FIRST STEPS IN ASSYRIAN
FIRST STEPS IN ASSYRIAN

A BOOK FOR BEGINNERS

BEING

A SERIES OF HISTORICAL, MYTHOLOGICAL, RELIGIOUS, MAGICAL, EPISTOLARY AND OTHER TEXTS PRINTED IN CUNEIFORM CHARACTERS WITH INTERLINEAR TRANSLITERATION AND TRANSLATION

AND

A SKETCH OF ASSYRIAN GRAMMAR, SIGN-LIST AND VOCABULARY

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PREFACE.

The aim of the present work is to furnish the beginner with all the materials which he will require in his earliest studies of the Assyrian language and the cuneiform inscriptions. It contains a sketch of the most useful facts concerning the cuneiform system of writing, and an outline of the principles of Assyrian grammar; a list of the more common signs and ideograms; a series of texts and extracts printed in the Assyrian cuneiform character with interlinear transliteration and translation, ranging in date from about B.C. 2250 to B.C. 260; and a full vocabulary to all the texts printed in the book. To enable the reader to apply the knowledge he can obtain by a perusal of the first 294 pages, and to give him practice in independent decipherment, a few untransliterated and untranslated texts have been added.

For the convenience of the beginner all the Babylonian texts included in this volume have been transcribed into the Assyrian character. It is of the greatest importance for him to become master of the so-called Ninevite script as soon as possible for almost every work found in Ashur-bani-pal’s Royal Library at Nineveh is written in it. His Babylonian studies should begin when he is able to read the ordinary Assyrian character with ease.

The texts here chosen represent all the main divisions of Babylonian and Assyrian literature and include examples of histor-
ical, mythological, religious, magical, epistolary and other documents, and care has been taken in selecting them to include those which are of importance from an historical point of view. Among these may be specially mentioned the account of the siege of Jerusalem by Sennacherib in 701 B.C. and of the taking of Babylon by Cyrus in 538 B.C. Students of Eastern cosmogonies will be glad to have in a handy form the Babylonian legends of the Creation and the Deluge. The other legends here given, *viz.* the Descent of Ishtar into Hades and the Loves of Ishtar, the Treachery of the god Zû, the story of the Eagle and the Serpent, and of Etana’s flight to heaven with the Eagle, *etc.* illustrate the stories with which the early dwellers on the plains of Mesopotamia amused their leisure in the childhood of their race. Recent discoveries are illustrated by some extracts from the now famous correspondence between the kings of Egypt and their Babylonian allies and vassals in the fifteenth century B.C. as found in the Tell el-Amarna tablets.

The translations have been made as literal as is consistent with the difference which exists between the Assyrian and English languages, and usually the meaning of every word will be found beneath it. In the few passages in which this is not the case reference to the vocabulary will enable the reader to identify the words and their meanings. In the full vocabulary which follows the texts the words are arranged alphabetically; words clearly derived from the same root are placed together, but wherever this might cause the beginner difficulty cross references have been added. It may be remarked, in passing, that the reader who possesses a knowledge of Hebrew will find it most useful in his Assyrian studies; such knowledge, however, on his part, has not been assumed anywhere throughout the book.

The remarks that Dr. Wallis Budge has made in the Preface to his *First Steps in Egyptian* with reference to the scarcity of material for study at the disposal of the beginner in Egyptian
are true, *mutatis mutandis*, for Assyrian. I undertook this work at
his suggestion and I have carried it out practically on the lines
adopted in his book. I take this opportunity of thanking him
for many valuable suggestions and for his friendly advice which
he has freely placed at my disposal during the course of the
work.

L. W. KING.

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R. F. Brünnow. A classified List of cuneiform ideographs, etc., Leyden, 1889; Indices, 1897.


B. Meissner. Supplement zu den assyrischen Wörterbüchern, Leyden, 1898.
INTRODUCTION.

Assyrian is the name that now indicates the language once spoken by the inhabitants of Mesopotamia, Assyrians and Babylonians alike. It belongs to the northern group of the Semitic family of languages and is closely akin to Phoenician and Hebrew, Syriac and Chaldee; these are distinct from Sabaeen or Himyaritic, Arabic and Ethiopic, which form the southern group. The language is made known to us by numerous inscriptions on stone and clay, written in “cuneiform” or wedge-shaped characters; the greater number of these inscriptions have been unearthed from the buried cities of Mesopotamia during the present century.

The decipherment of the Assyrian inscriptions is a natural result of the labours of scholars who have investigated the old Persian cuneiform inscriptions. The Achaemenian kings who ruled over Persia from the sixth to the fourth century before Christ, after the fashion of other races in Western Asia at that period, borrowed from the Babylonians the idea of cuneiform writing; they, however, considerably simplified the Babylonian

1. In German “Keilschrift”; the Arabs call it مسماري (mismari) “nail-writing”.

2. The Susians, the Elamites, and the people who lived around Lake Van, for instance, all used cuneiform characters. The discovery in 1888 of the “Tell el-Amarna tablets” at Tell el-Amarna in Upper Egypt showed the wide diffusion of Babylonian cuneiform throughout Western Asia as early as the XVth
system, employing in their inscriptions not more than thirty-nine groups of wedges and each group formed an alphabetic character. As their empire was not confined to Persia, but embraced the important countries of Susia and Babylonia, to the greater number of their inscriptions they appended Susian and Babylonian translations written in the cuneiform characters employed by these two nations. After the fall of the Achaemenian empire the Old Persian cuneiform fell into disuse, and the inscriptions in this character, as well as those in the other kinds of cuneiform writing, in the course of time ceased to be understood. Those records, however, that were engraved upon the stone walls of buildings and on the faces of rocks did not perish, but remained as permanent though unintelligible monuments of the kings who set them up.

During the seventeenth and eighteenth centuries of our era, however, travellers in the East began to turn their attention to these inscriptions, especially those at Persepolis, and we find in the accounts of their journeys many strange views and opinions expressed concerning them. It was not until the beginning of century B.C. At this period not only in Egypt but from the coast of the Mediterranean to Elam, and from Armenia to the Persian Gulf, Babylonian cuneiform was the language of official correspondence. It was not unnatural therefore that other races should have modified this widely diffused system to meet their own needs, but I do not see any sufficient evidence which would lead us to assume that the Phoenician alphabet was formed by the modification of certain cuneiform characters.

1. See Pietro della Valle, Viaggi (Romê, 1662; English translation, London, 1665); Chardin, Voyages... en Perse, et autres lieux de l'Orient (Amsterdam, 1711); de Bruin, Reizen over Moskovie, door Persie en Indie (Amsterdam, 1714; English translation, London, 1737); and Niebuhr, Reisebeschreibung nach Arabien und andern umliegenden Ländern, Bd. II (Copenhagen, 1778). For descriptions by travellers at the beginning of the present century, see Morier, A journey through Persia (London, 1812); Ouseley, Travels in various countries of the East (London, 1819—23); R. Ker Porter, Travels in Georgia, Persia, etc. (London, 1821—22); and Burckhardt, Travels in Arabia, etc. (London, 1829).
the nineteenth century that the first step was made towards deciphering them correctly.

Of the three kinds of cuneiform writing (i.e., the Persian, the Susian, and the Babylonian), in which the Achaemenian kings inscribed their trilingual records, it was most natural that the Persian should first engage the serious attention of scholars, as it is by far the simplest of the three. The credit of having first discovered the method by which the Persian column in these inscriptions might be deciphered belongs to Grotefend who in 1802 succeeded in reading the names of Hystaspes, Darius, and Xerxes.1 Other scholars followed on the lines laid down by him, and Rask, Saint Martin, Burnouf and Lassen all made contributions to the further identification of the characters of the Old Persian alphabet. Up to the year 1837, however, the decipherers had merely succeeded in reading a few proper names, and they had not been able to make accurate and connected translations even of the short inscriptions they had studied.

1. Grotefend announced his discovery in the Göttinger Gesellschaft der Wissenschaften, Sept. 14th, 1802, and he has left a lengthy description of the process by which he arrived at his results in Heeren’s Historical Researches (English translation, Oxford, 1833), Vol. II, pp. 313 ff. The process by which both he and Sir Henry Rawlinson obtained the clue to reading the inscriptions was the same in each case and may be briefly described. Grotefend took for analysis two short inscriptions in which he noticed the characters corresponded throughout with the exception of two groups of signs in each. As the rest of the inscriptions tallied, it was not unreasonable to suppose that the groups of signs in each which differed represented proper names—the name of the man who set up the inscription and possibly that of his father. But in these two inscriptions the group which occupied the second place in one inscription, and which from its position looked as though it represented the name of the father of the man who set it up, occurred in the first place in the other inscription. As he already imagined that the inscriptions were set up by Persian kings, Grotefend now inferred that these three groups of signs gave the names of three consecutive generations of the Persian monarchy. On trying the names Hystaspes, Darius and Xerxes he found they fitted the various signs exactly. At a later period Rawlinson, working independently on two other inscriptions, succeeded in reading the same three names by a similar process of reasoning.
This achievement was reserved for the late Sir Henry C. Rawlinson, G.C.B., who in 1835, and whilst stationed at Kirmanshāh in Persia, first turned his attention to the subject. Unaware of the details of Grotefend’s discovery, he independently obtained similar results by making an analysis of two short inscriptions; two years later he succeeded in climbing the rock at Bahistūn (Pers. Bagištān) and in copying the greater part of the Persian text of the Annals of Darius Hystaspes which was engraved upon its face. In the winter of 1837 he sent a first instalment of his translation of these texts to the Royal Asiatic Society. His complete translation of the Behistun inscription was published in 1846 in Vol. X of the Journal of that Society, but it was on the original translation made in 1837–39 that Rawlinson himself based his chief claims to originality. Apart from his correct identification of the entire Persian alphabet, he was also able, from his knowledge of Zend and Pehlevi, to arrive at the meaning of the inscription; he was thus the first to present to the world a literal and correct translation of over two hundred lines of cuneiform writing.¹

The decipherment of the Babylonian cuneiform followed that of the Persian cuneiform. The writing in the third column of the great trilingual inscription of Darius Hystaspes had been already identified as Babylonian from the fact that some of the characters were identical with those on the inscribed bricks and slabs that had been found in Assyria and Babylonia. The first

step in the decipherment was made by comparing the proper names occurring in the Persian text of the Behistun inscription with the corresponding groups of characters which represented them in the third or Babylonian column. Starting with this point as a base, Rawlinson, Hincks, Norris and Oppert gradually worked out the values of the Babylonian and Assyrian signs. The principal steps in the work of decipherment are marked by the discovery of the polyphony of the Babylonian signs—a fact first pointed out by Rawlinson—and by Hincks' proof of their syllabic nature. For the determination of the Assyrian syllabary these scholars obtained considerable aid from the ancient Assyrian lists of signs which had been recently excavated at Kuyunjik and brought to this country, while for help in the interpretation of the inscriptions they depended upon the close resemblance of roots in Assyrian with those in Arabic, Hebrew, Syriac and Chaldee.\footnote{See Rawlinson's paper On the Inscriptions of Assyria and Babylonia (Journ. of the Roy. As. Soc., Vol. XII), and his Memoir on the Babylonian and Assyrian Inscriptions (ibid., Vol. XIV), Hincks' numerous papers in the Transactions of the Royal Irish Academy, and Oppert's Expédition scientifique en Mésopotamie, Vol. II (Paris, 1859); Norris' principal contribution to Assyriology was his great Assyrian Dictionary which he did not live to complete. For the decipherment of Susian, the language of the second column of the Achaemenian trilingual inscriptions see Norris, Memoir on the Scythic Version of the Behistun Inscription (Journ. of the Roy. As. Soc., Vol. XV) and Weissbach, Die Achämenideninschriften zweiter Art (Leipzig, 1890).} The method of writing employed by the Babylonians and Assyrians is commonly called "cuneiform" from the Latin cuneus "a wedge". Each character or sign consists of one or more wedges arranged in a variety of ways, while the characters themselves are written from left to right. Strangely enough, however, the wedge, though its most distinctive characteristic, had originally no part in its composition; its existence is entirely due to the material for writing employed by the scribes. There is no doubt that the cuneiform system of writing, like all others which have
developed naturally, had its origin in picture-writing. All primitive races employ the same rude means when they begin to record their names and actions, and they first of all scratch rough pictures on any substance that may come to hand. After certain pictures have become associated with certain words the pictures are used to express the sound of the words without their meaning; in other words, they are used phonoetically. The forms of the characters themselves, from being written rapidly become more and more simplified, until in the resulting signs or characters it is hard to recognise the originals from which they have descended. This is particularly the case with the cuneiform writing of the Babylonians. The primitive inhabitants of the country made their records by means of pictures, tracing in rough outline the various objects they wished to represent, and in course of time employing many of their picture-signs to represent sounds merely, apart from ideas. For any permanent record stone would naturally suggest itself as most suitable for preserving an inscription, and we find it was so employed in Babylonia; but the alluvial nature of the soil was not in favour of its extensive use, as it had generally to be imported from some other country. These early Babylonians therefore adapted themselves to their surroundings and from the fine clay of their soil they fashioned tablets on which they continued to outline their picture-characters. But it is possible to write faster on soft clay than on stone, and straight lines, when made by a single pressure of the stilus, tend to become wedges. The pictures there-

1. That the Assyrians themselves believed this to be the case is proved by two tablets in the British Museum. These tablets are lists of picture characters arranged in groups, and opposite each sign or group the scribe has written the cuneiform character to which he supposed it corresponded. The tablets are numbered K. 8520 and 81—7—27, 49 + 50; a photograph of the former is published by Houghton in the Trans. of the Soc. of Bibl. Arch., Vol. VI, p. 454; a copy of the latter is given in Cuneiform Texts from Babylonian tablets etc. in the British Museum, Part V (1898).
fore soon lost their original lines and became mere groups of wedges.¹

From the archaic forms of some of the characters, however, it is still possible to recognize the objects for which they were intended. The assyrian sign 

|<|<| is 

which when set vertically,² thus 

|<|<|, certainly suggests the head of an ox with horns. The sign for “the sun, day” etc. is 

|<|, in the earlier inscriptions written 

|<|<|, in which we may see a rough circle O, representing the sun’s disk. The sign for “corn” is 

|<|<|; this in the earlier inscriptions is written 

|<|<| and 

|<|<|, in which, when written vertically, we may perhaps see a representation of a blade of corn. Some signs for new ideas were formed by a combination of two other signs already in existence. The sign 

|<|“mountain” placed within 

<|“ox”, gave the new sign 

|<|<| (mod. Ass. 

|<|<|) “a mountain-ox”. The sign 

|<|“water” when placed within 

<|<| “mouth” gave the new sign 

<|<| “to drink”; similarly 

<|“to eat” is formed from 

|<|, “food”, and 

<|<| “mouth”. One of the commonest archaic forms of 

<|“month” is 

<|<|, which we may explain as a combination of 

<|“day” and 

<|<| “thirty”. To trace the pictorial origin of some characters still recognizable.

¹ In the characters employed by the later Assyrians and Babylonians the signs are formed by various combinations and repetitions of different wedges, those of most frequent occurrence being the upright |, the horizontal —, and the diagonal wedge <, which frequently interchanges with the sloping wedge \, e. g. the syllable di is written as 

<|<| and 

<|<|, the syllable hu as 

<|<| and 

<|<|, the syllable ri as 

<|<| and 

<|<|. The sloping wedges / and \ are employed in only a few signs. In writing on clay the differences in the shape of the wedges could be produced by slightly shifting the position of the stilius in the fingers.

² Some archaic inscriptions are written vertically.
itorial origin of the majority of the signs, however, even in the most ancient inscriptions, is quite impossible, because we cannot identify the objects which they represent; \(^1\) while in the later periods of Babylonian and Assyrian history the signs became still less like pictures, for it was but natural that the scribe writing quickly on his soft clay tablet should tend to simplify the characters. The inscriptions engraved on stone reflected the changes which took place in the inscriptions on clay and the forms of the characters on the latter were carefully reproduced in stone by means of the chisel.

The subject of the invention of cuneiform writing is one that has given rise to a considerable amount of controversy, for, while it is generally agreed that it was due to the early inhabitants of Babylonia, the nationality of this people is disputed; some scholars still hold that this race were the Semitic Babylonians themselves, though the majority now admit that the Semitic Babylonians borrowed their method of writing from an earlier race of non-Semitic origin. The point at issue may be best stated by briefly indicating the course of the controversy that has taken place around it. Among the literary remains of the Babylonians and Assyrians are many compositions that are inscribed in the same cuneiform characters, but, to judge from the forms of the words, are clearly not written in the Assyrian language. Many of these compositions are furnished with interlinear Assyrian translations while the words

\(^1\) A theory has recently been put forward by Dr. Delitzsch, who, while recognising the pictorial origin of certain signs, attempts to explain the rest as formed from them artificially. Instances have been given above of how new signs were formed by combinations of signs already in existence, but Dr. Delitzsch goes further and asserts that new signs were formed by combinations and variations of simple wedges or rather lines. He distinguishes some forty-five \textit{Urbilder} or signs with a “motive” and thinks the majority of the characters were developed from them. Of the methods of combination he sets forth the most convincing is that in which the meaning of a simple sign was intensified by the addition of a number of extra wedges; this process the Sumerians termed \textit{gunu}. Few people will, however, accept his theory in its present form.
and forms employed are explained in a number of tablets containing lists of words with Assyrian explanations compiled by the Assyrian scribes. Moreover the monumental and documentary inscriptions of the early rulers of cities in Babylonia, such as Shurpurla or Lagash, Ur, Isin and Larsa, are written in this idiom. The first to detect the existence of this language was Sir Henry Rawlinson, who in 1852 concluded that it was the tongue of the early non-Semitic inhabitants of Babylonia among whom the Semitic Babylonians had settled, and from the fact that Babylonian kings, in addition to their other titles, styled themselves king of Sumer and Akkad, he concluded that the primitive inhabitants of the land were Akkadians who spoke this language which he styled "Akkadian". Oppert, however, while accepting the existence of the language, contended that it was the language of the "Sumerians".¹ Others reconciled these views by tracing dialectic differences in the inscriptions, which they supposed to represent differences of pronunciation exhibited by the Akkadians and Sumerians, the primitive inhabitants of northern and southern Babylonia respectively; others again, though they recognised the existence of dialects, did not attempt to define their geographical distribution. In 1884 the problem assumed a new form and the question in debate was modified somewhat by Halévy who denied the existence of the language absolutely. He asserted that what had hitherto been regarded as the Sumerian or Akkadian language was merely a traditional

¹. The Assyrian scribes employed both of the names "Akkadian" and "Sumerian" in describing the ancient non-Semitic compositions which they edited and translated into Assyrian; see the tablets K 11856, where "Akkadian" is mentioned, K 14013, where both "Akkadian" and "Sumerian" are referred to, and 81—7—27, 130, where mention is made of li-ša-an Šu-me-ri, "the Sumerian language"; it may be added that on the tablet S 1790, inscribed with incantations and prayers, two of these are referred to as II ši-pat Šu-[me-]ri, "two Sumerian incantations" (cf. Bezold, Catalogue of the Cuneiform tablets in the Kouyunjik Collection, pp. 1200, 1354, 1469 and 1805).
cabalistic method of writing invented by the early Semitic Babylonian priests. According to Halévy's assumption therefore the Semitic Babylonians were the inventors of the cuneiform method of writing. Halévy devoted himself vigorously to developing his theory and for a time succeeded in making many converts. The excavations, however, that have been carried on in Babylonia during the last fifteen years, have yielded thousands of cuneiform inscriptions written entirely in this ancient tongue and proving the existence of a powerful race who betray no indications of Semitic origin. To these "Sumerians" it is probable that the invention of cuneiform writing should be assigned; from them the Semitic Babylonians received it together with much of their early civilisation and culture.

The Assyrian language possesses the vowel sounds \( a, e, i, u, \ddot{a}, \dddot{e}, i, \dddot{n}, \) and the diphthongs \( ai \) and \( \dot{u}a \). It also possesses the consonantal sounds \( b, g, d, z, h, f, k, l, m, n, s, p, s, r, s \) and \( t \). These consonants are here arranged in the order of the Hebrew alphabet and they correspond to the Hebrew characters ב, ב, ת, ת, ל (Arabic ئ), ב, מ, ל, מ, ל, פ, פ, ר, ש and ת; as reference will be sometimes made to the Hebrew alphabet I here give a list of the Hebrew characters with their transliteration:

1. The signs for the syllables which contain the vowel sounds \( e \) and \( i \) respectively are frequently interchanged in the inscriptions; for this reason some Assyriologists do not admit the existence of the \( e \) sound, and hold that the Assyrians only distinguished the vowel sounds \( a, i, u, \ddot{a}, \dddot{e}, i, \dddot{n} \).

2. The \( m \) in Assyrian sometimes corresponds to \( \gamma \), e.g. lamū, "to surround", Hebr. הול.
With regard to the pronunciation of consonantal sounds in Assyrian it may be remarked that the sound represented by the symbol ʰ is a guttural .ToBoolean(ch); ʘ is a harder dental than ʆ; ʱ and ʱ were both pronounced by the Assyrians as ʰ, but the Babylonians pronounced ʰ as ɡ; ʂ is pronounced as ʦ and ʂ as ʃh.

In the sign ܕ the Assyrians possessed a special character for marking the breathing, but in use it was generally omitted, especially at the beginning of a word. The Assyrian method of writing, moreover, was ill-adapted for the expression of peculiar Semitic sounds, and we find that the consonants ϟ, ܛ, ܗ (ܙ), ܝ (ܠ), ܝ (ܠ), ܙ and ܙ  for which special characters exist in the other Semitic languages, were not distinguished in its syllabary. If a Semitic root, for instance, commences with any one of these consonants the Assyrian form of the word is without the consonant altogether and commences with a vowel, e. g. ܒܠܝܢ (‘ākbal)² “to eat” = Assyr. akālu; ܐܠ ܝܢ (ḥālakb) “to go” = Assyr. alāku; ܒܠ ܝܢ (ḥādhaḵ)³ 1. Of these consonants ƙ is employed to indicate the breathing; ߘ is an aspirate corresponding to the English ʰ; ܗ had two sounds distinguished in Arabic by the characters ܙ and ܙ, the former representing a strong ʰ pronounced with friction, the latter a guttural Ʒh; ܝ also had two sounds corresponding to the Arabic Ӗ and Ӗ, the former a softer guttural sound, the latter a guttural Archivo or ʆ; ܒ = ṻ, and ܒ = ܝ.

2. In the transliteration of the Hebrew words here cited the softer pronunciation of the letters ܐܒܒܪܒܒ, when without the Daghesh lene, is indicated by the addition to the letter of a small ʰ printed above the line. It is possible that in Assyrian the corresponding consonantal sounds were softened when they came between two vowel sounds but in the Assyrian method of writing there was no means of marking this difference of pronunciation.

3. In this list and in the following paragraph the 3 m. s. Perf. of Hebrew verbs is cited while the corresponding verbs in Assyrian are given in the Infinitive.
“to be new” = Assyr. edēšu; אב (‘āḇar, i. e. עמר) “to cross” = Assyr. ebēru; אב (‘ārab, i. e. ער) “to enter (of the sun), to grow dark” = Assyr. erēbu; יולד (yālad, i. e. ילד) “to bear” = Assyr. alādu; ינק (yānak) “to suck” = Assyr. enēku. Similarly when one of these consonants occurs as the second or third letter in a Semitic root its place is taken in Assyrian by a vowel, e. g. רָהָמ (rāham) “to love” = Assyr. rāmu; שמע (šāma’) “to hear” = Assyr. šēmu.

It has been already stated that the Assyrian language belongs to the northern group of the Semitic languages. Its affinities with Hebrew however are closer than with the other languages which make up the group. The following examples of words which occur both in Hebrew and Assyrian will suffice to indicate the close resemblance between the two languages, and will further illustrate the inability of Assyrian to represent the Semitic consonants referred to in the preceding paragraph:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Assyrian</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>father</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>stone</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>ear</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>brother</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>to seize</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>god</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>ox</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>mother</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>handmaid</td>
</tr>
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<td>אָבָא</td>
<td>I</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>four</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>earth</td>
</tr>
<tr>
<td>אָבֶּן</td>
<td>אָבָא</td>
<td>fire</td>
</tr>
<tr>
<td>Hebrew</td>
<td>Assyrian</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>'allā</td>
<td>al-la</td>
<td>thou (m.)</td>
</tr>
<tr>
<td>bayīt</td>
<td>h</td>
<td>bi-i-tu</td>
</tr>
<tr>
<td>bānā</td>
<td>ba-nu-u</td>
<td>to build</td>
</tr>
<tr>
<td>ba'al</td>
<td>be-e-ru</td>
<td>lord</td>
</tr>
<tr>
<td>berek</td>
<td>bir-ku</td>
<td>knee</td>
</tr>
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<td>bārāk</td>
<td>bir-ku</td>
<td>lightning</td>
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<td>gam-ma-lu</td>
<td>camel</td>
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<td>din</td>
<td>di-i-nu</td>
<td>judgment</td>
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<td>delel</td>
<td>h</td>
<td>dal-ru</td>
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<td>zēk'er</td>
<td>zik-ru</td>
<td>name</td>
</tr>
<tr>
<td>zērā'</td>
<td>zi-e-ru</td>
<td>seed</td>
</tr>
<tr>
<td>hāb'ēr</td>
<td>ib-ru</td>
<td>friend</td>
</tr>
<tr>
<td>hām</td>
<td>e-mu</td>
<td>father-in-law</td>
</tr>
<tr>
<td>hād'a</td>
<td>ha-du-u</td>
<td>to rejoice</td>
</tr>
<tr>
<td>hād'ān</td>
<td>ha-la-nu</td>
<td>son-in-law</td>
</tr>
<tr>
<td>tōb</td>
<td>h</td>
<td>ta-a-bu</td>
</tr>
<tr>
<td>yād</td>
<td>h</td>
<td>i-du</td>
</tr>
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<td>yōm</td>
<td>u-mu</td>
<td>day</td>
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<td>yāmīn</td>
<td>im-nu</td>
<td>right hand</td>
</tr>
<tr>
<td>yāsār</td>
<td>i-ša-ru</td>
<td>righteous</td>
</tr>
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<td>kok'āb</td>
<td>h</td>
<td>kak-ka-bu</td>
</tr>
<tr>
<td>kelel</td>
<td>h</td>
<td>kal-bu</td>
</tr>
<tr>
<td>lēb'hah</td>
<td>lib-bu</td>
<td>heart</td>
</tr>
<tr>
<td>lēb'ah</td>
<td>la-ba-šu</td>
<td>to clothe</td>
</tr>
<tr>
<td>lēb'hāš</td>
<td>la-ma-du</td>
<td>to learn</td>
</tr>
<tr>
<td>lāmad'h</td>
<td>la-ku-u</td>
<td>to take</td>
</tr>
<tr>
<td>lākah</td>
<td>li-ša-a-nu</td>
<td>tongue</td>
</tr>
<tr>
<td>Hebrew</td>
<td>Assyrian</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>māhas</td>
<td>ma-ḥa-su</td>
<td>to smite</td>
</tr>
<tr>
<td>melek'em</td>
<td>mal-ku</td>
<td>prince</td>
</tr>
<tr>
<td>nāhār</td>
<td>na-a-ru</td>
<td>river</td>
</tr>
<tr>
<td>nēph'ēš</td>
<td>na-piš-šu</td>
<td>life</td>
</tr>
<tr>
<td>nešer</td>
<td>na-aš-ru</td>
<td>eagle</td>
</tr>
<tr>
<td>sāhaph'h</td>
<td>sa-ba-šu</td>
<td>to overwhelm</td>
</tr>
<tr>
<td>'āzah'h</td>
<td>e-si-šu</td>
<td>to leave</td>
</tr>
<tr>
<td>'āfār</td>
<td>e-fi-šu</td>
<td>to protect</td>
</tr>
<tr>
<td>'ayin</td>
<td>i-šu</td>
<td>eye</td>
</tr>
<tr>
<td>'ālā</td>
<td>e-lu-šu</td>
<td>to be high</td>
</tr>
<tr>
<td>'āph'ār</td>
<td>e-ši-šu</td>
<td>dust</td>
</tr>
<tr>
<td>'ēš</td>
<td>i-su</td>
<td>wood</td>
</tr>
<tr>
<td>'ašrāb'h</td>
<td>aš-ra-šu</td>
<td>scorpion</td>
</tr>
<tr>
<td>'ōrēb'h</td>
<td>a-ri-šu</td>
<td>raven</td>
</tr>
<tr>
<td>'eres</td>
<td>ir-šu</td>
<td>couch</td>
</tr>
<tr>
<td>pāb'ah</td>
<td>pi-tu-šu</td>
<td>to open</td>
</tr>
<tr>
<td>šelem</td>
<td>sa-al-šu</td>
<td>image</td>
</tr>
<tr>
<td>köl</td>
<td>ku-u-Šu</td>
<td>cry</td>
</tr>
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<td>kēn</td>
<td>kin-šu</td>
<td>nest</td>
</tr>
<tr>
<td>kāne</td>
<td>ka-nu-šu</td>
<td>reed</td>
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<td>keren</td>
<td>kar-šu</td>
<td>horn</td>
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<td>kešet'h</td>
<td>ka-ša-šu</td>
<td>bow</td>
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<td>roš</td>
<td>ri-e-šu</td>
<td>head</td>
</tr>
<tr>
<td>rāb'ah'h</td>
<td>ra-ka-šu</td>
<td>to ride</td>
</tr>
<tr>
<td>šem</td>
<td>šu-šu</td>
<td>name</td>
</tr>
<tr>
<td>šemen</td>
<td>ša-am-šu</td>
<td>oil</td>
</tr>
<tr>
<td>teḇ'en</td>
<td>ti-ši-šu</td>
<td>straw</td>
</tr>
</tbody>
</table>
Though the Assyrians possessed the consonantal sounds already described, their method of writing did not include separate signs for each consonant. They did not employ an alphabet but a syllabary; in other words each cuneiform sign or character, with the exception of the vowel signs, is not a single letter but represents in itself a complete syllable. Thus if an Assyrian wished to write down the word *akshud* "I conquered", he would employ three signs only 𒀀𒂗𒂗, i. e. *ak-šu-ud*, or, if he wished to write down *abu* "father", he would employ only two signs 𒂗𒂗 a-bu. Each of the signs here employed is what is termed a **simple syllable**, that is to say, in sound it consists of one vowel and one consonant, or of a vowel by itself. In the following words each sign represents a simple syllable:— 𒂗𒂗𒂗, a-na-ku, "I"; 𒂗𒂗𒂗, at-la, "thou"; 𒂗𒂗𒂗, i-na, "in"; 𒂗𒂗𒂗, a-na, "to"; 𒂗𒂗𒂗, a-ma-šu, "word"; 𒂗𒂗𒂗, ba-la-ti, "life"; 𒂗𒂗𒂗𒂗, ma-ta-a-ti, "lands"; 𒂗𒂗𒂗, ba-a-bu, "gate"; 𒂗𒂗𒂗𒂗, ra-bu-ri, "great"; 𒂗𒂗𒂗𒂗, si-i-ru, "exalted"; 𒂗𒂗𒂗𒂗, e-ru-ub, "I entered"; 𒂗𒂗𒂗𒂗, ta-a-ru, "to return". On p. XXXII f. is a table of simple syllables, arranged alphabetically. It will be seen that the table runs across both pages. The first line gives the signs for the vowels by themselves; the rest of the table gives the signs for the syllables which begin or end with the various consonantal sounds in Assyrian; these are arranged in the order of the Hebrew alphabet. The left half of the table (on p. XXXII) contains syllables which begin with the consonants b, g, d, etc. and which contain in addition the vowels a, i (and e), and u, e. g. ba, bi (and be), bu; ga, gi, gu; da, di, du. The right half of the table on the opposite page contains a similar arrangement of the syllables which end with the various consonants, e. g. ab, ib, ub; ag, ig, ug; ad, id, ud. The list may be considerably simpli-

1. In addition to the signs for the vowels there given the signs for the diphthongs should be here noted, 𒂗𒂗 ai and 𒂗𒂗 ia.
<table>
<thead>
<tr>
<th>Initial consonant</th>
<th>A</th>
<th>Value</th>
<th>I</th>
<th>Value</th>
<th>U</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>끄</td>
<td>a</td>
<td>갠</td>
<td>i</td>
<td>엄</td>
<td>u</td>
</tr>
<tr>
<td>d, B</td>
<td>뻘</td>
<td>ba</td>
<td>뻘</td>
<td>bi;</td>
<td>뻘</td>
<td>be</td>
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<td>t, G</td>
<td>뻘</td>
<td>ga</td>
<td>뻘</td>
<td>gi</td>
<td>뻘</td>
<td>gu</td>
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<tr>
<td>t, D</td>
<td>뻘</td>
<td>da</td>
<td>뻘</td>
<td>di</td>
<td>뻘</td>
<td>du</td>
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<td>t, Z</td>
<td>뻘</td>
<td>za</td>
<td>뻘</td>
<td>zi</td>
<td>뻘</td>
<td>su</td>
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<td>n, H</td>
<td>뻘</td>
<td>ha</td>
<td>뻘</td>
<td>hi</td>
<td>뻘</td>
<td>hu</td>
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<td>르, T</td>
<td>뻘</td>
<td>ta</td>
<td>뻘</td>
<td>ti</td>
<td>뻘</td>
<td>tu</td>
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<tr>
<td>를, K</td>
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<tr>
<td>를, L</td>
<td>뻘</td>
<td>la</td>
<td>뻘</td>
<td>li</td>
<td>뻘</td>
<td>lu</td>
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<td>륽, M</td>
<td>뻘</td>
<td>ma</td>
<td>뻘</td>
<td>mi;</td>
<td>뻘</td>
<td>me</td>
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<td>를, N</td>
<td>뻘</td>
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<td>뻘</td>
<td>ni</td>
<td>뻘</td>
<td>ne</td>
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<td>뻘</td>
<td>si</td>
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<td>su</td>
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<td>뻘</td>
<td>pi</td>
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<tr>
<td>를, S</td>
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<td>ša</td>
<td>뻘</td>
<td>gi</td>
<td>뻘</td>
<td>괵</td>
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<td>를, K</td>
<td>뻘</td>
<td>ka</td>
<td>뻘</td>
<td>hi</td>
<td>뻘</td>
<td>괵</td>
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<td>뻘</td>
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<td>뻘</td>
<td>ru</td>
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<tr>
<td>를, S</td>
<td>뻘</td>
<td>ša</td>
<td>뻘</td>
<td>ši</td>
<td>뻘</td>
<td>šu</td>
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<td>를, T</td>
<td>뻘</td>
<td>ta</td>
<td>뻘</td>
<td>ti;</td>
<td>뻘</td>
<td>te</td>
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</table>

List of simple syllables arranged alphabetically.
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<th>Sign</th>
<th>Value</th>
<th>Sign</th>
<th>Value</th>
<th>Sign</th>
<th>Value</th>
<th>Final consonant</th>
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<tr>
<td>A</td>
<td></td>
<td>I</td>
<td></td>
<td></td>
<td>U</td>
<td></td>
</tr>
<tr>
<td>ab</td>
<td>ٌ</td>
<td>ib</td>
<td>٤</td>
<td>ub</td>
<td>B, ب</td>
<td>S</td>
</tr>
<tr>
<td>ag</td>
<td>٢</td>
<td>ig</td>
<td>٤</td>
<td>ug</td>
<td>G, گ</td>
<td></td>
</tr>
<tr>
<td>ad</td>
<td>١</td>
<td>id</td>
<td>١</td>
<td>ud</td>
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<td>az</td>
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<td>al</td>
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<td>up</td>
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<td>aș</td>
<td>١</td>
<td>iș</td>
<td>٤</td>
<td>ș</td>
<td>Ş, ș</td>
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</tr>
<tr>
<td>aḥ</td>
<td>١</td>
<td>iḥ</td>
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<td>ṣ</td>
<td>K, چ</td>
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<td>ar</td>
<td>١</td>
<td>ir</td>
<td>٣</td>
<td>ur</td>
<td>R, ر</td>
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<td>aș</td>
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<td>٣</td>
<td>uṣ</td>
<td>Ş, ș</td>
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<td>at</td>
<td>١</td>
<td>it</td>
<td>١</td>
<td>ut</td>
<td>T, ت</td>
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</tbody>
</table>
tied by observing that the signs for ab, ib, ub are also employed for ap, ip and up respectively; that the signs for ag, ig, ug are also employed for ak, ik, uk and ak, ik, uk; that the signs for ad, id, ud are also employed for af, if, uf and at, it, ut; and that the signs for as, is, us are also employed for as, is, us. The student should familiarize himself with the forms of the characters until he can write out the list of signs by heart.

In addition to simple syllables many signs in Assyrian represent what have been called compound syllables, that is to say, sounds consisting of a vowel between two consonants, such as lil, kun, mar. The word 𒆠𒆠, lud-lul, “let me bow down”, for instance is written in compound syllables. Both simple and compound syllables are employed in the following words:—


This syllabic method of writing was not well adapted for accurately marking the difference between the long and the short vowels, or for distinguishing between single and doubled consonants. In the case of open syllables there are however two ways in which it is possible to indicate that the vowel is long:—

(1) One method is to write after the syllable the sign for the vowel which it contains; thus to indicate the a of the syllable nā is long (i.e. nā, not na) it may be written 𒆠𒆠, na-a, e.g. nāru “river” is generally written 𒆠𒆠𒆠, na-a-ru. Similarly lā, “not”, can be written 𒆠𒆠, la-a; bēlu, “lord”, can be written 𒆠𒆠𒆠, be-e-lu; nīru, “yoke”, can be written 𒆠𒆠𒆠, ni-i-ru; nīnu, “fish”, can be written 𒆠𒆠𒆠, nu-u-nu. It must not be assumed however that the vowel in a simple syllable is short when the corresponding vowel sign is not added, for we find nāru written 𒆠𒆠, na-ru; lā written 𒆠, la; bēlu written 𒆠, be-lu; nīru written 𒆠𒆠𒆠, ni-ru;
nūnu written _ENT middle, nu-nu. (2) The other method of indicating the length of a vowel is to double the following consonant, e.g. rūku “distant” is written 𒐏𒐝𒐞, ru-uk-ku. When a consonantal sound is sharpened in pronunciation and should be doubled in writing it is generally doubled by the Assyrians, e.g. iššakin, “he was placed”, is written 𒐏𒐝𒐝, iš-ša-kin; sometimes, however, the doubled consonant is not indicated in writing.

The Assyrians, however, did not always write in syllables, Ideograms, but often used one sign by itself to represent a complete word. The reason of this will be readily seen when it is remembered that each of the signs was originally a picture representing a complete idea and that the syllabic values of the characters were only subsequently developed. The Assyrians, then, while employing their characters as syllables in writing words phonetically, continued to use many of them in their old sense as pictures or symbols for a whole idea; in other words they used many of their signs as ideograms. The sign 𒐌𒐝, for instance, was used as an ideogram for abu “father”; the sign 𒐊 for aplu “son”; the sign 𒐏 for ilu “god”; the sign 𒐏 for abu “city”. The following list of some of the common ideograms should be learnt by heart; this can best be done by writing out a few of them at a time.

<table>
<thead>
<tr>
<th>Ideogram</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Ideogram</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>𒐏</td>
<td>ilu</td>
<td>god</td>
<td>𒐌𒐝</td>
<td>bēlu</td>
<td>lady</td>
</tr>
<tr>
<td>𒐝𒐝</td>
<td>kakku</td>
<td>star</td>
<td>𒐊</td>
<td>nišu</td>
<td>people</td>
</tr>
<tr>
<td>𒐥𒐝</td>
<td>amēlu</td>
<td>man</td>
<td>𒐋</td>
<td>abu</td>
<td>father</td>
</tr>
<tr>
<td>𒐝𒐝𒐝</td>
<td>šarru</td>
<td>king</td>
<td>𒐝𒐝šapeutics;</td>
<td>ummu</td>
<td>mother</td>
</tr>
<tr>
<td>𒐝𒐝</td>
<td>rubū</td>
<td>noble</td>
<td>𒐛𒐝</td>
<td>aššatu</td>
<td>wife</td>
</tr>
<tr>
<td>𒐊</td>
<td>bēlu</td>
<td>lord</td>
<td>𒐊</td>
<td>aplu</td>
<td>son</td>
</tr>
</tbody>
</table>

List of common ideograms.
<table>
<thead>
<tr>
<th>Ideogram</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Ideogram</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>List of</td>
<td></td>
<td></td>
<td>common ideograms.</td>
</tr>
<tr>
<td>aḫu</td>
<td>brother</td>
<td>bītu</td>
<td>house,</td>
<td></td>
<td>temple</td>
</tr>
<tr>
<td>ardu</td>
<td>slave</td>
<td>parakkū</td>
<td>shrine</td>
<td></td>
<td></td>
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<tr>
<td>zēru</td>
<td>seed, descendent</td>
<td>bābu</td>
<td>gate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šumu</td>
<td>name</td>
<td>dāru</td>
<td>wall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>zumru</td>
<td>body</td>
<td>libittu</td>
<td>brick</td>
<td></td>
<td></td>
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<tr>
<td>īnu</td>
<td>eye</td>
<td>abnu</td>
<td>stone</td>
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<td></td>
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<tr>
<td>pū</td>
<td>mouth</td>
<td>īsu</td>
<td>wood</td>
<td></td>
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<tr>
<td>lišānu</td>
<td>tongue</td>
<td>šalmu</td>
<td>image</td>
<td></td>
<td></td>
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<tr>
<td>uznu</td>
<td>ear</td>
<td>šubātū</td>
<td>garment</td>
<td></td>
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<tr>
<td>hātu</td>
<td>hand</td>
<td>dūppu</td>
<td>tablet</td>
<td></td>
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<tr>
<td>šēpu</td>
<td>foot</td>
<td>pātrū</td>
<td>dagger</td>
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<tr>
<td>idu</td>
<td>side</td>
<td>tahāzu</td>
<td>battle</td>
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<tr>
<td>libbu</td>
<td>heart</td>
<td>šānu</td>
<td>warrior</td>
<td></td>
<td></td>
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<tr>
<td>innu</td>
<td>right</td>
<td>sukkallu</td>
<td>messenger</td>
<td></td>
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<tr>
<td>šumēlu</td>
<td>left</td>
<td>harrānu</td>
<td>road</td>
<td></td>
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</tr>
<tr>
<td>širu</td>
<td>flesh</td>
<td>karānu</td>
<td>wine</td>
<td></td>
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<tr>
<td>murṣu</td>
<td>sickness</td>
<td>šikaru</td>
<td>strong drink</td>
<td></td>
<td>fire</td>
</tr>
<tr>
<td>balātu</td>
<td>life</td>
<td>išātu</td>
<td>fire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>napištu</td>
<td>life, soul</td>
<td>rešu</td>
<td>beginning</td>
<td></td>
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<tr>
<td>kīššatu</td>
<td>host, the world</td>
<td>palu</td>
<td>reign, year</td>
<td>$</td>
<td>of reign</td>
</tr>
<tr>
<td>kibratu</td>
<td>region, quarter of heaven</td>
<td>arbu</td>
<td>month</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šāru</td>
<td>wind</td>
<td>āmu</td>
<td>day</td>
<td></td>
<td></td>
</tr>
<tr>
<td>irṣītu</td>
<td>earth</td>
<td>müšu</td>
<td>night</td>
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<td>land</td>
<td>alpu</td>
<td>ox</td>
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<tr>
<td>ātu</td>
<td>city</td>
<td>imēru</td>
<td>ass</td>
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<tr>
<td>Ideogram</td>
<td>Pronunciation</td>
<td>Meaning</td>
<td>Ideogram</td>
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<tr>
<td>𒌱𒈺</td>
<td>ḫṣuru</td>
<td>bird</td>
<td>𒐈𒐇</td>
<td>ṭābu</td>
<td>good</td>
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<tr>
<td>𒀭𒆍</td>
<td>širu</td>
<td>serpent</td>
<td>𒉇𒈺</td>
<td>limnu</td>
<td>evil</td>
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<tr>
<td>𒌃𒇃</td>
<td>nūnu</td>
<td>fish</td>
<td>𒉇𒅀</td>
<td>nakāsu</td>
<td>to cut off</td>
</tr>
<tr>
<td>𒊏𒆀</td>
<td>ellen</td>
<td>bright</td>
<td>𒉇𒌀</td>
<td>šarāpu</td>
<td>to burn</td>
</tr>
<tr>
<td>𒉇𒅀</td>
<td>širu</td>
<td>exalted</td>
<td>𒉇𒆀</td>
<td>bašū</td>
<td>to be</td>
</tr>
<tr>
<td>𒉇𒇃</td>
<td>dannu</td>
<td>mighty</td>
<td>𒉇𒈺</td>
<td>išū</td>
<td>to have</td>
</tr>
<tr>
<td>𒉇𒇃</td>
<td>rabū</td>
<td>great</td>
<td>𒉇𒆀</td>
<td>nadānu</td>
<td>to give</td>
</tr>
<tr>
<td>𒀭𒆀</td>
<td>širu</td>
<td>small</td>
<td>𒉇𒇃</td>
<td>alāku</td>
<td>to go</td>
</tr>
<tr>
<td>𒆀𒈺</td>
<td>damku</td>
<td>favourable</td>
<td>𒉇𒆀</td>
<td>šakānu</td>
<td>to set</td>
</tr>
<tr>
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<td>nakru</td>
<td>hostile</td>
<td>𒉇𒆀</td>
<td>Ṛpešu</td>
<td>to make</td>
</tr>
</tbody>
</table>

All the ideograms in the above list consist of one sign only. Ideograms composed of two or more signs are sometimes employed together as an ideogram for a word. Thus the signs 𒌱𒈺 are employed together as an ideogram for zuunu “rain”, 𒌱𒆀 for dimtu “weeping”, 𒉇𒆀 for ekallu “palace”, 𒉇𒇃 for abullu “city-gate”, 𒉇𒆀 for purussu “decision”, 𒉇𒆀 for šultu “dream”, 𒉇𒈺 for sulupp “date”, 𒉇𒆀 for ektu “field”, 𒉇𒆀 for apšu “abyss”, 𒉇𒆀 for elu “high”, 𒉇𒇃 for šaplū “low”, 𒉇𒆀 for ẓeru “to be straight, right”, etc. It is possible to explain some ideograms of two or more signs as a combination of simple ideograms, e.g. 𒌱𒈺 “rain” from 𒌱 “water” and 𒀭 “heaven”, i.e. heaven-water = rain; 𒉇𒆀 “tears, weeping” from 𒌱 “water” and 𒀭 “eye”; 𒉇𒆀 “palace” from 𒉇𒆀 “house” and 𒉇𒆀 “great”; 𒉇𒆀 “city-gate” from 𒉇𒆀 “gate” and 𒉇𒆀 “great”. The existence of ideograms in Assyrian composed of two or more characters is due to the fact that when the Assyrians, or rather the Babylonians, received their signs from the Sumerians, they retained also the Sumerian way of writing certain words; though they wrote the word in Sumerian, however,
they pronounced the Assyrian word which corresponded to it in meaning; in fact they regarded these Sumerian words as symbols for their Assyrian equivalents in meaning. A similar use of borrowed words or expressions may be seen in certain symbols employed at the present day, when a reader renders "i. e." by "that is", or "e. g." by "for example". In each of these phrases the Latin original stands in precisely the same relation to its English rendering as the Sumerian word used as an ideogram to its Assyrian equivalent. This fact, though explaining the existence of ideograms, does not help the learner to understand them; he must content himself with remembering that certain signs, or groups of signs, were regarded by the Assyrians as symbols for certain words.

Perhaps the principal reason that the Assyrian method of writing is somewhat complicated is to be sought in the fact that many signs are polyphonic, in other words they have more than one syllabic value and are used as ideograms for more than one word. Thus 𒈹, which has the syllabic value a, is used as an ideogram for 𒀀𒐼 “son” and 𒆠 “water”; the sign 𒉺𒈹 has the syllabic values 𒉊, 𒉊 and 𒆠 and is used as an ideogram for 𒉊𒆠 “garment” and 𒉊𒆠 “to dwell”; 𒉰 has the syllabic values 𒉰, 𒉰, 𒉰, 𒉰, 𒉰 and is used as an ideogram for 𒉰𒉰 “sun”, 𒉰 “day” and 𒀀 “white”. The existence of this polyphony may be explained by supposing that the same sign might be used as an ideogram for synonymous or closely connected words (it being easy to trace, for instance, the connection between “sun”, “day” and “white”), and subsequently for words of similar sound; while from the meanings so obtained various syllabic values were developed. To what extent the Assyrian signs are polyphonic, the student may judge for himself by referring to the List of Signs at the end of the Introduction.

From the above brief summary of the various methods in which the Assyrians employed their characters it will be ob-
served that a sign may possibly be used in one of three ways: (a) as a syllable in a word written phonetically, or (b) as an ideogram representing a whole word, or (c) as one sign in a group of two or more signs which together form an ideogram for a whole word. It will be obvious that this method of writing would often be ambiguous, and that the Assyrians themselves felt it to be so is proved by the means they took to simplify it. To many words they attached certain signs, which have been called determinatives, to indicate the class of thing to which the word belongs. The majority of these determinatives are placed before the words to which they refer; they are never pronounced but are intended to help the reader to understand the word that follows them. In the following list of determinatives examples are added illustrating their use:—

\( \text{Determinatives} \)

\( \ddagger \) (the ideogram for _YUV “god”) is placed before the names of deities, e.g. \( \ddagger \text{Marduk}; \ddagger \text{Šamaš}; \ddagger \text{Sin}; \ddagger \text{E-a}; \ddagger \text{Ram-mānu}; \ddagger \text{Nabū}; \ddagger \text{Aššur}; \ddagger \text{Ištar}; \ddagger \text{Taš-mē-tum}; \ddagger \text{Dam-ki-na}.

\( \ddagger \) is placed before male proper names, e.g. \( \ddagger \text{Sin-ahēr-tar-ba, Sennacherib}; \ddagger \text{Haszi-a-u, Hezekiah}; \ddagger \text{Jehu}.

\( \textcircled{\text{Q}} \) is placed before female proper names, e.g. \( \textcircled{\text{Q}} \text{As-ta-ar-ta-ni-ik-ku, Stratonice}.

\( \textcircled{\text{X}} \) (the ideogram for Ȳtu “country”, and šadū “mountain”) is placed before the names of countries and mountains, e.g. \( \textcircled{\text{X}} \text{o Mu-ṣur, Egypt}; \textcircled{\text{X}} \text{Ki-ụsi, Ethiopia}; \textcircled{\text{X}} \text{Pa-la-as-tu, Philistia}; \)
Determinatives that precede the word.

The ideogram for *amēlu* "man" is placed before the names of tribes and professions, e.g. 𒈴𒀀𒌻 Hammurapi, Kašši-i, the Kassites; 𒊫𒊬𒂠 Ur-ša-li-im-mu, Jerusalem; 𒊫𒉡𒊬 Ma-ak-ka-du-na-ai, the Macedonians; 𒊫𒊬𒋫, šaknu, "governor"; 𒊫𒇽, šangu, "priest"; 𒊫𒊬𒊬𒉡, asū, "physician"; 𒊫𒉡, malāḫu, "sailor".

The ideogram for *alu* "city" is placed before the names of cities, e.g. 𒋫𒉡, Ninu-a, Nineveh; 𒋫𒉡, Ur-ša-li-im-mu, Jerusalem; 𒋫𒉡, Is-ka-al-lu-na, Askelon; 𒋫𒄀, Gar-ga-miš, Carchemish.

The ideogram for *nāru* "river" is placed before the names of rivers, e.g. 𒉡𒊬, Iddīlat or Dīdīlat, the Tigris; 𒉡𒉡, Purātu, the Euphrates; 𒉡𒉡, Ur-la-a, the Eulæus.

The ideogram for *išu* "wood" is placed before the names of trees, woods, and wooden objects, e.g. 𒈴𒀀𒌻, burāšu, "pine"; 𒈴𒈬𒈬, erinu, "cedar"; 𒈴𒌻𒉡, daltu, "door"; 𒈬𒈬𒈬, ga-šu-ri, "beams".

The ideogram for *šammu* "plant" is placed before the names of plants, e.g. 𒈬𒈬𒈬, maštakal, the maštakal-plant; 𒈬𒈬𒈬, ku-un-gu, the kungu-plant.

The ideogram for *abnu* "stone" is placed before the names of stones, e.g. 𒈬𒉡𒉡, uknū, "lapis lazuli"; 𒈬𒉡𒉡, parūtu, "alabaster".
Determinatives

The ideogram for subātu “garment”) is placed before the names of stuffs and garments, e.g., 𒈺𒌊, huššu, a ceremonial garment; 𒈵𒌊, kitū, a kind of cloth; 𒈺𒌄𒈵, lu-bul-ti, “garments”.

The ideogram for šipātu “fleece, wool”) is placed before the names of wools and woollen stuffs, e.g., 𒈺𒀀, ta-kil-tu, “purple wool”; 𒈺𒄀𒈵, or-ga-man-nu, “crimson wool”.

The ideogram for karpatu “vessel”) is placed before the names of vessels, e.g., 𒄖𒈵, a-da-gur, a vessel for incense.

The ideogram for imēru “ass”) is placed before the names of some of the larger animals, e.g., 𒈺𒈵, sīsū, “horse”; 𒈺𒄀, gammalu, “camel”; 𒈺𒈵, parū, “mule”; 𒈺𒈵, ud-ra-a-ti, “dromedaries”.

The ideogram for immeru “lamb, sheep”) is placed before words for sheep, e.g., 𒈺𒈵, ši-e-ni, “sheep”.

The ideogram for šīru “flesh”) is sometimes placed before parts of the body, e.g., 𒈺𒈵, kišādu, “neck”; 𒈺𒈵, irtu, “breast”.

The ideogram for arbu “month”) is placed before the names of the months, e.g., 𒈺𒈵, Nisannu, Nisan.

The ideogram for kakkaḫu “star”) is placed before the names of stars and planets, e.g., 𒈺𒈵, Dil-bat, Venus; 𒈺𒈵, Karradu, Mars.

A few determinatives follow the words to which they refer:

The ideogram for ašru “place”) is placed after the names of many towns and districts, even when preceded by the determinatives 𒈺 (“country”) or 𒈺 (“city”), e.g., 𒈺, Bābilu, Babylon; 𒈺𒈵, Ninua, Nineveh; 𒈺𒈵, Larsam; 𒈺𒈵, Dilmun.
Sippar; אלי, Elamitu, Elam; אכר, Akkadā, Akkad.

ין (the ideogram for ʾissaṭu “bird”) is placed after the names of birds, e.g. אכ, naṣru, “eagle”; א Sinai, “swallow”; אכ, summatu, “dove”.

ือ (the ideogram for ʾiṣānu “fish”) is placed after the names of fish but is of rare occurrence.

The signs א and א are used as determinatives after numbers, while the sign-groups א форум and אフォorum are placed as determinatives after numbers and measures.

The plural of words is also indicated by means of certain signs or determinatives which are placed after the words to which they refer. The commonest sign for the plural is א, e.g. א, ilu, “god”; א, ilāni, “gods”; א, mātu, “land”; א, mātāti, “lands”. The sign א is frequently used to mark the plural of things which occur regularly in pairs, e.g. א, ṭātu, “hand”; א, ṭātu, “hands”; א, ṭānu, “eye”; א, ṭānu, “eyes”; א, ṭānu, “side”; א, ṭānu, “sides”. The signs א, א, and א, א are also placed after a word to indicate that it is in the plural. Another method of indicating the plural of a word expressed by an ideogram was to write the ideogram twice, e.g. א, ilu, “god”; א, ilāni, “gods”; א, mātu, “land”; א, א, mātāti, “lands”.

Such are the principal determinatives employed by the Assyrians and they prove of great assistance to the reader by simplifying his analysis of the text. Many ideograms, however, are not furnished with determinatives and the reading of these would often be uncertain or ambiguous were it not for an ingenious device of the Assyrian scribes. This consists in adding to the ideogram a phonetic sign expressing the final syllable of the word which the ideogram is intended to represent; the syllable so added has been conveniently named the ideogram’s phonetic complement. A few examples will illustrate the use of the
Determinatives and Phonetic Complements

Phonetic complement. The sign  is used as an ideogram both for  ili, “god” and  šamū (pl.  šame), “heaven”; when the syllable  ُّ,  is added to the ideogram (i.e.  ُّ  يي) it indicates that  يي in that passage is not to be read as  ili, “god”, but as  šame, “the heavens”. The sign  is used as an ideogram for  itti, “with”,  ašru, “place”, and  iršitu (with the accusative termination,  iršita) “earth”; when the syllable  ّ,  is added (i.e.  ّ  ُّ١) it indicates that  ُّ in that passage is to be read  iršita. The sign  is used as an ideogram both for the substantive  dumšu, “favour” and for the adjective  dumšu, “favourable”; when the sign  ُّ,  is added (i.e.  ُّ  يي) it indicates that the ideogram is to be read as  damšitu, the feminine singular of the adjective  dumšu. In the case of a verb expressed by an ideogram the particular verbal inflection intended by the writer is frequently indicated by means of the phonetic complement.

We have now seen how words in Assyrian could be either written out phonetically in syllables or expressed by ideograms and how this rather complicated system of writing was simplified by the use of additional signs as determinatives and phonetic complements,—the former indicating the general character of words, the latter furnishing clues to their actual readings. We will now take a passage from an Assyrian text and see how the signs are there employed. The following is an extract from a historical inscription.

\[
\text{\ldots}
\]
The first point the reader will observe is that the signs run on and are not clearly divided into words, though a line in the inscriptions always ends with a complete word. It is true that some scribes, especially in writing religious or poetical compositions, leave a clear space between each word, and when special attention is to be called to the division of two words the sign $\triangle$ is placed between them. As a general rule however the signs run on without clear division and the correct division of words is one of the first difficulties to be overcome by the beginner. We will now break the passage up into words indicating under each sign the way it is to be read and its meaning.

\[
\begin{array}{ccccccc}
\text{ina} & \text{šanē}(e) & \text{gir} & \text{-} & \text{ri} & \text{-} & \text{ia} \\
\text{mātu} & \text{Mu-šur} & \text{u}
\end{array}
\]

In second my expedition to Egypt and

\[
\begin{array}{ccccccc}
\text{mātu} & \text{Ku-ù-si} & \text{uš} & \text{-} & \text{te} & \text{-} & \text{eš} & \text{-} & \text{še} & \text{-} & \text{ra} \\
\text{ḥar} & \text{-} & \text{ra} & \text{-} & \text{nu}
\end{array}
\]

Ethiopia I directed the way.

\[
\begin{array}{ccccccc}
\text{m} & \text{Ur} & \text{-} & \text{da} & \text{-} & \text{ma} & \text{-} & \text{ni} & \text{-} & \text{e} \\
\text{al} & \text{u} & \text{Me} & \text{-} & \text{im} & \text{-} & \text{pi}
\end{array}
\]

Urdamanē Memphis

\[
\begin{array}{ccccccc}
\text{u} & \text{-} & \text{maš} & \text{-} & \text{šir} & \text{-} & \text{ma} \\
\text{a} & \text{-} & \text{na} \\
\text{šu} & \text{-} & \text{zu} & \text{-} & \text{ub}
\end{array}
\]

abandoned and to save

\[
\begin{array}{ccccccc}
\text{napištim (tim)} & \text{šu} & \text{in} & \text{-} & \text{na} & \text{-} & \text{bit} \\
\text{šarrāni}\text{rī}
\end{array}
\]

his life he fled. The kings
The translation runs: "In my second expedition I directed the way to Egypt and Ethiopia. Urdamanē abandoned Memphis and fled to save his life. The kings, governors and prefects came into my presence and kissed my feet."

The determinatives are marked by *, the phonetic complements by †, and the ideograms by ‡; the rest of the signs are simply employed phonetically as syllables. In the transliteration it will be observed that the determinatives are printed in smaller type above the line, e.g. mātu, the determinative for lands, ašu, the determinative for cities, amēlu, the determinative for classes of men and m, corresponding to ū, which is placed before male proper names; similarly the signs for the plural, pl and ll, are printed above the line; phonetic complements are printed within parentheses. This system of transliteration has been employed in the texts in the main body of the book.

Now that the Assyrian method of writing has been described, it will be convenient, before passing to the consideration of the separate parts of speech, to refer briefly to the principal phonetic changes which take place among the consonants in Assyrian. These changes are due to the fact that certain consonantal sounds in Assyrian when coming together were not easy to pronounce or were unpleasant to the ear, the result being that other sounds, easier to pronounce or pleasanter to the ear, were substituted.
XLVI

INTRODUCTION

The reader need not delay over the list here given, for throughout the texts in the main body of the book those phonetic changes that might prove puzzling are explained in foot-notes; the following list of the principal phonetic changes among the consonants is given for reference only:

I. b at the end of a verb followed by the copula ma is frequently assimilated to the m, e. g. ērub, “he entered”, followed by the copula ma, is often written ērumma.

II. d immediately followed by t or š is assimilated to the t or š, e. g. kardu, “strong”, fem. karittu (for karītu); edēšu, “to be new”, ēššu (for edēšu), “new”.

III. m is frequently changed to n before d, t, š,  and k, e. g. mundahšē (for mundahšē), “warriors”, the Iteal, Part. plur. from mahāšu, “to smite”; hanču (for hamču), “swift”; nakantu (for nakamtu), “treasure”; umṣu (for umṣu), “hunger”; hanšu (for hamšu), “fifth”; dunku (for dunku), “favour”; before š the n that has taken the place of m is sometimes assimilated to the š, e. g. hanšu, “fifth” is sometimes written haššu.

IV. n immediately followed by a consonant is frequently assimilated, e. g. lihittu (for lihītu), “brick”; this assimilation of n is invariable in the Nifal and Ittafal of the verb, and generally takes place throughout verbs of which the first radical is n (see below, VERBS).

V. š of the pronominal suffixes (see below, p. XLIX), when immediately preceded by a dental or sibilant, becomes s, e. g. māt-su (for māt-šu), “his land”. A further change generally takes place, for the preceding dental is frequently assimilated to the s, and the preceding sibilant is always

1. Of the phonetic changes that take place among the vowels in Assyrian it may here be noted that after a preceding i or e the a of the feminine termination, sing. and plur., tends to become e (see below, p. LVII f.).

2. The consonants d, t, and t are “dentals”,  ,  , and  are “sibilants”.

Principal phonetic changes among the consonants in Assyrian.
assimilated; the s, which has taken the place of the dental or sibilant, is then dropped, e.g. Ḃāṭu, “hand”, Ḃa-su (for Ḃās-su = Ḃāt-su = Ḃāt-su), “his hand”; Ḃannatu, “foundation”, Ḃan-na-su (for Ḃannas-su = Ḃannat-su = Ḃannat-su), “its foundation”; Ḃirḫi, “may he overwhelm”, Ḃi-ir-ḫi-su (for Ḃirḫi-su = Ḃirḫi-su = Ḃirḫi-su), “may he overwhelm him”.

VI. t in the Ifteal and Iftaar of the verb (see below, VERBS) undergoes the following changes:—

(a) when it follows s, s, or ẓ it is assimilated, e.g. isṣahur (for istahur), Ifteal, Pret. from saḥaru, “to turn”; uṣṣabbīt (for ustabbīt), Iftaar, Pret. from sabātu, “to take”.

(b) when it follows g it becomes d, e.g. igdamar (for igtamar), Ifteal, Pret. and Pres., from gamārū “to complete”; uḍdāšār (for ugdāšār), Iftaar, Pres. from gašārū, “to strengthen”.

(c) when it follows m or n it may become d, e.g. imdaḥiṣ (for intaḥiṣ), Ifteal, Pret. from mahāṣu, “to smite”; uṃdaštīr (for umtaštīr), “he let loose”, Iftaar, Pret. from [maṣārū].

(d) when it follows k it may become t, e.g. ikṭerīb (for ikṭerīb), Ifteal, Pret. from karābu, “to approach”.

VII. A sibilant which immediately precedes a dental is frequently changed to l, e.g. rapšu, “broad”, fem. sing. rapāltu (for rapaštu); ulēši (for ušēši), Ishtaｆal, Pret. from elu, “to be high”. Similarly, when two sibilants come together, the former frequently becomes l, e.g. ilsi (for ʾilsi), Ḃaḥal, Pret. from šasū, “to speak”. The combination ʾl, instead of changing to ʾl, sometimes becomes ʾs or ʾs, e.g. ʾissapar, isapra (for ʾiṣṭapar, ʾiṭapra), Ifteal, Pret. from šapārū, “to send”.

VIII. In place of doubling a consonant, m or n is sometimes added after the preceding vowel, e.g. inamdīn for inaddīn = inādīn (see below, VERBS), Ḃaḥal, Pres. from Ḃaadũnu, “to give”; Ḃitanaṃmar for Ḃitanammar = Ḃitanāmar (see below, VERBS), Ḃitanafal, Pres. from amārū, “to see”.

Principal phonetic changes among the Assyrian consonants.
The personal pronouns to express the nominative are:

Sing. 1. anāku  Plur. 1. anīnu, anīni, nīnu, nīni
   " 2 m. alla             " 2 m. allunu
   " 2 f. alti
   " 3 m. šū             " 3 m. šunu, šun
   " 3 f. šē             " 3 f. šina

The following examples illustrate their use:

1.  ara'b a-na-ku šum-ma, "I spoke as follows"; aš-bi a-na-ku šum-ma, "I spoke as follows"; ilu Nin-iš šu-ra-du at-ta, "O Ninib, a hero
   art thou"; al-šim-ma na-an-ná-rat šamē(e), "thou art the light of heaven"; šu-ú ša-par-ši-id, "as for him, he fled"; ši-i tu-ša-an-nakka um-ma, "she (Ishtar) informs thee thus"; a-ni-ni ni-il-la-ka, "we are going"; la ni-i-di ni-ni, "we do not
   understand"; at-tu-šu-kakkabāni šar-šu-tum, "ye mighty stars"; šu-ú ši-šu-šu-šu-tum ši-na, "lies are they"

The personal pronouns to express the genitive and accusative are:

Sing. 1. iāti, iāši  Plur. 1. nīti, nīši
   " 2 m. kāhu, kašu, kaša             " 2 m. kāšunu, kātu
   " 2 f. kāti, kāši
   " 3 m. šāšu             " 3 m. šāšunu, šāšun
   " 3 f. šāša
The following examples illustrate their use:—

\[ \text{ki-} \text{ka-} \text{ka-} \text{tu-} \text{šul-} \text{ku, ši-mi-i ia-a-} \text{ti}, \text{"Hearken (O goddess) unto me";} \]  
\[ \text{ka-} \text{ka-} \text{ka-} \text{nu} \text{ap-šid-} \text{ka, \text{"thee I have commanded";} \text{ka-} \text{ka-} \text{ka-} \text{nu} \text{aš-} \text{tu-} \text{šul-} \text{nu, \text{"unto thee (O queen) may there be peace";} \text{ša-} \text{ša} \text{aš-} \text{tu-} \text{šul-} \text{nu, \text{"them did they bring".}} \]

The pronominal suffixes attached to nouns are:—

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>i, a, ia</th>
<th>Plur. 1.</th>
<th>ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 m.</td>
<td>ka</td>
<td>2 m.</td>
<td>kun</td>
</tr>
<tr>
<td>2 f.</td>
<td>ki</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>šu, š</td>
<td>3 m.</td>
<td>šunu (rarely šunūti)</td>
</tr>
<tr>
<td>3 f.</td>
<td>ša, š</td>
<td>3 f.</td>
<td>šina, šin</td>
</tr>
</tbody>
</table>

The following examples illustrate their use:—

\[ \text{ša-} \text{ša} \text{aš-} \text{tu-} \text{šul-} \text{nu, \text{"like you";} \text{ša-} \text{ša} \text{aš-} \text{tu-} \text{šul-} \text{nu, \text{"her she-captured";} \text{ki-} \text{ka-} \text{ka-} \text{nu} \text{vi-} \text{ti, \text{"us";} \text{ki-} \text{ka-} \text{ka-} \text{nu} \text{vi-} \text{ti, \text{"like you";} \text{ki-} \text{ka-} \text{ka-} \text{nu} \text{vi-} \text{ti, \text{"her she she-captured".}} \]

Pronominal suffixes attached to nouns.
The pronominal suffixes attached to verbs are:—

Sing. 1. anni, inni, ni
   2 m. ka, akka
   2 f. ki, akki
   3 m. šu, š, aššu
   3 f. ši, š, ašši

Plur. 1. annaššu
   2 m. kunuššu
   2 f. kināššu
   3 m. šunuššu, šunūššu
   3 f. šinaššu, šināššu

The following examples illustrate their use:—


The reflexive pronoun does not exist in Assyrian but is expressed by the substantive ramānī “self” in combination with the pronominal suffixes which are attached to nouns, e. g.


The demonstrative pronouns are:—

(a) šu-atu “that”
   Sing., m. šu-atu, šātu
   f. šati
Plur., m. śatunu, śātunu
" f. śatina, śātina

For these the following forms are sometimes used:—
Sing. m. śū; f. śī
Plur. m. śunu, śunūti; f. śīnūti, śīnātina

The following examples illustrate their use:

(al) ālu śu-a-tu, “that city”; ē śa-a-tu, “that place I strengthened”;

aš-ra ša-a-tu u-pi-ši-ir, “that place in the same year”;
na-gī śu-a-tu-nu, “those districts”;
šarrāni pl ša-a-tu-nu, “those kings”;
mātāti pl śu-a-ti-na, “those lands”;
ekallāti ša-ti-na, “those palaces”;
parakku śu-u, “that shrine”;
ekallum(tum) šī-i, “that palace”;
mu-ra-ni śu-nu, “those young lions”;
šähē pl śu-nu-ti, “those people”;
bābāni ši-na-a-ti, “those gates”;
ir-ri-ti ši-na-ti-na, “those curses”.

(b) annū, “this”

Sing., m. annū (Nom.); annē (Gen.); annā (Acc.)
" f. annītu (Nom.); annītī (Gen.); annīta (Acc.)
Plur., m. annūti
" f. annītī

The following examples illustrate their use:

šīptu an-nu-u, “this incantation”; ē ina u-mi an-ni-i, “at this time”;
ui-tu an-na-a e-lap-ša-šu, “after I had done this”;
e-gir-tu an-ni-tu, “this letter”;
e-li šuṭṭī an-ni-ti, “because of this dream”;

Demonstrative pronouns.
INTRODUCTION

- \( \text{ṣ} \text{n} \text{i} \text{t} \text{a} \text{i} \text{n} \text{a} \text{ṣ} \text{e} \text{-} \text{m} \text{e} \text{-} \text{ṣ} \text{a}, \) "when she heard this";
- \( \text{ṣ} \text{a} \text{m} \text{n} \text{a} \text{n} \text{a} \text{l} \text{i} \text{i} \) \( \text{a} \text{n} \text{n} \text{u} \text{n} \text{l} \text{i}, \) "these images";
- \( \text{a} \text{m} \text{a} \text{n} \text{a} \text{a} \text{t} \text{i} \) \( \text{a} \text{n} \text{n} \text{a} \text{n} \text{a} \text{u} \text{l} \text{i}, \) "these things".

(c) ʕullī, "that"

Sing. ʕullā (Nom.); ʕullī (Gen.)

Plur. ʕullūti

The following examples illustrate their use:

- \( \text{u} \text{d} \text{-} \text{m} \text{u} \text{u} \text{l} \text{-} \text{l} \text{u} \text{-} \text{n}, \) "that race";
- \( \text{a} \text{-} \text{ḥi} \text{u} \text{l} \text{-} \text{l} \text{ī} \text{e}, \) "on that side";
- \( \text{l} \text{a} \text{b} \text{a} \text{u} \text{n} \text{u} \text{l} \text{u} \text{n} \text{l}, \) "those buildings".

(d) ʕağā, "this"

The form ʕağā is used for all numbers, genders and cases; the following forms also occur:

Sing., f. ʕağāta

Plur., m. ʕagānūtu

" f. ʕaganīti

The following examples illustrate their use:

- \( \text{u} \text{n} \text{-} \text{m} \text{u} \text{a} \text{g} \text{a} \text{-} \text{a}, \) "this day";
- \( \text{i} \text{n} \text{a} \text{ḥa} \text{ṣ} \text{-} \text{ḥa} \text{r} \text{a} \text{g} \text{a} \text{-} \text{a}, \) "on this ground";
- \( \text{i} \text{r} \text{-} \text{ṣ} \text{-} \text{t} \text{i} \text{m} \text{a} \text{g} \text{a} \text{-} \text{a} \text{-} \text{t} \text{a}, \) "this earth";
- \( \text{d} \text{ī} \text{b} \text{-} \text{b} \text{i} \text{a} \text{g} \text{a} \text{-} \text{m} \text{u} \text{-} \text{t} \text{e}, \) "these words";
- \( \text{m} \text{ā} \text{l} \text{ī} \text{a} \text{g} \text{a} \text{-} \text{n} \text{e} \text{-} \text{t} \text{u}, \) "these lands".

The relative pronoun is:

\( \text{ṣ} \text{a} \) "who, which"

The relative pronoun ṣa is always written ь and is used for all numbers, genders and cases. When the relative ṣa has the force of a genitive and would be translated in English by "whose", the substantive in the relative clause takes the corresponding pronominal suffix, e.g. ь.
In Assyrian, as in Hebrew and the other Semitic dialects, roots or stem-words consist of two, three and four consonants; of these, triliteral roots, or roots of three consonants are by far the most common. A root contains in itself a meaning or idea from which are formed both the verb and the noun (substantive and adjective); the root in fact may be compared to a skeleton, which when clothed with different vowels and sometimes with additional consonants gives expression to the various nominal and verbal forms of its inherent meaning or idea. The triliteral root NMR, for instance, contains the inherent idea of brightness or being bright, and forms the skeleton or base of the verb namāru "to be bright", of the adjective namru "bright", and of the substantives namirtu and namurtu “brightness”.

NOUNS.
In examining an Assyrian word, therefore, the student's first duty is to identify the root from which it is derived. In the case of nouns he will find little difficulty in doing this after he has grasped the principal forms which they assume. These may be briefly described under the following five divisions:

I. Many nouns are formed merely by the internal addition of vowels to the root. As the nouns so formed begin with the first letter of the root and do not contain other consonants, their roots are easily recognised, e.g.

- šaknu "governor", from šakānu "to set, appoint".
- zikru "name", " zakāru "to name".
- šulmu "peace", " šalāmu "to be complete, prosperous".
- nakaru "hostile", " nakāru "to be different, hostile".
- zašipu "post", " zašipu "to set up, erect".
- lubēšu "garment", " labēšu "to cloth oneself".

Many nouns in addition to their internal vowels take also the feminine terminations atu, itu, or tu (see below, p. LVI f.), e.g.

- nisīrū "treasure", from nasāru "to watch, guard".
- puluštu "fear", " palušu "to fear".

II. In some nouns the second or the third letter of the root is doubled, e.g.

1 In most Assyrian dictionaries the words are arranged as far as possible under their respective roots and not necessarily according to the consonants or vowels with which they happen to begin. As Assyrian possesses no alphabet it is impossible to cite in cuneiform a root composed only of consonants. A common expedient therefore is to use Hebrew characters in citing Assyrian roots, as the Hebrew alphabet contains consonants which correspond to the consonantal sounds in Assyrian (see above p. XXVI). As however the consonants in themselves are incapable of being pronounced the Infinitive of the verb is frequently cited as the root. Thus the root NMR may be cited (1) in Hebrew characters as the root כֹּזַע, or (2) in transliteration as namāru. Here and in the Vocabulary the latter plan has been adopted.
kašāpu “magician”, from [kašāpu] “to bewitch”.  
piḷaḷku “axe”, ” [piḷaḷku] “to strike, slay”.  

III. Some nouns are formed by the addition of prefixes. The roots of these nouns are less easy to identify than those of the nouns in sections I and II, as they do not begin with the first letter of the root. The prefix may take the form of  
(a) a vowel, e. g., ikribu “prayer”, from karabu “to bless, to pay homage to”.  
(b) m (or n, when the root contains a labial, i. e. b, m or f), e. g.  
maškanu “place”, from šakānu “to set”.  
mālaku “way”, ” alāku “to go”.  
mīšaru “righteousness”, ” [ešēnu] “to be straight”.  
narkabtu “chariot”, ” rakābū “to ride”.  
narānu “love”, ” rāmu “to love”.  
napharu “totality”, ” paḥāru “to collect”.  
(c) š, e. g. šahluṣtu “destruction”, from ḫalāku “to be destroyed”; šurbū “great”, from rabū “to be great”.  
(d) t, e. g. tamḥaru “fight”, from maḥāru “to oppose”; lāniḥu “sighing”, from [anāhu] “to sigh”.  

IV. In a few nouns a t is inserted after the first letter of the root, e. g.  
gilmašu “perfect”, from gamālu “to complete”.  
rītpāṣu “wide”, ” rapāṣu “to be wide”.  

V. Some nouns are provided with special terminations, of which the principal are  
(a) the termination ānu, e. g. kurbānu “offering”, from karabu “to pay homage to”.  
(b) the termination ū, e. g. arku “future”, from [arakku] “to be behind”; maḥru “former”, from maḥāru “to oppose, to be opposite”.  

Nominal forms.
(c) the termination ṭu, by which abstracts are formed from a few concrete nouns, e. g. bēlītu “lordship”, from bēlu “lord”; ilītu “divinity”, from ilu “god”; šarrītu “royalty”, from šarru “king”.

A few nouns, derived from stems the first radical of which is weak,¹ have dropped the initial vowel and begin with the second radical, e. g. bīlītu “tribute”, from abālu “to bring”; lišu and liṭtu “child”, from alādu “to bear”; simtu “adornment”, from asāmu “to be adorned”; šubtu “dwelling”, from ašābu “to dwell”.

Genders.

Assyrian possesses two genders masculine and feminine. The majority of substantives are either masculine or feminine, but some are of common gender. The feminine of adjectives and of some masculine substantives is formed by the addition of atu or of the shortened form tu to the nominal stem, e. g.

**Formation of the feminine.**

- šarru “king”, šarratu “queen”.
- malku “prince”, malkatu “princess”.
- arđu “slave”, ardatu “handmaid”.
- kalbu “dog”, kalbatu “bitch”.
- māru “son”, mārītu “daughter”.
- bukru “first-born” (m.), bukurutu “first-born” (f.).
- rubā “great”, fem. rubātu.
- dannu “strong”, ” dannatu.
- nakru “hostile”, ” nakirtu.
- gamru “whole”, ” gamirtu.
- damku “favourable”, ” damiktu.
- kabtu “heavy”, ” kabītu.
- rapšu “broad”, ” rapāštu.
- arkū “green”, ” arūktu.

¹. The stems, from which these nouns are derived, begin in other Semitic languages with the consonant t; this consonant is only represented in the corresponding Assyrian words by a vowel (see above, p. XXVII f.).
Nouns

Some adjectives form their feminine in ūtu though not preceded by i or e, e. g.

raḇū “great”, fem. raḇītu.

A few adjectives form their feminine in ūtu, e. g.

šurū “great”, fem. šurūtu.

šakū “high”, šakūtu.

The plural of nouns in Assyrian is formed by the addition of various terminations to the nominal stem. Substantives in the plural take the following terminations:

(a) ē, e. g. šami “heaven”, plur. šāmē.

mē “water”, mē.

malik “prince”, malikē.

nišu “people”, nišē.

N. B. The interchange of the vowels e and i already referred to (see above p. XXVI) is especially frequent in this form of the plural, e. g. the plural of malik may be written mal-ki, that of nišu, ni-ši.

(b) āni, e. g. ēlu “god”, plur. ēlānī.

huršu “mountain”, huršānī.

ardu “slave”, ardānī.
(c) ā, especially the plural of parts of the body which occur in pairs, e. g.

īnu “eye”, plur. īnā.

uṣnu “ear”, “ uṣnā.

iḍu “side”, “ iḍā.

(d) āti, the plural of substantives with the feminine termination in the singular; should the preceding syllable contain an i or e, the ā of the plural termination generally becomes e, e. g.

ṣ̌arratu “queen”, plur. ṣ̌arrāti.

ki̊bratu “region”, “ kibrāti.

tāmtu “sea”, “ tāmāti.

bēltu “lady”, “ bēltēti.

Some substantives form their plural in āti or īti although in the singular they are without the feminine termination, e. g.

nāru “river”, plur. nārāti.

kānū “reed”, “ kānāti.

kudurru “boundary”, “ kudurreti.

Many substantives have more than one form of plural, e. g. .stopPropagation(), ṣa-dī-e (i. e. ṣadē), and .stopPropagation(), ṣadāni rā (ni), occur as plurals of ṣadū, “mountain”; .stopPropagation(), gīr-rē-e (i. e. gīrē), and .stopPropagation(), gīr-rē-ti (i. e. gīrēti) occur as plurals of gīrū, “expedition”.

The masculine plural of adjectives is formed by means of the termination āti, the feminine plural by the termination ēti, which generally becomes ēti after a preceding i or e, e. g.

<table>
<thead>
<tr>
<th>adjective</th>
<th>masc. plur.</th>
<th>fem. plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>damku “favourable”</td>
<td>damkāti,</td>
<td>damkāti.</td>
</tr>
<tr>
<td>rabū “great”</td>
<td>rabūti,</td>
<td>rabūti.</td>
</tr>
<tr>
<td>gaṣru “strong”</td>
<td>gaṣrūti,</td>
<td>gaṣrūti.</td>
</tr>
<tr>
<td>ellu “bright”</td>
<td>ellūti,</td>
<td>ellūti.</td>
</tr>
<tr>
<td>rūku “distant”</td>
<td>rūkūti,</td>
<td>rūkūti and rūkēti.</td>
</tr>
</tbody>
</table>
The adjective generally follows the substantive to which it refers, e.g. \( \text{šarru dan-nu} \), "mighty king"; \( \text{ilăni pl rabúti pl} \), "the great gods"; \( \text{u-me ru-kúli} \), "distant days". When special emphasis is to be laid upon the adjective it is placed before the substantive, e.g. \( \text{da-li-ih-tu māt-su} \), "his disordered land".

Substantives and adjectives in the singular end in one of the three vowels \( u, i \) and \( a \), which as a general rule may be regarded as marking the nominative, the genitive and the accusative case respectively, e.g. \( \text{šu-nu-ki ši-ru} \), "thy name is exalted"; \( \text{be-lük ta-ha-zi} \), "lady of battle"; \( \text{ku-la i-kab-bu-u} \), "a cry they utter". To this rule, however, exceptions constantly occur, the case endings being often employed indiscriminately, e.g. \( \text{li-ba-ki li-nu-ša} \), "may thy heart have rest"; \( \text{nu-ru ul im-ma-ru} \), "the light they do not behold". The termination \( i \) in substantives in the nominative or accusative is frequently not the case-ending but the suffix of the first person singular, e.g. \( \text{nu-ri lim-mir} \), "may my light shine"; \( \text{ši-mi-e tas-li-ti} \), "hear my prayer".

To substantives and adjectives the particle \( ma \), or its shortened form \( m \), is frequently appended. Whatever may have been the original use of this mimation, as it is termed, it has been so far weakened that its omission or insertion in no way alters the meaning of a word, nor does it affect in any way its definite or indefinite signification, e.g. \( \text{be-lu} \), and \( \text{be-lum} \), both mean "a lord" or "the lord"; \( \text{bèltu šur-bu-tu} \), and \( \text{bèltu šur-bu-tum} \), both mean "a mighty lady" or "the mighty lady";
When a noun stands by itself, it is said to be in the absolute state. When a substantive in the genitive is joined to it, it is said to be in the construct state. In consequence of the close connection of two nouns so joined they are pronounced together and there is a tendency to lighten and shorten the first of the two. A noun in the construct state, therefore, (1.) generally drops the mimation, and, if it is a singular noun in the nominative or accusative, it also generally drops the case ending (in some words a short vowel of the stem has already dropped out before the case-ending and this in the construct reappears, e.g. zikru, "name", in the construct becomes zikir); (2.) if the noun is in the genitive, however, the i of the genitive does not disappear; (3.) in the case of a plural noun the plural terminations āni, āti, āli and āti may become respectively ān, āt, āl and āt. The following examples will illustrate the above rules: 𒈨𒈠 đd, nap-ḫar ma-a-ši, "the whole of the land"; 𒊏𒈪 đd, ši-it 𒄀𒈨 𒊩𒈬, "sun-rise"; đd đd, zi-kir māti-šu-un, "the name of their land"; đd đd, bu-kur 𒄀št A-nim, "the first-born of Anu"; đd đd, i-lat i-la-a-li, "goddess of goddesses"; đd đd đd đd đd, a-na zik-ri šu-mi-ša, "at the mention of his name"; đd đd đd đd đd, 𒄀ša-nu-at nu-ub-ša, "years of plenty". These rules, however, are occasionally broken, e.g. đd đd đd đd đd, be-lum a-ba-ri u dun-ši, "lord of power and might".

When two substantives are in apposition it is not essential that they should agree in number, a substantive in the singular frequently standing in apposition to one in the plural, e.g. đd đd đd đd đd, alāni ṣibi šarru-li, "cities, royal
dwellings” (i.e. “royal cities”). The same rule applies to participial expressions which may be in the singular though in apposition to substantives in the plural, e.g. 𒅀𒅁 kil-ia, šarrānī́ a-liú mah-ri-ia, “the kings, who went before me” (i.e. “my predecessors”).

Adverbs.

The following are the principal adverbs in Assyrian; the examples appended illustrate their use:—

ki’am “so, thus”, e.g. 𒅊𒅈 ku-ki-a-Adverbs of manner. am parşḗ-ša, “so are her commands”; 𒅈𒅊𒅁 ma-Da-ri-i a-muš ŋarru ki-a-am i-šab-bi, “thus saith Darius the king”.

mā “thus, as follows”, introducing direct speech, e.g. 𒅊𒅈 Adverbs of time. umma “news they brought me as follows”; 𒅈𒅈𒅆 𒅒Š xul-riš mu-ši ilu Ištar u-šab-ru-u-šu u-ša-an-na-a ia-a-li umma, “a vision of the night Ištar caused him to see, (and) he related (it) to me as follows”.

adū “now”, e.g. 𒅊𒅀 Adverbs of time. a-du-u u-mu-us-su u-sal-la, “now daily do I pray”.

umā “now”, e.g. 𒅀𒅁 u-ma-a māt-su ni-ša-at, “now is his land at rest”.

enīna “now” (opposed to “formerly”), e.g. 𒅆𒅊𒅁 e-nin-na ia-a-li amēlu mār-shipri-šu ša šul-me iš-pu-ram-ma, “now to me his messenger for greeting he sent”.

matīma “whenever, at any time”; with negative, “never”, matēma “e.g. 𒅊𒅁 ma-
ti-ma ina aḥ-rat u-me, "whenever in future days"; ša ma-te-e-ma a-na šarrānī ʾapēl-īa amēla mār-ṣipri-šu la ʾis-pu-ru, "who had never sent his messenger to the kings, my fathers".

Interrogative adverbs. mēnū “how?”, e. g. nā-ku-ma mi-i-nu a-ḳab-ṣi, "how shall I speak?".
mīni

ana mēnī "why?", e. g. a-na me-i-ni il-la-ak, "why is he going?"; ammēnī am-me-ni ta-at-bal agā ṭabā(a) ša ḫakkadi-īa, "why hast thou taken away the mighty crown for my head?".

ammīnī

adi matī “how long?”, e. g. a-di ma-ti, "how long?".

The negative, and particles of prohibition. lā “not”, e. g. ša la ik-nu-ṣu a-na ni-ri-īa, "who had not submitted to my yoke"; ru-ḥi-e lā fābūli pl, "sorceries that are not good"; ʿal lā a-kul, "I have not eaten".

lā in prohibitions is followed by the Present, e. g. la tat-lak, "do not go"; la ta-šim-me-ṣi-na-ti, "thou shalt not hearken to them".

ai “not”, particle of prohibition, is followed by the Preterite, e. g. ši-ṭat-ki ai ḫi-ri-ṣa, "may thy incantation not approach"; mu-gal-li-ti ai ar-ṣi, "a foe may I not possess".

ē “not”, particle of prohibition, is employed with the 2nd pers. sing. of the Preterite, e. g. +
Ana mar-ši e ta-af-ši, "to the sick man do not draw near".

*lū* "verily", is sometimes placed before verbs (3rd pers. masc. sing. and plur., and 1st pers. sing. and plur., of the Preterite); it was no doubt, originally employed to emphasize the verb, but in use it has been so weakened that its insertion or omission does not affect the sense, e. g. 𒊆𒇹, al-ši, and 𒊆𒇹, lu-u al-li, both mean simply "I went". When the verb begins with the vowel ū (as in the Piel, Ifthaal, etc.) *lū* may combine with it to form a single word, e. g. 𒊆𒇹, a-šar-šu-nu, lu-šaš-še-ru (for *lū umašširū*), "their place they deserted".

*lū* as a precative particle is employed with the Preterite and the Permansive to express a wish (see below, VERBS).

*i* "come!", cohortative particle, is employed with the 1st pers. plur. of the Preterite, e. g. 𒉊𒈻𒋛𒈻, i ni-pu-us ša-aš-ma, "Come! let us join battle!";

𒉊𒈻𒋛𒈻, al-ka-nim-ma i ni-rid-ma šiir rimi an-ni-e i ni-ku-la ni-nu, "come! let us go down, and of the flesh of this wild ox let us also eat!".

*i* "up!", cohortative particle, is employed with the 2nd pers. sing. of the Imperative, e. g. 𒉊𒈻, e rid ana kisṭi, "Up! go down to the wood!".

The following adverbs are appended enclitically:—

ma, appended for emphasis to pronouns, nouns, verbs and adverbs, e. g. 𒉊𒈻𒈻𒈻𒈻𒈻, al-la-ma kima šamaš, "thou art like the Sun-god"; 𒉊𒈻, ina šatti-ma ši-a-ti, "in that same year"; 𒉊𒈻, u-pa-šir-
ma šarrāni'ī pl. mātu Ḥat-ti, "I gathered together the kings of the land of Ḥatti".

ni, appended for emphasis to verbs, especially in relative clauses,

e. g. 𒈗𒀀𒈗 𒈗𒀀𒈗 𒈗𒀀𒈗 𒈗𒀀𒈗 𒈗𒀀𒈗, mi-i-nu ša a-ma-ru-ni ša a-šam-nu-ni ina pa-an šarri bēli-ia a-šak-bi, "as I shall see and hear, before the king my lord I will repeat".

ū, appended as an interrogative particle, e. g. 𒊕𒊕𒊕 𒊕, узнā ṣu-ia tu-ṭat-tu-u, "my ears wilt thou open (i. e. inform me)?";

𒊕𒊕นต์1425; 𒊕 𒊕, ul a-na-ku-u mar-ti ili Bel, "am I not the daughter of Bel?"

The adverbial ending īš (or īš) is of very common occurrence, e. g. ṣa-dan-niš, "exceedingly"; ṣa-šaš, "above";

aš-saš, "below"; ṣa-ma'-diš, "much". This adverbial termination is frequently employed for comparison, e. g. a-bu-biš, "like a deluge"; iš-su-rīš, "like a bird"; šal-la-ti-īš, "as booty";

da-bu-ū-eš, "like a hog". Such forms as u-mi-šam-ma, "daily", šal-ti-šam-ma, "yearly", da-ri-šam, "for ever", may be explained as adverbs ending in īš, their terminations being strengthened by ma or m.

Prepositions.

The following are the principal prepositions in Assyrian, together with their ideograms and the forms they most commonly assume when written phonetically:—

ina "in". Ideogr. 𒈗; written phonetically ṣE 𒈗, i-na, rarely ṣE 𒈗, in.

ana "to". Ideogr. 𒈗; written phonetically ṣE 𒈗, a-na.
ištu "from"). Ideogr. 𒐢𒌷; written phonetically 𒂵𒇩, ᵁštu.
ultu 𒉩tablet; 𒊩𒌼tablet, ul-štu.

šitti "with"). Ideogr. 𒊭𒏂; written phonetically 𒊩𒏂, il-ti.
eli "on, upon"). Ideogr. 𒈹𒉩tablet; written phonetically 𒊭𒏂, e-li; ina or ana eli, "upon, concerning, against".
šīr "on, upon, against"). Ideogr. 𒊭𒏂; written phonetically 𒂵𒉩tablet, šī-šir.
muhhi in combination with ina or ana. Ideogr. 𒊩𒉩tablet; written phonetically 𒊩𒉩tablet, muh-ši; ina or ana muhhi, "on, concerning, to, against".
adi "up to, to, together with"). Ideogr. 𒉩tablet; written phonetically 𒂵𒉩tablet, a-di.
gādu "up to, to, together with"). Written phonetically 𒂵𒉢tablet, ga-du.
arki "after, behind"). Ideogr. 𒊭𒏂; written phonetically 𒊩𒏂, a-riski.
baltū "without"). Written phonetically 𒊩𒉢tablet, ba-lu, 𒂵𒉢tablet, ba-lum.

ki "like, as" Written phonetically 𒊭𒏂, ki-i.
kīma "like"). Ideogr. 𒊭𒏂; written phonetically 𒊭𒏂, ki-ma.
aššu "concerning, with a view to, because of"). Written phonetically 𒂵𒉢tablet, 𒂵𒉢tablet, aššu, aššum.
kušī "instead of"). Written phonetically 𒂵𒉢tablet, ku-šum.
kirib "in, within"). Written phonetically 𒊭𒉢tablet, ina kirib, ina kirbi, "in"); ana kirib, ana kirbi, "to"); ištu kirib, ultu kirib, "from, from out of".
lībbī "in, within"). Ideogr. 𒊭𒉢tablet; written 𒊭𒉢tablet, lībbi, "in"); ana lībbī, "to"); ištu lībbī, ultu lībbī, "from, from out of".

păni "before"). Ideogr. 𒊭𒉢tablet; written phonetically 𒂵𒉢tablet, pa-ni.
ina pān, ištu pān, lapān, "before".
mahar “before”. Written phonetically 𒈺𒉺𒌋𒈺, maḫar; ina maḫar “before”; ana mahri, 𒀀𒈺, “into the presence of”.

kaštal “in the midst of”. Ideogr. 𒈺𒉺𒈺; written phonetically 𒎏₃₃₃₃₃, ka-bal; ina kaštal, “in the midst of”.

kašalti “in the midst of”. Written 𒈺𒉺𒈺₃₃, kašal-ti, 𒎏₃₃₃₃₃, kašal-ti; ina kašalti, “in the midst of”.

bērit “between”. Written 𒈺𒈺, bi-rit; ina bērit, ina bēriti, “between, within”.

ina bēri “between”. Written 𒈺𒈺, ina bi-ri, 𒈺𒈺𒈺, i-na bi-ri.

ana tarši “against”. Written 𒀀𒈺𒈺, a-na tar-ši.

ina tarši “opposite, into the presence of; in the time of”. Written 𒈺𒈺𒈺, ina tar-ši.

ištu tarši “from, since”. Written 𒈺𒈺𒈺, iš-tu tar-ši.

pūt “opposite”. Written phonetically 𒎏₃₃, pu-ut; ina pūt, “opposite”.

Conjunctions.

The following are the principal conjunctions in Assyrian:—

u “and”, the copula most frequently used in connecting both sentences and nouns; written 𒈺𒈺 and 𒈺𒈺𒈺.

ma “and”, the copula between two verbs, to the first of which it is appended enclitically; the verb to which it is appended, if it is without a suffix, usually takes the additional vowel a (see below, p. LXXVI).

enuma “when”, e.g. 𒈺𒈺𒈺𒈺, e-nu-uma aš-ru šu-u ušal-ba-ru, “when that place shall have grown old”; 𒈺𒈺𒈺, inu šu-um ištu Marduk ik-bu-šu, “when Marduk commanded”;

inum 𒈺𒈺𒈺, i-nu um šu Marduk iš-di-na, “when Marduk gave”.

inuma 𒈺𒈺, i-nu umšu Marduk iš-di-na, “when Marduk gave”.
CONJUNCTIONS

ki 

“as, when”, e.g. 𒈪𒈬𒈪, ki-i aš-šu-u, and Conjunctio-
s
tions.

ki ša 

ki-i ša aš-šu-u, “as I had said”; 𒅁𒅏𒅝, ki-i ša a-na iššur am-lu-ru, “as I to Aššur had prayed”; 𒈬𒈬𒈬, ki-aššu a-narā šu-a-tu lam-ma-ri, “when thou shalt see that inscription”.

aki ša “as”, e.g. 𒈬𒈬𒈬, a-ki-i ša i-li-šu-u, “as he wishes”.

adi “while, so long as; till, until”, e.g. 𒈬𒈬𒈬, a-di šamē 𒆠 𒈬, “while heaven and earth exist”; 𒈬𒈬, a-di al-la-ku, “until I go”.

ištu 

“since”, e.g. 𒈬𒈬, iš-tu

ultu 

ib-na-an-ni, “since he created me”; 𒈬𒈬, ul-tu ekalla u-tak-li-

lu, “since I completed the palace”.

arki ša “after”, e.g. 𒈬𒈬, ar-ki ša a-na šarri a-tu-ru, “after I became king”.

šumma “if”, e.g. 𒈬𒈬, šum-ma a-me-lum ar-dā i-gur-ma im-tu-ut, “if a man hires a slave and he dies”; 𒈬𒈬, šum-ma la la-pat-la-a ba-a-bu, “if thou dost not open the gate”.

aššu ša “because”, e.g. 𒈬𒈬, aš-šu ša a-mat iššur la iš-šu-ru, “because he had not kept the command of Aššur”. Sometimes aššu is used without ša, e.g. 𒈬, aš-šu a-mat šarru-ti-iššur la iš-šu-ru, “because he had not kept my royal command”; rarely ša is used by itself in the sense of
Conjuctions.

“because”, e. g. en-en-e 
ja-la
ra-su-ru, “because he had not kept”.

lú “or”, e. g. en-e 
na-ka-ra a-ha-a lu ma-ma ša-na-a; “a bitter foe or any other man”;
me me me me me me me
ša i-kal-lu-ni u i-pa-ar-ri-ku, “who shall hinder or display force against”.

lú is often combined with lú in the sense of “or”, e. g.
me me me me me me me
šu-me šal-ra i-pa-ši-tu u lu na-ri-ia u-ša-am-sa-ku, “whoever blots out the record of my name or conceals my tablet”.

“either ... or ... , whether ... or ... ”; with
a following negative, “neither ... nor ... ”;
e. g. en-en me me me me me me me
lu-ia māru-šu lu-ia māru-šu, “either his son or his daughter”;
me me me me me me me me me me me
lu-ia ana ram-ni-šu utāru(ru) u ina mimma ši-pir limullum(tin) abu-narā šu-a-lu u-hal-la-ku, “whether he appropriates (a royal gift), or
through any evil device destroys this monument”;

enuma Sin lu-ia ūmu
XIV KAN lu-ia ūmu XV KAN ilti ilu Šamši la innamīr(īr),
“when the moon neither on the 14th day nor on the
15th day has been seen with the sun”.

Verbs.

Under the heading Nouns it was remarked that roots in Assyrian consist of two, three and four consonants. These roots
are not in themselves words but are the skeletons of words. Each root or skeleton contains some inherent idea which can be traced throughout the various words in which it is found, the words being formed by clothing the root with vowels and sometimes with additional consonants. Examples have already been given of the principal ways in which nouns are formed from roots. It will now be seen how by the addition of other vowels and consonants to the root the various meanings of the verb are obtained. The majority of verbs in Assyrian are triliteral, i.e., they have three consonants in the root.

The Assyrian verb possesses five tenses: the Preterite, the Present, the Imperative, the Participle, the Permansive and the Infinitive. Past action is expressed by the Preterite, present and future action by the Present, while the Permansive expresses a state or condition. Taking as an example for conjugation the root KŠD, which conveys the inherent idea of “conquering”, the forms which these tenses assume in the Kal or simple stem of the verb will be seen from the following paradigm.

<table>
<thead>
<tr>
<th>Person</th>
<th>Preterite</th>
<th>Present</th>
<th>Imperative</th>
<th>Participle</th>
<th>Permansive</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing., 3 m.</td>
<td>ikšud</td>
<td>ikásad</td>
<td>kāš(i)du</td>
<td>kašid</td>
<td>kašādu</td>
<td></td>
</tr>
<tr>
<td>&quot; 3 f.</td>
<td>takšud</td>
<td>takásad</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 m.</td>
<td>takšud</td>
<td>takásad</td>
<td>kušud</td>
<td>kaš(i)dāt(a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 f.</td>
<td>takšudī</td>
<td>takásadī</td>
<td>kušūdī</td>
<td>kašdāti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 1 c.</td>
<td>akšud</td>
<td>akásad</td>
<td></td>
<td>kašdak(u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur., 3 m.</td>
<td>išudū</td>
<td>ikásadū</td>
<td></td>
<td>kašdū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 3 f.</td>
<td>išudā</td>
<td>ikásadā</td>
<td></td>
<td>kašdā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 m.</td>
<td>takšudū</td>
<td>takásadū</td>
<td>kušudū</td>
<td>kašdālunu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 f.</td>
<td>takšudā</td>
<td>takásadā</td>
<td>kušudā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 1 c.</td>
<td>nikšud</td>
<td>nikásad</td>
<td></td>
<td></td>
<td>kašdāni</td>
<td></td>
</tr>
</tbody>
</table>
The vowels of the Preterite, Present and Imperative.

It will be seen that in the above paradigm the vowel \( u \) occurs in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel \( a \) in the second and third syllables of the Present. This is the case with the majority of Assyrian verbs; the rule with its exceptions may be stated as follows:

(1.) Most verbs have the vowel \( u \) in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel \( a \) in the second and third syllables of the Present, \( \text{e.g. } šapāru, \) “to send”, Pret. \( îšpur, \) Imper. \( îšpur, \) Pres. \( îšapar; \) a few verbs however, with \( u \) in the second syllable of the Pret., have \( i \) or \( u \) in the third syllable of the Pres., \( \text{e.g. } labāru, \) “to grow old”, Pret. \( ilbur, \) Pres. \( ilahir; \) \( balātu, \) “to live”, Pret. \( îblu, \) Pres. \( îbalu. \)

(2.) Some verbs have the vowel \( i \) in the second syllable of the Preterite, in the first and second syllables of the Imperative, and in the third syllable of the Present, \( \text{e.g. } pâkādu, \) “to care for, inspect, entrust”, Pret. \( îpkid, \) Imper. \( âkid, \) Pres. \( iâkid. \)

(3.) A few verbs have \( a \) in the second syllable of the Preterite, in the first and second syllables of the Imperative and in the second and third syllables of the Present, \( \text{e.g. } šabātu, \) “to seize”, Pret. \( îšbat, \) Imper. \( šabat, \) Pres. \( îšbat. \)

In the above paradigm it will also be observed that the person is expressed by certain additions which are either prefixed or affixed to the stem; in the Preterite and Present they are prefixed, in the Permansive they are affixed. These additions are significant parts of the personal pronoun; thus the syllable \( ta \) is prefixed in the second person singular and plural of the Present and Preterite and the syllables \( ta, ti \) and \( tunu \) are affixed in the Permansive; the syllable \( a \) is prefixed in the first person singular of the Preterite and Present and the syllable \( ku \) is affixed in the...
first person singular of the Permansive; and the syllable \textit{ni} is prefixed in the first person plural of the Present and Preterite and is affixed in the first person plural of the Permansive. It may further be noted that the second person feminine singular of the Preterite, Present and Imperative ends in \textit{i}; that the third person masculine plural of the Preterite, Present and Permansive and the second person masculine plural of the Preterite, Present and Imperative end in \textit{ā}; and that the third person feminine plural of the Preterite, Present and Permansive and the second person feminine plural of the Preterite, Present and Imperative end in \textit{ā}. In the paradigm syllables which are sometimes added or omitted are placed within parentheses. An accent is placed on the second syllable of the Present to indicate that in pronunciation the tone falls upon this syllable; in writing, the accenting of this syllable is frequently indicated by the doubling of the following radical, \textit{e.g.} ikāšad is written ikāšād. Sometimes the syllable \textit{ni} and, more rarely, the syllable \textit{nu} are affixed to the third masculine plural of the Preterite and Present, while the syllable \textit{ni} is sometimes affixed to the third masculine plural of the Permansive and to the third feminine plural of the Preterite and Present. The fem. singular of the Participle and its masc. and fem. plural are similar to those of the adjective (see above pp. LVI ff.).

The verb possesses ten principal \textbf{stems} or voices to which the following names are assigned:

\begin{tabular}{lll}
Kal & Ifteal & Iftaneal \\
Piel & Iftaal & \\
Shafel & Ishtafal & \\
Nifal & Ittafal & Ittanafal
\end{tabular}

The names of the stems have been adopted from those given to the verb in other Semitic languages. Thus the simple stem is termed \textit{Kal} from the Hebrew adjective \textit{kal} (כָּל) "light", a term which the Jewish grammarians applied to the simple stem
in Hebrew to distinguish it from the stems weighted with formative additions, which they termed "heavy"; the other nine stems take their names from the paradigm of the verb "to do", in Arabic fa'ala (فعلأ), in Hebrew pā'āl (פָעַל).

The signification and formation of the stems of the verb may be briefly described as follows. It should be noted, however, that while the significations here indicated hold good as a general rule, the stems of a verb have sometimes acquired a special meaning; thus lamādu, "to learn", in the Piel signifies "to teach"; abātu, "to destroy", in the Nifal signifies "to fly, to escape"; naphasu, the Nifal of the verb [pālāsu] which does not occur in the Ċal, has not a passive meaning but signifies "to look upon, to behold". The significations of the stems, however, given below, cover the majority of verbs as the student may see for himself by reference to the Vocabulary at the end of the book.

The Ċal is the simple form of the verb. Its formation has been already described.

The Piel has an intensive signification and is formed by doubling the middle consonant of the root.

The Shafel has a causative signification and is formed by prefixing the consonant š.

The Nifal has a passive signification and is formed by prefixing the consonant n.

From these four stems are formed four more by the insertion of a ֵ; they are

The Iftereal, which generally is not to be distinguished in meaning from the Ċal.

The Iftaal, which sometimes has the same meaning as the Piel, and sometimes serves as its passive.

The Ishtafal, which sometimes has the same meaning as the Shafel and sometimes serves as its passive.
The **Ittafal** (*i.e.* *Intafaal*) which like the Nifal has a passive signification.

By the further insertion of an *n* in the Ifteeal and Ittafal are formed two more stems which are

The **Iftaneal**, which has an active signification.

The **Ittanafal** (*i.e.* *Intanafal*), which has sometimes a passive, sometimes an active signification.

From the Iftaaal and Ishtafaal were also formed an Iftanaal and an Ishtanaafal but these forms are of rare occurrence and may here be disregarded.¹ The Ittafal and Ittanafal stand respectively for Intafaal and Intanafal; *n* however, when immediately followed by a consonant, is frequently assimilated, and the assimilation of the *n* to the following *t* takes place throughout these two stems of the verb (see the rule stated above, p. LXVI).

The following is the scheme of the regular verb. The verb *kašādu* is selected as a convenient model for displaying the forms which the stems of the verb assume. It should be noted however that all these forms do not occur in the inscriptions in the case of any one verb. In the Preterite, Present, and Permansive the 3rd pers. masc. sing. is given, in the Imperative the 2nd pers. masc. sing. The tenses are inflected in the other stems as in the Kal, the initial *n* in the Pret. and Pres. of the Piel, Shafel, Iftaal and Ishtafaal being retained in those tenses.

¹ In most Assyrian grammars and dictionaries the stems of the verb, for the sake of brevity, are cited by means of Roman and Arabic numerals. The Kal, the Piel, the Shafel and the Nifal are cited as I₁, II₁, III₁, and IV₁, respectively; the Ifteeal, the Iftaal, the Ishtafaal and the Ittafal as I₂, II₂, III₂ and IV₂ respectively; the Iftaneal, the Iftanaal, the Ishtanaal and the Ittanafal as I₃, II₃, III₃ and IV₃ respectively; while the symbols employed for the Piel-Shafel and the Piel-Ishtafaal (see below) are III₁ and III₁ respectively. This system of abbreviation has the advantage of indicating the relations of the stems to one another but for the sake of simplicity it has not been adopted here or in the Vocabulary at the end of the book.
### Scheme of the Regular Verb.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Preterite</th>
<th>Present</th>
<th>Imperative</th>
<th>Participle</th>
<th>Permansive</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kal</td>
<td>ikšud</td>
<td>ikásad</td>
<td>kušud</td>
<td>kāš(ī)du</td>
<td>kašid</td>
<td>kašādu</td>
</tr>
<tr>
<td>Piel</td>
<td>ukasšid</td>
<td>ukasšad</td>
<td>kuššid</td>
<td>mukaššidu</td>
<td>kuššud</td>
<td>kuššudu</td>
</tr>
<tr>
<td></td>
<td>ukēšid</td>
<td></td>
<td>kuššid</td>
<td>mukaššidu</td>
<td>kuššud</td>
<td>kuššudu</td>
</tr>
<tr>
<td>Shafel</td>
<td>ušakšid</td>
<td>ušakšad</td>
<td>šukšid</td>
<td>mušakšidu</td>
<td>šukšud</td>
<td>šukšudu</td>
</tr>
<tr>
<td></td>
<td>ušekšid</td>
<td></td>
<td>šukšid</td>
<td>mušakšidu</td>
<td>šukšud</td>
<td>šukšudu</td>
</tr>
<tr>
<td>Nifal</td>
<td>ikkašid</td>
<td>ikkašad</td>
<td>nakšid</td>
<td>mukkaš(ī)du</td>
<td>nakšud</td>
<td>nakšudu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iftal</td>
<td>iktāšad</td>
<td>iktāšad</td>
<td>kitšad</td>
<td>muktaš(ī)du</td>
<td>kitšud</td>
<td>kitšudu</td>
</tr>
<tr>
<td></td>
<td>iktēšid</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iftaal</td>
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<td>uktaššad</td>
<td></td>
<td>muktaššidu</td>
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<td>kitāšudu</td>
</tr>
<tr>
<td></td>
<td>uktēšid</td>
<td></td>
<td></td>
<td>muktaššidu</td>
<td>kitāšud</td>
<td>kitāšudu</td>
</tr>
<tr>
<td>Ishtafal</td>
<td>uštakšid</td>
<td>uštakšad</td>
<td>šutakšid</td>
<td>muštakšidu</td>
<td>šutakšud</td>
<td>šutakšudu</td>
</tr>
<tr>
<td></td>
<td>uštekšid</td>
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<td></td>
<td>muštakšidu</td>
<td>šutakšud</td>
<td>šutakšudu</td>
</tr>
<tr>
<td>Ittafal</td>
<td>itlakšad</td>
<td>[iltakšad]</td>
<td>mullakšidu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ittanael</td>
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<td>iktanāšad</td>
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<td></td>
</tr>
<tr>
<td>Ittanafal</td>
<td>ittanakšad</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Piel-Shafel and the Piel-Ishtafal.

In addition to the ten principal stems of the verb which have already been described two others are met with consisting of a Shafel and an Ishtafal formed from the Piel, i.e. the Piel-Shafel and the Piel-Ishtafal. These stems are not of common occurrence, and the following examples will suffice: אָשֵׁר - לִשֵּׁה, uš-nam-mir, “I made bright”, 1 s. Pret., Piel-Shafel from namāru; אָשְׁה אֶּלֶֽה - אֶלֶֽה, uš-la-bar-ri, “he is surfeited”, 3 m. s. Pres., Piel-Ishtafal from barū.

The Permansive expresses a state or condition that already exists whether in the present or the past. In the Kal the Permansive may have a transitive, an intransitive, or a passive
signification, e.g. ꞏ, pa-ki, “he inspects”; ꞌ u ꞏ ꞏ, na-ṣu-u, “they carry”; ꞏ ꞏ ꞏ, la-bit, “he is old”; ꞏ ꞏ ꞏ, ša-lim, “he is safe”; ꞏ ꞏ ꞏ ꞏ, šab-ta-at, “it (f.) was captured”; ꞏ ꞏ ꞏ ꞏ, kat-ma-ku, “I am overwhelmed”; ꞏ ꞏ ꞏ, ša-a-k-nu, “they are placed”. In the Piel, Shafel, and Nifal the Perfensive has a passive signification, e.g. ꞏ, nu-uk-ku-mu, “they were heaped up”; ꞏ ꞏ ꞏ, ša šu-ru-du, “who has been brought down”; ꞏ ꞏ ꞏ, na-al-bu-ša-ku, “I am clothed”.

The Precautive, the tense for expressing a wish, is formed by means of the particle _OC in combination with the Preterite or the Perfensive. The particle _OC always precedes the verb, and, when the first syllable of the Preterite begins with a vowel, _OC unites with it and they form a single word. Thus the _UC of _OC (1) uniting with the first vowel of the 1st person sing., generally becomes _OC, e.g. _OC unites with _OC to form _OC, “may I conquer”; (2) uniting with the first vowel of the 3rd pers. sing., it generally becomes _OC, e.g. _OC unites with _OC to form _OC, “may he conquer”, with _OC it unites to form _OC, “may he lessen”; (3) uniting with the first vowel of the 3rd pers. plur., it becomes _OC or _OC, e.g. _OC unites with _OC to form _OC, “may they conquer”, with _OC it unites to form _OC, “may they release”, with _OC it unites to form _OC, “may they break in pieces”.

It has been already remarked that the accenting of the second Syllable of the Pres. Čal frequently gives rise to the doubling of the second radical, e.g. _OC is written _OC. In the scheme of the Regular Verb syllables that are similarly accented in pronunciation (e.g. the syllable _OC in the Ifteal and the syllable _OC in the Iftaneal) are also marked with an accent; in these verbal forms, as in the Present, the second radical is often doubled, e.g. ꞏ ꞏ ꞏ, ik-tar-ra-bu, “they blessed”, 3 m. pl. Pret. Ifteal from
karābu; ḫurāmā₂₂₂₂₂₂, iy-ha-nab-ba-la, “he plundered”, 3 m. s. Pret. Istaneal from ḫabātu.

In the Preterite, Present, and Permansive all forms ending in a consonant may take in addition one of the three short vowels u, i, or a. In a principal clause a final a is of most frequent occurrence, e. g. ɨ₃₇ᵢ₇₁₇₁₁, ik-ṣu-da, “he conquered”, 3 m. s. Pret. Kal from kaṣādu; ɨ₃₇₁₇₁₁, aš-lu-la, “I carried off”, 1 s. Pret. Kal from šalālu; ɨ₃₇₁₇₁₁, lip-ša-ha, “let him be appeased”, 3 m. s. Prec. Kal from pāšāhu. The vowel a is also generally added to the first of two verbs which are joined by the copula ma, e. g. ɨ₃₇₁₁, iy-pur-am-ma iy-ba-la, “he sent and grasped”, 3 m. s. Pret. Kal from šapāru. In relative clauses a final vowel (generally u) is almost invariably added to the verb, e. g. ɨ₃₇₁₁, ša iy-ba-tu, “who (3 m. s.) had grasped”, 3 m. s. Pret. Kal. from šabālu; ɨ₃₇₁₁, ša aš-ku-nu, “which I had set up”, 1 s. Pret. Kal from šakānu; ɨ₃₇₃, ša aš-zak-ka-ru, “which I speak”, 1 s. Pres. Kal from zakāru; ɨ₃₇₁₁, ša lii-bu-šu, “who is clothed”, 3 m. s. Perm. Iftcal from labāšu. Verbs in subordinate sentences (except conditional clauses) also take a final vowel, generally u; see the examples to the conjunctions, pp. LXVI ff.

As a rule the verb agrees with its subject in number and gender. The 3rd masc. sing., however, is often used loosely for the 3rd fem. sing., e. g. ɨ₃₇₁₁, iy-lu-in-un-ša iy-kun (3 m. s.), “the goddess Ištar inclined her ear”.

Some little practice is required before the student will recognise with ease, in the syllabic writing of the Assyrians, the various forms of the verb which have hitherto been given in transliteration only. In order to familiarize him with verbs as they were written by the Assyrians, a number of parsed examples
are here given in cuneiform; these will be found to illustrate the paradigms and rules already given.

Examples illustrating the forms of the Regular Verb.

- 3 m. s. Pret. Kal fr. Šakānu. iš-kun, “he set”.

- 3 m. s. Pret. Kal fr. Paḫādu. ip-ki demás, “he has entrusted”.

- 3 m. s. Pret. Kal fr. Paḫānu. ip-laḫ, “he was afraid”.


- 3 m. pl. Pret. Kal fr. Šapāru. š, “they sent”.


- 3 m. s. Prec. Kal fr. Balātu. lu-uš-pur, “let me send”.

- 3 m. pl. Prec. Kal fr. Šapāru. liš-ku-nu, “let them set”.

- 3 m. s. Pres. Kal fr. Šakānu. i-na-ga-ga, “he bellows”.

- 3 m. s. Pres. Kal fr. Naṭālu. i-na-aṭ-faš, “he gazes”.

- 3 m. s. Pres. Kal fr. Zaḫaru. i-zak-kar, “he speaks”.

- 3 m. s. Pres. Kal fr. Zaḫānu. i-za-an-na-nu, “he sends rain”.


- fr. Šabātu. ta-ša-ba-li, “thou dost grasp”.
Explanations illustrating the forms of the Regular Verb.

- **a-mah-ḥa-aš**: "I will smite": 1 s. Pres. Kal fr. mahāṣu.
- **ku-ṣu-ud**: "conquer": 2 m. s. Imp. Kal fr. kaṣādu.
- **tu-bu-uk**: "pour out": 2 m. s. Imp. Kal fr. ṭubāku.
- **gi-mil**: "spare": 2 m. s. Imp. Kal fr. gamālu.
- **ṣa-bat**: "grasp": 2 m. s. Imp. Kal fr. sabātu.
- **sa-pi-nu**: "overcoming": m. s. Part. Kal fr. sapānu.
- **la-bir**: "it is old": 3 m. s. Perm. Kal fr. labāru.
- **tam-hat**: "she is holding": 3 f. s. Perm. Kal fr. tamāhu.
- **ha-aṣ-ḥa-a-ta**: "thou desirest": 2 m. s. Perm. Kal fr. haṣāhu.
- **ṣa-am-da-ku**: "I am yoked": 1 s. Perm. Kal fr. samādu.
- **rab-ṣu**: "they crouch": 3 m. pl. Perm. Kal fr. rabāṣu.
- **lab-šu**: "they are clothed": 3 m. pl. Perm. Kal fr. labāšu.
- **kat-ma**: "they (f., i.e. lips) are pressed together": 3 f. pl. Perm. Kal fr. katāmu.
- **u-rak-kis**: "I made fast": 1 s. Pret. Piel fr. rakāṣu.
- **u-ṣa-aḥ-ḥir**: "I lessened": 1 s. Pret. Piel fr. ṣehēru.
- **u-ḥal-liḵ**: "I destroyed": 1 s. Pret. Piel fr. ḫalāku.
- **u-na-aṣ-ši-ku**: "they kissed": 3 m. pl. Pret. Piel fr. naṣāku.
- **li-ṣa-ah-hi-ir**: "let him lessen": 3 m. s. Prec. Piel fr. ṣehēru.
- **tu-ṣal-lam**: "thou causest to prosper": 2 m. s. Pres. Piel fr. ṣalāmu.
VERBS

Examples illustrating the forms of the Regular Verb.


“give life to”: 2 m. s. Imp. Piel fr. balāṭu.

“abandon”: 2 m. s. Imp. Piel fr. [mašārụ].

“make bright”: 2 m. s. Imp. Piel fr. namārụ.

“afflicting”: m. s. Part. Piel fr. dalābụ.

“it is turned”: 3 m. s. Perm. Piel fr. saḥārụ.

“he caused to take”: 3 m. s. Pret. Shafel fr. šabāṭu.

“I caused to fall”, i.e. “I overthrew”: 1 s. Pret. Shafel fr. maḵāṭu.

“they caused to submit”: 3 m. pl. Pret. Shafel fr. kanāṣu.

“make ready”: 2 m. s. Imp. Shafel fr. [kalālụ].

“to abase”: Inf. Shafel fr. šapālụ.

“he was destroyed”: 3 m. s. Pret. Nifal fr. balākụ.

“let it be set”: 3 m. s. Prec. Nifal fr. šākānụ.

“let it be torn away”: 3 m. s. Prec. Nifal fr. paṭāru.

“he is held fast”: 3 m. s. Pres. Nifal fr. šābālụ.


“he broke”: 3 m. s. Pret. Iftéal fr. šabārụ.

“they feared”: 3 m. pl. Pret. Iftéal fr. paṭāṭu.

“They are equal”: 3 m. pl. Perm. Iftéal fr. šaḵālụ.
Examples illustrating the forms of the Regular Verb.

\[ \text{Iftaal fr. } \text{[pararu]} \]

\[ \text{Iftaal fr. } \text{[kamaru]} \]

\[ \text{Iftaal fr. } \text{[rakahbu]} \]

\[ \text{Iftaal fr. } \text{[karabu]} \]

\[ \text{Iftaal fr. } \text{[sabatu]} \]

\[ \text{Iftaal fr. } \text{[hamatu]} \]

\[ \text{Iftaal fr. } \text{[kalahu]} \]

\[ \text{Iftaal fr. } \text{[tabaku]} \]

\[ \text{Iftaal fr. } \text{[saparu]} \]

\[ \text{Iftaal fr. } \text{[sakamu]} \]

\[ \text{Iftaal fr. } \text{[saharu]} \]

We have hitherto considered those verbs which contain three strong radicals, i.e. verbs in which the three consonants that compose the root appear in every verbal form. When the beginner with the help of the explanations appended has mastered the two paradigms on pp. LXIX and LXXIV and has worked through the list of examples just given he will be in a position to parse correctly a majority of the verbs he will meet with in the texts transliterated and translated in the reading book. It would be well for him therefore not to trouble himself at first with the
"weak verbs" *i. e.* verbs in which certain consonants of the root undergo phonetic changes, or in which one or more letters of weak verbs the root are represented by vowels in Assyrian though by consonants in other Semitic languages. When he has thoroughly familiarized himself with the forms of the strong verb he will find little difficulty in recognizing the same forms in the various classes of weak verbs.

Before proceeding to the consideration of the weak verbs it will be necessary to explain, as briefly as possible, the terms which are usually employed for their classification. For the sake of brevity, when reference is made to "the first letter of the root", "the middle letter of the root" and "the third letter of the root", the feminines of the Latin adjectives *primum* "first", *medius* "middle", and *tertius* "third" are employed, the feminine substantive *littera* "letter" being in each case understood. For example, the first letter of the root of the verb *nadanu* "to give" is *N* (Hebrew י); instead of describing this as "a verb the first radical of which is N", it may be more shortly described as a verb "primae י". In the verb *šalātu* "to plunder" the consonant *L* occurs as the third as well as the middle letter of the root; it may thus be briefly described as a verb "mediae geminatae"; *i. e.* a verb with the middle letter of its root doubled, from the Latin *geminatus* "doubled".

In many words only two consonants appear in the root in Assyrian although in other Semitic languages the same roots contain three consonants. This arises from the fact that certain consonantal sounds, for which characters exist in other Semitic languages, were not represented in the Assyrian syllabary. It has already been explained (see above, p. XXVII f.) that the Assyrians had no signs for distinguishing the seven sounds represented by the Hebrew consonants *ס, פ, פ* (Arabic ẓ), *י* (Arabic ẓ and ẓ), *י* and *י*; and a number of examples were given in Hebrew and Arabic of roots containing these consonants...
which in Assyrian were simply represented by vowels. Although these consonants do not occur in Assyrian their original existence in many roots has left its traces on the vowels; for these will be found to vary to some extent according to the consonants which the root originally contained. Moreover, as Assyrian is the least known of the principal Semitic languages, a great deal of our knowledge of the meanings of its roots has been obtained by comparing them with the corresponding roots in other Semitic languages. For these two reasons it will be obvious that although Assyrian did not distinguish the seven consonantal sounds referred to above, some system for distinguishing roots which originally contained them would be of service for purposes of comparison. To meet this end the following system has been invented on the Continent and is now generally adopted in books published there. For the convenience of the student who will need to consult fuller works on Assyrian, a brief description of it is here appended.

The Hebrew letter ש, which as a consonant simply marks the System of classification, is taken as a general symbol for the seven consonantal sounds ש, נ, ג (י), ד (ו), ד (ד), י and י; and these are distinguished from one another by a small index figure placed beneath the ש. Thus ש is cited as ש₁, נ as ש₂, ג (י) as ש₃, ד (ו) as ש₄, ד (ד) as ש₅, י as ש₆, and י as ש₇. The verb akâhu “to eat” (Hebr. אָכָל) is thus referred to as a verb “primae ש₁”; alâku “to go” (Hebr. עָלָק) is referred to as a verb “primae ש₂”; edêšu “to be new” (Hebr. עֶדֶשׁ) is referred to as a verb “primae ש₃”; ebôru “to cross” (Hebr. עָבָר, Arab. عَبْر) is referred to as a verb “primae ש₄”; erêbu “to enter” (Hebr. עֵרָב, Arab. عَرْب) is referred to as a verb “primae ש₅”; alâdu “to bear” (Hebr. עָלַד, i. e. עָלַד) is referred to as a verb “primae ש₆”; and enêšu “to suck” (Hebr. עֶנֶשֶׁ) is referred to as a verb “primae ש₇”. Similarly verbs containing these consonants as their middle radicals may be referred to as verbs “mediae ש₁”, “mediae ש₂”, etc., and verbs in which the third letter
of the root is "weak" may be referred to as verbs "tertiae infirmae".

Of the weak verbs cited below the first two classes, i.e. verbs *mediae geminatae* and verbs *primae* 𐤃, contain in the root three consonants, certain of which undergo phonetic changes; the remaining classes contain examples of verbs in the roots of which the Semitic consonants occur which have been referred to in the preceding paragraph:—

I. Verbs *mediae geminatae* (verbs in which the second and third letters of the root are the same) are in the main conjugated like the regular verb. In a few verbal forms a contraction of the second and third letters of the root takes place, *e.g.* šalālu (root 𐤃𐤁𐤀𐤇) "to plunder", 3. m. s., Perm. ḫal šal (for ḫalil).

II. Verbs *primae* 𐤃 (verbs in which the first letter of the root is 𐤄) are in the main conjugated like the regular verb. In accordance with the rule stated on p. LXVI, the 𐤄, when immediately followed by a consonant, is frequently assimilated; in the Imper. ḫal the 𐤄 disappears, *e.g.* na-šāru (rt. ḫās) "to protect", ḫal Pret. ʾissur (for inšur), Imper. ṯṣur.

III. Of verbs *primae* 𐤆 (verbs in which the first letter of the root is 𐤆), the following are examples: akālu (rt. ḫākālu) "to eat", ḫal Pret. ʾikul, Pres. ʾikkal, Imper. akul, Part. ʾākil, Ifteal Pret. itakal; aḥāzu (rt. ṭāḥāzu) "to hold", ḫal Pret. ḫhuṣ, Pres. ḫḥāz, Piel Pret. ṭʾāḥāz, ṭḥāz, Pres. ʾuḥḥāz, Shafel Pret. ʾuḥḥāz, Pres. ʾuḥḥāz; amāru (rt. ṭāmāru) "to see", ḫal Pret. ṭmūr, ṭmur, Pres. ṭmnar, Imper. ṭmur, Nifal Pret. ṭmnar, Inf. ṭnmuru.

IV. Of verbs *primae* 𐤇 (verbs in which the first letter of the root is 𐤇) the only one of frequent occurrence is alāku (rt. ḫālak) "to go", ḫal Pret. ʾillik, Pres. ʾillak, Ifteal Pret. ʾillak.


IX. Of verbs *primae K*₇ (verbs in which the first letter of the root is י) the following is of frequent occurrence: [*esēru*] (rt. ובש) “to be straight, right”, Kal Pret. *ēšir*, Shafel
VERBS

Pret. ʿuṣṣir, Imper. ʿṣṣir, Perm. ʿṣṣur, Ishtafal Pret. ʿuṣṭṣir, Inf. ʿuṣṭṣuru.

X. Of verbs mediae ₪₁ (verbs in which the middle letter of the root is ₪) the following are examples: maʾādu, mādu (rt. ʿṣṣ₁ ʿ) “to be many”, ʿKal Pret. inʾid, imid, Pres. inaʾid; šaʾālu (rt. ʿṣṣ₁ ʾ) “ask”, Pret. išʾal, Imper. šaʾal, Ifteal Pret. išṭaʾal, Piel Pres. ušaʾal.

XI. Verbs mediae ₪₂ (verbs in which the middle letter of the root is ₪) are of rare occurrence and may here be disregarded.

XII. Of verbs mediae ₪₃ (verbs in which the middle letter of the root is ₪, i. e. ʾ) that of most frequent occurrence is rāmu (rt. ʿṣṣ₃ ʾ) “to love”, ʿKal Pret. irām, irīm, Pres. irām, Imper. rīm, Part. rāʾimu.

XIII. Of verbs mediae ₪₄ (verbs in which the middle letter of the root is ʿ, i. e. ʾ) the following are examples: bēlu (rt. ʿṣṣ₄ ʿ) “to rule”, ʿKal Pret. ibēl, īpēl; [rēṣu] (rt. ʿṣṣ₄ ʾ) “to rejoice”, Pret. irēš, irēš, Ifteal Pret. irīš.

XIV. Verbs mediae ₪₅ (verbs in which the middle letter of the root is ʿ, i. e. ʾ) are of rare occurrence and may here be disregarded.


XVI. Of verbs mediae ₪₇ (verbs in which the middle letter of the root is ʾ) the following are examples: ūba (rt. ʿṢṣ₇ ʾ) “to be good”, ʿKal Pret. ifīb, Pres. ifīb, ifībbi, ifīb, Perm.
Examples of weak verbs.

XVII. Verbs *tertiae infirmae* (verbs in which the third letter of the root is weak) are of frequent occurrence. Of verbs *tertiae* $S_1$ (verbs in which the third letter of the root is $S$) the following are examples: ḫattū (rt. $S_1\mu\lambda$) "to sin", Kal Pret. ḫattī, Pres. ḫattī; malū (rt. $S_1\mu\lambda$) "to fill, to be full", Kal Pret. -imli, Ifteal Pret. -intali, Piel Pret. -umallī. Verbs *tertiae* $S_2$ are of rare occurrence and may here be disregarded. Of verbs *tertiae* $S_3$ (verbs in which the third letter of the root is $I$) the following are examples: pītū (rt. $S_3\lambda\eta$) "to open", Kal Pret. iptī, iptā, Pres. ipatti, iptī, iptū, Imper. iptī, pītū, Part. pētū; laḵū, liḵū (rt. $S_3\lambda\epsilon$) "to take", Kal Pret. ilḵī, ilḵā; Pres. ileḵī, ileḵī, Imper. ileḵī, Ifteal Pret. ileḵī. Of verbs *tertiae* $S_4$ the following are examples: šemū (rt. $S_4\mu\lambda$) "to hear", Kal Pret. šimī, Pres. šimī, šimimī, Imper. šimī; šebū (rt. $S_4\epsilon\lambda$) "to be satisfied with", Kal Pret. šbī. Many verbs *tertiae infirmae* might, by comparison with the corresponding roots in Arabic, be classified as verbs *tertiae* $S_6$ or *tertiae* $S_7$; these two classes of verbs however are usually treated together as it is frequently impossible to distinguish between them. In the corresponding roots in Hebrew the original $I$ and $Y$ have both been changed to $T$ which merely serves to carry the vowel and has no consonantal force: it is customary therefore in citing Assyrian roots, which belong to these two classes, to employ $T$ as a symbol for the third letter of the root. The following are examples of these two classes of verbs *tertiae infirmae*: bānū (rt. ṣāḇē) "to build", Kal Pret. ibnī, Pres. ibnī, Imper. bīnī, Part. bānī, bānū, Perm. bāni, Ifteal Pret. ibtānī, Nifal Pret. and Pres. ʾibnī, Ittafal Pret. and Pres. ʾittānī; šātū (rt. ṣāḥē) "to drink", Kal Pret. šītī, Pres. šattī, Imper. šītī; barū (rt. ṣāḇē) "to see".

In some verbs two letters of the root are weak; such verbs are termed “doubly weak” and exhibit the peculiarities of both the classes of weak verbs to which they belong. Thus the verb *nādu* (rt. *נַעֲדָ‬*) “to exalt” is a “doubly weak” verb, as it is both *primaes* and *mediaes* * נַעֲדָ‬;* *nāšū* (rt. *נָשַׁ‬) “to raise” is both *primaes* and *tertiaes* נַעֲדָ‬;* *elū* (rt. *לִעְלָ‬) “to be high” is both *primaes* and *tertiaes insfrmaes* נַעֲדָ‬;* *idū* (rt. *קַיִם‬) “to know” is both *primaes* and *tertiaes* נַעֲדָ‬;* *bā’u* (rt. *בָּעַ‬) “to come” is both *mediaes* and *tertiaes* נַעֲדָ‬.

LIST OF SIGNS.

The following List of cuneiform signs is given for reference, and should be used together with the Vocabulary when reading the texts in the main body of the book. The principles on which the list has been arranged are as follows. It has been already stated on pp. XXI ff., that the cuneiform writing had its origin in picture-writing, the inventors of the system being accustomed to draw rough pictures to represent objects, actions, etc. At an early date the pictures lost their exact forms and became mere groups of wedges, chiefly because soft clay was used as the principal writing material. The original picture-writing, moreover, in addition to its change in outward form, underwent development with regard to the meaning of the characters. For most of the picture-signs, or ideograms, were, in course of time, used to express the sounds of the names of things which they represented, apart from their meanings; thus arose and came into use, side by side with the original picture-writing, a system of writing words phonetically by means of syllables. Among the Babylonians and Assyrians these two systems also existed side by side. A sign could thus be employed as (1) a single syllable of a word; (2) an ideogram which stood for a whole word; (3) a determinative to indicate the general meaning of an ideogram; and (4) part of an ideogram consisting of two or more signs.
In the following list the principal Assyrian signs are given with their most usual syllabic values and ideographic meanings. The list is divided into three columns. In the first column is the sign to be explained; in the second are its chief phonetic values; and in the third are the complete words which are its meanings when it is used as an ideogram or as the first part of an ideogram. For example, the first sign in the list, —, when occurring in the inscriptions, may possibly be used phonetically for any one of the four syllables aš, rum, dil or ṣil, e. g. — I, aš-šu, “because of”; — — —, zi-ka-rum, “male”; — — —, mi-dil šamē(e), “the bolt of heaven”; — —, ba-ṭil, “discontinued, in abeyance”; or it may be used as an ideogram for any of the words cited in the third column, e. g. — — — —, ina mātu Aššur ki, “in Assyria”; — — —, m Aššur-ah-iddina, “Esarhaddon”; or finally it may occur as the first sign in an ideogram composed of more than one sign, e. g. — — —, i-na ḫu kussi, “on the throne”. And so on throughout.

The signs in this list are arranged in order according to the Order of direction of the wedge or wedges with which they begin, the general order being as follows:—(1) the signs beginning with horizontal wedges (first those beginning with one horizontal wedge —, then the signs beginning with two wedges —, then those with three wedges —, then those with four wedges —); (2) the signs beginning with diagonal wedges (first those beginning with one diagonal wedge —, then those with two —, then those with three —, and finally those that begin with the large diagonal wedge —); (3) the signs the beginnings of which contain the upright wedge (those signs beginning with the single wedge, —, being followed by those beginning with —, —, and last of all by those beginning with two or more upright wedges). In each of these main divisions the same order is followed with regard to the second and third wedges of each sign.
<table>
<thead>
<tr>
<th>Sign</th>
<th>Syllabic values</th>
<th>Ideograms</th>
</tr>
</thead>
</table>
| 1.   | aš; rum; dil, țil | - , (1) Prep. ina, “in”.  
|      |                 | ” (2) Abbreviation for Aššur, the land Assyria, written (Arial) ≡ ( Emblem ).  
|      |                 | ” (3) In proper names employed as ideogram for the god Aššur; for nadānu, “to give”; and for aπlu, “son”.  
|      |                 | ( Emblem )  
|      |                 | ( Emblem )  
|      | kussū, “throne”. | |
| 2.   | hal             | - , sometimes employed as sign for the plural.  
|      |                 | ( Emblem )  
|      | bārū, “seer, magician”. | |
|      |                  | ( Emblem )  
|      | Idiklat, Dišklat, the Tigris. | |
| 3.   | muk, muk       | - , kāšu, “to give”. | |
| 4.   | ba              | - , (1) idū, “to know”  
|      |                 | ” (2) li’ū, “wise”.  
|      |                 | - , (1) mašku, “skin, hide”.  
<p>|      |                 | ” (2) erēbu, “to increase”. |</p>
<table>
<thead>
<tr>
<th>Signs</th>
<th>Syllabic values</th>
<th>Ideograms</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Signs" /></td>
<td>šin, šun; rug, ruk, ruk</td>
<td>$\text{[sign]}$ (1) polu, &quot;reign, year of reign; symbol of royalty, ring&quot; (א).</td>
</tr>
<tr>
<td>7. <img src="image" alt="Signs" /></td>
<td>bal, pal</td>
<td>$\text{[sign]}$, (1) polu, &quot;reign, year of reign; symbol of royalty, ring&quot; (א).</td>
</tr>
<tr>
<td>8. <img src="image" alt="Signs" /></td>
<td>ad, at, at; gir</td>
<td>$\text{[sign]}$, (1) polu, &quot;reign, year of reign; symbol of royalty, ring&quot; (א).</td>
</tr>
<tr>
<td>9. <img src="image" alt="Signs" /></td>
<td>bul, pul</td>
<td>$\text{[sign]}$, (1) polu, &quot;reign, year of reign; symbol of royalty, ring&quot; (א).</td>
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<tr>
<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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<tr>
<td>11.</td>
<td>tar; kut, kud, kut; šil; haš, haž</td>
<td>(1) nakāsu, &quot;to cut off&quot;. (2) parāsu, &quot;to decide&quot;. (3) sīku, &quot;street&quot;.</td>
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<tr>
<td>12.</td>
<td>anu</td>
<td>(1) ilu, &quot;god&quot;; also employed as determinative before the names of deities. (2) šamū, plur. šamē, &quot;heaven&quot;. (3) anaku, &quot;lead&quot;. (4) paržillu, &quot;iron&quot;. (5) elū, &quot;high, situated above&quot;. (6) alalū, &quot;eclipse&quot;. (7) šēru, &quot;field, plain&quot;.</td>
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<tr>
<td>13.</td>
<td>see 46.</td>
<td></td>
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<tr>
<td>14.</td>
<td></td>
<td>(1) Aššur, the god. (2) Aššur, the city. (3) Assyria.</td>
</tr>
<tr>
<td>15.</td>
<td>ka; sometimes employed for ƙa</td>
<td>(1) pū, &quot;mouth&quot;. (2) šinnu, &quot;tooth&quot;. (3) amātu, &quot;word, command&quot;. (4) kibū, &quot;to speak&quot;. (5) kibītu, &quot;command&quot;.</td>
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<tr>
<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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<tr>
<td></td>
<td>𒂍 𒉪 𒉣 (𒂏), sušoppu, “date”. 𒂎 𒉣 𒉣 𒉣 𒉣 𒉣, kišru, “battalion”.</td>
<td>𒂏 𒉣 𒉣 𒉣 𒉣 𒉣 𒉣 𒉣 𒉣 𒉣, nadu, “to recite a spell or incantation”.</td>
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<td>16.</td>
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<td>17.</td>
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<td>18.</td>
<td>𒂏 𒉣 𒉣 𒉣 𒉣 𒉣, taḫāzu, “battle”.</td>
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<td>19.</td>
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<td>20.</td>
<td>𒂏 𒉣 𒉣 𒉣 𒉣, šatū, “to drink”.</td>
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<td>21.</td>
<td></td>
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<td>22.</td>
<td>𒂏 𒉣, akālu, “to eat”.</td>
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<td>23.</td>
<td>𒌀 𒌀, ăr “city”, also employed as determinative before the names of cities.</td>
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<td></td>
<td>𒌀 𒌀, ăr, “totality, whole; 𒌀 𒌀, ăr, “full strength”.</td>
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<td>Sign</td>
<td>Syllabic values</td>
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<td>24.</td>
<td>( العليا</td>
<td>פֶּשֶׁר,  &quot;dish&quot;.</td>
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<td>25.</td>
<td>שלט</td>
<td>קוּל, &quot;the South-wind; see 229.</td>
</tr>
<tr>
<td>26.</td>
<td>צְרוּ</td>
<td>קָוּר, &quot;male&quot;.  קָוּר, &quot;slave&quot;.</td>
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<td>27.</td>
<td>לַע</td>
<td>עֶלֶה, &quot;month&quot;; also employed as determinative before the names of the months.</td>
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<td>28.</td>
<td>שַׁח, שֶׁחַ, שֶׁחַ</td>
<td>שַׁחּ, &quot;wild boar&quot;.</td>
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<td>29.</td>
<td>לא</td>
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<td>30.</td>
<td>פָּסָה</td>
<td>מוּסָה, &quot;foundation&quot;.</td>
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<td>31.</td>
<td>מַלְי</td>
<td>מַלְי, &quot;exalted&quot;.</td>
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<tr>
<td>32.</td>
<td>תָע</td>
<td>עָרָב, &quot;to enter&quot;.</td>
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</table>

* " summarize the main ideas presented in the table. *
<table>
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<th>Syllabic values</th>
<th>Ideograms</th>
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<td>33.</td>
<td><img src="image1" alt="Sign" /></td>
<td><code>li</code></td>
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<tr>
<td>34.</td>
<td><img src="image3" alt="Sign" /></td>
<td><code>bab; pap; kur, kur</code></td>
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<td>35.</td>
<td><img src="image5" alt="Sign" /></td>
<td>see 45.</td>
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<tr>
<td>37.</td>
<td>𒈨</td>
<td>𒈨, ka, a measure.</td>
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<tr>
<td>38.</td>
<td>𒈨</td>
<td>𒈨, ka, a measure.</td>
</tr>
<tr>
<td>39.</td>
<td>𒈨</td>
<td>𒈨, ka, a measure.</td>
</tr>
<tr>
<td>40.</td>
<td>𒈨</td>
<td>𒈨, ka, a measure.</td>
</tr>
<tr>
<td>41.</td>
<td>𒈨</td>
<td>𒈨, (1) nadī, “to cast”.</td>
</tr>
<tr>
<td>42.</td>
<td>𒈨</td>
<td>𒈨, (1) mātu, “to die”.</td>
</tr>
<tr>
<td>43.</td>
<td>𒈨</td>
<td>𒈨, na</td>
</tr>
<tr>
<td>44.</td>
<td>𒈨</td>
<td>𒈨, šīr</td>
</tr>
</tbody>
</table>

Lagaš, the ancient Šir-purla.

Šamaš, the Sun-god.
<table>
<thead>
<tr>
<th>Signs</th>
<th>Syllabic values</th>
<th>Ideograms</th>
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<td>45.</td>
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<td>50.</td>
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<td>51.</td>
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<td>Sign</td>
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<td>Ideograms</td>
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</tr>
<tr>
<td>52.</td>
<td>-&lt;KEY&gt;</td>
<td>nam, sim</td>
</tr>
</tbody>
</table>
|       | -<KEY> |                           | (2) pahātu
|       |                | "dis-          | πižātu
|       |                | "trict”.       |
|       |                | pahātu, gov-    | ernor”.
|       |                | sinuntu,      | “swallow”. |
| 53.  | -<KEY> | ig, ik, iš       | -<KEY>, baššu, “to be”. |
|       | -<KEY> |                           | (E) -<KEY>, dallu, “door”. |
| 54.  | -<KEY> | mud, mušt, mušt    |                                 |
| 55.  | -<KEY> | rad, rašt, rašt    |                                 |
| 56.  | -<KEY> | zi                  | -<KEY>, nāpištu, “life”. |
|       |                |                           | -<KEY>, (1) imnu,
|       |                | "right”.          | "true". |
|       |                | (2) kīnu,
|       |                | "true".          |
| 57.  | -<KEY> | gi                  | -<KEY>, kānū, “reed”. |
|       |                |                           | -<KEY>, (1) kānu, “to
|       |                | stand”.
|       |                |                            | (2) kīnu,
|       |                | “firm,
|       |                | true”.          |
|       |                | -<KEY>
<p>|       |                | &quot;torch”. |
| 58.  | -&lt;KEY&gt; | ri; dal, fals, tal    |                                 |</p>
<table>
<thead>
<tr>
<th>Sign</th>
<th>Syllabic values</th>
<th>Ideograms</th>
</tr>
</thead>
<tbody>
<tr>
<td>59.</td>
<td><em>nun; zil, šil</em></td>
<td><em>rubū, “great; noble, prince”; in the latter sense sometimes with determinative</em></td>
</tr>
<tr>
<td></td>
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<td><em>abkallu, “spokesman, director”</em></td>
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<td></td>
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<td><em>Eridu, the city.</em></td>
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<td></td>
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<td><em>Igigi, the spirits of heaven.</em></td>
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<tr>
<td>60.</td>
<td><em>see 51.)</em></td>
<td></td>
</tr>
<tr>
<td>61.</td>
<td><em>see 52.</em></td>
<td></td>
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<td>62.</td>
<td><em>see 53.</em></td>
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<tr>
<td>63.</td>
<td><em>see 54.</em></td>
<td></td>
</tr>
<tr>
<td>64.</td>
<td><em>kab, kap</em></td>
<td><em>šumēlu, “left”.</em></td>
</tr>
<tr>
<td>65.</td>
<td><em>hub, ḫup</em></td>
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<tr>
<td>66.</td>
<td><em>kat, kad, gat; kum, ḫum, gum</em></td>
<td><em>(Entirely)</em></td>
</tr>
<tr>
<td>67.</td>
<td><em>tim, ālim</em></td>
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<tr>
<td>68.</td>
<td><em>mun</em></td>
<td><em>(ii)</em></td>
</tr>
<tr>
<td>69.</td>
<td><em>ag, ak, aḵ</em></td>
<td><em>(i)</em> <em>epēšu, “to make”.</em></td>
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<td></td>
<td></td>
<td><em>(ii)</em> <em>banū, “to build”.</em></td>
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<td><em>(iii)</em> <em>Nabū, the god.</em></td>
</tr>
<tr>
<td>70.</td>
<td></td>
<td><em>taḥāsu, “battle”.</em></td>
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<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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</tbody>
</table>
| 71.  | en             | -\(\text{I}\), (1) bēlu, “lord”.  
|      |                | -\(\text{U}\) \(\text{I}\) \(\text{I}\), (2) adi, “up to”.  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\), “watch”.  
|      |                | -\(\text{I}\) \(\text{U}\) \(\text{U}\), kussu, “cold”.  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\), Sin, the  
|      |                | -\(\text{I}\) \(\text{U}\) \(\text{U}\), Moon-god.  
|      |                | -\(\text{I}\) \(\text{U}\) \(\text{U}\) \(\text{I}\), Bel,  
|      |                | -\(\text{I}\) \(\text{U}\) \(\text{U}\), the god.  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{E}\) \(\text{E}\), Nippur,  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{E}\) \(\text{E}\), the city.  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\), hazānu (?),  
|      |                | “governor”.  |
| 72.  | dar            |           |
| 73.  | šur, sur       |           |
| 74.  | suh            |           |
| 75.  |               | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\), Ištar,  
|      |                | -\(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\) \(\text{I}\), the goddess.  |
| 76.  | sa             |           |
| 77.  | kar, kan       |           |
| 78.  | tik, tik; gu   | -\(\text{F}\) \(\text{F}\), kišādu, “neck; bank”.  
|      |                | -\(\text{F}\) \(\text{E}\), gugalū, “director”.  
<p>|      |                | -(\text{I}) (\text{I}) (\text{I}) (\text{I}) (\text{E}) (\text{E}), Kūtû, the city Cuthah.  |</p>
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<th>Ideograms</th>
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</thead>
<tbody>
<tr>
<td>79.</td>
<td>$\text{fur, }$ $\text{dur, }$ $\text{tur}$</td>
<td>$\text{b}^\text{u}$ $\text{t}^\text{u}$, “tribute; burden; talent”</td>
</tr>
<tr>
<td>80.</td>
<td>$\text{di}^\text{Š}^\text{p}^\text{u}$, “honey”</td>
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<tr>
<td>81.</td>
<td>$\text{g}^\text{u}^\text{r}$, “kur”</td>
<td>$\text{t}^\text{a}^\text{r}^\text{u}$, “to turn, return”</td>
</tr>
<tr>
<td>82.</td>
<td>$\text{a}$ measure.</td>
<td></td>
</tr>
<tr>
<td>83.</td>
<td>$\text{s}^\text{i}$</td>
<td>$\text{k}^\text{a}^\text{r}^\text{u}$, “horn”. $\text{i}^\text{l}^\text{ā}^\text{n}^\text{u}$, “to be straight” $\text{k}^\text{a}^\text{k}^\text{k}^\text{a}^\text{d}^\text{u}$</td>
</tr>
<tr>
<td>84.</td>
<td>$\text{f}^\text{a}^\text{r}$</td>
<td>$\text{b}^\text{u}$ $\text{r}^\text{u}$ $\text{m}^\text{u}$, “brightly coloured”. $\text{b}^\text{i}^\text{r}^\text{m}^\text{u}$, “brightly coloured cloth”.</td>
</tr>
<tr>
<td>85.</td>
<td>$\text{š}^\text{a}^\text{k}$, $\text{š}^\text{a}^\text{k}$; $\text{s}^\text{a}^\text{g}$; “head”. $\text{r}^\text{ē}^\text{s}^\text{u}$, “head” $\text{k}^\text{a}^\text{k}^\text{k}^\text{a}^\text{d}^\text{u}$, “head”. $\text{a}^\text{š}^\text{a}^\text{r}^\text{i}^\text{d}^\text{u}$, “chief”. $\text{š}^\text{a}^\text{k}^\text{ū}$, “high officer, ruler”. $\text{s}^\text{i}$ $\text{k}^\text{k}^\text{ū}^\text{r}^\text{u}$, “bolt”.</td>
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<td>Sign</td>
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<td>86.</td>
<td></td>
<td><img src="image" alt="Image" /> elippu, “ship”.</td>
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<td></td>
<td><img src="image" alt="Image" /> malābu, “sailor”.</td>
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<tr>
<td>87.</td>
<td><img src="image" alt="Image" /> dir, ṭir, tir; mal (Babyl.)</td>
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<tr>
<td>88.</td>
<td><img src="image" alt="Image" /> tab, tap; dop; ṭab</td>
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<td>89.</td>
<td><img src="image" alt="Image" /> <img src="image" alt="Image" /> arba’u, ibrilli (f.), “four”.</td>
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<td><img src="image" alt="Image" /> <img src="image" alt="Image" /> <img src="image" alt="Image" /> Arba’ītu, the city Arbelā.</td>
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<td>90.</td>
<td><img src="image" alt="Image" /> tak, taḵ, toḵ; šum <img src="image" alt="Image" /> lapātu, “to overthrow”.</td>
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<tr>
<td>91.</td>
<td><img src="image" alt="Image" /> ab, ap; eš</td>
<td></td>
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<tr>
<td>92.</td>
<td><img src="image" alt="Image" /> nab, nap</td>
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<tr>
<td>93.</td>
<td><img src="image" alt="Image" /> mul, <img src="image" alt="Image" /> kakkahu, “star”.</td>
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<td>94.</td>
<td><img src="image" alt="Image" /> ug, uk, uḵ</td>
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<td>95.</td>
<td><img src="image" alt="Image" /> az, as, aš</td>
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<td>96.</td>
<td><img src="image" alt="Image" /> <img src="image" alt="Image" /> erū, “copper”.</td>
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<td>97.</td>
<td><img src="image" alt="Image" /> bābu, “gate”.</td>
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<td><img src="image" alt="Image" /> <img src="image" alt="Image" /> abullu, “city-gate”.</td>
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<td><img src="image" alt="Image" /> <img src="image" alt="Image" /> <img src="image" alt="Image" /> Bābīlu, Babylon.</td>
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<tr>
<td>98.</td>
<td>𒆠𒆠, 𒆠</td>
<td>𒆠𒆠, {Ninua 𒆠 Ninā } Nineveh.</td>
</tr>
<tr>
<td>99.</td>
<td>𒆠</td>
<td>um</td>
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</tbody>
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| 100. | 𒆠𒆠𒆠 | 𒆠𒆠, (1) duppu, "tablet".  
"   (2) tabāku, "to pour out".  
𒆠𒆠𒆠, dupšimtu,  
"tablet of destiny".  
(king) 𒆠𒆠𒆠 𒆠,  
dupšarru, "scribe". |
| 101. | 𒆠𒆠 | 𒆠𒆠, \{ištu 𒆠 ultu \} "from".  
𒆠𒆠𒆠, see 318. 𒆠. |
| 102. | 𒆠 | 𒆠, \{nā'iju 𒆠 nādu \} "exalted".  
(king) 𒆠𒆠,  
\{askuppū 𒆠 askuppattu \} "thresh-old". |
| 103. | 𒆠𒆠 | 𒆠, employed as determinative after numbers.  
𒆠𒆠, ḫegallu, "abundance". |
| 104. | 𒆠𒆠 | see 181. 𒆠𒆠 |
| 105. | 𒆠𒆠 | 𒆠, (1) \{saḫru 𒆠 siḫru \} "small".  
"   (2) māru, "son".  
𒆠𒆠, \{aplū 𒆠 māru \} "son". |
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<tr>
<th>Sign</th>
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<th>Ideograms</th>
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</table>
|      |                | 𒊑ArrayType, 𒊑ArrayType, “daugh-
|      |                | 𒊑ArrayType, “ter”. |
| 106. | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, 𒊑ArrayType, “son-
|      |  “ad, at, al” |  “ship”. |
| 107. | 𒊑ArrayType | 𒊑ArrayType, “father”. |
| 108. | 𒊑ArrayType | și |
| 109. | 𒊑ArrayType | ia |
| 110. | 𒊑ArrayType | in |
| 111. | 𒊑ArrayType | rab, rap |
| 112. | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, šarru, “king”. |
|      | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, the god Mar-
|      |  “šar, sar; šîr; hîr” |  duk. |
| 113. | 𒊑ArrayType | 𒊑ArrayType, šafâru, “to write”. |
|      | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, kirû, “plantation, |
|      |  “šar, sar; šîr; hîr” |  garden”. |
|      | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, kutâṣṣuru |
|      |  “šar, sar; šîr; hîr” |  (Iftaal of ḳaṣâru)?, “to |
|      | 𒊑ArrayType |  collect, to rally (in-
<p>|      |  “šar, sar; šîr; hîr” |  trans.).” |
| 114. | 𒊑ArrayType | 𒊑ArrayType, dûru, “wall”. |
|      | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, mîtu, |
| 115. | 𒊑ArrayType, 𒊑ArrayType |  “dead”. |
|      |  “se” | 𒊑ArrayType, Ubara-Tutu. |
|      | 𒊑ArrayType, 𒊑ArrayType | 𒊑ArrayType, nadânu, “to give”. |
|      |  “se” | 𒊑ArrayType, 𒊑ArrayType, ṣûmu, “onion”. |</p>
<table>
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<tr>
<th>Sign</th>
<th>Syllabic values</th>
<th>Ideograms</th>
</tr>
</thead>
</table>
| 116. | kas; raš, ras | כ, הָרָאָם, “way”.
|      |                | מָרָא, “campaign”.
|      |                | כ, space of two hours; distance traversed in two hours. |
| 117. | gab, gap; kab; dah, duh; tah, tuh | כ, הָרָאָם, “breast”.
|      |                | ג, הָרָאָם, “rival”. |
| 118. | (1) šeru, “field, plain”.
<p>|      |                | (2) šir, “against”. |
| 119. | dah, tah | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 120. | am | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 121. | širu, “flesh”; sometimes employed as determinative before some parts of the body. |
| 122. | ne; te; de; bil, pil, kum, kum; bi (Babyl.) | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
|      |                | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 123. | bil, pil | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 124. | zik, zik; sip | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 125. | | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |
| 126. | ku; kum | כ, הָרָאָם, “field, plain”. |
|      |                | ג, הָרָאָם, “against”. |</p>
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<tr>
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<th>Ideograms</th>
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<tbody>
<tr>
<td>127.</td>
<td>gaz, gas, gas; kas</td>
<td>127. dăku, “to slay”.</td>
</tr>
<tr>
<td>128.</td>
<td>ram</td>
<td>128. rānu, “to love”.</td>
</tr>
<tr>
<td>129.</td>
<td></td>
<td>see 98.</td>
</tr>
</tbody>
</table>
| 130. | ur | 130. sūnu, “loins, thigh”.
130. šēmē, “the horizon”. |
| 131. |  | 131. šēdu, “foundation”. |
| 132. | il |  |
| 133. | du; gup, kūp, kūp; gūb, kūb, kūb; kin | 133. (1) alāku, “to go”.
133. (2) nāzāsu, “to stand”.
133. (3) kānu, “to stand;
Piel, kunnu, “to set”.
133. (4) kīnu, “true”. |
| 134. | tum, dum; iō (Babyl.) | 134. tum, dum; iō (Babyl.) |
| 135. |  | 135. (1) imēru, “ass”.
135. (2) imēru, a measure. |

is also employed as determinative; cf. the following ideograms:

135. sisū, “horse”.
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<tr>
<td></td>
<td>parū, &quot;mule&quot;.</td>
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<td></td>
<td>gammalu, &quot;camel&quot;.</td>
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<td>r36.</td>
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<tr>
<td></td>
<td>(1) arkū, &quot;situated behind, future&quot;.</td>
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<tr>
<td></td>
<td>(2) arki, &quot;behind, after&quot;.</td>
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<tr>
<td>r37.</td>
<td>karānu, &quot;wine&quot;.</td>
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<tr>
<td>r38.</td>
<td>uš; nit</td>
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<tr>
<td></td>
<td>(1) zikaru, &quot;male&quot;.</td>
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<tr>
<td></td>
<td>(2) šuššu, &quot;sixty&quot;.</td>
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<tr>
<td>r39.</td>
<td>iš; mil</td>
<td></td>
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<tr>
<td></td>
<td>{epiru, epru,} &quot;dust&quot;.</td>
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</tr>
<tr>
<td>r40.</td>
<td>bi; kaš, gaš; kas</td>
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<tr>
<td></td>
<td>šikaru, &quot;date-wine.&quot;</td>
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<td></td>
<td>kurnumu, &quot;sesame-wine&quot;</td>
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<tr>
<td>r41.</td>
<td>šim; rik, riš, rig</td>
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<tr>
<td></td>
<td>rikku, a sweet-smelling wood.</td>
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<tr>
<td></td>
<td>(1) kuršu, &quot;pine-tree&quot;.</td>
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<tr>
<td>r42.</td>
<td>kīb, kīp; kīb, kīp</td>
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<tr>
<td>r43.</td>
<td>tak, tak; dak</td>
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<tr>
<td></td>
<td>abnu, &quot;stone&quot;; also employed as determina-</td>
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<tr>
<td>144.</td>
<td>kak; ḫak; du</td>
<td>𒈗, (1) banū, “to build”</td>
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| 145. | ni; sal, sal, šal; i; ili | 𒈠 šummu, “oil”. | 𒈠, plur. 𒈠-𒈠, ilu, “god”.
<p>|      |                 |           | 𒈠-𒈠-𒈠-🙇, pēlu, “opener (of a gate), porter.” |  |
| 146. | ir              |           |  |
| 147. | mal             |           |  |
| 148. | (1) rapāšu, “to be broad”. | 𒈠-𒈠, (1) kisallu, “platform”. |  |
|      | (2) rapšu, “broad”. |           | (2) šammu, “oil”.          |  |
|      | (3) rupšu, “breadth”. |           |  |
|      | (4) ummu, “mother”. |           |  |
| 149. |                 |           |  |
| 150. |                 |           | 𒈠-𒈠-𒈠-𒈠-𒈠, guššuru, “beam”. |  |
| 151. |                 |           | 𒈠-𒈠, milku, “counsel”.   |  |
| 152. | dak, dak; tak; par |           |  |
| 153. | pa; šat, šat |           | 𒈠-𒈠, haṭṭu, “sceptre”. |  |</p>
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<td>155.</td>
<td>šab, šap; sap</td>
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<td>157.</td>
<td>sib, sip</td>
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<tr>
<td>158.</td>
<td>iz, is, ış; giš</td>
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<td>sib, sip</td>
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<tr>
<td><img src="image1" alt="Sign" /></td>
<td>𒈗𒈴𒈶, šillu, “shadow”. 𒈗MarshalAs, sikkūru, “bolt”, see 85. 𒈗𒈱𒈛𒈶, tuḫumtu “opposition, tuḫmatu battle”. _KHR_UK</td>
<td>𒉊, Gilbi, the Fire-god. 𒉊𒉊, isātu, “fire”.</td>
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<tr>
<td><img src="image2" alt="Sign" /></td>
<td>al</td>
<td>𒈗, alpu, “ox”.</td>
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<td><img src="image3" alt="Sign" /></td>
<td>al</td>
<td>𒈗, al</td>
</tr>
<tr>
<td><img src="image4" alt="Sign" /></td>
<td>ub, up; ar</td>
<td>𒈗, kibratu, “quarter of heaven”.</td>
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<tr>
<td><img src="image5" alt="Sign" /></td>
<td>mar</td>
<td>𒈗𒈴𒈵, maṭ aḫarrā, the Western-land. 𒈗𒈵𒈵, aḫarrū, the West-wind; see 229.</td>
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<tr>
<td><img src="image6" alt="Sign" /></td>
<td>e</td>
<td>𒈗 (𒈺𒈼), Bābilu, Babylonia.</td>
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<td><img src="image7" alt="Sign" /></td>
<td>duk; lud, luṭ, luṭ</td>
<td>𒈗, karpalu, “pot, vessel”; also employed as determinative before the names of vessels.</td>
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<tr>
<td><img src="image8" alt="Sign" /></td>
<td>𒈗, inbu, “fruit”.</td>
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| 166. | \( \text{un} \) | \( \text{nišu, "people".} \)  
\( \text{zičrēti (pl.), "women of the palace".} \) |
| 167. | \( \text{kiḍ, kiṭ; kiḍ, kiṭ;} \)  
\( \text{giṭ; saḥ, siḥ;} \)  
\( \text{liṭ} \) | |
| 168. | \( \text{riḍ, riṭ; šid, šiṭ;} \)  
\( \text{lak, laḥ; miṣ, miš;} \)  
\( \text{kiḷ} \) | \( \text{minūtu, "number".} \)  
\( \text{šangū, "priest".} \)  
\( \text{kunukku, "seal".} \)  
\( \text{Marduk, the god.} \) |
| 169. | \( \text{u; šam} \) | \( \text{(1) riṭu, "fodder".} \)  
\( \text{(2) ammatu, an ell.} \)  
\( \text{(3) šammu, "plant"; also employed as determinative before the names of plants".} \) |
| 170. | \( \text{ga} \) | \( \text{šiṣbu, "milk".} \) |
| 171. | \( \text{laḥ, liḥ, luḥ; riḥ} \) | \( \text{naṣū, "to raise".} \) |
| 172. | \( \text{kaḥ; riḥ; laḥ, lap;} \)  
\( \text{liḥ, lip; dan, tan} \) | \( \text{sukkallu, "minister".} \) |
| 173. | \( \text{kaḥ; riḥ; laḥ, lap;} \)  
\( \text{liḥ, lip; dan, tan} \) | \( \text{(1) danmu, "mighty".} \)  
\( \text{(2) danniš, "exceedingly".} \)  
\( \text{lamassu, "sacred colossal bull".} \)  
\( \text{uṣū, a precious wood.} \) |
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<td>(𒆠𒆠) 𒇼, ʾidal, “man, lord”</td>
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<tr>
<td>174.</td>
<td></td>
<td>𒆠𒆠, šedu, “sacred colossal bull”</td>
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<tr>
<td></td>
<td></td>
<td>𒆠𒆠, karāšu, “camp”</td>
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<tr>
<td>175.</td>
<td>bit, biṭ; pit; e</td>
<td>𒆠𒆠, bitu, “house; temple”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>𒆠𒆠, ṣangű, “priest”</td>
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<td></td>
<td></td>
<td>𒆠𒆠, ckalû, “palace”</td>
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<tr>
<td></td>
<td></td>
<td>𒆠𒆠, ēkurrû, “temple”</td>
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<td></td>
<td></td>
<td>𒆠𒆠, igaru, “wall”</td>
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<tr>
<td>176.</td>
<td>nir</td>
<td></td>
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<tr>
<td>177.</td>
<td>gi</td>
<td>𒆠𒆠 (𒉗), târu, “to turn, return”</td>
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<tr>
<td>178.</td>
<td>ra</td>
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<tr>
<td>179.</td>
<td></td>
<td>𒆠𒆠, amelu, “man”; also employed as determinative before the names of tribes and professions.</td>
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<td></td>
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<td>𒆠𒆠𒆠, amelu, “man”</td>
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<tr>
<td>180.</td>
<td>šis, šir; sis, siš</td>
<td>𒆠šiš, (1) ālu, “brother”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) nâyaru, “to protect”.</td>
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<td></td>
<td></td>
<td>𒆠𒆠, Nannaru, the Moon-god.</td>
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<td>𒆠𒆠, Sin, the city Ur.</td>
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| 181. | zak, zak | ḫān, (1) imnu, “right”.
|      |  | ” (2) pātu, “boundary, limit; all”.
| 182. |  | see 112. ḫān |
| 183. |  | see 115. ḫān |
| 184. | kar; gar |  |
| 185. | id, ʾil, ʾūl | ḫān, idu, “hand; side”.
|      |  | Ṣarsu, “eagle”.
|      |  | ḫān, “strong”.
| 186. | līl |  |
| 187. |  | ḫān, ḫāl, “midst; battle”.
| 188. | da, ʾa | ḫān, dārū, “lasting, everlasting”.
|      |  | ḫān, Dannu, “mighty”.
| 189. | ʾaš |  |
| 190. | ʾaš | ḫān, mātu, “land”.
|      | ʾaš | ḫān, adanu, “exceedingly”.
|      | ʾaš | ḫān, manu, “maneh”.
| 191. | gal, ʾḥal | ḫān, ḫāl, “great”.
|      | ʾḥal | ḫān, ṣumgalu, “monster-viper”.
|      | ʾḥal | ḫān, ḫāl, rab-kišir, “captain”.
|      | ʾḥal | ḫān, ḫāl, an officer.
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<td>bar</td>
<td>दि  parakku, “shrine”.</td>
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<td>192.</td>
<td>दि</td>
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<td>193.</td>
<td>बि, पि; किर, गिर</td>
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| 194. | दि  | दि, (1) अगु, “crown”.  
|      | mir               | (२) इसु, “angry, terrible”. |
| 195. | दि  | (दि) दि, नागिरु,  
|      |                  | “leader, commander”. |
| 196. | दि            | दि, इ. दि, see १३३.  
|      | bur, pur         | १। |
| 197. | दि            | दि, बेल्टु, “lady”. |
|      |                  | १। |
| 198. | दि            | दि, बेल्टु, “lady”. |
| 199. | दि  | दि, बेल्टु, “lady”. |
|      | dub, tup        |             |
| 200. | दि            | दि, बेल्टु, “lady”. |
|      | sa              |             |
| 201. | दि            | दि, बेल्टु, “lady”. |
|      | शू; कात; फात | दि, कातु, “hand”.  
|      |                  | दि, फातु, “finger”.  
|      |                  | दि, फा (घू),  
|      |                  | Bâbîlu, Babylon.  
|      |                  | दि  दि, see २८५.  
<p>|      |                  | १। |</p>
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<td><em>lul; lib, lip; hop; paḥ; nar</em></td>
<td>Ṣa-Šu-Ni, <em>šud-šaḫū</em>, “officer”.</td>
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<td>203.</td>
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<td>Ṣi-Sa, <em>damāku</em>, “to be favourable”.</td>
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<td>204.</td>
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<td>Ṣi-Sa-Si, <em>gišimmuru</em>, “date-palm”.</td>
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<td>205.</td>
<td></td>
<td>Ṣa-Sa (S), <em>Akkadū, Akkad.</em></td>
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<td>206.</td>
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<td>Ṣa, <em>gam, kam; gur</em></td>
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<td>207.</td>
<td><em>kur; mat, mad; šad, šat, šat; lat; nat, nad; kin</em></td>
<td>Ṣa, (1) <em>mātu</em>, “land, country”; also employed as determinative before names of countries.</td>
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<td></td>
<td>” (2) <em>šadū</em>, “mountain”; also employed as determinative before names of mountains.</td>
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<td></td>
<td></td>
<td>” (3) <em>kašādu</em>, “to conquer”.</td>
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<td></td>
<td></td>
<td>” (4) <em>napāhu</em>, “to shine forth, to rise (of the sun)”.</td>
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<td>(\text{šadū, the East-wind; see 229. (\text{ḥ ḫ}).})</td>
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<td>209.</td>
<td>bu, pu; sir; git, kit</td>
<td>(\text{ḫ, šeu, &quot;grain&quot;.})</td>
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<td>210.</td>
<td>uz, us, uš</td>
<td>(\text{ḫ, ḫ, maṣṣaru, &quot;to render obedience to, to gratify, to be propitious&quot;.})</td>
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<td>211.</td>
<td>šud, šut; sir</td>
<td>(\text{ḫ, rūku, &quot;distant&quot;.})</td>
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<td>212.</td>
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<td>(\text{ḫ, širu, &quot;serpent&quot;.})</td>
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<td>213.</td>
<td>tir</td>
<td>(\text{ḫ, širuššu, &quot;colossal serpent, dragon&quot;.})</td>
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<td>214.</td>
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<td>(\text{ḫ, (1) temenu, &quot;foundation-stone&quot;.})</td>
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<td>215.</td>
<td>kar</td>
<td>(\text{ḫ, (1) kāru, &quot;wall, stronghold&quot;.})</td>
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\(\text{ḫ, širuššu, "colossal serpent, dragon".}\)
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<td>$\text{ Gil, uznu, &quot;ear&quot;.}$</td>
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<td>220.</td>
<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, libu, &quot;heart&quot;.}$</td>
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<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, tipili, &quot;descendant&quot;.}$</td>
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<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, Assur, the city.}$</td>
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<td></td>
<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, ummanu, &quot;host&quot;.}$</td>
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<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, niraru, &quot;helper&quot;.}$</td>
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<td>223.</td>
<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, piru, &quot;offspring, descendant&quot;.}$</td>
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<td>224.</td>
<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, zib, sip; sip}$</td>
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<td>225.</td>
<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, kisalu, &quot;host, the world&quot;.}$</td>
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<td>$\text{ Gil $}$</td>
<td>$\text{ Gil, tabu, &quot;good&quot;.}$</td>
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<td>$\text{ Gil $}$</td>
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<td>Ideograms</td>
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<tr>
<td>227.</td>
<td>ah, ih, uh</td>
<td></td>
</tr>
<tr>
<td>228.</td>
<td>kam; ḫam</td>
<td>is employed as determinative after numbers.</td>
</tr>
<tr>
<td>229.</td>
<td>im</td>
<td><em>sites</em>, šāru, &quot;wind&quot;.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>sites</em> -<em>mām</em> , šūlu, the South-wind.</td>
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<td></td>
<td></td>
<td><em>sites</em> -<em>mām</em> ḫūṣ, the North-wind.</td>
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<td><em>sites</em> -<em>mām</em> , ḫārrū, the West-wind.</td>
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<td><em>sites</em> -<em>mām</em> , ṣadū, the East-wind.</td>
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<td><em>sites</em> -<em>mām</em> , imḫullu, &quot;evil wind&quot;.</td>
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<td><em>sites</em> -<em>mām</em> , Rammannu, the god Ramman.</td>
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<td><em>sites</em> -<em>mām</em> , &quot;clouds&quot;.</td>
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<td></td>
<td><em>sites</em> -<em>mām</em> , &quot;exalted&quot;.</td>
</tr>
<tr>
<td>230.</td>
<td>bir, pir</td>
<td><em>sites</em> -<em>mām</em> , sapāhu, &quot;to bring to naught&quot;.</td>
</tr>
<tr>
<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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</tr>
<tr>
<td>231.</td>
<td><img src="image1.png" alt="Image" /></td>
<td><em>har</em>, <em>hir</em>, <em>hur</em>; <em>mur</em>; <em>kin</em></td>
</tr>
<tr>
<td>232.</td>
<td><img src="image2.png" alt="Image" /></td>
<td><em>hus</em>; <em>rus</em></td>
</tr>
<tr>
<td>233.</td>
<td><img src="image3.png" alt="Image" /></td>
<td><em>sun</em></td>
</tr>
<tr>
<td>234.</td>
<td><img src="image5.png" alt="Image" /></td>
<td><em>u</em></td>
</tr>
<tr>
<td>235.</td>
<td><img src="image7.png" alt="Image" /></td>
<td><em>muḫ</em></td>
</tr>
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<td>236.</td>
<td><img src="image9.png" alt="Image" /></td>
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<tr>
<td>237.</td>
<td><img src="image10.png" alt="Image" /></td>
<td><em>muḫ</em></td>
</tr>
<tr>
<td>238.</td>
<td><img src="image12.png" alt="Image" /></td>
<td><em>lid</em>, <em>liṯ</em>, <em>lit</em>; <em>rim</em></td>
</tr>
<tr>
<td>239.</td>
<td><img src="image13.png" alt="Image" /></td>
<td><em>kir</em></td>
</tr>
<tr>
<td>240.</td>
<td><img src="image14.png" alt="Image" /></td>
<td><em>kiš</em>, <em>kis</em>; <em>kiš</em></td>
</tr>
<tr>
<td>241.</td>
<td><img src="image16.png" alt="Image" /></td>
<td><em>mi</em></td>
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<tr>
<td>242.</td>
<td><img src="image18.png" alt="Image" /></td>
<td><em>gul</em>, <em>kul</em>, <em>kul</em>; <em>sun</em></td>
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<tr>
<td>243.</td>
<td><img src="image19.png" alt="Image" /></td>
<td><img src="image20.png" alt="Image" />, <em>iršu</em>, “couch”.</td>
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<tr>
<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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<tr>
<td>244.</td>
<td>⤣</td>
<td>nim, num</td>
</tr>
<tr>
<td>245.</td>
<td>⤢</td>
<td>tum</td>
</tr>
<tr>
<td>246.</td>
<td>⤣</td>
<td>lam; lim (?)</td>
</tr>
<tr>
<td>247.</td>
<td>⤣</td>
<td>sur, šur</td>
</tr>
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<td>248.</td>
<td>⤣</td>
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<tr>
<td>249.</td>
<td>⤣</td>
<td>ban, ūn</td>
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<tr>
<td>250.</td>
<td>⤣</td>
<td>kim, gim; dim</td>
</tr>
<tr>
<td>251.</td>
<td>⤣</td>
<td>ul</td>
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<tr>
<td>252.</td>
<td>⤣</td>
<td>šēpu, “foot”.</td>
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<tr>
<td>253.</td>
<td>⤣</td>
<td></td>
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<tr>
<td>254.</td>
<td>⤣</td>
<td>gig; kik</td>
</tr>
<tr>
<td>255.</td>
<td>⤣</td>
<td>ši; lim</td>
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<tr>
<td></td>
<td></td>
<td>(1) abiku, “defeat”.</td>
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<td>(2) Ninib, the god.</td>
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<td></td>
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<td>(2) Nergal, the god.</td>
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<tr>
<td>256.</td>
<td>ar</td>
<td>(1) sunkuti, “help”.</td>
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<tr>
<td></td>
<td></td>
<td>(2) ittu, “sign, portent”.</td>
</tr>
<tr>
<td>257.</td>
<td></td>
<td>(1) damiku, “to be favourable”.</td>
</tr>
<tr>
<td></td>
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<td>(2) damku, “favourable”.</td>
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<td></td>
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<td>(3) dumku, “favourable”.</td>
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<td></td>
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<td>dumku, “good fortune”.</td>
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<td></td>
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<td>damiktu, “mercy, favour”.</td>
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<tr>
<td>258.</td>
<td></td>
<td>(1) u, “and”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) u, ašuḫu, a tree.</td>
</tr>
<tr>
<td>259.</td>
<td></td>
<td>(1) limmu, “evil, wicked”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) limmu, “evil, misfortune”.</td>
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<td>260.</td>
<td>bul</td>
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<tr>
<td>261.</td>
<td>di, ti</td>
<td>(1) šalamu, “to be complete”.</td>
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<tr>
<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>(2) šulmu, “prosperity, greeting”.</td>
<td><img src="image2.png" alt="Image" /></td>
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<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>daianu, “judge”.</td>
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<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>sattukku, “regular offering”.</td>
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<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>šanānu, “to equal, to rival”.</td>
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<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>Šulma- nu, the god Šulmān.</td>
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<tr>
<td>262. <img src="image7.png" alt="Image" />, <img src="image8.png" alt="Image" /></td>
<td>tul, ili</td>
<td><img src="image9.png" alt="Image" />, tilu, “mound”.</td>
</tr>
<tr>
<td>263. <img src="image10.png" alt="Image" /></td>
<td>ki</td>
<td><img src="image11.png" alt="Image" />, (1) iršīlu, “earth”.</td>
</tr>
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<td></td>
<td></td>
<td>&quot;(2) ašru, “place”; also employed as determinative after names of places. &quot;</td>
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<tr>
<td></td>
<td></td>
<td>(3) itti, “with”.</td>
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<tr>
<td><img src="image12.png" alt="Image" /></td>
<td>dannatu, “distress”.</td>
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<tr>
<td><img src="image13.png" alt="Image" /></td>
<td>(1) šaplu, “under part”.</td>
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<tr>
<td></td>
<td></td>
<td>&quot;(2) šaplu, “low, lower”.</td>
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<tr>
<td><img src="image14.png" alt="Image" /> (or <img src="image15.png" alt="Image" />)</td>
<td>Šumēr, Southern Babylonia.</td>
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<tr>
<td><img src="image16.png" alt="Image" /></td>
<td>šublu, “dwelling”.</td>
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<tr>
<td><img src="image17.png" alt="Image" /></td>
<td>šukultu(?), “weight”.</td>
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<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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<tr>
<td>264.</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Ideogram" />, sign of repetition, “ditto”.</td>
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<tr>
<td>265.</td>
<td><img src="image" alt="Sign" /></td>
<td>din, tin,</td>
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<td></td>
<td></td>
<td><img src="image" alt="Ideogram" /></td>
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<tr>
<td>266.</td>
<td><img src="image" alt="Sign" /></td>
<td>see 323.</td>
</tr>
<tr>
<td>267.</td>
<td><img src="image" alt="Sign" /></td>
<td>dun; šul, sul</td>
</tr>
<tr>
<td>268.</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Ideogram" />, cibu, “bright”.</td>
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<td><img src="image" alt="Ideogram" /></td>
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<td>269.</td>
<td><img src="image" alt="Sign" /></td>
<td>pad, pāt, pāt; šuk, šuk</td>
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<td></td>
<td><img src="image" alt="Ideogram" />, kurummatu, “food”.</td>
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<td><img src="image" alt="Ideogram" /></td>
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<tr>
<td>270.</td>
<td><img src="image" alt="Sign" /></td>
<td><img src="image" alt="Ideogram" />, immu, “right”.</td>
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<td><img src="image" alt="Ideogram" /></td>
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<td>271.</td>
<td><img src="image" alt="Sign" /></td>
<td>man, niš</td>
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<td><img src="image" alt="Ideogram" /></td>
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<td><img src="image" alt="Ideogram" /></td>
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<td>272.</td>
<td><img src="image" alt="Sign" /></td>
<td>eš; sin</td>
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</tbody>
</table>
| 273.  | diš, tiš; tis, ūs; ana | (←)
<p>| 274.  |  | Bēl, the god. |
| 275.  | lāl; la | (1) ṣakālu, “to weigh”. |
|       |  | (2) Determinative before male proper names. |
|       |  | (3) īšēn, “one”; with phonetic compl. frequently written |
|       |  | (4) emma, “when”. |
| 276.  | kil, kil, gil; rim, rin; ḫab, ḫap; kir | |
| 277.  |  | for |
| 278.  |  | narkabtu, “chariot”. |
| 279.  |  | īdū, “bitumen”. |
|       |  | kupru, “bitumen”. |
| 280.  | zar, šar | |
| 281.  | u | šēnu, “sheep”. |
| 282.  | pu; ūl | Būru, “spring, well”. |</p>
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<tr>
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<th>Syllabic values</th>
<th>Ideograms</th>
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<tbody>
<tr>
<td>283.</td>
<td><img src="sign1.png" alt="Image" /></td>
<td><em>bul, pul</em></td>
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<tr>
<td>284.</td>
<td><img src="sign2.png" alt="Image" /></td>
<td><em>suk, suk; suk</em></td>
</tr>
<tr>
<td>285.</td>
<td><img src="sign3.png" alt="Image" /></td>
<td>(1) <em>pahārū</em> (Piel of <em>pahārū</em>), “to collect; to strengthen”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) <em>napharū</em>, “whole, total”.</td>
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<tr>
<td></td>
<td><img src="sign4.png" alt="Image" /></td>
<td><em>napharū</em>, “total”.</td>
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<tr>
<td>286.</td>
<td><img src="sign5.png" alt="Image" /></td>
<td><em>palānu (.), “so and so”</em>.</td>
</tr>
<tr>
<td>287.</td>
<td><img src="sign6.png" alt="Image" /></td>
<td><em>me; šib, šip; sip</em></td>
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<td></td>
<td><img src="sign7.png" alt="Image" /></td>
<td><em>is sometimes used in place of</em> <img src="sign8.png" alt="Image" /> <em>as a sign for the plural.</em></td>
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<td><img src="sign9.png" alt="Image" /></td>
<td><em>šintu</em>, “ornament”.</td>
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<td>288.</td>
<td><img src="sign10.png" alt="Image" /></td>
<td><em>meš, miš</em></td>
</tr>
<tr>
<td></td>
<td><img src="sign11.png" alt="Image" /></td>
<td><em>sign for the plural.</em></td>
</tr>
<tr>
<td>289.</td>
<td><img src="sign12.png" alt="Image" /></td>
<td><em>ib, ip</em></td>
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<tr>
<td>290.</td>
<td><img src="sign13.png" alt="Image" /></td>
<td><em>ku; dur; tuš</em></td>
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<td><img src="sign14.png" alt="Image" /></td>
<td>(1) <em>tukultu</em>, “help”.</td>
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<td></td>
<td></td>
<td>(2) <em>šubātu</em>, “garment”; also employed as determinative before names of stuffs and garments”.</td>
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<td></td>
<td></td>
<td>(3) <em>ašābu</em>, “to dwell”.</td>
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<td></td>
<td><img src="sign15.png" alt="Image" /></td>
<td><img src="sign16.png" alt="Image" />, <em>ušinnu</em>, a garment.</td>
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<td>Sign</td>
<td>Syllabic values</td>
<td>Ideograms</td>
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</tbody>
</table>
| ![Image](image1) | lu; dib, tib, thib | 𒈹, urkarianu, a precious wood.  
| ![Image](image2) | (1) šabātu, “to take”.  
| | (2) šēnu, “sheep”;  
| | also employed as determinative before names for sheep.  
| | ![Image](image3) | immeru, “lamb, sheep”.  
| ![Image](image4) | ki; kin, kin | 𒈹, (1) šipru, “letter, message”.  
| | (2) mu’uru, “to send, to rule” (Piel of māru, “to send”).  
| ![Image](image5) | šik | 𒈹, (1) šipālu, “wool”; also employed as determinative before names of wools and woolen stuffs.  
| | (2) šārtu, “hair”.  
| ![Image](image6) | 𒈹, erinu, “cedar”.  
| ![Image](image7) | šu | 𒈼, (1) kiššatu, “host, the world”.  

### Sign | Syllabic values | Ideograms
--- | --- | ---
296. |  | \(\text{I, (2) šu, or šanītu, “times”}\) \(\text{I, Marduk, the god.}\)
297. |  | \(\text{šiptu, “incantation”}\)
298. |  | see 261. \(\text{Ch.}\)
299. |  | see 135. \(\text{Ch.}\)
300. |  | \(\text{šarāpu, “to burn”}\)
301. |  | \(\text{nīru, “yoke”}\)
302. |  | \(\text{šal, sal; rag, rak; mim}\)
     | \(\text{sinīš, sinīštu, “female, wife”}\) | also employed as determinative before female proper names.
     | \(\text{nukurṭu, “hostility”}\) | \(\text{Ch.}\)
     | \(\text{limūtu, “evil”}\) | \(\text{Ch.}\)
     | \(\text{mimma, “anything”}\) | \(\text{Ch.}\)
303. |  | \(\text{ṣu; rik}\)
304. |  | \(\text{nin}\)
     | \(\text{bēltu, “lady”}\) | \(\text{Ch.}\)
     | \(\text{Bēlit, the goddess.}\) | \(\text{Ch.}\)
     | \(\text{Al-latu, the goddess of the Lower World.}\) | \(\text{Ch.}\)
305. |  | \(\text{dam, šam}\)
     | \(\text{aššatu, “wife”}\) | \(\text{Ch.}\)
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<th>Ideograms</th>
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<tr>
<td>306.</td>
<td>gu</td>
<td>♂, kussi, “throne”. ♂, guzali, “messenger, minister”. ♂, ba'u, the goddess.</td>
</tr>
<tr>
<td>307.</td>
<td></td>
<td>♂, naggaru</td>
</tr>
<tr>
<td>308.</td>
<td>amat (in the name Ti-amat)</td>
<td>♂, amtu, “maid”.</td>
</tr>
<tr>
<td>309.</td>
<td>nik, nik</td>
<td></td>
</tr>
<tr>
<td>310.</td>
<td>el</td>
<td></td>
</tr>
<tr>
<td>311.</td>
<td>hum; hum; kus</td>
<td></td>
</tr>
<tr>
<td>312.</td>
<td>(1) libiitu, “brick”. (2) lipillu, “enclosure”.</td>
<td></td>
</tr>
<tr>
<td>313.</td>
<td></td>
<td>(1) esu, “to disturb, to confuse”. (2) dalahu, “to disorder”; e.g. saru dalihu, “whirlwind”.</td>
</tr>
<tr>
<td>314.</td>
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</tbody>
</table>

is frequently used as a sign for the plural of things that occur regularly in pairs.
<table>
<thead>
<tr>
<th>Sign</th>
<th>Syllabic values</th>
<th>Ideograms</th>
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<tr>
<td>315.</td>
<td><code>tuk, tuk</code></td>
<td><code>išu</code>, “to have, to be”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;(2) in proper names employed for šubšu &quot;to cause to be, to create&quot;, Shafel of bašu &quot;to be&quot;.</td>
</tr>
<tr>
<td>316.</td>
<td><code>ur; lik, lik; taš, las; daš, das; tiš, tīš, tiš</code></td>
<td><code>nišu</code>, “lion”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>barbaru</code>, “leopard” or “jackal”</td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>kardu</code></td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>karradu</code> “strong, valiant”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>kalbu</code>, “dog, hound”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>šidimmu(?), “raging hound”</code>.</td>
</tr>
<tr>
<td>317.</td>
<td><code>šumelu</code>, “left”.</td>
<td></td>
</tr>
<tr>
<td>318.</td>
<td><code>a</code></td>
<td><code>mū</code>, “water”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;(2) aplu, “son”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;(3) māru, “son”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><code>zanānu, “to rain”</code>.</td>
</tr>
</tbody>
</table>
|      |               | determina-
|      |               | tives after numbers and measures. |
|      |               | `tištu` |
|      |               | `lātmu` “sea”. |
|      |               | `lāmdu` }
<table>
<thead>
<tr>
<th>Sign</th>
<th>Syllabic values</th>
<th>Ideograms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$\text{\textligature{m}}\text{\textligature{l}}$, “flood”.</td>
<td>$\text{\textligature{m}}\text{\textligature{l}}$, “flood”.</td>
</tr>
<tr>
<td></td>
<td>$\text{\textligature{u}}\text{\textligature{g}}\text{\textligature{r}}$, “land, region”.</td>
<td>$\text{\textligature{u}}\text{\textligature{g}}\text{\textligature{r}}$, “land, region”.</td>
</tr>
<tr>
<td></td>
<td>$\text{\textligature{e}}\text{\textligature{k}}\text{\textligature{l}}$, “field, estate”.</td>
<td>$\text{\textligature{e}}\text{\textligature{k}}\text{\textligature{l}}$, “field, estate”.</td>
</tr>
<tr>
<td></td>
<td>(1) $\text{\textligature{b}}\text{\textligature{k}}\text{\textligature{u}}$, “to weep”.</td>
<td>(1) $\text{\textligature{b}}\text{\textligature{k}}\text{\textligature{u}}$, “to weep”.</td>
</tr>
<tr>
<td></td>
<td>(2) $\text{\textligature{b}}\text{\textligature{i}}\text{\textligature{k}}\text{\textligature{t}}$, “weeping, tears”.</td>
<td>(2) $\text{\textligature{b}}\text{\textligature{i}}\text{\textligature{k}}\text{\textligature{t}}$, “weeping, tears”.</td>
</tr>
<tr>
<td></td>
<td>$\text{\textligature{n}}\text{\textligature{r}}\text{\textligature{u}}$, “river”; also employed as determinative before names of rivers.</td>
<td>$\text{\textligature{n}}\text{\textligature{r}}\text{\textligature{u}}$, “river”; also employed as determinative before names of rivers.</td>
</tr>
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<td></td>
<td>$\text{\textligature{P}}\text{\textligature{u}}\text{\textligature{r}}\text{\textligature{a}}\text{\textligature{t}}\text{\textligature{u}}$, Euphrates.</td>
<td>$\text{\textligature{P}}\text{\textligature{u}}\text{\textligature{r}}\text{\textligature{a}}\text{\textligature{t}}\text{\textligature{u}}$, Euphrates.</td>
</tr>
<tr>
<td></td>
<td>$\text{\textligature{S}}\text{\textligature{e}}$, see 279.</td>
<td>$\text{\textligature{S}}\text{\textligature{e}}$, see 279.</td>
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<td></td>
<td>$\text{\textligature{S}}\text{\textligature{e}}\text{\textligature{S}}\text{\textligature{e}}\text{\textligature{S}}\text{\textligature{e}}$, see 279.</td>
<td>$\text{\textligature{S}}\text{\textligature{e}}\text{\textligature{S}}\text{\textligature{e}}\text{\textligature{S}}\text{\textligature{e}}$, see 279.</td>
</tr>
<tr>
<td></td>
<td>(1) $\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{S}}\text{\textligature{S}}$, $\text{\textligature{a}}\text{\textligature{s}}\text{\textligature{i}}\text{\textligature{u}}$, “seer, physician”.</td>
<td>(1) $\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{S}}\text{\textligature{S}}$, $\text{\textligature{a}}\text{\textligature{s}}\text{\textligature{i}}\text{\textligature{u}}$, “seer, physician”.</td>
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<td>$\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}$, $\text{\textligature{n}}\text{\textligature{a}}\text{\textligature{g}}\text{\textligature{m}}\text{\textligature{e}}$, “irrigator”.</td>
<td>$\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}$, $\text{\textligature{n}}\text{\textligature{a}}\text{\textligature{g}}\text{\textligature{m}}\text{\textligature{e}}$, “irrigator”.</td>
</tr>
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<td></td>
<td>$\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}$, $\text{\textligature{m}}\text{\textligature{a}}\text{\textligature{r}}\text{\textligature{s}}\text{\textligature{i}}\text{\textligature{p}}\text{\textligature{r}}$, “messenger”.</td>
<td>$\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}\text{\textligature{E}}$, $\text{\textligature{m}}\text{\textligature{a}}\text{\textligature{r}}\text{\textligature{s}}\text{\textligature{i}}\text{\textligature{p}}\text{\textligature{r}}$, “messenger”.</td>
</tr>
</tbody>
</table>

319. $\text{\textligature{a}}\text{\textligature{i}}$, Ai, a goddess, the spouse of Šamaš the Sungod.

320. $\text{\textligature{w}}, \text{\textligature{u}}\text{\textligature{n}}\text{\textligature{u}}$, “lapis lazuli”.


<table>
<thead>
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</tr>
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<tbody>
<tr>
<td>321.</td>
<td>ха</td>
<td>ᵐ, nāmu, &quot;fish&quot;; also employed as determinative after names of fish. ᵐᵐ, ḥalāšu, &quot;to be destroyed&quot;.</td>
</tr>
<tr>
<td>322.</td>
<td>ṡṫṫ</td>
<td>Ṣȝ, &quot;quarter of heaven&quot;.</td>
</tr>
<tr>
<td>323.</td>
<td>ṣik, ṡik; sik; zik; ṡik, ṡik</td>
<td>Ṣȝ, šiklu, &quot;shekel&quot;.</td>
</tr>
<tr>
<td>324.</td>
<td>Ṣȝ</td>
<td>Ṣȝ, šarru, &quot;king&quot;.</td>
</tr>
<tr>
<td>325.</td>
<td>Ṣȝ</td>
<td>Ṣȝ, šarru, &quot;king&quot;.</td>
</tr>
<tr>
<td>326.</td>
<td>Ṣȝ</td>
<td>Ṣȝ, šarru, &quot;king&quot;.</td>
</tr>
<tr>
<td>327.</td>
<td>Ṣȝ, gar</td>
<td>Ṣȝ, (1) šakānu, &quot;to set&quot;. Ṣȝ, (2) šiknu, &quot;image; construction&quot;. Ṣȝ, (3) akālu, &quot;food&quot;. Ṣȝ Ṣȝ, makkāru, &quot;property, possessions&quot;. Ṣȝ Ṣȝ, kudurru, &quot;service, vassalage&quot;. Ṣȝ Ṣȝ, buššu, &quot;property, possessions&quot;.</td>
</tr>
</tbody>
</table>
### List of Signs

<table>
<thead>
<tr>
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<th>Ideograms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>( \Psi \ \Upsilon ), mešrû, “wealth, possessions”</td>
</tr>
<tr>
<td></td>
<td>( \Xi \Xi \Xi \Pi \Xi )</td>
<td>( \Psi ), šaknu, “governor”</td>
</tr>
<tr>
<td></td>
<td>( \Xi \Psi \ \Phi )</td>
<td>( \Psi \ \Phi ), haṭṭu, “sceptre”</td>
</tr>
</tbody>
</table>

| 328. | \( \Xi \) | \( \Xi \Xi \\Pi \Xi \\Pi \), Igigi, the spirits of heaven |
| 329. | \( \Xi \Xi \) | \( \Psi \), aš |

### List of Numerals

1. \( \Upsilon \) \( \Psi \), iššû, fem. iššûti, “one”; edû, fem. iltu, “one”; mahru, fem. mahruṭu, “first”.

2. \( \Xi \Xi \) šinnû, fem. šittû, “two”; šanû, fem. šanûtu, “second”.

3. [šalaštu], fem. šalaštu, šallu, šellu, “three”; šašu, fem. šalulu, “third”.

4. \( \Psi \) \( \Xi \) arba’u, irba’, fem. ibrilli, ibritta, “four”; ribû, “fourth”.

5. [hamšu], fem. hamlitu, “five”; hanû, haššu, “fifth”.

6. [šisšu], fem. šisšît, “six”; šisšu, “sixth”.

7. \( \Xi \Xi \) siba, sibi, fem. sibitsu, “seven”; sibû, “seventh”.

8. [samānu], “eight”; samnu, samānu, “eighth”.

9. [tišu], fem. tišit, “nine”; tišû, “ninth”.

10. ⟨⟩ [čṣru], fem. ešertu (constr. st. ešilū), “ten”; čṣru, “tenth”.

11. ⟨⟩ [ištēn čṣru], fem. ištēn ešril, “eleven”.

12. ⟨⟩ “twelve”.

13. ⟨⟩ “thirteen”.

14. ⟨⟩ “fourteen”.

15. ⟨⟩ “fifteen”.

16. ⟨⟩ “sixteen”.

17. ⟨⟩ “seventeen”.

18. ⟨⟩ “eighteen”.

19. ⟨⟩ “nineteen”.

20. ⟨⟩ čṣrā, “twenty”.

30. ⟨⟩ šalāšā, šelāšā, “thirty”.

40. ⟨⟩ arba, irba’a, irbā, “forty”.

50. ⟨⟩ hanšā, “fifty”.

60. [šuššu], “sixty”.

70. ⟨⟩ “seventy”.

80. ⟨⟩ “eighty”.

90. ⟨⟩ “ninety”.

100. [ẹ] “hundred”.

200. [ẹ] “two hundred”.

1000. [ẹ] “thousand”.

2000. [ẹ] “two thousand”.

Fractions: [ṣ], mišlu, “half”; [ṣ], šuššānu, šuššāntu, “third”; [ṣ], šinipu, “two thirds”; [ṣ], parap, “five sixths”.

List of Determinatives.

Determinative before names of deities.¹

 determinative before proper names.

Determinative before proper names.

Determinative before the names of countries.

Determinative before the names of mountains.

Determinative before names of tribes and professions.

Determinative before names of cities.

Determinative before names of rivers.

¹ For examples illustrating the use of the determinatives, see above, pp. XXXIX ff.
Determinative before names of trees, woods, and wooden objects.

" " names of plants.
" " names of stones.
" " names of stuffs and garments.
" " names of wools and woolen stuffs.
" " names of vessels.
" " names of some of the larger animals.
" " words for sheep.
" " words for some parts of the body.
" " names of the months.
" " names of stars and planets.
" " after names of places.
" " names of birds.
" " names of fish.

\{ determinatives after numbers.\}

\{ determinatives after numbers, and measures.\}

\{ signs for the plural.\}

**List of Ideograms for the Months.**

I. \{ Nisannu, Nisan.\}

II. \{ Airu, Iyyar.\}
III. Simānu, Sivan.

IV. Du'āzu, Dzu, Tammuz.

V. Abu, Ab.

VI. Ululu, Elul.

VII. Tišritu, Tisri.

VIII. Araḫsamna, Marcheswan.

IX. Kislimu, Kislev.

X. Ṭebētu, Tebet.

XI. Šabāfu, Sebat.

XII. Addaru, Adar.

XIII. arḫu mahru ša Addari (also termed arḫu magrū ša Ad- dari, and Addaru arkū), the second Adar or intercalary month.
LISTS OF IDEOGRAMS FOR THE PRINCIPAL DEITIES.

Anu, the god of heaven, usually written 𒆠𒉗𒉗, 𒄦A-num. 1

Bel, the god of the earth and of mankind, 𒆠𒅌𒆠 (frequently written 𒆠𒆠); 𒆠𒅌.  $

Ea, the god of the abyss and of hidden wisdom, written 𒆠𒆠𒆠, 𒄦E-a. Another name of Ea is 𒆠𒆠 𒆠, 𒄦Nu-dim-mud.  $

Sin, the Moon-god, 𒆠𒅌𒆠 (frequently written 𒆠𒅌𒆠); 𒆠𒅌. Another name of Sin is Nannar-u, 𒆠𒆠 𒆠𒆠.  $

Samaq, the Sun-god, 𒆠𒆠.  $

Rammânû, the Storm-god, 𒆠𒆠; (𒆠) 𒆠.  $

Marduk, Merodach, the god of Babylon, 𒆠𒆠 𒆠; 𒆠𒆠.  $

Nabû, Nebo, the god of Borsippa, 𒆠𒆠 (frequently written 𒆠𒆠); 𒆠𒆠.  $

Ninib, a god of solar character, 𒆠𒆠 𒆠, 𒄦Nin-ib; (𒆠) 𒆠. Another name of Ninib is Ul-gallu, 𒆠𒆠 𒆠 (or 𒆠𒆠) 𒆠.  $

Nergal, the god of battle, 𒆠 𒆠.  $

Gibil, the Fire-god, 𒆠 𒆠 𒆠 𒆠; 𒆠 𒆠.  $

Nusku, a form of the Fire-god, 𒆠 𒆠.  $

Ura, the Plague-god, 𒆠 𒆠.  $

Aṣṣur, the national god of Assyria, (𒆠) 𒆠; 𒆠 𒆠.  $

Ištar, the goddess (1) of love, (2) of battle, 𒆠 𒆠 (frequently written 𒆠 𒆠), 𒆠 𒆠 𒆠, 𒆠 𒆠.  $

Belit, the spouse of Bel, 𒆠 𒆠 𒆠 𒆠.  $

1. A few names that are written phonetically are here included.
Damkina, the spouse of Ea, written $\text{nil} \text{Dam-ki-na}$. 
Ai, the spouse of Šamaš, written $\text{nil} \text{Ai}$. 
Ba'ū, the spouse of Ninib, $\text{nil} \text{Ba'ū}$. 
Allatu, the goddess of the Under-world, $\text{nil} \text{Allatu}$. 
Igigi, the spirits of heaven, $\text{nil} \text{Igigi}$. 
Anunnaki, the spirits of earth, written $\text{nil} \text{Anunnaki}$. 

List of Ideograms for the Principal Countries, Cities and Rivers.

Akkadû, Northern Babylonia, $\text{Nil} \text{Akkadû}$.
Arba'ilu, Arbela, $\text{Nil} \text{Arba'ilu}$. 
Aššur, Assyria, $\text{Nil} \text{Aššur}$. 
Aššur, the city Aššur, $\text{Nil} \text{Aššur}$. 
Elamtu, Elam, $\text{Nil} \text{Elamtu}$. 
Eridu, Eridu, $\text{Nil} \text{Eridu}$. 
Idiqlat, the Tigris, $\text{Nil} \text{Idiqlat}$. 
Diklat, Ur, $\text{Nil} \text{Diklat}$. 
Uru, Ur, $\text{Nil} \text{Uru}$. 
Uruk, Erech, $\text{Nil} \text{Uruk}$. 
Urartu, Armenia, $\text{Nil} \text{Urartu}$. 
Babilu, Babylon, $\text{Nil} \text{Babilu}$. 
Diklat see Idiqlat. 
Kutu, Cuthah, $\text{Nil} \text{Kutu}$. 

Lagaš, the ancient Širpurla, ḫ.<n-
Larsam, Larsam, ḫ.<n-
Ninua, Ninua, Nineveh, <n-
Ninā, Ninā, <n-
Nippur, Nippur, ḫ.<n-
Sippar, Sippar, <n-
Purātu, Euphrates, <n-
Šumēr, Southern Babylonia, ḫ.<n-

(♀) ḫ.<n-
TEXTS

WITH INTERLINEAR TRANSLITERATION AND
TRANSLATION
NAMES AND TITLES OF EARLY BABYLONIAN AND ASSYRIAN KINGS.

I. Sargon of Agade, about 3800 B.C.

Šar - ga - ni - šar - ali  šar  A - ga-
Šargani - šar-ali,  king  of Aga-
de  ki

de.

II. Narām-Sin, about 3750 B.C.

Na - ra - am - ilu Sin  šar  ki - ib - ra-
Narām - Sin,  king  of the four

tim  ar - ba - im

quarters.

III. Hammurabi, king of Babylon, about 2200 B.C.

Ha - am - mu - ra - bi  šarru  dannu  šar
Hammurabi,  the mighty king,  king

Bābili  ki

of Babylon.
IV. Šamši-Rammān, of Assyria, about 1820 B.C.

m Šam - ši - ilu Rammān

Šamši-Rammān, ruler of Aššur, son

Iš - me - ilu Da - gan

Iššakku ilu A - šur

of Išme-Dagan, ruler of Aššur.

V. Pudi-ilu, king of Assyria, about 1350 B.C.

m Pu - di - ilu šar mātu Aššur apil ilu Bēl - nirari šar

Pudi-ilu, king of Assyria, son of Bēl-nirari, king

mātu Aššur apil Aššur-uballit šar mātu Aššur

of Assyria, son of Aššur-uballit, king of Assyria.

VI. Rammān-nirari I, king of Assyria, about 1325 B.C.

m Rammān-nirari šar mātu Aššur apil Pu - di - ilu šar

Rammān-nirari, king of Assyria, son of Pudi-ilu, king

mātu Aššur

of Assyria.

VII. Shalmaneser I, king of Assyria, about 1300 B.C.

m ilu Šalmanu-ašaridu šar kiššati apil Rammān-nirari

Shalmaneser, king of the world, son of Rammān-nirari,

šar kiššati

king of the world.
VIII. Merodach-Baladan I, king of Babylonia, about 1200 B.C.

*īnu Marduk - apīl - iddia(na) šar kīšati šar*  
Merodach-Baladan, king of the world, king

*Šumēri Kl Akkadi mar Me-li-ši- of Sumer (and) Akkad, son of Meli-ši-

*ṛu šar Bābili Kl liplipi*  
ṛu, king of Babylon, descendant

*Ku-ri-gal-zu šarri la ša-na-an*  
of Kurigalzu, a king without equal.

IX. Nebuchadnezzar I, king of Babylonia, about 1150 B.C.

*īnu Nabū-ku-du-rī-usur rubū na-a-du na-*  
Nebuchadnezzar, the prince, exalted (and)

*as-ku ši-it Bābili Kl e-tīl*  
magnificent, offspring of Babylon, the lord

*šarrānī pī iššakku šār-du šakkanakku*  
of kings, the courageous ruler, governor

*ānu Eridu *īnu Šamas mātī-šu*  
of Eridu, the sun of his land.

X. Tiglath-Pileser I, king of Assyria, about 1100 B.C.

*m Tukulti(ti)- apīl - E-šar-ra šar mātu Assur apīl*  
Tiglath-Pileser, king of Assyria, son
m Aššur - rēš - i - ši šar mātu Aššur apil m Mu - tak-
of Aššur-reš-ishi  king of Assyria, son of Mutak-
kil - ilu Nusku šar mātu Aššur
kil - Nusku, king of Assyria.
INSCRIPTION FROM A CYLINDER OF ḤAMMU-RABI, KING OF BABYLON, ABOUT 2200 B.C.

[Brit. Mus., No. 12215.]

Col. I, 1. Ḥa-am-mu-ra-bi šarru dannu šar
Ḥammurabi, the mighty king, king

Bābili Ki šar ki-ib-ra-tim
of Babylon, king of the four

5. ar-ba-im ba-ni ma-tim šarru ša
quarters, the founder of the land, the king whose

ipp-ša-tu-šu a-na ši-ir ilu Šamaš u
deeds unto the heart¹ of Šamaš and

ilu Marduk fa-ba a-na-ku dūru ša
Marduk are well-pleasing, am I. The wall of

Sippār Ki in e-pi-ri ki-ma sa-
Sippar with earth like a

1. Literally "flesh".
15. tu-im \(1\) ra-bi-im ri-ši-šu lu-u-
great mountain its summit I

ul-li ap-pa-ra-\(^{3}\) am lu-uš-ta-aš-\(\ddot{h}\)-raised. With a swamp I surrounded

ir-šu\(^{2}\) naru \(\ldots\ldots\ldots\) a-na Sippar \(\ddot{k}\) \(\ddot{i}\)
it. The canal \(\ldots\ldots\) to Sippar

lu-ah-ri-
I dug out and a wall of safety

lu-u-um-mi-su\(^{4}\) Ha-am-mu-ra-
I erected for it. Hammurabi-

bi ba-ni ma-tim šarru ša ip-ša-tu-šu bi, the founder of the land, the king whose \(\ldots\ldots\) deeds

5. a-na ši-ir ila šamaš u ila Marduk la-
unto the heart of Šamaš and Marduk are well-

ba a-na-ku Sippar \(\ddot{k}\) \(\ddot{i}\) u Bābi-
pleasing, am I. Sippar and Baby-

1. sa-tu-im = šadim, i.e. šadi with the mimation.
2. III 2, fr. sahāru.
3. I 1, fr. ḫaru.
4. lu-u-um-mi-su = lummid-su II 1, fr. emēdu.
li  KI šu - ba - at ne - iḫ - tim a-na
lon in a peaceful habitation

dārā-a-tim lu - u - še - ši - ib Ḥa - am - mu-
continuously I caused to dwell. Ḥammu-

ra - bi mi - gi - ir ilu Šamaš na - ra - am
rabi, the darling of Šamaš the beloved

ilu Marduk a-na - ku ša iš - lu u - um ši-
of Marduk am I. That which from days of

a - tim šarru in šarri - šu la ib-
old no king for his king had

ni - u a-na ilu Šamaš be - ili - ia ra - bi - iš
built, for Šamaš my lord gloriously

lu - e - pu - uš - šu - um
have I accomplished.
THE
MEMORIAL TABLET OF RAMMĀN-NIRARI I,
KING OF ASSYRIA, ABOUT 1325 B.C.

[Brit. Mus., No. 12111.]

1. m ilu Rammān-nirari rubū el - lu si-mat ili
   Rammān-nirari, the illustrious prince, adorned by god,

2. e - ti - el - lu ša - ka - an - ki ilāni
   the ruler, the viceroy of the gods,

3. mu - ki - in ma - ḫa - zi ni - ir dap-nu - ti
   the founder of cities, the destroyer of the

4. um - ma - an Kaš - ši - i Ku - ti - i Lu - lu-
   mighty hosts of the Kašši, the Kutî, the Lulu-

5. me - i u Šu - ba - ri - i mu - ḫi - ip kul-
   mî, and the Šubarî, annihilator of

6. la - at na - ki - ri e - liš u šap - liš
   all foes above and below,¹

¹. That is, around the Upper and the Lower Sea, i. e., Lake Van and Lake Urumiyah.
da - iš mālāti-šu-nu iš -tu Lu - up - di
trampling down their lands from Lupdu

u mātu Ra - pi - ku a - di E - lu - ša - at
and Rapiku up to Eluḫat,

ša - bi - it ki - ṣat ni - šī mu - ra - piṣ
{who has taken} hosts of men, who has enlarged
{possession of}

me - iš - ri u ku - du - ri šarru ša naphar
boundary and frontier, the king for whom all

ma - al - ki u rubē pl ilu A - nu ilu Aššur
rulers and princes Anu, Aššur,

šamaš ilu Rammān u ilu Ištar a - na še-
šamaš, Rammān and Ištar at his

pi - śu u - še - ik - ni - śu ša - an - gu - u
feet have forced into submission, the exalted

ši - ru ša ilu Bēl mār Pu - di - ilu ša-
priest of Bēl, the son of Pudi-ilu, go-

ak - ni ilu Bēl iš - ša - ak - ki ilu Aššur
vernor of Bēl, ruler of Aššur,
ka-ši-id mātu Tu-ru-ki-i u
the conqueror of Turukī and

mātu Ni-gim-ti a-di pa-at gim-ri-šu
Nigimti to its entire extent,

gi-me-ir ma-al-ki šadi(i) u ḫur-
all of (its) rulers, (its) mountains and high-

ša-ni pa-at Ku-ti-i ra-pal-ti lands, the boundary of the wide-spreading Kutī,

gu-nu Aḫ-la-me-i u Su-ti-i
the district (?) of the Aḫlamī and Sutī,

Ta-u-ri u ma-ta-ti-šu-nu
the Iauri and their lands,

mu-ra-piš me-iš-ri u ku-du-ri
who enlarged boundary and frontier,

mār mārī ša ilu Bēl-nirari šangū ilu
grandson of Bēl-nirari, priest of

Assur-ma ša um-ma-an Kaš-ši-i i-na-ru-ma
Assur, who the hosts of the Kašši destroyed
26.  a  a

u  na-ga-ab  za-e-ri-šu  ḫa-su

and  the whole  of his enemies  his hand

27.  a  a

ik-šu-du  mu-ra-piš  me-šu-ri  u

conquered,  who enlarged  boundary  and

28.  a  a

ku-du-ri  li-ip-li-pi  ša  ili  Aššur-

frontier,  the great-grandson  of  Aššur-

29.  a  a

uballiṯ  šarri  dan-ni  ša  ša-an-gu-su

uballiṯ,  the mighty king,  whose  priesthood

30.  a  a

i-na  e-kur-ra-tim  šu-tu-rat  u

in  the temples  was glorious  and

31.  a  a

šu-lum  šarru-ti-šu  a-na  ru-ḫa-ti  ki-ma

whose royal prosperity  unto  distant (lands)  like

32.  a  a

šadi(i)  ku-nu  mu-si-pi-il  el-lā-

a mountain was established,  who broke up  the

33.  a  a

at  mātu  Šu-ba-ri-i  ra-pal-ti  mu-

forces  of the wide-spreading Šubari,  who

34.  a  a

ra-piš  me-šu-ri  u  ku-du-ri  e-nu-ma

enlarged  boundary  and  frontier.  When

1.  ḫa-su = ḫat-su.  2.  ša-an-gu-su = šangūt-su.
36. šir - la - la ša bit ilu Aššur beli - ia ša
the šir-la-la of the temple of Aššur my lord, which

37. tar - ši ba - ab ni - eš ili ma - ti u
is opposite the gate (called) "the invocation of the god of the land" and

38. bu - ab ili daianē FILENAME u
the gate (called) "the god of judges", which in former days

39. ip - šu ena - aḥ - ma ih - hi - is u
had been had fallen into decay, had subsided, and

40. i - nu - uš aš - ra ša - a - tu u - pi - hi -
was in ruins, that place I strengthen-

41. i - re dan - na - su ak - šu - ud it - ti
ed, its base I reached, with

42. pu - li u ip - ri ša alu U - ba - si - e
stone and earth from Ubašē

43. e - pu - uš a - na aš - ri - šu u - te - ir
I built (it), to its place I restored (it)

44. u na - ri - ia aš - ku - un a - na
and my tablet I set up. In

1. dan-na-su = dannat-su.
THE RESTORATION OF THE TEMPLE OF AŠŠUR

ar - kat ūmē pl rubū ar - ku - u e - nu-ma
future days let a future prince, when

aš - ru šu - u u - šal - ba - ru - ma e-
that place shall have grown old and fallen

na - ḫu an - ḫu - su1 lu - di - iš na - ri - ia
into decay, its ruins repair, my tablet,

šu - me šaš - ra a - na aš - ri - šu lu - ti - ir
the record of my name, into its place let him restore,

ith Aššur ik - ri - be - šu i - še - me ša
so that Aššur to his prayers may hearken. But whosoever

šu - me šaš - ra i - pa - ši - šu - ma šu - um - šu
the record of my name blots out and his own name

i - ša - šu - ru u lu na - ri - ia u-
inscribes, or my tablet

ša - am - ša - ku a - na ša - aš - lu - uš - ti
conceals, (or) to destruction

i - ma-nu - u a - na mi - lim i - na - du - u
consigns (it), (or) into the stream casts (it),

1. an-ḫu-su = an-ḫūt-su.
55. \textit{i-na isāti} \quad \textit{i-ka-lu-u a-na mē p₁}

(or) in the fire burns (it), (or) into the water

56. \textit{i-na du-u i-na e-pi-ri u-}

threws (it), (or) with earth cov-

57. \textit{ka-ta-mu a-na bit ikliti (?) a-šar}

ers (it) up, (or) into a dark chamber where

58. \textit{la a-ma-ri u-še-ri-bu-ma i-ša-ka-nu}

it cannot be seen brings and places (it),

59. \textit{u lu aš-sum ir-ri-ti ši-na-ti-na}

or if (anyone) because of those curses

60. \textit{na-ka-ra a-ha-a ia-a-ba lim-na}

a bitter foe, an evil enemy,

61. \textit{li-ša-na na-ki-ir-ta lu ma-ma}

a hostile tongue,² or any

62. \textit{ša-na-a um-a-ru-ma u-ša-ša-zu}

other man sends and causes (him) to seize (it),

\footnote{1. That is, the curses that follow those acts.}
\footnote{2. \textit{I.e.,} “a man of hostile tongue, a slanderer.”}
63. [Text not clearly visible]

64. [Text not clearly visible]

65. [Text not clearly visible]

66. [Text not clearly visible]

67. [Text not clearly visible]

68. [Text not clearly visible]

69. [Text not clearly visible]

70. [Text not clearly visible]

71. [Text not clearly visible]
ki - im - ta - šu i - na māti lu - ḫal - li - ku
his family in the land may they destroy;

na - aš - pu - uḫ māti-šu ḫa - la - aḫ ni - šī-
may the ruin of his land, the destruction of his

šu u ku - du - ri - šu i - na pi - šu - nu
people and of his border at their weighty

kabti lu - ša - am - ma itu Rammān i - na ri - ḫī - iš
command be decreed; may Rammān with an evil

li - mu - ti li - ir - ḫī - su a - bu - bu
downpour overwhelm him, may flood,

šāru limnu sa - aḥ - ma-aš - tu te - šu - u
destructive wind, rebellion, hurricane (and)

a - šam - šu - tu su - uu - ku bu - bu - tu
tempest, want (and) famine,

a - ru - ur - tu bu - ša - ḫu i - na māti-šu lu
drought (and) hunger in his land be

ka - ia - an māt - su a - bu - bi - iš lu - uš-
continuous; on his land like a flood may he ²

1. li-ir-ḫī-su = lirhiṣ-su  2. I. e., Rammān, the storm-god.
79. ba-i a-na tili u kar-me lu-
plunge down, into mounds and ruins may

ti-ir ili Rammān i-na be-ri-ik li-mu-ti
Rammān convert (it), with a destructive bolt

māt-su li-ib-ri-ik arāḫ mu-ḫu-ur
his land may he blast. The month of homage (?)

ilāni pī āmu XX KAM li-mu m Šulmānu-
to the gods, 20th day, eponymy of Šulmānu-

Karradu
Karradu.

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THE HUNTING-EXPEDITIONS OF TIGLATH-PILESER I, KING OF ASSYRIA, ABOUT 1100 B.C.

[From a cylinder in the British Museum, No. 12176.]

1. m Tukulti(t) - apil - E-šar-ra idlu ḫar-du
   Tiglath-pileser, the valiant hero,

2. ta- me - ih išu ḫaṭṭa la - a ša - na - an mu-
   who holds a sceptre without equal, who

3. gam-me - ru mu - ' ur ši - ri iš Nin - ib
   exercises lordship over the field. Ninib

4. u išu Nergal kakkē pl-šu-nu iz - su - te
   and Nergal their terrible weapons

5. u išu ḫaṣat - su - nu ši - ir - ta a - na
   and their exalted bow to

6. i - di bēlu - ti - ia iš - ru - ku i - na
   my lordly power have presented. At
8. ša 8-8
si-ki rî Nin-ib râ'imi-ia IV bu-Ḫal
the bidding of Ninib, who loveth me, four male

9. rîmâni pl dan-nu-te šu-tu-ru-te i-na
wild oxen, strong (and) mighty, in

10. ḫu-rib-te i-na mātu Mi-ta-a-ni u
the desert in the land of Mitâni and
i-na alû A-ra-si-ki ša pa-an
in Araziki, which is before

11. mātu Ḥa-at-te i-na isu kašti-ia dan-na-te
the land of the Hatti, with my strong bow,

12. šu-ku-ud parzilli u mul-mul-
my spear of iron and my

13. li-ia zaḵ-tu-te na-piš-ta-šu-nu
sharp darts

14. u-šiḫ-ti maškè pl-šu-nu ḫarnè pl-
slew.1 Their hides, their

15. Šu-nu a-na alî-ia ilû A-šur ub-la
horns to my city Aššur I brought.

1. Literally, “their life I brought to an end.”
16. \[\text{X} \quad \text{pi\text{"a}nî pl}\quad \text{bu-\text{"a}li}\quad \text{dan-nu-te}\]
Ten elephants, males, mighty ones,

17. \[\text{i-na matu Harrâni(ni) u ši-di naru Ha-}\]
in Harran and the district of the Ha-

18. \[\text{buri lu-u a-duk IV \text{pi\text{"a}nî pl}}\]
bur did I slay; four elephants

19. \[\text{bal-\text{"u}-te lu-u sa-bi-ta maškê pl}\]
alive I caught; their

20. \[\text{šu-nu šinnâti pl - šu-nu it-ti \text{pi\text{"a}nî pl}}\]
hides (and) tusks together with the live

21. \[\text{bal-\text{"u}-te a-na ali-ia i}^\text{lu} \text{A-\text{"u}r}\]
elefants to my city Assur

22. \[\text{ub-la i-na si-\text{"i}r i}^\text{lu} \text{Nin-ib}\]
I brought. At the bidding of Ninib,

23. \[\text{ra-\text{"i}-mi-ia II šu-ši nēšē pl}\]
who loveth me, one hundred and twenty lions

24. \[\text{i-na lib-bi-ia ik-di i-na}\]
with my courageous heart by
25. Kit - ru - ub mi - it - lu - ti - ia i - na
the attack of my power on

26. Che - li nēše p-l lu - u a - duk u VIII
šēpē pl-foot did I slay, and eight

27. Che - li neše p-l i - na išu narkabi - ia
hundred lions in my chariot

28. Che - li Che - li bu - il šeri gi - mir - ta u ỉssur
i - na pat - tu - te u - šim - kit
with I brought low.

29. šame(e) mut - tap - ri - ša e - im ni-sig-
of the heaven that fly among my

30. Che - li Che - li gi - pl - ia lu - u at - ta - ad - di
spoils (?) I cast.

1. Col. VI, ll. 55-84.
INTRODUCTION TO THE ANNALS OF AŠŠUR-NĀŠIR-PAL, KING OF ASSYRIA, 884—860 B. C.

[From the stele No. 847 and paper squeezes in the British Museum.]

1.  ana  ilu  Nin - ib  giš - ri  dan - dan - ni  širi
    To Ninib, the powerful, the strong, the exalted,
    ašarid  ilāni  ve  ḫardu  šar - ḫu
    the chief of the gods, valiant, mighty,
    giš - ma - lu  ša  ina  ša - na - nu
    perfect, whose onslaught in battle cannot be equalled,
    ti - bu - šu  aplu  riš - tu - u  ḫa - šal
    the son of highest rank, destroyer of opposition,
    tum - ḫu - ma - te
    ilu  Nu - dim - mud
    first-born of Nudimmud,
    ḫarrad  ilu  Igigi  liʾū  ma - lik  ilāni  ve
    hero of the Igigi, the mighty, prince of the gods,

1. The form ṭuḫ-ma-te occurs as a variant reading.
3. 

offspring of Ekur, who holds the bolt of heaven

and earth, who opens the depths,

who treads the broad earth, the god without

whom the decisions of heaven (and) earth are not decided, the destroyer, the strong, the com-

mand of whose mouth is not void, chief of the four quarters,

giver of sceptre and decision unto the whole of all

cities, the ruler, the violent, the com-

mand of whose lips is not altered, the mighty,
the great, spokesman of the gods, the exalted, Ut-
gallu, lord of lords, whose hand the ends of heaven

6. (and) earth controls, king of the battle,

strong one, who opposition has conquered,

triumphant, perfect, lord of the depths and

the oceans, terrible, unsparing, whose

onslaught is the deluge, who overwhelsms the land of enemies,

who overthrows the wicked, a powerful god,

1. A name or title of the god Ninib.
2. tuk-ma-tu occurs as a variant reading.
3. 11, Pret. fr. bēlū.
8. ša la e-nu-u mil-lik-šu nu-ur šame(e)
whose counsel is not void, the light of heaven

(iršitum (tim) muš - par-du ki - rib apši
(and) earth, who gives light to the depth of the abyss,

mu - ab - bit lim-nu - ti mu - šak - niš la
who annihilates the wicked, who brings to subjection the

ma - gi - ri mu-ḫal-lik za - ia - a - ri ša ina
disobedient, who destroys foes, whose name in

puḫur ilāni pl šum-šu ilu ma-am-ma la
the assembly of the gods no god can

enū (u) ka - is šalāti ilu rim-nu - u
humble, the giver of life, a merciful god

ša si - pu-šu šābu a-šib alu Kal-ḫi beli
to whom to pray is good, who dwells in Calah, a

rabe(e) beli - a Aššur-nāšir-aplu šarru dan - nu
great lord, my lord, [I] Aššur-nāšir-pal [do pray], the mighty king,

10. šar kiššati šar la ša-na-an šar kul-lat
king of the world, a king without equal, king of the whole
kib - rat arba'il(i)  ilu Šam - šu kiš - šat niše r1
of the four quarters, the Sun of the hosts of men,

ni - šit ilu Bēl u ilu Ninib na - ra - am
dear to Bēl and Ninib, darling of

ilu A - nim u ilu Da - gan ka - šu - uš
Anu and Dagan, beloved of

ilāni r1 rabūti r1 šaḫ - tu na - ra - am
the great gods, submissive, the darling of

lībbī - ka rubū(u) me - gir ilu Bēl ša
thy heart, the prince, the favourite of Bēl, whose

šangūt - su eli ilu - ti - ka rabūti (ti)
priesthood unto thy great godhead

i - ti - bu - ma tu - šar - ši - du palā - šu
is good so that thou hast established his reign,

id - ilu ḫar - du ša ina tukulti (ti) Aššur
the valiant hero, who with the help of Aššur

beli - šu ittalaku (ku) - ma ina mal - ki r1 ša
his lord proceeds and among the princes of
kib - rat  
irbitta (la)  
ša - nin - šu  
la  
isū(u)  
the four quarters  
a rival  
has not,  

re'ū  
tab - ra - a - te  
la  
a - di - ru  
tukmati  
the shepherd of marvellous treasures,  
who fears not  
opposition,  

e - du - u  
gab-šu  
ša  
ma - hi - ra  
lā - a  
the mighty flood  
who  
an opponent  
does not  

išū(u)  
šarru  
mu - šak - ni - eš  
lā - a  
possess,  
the king  
who has brought to subjection  
those that  

kan - šu - te-šu  
ša  
nap - šar  
kīš - šat  
nišē pl  
{were not subject}  
{to him,}  
who  
the whole of the hosts  
of men  

i - pi - lu  
zikaru  
dan - nu  
mu - kab - bi - is  
kīšād  
rules,  
the strong man,  
who tramples on  
{the kneck}  
{of}  

ai - bi-šu  
da - iš  
kul-lat  
nakirē pl  
mu - pa - ri - ru  
his foe,  
{who treads}  
all  
{under foot}  
enemies,  
who  
shatters  

ki - is - ri  
mul - tar - ū  
ša  
inā  
tukulti (ti)  
mighty battalions,  
who  
with  
the help of  

ilāni pl  
rabūti pl  
bēlē pl - šu  
ittelaku (ku)-ma  
the great gods,  
his lords,  
proceeds and
mātātī pl kalā-ši-na kāt-su ikšud(ud) ḫur-ša-ni
all lands with his hand has the highlands

sa-šu-nu i-pi-lu-ma bi-lat-su-nu
in all their extent has subdued and their tribute

im-ḫu-ru ša-biṭ li-i-ṭi ša-kiṅ
has received, the taker of hostages, who has

li-i-te eli kalā-ši-na mātātī pl
triumphed over all lands.
THE ENDOWMENT OF THE TEMPLE OF THE SUN-GOD.

From the Tablet of Sippar inscribed in the reign of Nabû-apil-iddina, king of Babylon, about 879–853 B. C.

[Brit. Mus., No. 12137.]

i. ilit Šamaš bēlu rabū(u) a - šib E-babbar-ra
Šamaš, the great lord, who dwelleth in Ebabbara,

ša ki - riō Sip-par KI ša ina e - ša-a - ti
which is in Sippar, which during the troubles

5. u dal - ha - a - ti ša mātu Akkadī KI
and disturbances in Akkad

amētu Su - tu - u amētu nakiru lim - nu u - sah - the Sutū, the evil foe, had des-

ḫu - u u - ḫal - li - ḫu uṣurāti pî
troyed (and) had cast down the sculptures,

par - šu - šu im - ma - šu - ma ši - kin - šu u
— his statues were forgotten and his image and
simāti $^{1}$-šu
his ornaments

i - na kātē $^{11}$ ip - par - šid - ma la
had disappeared and none

na - ūl ma - na - ma Si - im - maš - ši - ḫu šar
beheld them. Simmaššihū king

Bābili šikin-šu iṣ - ta - al - ma pa - ni-šu la
of Babylon his statue sought for, but his countenance he did not

id - din - šu sa - lam - šu u simāti $^{1}$-šu la
show$^{2}$ him, his image and his ornaments he did not

i - mur - ma ni - ib - ha ša pa - an īlu Šamaš u - šal - find. An enclosure (?) before Šamaš he

ri - ūa - am - ma sallukki-šu u - kin - ma
erected and regular offerings for him he appointed, and

m E-kur-šum-ušabšī(ṣi) sangū Sippar $^{K1}$
Ekuršumušabšī the priest of Sippar,
amēlu bārū u - ša - aṣ - bit ina dannati u
the seer, he settled (there). During the distress and

ḥu - šah - ḫi ša īlu Kaš-šu - u - nādin - aḥi
famine at the time of Kaššu-nādin-aḥi,

1. I. e., Šamaš. — 2. Literally, "grant."
šarri  satuṣku  śu-a-tum  ip-pa-ri-is-ma
the king, that regular offering was stopped and

ba-ṭil sur-ki-nu ina  E-ul-bar-šakin-šum
the drink-offering ceased. Under Eulbar-šakin-šum,

šarri  m  E-kur-šum-uṣabši(si)  šangū  Sip-par  Kī
the king, Ekur-šum-uṣabši, the priest of Sippar,

amēlu bārū  šarri  bēli-šu  im-ḥur-ma  gi-ni-e
the seer, before the king his lord went, and ["the appointed"

iša Šamaš  ba-ṭil  iḵ-bi-ma  I  ka  akālē  rī
Šamaš have ceased" he said.  I  ka of food

I  ka  kurunnu  kurmat  amēlu  šak-ni  ša
I  ka of sesame-wine, the support of the director of

E-sag-gil  ina  libbi  gi-ni-e  ilu  Bēl
Esagil according to the appointed offerings of Bēl,

a-na  ilu Šamaš  u-kin-ma  m  E-kur-šum-uṣabši(si)
for Šamaš he ordained and to Ekur-šum-uṣabši,

šangū  ašu  Sip-par  amēlu  bārū  i-rim  ištēn(en)
the priest of Sippar, the seer, he granted (it). One

1. L. e., Eulbar-šakin-šum.
The endowment of the temple of the Sun-god

in the district of Alu-eššu, which is

in Babylon, to Šamaš

he gave and to Ekur-šum-ušabši, the priest of Sippar,

the seer, he entrusted (it). Afterwards Nabû-apil-

iddina, king of Babylon, the elect of

Marduk, the darling of Anu and Ea,

who rejoices the heart of Zarpanitu, the valiant

hero, who for kingship is adorned, who bears

a terrible bow, who overthrew the evil foe,

1. Alu-eššu = “The New City.”
amēlu  Su-tu-u ša šur-bu-u ḫi-ṭu-ṣu-un the Sutū, whose sin was great,

60. ša ana tu-sur gi-mil mātu Akkadī Kī whom to avenge Akkad,

šu-ṣub ma-ḥa-zī na-di-e parakkē pī to make cities habitable, to found shrines,

uṣ-ṣur uṣurātī pī šul-lum parsē pī to fashion sculptures, to preserve statutes

65. u bil-lu-di-e kun-ni sat-lik-ki and ordinances, to establish regular offerings,

šur-ru-uh nindabē pī bēlu rabū(u) to increase free-will offerings the great lord

itu Marduk  iṣu ḫaffa i-ṣor-ta ri-ṭ-us Marduk with a right sceptre, the rule of

nišē pī e-pi-ṣi u-mal-lu-u the peoples to undertake, had

ka-ṭuš-ṣu itu Šamaš bēlu rabū ša ištu ūmē pī invested, — Šamaš, the great lord, who for many
ma-du-ti il-ti matu Akkadi Ki
days with Akkad

ik-melu is-bu-su ki-sad-su ina
had been angry (and) had averted his neck, in

pali ilu Nabu-apil-iddina(na) sur Babili
the reign of Nabu-apil-iddina, king of Baby-

li Ki sa-li-ma ir-si-ma u-sah-
lon, had mercy (and) turn-

hira pa-ni-su u-sur-li sal-mi-su
ed his countenance. His image,

sir-pu sa ha-as-bi sikin-su u si-ma-li-su
.... of ..., his statue and his ornaments

ina e-bir-ti nuni Pu-rat-ti sa
on the opposite side of the Euphrates on

bal-ri eriš-Šamši ina-ma
the western bank were found and

m ilu Nabu-nadin-šum šangü atu Sip-par amēlu bārū ina
Nabu-nadin-šum, the priest of Sippar, the seer, of
RECOVERY OF THE SUN-GOD'S IMAGE

the seed of Ekur-šum-ušabši,
the priest of Sippar,
the seer,
that image
to Nabû-
apil-iddina(na)
the king, his lord,
showed and
Nabû-apil-iddina(na)
king of Babylon, who
the preparation of such an image had commanded him and
entrusted to him, that image
beheld and his countenance was glad (and) joyful was
his spirit.
To the restoration of that
image his attention he turned and with

1. kab-ta-as-su = kabbitat-su.
THE ENDOWMENT OF THE TEMPLE OF THE SUN-GOD

ni-me-ki ša ilu E-a ina ši-pir ilu Nin-
the wisdom of Ea, with the craft of Nin-

igi-nangar-bu ilu Guškin - banda ilu Nin-
igi-nangar-bu, Guškin-banda, Nin-

kur-ra ilu Nin-zadim ina ḫurāṣī ru-uš-ši-i kurra (and) Nin-zadim with sumptuous gold (and)

abnu uknī ib-bi ša-lam ilu Šamaš beli rabi bright lapis lazuli the image of Šamaš, the great lord,

ki-niš u-kan-ni ina te-lil-ti ša he carefully prepared. With the purification of

ilu E-a u ilu Marduk ma-ḫar Ea and Marduk before

ilu Šamaš ina E-Kar-Za-gin-na ša kišād Šamaš in E-Kār-Zaginna on the bank of

narru Pu-rat-ti pi-šu im-si-ma ir-ma-a the Euphrates his mouth he washed and he took up

šu-bat-su his dwelling (there).
THE SIEGE OF DAMASCUS BY SHALMANESER II AND THE TRIBUTE OF JEHU, KING OF ISRAEL, 842 B.C.

[From paper squeezes in the British Museum, Nos. 114 a and 114 b.]

1. *ina XVIII palē pi-ia XVI šanītu naru Purātu*
   In the 18th year of my reign (for the) time the Euphrates
   16th

2. *e - bir m Ḫa - za - ' - ilu ša mātu Dimaški*
   I crossed.             Hazaël
   of Damascus

3. *a - na gi - biš ummānāti pi-šu it - ta - kil-
   in the multitude of his troops trusted

4. *EL ELL L I*

5. *EL A A I*
   and his troops
   in great numbers

6. *id - ka - a šadā Sa - ni - ru ubān šadē(e) ša*
   he assembled.             Saniru, the summit (of the) which
   mountains,

7. *EL A A I*

8. *pu - ut šadā Lab - na - na a - na dan - nu - ti - šu*
   (is at the) Lebanon,       as his fortress
8. īš - kun
   it - ti - šu am - daḫ - hi - īš
   he made. With him I fought;

9. abikta - šu aš - kun
   XVI. M gābē ṣl
   his defeat I brought about; 16000 of his

ti - du - ki - šu ina kakke ṣl u - šam - ḫīt
   warriors with weapons I overcame;

10. I. M, I. C, XXVI īṣu narkabāti ṣl-šu IV. C, LXX
    1121 of his chariots,

11. bit - ḫal - ḫu - šu it - ti uš - ma - ni-šu i - kim - šu
    of his horses together with his camp I took from him.

12. a - na šu - zu - ub napšāti ṣl-šu e - li
    To save his life he made off;

13. arki - šu ar - te - di ina alu Di - maš - ḫī
    after him I went; in Damascus

14. ali šarru - ti - šu e - sir - šu īṣu kirē ṣl - šu
    his royal city I besieged him; his plantations

15. ak - kiš a - di šadē(e) mātu Ḥa - u - ra - ni
    I cut down. To the mountains of Ha’urani
18.  a - lik  a - na  la  ma - ni
  alañi  pl  (ni)  la  without number
I went; cities

19.  a - bul  a - kur  ina  iñāli  pl  ašrup(up)
I destroyed, I laid waste, with fire I burnt;

20.  šal - la - su - nu  a - na  la  ma - ni  aš - lu - la
their spoils without number I carried off.

21.  a - di  šadē(e)  šadā  Ba - '  - li - ra - ' - si
To the mountain of Ba‘li-ra‘si,

22.  ša  rēš  tam - di  a - lik  ša - lam  šarru - ti - a
which is at the head of the sea, I went; my royal image

23.  ina - lib - bi  aš - ḫup  ina  u - me - šu - ma  ma - da - tu
there I set up. At that time the tribute

24.  ina - lib - bi  aš - ḫup

25.  ša  mātin  Šur - ra - ai  mātin  Ši - du - na - ai  ša
of the Tyrians, the Sidonians (and) of

26.  m  Ia - u - a  mār  Hu - um - ri - i  am - ḫur
Jehu, the son of Omri, I received.

1. šal-la-su-nu = šallat-sunu.
2.  li, Pret. fr. zaḫāpu.
EXTRACTS FROM THE RECORDS OF TIGLATH-PILESER III.

I. The reduction of Hamath and the cities tributary to Uzziah of Judah, about 740 B.C.

[From paper squeezes in the British Museum, Nos. 115 a--115 c.]

XIX na - gi - e ša anu Ha - am - ma - at - ti
Nineteen districts of the city of Hamath

a - di alānī ū (ni) ša si - ḫir - ū - šu - nu
together with the cities round about them,

ša a - ḫi tām - ūnum ša šulmu(mu) išu Šumšī(ši)
which on the sea of the setting of the sun,

ša i - ma ḫi - ū - ū u kul - lul - te
which in sin and iniquity

a - na m As - ri - ia - a - u e - ki - i - mu
to Azariah (i.e., Uzziah) they had detached,

a - na mi - şir mātu Aššur ušir - ra - a
to the territory of Assyria I brought back.
My officers as governors

over them I appointed; 30,300 people

I carried away from

their cities and in the district of Ku . . . .

I settled.

II. The tribute of Menahem of Samaria and of other princes of Syria and Asia Minor, 738 B.C.

[From paper squeezes in the British Museum, Nos. 115 a—115 c.]

The tribute of Kuštašpi

of Kummuḫ, Rezin

1. Ll. 9—12.
EXTRACTS FROM THE RECORDS OF TIGLATH-PILESER III

mātu Dimashki

of Damascus,

m Me-ni-bi-im-me

Menahem

alū Sa-me-ri-na-ai

of Samaria,

m Ḥi-ru-am-mu

Hiram

alū Sur-ra-ai

of Tyre,

m Si-bi-it-ili-bi-li

Sibittibi'li

alū Gu-ub-la-ai

of Gebal,

m U-ri-ik-ki

Urikki

mātu Ku-u-ai

of Kuī,

m Pi-si-ri-is

Pisiris

alū Gar-ga-

of Carche-

miš-ai

m E-ni-ilu

mish,

alū Ha-am-ma-la-ai

Eni-ilu

of Hamath,

m Pa-na-am-mu-u

Panammū

alū Sa-am-la-ai

of Sam'al

m Tar-ḥu-la-ra

Tarḫulara

mātu Gur-gu-ma-ai

of Gurgum,

m Su-ḥu-ma-al

Sululmal

mātu Me-lid-da-ai

of Melid,

m Da-di-i-lu

Dādīlu

alū Kas-

of Kas-
ka - ai m U - as - sur - me mätu Tu - bal - ai ka,
Uassurme of Tabal,

m Uš - hi - it - ti mätu Tu - na - ai m Ur - bal -
Ušhitti of Atun,

lā a mätu Tu - ha - na - ai m Tu - ha - am - me
lā of Tuḥana,
Tuhamme

alu Iš - tu - un - da - ai m U - ri - im - me - i
of Ištunda,
Urimmē

alu Hu - šim - na - ai šar - rat
of Hušimna,
Zabibē the queen of

mätu A - ri - bi hurāsu kaspū anaku parzillu
Arabia, gold, silver, lead, iron,

mašak piri šinni piri lu - bul - ti bir - me
elephants’ hide, ivory, garments of variegated stuffs,

šubatu šipatu ta - kil - tu šipatu ar - ga - man-nu
cloth, purple wool, crimson wool,

išu ušū išu urkarinnu mimma ak - ru ni - šir - ti
ušū-wood, {urkarinnu-} every valuable thing, treasures

wood
šarru - u - ti
immerē r1
pal - ku - ti
of royalty,1
fat sheep,

ša šipāti r1 - šu-nu ar - ga - man-nu
whose fleece
with crimson

šar - pal is - šur šame(e) mut - lāp - ri - šu- ti
are dyed, birds of the heaven that fly,

ša a - gap - pi-šu-nu a - na ta - kil - te šar - pu
whose wings with purple are dyed,

imēru sisē r1
horses,
imēru parē r1
mules,
alpē r1 u ši - e - ni imēru gam-
oxen and sheep,

malē r1 f a - na - ā a - te a - di
eels (and) female camels with

imēru ba - ak - ka - ri - ši - na am - ĕur
their foals
I received.

1. I. e., royal treasures.
2. Lk. 29—36.
III. The death of Pekah and the accession of Hoshea to the throne of Israel, 734 B. C.

[From paper squeezes in the British Museum, Nos. 116 a, 116 b, 122, 124 a, 124 b, 125 a and 125 b.]

\( \text{alu Ga-al-za} \quad \text{alu A-bi-} \)

The cities of Gal'za (and) Abi-

\( \text{il-ak-ka ša pāt māt} \text{u Bi}u-\text{um-ri-a lakka, which are on the border of} \)

Israel\(^1\),

\( \ldots \text{li rap-šu a-na si-hir-ti-šu li the wide-spreading, in its whole extent} \)

\( \text{a-na mi-šir māt} \text{u Aššur u-tir-ra to the territory of Assyria I restored.} \)

\( \text{amēlu šu-ud-šakē pl-ia amēlu bēl-pahātī pl} \)

My officers as governors

\( \text{eli-šu-nu aš-kun m Ha-a-nu-u-nu} \)

over them I appointed. Hanno

\( \text{alu Ha-as-za-at-ai la-pa-an of Gaza before} \)

\( ^1 \text{Literally "Land of the House of Omri".} \)
kakke r^1 - ia
my arms
fled and
to

matu Mu - us - ri in - nab - tu alu Ha - a - z-
Egypt
escaped.
zu - tu akšud(ud) makkūra - šu bušā - šu
za I conquered, his property, his possessions,

ilāni r^1 (ni)-šu aš - lu - la . . . matu Bit - Ḫu - um-
his gods I carried off. . . . The land of Is-

ri - a . . . pu - ḫur nīšē r^1 - šu a - di
rael . . . the whole of his people together with

mar - ši - ti - šu-nu a - na matu Aṣšur u - ra - a
their possessions to Assyria I carried.

m Pa - ḫa - ha šarra - šu - nu is - ki - pu - ma
Pekah their king they overthrew and

m A - u - si - ' a - na šarru - li a - na
Hoshea to the kingship over

eli - šu-nu aš - kun
them I appointed.

1. Ll. 6—18.
EXTRACTS FROM THE ANNALS OF SARGON.

I. The Fall of Samaria, 722 B.C.

[From Botta, Monument de Ninive, vol. IV, pl. 145.]

\[\text{Alu} \quad \text{Sa-me-ri-na} \quad \text{al-me} \quad \text{ak-šud}\]
The city of Samaria I besieged, I took.

\[\text{XXVII. M, II. C, XC} \quad \text{nīšē pt} \quad \text{a-šib} \quad \text{libbi-šu} \]
27,290 of the people that dwelt therein

\[\text{aš-lu-la} \quad \text{L} \quad \text{išu narkabātī pt} \quad \text{ina} \quad \text{libbi-šu-nu}\]
I carried away; 50 chariots from them

\[\text{ak-šur-ma} \quad \text{u} \quad \text{si-it-lu-ti} \quad \text{i-nu-šu-nu}\]
I took and the others their share

\[\text{u-ša-hi-is} \quad \text{amēlu} \quad \text{šu-ud-šakī-ia} \quad \text{eli-šu-nu}\]
I caused to take. My officer over them

\[\text{aš-kun-ma} \quad \text{bilat} \quad \text{šarri} \quad \text{maḫ-ri-e}\]
I appointed and the tribute of the former king

\[\text{e-mid-su-nu-ti}\]
I laid upon them.

1. Li. 11—13.
II. Sargon's campaign against Ashdod, 711 B.C.

[From Botta, *Monument de Ninive*, vol. IV, pl. 82 and vol. III, pl. 65.]

\[ m\text{ }A\text{-}zu\text{-}ri\text{ }\text{šar}\text{ }\text{alu}\text{ }As\text{-}du\text{-}di \]

Azuri, king of Ashdod,

\[ a\text{-}na\text{ }la\text{ }na\text{-}še\text{-}e\text{ }bil\text{-}te\text{ }lib\text{-}bu\text{-}šu \]

to no longer bring tribute in his heart

\[ ik\text{-}pu\text{-}uŋ\text{-}ma\text{ }a\text{-}na\text{ }šarrānī\text{ }f^1\text{ }\text{(ni)}\text{ }li\text{-}me\text{-} \]

planned and to the kings in his neigh-

\[ ti\text{-}šu\text{ }zi\text{-}ra\text{-}a\text{-}ti\text{ }mātu\text{ }Aššur\text{ }KI \]

bourhood (proposals of) hatred against Assyria

\[ iš\text{-}pur\text{-}ma\text{ }aš\text{-}šu\text{ }limittu(\text{tu})\text{ }e\text{-}pu\text{-}šu \]

sent. Because of the evil he had done,

\[ elī\text{ }nuše\text{ }f^1\text{ }māti\text{-}šu\text{ }be\text{-}lu\text{-}su^1\text{ }u\text{-}nak\text{-} \]

over the people of his land his rule I chang-

\[ kir\text{-}ma\text{ }m\text{ }A\text{-}hi\text{-}mi\text{-}ti\text{ }a\text{-}hu\text{ }tu\text{-}lim\text{-}šu \]

ed and Aḫimīti, his twin-brother,

\[ a\text{-}na\text{ }šarru\text{-}ti\text{ }elī\text{-}šu\text{-}nu\text{ }aš\text{-}kun \]

to the kingship over them I appointed.

\[ 1\text{, }be\text{-}lu\text{-}su = belūt\text{-}su. \]
REVOLT OF ASHDOD

amētu Ḥat-ti-i da-bi-ib za-lip-ti
The Ḥatti, planning iniquity,

be-lu-su i-si-ru-ma " La-at-na
his rule hated, and Latna

la be-el išu kussi ša kīma ša-a-šu-nu-ma
with no claim to the throne, who like them

pa-lah be-lu-tim la i-du-u u-rab-
reverence for authority did not know, they rais-

bu-u e-li-šu-un i-na ug-gat
ed over them. In the anger of

lib-bi-ia it-ti išu narkabat šēpē-II-ia u
my heart with the chariot of my feet and

imēru bit-ḥal-lum-ia ša a-šar sa-al-me
my horses, which during .........

i-da-ai la ip-par-ku-u a-na
from my side do not depart, to

alu As - du - di ali šarru - ti - šu hi - it - mu-fiš
Ashdod, his royal city, in haste

al - lik - na alu As - du - du alu Gi - im - tu
I went, and Ashdod, Gimtu (and)

alu As - du - di - im - mu al - me akšud(ud)
Asdudimmu I besieged, I conquered.

ilâni pl a - ši - bu - ut lib - bi - šu - un ša - a - šu
The gods that dwelt therein, himself

a - di nišê pl mātī-šu hūrāšu kaspšu
together with the people of his land, gold, silver,

makkûr ekalli-šu a - na šal - la - ti
the possessions of his palace, as booty

am - nu-šu ilâni pl šu-nu - ti a - na eš - šu - ti
I counted. Those cities anew

aš - bat nišê pl mātāši ki - šit - ti kātē II - ia
I took. People {from (various) lands, the prisoners of my hands,

i - na lib - bi u - še - šib amēlu šu - ud - šaši - ia
therein I settled; my officer
amētu  bēl  paḥāti  eli - šu - nu  aš - kun - ma
as ruler  over them  I set  and

il - ti  nīšē  mātu  Assur  am - nu
with  the people of  Assyria  I reckoned (them).

1. IV, 82, ll. 2—13 and III, 65, l. 1 f.
SENNACHERIB'S INVASION OF PALESTINE, AND THE SIEGE OF JERUSALEM, 701 B.C.

[From a cylinder in the British Museum, No. 12174.]

In my third expedition to the land of the Hatti

I went. Lulî, king of Si-

don, fear of the splendour of my dominion

overwhelmed and afar off into the midst

of the sea he fled and his land I subdued. Si-

don the great, Sidon the less,
Bit-zitte, Zarephath,

Maḥalliba, Usū,

Akzib (and) Akko,

his strong ci-

ties, fortresses,

for pasture and watering, the stations for his troops,

the might of the arms of Ashur, my lord,

overwhelmed them, and they submitted at my feet.

Tuba’al on the throne of the kingdom

over them I seated, and taxes and tribute
be-lu-ti-ia šat-ti-šam la ba-at-lu

to my dominion,    yearly,    unceasing,

u-kin ši-ru-uš-šu ša m Mi-in-

I fixed    upon him.    Of    Me-

ḫi-im-mu auš Šam-si-mu-ru-na-ai

nahem    of Šamsimuruna,

m Tu-ba-lu auš Ši-du-un-na-ai

Tuba'al    of Sidon,

m Ab-di-li-ti auš A-ru-da-ai

Abdili'ti    of Arvad,

m U-ru-mil-ki auš Gu-ub-la-ai m M-

Urumilki    of Gebal,    Mi-

ti-in-ti auš Ad-du-da-ai m Pu-du-ilu

tinti    of Ashdod,    Pudu'il

mātu Bīt-m Am-ma-na-ai m Kam-mu-su-na-ad-bi

of Beth-Ammon,    Kammusunadbi

mātu Ma-ša-ai m ilu Malik-ram-mu

of Moab,    Malikrammu
mātu  U - du - um - ma - ai  šarrāni p1 (nī)  kings

mātu  Aḥarrē  KI  ka - li - šu - un  ši - di - e  of the Western country,  all of them,  districts

šad - lu - ti  ta - mar - ta - šu-nu  ka - bit - tu  of broad extent,  their rich presents

a - di  bušī  a - na  maḥ - ri - ia  iš - šu - nim - ma
{together}  property  before me  they carried and

{with}
iš - ši - ku  šepe'ī - ia  u  m  Ši - id - ka - a  kissed  my feet.  But  Šidkā,

šar  alu  Is - ka - al - lu - na  ša  la  king  of Ashkelon,  who  had

ik - nu-šu  a - na  ni - ri - ia  ilāni p1  bit  not submitted  to  my yoke,  the gods  {of the}
{house}

abi-šu  ša - a-šu  aššat - su  mārē p1-šu  mārēti p1-šu  of his father, himself,  his wife,  his sons,  his daughters,

aḥē p1 - šu  zēr  bit  abi-šu  as - su - ḫa - am - ma  his brothers, the seed  {of the}  {of his}  I carried away,  and
a-na  mātu Aššur  KI  u-ra-aš-šu  m Ġarru-lu-
to Assyria I brought him. Ġarrulu-
da-ri  mar  m Ru-kīb-ti  šarru-šu-nu
dari, son of Rukibtu, their former
maḫ-ru-u  elī  nišē  pî  alu Is-ka-al-
king, over the people of Ashke-
lû-na  aš-kun-ma  na-dan  bilti
lon I appointed, and the delivery of taxes
kat-ri-e  be-lu-ti-ia  e-miš-su-ma
(and) presents to my dominion I laid on him, that
i-ša-at  āp-ša-a-ni  i-na  me-ti-iḵ
he might bear my yoke. In the course
gir-ri-ia  alu Bit-da-gan-na  alu  Ia-
of my expedition Beth-dagon, Jop-
āp-ğu-u  alu Ba-na-ai-bar-ka
pa, Benē-beraḵ,
alu A-uzu-ru  alāni  pî (nî)  Ša  m Ši-id-
Azuru, cities of Šid-
ka-a ša a-na šēpē II - ia ar-ḥiš
kā, which to my feet quickly

la ik-nu-šu al-me akšud(ud) aš-lu-la
had not submitted, I besieged, I captured, I carried off

šal-la-sun amēlu šakkanakkē pl
their spoil. The governors, princes,

amēlu rubē pl

u nišē pl
and people

atu Am-ḥar-ru-na ša
of Ekron, who

m Pa-di-i šarru-šu-nu bēl a-di-e u
Padi, their king, \{ who was faithful to \} the commands and

ma-mit ša mātu Aššur kl bi-ri-lu parzilli
compact of Assyria, into fetters of iron

id-du-ma a-na m Ḥa-za-ki-ia-u
had cast and to Hezekiah

mātu Ḭa-u-da-ai id-di-nu-šu nak-riš
of Judah had given him — as a foe

a-na an ǧil-li e-sir-šu ip-lāḥ
in a dungeon he imprisoned him,—afraid was
The kings of Egypt,

the archers, chariots (and) horses

of the king of Ethiopia, forces without

number, they summoned, and they came

to their help. In the neighbourhood

of Eltekhe over against me

(t)heir line of battle was drawn up; they cried for

their arms. With the help of Aššur

my lord with them I fought
I accomplished their defeat. The commander of the chariots and the sons of the king of Egypt with the commander of the chariots of the king of Ethiopia alive in the midst of the battle my hands captured. Eltekeh (and) Timnah I besieged, I captured, I carried off their spoil. To Ekron I drew near and the governors (and) princes who
hi-it-tu u-šab-šu-u a-duk-ma
sin had committed I slew and

i-na di-ma-a-ti si-hir-ti ali a-lul
on poles around the city I hung up

pag-ri-šu-un māre pl ali e-пиš an-ni
their corpses; the townsfolk who had 

{committed} wickedness

u kil-la-ti a-na šal-la-ti am-nu
and offence as spoil I counted;

si-it-tu-te-šu-nu la ba-ne
the rest of them, who had not committed

hi-ji-ti u kil-lul-ti ša
sin and wickedness, who

a-ra-an-šu-nu la ib-šu-u uš-šur-šu-un
in their iniquity were not found, their pardon

ak-bi m Pa-di-i šarru-šu-nu ul-tu
I proclaimed. Padi their king from

ki-rib alu Ur-sa-li-im-mu
the midst of Jerusalem
I brought out and on the throne of dominion over them I seated and tribute to my dominion I fixed upon him. And of Hezekiah of Judah, who had not submitted to my yoke, 46 of his strong cities, fortresses, and small cities which were around them, which were without number, with the battering of rams and the assault
šu-pi-i      mit-šu-šu    zu-uk šepē II
of engines, the attack of foot-soldiers,

piši       nik-si   u      kal-ban-na-ti
of mines, breaches, and . . . . .

al-me  akšud(ud) II. C. M, I. C, L nišē pl šihru
I besieged, I captured. 200,150 people, small

rabu       zikaru   u       sinuštu  imēru  sisē pl
{(and,} male and female, horses,
{great,}

imēru  parē pl  imērē pl  imēru  gammalē pl
mules, asses, camels,

alpē pl u  ši-e-ni  ša la ni-bi
oxen and sheep without number

ul-tu    kir-bi-šu-un  u-še-ša-am-ma
from their midst I brought out and

šal-la-šu am-nu ša-a-šu kima issur ku-up-pi
as spoil I counted. Him like a caged bird

ki-rib alu  Ur-sa-li -im-mu ali
within Jerusalem his
šarru - ti - šu  e - sir - šu  alu ḫalšāni pl
royal city    I enclosed.    Entrenchments

e-li - šu  u - rak - kis - ma  a - ši - e  abullil
against him    I cast up, and, whosoever came forth    from the gate

ali - šu  u - tir - ra  ik - ki - bu - iš
of his city,    I punished    his sin.

alāni pl - šu  ša  aš - lu - la  ul - tu
His cities,    which    I had taken,    from

ki - rīb  māti-šu  ab - tuḵ - ma  a - na  m  Mi - ti-
the midst of    his land    I separated and    to    Mit-

in - ti  šar  alu As - du - di  m  Pa - di - i
inti    king    of Ashdod,    Padiği

šar  alu Am - kar - ru - na  u  m  Şilli - bēl
king    of Ekron    and    Şillibēl

šar  alu Ha - zi - ti  ad - din - ma  u - ša-
king    of Gaza    I gave and    I di-

aḫ - ħir  māti - su  e - li  biliti
minished    his land.    Beside    the
mah - ri - ti       na - dan       šat - ti - šu - un
former taxes,        their yearly gift,

man-da - at - tu  kat - ri - e  be - lu - ti - ia
tribute (and) presents to my dominion

u - rad - di - ma  u - kin  ši - ru - uš - šu - un
I added and fixed upon them.

šu - u  m Ha-za - ki - a - u  pul - hi  me - lam - me
As for him, Hezekiah, fear of the majesty

be - lu - ti - ia  is - šu - pu - šu - ma  amelu  Ur - bi
of my dominion overwhelmed him and the Urbi

u  amelu  şābe  pl - šu  damkūti  pl  ša - a - na
and his trusty warriors, whom to

dun - nu - un  ašu  Ur - sa - li - im - mu
strengthen Jerusalem

ali  sarru - ti - šu  u - še - ri - bu - ma  ir - šu - u
his royal city he had brought in, desert-

baš - la - a - ti  it - ti  XXX  bilat
ed. With 30 talents of
HEZEKIAH'S TRIBUTE

VIII. C

.gold, 800 talents of silver, precious stones,

stibium, dakkassu,

great -stones,
couches

of ivory, seats of ivory,

elephant-hide, ivory,

diverse objects, a heavy treasure, and

his daughters, the women of his palace, male musicians,

female musicians, into Nineveh the city

of my dominion after me he despatched and
a-na

na-dan

man-da-at-li

u

e-piš

to
give
tribute
and
to make

ardu-u-li

iš-pu-ra

rak-bu-šu

submission

he sent

his messenger.

1. Col. II, l. 34. — Col. III, l. 41.
THE MURDER OF SENNACHERIB, 681 B.C.

I. From the Babylonian Chronicle.

[Brit. Mus., No. 84 — 2 — 11, 356.]

On the 20th day of Tebet Sennacherib,

šar mātu Aššur māru-šu ina si-ḥi idūk-šu XXIII
king of Assyria, his son in a rebellion slew him. For 23

šanālī pl
years

Sennacherib

the kingdom

mātu Aššur ēpuš(uš)-ma umu XX KAN ša arhu Tebu XXXI
of Assyria ruled. From the 20th day of Tebet

a-di ūmi II KAN ša arhu Adaru si-ḥi ina mātu Aššur

to the 2nd day of Adar the rebellion in Assyria

sa-dir arhu Simānu umu XVIII KAN ilu Aššur-ah-iddin
continued. On the 18th day of Sivan Esarhaddon

māru-šu ina mātu Aššur ina kussī ittāšab(ab)
his son in Assyria on the throne sat.

1. Col. III, ll. 34—38.
II. From the stele of Nabonidus.

[Scheil, Recueil de travaux, XVIII.]

\[ a - nā ]  Babylon \[ Bābili Ki \]
Against [he(i.e., Sennacherib) \( u - nā - a m - mī \) went]. He destroyed

\[ ēṣ - ri - e - ti - iṣ \] its temples,
\[ u - sa - aḥ - ḫi \] he threw down

\[ u - ḡu - ra - a - ti \] the reliefs,
\[ bi̞l - lu̞ - di̞ - e \] the shrines

\[ u - ša - al - pi̞ - iś \] he cast down.
\[ ga - ti \,\textsuperscript{1} \] rubū The hand of the prince

\[ iš̞ - ba - at - ma \] Marduk he seized and brought (him)

\[ u - še - ri̞ - iš \] Marduk

\[ ki̞ - ri̞b \] Aššur \[ ki̞ - ma \] into Aššur. According to the anger

\[ ili̞-ma \] the god
\[ i - ta - pu̞ - uš \] he dealt with the land. He did not subdue
\[ matu̞ ul \] XXI \[ ip̞ - šu̞ - ur \]

\[ ki̞ - mil̞ - ta̞ - šu̞ \] his wrath, the prince Marduk; for 21 years

\[ ili̞ - Mardu̞ \]

\[ ki̞ - ri̞b \] in
\[ Aššur \] Aššur

\[ ir̞ - ta̞ - me \] did he set

\[ 1. ga-ti = ḫāti. \]
his dwelling-place. Fulfilled were the days,

there came the appointed time, and appeased was

his anger, which the king of the gods, the lord of lords,

against Esagila and Babylon

had conceived, the dwelling of his lordship. The king

of Assyria, who during the anger of Marduk

the destruction of the land had brought about, a son,

the offspring of his bowels, with a weapon

slew.

1. Col. I, l. 7—41.
THE DESTRUCTION OF SIDON BY ESARHADDON.

[From a cylinder in the British Museum, No. 12170.]

Col. I, r. [I—ΨΩΕΩΕΩΙ—] ΔΔ ЕΙ— ΔΔ ΕΙ—

m Aššur — aḥ — iddin(μα) šarru rabū šarru dan — nu

Esarhaddon, the great king, the mighty king,

ΔΔ ΕΙ— ΔΔ ΕΙ— 2. [ΕΕ ΕΕ]ς

šar kiššati šar mātu Aššur KI šakkanakkū

the king of the king of Assyria, ruler

ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ

Bābili KI šar mātu Šumēri u Akkadi KI

of Babylon, king of Sumer and Akkad,

3. [ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ ΕΕ]

mār m ἶν Sin — aḥē ἵ — erba šarru rabū šarru dan — nu

son of Sennacherib, the great king, the mighty king,

ΔΔ ΕΙ— 4. [ΕΕ ΕΕ]ς

šar mātu Aššur KI mār mŠarru-ukiš šarru rabū

the king of Assyria, son of Sargon, the great king,

ΔΔ ΕΙ— ΔΔ ΕΙ— 5. [ΕΕ ΕΕ]

šarru dan — nu šar mātu Aššur KI ša ina

the mighty king, the king of Assyria, who with
tukulti (ti) ilu Aššur ilu Sin ilu Šamaš ilu Nabū
the help of Aššur, Sin, Šamaš, Nabū,

ilu Marduk ilu Ištar ša Ninua KI
Marduk, Ištar of Nineveh, Ištar

ša Arba-ilu KI ilāni pt rabūti pt beš pt šu
of Arbel, the great gods, his lords,

uš - tu ši - it ilu Samši (ši) a - di e - rib
from the rising of the sun to the setting

ilu Samši (ši) it - tal - lāk - u - ma ma - hi - ra
of the sun proceeds and an opponent

ši - du - un - ni

la i - šu - u ka - šid ału
does not possess, the conqueror of Sidon

ša ina kabal tam - tim sa - pi - nu
which is in the midst of the sea, who overcame

gi - mir da - ad - me-šu dūra-šu u
the whole of its habitation; its wall and

šu-bat - šu as - suh - ma ki - rib tam - tim
its place of dwelling I tore out and into the sea
ad-di-i-ma
I cast and

a-šar maš-kan-i-šu
the place where it stood

u-bal-liḵ
I destroyed.

Ab-di-mil-ku-ut-li
Abdimilkutti

šarra-šu ša la-pa-an kakkē rt-ī
its king, who before my arms

inā šu-bal tam-tim in-nab-tu ki-ma
into the midst of the sea had fled, like

nu-u-ni ul-tu ki-rib tam-tim a-bar-šu-ma
a fish out of the sea I caught and

ak-ki-su šak-ša-su
I cut off his head.

makkurū-šu hurāšu kaspu abnu rt a-kar-tu
possessions, gold, silver, precious stones,

elephant-hide, ivory,

raiment of gaily-coloured and cloth of every kind,

1. šat-su = šat-ašu itu-ma šum-šu

1. šat-su = šat-ašu itu-ma šum-šu.
23. *ni - šir - ti*  
the store

24. *ekalli - šu*  
of his palace,

25. *a - na*  
in

26. *mu - ' - di - e*  
abundance

27. *aš - lu - la*  
I captured;

28. *ni - ba - la*  
his people,

29. *rapšāti*  
from far and wide,

30. *šu - ni - ba - la*  
without number,

31. *imērē*  
(and) asses

32. *alpē*  
oxen

33. *uši - e - ni*  
and sheep,

34. *ki - rib*  

35. *matu Aššur*  
Assyria.

36. *u - pa - ḫir - ma*  
Moreover I collected

37. *šarrāni*  
the kings

38. *matu Ḫattī*  
of the land of the Ḫatti

39. *u - a - ḫi - tam - tim*  
and

40. *ka - li - šu-nu*  
of the coast of the sea,

41. *ina aš - ri*  
in another place

42. *ša - nim - ma*  
a city

43. *ala u - še - piš - ma*  
I erected and

44. *alu Kar - m Aššur - aḫ - iiddina(na)*  
I called

45. *Kār-Aššur-aḫ-iddina¹*  

32. **ni - bi - su**  
its name;  
**nišiī**  
**hu - bu - ut**  
the peoples,  
the captives

33. **išu kaššī - ia**  
of my bow,  
**ša šadī(i)**  
from the mountains  
**u tam - lim**  
as well as  
from the sea

34. **ši - it**  
of the rising  
**ilu Šamsī(si)**  
of the sun  
**ina lib - bi**  
therein

35. **u - še - ši - ib**  
I made to dwell;  
**amelū šu - ud - šakī - ia**  
my officer

36. **amelū pahātu**  
as governor  
**eli - šu - nu**  
over them  
**aš - kun**  
I set.

37. **u m Su - an - du - ar - ri**  
But  
**šar**  
Sandu’arri,

38. **alam kun - di**  
of Kundi  
**alam Sī - zu - u**  
(and) Sizū,

39. **ša ilāni**  
whom  
**u - maš - šir - u - ma**  
the gods  
had forsaken,
SUBJECTION OF THE NEIGHBOURING CITIES

40. a-na šadi(i) mar-šu-ti it-ta-kil
   in the difficult mountains trusted,

41. u m Ab-di-mil-ku-ut-ti šar
   and Abdimilkutti, king

alu Śi-du-ni
of Sidon,

42. a-na ri-šu-ti-šu
   to his help

iš-kun-ma šum ilāni r1 rabūli r1
came and on the name of the great gods

43. a-na a-ja-meš is-kur-u-ma a-na
   together they called, and in

emu-ki-šu-un it-tak-lu a-na-ku
their own might put their trust.

44. a-na Assur bēli-ia at-ta-kil-ma
   in Assur my lord trusted and

45. ki-ma iš-šu-ri ul-tu ki-rib šadi(i)
   like a bird from the midst { of the }

46. ki-ma a-bar-šu-ma ak-ki-sa kaš-ka-su aš-šu
   like a bird from the midst { of the }

47. a-bar-šu-ma ak-ki-sa kaš-ka-su aš-šu
   I caught him and I cut off his head. In order
49. da-na-an ilu Aṣṣur beli-ia nišē e
the power of Aṣṣur my lord unto the peoples

50. kul-lum-mi-im ma kakkadē e
to display, the heads

51. m Sa-an-du-ar-ri u
of Sandu’arri and

52. m Ab-di-mi-il-ku-ul-ti ina ki-ša-di
Abdimulkutti to the necks

53. amēlu rabūtī e-šu-un a-lul-ma it-li
of their nobles I hung and with

54. amēlu zammerē e u ........ ina ri-bit
musicians and melody (?) into the square

55. Ninua Kl e-te-it-ti-ik
of Nineveh I went.
THE SACK OF THEBES BY ASHURBANIPAL.

[From a cylinder in the British Museum, No. 12168.]

1. Ina šanē(e) gir - ri - ia a - na mātu Mu - šur
   In my second expedition to Egypt

   u mātu Ku - u - si uš - te - eš - še - ra har - ra - nu
   and Ethiopia I directed the way.

2. m Ur - da - ma - ni - e a - lak gir - ri - ia
   Urđamanē of the coming of my expedition

   iš - me - ma ša ak - bu - su mi - šir
   heard, to the I had trodden the boundary

   mātu Mu - šur alu Me - im - pi u - maš - šir - ma
   of Egypt. Memphis he abandoned, and

4. a - na šu - zu - ub napištim(tim) - šu in - na - bit
   to save his life he fled

   a - na ki - rib alu Ni - ' šarrāni pl
   into Thebes. The kings,
\[
\text{amēlu} \ pahāti \ pl. \ \ \ \text{amēlu} \ ki - pa - a - ni \ ša \ ki - rib
governors \quad (and) \quad \text{prefects, \ whom \ in}
\]

\[
\text{6.} \ \ \ \text{matu} \ Mu - ūr \quad aš - ku - nu \quad \text{ina} \ tarši - ia
\]
Egypt \quad I \ had \ set \ up, \quad \text{into} \quad \text{my presence}

\[
\text{il} - li - ku - u - nim-ma \quad u - na - aš - ši - ku.
came \quad \text{and} \quad \text{kissed}
\]

\[
\text{7.} \ \ \ \text{šēpē} \ ḫl - ia \quad \text{arki} \quad m \ Ur - da - ma - ni - e
\]
my feet. \quad \text{After} \quad \text{Urdamanē}

\[
\text{8.} \ \ \ har - ra - nu \quad aš - bat \quad al - lik \quad a - di
\]
the way \quad I \ took; \quad \text{I} \ \text{came} \quad \text{to}

\[
\text{9.} \ \ \ \text{alu} \ Ni - ' \quad \text{ali} \quad \text{dan - nu - ti - šu} \quad \text{ti - il}
Thebes, \quad \text{his} \quad \text{fortress;} \quad \text{the} \quad \text{approach}
\]

\[
\text{loḥāzi - ia} \quad \text{dan - ni} \quad \text{e - mur - ma} \quad \text{alu} \ Ni -'
of \text{my} \quad \text{mighty} \quad \text{battle} \quad \text{he} \quad \text{saw} \quad \text{and} \quad \text{Thebes}
\]

\[
\text{10.} \ \ \ u - maš - šir \quad \text{in - na - bit} \quad a - na
\quad \text{he} \quad \text{abandoned;} \quad \text{he} \quad \text{fled} \quad \text{to}
\]

\[
\text{alu} \ Ki - ip - ki - pi \quad \text{alu} \ šu - a - tu \quad a - na
\quad \text{Kipkip.} \quad \text{That city} \quad \text{in}
II. — ina tukulti(ti) ilu Assur u
its extent with the help of Assur and

ilu Ištar ik - šu - da kātā II - ai kaspū Silver,
Ištar my hands took.

hurāšu ni - sik - ti abnē p'l bušū gold, precious stones, the furniture

ekalli - šu ma - la ba - šu-u lu - bu - l - ti of his palace, as much as there was, raiment

bir - me kitē p'l sisē p'l rabūti p'l {of gaily-} cloth, {coloured stuff,} great horses,

nišē p'l sik - ru u sin - niš people male and female, II

isu dim - me širūti p'l pi - liš za-ha - li - e lofty obelisks, structures of zahali

ib - bi ša II. M. V. C bilti that is bright, of which 2500 talents

šukultu (?)-šu-nu man-za - oz bāb e - kur was the weight, that stood before the gate of the temple,
16. ul - tu man-za - al - ti - šu - nu as - suh - ma
from their place I removed and

17. al - ka - a a - na mânu ilu Assur ki šal - la - lu
took to Assyria. Spoils,

ka - bit - tu ina la me - ni aš - lu - la
heavy, without number, I carried off

18. ul - tu ki - rib âlu Ni - ' e - li
from Thebes. Over

19. mânu Mu - šur u mânu Ku - u - si kakke pi - ia
Egypt and Ethiopia my arms

u - šam - ri - ir - ma aš - lu - kan li - i - lu
I caused to rage and I established might.

20. it - ti ka - ti ma - li - ti šal - meš
With full hands safe and sound

21. a - lu - ra a - na Ninua ki ali
I returned to Nineveh the city

bēlu - ti - ia
of my dominion.

THE EMBASSY OF GYGES, KING OF LYDIA.

[From a cylinder in the British Museum, No. 12,168.]

1. \( m\) \( Gu\ -\ ng\ -\ gu\ \ šar\ \ m\ātu\ \ Lu\ -\ ud\ -\ di\ )

Gyges, king of Lydia,

\( na\ -\ gu\ -\ u\ \ ša\ \ ni\ -\ bir\ -\ ti\ \ tāmti\ )

a district which is across the sea,

2. \( aš\ -\ ru\ \ ru\ -\ u\ -\ ḫu\ \ ša\ \ šarrāni\ \ p1\ )

a distant place, of which the kings

\( abē\ \ p1\ -\ ia\ \ la\ \ iš\ -\ mu\ -\ u\ \ zi\ -\ kir\ šumi-šu\ )

my fathers had not heard mention of the name,

3. \( ni\ -\ bit\ \ šumi\ -\ ia\ \ ina\ \ šuttii\ )

my name in a dream

\( u\ -\ šab\ -\ ri\ -\ šu-ma\ \ in\ i\ššur\ ilu\ \ ba\ -\ nu\ -\ u\ -\ a\ )

did Aššur, the god, my creator, reveal to him,
4. um-ma šēpa II m ilu Assūr-bān-apli šar thus: "The feet of Ashurbanipal, king of

mātu ilu Assūr Kl ša-bat-ma ina zi-kir šumi-šu Assyria, grasp and through his name

ku-šu-ud amēlu nakirē pI - ka u-mu conquer thy foes." The day

šuttu an-ni-tu e-mu-ru amēlu rak-bu-šu this dream he saw, his messenger

iš-pu-ru a-na ša -' al he sent to greet

šul-me-ia šuttu an-ni-tu ša me. This dream, which

e-mu-ru ina kātā II amēlu mār-šipri-šu he had seen, by the hands of his envoy

iš-pur-am-ma u-ša-an-na-a ia-a-ti he sent and repeated to me.

9. ul-tu lib-bi u-me ša iš-ba-tu From the very day on which he grasped
my royal feet,

who afflicted the people of his land, who

did not fear my fathers, and

as for me had not grasped my royal feet,

he conquered. With the help of Aššur and Ištar,

the gods, my lords, from

the governors of the Cimmerians,

whom he had conquered, two governors in

bonds, chains of iron, fetters
parzilli  u - tam - me - iy - ma  it - li
of iron, he bound and together with

la - mar - ti - šu  ka - bit - tu  u - še - bi - li
a heavy gift from him he sent

a - di  maḫ - ri - ia  amēlu  rak - bu - šu  šu
into my presence. His messenger, whom

a - na  ša - ' - al  šul - me - ia  ka - ai - an
to greet me continually

iš - la - nap - pa - ra  u - šar - ša - a
he had sent, he dis-

ba - ti - il - tu  aš - šu  ša  a - mat  ilu Aššur
continued. Since the command of Aššur

ilu  bāni - ia  la  iš - šu - ru  a - na
the god, my creator, he did not keep, in

e - muḫ  ra - man - i - šu  it - ta - kil - ma
his own power he trusted and

ig - bu - uš  lib - bu  e - mu - ki - e - šu  a - na
[his] heart was proud, [and] his forces for
Psammetichus, king of Egypt.

who had cast off the yoke of my dominion,

he sent.

Then I heard and

I prayed to Aššur and Ištar, thus:

"Before his foe may his corpse be cast and

may they carry off his bones."

Even as

to Aššur I had prayed, it came to pass.

Before his corpse was cast down and

they carried off his bones.

THE EMBASSY OF GYGES, KING OF LYDIA

25. amēlu ḫa-in-ia ni-bi išum-ia

The Cimmerians, through my name

26. ša-pal-su it-bu-nim-ma

beneath him he had trodden, drew near and

is-pu-nu gi-mir māti-šu arki-šu

subdued the whole of his land. After him

27. māri-šu u-šū ū nis kussū-šu ip-šit

his son sat on his throne. Of the

28. ša ina ni-ḫš kātē-II-iq

evil fate, which at the raising of my hands

ilāni v1 tik-lī-ia ina pa-an

the gods, my helpers, upon

29. abi bāni-šu u-sap-ri-ku ina kātā-II

his begetter, had brought, by the hands of

amēlu mār-šipri-šu is-pur-am-ma is-ba-ta

his envoy he sent [me news] and grasped

šēpā-II šarru-ti-ia um-ma šarru ša ilu

my royal feet, thus: “A king, of whom god
30. ḫt-kāti ṣetheru at-ta anbu-u-a taruru urma
(hath taken) art thou. My father thou didst curse, and

31. limut-tu ʾisša-ša-kina ina pa-nišu ia-a-ti
evil was done unto him. As for me,

ardu ṣa-liḫ-ka kur-ban ni-imạ lušu ṭa
the slave that feareth thee, bless me and let me bear

ṣa-an-ka
thy yoke.”

1. Col. II, ll. 95—125.
THE CUTTING OF THE CANAL OF SIPPAR
BY NABOPOLASSAR, KING OF BABYLON,
625—604 B. C.

[From a cylinder in the British Museum, No. 82—7—14,979.]

1. īlu Na-bi-um ṣālmodern Na-bi-um ṣāl
Nabapolassar,

2. šar
king

3. li-ri-iṣ
the de-

4. īlu Na-bi-um
Nabū

5. ga-at
sire of

6. a-na-ku
am I.

7. i-nu
When

8. īlu Marduk
and

9. īlu Marduk
be.lu

10. a-na za-na-an ma-ḥa-zi ud-du-ṣu
to provide for the cities, to renew

11. īl-e-e-mē
eš-ri-e-ti ur-ta-ṣu ka-bi-il-ti
the shrines, his weighty command

1. ga-at = kāt.
2. Literally, “the stretching forth of the hand of”, i.e. the object for which the hand is stretched forth in desire.
9. enjoined upon me,

10. at that time

11. Sippar

12. the august city,

13. beloved of

14. the Euphrates

15. ... had receded from it and

16. the waters were distant

17. Nabopolassar,

18. the meek, the humble, the worshipper

19. of the gods, even I, the Euphrates

20. Sippar

21. caused to be dug out, and

22. Sippar

1. $\xi\i\i\i = \xi\i\i$. 
23. me-e nu-up-ši dam-ku-tim a-na
waters of abundance, health-giving, for

24. iš šamaš bēli-ia lu-u-ki-in
Šamaš my lord I established.

25. ki-bi-ir nāri šu-a-li i-na
The bank of that canal with

26. kupri u a-gur-ri
bitumen and brickwork

27. lu-u-ša-ar-ši-id-ma a-na
I strengthened, and for

28. iš šamaš bēli-ia kar šu-ul-mi-im
Šamaš my lord a wall of safety

29. lu-u-um-mi-id
I erected.
THE COMPLETION OF THE WALLS OF BABYLON BY NEBUCHADNEZZAR II, KING OF BABYLON, 604—561 B.C.

[From a cylinder in the British Museum, No. 68—7—9, 1.]

Col. I, r.  ilu  Na-bi-um-ku-dur-ri-u-su-ur
Nebuchadnezzar,

šar  Ba-bi-lam  kl  ru-ba-a-am
king of Babylon, the prince

na-a-dam  mi-gi-er  ilu  Marduk
exalted, the darling of Marduk,

iš-ša-ak-ku  ši-i-ri  na-ra-am
the august ruler, the beloved of

itu  Na-bi-um  ša-ak-ka-na-ku
Nabû, the governor

la  a-ne-ha  za-ni-in  E-sag-ila
who is not wearied, the patron of Esagil
u Ezida, who to

Nabû and Marduk

his lords is subject, and who performs

their service, the exalted one,

the son of highest rank of Nabopol-

assar, king of Babylon,

am I. When Marduk

the great lord legitimately

created me and the land to rule,

1. ri-e-šu-su-un = rēšūt-sun.
the people to shepherd, to care for

the towns, to renew the shrines

majestically commissioned me,

I unto Marduk my lord

with fear was obedient. Babylon

his august city, the place

of his honour, Imgur-Bēl,

Nimitti-Bēl,

its

great walls, I completed; on
se - ip - pi
the thresholds

abullé-šu
of its gates

rimān
mighty

erī
oxen of copper

e - ik - du - u - tim
and

şirruššē
colossal serpents

şe - zu - zu - u - tim
reared on end

u - uš - zi - īz
I set up.
THE DEFEAT OF ASTYAGES BY CYRUS.

I. From a cylinder of Nabonidus, king of Babylon, 555—538 B.C.

[Brit. Mus., No. 82—7—14, 1025.]

Col. I, r. 1. a - na - ku ilu Na - bi - um - na - t - id
I,
Nabonidus,

2. šarru ra - bu - u šarru dan - nu šar
the great king, the mighty king, the king

kiš - ša - ti šar Bābili ki šar
of the world, king of Babylon, king of

3. kib - ra - a - ti ir - bi - ti za - ni - in
the four quarters, the patron

E - sag - ila u E - zi - da
of Esagil and Ezida,

4. ša ilu Sin u ilu Nin - gal i - na
{whose} Sin and Ningal {destiny} in
5. libbi um-mi-šu a-na ši-ma-at šarru-u-tu
{the womb of} his mother for a royal destiny

6. i-ši-mu ši-ma-at-su mār
determined,

Nabū-balatsu-išbi, the wise prince,

7. pa-li-ih ilāni rabūti a-na-ku
the worshipper of the great gods, am I.

8. E-hul-hul bit ilu Šin ša
E-hul-hul, the temple of Šin which (is)

9. ki-rib alu Ḫarr-ru-nu ša ul-tu
in Ḫarran wherein from

u-mu ša-a-ti ilu Šin belu ra-bu-u
eternity Šin the great lord

10. šu-ba-at šu-ub lib-bi-šu
(as in) the dwelling-place of the delight of his heart

11. ra-mu-u ki-ri-ib-šu e-li
dwells, with
ali u biti ša-a-šu lib-bu-uš
the city and that temple his heart

i-su-usa ma
was wroth and

čušat-ba-am-ma biti šu-a-tim
he brought and that temple

ub-bi-it-ma u-ša-liš šu kar-mu-tu
he destroyed and he caused it to fall in ruins.

i-na pa-li-e-a ki-i-nim ilu Bēl
In my legitimate reign Bel

bēlu rabū(u) i-na na-ra-am
the great lord through love

šarru-u-li-ia a-na ali u
for my kingdom unto the city and

biti ša-a-šu is-li-mu ir-šu-u
that temple was gracious (and) had

ta-ai-ri
mercy.

In the beginning of
šarru - u - ti - ia
dārīti(ti)
my everlasting reign

u - šab - ru - ' - in - ni
šu-ul-ti
they caused me to behold a dream:

18. ilu Marduk belu rabū u ilu Sin
Marduk, the great lord, and Sin,

na - an - na - ri šamē(e) u iršitim(tim)
the light of heaven and earth,

19. iš - zi - zu ki - laš-ła - an ilu Marduk
stood on either side; Marduk

20. i - la - ma - u it. - ti - ia ilu Nabū - nā'id
spake to me: "Nabonidus,

šar Bābili Ki
king of Babylon,

i - na
with

imēru sisē
the horses

ru - ku - bi - ka
of thy chariot

21. i - ši
bring

liḵāti pl
bricks,

E - ūl - ūl e - pu - uš - ma ilu Sin
E-ūl-ūl build and Sin
bēlu rabu(u) i - na ki - ir - bi - šu
the great lord therein

šu - ur - ma - a šu - ba - at - su pa - al - ḫi - iš
cause to inhabit his dwelling-place.” With fear

a - ta - ma - a a - na ilu Bēl ilāni p1
I spake unto the lord of the gods,

ilu Marduk
Marduk:

bētu šu - a - tim ša
“That temple which

tak - bu - u e - pi - šu amēlu Umman-man-da
thou commandest to build, the Scythian

sa - ḫi - ir - šum - ma pu - ug - gu - lu
infests it and mighty is

e - mu - ga - a-šu 1 ilu Marduk - ma i - ta - ma - a
his strength.” But Marduk spake

it - ti - ia amēlu Umman-man-da ša tak - bu - u
unto me: “The Scythian of whom thou speakest,

ša - a - šu māti-šu u šarrāni p1
he, his land, and the kings,

1. I. e., pu-uk-ku-lu e-mu-ḵa-a-šu.
28. He meant his allies, are no more”.

In the third year on

an expedition

they caused him to advance and

Cyrus, king of Anzan, his

petty vassal, with his troops

that were few the wide-spread Scythians

30. He meant that Astyages, king of the Scythians, he captured and as a prisoner

1. Or “as it approached”.

31. He meant scattered.

32. He meant made he took him. (It was) the

33. He meant his land

34. He meant itu Bēl
THE CAPTURE OF ASTYAGES

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35. ša ki-bi-it su-nu la in nin-nu-u
whose command was not annulled.

II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

1. ummānī-šu upaḫhīr-ma ana eli m Ku-raš šar
His forces[the [l. e. Astyages]] against Cyrus, king of

An-ša-an ana ka-ša-di il-lik-ma
Anšan, to conquer (him) went

2. ...
But against Astyages his forces revolted and

ina kātā II ša-bi it a-na m Ku-raš id-di-nu-šu
in captivity to Cyrus they delivered him.

3. m Ku-raš a-na mštu A-gam-la-nu ali
Cyrus (went) to Ekbatana the
šarru - u - lu
royal city.

kaspū
Silver,

ḫurāšu
gold,

busū
possessions,

makkāru
property

ša
of

mātu A-gam - lu - nu
Ecbatana

iš - lul - u - ma
he carried off and

a - na

to

mātu An - ša - an
Anšan

THE TAKING OF BABYLON BY CYRUS.

I. From the Cylinder of Cyrus.

[Brit. Mus., No. 12049.]

iš-te'-e-ma ma-al-ki i-ša-ru
He (i.e. Marduk) sought out a righteous prince,

bi-bil lib-bi ša it-ta-ma-ah
after his own heart, whom he might take

ku-tu-uš-šu m Ku-ra-aš šar
by the hand; Cyrus, king of

ānu An-ša-an it-ta-bi ni-bi-it-su
Anšan, he called by his name,

a-na ma-li-ku-tim kul-la-ta
for empire over the whole

nap-har is-zak-ra šu-um-šu
world he proclaimed his title.

The land of Kutu, the whole of the tribal hordes

u - ka - an-ni - ša a-na še - pi - šu nīše r1

he forced into submission at his feet, the

šal-mat ḫakkadī ša u - ša - ak - ši - du

men [lit. the black-headed], whom he had delivered

ka - ta - a-šu i-na ki - it - tim u

into his hands, with justice and

mi-ša - ru iš - te - ni - ' e ši - na - a - tim

righteousness he cared for them.

ilu Marduk belu rabu ta - ru - u nīše r1 - šu

Marduk the great lord, the protector of his people,

ip - še - e - ti - ša1 dam - ša - a - ta u

his good deeds and

lib - ba - šu i - ša - ra ša - di - iš

his righteous heart with joy

15. ip - pa - li - is a-na ali - šu

beheld. To his city

1. In ip-še-e-ti-ša and tu-kul-ti-ša (l. 19) ša is employed for the pron. suff. šu.
Bābilti Ki
of Babylon
that he should go
he commanded,

he caused him to take

Bābilti Ki
to Babylon,
like a friend
and

helper
he went
at his side.

16. um-ma-ni-šu rap-ša-a-tim ša
His wide-spreading troops,
of which

ki-ma me-e nāri la u-la-ad-du-nu
like the waters of a stream not to be known is

ni-ba-šu-un kakkē rī-šu-nu ša-an-du-ma
the number, with their weapons girt

i-ša-ad-di-ḫa i-da-a-šu ba-lu
advance at his side. Without

ḥab-li u ta-ḫa-zi u-še-ri-ba-aš
contest and battle he made him enter
ki - rīh  into  Babylon
Bābili KI  his city;
ali - šu  Babylon
Bābili KI

i - ū ṣ - ir  he spared
i - na  from
šap - ša - ki  tribulation.

m ilu  Nabū - nā'īd
Nabonidus,  the king
la  that did not fear him,
pa - li - ḫi - šu

u - ma - al - la - a  he delivered
ka - tu - uš-šu  into his hand.
18.  nišē Pi

Bābili KI  Babylon
ka - li - šu - nu  all of them,
nap - ḫar  the whole of

matu Šu-me-ri  Sumer
u  and
Akkadī KI  Akkad,  princes
ru - bi - c  and

šak - kan - nak - ka  beneath him
governors,  bowed down,
ša - pal - šu  ik - mi - sa

u - na - aš - ši - ḫu  they kissed
že - pu - uš - šu  his feet,

ih - du - u  they rejoiced
a - na  in
šarru - u - ti - šu  his kingdom,
19. im - mi - ru pa - nu - uš - šu - un be - lu šu
   bright was their countenance. To the lord, who

i - na tu - kul - ti - ša u - bal - li - šu
through his strength raises to life

mi - tu - ta - an i - na bu - ta - šu
the dead, (and) from destruction

u pa - ki - e ig - mi - lu kul - la - ta - an
and misery (?) had spared all,

fa - bi - iš ik - ta - ar - ra - bu - šu
joyfully they paid homage,

iš - tam-ma - ru zi - ki - ir - šu a - na - ku
they reverenced his name. I am

m Ku - ra - aš šar kiš - šat šarru rabiš šarru
Cyrus, king of the world, the great king, the

dan - nu šar Bābiliš Ki šar mātu Šu - me - ri
mighty king, king of Babylon, king of Sumer

u Ak - ka - di - i šar kib - ra - a - ti
and Akkad, king of the quarters
ir-bi-it-lim  mār  m Ka-am-bu-zī-ia
four,  son of  Cambyses,

šarri  rabī  šar  alū  An-ša-an  mār  mārī
the great king,  king of  Anšan,  grandson of

m  Ku-ra-as  šarri  rabī  šar  alū  An-ša-an
Cyrus,  the great king,  king of  Anšan,

lipli pi  m  Śi-iš-pi-iš  šarri  rabī
descendant of  Teispes,  the great king,

šar  alū  An-ša-an  zēru  da-ru-u
king of  Anšan,  eternal seed

ša  šarru-u-tu  ša  ilū  Bel  u  ilū  Nabū
of  royalty,  of whom  Bel  and  Nabū

ir-a-mu  pa-la-a-šu  a-na  ṭu-ub
love  the reign,  [and] for  the delight

lib-bi-šu-nu  ilū-ši-ḫa  šarru-ut-su
of their heart  desired  his kingdom.

e-nu-ma  a-na  ki-rib
When  into  Babylon

Bābili  ḫ
I entered favourably, (and) with exultation and shouts of joy in the palace of the princes I took up a lordly dwelling, Marduk the great lord the great heart of the Babylonians [inclined (?)] to me and daily do I care for his worship. My wide-

spreading troops into Babylon

advance in peace. The whole of
matu Šu-me-ri u Akkadi Ki zēru rabū
Sumer and Akkad, the great race,

. . . . . tim ul u - šar - ši dannat
no [trouble(?)] I caused to have. }
{ For the }
{ affliction of }

Bābili Ki u kul-lat ma-ha - zi - šu
Babylon and all its cities

i - na ša - li - im - tim aš-te - ’ - e
thoroughly did I care.

. . . 33. CEl EEl EEl I EEl EEl EEl
. . . u ilani pl matu Šu-me-ri u
. . . And the gods of Sumer and

Akkadi Ki ša m ilu Nabū - nā'id a - na
Akkad, which Nabonidus to

ug - ga - tim beli ilani pl u - še - ri - bi
the anger of the lord of the gods had brought

a - na ki - rib Bābili Ki i - na
into Babylon, at

ki - bi - ti ilu Marduk beli rabū i - na
the word of Marduk the great lord in
ša - li - im - tim i - na maš - ta - ki - šu-nu
(their) entirety in their own shrines

u - še - ši - ib šu - ba - at tu - ub lib - bi
did I cause to take up the habitation of (their) hearts' delight.

kul - la - ta ilāni pl ūša u - še - ri - bi
May all the gods whom I have brought

a - na ki - ir - bi ma - ḫa - zi - šu - un
into their own cities

35. u - mi - ša - am ma - ḫar ilu Bēl u
daily before Bēl and

ilu Nabū ūša a - ra - ku ūmē pl - ia
Nabū for the lengthening of my days

li - ta - mu - u lit - taš - ka - ru a-ma-a - ta pray, let them speak the word

du - un - ki - ia u a - na ilu Marduk
for my good fortune and unto Marduk

bēli - ia li - iḵ - bu - u ūša
my lord let them say
II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

12.  

\[ \text{ina} \] ar
\[ \text{Dūsī} \] \[ \text{m} \text{ Ku - raš} \] \[ \text{šal - tum} \] \[ \text{ina} \]  
In the month Tammuz Cyrus a battle in

13.  

\[ \text{Upē} \] \[ \text{KI} \] \[ \text{ina} \] \[ \text{muh - hi} \] \[ \text{naru} \] \[ \text{Zal - zal - lat} \]  
Upē on the banks of the Zalzallat

14.  

\[ \text{ana} \] \[ \text{lībbī} \] \[ \text{ummānī(mī)} \] \[ \text{matu} \] \[ \text{Akkūdi} \] \[ \text{KI} \] \[ \text{ki} \] \[ \text{ēpušu(shu)} \] 
against the forces of Akkad when he had waged,

\[ \text{niše} \] pl  
the people of Akkad

\[ \text{niše} \] pl  
they rallied (?), the people

\[ \text{uḥlassir(?)} \] \[ \text{niše} \] pl \[ \text{idūk} \] \[ \text{ūmu} \] XIV  
they rallied (?), the people he slew. On the 14th day

\[ \text{Sippār} \] \[ \text{KI} \]  
Sippar

\[ \text{ba - la} \] \[ \text{šal - tum} \] \[ \text{ša - bit} \]  
without fighting was taken.
15. \[\text{m ilu Nabû-nā'id} \] ihliki ûnu XVI \[\text{m Ug - ba - ru} \]
Nabonidus fled. On the 16th day Ugbaru

\[\text{amelu pahlāt mātu Gu - ti - um} \] u šābē pl \[\text{m Ku-raš} \]
the governor of Gutium and the soldiers of Cyrus

\[\text{ba - la šul - tum} \] \[\text{ana Bâbili Kl} \] īrubū arki
without fighting in Babylon entered. Afterwards

\[\text{m ilu Nabû-nā'id} \] ki ... (sa) ina Bâbili Kl ša - bit
Nabonidus, when ..., into Babylon \{was taken\} \{captive.\}

... 19...
... šul - tum \[\text{ana alī} \] ša - kin \[\text{m Ku-raš} \]
... Peace for the city was established; Cyrus

\[\text{šul - tum} \] \[\text{ana Bâbili Kl} \]
peace to Babylon, the whole of it, proclaimed.

\[\text{m Gu - ba - ru} \] amelu pahlāti-šu amelu pahlāti ina
Gubaru, his governor, as governor in

Bâbili Kl ip - te - kid u ultu arḫu Kislimi
Babylon he appointed, and from the month Kislev

\[\text{adi arḫu Adar} \] ilāni pl ša mātu Akkadī Kl ša
to the month Adar the gods of Akkad, which
Nabonidus to Babylon had brought down,

22. to their own cities returned.

INSCRIPTION OF DARIUS, KING OF BABYLON, 521—485 B.C.

[From Schulz, Journal Asiatique, Troisième Série, t. IX, pl. VIII, col. a.]

1. [Hieroglyphs]
   ilu rabū(u) ilu A-ḥu-ru-ma-as-da
   A great god (is) Ahurumazda,

2. [Hieroglyphs]
   ša kaḫ-ka-ru a-ga-a id-din-nu ša
   who this soil did create, who

3. [Hieroglyphs]
   šāmē(e) an-nu-tu id-din-nu ša
   these heavens did create, who

4. [Hieroglyphs]
   amēlu šābē pl id-din-nu ša gab-bi
   mankind did create, who all

5. [Hieroglyphs]
   nu-uḫ-šu a-na amēlu šābē pl id-din-nu
   abundance unto mankind has granted,

6. [Hieroglyphs]
   ša a-na m Da-a-ri-ia-a-muš šarri
   who Darius the king

8*
ib - nu - u išten(en) ina šarrānī pl mah - ru - tu
did make one among kings that were before,
išten(en) ina mu - te - ' - i - me pl mah - ru - tu
one among rulers that were before.
a - na - ku m Da - a - ri - īa - a - muš šarru
I am Darius the
rabū(n) šar šarrānī pl šar mātāti pl
great king, king of kings, king of lands,
ša nap - šar li - ša - na - a - ta gab - bi
of the whole of all tongues,
šarru ša ḫaḫ - ḫa - ru a - ga - a - ta
king of this soil,
ra - bi - tum ru - ḫaḫ - tum
great (and) extensive,
mār m Uš - ta - as - pa
son of Hystaspes,

m A - ḫa - ma - an - ni - iš - ši -'
the Achaemenian.
INSCRIPTION OF ANTIOCHUS-SOTER,
KING OF BABYLON, 280—260 B.C.

[From a cylinder in the British Museum, No. 80—6—17, i.]

1. $\text{m} \ An - \ ti - ' - \ ku - \ us$ šarru
   Antiochus,

2. rabû(u) šarru don - nu šar kiššati šar
   great king, the mighty king, king of the world, king of

3. Bâbili $\text{KI}$ šar mātāti za - ni - īn
   Babylon, king of lands, patron of

4. $\text{E} - \text{sag - ilu}$ $\text{u}$ $\text{E} - \text{zi - du}$
   Esagil and Ezida,

5. $\text{aplu}$ $\text{ašaridu}$ $\text{ša}$ $\text{m Si - lu - uk - ku}$
   the princely son of Seleucus,

6. šar amēlu $\text{Ma - ak - ka - du - na - ai}$ šar
   king of the Macedonians, king of
6. Bābili Ki a-na-ku... ina aršu Adari úmi
Babylon, am I. In the month Adar, on

14. XX KAM šallit XLIII uš-štu ša
the 20th day, in the 43rd year, the foundation of

15. E-zi-da bitti ki-i-ni
Ezida, the true temple,

16. E-I C E I I C I E I... 34. E I C I I C I I E C I I E C I I E C I I I
ad-di-e uš-ši-šu... ilu Nabû
I laid its foundation... O Nabû,

35. apil E-sag-ila bu-kur
son of Esagil, the first-born

36. ilu Marduk riš-tu-u i-nil-ti
of Marduk, offspring of

37. ilu Eru-Šar-rat a-na
Erūa the queen, into

38. E-zi-da bitti ki-i-ni bit
Ezida, the true temple, the temple of
**HIS RESTORATION OF THE TEMPLE EZIDA**

39. *i - na* ḫi - da - a - tu  *u*  ri - ša - a - tu
    with joy and shouting

40. *i - na* e - ri - bi - ka  *i - na*
    when thou enterest, at

41. *ki - bi - ti - ka*  *kit - ti*  ša
    thy righteous command which

42. *li - mi - da*  šanātī(ti) - ia
    many be my years,

43. *li - kun*  *išu* kussū - u - a
    established be my throne,

44. *li - il - bi - ir*  pa - lu - u - a  *i - na*
    old may my reign become. By

45. *ḥaṭ - ša - ka*  *ṣi - i - ri*  *mu - kin*
    thy exalted sceptre, that holds fast
pal - lu - uk - ku šame(e) u iršilim(tim) i - na
the circuit of heaven and earth, at

pi - i - ka el - li liš - lak - ka - nu
thy bright mouth may they establish

du - un - ki - ia mātāti pl ištu ši - it
my good fortune. The lands from the rising of

ilu Šamši(ši) a - di e - ri - ib ilu Šamši(ši)
the Sun to the setting of the Sun

lik - šu - du kātā II - ai man - da - at - ti - ši - nu
may my hands conquer; their tribute

lu - us - ni - ki - ma a - na šuk - lu - lu
may I hold fast and for the completion of

E - sag - ila
Esagil

lu - bi - il ilu Nabū aplu ašaridu
may I bring (it). O Nabu, princely son,

a - na E - zi - da bitti ki - i - ni
into Ezida, the true temple,
i-na  e-ri-bi-ka
when  thou enterest,

damicketim(tim)
good fortune for

An-šar mātāti
Antiochus

An-šar māri-šu
king of the lands,

Seleucus

55. jīm Si-lu-uk-ku
the king,

56. jīm Is-ša-ku
his son,

As-šar-ru-ni-ik-ku
Stratonice

57. jīt-ru-su
his spouse,

jīt-ra-at
the queen,

58. Is-ša-ri-šu-nu
may their good fortune

59. Is-ša-ri-ša-kin
be established

i-na  pi-ši-ka
at  thy mouth!
THE CREATION OF THE GODS.

[K 5419 c and 82 - 7—14, 402.]

1. e - nu - ma e - liš la na - bu - u

When above not named was

2. ša - ma - mu šap - liš am - ma - tum šu - ma

heaven (and) below earth a name

3. la zak - rat Apsū - ma riš - tu - u

did not bear,¹ and Ocean, the primeval,

4. za - ru - šu - un mu - um - mu Ti - āmat

who begat them, (and) confusion, Tiāmat,

5. mu - al - li - da - at gim - ri - šu - un

who bore them both, —

6. mē rī - šu - nu iš - te - niš i - hi - ku - u - ma

their waters together mingled and

gi - pa - ra la ki - iš - šu - ra

no field was formed,

1. I. e., did not exist.
7. ṣu-ṣa-a la ṣe-', e-nu-ma ilānī ṣl
no marsh was to be seen, when yet of the gods

8. la ṣu-pu- u ma-na-ma ṣu-ma la
there had not been called into being any, (and) no name

9. suk-ku-ru ṣi-ma-tu la ṣa-a-mu
did they bear, (and) no destinies were determined,

10. ib-ba-nu- u- ma ilānī gi-mir-ṣu-un
then were created the gods, all of them,

11. a-di ir-bu-u
Ages increased

12. An-ṣar ilu Ki-ṣar ib-ba-nu-u
Anšar (and) Kišar were created

13. ur-ri-ku ūmē ṣl
Long were the days

14. ilu Anu

15. a-bi
the father

Anšar (and) Anu
THE REVOLT OF TIĂMAT, THE DRAGON.

[K 3473 + 79-7-8, 296 + R 615, K 8524, K 8525 and 88-4-19, 13 with restorations from K 4832 and 81-7-27, 80.]

1. \( \text{An-šar} \) \( \text{pa-a-šu} \) \( \text{i-pu-šam-ma} \) \( \text{a-na} \)
   Anšar his mouth opened and to

\( \text{iu} \) \( \text{Ga-ga} \) \( \text{sukkali-šu} \) \( \text{a-ma-tu} \) \( \text{i-zak-kar} \)
   Gaga his minister the word he addressed:

3. \( \text{a-li} \) \( \text{iu} \) \( \text{Ga-ga} \) \( \text{sukkal-lum} \) \( \text{mu-šib} \)
   "Go Gaga, (thou) minister that rejoicest

\( \text{ka-bit-ti-a} \) \( \text{a-na} \) \( \text{iu} \) \( \text{Laḥ-mu} \)
   my spirit, to Laḥmu

\( \text{iu} \) \( \text{Laḥa-mu} \) \( \text{ka-a-la} \) \( \text{lu-uš-pur-ka} \)
   (and) Laḥamu the will I send.

7. \( \text{ilâni} \) \( \text{na-gab-šu-un} \)
   the gods, all of them,
8. li - ša - nu liš - ku - nu ina ki - ri - e - li
   the tongue let them prepare, at the banquet

9. liš - bu aš - na - an li - ku - lu
   let them sit, bread let them eat,

10. lip - ti - ḫu ku - ru - na a - na ilu Marduk
    let them mix sesame-wine, for Marduk,

11. mu - tir gi - mil - li - šu - nu li - ši - nu
    their avenger, let them decree

12. šim - lu al - ka ilu Ga - ga
    the lot. Go Gaga,

 куд - me - šu - nu i - zis - ma
before them stand and mimma ša

a - zak - ka - ru - ka šu - un - na - a ana
I tell thee repeat unto

ša - a - šu - un
them.

[I. L. 13—66, containing Anšar’s message to Laḫmu and Laḫamu, correspond word for word with the message as delivered by Gaga in ll. 71—124; see pp. 126 ff.]

67. il - lik ilu Ga - ga ur - ha - šu
   Gaga went, his way
u - šar - di - ma  aš - riš  ilu  Lah - mu  u
he took and humbly before Lahmu and

ihu  La - ha - me  itāni  rī  abē  rī - šu  uš - kin - ma
Lahamu the gods, his fathers, { he made }
{ obeisance and }

iš - šīk  kāk - ka - ra  ša - pal - šu - un  i - šīr
he kissed the ground beneath their feet, { he humbled }
{ himself, }

iz - zis - ma  i - zak - kar - šu - un
he stood up and spake unto them:

iz - zis - ma  u - ma - ’ - i - ra - an - ni
your son hath sent me,

ma - ru - ku - nu

i of the design of his heart he informed

Ti - āmat a - lit - ta - ni
our mother thus:

Tiāmat

pu - uḫ - ru
with

i - zir - ra - an - na - ši
hath conceived a hatred for us,

šit - ku - na - at - ma  ag - giš  lab - bat
angrily she rages.

1. Literally, “using (her) full strength”.
75. is - ṭu - ru - šim - ma ilāni gi - mir - šu - un
They have turned to her, the gods, all of them,

76. a - di ša at - tu - nu tab - na - a i - da - ša
with those whom ye created, at her side

77. al - ka im - ma - aš ru - nim - ma i - du - uš¹
do they go. They are banded together and at the side of

78. Ti - āmat te - bu - u - ni iz - zu kap - du
Tiāmat they advance, they are furious, they plan

79. na - šu - u tam-ḫa - ri na - zar - bu - bu
they make ready for battle, fuming (and)

80. lab - bu unkenna(na) šit - ku - nu - ma i - ban - nu - u
raging, with united forces they make

81. šu - la - a - tum Um - mu - Ḫu - bur pa - ti - ḫat
war. Ummu-Ḫubur,² who formed

82. ka - la - ma uš - ra - di kakke vi
all things, has added weapons

1. i-du-uš fr. iduššu (= ana idi) “at the side of”.
2. A title of the monster Tiāmat.
la maḫ - ri it - ta - lad šir - maḫ - i
invincible, she has spawned monster-serpents,

83. zaḫ - tu - ma šin - ni la pa - du - u
sharp of tooth, unsparing

at - ta - i
of fang (?),

84. im - ta kima
with poison like

da - a - mi zu - mur - šu - nu uš - ma - al - li
to blood their body has she filled.

85. ušumgalē ṗl
Monster-vipers, fierce ones, with terror

na - ad - ru - u - li pul - ba - a - li

86. u - šal - biš - ma me - lam - me uš - daš - ša - a
has she clothed and with brightness endowed,

e - liš um - daš - šad a - mir - šu - nu šar - ba - ba
on high {she has caused} {Whosoever} {beholds them,} dread (?)

87. liš - ūr - mi - im
overpowers him,

liš - taḫ - hi - dam - ma
rears up, and

88. su - mir - šu - nu
their body

la i - ni - ' - u
none can stop
89. ūš - zīz¹
their breast.

89. ba - aš - mu
She has set up a viper,

90. ūmē r²
a dragon and Laḫami,
a hurricane,

91. ūmē r²
a raging] and a scorpion-man, tempests

92. kakke r²
that are mighty, a fish-man and

92. na - aš
ku - sa - rik - ki bearing weapons
rams (?),

93. gab - ša
Mighty are her commands,

93. te - ri - tu - ša
la ma - ḫar unopposed

94. ši - na - a-ma
are they, and ap - pu - un - a-ma iš - tin

94. of huge stature the

94. eš - ri - tum in this manner uš - tab - ši
eleven²

94. kīma šu - a - tu has she made.

1. III 1, Prot. fr. นาฏาฏ. 2. I. e., the monsters described in ll. 82—92.
95. Among the gods her first-born,

since he had given her support,

she has exalted Kingu, in their midst

him she has raised to power. The going

in front before the forces, the leadership

of the host, the raising of weapons to begin,

to advance to the attack, generalship in battle,

prowess in the fight, she entrusted

to his hand, she made him sit in costly raiment.
101. ad-di ta-akka ina puḫur ilāni
    “I have recited thy spell, in the assembly of the gods

102. u-šar-bi-ka ma-li-kut ilāni
    I have raised thee to power, with the rule of the gods,

gim-rat-su-nu ka-tuk-ka uš-ma-al li
    all of them, thy hand have I filled.

103. lu-u šur-ba-ta-amma ḫa-’iri
    Be thou great, thou, my

e-du-u at-la li-ir-tab-bu-u
    chosen spouse, let them magnify

zik-ru-ka eli kal . . . uk-ki
    thy name over all . . .

105. id-din-šum-ma dupšimāti v1
    She gave him the tablets of destiny,

i-ra-at-su u-šat-me-ilḫ
    on his breast she put:

106. ka-ta kībit-ka la
    “May thy command not
in - nin - na - a
be annulled,

li - kun
established be

ši - il
that which

{cometh forth from}

pi - i - ka
thy mouth!"

in - na - nu
Now

itu Kin - gu
Kingu,

šu - uš - ku - u
(thus) exalted,

li - ku - u
having received

itu A - nu - li
the power of Anu,

108. ilāni
for the gods,

mārē pl - ša
her sons,

ši - ma - ta
the lot

109. iš - li - mu
determined:

ip - šu pi - ku - nu
"Let your word

itu Gībil
the Fire-god

li - ni - ih - ša
overpower!

nā'id
Whoever is exalted

itu
in

giš - mu - ru
excellence,

ma - ag - ša - ri
might

liš - rab - bi - ib
let him display!" 1

10. aš - pur - ma
I sent to

itu A - nu - um ul
Anu,

i - li -
he cannot (go)

III. ma - ūr - ša
against her,

itu Nu - dim - mud
Nudimmud

e - ēr - ma
was afraid and

1. Literally, "make mighty".
i - tu - ra ar - kiš ' - ir inu Marduk
turned back. Marduk has set out,

ab - kal - lu ilāni ma - ru - ku - un
the director of the gods, your son,

ma - ḫa - riš Ti - āmat lib - ba - šu a - ra
against Tiāmat his heart to set out

ub - la ip - šu pi - i - šu i - la - ma - a
His word he addressed

a - na ia - a - ti šum - ma - ma a - na - ku
unto me: “If I,

mu - tir gi - mil - li - ku - un
your avenger,

a - kam - me Ti - āmat - ma u - bal - laṣ
will conquer Tiāmat and give life to

ka - šu - un šuk - na - a - ma pu - uh - ru
you, appoint an assembly,

šu - ti - ra i - ba - a šim - ti i - na
make preeminent (and) proclaim my lot. In
120. tiš - ba - ma ip - šu pi - ia ki - ma
seat yourselves. With my mouth in place of

121. ka - tu - nu - ma ši - ma - tu lu - šim - ma
you the lot will I decree.

122. a - na - ku ai i - tur ai in - nin - na - a
do, \{may it never\} \{may it\} be annulled,

123. se - kar šap - ti - ia lu - um - ša - nim - ma
the word of my lips.” Hasten and

124. ši - mat - ku - nu ar - hiš ši - ma - šu lil - lik
your destiny swiftly decree for him, that he may go

125. lim - šu - ra na - kar - ku - nu dan - nu
(and) fight your strong enemy!”

126. iš - mu - ma ilu Lah - mu ilu La - šu - mu
They heard, Lahmu (and) Lahamu,
126. /ilu Igigi

The Igigi,

all of them,

127.  mi-na-a

"What

128.  na-ra  a-di

has been altered,  until

129.  ik - ša - šu - nim - ma

They collected (?) and

130.  ilāni  rabūti

the great gods

131.  i - ru - bu - ma

they entered in

before

132.  in - niš - ku  a-ğu

they filled (the chamber?)  they pressed on (?)  one
133. li - ša-nu
The tongue

133. u - aḫi ina puḫri
another in the assembly

134. iṣ - ku-nu ina ki - ri - e - ti
they prepared, at the banquet

134. uṣ - bu
[they seated]

134. aṣ - na - an
bread

134. iṣ - ku - lu
[they ate,]

134. ip - ti - ḫu
they mixed

135. ku - ru - na
sesame-wine;

135. ši - ri - sa
the sweet drink,

135. mat - ḫu
the mead,

136. u - sa - an - ni
[distorted]

136. šu - un
[their . . . . ;]

136. ši - ik - ru
they were drunk (?)

137. ina ša-te-e
with drinking,

137. ha - ba - šu
their bodies were filled (?)

137. zu - um - ru

137. ma - ḫu - diš e - gu - u
they were exceeding slack,

137. ka - bit - ta - šu-un
their spirit

138. i - te - el - la
was exalted;

138. a - na ilu Marduk mu - tir
for Marduk their

138. gi - mil - li - šu-nu
avenger

138. i - šim - mu
they decreed

138. šim - ta
the lot.

1. So the traces of characters on K.3473 etc. read.
THE FIGHT OF MARDUK AND THE DRAGON.
[K 3437 + R 641, K 5420 c, R 2. 83, 79−7−8, 251 and 82−9−18, 3737.]

1. \(\text{id - du - šum - ma} \quad \text{pa - rak} \quad \text{ru - bu - tum}\)
They set for him a lordly chamber,

2. \(\text{ma - ḫa - ri - iš} \quad \text{ab - bi - e - šu} \quad \text{a - na}\)
surpassing his fathers as

3. \(\text{ma - li - ku - tum} \quad \text{ir - me} \quad \text{at - ta - ma}\)
counsellor he took his place. “Thou art

4. \(\text{kab - ta - ta} \quad \text{i - na} \quad \text{ilāni} \quad \text{ra - bu - tum}\)
preeminent among the great gods, thy lot is without equal, thy word is

5. \(\text{ili Anu} \quad \text{ili Marduk} \quad \text{kab - ta - ta}\)
Anu. O Marduk, thou art preeminent
6. 

i - na  ilāni  ra - bu - tum  šī - mat - ka
among the great gods, thy lot

la  ša - na - an  se - ḥar - ka  itu  A - nim
is without equal, thy word is Anu.

7. ḫič - tu  u - mi - im - ma  la  in - nin - na - a
Henceforth unannulled will be.

ki - bit - ka  šu - uš - ku - u  u
ty thy command, to exalt and

šu - uš - pu - lu  ši - i  lu - u  ga - at - ka
 to abase shall be (in) thy hand.

9. lu - u  ki - na - at  ši - it
Established be [that which cometh] forth from

pi - i - ka  la  sa - ra - ar  se - ḥar - ka
thy mouth, irresistible be thy word,

10. ma - am - ma - an  i - na  ilāni  i - tuk - ka
let no one among the gods thy boundary

la  ḥit - ti - ıklı  za - na - nu - tum  ir - šat
transgress. May abundance, the desire of

1. ga-at-ka = kāt-ka; the Babylonian pronunciation of k as g occurs also in l.15.
12. pa-rak ilâni - ma a - šar sa - gi - šu - nu
   the shrines of the gods, while they are in want,

   lu - u ku - un aš - ru - uk - ka
   be established

   in thy sanctuary.

13. ilu Marduk at - ta - ma mu - tir - ru
   Marduk, thou art our

   gi - mil - li - ni ni - id - din - ka
   avenger;

   šur - ru - tum kiš - šat kal gim - ri - e - ti
   the kingdom over the whole world.

14. ti - šam - ma i - na pu - ībur lu - u
   Sit down in might, be

   ša - ga - ta a-mat - ka kak - ki - ka
   exalted (in) thy word, may thy weapon

15. ai ip - pal - tu - u li - ra - i - su
   never be defeated, may it crush

16. na - ki - ri - ka be - lum ša tak - lu - ka
   thy foe. O lord, whoso trusteth in thee,

1. ti-šam-ma = tišab-ma.
na-piš-la-šu gi-mil-ma u ilu
his life spare, but as for the god,

ša lim-ni-e-ti i-šu-zu tu-bu-uk
who the evil began, pour out

nap-šal-su us-zi-zu-ma i-na
his life! Then set they in

bi-ri-šu-nu lu-ba-šu iš-tin a-na
their midst a garment, (and) to

ilu Marduk bu-šu-ri-šu-nu šu-nu
Marduk, their first-born they

iz-zak-ru ši-mat-ka be-lum lu-u
spake: "May thy lot, O lord, have.

mah-ra-at ilāni-ma a-ba-tum
preeminence among the gods, to destroy

u ba-nu-u ki-bi li-šu-tu-nu
and to create — give the word and it shall be accomplished.

ip-ša pi-i-ka li-ša-ab bit
Open thy mouth (and) may there disappear
24. The garment, again command it and

25. Let the garment be whole! He spake

26. With his mouth, away went the garment;

again he commanded it and the garment

27. Was restored. So soon as that which came forth from his mouth

28. They saw, the gods his fathers,

they rejoiced, they paid homage (saying): “Marduk

is king!” They added to him the sceptre,

the throne and the ring (?), they gave him
a weapon

invincible, overwhelming

the foe. "Now go and of Tiāmat

the life cut off, and

may the wind her blood into

concealment carry away."

They decreed for the lord his lot, did the gods

his fathers, on a way of prosperity

and success they caused him to take

the road. He prepared the bow,
36. kak-ka-šu u-ad-di mul-mul-hum
his weapon he fixed, a spear

uš-tar-ki-ba u-kin-šu ba-at-nu
he slung on, he arranged it

37. iš-si-ma iš-mitta im-na-šu
he raised the club (?), in his right hand

u-ša-hi-is iškašta u mašku iš-pa-tum
he grasped (it), the bow and the quiver

i-du-uš-šu i-lu-ul iš-kun
at his side he hung. He set

bi-ir-ku i-na pa-ni-šu nab-lu
the lightning in front of him, with flame,

muš-tah-mi-fu zu-mur-šu
that burnt, his body

38. 40. um-ta-al-la i-pu-uš-ma sa-pa-ra nab-lu
he filled. He made a net with flame,

39. šul-mu-u kir-biš¹ Ti-āmat ir-bit-ti
to enclose the bowels of Tiāmat, four

¹. kirbiš here and in 1.48 is probably not an adverb but a contraction of kirbi ša; cf. 1.65.
ṣa-ā-ri uṣ-še-ishi-bi-ta ana la a-ṣi-e
winds he posted that there might not escape

mim-ni-ṣa
anything of her, the South-wind,

ṣaru ści-lu
the North-wind, the East-wind,

ṣaru ści-dù
the West-wind;

ṣa-pa-ra uṣ-taک-rī-ba ki-iṣ-ti
the net he brought near, the gift

abi-ṣu dać An-nim ib-ni im-hul-la
of his father Anu. He created the imhullu

ṣāra lim-na me-ḥa-a a-ṣam-ṣu-tum
an evil wind, the storm, the hurricane,

ṣāra arba′(ba) ṣāra sība ṣāra dāliha
the four-fold (?) wind, the seven-fold (?) wind, the whirlwind,

ṣāra łą šanān u-še-ṣa-am-ma
the wind without equal; he caused to go forth

ṣārē pl șa ib-nu-u sī-bit- ti-șu-un
the winds which he had created, the seven of them,

1. Literally, the wind “four”, the wind “seven”.
48. \(\text{MARDUK SETS OUT IN HIS CHARIOT} \quad 145\)

\(\text{48. kir - biš Tī - āmat šu - ud - lu - ḫu} \)
the bowels of Tiāmat to destroy,

\(\text{49. ti - bu - u arki - šu iš - ši - ma be - īm} \)
to advance after him. Then raised the lord

\(\text{50. a - bu - ba kakka - šu rabā(ā) išu narkabta ši - īn} \)
the thunderbolt, his mighty weapon, the chariot, a con-
struction

\(\text{51. la maḥ - ri ga - li̊t - la ir - kab} \)
without equal, terrible, he-mounted;

\(\text{52. ish - mid - si̊m - ma ir - bi̊t na - aṣ - ma - di} \)
he harnessed it and a yoke of four horses

\(\text{53. i̊ - du - uš - ša i̊ - lůl} \)
to it he bound, all of them

\(\text{54. la pa - du - u ra - bi̊ - šu mu - up - par - ša} \)
unsparing, overwhelming, flying along,

\(\text{55. ma - la - a ru - ti šin - na - šu - nu} \)
full of slaver their teeth,

\(\text{56. na - ša - a im - ta la - sa - ma i - du - u} \)
flecked with foam, in galloping skilled,
59. sa - pa - na lam - du uš - ke - šir - ma
   to trample down trained, he directed

60. harrân-ša ur - ha - šu u - šar - di - ma
   its way, his road he took and
   aš - riš Ti - āmat og - got pa - nu - uš - šu
   against Tiāmat, the furious, his face

63. iš - kun i - na u - mi - šu
   he set. Then

64. i - ūl - lu - šu ilāni i - ūl - lu - šu ilāni
   they beheld him, the gods beheld him, the gods,
   abē - šu i - ūl - lu - šu ilāni i - ūl - lu - šu
   his fathers, beheld him, the gods beheld him.

65. if - hi-ma be - lum kab - lu - uš Ti - a - ma - ti
   And the lord drew near, on the midst of Tiāmat

66. i - bar - ri ša iš Kin - gu ba - ' - ri - ša
   he gazed, of Kingu, her spouse,

67. i - še - ' - a me - ki - šu i - na - af - ūl - ma
   he surveyed his . . . . . . . As he gazed,

1. kabluš is probably a contraction of kablu ša.
MARDUK CHALLENGES THE DRAGON

68. ši ma-lak-šu sa-pi iš fe-ma-šu-ma
troubled was his going, loosened was his mind and

69. ṣa-ši ti šit-su u ilāni
stopped was his action. And the gods

70. ṣi-šu-šu alī ku i-di-šu i-mu-ru
his helpers, who went at his side, saw

71. da ašari-du ni-šil-su-uni iš
the...... of the leader, their sight was troubled.

72. iš-ši ma be-lum a-bu ba
Then raised the lord the thunderbolt,

73. kakka-šu rabâ(a) Ti-āmat ša
his mighty weapon, [against] Tiāmat, who

74. ik-mi-lu ki-a-am iš-pur-ši
was furious, thus he sent (the word): "

85. lu ša-an-da-at um-mat-ki
Equipped be thy host,

lu rit-ku-su šu-nu kakka pl ki
let them be set in order, thy weapons.

1. That is, as Marduk gazed, Kingu was troubled. 2. ša-an-da-at = šandat.
86. 

en-di-im-ma¹ a-na-ku u ka-a-ši

Stand! I and thou,

let us join battle!"

87. 

Ti-āmat

Tiāmat

88. 

an-nl-ta i-na še-mi-ša

this when she heard, like one possessed

89. 

i-te-mi u-ša-an-ni te-en-ša²

was she, she lost her senses,

is-si-ma³ Ti-āmat šit-mu-riš

she cried, did Tiāmat, furiously

90. 

e-li-la šur-šiš ma-al-ma-liš

(and) loud, from the roots asunder

91. 

il-ru-ra iš-da-a-ša i-man-ni

trembled her foundation.⁴ She recited

šip-ta it-ta-nam-di ta-a-ša

an incantation, she uttered her spell,

¹ en-di-im-ma = emētma.
² te-en-ša = tēm-ša.
³ is-si = ıšsi.
⁴ I.e., the ground she stood upon.
and the gods of the battle, cried

they for their weapons.

Then advanced

Tiamat (and) the arbiter of the gods, Marduk;

to the fight they come on, they draw near

for battle.

The lord spread

his net to catch her,

that was behind in her face

he let loose. She opened her mouth did Tiamat
to its full extent (?), the evil wind

1. in-nin-du = innimdû, IV 1 fr. emêdu.
uš-te-ri-ba a-na la ka-tam
he made to enter while yet she had not shut

šap-ti-ša ız-su-ti šārē fī
her lips. The terrible winds

kar-ša-ša i-ša-nu-ma in-ni-haz
her belly filled and taken was

lib-ba-ša-ma pa-a-ša uš-pal-ki
her courage and her mouth she opened wide.

is-suk mul-mul-la ilh-te-pi
He grasped the spear, he shattered

ka-ras-sa¹ kir-bi-ša u-bat-ti-ša
her belly, her bowels he severed,

u-šal-liṭ lib-ba ik-mi-ši-ma
he pierced (her) heart. He overcame her and

nap-ša-taš u-bal-li ša-lam-ša
her life he cut off, her body

id-đa-a eli-ša i-za-za ul-tu
he cast down, upon her he stood. After

¹ ka-ras-sa = karaš-ša.
Ti-āmat
Tiāmat,
a-lik pa-ni
the leader,
i-na-ru
he had slain,

ki-īš-ri-ša
her might
up-tar-ri-ra
was broken,
pu-ḥur-ša
her strength

is-sap-ḥa
was scattered,
"ilānī
and the gods
ri-šu-ša
her helpers,

a-li-ku
who went
i-di-ša
at her side,
it-tar-ru
"trembled,

ip-la-ḥu
u-sah-ḥi-ru
were afraid
ar-kat-su-un
(and) turned
back;

u-ša-šu-ma
nap-ša-tuš
they took themselves off
e-ši-ru
their life
to save.

ni-ta
In an enclosure
la-mu-u
were they caught,
nā-par-šu-diš
la
to escape
not

li-‘e
able were they.

e-sir-šu-nu-li-ma
He took them captive,

kakkē pl-šu-nu
their weapons
u-šaḥ-bir
he broke,
su-ša-riš
in the net

1. it-tar-ru for ittararū, I 2, Pret. fr. 77.
were they cast and in the snare they sat. The......

tub- ka-a-ti ma-lu-nu du-ma-mu
of the quarters of heaven they filled with howling,

še-rit-su na-šu-nu ka-lu-nu
his punishment they bore, they were held

ki-suk-kiš u iš-tin eš-rit
in confinement. And on the eleven

nab-ni-ti šu-ut pul-ša-ti i-ša-nu
 creatures, which {with the power of} she had filled,

mi-il-la gal-li-e a-li-ku
the troop(?) of devils that went

ka-...-ni-ša
at her......

šir-ri-e-ti i-di-šu-nu
affliction, their strength......

ga-du tuk-ma-ti-šu-nu ša-pal-šu
together with their opposition beneath him
he trampled. Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover

Moreover
An-šar e-li na-ki-ru ka-li-ıš
of Anšar over the enemy had completely

nī - zi - zu ni-is-mat ilu Nu-dim - mud
established, (and) the purpose of Nudimmud

ik - šu - du ilu Marduk kār-du e-li
had attained, the valiant Marduk over

ilānī ṣt ka-mu-tum šī-bit-ta-šn
the gods that were captive his durance

u - dan - nin - ma šī-ri-ıš Ti-āmat
strengthened and to Tiāmat

ša ik-mu-u i-tu-ra ar-ki-ıš
whom he had captured he turned back.

Then trod the lord upon Tiāmat's

i-šid-sa i-na. mi-ṭi-šu la pa-di-i
hinder part, with his club (?) that had no mercy,

u-nat-ši mu-uḫ-ḫa u-par-ri - ' - ma
he smashed the skull, he cut
132.  ša-a-ru  da-mi-ša  uš-la-at  the wind,  of her blood,  the channels

133.  uš-la-bil  i-mu-ru-ma  ob-bu-šu  he made carry (it).  His fathers beheld,

134.  ši-di-e  i-ri-šu  iḥ-du-u  they were glad,  they rejoiced,

135.  i-nu-ub-ša  šu-nu  u-ša-bi-lu  a-na  Then rested  gifts

(136.  ša-lam-tu-uš  u-za-a-su  i-bar-ri  ši-r  ku-pu  on her corpse  he gazes,  the flesh of the body (?)

137.  iḥ-pi-ši-ma  ki-ma  nu-nu  maš-di-e  He split her  like a fish  he divides,  he forms  cunning plans.
138. a-na šinā-šu into two halves, mi-iš-lu-uš-ša one half of her

iš-ku-nam-ma ša-ma-ma u-ša-al-lil he set in place and as heaven he spread out.

139. iš-du-ud par-ku ma-aš-ša-ru He drew a bolt, a watchman

u-ša-aš-bi-il me-e-ša la he stationed, her waters not

šu-ša-a šu-nu-ti um-la-’-ir to let out upon them he enjoined.

140. šami(e) i-bi-ir aš-ra-tum Heaven he passed through, the places

141. i-ḥi-ṭam-ma uš-tam-ḥi-ir mi-ilḥ-rat he surveyed, and he placed over against

apsī šu-bat iš Nu-din-mud the abyss the dwelling of Nudimmud.

142. 143. im-šu-ub-ma be-lum ša apsī And the lord measured of the abyss
bi-nu - tu - uš - šu
its structure,
cš - gal - la
tam-ši - la - šu
a mansion like unto it

u - ki - in
he founded,
Ešara.
Ešara, which he had created as heaven,

Ešara-ra
ša
ib-nu - u
ša-ma-mu

Anu
Bēl
and
Ea

ma-ša - zi - šu - un
in their districts¹
uš - ram - ma
he caused to inhabit.

1. Literally “cities”.
THE CREATION OF THE HEAVENLY BODIES
AND THE SEASONS.

[K 3567 + K 8588 and K 8526.]

1. \[\text{nun-\(\text{a}-\text{a}\) \(\text{a}\) \(\text{a}\) \(\text{a}\)} \quad \text{man-za-za} \quad \text{an} \quad \text{il\(\text{n}\)}\]
   He (i.e. Marduk) formed a place for the gods,

2. \[\text{rabb\(\text{u}\)} \quad \text{kak\(\text{k}\)b\(\text{n}\)} \quad \text{lam-\(\text{s}\)il-\(\text{s}\)u-\(\text{n}\)} \quad \text{lu-\(\text{m}\)a-\(\text{s}\)} \quad \text{the great ones; the stars their images, the lum\(\text{a}\)si-stars,}

3. \[\text{u\(\text{s}\) - \(\text{z}\)i - \(\text{i}\)} \quad \text{u - ad - di} \quad \text{\(\text{s}\)atta}
   he fixed. He ordained the year,

4. \[\text{mi - \(\text{i}\)g - ra - \(\text{l}\)} \quad \text{u - ma - a\(\text{s}\) - \(\text{s}\)ir} \quad \text{\(\text{X}\)\(\text{i}\)\(\text{i}\)}
   into sections he divided (it), for the twelve

5. \[\text{ar\(\text{h}\)e} \quad \text{kak\(\text{k}\)b\(\text{n}\)} \quad \text{III TA. A. AN} \quad \text{u\(\text{s}\) - \(\text{z}\)i - \(\text{i}\)}
   months three stars he fixed.

6. \[\text{i\(\text{s}\) - \(\text{t}\)u} \quad \text{u - \(\text{m}\)i \(\text{s}\)a} \quad \text{\(\text{s}\)attu} \quad \text{u\(\text{s}\) - \(\text{\(\text{s}\)i}\)
   From the day when the year comes forth
MARDUK CONTINUES THE WORK OF CREATION

6. \text{adi} u - šu - ra - ti u - šar - šid
until the end he founded

\text{man-za - az} i\nu Ni - bi - ri ana ud - du - u
the station of Nibir to determine

7. rik - si - šu - un a - na la e - piš an - ni
their bounds; that none might err,

8. \text{la} e - gu - n ma - na - ma man-za - az.
nor go astray the station of

\text{ilu} Bēl u \text{ilu} E - a u - kin it - li-šu
Bēl and Ea he set with him.

9. \text{ip - te - ma} abullē \text{pl} ina ši - li
He opened great gates in the sides,

10. \text{ki - la} la - an ši - ga - ru ud - dan - ni - na
both (sides), the bolt he made strong

11. \text{šu-me - la} u im - na ina ka - bit - ti - ša-ma
on left and right. In the midst(?) thereof

12. \text{iš - ta - kan} e - la - a - ti ilu Nannar - ru
he fixed the zenith. The Moon-god
he caused to appear, the night he entrusted (to him).

He appointed him, a being of the night,

to determine the days, monthly

without ceasing with the crown

"At the beginning of the month,

at the shining of the . . . . . .

shalt thou command to determine six days,

(and) on the seventh day the crown to divide."

K 8526 reads KAN.
THE STORY OF THE DELUGE.

The account given by Šit-napishtim to the hero Gilgamesh.

[\textsuperscript{K} 2252 + \textsuperscript{K} 2602 + \textsuperscript{K} 3321 + \textsuperscript{K} 4486 + \textsuperscript{S} 1881, \textsuperscript{K} 3375, \textsuperscript{K} 7752 + 81-2-4, 245 + 81-2-4, 296 + 81-2-4, 460, \textsuperscript{K} 8517 etc.]

8. \textit{m} Šit - napishtim(tim) ana ša - šu - ma isakara(ra)
   Šit-napishtim to him spake,

9. a - na ilu Gilgameš lu - up - te - ka
   to Gilgameš : "I will reveal to thee,

10. ilu Gilgameš a-mat ni - šir - ti u
    O Gilgameš, the hidden word, and

11. pi - ris - ta ša ilâni \textit{pl}
    the decision of the gods to thee

12. lu - uk - bi - ka alu Šu - ri - ip - pak alu
    will I declare.

13. ša ti - du - šu at - ta ina ki - šad
    which thou knowest, (which) on the bank
nāru  Pu-rat-li šak-nu  alu  šu-u
of the Euphrates lies, that city

la-bir-ma ilāni pl  ḫir-bu-šu a-na
was old and the gods within it — to

ša-kan a-bu-bi, ud-la lib-ba-šu-nu
send a deluge their hearts prompted

ilāni pl rabūṭi pl  i-ba-šu abī-šu-nu
the great gods. There was their father

ilu A-nu-um  ma-lik-šu-nu  ḫu-ra-du
Anu, their counsellor the warrior

ilu Bēl  guzalū-šu-nu  ilu Nin-ib
Bēl, their messenger Ninib,

ilu En-nu-gi
their director Ennugi.

ilu Nin-igi-azag  ilu E-a  it-li-šu-nu
The lord of wisdom, Ea, with them

la-šib-ma a-mal-su-nu  u-ša-an-na-a
sat and their word he repeated
a-na ki-ik-kiš

to the house of reeds¹: 'Reed-house,

ki-ik-kiš i-gar i-gar ki-ik-kiš

reed-house! Wall, wall!

O reed-house,

ši-me-ma i-ga-ru hi-is-sa-as

hear! O wall,

understand!

Thou man of Šurippak, son of

már

Ubará-Tutu, pull down (thy) house,

bi-ni isu elippa muš-šir mešré(e)

build a ship, leave (thy) possessions,

še'-i napšati¹¹ na-ak-ku-ra

take heed for (thy) life, (thy) property

zi-ir-ma na-piš-ta bul-li惑

abandon and (thy) life save,²

¹. Ea probably addresses Šit-napištim in a dream, while the latter is sleeping in a house of reeds; see I. 196.
². Literally, "cause to live."
and bring up living seed of every kind

[a-na lib-bi isu elippi into the ship.]

[ll. 28-80, concerning the building of the ship, are much broken. After finishing the ship, Šit-napištim proceeds to fill it.]

mimma

With all that I had I filled it;

mimma

that I had I filled it, of silver;

mimma

that I had I filled it, of gold;

mimma

that I had I filled it, of living seed

ka-la-ma

of every kind;

I brought up into

isu elippi ka-la kim-ti-ia u sa-lat-ia

the ship all my family and household;

bu-ul šeri u-ma-am šeri

the cattle of the field, the beasts of the field,
mārē pi
um - ma - a - ni
ka - li - šu - nu
craftsmen, all of them

u - še - li
a - dan - na
itu Šamaš
I brought in. A fixed time Šamaš

iš - ku - nam - ma
mu - ir
ku - uk - ki
inā
had appointed (saying): ‘The ruler of the darkness at

li - la - a - ti
u - ša - az - na - an - nu
eventide
will send

ša-mu - tu
ki - ba - a - ti
a heavy rain;
e - ru - ub
(then) go

ana liō - bi
isu elippi - ma
pi - hi
bābi - ka
into the ship and shut thy door.’

a - dan - nu
šu - u
iš - ri - da
That appointed time arrived; the ruler of
mu - ir

ku - uk - ki
ina
li - la - a - ti
the darkness at eventide

i - za - an - na - nu
ša-mu - tu
ki - ba - a - ti
sent a heavy rain.

1. Literally, “will cause to rain”.
92. ša u-mi at-ta-fal bu-na-šu
Of the storm I saw its beginning;

93. u-mu a-na i-tap-lu-si pu-luh-ta
the storm to gaze upon fear

94. i-ši e-ru-ub a-na lib-bi isu elippi-ma
I had, I entered into the ship and

95. ap-te-hi bu-a-bi a-na pi-hi-i ša
shut the door. To the pilot of

96. isu elippi a-na Pu-zu-ur ūtu Bel
the ship, to Puzur-Bēl

97. amētu malaḫi ekalla at-ta-di-in
the sailor, the ark I handed over

98. a-di bu-še-e-šu mim-mu-u še-e-ri
together with its contents. When the early dawn

99. ina na-ma-ri i-lim-ma iš-lu
appeared, there came up from

i-šid šamē(e) ur-pa-tum ša-lim-tum
the horizon a black cloud.

1. Literally, "great house, palace".
99. ḫu Rammān ina līb - bi - ša ir - tam - ma - am - ma
Rammān in the midst thereof thunders and

100. ḫu Nabū u ṭu Marduk il - la - ku
Nabū and Marduk go

ina maḥ - ri il - la - ku guwalē p†
before, they go as messengers

šadi(u) u ma - a - tum tar - gul - li
over mountain and country; the anchor

103. ḫu Ur - ra - gal i - na - as - saḥ il - lak
Uragal tears away; there goes

104. ḫu Nin - īb mi - īb - ra u - šar - di
Ninib, the storm he makes discharge itself.

105. ḫu Anun - na - ki iṣ - šu - u
The Anunnaki carried

di - pa - ra - a - ti ina nam - ri - ir - ri - šu-nu
(their) torches, with their brightness

u - ḫa - am - ma - ū ma - a - tum ša ḫu Rammān
they light up the land. Of Rammān
šu - mur - ra - as - su\(^1\) i - ba - ' - u
his whirlwind reached

šamē(e) mimma nam - ru ana e - ṭu - ti
the heavens, all light into darkness

ul - tir - ru ... ul im - mar a - ḫu
was turned. ... No man beholds

a - ḫu-šu ul u - lu - ad - da - a nišē \(^1\)
his fellow, no more were men recognised

ina šamē(e) ilāni \(^1\) ip - la - ḫu
in heaven. The gods were afraid of

a - ḫu - ba - am - ma it - te - ih - su
the deluge, they retreated,

i - te - lu - u ana šamē(e) ša inu A - num
they went up into the heaven of Anu.

ilāni \(^1\) kīma kalbi kun - nu-nu
The gods like a hound crouched down,

ina ka - ma - a - ti rab - šu i - šis - si
in the enclosure (of heaven) they sat cowering. She cried aloud

\(^1\) šu-mur-ra-as-su = šumurrat-su.
ili  Iš-tar  ki-ma  a-lit-ti  u-nam-ba

did Ištar  like  a woman in travail,  lamented

ili  Be-lit  ilāni  pl  fa-bat  rig-ma

the Lady  of the gods  with a loud voice:

ud-mu  ul-lu-u  a-na  ti-iti-iti

'That (former) race  into  clay

lu-u  i-tur-ma  aš-šu  a-na-ku  ina

has been changed,  since  I  in

pu-ḫur  ilāni  pl  aḫ-bu-u  limutu

the assembly of  the gods  commanded  evil.

ki-i  aḫ-bi  ina  pu-ḫur  ilāni  pl

When  I commanded  in the assembly of the gods

limutu  ana  ḫul-lu-uk  nišši  pl  ia

evil,  for  the destruction  of my people

kaḫ-la  aḫ-bi-ma  a-na-ku-um-ma

a storm  I commanded.

That which I

ul-la-ḫa-ni  šu-u  ai-ma  ki-i

brought forth  — where (is it)?  Like
mārē pl  nūnē pl  u - ma - al - la - a
the spawn of fish it fills

lam - ta - am - ma
the sea!

ilāni pl  šu - ut
The gods of

Inu  Annun - na - ki  ba - ku - u  it - ti - ša
the Anunnaki wept with her,

ilāni pl  aš - ru  aš - bi  i - na  bi - ki - ti
the gods {were bowed} they sat in tears,

kat - ma  šap - ta - šu - nu
pressed together were their lips

For six

ur - ra  u  mu - ša - a - ti  il - laš
days and nights blew

ša - a - ri  a - bu - bu  me - šu - u  i - sap - pan
the wind, the deluge, the tempest overwhelmed

māta  si - bu - u  u - mu  i - na
the land. The seventh day when

ka - ša - a - di  it - ta - rak  me - šu - u
it drew near, there ceased the tempest,
a - bu - bu  kab - la  ša  im - daḫ - šu
the deluge,  the storm,  which  had fought

ki - ma  ḫa - ai - al - ti  i - nu - uḫ
like  a host.  Then rested

tāmtu  uš - ḫa - ri - ir - ma  im - ḫul - lu
the sea,  it subsided,  and  the hurricane,

a - bu - bu  ik - lu  ap - pa - al - sa
the deluge  ceased.  I looked upon

ta - ma - ta  ša - kin  ḫu - lu  u
the sea  while I caused (my) voice to resound,  but

kul-lat  te - ni - še - e - ti  i - tu - ra  a - na
all  mankind  was turned  into

ti - if - ti  ki - ma  u - ri  mit - ḫu - rat
clay.  In place of  fields  there lay before (me)

u - sal - lu  ap - ti  nap - pa - ša - am - ma
a swamp.  I opened  the air-hole  and

urru  im - ta - ḫut  eli  dūr
the light  fell  upon  the wall
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137.  \[\text{ap - pi - ia}\]  
      \[\text{uk - tam - mi - is - ma}\]  
      of my face;\(^1\)  
      I was bowed down,

138.  \[\text{at - ta - šab}\]  
      \[\text{a - bak - ki}\]  
      \[\text{eli}\]  
      I sat down,  
      I wept;  
      over

139.  \[\text{dūr - ap - pi - ia}\]  
      \[\text{il - la - ka}\]  
      \[\text{di - ma - ai}\]  
      my cheek  
      flowed  
      my tears.

140.  \[\text{ap - pa - li - is}\]  
      \[\text{kib - ra - a - ti}\]  
      \[\text{pa - tu}\]^2  
      I looked upon  
      the world  
      — all was

141.  \[\text{lämtu}\]  
      \[\text{a - na}\]  
      \[\text{XII TA. A. AN}\]  
      sea.  
      After  
      twelve (days?)

142.  \[\text{i - te - la - a}\]  
      \[\text{na - gu - u}\]  
      \[\text{a - na}\]  
      emerged  
      the land.  
      To

143.  \[\text{matu Ni - šir}\]  
      \[\text{i - te - mid}\]  
      \[\text{šadū(u)}\]  
      the land of Nišir  
      the ship took its course.  
      The mountain

\[\text{matu Ni - šir}\]  
\[\text{is - bat-ma}\]  
\[\text{a - na}\]  
\[\text{na - a - ši}\]  
of the land of Nišir  
held the ship fast and  

to slip

\[\text{ul}\]  
\[\text{id - din}\]  
\[\text{ištēn(en)}\]  
\[\text{u - mu}\]  
\[\text{šanā(a)}\]  
\[\text{u - mu}\]  

did not allow (it).  
The first day,  
the second day

1. \text{i.e., “upon my cheek”.}  
2. \text{pa-tu} probably = \text{pātu}.
THE SENDING FORTH OF THE BIRDS

The mountain Nišir do. The third day,

the fourth day the mountain Nišir do.

The fifth, the sixth the mountain Nišir do.

The seventh day when it drew near,

I sent forth a dove (and) let (her) go.

The dove flew to and fro but

a resting-place there was not and she returned.

Then sent I forth a swallow (and) let (her) go.

The swallow flew to and fro but

152. man-za - zu ul i - pa - aš - šum - ma is - saḫ - ra
a resting-place there was not and it returned.

153. u - še - ši - ma a - ri - ba u - maš - šir
Then sent I forth a raven (and) let (it) go.

154. il - lik a - ri - bi - ma ka - ru - ra ša
The raven flew and the abatement of

155. mē pi i - mur - ma ik - rišt i - ša - aḫ - ḫi
the waters beheld and it came near wading

156. i - tar - ri ul is - saḫ - ra u - še - ši - ma
(and) croaking, (but) did not return. Then I brought (all) out

157. a - na IV šārē pi at - la - ki ni - ḫa - a
unto the four winds, I offered an offering

158. aš - kun sur - ki - nu ina eli
I made a libation on

159. sik - kur - rat šadi(i) VII u VII
the peak of the mountain; in sevens

karpatu a - da - gur uk - tin i - na
the vessels I set out, un-

1. Perhaps read ik-kal, “it fed”.
\[
\begin{align*}
\text{šap} & \quad \text{li} \quad \text{šu-nu} \\
\text{at} & \quad \text{ta} \quad \text{bak} \\
\text{ku} & \quad \text{isu} \quad \text{eriu} \\
\text{der} & \quad \text{them} \\
\text{I heaped up} & \quad \text{reed,} \\
\text{cedar-wood} & \\
\text{ilāni} & \quad \text{pl} \\
i & \quad \text{ši} \quad \text{nu} \\
The gods & \quad \text{smelt} \\
i & \quad \text{ri} \quad \text{ša} \\
\text{the savour,} \\
\text{the gods} & \quad \text{smelt} \\
i & \quad \text{ši} \quad \text{nu} \\
\text{e} & \quad \text{ri} \quad \text{ša} \\
\text{the savour} & \\
\text{ja} & \quad \text{a} \quad \text{ba} \\
\text{ilāni} & \quad \text{pl} \\
\text{ki} & \quad \text{ma} \\
\text{su} & \quad \text{um} \\
\text{bi} & \quad \text{e} \\
\text{that was sweet,} \\
\text{the gods} & \quad \text{like} \\
\text{flies} & \\
eli & \quad \text{bel} \\
niš & \quad \text{ip} \quad \text{taḫ} \quad \text{ru} \\
ul & \quad \text{tu} \\
\text{over} \\
\text{the sacrificer} & \quad \text{collected.} \\
\text{When} & \\
ul & \quad \text{la} \quad \text{nu} \quad \text{um} \quad \text{ma} \\
\text{inu} & \quad \text{Belit ilāni} \\
\text{ina} & \quad \text{ka} \quad \text{ša} \quad \text{di} \quad \text{šu} \\
\text{now} & \quad \text{the Lady of the gods} & \quad \text{drew near} & \\
iš & \quad \text{ši} \quad \text{pl} \\
rabūti & \quad \text{pl} \\
ša & \quad \text{inu} \\
\text{A-nu} \quad \text{um} \\
she raised & \quad \text{the great jewels} (\text{?}), \text{which} \\
\text{Anu} & \\
i & \quad \text{pu} \quad \text{šu} \\
\text{ki} & \quad \text{i} \\
\text{šu} & \quad \text{ḥi} \quad \text{šu} \\
\text{ilāni} & \quad \text{pl} \\
had made & \quad \text{according to} \quad \text{her wish, (crying):} \\
\text{\textquote{What}} \text{Gods} \\
an & \quad \text{nu} \quad \text{ti} \\
lu & \quad \text{u} \\
\text{abnu} & \quad \text{aššu} \\
\text{ušu} & \quad \text{kišādī} \quad \text{ia} \quad \text{1} \\
\text{these} \quad \text{(are)!} & \quad \text{By} \quad \text{the (jewels of) lapis lazuli upon my neck,} \\
\end{align*}
\]

1. For \text{abnu} \text{ušu} \text{kišādi-ia} it is possible to read \text{abnu} \text{sipri-ia}, \text{i.e.} \text{\textquote{By my (jewels of) lapis lazuli}.}
ai am-ši āmē pl an-nu-ti
I will not forget! These days

aḫ su-sa-am-ma ana da-riš ai
have I set in my memory, never will I

am-ši ilāni pl lil-li-ku-ni
forget (them)! Let the gods come

a-na sur-ki-ni

167. išu Bēl ai
to the offering, (but) let not Bēl

il-li-ka a-na sur-ki-ni

come to the offering,

168. aš-šu la im-tal-ku-ma iš-ku-nu
since he took not counsel and sent

169. a-bu-bu u nišē pl - ia im-nu - u
the deluge and my people he surrendered

ana ka-ra-ši ul-ḥu ul-la-nu-um-ma
to destruction.'

170. išu Bēl

171. išu Bēl ina ka-ša-di-šu
When now he saw

kaša-di-šu i-mur
Bēl drew near,
173. 

the ship; then wroth was Bēl, with anger.

174. 

was he filled against the gods of the Igigi:

175. 

"Who then has escaped with life?

No man must live in the destruction!"

176. 

Then Ninib his mouth opened and spake.

177. 

(and) said to the warrior Bēl:

178. 

"Who but Ea (this) thing could do?

179. 

And Ea

180. 

Then Ea
pa-ā-šu  ṛpuš-ma  ikabbi  izakaru(ar)  ana
his mouth  opened and  spake  (and) said unto

ku-ra-di  īlu Bel
the warrior  Bel:

abkal  īlānī rī
director  of the gods!

ku-ra-du
O warrior!

ki-i-ki-i  la  lam-la-lik-ma
So  ill-advised wert thou that

a-bu-ba  taš-kun  be-el  ḫī-ṯī
a deluge  thou didst send!  (On the) sinner

e-mūl  ḫī-ṭa-ā-šu  be-el  kil-la-ṭī
lay  his sin!  (On the) transgressor

e-mūl  kil-lat-su  ru-um-me  ai
lay  his transgression!  Forbear,  let not

ib-ba-ti-iṭ  šu-du-ud  ai ṯr-.....
(all) be destroyed!  Have patience (?),  let not (all) be.....!

am-ma-ku  taš-ku-nu  a-bu-ba  nēšu
Instead of  sending  a deluge,  let a lion
EA'S PROTEST AGAINST A RECURRENCE OF THE DELUGE  179

lit - ba - am - ma  
niše pl  
li - ša - al - ē - īr

come  
and  
mankind  
let him lessen!

189.  
am - ma - ku  

Instead of

laš - ku - nu  

sending  
a - bu - ba  

a deluge,

190.  
barbaru  

let a leopard

lit - ba - am - ma  
niše pl

come  
and  
mankind

li - ša - al - ē - īr

let him lessen!

191.  
am - ma - ku  

Instead of

taš - ku - nu  

sending  
a - bu - ba  

a deluge,

192.  
ḥu - šaḥ - ḫu

let a famine

liš - ša - kin - ma  
māta  
liš - . . . .

take place and the land  . . . .!

193.  
am - ma - ku  

Instead

tas - ku - nu  

of sending  
a - bu - ba  

a deluge,

194.  
ḥu  
Ur - ra

let the Plague-god

lit - ba - am - ma  
niše pl  
liš - giš

come  
and  
mankind  
let him slay!

lit - ba - am - ma  
niše pl  
liš - giš  
a - na - ku

come  
and  
mankind  
let him slay!

ul  ap - ta - a  

pi - ris - ti  
ilāni pl

did not divulge  
the decision  
of the
raḫūli $p^1$  
Al - ra - ḫa - sis  
šu - na - ta  
great gods!  
Atra-ḫāsis  
a dream

$u$ - šab - ri - šum - ma  
$pi$ - ris - $ti$  
ilāni $p^1$

I caused to see  
and (thus) the decision of  
the gods

$iš$ - me  
$e$ - nin - na - ma  
mī - lik - šu  
mīl - ku  
he heard!”  
Thereupon  
came he to a decision,

$i$ - lim - ma  
$i$ - lu  
Bēl  
a - na  
lib - bi  
iṣu  
elippī  
and Bēl went up  
into  
the ship;

$iš$ - bat  
ḫa - ti - ia - ma  
ul - te - la - an - ni  
he took  
my hand  
and  
forth he brought

ia - a - ši  
uṣ - te - li  
uṣ - tak - mi - is  
me;  
he brought forth,  
he caused to bow down

sin - niš - ti  
inā  
i - di - ia  
il - pu - ut  
my wife  
at  
my side,  
he turned us

pu - ut - ni - ma  
is - za - az  
inā  
bi - ri - in - ni  
to one another,¹  
he stood  
between us,

i - kar - ra - ban - na - ši  
i - na  
$pā$ - na  
he blessed us :  
“Formerly

¹ Literally, “he turned our front”.
m Śit-napištim a-me-hu tum-ma e-nin-na-ma
Śit-napištim (was) of mankind, but now

m Śit-napištim u sinništi-su lu-u e-mu-u ki-i
let Śit-napištim and his wife be like unto

ilāni pī
na-ši-ma
lu-u
a-šib-ma
the gods, even us, and let dwell

m Śit-napištim ina ru-u-ki ina pi-i
Śit-napištim afar off at the mouth

nārāti pī
il-lu-in-ni-ma
inā
of the rivers!" Then took they me and afar

ru-ki
ina
pi-i
nārāti pī
off, at the mouth of the rivers

uš-te-ši-bu-in-ni
they made me to dwell.
THE DESCENT OF ISHTAR INTO HADES.

The arrival of the goddess at the gates of the Lower World.

[K 162.]

1. a-na māt lā tāri kaḳ-ka-ri
   To the land whence none return, the place

2. i-ṭi-e iňu Ištar
   of darkness, Ištar
   the daughter of Sin

3. u-zu-un-ša
   her ear

4. iš-kun-ma
   then inclined
   mārat iňu Sin
   the daughter of Sin

5. u-zu-un-su a-na biṭ e-ṭi-e
   her ear to the house of darkness,

šu-bat iňu Ir-kal-la a-na biṭ ša
the seat of the god Irkalla, to the house

1. I. e., "directed her attention".
he that enters comes not forth, whose path does not
the road
return, to the house whose
visitor is excluded from the light,

to the place where dust is their bread
(and) their food is mud. The light
they behold not, in darkness they dwell,

and are clothed like birds in a garment

of feathers; over door and bolt

1. *bu-bu-us-su-nu* = *bubūt-su-nu*. 
12. ša-pu-uḫ ip-ru iš-tar a-na bāb
is scattered the dust. Ištar, to the gate

13. māt la tāri ina ka-ša-di-ša a-na
(of the) whence none return at her approach, to
land

14. amēlu pētu ba-a-bi a-ma-tum iz-zak-kar
the porter at the gate the word addresses:

15. amēlu pētu-me e pi-ta-a ba-ab-ka
Ho! Porter! Open thy gate!

16. pi-ta-a ba-ab-ka ma lu-ru-ba
Open thy gate, that I may enter,

17. a-na-ku šum-ma la ta-pa-ta-a
even I! If thou openest not

18. ba-a-bu la ir-ru-ba a-na-ku
the gate, so that I enter not,

19. a-maḫ-ḫa-aṣ dal-tum sik-ku-ru
I will smite the door, the bolt

20. a-šaḫ-bir a-maḫ-ḫa-aṣ
will I shatter, I will smite

1. mē is here probably to be taken as an enclitic particle.
si - īp - pu - ma u - ša - bal - kat lītu dalāti ṛī
the threshold and tear down the doors,

19. u - šē - el - la - a mi - tu - ti ākilūti ṛī
I will raise up the dead, that they may eat

bal - ṭu - ti (and) live,

20. elī bal - ṭu - ti (and) over the living

i - ma - ’ - du mi - tu - ti will swarm the dead.

21. amēlu pēlū
The porter

pa-ašu i - pu - uš - ma i - šab - bi ịs - zak - ka - ra
his mouth opened and spake; he addresses

22. a - na rabiti(ti) ilu Iš-īar i - zi - zi
the princess Istar: "Stay,

be - el - ti la ta - na - da - aš - ši
O lady, thou shalt not throw it down!

23. Be - el - ti

24. lu - ul - lik šumu-ki lu - ša - an - ni a-na
Let me go (and) thy name declare to

šar - ra - ti ilu Allatu
the queen Allatu.”
THE LOVES OF ISHTAR.

The repulse of the goddess by the hero Gilgamesh.

[K 231, K 4579 a + K 8018, S 2112 and R 578.]

6. $\text{â-î\-nâ}$  $\text{id\-u\-un\-ki}$  $\text{ša}$  $\text{idu\ Ilu\ Gilgames\̄}$
   On the comeliness of Gilgamesh

$\text{i\-nâ}$  $\text{id\-la\-ši}$  $\text{ru\-bu\-ni}$  $\text{idu\ Ilu\ I\text{\textscript{š}}\text{\textit{tar}}}$
   (her) eyes she cast, did the mighty Ištar:

7. $\text{al\-kam\-ma}$  $\text{idu\ Ilu\ Gilgames\̄}$  $\text{lu\-u}$
   "Come, Gilgamesh, be

$\text{ha\-i\-r}$  $\text{al\-ta}$
   thou (my) spouse!

8. $\text{in\-bi\-ka}$
   Thy strength

9. $\text{ia\-a\-ši}$  $\text{ka\-a\-šu}$  $\text{ki\-šam\-ma}$  $\text{at\-ta}$
   on me as a gift bestow and thou

$\text{lu\-u}$  $\text{mu\-ti\-ma}$  $\text{a\-na\-ku}$  $\text{lu\-u}$
   shalt be my husband and I will be
aš - ša - at - ka
thy wife!

lu - še - iz - zis - ka
I will set thee in a chariot

išu-narkabti

abnu uknī u ḫurāṣī ša ma-ša - ru - ša
of lapis lazuli and gold whose wheels

ḫurāṣa - am - ma el - mi-šu kar - na - a - ša
are of gold and of diamond (?) its horns!

a - na biti - ni i - na e - ri - bi - ka
Into our house when thou enterest,

a - rat - tu - u li - na - aš - ši - šu
the mighty shall kiss

šēpē pl - ka
thy feet,

šarrāni pl bēlē pl u
beneath thee kings, rulers and

rina šap - li - ka

lik - mi - su
there shall bow down

ina šap - li - ka šarrāni pl bēlē pl u
beneath thee kings, rulers and

rubē pl
princes

man - ār - at šadāt(i) u
the tax of mountain and

ma-ā - tu lu - u na - šu - nik - ka bil - tu
land shall they bring thee as tribute!"
... 22. [⋮⋮⋮⋮]  ilu Gilgamesh pa-a-šu i-pu-uš-ma
... Gilgamesh his mouth opened and

i-kab-bi 23. [⋮⋮⋮⋮]  i-zak-ka-ra a-na
spake, he addressed

ru-bu-ul 1 ilu Ishtar
the mighty Ištar:

... ...

46. [⋮⋮⋮⋮]  a-na ilu Düzi ha-mi-ri
On Tammuz, the spouse

šu-uḫ-ri-ti-ki 47. [⋮⋮⋮⋮]  šat-la a-na
of thy youth, from year to

šat-ti bi-tak-ka-a  tal-ti-meš-šu
year affliction didst thou lay upon him.

48. [⋮⋮⋮⋮]  al-lal-la bit-ru-ma ta-ra-mi-ma
The brightly-coloured Allalu-bird hast thou loved but

49. [⋮⋮⋮⋮]  tam-ša-ši-šu-ma kap-pa-šu tal-te-bir
thou smotest him and his wing thou didst break;

50. [⋮⋮⋮⋮]  ẓa-az ina ki-ša-tim i-šis-si
he stands in the woods, he cries:

1. Ll. 24—45, in which Gilgamesh refuses Ishtar’s offer, are much broken.
51. kap - pi la - ra - mi - ma nēša
"O my wing!" Thou hast also loved a lion,

52. ga - mi - ir e - mu - ki sība u sība
perfect in strength; seven by seven

53. tu - uḫ - tar - ri - iš - šu šu - ut - ta - a - ti
didst thou dig for him the snares.

54. kab - li iš - daḫ - ḫa zīk - ti u
in the battle, bridle (?) spur and

55. dir - ra - ta tal - ti - meš - šu sība ... ... whip (?) didst thou lay upon him, for seven stages

56. la - sa - ma tal - ti - meš - šu da - la - ḫu
to gallop didst thou lay upon him, trouble

57. u šu - ta - a tal - ti - meš - šu a - na
and sweat (?) didst thou lay upon him, on

ummī-šu išu Si - li - li bi - tak - ka - a
his mother Silili affliction
didst thou bring.

Thou hast also loved a shepherd

of the flock,

continually

the sacrificial flame (?) poured out for thee

and daily slaughtered for thee

kids;

but thou smoteest him and into

a leopard didst thou change him,

there hunted him the sheep-boy

who was his own

and his hounds tore him in pieces.

1. I.e., his own sheep-boy.  2. Lit., "tore his wounds".
64. 
la - ra - mi - ma
Thou hast also loved

Išullanu,

65. 
amēl urki
the gardener

abi - ki
of thy father,

ša
who

ka - ai - nam - ma
šu - gu - ra - a
continually
costly gifts
would bring thee,

66. 
u - mi - šam - ma
and daily

u - nam - ma - ru
made bright

67. 
apa - as - šur - ki
thy dish;

tam - ha - ši - šu
thou smoteest him,

a - na
into

68. 
dal - la - li
a cripple

tu - uṭ - tir - ri - šu
didst thou change him,

69. 
tu - še - ši - bi - šu - ma
thou madest him to sit

ina
in

ka - bal
the midst of

70. 
ma - na - aš - ti
a couch

ia - a - ši
and

71. 
la - ram - man - ni - ma
thou wouldest love me and

ki - i
like

ša - šu - nu
them

{ wouldest thou

[..... me]!" }
THE TREACHERY OF THE GOD ZÛ.

[K 3454 + K 3935.]

1. ip - šit
   On the insignia

2. a - gi - e
   the crown

3. the destiny-tablets
   of his godhead

4. looks upon, and he looks upon

the father of the gods, the god of Duranki
5. \( \text{uk - su} \) \\
\( \text{ilu Bēl - u - li} \) \\
\( \text{is - ša-bat} \) \\
—a longing for \ Bēl’s dominion \ is held fast

6. \( \text{i - na} \) \\
\( \text{lib - bi - šu} \) \\
\( \text{ilu Zu - u} \) \\
in \ his heart. \ Zū

7. \( \text{it - ta - aṭ - ṭal - ma} \) \\
\( \text{a - bi} \) \\
\( \text{ilāni} \_pλ \) \\
looks upon \ the father of \ the gods, \ the god of

Dur - an - ki \\
\( \text{uk - su} \) \\
\( \text{ilu Bēl - u - li} \) \\
Duranki — a longing for \ Bēl’s dominion

8. \( \text{is - ša-bat} \) \\
\( \text{i - na} \) \\
\( \text{lib - bi - šu} \) \\
is held fast \ in \ his heart. \ “I will take

\( \text{dupšimāti} \_pλ \) \\
\( \text{ilāni} \_pλ \) \\
the destiny-tablets \ of \ the gods, \ even I, \ and

\( \text{le - ri - e - ti} \) \\
\( \text{ṣa} \) \\
\( \text{ilāni} \_pλ \) \\
the oracles \ of \ all the gods

\( \text{lu - uk - mu - um} \) \\
will I direct.

9. \( \text{a - na - ku} \) \\
\( \text{u} \) \\
the oracles \ of \ all the gods

\( \text{ka - li - šu-nu} \)

10. \( \text{lu - uk - kin - ma} \) \\
will I establish

11. \( \text{iṣu kussiṣ - a} \) \\
\( \text{lu - be - lu par - ši} \) \\
\( \text{lu - ma - ź - ir} \) \\
my throne \ and \ dispense \ commands. \ I \ will \ rule
kül-lat ka-li-sumer ilu I-gi-gi

every one of the Spirits of Heaven!"

12. ik-pu-ud-ma lib-ba-šu tu-ku-un-la

And his heart pondered on battle,

13. ni-rib ki-iš-ši ša it-ta-aš-ta-lu

at the entrance of the hall, where he beheld,

14. E E E E

u-ka-a-a ri-ši u-mi e-nu-ma

as he waited, the dawn of the day. Now when

15. šaḫ-šu-ma i-na išu kussi a-gu-šu

and taken off upon the throne his diadem

16. šaḫ-nu dupšimatišiši

lay, the destiny-tablets

17. ka-šu-šu ilu Bel u-ti il-te-ki

with his hand, the dominion of Bel he took,

18. par-ši

the dispensation of commands.

Zū
fled and in his mountain hid himself.

Poured forth was grief, resounding

were the cries;

were the cries;

were the cries;

through the hall

he poured out his rage.

Anu his mouth opened and

spake, he addressed

the gods, his sons: "Who will

vanquish Zū and over the peoples of all
da-ad-me li-šar-bi šum-šu

dwellings make great his name?"

27. [𒆠𒀀𒃗] 𒃗𒃗𒆠𒆠 อล อล ilu Rammānū gugallu is-su-u mār

On Rammān, the ruler, they cried, the son of

ilu A-num 28. [𒆠𒆠𒆠𒆠] อล อล ilu A-num ḫe-ma a-na

Anu; Anu the command to

ša-šu-ma i-zak-kar-šu 29. [𒆠𒀀𒃗] ilu Rammānū

him addressed.

gugallu is-su-u mār ilu A-num

the ruler they cried, the son of Anu;

30. [𒆠𒆠𒆠𒆠] อล อล ilu A-num ḫe-ma a-na šu-šu-ma

Anu the command to him

i-zak-kar-šu 31. [𒆠𒆠𒆠𒆠] อล ilu Rammānū al-ka ma-ru

addressed: "Up! son Rammān,

da-pi-nu ai i-ni- ka-bal-ka

mighty one, unvanquished be thine assault!

ni-ir 32. [𒆠𒆠𒆠𒆠] อล ilu Za-a i-na kakki-ka

Conquer Zū with thy weapon,

1. is-su-u = iššu, I I, Pret. fr. šasū.
33. šumu - ka li - ir - bi i - na pu - ḫur
that thy name may be great in the assembly of

34. ilānī ṱl rabūtī ṱl i - na bi - rit
the great gods, among

35. ilānī ṱl aḥē ṱl - ka ma - ḫi - ra e
the gods thy brethren a rival thou

36. tar - ši lib - šu - ma lib - ba - nu - u
wilt not possess! Let there exist, let there be built

shrine, in the four quarters (of the world)

37. ši - tak - ka - na ma - ḫa - zi - ka
establish thy cities,

38. ma - ḫa - zu - ka li - ru - bu a - na
let thy city enter into

E - kur šīt - ra - aḥ i - na maẖ - ri
{the Mountain} Show thyself strong before

ilānī ṱl ma gaš - ru lu - u šumī - ka
the gods and mighty be thy name!”
39. [***] 40. 

**Ilu** Rammānu  
Rammān answered the command, to

**Ilu** A-num  
Anu his father the word he addressed:

41. 

"My father, to the mountain that is inaccessible

**Ilu** Zī-i  
Zū among the gods thy sons?

42. 

Who is like unto

**Ilu** Bēl-u-ta  
The dominion of Bēl has he taken,

43. 

The destiny-tablets has he seized with his hand.

44. 

The dispensation of commands.

45. 

Ilu Zū-u  
Zū

**Ip-pa-riš-ma**  
has fled and in his mountain has hidden himself."
RAMMĀN'S EXCUSES

[← Δη] [← E] [← E] [← E] [← E]

ihu Rammānu  la  a - la - ku

Rammān  not to go

iṣ - bi

decided.²

2. Eventually Shamash, the Sun-god, caught Zu in his net and recovered Bel's insignia; see below, The Story of the Eagle, the Serpent, and the Sun-god, B. Obv., l. 13.
ETANA'S JOURNEY TO HEAVEN WITH THE EAGLE.

[K 8563 and R 2, 454 + 79-7-8, 180.]

14. našru a-na ša-šu-ma a-na
   The Eagle to him to

15. ilu E-ta-na iz-zak-kar ib-ri
   Etana spake: "My friend,

16. šu-pa-a al-ka
   make bright Come!
   [thy countenance(?)]!

17. lu-ḫi-ši-ka-ma a-na šami(e) ša
   let me carry thee up to the heaven of

18. ilu A-num ina eli irti-ia šu-kun
   Anu! Upon my breast lay

[irat-ka ina eli na-as]
thy breast, upon the wing-feathers of
kap - pi - ia
my pinions

šu - kun
lay

kap - pi - ka
thy hands,

ina  elī
upon

i - di - ia
my side

šu - kun
lay

[īā]

i - di - ka
thy side!

20. ina  elī
Upon

irti - šu
his breast

iš - ta - kan
he laid

irat - su
his breast,

ina  elī
upon

na - aṣ
the wing-

kap - pi - šu
{feathers off}

iš - ta - kan
his pinions

kap - pi - šu
he laid

his hands,

ina  elī
upon

i - di - šu
his side

iš - ta - kan
he laid

u - dan - nin - ma
ir - ta - bi

He made fast (his hold) and

great was

bi - lat - su
his weight.

ištēn(ēn)
For one

. . . .
{space of}

two hours

he carried him up.

24. našru
The Eagle

a - na

ds - šu - ma

to

a - na

to

1. Etana evidently did not ride on the back of the Eagle but clung to his breast.
Etana, spake: "Look,

my friend, at the land, how it is;

behold the sea, around it is\(^1\)

the abyss; the land perceive

{as a \{mountain,\}

the sea has turned into \{water.\}"

For a second space of he carried him up and

two hours

the Eagle to him, to

Etana spake: "Look,

my friend, at the land, how it is;

\(^1\) Literally, (at) its sides.  \(^2\) ma-a-tum-me-e = mātu with the enclitic particle mē.
ma-a-tum-me-e šib-bu
for the land a girdle [is the sea]."

u-ša-ki-šu-ma našru a-na
he carried him up and the Eagle to

ša-šu-ma a-na ilu E-ta-na iz-sak-kar
him, to Etana, spake:

du-gul ib-ri ma-a-tu ki-i
"Look, my friend, at the land how

i-ba-āš-ši tam-tum i-tu-ra a-na
it is; the sea has turned into

i-ki ša amēlu . . . . . .
{the water-}
{channel}

iš-tu
of a gardener."

e-lu-u a-na šame(e) ša ilu A-num
going up to the heaven of Anu,

ina bab ilu A-num ilu Bēl u
into the gate of Anu, Bēl and

ilu Ea i-ba'-u
Ea they came.

[A : A tablet in the possession of Dr. D. W. Marsh; B : K 1547 and K 2527.]

A, Obv., l. 3. 

naṣru 
lib - ba - šu 
ub - la

The Eagle his heart prompted

4. 

ik - pu - ud - ma 
lib - ba - šu

he considered and his heart

ub - la

prompted (him)

5. 

a - na 
ad - mi ša

the young of

ru - ' - a - šu 
a - ka - li

his companion to eat

6. 

naṣru 
pā - šu 
i - pu - uš - ma 
i - šak - kar

The Eagle his mouth opened and he spake

[ ]

ana 
mārē pl - šu 
mārē pl

unto his young :

"The young of the Serpent

1. mi is a rare form of the enclitic particle ma.
lu - ku - lu ana-ku e - li - ma
will I eat I will ascend and

i - na ša - ma - mi uš ur - rad
into heaven will I [mount]. \{ will swoop\}

i - na ap - pi iš - ši - ma a - kal in - ba
upon the top of a tree and I will eat the fruit 1.

ad - mu ši - iš - ru a - tar ba - si - sa
One of the young birds, abounding in wisdom,

a - na našri abi - šu amātā izakar(ar)
to the eagle his father the word addressed:

la ta - kal a - bi še - e - tu ša
"Do not eat, O my father, (for) the net of

ihu Šamaš i - ba - nu - ma giš-par - ru ma-mit
Šamaš is laid (?). The trap, the ban

ihu Šamaš ib - bal - ki - tu - ka - ma
of Šamaš will fall on thee and

i - bar - ru - ka - ma ša i - ta - a ša ihu Šamaš
will catch thee. Whoso the law of Šamaš

1. That is, the fruit of the Serpent.
B, Obv., 1. 2. širu  i - na  ka - ša - di - šu

The Serpent when he drew near

a - na  ilu Šamaš  a-ma - tum  i - kaš - bi  ad - dan
to Šamaš the word spake: "I will give

fe - mu  a - na  našri
an account To the Eagle

e - nin - na  kin - ni - ia
Now my nest
6.  

\[ \text{kin-ni-ia} \quad \text{u-tu} \quad \text{i-na} \quad \text{is-si} \]

My nest 
he espied, 
in the tree

7.  

\[ \text{sa-ap-\-} \text{hu} \quad \text{ad-mu-u-a} \]

Scattered are 
my young,

8.  

\[ \text{nu-} \quad \text{u-ri-dam-ma} \quad \text{e-ta-kal} \]

He swooped down and 
did eat

9.  

\[ \text{lum-nu} \quad \text{sa} \quad \text{i-pu-\-sa-\-an-ni} \]

(my young ones). 
The evil which 
he hath done me,

10.  

\[ \text{iu} \text{\-} \text{\-} \text{\-} \quad \text{a-maš-sa} \quad \text{iu} \text{\-} \text{\-} \text{\-} \]

O Šamaš, 
(behold!)

Help, 
O Šamaš!

11.  

\[ \text{še-it-ka} \quad \text{ir-\-} \text{si-tu} \quad \text{rapaštu(tu)} \]

Thy net 
(is like) the broad earth,

\[ \text{giš-par-ru-ka} \quad \text{šamū(u)} \quad \text{rūkūti(ti)} \]

thy trap 
(is like) the distant heaven!

12.  

\[ \text{i-na} \quad \text{še-ti-ka} \quad \text{ai-u} \]

From 
thy net 
who

13.  

\[ \text{u-} \text{\-} \text{ši-ma} \quad \text{e-\-piš} \quad \text{limuttim(tim)} \]

hath escaped? 
(Even) the worker of 
evil,
The prayer of the Serpent when he heard, "Take the road, go into the mountain. Make thy hiding-place a wild ox that is dead. Open its belly tear, a dwelling make in its belly.

1. ka-ra-as-su = karaš-šu.
21. is - šu - rašt
    the birds

22. ša - ma - mi
    of heaven

23. ur - ra - da - nim - ma
    will come down and

24. našru
    it - ti - ši - na
    the Eagle with them

25. ina
    la
    will come and without

26. i - du - u
    ma - a - . . . .
    knowing

27. širi
    is - te - ni - , - i
    flesh will he seek, swiftly

28. iš - te - na - al - lak
    a - na ku - tu - um
    will he go, to the hidden part

29. lib - bi
    uš - ta - ma - am - ma
    his attention will he turn.

30. lib - bi
    i - na e - ri - bi - šu
    the midst when he has entered, do thou

31. ša - bat - su
    i - na kap - pi - šu
    seize him by his wing, tear off

32. nu - uk - kis
28. bu-šu mana i-di-šu ana pull him in pieces and cast him into

a pit a death from hunger

and thirst let him die." At

the word of Šamaš the hero, the Serpent departed,

[i-ti-ik ša-da-a ik-šu-ud-ma širu] [and] went into the mountain. And the Serpent came

 upon a wild ox and he opened

its bowels, its belly he tore,

a dwelling he made in its belly.

1. bu-šu mana = bušum-šu-ma.
34. mim-mu - u  is - šu - rat  ša - ma - me
   All  the birds  of heaven

   u - ri - da - ma  ik - ka - la  ši - i - ra
   came down  and  ate  of the flesh.

35. našru  lu - mu - un - šu  i - da - a - ma
   [But] the Eagle  his evil purpose  (at first) suspected and

36. it - ti  märé pl  is - šu - ri  ul
   with  the flock of birds  did not

ik - kal  ši - i - ra
   eat  of the flesh.

37. našru  pa - a - šu
   The Eagle  his mouth

i - šu - ša - am - ma  i - šak - ka - ra  ana
   opened  and  spake  unto

38. märé pl - šu  al - ka - nim - ma  i ni - rid - ma
   his young:  "Come!
   let us go down, and

šir  rimi  an - ni - e  i  ni - ku - la  ni - nu
   [of the]  of this wild ox  let  us also eat!"

39. ad - mu  ši - iğ - ru  a-tar  ha - si - sa
   One of the young birds,  abounding in  wisdom,
40. \( \text{ana tur-rat a-bi min-di} \ldots \ldots \text{a-ma-lum} \) 

\( \text{to turn away the father} \ldots \ldots \ldots \text{the word} \)

41. \( \text{i-zak-kar a-bi it-ti shir} \)

\( \text{spake: "Father, in the flesh of} \)

\( \text{rimi an-ni e shiru ra-bi-is} \)

\( \text{this wild ox the Serpent lurks!"} \)

A, Rev., i. 9 \( \text{ul is-me-shu nu-ti-ma ul} \)

\( \text{He did not hearken to them and gave} \)

10. \( \text{is-ma-a zi-kir marir-shu u-ri-dam-ma} \)

\( \text{not ear to the word of his young one.} \)

11. \( \text{it-ta-ziz ina eli ri-me na-shu} \)

\( \text{stood upon the wild ox.} \)

\( \text{The Eagle} \)

12. \( \text{sa pa-ni-shu u ar-ki-shu is-ni} \)

\( \text{in front of him and behind him.} \)

\( \text{He again} \)

\( \text{ip-kid shira is-te-ni-i} \)

\( \text{inspected the flesh, he looked carefully} \)

\( \text{sa} \)

\( \text{ip-kid shira is-te-ni-i} \)

\( \text{inspected the flesh, he looked carefully} \)

\( \text{in} \)
pa-ni-šu u ar-ki-šu ir-ša-šu
front of him and behind him. Swiftly

it-ta-na-al-lak a-na ku-tum
he went, to the hidden part

lib-bi uš-ta-ma-am-a a-na lib-bi
his attention he turned. Into the midst

ina e-ri-bi-šu širu is-ša-bat-su ina
when he had entered, the Serpent seized him by

kap-pi-šu . . . . . . . . . . . . . .
his wing . . . . . . . . . . . . . . The Eagle his mouth

i-pu-ša-am-ma a-na širi i-zak-kar-šu
opened and to the Serpent spake:

nap-lis-an-ni-ma kina e-ri-ši
"Have mercy upon me and according to (thy) pleasure

nu-dun-na-a lut-lim-ka širu
with a gift will I present thee."

The Serpent

pā-šu i-pu-ša-am-ma a-na našri
his mouth opened and to the Eagle
19. i-zak kar-su
   u-maš šar ka-ma
   šamaš
   šamaš
   20. e-li-nu ki-i ap-..... še-rit-ka
   against us (?) ......... , thy punishment

21. i-sah-lu-ra a-na muḫ-ḫi-ia ša
   will return to me, which
   a-šak ka-nu-ka a-na-ku še-ir-ta
   (now) I execute on thee as a punishment."

22. u-nak ki-is kap-ši-su ab-ri-šu
   He tore off his wings, his pinions

23. nu-ba-li-šu ib-šu-un-šu ma
   (and) his talons, he pulled him in pieces and
   id-di-šu ana šu-ut-ta-li.....
   cast him into a pit .........

24. mu-šu bu-bu-li u šu-um-mi
   A death from hunger and thirst

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i-mu-šu
   he died.

1. ib-šu-un-šu ma = ibkum-šu ma.
HOW ADAPA BROKE THE WING OF THE SOUTH-WIND.

[V. A. Th. 348.]

Obv., 1. 2 šu - u - tu [i - zi - ga - am - ma]  
The South-wind blew and

šu - a - šu uṭ - ti - ib - ba - aš - šu a-na bi - i - tu  
ducked him under, to the dwelling of

nu - ni ... u - ša - am - śi - il - šu  
the fishes ... she made him sink.

4. šu - u - tu  
"O South-wind [thou hast played] me

uṭ - hi - e - ki ma-la i - ba - aš - šu - u  
thy tricks (?) all that there are!

5. ka - a - ap - pa - ki lu - u - še - bi - ir  
Thy wing will I break!"

1. i-zi-ga-am-ma = iṣṣkamma; the Babylonian pronunciation of k as g occurs also in ll. 7, 9, 14 and 16.
ki - ma  
i - na  
bi - i - šu  
īk - bu
As  
with  
his mouth  
he had said,

6. ša  
šu - u - ti  
ka - ap - pa - ša
(so) of  
the South-wind  
the wing

it - te - eš - bi - ir  
VII  
u - mi
was broken.  
For seven  
days

7. šu - u - tu  
a - na  
ma - a - ti  
u - ul
the South-wind  
over  
the land  
did not

i - zi - ig - ga  
išu  
Anu  
išu - uk - ka - li - šu  
Išu  
A - nu  
a - na
blow.  
Anu  
to

šu - uk - ka - li - šu  
šu - u - tu  
šu - uk - ka - li - šu
his minister  
Išu - ab - ra - at  
Išu - ab - ra - at

9. iš - tu  
VII  
u - mi  
šu - u - tu  
spake:

iš - tu  
VII  
u - mi  
šu - u - tu
for  
seven  
days  
over  
the land

la  
i - zi - ga  
šu - uk - ka - la - šu
not  
blown!”  
His minister

1. bi-i-šu = pī-šu.
I - la - ab - ra - at
Illa-abrat
answered him: "My lord,

II. m A - da - pa
Adapa,
the son of Ea,

šu - u - ti
ka - ap - pa - ša
the South-wind the wing

m A - da - pa
A - na
pa - ni
When Adapa before Anu

šar - ri
i - na
ki - ri - bi - šu
the king drew near,

i - mu - ur - šu - ma
ilu A - nu
Anu saw him and said:

12. al - ka
m A - da - pa
"Come,
Adapa,

šu - u - ti
ka - ap - pa - ša
of the South-wind the wing

1. About 34 II., which describe how Adapa, on being summoned before Anu, reached heaven, are here omitted.
13. te - e - êš - bi - ir
   didst thou break?"

14. ip - pa - al
    made answer:  "My lord,
    for

15. ta - am - ti
    of the sea

16. šu - u - tu
    (when) the South-wind

17. uf - ši - ib - ba - an - ni
    did she duck under,

nu - ni
    of the fishes

ul - ta - am - ši - il
    she made me sink!"
THE SONG OF URA, THE PLAGUE-GOD.

[K 1282 and Bu. 91—5—9, 186.]

1. ša - na - at  la  ni - bu  ta - nit - ti
   For years without number may the glory of

bēli  rabē(e)  ilu  ........................
the great lord [Ura endure!] For Ura

i - gu - gu - ma  ana  sa - pan
was angry and to overwhelm the lands,

ka - li - ši - na
all of them,

ka - li - ši - na

3. iš - ku - nu
he turned

u - su - un - šu  ilu  I - šum  ma - lik - šu
his mind; but Išum, his counsellor

u - ni - ḫu - šu - ma  i - zi - ib
pacified him and he abandoned [his wrath]
12. [k-e]  [g-e]  
    u  ki - a - am  ik - ta - bi  
    And  thus  spake

13. [u]  [w]  [i]  
    ku - ra - du  ilu  Ur - ra  
    the hero  Ura:  "Whosoever that song

    ša - a - šu  
    shall praise,  in  his shrine

    i - na - du  ina  a - šir - li - šu

14. [u]  [i]  
    lik - tam - me - ra  hegallu  
    plentiful be made  abundance  Whosoever my name

    u - šar - bu - u  li - bil  kib - ra - a - ti
    shall magnify,  may he rule  {the four quarters of the}

    ta - nil - ti  kar - ra - du - ti - ia
    Whosoever  the glory  of my valour

    i - dib - bu - bu
    proclaims,  an opponent  shall he not possess!

16. [u]  [i]  
    ša  ta - nil - ti
    Whosoever  the glory

17. [u]  [i]  
    ma - ši - ra  ai  ir - ši
    an opponent shall he not possess!

18. [u]  [i]  
    amēlu  zammeru  ša  i - šar - ra - šu  ul
    The singer  who  chants it  will not

19. [u]  [u]  
    i - ma - ti  ina  šib - ši  eli  šarrī  u
    die  in the pestilence,  unto  king and

1. ša-a-šu here and in ll. 23 and 26 is used for šatu.
ITS MAGICAL PROPERTIES

20. ruḫi  li - šib  at - mu - šu  amēni  dup - šar
noble well-pleasing shall be his speech! The scribe

ša  ih - ha - zu  i - še - ti  ina  nak - ri
who learns it will escape from (his) enemy

...... 21.  ina  a - šir - ti  um - ma - ni
...... in the shrine of the peoples,

...... a - šar  ka - aj - an  šu - me  i - zak - ka - ru
where continually my name he cries aloud,

22. u - zu - un-šu  a - pi - il - ti  ina  biti
his ear will I open! in the house

23. a - šar  dup - pu  ša - a - šu  šak - nu
where that tablet is set,

24. ilu  Ur - ra  lu  a - gu - ug - ma  liš - gi - šu
should I, Ura, be angry and destruction should

25. ilu Imina-bi  pašar  šib - ti  ul  i - ši - ḫi-šu
Imina-bi cause, the dagger of pestilence shall not approach it,

26. ša - lim - tu  šak - na - as - su  za - ma - ru
immunity shall rest upon it! May that song

1. šak-na-as-su = šaknāt-su.
always be established,

may it stand firm for ever!

May all lands give ear and

glorify my valour, may the peoples

of all dwellings behold and

magnify my name!"
LEGEND CONCERNING THE BIRTH AND
BOYHOOD OF KING SARGON I.

[K 3401 + S 2118 and K 4470.]

1. Šarru - nkin Šarru dan - nu šar
Sargon, the mighty king, king

2. A - ga - de Ki a - na - ku um - mi
of Agade, am I. My mother

3. e - ni - tum a - bi ul i - di ah
was lowly, my father I knew not, {while the}
{ brother }

4. abi - ia i - ra - mi ša - da - a a - li
of my father inhabits the mountain. My city

5. alu A - zu - pi - ra - a - ni ša i - na a - hi
is Azupirânu, which on the bank

nâru Puratti šak - nu i - ra - an - ni
of the Euphrates lies. She conceived me,
um-mu e-ni-tum i-na pu-uz-ri
[my] lowly mother, in secret

u-lid-an-ni
she brought me forth.

i-na kūp-pi ša šu-ri i-na iddi
in a basket of rushes, with bitumen

bābi-ia i-p-hi id-dan-an-ni a-na
my door she closed; she gave me to

nāri ša la e-li-e-a iš-ša-an-ni
the river which (rose) not over me. Then bore me

nāru a-na eli Ak-ki amēlu nāk-mē
the river, to Akki, the irrigator,

u-bil-an-ni Ak-ki amēlu nāk-mē
it carried me. Akki, the irrigator,

i-na hi-ip-

1. So K 4470; K 3401 reads id-dan-ni "she cast me".
2. K 4470 reads ءلا.
u-še-la-an-ni	m Ak-ki amēlu nāk-mē
lifted me up,

a-na ma-ru-ti-šu . . . .

as his own son . . . .

reared me,

m Ak-ki amēlu nāk-mē a-na
Akki, the irrigator, as

amēlu . . . . . . ti-šu lu-u iš-kun-an-ni
his gardener appointed me.

ina amēlu . . . . . . ti-ia ilu Is-tar
While I was gardener did Ištar

lu-u i-ra-man-ni-ma . . . IV šanāti-pl
love me and for...four years

šarru-u-ta lu-u e-pu-uš
the kingdom I ruled.
EXTRACTS FROM PENITENTIAL PSALMS.

1. A lamentation.

[K 4931.]

1.  ba - na - at  ilāni₂  muš - ṭak - li - la - at
    O mother of the gods, who fulfils

2.  par - ši - šu - nu  muš - ṭa - at  ur - ki - te  be - lit
    their commands, who makes the green herb to spring up, O lady of

3.  te - ni - še - e - ti  ba - na - at  ka - la - me
    mankind who created all things,

4.  muš - te - šir - rat  gi - mir  nab - ni - tu
    who guides the whole of creation.

O mother

O mother

Iš - ta - ri - tum  ša
Ištar, whose

id - da - a-ša  il  man-ma  la  i - ū - ū
side no god can approach,
5. be-el-tum šur-bu-tum ša par-šu-sa
   O exalted lady, whose command

6. šu-tu-ru te-es-li-tim1 lu-uḫ-bi
   is mighty!

7. ša i-li-ša ğu-a-bu li-ğu-sa-an-ni
   that which to her (appears) good may she do unto me!

8. peateri ul-tu ul-um
   O my lady, from the day

9. şu-am-da-ku a-kal ul a-kul
   have I been yoked!

10. bi-ki-tum kur-ma-ti me-e ul aš-ti
    weeping was my nourishment!

11. dim-tu maš-ti-ti lib-bi ul
    tears were my drink!

12. iḫ-di ka-bit-ti ul im-mi-ir
    rejoiced, my mind was never bright!

1. te-es-li-tim = testištim.  
2. Obv., ll. 6—24.
2. A confession of sin.

The priest:

1. ina ta - ni - hi a - ši - ib ina
   In sorrow there he sits! With

2. ku - ūb - bi - e mar - šu - ti zu - ru - ub
   cries of affliction, (in) trouble of

3. lib - bi ina bi - ki - ti limutti(ti) ina
   heart, with bitter weeping, in

4. ta - ni - hi lim - ni ki - ma su - um - ma - ti
   bitter sorrow, like the doves

5. i - dam - mu - um šu - up - šu - uk mu - ši
   doth he moan grievously night

6. ur - ri ana ili - šu ri - mi - ni - i ki - ma
   and day! Unto his merciful god like

7. lit - ti i - na - ga - ag ta - ni - ha
   a wild cow he cries! Sighing

8. mar - ša - am iš - ta - na - ka - an a - na
   that is grievous doth he make! Before
ili - šu ina un - ni - ni ap - pa - šu
his god in supplication his countenance

i - la - ab - bi - in
doth he cast down!

i - bak - ki
He weeps

if - ūn - u ul i - kal - la
that he may approach, that nothing may hold (him) back!

The suppliant:

9. e - piš - ti lu - uk - bi e - piš - ti
My deed will I declare (to thee), my deed

ul ša ka - bi - e a-ma - ti lu - ša - an - ni
which cannot be declared! My words will I repeat (to thee),

a-ma - ti ul ša šu - un - ni - e i - li
my words which cannot be repeated! My god,

e - piš - ti lu - uk - bi i - piš - ti ul ša
my deed will I declare (to thee), my deed which cannot

ka - bi - e
be declared!

3. A prayer for forgiveness.

[K 101.]

The suppliant:

1. ana-ku arad - ki šu - nu - ṣu a - ša - as - si - ki
   I, thy servant, full of sighs cry unto thee!

2. ša an - nu i - šu - u te - lik - ki - e
   Whoever sin possesses, thou acceptest

3. te - me - ik - śu a - me - lim tap - pa - la - si
   his fervent prayer!

   The man thou lookest on in pity,

4. a - me - lu šu - u i - bal - luf li - ' - at
   that man lives, O ruler

5. ka - la - ma be - lit te - ni - še - e - ti
   of all things, lady of mankind,

   O merciful one, whose turning

   fa - a - bu li - kat un - ni - ni
   is propitious, who accepteth supplication!

The priest:

6. ilu - šu ilu iš - tar-šu zi - mu - u it - ti - šu
   (Since) his god (and) his goddess are angry with him,
A PRAYER FOR FORGIVENESS

7. [CE] [CE]
i-ša-as-su-ki
ka-a-ši
ki-ša-d-ki
he crieth unto thee!
Thy neck

su-ḫi-ir-šum-ma
la-ṣa-ba-ti
šakit-su
turn to him and take his hand!

The suppliant:

8. [CY] [EI]
ek-a-ti
i-lim
muš-te-še-ru
Beside thyself a deity that guideth right

ul i-ši
ki-niš
nap-lis-in-ni-ma
there is not! Truly look on me in pity and

li-ki
un-ni-ni
accept my supplication!
My forgiveness

ki-bi-ma
ka-bit-ta-ki
li-p-ša-ḫa
declare and let thy spirit be appeased!

10. [CY] [EI]
be-ṣi-ti
su-ḥu-ḫu-ru
When, my lady, will be turned

pa-nu-ki
ki-ma
su-um-ma-te
thy countenance? Like the doves

11. [CY] [EI]
a-di-ma-ti
be-ṣi-ti
su-ḥu-ḫu-ru
When, my lady, will be turned

pa-nu-ki
ki-ma
su-um-ma-te
thy countenance? Like the doves

12. [CY] [EI]
a-dam-mu-ti
ta-ni-ḫu
uš-ša-bar-ri
do I moan, in sighs do I abound!
The priest:

13. [\(\text{ina} u - a u a - a \text{šu - nu - Šat}\)]
   In pain and grief full of sighs

14. [\(\text{ka - bit - ta - šu} bi - ki - tum i - bak - ki}\]
   is his spirit! Tears doth he shed,

[\(\text{ku - bi - e i - šab - bi}\)]
   cries doth he utter!

4. A prayer for forgiveness of sin committed unwittingly.

[K 2811.]

1. [\(\text{a - kal el - lu ul a - kul me - c}\)]
   Food that is pure have I not eaten!
   Water

2. [\(\text{bîr - tu ul aš - ti ik - kib ili - ia}\)]
   that is clear have I not drunk!
   A fault against my god

3. [\(\text{ina la i - di - e a - kul an - nun}\)]
   unwittingly have I committed.\(^2\) In a transgression

4. [\(\text{ilu iš - ta - ri - ia ina la i - di - e}\)]
   against my goddess unwittingly

2. Lit. "eaten".
5. u - kab - bi - is
have I trodden.

6. an - nu - u - a
my sins
are many,
great are
my iniquities!

6. an - ni
The sin which I have committed
which I have committed
I know not!

7. the sin
which I have committed
which I have committed
I know not!

7. ul i - di
The iniquity I have done
I know not!

7. ul i - di
The iniquity I have done
I know not!

8. ik - kib
The fault I have committed,
the transgression

8. a - ku - lum
in the anger of his heart
hath looked upon me!

9. an - nun

9. be - lum
The lord

9. be - lum
The lord

10. u - kab - bi - su
I have trodden,
I know not!

10. ul i - di
The lord

10. ul i - di
The lord

11. i - lim
The god in
the wrath of
his heart

11. ina uz - zi
in the anger of his heart
hath looked upon me!

12. lib - bi - šu
The goddess

12. ilu iš - lar
The goddess

12. ilu iš - lar
The goddess
e - li - ia is - bu - us - ma mar - ši - iš
with me was angry and to tribulation

u - še-man(an) - ni i - lum i - du - u la
hath reduced me! The god, known (and) un-

i - du - u u - zar - rib - an - ni ilu iš - tar
known, hath afflicted me! The goddess,

i - du - u la i - du - u a - šu - uš - tu
known (and) unknown, trouble

iš - ku - na aš - ta - ni - tr - e - ma
hath brought! I sought (for help) but

man-ma-an ga - ti¹ ul i - ša-bat ab - ki - ma
no one taketh me by the hand! I wept but

i - ta - te - ša ul iš - ū - u ku - bi - e
to my side none drew near! Cries

a - kab - bi man-ma-an ul i - ši - man(an) - ni
I uttered (but) no one listened to me!

uš - šu - ša - ku kat - ma - ku ul
I am afflicted, I am overwhelmed, I do not

¹. ga-ši = řati,
A PRAYER FOR FORGIVENESS

19. 

a - na - ū al

ana ili ia
rim ni i

look up!
Unto my merciful god

al ta na as ýar
un ni ni a-þab-bi

I turn,
my petition I utter!

20. 

be-hum arad ka
la ta sa kip

O Lord thy servant cast not down!

In

me e šub ta ti
na di ka as su ša-bat

the waters of the flood thrown, take thou his hand!

22. 

hi it ti
ib tu u ana da me ik ti

The sin I have sinned to mercy

23. 

te ir an na e pu uš ša a ru lit bal

turn! The iniquity I have committed let the wind carry away!

24. 

kil la tu u a ma da a ti ki ma

My manifold transgressions like

su ba ti šu hu uth

a garment tear off!

1. ka-as-su = kät-su.
2. šu-ba-ti = šubati.
3. Obv. II. 29—37 (= ll. 1—5), Obv. I. 43—Rev. I. 6 (= ll. 6—19), and Rev.
   ll. 36—44 (= ll. 20—24).
5. A prayer for mercy and favour.

[K 4623 + 79-7-8, 24.]

1. \(\text{be - el - tum ina zu - ru - ub lib - bi}\)
   O lady in the grief of my heart

\(\text{rig - me zar - biš ad - di - ki a-šu - lap - ia}\)
cries in trouble have I raised to thee! My forgiveness

[\(\text{ki - bi}\)]
2. \(\text{be - el - tum ana arad - ki ma - ši}\)
declare! O lady, unto thy servant {"It is (\text{enough!})"}

\(\text{ki - bi - šu libba - ki li - nu - uḫ ana}\)
say unto him! Let thy heart be appeased! Unto

\(\text{arad - ki ša ma - ru - uš - tum ip - šu ri - e - mu}\)
thy servant, who hath experienced sorrow, mercy

3. \(\text{ri - ši - šu ki - šad - ki su - ḫi - ir - šum - ma}\)
extend to him! Thy neck turn to him and

\(\text{li - ki - e ut - nin - šu ana arad - ki ša}\)
receive his supplication! Thy servant, {with whom} thou hast been angry, deal favourably with him!

4. \(\text{li - ki - e ut - nin - šu ana arad - ki ša}\)

5. \(\text{li - ki - e ut - nin - šu ana arad - ki ša}\)

6. A prayer for purification.

[K 254.]

1. .ilu  īštari - ia  nap - li - si - in - ni - ma
   O my goddess, look with pity on me and

2.  liš(e)  un - ni - ni - ia  lip - paš - ru
   accept my supplication! Torn away be

3.  ar - nu - u - a  lim-ma-ša - a  hi - ṭa - tu - u - a
   my sin, forgotten be my transgressions!

Let the ban be torn away, let the bonds be loosened!

My sighing let carry away

the seven winds! I will rend away {my}
{wickedness,}

{iššuru ana  šamē(e)  li - še - li  i - dir - ti
{let the} to the heavens bear it! My misery

let the fish carry off, let the river sweep (it) away!
7. A prayer for a favourable dream.

[K 254.]

1. it - ti lum - ni šu - ti - ka - an - ni - ma
   From my wickedness make me depart and
   lu - un - ni - īr
   let me be saved
   it - ti - ka by thee!

2. šu - ra - an - ni - ma šuttu damiktu(tu)
   Send thou to me and a favourable dream

3. luṭ - ful šuttu a - na - ṭa - lu lu - u
   let me behold! May the dream I behold be

4. damkal(at) šuttu a - na - ṭa - lu lu - u
   favourable! May the dream I behold be

5. kinaṭ(at) šuttu a - na - ṭa - lu ana
   true! The dream I behold to

1. Rev. II. 10—16.
A PRAYER FOR A FAVOURABLE DREAM

6. ilu
   ilu

favour
   turn!

May the god
   the god

ša
   šunati pl

of
   at my head
dreams,

kân(an)

stand!

Make me to enter
   into

E - sug - ila
   ekal
   ilâni
   bit

Esagil
   the temple of
   the gods,
   the house

8. ilu
   a - na

To
   Marduk,
   the merciful,

balâti
   a - na

of life!
   for

a - na
   damiktim(tim)

a - na
   kâta II
   damkitti pl

favour
   into
   (his) favourable hands

9. ilu
   luš - lul
   nir - bi - ka

commend me!
   So will I bow myself
   before thy greatness,

luth - ta - id
   ilu - ut - ka
   niše pl

will I glorify
   thy divinity,
   and the people

ali - ia
   li - še-pa-a
   kur - di - ka

of my city
   will praise
   thy power!

1. Rev. II. 20—28.
8. A prayer for restoration to divine favour.

[K 3158.]

The priest:

1. *pi-te*  
Open

2. *ma-ak-si-su*  
his fetter,

3. *pi-kid-su*  
commend him

4. *nar-bi-ka*  
that before thy greatness

5. *da-ad-me*  
dwellings!

6. *li-kid-e-su*  
accept

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1. Obv. ll. 36—41.
HYMNS AND PRAYERS.

1. Hymn to the Rising Sun.

[K 3343.]

1. ilu šamaš ina i - šid šamē(e) tap - pu - ĥa - am - ma
O Sun-god, on the foundation of heaven thou hast flamed forth!

2. ši - gar šamē(e) ellūti pl tap - ti da - lat
The bolt of the bright heavens thou hast opened, the doors

3. šamē(e) tap - ta - a ilu šamaš a - na ma - a - ti
of heaven thou hast opened! O Sun-god over the land

4. ri - ši - ka taš - ša - a ilu šamaš me - lam - me
thy head thou hast raised! O Sun-god, with the brightness

5. šamē(e) ma - ta - a - ti tak - tum
of heaven the lands thou hast covered!

1. I. e., the horizon.
2. Obv. ll. 2—10.
2. Hymn to the Setting Sun.

[Sp. III, 586 and R. III, 1.]

1. Itu Šamaš ana ki-rib ša-me-e ina
   O Sun-god, into the midst of heaven when

   ir-ri-bi-ka
   thou enterest,

   el-lu-tum šul-ma lik-bu-ku
   that is bright
give thee greeting,

3. da-la-at ša-me-e lik-ru-ba-a-ku
   may the doors of heaven bless thee!

4. mi-ša-rum
   May the righteousness

   na-ra-am-ka liš-te-sir-ku
   thy beloved
direct thee!

5. ana E-babar-ra šu-bat be-lu-ti-ka
   In Ebabara, the seat of thy power,

   ši-ru-ut-ka šu-u-pi inu Ai
   thy supremacy is glorious!

6. May Ai,

1. Here and in ll. 3 f. is employed for the form of the 2. m. s. pron. suffix.
HYMN TO THE SETTING SUN

7. lib - ba - ka
    to thy heart

8. nap - ta - an
    may the feast

9. i - lu - ti - ka
    of thy godhead

10. be - el
    O lord of

11. li - šir
    be straight!

śu - šir
    direct, on the road
3. Hymn to Marduk.

[K 2962 + K 3120.]

1. \(\text{ri} - \text{mi} - \text{nu} - \text{u} \quad \text{ina} \quad \text{ilâni} \quad \text{pl}
\)
O merciful one, among the gods!

2. \(\text{ri} - \text{mi} - \text{nu} - \text{u} \quad \text{sa} \quad \text{mi} - \text{ta} \quad \text{bul} - \text{lu} - \text{ta}
\)
Merciful one, who the dead to raise to life

3. \(\text{loveth!} \quad \text{ilu} \quad \text{Marduk} \quad \text{šar - ru} \quad \text{šame}(e)
\)
O Marduk, king of heaven

4. \(\text{u} \quad \text{iršilim}(\text{tim}) \quad \text{šar} \quad \text{Ba - bi - lim} \quad \text{be - el}
\)
and earth, king of Babylon, lord of

5. \(\text{E - sag - ila} \quad \text{šar} \quad \text{E - zi - da}
\)
Esagil, king of Ezida,
be·el
lord of

E·mah·ti·la
Emaḫṭila!

šame(e)  Ṝ
Heaven and

irṣิตim(tim)
earth

ku·um·mu
e·ma
are thine! The space of heaven and
šame(e) Ṝ

irṣิตim(tim)
earth

ku·um·mu
ši·pat
is thine! The incantation of life
ba·la·tu

ku·um·mu
i·mat
is thine! The spittle of life
ba·la·tu

Mankind, the race black-

kaḵkadi
headed,

ši·ka·na·at
living creatures
na·piš·ti
as many as
ma·la

šu·ma
a name
na·ba·a
bear (and) in the land exist,
ina māti

ba·ša·a

kiš·rat
the four quarters of the world, all that
ir·bi·ti·ti
there are,
ma·la

ba·ša·a

ilu  Ṛ
the Igigi of the hosts of heaven and earth,
Igigi  ša
earth,
kiš·šat
šame(e) Ṝ

15. ma-la ba-ša-a a-na ka-ša-a-ma
all that there are, unto thee

us-na ši-na ba-ša-a
are their ears inclined!

4. Address to the god Ninib.

[K 2487 and K 8122.]

1. ap-šu gaš-ru bu-kur ilu Bēl
O mighty son, first-born of Bēl,

2. šur-bu-u git-ma-lu i-lit-ti E-šar-ra
powerful, perfect, offspring of Esara,

3. ša pu-luḫ-tu lit-bu-šu ma-lu-u
who with terror art clothed, who art full of

4. šar-ša-šu ilu Ut-gal-lu ša
fury! O Utgallu, whose

5. la im-maḫ-ša-ru ka-bal-šu šu-pu-u
onslaught is unequalled, bright

6. man-za-za ina ilāni ina rabûti ina
is (thy) place among the great gods! In

1. Obv. ll. 16—45.
E-kur bit ta-ši-la-a-ti ša-ka-a
Ekur, the house of festal joys, exalted

ri-ša-a-ka id-din-ka-ma 
išu Bēl
is thy head, for he hath granted thee, hath Bēl

abu-ka te-rit kul-lat ilāni vi
thy father, that the law of all the gods

ka-tuk-ka tam-bat ta-dan di-in
thy hand should hold! Thou judgest the judgment of

te-ni-še-e-ti tuš-te-šir la šu-šu-ru
mankind, thou leadiest him that is without a leader,

i-ka-a e-ku-ti ta-šab-bat bāt
the man that is in need! Thou holdest {the hand of}

en-ši la li-i-a tu-ša-as-ka
the weak, the man that is not strong thou dost exalt!

ša a-na a-ra-al li-e šu-ru-du
{"Of him"} to the Lower World{"has been brought down"}

pa-gar-šu tušīra(ra) ša ar-nu i-šu-i
his body thou dost restore! From him who sin possesses
1. **be-lum**
   O lord,
   **it-ti**
   with
   **e-mu-ki-ka**
   thy might

2. **itu Nabū**
   O Nabū,
   **it-ti**
   with
   **e-mu-ki-ka**
   thy might

1. **Obv. l. 11—Rev. l. 2.**
3. 

\[a\]a - na šar - rat ilāni p\(^1\) ša par - ši

With the queen of the gods, \{into whose\} \{hand\} \{commands\}

ilāni p\(^1\) rabūti p\(^1\) šu - ut - lu - mu kā - tuš-ša\(^2\)
of the great gods are entrusted,

2. 

a - na be - lit alu Ninua f .......

to the lady of Nineveh, the ....

1. Obv. II. 6-14. 2. kā-tuš-ša is translated in the previous line after the relative.
3. ily tu a-na mārat
of the gods, the exalted one, to the daughter of

ilu Sin la-li-mat ilu Šam-ši ša
the Moon-god, the twin-sister of the Sun-god, who

kul-lat šarru-ti ta-be-el a-na
all kingdoms rules, to

pa-ri-sa-at purussā ilat(at) kal gim-ri
her who determines decrees, the goddess of the universe

5. a-na be-lit šamē(e) u irttim(tim)
to the lady of heaven and earth,

ma-bi-rat las-li-ti a-na še-ma-at
who accepts supplication, to her who

ik-ri-bi li-ka-at un-ni-ni a-na
pleading, who receives prayer, to

irttim(tim) rim-ni-ti ša me-ša-ra
the merciful goddess who righteousness

ira-am-mu ilu Iš-tar mimma ša
loves (I pray)! (To) Ištar, (for) whatever
9. \textit{bul - lu - lu i - si - ik - ša da - al - pa - a - te} is confounded distresses (?) her! The afflictions

\textit{mal a-tam-ma - ru maḫ - ra - ki a - bak - ka} which I behold, before thee I bewail.

10. \textit{a - na at - mu - u - a šu - nu - ḫi lib - ša - a} To my words full of sighing directed be

\textit{u - zu - un - ki a - na sik - ri - ia} thine ear! To my speech

\textit{šum - ru - ši ka - bit - ta - ki lip - pa - šir} that is afflicted let thy mind be opened!

11. \textit{am - ri - in - ni beltu ki - i} Look upon me, O lady, that through

\textit{su - uḫ - hu - ra - ki lībbi ardi - ki} thy turning towards (me) the heart of thy servant

\textit{lim - ra - aš} may be strong!

1. Obv. ll. 4—15.
INCANTATIONS.

1. Incantation to the Fire-god.

[K 2455 + K 3936.]

1. šiptu ilu Gibil šar - ḫu bu - kur
Incantation. O Fire-god, mighty, first-born of

2. ilu A - nim i - lit - ti ellitum(tim)
Anu, offspring, bright (and)

3. ša - ḫu - tum ilu Ša - la - aš šar - ḫu
exalted, of Šalaš, mighty,

4. id - di - šu - u zik - ri ilānī pī
newly-shining, name of the gods

5. ka - ai - nu na - din nin - da - bi - e
that is enduring, who gives offerings

ana ilānī pī ilu Igigi ša - kin na - mir - ti
to the gods, the Igigi, who makes light
Incantation to the Fire-God

1. for the Anunnaki,
2. the gods that are great.
3. O terrible Fire-god,
4. destroyer of powerful one,
5. annihilator of wicked,
6. who burns the evil, the seed of sorcerer
7. and sorceress, who blots out the bad, the seed of
8. sorcerer and sorceress.
9. At this time in my cause
10. take thy stand and overcome the evil one.
12. kīma šalmāni₁ an-nu-ti i-ḫu-ḫu
   As these images¹ quiver,

   i-su-bu u it-ta-at-ku
   melt and dissolve,

13. amēlu kaššapu u š kaššapu
   may the sorcerer and sorceress

   li-ḫu-ḫu li-su-bu u
   quiver, melt and

   lit-ta-at-lu-ku
   dissolve.

2. Incantation against an unknown sorceress.

   [K 2728.]

1. šiptu at-ti man-nu š kaššapu
   Incantation. Who art thou, O sorceress,

   ša bāšū(u) a-mat limutti(tim) ia
   {in whose heart} is the word of my misfortune,

1. The burning of little images made of bronze, honey, clay, bitumen, wood, etc. accompanied incantations of this class; hence the title of the series, Maššu, "Burning".

INCANTATION AGAINST A SORCERESS

3. \( \text{ina } \text{lib-bi-ša} \)
   \( \text{i-na } \text{lišānī-ša} \)
   by whose tongue

4. \( \text{ib-ba-nu-u } \text{ru-ḥu-u-a } \text{i-na} \)
   are made my spells, at

5. \( \text{šap-ti-ša } \text{ib-ba-nu-u } \text{ru-su-u-a } \)
   whose lips are formed my poisons,

6. \( \text{i-na } \text{ki-bi-is } \text{tak-bu-su} \)
   in whose foot-steps \(^2\)

7. \( \text{mu-u-tum } \text{kaššaptu} \)
   death?

8. \( \text{pi-ki } \text{aš-bat } \text{lišāna-ki} \)
   thy mouth, I exorcise thy tongue,

9. \( \text{inā II-ki } \text{na-ṭi-la-a-ti} \)
   thy glancing eyes,

10. \( \text{šepā II-ki } \text{al-la-ka-a-ti} \)
    thy active feet,

11. \( \text{bir-ki-ki } \text{e-bi-ri-e-ti} \)
    thy striding knees,

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1. ina lib-bi-ša is translated in l. 1 after the relative.
2. Lit. "in the footstep she has trodden".
3. Incantation against spells and witchcraft.

[Incantations from Assyrian and Babylonian sources]

I. Šiptu ili Nusku šur-bu-u i-lit-ti
Incantation. O Nusku, mighty one, offspring of

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1. Mākilū III, ll. 89–103.
INCANTATION AGAINST WITCHCRAFT

2. ilu A-nim
tam-šil abi bu-kur
Anu,
image of the father, first-born
of Bēl,

3. tar - bit apsī bi-nu-ut
child of the ocean, creation
of Ea!

4. aš - ši dipāra u - nam - mir - ka
{I have raised}
{on high}
the torch,
I have given light

5. ka - a - ša amētu kaššapu ik - šip - an - ni
{to thee!}
The enchanter hath enchanted me;

6. iš - pi ik - šip - an - ni
{kīš - pi
(with which) he enchanted me,
{enchantment,}

7. lak - šip - an - ni kīš - pi
{The enchantress}
hath enchanted me;
{with the
{enchantment,}

8. lak - šip - an - ni kīš - ši e - pi - šu
(with which) she enchanted me,
enchant thou her!

The wizard

hath bewitched me;
{with the
{witchcraft,}

betract thou him!

The witch
hath bewitched me;

1. e-pu-su = eupū-šu.
INCANTATIONS

9. 

muš - te - piš - tu te - pu - ša - an - ni
The sorceress hath bewitched me;

šalmāni p1 ana pi - i šalmāni p1 - ia ib - nu - u
images after the fashion of my images have made,

bu - un - na - an - ni - ia u - maš - ši - lu
who my form have imitated,

10. 

ip - šu te - pu - ša - an - ni e - pu - si ša
(with which) she bewitched me, bewitch thou her!

(Those)

11. 

rāti - ia il - šu - u šārti - ia
who my breath have caught, who my hair

im - lu - su ulinni - ia ib - tu - šu
have plucked, who my garment have rent,

12. 

e - ti - šu eprāti p1 šēpē II - ia iš - bu - šu
who in going through dust my feet have hindered,

13. 

ilu Gibil kar - du šipat - su - nu
may the Fire-god, the mighty, their incantation

1. e-pu-si = epuš-ši.
4. Some reasons for a curse falling upon a man.

[K 150 and K 8868.]

1.  $\text{1} \text{2} \text{3} \text{4} \text{5}$  
   $\text{a} - \text{na} \text{ bit} \text{ lap} - \text{pi} - \text{e} - \text{šu} \text{ i} - \text{te} - \text{ru} - \text{ub}$
   Into the house of his neighbour has he entered?

2.  $\text{1} \text{2} \text{3} \text{4}$  
   $\text{a} - \text{na} \text{ aššat} \text{ lap} - \text{pi} - \text{e} - \text{šu} \text{ it} - \text{te} - \text{ḫi}$
   To the wife of his neighbour has he drawn nigh?

3.  $\text{1}$  
   $\text{dāmē} \text{1} \text{2} \text{3} \text{4}$  
   $\text{lap} - \text{pi} - \text{e} - \text{šu} \text{ it} - \text{ta} - \text{bak}$
   The blood of his neighbour has he shed?

4.  $\text{1} \text{2} \text{3} \text{4}$  
   $\text{šu} - \text{bat} \text{ lap} - \text{pi} - \text{e} - \text{šu} \text{ it} - \text{ta} - \text{bal}$
   The garment of his neighbour has he stolen?

5.  $\text{1} \text{2} \text{3} \text{4} \text{5}$  
   $\text{mi} - \text{ra} - \text{nu} - \text{uš} - \text{šu} \text{ id} - \text{lu} \text{ la} \text{ u} - \text{maš} - \text{ši} - \text{ru}$
   From his power (?) a man has he not let go free?

6.  $\text{1} \text{2} \text{3} \text{4}$  
   $\text{id} - \text{lu} \text{ dam} - \text{ka} \text{ ina} \text{ kim} - \text{ti} - \text{šu}$
   A good man from his family

1. Makliš I, ll. 122—134.
2. 1 2, fr. ṭeššū; K 8868 gives the variant reading īṭ-ṭi-ḫī.
3. K 8868 reads: it-ta-al-ba-âš, "has he put on?"
7. ₇ን-ta
kin-na ₇u₄ur-ta
A united household

8. ₂₄-₄-
₇a-na ₇u₄u₄t-ti-i
Against one in authority

9. ₁₀-₄-
₇i₃-i₃-su
₇ar-su
In his mouth is he honest,

10. ₁₀-₄-
₇i₃-i₃-su ₇a₄-n₄a
With his mouth (says he) yea,

ASSYRIAN LETTER-TABLETS.

1. Letter to the king asking for a doctor to see a sick lady.

[82-5-22, 174.]

1. a - na šarri bēli - ia arad - ka
   To the king my lord, thy servant

3. ili Šamaš - mīta - uballiṭ lu - u šulmu(mu)
   Šamaš-mīta-uballiṭ.
   Greeting

5. ili Marduk a - na šarri bēli - ia
   Marduk unto the king, my lord.
   May Nabû and

6. ili Marduk a - na Šamaš-mīta-uballiṭ
   Marduk unto the king, my lord
   be exceedingly,

8. ili lik - ru - bu u - ma - a amat
   exceedingly propitious.
   Now {the hand-} maid

9. ili ša šarri Ba - u - ga - me - lat
   of the king, Ba’u-gāmilat,
10. mar-ša-at a-dan-niš la ku-sa-pi
    is grievously sick, she cannot

11. la kal u-ma-a šarri be-il
    eat; now let the king my lord

12. ū-mi liš-kun
    instructions give,

13. amelu āṣū išten(ēn)
    that a physician

14. lil-li-ka li-mur-ši
    may come (and) see her.

2. Letter to the king introducing a messenger who has
   news for the king's private ear.

[K 498.]

1. a-na šarri be-il-ia arad-ka
    To the king, my lord, thy servant

2. nā šul-mu a-na šarri
    Rammān-ibni.

3. Greeting unto the king,

4. be-il-ia mār Bābili Kī
    my lord. That Babylonian [i. e. of whom the king already knows]

5. šu-u

6. ina muḫ-hi-ia it-tal-ka ma-a
    to me came. (He said):
8. di - bi ina pi - ia ma - a ina ekalli
“My message with my own mouth (must be) delivered, into the palace

9. lu - bi - lu - u - ni u - ma - a an - nu - šim
let them bring me.”
Even now

11. ina pa - an šarri be - ili - ia
into the presence of the king my lord

12. u - si - bi - la - šu
I have caused them to bring him. Let the king my lord

13. šarru be - ili

14. liš - al - šu me - nu ša di - bi - šu-u - ni ūmu
ask him what is in his message. On

15. XXVIII KAN šitu lubbi alu Ša - ad - di ina
the 28th day from Šaddu into

16. pa - an šarri be - ili - ia u - si - bi - la - šu
the presence of the king my lord I caused them to take him.

17. pa - an šarri be - ili - ia

18. a - na ummi šarri bēlti - ia arad - ka
To the mother of the king, my lady, thy servant

3. Letter from Aplā to the queen-mother reassuring her during the king’s absence.

[K 523.]
3. ilu Bēl u ilu Nabū a-na ummi
Aplā. May Bēl and Nabū unto {the mother of}

4. šarri belī-ia lik-ru-bu a-du-u
the king, my lady, be propitious. Now

5. u-mu-us-su ilu Nabū u ilu Na-na-a
daily unto Nabū and Nanā

6. a-na ba-la-ša nap-ša-a-ti
for life

7. u a-ru-ka u-mu ša šar
and length of days for the king of

8. matāti belī-ia u ummi šarri belī-ia
the lands, my lord and {the mother of} the king, my lady,

9. u sal-la ummi šarri belī-a
do I pray. Let the mother of the king, my lady,

10. lu-u ha-ma-ti amēlu mār-šip-ri ša
be of good cheer (?) A messenger of

11. du-un-šu ša ilu Bēl u ilu Nabū
favour from Bēl and Nabū
4. Letter to the king from Kudurru explaining why he has been prevented from coming to thank the king personally for a favour he has received.

[K 81.]

1. \(\text{a - na} \) the king of the lands, my lord,

2. \(\text{arad - ka} \) thy servant

3. \(\text{E - an - na} \) unto the king of the lands my lord

4. \(\text{lik - ru - bu} \) be propitious.

5. \(\text{Erech} \) and Nanā for

balāṭ napšātī pi the life of the king, my lord, I pray.
6. Ikīša(ša)-aplu

Ikīša-aplu, the physician, whom the king my lord

7. a-na

a-na to save my life

8. ub-ta-li-ta

ub-ta-li-ta has kept me alive.

9. ša šamē(e) u irṣītim(tim) a-na

ša šamē(e) of heaven and earth unto

10. šarri beli-ia lik-tar-ra-bu u

šarri beli-ia the king, my lord, be propitious, and

11. išu kussi šarri beli-ia lib-bu-u

išu kussi šarri beli-ia the throne of the king my lord in the midst of

12. šamē(e) a-na da-ristu lu-kin-nu ša

šamē(e) a-na da-ristu lu-kin-nu heaven for ever establish.

13. mi-it-tu a-na-ku u šarru beli-a

mi-it-tu a-na-ku u šarru beli-a dead was I and the king my lord

u-ba-li-ta-an-ni ta-ab-ta-ati

u-ba-li-ta-an-ni hath caused me to live; the benefits

1. bul-ṭī-ia is contracted from bullūti-ia.
14. ša šarri be-ili-ia i-na muḫ-ḫi-ia
of the king my lord towards me

15. ma-’-da a-na a-ma-ru ša šarri
are many. To see the king

17. be-ili-ia at-tal-ka um-ma al-lak-ma
my lord I went, (saying): “I will go and

18. pa-ni ša šarri beli-ia am-mar-ma
{the} of the king my lord I will behold, and

19. u-rad-di-e-ma a-bal-luḫ amēlu rab-....
I will go down and live.” The ....-officer

20. ul-tu ḫarrānī a-na Ūruk
from the road to Erech

21. ul-tir-ra-an-ni
turned me back

22. (saying): “A cap-

23. kišir ul-tu ekalli un-ḫu
tain from the palace a sealed letter

24. a-na muḫ-ḫi-ka il-ta-ša-’
to thee has brought;
25. ını ti ia a na Uruk KI
    il - ti - ia a - na Uruk KI
    with me to Erech

26. ın t nam ji is ma 27. ın e mu
    ta - nam - ji - is - ma fe - e - mu
    thou must go."

28. ın a na Uruk KI
    i šak kan ga a - na Uruk KI
    he carried out and to Erech

29. šarru beli a
    ut tir ra an ni šarru beli a
    he brought me back. Let the king my lord

30. lu u i di
    lu - u i - di
    know!

5. Letter to the king from Akkulanu asking for an answer to a previous letter.
   [K 604.]

1. a na šarri beli ia arad ka
    a - na šarri bēli - ia arad - ka
    To the king my lord, thy servant

2. Šarri beli ia arad ka
    Šarri bēli - ia arad - ka

3. m Ak kul la nu lu u šul mu a na
    Akkulanu. Greeting unto

4. šarri beli ia išu Nabû u išu Marduk
    the king my lord. May Nabû and Marduk

1. i šak kan ga = išakkamma (išakkan-ma).
5. ḫaṭṭu  a-na  šarri  bēli-ia  lik-ru-bu
   unto  the king  my lord  be propitious.

7. ḫaṭṭu  šul-mu  ša  šarri  bēli-ia  ḫu-ub
   Prosperity  to  the king  my lord,  joy

9. ḫaṭṭu  ṻurrē  ṱ-šu  ḫu-ub  ṻurē  ṱ-šu
   for his heart  and  health  for his body!

10. ḫaṭṭu  ina  gab-ri-e  ša  e-gir-ti-ia
    In  answer  to  my letter

12. ḫaṭṭu  šarru  be-ili  a-na  amēlu  ardi-šu
    may the king  my lord  unto  his servant

14. ḫaṭṭu  liš-pu-ra
    send.
LETTERS FROM TELL EL-AMARNA.

1. Letter from Burraburiash, king of Karduniash, to Amenophis IV, king of Egypt, begging for larger presents and for his co-operation against the Assyrians.

[Bu. 88—10—13, 81.]

1. $\text{an\text{a}}$ $\text{Ni\text{-}ip\text{-}\text{hu\text{-}ur\text{-}ri\text{-}ri\text{-}ia}$
   
   To $\text{Nip\text{huriria,}}$

2. $\text{kar\text{-}matu Mi\text{-}i\text{\text{-}ri\text{-}i}$
   
   king of Egypt, speaks

3. $\text{um\text{-}ma Bur\text{-}ra\text{-}bu\text{-}ri\text{-}ia\text{-}as}$
   
   thus Burraburias, king

4. $\text{matu Ka\text{-}ra\text{-}du\text{-}ni\text{-}ia\text{-}as}$
   
   of Kardunias, thy brother.

5. $\text{an\text{a}}$ $\text{i\text{\text{-}a\text{-}si}$
   
   With $\text{su\text{-}ul\text{-}mu}$ $\text{an\text{a}}$

   it is well; with

   $\text{ka\text{-}a\text{-}sa}$ $\text{b\text{\text{-}ti\text{-}ka}$

   thee, thy house, thy wives,
mārē pl - ka māti - ka
thy sons, thy land,
amētu rabūti, pl - ka
thy nobles,
sisē pl - ka
thy horses,
isu narkabāti, pl - ka
thy chariots
da - an - ni - iš lu šu - ul - mu
exceedingly well may it be.

Since
ul - tu ab - bu - u - ai u
my father and
ab - bu - ka it - ti a - ha - mi - iš
thy father with one another

ab - bu - ka
thy father
it - ti
with
a - ha - mi - iš
one another

fa - bu - ta id - bu - bu
friendly relations established
šu - ul - ma - na
rich

ba - na - a a - na a - ha - mi - iš
presents to one another

ul - te - bi - i - lu u me - ri - el - ta
they sent and any desired object,

ba - ni - ta a - na a - ha - mi - iš
though precious, to one another
ul ik lu u
they did not refuse.

a hu u ai II ma na hurasi a na
my brother II manehs of gold as

su ul ma ni ia ul te bi i la
a present for me has sent;

i na an na ma hurasa ma a ad
now much gold,

ma la sa ab bi ka su bi la
as much as thy father, send;

u sum ma mi i is mi si el sa
and, if it is less, half that of

ab bi ka su bi i la
thy father, send.

ma na hurasi tu she bi e la
(only) II manehs of gold hast thou sent?

i na an na du ul li i na
Now the work in
REQUEST FOR MORE GOLD

16. ša - ab - la - ku - u - ma
    have I undertaken (it) and
    am carrying (it) out;

17. hurāṣa ma - a - da śu - bi - la u
    much gold (therefore) send.
    And

18. at - ta mi - im - ma ša ha - aš - ha - a - ta
    do thou for whatsoever thou desirkest
    send

li - el - ku - ni - ik - ku
    that they may take (it) thee.

19. i - na Ku - ri - gal - zu a - bi - ia
    In the time of Kurigalzu my father

Ku - na - ha - ai - u ga - ab - bi - šu - nu
    the Canaanites with one accord

20. a - na mu - uš - hi - šu el - ta - ap - ru - ni
    to him sent
um - ma - a  a - na  ḫa - an - ni  māti
as follows: "Against the border of the land

nu - ur - da - am - ma  i  ni - ba - al - ki - let us go down and let us make an

ta - am - ma  it - ti - ka  i
invasion and with thee let

ni - ša - ki - in  a-bu - u - ai  an - ni - ta us form an alliance." My father this (reply)

el - ta - ap - ru - šu - nu - ti  um - ma - a sent to them, as follows:

nu - uš - še - ir  it - ti - ia  a - na "Cease (seeking) with me to

na - aš - ku - u - ni  šum - ma  it - ti form an alliance.

If against

šarri  ša  Mi - iš - ri - i  a - ḫi - ia the king of Egypt my brother

ta - at - ta - na - ak - ra - ma  it - ti ye are hostile and with
ša-ni-im-ma la-at-ta-aš-ka-na
another ally yourselves;

28. a-na-ku ul al-la-ka-am-ma ul
as for me shall I not come and shall I not

29. a-ba-ba-at-ku-nu-ši-i
plunder you? ki-i

For

it-ti-ia na-aš-ku-nu a-bu-u-ai
with me is he allied.” My father

30. aš-šum a-bi-ka ul iš-mi-šu-nu-ti
for the sake of thy father did not hearken to them.

31. i-na-an-na Aš-šu-ra-ai-u
Now as to the Assyrians

da-gi-il pa-ni-ia a-na-ku
my subjects have I

ul aš-šu-ra-ak-ku
not sent to thee

33. fi-mi-šu-nu
them? To

māti-ka
thy land
am - mi - ni
why
el - li - ku - u - ni
are they come?

šum - ma
If
la - ra - aš - ma - an - ni
thou lovest me

ši - ma - a - ti
any business
mi - im - ma
let them not

iḫ - pu - u - šu
carry out,
ri - ku - ti - šu - nu
their failure (in their enterprise)

ku - uš - ši - da - šu - nu - ti
secure.

a - na
As
šu - ul - ma - ni - ka
a present for thee
III
ma - na
3
manehs

abnu
ukūnī
šadi
of lapis lazuli
and
37.  | u
šimmu
ša
of the
{mountain}
and
5
yoke
of
sisē pl
ša
V
iṣu
narkabāt-īṣi pl
horses
for
5
wooden chariots

ul - te - bi - la - ak - ku
have I sent thee.
2. Letter from Tushratta, king of Mitani, to Amenophis III, king of Egypt, sent with an image of the goddess Ishtar into Egypt.

[Bu. 88—10—13, 78.]

1. \(\text{a-\(n\)a} \quad \text{m \(N\i - m - m\i - r\i - i\a}\)

To Nimmurua,

\(\text{s\(a\)r} \quad \text{m\(\i\)tu \(M\i - \(i\)\s - r\i - i\)\a}

king of Egypt,

\(\text{\(l\a - t\a - n\i - a\)} \quad \text{\(\(s\a\)a \(a - r\a - \)\(a - m\u\)\a}

my son-in-law, whom I love

2. \(\text{a\(b\)i - a\a}

my brother,

\(\text{\(l\a - t\a - n\i - a\)} \quad \text{\(\(s\a\)a \(a - r\a - \)\(a - m\u\)\a}

whom I love

3. \(\text{i - \(r\a\)a - \(a - m\a - a\n\i - n\i\a}

and who loves me,

\(\text{k\(i - b\i - m\a\a}

speaks

4. \(\text{\(D\u - u\s - r\a - t\a\)\a}

thus Dušratta,

\(\text{\(s\a - a\)r} \quad \text{\(m \(D\u - \(u\s - r\a - t\a\)\a}

king of Mitani,

\(\text{i - \(r\a\)a - \(a - m\u - k\a\a}

loves thee,

5. \(\text{\(e - m\u - k\a - m\a\)}\a

thy father-in-law.

\(\text{a - \(n\a\)a} \quad \text{ia - \(\(s\i\)\a}

6. With me it is well; with
7. ka - a - ša
thee

lu - u
may

šul - mu
it be well,

a - na
with

bitti - ka
thy house,

a - na
with

Ta - a - tum - li - pa
Tātumbhipa

8. mārti - ia
my daughter,

a - na
with

āssatī - ka
thy wife

ša
whom

9. ta - ra - ' - a - mu
thou lovest

lu - u
may it be well;

šul - mu

a - na
with

āssatī pl - ka
thy wives,

a - na
with thy sons,

mārē pl - ka

10. a - na
with

amēlūtī pl
thy nobles,

rabūtī - ka

a - na
with

11. iṣu narkabātī pl - ka
thy chariots,

a - na
with

sisē pl - ka
thy horses,

12. a - na
with

ṣābē pl - ka
thy troops,

a - na
with thy land

mīm - mu - ka
all that is thine

dannūs(is)
exceedingly
exceedingly exceedingly well may it be.

13. um - ma ilu Ištar ša ašu Ni - i - na - a
Thus (spake) Ištar of Nineveh,

14. bèlit mātāti gab - bi - i - ši - na - ma a - na
the lady of all lands: "Unto

15. mātu Mi - is - ri - i i - na māti ša
Egypt into the land which

a - ra - ' - a - mu lu - ul - lik - ku - me
I love I will go,

16. lu - uṣ - ša - hi - ir - me a - nu - um - ma
I will depart (?)"

17. i - na - an - na ul - te - e - bil - ma
now have I sent (her) and

it - tal - ka
she is gone.

18. a - nu - um - ma i - na tir - ši
Indeed in the time of
19. **ištar**  
my father  

20. **u**  
that land  

21. **uk-te-ib-bi-du-si**  
she dwelt (there)  

22. **a-hi-ia**  
so  

23. **eli-sa**  
more than  

24. **a-hi-ia**  
May my brother  

25. **li-du-u-ra**  
may he allow her  

---

1. II 2 Pret. from kabātu with pron. suffix.  
2. II 1 Prec. from kabātu with pron. suffix.  
3. I 1 Prec. from tāru.
26. ilu Ištar bēlit ša-me-e abi-ia
May Ištar, the lady of heaven, my brother

27. u ia-ši li-îs-ṣur-an-na-ši
and me protect

28. I C li-im šanāti pi u
for 100,000 years and

bi-du-ta ra-bi-ta bēlit išāti
great joy may the lady of fire

29. a-na ki-la-a-al-li-ni
unto both of us

30. li-id-din-an-na-ši-ma u ki-i
give and thus

ta-a-bi i ni-šu-uš
good shall we do.

1. ta-a-bi = ūbī.
2. The last two lines of the letter, the meaning of which is uncertain, are here omitted.
OBSERVATORY REPORTS.

1. Reporting the date of the Vernal Equinox.

[K 15.]

1. ša arḫu Nisānu u - mu
   On the 6th day of Nisan, the day

3. u mu - ši šīt - ḫu - lu VI . . .
   and the night were equal. Of 6 periods

5. u - mu VI . . . . .
   was the day, of 6 periods was the night. May Nabû

7. šarru a - na be - i - li
   (and) Marduk unto the king, my lord,

8. lik - ru - bu
   be propitious.

1. The is proved by this and similar passages to have been a space of two hours.
2. Reporting a successful observation of the moon.

[K 716.]

1. ma-šar - tu ni-it-lā-šar ūmu XXIX KAN
   A watch we kept. On the 29th day

2. ilu Sin ni-la-mar
   the moon we saw. May Nabû and

3. ilu Marduk a-na šarri beli-ia
   Marduk unto the king, my lord,

4. ilu Nabû u

5. lik-ru-bu ša m Na-bu-u-a ša
   be propitious. From Nabûa of

6. alu Aššur
   the city of Aššur.

3. Reporting an unsuccessful observation of the moon.

[K 297.]

1. a-na šarri beli-ia arad-ka
   To the king, my lord, thy servant

2. ilu Ištar-iddin-apla amēlu rab-ēšētišti ša
   Ištar-iddin-apla the chief of
5. ša
   alu Arba' - ilu
the astronomers
   of
   Arbelā.

6. lu - u šulmu(mu) a - na šarri bēli - ia
Greeting
   to
   the king, my lord.

8. ilu Nabū ilu Marduk  ilu Ištar ša
May Nabū, Marduk (and) Ištar of

10. a - na šarri bēli - ia
Arbelā unto the king, my lord,

11. lik - ru - bu ina ūmi XXIX KAN ma - šar - tu
be propitious. On the 29th day a watch

14. ni - ta - ša - ar bi - it ta - mar - ti
we kept. At the house of observation

16. irpitu ilu Sin la ni - mur
(there were)-clouds. The moon we did not see.

The month Sebat, the 1st day, the eponymy

m Bēl-ḥarrān-šadū(u)-a
of Bēl-ḥarrān-šadūa.
4. Reporting a lunar eclipse.

[K 88.]

1. a - na amētu ikkaru bēli - ia arad - ka
   To the chief gardener, my lord, thy servant

2. Nabū-šum-iddina, the chief (of the astronomers) of

3. amētu rab - ešrēte(še) ša

4. I - -

5. I -
   Ninua KI
   Nineveh.

6. I - -
   ilu Nabū ilu Marduk a - na
   May Nabū (and) Marduk unto

7. amētu ikkaru bēli - ia lik - ru - bu
   the chief gardener, my lord, be propitious.

8. I - -
   ūmu XIV KAN
   On the 14th day

9. I - -
   maṣarlu ša ilu Sin ni - la - šar
   a watch of the moon we kept.

10. I - -

11. I - -
   ilu Sin atalā is - sa - kan
   The moon was eclipsed.

12. I - -
REPORTS FROM ASSYRIAN ASTROLOGERS.

1. From Nabû-aḫē-erba.

[K 692.]

enuma Sin ina arḫu Kislimu īmu XXX KAN

When the moon in the month Kislev, on the 30th day,

innammar šar Mar - tu KI īna kakki

is seen, the king of the Western land with (his) arms

šumkutu(tu) ša m ili Nabû - aḫē pū - erba

[shall achieve] [a conquest.]

From Nabû-aḫē-erba.

2. From the chief astrologer.

[K 693.]

enuma Sin ina nāmuri-šu kīma īmu I KAN

When the moon in its appearance as on the 1st day,

īmu XXVIII KAN innammar limuttim(tim) Mar - tu KI

(so) on the 28th day is seen, (there will be) evil fortune for the Western land.
REPORTS FROM ASSYRIAN ASTROLOGERS

3. I 𒂗𒂗 . 𒂗 I 𒉌𒈾 KAN 𒈾 4. 𒆍𒆍
enuma Sin ūmu XXVIII KAN innammar dumku
When the moon on the 28th day is seen, {there will be] prosperity

matu Akkadi KI limultu matu Mar - tu KI ša
for Akkad, evil fortune for the Western land. From

E E E I - I - E II
amelu rab - äšū
the chief astrologer.

3. From Akkulānu.

[K 694.]

1. I 𒂗𒂗 𒈾 I 𒉌𒈾 KAN 𒈾 Sin u Šamaš itti a - ūš - miš
enuma ūmu XVI KAN Sin u Šamaš itti a - ūš - miš
When on the 16th day the moon and the sun with one another

I - 𒇴 II šarru ana šarri nukurā umā'ar(ar)
innamru KI are seen, king against king hostility will direct,

I I šarru ina ekalli - šu a - na mi - na - at
the king in his palace for the space of

I I ar - bi a month will be besieged, the feet {of the}

I I u - la - sar šēpā II nakirī

I I a - na māṭi-šu amēlu nakiru ina māṭi-šu šal - ūš
into {his land} the enemy in his land triumphantly
6. When the moon in the month Tammuz either
ittallakī pl enuma Sin ina arga Dūzi lu - u
will march.

7. On the 14th day or on the 15th day with

8. The sun has not been seen, the king in his palace
inannamir(ir) šarru ina ekalli - šu

9. will be besieged. On the 16th day should it be seen,
u - la - sar inum XVI KAN inannammar-ma

10. evil fortune
limittu

11. For Akkad and the Western land.

For Šubartu,

From Akkulānu.
SOME ANCIENT BABYLONIAN LAWS.

[K 251.]

1. šum - ma ma - ru a - na a - bi - šu
   If a son to his father

ul a - bi at - la iš - ta - bi

"Thou art not my father” says,

u - ga - la - ab - šu ab - bu - ut - tum
they shall brand him, in fetters

i - ša - ak - kan - šu u a - na kaspi
place him and for silver

2. i - nam - din - šu šum - ma ma - ri a - na
sell him (as a slave). If a son to

um - mi - šu ul um - mi at - ti iš - ta - bi
his mother “Thou art not my mother” says,
1. *mu-ut-ta-as-su* = *muttat-su*.

2. 3. 4. 5.

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*SOME ANCIENT BABYLONIAN LAWS*

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A translation of the text follows:

**1.**

*mu-ut-lā as-su*

*they shall brand and*

*a-la-am ṣa-ah ha-ru-šu u*

*the city they shall forbid him*

*i-na biṭi še-su šu sum-ma*

*from the house they shall drive him. If*

---

**2.**

*a-bu ana ma-ri šu ul ma-ri aṭ-ta*

*a father to his son “Thou art not my son”*

---

**3.**

*i-ṭe-el-la sum-ma um-mu ana*

*he must depart. If a mother to*

---

**4.**

*ma-ri šu ul ma-a-ri aṭ-ta*

*her son “Thou art not my son”*

---

**5.**

*i-ṭe-el sum-ma aḫ ša-ta*

*he must depart. If a wife*
LEGAL RELATIONS OF HUSBAND AND WIFE

mu-us-su  i-si-ir-ma  ul  mu-ti
her husband  hates  and  "Not my husband

at-ta  ik-ta-bi  a-na  na-a-ru
art thou"  says,  into  the river

i-na-ad-du-su  šum-ma  mu-tu  a-na
let them throw her.  If  a husband  to

aš-ša-ti-su  ul  aš-ša-ti  at-ta
his wife  "Thou art not my wife"

ik-ta-bi  1/2  ma-na  kaspi  i-šaš-ka
says,  1/2  maneh  of silver  he shall pay.

šum-ma  a-me-lum  ar-da
If  a man  a slave

i-gu-ur-ma  im-tu-ut  ik-ta-liš
hires  and  he dies,  (or)  gets lost,

(it-ta-ba-ta  it-ta-pa-ar-ka
(or) runs away,  (or) disappears,

u  im-ta-rašu  i-dišu  ša
or  falls sick,  as his hire  for

1. mu-us-su = mut-su.
one day

(a measure of)

corn

he shall measure out.

1. Rev., Col. III, l. 23—Col. IV, l. 22.
PROVERBS AND SAYINGS.

1. ša - al - tu a - šar ki - na - tu - ti
   Hostility is among (one's) servants,

kar - ši a - ka - li a - šar pa - ši - šu - ti
   slander where with oil

2. ip - pa-aš - ši u-bar - ru ina ali ša - nim - ma
   one is anointed. A servant in another city

3. ri - e - šu ib - ru - tum ša u - ma - ag - tan
   is a high officer. Friendship is for a day,

4. ki - na - tu - tu ša da - ra - a - ti ana
   service is for ever. With

ka - la da - mi - īk u u - la - pa
   every one is he friendly and into an alliance

1. Sm. 61, ll. 12–15.  2. Ibid., l. 16 f.  3. Ibid., ll. 9–11.
PROVERBS AND SAYINGS

5. la - bi - iš alpu na - ka - ri šam - me
    enters. The ox of an enemy weeds

ik - kal alpu ra - ma - nišu bi - ri - iš
doth eat, one’s own ox in a fat pasture

ni - il ina na - ri tab - ba - ši - ma
lies. By a stream thou art, but

mu - ka da - ad - da - ru ap - pu - na - ma ina
thy water stinketh exceedingly; in

ki - ri - i tab - ši - ma su - lu - up - pa - ka
a plantation thou hast been, but thy date

7. mar - tum na - da - nu ša šarri
   (was) gall. To give is the king’s (privilege),

8. tu - ub - bu ša ša - ki - i na - da - nu
to make joyful is (the privilege) of the ruler. To give

ša šarri dum - mu - ša a - ba - rak - ša
{is the king’s} to show favour {of the governor.}
{privilege},

1. K 4347, Obv., Col. III, l. 6 f. 2. 80—7—19, 130, ll. 6—8. 3. Literally, “(is) a stink”. 4. K 4347, Rev., ll. 19—24. 5. tu - ub - bu = šubbu. 6. Sm. 61, l. 5 f. 7. Ibid., l. 7 f.
TEXTS

TO BE TRANSLITERATED AND TRANSLATED
Inscription of Tiglathpileser I.

Engraved on the rock near the source of the Tigris.

Inscription of Aššur-nāṣir-pal.

From his statue in the British Museum.
Hunting-inscriptions of Ashurbanipal.

1. From a relief in the British Museum, representing the king pouring a libation over four dead lions.
2. From a relief in the Louvre, representing the king seizing a lion by the ear and slaying it.

Inscription of Rammān-nirari III.

From a stone slab in the British Museum.

[51–9–2, 35.]

\[
\begin{align*}
1 & \text{ (Hieroglyphs here)} \\
2 & \text{ (Hieroglyphs here)} \\
3 & \text{ (Hieroglyphs here)} \\
4 & \text{ (Hieroglyphs here)} \\
5 & \text{ (Hieroglyphs here)} \\
6 & \text{ (Hieroglyphs here)} \\
7 & \text{ (Hieroglyphs here)} \\
8 & \text{ (Hieroglyphs here)} \\
9 & \text{ (Hieroglyphs here)} \\
\end{align*}
\]
The subjugation of Babylonia by Sennacherib in his fourth campaign.

From a cylinder in the British Museum.

[No. 12174.]

Col. III, l. 42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  

1. I. e., mātu Bit-īm Ia-kin.
2. I. e., amēlu Kal-da-ai, the Chaldean.
The conquest of Elam by Ashurbanipal.

From a cylinder in the British Museum.

[No. 12168.]
Inscription of Esarhaddon recording the restoration of Eanna, the temple of the goddess Ishtar.

From a cylinder in the British Museum.

[81–6–7, 209.]
Inscription of Esarhaddon

32 33 34 35 36 37 38 39 40

1. Reading uncertain; u-si-bi-ma, if correct, = uššepi-ma.
Inscription of Nabonidus commemorating the restoration of the temple of the Moon-god at Ur.

On four cylinders in the British Museum.

[K 1689, K 1690, K 1691 and K 1692.]
Col. II, l. 1  e\-
2  \n3  \n4  \n5  \n6  \n7  \n8  \n9  \n10  \n11  \n12  \n13  \n14  \n15  \n16  \n17  \n18  \n19  \n20  \n21  \n22  \n23  \n24  \n25  

HIS PRAYER TO THE MOON-GOD
INSCRIPTION OF NABONIDUS

26  CII  EQAI  CII  DEI  27  CII  AIC  CK

28  CII  AIC  CII  CII  CII

29  AIC  AIC  CII  30  CII  AIC  CII

31  CII  CII  AIC  AIC
VOCABULARY
VOCABULARY.

A

a-a interj. : "alas!"; employed as subs. : "grief, pain".
ai interrogative particle : "where?". Hebr. ש.
aiu interrogative pronoun: "who, which?". Cf. Hebr. ש.
abu “father”. Ideogr. סע. Hebr. בר.
abūbu “flood, deluge”; Marduk’s weapon, “thunderbolt (?)”.

abūbiš adv.: “like a deluge”.
abūbaniš

abbuttu “fetter”. Hebr. וַעֲלָה.
abāku Pret. ībuk, 1 sing. ābuk : “to carry off (as spoil)”.
abiktu “defeat”. Ideogr. צו- תעמ.
abkallu constr. st. ākkal : “spokesman, director”. Ideogr.

abālu Pret. ībil, ubla; Prec. lūbil, ṭībil : “to bring, carry, conduct; to dispense (commands); to prompt, urge (with lībū “the heart” as subject); to lay (the hand upon)”. Cf. Hebr. לב, Hif. of לבל (i. e. לבל).
Ifteal, Part. mutabbiṭu : “to bring, carry”.
Shafel, Pret. ṭūbil, ṭēbil; Imper. ūbīl : “to bring, cause to bring, send”.
Ishtafal, Pret. ʾušṭābil, ʾulṭābil, ʾusībil: “to cause to bring, to send”.

biltu  constr. st. bilat: “tribute, taxes; burden, weight; talent”. Ideogr. פָּלַל.

abullu “great gate, city-gate”. Ideogr. בּּוֹלַל.


abru “wing, pinion”. Hebr. נַפְשָׂ.

abarakku “governor”.

abātu  Prec. l’abīt; Pres. l’abāt, lābāt: “to destroy; to be destroyed, disappear”. Hebr. לָבָּשָׂ.
Piel, Pret. n’abīt, lābīt; Part. mu’nabīt: “to destroy, annihilate”.

Nifal, Pret. innabīt: “to fly, escape”.

Ittafal, Pres. ittabīt: “to fly, run away”.

agā  fem. sing. agāتا, demonstrative pronoun: “this”; the form agā is also used for all numbers genders and cases.

agū  “crown, tiara, diadem”.

agū  “stream, river”.

agāgu  Pret. īgug: “to be angry”.

aggu  fem. sing. aggatu: “angry, furious”.

aggiš  adv. “angrily, in wrath”.

uggatu “anger”.

agammu “swamp”; written with determ. יָמָה. Hebr. דָּשָׂ.

agappu “wing of a bird”.

agāru  Pret. īgur: “to hire”.

agurrū see īgaru.

adi “up to, to, until; together with”; adī mati “how long?”. Ideogr. נֶבֶל. Hebr. יִנָּה.

adū  adv. “now”.

adū  “age, long period of time”.

adū  “to fix, ordain”.
VOCABULARY

Piel, Pret. uaddi; Inf. uddû: “to fix in place; to ordain, appoint; to determine”.

adû plur. adê: “ordinance, command”.

adaguru “vessel for incense”.

admu “the young (of birds, serpents etc.)”.

udmu “generation, race”.

adannu “a fixed time”.


Adaru the month Adar. Ideogr. 𓊩𓊩𓊩 Hebr. 𓆽. 

adâru Pret. ēdur: “to fear”.

adattu (i.e. adantu), plur. adnâti: “dwelling”.

aḥu “brother”; aḥu ... aḥu “the one ... the other”.

Ideogr. 𓊩𓊩𓊩. Hebr. 𓆽.

aḥamiš adv. “together”; ana aḥamiš “together, to one another”;

iti aḥamiš “with one another”.

aḥu “side; bank of a river; shore of the sea”.

aḥû fem. aḥîtu: “hostile”.

aḥâzu Pret. īhuz; Pres. īhâz: “to hold, seize; to learn; to begin”. Hebr. 𓆽.

Shafel, Pret. uṣâhîz; Pres. uṣâhâz: “to cause to take”.

Nifal, Pres. innâhaz: “to be taken”.

aḥulâpi adv. “how long?”; aḥulâpi kîbû “to proclaim forgiveness (to some one)”.

[aḥâru] “to be behind”. Hebr. 𓆽.

aḥarrû “the West-wind”. Ideogr. 𓊩𓊩𓊩. Cf. Hebr. 𓆽.


akâlu Pret. īkul; Pres. īkalkal, 2 sing. takal; Part. ākil, masc. plur. ākîlîti: “to eat”. Ideogr. 𓊩𓊩. Hebr. 𓆽.

Ifteal, Pret. ītakal: “to eat”.

akâlu “food”. Ideogr. 𓊩. 

alu plur. alâni: “city”. Ideogr. 𓊩.
alādu  Pret. ʿūlid; Pres. ʿallad: “to bear, bring forth”; fem.
part. ālītu (for ālidtu) “woman in travail, mother”.
Hebr. יָלִד).
Ifteal, Pret. ītalad: “to spawn”.
Piel, fem. part. muʾallidatu: “to bear”.
ilītu  “child, offspring”.
alāku  Pret. ʾillik, 2 masc. sing. tallik, 1 sing. a-lik; Prec. 1 sing.
līlik; Pres. illak, 1 sing. allak; Imper. a-lik, al-ka;
Part. ālik; Perm. 3 plur. al-ka: “to go, to come”;
alāku rīšū (or ana rīšū) “to go to the help of”;
ālik ʾidi “ally”; ālik ʾāni “leader; predecessor”.
Ideogr. עלי. Hebr. ייָלַד.
Ifteal, Pret. and Pres. ʾītalak “to go, walk, proceed”.
Ideogr. עלי עלי.
Iftaneal, Pret. and Pres. ʾītanalek “to go along or round”.
Shafel, Pret. ʾušālik: “to cause to go”; karnāta šūluku
“to cause to fall in ruins”.
alaktu  “path”.
ālikūtu “going, advance”.
allaku  “active, quickly-moving”.
malāku “going, course”.
alālu  Pret. ʾīlul: “to bind, to hang, to hang up”.
alālu  “to be void, to be nothing”.
ul  negative: “not”.
ulu  “denial, nay”.
[alālu]  “to be strong”.
alīlu  “strong”.
allalū  “strong, powerful”.
ellatu  “might, forces; family relatives”.
allallu  a brightly-coloured bird.
alpu  “ox”. Ideogr. גָּא. Hebr. יִשָּׂא.
amū  “to speak”.
Ishtafal, Pret. and Pres. uštami: with lībbu “to think, direct the attention to”.

amātu constr. st. amāl: “word, command; thing”. Ideogr. [symbol].

atmū “word, speech”.

mamītu “ban, curse; oath, compact”.

amēlu | plur. amēlīti: “man”; for amēl urkī see arāku.

amīlu } Ideogr. [symbol].

amēlītu “mankind”.

ammaku “instead of”.

ammini “why?”.

ammatu “earth”.

amāru Pret. ēmur, ēmur; Pres. innmar; Imper. amur, fem. amrī: “to see; to find; to read (in an inscription)”. Ideogr. [symbol], [symbol].

Ifteal, Pret. itamar: “to see”.

Nifal, Pret. innamir; Pres. innamar; Inf. nāmu: “to be seen; to be found”.

tāmartu “observation”; bīt lāmartī “observatory”.

amašša interj. : “help!” (?).

amtu constr. st. amat: “maid, handmaid”. Ideogr. [symbol].

Hebr. [symbol].

ana prep. “to”. Ideogr. [symbol].

anu constr. st. an: “receptacle, place”; an šilli “dungeon”.

Anu the god of heaven.

Anūtu | “divinity”.

Anumūtu [symbol].

[anāhu] “to sigh, lament”. Hebr. [symbol].

tāniḥu “sighing, sorrow”.

šūnuḥu “full of sighs”.

[anāhu] Pret. ēnah; Pres. innah: “to grow weary; to decay”; lā āniḥu “unwearied”.

anḥūtu “ruin”.

21
anaku  “lead”. Ideogr. לִּנָּה. Hebr. יִּנָּה.
anumma  “verily, indeed”.
[anānu]  “to be gracious”. Hebr. יִנָּה.
      Ifteal, Inf. unnennu: “to weep, pray, supplicate”;
      inf. used as subs. “prayer, supplication”. Cf.
      Hebr. יִנָּה.
annu  “mercy, grace; consent, yea”.
unninu  “prayer, supplication”.
[anānu]  “to be hostile”.
anāntu  “opposition, fight, attack”.
annu  “sin, error, wickedness”.
anūnu  “sin, fault, transgression”.
anīnu
anīni
nīnu
nīni
annū  annī (gen.), annā (acc.); fem. annītu, annīti (gen.),
      annīta (acc.); masc. plur. annūti, annūtu; fem. annāti,
      demonstrative pronoun “this”.
annūśim adv. “now”.
anakāti  (fem. plur.) “she-camels”.
āsū  “physician”. Ideogr. לַשׁ יָבֹא.
asāmu  “to be adorned”.
asmu  “adorned”.
simtu  constr. st. simat; plur. simāti: “ornament, adornment,
      honour”; lā simāti “property or position unlawfully held”. Ideogr. לִּנָּה.
asmarū  “lance”; written with determ. לִנָּה, e. g. isn as-mar-e.
      Shafel, Pret. uṣāpu, uṣēpi; Imper. ṣūpā; Perm. ṣāpu:
      “to cause to come forth, call into being, create,
      make; to make bright; to praise, glorify”.

VOCABULARY
Ishtafal, Pret. uštēpī, uštēpā, [u-si-bi-ma=uxtēpī-ma(?)]:
“to cause to appear; to make bright, to adorn;
to be called into being, to be created”.

šūpū
“bright, brilliant, glorious”.
apālu
Pret. īpul; Pres. īppal: “to answer”.
aplu
constr. st. apil: “son”. Ideogr. [見, 見].
apṣū
“ocean, abyss”. Ideogr. [見, 見].
appu
(i.e. anpu): “countenance; top (of a tree)”. Cf. Hebr. נָשׂ, לָשׂ.
apunnama adv.: “m mightily, exceedingly; on a huge scale, of huge stature”.

apparu
plur. appare, apparati: “reed-bed, swamp”.
apśānu
“yoke”.
asū
Pret. āṣi; Pres. uṣṣi; Part. āṣū: “to come or go forth,
to escape; to come forth (from the mouth), to be decreed”. Hebr. נִיצָה.

Shafel, Pret. uṣēṣi; Part. μυης, fem. μυησα-ατ; Inf. ūṣū: “to cause to come or go forth,
to send forth, to bring out; to allow to escape, to let go; to drive out; to take oneself off”.

šītu
“exit; that which comes forth; offspring”; ši-il lib-bi-ia “my offspring”; šīt pī “that which comes forth from the mouth, speech, word”; šīt Šamšī “the rising of the sun, the east”.

šī’ātu
“eternity”; ūm šī’āti “days of old”; u-mu ša-a-ti “eternity”.

šātu
“eternity”.

aṣṣaru
substantive of uncertain meaning: kīma aṣṣa-ri · ediš īpparšid “like an aṣṣaru alone he fled”.

[aḵū]
“to fear, to reverence”. Cf. Hebr. אֲשֹׁר.
Iftaal, Pret. utakkū: “to be obedient”.

aḵṣu
“obstinate, rebellious”.
aḵāru
“to be precious”. Hebr. נְפִי.
akru  fem. әқарту : "precious, costly".

шүкру  masc. plur. әқұрүлі : "costly"; әү-қу-ру-тім әәрү-у-лү "treasure of the kingdom".

akrabu  "scorpion". Ideogr. әқұрү. Hebr. יְרוֹם.

akrab-amēlu  "scorpion - man". Ideogr. әқұрү әәрү.

'әру, әру  Pret. әәрү : "to set out"; әә-әд лә ә-әрү "an inaccessible mountain".

Пiel : "to send; to rule"; Part. му'ірру "ruler".

urту  "command".

mu'ирру  "leadership".

tērту  plur. тәрә : "law, command; divine oracle; will, design".

арү  Pret. әәрү : "to bring, carry, carry away".

арба'u  fem. ірбітті, ірбіттә : "four". Ideogr. א, נ.

Hebr. יְרָם.

рибү  "fourth". Ideogr. נ.

әрібу  "raven". Hebr. יִרְעָל.

argamannu  "red purple, crimson"; written with determ. יָרֵמ : "crimson wool". Hebr. יִרְעָם.

arāду  Pret. әәрүд ; Pres. үррәд : "to go down; to swoop down". Hebr. יָרָד.

Shafel, Pret. уәрәд; Perm. әәрунәd : "to bring down".

арду  constr. st. әрағ; plur. әрәнә : "slave, servant".

Ideogr. אָרָד.

ардүту  "servitude, submission, vassalage".

арґу  constr. st. әрағ : "month". Ideogr. אָרָה.

Hebr. יָרָה.

арғышам  adv.: "monthly".

арғыш  "quickly, speedily".

арғаку  Pret. әрик : "to be long". Hebr. יָרָה.

Пiel, Pret. уррик; Pres. үррак : "to lengthen;
to be very long"; urarak ümê "he will have a long life" (cf. Hebr. יְרוּם הָרוֹן).

\[\text{[arāku]}\] “to be behind”.

\[\text{arki}\] “behind, beneath, after”. Ideogr. יָנַה.

\[\text{arkū}\] “situated behind; future”; fem. plur. arkātu, employed as subs. “the back, the rear; the future”.

Ideogr. יָנַה.

\[\text{arkiš}\] “backwards, back”.

\[\text{arkānu}\] “afterwards’.

\[\text{arallū}\] “the lower world, Hades”.

\[\text{arammu}\] “battering-ram”.

\[\text{arnu} \star\] constr. st. aran: “sin”.

\[\text{arāku}\] Prec. lirīk: “to be green; to be or become pale”.

Hebr. יַנִּים.

\[\text{urku}\] amēl urki: “gardener”. Ideogr. יַנְיָל יְנוּן.

\[\text{urkītu}\] “green herb”.

\[\text{arāru}\] Pret. īrrur: “to curse”. Hebr. יִנָּשׁ.

\[\text{irritu}\] “curse”.

\[\text{arāru}\] “to be hot, to burn”. Hebr. יִנְנָי.

\[\text{arūrtu}\] “drought”.

\[\text{arattū}\] “mighty”.

\[\text{ašābu}\] Pret. āšib; Pres. uššab; Part. āš(i)bu; Perm. ašib, 3 plur.

\[\text{aš-bi, aš-ba}\] : “to sit; to dwell”. Ideogr. יֵשׁ.

Hebr. יֵשׁ.

Iftetul, Pres. ištšab; Imper. tišab, plur. tiš-ba; Perm.

\[\text{tašib}\] : “to sit down; to dwell”.

Shafal, Pret. uštšib: “to make to sit, to seat; to cause to inhabit, to settle (trans.)”.

Ishtafal, Pret. uštešib “to cause to dwell”.


\[\text{šubtu}\] constr. st. šubat: “dwelling”. Ideogr. יֵשׁ יֵשׁ. Cf.

Hebr. בָּשָׁם.

\[\text{ašamšutu}\] “tempest, hurricane”.
ašnān  “bread”.
ašāru  “to be gracious, to favour”. Cf. Hebr. יָשָׁר, יָשָׁר. Piel, Inf. uššaru employed as subs. “pardon”.
ašru  “shrine, sanctuary”.
aširtu  plur. ašrātī : “shrine”.
ešrētī  (plur.) “shrines, temples”.
ašāru  Pret. išir; Perm. 3 plur. ašru : “to bow down, humble oneself”.
ašru  “meek, submissive”.
ašriš  “humbly”.
ašru  constr. st. ašar; plur. ašrāti “place”. Cf. Hebr. יָשָׁר.
ašar  “in; where; during”.
ašriš  “against”.
ašaridu  “first in rank; chief, leader, prince”; aplu ašaridu “son of highest rank”. Ideogr. מָלָךְ מָלָךְ מָלָךְ.
ašāšu  “to found”. Cf. Hebr. יָשָׂר. Piel, Pret. uššāšu : “to found”.
uššu  “foundation”.
ašāšu  “to be sorrowful”.
Piel : “to afflict”; Perm. uššāš “afflicted”.
ašuštu  “trouble, sorrow”.
aššu, aššum “in order to; because of; since”; sometimes in combination with the relative : aššu ša “since”.
aššatu  “wife”. Ideogr..Hand. Hebr. יָשָׂר.
atū  “to see”.
Piel, Pret. ụttu (written ut-tu, u-tu) : “to perceive; to choose, elect”.
itūtu  “the chosen, elect”.
atalu  “eclipse”. Ideogr. יָשָׂר.
atmū  see amū.
atāru  “to exceed, to abound”. Hebr. יָשָׁר, יָשָׁר. Shafel, Imper. šūṭir : “to make preeminent”.
VOCABULARY

**atra** constr. st. *atar*; fem. *atatru* "abounding in".

**šūturū** "mighty, glorious".

**atta** fem. *ālti*; masc. plur. *attunu*; personal pronoun: "thou, you". Hebr. בֵּית, בָּט, בָּתָן.

**atta’u** "fang (?)".

**attu** in phrase *at-tu-u-a* "as for me".

**ē** particle of prohibition: "not". Cf. Hebr. אָ.

**ebēru** Pret. *ēbīr, ībīr* : "to pass over, cross, traverse, pass through"; *bīr-ki-ki e-bi-ri-e-ti* (Part. fem. plur.) "thy striding knees". Hebr. בָּט.

**ebīrtu** "further bank, opposite side (of a river)".

**ebīrtan** "on the other side, beyond".

**nībartu** "crossing (over a river)".

**nībīrtu** "opposite side (of a sea or river)".

**egū** "to sin, go astray".

**egū** Pret. *ēgi* : "to delay, be slack".

**egīrītu** "letter". Hebr. בֵּית.

**edu** "one, alone". Hebr. בֵּית.

**ediš** adv. "alone".

**edū** "flood". Cf. Hebr. בֵּית.

**edū** see *idū*.

**edēšu** "to be new". Hebr. בָּט.

Piel, Pret. *uddiš*; Part. *muddiš*; Inf. *uddušu* : "to re-new".

**iddišū** "newly-shining".

**iddiššū**

**esšu** (i. e, *esšu*) "new". Ideogr. סָשָׁא.

**esššūtu** "newness"; ana *esšūti* "anew".

**ezēbu** Pret. *ēzāb, īzāb* : "to leave, abandon". Hebr. בֵּית.

Shafel, Inf. *ṣāžubu* "to save"; *ṣāžubu ina* "to pre¬serve from".
ezēzu  Pret. ēzus, ēzus; Perm. 3 plur. ēz-su: "to be angry, furious". Cf. Hebr. מִנְסָע.
Iftear, Pret. itezis: "to be angry".

izzu  fem. issitu; "angry, terrible".

izziš  "angrily, in wrath".

uzzu  "anger, wrath".

ețū  "to be dark"; bit e-fi-e (Inf.) "house of darkness". Cf. Hebr. מִנְסָע.

ețūtu  "darkness".

ețēru  Pret. ētir, ētir: "to protect, save, spare"; with prep. ina "to spare from". Hebr. מִנְסָע.
Nifal, Pret. innitiś; Prec. 1 sing. lunniś: "to be saved".

ekū, ikū  "starving, in want".

ekūtu  "want, need".

ekallu  plur. ekallātī: "palace". Ideogr. מִנְסָע. Hebr. מִנְסָע.

ekēmu  Pret. ēkim, ēkim (3 sing. ī-kim; 3 plur. ē-ki-i-mū): "to capture, take away from, detach".

ekurrū  plur. ekurrē, ekurrātī: "temple".

elā  Pret. ēlī, īlī; Pres. elli: "to be high; to go or come up, to ascend; to depart, make off". Hebr. מִנְסָע.
Iftear, Pret. itelī, itelā; Part. mut-tal-lu: "to be exalted; to go up; to emerge; to depart".
Piel, Pret. ulti: "to raise".
Shafel, Pret. ušēlī, ušēlā; Prec. lišēlī; Imper. šūlī: "to raise, to lift up; to bring in; to carry up; to drive away".
Iṣhtafal, Pret. uṣṭēlī, ulti: "to bring up or out".

elī  "over, upon; against; beside, in addition to; unto";
anā ēlī, inā ēlī "to"; also written e-la "beside, with the exception of". Ideogr. מִנְסָע. Cf. Hebr. מִנְסָע.

elū  fem. ēlihu; plur. elūti, fem. elicī: "high; shrill, loud";
elicī "the zenith".
eliš “above”.
 ullū “distant (of time)”; gādu ullā “for ever”; ulti ullā “from of old”.
 ullānu “distance”; ulti ullānumma “when, as soon as”.
 ellu fem. elli; plur. elliti, fem. elleti: “bright, pure”.
 Ideogr. <
 tēlītu “purification”.
 ellamu “front”; ellamī’a “over against me”. Cf. Hebr. יְנָא, יְנָא.
 ellamū adj. “in front, before”.
 ellatu see [alālu].
 elippu “ship”. Ideogr. ]]
 elēṣu “to rejoice”. Hebr. יְנָא.
 Ifteal, Pret. ileiš : “to rejoice”.
 ulṣu “joy, exultation”.
 emu “father-in-law”. Hebr. יְנָא.
 emu “place, space”.
 ema “in, among”; also written e-im.
 emū Pret. ēmi; Perm. emi : “to be like”. Cf. Hebr. יְנָא.
 Ifteal, Pret. itemi : “to become like”.
 Shafel, Pret. ušēmi: “to make like, reduce to a state of”.
 emēdu Pret. ēmid; Imper. 2 fem. sing. en-di-im-ma = emdi-ma :
 “to stand; to lay upon; to cast down, subdue”.
 Hebr. יְנָא.
 Ifteal, Pret. itemiā : “to take a course (of a ship)”.
 Piel, Pret. ummiā : “to set up, erect”.
 Nifal, Pret. innimiā : “to advance”.
 nīmedu “dwelling”; kussū nīmedi “seat”.
 emēku “to be deep”. Hebr. יְנָא.
 emku } “wise”.
 enku
eműku “might, power”; plur. eműkē, eműkā “forces”.
nimeku “wisdom”; bit nimeki “the Abyss”.
temēku “fervent prayer”.
enu, inu “time”; as conj. “when”.

enuma, inuma “when”. Ideogr. י.

enū Pret. ēni: “to make void, make of no effect; to vanquish, overcome, humble”. Ideogr. י. י. . Cf. Hebr. י. י. .
Nifal, Pret. in-nin-na-a, in-nin-nu-u: “to be annulled”.

eninna “now; thereupon”.
enēšu “to be weak, to decay”. Cf. Hebr. י. י. י.
enšu “weak”.

esēru Pret. ēšir: “to enclose, imprison, besiege; to take captive”. Hebr. י. י. י. י. י.
Iftaal, Pres. ulasar: “to be enclosed, besieged”.

epiru, epiru constr. st. epir; plur. epirē, epirāti: “dust”. Ideogr. י. י. י. י.
epru Hebr. י. י. י.

epēšu Pret. ēpuš; Pres. ēpuš; Imper. ēpuš, ēp-ša: Part. ēpišu: “to do, make”; pā epēšu “to open the mouth, to speak”; šarrūta epēšu “to rule a kingdom, exercise sovereignty”. Ideogr. י. י. י. י.
Iftāal, Pret. ēpapuš, ēpapuš: “to make; to deal with”. Shafel, Pret. ušēpiš: “to cause to make or build”.

epištu plur. epēšēti, ip-ša-tu: “deed, action; insignia (of dominion); occurrence”; ip-šit limulti “evil fate”.

epēšu Pret. ēpuš, 3 fem. sing. ēpuš; Imper. ēpuš; “to bewitch”; Part. ēpišu, fem. ēpišṭu “wizard, witch”.
Ishtafal, Part. fem. mušēpišṭu “witch, sorceress”.

ipšu “witchcraft”.
eṣēnu
Pret. ṣin, ṣin : “to smell”.
eṣēpu
“to add to, increase”.
Piel, Pret. uṣṣīp : “to add to”.
eṣēru
“to bind, to enclose”. Cf. Hebr. דָּשָׁן.

uṣurțu
plur. uṣurāti : “boundary, end”.
eṣēru
“to form”. Hebr. דָּשָׁן.
Piel, Inf. uṣṣeru : “to make, fashion”.
uṣurțu
plur. uṣurāti : “sculpture, relief”; uṣurti šalmi “image, statue”. Ideogr. רַרְרַר.

eklu
const. st. ekel, ekil : “field, estate, territory”. Ideogr. יֲֽקִלְּיָֽלְּי.
erū
Pret. ēri, ēri : “to be pregnant, to conceive”. Hebr. דָּשָׁן.
erū
“copper”. Ideogr. חַלָּה.
erēbu
Pret. ērub, ērub; Pres. ērub; Imper. ērub; Part. ēribu :
“to enter; to set (of the sun)”. Ideogr. יַרְרַר.
Cf. Hebr. דָּשָׁן.

Ifteal, Pret. ērub : “to enter”.
Shafel, Pret. uērub; Imper. šērub : “to make enter, to bring in”.
Ishtafal, Pret. uērib : “to make enter”.
erēb šamši “the setting of the sun, the west”. Ideogr. יָֽרְרֵשׁ פָּרָשׁ יָֽרְרֵשׁ. Cf. Hebr. דָּשָׁן, דָּשָׁן דָּשָׁן.
nīribu
“entrance”.
erēbu
Pret. ēriba, er-ba : “to increase”. Ideogr. יָֽרְרֵשׁ פָּרָשׁ יָֽרְרֵשׁ.
erinu
erēšu
“to desire, wish for”.

eriṣtu
constr. st. īrṣāt “desire”. Hebr. דָּשָׁן.
meřiṣtu
“wish, desire; desired object”.
meřīltu

erēšu
“smell, sweet savour”.
irēšu
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ešū</td>
<td>“to trouble, disturb”; Perm. ešē, ʾēši “troubled”.</td>
</tr>
<tr>
<td>ešītu</td>
<td>plur. ešāti : “trouble, disturbance”.</td>
</tr>
<tr>
<td>tēšū</td>
<td>“ruin; hurricane”.</td>
</tr>
<tr>
<td>ešgallu</td>
<td>“mansion”.</td>
</tr>
<tr>
<td>[ešēru]</td>
<td>Pret. šēr : “to be straight”. Hebr. רוש.</td>
</tr>
<tr>
<td></td>
<td>Shafel, Imper. šēšir : “to direct”; Perm. šūšur “led”.</td>
</tr>
<tr>
<td></td>
<td>Ishtafal, Pret. uššēšir; Prec. liššēšir; Part. muššēširu; Inf. šuššēšuru : “to direct, lead”.</td>
</tr>
<tr>
<td>išaru</td>
<td>fem. išartu, iširtu : “right, righteous”. Hebr. מישאר.</td>
</tr>
<tr>
<td>mēšaru</td>
<td>“righteousness”. Hebr. מישאר.</td>
</tr>
<tr>
<td>mišaru</td>
<td></td>
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<tr>
<td>ešrēti</td>
<td>see ašāru.</td>
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<tr>
<td>eššu</td>
<td>see edēšu.</td>
</tr>
<tr>
<td>eššūtu</td>
<td></td>
</tr>
<tr>
<td>etellu</td>
<td>“lord”; fem. etillitu “lady, queen”.</td>
</tr>
<tr>
<td>etillu</td>
<td></td>
</tr>
<tr>
<td>etēku</td>
<td>Pret. etēk, etik; Pres. itēk; Imper. etik : “to go, march, advance; to traverse; to go through or into, to transgress”. Hebr. בותר.</td>
</tr>
<tr>
<td></td>
<td>Ifteal, Pret. ietēk, etetik : “to go, march”.</td>
</tr>
<tr>
<td></td>
<td>Shafel, Imper. šētik; with prep. ʾilli : “to cause to depart from, to remove from”.</td>
</tr>
<tr>
<td>mētiku</td>
<td>“course”.</td>
</tr>
</tbody>
</table>

I

i | precative particle : “come!” |

ibbu | “bright”. |

ibrū | “friend”. Hebr. יבר. |

ibrūtu | “friendship”. |
igaru  plur. igarū, igarē, igarāti: “wall”. Ideogr. 𒈨𒈨; 𒈠; 𒉦.  
Cf. Hebr. יָלָי.

agurru “brickwork”.

idu  plur.  idā, idātī: “hand; side; might, strength; possession; hire, price for hire”; idi, idā “at the side of”. Ideogr. 𒍳; Hebr. י.  

idū, edū Pret.  idi; Perm.  idi; Part.  idū : “to know, take knowledge of, understand; to see, choose, elect”; ina la idi “without knowing, unwittingly”. Hebr. יִדֶל.  
Iftaal, Pret. utaddi : “to be known, to be recognised”.

iddū “pitch, bitumen”. Ideogr. 𒇨; 𒉦.  

iddišū  see edēšu.

iddiššū  see edēšu.

idlu “man, lord, hero”. Ideogr. 𒈨𒈨.  

idirtu “grief, misery”.

izzu  see ezēzu.

izziš  see ezēzu.

iku “small water-channel”.

iku see eku.

ikdu “strong, mighty, courageous”.

ikkibu “sin, fault”.

ikkaru “gardener”. Ideogr. 𒈨𒈨; 𒈣; 𒉦.  


ikribu see karābu.

ilu  plur. ilāni, ilē : “god”. Ideogr. 𒈣; rarely written 𒀀, plur. 𒈣.  Hebr. י.  

iltu constr. st. ilat; plur. ilāti : “goddess”.

ilātu “godhead, divinity”.

illārtu “bond, fetter”.

ilittu see alādu.

’iltu “bann, curse”.

iltānu see ištānu.
imḥullu “evil wind, hurricane”.
immu “day”.
immeru “lamb, sheep”. Ideogr. יֶָָּּי. Hebr. נָָּי.
imnu “right hand, right”. Hebr. יָָּי.
imēru “ass”. Ideogr. יָָּּי. Hebr. נָָּי.

ina prep. “in, by, through, during, in the time of”; sometimes written in. Ideogr. —.
inu see enu.
īnu plur. īnā, īnē: “eye; part, share”. Ideogr. יָָּי; in plur. frequently written יָָּּּי. Hebr. יָָּי.
inbu constr. st. inib: “fruit; manly strength, virility”.
inuma see enu.
inanna
inanni “now”.
inannu

isḵu see išku.
ipšu see epēšu.
isu, iṣṣu “wood, tree”. Hebr. יָָּי.
isu “scanty, few”. Cf. Hebr. יָָּי.
isṣuru plur. iṣṣurāti: “bird”. Ideogr. יָָּי.
isṣuriš adv. “like a bird”.
irṭāti plur. subs. used adverbially: “swiftly”.
irnittu “triumph, victory”.
irputu “cloud, clouds”.
urpatu plur. urpāti: “cloud”.
irṣitu “earth; district”. Ideogr. יָָּי. Hebr. יָָּי.
irritu see arāru.
irēšu see erēšu.
iršu “couch”. Ideogr. יָָּי יָָּּּי. Hebr. יָָּי.
irtu constr. st. irat: “breast”. Ideogr. יָָּי.
iāši, iāti personal pronoun: “me”.

VOBACULARY
išū Pret. (with meaning of Pres. also) īši: “to have, possess; to be”. Ideogr. מ. Cf. Hebr. פ.

išdu constr. st. īšid: “foundation; lower or hinder part”; īšid šamē “the horizon”.

išdaḥhu “bridle (?)”.

išpatu “quiver”. Hebr. רֶפֶסּ.

išku, isku “portion, possession, property”.


išaru see [ešeru].

iššakku “ruler”. Ideogr. א מ י ל.

išātu “fire”. Ideogr. א מ י ל; מ י ל, the ideogr. for Gibil the Fire-god, is also employed for išātu “fire”. Hebr. אש.

ištu prep. “from”; adv. “after”; īstu šibbi “from, out of”. Ideogr. מ י ל.

išṭānu { “north, north-wind”. Ideogr. א מ י ל ו ו.

ilmānu “one”. Ideogr. י, which with phon. compl. מ is frequently written י מ. Cf. Hebr. יшу, ימשע.


išṭēniš adv. “together”.


iāti see īāši.

itū “boundary; ordinance, law”.

iptēšu “prudent”.

itūtu see ātū.


itti prep. “with”. Ideogr. מ י ל.

U


ū’a interj.: “alas”; employed as subs. “grief, pain”.

VOCABULARY
ubānu "finger; peak, summit". Ideogr. \( \text{utivo} \).
ubāru "servant".
ugatu see agāgu.
ugallu "storm, hurricane".
udmu see admu.
uzzu see ezēzu.
ūznu constr. st. uznū : "ear; mind, attention" (cf. bāšū, šakānu). Ideogr. \( \text{gul} \), in plur. frequently written \( \text{gul} \). Hebr. \( \text{ls} \).
ūḥḥu plur. uḥḥē : "trick (?)".
uknū "lapis lazuli". Ideogr. \( \text{ulkū} \).
ukṣu "longing".
ul see alālu.
ullu demonstrative pronoun : "that".
ullū see elū.
ullānu see elū.
ulinnu a garment. Ideogr. \( \text{ul} \).
ulāpu "bond, alliance". Cf. Hebr. \( \text{leš}, \text{leš} \).
ulṣu see elēsu.
ultu prep. "from"; adv. "after, since". Ideogr. \( \text{ult} \).
umā adv. "now".
ūmu "storm". Ideogr. \( \text{ul} \).
ūmu plur. ūmē : "day"; ina ūmēšu, ina umēšuma, inu ūmēšu, inīmēšum "then, at that time"; inīstū ūmīmma "henceforth". Ideogr. \( \text{ul} \). Hebr. \( \text{n} \).
ūmišam } adv. "daily".
ūmussu
ūmatan } adv. "for a day".
ūmagtan
umāmu "beast".
ummā adv. "thus"; introduces direct speech.
ummū "mother". Ideogr. \( \text{umm} \). Hebr. \( \text{m} \).
ummānu  “craftsman”; also mār ummāni. Hebr. יָשָׁר.
ummānu  plur. ummānē, ummānātī: “tribe, people; host, forces, troops”. Ideogr. קָלָל, קָלָל קָלָל.  
ummān - manda “tribal hordes”.
ummātu “host”.
unīku  plur. unīkēti: “kid”.
unkenna “the whole; full strength”; see šakānu.  Ideogr. יָשָׁר.
unninu  see [anānu].
unku “signet-ring; sealed letter”.
unūtu  plur. unāti: “furniture, household stuff”.
usurtu  see ešōru.
ūru “enclosure, field”. Cf. Hebr. יָשָׁר.
urẖu  constr. st. uruẖ: “road”. Hebr. יָשָׁר.
urkarinnu  a precious wood. Ideogr. יָשָׁר.
urpatu  see irπitu.
urku  see arakū.
urkītu  see arakū.
urru “light, day”. Ideogr. יָשָׁר. Hebr. יָשָׁר.
urtu  see 'āru.
usū a precious wood. Ideogr. יָשָׁר.
ušultu  plur. ušlāti: “blood-vessel, channel for the blood, artery”.
ušumgallu “monster-viper”. Ideogr. יָשָׁר יָשָׁר יָשָׁר יָשָׁר.
ušmānu “camp”. Cf. Hebr. יָשָׁר יָשָׁר.
uššu  see aššašu.

B

bā'u  Pret. and Pres. iḇā': “to come, reach, go”. Hebr. יָשָׁר.
Piel-Shafel, Pret. ušba'ī: “to storm against, plunge down upon”.

bābu  plur. bābāti, bābāni: “gate”. Ideogr. יָשָׁר.  


biblu conj. st. bibil: "inclination, desire"; bibil libbi "prompting, desire of the heart".

bubūtu "hunger, famine; food, bread".

buḥalu "male beast".

baṭālu "to cease". Hebr. הֶשָּׁבָה.

baṭlu fem. baṭītu: "discontinued, at an end"; la baṭlu "unceasing".

baṭītu plur. baṭāṭi: "discontinuance, discharge"; see rašū.

bakū Pret. ībhī; Pres. ibaki; Perm. baki, 3 plur. bakū: "to weep". Hebr. הָשָׁפַף.
Iftal, Inf. bitakkū "affliction".

bikītu "weeping".

bakru "young of the camel".

bukru constr. st. bukur: "first-born". Hebr. הָבָּכָה.

balū "not to be, fade, go to ruin". Hebr. הָלֶשֶׁב.

Piel, Pret. uballī: "to destroy, bring to an end, cut off".

bala Prep. "without".

balu

bēlu Pret. ībhēl, īpīl: "to conquer, subdue, rule".

bēlu plur. bēlē: "lord"; bēl ādē "one who is faithful to commands"; bēl mamīti "one who is faithful to an oath"; bēl salīmi "ally, confederate"; la bēl kussī "one with no claim to the throne"; bēl narkabāṭi "commander of the chariots", written אֵשֶׁת הָצֹאֵל. Ideogr. הָשָׁפַף. Hebr. הָלֶשֶׁב.

bēltu constr. st. bēlīt: "lady". Ideogr. א, אפ, א. bēlūtu "lordship, rule, authority, dominion".

Bēlūtu the power or dominion of the god Bēl; written אָשֶׁת הָצֹאֵל. אפ, א. bēl-paḥāṭi "governor". Ideogr. אֵשֶׁת הָצֹאֵל אפ א. bālu "four-footed beast; cattle".

bīlūdū "divine command".
balāṭu
Pret. ībīṭ; Pres. ībālīṭ: “to live”. Ideogr. 𐤀𐤉𐤀. Piel, Pret. uballīṭ; Pres. uballāṭ; Imper. bulīṭ; Inf. bulīṭu; “to cause to live, give life to, quicken, raise to life”.

Iftaal, Pret. ubtallīṭ: “to keep alive”.

balāṭu
“life”. Ideogr. 𐤀𐤁𐤌𐤋𐤉𐤀. 

baltu
masc. plur. baltūti: “living, alive”.

baltūtu
“state of being alive”; balṭu-su-un ik-šu-da kāṭā 11-ai “my hands captured (them) alive”.

[balkatu]
Shafel, Pres. wšabalkat: “to tear down”.
Nifal, Pret. ibbalkīṭ: “to fall upon; invade; revolt against”. Ideogr. 𐤀𐤉𐤉. 

[balālu]
“to pour out”. Hebr. לָשָׁפ. 
Piel, Inf. bullulu: “to smelt; to confound”.

balru
“side, bank”.

biletu
see abālu.

banū
Pret. ībīni; Pres. ībāni; Imper. bīni; Part. bāni, bānū; Perm. bāni, fem. bānat: “to build, make, form, create, beget”. Ideogr. 𐤀𐤉𐤉. Hebr. וְ. Nifal, Pret. and Pres. ībbāni: “to be built, formed, created; to be laid (of a net)”.
Ittafal, Pret. iltabni: “to be created, restored”.

binūtu
“creation, product; building, structure”.

bēnu
“formation, origin, beginning”.

bunnannū
“form”.

nabnītu
“creation, creature”.

banū
“bright, beautiful; rich, precious”.

baḵāmu
Pret. ībkūm; Imper. buḵūm: “to tear in pieces”.

baʿāru, bāru
Pret. ībār; Pres. 3 plur. ībarrū: “to catch”.

barū
Pret. īбри; Pres. ībāri: “to see, gaze upon”.
Shafel, Pret. ušabri: “to cause to see”.

bārū
“seer”. Ideogr. 𐤀𐤉𐤉𐤋. 

bīru
“glance; midst”; ina bīri “between, in the midst”.

22*
bīrtu constr. st. bīrīt: “glance; midst; clearness (?)”; ina bīrīt “between, among”; mē bīrtu “water of clearness (?)”, i.e. water that is clear.

tabrītu “sight, wonder”; plur. tabrāṭi: “marvellous treasures”.

barū “to be superabundant”. Cf. Hebr. אְרֹם, אְרָם.

Piel-Ishtafal, Pres. ustabarri: “to be sated, to abound with”.

biriš adv. “in luxuriant pasturage”.

barbaru “leopard” or “jackal”. Ideogr. אֹחֵל וַאֲרֹם.


[barāmu] Piel: “to weave coloured threads”.

bīrmu “brightly-coloured cloth, variegated stuff”. Ideogr. בִּרְמָה. Hebr. בִּרְמָה.

bitrumu “brightly-coloured”.

barāku Pret. ībīḵ: “to flash (of lightning), to blast”.

birku “lightning”. Hebr. בָּרָק.

bīrītu “fetters”.

bašū Pret. ībīši; Pres. ībaši (rarely written īpaši); Part. bāšū, bāši; Perm. baši; “to be; to be inclined, directed”. Ideogr. בֵּיתָן.

Shafel, Pret. ušašši: “to cause to be, to create” (Ideogr. בָּאָשֶׁס, in proper names); ʾittāša ṣubšū “to commit sin”.

Ishtafal, Pret. uššabši: “to make, create”.

bušū “property, possessions”. Ideogr. בָּשָׁם, בָּשָׁה.

bašāmu Pret. ībašim: “to build, form, prepare”.

Piel, Pret. ʿbaššim: “to form”.

bašmu “viper”.

VOCABULARY

bihāllu "saddle-horse"; sometimes written with determ. 

batnu word of uncertain meaning.

batākū Pret. ʼībbiḵ : "to rend, tear; to cut off, separate". Piel, Pret. ʼubatiḵ : "to cut through, sever". Cf. Hebr. ʼāni. Nifal, Pret. ʼibatiḵ : "to be destroyed".

batku "cleft, fissure, breach"; batka ṣabātu "to close a breach, restore".

butāku "destruction".

šubtāktu "flood"; written šub-taḵ-ti, which can also be read ru-šum-ti.

bitrumu see [barāmu].

G

gabbu "all, the whole".

gabrū "answer, reply".

gabāšu Pret. igbuš : "to be firm, hard, proud".

gabšu "mighty".

gibšu constr. st. gībiš : "multitude".

gugallu "ruler, director". Ideogr. 𒈗_enum.
gādu prep. "up to; together with".

guzalū "messenger, servant, minister". Ideogr. 𒈕𒈗𒄠. guḫlu "stibium".

[galābu] Piel, Pres. ugallab : "to brand".

gallū "evil demon, devil".

galtu fem. galittu : "terrible".

gamālu Pret. igmil ; Imper. gimil : "to complete; to spare (the life of)"; with ina "to spare from". Cf. Hebr. ʾāna.

gimillu "mercy, sparing of life"; gimillu turrū "to requite, take vengeance", see tāru.

gitmālu "perfect".
gammalu  “camel”. Ideogr. ד"ל יא יק, מ"ר. Hebr. ילע.

gamāru Pret. igmur: “to complete, bring to an end”. Cf. Hebr. ימל.
Ifteal, Inf. gitmuru employed as subs. “perfection, excellence”.
Piel, Part. mugammiru: “to carry out, achieve”.

gamru constr. st. gamir: “perfect”.
gimru constr. st. gimir: “ entirety, the whole”; kal gimri “everything; the world”.
gimirtu constr. st. gimrat; plur. gimriti: “ entirety, the whole”;
kāṣāt kal gimriti “the whole of the world”.

ginū “ appointed offering”.
gunu “district (?)”.
gappu “ wing, feather”.
gipāru “ piece of land, field”.
girru “ way; campaign, expedition”.
gišparru “ snare, trap”.
gašāru “to strengthen, fortify”. Cf. Hebr. שן.
gašru “ mighty”.

gišru fem. giširtu: “ strong, powerful”.

tagšāru “ might, strength”.
gitmalu see gamālu.

D

[da'ābu] Part. dā'ibu: “to overwhelm (?)”.
dabābu Pret. idibū; Pres. idabū, idibū: “to speak, converse, proclaim; to plan, intrigue”; itti . . . täbūti dabābu “to establish friendly relations with”. Cf. Hebr. דיבא, דיבא.
VOCABULARY

dabru masc. plur. dabrūti: “mighty”.
dagālu Pret. idgul; Imper. dugul: “to look at, behold”; dāgil pāni “subject of, tributary to”.
Shafel, Pret. uṣadgil; Perm. ṣudgul: with pānu “to entrust to”.
daddaru “stink”.
dadmu plur. dadmē: “dwelling, habitation”.
Duʿāzu the month Tammuz. Ideogr. ʿרל. Hebr. דֵּד.
Dāzu דַגְוָו.
tiddāku “battle”.
dikū Pret. idki: “to summon, assemble”.
dakkassu word of uncertain meaning.
dalābu “to be in trouble”.
Piel, Part. mudallū: “to afflict, oppress”.
dalibtu plur. dalbāti, da-al-pa-a-te: “affliction”.
dalāḥu “to confuse, to disorder”; Inf. dalāḥu employed as subs. “trouble”; אֵל אל, šāru dāliḥu “disturbing wind, whirlwind”. Hebr. רָע. Shafel, Inf. šudlūhu: “to confound, destroy”.
daliḥtu plur. dalḥāti: “disturbance”.
dallalu “cripple”.
dullu “service, work, task”.
daltu constr. st. dalat; plur. dalāti: “door”. Ideogr. מ. Hebr. כָּל.
dāmu “blood”. Ideogr. מ. Hebr. דַּמָּה.
dimtu “tears, weeping”. Hebr. יַדָמְתָּה.
damāmu Pres. idammum: “to lament, moan”.
dumāmu “howling, lamentation”. 
dimmu    “column, obelisk”.
damāku    “to be friendly, favourable, propitious”. Ideogr.  
          ♚-𓊚, 𓊚-𓊚.  
          Piel, Inf. dunnku: “to make favourable; show favour”.
damku     fem. damiḵtu; plur. damkāti, fem. damkāti: “friendly,  
          good, favourable; health-giving (of water-supply);  
          trusty (of warriors)”. Ideogr. ♚-𓊚.  
damiḵtu   “mercy, favour”; plur. damkāti “good deeds”.  
          Ideogr. ♚-𓊚, ♚-𓊚.  
dumku     } “favour, good fortune; comeliness”. Ideogr.  
          ♚-𓊚.  
dunku     }  
dimtu     plur. dimāti: “pole, post”.  
dimtu     see dimu.  
dānu      Pret. idin; Pres. idān: “to judge”.  
dīnu      “judgment”. Hebr. 𓊚-𓊚.  
danānu    “to be strong”.  
          Piel, Pret. udanīn; Inf. dunnunu: “to strengthen,  
          make fast”.  
danānu    “might, power”.  
dannu     fem. dannatu; plur. dannūti, fem. dannūti: “strong,  
          mighty”. Ideogr. ♚-𓊚, ♚-𓊚.  
danniš    adv. “very much, exceedingly”; also written with  
          phonetic complement is, i.e. dannis. Ideogr. ♚-𓊚.  
dannatu   “foundation, base; distress, affliction (ideogr.  
          ♚-𓊚).”  
dannūtu   “strength, strong point, fortress”; ali dannūti “for-  
          tress, stronghold”.  
dandannu  “strong, all-powerful”.  
dunku     see damāku.  
dapnu     “strong, mighty”.  
dapinu     “strong”.

duppu "tablet". Ideogr. \[\text{ 示木} \].
dipāru plur. dipārāti: "torch". Ideogr. \[\text{示火} \].
dupšimtu plur. dupšimāti: "destiny-tablet". Ideogr. \[\text{示命} \].
dupšarru "scribe"; usually written amēlu dup-šarr.
dārū fem. dārītu; plur. dārīti, fem. dārāti: "lasting, continual, everlasting"; ana dārāti "for ever, continuously"; parak dārāti "an everlasting shrine". Ideogr. \[\text{示久} \]. Cf. Hebr. ַתָּ.
dāriš adj. "eternal"; ana dāriš "for ever".
dūru plur. dūrāni: "wall"; dūr appī lit. "the wall of the face", i. e. "the cheek"; see also bitu. Ideogr. \[\text{示户} \].
dirratu "whip (?)".
durūššu "foundation".
dāšu Part. dāš: "to tread under foot, crush, destroy".
Cf. Hebr. ַכ.
[dašu] "to abound, be luxuriant". Hebr. נַשַּׁ.
Piel-Shafel, Pret. uš-dāš-ša-a: "to cause to have in abundance, to endow with".

Z

[zābu] Pret. izūb: "to melt, dissolve". Hebr. מ.

zāzu "to divide".
Piel, Pres. uzāz: "to divide".

zaḥalū a bright stone or metal.

zakāru Pret. izzikur; Pres. izzakar: "to name, call upon, proclaim, speak, tell"; šuma zakāru "to name a name", i. e. "to bear a name, to exist". Cf. Hebr. דַּ.
Piel, Perm. zukkur: "to name"; šu-ma la zuk-ku-ru "they were not named, did not exist".
zikru constr. st. zikir: “name, speech, word, mention, renown”. Hebr. נֵבֶר.

zikaru “male; man”; zikru kardu “valiant hero”. Ideogr.

zikru יַעֲדֵי. Hebr. מֵר.

zikritu plur. zikrēti: “women of the palace”. Ideogr.

zalpu “wicked”.

zaliptu constr. st. zalpat: “wickedness, iniquity”.

zamū Piel “to exclude from”; Perm. summu “excluded from”.

zumbu (i. e. zubbu): “fly”. Hebr. בִּבּוֹ.

zamāru “to sing”. Hebr. שִׁפָּה.

zamāru “song”.

zammeru plur. zammerē: “singer, musician”. Ideogr.

zammertu plur. zammerēti: “female musician”. Ideogr.

zumru constr. st. sumur, rarely sumir: “body”.

zinū “to be angry”.

zinū “angry”.

zanānu “to rain”.

Shafel, Pres. USART : “to cause to rain”.

zanānu “to provide for, care for, support”.

zanānūtu “provision, abundance”.

ziku Pret. izik: “to blow, storm, rage”.

zūku constr. st. zūk: “foot-soldiers”; zūk šēpē “foot-soldiers, infantry”.

zakāpu Pret. izkup, ıškup: “to place, set up, erect”. Hebr.

zikkuratu “peak of a mountain; temple-tower”.

[zakātu] “to be sharp, pointed”.

zakku “sharp, pointed”.

zikku “spur”.
zāru  Pret. isīr; Pres. isīrī: “to hate, conceive a hatred for”; Part. zā'iru “enemy”. Hebr. בְּאִיר.
      Piel, Imper. zīr: “to abandon”.
zīrūtu  plur. zirātî: “hatred”.
zēru  “seed, descendants”. Ideogr. אַ, אִ. Hebr. וָ.
zarābu  “to be oppressed”.
      Piel, Pret. uzarrīb: “to oppress, afflict”.
zarbiš  adv. “in trouble”.
zurbu  constr. st. surub: “trouble, affliction”.
[zarbabu] Nifal, Perm. 3 plur. nazarbūbū: “to fume, to be furious”.

izio

[3 plur. Perm. (?) ha-ba-ṣu: “to be filled, swelled out (?)”.
habi̤tu  Pret. ihbut; Pres. ihbat: “to plunder”.
ḥubtu  constr. st. ḫubut: “booty; captives”.
ḥegallu  “abundance”. Ideogr. צ-ו-כ.
ḥadū  Pret. ihdi: “to rejoice”; with prep. ana “to rejoice in or at”; Inf. Ḫadū employed as subs. “joy”. Hebr. בַּז.
ḥadiš  adv. “joyfully”.
ḥidūtu  plur. hidātî: “joy”. Ideogr. י-ל.
ḥazānu  plur. hazānātî: “ruler, governor”. Ideogr. ח-ח-ז (?).
ḥātu  Pret. ihīt: “to see, survey”.
ḥaṭū  Pret. ihṭi; Pres. ihṭṭî: “to sin”. Hebr. אָט.
ḥiṭṭu  “sin”; bēl ḫīṭi “sinner”.
ḥīṭu  plur. ḥīṭātî: “sin, iniquity”.
ḥaṭṭu  “sceptre”. Ideogr. צ-ב-ס, צ-ג-ס.
\textit{ḥaialtu} “army, host”. Cf. Hebr. בָּיְתָא.


\textit{ḥalāku} Pret. ihliḳ: “to be destroyed; to flee”. Ideogr. וַי. Ifteal, Pret. ihtaliḳ: “to be lost”.
Piel, Pret. uhaliḳ; Prec. lihaliḳ; Part. muhaliḳu; Inf. huluka: “to destroy, cast down”.

\textit{šahluktu} “destruction”.

\textit{ḥamū} Perm. 2 fem. sing. ḥamāṭi: “to be of good cheer, be comforted (?)”.

\textit{ḥamātu} Pret. ihmuṭ; Imper. humniṭ: “to hasten”.

\textit{ḥitmuṭiš} adv. “swiftly, in haste”.

\textit{ḥamāṭu} Pret. ihmuṭ: “to burn”.
Piel, Pres. uhammaṭ: “to make glow, to light up”. Ishtafal, Part. mustāmīṭu: “to flame, burn”.

\textit{ḥamāmu} Pret. ihmum: “to rule, direct”.

\textit{ḥāmiru} see ḥā’iru.

\textit{ḥanṣu} “fifth”. Ideogr. ו. Hebr. וַיֵּשֶׁר.

\textit{ḥasāsu} Pret. iḥsus: “to think, conceive, plan, invent; to recollect, to set in the memory”.

Ifteal, Imper. hisṣas (for hilsas): “to understand”.

\textit{ḥasīsu} “wisdom, understanding”.

\textit{ḥipū} Pret. ihpi: “to shatter, destroy; to split”.

Ifteal, Pret. iptepi: “to shatter”.
Piel, Part. muhippi, muhip: “to shatter, destroy”.

\textit{ḥaṣbu} subs. of uncertain meaning.

\textit{ḥāku} Pret. ihīk: “to mingle together (intrans.)”.

\textit{ḥarū} Pret. ihri: “to dig”.

Iftaal, Pret. uhtarri: “to dig”.
Shafel, Pret. uṣahri “to cause to dig out”.

\textit{ḥā’iru} \textit{ḥāmiru} “spouse, husband”.


\[\text{ḥīrtu} \quad \text{ḥīratu}\]  
“spouse, wife”.

\[\text{ḥuribtu}\]  
“desert”. Hebr. לֹּארֹן.

\[\text{ḥarbašu}\]  
“power of striking terror, fury”.

[ḥarmaṭu]  
“to destroy”.

Shafel, Part. mušarmiṭu: “to destroy”.

[ḥarmamu]  
Shafel, Prec. lišarmim: “to overpower, destroy”.

\[\text{ḥurāšu}\]  
“gold”. Ideogr. א. Hebr. פָּשַׁט.

\[\text{ḥarrānu}\]  
“way, road”. Ideogr. ע.ֵ.

\[\text{ḥuršu}\]  

\[\text{ḥīrtu} \quad \text{ḥīratu}\]  
see ḥā’iru.

\[\text{ḥāšu}\]  
Pret. iḥšiš: “to hasten, set out, go”. Hebr. פָּשַׁת.

\[\text{ḥašāḥu}\]  
Pret. iḥšuḥ, iḥših: “to long for, desire”.

\[\text{ḥušāḥu} \quad \text{ḥušaḥḥu}\]  
“hunger, famine”.

\[\text{ḥašalu}\]  
“destroyer”.

\[\text{ḥitmuṭiš}\]  
see ḫamāṭu.

\[\text{ḥatanu}\]  
“son-in-law”. Hebr. בֵּית.

\[\text{ṭābu}\]  
Pret. iṭāb; Pres. iṭāb, iṭāb: “to be good, well-pleasing”. Hebr. בֵּית.

Piel, Part. muṭibu: “to make joyful”; Inf. ṭuḥbu (constr. st. ṭuḥ) “joy”.

\[\text{ṭābu}\]  
fem. ṭāḥtu: “good, pleasant; loud (of the voice)”.

Ideogr. א.ז.ח.

\[\text{ṭābiš}\]  
“joyfully, cheerfully”.

\[\text{ṭābtu}\]  
plur. ṭāḥtāti (?): “benefit”.

\[\text{ṭibū}\]  
“to sink”. Hebr. י.ם.

Iftaal, Pret. uṭṭibbi: “to make sink, duck under”.

\[\text{T}\]  

\( \text{tabahu} \) “to slaughter”. Hebr. יָבָשָׁי.

Piel, Pres. utabhah: “to slaughter”.

\( \text{tahu, tehú} \) Pret. î hh; Pres. î ehi, î ehi: “to draw near, approach”.

\( \text{fitu, fitu} \) “clay, mud, earth”.

\( \text{temu} \) “understanding, mind; account, instructions, command”. Hebr. יֶמֶה.

\( \text{taradu} \) “to drive away, hunt”. Cf. Hebr. רַפָּא.

Piel, Pres. utarrad: “to hunt”.

**K**

\( kí \) conj. “as, when, after, since, for”. Hebr. כָּ.

prep. “like, according to”.

\( kí'am \) adv. “thus”.

\( kíma \) prep. “like, as, according to; corresponding to, in place of”; adv. “as soon as”. Ideogr. לַ.

\( kímè \) “just as”.


Piel, Pret. ukabbis; Part. mukabbisu: “to tread down, trample on”.

Shafel, Inf. šukbusu: “to cause to tread down, to batter (of siege-engines)”.

\( kibsu \) constr. st. kibus: “footstep, tread”.

\( kibru \) constr. st. kibir: “bank (of a river)”.

\( kibratu \) plur. kibrati: “region; quarter of heaven”. Ideogr. לֶ. Hebr. לְבָ.

\( kabatu \) “to be heavy, weighty”. Hebr. לְבָ.

Piel, Pret. ukabbit, ukebit: “to honour”.

Iftaal, Pret. uktebit: “to honour”.

\( kabtu \) fem. kabittu: “heavy, weighty, pre-eminent.

\( kabittu \) with pron. suffixes kablat: “spirit, mind; midst (?)”.

\( kibatu \) “abundance, great quantity”.

kudurrū kīkī | adv. “so, to such an extent”.

kakku | “arm, weapon”. Ideogr. ר[ו].

kukku | “darkness”.

kakkabu | plur. kakkabānī: “star”. Ideogr. ל[ו]. Hebr. כוכב.

kikkišu | “reed-house”.

kālu | “to hold”. Hebr. הל. Piel, Part. mukilū: “to hold; to hold high, raise”.

kalū | Pret. ikālū, ikālā; Pres. ikallū, ikallă: “to hold back, restrain, prevent; to withhold, refuse”. Hebr. אֲלָל.

kalū | Pret. ikīlā; Pres. ikallā: “to cease, come to an end”. Hebr. אֵל.

kalū | constr. st. kal: “all, the whole”. Ideogr. כ.

kalāmū | “all, everything; of every kind”.

kališ | “altogether, completely”.

kalbu | constr. st. kalab: “dog, hound”. Ideogr. ל[ו]. Hebr. בְּכָל.

kalbannātī | (plur.) siege-engines.


Shafel, Pret. uškilil; Part. muškililu; Inf. škululu: “to complete”.

Ishtafal, Part. muštakililu, fem. muš-lak-li-la-at: “to carry out, fulfil”.

kullatu | “totality, all, the whole”; also written kul-la-la-an.

kilallān | “both; on both sides”.

kilallē | see kalū.

[kalāmū] | Piel, Pret. ukallim; Inf. kullumu: “to cause to see, show to, display”.

[kalmū] | Nifal, Pret. ikkīlīmi: “to look upon”.

kališ
see kalū.

kamū
Pret. ikmi, ikmu; Pres. ikammi: “to conquer, overcome, take captive”.

kamū
plur. kamūti: “bound, captive”.

kamūtu
“captive, condition of imprisonment”; kamūtu ilki “as a prisoner he took him”.

kamātu
“enclosure”.

kī’am

kīma
see kī.

kīmē

kīmu
“family”.

kimtu
“family”.

kamālu
Pret. ikmil: “to be angry”.

kimiltu
“anger, wrath”.

kummu
“thy, thine”.

kamāsu
Pret. ikmis: “to bow oneself, to bow down”.

Iftaal, Pret. uktammis: “to be bowed down, overwhelmed”.

Ishtafal, Pret. uštakmis: “to cause to bow down”.

kamāru
“to strike down”; Inf. used as subs., e.g. ka-mar-šu-nu aš-kun “I struck them down”.

kamāru
“net”.

kamāris
adv. “in a net or snare”.

[kamāru] Piel, Inf. kummuru: “to make plentiful”.

Iftaal, Prec. lik-lam-me-ra: “to be made plentiful”.

[kamātu]
see kamū.

[kamūtu]
see kamū.

[kānu] Piel-Shafel, Pret. uškān: “to humble oneself, make obeisance”.

kānu
Pret. ikān; Pres. ikān; Perm. kām, kēn: “to stand, be established, be firm, endure”. Ideogr. ᴯ, ᴰ. Hebr. ᶪ.
Piel, Pret. ukin; Part. mukinnu; Perm. kun; Inf. kunnu, constr. st. kun: “to set, fix, make firm, hold fast, found, establish, appoint, arrange”; kun libbi “truth, constancy”.

Iftaal, Pret. uklu: “to set, fix, arrange”.

kaianu “continuous, enduring, imperishable”.
kaian
kaiana { adv. “continuously”.
kaianamma

kīnu “firm, sure, established, true”. Ideogr. ע"א ד"ל.
Hebr. ל"ד.

kīniš adv. “truly, legitimately, carefully”.
kittu “right, justice”.

[kanū] Piel, Pret. ukanni: “to prepare carefully”.
kīnātūtu “service; servants”.
kanāku Pret. iknuk: “to seal”.
kunukku “seal”. Ideogr. מג"כ מ"כ.

kanānu “to crouch down”.
Piel: “to press down”; Perm. kunnu “bowed, crouching”.

kanāšu Pret. iknuš: “to bow down, submit”.
Iftéal, Perm. kitnušu “subject”.
Piel, Pret. ukanniš: “to force into submission”.
Shafel, Pret. uśakniš, uśikniš; Part. muśaknišu: “to cause to submit, bring into subjection”.

kanšu adj., plur. kanšuti: “subject”.

kasu “to bind, take captive”.
Iftéal, Pret. iktasi: “to bind, fetter”.
Iftaál, Pret. uklassa: “to be bound”; ideogr. צ (?),
e. g. צ מ"כ = uklassa (?).

kasītu “fetter, bonds”.

kasū Pret. ikṣu: “to cover, to hide oneself”. Hebr. מ"פ.
Iftaál, Pres. uklassi: “to serve as a hiding-place for”.

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kisukkiš adv. “in confinement”.
kusapu subs. of uncertain meaning.
kusariƙku “ram (?)”; plur. written ku-sa-rík-ki.
kapādu Pret. ikapad: “to plan, think, consider, ponder on”.
kappu (i.e. kanpu) “wing”. Hebr. קפ.
kippāti (plur.) “the ends (of heaven and earth)”. Cf. Hebr.


kappu “hand”. Hebr. קפ.
kaparru “sheep-boy”.
kupru “bitumen”. Ideogr. קפ. Hebr. קפ.
kiṣṣu “dwelling, hall”.
kāru “wall”. Ideogr. קל.
[karū] “to fetch, bring”.
Iftear, Pret. ikteri: “to summon”.

kirū “plantation, garden”. Ideogr. קפ.
karābu Pret. ikrub; Pres. ikarrab: “to be propitious, bless, pay homage to”.
Iftear, Pret. iktarab: “to be propitious, to pay homage to”.

ikribu “prayer”.
karāmu “to cast down, overthrow”.
karmu “ruin”.
karmiš adv. “like a ruin”.
karmūtu “ruin”; for karmūta šuluku see alāku.
karmatu “food, sustenance, support”.
karānu “wine”. Ideogr. קפ.
kurunnu  "sesame-wine". Ideogr. 𓊪𓊫𓊧.
karru  "costly raiment".
karšu  "belly". Cf. Hebr. 𐤃𐤁.
karašu  "destruction".
kišibbu  "seal".
kašadu  Pret. ikšud; Pres. ikašad; Imper. kušud: "to reach, come up to, draw near, approach, come; to seize, take, attain to; to conquer, overcome". Ideogr. 𓊧.  Piel, Imper. kuššid: "to attain to, secure". Shafel, Pret. ušakšid: "to cause to attain; to cause to conquer"; with kātu "to cause the hand to conquer, to deliver into the hand".
kišittu  "booty; possession; prisoners".
kišādu  "neck; bank of a river". Ideogr. 𓊱.
[kašāru]  Pret. ikšir: "to repair, set up again".  kašāšu  Pret. ikšaš: "to assemble, collect(?)."  kiššatu  "host, totality, the world". Ideogr. 𓊪𓊪, _ls, 𓊪.  kašūšu  "darling, beloved".  kišittu  see kašādu.  kištu  plur. kišātu "wood, forest".
kātu  fem. kāti, kāši; plur. kātnu, kāšunu, personal pronoun: "thee, you".  kāšu  kāša  kitū  "cloth". Ideogr. 𓊪𓊪𓊣, 𓊣.
VOCABULARY

katāmu  Pret. *iktum* : “to cover; to close (the lips); to overwhelm”.
Piel, Inf. *kuttum* : “to cover completely”.

*kuttum*  “covered, hidden”.

kitru  “alliance”.

katru  “gift, present”.

L

lā  negative particle : “not”.  Hebr. ל.

[Iē’u]  Pres. *i’i* : “to be able”.

lītu  “strength, might; triumph, victory”.
lā‘ātu  “full extent (?)”.

[lē’u]  “to wish”.

multa‘ūtu  “will, pleasure, determination”.

lū  precative particle; particle of emphasis used with 3 and 1 pers. sing. and plur.  Hebr. ל.

lū  conj. “or”; lū . . . lū . . . , lū . . . ū . . . , lū . . . ū  “either . . . or . . .”.

lū  “wild ox”.

littu  “wild cow”.


libbātu  “anger”.

libbu  “heart; womb, bowels, courage”; ina libbi, libbi, libbū “in, in the midst of”; ana libbi “against”.  Ideogr. בפ.  Hebr. ל, נב. 

liblibbu  “offspring, descendant”.

lubultu  see labāšu.

labānu  “to lay or cast flat”.

labāru  Pret. *ilbur, ilbir* : “to grow old”.
Shafel, Pret. *ušalbir*; Pres. *ušalbar* : “to cause to become old, to prolong; to grow old”.

labariš adv. “into old age”; labariš alāku “to become old”.

labāšu Perm. *labīš*, 3 plur. *lab-šu* : “to clothe oneself, be clothed”; *ulāpa labāšu* “to enter into an alliance”.
Hebr. שִׁבָּחָה.
Iftéal, Perm. *lībuš* : “to be clothed”.
Shafel, Pret. *ušalbiš* : “to clothe”.

lubāšu “garment”.
lubuštu “garment”.
lubultu “garment”.
nalbašu “robe, garment”.

labuttū “ruler, governor”.
libittu see *labānu*.
lītu “hostage”.
laḷī “fulness, abundance”; la-li-e balāṭi “the fulness of life”.

līlātu “evening”. Hebr. לילה.
Shafel, Pres. *ušalmi*; Inf. *šulmī* : “to enclose, catch”.
līmu “period; eponymy”.
līm “thousand”.
lim “neighbourhood”.
limētu “neighbourhood”.

līmēnu “to be evil”.
VOCABULARY

limnu fem. limuttu; plur. masc. limnati, fem. limniti: “evil, wicked, hostile”. Ideogr. 𐤀𐤉𐤀𐤃. limniš adv. “evilly, terribly”.
limuttu “evil, misfortune”. Ideogr. 𐤀𐤉𐤀𐤃, 𐤀𐤉𐤀𐤉𐤂. lumnu constr. st. lumnu: “evil, wickedness, evil purpose”.
lumāšu plur. lu-ma-ši: certain stars.
lasāmu “to gallop”.
līplīpi “descendant”. Ideogr. 𐤀𐤉𐤀𐤀𐤃𐤀𐤋𐤀𐤇. lapsātu Pret. iiput: “to turn, overturn, destroy”. Hebr. סַלְלָלָל. lāpātu Shafel, Pret. usalpit: “to destroy”.
šalpātu “destruction; misfortune”.
lakū, likū Pret. ilki, ilkā; Prec. iliṣki, ilikki; Imper. ilki; Part. iliṣki, fem. li-ka-at, li-kat: “to take, catch, receive”. Ideogr. 𐤀𐤉𐤀𐤐. Hebr. מַלְלָל. Iftéal, Pret. ilekki: “to take possession of”.
lišānu plur. lišānati: “tongue, speech, nation”. Ideogr. 𐤀𐤉𐤀𐤌. Hebr. שַׁלְלָל. lišānu
la’ātu see [lē’u].
lītu see 었던.
littu see לו.

M

ma enclitic particle of emphasis: the forms me, mē, mi
and mu also occur.
ma enclitic particle: “and”.
mā adv. “thus, as follows”; introduces direct speech.
Part. māguru, plur. māgirē “obedient”.
migru constr. st. migir: “darling, favourite”.
magšāru see gašāru.
ma‘ādu | Pret. im‘id, imid; Pres. ima‘id: “to be numerous, many, much, to swarm”. Cf. Hebr. יָמִּי.
mādu | fem. ma‘attu, mattu; plur. ma‘adūti, fem. ma‘adāti: “many, much”.
ma‘adiš | adv. “greatly, exceedingly, much”; ana ma‘adiš “in great numbers”.
mu‘du | plur. mu‘dē: “abundance”.
madādu | Pret. imdu; Pres. imanda: “to measure”. Hebr. דַּמָּה.
madatu | see nadānu.
madattu | see nadānu.
mēḥū | “storm, tempest”.
maḥḥū | fem. mahhātu: “prophet, prophetess”.
maḥḥūtaš | adv. “like one possessed”.
muḥḥu | ina muḥḥi, ana muḥḥi: “on, upon; concerning; to, towards; against”.
muḥḥu | “skull”.
maḥḥāsu | Pret. imhāsu; Pres. imahhāsu: “to smite”. Hebr. מֶהֶשָׁא. Ifteal, Pret. imdāhiṣ, imdaḥhīṣ: “to fight”; Part. plur. mundāḥhīṣe, mundahhē “warriors”; Inf. mithūsū employed as subs. “battle, attack”.
maḥāru | Pret. imhur; Imper. muḥur: “to correspond to, rival; to oppose, fight; to go or come before; to pray to; to take from; to receive favourably; to be first, to have preeminence”; Part. māhiru “opponent, rival”; lā maḥār (Inf.), la mahra, lā mahri “invincible”.
Ifteal, Perm. mithur: “to correspond to, to lie over against”.
Piel, Pret. umahhrir, umahrir; Prec. limahhir: “to, come before; to bring before, offer”; Inf. mubhuru employed as subs. “offering”, e. g. muḥ-hu-ru u-ma-hir “I offered an offering (libation)”.
Shafel, Pret. ʾušamḥir: “to seek out, visit, punish”.
Ishtafal, Pret. ʾušamḥir: “to set, place”.
Nifal, Pres. immahar: “to be equalled”.

**mahāriš** “against; in greater degree than, surpassing”.

**mahru** constr. st. maḥar: “front”; maḥri, maḥar, ana maḥri,
in maḥri “in front of, before, against”; adi maḥri
“into the presence of”; ʾālik maḥri “predecessor”;
šarru šu-ut maḥ-ri, šar maḥar “a former king”.

Ideogr. یـ.

**maḥru** fem. maḥritu; plur. masc. maḥrīt, maḥrītu: “first,
former”.

**miḥru** “battle, storm”.

**miḥirtu** “front”; constr. st. miḥrit, miḥrat employed as prep.
“before, over against”.

**muḥru** constr. st. muḥur: “homage”.

**mithariš** adv. “together”.

**tamḥaru** “battle”.

**miṭṭu** “club (?)”. Ideogr. بـ َـ َـ ـ.

**mekū** word of uncertain meaning.

**maksu** “bond, fetter”.

**makkūru** “property, possessions”. Ideogr. ة َـ َـ ـ. Cf.
Hebr. רִבְב.

**namkuru** “property”.

**nakkuru**

**malū** Pret. imli: “to fill; to be full, to be full of, to
be fulfilled”. Hebr. רִבְב.

Ifteal, Pret. imtali: “to be filled with”.

Piel, Prêt. and Pres. ummalli, u-mal-lu-u, u-ma-al-la-a:
“to fill up”; with kātu “to fill the hands with,
deliver into the hands of, invest with”.

Iftaal, Pret. um-ta-al-la: “to fill with”.

Piel-Shafel, Pret. ʾušmalli: “to fill”.
malū constr. st. mal: “fullness”; mal, mala, mala ša “as many as, as much as”. Hebr. נָלָה.
malū fem. malītu: “full”. Hebr. נָלָה.
mīlu “flood, stream”.
malaḥu “sailor”. Ideogr. אָלָה אָלָה אָלָה. Hebr. נָלָה.
malāku Pret. imlık: “to counsel, take counsel”; malāku milku “to come to a decision”, e.g. mi-liḵ-šu mil-ku (Perm.) “he came to a decision”. Cf. Hebr. נָלָה.

If the word list were to continue, it would likely include more vocabulary entries, similar to the ones provided in the excerpt. The entries would consist of Hebrew terms alongside their definitions, translations, and sometimes etymologies or comparisons.

malikū see alāku.
mīlu “troop, gang (?)”.
melammu plur. melammē: “brightness, splendour, majesty”.
malmališ adv. “into two parts, asunder”.
mulmulu “dart, spear, javelin”.
malāsu Pret. imlus: “to pluck out”.
multa’ūtu see [lē’u].
mama see manma.
mima see minma.
mimma see minma.
mimmū see minmū.
mamman see manman.
mummu “uproar, confusion”.
mamītu see amū.
mānū Pret. imnu; Pres. inanu, imani: “to count, reckon,”
allot; to 'recite (an incantation)”; ana là manū (Inf.) “without number”. Hebr. נֶפְלָה.

mēnu “number”.

minātu plur. minātī: “number; space, period”.

manū “maneḥ”; generally written אֵלֶּה. Hebr. אֵל.

minū gen. minē, minā; acc. minā, interrogative pronoun: “what?”.

mandattu see nadānu.

manzazu see nazāzu.

manzaltu see nāzu.

manāḥtu see nāhu.

manāma indefinite pronoun: “anyone”; with negative “no one”.

manma indefinite pronoun: “anyone, any”.

minma indefinite pronoun: “anything, everything, whatever”; mimma šumšu “everything that bears a name, i.e. that exists; everything, various objects, of every kind”.

mimmū indefinite pronoun: “anything, whatever, all of”; also “something of, a little of”, e.g. mimmū šēri “early dawn”.

mimmū indefinite pronoun: “anything, whatever, all of”;

manman indefinite pronoun: “anyone”; with negative “no one”.

mammu interrogative pronoun: “who? whom?”.

minūtu see manū.

misū Pret. imsi: “to wash”. Piel, Prec. limissi: “to wash clean, purify”.

[masāku] Shafel, Pres. uṣamsak: “to withhold, keep back, conceal”.

Ishtafal, Pres. uṣtamsak: “to be kept back, hindered”.

musarū “inscription”.

mušarū
[māšu]  Perm. mīš : “to be little, to be less (?)”.

mašū  Perm. maši : “to be wide; to be enough, sufficient”.

[mašāru]  Piel, Pret. umāššir : “to divide”.

[mašāru]  Nifal, Pret. immašir : “to be banded together (?)”.

mišru  constr. st. mišir; plur. mišrātu, mišrēti : “boundary; section; territory”.

maššaru  maššartu  see našāru.

mašartu  mašātu  Pret. inḵut : “to fall, fall upon”.

Ifteal, Pret. intaḵut : “to fall”.

Shafel, Pret. ušamḵit, ušimḵit; Part. mušamḵitu : “to overthrow”; Inf. ūmḵutu (ideogr. 𒃭) employed as subs. “conquest”.

makittu  “ruins”.

miḳtu  constr. st. miḳit : “chasm, abyss”.

māru  “to send”.

Piel, Pret. uma’ir; Pres. uma’ar, umār : “to send; to rule; to command, to commission”; Inf. mu’uru employed as subs. “rule, lordship”. Ideogr. 𒇺, 𒇱.

Iftaal, Pret. uma’ir : “to command, enjoin upon”.

tamartu  “present, gift”.

māru  plur. mārē : “son”; mār māri “grandson”; mārē ali “townsfolk”. Ideogr. 𒇱, 𒇱, 𒇱.

mārtu  constr. st. mārat; plur. mārāti : “daughter”. Ideogr. 𒇱 𒇱.

mārūtu  “sonship”. Ideogr. 𒇱 𒇱, 𒇱.

mār-šipri  “messenger, envoy”; written 𒇱 𒇱 𒇱 𒇱, 𒇱 𒇱 𒇱 𒇱.

mēriltu  see erēšu.

mirānu  “power (?)”.

marāšu  Pret. imras : “to be steep, difficult; to be strong”.

marṣu  masc. plur. marṣūti : “steep; difficult, grievous”.
marāšu  Perm. mariš : “to be sick”.
Ifteal, Pres. imtaraf : “to be or fall sick”.
Shafel : “to make sick”; Perm. šumrus “sick, afflicted”.

marṣu “sick, woeful, afflicted”.

marṣiš adv. “afflicted, in tribulation”.

marāru “to be bitter”. Hebr. כָּר עַל.
Shafel, Pret. usamrir : “to make bitter, to cause to rage (of weapons)”.  גָּר עַל.

martu “gall”. Cf. Hebr. כָּר עַל, כָּר עַל.

namurratu constr. st. namurrat : “anger, rage”.

mu’irrūtu see ‘āru.

marṣu fem. maruštu : “evil”; the fem. maruštu is also employed as subs. “sorrow”.

mērištu see erēšu.

martu see marāru.

mašû Pret. imši : “to forget”.
Nifal, Pret. immaši : “to be forgotten”.

mūšu “night”.

mušitu plur. mušāli : “night”.

mūšabu see ašābu.

mašādu “to overcome”.

Iftaal, um-daš-sad : meaning uncertain.

mašdū word of uncertain meaning.

mašāḥu Pret. imšuḥ : “to measure”.

mašku constr. st. mašak : “skin, hide”. Ideogr. מָשָׁק.

mašālu “to be like”. Cf. Hebr. מָשָׁל.
Piel, Pret. umaššil : “to make like, to imitate”. Shafel, Inf. šumšulu : “to make like, to divide into equal parts”.

mišlu constr. st. mišil : “half”.

tamšīlu “likeness, image”.

mašlu constr. st. mašal : “whole”.

[mašaru] Piel, Pret. umaššir; Prec. limešir; Pres. umaššar; Imper. muššir: "to leave, forsake, abandon; to loose, to let go free; to permit, allow; to cease".
Iftaal, Pret. umdaššir: "to let loose".

mēšaru see [ešēru].
mišaru see musarū.
mušarū see musarū.
mušītu see mūšu.
mati "when?"; adī mati "how long? when?". Hebr. יָמִי.
matīma "whenever"; ana matīma "for ever, always".
mātu plur. mālātī: "land". Ideogr. א, י, י, י.
mātu Pret. imūt; Pres. imāt: "to die". Hebr. יָמָה.
Iftaal, Pres. imtūt: "to die".
mītu plur. mītūtī, mi-tu-la-an: "dead".
mūtu "death".
mutu "man, husband". Cf. Hebr. יֵנְקָה.
mitḥariš see maḥāru.
mitlūtu "might, power".
matīma see mati.
matku "sweet drink, mead". Cf. Hebr. יֵנְקָה.
mētiku see etēku.
muttu "front".
muttiš "before".
muttatū "countenance, face".

N

ni enclitic particle, appended to verbs especially in relative sentences.

nītu "enclosure".
nabū Pret. iši; Pres. inambi; Imper. iši; Perm. nabi: "to call, name; to command; to appoint, proclaim";
šuma nabû “to be named, bear a name, exist”.

Cf. Hebr. נַבּוּ.

Ifteal, Pret. iltabi : “to name, call by name”.

Piel, Pret. unambi, unamba : “to cry aloud, lament”.

“number”.

nību constr. st. nībit : “name; chosen one, elect”; nibit šumi

“mention of the name, name”.

nibḫu “enclosure (?)”.

nabālu Pret. ibbul, ibul : “to destroy”.

Ifteal, Pret. and Pres. iltabal : “to destroy; to steal (?)”.

nuballu “talon, claw (of an eagle)”.

nablu “flame”.

nabnītu see banū.

nibartu see ebēru.

nibirtu see nabū.

nagū plur. nagē : “region, district, land”.

nagbu constr. st. nagab : “the whole”.

nagāgu Pres. inagag : “to cry, to bellow”.

nādu Prec. 3 plur. ī-na-du; Pres. ina‘ad, i-na-du : “to exalt,

praise”.

Ifteal, Pret. iltā‘id : “to exalt, glorify; to exalt oneself”; Part. mutta‘īdu “arrogant”.

nā‘īdu “exalted”. Ideogr. לַזְפֵנָה, יְזֵנָה.

nādu “exalted”.

tanattu plur. tanādātu : “glory, honour”.

“glory, honour”.

nadū Pret. īddī; Pres. inadi; Imper. īdī; Perm. nadi : “to

throw, cast, cast down; to lay (a foundation), to

set or place (a dwelling), to found (a shrine);

to dispense (commands); to raise (a cry), to re-
cite a spell or incantation (ideogr. לַזְפֵנָה). Ifteal, Pret. iltādi : “to lay, bring upon”.

nibittu
Iftaneal, Pret. ittanamdî : “to utter (a spell)”.
Nifal, Pret. innadi : “to be cast”.

nadānu

Pret. ıddin; Pres. inaddin, inamdin, iddan : “to give, deliver, grant, allow; to sell; to make, create”; nadān (Inf.) šatti “yearly gift”. Ideogr. נ. Cf. Hebr. כ.

Ifteal, Pret. ittadin : “to hand over”.

nudunnū “gift”.

mandattu madattu

“tax, tribute”.

madatu

nadru plur. masc. nadrüti : “fierce”.
nazāzu

Pret. ıṣṣiz; Pres. ıṣṣaz; Imper. ıṣiz : “to stand, stand up, take one’s stand”. Ideogr. ך. Ifteal, Pret. ıntoziz : “to stand, take one’s stand”.

Shafel, Pret. uṣṣiz, uṣṣiz, uṣṣiz : “to set, set up, fix, establish”.

manzazu “place, station, resting-place”; man-za-as bāb e-kur “that stood before the gate of the temple”.

manzaltu (i. e. manzaltu) : “place, position”.

šēzuzu

masc. plur. šēzuzūti : “erect, reared on end”.
nāḥu

Pret. ināḥ : “to rest; to be appeased”. Hebr. י. Piel, Pret. unāḥ;Prec. lināḥ; Inf. nuḥḥu : “to bring to rest, compose, pacify; to overpower, conquer”.

nīḥu fem. nīḥtu : “quiet, peaceful”.
nīḥtu “rest”.

manāḥtu “couch”.
niḥēsu

Pret. ıḥḥis; Pres. inabhis, inambis : “to subside; to go, depart”.

Ifteal, Pret. itṭelhis : “to retreat”.

nuḥšu “abundance”. 
**VOCABULARY**

**naṭālu**  
Pret. *ittul*; Pres. *inaṭal, inaṭal*: “to look, behold, gaze, look up, glance”.

Ibleal, Pres. and Pret. *itṭal*: “to look upon, see”.

Istaneal, Pres. *itṭanāṭal*: “to gaze”.

**niṭlu**  
constr. st. *niṭil*: “look, sight”.

**nakkur**u  
see *makkuru*.

**nikiltu**  

[nakāmu]  
“to heap up”.

Piel: “to heap up, hoard”; Perm. *nukkum* “stored, heaped up”.

**nakmu**  
“heaped up, hoarded”.

**nakamtu**  
plur. *nakamāṭi*: “treasure”; *bit nakamti*, plur. *bit naka-

**nakāsu**  
Pret. *ikkis*: “to cut off, to cut down”.

Piel, Pret. *unakkis*; Imper. *nukkis*: “to cut off, tear off”.

**niksu**  
constr. st. *nikis*: “cutting off; breach”.

**nakāru**  
“to be altered; to be hostile”. Cf. Hebr. לְכַד, לְכִּד, לְכָד.

Istaneal, Pres. *ittanakkar*: “to be hostile”.

Piel, Pret. *unakkir*; Pres. *unakkar*: “to alter, change (trans.)”.

Istaff, Pres. *uttakkar*: “to be altered”.

**nakaru**  
“hostile; foe”.

**nakiru**  

**nakru**  

**nakriš**  
adv. “as a foe, with hostile intent”.

**nuṅkur**tu  
“hostility”. Ideogr. א נ.

[nālu]  

**nalbašu**  
see *labāšu*.

[namū]  
Piel, Pret. *unammi*: “to destroy”.
nimedu see emedu.
namkuru see makkuru.
nimeku see emeku.
namaru Pret. immir: “to shine, be bright”.
Piel, Pret. unammir; Pres. unammar; Imper. nummir: “to make bright, to give light to”.

namru fem. namirtu: “bright”.
namirtu “brightness, light”.
namrirru “brightness”.
nammaššu “beast”.
nini see aninu.
ninu

nunu “fish”. Ideogr. וְ.

nun-amēlu “fish-man”. Ideogr. וְ (אָמֶלָו).
nindabū “offering, free-will offering”. Ideogr. (< שֶׁמֶלֶת).
Cf. Hebr. נֶפֶל.
nannaru “light”.
nisū Pret. issi: “to retreat, recede from”. Hebr. יָשָׁה.
nisiggu “spoil from hunting (?)”.
nasāhu Pret. issuḥ; Pres. inassah: “to tear away or out, to carry off, remove”. Hebr. יָשָׁה.
nasāku Pret. issuk: “to set in position, to grasp (a weapon)”.
nismatu “will, purpose”.
nasāku “to glorify, extol”.
nasku “lordly, magnificent”.
nisiktu “splendour, costliness”; nisikti, abnē nisikti, nisikti
abnē “precious stones”.
napāhu Pret. ippuḥ: “to flame or shine forth”; ideogr. ה, e.g. napahuḥa itu Šamšiši “sun-rise, the east”. Cf. Hebr. מָדָי.
napharu see paḥaru.
napašu “to breathe, breathe freely”. Cf. Hebr. בָּשָׁה.
Piel, Inf. nappašu: “to let breathe, to give ease to”.

VOCABULARY
**VOCABULARY**

**napištu**

**nappašu**
“air-hole, window”.

**naptanu**
see *patānu*.

**našu**
constr. st. *naš*: “portion of an eagle’s wing, wing-feathers”.

**[našālu]**
“to sink (?)”.
Shafel, Pret. *ušamsil*: “to cause to sink”.
Ishtafal, Pret. *ultamsil*: “to cause to sink”.

**našmadu**
see *šamādu*.

**našāru**

**niširtu**
“watching, guarding; store, treasure”; *bit niširti* “treasure-house”; *amāt niširti* “hidden word, secret”.

**maššaru**
“watchman”.

**maššartu**

**mašartu**

**nāku**
Pret. *ināk*: “to lament, wail”.

**nakū**

**nikū**

**nāk-mē**
“irrigator”. Ideogr. Verts. ʮʮ ʮʮ. ʮʮ. ʮʮ.

**nakbu**

**nakāru**

nāru  Pret. inār, inēr; Imper. nēr: "to slay, destroy, vanquish".

nēru  "destroyer".

narū  "inscribed tablet of stone".

nīru  "yoke". Ideogr. חָלָה חָלָה חָלָה חָלָה.

nūru  "light".

narābu  Piel, Part. mu-nir-bu "destroyer".

nurbu  constr. st. nurub: "fragment, piece".

narbū  see rabū.

nirbū  see erēbu.

nīribu  see erēbu.

narkabtu  see rakābu.

narāmu  see rāmu.

narāmtu  see rāmu.

niraru  "helper"; occurs in a number of proper names, e.g. Rammān-nirari.

niāši  personal pronoun: "us".

niāti  

nāšu  Pret. ināš: "to totter, be in ruins; to slip".

našū  Pret. išši; Imper. išši; Part. nāsū, constr. st. nāš; Perm. naši: "to raise, bear up; to bear, carry, bring; to carry off, capture"; with tambaru "to make ready for battle". Hebr. יַבְרָה.

Iftēal, Pret. ittāši: "to raise, bring; to raise, cast (the eyes)".

nīšu  "raising, invocation"; nīš hāti "raising of the hand, invocation, prayer".

nišitu  constr. st. nišīt: "darling".

nēšu  "lion". Ideogr. יָרָה יָרָה יָרָה יָרָה.

nišu  "people"; plur. nišē: "peoples; men, mankind". Ideogr. יָרָה יָרָה יָרָה יָרָה.
našāku  "to bite". Hebr. וַעֲבָר.  
Piel, Pres. unaššak : "to bite, tear".

našāku  Pret. ʾissāk : "to kiss". Hebr. יִשָּׁק.  
Piel, Pret. unaššik : "to kiss".
Nifal, Pret. 3 plur. in-niš-ku : "to press on, jostle one another (?)".

našru  "eagle". Ideogr. יָנָש. Hebr. רֶנָש.  

nišittu  see našū.

niāti  see niāši.

natū  "to strike".  
Piel, Pret. unattī : "to smash, shatter".

nītu  see nē’u.

natāku  Ifreal, Pret. ʾillātak; Prec. ʾillatuk : "to dissolve, melt, disappear". Cf. Hebr. כָּפָר.

S

sība  
sībi  

fem. sībīlītu : "seven". Ideogr. ש, ש. Hebr. שֵׁשׁ.

sībū  "seventh". Ideogr. ש.

sabāsu  see šabāsu.

sagū  "to starve, be in want".

sādū  Pret. isād : "to destroy".

sadāru  Perm. sadīr : "to set oneself in battle array; to carry on (a rebellion)".

sidru  "line of battle". Cf. Hebr. חַלֶל.

[saḥū]  Perm. siḥi, 3 fem. sing. si-ha-ti : "to disappear, cease; to revolt".  
Piel, Pret. usahhtī : "to destroy, blot out, overthrow".

siḥu  "revolt, rebellion".

saḥālu  Pret. isḥul : "to pierce".

saḥmaštu  "rebellion".

saḥāpu  Pret. isḥup : "to overwhelm". Hebr. חַפָר.


**VOCABULARY**

**saḥāru**  
Pret. *iṣḥur*: “to turn, turn towards; to surround, harass, infest”. Cf. Hebr. רֵעַ.

Ifstal, Pret. *issahur*, *issahra*; Pres. *i-sah-ha-ra*: “to return”.


Ishtafal, Pret. *uštashir*, *uštashir*: “to cause to surround, to surround with”.

Nifal, Inf. *nashur*: “to be turned, to turn oneself (from anger)”.

Ittanafal, Pres. *ittanashar*: “to turn oneself towards”.

**siḥru**  
constr. st. *siḥir*: a precious stone.

**siḥirtu**  
“enclosing wall; neighbourhood; full extent, whole”;  
*ana siḥirtišu* “in its full extent”.

**sukkalnu**  
“minister, servant”. Ideogr. אִירַךְ.

**sikkūru**  
“bolt”. Ideogr. אִירַךְ אִירַךְ אִירַךְ אִירַךְ. Cf. Hebr. רֵעַ.

**sakāpu**  
Pret. *iṣkip*; Pres. *isakip*: “to cast down, overthrow; to cast oneself down, to rest”.

**[salū]**  
Pret. *is-lu-u*: “to cast off (a yoke)”. Cf. Hebr. רֵעַ.

**[salū]**  

**taslitu**  
“prayer, supplication”.

**teslitu**  

**salāmu**  
Pret. *iṣlim*; Imper. *silim*: “to deal favourably with, be gracious”.

**salīmu**  
“mercy; alliance, confederacy”.

**salīmiš**  
“favourably, mercifully”.

**salmu**  
subs. of uncertain meaning, occurring in phrase  
*ā-ṣar sa-al-me*.

**suluppu**  
“date”. Ideogr. מָעִיר לְבִּימָא.

**salatu**  
“household”.

**summatu**  
plur. *summāti*: “dove”. Ideogr. אִי לְבִּימָא.
**VOCABULARY**

**simtu**  
see *asāmu*.

**sinuntu**  
"swallow". Ideogr. יָּאִּים יָּאִים.

**sinniš**  
"female, wife". Ideogr. שָׁנָה.

**sinništā**  
"female, wife". Ideogr. שָׁנָה.

**sanāku**  
Pret. *isnih* : "to oppress; to hold fast".

**sunku**  
"want, hunger".

**sisū**  

**sipū**  
"to pray".

**sapāhu**  
"to loose, scatter, bring to naught"; Perm. *saphā*  
"loosened".


Nifal, Pret. *issaphā* : "to be scattered".

**sapānu**  

**sippu**  
plur. *sippē* : "threshold".

**saparu**  
"net".

**sapariš**  
"in a net".

**sakāru**  
Pret. *iskur*, *iškur* : "to speak, to command".

Ittafal, Pret. *ittaškar* : "to speak".

**sikru**  
constr. st *sikir*, *sekar* : "word, command".

**sekru**  
constr. st *sikir*, *sekar* : "word, command".

**surkīnu**  
"drink-offering, libation".

**sarāru**  
"to oppose, resist". Hebr. פַּעַל.

**sērāš**  
"sweet drink, mead".

**šīrīs**  
"sweet drink, mead".

**siššu**  
"sixth". Ideogr. וּ. Hebr. תִּשְׁה.

**sītu**  
masc. plur. *sittūti* : "the others, the rest".

**sittu**  
masc. plur. *sittūti* : "the others, the rest".

**sattukku**  
"regular offering". Ideogr. לָּאִים לָּאִים.
pū  “mouth; word, command”. Ideogr. ֶל. Hebr. הֶפָּר.
pagru  constr. st. pagar: “body, corpse”. Hebr. הַפָּר.
padū  Part. pādū: “to loose, to free”; lā pādū “unspiring, without mercy”. Hebr. הַפָּר.
pidū  “purchase-money”.
padanu  “way, path”.
puzru  constr. st. puzur; plur. puzrat: “secret, concealment”.
pīhū  Pret. ḫiḥi; Imper. pīḥi: “to close, shut”.
   Ifsteal, Pret. ḫiḥi: “to shut”.
pīḥū  “to steer”; Part. pēhū “steersman, pilot”.
   “district, province, territory”; bēl pahāti “governor”.
   Ideogr. לֵל .
   “governor”. Ideogr. אַלּו לְלֵל . Cf. Hebr. הַפָּר.
pīhātu  “district, province”. Ideogr. לֵל .
pahāru  “to collect (intrans.)”.
   Ifsteal, Pret. ḫabhar: “to collect (intrans.)”.
   Piel, Pret. upahḥir, u-pi-ḥi-ir: “to collect (trans.); to strengthen”. Ideogr. לֵל .
purru  constr. st. purur: “whole; assemblage; might, strength, support; host, forces”. Ideogr. לֵל .
pururu  f. pururutu: “united”.
napharu  “entirety, the whole”. Ideogr. לֵל .
pāṭu  “boundary, border, limit; all”; pāṭ girmi “entirety, the whole, the entire extent”. Ideogr. לֵל .
pāṭaru  Pret. ḫṭur; Pres. ḫṭṭar: “to tear away, remove”. Hebr. הַפָּר.
   Nifal, Pret. ḫṭṭir: “to be torn away”.
pāṭru  constr. st. pāṭar: “dagger”. Ideogr. לֵל .
pakū  “misery (?)”.
palū  “reign, year of reign; symbol of royalty, ring (?)”.
   Ideogr. לֵל .
[pēlu] Piel-Shafel, Pret. ušpēl: “to conquer, overcome”. Ideogr. 𓆧|

pūlu “stone, stone-block”.

palāhu Pret. ípioah: “to fear, be afraid; to reverence”.
Ifteal, Pret. ípioah: “to fear”.

palḥiš adv. “with fear”.

pulḥu “fear”.

puluḥtu constr. st. pulḥat; plur. pulḥāti: “fear, terror”.

[palkū] “to be wide”.
Shafel, Pret. uš-pal-ki: “to open wide”.

palkū masc. plur. palkūti: “wide; fat”.


[palāsu] Nifal, Pret. ippalī; Pres. ippalas; Imper. naplī; Inf. naplusu: “to look upon, behold; to look upon in pity”.
Ittafal, Inf. ippalusu “to gaze upon”.

pišu “mine (in siege-operations)”.

[paltū] Nifal, Pret. ippalti, 3 plur. ıp-pal-tu-u: “to be defeated”.

pānu constr. st. pān: “face, countenance, front”; pān, ina pān, ana pānī “before”; ina pāna “formerly”; šar pa-ni “a former king”; lapān (Hebr. ˂םל) “before”.
Ideogr. 𓆧. Hebr. ˂סב.

panānu adv. “formerly”; i-na pa-na-a-nu-um-ma “formerly”.

pakādu Pret. ıpkiḍ; Imper. ıpkiḍ: “to inspect; to control; to entrust or commend to (for safe-keeping)”.
Hebr. ˂סב.
Ifteal, Pret. ıpkekād: “to appoint”.

[pakālu] Piel: “to make mighty”; Perm. pukkul “mighty”.

paru plur. parē: “mule”. Ideogr. 𓆧|𓆧|

[paru] Imper. puru: “to cut off”.
Piel, Pret. uppari: “to cut off, sever”.
VOCABULARY

pir'u  "offspring, descendant". Ideogr. "Y.
piru  plur. pirāni, pirāti: "elephant". Ideogr. "Y. "H.
[pardū]  Shafel, Part. muš-par-du: "to make bright".
[parāku]  Shafel, Pret. ušaprik, with ina pān: "to bring upon with violence, cause to happen to; to display force towards".
parku  "bolt (of a door)".
[parkū]  Nifal, Pret. ipparku; Inf. naparkū: "to cease; to disappear, depart".
Ittafal, Pret. ittaparka: "to disappear".
parakkku  plur. parakkē, parakkāni: "shrine, room, chamber".
    Ideogr. "H.
Nifal, Pret. ipparīs; Pres. ipparas: "to be decided; to stop, cease".
purussū  "decision". Ideogr. "H.
piristu  "decision".
parṣu  constr. st. paras: "command, statute, ordinance".
    Ideogr. "H.
Ittaal, Pret. uptarrir: "to be broken, to be shattered".
[parāšu]  Nifal, Pret. ippariś; Part. mupparṣu: "to fly, to fly along".
   Ittafal, Part. mupparṣu: "to fly".
[parṣadu]  Nifal, Pret. ipparsīd; Inf. naparṣudu: "to fly, to escape, to disappear"; ina kātē naparṣudu "to disappear".
pašāhu  Pret. išah: "to be appeased, to be satisfied".
Shafel, Pret. ušapših: "to appease, to satisfy".
pašātu  Pret. ipšīt; Pres. ipašīt: "to blot out, deface, destroy".
[pašāku] “to be strong; to be grievous”.

šapšaku “tribulation, affliction”.

šupšuku “troubled, afflicted”.

pašāru Pret. ı̂pšur: “to loosen; to subdue (wrath)”.
Piel, Prec. ı̂paššir: “to loosen, dissolve”.
Nifal, Prec. ı̂ppašir: “to be loosened, to be laid open”.

pašāšu Pret. ı̂pšuš: “to anoint”.

Nifal, Pres. ip-pa-aš-ši: “to be anointed”.

pāshišūtu “anointing with oil, trade of anointing”.

paššūru “dish”. Ideogr. قـ قـ قـ قـ.

pitū Pret. ipṭī, iptā; Pres. ipṭṭī, ipṭī, ipṭī; Imper. pīṭē, pīṭā; Part. pēṭū: “to open; to declare, divulge, reveal to”. Hebr. פֻתָה.

pēṭū “opener (of a gate), porter”. Ideogr. פֻתָה פֻתָה פֻתָה.

pūtu “face, front”.

patānu “to eat”.

napтанu “feast”.

pitpānu “bow”; sometimes written with determ. قـ.

patāku Pret. ipṭīk: “to make, create; to make or mix (wine)”.

pitku constr. st. pīṭīk: “structure”.

pattu plur. patta-le: word of uncertain meaning.

šābu plur. šābē: “warrior”; in plur. “people, mankind”;

šābē ḥašṭi “archers”; šābē tidūki “warriors”. Ideogr. فـ فـ اـ. Cf. Hebr. נַשְׂף.

[šabū] Piel, Imper. ṣubbi: “to look at, behold”.

šabāru Shafel, Pret. uṣaṣbir: “to inform, to acquaint with”.

šabātu Pret. ı̂ṣbat; Pres. ı̂ṣbat, ı̂ṣbat; Imper. ı̂ṣbat; Part. šābit: “to hold, grasp, hold fast, take, capture; to undertake (work); to exorcise”; ḫarrāna šabātu
"to take the road, set out"; with šadū as object
"to take to the mountains"; ina ḫāṭā šabīt (Perm.)
"taken in the hands"; i. e. "in captivity"; sa-bît
ar-ka-ti "that was behind".

Iṣṭeal, Pret. iṣṣābat; Inf. tiṣḥut (for šīḥut) "to take;
to begin"; with bârrānu as object "to set out".
Piel, Pret. uṣṣabīt : "to take, capture".

Shafel, Pret. uṣṣābīt : "to cause to take (a road),
to despatch; to cause to take (a habitation),
to station, to settle".
Ishtafer, Pret. uṣṣābīt : "to cause to take (a road);
to cause to take (a position), to post".
Nisfall, Pres. iṣṣābat : "to be held fast".

šibittu "captivity, durance".
šubātū "garment". Ideogr. מִשְׁמֵעַ.
šādu Pret. iṣīd : "to glow".
šūḥu "wish, desire (?)".
šēḥēru Perm. r. sing. ši-ih-ri-ku : "to be small, young".
Piel, Pret. uṣṣāḥhir ; Pres. uṣṣāḥhar : "to diminish, to
lessen; to deprive of, exclude from".
Iṣṭeal, Pret. uṣṣāḥhir : "to depart (?)".

šāḥru masc. plur. šīhrūtī : "small, petty, young". Ideogr.
šīḥru אָשָׁי.
šuḥrūṭu (?) "youth".

šīlu plur. šīlē : "rib; side". Hebr. הַרְקָם, הַרְקֵית.
šīlū "to fight".
šāltu "hostility, battle".
šulātu "battle".

[šalālu] "to overshadow". Hebr. הַרְקָם.
Piel, Pret. uṣalāhil : "to set as a covering, to spread
out".

šillu "shade, shadow, shelter". Ideogr. וַיֵּלֶק. Hebr. הָלָך.
šalmu fem. šalmutu; fem. plur. šalmāti: “dark, black”; šalmāt hakhdadi “the black-headed”, i. e. “mankind”. Cf. Hebr. מַלְם לַא.
šaltu } see šilū.
šalātu }
šūmu “thirst”. Hebr. מַלָּה.
šamādu Pret. ismid: “to yoke, harness, equip, gird on”; Perm. 3 fem. sing. šandal, 3 masc. plur. šandū “girt, equipped”. Cf. Hebr. מַלָּה.
nasmadu “yoke”.
[šēnu] Pret. isān, isēn: “to fill with”.
šipru “lapis lazuli”. Ideogr. מַלָּה מַלָּה מַלָּה.
šuṣū “marsh, marshland”.
šiṣṣu “bond, fetter”; sometimes written with determ. מ.
šēru “field, plain, desert”. Ideogr. מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה.
šīru fem. šīrtu: “high, exalted, august”. Ideogr. מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה.
šīrūtu “supremacy, majesty”.
šīr Prep. “on, upon, over; against”; ana šīr “to, upon”; šīrīh “to”; ši-ru-uṣ-ṣu “upon him”, ši-ru-uṣ-ṣu-un “upon them”. Ideogr. מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה.
širu “serpent”. Ideogr. מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה מַלָּה.
širlalu (?) written šir-la-la: portion of a temple, “façade (?)”.
širmaḥū “monster-serpent”.
šarāpu Pret. ḫrup: “to dye with”; Perm. 3 fem. sing. šarpat, 3 masc. plur. šarpū “dyed with”.
širpu word of uncertain meaning.
širruššu  “colossal serpent, dragon”. Ideogr. א-¹²¹ ש.  
širītu  see šīru.
šātu  
šī’ātu  ) see aşū.
šītu  

K

kā a measure.
kabū  ) Pret. ikbi ; Pres. ikabbī ; Imper. kibi ; Part. kābū ; Perm.  
kibū  ) kabi, kibi : “to speak, proclaim, command”. Ideogr. ב-¹²¹ ש.
Iffeal, Pret. and Pres. iklabi : “to speak, say”.

kibītu  “word, command”. Ideogr. א-¹²¹ ש.
kubbū  ) plur. kubbe, kubē : “cry”.
kubū  

kablu constr. st. kabal : “midst; battle, assault, storm”.  
kablu  adj., fem. kabitu ; fem. plur. kablati : “in the midst”;  
ina kablat “in the midst of”.

kūlu “cry”. Hebr. ב-¹²¹ ב.  
killatu plur. killati : “sin, transgression, offence”.  
kullultu “iniquity”.

kamū Pret. ikmu ; Part. kāmū : “to burn”.  
kanū “reed”. Ideogr. מ-¹²¹ ש. Hebr. יָב.  
kanni “frontier (?)”.  
kinnu “nest; family, household”. Hebr. יָב.  
kāpu Pret. ikūp : “to fall in, become ruined”.  

VOCABULARY

kāpu Pret. ikīp : “to entrust to”.
Ifteal, Pret. ikīpā : “to entrust to”.

kīpu plur. kīpāni : “governor, prefect”; written with
determ. ܠܝܠܐ.

kuppu “chest, basket; cage”; iṣṣur kuppi “a caged bird”.

kaṣāru Pret. iṣṣur : “to bind; to seize, take”.
Ifteal, Perm. kīṣur (i. e. kitṣur) : “to form”.
Iftaal, Pret. ukṭassir : “to collect, to rally (intrans.)”.
Ideogr. ܐܠܐ ܐܠܐ (?)

kiṣru constr. st. kiṣir : “might; battalion”; cf. rab-kiṣir.


kakkaru “ground, soil; land”.

karābu

kirēbu Pret. ikrib : “to approach, draw near”. Hebr. יوذ.
Ifteal, Perm. kiṭrub : “to draw near for battle, to
attack”; Inf. kiṭrubu employed as subs. “attack,
assault”.
Ishtafal, Pret. uṣṭakrib : “to bring near”.

kirbu constr. st. kirib : “midst, interior; bowels”; kirib,
ina kirib “within”. Hebr. יوذ.

[karādu] “to be strong”.

kardu fem. karittu : “strong, valiant, heroic, courageous”.
Ideogr. ܒܓ ܓܝ.

karradu “strong, brave, valiant”. Ideogr. ܒܓ ܓܝ.

karradūtu “strength, valour”.

kurdu “might, power”.

kurādu plur. kurāde : “strong, valiant; hero, warrior”.

karādu Pret. ikrid : “to come, arrive”.


karāṣu “to break off, to bite off”. Hebr. יوذ.

karṣu “slander”; karṣi akāhu “to slander”.

karūru “drying up, abatement”.
kāšu Pret. ikiš; Imper. kiš; Part. käsš : “to give, present, bestow”; Inf. kāšu employed as subs. “gift”.

kištu “gift”.


kātu plur. kātē, kātā : “hand”. Ideogr.oph.

katū Pret. iktī : “to come to an end; to be accomplished”.

Piel, Prec. liḥattā : “to bring to an end, destroy”.

Shafel, Pret. ušiktī : “to bring to an end”.

R

rē’u “to pasture; to rule”. Hebr. רפא.

rē’u “shepherd”. Ideogr. מזא, מזא מזא.

rē’ūtu “shepherding, rule”.

rītu “pasture, pasturage”.

ru’a “companion, neighbour”. Hebr. רח.

[rābu] “to be wide, broad”. Hebr. רח.

rēbitu “wide space or square (in a city)”. Cf. Hebr. רח.

rabū Pret. īrbi : “to be great; to increase”. Hebr. רח.

Iftal, Pret. īrtabī : “to be or become great”.

Piel, Pret. urabbi : “to make great, raise to authority; to rear, bring up”.

Iftaal, Pret. īrtabī : “to praise, magnify”.

Shafel, Pret. and Pres. ušarbi : “to make great, magnify; to raise to power”.

Piel-Shafel, Pret. ušrabbī : “to make great, to raise to power”.

rabū fem. rabītu; plur. rabūti, fem. rabāti : “great”, ideogr.

rabiu 𐤀𐤁; employed as subs. “high officer, noble”.

rabiš “greatly, gloriously, majestically”.

rubū fem. rubātu : “great, exalted”; employed as subs.

“noble, prince”. Ideogr. שׁר, שׁר שׁר.
rubūtu "greatness, loftiness, might"; rubūt Ištar "the mighty Ištar".

narbū nurbū “greatness”.

šurbū fem. šurbūtu: "great".

tarbītu “child, offspring”.

rab-āsū "chief astrologer". Ideogr. 𒐕iriş𒐕 šērāšu. rab-ešrēti "chief" (lit. "chief of ten"). Ideogr. 𒐕iriş𒐕 šērāšu.

rab-kišir "captain". Ideogr. 𒐕iriş𒐕 šērāšu.

rab-. . . an officer. Ideogr. 𒐕iriş𒐕 šērāšu.

ribū see arba’u.

[rabābu] Piel-Shafel, Prec. ʾišrabbīb: "to make great or mighty".

Cf. Hebr. בָּרַבּ.

rabāšu Perm. rabīš, 3 plur. rabšū: "to lie in wait, lurk; to cower down". Hebr. וַרב.

[ragāgu] “to be wicked”.

raggu “wicked”.

targigu “sinner, wicked man”.

rigmu constr. st. rigim; plur. rigmē: “cry, lamentation; din, clash (of arms)”.

[radū] Pret. ʾirdi: “to go, march”.

Isteal, Pret. ʾirtdi: “to go”.

Shafel, Pret. and Pres. ušardī: “to cause to go; to cause to flow, to make discharge itself”; urba šurdi “to take the road”.

[radū] Piel, Pret. uraddi: “to add”.

Piel-Shafel, Pret. ušraddi: “to add”.

ruhu “spell, sorcery”.

raḥāšu Pret. ʾirhus: “to trust to, to put hope in”; employed with prep. eli.

raḥāšu Pret. ʾirhiṣ; Part. ṛāhiṣu: “to overwhelm”.

riḥsu constr. st. riḥṣ: “downpour”.

rakābu  Pret. *irkab* : “to ride; to mount a chariot”. Hebr. בְּרֹק.
Shafel, Pret. *ušarkib* : “to cause to embark (on a ship)”.
Ishtafal, Pret. *uštarkib* : “to sling on (a weapon)”.
rakbu  “messenger”.
rukūbu  “riding, chariot”.
rakāsu  “to bind”. Hebr. בָּרַק.
Ifteal, Perm. *rikus* : “to bind fast, set in order”.
Piel, *Pret. urakkis* : “to fix, to cast up (entrenchments)”.
riksu  constr. st. *rikis* : “band, bond; barrier, bounds”.
markasu  “bolt (of a door)”.
rāmu  Pret. *irām, irim* ; Pres. *irām*, in relative clause *iram-mu*, in letters from Tell el-Amarna *ira'am*, *ira'ham*;
Part. *rā'imu* : “to love”; with double acc. “to grant to”. Ideogr. ﻀ(492,474),(556,525). Hebr. אַם.
rēmu  “mercy”.
rimīnā | (fem. *rimālītu* : “merciful”.
rimnū
narāmu  “love, affection; darling”.
narāmtu  “darling”.
ramū  Pret. *irmī, irmā* ; Pres. *irami* ; Part. *rāmū* : “to cast, to cast down; to set or take up one’s dwelling, to inhabit”. Cf. Hebr. הֵרָמָה.
Ifteal, Pret. *irtame*, with *subtu* as object: “to set one’s dwelling”.
Shafel, Imper. *šurmā*, with *subtu* as object: “to cause to inhabit”.
Piel-Shafel, Pret. *uš-ram-ma* : “to cause to dwell or inhabit”.

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ramū  Pret. ɨrmū : “to be loosened”.
Piel, Imper. ru-um-me : “to loose; to forbear”.

rūmu  fem. rūmu : “high, exalted”.
ramāku  Pret. ɨrmuk; Pres. ɨrammek : “to pour out”.
ramāmu  Pret. ɨrum : “to thunder”.
Ifeal, Pret. and Pres. ɨrλamμμ : “to thunder”.

ramānu  “self”.

rēsu  “to crush”.
Piel, Prec. ḫirā’is : “to crush, shatter, destroy”.

rusū  “poison”.

rasābu  Piel, Pret. urassib : “to slay”.

rapāšu  “to be broad”.
Piel, Pret. urappiš; Pres. urappaš; Part. murappišu : “to broaden, to increase”.

rapšu  fem. rapšištu, rapaltu : “broad, great, wide-spreading”.
       Ideogr.םסאר.

ritpašu  “broad, great”.

rīsu  “helper”.

rīšutu  “help”.

rašāpu  Pret. ɨrsiš : “to fit together, to build”. Hebr.ר.נ.

[rēku]  Pret. ɨrêk : “to be distant”. Hebr.ר.נ.

rūku  fem. rūkšu; plur. masc. rūkši, fem. rūkšī, rūkšēl : “distant (of time and place); broad, extensive”; ɨnə
       rūši “afar off”. Ideogr.םסאר.

rīku  masc. plur. rīkši : “empty”; rīkšišunu kusšidašunutu
       “their failure secure”. Hebr.ר.נ.

rašū  Pret. ɨrši; Pres. ɨraši; Imper. ɨrši : “to have, possess”;
       rēma, or salima, or tāìra, rašu “to have mercy”;
       baṭilla rašu “to take one’s discharge, to desert”.
Shafel, Pret. ušarši, ušaršā : “to cause to have”; baṭilla
       šuršu “to cause to cease, to discontinue”.


maršītu “possession”.

[rēšu] Pret. īrīš : “to rejoice, to be glad”.
Iftéal, Pret. īrīš : “to rejoice, to be glad”.
rišātu (pur.) “exultation, shouts of joy”.
rešu “head, summit; beginning, dawn (of the day); chief, high officer”. Ideogr. 𓇃. Hebr. שָרַע.
rešṭū “chief, principal, of highest rank; primeval”.
rešītu “slavery, service”.
rašūbbatu “might”.

[rašādu] Shafer, Pret. uṣaršid : “to found, establish, make firm, strengthen”.
ruśšu “lordly, sumptuous”.
rešītu see rešu.
ritu see rapāšu.
rešītu see rešu.
rūtu “spittle, slaver; breath”. Ideogr. /fontawesome-3.
ritpašu see rapāšu.

Ša relative pronoun “who, which”; genitive particle; employed as conj. “for, since”.

[šē’u] Pret. ēš’i; Pres. ʾēše’i; Imper. ʾše’i; Perm. ʾšē’i: “to see, survey; to seek, to take heed for”. Hebr. יָשָׁר.
Iftéal, Pret. ʾišše’i: “to seek, to seek out, to care for”.

Iftaneal, Pret. ʾiššan’i, ʾiššen’i; Pres. ʾiššen’i: “to seek, to look carefully; to look after, to care for”.

šeu “corn, grain”. Ideogr.  direccion-3.
šū fem. ʿi; plur. masc. ʿānu, ʿun, fem. ʿina; personal pronoun: “he, she, they”.
šū fem. ʿi; plur. masc. ʿānu, ʿunūti, fem. ʿināti, ʿinātina: “that”.
šebū Pret. ʾišbi: “to be satisfied with”. Hebr. יָבש.
šibbu  “girdle”.
šibtu  “rod, sceptre; pestilence”. Hebr. וַעֲשָׂךְ.
sabāsu  Pret. isbus: “to be angry”; with kisādu “to avert
sabāsu  the neck (in anger)”.
sabāru  Pret. išbir; Pres. isbir: “to break, to shatter”.
Hebr. יִשְׁבִּיר.
Istéal, Pret. ištebir, iltebir: “to break”.
Piel, Pret. ušabbir, ušebir: “to break”.
Ittafal, Pret. iltebir: “to be broken”.
šabru  “wound”. Hebr. יִשָּׁבָר.
šabāšu  Pret. isbuš: “to hinder”.
šubtu  see ašābu.
šubtaḵtu  see batāku.
šigaru  “bolt (of a door)”.  
šagāšu  Pret. išgiš: “to slay, destroy”.
šadū  “to be high; to rise”.
šadū  plur. šade, šadāni: “mountain”. Ideogr. rejected.
šadū  the East, the East-wind. Ideogr. rejected.
[šudū]  constr. st. šud: “highness, supremacy”; šud tamhari 
“generalship in battle”.
šud-šaḵū  “officer”; written rejected.
[šidū]  plur. šide: “gift, present”.
šadādu  Pret. išduš, ilduš; Imper. šuḍuḍ: “to drag, to draw;
to have patience (?)”.
šiddu  plur. šide: “district”.
šidu  šadišu  “to advance”.
[šadālu]  “to be wide”.
šadlu  Piel, Part. mušamduš: “to widen, to increase”.
šadlu  fem. šadilu; masc. plur. šadilūti: “wide, of broad
extent”.
šidimmu  “raging hound”. Ideogr. rejected.
šēzuzu  see nazāzu.
VOCABULARY

[šaḥū] Pres. ʾišḥiḥi: “to wade (in slime)”.
[šaḥādu] Iteal, Pret. ʾišṭaḥād: “to prance, to rear”.
šaḥluktu see halāku.
šuḥarruru Pret. ušḥarir: “to be or become narrow, to subside”.
šaḥarratu “grief”.
šaḥtu “humble, submissive”.
šāṭu Pret. ʾišṣāṭ; Prec. r sing. lašāṭ; Pres. ʾišāṭ: “to drag, to draw, to bear (a yoke)”. Cf. Hebr. מַשָּׁ.
šaṭātu Pret. ʾišṭāṭ; Imper. ʾuṣṭuṭ: “to tear”.
šaṭāru Pret. ʾišṭur, ʾiṭṭur.: “to write, inscribe”.
šaṭru “written, inscribed”; šunu šatu “inscribed name, record of name”.
šīṭru constr. st. šīṭir: “writing, inscription”; šīṭir šumi “record of name”.
šukūdu “spear”.
šakkanakku “governor, viceroy”; also written ša-ka-an-ki.
šakkanaku Ideogr. אֵבֵּל אֱלֹהִים אֱלֹהִים אֱלֹהִים.
šikkatu “conquest, triumph”; rab šikkati “conqueror”, whence the abstract noun rab šikkatiti “m mightiness in battle, prowess in the fight”.
šakānu Pret. ʾišḳun; Pres. ʾišṭkkan; Imper. ʾuṣḳun, 2 masc. plur. ʾuṣḳ-ṭa-a : “to set, place, set up, set in position, establish, appoint; to make (a libation or offering); to send (a deluge); to raise (the voice); to execute (a punishment)”; with double acc. “to place something on someone”; abikla šakānu “to defeat”; līta ša-kanu “to triumph, prove victorious”;

uṣna
šakānu “to direct the attention”; lišāna šakānu “to prepare for a feast”; puḥra šakānu “to give support to”; ana rišūti ... šakānu “to come to the help of”; Perm. šakin, šak-nu “situated, placed”. Ideogr. ו. Cf. Hebr. קַשָּׂף.

Ifteal, Pret. išlakan, isakan; Imper. šilakan; Inf. šilkunu: “to place, lay; to establish, fix, set up, found”; abikha šilkunu “to defeat”; atalā šilkunu “to be eclipsed”; puḥra or unkena šilkunu “to exert one’s full strength”; Perm. šilkun “drawn up (of line of battle)”.

Istaneal, Pret. išlanakan “to make”.

Shafel, Imper. šuškin: “to cause to be established, to set, to place”.

Nifal, Pret. iššakin; Inf. naškunu: “to be established; to be done, to be accomplished; to take place”; with prep. itti “to be allied with”.

Ittafal, Pres. ittaškan, with prep. itti: “to be allied with”.

šakinu “governor, director”.
šiknu constr. st. šikin: “image; construction”. Ideogr. ו.
šikittu plur. šiknāti: “creature”.
šuknat (constr. st.): “creature, being”.
šukuttu “equipment, pomp”.
maškanu “place, site”; ašar maškanīšu “the place where it stood”.

šakāru “to be drunk”; 3 masc. plur. Perm. (?) ši-ik-ru. Hebr. קַשָּׂף.

ša'ālu Pret. iš’al: “to ask”; with šulmu “to greet”. Hebr. להשָּׂף.

Ifteal, Pret. iš-ta-al: “to ask; to seek for”.

Piel, Pres. uša'al: “to cry or clamour for, to demand”.
VOCABULARY

tāšīltu  plur. tāšīlāti: “joy, festal joy”.
šuluḥḫu  “command, decree”.
[šalātu]  “to have power”. Hebr. הָלָע.
šaltīš  “triumphanty”.
šaltāniš  “triumphant”.
šullūṭu  Piel, Pret. ẓallālīṣ: “to pierce”.
šalālu  Pret. išḥul: “to carry off, to plunder”. Hebr. לִשׁוֹם.
šalālatu  “spoil, booty”.
šalālatīṣ  adv. “as spoil, as prisoners”.
šalāmu  Pret. išlim: “to be complete, intact; to be completed, to come to pass; to prosper”. Hebr. לַלֵּית.
  Piel, Pres. ẓalālam; Inf. šulāmu: “to keep intact, to preserve; to cause to prosper, to restore the fortunes of”.
šalmu  constr. st. šalām: “dead body, corpse”.
šalāmtu  “corpse”.
šalimtu  “completeness, entirety; prosperity, immunity from disaster”; inā šalimti “thoroughly”.
šalmeš  adv. “safe and sound”.
šalmiš  “corpse”.
šulmu  constr. st. šulām: “prosperity, safety, peace; greeting; the setting (of the sun), the west”. Ideogr. שולמ.
šulmānu  “present, gift”. Cf. Hebr. לְהַעַל.
šulmāniš  adv. “in gift”.
šalpūtu  see Iapātu.
šāmu  Pret. išīm; Imper. šīm; Perm. šām: “to establish; to determine, decree”. Hebr. אֵשׁ.
  Ifteal, Pret. išīm, išīm: “to determine, decree; to lay upon”.
  Piel, Part. mušīmmu: “to determine, decree”.

šîmtu  plur. šîmâlî : “destiny, lot; affair, business”.
šamāmu  “heaven”.
šemû  Pret. šîmi; Pres. šîmi, šîmmi; Imper. šîmi; Perm. šemî, 3 fem. sing. šemat : “to hear”. Hebr. שם.
šēmû  “obedient; favourable, propitious”.
tašmû  “prosperity, success”.
šumu  “name”. Ideogr. ש. Hebr. שם.
šumēlu  “left”. Hebr. שםלו.
šammu  “plant, herb, weed”.
šumma  conj. “when, if”.

[šamārû]  Ifteal, Pret. šîlmar : “to keep, preserve; to reverence”. Hebr. ראו.

[šamārû]  “to be violent”.
šamru  “violent; rapid, turbulent (of a river)”.
šumurratu  “whirlwind”.
šitmuriš  adv. “furiously”.
šamšû  “the sun”. Ideogr. שמש. Hebr. שמש.
šamûtu  “rain”.
šîmtu  see šâmû.

šinā  “two”; ina šināšu “into halves”. Ideogr. נ. Hebr. נש.
šanîtu  “repetition; time, times”. Ideogr. נ.
[šanû]  “to be otherwise, different”. Hebr. נש.
Piel, Pret. ušanni: “to alter, distort”; ṣunnū ḫennu
“to lose one’s senses”.
Iftaal, Pret. usanni (i.e. ušanni): “to alter, distort”.

šanū fem. šanītu “other, another”.

šangū “priest”. Ideogr. ˁ_Unit. ˁ_Unit. ˁ_Unit.

šangūtu “priesthood”. Ideogr. ˁ.Unit.

šunuḥu see anāḥu.

šanānu Pres. ʾišannan: “to equal, to rival”; Part. šāninu
“rival”. Ideogr. ˁ_Unit. ˁ_Unit. ˁ_Unit. ˁ_Unit.
Nifal, Pres. ʾiššanān: “to be equalled”.

šinnu plur. šinnā, šinnāti: “tooth, tusk; ivory”; šinni piri
“ivory”. Ideogr. ˁ_Unit. ˁ_Unit. Hebr. ˁ_PORT.

šanunkatu “queen”.

šanītu see [šanū].

šasū Pret. išsi, ilsi; Pres. išsasi, išissi: “to cry, to speak”.

šēpu plur. šēpē, šēpā: “foot”. Ideogr. ˁ_Unit.

šūpū a siege-engine.

šūpū see [apū].

[šapāḥu] “to scatter”; Perm. šapūḥ “scattered”.
Nifal, Inf. našpahu: “to be scattered, ruined”.

šapāku Pret. išpuk: “to pour out”. Hebr. ˁ_PORT.
Isteal, Pret. išpāk: “to pour out”.

šapālu “to be low”. Hebr. ˁ_PORT.
Shafel, Inf. šuspālu: “to abase”.

šaplu constr. st. šapal: “under part”; šapal, ina šapli “beneath, under”.

šaplu fem. šapiltu: “low, lower”.

šapliš adv. “below”.

šapāru Pret. išpur: “to send, to send to”.
Isteal, Pret. iltapra: “to send”.
Iftaneal, Pret. ištanaṣar: “to send”.

šipru constr. st. šipir: “message; work, craft; concern, matter”; for mār-šipri see māru. Ideogr. ˁ_Unit.
šuparruru Pret. ušparir: “to spread (a net)”.
šapšaku see [pašāku].
šupšuku
šaptu constr. st. šapat: “lip”. Hebr. יָפֶשׂ.
šipātu “fleece, wool”. Ideogr. יילו.
šiptu constr. st. šihat: “incantation”. Ideogr. יִנָּלְפָּת.
šākū “to be high”.
Piel, Pret. ušākki: “to make high, to raise, to carry up”.
Shafer, Pret. and Pres. ušākki; Inf. šushū: “to exalt”.
šākū fem. šākītu: “high, lofty”; employed as subs. “ruler”.
šuškū “high, exalted”.
šākū “to drink”.
Shafer, Inf. šuškū: “to cause to drink”. Hebr. יָפֶשׂ.
maškītu “drinking; watering (of cattle)”. Cf. Hebr. יָפֶשׂ.
šākālu Pret. iskūl; Pres. isakkul: “to weigh, to pay”. Hebr. יָפֶשׂ.
Ikteal, Perm. šitkul: “to balance, to be equal”.
šukultu “weight”. Ideogr. יל(ו) (?)?
šūkuru see aḵāru.
šāru “wind”. Ideogr. ל(ו)ת. Hebr. יָפֶשׂ.
[šarū] “to go, to pass, to pass over”. Hebr. יָפֶשׂ.
mašāru “wheel”.
[šarū] “to grow, to increase”.
mešrū “wealth, possessions”.
šēru “morning, dawn”. Hebr. יָפֶשׂ.
šīru “flesh, body”. Ideogr. נָא. Hebr. יָפֶשׂ.
šūru “reed, rush”.
šurbū see rabū.
šarbābu “dread (?)”.
[šarāhu] “to be mighty”.
VOCABULARY

Išteal, Imper. šitraḥ : “to show oneself strong”; Part. muštarḥu, multarḥu “mighty”.
Piel, Inf. šarruḥu : “to make mighty; to increase, to augment”.

šarḥu “strong, mighty”.
šaruḥu fem. šaruḥtu : “mighty”.
šīrīs see sērāš.
šarāku Pret. išruk; Pres. išarraḥ; Imper. šuruḥ, : “to present, bestow upon”.
širiktu “gift, present”.
šarru constr. st. šar; plur. šarrāni : “king”. Ideogr. אמ, א.
šarratu “queen”.
šarrūtu “kingdom, kingship, royalty”.
šurišu word of uncertain meaning.
šuršu “root”. Hebr. שרש.
šuršiš adv. “from the roots”.
šārtu “hair”. Ideogr. ע.ע. Hebr. כזר.
šērtu constr. st. šērū : “sin; punishment”.
šāšu fem. šāša; plur. šāšunu, šāšun; 3 pers. sing. and plur. of the independent personal pronoun (in the gen. and acc.): “him, her, they”; rarely used for šuatu, šātu.

šušu “sixty”.
šašmu “fight, battle”.
šašmeš “to the fight”.
šuškū see šakū.
šatū Pret. išī : “to drink”. Hebr. כזר.
maštitu “drink”. Hebr. כזר.
šatū “to sweat (?)”; Inf. employed as subs. “sweat (?)”.
[šētu] Pres. išēl : “to escape”.
šētu “net, snare”.
šuatu fem. šiati; plur. masc. šuatu, šātunu, šētina, šuatu, šētu fem. šātina; demonstrative pronoun : “that”.
šūtu, šūt genitive particle; relative pronoun “who, which”; employed as conjunction “since”.
šūtu the South-wind. Ideogr. 𓀴𓀲. šitmuriš see [šamāru]. šūturu see atāru. šattu constr. st. šat: “duration; eternity”; ina šat “during”, e.g. ina šat mūši “during the night”. šattu (i.e. šantu), pur. šanāti: “year”. Ideogr. 𓀴𓀲. Hebr. נֵשׁ. šattišam adv. “yearly”. šuttu plur. šanātu: “dream”. Ideogr. 𓀴𓀲. Cf. Hebr. יֵשׁ, נֵשׁ. šuttatu “hole, pit; snare (for lions)”.

T
tū “spell, incantation”.
tibū Pret. itbi; Pres. ittabi, ittōbi; Perm. tebi: “to come on, to advance, to draw near (for attack)”. Shafel, Pret. wšatbi: “to cause to advance, to bring”. tibū constr. st. tib: “approach, attack, onslaught”.
tabāku Pret. ithub; Imper. tubuk: “to pour out, to shed”. Itseal, Pret. ittabak: “to pour out, to heap up”. Ittafal, Pret. ittalbak: “to be poured out”.
tabālu Pret. itbal: “to carry away”.
tabūlu “flock, herd”.
tubuktu plur. tubkāti: “side, quarter of heaven”.
tabrītu see barū.
tidūku see dāku.
tizkāru “high, exalted”.
tahāzu “fight, battle”. Ideogr. 𓀸𓀲, 𓀸𓀲. taḥāziš “for battle”.
takālu Perm. takil: “to trust in”. 
VOCABULARY

Piel, Pret. utakkil; Part. mutakkilu: “to strengthen, give encouragement to”.

Nifal, Pret. illakil: “to trust in”.

tiklu plur. tiklē: “helper”.

tukultu “might, strength; help”; plur. inklāti “troops”. Ideogr. אֵל, אֵל בַּעָל.
takiltu “purple”; with determ. אֵל אֵל אֵל “purple wool”. Hebr. מַלֶּךְ.
tilu “mound”. Ideogr. בֵּית.
telīltu see ello.
talīmu fem. talimtu (constr. st. talīmal): “twin”; aḥu talīmu “twin brother”.

[talāmu] Pret. itlim: “to present to”.
Shafel, Pret. uṣatlim: “to entrust to”; Perm. šutlum “entrusted”.

[taʿāmu] Piel: “to command, rule”; Part. mutaʾimu, mutʿimu “ruler”.

tamū Pret. itmu, itmā; Pres. ilamu, ilamā, ilammā: “to speak, to address; to pray”; tamū itti “to speak to, to address”.

tamdū see tāmtu.
tamāḥu Pret. itmuḥ: “to take, hold, grasp”.

Iftaṭal, Pres. ittamah: “to take, hold”.
Piel, Pret. utammih: “to hold fast, to bind as a captive”.
Shafel, Pret. uṣatmih: “to cause to take”; with kāṭu or irtu “to place in the hand” or “on the breast”.

tamḥaru see maḥaru.
temenu “foundation-inscription; foundation”.
temēku see emēku.
tumru “sacrificial flame (?)”.
tāmartu see amāru.
tamartu see māru.
tamīrtu  “neighbourhood”.
tamšīlu  see mašālu.
tiāmatu  plur. tāmāti: “sea”. Ideogr. \( \bar{\equiv \equiv \equiv} \). Hebr. דָּה.
tāmtu
tāmdu
tānīhū  see [anāhu].
tēniṣētu  “men, mankind”.
tanattu  see nādu.
tanīttu  see [salū].
taslītu  see [salū].
teslītu
tappū  “neighbour; helper”.
tuḵumtu  plur. tuḵmāte, tuḵumāte, tumḵumāte, tumḵumāhu: “opposition, battle”. Ideogr. \( \overline{\equiv} \). Hebr. רֱמ.
tuḵuntu
tuḵmatu
tāru  Pret. itūr; Imper. īr: “to turn, turn back, return; to be turned to, to be changed, to become”; in combination with another verb “to repeat, to do a second time”. Ideogr. \( \varepsilon \overline{\equiv} \). Hebr. רָמ.

Piel, Pret. utūr; Imper. īr; Part. mutūru; Inf. turru: “to turn, change, convert; to turn back (trans.); to bring back, restore; to requite, to punish (sin)”; with gimillu “to avenge”, mutūr gimillī “avenger”; pān nīri turru (sometimes shortened to turru) “to turn the front of the yoke”, i. e. “to turn back (on a journey or expedition)”.

Iftaal, Pret. ultūr: “to turn, change, convert; to be turned, converted”.

taiāru  adj. “returning, going back”.
taiārtu  subs. “mercy”, see rašū.
turratu (?) “turning aside”.
tārū  "protector".

[tarū]  Pres. īlārī : "to croak (?)".

tarbītu  see rabū.

targigu  see [ragāgu].

targullu  "anchor (?)".

tarāku  Pret. īturk : "to fail (of the heart), to lose courage".
    Nifal, Pres. īltarāk : "to fail, to cease".

tarāṣu  Pret. īturṣ : "to stretch, to stretch out".
    Shafel, Pret. uṣātriṣ : "to lay, set up, erect".

tarṣu  occurring as prep. tarṣi "opposite"; anā tarṣi "against";
    ina tarṣi "before, into the presence of". Ideogr. 🌠.

tarṣu  "upright, honest".

tirṣu  constr. st. tirīṣ : "stretching out; direction"; ina tirīṣ
    "in the time of"; tirīṣ ḫāṭi "stretching out of the
    hand", i.e. "desire, object of desire".

tarāru  Pret. ītur : "to shake, tremble".
    Ifteal, Pret. īltarār : "to tremble".

tērtu  see 'āru.

tēšū  see ešū.

tašīltu  see ṣa'alū.

tašmū  see ṣemū.
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