A SUMERIAN GRAMMAR

AND

CHRESTOMATHY
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WITH A VOCABULARY
OF THE PRINCIPAL ROOTS IN SUMERIAN
AND A LIST
OF THE MOST IMPORTANT SYLLABIC AND VOWEL TRANSCRIPTIONS

BY

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ABBREVIATIONS

Names of Principal Sources etc.

AJSL. American Journal of Semitic Languages and Literatures.
AL'. Assyrische Lesestücke (third edition), by FRIEDRICH DELITZSCH.
ASKT. Akkadische und Sumerische Keilschrifttexte, by PAUL HAUPT.
BA. Beiträge zur Assyriologie.
Bab. or Babyl. Babylonica.
BE. or BEP. Babylonian Expedition of the University of Pennsylvania.
Br. A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.
CT. Cuneiform Texts in the British Museum, copied by PINCHES, KING and THOMPSON.
Del., H.W. Assyrisches Handwörterbuch, by Fr. DELITZSCH.
DP. Documents Pré-sargoniques, by ALLOTTE DE LA FUëE.
Hilprecht Anniv. Hilprecht Anniversary Volume.
Hommel, Lesestücke. Sumerische Lesestücke, by FRITZ HOMMEL.
Hommel, Geographie. Geographie und Geschichte des Alten Orients, by FRITZ HOMMEL.
Hrozný, Ninib. Mythen von dem Gotte Ninrag, by FRIEDRICH HROZNÝ.
JA. Journal Asiatique.
KB. Keilinschriftliche Bibliothek.
Lau. Old Babylonian Temple Records, by R. J. LAU.
ABBREVIATIONS

Leander, Lehñwörter, quoted in full.
Lehman, Šamaš-šum-ukin, quoted in full.
LIH. Letters and Inscriptions of Hammurabi, by L. W. King.
Myhrman. Sumerian Administrative Documents, by David W. Myhr-
man.
Muss-Arnolt. Assyrisch-Englisch-Deutches Handwörterbuch, by W. 
Muss-Arnolt.
MVAG. Mitteilungen der Vorderasiatischen Gesellschaft.
Nik. Documents de la plus ancienne époque chaldéenne de la collect-
tion Likhatolfeff (in Saint-Petersbourg), by M. Nikolski.
OBI. Old Babylonian Inscriptions, by H. V. Hilprecht.
OLZ. Orientalische Literaturzeitung.
Pinches, Amh. The Amherst Tablets, by T. G. Pinches.
PSBA. Proceedings of the Society of Biblical Archaeology.
R. or Raw. I, II, III, IV, V R. or Raw., refers to the five volumes 
of the Cuneiform Inscriptions of Western Asia, begun by 
H. C. Rawlinson. Vol. IV refers always to the second edition 
by Pinches.
RA. Revue d’Assyriologie.
Radau, Early Babylonian History (EBH.), quoted in full.
Radau, Miscel. Miscellaneous Sumerian Texts from the Temple Li-
brary of Nippur, by Hugo Radau in the Hilprecht Anniversary 
Volume.
Reisner, TU. Tempelurkunden aus Telloh, by George Reisner.
RT. Recueil de Travaux relatifs à la Philologie Égyptienne et Assy-
rique.
RTC. Recueil de Tablettes Chaldéennes, by F. Thureau-Dangin.
SAK. Die Sumerischen und Akkadischen Königsinschriften, by F. 
Thureau-Dangin.
ABBREVIATIONS

SAI. Seltene Assyrische Ideogramme, by BRUNO MEISSNER.
SBH. Sumerisch-Babylonische Hymnen, by GEORGE REISNER.
SBP. Sumerian and Babylonian Psalms, by S. LANGDON.
TSA. Tablettes Sumériennes Archaiques, by H. DE GENOUILLAC.
ZA. Zeitschrift für Assyriologie.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.
ZK. Zeitschrift für Keilschriftforschung.
In presenting this outline of the Sumerian language I wish to make a few preliminary statements for those who will be unable to control my statements from lack of first hand acquaintance with the inscriptions. The difficulties of Sumerian are not alone grammatical and lexicographical but also epigraphical and it is in fact the latter difficulty which must be first overcome. It will never be possible with transcriptions, even though they be most accurate, to gain a clear idea of the genius of the language. The idea in the mind of the writer is often conveyed by the form of the sign as well as by the sound of the word and the grammatical inflection. In the list of phonetic values appended to this volume I have attempted to give some indications on this point, but a grammar cannot be extended to include epigraphy. The reader will observe also that I have written no chapter upon Syntax. This is due to the fact that the language is so thoroughly agglutinative that Etymology and Syntax cannot be separated.

The preponderating influence of Sumerian in Baby-
lonian and Assyrian culture has become so manifest in recent years that Sumerology must now be regarded as indispensable to a thorough understanding of Babylonian grammar, as well as of Babylonian religion, law, literature and art. I have no theory concerning the linguistic affinities of this remarkable people. As a negative result of my studies I am convinced that it has no affinity with either the Caucasian, Aryan or Semitic groups. This side of the problem has not occupied my attention as the futility of such efforts is at once apparent. Our task at present must be rather to interpret the literary remains of this ancient civilisation, whose language continued to be sacred in religious literature even in the last century before our era.

Stephen Langdon.

Les Avenières, par Cruseilles, September 1910.
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CHAPTER I.

Historical Outline.

§ 1. Šumer is a term applied by the inhabitants of the lower valley of the Tigris and Euphrates to their native land, or at least to a part thereof. The ideogram *KI-EN-GIN*, which according to phonetic laws became *sumer*¹, may be analysed into *ki(n)* 'place, locality', and *en-gin*, 'the faithful lord'². This term occurs in an inscription upon a vase presented to the temple of Nippur by Lugalzaggesi and is there used apparently for the district of which Nippur was the capital³. Lugalzaggesi, who claimed the title, 'king of Erech, and king of the land', and who mentions most of the important Sumerian⁴ cities as part of his empire, used the word *kalama*, 'land', to designate what we understand to be ancient Šumer. The possession of Nippur seems to have carried with it the title, 'king of the land'. *KI-IN-GIN* is explained by *Nippur* on a lexicographical tablet⁵. The ideogram is followed frequently by the phonetic complement *ra*⁶.

1. So we infer from the Semitic loan-word *šumēru*. By vowel harmony *KI-EN-GIN* became *KI-IN-GIN*. Earliest mention of Šumer is by Eannatum, *Stèle des Vautours*, rev. VIII.

2. Cf. the title of Ninlil, goddess of Nippur, *en-sid kalama*, CT. XXIV, 6, 15, and of Nisaba the grain goddess in the Nippurian pantheon, *ibid.*, 9, 37, both characterized as the "faithful ruler of the land". See also OPPERT, quoted by WEISSBACH, *sumerische Frage*, p. 18.

3. HILPRECHT, OBI. 87, II, 21; also OBI. 90, 4.

4. Scholars universally speak of the *Shumerians* as the *Sumerians*, a slight inaccuracy due to the founders of the science. I have not ventured to correct the term.

5. KING, *Creation*, I, 217, l. 5.

Šumer, therefore, probably designated the region of Nippur and as Nippur was the religious centre of this ancient people the term acquired a larger significance, but only in later times was it used for the entire country from Babylon to the Persian gulf. Throughout the classical period the Sumerians knew no general geographical or racial term except kalama 'the land', the home land, by which they distinguished themselves and their land from the kûr or 'foreign land'. Sargon, the Semitic king of Agade, a city in the region of Sippar and north of Šumer, one of the first foreigners from whom we have any information concerning the Sumerians, calls himself 'king of Akkad and of the sovereignty of Enlil'. The Semitic kings of Kiš, the most important of the early Sumerian cities on the northern boundary which seems to have fallen into the hands of the Semites at an early date [circa 3000 n. c.], also ruled at Nippur and like the Semitic dynasty of Akkad shewed great respect to the cult of Enlil. Nippur, therefore, was regarded by both Sumerians and foreigners as the real centre of Sumerian civilisation and we thus readily understand why the local term Šumer became racially and linguistically significant.

In-gi(n) and ki-in-gi-ra in late texts are employed for mātu 'land', simply (SAI. 7331) and ki-in-gi = irtišu 'earth', IV R. 1 a, 22 (v. Hommel, Geographie, 242 n. 4). Hommel correctly derived šumer directly from kīgin by assuming the palatalisation k>b before i and n>r. Prince, Materials for a Sumerian Lexicon, p. 206, has given an interesting derivation of kīgin by analysing it into kīn 'land', and gin 'reed', 'land of the reed'. See also Lenormant, Études, 2nd Série, p. 29. Lenormant not only derived šumer (the u arising from the labial m) from kīgin, but with Sayce connected it with the Biblical יָם, followed by Radau, Early Babylonian History, 216. Šānḫar in the Amarna Letters and on a tablet of Boghazkoi is a kingdom of the Mitanni and can have no connection with kīgin = šumer = יָם, which seems to me correct. See for Šānḫar, Weber in Knudtzon's El-Amarna Tablet, 1080-3.

1. The city a-ga-dē-(ki) is identical with the later akkadā-(ki), usually written uri-(ki), v. Meissner, SAI. 8878. The name of the city is written a-ga-dē-(ki) in all periods and is distinct from uri-(ki) the 'land of Akkad'.

2. Usually located on the Tigris opposite Sippar, but by Hommel, south-east of Babylon, and by Thureau-Dangin, OLZ. 3909, 205, east of Babylon on the Shatt-el-Nil.

3. Ninib's temple at Nippur ê-šu-me-DU should perhaps be read ê-šu-me-redit for references, v. SBP. 346 and the n. pr. Amēl-ê-šu-me-rait, BEP. VI, 37, 8.
§ 2. The pronunciation šumer is known to us only by the Semitic loan-word šumēru. The Semites designated this language as the līšan šumēri, or language of Šumer, and their own language as akkadā or Akkadian. So for instance a date promulgated by Samsuditana as the official Sumerian date formula for the year has a Semitic translation, called akkadā-ša, ‘its Semitic rendering’. An interlinear text containing Sumerian lines and a Semitic translation under each line has the note [šapliš] akkadā eliš šu[merā], ‘below the Akkadian (Semitic), above the Sumerian’. In ZA. IV, 434, BEZOLD published a tablet dealing with geographical and racial terms. Line six should probably be restored, eme-KU nigSi-ga eme [akkadī (ki)], which is there translated by līšan šumēri tamāl akkadī = Sumerian is the counterpart of Akkadian. BEZOLD in Florilegium Melchior de Vogüé, 53-8, has discussed the question a new, but with impossible conclusions concerning some of the texts.

The usage of the two words šumeru and akkadā appears clearly in an inscription of Ašurbanipal, who describing his early education says: ‘Among the craftsmen I busied myself (?) the counsel and wisdom of the heavens with the wise masters (?) I solved. I read the dreadful mysteries which should not be revealed (?). To translate into Akkadian the skilfully made tablets which were obscure in Sumerian I was restless (?)’. Here the word šumēru is ideographically expressed by the Sumerian eme-KU which seems to be a late form invented by the Semites. eme-KU has not been successfully interpreted. In those texts where it occurs the form of KU gives no clue as to which of the three original signs [𒆠], [𒆠], [𒆠] is intended. eme of course means ‘speech,

1. OLZ. 1905, 270.
2. K. 14013 in BEZOLD, Catalogue of the Kouyunjik Collection, p. 1354. Cf. also K 3223 iminnu akkadā munā, ‘repeat it seven times in Akkadian’.
3. LEHMANN, Šamaš-šum-ukta. Taf. XXXIV, 14-17; ina puḫur umman šutubakalu pursust-ma milik (?) šamē itti lubē iliṭi ḫuṣṣar ištarī lāša iša pit pani ʾaštasi kammu naklu ša šumerti [EME-KU] šullu akkadā ana šutušuri aštu ḫu(p) daku.
4. The citations will be found in MEISSNER, SAI. 530.
tongue'. Absolutely no valid reasons exist for the old interpretation, 'enchanter's speech', and the other well known suggestion that KU means rubû, 'prince', therefore, 'language of the chiefs, or aristocrats' is doubtful. In any case this designation of the Sumerian language is late and may have been applied by the Semites to the classical speech to distinguish it from the dialects. The geographical term mat eme-KU, or land of the Sumerian language also occurs in the late period.

§ 3. The kings of the Sumerian dynasties of Ur, Isin and Larsa employed the title 'king of ki-en-gi (sumer) and akkad', but the Semitic conqueror, Hammurabi, used the words mat šu-me-ri-im û ak-ka-di-im. This double expression to designate southern and northern Babylonia in their ancient racial divisions as Sumerian and Akkadian (Semitic) continued to be used by the Assyrians and Babylonians to the end of their political existence and was current even among the Persian kings. Strictly speaking we should designate these two languages of the cuneiform script as Sumerian and Akkadian, the terms which the Babylonian and Assyrian scholars themselves adopted. I shall, therefore, designate the Semitic dialects, as Akkadian, Babylonian and Assyrian. For the non-Semitic and primitive language of the inscriptions I adopt the term Sumerian, a word which the later representatives of this people seem to have recognized as a term applicable to their country and race. [For a discussion of the dialects of Sumerian see the chapter on Phonetics].

§ 4. The early history of Sumer is imperfectly known. We possess literature from but two important centres Lagash and Nippur. Of important literary remains those of Lagash centre of the Ninib cult, closely

2. If this suggestion be correct we should read eme-dûr.
3. III R. 4 a, 51, there explained by eme-lagga, 'the pure speech (?). For the use of the word šumerû by Semites in the early period, v. CT. XV, 2, 3, šubbarûm lû iršit hasozimma šattišamma šumûm liktasazi, may the Šubarian be a possession of plunder; yearly may the Sumerian plunder her. See D'Orme, RA. VII, 13-15 for this passage.
connected with the Nippurian pantheon, go back to a period considerably
anterior to that to which the earliest long inscriptions of Nippur belong.
A few fragments from Nippur date, however, from the earliest period,
so that a decision as to the greater antiquity of either city is impossible.
For practical purposes I have divided the literary remains of the Sumerians into two great periods, those which were written before the dynasty
of Ur founded by Ur-Engur [circa 2474 B.C.], and those which belong
to the period of the dynasties of Ur [2474-2357], Isin [2357-2132], Larsa¹
and Babylon [2232-1929].

§ 5. The literature of the classical period may be divided into three
classes, historical, commercial and religious. Documents of the third
type are extremely rare in this period. If the Sumerians composed
hymns, liturgies, epics and mythologies before 2500 B.C. none have sur-
vived². The only document which we might designate as distinctly
religious in motif of composition, the account of the building and
dedication of the temple of Lagash (Širpurla) recorded on two great clay
cylinders of Gudea [circa 2500] offers little opportunity for estimating the
kind of religious literature which the ancient Sumerians must have
possessed. Gudea speaks of his sacred literature³ and the temple singers
are mentioned from the earliest period onwards⁴. The type of document
classified under the general heading of commercial literature, if we may
apply the term literature to contracts, sales, conveyances, lists of temple
and private property, yearly and monthly accounts of temple and palace
estates, constitutes by far the most fully represented source of Sumerian

1. The principal kings of this dynasty are Eriaku and Rim-Sin.
2. The two Sumerian epics concerning Ninib of which late fragmentary copies
have been published by Haozň, MVAG. 1903, pt. 5, are copies of Sumerian ori-
ginals, fragments of which have been excavated at Nippur and published by
Radau, BE. XXIX, and translated BE. Series D, vol. V, pt. 2. The original text
comes from the period of the Isin dynasty.
4. See the introduction to my Sumerian and Babylonian Psalms. Also the
following passages; the "chief temple singer", TSA., no. 2, rev. 1; no. 5, obv. II,
period of Urukagina. The "inferior temple singer", DP. 87, II (Lugalanda);
DP. 99, IV; 100, IV.
literature. In as much as most of these business documents mention the contemporaneous rulers either as persons interested in the transaction itself or in the date formula, they form one of the chief sources of ancient history. A considerable amount of material from this class of literature has been utilised in these grammatical and lexicographical studies.

§ 6. It would be difficult to find any Sumerian inscription which we could call an "historical document" in the modern or Greek sense of the term. The stone statues, stèles, clay cones, inscribed field-stones, field-stones, clay columns and clay tablets offer the only adequate means of studying early Sumerian grammar at Lagash. Historical inscriptions of the early period from Nippur are curiously enough all cut upon stone vases?

1. Represented only by the inscribed statues of Urbau and Gudea.
2. The only important stèle is the Stèle des Vautours of Eannatum (Lagash); cf. the small stone column of Eannatum, Déc. ép., XLIV, and RA. IV, 108.
3. Most important are: — the cone of Entemena, RA. IV, pl. II, inscription begins at the larger circumference; three cones of Urukagina, A, B, C, in Déc. ép., L, LI and LII, B and C variants and all refer to the same events; inscription begins at the point.
4. Three field-stones of Eannatum with long inscriptions, Déc. ép., XLIII, XLIV (defaced) and one unpublished in Constantinople, SAK. 22. Small field-stones of this ruler in Déc., pls. 2 and 2 bis.
5. Urnina, five small stone tablets, reverse uninscribed, only one published, Déc. ép., XXXVI; see SAK. 3 t. Alabaster tablet of Entemena, Déc. ép., XLVI. A stone tablet of Urukagina, Cat. du Clercq, t. II, pl. VIII, and of Ur-Bau, Déc., pl. 8 bis, both with rev. uninscribed.
6. The earliest in the form of baked bricks in imitation of the stone tablets, [Eannatum], two baked bricks, on which the cuneiform signs are already beginning to appear, Déc. ép., XLV. Brick of Eannatum I. style purely lapidary, Déc., ép., XLVI. Two bricks of Entemena, Déc. ép., XLVIII and pl. 31, no. 3. [None with reverse] An historical clay tablet in same shape as the ordinary business document, RA. VI, opp. p. 28, with reverse (Urukagina). Several short inscriptions on bricks of Gudea, v. SAK. 140 f.
7. Short vase inscriptions from a period contemporaneous with or later than Ur-Nina of Lagash, are OBI. 94, 95, 96, 97, 98, 99, 106, 111, 112, 113, 114. The most important document from Nippur is the long vase inscription of Lugalzaggisi, contemporaneous of Urukagina, OBI. 87. From the same period the fragments of Lugalzigubnindu and Lugalzisali, OBI. 86 A + B. A vase of Entemena from Nippur OBI. 115-117. To the inscriptions written on the various objects mentioned, may be added the short dedications on the stone door sockets of La-
§ 7. The inscriptions from the earliest period which may be said to represent the oldest script in Asiatic civilization reaching back to a period certainly as early as 4000 B.C. are in the probable order of their antiquity; Black stone tablet, General Theological Seminary, New York City, v. AJS. XXIII, 19, reverse uninscribed; stone tablet with rude figure of a man seizing one of three small trees (?), wearing a low cap with two tall palm leaves; inscribed both obv. and rev., Déc. ép., pl. I bis; SCHULZ, Notes d’Épigraphie, no. L. AO. 2753, stone tablet from Suruppak, obv. and rev., published and translated by F. THUREAU-DANGIN, RA. VI, Contrats archaiques, no. I. Semi-circular stone resembling Blau A, Déc., pl. I ter, no. 6. Flat stone tablet, reverse uninscribed, *ibid.*, no. 5. Fragment of a list of purchases, BM. 22506 in CTV, 3.

These inscriptions upon stone are all business records shewing that the Sumerians in the first stages of their civilization used writing for practical purposes. The writing is linear and the scribes compose the signs, some of which are still not far removed from pictographs, by combinations of straight and curving lines.

§ 8. Inscriptions shortly before Ur-Nina (circa 3500-3400) : Vases of early Patesis of Kiš from Nippur, OBI. 108-9, and 93; Mass of Arms of Mesilim, Déc., pl. I ter; Lapis lazuli tablet of Lugal-tarsî, CT. III.

gash, Urnifâ, Déc., pl. 2 ter; Entemena, CT. X, pl. 1; CT. V, pl. I; Déc. ép., XLVI and pl. 5; one unpublished in the Louvre, v. SAK. 32; Urukagina, Déc. ép., XLIX, Ur-Bau, Déc., pl. 27; Inscriptions upon stone mixing bowls, Eannatum, PSBA. 1890, p. 60, with plate opp. p. 112; Enannatum, RA. IV, 108; plaques, Urnifâ, Déc., pl. 2; Déc. ép., XXXVII (diorite), Urukagina, Déc. ép., L (baked clay). A fragment of a vase inscription, a dedication for [the life of] Urukagina is BM. 18030.

1. The so called Blau Monuments now in the British Museum, Babytonian and Assyrian Room, case D, nos. 14 and 15 are declared to be forgeries in the official Guide 1908, p. 156. Several of the entries, however, make good sense, for example 20 water buckets, 20* linen garments, 2 woollen garments, 20 jewels, A. obv., cases III, VIII, X, XII. Notice also the rev. case I, 1 1/2 *bur* for the *kali* priest, where the numerical system is exactly the same as in AO, 2753. Photographs of both A and B in the *American Journal of Archaeology*, 1888, pl. IV, V. Copy by BARTON, in JAOS. XXII, 120; corrections XXIV, 389.
pl. no. 1. To this period Th.-DANGIN assigns CT. V, 2, no. 12146, v. SAK. 170.

Perhaps here belongs the marble vase, DP., pl. I, all in linear style.

Clay tablets, on which the writing is already becoming cuneiform, all business documents, RTC. 1-8 and DP. 33-38, assigned to this period by THUREAU-DANGIN and ALLOTE DE LA FUÊRE. The former also places the contracts from Šuruppak RTC. 9-15 before Ur-Nina, but the archaic forms which he adduces [p. II, note 1] may be due to local usage. [DP. 34 mentions the god of Šuruppak]. RTC 12-15 edited by THUREAU-DANGIN, RA. VI, no. 4.

§ 9. The dynasty of Ur-Nina; (kings and patesis of Lagash).

1. Ur-nina; five historical inscriptions on stone tablets, one metal plaque, and one stone door socket. An inscription traced in linear style on several baked bricks taken from a wall. A diorite plaque containing references to a religious ceremony, Déc. ép., XXXVII, translated by TH.-DANGIN, SAK. 6, but repeated by TOSCANNE, RT. XXX, Textes Divers, p. 6, without reference to previous editions (!). See also ibid., p. 16. The secular cuneiform script of the business documents is not yet recognised by the royal scribes. Approximately the same period, a record of purchase of land inscribed on a statue of Lupad of Umma, Comptes rendus 1907, 769-772.

1. The god sukurrû is mentioned, and cf. especially the form of \( \text{W} \) identical with \( \text{W} \) i. 4, occurring also on a tablet from Šuruppak, RTC. 12, I, 4: with the n. pr. KA-\( \text{a} \) sukurrû-sida on DP. no. 1, cf. RTC. 13 obv. IV, 5. BM. 22470 [CT. X, 2], a dedication to \( \text{su} \)Nin-dun-bad él by Kalag-ki-azag belongs to this period. The syenite plate DP. no. 2, evidently a record of a transaction concerning commodities, although inscribed on stone, shews tendencies toward the secular cuneiform script and hence cannot be anterior to Ur-Nina. Short historical inscriptions from Kiš (SAK. 160, 1-4), Umma (ibid., 150, no. 1), and Nippur (ibid., 148), all belong to this period.


3. RA. IV, 91; for details concerning the historical inscriptions, v SAK. 2 ff.

4. GIŠ-HU.

5. Text ibid., 1908, March. See also TOSCANNE, RT. XXX, Textes Divers, p. 3.
2. Eannatum; historical inscriptions of more extensive nature, notably the Stèle des Vautours, four stone bowlders (two with long inscriptions), two baked bricks, a short stone column and a basalt bowl.

3. Eannatum I; three short inscriptions on a bowl, baked brick and coat of arms.

4. Entemena; numerous historical inscriptions on stone door-sockets, one alabaster tablet, two vases, two baked bricks, one baked clay peg and a large cone. One business document is dated in this reign¹. In this period the secular script is used on the monuments⁴.

5. Eannatum II; one short inscription on a door-socket. Perhaps the record of sale of land DP. 31.

6. Enetarzi; one commercial document, DP. 39³.

A letter addressed to E. as priest(?) of Ningirsu, AO. 4238, v. RA. VI, no. 4.

7. Enlitarzi; documents dated in his reign, RTC. 17, 26, 57, 60, 70. DP. 42, 92, 93, 94, 110, 111. Nik. 10, 42, 67, 170, 193, 279. Two seals, one of the patesi and one of his consort, DP. pls. V-VII and Nik. 323.

8. Lugaldanda; documents dated in his reign, RTC. 19, 25, 27-8, 30-3, 35, 37, 39-54, 58, 61, 64, 66, 68, 71-2, 75. TSA. 1, 6, 10, 21, 24, 26, 37, 43, 49¹.


§ 10. Contemporaneous kings of Kiš, Urumuš and Maništusu; a few dedicatory inscriptions on vases, one coat of arms; all probably from Nippur [Semitic]. The Obelisk of Maništusu found at Susa and

1. RTC. no. 16. Translated by Langdon, Babylonia and Palestine, 56.
2. One historical notice from Umma in this reign, SAK. 150, no. 2.
3. Translated by Alloite de Fuye, Hilprecht Anniversario Volume, 188.
4. The tablets cited as TSA. are all translated by de Genouillac in the book where they are published. He has utilised most of the texts cited as RTC. in his valuable introduction.
now in the Louvre is the most important early Semitic record in existence. Published by Scheil, *Délégation en Perse*, vol. II, 1-52. Analysed and commented upon by Hrozny, *Vienna Oriental Journal*, XXI, 11-43. For the proper-names v. Hoschander, ZA. XX, 246-302, only letters A-B. [SAK. 160-3.]

§ 11. Engilsa and his son Urukagina.

a) Historical inscriptions of Urukagina are numerous. Three cones and one plaque, all of baked clay, give a detailed account of civil institutions. A tablet describing the sack of the city by Lugalzaggisi. Fragment of a brick, one stone tablet, a door-socket inscription, three small votive inscriptions.

b) The commercial documents of this reign are also numerous: Pinches, Amh., nos. 2-3. RTC. 20, 48, 63, 73; TSA. 2-5, 9, 11-16, 18-20, 22-3, 25, 27, 30-6, 40-42, 48; DP. 27, 40, 45, 48, 51, 54, 60, 66, 69, 74, 77, 82, 98-9, 105-9, 112-123, 128-30, 133, 135-6, 138-9, 141. Nik. 1-3, 5-6, 9, 13, 16, 18-21, 31-2, 35, 46-7, 57, 59-60, 63-4, 76, 146, 155, 208, 230, 244-6, 270, 272-3, 286, 298, 311, 319-22. To this period belong the seals of Eniggal, DP., pl. IX = Nik. 325, Nik. 324, and of Gal, DP., pl. X.

§ 12. Dynasty of Umma and Erech.

1. Lugalzaggisi; one historical inscription restored from fragments of vases by Hilprecht, OBI., no. 87 and partly translated by him OBI. II 52 ff., later by Radau and Thureau-Dangin, v. SAK. 153-7 (Nippur).

2. Lugal-kigubnidudu; two vase inscriptions and one brief dedication on granite blocks.

1. Engilsa, patesi of Širpurla, is mentioned on the Obelisk of Maništusu as the father of Urukagina, probably identical with the famous patesi and king of Šipurla — Urukagina. This seems to me very likely and if Šargan-šarrī and his son Našram-Sin be placed later than Maništusu it would be difficult to date these two kings before 2900 B.C. at the highest possible figure. See de Genouillac, TSA. XIV, and Allotte de la Fuïe, *Florilegium Melchior de Vogâé*, 1-14. Engilsa appears in the tablets of Urukagina only as an important person, and may not be identical with the father of Urukagina.

2. Translated by Allotte de la Fuïe, *Florilegium Melchior de Vogâé*, pp.8ff.
3. Enšagkušanna; two vase inscriptions.

§ 13. The Semitic dynasty of Agade⁴.

1. Šarganišarru; two door-socket inscriptions, one brick stamp, an inscribed coat of arms and several seals, chiefly from Nippur. [SAK. 162-5].

2. Naram-Sin; two stèles and two inscribed statues (found at Susa), two dedicatory inscriptions on vases, brick stamp (Nippur), one slate plaque and one diorite plaque (dedicated to his son) from Lagash; several seal impressions all on tablets from Lagash. [SAK. 164-9]⁵.

To this period Th.-DANGIN assigns about 100 tablets from Lagash, RTC., pp. 44-72. Of these the following are dated in the reign of Šarganišarru; 85 + 124, 87, 88 (?), 90 + 136 + 176, 118. Naram-Sin; 86 + 106 + 144.

Three Semitic documents, Bu. 91-5-9, 588-90 [CT.1, pl. 1], one mentioning Sippar, are possibly from this period⁴. The commercial documents frequently contain Semiticisms, and a large number of the proper names are Semitic. DHORME, Les noms propres babyloniens à l'époque de Sargon l'ancien et de Narām-Sin, BA.VI, has greatly exaggerated the Semitic element at Lagash in this period. The texts prove, however, that the inhabitants of Sumer were already a mixed race⁵.

1. In the inscriptions of Maništusu, Sargon and Naram-Sin, always a-pa-dē-ki, but from the period of Ur-engur of Ur generally ki-uri, also uri simply (v. SAK. 190 c, l. 4). Cf. also the form in a date formula of Hammurabi, HUPRECHT BEP., Series D vol. V, 3 n. 2, ki-uri(ri). The Semites translated ki-uri and uri-(ki) by Akkadū, so that the two names certainly indicate the same place. uri (with the pronunciation tilla (!) so a) meant also Urartu > Urtu (v. SAI. 5339 and K 621, 4; Rm. II, 2, 5, in ZA. VIII, 345), and even Amorite or the West. Agade at any rate was the name first employed by the Semites and seems to be much older than ki-uri, a name of apparently northern origin.

2. These inscriptions written by royal scribes are all Semitic although the population of Lagash and Nippur was still largely Sumerian, as we know from the language of the commercial documents written at Lagash in the reigns of these kings.

3. Other unpublished tablets of this period at Constantinople.

4. Cf. the form of the sign nagur REC. 323 on Bu. 91-5-9, 588 obv. 2, and 590, rev. 2, with REC. 183, rev. 2.

5. The texts enumerated under §§ 10 and 13 have not yet received the atten-
§ 14. From the dynasty of Akkad to the dynasty of Ur, 2900-2474.

1. Lugal-ušumgal¹, patesi of Lagash under the dynasty of Agade, left no literary remains; dedicated a seal to Šarganišarri, [SAK. 164 f] and one to Narām-Sin [ibid., 168 k]; frequently appears in documents of the period [DHORME, op. cit., under Šarru-ušumgal].

2. Ur-Bau. One important inscription on his statue, a stamped brick, two baked clay pegs, a door-socket, a stone tablet and a vase. SAK. 60-63.

One tablet dated in his reign, RTC. 186⁴.

3. Namamahnā. A stamped brick and a door-socket. His consort, daughter of Ur-bau, dedicated for his life, a circular stone plate, two coats of arms and a female statue.

One tablet dated in his reign, RTC. 187⁴.

4. Ur-Ninsun (period not certain) dedicated a large stone bowl to his god⁵. [Here TH.-DANGIN places tentatively three patesis known only from single tablets, RTC. 188-190].

... tion which they merit in Semitic philology. The remarkable study of HOSHANDER, cited above, may lead to important results. Still a purely philological investigation of the Obelisk of Manishtusu and the tablets mentioned under § 13 is much needed.

1. This is the extreme date to which we can assign Šarganišarri according to the commonly accepted interpretation. Allowing 300 years for the reigns under §§ 12 + 13 and an unknown interregnum between them, we would arrive at 3200 for Urukagina and about 3400 for Ur-Nina. The dates assumed by KING in his history of Sumer and Akkad [3000 for Ur-Nina, 2650 Šarganišarri] are in any case hazardously low. Commercial documents of this period, RTC. 180-260, and PINCHES, Amh., no. 13.

2. The period between Narām-Sin of Akkad and Ur-Bau of Lagash is wholly unknown. TH.-DANGIN assigns three rulers Ugme, Urmama and Bašama to this period. None of these left historical inscriptions. Tablets dated in these reigns, RTC. 181. 183. 184.

3. An apparently ancient seal, TOSCANNE, Textes divers, [RT. XXX.,] p. 9; dingir-gal-kur ukur(?)-aš ur-d ba-a, Dingir-gal-kur minister of Ur-Bau. Identification with the patesi uncertain.

4. An other patesi Urgar, also son-in-law (?) of Ur-Bau, honored with the dedication of a female statue by a daughter of Ur-Bau, SAK. 63, no. 13.

5. RA. II, 79. Valuable because it defines the meaning of bur = pūru, as 'stone bowl'.
5. Gudea. The literary remains of this patesi form the principal source for the study of the language.

a) Historical: eleven inscribed statues and two large hollow cylinders of baked clay, 30 and 24 nearly perfect columns averaging 20 cases or lines to the column. Eight inscribed baked clay bricks. Three baked clay pegs. Three coats of arms. An inscribed bowl and lion. Three seals. Two female statues dedicated to female divinities by his consort for his life.


§ 15. Dynasty of Ur and contemporary patesis of Lagaš.


Ur-ṣuḫaḫ, patesi of Lagash. A seal dedicated to him.

2. Dungi⁴. — a) Three inscribed bricks (Ur and Susa). One clay peg and one door-socket (Lagash). Clay tablet, copy from a stone tablet (Kutha). Nine stone tablets (Kutha, Lagash, Nippur, Susa, Erech, Erišu), records of building temples, two (Kutha, Erech (?)) dedications on stone tablets for the life of Dungi. Dedicated for his life a female statue, a dead-dress of diorite, a pearl, and two seals (Lagash, Kutha (?), Nippur ?). Six seals of individuals dedicated to Dungi. Three inscribed weights.

1. None of the inscriptions of Gudea can be called historical in a strict use of the term. The statues all refer to the building of temples and the dedication of the statue in question, and the cylinders offer only an elaborate account of the building of the chief temple. The statues are denoted by Gud. A. B. C. D. E. F. G. H. I. K. L. and the cylinders by Gud. Cyl. A. B.

2. SAK. 66-147: the female statue B is repeated by Toscanne, Textes divers, no. D (without reference to previous editions!).

3. See SAK. 228 a) and p. 149. Mentioned on tablets dated under Ur-Engur, RTC. 261, 263-5.

4. Semiticisms are frequent in his inscriptions.

5. Five in SAK. 196 C-G (Lagash) and one in Toscanne, op. cit., no. F.
b) The commercial documents dated in the long reign of Dungi must have been enormous. We possess at present tablets from Lagash only, which are two numerous to be recorded individually. RTC., pp. 102-9; 11 tablets certainly from Dungi. 110-155, 25 tablets, v. Introduction, VII f. CT., vol. I, pls. 2-3, 4-5, 6-7, 8-9, 34, 48, 49. CT. III, pls. 5-8, 9-10, 21-26, 27-30, 40-43, 44-47, 48-50. CT. V, 17-8, 19-20, 21-4, 25-6, 27-8, 29-32, 33-5, 36, 37, 38-9, 44-6, 47-9. CT. VII, 5-6, 9, 10, 11, 12, 13, 15, 17 (2 tablets), 19 (12946), 20 (13130), 21 (13165), 22 (13138), 25 (13164), 27 (18376), 28 (18379), 30 (18389), 31 (18391), 32 (18395), 33 (18397), 34 (18407), 35 (2 tablets), 36 (2 tablets), 38 (18422), 44 (17761), 46 (2 tablets), 48 B, C. CT. IX, 17 (?), 19, 20, 25, 28 (?), 33, 34, 38, 39, 41, 42, 44, 45, 46, 47 A, 48 A, B. CT. X, 9, 14-15, 20-3, 24-5, 28-9, 30-1, 34-5, 40-1, 44 (14348, 18862), 45 (4 tablets), 48 A, B, C, 50 (23850, 23782, 14344).


Ur-Ningursu, patesi of Lagash. Two inscribed bricks; a dedication on a cross-shaped object.

Tablets dated in his name, RTC. 207 and perhaps 210-11.

1. 43rd year of Dungi.
2. Read si-mu-ru-um instead of Lau's si-bu-um (?)..
3. Add. Schell, Notes d'Epigraphie, LI.
4. SAK. 146-9.
5. SAK. 227.
Galu kazal-Urlama-Alla and Urlama³ patesi under Dungi, only seals dedicated to them.

3. Bur-Sin. Five inscribed bricks (one from Nippur, probably all the others from Ur). Two door-sockets (Nippur). Two stone tablets. Two seals dedicated to him.

Tablets from this reign (all from Lagash):
CT. I, pls. 10-11, 12-13, 16-17, 18-19, 22, 23, 24, 26, 27, 28, 29, 36-7, 38-9, 41-2, 47.
CT. III, 17 (4 tablets), 18 (5 tablets), 19 (5 tablets).
CT. V, 39-41. CT. VII, 7, 8, 14, 16, 21 (13140), 27 (18373), 29 (18383), 30 (18387), 32 (18394), 34 (18409), 37 (2 tablets), 39 (2 tablets), 44 (17766), 47 (17776), 49 (2 tablets).
CT. IX. 16, 22, 23, 26, 27, 37, 40, 43, 49 B, 50 A, B.
CT. X. 11, 12-3, 16-7, 18-9, 26-7, 32-3, 36-7, 38-9, 42 A, C, 43 (4 tablets), 44 (19065, 23767), 47 (4 tablets), 50 (12248).


Abbamu, patesi of Lagash (in the 6th year) BM. 23767.

Ur-Iamašši, a patesi mentioned on an unpublished tablet of the Royal Scottish Museum, 2nd year of Bur-Sin.

4. Gimil-Sin. One brick (Susa). Three door sockets, (two records of temples built by himself, one from a temple dedicated to him as a god).

1. Also under Bur-Sin. Vide S. K. 233 n. c) and Reisner, TU. no. 60. Cf. ibid., no. 143 date. 146 date.
An inscribed weight, and three seals dedicated to him.
CT. I, pl. 35. CT. III, 11 (3 tab.), 12 (3 tab.), 13 (3 tab.), 14 (3 tab.), 15 (3 tab.), 16 (4 tab.), 31-34. CT. VII, 23 (13944), 38 (18427).
Haverford Library, three dated tablets. PELAGAU, op. cit., 8, 11, 17, 21, 22.
Hoffmann Collection, nos. 91-3 after RADAU, op. cit., 322. SCHEIL, RT. XVIII, 66, 71. LAU, op. cit., nos. 138,146. REISNER, op. cit., 12 dated tablets.
Arad-Nannar, patesi, two door-sockets (duplicates) of a temple to Gimil-Sin.
5. Ibi-Sin. Two seals dedicated to him.
In this period most of the important religious texts must have been formulated. Thus far literature of this class is known only from the remains of the older temple library in Nippur. The only religious text mentioning a king of this dynasty is RADAU, Miscel., no. 1, second and last tablet of a dirge over the foes of Dumgii.
§ 16. Dynasty of Isin and contemporary dynasties of Larsa and Babylon.
2. Gimil-Ilišu.

1. RADAU, Miscellaneous Sumerian Texts, Hilprecht Anniversary Volume, and Ninib the Determiner of Fates, BE, Series D V, 2, has published texts which prove that the periods of the Ur and Isin dynasties saw the production (in Sumerian) of remarkable religious epics, liturgies and hymns, later edited by the Semites with Semitic interlinear translations.
2. For the author’s conception of the chronology of the period, v. Espositor, August, 1910, Relation between Babylonia and Canaan in the time of Hammurabi.
3. Mentioned also in an omen text, CT., XXVII, 22, 21.
5. Libit-Ištar. Baked clay peg, CT. XXI, 18 = I R. 5, no. 18.  
*Gungunu*, king of Larsa. One brick. A clay peg mentioning a temple built to him by the son of Išme-Dagan.

*Sumu-ilu*, king of Larsa; a dog inscribed and dedicated for his life.
13, 14. unknown.

*Nur-Imer*, king of Larsa, clay peg.
15. Sin-magir. Two fragments of a cone, Weissbach, Miscel, pl. I.
16. Damik-ili-šu. Six tablets; Scheil, RT. XXIII, 93 and Hilpr., ibid., p. 49.

*Sin-idinnam*, king of Larsa, three clay pegs and one brick SAK. 208-11.

§ 17. With the disappearance of the dynasty of Isin whose members were themselves Semites, Babylonia must have been thoroughly Semiticised. The contracts written at Babylon, Sippar and Erech are in the main Semitic from the middle of this dynasty onward. Nippur, however, continued to be a Sumerian speaking city as late as the rise of the Sea Dynasty under *Nuna-ilā*¹. Sumerian seems to have been the official language of Arad-Sin (*Eri-agu*) and Rim-Sin, last of the kings of Larsa [SAK. 210-221], as well as of a late dynasty at Erech [ibid., Sumerian ceases to be spoken.

1. Valuable material consisting of Sumerian business documents from this period is published by Porbeł, BE. VI, pt. 2.

Gram. Sum.
220-3]. -Royal inscriptions of Samsuiluna, Hammurabi, Ammizaduga and Ammiditana occasionally provided with Semitic translations [not interlinear but on different tablets or on a column to the right of the Sumerian] prove the vitality of the ancient literature as late as 2000 B.C.

§ 18. The religious literature consisting of liturgies, hymns, epics and incantations comes from the Ur and Isin periods. King has published the most perfect examples in CT. XV, 7-30'. Radau gave interesting fragments of liturgies, hymns and epics in the Hilprecht Anniversary Volume and in BE. Ser. D, V, pt. 2. A large fragment of a Nippurian liturgy by Langdon, Bab., III, 241-9. Two long tablets containing incantations are to be found in CT. IV, 3. 4'. An incantation from the same period by Brummer, RT. XXVII, 214-27', and one by Huber in the Hilprecht Anniversary Volume'. Fragments of liturgies by Langdon in Babylonica, III 74. Late copies of a large number of the long liturgies have been collected and edited by Langdon, op. cit. A tablet has been found giving lists of the first lines of a very large number of classical liturgies, and hymns for public and private service'; also a short list of the titles of seventeen liturgies written on a small cylinder'.


2. Pl. 4 edited Bab., III, 14-19 and a résumé of pl. 3, p. 20.
3. Vide Bab., III, 10.
4. Vide Bab., III, 255.
5. IV R. 53. Vide SBP., p. IX.
CHAPTER II.

The Origin and Principal Characteristics of Sumerian Writing¹.

§ 19. The inventors of the Sumerian script began by making pictures of objects arranged one above the other in perpendicular columns to form sentences. As they progressed, for convenience the tablet or object inscribed was turned to the left ninety degrees so as to enable the scribe to write from left to right. When this evolution took place the pictographs seem to have remained in their original positions so that they were really written lying on their left sides. This may explain why so few of the signs have retained even a slight resemblance to their original forms. The following signs can still be identified². \[\text{Pictographs.}\]

¹. The fundamental work on this subject is THUREAU-DANGIN, Recherches sur l'origine de l'écriture cunéiforme, 1899. Not much advance has been made on his work. Notice however the following additions. No. 10 ma, the unified form \[\text{Û} \] occurs often, TSA. 42, obv. II; DP. 105, obv. I; also Blau, A. rev. No. 46, the sign is balag [identified by the author himself]. No. 92 perhaps \[\text{ûûû} \]. No. 210, was used by the Semites in the early period for \[\text{ûû} \] as well as \[\text{ûûûû} \]. No. 261 = šudul, Br. 10875, v. SAK. 82 n. e]. 262 gig is used for dugud (263) in Gud. Cyl. A 4, 17 and Ur-Bau St. 3, 6. No. 265 read šu-lu-gi]. No. 283 = uego, Br. 8189. No. 286, the sign inserted appears to be \[\text{ûûûû} \], v. DE GENOUILLAG, TSA. LXIV, and no. 12, rev. III. No. 448 = \[\text{ûûûûû} \] gin in the sense of šiklu, but \[\text{ûûûûûû} \] in the sense of uku grown. No. 451 used for \[\text{ûûûûûûû} \] Gud. B 6, 52, and Cyl. A 16, 8. A great many new forms of known signs and several unidentified forms have been found. No. 4 is not the unified form of no. 3, see p. 57 n. 3.

². The original forms are not given here; for most cases they may be found in REC. In a few cases I have cited the texts. The importance of this subject for linguistic purposes is slight and has been greatly and ingeniously exaggerated.
<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Half</td>
<td>side.</td>
</tr>
<tr>
<td>A bird</td>
<td>balag = balaggu &gt; balangu, evidently a harp or lyre. [cf. DP. 33 obv. I, 3].</td>
</tr>
<tr>
<td>Fire</td>
<td>evidently a low altar with flames [v. Hilprecht, Explorations in Bible Lands, p. 475, figure before the seated person].</td>
</tr>
<tr>
<td>Arm and fingers (right), arm and fingers (left).</td>
<td></td>
</tr>
<tr>
<td>Garden</td>
<td>originally an enclosure with two trees.</td>
</tr>
<tr>
<td>A double yoke of oxen.</td>
<td></td>
</tr>
<tr>
<td>Neck and head of a man; the same with beard, used for mouth.</td>
<td></td>
</tr>
<tr>
<td>Tongue in the mouth, tongue. [Yet, simply, used for ime &gt; me, by convention only, for speech, curse (Sayce, Accadian Phonology, p. 125)].</td>
<td></td>
</tr>
<tr>
<td>Water, represents the surface of a body of water with slight ripples.</td>
<td></td>
</tr>
<tr>
<td>Totality, sar, a geometrical figure representing the ancient conception of the surface of the world and also the ground plan of a stage tower.</td>
<td></td>
</tr>
<tr>
<td>The sun.</td>
<td></td>
</tr>
<tr>
<td>Igi</td>
<td>fish.</td>
</tr>
<tr>
<td>Mountain-range.</td>
<td></td>
</tr>
<tr>
<td>Galu, man.</td>
<td></td>
</tr>
<tr>
<td>Foot.</td>
<td></td>
</tr>
<tr>
<td>Egir, hinder part, behind. Originally a man walking from left to right.</td>
<td></td>
</tr>
<tr>
<td>Wedge.</td>
<td></td>
</tr>
<tr>
<td>Lordship, lord, an outstretched hand holding a scepter.</td>
<td></td>
</tr>
<tr>
<td>Mudru, a combing machine used to prepare wool.</td>
<td></td>
</tr>
<tr>
<td>Al, a pick.</td>
<td></td>
</tr>
<tr>
<td>Gud, neck and face of an ox.</td>
<td></td>
</tr>
<tr>
<td>REC., no. 4, is the picture of the scorpion; four legs on each side, the two claws and the head are visible; the spider also an eight legged insect is represented by no. 210.</td>
<td></td>
</tr>
<tr>
<td>Su (usu?) in its original form may possibly represent a frame for stretching skins of animals.</td>
<td></td>
</tr>
</tbody>
</table>

1. maš, half, middle, bar, side, are geometrically pictured.
3. For original, v. Blau, and CT. V, 7 obv. III.
5. See Hilprecht, OBI, photo 37.
6. The original sign in Schult, Notes d'Epigraphie, no. L, in RT. XXIII.

The wool-comber is the ašlakku, also called mudru = al. By association the scribes used this sign for woollen garment šiptu. mudru was also used for reed-mat burū, SAI. 8095 (uncertain).
The sign is ordinarily employed for 'pelt, leather'. $\text{nim REC.} 165$, a two winged insect.

§ 20. The principal method of inflecting signs to modify their meanings is the so called gunification or addition of several strokes, usually four or five, indicating that the signs so modified denote the superlative of the original. The word gun means literally 'weight, burden' (biltu), and a sign so treated is said to be gunified, that is, it represents the original idea plus the modification of greatness. The grammarians, therefore, in their lists usually place the gunified form after the simple form. The additional strokes were ordinarily added to the top of the sign, or when turned horizontally, to the left of the sign. The following have been so treated.

1. $\text{ja}$, fish; $\text{ja-gunu}$, general idea 'produce in great quantity', the intensification being upon the idea of the productivity of fish.

2. $\text{igi}$, eye, as verb 'to see'. $\text{igi-gunu}$, general sense 'be bright'.

3. $\text{sig}$, 'be bright' and 'to fix'. Original $\text{i}$. Gunified $\text{si(g)}$, $\text{sug}$, same sense.

4. $\text{mušen}$, bird. $\text{mušen-gunu}$, 'large bird', by convention only a variagated bird (dar). Both gunified signs $\text{3-4}$ terminated in $\text{m}^2\text{a}^1$.

5. $\text{tun}$, band. Original $\text{e}$. Gunified at left $\text{e} = \text{egir}$, prince. Gunified within $\text{e} = \text{uku}$, crown, 'great band', and $\text{gln}$, shekel.

6. $\text{itu}$ (month). Gunified $\text{murub}$, middle, literally 'great

1. The position of the gunification seems to have been chosen according to the shape of the sign. It is often found within the sign. The connection in meaning of the gunified and simple forms has not always been preserved.

2. $\text{tun}$, here, is from root $\text{tin}$ 'be powerful', hence 'lord', a sense appearing only in the gunified form 'great lord', prince.

3. Vida CT. XII, 7 a, 29.
month', full-moon, middle of the month. The original sign for month  is a gunified  day, i.e., 'the great day'.  (murub) is really a doubly gunified form.

7.  head.  , statue (salam). The original had the gunification within, in two forms  and .

8.  , wicked. Gunified  so Radau, Miscel., no. 3, 27 and Reisner, TU. 168, rev. 3.

9.  , dog. Gunified forms  dīl, to cover. Also in  dūl.  

10.  foot; used only as verb, 'to go' (du) and 'to stand' (gub). The gunified form of the verb du is , general sense 'hasten, run' = .

The gunified form of gub is , foundation, = . Vide REC., nos. 68, and 306 bis, and K 2839, obv. III, 7 f. = 2835, obv. 4 f.

11.  , neck. The gunified form  gu, Br. Mus. 21445, rev. 8; 21456, rev. 10; both with value gu.

12.  ma, for gunified form, cf. p. 19 n. 1), both signs used for a kind of fig.

13.  . Gunified form  : both signs have the value ur.

14.  , the gunified form  only CT. XXVI, 40, col. IV, 10.

15.  , house,  ét-gunū, great house, a city. Late sign .

16.  = 1 bur (or 18 gan of land, cf. CT. V, 3, col. III, and REC. 509) and  = 10 bur. Here the gunification has a purely mathematical sense. The late sign  and , the latter never.

1. Notice in no. 8 and in REC. 261, the peculiar form of the gunification by placing two lines in a slanting position above and below the sign.

2. Falsely regarded by late grammarians as composed of DU with inserted ę. The same false analysis pertains to no. 6, which the grammarians analysed into  with inserted ŁŁŁ.
used in a mathematical sense. Notice that (umun) and both of the
gunified forms (gašan) are employed to express bēlu, lord.

17. $\text{:image} = \text{image}$, in the classical period generally in the name for
Ininni. Gunified form $\text{:image} = \text{image}$, apparently a late invention.
In the syllabar CT. XII, 11 9, 25-35, both signs have the meaning
ṣimû.

18. According to the grammarians $\text{image} \text{bur}$ is the gunû of $\text{image}$, but
the ancient form of bur $\text{image}$ can scarcely be based upon $\text{image} = \text{image}$. If
however the sign $\text{image}$ in RTC. 7, III, 3, be really bur, then the
connection of the two signs would seem to be assured. Cf. RTC. 7,
III, 3, bur (?)-sag with bur-sag, Uruk., Tablette de pierre IV, 2.

19. $\text{image}$ sir, general sense ‘be long’, arâku. Gunified forms
$\text{image}$, $\text{image}$, sir, in same sense.

20. A few gunified forms terminated in the same sign as the or-
iginal, REC. 313, 394, 400.

§ 21. Occasionally ideas are expressed by the insertion of one sign into
another. For these signs the grammarians employed the formula nig-
X-ku-Z-i-gub, which is to say, [sign] where in X, Z stands. A few
examples will suffice to illustrate this process. $\text{image}$, darkness,
inserted into $\text{image}$, day, to express the idea of ‘night’, is called nig utia-ku-
gig-gi-ga-igub CT. XII. 7 a, 28. $\text{image} = \text{gal}$, ‘great’, inserted into
dē ‘house’, to express the idea ‘under-world’ and ‘great chamber’,
called nig-ešše-ku-galla-igub. $\text{image} = \text{gud}$, ox, with inserted kūr, ‘mountain’, =
rimu ‘mountain-ox, wild ox’. A considerable number of compounds are
thus written, although strictly speaking the sign enclosed is a genitive.

1. But, cf. RTC. no. 5, obv. III, 2 f.; Gud Cyl. A 2, 8, 25. For the ancient
sign add Obi. 94 to REC. 294.

2. The scribes regarded $\text{image}$ as the gunified form of $\text{image}$; yet this is uncertain.
Doubtful also is the explanation of $\text{image}$ as the gunû of $\text{image}$.
In CT. V, 7 obv.
$\text{image}$ is not connected with $\text{image}$.

3. The root sir = arâku is certain.

4. A gunification, in which the interior strokes have become three heads, in
B. M. 19984 obv. 8.

5. parṣu.


\( \mathcal{V} \mathcal{V} \) (\( \text{erg}_\mathcal{V} \)), ‘water of the eye’ is often written \( \mathcal{V} \mathcal{V} = \text{nig} \ a\-\text{ak}\-\text{ku}\-\text{igi}\-\text{igub} \), cf. K 2839, rev. 11, 21. We therefore find compounds written both ways; thus in Gud. Cyl. A 13, 14 the word for a sacred person, devotee, \( \text{usag} \), is written with \( \mathcal{E} \mathcal{U} \mathcal{E} \) enclosed in \( \mathcal{E} \mathcal{U} \mathcal{E} \), but the word is spelled out \( \text{a-sag-ga-ge} \) in SBP. 300, 1‘. The inventors of picture-writing by thus introducing a \textit{motif} into a sign were able to express involved ideas. So for instance the sign for ‘city wall’, \( \text{daru} \), represented a huge gate flanked on each side by a short portion of the wall. Within this they introduced the sign for \( \text{pit} \), ‘open’, representing the notion of an entrance, REC. 370. The same \textit{motif} is introduced into the sign for ‘month’ to denote the beginning of the month \( \mathcal{V} \mathcal{V} \) REC. 237‘. The sign for water is also introduced into signs with ingenious results. \( \mathcal{V} \mathcal{E} \mathcal{V} \mathcal{E} \), ‘to drink’, = \( \mathcal{V} \mathcal{A} \) ‘mouth’ with \( \mathcal{A} \) ‘water’, inserted. Cf. also \( \mathcal{E} \mathcal{U} \mathcal{H} \) \( \text{pisar} \), a water vessel. The method of modifying signs by other signs did not always follow a fixed rule; for example \( \mathcal{V} \mathcal{U} \mathcal{U} \mathcal{E} \) has two signs inserted, but the same combination appears often as \( \mathcal{V} \mathcal{U} \mathcal{U} \mathcal{E} \mathcal{E} \). \( \mathcal{V} \mathcal{E} \mathcal{E} \), ‘barley, grain’, is inserted into the following signs; \( \mathcal{V} \mathcal{E} \mathcal{E} \mathcal{E} \), \( \text{kum} \), perhaps originally the picture of an instrument for threshing grain; \( \mathcal{E} \mathcal{E} \mathcal{E} \), \( \text{gaz} \), to thresh grain; perhaps also in \( \mathcal{E} \mathcal{E} \mathcal{E} \), REC. 213 and CT. XV 22, obv. 8. \( \mathcal{V} \mathcal{E} \mathcal{E} \mathcal{E} \), originally written with \( \mathcal{E} \mathcal{E} \) above, or enclosed in, the sign \( \text{mu} \mathcal{E} \mathcal{E} \), bird, hence ‘a grain bird’, \( \text{usar} \).

§ 22. More involved ideas were expressed by placing two signs together. For this combination the scribes employed the formula \( \mathcal{X} \mathcal{Z} \) \( \text{ku} \). To represent the word for ‘marsh’ \( \text{appar} \), the Sumerians wrote \( \mathcal{V} \mathcal{E} \mathcal{E} \mathcal{E} \), ‘reed’ and \( \mathcal{V} \) ‘water’, which the grammarians explained as \( \mathcal{G} \mathcal{I} \-\mathcal{A} \-\mathcal{A} \-\mathcal{K} \), that is, the two sign-names were placed side by side and

1. First explained by \( \text{Radau, BE. Ser. D. vol. V, 2, p. 34} \). A variant is \( \text{\( \mathcal{S} \)\-s\-\text{gara}} \), REC. 197.
2. See \( \text{Thurhau-Dangin’s note REC. 11} \).
3. \( \mathcal{V} \mathcal{E} \mathcal{U} \mathcal{E} \mathcal{E} \) is due to an ancient confusion of \( \mathcal{V} \) and \( \mathcal{V} \).
4. The sign \( \mathcal{E} \mathcal{E} \mathcal{E} \), is probably a gunified form of \( \mathcal{E} \mathcal{E} \), later falsely analysed into \( \text{\( \mathcal{E} \)\-\text{gaz}\mathcal{E} \) \( \text{segissae?} \) by the scribes, see \( \text{Babylonica}, \text{IV 19} \).
then the suffix *ku* added. Three signs may be treated in the same way: \(\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\) = *u-ki-iškur-akku*, pronounced *kutra*, a kind of plant. Yet the grammarians often omit the suffix *ku*; \(\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\) = *ki-sag-aragubbā*. Not infrequently do we find this suffix appearing in loan-words which the Semites borrowed; *a-šur = ašurakku*; *a-mar = amarukku*. Yet the majority of compound loan-words do not have this suffix.  

§ 23. Occasionally the relative positions of the signs in a combination are not fixed. One may write a) \(\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\text{\textcircled{1}}\) for *ušumgal*; according to the pronunciation only the second form would be correct, although the form a) was more common. The combination for *palgu*, canal, \(\text{\textcircled{1}}\text{\textcircled{1}}\) may be written \(\text{\textcircled{1}}\text{\textcircled{1}}\) Gud. Cyl. A 11, 13, B 11, 17. The scribes wrote *su + ab* but pronounced *absu = apsu* sea. The word for king = *lù*, man, + *gal*, great, is invariably written *gal* + *lù* but pronounced *lugal*. The ideogram\(^7\) for *seeing* ordinarily composed  

1. The pronunciation was, however, *gi-dūr*, where *dūr* represents the word *†ul* > *dul*, a swamp, lit. ‘reedy swamp’, K 4174, rev. 7.  
3. Ibid., rev. 36.  
4. Cf. also *nig-na = niknakku*. In those cases where *ki* forms the second element of the compound the final *ku* is assimilated to *ki*; \(\text{\textcircled{1}}\text{\textcircled{1}}\) = *utu-ki-ki*, cf. Lehmann, *Šamaš-sum-uktin*, p. 146. The element *k*, which appears so often in grammatical texts as *ku* and in loan-words made by compounding two words, is probably connected with the emphatic particle *ga*, *ka* see § 131, originally *ke*, *ka*, inflected with the Semitic nominative inflection *u*. If this be the true explanation then all those loan-words which end in *ku* must be considered as construct compositions: *a-šur-a-he*, ‘water of radiance’, etc. Cf. *zagmukku* ‘*beginning of the year*’; *girinakku*, a chest for tablets; *imšukku*, Del., H. W., 93 b.  
5. *e-gal* = *egallu*; *pur-gal* = *purkullu*. The most important lists of loan-words are the two publications, LéANDER, *Über die sumerischen Lehnumter in assyrischen*, and Langdon, *Sumerian Loan-words*, Babyloniana, vol. II.  
7. The term *ideogram* implies much more than *pictograph*. Although the Sumerian script undoubtedly consisted in mere pictographs in its primitive stages, yet the earliest literary remains have preserved almost negligible traces of these crude signs. As early as 4000 bc. the system had already succeeded in writing more composite ideas by means of modifying and combining signs.
of *igi* 'eye', and *bar* 'bright', i.e., *igi-bar = naplusu*, or as a noun *barā* 'seer', also appears as *bar-igi* in *gala-bar-igi = barā*.

§ 24. The majority of words in Sumerian are expressed by means of these ingenious compounds. To understand an ideogram it is, therefore, not only necessary to know the phonetic pronunciation of the word which it represents, but also to comprehend the original motifs which enter into it. For example the ordinary ideogram for 'oven' is 𒈦𒍣𒍢𒍡 composed of *ki(n)* 'place' and *isi* 'fire', 'place for fire', but the word for 'oven' was pronounced *ab-zal = masādu* or *ni-mur = tumru*, or *gun-ne = kinumu*. *ab-zal* means 'blazing chamber', *ni-mur*, 'fire-furious', *gun-ne*, 'collection of coals'. An ingenious combination for writing the word *lo beget* is the sunified *mušen = fish*, (see above p. 21), or by inserting the sign for 'water' into the sign for 'heart', 𒉗𒓕, really composed of *šag-a* or *a-šag*, but pronounced *peš*.

Naturally the pronunciation more often corresponds to the writing as, 𒈦𒍣𒍢𒍡-e-gal = house-great; 𒈦𒍣𒍢𒍡-𒈦𒍣𒍤-ur-maš = dog-large; 𒈦𒍣𒍢𒍡𒈦 me-lam = melammu.

§ 25. The system, originally purely ideographic, had already partly passed into the syllabic stage before the period of the oldest inscriptions. The monosyllabic words became mere syllables. Since the roots are largely bi-consonantal a large number of syllables are bi-consonantal. Thus the sign 𒈦𒔡, ideograph for *kalag*, 'strong man', readily yielded the syllable *kal* and since the noun *kal*, derived from a root *gil*, to demolish, meant 'demolition', the scribes wrote 𒈦𒔡, literally 'place demolished', for *nidūtu*, a plot with ruined house. We have here a purely phonetic process which can be understood only by the reduction of the language to its phonetic roots. In fact we shall find that the written system even from the beginning of our knowledge of the inscriptions is much more phonetic than has been supposed. The sign 𒈦𒔡, originally used for *sag*, 'head', came to mean *sag*, 'gift', a

1. BA. V, 317, 37.
2. *ērā.*
nominal derivative of the verb *sig*, to give. In a large number of cases the final consonant was lost, thus giving rise to syllables with a consonant and vowel. ăr originally employed for *sig*, horn, became *si*. ăr *gin*, a reed, became *gi*. After this step had been taken it was possible to write the root *sig*, which had a large number of meanings, phonetically ăr ăr ă ă si-gi. Syllables of this kind whose origins can be traced are; ăr ăr ă ă rig, seize violently, > *ri*. ăr ăr ă ă rar', (meaning?) > ra. ăr ăr ă ă dàd', > da. ăr ăr ă ă kag, mouth, > ka. ăr ăr ă ă ki(n), place, > ki. ăr ăr ă ă mi, apparently late from *gig* > *gi* > *mi*. ăr ăr (e)me, tongue, > me. ăr ăr ă ă tud, to beget, > tu. ăr ăr ă ă til, to live, > ti. ăr ăr ă ă teg, to touch, > te. ăr ăr ă ă zig, to rush, > si.

§ 26. A large number of syllables seem to have lacked a final consonant from the beginning. ăr ăr ă ă ba, to grant, ăr ăr ă ă bi, that, ăr ăr ă ă bu, pu. ăr ăr ă ă di, ăr ăr ă ă du, to walk. ăr ăr ă ă ă ga, milk. ăr ăr ă ă gu, plant. ăr ăr ă ă ja. ăr ăr ă ă ă ju. ăr ăr ă ă ku. ăr ăr ă ă la. ăr ăr ă ă ă li. ăr ăr ă ă lu. ăr ăr ă ă ma. ăr ăr ă ă mu, name. ăr ăr ă ă na, carved stone. ăr ăr ă ă ni. ăr ăr ă ă nu, not. ăr ăr ă ă pi, ear, ăr ăr ă ă pa. ăr ăr ă ă ru, to give. ăr ăr ă ă sa, a net. ăr ăr ă ă ta. ăr ăr ă ă sa, a jewel. ăr ăr ă ă xu, to know.

§ 27. The syllables ăr ăr ă ă ă ša, ăr ăr ă ă šu, ă šu (from ă šuš, to overwhelm), ăr ă ši, ă še, were so used by the Babylonians of the classical period, the consonant corresponding to the Hebrew š. It has been generally assumed that Sumerian possessed a sound š. This applies also to the syllables *iš*, *aš*, *uš*, *eš*. The Babylonian of the Code of Hammurabi clearly distinguishes two classes of sibilants *iš*, *uš*, *aš*, *ši*, *sa*, *su* and *eš*, *iš*, *uš*, *aš*, *ši*, *ša*, *šu*, *še*. It is natural, therefore, to assume that a distinction existed in Sumerian from which these syllables were

1. Uncertain.
2. The value ša of the sign ă is probably of Semitic origin, being the Semitic relative ša, a translation of the Sumerian neuter relative *nig* (v. page 113). Errors have arisen by supposing ša to be Sumerian; for example ă-gu-um-nu, ă-gu-sa, in V R. 42 c, f, 25 f., are to be transcribed as loan-words *gargunnū*, *gargus*.[sū]. Correct Brunnow, 12178 f.
borrowed. The Semites of the period of Sarganišarri and Naram-Sin evidently had the primitive system of sibilants in which $s$ corresponds to the later $ś$. In these inscriptions the possessive 3rd per. is written $su$, not $śu$, the shaphel appears with $s$, not $ś$. $sadū$, mountain, appears as $sa-tu$. We infer that between the period of Sarganišarri and Hammurabi the Akkadian sibilants suffered permutation, and that the syllables chosen to represent $s$ in the earlier period must have been pronounced $s$ by the Sumerians. We would expect on the other hand to find the syllables $\text{𒆠Š} \text{𒆠š}$ etc. employed by the early Semites for their $ś$ corresponding to $s$ in the Code etc. But we find the verb $šapāku$, written $\text{𒆠Š} \text{𒆠š-pu-uk}$, so also $\text{𒆠Š} \text{𒆠š-ku-un}$, both pronounced $išpuk (?)$ and $iškun (?)$. The relative $ša$ is written $\text{𒆠Š} \text{𒆠š}$ [OBI.120,III,5]. Although the word for 'mountain' is constantly written with $s$ on the Obelisk of Maništusu, yet it is also written $\text{𒆠š} \text{𒆠š-at}$, face B, col. XII 3, XVIII 31.

We have, then, the following difficult situation. It seems necessary to assume that the Semitic sibilants were in process of permutation when the Semites borrowed the signs. Some words had already changed $s > ś$ as in case of the verbs cited above. The suffixes are $su$, $sunu$, $sa$, $sina$. The nouns $sunu$, $samsu$, $salim$ are frequent. On the other hand the verbs $šapāku$, $šakānu$, $rašu$, $šemē$ are written as they would be in the Code. We assume that all these verbs suffered permutation and were pronounced with $ś$. We ought to find examples of $\text{𒆠š} \text{𒆠š}$, $\text{𒆠š} \text{𒆠š}$, etc. corresponding to $s$ in the Code. No word has yet been found in this period philologically connected with a word containing $s$ in later Babylonian. On the above assumption the sole example of an original $ś$ in the early period is the proper name $\text{Enbi-аштар}$ [v. Bab. II, 138]. I conclude that Sumerian possessed a sound corresponding to the Semitic $ś$ but, beside the $ś$ in $аштар$, the only cases, where Sumerian syllables

1. See Hoshander, ZA. XX, 293.
2. $аштар =$ Sabean 'Athtar occurs in both periods written $\text{𒆠š} \text{𒆠š}$; no other writing occurs in these periods. If permutation occurred it was pronounced $istištar$ in the period of Hammurabi. In any case the early Semites must have pronounced a $ś$ here.
containing š were first employed in Semitic words, contain a š which had been evolved from s¹.

§27bis Simple syllables containing the emphatic letter k, which belongs apparently to the original phonetic system, are 𒈗 kah², originally employed as the unit of liquid and dry measure, 𒈠 šin > ši, to send³, 𒈠 šum > šu, to thresh. It is not at all likely that Sumerian possessed syllables containing the emphatic letters ū and š. The Semites were forced to employ for such syllables those signs whose values most nearly conformed to these sounds. For ta they wrote 𒈨 ša; for ti 𒋾 ši (di) and še, the latter value derived from the Semitic equivalent šābu⁴; for tu 𒈠 šu, original value dun. For sa 𒈨 ša; 𒈨 ša employed universally for ši is apparently a little-used sign in the classical texts⁵. Its original value must have been ši. For su 𒈨 ša (sum).

The syllables at, it, ut, as, is, us all have the Sumerian values ad, id, ud, az, iz, us and served for both simple and emphatic sounds in the Sumerian script.

§ 28. The syllables with the vowel before the consonant in most cases represent the original word. In other terms they are unchanged roots employed as phonetic values. 𒈛 ap, ab, ocean; 𒇀 ad, father, (also employed for at); 𒇁 aga, to do, to work, > ag, employed also for ak and ak. 𒇃 šu, poison, > uššu, employed also for aššu and iššu.

1. The permutation of sibilants in Semitic does not apply to the sibilants in Sumerian. The point to be kept in mind is that, when the Semites changed s > š, they also changed the Sumerian signs. For example the suffix for his appears as 𒈜 ši in the early period, but 𒈬 šu in the later period.

2. According to the grammarians ša is composed of 𒈥 šu and 𒀀 šu, = pap-deššēku, CT. XII, 16 a, 16. The sound š is proven by the loan-word šu, ḫud, ibid., 17.

3. The original consonant š is partly supported by the variant gin > gi, to send.

4. The Sumerian value of 𒇄 duššu may have given rise to a value di which the Semites employed for ti.

[The Semites made use of this sign for $ub$, $ab$, $ib$. $\text{ Tattoo } a$, pick, loan-word *allu*. $\text{Tattoo } ama$, $\rightarrow am$, wild-ox. $\text{Tattoo } an$, heaven. $\text{Tattoo } ar$ (meaning uncertain, a compound of *igi* $+$ *tal* which became a phonetic element at an early date). $\text{Tattoo } as$, as [as Semitic]; composed of *pel* REC. 182, and *za*, originally written before the sign. Original meaning uncertain, perhaps a kind of medicine, loan-word *asū*. $\text{Tattoo } as$, desire *hišihtu*, curse *arratu*, also $\rightarrow aš$ the ordinary word for one. $\text{ Tattoo } iši > iš$. $\text{Tattoo } ib$, ip. *id*, it as phonetic values in Sumerian are uncertain. $\text{Tattoo } igi > ig$, ‘door’, employed for *ik*, *ik*. $\text{Tattoo } il$. $\text{Tattoo } inim, inmi, > im$, bitumen. $\text{Tattoo } innu$ $> in$, straw. $\text{Tattoo } ir$. $\text{Tattoo } gis > is$, wood; also employed for *is* and occasionally for *iš*. $\text{Tattoo } ub$, region, quarter; also employed for *up*. $\text{Tattoo } udu$, $ud$ day; also employed for *ut* which may be the original word for ‘day’. $\text{Tattoo } ugu$ ‘fierce animal’, employed for *uk*, *uk*. $\text{Tattoo } ul$. $\text{Tattoo } um$. $\text{Tattoo } unu > un$, ‘people’, apparently a phonetic development of *ugu*, the classical word. $\text{Tattoo } ur$, dog. $\text{Tattoo } usu > us$, a grain bird; also employed for *ux* (and Semitic *us*). $\text{Tattoo } guš > uš$; originally *guš* the word for ‘male’, the sign when used for *uš* means ‘to follow (rīdā)’ or ‘to fix, place (emēdu)’.

Vowel signs.

§ 29. The signs for the vowels were originally employed as pictographs, but, with one exception, they appear to have been pronounced as simple vowels from the beginning. The sign for *e* ( Tattoo ) had at first the value *egi* and meant canal. Tattoo , water. Three signs were employed for *u*; Tattoo , $u$, ten; Tattoo Tattoo , $u$, may represent a net woven with large strands at right angles with the warp, but the original meaning of the sign with the value *i* cannot be determined. We have also to reckon with the possibility of its being a value obtained by the elision of a

1. In fact Sumerian does not seem to have developed a phonetic value *id/t*, employed as such.

2. This explanation is clearly to be preferred to the derivation of the values *is* and *iš* for this sign from the Semitic equivalent *išu*.

3. The ancient sign may possibly represent a canal. Prince, Materiales, 92, made the same suggestion.
THE ORIGIN AND PRINCIPAL CHARACTERISTICS OF SUMERIAN WRITING

consonant; 𒆠𒆜 𒀀 [REC. 247], derived by the grammarians from 𒆠-𒆕 𒆜. [𒀀 is generally employed as a prefix to form nouns]. 𒆠𒆜 𒀀, five; the sign 𒆠 ordinarily employed for 5 has retained the value 𒆠. Both signs, however, appear to have had a common origin 𒆠, which became 𒆠 for the vowel 𒆠 and 𒆠 for the number 5 by convention.

§ 30. The language, evidently well equipped both for ideographic and phonetic expression, should, if clearly written, present no difficulty in conveying the ideas of those who wrote it. We have, however, to contend with peculiar obstacles, the most serious obstacle being the fact that the signs, which may have been used originally with a few fixed phonetic values, have in many cases borrowed homophonous values of widely different meanings. This confusion arose from the lack of diversified roots in the language. The root 𒆠 has as many as ten different values; theoretically all of these could be written with any sign which had the value 𒆠 regardless of its pictographic meaning. For example the sign 𒆠 may possibly represent a hand with pointing front finger, hence 𒆠 'horn', but the sign may be employed to write 𒆠 = be bright (𒆠, 𒆠), 𒆠 = to rush, pierce, (𒆠, 𒆠), 𒆠 = to establish, (𒆠, 𒆠), 𒆠 = to oversee, counsel, (𒆠). In this case only 𒆠, 'horn' and 'to rush, pierce', belong to this sign. On the other hand it would be possible to write all of these values phonetically, 𒆠 or 𒆠. Confusion also arose through the elision of final consonants a process which resulted in a large number of homophones. For example 𒆠 dug had the meaning 'good' (𒆠), which by elision became 𒆠, hence 𒆠 came to mean 𒆠; also 𒆠, ordinary sign for the synonymn 𒆠, came to have a value 𒆠 [Gil. XXIV, 6, 25]. 𒆠 has the meaning 'be full' (𒆠), which became 𒆠 𒆠 = 𒆠; ordinarily one would translate 𒆠 by banû,

1. The vowel aginator also with the signs containing 𒆠 must be reckoned with here, so that an uncertain number of these syllables may have been pronounced 𒆠, especially those which became 𒆠 or 𒆠.
'to build'. The translator when dealing with a sign having the value $du$ must, therefore, keep in mind a very large number of possibilities. The value might represent $du +$ any one of twenty or more consonants. The form of the ancient pictograph helps one to select the most probable values, but at the same time the student must risk being very wide of the mark if he have no Semitic translation to control his text.
CHAPTER III.

The Phonetic Elements of Sumerian and Sound-Changes¹.

§ 31. The script evolved by the Sumerians has the capacity of writing but four vowel sounds, low back ṣ, high back ḳ, with labial rounding, mid-palatal ĝ and front palatal ĝ. It is probable that, when a separate vowel sign was employed for any of these vowels,

1. The principal works upon this subject are, LENORMANT, Etudes Accadiennes, seconde série, pp. 25-63; SAYCH, Accadian Phonology, Philological Society's Transactions, 1877-9, pp. 123-142; PAUL HAUPT, Akkadisch-Sumerische Keilschrift-Texte, p. 134 and numerous notes by the same author in other works; HOMMEL, Die Sumero-akkadische Sprache, Zeitschrift für Keilschriftforschung, I, 161-8; LEHMANN, Šamaš-sum-uktn, pp. 151-160; PRINCE, Materials for a Sumerian Lexicon, § IV; FOSSEY, Les Permutations des Consonnes en Sumérien, Hilprecht Anniversary Vol. 105-120, also BALL, ibid., 33-39. The student must be emphatically warned concerning a great deal that has been written upon sound-change in Sumerian. With sufficient ingenuity phoneticians have been able to prove sound-changes which are incorrect. Many signs have several sounds, due to synonymous roots only, as for instance \( \text{du} \) and \( \text{ru} \), synonyms for \( \text{banu} \), to build; it is needless to assume a process \( \text{d} \approx \text{r} \) to explain this phenomenon. Occasionally scholars in ignorance of the forms of the signs in the early period and confused by the fact that some signs with different sounds and meanings have coalesced into a single sign, have attempted to explain the multiplicity of sounds attached to signs of this kind by sound-change. The sign \( \text{m} \) for example has two major values \( \text{bar} \) and \( \text{mas} \) confused under one sign \( \text{m} \) in the later script. By assuming \( \text{b} \approx \text{m} \) and \( \text{r} \approx \text{s} \) we might arrive at the absurd result that \( \text{bar} = \text{mas} \). \( \text{gan} \) and \( \text{kar} \), represents two signs \( \text{gan} \) and \( \text{kar} \); obviously any attempt to explain \( \text{gan} = \text{kar} \) by sound-change would be ridiculous. The scribes, themselves, are frequently to blame, since they occasionally attribute meanings to one Sumerian word which belong to another word simply because both Sumerian words happen to be written with the same sign.

GRAM. SUM.

Vowels.
the long vowel was intended. To express any of these sounds in combination with consonants separate syllabic signs had to be chosen. In the case of signs representing closed syllables we presume that the vowel may be short or long as circumstance requires, e.g., $\text{𒈪𒉤𒉣𒉠}$ lug, lag or $\text{𒈪𒉢}$, i.e., bag. The quality of the short vowels as well as that of the long vowels must have varied somewhat according to the consonants with which they were used. The imperfect system of writing furnishes absolutely no means of determining whether the short vowels differed materially in quality from the long vowels; scholars are in the habit of pronouncing the short vowels according to the quality of the corresponding Greek short vowels, that is, with a difference chiefly in quantity. Long vowels are frequently indicated by the addition of the vowel sign, e.g., $\text{𒊼}a$ indicates that the vowel of the syllable $\text{sa}$ is long. It is, however, customary to regard all open syllables as long even without the addition of the vowel sign. The length of the vowel in closed syllables, $\text{ab}$, $\text{ad}$, $\text{ug}$, muge, etc., is difficult to determine; when followed by a syllable beginning with a consonant, as $\text{ab-kal}$, the vowels of such syllables naturally become short.

§ 32. The sign $\text{𒉣}$ is generally employed for $\text{a}$ the lower velar long vowel. Another sign $\text{𒆠}$ had the same phonetic value, usually distinguished as $\text{a}$, and appears frequently as a variant of $\text{𒉣}$. Only the sign $\text{𒉣}$ is written for indicating long vowels, $\text{ṣa-a}$, $\text{nA-a}$, etc.

Vowel $u$.

§ 33. The system possesses three vowels for the high back velar $\text{a}$, viz. $\text{𒌓𒈬}$ $\text{a}$, $\text{𒌓}$ and $\text{𒌓𒈬}$ $\text{u}$. Inasmuch as the Semites generally wrote their copula $\text{a}$ with the sign $\text{𒌓𒈬}$, its phonetic quality is unmistakably fixed. It is the sign usually employed for the nominal augment $\text{a}$, e.g., $\text{a-tud}$ 'begetting', from the root $\text{tud}$ 'to beget'. It appears as a phonetic element in words, as $\text{a-mu-un}$ 'lord', written also $\text{u-mu-un}$, but rarely as a vowel prolongation as in $\text{da-ud-de}$, IV R. 35, no. 6, II 5. The verbal prefix $\text{a}$ by means of which many com-

1. Sievers, Grundsätze der Phonetik, paragraphs 760-767.
2. CT. XII, 10 a, 33 f.
pound verbs were formed, is generally written $\text{𒈴𒈵}$, yet the form $\text{𒈵𒈵𒈵}$ appears in these constructions as well as in the nouns formed with the augment $\ddot{u}$, cf. $\ddot{u}$-kâr $= \text{mâkâlu}$ food, and for the prefix in compound verbs Babylonica, II, 84 f. $\text{𒈵𒈵}$ and $\text{𒈵𒈵}$ are the forms which regularly appear as the vowel prolongation $\text{du-}u^\dagger$, $\text{tu-}u^\dagger$, in the syllabars, yet for $\ddot{u}$ cf., $\text{ga-mu-}u\ddot{s}ub^\ddagger$, $\text{mu-}u\ddot{a}-\text{zu}^\dagger$ in classical texts.

It seems improbable that the language should have evolved three signs for $u$ all having the same quality; we should have expected a middle back vowel $\ddot{o}$ and perhaps a labialised $\ddot{i}$, i.e., $\ddot{u}$ the so-called unlauned $u$, Greek and French $u$. The principal proof which can be given for $\ddot{u}$ is the fact that the direct case ending $i > e$ appears in certain cases as $u$, notably in the pronouns $\text{mu}$ and $\text{zu}$, but in these cases the $u$ may be due to the labial $m$ ($\text{me} > \text{mu}$) which influenced $ze$ to $zu$ by analogy. So also in $\text{dumu}$. But cf. $\text{galu}$, $\text{lugalu}$, and for $\text{zu}$, $\text{si}$ and $\text{si}$ in dialectic texts. If in fact the language possessed the value $\ddot{u}$, it is no longer possible to say whether any one of these three signs possessed this value. For the probable existence of $\ddot{o}$ written with the $\ddot{a}$ vowel and $\ddot{u}$ written with the $\ddot{i}$ vowel see below under Labialisation.

§ 34. The signs $\text{𒈵}$ and $\text{𒈵𒈵}$ are invariably used to denote the vowels $\ddot{i}$ and $\ddot{e}$; a tendency to reduce $\ddot{i}$ ($\ddot{u}$) to $\ddot{e}$ ($\ddot{i}$) is characteristic of Sumerian. In fact all the syllables open or closed possessing the vowel $\ddot{i}$ ($\ddot{u}$) could be pronounced with $\ddot{e}$ ($\ddot{i}$) ad libitum. For example the syllable $\text{ki}$ in the combination $\text{ki-}el$, was pronounced $\ddot{k}e\ddot{l}$ and the whole word $\ddot{k}e\ddot{l}$, a closed syllable with long vowel.

1. CT. XII, 10 b, 26.
2. Rm. 2588 rev. 32.
5. Sievers, 759.
6. Umlaunted $e$ and $i$, i.e., $\ddot{u}$, $\ddot{a}$, seem to have been written $\text{a-}e$, $\text{u-}e$, cf. $\text{za-}e$ probably pronounced $\text{z}o$, BA. V, 710, no. LXIV, 6; SBP. 210, 15 f., etc. $\text{la-}$ $\text{𒈵}$ $= \text{la-}e$, Br. M. 3918, 11. For $\ddot{u}$, cf. $\text{mar-}tu-e$, $= \text{martâ}$ SBP. 210, 3; 258, 11 etc. Other examples are $\text{ga-}e$ ($\text{g}o$), SBP. 278, 6, $\text{ba-}e$ ($\text{b}o$), ibid., I, 7, and for the sound $\ddot{o}$ written $\text{c-}a$, see I, 8, and 234, 18, $\text{me-}a$ ($\text{m}o$). See also under Pronouns pp. 102 f.
Glides. § 35. Inasmuch as the system possessed no signs for the laryngeal explosive ’ (§) and the laryngeal voiceless spirant ʰ (r), we must assume that the Sumerians pronounced their vowels with the smooth on and off-glides. It is necessary, however, to speak with reserve on this point as well as on many others where ignorance is forced upon us by the meager nature of the written characters.

Semivowels. § 36. No separate signs exist for the semivowels ɨ and ʉ ɨ, and hence the diphthongs əə, ɪə, əʊ and ʊə were written ə-i, i-a, a-u, u-a; cf. ua, SBP. 270, 28, the ordinary exclamation for ‘woe!’ pronounced ʊə. əʊ in ə-ba-ʊ.

§ 37. The following table represents the major vowel sounds.

<table>
<thead>
<tr>
<th></th>
<th>High</th>
<th>Middle</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>Velars</td>
<td>ʌ, ʊ</td>
<td>ə (?)</td>
<td>ə</td>
</tr>
<tr>
<td></td>
<td>Written ʌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palato-Velar</td>
<td>ɛ, ɛ</td>
<td>Rounded ə</td>
<td>ə</td>
</tr>
<tr>
<td></td>
<td>written ə-e or e-a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Front Palatal</td>
<td>Rounded ɨ</td>
<td>ɨ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Written ɨ-e or ɨ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notice that the script for ə and ɪ could be pronounced also ə and ʊ an inconsistency due to the poverty of characters for expressing sounds. The method of indicating ə by ə-e and ʊ by ʊ-e is apparently a late invention, not employed before the dynasty of Ur. In the early system ʌ, ʊ, ə, ɛ, ɨ, ʊ, ɔ together with their short sounds had to be written with

me-a for ma-e. mu-la-e = mulā, Sm. 954 obv. 9; ɣu-e = ga, IV R. 14, no. 4, l. 15 [Hommel, ZK. I, 167]. A clear case of ɨ for ɪ is mu-e-ri = māri for mir = issu in Radau, Ninib, p. 50, l. 51. ɨ-mu-e-gul = umāgul SBP. 282, 26.

1. Not to be confused with the spirants ʃ and ʒ.
THE PHONETIC ELEMENTS OF SUMERIAN AND SOUND-CHANGES

only four vowel signs. Of these a stood for ā, ā, ō, ō; i for ī, ū, ā. It seems that the scribes had no special means of writing ō until they ingeniously hit upon using e to umlaut vowels.

§ 38. The consonants, so far as we are now able to determine their qualities and places of articulation, are the following:

1. Velars: the back explosive surd k (q) and the front explosive surd g; the corresponding sonant explosive h must have been articulated well towards the palate in most cases. The language certainly possessed a spirant sonant velar ġ, which when reduced becomes g, cf. lag, ġir > gir, ġas = maḥāṣu and gas = maḥāṣu. The velar voiceless or surd spirant ġh appears to have been the actual Sumerian value in several of the signs containing ĝ as īĝ, ġi, ġa, āg etc. The reduced value of this sound would be k, for which cf. ḫa with value ku. In fact the same set of signs served for the syllables containing ġð and ġh.

2. Palatals: the semivowel Ĳ written with the vowel-sign ā (E) occurs only before a and chiefly in the combination Ĳā W, āā, āā, āā āā āā, and Ĳā Ĳa. The sound occurs in the complete palatalisation of l, cf. mall > maja, written mal-ja, CT. II, 14, 15, also in ğe-ni-ib-il-ja-dug, pronounced ğenibiįjadg, RADAU, Miscel., no. 4, 53. This semivowel developed between the vowels a-a = ajja, consequently we find mā-mā-a-a = mamajja [POEBEL, no. 18, 13], whence the combination Ĳā Ĳā took on the values īa, āi, and the Semites wrote it interchangeably with Ĳā Ĳā to express their own diphthong āa. Perhaps also palatal nasal ā. See below. In the case of the g which becomes ķ, it is probable that we have to do with the sound ġh, a palatal spirant.

3. Dentals: the voiced and voiceless explosives d and t; a spirant

1. Arabic ĝ, rare in Indo-Germanic languages, v. SIEVERS, 344.
2. Rm. 5588, l. 44 and cf. MEISSNER, SAI. 2864.
3. The first to make a clear statement on this point was RANKE, Personal Names, p. 12; a more detailed note by POEBEL, p. 3, and later by RADAU, l. c.
interdental ㄷ, if it existed at all, must have appeared in writing as ㅌ, since no special set of signs appear to have been reserved for combinations containing this sound.

4. **Labials** : The voiced and voiceless explosives ㅂ and ㅍ, perhaps also the labial spirant ㅗ, which curiously enough appears to have been written with signs ordinarily reserved for syllables containing ㅍ, viz. 글 and 글. The only proof which can be adduced for the existence of the ㅗ in Sumerian is the fact that both these signs (글- at least) were employed by the Semites for the syllables ㅛ, ㅝ. The choice of syllables containing ㅍ to express the sound ㅗ leads to the inference that this ㅗ of Sumerian was not voiced, but corresponded closely to the sound ㄠh in English *when*. The sonant ㅗ was apparently also written with signs containing ㅁ. ㅁ=sonant ㅗ in Sumerian is based upon two arguments, a) the Semites also employed ㅁ for their labial sonant ㅗ, and b) ㅁ frequently interchanges with ㅂ, a nasalized ㅈ, as in *dingir=dimmer*, i.e. *díñir>* divers. See Lenormant, *Etudes Accadiennes*, second Série, p. 26. The *labio- dental spirants* ㅗ (sonant) and ㅈ (surd) cannot be proven. If they existed at all, we suppose that they must have been written with signs containing ㅂ and ㅍ respectively.

5. **Sibilants** : The language clearly possessed the two front dorsal sibilants ㅅ and ㅈ concerning the articulation of which we have only the evidence of Semitic usage, the ㅅ corresponding to *samek* and the ㅈ to *sin*. Of the corresponding sonants ㅈ and ㅊ (Arabic َْ) only ㅈ is fully certified: If ㅊ existed at all, it must have been expressed in those syllables which contained ㅈ. We might infer the existence of ㅊ from the sound-change ㅈ > ㅊ in ㅊi > ㅊi, the late word for *napištu*, breath of life; it is difficult to account for the change here unless we assume the value ㅊi instead of ㅈ; changes such as *usu,* also favour the supposition of a sound ㅊ.

6. The sounds ㄹ and ɾ, or the lateral and coronal liquids. The

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2. Sievers, § 326.
3. In the word for sunset *erib šamši* ◐ ◐ ◐.
frequent interchange of r and ș excludes the species of r known as the guttural r closely allied to ȳ, and points to an alveolar r which is articulated in much the same position as ș'. The interchange of l and r indicates a cerebral r and l, but it would be rash to postulate this sound of r and l as the ordinary pronunciation.

More frequent is the nasalized l̚ interchanging with n as in til > tin, dul > dun or the reverse process in dun > dul. [LEHMANN, p. 150.]

7. Nasals: labial m, dental n, palatal ǹ, velar ng. The latter sound in forms like dungi, dunga (CT.XXV, 48, 10). ingga occurs frequently in verb-forms¹, for an earlier imma. The most plausible explanation would be to assume a palatalised nasal ǹ after the palatal vowels i and e. JENSEN has already proposed this explanation for ki-bi-gar-ra = ki-bi-in-gar-ra¹, where g is palatalised after i, pronounced kibiñarra; the same process has occurred in é-gar = ingar (= izar, pronounced iñar, as well as in the word for 'farmer', icksaru, from ikkar < ikar, which in dialectic Sumerian became iñar written engar.

According to V R. 11 c 20, the sign had the value engad, which evidently has proceeded from āgar, aggad, since the classical value is aka > aga with elided d; when, however, the root āgar was prefixed by the element ki containing the palatal vowel i the whole became kengad pronounced keñad.

The velar nasal ng is apparently certain in engima (ŋ̆) and nanga (ŋ̆). The palatal ǹ after i and e offers the only reasonable explanation for the process mm > ng after i. The dialectic dimmer for digir⁴ > dingir (diñir) god, and kengir > šumer shew the

1. SIEVERS, 301. For this change, cf. dur > tuš = aššu written 𒆠.
2. SIEVERS, 331. r > l in tu-ul = rabu for dur = rabu.
3. SIEVERS, 318.
4. ingamadag, CT. XV, 24, 13; inganada, ina-urri, SBH. 130, 22; ingasir, BA. V, 533, 3; ingadateg, ASKT. 110, 30; ši-in-ya-bul-bul, IV R. 28 a no. 2, 11.
5. ZK. II, 103, also HOMMER and LEHMANN; V. BRUNNOW, DO. 9734.
6. digir was the original pronunciation, as is proven by the loan-word digiru, K. 2100, IV, 10.
reverse process. It will be seen, therefore, that palatal ı, always written ng, on the one hand became labial m, on the other hand it represents the end of a species of palatalisation of gutturals g > ı or k > ı.

§ 39. The following table represents what I conceive to have been the Sumerian consonantal system.

<table>
<thead>
<tr>
<th>Explosive.</th>
<th>Larynals</th>
<th>Coronal</th>
<th>Dorsal</th>
<th>Larynals</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) surd</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) sonant</td>
<td>p</td>
<td>t</td>
<td>k</td>
<td></td>
</tr>
<tr>
<td>Spirant.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) surd</td>
<td>w (?)</td>
<td>s</td>
<td>š</td>
<td>h (?)</td>
</tr>
<tr>
<td>b) sonant</td>
<td>w (?)</td>
<td>z</td>
<td>ı (?)</td>
<td>j</td>
</tr>
<tr>
<td>Nasal.</td>
<td>m</td>
<td>l</td>
<td>n</td>
<td>ng</td>
</tr>
</tbody>
</table>

§ 40. Full palatalisation occurs only in the process alla, ala, īla > ājja, discussed above under palatals.

Partial palatalisation occurs in: a) dentals to sibilants before the vowel i. dim > sem = banu, V Raw. 11, 32; dug > zib = tābu².

1. Constructed after Sievers, p. 147. Compare also Hommel, ZK. I, 164 and Lehmann, op. cit., 156-160. It must constantly be kept in mind that owing to the deficiency of the script several signs had double values: signs containing p might also represent w (surd) and m frequently represents w (sonant). ng represents both ng and ı.

2. Compare Lehmann, Šamaš-sum-ukin, p. 149.

3. It is difficult to account for the change u > i in this word, a change which must have been carried out before the dental passed into the palatal sibilant. We may perhaps assume the value ū for u in this instance.
birku; anir > ašer = taniḫu, and nir > šer = etillum; ne-gar > Še-gar = tumru4. t > ʾ in muten > mušen = issuru, bird. Also after i as in the name of the goddess Nīda > Nisaba. Before palatal a as in dug > dag (?) > sag = ṭābu. [Jensen, Lehmann and Hommel assume a middle step ʾn > ʾk > ʾš, i.e., anir > aḫir, aḫir > ašer, ZK. II 104. It seems that Haupts first discovered the change ʾn > ʾš, see ibid. p. 103.]

b) Velars to sibilants; k > ʾ before i, in ki-en-gin > kengir > šemir, šumer (e) > u due to the labial m). Perhaps also in kigal = ṭišu where the g may have suffered complete palatalisation and then disappeared, yet this explanation must be considered doubtful since no Babylonian form šeʾalu* has been found.

c) Velars to palatal nasal; ʾg > ng (ʾn): egar > ingar; digir > dingir. The process ʾg > ʾn > m is carried through in digir > dinnir > dinnir and in kanaga > ka-nānā* > kanama* > kalama.

d) mm > ng (ʾn) only in verbal prefixes after vowel i, immasir > inga-sir, see above under nasals.[Pronounced perhaps iwwasir > īnasir?]

§ 41. Closely connected with palatalisation or the tendency to Labialisation. accommodate sounds to the palatal vowels ʾ and ʾ, is labialisation or the tendency to accommodate sounds to the rounded or labialised vowels u, o, ʾ. In Sumerian, however, the process ʾg > m and ʾg > b

1. Cf. Brunnow, 4633 with 7486, also Jensen and Hommel, ZK. II 103, and Lehmann, 143 f.

2. Thureau-Dangin, RA. VII, 107 infers the aspirated sound of d after the vowel but aspiration in Sumerian is questionable. The example ša-tur > šasurru, [Br. 8010 and Del., H. W., 677 b] cited by the same scholar is a change due to Semitic influence, since the correct loan-word šaturru Del. ibid., 696 b, and Leander, no. 225, shews that the word was correctly pronounced by the Sumerians.

3. Lehmann and Hommel, ZK. II, 99-102 have explained the value ku [E] as classical for šu also written [E], but not only is šu the earliest and only pronunciation for the postfix but the two values belong to originally different signs [E] and [E]. I imagine that both of these scholars have abandoned this explanation.

4. See above under nasals.

5. Sievers, 492 and 755.
occurs before and after all of the vowels, so that it is difficult to resist the inference either that the glide ə developed between the consonant and vowel in certain cases 1, or that the script for a and i really indicated the sounds o and ɨ in these cases.

a) Velar g > m (w) before ə. ɟur > mur for the sign 𒈹𒊒: gun > mun = biltu, written 𒈹𒊒=𒄠 (gü-un) and 𒈹𒊒=𒄠 mu-un.

b) g > m (w) before i; gir > mir, mer, often in gtr = šēpu 'foot' and me-ri = šēpu; gir > mir = īṣu (often me-ir), see the sign 𒈠𒉃 in BRÜNNNOW. giš > miš > meš = idlu, thence (through influence of the labial) muš. gɨn > mën, both values for the sign 𒈠.

c) g > m (w) before a; gal > mal = šakānu, bašu; šagan > šaman, a leather bag 1. agar > amar = igaru 1. garza > marza = parsu 1. Also mar > še-ib = libittu 'brick'; sig > sib = ellu.

d) g > b after i; sig > siba = šaplu, Gudea, Cyl. A, 4, 18; sig > še-ib = libittu 'brick'; sig > sib = ellu.

e) g > m (w) after i; sig > sim > zem = nadānu, also sum by influence of the labial. en-gē-gi > engima, CT. XII, 49, 10. After a; kanag > kalam = mātu 1.

f) g > b after a; šag > šab, 'heart'; tag > tab = sapānu; aga > aba = arkatu. Also ɟ > b in taq > tab = esēpu ‘to increase’.

g) g > b after u; tug > tab = nāhu; šug > šub (𒈠𒈠𒈠), general sense of 'be bright', from root sig > sig; dug > zeb = birku, 'knee'.

The sound change in d, e, f, may be due to the influence of a final vowel which in most instances has been lost. šag > šab could not have been carried through unless the original form had been šaga, šagi or šagû(?). In the case of šaga and šagi we must assume šagû-a, šagû-i. If we assume in these cases for

1. See BROCKELMANN, Vergleichende Grammatik, p. 208, § 80. This assumption would be necessary in the case of the vowels i and a, e. g., giš pronounced ɟiš, gal pronounced ɟal. On the other assumption these words would be pronounced gâš, gâl.
3. Ibid., 109.
4. HAUPT, ASKT., p. 134.
5. For g > m in kanag > kalam = mātu, see above § 40 c.
the vowel ē a pronunciation ə and for r the sound ə, the difficulties would disappear, since all of the vowels would then be rounded. We have already seen that a-e probably represents umlauted ə = ə, hence it may not be at all improbable that in lack of a sign for ə the scribes wrote ə and for ə they employed i as well as u-e.1

§ 42. n > m; en > im in imma = bēlītu, IV R. 21* b, 26. The reflexive pronoun ni appears as immu perhaps for imi, unless the change be in the opposite direction imi > ni, an hypothesis favoured by the constant writing 𐎀𐎀. erin > erim = šābu, 'soldier'.

§ 43. r > l, that is cerebral r > cerebral ṣ; tur > tul = šīhru, little, ṣētār = šīhru and ṣētār ṣētār tu(l)-tu(l)-lā = šīhru; dîr ṣē = rubī, and tu-ul = rabû, VATH. 251, 12. For the sign ṣē with value dul for dur cf. šu-ṣē = šudul in Gud. Cyl. B, 15, 10. ur > ul the demonstrative, see § 164.

§ 44. ̀r > r, in dîr ṣē for dul 'swamp', only in ṣē ṣē ṣē ṣē gi-dîr = apparu.

§ 45. n > l, and l > n, interchange of n with nasal l. a) n > l; n > l, l > n. hanaga > kalama. kana > kalam, CT. XII, 27 a, 9 f. an-gub > al-gub, often in late verbal forms, see Brünnow, p. 544; only once in early texts al-su-su-a, Syntaxe, p. 241.

udun > udul, a word for 'crock, jug', loan-word utunu from an original utun > udun < h₃ ; for udul, cf. ṣē ṣē (udul) = dikaru, Meissner, SAII. 2691.

dun > dul, 'trench, hole', ṣē ṣē (dun) = šuplu and ḫ (dul) = šuplu. munu > mel = himtītu, 'burning', CT. XII 50, lines 14 and 103. aga-

1. After considerable reflection I have given preference to the second theory. Professor Sweet with whom I discussed this point prefers the former explanation. Professor Sayce agrees with Sweet. Nevertheless the prevalence of labialisation forces me to assume some"more universal cause than the sporadic development of a labial glide.

2. Sievers, 770.

3. See also Lehmann, p. 150.
nutilla > agalittā = agalillā, Delitzsch, H. W., 16 b'. \( n > l \) often in \( na > la \), negative verbal prefix 1.

\( b' l > n; \) dul > dun in \( šudul > šudun = nīru \) 'yoke'. \( dul > dun = katāmu \) 'to cover', \( \left\lceil \right\rceil (dul) \) and \( \left\lceil \right\rceil (dun) = katāmu \). In the two words for the river Tigris, Hebrew \( \right\lceil \right\rceil \), and Babylonian idigna, the form with \( l \) is probably the original, since loan-words usually represent the classical form 3.

\( r > s. \)

§ 46. \( r > s \) and \( š \); alveolar \( r \) becomes sibilant. Professor Sweet informs me that this change tends to prove that the \( r \) was not trilled. The change here is also from lenis to fortis or a dynamic change 4. \( dur > tuš = asābu. \) \( duru > dusu = agalu, \) SAI. 3405. Perhaps also in \( ur > uš = emēdu. \) [Frequent also in Semitic, cf. šāru > šāšu, 'wickerwork', and pušaru > puszu, King, Chronicles, II, 89, and CT. XIII, 43, Br. M., 47449, l. 11]. \( er > eš = bakū, \) 'to weep'.

\( n > r. \)

§ 47. \( n > r; \) uruk > uruk in the word for Erech. kengin > kengir > šumer. Perhaps also in \( dul > dun > dur = swamp, marsh. \)

\( d > l. \)

§ 48. \( d > l \) as in Latin dacrum > lacruma; dib > lib, \( \left\lceil \right\rceil > \left\lceil \right\rceil \) = šutuku.

\( b > m. \)

§ 49. \( b > m \); possibly \( m \) here = e sonant, hence an explosive > spirant, Sievers, 777. \( db \) = rtmu and am = rtmu. \( dib \) = sanaku and \( dim \) = sanaku.

\( g > d. \)

§ 50. \( g > d; \) agar > adar, gim > dem, ASKT. 114, 16 and 21. igit > ide = ēnu 'eye'. age > ade = ēdu 'flood', ASKT. 98, 34. sig > sidi, igit > = šukamīmu. Also \( g > d \) in muṣ > mud = alādu, Lehmann, p. 150. According to Sweet this change is impossible unless

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1. This change was discovered by Prince, Materials, § IV.
3. This change of \( l > n \) is common is Semitic, cf. PREFIX > ḫinsad, loins (Haupt).
the $g$ represents the sound $g$ as in gem. giš $\rightarrow$ diš in $\rightarrow$ keš $\rightarrow$ diš $=$ sikaru, v. Babylon., IV, 31. ġen $\rightarrow$ gen $\rightarrow$ dé-en, the ordinary preceptive prefix of the verb.

§ 51. $g > n$; ug $\rightarrow$ un $=$ nišū 'people', cf. Babylon., III, 75, note 5. The process teg $\rightarrow$ ten is due to assimilation, see below § 55.

§ 52. Substitution of a fortis for a lenis. $g > k$ in ka-am-ni-gul-e, a preceptive for ġa ($\rightarrow$ ga)-am-ni-gul-e, SBH. 31, 10. asag $\rightarrow$ asakku, Babylon., II, 107; for the form asaku, v. CT. XV, 49, III, 12 and 50. $z > s$ also in zabar $\rightarrow$ siparru and guza $\rightarrow$ kussū, notice the change $g > k$ in this example and $b > p$ in zabar $\rightarrow$ sipar; ė-gal $=$ ekallu, 'palace'. ėš-lag $=$ ašlaku, 'a wool-cleaner, carder'.

§ 53. $s > š$, possibly due to the palatal vowel $i$, [Brockelmann, p. 207, e]; īšiš $\rightarrow$ īši 'wailing'; giš $\rightarrow$ giš 'wood'. An example, possibly due to Semitic pronunciation of the words, is sig $\rightarrow$ šag $=$ šaplu.

§ 54. Lenis for fortis; ušu $\rightarrow$ usu.

§ 55. a) Progressive; teg $\rightarrow$ tem $\rightarrow$ ten, where the labial $m$ becomes dental $n$ by influence of the dental $t$. This is the explanation I assume for teg and te-en $=$ pašāhu, $\rightarrow$ (teg) $\rightarrow$ $\rightarrow$ (te-en). sig $\rightarrow$ sik $=$ šaplu, assimilation of sonant $g$ to surd $k$ by influence of the surd $s$. ġas $\rightarrow$ ġas $=$ maḥāṣu, V R. 50 a 53, šu-ğa-za, ‘with a smiting hand’.

b) Regressive; duš $\rightarrow$ tuš, where the surd $š$ assimilates sonant $d$ to surd $t$; this process must be assumed for the change dur $\rightarrow$ duš $\rightarrow$ tuš, $\rightarrow$ ašābu. sig $\rightarrow$ sig $=$ nasāsu, V R. 50 a 51; surd $s$ becomes sonant $z$ through backward influence of sonant $g$.

§ 56. The principle of vowel harmony, which plays an important part in the phonology of Sumerian, was discovered by the founders of the science, Sayce, Amiaud, Hommel, Lenormant, Haupt, and has been recognized by all competent phonologists who

1. The most plausible explanation of this change is to assume a palatal $g$ and a glide $i$ between $g$ and the following vowel. [Suggested to me by Sayce.]
have written upon the subject, most recently Prince, Materials, p. xv. The following list though not exhaustive contains the most important examples. ešbar > ašbar = purussu. esēman > esēman = melēltû and kippu, 'chamber of joy'. egar > amar = lānu, V R. 11 d, 50. anigin > enegin, II R. 29 a, 29 = CT. XIX 21, K 4393, obv. 9. a-mar = abubu is probably for a-mir, 'raging water'. anim > enin = šanû, 'heaven'. gurin > gurun and gurin > girin = enbu 'fruit'. itu šunirda = šenirda. asir > esir = iNušu. utima > itima = etutu 'darkness', B. M. 34950, 7. ki-ku > ki-ki, passim in sign-names, as esginū-kiki, utu-nun-kiki, v. Brünnow, p. 572. sumag > samag = umsatu; t[N] and t[N]samag, for su-mag, 'distress of the body'; sumag > sumug = šalu ša surri, t[N]. dupšar > dapšar in loan-word dapšartu, II R. 24 a, 6. lupeš > lipēš = ibibû, aš[N], for 'b' man', and pes 'heart'. usag > usug, see the glossary. kankal > kankal = nidûtu, aš[N]. eš-u > ušu = 30, composed of eš 'three' and u 'ten'. šuten > šiten = malâku, CT. XIX, 17 a, 28 aš[N] šiten (šiten) 단. šilen derived from šu + ten, 'to put into a resting place', a pavement.


§57. Following the tendency to reduce all the vowels of a word to the same sound, the language possesses a number of words formed on this principle, e.g., dagal, 'wide', ama 'mother', dumu, 'son', babbar, 'sun', murub, 'centre', nagar, 'carpenter', urudu, 'copper', lagar, 'psalmist', alal, pail, etc., etc.

The effort to bring about vowel harmony in the prefixes of verbs is evident at all stages of the language. mu-un-du-tur-tur-ne (du for da), IV R. 15b b, 62. ġu-mu-na-dû and ġo-im-mi-gi in the same construction, CT. I, 46, 1 f. ġu-mu-ğul-li-en, CT. I, 46, 14.

The principle of harmony is carried so far that case endings are assimilated to the vowel of the root, e.g., mupadda intuk, 'he has a name', where we expect mupadde.

1. Notice that the original writing is maintained although the pronunciation had changed. The scribes evidently felt the force of the pictograph a water + atr pitch, = iššû, bitumen, 'binding liquid'.
§ 58. šunir = šurinu, 'emblem'.

§ 59. a) Consonants:  התב = isib, 'to weep'.
     gîr > kir, 'to hasten'. gil > hil, 'to hew'. Sonants dissimilated to surds to avoid two sonants in one syllable.

§ 60. a-i = a in kara-inniû-da-e = karannib-du-e Poebel, no. 57, 22; gara-inniû-kû-a = garannib-kûa, no. 4, 15.

§ 61. The script does not enable one to determine whether the language possessed syllables beginning with two consonants; it is consequently impossible to detect the existence of affricatives as ts, pf, or aspirates as ph, kh, etc.

§ 62. Characteristic of the language is the dropping of final consonants thus reducing the bi-consonantal stems to a single consonant and vowel. sig > si, gin > gi, mun > mu. The disappearing consonant is often replaced by a vowel, thus nad 'bed', appears as nû-a, kur 'to eat', as kû-a', duûj, 'to ransom', as dû-a', darîy > da-ri-a = šabûru, 'to seize, take', often in maš-da-ri-a, 'property'. The root dem = šasû is constantly written de-a in the compound yû-de-a. di-e = šakû, tabûku, šapûku, 'to pour out', for dib connected with dub.

A considerable number of syllables have suffered elision at the beginning, as ţür > ţû = tertû; kûr > ţû = kapûru; mul > ul = kakkabû; gîs > iš, muš > uš. gidim > idim = edimmu, 'ghost'. Also âq and âm, the well-known abstract prefixes may be derived from nag (< nîg) and nam.

§ 63. The Semitic grammarians often distinguished the forms

1. Poebel, no. 4 obv. 15.
2. Meissner, SAI. 7508.
3. In V R. 50 a, 49 in-dari-a the a serves also to indicate the dependent construction.
4. Siewers, 504.
which had suffered phonetic decay by the term *eme-sal* or 'woman's tongue'. *sā-gar* = *mālku*, and *sā-mar* = *mālku* (*eme-sal*). *giš* = *rābū* and *mu(š) = rābū* (*eme-sal*). The scribes thus indicate the forms with *m* for earlier *g* as *eme-sal* forms. *labar* for *lagar = kalā*, 'psalmist', is called an *eme-sal* form. The change *igi > ide = bunu* is called *eme-sal*.

In fact the grammarians drew up syllabars in which the earlier and later forms were placed side by side. Thus K 4319 - 4604², obv., col. II, 23-7:

<table>
<thead>
<tr>
<th>Sumerian</th>
<th>Canaanite</th>
<th>Semitic</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-.fileName</td>
<td>a-gár</td>
<td>ugaru, 'field'.</td>
</tr>
<tr>
<td>a-(fileName)</td>
<td>a-ga</td>
<td>arkatu, 'the future'.</td>
</tr>
<tr>
<td>a-še-ir</td>
<td>a-nir</td>
<td>ittu, 'wailing' (?).</td>
</tr>
<tr>
<td>tr ba-an-st-em</td>
<td>tr ba-an-tum</td>
<td>bikatum ışkun, 'he instituted wailing'.</td>
</tr>
</tbody>
</table>

Assyriologists have generally inferred that the expression *eme-KU³*, which the scribes translated by *lišan šumēri*, indicates the classical or original idiom in distinction from the decayed forms *eme-sal*. I have, following this accepted interpretation, placed the term *eme-KU* over the column containing the original words. Yet we cannot regard this interpretation as final, for *eme-sal* is quite as much a *lišan šumēri* 'Sumerian language', as the classical forms. As a matter of fact *eme-KU* has not been found in any connection where it is clearly contrasted with *eme-sal*, and it may be that the term was not employed in the sense of 'classical tongue'.

1. CT. XIX, 18 rev. 15 f.
2. Ibid., 18 f.
3. CT. XII, 41, 43. Cf. ibid., 1. 40, *mulu* for *galu = kalā*.
4. CT. XII, 33 obv. 6 f. The term *eme-sal* seems to have been applied not only to forms which had suffered phonetic decay but also to words which had come to be employed with extraordinary meanings. For example *tur = šābru*, CT. XIX 18 rev. 20, is accompanied by the *eme-sal* equivalent *gi(n) = šābru*, 'child', a colloquial use of the root *gin*, to beget.
6. See p. 3 f.
7. The Berlin Vocabulary, V. A. Th. 244 [ZA. IX, 159-164] mentions the following dialects, *eme-sal*, *eme-gūd-da*, *eme-mūš* (also *eme-mūš-a*), *eme-TE-NAD*
The sound-changes discussed in this chapter can all be exemplified in the classical inscriptions from Urukagina onward and decayed forms occur side by side with original forms in all parts of Sumer, so that the so called eme-sal cannot denote a local dialect as has been presumed by those scholars who first observed these phonetic variants.

eme-si-di, and eme-gal. An interpretation of these terms which, with the exception of eme-sal occur only here, must be conjectural. eme-gûd = lišanu īlû, 'lofty speech'; eme-mûṣ = lišān zîmi, 'speech of adoration'; eme-si-di = lišān méšari, 'correct speech'; eme-gal = lišānu rabû, 'great speech'. Concerning eme-TE-NAD we have not the slightest basis for conjecture.
CHAPTER IV.

The Determinatives.

§ 64. Although Sumerian makes little attempt to distinguish the
 genders and there are no orders of declensions whatsoever, yet it pos-
 sesses a thorough system of determinatives by means of which whole
groups of words are classified. The principle of classification is strictly
materialistic, a word being determined by the general name of the na-
tural group to which it belongs. Thus an object made of leather would
be preceded by the word for leather su as suesir = šēnu, 'sandal, shoe'.
Names of different kinds of fishes and birds are preceded or (in these two
cases) more often followed by the words for fish (iša) and bird (mušen).
unagga (mušen) = arību, 'raven'. uz-tur (mušen) = paspasu, tu (mušen)
= summatu, 'dove'. sur-dā (mušen) = surdā, 'falcon'. NUN-iša
= agargaru, a salt water fish. iša precedes its word in šanam, Nikon-
ski, 270 obv., col. III. On the botanical side the grammarians recog-
nize but two great groups, the woody exogenous group and the vegeta-
able endogenous group; the former is determined by the word for wood
giš and the latter by the word for plant ā (šammu). On the zoologi-
ical side, beside the great divisions of birds, fishes, and serpents (muš),
the Sumerians attempted a more minute classification of insects. The
principle of classification was not strictly scientific; we have here three
great orders:

1. An antiquated discussion of determinatives by Lenormant, Études, 2nd Sé-
 rie, p. 43 f.
2. This loan-word tends to prove that the post-fix was not pronounced here.
 See Gud., Cyl. A 29, 10, where the determined noun for dove is inflected tu-
 (mušen)-e.
1. The Semitic translation of this word is ɗribu, ɗribu, "spider", and insects, generally classified as vermin. See below under "male", "female", it is the rule to place the masculine determinative after a word and the feminine before it. Thus in BM. 19055 we find "male" and "female". It is the rule to place the masculine determinative after a word and the feminine before it. Thus in BM. 19055 we find ɗl-(nitaį) = puḥâdu, "male lamb", but sal = puḥattu, "female lamb". Yet we find the masculine determinative before its word as in 3 nitaį anšu ɗun-gi mu 4, "three male mules four years old", Nik. 198, obv. I, 1. sal follows invariably in the expression for daughter dumu-sal = martu; cf. also sag-nitaį, sag-sal, "male and female slave", Nik. 174, rev. I, and passim.

2. Orthoptera, or straight-winged insects.
3. Yet certainly not legless animals as serpents, earthworms, etc.
4. Cf. also Laš, Old Babylonian Temple Records, no. 161 obv. 5 f.
5. giš, an ordinary word for "male", occurs after the noun. gud-giš, dungi-giš, anšu-giš, etc., v. Nik. 247 obv. I, 1; 243 obv. II, 2.
certain cases where the word was so well known that a determinative was unnecessary as in *dingirenli*it, it is conceivable that *dingir* did not figure in the pronunciation. In such instances as *našru* (*issuru*), ‘eagle’, invariably written with the Sumerian *ā-mušen*, it is conceivable that neither *issuru* was pronounced in Semitic nor *mušen* in Sumerian. Yet it is inconceivable that the Sumerians should have neglected the pronunciation of the determinatives, which formed one of the few precautions against unlimited confusion. For example the word *kan* (*𒆠𒆠*), when determined by the word *giš* (wood), becomes *giškan = bukanu* and *sikkuru*, ‘a bolt or bar’, but when determined by *duk* (vessel, jar), we have *duk-kan = dikaru*, ‘jar’, and also the loan-word *tukkanu*, *tukanu*. Not only does the loan-word shew that the Sumerians pronounced this determinative, but evidently great confusion would arise by its omission. Occasionally glosses indicate that the determinative is to be pronounced, as in *𒆠𒆠* *giš ku- u-ru* = *kuddu*, K. 4403 obv. 15.

§ 67. The determinatives, in the order of the modern system of arranging the signs, are as follows. Unless especially noted the determinatives are supposed to be prefixed.

*еннu*, for objects made of leather; the original word *usu* > *usu*, means ‘flesh, body, skin’, and it is customary to transcribe the determinative into Semitic by the word for ‘skin’, *mašku*. *sumesē = mansu*,

1. Vide Bab., II, 117, and CT. XII 43 a, 3.
2. Other examples are *gišgar = škaru*, wagon; *gišgir = gishirru*, sword (K. 4408 rev. 24); *gišur = gušuru*, beam, (notice the vowel harmony); *giškal = gishallu*, scepter; *gišhašu* (K. 2042 obv. 10).
3. Assyriologists generally employ the construct for such words as *mašak*, šipat, but *iku*, *išu*, etc., which is inconsistent. I do not believe that the Semites intended the construct, although it is conceivable that with dropping of the final vowel u the forms became identical with the construct. Sumerian did not consider the determinative as a construct for the inflection ge never occurs in these combinations. Yet in favour of this reading in Semitic are forms like *škāpa = kanduppī*, stylus, and see especially CT. XIV 49, B. M. 93086, where the determin. *gi* is translated by *ka* in several ideograms. On the other hand we have *dīnissurra = ka-nu-u kanimnadta*, a kind of wicker basket, CT. XIV 47 b 14, where the construct is clearly impossible. Also *gišgig = išši šallum*, II R. 45, 57, indicates the absolute form.
THE DETERMINATIVES

a kind of drum?, SBH, 72, rev. 10. \textit{suPA-meš = appati,} 'pinc'.
For lists with the determinative \textit{su}, see B. M. 35503 rev.; 42339 rev. +
93085 rev.; II R. 44, no. 8; and especially \textit{Nix.}, plates 81-88, list of pelts
of various animals.

\textit{dingir}, 'god.', employed for both genders. See for lists of the
Br. Mus., \textit{Bezold, Cat. 2094}.

\textit{sil = sula}, 'street', as determ. only in SBH. 142 rev., col. III.

\textit{eri, uru}, 'city'. \textit{eri} appears in this construction first in the
Semitic inscriptions and does not figure as a determinative in Sumerian;
for example \textit{NUN-(ki) = Erindu, Gud. B 4, 8, with eriNUN-(ki),
Hammurabi Code, I, 64}. The Semites generally accepted the Sumerian
spelling for the cities whose names had already become famous as
\textit{ká-dingir-ra-(ki) for Babylon, ud-kib-nun-(ki) for Sippur, but in those
cases where they themselves were the first to put the name of cities into
writing they employed the determ. \textit{eri}, as \textit{eri hànhranu, i. e., aluHar-
ranu, etc.'}.

\textit{iti}, 'month', \textit{iti-meš-tar=Adar; itiesen-a-bau, month of the
festival of Bau, eighth month, etc.

\textit{jù, mutan > mušen, pag}, 'bird', invariably follows its noun,
cf. lists of birds as V R. 27, no. 3 = CT. XIV, 8, etc.

\textit{éc} (the former being the gunified form of
\textit{HU-PJR}) is the ordinary determinative for winged insects of the
beetle and locust type. I take it that the gunified form was used for the
larger kinds of insects. Both signs are, however, translated by \textit{èribu >
èribu}, the general word for 'locust', and both occur as determinative of
the same words, cf. Rm. 2, 302 with K. 4373 obv. I, 7-16' where \textit{nam-pir
and mušen-pir} are employed indifferently. Both are written before
the determined word. \textit{mušen-pìrìnìr-à = zibù, 'beetle' (?), classified

1. Statistics fail me on this point and the statement here must be subject to
correction.
2. CT. XIV, pls. 3 and 9.
also as a fly, (ṣu) nu-um-ma = šibu, V R. 27 c, 27, where the two orders cross. Here belong beetles, crickets, grass-hoppers, four-winged flies.

\[\text{gin} > \text{gi} = \text{hanû}, \text{‘reed’, employed before names of articles made of cane.} \]
\[\text{giš-ar-šullûjja} = \text{namšû}, \text{a kind of vessel made of cane.} \]
\[\text{gi-aga-aga} = \text{buṣṣuṣu}, \text{a reed hut.} \]

\[\text{sa, ‘woven article’, such as a net (šētu). In giš-sa-al-ṣam = alluḫappu, K. 4403, rev. 26.} \]

\[\text{ma, ‘ship’. A double determ. giš-ma = elippu. giš-ma-gi-lum = magilum, a kind of boat. For list of boats, v. Delitzsch, AL II, 88.} \]

\[\text{mul, ‘star’, see also below (ul). For the lists of stars in the Br. Mus., see Bezold, Cat. p. 2096.} \]

\[\text{urudu, ‘copper’, determines objects made of copper. urud-a-da-ba = adabu, a vessel called adabu, made of copper.} \]

\[\text{ka, ‘gate’, and ka-gal, ‘great gate (abullu), only before the proper-names of gates. ka designates the gate of a temple or an important building, and ka-gal the city-gate of the outer-wall. The lists of proper-names determined by ka in the Br. Mus. have never been published.} \]

\[\text{Sporadic examples are ka duglisud = bābu Duqlisud, a figurative name of a chapel.} \]
\[\text{A list of the ka-gal’s in Babylon, SBH. 142, obv. col. II.} \]

\[\text{usu, ‘flesh’; before words it determines them as parts of the body. usu-ti = šili, ‘rib’. usu-me-gan = hiṣnu, ‘loin’. usu-kun = xib-batu, ‘tail’. For a list of parts of the body, v. II R. 44, no. 3, and Rm. 344, obv. in M III pl. 21.} \]

1. Strictly speaking nam-pir and munšen-pir should determine four-winged insects only.
2. CT. XIV 47 b 13.
3. B. M. 36481 rev. 5.
4. CT. XIV 8 a 26. This text contains the only important list of words determined by urudu, known to me.
5. Bezold, Cat., 2095.
\textit{śim} \textit{= rukku}, 'product of resinous trees, ointment, pastry, salve'. As a product of plants it is distinguished from \textit{ū = šammu}, the latter being a drug; the two are employed in the same list K. 4586. Used with \textit{giš}, \textit{śim} indicates a tree which produces resin, etc., as \textit{giš-śim-li = burāšu}, resinous cypress, see Rm. 367. On \textit{śim}, see OLZ. 1909, 112.

\textit{duk}, 'jar, vessel'. Never applied to very small receptacles as cups, saucers, etc. [The latter were determined only by the \textit{material} in their composition, as clay, bronze, copper.] \textit{dukalal = alallu}, 'a pail'. \textit{dukhga = harpat šizbi}, 'milk bowl'. \textit{dukšig = šikku}, 'ointment bottle'.

\textit{giš}, 'wood'; used to determine the names of trees, shrubs and objects made of wood. \textit{giš-li = burāšu}, cypress. \textit{giš-šam-el = arrallu}. \textit{giš-kak = šikkatu}, 'peg'. The signification of \textit{giš} is extremely intricate; it occurs before the names of almost every conceivable utensil and implement into whose composition the least piece of wood could have entered. Weapons are almost invariably designated by \textit{giš}, although wood could not have entered extensively into their composition. (A survival of the neolithic age.)

\textit{ū = šammu}, 'vegetable', designates almost endless varieties of herbs, plants etc. of all botanical species. The term is used technically in medicine for 'drug', and generally for products of herbs, and is even translated in one instance by \textit{rukku}, 'cosmetic', IV R. 10 b 29\textsuperscript{3}. In cases where the natives were in doubt as to whether a plant belonged to the exogenous and woody class or to the endogenous and vegetable class, they placed both \textit{giš} and \textit{ū} before the word as \textit{giš-ūgir}, 'a thorn', CT. XIV 21 b 18. 29\textsuperscript{4}. The difference between a drug and


2. Vide SAK. 243.


4. The reverse order in \textit{ū-giš-}, K. 8846 obv. 17, a kind of fig.
an ointment is not always sufficiently marked, consequently we find both $u$ and $\tilde{\mathbf{a}}m$ in some cases, as CT. XIV 31, K. 8846, 14-16.

The value $\tilde{\mathbf{s}}m$ is ordinarily derived from $\tilde{\mathbf{s}}m\mathbf{m}$, which is supposed to be Semitic, cf. Ar. $\tilde{\mathbf{d}}\mathbf{d}$, 'to poison', and Assyr. $\tilde{\mathbf{s}}m\mathbf{m}$ = drug, poison.

dak, dag, 'stone'; nà, 'carved stone'; zà, 'jewel'. The pronunciation of this determinative depends upon the kind and quality of stone intended. It is customary to read dag everywhere, but the loan-word lùzà-dim-ma = zadimmu, 'jeweler', indicates clearly enough the pronunciation when a jewel is intended. The sign also determines articles made of stone¹.

dagessi = usû, 'diorite'. dagizi = aban ıšati, 'fire stone'. dagzigin = uknû, 'lapis lazuli'. $\tilde{\mathbf{z}}\tilde{\mathbf{s}}$agin-sig = sibru, an article of lapis lazuli for apparel².

Used of the seeds of grain and stones of fruit. So at least abankumina, cummin seed, B. M., 93084, rev. 1.

$\tilde{\mathbf{c}}\tilde{\mathbf{m}}$i, 'house'; a determin. before the pr. names of temples, and for every conceivable form of building, such as store-houses, ritual huts, etc. It is customary to pronounce the $\tilde{\mathbf{c}}$ before all the words which it determines, as $\tilde{\mathbf{c}}$abbar-ra, temple of Šamaš, $\tilde{\mathbf{c}}$ur-imin-an-ki, temple of Nebo. $\tilde{\mathbf{c}}$MU, 'bakery'. $\tilde{\mathbf{c}}$gud, 'barn for oxen'. $\tilde{\mathbf{c}}$ is also employed in a more subtle sense in $\tilde{\mathbf{c}}$mar-uru = išpatu, quiver, 'abode of the shafts', v. ZA. 1907, 451.

galu, lû, 'man', ordinarily placed before the names of professions, lûsu-tag-tag = epiš ıptekâ, a kind of leather manufacturer. lû $\tilde{\mathbf{s}}$im, pastry maker³. $\tilde{\mathbf{S}}$IM + GAR, a kind of confectioner (passim). lûurud-nagar = gurgurru, a smithy. The Sumerian gentilic is expressed by this determinative. lûen-lû-{ki}, a man of Nippur.

1. The word is also used in an obscene sense in Semitic, abanbissur atani, abanmusâ zikari, abanmusâ zinnifti, CT. XIV a 17-20. Also in dagmu-su = ša liši urulatišu = pappatu ša birki ameli, CT. XIV 14, K 4396, 9.

2. A long list of objects, chiefly for a woman's apparel, CT. XIV 15, all determined by $\tilde{\mathbf{c}}$d.

3. CT. XXIV 28, 29.
wširburla-(ki), a man of Lagash. 𒅓𒅔, an Elamite. Amišup introduced the preference for the reading $u$ when employed as a determinative. According to Thureau-Dangin, RA. VI, Une Incursion Élamite, note on obv. I, 1, 𒅖𒅔 (dialectic mušu) is employed only when written as a separate word, mušu-mu, my lord, etc.

\[\text{muš, 'serpent'. } mušušumgal = ušumgalu; muššag-tur = šaturru > šasuru. Lists in II R. 24, no. 1, rev. 10-13, and CT. XIV 13 b end.\]

\[\text{múš}, \text{ variant of } \ŚŠ, \text{ 'star'. } TE-UD = múš-babbar. Juppiter, Rm. IV 435, 3\text{. } TE-TE = múšúl, Taurus, ibid, rev. 5. Only in late texts.\]

\[\text{ušu = kalmatu 'poisonous insect', puršu'u, 'flee'. } uššuba = kalmat šubati, moth. uḫša = ašāšu, a small poisonous fish. The original sign REC. 210 apparently represents an eight-legged insect, probably a spider ublu, nābu. The sign is closely related to gir = scorpion, REC. 4, which also has eight legs. The principal lists are K. 71, rev. 21-44 (CT. XIV 2); K. 4330, rev. 20 ff. (CT. XIV, 8).\]

\[\text{imi = šitu, 'clay'. Determines objects made of clay. Also inferior putty-like substances, precipitates, etc. } imišid = šitu, clay tablet. imišun, imišun-lul = girginakku, clay chest for tablets. imišid = šallaru, mud wall. imišun = kādā, dregs, precipitate. imiša-a = šatu, a clay vessel.\]


2. Kugler, Sternkunde, I, Tafel VII.
3. REC. 4 is original and REC. 3 a variant.
5. The principal lists are, V R. 22, no. 1 obv.; 42, no. 2 rev. + AO. 2162, in RA. VI, no. 4; CT. XIV, 8 obv. 15-21, where imi follows šim, 'ointment'. Fortunately the compilers, Brønnow, Meissner, Fossey, have not separated the determinatives muš, ušu, imi from the determined words.
numurmaḫ = zumbi nēši, 'lion-fly'. Notice that K. 71 A rev. a discusses flies (lines 1-14) apart from bees (17-42). The original sign num [REC. 165] represents a two-winged insect. The principal lists are CT. XIV 2 a; 8 b 9-19; K. 4373 rev. 10-20 (CT. XIV 9); II R. 246, no. 1, rev. 16 f. num represents an order often confused with the higher winged orders on the one hand and the lower wingless orders on the other. Notice in CT. XIV 8, that num lies between the beetles (mušen-pir) and the vermin (uḫu) and that the fly (lallartum), classified as a num K. 71, A rev. a 23, appears as a mušen-pir, b 16. The feminine lukilitum, a 37, is a num, but the masculine kulitu is a mušen-pir, b 5. On the other hand the kalmat šamši is placed under num, a 39.

ki(n), 'place', suffixed for names of cities and localities of all kinds. šir-bur-la-(ki) = Lagash. urt-(ki) = Ur. kā-dingir-ra-(ki) = Babylon. Forms like unug-(ki)-ga = Erech, prove that the ki is only graphic in such cases and possibly in all cases where the name was well known. ki is prefixed in ki-en-gi and ki-uri', 'Sumer and Akkad ', (SAK. 204, no. 3, I 11 etc), as well as in ki-uri-(ki)-ma (SAK. 210, d 26). ki, prefixed, was pronounced and had a larger signification than the suffixed ki, the notion then being ' territory '. In the late inscriptions Akkad appears as urī(ki)². The original writing a-ga-de-(ki), which denoted the city Akkad, seems to have been distinguished from ki-uri, the province of Akkad.

Strictly speaking ki cannot be employed after the names of provinces and countries without the help of prefixed kūr, 'land, mountain'. In fact ki occurs after the names of countries ordinarily when the country has been named after its principal city. For example we find the land of Magan, Meluhha etc. constantly mentioned in the early inscriptions in the form kūrmā-gan-(ki), kūrmē-luḫ-ja-(ki); without kūr the city Mağan and Meluhha would be intended. nim-(ki) means most certainly the city Elam to be distinguished from kūrnim-(ki), the land.

1. CT. XIV 2 a 1.
2. Cf. ki-ur-ri on a tablet of Nippur, Hilprecht, Deluge, p. 3, no. 2.
3. Nabuna'id writes ki-uri in Nbn. 8 II, 20, but this is rather an archaism.
of Elam. The usage is best illustrated by the writing for Amoria, kūrmartu\textsuperscript{4}, land of Amoria; ğarsag mar-tu, mountain of Amoria. Notice the date formulae of Sargonšarri\textsuperscript{3}, which have mar-tu but gu-ti-un-(ki)\textsuperscript{4}. The Sumerians evidently regarded the suffix ki as a locative of vague import. Originally the sign conveyed the notion of a limited locality, designating the word as a place-name simply; in practice ki would ordinarily indicate a city\textsuperscript{5}.

κūr, ‘land, mountain’, prefixed to all names of foreign or non-Sumerian lands and mountains. The sign is a picture of a range of hills. The Semites employed the determinative for lands and mountains of their own empire as well as for foreign lands. kūrmim-ma-(ki) = Elam; etc.

E| tūg, ‘fibrous cloth and articles made of fibrous cloth’\textsuperscript{6}. The determinative may convey only the general notion of cloth often without regard to the material; consequently we find expressions like tūg kad-lal, a garment made of linen (kītā), DP. 73, obv. I, tūsig = sissiktu, a kind of cape made of wool, V R. 15 a 24. Woollen garments are, however, ordinarily distinguished from the tūg class by means of the sign sig = šipatu ‘wool’. It may well be that tūg in its stricter sense, refers to cloths made of fibrous material such as flax, hemp, straws of various kinds. The original sign REC. 468 should, after the analogy of E|E, sig ‘a comb, carding machine for wool’, represent some kind

1. SAK. 210.
2. Ibid., 70.
3. Ibid., 225.
4. This principle is not violated by such examples as kagalad-(ki) ğarsag kīmaš-ka, Kagalad, mountain of Kīmas, where ğarsag is suffixed.
5. For example, see the inscription of a patesi of Susa, SAK. 176, sūsi-(ki) = Susa, the city, and ma-ti Elamti-(ki), the land of Elam. Notice the distinction of sa-bir-(ki) = Subartu and kūrsu-bir-(ki) = Subartu, II R. 50 c, 48 and 60.
6. According to Schrank, Babyl.-Sāhariten, p. 30, šubatu, = tūg, has the special sense ‘undershirt’. Be that as it may, the original Sumerian word cannot have any such special signification. Compare Gud. Cyl. A 27, 7, kurkurra tūg-tim im-dīl, ‘it covers the lands like a mantle’.
of an instrument for preparing flax and hemp. Notice that the list V R. 14-15 distinguishes between garments tūg and sig. In the ancient lists the quality of the tūg and sig are indicated in the same manner so that we must infer that tūg refers to material as well as sig. Compare RTC. 304, obv. I 19, tūglal tūg-du with sig-du, 301, rev. 3, etc.; here du denotes a quality or grade of tūg and sig. More often one finds sig-tūg together, as, 2 talents 2/3 mana of sig-tūg lugal, that is, of cloth composed of both wool and hemp (?) of the first quality, REC. 301, obv. 1. In RTC. 302, obv. 1-3, tūg is distinguished from kad ( kad ) commonly supposed to be flax, or cotton. The general sense of tūg should, however, be no longer in doubt, although a careful examination of the whole subject of the weaver's art would lead to more exact definition.

EELLE sig, 'wool'; mudru, 'comb'; designates garments as made of wool. sigbar- lu, a woollen bar- lu, Nik. 254, but tūgbar- lu, a linen bar- lu, V R. 14 c 37; ZA. IV 137, 8.

Wër id, 'canal, river'. ididigna², the river Tigris. idarahtu, the canal Arahtu.

Wk ūa, 'fish', originally perhaps ūu, later ku; the value ku-u-a, Sm. 1300, obv. 31, leads to the inference that a final consonant may have been lost. Almost invariably placed after the word¹, gün-ne-(ūa) = kuppā. The fish most often met with in the early inscriptions is the suĝur (ūa), AŒA, REC. no. 288, evidently the picture of a large flat fish, resembling the skate, the plaice, and the turbot. The Semitic word for suĝur (ūa) is bu... B. M., 93074. The 'bearded skate' is mentioned

1. Composed of a 'water' and the sign for 'swiftly going', āal, inserted in an enclosed space, the whole meaning 'water running between confines'.
2. REC. 28, not to be confused with dalla, no. 30. Both signs became

The simple sign W ( id ) is employed as a determ. in the inscriptions of Ur-Nina and once in Eannatum, v. SAK. 3, note f.
93074, 6, suḫur-sig-lal = sikna[tu] and suḫur has also the meaning kimmatu, 'hair'. Common also is the goat-skate, suḫur-maš = šu-[ḫur-
mašu] and the suḫur-tun-maš = šaptu šaplištu or 'lower-lipped skate'. The suḫur certainly denotes the ray species, evidently the most impor-
tant fish in the waters of ancient Sumer. A species of this fish is the du-suḫur, var. da-suḫur in Gud. Cyl. B, 12, 1; 14, 26, and CT. XV,
26, 15. For lists of fish in the ancient period see Pinches, Amherst,
p. 3 f.; Nik., pls. 91-93.
CHAPTER V.

Inflection and Postfixes.

§ 68. The adverbial notions ordinarily expressed in the inflected languages by case endings are expressed for the most part by means of postfixes in Sumerian. *uru-ta*, 'from the city, in the city'. *utul-da e-da-sig*, 'by the shepherd it was slaughtered'. *galu-ra*, 'against a man'. *e-šú* 'toward the house' [Gud. Cyl. A 19, 17]. Nevertheless the language possesses a simple but unmistakably clear system of noun inflection. The ordinary inflection of the status rectus is *e* which stands apparently for an earlier *i*. The primitive *i* is often retained. *u*² appears in certain cases probably due to vowel harmony. Also the rounded forms of *e* and *i*, i.e., *ö*¹ and *ũ*¹ occur; *ö* is especially characteristic of the status rectus of the pronouns of the first and second persons sing., *ma-e*, *za-e*. Doubtless the principles of harmony governed the choice of *i*, *e*, *u*, *ö*, *ũ*. *Status rectus* is a term employed here for want of a better one to indicate the principal functions of a noun in the nominative and accusative cases in the inflected languages. Opposed to the rather numerous endings of the status rectus is the single vowel inflection of the status obliquus *a*³.

1. TSA. 30 rev. III.
2. For example *mu* year, *dumu* son, where *u* is due to the labial *m. udu* sheep.
3. Written *a-e*.
4. Written *u-e*.
5. *a* by vowel harmony [or for other unknown reasons] appears as the *rectus* in many cases as *mana*, *kalama*, *d-ningizzida*, *ama*. *ama-a* is a subject in Gud. Cyl. A 13, 2. For the same reason *pa-te-si* appears as an invariable noun, never *patesa*, *patesu*. *maš-ta-ba*, 'companion', is in the rectus, SBP. 280. 6. *kalaga*, nominative, *Bab. III*, 246, 19.
INFLECTION AND POSTFIXES

By means of this inflection Sumerian expresses most of the ideas ordinarily expressed by the ablative, locative and dative in Latin. An examination of the language reveals of course a great many usages peculiar to itself. We shall study the inflections more minutely in the following sections.


§ 70. The objective. alan-na-e mu-tud, 'he has formed a statue', Gud. St. I. 5, 1. é-a dusu-bi... sag-gá mu-ni-gál, 'in the temple the head-cushion he carried upon (his) head', Cyl. A 20, 25. šišerin-bi ig-gal-šu mu-dím, 'the cedars he fashioned for great doors', Gud. St. B 5, 45. e-bi bal-e-da-bi, 'if he overstep the fosse', SAK. 18, V, 38. dúg-bi jā-ra-ab-ba, 'may it speak an utterance', SBP. 282, 19. nágal-gal-e šu-un-me-ti, 'the great hail thou holdest', ibid., 24. uk-e... mini-in-nad-e, 'he has caused the people to dwell', POEBEL, BE. VI, 2, p. 130, 1. 7.

It will be noticed that the accusative ending is often avoided by attaching the suffix bi, the status rectus of the indefinite article. A certain psychological sense of objectivity is added by means of the demonstrative bi, and consequently this suffix took on a wide variety of meanings derived from the adverbial notions expressed by the accusative. The peculiar development of this particle will be discussed when the adverbial notions of the accusative have been noted.

§ 71. The adverbial accusative has the inflection of the rectus and denotes the end of motion, which is a purely objective concept. an-ni

1. The majority of cases where bi occurs as a suffixed demonstrative are accusatives.

The same notion of motion toward an object may be carried into the temporal sphere whence we get the so-called accusative of extent of time. ud-kûr-e = ana askat ȗmi, 'unto distant days', CT. IV, 17 c 14, ordinarily written ud-kûr-šu. The accusative of time is falsely used for 'time in which', in ud-ne-e = ina ȗmu anni, 'on this day', K. 5135 rev. 19 = V R. 50 b 22.

Adverbial bi.

§ 72. The feeling concerning the usage of bi in the accusative made itself particularly prominent on the adverbial side. Already in the classical inscriptions we have gibil-bi = eššiš, newly, Cyl. A 19, 22, and igi-bi = ina pani-šu, before him, ibid., 20, 6, where we should expect gibil-šu and igi-ba. In translating texts the student must expect to find forms with the suffix bi employed in a variety of ways, and success in discerning the force of any given example can be obtained only by considerable experience. The adverbial notions of bi, expressed in Semitic by ina or the suffix iš, are due to the peculiar force of the accusative ending in Sumerian. The Semitic ma’diš, greatly, may be expressed in Sumerian either by the directive šu or by the directive accusative e, i, hence we have maṣj-bi and maṣj-šu both for ma’diš.

imi-bi and imi-bi-šu = ina ramānišu, 'of himself'. The same force may be found in the ni of gamgamma-ni im-ta-ab-e = kadadaniš itaši, 'in humiliation he went forth', SBP. 218, 11.

Oblique case.

§ 73. The oblique case or status obliquus, inflected with a has several clearly defined usages, viz., locative, instrumental, dative and temporal.

1. Hrozný, Ninûd, p. 28; cf. 42, 38.

§ 75. The instrumental is sharply distinguished from the living instrumental agent, the latter being expressed by da. ṣul-a maḫ-ši lal-a-ni = maḏiš šalputi šandaku, 'by misery much am I bound', IV R. 19 b 41.


Or by ta, § 103.

§ 76. The dative is employed as a secondary or exterior object with compound verbs of the first class, and often in the sense of the Indo-Germanic ethical dative. Sumerian more often employs for the indirect object of persons the post infix ra. dúg-dúg-ga...šu-zi-d-im-mi-

1. Ordinarily only when the noun is the name of a 'thing', as distinguished from a 'person'.
2. But, cf. ama-mu, 'to my mother', in the Selection of Texts no. 1, col. I 29.
gar, ‘he executed faithfully the commands’, literally, ‘he placed a faithful hand upon the commands’, Gud. St. B 7, 7-9.  ıgi-na nig-nu-mu-na-ni-ra, ‘she did not smite her face’, literally, ‘did not smite anything to her face’, Cyl. A 13, 9. The dative exterior object of compound verbs is really an ethical dative, or the so-called dative of advantage and disadvantage. An example of the dative not an exterior object is dû-bâš-dâš nam-lagarâ... X nu-ab(?)-ṣû ṣu-na ba-an-sîm-ma, ‘two sealed deeds of the right to the psalmist’s office... unto X, the..., he gave into his hand’, Poebel, no. 42, 2-6. Here ṣu-na, ‘into his hand’, is clearly a dative of interest. é-a giš-yâr-bi im-gâ-gâ,‘for the temple he made a plan’, Gud. Cyl. A 5, 4.  ki-bal-a sîg-sîg-ga-e-ne, ‘for the hostile land — their overthrow is it’, IV R. 18 a 35. é-a dû-ba mul-asag-ba gû-ma-ra-a-de, ‘for the temple — for its erection — by the bright star he spoke to thee’, Cyl. A 6, 1.  til-la lu-gâl pap-gal-la-ge mà-e mu-un-sî-in-gin-ni, ‘For the life of the suffering man me he has sent’, K. 4654 rev. 16.


Temporal.

§ 77. The temporal function of the status obliquus denotes time in which, or at which an event transpires; ud-ba, ud-bi-a, ‘at that time, then’, passim in all periods.  úr-ri-gig-a, ‘day and night’, K. 3931, 7.

Genitive.

§ 78. a occasionally indicates the genitive both subjective and objective. é adda-na, ‘house of his father’, Poebel, no. 64, 12.  mu lugalla, ‘in the name of the king’, ibid., 33, 14; 59, 12.  lugal kingi urra,(written 𒈗𒆠𒉌), ‘king of Sumer and Akkad’, V R. 62 a 35.  úg musšû-tûr-ra, ‘poison of the viper’, IV R. 26 a 14.  umun-e é-tûr-a, ‘lord of the sheepfold’, SBP. 318, 12. a, genitive, can be employed only when the construct is in the oblique case or the object of a verb, in other words only when ka could be used. In the last case SBP. 318, 12, umun-e is evidently an accusative, but the passage is not clear to me. In é-adda-na in-dû, ‘he redeemed the house of his father’, the rule is clear. See also Cyl. B 6, 14, uru-ni éš gîrsu-(ki)-na sum-mu-da, ‘to establish his city, the abode of his Girsu’, where na is evidently used to indicate
the genitive after an accusative, since 'uru-ni a direct object precedes.
šag lugal-na uddam mu-e, 'the heart of his lord like day he made to arise', Cyl. A 19, 28. To Lugalzaggisi, lugal unug-(ki)-ga... isib anna, 'king of Erech priest of Anu', OBI. 87, 1, 4-6.


§ 80. The postfixes corresponding to prepositions in the inflected languages are ra, šu, da and ta. ra and šu often accommodate themselves to the preceding vowel becoming, ur, ir, er, ar, uš, iš, eš, aš as the harmony of vowels may require. So far as I know, this application of the principle of vowel harmony has not affected the postfixes da and ta, probably owing to a certain feeling for the derivation of the words. The signification of ra and šu on the one hand and da and ta on the other is clearly marked. The psychological moment of the first group is objective, of the second group subjective, local and intimate. It will be seen, however, in the progress of the following discussion that šu is much more closely related to the second group than ra, and it is, therefore, the latter particle which forms the point of departure for our study of this important problem.

The locative principle seems to have been original with every one of these postfixes. A tendency to employ ra and da with persons and šu and ta with things is unmistakable throughout the history of the

1. Postfixes have the oblique inflection a with the exception of šu and occasional dé for da. The reason for the rectus šu is inexplicable. We should expect ša.
language. On the other hand the notions of movement from the centre toward the exterior or from the exterior toward the centre do not appear to have been differentiated. Thus the king of Lagash says gir-su-(ki)-ta umma-(ki)-šu... e-gin, 'from Lagash to Umma he went'. But the Elamites come from Elam and šir-bur-la-(ki)-ta nigga' nim-(ki)-šu ni-ilâ, 'from Lagash carried booty to Elam', THUREAU-DANGIN, Une Incursion Élamite, RA. VI, obv. II.

§ 81. ra is evidently identical with the verb ara ( bụ) 'to go', in fact both ra, ri and ir appear in this sense.

The fundamental sense of ra is toward, implying motion toward and is employed properly with persons only. The Semitic translation ana approximately represents the Sumerian ra. It is true that the grammatical texts occasionally translate ra by ina, but ra in an-ûr-ra = ina išid šamē, 'on the horizon of heaven' is clearly the phonetic ending, locative, and ra in VR. 50 a 33, is ra accusative, see below.

a-a-ni-ir ba-an-teg, 'unto his father he drew nigh', CT. XVII, 21, 117. galu-ra ba-ni-in-gar, 'upon a man he has put (a curse)', IV R. 7 a 19. sag-gig galu-ra šu-mu-un-ma-mal1, 'headache against a man one has sent'. lugal-a-ni-ir... X... ė gir-su-(ki)-ka-ni mu-na-dû, 'for his king X has built his temple in Girsu', SAK. 148, no. 22.

ad-da-ne-ne-ra in-na-ab-kallagi-ne, 'to their father they will pay', POEBEL, no. 28, 25. sal-nitaḫ-dam-su-ûr... šagga-[zu] ě-gu-mu-un-[na-de], 'unto thy wife say what is in thy heart', RADAU, Ninib the Determiner, etc., 66, 4. a-a-za-ûr ide-za d.mullil-ra ě-ba-e-ni-bar-

1. For nigu-gal; the a in the accusative preserved by force of etymology.
2. I have the recollection that M. Fr. THUREAU-DANGIN was the first to remark on this phenomenon but cannot find that he has published the statement. In ė-kûr-ra = ėna ekur, IV R. 24 b 3, 'unto Ekur', ra is a phonetic complement and the form is really the status obliquus. So also in bar-ra, = ėna aḫati, 'aside', we have to do with locative case barša.
3. BAUNNOW, 6366 f., has given a misleading statement concerning ra.
4. Variant of ė-a-ni-ir, has given a misleading statement concerning ra.
5. So the Sumerian, impersonal and active where the Semitic is passive, īšakin, IV R. 3 b 48.
INFLECTION AND POSTFIXES

bar, 'look with thine eyes to thy father to Enlil', RADAU, Miscel., nos. 3, 23.

e-a-ni di-u-de...ma-a-ar ma-an-dug-ga, 'he commanded me to build his temple', SAK. 2126 c, II 7. umun-ra, 'unto the lord [it is not pleasing]', SBP. 98, 26. en-d Ningirsu-ra...mu-na-da-di-e, 'he brought in for the lord Ningirsu', Cyl. A 8, 21; 9, 4. gu-de-ar...sag-an-šu il-da, 'to raise high the head for Gudea', Cyl. B 6, 17. dagal d Mušten-ra, 'unto the mother Mušten (he spoke)', SBP. 312, 23. Dative of disadvantage: mu-lu zi-da-ra ki mu-ni-ib-ri-rig, 'bread of faithful men it has seized', SBP. 22, 49.

It will be seen that ra is the ordinary inflection for the dative of persons, corresponding to the indirect object in the inflected languages. The ethical dative a is employed apparently with things only. The distinction between these two constructions is clearly indicated in SAK. 26 g) II, 3-6 = h), IV 10-V 1, d Ningir-su-ra gu edin-na šu-na mu-ni-gi, 'unto Ningirsu Guedin he restored into his hand'.

The dative ra is used after persons at the end of a laudatory introduction to indicate that this person is to be construed with the following verb. SAK. 152, Lugalsaggisi = OBI. 87, enil... lugal-zaggisi... abaraq dingir-ri-ne-ra ud d enil... lugal-zaggisi namlugal kalam-ma e-na-sum-ma-a 'Enlil to Lugalsaggisi prophet of the gods — when Enlil (to) Lugalsaggisi the lordship of the land gave'.

The same construction in VS. I, no. 4 = ZDMG. LXII, 399, but in this case ra is repeated in the clause as it should have been after lugal-zaggisi before namlugal above.

§ 82. Keeping in mind the original notion of ra as movement ra accusative, towards, against or for a person, we readily understand its function as an accusative suffix. galu-ra ussa = amela raksu, 'bind the man', CT. XVI 12, 42. ma-ra ud šar-ra mu-un-na-gub-ba = ša jaši nannari ulsîsîanni, 'me Nannar has established', SBH. 98, 29.

The same function appears perhaps in cases where ra marks a
noun as the object of a verb by way of anticipation. So Thureau-Dangin, SAK. 11, note m, explains, é-annatum-ra mu d.inni-ge e-ni-śa-ni... ú-tug-e... é-annatúm me, ‘Eannatum when Innina had named him... the mighty, Eannatum am I’. Here ra according to this explanation serves as an anticipative object of the dependent phrase. A similar construction in SAK. 30 b I 6.

The prefixed ra of motion must not be confused with the demonstrative root Ňr § 164.

§ 83. šu, a widely used and intricate suffix, not only differs from ra in that it has a preference for inanimate objects¹, animals etc., in the sense of toward, but the particle has also the force of up to, reaching unto, contact with, and even with in the sense of by means of. The sign ordinarily employed for šu is 𒐒 šu which also has the values eš, uš, and we may not be wrong in assuming a root ušu*, but the origin of the particle is wholly obscure. The variant 𒐒 (šu), occurs¹. Like ra, šu often accommodates itself to the preceding vowel becoming, uš, eš, iš, aš.

§ 84. šu, in the simple sense of toward, unto, to. lugal-mu galu uru-a-ní-šu gur-ra dagal-a-ní-šu aga-a-alš, ‘my lord who is merciful toward his city, attentive toward his mother’, K. 133, rev. 15. e-a-šu i-n-bal-bal-e-ne, ‘(from house) to house they rush over’, IV R. 1 a 26. nibru-(ki)-šu ba-di-du gub-ne-en-te-a-[ ], ‘unto Nippur the distant he approached not’, II R. 10 a 54.

id-da-šu ba-an-sum-mu, ‘into the river they shall throw him’, V R.


2. é-a-ni-šu, ‘unto his house (he entered)’, K. 246, IV 40.

Corresponding to *ra*, dative of persons, we have *šu* in the same sense with things. *1 udu-niṇaḫ ki-a-nag enlitarzi-šu*, 'one male sheep for the parentalia of Enlitarzi', DP. 56.

§ 85. The particle developing the pregnant notion of *arriving* at, takes on a factitive notion as *sag-eš ā-ra-ab-sag*-eš, 'as a gift may they grant thee', V R. 51 a 22. *mu-ni in-sa-eš ū nam-lugal-la-bi-šu*, 'his name the plants named unto their lordship', ASKT. 81, 19. *ennun-šu in-sum*, 'for (as) protection he gave', II R. 8, 63. *kūr ki-bal-a-šu nam-rig-šu ḫa-ba-ni-in-laḫ*, 'as booty may they take it away to the hostile land'. *kībagarra-bi-šu*, 'as its substitute' (he gave 4 gan of land), POEBEL, no. 39, 9.

§ 86. The instrumental *šu* occurs in the well-known phrase *gin-šu ne-sag*, 'he smote with the blade' and in *karra-ās*, 'with the knife', already noted above § 75. *mud-šu ne-ib-ra-ra = ina uppi tarapis*, 'with a goad (?) thou shalt smite', II R. 16 b 29. *šu-šu = 'with the hand (?)', St. Vaut., obv. 7, 3.

§ 87. *šu* in the sense of *up to*, *until*, often in temporal expressions as *ud-kur-šu*, 'unto other days', *(ana aḫrat umi)*, in the future, especially in the legal phrase, *ud-kur-šu galu galu-ra nu-ḫi-ḫi-ḫi-a*, 'they swear that in the future man against man will not bring suit'. *ud ul-li-a-ās*, 'unto other days', SAK. 208 a II, 5.

§ 88. *šu*, possessing the pregnant sense of *contact with*, was emin-

1. Br. 5651.
2. Notice the personal dative force of *ra* infixed.
3. *šu* employed here in two senses, IV R. 12 rev. 46.

It would appear at first sight that the Babylonian adverbial ending *-iṣ*, *āṣ* should be a borrowing from the Sumerian, but I have endeavoured to shew that this is not the case*. A certain influence of the Sumerian construction may have made itself upon the evolution of the Semitic adverbial ending.

§ 89. *ṣu* is construed with persons after certain verbs to denote the person with whom the subject is concerned in a transaction. *ṣur-ṣur-rā-su-ni gu-de-a-āṣ… šu-ba-ṣi-ti*, ‘he received the petition from Gudea’, Cyl. A, 2, 21. *sag-salginar-ta-pad-da-an za-ni-ni arad-d-ningirsu-ka-ṣu… ē-ṣi-ṣam*, ‘a female slave Ginartapaddan (by name) Zanini has purchased from Arad- Ningirsu’, RTC. 16 obv., I-II*. The same construction in RTC. 290, *ababilgim-ṣu in-ṣi-ṣam*, ‘he has purchased of A’. The postfix *ra* occurs for *ṣu* in *abba šu gi-zi-ra ur-ē-gīr-ge in-ṣi-ṣam*, ‘from Abba the merchant (?) Ur-egir has purchased.’

§ 90. *ṣu* is employed in the sense of because of, at the sight of, in Gud. Cyl. A, 9, 13-5, which is also an excellent example of the agglutinative character of Sumerian. *ē lugal-bi igi-sud il-il d-imi-dugud-(mušen)-dim sig-gi-a-bi-ṣu ane im-ši-dūb-dūb*, ‘because of the temple, whose lord casts a far-away gaze, which gleams like the *šu* bird, the

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4. Yet we find the construction from ordinarily expressed by *ta* or *ki-ta* after these verbs. *še ki-X-ta šu-ba-ti*, ‘he has received grain from X’, passim. Compare CT. VIII 47 A 8 for the same construction with *šan*. See also THUREAU-DANGIN, ZA. XX, 394.
heavens tremble'; here ḫ is governed by šu placed after the modifying phrases. zapag-su-šu ‘at thy thunder (he is shaken’), SBP. 280, 13. The directive force may be so lost that šu appears for ta; ud-šubbana-šu, ‘at the time of his descent’, SBP. 306, 26.

§ 91. šu, like ra, may indicate the direct object, but only of things. šu accusative. 6 1/2 gin kū-babbar-šu šam dam-mu-nanga-mu-šu ki-daga-ta lugalsag-su šu-ba-ti, ‘6 1/2 shekels of silver, the price of Dammunangamu, from Daga Lugalazagzu has received’, RTC. 294, 2-5. kūr-šu gul-gul-la, ‘the land he has destroyed’, SBH. 8, 60. sag-ga-na-šu mi-ni-in-ili, ‘he lifts his head’, IV R. 20, no. 2, obv. 7.

§ 92. Another unique usage is Gud. Cyl. A 5, 13, where šu appears in the sense of as to, concerning; galu an-dim ri-ba ki-dim ri-ba šu, ‘as to the man whose form is like heaven, whose form was like earth’.

§ 93. šu appears in the ordinary function of da (§ 97) after infinitives to denote purpose. dašnan-asag sud sig-ele apin-na sag-an-šu il-šu, ‘to raise to the summit of heaven the holy grain goddess, her that sheds radiance afar...’, Cyl. B 11, 19.

§ 94. da. The sign with which this postfix is written clearly represents the right arm of a person, the gunified form (d) being employed for ‘hand’, Semitic idū. Inasmuch as the latter sign never appears as a postfix which would be the case if da were connected with Semitic idū, we conclude that da is a pure Sumerian word ‘for right arm’ and from this idea the interpretation must depart. da means primarily with, beside, a person. In the psychology of the language da corresponds to ra, the one based on the notion of movement toward a person, the other of rest near a person or of action exerted by the person. da may be treated as a noun and augmented'; anda-ne =itti-šu, CT. XIII, 36, 21'. eda =itti; galu eda-ene, ‘those with them’.

1. The whole is then regarded as a noun.
2. Aruru formed men ‘with him’, i.e., worked beside him.
CT. XV, 9, 18. [da frequently appears in the status rectus as dé. ] ana-da nam-en-na kiš anna-ge mu-un-ne-ší-in-ḫal-ḫal-la, 'he (Sin) divided the lordship of all the heavens unto them with Anu', IV R. 5 a 62. dug-mu mu-lu-da an-da-ab-di-e, 'my word one shall repeat for me among men', II R. 8 a 29 f. za-da a-ba-a in-na-bal-e, 'who shall make war with thee'? S BP. 200, 22. ḡal-là-da ḡarran im-ši-du, 'with the gallu-demon she journeyed', SBP. 314, 26. malga-sug-da mu-da-ĝin-na-a, 'he who came with Malgasud', RTC. 19, III. ūmma-(ki)-da damḫara ē-da-agā, 'with (the) inhabitants of Umma he made war', SAK. 38, I, 25. The notion of accompaniment, to act in conjunction with a person, was introduced into the sphere of neuter objects. inim-da gurra-da-an, 'who shall act against the word'? SAK. 18, II 6.

§ 95. Characteristic of da is its use after personal names to indicate the agent, arising out of the subjective force of da.  patesi-da šir-bur-la-(ki)-e ḡegalla šu-mu-da-peš-e, 'by the patesi Lagash shall be filled with abundance', Cyl. B. 19, 14. sag-engur-da... igi-gar-bi e-da-agā, 'by the chief farmer the inspection has been made', NIK. 255. utul-da e-da-ṣtg, 'by the shepherd it has been slaughtered', TSA. 30 rev. II. The variant dé in utul-dé ba-tum, 'it has been brought by the shepherd', TSA., no. 33.

§ 96. da appears in connection with neuter objects for the instrumental, me-ni-da mu-na-da-dib-e, 'he brought forward at his decree', Cyl. B 8, 22, and often, apparently a confusion for ta § 103.

§ 97. Developing the idea of subjective action, da (and its variant dé) obtained the force of a particle of purpose with infinitives'. esseā... gubba-da... tūr-đā-a-da... mu-na-da-tūr-tūr, 'to appoint the tax collector... to build the stalls... he has entered', SAK. 134, for Cyl. B 15, 1-16, 1. ĵā ḣa-da kaš ḣa-da, 'to multiply oil, to multiply

3. The construction with šu does not appear to be original: nu-gar-ra-su-šu = ana la gamāli, CT. XVI 32, 168.

§ 98. *da* and *dé*, employed with infinitives to replace descriptive clauses, corresponding to the Latin gerundive, reveal again the subjective force inherent in this particle. *ka nu-dii-u*-*da* na-ne nu-₄r = *ina la pit pi kūtrinna la šēnu*, 'when he opens not his mouth incense is not smelled', IV R. 25 b. 65a. *šermaila-zu-dé*, 'when thou art glorious', SBP. 296, passim. *sa galu-tu-ra-šù zu-zu-da-mu*, 'when I examine the limbs of the sick-man'. *é-a tū-a é-da-su-dé*, 'when thou goest to the house of washing', V, R 51 a, 28 (cf. 21. 35).


1. Or *en-ne* (!).
2. Notice the long vowel *du-*u, compensation for duš.
3. ZIMMERN, *Nöeldeke Festschrift*, 96 has another interpretation in which *da* is regarded as having circumstantial force, 'if his mouth is not consecrated'.
§ 100. 

**da** of rest with after motion.

§ 100. *da* of ‘motion toward’, apparently incompatible with the original meaning of contact with, maybe due to the desire to express rest with after the motion. *e-da je-en-da-ab-gi-gi*, ‘may he restore thee to the water’, IV R. 13 a 44. This construction is altogether replaced by *ta*; evidently *da* is original. Vide § 110.

**ta** of separation.


**ta** locative.

§ 102. *ta* locative, in exactly the same sense as the locative of the status obliquus, does not appear to be compatible with the original meaning. *gîr-nun-ta... ba-pad-da-a*, ‘(when) in the gîrnun he chose him’, SAK. 34 k) III, 2. *uru-ta umun-bi na-ûm-ba-da-an-tar*, ‘in the city whose lord has cursed it’, SBP. 238, 13. *idim-abzu-ta imin-na mes*, ‘in the depth of the sea seven are they’, IV R. 2 a 32. *ta* and *da* both locative are clearly held apart in *gû idûm-ma-gîr-nun-ta-ka e-šû-tûg*, ‘he left (his slain soldiers) upon the bank of the canal Lumma-gîrnun’; *gîr-pad-du-bi edîn-da e-da-tûg-tûg*, ‘their bones in the plain he left’, SAK. 38, III, 20-24; yet it is difficult to understand the precise difference between *da* and *ta* here.

1. [sal(?). This value derived from *gis* R = *gisallu*.
2. So the Sumerian text.
§ 103. ta, instrumental, in the same sense as šu instrumental § 86, and the instrumental of the oblique case. su usān-ta... su-su de- in-du- dūb, ‘with a whip... thy body I smite’, CT. XVI 29, 76. šu-el-a-ni-ta mu-an-na-an-tar-tar-ru-da, ‘with his clean hands he has torn it’, IV R. 8 b 40. nāzaginna guškin-ruša kū-me-a-bi-da ta šu- a mağ-bi ib-ta- an-du- uš-a, ‘after he had made brilliant with lazuli, radiant gold and silver-me-a’, date of Samsuditana.


§ 105. ta temporal of time at which, corresponds to the temporal force of the oblique case § 77. ud-bi-ta, ‘at that time’, SAK. 50, VIII 8, but usually ud-ba, ud-bi-a.

§ 106. ta descriptive of the condition of an object, is for da circumstantial § 98. gi-li an-tul-bi-ta ba-da-an-kār-ra, ‘the marsh in its fulness he has pillaged’, SBP. 260, 3.

§ 107. tá employed with infinitives to replace descriptive clauses, is apparently a late usage for da § 98. esirra ara-a-ni-ta = sugan ina alakišu, ‘when he walked the street’, IV R. 26 b 1 f.

§ 108. Corresponding to da of accompaniment with persons, by necessity of contrast the language employs ta of accompaniment with things. a-su-ta a nu-mu-un-da-di, ‘with thy strength no strength is compared’, IV R. 20, no. 3 obv. 7. šu-mu-ta šu di-a-nu-ma-al, ‘with

1. ta instrumental and causative naturally developed out of the idea of motion departing from an object.

2. This reading seems philologically necessary if the Semitic translation šuklu be an apocopated form of šuktulu. antul a noun formation of V til, ‘be completed’. Yet this is only a conjecture.
my hand, no hand is comparable', ASKT. 127, 59.  esšir giššag-kū-na-ta ki-ta im-mi-in-rig, 'bitumen beside the šakkanakku below I have placed', IV R. 6 b 47.  kūr-ē-ta il-la-ni, 'which is higher than the temples of the foreign lands'. Gud. St. I 3, 2: kūr-a-ta il-la, 'more magnificent than the foreign lands', Cyl. A 3, 19.

§ 109. ta for da in the sense of accompaniment of persons is late. da-da-a-ta nam-ba-da-ab-la-e, 'with the wicked I will bind thee', IV R. 13 b 261.

§ 110. ta of motion toward, clearly incompatible with the original meaning, is probably a confusion with da, § 100.  e-kūr-ta mulu su esir malla im-tur-ra-ne, '(when) he with shoes on entered into Ekur', SBP. 218, 9.

sagduga-ne-ne sagduga-a-ni-ta... ba-ra-an-teg-ga-e-ne, 'their head to his head let them not put', ASKT. 90, 66-70.

lugal giššar-ta [šu-lum ba-ra]-ab-age-e, 'unto the owner of the garden he will measure out dates', II R. 15 c 46.

§ 111. Compound prepositions composed of a noun and one of the four preceding postfixes arose through frequent usage of the combinations in question. For example igi-ga means 'unto the face', and igi-bi-ga means 'unto its face', i.e. 'before it'; igi-ni-ra, 'unto his face', 'unto him'. The noun or pronoun governed by such compounds must be placed between the component elements since syntactically it is a genitive depending upon a construct. The following are the principal compound prepositions.

igi-ša.

§ 112. igi-ša, 'towards the face', before, over against. igi-uku-ša ū-igi-bar-ra-šu ni-a ĝegallam, 'before the people whom thou regardest comes abundance in plenty'. igi-ni-šu si-im-ša, 'before her he introduced', Cyl. A 16, 30.  su-lal igi-bi-ša si-sa-a-bi, 'the sulal installed before it', Cyl. B 16, 13. igi-ni-šu ba-gul, 'before her it is plundered, SBP. 288, 20. igi-ša may be employed as an adverb; igi-ša mu-na-gin, 'he

1. da-da = aštāti may refer to wicked things here.


§ 114. *ki-ta, 'from the side of', 'at the side of', 'from', 'beside'. *ki-daga-ta *lugalazagzu šu-ba-ti, '(a sum of money) from Daga Lugala-
zagzu has received'. *ta appears in its locative sense in *ki-ana *d-innina-
ta, 'with Anu and Innina', SAK. 220 f) II 13.


§ 116. *da-ta, 'from the hand', 'from beside', 'from'. *da-galu tura-ta nam-mu-un-da-tur-tur-ne, 'from the sick-man let them not en-
ter', ASKT. 94, 42.

§ 117. *bar-ta, and *bar-šú =*ana *arki, *ina *arki, 'behind', have not yet passed into pure prepositions but may be noted. *bar-mu-ta =*ana arki-ja, 'toward me from behind?', CT. XVI, 8, 282. *bar-mu-šú, '(who) is behind me'? SBP. 8, 5*.

§ 118. *mu-šú, 'for the name of', 'for the sake of', 'for', =*aššu 3. In a list of payments, B. M. 18373 obv. 3, occurs the entry, 12 shekels received from Lû-Ninšah, *mu *ur-d-ninmar-ki-šú, 'on behalf of Ur-Nin-
marki'. At the end of a list of quantities of grain given to farmers occurs the note *mu še-kûr-ra engar-šú, 'for provision of the farmer(s)', B. M.,

1. Literally 'from beside'. *ki in this case has the meaning 'ittu 'side'. RTC. 294, 4.

2. Cf. *na-ru-a *bar-ta gub-ba, 'an inscribed stone placed behind' (here an ad-
verb), DP. 55 IV 7.

3. *mu-šú is also employed as a relative adverb; *mu ašag nam-šatug... sdu-
nu-ub-dûg-ga-š, 'because the field does not equal the value of the anointer's office', POEBEL, no. 39, 14 f.
21447 rev. 6. *mu-su-šú tūr ĝe-im-ši-dā-dā*, 'for thee shall one build the field', Cyl. B 22, 17. Grain is assigned, *mu-ursag-tar-šú*, 'for Ursagtar', B. M., 17750, I, 6'. 10 *gin kubabbar mu ašag 18 gan šú*, '10 shekels of silver for a field of 18 gan' (interest or rent is meant), B. M., 17752, I, 9'.

*mu-da.*

§ 119. *mu...dé (da)*, only Poebel, no. 10, 24, *mu é-dā-ū dé*, 'because of the erection of a house'.

*sag-šú.*

§ 120. *sag...šú*, 'for, or, at the head', is employed in two senses according to the interpretation of *sag*, which means literally 'head, top', whence *sag-šú* = above, superior to; *dūg-ga-su... sag-bi-šú e-a-ām*, 'thy word arises above all'. *sag* is, however, more often taken in the sense of 'one', 'one head of oxen, sheep, slaves etc.' Consequently *sag-šú* means 'in substitution for'. 1 *gud-giš sag āb 10 šú = 'one ox, reached the age of virility, in place of a cow ten years old', B. M. 19064. 1 *anšu nitağ sag anšu šu-gi šú*, 'one mature mule in place of an old mule', Pinches, Amherst, 38 rev. I, 3.

*šu-ta.*

§ 121. *šu...ta*, 'from the hand of', 'from'. *šu d-nannar-tum ta*, 'from Nannartum (he received two scaled tablets)', Poebel, no. 42, 11'.

Position of suffixes.

§ 122. The suffixes *ra*, *šú*, *da*, *ta* should logically follow all others, as in *uru-ni-ta*, 'from his city', *lugal-ni-ir*, 'for his king', etc. Exceptions occur which are difficult to explain. *ana d.enlila-da sag-di-a-na gas-tin nam-dug-ga-e-da-na = 'in his rivaling with Anu and Enlil, in his making abundant the wine', ASKT. 80, 19. *ta* occurs before the construct ending *ka* in *gu d.lummagirnun-ta-ka*, 'at the bank of the river L.', SAK. 38, III 20'. For the ordinary construction cf. *ur d.ininni-ka-šú*

1. Also lines 11-16, etc.
2. See also Pinches, Amherst, no. 16; Reisner, TU. no. 256. DP. 138 end.
4. For the compound *en-šú*, 'until, up to, unto', see the Glossary.
5. Perhaps the real construction here is 'at the bank of the river (which comes) from Lummagirnun'.
§ 123. Properly speaking šu and ra in the sense of ‘toward’, or representing the function of an accusative should govern nouns in the status rectus. igi-ni-šu, ‘into her presence’. lugal-ni-ir, ‘for his king’, a-a-ni-ir, ‘unto his father’. In the case of ra the proper syntax will be found in most instances; of course when ra has the function of a dative the oblique ending should be used; mà-a-ar ma-ar-dug-ga, ‘he commanded me’.

In case of šu denoting ‘motion toward’, yet employed with the obliquus as e-a-šu, ‘to the house’, the force is rather ‘to and rest in’. The case employed before šu will depend largely upon the emphasis placed either upon the motion toward or rest in'.

On the other hand the inherent force of da, with, ta, from, would naturally require the oblique case; za-da, with thee, ba-da, with it, etc. but vowel harmony would prevent this as in mu-lu-da; indeclinable words as patesi-da do not conform to the rule. The cases are, however, clearly distinguished in e d-ningirsu lugal-na-ta, ‘in the temple of Ningirsu his lord’, Gud. B I, 2, and uru-ni-šu, ‘(he looked) toward his city’, ibid., III 7*


1. šu, instrumental, governs the oblique case.
3. In the case of compounds only the final element was doubled.
4. The plural of kur is invariably written kūr-kūr.
inflexion may be added, as in *dumu-dunu-ne*, ‘children’, Gud. A 1, 3. Traces of this formation are found in late texts, as *dingir gal-gal*, ‘the great gods’ (often).

§ 125. For the personal plural indefinite the personal suffix *ni* was doubled, giving *ni-ni* which became *ene* (see § 159), often shortened to *ne* especially after vowels. Thus we have *ē dingir-e-ne-ge*, ‘house of the gods’; *ursag dingir-ri-e-ne-ge* ‘champion of the gods’; and *lugal dingir-ri-ne-ge*, ‘lord of the gods’, Cyl. A 10, 12.

*labar-e-ne engar-ri-ne... u-mu-tum*, ‘if the psalmists, the farmers... brought a sheep’, SAK. 54 i] I, 14.

Persons and objects after numerals have no inflexion for number. 600 *la-nin-(ki) = ‘600 Elamites’. 5 *gar* = ‘5 biscuits’.

The plural suffix is identical with the possessive pl. suffix *ene*, ‘their’ (see p. 108); to avoid confusion the language generally employs *bi-ne* for the possessive suffix.

Concerning the relative position of the plural and construct ending, the construct comes last if the emphasis is upon possession by all the members included in the plural. Thus we have *enima dingir-ri-ne-ka*, ‘by the word of the gods’; *gud dingir-ri-ne-ge*, ‘the oxen of the gods’; and this is the ordinary syntax. When the genitive has the force of *describing* the construct and is thus more logically connected with it the construct ending precedes the plural. *sal ud-bi-ta-ge-ne*, ‘women of the former days’; *sib udu-sig-ka-ge-ne*, ‘shepherds of the wool-bearing sheep’, Nkh. 155 rev. I. *nu-šar d.ba-û-ge-ne*, ‘the gardeners of Bau’, TSA. 42 rev.; DP. 106 V; 108 V.

§ 126. In the classical period the inflexion for the definite plural is

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1. *ne* because of its association with *ene* had the force of a plural as a suffix of both nouns and verbs, also as a verbal infix. Strictly speaking *ne* is but a variant of *ni* and often occurs in the singular. (Sayce was the first to give this explanation of *e-ne*.)

2. SIE! singular.

3. SAK. 54 i] III 29.

4. Ibid., I 23.

5. Ibid., III 20.
regularly \textit{me}, employed only after nouns whose number is exactly defined; \textit{lù ki-enim-ma-bi-me}, ‘the witnesses’, RTC. 16 rev. I (nine witnesses). \textit{dupšar-me}, ‘the scribes’, RTC. 17 obv. IV (nine scribes). \textit{šu-ša-me}, ‘fisher-men’, TSA. 7 III 9 (three fishermen). \textit{sal-me}, ibid.; 10 rev. I 2 (five women). In all these examples the names of the persons included in the plural noun are given but a numeral does not stand before the noun inflected by \textit{me}. \textit{me} is indefinite in \textit{ursag-diggani-me}, ‘the dead heroes’, Cyl. A 26, 15.

The form \textit{me} is apparently independent of the ending \textit{ene}. We may suppose a form \textit{me-me} which became \textit{eme>}, developed by doubling the first person sing. \textit{me}, thence transferred to the third person.

§ 127. In regard to things, animals, etc., Sumerian prefers to employ the singular in the sense of a collective, exactly as the pronoun \textit{bi} appears for both ‘his’ and ‘their’, p. 108. \textit{anšu-ta udu-ta š-du-bi e-ta-šub}, ‘from the mules and sheep he took away their shepherd(s)’, SAK. 50 VIII 17-9.

Notice in business documents the descriptive term after persons takes the plural but after animals the singular, TSA. 20 obv. III, ‘1 man paid at the rate of 120 \textit{ka}, five men at 80 \textit{ka}, — their grain is 2 gur and 40 \textit{ka}, nu-šar-me, ‘gardeners’. But 30 rev. II: 1 \textit{gud-sig}, 1 \textit{gud} \textit{mu} 2, \textit{gud-dun-a}, ‘one feeble (?) ox, one ox two years old, oxen of the dun’. \textit{ud-sù-ud-da-šù}, ‘unto distant days’, IV R. 9 a 34.

§ 128. Nevertheless the Sumerians by mere force of analogy must have felt the necessity of indicating the plural of things in some way beside the laborious method of repeating the whole word or of no indication at all. As a matter of fact the word \textit{ju-a} ( Conjunctive), which means

1. In my \textit{Syntaxe} I identified the plural \textit{me} with \textit{me = bašt}, deriving the later plural \textit{me-eš, meš}, from the verb \textit{me+iš} the verbal pl. inflection. This theory does not account for the classical use of \textit{me} as a plural inflection and is here abandoned. For the use of \textit{me} after definite plurals, v. Th.-DANGIN, OLZ, 1907, 445.

2. For the pronunciation see THOMPSON, \textit{Reports of the Magicians and Astrologers}, no. 108 obv. 11. According to THUREAU-DANGIN, REC. 207, the sign is derived from no. 476+i. In any case \textit{ja-a} is connected with the word \textit{gôn} ‘abundance’.
multitude, was placed after the names of things to indicate a large number of such objects. The earliest known occurrence is OBI. 11 rev. 4, in the total of a list of fibrous garments, nigin 90 tug ṣd-a, ‘total 90 fibrous garments’. CT. III 12 B 11, nigin 23 gud ṣd-a, ‘total 23 oxen’. CT. IX 23 rev. 36, nigin 1691 udū-ṣd-a, ‘Total 1691 sheep’. None of the texts cited are earlier than the Sargonic period and it may well be a scholastic invention.

The Semites, so far as my own statistics shew, use ḫ a in the same manner, i.e., after things and animals only.

§ 129. The plural es, aš, us employed only with verbs, was attached to the definite pl. me giving rise to a new inflection me-es, probably written  ใน at first, but latterly ṣa, employed by the Semitic scribes to indicate the plural of both persons and things. dingir- ḡul-a-meš, ‘the wicked gods’ passim. ṣja-meš, ‘fishes’, mušen-meš, ‘birds’, etc. The ending does not appear in the inscriptions of the classical period and may be a Semitic invention. This (meš) plural inflection of nouns is probably not identical with meš＝ṣunu, ‘they (are)’, i.e., the 8th pl. of the verb me, ‘to be’. gim-ma erur-dig meš, ‘offspring of the palace of the dead are they’, IV R. 1 a 12. dam nu-tuk meš, ‘a wife they do not take, (they are not taking)’.

§ 130. The dual is indicated by placing the sign for one  in the word, pronounced  9 but ordinarily written  and easily confounded with the sign HAL.  lū-d-ninšubur erin-gi-xi sab-d-ba-ū dumu ba-si saq ăš-ăš, ‘Lu-Ninšubur the canemaker and Sab-Bau son of Bazi, both living’, B. M. 14313 obv. II, 11. lugal-melam im-bur--vertical a saq ăš-ăš, ‘Lugalmelam a potter (?) and living’, ibid., 15. We may have to do with the dual in kunuk ăš-ăš nam-labar ū ṣja-la-ba-ni, ‘two sealed deeds of his right to the psalmist’s office and of his

1. The examples thus far known from the early period are all definite plurals.
2. See also OLZ. 1910, Sp. 196.
3. Interpretation uncertain.
4. Notice the combination of the article ba with possessive ni.
property’, POEBEL, no. 42, 31. \( \Rightarrow \) indicates the plural in \( \text{ašme šes-šes} = \text{šamšati} \), ‘sun disks’. The Semitic scribes indicate the dual by \( \text{min} \), the ordinary word for ‘two’, but this method does not appear to be Sumerian. \( \text{šu-min} \), ‘two hands’; \( \text{igi-min} \), ‘two eyes’.

§ 131. To express the genitive relation between two nouns Sumerian employs the suffix \( \text{ge} \) (rectus) and \( \text{ka} \) (obliquus)\(^3\). Generally speaking, if the construct be in the rectus the genitive will be indicated by \( \text{ge} \), if the construct be oblique the genitive will be indicated by \( \text{ka} \). Yet \( \text{ge} \) may be employed if the genitive be put into relation with an oblique construct by the vowel \( a \), as in \( \text{gig-ù-na-ge} \), ‘in the height of the night’, IV R, 26 a 18\(^1\); or in \( \text{ù-zid-da lugal-zag-ge} \), ‘at the side of thy king’, Cyl. A 6, 12 (§ 78). This proves that the essential force of the element \( \sqrt{g} k \), is one of emphasis binding the descriptive noun to its construct (if we may employ that term loosely here) to form a single conception. The inflection of the particle itself cannot be original and the reason for employing \( k \) in the oblique case and \( g \) in the rectus is not apparent. We should have expected either \( \text{ge-ka} \) or \( \text{ke-ka} \). The genitive may be possessive, \( \text{dam lugalage} \), ‘wife of the king’, or descriptive, \( \text{namlugal kalama-ge} \), ‘lordship of the land’. Ordinarily the possessive suffix follows the genitive particle if its antecedent is the genitive, but precedes if its antecedent be the construct: \( \text{gišdùr-gar-maṭ nam-nin-ka-ni} \), ‘the great throne of her ladyship’, Gud. F 3, 8. Here \( ni \) refers to the goddess possessor of the quality \( \text{namnin} \). But \( \text{arad ni-lug nin-a-na-kam} \), ‘the

1. Also uncertain. We may read \( \text{kunuk ġal} \), i.e., \( \text{kunuk sitti} \).
2. Date formula of Samsuditana. — Other examples cited by BRÜNNOW, 5936.
3. HOMMEL apparently made the first correct statement in regard to the genitive force of \( \text{ka} \), Semitische Völker und Sprachen, p. 510. AMIAUD, ZK. I, 236-243, discovered most of the principles governing the use of these particles.
4. Apparently the sense is ‘darkness of supreme highness’. Cf. \( \text{zag gišdirra-ge} \), ‘at the side of the forest’, ibid., 20.
5. For \( \text{za-ge} \). See also RADAY, BE. V, Ser. D, pt. 2, p. 17.
6. It is probable that the original particle of the gen. rectus was \( \text{ki} \), \( \text{ke} \). The sign ordinarily employed for \( \text{ge} \) \( \text{gišdirra-ge} \) has the major value \( \text{kit} \). It may have been differentiated to \( \text{ge} \) to avoid confusion with the postfixed determinative of place \( \text{ki} \). (See above, p. 58.)
pious servant of his lady', ibid., 2, 11. Here na refers to the same person as the construct arad. When the antecedent is neither the construct nor the genitive, the suffix may precede or follow. é uru gir-su-(ki)-ka-ni, 'the temple of her city Girsu', Gud. A 1, 8. é-uš-bar-ra-na-ka, 'from the house of his kinsmen', SBP. 32, 24'.

The plural ending, on the other hand, follows the particle if it indicates the plural of the construct but precedes if it indicates the plural of the genitive. bár bara-ge-ene, 'occupants of the chapel', II R. 35, no. 2, rev. 2. dingir an-na an-ki-ge-e-ne, 'Lofty gods of heaven and earth', V R. 51 b 31. But gú-gal dingir-ri-e-ge-ge, 'great gúgallu of the gods', II R. 19 a 19. gud-dingir-ri-ne-ge, 'the oxen' of the gods', SAK. 54 i) I, 23.


gé after a construct in the accusative is irregular and found only in late texts'. Even in these cases the oblique genitive is properly indicated by the inflection a which precedes the ending ge. gar gar-lag-gaš galu-ba-ge u-mu-un-to-gur-gur, 'the kneaded food of this man purify', IV R. 27 b 51. gišsigar an-na-ge im-gid-dō-ša, 'the bolt of heaven thou didst pull away', SBP. 200, 16.

§ 133. ge may indicate the adverbial notion of motion toward, an idea regularly expressed by the status rectus. d-babbar kalama-ge sagga-na'.
§ 134. *ka* has not only the force of uniting two nouns in the genitive relation but the various adverbial notions attached to the status obliquus are also expressed by it, the case ending a being transferred to the particle *ka*. dāg d-*ningirsu-ka*, 'by the command of Ningirsu', Cyl. A 20, 1. ē-anna šag girsu-(ki)-ka mu-na-ni-dū, 'Eanna within Girsu he built for her', Gud. C 3, 12. kalig-mu(š) é-ušbar-ra-na-ka āk-kūr-šu ba-ū, 'the strong man rides from the house of his kinsmen unto the mountains', SBP. 32, 24. é-bi-a-ka' é-gurun-na-ka', 'from his home, from the house of his domain', SBP. 324, 1. kar nibru-(ki)-ka, 'at the quay of Nippur', Poebel, no. 15, 10. ki mē-ka, 'in the place of battle', I R. 51 b 24.

§ 135. When the construct is the direct object of a verb or governed by a postfix the oblique particle *ka* (var. ga) must follow the genitive. 1. *igi* galu-ka u-me-ni-sīr, 'bind the eye of the man', IV R. 29* 4 C rev. II 22. é d-*ningirsu-ka*... bâ-ta-ē, 'the temple of Ningirsu he made to arise (in majesty), Cyl. A 24, 13. giš manu sīš KU maš anna-gā šu-mu šu-un-da-ab-gāl, 'the erū mighty of Anu I have taken in my hand', CT. XVI 3, 86. *igi-gar udu-ka*... šu-a ne-gī, 'he has rendered an account of the sheep', Nk. 312. Gud. Cyl. A 17, 15 forms an exception which I cannot explain; d-*nisaba-ge* é giš-tug-pi-ge ig-mu-na-dag. 'Nisaba opened unto him understanding', literally 'opened the house of wisdom'.

en-an-na-tūm... patesi d-*ningirsu-ka*... šēš ken-āg e-an-na-tūm patesi šīrburla-(ki)-ka-ra, 'to Enannatum... patesi of Ningirsu... beloved brother of Enannatum patesi of Lagash'. Notice that the construct governed by *ra* not only causes its own genitive to be oblique but that the constructs in apposition have the same force. 

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1. *ka* is out of place here and employed as an euphonic particle of emphasis.
2. See Syntaxe, 239.
3. Evidently vowel harmony for šu-ma.
4. VS. I, no. 4. v. ZDMG. 1908, p. 399.
d-nina-ku-ra e-ni-ba-e, ‘to the wife of the priest of Nina he makes a gift’, TSA. no. 5 I, 5. ūr d-ininna-ka-šu sagilla (sic) mu-un-gub, ‘upon the pedestal of Ininna a statue we place’, RADAU, Miscel. no. 2, 40. ki šangu d-ninmar-(ki)-ka-ta šu-ba-ti, ‘from the priest of Ninmar he has received’, CT. III 19 D.

Variants.


kam.

§ 137. The particle kam 𒄴𒂣, represents the oblique ka and the verb (a)m to be. ud-ba entemena patesi šiburla-(ki)-kam entilarsi šangu d-nigirsu-ka-kam, ‘then Ent. was patesi of Lagash and Enl. was priest of Ningirsu’. Considerable difficulty presents itself in connection with this construction for we should expect the status rectus ge-em* here, a form which never occurs. If we accept my interpretation of the /m/ as the verb ‘to be’, then the construct is the complement which is regarded as thus deflected from the status rectus sufficiently to throw the genitive into the oblique case.

min-kam-ma... d-nin-dub-kam, ‘the second is the lady of writing’, Cyl. A 6, 5. 1 udu-nitaḫ maš-da-ri-a dam lù-ma-laḫ-ka-kam, ‘one male sheep is the property of the wife of the sailor’, NIK., 157, obv. 1. gû-de-a patesi šiburla-(ki) giš-pi-tûg-dagal-kam arad ni-tûg d-nin-an-na-kam pisan giš-šu-ba-ka giš ba-an-gir, ‘Gudea patesi of Lagash, (who) is (a man) of vast understanding, (who) is a revering servant of his lady, in the receptacle of the mould cast a form’, GUD. P 2, 6-13. igi-si-bar-ra d-nina-kam, ‘for the faithful seer of Nina’, Cyl. A 17, 10.

§ 138. Constructs construed with postfixes may be avoided by an anticipative construction. id ka-a-na-ta, ‘at the mouth of the river’, (ina pi nāratī)4, IV R. 22 b 10. am-sun edin-na-ge tig-bi ki-ne-in-gam, ‘The wild-ox of the plain — its neck it has crushed’, K. 4830 obv. 9.

1. The sign of the construct is often omitted.
2. Literally ‘the river — at its mouth’.
3. For, ‘The neck of the wild-ox’ etc.
§ 139. Double constructs occur when a genitive in turn becomes a construct. The double construct is usually indicated by doubling the particles. We have seen that the least tendency to throw the construct out of the status rectus is sufficient to bring about the oblique inflection of the genitive. For the same reason a construct itself genitive by reason of a preceding construct would throw its genitive into the oblique case. Thus in šangu d.-nin-girsu-ka-ge¹, 'priest of the lord of Girsu', ka indicates the genitive of girsu since its construct nin is a genitive. If however the first construct is in the oblique case then the final genitive will be ka-ka as in gi-ka-na d.-nin-maį̄g tir-asag-ga-ka-ka, ' in the gikana of Ninmah of the sacred forest²'. Here the second ka denotes the genitive of Ninmah depending upon the locative gikana. gan ū-gig-ga gan-kenaga d.-nin-girsu-ka-ka, 'in the field Ugig, field beloved of the lord of Girsu', SAK. 56 i) IV, 15.

An example of the external plural of a double construct is sib udu-sig-ka-ge-ne ba-gar-ēs, 'the shepherds of the wool bearing sheep³ have sheared (?)', Ntk. 155 rev. I.

The double construct in mu-dug sà-a d.-innina-ka-ge, 'the well named of Innina', St. Vaut., obv. 2, 5 proves that innina is a compound ⁴.

§ 140. ge often marks the subject of a sentence, even when the word so inflected does not consist of a construct and genitive. I gud bār maš-da-ri-a a-ka-ni ĝar-tud ē šugga-ka-kam patesi-ge Šubur-d-ba-ū dumu e-na-ba, 'one white ox is the property of Akani, the ĝartud of the house of provisions; the patesi has given it to Šubur-Bau the younger ¹', TSA. 32. d.-enlil-lū-šag nu-eš-ge ili-šu-ba-ni-ra ⁵ in-na-an-sīg, 'Enlil-lušag the nu-eš gave to Ilḫubani', POEBEL, no. 39, 16. This construction occurs principally in legal documents where clearness was especially desirable. For other examples see POEBEL, op. laud., p. 11; RTC. 293

1. RTC. 16 obv. I-II.
2. SAK. 56 k) 1 12.
3. Lit. 'sheep of wool'.
5. A Semitic n. pr. governed by the dative suffix ra.

§ 141. Occasionally the genitive precedes its construct. *su-bi-a-ge šul-lu-bi gúg-gúg-a (u-me-ni-du)j*, 'the dreadful evil of his body relieve', IV R. 7 a 37. *mà-e d-en-ki-ge galu-kin-gi-a me-en*, 'I am the messenger of Ea'.

1. Notice the vowel harmony of ra-na; the syntax demands ri-ni, but the rectus is sufficiently indicated by ge.
2. Vide Chrestomathy no. II col. II 1.
CHAPTER VI.

Nouns and Adjectives.

§ 142. Sumerian roots appear to have been ordinarily biconsonantal. In a certain measure the verb of a given root ordinarily appears with the vowels $i$, $e$, the noun and adjective with the vowels $a$ and $u$. If the vowel $\hat{u}$ may be assumed, occasionally written with the forms containing $i$, we may presume that a considerable number of verbal roots were pronounced with this sound. The vowel $a$ appears to have occasionally represented $o$, in which case a certain number of nouns and adjectives were pronounced with the internal vowel $o$. I shall assume for etymological and lexicographical purposes that the verbal root is originally internally inflected with the vowels $i$, $e$, but shall make no attempt to distinguish the verbal roots which may have possessed the internal vowel $\hat{u}$. The nouns derived from such roots ordinarily possess the internal inflection $a$ (and $o$?) and $u$; the infinitive being itself a noun of state or action frequently appears as a noun. It will be seen that the majority of roots can be lexicographically analysed upon this principle, and only by the discovery and logical operation of such a principle can we hope to place the lexicon upon a phonetic basis.

§ 143. The two consonants give the root its general fixity of meaning, and the internal vowel adds a modal significance. Thus for the root $\hat{g} + r$ we have the verb $\hat{g}r = es\dot{e}ru$, 'to outline', and the nouns $\hat{g}ar = harru$, 'plan', $gur = us\dot{u}ru$, 'design', and $tertu$, 'oracle'. According to this principle the following formations will be readily under-

sig, ‘to give’, nadānu, šarāšu (𒆠𒆠 or 𒇿); sag, ‘a gift’, širiktu (𒆠𒆠). Since this root often appears as sum (𒇿) the original root may have been 𒇿 sug. šir > šir², ‘to be bright’, namāru, nāpāhu (𒆠𒆠, 𒇿); šir, šir is also employed as a noun nāru, ‘light’, (𒆠𒆠, 𒇿, 𒇿), šir = ḫāpāru, ‘torch’, AO. 4489, rev. 9. šār, ‘splendour’ namūšišatu (𒉗), našpantu, ‘thunder-bolt’; the denominal verb šār = bašrāšu, ‘to lighten’, occurs. šur = šarru, ‘raging’, (𒇿, 𒇿); iszu, ‘angry’, (𒇿𒆠𒆠); šur also a denominal verb, šarāru, ‘to blaze’, ezēlu, ‘to be angry’.


1. MEISSNER, SAI. 5108.

2. In this root the noun form kud through influence of frequent usage took on the verbal meanings dēnu, ‘to judge’, erēšu, ‘to seek wisdom’, malāku, ‘to counsel’, ḫarāšu, ‘to dig’, and synonymns garāru and gamānu, ‘to dig’. By further extension kud = arāru, tamū, ‘to condemn, curse’. Nouns of the form a and u which by extension became verbs 1 shall designate as denominal verbs.

3. The confusion of s and š in Sumerian roots is due to Semitic tradition. In these cases where we must depend entirely upon Semitic grammatical texts it is impossible to determine which of the two sibilants was original since the Semites seem to have interchanged not only s and š in their own language, but occasionally to have carried out the same process in their pronunciation of Sumerian. In the case of this root the original was clearly šir since the spelling še-ir (šer) occurs in texts of Gudea (Cyl. A 27, 10; 28, 1, cf. VS. VIII 23, 1).


5. Possibly a case of dissimilation, v. § 59.
mar (𒇃𒇃); 𒅌, gisgar, = iskuru, 'a wagon drawn by a yoke', also written 𒇃𒇃.

The form gur appears only as a denominal verb gur (𒈗) = gararu. Compare also 𒇃𒇃 kin = šipru, 'message', a sign which has also the value gur.

By dissimilation we have kir = hamatu, 'hasten' (𒇃𒇃), kar = padanu, 'route' (𒆠), irribu, arbu, 'fugitive', kar (𒆠), and the denominal verb kār = lasamu, 'to run away'. This dialectic form already in Entemena Cone, 3, 16 ba-da-kar, 'he ran away'. The dialectic form mir occurs passim as mer, me-ri = šepu, 'foot', tallaktu 'way'.

gil, 'make smooth, pass away', halaku, nakaru; 'to hew', (gil); also noun gil = idguritu, 'a carved bowl'. Derivative gal in the dialectic form kal in (𒇃𒇃) kin-kal > kan-kal = ıklu nakru, 'plot of ground with demolished house', nidatu.

gul in purkul = purkullu, 'sculptor'. Perhaps in gul-gul = rabbatu, 'cornice' (?), CT. XVII 12, 10. gul-la-mu, 'he who carved (the bowl)', SBH. 60, 11 (ikkuru).

nir, 'chant, sing', suppû (𒇃𒇃); also noun tanihu = nir and cf. loan-word niru, 'dirge', Del., HW., 461. Also in anir, 'lamentation', Gud. Cyl. B 10, 8 etc.


§ 144. A number of roots appear to have had but one consonant from the beginning. In most of these cases the vowel remains constant for both verb and noun.

sâ (𒇃𒇃) = nabû, 'to announce'; ĝe-mi-sâ-za, 'mayest thou

1. Br. no. 3709, and cf. surru the loan-word for 'psalmist', SAL. 2405.
announce', Gud. Cyl. B 2, 6. Variant šâ (ﾚ- בידי) = nabû, naddî (IV inf. of idû')
. Connected with this root is the noun sâ (中の) = milku, 'advice', and cf. šâ-gar, 'one who advises', malku.

The noun šu (中の), 'hand', has no cognate ši, ša, yet notice that compound verbs are formed with both šu and ša prefixed; šu-sir-sir and ša-sir-sir both = karâbu, 'to offer with prayer'. The prefixed element in both cases must be the same whether it be connected with the word for 'hand' or not.

The ordinary root for 'to go', alâku, appears as di (中の) but more regularly du (中の). There are no simple nominal derivatives.

§ 145. A large number of nouns, some of which cannot be connected with a verbal root, such as ab = šîbu, 'old man', ad = ābû, 'father', may possibly have lost a characteristic vowel at the end. Other examples of this class consisting of a single consonant with preceding vowel are an (中の), 'heaven', šanû, from the root en, 'to be high', 'to ascend', /create (中の), .release (中の), āsû, elû. al = alûu, 'a pick'; ēš (中の), 'to advise', pâru, and noun ēs (中の) = pantu, 'liver', the organ of divination. Possibly connected with this root is ēš (中の) = šibûu, 'will', cf. ā-ēš = šībûu; uš (中の) = ūmu, 'advice'. iš = naru, 'river'. uš = emēdu, 'to put into position', and the dialectic derivative ûr = īšu, 'foundation', cf. ēš (中の, (uru) = imdu, ūmu (中の, (uru) = ūšu, ur = kalbu, 'dog'.

§ 146. ūru (中の) = ardu, 'male', ūru (中の) = ālu, 'strong', from the root eri, 'to beget', belongs to a class of nouns with a single consonant and apparently two characteristic vowels. For the verbal root cf. a-kurgal e-ri-a, 'whom the father — the great mountain —

1. gû-bail gû-ki-ta al-šâ = ša elîtu šaplîtu inaṭtu, 'who is revealed above and beneath', CT. XVIII 49 b 19; II R. 62 a 14, cf. II R. 30 ed 5, var. pitû.
2. Babylonian, II 71 f.
3. Cf. a-āu = milku, ūmu, 'counsel', certainly connected with ad, 'father'.
4. Root unknown.
5. Meissner, SAI. 4727.
created', Gud. Cyl. A 8, 16 and nin-eri, 'lady of begetting', Cyl. XXV 1, 13. imi-ria = im-e-ri-a, 'what is created by oneself', kimet, 'family'. A nominal derivative is ari > eri, = itu-zer-bantu, 'goddess of begetting', loan-word ilureru-a; also a-ri-a = riṣatu, 'begetting' and denominal verb raḥā, 'to conceive'.

Other roots of this class are; -illi, 'to be high', 'to lift', whence the derivative ili-askuptu, 'door-sill'. egī = [\[\] \(\)] = likātu, 'education'; the verbal root is found only as dialectic eg (\(\[\]\)) = raḥā, 'to grow up'; egī = [\[\] \(\)] = rubā, 'prince' (cf. CT. XV 22, 18 for this reading), hence [\[\] \(\)] sal-egi = rubātu, 'mistress'. Nouns whose derivations cannot be traced but represent this formation are; -ama, 'mother'; a-ri-a, a-ra, āra, ār-ri = karmu, namū, 'ruins'; 'udu, 'sheep'; usu ([\[\] \(\)]) = 'flesh', perhaps connected with su = sumru, 'body'.

§ 147. Roots of the formation with a single consonant followed by a vowel or preceded by a vowel which have attained such form by dropping a final or initial consonant must not be confused with the original formations discussed in §§ 144-5. Thus we have di = nabātu, 'to shine', ([\[\] \(\)]) and RI, glossed di-e = nabātu, Virolleaud, Ishtar, VII 69; also dé ([\[\] \(\)]) = nabātu and diparā, 'torch'; all of these forms go back to the root dib. de, 'to pour out', tabāku, šapaku is a contraction of dib = tubāku, which root appears more often as dub a denominal form.

§ 148. Secondary formations by means of vowel prefixes are common.

1. Prefixed a: anir > ašer = tāniḫu, 'wailing', from the verb nir, 'to chant'. agug, 'miserable' from gug adj. of \(\sqrt{\text{gig}}\), 'be in misery'; ura a-gug-ga a gi-a-su, 'unto the wretched city when wilt thou turn?'. asig = šaplu and anim = ēlā. a serves as a vowel augment.


§ 149. We shall see below (§ 166) that the indefinite pronoun ķ is name (derived from the personal interrogative na plus the element me). By contraction the language obtained the ordinary abstract prefix nam. Another abstract prefix is nig, ‘thing’, employed also as the impersonal relative. By means of these two prefixes nig, nam and the two variants nin and am Sumerian forms all of its abstract nouns.

a) nam to form abstracts; nun, ‘great’, namnun ‘greatness’; rig, ‘to plunder’, namrag and namrig, ‘spoil’ : til, ‘to live’, namtil, ‘life’. The compound preposition nam-šû (= aššû), ‘because of’, may contain the same element; nam-bi-šû, ‘as for him’; also without šû in na-ām ụri = aššum ali, ‘because of the city’ SBH. 88, 15; 135, 8. The prefix has apparently no connection with the noun nam = šintu, pirištu, ‘decision’, ‘destiny’, which should be referred to the root nim, ‘utter decision’, found only in the derivative inim > enim, ‘word’. nam is frequently spelled out na-ām (so! never na-am) as in na-ām-gil = šalšuqtu from gil = ḫalāqu ; na-ām-nir = etillatu, ‘valour’, from nir, ‘be valiant’.

1. For both persons and things.
(only as concrete noun, etillu, maliku); nam-eğī = tarbātū, 'education'
[cf. Br. 6613]; asag nam-eğī-a-ni-šā, 'money for his education', Poezel,
op. cit., 4, 8.

b) am : əm-si-sā = mēšaru, 'righteousness'. əm-gī-nu = kītu, 'justice'. əm-ba = kītu, 'gift'. əm-dūg = kībītu, 'command'. əm-kūr = šaddā, 'mountains', V. A. Th., 251, 11; SBH. 112, 16. əm-u = ukulu, 'food', BA. V 618, 23. əm-sīg = damkūtu, 'goodness'. əm-
si = išatu, 'fire', Sm. 954 obv. 1.

c) nig : nig-ŋul = limuttu, 'wickedness'. nig-šid, 'total account',
v. Sum.-Assy. Voc. 9316. nig-gar (> nig-ga) = makkuru, 'goods';
ct. sag nig-ga-ra-kam, 'all of the goods', Hilprecht, Anniversary
Volume, p. 200. nig-ba = kīstu. nig-šid = kītu. nig-guš = šaqkaštu,
'slaughter'.

d) nin (☞), variant of nig : nin-ŋul = limuttu, Br. 10953 and
CT. XXIII 18, 43. nin-kūr = nukurtu, 'hostility', Thompson, Reports,
no. 82, rev. 2; 166 obv. 2. nin-urū = niširtu, 'protection', Zimmerm,
Rib. 96, 11, and Sm. 674, in Bezdol, Catalogue.

§ 150. The four prefixes an, in, im, al forming both abstract and
concrete nouns are evidently euphonic augments.

a) an : ən-dūl = andullu, 'shadow', from dul, 'to cover'; ən-dūl,
minna šumšu. antul = šuklu, 'perfection' from til, 'to be complete'.
[So read for ☞ SAI. 1138].

b) in : in-dubba in nin in-dubba-ge, Gud. St. B. 8, 52, 'lady of
letters?'. in-di = inakutu, 'way', from di, 'to walk', BA. V 620, 14.

1. Invariably written ☞ in am. The explanation given here for əm
contraction of nam presents difficulties. əm may be a decayed form of əg
and connected with nig (nag?). In this case əg in əg-gīg = ikkibu and əg-gi-ra
= dāiku, cited above § 149, would be abstract formations. Notice ☞ nig-
gāl (or ãg-pāl?), and dialectic əm-ən-əl = busū, 'property in live stock'. Frankly
most of the forms read əm may be read əg. It should be noted that a derived
form of nig may have existed as nag* which gave rise to əg and nam.

2. The god nin-dub, SAK. 233, can have no connection with nin-indubba-ge
of this passage.

GRAM. SUM.


§ 153. This heading includes a considerable number of infinitives, since the suffixed element is evidently the same in both nouns and verbs. The etymology of these forms was discovered by Thureau-Dangin ZA. XVI 355; XVII 198 f. The element dug is written almost universally KA (dug)2. dumu-dug, 'offspring', Gud. Cyl. B 23, 18. simulu = gešu, and simul-dug = gešu ḫamtu, CT. XII 33 b 14 f. ka-al, a basin used in religious ceremonies, Gud. Cyl. A 13, 18, but ka-al-dug, Gud. St. E 3, 3. li-du, 'song'; li-du-a-ni = zamar-ša, BA. V 620, 17, and li-di SBH. 112 rev. 10, are nouns formed from the root lil > li, 'play on a wind instrument', by adding the reduced element du, di. This form is then further built up by adding dug, lidudug, 'musical composition', Gud. St. B 8, 21; SBH. 122, 25. Compare also lida CT. XV 10 rev. 7; 28, 28. tiğgil = qanānu [Br. 3233 and 7644] and tiggidugā = qanānu [Br. 3236]. dam = da-am, i.e., da + the verb am, 'to be' [v. Bab. I 229] in the following; tuğ-ge-dam = uṣṣap, 'he shall pay interest', CT. VIII 37 b 13. mal-mal-dam = ỉššakan, ASKT. 55, 43; summudam = inaddin, ibid. 47; gurru dam = utār, ibid. 62, 12; cf. nam-bagur-ru-dam = aī itūrūni, IV R. 1* c 37.

da in the following: si-im, a musical instrument (?), Gud. Cyl. A

1. SBH. 38, 10.
2. Lenormant, Magic, English ed., p. 272, seems to have divined this construction.
3. dug in û-dug-gi = amaru, 'to behold', Kadau, Miscel. no. 2, 16, variant of Br. 9955.
§ 154. Compounds:


3. Noun and Verb: á-ag(g)a, 'oracle', 'injunction'; á, 'oracle'. Noun + verb.

sign' (literally hand) and aga, 'do, act', Semitic tertu, urtu, tesilitu.
á-gal, 'wise', le'u, muntalku, from á, 'wisdom', and gāl (bašu), 'to possess'. lū aš-bal, 'man who utters a curse', amelu arru. sag-bu-bu, 'head-trembling', a disease, Semitic nāš kaṭṭadi : the word for nāšu, 'to tremble', is bušu, here shortened to bu. The construction is composed rather of a noun and infinitive, an inverted construct, see no. 5.

bur-gul, 'stone-vase' and 'to sculpture', hence purkullu, 'sculptor'.

For variant teg > ten, in imi-teg, 'self', v. § 169.


6. Nouns with three elements: zīg-sag-gal = zīṣagallu, zīg = napištu, 'soul', šag=libbu, 'heart', and gal = baša, 'to have'; meaning is probably 'breath of life'. i. Bau is the zīṣagal of Gudea, Cyl. A 24, 6: 'longing', hence a synonym of ikribu 'prayer', OBI. pl. 30 17. kalam-e zīṣagal 𒌋-ma-sum, 'let it bestow upon the land the breath of life', Cyl. A XI 24. šag-tug-dug-ga=sakšu, 'afflicted': šag, 'heart', tug, 'restrained', dug, 'speak', 'he who speaks with restrained heart'. ka-asag-gal, 'enchanter; he who has an holy mouth'. gi-pad-ud=sutukku, 'shade-room'; 'cane which wards off light'. nisag-ili=palu, 'likeness', 'image'; 'that which holds its head up'. 7. barbar, 'brightness', 𒆠𒊬=bīrūtu; 𒆠 šabbar, 'the sun', an intensification of the word bar 'to shine'.

1. The construction is similar to the Latin, telluris pondus, or the construction combined into one word as German Wonne-gefühl, Greek 曛ο-κυλότης; 'hinderer of violence', bailiff. The formation is wholly unsemitic.
CHAPTER VII.

Pronouns.

§ 155. Sumerian makes no distinction in form for the genders of the first and second personal pronouns. The original root of the first person according to the grammarians is gin S°₂⁸₄, which apparently became men at an early date. We are inclined, however, to doubt the authority of the grammarians on this point, since gin > men may well be for ge the emphatic particle + en, a form of the verb 'to be', the whole meaning 'verily it is', often translated by anāku and atta' in the Semitic idiom; thus me nu-gin and za-e nu-gin would be translated by ul anaku and ul atta, 'not I, not thou'. As a matter of fact the Sumerian gin does not correspond to anaku and atta; the phrase actually means, 'I verily it is not', 'thou verily it is not'. In the texts we often meet with gin or me-en employed in this sense without me or za-e, the real words for 'I and thou', as en-men, 'I am lord', or mulu gu šar-šar men, 'a tender of the garden plants art thou'². Thus arose the erroneous notion that gin > men was the Sumerian word for I and thou.

The first person singular is regularly me-e = anaku for the status rectus; me-e dam-dam-ta (sic) = anaku aššatu³. me-e gāl-lā-bi = 'I

1. See Radau, Ninib, the Determiner of Fates, p. 42, l. 40 and note 4, p. 47.
2. SBP. 276 rev. 4.
3. ASKT. 130, 68.
a gallu-demon'1. me-e bur-mąż-a1. The form appears without vowel prolation, as in ur-d-ba-ù me= 'Ur-Bau am I'. è-anna-tum me, 'Eannatum (am) I'.

The form of the status rectus often appears with the rounded or uumlauted e, usually designated as ō, and written a-e, see above p. 35 n. 6. nig mà-e ni-su-a-mu= 'that which I know'. kür-kür bād-gal-bi mà-e= 'of the lands, their bulwark am I'. Also written me-a (mò)1, SBP. 318, 20, mu-lu-mu me-a; me-a (mò) d-dumu-si-dê= 'I unto Tammuz (will go)', ibid., 328, 23. One must expect to find the cases written incorrectly, as in CT. XV 30 obv. 3 ma-a for me-e, v. SBP. 334, rev. 1, and 336 note 11. mà ga-mu-ra-būr-būr, 'I will reveal to thee', Cyl. A 5, 12. mà-e as object in en-e mà-e mu-un-ši-in-gi-en, 'the lord has sent me', IV R. 17 a 40.

The status obliquis is ma, ma-a=jaši8. ma-ra=ana jaši, used as an accusative, SBH. 98, 29 and v. SBP. 120, 27. mà-a-ar ma-an-dūg-ga, 'unto me he has spoken', SAK. 212 c II 7. Naturally the form me-en-na-la=ana jaši, Samsuiluna, LIH. no. 99, 22 is an error in which the false men discussed above, is employed for the status obliquis.

The plural is regularly formed by adding ene to the singular; me-e-ne. me-en-ne ša-ab u-mu-un-šug-e-en-ne= 'we will pacify the heart of the lord'9.
from the independent forms. The status rectus is *mu*, obliquus *ma*. It is possible that the vowel *u* is due to the labial *m*. *lugal-mā*, 'my king', *lugal-ma*, 'for, to, my king'. *kel šagga-mu*, 'oh my good maiden'.

*e-mu im-ma-ab-tūm-mu-ne* = 'my temple they plunder'.

*di-kud-a-mā šu-ni-ib-bal-e-a*, 'whosoever changes my degrees', status obliquus, dative object of a compound verb. *é-mā*, 'in my temple'. *uru-mā*, 'in my city'. *mu* is employed incorrectly for *ma* in *ki-mu-ta=itti-ja*, AL. 91 a 27. The plural suffix of the first person was originally identical with the independent form *mene*, but when attached to words it is generally shortened to *me* since the accent then fell on the word to which the form was attached. We have, however, at least one example of *me-en* in *en-me-en=bēli-ni* 'our lord', SBH. 39, 3. The regular form in *ad-da-me-e* 'our father', *dagal-me* 'our mother'. The plural has no inflection for the cases. An example of the oblique plural is *ki-me-ta=itti-ni*, AL. 91 a 28.

§ 157. Following the analogy of the first person we should expect the independent status rectus of the second person singular to be *xe-e* or *zi-i* and *za-e* (*sō*). *si* and *si* are found as sporadic forms, yet *za-e* is the only word employed in the texts for *attā*. *an-na za-e mag me-en* = 'in heaven thou art great'.

*e-lum za-e*, 'mighty art thou'.

The status obliquus is *sa-a*; *sa-a-šu=[ana] kāta*, 'unto thee'.

*mā nam-ti-la za-a-ge*, 'the incantation of life verily [is] of thee' (belongs to thee). *šāg-ga tag-tag-li-bi za-a-šen*, 'to make clean and

1. SBP. 318, 23.
2. Ibid., 144, 12.
3. SAK. 72, VIII 17, and Bab., II 67 no. 3.
4. SBP., 4, 14.
5. SAK. 72 VII 34.
6. PöCHEL, nos. 10, 8 and 48, 19. The curious form *mu-mu*, made by doubling the singular, may perhaps be classical; *d-multil-mu-mu*, 'our Enlil', SBH. 31, 29, and Bn. no. 1251.
9. SBH. 32 obv. 16, IV R. 29 a 35.
bright verily is of thee'1. The form *sa-e* is employed falsely for *za-a* in *za-e-ra = ana kâšâma*.

In certain cases *sa-e* is translated by *kâtu* where the Semitic idiom demands the oblique form but the Sumerian the rectus. Such examples must not be considered errors, as *za-e enem-su = kâtu amatka, 'as for thee thy word'*. The plural is *zi-ne* written *zi-en* in the syllabar K. 5423, *me-en-si-en = at-tu-nu*†, where *zi-en = at-tunu*1.

Sec. per. suffix.

§ 158. The suffixed sec. per. sing. is *su* for the rectus and *sa* for the obliquus. The singular *mu* may have caused the change *zi* > *su* by force of analogy. *šag-su je-en-tig-e, 'may thy heart be pacified'. ta-su mu-un-su, 'thy form who comprehends'?1 ni an-na a-nim sa-da ša-mu-e-da-gâl, 'fear in high heaven is caused by thee'". The scribes employ *su* and *sa* so indifferently and incorrectly that the distinction between them appears to have been lost and the choice made according to vowel harmony. The sibilant *s* accommodates itself more readily to the palatal *a*, a fact which may account for the prevalence of the form *sa* for both rectus and obliquus. For *su* in the oblique case, v. *muḥ-su-šu*, 'over thee', a clear case of harmony, SBP. 282, 22. *mur-du-su*, 'at thy thunder', 280, 14; *zapag-su-šu*, 280, 13.

For *za* in status rectus, v. *ma-e e-ri-sa u-gul (or sun?)-an-ma-ma, 'I thy servant pray unto thee'6.

The plural suffix is *su-ne, mu-lu-su-ne*, 'your lord', SBP. 320, 8 f. *en-si-en*, one of the peculiar independent forms of the syllabar

1. K. 246 IV 58.
2. Vide BN. 11766. *su-ra* SBP. 272, 16, in *nu-su-ra* appears to be a case of vowel harmony for *nu-sa-ra*. Cf. also *za-e-dim*, SBP. 282, 22 f.
3. The force of *me-en-si-en, un-si-en*, etc., in this syllabar is still a mystery to me. See also *Syntaxe*, 214 n. 1. This text gives the pl. *si-en* augmented by the prefixes *n* and *b* with various vowels; *unsen, ansen, ensen, ensem, ussen, absen, ib-sen, ib-sen*. Cf. *da = itti, augmented anda = itti* CT. XIII 86, 21.
4. SBP. 114, 41.
5. Ibid. 276 rev. 2. Brünnow, 11762, explained *sa* as dialectic for *su*, an explanation which misleads students.
6. IV R. 19 b 51.
§ 159. The language endeavours to make a distinction of genders in the third person singular by employing ni (rectus), na (obliquus) for persons and bi, ba for inanimate objects, a principle which, though often violated, may be regarded as primitive. Amiaud, Z.K. I, 245, first made this statement, denied by Hommel, Sumerische Lesestücke, 100 and Prince, Materials, XXII. Usage decreed that the form with b should be employed almost exclusively for the demonstrative pronoun in the singular independent.

ni occurs in this sense but rarely; ni = šu-ū, B. M. 93070, 5'.
NA = ni-e(ne) = ša, B. M. 81-7-27, 200 obv. 16. ne (tività) = anna,
V R. 31 a 9. ud-šar ne-e... gim-me-en, that crescent... was created,
IV R. 25 b 54. ud-ne-e, 'this day', K. 5135 rev. 19. The oblique form
na was explained by the grammarians, [K. 5423, 19 and 7701, 3 ff.] but
the texts are too badly preserved to be used for our purposes. ne-e-ta
= ina anniti, IV R. 6 a 33, incorrect for na-a-ta. ne-e is used incor-
correctly for the oblique case in ud-da ne-e = ina ₃mi anna, IV R. 28 b 9.
ni in ē-ri-a-ni kin-kin-e-ne 'they seek in the desert', is the article but
the construction seems to be oblique, SBP. 12, 8.

bi = ša, bi-a and ba = ana šuata, K. 5423, 21-3.

bi-e nad-de-en, 'he slumbers', SBP. 318, 16. ba-e(bō) corresponding
to mā-e, me-a (mō) and sa-e (sō) does not occur. The oblique case ba-a,
bi-a has not been found as an independent word.

bi and ni as demonstratives may be suffixed and even reduced to the
force of a definite article, 'the', a usage which should not be confused
with that of the possessive suffixes. galu-bi ku-li-mu ğe-ām, 'that man

1. No distinction was made between the personal pronouns and the demo-
stratives.

2. Here falsely read ja. See also Jr. 5329 and Meissner, SAI. 3664. Perhaps
also, in CT. XV 7, 22. There are few passages in texts where ni and na occur as
independent personal pronouns or as demonstratives.
verily is my friend". ud-sar ne-e, 'that crescent'. la-la-bi nu-qi-gi, 'the abundance returns not'. gu-de-anti, 'the Gudea', SAK. 102 XII 12.

The oblique forms ba, bi-a, and na suffixed; -ba, 'in that house'.

ud-ba, 'at that time, then', passim. šu-galu-ge, 'in the hand of that man'. nig-érim é-bi-a im-mi-gi, 'evil from the temple he turned away'. ki-bi-a=ina ašri, 'in the place'. esem-en-ba, 'in the banqueting hall', SBP. 294, 34. el-la-na, 'in the joy', (ḥadiš).

ki-a-na=ana iršitim, 'upon the earth'. su-na, 'in the body'. ib-ba-na, 'in the anger'. Since the demonstrative na expressed all the ideas conveyed by the oblique case, it obtained in late texts the force of Semitic ina and ana, a usage entirely foreign to the language, and a pure Semitic innovation, as in igi-su-na=ana pani-ka, which should be igi-su-šu. bi is often incorrectly written for ba5. tü asag-sa-na u-men-ri-giš, 'with thy pure curse purify him', IV R. 22 b 13. su-bi= in the body'. kâmu-ri-a-bi=ina miširiš bâbi, 'within the gate'.

The plural of ni is e-ne a contraction for ni-ni or ne-ne7. e-ne=šu-nu, K. 5423, 24. e-ne... ma-ra-e-e, 'they will give thee light', Gud. Cyl. A 11, 27. In the later period the Semites strengthened the form to e-ne-ne, ni-ne-ne8, and even e-ne-ne-ne. The plural of ni and bi formed by the inflection me occurs as the plural of the definite article. û ki-enim-ma-bi-me, 'the witnesses'; RTC. 16 rev. I. ursag-diggi-ni-me, 'the dead heroes', Cyl. A 26, 15. The plural ne-ne, e-ne, was then used as the ordinary inflection for the plural of nouns often abbreviated to ne after a vowel; it appears as such in the plurals me-ne and su-ne, 'we, you', discussed above.

1. SAK. 86 Statue I 4, 6.
2. IV R. 25 b 54.
3. SBP. 138, 30.
4. IV R. 27 b 48.
5. SAK. 72 VII 36. The variant 138 XVIII 3 has é-ba.
6. Brunnow has therefore entered both na and bi as = ana and ina. Strictly speaking this entry cannot be correct. The forms really indicate the oblique case only (bi incorrectly).
7. SAYCE, An Accadian Seal, p. 4.
8. Compare na-an-na-ta=ela šăšu, IV R. 12, 3 and the strengthened ni-na-a=ana šu-[a-šu], K. 5423, 18.
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e-ne is really nothing but ni strengthened by reduplication and reduced by loss of the first n; it consequently appears even for the singular in e-ne-ir—'for him', SBP. 312, 14.

bi forms its indefinite plural in the ordinary way, bi-ne, only as suffix possessive in umun-bine, 'their lord', sib-bine, 'their shepherd', SBP. 210, 15 f.

Ordinarily the demonstrative is placed after the adjective attributes which follow a noun, as essad azaggal-bi, 'the sacred tax-collector', Gud. Cyl. B. 15, 1. See also K. 5135 rev. 19.

§ 160. The possessive suffixes are identical with the independent and demonstrative forms; here, however, the language attempts to distinguish persons and things; the exceptions to this rule are numerous especially in late texts. ama-ni, 'his (her) mother', šag-ni, 'her heart', gab-ni, 'her breast' s. ka-silim-uzu dug-bi īra-ab-ba, 'may thy sonorous voice give its utterance'; gāl-la-bi, 'its booty (the dogs defile)'; giš-ik-anna-bi, 'its high gates'; tukul-li-e-ne kin-gi-a-neš(sic!), 'unto his friend send him', (accusative of end of motion), CT. XVI 46, 156; (the var. falsely na for ne).

§ 161. The oblique endings, šu-na gaila-da, 'to put in his hand', Gud. St. E 8, 8. šab-ba-na-ina libbi-šu, SBP. 242, 18. igi-na, 'in his face'. uru-na... narig ba-ni-gar, 'in his city he performed lustration' s. ki-ba, 'in its place', but ki-bi, 'to its place', accusative of end

1. The text K. 5423, 27-30 gives the word na (he) augmented by the prefix n exactly as in the case of sen, but the augment b is lacking; un-ne, an-ne, [in]-ne, [en-]ne, probably all = šu-u.
2. The force of a suffix may be objective as well as subjective, as in isiš-na-ša, 'with wailing for him', SBP. 306, 26.
3. SBP. 290, 9 f.
4. 282, 19.
5. 294, 32.
6. 206, 14
7. SAK. 102 XIII 9. (Compare also Radau, Ninib, etc., pp. 16-18).
8. Ibid., XII 21.
9. SAK. 36 n) I 12.
of motion’. \( gi\text{	extdegree}a-am \text{\textdegree}sh\text{-}na \text{\textdegree}ba\text{-}nu\text{	extdegree}sug\text{-}ga\text{-}mu \), ‘a plant which in its pot is not watered’, IV R. 27 a 8. \( gi\text{	extdegree}nad\text{-}da\text{-}na\text{...} a\text{-}ba\text{-}ni\text{-}in\text{-}si\text{r} \), ‘bind at his bed’, ASKT. 90, 56. \( bar\text{-}ra\text{-}na \) ‘at his side’, Bab. III 18, 35.

\( a \text{\textdegree}su\text{-}an\text{-}na \text{\textdegree}an\text{-}ta \text{\textdegree}sur\text{-}ra\text{-}a \), ‘The ablution of his body from above pour out’, K. 3462 rev. 5. Notice the doubling of the \( n \), \( su\text{-}anna \) for \( su\text{-}na \) and for the construction v. § 78.

The possessive plural suffix, uninflected for case, is ordinarily \( bine \) (see above), \( bene \), \( benene \) (see above), as in \( muf\text{-}benene\text{=}eli\text{\textdegree}unu \), \( du\text{-}du\text{-}bi\text{-}e\text{-}ne \text{=}‘their abundance’, IV R. 20 obv. 21. To avoid the use of \( ene \) in this sense, which would then be identical with the plural, \( dingirene \), ‘gods’ and ‘their gods’, the language often resorts to the collective \( bi \), \( ki\text{-}bi \), ‘their place’, \( ni\text{-}bi\text{-}ia\text{=}ina \text{\textdegree}ramani\text{-}\text{\textdegree}unu \). This double usage of \( bi \) for both singular and plural is confusing and in case of pure Sumerian texts the translator must decide according to the antecedent. \( ne\text{-}ne \) occurs in \( ki\text{-}ne\text{-}ne\text{-}ta\text{=}itti\text{-}\text{\textdegree}unu \), AL³. 91 a 26.

§ 162. The following table will explain itself after the preceding discussion³.

1. Often with the verb \( gi=\text{\t\textdegree}aru \), in the phrase \( ki\text{-}bi \text{\textdegree}mu\text{-}na\text{-}gi=ana \text{\textdegree}as\text{\textdegree}ri\text{-}\text{\textdegree}su \text{\textdegree}ut\text{\textdegree}r \), SAK. 42 above 15 etc.

2. Sic!, negative after the prefix \( ba\text{!} \)

3. Vide Br. 5137.

4. \( ene \) occurs sporadically, as in \( me\text{-}a\text{-}e\text{-}ne\text{=}ianu \text{\textdegree}unu \), ‘where are they?’, lit. ‘their where’, II R. 42 f. 8. ‘sa\text{-}ne their bond’, SBP. 272, 11.

5. LENORMANT, \\( \text{\textit{Langue primitice}}, \) p. 163, attempted to construct a table of pronouns.
§ 163. Sumerian possessed a demonstrative root whose characteristic element is r, and which appears most often as ur³. A 될 (ur) = šā⁴, šā, šuati, B. M. 93040 rev. 26-8⁴. Also ir = šā, šā⁴, B. M. 89, 4-26, 165, 10 f., see also Rm. 366 rev. 1 in King, Creation, and Pšba. 1910, p. 165. → [ṣ] = št, ZA. VI 241, 11, may be read either uru or eru.

The root Vṣ- occurs as an emphatic ending. [dár] gīr-dūg-ga-ra = [agalu] lasmu, ‘a swift calf is he’, IV R. 9 a 38. gū-de-a-ar, ‘this

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1. SBP. 98, 29, d-mullil-mu-qua, ‘our Enlil’.
2. As demonstratives long, as possessives short.
3. Naturally the same root as ur = šṭen, edā, ‘one’, which appears also as ru.
5. For other citations v. Meissner, SAI. 6446.
Gudea\textsuperscript{1}. This is probably the explanation of the difficult \textit{ra}, \textit{ri} in passages such as, \textit{Ennugi dumu d-enlilla-ra}, ‘son of Enlil is he’, SBP. 154, 32; 156, 46 and often. See especially SBP. 212. This explanation seems to be the only satisfactory one for cases like SBP. 84, 14 ff., where \textit{ra} marks the subject\textsuperscript{1}.

\textbf{Variant \textit{ul}.}


\textbf{Interrogatives.}

§ 165. For persons, corresponding to \textit{mannu}, the regular interrogative is \textit{abā} (\textit{a-ba-a}, SBP. 200, 22), \textit{aba}\textsuperscript{4}; \textit{aba-d-enlil-dim}, ‘who is like Enlil’?, a n. pr. \textit{aba me-a-ni}, ‘who is this’?\textsuperscript{5} \textit{aba ba-ra-e}, ‘who shall escape’\textsuperscript{6} (?). \textit{aba ib-šed-dé}, ‘who shall allay?’\textsuperscript{7} \textit{mulu,} dialectic for \textit{galu = amelu}, ‘man’, is also employed for the interrogative; \textit{mulu ta-su mu-un-zu} = \textit{hattuk mannu ilammad}, ‘thy form who comprehends’?

For things corresponding to \textit{minā}, there are two words \textit{anā} and \textit{tā}. Both \textit{abā} and \textit{anā} were derived by adding \textit{bā} and \textit{nā} to the interjection

\textsuperscript{1} SAK. 110 XX, 1.

\textsuperscript{2} Perhaps this demonstrative \textit{r} occurs in \textit{sag-nig-ga-ra-kam}, ‘total of the property’, often in lists, e. g., \textit{Laú}, no. 252 obv. 11.

\textsuperscript{3} \textit{na} falsely for \textit{ina}. See also K. 3931 obv. 18.

\textsuperscript{4} \textit{aba} is evidently a case of vowel harmony for \textit{abi}; cf. \textit{ana} < \textit{ani} below.

\textsuperscript{5} Gud, Cyl. A 4, 23.

\textsuperscript{6} ASKT. 128, 67. Also \textit{ibid. 65} \textit{aba-dún} ‘who is there?’

\textsuperscript{7} SBP. 200, 20.
a, but the force of bā and nā has been interchanged. We should have expected anā for persons since nī and nā generally designate persons, and vice-versa abā should be the form for things. a-na-a-a-ām, ‘what is it?’ anā mallabi, ‘what is there?’ The syllabar K. 4603, = PSBA, 1888 June, pl. III, gives ta and a-na as synonyms; also ta-ām and a-na-ām, te-ām and e ne-ām, all interrogative pronouns.

From ana by adding the postposition šū reduced to š, the interrogative adverb, anaš = ammeni = ‘why?’ is derived.

ta = minū, var. te = minū. ta ma-ma-al = minu iššakna, ‘what is brought about?’ ta idim-ma, ‘what in the deep?’ ta ām-ma-al-bi = ‘what is there?’ te mu-un-su, ‘what does he know?’ te nu-al-si-si, ‘why comes he not?’

The indefinite interrogative (jau, aju) seems to have been mē for things and ani, ana, for persons. me-e enem = jau aietim, ‘what word?’ Sumerian apparently possessed a root nī, na = amelu, of which we have a trace in na = amelu, ‘person’: a-na ib-agā-a na-bi nu-un-su, ‘what he has done this man knows not’, IV R. 22 a 54. Since the interrogative mannu may be expressed by the ordinary word for ‘man’ (galu, mulu) we may expect the word na to be employed in the same sense. In fact an, evidently connected with na = amelu, is translated by ja-2-u and ja-a-ti, CT. XII 4 b 1 f.; an, here, is for a-na the interrogative a plus the word for ‘man’. Although we have no instances of the employment of an, a-na, or the simple forms nī and na for the interrogative adjective aju, jau, ajušu, jašti, jašti, yet the sign N1 has the sign name ja-u9 and one syllabar10 assigns the Sumerian

1. SBP. 12 rev. 11.
2. IV R. 11 b 17.
3. SBP. 216, 6.
4. SBP. 250, 12.
5. IV R. 11 b 15. 19. See for other references Meissner, SAI. 2622.
6. IV R. 10 b 31.
7. SBP. 210, 18.
8. SBH. 106, 68.
10. 93070.
value ja (sic!) to NI = šu-u (he) and šamnu (oil). It is highly probable that the values ja-u, ja for NI are Semitic from ni = jau.

The compound na-me is also used for the interrogative (jau). dimmer name abasu mundim, 'a god, which one attains thy fullness?'

§ 166. na-me is the ordinary word for 'anyone' manma. galu name = 'any man'\(^2\). dingir name = ilu mamman, 'any god'\(^3\). na-me is also the word for 'anything'. ene šabbāni name mun-gidi, 'until his heart attain something', IV R. 20 obv. 5. ud-na-me-šû = 'at any time', II R. 48 a 13. am [see p. 97] in dm nu-un-su = mimma ul idi, 'he does not know anything', IV R. 10 b 29. Also the simple vowel ù is used for 'anything'. ù nu-ma-ši-tur, 'he did not allow anything to enter', Gud. F 2, 5. 'Everything', usually translated by mimma bašû, mimma šumšû, etc., is formed with the abstract prefix nig, nig-na-me > nig-nam\(^4\), or with the augment an, annam as in annam namlal = mimma šumšû naphar issuřē, V R. 19 b 25.

§ 167. The relative for persons is regularly galu, mulu, the ordinary word for 'man' (amelu). Eannatum, galu é... dû-a, 'who built the temple'\(^5\). patesi... galu é-ninnû... in-dû-a, 'the patesi who built Eninnû'\(^6\). lugal-mu uru-a-ni-šû gur-ra, 'my lord who turns unto his city'. galu gen-bi (sic!) galu dib-dib-bi, 'he who seizes the limbs of man'\(^7\). galu nu-pad-da nu-tuk-a, 'he who has no name'.

galu... gi-bi, 'he who causes to turn back'\(^8\).

1. Semitic jau ilu malaka imši, IV R. 9 a 50.
2. V R. 24 a 38; IV R. 18 a 50.
3. BA. V 646, 5.
4. nig-na-me muš-na nu-tug, 'he shall not have anything against him', POEBEL, no. 14, 10.
5. Sumerian developed the notion of relation from appositional clauses. The original sentence is, 'Eannatum, man building the temple', SAK. 23 k) Seite B. II 2.
6. SAK. 72, VIII 3.
7. ASKT. 81, 15.
8. ASKT. 84, 30. Notice the forms galu... digga, 'he who dies', 88, 22 f., and 28; galu... ra-a, 'whom he has overflowed', 29; galu... nu tuk-a, 'who has not', 33; galu... nu-illa, 'who is not carried', 33.
9. IV R. 14, no. 2 rev. 22.
§ 168. Sumerian employs the word for ‘thing, anything’ (mimma), nig in the sense of a relative relating to inanimate objects. As in the case of galu, this word was originally an independent noun modified by a participle, which later developed into a finite verb. nig ma-e ni-su-a-mu, ‘(that) which I know’. nig-nam nig gâl-la = ‘everything which exists’, V R. 19 b 24.

nam the ordinary abstract prefix is reduced to àm [v. p. 97], which may consequently be employed for the relative neuter, as in àm ud-zal-la-ge=ša urri, in a phrase whose import is obscure, SBH. 77, 18.

Perhaps in enemzu... ãm name nunünpadda-e-ne, ‘thy word which anyone cannot comprehend’, IV R. 9 b 7‘.

ena, enna, connected with the word en ‘up to, unto’ adi, apparently derived from a noun enni, ‘fulness’, is employed for the indefinite relative mala ‘as many as’. dingir nun-gal-e-ne an-ki-sár-ra e-na gâl-la-ba, ‘The Igigi of the expanse of heaven and earth as many as there be’, K. 4612, variant of IV R. 29, no. 1, 47 which has the harmonized form a-na=mala. gan d-ningirsu-ka en-na uru-a še-bi ni-pad, ‘From the field of Ningirsu as much as was cultivated the grain they have taken’, SAK. 58 rev. II 7-8. In the later period the form ana is more common. nig-su² a-na al-gâl-a, ‘The covering as much as there is’, IV R. 12 rev. 21.

§ 169. According to So 286 the Sumerians pronounced the word for ‘self’, (ramānu) as ni-i ‘written κάρμανυ, a pronunciation which is confirmed by the variant ni (κάρμανυ) in ni menna-la=ana išati³, ‘to me myself’, KING, LIH. no. 99, 22. The sign κάρμανυ=ramānu is glossed ni in SBP. 32, 4 where the reflexive also precedes the pronoun which it strengthens; ni munzal me-e=luštabrâ anaku ramāni, ‘I myself am satiated’⁴. The root ni-i, strengthened by the element te(g)

1. The construction is doubtful; another interpretation in Syntaxe 233, note 1.
2. Text ūlu.
3. So the Semitic for ana ramāniya.
4. The passage in Porsuk, no. 14, 12, im-mu-ta ni-đu-e, ‘he shall build it himself’, (ina ramāni-šu) indicates immu as a variant. For the change of n > m see § 42. The origin of the prosthetic vowel in imu, immu, is difficult.
(v. § 154) becomes *ni-te(n)*. Two constructions, the appositional and the suffixed, are possible. In the case of apposition the word *ni*, or *ni-te(n)*, may be placed before or after the pronoun or noun; in the suffixed construction the pronoun emphasized is suffixed to *ni*, *ni-te(n)*, the latter being the Semitic construction.

One may say *mē ni, ni mē, 'I myself', or ni-mu, 'my own self'. *ni-su-ši=ana ramānī-ka*. *ni-ba=ina ramānī-šu* (oblique case of the neuter possessive), IV R. 9 a 22. Notice the double construction in *ē-ni ni-te-a-ni=ina bit ramnišu*, where *ni-te-a-ni* is the reflexive of the suffix in *ē-ni*. *ni* may even be employed to emphasize the prefixes of a verb as in *ni mu-un-zal me-e*, 'I myself am satiated', where *ni* strengthens the subject *mu*.

The reflexive object is similarly expressed, *ni mu-[un]-siq-siq-gi*, 'he has trodden me down, even me', SBH. 5, 8.

The word *ni-te(n)* is treated as a noun and occurs as a genitive. *šag ni-te-a-ge=ina liš ramānī-šu*, literally, 'heart of himself'.

CHAPTER VIII.

Numerals.

§ 170. The Sumerian system of writing numerals upon stone, i.e., the primitive lapidary style as found upon the inscriptions mentioned in § 73 is as follows. For the unit one the scribes made a club-shaped line originally placed perpendicularly, as all the primitive pictographs were placed, but in the evolution of writing the sign became horizontal, later or an elongated semicircle which in cuneiform style soon developed into The figures up to and including eight were written by placing the necessary number of units in one or two lines, \( \dddot{D} \) = 'two', \( \dddd{D} \) = 'eight', etc. For 'ten' the lapidary system employed a circle \( \bullet \) which became \( \langle \) in cuneiform. By combining these two signs the scribes were able to represent the numbers 11-18, and by doubling, trebling etc. the sign for 'ten', the figures 20, 30, 40, 50 were readily obtained. Here began with 'sixty' a third order of numeration, designated by simply en-

1. Compare Sayce, ZDMG. 1873, 696-702; Lenormant, Langue primitice, 150-64; Hommel, ZK. I 210-4. The standard work on numerals is Thureau-Dangin, REC. 81-90 and notes under no. 119. See also Allotte de la Fuje, RA. VII 33-47. The systems of numeration for land, and liquid and dry measures, which follow purely conventional principles, are not discussed here since they form no part of comparative philology. Sumerian metrology has been brilliantly exposed by F. Thureau-Dangin, JA. 1909 pp. 79-111.

2. Perhaps we may assign the stone fragment of Sippar, OBI. vol. I photos pls. VI-VII, to the earliest period. The system of writing the numerals is primitive here also.

3. 'Nine' is written from the earliest period onwards as '10 less 1', \( \langle \overrightarrow{\text{I}} \rangle \), latter \( \langle \overrightarrow{\text{I}} \rangle \), Déc. ép., XLIX, pierre noire, col. IV end. Likewise 19 is represented by 20-1; 29 by 30-1 etc.
larging the sign for 'one'. In the cuneiform script the original position was maintained, hence \( \) represents the first unit of the sexagesimal system from the period of Dungi onward. The next higher order is obtained by multiplying the units 'ten' and 'sixty' = 600, represented by placing the circle = 10 within the large elongated semicircle = 60, as in AO. 4238 obv. II 1, or partly within as in REC. 488, cuneiform \( \). This unity multiplied by the sexagesimal unit 'six', gave the next higher order 3,600, written with the sign for 'ten', enlarged \( \) which became \( \) and finally \( \). 3,600 multiplied by 10 = 36,000, is represented by the large circle (3,600) with the smaller circle (10) placed within, REC. 490, cuneiform \( \). This in turn multiplied by six gave the highest number yet found in classical Sumerian, i.e., 216,000, apparently represented by gunifying the sign for 36,000 \(^1\). It will be noted that the system is really a combination of the sexagesimal and decimal systems, the various ascending orders being obtained by the alternating multipliers \(^6\) and 10. The progression is 1. 10. 60. 3,600. 36,000. 216,000 \(^4\).

§ 171. A secondary system of writing the digits 1–8 arose by retaining the sign for 'one' in the original upright position or by carrying out the process of inclining the sign only partially. In the earliest cuneiform script 'one' appears arrested as \( \) which soon regained its original position \( \). The scribes employed both \( \) and \( \), \( \) for 'one', \( \), \( \), \( \), \( \), \( \), for 'two' etc., side by side in the classical period, employing the secondary system for special purposes, especially to denote lower orders of a system of measures. Thus in TSA. no. 1, an inscription of the period of Lugalanda, we find \( \) before \( \) (\( \)) (\( duk \)), a measure of wine = 20 \( ka \), but \( \) before \( \) (\( k\text{ür} \)), a small measure containing

1. The sign for 'sixty' has not been found in the earliest inscriptions, but the upright position of the unit 'one' was reserved for 60 \( ka \) or 1/5 of a \( gur \) in all periods and occurs on the Blau Monuments, cf. REC. 497.
2. Hilprecht, BE. XX, pl. 17 obv. col. IV 3.
3. REC. 491.
only two ᵄa, and \ before the smallest ordinary measure, the ᵄa. In CT. X pl. 24 occur examples like ᵄ = one gur and sixty ᵄa. In this inscription sheep (𒈧) are numbered in the lapidary style, but fish in the secondary style. In RTC. no. 16 we find the lapidary sign for ‘one’, before the measure ᵄa, but the date ‘the 19th year’ is written in the cuneiform style. Gradually the form \ regained its original position and in the inscriptions of the Ur and Isin dynasties \ has practically disappeared except in the expression for ‘minus’ \. In the cylinders of Gudea both forms \ and \ exist side by side in the same sense.

§ 172. The words for the digits and for the higher orders of the numerical system are as follows.

1. ᵄš, written \( \rightarrow \) (다는) remnant of the lapidary system, \( \rightarrow \) (댍) remnant of the secondary system.

2. min, written \( \| \), man.

3. According to Scheil, *Sippar* no. 1, in ZA. IX 219, the word for ‘three’ is ᵃšu \( \rightarrow \); in the sign name of \( \rightarrow \) = ana-엥-strconv., the word appears as ᵃššē. Written ordinarily \( \| \). The sign \( \langle \rangle \) has also the

\( \langle \rangle \) a kind of etiquette seems to have existed in the employment of the lapidary and cuneiform signs. Both styles existed side by side for all the units, 1-8, 10, 20, 60, etc. In certain cases the lapidary style is employed for the accounts of certain persons and the cuneiform style for the accounts of others, all on the same tablet. The scribes by employing the ancient system probably desired to indicate an etiquette which is unintelligible to us. See DE GENOUILLAC, TSA. p. LXX.


3. See especially Th.-DANGIN, JA. 1909, 106, note 1. The signs given here for the numerals are of the late cuneiform script.

4. The value as for this sign is inferred from its meaning only. Note that \( \rightarrow \) is employed for ana in late inscriptions, a meaning which cannot have been obtained unless the Sumerian value had been as a contraction of postflx \( \rightarrow \) with preceding vowel.

5. For ᵁštu = ID, cf. 1D-en-tu = ᵁštu, STRASSMAIER, Nbr. 13, 9.

6. \( \langle \rangle \) which has the values \( \rightarrow \) and \( \rightarrow \) and the meanings ‘two’, ‘twin’ (maššu, tappu), and ‘brother’ (ṣ̌lū) is a remnant of the secondary \( \rightarrow \).

7. So read probably, not ᵃš-ku.
value es(es) obtained by confusion of the sign for 'thirty' with the secondary form for three 𒐢. In ANEN. 130 i. 133 occurs a doubtful value mu-us. The root is apparently esu > es.

4. lammu, Schei1, ibid., 3. The same word appears in the sign name tab-lammu-bi igi-gubbu, 'tab placed four times opposite', V R. 19 a 59. Written 𒐠 in the late script. limmu is known only from the syllabar V R. 37 a 5 where this value is given for 𒐠 based upon the ancient secondary form 𒐢.

5. ia, Schei1, ibid., 4 and V R. 37 b 15, in the name of the sign 𒐠, bur-ia-a-šu = bur five times. Ordinarily written 𒐠; in the early secondary script 𒐢.


10. According to the syllabars the Sumerians pronounced the word for 'ten' u. The words for the numbers 11-19 were formed by adding the names of the digits to u, 'ten'. u-aš = 11; u-min = 12, etc.

1. See also Jensen, ZA. I 181.
2. Notice also the name of the sign 𒐠 bur-lim-mu-šu = bur 'four times'.
3. Notice that in this primitive system the Sumerians count only up to five; the words for six, seven, eight and nine are then obtained by adding the lower digits to five.
4. Schei1, ibid., gives the word as u-hu which may be original. (To be read ušu?)
20. niš, Scheil, ibid., 13, and CT. XI 24, 32. We should have expected the word to be min-u = 2×10. In case the original was min-ušu (see note 4, page 118) it may be that niš is to be derived from this form.

30. ušu, V. R. 37 d 50, and CT. XII 24, 3. From es, 'three', and u, 'ten', es-u > ušu > 't. The value e-es CT. XI 24, 33 is probably the result of vowel harmony in which e has prevailed over u; esu > es-e > es.


60. The original word for 'sixty' was apparently giš, a value which may be assumed for the sign 𒃏 = 60. By phonetic decay giš became muš, and finally uš, hence often written 𒂊uš, and 𒂊uš. The sign 𒄂 has also the value es and this is in fact the reading assigned to 𒄂 = šaša, 'sixty', in CT. XI 24, 36 (e-es, = es). es probably arose from giš, geš by the apocope of initial g. The Babylonian word for 'sixty', šušu, šuššu is a loan-word from Sumerian šuš, literally '1/6 of a circle', i.e., 60 degrees, and hence šuš = suššu (60) and sušša (1/6). The word šuš must have been current in Sumer for sixty for it figures in the form for 216,000, šuš-šar = 60×3,600.

600. The Babylonian nēru may be of Sumerian origin in which case the word for six hundred was nēr. The late cuneiform writing is 𒄂, evidently developed from REC 458.

3,600. šar, written ordinarily ša; the word šar is also translated by kiššatu, 'totality', a vast number. 10 šar is pronounced šar-u; 20 šar,

1. By vowel harmony.
2. Cf. 𒃏 = keš in the sign name of 𒃏 = pappu-kesshe-ku, and the regular values of 𒃏, diš, tiš.
3. mu-ša = 60, SBH. 92, 25.
4. Cf. Pissin, KB. IV 194. These two signs are not employed for 'sixty' in the classical period. The late numerical signs 𒃏 = 100 and 𒂊 = 1000 are pure Semitic phonetic writings, me from me'at, 𒂊, and lim from limu.
§ 173. In the primitive lapidary style 1/2 appears to have been written with the same club-shaped sign employed for 1 but in the perpendicular position¹. This primitive method of designating 1/2 exists only on the prehistoric tablet AO. 2753 and (if we have not to suppose an error of the scribe) in TSA. no. 23 obv. III 4, V 2. This method of indicating 1/2 was replaced by the more natural method of tracing a horizontal line across the perpendicular club-shaped sign for 1/2 which gave rise to the cuneiform \(\frac{1}{2}\). The sign seems really to be identical with the sign \(\frac{1}{2}\) maš; at least the syllabars translate maš (\(\frac{1}{2}\)) by mašlu, mešlu, meššāni, and the loan-word mašu is a syn. of tuššānu, 'twin'. I shall assume that at least one of the Sumerian words for 1/2 was maš, perhaps in fact the only word in actual use.

The fractions 1/3, 2/3, 5/6 are based upon the denominator 6. 1/6 has the form \(\frac{1}{6}\) and \(\frac{1}{6}\) one sixth of a circle, i. e., sixty degrees. The word for 1/6 is šuš a value common to both the late signs \(\frac{1}{6}\) and \(\frac{1}{6}\), whence the loan-word šuššu = 1/6, but because 1/6 of a circle is equivalent to 60 degrees, šuššu came to mean 'sixty'.² šuš must have been the pronunciation for 1/6 since not only is 2/6 or 1/3 expressed by the dual of the loan-word, but we find the signs

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¹. Th.-Dangin, l. c., interprets 'the great šar intangible'. If we assume the šar-gal šu-nu-tag = 216,000 × 60, the intermediate unit 216,000 × 10 is omitted. CT. XII 24 has, however, two units above 216,000, i. e., the šar-gal 7 and the šar-gal 2. In this system the šar-gal 7 = 2,160,000 and the šar-gal 2 = 12,960,000.

². So at least in the earliest texts. Before the signs were turned to the left 90 degrees, the sign must have appeared as \(\frac{1}{2}\) (transcribed into cuneiform).

³. Such is the explanation of Th.-Dangin, OLZ. 1909, 383.
for 1/3 and 2/3 followed by the phonetic complement ša. \(\ell = 1/6\) is not
found, but using this as a basis 2/6 was indicated by \(\larr\), a sign frequently
followed by ša'. We should expect the pronunciation to have been
min-šuš, 'two sixths'. The sign \(\llr\) has the value šusšana in
Sumerian, probably a transcript of the Semitic dual šusšān. \(\llr\) is in this
case derived from the ancient \(\larr\) = 1/6 doubled. 3/6 being identical
in value with 1/2 (maš), the scribes did not invent a sign based upon
the sign \(\larr\) for this fraction. Nevertheless a sign \(\lll\) = 1/6 thrice,
must have existed since the late sign \(\llr\) actually means 1/2 mišlu.

4/6 or 2/3 is written \(\llr = \lll\) in the late script. This sign is also
followed by ša in a few instances1. We should expect the pronunciation
to be lam-šuš.

This fraction was also expressed by \(\llll\) = 1/6 four times, a trace
of which remains in \(\ll\) šanabi = šinipu, 2/3. According to this value
the Sumerian for 2/3 was šanap, or šinap.

5/6 must have been written \(\larr\) originally, of which we have only
the late form \(\llr\). We should expect the pronunciation ja-šuš; the
Semitic loan-word is, however, parap and this is actually one of the
values of \(\ll\) a sign evidently derived from \(\larr\) written five times.

§ 174. The following table includes all the numerical words whose
meanings and pronunciation are certain.

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<td>parap.</td>
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1. Nik. 300 obv. I 4 and rev. II; B. M. 17752 col. I 4. 19. The method of
writing 2/6 by placing the sextant before the perpendicular unit 'one' and 4/6 by
placing the sextant before two perpendicular units arranged one above the other,
REC. 482 f., is purely arbitrary.

2. Nik. 298 obv. II, 2; Pinches, Amherst, no. 14 obv. 1, rev. 2.
§ 175. The cardinal numerals are ordinarily uninflected and usually stand before the object numbered as 10 ĝin, ‘ten female slaves’; 600 lu-nim-(ki), ‘six hundred Elamites’. Occasionally the cardinal follows the object numbered, in which case it is treated as an adjective. na-imin, ‘the seven statues’. ud-min ud-ēš, ‘two days, and three days’. iš-12-šī, ‘for twelve months’. mu 18 in-aga, ‘he ruled 18 years’.

§ 176. The ordinals are invariably placed after the object numbered and inflected with the emphatic ending ūm, an, or the stronger emphatic kam, û, late form ëû, Assyrian ëû. ara 9-kam-āš, ‘for the ninth time’. min-kam, ‘a second man’, Cyl. A 5, 2 and 6, 3, but silim min-nam, ‘a second blessing’ 21, 1. ĕš-ām, ‘third’, ibid. 21, 3°. udu 22-kam, ‘twenty second day’°. Both ūm and kam occasionally appear after cardinals; gar-gig...6-an, ‘six rolls of black bread’°. iti-13-kam, ‘thirteen months’°. ana arḥi 6-kam, ‘for six months’°. In ASKT. 55, 35 t., màš mu-1-kam, ‘interest yearly’, kam is employed in a partitive sense°.

Distributives.

§ 177. The distributive relation by which a certain number is ap-

1. Nik. 21 obv. IV 2.
2. AO. 4238 obv. I 1.
4. Ibid., 23, 2.
6. BE. XX no. 47 rev. 1. Notice that in the expressions for time the numeral invariably follows the word.
7. Not to be confused with ëû.
9. Notice in this passage the following ordinals: silim-lām, ‘the fourth blessing’, evidently for silim lām-ām; silim-iā-ām, ‘the fifth blessing’; silim ĕš-ām, ‘the sixth blessing’; silim-imin, ‘the seventh blessing’, where imin-ām is contracted to imin.
10. Strassmaier, Warka, no. 45, 35 and so passim in dates.
11. SAK. I 46, col. VI 2.
12. CT. X 22 col. VIII, 17.
14. Also in cases like ana kiṣri shatti-kam, ‘for the interest of one year’. 
plied severally to each of the units of a given number is indicated by
the postfix ta, or more often by tam, that is, ta with the emphatic
ending ám. anšu pir 1-šū ud-1 še 40 (ka)-ta, ‘for one pair of mules
each day 40 ka of barley’1. jā ka 1-ta šū-lum ka 1-ta ki 19-šū, ‘for 19 (per-
sons) at the rate of one ka of oil and one ka of dates each’2. máš uru 1 ma-
(na) 10 še ta-ám, ‘the city rate of interest is, for each mana, 10 še’3.
3 isinni 1tu šamši 1 meširu 10 ka karani tam, ‘for each of the three
feasts of Shamash one piece of meat and 10 ka of wine (he shall render)’4.

§ 178. The ordinary word for ‘time’, ‘occurrence’, ará5, (ará-5-kam,
‘the fifth time’, etc.,) is employed to express multiplication, as 2 ará
2 = 4, 2 ará 3 = 6 etc., passim in arithmetical tablets6.

1. TSA. 34 obv. 12 f.
2. Ibid., 1 obv. VIII 1-3.
3. ASKT. 55, 38.
4. Ranke, BE VI pt. 1 no. 35, 16. The distributive notion inherent in ta and
tam was evidently known to Jensen, KB VI 1, p. 346.
5. Written A-DU.
6. For example IV R. 37 rev. a. Hilprecht, BE XX nos. 1. 4. 5. 6. 7. 10. etc.
CHAPTER IX.

The Verb.

§ 179. The majority of Sumerian roots express the verbal notion by means of the form with the internal vowels i, e (§ 142). Nevertheless in case of any given root as $\sqrt{\text{sig}}$, 'to rage', it would be impossible to distinguish the infinitive 'to rage', or the participle 'raging', from the noun 'rage', except by syntax or the inflections which distinguish verbs from nouns. The simple verbal root is in itself neither active nor passive, present, future nor past. In fact Sumerian depends entirely upon external inflection and syntax to render the modal and temporal nuances of the verb. [Compare especially Thureau-Dangin, ZA. XX 383.]

Inf. as noun. § 180. The infinitive or simple verbal root employed as a noun. susu-(ki)-šu gin-ni, 'the going to Susa'. e-a-ni dū-ba mu-na-diğ, 'because of the building of his temple he spoke to him'. u-ningirzu-ge umma-(ki) zigga-bi ni-ĝalam, 'Ningirzu smote the uprising of Umma'.

Often employed with the preposition da. ši-đu-e šu-si-sá-da,

4. SAK. 56 i) IV 16-19.
THE VERB

'to direct the just'*. é-qi-ni-da, 'to establish the temple'*. umma-(ki) e-bi ba-e-da-bi, 'Umma- in its trespassing this canal'. See especially §§ 97-98.

§ 181. The simple verbal root is also employed as a participle in both active and passive senses. ama-qrn, 'begetting mother'. a-ma-ru ziga, 'the on-rushing storm'. dingir mes-lam-ta ê-a, 'the god arising from Meslam', a title of Nergal. d-im-dugud-(mušen) an-šar-ra sig gi-gi, 'the Zu-bird gleaming in the expanse of heaven'.

More common is the passive participle. é-an-na ëul-a-bi-šù, 'unto Eanna destroyed'. galu ë-dù-a-ge, 'he of the completed temple', i.e., 'the builder of the temple'. eighth. ã-sum-ma, 'strength begifted'. mu-dug sò-a, 'called by a good name'.

é d-babbar-dim kalam-ma è-a gud-gal-dim ës-bar-ra gub-ba sal-tiš ka-sal-dim ukkin-ni sîg-a ëtar-sag-sîg-ga-dim dug-li il-a ë-di-ne gub-ba é-ninnu ki-bi gi-a-ba d-nin-gir-su sag-sal, 'the temple arising in the land like the sun, founded in revealed wisdom like a great ox, enlightening the multitude like the joyous life-giving light, bearing magnificence like a radiant mountain, founded for visions of admiration, Eninnû restored to its place, oh Ningirsu extol it'. We have here six participles all in the oblique case, agreeing with the noun ë-a, exterior object of the compound verb sag-sal. Notice here that the active participles sîg-a and il-a govern the status rectus, ukkin-ni and dug-li, with the full force of a finite verb. gisginar zagin-dû il-a-na lugal-bi ursag d-ningirsu d-babbar-ám mu-gub, 'in his chariot bearing splendid lapis
lazuli the lord, the hero Ningirzu, stood like the sun'. Notice here the possessive pronoun locative na placed after the elements which modify the noun ginār.

\[\text{gu-za gū-en-na gub-ba-bi ē-asag an-na ul-la tu-ra-na-tām,} \]
the throne placed in Guenna is like the pure temple of heaven dwelling in splendour\[\text{['].}\]

\[\text{ē-KA-gar-Š gešten ḳa gal-gal lugal-bi-ra tum-ma\[3] mu-na-du,} \]
he has built for him the wine-house supplying wine in great cups for the king\[4]. \[\text{gū-de-ā unū-maḫ-a tuḫ-da d.gū-tum-dug-ga-kam\[5] d.nidaba-
ge ē-giš-tug-pi-ge ig-mu-na-tāg,} \]
to Gudea born of Gatumbug in the great chamber Nidaba revealed wisdom\[6].

§ 183. The psychological problem of greatest moment in the expression of thought is the relation of the subject to the abstract verbal notion with which the subject is concerned. The methods employed by different peoples to indicate the psychological relation between the subject and the verb, the so-called 'conjugations'\[7] of the languages, are usually the most important feature of the grammar of a language. The most simple method which occurred to primitive man and one which we find employed in linguistic morphology throughout the world to indicate the connection between the subject and verbal root consists in treating the infinitive as a noun with a pronominal suffix referring to the subject. Thus the entire postfixed active conjugation of Indogermanic languages arose, as \[\text{ṣhī, 'I speak'}, \] from \[\text{ṣhī} \] and the primary ending of the first person singular, directly connected with strong stem of the word for 'I', *me. Likewise the postfixed conjugation in the Semitic group is primar-

2. Ibid., l. 17 f.
3. We expect the status rectus here, tum-mu, to agree with ē-KA-gar-Š. The construction is not clear to me.
5. Notice the indirect genitive depending upon the status obliquus gūde... tudda.
7. The method of 'binding' subject and verb.
ily derived by adding the personal pronouns to the verbal root, kašad, 'to conquer', kašdak, 'I conqueror': here the inflection of the first person is clearly connected with the independent form of the personal pronoun anāku, 'I'. The connection between the verbal root and the pronominal suffix is one of apposition and not of possession. The suffixed conjugation would be illustrated best by the phrase 'man — go — he', 'man — going — he', 'man — he goes', i. e., 'the man goes'.

Likewise in Sumerian we have a suffixed conjugation; although in the evolution of the language this conjugation appears almost exclusively in dependent phrases, yet it must have existed side by side with the more important prefixed conjugation from the beginning. sig-sig-su, 'thou rages', clearly stands for the root sig and the independent pronoun of the second person singular. Other examples are: — a nu-nag-a-mu, 'water I drink not'¹; enemma-ni an-šu an ni, dūba-ni, 'at his word on high heaven trembles of itself'²; xa-e gu-de-a-bi, 'they cry to thee'³.

§ 183. Although traces of this primitive suffixed conjugation in independent sentences may be noted at all stages of the language, yet the construction appears more often in dependent phrases. Without reflection we would presume that the suffixed dependent conjugation is identical in its inherent force with the independent conjugation, and that the reservation of the construction for dependent phrases is a pure convention⁴. The distinction is, however, based upon a difference of relation between the verbal root and the suffix. In the independent construction the pronoun represents the subject as an appositional idea. It is suffixed to the verb solely to indicate the close relation between the subject and the verb. In the dependent construction we have to deal with the possessive suffix, and the verbal root is treated as a noun pos-

2. SBP. 320, 5.
3. SBH. 9, 87.
4. ASKT. 115, 13.
5. So I expressed myself in the introduction to my Syntaxe.
sessed by an antecedent noun. For this reason the suffixed pronoun must agree not only in number and person but in case with the antecedent subject described in the dependent phrase. *isina gar-ra-na*, 'at the feast which is prepared for him', literally 'at his prepared feast'. *mada gu-sag sār-sār-ra-na*, 'in the land whose gu-sag is much'. Notice that in both these cases the suffix *na* agrees in case with the nouns described by the relative phrases. In the second instance the suffix should really be attached to *gu-sag* but is attached to the modifying verbal root. The idea at the basis of the second phrase is 'in the land — its gu-sag — much being'.

1 *maš d-ningirzu ba-ga sal gir-zu-[ki]-ta tum-ni ni-gub*, 'one kid for Ningirsu which had been brought from the *baga* of a woman of Girsu is here'. Literally, 'one kid — its being brought' etc.

*dumu dār ud-šar d-sin-na an-na su-mu-ug-ga-bi gig-ga*, 'As for the princely son, Nannar the Moon God, who in heaven in sorrow is eclipsed'.

The fact that *ni* and *bi* in these constructions do not conform to the rule that *ni* should refer to persons and *bi* to things proves that the language had partially lost the force of the original construction. By force of analogy the language began to employ the original suffixed conjugation by preference in dependent phrases. Thus we have *igi-ugšū û igi-bar-ra-su ni-a ge-gāl-la-ām*, 'before the people whom thou beholdest there is abundance in plenty'.

*nā-ām-tay-ga nig aga-mu*, 'the evil which I have done (I know not)'.

1. ASKT. 80, 17.
3. Here referring to things, where we should expect *ba*.
4. DP. 58, obv. I 1-6.
5. CT. XVI 20, 136. Cf. also *umun* šu-mā šu-ur-ra ma-al-la-ba, 'the lord who has placed trembling in my hand', IV R. 21* b 16. *ba* is here incorrect for *bi*.
6. Cf. also *uru-dā-a ē-dam gar-ra-na*, 'in the builded city where exist creatures', lit. 'whose creatures existing'; here *na* agrees in case with its antecedent, *uru-dū-a*.
8. IV R 10 a 42.
Thus \( ni, na, bi, ba \) came to be attached even to the prefixed conjugation as signs of dependent phrases. \( mu ^d-ininna-ge e-ni-a-a-ni, \) 'when Innina named him'\(^4\). \( uru(a) ba-dim-me-na-mu, \) 'in my city which she created'. \( na \) apparently agrees in case with the reflexive subject \( ba \) in this passage\(^3\). Notice the use of \( mu \) separated from its noun by a phrase.

\( siga \ u-\mathit{sub}-ba mu-ni-gar-ra-ni \ d-babbar \ im-da-\mathit{gul}, \) 'because of the brick which he made in the mould Shamash was made glad'\(^4\). For \( ni \) the variant \( ne \) occurs: \( e \, \mathit{gur}-sag-dim \ im-mu-ma-ne \ dugud-dim an \, \mathit{sig}-\mathit{mi-\mathit{mi}-ib-sig-sig-ne \, \mathit{gud}-dim \, \mathit{sig-im-mi-ib-il-ila-ne \, gi\=s-gan-abzu-dim \, k\=ur-k\=ur-ra \, \mathit{sag}-\mathit{ba-ni-ila-ne, \) 'The temple which he built like a mountain, which he made glorious in the centre of heaven like a comet, which he elevated like (the horn of) a steer, which in the lands he made supreme like the \( ki\=sh\=kanu \) tree of the nether-sea'\(^5\). \( ni \) appears falsely for the temporal subjunctive (§ 222): \( ud... \, \mathit{babbar-\mathit{e-ta \, babbar-\mathit{s\=u(s)-\mathit{s\=u }\, \mathit{g\=u-e-na-gar-ra-ni} \, \) 'when... he had subdued(men) from the rising of the sun to the setting'\(^7\). According to strict rules of grammar \( ni \) and \( bi \), employed as pure inflections of relative phrases, must refer to an antecedent in the direct case, i. e., to the subject. \( na \) and \( ba \) should refer to an antecedent in the oblique case. The only instance known to me of \( na \) employed with a prefixed form is \( ud \, \mathit{temen-mu }\, \mathit{ma-si-gi-na, \) 'when my foundation shall have been laid', Gud. Cyl. A 11, 18, where \( na \) evidently re-enforces the passive prefix \( ma \). The construction is not clear to me.

In late texts this suffix was assimilated to the preceding vowel,

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1. The plurals \( ene \) and \( bine \) in relative phrases have not been found.
2. SAK. 12 col. V 23.
3. SAK. 214 d) rev. 20. We have to do with a similar construction in \( nig \, ma\=s-gig-ge \, ma-ab-gin-a-ma \, \mathit{sig-bi na-xu, \) 'that which midnight has brought me, its meaning I know not', where \( ma \) is apparently not only the indication of relation but serves as a sort of dative. The construction here is unusual.
5. Ibid., 21, 19-22. Other cases in Cyl. A 26, 28, 30.
6. Var. a.
7. OBI. no. 87 I 46-11 2. For other cases of \( ni \) see Gud. Cyl. A 13, 20-21; 25, 12.

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**GRAM. SUM.**
whereby the final vowels i and a are lost. _a id-da-dim al-du-un nu-
zu, _Like the water of a river where he goes he knows not_. [We
expect the subjunctive of indirect discourse here.] _a-na ib-pad-di-in na-
bi nu-ub-szu, _What he has planned this man knows not_. _ba-an-sig-
gi-in, _whom he slew (with a weapon)_._. _šes-gal sib-ta-na šu-ba-ab-
te-gû-en, _when the elder brother shall have taken his claim_.

The suffixed conjugation both primary and secondary agrees with
the antecedent subject in person and number. There is, however, one
notable exception in case of the suffix _mu_ which correctly denotes the
first person*, but in late texts appears for the third person. _dumu
urudšin-na (?) aza-ga šu-nag-mu, _Son whom in the sacred copper-
bowl she baptized_. _ib-ba na-ûm-ûru-ni im-ma-bar-ra-mu, _In rage
for her city which is plundered_.

§ 184. We may from the foregoing paragraphs reconstruct the fol-
lowing table which represents the suffixed conjugation of the verb _sig_,
‘to fix’.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 <em>sig-mu</em></td>
<td><em>sig-mene</em></td>
</tr>
<tr>
<td>2 <em>sig-zu</em></td>
<td><em>sig-zune</em></td>
</tr>
<tr>
<td>3 <em>sig-ni(bi)</em></td>
<td><em>sig-ene</em></td>
</tr>
</tbody>
</table>

§ 185. The prefixed conjugation. Most languages consider the post-
fixed conjugation amply sufficient to determine the verb with relation to
the subject. In addition to the simple prefixed pronouns the verb may

1. CT. IV 8 a 3.
2. Ibid., 4 a 22.
4. Oblique case after the compound verb _šu-teg_, see § 203.
5. Poesel, op. laud. no. 24, 9.
6. _nig ma-e ni-zu-a-mu à za-e in-(ma-e)-zu, _what I know also thou knowest_.
7. SBR. 7 a 30.
8. SBR. 74 rev. 9. Ibid., line 13 _dim-ma-mu_, ‘he has grown up’, is indepen-
dent and by all means incorrect.
9. SBR. 170, 14; cf. also 1. 16. In SBR. 322, 4. 6. 8. 10. 12, several examples
of this construction occur.
be internally modified or externally augmented to render a considerable number of the moods and tenses. In Sumerian, however, the verbal root remains constant. It is true, as we shall see (§ 225), that the language makes a slight attempt to distinguish the present from the past, and the indicative from the subjunctive, but apart from this there is no modification of the verbal root either internally or externally. Sumerian has on the other hand developed an intricate system of prefixes primarily with the intention not only of indicating the connection between the verb, which almost invariably ends the sentence, and the subject, but of indicating its connection with the object, if the verb be active, and with the principal adverbial element which precedes. The language in fact has a profound psychological feeling for local relations and modal influences under which an action takes place. It has developed a system of prefixes which perfectly describe the material and abstract conditions under which an action transpires or a state exists.

§ 186. To render such service Sumerian selects three demonstrative elements $m$, $n$, $b$, inflecting all three in both the status rectus and obliquus. They thus obtained the series; a) $mu$, $mi$, $me$ and $ma'$, b) $ni$, $ne$, and $na$, c) $bi$ and $ba$. In the early period a fourth element $e$ completed the system. If we grant the principle here set forth, that the vowels of these elements represent the inflections of the cases rectus and obliquus then the forms with prefixed vowels $un$, $im$, $am$, $in$, $en$, $un$, $ib$, $ab$, $ub$ would be impossible, since the vowels here have clearly no connection with inflectional endings. If for instance the prefix $ib$ can be shown to be primitive and with the same force as $bi$, or that $in$ and $ni$ are both original and identical in meaning then we must seek for the special sense of each prefix in the consonant alone and disregard the vowel. In this case the choice of vowel would depend upon principles of harmony simply. Several reasons induce me to defend the principle

1. The elements $mu$ etc. have no connection whatsoever with the pronoun of the first person. It is highly improbable that the other prefixed elements $n$ and $b$ are identical with the pronouns $ni$ and $bi$. 

Prefixes inflected.
that originally the prefixes, although without distinction of person and
generally without number, nevertheless really possess the inflections of
the cases. In the first place the prefix e clearly identical with the
ending of the status rectus (§ 68), is never employed except as subject.
Secondly the forms with vowels before the consonants appear to be of
late origin due either to the addition of a prosthetic vowel or to
euphonic attraction. Thus im as an independent prefix was originally
immi probably due to an attempt to emphasize the prefix mi. *ib a
much used prefix in the later period possibly developed from ibbi
emphatic of bi; in from inni. In the interior of a combination of
prefixes we meet with forms like mu-śi-in clearly for mu-śi-ni where
in is preferred to ni for euphonic reasons. *nu-un for nu-mu, nu-un for
nu-ni and many other similar examples will justify the assumption that
the prefixes with the vowels before the consonants are of secondary
origin. This point conceded we proceed to assume that the vowels of
the prefixes have the force of case endings, a principle defended by me
in my Syntaxe, and one to which I shall have frequent recourse in the
exposition of the prefixed conjugation.

§ 187. Strictly speaking only the forms mu, mi, ni, ne, bi and e
can indicate the subject and object. Adverbial notions must be expres-
sed by the oblique forms ma, na, ba, or by one of the infixed prepo-
tions ra, ša, da, ta. In practice only ni and *bi are regularly employed
for the object. The order of the prefixes is, subject — adverbial ele-
ment — object. *mu-na-ni-gub = he (mu) has placed it (ni) for her (na)";
in the same passage with object omitted we have mu-na-dim, ‘he has
made (it) for her’. The only attempt to divert the suffixes from their

1. Cf. Thureau-Dangin, ZA. XX 386 No. 7. Cf. for example i-im-nag-nag-
me, ‘they have drunk’, Radau, Miscel. No. 6, 6, where i-im = im, an evident
attempt to compensate for the full form immi.

2. Cf. ini in i-ni-nad SBP. 336, 16; i-ni-turri, Syntaxe p. 252, i-ni-tur,
SBH. 72, 11. *i-ni-in-nad, and var. ni-nad. SBP. 336, 16.

3. Yet cf. ni-ni-dub, ‘he heaped them up’, SAK. 38 III 27. ni-ni-dug,
‘he commanded it’, ibid., IV 29, 33.

absolute indifference to person and to number is the occasional use of ne to indicate the plural dative and object. *ē mu-ne-ni-da*, 'he has built a temple to them'. As object, *u*-mu-ne-ğul, 'may she (mu) make them (ne) glad'. The emphatic forms immi, inni, and reduced forms im and in are illustrated by the following; *im-mi-in-da*, 'he built it', with which compare ni-ni-gar, 'she accomplished it'. In the form *im-ma-na-ni-ib-gar*, 'he constructed it for him', immi subject is partially assimilated to na. On the contrary, in forms like *im-ma-ni-uš*, 'he caused to be placed there', the element ma appears to be independent of the element im so far as the force of the two are concerned. Compare also *in-na-ni-tu-ra*, '(when) he brought it in for him', where in-na apparently serves both as subject and dative object. Compare also *in-ne-enba*, 'he portioned out to them', Poebel, op. laud. no. 28, 10. The forms im-mi and in-ni, im-ma and in-na may be both emphatic expressing a single idea, or be so extended as to serve in a double sense. The reduced forms im, in and by analogy ib (for a supposed form ib-bi) are really direct forms and can be employed only as subject or object. If immi be the emphatic of mi, im-ma appears as the emphatic of ma in such cases as *im-ma-bar-ra-mu=ša iššallu*, 'which is plundered', where the oblique prefix im-ma clearly indicates the passive.

§ 188. The oblique prefixes have a subtle force co-extensive with the force of the oblique case of nouns, viz. of, place, means, dative object etc.

1. SAK. 44 g) II 13.
2. For the use of this particle see § 216.
3. SAK. 220 e) II 7. Examples of ni and bi subject will be found in my Syntaxe, pp. 245 and 275; also ne var. of ni, p. 273.
4. BA. I 301 col. II 11.
6. Ibid., 19, 19: *an-ra d-entil im-ma-ni-uš*, 'Enlil he placed by Anu'.
7. A clear case of this double force of im-ma is im-ma-sum-mu, 'he gave to it', Gud. St. B 7, 23.
8. VA. Th. 6091, 9 in BA. VI pt. 3, p. 19, date of the 8th. year of Ammiditana, see p. 43 where 5800 has in-ni-tu-ra, i. e., with the dative omitted and ni employed as object.
We have already seen the oblique infix in its use as dative of indirect object, as in e-ne-BA, 'she gave to them'. sub mu-ne-tim, 'he raised to them a prayer'. The locative idea appears in the following; u-dig šdg-ga-zu igi-šu iga-ma-gin, 'may thy good spirit utukku go before'. In this form ma apparently repeats the locative notion in igi-šu, the subject being dropped after the preceptive prefix ige harmonised with ma. The temporal force appears in gig-a ma-ni-nad, 'in the night I lay down'. We have in the latter example the subtle association of the subject with adverbial ideas which brought about the passive and reflexive force of ba discussed in the following paragraph. The subject when intimately associated with an adverbial idea in the sentence is often expressed by an oblique form thus describing the subject as intimately acting in a given manner.

é-mağ-ni-a mu-na-ni-tūr. 'in her mighty temple he has brought it in'. Examples of the locative force of the oblique prefixes are confessedly rare and even those here cited are capable of being interpreted as ethical datives, 'for me, for him, for her' etc. Nevertheless I shall assume that these particles have, at least inherently, this force.

The passive.

§ 189. ma and ba may indicate the subject in the following constructions. a) By phonetic harmony as in ma-ra-gar for mu-ra-gar, ba-ta-e for bi-ta-e. b) Or the oblique case here represents the subject as acted upon by an instrument, or some external force, or as acting for itself, in its own interest. ma and ba thus came to express the passive

1. TSA. 9 rev. II 5.
4. Most Sumerologists reject the interpretation given here concerning the locative force of the oblique particles, and would regard ma as the subject which would be possible only on the assumption that the vocalisation has no casual significance.
5. Cyl. A 3, 10 where ma serves not only as subject but as an oblique temporal case.
and the middle voices. These suffixes evidently acquired the force of passives by association with the oblique instrumental and the force of the middle voice by association with the oblique dative.

The passive is reproduced by several Semitic translations which leave no doubt concerning this construction. jā-ma-abbi = likkabā. 'may it be spoken', AL, 136, 3 and variant jā-ba-ab SBH, 99, 50. [Here abbi and bi are forms of the root bi to speak.] im-ma-bar-ra-mu = ša iššalu, 'which has been plundered', SBH, 88, 15. ba-an-zī-ir-zi-ir-ri-da = ihhiliša, 'which is torn away'. ba-šub = ḫtandi, 'she is thrown'. Examples in classical texts are abundant. bal-bi ba-bal, 'this dynasty was overthrown'. ba-ḡul, 'it was destroyed', passim in date formulæ, cf. SAK, 228-8, with which compare the active lugal-e urbillum-(ki) mu-ḡul-a, 'year when the king destroyed Urbillum'. uku ba-gar-gar kalam(e) ba-gub gub, 'The people are created by it, the land is established by it'. Cyl. B, 1, 10. ma passive perhaps in dūg-gar šág-ga-a galu ma-a-gar, 'man is brought unto pious thoughts', Cyl. A, 20, 3. ud temen-mu ma-siğ-gi-na, 'when my foundation inscrip-

1. The passive construction of ma and ba appears to have been discovered by THUREAU-DANGIN and LANGDON, each independently of the other. Vide Bab., II 72, and ZA, XX 398. The reflexive function of ba was first indicated by THUREAU-DANGIN.

2. CT, XVI, 10, col. V 1. The form is really a double passive, the da (§ 202) being thrown to the end of the verb to indicate the dependent form. The correct form would be ba-an-da-zī-ir-zi-ir-ra, in case we are not dealing with the element da in § 153.

3. ASKT, 120 rev. 13.

4. HILPRECHT, BE, XX, no. 47 rev. 7.

5. Second year of Bur-Sin.

6. The majority of the forms given in my Syntaxe under ba, pp. 241-5, are actually passive.

7. The vowels of the prefixes are frequently prolonged, as ba-a-de, ba-a-gi-gi-da (Syntaxe, 242), ba-a-gar (CT, III 28, A. 60), mu-w-da-zu (Cyl. A, 9, 4). ima-a-tağ (Cyl. B, 1, 17), apparently for purpose of accent. THUREAU-DANGIN, ZA, XX 404, suggests the omission of a prefix as an, i.e., ba-an-de = ba-a-dw etc.

8. Naturally the passive notion may exist in a form without being expressed as in igi-ma-šu dusu-azag ni-gub, 'before me the holy head-basket was placed', Cyl. A, 5, 5.
tion is laid', Cyl. A 11, 18. *igi-gar ma-šid-da,* 'the reckoning has been counted', Nîk. 175 rev. II 2.

**Middle voice.**

§ 190. The middle voice can be exemplified for *ba* only (*na* was avoided since it would have been confused with the negative *na*). *ud-ba pa-te-si-ge kalam-ma-na zig-ga ba-ni-gar,* 'then the patesi in his land took taxes for himself', Cyl. A 14, 7. In Cyl. B 4, 2-5 occur *mi-ni-gar, ba-an-sum* and *ba-ni-sig* in identical constructions, with the difference that the two forms with *ba* add the nuance of reflexiveness to the verb. The choice of *ba* for the middle voice to the exclusion of *ma* depends upon an inner psychological distinction of the elements *m* and *b* which as yet escapes us. *ma* in the middle voice may exist in *nam-ni ma-ni-kub-du,* 'whose oath he has sworn for himself', SAK. 18 V 33; compare the active *nam mu-na-kud-du,* 'an oath he has sworn to him', ibid. 14 XVI 19.

§ 191. An indirect element may, as we have seen, stand for the subject in case the subject is intimately connected with an adverbal notion, or has been harmonized by an indirect element. There remain, however, examples whose constructions offer great difficulty as *ma-da-na,* 'to the patesi who shall construct (my temple)'. Apparently *ma* here represents the subject without any accessory notion whatsoever. Oblique subjects are particularly frequent in compound verbs; *á-ba-il-il,* 'he exalted it', *gú-im-ma-siğ-siğ,* 'it will enrich', *gú-ma-siğ-siğ-ne,* 'they assemble'. In certain cases *ma* appears to indicate the dative of the first person, as in *nig maš-gig-ge ma-ab-gin-a-ma,* 'that which midnight brought to me', where the subject seems to be omitted. The same construction

1. For *na* subject and passive we have but one example, *e idim-šú na-e,* 'The canal was dug to the water-level', SAK. 14 XVI 24.
2. Cyl. A 9, 7.
3. Cyl. A 22, 23, compound of first class, see Bab., II, 78.
4. Ibid., 9, 18.
5. Ibid., 10, 29.
6. Ibid., 1, 27.
in nam-nun-ni sag ma-ab-sum-sum, 'grandeur hath one given unto me'.

§ 192. The prefix al, possibly a variant of an occurs once in the early inscriptions, al-su-su-a, SAK. 28 k) V 3, but is common in later texts as al-šam cited by Huber, Hilprecht Anniversary Volume, 205; al-bir-ri=issappah, Boissier, DA. 4, 18. Assimilated to ul in nu-ul-iti= ul ašib IV R. 11 u a 39.

If al as subject be inexplicable the prefixes ab, am and an as subject are no less so. ab subject in ab-dû-a 'which had been built'; ab-us-sa 'it is placed', both passives; but active in láj ab-mal-mal= nura tašakkan, 'thou bringest light'.

an in más an-tuk, 'it bears interest'.

am (invariably written A-AN), in i-si-š am-ta-lal. šu am-šar-šar-am=ikarrabu, 'they implore'. am-ši-tili, 'the land in sorrow exists'. These forms according to the theory defended in this exposition are all incorrect and most of them are late and rare.

An especially curious form is e-PI-bal, i.e., e-mē-bal, in dub-bi e-mē-bal, 'he has rendered unto them their account', where mē evidently represents the dative plural, possibly identical with the definite plural me, distinguished from the indefinite dative plural ne'.

§ 193. The prefixes seem originally to have had local distinctions. e is employed for a subject which acts at the place where the tablet is redacted. mu denotes a subject near the centre of action. bi and ni denote those subjects which are at some distance.

3. IV R. 14, no. 2 rev. 12.
4. Poebel, op. laud. no. 21, 1.
5. SBP. 214, 22.
6. BA. VI, pt. 3, p. 47 obv. 3.
7. SBP. 10, 19 (So I would now translate).
8. Nk., 175 rev. IV, 1; 261 rev. III; 262 rev. I.
9. In all three tablets cited mē refers to a definite number of shepherds.
In his article *Sur les préfixes du verbe sumérien*, Fr. Thureau-Dangin has discussed these local distinctions of the prefixes so far as they concern the subject, distinctions which seem to have been observed in the early period only and even then chiefly in business documents where clearness was especially necessary. I have been able to accept his theory only in part 1.

*e* denotes a subject dwelling at the place where the document in question was written, termed by Th.-D. the ‘centre’. *mu* denotes a subject dwelling in the ‘exterior’. Thus in Nik. no. 97 the secretary (*nu-bandā*) of the royal granary delivers grain to the overseer of slaves (*pa arad-dē-ge-ne*); the form employed is *e-ne-bal*. But in no. 98 the overseer (*pa*) of a field (outside the city) delivers grain to the secretary (*nu-bandā*); the form is *mu-na-bal* 2. In TSA. no. 29 the secretary gives provisions to the mule-herd; *ē ki-ka-la-ta en-ig-gal nu-bandā lugal-sigē sib-du-ru-ra e-na-sum*, ‘from the house Kiš Ṭala, Eniggal the secretary, has given to Lugalsige the mule-herd’. On the other hand, Nik. no. 146, the *nubandā*, the priests of different gods and others bring sheep, wines, grain etc. to the palace; *ezen d-ka-ša₃ šag₃ šag₃ dam uru-ka-gi-na lugal šir-bur-la₄-(ki) ka-ra e-gal-la mu-na-tūm*, ‘At the feast of Bau unto Šagšag wife of Urukagina, king of Lagash, in the palace they have brought’. *kūr-Xₖ-(ki)-ta ur-₅ en-ki dam-₉-kar X₅-tūr dam pa-te₃-si₃-ka-ra mu-na-tūm-₆m*, ‘From Kur-X Ur-Enki the merchant unto X-tur, wife of the patesi, has brought’ 7. We may regard this point as sufficiently evident.

1. The theory that a particle has in itself the power of denoting the direction of an action and the beautiful hypothesis of action from the centre (*e*) and toward the centre (*mu*), and from the exterior back to the exterior (*bo*) and from the centre back to the centre (*ni*) is linguistically too mechanical.


3. Notice the oblique genitive of time, v. § 134.

4. Written *la-bur*; I have transcribed everywhere as above. As a matter of fact we should read *lagaš*, and not transcribe the signs phonetically.

5. Rec. 325.


7. RTC. no. 28. The text in which *e* and *mu* are most clearly contrasted is RTC. 19 analysed by Th.-Dangin, ZA. XX 396.
bi indicates a subject remote from the centre. The notion of self-interest, i.e., the dative force of the oblique case, is expressed by ba. The subject (ba) comes and acts in his own interest. In fact bi may represent a subject acting from a distant place, as in the phrase šu-bi-dig, 'they have caused slaughter', a phrase used in the tablet of Urukagina which describes how the soldiers of Umma came to Lagash and slew the people in their sanctuaries. Often in the phrase gin-šu bi-stig, 'he smote with the axe', employed especially in the inscriptions of Eannatum to describe the conquest of foreign countries.

The use of the prefix bi is rare and in business documents of the classical period almost exclusively confined to the phrase giš-bi-tag, 'he slaughtered', employed of slaughtering sheep for sacrifice. ba would then represent a subject acting from a distance for himself. Thus in RTC. 46, a list of sheep brought to Lagash, in one instance we find the entry, su-bi bur-d. nidadba X 'bi ba-tūm, 'its pelt Bur-Nidaba the tanner has taken away'. Especially clear is RTC. no. 25; a merchant goes from Lagash to Umma taking copper to purchase gold; he is given the copper by the wife of the patesi in Lagash (e-na-lal, 'she gave out to him'); the phrase concerning the merchant runs, da-du lul dam-kar umma-(kī)-ši ba-tum. Dadulul, the merchant, has taken (the copper) to Umma. mu having the force of near association is clearly distinguished from the ethical ba of remote association in NIK. 293; "One mana of pure gold for purchasing slaves Ur-é-Innina, merchant for the 'House of the Women', has taken (ba-tūm). Therewith one slave for 14 shekels of gold he has brought back mu-tūm, and Urki the gardener has taken him (ba-tūm)". Here the two prefixes are distinguished by a feeling of nearness in regard to mu, and of remoteness and foreign self-interest in regard to ba. In the case of mu the subject acts for the 'centre'; in the case of bi the action, although in both cases

1. SAK. 56 k).
2. Also frequently passive, as in RTC. 46 rev. col. III, 3.
3. Other examples of prefixed bi not in this sense but indefinite, in Syntaxae, 245, and cf. bi-ag, DP. 31 VI end.
4. RTC. 293.
originating at the centre and in the second case remaining at the centre, nevertheless, has an aspect of 'otherness', if we may employ a psychological term. In DP. nos. 69, 70, 71 the ordinary phrase a-mu-ru, 'he dedicated', appears as a-bi-ru, probably because the redactor of the tablet wished to emphasize the remoteness of the subject.

A sense of remoteness, perhaps not so vivid, attached itself to ni, clearly distinguished from e in TSA. no. 6. Here an official of the patesi brings (ni-la3) resinous products from the plantations of his master. The patesi pays (e-na-lal) from the income (?) of the month Udu-zid-še-a of Nipgirsu. In RTC. no. 31 the fishermen bring fish mu-tum-a and the secretary (nu-banda) puts (ni-gub) them in the storehouse. Here the nearness of association of mu, the feeling of action towards the 'centre', is clearly distinguished from ni which though acting at the 'centre' yet conveys the notion of 'removing'.

ni and bi conveying the notion of remoteness naturally became the prefixes reserved to express the object. mu, capable only of associating itself with an action arising outside of, but closely connected with the point of view of the writer, was universally reserved for the subject. e, denoting a subject at the centre, disappears for the most part before Gudea. The point to be held firmly in mind concerning these elements is the psychological feeling for the degree of nearness, association and remoteness in the mind of the writer. e may be the subject of an action operating at or from the centre. The direction of the action is not inherent. In the nature of the case the action would more often be towards the outside, but cf. e-durun, '(the sailors) rest (in the boat)', šag-galu-36000-ta šu-ni e-ma-ta-tib-ba-a, '(when) he (the god) had caused him to abide among 36000 men'.

With mu, denoting a subject near the centre, the action will be more

1. The saqar. For 1Š (saqar) as a title v. Nik. 158 rev.; CT. IV 39 c, where the 1Š of Esagila are mentioned.
3. See the examples in Syntaxe, 245-7.
4. SAK. 46 b) III 6.
5. SAK. 50 VIII 6.
often toward the centre but there is absolutely nothing in the prefix itself which determines the direction of the action. We have for example in a text of the classical period, Nink. 291, en-ig-gal nu-banda mu-sid, 'Eniggal the secretary has counted,' but no. 170 e-na-sid, 'he has counted out to them.' It would seem that the sole basis of distinction here is the degree of nearness to the 'centre' in which the nu-banda acts. Since e subject, acting at the centre, is incapable of being inflected to show self-interest as ba and ma, the language renders this nuance by infixing ma; e-ma-lâq, 'he has carried away for himself.' udu-nitaš lugal-sašušgal udu-sig-sú nigin-mud e-ma-ra, 'one male sheep of Lugalsušgal, for wool-bearing sheep, Niginmud' has caused to be transported for himself.'

§ 194. If the subject may be emphasized by doubling the characteristic consonant (§ 187) as imni (timi), inni (tim), the same process is of course possible in case of the adverbial element; mu-un-na-dû, and mu-na-dû, 'he built for him', in exactly the same sense, SAK. 182 a) 13 and 15. mu-un-na-an-gi-gi, 'thou hast restored it to me.' ĝe-en-ne-ib-tar-ri, 'may he decree it for them.'

§ 195. Inasmuch as the principle underlying the prefixed conjugation represents a constant effort to unite the verbal-root with all possible elements of the sentence, we should expect to find a double prefix for the subject if the sentence contain two subjects, and a double infix for the object if the sentence contain two objects. The difficulty of indicating a dual subject was of course not felt since the language indicated the

1. On this point I am in complete disaccord with Th.-DANIN.
2. The tablet gives a list of fishermen who bring bundles of cane to Lagash.
3. The secretary assigns sheep to the shepherds.
5. ra, same root as ara(DU) = ašâku, here causative.
6. Ibid., rev. I.
7. SBP. 272, 15. [Literal translation.] Notice the attraction of the object ni to the dative na.
8. SAK. 220 c) II 13. Subject replaced by the preceptive particle ĝe.
plural of the verb by suffixes (§ 225). In case of a dual object, however, the conjugation ordinarily demands a double infix to correspond to each of the objects. ₃šul ₃babbar ₃iškur ursag ₃-a₃ni₃šu₃a₃ba₃₄₅ni₃ib₃gl₃g₁₃es, 'the hero Shamash and the hero Adad to their side they have brought over'. Here the two objects babbar and iškur are repeated by the double infix ni₃ib = ni₃bi, arranged according to the degree of remoteness which each connotes.

If the object be modified by a noun in apposition, the appositional noun figures as a second object. ₃êbabbar ki₃d₁₃u₃r₃asag ... nam-t₃il₃la₃a₃ni₃šu₃mu₃na₃ni₃in₃d₁₃a, 'he built for him Êbabbar, the sacred dwelling'. Here the object ni is doubled ni₃ni₃₅₅ni₃in, to represent both the object and its appositional noun. The factitive object, or noun describing the condition of the object after being acted upon, is also represented by a second infix. en ₃ën₃nin₃gir₃su₃ra ₃ki₃bi₃nig₃dug₃mu₃na₃ni₃ib₃g₁₃al, 'for the lord Ningirsu his place he rendered good(ness)'. ₃ën₃nin₃u₃sig ₃ki₃en₃gi₃ra₃ka ₃dug₃li ₃mu₃ni₃ib₃d₁₃i₃d₁₃u₃, 'Eninnu with the bricks of Sumer he has made magnificent'. A similar construction, whose meaning is difficult to render occurs in IV R. 20 no. 1 obv. 17; ₃u₃mu₃un ₃ba₃ni₃in₃rig ₃dul₃mar₃ra₃bi ₃im₃d₁₃u₃d₁₃u₃bu₃, 'the lord has occupied his abode in peace'.

§ 196. The four postfixed particles ra, šī, da and ta, the peculiarities of each of which we have already discussed (pp. 67-68) were also

1. I mean of course two objects named, not the dual, or the plural of a single noun.
2. aba = abba, emphatic ethical subject, for ba.
3. CT. XVI 21 a, 150.
4. SAK. 210 b), 13.
6. d₁₃a here perhaps for d₁₃a = ban₃u.
8. One of the few examples where the verb does not come at the end of the sentence. Double prefixes for the object (ni₃ir₃, ni₃ib₃) are found used incorrectly for a single object, as in-na-ni₃in₃tur₃, 'he brought it to him', Poebel, op. laud., no. 8, 12 ; 40, 6. im₃ma₃ni₃in₃sık₃ki₃ne₃, 'they humiliate (the head with oppression)', SBH. 84, 23. In such cases we have to do with a late usage.
generally repeated in the prefixed conjugation, and placed before the
infix of the object as e-na-ta-kud, ga-mu-ra-ab-dâ. We may assume
that originally these infixed postpositions had each the peculiar force
characteristic of each of them. Nevertheless as verbal infixes each of
them developed certain of their original meanings to the exclusion of
others. As infixes they acquired real modal force enabling the verb to
describe intricate shades of meaning.

§ 197. ra, which as a postfix ordinarily denotes motion toward a
person, as a verbal infix indicates the dative of the second person almost
exclusively1. eš e-ninnû-na dû-ba za-ra ma-ra-aq-dûg, 'he speaks to
thee for building the house of his Eninnu'2, with which compare the
parallel passage e-a-ni dû-da ma-an-dûg, 'he speaks to me for building
his temple'3, where the dative of the first person is apparently represent-
ed by ma with subject omitted. Theoretically every sentence, whose
verb has an infixed ra indicating a dative of the second person, should
have also the preceding phrase za-ra, or zu-ne-ra, but examples of
the full construction are rare. The language having once confined the
personal and dative force of ra to the second person, it seemed sufficient to
insert the infix simply. So we have the well-known phrase in prayers
je-ra-ab-bi, 'may he speak to thee'4. mu-du-ru ... šu-zu ma-ra-ni-in-
dû, 'he has fittingly placed into thy hand a sceptre'1. ma-ra-dû-e, 'I
will build for thee'2. me-mu bar-su si-ja-ra-ni ib-sâ-e, 'may my
command direct thy soul aright'2.

1. This rule first laid down by Th.-DAnGin, ZA. XX 381, has few exceptions.
Since ra came to be reserved for the second person, the only means left for
expressing the dative of the first and third persons were the oblique infixes, ma,
na, ba. ra is employed for the dative of the 3rd person in the late and barbarous
form ne-in-da-ra-dî-a, 'which he adorned for him', VA. Th., 670 obv. 5 where da
repeats the instrumental guškin ruš-a, 'with shining gold', and da-ra precedes
the object.
3. Ibid., 4, 20.
4. SBP. 296, 18.
5. Gud. Cyl. 8, 18.
6. Râdâu, Ninûb 44, 44.
Occasionally ra is assimilated to ri as in ĝe-ri-ib-gi-gi = liduk-ka, 'may it slay thee'. ĝe-ri-pad = lu utammu-ka, 'verily I will curse thee'.

In both of the cases last cited we have to do with ra denoting the accusative (§ 82). ra postfixed after the first or third persons is ordinarily rendered by an oblique infix, or its force may be rendered by the infix ši (for šiš), logically incorrect but the only infix which could be employed in its place. ī-ū-ū-ša in-ši-in-gar-ri-eš, 'man with man confers'. a-da-ne-ne-ra in-na-ab-kallagi-ne, 'to their father they will pay'. Or left unrepetered; d-ningirsu-ra a-šag-gan kenag-ni ... šu-na mu-ni-gi', For Ningirsu his beloved field ... into his hand I restored'.

Infixed šu.

§ 198. šu employed as the suffix of motion toward things, in an adverbial sense, and as an accusative sign (§§ 83-93), ordinarily appears as the verbal infix ši*. This infix often repeats the force of a preceding suffix ši; developing the notion of 'motion towards' the infix acquired a truly modal significance, infusing into the entire verbal-form a feeling of action directed toward an object.

ab amar-bi-šu igi gal-la-alt ē-šu te-te-ma im-ši-tum, 'As a cow which casts (her) eye toward her calf, he directed (his eye) toward the temple with love'. gu-đe-a siq-ta ba-ši-gin, 'Gudea from the lower (country) went forth'. saĝar-bi saq-ba im-ši-gi, 'he restored the earth therein'. īlagal-zi-[ra?] gisginar u-mu-sā anšu-duš-úr u-ši-lal, 'for thy lord prepare a wagon and attach a mule thereto', Cyl. A 6, 17-8.
THE VERB

ṣī reproduces causative ṣū (§ 90); e lugal-bi igi-sud il-ii d-indugud-
(ju)-dim sig-gi-a-bi-ṣū an im-ṣī-dūb-dūb, 'at the temple whose lord
raises his eyes afar, which shines like the su-bird, the heavens trem-
ble'. mul-su-ṣū tūr ẓe-im-ṣī-dā-dā, 'at thy name may the sheepfold
be built'.

Or it may reproduce the ṣū of purpose; nam-tiš en-te-me-na-ka-ṣū
uḫ-ul-la-ṣū d-ningirsu-ra’ ẓe-na-ṣī-gub, 'for the life of Entemena unto
far away days before Ningirsu may he stand'. ṣū of 'contact with'
appears in the peculiar construction employed with the verb šam 'to pur-
chase'. The wife of the patesi, ẓen-ki-azag-ṣū enim-bi-dug lagar dumu-
ni e-ṣū-ṣam, 'purchases of Genkizag, Enimbidug the psalmist, his
son'.

§ 199. da, the suffix whose primary force is that of accompani-
ment, employed chiefly with persons, appears as the verbal infix in the
same sense. galu-ni ma-al-ga-sud-da mu-da-gin-na-a, 'her man who
came with Malgasud'. uru-ma ẓe sig-ni zaq-ba mu-da-nad-ām, 'in
my city the strong and weak lay side by side'. d-ningirsu-da uru-ka-
gi-na inim-bi dug-e-da-kešda, 'With Ningirsu Urukagina contracted
this oath'. Ilī-idinnam and Ilī-ummati brothers, Ea-idinnam son of
Ibkū-Ištar and Kuritum his wife nam-dumu-ni-ṣū ba-da-an-rig, 'have
taken for their sons', literally, 'have taken with themselves'. This
force of association appears also in ideas of violent reprisal, the notion
being that the subject violently takes away an object with itself. gi-li
bar-tul-bi-τa ba-da-an-kār-ra, 'the marsh land in its fulness it has pillag-

3. The text adds d'nina.
4. SAK. 40, VI 3-8. Cf. also 30 c) 12.
5. RTC. 17 obv. I-II.
6. RTC. 19 obv. III.
7. Gud. B 7, 34. [Translation after Th.-Dangin.]
8. SAK. 52, XII 28-8.
9. Porsel, op. laud, no. 21, 1-5. The postpositional infixes properly precede
the object, but cf. the incorrect form ba-an-da-rig, ibid., 28, 4; 57, 3.

GRAM. SUM.
ed". The notion of association is more subtle and approaches the dative of advantage and disadvantage, often expressed by suffixed ra, in the following constructions; balag kenag-ni ... ursag nig-ba-e kenag-ra ... é-ninnu ... ureau-na-da-tur-ri, 'his beloved lyre ... for the hero who loves gifts ... into Eninnu ... cause to be brought'; arad à-giš-tag-tug-ra ureau-na-ni ureau nu-ma-da-dub, 'the slave iniquitous his lord smote not on the head.'

da passive.

The da of agency (§ 95) when infixed naturally gives the verb a passive force, a construction not always kept distinct from the instrumental passive properly expressed by the oblique forms ba and ma.

sag-enagar-da ... igi-gar-bi e-da-agá, 'by the chief farmer ... the account has been made'.

igi-zid utul-da e-da-stig, 'by Igizid, the shepherd, they have been pastured (?)'.

The construction appears with things in later texts only. si-si-da-xu-de kalam igi mu-e'-da-si-zid, 'by thy faithfulness the land is faithfully surveyed'.

Or as a simple passive; ki-en-gi-rá já*-dirig ureau-da-de, 'in Sumer oil shall be poured out in abundance'.

káru-ká-ri já ureau-da-sud-e, 'the lands are anointed with oil'.

ud-ba unug-(ki)-gi ka-zal-a pár-ureau-da-zal-zal-li, 'then Erech was made radiant with joy'.

uri-(ki)-e gud-dim sag-an-šu ureau da-il, 'Ur like a steer was exalted heavenward'.
da reproduces the da of purpose with infinitives (§ 97) in é d.-ningirsu-

1. SBH. 73, 3 = SBP. 260.
5. Nik., 255.
7. Pronounced mô.
8. Radau, Miscel. no. 4, 10.
9. I have provisionally retained the pronunciation já for NL = šamnu but the value appears to me most doubtful.
12. SAK. 134 II, 30-9.
13. Ibid., 30-32.
THE VERB


Inasmuch as suffixed da was occasionally confused with ta (§ 109), we naturally expect to find the same confusion in the infixes. dul-da-ta nam-mu-un-da-tur-tur-ne, ‘may they not come in out of the caves’.

Occasionally da becomes di, de, du by vowel harmony.


§ 200. ta, infixed, preserves for the most part the original force ‘from, out of’, (§ 101), but the locative force (§ 102) occurs also. uru-ta im-ta-ē, ‘from the city he caused to go away’. pisan u-šub-ba-ta siq ba-ta-il, ‘from the mould he lifted the brick’. en-ig-gal nu-banda sag engar-ge-ne ē-ki-lam-ka-ta iti ezen d-ne-sû-ka e-ne-ta-gar, ‘Eniggal the secretary to the chief of the farmers from the mercantile house in the month of the feast of Nesu has withdrawn (grain) for them’.

ta locative; giš-kā-na-ta ba-ta-durun, ‘within the lintel he caused to repose’. gišdūr-gar galu mu-na-gub-ani sajar-ra ē-šem-ta-durun, ‘the throne which anyone may set up for him may lie in the dust’.

ta confused with da passive occurs frequently; d-innina-ge ki-an-na-šū-ga-da nam-pa-te-si šir-pur-la-(ki)-ta nam-lugal kiš-(ki) mu-na-ta-sum, ‘by Innina who loves him the patesi-ship of Lagash and the

1. ASKT. 92, 38.
2. IV R 15 b 62. The force of du (= da) escapes me here.
3. IV R 11 b 46.
4. SBP. 230, 14. ba-e pronounced bō.
7. RTC. 68 rev. II 7.
10. Sic! one expects ka, or ka-ka (v. § 139).
11. For ka-aggida, later kenag.
royalty of Kiš have been given’

Notice for example in-ta-dū-a = innipūš, K. 41 obv. II 3.

The variants te, ti, for ta occur in u-mu-un-te-gur-gur, ‘thou shalt
purify’, and ā-en-ki-da é an-kir-ra-ka šag-mu-ti-ni-ib-kuš-sā, ‘by the
aid of Ea he planned the temple of Ankir’

§ 201. Occasionally a form has two of these adverbial infixes; an-ta
ğe-gāl ā-mu-ra-ta-gin, ‘may plenty come to thee (ra) from (ta) hea-
ven’. babbar ki-šur-ra ma-ra-ta-e-a dingir-zu ā-nin-ги-zid-da babbar-
dīm ki-ša-ra ma-ra-da-ra-ta-e, ‘The sun which arose for thee from the
world — thy god Ningišzidda, as the sun from the world, goes up for
thee’. The combination ra-ta in the first verb is again doubled in the
second verb (with the ta dissimilated to da) since the second verb
attempts to repeat the form of the preceding dependent verb and also
the same idea.

Suffixes.

§ 202. The infixes da, ta, šū, ra, for reasons which are not evident,
may be placed after the verb; they still preserve their original force
in this position. ğe-tiš-la-šū, ‘that he may live’, OBI. 113, 4. ğe-ib urū
ši-ib-ba-(ki) ba-gul-la-ta, ‘The brick walls of Barsippa are destroyed’,
SBH. 55 obv. 14. ğum-ba-gur-ra-ta dūg-ga-na, ‘she who said “let me
be sent back”’, RTC. 290 obv. 9. nu-mu-un-dib-ba-ra, ‘he comes not (to
thee)’, SBP. 96, 3. nu kir-ra-da = ša la uttakkarā, IV R. 16 a 5.

ta passive in ki-šū an-ki ur-bi lāl-a-ta, ‘where heaven and earth
are joined’, V R. 50 a 7.

Compound
verbs.

§ 203. Compound verbs deserve a separate treatment since in the
construction of these verbs the language attained subtlety of expression
altogether extraordinary’.

1. SAK. 22 b) V 26-VI 5.
2. IV R. 27 b 52; literally, ‘remove (impurity)’. The figurative sense in isi
in-ma-ta-lal, ‘with fire chase away (impurity)’. Cyl. A 13, 13, etc. (Syntaxe 255).
lal = maštū, ‘be lacking’, lit. ‘make lacking’.
5. For literature on the compound verb see Syntaxe, 237 f., and Bab., II 66-99.
The majority of compound verbs were formed by combining the words for eye (igi), head (sag), hand (šu), mouth (ka, gu), arm (á) with a verb of action. *igi-gar*, 'to see', i. e., to use the eyes. *igi-tuš*, 'to see', i. e., to open the eyes. *sag-ila*, 'to elevate', i. e., to lift the head. *šu-tuš*, 'to grasp', i. e., to open the hand. *á-ila*, 'to exalt', i. e., to lift the arm. *ka-gi*, 'to revoke', i. e., to turn the mouth, alter the word'. A considerable number of compound verbs are formed with the noun *ki* (ken), place. *ki-dur(un)*, 'to install', i. e., to cause to inhabit a place. *ki-gar*, 'install', i. e., 'make a place for'.

In the primitive stage of the language the derivation of the compound verbs was not lost sight of. In employing such a verb the speaker felt that he was applying one object to another, in other words the noun in the compound verb was regarded as the direct object and the object of the composite action was regarded as the indirect object. The interior object is applied to the exterior object, which is inflected in the oblique case. Thus the verb *igi-sšg*, 'to cast the eye', in the sentence *gatu-tu-ra igi-im-ma-an-sšg*, has the internal object *igi* and the external object *gatu-tu-ra*. The original notion would be, 'he cast (his) eye upon the sick man', i. e., 'he beheld the sick man'. The prefixes of the verb reproduce faithfully the psychological process which lies beneath this expression for 'to see'. *an* reproduces the interior direct object, *ma* the exterior indirect object, and *im* the subject. Compound verbs governing the oblique case I have termed compound verbs of the *first class*.

§ 204. I give here those examples of compounds of the *first class* whose construction I have been able to verify.

*di-kud-a-ma šu-ni-ib-bal-e-a*, 'he who changes my decision'.

The exterior object has not been reproduced in the prefixes. For the oblique case with *šu-bal* compare also *di-kud-a-na šu-nu-bal-e*, 'no one

1. The word for 'horn' *ši(g)*, forms a compound with *ša*, 'to direct', *ši-ša*, 'to direct in a straight line'.
2. Sm. 49 rev. col. II 2-4.
3. Gud. B 8, 17-8. Ibid., 38 and cf. 43. Notice also in SBH. 63, 3, that the object of *šu-nu-bal-e* ended in *a*. 

Examples of first class.
changes his decision". \textit{dúg-dúg-na šu-nu-bal-e}, 'none shall change his commands'.

\textit{dúg-dúg-ga... šu-zid im-mi-gar}, 'he executed the orders faithfully'.

\textit{más-a šu-ni-gid}, 'he examined the oracle'. \textit{más-bár-bár-ra šu-mu-gid-dé}, 'he examined the pure oracle'.

\textit{é-ninnu(a) ... igi-mu-na-ni-gar}, 'he beheld Eninnu'. The exterior object has not the inflection $a$ in the text (Cyl. A 1, 20-1), but it is clearly indicated by the oblique infix $na$.

\textit{bár gir-nun-na ki-di-kud ba... à-ba-il-il}, 'He exalted the shrine Girnun, place of judgement'.

\textit{só-dúg-na éd-ningirsu-ka-ta gù-ge-ib-gi}, 'let one revoke his regulations from the temple of Ningirsu'.

\textit{id nina[ki] gin-a al-mu-na-dā}, 'he dug the canal flowing in Ninā'.

\textit{nin-a-ni igi-na níg-nu-mu-na-ni-ra}, 'her mistress did not smite her face'.

Second class. § 205. In the development of the language there was naturally a constant tendency to neglect the original force of the interior object and to regard the exterior object as direct. This is especially true of the numerous compounds formed with the word for hand $šu$, which with its variant $ša$ often forms causatives or served to lend a particularly active force to the verb. A compound having developed this power of acting

1. SBH. 31, 17.
3. Literally 'he put a faithful hand to the orders'.
4. Cyl. A 12, 17; 20, 5. The original meaning of $šu-gid$ is apparently, 'extend the hand unto', 'take by the hand', cf. IV R 15** obv. 15.
6. Ibid., 22, 22-3.
7. Gud. B I 17-9. Literally, 'turn the word against his regulations'.
8. SAK. 44 g) III 6-7.
THE VERB

directly upon the exterior object, will necessarily have two direct objects and in a complete prefixed conjugation both should be repeated. A correctly prefixed compound verb will make the construction evident at once. In the first class the exterior object will be repeated by an oblique infix; in the second class by a direct infix.

For example, we have seen that the verb igi-gar in the inscriptions of Gudea governs the oblique case of the exterior object. When we meet the same verb in the inscriptions of the period of Isin it is construed with the casus rectus; bugal-e igi-ne-ne-in-gar-ri-es-ma, ‘they beheld the king’
. Here the first ne represents the subject. ne-in=ni-ni, reproduces the exterior and interior objects. A glance at the parallel form igi-mu-na-ni-gar cited under § 204 will make evident the change which time has brought about in the construction of the verb. The evolution of the verb sal-diug, ‘to bestow care upon’, ‘to care for’, can be traced in the same manner. Thus we have in the period of Gudea ankár ... sal-ú-ma-ni-diug, ‘care for the ankár’, where the subject falls away after the imperative prefix ú. eš-bar-kin-mal sal-ba-ni-diug, ‘she cares for the oracles’. In the latter construction the subject is apparently omitted entirely. But in a hymn of the Isin period we have sal-zid-ma-ra-ni-in-diug, ‘he cares for thee faithfully’
, where we have the double object clearly indicated together with the superfluous dative of the second person ra. The change of construction is indicated by two variants, d-nudimmud-da sal-diug-ga-su-dé, ‘when thou carest for Nudimmud’, SBII. 69 obv. 2 and d-nudimmud-e sal-diug-ga-su-dé, CT. XV 17, 20
. Other examples in which the construction is evident are: me-mu bar-zu si-ša-ra-ni-ib-sá-e, ‘may my command direct thy soul aright’
. sá-bi puḫrum nibru-[ki] tub-bi ne-ne-in-diug, ‘The council of Nippur shall settle the affair’
.

ud d-āš-du-bār itti-šag-ga-ni igi-ma-ni-in-dū-a, ‘when the god of

1. Poebel, no. 10, 5.
2. CT. XV 17, 16.
4. Radau, Ninib, 44, 44.
5. Poebel, no. 10, 15. tub-diug, ‘speak peace’. 
the new moon revealed to me his favorable sign". The double infix ni-in for the interior and exterior objects is clear; if ma be taken for the subject the oblique form may be explained as the middle reflexive.

In case a verb of this class has a double exterior object then the prefixes should correctly indicate three objects as in ama tür-bi šu-ma-mi-ni-ib-gur-ri, 'mother and son it rends asunder'.

e-sa-gab-a-bi ... kalam-ma īgi-mi-ni-ib-gal, 'The temple Sagab beheld the country'. The double infix ni-ib does not agree with the exterior object kalam-ma, which may be due to vowel harmony (for kalam-e).

§ 206. A verb of the first class, if construed in the passive, should retain the oblique exterior object and the interior object should become the subject. The idea would be 'an object acted upon for or against another'. No cases of the passive of a verb of this class have been found, and in fact it is unlikely that the passive of such verbs ever existed, since it was impossible in these cases to represent the exterior object as acted upon and wholly needless to represent the interior object in that relation.

In passives of compounds of the second class the external object becomes the subject and the force of the interior object is unrepresented in the conjugation. en ki-ba-dûr, 'The high priest was installed', (passim in dates). kalam-e ĕ-gal-la šu-ĝe-a-dá-peš-e, 'May the land be

1. SAK. 212 c] I 25-II 2.
2. SBP. 20, 39.
4. A few double infixes of the object are difficult to explain where neither a double object nor a compound verb of the second class is involved. Such cases are ba-ni-ib-lai-a, 'whoso diminishes (the decrees)', Gud. B 1, 16. šim-sid-dim sag-ga mi-ni-ib-de, 'pure unguents he poured out on its head', Cyl."A 27, 24 kûr-ra-sar mi-ni-ib-šuš 'it overwhelms the totality of the lands', Cyl. B 1, 9. THUERBAU-DANGIN, ZA. XX 389 would see in these cases an attempt to emphasize the object. Most of the examples cited by him are explained by the two principles exposed above. The examples which do not fall under these heads are due to false analogy.
5. Pronounced perhaps ĕa indicated by the complement a.
filled with abundance'. *pa-te-si-da šir-bur-la-(ki)-e īgen-īgal-la šu-mu-da-peš-e*, 'By the patesi may Lagash be filled with abundance'. *giš-ba-tuk-ām*, 'he was heard', Cyl. A 3, 29.

§ 207. In my Syntaxe (229) I defended the existence of a verb 'to be' (esse), viz. √me whose essential element m appears in the emphatic particle am. This word appears as a finite verb; *PI-LUL-da ud-bi-ta e-me-an* (var. a), 'at that time there was slavery', SAK. 50 VII 26-8. *lā-gēl-bi a šu-mu im-me a gīr-mu im-me*, 'This man is the son of my hand, son of my foot is he', CT. IV 4 a 21. *zu-sū igi-ne-ne i-nam-ma*, 'whose gaze is toward thee', IV R. 19 a 53. *inanma for i-na-me-a*. *gi-di-da-ni nī e-ām-me*, 'Alone he himself is', SBP. 320, 14.

The imperative with emphatic ām; *ā-me-ām*, 'let it be', SBP. 282, 25. The precative with emphatic ām; *sīg-sīd ū-ninnā ga-nam-me-ām*, 'The sacred brick of Eninnu truly it is' (*ganamme for gan-me*), Cyl. A 6, 8. Compare also Cyl. A 5, 17. 25.

In some cases the element cannot be regarded as a verb since we have such forms as *sī-me* 'thou art', *nu-me* 'I am', forms which would be *me-su, me-mu*, if *me* were a real verb. We have rather to do here with a widely spread assertive element, a decayed form of the real verb. To all intents and purposes it still has the force of the verb 'to be' in numerous instances; *māš nu-me-a*, 'which is without interest'. *a-bi id-gīr-bi nu-me-a ne-dūr*, '(when) its water was not in the bed of the canal he laid them'.

With the optative negative *na*, the form *na-me* became *namme* as in *ki-pad-da nam-me*, 'a place known it is not'.

3. Strike Brūnnow's, no. 3986.
5. Ibid., 1. 11.
8. CT. XIX 17 c 36.
§ 208. ám may be attached directly to a noun which forms its complement. alan-ba d-bur-d-sin kenag uri-(ki)-ma mu-bi-ám, "Of this statue 'Bur-Sin beloved of Ur' is the name". ki-sù-bí-ám, "it is a lamentation". alan-e... degesi-áám, "The statue is diorite". i-de-mu-šu a-ba-ám bar-mu-šu a-ba-ám, "before me who is? behind me who is?". d-ba-ú nin-a-ni nin uru-azag-gi n̄i siš-áám, "Bau his lady, is the lady who herself founded the holy city", Gud. E 3, 16-19.

Gerundive conjugation.

§ 209. The verb me when attached to participles forms the widely used participial conjugation. In this construction the form is ordinarily attached directly to the verbal root by the vowel a and drops the final e since the accent is lost to the verbal root. Thus we have düg-im-me 'he speaks" , but more regularly düg-ánm. Since the verbal root is potentially either active or passive, the participial conjugation may have either voice ad libitum, as gu-ni kùr-ra-ám, 'his cry is changed' é-ta e-a-ám, it is brought forth from the temple". giš é dul-me-gul unug-(ki)-ta tám-ám, 'the wood has been brought from the house dul-me-gul of Erech". düg-ga-su zid-àm sàq-bi-šu e-a-ám, 'thy word is true, it arises supremely". One ka of liquor, one ka of bread, a half ka of meal-dub-dub, a half ka of wheat bread-šar-ra sà-düg-ba gàl-la-ám, 'are instituted for the regular offering'". a-silim gar-ra-ám, 'she prepares healing water".

Gerundive conjugation in dependent clauses.

§ 210. The participial conjugation is particularly frequent in de-

1. CT. XXI 25, 10-11.
5. SBP. 322, 5. 7. 9. etc.
6. Note that this widely used ending is invariably written A-AN.
7. SBH. 112, 5.
pendent clauses. *arad nin-a-ni kenag-âm, 'the servant (who) loves his lady'*. *âm* appears as an in *id asag-ga-an šag-bi ṣug-ṣug-ga-an d.nina a-sal-li ḫe-na-tum, 'in the canal which is pure, whose flood is bright, may Nina cause to be brought shining water'*. *a-ba dug-ga-na a-ba šar-ra-na... enim-da gur-ra-da-an, 'he who in his speech, he who in his power... is faithless to his word', St. Vaut., obv. 18, 10-13* (Translation after Th.-Dangin). *gù-de-a šag-ga-ni sud-da-âm, 'Gudea whose heart is profound', Cyl. A 1, 22.*

§ 211. The assertive force of *âm*, var. *an*, caused it to develop into *âm* emphatic an emphatic particle employed after finite verbs and nouns. *ib-gar-ra-âm, 'he has made'*. *ba-ab-si-gi-en, 'thou shalt humiliate it'*. *insi-il-li-en, 'thou didst sever'*. *me-en, 'I am'. ad-da igi-nu-duḫ dîm-gas-an, 'Adda, the blind man, a grinder of corn'.

§ 212. By construing the verb *me, âm, an*, with the postfix *da* Sumerian expressed the idea of comparison; *za-e-da nu-me-a*, 'like unto thee there is none'*. Literally 'beside thee none is'. *é-nad-da mu-da-ne dukkûr-šar-da mes asag abzu-a il-la-âm, 'The ēnadda which he built was like the bowl*-kursar, which the sacred hero bears in the nether sea'. *dub-là-bi... la-ḫa-ḫa-abzu-da šu-qa-âm, 'the dubbà was established like Lahama of the nether sea'. *zid-da bi-da-ba gub-ба-би ididigna îbabîrân-bi-da şen-gâl tûm-tûm-âm, 'The zigda placed in the bida was like the Tigris and Euphrates which bring abundance'. Finally the postfix *da* was thrown to the end of the phrase and joined to

2. SAK. 54 h) XII 41-4.
5. SBP. 198, 15.
7. Radau, Miscel., no. 4, 11. *nu-me-a* is here independent, although it has the dependent inflection *a*.
8. The text has *dûk* before *il-la*, l. e., at the beginning of the next line.
the verb ēm, whence arose the word dam, 'to be like'. bur-asag... bunin-maág-band-a-nu BANSUR-gi dam, 'the pure stone bowl was... like the basin maág-band-a'1. šim-dak ēa šu-ga-bi e šutug asag-a-nu-
BANSUR-gi dam, 'The stone ointment (jar?) placed in the temple was... like the pure house of anointment'1. kun-an-na... šir kûr-šû
igi-sud ila-dam, 'The reservoir of lead... was like the light which lifts a far gaze toward the lands'1. ēa giš-im-gû-gû-ne ušum-âbu ur-ba
ē-ne dam, 'In the temple the wood-(work) which he constructed was like the dragon of the nether sea which arises...'1. Here dam follows
the dependent verb ē-ne. The full construction da... ēm more often
appears with the oblique case, simply, da being omitted. giš-dûl...
an-šig-ga su-šim il-la-ām, 'The giš-dûl was like the radiant sky which bears splendour'18. ē-gi-gûr-bi muš-kûr-ra ur-ba nad-ām, 'The house
gigurru is like a mountain serpent which lies...'18.

§ 213. By false usage dam appears as a postfix, as in ud-dam sig-
mu-na-ab-gi, 'he rendered it brilliant as the day'1. It is tempting to
connect the regular postfix dim = kima, with the dam here discussed.
In fact the idea of a suffix, 'like unto', in the sense of a preposition
(kima) does not appear to be original in Sumerian. As to the origin
of the suffix dim we have, therefore, two evident suggestions. On the
one hand it may have developed from dam under influence of the Semitic
kima, or it may be a word borrowed directly from the Semitic word.
For the present I shall adopt the Sumerian origin of this suffix, which
from the period of Gudea onwards becomes an important factor in Su-
merian. ti-ra-âš ab-su-dim nam-nun-na ken-im-ma-ni-gar, 'The tiraš
like the *apsu he established in magnificence*. *šag-ab-dim zig-zig-zu*, 'like the centre of the ocean thou rages'.


A dependent phrase may be indicated by the full suffixed conjugation, as *amaš-ta é-da-ni*, 'she who went forth from the sheepfold'. *lu-gāl-lu-bi ú-di nig-me-gar mal-mal-da-na GIR-gal tur tur-dib-bi-[en]*, 'This man against whom woe and sorrow are instituted mightily with pain is seized'.

§ 215. Sumerian attempts to distinguish the pure imperative of direct command from the hortative imperative or mild imperative closely approaching the idea of a wish. The direct and pure imperative is originally expressed by the simple root. *é-ninnu an-ki-da mu-a d-ningirsu zag-sal*, 'Eninnu, built in heaven and earth, Oh Ningirsu glorify'. Cyl. B 24, 14-5: imperative of the compound verb *zag-sal* (first class). More often with overhanging vowel *a*; *gin-na dumu-mu*, 'go my son'. *gar-bi kur-a*, 'eat his food (offering)'. *nig-in-na*, 'repent'. IV R. 28* no. 4 rev. 5.

2. Ibid., 8, 23.
3. Poebel, op. laud. no. 10, 19.
4. CT. XVI 7, 264.
5. SBP. 274, 7. Notice the improper use of *da* for the instrumental.
6. ASKT. 12, 18.
7. IV R. 29* obv. 15. Imperative of a compound verb of the second class.
8. SBP. 312, 20.
9. IV R. 19 a 33.
10. CT. IV 4 obv. 28.
11. IV R. 17 a 55.
For the ordinary imperative with suffixes see the preceding paragraph. The imperative when fully inflected is identical with the indicative with the difference that the verbal root comes first and the particles follow in the usual order as *gar-mu-un-ra-ab*, 'return him unto (his god)'.

The imperative may also be expressed by the ordinary suffixed conjugation (§ 184). *gub-ba-su*, 'place', IV R. 21 b 17.

§ 216. The hortative imperative is indicated by the vowel *u* placed before the prefixes or suffixed directly to the root, without prefixes or other suffixes. *šu-na u-me-ni-sīg*, 'give him over into his hand'; *šu-nir kenag-ni u-mu-na-ālim mu-su u-mi-sar*, 'His beloved emblem make for him; thy name write (upon it)'; *sib šub-šub-bi u-ba-ni-ib-te-en-te-en*, 'The sorrowful shepherd pacify'. *anšu dun-ūr u-ši-lal*, 'hitch the mule unto it'. For *u* suffixed, cf. *nigin-ū*, 'repent'. *tug-ū*, 'repose', IV R. 21* b 32.

§ 217. Prefixed *u* also lends the force of the optative of wish or intention and is often identical in meaning with the precative *gen* (§ 219). *sas̄uš-gal-ni ū-ni-šuš šu-maḡ gīr-maḡ-ni an-ta *gen-mal-mal nam-galu* kalag uru-na šu-ū-na-sīg*, 'may his great net overwhelm them, may he put his great hand and foot (upon them) from on high, the men of his city may he enrage against him'. *ganam sil-bi-da sill ama-bi-da umu-un-na-an-tar*, 'Ewe from her lamb, lamb from her mother truly thou dividest'. *a-a-su d.en-ki-ge ū-ši-in-SAL*, 'Thy father Ea truly will send

1. IV R. 17 a 55.
2. Written 𒄁𒄃, 𒄅 and 𒄀-𒄃. Only the last form (ū) in the early period.
3. IV R. 19 b 18.
5. SBP. 288, 8. The double inflex *ni-ib* refers to a single object, a false construction due to analogy simply. See above p. 152 n. 3.
7. CT. XV 13, 1.
8. SAK. 40 VI 22-7.
thee'. *u-ba-ra-e-ne* til-la-su-šù, 'truly I will not repose while thou livest'. The negative employed in this construction is *nu* which follows *u*, as in *gu-de-a-ar dug-gar-bi galu u-nu-ma-ni-gar*, 'Before Gudea a complaint anyone truly did not make'. According to V R. 25 c 31 the plural of this form of the optative has the inflection of the past plural ending *eš*, thus distinguished from the plurals of the *jen* optative (§ 219) which has the future plural ending *ene*; *kimaš-a-ni dubbin u-ne-in-siḫ-eš*, 'let them shear his forehead'.

§ 218. Closely connected with the optative *u* is the conditional *u* conditional force of *u*. *galu u-gub*, 'if a man was laid (in a tomb)'. *udu-sig u-mu-tum*, 'if one brought a sheep with wool'. *galu ... d-ningirsu-ge dingir-ra-ni uku-ma ǧa u-mu-na-ni-de-a*, 'If anyone proclaim Ningirsu as his god to my people'. *pa-te-si ... ē-ninnu d-ningirsu lugal-mu u-na-du-a*, 'If a patesi has built Eninnu for Ningirsu my lord'. *udu ušam*, 'if he purchased a sheep'. *gi-in-bi u-un-tag-ga*, 'If I touch a maid'. *u-mi-di-duḫ-duḫ ... ba-an-laḫ*, 'When I had made bricks (then) I made (the walk of the temple) to shine'.

The conditional *u* developed out of the optative *u* and originally governed independent sentences only. It will be noticed that the examples given above from the early texts have no overhanging vowel *a*. Later, when the conditional force made itself felt, these phrases were turned into the subjunctive.

§ 219. The future emphatic, and optative of wish and intention, *jen, ĝe* etc.

1. SBH. 55 rev. 6.
2. *ne* for classical *nud*.
3. IV R. 13 b 38.
4. SAK. 50 X 1.
5. Ibid., 54 I 17.
8. SAK. 54 I 2.
9. ASKT. 139, 51.
10. ANDRAE, Anu-Tempel, p. 92.
11. This construction was first explained by THURRAU-DANGIN, SAK. 52 note g).
which also developed into the conditional are ordinarily expressed by
the prefixed conjugation introduced by the particle *jen*. It seems that
the original verbal root *jen* (𒆠𒆜) meant ‘to be abundant’, from which
developed the form *gen* represented only in the dialectic *den*, as *de-en-
im-mi-dug-a*, ‘if I speak’, K. 41 rev. I 14. The derived noun *jan*
occurring only under the derived form *gan* in such forms as *ga-na ga-na-
ab-dug* ‘verily, verily I will say to her’, where *ga-na* evidently repre-
sents a derived form of *jen*. By dropping final *n* arose from *jen*, *je*,
from *jan*, *ja*, from *gan*, *ga*; by still further apocopeation of *ga* the preca-
tive vowel *a* arose. It is impossible to decide in many cases whether
we are to read *jen* or *je* for the sign𒆠𒆜; the late form *de-en* which
occurs frequently shews clearly enough that the original pronunciation
was current as well as the apocopated form *je*. Occasionally the loss
of *n* is in a measure indicated by the addition of the vowel *a*, especially
where *je* occurs without a verb for ‘verily let be’, as in *mu-a-ni mu
je-gal-la je-a*, ‘May his year(s) be year(s) of abundance’. *a-ta-j-su
ji-a*, ‘thy help verily it shall be’.
Although *gan*, *ga* are certainly
evolved from *jen* and *je* by a regular phonetic process, and should be
employed in precisely the same manner, yet by convention *jen*, *je*,
*ja*, *ju* were ordinarily reserved for the 3rd person and *ga* for the first
from the house of his god, from the tablets, be removed’4. *d-lama-ság-
ga-su gi-r-a ga-mu-da-gin*, ‘May thy good genius go at my heels’.
*b-a-ni . . . je-mu-na-du*, ‘His temple verily I have built for him’6.

1. SAK. 222 c) 11.
2. CT. XII 24, 29. For *ji* var. of *je* see also *ji-si-in-gub-bi-er = lu uššis,
V R. 62, 56.
3. Thureau-Dangin, ZA. XX 397, on the basis of OBL. 113, where *je-ti-la-ša*
and *ga-ti-la-ša* appear to be distinguished, concludes that *je* refers to persons
and things remote and *ga* to those near at hand. In fact *je-ti-la-ša* ‘that he may
live’, refers to the person for whom the vase was dedicated, and *ga-ti-la-ša*
(same sense) refers to the person who dedicates the vase.
6. CT. 146, 1. Observe *ju* for the first person.
ag-mu-šú d.nin-in-si-na nin-mu ţu-mu-ţul-li-en, 'Because of my work may Nininsina my lady rejoice'.

ē-su ga-nu-ra-dā, 'Verily I will build thy temple'. ē-mu Ḋu-da iti-bi ga-ra-ab-sīg, 'To build my temple verily a sign I will give thee'. me-e d-en-lil-šu ga-ām-ši-gin, Unto Enlil verily I will go'.

Since a is derived from ga it follows that this precative particle is employed regularly for the first person. a-na a-ra-ab-tuq-e, 'what shall I add to thee'? me-en-ne ṣ-e-tub a-ra-su a-mu-un-sāb-bē-en, 'Oh temple repose truly we implore'. Yet a precative of the third person occurs; sag-ga-na a-ba-an-lāg-lāg-gi-eš, 'at his head may they stand'.

The plural of ĕn optative is regularly indicated by the future ending ene, as ē-na-ba-ni-il-e-ne, 'let them cause it to go away'. uru-ki a-mi-ni-il-ñigin-en-e-ne, 'the city they shall close against him'. Negatives of the ĕn forms do not occur since the optative negative na has in itself the force of a precative, as nam-ba-gub-bu-ne, 'may ye not stand'. šu na-mu-da-bal-e-ne, 'may they not change'.

For ĕn the variant dé-en, and for ğe the variant dé (ཛན) are found from the period of the Isin dynasty onward passim. āne dé-em-mu-lāg-ga, 'may heaven appease'. dé-ra-ab-bi, 'may he speak to thee', passim in liturgies.

§ 220. The precative force of ĕn easily adapted itself to conditional and purpose constructions. For the conditional, see K. 41 rev. 14, na-an-na-tur-tur dé-en-im-mi-dīg-ala-bi mu-un-kur-e, 'If I say 'I will not...
enter into it", its beauty consumes me". For a dependent clause of purpose see CT. XIII 36, 19, dingir-ri-e-ne ki-dûr šag-dug-ga dé-in-
dûr-ru-ne-es-a-mâ nam-lû-gûl-û ba-dû, 'That the gods might abide in a dwelling which rejoices the heart, he created mankind'.  uku bir-
bir-ra a-ba-ab-dû-dû 'gul-li-es ki-in-gi uri-(ki)-ge dim-me-ir gûn-gûn-
e-ne i-dê mu-un-ši-in-bar-ûn, 'That I might gather the scattered people gladly the great gods of Sumer and Akkad looked upon me'.

Subjunctive.

§ 221. The subjunctive is indicated by the addition of the oblique case ending a shewing that the phrase thus treated as a noun is dependent. Sumerian distinguishes clearly between a dependent phrase which merely describes a noun and a dependent phrase which defines time or which describes an intellectual conception not yet realized or whose reality depends upon a preceding act or thought. For the pure descriptive adjectival phrase Sumerian employs the suffixed conjugation. The subjunctive phrase partakes rather of the nature of an adverb. The intellectual process described in the subjunctive phrase either conditions the action of the principal verb, or depends upon the action of the principal verb. We have, therefore, two principal ideas lying at the basis of the Sumerian subjunctive: the conditional lying in the region of pure mental abstraction; the subjunctive which describes a state resulting from a preceding act, or which develops the idea of a preceding thought (the subjunctive of indirect discourse). Fundamentally different is the temporal subjunctive when it defines time in which facts have been realised. This mood is employed here as a purely adverbial notion. ud... gû-e-na-gar-ra-a, 'When he had conquered'. ud é-ninnâ é kenag-gû-ni mu-na-dû-a ĝar-mu-tuû, 'When

1. dû for dul = pahárû.
3. Yêl adjectival phrases occur in the subjunctive as, 'It is the statue of Gudea, galu é-ninnû... in-du-a, who built Eninnû', Gud. B 8, 3-5. 'Gudea, galu nig-
dû-e sti-nê-a, who caused to arise in splendour what is fitting', Gud. F 1, 8.
4. Not to be confused with the conditional thought of as already realised, see the following paragraph.
5. OBI. 87 II 2.
he had built for him Eninnu his beloved temple, he relaxed his mind', Gud. B 7, 26-8.

The subjunctive is likewise employed in causal phrases; *mu ašag PA-lugal ša-nu-ub-diē-ga-āš 2 gin kū-babbar... in-na-an-būr*, 'Because the field does not equal in value the right to the royal PA-office, he has given as redemption two shekels of silver', Poebel, no. 37, 12.

To illustrate the difference between the simple adjectival phrase and the subjunctive phrase let us compare the following sentences: *takundi la-sag-ga-e galu tug-mal-e-ne ba-diē*, 'Suppose that a slave, whom a man has hired, die'. Here we have the simple suffixed secondary conjugation tug-mal-e-ne indicated by *ne* in a purely descriptive phrase.

*mu Ammiditana lugal-e lamas-lamas mas-sag-ga-ge nam-tīl-la-ni-šē šu-ā(m)2-mū-mī-ām guškin ruš-a na-šal-la-bi-da-ge šu-ā(m)1 ne-in-da-ra-diē-a ne-in-din-din-ma-a d-innina nin-gal kiš(?)-(ki)1 a sag-lugal-la-na-ge an-šī in-ib (sic!)-ila-ūš in-ne-en-tur-ra, 'Year when Ammiditana the king caused to be entered, for Innina great mistress of Kiš(?) who exalted his chieftainship, (statues) of the huge guardian spirits, who pray for his life, and which he had adorned and fashioned with radiant gold and precious stone'. In this sentence we have the temporal subjunctive in-ne-en-tur-ra, and two subjunctives in an adjectival phrase, ne-in-da-ra-diē-a and ne-in-din-din-ma-a; the subjunctive is employed here since the noun which these verbs describe is regarded as already subjected to the action of the verb tur-ra. Sumerian thus endeavors to represent by the subjunctive the mental subjection of a minor idea to the principal idea. Theoretically a feeling of uncertainty and unreality, a sense of adverbiality subjected to the main idea, lead to the use of the subjunctive in such constructions. Naturally out of this sense of subjection arose the subjunctive of indirect

2. *ām certainly represents the oblique case here.
3. *dē, here with a person.
4. VATH. 670 in BA VI pt. 3, p. 47.
5. The same construction in VATH. 1290, date formula of Samsulitana [v. Poebel, p. 106], ni-lag-gi-ēš-a etc.
discourse. *a-na ib-ag-a nu-un-zu*, ‘He knows not what he has done’.
*ba-bi lu-pal-du-r-du-g-e nu-u-na-an-sum-ma-a... nam-erim-bi in-kud*, ‘Lugal-du-r-du-g took oath that he had not given this gift’.
*ud-kûr-šu lu-tû-ra gu nu-mâ-mâ-ne-a in-pad-de-es*, ‘In the future man against man will not complain — they swore’.

The conditional subjunctive is rare since Sumerian conceives of a condition as already realised, yet the construction does occur as in *dê-en-im-mi-dû-g-a*, ‘if I say’, K. 41 rev. 14 (cited in § 220). *ud nu-šû-šam-šam-a-a*, ‘If ever he does not purchase’.

§ 222. The conditional in the indicative. Sumerian in case of the conditional particle *ud*, ‘when’, distinguished two classes of conditions, one based upon the mere intellectual conception of possibility and the other upon the present realisation of the condition. In the former case *ud* is regarded as a relative adverb, ‘when’, and governs the subjunctive both in conditional and temporal clauses as we have seen. In this sense *ud* should be translated into Semitic by *enuma*. Ordinarily, however, the language prefers to conceive of the protasis as an independent sentence and the condition as already real, the idea being, ‘granted that such and such a thing has taken place, then such and such things will occur’. In this sense *ud* is inflected in the oblique case *udda, uda* and means ‘at this time’, ‘now’, the formula being, ‘now granted that etc.’ In this sense the Semitic translation is *sunma* which likewise governs the indicative.
*ud-da nu-šû-sam ... laî-na u-na-du-g*,” ‘If he buy (a mule) let him say to him ‘pay me’.’
*ud-da enim-ba šu-ni-bal-e sašu-gal d-en-lîl-lâ ... ĝe-šuš*, ‘If he revokes this oath may

1. IV R. 22 a 54.
2. RTC. 295.
3. Porbe, op. laud. no. 37, 17. [On this subjunctive see F. Thureau-Dangin, in Florilegium Melchior de Vogüé, p. 597; cf. ZA. XXIV 385].
4. SAK. 52 note i).
5. CT. XII 6 a 5.
6. First pointed out by Ungnad, ZA. XVII 362.
7. SAK. 52 XI 25.
the great net of Enlil ... overwhelm him'. *ud-da dug-dug-na nig-
erim ba-mal-mal siššak sü-sü-na-šu gaz, 'If he against his oaths do
wickedly let one thrust a wedge into his teeth'. In legal literature
this construction is regularly introduced by *tukundi*: *tukundi* dam-e
dam-na *išu* ba-an-da-gig-a-ni dam-mu nu me-en ba-an-na-an-dug id-
da-šu ba-an-šum-mu, 'If a wife to her husband, with whom she hate-
fully conducts herself, say 'my husband thou art not', into the river
one shall throw her'.

In omen texts this construction is introduced by *tīl* (←) or *tal* (↑),
the ordinary root for *gamāru* 'be complete'. *tīl* bantu ana sišširišu
maru saḫrat šipurussu etc., 'Provided that the liver is entirely sur-
rounded by the gall-bladder, then the oracle is etc.'5. *tal* gali dug-
gar-a an-ni iššu šu ipušu kašad šibit, 'Provided that a man in a
dream-(the god) answers him once 'yes', there will be attaining of
desire'. By convention omens taken from the liver ordinarily begin
with ← but omens taken from the stars and heavenly bodies begin
with ↑. In any case the Semitic translation would be šumma.

§ 223. Although the overhanging vowel *a* properly denotes the
subjunctive, yet there is a tendency to employ it promiscuously to mark
dependent clauses of every description. In the same way the inflections
of the casus rectus *e*, *i*, *u*, which are properly employed to mark the
present and future tenses, often indicate that the phrase is independent
simply. Thus we have *e-ni-ha-e*, 'he has portioned out'. *gīga*
sub-bē *mu-nā-sal-e*, 'by night offerings glowed to him'. *i-a-ni-šu*
*mu-un-na-teg-e*, 'he drew nigh unto his house'6.

2. RTC. 16 rev. II. For the interpretation see UNGNAD, VS. I, p. XI nos. 106-110, sikkata ša ėrē ana bi-šu imājiṣu.
3. The forms *tukumbi* and *tukun* occur.
4. Sio! da after the object.
6. IV R. 34 a 1.
7. BOISSIER, Choix de Textes, 175.
10. SBP. 224 rev. 5.
§ 224. The present and future are indicated by the vowels e, i (with the exception noted in the preceding paragraph). Independent forms without a vowel ending are naturally supposed to be in the past tense, either, pluperfect, present perfect, or imperfect. ne-in-dug=utib and ne-in-dug-gi=utâb. The past of the plural is indicated by ending eš, the present and future plural by the ending e-ne, ne. ne-in-dug-gi-eš=utibbu, ne-in-dug-gi-ne=utabbu. 1. ni-agâ-e, ‘he will measure’. 2. gar ni-kur-e=akalam ušakal, ‘he shall cause him to be fed’ 3. uru-šú nigin-e, ‘I will go to the city’ 4. ni-dû, ‘he has built’ 5. ni-dû-dû, ‘he had built’ 4.


In late texts the curious future plural e-mes occurs, being a combin-
ation of the future singular e and the late plural ending meš. *in-pad-e-meš (ítamă), 'they will swear*, II R. 33 no. 2, 5. Compare *šu-ba-an-ti-(g)-meš*, 'they have received', and *ni-lal-e-meš*, 'they will pay', in the same text, Th.-DANGIN, Lett. et contrats, no. 82 ii. 9. 15.

The rule for the plural observed in grammatical texts appears to have been often violated in practice. Thus we have *in-ši-sam-e-ne*, 'they have bought'\(^1\). *i-in-nag-nag-ne nu-mu-un-ne-si-sig-es*, \(^1\) Though they drank yet it satiated them not\(^2\). *mu-na-ši-e-ne*, 'they have appointed him'\(^2\).

§ 225. The regular conjugation, as we have seen, has no means of indicating either the person or the number of the subject, by means of the prefixes. To indicate the person we should have expected the personal pronouns to have been suffixed, but such a method would have made the verbal form identical with the dependent conjugation (§ 184). The regular conjugation remained, therefore, absolutely destitute of indication of person.

To indicate the plural the nominal inflection *ene* would naturally be employed. But in case of the plural of verbs another inflection *es* arose correctly employed only for past tenses (§ 224), whereas *ene* (*ne* after vowels) ordinarily appears only in the present and future. This distinction appears in the classical inscriptions; *nam-šaq-ga*\(^4\) *mu-tar-ri-es-a šu namu-da-ni-bal-e-ne*, 'The destiny which they have decreed may they not change'\(^5\). *dingir-gal-gal šir-bur-la-(ki)-a-ge-ne gu-ma-si-si-ne*, 'The great gods of Lagash will assemble there'\(^6\). *im-da-šu-ub-ba-aš*, 'they hastened'. *šu-ba-ti-es*, 'they have received'\(^7\). *sib udu-sig-ka-ge-ne ... azag bi-gar-ri-es*, 'The shepherds of the wool-bearing sheep ...
returned money'. *sib udu-sig-ka-ge-ne ba-gar-eš*, 'The shepherds of the wool-bearing sheep have brought back' (Nbk. 155 rev. II). Although this usage based upon distinction of tenses is evidently classical, yet the origin of the inflection *eš* is obscure. In fact it indicates the plural of the object in several passages. Most interesting are the two parallel passages Gudea, Cyl. A 14,4, 'The Anunnaki, ... *mu-da-an-ši-šu-gi-eš*, he has established together', and Cyl. B 5, 22, *d-a-nun ... en a-ningirsu-da ki-bi mu-da-sin(!)!-ni-eš-ām*, 'The Anunnaki ... by the high priest of Ningirsu have been made glorious unto their place'. *mu-un-ne-ši-in-اغ-gi-eš*, 'he has sent them'. In two of these examples *eš* denotes the plural of a personal object; it ordinarily denotes the plural of a personal subject. In the following examples *eš* refers to things; *aš-me-aš-aš-a*, ... *ni-lag-gi-eš-a nāzgin-na guškin-a azag-me-a-bi-da-ta šu-a maj-bi ib-ta-an-du-uš-a*, '{When he had introduced) sun disks ... which he made brilliant and which he finished magnificently with lapis lazuli, with gold and silver'. The god Sin, *pad-d-inna mu-un-gi-eš-ā(m)*, 'who establishes offerings'.

Negative *nu*.

§ 226. The negative of the indicative is *nu* (employed also incorrectly with the subjunctive of indirect discourse); temporal, conditional and adjectival clauses when conveying an attitude of certainty on the part of the writer or speaker are negated by *nu*. As in the case of other prefixed modal particles *ū*, *jen*, *je*, the subject may be omitted after the negative. *di-kud-a-na šu-nu-bal-e*, 'one does not change his decision'.

1. SAK. 46 b) III 18-IV 1.
3. First noted by Th.-DANGIN, ZA. XVII 198.
4. I have transcribed *š* everywhere by *eš*, originally *aš*. It may well be that the original value was current in the classical period.
5. *š* *erin* (?).
6. CT. XVI 80 a 67.
7. Sic! a after the direct object.
8. Date of Samsu-ditana, VAT. 1200.
THE VERB

šag-ga-ni nu-mu-su, 'its meaning I know not'. gù nu-ma-ma-ne-a in-pa-dé-ša, 'They swore that they would not complain' (passim). He who, ča-gar-ra-bi ... igi-ni-šù nu-tug-a, 'the sacrifices does not keep before himself'. ud-da nu-šu-šam-šam, 'If he does not buy'.

§ 227. na the oblique form of nu is originally employed only with reference to the future. We have already seen that the negative of the precative and optative of wish is indicated by na with the total omission of ūn. In fact na is translated into Semitic by the particle of defence ai', 'may it not be!' igi-na-ši-bar-ri, 'may he not look upon (it)'. gašan-bi-ta nam-ma-ra-è, 'Unto the queen let none ascend', SBP. 284, 16.

The negative form nam" has ordinarily the same force as na. Classical usage demands the negative na in indirect discourse. Enlil said to Ningirsu, uru-me-a nīg-duš šīg-nam-è, 'In my city seemliness exists not'. na-an-na-tur-tur dé-en-im-mi-diš-g-a, 'If I say that I will not enter into it'. sir-sag-e na-utud, 'the first lament is — 'it creates not'". After a verb of fearing na has a positive sense; ud-ba imi-ba-teg ba è-ta na-è, 'Then I dreaded that I should go forth to go up yonder'. Examples occur in which na appears with the indicative; especially difficult are the two passages mà-gur-ra-na šīr nam-ši-gub, Cyl. A 2, 4 ; 4, 3, which should mean, 'in her boat may she not place her foot'; the entire passage will be found in the chrestomathy at the end of this volume.

3. Sm. 11 obv. II = Creation VII 18.
5. The origin of the consonant m in this form is obscure. For suggestions see Syntaxe 272 n. 7.
6. Cyl. A 1, 4. The discourse of Enlil II. 4-9 has six negative verbs all with nam.
7. SBP. 6, 27.
8. Ibid., 332, 9.
§ 228. From the noun bar, 'side', 'outside', Sumerian derived the adverb ba-ra, 'beside', 'on the outside', and the preposition 'beside' ². From the meaning 'without', 'in lack of', the negative optative particle ba-ra arose; gêr-ne-ne gêr-a-ni³-ta ba-ra-an-teg-gâ-e-ne, 'Their feet to his feet let them not bring nigh' ⁴. ki-sur-ra ... ba-ra-mu-bal-e, 'The boundary let him not cross over' ⁵. The fundamental sense of deprivation appears in, dam ūr-galu-ge ba-ra-an-sig-ne, 'The wife from the bosom of man they remove', CT. XVI 15 a 36.

[The negative bara must not be confused with the verbal prefixes ba-ra composed of ba and infix ra, as bar-ta-bi-sù ġa-ba-ra-an-gub-ba, 'May he stand aside' ⁶.]

1. ba-ra nigin-e (ina ḫati issanibhuru), 'on the outside they are restrained', CT. XVII 35, 45.
2. ba-ra-na = ullanusû, 'without him', K 2605 obv. 7. bar udu-lâg-ka arag-bi gar-ri-dû, 'In lack of a white sheep they brought silver'. SAK. 47 h) III 19.
3. Sic! We expect na.
4. ASKTT. 90, 70.
5. SAK. 16 XX, 17-9.
6. ASKTT. 98, 42.
CHAPTER X

Conjunctions'.

§ 229. The original method of indicating the idea of the co-ordination of two neuter nouns consists in attaching the definite neuter article bi, ba to the second noun, by which means the language indicates in an agglutinative manner the notion of the unity of two concepts in one compound expression. *idigna buranún-bi, 'the Tigris and Euphrates'*.

This suffix has the power of consolidating several preceding nouns into a single construction. *sīšgalub gal-gal gīšesi sīšabba-bi, 'great ḫuluppu-wood, ušū-wood and abba-wood'*. udu sīl-bi ʾa-bi a-dim ne-dūr, 'The sheep and lambs repose also', SBP. 318, 16. ʾur sīg-bi ʾiṣi ʾu-ne-tag, 'the back and face with fire touch'. Traces of the oblique case ba are rare, this form being replaced even in classical texts by the direct case bi which was used indifferently; the force of the case endings was then lost. Likewise the original rule of employing bi, ba for neuter objects and ni, na (see the following paragraph) as the conjunction of persons, is disregarded even in classical texts so that we find examples like the following; gūn-an-šū 49 galu še-ba tūr maḫ-ba, 'As the grand total 49 men, apportioned with grain, small and great'. *dingir galu-ʾba-geš nam-mu-un-da-an-būr-ra, 'God and man are not delivered'*.  

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2. SAK. 154 II 6-7.  
4. IV R. 15* b 14.  
5. DP. 110 X.  
6. Vide § 140.  
7. IV R. 16 b 9.
kalag ki-el-bi la-e-ne, 'Male and maid they bind'. an-ki-bi-ta, 'in heaven and earth', (passim).

§ 230. Traces of the conjunction of persons in classical inscriptions are sufficient to warrant the assumption that originally Sumerian observed the distinction of persons and things here also. arad-dé lugal-ni zag-mu-da-gin-am, 'Servant and lord walked together'. gim nin-an-i mu-da-di-âm, 'Maid servant and mistress walked together'.

§ 231. The idea of co-ordination may be expressed by simple juxtaposition. arad-dé lugal-e, 'Servant and lord'. gan-ga gan-id mun-â-ri-gar-a, 'When he had entrusted to him hill and valley'.

§ 232. The suffix da possessing the inherent force of association may be employed either alone or in connection with the ordinary conjunction bi to indicate co-ordination. 'For the temple ... me-bi an-ki-da gû-lal-a, magnifying its decrees in heaven and earth'. sâ-tar an-ki-da me-en, 'judge of heaven and earth art thou'. mà-ki-lum gud-slim-bi-da im-ma-ab-dûr-e, 'A magilum-boat and a mighty steer he caused to repose therein'. ùz zas-in-na guškin ruš-a asag-me-a-bi-da-ta, 'with lapis lasuli, glowing gold and with silver'. For da the variant ta appears, an early confusion of two very different suffixes. šu-nigin 90 ùz maš-bi-ta, 'Total of 90 she-goats and kids'. If the text be certain in Gud. Cyl. B 7, 8 we have there an example of ta-bi for bi-da; ku-(r)-a nag-a-ta-bi, 'food and drink'.

1. IV 19 a 13.
3. Gud. Cyl. B 17, 30. Notice that the verb is not plural since the conjunction unites the nouns into a single concept.
4. Ibid., 17, 21.
5. SAK. 86 1) II 1.
9. Date of Samsuditana.
10. NIK. 194 obv., I 5.
§ 233. The emphatic particle *ge* which inherently indicates the intimate relation of two nouns and is ordinarily employed to denote the dependent relation of genitive and construct ¹, may also denote the simple co-ordinate relation. *līl ī-û-nun-na-* *ge* *ni-*kur-*ne*, ‘honey and butter they eat’ ². *uru kalam-*ma-*ge* *im-*mi-*in-*śēš-*śēš*, ‘The city and the land they cause to wait’ ³.

*ge* may then be attached to the form *bi-*da whenever we have the conjunction *bi-*da-*ge*. *lamas-lamas mas-sug-qa-* *ge* *nam-*til-*la-*ni-*šū šu-*am-mu-mu-*ām guškin ruš-*a* nā-*kal-la-*bi-*da-*ge* šu-*h(m)* ne-*in-*da-*ra-*dū-*a*, ‘The statues of the genii (in form) of buck-goats which pray for his life, with glowing gold and hewn stone he has fashioned fittingly for him’ ⁴. *e-de-*ra⁵ *ur*-sag *šul* d-*babbar* d-*šu-*nir-*da* e-*gi-a- bi-*da-*ge* nig-*ag-ag-da-*mu* šāg-šāg ĺul-li-es⁶ *igi-bar-ra-es-*ām, ‘Forever may the mighty hero Shamash Šunirda and the bride Aja look with gladness upon my pious deeds’ ⁷.

*ge* marking the genitive after *bi-*da must not be confused with the conjunctive *ge*; Marduk is the ... ? *ana* d-*enli-*bi-*da-*ge* ‘of Anu and Enlil’. ⁸

§ 234. The subordinating conjunction of condition *ud* and the independent conditional form *udda* have been discussed above under § 222. *ud* is originally the subordinating conjunction of time. The corresponding conjunction of place is *ki*. Both of these conjunctions so far freed themselves from the nouns from which they were derived that they are capable of subordinating a phrase with the oblique inflection or with a detached suffix discussed in the following chapter. Subordinated phrases are marked by the suffixed conjugation, by the suffixes

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Subordinating conjunctions of time and place.

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1. § 131.
2. SBP. 330 rev. 3-4.
3. IV R. 19 b 11.
4. VAT. 607 in BA. VI pt. 3 p. 47.
5. For *egir* § 50.
7. *ge* in this passage may be independent of the conjunction *bi-*da marking the subject, § 140.
8. IV R. 29 a 19.
ni, na, bi, ba or by the oblique inflection a. (§§ 183, 223). *ki gir-gin-na-mu ga-an-si-il*, 'Wheresoever I go may I prosper'. *ud d'enil . . . nam₂-ugal kalam-ma e-na-sum-ma-a*, 'When Enlil gave him the sovereignty of the land'.

§ 235. The agglutinative character of the language tended to the preservation of compound subordinating phrases, the suffixed particle being thrown to the end of the phrase subordinated by the temporal, local, causal or conditional element. Thus *ud-šú* means 'at that time', but *ud ku-babbar mu-un-tum-da-aš*, 'At the time when he brings silver'. *ud šu-zid₁ ma-si-tum-da₁*, 'Upon the day when he shall lay thereunto a faithful hand'. For the causal *mu- . . . šú* corresponding to the compound preposition *mu-šú* see the example cited p. 79, note 3. The subordinating conjunction for 'after' is *egir . . . ta*. *egir šir-bur-la-(ki) ba-šul-a-ta*, 'After Lagash was destroyed'.

§ 236. Sumerian evidently possessed a noun *ene*, *enne* meaning 'attainment', 'fulness', whence are derived the indefinite relative pronoun *ena*, *ana* (p. 113) and the adverbial conjunction, 'until', (adi) 'as often as', 'inasmuch as', *enna*, *en*. The same root appears in the compound preposition *en . . . šú*, 'up to', 'unto'. *en ará ilim-kam-aš ba-šul₁*, 'for the ninth time it was destroyed'. *enna . . . šú* may govern an infinitive, a construction which replaces an adverbial clause. *en-na é-ta til-la-aš úr e-a ab-mal-mal úr-ri ki-in ab-agá-e*, 'As long as one lives in the house, he shall build the roof of the house, (and) shall construct the foundation on the earth', II R. 15 a 9-11. *en-na a-ga-bi-šú*, 'until forever', SBP. 332, 26. The postfix *šú* is then dropped and *en* employed alone as, *en šar-ra nam-mi-in-sil*, 'unto the earth they flee in

1. CT. XVI 7, 276.
2. SAK. 154 I 36-41.
3. ASKT. 61, 39. Here *da* is verbal augment.
5. SAK. 58 II 11-12.
CONJUNCTIONS

terror' 

The conjunction ene, unlike the indefinite relative pronoun ena, ana, introduces the indicative and the phrase like the ordinary conditional (§ 222) has the independent form. en-e ḫu-babbar-ra ā-
kuš-ša-a-ni ba-an-na-ab-lal-e, 'Until he shall pay the money for his expenses' 

en-ne ša-ba-a-ni na-me mu-un-gid-i, 'until he cause his heart to attain something'.

§ 237. By compounding the preposition en with the word for 'time', 
ud-da, the compound sub-ordinating particle en-ud-da, 'as long as', 
arose, as yet found only in the phrase, en-e ud-da al-til-la nam-maj-su 
je-ib-bi, 'As long as he lives may he speak of thy greatness'

§ 238. By repeating enna as a suffix the correlative 'either ... or' 
was obtained; tu-ra nam-dig lil-lā-en-na ki-el-lil-lā-en-na ā-sīg nam-
tar-gul je-a, 'Be it sickness, death, either the lillā male or the lillā 
female, disease, the evil namtaru'. 
lil-ud-tar-en-na kal-lil-la-en-na 
ki-el-lā-en-na, 'either the demon lil-ud-tar, or the kal-lillā or the maid 
of the wind'), B.M. 93084 rev. 8 f. The form en-na-aś which is 
of course original, being compounded of en-na and šā, occurs in 
en-na ba-
ra-an-ta-dal-en-na-aś en-na ba-ra-an-ta-sīg-en-na-aś, 'As long as thou 
either flies not away or thou art not removed'.

§ 239. The correlative 'as — so' is formed by repeating the simple 
modal adverb a-dim, 'thus'. bi-e a-dim nad-de-en uz mūš-bi ū-bi a-dim 
ne-tīg, 'As he slumbers so also the she-goats and their kids repose', 
SBP. 318, 17.

1. Hrozný, Ninib 10 rev. 7. Both K. 8531 and Rm. 126 read ⸪ = itarru, 
but Sm. 1891, 4 (Baylonica, vol. IV) explains gur-gur by ittarriru. It may be 
that ⸪ is an error for ⸪ kūr.

2. II R. 15 a 33-5. [manalšu, 'expense' is from the root anāh, as the Sumerian 
d-kūš-ša shews. kuš-ša = nāh, 'to repose', is an error to be removed from 
the lexicons.]

3. IV R. 20 obv. 5.
4. IV R. 20 no. 2 rev. 7; 28 no. 1 rev. 20; 17 b 4.
5. CT. XVI 4, 155. A variant has lil-ki-e-ne ki-el-e-ne, CT. XVII 48 i. 163.
6. Ibid. 11 b 56 f. The same construction in 34, 222 with the first ennaš omitted.
CHAPTER XI

Adverbs.

§ 240. The ordinary qualifying adverb is formed by means of the suffix šū attached to adjectives and has been discussed in § 88. Other examples are: dīngir šu-gāl-lu dumu-a-ni-šū šu-bar-zid-zid-dē būr-e-
es ša-ra-da-gub, 'The god of the man for his son to accomplish faithfully the absolution humbly stands before thee'. ġūl-li-ēš=ḫadīš, 'gladly'; ul-li-ēš ġu-mu-un-sā-a, 'Joyfully he named me'.

§ 241. Other adverbs are: a-dīm, 'so, thus', (ki-am, kl). A-dīm mu-un-tīl-li-en-ne, 'thus they accomplish'. Egir-bi, 'afterward', 'at last', Gud. Cyl. B 24, 17. Egir-bi 'behind'; Egir-bi gālu-ra us-sā, 'from behind they stand against the man'. A-ba, 'and then'; ē-a-ni nīg ud-ul-li-a-ta ba-dū a-ba ba-sun, 'her temple which was built since ancient days and then had been destroyed', SAK. 214 d) 15-6. ā-ba gīš-ne-gar, 'and then he made sacrifices (?)'.

§ 242. The interrogative adverb for 'where' and 'when' is me, evidently identical with me the interrogative adjective me (p. 111).

1. IV R. 17 a 38; būr = ašru, is connected with the root būl, 'to tremble with fear.'
3. Ibid. 43.
4. SBH, 31, 21.
6. Notice that the interrogative adjective is translated by iānu and the adverb by iānu 'where?'
ADVERBS

The simple form me-e only in syllabars. me-a za-e me-en, 'where art thou'? me-a-e-ne, 'where are they'. Strengthened by ta the form becomes me-a-ta; me-a-ta mà-e ğen, 'where am I truly'? The variant ma-a-a occurs in ma-a-a di-di-in, 'whither shall I go'? uku-su ma-a-a ni-lâj-eš, 'Thy people, whither have they taken them'? Strengthened by bi the form becomes me-a-bi; imin-bi me-a-bi ú-tu-ud-da-a-meš, 'The seven, where have they been born'? Also ma-a-bi occurs in ma-a-a-bi uₐ-me-na-dim, 'Where as in the days of long ago'? Strengthened by the element en-na, en, 'up to', 'unto', arose the form me-en-na, me-en, 'how long?', 'until when?' (adi mati). me-en-na gasan-mà i-de-su nigin-na-ge, 'How long, Oh my lady, is thy face turned away'? me-na tug-mal jũ-mu-ra-ab-bi, 'When repose? may he speak unto thee'.

This form so far lost the force of the element en that the element šú is attached; me-na-šú, 'how long'? 1. These two constructions are slightly different. In the former the independent form of the pronoun is employed with the verb me, 'to be'. In the second case me-a is treated as a noun with possessive suffix.

2. SBP. 78. 5.
3. SBH. 110, 35.
4. IV R. 15 b 19.
5. SBP. 78. 5.
6. IV R. 29² rev. 7.
7. Ibid. 18 b 13.
8. SBH. 45, 37.

GRAM. SUM.
A SELECTION OF TEXTS

I

The Dream of Gudea.

Col. I

(1) ud an-ki-a nam tar-ra-da (2) šīr-bur-la-ki-e me-gal-la šag-an-šu mi-ni-ib-ilā (3) dīnirēn-lī-ē en dīnir
nin-gir-su-šu igi-sid-mu-ši-bar. (4) uru-me-a nīg-dā šīg-nam-ē (5) šag
tig-bi nam-gī (6) šag ṣ dīnirēn-šī-
lā tīg-bī nam-gī (7) šag-tīg-bī nam-
gī

(8) a-gē en nam-mūnī-ili-ii (9) šag dīnir
en-līl-la-gē irdiṣegna-ūm a-dug-ga
nam-ara. (10) ē-e luqal-bi gā-ba-di
(11) ē-ninnu an-ki-a šīg-ē mu-ag-gē

2. da circumstantial § 98.
3. šāg-īl, 'to exalt', compound verb with direct object § 204. Compare Cyl. B
16, 3, ē-e me-gal-la šag-mi-ni-ib-il, 'the temple according to great decrees he erect-
ed'.
4. šag, 'waters, flood', from the root šeg, 'to rain'. The 'waters of Enlil' refer to the canal which supplied Lagash from the Tigris, in modern Arabic the
Šatt-en-Nil, and referred to in the date of the 33rd year of Hammurabi as the
šag-gi a-ra-a dīnir-lā, 'bringing the floods of Enlil', PÖRBEL, no. 10, and see his
note, page 63. His translation is perfectly correct.
5. For the indication of the future v. § 224.
The patesi who is a man of vast understanding, exercised understanding.

Great things he burnt as offering.

Seemly oxen and kids he caused to be brought directly.

He exalted the brick of destiny.

To build the holy temple he elevated it toward him (i.e., Ningirsu).

Unto his lord during the day and at midnight Gudea unto the lord Ningirsu gazed.

He commanded him concerning the building of his temple, upon Eninnu whose decrees are great he looked.

Gudea whose heart is profound sighed these words, "Verily, verily I will speak, verily I will speak, with this command I will go. A shepherd am I, unto me hath one given majesty. That which midnight hath brought unto me — its meaning I understand not. Unto my mother my dream verily I will report.

1. giš-pi-tūg, also giš-tūg-pi (Br. 5721), 2 compound of three elements pi-tūg = 'having ears' and giš, 'understanding'. A word giš, 'understanding', must be assumed to explain giš-tūg = šēmu, 'to hear, comprehend'. For the reading giš-pi-tūg, cf. SAK. 64 f) II 5, amin-ê lam-mu nin-mu giš-pi-tūg ga-ni-a, 'the statue which my lady has heard (i.e., accepted)'.

2. Cf. § 137.

3. Cf. mu = 𒈗Kišu, 'to burn', and the variant 𒈗Kribi, 'offering'. Notice the dative object of the compound verb šu-mu-ma, Baby., II 72.

4. 𒈗K also 18, 7 in maš-dù-du and Cyl. B 6, 2 in me-dù-du, cf. § 153, (augment du.)

5. See § 221, (for independent ending, e).

6. § 78.

7. Cf. SBP. 92, 11 tig-sig-ga-dm, 'when he lifts his head'. Cf. also Cyl. B. 11, 17.


9. Notice the choice of the postfix to indicate the dative of the first person; the subjunctive after a verb of thinking is indicated by a, see § 221.

10. Sic! where we expect dagal-mu-ra.
My prophetess instructed me what is proper, (2) my Nina, the sister who is goddess in Sirara, (3) verily its meaning will announce unto me. (4) In her boat she embarked not. (5) In her city Nina, upon the river flowing at Nina, she caused her boat to remain. (6) The river bright and glad, morning and evening rejoiced. (7) In the Baga, house of the bright river, where water is taken, (8) a sacrifice he made, pure water he poured out. (9) Unto the lord of Baga he went, a prayer he brought unto him. (10) "Hero, raging panther, whom none can oppose, (11) Oh Ningirsu, who (arises) from the nether sea, (12) in Nippur thou art glorious. (13) Oh hero, what command shall I perform for thee faithfully? (14) Ningirsu, thy house I will build for thee. (15) The decrees fittingly I will perform for thee. (16) Thy sister, the child whom Eridu created, (17) wise in what is fitting, lady prophetess of the gods, (18) my Nina (thy) sister, goddess in Sirara, (19) may she embark."

2. REC. 220. The loan-word ma-kur-ru indicates that the original Sumerian word was ma-kur; the meaning of kur, gur in this expression is unknown, cf. ZA. XX 450.
3. The negative nam for na is difficult here; cf. also coll. IV, 3. It cannot be explained as indirect discourse for the meditation of Gudea ceases at line 3.
5. For nir-gal in the sense of 'wise, knowing', cf. nir-gal zu, a title of Ašurbanipal, IV R 17 b 55; AL₂. 136, 31 etc., and the synonym asag-su above, line 1. 6. § 89.

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COL. II


(20) gū-de-a-ni giš-ba-tuk-am (21) lugalu-a-ni šu-r-rā-su-ni- guise-de-a-âš (22)

(20) Gudea was heard. (21) His prayer from Gudea, (22) his king, the lord
Ningirsu received. (23) In the house Baga he performed sacred rituals. (24) The patesi to the temple of Gatumdug, her chamber of repose, went away. (25) Sacrifices he made, pure water he poured out. (26) Unto the sacred Gatumdug he went. (27) [This] prayer he spoke to her. (28) "Oh my lady, child whom sacred Anu created, (29) wise in what is fitting, eminent in heaven,

Col. III


(17) nin-mu dingir-ga-tum-dug-ma-ra ga-mu-u-súb (18) uru-šu ni-gin-e iskīm-

(1) giving life to the land (of Sumer), (2) enlightener of her city (3), lady, mother who founded Lagash art thou. (4) If thou lookest upon the people there is abundance in plenty. (5) The pious hero whom thou lookest upon — life is lengthened unto him. (6) A mother I have not, my mother thou art; (7) a father I have not, my mother thou art. (8) My father made evil (his) heart (against me); in the great chamber thou hast nurtured me. (9) Oh my Gatumdug, thou art wise in goodness. (10) If in the night I recline myself, (11) my great sword thou art; at my side thou standest. (12) With a shining torch... thou. (13) The breath of life thou createst for me. (14) The protection of a mother art thou. Thy shadow (15) I reverence. (16) With thy mighty hand whose faithful power is supreme,

(17) Oh my lady, Gatumdug me thou wilt make humble. (18) Unto the

1. § 198.
4. According to Th.-Dangin both signs are uncertain.
mu ĝe-ság (19) kūr-a-taṯ il-la nina-
(ki)-šú (20) u-dág-ság-ga su igi-šú
غا-ما-غين (21) alad-šy-ga-xu gũr-a
غا-μυ-δα-غين (22) ga-na ga-na-ab-
dág (23) ga-na ga-na-ab-dág (24)
dág-ba gu-μυ-δα-غين (25) dagal-mu
mu-mu gu-na-ta¬m (26) ensi aṣaq-
 xu me-te-na-mu (27) dingir-nina SAL
+ KU dingir sirara-(ki)-ta-mu (28)
šag-bi gu-μα-pa-dê. (29) gu-dea-
ni giš-ba-tuk-âm.

city I will go. May my omen be
favorable. (19) Unto Nina who rises
above the world (20) may thy good
genius go before me. (21) May thy
good angel go at (my) heel. (22)
Verily, verily I will speak; (23)
verily, verily I will speak. (24)
With these words I will go. (25)
Unto my mother my dream I will
bring. (26) My prophetess, wise
in what is fitting, (27) my Nina, the
sister, goddess in Sirara, (28) its
meaning verily will reveal.” (29)
Gudea was heard.

Col. IV

(1) nin-a-ni zûr-zûr-râ-su-ni (2) gu-de-
a-aš aṣaq dingir-ga-tam-duğ-gi šu-
ba-ši-tÔ(g).
(3) gu-nûr-ra-na ţûr nam-mi-gub (4)
uru-ni nina-(ki)-šú bar nin-(ki)-na-
gû ma ne-us. (5) pa-te-st-ge kisal
dingir sirara-ta-ka saq an-šu mi-ni-
il (6) nig-giš ne-tag a-muš ni-de-(b)
(7) dingir-nina mu-na-gûn sub mu-
na-tûm (8) dingir-nina nin en²
nin me an-kal an-kal-la (9) nin
dingir-en-ti̇-dim nam tar-tar-ri (10)
dingîr-nina dûg-ga-xu šid-dam (11)
sag-bi šû ã-a-dûm (12) ensi dingir-ne me (13) ţûr-kûr-ra me ana
dûg-mu u-d-dam ma-nu-da (14) šag
ma-mu-da-ka galu ã-a-dûm an-ti-
ri-va-ni

(1) His lady, (2) holy Gatumdug received
from Gudea his prayer.

(3) In her boat she embarked not. (4)
At her city Nina, unto the quay of
(the city) Nina, she left the boat
fixed. (5) The patesi in the court of
the goddess of Sirara lifted (his) head
heavenward. (6) A sacrifice he made,
pure water he poured out. (7)
Unto Nina he went, a prayer he
brought. (8) “Oh Nina lady of priest-
ly rites, lady of precious decrees.
(9) Oh lady like Enlil deciding fates,
(10) Oh Nina, thy word is faithful;
(11) above all it excels. (12) Pro-
phetess of the gods art thou, (13)
mistress of the lands art thou. Oh
mother let me relate now the
dream. (14) The meaning of the
dream (I know not). There was a
man — like heaven (was) his form,

3. Cf. dingir-nina nin en-na-ge,“Dép. ép. XLIV, Stèle of Eannatum 1, 7.

(16) like earth was his form; (18) as to the crown of his head a god was he; (17) at his side was the storm bird; (18) at his feet was the hurricane; (19) at his right and at his left a panther lay. (20) He commanded me to build his temple. (21) Its meaning I understand not. (22) The sun arose from the world. (23) There was a woman, who was it not, who was it? (24) . . . she made. (25) The sacred stylus she held in her hand. (26) She possessed the tablet of the good stars.

Col. V

(1) ad im-dû-zi-zi.


(1) She counselled with herself.
(2) Secondly there was a strong man; (3) . . . a tablet of lapis lazuli he held in his hand. (4) For the temple a plan he made. (5) Before me an holy head-basket he placed; (6) the holy mould he arranged. (7) The brick of fate in the mould he made. (8) By the sacred . . . placed before me (9) the . . . bird brought morning light to men. (10) An ass crouched at the right of my lord.

(11) The patesi his mother Nina answered. (12) "My shepherd thy dream I will interpret for thee. (13) As for the man in form like heaven, in form like the earth, (14) as to his head a god, at his side (15) the storm bird, at his feet the hurricane, (16)
A SELECTION OF TEXTS


at whose right and at whose left a panther lay, (17) verily my brother Ningirsu it is. (18) Thee he has commanded the building of the abode of his Eninnu. (19) The sun which arose from the world (20) is thy god Ningizzida; like the sun from the world he arose for thee. (21) The maiden who... made, (22) who in her hand held the sacred stylus, (23) who possessed the tablet of the favorable stars, (24) who counselled with herself, (25) verily it is my sister Nidaba.

Col. VI

(1) ē-a ddā-ba mul azag-ba (2) gi₃ ma-ra-a-de (3) min-kam-ma ur-sag-dām ē-mu-gūr (4) li₇-um sagi₃ šu-ne-dūg-a (5) dingir₃ nin-dub-kam ē-a giš-gar-ba₄ im-mi-si₃ gis-gi₂ (6) igi₃-su-dūs-su asag gub-ba ṣu-ṣub azag si-ra-a (7) si₃ gis-nam-ta-ra ṣu-ṣub-ba gāl-la (8) si₃ gis-zid ē-ninnē ga-nam-me-dām (9) a₃-am zid-da igi₃-su gub-ba (10) ti-BU₅ (muṣen) guš-su ud-mi-ni₃-ib-zal-a-sū (11) ē ddā-de igi₃-su u₄-dug-ga nu-ši-tur-tur.

(1) By the bright star she (2) announced unto thee the building of the temple. (3) In the second place there is the strong man... (4) who held in his hand a plate of lapis lazuli; (5) it is the god Nindub. He fixes for thee the plan of the temple. (6) The sacred head-basket which was placed before thee, the sacred mould which was arranged, (7) the brick of fate which was in the mould, (8) verily the holy brick of Eninnu it is. (9) As for the holy... placed before thee (10) in which the bird... brings the light of dawn to men, (11) (it means) pleasant things shall not prevent thee from building the temple.

(12) di₄₃ a₄-zi-da luqal-sag-gi₃ ki₃ ma-ra₃ gūr-gūr₃ a-sū (13) si₃-me a₃-ninnē [sū]... dim ki₃-im-si₃-gūr-ab (14) na₃-ga₃-ri na₃-rig-mu ịn₃-KU₃ (15) gīr₃-su-[ki] ị₃-si₃ gūr₃-zi ki₃-ni-ne-

As for the ass which crouched at the side of thy lord, (13) it is thee; — in Eninnu — like... thou crouchest. (14) May mason provide my purification. (15) In Girṣu in the sanc-

1. § 223. The text has here 35, evidently an error.
2. Sic! we expect bi, cf. 5, 4. Possibly a case of vowel harmony.
3. anšu-dun.
uš (16) e-nig-ga-xa dupši a-mi-gur
giš u-ma-ta-gar (17) lugal-su gišginar
ā-mu-sā (18) ṣaša-du(n)-urši ša-
lal (19) gišginar-bi azad-dē-saginnu
šu-um-ma-ni-taq (20) ti mar-urā-a
ud-dim nī-e (21) dingu kar-dā
nam-ul-sag-ka sal-um-ma-ni-dūg

(22) šu-nīr kenag-ni šu-um-ma-ni-dīm (23)
mu-su a-mi-šar (24) balag kenag-
ni ušumgal kalam-ma (25) giš giš-
silīm mu-tuk niq-ad gi-gi-ni (26) ur-
sag niq-ba-e kenag-ra

(22) His sacred emblem make, (23) thy
name write thereon. (24) His be-
loved lyre, the ušumgal of the land,
(25) instrument which has a sweet
sound, which gives counsel, (26)
unto the hero who loves gifts,

Col. VII

(1) lugal-su endingirin-nin-gir-su (2) e-nin-
nu dungirinir-dugu(mašaš) bār-
bār-ra u-mu-na-da-tur-ri (3) tār-
dūg-ga-su maq-dūg-ga-am šu-ba-
ši-ib-ti-[g] (4) en-na šag an-dim sud-
du-nī (5) dingu ri-nin-gir-su dumu
dingirin-šu-lī la a[n]ma-rā-
ZID-ga-e (6) giš-gar e-a-na ma-ra-
pad-pād-[dē] (7) ur-sag-e me-ni gal-
gal-la-ām šu-ma-ra-ni-ib-mū-mū

(1) thy king the lord Ningirsu, (2) in
Eninnu of the glorious storm bird
cause to be brought in. (3) Thy
little words as great words he has
received. (4) Inasmuch as he whose
heart is profound as heaven, (5)
Ningirsu the son of Enlil appeases
thee with (his) word, (6) and reveals
unto thee the plan of his temple,
(7) the hero whose decrees are great
has blessed thee."

1. Th.-Dangin, kīšib, 'scat'.
2. i.e., dur.
II

Incantation service to the Sun God in the ‘House of Washing’ for a king in affliction.

OVERSE, COL. I

1. én ; dingir babbar kūr-gal-ta₂ é(n)-na-su-šù
2. kūr-gal kūr-dug-ta₂ é(n)-na-su-šù
3. du-azag ki nam-tar-tar-ri-e-ne₃ (ta) é(n)-na-su-šù
4. ki-šù an-ki₄ ur-ibi lâl-a-ta an-ûr-ta₂ é(n)-na-su-šù
5. dingir gal-gal-e-ne sā-da ma₃-ra-ab-lâg gi-eš
6. dingir(a-nun-na-ki-e-ne eš-bar bar-ra ma-ra-ab-lâg-gi-eš
7. nam-lâ-gâl-lu uku zâg-tîl-la-bi-šû gar-da ma-ra-ab-agâ-eš
8. màš anšu-gar-tûg-â₃ nîg-ûr-tab-tab-ba
9. piš šîr-gal-su-šû igi ma-ra-ab-duûg-duûg-eš
10. dingir babbar gal-su mağ ad-gi-gi-im-te-ën-na mo-en

1. Incantation: Shamash in thy rising from the great mountain,
2. In thy rising from the great mountain, the mountain of the dead,
3. In thy rising from Dù-azag, place of the Fates,
4. In thy rising from the foundation of heaven, where heaven and earth are joined together,
5. The great gods hasten unto thee for judgment.
6. The earth spirits hasten unto thee for the rendering of decision.
7. Humanity, the people unto their whole extent wait for thee.
8. Small stock and beasts of burden, (those) which are four footed,
9. Toward thy light open their eyes.
10. Shamash, wise and mighty, thine own counsellor art thou.

2. K. 4872 and both duplicates have um-ta after kūr-gal-ta, the Semitic line does not translate um-ia, which appears to be a late gloss, i.e. Semitic umu and the postfix ta, ‘at day break’.
3. The personal pl. e-ne (§ 125), shews that the Sumerians regarded the ‘fates’ as deities.
5. K. 4986, im-la.
6. eš employed throughout this inscription for the present tense, a late and false construction.
21. dîngir-babbar mas-su(g)1 mağ sâ-kul a-ni-ka ne-en
22. nîg sag-ta-ri mal-ma-la šu-[de-en-] dî-dûg
23. [sag-ša] sag-ga nîgin nam-lû-gâl-la-ge šu a-ma-[ra-ab]-[ši]-ni
24. [galu]-nig-erim é-gir3 ne-ib [dî]-dîb-â §
25. [sag]-ti ši nîg-si-sâ bar-ta ne-ib-agâ-[a]3
26. galu lû-sag-agâ-a galu lû šû-a-tûg-dûg-â
27. galu nîg-nu-un-su-arâ4 sag-ba an-dî-ib-dûg-â
28. galu igi-nu-un-dûg-arâ4 gab-an-da-ri(k)-a
29. galu nam-tar-ra5 šu-ne-in-dîb-ba
30. galu á-sig-a5 šu-ne-in-dîb-ba
31. galu utu-gul-gâl-e mağ-na an-si-in-si-ga
32. galu a-ta-l-gul-gâl-e ki-na-ad-a-na ši-in-dul-la
33. galu gidi(m)-gul-gâl-e giya ba-an-da-ri(k)-a
34. galu gâl-âl-gâl-e sag-giš ba-ni-in-sig6
35. galu dingir-gul-gâl-e á-su-gir-bi in-da-ri(y)-a
36. galu mas-kim-gul-gâl-e munšub ne-in-si-gi7
37. galu dim-me šu-ja-xa8 ba-an-da-gar-ra
38. Shamash mighty leading goat, judge of heaven and earth art thou.
39. That which is in his heart may he speak.
40. The soul of life of all peoples verily turns unto thee.
41. He, whom the wicked stealthily (?) seized upon?
42. From whom justice and righteousness they have put aside,
43. Who (is) disgraced and humiliated,
44. Whom, when he knew nothing of it, they have cursed,
45. Whom, when he looked not, they possessed,
46. Whom the demon of fate has seized,
47. Whom the demon of disease has seized,
48. Against whom the evil Utukku hurled himself,
49. Whom in his bed the evil Ašû covered,
50. Whom at night the evil ghost overwhelmed,
51. Whom the evil galû assaulted,
52. Whose limbs the evil god affrayed,
53. Whose hair the evil cowering demon made stand on end,
54. Whom the Labartu-demon possessed with a seizing hand,

1. sug, 'leading, chief'; same root as sag; cf. mas-saq, Bab. III 77, l. 9.
2. egir = arkatu; the Semitic version has ār-UD, also K. 4654 obv. 4, perhaps an error for ār-hat $\frac{\text{a}}{\text{j}}$.
3. Semitic te-bí-NUN, so also K. 4922 obv. 1.
4. Vide § 82.
5. Oblique case is wrongly employed here for the subject. a is probably due to vowel harmony in both cases. K. 5135 obv. 34 has nam-tar-ri.
7. § 55 b).
8. § 55 a).
55. Whom the Labasu-demon overwhemed,
57. Whom the seizing demon fastened upon,
59. Whom the maid of the wind chose,
61. Strong man whom the maid of the wind pressed to the breast,
63. Upon whom the evil sign lingers,
65. Whom a curse has bound,
67. Whom the evil mouth has cursed,
69. Whom the evil tongue has enthrall-ed,
71. Whom the evil eye has cast angry gaze upon.
73. Whom a spook has enchanted,
75. Whom a sorcerer has bound with words,
77. Oh Shamash, the life of these by thee is given.
79. (The peoples) of all languages as (a people) of one language thou guidest.

1. K. 3138 obv. 11, omits šu.
2. Vars. galu.
3. Sic! Both variants have eš, possibly for infixed ši thrown to the end to indicate a dependent phrase; v. § 302.
5. Literally, ‘restrains itself’.
6. Sic! not a which we expect. Add this passage to Meissner, SAI. 5231.
8. K. 3138 rev. 11 omits bi. The form sa-ba-an-si is original.

A SELECTION OF TEXTS 189
1. I am the messenger of Ea.
2. For the life of the agonising man me he has sent.
3. That which Ea has sent me I will repeat unto thee.
4. As for the king, son of his god, his judgment render, his decision make.
5. From sickness and illness his body separate.
6. Pure water, clean water, shining water upon him pour.
7. Upon the statue of his image let water be sprinkled.
8. The water of his body from above pour out.
9. The evil Utukku, the evil Alī, the evil ghost, the evil god, the evil cowering demon,
10. The Labartu, the Labasu, the seizing demon,
11. The man of the winds, the maid of the winds, the maid of duṣk,
12. The evil curse, disease, malady, sickness, illness,
13. From the body of the king, son of his god, like water mayest thou pour them out, from his liver seize them away.

1. The reading pap-ĝal is established by the variant pa-ap-ĝal, 'traveller', Pinches, Amherst, no. 86, obv. 4.
4. Sio ! oblique ending in the accusative.
5. Cf. IV R. 16 b 48, and § 162.
6. Both verbs certainly active; notice the false oblique cases lugal-e and bar-bi, and the correct construction in su galu-ka 'from the body of the man', CT. XVI 21, 23. The Semitic has a rendering lišruru, 'may they rush away from', a confusion of sur = šarāru, 'be bright', and šarāru, 'to rush'.
7. Shimmel.
8. bar properly = kabi'ta.
22. May Shamash in whose great word nothing is altered,
23. This day loose his sin.
24. The mouth which works evil, may it stay away.
25. May the god of the king speak of thy greatness.
26. May this king chant thy praise.
27. And I the priest of incantation, thy servant, will chant thy praise.
28. Incantation: The asakku-disease like the flood of the river one has hurled forth.
29. Affliction like herbs in the plain it has (brought in ?).
30. In the sea, the wide place,
31. The asakku has covered its spawn like a garment,
32. [...] the fish the offspring of...
33. Its... fish unto the great waters it caused to return.
34. In it the fire rages, the fish it strikes with lightning.
35. In heaven his net he has thrown wide on high.
36. The birds of heaven like a storm it has blown away.
37. The antelope it has seized by its head and its horn.
38. The he-goat and the wild mountain goat — their fleeces it has seized.
39. The wild-ox of the plain — his neck it has caused to bow down.
55. nīg-ār-tab-tab-baš d-gīr-an-na-ge u-a im-na-an² da-an-šub
57. lā-gāl-la-bi ē-ni imi-te-a-ni sa-ali-ūr-ra ne-īb-šuš
58. d-asar-lā-duq igi-[im-ma-an-duq]: nīg ma-e [zu-a-mu]: gin-na dumum-mu:
59. alan nīg-sa₂-g₂-il-la-a-ni zid-še hi-a u-mo-ni-gīr
61. lugal-e mu₂g-na u-me-ni-gub
63. igt₃ ṭabbar-šu šu-na u-me-ni-dib
65. tu shuts nam-šub ma₂-₄-asag-ga u-me-ni₃-sid
67. a sa₂-ga-na-šu u-mo-ni-de
69. a nam₂-isšib-ba [egir-bi u-me-ni-sug: mē šipti arkiš ziṟtš]₃
70. šu ġa-a-na gīr ġa-a-na...]
72. alan₄ nīg-sa₂-g₂-il-la-a[ni hi-sū ġa-ba...]
73. lugal-bi ġe-[en-č₂ ġe-en-lāg-lāg]
74. šu-sēg-ga dingir-ra-[na-sū ġe-en-ši-in₂-g₂]
75. šiptu : iššamaā ḍajān ša₃-mē u irdi₃-tim bēl ešiš u šapišš
76. nūr ilēni mur-te-id-du-ū amēlē
77. pa₃-tir ka-si-i mu₂-bal-li₃ amēlē
78. mu₂-še-ti₃-ku [ ]
79. [mu₄]-uk₄-šiš ik₃-li₄-ti ša₃-bi₃ na₄-mi₃-ti

55. All four-footed things of the plain, in the pasture it has smitten.
57. This man — his own house it has overwhelmed with a cruel net.
58. Marduk beheld it²: What I know¹: go my son.
59. A likeness of his form with barley meal upon the ground design.
61. The king² cause to stand upon it.
63. Before Shamash take his hand.
65. The incantation, the curse, the pure oath, repeat.
67. Water upon his head pour out.
69. Water of incantation sprinkle behind him.
70. ...
71. His asakku-disease like water may be poured out.
72. The likeness of his image upon the earth may be [removed?]°
73. The king — may he be pure, may he be clean.
74. Into the beneficent hand of his god mayest thou restore him.
75. Incantation: Shamash, judge, of heaven and earth, lord of 'the above and below',
76. Light of the gods, conductor of men,
77. Dissolving the gloom, quickening the life of men,
78. Who causeth to depart ...
79. Dispelling the darkness, rendering brightness,

1. Text ma!
2. an is a simple phonetic element here.
3. Here we are to supply, "He went to his father Ea and related what the Asakku had done. Ea replies".
4. Supply, "Thou also knowest etc."
5. This line shows that in line 57 'this man' refers to the king.
6. Cf. IV R. 15² b 54, and ASKT. 75, 1.
7. Cf. ASKT. 45, 4 and above l. 21.
8. Cf. ibid. l. 5.
The Semitic section continues a few lines on the obverse and ends on col. I of the reverse, line 11 in the text of VR. 51. The king is mentioned rev. 6. I know of no duplicates by which the section can be restored.

**REVERSE, COL. I**

12. *lugal-e šag gin-bi asag-ga*


16. *bil' gurîn-na stg-ga me-ten nam-[en-na-ge]*

18. *lugal-la lugal mu-il-la nam-lugal-la*

20. *e-a tā-a-šu tu-ra-su-dē*

22. *d·en-ki ţu-mu-e-da-ţul-la (sic!)*

24. *d·damm-gal-nun-na nin-gal su-ab-ge múš-me-bi ĝe-ri-ib-lāg-ga*

26. *d·asar-ţu-dug šid-gal dingir-nun·gal-e-ne sag-su ĝe-ri-ib-il-la*

28. *kīn-gal-asag d·en-ki-ge a-du-šu in·gar-ra*

29. *nig-aga-aga-da-bi ki·bi-a mi·ni·in·gar-ri·eš*

31. *dingir an-na an-ki·ge-e-ne e-ne-ir mu·un-na-lāg·gi·eš*

33. *bara·gal-gal-la an-ki·bi-da·ge e-ne·ir mu·un·na-lāg·gi·eš*

12. Oh king, whose faithfulness of heart is ... pure ...

14. The ointment, of cedar which in the mountain sprang forth of itself,

16. The fulness of the shining grape, adornment of lordship,

18. Lord of the kings who bear kingship,

20. When thou enterest into the house of washing.

22. May the god Ea rejoice with thee.

24. May Damkina queen of the nether sea in her radiance make thee pure.

26. May Marduk great marshal of the earth-spirits (*Igigi*) lift thy head.

28. The great pure message which Ea created in wisdom,

29. Has turned away their deeds of sorcery from this place.

31. The lofty gods of heaven and earth hastened unto him.

33. In the great sanctuaries of heaven and earth they hastened unto him.

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2. *lālā* = *lālā*, 'luxuriance', K. 5248 rev. 5, to be added to the lists of signs.

3. *sīg = banū, 'be bright'; the Semitic has translated *stg* by *banū, 'to create', a false explanation, v. Bab. II 192.

4. The texts of both versions *nin* (?). Also Semitic version *nin-ki-na*. Probably an error of an ancient copy, *nin* for *nam*.

5. Apparently plural of the neuter object *nig-aga-aga-da*.

6. For *eš* indication of the past tense v. § 225.
35. Their designs are sacred and pure.
37. With their water which is clean and bright,
38. The heaven-spirits (Anunakki), great
gods, themselves have purged him.
40. Before them they have purged
him with water.
41. The holy sages of Eridu,
42. Enkum, the pure one of Eridu,
43. Enkum, the pure one of Eridu

44. The priests of the nether sea have
made him perfect in grandeur.
46. They that are clothed in the linen
of Eridu have made him perfect
in grandeur.
48. Into the house of washing unto the
king, the god Ea, they hastened.
50. At the command of Shamash great
lord of heaven and earth,
51. Verily life and health as a gift he
has granted unto thee.
53. Oh king fondling of a sacred cow,
54. When unto the house of washing
thou drawest nigh,
56. By the incantation of Marduk of the
nether sea,
57. May Shamash daily make thee pure.
58. [... in the robes] of royalty may he
clothe thee.

1. Semitic usuratu-šina; it is difficult to understand to what the fem.pl. šina
may refer. The gods are evidently referred to.
2. I. e., the gods.
3. For the derivation of Eridu from erē ‘city’ and dug ‘good’, v. Leander,
Lehnscörter, no. 171.
4. Omitted (!).  
5. These lines were misunderstood by me in Bab. III 6.
6. The plural e-ne is omitted.
7. Vide § 41 g).
60. bara [asag-ga : ina parakkhī elli ina ašābi]-ika : dīr-gar-ra-su-dē
61. šag-[dug-ga : ...ud-du-eš] ĝe-ri-ib-šāg-ga
63. er... : ...ka ina na-ra (?)...
64. d-asar-[iš-[dug...]]
66. d-en-bi-la-tu gān-gī...
67. nam-ti-la sig sū-ud-gāl...
69. gi-[n]-pad-ud ē-a tū-a-[a-šu...]
71. d-nun-ēr-ra lugal nam-šīb-ba-[ge...]
73. tū-bi nam-ti-la nun-[ki...]
75. ĝa mušēn me-ten ambar-ra sak-ki-[dīb-ba]
77. d-tū nin ab-gal...
79. a-ĝa-an tum ud-šū-uš-šub sak-ki-dīb[?...]

21. ē-a tū-a ē-da-[su-de]
24. d-nin-ib ur-sag-gal d-en-il-lā-ge ki-mē-ka ē-taĝ-su ĝe-a
26. d-nin-ib sukkal ē-kūr-ra-ge xi(g)-šag-gāl nam-ti-la ĝu-mu-ra-ab-il-la
28. ē-a tū-a ē-da-su-dē

2. es plural of future time is a late and false construction.
31. *gidi-m-gul a-lá(l)-gul utuk-ság-ga
    a-lá(a) ság-ga

32. *d-a-nun-na dingir-gal-gal-e-ne

33. *d-abbar di-g-ság-ga-su gu-mu-ra-
    ab-bi-ne

35. šiptu bit rimki ina šeri riksa.

31. (May ?) the evil ghost, the evil Alū
    (be ?) the good Utukku, the good
    Šēdu.

32. May the Annunakki, the great gods,

33. And Shamash speak for thee thy
    favorable reply.

35. Incantation for the house of washing
    prepared in the plain.

III

C.B.M. 2193 + 2238 + 11401.

(RADAU, Miscel, no. 2).

Song to Ištar at the dedication of her chapel and the consecration of
two statues, one to the goddess and one to the king of Isin, Idin-
Dagan

1. nu-ki-n-gig-ra ki-(n)-mu-ra-an-ê(-e)²
    sir-ra mu-ra-an-gal
2. jà-nun sú-lam ga-mur gar-sâ-ja²
    imîn-bi
3. ğuš-baššur kalam-ma-ka (? letra desconhecida) de-(b)²-
    mu-un-na-ab-sig
4. gaš-tîn-gig mu-un-na-ra-de-(b)-e
5. gaš-tîn-lâg mu-un-na-ra-de-(b)-e
6. gaš-tîn-gig ulûšin
7. nin-mu-ra ulûšin
8. kaš ság gub-bi (? letra desconhecida) gaš mà-sîr-ri³
    gub-bû-û-û-da [...⁴]³ mu-un-da-ab-
    dib (?)

1. Thee, oh virgin, I sanctify, thee
    with song I praise.
2. Butter, dates, boiled milk and seven
    baked cakes,
3. Upon the table of the land (of
    Sumer) I heap up.
4. Dark wine I pour out to thee.
5. White wine I pour out to thee.
6. Dark wine, ulûšin-beer,
7. Unto my lady ulûšin-beer,
8. To present to her liquor steadying
    the heart ?, liquor causing songs of
    adoration, I have caused to be
    brought ...

1. The dedication of the statue of the king probably has connection with the
   feast for his departed soul, see line 14.

2. For compound verbs with the element ki-(n), v. p. 149.
3. Cf. RTC. 61 rev. VII 8; 58 rev. III 11; 108 rev. sağa is connected with
   the root saš /sαš/ 'to burn', often shortened to sa.
4. RADAU, gû-de (also possible, but difficult).
5. Literally 'sér-nâr Îkribi', song of adoration; see \\v\`{s}ir I.
6. Read šîu (?)-um (?)-mu-un etc.
   So RADAU.
9. šu-tu-bu'-[da?] láli晕-nun-kaš bår[?] ra[?]  
10. tāb-bu-dī-[da] [lal?] ja-nun kaš- [gig?]  
11. gar-gug-e lá[.] [lā-mu] a[.]  
12. tin bär-sal-la [... ] mu-[un-na-ra- do-b]  
13. lál kaš bár-[sal-la] mu-[un-na-ra- do-b]  
14. dingir lā-gal-lu[ki(?)-a] nag a-nagdašu[?]-[mu(?)-r]a-lāğ  
16. nin-mu an-ki-ta3 u-duy-gi-im-mi1  
17. azag d-ininni-ra iga-ni-su ni-dib-bi  
18. nin an-diš-lā d-ininni maṣ-ām  
19. ki-di ana-[go] me-ur [nī]-i-i.  
20. nin an-diš-lā d[? maṣ]-ām  
21. ki-šub gūn-9-kam-[ma]-ām (sic!)  
22. ść-gal[.][.].ri-[šu(?)] ma-KU[?] gai(?)  
24. d-nin-gal-la-ge bara mu-[na]-rig  
25. lagal dingir-ām šab-bi-a mu-un[na]-an-ti[g]  

9. To cause thee to be appeased, honey, butter, and sparkling (?) liquor,  
10. To cause thee to repose, honey (?), butter and dark (?) liquor,  
11. Black bread, honey, butter and ...  
12. Sparkling wine ... I pour out to thee.  
13. Honey, sparkling liquor, I pour out to thee.  
14. To cause the god of man to partake of the meal for the soul of the dead, I bring them to thee.  
15. Thee, oh virgin, I sanctify, thee with song I praise.  
16. My lady in heaven and earth I behold.  
17. Unto holy Innini — into her presence I come.  
18. The lady of protection, Innini who is majestic,  
19. Maid of heaven (?) I extol,  
20. The lady of protection, the goddess [...] who is great.  
22. The great temple, house of god (?), ... I have made for thee,  
23. The great temple of the river goddess, the LUGULUGURU, whom the dark-headed people of Sumer worship with fear,  
24. The divine lady of the great temple in the sanctuary I have placed.  
25. [Also] the king who is a god therein I have caused to dwell,
26. nam kūr-kūr-ra tar-ri-da-ni
27. gal-sag-sid-dē igi-kar aga4-dē
28. ud dū(?)-e me šu-du-du-du-du
29. sag-ma ut garza-ka nin-mu-ra
   [... ?] mu-i (?)-na-gar
30. ū-u-mu bûr-ter ū-sîg utu-sîg (?)
   ... mu-un-ra-e-ne
31. nin-mu ki-nad-bi-kû mu-un-na-
   ma(š)-ma(š)-ne
32. bar-ba dûr-gar-e ëtim-si-mu-na-ni-
   ib-e
33. dûr-gar-e šag-šul-la ki-nad dug-
   dug-gi-ne
34. nin-mu ūr-asag-gi a-mi-ni-ib-tu-tu
35. ūr-lugal-šu a im-ma-an-šin-šin
36. ūr d.-Idin.d.-Dagan-shu sag-il-la mu-
   un-gub
37. asag d.-innini-ge tû ini-ba-ab-teg
38. īd-šim erin-na mu-un-na sag-e
39. lugal ūr-asag-šu sag-il-la mu-un-
   gub
40. ūr d.-innini-ka-shu sag-il-la mu-un-
   gub
41. ūr d.-Idin.d.-Dagan-shu sag-il-la mu-
   un-gub
42. dagal d.-ušumgal-an-na ki-nad mu-
   na-an-gar
43. nin-asag-ga-mu asag d.-[innini-]mu

26. Him who decrees the fate of the lands.
27. To ensure supremacy, to exercise prophecy,
28. To fulfil the decrees forever,
29. At the beginning of the year, on the day of decisions unto my lady I have made [...].
30. (Incense of) the plants ū-mu ... sîg and... we cause to ascend to thee.
31. My lady upon her couch we arrange.
32. Beside it a throne I have fashioned.
33. A throne which makes glad the couch with joy of heart.
34. Of my lady (her) pedestal I have laved with water.
35. Upon the pedestal of the king water I have sprinkled.
36. Upon the pedestal of Idin-Dagan a statue I have placed.
37. The holy Innini, the baptised, doth fill with fear.
38. Her with incense of cedar I lave.
39. Of the king, upon a golden pedestal (his) statue I have placed.
40. Upon the pedestal of Innini a statue I have placed.
41. Upon the pedestal of Idin-Dagan a statue I have placed.
42. The mother, divine usumgal of heaven, in her chamber I have restored.
43. My holy lady, my holy Innini,

1. Doubtful. RADAU, tug. šin has a different form, ll. 1, 15 etc.
3. e is apparently the verb here for e(n) = ăšû.
44. el-e úr-axag-ga-[šú] ḫi-nad mu-un-
na-an-gar
45. ḫi-nad-á-ni šéb-[bi-a] ĝul1 mu-un-
[na]-kuš-šá (?)
46. d'-Idin-d'-Dagan-ra(?)... ĝe-me-en
47. ne-sag-sīg-ga-šú šu-ila1 gar-ga-ra-
sú
48. na-ne si-ga-šú na-[ne?]... iš-á-šú
49. pād-innini lāg-ga-šú gar lāg-[lāg]-
ga-šú
50. ĝal-ma-g-á-ni im-ma-an-da-tur-ne
51. sal-nitu-š-dam kena-ga...
52. asag d'-innini-ge...
53. giš-gu-za sag-uš-i-o-no-šú am-e
54. lugal d'-babbar-dim sag mu-un-SU-
PA 1-ag-e
55. žen-gaš nam-žen ... di
56. šuban nīg-du-ga mu-un-[na]-ni-gal
57. sag-gi-ga-šú iš-ni-šú2 si-ni-sú
58. giš-gu-sîr gâl-lu [...] sîr]-ra
59. giš-al-gaš gâ-du-ga-[bi mu-ra]-ab-
bi-im
60. ... ĝul-la-ka-ni ... pad-pad-dé
61. So RADAU.
62. The value ša ordinarily given for this sign is doubtful.
63. L. e., Idin-Dagan.
64. Cf. the date of Nur-Immer, Strassmaier, Warka no. 1 giš-gu-za sag-bi-uš,
collated by King for SAK. p. 236.
65. Vide § 91.
66. al-gaš, a musical instrument, also Gud. Cyl. B 10, 11.
61. lugal-e kur-kur-da šu-sîlim [ab-] di-di
62. d-dagal ušumgal an-na kur-kur-da [ab?] di-di
63. giš-gu-xa gi-[g]-durun-na bâr ga-ba-ni-tb ... 
64. bâr nam-lugal-la-ka sag-gâl-(n) mu ... 
65. nin-mu [asaga an]-ki-šû sag-sal ma-ra-ni-tib-dâg 
66. nu-šin-gig [...] da [...] da me-en 
67. nu-šin-gig[-ra] ki [mu-ra-ân]-el-e sir-ra mu-ra]-an-gâl 
68. dug-lî sag-gig-šû (?) ... di 

SUMERIAN GRAMMAR

61. I have commanded ... to give the king to eat.
62. I have commanded to give the divine mother, the ušumgal of heaven, to eat.
63. The throne in the mysterious chamber truly I adorn ...
64. The chapel of royalty I have [magnified].
65. My lady, the holy, in [heaven?] and earth thee I praise.
66. To [rejoice?] the virgin, I ... 
67. Thee oh virgin I sanctify, thee with song I praise.
68. Riches unto (?) the dark-headed people ... command (?)
69. Innini daughter of Sin, 
70. My lady, [the ušumgal] of heaven, I praise.
71. My lady in heaven and earth I behold.
72. Unto holy Innini — into her presence I come.
73. The lady of protection, Innini is grand.
74. She is mighty, she is mighty.
75. Revered is she, ... she is great.
76. She possesses majesty, ... she is.
77. A song of the might of Ninsianna.

1. Cf. date formula of the 15th year of Ammizaduga.
2. Radau, su.
3. Text adds es (l).
A SELECTED VOCABULARY
OF THE PRINCIPAL ROOTS IN SUMERIAN

1. A, Hand, usually written á, but also a. Strength (emuí) á. From the meaning hand, developed the idea oracle, (tertu), á-meš = midáti, signs, passim in prayers. Employed with the verb agga to act. á-agga = oracle, command, (teššitu). á-ág-gá-mé, place of my oracle, Cyl. A. 10, 24. ki-á-agga-ba, 26, 9. As verb á-agga, send, command, mu’uru. á-gal šu-mu-da-an-agga, he sent me in majesty, CT. XXI 48, 6. galu-á-agga, sender, one who commands, mu’irru. á-mu-un-da-an-agga, he sent him, CT. XV 15, 15. á has also the sense of wisdom, in á-gál, ‘one who has divination’, mundalku. á, horn, karnu. á ba-it-il, he exalted the summit (of the temple), Cyl. A. 22, 23.


3. A, Father. Originally ad, hence a-a to compensate for the loss of d. a nu-tug-me, a father I have not, Cyl. A, 3, 7. a henag-ni, his beloved father, OBI. 87, III 16.

4. A, Ten, ešru, var. of u.
1. AB, Ocean, ṭantu. šu-ṭa ab-ba, fisherman of the sea, RTC. 36 obv. 2, 5.
2. AB, Old man, ṣebu. ab-ba of a city, passim. ab-ba = abu in a list with puršumu,
Rm. 604, obv. 5. ab-ba-bi, the elder, a dignitary, CT. V 17, I 25, III 18.

3. AB, Recess, nest, aptu. See ub.

4. AB, Cow, littu.

ABGAL, Great wise one, gal-+ab II, abkallu.

ABLAL, Nest, from ab III and lal to weave, naplaštú, Br. 3841 l. ṭinnu, takkabu,
SAI. 7888 f

ABZAL, Oven, from ab, hole and zal, blaze, mašedu.

1. AD, Father, sage. Wisdom, a-du = milku, têmu.

2. AD, Thorn. ašlu = aššagú.

1. For words discussed in the grammar see the Index.
1. AGGA, AGA, Do, work, epēšu. Original agi, cf. ge = epēšu. Reduced to ag, which is the ordinary writing. Often in compounds to make a verb active, gil = ḫalāku, but gil-li-ag-ga = ḫullakū, to destroy. = ārū, lead, but mu-ni-in-ag-gi-ēš, they lead him. ag-use; nu-ag, not used, CT. HI 30 a 73. igi-dal-ag = kalāmu, see. Also as first element in compound verbs; āg-ṣār-ṣār, to mix, cf. sar = mix. āg-lal = bind, cf. -lat = bind. āg-ge-in-ful = lu uḥallil, IV R. 10 b 33, āg-dē-in-sīg = lu udammīk, ibid. Hence what is made, 'anything'; āg maĝ = nimma ma'aṭadu, VR. 11 b 49; CT. XVII 37, 11.

2. AGGA, AGI, Send, only as abbr. of ā-agga, see a 1. See ZA. XX 429. Also tertu, oracle, by force of association with ā = oracle.

3. AGA, AKA, Love, rāmu, abbr. of ken-aggad.

4. AGA, AKA, Creature, līve-stock, būšū, ašū, for a-gōl, v. Bab. IV 3, n. 2.

5. AGA, Measure, v. aggd.

1. AGGAD, aggag, aka, Measure, madādū. Possibly connected with the root gid, be long. a-ka ba-a-gar, measure has been made, passim. ka-d-en-ili en-gar-ra e-na-aggad(d), to K. the farmer he has measured out, Nik. 124. nu-aggd-ē, he does not pay, Hilpr. Anniv., p. 204.


   For aggag = narantu without ken, v. SBH. 42, 28 = 52, 9.


1. AL, High, striu. From the root ili. Often of objects mature; āb-al, a mature cow. še-āl, ripe grain. See Bab. II 83.

2. AL, Pickaxe, allu, Sb 226. SAI. 4069. al-gar, to use a pick, to excavate, Bab. II, 82. Also al-di, excavate, ibid., 81.

3. AL, Net. al-ĝa-b = alluhappū. al-ir-ra = tešū.

1. AMA, Mother, ummu. Perhaps Semitic.

2. AMA, Host, ummatu, CT. XVIII 44 a 59. ummatu, SBH. 86, 44.

3. AMA, Lead, anakhu, for an-na. Written =


5. AMA, Wild ox, ṛumu.

AMAR, General sense, 'grown up young', stage of an animal between infancy and full growth, bāru, ṣēšu. Applied to birds, amar kur-gi (mušen), the young of the kurku bird, CT. VI, 14 b 12. amar maš-dū = usalu, young of the goat, the younger stage being šabitu (maš-dū), kid, II R. 6 e 17; AO. 4682 obv. 3. āb amar-bi-šū, the cow toward its young, Cyl. A, 19, 24. stil amar-ra, lambs and calves, CT. XV 19, 18. In ordinary usage the
young of cattle. Allowed 3 ₳ of grain per day, TU. no. 5, col. 1; no. 5 III, 11, etc. See Clay BE. XIV 22. amar stands to ₳ cow, as stil lamb, to barun ewe, Gud. F, 3, 17-4, 2.

AMMAR, Live-stock, buçu. For ₳-gal.


2. an, Interrogative adj., an, ana, see p. 111, and Index.

1. anir, Mighty, šīḥru, īṭā, see root nir 2.

2. ANIR, Sighting, tānīḥu, see root nir 1.


4. ara, Grind, šēnu, daqarāʔ = šrū, grinding stone. gałalārā, miller.

5. ara, Time, multiplicative, § 178. a-rā 9-kam-aš ba-ṣul-a, (When) it was destroyed for the ninth time. arā-=$((a)kam-nu-šū a-ub-da, twice he spoke, IV R. 7 a 21. arā after the number. imin-na arā, seven times. Between numbers. 7 arā 7 = 49.

6. ara, Foe. arā = šedu, utukku, see ari 1.

1. arali, Desolate place, aralā, hell. ₳-li-a = karmu. See ara 3.

2. arali, Street. ₳-li-a = šulū, ct. ara 14.


2. ari, Protect, ḭatānū, see roots ir, ur.

3. ari, Ruins. ṣar-ri = namatu, see ara 3. Verb ḥarābu, demolish. See ₳a🧈.


1. aš, Will. aš = šibūtu. ₳ to counsel. Ct. aš = šemū. aš, in aš-bar = parāsu, decide. Ill will, curse. ₳ = arratu. aš-bal, utter a curse, arāru. galu aš-bal = arru, curser. aš = adū, oath. Denom. verb, aš = ezīsu, to curse. See the root eš.

2. aš, One. aš = šedu. aš = īšen. Complete, gitmalu. As verb, mu-na-aš-e, it is at one, Cyl. A 12, 23.

ašdi, Will, desire. aš-di = ḥasēḫu, § 153. See aštu.

ašbar, Counsel, aš-bar, vowel harmony for eš-bar.

1. The element š is obscure.
1. ASIR, AŠER, Sighing, tāniḫu, for anir. a-sir = salû, to implore.

2. AŠER, Strong, ittû, for anir.

AŠLAK, Carder, of wool, see ešlak.

AŠTA, Wailing. embros = ikkilu, for aš-tal, see Vtal.

1. AŠTE, Receptacle for water. aš-te = aš-te = tākaltu. aš-te = aš-tu.

2. AšTE, Will, desire. aš-te = aš-te = ḫaššātu, from aš 1 and dî § 133, with sonant d assimilated to surd š. Cf. aš-ṭi(n) = ḫuššānu. Full form aš-te = sîlultu, investigation. Cf. aš-te-ba-ka, Sm. 555, 19. aš-te = kussû, throne, i. e., place of seeking counsel.

AŠUA, gîa-šu-a for gîa-ašug, = anu, house-boat.

ASUGI, Shower, frost. See Všyg.


AZAD, Shower. a-sa-ad = šurubba, for a-sag § 55 b).

1. AZAG, Pestilence. a-stig, seizing hand; by harmony azag. Loan-word, asakkû.

Ordinarily one of the demons of disease. More often refers to a demon of darkness. a-stig... im-di-ru-a, the assākku, disease... like a cloud [may pass away]. CT. IV 4, b 33 = Bab. II 18. The a-stig-gig-ga, assākku of darkness, mentioned with the eṭimmu, ghost, CT. IV 3 a 21. azag-AN is used only in this sense. e azag-AN ašar la anari, house of darkness (asakkû), place where one sees not, Tig. I VIII 67, cf. IV R. 39 b 21 and KB VI 1, 433. Also name of a disease of goats; 17 as rig-rig-ga a-stig, 17 she goats seized by the asakkû, disease, RA. III 125, 12. General term for calamity, disgrace. abūlah iš-i ašakku tākut, an offence against the gods, a calamity thou hast done (eaten), Jastrow, Etana Fragment, rev. 9, in AJSL. 1910. a-stig = azag.

2. AZAG, Bright clean. Der. of sig 5 with augment a. Almost universally 'pure clean, holy'1. men azag, the sacred crown, Cyl. A 19, 14. uru-azag-ga, the holy city, SAK. 64 b) 4. šu azag-ga-nu-nu a sal-sid mu-ni-ni-dug-ga, their clean hands purge thee faithfully with water, IV R. 25 a 34. Denom. verb, to purify. uru mu-azag, the city he consecrated, Gud. B 3, 12.

BA, To apportion. ba = zâsu, bâsu. Perhaps from Vbar. ba = našaru, to diminish. Noun ba = mišlu half. bâ = zâsu, portion.

1. BAD, Be distant; removed. bad = nisû, rêkû, bēšû. bad-di, var. bad-da = isî, CT. XVI 15 b 25. ki-bad, the far away place, nisatu. ki-bad-di-ge, the far removed, SBP. 332, 1 ff.


3. BAD, Be open. bād = pīṭū, be open, to reveal. ur-mu in-bad, he opened my lap, ASKT. 118 rev. 5. i-de-a nu-mu-un-na-an-bad-de = ul ishe-su, he reveals not to him. dū-bad = pīṭat birkī, CT. XXIV 18, 35. Cl. pad = nabū, to reveal.

4. BAD, To examine. bād = pākādu, CT. XVI 5,183. For pad. 2.


bāl > pal = pālū, change of dynasty. bal supplement, passim in business documents. bal tax; mu-bal, yearly tax.

2. BAL, Pour out. bāl = nakū, tabāku; sprinkle zarāku, K. 8503 obv. a-KID bal-e-ne = mē rīšā tabātu, left over water poured out, CT. XVII 21, 90. bal = dalū, draw water. Also store up (tabāku). mu-na-bal, he has stored for him, DP. 39. Hilprecht, Anniv. 133. min-kam-ma bal-ēm, a second time it is deposited, ibid.

še nig en-na gā-nun-na bar-a, grain as much as is stored in ganunna, RTC. 37 rev. V. Often ‘take account of grain deposited’. dub-bi e-bal, a tablet of account (of grain) he has made, RTC. rev. IV. dup e-da-bal, the account is rendered, Nik. 279. šar-ra-bi... e-bal, the writing he has done, ibid., 220.

3. BAL, Spindle, pilakku.


5. BAL, Dig. ba-ai = bišū, passim.

6. BAL, Institute, šakānu, for gal, mai.

1. BAR, Balsam. bār = bašāmu, also udū a food, II R. 36 col. 2. bār tag-tag, ground balsam, Zim. RT. TI. XXXVIII 46, Kūch. Med. 20 II 10. galu, bašāmu, maker of balsam. [By confusion bar = bašāmu, sackleth, also šakšu.]

2. BAR, Chapel. bār = parakkû. Original word barag. baraga siga = nimedu šītu, lofty sanctuary. baraga dirig-ga = ima parakkû šaturat, SBH. 97.

• 1. IV R. 22 col. 2, 10. Barth, ZA 23, 90 assumes two roots pīṭū, open, pīṭū reveals, but the Sumerian etymology is against this.
58. bara-siga-bi, the lofty chapel, CT. XXI 25, II 3. bara-asag, the holy chapel, Cyl. B 17, 1.

3. bar, a) Divide, decide. bar = parasu. See, discern. bar = baru, našu, palaku, mark a boundary. 

b) Councillor. bår = malku. Counsel. bår = merištu. bår = pirištu. 

Hence bar = kabattu, seat of wisdom, liver. bar-mu ba-e-ga-am, my soul cries out, CT. XV 22, 1. bar-ra tur-tur-da, to bring in wisdom, Cyl. B 9, 11.

c) Dividing line, pailuku (?) tum, 98038 rev. 30. Way, padānu, pāru. 

In compound verb, igit-bar, to see, with šu, Bab. II 75. See бир 1.

4. bar, Shine. bar = namaru, bararu. With verb aga. igit-nad usagin bar-ag-sharri-na, the bed which was made brilliant with lazuli, Cyl. B 9, 8. Cf. 17. 1.

5. bar, Prayer, suppu, birkatam, see وير.


7. bar, Hostile, ahu, la maširu. bar-ri = ahu. Savage. lik-bar, savage dog, hyena. bar = mirinu, mad dog. bar = šalapu, be cruel. dingir bar-bar-ra ni-giš-la-am, the divine tiger causing fear, Cyl. A 25, 3. Perhaps here btišu, shameful.


9. bar, Far away, behind. aqrā, uḫḫuru, rikatu. Hence bar=šatu, eternity. 

As verb nistiš, be distant. nussu. Perhaps same root as 8.

10. bar, Bridge, ballurtu. ZA. X 196, 4 = CT. XII 17 b 30. Cf. BM. 12942, obv. 8.

11. bar, in names of vessels. dukbar = sūtu. 

1. bi, Speak. bi-i = ḫabū, 98058 rev; ḫabū, ibid. Noun ėissatu, thought. The root is abī > ab, SAI. 2488.

2. bi, Blaze, napāti, for bil.

bi, Burn, purify, ṣalāti, galāti, šarāpu. bi-il, glowing, CT. XV 17, 13 f.

1. bir, Divide, sever. bir = šarašatu. Scatter. bir = sapāšu. gilsa-bi bir-bir-ri, its treasures are scattered, CT. XV 22, 18. bir = kalasu. appasu iktanalis, his nostrils are severed, Bois. Ch. 22, 9. bir = purify, kuppuru.

2. bir, Prayer. bir = šašu, cf. bar 5.

3. bir, Shine, bararu. Der. bir = bir-gatu, inflammation.

4. bir(?), Double yoke of oxen, bir, see Bab. IV 9.
1. **bu**, Shine, see **bur** 5.

2. **bu**, Blow, *šarbašu*, see **bul**.


1. **da**, Walk, *alāku*, var. of *du*.


As verb, ge-ta-dag-dag-gi, may it abide. SAK. 1881 II 12.

3. dag, Tread, walk. dag = naqāšu. dag 2.

3. dag, Bright. dag = ēlu, ibu, BM. 93037 obv. b 27.

Dagal, Be wide. dagal, da-ga-al = rapāši. Dialectic damal. Noun, ummu, mother, rupšu, wideness. Denom. verb, remu, have mercy. From ummu was obtained dagal = antakū, suckling. dagal-a-ni-ta ba-ra-ê-ne = antaki-sa usēlū, they took away her milk-giving, CT. XVI 9, 27. Cf. IV R. 27, 8.

1. dal, Fly, hasten away. dal = parāšu. ud... ge-dal-la, storm... fly away, CT. XV 15, 18. dal = nisū, baṣu.

2. dal, Pan, dish. dal = dallu. dalgalitu, large pan, dalturru, small pan, dalgiddu, long pan. dal = nādu, pot, SAI. 10325 (?). See diag 1.

3. dal, Life, nippitu, diag 2. See tag 2.


5. dal, Be pure, bright. dal = ēlulu, purify. babbar-dim dalal-a-ma, (which) shines like the sun, Cyl. A 10, 25. dalal = šūpu. dalal-e, (which) rises in splendour, IV R. 33, 3. In n. pr. guš-dunnar-dalla, Hero of the brilliant moon god, TU. 1 II 14.


Dama, Husband, wife, mūtu, aššatu. For gam, γim. Der. ā-dam = namuššu, multitude of men or cattle. uru-dū-a ā-dam gar-ra-na, in the bulleted city where the multitude exists, Cyl. A 14, 11.

1. dar, a) Turn, twist. b) Weave variegated threads into a garment, hence ‘be of various colours. d-muš-asag absu dar-a-am, It is like the sacred serpent which writhes in the sea, Cyl. A 27, 1. barāmu, weave in colours. gu-dar-a = ūa bitruma, a cord which is woven in variegated strands, IV R. 8 b 30. Adj. dar = burramu, variegated. tād-li-in dar-a = ulinna burruma, a girdle of many colours, IV R. 5 e 32. dār = nibittu, a mourner’s robe of many colours. sugdar = da’matu, a woollen garment of many colours. dar = da’μu, da’matu, kinds of putty in colours. dar = tarru, ittiṣu, a bird of many colours.

2. dar, Egg, pēṣu, CT. XII 5 a 4.
3. dar, Split, detach, for "tar § 55 b). lítā, tarākū, šarākū, nakāsū, salātā. If the right of the lobe pyramidalis dar-ik, i.e., tarik, be severed, DA. 226, 14. ğu-mu-un-dar […] =lilté-[z], Rm. IV 90 rev. 7.


5. dar, Bake, épā. nu-dar = ul innipi, var. of nu-dāru, VR, 52 b 52. Cf. ki-darrā = kispu ša irtšim, food offering to the buried, CT. XII 43 a 8. Ibid., 7 tar = kispu.

1. dé, Pour out, give to drink, see dib.


3. dé, Hasten, run away. ḫalāku. IV' of abātu. muḫ-bi an-de-e = ittabata, if he run away, lit. 'if one come upon him'. See root dib 2.

4. di, Go, alāku, var. of du.

5. di, Speak, for dīg = Ḫabū.

1. dib, Seize, afflict, hold. dib = aḫāsu, baṟur, kamā, lamū, sabātu, tamāḫu. √dīg, a-dīb-ba = eštu ša mē, to restrain waters, V R. 29, 62. da nu-
ni-dib, she took him in (her) arms, St. Vaut. obv. 4. 20. uku giš-šibir de-
in-dīb-ba, may he hold the sceptre of the people, IV R. 18 no. 2 rev. 13.
d-an-nar ni-dib-ba = ilū Sin adir, the moon is afflicted, i.e., darkened, v. Br. 4385. dib (GIL) = parāku, restrain, lock, see above p. 189 n. 4. The reading is made certain by Smith Miscel. Txs. p. 14 obv. 3 [ ] dib-bi = ia taparrīk.

Der. dab = nātu, death, mitu, dead, lit. 'the seizing away'. Cf. also
d-din-dīb-ba, Gula, goddess who gives life to the dead, Radau, Miscel., 14, 4; and d-din-dīb-ba, no. 13.

2. dib, Come, advance. dib = baṟu, etēku. igi-ni-su ni-dib-bi, before her I come. Radau, Miscel., 2, 72. mu-na-da-dib-e, he causes to come into (the temple), Cyl. B 8, 22. Also blow of the wind. imir-dīb = udēpu ša šāri, Sm. 6 obv. 15. The root in ĝir-dīb = kirdibbu, runner.

3. dib, Pour out, tabāku.

1. dib, Seize, bind. dīg = kamā. Hence dīg, dīg = nātu, to die; mitu, dead.
ba-dīg-gi, he is dead, Nik. 14 obv. II.

2. dib, Come, advance. dīg = etēku. Der. dag = nagāsu, tread.

3. dib, Grow up. See dim 1. dīg-ga= ušarba, Sm. 690 obv. 7. me-a-bi dīg-ga-a-
meš, where have they grown up? IV R. 15 b 19.

dī, Seize, bind. dīg = la'adu. Noun dīg = Ḫubu, pestilence. Original of dig 1,
dib 1.
SUMERIAN GRAMMAR

díl, Be concave, hollow  Root assumed for dal 2, for dul 2, and del = idgurtu, pan.
1. dim₃ Create, produce, educate. Root seems to be dig 3 rather than gim. dim = rabû, grow up, šarû, to educate. dim-mû dim-me-ir, creator of the god[s], CT. XV 11, 5. dagal-bi dim-e-da, that their mother rear them, Cyl. B 12, 12.
   Der. nig-dim-dim-ma = bindû, iššetu, act of creating. nam-dim = tarbûtû, education. Here dim = banû; also mašû only in sense of 'educate'.
2. dim, Approach. dim = sanâku, for dig 2, dib 2.
3. dim, Attach, bind. dim = harrâsu, pîhû (to mend). Noun timmu, cable, kîšru knot.
5. dim, Wailing. dim = šisstu. See idim 3.
1. du, Chamber. du = šubtu, dû. dû = dû ša ilû, chamber of god, CT. XII 11 b 11. dû = šagû, sanctuary, Rm. 366, 5.
2. du, Hole. du = nigišu, var du, SBP. 6, 16, also du, ibid., n. 5. Here bird's nest. du-dû mu-si-ig, he filled the holes, Cyl. B 4, 15; 8, 4. Also saĝar-du = underground oven, CT. XIX 20, 15.
3. du, Good. tâbu = dû, see dug 2. CT. XII 13 b 4.
5. du, Land. du = matû, CT. XII 13 b 5. [du]-u = KI = matû, SAI. 7304.
   Noun du-du = napharu, totality. du = kalû, all. du = kullatu. giš du, all kinds of wood, Gud. D 4, 12. du-a-bi = kala-šunu, all of them, CT. XVI 37, 34.
8. du, Bake. du = epû. Bake bricks labânu. u-me-ni-dû-du = ušalbin, Andrae, Anu Tempel, p. 92. siq-bû kê el-a im-mi-du, he baked the brick in a clean place, Gud. C 3, 5. Possibly to this root du = pîhû, mend a ship with bitumen. Perhaps the root is dug in which case duppu, a baked clay tablet, belongs here.
A SELECTED VOCABULARY


11. du, Hold up. ḏū = našu ša tīn. ḏū = kullu ša rēši, Del. HW., 220. ḏū-du = kullu ša rēši, CT. XIX 49 a 3. ḏū = ḫātu, Commentary on Creat. VII 110.


1. dūg, dūx, Vessel. ḏūx = karpatu. Also dūg in dūg-usa = dūssa, a jar of inferior wine, SAI. 6141.

2. dūg, Be good. ḏūg = šābu. Noun tūbu. Adj. šābu. a-du-qa, fresh water, Nik. 52 rev. II.

3. dūg, Knee. ḏūg = bīrku; puridu lap.


5. dūg, Be full. ḏūg = malū.


7. dūg, To crouch. ḏūg = kanāšu. For sig. kena mu-da-ab-du-gi, she lay down in sleep, Cyl. B 11, 3.


2. dul, Cavity, hole, well, swamp, cellar. See ḏūl. ḏūl = bāru, šuplu, kalakku. issu, watered plain. ḏūl gīḏšar, underground cellar of the garden, SBP. 134, 19. Bottle, jar, in udūl = diṭaru. Also ḏūl-duḥ = diṭaru, ummaru, both names of vessels.

3. dul, Created things. ḏūl = nābntu, BM. 93063, 18. See tīl 2.

1. dun, Cover, protect. ḏūn, tun, ḏūn = katāmu. Var. of dul 1.


3. dun, Pig. ḏūn = šaḫu, BM. 17752 III 10. sīb-ḏūn, swineherd, passim. ḏūn is the original writing, later confused with another sign ŠAH.

2. DUR, Band. dür = riƙsu, markasu (also dür). Hence totality riƙsu, kullatu. dür = turra, bulwark, hence root is tur. dür-maĝ = durmaľyu, great band. The stage tower of Nippur is called dür-an-ki, band of heaven and earth. dür ē-a, enclosed plot with house, Poebel. 11, 9. A god is dür-dür-ur = riƙis kalama, who holds all things together, V R. 43 c 30. Der. ki-dür = kullatu, § 152.

3. DUR, Foal of an ass, dür = mûru, SAL. 3389. Read ANŠU-Ŭ (4996), dura = agalu, var. dusa, 3405.


Dusu, Foal of an ass, for duru 3.

Dussu, Cane head-cushion, šapšikku. Giš-dussu. Also dû-us-aš = narmaku, a tall jar.

1. e, Be great, grow up. See the root egi. e = rabû. ĕ = šurbû. ĕ = šopû, full grown. galû su-bi nu-ē-ne = ša ina sumur ia šupû, he whose body is not full grown, IV R. 2 b 5.


3. e, Speak. e = kakû. Perhaps in SAK. 6 h) III 3. na-e-a, (that which) he says to him, RA. VI 139.

4. e, House. ĕ = bittu. Cf. es = bittu.

Ebi, Who, mannu. SBP. 10, 1. See abi in Index.

1. egi, Be great. Original egi, q. v. ni-egi, he has grown up, IV R. 30 no. 2 a 24. Noun, egi = rubû, CT. XV 22, 18. In sal-KU, i. e. sal-egi, = rubûtu, CT. XXV 3, 42; 27, 9. Ordinarily reduced to e.

2. egi, Dig, excavate. egi idim-šu na-egi, a canal he dug to the water source at St. Vaut. obv. 16, 24. Noun, igû, iẖû, canal. In the compound a deciphered: iẖû, igû, palgu.

Egi, Education. egi = liẖatu, adoption, tarbûtû, rearing. asag nam-egi-an-išû, money for his education, Poebel 4, 8.

Em, Rise, dṣû, see en 3.

Em, Tongue, speech. eme = lîšanu. Metaphorically, Giš-eme-mar = lîšan marri, blade of a spade.
1. EN, Incantation. ʾen = šiptu. nin en-na-gē, queen of incantation, SAK. 26 y 7.  
2. EN, Straw. See in.  
3. EN, Ascend, be high, go forth. See c 2. ba-ra-e-ne = ittāsē, he shall go up,  
Il R. 11 a 10. ḡa-ba-ri-ib-e-ne, may it go away, IV R. no. 2 rev. 1.  
ē-na-su-ša = ina ašt-ka, V R. 50 a 1. For root en see also IV R. 3 b 19;  
SBH. 130, 34; Šurpu VII 3 and CT. XVII 12, 6. Adj. ēlū, high. age en-na-  
= agū ēlū, the risen flood, II R. 50 g 19. Noun ēnu = šāmu, heaven. See  
deriv. an. Here ēn = bēlu, lord.  
4. EN, Unto, adi. See Index.  
enīm, Highland. What is elevated, from  
\[\sqrt{enim} \] enim-(ki) = Elam. enim =  
= šāmu, sky. Also in enim-gir, flash in the sky, birdu.  
enēm, Word, amatu. See enim.  
1. ER, Eri, To beget. akurgal e-ri-a, begotten in the mountain, Cyl. A 8, 16.  
nin or-ri-da, lady of begetting, Gud. St. A 1, 2. Nouns. eru = zinništū,  
woman. imi-ri-a, = kiṃtu, nisula, ones own family, SAI. 63, 58 f. erī =  
ardu, male. dūnig erī (A-EDIN) = Zerbanit. See ariā, uru, ur.  
ē-ri-a, Ruins. For ē-riq, demolished-house, namū, ńarbu. e-ri-a-ni ńin-kin-  
e-ne, they seek her desolated places, BM. 29615 rev. 8.  
ēra, Bring, for ara. galu ʾaṣag a e-ra-a-ne, those who bring water to the field,  
the irrigators, TU. 2 III 25.  
edes, Inēš, Queen. NIN = erēs = erīšu, ńarratu, V R. 28 a 31. erēš-kīgal,  
queen of the lower world. Also lord, husband. erīšu = ẖaṭru, II R. 36 c 39.  
di-erēš, var. erēš, SBP. 160 no. 5.  
1. ES, House. ʾēš = bētu, ʾēša, K. 247 obv. 8. ʾēš-gal = palace, ALI. no. 89; SBH.  
23, 14.  
2. ES, Advise. ʾēša = parāšu. Noun ʾēš = ʾemmu, counsel. ʾēš = panta, liver, i. e.,  
that which advises. In ʾēṣa, ʾēṣa, advice.  
3. ES, Weep. For er. ʾēš-ʾēš = ʾēṣēš = ʾōš, bēkū.  
esa, Meal. Written sid-a-tir = šaḫḫū, passim.  
esē, Cloth. galu ʾeša-la, weaver, K. 4359 obv. 5. galuṣu ʾeša-lag = ʿašlakku, a carder  
of wool.  
1. ESSADU, A bird. ʾēš-(ga)-zag-dū (mušen) = isḥu, V R. 23 a 5; A-ḡa-B-zag-dū  
(mušen), BM. 93074 rev. 11. Cf. zag-ḡa (essadu) = isḥu, CT. XIX 48, 16.  
essadu is for ʾēš-zag-du. A kind of water fowl.  
2. ESSAD, Tax collector. ZAG-HA = māktu, VS. VIII 103, 6 = 104, 6. (Th. Dan- 
gin, RA. VII 185). Yet fisherman seems to be the original meaning.
sumerian grammar

Ambar-ra dá-suágur-liga... gá-lá-da essad... zag-ba gab-ba-da, to put
dusúgar-fish in the pond and to appoint a fisherman thereby, Cyl. B 15, 1.
See also Cyl. B 12, 5; Urukag., Cone B III 12.

1. esir, street. e-sir, e-str=súku, sulú. Root sir, be long. asir>esir. su-esir,
boot, šénu.
2. esir, pitch, bitumen. a-str>esir.
1. ga, make. gá=šakánu; for gar. Der. nıg-ga=makkuru, goods; for nıg-
gar.
2 ga, exist. gá=bašú; for gál.
3. ga, oppress. gá=šadúdu, kanāšu; for gam. SBH. 60, rev. 7=K. 41 II 7.
4. ga, house. gá=bittu.
5. ga, breast. gab=irtu.

gad, linen garment, kitu. V gòd, wind. See kid 2.
1. gal, exist, have. gál, gál=bašú. Bring into existence, aládu, šakánu.
Hence abide, be. ašábu, kánu. gál=šakánu. Der. gatu, man, human
being. á-gál, possessing strength, le'u, manlua. á-gál, strength, emakú.
Often as an auxiliary to strengthen the meaning of a root. gíg, evil. gíg-
gál, be evil, Cyl. B 9, 25; V R. 4, 14.
2. gal, plunder, ruin. gál=gallu. gál=lu=mélú, storm. uggalú, storm.
Denom. verb, to make an end of. gál=kátú, nógu, pašábu. gál=našárú,
destroy. V gíll. Also in šu-gál=labánu, in the phrase appa labánu,
srape the earth with the face, see original meaning under gíll.
3. gal, great. gál=rabú. gál=lu=irtú, great one. Der. lu-gal, great man,
king.
Often in n. pra. Nabú-ahé-gám, (i.e. é-eríš), vide Tallquist, Namenbuch, 306.
By late confusion gám=erēšu, long for. Cf. n. pr. ana-Bel-gám (eriš),
for Bel he longs.
2. gam, be prostrate. gám=kanašu, mahu. In compound šu-gam, crush, maḫšu,
sápu.
3. gam, cry out. ga-ám, SBP. 281 n. 2. Connected with dem=šasu, x
1. gan, totality, much. gán=napharu. gana=kullatu, rišsu, CT. XII 10 a 1.
See gin 8.
2. gan, field. gán=ilu. See root kin, to inhabit. Der. ga-an-durun=āššabu,
abode.
3. gan, produce. gán=bittu. V gin 2. gan-šar=urú, produce of the garden,
harvest.
1. gar, wagon. gišgar=iškaru, wagon; cf. Cyl. A 25, 1. gišgár=narkašu.
Gisgár=iškaru. From gir, to travel.
2. gar, make, bring into being. gar=šakánu. Also exist, bašú. gar-ra-na,
(where) the multitude exists, Cyl. A 14, 11. Often added to a verb to make it causative. sig, be low, sig-gar, to humiliate. To nouns to form active verbs. al, canal, al-gar, to excavate. The meaning 'secure possession of,' in šu ga-əxa ba-na-da-gar-ra, [who] with a smiting hand seized him, V R. 51 a 53.

3. gar, Return. gar = turru. kug-bi garri-ēs, the money they restored, Urukag. Cone C 4. 1. The parallel passage 8, 8 has gā-gā. See mar.

4. gar, Food. gar = aklu. See kur, to eat.

5. gar, Light, nāru, from gir, 2.

gaz, Crush, grind. gaz = ḫašalu ša se'îm, grind grain; ba'āṣu, grind. ḥepû, maḥāṣu, break. dâku, slay. gaz = tāḥaṣal, thou shalt grind, CT. XXIII 41 II 4, etc. basāṣu, Maššu I 28, etc. Der. ǧiš-gaz, weapon of carnage, Cyl. B 8, 3. erittu, hand-mill. gaz-še, hand-mill for grain, K 4148 rev. 13. The root may be ḡāṣi, ḡiš.

1. gi, Turn. gi, gi = tārû, saḥārû. Answer, apâlu. Turn back, ne'û. \( \sqrt{\text{gin}}. \)

2. gi, Be faithful, kānu, see gin 1.


4. gi, Reed, kanû.

gib, Sick, for gig. Only in \( \sqrt{\text{gib}} \) -ib, in maš-gi-ib = Iṣṭarišu.

gibil, Torch. gi-bil-lā = gibilû, dîparu, torch. gi-bil = kanû šurûkta, flaming reed, hence gibil from gi reed and bil blaze. Yet cf. giš-bil, flaming wood = ḫilatu torch, hence both derivations possible. gibil, gibil = ḫilatu. Denom. verb. gi-bil = nāpāyu, to flame. Der. d-gibil, the fire god, written BIL-GI (!).


2. gid, Seize, bind. gid, gid; sabātu, aḥṣu. Cf. d-dim-me-gid = aḥḥasu. \( \sqrt{\text{kud}}. \)

3. gid, Root, dig. gid = šahû, karāṣu. \( \sqrt{\text{kud}}. \)


5. gidim, Ghost, edimmu, V. § 62. From gig darkness, and dim create.

gig, Be dark, indisposed, sick, worthless. gig = erēbu, pass into darkness. gig = marāṣu, be in difficulty, sick. Nouns: gig = sickness, marāṣu, paralysis, kišṣu. gig = maššu night. Reduplicated giggig > gig, darkness. gig > kih = kibtu, kipatu, refuse of bran. akhīb = ikhibu, worthless thing.


2. gin, Inhabit a place. Hence gin = mātu, land. ki(n) = earth, cf. gun = mātu.

3. gin, Maid, gin, gin = amtu. See gim. gen = nābnttu, begetting. See Bab. III 192 no. 5083. ki-git-en, place of begetting, CT. XV 24, 10 = 8, 29.

4. gin, One sixtieth. gin = 1/60 mana, or one shekel. Or 1/60 še of land, or 1/60 ka of grain etc.

5. gin, Send. gin, gin, gin = mašāru, šaru, šapāru; for īn. gin, gin = šana. Offerings d= duungi d=enki-sa gin-na, brought to the gods Dungi and Ea, Pinches, Amh. 56. Noun; gin = biblu, burden. See gun = biltu.

6. gin, Restrain? Only in gin = IV of kalā, be restrained.

7. gin, A plant kuštu. Sum. gi-in, CT. XI 45 a 11. Perhaps gin is the original word for reed, šana.

8. gin, aj go in a circle, turn, enclose, thence, go, but rare. gin = alāku. mu-da-gin-na-a, (who) came with him, RTC. 19 III. mu gin-na-am, the year completed its circle, Cyl. B 3, 5. The verb, turn in a circle, appears mostly as niggī, q. v. gin = paḫaru, to assemble, come together. Hence ukkin assembly, paḫru. Cf. ugin in u-gin-na-ta = ina alaški-su, SRH. no. 62, 13. Der. gan 1. — bj In causative sense, transport, carry. gin, gin = babālu. Offerings d=duungi d=enki-sa gin-na, brought to the gods Dungi and Ea, Pinches, Amh. 56. Noun; gin = biblu, burden. See gun = biltu.

1. gin, Hasten, be nervous, journey. gir = arāku, ḫamātu, galatu. gtr = garāru. Noun; gir = urētu, padānu, road. gir = šepu, foot, kibsu, tread, gir often in sense of messenger, footman. The foal of an ass, šanū, is called gir, gir, as the swift beast. Cf. also girru, kirru, route. See kar = padānu, route.


3. gin, To assemble, bind. gir, gtr = puḫḫuru. šu-kir-kir-ri = rakāsu. ṣiṣul
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5. gir, Fire pan. gir = ktru. Perhaps in girinakku, storeroom for clay tablets, written ă重组. The root may be identical with gir 2.

6. gūr, To cut (?). Root assumed for gur, to harvest, kur, cut off. Noun; gir, scorpion, and gir, razor, sword, paṭru, gīšgīru etc.

7. gūr, Baptize. gtr-gtr-ri = šibū. a-gir = šalā, piel (?) of šalā. a-gir-gtr-ri = šalā.

1. gūrin, Berries, fruit. gūrin = enbu. gūrin = kirinnū, fruit, CT. XII 25 a 26; K. 7751, 5. See gurin.


2. gūš, Wood ısu.

3. gīš, Sixty, see Index.

4. gīš, Heaven, II R. 50, 22; 59, 47. Ct. maš = išbu and miš 5.

5. gūš, Understanding. gīš-tuk, have understanding, šemū, hear. gīš-ba-tuk-ām, he was heard, Cyl. A 3, 29.

gešten, Wine. kaš liquor and tin 1e, liquor of life.

gīšagal, Gathering place, mansazu. In CT. XV 30 rev. 10 gīšagal is the underworld.

1. gu, Total, see gun 1.

2. gu, Burden, see gun 2.

3. gu, Land. gū = maṭu. See kin 2.


5. gu, Ox. gū for gud.

ō. gu, Herb, plant. gu = gū, ḫū. Often gū.

1. gūb, Stand. gūb = nanāzu. Remain immovable. na-an-gūb bi-en = ai ikkalū, may they not remain, CT. XVI 3, 128. ba-gūb-ba = niklāma, they remain restrained, ibid., 11 VI 1. Active, saṭāpu to fix, kunnu establish. gūb = tuaṣṣakāp, thou shalt erect, Zim. RT. 26 III 25. In ki-gūb, bury, place in the earth. ki ni-gūb, he was not buried, Gud. B 5, 2; CT. XVI 40 V 5.

1. Whence uš-bar = șmū.
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kimâg-šù gub, laid in a grave, Urukag. Cone A 5, 5, B 10, 1; 9, 26. Noun; gub = naptu, table.

2. gub, Left hand. -á-gub = šumbātu.

1. gud, Be long, full grown. Ṿ gud. gud = elâ, šakû. gû-ud = šâhâdu, protrude. Ascend, gu-ud = šâhâjîd, (the enemy) will ascend, DA. 40, 12. Noun; gu = alpu, ox, karradu, hero. gûd = le'u, strong. gûd = melû, part of the body, cf. gûku-ud = melû, SB 363.

2. gud, Neck, Only in gu-da ma-al = ša ina kisâdi šaknat, SBH. 13, 1.

3. gud, Cut off, be short, see kud 1.

4. gudu, Rump, ass. kinnatu, gu-di-right and left, DA. 31, Rm. 2, 149, 6 f.

5. gud, Slay. gû-ud = naru, Rm. 11, 51. gû-ud nêši, slaying by a lion, DA. 38, 4. Same word as gud 3, Ṿ kid, cut off.


3. gug, Burning, bright. gug = ibbu, elli. -u gug = habâbu, karurtu torch, CT. XVIII 46, 42. Contraction of ug-wù, see ug 1.


4. gul, Seed. gil = š̄uru. Dialectic mu.

5. gul, House. Inferred from mu = bittu, and gal, mal, mā, house.

1. güm, Lacerate. gûm = kásâšu, for gûm. CT. XII 24 a 5 = 98061, 4.

2. gûm, Bow down, kâranû, Connected with gûm.

1. gun, Total, collection. gûn = naptaru. gûn-ne, SBH. 112, 7. kur-gûn, totality of lands, Cyl. B 7, 17. gûn-gar = karânu, to collect grain. gûn, gû-ûn =
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bîltu, burden. gûn-tuk, he who possesses much, honorable, Cyl. B 7. 20; 13, 12. This word is for an original ãun, ãen, be much, abundant. gûn-gur, to restore all, to fulfill, Cyl. B 11, 23; 15, 4.

2. gun, Neck. gûn = kiššedu. From gûn, turn in a circle. gûn kišša mal-mal, to bring the neck toward the earth, stoop, kaššašu. gûn-lal, to stretch out the neck, arise. an-da gûn-lal-am, rising into heaven, Cyl. A 21, 16, cf. 21, 6. an-ki-da gûn-lal-a, exalted in heaven and earth, 17, 19.

3. gun, Mighty, great. gûn = rabû. Perhaps same root as gun 1.

1. gur, Turn. gûr, gûr, gûr, gûr = târu, saḫaru. Turn back. gûr = nešu. Der. marrana < garrana = tašaru, mercy. gur-gur = kuppuru, remove materials in a ritual against uncleanness, take away bread, meal, scapegoat, which have absorbed the uncleanness, u-me-te-gur-gur = kupper, remove (the bread), IV R. 27 b 54; of a scapegoat, ASKT. 104, 16. [The meaning ‘smear’ for these cases, argued by SCHANK, Babylonische Sûûnriten, pp. 51-7 is impossible in Sumerian.]

2. gur, Cut into bits, plunder, shear. gûr = kaššu. gûr = šalâlu. The root cut in gûr = esèdu, to harvest. esè-gûr-kud=esèdu. gûr in lists of animals seems to mean shear not wean. udu gûr-ra, a male sheep sheared, DP. 86 I. e-gûr, he has sheared, RTC. 40 II 4. See SAK. 54 note d. Noun. gûr = esèdu, harvest. esè-gûr, harvested grain. This root in gurin > girin > gurun, fruit, crop; also in kan-gur = kanegirru, harvest land, SAI. 2021 and Br. 11891.

3. gur a) Be thick, heavy. gûr = kabaru, kabatu. Adj. gûr = kabru, heavy. tug-gûr-gûr = šabatu kabaru, a thick cloth. gûr = puššu, thick.

b) Be full, rich. gûr = malâ. gûr-gûr ... gun gur-gur-da, to fill the granaries with produce, Cyl. B 11, 23. su-gûr, cause to be filled with abundance, Cyl. B 11, 15; 15, 4.


4. gur, Lift, carry. gûr = našû. ini gûr-ru = ina râmanîšu šulû, (who) is of himself exalted, SBP. 232, 15. Here gur (ngû) for guruš = našû. sag-gur (US) = rtšan elatum, exalted head, II R. 30 no. 1 g 15. Perhaps all to be put under gur 3 b).

5. gur, Send. gûr, gûr = mušûru. Perhaps to be put under gur 1.


gusir, Knot. gûsîr = kišru, knot, troops, property, rent. gûsîr-(u-a) iššašu, my troops will be scattered, Boissier, Choix, 133, 15; DA 6, 1. gûsîr, rent, CT. VIII 12 a 5, 8 etc. VS. VII 20, 7. Property, King, LIH. 23, 4.
Der. nam-ga-sir = kisru. Here gusir, to scrub (?). galug-ga-sir = kisiru, the fuller.

ša, Abundance, see šen. Ordinary word for fish.

šaš, Shameful. šab = šappu, sinu, wicked. šim-šab = turu, šašatu, names of stinking ointments, CT. XII 25 b 46 t. šab = bušanu, disgraceful thing. Denom. verb, šab, be shameful, bšu.


1. šal, Be swift. šal = gararu, šasu. Noun; šal = way, alaktu, CT. XII 4 a 7.

. šal, Apportion. šiš an-na-ga mu-un-ne-si-in-šal-šal-la, the totality of heaven he portioned unto them, IV. R. 5 a 61 (first ed.). a-ša-la, she portioned unto them, Nik. 125 end. Noun; ša-la; property, sittu. kisšiš šal, deed of property, PBOBE 42, 3.

šamun, Unity, agreement. ša-mun = lišan mitharti, a common tongue, in unity, from ša(n), all and mun, language, unity of speech. K. 3138 rev. 13; IV R. 19 a 46.

1. šar, Design, plan. šar-bararu, gis-gar = usurtu. Marđuk muktn gis-šar-ru, establer of plans, 11210, 1. d-enki-ga gis-gar-ri si-mu-na-ša, Ea directed the plan, Cyl. A 17, 17. gis-gar šu-ša-du, he performs the plan well, SAK. 214 cd 11. Syn. me, decree, SAK. 208 no. 5 I 8; OBI. 19, 4; IV R. 36 no. 2. 14. That which plans, liver, kabattu. Reading fixed by HAR (šar), SBH. 3, 10. šar ša-ša-mu, the thought of my heart.

2. šar, Ox. šar = apu.

šaš, Axe, weapon, from gis, to demolish. šaš, šaš = ševru, mašgašu. Denom. verb, break into bits. šaš = šašu, šamšu, šabaru, etc. See gas.

šas, Seize. šu-ga-ša, with a seizing hand, V R. 50 a 53. šu-mu-un-da-ab-ša-ra, (he who) seizes, IV R. 9 a 49.


šir, To outline, define, capture. šir = eseru, šir = kasu, bind. mašdu me-ib-šir-ši, the kid he captures, ukaššad, ASKT. 71, 13.

1. šis, Crush, break, gis = kadadu, CT. XII 6 a 21. See šaš and šis.

2. šis, Be red. šis = šis, CT. XII 6, 51. CT. ḫošu, Sm. 1300 obv. 23. See šuš 2.

šud, Bright šis (šu-sa) = ibbu, etc. Cf. late Semitic etymology šis (šu-sa) = namarru. See šad.


2. šul, a) To do violence. šul-im-mašan-šul, may he annihilate, CT. XVII 3, 80. šul-dug-ga-mu, (he who) has annihilated, K. 41 1/2. imi-šul, a destruc-
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tive wind, St. Vaut. obv. X 11. Ordinarily translated by šulputu, abātu.  
urū-gul-a-sa, thy desolated city, Radau, Miscel, no. 3, 27. Noun; gul =  
šulputu, desolation.  
b) Act wickedly. gul = lamānu, kulūmu. Noun; evil, îmattu. The  
root may be connected with gil, destroy.  

gum, Crush. gum=hamāṣu, etc. CT. XII 4 2 1. gu-um, 25 b 19.  
1. ġūṣ, Annihilation. nig-ġūṣ-a = sakhtaršu. From the idea 'cut out' in the root  
ğiš we have ġuš, cavern, cave, šuttatu, 91010, 3. See ğaš. ur-ġuš =  
kattītu, a destructive animal. dun-ģuš = ḫussū, wild zebu.  
1. ib, Region. ib-bi=tupkušu. Cf. ub = tupku. The element in ib-gal, part  
of a temple, SAK. p. 225. In Ištar's temple, VATh. 2100 III 4. The ib  
of a canal, HTC. 40 rev. 1 1. Offerings to the ib id-edin-na, Nik. 24 V;  
163 obv. III. To the ib of bad-dur-ra, 28 III.  
2. ibbi, Speak. mi-ib-bi=nîbkū, we weep, SBH. 122 obv. 20. ğe-en-ib-ba=ılkbu,  
may they speak, CT. XVI 8, 292.  
3. ibbi, To rage. ib = agāgu. Only ib-bi ib-ba in texts. Noun; ib = uggatu,  
anger. Adj. ib = uṣṣu, angry. Hence the seat of anger, kabtu, liver (?).  
only Br. 10816 and id-id = īlu Nāru.  
1. idim, Oppressed, weak, stupid, deaf. idim = pilu, la le'ū. kabtu, oppres-  
sed, walu weak, Sm. 602 rev. 10. Deaf, saktu, sakkulu, pišū.  
2. idim, Well, pit. idim=nakbu. Water source, St. Vaut., obv. 16, 24. Perhaps  
here ikdu, Sm. 702 rev. 7.  
3. idim, Wall, cry. idim=sogāmu, segū, selu. Raging; sog-kul-bi idim, its bar  
is a raging (dog), Cyl. A, 26, 22.  
1. ĩq, ĭk, Door, ĭkkū, ĭlaktu.  
ĩgi, Eye, ĭnu. Hence front, panū. For compounds, all meaning to see, v. Bab.  
II, 75-7.  
1. ili, Be high. ili = elū, šakū. Causative šu-ili, to lift, nasū. ili = niš idi,  
lifting of the hand. Noun, ili = niššu, lifting. ili=askuptu, door-sill.  
Here an-na il-la-ta = ina šamē napīyu, (which) rises in heaven.  
2. ilu, Sing. SBH. 104, 27. ili=naqū, II R. 20 ed 28. ili ga-an-na-ab-dūg  
=lunag, verily I will sing, SBH. 121 rev. 20. ili=zaqāru. ili-dūg =  
šarītu, wailer. ili mu-an-du-da, I wall, SBP. 332, 22 f. Noun; ili  
=ḫudū, nubū, lament.  
im, Clay, ĩti. Loan-word immu, a clay vessel. im, clay tablet, duppu.  
im, Wind, šāru, šamū, for imir, see root mir.  
imma, IMMA, Lordship. Var. of en. šab im-na-ge, (var. ẽ-na-ge)=lībbī belūti-  
su, IV R. 21 b 26.

1. in, Straw. in-nu = tibnu. še en-na₃, še in-nu, CT. X 20 II 1; 21 VI 15. en appears in the ancient sign for ebruru, Hilpr. Anniv. 199.

2. in, How long? var. of en, see Index. in ga-na-dúr, how long will he tarry?, SBH. 180, 1.

INIM, Word, amātu. See nīm 2.

1. in, Seize. ir = la₃kū₃, tabālu₃, aḥāsū. Cf. ur 1. Connected with rīg(?)

2. in, Go. ir = alāku₃. ud enem anna ma-ra i-r-rabi, when the word of Anu came to me, CT. XV 24, 16. a-a-bi ir-ra-bi₃, whither are they gone?, Radau, Miscel. 3, 9.

3. in, Beget. ir = erēšu, plant, husband the earth. gi₃gal ir-riv, abode of creation, CT. XV 10, 13. See eri 1.

4. ir, Pierce, string beads. ir = šarāsu. See er 16; K. 4597, 3.

5. ir, Demonstrative pronoun, this, that, § 168.

iši₃, isiti₃, Wailing: isiti₃, i-stiš = šiḫatu₃, nisatu₃. Denom. verb, isi₃ = ba₃kū₃, to wail. From er-er = eš-eš = isiti₃ > isi₃.

išib₃, Incantation. isib = šiptu₃. Oracle, turtu₃. Decree, parṣu₃. Priest of incantation, isibu₃, ašibu₃, ramkū₃. Also sališib₃, priestess. Passim in contracts, where the SAL-ME of various gods appear as holders of property, contestants at law, heirs, etc. isib₃ is from the root šib₃, to invoke divinity, and connected with šub = nadā. [This etymology first given by HAUPT.]

KA, Mouth. Possibly connected with gu₃, speech.

1. KAD, Bind, wrap. Denom. verb KAD of 2. kād₃, kad = kasāru₃.

2. KAD, Pond, excavation. kād₃ = tamrū₃. See kid 1.


**KALAM**, Land. See *kanag*.


**KAN**, Field, abode. *kan>gan=iklu*, field. *kan-kaî*, desolated abode, *nidâtu*, i. e., field whose house is demolished. See *kin*, to inhabit.


**KANKAL**, Plot with ruined house, see *kan* and Poebel, op. laud., p. 12.


1. *abbâtum*, mark on a slave, seems clearly to have been a fashion of cutting the hair as resorts from V R. 47 b 32. *mututu ammarûš abbûtûm*, as to the forehead, I was sheared of the mark. The Aramaic *wâd* to make bald and *marfak*, I am become bald, Harper Lett. IV 348, 3, make this interpretation imperative. See Martin, JA. 1910.

1. KID, Search, dig. kid = ḫaṣaru, dig, reckon. Notice gid for kid = šalû, to root. The derivatives kad pond, kud investigation, indicate an original meaning as given.


KIL, KEL, Maiden, ardatu.

KILIB, KILI, Totality, kisšatu, CT. XII 25 b 1. kûr-kûr kilib-ba, all lands, LIH. 99, 24. See Bab. IV 36.


1. KIR, Run, hasten. For gir. ktr = ḫamātu. ktr = saku, rush. Cf. šu-ktr, to transport.

2. KIR, Nose. ktr = appu, Del. H. W., 104 b.

3. KIR, Storeroom, kirru, see gir 5.

KIŠ, Hog. kiš = piṣau.

KIŠ, KIS, Bind. Ordinarily kešda, q. v. ki-sá, kisâa = kisû, buttress.

KISIM, An insect, kisimmu, šîlu.

1. KUD, Trough. kuddu. ḫu amphora, alu vase. Investigation, ātnu. Denom. verbs, ḫarāšu, ḫarāšu, dig. gararu, root, dig. dānu, to judge, parāzu, decide.

2. KUD, Break, hole, rent. kud = batku, butaktu, bursting of a dam, etc. From gid, to cut through. Denom. verbs, nakāsu cut, parâku, parâku. ǧiškud, weapon of slaughter, niksu, niṭru, šapulu, kiksu. See gud 2. Read preferably ḫud.

3. KUD, Eternity, future. kud = kisittu, from gid, long, far off.
1. KUR, Change, be hostile. kūr = šanā, nakāru. Also kūr = nakāru, hostile.
   Nouns; kūr, kūr = aibu, aḫu, nakru toe. kūr = šaltu, hostility. kūr, foreign land, i.e., land of strangers. gatū-kūr-ra-me, the strangers,
   Pinches, Amh. 17 IV 17. Der. kūr-dug = tuašu, wickedness. kūr-ra-ān-
   di = nakurratu. kūr = kuppuru, see gar 1.

2. KUR, Glow, shine, burn, bake. kūr = napāḫu, shine, usually of the rising of
   sun. kūr tur, sunrise and sunset. kūr, purify, surrupu, ububu. Hence
   kūr to burn, kabatū and kūr to bake, epā. štru kūr-ra, baked flesh,
   Bois. Choix, 97, 1. Nouns; kūr = nīpē, morning. kūr-kūr = kippatu,
   coals. kūr = kurummatu, baked food. Der. kūr-sē = nāsrāptu, puri-
   fied metal.

3. KUR, To eat. kūr = aḫālu. Cf. gar = aklu food.

4. KURUM, KURU, Overseer. kurum ( tmpl ) = kanu ša dinim. kūr = pāḫādu.
   kuš, Be dejected, weak, sigh, ponder deeply. kuš = anāhu, zi-ib-ba nann-
   kuš-ē, he whose knees weary not, IV R. 9 a 38. gīn-gīn-e nu-ši-kuš-ē,
   going he wearied not, Cyl. A 19, 27. di-keni-da ... šag mu-ti-ib-kuš-
   šē, from Ea he took counsel, 22, 12-13. dūg-e ni-ni-kuš-ē, words he
   sighed, 1, 23. nir luqal-bi-da šag-kuš-dam, what was devised by its
   lord, 29, 2. ki šag-kuš-ba, in the place of reflection, 26, 12.

LABAR, Singer, see lagar, la-bar, SBP. p. VII n. 3.

1. LAG, Be clean, to wash, for lağ. ĝe-en-lag-ĝi, may he be clean, CT. XXIII 34,
   36. Noun; lag-ga-ta = ina nūri, with light, IV R. 19 a 51. Adj. lag-ga =
   namru, pure, CT. XVI 19 b 35. Der. ešlag = aslaku, man who cleans
   wool, carder. In CT. VI 11 a 3 lağ after the name of a stone, white
   stone. Cf. ibid. 24 opposed to ĝā dark.

2. LAG, Go. lağ = alaku, ārādu. For lağ. Active bring, babalū, place, naṣānu,
   saq-ga-na a-ba-an-lag-lag-ĝi-eš, at his head may they stand, CT. XVI 36, 8
   v. p. 161 n. 7.

3. LAG, Mix, knead. lağ = lašu. nig-lag-ga = itšu, whatsoever is kneaded. lağ
   mun u .... = kirban tabi illaš, a lump of salt and of āštu (an herb),
   CT. IV 8 a 35. lağ tabiti, lump of salt, Behrens, Briefe, 18 n. 4. lağ
   gan = kurbanu ša ikiš, a mineral deposit on fields. lağ, a kind of clay

LAGAB, Block. lagab = šibtu, block. na-gal ĝarsag-ga lagab-ba ma-ra-ta-
   re, great hewn stone of the mountain in blocks shall be cut for thee,
   Cyl. A 12, 9; cf. 16, 6; 22, 24. šir-gal lagab-bi-a, marble in cubes, Gud.

LAGAR, Psalmist. lagar ([US-KU] = kalā. lagar ( ) = lagaru. From ĝil,
   sing, and gar, to do. ĝil-gar > ĝagar, lagar.

2. **Lağ**, Go. *lağ* = *alāku*. See lağ 2.


4. **Lal**, Honey. šal = *diḫu*.

1. **Lam**, Bear fruit. *esēbu*. *lam-lam = uššubu*.


3. **Lam**, Four. See Index.

1. *Li*, Rejoice, *rāšu, nagā*. See *ili*. See also *al 1*.

2. *Li*, Demonstrative pronoun, that yonder, § 164.

**Lib**, Come. *lib = etēku*. For *dib*.


**Libis**, Bowels, inwards. From *lu*, man, and *peš > biš* bowels. *libis = libbu*, distinguished from *šag = libbu* heart. Always of humans. *libis* *sal-ma-al*, she whose inner parts are pure, CT. XV 24, 11.

**Lig**, To knead. Only in *lig* a kind of clay. *imi-lig = aštu, isikkku, sušikkku*. *Ligir*, Potentate, prince. REC. 91. For earlier *nimigir = nāgiru*. See *nimigir*.


A SELECTED VOCABULARY


LUGAL, King. lu, man, gal, great.


LUŠ, Clean, washed. See laš. šu-luš, hand-washing. axag-šuš-qa, washed gold, DP. 72 obv. 1.

1. LUL, Rebellion. lul = sartu. Denom. verb, sarāru, waver, be faithless.


3. LUL, Singing. Inferred from lil 2.

LUM, Bear fruit. See lam. unnubu, CT. XI 25 b 17.


2. MA, Wear out, perish. ma = kalā, nasāšu. ma-ma = raḥāšu, devastate.

Dialectic for mal, gal, root gil.

3. MA, Name. ma = šumu, var. of mu-(n). Denom. verb, nabū, to name.

4. MA, Male, sikru. For maš, root gis.


6. MA, Burn. mā = ḫamū. From a roūt man, cf. mun, burn.


8. MA, Be mighty, šarāšu. For mal < gal.

9. MA, Ship. mā = ṣilippu.

1. MAG, Distress. Only in samag, hunger. See mug 2.

2. MAG, Beget. Inferred from mug, mud, beget, and ma 1.

MAŠ, Great. Loan-word maḫḫu, passim in compounds. durmaš = durmaḫḫu, great throne. sukalmaš = sukalmaḫḫu, great messenger, etc.

1. MAL, Create, build. ma-al, mal = šakānu. Exist, basū. For gal 1.

2. MAL, Perish, destroy. mal = maḫḫu. From gil 1. See ma 2.

MAN, Two. See min, Index. Comrade, twin. man = aṭḥu, brother, maššu, tappe, twin.

1. MAŠ, Half, meššu. Twin maššu, tāṭlu.

2. MAŠ, Fat, strong, marū, bitrū, ašarādā. See muš 3.


**niš**, Fire. *KI-BIL* (me-il) = *ḥištitu*. Perhaps connected with *mun*.


1. **mir**, Flash, rage. See *giš* 2. *mir, me-ir = esēsu*. Noun; *mir, me-ir* = *nuggatu*, rage.


3. **niš**, Be bright. Root assumed for *maš* 6, *moš* 3 and *me* in *me-lam*.


4. **mu**, Year, *šatme*.


A SELECTED VOCABULARY


10. mu, To adore, karābu. mū, mú. Cf. ma 7.

11. mu, To burn. mū, mā = kamā. For mun. Noun; mū = kimū. kālam-ma mū-dim mū-mū-meš, they burn the land like fire, CT. XVI 14 b 20.


2. mud, To fear, writhe in sorrow. mud = galātu, parādu. Noun; mud = fear, pain, gilittu. See sumug.

3. mud, Be dark. mud = daʾāmu, adāru. Noun; mud = dāmu, blood.

1. mudru, Comb, used for preparing wool. A wool carder is called mudru = aslakkū, written en-tūg-a, (bēl šubati).


1. mug, Organ of begetting. mug = ěrû, bišṣurū. Also mug = bišṣurū.

2. mug, muk, A rough garment. mug = muḫḫu. Here perhaps nukaru, mirḫu, marrḫu, CT. XII 12 b.

1. mug, Begetter. muḫ = āiḏu, father, alītu, mother. Gula muḫ kālama, mother of the land, CT. XXV 8, 6. muḫ ṣu, thy father, CT. XV 15, 22. a-a muḫ-ma-šu, to the father, my begetter, CT. XXI 81, 10.

2. mug, Top, crown of the head. muḫ, muḫ = muḫḫu, see especially CT. XXIII 23, 1. Often as preposition. muḫ-ba, upon him, CT. XV 15, 25. muḫ = ēli, passim.

1. mul, Perish. mu-lu = kalā. √qū 1.

2. mul, Star. mūl, māl = kākkabu. As verb, to gleam. nam-mul, it gleams not, Cyl. A 1, 8.

1. mun, That which burns, stings. KI-NE (munu) = ḫimṭitu, flame. (munu) = scorpion. mun = salt, acid. mu-ni-kam, burnt offering (?). DP. no. 56. Der. mundu = šurr uptu, burnt offering. mun-du, mun-du-kam, RTC. 46 rev. 1; TSA. 1 obv. I 1; 51 obv. I; DP. 54 I, II.

2. mun, Name. mu-(n), mu-un, = šāmu.

1. mur, Boiled, roasted, treated by fire. še-mur, roasted grain. ga-mur, boiled milk.


3. mur, Back. mūr = ešennu (?). Cf. gā-mur, murgu = ešennu.
1. **muru**, Womb. \( \text{murub} = \text{urō}, \) II R. 30 e 17. **SAL-ŁA** (murub) = urō ša sininši, II R. 48 e 23.


4. **muš**, Sixty, see Index. **mu-uš-ja** = 60 × 5 = 300, SBH. 92, 24. **mu-uš-u** = 60 × 10 = 600, ibid. 1. 25.


2. **na**, Negative of subjunctive, see Index.


**nag**, To drink. **NAG** (na-ay) VR. 6, 76. šatū, šakū. ṣ-nag-ga, house of drink offering, Cyl. A 23, 30. Noun; **nag**, a drink offering, offering in general. The **nag** of the patesi, RTC. 51 obv. II 5. **a-nag**, drink offering to the souls of the dead, thence simply offering to the souls, RTC. 51 obv. 5. **ki-anag**, place of the offering to the souls; also offering, simply, RTC. 55 rev. I. For the words **anag** and **ki-anag** and the offerings to the dead in all periods see my article on Babylonian Eschatology, in the Briggs Birthday Volume.

**nagga**, Lead, anaku.

**nagar**, Mason, nagaru, see na 1. **na-ga-ri na-rig-mu ḫen-KU**, may the mason perform purification, Cyl. A 6, 14.


**nanam**, Demonstrative pronoun anābū, and adverb kiam. ȝe na-nam-ma = ḫa-u
A SELECTED VOCABULARY

ki-a-am, verily thus, IV R. 23 no. 2 rev. 5; 13 b 42. Hence a mere emphatic ending. nu ti-ta-a-da-ni ù-di na-nam, not are ended (my) dreams, IV R. 20, 7. See Bab. III 146, no. 902. nanam = šA-ne-G = ēntu, sure, fixed.

NAR, Singer. nar = nāru. nar kenag-a-ni, his beloved musician, Cyl. B 10, 14. \[1\]


1. NE, Lie down, for nad. ba-ra-e-ne, verily I will not repose, IV R. 13 rev. 38.
2. NE, Strength. nē = emuḫu.

3. NE, Fire, īšatu.


2. NIGIN, Chamber, kummu, kāpu. nīgin.

1. NIM, Be high. nim = šakū, elū. Perhaps here nim, desert, ḫarratu. nim, morning; nīm-a in the morning, IV R. 40 IV 1. Der. enim, heaven.

2. NIM, Utter decision. Only in der. nam, fate, and inim, enem, word.

NIMGIR, Potentate, ruler, nāqiru. nimgir kalam-ma-ge, the potentate of the land, Gud. B 8, 64. nimgir-gi-edin-na, the potentate of Guedin, Cyl. B 12, 16. Ct. n. pr. nīmingir-ābu, DP. 105 V. Dialectic šāgir, šābir.


2. NIR, be grown up, supreme, wise. nir = māliku, possess wisdom. nir-gal mo-te-na, wise in what is fitting, Cyl. A 2, 17. Adj. nir = ʾadlu, šarru, hero, king, etc. Der. nam-nir, supreme power, stilṭatu, belṭatu. a-nir = šēḫru, mighty. Here a-nir, zikkurat, tower, SAI. 7063.

1. NISAG, Fire offering ne fire, and sag, gift. nesag = nikū. Loan-word nisigga, Tig. I col. VI, 83. Priest of offerings, nisakku. ne-sag, the offerer, Cyl. B 17, 5. Denom. verb, to offer sacrifice, nakū. For the original verb nē-sīg, to offer in fire, see Bab. 93, no. 75.
2. **NISAG**, Chief. _nisag,_ ne-sag = ašaridu, kabtu, šakkanakku_. Probably a derivative from _sag_, chief and prefix _nig_ (here concrete).


2. **NUM**, Fly, _zumku_. Two winged insect. _nu-um-ma_ (nušēn) = _sību_.

**NUN**, Prince, _rubū_. See _nin_ 1.

**NUSAG**, Priest who conducts sacrifices. _nu-sag_ of _d₅₆₅₆_, DP. 51 V I.

1. **PA**, Reservoir, cana. _pā_ = _palgu_, _pā_ = _pattu_. BM. 98070, obv. 1. Originally _pap_.

2. **PA**, To name, announce. _pā_ (for _pad_) = _nābū_.

3. **PA**, Bird. _pā_ = _iššarū_. For _pag_.

1. **PAD**, Break into bits. _pad_ = _pasāsu_. na-ra-a-bi bara-pād-du, may he not destroy this statue, St. Vaut. obv. 21, 3; Ent. Cone 1, 19; 2, 38. Noun; _pad_ = _kunaru_, _pursāzu_, morsel of bread broken from the lump, crumb, biscuit. Der ṭēpād = _pessa_ and loan-words _pattū_, _gigī_, basket for bread. _kūg_ _pad-du_ = _šibītu_, money to pay for bread.

2. **PAD**, a) To name, choose, swear by a name. _pad_ = _zakāru_. enem-su anna _mun-pad-da_, thy word they proclaim in heaven, IV R. 9 a 59. tamū. ṭēpād = īlī tamātī, be thou accursed. _mu_ _lugāl-la_ in-pād-de-ē₅, in the name of the king they have sworn. anna _ib-pād-šī₅-in_ _nu-ub-su_, what he has sworn I know not, CT. IV 4 a 22. Often with _mu_. _mu-pad_ = šūmu zakāru, to mention by name. _mu-pad-da_ _d₅₆₅₆_, named by Ningirsu. _galu_ _mu-pad-da_ _nu-tuk₂₃₄₅_, who has no name mentioned, CT. XVI 10 V 13. _pad_, choose. _šag aṣṣu₅₇₉₃₂₅₈-nₙ₈₉₈₉₉₉₂₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉₉portion of heaven and earth, Zarpāni.
A SELECTED VOCABULARY


2. *pel=?*. Sā IV 12 and 5, principal value of REC. 182= yīyīūṭū.*


See *piš*. Here *peš*, liver, thoughts, *kabattu*.


1. *ka*, Cup, standard liquid and dry measure *kū*.


*ka*, Suppress. Written *ka-am* yīyīūṭū ꞌ=ukkušu, yet *ka* is preferable as the original is *gam*.


1. A considerable number of roots given by me as containing ḡ may originally *contain k*. In doubt concerning such roots I have placed them under ḡ.
SUMERIAN GRAMMAR

   b) ra, to hammer, fashion, maḫāšu is connected with ru 3. Here ra = šakānu.

2. ra, To go. For ara. ne-ne-ra = ṣilšā, they fled, IV R. 24 no. 2, 17. e-ta-ra, he caused to go away. St. Vaut. obv. 11, 1. Causative to bring. ēš-e ba-ra, (Offerings) he has brought to the feast, DP. 81 III; 85; Nik. 173 rev. III. For the compound nīg-rā, see Bab. II 91. Noun; ra = mālaku, way.

3. ra, Lie, be placed. ra = ramū, ašābu, rābāšu. See rig 2.

rāg, Denominal verb from noun rāg, smiting, seizing, Vrig. As verb only in abrv. form ra. Der. nam-ra-ag, booty.

raš, Overwhelm, break, raḫāšu, etsēku. sa-tik-bi ba-an-ra-ağ, the cord of his neck it broke. ud-dim im-mi-in-ra-ağ, like a storm it has overwhelmed, V R. 50 b 44.

rib, Form. rib = dūnanu. ri-ba-ni, his form, Cyl. A 4, 14. Perhaps connected with a root rig, to fashion. See ra 1 b).

1. rig, Seize, overwhelm. Same root as riq. rig = laḫātu, salālu, raḫāšu, edē-pu. Der. nam-rig = šailatu, plunder. ariq > arīb = šīlu, plunder; hence a-ri-a = namū, desolate place, ṣarābu, desert.

2. rig, Lie, be placed, place. rig = ramū. mā mu-ni-rlg, the boat he anchored, Cyl. A 2, 4.

riqamun, Storm, hurricane. ri-qi-amun = ašamšutu, etc. d-riqamun = Adad, god of storms.

1. ru, Grant, dedicate. ru = šarāku, CT. XI 27 a 17. rū = nadānu, often in proper names, Tallquist Namenbuch, p. XII; Br. 24. In compound a-ru. a-mu-na-ru, he dedicated, OBI. 94, 4; 110, 8. See for references Syntaxe 263, 267, 269.

2. ru, One. rū = ʾišṭen, edu. ru in King Creation, XLI X 17. See uru 11.

3. ru, Carve, engrave. rū = banū. na-ru-a, an engraved stone. Also na-ru, II R. 30 c 7. ru in ru-TIG = naḫāru, carve stone, šakū, engrave. Cf. ur 16 = šakāku. rū = maḫāšu, to hammer.


1. sa, Red. ša = šāmu. If Jupiter in Corvus madiš ša, be very red. sa-tiš sa-sa, the red morning rays, Cyl. B 3, 20. Noun; burning. sa-sa = maḫēš,
kalkallu. sa-a=kalû. umun sa-a, lord of burning heat, (Šamaš), SBP. 158 rev. 1. The root is sağ to burn.

2. ša, To make. šā, šā, šā=šēšu.

3. sa, ša, Proclaim, prophesy. sa=nabû. ge-mi-ša-sa, mayest thou announce, Cyl. B 2, 6. gu-bal gu-ki-ta al-ša=ša elli šaplitu inatitu, what is revealed above and beneath, CT. XVIII 49 b 19; II R 62 a 14. For inatitu, II R. 30 d 5 has pitû. Here ša=milku, advice. ša-gar, one who gives advice, māliku. ša to counsel, dabābu.

4. sa, Net. sa=šētu, riksu.

šab, Shepherd. Cf. sib 1. So read DU DU = re'u. See Bab. III 171.

ša, Heart. šab, šāb, šā-ba=libbu, ḥablu. For šag 2.

1. sağ, Head, front. sağ=rēšu, paru, sağ-bi, its front, often in descriptions of land. Cf. sa-ku-bi, its front side, CT. II 5, 8. Ridge, hill. Hence sağ = bamātu, puda, back of a man's body. sağ often in early contracts for 'person' referring to slaves. 1 sağ ardu, 2 sağ ardu, one, two slaves, etc. Adj. high, first, etu, ašaridi, sağ, sağ. šu-maŋ-za sa-qa a-ṣid-da-bi, with thy mighty hand whose faithful might is supreme, Cyl. A 3, 16. V/si, be high.

2. sağ, Gift. sağ=siriktu. V/si, to give.


1. sağ, Be sound, pure. šag=tābu. Active, to purify, dummuḵu, bunnû. Adj. sağ, pure, good, dummu. Also sağ=dummuḵu in Nin-da-Nin-umma-sağ, Lady who purifies the mother, CT. XXV 8, 4; var. 3, 47 has šag.

2. sağ, Heart, centre. šag=libbu, ḥirbu, marû. Also irrī intestines.

3. sağ, Low. šag=šaplu. V/si, be low.


sağ, To burn. See sağ and p. 196 n. 3.

1. sal, Woman. sal=sinništu. V/si 1.

2. sal, Whip. sal in gišsal=gisallu, whip, goad. From sīl to cut, 'the cutting wood'.

šām, Price. šimtu. Originally šām (šām) later šām (šām) reserved for the noun. niq-šām=price, RTC. 16 obv. II. In CT. V pl. 3 passim for price. šām-sil-la-bi-šu, for its full price, passim. šām, Bab. III pl. II obv. 3. But šām RTC. 294. Denom. verb, to buy. šāmu. Constrained with ši of seller, (§ 89). ša-tar-šu ni-ne-ši-šām, he purchased them of the judge, RTC. 80 obv. 10. In later period constrained with ki...ta, Poebel, 33, 7, or simply ki, evidently a translation of the Semitic itti. In
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Semitic contracts the noun form šām is employed for the verb also, CT. VIII 49 A 8 and passim. A middle form šām-1 is employed for the verb in Reisner, TU, and Bab. III pl. V obv. 6. Here construed with ra. galu-usar-barra-ra... in šām, he purchased of Galunusbarra.

1. šār, Writing. šar-ra-bi... a-bal, the writing (of accounts) he has done. Nik. 230 rev. II. Denom. verb, šar = šaṭaru, to write. dub-šar, writer of tablets, scribe.


4. šār, Pre-eminent. Connected with nīr 2. šār = rābu, great. šār = šarru, king, dīngir-šār-šār = ilāni rābāti.

*5. šār, Mix. šār-šār = bullulu. ag-šār-šār = bullulu and rākāku, mix into a fine paste, then used for to adorn, SBH. 110, 26. See sur 5.

6. šar, Hasten. sar = šamātu, lāsāmu, šār 4.

*7. šār, a) Totality. šār = kiššatu, kullatu. kišār, the whole earth, an-šār, all of heaven. galu šār, all men, Cyl B 11, 3. Hence šār a very large number, 36000, Greek aposc. Loan-word šārū, the world, Adj. šār, complete, gīšmatu.

b) Possibly here the verb šār, be abundant, naḥāšu. Noun; šār = nuḫšu. kibur-gal-gal-la nī-šār-šār-ra, where the great bowls are filled with abundance (uddaššu), SBP. 216, 8.

1. st', Be bright, red. st = šamu. šūg 5.

2. st, Be firm, true. si = kānu, dialectic for xid. DU [si] = kānu, S. 11 obv. 5.

1. sib, Shepherd. sība, sīb = re'u. See sab. Possibly connected with šib 5.

*2. šib, Be sound, clean. šib = ella, paššu. For šig =damāku. See sig 5.

*3. šeb, Shower, rain. še-ba = suurrubbū, CT. XVI 12, 1. For šāq.

*4. šib, Curse, Originally cast, hurl, v. šub. namšib, incantation. šib, priest of incantation, šibbu.

5. sib, Low, šaplu. For sig 3. si-ba-ni-a-šū, at his feet, beneath him, Cyl A 4, 18. V-verb, sib = mašu. ib-si-ba ab-dūg, whose speech faileth, maša kiši-šu, ASKT. 122, 14.

1. A large number of roots which originally possessed a final consonant, have been reduced to si in consequence of which it is often difficult to decide upon what value is intended, see p. 31.
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4. *ṣid*, Path, alaktu. For *šilen*.

5. *ṣid*, To number, count, maná. *iγi-gar ma-ṣid-da*, the accounts have been reckoned, DP. 95 VIII and passim. *nig-ṣid* reckoning. *nig-šig-ag*, executed, CT. III 43 b 190 and passim.


2. By confusion of the values *ṣig* and diri possessed by the same sign, we often find *di-ri*, *dir* read for *ṣig=adāru*.
misery. sil-a si-ga-ge, street of silence, CT. XVI 49, 302, Sem. suhī šakumme, the silent street.

4. sig, Plunge forward, rush. Certainly connected with sig 1. Which is original?. sig, šig, šig = nakhbaru; sāku, blow. šig = nišipū; šig-ga-su-dē, when thou goest forth, (of the moon), SBP. 298, 6 ff. imīr šig-sig-ga-dim, like a speeding cloud, CT. XVII 20, 54. si-ki=nišipū. šig, šik, šig = urū, rush. galu ude um-me-ši-sig-sig, who sends the storm ?, CT. XV 280, 16. — Noun; šig, šig = šaru, wind, saḫiḫu, storm. šig; horn, ħarru. Perhaps here sig to turn. uru nimir-ra nu-mu-un-na-ab-sig-ga-ri=alu ša nāgiri la usāḫhira-šu, the city to which the prince turns not, SBP. 96, 1. Same sense with sig, line 3. šig=šaharu, Rm. 341 obv. 6 f.

5. sig, Be bright, shine forth. šig = namāru, napāhu. The temple like the sun an-šag-ge im-šig, lights up the centre of heaven, Cyl. B 1, 7. The temple which akkin-ni šig-a, lights all things, Cyl. A 30, 9. galu ud-dim šig-gi-a, he who shines as the day, Cyl. A 9, 21. šir an-šag-gi šig-ga-ām, light which lights the centre of heaven, Cyl. A 25, 4. The two colours red and yellow are distinguished in Semitic, sāmu, red, arku, yellow, but in Sumerian the word sig is employed for both, a distinction in signs being preserved only. šig, šig = sāmu, red, šig = arku, be verdant, green-yellow, arku. šig=šarāpu, silver white. Used of Jupiter III R. 52 b 8 which in our climate is gold-yellow. ġarsag šig-ga-dim, like a verdant mountain, Cyl. A 30, 10. Here sig apparently = green. From sig, verdant, is derived nisig, verdant, arku. Sāmu red, and banū, be bright, are also written ▪ and ▪. Here sig = ubbulu, to dry. še sig = ubbulu ša šešim, to dry grain, SA1. 5507 and II R. 16 e 38. — Noun; sig, light, nāru, šaruru. sig, baked brick.

6. sig, Seize. šig = aššaru, šig, šig = tamāhu. For sig.

7. sig, Wool. šig = šipatu, wool, šartu, fleece, lubuštu, woollen garment. šig, šig = sišu, a mourner's garment.

8. sig, Be full, to fill. šig, šig = maštu, šānu. Here sig, to pour upon, heap up, šapaku, II R. 38 a 21, also šig. Cyprus and arsallu-wood is-a ne-sig-sig, he heaped on the fire, Cyl. A 13, 26. du-du mu-su-ig, he filled the low places, Cyl. A 8, 4. ūd-dē a-sal-li šig-da, to fill the canals with pure water, Cyl. B 14, 25. hisal ē-ninni-ge ūl-la šig-da, to fill the courts of Eninnu with joy, 15, 19. Grain é uršugalama-ti(?) ni-sig, he has stored in the house of U., BM. 17748 l 6. Ct. ba-sig, (grain) has been stored, RTC. 70. Wool which remains stored after various payments is ba-an-sig, BM. 19915 II 21; IV 23.

9. sig, Fix. šig, šig = nasānu. ▪ urā-ur-bi urā-gal-dim... im-da-sig, the
weapon šađ-ur like a great spear he placed (in Lagash), Cyl. A 22, 20. šumîr... im-ma-da-siĝ-gi, the symbol was fixed, 26, 5. urû ē-da siĝ-siĝ-ga-bî, the spear which was fixed in the temple, 27, 18. inĝar-ci-bî ĝe-ne-siĝ (var. si), may she establish its sacred walls, CT. I 46, 11. The root is siĝ, which disappeared, but the noun siĝ foundation has been preserved. See sug 7. ki-še-gu, a favorable place, Cyl. B 19, 13; BA. V 641, 18.


1. sig, Be pure, gracious. siĝ = damâku, barâru. seg, še-ga (☀) = magâru. See sig 9. To purify, seg = numnumru, ububu. Adj. pure, good. seg = damâku, seg = migrû, obedient. kûr nu-še-ga, the disobedient land, CT. XV 11, 17. en še-ga, gracious lord, OBI. 18, 8. kaš-sig, pure wine, RA. III 135. Also sig = apâku, damâku, have mercy, be favorable, in n. pra. sig-ša-a, i. e. Ibbie-Ea, 'Ea has been merciful'. Šamâs-sig, Šamaš-damâk, Šamaš is favorable'. See SAI. 9131. 34 and Bab. IV 52. šeš-še-ga, Aḫi-magir'. Here seg = šemû, give ear unto, hear. d-en-li-lá nu še-ga, not obedient unto Enlî, CT. XVII 7, 11. Hence to permit. dû-u-dé nu-an-še-ga, she permitted not to build, CT. XXI 31, 14 f. To accept a prayer. šag-šu-gid-bî še-ga mu-un-da-an-šeg, his prayer may he give ear unto, IV R. 18, no. 2 rev. II. — Noun; obedience. seg la ba-ur obedience was not observed, Gud. B 7, 30. See šubû, pure. A verb seg = paƙâdu, oversee, MADOG. no. 4 p. 13.

2. šeg, To rain, to water. šeg = sañânu. ki-bal-â(m) šeg-ga mên, (she) who rains (itre) upon the hostile land am I, SBH. 104, 29. a šeg-gi, rain water, CT. IV A 29. — Noun; šeg = rain, shower. sunnu, šurûbu, natsû. seg, shower, šurubbû. Der. azaad for ašag, shower. See sug 3, and šag 4.


1. sil, Sever, cut, decide. sil = šalûtu, mutû. sil = šipû, šupû, CT. XII 16 a 22 f. si-il = šalûtu, BA. V 632, 18; natsû split, IV R. 26 a 39, sil = šalûtu, cut away. tug-bar-ra si-il-lá, outer divided robe. Noun, sil, sil, street, sukû, sulû. si-la, act of supervision. Sheep and goats si-la ur-šul-si-ga-ê, under the supervision of Ur-Sulsige, Myhrman, 79, 37. If my reading šelu for oburu, harvest, be correct, Bab. II 284, then it may be placed here.

2. sil, Lamb. šil = puƙadu, puƙattu.

1. CT. VIII 47 A 19.
3. sil, Rejoice, adore, be happy. ga-an-si-il, I will be happy, (lušlim), CT. XVI 7, 277. ni-si-il-e, it rejoices, Cyl. A 2, 5. si-il=dalalu, ka-sil=dalalu, adore. ka-zal, worshipful, mutallu. Noun; sil, sil, gladness, rišatu, CT. XII b 6.

sil, Vase(?) receptacle(?), sil=šilum ša ippuri, nuni, a šilu for fish and birds, CT. XII 15 a 9 f, restored from V R. 37 b 8; here 4 (šil)=šilum ša takaltim and šari, a šilum, a leather bottle, and a šilum for flesh. The ši-il=šilum, of the gardener, CT. XII 2 rev. b 19. In II R. 62 c 60-64 ši-šu=šíša [ ]. Iš-Pašaša=šil-lu-ša. Iš-Pa-Tušaša=šíša. TUL-BA ša ša. šil=šíša takaltim. In favour of a meaning, receptacle, is the reading bār=šilum, V R. 37 b 7-9 and the element TUL in II R. 62 c 63.


3. šim, To sieve. šim (NAM)=šałalu. sid nu-sim, unsieved meal, IV R. 56 I 23; 58 I 32.

4. šin, Sin, Šen, Gleam, be clean. šin=šebešu. a-gűš-ba ura šin-šin-na-e-ne, meal waters purifying the city, CT. XVII 40, 77. šin-(dē)=tupasṣaš, thou shalt make shine with ointments, CT. XXIII 43, 7. — Noun; šin=šennu, copper vessel, šuštlu, copper. Possibly here the name of the moon sin.


3. sir, a) Reduce to extremities. sir=sarāba. sir-šaršu, be in misery. ud-de sir-sir-ri=šum mušišu, the spirit which reduces to weakness, SBP. 16 n. 1. mu-šu mu-un-sir-sir-ri=niši šusišu (var. uzarrab), SBP. 46 rev. 1. sir-ra=sarbiš, in affliction. — Noun; affliction, arurtu. šu-ma še-ir-ra ma-al-la-la, he who has put woe in mine hand, IV R. 21* b note 5. Cf. še-ir nu-ma-al-la-la, SBH. 101, 60. See šur 1.

1. Collated by me.
b) Bind. str—kasaru. šiṣri str, i.e. šiṣri ḫusur, tie a knot, CT. XXIII 18, 46. Perhaps here esir pitch, ‘binding liquid’ (?). Also str—iddā, pitch.

4. sir, Run away. sir—sherū, CT. XIX 21, 17. str to rush, blow. imir-str = edāpu ʾa šāri, KA-str-str = uddupu, Sm. 6 obv. 13.

5. sir, Be verdant. See sar. sir—arḵu, grass, II R. 44 a 8. sir—eršu, to plant, cause vegetation to grow, ibid. l. 9. sir-str—šarrū, cause vegetation to thrive, CT. XIX 21, 20.

6. šir, Be full grown, eminent. For nir 2. še-ir-ma-al = tillu, heroic. še-ir-nu-un-ma-al, not heroic, CT. XV 9, 16.

7. sir, Be long. sir—arāku. nam-ti-mu ʾe-š-tr-rī, may he lengthen my life, RA. II 79, 1. 12.

1. šes, To anoint. šēs—pašāšu. duḵšēš = sikkatu, ointment bottle.

2. šes, Overwhelm, šēš-šēš = saḫāpu. See šuš 2.

3. šēš, To weep. šēš-šēš = damāmu. er-šēš-šēš = baḵū. See šuš 3.

4. šēš, Brother. šēš = aḫu.

5. šes, Evil. šēš [sic!] = līmmu. šēš-si-meš, they are evil, IV R. (first ed.) 2 b 51.


2. šita, Total sum, reckoning. See šid 5. šita — riḫsu, total. šiṭi = minātu, reckoning.

šitim, Skilled workman, idīnu. For šu-dim. See šeg, create. Also galu-dim = idīnu.

šiten, Pavement, mālaku, CT. XIX 17 a 28. Cf. šid = alaktu, road.

1. šu, Fall into misery. šū, šā = adāru, ašāru, rabū, nāšu. šig 3.

2. šu, Rush, pierce. šū = nīkilpū, palāšu.

3. šu, Plan, judge. šu = ṣapādu, ṣapātu. šū = pirištu, wisdom. See sig 10.


5. šu, Finger. šu = ušānu. Connected with si, finger.

1. su, Red. šamu. Written šā. For sug.

2. su, Add to, increase, ruḍḍu. See sug 10.

1. sub, sub, a) To hurl down. sub—labānu, nādi. sub, crushed, fallen in misery. udu-sub, the desolate sheep, CT. XV 28, 26. u-sub, strong and weak (mušktnu), Cyl. B 18, 1. — Noun; sub, prostration, miktu.

b) To incline oneself, bow, worship. sub—šuktnu. hi-a ʾe-su-ub, upon the earth mayest thou bow down, Hrozny, Ninib 28, 11. su-ub = našāku, to kiss. — Noun; sub, prayer. su-ba mi-ni-dār-dār, he placed with prayer, Cyl. A 8, 9. gig sub-bē mu-za-zal-e, by night offerings glowed, 13, 29. sub mu-na-tām, he offered prayer unto her, 4, 7. a-nin-na bār-mu-a sub ʾe-mi-sō-za, may the Anunnaki speak to thee a prayer for my soul, Cyl. B

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2, 6. One who is obedient, subject. šub lugal-ge, the obedient subject of the king, SAK. 54 I 11 II 4. One who causes obedience, shepherd. šub = re-u, CT. XII 10 b 13. Šamaš šub-bē an-na, shepherd of heaven, SBH. 86 rev. 5.

2. šub, sun, Flee. šub = napsar-sudu, rapadu, abāku (perish), zāku. im-da-šu-uba-aš, together they hastened, SBP. 314, 30. It is probable that the sign DU acquired the value, sun, sab, from this root, a value later employed for shepherd.

3. šub, sun, Pure, clean, bright. šub = banā. ide šub-ba, shining face, v. SAI. 9016. u-nu šub the pure abode, Gud. F 1, 16. Denom. verb, be pure. su-ub = maššu, be resplendent. su-ub = šukulatu of the moon completing. its disk. si-bi nu-mu-un-su-ub-su-ub = karni-sū ut ušakīl, its horn it has not completed. u-me-ni-su-ub-su-ub = lištakīl, may he be perfect in purity.


1. sud, Far away. sud = rūku. Unsearchable. šag-ga-ni sū-du-ām, his heart is unsearchable, Cyl. A 1, 21. šag an-di-m sū-du-ni, he whose heart like heaven is unsearchable, 6, 4. īgi sud il-il, the eye which sees far away, 9, 13. su-ni-ta ba-ni-in-sud-sud, she is far from his body, CT. XVII 29, 27. bal-su-ud, a long reign, CT. I 46, 16.

2. sud, To grind. sud = ḫāṣašu, ḫarāmū. ur-bi sud, grind together (herbs), CT. XXIII 46, 6. sud = ḫaṣṣu, CT. XII 24 a 6.


4. sud, Add to, increase. Only yet found in the sense of bearing interest, paying taxes. su-su-dam, it will bear interest; itu X su-dam, in such and such a month (the grain tax) will be paid, Huber in Hilpr. Anniv. 193. egi EBURU šu-su-dam, after the harvest interest will be charged, ibid. 199.

1. sug, Food. sug = kurmatu. ē-sug-ga, house of provisions, part of the temple, Nik. 2 obv. 8; RTC. 60 rev. 1; TSA. 1 obv. IX. Possibly connected with sud 2.

2. sug, a) Water-basin. sug = buninnu. Fishpond, sukku, Urukagina Cone B III 16. In the Plaque ovale I 6 a measure for grain. sug = buginnu, a pail made of reeds. — b) Denom. verb. sug, sūg, to water, sprinkle, erēšu, salāšu, zarāšu. Baptize, šalū, fabū. ud EBURU... mu-un-sug (uṭabbī), the storm drowns the harvest, SBP. 20, 45. ža šim erin-na mu-un-na
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súg-e, with oil and cedar ointment I will sprinkle (the statue), p. 198, 38.
3. sug, Hurl down, súg = sapānu, šag súg = meranu, with dejected heart.

4. sug, High, foremost. súg = šašu, elītu. maš-súg, leading goat, maššu.


6. sug, Be full. súg = matu, šēnu, súg.

7. sug, To fix, stand. mu-na-da-shú-gi-eš, he installed them, Cyl. B 11, 14. ni-ib-sú-gi-eš-am, they stood forth, presented themselves before the judge, RTC. 235 rev. 3.

8. sug, Increase, ruidda. la-li su-ga, the interest is lacking, CT. III 18 A 2. la-li su-ga-ni, B 19. One shekel 72 še of silver the su-ga of Alla, i. e., interest to be paid by Alla, CT. X 36 II 1. ib-da-su-gi, interest will be paid. Perhaps this meaning 'interest, tax' in cases like BM. 19064 obv. 18, a bull the su-ga of a farmer.

9. sug, Brightness. Inferred for súd 3 and su 1.

10. sug, Hole, cavity (?). Only in sašar-súg-súg = temiri, epri, underground oven, CT. XIX 20, 16.

1. suq, To pluck away. súg = nasāhu, buldā, annihilate.

2. sud, Foundation. sud, súg = uššu.

suduš, Foundation. išdu. See sukusu.

sul, a) Street. su-lu = sákku, sulū. — b) Decision, oversight, piḫittu. Deriv. of súlu, to divide, distinguish.

šul, Mighty. idlu. Der. nam-šul-la, might, Radau, Miscel. 5, 1.

sumug, Paln. su body, mug distress, gilittu. šalu ša šurrī, a disease of the heart.

1. sun, Sun, Shine, be clean. Active to purify. i-dē sū-nu, bright eyes, CT. XV 18 rev. 1. kēn su-na bi-nad, in a clean place he sleeps, CT. XV 23 b 18.

ka-a šu-ne = pāsisat pt-šu, (she who is) the anointer of his mouth, (purifier of his speech), ASKT. 129, 17. sūn = namūšiu, radiance. šūn = šānu, red. Here also šun = šunnu, copper vessel. See šin.

2. sun, Devastate, overwhelm. sūn = našāru. A temple ba-šu a-ba ba-sūn, was built and afterward destroyed, CT. I 45, 16. Become a ruin, old, sūn = labiru. ki-bal ni-sūn = tušpal, (var. tabkur), the hostile land thou dost overwhelm, BA. V 633, 24. sun = sun-na, bull that overwhelms, SBP. 112, 1; SBH. 46, 1. sun = rtmu, wild ox. Full form am-sun = rtmu. Hence sun = kābulu, battle. A title of Adad šu nu kuš-šā, he who wearies not in battle, CT. XXV 24, 16. Here ki-bi ba-an-su-ni-sū
whither has he perished? CT. XV 28 27. *gi-sun-ni*, the withered reeds, SBP. 334, 16.

3. *sun*, Water vessel. *sun = naršabu*. *dukšun = murattību*. In II R. 30 no. 5 obv. employed before a number words for vessel. Possibly same word as *šun* copper vessel, discussed under *sun* 1.


7. *sur*, a) To be poured out, *natbāku*. *nam-tar su-ni-ta a-dim ge-im-ma-an-sur-sur-ri*, May the disease namtaru from his body like water be poured out, IV R. 16 b 49. *a su-an-na an-ta sur-ra-a*, water of his body from on high pour out, K. 3462 rev. 5. In medical texts employed for *ṣūr* to run a poultice on a bandage, Küchler, Medizin, p. 81. Also of depositing grain, *mu-sur*, Nik. 48 end.
b) To rain. sur = zanānu. mud sur-sur-meš = muššamīn damē, causing blood to be poured out like rain, CT. XVI 14 b 26. šeg sur = zunnu isanun, it will rain rain, Thompson, Rep. 91 obv. 7. immer-dim ba-da-an-sur = kima šamāti ušpili (var. isun), Like a storm it has drenched, SBP. 234 rev. 7.

1. šusub, To abandon. šu-su-ub = esipu. From šub 1.
2. šusub, Make bright. šusub = maššašu. From šub 3.


3. šus, To weep. šus = bakū, Br. 5082 and CT. XII 27 rev. 12.

1. tab, Touch, take, approach, teḫū, liḫū. See tag 1.
2. tab, Add to, esēpu. See tag 1.
3. tab, To open, pîtā. See tag 2.
4. tab, Fear, galatātu. See tag 3.
5. tab, Smite, break up, sapānu, maḫāṣu, šamāṭu. See tag 4.
6. tab, Blaze, burn, ḫamāṭu.

7. tab, tap, The double, toppu, twin, companion. ga-a-ta-ab, verily I will double, ib-tab-bi, he shall pay double, Hilprecht Anniv. 206. tab, tab = šinātu, two. in-tab = ušteni, it doubles itself, ASKT. 51, 50. tab = maššu, twin.

1. tag, Touch, take, lapātu. ʾa-su ʾizi ne-tag, thy side a flame shall touch, Cyl. A 12, 10. ʾizi nu-tag-ʾa, untouched by fire, Cyl. B 3, 23. in-na-an-tāg, she has caused her to take, Poebel, 8, 8. V teg 1. Here tag = bāru, catch, but cf. V dib to enclose, capture.

2. tag, Rest, abide, labāṣu. V teg 2. See also dag.


1. taq, Increase, help, give aid. taq = esēpu, rāṣu. niq-sa-us-sa... ba-an-tāg-qa-am, the bridal gifts be increased, Gud. E 7, 21. gar ba-an-tāg, food

1. See also Cyl. A 27, 9; Gud. C 3, 10; F 3, 15; F 3, 5; mint. Clou. 2, 8; BA. V 643, 6; CT. IV 3 b 14.


b) Bind, wrap. Probably teg 3 belongs here.

2. teg, To repose. teg = pašahu, nāžu. See ten and tug, tub.


4. tug, Neck, kišadu. Loan-word tišku, neck.

1. til, Be complete, cease. til, til = gamaru. ti-la, til = ḫatū, come to an end. dug-bi al-til', the affair is ended, passim in contracts. itū til-la-ām, the month came to an end, Cyl. B 3, 5. dug-ii-bu nu-til-la, his riches cease not, IV R. 23 b 11. Causative, bring to an end, laḫātu, ḫuttu. ge-ib-til-li-ne, may they bring to an end (his seed), CT. XXI 86, 11. on tūr-tūr-bi til-la-ab, while it is young let it come to an end (nagmir), IV R. 13 a 42. Adj. complete. šam-til-la-bi-šu, unto its full price, passim in contracts.

Noun, til, totality gimru.

2. til, To live, exist. til, til = balātu, baṣu, emu. til = damāku, live in good health. tig-til, life giving breast, uru, II R. 30 e 18. Der. namtil, life.


1. ten, To repose. te-en = pašahu, nāžu. igi an azag-ga-ne-te-ni, before the shining heaven it reposes, Cyl. B 11, 16. balag nu-te-en-te-en, the lyre does not cause her to repose, BA. V 667, 18. šub-bi ba-ni-tb-te-en, may the prayers appease thee, SBP. 288, 7. For teg 2.

2. ten, To have. Only in ni-ten to have fear. ni-nu-te-na, dingir-ra-na, he who fears not his god. Noun; ni-te-na, fear, palištu, SBH. 32, 7; 42, 8.

1. tin, To live. For til 2. tin, din = balātu.

2. tin, Be powerful, possess mastery. See tun 1, tu 1. Only as adj. tin = ḫaṭu, muṭṭaqqisū, overseer, watchman. sikaru, vigorous. In muš-tin, powerful person, belu, beltu. Late form mušen employed for belu or Enill, V R. 44 e 45. Šamaš mu-tin im-na kar-ra, lord of the sunset, SBP. 64, 33.


1. tu, Crush, overpower. tu-u = ḫatū, Rm. 2588 rev. 29. kamaru, SAI. 1767. For tun.

2. tu, Shirt, garment. tu-u = šubatu, Rm. 2588 rev. 25. For tug.


4. tu, Charm, curse. tū = tū, šiptu.

1. al-ti-il, CT. VIII 37 B 11.
1. tug, To repose. nāḫu. Peace nīḫtu. For tug, tug = paštāḫu. tug = nāḫu. šag-su dé-en-na-tub-e, may thy heart repose. nābām šag-bi imma-ab-tub-bi, a good dragon he caused to rest there, Cyl. A 25, 25. The sailors má e-tub-ba-a, who stay on ships, Urukag. Cone A IV 4. á guš-na ĝen-tub, may she cause to cease his violence, Gud. B 9, 9. tub, peace, in tub-dug, to command cessation of trouble etc. nā-bi ..., tub-bi ne-ne-in-dug, they settled the lawsuit, Poobel, 10, 15.

2. tub, Quake with fear. tub = rāḫu. an imi tub-ba-ni, the heavens tremble of themselves, SBH. 9, 88. sig-tub = rāḫtu, palsy, ASKT. 72, 25.

b) To build. Diorite alan-na-ni-šú mu-tud, he fashioned into a statue, Gud. A 3, 3. See also SAK. 2 a) II 2; III 2.

1. tug, Obtain, possess. tug, tak = raštú, ištú. tug 1. asag lag-ĝa X + Y eda-tug, pure gold X and Y took together, RTC. 28. gab-ri nu-tug, a rival he has not, passim.


3. tug, Cloth made of fibres, flax, hemp, etc. tug = šabatu.

1. tuš, To open, set free. tuš = pištā, pataru. šu-tuš, open the hand, to take. igi-tuš, open the eye, to see. asag-ta tuš-ĝa, redeemed with money, CT. III 46, 115.

2. tuš, Be plentiful. For duš. tuš = duḫḫuda, CT. XII 11 b 21.


2. tul, Great. ĝen-tu-ul = lu irbd, may it be mighty, VAT. 251 obv. 12. tu-tu-lā = ra-ba-a, SBH. no. 62, 5. tu-tu-lā-bi = rabtāš, K. 69 rev. 10, 12; of. 42, 56.

Tum, To carry. tum, tum = babālu. guššin ... mu-na-tum, gold he brought

1. For the reading tug, tug for nāḫu, v. CT. XV 23 a 16 KU glossed tu, with the meaning nāḫu.

2. The writing is invariably but the meaning is certain. Only the reading mal for ĝa is uncertain. Against making a compound verb of the form is the fact that the elements are never separated. In favour of reading mal is the absence of a variant ĝi, ĝa, and the active meaning.
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to him, Cyl. A 16, 19. dagāl-mu ma-mu-mu ga-na-tum, my dream to my mother I will take, 1, 29.


2. tun, A noun employed for parts of the dress. tun = suktu, sunu, ỉšu, wrapper.


1. tur, To enter, erēbu. Constrained with ša, if the emphasis is on the motion, é-a-ni-šu ba-ab-tu-ri, into his house he entered, II R. 13 a 40. é-a-ta-ša tu-ra-xu-dē, when thou enterest into the house of washing. p. 193, 20. Ordinarily with locative § 74. é gaiu-ka nu-tur, he entered not the house of any man, Gud. B 5, 11. Often in babbar tur, sunset, 'entering of the sun'. Also tur, simply, in the phrase kūr tur, sunrise and sunset, Cyl. A 2, 6, etc. See kur.


3. tur, Stable, court. tür = tarbosu. mu-su-ša tür ǧe-im-ši-dā-dā, for thy sake the stalls shall be built, Cyl. B 22, 17.


5. tur, Great. tür = rabbu. For dur.

turun, To dwell. Variant of durun. šu-ba-tu-ru-na-ām, he caused to dwell there, Cyl. A 26, 27. kīn nisig udu turun-bi, in the meadow where the sheep repose, Cyl. B 1, 17.


2. u, a) High, powerful, strong. ū = ǧaḫu. umun gu-da ū-a, lord heroic and mighty, SBH. 137, 54. ū = šeru, elevated, CT. XII 48 b 31. ū = ʌrwa, idlu, kabru, words for strong, mighty. ū-ṣig-ni, the strong and the weak, Gud. B 7, 34. ū-sub-ni, the strong and the down cast, Cyl. B 18, 1. Also ū = ʌrwa, B2 6024. a-ʌ-ba the high waters, Cyl. A 28, 13, and a-ʌ-ba =

mìlu kiššati, mighty flood, II R. 39 g 8. ga-du ig-e-u us-sa-bi, the cornice placed in the door above, i. e., over the door, Cyl. A 26, 26. Hence verb 'be high', a-a enemma-ni, his word is lofty, SBH. 11, 1. Noun; strength, emašu. a, CT. XII 5 b 27. a = kiššatu, totality.

b) Denom. verb, to mount, ascend, rakābu. āk-hūr-sū ba-a = ana šadti irtakab, he rides up to the mountains, SBP. 32, 25. kūr-dāš ba-a, unto the mountain he has gone, SBP. 318, 25. Perhaps here galu a horseman, courier (?), RTC. 116 obv. 6. Also in compound a-a-dug, to mount. nim-sū a-ne-dug, he journeyed toward the upper country, Cyl. A 17, 24. Cf. 1. 25. Also a = ana (!). a = rakābu, CT. XII 5 b 26.

3. u, To behold, a = amāru, bāru, ḫātu. With augment, a-a-dug, a-a-di.

u-a, To adorn, care for. xanānu. gšeginar ... né-gal a-a, the wagon adorned with splendour, Cyl. B 13, 18. Noun; caretaker, one who adorns, u-a = xanānu. Lugāzagû a-a dā-ininni, who cares for Innini, OBI. 87, I 25. As noun; care, attention. a-a mi-ni-sid-sid, he bestowed care faithfully, Cyl. B 6, 7.

ub, Region, tupšu, kibratu. KU ub-a nu-il, weapon which no region can withstand, Cyl. B 13, 22. Used cosmologically in é-PA é-ub-imin-na, E-PA temple of the seven zones, Gud. D 2, 10. šar kiššat ub-meš, king of all regions, Asūnasırpal, Ann. I 35. Employed specifically of the outside of a building. ub-ba-ba-da gub = ina tupki-šu līuzu, on the outside of it may he stand, SBH. 60 rev. 14. Der. ub-dug (IV R. 10 b 53), ub-da. Often in ub-da tab-tab-ba the four regions, directions, a term for all the world. The notion of the four directions is taken originally from the sky. an-ub-da tab-tab-ba, the four quarters of heaven, applied always to the earth, OBI. 68 rev. 13. Ibid. 11 ub-da-an. See also CT. V 18 X 20; RA. V 99 1 8.

ub, up, upu, Cavity, hole. a-b, CT. XII 25, 32-36 explained by šuplu, šuttaatu, šoppa, šoppa, šuballu, cage. a-b glossed šoppa cage, Babyl. Chron. I 8, JRAS. 1894, 860. a-b, ub = uppu drum. Properly su-ub = drum, as in Radiu Miscel. 13 V 15. ub = tēlu and a-b = taltu. SAI. 4101, 7811, are probably connected. ub-giš-giš = kupa, dark chamber, prison. For ub-lil, secret chamber, see lil to bind. Also in ub-šu-ukkin-na, room of assembly, ubšukkinaku. The original word is evidently upu, cf. (a-b) with valuer-pa and loan-word uppu.

ud, Daylight, urru, day, umu. Originally ug 1, fierce heat, hence often employed for storm. For umu in the sense of spirit, v. SBP. 98 n. 7. For the adverb ud-de ud-da, then, ud, when, v. § 222, and SBP. 44 n. 12. ud-

1. For a in the sense of 'upon' see the example under a) from Cyl. A. 26, 26.
1. **udul.** Water vessel, jar: Noun formation from 'dul 2. *u-dual* = *diقار*u, SAI. 2690. See *udun*.


**udun.** Cellar, underground store-room, oven. Loan-word *utunu*. An *udun* for *ša-sun* and *ida-sur*, kinds of oil, AL9 80 I 28, 30; *hannu*, a vessel for oils, SAI. 6623.


1. See Bab. IV 17 no. 6664. *LID-LU* flock, *utullatu* is not to be confused with the word for herdsman. For the loan-word, cf. Tiglathpileser Prism I 30, the *utullu šar šarrāni*, also Assurn. I 21, and the n. pr. *Ilī-utullāni-šu*, 'god is his shepherd', VS. VII 103, 22.


u4u, Poisonous insect. ugi = ubbu, kalmatu, habhu. ugi = habhu, etc. Poison, spittle, hence curse. ugi = kišpu, curse, uğišu, poison. ugi = kuša, poison.

Shine. ugi of the river, CT. XXIII 43, 9; 5, 5; Zim. Rt. 113 Anm. λ).

ukkin, Assembly, puḫru. Asyrian, apātī, KB. VI 351; PSBA. 1910, 120 l. 18.

Variants ukken, CT. XXIV 18, 12. From ugi people and gin to assemble.
The temple which ukkin-ni $iš-ā, gives light to humanity, Cyl. A 30, 9.


ul, ul = nabatu, CT. XIX 14 b 28.

2. ul, Hasten in fear, fall into terror. ul = paradu. ullah = \[\sqrt{\text{u}}\] = pasaku, Del, HW. 533 b, is the same root as pasaku, 548, lit. 'spread the limbs', \[\sqrt{\text{u}}\]. Also 'fall into misery and fear'. ul-li-en, he has put me to flight, CT. XV 25, 39. Noun; ul = piritu, terror, ZA. X 199 l. 21.

3. ul, Cry. ul = šarābu, CT. XII 13 a 15. \[\sqrt{\text{u}}\] 3.

4. ul, High. \[\sqrt{\text{u}}\] 1. ul-ilu = širu, CT. XII 48 b 31. ul(?) = šaktu, high, and šamā, heaven, CT. XII 13 b 3. ul-li = šaktu ša mé, rising of waters, II R. 30 a 11.

5. ul, Demonstrative pronoun, that, see § 164.

6. ul, Star, for mal = kaššabu, Jensen, Cos. 44. ul manma = kaššabu manma, CT. XXVI 45, 16 = 46, 4. ul durun-nu = karab kaššabi, approach of a star, Küchler Med. 67.

umma, Mother, nurse. From Semitic ummu, mother (?), um = ummu. umma, old woman, IV R. Corr. pl. 6 to pl. 27 no. 4 l. 20; CT. IV 4 b 15. Then built up with the Sum. augment da. um-mo-da, conceiving woman, taritu. CT. XV 27, 5, has the harmonised form e-mo-da. Denom. verb, to suckle, šurušu.

1. umma, UMMAN, Artisan, skilled workman. kaš nam-um-ma, liquor for the artisans, SAK. 46 VI 2 (after break). 52 X 33 has nam-um-ma-an, with var. nam-un-ma-me. Loan-word ummanu. Hence original Sum. is umman. See umun 1. Abr. um-me-a (§ 62). amelu um-me-a mudišu, the wise craftsman, Zim. Rt. no. 24 obv. 19. ana um-me-a la ikul, if he heed not the wise one, IV R. 48 a 5. a-a um-me-a-ge-meš, father of craftsmen, Sm. 61 in Bezold, Cat. ukkin um-me-a, assembly of wise men, V R. 65 a 36. um-me is the title of a man, RTC. 53 obv. 1 9.

2. umman, UGnim, People, host. Written KI-ŠU-LU-KU-GAR. Anam ab-ba umman unu-hi-ya-ge, counsellor of the people of Erech, OBI. 26, 24 l.

Ištar nin umman, mistress of the people, IV R. 1 a 68. umman-bi īul-
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*dul*, he gathers his host, ASKT. 80, 11. Hence *um-mi-a*, total, whole, CT. VIII 36 D 10.

*umug*, Heart disease. *u-mu-ag* = *ṣalu*. Der. of *mug*, distress. Cf. *sumug*.


4. ur, Till the land, make fruitful with water machines. [Same root as 3?]. *ילים ina agadîbbi ba-an-ūr-ru-e (irris)*, the field he tills with the hoe(?), ASKT. 73, 8. *d-ūr-šār-ra ūr-a*, he that makes fruitful the grain, IV R. 23 a 13. *gâlu urâ = ērisu* the farmer.


6. ur, To protect. *ūr = naṣāru*. *ṣeg la-ba-ūr*, obedience was not observed, Gud. B 7, 30. *e-ne mu-lu urâ-urâ nu-un-st-ir-[st-ir]*, How long shall he

1. If this interpretation be correct then the roots *šadu*, hunt, and *šadu*, be red are identical. For *ippašudu* II', employed with *enâ*, v. *King, Magic* 53, 10. Also Jensen, KB. VI 1, 390, argues for a single root. 

2. Read *iš-[ḫē-il-ṣa-a]*.

7. ur, a) Foundation. úr = išdu. an-ur, foundation of heaven. ur = urú = ušdu. (ur) = emdu. Often pedestal of a statue, etc. ur-bi dag-a mu-na-ni-dū, its pedestal with stone he built, SAK. 40 V 13. KAK + GIS úr-šu mu-na-dim, he has made it as a support for the battle mace, SAK. 31 j 6.

b) Part of the body, legs, feet. úr-sig-bi isı u-ne-tag, his legs and face touch with fire, CT. XVI 45, 145. Yet úr means apparently feet in níg-úr-tab-tab-ba, whatsoever is four footed, Bois. Choix 30, 11. á-úr = maštēti, limbs, i.e. hands and legs. Cf. ír-usu = išid šērī, a leg of flesh, ham, BE. VIII 106, 6.

c) Back (?) úr=letu. úr galu tu-ra-šu ra-ra-da, in beating the back (?) of the sick man, CT. XVI 5, 189. Also úr = letu. bad-úr-ta ba-šub, upon the ridge of the city wall he hurled her. All these words go back to an original usšu, to place, to support emēdu. Hence úr = emēdu.

8. ur, Demonstrative pronoun, § 163.

9. ur, uru, City. uru, urú, urú = ālu. urú = ummānu, host, K. 69 obv. 15. ār = kapru, village. urugal, ir̄kal = irkalu, arallu, the great city (of the dead), hell. Possibly connected with eri to beget.

10. ur, Go, advance. \( \sqrt{\text{ār}} \). ur = ḫalāšu, čf. ra = ḫilša, run away. ur = ba’u, come. ár, ur = ĥamānu to lead. a-ma-ra úr-ra, the advancing storm, SBH. 38, 8. úr = rakābu, to ride.


13. ur, Hostile, nakru. uru-ma uru me-en, var. ur-ri mēn, to my city I am hostile, CT. XV 8 l. 1 (above) = 24, 9. Possibly connected with kur.

14. ur, Dog, kalbu. ur-bar-ra, wild dog. ur-mašt, lion. panther labbu. ur idin, the howling dog, uridimmā. See idin 3 and SAI. 8662.

15. ur, Old, labaru. Value assumed for Û-ra = labaru from Poebel 11, 21, Û-û-û-û i.e. ur, man against man.

1. Probably a late harmonised form of irkal.
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Possibly connected with tar = tarbašu, stall. See Bab. II 119.
1. uš, Decision, order. uš = têmu. V eš 2.
2. uš, Sixty, p. 119.
3. uš, To place. uš = emêdu. To place upon. Ships... gû-de-a en d-nin-gir-
su-ra im-ma-na-uš, were loaded for Gudea the priest of Ningirsu, Cyl. A 16, 12. sag-ga ê dé-ib-uš = aḫi lammad-su, I will place (my) side by him,
I. e., will stand beside him, ASKT. 81, 13. ga-du igh-e-û us-sa-bi, the
cornice which was placed above the door, Cyl. A 26, 26. Noun; uš =
ntmedû, foundation, see ur 7. Of a temple; uš-bi mu-azag, its foundation
I have consecrated, Gud. E 3, 6. See ussa 1.
4. uš, To follow after, drive. mu-un-uš-e = ridänni, it follows me.
im-ma-an-
uš = irtedt-šu, it follows him, IV R. 2 VI 3. na ê-a-ni-šû im-ma-an-
uš-û, the man unto his house they have driven, IV R. 16 ô 20. gû-ud-da uš
= ridû ša alî, one who drives oxen, II R. 24 ô 60. See ussa 2.
5. uš, Side. uš = siddu, the long side of a field, V R. 20, 46. uš-an-ta, the upper
side, uš-ki-ta, the lower side.
ussu, Eight, see p. 118.
1. ussa, To place, emêdu. muḫ gis-kun sug-bi us-sa, place his limbs against (his)
rump', Craig, RT. II 11 a 10. Tread upon, dāšu. bar-bi al-us-sa = aḫati
iddû, SBP. 42, 63. é me-lâm-bi an-ni us-sa, the temple whose splendour
is erected heavenward, Cyl. A 17, 18.
2. ussa, To follow, drive. ëeg anna-dim ussa = kima sunnu ša ištû šamē šurdû,
like rain which is driven from heaven, CT. XVII 33, 36. ussa-mu = i-na
rideṯ-ja, as I follow after. Hence adj. next, following. mu ussa, the
following year¹. Employed passim to denote second quality. koš ussa,
lquor of the second quality. slg-šig, good wool, but sīg ussa šig, wool
of second quality of goodness.
1. ussadu, Driver, shepherd. gâlu ussadu = ridû. ussa 2 with augment dul(g).
2. ussadu, Side. uš 5 with augment dul(g). A field is ussadu X, beside the field
of X.
ussag, A temple devotee (both genders). gâlu-šag-ga, Cyl. A 13, 14. [Here
written SA-û-G]. The š-ag of the gods, Radau, Ninib, 33, 6. Ištâr is
called ū-sag-ga-ge, SBP. 300, 1. See usag.
1. usan, Darkness. usan, usan = šimetan. Night, lilâtu.
2. usan, Whip. usan = hinnašu, CT. XI 18, 31. gâlu û-usân-sur, harness maker,
Poebel, 55, 3. usân la-ba-stûg, no one was struck with a whip, Gud. B 4, 10.
1. See above under kun.
2. Before the 36th year of Dungi this form is mu... mu ussa-bi, year (when
such and such occurred) — year after that, Kugler, ZA. XXII 66.
3. usan, Elamitic word for goddess, SAI. 2220. Cf. ZA. XXII 110, Ninsun.
2. usu, Dragon. For usum. usu, ušu.
3. ušš, One. Sic SAI. 221, ušš = िस्तन. ušš = eššu. Cf. aš, one.
4. usu, Thirty, p 119.

usu, Mould for bricks. uš-sub-ba = nalbantu. A derivative of šub to cast, mould, labānu. usub = adattu, basket, may be another word. In Cyl. A 16, 17 used in mining metals.


usum, Monster, dragon.

2. utul, Water jar. dišaru, see udul and CT. XII 24 b 16.

uz, She-goat. ुz = ensu, Also ewe laḥru, Thomp. Rep. 103, 11.
1. uzu, Sunset, see ušu 1.
2. uzu, Flesh. usu = šēru. Possibly connected with su body.
3. uzu, Seer. usu = barū. Der. of su to know.
1. zag, Knee, birku. Cf. dug 3 and sib §, § 40.
2. zag, Good, ฑābu. Cf. sib 2. Here sag honey, dišpu.
3. zag, Front, top, ašaridu. Head, rēšu. Face, patu, Back, šēru. (By confusion šēru field, IV R. 19 b 1.) Hill, barmātu. ssg-ē, surpassing, supreme. patesi ssg-ē-a, the patesi unrivalled, Cyl. B 19, 2. kalag ssg-ē = idlu aṣu, the unrivalled hero. mutu ssg-ē-a, he of the sunrise, SBP. 162, 30. See sag 1. Here sag, strength. emuKH. In sag-mu-ka, sag-mu, beginning of the year.

4. zag, Side, boundary. ssg = idlu, ittu, aṣu. ssg sid-sur-ra imi dār-ra, beside the mixed meal variegated (?) clay ... [place], CT. XVI 35, 23. ssg-ba gab-ba-da, to place (a fisherman) at its side, Cyl. B. 15, 1. Cf. 15, 11. Boundary pātu, šaḥatu, inside. As proposition beside. ssg-bi, beside thee (who is there?)

1. GI-DIRIG.

2. Cf. perhaps CT. XXVII 38, 28  actionTypes ZAG-ka ana akrī ʾissappurū, the inhabitants of a city will send thy strength to the foes.
5. za-q, To rush, za-ku. See zig 1.
6. za-q, Sanctuary, asirtu, isirtu. Cf. usag.
7. za-q, Right hand, imittu, an abbr. for a-sig. See zig 7.
1. za-g, To roast, burn. Cf. sa-g. Der. isa-g, isi, fire.
2. za-d, To run away, be absent. A + HA (za-ag) = šerû, CT.XIX 21 b 18. HA- 
A = haštâku, Pronounced saq in ba-ra-ba-HA+Adé, I will not run 
away. Basî saq, B. is absent, CT. X 24 b 11. Cf. ibid., II. 15, 28 and X 
§ 8 a, saq before several names. nu-saq-dâ ma-an-gub-êš, they affirmed 
that he would not run-away, Myhrman, no. 1, 12.

Zal, Shine, abound. √ášt. sal = namâru. uru-nî ki šir-bur-la-{ki}-e sig- 
ni-a ud mu-ti-ni-ib-sal-e, His city Lagash with his light(?) the sun rose 
upon, Cyl. A 19, 2. ud éš-im ta-sal, the third day shone forth, Cyl. B 
3, 8. Often in dates. ud X-kam ba-sal, the X-th day dawned. itu ezend- 
bau ud 15-kam ba-sal-ta itu mu-šu-dû ud 15-kam šu-ba-sal šû, From 
the month Ezen-Bau (when) the 15th. day dawned to the month Mušudu 
(when) the 15th. day dawned, Reisner TU. 15 date. Cf. CT. IX. 34, 27. 
ud 17-kam ba-sal-ma (?). Scheil, Notes Epig. III in RT. XXXI. 
a-nir-ra ud me-ni-ib-sal-sal, in sighing daily I abound (uštabarri), IV R. 24 
no. 3, 21. Adj. bright, pure. ız-diš a-sal-li sig-a-da, to fill the canal with 
tašittu, joy.

Zalag, Pure, bright. A† (salag) = iibbu. Verb, shine, namâru, nipirdû. bar 
nu sa-la-gi, the soul not glad, CT. XV 14 rev. 10.

Zar, Angry. zar = šarru. See sur 3.
1. zem, To give. zi-em = nadânu. √zig 2.
Cf. zib 3.

3. zem, To build. zi-em = dim = banû, V R. 11 d 32.
1. zib, Lap, knee. zi-ib = birku. For dug 3.
2. zib, Be good. tâbu. Goodness, tâbu. zi-ib, for dug 2.
3. zib, a) To suppress, speak in suppressed tone. For dib 1. 9'îr i-tu zi-ib-bi-da 
dim, one who utters sighs like a flute, Br. 4211. Hence humiliation, 
sorrow. ıqag zi-ib = suruš libbi, sorrow of the heart. Cf. ıqag-dib. zi-ib- 

b) Darkness, evening, ıšintu (zib, zib).
1. zid, Faithful, true. zid = kdnû. zid = ktânu. zi-du-ê šu-si-sá-da, to direct 
the faithful, Cyl. B 6, 11. sal zi-du, the faithful woman, SBP. 290, 15. ı-
a mi-sid-sid, he cared for faithfully, Cyl. B 7, 8.
2. zid, Right hand, imittu, abbr. of a-sid. See zig 7, and šeg.
3. zid, Meal. **zid = kemu.**

4. zir, Advance. **būr zi-da = bašmu tebd, the on-coming monster, SBP. 232, 11.**

5. zir, High, tall. For **sig 1. sun zid = rimtu šakūti, tall wild-cow, SBH. 107 rev. 17.**

1. zik, a) Rush, rage. **zik = tebd. Approach. ę-su-me-rá-šú zik-ma..., toward Esumer he hastened (ițhél, SBH. no. 47, 45 on p. 154. in-dx-zī-ga-dā, they hastened forward together, SBP. 314, 30. šag an-dim zik-ga-nti, he who rages like the centre of the sea, Cyl. B 10, 19. Adj. raging, nadru. gud-ğuš zik-ga, the terrible raging bull, Cyl. A 14, 14. Here zik = sanāku, arrive, but in the known examples only sanāku, speak with certainty.**

b) Press against, restrain, **zik = nešu, šabāru. — Noun; advance, tebdūtu. Principle of life, soul, napštu. zik-sud, long life, CT. XV 26, 21.**

2. zik, Be full. **zik = malū.**

3. zik, Shine. **zik = napaḫu, namāru.**

4. zik, Seize. **zik = aḫāsu, šabātu. To possess, bašū. Snatch away, nasāḫu.**

5. zik, Be high, cf. **zik 5. a) To rise and b) to raise, nušū. a) a zik, rising of waters. sag zik-ga, rising of the flood. e-pa tig-bi ma-ra-ab-sig-sig, the canals shall rise to their banks, Cyl. A 11, 13; cf. B 11, 17. zik me-ri, lifting of the foot, SBH. 55 rev. catch-line. Hence dikū to lift, thence dikū to summon. erin-ğuš mu-um-sig-sig, he stirs up strife, IV R. 26 a 12. zik-sag-ne-ne igi-lal bi-dim, lifting their heads they see, IV R. 19 a 47. Ct. galū zik-stig = dikū, one who summons, BA. V 5, p. 47. Noun; zik = rēšu.**

6. zik, Place, fix. **zik = šususu.**

7. zik, Be favorable, magāru. **zik, zik.**

zul, Rejoice, be abundant, to adore. See sīl 3 and sāl 1. **damu zil-li, the happy child, MDOG. no. 5, 17. 14. d-sīn nun zil-li, Sin the radiant prince, Coll. de Clercq 269.**

1. zil, a) Break into bits. **zi-ir = pasāsu, ḫaqāsu. zii-ir = pasāsu. galū ib-zir-i-a, whosoever breaks this statue, Gud. B 8, 10; 4, 7. in-zi-ir, he has broken into bits, ASKT. 51, 42. zik-dim-dim-ma 𒌅UIKitar-ba-ka ib-zir-i-rē-a, whosoever breaks the parts of this chariot, IV R. 12 rev. 21.**

b) Remove violently. **gīšmarr-ta ba-zi-ir-zi-ir-da, that which from the palm is removed (iḫšēt), CT. XVI 10 V 1. in-zi-ir = uḫqalēt, he has removed, ASKT. 51, 48.**
A SELECTED VOCABULARY

2. zir, Fall into misery, be seized with woe. Active, bring to woe. See sir 3. 
   ašāšu. ib-siğ ši-mu zi-ir-rā [-mu], My spirit fails, my ... is 
   afflicted with woe, BA. V 640, 13. ḣul-gāl kalam-ma zi-ir-zi-ir, the evil 
   one who brings the land to woe, K. 9272, 8. 

zu, To know. zu = idā.

azazu, imploration, tešlita.

1. zur, Break. /sir/. zur = ḫašāšu, ḫamāšu. Noun; eradication, naḥarmatu.

2. zur, Psalmist. sūr = kalā. /sir, nīr to sing. Prayer. sūr = ṣuḥhū, naḥḥu. 
   Denom. verb, to worship, suppā, ṣallā. ṣu-ni el-ta im-ta-sūr-sūr, her 
   hand she raises in prayer to the pure one, CT. XV 23 b 8. Perhaps read 
   sūr, prayer, ıkribu, hence offering.
# List of the Most Important Syllabic and Vowel Transcriptions

<table>
<thead>
<tr>
<th>Phonetic value</th>
<th>Ancient sign</th>
<th>Assyrian sign</th>
<th>Original meaning</th>
</tr>
</thead>
<tbody>
<tr>
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<td><img src="image" alt="sign" /></td>
<td><img src="image" alt="sign" /></td>
<td>Water, mû.</td>
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<td>á</td>
<td><img src="image" alt="sign" /></td>
<td><img src="image" alt="sign" /></td>
<td>Hand, idû.</td>
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<td>à</td>
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<td><img src="image" alt="sign" /></td>
<td>Ten, ešru.</td>
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<td>ā</td>
<td><img src="image" alt="sign" /></td>
<td><img src="image" alt="sign" /></td>
<td>Window, aptû. Ocean, tamtu. Hole, abbu. CT. XXVI, V 83.</td>
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<td>ab</td>
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<td><img src="image" alt="sign" /></td>
<td>Cow, littû.</td>
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<td><img src="image" alt="sign" /></td>
<td>Sage, councillor, abû,</td>
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<td>ad</td>
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<td><img src="image" alt="sign" /></td>
<td>Thorn, ašagu.</td>
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<td>âd</td>
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<td>Make, epešu.</td>
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<td>ag</td>
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<td>Measure, madâdu.</td>
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<td>âk, âg</td>
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<td>Pick, allû.</td>
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<td>am</td>
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<td>Wild-ox, rimû.</td>
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<td>Mother, ummu.</td>
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<td>Phonetic value</td>
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<td>Assyrian sign</td>
<td>Original meaning</td>
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<td><em>an</em></td>
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<td>Heaven, šamū.</td>
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<td>Go, alāku.</td>
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<td>Route, alaktu.</td>
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<td>Grind, ṭēnu.</td>
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<td>Curse, arratu.</td>
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<td>One, edu.</td>
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<td>One.</td>
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<td><em>āš</em></td>
<td>*</td>
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<td>Six, šeššu.</td>
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<td><em>ás</em></td>
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<td><em>ba</em></td>
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<td>*</td>
<td>To apportion, zāsu.</td>
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<td><em>bā</em></td>
<td>*</td>
<td>*</td>
<td>Half, mešlu.</td>
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<td><em>tá</em></td>
<td>*</td>
<td>*</td>
<td>Half, mešlu.</td>
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<tr>
<td><em>bad</em></td>
<td>*</td>
<td>*</td>
<td>Open, pitū.</td>
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<td><em>bád</em></td>
<td>*</td>
<td>*</td>
<td>City-wall, dūru.</td>
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<tr>
<td><em>bād</em></td>
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<tr>
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<td>bar</td>
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<td>Side, aḫu.</td>
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<td>bär</td>
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<td>Chapel, parakkû.</td>
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<td>bär</td>
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<td>Shine, namâru.</td>
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<tr>
<td>bär</td>
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<td>Dwelling, šubtu. (late)</td>
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<td>bil</td>
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<td>To blaze, kalû, napâḫu.</td>
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<td>bil</td>
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<td>New, eššu.</td>
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<td>bir</td>
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<td>To scatter, sapâḫu.</td>
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<td>bir</td>
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<td>To shine, namâru.</td>
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<td>Double yoke of oxen, mules, etc.</td>
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<tr>
<td>bir</td>
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<td>To scatter, šarâṭu.</td>
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<td>Stone-bowl, pûru.</td>
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<td>bûr</td>
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<td>Sever, pašâru.</td>
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<td>bûr</td>
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<td>Sever, kasâšu.</td>
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<td>18 gan of land.</td>
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<td>Side, ittu.</td>
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<td>Phonetic value</td>
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<td>dāg</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>Unhewn stone, <em>abnu.</em></td>
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<td>dāg</td>
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<td>Bright, <em>ibbu.</em></td>
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<td>de</td>
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<td>Pour out, <em>tabāku.</em></td>
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<td>dib</td>
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<td><img src="image" alt="Sign" /></td>
<td>Seize, <em>sabātu.</em> Perhaps not original with this sign.</td>
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<td>dīb</td>
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<td>Advance, <em>etēku.</em></td>
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<td>dīg</td>
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<td>To die, <em>mātu.</em></td>
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<td>dīg</td>
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<td>dīg</td>
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<td><img src="image" alt="Sign" /></td>
<td>Grow up, <em>rabū.</em> (ditto).</td>
</tr>
<tr>
<td>Phonetic value</td>
<td>Ancient sign</td>
<td>Assyrian sign</td>
<td>Original meaning</td>
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<tr>
<td><em>dig</em></td>
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<tr>
<td><em>dim</em></td>
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<td><img src="Gudea" alt="Image" /></td>
<td>Connect, ḫarašu.</td>
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<tr>
<td><em>dim</em></td>
<td><img src="Linear" alt="Image" /></td>
<td><img src="Linear" alt="Image" /></td>
<td>Build, banû.</td>
</tr>
<tr>
<td><em>dim</em></td>
<td>![Image](AIG 16 i)</td>
<td>![Image](AIG 16 i)</td>
<td>Monster (?), giant (?).</td>
</tr>
<tr>
<td><em>dim</em></td>
<td>![Image](CIG 16 i)</td>
<td>![Image](CIG 16 i)</td>
<td>Grow up, rabû.</td>
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<tr>
<td><em>dir</em></td>
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<tr>
<td><em>du</em></td>
<td><img src="Gudea" alt="Image" /></td>
<td><img src="Gudea" alt="Image" /></td>
<td>Walk, alâku.</td>
</tr>
<tr>
<td><em>dâ</em></td>
<td><img src="Gudea" alt="Image" /></td>
<td><img src="Gudea" alt="Image" /></td>
<td>Make, epêšu.</td>
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<tr>
<td><em>dâ</em></td>
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<td><img src="Gudea" alt="Image" /></td>
<td>Be in full beauty, asāmu.</td>
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<td><em>dâ</em></td>
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<td><img src="Gudea" alt="Image" /></td>
<td>Chamber, <em>da</em>.</td>
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<tr>
<td><em>du</em></td>
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<tr>
<td>Phonetic value</td>
<td>Ancient sign</td>
<td>Assyrian sign</td>
<td>Original meaning</td>
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<td>$username$</td>
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<td>Clay tablet, $dupp$u.</td>
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<tr>
<td>$dub$</td>
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<td>Water pot, $karpatu$.</td>
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<tr>
<td>$dub$</td>
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<td>To meditate, $dab$ab $u$.</td>
</tr>
<tr>
<td>$dug$</td>
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<td>Be good, $t$abu.</td>
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<tr>
<td>$dug$</td>
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<td>Dead, $mi$tu.</td>
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<td>To cover, $kat$am$u$.</td>
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<td>$dul$</td>
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<td>Cavity, hole, $su$plu.</td>
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<td>$dul$</td>
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<td>Pig, $sah$u. Later written</td>
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<tr>
<td>$dun$</td>
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<td></td>
<td>To cover, $kat$am$u$.</td>
</tr>
<tr>
<td>Phonetic value</td>
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<td>Assyrian sign</td>
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</tr>
<tr>
<td>dûn</td>
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<td>To cover, <em>katāmu</em>.</td>
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<tr>
<td>dûn</td>
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<td>(ditto).</td>
</tr>
<tr>
<td>dur</td>
<td>RTC. 12 col. IV.</td>
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<td>Band, <em>riksu</em>.</td>
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<tr>
<td>dûr</td>
<td>(Gudea)</td>
<td></td>
<td>Prince, <em>rubû</em>.</td>
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<tr>
<td>dûr</td>
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<td>Foal of an ass, <em>mûru</em>.</td>
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<tr>
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<td>Ascend, <em>asû</em>.</td>
</tr>
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<td>è</td>
<td></td>
<td></td>
<td>(ditto).</td>
</tr>
<tr>
<td>è</td>
<td></td>
<td></td>
<td>Tongue, <em>lišânu</em>.</td>
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<td>èmè</td>
<td>(Gudea)</td>
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<td>Mother, <em>ummu</em>.</td>
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<td>èmè</td>
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<td>Possibly for <em>um-mē</em>, <em>MES</em> and <em>UM</em> being similar in the classical script.</td>
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<td>OBI. Photo 37.</td>
<td></td>
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<td>PHONETIC VALUE</td>
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<td>ASSYRIAN SIGN</td>
<td>ORIGINAL MEANING</td>
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<td>(ditto).</td>
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<tr>
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<td>Weep, bakû.</td>
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<tr>
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Great, rabû.
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<thead>
<tr>
<th>Phonetic value</th>
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<th>Assyrian sign</th>
<th>Original meaning</th>
</tr>
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<tbody>
<tr>
<td>gāl</td>
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<td>Exist, baša.</td>
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<td>Storm demon.</td>
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<tr>
<td>gāl</td>
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<td>Man, amelu.</td>
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<tr>
<td>Pronetic Value</td>
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<td>Assyrian Sign</td>
<td>Original Meaning</td>
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<tr>
<td>gin</td>
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<td>Go in a circle.</td>
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<tr>
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<td>[Image]</td>
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<td>Assyrian sign</td>
<td>Original meaning</td>
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<td>Many, ma'adu.</td>
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<td>Shame, bēšānu.</td>
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<td>Bright, ēllu.</td>
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<td>Hasten, ėāšu.</td>
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<td>Pronetic Value</td>
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<td>Original Meaning</td>
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<td>kur (Bread before the mouth)</td>
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### List of the Most Important Syllabic and Vowel Transcriptions

<table>
<thead>
<tr>
<th>Phonetic Value</th>
<th>Ancient Sign</th>
<th>Assyrian Sign</th>
<th>Original Meaning</th>
</tr>
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<tbody>
<tr>
<td>kūr</td>
<td>✗</td>
<td>✗</td>
<td>Mountain, šadū.</td>
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<td>⚔</td>
<td>⚔</td>
<td>Glow, purify.</td>
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<td>kūr</td>
<td>Ṣ</td>
<td>Ṣ</td>
<td>Food, kurmatu.</td>
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<td>Lament, anāḫu.</td>
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<td>kuš</td>
<td>🐒</td>
<td>🐒</td>
<td>Pure, namru.</td>
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<td>la</td>
<td>🏄</td>
<td>🏄</td>
<td>White.</td>
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<tr>
<td>lá</td>
<td>🎥</td>
<td>🎥</td>
<td>Go, alāku.</td>
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<td>🉸</td>
<td>🉸</td>
<td>Wash, misū.</td>
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<td>🎥</td>
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<td>🐘</td>
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<td>Proto-Sumerian value</td>
<td>Ancient Sign</td>
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<td>Original Meaning</td>
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<td>𒍋</td>
<td>𒍋</td>
<td>Honey, dišpu.</td>
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<td>𒍋</td>
<td>Bear fruit, ešēbu.</td>
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<td>Glamour.</td>
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<td>Heart.</td>
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<td>𒍋</td>
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<td>Crown, minnu, agu.</td>
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</table>

(Semitic)
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<thead>
<tr>
<th>Phonetic value</th>
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<th>Original meaning</th>
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<td>![Image](murūb Assyrian DP 55 VI.png)</td>
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<td>![Image](múš Assyrian DP 55 VI.png)</td>
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*(Gudea)*
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<th>ORIGINAL MEANING</th>
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Not.

Canal, palgu.

Reservoir, pattu.

Name, nabû.

Biscuit, kusapu.

Chief, ašaridu.

Canal, pattu.

Chamber.

Platform, kisallu.

Bright.

Abundant.

Bear, alādu.
<table>
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<th>Phonetic value</th>
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<td><img src="image14" alt="Assyrian sign" /></td>
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Dedicate, šarāku.
Carve, engrave.
One, ṣedu.
Rush, nakāpu.
Net, šētu.
Wisdom, milku.
Proclaim, nabā.
Shepherd, re‘u.
(ditto).
Head, ṭēšu.
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<td>expiry</td>
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**SUMERIAN GRAMMAR**
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<td>![Ancient sign image]</td>
<td>![Assyrian sign image]</td>
<td>(ditto), <em>nabātu</em>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Phonetic Value</th>
<th>Ancient Sign</th>
<th>Assyrian Sign</th>
<th>Original Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>umun</td>
<td></td>
<td>&lt;</td>
<td>Lord, bēlu.</td>
</tr>
<tr>
<td>umān</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Craftsman, ummanu.</td>
</tr>
<tr>
<td>umun</td>
<td>[Image]</td>
<td></td>
<td>Swamp, ḫammu.</td>
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<tr>
<td>unu</td>
<td>[Image]</td>
<td></td>
<td>Abode, šubtu.</td>
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<tr>
<td>unū</td>
<td>[Image]</td>
<td>[Image]</td>
<td>(ditto).</td>
</tr>
<tr>
<td>unū</td>
<td>[Image]</td>
<td></td>
<td>Hall, šukuttu.</td>
</tr>
<tr>
<td>ur</td>
<td>[Image]</td>
<td></td>
<td>Roof, ārā, hut, rukbu.</td>
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<tr>
<td>ūr</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Leg, išdu (foundation).</td>
</tr>
<tr>
<td>ār</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Back, esennu.</td>
</tr>
<tr>
<td>ūr</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Husband, erešu (?), also verb, to water, erešu.</td>
</tr>
<tr>
<td>ār</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Harvest, esēdu.</td>
</tr>
<tr>
<td>&quot;ur</td>
<td>[Image] (Gudea)</td>
<td>[Image]</td>
<td>Be old, labāru.</td>
</tr>
<tr>
<td>ūr</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Protect, naṣāru.</td>
</tr>
<tr>
<td>ur</td>
<td>[Image]</td>
<td>[Image]</td>
<td>Stand, emēdu.</td>
</tr>
<tr>
<td>ūr</td>
<td>[Image] (Gudea)</td>
<td></td>
<td>Red.</td>
</tr>
<tr>
<td>Phonetic value</td>
<td>Ancient sign</td>
<td>Assyrian sign</td>
<td>Original meaning</td>
</tr>
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<td>---------------</td>
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<td>-----------------</td>
</tr>
<tr>
<td>uru</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>City, <em>dia</em>.</td>
</tr>
<tr>
<td>urú</td>
<td><img src="image" alt="Sign" /> (Linear)</td>
<td><img src="image" alt="Sign" /></td>
<td>(ditto).</td>
</tr>
<tr>
<td>úru</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>(ditto).</td>
</tr>
<tr>
<td>urū</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>Cultivate.</td>
</tr>
<tr>
<td>urā</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>Darkness, <em>simetan</em>.</td>
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<tr>
<td>uṣan</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>(ditto), <em>lišatū</em>.</td>
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<tr>
<td>usan</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Leather-whip, <em>kinnazu</em>.</td>
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<tr>
<td>usān</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Elamitic word for goddess.</td>
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<tr>
<td>uš</td>
<td><img src="image" alt="Sign" /> (Gudea)</td>
<td><img src="image" alt="Sign" /></td>
<td>Male, <em>zikru</em>.</td>
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<tr>
<td>úš</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Dragon.</td>
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<tr>
<td>ušu</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Thirty.</td>
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<tr>
<td>usū</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Sun-set, <em>ereb šamši</em>.</td>
</tr>
<tr>
<td>úšu</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Dragon.</td>
</tr>
<tr>
<td>ušū</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>Shepherd, <em>rešu</em>.</td>
</tr>
<tr>
<td>utul</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Sign" /></td>
<td>(ditto).</td>
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<tr>
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<td><img src="image" alt="Sign" /></td>
<td>(ditto).</td>
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<td>Assyrian sign</td>
<td>Original meaning</td>
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<td>ūtu</td>
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<td>(ditto), utullu.</td>
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<tr>
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<td></td>
<td>barā, seer.</td>
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<td>Jewel, abnu.</td>
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<td></td>
<td>(ditto).</td>
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<td>zag</td>
<td></td>
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<td>Run away, ḫālāku.</td>
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<td>zag</td>
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<td>Roast, kalē.</td>
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<td></td>
<td>Rush, tebū.</td>
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<tr>
<td>Phonetic value</td>
<td>Ancient sign</td>
<td>Assyrian sign</td>
<td>Original meaning</td>
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<td>$\textit{zu}$</td>
<td>$\begin{array}{c} \text{ABC} \ \text{DEF} \end{array}$</td>
<td>$\begin{array}{c} \text{GHI} \ \text{JKL} \end{array}$</td>
<td>Know, $\textit{tdu}$.</td>
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<tr>
<td>$\textit{zù}$</td>
<td>$\begin{array}{c} \text{MNO} \ \text{PQ} \end{array}$</td>
<td>$\begin{array}{c} \text{RST} \ \text{UV} \end{array}$</td>
<td>Prayer, $\textit{sùhu}$.</td>
</tr>
<tr>
<td>$\textit{zur}$</td>
<td>$\begin{array}{c} \text{WXY} \ \text{Z} \end{array}$</td>
<td>$\begin{array}{c} \text{AB} \ \text{CD} \end{array}$</td>
<td>Prayer, $\textit{ikribu}$.</td>
</tr>
<tr>
<td>(?$\textit{zùr}$</td>
<td>$\begin{array}{c} \text{EFG} \ \text{HI} \end{array}$</td>
<td>$\begin{array}{c} \text{J} \ \text{K} \end{array}$</td>
<td>Psalmist, $\textit{kalû}$.</td>
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§ 1. Kengin = Nippur. Note that Urukagina calls himself king of Lagash and Kengi, DP. 46 VIII 5. The god Ninazu of Kengi, DP. 51 VIII 6 and Ninazu appears to have been peculiarly attached to the cult of Nippur, occurring in the names of two months in the Nippurian calendar, see especially my Texts from Drehem (in press). In DP. 51 we have the phrase ‘she sent from Lagash to Kengi’.

§ 20. The sign $\text{REC. 311}$, is the unified form of $\text{Nik. 89 obv. I}$; CT. XV 15, 18 (zi-ib).

§ 42. gurun > gurum, a Semitic loan-word for ‘heap’ BE. XXIX 2, 15 = SBH. 123 obv. 8.

§ 43. tul-la = šibrum already in pre-Sargonic texts, DP. 116 XVI 3.

§ 45. nim-gir > liyir.

§ 55 b). tar > dar = tarāku, to split.

A case of complete assimilation is babbar from barbar.

§ 59 b). annal > immal = bušu, life-stock.

Page 59 under tūg. Note CT. XXVI col. VIII 50 ff., subatū made of the ‘wool of a tree’, a fibre. See also Th.-Dangin’s Nouvelles Fouilles de Telloh, AO. 4309, where the materials of cloth are designated as sig (woollen) and tūg (fibraceous).

§ 130. For āš-āš dual, cf. igi-āš-āš = ānān, Delitzsch, Assyrische Lesestücke 85, 17.


§ 171. An interesting example of the distinction between the
lapidary and linear signs for 'one' is DP. 138 a list of deceased persons and the names of their heirs. The determinative of person before the names of the deceased is ♂ but before the names of the heirs ♀, and these are not included in the total.


Page 168 note 3, add ba-laḫ-ĝi-eš, he has conveyed them (two slaves), MFC. I no. 1120.

ERRATA

Page 8, note 1, l. 2, read occurring.
Page 10, § 11 b), after DP. 45, insert 46.
Page 18, l. 14, read later.
Page 21, § 20 section 4, read variegated.
Page 31, l. 27, synonym.
Page 33, note l. 12, synonyms; also 92 n. 2 l. 3.
Page 48, l. 17, with.
Page 57, l. 10, Jupiter, l. 12, 'flea'.
Page 71, § 85, the catchword on the edge should read fœtitice.
Page 77, § 107 l. 2, usage.
Page 84, § 130, for saтельный the translation should be 'absent', see Babyloniaca IV 192.
Page 98, n. 3, R for K.
Page 112, l. 4, fulness.
Page 166, l. 5, insert the after by.
Page 183, col. III l. 26, prophetess.
Page 182, III 4, read ni-a.
"A book that is shut is but a block"

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.