

**lāman**

**lāman** adv.; not yet; lex.\*; cf. *lāma*.

nu.ub.da = a-di-ni AN.TA, la-ma-an AN.TA — nu.ub.da as prefix (means) not yet NBGT II 17f.; á.šè = la-ma-an ZA 9 161 ii 17 (group voc.).

See also *luman*.

**lamānu** see *lemēnu*.

**lamaqartu** (*lamaqurtu*) s.; (a container of a specific capacity); NA.

3 DUG la-ma-qar-te HA 20 lat-tú HA 1 lim HA 1 lim HA.MEŠ ABL 568:9 (= ADD 810), and passim (as *maddattu-* or *nāmurtu-*gifts) in this text, cf. 3 DUG [la]-ma-qur-ti 1 lim HA.MEŠ 20 la-[at]-ti Iraq 23 pl. 22 ND 2672:26f.

For further refs. and discussion see *lattu*.

**lamaqurtu** see *lamaqartu*.

**lamassannu** see *lamassu* mng. la-1'.

**lamassatu** s.; 1. protective spirit, 2. figural representation of a goddess or (female) divine being, 3. *lamassat inī* pupil of the eye (lit. the image (seen) in the eye), 4. *lamassat panī* face; from Oakk. on; wr. syll. and <sup>a</sup>LAMMA; cf. *lamassu*, *lamassu* in *awil lamassi*.

1. protective spirit: tomorrow I will dam up the breach *la-ma-sà-at bēlija lirdéninne bitqam esekkiramma* if the protective spirits of my lord (Zimrilim) accompany me I will indeed dam up the breach ARM 6 12:16, cf. <sup>a</sup>LAMMA *bēlija ir(!)-de-en-ni-ma harrān bēlija šalmat* the protective spirit of my lord accompanied me and the campaign of my lord was safe ARM 2 130:26 (let. to Zimrilim); *Tašmētu tišqartu etelletu* <sup>a</sup>LAMMA-at *māti* Tašmētu, famous, outstanding, protective spirit of the country KAR 128 r. 31 (prayer of Tn.).

2. figural representation of a goddess or (female) divine being: 3 <sup>a</sup>LAMMA-tum KÙ.GI [...] three figurines [decorated with (or made of)] gold UET 3 686:1 (Ur III); *aššum IGI.SÁ la-ma-sà-at* <sup>a</sup>INNIN on account of a gift to the statue of Ištar CT 2 43:3 and *ibid.* 13, 22, note the var. IGI.SÁ *la-ma-si* <sup>a</sup>INNIN *ibid.* 30 (OB); <sup>a</sup>LAMMA-at Ištar ... *ina hurāši huššē lu abni* I made a statue of Ištar out of

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shining gold (and set it up in her cella) AKA 164:25 (Asn.); <sup>a</sup>LAMMA-at *agē našāt miṭṭi u kippate ša šiḥar* (for *šuḥar*) *šēpēšina šukbusa labbi nadrūte* (two golden keys in the shape of) a female figure with (divine) crown, holding the *miṭṭu*-weapon and the loop, the soles of whose feet were resting on ferocious lions TCL 3 375 (Sar.); (after Ištar of Uruk had angrily left her cella) <sup>a</sup>LAMMA *la simat Eanna ušēšibu ina simakkišu* they put a divine figure not fit for Eanna in her shrine VAB 4 274 iii 27 (Nbn.); note also the feminine hypocoristic name *La-ma-sà-tum* CCT 4 40b:5 (OA), and passim.

3. *lamassat inī* pupil of the eye (lit. the image (seen) in the eye): <sup>a</sup>lama.igi.mu pupil of my eye Ugumu 63, in MSL 9 53; <sup>a</sup>LAMMA-át IGI<sup>II</sup>.MEŠ-ka the pupils of your eyes (in the enumeration of the parts of the eye, preceded by IGI<sup>II</sup>.MEŠ-ka your eyes, followed by *šūr inīka* your eyebrows, *agappi inīka* the lids of your eyes) KAR 102:12; in med. contexts: if a man's eye is ailing *šišitu eli* <sup>a</sup>LAMMA IGI<sup>II</sup>.šú [...] and a film [is spread] over his pupil AMT 8,6:5 and dupl. Köcher BAM 23:1; if a man's eyes are ailing, his eyes tear *šillu* <sup>a</sup>LAMMA IGI<sup>II</sup>.šú *ú-na-kap ašitu ana šilli itūr di-ma(!)-a kabtašu* (see *šillu* mng. 3) AMT 9,1:32, cf. DIŠ NA <sup>a</sup>LAMMA.MEŠ IGI<sup>II</sup>.šú GIŠ.[MI ...] AMT 13,2:11, cf. also AMT 18,6:7, Köcher BAM 15 r. 5'; obscure: [x] IGI KAL-át IGI *i-ta-'a šá hu-pat* SAG.DU u GÚ TCL 6 34 i 4 and dupl. AMT 35,3:3.

4. *lamassat panī* face: Enlil is my head (*qaqqadu*) *panūa ūmu Uraš ... la-mas-sat pa-[ni-ia]* (followed by: *kišādu, idu, ubānu, irtu, kiṣṣu, šēpu*) Maqlu VI 2.

Some of the passages cited *lamassu* mngs. 2 and 3 with the writings <sup>a</sup>LAMMA.ĤI.A (ARM 7 265:7' and ARM 13 16:6, 10), and (SAL.) <sup>a</sup>LAMMA.MEŠ, referring to figural representations in general (not to protective spirits) might belong here whenever the figures represented are female. See *lamassu* discussion section.

**lamassu** (*lamastu*) s. fem.; 1. protective spirit (representing and protecting the good

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fortune, spiritual health and physical appearance of human beings, temples, cities and countries), 2. representation of the lamassu-spirit, 3. representation in human shape, 4. (a precious stone), 5. (a star); from OA, OB on; lamastu PBS 1/1 2 ii 25, pl. lamassū sāti; wr. syll. and (SAL.)<sup>d</sup>LAMMA(.LAMMA); cf. lamassatu, lamassu in awil lamassi.

la-am-ma AN.KAL = la-mas-su (listed after šēdu) Sp II 174; [la]-mas-su KAL = <sup>d</sup>la-mas-suKAL, [la]-am-ma KAL = <sup>d</sup>la-am-maKAL (listed after šēdu and baštu) Ea IV 311f., cf. A IV/4:306f.; <sup>d</sup>LAMMA = la-mas-su (after šēdu) Igituh I 273, also Erimhuš II 18; [AN].KAL = la-ma-sim (before šēdu) Proto-Izi Bil. B r. 13'; [<sup>d</sup>KA]L = [š]e-[du] = (Hitt.) tarpi-iš, [<sup>d</sup>KA]L = la-ma-sū = (Hitt.) a-an-na-ri-iš (preceded by dūtu and baštu) Erimhuš Bogh. A iv 35f.; [lú.<sup>d</sup>LAMMA].tuk = ša la-ma-as-sà i-šu-ú OB Lu A 64, also B ii 20; giš.gir.gub <sup>d</sup>LAMMA = MIN (= kil-zap-pu) la-mas-si Hh. IV 144; giš.<sup>d</sup>LAMMA = [...] (after giš.alam = šal-[mu]) Hh. VII B 153.

ki.ti.la = la-m[a-sim] N 970:1 (OB gramm.).  
me téš <sup>d</sup>alād <sup>d</sup>lamma ki.šu.peš zu.zu : dūtām baštām ši-da-[am] la-ma-sa-am māhāzām wu-du-um (it is in your power, Ištar) to assign vigor, dignity, and male and female protective spirits to the cult center(s) Sumer 13 71:10 (OB); <sup>d</sup>Geštin.an <sup>d</sup>lamma.bi : <sup>d</sup>Geštin.an.na la-ma-as-sà-[šu] PBS 1/1 11:79+47; let the favorable šēdu-spirit walk at my right <sup>d</sup>lamma sig<sub>5</sub>.ga á.gùb.bu.mu mu.un.da.an.gin.na : la-mas-si dumqi ina šumēlija alāku the favorable l.-spirit walk at my left CT 16 3:93f.; <sup>d</sup>udug.sig<sub>5</sub>.ga <sup>d</sup>lamma.sig<sub>5</sub>.ga nam.en.na nam.lugal.la. [ke<sub>x</sub>(KID)] : še-ed dum-qi la-mas-si dum-qi šà be-lu-ti u [šarrūti] 4R 18 No. 3:24f., cf. udug.sig<sub>5</sub>.ga <sup>d</sup>lamma.sig<sub>5</sub>.ga su.na hē.en.su<sub>8</sub>.su<sub>8</sub>.ge.eš : šēdi dumqi la-mas-si dumqi ina zumrišu lu kajān ASKT p. 98-99 iv 44, cf. also KAR 34:8f.; <sup>d</sup>lamma.sig<sub>5</sub>.ga da.mu hē.gub CT 16 4:153, also ibid. 1:8f., CT 17 14:15f.; <sup>d</sup>lamma.sig<sub>5</sub>.ga mu [hē.me].en : lu la-mas-si dumqiija atta CT 16 8:286f.; <sup>d</sup>lamma.[sig<sub>5</sub>.ga á.bi hu.mu.un.da.an.gub] : la-mas-[si dumqi id]āšu lu kajān CT 16 47:224f., cf. ibid. 205f.; <sup>d</sup>[lamma].ša<sub>8</sub>.ga me.lám an.na : la-mas-si dam-qu ša melammūšu šaqū 5R 52 i 21f.; ki.ti gi.da.ri.a : <sup>d</sup>LAMMA mēs-ri-i BE 1 129:14 (Ammišaduqa), and note the corresponding Ammiditana date (29th year): the year in which the king <sup>d</sup>la-ma-sà-at mēs-ri-i ša ana balāfišu ikarrabu ina hurāšim ruššim u abnim aqartim ibnima ordered the making of figurines of . . . protective spirits praying for his well-being, of shining gold and precious stone (and dedicated them to Ištar) Ungnad, BA 6/3 p. 47, Poebel, BE 6/2 p. 94, and see for the corre-

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sponding Sum. <sup>d</sup>lamma.<sup>d</sup>lamma bar.sù.ga.ke<sub>x</sub> ibid. and Ungnad, RLA 2 189 No. 240.

<sup>d</sup>LAMMA = <sup>d</sup>ŠU LTBA 2 2:285 and 4 iv 16.

1. protective spirit (representing and protecting the good fortune, spiritual health and physical appearance of human beings, temples, cities and countries) — a) of human beings — 1' in gen.: to my father ša ilšu bānīšu la-ma-sà-am dāritam iddinušum to whom the god who created him gave a permanent protective spirit TCL 17 37:2; may my Lord and my Lady grant you, my father, good health and happiness [l]a-ma-as-si qabē u magārim ina ekal RN and in the palace of Sumulael a protective spirit quick to obtain favor (for you) Kraus AbB 1 61:7; la-ma-as-sū ša bijātiija ina littim u šumi dam-gim ina ekal tattanallaku abī kāta lilabbiru may the protective spirit of my . . . let you, my father, reach old age, victoriously and famously, in the palace which you frequent ibid. 15:1, cf. la-ma-as-si bijātiija liššurka ibid. 6 (all OB); note the exaggeratedly polite term used by Išme-Dagan in referring to his royal father: libbi l[a]-ma-si inahhīd the heart of the "protective spirit" (i.e., of my father) is worried (because I am in enemy country) ARM 4 68:18, cf. anumma tuppam ana šēr la-ma-si uštābilam 1 šuhārka ana šēr la-ma-si libil now, I am sending herewith a tablet to the "protective spirit," one of your (i.e., of the addressee Jasmah-Addu's) servants should take (it) to the "protective spirit" ibid. 20f.; ana bēlija . . . la-ma-sa-an-ni qarrādi BE 17 24:2 (MB).

2' in omen texts: šarrum la-ma-sà-am irāšši the king will have a protective spirit (i.e., be lucky) RA 27 149:38, cf. rubām la-ma-sà-am irāšši YOS 10 28:2, awilum la-ma-sà-am irāšši YOS 10 51 ii 8 and dupl. 52 ii 7, also 17:94; mārūšu <sup>d</sup>LAMMA ul irā[ššū] YOS 10 54:12 (all OB); šarru <sup>d</sup>LAMMA [TUK] CT 31 20 r. 24, NUN <sup>d</sup>LAMMA TUK-ši ibid. 42 r.(!) 12; <sup>d</sup>LAMMA i-šu Kraus Texte 62 r. 11 (MB); <sup>d</sup>LAMMA TUK-ši Dream-book 326 iii 11'f., cf. <sup>d</sup>LAMMA iṣabbat ibid. 9' and 15'; LÚ <sup>d</sup>LAMMA-šu izzibšu his protective spirit will leave the man KAR 148:28, cf. <sup>d</sup>LAMMA amēli ana

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*šanamma isahhur* Boissier Choix p. 46:11; <sup>d</sup>LAMMA-*šu* *etret ilappin* his protective spirit is taken away, he will become poor CT 39 47 r. 20; *i-tu-tuš* <sup>d</sup>LAMMA *ittiq* (var. gloss DU-*ak*) KI.MIN *šaltu išabbassu* the protective spirit will avoid him, variant: he will have quarrels CT 39 2:92, cf. *ina zumri bēlišu baštu innes-sima* <sup>d</sup>LAMMA-*šu* NIŠ-*ma illa'ib* (see *la'ābu* mng. 3) *ibid.* 95; *ana amēli šuāti* <sup>d</sup>LAMMA TE-*šu* his protective spirit will (again) draw near the man CT 38 39:17; GIŠ.TUKUL <sup>d</sup>LAMMA "sign" of the protective spirit CT 31 10 iii 6, 28:24 and 29 r. 9, GIŠ.TUKUL <sup>d</sup>LAMMA NUN KAR 423 i 41; LÚ.BI DINGIR *u* <sup>d</sup>LAMMA TUK CT 38 40 Sm. 710+ :9', also Kraus Texte 3 b ii 28; note <sup>d</sup>LAMMA NÍG.TUK *u nahāša* Kraus Texte 47:31' and r. 3.

3' in hemer., etc.: DINGIR *u* <sup>d</sup>LAMMA TUK-*ši libbašu iṭāb* Labat Calendrier § 31:13, also § 15:7; LUGAL.BI DINGIR <sup>d</sup>LAMMA TUK-*ši* 4R 33\* iii 52, etc.

4' in lit.: Sin in heaven heard her call (that of the cow in travail), stretched out his hands from heaven 2 <sup>d</sup>LAMMA.MEŠ *šamē ūridanimma* two *l*-spirits descended from heaven (one carrying oil, the other bringing down the water-of-easy-birthgiving) Köcher BAM 248 iii 25, dupl. AMT 67,1 iii 15, cf. 2-*ta* <sup>d</sup>KAL×BAD *šamē ūridani* Lambert, Studies Landsberger 286:30 (MA version); *iprud la-mas-si-ma šanamma iše'e* my protective spirit shied away (from me) to search for somebody else Lambert BWL 32:46 (Ludlul I), cf. [*ina*] KÁ.<sup>d</sup>LAMMA.RA.BI *la-mas-si iṭṭeh[anni]* at the . . . -*Lamassu*-Gate (see mng. 2b) my protective spirit joined me (again) *ibid.* 60:80 (Ludlul IV); one who attends the god *raši la-mas-[sa]* obtains a protective spirit *ibid.* 70:21; *ittesi la-mas-si* my protective spirit withdrew Rm. 2,273:6', cf. *la-ma-as-tum baštašu nesū ši-[. . .]* PBS 1/1 2 ii 25, cf. also [*ana . . .*] *ba-aš-ta ana* NUN *la-ma-sa* K.9504+ :11; *inat baltī nukkurat la-mas-si* (see *baštu* mng. 1a-1') 4R 59 No. 2:18; I held the inhabitants of Sumer and Akkad on my lap *ina la-ma-si-a iḫḫiša* they prospered under my divine protection CH xl 53 (epilogue); *rišā la-mas-sa* have (pl.) good luck (lit. a protective

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spirit) AfO 19 54:228; *rē'ū kīnu šumšu damqu la-ma-sà-šu dāritum ana bitim* É.AN.NA *iterub* the good shepherd whose name is cherished, whose protective spirit is permanent(ly) with him, entered the temple Eanna UVB 18 pl. 28c:2 (OB); *balti nišē šarru ša šurruhu* <sup>d</sup>LAMMA STT 38:75, see AnSt 6 152 (Poor Man of Nippur); *banāt* <sup>d</sup>LAMMA LUGAL The-Protective-Spirit-of-the-King-Is-Beautiful (name of a gate of Assur) KAV 42 iii 27, see Frankena Takultu p. 124:124; *la-mas-su-uš et-ret(!)* [*n*]ē-*meqšu šuppuḫ* his good looks were taken away, his intelligence was confused BA 5 387 No. 4 r. 5; the sorceress *eṭla ippalisma* <sup>d</sup>LAMMA-*šu ikim* looked at the man and took away his good looks (parallel: *dūtu* line 8) Maqlu III 11; *lu atrat* <sup>d</sup>LAMMA-*šu eli ša qa-x* [. . .] let his physical appearance be better than [. . .] AfO 19 60:176; *zikirka ina pī niši šuṭubba* <sup>d</sup>LAMMA your (Marduk's) name is sweeter for people to pronounce than (that of their own) protective spirit BMS 22:8, see Ebeling Hand-erhebung 106; grant me (addressing Marduk) *rēma unnina balta* <sup>d</sup>LAMMA mercy, granting of prayers, dignity (and) good health (lit. a protective spirit) BMS 22 r. 64; <sup>d</sup>LAMMA *qabē šemē u magāru* the protective spirit (which brings about) immediate obedience (lit. to speak, to listen, to agree) PBS 1/1 17:28; *ittika līrubu la-mas-si* let good fortune enter with you (listed in parallel phrases with *mitguru*, *šūšuru*, *baltu*, *nuḫšu*, *tuḫdu*, *ḫegallu*, etc.) KAR 58:11; <sup>d</sup>LAMMA.SIG<sub>5</sub>.GA *šāpikat eršeti mušatlimat* <sup>d</sup>LAMMA *dumqi* (Gula as) DN who heaped up this earth, who assigns favorable protective spirits Craig ABRT 2 16:20 and dupls., see JRAS 1929 10; <sup>d</sup>*Nam-za-at* (= *Manzat*) *nādinat* <sup>d</sup>LAMMA.MEŠ DN, who provides protective spirits (incipit of a song) KAR 158 i 16; in an enumeration of cultic misdeeds: *ana* <sup>d</sup>LAMMA *ubānšu ittaraš* he has pointed with his finger at a protective spirit Šurpu II 87, cf. <sup>d</sup>LAMMA *abi u ummi ittami* he has taken an oath by the protective spirit of his parents *ibid.* 88, also (with ŠEŠ. GAL and NIN.GAL, *ibru* and *tappū*, *ilu* and *šarru*, *bēlu* and *bēltu*) *ibid.* 89ff., with comm.: <sup>d</sup>LAMMA DINGIR *u* LUGAL [*it-ta*]-[*mu* //] <sup>d</sup>UTU *u* <sup>d</sup>IM *it-mu-u* see Šurpu p. 51:49; in broken

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context: [...] *am la-mas-sà-am a-ma-tam* [...] KBo 8 11:2.

**b)** of a family, a city, a country, a temple: *bītum rīnum šumšu [da]ltum lá-ma-sú-um šumša* Wild-Bull is the name of the temple, *L.*-Spirit is the name of the door Belleten 14 224:17 (OA), cf. [...] *ina lá-ma-sí-šu* [...] ibid. 228:73; *mutēr* <sup>d</sup>LAMMA-*šu* (vars. <sup>d</sup>LAMMA-*su*, *la-ma-sí-šu*) *damiqtim ana ālim* GN who restored the vigorous look to the city GN CH iv 56, var. from RA 45 75 (prologue), cf. *é.babbar.ra* <sup>d</sup>lamma.ša<sub>g</sub>.ga.bi im.mi. g[i<sub>4</sub>] : *ana Ebabbar* <sup>d</sup>LAMMA-*šu* *damiqtam utēr* YOS 9 36:90 (Sum.) = CT 37 4 iii 91 (Akk., Samsuiluna), see RA 39 9 and RA 61 42; *mutēr* <sup>d</sup>LAMMA *É.ŠAR.RA bašilti ana ašrišu* who returned its lost splendor to the temple Ešarra OIP 2 135:6 (Senn.), cf. *ana Uruk šēdušu ana Eanna la-ma-sa-ša damiqtim utēr* VAB 4 92 ii 55 (Nbk.); *la-mas-si* *É puzra itahaz* the protective spirit of the temple has gone into hiding (Sum. destroyed) CT 16 39:7; note offerings made IGI <sup>d</sup>LAMMA (parallel *Ištar bīti*) VAS 6 234:2 and 6 (NB); *É.BI* <sup>d</sup>LAMMA TUK-*ši* CT 38 18:121 (SB Alu); <sup>d</sup>LAMMA *māti ilū ikkimu* the gods will remove the protective spirit of the country Labat Calendrier § 66':20; *manzazu ištarāti* <sup>d</sup>LAMMA KUR *limḫuru* may the statues of the goddesses, the protective spirit of the country approach (the god Aššur) Frankena Tākultu p. 6 iv 4; [SAL].zi <sup>d</sup>LAMMA [Šu.an].na<sup>ki</sup>.ke<sub>x</sub> : *sinništu kittu la-mas-si Bābilu* ArOr 21 377 iii 14f.; <sup>d</sup>LAMMA URU *Hatti* <sup>d</sup>LAMMA URU GN KBo 1 1 r. 43, also 2 r. 21, 4 iv 11ff., KUB 3 17:16, and note <sup>d</sup>LAMMA EDIN <sup>d</sup>LAMMA LIL <sup>d</sup>LAMMA KUR-*ta-aš* KBo 1 1 r. 44 and 2 r. 21; note in a geogr. name: *ÍD* <sup>d</sup>LAMMA TCL 12 32:26 (NB).

**c)** mentioned beside *šēdu* — **1'** in hist.: *šēdum la-ma-súm ilū ēribūt Esagila libitti Esagila igirrē ... lidammiqu* may the *šēdu*- (and) *l.*-spirits (of Esagila), the gods entering Esagila (and the very) brickwork of Esagila recommend me (every day to my lord Marduk) CH xli 48 (epilogue); may upon the command of Aššur, the father of the gods and of Ištar, the queen <sup>d</sup>Šēd *dumqi* <sup>d</sup>LAMMA

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*dumqi qereb ekalli šātu dāriš listabrú* the favorable *šēdu*- and *l.*-spirits stay forever in this palace OIP 2 125:53 (Senn.), cf. *qereb ekalli šātu* <sup>d</sup>Šēd *dumqi* <sup>d</sup>LAMMA (var. *la-mas-si*) SIG<sub>5</sub> (var. *dumqi*) *nāšir kibsi šarrūtija muḫad-du kabattija dāriš listabrú* may the favorable *šēdu*- and *l.*-spirits who are watching over my royal steps, who make my mind happy, stay forever in this palace Borger Esarh. 64 vi 62; <sup>d</sup>Šēdu *damqu* <sup>d</sup>LAMMA *damiqtu inessú elija* the favorable *šēdu*- and *l.*-spirits withdrew from me 4R 59 No. 2:19; *šēd dumqi nāširu* <sup>d</sup>LAMMA *mēšari mušallimu* [...] AAA 20 81:21 (Asb.); <sup>d</sup>Šēdu <sup>d</sup>LAMMA *manzaz mahriki* Craig ABRT 1 54 iv 29; *inum la-mas(!)-si mišari izzizzuma aḫitum* when the lucky *l.*-spirit stepped aside (cf. *šēdu* in next line) MVAG 21 88 r. 6 (Kedorlaomer text); the people *in še-e-di-ia idmiqa(!) in la-ma-si-ia immira* prospered under my *šēdu*-spirit, were happy under my *l.*-spirit Unger Babylon No. 26 ii 14 (Nbk.).

**2'** in omen texts: *awilum ši-da-am u la-ma-[s]à-am irāšši* RA 44 27 AO 9066:33f., cf. *NIN še-da u la-ma-sa irāšši* YOS 10 63:14; *LÚ šú* <sup>d</sup>LAMMA *u šēdu ina zumrišu rakis* the protective spirits *l.* and *šēdu* are bound to that man AFO 18 67 iii 30 (all OB); *šēdu u* <sup>d</sup>LAMMA *ina bītišu* [...] CT 38 40 K.6912+ :4, also [N]IN-*tum* A.RÁ *u* <sup>d</sup>LAMMA TUK-*ši* KAR 465:3 and dupl. KAR 417:3; NA BI *šēda u* <sup>d</sup>L[AMMA TUK] KAR 382 r. 71, also CT 20 50 r. 21, CT 30 22 K.6268 ii 4; *Šēdu u* <sup>d</sup>LAMMA *idi ummān nakri ittanallaku* the protective spirits *šēdu* and *l.* will walk with the army of the enemy KAR 446:2, also ibid. 1 (SB ext.).

**3'** in lit.: *naplāsušša bani buārū baštum mašrahū la-ma-as-su-um še-e-du-um* (see *baštu* mng. 1c-1') RA 22 169:16 (OB); the great gods *Šēd dumqi* <sup>d</sup>LAMMA *dumqi ukinnu idija* have assigned to me a favorable *šēdu*-spirit and a favorable *l.*-spirit OECT 6 pl. 11 K.1290:16, cf. *Šēdu* SIG<sub>5</sub> <sup>d</sup>LAMMA SIG<sub>5</sub>-*tum ina bīti lu kajān* AFO 14 146:130 (*bīti mēširi*), <sup>d</sup>Šēda SIG<sub>5</sub> <sup>d</sup>LAMMA SIG<sub>5</sub>-*tū šukna* BMS 12:110, see Ebeling Handerhebung 82, cf. also *lurši šēda damqa ša paniki ša arkiki ālikat* <sup>d</sup>LAMMA *lurši* ibid. 62:31; [...] UR<sub>1</sub> *itti še-de-e la-mas-*

## lamassu 1d

*si-e* AnSt 7 130:42 (let. of Gilg.); *māmīt šēdi u la-mas-si* Šurpu III 45; <sup>d</sup>KAL×BAD SIG<sub>5</sub> <sup>d</sup>LAMMA ŠE.GA *ana É LÚ* [...] K.10333:6' (namburbi, courtesy R. Caplice); *šēd bīti* <sup>d</sup>LAMMA É *kinūn bīti lipšuruka* may the protective *šēdu*-spirit of the house, the protective *l.*-spirit of the house (and) the hearth of the house give you release Craig ABRT 1 57:31; <sup>d</sup>Šēdu <sup>d</sup>LAMMA Frankena Tākultu p. 7 vi 36; you write on the magic figurine's side *mušērib* <sup>d</sup>Šēdi *damqi u* <sup>d</sup>LAMMA SIG<sub>5</sub>-*ti* this is the one who makes the favorable *šēdu*-spirit and the favorable *l.*-spirit come in KAR 298:36.

d) designating a specific deity: DN-*ma la-ma-sà-k[a]* *lišallimšīnāti* may Marduk, your protector-god, keep them (the sheep) well Kraus AbB 1 7:24; (after an enumeration of deities) DN DN<sub>2</sub> DINGIR LUGAL *u* <sup>d</sup>LAMMA LUGAL Šuqamuna and (the goddess) Šumaliya, the protective male and female spirits of the king MDP 6 pl. 10 vi 8 (MB kudurru); Asalluhi *ša kīma šumīšuma la-mas-si ili u māti* who according to his very name is the protective spirit of god and country En. el. VI 149; DINGIR<sup>še-du</sup>KAL, DINGIR<sup>la-ma-su</sup>KAL (among messenger gods of a deity) CT 24 33 v 28f. (god list), cf. <sup>d</sup>LAMMA = MIN (= <sup>d</sup>PAP.SUKKAL) *ša la-ma-si* ibid. 40:58, cf. also <sup>m</sup>É.du<sub>7</sub>.<sup>d</sup>lamma.ra = <sup>m</sup>La-mas-si-<sup>d</sup>Pap-[*sukkal*] 5R 44 ii 23 (list of names); Adad *pāris purussē ša kiššat nišī la-mas-si* (var. <sup>d</sup>LAMMA) *māti* who makes decisions for all mankind, the protective spirit of the country Biggs Šaziga 42:7, cf. [<sup>d</sup>]la-ma-as-si = <sup>d</sup>IM CT 25 16 i 6; <sup>d</sup>INNIN *bēlet tāhazim u qablim pātiat kakkija la-ma-si damiqtum rā'imat palēja* Ištar, the lady of battle, who launches my attack, my favorable protective spirit, who loves my rulership CH xliii 96 (epilogue); Bau *la-mas-si É.NAM.ZU* KAR 109 r. 12; *z.a.e dingir.bi me.en z.a.e* <sup>d</sup>lamma.[bi me.en] : *attama ilušina attama la-mas-si-[ši-nā]* you are its (mankind's) god, you are its protective spirit 4R 29 No. 1 r. 1ff., see OECT 6 p. 59; DN *nam-rirri* <sup>d</sup>LAMMA-*ka ušma[lli]* the goddess Damgalnunna has given your (Marduk's) appearance a terror-inspiring sheen AFO 19

## lamassu 2a

62:41; in personal names: for OAKK. *La-ma-si* and *La-ma-sum*, see Gelb, MAD 3 p. 162; *A-šur-lá-ma-si* BIN 4 111:4, and passim in OA, *Ištar-lá-ma-si* TCL 20 103:1, and passim, *A-šur-be-el-lá-ma-si* BIN 6 184:26, *Lá-ma-si* ibid. 222:8, etc., see Hirsch Untersuchungen p. 44 n. 227 (all OA); <sup>d</sup>Marduk-*la-ma-sà-šu* CT 2 41:42, and passim, <sup>d</sup>Na-bi-*um-la-ma-sà-šu* CT 6 6 r. 25, <sup>d</sup>Šamaš-*la-ma-sà-šu* CT 6 44a:14, <sup>d</sup>EN.ZU-*la-ma-si* UET 5 577:4, *Ši-la-ma-si* She-Is-My-Protective-Spirit CT 45 2:6, and passim, *La-ma-sà-ni* Our-Protective-Spirit (name of a *nadītu*) Kraus AbB 1 61:3; for names of the type *Ali-lamassī*, see Stamm Namengebung p. 285 (all OB); <sup>d</sup>LAMMA-*ba-ni* ARM 7 190:1 and 20; <sup>1</sup>La-mas-si-<sup>d</sup>A-šur ARM 10 2:3; <sup>1</sup>É-a-la-ma-as-si BE 15 163:38, <sup>d</sup>AG-<sup>d</sup>LAMMA-*šu* PBS 2/2 25:3; <sup>1</sup>La-mas-*sum* BE 15 177:16 (all MB).

2. representation of the *lamassu*-spirit —  
a) in gen.: <sup>d</sup>lamma.kù.babbar = [*la-mas-su*] (after *alam.kù.babbar*) Hh. XII 222, <sup>d</sup>lamma.zabar = [*la-mas-su*] (after *alam.zabar*) ibid. 131, *na<sub>4</sub>.<sup>d</sup>lamma.za.gìn* = *la-mas-su* (after *na<sub>4</sub>.alam.za.gìn*) Hh. XVI 86; *na<sub>4</sub>.<sup>d</sup>lamma.giš.nu<sub>x</sub>(ŠIR).gal* = *la-mas-su* (after *na<sub>4</sub>.alam.giš.nu<sub>x</sub>.gal*) ibid. 18; *naggārum jamhadūm ša la-ma-as-sā-am [ipp]ēšu 1 bilat šir'āni irišan[ni]* the woodworker from GN who is making a *l.*-statue asked me for a talent of sinews (to make glue) ARMT 13 42:6; the four women should enter the sanctuary *šupāla la-ma-as-sà-a-ti u kārībāti lu šalla* and sleep at the feet of the *l.*-representations and of the interceding goddesses MDP 4 pl. 18 No. 3:6, also ibid. 8, see MDP 2 p. 121; if a woman gives birth <sup>d</sup>LAMMA *u būnu amēlūti* GAR (and the child) has the form of a protective *l.*-spirit but a human face Leichty Izbu II 67, also cited Izbu Comm. 111, with the explanation *ú-šā-rumUŠ u SAL.LA* GAR it has male and female sex organs ibid. 112; on a favorable day you set up three reed altars *ana il āli Ištar āli* <sup>d</sup>LAMMA URU before (the images of) the protective god and goddess of the city (and that of) the protective *l.*-spirit of the city RAcc. 34:2, also (with *il bīti Ištar bīti*

## lamassu 2b

<sup>d</sup>LAMMA *bīti*) ibid. 36 r. 5 and 40:3, cf. <sup>d</sup>LAMMA É KAR 298:48; *kablāte* SAL.<sup>d</sup>LAMMA.MEŠ KI.TA SAL.<sup>d</sup>LAMMA.MEŠ *šupur x x 8* SAL.<sup>d</sup>LAMMA.MEŠ *ina muḫḫi gissé ša šiddi* the feet (of the throne consist of) *l.*-representations, below the *l.*-representations are [...] claws, there are eight *l.*-representations atop the two cross pieces of the long side Streck Asb. 296 r. 23, see Bauer Asb. p. 50 n. 1, and passim in this text describing a bed and a throne; if the intestines look like <sup>d</sup>LAMMA.GADA.MAḤ BRM 4 13:67, dupl. Boissier Choix 91 K.3805:6, cf. <sup>d</sup>LAMMA.GADA(text .UD).MAḤ (dedicated for the life of Nazimaruttaš) UVB 12/13 43:7.

b) used at gates: *nāmari ša* KÁ <sup>d</sup>LAMMA.LAMMA the tower of the *l.*-gate AOB 1 130:22 (Shalm. I), cf. ibid. 134:21; *er[betti* UDU *šad-di]* <sup>d</sup>LAMMA *ša kaspi siparri itti* UDU *šad-di* <sup>d</sup>LAMMA *ša aban šadi ešqi nakliš abnīma* I artistically made four . . . sheep as protective spirits of silver (and) bronze, together with . . . sheep serving as protective spirits of massive quarried stone OIP 2 97:85 (Senn.); I placed to the right and the left of the gate *šēde* u <sup>d</sup>LAMMA.MEŠ *ša NA<sub>4</sub>.MEŠ ša kī pi šiknišunu irti lemni utarru nāširu kibsi mušallimu tallakti — šēdu-* and *l.*-figures of stone which according to their (the stones') nature ward off evil, protecting (my) path, safeguarding (my) going in and out Borger Esarh. 62 B vi 41; note SAL.<sup>d</sup>LAMMA.MEŠ (listed between *aladlammū* and *apsasāti*) ibid. 61 v 78 and vi 18; SAL.<sup>d</sup>LAMMA.MEŠ *gišnugalli šinni pīri ša illūru našā kitmusa rittašin . . . ina bābānišin ulziz* I placed at their (the palace's) doorways figures of *l.*-spirits made of alabaster (and) ivory, holding *illūru*-flowers, their hands folded(?) OIP 2 120:25, also 106 vi 32, cf. (referring to the manufacture of *l.*-figures) <sup>d</sup>LAMMA.MEŠ-*te ibattuqu* (see *batāqu* mng. 4) Iraq 17 134:14, cf. also (in broken context) <sup>d</sup>LAMMA.MEŠ *annūte* ABL 103 r. 7 (both NA); *ina bāb šit šamši* KÁ <sup>d</sup>LAMMA.A.RA.BI (speaking of the gates of Ešagila) VAB 4 210 i 23 and 29 (Ner.), cf. Lambert BWL 60:80, cited mng. 1a; <sup>d</sup>LAMMA AN.TA <sup>d</sup>LAMMA KI.TA (obscure) Frankena Tākultu p. 6 iii 34f., and see ibid. p. 101

## lamassu 4

sub No. 128, BiOr 18 200 iii 20f., also Müller, MVAG 41/3 16 iii 32, etc.; <sup>d</sup>LAMMA AN-*ú ša bīt āli* KAV 78:30.

3. representation in human shape: <sup>d</sup>LAMMA.ḪI.A *ra-qi-da*(or *-du*)-*tim u saḫirtam ša kisal gišimmari* (they should check on) the representation of dancing *l.*-figurines and on the enclosure of the palm-tree courtyard ARMT 13 16:6 and 10; 1 GAL <sup>d</sup>LAMMA.ḪI.A *ḫurāši* one rhyton (decorated with several) *l.*-representations, of gold (weighing four minas) ARM 7 265:7', cf. 1 *kussū* . . . 1 *nēmedu* [...] 4 [<sup>d</sup>LAMMA [...] ARM 7 123:3; [1 *la-m*]a-*sū ša ḫurāši* URUDU *mi-iḫ-ḫu-uz ina libbišu zi-mi-u šumšu* one figurine of a *l.*-spirit of gold, copper . . . in it, its name is *zimiū* EA 14 i 68; one *ḫubunnu*-container of gold *la-ma-as-sà* [*ša i*]na *q[ab]la kaspi ša izzaz* (in the form(?) of) a *l.*-figurine which is on a socle(?) of silver, standing ibid. i 59; 21 <sup>d</sup>LAMMA *ša NA<sub>4</sub>* 21 *l.*-figurines of glass ibid. iii 59; 1 <sup>d</sup>LAMMA *ḫurāša uḫḫuz* (for the king's wife and the king's daughter) ibid. ii 13f., cf. 2 <sup>d</sup>LAMMA ibid. i 55; one bed with golden mountings GİR.MEŠ-*šū* <sup>d</sup>LAMMA.ḪI.A its feet are *l.*-figurines ibid. ii 19 (list of gifts from Egypt); *šalmāni ālāni* <sup>d</sup>LAMMA.MEŠ DINGIR.MEŠ *darsūti* the pictorial representations of cities, the statues of the fallen gods Frankena Tākultu p. 5 i 30; <sup>d</sup>LAMMA *ilūtišu rabīte* a representation of his (Ninurta's) great godhead AKA 210:19 and 345 ii 133, as against *lamassatu* when referring to Ištar ibid. 164:25; *lānki* (var. *la-mas-sa-ki*) *abni baltaki āmur* I have made an image of you (sorceress), I have seen your self Maqlu VII 68, cf. Maqlu VIII 90, cited *baštu* mng. 2a; ALAM <sup>d</sup>LAMMA JRAS 1912 1028 iv 5.

4. (a precious stone): [*na<sub>4</sub>.<sup>d</sup>lamma*] = [MIN (= *aban*) *la-m*]as-*si* Hh. XVI 132, cf. *na<sub>4</sub>.téš*, *na<sub>4</sub>.arḫuš(!)*, *na<sub>4</sub>.<sup>d</sup>lamma* RS Recension 166ff.; *libnassu ša NA<sub>4</sub>* <sup>d</sup>LAMMA its brickwork is of *l.*-stone ZA 53 238:7 (NB hymn to Ezida); *abnu šikinšu kīma ši-ri-in-di* GIŠ.[X] *NA<sub>4</sub>.<sup>d</sup>LAMMA* [*šumšu*] the stone which looks like cut [...] -wood is called *l.*-stone STT 108:71, cf. (description of stone destroyed) ibid. 50, see JCS 21 154; *NA<sub>4</sub>.NÍG.ŠA<sub>6</sub>.GA* : *NA<sub>4</sub>.<sup>d</sup>LAMMA* luck

## lamassu 5

stone : *l*-stone Uruanna III 154; note the inscription NA<sub>4</sub>.<sup>d</sup>LAMMA (between the two panels on the seal) meaning “amulet stone” rather than referring to the nature of the seal stone (rose jasper) TCL 3 p. xii; NA<sub>4</sub>.<sup>d</sup>LAMMA Šurpu VIII 86, also Köcher BAM 311:15, KAR 213 i 17, LKU 32 r. 9, UET 4 149:6, 150:16, and passim for use as a charm and for magic practices.

5. (a star): MUL *nibū ša* MUL.ÙZ <sup>d</sup>LAMMA *sukkal* <sup>d</sup>Ba-ú CT 33 1 i 26.

The protective spirit *l* is always represented as a female figure (only a late omen passage seems to refer to it as a hermaphrodite), but later texts differentiate between *lamassatu* “statue of a goddess” and *lamassu* “statue of a god.” See discussion sub *lamassatu*.

Since no OB lexical source gives a Sum. reading for this word (the reading *lamma* comes from Ea only), the reading of the logogram is uncertain. The personal name *La-ma-ša* is not sufficient evidence for positing a noun \**lamā’um* which would occur only with the suffix *ša*; for discussion see Hirsch Untersuchungen<sup>2</sup> additions to p. 44, n. 227.

For UET 3 686:1, see *lamassatu*.

Landsberger, ZA 37 218f., 41 228f., MAOG 4 321; Spycket, RA 54 73ff.; Wiseman, Iraq 22 166ff.; von Soden, Bagh. Mitt. 3 148ff.; Limet Anthroponymie 129ff.; Oppenheim Ancient Mesopotamia 199ff.

**lamassu** in **awil lamassi** s.; lucky, divinely protected person; lex.\*; cf. *lamassu*.

lú ki.ti.il.la (var. omits .la) = *a-wi-il la-ma-si* OB Lu B ii 22, var. from N 3861, see MSL 12 179.

For the rare Sum. correspondence ki.ti(1) to *lamassu* see N 970 and BE 1 129:14 cited *lamassu* lex. section.

**lamastu** see *lamassu* and *lamaštu*.

**lamaštu** (*lamassu*) s.; 1. (a female demon), 2. (a disease); from OB on; wr. syll. and <sup>d</sup>DÌM.ME.

dìm.me = *la-maš-tum* (followed by dìm.me.a = *labāšu*, dìm.me.ḪAB = *aḫḫāzu*) Lu Excerpt II 179a; <sup>d</sup>[...] = <sup>d</sup>DÌM.ME = *la-maš-tu* (followed by *labāšu*, *aḫḫāzu*) CT 24 44 xi 142 (god list).

<sup>d</sup>dìm.me <sup>d</sup>dìm.me.a su.na ba.ni.in.gig.ga : *la-maš-tum labāšu ša zumra ušamrašu*—*l*-demon,

## lamaštu

*labāšu*-demon, who make the body sick CT 16 1:34f.; <sup>d</sup>dìm.me ḫé.a <sup>d</sup>dìm.me.a ḫé.a <sup>d</sup>dìm.me.ḪAB ḫé.a : *lu la-maš-tum lu labāšu lu aḫḫāzu* CT 17 34:17f., also CT 16 35:37f., KAR 56:16, ASKT p. 90–91 ii 62; <sup>d</sup>dìm.me ḫé.me.en : *lu la-maš-tum* MIN (= *atta*) CT 16 10 v 15f.; 7.àm <sup>d</sup>dìm.me ḫul.a.meš 7.àm <sup>d</sup>dìm.me.a šed<sub>4</sub>.dè ḫul.a.meš : *sibit la-maš-ti lemnūtu sibit labāši li’bū lemnūtu* CT 16 13 iii 21ff.; <sup>d</sup>dìm.me ka.muš.i.kú.[e] : *la-maš-tum pašittu* CT 17 25 i 5; lú <sup>d</sup>dìm.me šu.ḫa.za ba.an.da.gar(var. .kar).ra : *ša la-maš-tū*(var. *-tum*) *ḫuzuzu* whom the *l*-demon has seized 5R 50 i 53f., see Borger, JCS 21 4:27, cf. K.15251:5f.; udug <sup>d</sup>dìm.me lu<sub>x</sub> lú.ra sù.sù : *ša šēdi u la-maš-ti imtu* LÚ *iššār* he has heaped the spittle of the *šēdu* and the *l*-demons upon the man CT 16 49:298f.; <sup>d</sup>dìm.me nam.ba.te.gá.dé : [*la-maš-tu ē*] *taḫḫāšu*—*l*-demon, do not affect him! CT 16 30 i (C) 78f. and CT 17 46:78f.

1. (a female demon) — a) in gen.: *šalmāz nija ana la-maš-ti mārāt Anim tapqida* you (witches) have handed over figurines representing me to the *l*-demon, the daughter of Anu Maqlu IV 45; *ša* <sup>d</sup>DÌM.ME (var. *la-maš-tum*) *išbatušu* whom the *l*-demon has seized (parallel: *labāšu*, *aḫḫāzu*) Šurpu IV 52, <sup>d</sup>DÌM.ME *išabbassu* KAR 177 iii 18 (hemer.); *iskip la-maš-tu šadā uštē[li]* he repulsed the *l*-demon, sending (her) back to the “Mountain” Lambert BWL 52:8 (Ludlul III), cf. *la maš-tu[m ú-ri]-da ultu qereb šadā* ibid. 40:55 (Ludlul II); may the goddess Annunitu crush *mārtam pašittam* <sup>d</sup>DÌM.ME *ekkēmtam* the . . . daughter, the snatcher-demon *l*. CT 42 32:10 and dupl., see von Soden, BiOr 18 71; SILA <sup>d</sup>La-ma-aš-tim — *l*-street (in Sippar) CT 2 27:6 (OB).

b) in enumerations: <sup>d</sup>la-ma-aš-tū <sup>d</sup>la-bā-šu <sup>d</sup>aḫ-ḫa-zu ZA 45 206 iv 8 (Bogh.), cf. [*lu*] *la-maš-tum lu labāšu lu aḫḫāzu* AAA 22 42 i 3, also Maqlu I 137, *muršu di’u la-maš-tum aḫḫāzu bibiḫtu* RA 41 31:5 and r. 3, etc., also *lu* <sup>d</sup>DÌM.ME *lu* <sup>d</sup>DÌM.ME.[A . . .] *lu* <sup>d</sup>DÌM.ME.ḪAB LKA 70 ii 18, KAR 227 iii 35, dupl. LKA 89 r. 27, Maqlu II 54, V 70, etc., see also lex. section.

c) on amulets: <sup>d</sup>Dìm.me *dumu An.na* (inc.) RA 18 196:1, <sup>d</sup>DÌM.ME *DUMU* <sup>d</sup>A-nim ibid. 198:1, and passim, see Klengel, MIO 7 334ff. and 8 25ff.; 14 NA<sub>4</sub>.MEŠ <sup>d</sup>DÌM.ME 14 stone