Offprint from

At the Dawn of History
Ancient Near Eastern Studies
in Honour of
J. N. Postgate

Volume 1

directed by
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Winona Lake, Indiana
EISENBAUNS
2017
Library of Congress Cataloging-in-Publication Data


Description: Winona Lake, Indiana : Eisenbrauns, 2017. | Includes bibliographical references. | Description based on print version record and CIP data provided by publisher; resource not viewed.


Classification: LCC DS69.5 (print) | LCC DS69.5 .A86 2017 (ebook) | DDC 935—dc23

LC record available at https://lccn.loc.gov/2016049835

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The Terminology for Times of the Day in Akkadian

MICHAEL P. STRECK

1. Previous Research

The times of the day in Ancient Mesopotamia have never been the subject of a detailed study. Kupper 1996 and Michel 2010 mentioned the evidence for the terminology from OB Mari and OA, respectively. The highly interesting cultural aspects of the topic cannot be investigated here in detail and must be left for a later study.

The structure of the paper is as follows: §2 presents a survey of the Akkadian terminology. §3 summarizes the distribution of the terminology in different periods and dialects of Akkadian. §4 gives a typology of the semantics of the different words and expressions. §5 presents examples for longer sequences of times of the day in context. In §6 the equations in synonym lists and Sumerian-Akkadian lexical lists are listed. §7 gives examples for oppositions of times of the day in context. §8 deals with merisms using times of the day. The subject of §§9–11 are grammatical aspects of the times of the day: the noun pattern muPRāS(ti), the endings -ēn and -ān, and feminine plural forms. §12 finishes the article with new references for and commentaries on individual words, listed alphabetically.

2. Survey

The following table (pp. 584ff.) presents a survey of the Akkadian terminology. We start with the evening, i.e., the beginning of the Mesopotamian calendrical day, and continue with the night, the morning, the (bright) day and end with the afternoon. At the end we list the words for the watches. The list also includes several verbs which are used in different constructions to describe the times of the day (4, 5b, 5c, 7, 11a, 13d, 14a, 14b, 19, 24a, 25b).

The numbering in the first column attempts to group together words of similar meaning. These numbers are used throughout the article when referring back to this table. The translations given in the third column are deliberately close to the etymology (e.g., nubāttu is translated

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1. For concise surveys see Edzard 1993; Streck 1999 and 2012.
2. The corpus defined for the Supplement to the Akkadian dictionaries, available online under http://www.uni-leipzig.de/altorient/etymd.html (see under Text Corpus), was consulted systematically. However, only references which add new information were included.
3. I do not deal here with the division of the watches in halves and quarters which eventually led to a system of seasonal hours. See the summary in Streck 2012: 402–3 §1.4 with literature. For equal hours see ibid. 403 §1.5.
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Ebla</th>
<th>OMkt</th>
<th>OB</th>
<th>MB</th>
<th>SB</th>
<th>NBLB</th>
<th>OA</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1.</strong></td>
<td>lilātu (OB/SB/NB/LB), lilētu (OB Mari), līlu/līllu (OB), līlān (early OB), līlātān (SB), līlā (MB/SB)</td>
<td></td>
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<tr>
<td><strong>2a.</strong></td>
<td>nubāttu, nabāttu (OA); biyatū</td>
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<td></td>
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<tr>
<td><strong>2b.</strong></td>
<td>šimētān (SB/NB/LB), šiwītu (OB), šimītu (MB/SB)</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>2c.</strong></td>
<td>bādu</td>
<td></td>
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<td><strong>3.</strong></td>
<td>naptanu</td>
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<td><strong>4.</strong></td>
<td>Śamaš izzāz</td>
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<td><strong>5a.</strong></td>
<td>rib šamši</td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td><strong>5b.</strong></td>
<td>rīb šamši</td>
<td></td>
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<tr>
<td><strong>5c.</strong></td>
<td>Šamaš erbet (OB), erēb(?) Śamaš/šamšim (OB, SB), erēbu (SB)</td>
<td></td>
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<tr>
<td><strong>5d.</strong></td>
<td>šalām šamši</td>
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<tr>
<td><strong>6a.</strong></td>
<td>sipḫu</td>
<td></td>
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<td></td>
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<tr>
<td><strong>6b.</strong></td>
<td>sehsehī</td>
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<td></td>
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<tr>
<td><strong>6c.</strong></td>
<td>meẖā</td>
<td>(time of) wiping out (daylight)</td>
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<tr>
<td><strong>6d.</strong></td>
<td>tamḫū (OAAk/OB/SB), tamhātu (SB), tamḥātu (SB)</td>
<td>(time of) wiping out (daylight)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>7.</strong></td>
<td>mušu (passim), mušītu (OB/MB/SB), muši’āti (OA), mušēli (OB Mari), mušu (Ebla), mašēHu (Ebla), šumšū (OB/MB/SB/OA)</td>
<td>night; to spend the night</td>
<td></td>
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<tr>
<td><strong>8a.</strong></td>
<td>kakkabu, kabkabu</td>
<td>(time of the (first) visibility of the) star(s)</td>
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<tr>
<td><strong>8b.</strong></td>
<td>šippatu</td>
<td>(time of the visibility of) a row(?) (of stars) (equated with mušu)</td>
<td></td>
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<tr>
<td><strong>9a.</strong></td>
<td>qablitī ša mušī (OB), müšam qablitam (OB Mari) qabal mušī (MB/SB), qabal mušītī (SB), mušu qablū (MA)</td>
<td>middle of the night; the night, (its) middle part</td>
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<tr>
<td><strong>9b.</strong></td>
<td>mušu mašīl (OB/SB), müšu mešēli (MB), ina müši mušītī (MB-Bo.), müšu müši (SB); šumšū (OB, MB, SB, OA)</td>
<td>the night is half, night of being half/of the half, in the half of the night; to spend the night</td>
<td></td>
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</tr>
<tr>
<td>Word</td>
<td>Translation</td>
<td>Ebla</td>
<td>OAkk</td>
<td>OB</td>
<td>SB</td>
<td>NB/LB</td>
<td>OA</td>
<td>MA</td>
<td>NA</td>
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<tr>
<td>9c.</td>
<td>muttat mūši</td>
<td>half of the night</td>
<td>×</td>
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<tr>
<td>9d.</td>
<td>mūša zāzu</td>
<td>to divide the night</td>
<td>×</td>
<td></td>
<td></td>
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<tr>
<td>10.</td>
<td>munāṭṭu, munāmātu</td>
<td>time of sleeping (during the second half of the night)</td>
<td>×</td>
<td>×</td>
<td></td>
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<tr>
<td>11a.</td>
<td>šērtān (early OB), šēru (Ebla, bab.), šī'āru (OA, NA), šērtu (OB/MB/SB/MA), šērētu (OB/SB/NA), ša šērāti (NA), ši’ārutu (MA), ša šī’ārātē (MA/NA), šēru (OB/MB/SB/OA)</td>
<td>aurora, dawn; to rise early</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
</tr>
<tr>
<td>11b.</td>
<td>sehru (OB Tuttul), saḥru (MB), šeḥeru (SB)</td>
<td>aurora, dawn</td>
<td>×</td>
<td>×</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>11c.</td>
<td>sāntu</td>
<td>redness (of the morning)</td>
<td>×</td>
<td></td>
<td></td>
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<tr>
<td>12a.</td>
<td>kaṣātu</td>
<td>coolness (of the morning)</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12b.</td>
<td>kīṣu (OAkk Elam)</td>
<td>coolness (of the morning)</td>
<td>×</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>12c.</td>
<td>mūškaṣāt</td>
<td>at night (towards the time of) coolness</td>
<td>×</td>
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<tr>
<td>13a.</td>
<td>šiqru (Ebla), šiqaru (MB Emar)</td>
<td>burst (of daylight)</td>
<td>×</td>
<td>×</td>
<td></td>
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</tr>
<tr>
<td>13b.</td>
<td>tirik šadīm</td>
<td>hit of (the light in) the east</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>13c.</td>
<td>muṣṭērtu (Mari)</td>
<td>time of tearing (of the “veil” of the night)(?)</td>
<td>×</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>13d.</td>
<td>šanme lapātu (OB, MB), lapātu (SB)</td>
<td>touching the sky (said of the morning light), touching</td>
<td>×</td>
<td>×</td>
<td></td>
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</tr>
<tr>
<td>14a.</td>
<td>nawāru</td>
<td>to shine (said of the sun, the dawn)</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td></td>
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</tr>
<tr>
<td>14b.</td>
<td>naṭāḥu</td>
<td>to flare up (said of the sun)</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
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<tr>
<td>14c.</td>
<td>nipiḥ šamši</td>
<td>flaring up of the sun</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
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<tr>
<td>15.</td>
<td>šēp ūme (ālīktu)</td>
<td>foot of the day, walking foot of the day</td>
<td>×</td>
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<tr>
<td>16.</td>
<td>kannamāre (MA), kallamāre (NA), kellānāre (NA)</td>
<td>entire (time of) shining(?)</td>
<td>×</td>
<td></td>
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<tr>
<td>17.</td>
<td>šiprātu</td>
<td>morning</td>
<td>×</td>
<td>×</td>
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<tr>
<td>18a.</td>
<td>šit šamši (SB/NB/LB, asē šamši (SB)</td>
<td>(time of) coming out of the sun</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>18b.</td>
<td>šiḥiṣ šamši, šaḥātu</td>
<td>jump/attack of the sun, to attack</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>šaqû</td>
<td>to be high (of the sun)</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>ūmu</td>
<td>day</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>urru</td>
<td>bright day</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22a.</td>
<td>immu, immū</td>
<td>heat</td>
<td>×</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22b.</td>
<td>kavarū</td>
<td>brilliance or heat (of the sun)</td>
<td>×</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Translation</td>
<td>Eba</td>
<td>OAkk</td>
<td>OB</td>
<td>MB</td>
<td>NB/LB</td>
<td>OA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>-----</td>
<td>------</td>
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<td>----</td>
<td>-------</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>22c. šaḫānu (?)</td>
<td>to be hot</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23a. mašāl ūmi (SB), ūm(u) mašil (OB, SB), mšīl ūmi (OB, NB/LB)</td>
<td>(time of the) half of the day, the day is half</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23b. qaball/qablu ūmi</td>
<td>middle of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>24a. mušlālu (OAkk, OB/SB/NB/LB), mušallu (NA), šumṣulu (OB/MB/SB)</td>
<td>time of lying down, siesta; to spend the siesta</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24b. aṣītu</td>
<td>? (equated with mušlālu)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>25a. qiddat ūmi</td>
<td>bending down of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>25b. saḥār ūme (NA), saḥāru (MB-Bo.)</td>
<td>(time of) turning of the day, to turn (said of the day)</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25c. ūmu turru</td>
<td>turned day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>26a. kinsikku, kisikku</td>
<td>end (lit. lower part) of the work</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>26b. [u]ddasiggû</td>
<td>end (lit. lower part) of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>27. kas(i) ūmi (SB/NB/LB), kis ūmi (NB/LB), kišū (NB/LB)</td>
<td>coolness of the day</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. barāritu (OB, SB), barārtu (OB/SB/MB), barāru (OB)</td>
<td>(the watch when the evening light is) flickering = 1. watch of the night</td>
<td>x</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIa. qablītu</td>
<td>the middle (watch) = 2. watch of the night</td>
<td>x</td>
<td></td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIb. šāt müši</td>
<td>the one of the night = 2. watch of the night</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIIa. nawārtu (OB), namāritu (SB)</td>
<td>(the watch when the light is) becoming bright = 3. watch of the night</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIIb. šāt urri</td>
<td>the (watch) of the daylight = 3. watch of the night</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIIc. uḫḫurtu</td>
<td>the late (watch) = 3. watch of the night</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>IIId. uzallû</td>
<td>(the watch) when the day (begins to) shine = 3. watch of the night</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV. maṣṣartī šēri</td>
<td>watch of the dawn = 1. watch of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>V. maṣṣartī muṣlali</td>
<td>watch of the time of lying down = 2. watch of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>VI. maṣṣartī līlāti</td>
<td>watch of the evening = 3. watch of the day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
</tbody>
</table>

a. I thank Vera Meyer-Laurin for pointing out that zal here must mean “to shine”.

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**Table Notes:**
- The table entries are in columns for different translations and their correspondences are marked with an 'x'.
- The table columns are labeled for Eba, OAkk, OB, MB, NB/LB, OA, NA, and NA respectively.
“time when one sets up the (overnight) camp” instead of simply “evening, evening time”, as in CAD. The attestations in the right half of the table are based on the entries in AHw. and CAD, with the additions listed below in §12.

3. Distribution

The distribution of the numerous terms for the times of the day is certainly in many cases due to accident. This is especially true for rarer words. Nevertheless, the following observations can be made for some well attested words:

Words attested in (almost) all dialects are nubāttu “time of setting up the (overnight) camp” with the verb bīʾātu “to spend the night” (2a), the group mūsu “night” (7), the group šēru “aurora, dawn” (but with special Assyrian variants, 11a), ūmu “day” (20) and mušlālu/mušallu “siesta” (24a).

For “evening”, Babylonian uses the groups līlātu (1) and šimētān “time of taking up quarters” (2b) whereas Assyrian exclusively has nubāttu (2a; but this word is also attested in Ebla and OB) or bâdu “time of setting up the (overnight) camp” (2c) and the verb bīʾātu “to spend the night” (2c).

mēhû (6c) and tamḫû (6d) for “evening” are only used in OAkk, OB and SB, but are not used in later Babylonian or in Assyrian.

Only in Babylonian, “midnight” and “midday” are expressed by the root MŠL “to be half” (9b, 23a).

Only in Babylonian, “morning” and “evening” are expressed by the root KṢY “to be cool” (12a, 12b, 27).

The forms mīšu and mašāHu (7) for “night” are only attested in Ebla.

Only in early OB are the dual forms līlān “evening” (1) and šērtān “aurora, dawn” (11) attested.

OB Mari has for “morning” the word mušērtu (13c), not attested elsewhere.

šiqru for “morning” is only attested in the west (Ebla and Emar, 13a).

MA and NA have with kannamāre/kallamāre (16) a characteristic word for “morning”. bâdu (2c) is only attested in NA for “evening”. See also the NA variant mušallu “time of lying down, siesta” (24a) instead of mušlālu elsewhere.

Several words are only known from SB: šalām šamši “safe (return) of the sun” (5d), kararû “brilliance or heat (of the sun) (22b), qaball/qablu ūmi “middle of the day” (23b), qiddat ūmi “bending down of the day” (25a).

4. Semantics

According to their semantics, the words and expressions for the times of the day can be divided into eight different groups:

a) Most words denote the position of the sun and the intensity of the sunlight: Šamaš izzâz “the sun(god) is standing (above the horizon)” (4); rib šamši and rabû “sunset” (5a–b); erēb šamši(?) “entry of the sun (into the sphere below the horizon)” and šalâm šamši “safe (return) of the sun (into the sphere below the horizon) (5c–d); sipḫu “dispersal (of the daylight)”,
tamḫû “(time of) wiping out (the daylight)”, all referring to the twilight at sunset (6a, 6c–d); šeru “aurora, dawn” and sāntu “redness (of the morning) (11a, 11c); šiqru “burst (of the daylight), tirik šadîm “hit of (the light in) the east”, muštērtu “time of tearing (the “veil” of the night) (?), šamê lapātu “touching the sky (said of the morning light), all referring to sunrise (13a–d); nurru “to shine” (and see probably also kannamāri (16)), napâru “to flare up” and nipiḫ šamši “flaring up of the sun” (14a–c), šaqû “rising (of the sun), all referring to the morning. urru “bright day” (21).

b) Corresponding to the position of the sun during the day, the time of the visibility of the stars is used for the night: kakkabu “(time of the visibility of the) star(s)” (8a), šippatu “(time of the visibility of a) row(?) (of stars)” (8b).

c) Some expressions refer to daytime temperature: kaṣâtu, kīṣu, kiṣu, kiṣ ūmi or kaṣ ūmi “coolness (of the day)” for morning (12a–b) or evening (27). immu “heat”, kararû “brilliance or heat” and perhaps šaḫānu “to be hot” (22a–c) for the time around midday (kararû might also belong to group a).

d) A fourth group of expressions refers to human activities typically connected to specific times of the day: nubâttu, šīmētān and bâdu all denote the time of “setting up the (overnight) camp or “taking up quarters” in the evening (2a–c). naʃtanu “time of the (evening) meal” (3) for evening (in Mesopotamia there were two main meals, in the morning and in the evening). munâttu “time of sleeping” (10) for night and muṣlālu “time of lying down, siesta” (24a) for midday (the hot climate of Mesopotamia demands a siesta of several hours). kinsikkû “end (lit. lower part) of the work” (26a) for evening.  

e) Another group of words and expressions refers to measuring time: ina qablīti ša mūši etc. “midnight” (9a), ūm(u) mašil and muttat muši “half of the night” (9b–c). muša zâzu “to divide the night” (9d). šēp ūme “coming foot of the day”, i.e., beginning of the day (15). mašāl ūmi etc. “half of the day” and qaballqaštu ūmi “middle of the day” for midday (23a–b), qablītu the middle (watch) for the 2. watch of the night (IIa), uḫḫurtu “the late (watch)” for the 3. watch of the night (IIIc).  

f) Three words are Semitic primary nouns without a clear etymology: lilâtu (1) “evening”, mušu etc. night” (7) and ūmu “day” (20).  

g) Loanwords are: seḫseḫī “at twilight” (6b), kinsikkû “end of the work” (26a), uddasiggû “end of the day” (26b) and uzallû “shining of the day” (3. watch of the night; IIId) from Sumerian. šeḫra/saḫru/sêru “dawn” (11b) and šiprātu “morning” (17) from Northwest Semitic.

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4. See Sumerian še,šē,šē-dam “when it is cool” = kaṣâţamma “during the coolness (of the morning)” OBGT I 801 (MSL 4, 59, see §6.2, below).
5. See Sumerian á-u4-te-na “time of the cool day” = ina līlīʾatim “at evening” OBGT I 799 (MSL 4, 58, see §6.2, below).
6. See also Sumerian á-gú-zi-ga “time of the raised neck” for morning, e.g., OBGT I 800 (MSL 4, 58, see §6.2, below).
7. Without electric light, almost all work came to an end at sunset.
h) Unclear is $ašītu$ (24b), lexically equated with $mušlālu$ “time of lying down, siesta”.

5. Sequences

In the following a couple of longer sequences of times of the day in context are quoted. Such sequences help to reconstruct the relative order given in §2, above, and the amount of the times of the day distinguished in a specific case. The numbers in brackets after the translation refer to the table in §2.

a) OB omen text, YOS 10, 46 i 15–36 (cf. CAD K 388 $kinsigu$ 1b): ina $ši-ḫi-iṭ śamšim$ (“UTU-śi’im”) . . . ina $muṣlālu$ . . . ina $ba-ra-artim$ . . . ina $ga-lobberim$ . . . ina $ša-at ur-ri-im$ “at the attack of the sun (18b) . . . at the time of lying down (24a) . . . at (the time of) the end of the work (26a) . . . in the (watch when the light) is flickering (I) . . . in the middle (watch) (IIa) . . . in the (watch) of the daylight (IIIb)”.

b) SB hemerology, IV R 33* ii 45–47 (cf. CAD Š/3, 5 $šimētan$ a): ina $šerim$ . . . ina $mušlāli$ (AN.BAR$_c$) . . . ina $kaššīl ūmi$ (UD-$m[i]$) . . . ina $šimētan/šimiti$ (AN.ŪSAN) “at dawn (11a) . . . at siesta time (24a) . . . at the coolness of the day (27) . . . at the time of taking up quarters” (2b). This means that $kaš ūmi$ (27) precedes $šimētan$ (2b).

c) SB hemerology, 3R 55 no. 5: 49f. (cf. CAD M/2, 243f. $mušlālu$ a, T 118 tamḫītu): ina $šerim$ . . . ina $mušlāli$ (AN.BAR$_c$) . . . ina $kinsikku$ (KIN.⸢SIG⸣) . . . ina $tam-ḫa-a-ti$ “at dawn (9) . . . at the time of lying down (24a) . . . at (the time of) the end of the work (26a) . . . at (the time of) wiping out (the daylight) (6d)”.

This means that $kinsikku$ precedes $tamḫatu$.

d) SB medical text, TDP 166: 95–99, cuneiform text TDP pl. 34: 34–37 (cf. CAD Š/3, 5 $šimētan$ a): ina $UD.2kam$ $EN$ $ūm mašil$ (UD.SA$_{9,ÀM}$) ina $UD.3kam$ $EN$ $kis-gi$ ina $UD.4kam$ $EN$ $šimētan$ ina $UD.5kam$ $EN$ $a-dan-ni-šu$ ina $UD.6kam$ $EN$ $SA$ $EN.NUN$ ina $UD.7kam$ $EN$ $EN.NUN$ $qabliti$ (MÚRU.BA) ina $UD.8kam$ $EN$ šat $ur-ri$ ina $UD.9kam$ $EN$ $na-mir$ “on the 2. day until the half of the day (23a), on the 3. day until the (time of the) end of the work (26a), on the 4. day until the time of taking up quarters (2b), on the 5. day until its established time, on the 6. day until the middle of the (first) watch (I), on the 7. day until the middle watch (IIa), on the 8. day until the watch of the light (III.b), on the 9. day until ‘(the sun) is shining’ (14a)”. Every day the illness lasts longer. Words for the times of the day and for the watches (of the night) are alternately used. On the 6. day, instead of using the name for the first watch the text simply speaks of $massartu$ “the watch”. The sequence is interrupted on the 5. day by adi $adannišu$ “until its established time”.

e) SB omen text, RA 27, 146: 27–31 (cf. CAD M/2, 244 $mušlālu$ a): ina $ši-el-li tam-he-e$ . . . i-na $muš-lā-lim$ . . . ina $ši-it ša-am-si$ “in the shade of the (time of) wiping out (the daylight) (6d) . . . at the time of lying down (24a) . . . (at the time of) coming out of the sun (18a)”.

This is a reverse sequence.

f) SB omen text, LKU 126: 15–17 (cf. CAD M/2, 244 $mušlālu$ a): ina $li-la-a-ti$ . . . ina $mušlāli$ (AN.BAR$_c$) . . . ina $mišil ūmi$ (SA$_n$ UD-$mi$) “in the evening (1) . . . at the time of lying down (24a) . . . at the (time of the) half of the day” (23a). This is a reverse sequence. Note that $mušlālu$ (24a) follows $mišil ūmi$ (23a): the siesta starts after midday.

8. See the parallel passage in CUSAS 18, 25 §§4–9 (OB), which has, however, instead of $šihiṭ śamšim$ rather $ši-ih KUR TI$, with A. R. George, ibid. p. 172 apparently corrupt.
g) SB omen text, Freedman 1998: 280: 57’–63’ (cf. CAD M/2, 244 muṣlālu a): ina EN.NUN barārīti (AN.USAN) . . . ina EN.NUN qablīti (MÚRU.BA) . . . ina EN.NUN šāt urri (U₄.ZAL.LE) . . . ina muṣlālu (AN.BAR₇) . . . ina EN.NUN barārīti . . . ina līlâti (Á.U₄.TE.NA) . . . ina šēri (Á.GÚ.ZI.GA) “in the watch (when the evening light) is flickering (I) . . . in the middle watch (IIa) . . . in the watch of the daylight (IIIb) . . . at the time of lying down (24a) . . . at the bright time of lying down(?). . . . in the evening (1) . . . at dawn (11a)”. This is a sequence comprising two calendar days. It starts on the first day with the three watches, continues with siesta time and bright(?) siesta time and ends with the evening. The following morning already belongs to the second calendar day.

h) SB omen text, SpTU 2, 34: 2–10: <i>-na lī-la-a-ti . . . ina kakkabi (MUL) . . . ina EN.NU. UN barārīti (AN.USAN) . . . ina EN.NU.UN qablīti (MÚRU.BA) . . . ina EN.NU.UN šāt urri (U₄.ZAL.LE) . . . ina šēri (Á.GÚ.ZI.GA) . . . ina nā-ma-ri . . . ina ūm mašil (U₄.SA₉.ÁM) . . . ina ši-me-tan “in the evening (1) . . . at (the time of the (first) visibility of) the star(s) (8a) . . . in the watch (when the evening light) is flickering (I) . . . in the middle watch (IIa) . . . in the watch of the daylight (IIIb) . . . at dawn (11a) . . . at (the time of) shining (14a) . . . at (the time of) ‘the day is half’ (23a) . . . at the time of taking up quarters (2b)”. This is the longest sequence of times of the day known to the present writer. Note that kakkabu (8a) stands between līlâti “evening” (1) and barārītu, the 1. watch of the night, and therefore probably specifically denotes the time when the stars first become visible (Farber 1989: 96). ¹⁰

i) SB Lamaštu series, Farber, Lamaštu p. 140: 116: šē-ru AN.BAR₇ . . . ši-me-tan ŠID-tū ŠID-nu “At dawn (11a), at siesta time (24a) .. (and) at the time of taking up quarters (2b) you recite the incantation”.

6. Equations

6.1. Synonym lists

The SB synonym list malku : šarru (Hruša 2010), tablets III and VI, equates the following words for the times of the day:

ašītu “?” (24b) = muṣlālu (24a) “time of lying down” Malku III 170.

imma¹¹ “heat” (22a) = ūmu “day” (20) Malku III 139.

kabkabu “(time of the visibility of the) stars” (8a) = mušu “night” (7) Malku III 49.

kamāsu “to squat”, ¹² rabāṣu “to lie down” = muṣlālu “time of lying down” (24a) Malku III 168A and B.

kararû “brilliance or heat (of the sun)” (22b) = muṣlālu “time of lying down” (24a) Malku III 169.

¹⁰. For the sequence šēru (11a) — naw/māru (14a) see also CAD Š/2, 323 šēru A 1b4’: ina šēri lām namāri “at dawn, before (the time of) shining”.

¹¹. Sic!

¹². kamāsu is a variant of kamāsu. There is no need to postulate a word “rest period” (CAD K 120) on the basis of this lexical entry.

⁹. The exact meaning of AN.BAR₇, BABBAR and how it differs from simple AN.BAR₇ = muṣlālu is unclear.
kaṣātu see šērtu.
līlâtu see saḥār ūme, tamḥū.
munāttu see šēp ūme, šēru.
muṣlālu see ašītu, kararû.
mušītu see šippatu.
mūšu see kabkabu, šēru.
namāru see šēru.
naptanu see uddasiggû.
saḥār ūme “(time of) turning of the day” (25b) = līlâtu “evening” (1) Malku III 158.
šippatu “(time of the visibility of) a row(?) (of stars) (8b) = mušītu “night” (7) Malku III 48.
šēru see šēru.
šēp ūme (āliktu) “foot of the day” (15) = munāttu “time of sleeping” (10) Malku VI 209f.
šērtu “dawn” (11a) = kaṣātu “coolness” (12a) Malku III 167.
šēru “dawn” (11a) = mu[nāttu] “time of sleeping” (10) Malku VI 210a.
šēru “dawn” (11a) = šēheru “dawn” (11b) Malku VI 211.
šēru “dawn” (11a) = namāru “(time of) shining” (14a) Malku VI 212.13
šēru “dawn” (11a) = mušumma “still in the night” (9b) Malku VI 213.
šēru “dawn” (11a) = ūmu “day” (20) Malku III 141.
tamḥū “(time of) wiping out (the daylight)” (6d) = līlâtu “evening” (1) Malku III 159.
[uddasiggû “end of the day” (26b) = naptanu “time of the (evening) meal” (3) Malku VI 128.
ūmu see imma, šēru, urru.
urru “bright day” (21) = ūmu “day” (20) Malku III 140.
Equations not in malku: šarru:
erēbi ša [šamši] see sipḫu.
līlâtu “evening” (1) = kīma Šamaš rabê “at sunset” (5a) CAD L 185.
līlâtu see sipḫu.
nubāttu see šimētān.
rabû see līlâtu.
sipḫu “dispersal (of the daylight)” (6a) = līlâtu “evening” (1), erēbi ša [šamši] “entry of the sun” CAD S 299.
šimētān “time of taking up quarters” (2b) = nubāttu “time of setting up the (overnight) camp” (2a) CAD Š/3, 5.

6.2. Bilingual lexical lists

Several Sumerian-Akkadian lexical texts also list times of the day. See OBGT I (MSL 4, 58f., OB):

796 ĝi₂-a  mūšam “at night” (7)
797 igī₃-ua₃  barārī “in the (watch) when the light is flickering” (1)14

13. See above §5h for the sequence šēru-namāru.
14. MSL 4, 58 translates “dawn (‘before daylight’).” However, the correct literal translation is “front, i.e., beginning of the (calendaric) day”. This also results from the position between mūšam and ina līlātim. See also §12, below, s. v. barārītu.
“at twilight” (6b)
“in the evening” (1)
“dawn” (11a)
“during the coolness (of the day)” (12a)
“until (the time of) coolness” (12c)
“during the coolness (of the day)” (12a)
“at night towards (the time of) coolness” (12c)
“until tomorrow”
“until (the time of) coolness” (12c)
“all day long”
“nights and days”
“nights and days”
“during the night until the (bright) day”
“during the time of coolness and evening”
“(time of) coolness” (12a)
“evening” (1)
“(from sun(rise)) Šamaš “from sun(rise)”
“(to sun(set))
“the sun’s coming out” (18a)
“the sun’s going in” (5c)
“the sun’s coming out” (18a)
“(and entry of the sun” (5c)
“until the sun’s coming out” (18a)
“(and the sun’s going in” (5c)
“the day is half” (23a)
“the day is half” (23a)
“(during (the time of) wiping out (the daylight)” (6d)
“nights and days”
“coolness of the day” (27)
“eclipse"
“(watch) when the light is flickering” (I)
“(watch)” (IIa)
“end (lit. lower) part of the work” (26a)
“end (lit. lower) part of the day” (26b) for late afternoon.
“middle (watch)” (IIa)
“time of the raised neck”.
“until the night (begins to) shine”.
A merism, see §8, below.
“above and below”. Cf. *kinsikku “end (lit. lower) part of the work” (26a) and [u]dda-siggū “end (lit. lower) part of the day” (26b) for late afternoon.
“broad day”.

Much shorter is the section in *igi-du₈₇-a = šāmartu, short version (AfO 18 [1957/8] 81ff., SB):

“dawn” (11a)
“siesta” (24a)
“coolness of the day” (27)
“eclipse”
“watch”
“(watch) when the light is flickering” (I)
“middle (watch)” (IIa)
“time of the raised neck”.
“until the night (begins to) shine”.
A merism, see §8, below.
“above and below”. Cf. *kinsikku “end (lit. lower) part of the work” (26a) and [u]dda-siggū “end (lit. lower) part of the day” (26b) for late afternoon.
“broad day”.

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15. Sumerian “time of the raised neck”.
16. Sumerian “until the night (begins to) shine”.
17. A merism, see §8, below.
18. Sumerian “above and below”. Cf. *kinsikku “end (lit. lower) part of the work” (26a) and [u]dda-siggū “end (lit. lower) part of the day” (26b) for late afternoon.
19. Sumerian “broad day”.
A third example is the list Antagal (MSL 17, 196, SB):

33 en-nun-an-ta  barārum “(watch) when the light is flickering” (I)
34 en-nun-mùru-ba  qablītum “middle (watch)” (IIa)
35 en-nun-ù-zal-à  šatturrum “(watch) of the daylight” (IIb)

7. Oppositions

Four groups of oppositions can be distinguished: day and night, morning and evening/night, sunrise and sunset, siesta and night (the two times of rest). For every pair only one example is given; more examples can be easily found in the dictionaries.

a) Day and night

ūmu “day” (20) : müšu “night” (7): UD-ma-am a-na muš-ì-im li-te-eršum-ma “May he turn day into night” CH 1 88f. (OB.)

ūmu “day” (20) : mušītu “night” (7): se-bé-et UD-mi-im u se-bé muš-ì-a-tim “seven days and seven nights” Gilg. OB VA+BM ii 8’ (OB).

kal ūmī “all day long” (20) : nubâttu müšu “time of setting up the (overnight) camp, night” (2a, 7) i-na i-li-ka UD-mi u nu-ba-at-ti müšu “during the duties of the entire day or of the time of setting up the (overnight) camp (= the night)” W. G. Lambert, MC 13, 28: 117f. (SB).

urru “(bright) day” (21) : müšu “night” (7): šà ur-ri ana müši tašku-nu “you who have changed the day into night” SBH p. 77: 19 (SB).

urru “(bright) day” (21) : mušītu “night” (7): 6 ur-ri u’7’ mušât-a-ti “6 days and 7 nights” Gilg. XI 128 (SB).

b) Morning and evening/night


20. Sumerian sa-là is a syllabic rendering of zal “to shine”, cf. en-nun-ù-zal-à Antagal 35 and see uzallû “(watch) when the day (begins to) shine” (IIId).
kaṣātu “coolness” (12a): mūšu “night” (7): NÎG.GUB qa-ṣa-tim . . . NÎG.GUB mu-ši “morning meal . . . evening meal” ARMT 12, 685: 3–6 (OB).
kīṣum “coolness” (12b): mehùm “(time of) wiping out (the daylight)” (6c): 1 UDU in ki-ṣi-im 1 UDU in me-ḥi-im MDP 4 pl. 2 ii 14f. “I sheep in the (time of) coolness, 1 sheep in the (time of) wiping out (the daylight) (OAkk).

mušērtu “time of tearing(?)” (13c): mūšu “night” (7): i-na mu-uṣ-te-er-tim ši-ip-ra-[am] li-pu-uš û i-na mu-ši-[i]m ma-aṣṣa-ar-ta-šu li-išṣu-ur “In the time of tearing(?) let them do the work and in the night let them keep the watch” ARM 2, 3: 14–18 (OB).

šēru “dawn” (11a): lilātu “evening” (1): še-rim u li-lá-a-ti ši-gu-u GÛ-si “he will recite the penitential prayer at dawn and in the evening” 4R 54 No. 2 r.(l) 32 (SB). See also “morning star” (mulšär-er-tiš[i][m]) and “evening star” (mul-li-ši-im) KTT 345: 10 and 3.


šēru “dawn” (11a): nubāttu “time of setting up the (overnight) camp” (2a): ina še-e-riš[i] ’nu-bat[ti] “at dawn (and) at the time of setting up the (overnight) camp” STT 88 v(!) 14f. (see CAD Š/2 322, NA).

šērtu “dawn” (11a): šimētan “time of taking up quarters” (2b): dIš-tár i-lat ši-me-tan ana-ku . . . dIš-tár i-lat še-e-ri ana-ku “I am Ištar, the goddess of the time of taking up quarters . . . I am Ištar, the goddess of dawn” Delitzsch AL3 135: 38–40 (SB).

c) Sunrise and sunset

ṣît šamši “(time of) coming out of the sun” (18a): ereb šamši “(time of) entry of the sun” (5c): šu-lum ši-it dUTU-ši e-reb dUTU-ši “greetings of the (time of) coming out of the sun and entry of the sun” KAR 58: 4 (SB).

d) Siesta and night

muṣlālu “siesta” (24a): mūšu “night” (7): i-na mu-ši-im û i-na mu-us-la-li-im ma-ṣa-ar-tum i-na dú-rî-im la ūr-ru-dam “At night and at siesta time the guard should not come down the wall.” AS 22, 7: 12–16 (OB).23

21. See also Kupper 1996: 80.
22. See also SAA 17, 31: 4f.: še-e-ru . . . [ka]šu UD-mu.
8. Merisms

“Always” and similar adverbial phrases can be expressed as merismatic pairs with different combinations of “day” and “night” (CAD M/2 294f. *mūšu* c 1’–2’). According to Wasserman 2003: 64–69, the following pairs are attested:

- *mūšū* “night” (7) — *ūmū* “days” (20)
- *ūmū/ūmu* “day(s)” (20) — *mūšū/mūšu* “night(s)” (7)
- *ūmātu* “days” (20) — *mušī’ātu* “nights” (7)
- *urrū* “bright days” (21) — *tamḫū* “(time of) wiping out (the daylight)” (6d)
- *mūšū* “nights” (7) — *urrum/urrū* “bright days” (21)
- *urrū* “bright days” (21) — *mūšū* “nights” (7)
- *immū* “heat” (22a) — *mūšu* “nights” (7)
- *mūšu* “night” (7) — *šēru* “dawn” (11a)
- *šērētu* “dawn” (11a) — *mūšu* “night” (7)
- *mūšu* “night” (7) — *muṣlālu* “siesta” (24a)
- *muṣtērtu* “time of tearing(?) (of the ‘veil’ of the night)” (13c) — *mūšu* “night” (7)
- *mūšu* “night” (7) — *kaṣātu* “coolness (of the morning)” (12a)
- *kaṣātu* “coolness (of the morning)” (12a) — *līlīʾātu* “evening” (1)
- *ūmu* “day” (20) — *nubāttu* “time of setting up the (overnight) camp” (2a)
- *šērētu* “dawn” (11a) — *nubāttu* “time of setting up the (overnight) camp” (2a)

Merisms constructed with three members are attested, though rarely:

a) *ina ka-ra-re-e mu-ši ʾū ur-ra ina re-šišū luʾū ka-a-a-an* “Let it be constantly beside him, (at the time of) heat (22b), night (7) and bright day (21)” CT 16, 45: 150 (SB).

b) *šá mu-ši-ia e-rak an-ṣar-ka šá kal UD-ṭi-il-pa-ka ad-dan šá kal-la-ma-ri un-na-ni-ka ú-ṣur ú-ṣur up-pa-aš-ka* “At night (7) I will stay awake and guard you. All day long (20) I will give you milk. At the entire (time of) shining(?) (16) I will treat(?) you with ‘watch, watch your prayer(?)’ ” SAA 9, 7: 9f. (SB).

9. The Noun Pattern *muPRāS(t)*

Four words for times of the day follow the noun pattern *muPRāS(t)* (GAG §56d): *nubāttu* “time of setting up the (overnight) camp” (root BYT, 2a; OA by-form *nabāttu*), *munāttu* “time of sleeping” (root NWM, 10), *muṣlālu* “time of lying down, siesta” (root ṢLL, 24a) (NA by-form *muṣallu*) and *muṣtērtu* “time of tearing(?) (of the ‘veil’ of the night)” (13c; root ṢTR(?), see §12 below). For long ṣ see the remarks on *muṣlālu* §12, below. Note that *nubāttu* shows the assimilation m > n according to Barth’s law (GAG §31b) but *munāttu* not, certainly because the labial m

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24. But see my remarks in Streck 2005: 148 to the effect that it is sometimes difficult to distinguish merisms from other word pairs.
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is assimilated to the following.

25 Semitic parallels for the noun pattern muPRāS(t) designating times of the day are unknown.

10. The Suffixes -ēn and -ān

Early OB texts from Mari attest the dual forms (in) līlē(n) “(in) the evening” (1) and (in) šērtēn “(at) dawn” (11a; ARM 19 p. 163; Gelb 1992: 182; Livingstone 1990):

in lī-li ARM 19, 352: 5; 364: 9; 365 r. 4; 366: 7.
in šē-er-te-en ARM 19, 331: 7; 351: 10; 355: 9; 356: 10; 358: 3; 361: 6(?); 365 r. 3.

Note that in 365 r. 3f. we find in šērtē[n] next to in līlē which resolves any doubt about the interpretation. In later Akkadian, inflected dual forms are no longer attested in these expressions.

līlâtān “evening” (1) and šimētān “time of taking up quarters” (2b) show a suffix -ān. Plene spellings prove that the -ā is long: lī-la-ta-a-[n] Sb II 369a-b (CAD L 184), ši-me/ni-ta-a-an Sb II 369 (CAD Š/3, 5) and KUB 37, 193: 4 (CAD Š/3, 6). CAD L 184 and Š/3, 5 calls both words adverbs. Indeed, an adverbial ending -ān is known in Akkadian (GAG §113g). In some adverbs construed with this ending -ān is followed by the locative suffix -ūm, e.g., panānūm, warkānūm, elēnūm, šaplānūm. But in some cases the adverbs end in -ān: šīlān “in the east”, šīlān “in the west”, ebertān “on the other bank”, annittān “then”.

However, CAD Š/3, 6 also observed that šimētān “despite its adverbial formation . . . is construed mostly with prepositions”. This points to a noun rather than an adverb, although other adverbs are also sometimes combined pleonastically with prepositions and although šimētān is never inflected. In the light of the early OB attestations of the dual just mentioned it seems possible that līlâtān and šimētān are rather frozen feminine dual forms. This interpretation is favored by the feminine plural forms of words for “morning” and “evening” (see §11, below) which might have replaced earlier dual forms and which are also sometimes frozen.

The early OB dual, the frozen dual (if the interpretation is correct) and the feminine plural (§11, below) are only attested with words that stand for “morning” or “evening”. This distribution favors an explanation that takes into account a special characteristic of morning and evening that distinguishes them from the other times of the day. The characteristic that immediately comes to mind are the two most marked moments in the course of the day, sunrise and sunset. I presume that the original inflected and later frozen duals as well as the later feminine plurals originally refer to the two periods before and after sunrise and sunset, respectively, or the beginning and end of sunrise and sunset, i.e., the point when the sun disk touches the horizon and the point when the sundisk is fully visible or invisible.

Parallels from Hebrew and Arabic can be mentioned here only cursory. These parallels are disputed but must perhaps be reassessed in the light of the Akkadian forms. Thus Hebrew knows an expression bēn ha-ʿarbayim, designated in Baumgartner/Stamm 1967-: III 831 as “un-

25. It remains unclear whether there is a difference between muPRāS with long ā for time of the days and muPRaS with short a expressing extensions, e.g., mušpalu “depth” and miraku “length”.
26. See, e.g., CAD P 78f. for panānūm combined with the prepositions ištū, ina, eli and kima.
27. See GAG §61c for feminine plurals replacing earlier duals.
The Terminology for Times of the Day in Akkadian

§11. Feminine plurals

The word for “evening” (1) mostly occurs as feminine plural ילים/יליות, “(time of) wipping out (the daylight)” (6d) and “dawn” (11a) frequently as feminine plurals שחרית/שירהות, and “time of coolness” (12a) always as feminine plural קסאת. The hapax집 “morn-
ing” (17), loaned from Aramaic, is also a feminine plural. Another plural is מנהם “time of sleeping “ (10), equated in Malku VI 208 with the singular מנה, but also attested non-
lexically (see §12, below). The feminine plurals apparently replace older dual forms (see §10, above). Like some dual forms, also some feminine plurals are already frozen, as the adverbial
accusatives (singular!) קסאת at the time of coolness” (CAD K 263, OB) und ילהימ (CAD L 184, OB) make clear.

§12. Remarks on Individual Words

אש制品 (24b): See now Hzrša 2010: 86f., without translation. Etymology obscure. The same
word as אש制品 “confusion”?

בּוד (2c): Always after a preposition: ана/ינה/שקהבד “when setting up the (overnight)
camp” or ינה בדיש “when he sets up his (overnight) camp”. New reference: [ינה ב]א-ד SAA 10, 304: 10.

בּארה, 바רהו, 바רהו (I): The by-form בּארה in BE 17, 47: 4 (MB), is unnecessarily emended
to בּארה-ת by CAD B 106 (see also 105 바רה discussion section). For 바רה in KTT
345: 4 (OB), see the quotation under ילים. References from OB (Mari)
the time of the watch when the (evening light) is flickering on a small boat” ARM 26/1,
54: 42f. See also Kupper 1996: 82.

A new MA reference: ינה מעשה בּארה “at night (during) the watch when the
1–2.
barāritu etc. is the first watch of the night, at the beginning of the calendrical day: see the equation with ʿigi u₄ = barāri “front, i.e., beginning of the (calendrical) day” OBGT I 797 (MSL 4, 58, see §6.2., above), preceded by mūšam “at night” and followed by seḥseḥi “at twilight” and ina līlātim “at evening”.

erēb(?) šamši, erēbu (5c): See AHw. 233 erēbu II, AHw. 234 erēbu G lexical section, AHw. 236 erēbu G 11 and AHw. 1554; CAD E 258f. erēbu and 269 erēbu 2c. References for the verb erēbu in the phrase ʿITU er-bēet “the sun has entered” (stative) from OB Mari (Kupper 1996: 81): ARM 1, 10: 24′; 4, 45: 8′; 14, 9: 8; 26/2, 397: 20. These references show that the verb erēbu was more widespread for designating the sunset than previously thought; why the sungod is constructed as a feminine is, however, unclear. The Mari references raise doubt as to the interpretation of the genitive construction e-re-ebtu (SB; AHw. 233 erēbu II 1): maybe erēb Šamaš rather than erēb Šamaš. If correct, the noun erēbu is not attested in the meaning “time of sunset, evening” but confined to the meaning “west” (AHw. 233f. erēbu II 2).

In astronomical texts the phrases siman ana erēb(?) šamši “hour before sunset” and siman ša GE₆ “hour of the night” are attested, see CAD S 270 simanu f and cf. Rochberg-Halton 1989: 169 n. 9 (equinoctial hour).

gēšu: CAD G 64 gēšu B “to spend the night”, AHw. 287 gēšu II “übernachten”. See also CAD B 170 bātu lexical section. Wrong: Hrūša 2010: 362 malku = šarru III 46 reads bātu = utūtu. Apparently, in LTBA 2, 1 xi 15 ’t[. . .] was misread as ‘gē’-, and in a duplicate -lu was misread as -šu.

ḫupḫuppu: CAD M/2, 292 s. v. mūšu lex. section, see kakkabu.

kakkabu, kabkabu (8a): Instead of ḫupḫuppu, read in Malku III 49 kabkabu “(time of the visibility of the) star(s)”. See Hrūša 2010: 76 and 229. For kakkabu in SpTU 2, 34: 3 see §5, above.

kannamāre, kallamāre (16): For MA kannamāre see ka-na-ma-ri Tell Chuera 1: 6; ka-an-na-ma-ri ibid. 5: 9; BVW A 8; Ab 7; D 5; H 2; M+N r. 5.²⁸ The last ʾ of the NA form kallamāre is sometimes written plene, e.g., kal-la-na-ri SAA 13, 88 r. 6; 100 r. 9. Almost all spellings have double l: kal-la-; one l only in ka-la-ma-re SAA 5, 243 r. 14. A variant kallanāri- is attested in SAA 15, 6: 7 (ka-[l]a-na-rišū, NA), see already CAD M/2, 94 mūšu b 2′. The word always ends in -re/-ri.

Without knowing the older MA form, AHw. 425 proposes for the NA form the etymology kallū (cf. inā/ana/kī kallē “at the right time, on time, promptly, posthaste”) + amāru “to see”, which does not give a good sense. CAD K 78 doesn’t offer any etymology. The glossaries in SAA normalize the word as kal amāri. However, the older²⁹ MA form shows that the second element of the word originally does not contain amāre but most probably namāre < nawāre “to shine”; see Freydank 2010: 665f. Freydank proposes that the first element of the word contains ki an(a). A contraction i-a in MA would, however,

²⁸. Read as pî(KA) na-ma-ri by E. Ebeling. I thank Jacob Jan de Ridder for referring me to Ebeling and Freydank 2010.

²⁹. The connection between MA kannamāri and NA kallamāri was already noticed by Jakob 2010: 41. His transcription kannāmāre is obviously triggered by the etymology of kallámāri in AHw.
be difficult to explain, and also semantically this etymology is unconvincing because one would expect *ina and not *ana namāri. Therefore, I suggest that the first element of the word is *kal “entirety”, with l assimilated to the following n. If correct, *kannamāre “entire (time of) shining” is parallel to the expressions *kal ūme and *kal müšē (see CAD K 89 kalu b 4’), originally meaning “entire day” and “entire night”; in the course of the time the element kal- becomes frozen and almost meaningless, *kal-ūme and *kal müšē simply designating “day” and “night”, e.g., SAA 2, 6: 198–200: šumma memēni in ēkalle bārtu lū ina *kal ūme lū ina *kal müšē . . . ētāpaš “if anyone in the palace makes an insurrection, whether by day or by night”.

The NA form *kallamāre looks like a progressive assimilation ln > ll. However, the form might not be explained phonologically but result from a re-interpretation of the older form *kannamāre. Was the word analysed as “entirety of not (yet) seeing” (*kal-lā-amāre)? Anyhow, the variant *kallanāre shows that the older *kannamāri was not well understood any more. Conversely, the form *kallamāre apparently induced a re-interpretation of *kal-ūme, see the spelling with double ll, kal-la-UD-mu, in SAA 16, 21 r. 2.

**kaṣātu** (12a): References from OB Mari in Kupper 1996: 79f. For *kaṣātu with pronominal suffix see Stol 1996: 418. A NB reference: ka-sa-a-tu, SAA 17, 195: 4 in broken context. *kaṣātu for morning recalls of the saying attributed to the Arabian poet ʿUmar ibn Abī Rabīʿa who was jealous of the people of Bābil because of “the cool shadiness just before sunrise”.33

**kinsikku** (26a): For references from OB Mari see Kupper 1996: 82. The variant *kissiku is found in FM 3 p. 68: 5: i-na ki-ìs-si-ki-im.

The word is a loan from Sumerian: kin “work” and sig “below”. Cf. the logogram KIN.NIM (nim “above”) for šēru “dawn” (11a) or *kaṣātu “coolness (of the morning)” (12a). See also nim-sig-bi = *kasātam u līlātūm “during the coolness and the evening” in OBGT I 812 (MSL 4, 59, see §6.2, above). Thus *kinsikku designates the end of the working day at, or just after, sunset. Cf. the following reference: “[warah A] bim BA.ZAL.[MA] [ina k]insikkim ARM 1, 67: 18f. (OB, CAD K 388) in the [month A] bum, at the end of the 6th day, [at the] end of the work”. In sequences *kinsikku stands before barārtim “first watch of the night” (I; see §5a), tamhātu “(time of) wiping out (the daylight)” (6d; see §5c) or šimētan “time of taking up quarters” (2b; see §5d). When *kinsikku specifically stands for the evening meal, it is equated with the meal of *līlātu “evening” (1) and müšu “night” (7) and with naptanu “time of the (evening) meal” (3) (CAD K 387 s. v. *kinsigu lexical section).

30. See the references in CAD N/1, 211 namāru 1a1’ and 2’.

31. Admittedly, I don’t know of any other certain example for this assimilation in Akkadian. However, l and n are hardly ever in contact because of the incompatibility rules for the Akkadian/Semitic root. In other environments, assimilation of l to a following consonant is known, see GAG §34c and it-ta-tak-k[u] (alāku) SAA 5, 19 r. 7’ (court. M. Worthington).

32. Also for this assimilation I don’t know of any other example. The examples for n > l noted in GAG §33 i * all seem to be different.

"liʾānu" AHw. 548 “nachts gehen(?),” equated with alāku. It should be emended to šāḥu “to blow”, see CAD L 163 lianam and CAD Š/1, 107 šāḥu B lexical section.

līṭatu etc. (1): The masculine singular lītu is attested in OB: see CAD L 190f. and add ana ... mul,lī-im niq barārītim ina qablitim “for . . . the evening star, sacrifice of the watch when the light is flickering, in the middle watch” KTT 345: 2–5 (opposed to mul,še'-eh-ri-[m!] “morning star” ibid. 10”). Here probably also belongs "Li-lum CRRA 15, 70: 5’ and "Li-el-[lum? Akkadica 20, 14: 10, both from Mari, see M. Krebernik, KTT p. 146; Krebernik 1987–1990: 20; Röllig 1987–1990; Zadok 1993: 326a (theophorous element in personal names). For the early OB dual līlē(n) and for the frozen dual(?) līlāṭān see §10, above.

The masculine singular līlu is attested in OB: see CAD L 190f. 34 and add ana . . . mul,lī-im niq barārītim ina qablitim “for . . . the evening star, sacrifice of the watch when the light is flickering, in the middle watch” KTT 345: 2–5 (opposed to mul,še'-eh-ri-[m!] “morning star” ibid. 10”). Here probably also belongs "Li-lum CRRA 15, 70: 5’ and "Li-el-[lum? Akkadica 20, 14: 10, both from Mari, see M. Krebernik, KTT p. 146; Krebernik 1987–1990: 20; Röllig 1987–1990; Zadok 1993: 326a (theophorous element in personal names). For the early OB dual līlē(n) and for the frozen dual(?) līlāṭān see §10, above.

For the plural līṭatu see §11, above. See also li'-ła-a?-at KTT 345: 16 and li-la-a-ti (with determinative for places, unclear) in CUSAS 9, 65: 3 (OB). For OB Mari līlētu see Kupper 1996: 82. For the adverb līlā see AHw. 1571.

līlātu is equated with saḫār ūmi “turning of the day” (25b), tamḫû “wiping out (the daylight)” (6d), sipḫu “dispersal (of the daylight)” (6a) and kīma Šamaš rabē “at sunset” (5a) (see §6). For līlātu = qiddat ūmi “bending down of the day” (25a) see qiddat ūmi, below.

A Sumerian equation is u₄-ama-bi-šè-gi₄-a “the day (or utu “the sun”?) returns to its mother” CAD L 184. Antonyms are kasātū “coolness” (12a), šēru and šērtu “dawn” (11a) (see §7). McEwan 1981: 170 n. 398 concludes from the designation of the third watch of the day as maṣṣarti līlāti (CAD M/1, 338) that līlātu “was considered the last part of the day rather than the first part of the night”; therefore he translates “afternoon”.

According to VAT 10218 iii 21 (SB, CAD L 185) the venus star becomes visible during līlātu. The beginning of the song ana mušīti annīti ana līlāti annâti KAR 158 vii 23 (SB, s. CAD L 185) “for this night, for this evening” shows that līlātu and night are close together. See also mušītu puluḫtu ša līlāti KAR 58 r. 11 (SB, CAD M/2, 272) “night, the terror of the līlātu.” In summary, the evidence points to līlātu and its by-forms being the period around sunset, on the one hand the last part of the day and on the other hand the time of the — in the Middle East fast — onset of darkness after sunset. This definition fits the dual and plural forms mentioned above quite well.

For the Semitic evidence see Kogan 2011: 196, reconstructing a form layliy(-at); in other Semitic languages this words stands for night, not for evening, whereas *mušy(-at) = Akkadian mūšu, mušītu stands for evening, not for night. In Akkadian the opposition is reversed. The original(?) meaning “night” is perhaps preserved in the name of the 9th month at Mari (roughly November/December), Līlīʾātum (Cohen 1993: 284 und 292f.), if this name derives from the length of the nights in winter.

mašāl ūmi etc. (23a): mišil ūmi also in OB: i-na mi-ši-il ‘UD’-mi-[i]m “at the half of the day” AbB 8, 74: 16.

mehû/tamhû (6c, d): See Hebrew MHH I “ab-, auswischen, vertilgen” (Baumgartner/Stamm 1967ff.: II 537f.), said of the mouth, tears, dishes, and writing, or, in transferred meanings, of the name, sins, and living beings; Arabic maḥā “abwischen, auslösen,

34. In AHw. 553 under līlā 6!
tilgen, ausradieren” etc. in the I. and II. stem (Wehr 1985: 1190). The implied object is the daylight. The root is probably not attested as a finite verb in Akkadian.\(^{35}\)

munattu, munamatu (10): Also attested in OB, in the plural mu-na-ma-ti (PRAK 1 B 472 i 5).\(^{36}\)


There are three reasons for taking munattu as a time of the day rather than a kind of sleep:

a) The noun pattern muPRāSt is associated with daytimes (§9). Since the word is derived from the root NWM “to sleep”,\(^{37}\) munattu means “time of sleeping”.

b) The equations munattu = [ṣ]ēp ūme (āliktu) “(walking) foot of the day” (15) and šēru “dawn” (11a) (§6), both times of the day.

c) The parallelism between munattu and šat mūši “the (watch) of the night” (IIb) in Erra V 43, see the interpretation of Mayer 1984: 121: ina šat mūši wšabrišuma ki ša ina munatti idbubu ayyamma ul iḥtī “He let him see in the night, and just as he had told (him) in the time of sleeping, he did not omit anything”.

On the other hand munattu is parallel to suttu “dream” in most cases and designates the part of the night in which one has meaningful dreams. Dream phases become longer towards morning. According to Zgoll 2002: 100 “sind Träume gegen Morgen meist realistischer, der Wachwelt näher, als Träume in den früheren Wachstunden” (see also Zgoll 2002: 89 for the relevance of dreams during the second half of the night). This fits the equations with [ṣ]ēp ūme (āliktu) “(coming) foot of the day” and šēru “dawn”, according to which munattu is the last part of the night towards morning.

muṣlalu (24a): For OB references from Mari see Kupper 1996: 81. See the spelling mu-us-su-lal-lu in George/Finkel 2000: 274 iv 3’. The NA by-form muṣallu is attested in SAA 13, 134: 10 (= ABL 951, see CAD M/2, 244 muṣlalu c) and in SAA 1, 164: 11’: mu!-ṣa-li-ma; see Deller/Mayer 1984: 88f.

GAG §56a and AHw. muṣlalu with long ā, but CAD with short a. For long a speaks now the spelling mu-us-lā-a-lu George/Finkel 2000: 276 iv 18’.

Equated with kamāṣu “to squat” and rabāṣu “to lie down” (§6); see Zgoll 2002: 95 for kamāsu as a sleeping position. – See Landsberger 1916: 37 for an analogy from Arabic: qaʾīla “siesta; midday” from qala “to have a siesta” (cf. Wehr 1985: 1076).

muša zāzu (9d): Hapax in Atramḫasīs: mu-su izu-uz-nu ni-qū-ī iqqī “He divided the night (= he arose at midnight) and made an offering” Iraq 58, 182: 63.

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35. The connection of Akkadian maʾū “wegstoßen(?)” AHw. 637 (see CAD M/2, 321 “muʾū B mng. uncert.”) with Hebr. MḤḤ is uncertain.
36. Reference courtesy Nathan Wasserman.
37. For this root see Kogan 2011: 229.
**mūškaṣât** (12c): A composite noun, only attested once, lexically, in OBGT I 803 (see §6.2 above). AHw. 684 translates “nachts gegen Morgen”, CAD K 263 kaṣātu lex. section “day and night”.

**mūšèrtu** (13c): See Kupper 1996: 79 for references.

In AHw. and CAD analysed as Št of ĕru “to awake”. There is, however, no Š-stem in the meaning “to arouse, to awake” (for this the D-stem is used). Furthermore, the -t-infix would be difficult to explain, because also a denominative Št should be reciprocal/reflexive or based on a taPRīS(t) form (Kouwenberg 1997: 306f.), which however doesn’t exist. If denominative, the mu-prefix must be an analogy to the pattern muPRāS (§9). The same difficulties exist if we derive the word from šēru “dawn” (11a) and analyse it as Gt. Therefore, a derivation from the root ŠTR is more probable: Hebrew ŠTR nif. “aufgebrochen werden” Baumgartner/Stamm 1967ff.: IV 1271, Syriac star “evertit, diruit” Brockelmann 1928: 503, Arabic šatara “beschneiden, abreifen” Wehr 1985: 633, Ethiopic šatara “rend, tear to pieces” Leslau 1991: 537. If correct, we are dealing with the pattern muPRāS, but with umlaud a > e (probably because of /r/ as third consonant)\(^{41}\). Semantically, muštērtu then belongs to the words for “morning” that designate the “breakthrough” of the first light after the night (see the remarks on šiq(a)ru (13a), below). Note that the night (muštētu) is described as kallatu kuttumtu “veiled bride” and as pussumat “veiled” (CAD M/2, 272 muštētu c), so that muštērtu perhaps designates the tearing of the veil of the night.

**mūšu, mušītu etc. (7):** Attested at Ebla as mušum, muš-im, mesu, mes-im and ma-[s]a-a-um, see Krebernik 1983: 31f., analysing them as mūšum, mišum and mašāHum(?), and ARET 11, 1 xi 20 with commentary by P. Fronzaroli ibid. p. 49. For mūšu, mušītu and the plural mušētu in OB Mari see Kupper 1996: 83f. For mūšum, mušītum and šumšū in OA see Michel 2010: 218. For mūšu and mušītu with pronominal suffixes and the forms mūšīšum and muša-ni-ma (the latter two in OB Mari) see Stol 1996: 416–418.

See Kogan 2011: 196 for the Semitic *mušy(-at) “evening”, opposed to Semitic *layliy(-at) “night”. In Akkadian the opposition is reversed (cf. lilātu above). mūšu and mušītu are opposed to ūmu “day” (20) and urru “bright day” (21) (§7), and mūšu is equated with kabbabu “(time of the visibility of the) stars” (8a) (§6). See also the merisms which combine mūšul/mušītu with ūmu, urru and mušlālu “siesta” (24a) (§8), the verb šumšū “to spend the night” and the logogram ĜI6 “darkness, night”. All this favours the meaning “night”. On the other hand, the opposition mūšu : kaṣātu “coolness (of the morning)” (12a) (§7b) and the merism mūšu-šēru “dawn” (11a) (§8) perhaps suggest that mūšu sometimes denotes the evening.

Note that mušītum (pace Wasserman 2003: 71–73 but also Stol 1996: 417 n. 12) is not nomen unitatis of mūšum but a secondary singular derived from the feminine plural mušī’ātum, see Streck 2005: 148.

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38. This was my suggestion in Streck 1994: 180 §7.5.
39. This was suggested by Manfred Krebernik *apud* Streck 1994: 180 n. 110.
40. Further Semitic etymons are mentioned in Leslau.
41. Cf. e.g., arratum > erretum “curse”, *ardatum > ersetum “earth”.
mušu mašil (9b): For references from OB Mari see Kupper 1996: 84.

muttat muši (9c): Attested only lexically, see CAD M/2, 310 mutattu A, lexical section, followed by šat muši “the (watch) of the night” (IIb).

naptanu (3): For references from OB Mari see Kupper 1996: 82. Note that in Mesopotamia the most important meal took place in the evening.

nawārtu, namāritu (IIIa): The OB form is nawārtu, attested in RATL 156: 30–32: 4 ‘di-pa’-ri ḫa-na ba-ra-ar-tīm qa-ab-[ī]-tim ū na-wa-[a]-r-tim a-na-ašši “I will bring 4 torches in (the watch) when the light is flickering, in the middle (watch) and in (the watch) when the (light) is becoming bright”.

nubāttu, nabāttu (2a): In Ebla attested as nu-ba-du, see ARET 11, 1 xi 10, 21, xiv 7 and commentary by P. Fronzaroli, ibid. p. 48. For OA nabāttu and the verb bi’ātu “to spend the night” see Michel 2010: 218; for nabāttu in OB Mari see Kupper 1996: 82f. For nabāttu with pronominal suffixes see Stol 1996: 415f. Note the playful writing ṣu-ba-tū (nú Sumerian “to lie, to sleep”) in SAA 4, 140: 2′. A new MA reference for the adverb nabāttī: nu-ba-t-tī a-na É-[a] er-ra-ba “At the time of setting the (overnight) camp I will enter my house” BATSH 4/1, 12: 30.

nubāttu is associated with sunset, see ša šamšē rabāʾe ša nubātte “at sunset, at the time of setting the (overnight) camp” CAD B 171 bātu 1f (NA).

nubāttu also designates the eve of feasts.

qablīti ša muši etc. (9a): For references from OB Mari see Kupper 1996: 84. muša-am qa-abbitam is attested in ARM 26/2, 524: 6, 10 “in the night, the middle part” (or does qablītam specifically refer to the second watch of the night?).

qablītu (IIa): See KTT 345: 5 (OB) following barārtu, quoted under līlātu.

qiddat ūmi (25a): AHw. 921 s. v. qiddatu 5 “Nachmittag”, CAD Q 250f. s. v. q. 3 “late afternoon, toward evening”. The reference lū ina šimētān lū ina qiddat ūmi STT 69: 23 (SB) shows that šimētān (2b) and qiddat ūmi were distinguished. The twice attested phrase ina qiddat ūmi ina qerbit ūmi (CAD Q 250) probably means “during the time of bending down of the day, in the midst of the day”; ina qerbit ūmi hardly means “on the same day” (CAD Q 214 s. v. qerbitu a), nor “beim Heranrücken(?) des (neuen) Tages”. Instead of qiddat ūmi the epic of Etana (Haul 2000, 177: 52, SB) has līlā’ti “evening”. This means that qiddat ūmi designates the period from midday on, when the course of the sun starts to bend down to the horizon, until and perhaps in part overlapping with the evening.43

rib šamši (6a): Instead of tiʾik ri-ba-tīm “averses/pluie du soir” ARM 26/2, 496: 14 probably read, with Heimpel 2003: 391, ne-eq-re-ba-tum “short days”.

saḥār ūme, saḥāru (25b): AHw. 1005 s. v. saḥār(ī) “abends”, CAD S 36 s. v. saḥār ūme “evening”. saḥār ūme is equated with līlātu “evening” (1; see §6, above). Cf. semantically qiddat ūmi (25a). That saḥār ūme and saḥāru already begin at midday or shortly after is proved by the following reference: “if the eclipse of the sun begins at the turning of the sun (ina Šamaš saḥāri) and lasts until siesta time (mušlālī, 24a). . . .” KUB 4, 63 ii 20f. (Bo., see CAD S 36).

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43. Cf. typologically Georgian samxari “south, midday”, derived from mxare “side” and x(a)r “to bend down” (Krebernik 2001).
sántu (11c): See TA* sa-an-ti “at (the time of) redness” SAA 5, 206: 4.

seḫru (11b): MUL/mul-se-ebri[m] “morning star” KTT 345: 10 (KTT reads -ri’e’), opposed to MUL/mul-li-li-im ibid. 3. Loan from Northwest Semitic (Amorite): *< šahr-, with the normal spelling S for Proto-Semitic *ṣ.

seḫseḫī (6b): Only lexically attested once (OBGT I 798, see §6.2 above). Loan from Sumerian. Preceded by barārī “in the 1. watch of the night” (I) and followed by ina līlātim “in the evening” (1), sehseḫī designates twilight/dusk.

sipḫu (6a): Equated with līlātu “evening” (1) and erēbi ša [šamš] “entry of the sun” (see §6, above). There is no connection with the references quoted in AHw. 1024 s. v. sapāhu G 8a (see also CAD S 153 sapāhu 3b): ABL 1237 = SAA 10, 111: 7 and parallels deal with a meteor. UD sa-pi-iḥ means “The day is dispersed (by the light of the meteor)”, which probably means enlightened at different spots(?). 44 sipḫu “dispersal” means, with AHw., the scattered light of dusk.

ṣippatu/silpatu (8b): See for this word, only attested in Malku and equated with mušītu, Hruša 2010: 229 (III 48). Outside of Malku, the word denotes a row or line (see W. R. Mayer apud Hruša 2010: 217 (II 118)). According to Hruša 2010: 229, in Malku the word means a row of stars; this meaning is, however, not attested elsewhere. Note also the unexplained variant silpatu (see Hruša 2010: 229).

ṣiprātu (17): Hapax. New edition SAA 10, 274: 9: the text deals with the performance of a ritual during the nubāttu “time of setting up the (overnight) camp” (2a) and ṣiprātu “Morgen”. CAD sipparātu, AHw. ṣippa(r)ātu. The spelling can be interpreted as akkadographic ṢIP-PIR-ra-a-te for ṣiprāte, which fits better the Aramaic etymon šā/îprā “morning”. For the latter see Sokoloff 2009: 1299.

šaḫānu (?) (22c): See Kupper 1996: 80 for a single reference from Mari: [ITI K]inu-nim UD 10kam BA.ZAL-ma [UD-mu-un ša-hu-un DUB-pi an-ni-a-am [i]ša-bi-la-kum “[In the month of K]inūnum, the 10th day had passed, and [(at the time when) the day was hot, I sent you this tablet of mine” ARM 4, 35: 5′–7′.

šaḥru (11b): Attested as a Northwest Semitic loan (< *šahr-) at Emar: ⁴Ša-ab-ri (Emar 369: 52, 96; 371: 10′), the deified dawn, see Pentiuc 2001: 167.

Šamaš izzâz (4): ištū Šamaš izzâz “after ‘The sun is standing’” AbB 7, 50: 9 (CAD U 378 uzuzzu 3d) and AbB 10, 150: 17 (missing in CAD). The expression is frozen, which explains the missing subordinate. See Wilcke 1987: 91 with nn. 108–110.

šamē lapātu, lapātu (13d): See the references CAD L 86 s. v. lapātu 1h end and AHw. 535 s. v. lapātu G 10. Also attested in OB: ki-ma ša-mēe la-pa-tim iḫ-du “He rejoiced like a ‘touching of the sky’” RATL 41: 9; cf. 148: 6′.

šat muši (IIb): Attested in OB Mari, see Kupper 1996: 84.

šat urri (IIB): A sandhi spelling šat-u-urri-im!(text: KAM) is also attested in AbB 13, 181: 13.


44. Note that SAA 10, 111, by mistake, does not translate UD.

For the dual in šērtēn and the plurals šērutušērtētu see §§9 and 10, above. Originally, they probably denoted the time before and after sunset (or the two points when the sun disk first touches the horizon and is fully above the horizon). On the other hand, several references explicitly connect šēru with the time before sunrise: ina šērim lām Šamaš napāhi “at dawn, before Šamaš flares up”, ina šērim lām šit šamši “at dawn before sunrise” CAD Š/2, 333 šēru A b’. But see also ina šērim kima Šamaš ašē “at dawn, when Šamaš is coming out” ibid. That šēru is an early part of the morning is also confirmed by the fact that some texts explicitly say that human activities have not yet started: ina šērim adī mamman ittīsu lā idbubu “in the morning, before anyone has spoken to him”, ina šērim lām šēpuša ana qaqqari iškunu “in the morning, before he has set his foot on the ground” CAD Š/2, 333 šēru b’.

The epic of Gilgamesh combines šēru with naw/māru “to shine” (14a) in the phrase mimmû šēri ina namāri “when something of the dawn became bright” Gilg. XI 97 and passim (see CAD Š/2, 331 šēru A 1).

šiḫīṭ šamši, šaḫāṭu (18b): For OB references from Mari (both šiḫīṭ šamši and šaḫāṭu) see Kupper 1996: 80.

šimētān, šiwītu, šimītu (2b): The OB lexically attested form šiwītu gives the root ŠWY. Later m stands graphically for /w/. Already AHw. 1253 s. v. šiwītu connects the word with Arabic tawā “sich aufhalten, sich niederlassen” Wehr 1985, 161. See probably also Hebrew ŠWH II pi. “hinlegen; liegen” Baumgartner/Stamm 1967ff.: IV 1334f. und Nabataean ŠWY “to place, to establish” Hofijzer/Jongeling 1995: 1117. Like nubāttu (2a), šimētān designates the time when one takes up quarters or sets up the overnight camp, which also fits the equation of the two words (§6, above).

In sequences, šimētān occurs after kasi ūmi “coolness of the day” (27) and kinsigu “(time of the) end of the work” (26a), but before the first watch of the night (see §5). šimētān is opposed to šērtētu “dawn” (11a) (§7, above). See also the connection with qiddat ūmi (see above s. v.).

kakkab šimīti “evening star” AfO 27, 25 Sm. 365: 6 (SB, CAD Š/3, 6, with further references for the evening star) shows that during šimētān Venus becomes visible.

For the dual see §10, above.


45. In HAL, however, connected with Arabic sawiya “to be equal”.

tirik šadîm (13b): As was convincingly shown by Heimpel 1997 (pace Kupper 1996: 81), tirik šadîm doesn’t mean dusk but dawn. References (all OB Mari): ARM 13, 114 = ARM 26/1, 210: 7; ARM 26/2, 438: 16′; FM 2 Nr. 76: 7. However, šadûm in this phrase is probably not “mountain” but “east”; tirik šadîm “hit (of the light in) the east” means the first light at the eastern horizon.

*ṭaḫru: AHw. 1379 “Mittag”. See now CAD Ṭ 44: read da-ra-ri.

uḫḫurtu (IIIc): Only once attested lexically: šāt urri // uḫ-ḫur-tu ACh. 2 Spl. 24: 17 (SB).

ūmu (20): For Ebla a-PI-mu/yawmū/ see Krebernik 1983: 29. For OB Mari UD-mu-um ma-la-ak bé-ra “the day – a distance of two miles” = (?) “after two hours of the day” ARM 26/1, 347 n. d see also Kupper 1996, 80. For ūmu with pronominal suffix see Stol 1996: 418 (but some of the references mentioned there do not designate a time of the day but the calendrical day). Note that the feminine ūmtu is only used for the calendrical day.46

ūmu turru (25c): Only attested lexically. AHw. 1373 s. v. turru I “Mittag?””, CAD T 488 turru 2 “midday(?).” Followed in the lexical list by qiddat ūmi (25a), the expression refers — like qiddat ūmi and saḫār ūmi — to the “turned” course of the sun after midday.

urru (21): urru is equated with ūmu (20) (§6, above), is opposed to mūšu/mušītu “night” (7) (§7, above) and is used with mūšu in merisms for “always” (§8, above).17 Etymologically, the word means “light” (see Hebrew ʾôr “light”). Opposed to ūmu, urru only designates the bright day and not the calendrical day.48

AHw. 1433 s. v. urru 2 assumes for some attestations the meaning “früher Morgen”. This is, however, unnecessary: in VS 10, 214 v 12f. (OB) and FAOS 7, 326 Elam 3: 34–37 (O Akk) urru is used in merism with tamḫû “wiping out (the daylight)” (§8, above). In BWL 126: 18 (SB) zignāt urri “beard of the urru” stands for rays of light. The name of the third watch, šāt urri (III b) of the night doesn’t mean “the one of the morning” but “the one of the light”.

Very uncertain: ar-ri-ma ARM 26/1, 169: 17′; J.-M. Durand ibid. p. 345 n. h tentatively suggests a derivation from urru and translates “en plein jour”.

From urru derives the meaning “tomorrow, next day”.

46. Hardly part of the personal name Ú-⸢um-⸣-ti-il FM 10, 11: 4, pace L. Marti ibid. p. 32.
47. See also §8 for the merism consisting of the three members karārû, mūšu and urru.
48. The astronomical diaries distinguish the bright day and the calendrical day by the logograms ME and UD, see Neugebauer 1955: 482f. and 495.

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