

## Ḫ

**ḫabābu** s. *ḫapāpu*

+ **ḫabāqu** (mng. uncert.) s. *ḫabīqtu*

D MA *ḫa-bi-i-qa* BATSH 4/13 23, s. Cancik-Kirschbaum 1996, 110.

**ḫabāru I** “to be thick, solid”

G *kēm qibītī el qibītika lū ḫa-ab-ra-at* RA 36, 10 “so that my word may be stronger than yours” (cit. CAD A/2 167b s.v. *apāru*). S. also *karīktu* for *ḫu-bu-ur* in ARM 33, 235 r. 16. JW

+ **ḫab/pāru III** “to block off(?, said of water in a weir); OB

*karkāt ēkallim ḫu-Bu-ur* ARM 26/2, 380 no. 455 r. 16 = ARM 33, 490 no. 235 “and block off(?) the weirs of the palace”, s. *kirīktu*. Heimpel 2003, 376 considers a variant of *kabāru*, but in the D the expected form would be *kubbir*. Durand in ARM 33, 490 opts for *ḫabāru I* “to thicken”. This word, however, is hitherto not attested with a transitive mng. in the G-stem.

+ **ḫabāsu?** “to bind, bandage”; OB

OB lit. *ḫa-ab-sa-ši-im* UET 6/3, 889 ii 5. Cf. Hebr. ḤBŠ “to bind”, s. Streck/Wasserman 2012, 199.

**ḫabību** “murmuring, twittering”

1. OB lit. *ina pīšina ul pa<sub>12</sub>-ri-is ḫa!*(text: ZA)-*bi-bi ākilāt karšiya! ul i'addarā m[ūšī] u urrī* CUSAS 10, 9: 29–31 “Her gossip concerning me was not cut off from their (the women’s) mouth. They who slander me have no fear by night and day”.

2. *ḫa-bi-bi* UET 7, 73 iv 151 (Sg. letter, Westenholz 1997, 148ff.), between *lilā ṯ* “a singer/musician” and LÚ.GI.DI.DA.A “*malīlu*-flutist”.

**ḫābilu I** “evildoer”

1. OB lit. *rāmī ša šēri ḫa-bi-i-lu literrūnimma* AOAT 267, 192 i 11f. “my love of the steppe, may the robbers return (him) back to me!”

2. MB lit. [*ḫ*]a-bi-li-iš *dādīka lumšuḫ* ALL no. 11: 2 “I want to plunder your attractiveness like a [ro]bber”.

**ḫābilu II** “trapper”; +OB

OB *ḫa-[b]i-li* UET 7, 73 iv 167 (Sg. letter, Westenholz 1997, 148ff.) “trappers”. Cf. Sjöberg 1996a, 121 and 138 (followed by entries denoting hunters).

+ **ḫabīqtu** (mgn. uncert.), cf. *ḫabāqu*

MA *ḫa-bi-iq-te* BATSH 4/1, 19: 6'. [*ḫa*]-*bi-iq-te* ib. 19: 12'. *ḫa-bi-iq-ti* ib. 7: 19". S. Cancik-Kirschbaum 1996, 128.

**ḫabšūtu** “joy”

On KBo. 1, 51 ii 18, quoted in AHW 305 under *ḫabšūtu*, s. *ḫabšūtu*. Both words are correctly distinguished in CAD H 18.

**ḫabš/sūtu** “part of a sheep’s stomach, reticulum(?)”; + OB

1. OB lit. *ḥa-ab-šū-tum* Fs. Geller 133 ii 11 ((list of sheep body parts, between *riqītum* “omasum” and *kukkudru* “abomasum”).
2. SB *ḥab-šū-tum pī karši* K. 3978+ iii 62 // 62 // K. 3667+ iii 12, quoted Cohen 2018, 142 “*ḥ.* is the reticulum(? lit. mouth of the stomach)”.
3. SB *ḥa-ab-sū-[tu]* KBo. 1, 51 ii 18 (after *riqītu* “omasum”), quoted in CAD H under *ḥabšūtu* and in AHW 305 under *ḥabšūtu*.
4. Cf. Cohen 2018, 142–144.

**ḥabu** s. *ha'u*

+ **ḥabūratu** (?) “noise (?)”; Ur III

cf. *ḥubūru*

2 [*guruš*] *šidim* 3 *guruš é ḥa-bu-ra-tum é-mušen-na dū-dè gub-ba* CUSAS 3, 9: 25 “2 builders (and) 3 workmen employed to construct the house of noise (?), the bird house”. Heimpel, CUSAS 5, 167 connects *ḥ.* with *ḥabāru* I “to make noise”, which would be “surely descriptive of the facility”. Kleinerman/Owen, CUSAS 4, 46 and 680, however, interprets *h.* as a PN.

NR

**ḥadû** “to be(come) happy“

OB lit. *u lumnu uḥtalliq[šī?] ḥa-du-ú uddappir* ZA 110, 40 i 38 “and evil made (it) disappear, happiness was driven away”.

**ḥādû** “rejoicing”; + OB

OB lit. *ḥa-di mīšārim* Westenholz 1997, 198: 66; 200: 68 „who rejoices over justice“.

**ḥaḥḥu II** “plum (the tree and its fruit)”

NA (boxes of) <sup>giš</sup>*ḥa-aḥ-ḥi* SAA 11, 85: 5.

**Disc.:** The mng. “plum” (AHw. 308) is based on etym. comparison with Aram. *ḥōḥ*, Arab. *ḥauḥ*. Postgate 1987, 129f., points out that the latter means “peach” in modern Egyptian and Iraqi, but the fruit was probably not introduced in Mesopotamia prior to the Achaemenid era.

JW

**ḥakāmu** “to understand”

D OB lit. *eqelki ḥu-uk-ku-um* CUSAS 10, 10: 39 “your field is all too well known” (sexual metaphor), s. George, ib. p. 65.

+ **ḥa-al?** “valley(?)”; LB, Aram. lw.

1 GAR NUMUN [LU] *šá ḥa-al* FS W. G. Lambert 175, 21A: 11 “1 GAR of...seed from a valley(?)”. Finkel id. 177 sub 2, 11 tentatively connects *ḥa-al* with Aram. *hyl'*, *hylv'* “valley”.

NR

**ḥalālu II** “to pipe, murmur”

OB lit. *mūka ḥa-li-lu* JAOS 103, 26f.: 39 “your water is murmuring”.

**ḥalāšu** “to press, squeeze”

OB lit. *lu-uḥ-ta-al-ša šūḥiš ina majjālim kilallāni* YOS 11, 24 i 22 “let us(?) joyfully press to each other(?) on the bed”.

+ **ḥalbānātu** “an aromatic”; NB, WSem. lw.

s. *ḫilabānu* (CAD 𐎶 184a, AHw 345a) and \**ḫilbanītu* (CAD 𐎶 185)

*ḫal-ba-*[ ] CT 55, 25;

šim *ḫal-la-ba-na-a-tú* BM 74485;

šim *ḫal-[la'-ban'1(?)-n[a'-a-tú]* CT 55, 385;

giš.šim *ḫal-la-bi-na-a-tú*<sup>meš</sup> NBC 4547;

šim *ḫal-ba-na-a-tú* BM 75944;

[šim] *ḫa-[li]-ba-nu-a-tu*<sub>4</sub> BM 73335;

šim *ḫa-la-ba-n[a-tú]* YBC 4173;

šim *ḫa-la-bu-na-tu*<sub>4</sub> Iraq 59 no. 40.

(all refs. from adm. texts from the Eanna (Uruk) and Ebabbar (Sippar) archives, s. Jursa 2009, 155f.)

The two last spellings with the first sign 𐎶A demonstrate clearly that the sign 𐎶AL in the other references must be read as *ḫal* and not as a logogram šimBULU𐎶 for *baluḫḫu*. Other spellings of this word show that *ḫalbānātu* was etymologized by Babylonian scribes as *ḫīlu* “resin” in combination with *abnu* “stone” or in combination with the adjectives *banū* “beautiful” and *ablu* “dry” (s. Jursa 2009, 155f.): A.KAL(-)*ab-na-a-a-tú* (BM 54060 ii 5’); šim *ḫi-li(-)ab-na-[a-a-tú]* (NCBT 682); [šim] *ḫi-i-lu(-)ba-na-a-ta* (GCC I 2, 258: 3); [A.]KAL(-)*la(-)ba-na-a-a-tu*<sub>4</sub> (NCBT 796); A.KAL(-)*ab-la-a-ti* (PTS 2112); šim A.KAL(-)/*ab-la-a-ta* (UCP 9/2, 27); *ḫi-li(-)ab-la-a-tu*<sub>4</sub> (GCC I 2, 358). For the reference GCC I 2, 258: 3 s. already CAD 𐎶 185 s. v. \**ḫilbanītu*., where the popular etymology was already recognized.

After Jursa 2009, 155 *ḫalbānātu* is a West Semitic loanword, which is known in Hebrew as *ḫelbānā* and in Syriac as *ḫelbānītā*, both mean “galbanum”. Despite the etymology, it is not provable that Akkadian *ḫalbānātu* means “galbanum”, namely gum resin from *Ferula Galbaniflua* (Jursa 2009, 156). In this sense, it is noteworthy that *baluḫḫu*, which was identified with greater certainty as galbanum, does not occur in the New Babylonian texts about aromatics from Sippar and Uruk: perhaps *ḫalbānātu* has replaced it in these texts (Jursa 2009, 156).

NR

+ **ḫallapunu** “an aromatic”; LB

4 GÍN *ḫal-la-pu-un-na* FS W. G. Lambert 188, 31: 9’ (list of aromatics). After Finkel id. *ḫ* could be a var. of *ḫaltappānu*. S., however, also *ḫalbānātu* above.

NR

+ **ḫallu V**; OB

s. *pisannu*

**ḫalpū** “frost, freezing”

OB lit. *ul ašḫan ina ḫal-pi-ma addī išk[a]* Iraq 81, 242: 12 “I did not get warm in the cold, so I threw you[r] wood (into the fire)”.

TS

**ḫalšūtu** s. *birtūtu*

**ḫalū I** “wool; woolen garment”

1. Ur III <sup>túg</sup>*ḫa-la-um* [ùl zi-lí-ḫi 3-kam-ús CUSAS 3, 811: 3. Note also <sup>túg</sup>*ḫa-la* CUSAS 3, 690: 2 and <sup>túg</sup>*ḫu-la-um* CUSAS 3, 738: 6.

2. OB <sup>túg</sup>*ḫa-li šiknim ša* <sup>giš</sup>NÁ *ša 2 panūšu* ARM 30, 39 T.473: 1–3 “woolen blanket for a bed, double-sided” s. ib. for add. refs. S. AHw. 1558b s.v. *ḫališiknum*. Durand 2009, 40 considers

also the possibility to read TÚG(*ṣubāt*) *ḥalī šik-num* with *šiknum* as an apposition by analogy with an OA passage 2 TÚG *ku-sí-a-tum ší-ik-nu-um*.

S. also *bttu* II for another attestation of *ḥalī šiknim*.

NR

**ḥamāmu** “to gather”

SB *nīklāti kalāma ḥa-mi-im karassu* ORA 7, 318: 14 “his mind gathers all artful things”.

+ **ḥamānirru** “an insect”; SB

1. *[pug]gula ḥa-ma-a-ni-ir[ru? ... at]tabi nibīssu* Jiménez 2017, 304: 11 “[I] hereby call its name [str]ong *ḥ.*’ *ḥa-ma-ni-ra* ib. 304: 13; 306: 29, 32; 308: 45.

2. Disc. Jiménez 2017, 322f.

**ḥamātu II** “to hasten”

Š S. *ḥamātu* III Š.

**ḥamātu III** “to burn”

Š 1. SB *marmāḥu ina libbiya upuntašu ušnammar ārir ana paššūr ilī u šarri ú-šah-ma-tu gināšu* Jiménez 2017, 250: 24 “using me, the *m.*-priest makes splendid his flour offering. The miller(?) makes glowing his regular offering for the table of the gods and the king”. The parallel *ušnammar* : *ušahmaṭ* makes probable that *ušahmaṭ* derives from *ḥamātu* III rather than from *ḥamātu* II “to hasten”. This is probably also true for other ref. of *ḥamātu* Š with obj. offering listed in the dictionaries under *ḥamātu* II.

2. *ú-šah-maṭ gin[āya]* ib. 252: 34 (manuscript c) “I make glowing [my] regular off[ering]”.

**ḥamīmu**, + *ḥamāmu* “an aromatic plant”; MA, + NB, SB

NB *ḥamāmu* BM 63426 (Jursa 2009, 159). Compare this form with Aramaic *ḥmāmā*. The identification with *Amomum* (AHw 317a; CDA 104a) should be probably abandoned (CAD 𐎶 66b; Jursa 2009, 159f. with further literature).

NR

**ḥamiš**, fem. *ḥamšat*, *ḥamšet* “five”

OB lit. *erbēt šār u ḥa-am-ši-[et]* CUSAS 10, 12: 20f. “four eons and five”.

**ḥammā’u** “rebel”

OB lit. *[ūtellē] elī gipši ḥa-[am-ma-i] dan<sup>an</sup>-na-at* TIM 9, 41: 35 “[the kingship] of KN) is raised above the mass of the rebels, it is strong”.

**ḥammu**, fem. *ḥammatu* “family head”

OB lit. (Ištar) *ḥa-ma-at/ta!?* *ší-ru[-tim]* CUSAS 10, 13: 2’ “head(?) of sup[remacy]”.

**ḥam/nṭussu** “swiftly, hastily”

AHw 319 *ḥam/nṭutu*.

SB *[ti`ām]at gal-la-at abā`i ḥa-am-ṭu-ut-su* Jiménez 2017, 170 Ic 30 “I (poplar) swiftly cross the rolling [se]a”.

**ḥamû II** “to paralyze”; + OB

OB lit. *u māram ša ina bīt abim ḥu-um-mu-ú iššar šarrum* ZA 110, 42 ii 16 “and the king will provide for the son who is a cripple in (his) father’s house”.

**ḥanābu** “to flourish”

**Gtn** s. *muḥtanbu*.

**ḥanāqu** “to strangle”

**G** OB (the lion) *ka-ni-iq zayyer* PN MARI 3, 46 no. 3: 3 “who strangles the foe of PN” (s. Charpin, NABU 1993/112).

**Dt 1.** OB *uh-ta-an-na-aq ūlū ellīma ištū ūrim amaqqu* AbB 14, 149: 32 “I will hang myself or else I will go up and throw myself from the roof top”.

**2.** OB *uh-ta-na-aq ūlū* GÍR ZABAR *ana lib[biya] amahḥaṣ* ARM 33, 102 r. 7 “I will hang myself or stab my heart with a dagger”

JW

+ **ḥandalatu** (mng. uncl.); Ug., WSem. lw.

SÍG.ZA.GÌN *ḥaš-ma-na* SÍG.ZA.GÌN : *ḥa-an-da-la-ti* ù SÍG.ZA.GÌN : DU-*pa-aš-ši* ù NA<sub>4</sub> *ga-bi ma-’a-dī-iš* NIN?-*ya li-še-bi-la* Ug. 5, 48: 9 “may my lady(?) send me a great deal of *ḥašmanu*-colored blue wool, *ḥandalātu*-type blue wool, *dupašši*-type blue wool, and alum” (cit. CAD U 194 s.v. *uqnātu*). Sivan 1984, 226 interprets *ḥandalatu* as “purple wool”. Van Soldt 1990, 337 considers *ḥandalatu* as an unidentified wool color. S. also Olmo Lete / Sanmartín, who translate alphabetic *ḥndlt* as “type or color of cloth”. Compare with Hittite <sup>(sig)</sup>*ḥantala*- “ein Wolltuch, das vielleicht auch als Kleidungsstück getragen werden kann” (Friedrich / Kammenhuber 1998, 168).

NR

**ḥandūḥu** s. *kantuhḥu* and *ḥidduḥḥu*

**ḥapādu**, + *qapādu* “to be(come) blind”

**D 1.** MA PNf *ummušunu ḥap-pu-da-at iškāra lā teppaš aklī lā takkal* BATSH 18, 3: 4 “PN, their mother, is blind; she does not do work, she does not eat bread”, also in 6: 4.

**2.** MA var. *qapādu*: PNf *ummušunu qa-pu-da-at* BATSH 18, 12: 56 “PN, their mother, she is blind”, also 42: 27 and possibly in 43: 2’.

**Disc.:** Salah (ib.) reads *ḥabbudat/qabbudat* and considers both variants of *kabātu*, which is rejected by de Ridder 2018, 132f. S. ib. for the interchange of /ḥ/ and /q/ in MA. Freydank apud BATSH 18, 76 n. 592 suggests a reading (*ḥ*)*abbuṭat* from *ebētu*.

JK/JW

**ḥapāpu**, *ḥabābu* “to murmur, whisper, twitter”

OB lit. *ibaššī rāmum elī nišī i-[ḥa]-ap-pu-up rāmum li-iḥ-pu-pa-am ina [šēria]* CUSAS 10, 11: 5f. “love came into being, whispering over the people. May love whisper above me.”

George, CUSAS 10 p. 70, derives the word from a root \*ḤBB “to love” and mentions further ref. However, all the instances of this alleged verb either can be derived from the onomatopoeic verb listed in AHW. 301 as *ḥabābu* “murmeln, zirpen, zwitschern” or belong to *ḥapāpu*, a variant of *ḥepū* (AHw. 321 *ḥapāpu* I 321 “zerschlagen”). S. also *ḥabību* for which a meaning “murmuring, twittering” fits the context better than a meaning “love”. Finally, the variant *ḥapāpu* with *p* instead of *b* can be more easily explained when the verb is onomatopoeic rather than etymologically connected to \*ḤBB.

**ḥapātu** “to overcome”

**G** OB lit. *iḥ-pī-ta* VS 10, 213 i 1.

+ **Gtn** *ḥi-ta-pu-ut elīja* YOS 11, 24 i 3 “he keeps overcoming me”.

+ **ḫarāmu** III (mng. uncert.); Emar

[(x) q]aqqada liṣBirmi [l]ū ta-aḫ-ru-um-mi [DUMU<sup>mes</sup>] ša ulladu [DUMU<sup>mes</sup>]-ia šu-nu-mi  
AulaOr. 5, 13: 10.

Arnaud 1987, 233, note 31 connects this form with the West Semitic root *hry* “to be pregnant”. However, this does not explain the writing of the double *-mm-*. Pentiuć 2001, 176f. relates this form to the West Semitic root *ḫrm* “to put aside, forbid, consecrate” (s. Hebrew *ḫāram* (Hiph.) “to ban, devote”; Arabic *ḫarama* II “to declare inviolable”) and translates the lines 10-12 as “She [surely] declared (vowed): [The sons] whom I will bear, they (will be) my [sons]”.

This interpretation conflicts, however, with the grammar and the context of the passage. The form [lu]-ú ta-aḫ-ru-um-mi is the part of the direct speech (lines 4-14) with the marker of the direct speech *-mi*. The whole speech belongs to Aḫ-ṭāb. In the lines 4-8 he declares his daughter Alnašuwa as “man and woman”, i.e. heiress, which must “invoke his gods and his dead” (for this practice, s. van der Toorn 1994, 44; Yamada 1995, 306). In the lines 11-12 Aḫ-ṭāb nominates the sons of Alnašuwa who may be born in the future, as his sons (for this passage s. e.g. Bellotto 2002, 138). There are two lines between these declarations, [(x) q]a-qa-dá li-iṣ-BI-ir-mi / [lu]-ú ta-aḫ-ru-um-mi, which remain unclear. It seems, though, that the topic of these lines could be the marriage of Alnašuwa due to the fact that the next passage reports about the birth of her children (s. already Arnaud 1987, 233, note 31). With Arnaud one could understand [(x) q]a-qa-dá li-iṣ-BI-ir-mi as “may she dress / decorate (her) head” (s. CAD *ṣepēru* 132f.), that can denote her status change from unmarried to married. [lu]-ú ta-aḫ-ru-um-mi, which seems to be precative 3 f. sg. too (for possible precative forms in Emar s. Seminara 1998, 401), could be understood as a synonym to *li-iṣ-BI-ir-mi* with *q]a-qa-dá* again as an object. Unfortunately, the Akkadian verb *ḫarāmu/arāmu* “to cover” (CAD A/2, 228, especially 1b: “to cover the body or a part of the body”), which would fit well the context, belongs to the vowel class *i/i*.

NR

**ḫarāru** “to dig”; D “to tuft, to trim (?)”

G OB *eqlam a-ka-ar-r[a-a]r erriš* AbB 13, 150 r. 15 “I will hoe the field and seed it”; *ana ka-ra-ri-im lā tanaddin* ib. 17 “do not hand it (out) for hoeing!”

D a step during textile production: 1. OB *nešūm u ḫu-ru-rum* Syria 59, 129–149 §d and *pass.* “(4 days) for scraping (?) and tufting (?)”. S. Lackenbacher 1982b, 142; Durand 2009, 42 (cf. <sup>túg</sup>*arrūru* AbB 7, 112: 17?).

S. also *tahrīru*.

JW (G), NR (D)

**ḫarāsu** “a skin disease”

Refs. s. Stol 2007, 235.

+ **ḫarbazinnānu** “a bird”

OB *ḫa-ba-ar-zi-na-nu-um* Edubba’a 7, 100: 41 (in list of birds).

**ḫardu** “wakeful”; + OB

OB lit. *ḫar-du u āriiru ... iggeltām* CUSAS 10, 8: 19f. “wakeful and trembling, ... I(!) awoke”.

**ḫasānu** s. *ḫašānu*

**ḫašābu** “to break off”

OB lit. in transf. mng.: *ḫu-uṣ-bi ezbi* CUSAS 10, 10: 9 “break off, leave!”

**ḫaṣānu** “to shelter”; + OB

OB lit. [u] *šumma ina damq[ātim] abu lā iḫ-si-nam-ma m[ārāšū] matī mārūm ina namraṣ[im] abāšu li-iḫ-si-[in]* ZA 110, 53 ii 2, 4 “and if a father did/does not shelter [his] s[on] in go[od] times], when would a son shelter his father during suffering?” Note the spelling of the second radical with SI, which stands for deaffricated [s], whereas the affricate /s/ is written ZI = *sí* in the text: *sí-ik-ka-nim* 32, *la-ma-(as)-sí* i 9, 14.

**ḫaṣībaru** “a bird”

OB [ḫa]!-*ṣi-ba-ru-um*<sup>mušen</sup> Edubba’a 7, 100: 39 (in list of birds). Black/Al-Rawi 1987, 124 read *i-zi-KU-ru-um*, Al-Rawi/Dalley 2000, 106 [i]!-*ṣi-ba!-ru-um*.

**ḫašāšu I** “to rejoice”

G OB lit. *li-iḫ-šu-[šū] pānūki! kīma rīmti[m]* CUSAS 10, 11: 9 “may your face rejoice as a wild cow”. *li-iḫ-šu-ša kabtataki* ZA 75, 200: 34 “may your liver rejoice”.

Gtn AHw. BE 40294 = MIO 12, 52f.: 12’.

**ḫašḫūru** “apple”

OB *kīma ḫa-aš-ḫu-ri-im ša simānim! ša ip-pān šattim itbuku inibšu ibā’um[a] birqu ša Adad ina šērišu mā ibtā birqum ša šīḫātīm elīya* ALL no. 1 i 8–13 “Like an apple tree of the appropriate time, which heaped up its fruit (and) the lightning of Adad swept over it, (thus,) indeed, the lightning of love-making swept over (me).”

**ḫašū III** “a spice plant: thyme?”; Ur III

Ur III *ḫa-šu-um* CUSAS 3, 548: 14 (list of ingredients for beer). With Sallaberger, CUSAS 6, 357, other Ur III texts write *ḫa-ši/šu-a-núm* (CAD Ḫ 138).

NR

**ḫatātu** s. *ḫuttutu*

+ **ḫattārītu** “‘the bobbing one’, name of a bird”

OB *ḫa-ta-ri-tum!* Edubba’a 7, 100: 59 (in list of birds). Cf. *ḫatāru* “wippend gehen” (said of a falcon) AHw. 336 and *ḫattārū* “wippend gehend?” ib. Black/Al-Rawi 1987, 124 read *-lum*, Al-Rawi/Dalley 2000, 106 *-lum/kum?*

**ḫaṭāpu**, *ḫeṭēpu* “to pour out, to shed”

G 1. a) SB [n] *assu anḫu i-ḫe-eṭ-ṭi-ip dimtu [aššu]m? nīklātu amēluttu di-ma-ta-am-ma i-ḫe-eṭ-ṭi-ip* ORA 7, 318: 23f. “he sheds a tear, [becau]se of the trickery of mankind he sheds a tear” (parallel to *ibakki* “he weeps” l. 22). Cf. Hecker 2013, 92.

b) SB [aššum] *qabāt lemuttašu i-ḫe-eṭ-ṭi-ip di-im-ti* ORA 7, 318: 26 “[because] his evil was ordered he sheds a tear” (parallel to *ibakki* l. 25).

2. Lex. *ḫa-ṭa-pu ša še’i* (AHw 336, CAD Ḫ 152) “to pour out, of grain(?)”.

D OB lit. *di-ma-tu-uš! ḫu-ṭu-pa-at* UET 6, 396: 23 “her tear was shed”. Cf. already AHw 1580 (wrong as *ḫu-ṭu-pa*).

**Disc.:** It remains unclear whether the etym. of AHw 336 “he., aram., ar. *ḫtp* wegnehmen” is correct.

**ḫaṭṭu II** “stick”

SB *ina* <sup>giš</sup>PA-ia//*ḥaṭ-ṭ*[i-ia] *ša lā māgiri inaṭṭû zumuršu* Jiménez 2017, 168 Ic 12 “with my (the poplar’s) stick they beat the body of the disobedient”.

**ḥa’u**, *ḥabu* “a throne cover; textile”; Ur III, SB

Ur III 1 <sup>túg</sup>*ḥa-um* <sup>giš</sup>GU.ZA URI<sub>5</sub><sup>ki</sup> 3-KAM.ÚS CUSAS 3, 631: 3 “3rd quality *ḥ.* fabric for the throne of Ur”; 1 <sup>túg</sup>*ḥa-bu-um* 3-KAM.ÚS <sup>giš</sup>GU.ZA URI<sub>5</sub><sup>ki</sup>-ma CUSAS 3, 821: 5; 1 <sup>túg</sup>*ḥa-um a-gi<sub>4</sub>-um* PN CUSAS 3, 581: 1. S. CUSAS 4, 77f. for further ref.

NR

**ḥayru** s. *dāku*.

**ḥazannu I**, SB *azannu*, + *ḥazu’annu* “an alliaceous vegetable”; + OA

1. For *ḥazu’annu* as OA form of *ḥazannu* s. Farber 1991, 237.

2. OA *a-da-aḥ-šī u 4 me’at kipunnāni u ḥa-z[u-a-ni] ina ḥuršīānim aknukma* “I have sealed a.-plants and 400 k.-items and *ḥ.*-plants in a package” I 429 (ZA 81, 236; s. also var. *ḥa-zu-a-NUM* in dupl. OIP 27, 55: 33 // TC 3, 159).

Note that *addaḥšī* and *ḥazuannī* occur in two Hitt. texts too as AN.DAḪ.ŠUM.SAR and *ḥa-az-zu-wa-ni-iš*.

NR

**ḥazannu II** “mayor”

Note the unusual spelling *ḥa-za-nu-um* in Ur III (usually written *ḥa-za-núm*), which occurs only in NRVN 57: 11 and in Garšana (CUSAS 4, 14). Note also the usual spelling *ḥa-za-núm* in Garšana (CUSAS 6, 263). S. also Sallaberger, CUSAS 6, 357.

NR

**ḥazzu** “goat”; OB

*me-ra-am u ḥa-az-za-am ú-zi-zu-ni-im-ma me-ra-am u ḥa-az-za-am ina puluḥti bēliya ul amgur* MARI 7, 186 A.1056: 7f. “they provided (*izuzzum* Š) a puppy and a goat, but out of respect for my lord, I did not accept the puppy or the goat”.

S. also *kazzu*.

JW

**ḥazu’annu** s. *ḥazannu I*

**ḥērebu** s. *āribu*

**ḥepû II** “to break”

G Ug. [*i*]ḥ-*pa-an-ni* ORA 7, 210: 36’ “he broke me”.

**ḥī’āqu** “to mix”

+ Š SB *ina qû Šamši ina paššūr ilī uš-[ḥa-qa] ušrātu* Jiménez 2017, 252: 34 “in the cup of Šamaš, on the table of the gods, I (vine) mix the tithe”.

**ḥī’ātu** “to supervise, check”

G OB lit. *bārī libbi mimma šumšu ša šumam nabû ḥa-ḥi/i-iṭ* (// *igi niġin*) *ajabba! elītim u šaplītim* CT 58, 28: 2 “who inspects the heart of everything that has been given a name, who examines the upper and the lower sea”.

D NA *ú-ḥa-a-a-ṭa<sup>1</sup> la ke-nu-ti* SAA 9, 2 ii 32 “I will search out the disloyal ones”, s. comm. of S. Parpola, ib. p. 16.



+ **ḫidduḫḫu**

The Nuzi refs. and BE 14, 123a: 8 cit. AHW./CAD s.v. *ḫandūru* belong here. S. the disc. by van Koppen 2001, 220 and s.v. *kantuhḫu*.  
JW

**ḫilṣu I** “filtration; filtered oil”

CAD *ḫilṣu* A a. *ḫilṣu* B; AHW *ḫilṣu* I

1. Ug. NIN-ú-a *šám-na gi-il-[ša]* (*g = ḫ*) *[ni?] ú?* (text *sa*)-*ra-ḫa-PI-ni* “my sisters sprinkle pressed oil on me” ORA 7, 208: 12’.

2. Bongenaar 1997, 267 doubts the interpretation of *ḫilṣu* as “a cleaning (or pressing) process performed on sesame seeds” and considers *ḫilṣu* in the texts from the Ebabbar archive in Sippar as “perfume or incense, or the ceremony for which that perfume/incense was used”: ŠIM.ĤI.A *šá šam-ni GAL-ú šá ḫi-il-ṣu šá* <sup>d</sup>GĀŠAN *Sip-par*<sup>ki</sup> *šá* UD.8.KAM *šá* ITI.KIN *ru-qu-ú* (BM 74485 (= Bertin 1816)) “aromatics for the preparation of the *rabû*-oil for the *ḫilṣu* of Šarrat-Sippar on the eighth day of *Elūlu*”.

Note that *ḫilṣu* occurs only in context with the goddess Šarrat-Sippar and was performed (or made) on special days. For one *ḫilṣu* were required 6 l. of sesame oil and many different aromatics or herbs (Bongenaar 1997, 267).

MPS (1), NR (2)

**ḫīlu** “labor pain”; + OB

1. OB lit. *ḫi-lum ay ibīt ina libbiki* BiOr. 75, 13: 3 “the labor pain shall not stay in your belly”.

2. OB lit. *ḫi-il-ki lū bā ī* ib. 8 “may your labor pain pass”.

3. Note the sg.; hence the word is not plurale tantum (*pace* AHW, CAD).

**ḫimmatu** “collection”

1) OB lit. *ḫi-im-ma-at parṣī* RA 86, 81: 7, cf. *imittu*.

2) OB lit. *kullat ḫi-[im]-ma-[tim]* RA 86, 81: 10 “all of (them) together”.

**ḫimṣu II** “fatty tissue around the intestines”

OB lit. *ḫi-im-ṣum* Fs. Geller 133 iii 4 (list of sheep body parts).

**ḫinnu** “cabin”; OB, SB lex.

1. OB *arkus ḫi-in-ni-ša elēnūm u šaplūm* Finkel 2014: 17 “I constructed her (the ship’s) cabins”; 1 ŠU.ŠI ESIR *ana ḫi-in-ni-ša aš[ṭ]apak* ib. 20 “I poured out 60 (measures of) bitumen onto her (the ship’s) cabins”.

2. *ša* <sup>gišÉ</sup>.MÀ UET 7, 73 i 30 “the one (in charge) of the boat cabin” (Sg. letter Westenholz 1997, 148ff.) Cf. Sjöberg 1996a, 117.

**ḫiṭṭātu** “excavation”

*bītu ḫiṭṭātu* “plot covered with pits”: this expression occurs in two NB contracts, VS 4, 98 and VS 5, 79, concerning the sale of building plots in the city (s. already CAD 𒍪 210 “excavation lot”). The price of *bītu ḫiṭṭātu* is comparable with the price of *kišubbu* “unbuilt plot” (actually *bītu ḫiṭṭātu* in VS 4, 98 is even cheaper than *kišubbu* in BM21938). Kolinski / Paszkowiak-Wojciechowska 2006, 84f., no. 83 argue, that *bītu ḫiṭṭātu* is a plot covered with pits, which served as a source of clay for replastering of the houses. Such a plot could be turned into a building plot. This interpretation seems more plausible than “excavation lot”, since, after Kolinski / Paszkowiak-Wojciechowska 2006, 84, “there is no archaeological evidence for setting foundations in trenches for construction of private houses in this period”.

NR

**ḥīṭu** “sin”

S. Stol 2007, 236 on Enūma Anu Enlil I.

**ḥū’ a** s. *ḥuya’u*

**ḥubbû** “cultic dancer”

OB *ḥ[u]-ub-[bi]* UET 7, 73 Sg. letter, Westenholz 1997, 148ff. iv 136 (followed by NAR *a-ú* “singer of woe” and other entertainers). The text distinguishes between *p* and *b*, therefore the word has *b* (Sjöberg 1996a, 135).

**ḥubdû** “an official”

1. OB lex. refs. s. CAD 𐎧 215 (*ḥubdû* in *ša ḥubdê*)

*lú ḥúb-da* = *ša ḥu[b-di-e]* OB Lu A 470. S., however, the spelling in MSL 12, 171: 470: *lú bar-ḥu-da* = *ša bar-[ḥu-di-im]* (the sign 𐎧𐎺 is understood as BAR and 𐎧𐎺 there).

2. OB *u ḥu-ub-du aššu bēlīya kâta ibaššanni* AbB 2, 83: 21 “And *ḥubdû*-official will come to shame by me because of you, my lord”.

The context assumes that *ḥubdû* is an official, who has direct influence on the position of the author of the letter, who is prisoner in the house of agrig. The author asks his lord to send some money (half a shekel of silver) or wool (two minas) to *ḥubdû*, so that he may show his pardon to the author in this misery. CAD B 5 under *ba’āšu* B, 1b interprets *ḥubdû* as a PN that does not seem to suit the context.

NR

+ **ḥubūšu** “bulge”

OB lit. *kīma šumunnim ḥu-bu-ú-ša-ki* ZA 75, 200: 36 “your two bulges are like a halter”.

**ḥuduššu II** “frog”

1. OB lit. *ḥu-du-šu qablīni* PRAK 1 B 472 i 12 “the frog(s) of our waist”, a metaphor for the vulva.

2. OB *karš[um] šumēlam kīma ḥu-du-ši-i[m] tarik* ARM 26/1, 98 2’-4’ “the stomach was dark like a frog on the left side”.

\*\***ḥuduštu** s. *ḥuduššu II*.

+ **ḥulību?** “a fatty substance?”; LB; Aram. lw.

1 GÍN *šiqittu ina ḥu?-li-bi ša KÁ dannu* 𐎧𐎺𐎠 FS W. G. Lambert 171, 17: 9 (for making a tampon in order to make a barren woman pregnant) “you mix ... 1 shekel of almonds with fatty material (?) from the mouth of a vat”. Finkel id. 172 tentatively connects *ḥ.* with Aram. *ḥēleb* “a viscous substance, glair”. Note, however, that the reading of the first sign is uncertain: an alternative reading of Finkel is *si-li-bi* without any interpretation.

NR

**ḥullu**, s. *ullu III*.

**ḥultuppû II**, + *ḥultippû* “rod”

SB *[k]āšid ḥul-tip-pi-i bēl emūqi ša itarradu pīra* Jiménez 2017, 304: 21 “who overcomes the rod of the strong man (= the trunk of the elephant?), who chases away the elephant”.

**\*\*ḥummātu** (CAD H 234f; AHw. 298 s.v. *g/ḥummātu*)

In Camb. 131: 7 read *kissat*<sup>mušen</sup>*um-ma-a-ta* (s. CAD U/W 130f. mng. 4).

JW

**ḥunzû** “lame, limping (?)”

S. disc. Stol 2007, 236.

**\*\*ḥupḥuppu**

Read *kabkabu* “time of the visibility of the stars” (Hruša 2010, 76, 229; Streck 2017, 598).

JW

**ḥuppû II** s. *ḥubbû*.

**ḥuppudu II** “to blind”

OB lit. *ḥu-pu-da-at la-ma-[sû]* ZA 110, 44 ii 23 “the pro[ective spirit] is blind” (parallel *sukkuk* ... “deaf is ...” (broken)).

**ḥūpu I**, *ḥuppu* “(wheel) rim; ring”; Ur III

Ur III 1,5 *kuš udu é-ri-na*<sup>giš</sup>*ḥu-pu-um 14-kam* CUSAS 3, 855: 16 “1,5 waterproof sheep skins (for) 14 wheel rims”. More ref. in CUSAS 6, 263. For the use of sheep skins for wheel rims s. Waetzoldt, RIA 11, 216.

NR

**ḥupû**, + *ḥubû* “wisp of a cloud”

NA *ḥu-bi-a itarim* SAA 8, 384: 1 “(if the day) becomes covered with a wisp of a cloud”.

MPS/TS

**ḥupurtu** s. *upurtu*.

**ḥurāṣu** “gold”

**ḥurbabillu** “chameleon (?)”

NA *kī šīri* [ša] *ḥur-ba-bil-li liggamrū* SAA 2, 6: 593 “(may your flesh and the flesh of your women, your brothers, your sons and your daughters) be used up like the flesh of a chameleon”. Cf. *ša ḥur-ba-bil-li ligmurū* SAA 2, 15: 593.

**Disc.:** SED II 140–141 (cf. arab. *ḥirbā*’).

JW

**ḥurbāṣu** “chills, shivers”

OB lit. *ḥu-ur-[ba-š]u ṣillu* [iṣ]ṣū *qīštīm* FM 14, 18 ii 41 “the trees of the forest are shivers (and) shade”.

MPS/TS

**ḥurdatu II** “vulva”

OB lit. *luppitma ḥu-ur-da-at-ni* PRAK 1 B 472 i 13 “touch our vulva!”

**ḥuribtu** “desert”

MA BATSH 4/1: *ḥu-rib-te* 13: 21.

**ḥuri’u**, *ḥuri’ānu* (a spice); Ur III

Ur III 5 *šila ḫu-ri-um* CUSAS 1190: 4; *ḫu-ri-[um]* CUSAS 3, 1092: 6. More ref. in CUSAS 6, 263.

NR

**ḫurpatu** “canopy, tarpaulin”

OB 1 *ḫu-ur-pa-tum rabītum* 16 *awīlū* 10 *qersū* 20 *awīlū* 5 *muzzazzū* 5 *awīlū* 14 *murudū* 2 *awīlū* ŠU.NIGIN 43 *awīlū ša ḫu-ur-pa-tim rabītum* FM 3, 65 M.6873 “1 big canopy, 16 men; 10 canopy frames, 20 men; 5 posts, 5 men; 14 lattices, 2 men. Together: 43 men for the big canopy”.

**ḫurru** “hole”

1. SB *šēlebu ištu ḫur-ri u[šâmma]* Jiménez 2017, 381: 7 “the fox c[ame out] of the hole”.
2. SB *[ul]tu ḫurri ušâmma [...i]tūr ana ḫurri* Jiménez 2017, 384: 9f. “came out of the hole [... r]eturned to the hole”.

**ḫuršānu, ḫursānu** “mountain(s)”

NA *e[ta]nattiq KUR<sup>meš</sup>-e ḫur-sa-a-ni* SAA 9, 9: 10 “I traverse hills and mountains”.

**ḫuršu** “storehouse”

OB *ērub i-ḫu-ur-ši-im* ALL no. 1 i 2 “I entered the storehouse”.

**ḫuttutu** “infested”

S. also *ḫatītān, ḫatītu, muḫattitu*.

**ḫuya’u?, ḫu’a/u, a’u** “a kind of owl”

OB *[ḫu?]l-a-a-um<sup>mušen</sup>* Edubba’a 7, 100: 31 (in list of birds). The onomatopoeic word is probably a variant of *ḫū’a/u* (or *ḫu’a*) “eine Eulenart” AHW. 350. This is supported by the following entry *a-še-bi-im*, variant of *eššebu*, another kind of owl. Al-Rawi/Dalley 2000, 105 read the first sign as [u<sub>8</sub>] but suggest on p. 107 the same connection with *ḫu’a*. The preceding line 30 probably contains with *a-[ú?]l-um<sup>mušen</sup>* another variant of the same word, and the entry following *a-še-bi-im*, *[x-]ja<sup>mušen</sup>* l. 33, might be another (spelling) variant.