22 (OA); *šumma ina šamē i-lum ina ūmi bibbulim arḥiš la itbal* if the moon does not disappear from the sky at the right time on the day of the neomeny ZA 43 310:8 (OB astrol.), cf. *i-lu-um iḥaddar* *ibid.* 12, and *passim* in this text.

b) to the sun (when in conjunction with the moon): *ina* UD.15.KAM DINGIR KI DINGIR *ittammar* on the 15th day one of the gods will meet the other (i.e., sun and moon will be in conjunction) ABL 881 r. 4 (NB), cf. UD. 13.KAM DINGIR.ME-*ni* *aḥē[š innamru]* ABL 81:7 and 359:14; *teḥē* DINGIR.MEŠ *ibašši* there will be a conjunction of the gods ABL 437 r. 12 (NA).

c) to Nergal: DINGIR-*lum* *ikkal* pestilence (lit. the god) will rage (lit. eat) YOS 10 20:16

ilu 2d

(OB ext.), cf. DINGIR *ina māt nakri ikkal* KAR 152:17, also KAR 454:19, *ina* UD SUD DINGIR. MEŠ *ikkalu* TCL 6 6 iv 13; DINGIR *ikkal ulu attalū* pestilence or eclipse Boissier DA 9:35 (all SB ext.); DINGIR-*lum būlam ikkal* YOS 10 20:19 (OB ext.); *nazāq māti* misery in the country (with the gloss DINGIR KÚ) CT 39 30:66 (SB Alu); *ištu nakram* DINGIR-*lum uḫal-liqu u ūmu kuššim ikšudu* after the pestilence has annihilated the enemy and the cold season has come ARM 2 24:9; *ina* GN DINGIR-*lum ana akāl* GUD.ĜI.A *u awilūtīm qātam iškun* pestilence has begun to rage among cattle and people in GN ARM 3 61:10; DINGIR KÚ //BE ^{mu-a-[nu]}.MEŠ the god will eat = plague Izbu Comm. 22; *i-la-am sullīma i-lu-um linūḫ* pray to the god! let the god (referred to as *mūtānū* and ¹*Nergal* lines 5 and 10) become appeased CT 29 1b:19f. (OB let.), for *lipit ilim* referring to an epidemic, see *lipitu*.

d) referring to a specific but not named deity: *umma i-lu-um-ma* thus said the god (through the *šā'iltu*-women) KTS 25a:9, cf. (referring to the same incident, where *Aššur* replaces *ilu*) TCL 4 5:7; *umma* DINGIR-*lu-ma awātini ula imtu'a* thus said the gods (*Aššur* and *Aššurītum*, mentioned in line 5) "He neglected our words" TCL 20 93:26, cf. *awāt i-lī ušur* heed the words of the gods! *ibid.* 28, also *ibid.* 9 and 22 (OA); *awat i-lī ušur ana ni-ki-iš-tim ša* DINGIR *i-zi-ra-ku-ni la tatuar* heed the word of the gods, do not turn into a . . . , as such the god will hate you! CCT 4 1a:6 and 8 (OA); *anniātum ana* DINGIR-*li damqā* are such things pleasing to the gods? Balkan Letter 57 (OA), cf. *ša ana* DINGIR *la damqani tašpuranim* Adana 237 B 19, also *i-lu-um lu ide* *ibid.* 16, quoted Balkan Letter p. 16; DINGIR *iqtebia [mā]* the god said ABL 656 r. 6 (NA), cf. ABL 1165 r. 1 (NB); IGI DINGIR.BI *kī'am iqbi* before its (the temple's) god he declared as follows BE 6/2 53:2 (OB); *ina uzun igigallim ša i-lum iddinušum* in that great wisdom that the god had given him RA 11 92 i 9 (OB Kubur-Mabuk); DINGIR-*lum kakkī nakrim šuātu lišbir* would that the god would break the weapons of that enemy ARM 3 15:7; *ummāmi* DINGIR-*lum išpuranni* he said, "The god has sent me" ARM 3

ilu 3a

40:13, cf. DINGIR-*lum annam ipulannima* the god has given me a positive answer ARM 3 42:14, and *ibid.* 84:7 and 25; *aššum* NAM.LÚ.U_x.MEŠ (= *awilūti*) *ša* DINGIR *ša ina bit* PN *ašbatu* on account of the personnel of the god that stays in PN's house PBS 2/2 116:12 (MB); DINGIR-*um-ma lu idi* may the god be witness! BIN 1 58:12, cf. YOS 3 55:9 (both NB letters); LÚ.ŠID DINGIR (= *tušsar ili*) ADD 869 ii 3 (NA), Ner. 23:15; PN SIPA. DINGIR (family name) PBS 2/2 27:4 (MB); *ilu ina libbi adri ekalli uššā* the god (Nabū) will come forth in procession from the barn of the palace ABL 65:15 (NA), and *passim* in this letter.

3. protective deity (*daimon*) — a) of a human being — 1' in gen.: *ša išū* DINGIR-*šu [k]uškūda hiṭātušu ša* DINGIR-*šū la išū ma'du arnūšu* the sins of him who has a protective deity are dispelled (but) he who has no protective deity makes (lit. has) many mistakes BA 5 394 ii 42f. (SB rel.); *ud.da ir.pag an. ag.en dingir.zu nig.zu : ūma takappud* DINGIR-*ka kū* when you act deliberately your god is with you Lambert BWL 227 ii 24, cf. DINGIR-*šu la šū* (Sum. col. broken) *ibid.* 228 iii 12; *ana ramanišu la ikarrab ana* DINGIR-*šū likrub* DINGIR-*šū ana amēli šuāti ikarrab* he must not pronounce a blessing upon himself but bless his (protective) god, and his god will bless him KAR 178 iii 34f. (SB hemer.); *šarru mūt i-[l]i-šu imāt* the king will die a natural death YOS 10 56 i 16 (OB Izbu).

2' in connection with other protective deities: *ša* DINGIR *a-bi u aštar um-mi* (magic preparations) against the protective god, as father, and the protective goddess, as mother AFO 14 142:37 (*bit mēsirī*); *gidim.sig₅.ga dingir inim.ma.mu sag.an.na gub.bu. dē : šēdu damqa* DINGIR *muttamā nanzaza mahrija* place the gracious *šēdu*-demon, the interceding protective god, in front of me! RA 12 75:45; *iddanni* DINGIR.MU *šadāšu i[mid] ipparku aštarī ibēš[. . .]* my protective god has rejected me and disappeared, my protective goddess has stopped (being at my side) and withdrawn Lambert BWL 32:43 (Lud-lul I); *kī la pāliḫ* DINGIR.MU *u aštarīja anāku epšēk* I am treated as one who does not show reverence to his protective god and goddess

ilu 3a

STC 2 81:68 (SB rel.); *ina amat* DINGIR-šú u ^dištarišu bit lališu ippuš he will live in opulence upon the command of his protective god and goddess BRM 4 22 r. 19 (SB physiogn.); *kīma sissikti* DINGIR.MU u ^dištarija sissiktaki ašbat I have seized the hem of your garment, as I seize the hem of the garment of my god or goddess BMS 7:11, see Ebeling Handerhebung 46; DINGIR u ^dištar DINGIR-ú-a BBR No. 100:47; DINGIR u ^dLAMA irašši he will have a protective god and a lamassu-spirit CT 40 10:51 and KAR 212 i 15 (SB *iqqur-ipuš*); DINGIR-lam u ^dlamassam lirši Corpus of ancient Near Eastern seals 1 No. 571:7; *lizziz* DINGIR.MU *ina imnija lizziz* [^dištari] *ina šumēlija ašēdu damqu dlamassu damigtu [lu ra]kis ittija* let my protective god stand at my right, my protective goddess at my left, let the good *šēdu* and the good lamassu-spirits always be near me BMS 22:17, see Ebeling Handerhebung 106, and passim; *ašēdu damqu lu kajān ina rēšija* DINGIR ^dINNIN *amē-lūtu salīmu liršūni* may the favorable spirit always be at my side, my protective god, goddess and all mankind be reconciled with me! BMS 50:25, see Ebeling Handerhebung 148, cf. *ibid.* 78:61; *anāku . . . luštammār ilūtka . . .* DINGIR.MU *lištammar* (text *lu-uš-tam-mar*) *qurdīka ištari narbīka liqbi* I myself will praise your godhead, my protective god will praise your valor, and my protective goddess talk about your greatness BMS 12:92, see Ebeling Handerhebung 82, cf. *dingir.lú.ba.ke_x nam.maḥ.zu ḥé.en.īb.ba* : DINGIR *amēlu narbīka liqbi* CT 16 8:292f.; *ana* DINGIR-ia u ^dištarija *piqdaninni* entrust me to my protective god and goddess CT 39 27:9 (SB Alu); exceptionally referring to the king: *ina libbi* DINGIR u ^dšēdi ša šarri bēlija *ibtalaṭ* he got well through the help of the protective god and the *šēdu*-spirit of the king ABL 204 r. 12 (NA); see *lamassu*, *šēdu*, *ištaru*, *ištartu*; note a passage in a prayer requesting the exchange of protective deities in LKA 139 r. 26ff., cited sub *dārūtaš*.

3' referring expressly to the functions of the protective deity: DINGIR *nāširka rēš damigtika likil* may the god who watches over you provide you with good things CT 4 28:3

ilu 3a

(OB let.), cf. TCL 18 101:6, 102:6, also DINGIR *nāšir abiya káta rēš damigtim likil* CT 29 28:6 (OB let.); *i-lum nāšir na[pišti]i šāpirija šibūtam aj [irši]* may the god who watches over the life of the master have all he can wish for (lit. have no wish left) A 3522:9, also A 3524:7, VAS 16 91:9, and passim in OB letters; note the unique, because addressing a woman, DINGIR *nāširki šibūtam ja irši* VAS 16 64:7; ^dšēdu *nāširu* DINGIR *mušallimu šuziz ina rēšija* send the protective spirit, the god who keeps (me) in good health, to watch over me! KAR 58:47 (SB rel.), cf. Winckler Sar. pl. 36 No. 78:189, and passim in Sar., also *dingir.silim.ma.mu* [Asalluhi] : DINGIR.MEŠ *mušallimu dMar-duk* CT 16 8:288f., and cf. DINGIR SILIM.MU DN BIN 1 91:24 and YOS 3 195:11 (both NB letters); *adi balṭu* DINGIR-šu *lu rābiš šu₁₁-ul_x* (KIB)-*mi-šu* may his protective deity be the guardian of his well-being as long as he lives King A History of Babylonia pl. after p. 198 seal No. 4:5; DINGIR *mušallimu ina á.MEŠ.MU lu kajān* may the (protective) god who keeps (me) in good health be always at my side KAR 68 r. 7; DINGIR-šú *ana idišu* [GUR-ár] his god will return to him CT 39 41:18 (SB Alu); *nakru* DINGIR *á-ia ileqqi* the enemy will take away the god (who walks) at my side KAR 428:43 (SB ext.), also DINGIR *á nakri eleggi* *ibid.* 44.

4' in *mār ilišu* — a' in gen.: *lú.u_x.lu dumu.dingir.ra.na u.me.te.gur.gur* : *amēlu ma-ri* DINGIR-šú *kuppirma* cleanse this man, (who is) a “son” of his (personal) god CT 17 15:24, and passim in bil. texts, note the writing *ma-ri* DINGIR.MEŠ-šú CT 17 3:14; [*lú*].*u_x.lu dumu.dingir.ra.na za.e.me.en* : LÚ DUMU DINGIR-šú *atta* CT 17 33:16, and passim; *lú.u_x.lu pap.ḥal.la dumu.dingir.ra.na* : *ša a-me-lu mut-tal-li-ku* DUMU DINGIR-šú of this restless man, a “son” of his god BIN 2 22:182, and passim; *lú.tu.ra dumu.dingir.ra.na* : *marši* DUMU DINGIR-šú CT 16 18:7f.; *su lú.u_x.lu dumu.dingir.ra.na ba.ra.an.te.gá.da* : *ana zumri amēli* DUMU DINGIR-šu *la teteḥḥi* do not attack the body of the man (who is) a “son” of his god CT 16 15 v 23f., and passim in this text; *māmīt kalama ša* LÚ DUMU

ilu 3b

DINGIR-šú *išbatu* all kinds of curses that have seized the man, (who is) a “son” of his god Šurpu II 193 = III 1, cf. lú.u_x.lu dumu. dingir.ra.na ḥé.en.kù.ga : *amēlu* DUMU DINGIR-šú *lilil* Šurpu VII 80; DUMU DINGIR-šú *iḥiši* (perhaps to mng. 1b-6’) Labat TDP 214:20 and 21.

b’ referring to the king: lugal.e dumu. dingir.ra.na u₄.sar ^dEN.ZU.gin_x zi kalam.ma.šú.du₇ : *šarru* DUMU DINGIR-šú *ša kīma nannari* ^d*Sin napišti māti ukallu* the king, “son” of his (personal) god, who like the shining moon god is the carrier of the life (force) of the country CT 16 21:184f.; su lugal.e dumu.dingir.ra.na a.gin_x ḥé.im.ma.an.sur.sur.ri : *zumur šarri* DUMU DINGIR-šú *kīma mé lišruruma* let (the evil) run off the body of the king, “son” of his god, like (this holy) water Schollmeyer No. 1 ii 21f., cf. *Aššur-bāni-apli* A DINGIR-šú KAR 55:11, *anāku* ^m*Šarrukīn* DUMU DINGIR-šú LKA 53 r. 3, see Ebeling Handerhebung 98, and, for the gods of the king named, see mng. 1b-5’d’.

b) of a temple (*il bīti*): *maḥar ziqqurrat u* DINGIR É *ša ziqqurrat* before the temple tower and the protective god of the temple tower RAcc. 63:32, cf. *šubat* ^d*Ani u* DINGIR É *ša É papāha Antu* ibid. 31; ÉN DINGIR É *ušur bītka ana mahrišu tamannu* you recite the conjuration (beginning with) “Protective god of the temple, protect your temple!” before it (the image of the temple’s protective god, made of tamarisk wood, see line 38) KAR 298:40; *ana* DINGIR *bīti* ^d*ištar bīti u šēdi bīti* 3 GI.DU₈ *tukān* you set up three reed altars for the protective god, goddess, and *šēdu*-spirit of the temple AAA 22 pl. 13 r. i 47; [...] é.a im.ma.an.da.an.ti.eš [...] ba.an.dib : DINGIR *bīti* ^d*iš-tar bīti lu ṭardu lamassi bīti puzra itaḥaz* the protective god and goddess of the temple have been driven away, the protective spirit of the temple has gone into hiding CT 16 39 i 6f.; dingir é.a é.a ḥé.ti udug.sig₅.ga ^d*lama.sig₅.ga é.a ḥé.en.tu.tu.ne* : DINGIR É *ina bīti lišib* may the protective god of the temple live in the temple, may the good udug and lama spirits enter into the temple CT 16 23:306ff.; but note: *ša Anum Antum u* DINGIR.MEŠ É.MEŠ-šú-nu

ilu 5

for Anu, Antu and the (minor) gods living in their chapels RAcc. p. 64:21, and cf. *u* DINGIR.MEŠ *bītišunu* VAS 15 28:8, and often in Sel. leg.

4. demon, evil spirit — **a)** *ilu* alone: *amēlu* [*šūātu*] *iballuṭ* DINGIR *ša elišu itebbi pāšu ipatte akalu ikkal mé ištatti* this man will recover — the “god” that is besetting him will depart, he (the patient) will be able to open his mouth, eat and drink KAR 33 r. 10, see also *qāt ili*, etc., sub *qātu*, see also *šudingirakku*, and *ilu saḥḥiru* sub *saḥḥiru*.

b) *ilu lemnu*: dingir ki šu.tag.ga nu.tuk = DINGIR *lem-nu* (Sum.) a god who has nobody to decorate his shrine = (Akk.) evil god (in group with *ḥallulaja* and DINGIR *ša šutti*) Erimhuš I 215; lú dingir.ḥul.gál.e á.šú.gir.bi in.da.ri.a : *ša* DINGIR *lemnu mešrētišu išburu* whose limbs an evil god has paralyzed 5R 50 i 49f. (= Schollmeyer No. 1), and passim; *lu utukku lemnu lu alū lemnu lu eṭemmu lemnu lu gallū lemnu lu* DINGIR *lemnu* (Sum. dingir.ḥul) *lu rābišu lemnu* whether it be an evil demon, an evil *alū*, an evil ghost, an evil *gallū*, an evil god or an evil lurker CT 17 34:17, and (in the same sequence) Maqlu V 68, Šurpu IV 49, also ^d*šēdu ha’āṭu alluḥappu ḥabbilu gallū rābišu* DINGIR *lemnu utukku līlū lītūtu* KAR 58:42; u₄.du₇.du₇.meš dingir.ḥul.a.meš : *ūmū muttakpūtu* DINGIR.MEŠ *lemnūtu šunu* they (the demons) are clashing storms, evil gods CT 16 19:1f., cf. 7.ām dingir.ḥul.a.meš : *sibit* DINGIR.MEŠ *lemnūtu* CT 16 13 iii 19f., etc.

5. good fortune, luck: lú.dingir.tuk = *ša i-lam i-šū-ú* one who has luck, lú.dingir.nu.tuk = *ša i-lam la i-šū-ú* one who has no luck OB Lu A 61f. and B ii 18 and 21, note the difficult personal name Lú.dingir.nu.un.tuk PBS 8/1 100:14 (early OB); tuk = *ra-a-aš* DINGIR lucky person (in group with *šarū*, *lapnu*) Erimhuš Bogh. A 31, cf. *ilānū*, “lucky”; *ištu i-lam taršī* ever since you became rich YOS 2 15:9 (OB let.); *mārēšu i-lam išū* his sons will be lucky YOS 10 54:13 (OB physiogn.); É.BI DINGIR TUK-šī this family will have luck CT 38 14:23 (SB Alu); É.BI . . . *ilappin* DINGIR NU TUK this household will become poor (and) will have no luck CT 38 17:95 (SB Alu), cf. CT 39 45:28 (SB Alu); NA.BI DINGIR TUK-šī

this man will have good luck CT 39 44:16 (SB Alu); É.BI DINGIR u ^dLAMA GÁL-šī this house will have a (luck bringing) god and a protective spirit AMT 91,4:6, cf. LÚ.BI DINGIR u ^dLAMA TUK CT 38 40 Sm. 710+:9 (SB Alu), and passim. In personal names: DINGIR-ri-šī PBS 13 68 r. 6f., Ra-šī-DINGIR Dar. 522:14, and passim in NB, ADD 775:6, also TUK-šī-DINGIR ADD App. 1 K.241 xi 37, see Stamm Namengebung 252.

6. spirit of a deceased child (only in personal names, i.e., in the name of a child born subsequently): I-su-DINGIR I-Have-the-“God” MAD 3 34 (Oakk.); I-lu-ma He-is-the-“God” CT 8 47a:13 (OB), and passim; Šu-nu-ma-DINGIR CT 33 36:20 (OB), and passim; A-na-ku-DINGIR-ma I-am-the-“God” TCL 1 81:5 (OB), CCT 1 46a:4 (OA), BE 14 11:16 (MB), and passim in these periods; DINGIR-lam-ni-šu We-Have-the-“God” VAS 7 133:23 (OB); DINGIR-ni-šu JEN 214:30 (Nuzi), and passim; I-lu-ni Our-“God” CT 6 35c:7 (OB), and passim; I-lu-šu-nu Their-“God” CT 8 35c:27 (OB); DINGIR-ki-nu-um The-Real-“God” VAS 7 10:2 (OB); DINGIR-da-ri The-“God”-is-Enduring OECT 8 12:5 (OB); DINGIR-ḫa-bil The-“God”-was-Snatched-Away CT 2 13:10 (OB), and passim, DINGIR-ḫa-bi-i[l] MDP 23 169:50, Ḫa-ab-bil-DINGIR PBS 2/2 9:9 (MB); see Stamm Namengebung 129 and 245; note, however, that *ilu* may well in some of the cited names have the meanings “good fortune,” “luck,” “personal god.”

7. image of a deity — a) worshiped in temples, etc. — 1' in gen.: (oil given) *ana pašāš* DINGIR.MEŠ to anoint the images ARM 7 11:3; DINGIR.MEŠ-šu u LÚ.MEŠ *mutēšu* U[RU Qatn]a šar Ḫatte ilteqīšunu the king of Hatti carried off the images and the men of Qatna EA 55:42 (let. from Qatna); 180 copper kettles, five ewers *itti* DINGIR.MEŠ-šu-nu together with their (gold and silver) images (as booty) AKA 41 ii 31 (Tigl. I), cf. *ibid.* ii 61; DINGIR.MEŠ *Elamti* u ^d15.MEŠ-šá *ušēšamma šallatiš amnu* I had the images of the gods and goddesses of Elam brought out and declared them booty Streck Asb. 184 r. 4, cf. ^dḪaldia ^dBagbartu DINGIR.MEŠ-šu ... *šallatiš amnu* Winckler Sar. pl. 33 No. 69:76

(Sar.); DINGIR.MEŠ *mātišun ina šubtišunu idkū* they removed the images of the gods in their country from their pedestals OIP 2 86:22 (Senn.); *ištu Bābili ihpā* DINGIR.MEŠ-ša *ušabbiru* after they destroyed Babylon and smashed its images OIP 2 137:27 (Senn.); *aššu nadān* DINGIR.MEŠ-šú *ušallannima* he implored me to hand over (to him) his images Borger Esarh. 53 iv 9; *itti* DINGIR.MEŠ-šá *ana mātiša utirši* I returned her (the queen of the Arabs), together with her images, to her native country *ibid.* 16; DINGIR.MEŠ *ša* GN *ittabak* he led away the images of the gods of GN CT 34 46 i 5 (chron.), and passim in chronicles; *ali* GIŠ.MES UZU DINGIR.MEŠ where is *mēsu*-wood, of which the body of the gods (i.e., the images) is made? Gössmann Era I 148; *Guškinbanda bān* DINGIR u LÚ DN, who creates (images of) gods and men *ibid.* 158; *banū* DINGIR u ^dištar *kummu qātukkun* the manufacturing of the images of gods and goddesses is only in your (the gods') power Borger Esarh. 82:16, cf. *ibid.* 14, cf. also LKA 76:7; *šumma šarru* DINGIR KÚR.RA *uddiš* if the king restores the image of a foreign god CT 40 9 Sm. 772 r. 28 (SB Alu); *šarru lu* DINGIR-šú *lu* ^d15-šú *lu* DINGIR.MEŠ-šú *šulputāti uddiš* (if) the king restores (on the given day) the image of his god, his goddess or of his (other) gods which had been desecrated 4R 33 iv 5f. (SB hemer.), cf. (with DINGIR-šú *šulputa*) K.2809 r. i 15; 12 DINGIR.MEŠ *siparri ana libbi lilissi siparri tanaddīma* you deposit twelve bronze images inside the bronze kettle-drum RAcc. 26 i 7 (from 4R 23 No. 1); *ina pani* DINGIR.MEŠ *kalama niknakka umallīma* he fills the censers before all the images RAcc. 69 r. 32; *niši ibirra* DINGIR.MEŠ *innaqqaru kušahhu ibaššīma* the people will go hungry, the images will be destroyed, there will be famine ACh Supp. 20:4; *ultu muḫhi ša* GN *ḫepū u* DINGIR.MEŠ-e-šu *abku mītu anāku* I am as good as dead ever since GN has been destroyed and its images carried off ABL 250 r. 2 (NB); *sangū* ^dMarduk *emmed šarru ina pani* DINGIR *illak* the chief priest carries (the image of) Marduk, the king walks in front of the image ZA 50 194:20 (MA rit.), cf. *šarru pani* DINGIR.MEŠ-ni *išabbat* *ibid.* 10; if some-

ilu 7b

body walking on a street *ša* DINGIR *našá* IGI sees somebody carrying an image AfO 18 76 Text A r. 12 (SB Alu), cf. Dream-book 329 r. ii 5f., and see *ibid.* p. 285 n. 124. Note: *šumma* IGI DINGIR GAR . . . *ša kibri* IGI^{II}-*šú aḫāmeš naṭlu* if a person has the face of a god, (this means) the rims of his eye (i.e. the upper and lower eyelids) correspond (i.e., have the same outline, so that his eye looks like that of an image) Kraus Texte 24:14, see Kraus, MVAG 40/2 65f., and see, for *zīmu*, “face,” and *qarnu*, “horn,” mng. 1a.

2' in Nuzi: DINGIR.MEŠ *ša* PN *māršuma* *ša* PN *ileqqi* only PN's son may take PN's images RA 23 155 No. 51:13 (Nuzi), also *ibid.* 16; *ana* DINGIR.MEŠ-*ni* *ša* PN PN₂ *la iquerreb* PN₂ must not take possession of PN's images JEN 89:10, cf. JEN 216:14; *mārēja arkija* DINGIR.MEŠ *la i-li(!)-ku i-la-nu-ia ašar mārēja rabī addin u mannu ina ma-[x] SIZKUR iṣuš u li[. . .]* after my death, my (other) sons must not take the images — I have given my images to my eldest son, and whoever among my sons performs a sacrifice and [. . .] HSS 14 108:23f., cf. DINGIR.MEŠ *šanāti la i-[li-ku]* *ibid.* 30; *enūma* ¹PN BA.UG_x(BE) DINGIR.MEŠ *ana* PN *ikallašunu* when ¹PN (my, the testator's wife) dies, (my) images shall belong to PN (my eldest son) SMN 3479:11 (unpub., translit. only).

b) as a charm representing gods or their symbols: *ša ina muḫḫi* DINGIR.MEŠ-*ni* *ša kišād šarri* [. . .] what (is written) upon the charms (worn by) the king around his neck Borger Esarh. 120 § 101 edge; *šarru illa[ka]* DINGIR.MEŠ-*ni* *ša kišād šarri iddun[u]* the king comes, they give him the charms (to be worn) around the neck of the king KAR 215 i 3' (NA royal rit.), see Ebeling, Or. NS 20 401, cf. [. . .] DINGIR.MEŠ *ina qāt šarri i[dda]n* the [. . .]-official delivers the charms into the hand of the king K.3438a r. 2 (NA royal rit.), dupl. K.9923:30; *ḏrittum* *ša* ^aMAḪ ^akalbum *ša* ^aGula ^aGIŠ(?)^aTUKUL *i-mi-tum* *ša* ^a[Ištar] *i-lu annātum* the divine hand, symbol of MAḪ, the dog, symbol of Gula, the spear(?), symbol of Ištar(?), these (are the) symbols (before which the oath was taken) YOS 8 76:4 (OB leg.).

ilu

8. *ilān* (a pair of gods, referring to two specific but not named gods): *i-la-an* NAB (= AN+AN) = *i-la-an* A II/6:24; *i-la-an* NAB = Š[U]-*ma* Ea II 276; DINGIR^{i-la-an}DINGIR = ŠU CT 25 6:25 (list of gods), cf. ^aŠe-na-i-la-na : ^aHaniš u ^aŠullat ^aŠamaš u ^a[Sin] CT 24 18 K.2097 r. 10 (list of gods); *i-la-an* ERÍN-*ka* x.MEŠ CT 27 33:11 (SB Izbu), with comm.: *i-la-an* = DINGIR.MEŠ Izbu Comm. 365k; see Deimel Pantheon No. 1557. In personal names: DINGIR.DINGIR-*še-me-a* O-Two-Gods-Hear! VAS 8 60:19, BE 6/2 83:19; DINGIR.DINGIR-*ra-bi-a* CT 8 44b:7; DINGIR.DINGIR-*dan-na* TCL 1 46:1; *Šu-ba*-DINGIR.DINGIR (obscure) VAS 9 64 seal; see *ištarān* sub *ištaru* mng. 4. For the use of DINGIR.MEŠ for the sing., see Lambert BWL 67.

Ad mngs. 1a-1', b-3' and 5': Jacobsen, ZA 52 138 n. 108. Ad mng. 1e: Th. Gaster, BASOR 101 26; J. L. McKenzie, The Catholic Biblical Quarterly 10 170ff.; D. Winton Thomas, Vetus Testamentum 3 209ff. Ad mng. 7a-2': Anne Draffkorn, JBL 76 216ff.

ilu in *bēl la ili* s.; unhappy person; OA*; cf. *ilu*.

ana be-el la i-li-im išarum teššer she straightway goes to an unhappy person (lit.: a person without divine protection) BIN 4 126:18 (Lamaštu inc.).

ilu in *la bēl ili* s.; luckless person; SB*; cf. *ilu*.

lú.dingir.nu.tuk.ra sila.àm gin.a. ni.ta : *la be-li* DINGIR.MEŠ *sūqu ina alākišu* when a luckless man walks down a street CT 17 14:7f., cf. šul.dingir.nu.tuk : *la be-el* DI[NGIR] JTVI 26 154 ii 1; [. . .] dingir.nu.tuk.ra gaba im.ma.an.ri.eš : [. . .] *la* EN DINGIR.MEŠ *uštamḫiršunūti* they (the demons) turned against the luckless men Iraq 21 56 r. 13f. (inc.).

ilu in *mārat ili* s.; (designation of a priestess, lit. daughter of the god); SB*; cf. *ilu*.

DUMU.SAL DINGIR-*šú* = *a-ḫas-su* his sister Šurpu p. 50 Comm. B 19.

ana DUMU.SAL DINGIR-*šu* NU ZU-*u* *alāku* to have intercourse, unwittingly, with a woman who is the “god's daughter” (of) his (own god) Šurpu IV 7, cf. *ana* NIN.DINGIR DINGIR-*šu lu illik* if he has had intercourse

ilū

with the “god’s sister” of his god JNES 15 136:84 (*lipšur*-lit.); DUMU.SAL.MEŠ DINGIR.MEŠ (in parallelism with DAM(for NIN?)). DINGIR.RA.MEŠ) Gilg. III iv 23, cf. DUMU.SAL DINGIR.MEŠ ^dKū-bi «šá» NIN.DINGIR.RA *na-ditu qadištu u kulmašitu* Šurpu VIII 69; *šumma ana* DUMU.SAL DINGIR-šú UM if somebody (in a dream) does UM (reading and mng. unknown) to a “god’s daughter” (preceded by *šumma ana* NIN.DINGIR.RA UM) Dream-book 334 K.6768 ii 8’ and *ibid.* K.6705:6.

For the OB occs. of *mārat Sin*, cf. R. Harris, JCS 9 65. The Šurpu Comm. explains the term by “his sister” apparently assuming it to be the feminine counterpart to *mār ilišu*. The cited refs. make it quite clear however that *mārat ili* refers to a priestess in a way that can be compared with the expressions *nin.dingir* “sister of the god” (see *ēntu*) and *dam.dingir* “wife of the god” (only HSS 10 222 iv 6, early Forerunner to Lu). For *mār ilišu*, see *ilu* mng. 3a–4’.

Oppenheim, Dream-book 291 n. 168.

ilū see *elū* B.

ilu A (or *illu*) s.; container, (leather) bag; OA; pl. *ilū* and *ilātum*.

a) in gen.: all together, 148 garments, 7 *luppū* 4 *na-ru-qá-(tim)* 7 *i-lu* seven leather sacks, four *naruqqu*-bags and seven *i*-bags CCT 1 15a:10; *i-lá-am kunukki ša* PN u PN₂ *nip̄turma* we opened the bag sealed by PN and PN₂ CCT 3 29:22; *i-lá-am liddinunikkumma kunukma lušeribu* let them give you the bag, seal (it) so that they can bring it in TCL 21 273:8, and *passim* in this text; all this he has entrusted to us without witnesses, *kunukki ša i-li-im ša* PN u PN₂ *iknukma allibbi i-li-ma [u]ttaer* and has sealed over the seals of PN and PN₂ (that had been) on the bag and has returned (the separate bags, cf. *i-lu-ú aḫāma* in line 29) to the same bag CCT 3 29:33 and 35; 3 *i-lá-tim ša kunukkišu* PN *ēzibanni* PN left me three bags under his seal JSOR 11 133 No. 40:9; *emārī i-lá-tim unūssunu u eriqqātim turdam* send me donkeys, bags, (and) their (the donkeys’) harness and wagons! BIN 6 94:9; 1 *i-lu-um* Hrozný Kulptepe 120:13.

ilūtu

b) with ref. to content: *šitta i-li-in ša erim* two bags with copper OIP 27 57:13 and 19, and dupl. BIN 6 188:6 and 11; 3 *i-lá-tim* 5 GÚ URUDU . . . *šugultašina kunukkia Kanišijū naš’unikunūti* the people from Kaniš are bringing you three bags of copper with my seals weighing (together) five talents CCT 2 40a:4, cf. *i-lá-tim* BIN 4 31:20, *i-lu* TCL 4 30:22; *ša* 1 GÍN KÙ.BABBAR *sibbarātim* 30 *i-lá-tim* for one shekel of silver *sibbarātu*-vegetables (in) thirty bags KT Hahn 6:6.

ilu B (or *illu*) s.; bundle; lex., Nuzi*; cf. *e’ēlu*.

gi.ú.dù.dù = *i-lu* = MIN (= *q(a-an)*) ^d[x] Hg. A II 5; [gi].ú, gi.ú.dù.dù, gi.ú.lá = *i-lum* Hh. IX 229ff.

pa-ši-du = *i-lu* (var. *-lum*) (followed by *qa-ni-nu* = *qin-nu*, a reed) Malku I 245.

40 *il-lu.MEŠ ša* GL.MEŠ forty bundles of reeds HSS 15 18:5 (Nuzi).

il’ūtu (a vegetable) see *abūtu*.

ilūtu s.; 1. divine power, divine nature, 2. status of a deity, divine rank; from OB on; wr. syll. and DINGIR with phonetic complements; cf. *ilu*.

[...] [KÁ with additional stroke] [ka-na-g]i-di-ri-gu-u (sign name) = *ba-ab i-lu-ti* Ea IV 3.

na.ám.dim.me.ir.zu : *i-lu-ka* 4R 9:28f., see mng. 1a; *dingir.ri.e.ne* : DINGIR-ú-ti BA 5 648:3f., see mng. 2b; na.ám.dingir.ra : *i-lu-ti* TCL 6 51 r. 33f., see mng. 1b, and *passim*; *igi.dingir.zu* : *ina maḫar* DINGIR-ti-ka BA 10 p. 2 r. 9f., see mng. 2b; nam.ama.^dInnin.zu : DINGIR-ú-ti-ka RA 12 74:31f., see mng. 2b.

^dIr-ra-pa-lil, TUG ŠĀ.ĪA = *šu-bat i-MA-ti* Malku VI 75-75a, cf. ^dIr-ra-pa-lil = *lu-bar i-lu-ti* An VII 166.

1. divine power, divine nature — a) in gen.: *anāku ana šalmat qaqqadi* DINGIR-ut-ki *u qurđiki lušāpi* let me make manifest to the black-headed people your (Ištar’s) divine power and brave deeds STC 2 83:102; ^dSin DINGIR-ut-ka ^dAnu *malkūtka* ^dDagan *bēlūtka* Sin is your divine power, Anu your princely status, Dagan your lordship KAR 25 ii 3; *ša i-lu-sà la iššannanu* (Ištar) whose divine power cannot be equaled YOS 9 35 i 26 (Samsuiluna), cf. *ša . . . bēlūssu la iššannanu la umdaššalu* DINGIR-su Hinke Kudurru i 17 (MB);

ilūtu

ša DINGIR.JMIN.BI (= *ilī sibitti*) ... *šunnāta i-lu-su-nu* (var. DINGIR-su-un) the divine nature of the Seven Gods is different (from that of the other gods) Gössmann Era I 23; *i-lu-ut-ka* (var. DINGIR-ut-ka) *tušannīma tam-tašal amēliš* you changed your divine nature and became like a mortal *ibid.* IV 3; *um un na.ám.dīm.me.ir.zu an.sud.dam a.ab. ba da.ma.al.la ní mu.un.gūr.ru.e : bēlu i-lu-ka kīma šamē rūqūti tāmtim rapaštu pu-luhta malāt* your divine power, lord, is as filled with terror as the inner (lit. remote) heaven and the vast sea 4R 9:28f.; *bēlu luzmur zamār i-lu-ti-ka* let me sing, lord, a song (in praise) of your divine power (incipit of a song) KAR 158 i 22; *šumma ana bāb i-lu-ti awēlūti sadir* if (a man) stays constantly at the gate of the gods (or) of the people CT 40 11:87; [*šumma kalbu ana šigar bāb*] *i-lu-ti* MIN if a dog lifts his leg towards a lock of the gate of the gods CT 39 1:77 (SB Alu), see also Ea IV 3, in lex. section; obscure: *šumma kalbu ana šigar i-lu-ti ir-[kab]* if a dog ... at the lock of the gods(?) CT 40 43 K.6957:6 (SB Alu); *i-lu-ut-tū aširtu* Thompson Rep. 257 r. 3 (NA).

b) in the function of an adjective (indicating that objects belong to or are reserved for the gods): *narā ... ina šubāt DINGIR-ú-ti ulziz* I set up the stela in the divine abode Unger Bel-Harran-beli-ussur 15; *tiqnī DINGIR-ti* jewelry befitting the gods TCL 3 391 (Sar.); *ša agē kakkabti DINGIR-ti apru* who was crowned with a divine star (studded) tiara *ibid.* 402, and *passim* in this text; 1 *eršu ... tapšuhūti DINGIR-ti-šu* (text -ma) one bed on which the god himself used to take his repose TCL 3 388 (Sar.); *agē bēlūtišu nalbaš DINGIR-ti-šu* his lordly crown, his divine garment CT 15 39 ii 6 (SB Epic of Zu); *tēdiq DINGIR-ú-ti uddiqšu* he clad him (Šamaš) with a robe (reserved) for gods VAB 4 276 iv 26 (Nbn.), cf. *labšaku šubāt i-lu-tim* I (the *ašipu*) am clad in a robe (reserved) for gods OECT 6 pl. 12:25 (= JRAS 1929 786), cf. Malku, in lex. section; AN.SAR *ša ana agē ša DINGIR-ti-šū <x>-bu-u ...* who is ... for the divine crown (obscure) KAR 26:17; *zēr DINGIR-ti* of divine descent BA 5 656 r. 20,

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and *passim*, see *zēru*, cf. *ešemti DINGIR-ti* bone of the gods (referring to the tamarisk as a material for wooden images) AAA 22 pl. 11 ii 10; *su.lim gūr.ru dingir.ri.e.ne : nāš šalummat DINGIR-ú-ti* wearing the divine radiance BA 5 648:2f.; *ša ušākiluka akla simat DINGIR-ú-ti* who has made you eat bread, the food worthy of gods Gilg. VII iii 36, also *ibid.* VI 27; *ana maršim qá-ti i-lu-tim qātum da[nnat]* for the sick person (this means) a divine hand (has afflicted him), a severe hand CT 5 4:1 (OB oil omens), cf. *qá-ti i-lu-tim da-an-na-[at]* YOS 10 58:1 (OB oil omens, dupl.), cf. also *šU i-lu-ti* Kraus Texte 22 i 23' (SB); ^{su-ki-iš} *suḫ.kiš maḫ.a ám.tag.ga na.ám. dingir.ra u₄.gin_x ba.ni.in.è : ^{ti-iq}BE-iq-ni širūti šudūr i-lu-ti kīma ūmu uštēpīši* he made her shine like the day with superb ornaments (and) divine finery TCL 6 51 r. 32f.

c) in personal names: *A-mur-i-lu-zu* CT 8 31c:26 (OB); *I-lu-zu, I-lu-zu-ma, I-lu-zu-na-da* PBS 11/1 No. 28ff.; *A-mur DINGIR-tu-^dAš-šur* ADD 1002 r. 4; ^d*É-a-DINGIR-ta-ibni* VAS 4 99:2; ^d*BE-i-lu-tu-DÙ* Nbk. 345:15.

2. status of a deity, divine rank — a) in gen.: *šurbāta DINGIR-us-su* his divine rank is exalted BA 5 654 No. 16 r. 14, and *passim* in rel.; 2 *sikkurrāte rabbāte ša ana simat DINGIR-ti-šu-nu rabīte šūluka* two big temple towers worthy of their (Anu's and Adad's) high divine rank AKA 97 vii 88 (Tigl. I), and see *simtu*; *kakki ^dAššur bēlija ana DINGIR-ti-šu-un aškun* I made the weapon (symbol) of Aššur, my lord, their (the newly conquered city's) deity Lie Sar. 99, cf. *ana DINGIR-ti-ia rabīte ina Kalḫi lu amnūšu* AKA 210:20 (Asn.).

b) used as a title when addressing or referring to gods in a pious and formal manner — 1' *ilūtu* alone: *lú igi.duḫ.a nam.dingir.zú* (for zu) *ḫé.è : [āmi]rī littā'id DINGIR-ut-ki* let (any) person who sees me praise you KAR 73 r. 23f.; *úḫ.[zu] níg.ḫul.dīm.ma igi.dingir.zu ḫé.en.búr.ri : [kišpu] upšāšū ina maḫar DINGIR-ti-ka lippašru* may witchcraft and sorceries be dispelled before you BA 10 p. 2r. 9f.; *zag.ki.a ka.du₁₀ nam.ama.^dInnin.zu li.bí.in.kin.kin : adi ašrat salim DINGIR-ú-ti-ka la ište'u* as long as he does not search for your place of for-

ilūtu

givenness (obscure) RA 12 74:31f.; *ša . . . narbi* DINGIR-ti-šú *mēšuma* forgetful of his might TCL 3 119 (Sar.); *ana nuḥḥi libbi* DINGIR-ú-ti-šú-nu to appease their (the gods') heart Borger Esarh. 74:12, etc.; *tajarat* DINGIR-ti-ša *tušadgila panūa* she (the goddess) entrusted me with her return (to Uruk) Streck Asb. 58 vi 112; *šalam šarrūtiya musappū* DINGIR-ti-šú-un a statue representing me as king praying to them (the gods) Borger Esarh. 87 r. 3; *ša eli i-lu-ti-šu-nu ṭabu* which was acceptable to them VAB 4 264 ii 7 (Nbn.); *7 labba simat i-lu-ti-šu išmissu* he harnessed seven lions as befitting her VAB 4 276 iii 32 (Nbn.); É DINGIR-u-te É.HI.A.MEŠ *ilāni ša ālija* the holy temples, the abodes of the gods of my town AKA 87 vi 08 (Tigl. I).

2' *ilūtu rabītu: libbi* DINGIR-ti-šu-nu *rabīte uṭīb* I made them happy AKA 99 vii 113 (Tigl. I); *šangūti ina maḥar* ḏAššur u DINGIR-ti-šú-nu GAL-ti . . . *lušaršidu* may they (Anu and Adad) make my status as high priest secure in the eyes of Aššur and their own AKA 103 viii 36 (Tigl. I); *Tarqū šar Mušur u Kūsi nizirti* DINGIR-ti-šú-nu *rabīti* Tirhaqa, king of Egypt and Ethiopia, accursed by them (the mentioned gods) Borger Esarh. 98 r. 38; *nuḥḥi lubuṣti i-lu-ti-šú-nu rabītim lu uza'inuma* I adorned their (Marduk's and Šarpānitu's) garments (with precious stones) 5R 33 ii 47 (Agum-kakrime); *ina ḥissat libbija* ḏLAMA DINGIR-ti-šú GAL-te . . . *lu abni* I made his (Ninurta's) image with my special skills AKA 345 ii 133 (Asn.), cf. *bunnānē* DINGIR-ti-šú-nu GAL-ti *nakliš ušēpišma* Lyon Sar 23:16, etc., and passim in NA royal; *qātē* DINGIR-ti-ša *rabīti atmuḥma* I led her (Nanā) by her hand Streck Asb. 58 vi 119; DINGIR-ut-ku-nu *rabīti* ZU-ú you (Šamaš and Adad) know Craig ABRT 1 81:3, cf. DINGIR-ut-ka *rabīti* ZU-e PRT 7:10; ḏŠamaš u ḏAdad DINGIR-ut-ku-nu GAL-tú *limḥur* may you, Šamaš and Adad, accept (this meal) BBR No. 78:70, and passim in these texts, note *ina maḥar* ḏŠamaš u ḏAdad DINGIR-ti-ku-nu GAL-ti *kansaku* I kneel before you, Šamaš and Adad BBR 101:3; *dalīl* DINGIR-ti-ki *rabīti ludlul* I shall sing your praises KAR 73:23, and passim; *ina ḥiṭu* DINGIR-ú-ti-ka *rabīti šūzibanni* save me

imbariš

from sinning against you VAB 4 252 ii 20 (Nbn.); *pāliḥ* DINGIR-ú-ti-šu *rabīti* JRAS 1892 358 i B 10 (NB), and passim, see *palāḥu*, cf. *la ādir* DINGIR-ti-šú BA 5 399 DT 109:22.

3' with *ilūtu širtu: ana šuklul* <parši> DINGIR-ti-šá *širti* . . . *ištanappara kajāna* she continually sent me messages to enable me to perform her <rites> perfectly Thompson Esarh. pl. 15 ii 14 (Asb.); *puluḥtu i-lu-ú-ti-šu širtu šūḥuzu* DINGIR.DINGIR u a[mēlūtu] gods and men are well instructed with regard to his (Nabú's) worship PSBA 20 157:7.

īm (wherever) see *ēma*.

imampadū (or *imampá*) s.; list; lex.*; Sum. lw.

im.àm.pà.da = šu-u Hh. X 465; im.àm.pà = šu-u = qa-tum šá ṭup-pi Hg. A II 126.

The word appears in Hh. in a fuller form than in the commentary series. Possibly one also has to assume the existence of such variants as **imgipadū* (beside *imgipá*, q.v.), and **imigidukku* (beside *imigidú*, q.v.).

imampū see *imampadū*.

imaru s.; (mng. uncert.); EA.*

KUŠ *i-ma-ru* (in broken context) EA 34:27 (let. from Cyprus).

imatu s.; (mng. unkn.); lex.*

igi.nim.lá = *i-ma(?)tu* (text -li), igi.nim.lá = *im-rum*, igi.nim.lá ba.tuš = *a-na* KL.MIN *a-šib*, igi.nim.lá.EDIN.lá.e = *i-ma-tú i-me-ri* Izi B ii 17ff.

imbā s.; baa (the bleat of a sheep); SB.*

šumma immeru *im-ba-a issīma kutallašu* [...] if the sheep bleats, and its back [...] CT 41 10 K.4106:10; šumma immeru *ištu karbu im-ba-a issi* if the sheep bleats after the benediction has been pronounced over it TuL p. 42:5 (both behavior of sacrificial lamb, coll.).

von Soden, ZA 43 253.

imbariš adv.; like a fog; SB*; cf. *imbaru*.

GN *āl šarrūtišu im-ba-riš ašḥupma* I overwhelmed GN, his royal residence, like a fog Winckler Sar. pl. 3:43; *ušaḫbi im-ba-riš*