

## PREFACE

Over the years since its earliest incarnation nearly two decades ago, the present textbook has had the benefit of input from many students and scholars of Akkadian, and it is a sincere pleasure to acknowledge here those individuals who gave so much of their time to improve it.

The first thanks must be to the many students who have used this book in its various pre-publication manifestations, in my own classes at Columbia, Johns Hopkins, and Harvard, and in the classes of other instructors at Arizona, Berkeley, Boston, Brandeis, Chicago, Emory, Harvard, Johns Hopkins, Michigan, North Carolina, SUNY, and elsewhere. For their many valuable suggestions for improving the volume and for their patience with the sometimes unclear explanations, nonsensical exercises, and bewildering typos of the earlier versions, these intrepid students have my heart-felt thanks.

Many individuals took the time to send me lists of corrections and suggestions. Of these Matthew W. Stolper and Daniel A. Foxvog must be singled out for their painstaking reading of earlier drafts and for the pages and pages of helpful criticism they gave. Others who provided lists of improvements are Esther Flueckiger-Hawker, Matthias Henze, Sara Chute Hsiang (and the rest of Prof. Anne D. Kilmer's class of 1993-94), Jan Jackson, Eugene C. McAfee, P. Kyle McCarter, Judith H. Newman, Neal H. Walls, Chris Woods, and Norman Yoffee. My thanks to these colleagues for saving me from many errors.

I am also grateful to a number of colleagues for taking the time to discuss, in person or in writing, issues in the presentation of Akkadian grammar in an introductory textbook: Walter R. Bodine, Steven W. Cole, Jerrold S. Cooper, W. Randall Garr, Brigitte Groneberg, Thomas O. Lambdin, Piotr Michalowski, William L. Moran, Jack M. Sasson, Daniel C. Snell, Piotr Steinkeller, Wheeler M. Thackston, Raymond Westbrook, Paul E. Zimansky, and the late Thorkild Jacobsen. None of these kind individuals should, of course, be held responsible for the final product.

Rachel Rockenmacher has my thanks for typing lessons of an earlier draft onto disk, and for doing much of the work of preparing the English-Akkadian word list.

Lambdin's exemplary introductory grammars of Hebrew, Ethiopic, and Coptic. In addition, I have learned much and incorporated many ideas from the three earlier textbooks of Akkadian that have appeared in English: Richard Caplice, *Introduction to Akkadian* (3rd ed., 1988); David Marcus, *A Manual of Akkadian* (1978); Kaspar K. Riemschneider, *An Akkadian Grammar* (translated by T. Caldwell et al.; 3rd ed., 1977). I must also express my sincere admiration for the fundamental work on Akkadian grammar that Wolfram von Soden has carried out over the past sixty years; his reference grammar, his dictionary, his sign list, and his many articles have assured a secure basis for the study of Akkadian.

I owe a special debt of gratitude to Kathryn Slanski, who devoted several hundred hours to working on this book: drawing most of the cuneiform signs in the book, compiling much of the Akkadian-English glossary, and looking after many details in the preparation of the volume. Her reading of previous drafts and her use of them in teaching several introductory Akkadian classes at Harvard resulted in many improvements, as did our many hours of discussion on matters of grammar and formatting. Her steadfast friendship and her gentle humor have also helped me see this book to its completion. I acknowledge here a grant from Consortium for Language Teaching and Learning (New Haven, Ct.), which allowed me to remunerate Ms. Slanski for a part of the time she devoted to this project.

For permission to include copies of cuneiform texts I am grateful to Béatrice André-Salvini of the Musée du Louvre (Paris), to P. Pasquale Puca of Editrice Pontificio Istituto Biblico (Rome), to the Trustees of the British Museum (London), to Harrassowitz Verlag (Wiesbaden), and to Éditions Dalloz-Sirey (Paris).

As always I am profoundly indebted to Jo Ann Hackett, who has had to put up with this book from the beginning. Her unfailing encouragement and support, her willingness to discuss, at all hours, matters from the smallest detail of Akkadian grammar to the broadest problems of computer formatting, are an unending source of wonder to me.

This book is dedicated to Professor William L. Moran, my beloved mentor and friend, who taught me Akkadian, and so much more. For half my life now Bill has exemplified for me the true scholar: a person of perfect integrity and constant modesty, pursuing learning for the sheer joy of it.

Carlisle, Mass.  
August 11, 1996

## CONTENTS

Preface vii

Abbreviations xvii

Introduction

The Akkadian Language xxi  
Dialects of Akkadian xxiii  
Akkadian and Sumerian xxv  
Old Babylonian xxvi  
Text Genres xxvi  
About This Book xxvii  
Research Tools xxix  
Selected Bibliography xxxii

1.1 The Sounds of Akkadian 1

1.2 Syllabification 3

1.3 Stress (Accent) 3

Exercises 4

2.1 Noun Declension 6

2.2 Prepositions 10

2.3 The Determinative Pronoun *ša* 10

2.4 Independent Personal Pronouns 11

2.5 Verbless Sentences 12

Exercises 12

3.1 The Semantic Root 15

3.2 Verb Morphology: Introductory Considerations 16

3.3 The G Infinitive: Form and Meaning 17

3.4 Verb Semantics: General Comments 18

3.5 The G Preterite: Form and Meaning 18

3.6 Word Order and Agreement in Verbal Clauses 19

Exercises 20

4.1 Vowel Syncope 24

4.2 The Attributive Adjective: Declension and Agreement 24



- 4.3 The G Verbal Adjective 25
- 4.4 The Substantivization of Adjectives 27
- 4.5 The Negative Adverb *ul(a)* 28  
Exercises 28
- 5.1 Assimilation of *n* 32
- 5.2 Weak Verbs 32
- 5.3 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-*n* 33
- 5.4 Sound Changes before the Feminine Marker *t* 33
- 5.5 Verbs with Two Accusatives 34
- 5.6 Prepositions with Verbs 35  
Exercises 35
- 6.1 Vowel Changes due to Consonant Loss 38
- 6.2 Denominative Adjectives 40
- 6.3 Demonstrative Adjectives and Pronouns 41  
Exercises 42
- 7.1 The Sound Change *i > e* 45
- 7.2 Vowel Harmony (*a > e*) 45
- 7.3 The G Infinitive, Preterite, and Verbal Adjective: Verbs III-weak 46
- 7.4 The Coordinators *-ma, u,* and *ū (lū)* 49
- 7.5 Asyndeton 51  
Exercises 51
- 8.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-<sup>3</sup> (I-*a* and I-*e*); *alākum* 54
- 8.2 The Genitive Chain 55
- 8.3 The Bound Form of the Noun 57  
Exercises 63
- 9.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs II-weak 67
- 9.2 The Writing System 68  
Exercises 74
- 10.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-*w* 79
- 10.2 The Verb *babālum* 79
- 10.3 Pronominal Suffixes on Prepositions 79
- 10.4 Double-Duty Objects 80  
Exercises 80

- 11.1 The Noun with Possessive Pronominal Suffixes 84
- 11.2 Apposition 91
- 11.3 The Quantifier *kalûm* 92  
Exercises 92
- 12.1 The G Durative: Sound Verbs; Verbs I-*n*; Verbs III-weak 96
- 12.2 The Meaning of the Durative 98
- 12.3 Prepositional Phrases 99
- 12.4 Compound Noun Phrases 101  
Exercises 102
- 13.1 The G Durative: Verbs I-<sup>3</sup> (I-*a* and I-*e*); *alākum* 106
- 13.2 Logograms 107
- 13.3 Determinatives 111
- 13.4 Personal Names 112
- 13.5 Old Babylonian Contracts 113  
Exercises 114
- 14.1 The G Durative: Verbs II-weak 121
- 14.2 Interrogative Words 122
- 14.3 Indefinite Pronouns and Indefinite Adjective 123
- 14.4 The Abstract Suffix *-ūt* 124
- 14.5 Verbal Hendiadys 125  
Exercises 126
- 15.1 The G Durative: Verbs I-*w* 132
- 15.2 The Ventive 133
- 15.3 Indefinite or Unspecified Subject 135
- 15.4 Direct Speech 135  
Exercises 137
- 16.1 The G Imperative 142
- 16.2 The Precative 144
- 16.3 Negative Commands and Wishes (Prohibitive and Vetitive) 146
- 16.4 The Use of Injunctive Forms to Express Purpose 147  
Exercises 148
- 17.1 The G Perfect: Sound Verbs; Verbs I-*n*; Verbs III-weak 155
- 17.2 The Meaning of the Perfect 157
- 17.3 Conditional Sentences 159
- 17.4 The "Laws of Hammurapi" 160  
Exercises 162

- 18.1 The G Perfect: Verbs I-<sup>3</sup> (I-*a* and I-*e*); *alākum* 168  
 18.2 Object Pronominal Suffixes on the Verb 169  
 18.3 The Adverbial Use of the Accusative 172  
 18.4 Morphographemic Writings 173  
     Exercises 174
- 19.1 The G Perfect: Verbs II-weak; Verbs I-*w* 182  
 19.2 The Subordination Marker -*u* 183  
 19.3 Relative Clauses 185  
     Exercises 189
- 20.1 The G Participle 195  
 20.2 The Particularizing Suffix -*ān* 198  
 20.3 Irregular Masculine Plurals 198  
 20.4 Negation 199  
     Exercises 199
- 21.1 Summary of the G Stem 205  
 21.2 *E*-type Verbs 205  
 21.3 Doubly Weak Verbs 206  
 21.4 The Writing of <sup>3</sup> 209  
 21.5 Topicalization by Preposing 211  
     Exercises 213
- 22.1 The Predicative Construction 219  
 22.2 Injunctions in Verbless Clauses 223  
 22.3 Omen Texts 224  
     Exercises 225
- 23.1 The Absolute Form of the Noun 234  
 23.2 Numbers 235  
 23.3 The Expression of the Vocative 242  
     Exercises 243
- 24.1 Derived Verbs 252  
 24.2 The D Stem: Sound Verbs; Verbs I-*n*; Verbs III-weak 253  
 24.3 The Meaning of the D Stem 256  
 24.4 Features of Late OB Texts 258  
 24.5 Old Babylonian Letters 260  
     Exercises 261
- 25.1 The D Stem: Verbs I-<sup>3</sup> (I-*a* and I-*e*); Verbs I-*w* 270  
 25.2 The Independent Pronouns: Remaining Forms 272

- 25.3 The Independent Possessive Adjectives 273  
     Exercises 274
- 26.1 The Verbs *edûm* and *išûm* 282  
 26.2 Subordinate Clauses 283  
     Exercises 288
- 27.1 The Š Stem: Sound Verbs; Verbs I-*n*; Verbs III-weak 297  
 27.2 The Meaning of the Š Stem 299  
 27.3 The Expression of the Comparative and the Superlative 302  
     Exercises 302
- 28.1 The Š Stem: Verbs I-<sup>3</sup> (I-*a* and I-*e*); Verbs I-*w* 309  
 28.2 The Terminative-adverbial Ending -*iš* 311  
 28.3 The Locative-adverbial Ending -*um* 312  
 28.4 Adverbs 313  
     Exercises 314
- 29.1 Verbs II-weak: the D and Š Stems 323  
 29.2 Non-coordinating -*ma* 325  
 29.3 The Particle *lû* 326  
 29.4 Old Babylonian Letters from Mari 326  
     Exercises 327
- 30.1 The Syntax of the Infinitive 337  
 30.2 Old Babylonian Literary Diction 346  
 30.3 Royal Inscriptions 348  
     Exercises 348
- 31.1 The N Stem: Sound Verbs; Verbs I-*n*; Verbs III-weak 358  
 31.2 The Meaning of the N Stem 361  
 31.3 The Genitive: Constructions and Functions 363  
     Exercises 365
- 32.1 The N Stem: Verbs I-<sup>3</sup> (I-*a*, I-*e*); Verbs I-*w*; Verbs II-weak 377  
 32.2 Noun Patterns 378  
 32.3 Sumerian Loanwords 380  
     Exercises 381
- 33.1 The Gt Stem 390  
 33.2 The Transitive *parsāku* Construction 393  
 33.3 Akkadian Poetry 395  
 33.4 Old Babylonian Hymns and Prayers 397  
     Exercises 398

- 34.1 The Gtn Stem 409  
 34.2 The Partitive Use of *ina* 412  
     Exercises 412
- 35.1 The Dt Stem 422  
 35.2 The Dtn Stem 424  
 35.3 Interrogative Sentences 425  
     Exercises 425
- 36.1 The Št Stems 433  
 36.2 The Štn Stem 436  
 36.3 Oaths 436  
     Exercises 438
- 37.1 The Ntn Stem 450  
 37.2 The Irregular Verb *izuzzum* 450  
     Exercises 452
- 38.1 Quadriradical Verbs 460  
 38.2 Special Features of Geminate Verbs 461  
 38.3 Rare Stems: ŠD; Nt; R; others 462  
 38.4 Old Babylonian Myths and Epics 465  
     Exercises 466
- Supplementary Reading: OB Gilgamesh, tablet II 475
- Glossaries
- Akkadian Words 485  
     Logograms 532  
     Determinatives 537  
     English-Akkadian Word List 538
- Sign List 563  
 Alphabetical Cross-Index of Sign Values 575
- Appendices
- A. Systems of Dating 577  
     B. Measures 579  
     C. Historical Akkadian Phonology 586  
     D. Standard Babylonian 595  
     E. Assyrian Phonology and Morphology 599

## Paradigms

1. Personal Pronouns: Independent Forms 606
2. Personal Pronouns: Suffixes on Nouns, Prepositions, Verbs 606
3. Personal Pronouns: Independent Possessive Adjectives 606
- 4a. Nouns and Adjectives: Basic Declension 607
- 4b. Nouns and Adjectives: Final-weak Forms 607
5. Adjectives: Attributive Forms 607
6. Nouns and Adjectives: Bound and Suffixal Forms 608  
     Sigla for the Derived Stems in the Main Dictionaries 610
- 7a. Sound Verbs: Stem Forms 611
- 7b. Sound Verbs: Finite Forms (G,N,D,Š) 612
- 7c. Sound Verbs: Non-Finite Forms (G,N,D,Š) 614
- 8a. Verbs I-a (I-<sup>2</sup><sub>1-2</sub>) including *alākum*: Stem Forms 616
- 8b. Verbs I-a (I-<sup>2</sup><sub>1-2</sub>) including *alākum*: Finite Forms (G) 617
- 9a. Verbs I-e (I-<sup>3</sup><sub>3-5</sub> and I-y): Stem Forms 618
- 9b. Verbs I-e (I-<sup>3</sup><sub>3-5</sub> and I-y): Finite Forms (G) 619
- 10a. Verbs I-n: Stem Forms 620
- 10b. Verbs I-n: Finite Forms (G) 621
- 11a. Verbs I-w: Stem Forms 622
- 11b. Verbs I-w: Finite Forms (G) 623
- 12a. Verbs II-weak: Stem Forms 624
- 12b. Verbs II-weak: Finite Forms (G,D) 625
- 13a. Verbs III-weak: Stem Forms 626
- 13b. Verbs III-weak: Finite Forms (G) 628
- 13c. Verbs III-weak: Non-Finite Forms (G) 629
- 13d. Verbs III-weak: Finite Forms (N) 630
- 13e. Verbs III-weak: Non-Finite Forms (N) 631
- 13f. Verbs III-weak: Finite Forms (D,Š) 632
- 13g. Verbs III-weak: Non-Finite Forms (D,Š) 633
14. Doubly Weak Verbs: Stem Forms 634
15. Quadriradical Verbs: Stem Forms 636
16. The Verb with the Ventic 637
17. The Verb with Object Suffixes 638

Index of Texts 639

Index of Grammatical Forms and Subjects 644

## ABBREVIATIONS

### I. Bibliographical

- AbB* *Altbabylonische Briefe*; vol. 1,4,5,7 see Bibliography under Kraus; vol. 2,3,6 see under Frankena; vol. 8 see under Cagni; vol. 11 see under Stol; vol. 12 see under van Soldt
- ABZ<sup>4</sup>* R. Borger, *Assyrisch-Babylonische Zeichenliste*, 4th ed.
- AfO* *Archiv für Orientforschung*
- AHw* W. von Soden, *Akkadisches Handwörterbuch*
- ANET* J. Pritchard, ed., *Ancient Near Eastern Texts*
- ARM(T)* *Archives royales de Mari (Transcriptions)*; vol. 2 see Bibliography under Jean; vol. 4,10 see under Dossin
- ArOr* *Archiv Orientalní*
- AS<sup>4</sup>* W. von Soden and W. Röllig, *Das akkadische Syllabar*, 4th ed.
- AuOr* *Aula Orientalis*
- BE* The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts; vol. 6/1 see Bibliography under Ranke
- BIN* Babylonian Inscriptions in the Collection of J.B. Nies
- BiOr* *Bibliotheca Orientalis*
- BM* British Museum tablet number
- CAD* *The Assyrian Dictionary of the University of Chicago*
- CH* Code of Hammurapi; see Bibliography under Bergmann
- CT* Cuneiform Texts from Babylonian Tablets in the British Museum; vol. 2,4,6,8 see Bibliography under Pinches; vol. 29 see under King; vol. 43 see under Figulla; vol. 52 see under Walker
- Edzard, see Edzard 1970a in Bibliography
- Tell ed-Dēr*
- GAG* W. von Soden, *Grundriss der akkadischen Grammatik*
- HKL* R. Borger, *Handbuch der Keilschriftliteratur*
- IOS* *Israel Oriental Studies*
- Iraq* *Iraq* (journal of the British School of Archaeology in Iraq)
- JCS* *Journal of Cuneiform Studies*
- JESHO* *Journal of the Economic and Social History of the Orient*
- Jeyes, *OB* see Jeyes 1989 in Bibliography
- Extisp.*
- JNES* *Journal of Near Eastern Studies*



- LAA E. Reiner, *A Linguistic Analysis of Akkadian*  
 LIH L.W. King, *The Letters and Inscriptions of Hammurabi*  
 MEA<sup>6</sup> R. Labat and F. Malbran-Labat, *Manuel d'épigraphie akkadienne*, 6th ed.  
 Meissner, see Meissner 1893 in Bibliography  
 BAP  
 NABU *Nouvelles assyriologiques brèves et utilitaires*  
 OECT Oxford Editions of Cuneiform Texts; vol. 3 see under Driver  
 OLZ *Orientalistische Literaturzeitung*  
 Or. *Orientalia (Nova series)*  
 OrAnt *Oriens Antiquus*  
 PBS Publications of the Babylonian Section of the Museum of the University of Pennsylvania; vol. 7 see Bibliography under Ungnad; vol. 8/2 see under Chiera  
 RA *Revue d'assyriologie et d'archéologie orientale*  
 RGTC *Répertoire géographique des textes cunéiformes*  
 RIME Royal Inscriptions of Mesopotamia, Early Periods; vol. 4 see Bibliography under Frayne  
 RLA *Reallexikon der Assyriologie*  
 RSO *Rivista degli studi orientali*  
 Scheil, see Scheil 1902 in Bibliography  
 SFS  
 Schorr, see Schorr 1913 in Bibliography  
 VAB 5  
 SEL *Studi epigrafici e linguistici*  
 StOr *Studia Orientalia (Helsinki)*  
 Szlechter, see Szlechter 1958 in Bibliography  
 Tablettes  
 Szlechter, see Szlechter 1963 in Bibliography  
 TJA  
 TCL *Textes cunéiformes du Louvre*; vol. 1,7 see Bibliography under Thureau-Dangin  
 TIM *Texts in the Iraq Museum*; vol. 2 see Bibliography under van Dijk; vol. 7 see Edzard 1970b  
 TLB *Tabulae cuneiformes a F.M.Th. de Liagre Böhl collectae*; vol. 4 see Frankena 1965 in Bibliography  
 UCP University of California Publications in Semitic Philology; vol. 9/4 see Bibliography under Lutz  
 UET *Ur Excavations, Texts*; vol. 6/2 see Bibliography under Gadd-Kramer  
 Ungnad, see Ungnad 1914 in Bibliography

- VAB *Vorderasiatische Bibliothek*; vol. 5 see Bibliography under Schorr; vol. 6 see Ungnad 1914  
 VAS *Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin*; vol. 7,8 see Ungnad 1909 in Bibliography; vol. 16 see under Schroeder  
 Waterman, see Waterman 1916 in Bibliography  
 Bus.Doc.  
 WO *Die Welt des Orients*  
 WZKM *Wiener Zeitschrift für die Kunde des Morgenlandes*  
 YOS *Yale Oriental Studies*; vol. 10 see Goetze 1947a in Bibliography  
 ZA *Zeitschrift für Assyriologie und vorderasiatische Archäologie*

## II. Other Abbreviations and Conventions

- |            |                       |           |                       |
|------------|-----------------------|-----------|-----------------------|
| abs.       | absolute              | interrog. | interrogative         |
| acc(.)     | accusative            | intr.     | intransitive          |
| adj.       | adjective, adjectival | LB        | Late Babylonian       |
| adv.       | adverb(ial)           | lex.      | lexical               |
| Akk.       | Akkadian              | log.      | logogram, logographic |
| App.       | Appendix              | lw.       | loanword              |
| bnd.       | bound (form)          | m(.)      | masculine             |
| c          | common (gender)       | MA        | Middle Assyrian       |
| C          | (any) consonant       | masc.     | masculine             |
| ca.        | circa (about)         | MB        | Middle Babylonian     |
| cf.        | compare               | MN        | month name            |
| conj.      | conjunction           | mp        | masculine plural      |
| dat.       | dative                | ms        | masculine singular    |
| denom.     | denominative          | n.        | noun                  |
| det.       | determinative         | NA        | Neo-Assyrian          |
| DN         | divine name           | NB        | Neo-Babylonian        |
| du(.)      | dual                  | neg.      | negation, negative    |
| Dur.       | Durative              | nom(.)    | nominative            |
| esp.       | especially            | OA        | Old Assyrian          |
| ext.       | extispicy             | OAKk      | Old Akkadian          |
| f(,), fem. | feminine              | OB        | Old Babylonian        |
| fp         | feminine plural       | obl(.)    | oblique (case)        |
| fs         | feminine singular     | obv.      | obverse               |
| gen(.)     | genitive              | p(.)      | page; plural          |
| GN         | geographical name     | Parad.    | Paradigm              |
| Impv.      | Imperative            | pass.     | passive               |
| indef.     | indefinite            | Perf.     | Perfect               |
| Inf(in).   | Infinitive            | pl.       | plural                |

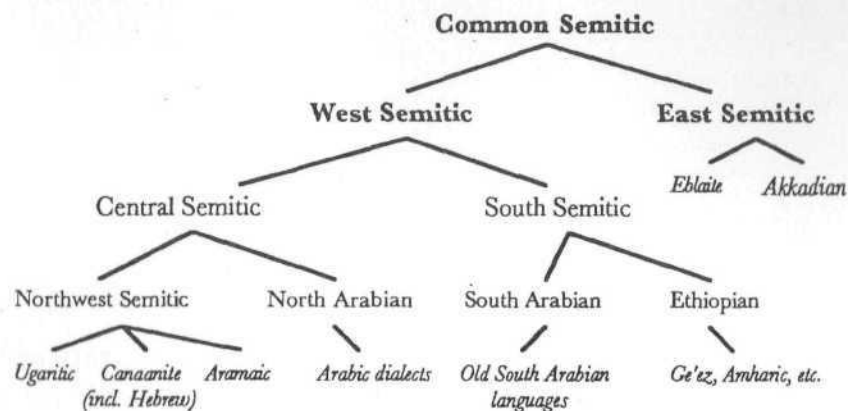
PN	personal name	suff.	suffix(al)
Prec.	Precative	Sum.	Sumerian
prep.	preposition	syl.	syllable, syllabic
Pret.	Preterite	tr.	transitive
Proh(ib).	Prohibitive	V	(any) vowel
pron.	pronoun	v., vbl.	verb
Ptcpl.	Participle	Vent.	Ventive
r.	reverse	Vet.	Vetitive
rel.	relative (pron., adj.)	x	illegible sign
rev.	reverse	1	first person
RN	royal name	2	second person
s(.)	singular	3	third person
SB	Standard Babylonian	>	becomes, goes to
sf.	suffix(al)	<	develops, comes from
sg.	singular	*	reconstructed/unattested form
s.o.	someone	**	ungrammatical form
s.th.	something		

## INTRODUCTION

### The Akkadian Language

Akkadian is the language of the Assyrians and Babylonians of ancient Mesopotamia, that is, the region 'between the rivers', the Euphrates and the Tigris (roughly the area of modern Iraq). The name 'Akkadian' is a translation of the ancient speakers' term for their language, *Akkadûm*, which derives from Akkad(e), the name of the still-undiscovered town built about 2300 BCE by king Sargon as his capital. (In both ancient and modern times Akkadian has also been called 'Assyrian' and 'Babylonian', terms that are now generally restricted to the main geographical dialects, which are discussed below.)

Akkadian is the earliest-attested member of the Semitic family of languages. Other Semitic languages include Arabic, Aramaic, Ethiopic, and Hebrew. As the following chart illustrates, Akkadian and Eblaite, the recently-discovered language of the ancient Syrian city of Ebla, comprise East Semitic, while all other members of the family comprise West Semitic.



It is not certain when speakers of Akkadian or its linguistic predecessor(s) first arrived in Mesopotamia. The first written evidence of the language is found in names in texts from the 26th century BCE, while connected texts begin to appear in the 24th century. It is also not

known when Akkadian ceased to be a spoken language — probably during the mid-first millennium BCE, having been replaced over a number of centuries by Aramaic — but it continued to be used as a written medium of literature and scholarship until the first century CE.

After the demise of Akkadian both the language and its complicated writing system were forgotten for over a millennium and a half. In the 17th century European travelers to the Middle East began to bring home a few clay artifacts with unusual wedge-shaped writing. Attempts at decipherment were aided in the 19th century by the publication of a long trilingual inscription, Akkadian–Old Persian–Elamite. After the simpler Old Persian script was decoded it became possible to tackle the Akkadian version successfully; the Akkadian script was deciphered and the basic elements of the grammar were established by the 1850's. In the past 150 years much scholarship has been devoted to the publication of texts, to the further elucidation of the grammar, and to the preparation of dictionaries. Today the Akkadian language may be said to be well — but by no means completely — understood.

Because Mesopotamian scribes were exceedingly prolific and because they usually wrote on the virtually indestructible medium of clay, vast numbers of the ancient documents have been preserved to posterity. The number of Akkadian texts extant has not been counted, but it is certainly in the hundreds of thousands, and many new texts are discovered in archaeological excavations every year. While many texts have received scholarly publication over the last century and a half, many other texts remain unpublished, awaiting interested scholars in museums around the world.

As was just noted, Akkadian texts were usually written on clay, a material found in great abundance in Mesopotamia. Moist clay was molded into a rectangular tablet and the writing was impressed into the clay with a stylus made of reed. The size of tablets varied from about an inch square to some 18 inches along a side; the most common shape was a rectangle that was longer than it was wide. The reed stylus made wedge-shaped, i.e., cuneiform, impressions in the clay. Because the writing system is very cumbersome, modern publications, including this textbook, present elements of Akkadian grammar in transcription; and because the writing system is unquestionably the most difficult aspect of learning Akkadian, it is not introduced here until Lesson 9, by which time the student will have acquired some familiarity with Akkadian forms and structures. (It is worth remembering that ancient

Mesopotamian students were fluent in Akkadian — it was their native tongue — before they began to tackle the writing system.)

### Dialects of Akkadian

All languages change over time. English texts of a few centuries ago, such as the writings of Shakespeare, contain spellings, words, phrases, and grammar that are sometimes unfamiliar; the 14th-century writings of Chaucer are more difficult to understand still; and Old English, of the 8th–10th centuries, must be studied almost as a foreign language to be understood by modern speakers of English. When we consider that the recorded history of Akkadian is over twice as long as that of English, we should not be surprised to witness the development of significant chronological variations in Akkadian as well. Further, geographical variations are also evidenced in the texts, particularly between those of Assyria in the north and Babylonia in the south (see further below), but also in many smaller dialect regions. Although these developments arose continuously, so that neat divisions cannot be drawn in actuality, scholars refer nevertheless for the sake of convenience to the following sub-phases, or dialects, of Akkadian, which correspond roughly to periods in Mesopotamian political history (common abbreviations for the dialects are given in parentheses):

Old Akkadian (OAKk), mid-3rd to beginning of 2nd millennium		
Old Assyrian (OA)	2000–1500	Old Babylonian (OB)
Middle Assyrian (MA)	1500–1000	Middle Babylonian (MB)
Neo-Assyrian (NA)	1000–600	Neo-Babylonian (NB)
	600–100 CE	Late Babylonian (LB)

These may be reviewed briefly in turn.

The earliest Akkadian texts, to about the beginning of the second millennium, are referred to collectively as **Old Akkadian**. These include documents dating to the reigns of Sargon, Naram-Sin, and other kings of Akkad and the few Akkadian texts from the Ur III period. There are Old Akkadian letters, legal texts, economic dockets, royal inscriptions, and a few literary texts (such as a love incantation).

In the second and first millennia, two major geographical dialects are attested, **Assyrian** in northern Mesopotamia and **Babylonian** in the south. Linguistically these are distinguished by a number of phonological, morphological, and lexical differences. (This textbook presents the



grammar of [Old] Babylonian; see Appendix E for major features of Assyrian.) The Assyrian and Babylonian scripts also developed somewhat independently of one another.

**Old Assyrian** is known from some 15,000 letters and legal and economic documents dating from the mid-20th to the mid-18th century, most of which have been found in Cappadocia (eastern Turkey) at the site of Kanesh (modern Kültepe), although other sites in Anatolia and Assyria have also produced a few similar texts. Most of these documents concern the business activities of Assyrian merchant houses and their trade with outposts in Anatolia.

**Middle Assyrian** is sparsely attested, although it is known from a variety of genres, including letters, legal and economic texts, and inscriptions of the kings of the nation and early empire of Assyria. There is also a set of harem decrees and, of great interest, 14 tablets containing the Middle Assyrian laws, discovered in the city of Asshur.

**Neo-Assyrian** is the spoken language of first-millennium Assyria, attested until the downfall of the empire late in the seventh century. There are a great many letters and administrative texts. Many royal inscriptions and scholarly writings are also attested; as in all periods, literary texts exhibit a considerable amount of linguistic influence from the more prestigious Babylonian dialect.

**Old Babylonian** is the Akkadian of southern Mesopotamia during the period of the first dynasty of Babylon. It is the dialect covered in the present textbook, and is described in detail further below.

**Middle Babylonian** is the language of texts from the period of the Kassite domination of Babylonia, after the fall of Hammurapi's dynasty to the Hittites in 1595. Like Middle Assyrian, Middle Babylonian is less well represented than the dialects that precede and follow it. It is known from letters, legal texts, economic texts, a few royal inscriptions, and inscribed boundary stones (*hudurrus*).

Already during the Kassite period Old Babylonian had come to be regarded as the classical period of Akkadian language and literature, and scribes in both Babylonia and Assyria attempted to duplicate it in a purely literary (i.e., unspoken) dialect that Assyriologists call **Standard Babylonian** (SB). The scribes' efforts to reproduce the classical language usually had mixed results, as their own language patterns frequently intruded. Standard Babylonian is the dialect in which such important works as *Enūma eliš* and the later, longer version of *Gilgamesh* are written, indeed, all of the literary texts of the late second and the first

millennia, as well as many royal inscriptions. The grammatical features of Standard Babylonian are presented in Appendix D.

Beginning in the Old Babylonian period, but especially in the second half of the second millennium, Akkadian, particularly in its Babylonian form, was used as an international *lingua franca*; Akkadian texts have been found in a great many sites outside Mesopotamia, including Ugarit (Ras Shamra) and Emar (Tell Meskeneh) in modern Syria, Hattusas (modern Boğazköy, the capital of the Hittite empire) and Alalah (Tell Açana) in Turkey, and el-Amarna in Egypt, to name a few. The language of these texts, which was often written by non-native speakers, is termed **Peripheral Akkadian**; the texts vary considerably in their fidelity to the grammar of native Mesopotamian Akkadian and frequently betray the influence of the scribes' own languages.

**Neo-Babylonian** is the spoken language of southern Mesopotamia until the end of the Assyrian empire, after which the term **Late Babylonian** is used for the final period of texts written in Akkadian. These dialects are attested in large numbers of letters and administrative documents. For literary and monumental texts, Standard Babylonian (see above) was employed.

### Akkadian and Sumerian

Akkadian was not the first language to be given written form in Mesopotamia. History's earliest writing appeared in southern Mesopotamia, near the end of the fourth millennium; the language for which this first writing was invented was Sumerian, which was not genetically related to the Semitic languages, or indeed to any other known language. Speakers of Sumerian and speakers of Akkadian coexisted in southern Babylonia for centuries, and the two languages naturally had a significant impact on each other. Thus, many features of Akkadian grammar, from its phonology to its syntax, reflect Sumerian influence, and many Akkadian words are loans from Sumerian. (Conversely many original Akkadian words were borrowed into Sumerian.) And the writing system originally devised for Sumerian was taken over to write the very different Akkadian as well.

Sumerian died out as a spoken language long before Akkadian; the date of its demise is much debated, however, placed variously between the mid-third and the early second millennium. Even after it ceased to be spoken, Sumerian remained a language of learning and scholarship, like Latin in medieval Europe.



## Old Babylonian

It is customary to begin the study of Akkadian with Old Babylonian. Old Babylonian Akkadian was spoken and written in southern Mesopotamia during the first half of the second millennium BCE. Several tens of thousands of documents are attested from the first dynasty of Babylon, from the Isin and Larsa dynasties and from other cities in Babylonia (such as Kish, Nippur, Sippar, Umma, Ur, and Uruk), from sites in the Diyala region, and from farther afield, such as the city of Susa in Elam and the city of Mari in Syria some 250 miles up the Euphrates from Babylon (see Lesson 29.4).

There are several reasons to choose Old Babylonian as the entry to Akkadian language study. Although there was naturally some dialectal diversity among the wide geographical range of texts, on the whole the Old Babylonian corpus presents a remarkably uniform grammar. Moreover, many texts, especially those of the royal court, were carefully written in a clear and relatively simplified system of signs that is considerably easier to learn than, for example, the more cumbersome sign set used later to write Standard Babylonian. The grammar of Old Babylonian exhibits both a consistency and a number of significant features that were lost in later dialects, including Standard Babylonian; it is therefore easier to move from a familiarity with Old Babylonian to the later dialects than it is to work one's way back in time. The Old Babylonian period is also the time in which Akkadian literature began to blossom, in such stunning works as the Epic of Gilgamesh. Indeed, the Old Babylonian literary dialect (see Lesson 30.2) was considered the classical form of Akkadian for the rest of Mesopotamian history, and was the model for the later literary dialect of Standard Babylonian.

## Text Genres

An extremely diverse variety of genres has been preserved, nearly all of which are represented in Old Babylonian documents. In addition to the myths and epics such as Gilgamesh, mentioned just above, there are other literary genres, such as hymns and prayers. Still other intellectual works include a wide range of scholarly texts, among which are lexical texts (encyclopedic lists of words, often with their Sumerian counterparts), grammatical texts, medical texts, and mathematical texts. Texts written for public display include many royal inscrip-

tions and documents like the famous "code" of laws of Hammurapi (the longest single Old Babylonian document).

Equally important are the many documents that inform us of matters of everyday life. There are thousands of letters, from kings to their viziers, from men and women to their business partners, and from schoolchildren to their parents. Much greater in number still are the legal contracts and economic documents that record marriages, adoptions, sales, rentals, leases, loans, guarantees, and the proceedings of lawsuits. Finally, there are the many omen texts, records of attempts to foretell the future, from which we learn both what was seen as normal and what was considered unusual.

## About this Book

The present textbook is a graded introduction that covers the grammar and writing system of Old Babylonian Akkadian in 38 lessons. It is primarily intended to be used under the supervision of an instructor in a college class, but it is also meant to be sufficiently clear, thorough, and self-contained to be used profitably by an individual in independent study. The 38 lessons require the better part of a full academic year to cover adequately, but at the end of the lessons the student will be familiar with all the main and most of the minor points of Old Babylonian grammar and script, will already have read quite a few texts, and will be ready to move on to additional Old Babylonian texts and to begin the study of Standard Babylonian texts (with the aid of Appendix D).

In each lesson two or three points of grammar are covered. The grammar sections are followed by ten to fifteen vocabulary items to be learned and, beginning in Lesson 9, by about ten cuneiform signs that are also to be memorized. (It should be noted here that the English glosses given in the vocabularies are for the most part based on those of the *Chicago Assyrian Dictionary*, about which see the next section. See above on the rationale for delaying presentation of the writing system until Lesson 9.) The vocabulary items (and signs) are followed in turn by a series of exercises that are intended to drill the points of grammar covered in the lesson, to review new and old vocabulary (and signs), and to present samples of Akkadian texts.

One of the first exercises in each lesson consists of words, phrases, or short sentences to "write in Akkadian." There is some feeling that it

is unrealistic to ask students to “compose” in a dead language. Without the repeated need to reproduce forms accurately, however, a student’s knowledge of a language remains passive rather than active, and an active knowledge is essential for full understanding of the details of grammar, for attention to the fine points and nuances of a sentence or text, and for awareness of unusual or even improper constructions on the part of the scribe. Students are therefore encouraged to write vocabulary, signs, and paradigms on flash cards and to learn not only to recognize forms but also to reproduce them.

Other exercises ask the student to translate Akkadian phrases and sentences. In the earliest lessons, these have of necessity been invented, although they are modeled on phrases and sentences found in actual texts. As early as is practical, authentic sentences from Old Babylonian texts are given, either reproduced verbatim or adapted slightly to accommodate the grammar and vocabulary that have been introduced to that point.

Beginning in Lesson 13, thus, by about the mid-point of the first semester, actual Old Babylonian texts are reproduced as part of the exercises. The texts introduced in Lesson 13 are contracts; laws from Hammurapi’s “code” are introduced in Lesson 17, omen texts in Lesson 22, letters in Lesson 24, Mari letters in Lesson 29, royal inscriptions in Lesson 30, hymns and prayers in Lesson 33. In the presentation of real texts it has of course been necessary to provide glosses and explanatory notes for words and features that have not yet been covered in the grammar sections and vocabularies. The presentation of a significant number of texts in a wide range of genres is intended both to hold students’ interest and to introduce them to the rich variety of textual material preserved to us in Akkadian.

In deciding how many exercises to include in this textbook it seemed preferable to err on the side of overabundance. Quite simply, there are too many, especially if one wants to complete the book within a single academic year. Thus, both instructors and independent students should choose a selection of the exercises and texts to work through, sometimes only half of them, particularly in the later lessons; this, at least, has proven to be a successful strategy with forerunners of this textbook to teach Akkadian. Nevertheless it has not seemed unreasonable to provide additional texts and exercises for students who have more time available to them or who want additional practice.

A key to most of the exercises is to be published separately.

## Research Tools

Akkadian and Sumerian texts offer the modern reader extraordinary views of one of humanity’s earliest literate societies. But the languages of the texts are obscure, and the script in which they are written is very difficult to read, both in its complexity and in its (usual) presentation as a series of hard-to-make-out impressions in tablets of not-quite-flat clay. The most fundamental task of the Assyriologist is to make these texts accessible to a wider audience.

The full publication of a text, either in a journal article or as one of many texts in a monograph, involves a number of steps. Although photographs of tablets are frequently very useful, they generally do not capture the full three-dimensional effect of the impressed signs; further, tablets are often inscribed around their sides and on their edges as well as on their faces, and these peripheral parts of a tablet are difficult to photograph adequately. It is therefore the common practice for the Assyriologist to produce a hand drawing of a text in ink; this is called an “*autograph copy*” or simply an “*autograph*” or a “*copy*.” A sign-by-sign rendering in Latin script, called a *transliteration*, is then produced, along with a translation. For the interpretation of individual signs a *sign list* is consulted. For the interpretation of individual words, of course, one consults one of the standard dictionaries; and for larger philological and linguistic matters there are the standard reference and dialect *grammars*. A brief review of these standard Assyriological tools, with their customary abbreviations, follows.

**Sign Lists.** Three modern sign lists are in common use. R. Labat’s *Manuel d’épigraphie akkadienne* (6th ed. by F. Malbran-Labat, 1988; MEA<sup>6</sup>) presents the chronological development of the forms of individual signs through all the various dialects, their phonological values, and their usage as logograms (see Lesson 13), all in an “at-a-glance” format. R. Borger’s *Assyrisch-babylonische Zeichenliste* (4th ed., 1988; ABZ<sup>4</sup>) offers the same information, but while the logographic usage of signs is more conveniently presented, the formal evolution of the signs is given separately. W. von Soden and W. Röllig’s *Das akkadische Syllabar* (4th ed., 1991; AS<sup>4</sup>) does not give the history of sign shapes or their logographic values, but it is the authoritative reference for phonetic sign values in Akkadian.

A very useful tool for learning signs is Daniel C. Snell’s *A Workbook of Cuneiform Signs* (1979).

**Dictionaries.** There are two excellent modern dictionaries of Akkadian. W. von Soden's three-volume *Akkadisches Handwörterbuch* (1965–81; *AHw*) lists many occurrences for each word, but usually without extensive citation of the context and usually without translation of passages. Useful features are the clear layout of the verb entries, the inclusion of Semitic cognates, and the listing of roots at the beginning of each "letter." *The Assyrian Dictionary of the University of Chicago*, less formally known as the *Chicago Assyrian Dictionary (CAD)*, is produced by an editorial board of noted Assyriologists. It is an encyclopedic reference work in which each volume is devoted to words beginning with one of the Akkadian phonemes; several of the volumes are in two or even three parts. The first volume to appear was volume 6 (H) in 1956; the two parts of volume 1 (A) appeared in 1964 and 1968; the three parts of volume 17 (Š) appeared in 1989 and 1992; thus far 16 of 21 volumes have appeared (P, R, T, T, and U remain to be published). In *CAD* many occurrences of each word are cited, often with their full context and a translation; comparative Semitic data are not given. (Also to be noted is K. Hecker's *Rückläufiges Wörterbuch des Akkadischen* [1990]; this "reverse dictionary" is very useful because one is frequently confronted with a damaged text in which the beginning of a word or words is broken away.)

**Grammars.** The standard reference grammar of Akkadian is W. von Soden's *Grundriss der akkadischen Grammatik* (3rd ed., with W. R. Mayer, 1995; *GAG*); the presentation of the grammar in the present textbook follows that of von Soden's *GAG* in most details, particularly in the few minor points over which there is some disagreement or uncertainty among Assyriologists. Another fine reference grammar, though less complete than *GAG*, is A. Ungnad's *Grammatik des Akkadischen*, 5th ed. by L. Matouš (1969), which has been translated into English by H. Hoffner, Jr. as *Akkadian Grammar* (1992). There are also a number of linguistically-oriented grammars of Akkadian: I.J. Gelb, *Sequential Reconstruction of Proto-Akkadian* (1969); G. Buccellati, *A Structural Grammar of Babylonian* (1996); E. Reiner's *A Linguistic Analysis of Akkadian* (1966) and B. Groneberg's *Syntax, Morphologie und Stil der jungbabylonischen "hymnischen" Literatur* (2 volumes; 1987) are excellent linguistic descriptions of Standard Babylonian.

Reference grammars of many of the individual dialects, both Mesopotamian and peripheral, also exist. The following list is not intended to be comprehensive.

- Adler, H.-P. *Das Akkadische des Königs Tušratta von Mitanni* (1976).  
 Aro, J. *Studien zur mittelbabylonischen Grammatik* (1955); *Glossar zu den mittelbabylonischen Briefen* (1957).  
 Berkooz, M. *The Nuzi Dialect of Akkadian. Orthography and Phonology* (1937).  
 Finet, A. *L'Accadien des lettres de Mari* (1956).  
 Gelb, I.J. *Old Akkadian Writing and Grammar*, 2nd ed. (1961); *Glossary of Old Akkadian* (1957).  
 Hecker, K. *Grammatik der Kültepe-Texte* (1968).  
 Huehnergard, J. *The Akkadian of Ugarit* (1989).  
 Izre'el, Sh. *The Akkadian Dialect of the Scribes of Amurru in the 14th–13th Centuries B.C.* (2 volumes; 1991).  
 Labat, R. *L'Akkadien de Boghaz-Köi. Étude sur la langue des lettres, traités et vocabulaire trouvés à Boghaz-Köi* (1932).  
 Mayer, W. *Untersuchungen zur Grammatik des Mittelassyrischen* (1971).  
 Meyer, L. de. *L'Accadien des contrats de Suse* (1962).  
 Soden, W. von. Der hymnisch-epische Dialekt des Akkadischen. *Zeitschrift für Assyriologie* 40 (1931) 163–227; 41 (1933) 90–183.  
 Soldt, W.H. van. *Studies in the Akkadian of Ugarit: Dating and Grammar* (1991).  
 Wilhelm, Gernot. *Untersuchungen zum Hurro-Akkadischen von Nuzi* (1970).

**Bibliographies.** The field of Assyriology is very fortunate to have R. Borger's three-volume *Handbuch der Keilschriftliteratur* (1967–75; *HKL*), in which all Akkadian and Sumerian texts published in journals and monographs through the end of 1973 are listed under the names of publishing scholars, with detailed cross-references to all subsequent discussion of individual texts; the third volume of *HKL* organizes the texts by content. Updates of *HKL*, i.e., texts and discussions of texts published since 1973, appear in the "Register Assyriologie" of the periodical *Archiv für Orientforschung*. Notice should also be taken of the annual "Keilschriftbibliographie" in the journal *Orientalia*.

**Journals.** Several scholarly journals are devoted to the field of Assyriology:

- Archiv für Orientforschung (AfO)*  
*Journal of Cuneiform Studies (JCS)*  
*Nouvelles assyriologiques brèves et utilitaires (NABU)*  
*Revue d'assyriologie et d'archéologie orientale (RA)*  
*Zeitschrift für Assyriologie und vorderasiatische Archäologie (ZA)*



Other journals at least partly concerned with Assyriology are:

- Altorientalische Forschungen (AoF)*
- Archiv Orientalní (ArOr)*
- Aula Orientalis (AuOr)*
- Bibliotheca Orientalis (BiOr)*
- Iraq*
- Israel Oriental Studies (IOS)*
- Journal of Near Eastern Studies (JNES)*
- Journal of the American Oriental Society (JAOS)*
- Journal of the Ancient Near Eastern Society of Columbia University (JANES)*
- Journal of the Economic and Social History of the Orient (JESHO)*
- Oriens Antiquus (OrAnt)*
- Orientalia (Or.)*
- Orientalistische Literaturzeitung (OLZ)*
- Rivista degli studi orientali (RSO)*
- Studi epigrafici e linguistici (SEL)*
- Sumer*
- Syria (revue d'art oriental et d'archéologie)*
- Welt des Orients (WO)*

**Other Reference Works.** An encyclopedic work covering all aspects of Assyriology is the *Reallexikon der Assyriologie* (begun by E. Ebeling et al.; currently edited by D. Edzard); the first two volumes of *RLA* appeared in 1932 and 1938, after which publication ceased for two decades, resuming in 1957; as of 1996, eight large volumes, covering topics beginning (in German) with A through M, have been published.

Akkadian (and Sumerian) personal names are treated in the now-outdated but still-indispensable work of J. Stamm, *Die akkadische Namengebung* (1939); see also Stol 1991 in the Bibliography below.

Geographical names (towns, cities, regions, lands, rivers) are collected in the several volumes of *Répertoire géographique des textes cunéiformes (RGTC; 1974-; for the Old Babylonian period: volume 3, by B. Groneberg).*

### Selected Bibliography

It was noted in the preceding section that the grammar of Akkadian as presented in this textbook follows in the main the outlines of W. von Soden's *GAG*. During the preparation of the textbook the second, 1969, edition of *GAG* was consulted (the third edition having appeared

too late to be used). But in addition to *GAG* numerous other articles and monographs devoted to issues of Akkadian grammar were also consulted, especially studies published after 1969. A few of those are specifically cited within the text; the findings of most, however, are incorporated into the presentation of the grammar silently. For the record, and for reference, there follows a list of those works consulted. The list also contains full references for the Akkadian texts reproduced in the Lessons.

- Aro, Jussi.
  - 1961 *Die akkadischen Infinitivkonstruktionen*. StOr 26; Helsinki.
  - 1963 Präpositionale Verbindungen als Bestimmungen des Nomens im Akkadischen. *Or.* 32 395-406.
- Bergmann, E.
  - 1953 *Codex Hammurabi. Textus primigenius*. 3rd ed. Rome: Editrice Pontificio Istituto Biblico.
- Black, Jeremy A.
  - 1984 *Sumerian Grammar in Babylonian Theory*. Rome.
- Bottéro, J.
  - 1973 La lexicographie accadienne. Pp. 25-60 in P. Fronzaroli, ed., *Studies on Semitic Lexicography*. Florence.
- Buccellati, Giorgio.
  - 1968 An Interpretation of the Stative as a Nominal Sentence. *JNES* 21 1-12.
  - 1972 On the Use of Akkadian Infinitive after "ša" or Construct State. *Journal of Semitic Studies* 17 1-29.
  - 1976a On the Akkadian "Attributive" Genitive. *Afroasiatic Linguistics* 3 19-27.
  - 1976b The Case against the Alleged Akkadian Plural Morpheme -ānū. *Afroasiatic Linguistics* 3 28-30.
  - 1988 The State of the "Stative." Pp. 153-89 in Yoël L. Arbeitman, ed., *Fucus: A Semitic/Afrasian Gathering in Remembrance of Albert Ehrman*. Amsterdam/New York.
  - 1990 On Poetry — Theirs and Ours. Pp. 105-34 in T. Abusch, et al., edd. *Lingering over Words: Studies in Ancient Near Eastern Literature in Honor of William L. Moran*. Atlanta.
- Cagni, L.
  - 1980 *Altbabylonische Briefe*, vol. 8: *Briefe aus dem Iraq Museum (TIM II)*. Leiden.
- Cavigneaux, Antoine.
  - 1989 Le nom akkadien du grain. *NABU* 1989, no. 52.
- Charpin, Dominique.
  - 1986 *Le Clergé d'Ur au siècle d'Hammurabi*. Geneva/Paris.
- Chiera, Edward.
  - 1922 *Old Babylonian Contracts*. PBS 8/2. Philadelphia.



- Dijk, J.J.A. van.  
1965 *Cuneiform Texts. Old Babylonian Letters and Related Material*. TIM 2. Wiesbaden.
- Dossin, Georges.  
1951 *Correspondance de Šamši-Addu et de ses fils (suite)*. ARMT 4. Paris: Musée du Louvre.  
1978 *Correspondance féminine*. ARMT 10. Paris: Musée du Louvre.
- Driver, G.R.  
1924 *Letters of the First Babylonian Dynasty*. OECT 3. Oxford.
- Edzard, Dietz Otto.  
1965 Die Stämme des altbabylonischen Verbums in ihrem Oppositionssystem. Pp. 111–20 in H. Güterbock and T. Jacobsen, edd., *Studies ... B. Landsberger*. Chicago.  
1970a *Altbabylonische Rechts- und Wirtschaftsurkunden aus Tell ed-Dēr im Iraq Museum, Baghdad*. Munich.  
1970b *Cuneiform Texts. Altbabylonische Rechts- und Wirtschaftsurkunden aus Tell ed-Dēr bei Sippar*. TIM 7. Wiesbaden: Harrassowitz.  
1973 Die Modi beim älteren akkadischen Verbum. *Or.* 42 (Festschrift I.J. Gelb) 121–41.  
1977 Der gegenwärtige Stand der Akkadistik (1975) und ihre Aufgaben. Pp. 47–51 in W. Voigt, ed., *XIX. Deutscher Orientalistentag, Vorträge*. Wiesbaden.  
1980 Keilschrift. *RLA* 5 544–68.  
1982 Zu den akkadischen Nominalformen *parsat-*, *pirsat-*, und *pursat-*. *ZA* 72 68–88.
- Farber, Walter.  
1982 Altbabylonische Adverbialbildungen auf *-āni*. Pp. 39–47 in *Zikir Šumim* (Festschrift F. Kraus).
- Ferry, David.  
1990 Prayer to the Gods of the Night. P. 171 in T. Abusch, et al., edd. *Linger-ing over Words: Studies in Ancient Near Eastern Literature in Honor of William L. Moran*. Atlanta.
- Figulla, Hugo Heinrich.  
1963 *Cuneiform Texts ... in the British Museum*, vol. 43: *Old Babylonian Letters*. London: British Museum.
- Frankena, R.  
1965 *Altbabylonische Briefe*. TLB 4. Leiden.  
1966 *Altbabylonische Briefe*, vol. 2: *Briefe aus dem British Museum (LIH und CT 2–33)*. Leiden.  
1968 *Altbabylonische Briefe*, vol. 3: *Briefe aus der Leidener Sammlung (TLB IV)*. Leiden.  
1974 *Altbabylonische Briefe*, vol. 6: *Briefe aus dem Berliner Museum*. Leiden.
- Frayne, Douglas R.  
1990 *Old Babylonian Period*. Royal Inscriptions of Mesopotamia, Early Periods, vol. 4. Toronto.

- Gadd, C.J.  
1963 Two Sketches from the Life at Ur. *Iraq* 25 177–88.
- Gadd, C.J.; Kramer, S.N.  
1966 *Literary and Religious Texts, Second Part*. UET 6/2. London.
- Gelb, Ignace J.  
1955 Notes on von Soden's Grammar of Akkadian. *BiOr* 12 93–111.  
1961 WA = aw, iw, uw in cuneiform writing. *JNES* 20 194–96.  
1970 A Note on Morphophonemics. Pp. 73–77 in D. Cohen, ed., *Mélanges Marcel Cohen*. The Hague.  
1973 [Review of *GAG Ergänzungsheft*]. *BiOr* 30 249–53.
- Goetze, Albrecht.  
1936 The t-form of the Old Babylonian Verb. *JAOS* 56 297–334.  
1942 The So-called Intensive of the Semitic Languages. *JAOS* 62 1–8.  
1945 The Akkadian Dialects of the Old-Babylonian Mathematical Texts. Pp. 146–51 in O. Neugebauer and A. Sachs, edd., *Mathematical Cuneiform Texts*. New Haven.  
1946a Number idioms in Old Babylonian. *JNES* 5 185–202.  
1946b Sequence of two short syllables in Akkadian. *Or.* 15 233–38.  
1946c The Akkadian Masculine Plural in *-ānū/ī* and its Semitic Background. *Language* 22 121–30.  
1947a *Old Babylonian Omen Texts*. YOS 10. New Haven.  
1947b Short or Long *a*? (Notes on Some Akkadian Words). *Or.* 16 235–50.  
1947c The Akkadian Passive. *JCS* 1 50–59.  
1958 The Sibilants of Old Babylonian. *RA* 52 137–49.
- Greenstein, Edward L.  
1986 The Phonology of Akkadian Syllable Structure. *Afroasiatic Linguistics* 9 1–71.
- Groneberg, Brigitte.  
1978–79 Terminativ- und Lokativadverbialis in altbabylonischen literari-schen Texten. *Afo* 26 15–29.  
1980 Zu den "gebrochenen Schreibungen." *JCS* 32 151–67.  
1989a Reduplication of Consonants and "R"-Stems. *RA* 83 27–34.  
1989b Dimtu. *NABU* 1989, no. 73.
- Haayer, G.  
1986 Languages in Contact: The Case of Akkadian and Sumerian. Pp. 71–84 in H.L.J. Vanstiphout, et al., edd. *Scripta signa vocis: Studies about Scripts, Scriptures, Scribes and Languages in the Near East, presented to J.H. Hespers*. Groningen.
- Hecker, Karl.  
1974 *Untersuchungen zur akkadischen Epik*. Neukirchen.
- Heidel, Alexander.  
1949 *The System of the Quadrilateral Verb in Akkadian*. Chicago.

- Hirsch, Hans.  
 1969 Zur Frage der *t*-Formen in den keilschriftlichen Gesetzestexten. Pp. 119–31 in *Lišān mithurti* (Festschrift W. von Soden). Neukirchen.  
 1975 Akkadische Grammatik — Erörterungen und Fragen. *Or.* 44 245–322.
- Huehnergard, John.  
 1986 On Verbless Clauses in Akkadian. *ZA* 76 218–49.  
 1987a "Stative," Predicative, Pseudo-Verb. *JNES* 46 215–32.  
 1987b Three Notes on Akkadian Morphology. Pp. 181–93 in D. Golomb, ed., *Working With No Data: Semitic and Egyptian Studies Presented to Thomas O. Lambdin*. Winona Lake, Ind.
- Izre'el, Shlomo.  
 1991 On the Person Prefixes of the Akkadian Verb. *JANES* 20 35–56.
- Jacobsen, Thorkild.  
 1960 *Ittallak niāti*. *JNES* 19 101–16.  
 1963 The Akkadian Ablative Accusative. *JNES* 22 18–29.
- Jean, Charles-François.  
 1950 *Lettres diverse*. ARMT 2. Paris.
- Jeyes, Ulla.  
 1989 *Old Babylonian Extispicy: Omen Texts in the British Museum*. Istanbul.
- Khan, Geoffrey A.  
 1988 *Studies in Semitic Syntax*. Oxford.
- Kienast, Burkhardt.  
 1957 Verbalformen mit Reduplikation im Akkadischen. *Or.* 26 44–50.  
 1961 Weiteres zum R-Stamm des Akkadischen. *JCS* 15 59–61.  
 1962 Das System der zweiradikaligen Verben im Akkadischen. *ZA* 55 138–55.
- King, Leonard W.  
 1898–1900 *The Letters and Inscriptions of Hammurabi, King of Babylon*. 3 volumes. London.  
 1910 *Cuneiform Texts ... in the British Museum*, vol. 29. London.
- Knudsen, Ebbe Egede.  
 1980 Stress in Akkadian. *JCS* 32 3–16.  
 1986 Innovation in the Akkadian Present. Pp. 231–39 in Tryggve Kronholm and Eva Riad, edd. *On the Dignity of Man: Oriental and Classical Studies in Honor of Frithiof Rundgren* (= *Orientalia Suecana* 33–35). Uppsala.
- Kobayashi, Yoshitaka.  
 1975 Graphemic Analysis of Old Babylonian Letters from South Babylonia. PhD diss., UCLA.
- Kraus, F. R.  
 1957 Eine Besonderheit der älteren akkadischen Orthographie. *RSO* 32 103–8.

- 1964 *Altbabylonische Briefe*, vol. 1: *Briefe aus dem British Museum (CT 43 und 44)*. Leiden.
- 1968 *Altbabylonische Briefe*, vol. 4: *Briefe aus dem Archive des Šamaš-Ḫāzir in Paris und Oxford (TCL 7 und OECT 3)*. Leiden.
- 1972 *Altbabylonische Briefe*, vol. 5: *Briefe aus dem Istanbuler Museum*. Leiden.
- 1973 Ein altbabylonischer 'i-Modus'? Pp. 253–65 in M.A. Beek, et al., edd., *Symbolae Biblicae et Mesopotamicae F.M.T. de Liagre Böhl Dedicatae*. Leiden.
- 1976 Der akkadische Vokativ. Pp. 293–97 in B. Eichler, ed., *Kramer Anniversary Volume*. Neukirchen.
- 1977 *Altbabylonische Briefe*, vol. 7: *Briefe aus dem British Museum (CT 52)*. Leiden.
- 1984 *Nominalsätze in altbabylonischen Briefen und der Stativ*. Amsterdam.  
 1987 *Sonderformen akkadischer Parataxe: die Koppelungen*. Amsterdam.
- Leichty, Erle  
 1970 *The Omen Series Šumma Izbu*. Locust Valley, N.Y.
- Lieberman, Stephen J.  
 1977 *The Sumerian Loanwords in Old-Babylonian Akkadian*. Volume 1: Prolegomena and Evidence. Missoula.
- Livingstone, Alasdair.  
 1990 *Šērtu*, «ring», *šeršerratu*, «chain». *NABU* 1990, no. 87.
- Lutz, Henry Frederick.  
 1929 *Old Babylonian Letters*. UCP 9/4. Berkeley.
- Malbran-Labat, Florence.  
 1979–84 L'expression du serment en akkadien. *Comptes rendus du groupe linguistique d'études chamito-sémitiques* 24–28 233–38.  
 1991 Le "passif" en akkadien. Pp. 977–90 in A.S. Kaye, ed., *Semitic Studies ... W. Leslau*, vol. 2. Wiesbaden.
- Maloney, John Frederick.  
 1982 The T-Perfect in the Akkadian of Old-Babylonian Letters, with a Supplement on Verbal Usage in the Code of Hammurapi and the Laws of Eshnunna. Ph.D. diss., Harvard U.
- Mayer, Werner R.  
 1989 Die Verwendung der Negation im Akkadischen zur Bildung von Indefinit- bzw. Totalitätsausdrücken. *Or.* 58 145–70.  
 1995 Zum Terminativ-Adverbialis im Akkadischen: Die Modaladverbien auf *-iš*. *Or.* 64 161–86.
- Meissner, Bruno.  
 1893 *Beiträge zum altbabylonischen Privatrecht*. Leipzig.
- Moran, William L.  
 1993 UET 6 402: Persuasion in the Plain Style. *JANES* 22 (Festschrift Yohanan Muffs) 113–20.

- Nougayrol, J.  
1948-51a La détermination et l'indétermination du nom en accadien. *Comptes rendus du groupe linguistique d'études chamito-sémitiques* 5 73-76, 78.  
1948-51b La phrase dite nominale en accadien. *Comptes rendus du groupe linguistique d'études chamito-sémitiques* 5 22-24.
- Oppenheim, A. Leo.  
1933 Die Rolle der T-Formen im Codex Hammurapi. *WZKM* 40 181-220.  
1935 Die mittels T-Infixes gebildeten Aktionsarten des Altbabylonsichen. *WZKM* 42 1-30.  
1960 A Caesarian Section in the Second Millennium B.C. *Journal of the History of Medicine and Allied Sciences* 15 292-94.
- Pardee, Dennis; Whiting, Robert M.  
1987 Aspects of Epistolary Verbal Usage in Ugaritic and Akkadian. *Bulletin of the School of Oriental and African Studies* 50 1-31.
- Patterson, Richard Duane.  
1970 Old Babylonian Parataxis as Exhibited in the Royal Letters of the Middle Old Babylonian Period and in the Code of Hammurapi. PhD diss., UCLA.
- Pedersén, Olof.  
1989 Some Morphological Aspects of Sumerian and Akkadian Linguistic Areas. Pp. 429-38 in Hermann Behrens et al., edd. *Dumu-E<sub>2</sub>-Dub-Ba-A: Studies in Honor of Åke W. Sjöberg*. Philadelphia.
- Pinches, Theophilus Goldridge.  
1896 *Cuneiform Texts ... in the British Museum*, 2. London: British Museum.  
1898a *Cuneiform Texts ... in the British Museum*, 4. London: British Museum.  
1898b *Cuneiform Texts ... in the British Museum*, 6. London: British Museum.  
1899 *Cuneiform Texts ... in the British Museum*, 8. London: British Museum.
- Poebel, Arno.  
1939 *Studies in Akkadian Grammar*. Chicago.
- Powell, Marvin A.  
1979 Notes on Akkadian Numbers and Number Syntax. *JSS* 24 13-18.  
1987-90 Metrologie. *RLA* 7 457-517.  
1991 Epistemology and Sumerian Agriculture: The Strange Case of Sesame and Linseed. *AuOr* 9 (Festschrift M. Civil) 155-64.
- Pritchard, James B., ed.  
1969 *Ancient Near Eastern Texts Relating to the Old Testament*. 3rd ed. Princeton.
- Rainey, Anson F.  
1976 Enclitic *-ma* and the Logical Predicate in Old Babylonian. *IOS* 6 51-58.
- Ranke, Hermann.  
1906 *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon, chiefly from Sippar*. BE 6/1. Philadelphia.
- Ravn, O.E.  
1941 *The So-Called Relative Clauses in Accadian or the Accadian Particle ša*. Copenhagen.  
1949 Babylonian Permansive and Status Indeterminatus. *ArOr* 17 300-6.
- Reiner, Erica.  
1964 The Phonological Interpretation of a Sub-System in the Akkadian Syllabary. *Studies ... Oppenheim* 167-80.  
1970 Akkadian. Pp. 274-303 in T.A. Sebeok, ed., *Current Trends in Linguistics*, vol. 6. The Hague.  
1973a How we Read Cuneiform Texts. *JCS* 25 3-58.  
1973b New Cases of Morphophonemic Spellings. *Or.* 42 (Festschrift I.J. Gelb) 35-38.  
1984 *Damqam-inim* Revisited. *Studia Orientalia Memoriae Jussi Aro dedicata*. *StOr* 55 177-82.
- Röllig, W.  
1987 Überblick über die akkadische Literatur. *RLA* 7 48-66.
- Roth, Marth T.  
1995 *Law Collections from Mesopotamia and Asia Minor*. Atlanta.
- Rowton, M.B.  
1962 The Use of the Permansive in Classic Babylonian. *JNES* 21 233-303.
- Scheil, Vincent.  
1902 *Une saison de fouilles à Sippar*. Cairo.
- Schorr, M.  
1913 *Urkunden des altbabylonischen Zivil- und Prozessrechts*. Vorderasiatische Bibliothek, 5. Leipzig.
- Schroeder, Otto.  
1917 *Altbabylonische Briefe*. VAS 16. Leipzig.
- Soden, Wolfram von.  
1936 Schwer zugängliche russische Veröffentlichungen altbabylonischer Texte. *ZA* 43 305-9.  
1948 Vokalfärbungen im Akkadischen. *JCS* 2 291-303.  
1950 Verbalformen mit doppeltem t-Infix im Akkadischen. *Or.* 19 385-96.  
1960 Status Rectus-Formen vor dem Genitiv im Akkadischen und die sogenannte uneigentliche Annexion im Arabischen. *JNES* 19 163-71.  
1961 Die Zahlen 20-90 im Semitischen und der Status absolutus. *WZKM* 57 24-28.  
1965 Das akkadische t-Perfect in Haupt- und Nebensätzen und sumerische Verbalformen mit den Präfixen *ba-*, *imma-*, und *u-*. Pp. 103-10 in *Studies ... Landsberger*. Chicago.  
1973a Der akkadische Subordinativ-Subjunktiv. *ZA* 63 56-58.  
1973b Iterativa im Akkadischen und Hethitischen. Pp. 311-19 in *Festschrift Heinrich Otten*.  
1983 Zu den semitischen und akkadischen Kardinalzahlen und ihrer Konstruktion. *ZA* 73 82-91.



- 1991 Tempus und Modus im älteren Semitischen. Pp. 463–93 in H.-P. Müller, ed., *Babylonien und Israel: Historische, religiöse und sprachliche Beziehungen*. Darmstadt.
- Soldt, W.H. van.  
1990 *Altbabylonische Briefe*, vol. 12: *Letters in the British Museum*. Leiden.
- Stol, Marten.  
1986 *Altbabylonische Briefe*, vol. 11: *Letters from Collections in Philadelphia, Chciago and Berkeley*. Leiden.
- 1991 Old Babylonian Personal Names. *SEL* 8 191–212.
- Szlechter, Emile.  
1958 *Tablettes juridiques de la I<sup>re</sup> Dynastie de Babylone*. 2 volumes. Paris: Recueil Sirey (Université de Paris).
- 1963 *Tablettes juridiques et administratives de la III<sup>e</sup> Dynastie d'Ur et de la I<sup>re</sup> Dynastie de Babylone*. 2 volumes. Paris: Recueil Sirey (Université de Paris).
- Thureau-Dangin, François.  
1910 *Lettres et contrats de l'époque de la première dynastie babylonienne*. TCL 1. Paris: Musée du Louvre.
- 1924 *Lettres de Ḥammurapi à Šamaš-ḥâšir*. TCL 7. Paris: Musée du Louvre.
- 1925 Un hymne à Ištar de la haute époque babylonienne. *RA* 22 169–77.
- Ungnad, Arthur.  
1909 *Altbabylonische Urkunden*. VAS 7, 8. Leipzig.
- 1914 *Babylonische Briefe aus der Zeit der Ḥammurapi-Dynastie*. Vorderasiatische Bibliothek, 6. Leipzig.
- 1915 *Babylonian Letters of the Ḥammurapi Period*. PBS 7. Philadelphia.
- Vanstiphout, Herman.  
1989 The Akkadian word for grain and *Laḥar and Ašnan*, ll. 189–90. *NABU* 1989, no. 98.
- Walker, C.B.F.  
1976 *Cuneiform Texts ... in the British Museum*, vol. 52: *Old Babylonian Letters*. London.
- Waterman, Leroy.  
1916 *Business Documents of the Ḥammurapi Period from the British Museum*. London.
- Westenholz, Aage.  
1991 The Phoneme /o/ in Akkadian. *ZA* 81 10–19.
- Westenholz, Joan Goodnick.  
1971 Some Aspects of Old Babylonian Syntax as Found in the Letters of the Period. Ph.D. diss., U. of Chicago.
- Whiting, R.M., Jr.  
1981 The R Stem(s) in Akkadian. *Or.* 50 1–39.
- Wilcke, Claus.  
1984 CT 45, 119: Ein Fall legaler Bigamie mit *naditum* und *šugitum*. *ZA* 74 170–80.

## LESSON ONE

### 1.1 The Sounds of Akkadian

Since there have been no native speakers of Akkadian for some two millennia, it is impossible to determine exactly how the language was pronounced. The pronunciation used by scholars is merely an educated guess, based largely on comparisons with languages related to Akkadian, such as Arabic, Amharic, and Hebrew.

#### (a) Vowels

There are four short vowels, *a, e, i, u*, and four corresponding long vowels. Long vowels are marked either with a macron, *ā, ē, ī, ū*, or with a circumflex, *â, ê, î, û*, depending on the origin of the length (see §6.1). The vowels may be pronounced as follows:

SHORT VOWELS		LONG VOWELS	
<i>a</i>	as in swap	<i>ā, â</i>	as in father
<i>e</i>	as in pet	<i>ē, ê</i>	as in rein
<i>i</i>	as in pit	<i>ī, î</i>	as in marine
<i>u</i>	as in put	<i>ū, û</i>	as in rule

The distinction between short *a* and long *ā/â* is basically one of duration.

It is crucial to know the length of a vowel, since a difference in length may mark a significant difference in meaning between otherwise identical words, as in

<i>mutum</i> 'husband'	vs.	<i>mūtum</i> 'death'
<i>dannatum</i> 'fortress'	vs.	<i>dannātum</i> 'fortresses'
<i>bēlum</i> 'to rule'	vs.	<i>belūm</i> 'to be extinguished'

#### (b) Consonants

Most of these are pronounced like their English equivalents:

<i>b</i>	as in bet	<i>m</i>	as in met	<i>š</i>	as <i>sh</i> in shot
<i>d</i>	as in dot	<i>n</i>	as in not	<i>t</i>	as in tot
<i>g</i>	as in get	<i>p</i>	as in pot	<i>w</i>	as in wet
<i>k</i>	as in kid	<i>r</i>	as in rot	<i>y</i>	as in Mayan
<i>l</i>	as in lot	<i>s</i>	as in set	<i>z</i>	as in zoo



Note that *w* does not occur before other consonants (except itself, as in *nuwwurum* 'to brighten') or at the end of words. The consonant *y* occurs, singly or doubled, only between vowels (as in *elīya* 'against me', *dayyānum* 'judge'); many scholars prefer to transcribe *j* rather than *y*, and the phoneme is counted as *j* for alphabetization in the modern dictionaries.

Five consonants require special comment:

The phonemes *q*, *ṣ*, and *ṭ* are usually referred to as "emphatic" consonants. The ancient pronunciation of these is not known, and most modern students of Akkadian pronounce *q* like *k*, *ṣ* as *ts* in *fits*, and *ṭ* like *t*.

The sounds corresponding to Akkadian *q*, *ṣ*, *ṭ* in the modern Semitic languages of Ethiopia and South Arabia are glottalized, that is, pronounced like *k*, *s*, and *t* with accompanying glottal closure and sharp ejection of air (*q* = [kʰ]; *ṣ* = [sʰ]; *ṭ* = [tʰ]). In Arabic the phonemes corresponding to the Akkadian emphatics are pronounced as follows: *q* is articulated farther back than *k* (at the uvula); *ṣ* and *ṭ* resemble *s* and *t*, respectively, but with a simultaneous constricting of the throat (pharyngealization).

Consider the following table (note: "voiced" consonants are pronounced with resonance of the vocal cords, "voiceless" without):

Voiced	Voiceless	Emphatic
<i>b</i>	<i>p</i>	
<i>d</i>	<i>t</i>	<i>ṭ</i>
<i>g</i>	<i>k</i>	<i>q</i>
<i>z</i>	<i>s</i>	<i>ṣ</i>

One of the several difficulties with the Akkadian writing system is its frequent failure to distinguish voiced, voiceless, and emphatic consonants that have otherwise identical articulation. Thus, for example, the same sign is used to write both *za* and *ṣa*; another sign is used to write any of *ag*, *ak*, or *aq*. This problem will be considered in detail under "The Writing System," §9.2.

The phoneme *ḫ* should be pronounced like *ch* in German *ach* and Scottish *loch*. The student should be sure to include the "hook" when writing this consonant.

The remaining consonant, transcribed ʾ (or, conveniently, as a single close-quote mark: '), is referred to as "aleph" (after the corresponding Hebrew consonant). It is the glottal stop or catch, the sound heard between *n* and *i* in 'an iceman' when one wishes to distinguish carefully that phrase from 'a nice man', or the sound heard in some pronunciations of 'bottle' as [bɔʰl]. Like *w* and *y*, ʾ is of limited

distribution: it occurs only between vowels, either singly or doubled (as in *naʾādum* 'to heed', *ṣitaʾal* 'interrogate!'), and, rarely, at the end of a syllable (e.g., *naʾdum* 'attentive'; see §21.4). In modern Akkadian dictionaries, ʾ is ignored in alphabetization.

All consonants may occur doubled, as in *wuṣṣurum* 'to release', *libbum* 'heart'. Doubled consonants should be held longer (cf. [nn] in 'meanness' or 'penknife'; [dd] in 'bad day'; [tt] in 'hot tub').

Alphabetization in modern Akkadian dictionaries is as follows:

*a, b, d, e, g, ḫ, i, j(y), k, l, m, n, p, q, r, s, ṣ, t, ṭ, u, w, z.*

As noted above, words containing ʾ are listed as though the ʾ were not present.

## 1.2 Syllabification

The cuneiform writing system, as adapted for Akkadian (see below, §9.2), was based on the syllabification of the language; that is, to "spell" a given word, the scribe thought in terms of the constituent syllables of that word. It is therefore important that the student be able to determine the syllables that make up Akkadian words. There are three essential rules:

- Every syllable has one, and only one, vowel.
- With two exceptions, no syllable may begin with a vowel. The exceptions are: the beginning of a word; the second of two successive vowels (note: some scholars prefer to write ʾ between any two vowels in a word: e.g., *kiʾam* rather than our *kiam*).
- No syllable may begin or end with two consonants.

Some examples:

<i>balāḫi</i> : <i>ba / lā / ḫi</i>	<i>ūneppuṣ</i> : <i>ū / te / nep / puṣ</i>	<i>kiam</i> : <i>ki / am</i> (or,
<i>elūm</i> : <i>e / lūm</i>	<i>narkabtum</i> : <i>nar / kab / tum</i>	<i>kiʾam</i> : <i>kiʾ / am</i> )
<i>ṣabat</i> : <i>ṣa / bat</i>	<i>epiṣtaṣu</i> : <i>e / piṣ / ta / ṣu</i>	

## 1.3 Stress (Accent)

For any Akkadian word, the position of the stress is completely predictable, according to the rules given below. To determine which syllable bears the stress in any given word, it is convenient to consider syllables as being of three different types:

- (a) Light ending in a short vowel: e.g., -a, -ba.  
 (b) Heavy: ending in a long vowel marked with a macron, or in a short vowel plus a consonant: e.g., -ā, -bā, -ak, -bak.  
 (c) Ultraheavy: ending in a long vowel marked with a circumflex, or in any long vowel plus a consonant: e.g., -ā, -bā, -āk, -bāk, -āk, -bāk.

The syllable bearing the stress may be determined for any given word by applying the following rules, in order:

- (a) If the last syllable is ultraheavy, it bears the stress, as in  
*ibnū*: *ib/nū*;                      *idūk*: *i/dūk*.
- (b) Otherwise, stress falls on the last non-final heavy or ultraheavy syllable, as in  
*iparras*: *i/par/ras*;                      *tētenepušā*: *tē/te/nep/pu/šā*;  
*nidittum*: *ni/dit/tum*;                      *itāršum*: *i/tār/šum*;  
*idūkū*: *i/dū/kū*;                      *napištašunu*: *na/piš/ta/šu/nu*.
- (c) Words that contain no non-final heavy or ultraheavy syllables have the stress on the first syllable:  
*zikarum*: *zi/ka/rum*;                      *ilū*: *i/lū*.  
*šunu*: *šu/nu*;

## EXERCISES

### A. VOCABULARY 1.

#### Nouns:

- |   |  |
|---|--|
| <i>abum</i> 'father'.                       | <i>mārtum</i> 'daughter'.                                |
| <i>ālum</i> 'town, city'.                   | <i>mārum</i> 'son'.                                      |
| <i>amtum</i> 'female slave, woman-servant'. | <i>qaqqadum</i> 'head, top; person; principal (amount)'. |
| <i>bēlum</i> 'lord, master, owner'.         | <i>šābum</i> 'gang, army, troops'.                       |
| <i>hurāšum</i> 'gold'.                      | <i>šarratum</i> 'queen'.                                 |
| <i>iltum</i> 'goddess'.                     | <i>šarrum</i> 'king'.                                    |
| <i>ilum</i> 'god'.                          | <i>wardum</i> 'male slave, manservant'.                  |
| <i>kaspum</i> 'silver'.                     |  |

#### Conjunction:

*u* 'and'.

- B. How is *š* pronounced? *q*? *ḫ*? *ṣ*? *ṭ*? the vowels? Pronounce the vocabulary words aloud.
- C. Which Akkadian consonants are voiced? voiceless? emphatic?
- D. Divide the nouns in the vocabulary into syllables, and mark the syllable with the stress: e.g., *abum*: *a/bum*.
- E. For additional practice, divide the following words into syllables, and mark the syllable with the stress:

- |                        |                     |                      |                     |
|------------------------|---------------------|----------------------|---------------------|
| 1. <i>mušallimum</i>   | 5. <i>tabnianni</i> | 9. <i>tabnū</i>      | 13. <i>paris</i>    |
| 2. <i>išāl</i>         | 6. <i>niqīaš</i>    | 10. <i>iššiakkum</i> | 14. <i>išmeānim</i> |
| 3. <i>idin</i>         | 7. <i>epēšum</i>    | 11. <i>rēdūm</i>     | 15. <i>pete</i>     |
| 4. <i>iddinūniššum</i> | 8. <i>kullumum</i>  | 12. <i>iqbi</i>      | 16. <i>šūšū</i>     |

## LESSON TWO

### 2.1 Noun Declension

#### (a) Paradigms

Study the following paradigms of the masculine words *ilum* 'god' and *šarrum* 'king' and the feminine words *iltum* 'goddess', *šarratum* 'queen' and *nārum* 'river':

	MASCULINE	F E M I N I N E	
SINGULAR	nominative	<i>ilum šarrum</i>	<i>iltum šarratum nārum</i>
	genitive	<i>ilim šarrim</i>	<i>iltim šarratim nārim</i>
	accusative	<i>ilam šarram</i>	<i>iltam šarratam nāram</i>
DUAL	nominative	<i>ilān šarrān</i>	<i>iltān šarratān nārān</i>
	gen.-acc.	<i>ilīn šarrīn</i>	<i>iltīn šarratīn nārīn</i>
PLURAL	nominative	<i>ilū šarrū</i>	<i>ilātum šarrātum nārātum</i>
	gen.-acc.	<i>ilī šarrī</i>	<i>ilātīm šarrātīm nārātīm</i>

#### (b) Definiteness

Akkadian has neither a definite nor an indefinite article; thus, e.g., according to the context in which it occurs, *šarrum* may be rendered 'king', 'a king', or 'the king'.

#### (c) Base and Endings

It is convenient to consider the noun (and the adjective; see §4.2-4) as consisting of a base, which conveys the meaning, plus an ending or endings, which signify gender, number, and case.

#### (d) Case

Akkadian nouns and adjectives have three cases:

- Nominative** (nom.): for the subject of the sentence, and the nominal predicate of some verbless sentences (see §2.5 below);
- Genitive** (gen.): to indicate possession and other noun-noun modification, and after prepositions (cf. §31.3);
- Accusative** (acc.): for the direct object of the verb, and in several adverbial expressions (see §18.3).

The cases are expressed by specific endings.

On all **singular nouns**, the case-endings are:

nom.:	-um	as in	<i>ilum šarrum</i>	<i>iltum šarratum nārum</i>
gen.:	-im	as in	<i>ilim šarrim</i>	<i>iltim šarratim nārim</i>
acc.:	-am	as in	<i>ilam šarram</i>	<i>iltam šarratam nāram</i>

The final *-m*, which also appears on feminine plurals, on masculine plural adjectives, and on some verbs forms, is called "mimation."

#### (e) Gender

Akkadian has two genders, **masculine** and **feminine**. As is to be expected, nouns signifying male animate beings are masculine and nouns signifying female animate beings are feminine. For other nouns, there is usually no apparent semantic factor that determines their gender.

**Masculine singular nouns** have no special formal marker:

*ilum* 'god', *šarrum* 'king', *mārum* 'son', *ālum* 'city', *kaspum* 'silver'.

Many nouns that are masculine in the singular are always or sometimes construed as feminine in the plural; see the next section.

Most **feminine singular nouns** have *-t* or *-at* after the base, *-t* if the base ends in a single consonant or in a vowel, *-at* if the base ends in two consonants:

with *-t*: *iltum* 'goddess', *mārtum* 'daughter', *qibitum* 'utterance';  
with *-at*: *šarratum* 'queen', *warkatum* 'back'.

Some nouns without *-t* or *-at* are also feminine, however; these include both animate and non-animate nouns, such as

*ummum* 'mother', *enzum* 'she goat', *nārum* 'river', and most paired parts of the body, such as *īnum* 'eye', *šēpum* 'foot'.

All nouns that are feminine in the singular, including those without the ending *-(a)t*, remain grammatically feminine in the plural.



Still other nouns without *-t* or *-at* are of **variable gender**, that is, they sometimes take masculine modifiers, sometimes feminine; e.g.,

*abnum* 'stone', *gerrum* 'way', *ṭuppum* 'tablet', *ugārum* 'open field'.

Such nouns also usually exhibit variable gender in the plural.

A few nouns with *t* before the case-ending are masculine, the *t* being part of the base rather than the fem. marker:

*bītum* 'house', *liptum* 'handiwork'.

In the vocabularies, nouns with *t-* before the case-ending are to be taken as feminine (e.g., *iltum*, *šarratum*, *mātum* 'country') and other nouns as masculine, except as otherwise noted.

#### (f) Number

There are three categories of number: **singular**, **dual**, and **plural**. The dual and the plural both distinguish only two cases, each having a common form for the genitive and accusative (gen.-acc., sometimes referred to as the oblique case).

The **dual** case-endings are:

nom.	-ān
gen.-acc.	-īn

(The final *-n* is called "nunation.") These endings replace the sg. endings, following the base and the fem. sg. marker *-(a)t* if it is present:

	MASCULINE		FEMININE	
nom.	<i>ilān</i>	<i>šarrān</i>	<i>iltān</i>	<i>šarratān</i> <i>nārān</i>
gen.-acc.	<i>ilīn</i>	<i>šarrīn</i>	<i>iltīn</i>	<i>šarratīn</i> <i>nārīn</i>

The dual usually indicates precisely **two** of something. In OB, the use of the dual is generally confined to natural pairs of objects (that is, it is not normally used with words like 'god', 'king', 'goddess', 'queen', 'river', as the examples above might suggest); thus, where English has, for example, simply 'my eyes', Akkadian normally has 'my two eyes'. The dual also occurs on a small number of nouns with the same meaning as the singular, e.g.,

*išdum* and *išdān* 'foundation' (dual originally 'buttocks');  
*qablum* and *qablān* 'middle, waist, hips';  
*rēšum* and *rēšān* 'top'.

Adjectives, verbs, and pronouns do not have dual forms in OB,

and so nouns that are dual in form have plural agreement. Most nouns that occur in the dual in OB are feminine in the singular, and dual forms of these take feminine plural adjectives and verbs. Dual forms of nouns that are masculine in the singular may also take feminine plural adjectives and verbs, or, less often, masculine plural.

In the **plural**, the declensional endings of the masculine and the feminine differ from one another.

**Masculine plurals** replace the sg. case-endings with:

nom.	-ū	as in	<i>ilū</i> 'gods'	<i>šarrū</i> 'kings'	<i>wardū</i> 'slaves'
gen.-acc.	-ī		<i>ilī</i>	<i>šarrī</i>	<i>wardī</i>

**Feminine plurals**, like sg. nouns, end in *-m*:

nom.	-ātum	as in	<i>ilātum</i> 'goddesses'	<i>šarrātum</i> 'queens'
gen.-acc.	-ātim		<i>ilātim</i>	<i>šarrātim</i>

Note that the fem. pl. endings replace both the sg. case-endings and the sg. fem. marker: *šarratum*, pl. *šarrātum*; *iltum*, pl. *ilātum*; *amtum*, pl. *amātum*.

As noted earlier, all nouns that are feminine in the singular, including those without the ending *-(a)t*, have *-ātum*, *-ātim* in the plural; e.g.,

*nārum* 'river', pl. *nārātum*;  
*ummum* 'mother', pl. *ummātum*.

Many nouns that are masculine in the singular become feminine in the plural, such as

*dīnum* 'legal decision', pl. *dīnātum*;  
*igārum* 'wall', pl. *igārātum*.

Other nouns that are masculine in the singular exhibit both masculine and feminine plurals, e.g.,

*kunukkum* 'seal', pl. *kunukkū* or *kunukkātum*;  
*našpakum* 'granary', pl. *našpakū* or *našpakātum*.

Nouns that are of variable gender in the singular usually exhibit both masculine and feminine plural forms:

*abnum* 'stone', pl. *abnū* or *abnātum*;  
*ṭuppum* 'tablet', pl. *ṭuppū* or *ṭuppātum*.

It should be noted that in the plural, it is the ending that effectively determines the gender of the form: all plurals ending in

*-ātum / -ātim* are grammatically feminine plural, and all but one or two plurals ending in *-ū / -ī* are grammatically masculine plural.

In the lesson vocabularies, it should be assumed that masculine nouns have masculine plurals and that feminine nouns have feminine plurals, unless there is a note to the contrary.

For designating groups of animate beings of both sexes, the masculine plural usually serves as the common plural:

*ilū* 'gods (and goddesses)'; *ilātum* is only 'goddesses';  
*mārū* 'sons' or 'children'; *mārātum* is only 'daughters'.

Some words occur only as plurals, e.g.,

*namrurrū* 'divine luminosity';  
*šipātum* 'wool'.

In some instances the singular and the plural have the same meaning:

*dibbatum* and *dibbātum* 'agreement, discussion';  
*uzzum* and *uzzātum* 'anger';  
*zīmum* and *zīmū* 'appearance, looks';  
sg. *emūqum*, dual *emūqān*, pl. *emūqū* and *emūqātum*, all 'strength'.

Some nouns are singular in form but denote groups or collections of people or things. Such **collectives**, as they are called, may be construed with either singular or plural modifiers and verbs; for example:

*šābum* 'gang, workers, troop(s), army' (construed as masc. sg. or pl.).

## 2.2 Prepositions

Most Akkadian prepositions are two-syllable words ending in a short vowel, such as

<i>ana</i> 'to, for, at'	<i>ina</i> 'in, among, with, by, from'
<i>ištu</i> 'from, out of'	<i>itti</i> 'with, in the company of'

Nouns following prepositions are always in the **genitive** case:

<i>ana iltim</i> 'to the goddess'	<i>ina šarrī</i> 'among the kings'
<i>ištu ālim</i> 'from the town'	<i>itti bēlim</i> 'with the lord'.

## 2.3 The Determinative Pronoun *ša*

The determinative pronoun *ša* literally means 'the one of', as in  
*ša Bābilim* 'the one of Babylon, he of Babylon'.

Usually, *ša* occurs in apposition to a preceding noun, and may be translated simply 'of' (apposition is considered in detail in §11.2):

*šarrum ša Bābilim* '(the) king of Babylon' (lit.: 'the king, the one of B.').

Nouns after *ša* are in the **genitive**:

*šarrum ša ālim* 'the king of the city';  
*itti wardim ša šarratim* 'with the servant of the queen, with the queen's servant';  
*ḥurāšum ša ilātim* 'the goddesses' gold'.

## 2.4 Independent Personal Pronouns

Akkadian personal pronouns have distinct masculine and feminine forms not only for the third person singular ('he', 'she'), but also for the third person plural and for the second person singular and plural (so that there are four forms for 'you'). To refer to a group of people or objects in which both sexes or genders are present, the masculine forms are used. The first person forms ('I', 'we') are common for both genders. (A dual pronoun existed for the third person [common gender] in the oldest stages of Akkadian, but fell out of use very early in OB.)

In this and subsequent sections concerning both pronouns and verbs, person, gender, and number will be referred to, for example, as 3ms (i.e., third person, masculine, singular), 2fp (second person, feminine, plural), 1cs (first person, common gender, singular).

The nominative forms of the independent personal pronouns are:

1cs	<i>anāku</i> 'I'	1cp	<i>nīnu</i> 'we'
2ms	<i>atta</i> 'you (ms)'	2mp	<i>attunu</i> 'you (mp)'
2fs	<i>atti</i> 'you (fs)'	2fp	<i>attina</i> 'you (fp)'
3ms	<i>šū</i> 'he, it (m)'	3mp	<i>šunu</i> 'they (m)'
3fs	<i>šī</i> 'she, it (f)'	3fp	<i>šina</i> 'they (f)'

These pronouns are used as subjects of verbless clauses (see the next section; other uses are discussed in §3.5).

When more than one person is expressed, the Akkadian order is the reverse of the English:

*anāku u atti* 'you and I' (lit. 'I and you');  
*anāku u wardum* 'the servant and I' (lit. 'I and the servant');  
*atta u šī* 'she and you' (lit. 'you and she').

## 2.5 Verbless Clauses

Akkadian has no verb 'to be'. Such clauses are expressed simply by juxtaposing the subject and the predicate, and are called verbless (or nominal) clauses.

If the subject of a verbless clause is a noun, it stands at the beginning of the clause; if the subject is a pronoun, it stands at the end. The tense in such clauses can be determined only from the surrounding context. Some examples:

*Ḫammurapi šarrum ša Bābilim* 'Hammurapi is/was (the) king of Babylon.'

*amātum ina ālim* 'The womenservants are/were/will be in the town.'

*mārtum ša šarrim atti* 'You are the king's daughter.'

*ina ālim nīnu* 'We are/were/will be in the town.'

Clauses of the type Adverb (phrase) — Noun (phrase) also occur, but infrequently; most of these are existential clauses: e.g.,

*ina libbim ša ālim nārum* 'In the center of town (there) is a river' or 'There is a river in the center of town' (vs. *nārum ina libbim ša ālim* 'The river is in the center of town').

Verbless clauses may also express simple possession when *ša* and a following genitive constitute the predicate:

*bītum ša iltim* 'The house is the goddess's, belongs to the goddess.'

*kaspum u ḫurāšum ša ālim* 'The silver and gold belong to the town.'

*wardū ša bēlim* 'The slaves belong to the lord, are the lord's.'

*ša ilim šū* 'It is the god's, belongs to the god.'

---

## EXERCISES

### A. VOCABULARY 2.

Nouns (note: nouns with *t-* before the case-ending are fem., others masc., except as indicated):

*aššatum* 'wife'.

*bītum* (masc.; pl. fem. *bītātum*) 'house, estate, household'.

*emūqum* (dual *emūqān*; pl. masc. *emūqū* and fem. *emūqātum*) 'strength, power, force, ability; armed forces; value'; also used in the dual and pl. with the same meanings.

*inum* (fem.) 'eye; spring'.

*išdum* (dual *išdān* [often = sg.]; pl. *išdātum*) 'base, foundation, bottom; lower extremities; administration, organization (of a government)'.

*libbim* 'heart; mind, thought, wish; inside, center, midst'.

*mutum* (masc.) 'husband, man'.

*nārum* (fem.) 'river, canal'.

*šīpātum* (always pl.) 'wool'.

*ṭuppum* (masc. and fem.; pl. *ṭuppū* and *ṭuppātum*; Sum. lw.) '(clay) tablet, document, letter'.

*ummum* (fem.) 'mother'.

*uznum* (fem.) 'ear; wisdom, understanding'.

Prepositions:

*ana* 'to, toward, unto, for'; temporally, 'for, (with)in'.

*ina* 'in, into, at, among; with (things), by means of, by; from, from within (a place, with verbs of motion and of taking, seizing; see §5.6)'; temporally, 'in, on, at the time of'.

*ištu* 'from, out of, away from (a place)'; temporally, 'since'.

*itti* 'with (persons, deities), in the company of, from (a person, with verbs of taking, receiving; see §5.6)'.

Other:

*ša* 'the one of; of'.

- B. Divide the vocabulary words into syllables, and mark the syllable with the stress.
- C. Give the plural (nominative) of the following:
- |                  |                   |                     |                   |                   |
|------------------|-------------------|---------------------|-------------------|-------------------|
| 1. <i>amtum</i>  | 5. <i>bēlum</i>   | 9. <i>mārum</i>     | 13. <i>emūqum</i> | 17. <i>bītum</i>  |
| 2. <i>wardum</i> | 6. <i>aššatum</i> | 10. <i>ilum</i>     | 14. <i>nārum</i>  | 18. <i>šarrum</i> |
| 3. <i>ummum</i>  | 7. <i>mutum</i>   | 11. <i>iltum</i>    | 15. <i>ṭuppum</i> |                   |
| 4. <i>mārtum</i> | 8. <i>išdum</i>   | 12. <i>šarratum</i> | 16. <i>šābum</i>  |                   |
- D. For what is the accusative case used?
- E. Write in Akkadian (remember to use the dual where appropriate):
- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1. from the town              | 3. with the menservants of the queen |
| 2. in the center of the house |                                      |



- |  |                                     |
|--|-------------------------------------|
| 4. the lord's eyes                       | 11. by the power of the gods        |
| 5. the one of strength                   | 12. out of the house                |
| 6. among the wives of the husbands       | 13. (he received it) from the slave |
| 7. the head of the lord                  | 14. with the king's wool            |
| 8. the silver and gold of the king's son | 15. the foundation of the city      |
| 9. the one of the town                   | 16. among the daughters' tablets    |
| 10. with eyes and ears                   |                                     |

F. Translate the following sentences:

- Ninḫursag* (a goddess) *šarratum ša ilātim; šarratum ša ilātim šī.*
- amātum ša bēlim anāku u attina.*
- bēlum ša ālim anāku.*
- amātum ina nārim; ina nārim šina.*
- ṭuppum ša mārīm ša bēlim; ša mārīm ša bēlim šū.*
- ilū ina libbim ša ālim; ina libbim ša ālim šunu.*
- wardū ša šarratim nīnu.*
- emūqū ša šarrim ina ālim.*
- mutum u aššatum ina bitim itti mārī u mārātīm; ina bitim šunu.*
- šipātum ša wardim.*
- emūqān ša šarrim išdān ša ālim.*

G. Write in Akkadian:

- You are the mother of the gods.
- The gold was in the house; it was in the house.
- You are the sons of the female slaves; you are the daughters of the male slaves.
- The army of the king was in the river.
- You are the father of the womanservant.
- The principal of the silver belongs to the mother.
- The goddess was in the midst of the army.
- The wife's wool is in the house.

## LESSON THREE

### 3.1 The Semantic Root

In the Semitic languages, including Akkadian (see above, page xxi), most nouns, adjectives, and verbs consist of a sequence of consonants plus an internal vowel pattern; other modifications include affixes (prefixes, suffixes, infixes) and consonant doubling. Study the following words, which share the consonantal base *k-s-r*:

		VOWEL PATTERN	AFFIXES, ETC.
<i>kašārum</i>	'to bind'	$R_1aR_2āR_3$	suffix <i>-um</i> (case-ending)
<i>kušur</i>	'bind!'	$R_1uR_2uR_3$	none
<i>kušsurum</i>	'well tied'	$R_1uR_2R_2uR_3$	doubling of $R_2$ ; suffix <i>-um</i> (case-ending)
<i>makšarum</i>	'bundle'	$R_1R_2aR_3$	prefix <i>ma-</i> and suffix <i>-um</i> (case-ending)

These words are all clearly related in meaning; they all have to do with 'binding'. The sequence of consonants *k-s-r* is called the **root** of these words (and of others containing the same sequence and having related meanings). The consonants *k*, *s*, and *r* are referred to as the **radicals** of the root (hence  $R_1$ ,  $R_2$ , and  $R_3$ ). As a further example, note the following words, which have the root *d-n-n* (hence,  $R_2$  and  $R_3$  are the same), and have to do with 'strength':

		VOWEL PATTERN	AFFIXES, ETC.
<i>danānum</i>	'to grow strong'	$R_1aR_2āR_3$	suffix <i>-um</i> (case-ending)
<i>idnin</i>	'it grew strong'	$R_1R_2iR_3$	prefix <i>i-</i>
<i>dunnum</i>	'strength'	$R_1uR_2R_3$	suffix <i>-um</i> (case-ending)
<i>tadnintum</i>	'strengthening'	$R_1R_2iR_3$	pref. <i>ta-</i> ; suffixes <i>-t</i> (fem.) and <i>-um</i> (case-ending)

The vowel patterns and the affixes give the words their precise meanings; they also provide morphological information: e.g., the pattern  $R_1aR_2āR_3(-um)$  is the basic Infinitive of the verb (as in *kašārum*, *danānum*);  $R_1uR_2uR_3$  is one of the patterns of the Imperative (*kušur*).

Because the use of  $R_1-R_2-R_3$  is cumbersome, Assyriologists have adopted one root as paradigmatic, namely,  $p-r-s$ , which has to do with 'separating, deciding', where  $p$  stands for  $R_1$ ,  $r$  for  $R_2$ , and  $s$  for  $R_3$ . Thus, the basic Infinitive, as in *kašārum* and *danānum* above, is said to be "of the pattern *parās*" or to be a "*parās* form" (the case-ending may be omitted in the discussion of patterns); the patterns of the other nouns given above are as follows:

WORD	PATTERN	WORD	PATTERN
<i>kuššurum</i>	<i>puṛrus</i>	<i>dunnum</i>	<i>puṛs</i>
<i>maḫšarum</i>	<i>mapras</i>	<i>tadnintum</i>	<i>taprist</i>

In this grammar, we will usually follow the tradition of using  $p-r-s$  as the paradigmatic root, although there will be occasions on which  $R_1-R_2-R_3$  will be more convenient.

Not all roots have three radicals; many have only two, and some have four and even five. In such cases, obviously, the paradigmatic root  $p-r-s$  is not useful. For roots with two radicals, therefore, we will use  $p-s$  or  $R_1-R_2$ ; e.g.,

WORD	PATTERN	WORD	PATTERN
<i>mutum</i>	<i>pus</i> or $R_1uR_2$	<i>nārum</i>	<i>pās</i> or $R_1āR_2$

(See also the next paragraph, however.) For four-radical roots, the paradigm will be either  $p-r-s-d$  (or  $R_1-R_2-R_3-R_4$ ) or  $p-s-p-s$  (or  $R_1-R_2-R_1-R_2$ ); five-radical roots are very rare.

From comparison with other Semitic languages, it is known that, very early in its history, Akkadian merged five consonants that it had inherited from Proto-Semitic; these are transcribed <sup>2</sup>*h*, <sup>2</sup>*h*, <sup>2</sup>*ḥ*, <sup>2</sup>*ḫ*, <sup>2</sup>*ḫ* by students of Semitic philology, although Assyriologists often refer to them as <sup>2</sup><sub>1</sub>, <sup>2</sup><sub>2</sub>, <sup>2</sup><sub>3</sub>, <sup>2</sup><sub>4</sub>, <sup>2</sup><sub>5</sub>, respectively. The phonemes *w* and *y* also merged with these in some instances; in such cases, they are referred to as <sup>2</sup><sub>6</sub> and <sup>2</sup><sub>7</sub>, respectively. The loss of <sup>2</sup><sub>1-5</sub> in most phonological positions, and of <sup>2</sup><sub>6-7</sub> in some positions, resulted in various further sound changes, including vowel lengthening and vowel contraction, and changes of vowel quality, changes that are taken up in LESSON 6. The word *abum* 'father', for example, was originally <sup>2</sup>*abum*, and so it is in effect of the pattern *pas*; *nārum* 'river' was originally <sup>2</sup>*nahrum*, and so may be said to be either *pās* or *pars* (see above); similarly *ālum* 'city', originally <sup>2</sup>*ahlum*, may be said to be either *pās* or *pars*, and *bēlum*, originally <sup>2</sup>*ba<sup>c</sup>lum*, either *pēs* or *pars*.

### 3.2 Verb Morphology: Introductory Considerations

Akkadian verbs present to the beginning student a bewildering array of forms. There are three nominal or non-finite forms (Infinitive,

Participle, Verbal Adjective). Finite forms, that is, forms that are inflected for person, gender, and number, include indicative "tenses" (Preterite, Durative, Perfect) as well as injunctive forms (Imperative, Precative). Besides sound roots, there are several weak root types, in which one or more of the radicals is subject to phonological change. Finally, most roots occur in several stems or conjugations, each with its own semantic range. Not surprisingly, then, much of the grammar presented in this text will concern verbal morphology.

Up to LESSON 23, only the basic stem or conjugation will be considered; it is called the **G Stem**, after German *Grundstamm* ('basic stem'). It has been thought best to introduce the G stem of weak root types before the other conjugations of the sound roots, since many of the most common verbs in the language have weak roots.

As will be seen from the descriptions that follow in this and subsequent lessons, the term "tense" for the Preterite, Durative, and Perfect is inadequate. None of these forms is limited to a single tense, and all involve certain aspectual notions such as (non-)duration of action and present relevance of action.

### 3.3 The G Infinitive: Form and Meaning

The Infinitive is a **declinable noun**; in the G stem, it has the pattern *parās*: e.g., *šakānum* 'to place, install'; *maḫārum* 'to receive'; *šarāqum* 'to steal'.

Infinitives often follow prepositions (thus, in the genitive case); in such instances, the prepositions frequently have special nuances (e.g., *ana* 'in order to'; *ina* 'when, while, by'), and the Infinitive is often best translated by the English gerund:

*wardum ina šarāqim ša ḫurāšim imqut* 'The slave fell (*imqut*) while/  
when stealing the gold (lit.: in the stealing of the gold).'  
*šarrum ana ālim ana šakānim ša ilim ikšud* 'The king arrived (*ikšud*)  
at the city to install the god (lit.: for the installing of the god).'

The use of the Infinitive will be treated in greater detail in a later lesson (§30.1).

Verbs are listed under their Infinitives in modern Akkadian dictionaries, as they were by ancient scribes in their lexical texts.

### 3.4 Verb Semantics: General Comments

Most verbs may be assigned to one of three semantic categories:

- (1) Active-transitive verbs: these are verbs that take a direct object, such as *šakānum* 'to place', *šarāqum* 'to steal', *maḥāšum* 'to strike', *tarādum* 'to send'.
- (2) Active-intransitive verbs: here belong especially verbs of motion, such as *naḥāsum* 'to recede', *wašābum* 'to sit down, dwell', *maqātum* 'to fall', *ḥalāqum* 'to escape, perish', and a few other verbs, such as *balāṭum* 'to live'.
- (3) Stative or adjectival verbs: these mean 'to be X' or 'to become X', where "X" is an adjective, as in *damāqum* 'to be/become good, improve', *marāšum* 'to be/get sick', *rapāšum* 'to be/become wide', *warāqum* 'to be/turn yellow'.

A few verbs belong to two of these categories: e.g., *kašādum* 'to reach (+ direct object)' and 'to arrive (intransitive)'; *palāḥum* 'to fear (+ direct object)' and 'to be afraid (intransitive)'.

The significance of these semantic categories for a thorough understanding of the verbal system will become apparent over the course of the next few lessons.

### 3.5 The G Preterite: Form and Meaning

The base of the G Preterite is  $R_1R_2VR_3$ , where *V* is one of the short vowels. This vowel, which is called the **theme vowel** (or, stem vowel), is unpredictable and must be learned for each root. Prefixes and suffixes are added to the base to indicate person, gender, and number (as is traditional in Semitic grammar, verbal paradigms proceed from the third person to the first):

3cs	<i>i-</i>	3mp	<i>i-</i>	<i>-ū</i>
		3fp	<i>i-</i>	<i>-ā</i>
2ms	<i>ta-</i>	2cp	<i>ta-</i>	<i>-ā</i>
2fs	<i>ta-</i>			<i>-ī</i>
1cs	<i>a-</i>	1cp	<i>ni-</i>	

Note that there is a common form for the third person singular, for the second person plural, as well as for both singular and plural first person forms. Below are the G Preterites of *šakānum* (theme vowel *u*) 'to place', *šarāqum* (*i*) 'to steal', and *šabātum* (*a*) 'to seize':

3cs	<i>iškun</i> 'she/he/it placed'	<i>išriq</i> 'she/he/it stole'	<i>išbat</i> 'she/he/it seized'
2ms	<i>taškun</i> 'you (ms) placed'	<i>tašriq</i> 'you (ms) stole'	<i>tašbat</i> 'you (ms) seized'
2fs	<i>taškunī</i> 'you (fs) placed'	<i>tašriqī</i> 'you (fs) stole'	<i>tašbatī</i> 'you (fs) seized'
1cs	<i>aškun</i> 'I placed'	<i>ašriq</i> 'I stole'	<i>ašbat</i> 'I seized'
3mp	<i>iškunū</i> 'they (m) placed'	<i>išriqū</i> 'they (m) stole'	<i>išbatū</i> 'they (m) seized'
3fp	<i>iškunā</i> 'they (f) placed'	<i>išriqā</i> 'they (f) stole'	<i>išbatā</i> 'they (f) seized'
2cp	<i>taškunā</i> 'you (pl) placed'	<i>tašriqā</i> 'you (pl) stole'	<i>tašbatā</i> 'you (pl) seized'
1cp	<i>niškun</i> 'we placed'	<i>nišriq</i> 'we stole'	<i>nišbat</i> 'we seized'

The Preterite denotes an action seen by the speaker/writer as occurring or having occurred at a single point in time (hence "punctual"). It is therefore usually best translated as a **simple past tense**: *aškun* 'I placed'. (In temporal clauses, it may on occasion be rendered by the pluperfect: '(when/after) I had placed'.)

The pronominal subject ('I', 'you', etc.) is always included in the verb form. The independent nominative pronouns (§2.4) may be used for two reasons:

- (a) For emphasis: *atta tašriq* 'It was you (ms) who stole.'
- (b) When the subject involves different persons: *anāku u atta nišbat* 'You and I (we) seized.'

Note that the independent pronouns stand at the beginning of verbal clauses (see the next section), rather than at the end as they do when subjects of verbless clauses (§2.5).

### 3.6 Word Order and Agreement in Verbal Clauses

In verbal clauses in prose texts, the normal order of constituents is:

Subject—Direct Object—Adjunct—Verb.

"Adjuncts" are adverbs and prepositional phrases (including indirect objects). Naturally, all of these elements need not be present in any given clause. While the order of constituents may be rearranged in a variety of ways, usually to emphasize one element of the clause over the others (e.g., by placing the direct object before the subject), the **verb** is always the **last word** in its clause. Since there is no punctuation in the writing, this is an essential key in determining where one clause ends and the next begins. Occasionally, the direct object may be left unexpressed, where English would have a pronoun; thus, in certain contexts, *wardum išriq* may mean 'The servant stole it'. But Akkadian too normally has a pronoun here (§18.2). As in English, conjunctions always



precede all other constituents in a clause, as do certain sentence-modifying adverbs and prepositional phrases (such as 'moreover', 'at that time'). Some examples of verbal sentences:

*amtum kaspam iṣbat ina bītim iṣkun* 'The woman slave seized the silver; she put (it) in the house';

*ḥurāṣam ṣa ṣarrim tašriqā* 'You (pl) stole the king's gold';

*bēlum abam ṣa ṣarratim ina ālim iṣbat* 'The lord seized the queen's father in the town.'

Verbs must agree with their subjects in person, gender, and number: e.g.,

*ilātum ḥurāṣam ṣa ṣarrim iṣbatā* 'The goddesses seized the king's gold';  
*wardū ṣipātīm ina bītim iṣkunū* 'The menservants put the wool in the house.'

As was noted in §2.1(f), subjects that are dual in form are normally construed as feminine plural, even when the noun in the dual is masculine when singular:

*ṣarrān iṣkunā* (only rarely *ṣarrān iṣkunū*) 'The two kings placed';  
*ṣarratān iṣkunā* 'The two queens placed'.

Compound subjects ('X and Y', 'X, Y, and Z') take plural verbs; if any of the elements is masculine, the verb is masculine plural:

*mārum u mār̄tum imqutū* 'The son and the daughter fell';  
*amtum wardum u mār̄atum imqutū* 'The female slave, the male slave, and the daughters fell';  
*ašṣatum u mār̄atum imqutā* 'The wife and the daughters fell'.

Collective nouns may be construed as singular or plural:

*ṣābum ālam iṣbat/iṣbatū* 'The troop seized the town.'

## EXERCISES

### A. VOCABULARY 3.

Verbs:

*damāqum* (Preterite *idmiq*) 'to become good, better, improve, prosper'.

*danānum* (*idnin*) 'to become strong'.

*ḥalāqum* (*iḥliq*) 'to disappear, go missing, get lost; to escape; to perish'.

*kašādum* (*ikšud*) 'to arrive (at a place: *ana* or acc.); to reach, achieve; to conquer, defeat'.

*maḥāṣum* (*imḥaṣ*) 'to strike, hit, smite, wound, kill'.

*maqātum* (*imqut*) 'to fall, fall down, collapse; to arrive (said of news, etc.), happen; to fall upon, attack (with *ana*, *eli*)'.

*marāṣum* (*imraṣ*) 'to become sick, fall ill; to be(come) painful; to become troublesome, difficult (to, for someone: *eli*, *ana*)'; with *libbum* as subject: 'to become annoyed' (e.g., *libbum ṣa ṣarrim imraṣ* 'the king became annoyed').

*rapāṣum* (*irpiṣ*) 'to become wide, broad'.

*ṣabātum* (*iṣbat*) 'to seize, take hold of, arrest, capture'.

*ṣakānum* (*iṣkun*) 'to place, set, put; to establish, install, appoint, assign, impose'.

*ṣarāqum* (*iṣriq*) 'to steal'.

Nouns (reminder: nouns with *t-* are fem., others masc.):

*awīlum* 'human being, person; grown man; free man; boss'.

*mātum* (pl. *mātātum*) 'country (political unit), native land; land, open country'.

*qātum* 'hand; care, charge, responsibility'; *ina qātīm ṣa* 'from (a person, with verbs of receiving, taking, seizing, etc.); in the charge of, under the authority of (a person); through the agency of (a person)'; *qātam ṣabātum* 'to help' (e.g., *qātam ṣa wardim aṣbat* 'I helped the slave'); *qātam ṣakānum* 'to begin' (+ *ana* + Infin.: 'to do', as in *qātam ana ṣarāqim ṣa kaspim iṣkunū* 'they began to steal the silver'; + *ana* + noun: 'begin work on', as in *qātam ana bītim aṣkun* 'I began work on the house'); the plural form *qātātum* means 'guarantee, security, pledge'.

*ṣarrāqum* 'thief' (cf. *ṣarāqum* above).

Preposition:

*eli* 'on, upon, over, above, towards, against, beyond, more than'.

- B. Divide the vocabulary words into syllables, and note the syllable that bears the stress.
- C. 1. What are the radicals (i.e., what is the root) of each of the verbs in the vocabulary?

2. Give the verb in the vocabulary to which each of the following nouns and adjectives is related (i.e., the verb with which each shares its root). Note the pattern of each (using either *p-r-s* or *R<sub>1</sub>-R<sub>2</sub>-R<sub>3</sub>*).

Example: *miḥuṣum* is related to *maḥāṣum* (root *m-h-ṣ*), of the pattern *pitrus* (or *R<sub>1</sub>itR<sub>2</sub>uR<sub>3</sub>* [infix -t-]).

<i>miqtum</i>	<i>kāšidum</i>	<i>šarrāqum</i>	<i>šaknum</i>
<i>naṣbutum</i>	<i>dummuqum</i>	<i>damqiš</i>	<i>tadnintum</i>
<i>murappiṣum</i>	<i>šaḥluqtum</i>	<i>maškanum</i>	<i>ritpāšum</i>
<i>ḥulqum</i>	<i>šuṣbutum</i>	<i>muṣum</i>	<i>šikānum</i>

- D. Give the full Preterite conjugation, with meanings, of *ḥalāqum*, *kašādum*, and *maḥāṣum*.

E. Write in Akkadian:

- |                      |                            |
|----------------------|----------------------------|
| 1. he escaped        | 7. she seized              |
| 2. I conquered       | 8. you (pl) placed         |
| 3. you (ms) stole    | 9. they (f) struck         |
| 4. it became wide    | 10. you (fs) became strong |
| 5. they (m) improved | 11. you (mp) and I fell    |
| 6. we got sick       |                            |

F. Translate the following sentences:

- ḥurāṣum u kaspum ša wardī ihliqū.*
- amtam ša šarratim tašbat.*
- qaqqadam ša mārīm ša šarrāqim ina emūqim tamḥaṣī.*
- ṣābum ina libbim ša mātim.*
- ilum inīn ša mutim imḥaṣ.*
- šīpātīm ina bītim ša ummim išriqū.*
- ilū šarram eli mātim iškunū.*
- itti mārātīm ša awīlim atta.*
- ṣābum ša šarrim idninū; ana libbim ša mātim iṣtu nārīm ikšudū.*
- bītum ša awīlim idmiq.*
- abum u ummum uznīn u qātīn ša mārīm imḥaṣū.*
- nārātum ša mātātīm irpišā.*
- aššatum u mārū ša bēlim imraṣū; bītum ša bēlim ihliq.*
- iltum iṣdīn ša ālim ina qātīm ša šarrim iškun.*
- iṣdum ša ālim ina qātīm ša ilī.*

- šarrāqum ina ḥalāqim iṣtu mātim imraṣ.*
- tuppātīm ina qātīm ša šarrāqim ašbat.*
- qātam ana maḥāṣim ša wardim iškun.*
- libbum ša šarratim eli awīlim imraṣ.*
- qātam ana bītim ša ilim aškun.*

G. Write in Akkadian:

- The owners of the house became strong; they prospered.
- She placed (her) hands on (her) daughter's ears.
- We caught the thief stealing (lit.: in stealing).
- I was in the city.
- The army of the lord fell upon the land to conquer the land.
- You (pl) helped the womanservant.

## LESSON FOUR

### 4.1 Vowel Syncope

In §1.3, a light syllable was defined as one that ends in a short vowel. Akkadian phonology does not tolerate sequences of two or more light syllables in a word, except in a number of instances that are described below. When two or more light syllables would appear successively, the vowel of the last one is omitted (syncopated). As an example, consider the word *napištum* 'life, throat', which may be broken down into *napiš-* (base), *-t-* (fem. marker), *-um* (case-ending). The plural of *napištum* will have the elements *napiš+āt+um*. But a form **\*\*napišātum** (\*\* indicates an unattested or impossible form) would begin with two light syllables; thus, syncope of the second vowel takes place, and the form is *napišātum*. Further examples appear in §4.3 below.

Exceptions to the rule of vowel syncope occur:

- (a) regularly at the end of a word, where two successive light syllables are permitted, as in *iškunu* '(who) placed', *ina* 'in';
- (b) regularly before a vowel, as in *rabiam* 'great (acc.)', *biniā* 'build (pl)';
- (c) frequently before *r*, as in *zikarum* 'male', *šikarum* 'beer', *labirum* 'old', *nakirum* 'hostile'; byforms with syncope, such as *nakrum*, also occur;
- (d) occasionally before *l*, as in *akalum* 'food', *ubilū* 'they (m) brought'; byforms with syncope often occur: *aklum*;
- (e) when certain pronominal suffixes are added, as in *ṭuppašunu* 'their tablet' (see §11.1);
- (f) in some Sumerian loanwords, such as *nuḫatimmum* 'cook', *gabaraḫḫum* 'rebellion'.

### 4.2 The Attributive Adjective: Declension and Agreement

Adjectives may be attributive, as in 'the mighty king', or predicative, as in 'the king is mighty'. The latter are taken up in §22.1. Attributive adjectives, like nouns, are declined; they agree with the nouns they modify in case, number, and gender. The endings are the same as those on nouns, except for the masc. pl. Thus, in the sg., the

case-endings are nom. *-um*, gen. *-im*, acc. *-am*. The fem. sg. has *-t-* after the base (before the case-ending) if the base ends in one consonant, *-at-* if it ends in two (cf. the nouns *mārtum*, *šarratum*). The fem. pl. endings, as on nouns, are nom. *-ātum*, gen.-acc. *-ātīm*. As noted above, the only distinction between the declension of attributive adjectives and that of nouns lies in the masc. pl.: whereas nouns have nom. *-ū*, gen.-acc. *-ī*, adjectives have nom. *-ūtum*, gen.-acc. *-ūtīm* for the masc. pl. Below are the full declensions of *ṭābum* (base *ṭāb-*) 'pleasant' and *dannum* (base *dann-*) 'strong':

		MASCULINE	FEMININE	MASCULINE	FEMININE
SINGULAR	nom.	<i>ṭābum</i>	<i>ṭābtum</i>	<i>dannum</i>	<i>dannatum</i>
	gen.	<i>ṭābim</i>	<i>ṭābtim</i>	<i>dannim</i>	<i>dannatim</i>
	acc.	<i>ṭābam</i>	<i>ṭābtam</i>	<i>dannam</i>	<i>dannatam</i>
PLURAL	nom.	<i>ṭābūtum</i>	<i>ṭābātum</i>	<i>dannūtum</i>	<i>dannātum</i>
	gen.-acc.	<i>ṭābūtīm</i>	<i>ṭābātīm</i>	<i>dannūtīm</i>	<i>dannātīm</i>

The attribute adjective follows the noun it modifies, as in

*šarrū dannūtum* 'strong kings';

*ina qātīm dannatim* 'with a strong arm'.

An adjective may modify more than one noun; it appears in the plural:

*abum u mārūm dannūtum* 'the strong father and son';

*ummum u mārtum dannātum* 'the strong mother and daughter';

an adjective modifying a compound antecedent of mixed gender is masc. pl.:

*abum u ummum dannūtum* 'the strong father and mother'.

Adjectives do not have dual forms; dual nouns are modified by plural adjectives (normally feminine pl.; see §2.1(f)):

*inān ṭābātum* 'pleasant eyes'.

### 4.3 The G Verbal Adjective

Associated with verbal roots, in all stems (see §3.2), is a form referred to as the Verbal Adjective. Most Akkadian adjectives belong to this category (for other types of adjectives, see §§6.2, 6.3, 25.3).

#### (a) Form

The Verbal Adjective in the sound verb has the pattern *parVs*, where V is one of the short vowels. For most verbs, this second vowel is



*i*; only a few stative/adjectival verbs have *a* or *u* (see below); examples are *šabit-* 'seized'; *damiq-* 'good'; *rapaš-* 'wide'; *zapur-* 'malicious'. Because of the vowel syncope rule (§4.1 above), however, the distinctive second vowel of such bases disappears when case-endings are added in the masc. sg. and in all pl. forms. Thus, the vowel appears only in the fem. sg. forms.

		MASCULINE	FEMININE
SINGULAR	nom.	<i>damqum</i>	<i>damiqtum</i>
	gen.	<i>damqim</i>	<i>damiqtim</i>
	acc.	<i>damqam</i>	<i>damiqtam</i>
PLURAL	nom.	<i>damqūtum</i>	<i>damqātum</i>
	gen.-acc.	<i>damqūtim</i>	<i>damqātim</i>

Similarly:

ms	<i>rapšum</i>	fs	<i>rapaštum</i>	ms	<i>zaprum</i>	fs	<i>zapurtum</i>
mp	<i>rapšūtum</i>	fp	<i>rapšātum</i>	mp	<i>zaprūtum</i>	fp	<i>zaprātum</i>

These adjectives, like all others, are listed in dictionaries, and in the vocabularies of this textbook, by their masc. sg. forms (e.g., *damqum*). As noted above, the second vowel of active roots (both transitive and intransitive) is almost invariably *i*; for adjective/stative roots, however, the vowel is unpredictable. For such roots, the student must be careful to learn either the base (*damiq-*, *rapaš-*) or the fem. sg. (*damiqtum*, *rapaštum*) as well; note that the vowel is not necessarily the same as the theme-vowel of the Preterite: *idmiq* 'became good' and *damiq-* 'good', but *imraš* 'became sick' and *maruš* 'sick', *irpiš* 'became wide' and *rapaš-* 'wide'.

Verbal Adjectives of adjectival verbs in which  $R_2$  and  $R_3$  are the same, such as *danānum* 'to become strong', have *pass-* as their base, as in ms *dannum*, fs *dannatum*. Active verbs of this type have regular bases: thus, e.g., the Verbal Adj. of *šakākum* 'to harrow' is ms *šakkum*, fs *šakiktum*.

### (b) Meaning

The Verbal Adjective describes the condition or state resulting from the action of the verb from which it is derived. The basic meaning of any such adjective is determined by the semantic nature of its root (see §3.4); in particular:

- (1) Active-transitive roots have **passive** Verbal Adjectives, as in *maḥšum* 'struck, smitten', *šabtum* 'seized, captive', *šaknum* 'placed, installed', *šarqum* 'stolen';
- (2) Active-intransitive roots have **resultative** Verbal Adjectives, as in *ḥalqum* 'escaped, missing, lost', *maqum* 'fallen, collapsed, in ruins';
- (3) Stative/adjectival roots have simple **descriptive** Verbal Adjectives, as in *damqum* 'good', *dannum* 'strong', *maršum* 'sick', *rapšum* 'wide'.

Although it is clear that Verbal Adjectives could be formed at will for any verbal root, semantics and the fortuitousness of discovery have meant that Verbal Adjectives are in fact not attested in texts for all roots. Further, some Verbal Adjectives that do occur are not yet attested attributively, but only in predicative use, in a construction to be treated in a later lesson (§22.1).

In the lesson vocabularies, Verbal Adjectives will usually be given in the entries of new verbs, though not in the case of all active-transitive verbs, since for those roots the form and meaning of the Verbal Adjective, if attested, are generally predictable. (Even when not specifically cited in the vocabularies, however, such forms may nevertheless appear in the exercises and readings.) Finally, it should be noted that for stative/adjectival roots, the Verbal Adjective is often of greater frequency than finite forms like the Preterite. (Rarely, finite forms are not yet attested at all; in such cases, the Adjective will be listed separately, without a corresponding Infinitive.)

## 4.4 The Substantivization of Adjectives

Any adjective may be used as a noun, meaning 'one (person or thing) who/that is X', where "X" is the quality described by the adjective. Adjectives used as nouns are said to be **substantivized**. Examples:

- šabtum* 'seized, captive (m); a captive, a prisoner';
- dannūtum* 'strong (pl); strong men, the strong ones';
- ḥaliqtum* 'escaped, missing (f); an escaped/missing woman'.

As indicated by the example *dannūtum*, the masc. plural of substantivized adjectives normally retains the adjectival endings *-ūtum* / *-ūtim*; occasionally, however, the noun pl. endings occur, as in:

- nakirum* 'hostile, inimical; enemy'; pl. *nakirūtum* when used as an attributive adjective (*šarrū nakirūtum* 'enemy kings'), *nakirū* when substantivized as 'enemies'.

The feminine singular of an adjective may be used as an abstract noun, indicating the quality described by the adjective:

*damqum* 'good'; *damiqtum* 'good (f); good(ness), favor, luck; fame';  
*zaprum* 'malicious, false'; *zapurtum* 'malicious, false (f); malice, falsehood'.

Sometimes the meaning of the substantivized feminine form is more concrete:

*dannum* 'strong, hard (m)'; *dannatum* 'strong, hard (f); hard times; fortress'.

#### 4.5 The Negative Adverb *ul(a)*

The predicate of a main clause is negated with an adverb that usually has the form *ul*; a less common byform is *ula*. This stands immediately before the verb in verbal clauses, before the head of the predicate in verbless clauses. Examples:

*hurāšam ina bītim ul ašbat* 'I did not seize the gold from the house.'  
*Išme-Dagan ula šarrum ša Bābilim* 'Išme-Dagan is not king of Babylon.'  
*ul šarrum ša Bābilim šū* 'He is not king of Babylon.'

---

### EXERCISES

#### A. VOCABULARY 4.

Verbs:

*balāṭum* (Preterite *ibluṭ*) 'to live, be alive, be healthy; to get well, recover'; the Infinitive is used as a noun, 'life'; Verbal Adj. *balṭum* (base *balīṭ-*) 'alive, healthy, safe'.  
*gamārum* (*igmur*) 'to bring to an end; to annihilate; to use up; to settle; to encompass, control; to finish (doing: *ina* + Infinitive); to come to an end'; Verbal Adj. *gamrum* (*gamir-*) 'finished, settled; complete, entire, full (may follow another adj.: *šamnum ṭābum gamrum* 'the entire (amount of) fine oil')'.  
*kanākum* (*iknuk*) 'to seal; to place under seal'; Verbal Adj. *kankum* (*kanik-*) 'sealed, under seal'.

*maḥārum* (*imḥur*) 'to accept, receive (from someone: *itti* or *ina qātim ša*); to approach, meet, confront'; *inam ša X maḥārum* 'to please X' (e.g., *inam ša šarrim tamḥur* 'you (ms) pleased the king'); Verbal Adj. *maḥrum* (*maḥir-*) 'received'.

*šalāmum* (*išlim*) 'to become whole, sound, well, uninjured, safe; to recover; to arrive safely; to succeed, prosper; to be completed'; Verbal Adj. *šalmum* (*šalim-*) 'whole, sound, well, safe, in good condition, intact, complete, favorable'.

Nouns:

*aḥum* 'brother'.

*alpum* 'ox, bull'.

*eḥlum* (pl. like an adjective: *eḥlūtum*) 'young man, youth'.

*kakkum* 'weapon'.

*napištum* (pl. *napištum*) 'life, vigor, good health; person; personnel; self; throat'.

*šamnum* 'oil, fat'.

*šikarum* 'beer, intoxicating liquid'.

Adjectives:

*damqum* (base *damiq-*; Verbal Adj. of *damāqum*) 'good, of good quality; beautiful; favorable; expert'; fem. *damiqtum* 'good(ness), favor, luck; fame'.

*dannum* (*dann-*; Verbal Adj. of *danānum*) 'strong, solid; mighty, powerful; fortified; fierce, savage; severe, difficult; urgent'; substantivized fem. *dannatum* 'famine, hard times; fortress'.

*ḥalqum* (*ḥaliq-*; Verbal Adj. of *ḥalāqum*) 'escaped; missing, lost'.

*kašdum* (*kašid-* [fem. sg. see §5.4]; Verbal Adj. of *kašādum*) 'successful, achieved; conquered; having arrived, available'.

*maqum* (*maqit-*; Verbal Adj. of *maqātum*) 'fallen, collapsed, in ruins'.

*maršum* (*maruš-* [fem. sg. see §5.4]; Verbal Adj. of *marāšum*) 'sick, ill; diseased, painful; difficult'; substantivized fem. *maruštum* (pl. *maršātum*) 'difficulty, hardship, trouble, duress'.

*nakarum*, *nakirum*, and *nakrum* (base *nakar-* or *nakir-*; Verbal Adj. of *nakārum*, Vocab. 21) 'hostile, inimical; foreign'; substantivized (pl. *nak(a/i)rū*), 'enemy, foe'.

*rapšum* (*rapaš-*; Verbal Adj. of *rapāšum*) 'wide, broad'; *uznum rapaštum* 'great intelligence, understanding'.

*šabtum* (*šabit-*; Verbal Adj. of *šabātum*) 'seized; deposited; cap-

tive, prisoner'.

*šaknum* (*šakin-*; Verbal Adj. of *šakānum*) 'placed, lying, situated, located, present; established, appointed; endowed, provided'; substantivized, 'governor'.

*šarqum* (*šariq-*; Verbal Adj. of *šarāqum*) 'stolen'.

*ṭābum* (*ṭāb-*; Verbal Adj. of *ṭiābum*, Vocab. 9) 'pleasant, pleasing (to: *eli*), sweet, fine, good'.

Adverb:

*ul*, less often *ula* 'not'.

B. To which verbs are the following words related?

- |                     |                     |                     |                     |
|---------------------|---------------------|---------------------|---------------------|
| 1. <i>šiknum</i>    | 4. <i>muqqutum</i>  | 7. <i>šumḥurtum</i> | 10. <i>tamḥiṣum</i> |
| 2. <i>ḥaliqtum</i>  | 5. <i>kanikum</i>   | 8. <i>gamriš</i>    | 11. <i>bulṭum</i>   |
| 3. <i>šābitānum</i> | 6. <i>tašlamtum</i> | 9. <i>rapaštum</i>  | 12. <i>kašdum</i>   |

C. Give the plurals of the following words:

- |                    |                    |                    |                      |
|--------------------|--------------------|--------------------|----------------------|
| 1. <i>napištum</i> | 2. <i>rapaštum</i> | 3. <i>zapurtum</i> | 4. <i>šariqtum</i> . |
|--------------------|--------------------|--------------------|----------------------|

D. Give the full Preterite, with meanings, of *balāṭum*, *šabātum*, and *šalāmum*.

E. Decline in full (sg. and pl.) and translate the phrases *wardum ḥalqum* and *amtum ḥaliqtum*.

F. Write in Akkadian:

- |                                 |  |
|---------------------------------|--|
| 1. strong weapons               | 12. stolen wool                        |
| 2. fine beer                    | 13. sealed tablets                     |
| 3. diseased eyes                | 14. against the foreign country        |
| 4. a lord of great intelligence | 15. for captive husbands               |
| 5. among the good daughters     | 16. foundations in ruins               |
| 6. missing oxen                 | 17. with the healthy son               |
| 7. against the mighty youth     | 18. mighty strength                    |
| 8. with fine oil                | 19. in the wide river                  |
| 9. with the sick brother        | 20. with the entire heart              |
| 10. fallen houses               | 21. received silver                    |
| 11. hostile kings               | 22. successful attacks ( <i>itbā</i> ) |

G. Translate the following sentences:

1. *amraš; inanna* ('now') *napištam akšud, abluṣ, adnin*.
2. *ilū napištam ša eṭlim dannim imḥašū*.
3. *šipātum ina bitim ša awilim ihliqā; aḥum ša awilim šarrāqam ina kašādum ša dannatim iṣbat*.
4. *šābam nakiram ina kakkī dannūtum nigmur*.
5. *šamnam ṭābam u alpī šalmūtum itti šarrāqim ul amḥur*.
6. *abum ša šarratim ul ina bitim ša iltim*.
7. *amātum ina qātim ša bēlim ihliqā*.
8. *ṭuppī itti aššatim ša awilim nimḥur; ṭuppī niknuk*.
9. *šābum ša šarrim dannātum ša nakrī ikšudū*.
10. *wardū ālam ana gamārim ša išdim ša bitim ikšudū*.
11. *šarrum dannum šabtūtum ina kakkī ul imḥaš*.
12. *damiqtum ša ilī ana aḥim ša eṭlim imqut*.
13. *šikaram ṭābam ina qātim ša šarrāqim tašbatā*.
14. *alpū ša awilim inam ša bēlim imḥurū*.
15. *wardū maršūtum ištu dannatim ana nārim rapaštum ihliqū*.
16. *ina kanākim ša ṭuppī ul nigmur*.
17. *qātam ana bitim maqtum aškun*.

H. Write in Akkadian:

1. They are the youth's mother's oxen.
2. The king imposed (a tribute of) silver and gold on the conquered town.
3. The sick man put fine oil on (his) head.
4. The mothers of the youths reached the center of the fortified city.
5. You (fs) placed the entire (amount of) silver under seal.
6. The lords of the city approached the king of the land.
7. Foreign youths stole the governor's beer (and) used (it) up.
8. Famine fell upon the land; we became sick.



## LESSON FIVE

### 5.1 Assimilation of *n*

The consonant *n* nearly always assimilates completely to a following consonant; the following consonant is then doubled (i.e.,  $nC_1 \rightarrow C_1C_1$ ). As examples, consider the Verbal Adjectives *šaknum* with base *šakin-* 'placed' and *qatnum* with base *qatan-* 'thin, fine'. In the feminine singular of these adjectives, the final *n* of the base assimilates to the *t* of the feminine; the plural forms are not affected by this sound change, since the final *n* precedes a vowel in those forms:

*šaknum*, fem. sg. *šakittum* (< *šakintum*); mp *šaknūtum*; fp *šaknātum*;  
*qatnum*, fem. sg. *qatattum* (< *qatantum*); mp *qatnūtum*; fp *qatnātum*.

Another set of examples of this sound change is offered by nouns of the pattern *pirist*, such as *miḫirtum* 'copy' (for details on noun patterns, see §32.2); *pirist* nouns from roots whose third radical is *n* show assimilation of *n* before the fem. *t* in the sg., and syncope of the second *i* of the pattern (§4.1) in the pl.:

*libittum* (< *libintum*), pl. *libnātum* (< *libinātum*) 'brick';  
*nidittum* (< *nidintum*), pl. *nidnātum* (< *nidinātum*) 'gift, present'.

Still another example of the assimilation of *n* appears in the common noun *šattum*, originally \**šantum*, 'year', the pl. of which is *šanātum*.

The assimilation of *n* is also found in verbs whose first radical is *n*, for which see §5.3 below.

Exceptions to the assimilation of *n* regularly occur in Verbal Adjectives of roots whose second radical is *n*, such as *kankum* 'sealed' and *enšum* 'weak', and in certain loanwords from Sumerian, such as *entum* 'high priestess'. (There are also sporadic exceptions in forms like those cited above, such as *qatantum* for expected *qatattum*, *nidintum* for expected *nidittum*; some of these may be dialectal variations, but most probably reflect morphographic writings, a subject to be taken up in a later lesson [§18.4].)

### 5.2 Weak Verbs

Weak verbs are those with roots containing one or more radicals susceptible to phonological changes under certain conditions. Such verbs

will be designated by a Roman numeral, indicating the radical affected, followed by the "weak" consonant in question. For example, I-*n* denotes verbs with first radical *n* (see the next section), while II-*w* denotes verbs with second radical *w*. The consonants that give rise to weak verbs are *n*, <sup>3</sup> (or  $\emptyset$ , since <sup>3</sup> simply disappears in many environments), *w*, and *y*. In certain instances, we will refer to verbs more broadly as II-weak or III-weak; these designations indicate that the second or third radical, respectively, is <sup>3</sup>, *w*, or *y*, since these often behave similarly.

### 5.3 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-*n*

In the G Preterite of verbs I-*n*, the first radical *n* is always followed by another consonant, and therefore always assimilates, as illustrated by the following paradigms of *nadānum* (Preterite theme vowel *i*) 'to give' and *naqārum* (Preterite *u*) 'to tear down':

	<i>nadānum</i>	<i>naqārum</i>
3cs	<i>iddin</i>	<i>iqqur</i>
2ms	<i>taddin</i>	<i>taqqur</i>
2fs	<i>taddinī</i>	<i>taqqurī</i>
1cs	<i>aaddin</i>	<i>aqqur</i>
3mp	<i>iddinū</i>	<i>iqqurū</i>
3fp	<i>iddinā</i>	<i>iqqurā</i>
2cp	<i>taddinā</i>	<i>taqqurā</i>
1cp	<i>niddin</i>	<i>niqqur</i>

The G Infinitive and Verbal Adjective of verbs I-*n* are regular, since the initial *n* is always followed by a vowel in such forms: *naqārum*, *naqir-*.

### 5.4 Sound Changes before the Feminine Marker *t*

A number of consonants undergo some modification when they appear immediately before the marker *t* of the feminine singular. We have just seen above in §5.1 that *n* as third radical assimilates completely to the fem. sg. *t* in Verbal Adjectives and in the noun pattern *pirist* as in,

*šaknum*, fem. *šakittum*; *qatnum*, fem. *qatattum*;  
*nidittum* (< *nidintum*) 'gift, present'.

The consonants *d* and *t* also assimilate completely to the *t* of the fem. sg.; e.g.,

in Verbal Adjectives; the plural forms are regular: *kašdum*, fem. *kašittum* (mp *kašdūtum*, fp *kašdātum*); *paqdum* 'entrusted', fem. *paqittum* (mp *paqdūtum*, fp *paqdātum*); *mādum* 'much', fem. *māttum* (mp *mādūtum*, fp *mādātum*); *baḷum*, fem. *balittum* (mp *baḷūtum*, fp *baḷātum*);

in *pirist* nouns: *kišittum* (< \**kišidum*; pl. *kišdātum*) 'conquest, acquisition'; *piqittum* (< \**piqidum*; pl. *piqdātum*) 'delivery; inspection'.

Exceptions to these changes are rare.

The consonants *s*, *š*, and *z* normally become *š* before the fem. sg. *t*:

in Verbal Adjectives; the plural forms are regular: *parsum* 'separated', fem. *parištum* (mp *parsūtum*, fp *parsātum*); *maḥšum*, fem. *maḥištum* (mp *maḥšūtum*, fp *maḥšātum*); *maršum*, fem. *maruštum* (mp *maršūtum*, fp *maršātum*);

in *pirist* forms: *pirištum* (root *p-r-s*) 'secret'.

As with the assimilation of *n*, occasional exceptions, in which *s*, *š*, and *z* appear before the fem. *t* unchanged, are attested.

## 5.5 Verbs With Two Accusatives

Some Akkadian verbs may govern two direct objects, both in the accusative case, where English verbs have only one, the other object (from the Akkadian point of view) being rendered by a prepositional phrase. (A rare English verb that takes two objects is 'to envy', as in 'I envy him his knack with languages'.) Two main types of verbs with double accusative may be distinguished, according to their English equivalents. In one, the first accusative (usually a person, less often a thing) is translated as a direct object and the second requires the preposition 'with', as in 'to provide/satisfy/anoint/urn/clothe/touch/punish/surround someone/something with something'. Examples are *paqādum* (Pret. *ipqid*), which may mean 'to provide someone with something'; *pašāšum* (*ipšuš*) 'to anoint someone with something':

*amtam šikaram tapqid* 'you (ms) provided the female slave with beer';  
*qaqqadam ša šarrim šamnam ipšušū* 'they (m) anointed the king's head with oil'.

In the second type, one accusative, a thing, is rendered as a direct object and the other, a person, is translated with the preposition 'from', as in 'to receive/request/claim/take away something from someone':

*awīlam eqlam abqur* 'I claimed (*baqārum*) the field from the man'.

Usually the second object in this type is a pronoun suffixed to the verb; object suffixes are covered in §18.2, but an example may be cited here:

*kaspam amḥuršu* 'I received silver from him' (-*šu* = 'him', acc.).

Frequently, one of the objects is replaced by a prepositional phrase (as is normally the case in English):

*šikaram ana amtim tapqid*;  
*qaqqadam ša šarrim ina šamnim ipšušū*;  
*eqlam itti awīlim abqur*.

Since only certain verbs take two direct objects, the student should not use this double-accusative construction in the English-to-Akkadian exercises unless it is explicitly noted for the verb in question in the Vocabulary in which it is introduced.

## 5.6 Prepositions with Verbs

The range of meaning of certain Akkadian prepositions and prepositional phrases requires comment. In particular, it will have been noted that the preposition *ina* is primarily locative and instrumental in meaning ('in; with, by'), yet may in some situations mean 'from', as in

*amtum ina bitim ihliq* 'the slave escaped from the house'.

This phenomenon has a simple explanation: the preposition *ina* denotes the location of its object before the action of the verb ('escaped from within, from being in the house'; the slave was in the house before her escape). A similar explanation underlies the use of *itti* and *ina qātim ša* for 'from' with verbs of taking, receiving, and seizing:

*kaspam itti awīlim amḥur* 'I received the silver from the man' ('from with the man'; the silver was 'with the man' before 'I received' it);  
*ḥurāšam ina qātim ša šarrāqim nišbat* 'we seized the gold from the thief' (the gold was 'in the hand of the thief' before 'we seized').

---

## EXERCISES

### A. VOCABULARY 5.

Verbs:

*nadānum (iddin)* 'to give, grant; to hand over, deliver, transfer; to

set, assign; to allow'; *ana kaspim nadānum* 'to sell'.  
*naqārum (iqqur)* 'to tear down, destroy'.

*nasāḥum (issuh)* trans.: 'to remove, tear out, expel, reject, deport, transfer'; intrans.: 'to move on, remove oneself; to pass (of time)'; *qātam ša X nasāḥum* 'to keep X away, keep the claim of X away' (e.g., *dayyānū qātam ša eḥlim issuhū* 'the judges kept (the claim of) the youth away'); Verbal Adj. *nashum (nash-*) 'uprooted, removed (from office)'.

*našārum (iṣṣur)* 'to watch (over), protect, guard; to keep'; Verbal Adj. *našrum (našir-)* 'watched, protected, guarded, under guard'.

*paqādum (ipqid)* 'to hand over, entrust, assign (something: acc.; to someone: *ana*); to supply (someone with something: double acc.), deliver; to take care of, look after; to inspect, muster'; *paqdam (paqid-; fem. paqittum)* 'delivered, assigned'.

*pašāšum (ipšuš)* 'to anoint, rub, smear (someone: acc.; with something: acc. or *ina*)'; Verbal Adj. *paššum (pašiš-)* 'anointed'.

*qatānum (iqtin)* 'to become thin, narrow, fine'; Verbal Adj. *qatnum (qatan-; fem. qatattum)* 'thin, narrow; fine (of wool, textiles)'.

*rakābum (irkab)* 'to mount; to ride; to board'.

Nouns:

*ḥarrānum* (fem.) 'road, path, way; journey; military expedition or campaign; caravan'; *ḥarrānam šabātum* 'to take to the road, undertake a campaign'.

*kalbum* 'dog'.

*kišādum* (pl. *kišādātum*) 'neck, throat; bank (of a river, canal, etc.)'.

*narkabtum* '(war-) chariot' (cf. *rakābum* above).

*šēpum* (fem.) 'foot'.

Adjective:

*mādum* (fem. *māttum* [*mattum* in the dictionaries]; mp *mādūtum*, fp *mādātum*; Verbal Adj. of *miādum*, lesson 9) 'much'; pl.: 'many'.

Preposition:

*kīma* 'like, as, according to, instead of'.

B. Give the full Preterite, with meanings, of *nasāḥum* and *našārum*.

B. Give the full Preterite, with meanings, of *nasāḥum* and *našārum*.

C. Write in Akkadian:

- |  |                                     |
|--|-------------------------------------|
| 1. from the conquered fortress               | 10. many campaigns and many weapons |
| 2. with the living womanservant              | 11. the lives of the enemy youths   |
| 3. the feet and ears of the smitten daughter | 12. in the stolen chariots          |
| 4. on the eyes of the sick wife              | 13. like torn down houses           |
| 5. a woman prisoner                          | 14. much hardship                   |
| 6. a narrow road                             | 15. lords removed (from office)     |
| 7. complete sealed tablets                   | 16. many chariots of good quality   |
| 8. like the strong goddess                   | 17. much beer                       |
| 9. the anointed goddess                      |                                     |

D. Translate:

- šarrum qaqqadam u kišādum ša ilim šamnam ṭābam ipšuš.*
- maruštum ana šarrim u ana šābim ina ḥarrānim imqut.*
- aḥum ša šarratim narkabtam damiqtam ana ālim irkab.*
- išdum ša bītim iqtin; bītum imqut.*
- alpī šalmūtum ana ummim ša awīlim ul taddinā.*
- qātam eli kišādum qatnim ša kalbim aškun.*
- ṭuppātum kankātum ina qātim ša šarrāqim ina emūqin nišbat.*
- maruštum bēlam imḥur.*
- šarrum bēlam ḥurāšam u šikaram mādūtum ipqid.*
- bēlū ša mātum šarram issuhū; abam ša šarratim iškunū.*
- wardam šabtam ana mārīm ša awīlim ana našārim apqid; šū wardam ul iṣṣur; wardum iḥliq.*
- mutam ša amtum šipātum qatnātum tapqidi; mutum šipātum ana kaspim iddin.*
- ālam u dannātum ša nakarim ula niqqur.*
- anāku kīma libbim ša ilī nakram ina mātum assuh.*
- ilum napištam ša awīlim iṣṣur.*
- šēpum ša kalbim imraš.*
- ilū šēpum ša šarrim eli kišādum ša nakrūtum iškunū.*
- šarrum šābam damqam ipqid; ḥarrānam iṣbatū.*



## LESSON SIX

### 6.1 Vowel Changes due to Consonant Loss

It was noted in §3.1 (p. 16) that Akkadian lost a number of consonants known from other Semitic languages. Five Proto-Semitic consonants, called *alephs* by Assyriologists, merged in Akkadian into a single consonant, ʾ; this Akkadian ʾ was in turn lost in most phonological environments. The five Proto-Semitic consonants in question are:

$$\begin{array}{ll} ʾ & = \text{ }^1_1 \\ h & = \text{ }^2_2 \\ \text{ }^3_3 & = \text{ }^4_4 \\ \text{ }^5_5 & = \text{ }^6_6 \\ \text{ }^7_7 & = \text{ }^8_8 \end{array}$$

The consonants *w* and *y* were also lost whenever they stood immediately before another consonant; in such cases, they too may be referred to as *alephs*:

$$w = \text{ }^6_6 \quad y = \text{ }^7_7$$

The loss of ʾ<sub>1-7</sub> resulted in several other phonological changes, which are described in the following paragraphs.

(a) The loss of one of ʾ<sub>1-7</sub> that stood directly before or after another consonant caused the lengthening of the immediately preceding vowel (marked in transcription with a macron): e.g.,

\**nahrūm* > *nārum* 'river';      \**marʾum* > *mārum* 'son';  
 \**šuyšur* > *šūšur* 'is straightened';      \**ḥudwum* > *ḥūdum* 'joy';  
 \**zakuwum* > *zakūtum* 'clear' (fs);      \**tibʿum* > *tībum* 'attack'.

(The Old Babylonian developments of Proto-Semitic \**aw* and \**ay* were *ū* and *ī* respectively, as in *mūtum* < \**mawtum* 'death' and *bītum* < \**baytum* 'house'.)

(b) If the consonant that dropped out stood at the beginning or end of a word, no further change occurred:

\**ʾabum* > *abum* 'father';      \**imlaʾ* > *imla* 'he filled';  
 \**halākum* > *alākum* 'to go';      \**puttuḥ* > *puttu* 'is opened';  
 \**yūmum* > *ūmum* 'day';      \**zakuw* > *zaku* 'is clear'.

Note that *w* was not lost word-initially: *wardum* 'male slave', *wašābum* 'to dwell'.

(c) When any of ʾ<sub>1-7</sub> stood between two vowels, its loss left those vowels contiguous, as in \**kalāʾum* > \**kalāum*; \**ibniyū* > \**ibniū*; \**ḥaduwiw* > \**ḥaduwim*. In Old Babylonian, most pairs of contiguous vowels contract to one vowel, which is marked in transcription with a circumflex. Contiguous vowels contract according to the following rules:

- (1) Sequences of long or short *e* or *i* followed by long or short *a* remain uncontracted:

*rabiam* 'great (ms, acc.)'; *ilqeā* 'they (f) took';

an original long *ē* or *ī* that remains as the first vowel in most such sequences is shortened (i.e., a long vowel does not usually occur immediately before another vowel):

*kī+am* > *kiam* 'thus'; *maḥri+ātum* > *maḥriātum* 'former (fp)'.

Note that the presence of the *i* or *e* in some examples, such as *rabiam* 'great (acc.)', constitutes an exception to the rule of vowel syncope, as already noted in §4.1.

- (2) A long *ā* or *ē* followed by long or short *i* contracts to *ē*:

*banā+im* > *banēm* 'to build (gen.)';

*šemē+im* > *šemēm* 'to hear (gen.)';

*purussā+i* > *purussē* 'decisions (gen.-acc.)'.

Note that only long *ā* and *ē* are affected by this rule; short *a* and *e* are affected by rule (3).

- (3) In all other sequences of contiguous vowels, the vowels contract to a long vowel, marked in transcription with a circumflex, that is the quality of the original second vowel; some examples:

*imla+ā* > *imlā* 'they (f) filled';

*ibni+ū* > *ibnū* 'they (m) built';

*zaku+im* > *zakīm* 'clear (ms, gen.)'.

*šada+i* > *šadi* 'mountains (gen.-acc.)';

*telqe+i* > *telqī* 'you (fs) took'.

There are some instances in which intervocalic ʾ was not lost, namely,

in certain forms of verbs II-weak (see §29.1) and of doubly-weak verbs (§21.3), where ʾ is morphologically significant;  
 in certain pronominal forms (see §6.3 below);  
 in some Sumerian loanwords.

The features outlined in the preceding paragraphs are illustrated more fully in the following paradigms:

- (1) The base of the demonstrative adjective meaning 'this, these' was originally \**hanniy-* (for the demonstratives in general, see §6.3 below);

with the loss of the initial *h* and the base-final *y*, the declension of this word is:

	MASCULINE	FEMININE
SING. nom.	<i>annûm</i> (< * <i>hanniyum</i> )	<i>annîtum</i> (< * <i>hanniytum</i> )
gen.	<i>annîm</i> (< * <i>hanniyim</i> )	<i>annîtim</i> (< * <i>hanniytim</i> )
acc.	<i>anniam</i> (< * <i>hanniyam</i> )	<i>annîtam</i> (< * <i>hanniytam</i> )
PLUR. nom.	<i>annûtum</i> (< * <i>hanniyûtum</i> )	<i>anniâtum</i> (< * <i>hanniyâtum</i> )
g.-a.	<i>annûtim</i> (< * <i>hanniyûtim</i> )	<i>anniâtim</i> (< * <i>hanniyâtim</i> )

(2) The noun 'decision' was originally \**purussâ<sup>2</sup>um*; its declension is:

SING. nom.	<i>purussûm</i> (< * <i>purussâ<sup>2</sup>um</i> )
gen.	<i>purussê<sup>m</sup></i> (< * <i>purussâ<sup>2</sup>im</i> )
acc.	<i>purussâm</i> (< * <i>purussâ<sup>2</sup>am</i> )
PLUR. nom.	<i>purussû</i> (< * <i>purussâ<sup>2</sup>û</i> )
g.-a.	<i>purussê</i> (< * <i>purussâ<sup>2</sup>î</i> )

<sup>2</sup><sub>3-5</sub> (*h*, *c*, *g*) had a further effect on the vocalism of the language before they were lost: they caused nearby short *a* and long *â* to become, respectively, short *e* and long *ê*; e.g.,

\**haqlum* > \**heqlum* > *eqlum* 'field';      \**ba<sup>c</sup>lum* > \**be<sup>c</sup>lum* > *bêlum* 'lord';  
 \**zar<sup>c</sup>um* > \**zer<sup>c</sup>um* > *zêrum* 'seed';      \**ta<sup>g</sup>rub* > \**te<sup>g</sup>rub* > *têrub* 'you entered'.

## 6.2 Denominative Adjectives

The ending *-î* is added to the base of many nouns, including proper nouns, to form adjectives that denote 'pertaining to, related to X', where 'X' is the base noun: e.g.,

*maḥrûm* (base *maḥrî-*) 'former, earlier, previous, first', from *maḥrum* 'front, front side';

*elûm* (base *elî-*) 'upper', from *elum* 'top, upper part';

*šaplûm* (base *šaplî-*) 'lower', from *šaplum* 'bottom, underside';

Denominative adjectives formed by the addition of *-î* to place names are referred to as gentilic adjectives:

*Akkadûm* (base *Akkadî-*) 'Akkadian', from *Akkade* 'Akkad'.

Denominative adjectives are declined like *annûm* in the preceding section:

		MASCULINE	FEMININE
SING.	nom.	<i>maḥrûm</i>	<i>maḥrîtum</i>
	gen.	<i>maḥrîm</i>	<i>maḥrîtim</i>
	acc.	<i>maḥriam</i>	<i>maḥrîtam</i>
PLUR.	nom.	<i>maḥrûtum</i>	<i>maḥriâtum</i>
	g.-a.	<i>maḥrûtim</i>	<i>maḥriâtim</i>

## 6.3 Demonstrative Adjectives and Pronouns

The most common near demonstrative adjective in Old Babylonian is *annûm* (base *anni-*; for the complete declension see §6.1 above), which is best translated 'this, these'.

*kaspam anniam ina qâtîm ša maruštîm amḥur* 'I received this silver from the sick woman';

*šîpâtîm ana amâtîm anniâtîm niddin* 'We gave wool to these female slaves'.

*annûm* follows other adjectives:

*šamnam řâbam anniam ařur* 'I protected this fine oil'.

The fem. sg. *annîtum* may also be used as a neuter demonstrative pronoun, 'this (thing, matter, etc.)'.

The most common forms for 'that, those' are the third person independent personal pronouns. In the declension of these forms, the gen. and acc. have the same form, and there is a special dative case that is used immediately after *ana*. Alternative forms listed below for the sing. gen.-acc. and dative reflect dialectal variation within Old Babylonian.

	MASCULINE SINGULAR	FEMININE SINGULAR
nom.	<i>šû</i>	<i>šî</i>
gen.-acc.	<i>šuâtî, šuātu, šâtî, šātu</i>	<i>šuâtî, šâtî, šîâtî</i>
dative	<i>šuâšîm, šâšîm, šâšum</i>	<i>šuâšîm, šâšîm, šîâšîm</i>
	MASCULINE PLURAL	FEMININE PLURAL
nom.	<i>šunu</i>	<i>šina</i>
gen.-acc.	<i>šunûti</i>	<i>šinâtî</i>
dative	<i>šunûšîm</i>	[ <i>šinâšîm</i> unattested]

This pronoun is called the **anaphoric pronoun**, since it always refers to something already mentioned or known. Thus, while it may be translated 'that, those', it is sometimes better rendered 'the aforementioned'

or 'said' or even 'this, these'. When used attributively, the forms follow and agree with the noun they modify:

*amtum šī aššatum ša wardim ḫalqim* 'That womanservant is the wife of the missing manservant';  
*alpam šuātu ana eḫlim iddin* 'He gave said ox to the youth';  
*šīpātum qatnātum ana bitātīm šināti* 'The fine wool is for the aforementioned estates'.

Another demonstrative is *ullūm* (base *ulli-*; declined like *annūm*), meaning 'that, those' and 'distant'. It occurs infrequently in OB texts.

## EXERCISES

### A. VOCABULARY 6.

Verbs:

*nasākum* (Preterite *issuk*) 'to throw (off, down), hurl, shoot (*ana*: to, into); to pile up (grain)'.  
*naṭālum* (*iṭṭul*) 'to see, look, look at, observe; to consider; to face'.  
*parāsum* (*iprus*) 'to divide, separate (out), select; to decide (a legal case); to keep away (enemy, demons, etc.)'; Verbal Adj. *parsum* (*paris-*) 'divided, separated, separate'.  
*šaṭārum* (*išṭur*) 'to inscribe, write, write down, enter, register (something in an account, list, etc.); to assign (something to someone, someone to a task, duty)'; Verbal Adj. *šaṭrum* (*šaṭir-*) 'inscribed; registered; assigned'.  
*ṭarādum* (*iṭrud*) 'to send, dispatch (person); to drive away'; Verbal Adj. *ṭardum* (*ṭarid-*) 'expelled, banished, exile(d)'.

Nouns:

*dayyānum* 'judge'.  
*ekallūm* (fem.; Sum. lw.) '(royal) palace'.  
*kussūm* (fem.; base *kussi-*) 'chair, seat; throne'; *kussiam šabātum* 'to take the throne' (referring to both regular succession and usurpation).  
*purussūm* (base *purussā-*) 'legal decision, case' (cf. *parāsum*).

*rubātum* (fem. of *rubūm* below; pl. *rubātum* {*rubā+ātum*}) 'princess'.

*rubūm* (base *rubā-*) 'prince, ruler'.

*šadūm* (base *šada-*) 'mountain, mountain region'.

Adjectives:

*annūm* (base *anni-*) 'this, these'.

*maḫrūm* (*maḫrī-*) 'first; former, earlier, previous'.

*šaplūm* (*šaplī-*) 'lower'.

*šū, šī, šunu, šina* (anaphoric pronoun) 'that, those, the aforementioned, said, this, these'.

B. Decline in full (ms, fs, mp, fp) the adjectives *parsum* and *ṭardum*.

C. Decline in full (sing. and pl.) the following phrases:

- |                      |                |
|----------------------|----------------|
| 1. this princess     | 4. this prince |
| 2. previous decision | 5. former seat |
| 3. lower mountain    |                |

D. Write in Akkadian:

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| 1. the aforementioned palaces     | 6. to that captive enemy         |
| 2. to the feet of that judge      | 7. the aforementioned weapon     |
| 3. upon that road                 | 8. that lower river              |
| 4. like the governor of said land | 9. for that life                 |
| 5. the neck of that dog           | 10. out of those houses          |
|                                   | 11. with those inscribed tablets |

E. Translate:

- inān ša dayyānim ul iṭṭulā.*
- ilū išdīn ša kussīm ša šarrim šuātu issuhū; bēlum nakarum kussiam iṣbat.*
- alpam ana aḫim ša rubēm apqid; alpam šū imraṣ-ma imūt (-ma imūt 'and died'); rubūm alpam šuātu ana kalbī issuk.*
- rubūm qaqqadam ša iltim šamnam ṭābam ipšuš.*
- ina šaṭārim ša šābim ul nigmur.*
- bēlū ša mātim purussām ša mutim iprusū; aššatam ina bitim parsim iškunū.*
- ḫarrānam rapaštam šāti ul nikšud.*
- šābum nakirum ekallātim ša šarrim iqqur; ekallātim*



*maqtātīm šināti ul niṭṭul.*

9. *rubātum ša ālim šuāti šikaram mādam ana nārim issukā.*
10. *rubūm bītam šātu ana qātīm ša dayyānim ištur u iknuk.*
11. *ul mārū ša aššatim maḥrītīm ša rubēm attunu.*
12. *dayyānū narkabtam ištu kišādīm ša nārim annītīm ana šadīm irkabū.*
13. *šarrāqī u nakirī ištu mātīm ina qātīm dannatim taḥrud.*
14. *šābam damqam ina eḥlūtīm ša ālim annīm aprus.*
15. *wardū šunu ina qātīm ša ummim ša šarrim.*
16. *bēlū wardī šunūti ana bītīm ša awīlim maršim iḥrudū.*
17. *ḥuppam maḥriam ša purussēm annīm anāku ul aštur; atti tašturī.*
18. *mārtum maruštum ibluṭ.*

## LESSON SEVEN

### 7.1 The Sound Change *i > e*

The vowels *i* and *ī* were apparently pronounced as *e* and *ē*, respectively, when they occurred before the consonants *r* and *ḥ*. This sound change is not consistently indicated in the writing system, however, so that byforms are frequently attested, as in

*laberum* and *labirum* (and fem. *labertum* and *labirtum*) 'old';  
*meḥrum* and *miḥrum* 'copy, reply'.

In some cases the writing system simply does not adequately distinguish the vowels *i* and *e* (see §9.2), so that it is not clear whether we should transcribe, for example,

*nakirum* or *nakerum* for 'enemy'.

In this textbook, transcriptions with both *i* and *e* will appear for these forms, as they do in actual texts and in Assyriological publications.

The third person and the 1cp verbal prefixes may also be affected by this phonological process. This occurs infrequently, however, and is not detectable in the writing system in Preterite forms, where *ir-* and *er-* are written the same, as are *iḥ-* and *eḥ-*. In the form called the Durative (§12.1), however, note

*irakkab*, less often *erakkab*, 'he mounts';  
*iḥalliqa*, less often *eḥalliqa*, 'they (f) escape'.

### 7.2 Vowel Harmony (*a > e*)

In Old Babylonian, *a*-vowels and *e*-vowels are incompatible in the same word, with certain notable exceptions considered below. Whenever there is an *e* or *ē* in a word, an expected *a* or *ā* in most instances becomes *e* or *ē* as well. For example,

the plural of the noun *bēltum* 'lady' (the fem. of *bēlum*) is *bēlētum* ( *bēlātum*);

the 2ms of the verb 'to hear', originally *tašma*, becomes first *tašme* (see §6.1, end), then *tašme* (§6.1(b)), and finally *tešme*, the form usually attested in OB texts.

Many forms show a change of *a* (or *ā*) to *e* (or *ē*) even when the culprit *e*-vowel no longer appears because of subsequent vowel contraction;

note, for example:

*telqī* 'you (fs) took' (< \**telqēi* < \**talqēi* < \**talqehī* < \**talqaḥī*);  
*leqūm* 'to take' (Infinitive; < \**leqēum* < \**laqēum* < \**laqēhum* < \**laqāḥum*).

Exceptions to vowel harmony, i.e., instances in which *a* and *ā* do not become *e* and *ē*, are the following:

- a* in the accusative sg. ending *-am*, as in *bēlam*;
- ā* of the dual nom. ending *-ān*, as in *šēpān*;
- ā* of 3fp and 2cp verbs: *tēpušā* (< \**teḥpušā*) 'you (pl.) made';
- a* as a linking vowel immediately before possessive pronominal suffixes (§11.1), as in *tērtašu* 'his instruction';
- a* and *ā* in pronominal suffixes (§§11.1, 18.2), as in *bēlka* 'your (ms) lord'; *ēzibšīnāti* 'I left them (f)';
- a* of the Venthive ending *-am* (§15.2): *tērubam* 'you (ms) came in';
- ē* that results from the contraction of *ā+i* (§6.1(c2)) does not cause *a*-vowels to change: *banēm* < \**banāim* < \**banāyim* 'to build' (Infinitive, gen.);
- e* that results from *i* by the phenomenon described above in §7.1 does not normally cause *a*-vowels to change; note, e.g., *nakerum* and *laberum* 'old'; a notable exception to the exception, however, is *šeḥrum* 'small, young', the base of which is *šeḥer-*, from earlier *šaḥer-* < *šaḥir-* (fs *šeḥertum*; fp *šeḥrētum*);
- the change of *a* to *e* before a following *e* or *ē* does not always occur in some verb forms; thus, we find both *ešme* and, less often, *ašme* (see above) for 'I heard'.

Other phonological conditions also gave rise to *e*-vowels, apparently sporadically. One such condition was the presence of both a preceding <sup>2</sup>*i* (the Proto-Semitic <sup>2</sup>*i*) and a following sonorant (*l, m, n, r*), as in

*eršetum* < \**aršatum* 'earth' (the second *e* is due to vowel harmony);  
*enšum* < \**anšum* 'weak';  
*šumēlum* < \**šum'alum* 'left (side)'.

### 7.3 The G Infinitive, Preterite, and Verbal Adjective: Verbs III-weak

Verbs III-weak are verbs in which the third radical was one of the consonants that dropped out of the language (see §6.1). The forms of these verbs present very little difficulty once the rules of vowel contraction and vowel harmony have been learned.

Forms that would have ended with the third radical, such as the 3cs (cf. *iprus*), end simply with the theme-vowel, as in

*ibni* 'she built' (< \**ibniy*; i.e., root originally \**b-n-y*);  
*tamla* 'you (ms) filled' (< \**tamla*<sup>2</sup>; root originally \**m-l-*);  
*nilqe* 'we took' (< \**nilqeh* < \**nilqaḥ*; root originally \**l-q-ḥ*).

Forms in which the third radical would have occurred before a consonant, such as the fem. sg. of the Verbal Adjective, have a long vowel before that consonant:

*šemītum* 'heard (fs, nom.)' (< \**sami*<sup>c</sup>*tum*);  
*zakūtum* 'clear (fs, nom.)' (< \**zakuwtum*).

In forms with a **vocalic ending**, that is, an ending that begins with a vowel, such as the 3mp (cf. *iprus-ū*) or the Infinitive (*parās-um*), vowel contraction takes place according to the rules outlined in §6.1(c):

*ibnū* 'they (m) built' (< \**ibniū* < \**ibniyū*);  
*tamlā* 'you (pl) filled' (< \**tamlaā* < \**tamla*<sup>2</sup>*ā*);  
*ilqēā* 'they (f) took' (< \**ilqehā* < \**ilqaḥā*);  
*banūm* 'to build' (Infinitive, nom.; < \**banāum* < \**banāyum*);  
*zakīm* 'clear (ms, gen.)' (< \**zakuim* < \**zakuwim*).

#### (a) Infinitive

The Infinitives of verbs III-weak, originally of the pattern *parās* as in sound verbs, have bases ending in *-ā* (*-ē* in verbs III-*e*), and thus are declined like the noun *purussūm* given in §6.1 (end); as examples, note *banūm* (< \**banāum* < \**banāyum*) 'to build' and *leqūm* 'to take' (< \**leqēum* < \**laqēum* < \**laqēhum* < \**laqāḥum*):

nom.	<i>banūm</i>	<i>leqūm</i>
gen.	<i>banēm</i>	<i>leqēm</i>
acc.	<i>banām</i>	<i>leqēam</i>

#### (b) Preterite

In general, the Preterite theme vowels of these verbs were determined by the (now lost) third radical:

roots originally III-*y* have the theme-vowel *i*, as in *ibni* 'he built', and may be referred to as Verbs III-*i*;  
 roots originally III-*w* have *u*, as in *iḥdu* 'she rejoiced' (< *iḥduw*, root originally \**ḥ-d-w*), and thus may be called verbs III-*u*;  
 verbs originally III-<sup>2</sup><sub>1-2</sub> (i.e., III-<sup>2</sup> and III-<sup>2</sup>*h*) have *a*, as in *imla* 'he filled' (< \**imla*<sup>2</sup>), and may be called verbs III-*a*;  
 verbs originally III-<sup>2</sup><sub>3-5</sub> (III-<sup>2</sup>*h*; III-<sup>2</sup>*c*; III-<sup>2</sup>*g*) have *e*, as in *ilqe* 'she took' (< \**ilqeh* < \**ilqaḥ*), and may be referred to as verbs III-*e*.

In verbs III-*e*, the *a* in the 1cs and second person prefixes usually becomes *e* in accordance with the vowel harmony rule outlined in the

preceding section; exceptions, with *a*, are common in the 1cs, rare in the second person forms.

	<i>banûm</i> (III- <i>i</i> ) 'to build'	<i>hadûm</i> (III- <i>u</i> ) 'to rejoice'	<i>malûm</i> (III- <i>a</i> ) 'to fill'	<i>leqûm</i> (III- <i>e</i> ) 'to take'
3cs	<i>ibni</i>	<i>iḥdu</i>	<i>imla</i>	<i>ilqe</i>
2ms	<i>tabni</i>	<i>taḥdu</i>	<i>tamla</i>	<i>telqe / talqe</i>
2fs	<i>tabni</i>	<i>taḥdi</i>	<i>tamli</i>	<i>telqi / talqi</i>
1cs	<i>abni</i>	<i>aḥdu</i>	<i>amla</i>	<i>elqe / alqe</i>
3mp	<i>ibnû</i>	<i>iḥdû</i>	<i>imlû</i>	<i>ilqû</i>
3fp	<i>ibniâ</i>	<i>iḥdâ</i>	<i>imlâ</i>	<i>ilqeâ</i>
2cp	<i>tabniâ</i>	<i>taḥdâ</i>	<i>tamlâ</i>	<i>telqeâ / talqeâ</i>
1cp	<i>nibni</i>	<i>niḥdu</i>	<i>nimla</i>	<i>nilqe</i>

### (c) Verbal Adjective

The second vowel of the base of the Verbal Adjective, as in sound verbs, is usually *i*, as in

*bani-* (< \**baniy-*) 'well-formed'; *hadi-* (< \**hadiw-*) 'happy'; *mali-* (< \**mali²-*) 'filled, full'.

For a few (but not most) stative verbs, the theme-vowel is not *i*, as in *zaku-* 'clear' (< \**zakuw-*).

In verbs III-*e*, the original *a* of the first syllable usually becomes *e*:

*leqi-* 'taken' (less often *laqi-*; < \**laqiḥ-*).

Note that, because of their respective vowel contractions, the nom. ms form of a III-weak Verbal Adjective is identical to the nom. form of the Infinitive: *banûm* (Verbal Adj. < \**baniyum*; Infinitive < \**banāyum*). Other forms of the declension differ for most verbs, however.

Below is the full declension of three Verbal Adj.s of roots III-weak; note the long theme-vowel in the fem. sg. (*rabîtum* < \**rabiytum*, etc.).

	<i>rabûm</i> ( <i>rabi-</i> ) 'great'	<i>šemûm</i> ( <i>semi-</i> ) 'heard'	<i>zakûm</i> ( <i>zaku-</i> ) 'clear'
MASC. SG. nom.	<i>rabûm</i>	<i>šemûm / šamûm</i>	<i>zakûm</i>
gen.	<i>rabim</i>	<i>šemim / šamim</i>	<i>zakim</i>
acc.	<i>rabiam</i>	<i>šemiam / šamiam</i>	<i>zakâm</i>
FEM. SG. nom.	<i>rabîtum</i>	<i>šemîtum / šamîtum</i>	<i>zakûtum</i>
gen.	<i>rabîtim</i>	<i>šemîtim / šamîtim</i>	<i>zakûtim</i>
acc.	<i>rabîtam</i>	<i>šemîtam / šamîtam</i>	<i>zakûtam</i>

MASC. PL. nom.	<i>rabûtum</i>	<i>šemûtum / šamûtum</i>	<i>zakûtum</i>
gen.-acc.	<i>rabûtim</i>	<i>šemûtim / šamûtim</i>	<i>zakûtim</i>
FEM. PL. nom.	<i>rabiâtum</i>	<i>šemiâtum / šamiâtum</i>	<i>zakâtum</i>
gen.-acc.	<i>rabiâtim</i>	<i>šemiâtim / šamiâtim</i>	<i>zakâtim</i>

### 7.4 The Coordinators *-ma*, *u*, and *û* (*lû*)

The conjunction *u* is an independent word that may be used to connect both noun phrases, as in *abum u ummum* 'father and mother', and sentences.

The enclitic particle *-ma* is a coordinating conjunction that may be attached to the end of any finite verb form (or other predicate). Any final short vowel is lengthened when *-ma* is added; as a result, stress invariably falls on the syllable before *-ma*:

*ibni* 'he built', but *ibni-ma* 'he built and ...';

*išbat* 'she seized', but *išbat-ma* 'she seized and ...'

*tašbatâ* 'you (pl) seized', but *tašbatâ-ma* 'you seized and ...'

Note that a word-final *n* normally assimilates to *-ma* (§5.1):

*iddim-ma* (< *iddin-ma*) 'she gave and ...';

*aškum-ma* (< *aškun-ma*) 'I placed and ...'

In a similar vein, the consonants *b* and, very rarely, *p* are also assimilated to a following *-ma*:

*irkam-ma* (< *irkab-ma*) 'he rode and ...'

These assimilations are frequently not indicated in the writing system; i.e., we find written both *iddim-ma* and *iddin-ma*, both *irkam-ma* and *irkab-ma*. See further §18.4.

Both *-ma* and *u* are used for 'and' to create compound sentences. They occur in different environments, however, and have different semantic connotations.

(a) *-ma* is used only when the verbs in both clauses are the same mood (i.e., indicative or injunctive), whereas *u* has no such restriction.

(b) Clauses connected with *u* bear equal semantic or thought stress, and are reversible; that is, the clauses could be reversed without altering their essential meaning or relationship to each other. When clauses are connected with *-ma*, the main thought stress, the emphasis, lies with the last clause. Further, clauses connected with *-ma* may not be reversed without changing the meaning.



(c) Clauses connected with *-ma* are logically related in some way. The first clause normally presents the conditions that result in the action of the second clause. The first clause may be said to be "logically subordinate" to the second; that is, the first clause, although formally a main clause, is often best thought of as an unmarked (apart from *-ma*) subordinate clause, subordinate to the clause following *-ma*. Several interpretations are often possible:

*ilū šarram ul iškunū-ma mātum iḫliq*

'The gods did not install a king, and so (or and then) the land perished.'

'Because/When/If the gods did not install a king, the land perished.'

'The gods not having installed a king, the land perished.'

With *u*, no such dependent relationship is implied:

*bitam iṣṣurū u kaspam itti šarrim imḫurū*

'They (m) kept the house and (also) they received silver from the king.'

As the last example suggests, *u* as a conjunction between clauses may often be rendered 'and also, moreover, furthermore, additionally, as well'.

(d) There is no Akkadian word meaning 'but'. Rather, both *u* and *-ma* may be translated 'but' in certain instances, particularly when one of the two clauses connected by them contains a negative, as in

*dayyānum ana šadim ikšud-ma šābam nakram ul iṭṭul* 'The judge arrived at the mountain, but did not see the enemy troop.'

(e) Clauses are in rare instances connected by *-ma u*. Such clauses contain the same mood, are irreversible, and the emphasis or thought stress is on the first clause. *-ma u* is best translated 'and also' or 'and then':

*mutum ana aššatim kaspam iddim-ma u mimmē ša bitim ša abim ana aššatim ušallim* 'The husband gave silver to (his) wife and also restored (*ušallim*) to (his) wife the property (*mimmē*) of (her) father's house'.

(f) The conjunction 'or' is expressed in Akkadian by *ū* or by *ū lū*. The word *ū* is indistinguishable from *u* 'and' in the writing system, so that the presence of the former is frequently uncertain unless it is followed by *lū*. There are several patterns of coordination possible with *ū* (*lū*); for example, '(either) he gave or he took' may be expressed by any of the following (see also Vocab. 16 and §29.3):

*iddin ū ilqe*  
*iddin ū lū ilqe*

*lū iddin ū lū ilqe*  
*ū lū iddin ū lū ilqe*

Clauses connected with *ū* (*lū*) have the same verbal mood, and, because of the nature of the conjunction, are reversible.

## 7.5 Asyndeton

Clauses may also follow one another without a coordinator. When a semantic relationship exists between two clauses that are not formally connected (i.e., that are not joined by a conjunction), they are said to be asyndetically joined (or, joined with asyndeton). Essentially, each of the coordinators discussed above in §7.4 may be deleted; the use of asyndeton lends distinctiveness, emphasis, or urgency to the clauses so joined:

*šarrum wardam iṭrud wardum ul ikšud* 'The king sent a slave, (but) the slave did not arrive.'

---

## EXERCISES

### A. VOCABULARY 7.

Verbs:

*banûm* (Preterite *ibni*) 'to build, rebuild, construct, create'; Verbal Adj. *banûm* (*bani-*) 'well-made, well-formed; fine'.

*ḥadûm* (*iḥdu*) 'to rejoice, be happy (at, in something: *ina* or *ana*)'; Verbal Adj. *ḥadûm* (*ḥadi-*) 'happy, joyful, rejoicing'.

*leqûm* (*ilqe*) 'to take (in one's hand), accept, receive, obtain (from: *itti*), take along, take away; to take (a wife), marry'.

*malûm* (*imla*) 'to become full of, fill with' (+ acc.; e.g., *eqlum mē imla* 'the field filled with water, became full of water'); rarely: 'to fill' (something: acc.; with something: a second acc., as in *bēlum bitam šipātīm qatnātīm imla* 'the owner filled the house with fine wool'); Verbal Adj. *malûm* (*mali-*) 'filled, full'.

*rabûm* (*irbi*) 'to become large, great; to grow (up), increase'; Verbal Adj. *rabûm* (*rabi-*) 'big, large; great, important; mature'.

*šemûm* (*išme*) 'to hear; to listen; to listen to, obey'; Verbal Adj. *šemûm* (*šemi-*) 'heard; having heard, informed, aware; obedient'.

*zakûm* (*izku*) 'to become clean, clear; to become free (of claims, obligations)'; Verbal Adj. *zakûm* (*zaku-*) 'clear; clean(ed), pure; free (of claims)'.

Nouns:

*bêltum* (pl. *bêlêtum*) 'lady; mistress, (female) owner'.

*eqlum* (pl. *eqlêtum*) 'plot of land, field; area, region'.

*mû* (always pl.; gen.-acc. *mê*) 'water, liquid'.

*narûm* (base *naru-/narâ-*; Sum. lw.) 'stela'.

*qîštum* (pl. *qîšâtum*) 'gift; fee; votive offering'.

*šibittum* (fem.) 'prison, imprisonment' (cf. *šabâtum*).

*țēmum* (pl. *țēmû* and *țēmêtum*) 'information, news, report; command; mind, attitude, intention, decision'; *țēmam šabâtum* 'to take action (concerning: *ana*)'; *țēmam šakānum* 'to give a report, information (to someone: *itti* [or *maḥar*, Vocab. 12])'.

Adjective:

*šeḥrum* (base *šeher-*; Verbal Adj. of *šeḥêrum*, §21.2) 'small, young'; as a noun: 'child'.

Conjunction:

*-ma* 'and (then)' (see §7.4).

B. Give the full Preterite of *rabûm*, *zakûm*, and *šemûm*.

C. Decline in full (sg. and pl.) the following phrases:

- |                      |                  |
|----------------------|------------------|
| 1. clear field       | 5. small throne  |
| 2. great lady        | 6. this gift     |
| 3. well-formed stela | 7. joyful prince |
| 4. previous command  | 8. full chariot  |

D. Translate:

- eqlêtum ša bêlêtim mê mādūtum imlâ.*
- rubâtum țēmam itti eflūtum iškum-ma ana šadî irkab.*
- ina emūqātum ša qātīn išdīn ša ekallim annītim abnī-ma šābam damqam apqid-ma ina ekallim aškun.*
- aḥum ša rubêm qīštam itti bêltim ilqe ana mārīm ša rubêm iddin.*
- țēmam šuāti nišmê-ma niḥdu.*

6. *nakrum narâm šaṭram ša šarrim issuk-ma iqqur.*

7. *mû ištu nārim šaplītim ana ālim ikšudū.*

8. *ṭuppam ša bêltim ešmê-ma ana ṭuppim šuāti țēmam ašbat.*

9. *qātān ša ilī šunūti mātātum ibniā.*

10. *amātum anniātum ina kašādīm ana ālim iḥdā.*

11. *libbum ša šarrim dannim irbī-ma kakkam ina qātum ilqê-ma nakram imḥaš.*

12. *alpū maršūtum išlimū.*

13. *inān ša šeḥrim irbiā-ma imrašā.*

14. *bêlū ša ālim purussām ša awīlim iprusū-ma ina purussēm šuāti eqlum ša awīlim izku.*

15. *šarrum nakirūtum ina šibittim iškum-ma šibittum imla.*

16. *ṭuppātum anniātum ul taṭṭul-ma wardam šuāti ul taṭrud.*

17. *ḥurāšam gamram itti mārīm ul alqe.*

## LESSON EIGHT

### 8.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-<sup>2</sup> (I-*a* and I-*e*); *alākum*

The verbs presented in this section are those in which the first radical was <sup>2</sup>, *h*, *ḥ*, <sup>c</sup>, *ḡ*, or *y* (i.e., <sup>2</sup><sub>1-5</sub> or <sup>2</sup><sub>7</sub>; *not*, however, *w*, for which see §10.1). The Infinitives, Preterites, and Verbal Adjectives of these verbs exhibit the developments brought about by the loss of those consonants, already covered in §6.1 and §7.2. Specifically,

(a) In the **Infinitive and Verbal Adjective**, since the weak initial radical appeared at the beginning of the form (cf. *parāsum* and *parsum*), no lengthening of the following vowel took place:

*amārum* 'to see' (∁ \**amārum*); *alākum* 'to go' (∁ \**halākum*);  
*arkum* 'long' (∁ \**arkum*); *arītum* 'pregnant' (∁ \**hariyutim*).

(b) In the **Preterite**, on the other hand, since the weak initial radical stood before another consonant (cf. *iprus*), the vowel of the prefix was always lengthened:

*izib* 'he left' (∁ \**i<sup>c</sup>zib*); *tāmuri* 'you (fs) saw' (∁ \**ta<sup>2</sup>muri*).

(c) Roots in which the first radical was <sup>2</sup><sub>3-5</sub> (i.e., *ḥ*, <sup>c</sup>, *ḡ*) also exhibit the change of original *a*-vowels to *e*-vowels, with the regular exceptions of the acc. ending *-am* in the Infinitive and Verbal Adj., and the *-ā* of the 3fp and 2cp in the Preterite:

*epēšum* 'to do' (∁ \**ḥapāšum*; acc. *epēšam*);  
*epšum* 'done' (∁ \**ḥapšum*; acc. *epšam*);  
*epuš* 'I did' (∁ \**aḥpuš*); *tēpušā* 'you (pl) did' (∁ \**taḥpušā*); note that forms with *ā* in the prefix, such as \*\**āpuš* and \*\**tāpušā*, do not occur.

Verbs in which the first radical was *y*, such as *ešērum* 'to become straight' and *ešērum* 'to draw', have merged with verbs I-<sup>2</sup><sub>3-5</sub> in nearly all forms, and will accordingly be presented with the latter, usually without further comment, throughout this textbook.

(d) We may refer to verbs in which the first radical was <sup>2</sup><sub>1-2</sub> (e.g., *amārum* 'to see') as verbs I-*a*, and to those in which the first radical was <sup>2</sup><sub>3-5</sub> or *y* as I-*e*.

(e) Below are presented the Preterites and Verbal Adjectives of the I-*a* verbs *amārum* (Preterite *imur*) 'to see' and *arākum* (*irik*) 'to become long' and the I-*e* verbs *epēšum* (*ipuš*) 'to do' and *ezēbum* (*izib*) 'to leave':

	<i>amārum</i>	<i>arākum</i>	<i>epēšum</i>	<i>ezēbum</i>
	P R E T E R I T E			
3cs	<i>imur</i>	<i>irik</i>	<i>ipuš</i>	<i>izib</i>
2ms	<i>tāmur</i>	<i>tārik</i>	<i>tēpuš</i>	<i>tēzib</i>
2fs	<i>tāmuri</i>	<i>tārikī</i>	<i>tēpušī</i>	<i>tēzibī</i>
1cs	<i>amur</i>	<i>arik</i>	<i>epuš</i>	<i>ezib</i>
3mp	<i>imurū</i>	<i>irikū</i>	<i>ipušū</i>	<i>izibū</i>
3fp	<i>imurā</i>	<i>irikā</i>	<i>ipušā</i>	<i>izibā</i>
2cp	<i>tāmurā</i>	<i>tārikā</i>	<i>tēpušā</i>	<i>tēzibā</i>
1cp	<i>nimur</i>	<i>nirik</i>	<i>nipuš</i>	<i>nizib</i>

#### V E R B A L A D J E C T I V E

ms	<i>amrum</i>	<i>arkum</i>	<i>epšum</i>	<i>ezbum</i>
fs	<i>amirtum</i>	<i>ariktum</i>	<i>epištum</i>	<i>ezibtum</i>
mp	<i>amrūtum</i>	<i>arkūtum</i>	<i>epšūtum</i>	<i>ezbūtum</i>
fp	<i>amrātum</i>	<i>arkātum</i>	<i>epšētum</i>	<i>ezbētum</i>

(f) The very common verb *alākum* 'to go' (∁ \**halākum*) has an irregular G Preterite: the second radical *l* is doubled (as in verbs I-*n*), while the prefix-vowel remains short. The theme-vowel of the G Preterite is *i*:

3cs	<i>illik</i>	3mp	<i>illikū</i>
2ms	<i>tallik</i>	3fp	<i>illikā</i>
2fs	<i>tallikī</i>	2cp	<i>tallikā</i>
1cs	<i>allik</i>	1cp	<i>nillik</i>

### 8.2 The Genitive Chain

The construction that we have learned for expressing a genitival relationship ('X of Y') is

governing noun (also called the *nomen regens*) + *ša* +  
governed noun (genitive; also called the *nomen rectum*), as in  
*bēlum ša bītim* 'the owner of the house'.



There is, however, a more common construction for expressing a genitive relationship, namely, the simple juxtaposition of the governing and governed nouns (in that order); such a construction is called a **genitive chain** (or **construct chain**). When it is used, the governing noun, i.e., the first noun in the chain, normally appears without any case-ending (i.e., without *-um / -im / -am*, and thus the same for all cases; as will be seen below, masc. pl. and dual nouns do retain their case-endings). A word of this type is said to be in the **bound form** (or **construct form**; also referred to in some grammars as the **status constructus**); the regular form with a case-ending may be called the **free form** or **unbound form** (also called the **status rectus**). The governed noun, as in the construction with *ša*, is in the genitive. Some examples:

*bēl bītim* 'the owner of the house';  
*ana šarrat mātīm* 'for the queen of the land';  
*qaqqad awīlim tamḥaš* 'you (ms) struck the man's head';  
*bitāt eḥlim* 'the youth's houses'.

The removal of the case-ending, however, causes phonological changes to occur in many types of nouns, and these changes must be memorized for each noun type (see §8.3, below).

A genitive chain constitutes an inseparable unit; the governed noun (i.e., the genitive) must follow the governing noun immediately. Thus, an adjective modifying the governing noun follows the entire chain; the adjective must have the appropriate case-ending, even though the noun it modifies may be endingless:

*mār šarrim šeḥram amḥaš* 'I struck the king's young son';  
*itti bēlēt ālim rabiātīm* 'with the great ladies of the city'.

Since the genitive must follow its governing noun immediately, it is normally not possible for two or more genitive nouns to be dependent on one bound form, except when the genitives form a natural or logical group in the speaker's mind, as in

*bēl šamē u eršetim* 'lord of heaven (*šamū*, pl.) and earth (*eršetum*)'.

It is never possible for more than one bound form to govern a single genitive. Thus, to express, for example, 'the man's hand and foot', *ša* must be used:

*qātum u šēpum ša bēlim* (not the incorrect *\*\*qāt u šēp bēlim*).

Chains containing more than two elements may occur; all but the last element appear in the bound form; e.g.,

*bīt mār šarrim* 'the king's son's house'.

Infinitives often appear in the bound form; they may govern a following

- (a) objective genitive, i.e., a noun that would be the direct object if the verb were finite, as in  
*ana paqād šābim ikšud* 'he arrived to inspect the troop' (lit.: 'for the inspecting of the troop'); or
- (b) subjective genitive, as in  
*ina maqāt bītim* 'while the house was collapsing' (lit.: 'in/ during the collapsing of the house').

Adjectives may also appear in the bound form; the following genitive noun qualifies or limits the adjective in some way:

*bēlum rapaš uznim* 'an intelligent lord' (lit.: 'a lord wide of ear'; for the bound form of *rapšum*, see the next section).

### 8.3 The Bound Form of the Noun

As was noted in the preceding section, the bound form is distinguished from the free form in most instances by the absence of the case-endings *-um / -im / -am*. The loss of these endings often must also result in other phonological changes in the shape of the noun. This is the case particularly when the base ends in two consonants, as in *libb-* and *kalb-*; it will be recalled that syllables, and thus words, may not end in two consonants (see §1.2).

The following paragraphs present the rules for producing the bound form of all nouns and adjectives in the language; a chart summarizing the rules concludes the section.

(a) **Masculine plural nouns.** The bound forms are the same as the free (unbound) forms. Masc. pl. bound forms and dual bound forms (next paragraph) are the only bound forms that are always declined:

*bēlū mātīm* 'the lords of the land';  
*ana mārī šarrim* 'for the king's sons';  
*kalbī awīlim amḥaš* 'I struck the man's dogs'.

(b) **Duals.** The final *n* of the free form is dropped in the bound form; no other changes occur. These bound forms, like those of masc. pl. nouns, are therefore declined:

*inā eḥlim ul iḥṭulā* 'the youth's eyes did not see';  
*ana uznī marḥim* 'for the sick man's ears';  
*qātī rubātīm tamḥašī* 'you (fs) struck the hands of the princess'.

(c) All others, namely, singular nouns, feminine plural nouns, and all adjectives. The bound forms are derived by removing the case-endings -Vm. The shape of the bound form depends on two features:

- (a) the ending of the noun or adjective base, i.e., whether the base (the form without the case-ending) ends in one consonant (e.g., *awīl-*), two consonants (*libb-*), or a vowel (*rubā-*);
- (b) the number of syllables in the base, whether one or more.

(c 1) Bases ending in a single consonant. For these the bound form is either simply the base or, for one-syllable bases, sometimes the base with a final -i.

(c 1 i) Bases ending in a single consonant, more than one syllable. The bound form is simply the base:

*awīl ālim* 'the man of the city';  
*ḥarrān šarrim* 'the king's road';  
*qaqqad awīlim* 'the man's head'.

Here below all feminine plural forms and all plural adjectives:

*nārūt mātim* 'the rivers of the land';  
*ina eqlēt šarrim* 'among the royal fields';  
*itti amāt bēlim* 'with the master's womenservants';  
*dannūt ālim* 'the mighty ones (m) of the city';  
*marṣāt bītim* 'the sick women in (lit.: of) the house',

and the G Infinitive (except of verbs III-weak), examples of which appear in §8.2 above.

We may also list here the masc. sg. bound forms of G Verbal Adjectives (except for verbs III-weak [§7.3] and verbs II-weak [§9.1]). Although these forms exhibit two consonants before the case-ending in the masc. sg. free form, their bases are of the form *parVs*; the masc. sg. bound form of these adjectives is thus simply the base (for the bound forms of the plurals of these, see immediately above; for the fem. sg. bound form, see below, c 2 v):

*damiq ilī* 'the good one (m) of the gods';  
*qatan kišādīm* 'one (m) with a thin neck' (lit.: 'the thin one of [i.e., with respect to] neck');  
*maruṣ bītim* 'the sick man in (lit.: of) the house'.

(c 1 ii) Bases ending in a single consonant, one syllable. The bound form in all cases is either simply the base or the base plus -i:

*qāt rubēm imraṣ* or *qāti rubēm imraṣ* 'the prince's hand hurt';  
*itti bēl mātim* or *itti bēli mātim* 'with the lord of the land'.

The bound forms of *abum* and *aḥum* always end in -i:

*abi wardim imqut* 'the slave's father fell';  
*aḥi šarrim ṣḥram tamḥaṣ* 'you (ms) struck the king's young brother'.

(c 2) Bases ending in two consonants. The unacceptable cluster of consonants at the end of a form is usually resolved in one of three ways:

- (a) addition of a final -i (e.g., *libb-* → *libbi-*);
- (b) insertion of a vowel between the two consonants (e.g., *kalb-* → *kalab-*);
- (c) simplification of a doubled consonant (e.g., *ekall-* → *ekal-*).

In particular:

(c 2 i) Bases ending in a doubled consonant, one syllable. The bound form ends in -i:

*ummi šarrim ina ekallim* 'the king's mother is in the palace';  
*ana libbi ālim nikšud* 'we arrived at the center of town';  
*ṭuppi dayyāni amḥur* 'I received the judges' tablet'.

A small number of nouns of this type have alternative bound forms, in which the final doubled consonant is simplified, and no -i is added; of the nouns encountered thus far in the vocabularies, only *šarrum* and *kakkum* exhibit this feature:

*šar mātim* or *šarri mātim* 'the king of the land';  
*kak eṭlim* or *kakki eṭlim* 'the youth's weapon'.

(c 2 ii) Bases ending in a doubled consonant, more than one syllable.

If the base ends in -tt-, the bound form ends in -tti:

*šibitti āiim irpiš* 'the city prison expanded';  
*lemutti ilim iṭṭul* 'she saw the god's evil intention (*lemuttum*)'.

If the base ends in any doubled consonant except -tt-, the doubling is simplified in the bound form:

*ekal šarrim* 'the king's palace';  
*kunuk dayyānim* 'the judge's seal (*kunukkum*)'.

(c 2 iii) Bases ending in two different consonants, one syllable, without feminine -t. These are nouns of the type *pVrs*, where V is any short vowel. The bound forms of these have the shape *pVrVs*, with insertion between *R<sub>2</sub>* and *R<sub>3</sub>* of the vowel that appears between *R<sub>1</sub>* and *R<sub>2</sub>*, as in

*kalab awīlim* 'the man's dog';      *išid bītim* 'the base of the house';  
*alap mutim* 'the husband's ox';      *uzun rubēm* 'the prince's ear'.  
*eḡel bēltim* 'the lady's field';

**(c 2 iv) Bases ending in consonant + feminine -t, one syllable.** There are two unpredictable possibilities for the bound form; any given noun usually exhibits only one of these possibilities, which must therefore be learned for each such noun:

- (a) Insertion of *a* before the final *-t*, as in  
*mārat šarrim* 'the king's daughter'; similarly for *amtum* (*amat*);  
*iltum* (*ilat*); note also, e.g., *šubtum* 'dwelling', bound form  
*šubat*.

The inserted *a* becomes *e* in words with *e* or *ē*:

*bēlet bītim* 'the mistress of the estate'.

- (b) Addition of *-i* to the base (cf. nouns like *libbum* and *šibittum*, above):

*qīšti bēltim amḡur* 'I received the lady's gift'; note also, e.g.,  
*tērtum* 'order', bound form *tērti*.

**(c 2 v) Bases ending in consonant + feminine -t, more than one syllable.** As with one-syllable bases, there are two possibilities, but in this case they are predictable:

- (a) In fem. Participles (§20.1), *a* is inserted before the *-t*:  
*māḡirtum* (G Participle), bound form *māḡirat*;  
*mušamḡirtum* (Š Participle; see §27.1), bound form *mušamḡirat*.

The inserted *a* becomes *e* in words with *e* or *ē*:

*ēpištum* (Participle of *epēšum* 'to do'), bound form *ēpišet*.

- (b) For all other words of this type, the bound form before other nouns has a final *-i*:

*napišti mātim* 'the life of the land';  
*narkabti šarrim* 'the king's chariot'.

The fem. of Verbal Adjectives (except of verbs III-weak and II-weak) have bound forms of this type:

*mārušti rubātim* 'the misfortune of the princess';  
*damiḡti šarrim* 'a favor (i.e., good thing) of the king'.

**(c 2 vi) Bases ending in two different consonants, more than one syllable, without feminine -t.** These are for the most part words of foreign origin and rare, usually loans from Sumerian. Such words exhibit no consistent pattern in their bound forms.

**(c 3) Bases ending in a vowel.** Most of these nouns and adjectives have their simple bases as bound forms: e.g.,

*kussi šarrim* 'the king's throne'.

There are, however, a number of additional forms to be noted:

- (a) Words with bases ending in short *-a* (or *-u*, which is very rare) may have alternative bound forms in *-i*:

*šada ilī* or *šadi ilī* 'mountain of the gods'.

- (b) Words with bases ending in a single consonant and a short vowel may have alternative bound forms without the final vowel:

*rab* beside *rabi* 'great one of'; *šad* beside *šada* and *šadi*; note also, e.g., *nāši* and *nāš*, bound forms of *nāšūm* (base *nāši-*) 'bearer' (Participle of *našūm* 'to bear'), and, like this word, all Participles of verbs III-weak (§20.1).

- (c) Words with bases ending in long *-ā* normally exhibit bound forms ending in *-ē*, although less commonly byforms in *-i* and in *-ā* also occur (some final vowel always appears on these forms):

*purussē* (less often *purussi* and *purussā*) *bēlim* 'the lord's decision';

*rubē* (less often *rubi* and *rubā*) *mātim* 'the prince of the country'.

Here belong also the G Infinitives of verbs III-weak:

*banē bītim* 'the building of the house';  
*leḡē kaspim* 'the taking of the silver'.

\* \* \*

Given below for reference are the bound forms of the nouns and adjectives that have appeared in the vocabularies of the first seven lessons. In the vocabularies of this and subsequent lessons, the bound form will be given for each new noun and adjective introduced.

<i>abum: abi</i>	<i>bēltum: bēlet</i>	<i>dayyānum: dayyān</i>
<i>aḡum: aḡi</i>	<i>bēlum: bēl(i)</i>	<i>ekallum: ekal</i>
<i>alpum: alap</i>	<i>bītum: bī(i)</i>	<i>emūqum: emūq</i>
<i>ālum: āl(i)</i>	<i>damiḡtum: damiḡti</i>	<i>eḡlum: eḡel</i>
<i>amtum: amat</i>	<i>damqum: damiq</i>	<i>ḡalqum: ḡaliq</i>
<i>aššatum: aššat</i>	<i>dannatum: dannat</i>	<i>ḡarrānum: ḡarrān</i>
<i>awīlum: awīl</i>	<i>dannum: dan(ni)</i>	



Summary Table of the Bound Form of the Noun and Adjective

base ending	no. of syll. in base	free form	bound form	comments
masc. pl. -ū -ī	any any	mārū mārī	mārū mārī	free and bound forms are identical
dual -ān -īn	any any	uznān uznīn	uznā uznī	final -n lost
1 consonant	2	awīlum šarrātum damqūtum damqātum	awīl šarrāt damqūt damqāt	includes fem. pl. nouns and all plural adjectives
		damqum maršum rapšum	damiq maruš rapaš	Verbal Adjectives, masc. sg. bound form = base
	1	bēlum abum aḥum	bēl(i) abi aḥi	final -i optional abi and aḥi always in -i
doubled consonant	1	libbum	libbi	
	2	šibittum ekallum	šibitti ekal	2-syll. base in -t- all 2-syll. bases except in -t-
2 different consonants, C <sub>2</sub> ≠ fem. t	1	kalbum eqlum išdum uznum	kalab eqel išid uzun	pVrs  nouns
consonant  + fem. t	1	mārtum bēlum qīštum	mārat bēlet qīšti	mārat and qīšti are unpre- dictable variants; bēlet is e-vowel variant of mārat
	2	māḥirtum napištum	māḥirat napišti	feminine Participles all others
vowel	-CCi	any	kussūm kussi	
	-VCi	any	rabūm rab(i)	final -i is optional
	-ā	any	rubūm rubē	less often, rubi or rubā
	other	any	šadūm šad(V)	i.e., šada or šadi or šad

*hurāšum: hurāš*  
*iltum: ilat*  
*ilum: il(i)*  
*īnum: īn(i)*  
*išdum: išid*  
*kakkum: kak(ki)*  
*kalbum: kalab*  
*kaspum: kasap*  
*kišādum: kišād*  
*kussūm: kussi*  
*libbum: libbi*  
*mādum: mād(i)*  
*maqtum: maqit*  
*maršum: maruš*  
*mārtum: mārat*  
*mārum: mār(i)*  
*maruštum: marušti*  
*mātum: māt(i)*

*mū: mū*  
*mutum: mut(i)*  
*nakrum: nakir, nakar*  
*napištum: napišti*  
*narkabtum: narkabti*  
*narūm: naru, nari, nar*  
*nārum: nār(i)*  
*purussūm: purussē,  
purussi, purussā*  
*qaqqadum: qaqqad*  
*qatnum: qatan*  
*qātum: qāt(i)*  
*qīštum: qīšti*  
*rapšum: rapaš*  
*rubātum: rubāt*  
*rubūm: rubē, rubi, rubā*  
*šabtum: šabit*  
*šābum: šāb(i)*

*šeḥrum: šeḥer*  
*šibittum: šibitti*  
*šadūm: šada, šadi, šad*  
*šaknum: šakin*  
*šamnum: šaman*  
*šarqum: šariq*  
*šarrāqum: šarrāq*  
*šarratum: šarrat*  
*šarrum: šar(ri)*  
*šēpum: šēp(i)*  
*šikarum: šikar*  
*šipātum: šipāt*  
*ṭābum: ṭāb(i)*  
*ṭēmum: ṭēm(i)*  
*ṭuppum: ṭuppi*  
*umnum: ummi*  
*uznum: uzun*  
*wardum: warad*

## EXERCISES

## A. VOCABULARY 8.

## Verbs:

- aḥāzum* (Preterite *iḥuz*) 'to seize, hold, take; to take (a wife), marry; to learn'.  
*alākum* (*illik*) 'to go, walk, move, act'; *alākam epēšum* 'to travel';  
*ḥarrānam alākum* 'to travel, undertake a military campaign; to do/perform corvée service'.  
*amārum* (*īmur*) 'to see, look at, observe; to find, discover, experience; to read (a tablet, etc.)'; Verbal Adj. *amrum* (*amir-*) 'seen, checked'.  
*arākum* (*īrik*) 'to become long, last long; to be delayed'; Verbal Adj. *arkum* (*arīk-*) 'long'.  
*epēšum* (*īpuš*) 'to do (something: acc.; to someone: acc. or *ana*); to act (according to: *kīma*), be active; to make, build, construct; to treat (someone: acc.; like: *kīma*; for [e.g., a wound]: acc.)';



*alākum epēšum* 'to travel'; *kakkī epēšum* 'to fight, do battle, make war'; Verbal Adj. *epšum* (*epiš-*) 'built, cultivated, worked'; substantivized fem. *epištum* (*epišti*; pl. *epšētum*) 'work; construction; act, activity, achievement'; *epšēt qātim* 'handiwork'; *eqel epšētīm* 'a field worked/prepared (for something; lit.: a field of [plowing, etc.] activities)'.

*erēbum* (*īrub*) 'to enter, arrive, invade' (normally with *ana*: e.g., *ana bītim ērub* 'I entered the house').

*ešērum* (*īšir*) 'to become straight; to move straight toward, charge (with *ana*); to prosper'; Verbal Adj. irregularly *išarum* (base *išar-*) 'regular, normal; correct, fair, just; in good condition; prosperous'.

*ezēbum* (*īzib*) 'to leave, leave behind, abandon; to neglect; to leave (something: acc.; with someone: *ana*), entrust; to divorce; to make out a legal document'.

#### Nouns:

*akalum*, *aklum* (bound form *akal*) 'bread, food'.

*awātum* (*awāt*; pl. *awātum* [*awā + ātum*]) 'word, message, command; matter, affair, thing'; *awātam/awātīm amārum* 'to investigate/look into a matter/case/situation'.

*dīnum* (*dīn(i)*; pl. *dīnātum*) 'legal decision, verdict; legal case, lawsuit'.

*epištum* see above under *epēšum*.

*puḥrum* (*puḥur*; pl. *puḥrātum*) 'gathering, assembly, (council) meeting; totality'.

*qarrādum* (*qarrād*) 'warrior, hero'.

*šumum* (*šum(i)*; pl. *šumū* and *šumātum*) 'name; fame, reputation; line (of a tablet); meaning'.

*ūmum* (*ūm(i)*; pl. *ūmū* and *ūmātum*) 'day, daytime'.

B. Give the full Preterite, with meanings, of *aḥāzum*, *alākum*, *erēbum*, and *ešērum*.

C. Write in Akkadian, using bound forms wherever possible:

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1. the warrior's lawsuit           | 4. the man's gift                  |
| 2. lives (that are) long of day    | 5. the name of the inscribed stela |
| 3. by the activity of the assembly | 6. the food of the city            |

- |  |  |
|--|--|
| 7. the prison of the palace                  | 21. the ears of the husband's ox                   |
| 8. the palace of the king of the land        | 22. with the youth's weapon                        |
| 9. the field of the lady of the house        | 23. the army's beer                                |
| 10. the throne of the prince of the city     | 24. the good daughter of the thief                 |
| 11. from the mountain of the enemy           | 25. the slave's brother                            |
| 12. against this enemy of the judges         | 26. the brother's slave                            |
| 13. in order to ( <i>ana</i> ) see the river | 27. fine palace oil                                |
| 14. like the words of that report            | 28. the aforementioned palace wool                 |
| 15. the neck of the princess's dog           | 29. the son's chariot                              |
| 16. in the center of the great fortress      | 30. the sons' many chariots                        |
| 17. the hands and feet of the husband        | 31. the sick (people) of the lower mountain region |
| 18. with the governor of the land            | 32. the hardship of the master's womanservant      |
| 19. the silver of the queen's father         | 33. the wife's mother's tablet                     |
| 20. the goddess of this small house          | 34. on the roads of the land                       |
|  | 35. handiwork of the gods                          |
|  | 36. with river water                               |
|  | 37. the mighty strength of the king                |
|  | 38. the youths of the army                         |
|  | 39. the previous decisions of the assembly         |
|  | 40. on ( <i>ina</i> ) hearing these words          |

D. Give the bound form of the following words:

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 1. <i>almattum</i> 'widow'    | 6. <i>ḥulqum</i> 'missing property' |
| 2. <i>ašlum</i> 'rope'        | 7. <i>imērum</i> 'donkey'           |
| 3. <i>bābum</i> 'gate'        | 8. <i>kišrum</i> 'knot'             |
| 4. <i>abullum</i> 'city gate' | 9. <i>qabūm</i> 'to speak'          |
| 5. <i>bašitum</i> 'property'  | 10. <i>mānaḥtum</i> 'toil'          |

E. Translate:

- ina kašād abim niḥdu.*
- qātā ilim rabīm awīlam ibniā.*
- nār ālim mē ul imla.*

4. *mārū bēlim aššātim iḥuzū-ma bītātim rabiātim iḥušū.*
5. *akalum ša bēlī u bēlētīm idmiq u akalum ša wardī u amātim ul idmiq.*
6. *wardū awāt qarrādīm damqātīm išmū-ma ana dannatīm šuāti irubū.*
7. *šikar ekallim ṭābam itti rubēm nilqē-ma ana maruštīm niddin.*
8. *ina dīnim šuāti azkū-ma ṭuppam kankam amḥur.*
9. *dayyānum šū ana šadīm alākam iḥuš-ma awāt aḥi šarratīm imur.*
10. *kīma ṭēm šarrim ul tēpušī-ma amtam ḥaliqtam ana ālim ul taṭrudī.*
11. *šamnam ana pašāš qaqqad ilim kīma qīštīm ana bīt ilim addim-ma ana warad bīt ilim apqid.*
12. *šarrum nakrum dayyānī ālim issuh u narām šaṭram ša šarrim maḥrīm ina nārim issuk.*
13. *kasap bēlim mādam ina mātīm nakartīm ēzim-ma ana āli bēlim ul allik.*
14. *šāb šarrim ḥarrānam illikū; ana šāb nakrim ina dannat nakrim išerū-ma kakkī iḥušū-ma šābam šuāti ikšudū.*
15. *akalam u mē ṭābūtīm ul elqē-ma amraṣ-ma ul ēšer.*
16. *mātum ina emūqī šarrim rabīm išir-ma mātam ul nīzib.*
17. *ūmū maršim irikū-ma ibluṭ-ma ana bīt ilim irum-ma iḥdu.*
18. *šar mātīm awīlum išarum.*

## LESSON NINE

### 9.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs II-weak

Verbs II-weak originally had as their second radical *w*, *y*, or one of the five *alephs* that were lost in Akkadian.

#### (a) Infinitive

The G Infinitives of II-weak roots are a result of vowel contraction:

- Verbs II-*w*: *kānum* (← \**kuānum* ← \**kawānum*) 'to become firm';  
 Verbs II-*y*: *qiāšum* (← \**qayāšum*) 'to bestow';  
 Verbs II-<sup>2</sup><sub>1-2</sub>: *šāmum* (← \**ša'amum*) 'to buy';  
 Verbs II-<sup>2</sup><sub>3-5</sub>: *nērum* (← \**ne'erum* ← \**naḥārum*, much less often *nārum*, without *a* > *e*), 'to slay'.

Note that the Infinitives of verbs II-*w* and verbs II-<sup>2</sup><sub>1-2</sub> (and sometimes verbs II-<sup>2</sup><sub>3-5</sub>) have the same form, while those of verbs II-*y* and (usually) verbs II-<sup>2</sup><sub>3-5</sub> are distinct.

#### (b) Preterite

These have a long vowel in their bases in lieu of the weak second radical; the nature of the vowel depends on the original second radical:

- Verbs II-*w*: *ū*, as in *ikūn* 'he became firm' (*kānum*);  
 Verbs II-*y*: *ī*, as in *iqīš* 'he bestowed' (*qiāšum*);  
 Verbs II-<sup>2</sup><sub>1-2</sub>: *ā*, as in *išām* 'he bought' (*šāmum*);  
 Verbs II-<sup>2</sup><sub>3-5</sub>: *ē*, as in *inēr* (less often *ā*, as in *inār*) 'he slew' (*nērum*).

The affixes that mark person are the same as in the sound verb, except that in roots II-<sup>2</sup><sub>3-5</sub>, the *a* of the 1cs and second person prefixes (but not *-ā* in the 3fp and 2cp) becomes *e* when the base has *ē* (i.e., usually *tenēr*, less often *tanār*):

	II- <i>w</i>	II- <i>y</i>	II- <sup>2</sup> <sub>1-2</sub>	II- <sup>2</sup> <sub>3-5</sub>
	<i>kānum</i>	<i>qiāšum</i>	<i>šāmum</i>	<i>nērum</i> / <i>nārum</i>
3cs	<i>ikūn</i>	<i>iqīš</i>	<i>išām</i>	<i>inēr</i> / <i>inār</i>
2ms	<i>takūn</i>	<i>taqīš</i>	<i>tašām</i>	<i>tenēr</i> / <i>tanār</i>
2fs	<i>takūnī</i>	<i>taqīšī</i>	<i>tašāmī</i>	<i>tenērī</i> / <i>tanārī</i>
1cs	<i>akūn</i>	<i>aqīš</i>	<i>ašām</i>	<i>enēr</i> / <i>anār</i>

3mp	ikūnū	iqīšū	išāmū	inērū / inārū
3fp	ikūnā	iqīšā	išāmā	inērā / inārā
2cp	takūnā	taqīšā	tašāmā	tenērā / tanārā
1cp	nikūn	niqīš	nišām	ninēr / ninār

### (c) Verbal Adjective

II-*w*, II-*y*: most have the pattern *pīs* (cf. the *i*-vowel of *paris*), as in  
*kīnum* 'true', from II-*w* *kānum* 'to become firm';  
*mītum* 'dead', from II-*w* *mātum* 'to die';  
*qišum* 'bestowed', from II-*y* *qiāšum* 'to bestow'.

a few stative roots have the pattern *pās* (cf. *rapaš*), as in  
*ṭābum* 'fine', from II-*y* *ṭiābum* 'to become fine';  
*mādum* 'much', from II-*y* *miādum* 'to become much'.

II-<sup>2</sup><sub>1-2</sub>: usually *pās*, as in

*šāmum* 'bought', from *šāmum* 'to buy';

II-<sup>2</sup><sub>3-5</sub>: usually *pēs*, as in

*ṭēnum* 'ground', from *ṭēnum* 'to grind'.

## 9.2 The Writing System

Akkadian was written with a system of symbols called **cuneiform** signs ('cuneiform' = 'wedge-shaped'; note *santakkum* 'triangle, wedge'; *tikip santakkim* 'cuneiform sign'). These signs were most often pressed into moist clay tablets with a stylus that was tapered and cut at the end, so that it left a small triangle in the clay. (Less often, texts were written on stone, metal, and wax.) An individual sign may consist of one wedge (e.g., 𐎠 AŠ), or a few (𐎠𐎵 BE; 𐎠𐎶 HU), or many wedges (𐎠𐎶𐎵 IN). There are five types of wedges:



In modern lists of cuneiform signs (see the Introduction above, p. xxix), signs are arranged in the order presented above (i.e., signs beginning with the first type of wedge, 𐎠, are placed before those beginning with the second type, 𐎶, and so on; within types, signs beginning with one of the wedges, such as 𐎠, are listed before signs beginning with two, such as 𐎶, etc.; see the Sign List, pp. 563–74).

With the exception of the few signs that represent simple vowels (e.g., 𐎠 A), the signs with which Akkadian words are written do not represent individual phonemes (sounds), but rather sequences of two or more phonemes (e.g., 𐎠𐎶 MA; 𐎠𐎶 ŠUM). Thus, an Akkadian "alphabet" does not exist.

An individual sign may represent several different things:

- a syllable or part of a syllable in an Akkadian word;
- a whole word;
- a **determinative** (classifier) for a following or preceding word.

As an example, consider the sign 𐎠:





- it may represent a syllable (e.g., *iš*), as in the spelling *iš-ba-at* for *išbat* 'she seized', or part of a syllable, as in the word spelled *ki-iš-rum* for *kišrum* 'knot';
- or it may represent, by itself, the word *išum* 'wood, tree' (§13.2);
- or, as a determinative, it may precede any of the many words for (types of) wood or trees, merely signifying the type of material of which the item denoted by the following word is made (§13.3).





For the time being, we will be concerned only with signs that represent syllables or parts of syllables; they are referred to as **syllabograms**.

There are four types of syllabograms, namely, signs that represent





- Simple vowels, i.e., *V* signs: e.g., 𐎠 a, 𐎠 e, etc.
- A consonant followed by a vowel, i.e., *CV* signs: e.g., 𐎠 ba, 𐎠 te, etc. Not all of the possible combinations of a consonant plus a vowel are represented by their own unique sign. In particular, for only four of the consonants (*b*, *m*, *š*, *t*) are there separate signs for both the *e* and *i* vowels; for all others, one sign serves for both *Ce* and *Ci* (thus, e.g., *ke* and *ki* are written with the same sign 𐎠). Further, one sign, 𐎠, serves for both *bu* and *pu*. One sign, 𐎠, is used for *wa*, *we*, *wi*, and *wu*. The *IA* sign, 𐎠, may be used to represent the consonant *y* plus any vowel. The emphatic consonants are very poorly represented: normally the sign for either the voiced or the voiceless counterpart plus a vowel is used for an emphatic plus that vowel (e.g., the sign 𐎠 serves for both *da* and *ta*).
- A vowel followed by a consonant, i.e., *VC* signs: e.g., 𐎠 aš, 𐎠 un, etc. In this group, only *l*, *n*, and *š* have separate signs for both *e* and *i* vowels (thus, e.g., 𐎠 is used to write both *em* and *im*). Further, none of these signs distinguishes voiced, voiceless, or emphatic consonants; thus, e.g., one sign alone, 𐎠, is used for *ed*, *et*, *et*, *id*, *it*, and *it*. Finally, the consonant *h* preceded by any vowel is written with only one sign (i.e., 𐎠 may be *ah*, *eh*, *ih*, or *uh*).
- A consonant plus a vowel plus a consonant, i.e., *CVC* signs. These are not common in OB. Usually, they represent a sequence *CVm* (especially at the end of spellings of nouns in the free form), although *CVl*, *CVr*, and others (e.g., 𐎠 mah) also occur. These are even more ambiguous than *CVs* and *VCs* in their lack of distinction of *e* and *i*, and of voiced, voiceless, and emphatic consonants.



Signs that represent more than one sequence of sounds (e.g., for *da* and *ta*) are said to be **polyphonous**. Many signs represent several sequences that are not phonologically related; e.g., the sign  may represent both *aš* and *rum*; the sign  may represent *ud*, *ut*, and *uṭ*, but also *tam* (and, in later dialects, also *par*, *pir*, *lah*, *lih*, *hiš*). These possibilities are referred to as the **values** of the sign in question. In this grammar, values of signs are written in lower case italics; the most common value will also appear in small capital letters to refer generally to a sign, without reference to any particular value of the sign: e.g., UD refers to the sign , which has the values *ud*, *ut*, *uṭ*, and *tam* (the value written in small capitals may also be called the name of the sign:  is "the UD-sign").

Not infrequently, there are several signs with the same phonological value, i.e., that are pronounced the same; e.g., the signs , , , and  may all be pronounced "sa." To distinguish these signs when they are transliterated into Roman characters, diacritical marks and subscript numbers are used, usually according to the frequency of their occurrence in the later literary dialect called Standard Babylonian:

- the most common sign for a certain pronunciation receives no mark;
- the second most frequent has an acute accent ( ` ) on the vowel;
- the third has a grave accent ( ` ) on the vowel;
- thereafter, subscript numbers are used.

The four signs written above, then, are transliterated, respectively, *sa* (called "sa-one"), *sá* ("sa-two"), *sà* ("sa-three"), *sa<sub>4</sub>* ("sa-four"). These signs are said to be **homophonous**. Often two or more homophonous signs interchange freely in the writing of a particular sound sequence, such as  *ur* and  *úr*, both of which are common in OB for /ur/. In a small number of cases, homophones have separate spheres of use; for example,  *ù* is used with rare exception in OB to write the conjunctions *u* 'and' and *ū* 'or' but is not often used otherwise, whereas  *ú* is the sign used to write most other instances of /u/, as in *ú-zu-un* for *uzun* 'ear of ...'.

No single dialect of Akkadian, and no single area in which Akkadian was written, used all of the signs that are known. Thus, for example, in Standard Babylonian and other dialects, there is an individual sign explicitly for the sound sequence /qi/. In Old Babylonian, however, to write /qi/, the scribes used the same sign that they used to write /ki/. Since the later dialect has a separate QI sign, the KI sign with the value /qi/ is transliterated *qí*. It is essential to remember the

diacritical mark when transliterating a sign, since, for example, *qí* is as different in shape from *qi* as it is from *ba*.

Akkadian scribes always "spelled" words following the syllabification of the language. Thus, for example, the word *išarum* may be written *i-ša-rum* or *i-ša-ru-um* (see below), but never **\*\*iš-ar-um** (\*\* indicates an impossible form). It is a general rule of cuneiform orthography that the sequence (C)VC-V(C) never occurs within a word (except to indicate the presence of the consonant ʾ after another consonant; see below, §21.4). When a syllable both begins and ends with a consonant, it may be written with a CVC sign, if there is one in use, as in *i-ša-rum*, above; more often, however, and necessarily when there is no appropriate CVC sign, such syllables are written with **two** signs, a CV sign followed by a VC sign containing the appropriate consonants and vowel, as in *i-ša-ru-um*, above, or *ka-as-pu-um* for *kaspum*.

**Long vowels** transcribed with a **macron** are usually written no differently than short vowels; i.e., they are not normally marked as long in the script; e.g.,

<i>ša-bu-um</i> for <i>šābum</i> ;	<i>a-ma-tum</i> for <i>amātum</i> ;
<i>ḫu-ra-šú-um</i> for <i>ḫurāšum</i> ;	<i>i-nu-um</i> for <i>īnum</i> .

Occasionally, however, in the middle of a word an extra vowel-sign may be written; e.g., the word *kīn* will usually be written *ki-in*, but occasionally a scribe will write *ki-i-in* instead. There is no difference in the pronunciation of these two writings. Extra vowel signs do not usually occur for these long vowels at the beginning or end of a word; exceptions are some monosyllabic forms; e.g.,

*āl* 'town of ...' (bound form) may be written *a-al*;  
*šū* 'he, that', *šī* 'she, that', and *kī* 'how' are usually written *šu-ú*, *ši-i*, and *ki-i* (to avoid confusion with pronominal suffixes; see §§11.1, 18.2);  
*lā* 'not' is written *la* or *la-a*; *lū* 'indeed' is written *lu* or *lu-ú*.

Short vowels are almost never written with an extra vowel-sign; again, exceptions are monosyllabic forms such as the negative adverb *ul*, which is normally written *ú-ul* in OB.

**Long vowels** transcribed with a **circumflex**, at the end of a word, will almost invariably be written with an extra vowel sign; e.g.,

*im-la-a* for *imlā*.

When not at the end of a word, these ultraheavy vowels may or may not be written with an extra vowel-sign; e.g.,

either *ra-bi-im* or *ra-bi-i-im* for *rabim*;  
 either *ib-nu-ma* or *ib-nu-ú-ma* for *ibnū-ma*.



When **two vowels occur in sequence**, the second is written with a V sign if it constitutes a complete syllable, as in

*ra-bi-a-tum* for *rabiātum* 'great (fp)';

*iš-me-a-ma* for *išmeā-ma* 'they (f) heard and ...'.

If the second of two vowels in sequence begins a syllable that ends in a consonant, the syllable may simply be indicated by a VC sign; more often, however, an extra V sign occurs to introduce the second vowel:

*ra-bi-a-am*, less often *ra-bi-am*, for *rabiam* 'great (ms, acc.)'.

Note that writings like *-a-am* in the last example do not necessarily indicate long vowels.

**Double consonants** may or may not be indicated in the script. There is no rule; only the whim of the scribe prevails. Thus, for example, the word *ikaššassi* may be written any of the following ways:

*i-ka-ša-si*, *i-ka-aš-ša-si*, *i-ka-ša-as-si*, *i-ka-aš-ša-as-si*.

A consonant written double in the script always indicates that a double consonant is to be transcribed and pronounced.

The sound sequence /*ayyV*/, where *V* is any vowel, is often indicated by the double writing of the A sign, as in *da-a-a-nu-um* for *dayyānum* 'judge'.

Akkadian is written from left to right. There is no special word divider, and, often, not even any extra space between words. Words may not be divided at the end of a line, and prepositions rarely appear at the end of a line.

A sign-by-sign rendering of a cuneiform word or text is called a **transliteration**. Signs in the same word are connected by hyphens:







*qá-ra-dum na-ra-am i-pu-uš.*

A word or text put in the form that represents our closest approximation to the actual pronunciation, with all long vowels properly marked, and all doubled consonants indicated, is a **normalization** or **transcription**; e.g., for the above transliteration, the normalization would be:

*qarrādum narām īpuš* 'the warrior made a stela'.

Notice that in a transliteration, vowel length (macrons and circumflexes) is not indicated, while in a normalization, the diacritics (acute, grave, subscripts) that distinguish homophonous signs are not written.

The cuneiform writing system, which the Akkadians borrowed from the Sumerians, underwent a significant evolution during its long period of use. The KA sign, for example, was originally a picture of a

head with the mouth area hatched (KA means 'mouth' in Sumerian): ; this was current about 3000 BCE. Over time, the pictograms began to be drawn with a wedge-shaped stylus; about 2500 BCE, KA appeared as . Different styles of writing also emerged, which depended on the material being inscribed: a formal, lapidary style for important inscriptions on stone; a cursive style for texts on clay tablets. The difference between the two may be compared to the modern difference between typeset and handwritten forms. In the OB period, the lapidary KA was , its cursive counterpart  or  (cursive forms of signs may vary considerably from one scribe to another, and even within individual texts). The evolution of the shapes of the signs continued throughout the time cuneiform was written. In the first millennium BCE, a relatively simple style, that of the scribes of the courts of the Neo-Assyrian kings, was used to copy the great epics and myths written in the literary Standard Babylonian dialect. In Neo-Assyrian script, KA appears as .

In the subsequent lessons of this textbook, cuneiform signs will be presented in three varieties: OB lapidary, OB cursive (often two or three examples), and Neo-Assyrian. The OB lapidary is a beautiful script in which is written the famous "Code of Hammurapi," laws of which will be introduced beginning in Lesson 17; the majority of OB texts, however, such as the letters, contracts, and omens that will also be read in subsequent lessons, are written in cursive signs, and it is these that the student should learn both to recognize and to draw. The Neo-Assyrian forms of the signs are included because modern sign lists are arranged according to those forms and because some students may wish to learn from the start the signs in which the great literary texts of the later Standard Babylonian dialect are written. The student will learn approximately 150 signs during the course of this grammar; they are presented about ten at a time in the following lessons. Pages 563–74 present a list of all the signs encountered in this text, in the order in which they appear in the standard sign lists; an alphabetical index of the sign values follows the Sign List (pp. 575–76).

There are a number of conventions used by Assyriologists in transliterating texts:

Square brackets, [ ], indicate that the text is broken at the point in question, a common occurrence in clay tablets. When the identity of the missing signs can be determined with relative certainty, usually based on parallel or similar texts, the signs are written inside the square brackets; e.g., the transliteration

*a-na e-ka-al-l[im i-r]u-ub* 'he entered the palace'

indicates that the first five signs and the last sign are present, the beginning of the sign *lim* and the end of the sign *ru* are visible, while the sign *i* is missing entirely. Half brackets, ' ', are sometimes used to indicate partially damaged signs; e.g., *a-na e-ka-al-lim* indicates that the NA, E, and KA signs are all partly damaged.

Angle brackets, < >, enclose scribal omissions: e.g., *a-na e-ka-al-lim i-ru-ub* indicates that, although the text is not broken, the expected sign *ru* has been erroneously omitted by the scribe.

Either double angle brackets, « », or braces, { }, enclose scribal plusses; thus, *a-na e-ka-al-lim i-ru-«ru»-ub* (or *i-ru-{ru}-ub*) indicates that the scribe mistakenly repeated *ru*.

An *x* is used to indicate a sign whose reading is unclear; in *a-na x x i-ru-ub* 'he entered ...' the transliteration indicates that there are two signs between *a-na* and *i-ru-ub*, but that the reading of neither is clear. A question mark may be used to indicate that a possible reading is uncertain, as in *a-na bi(?)-tim(?)* (or *bi?-tim?) i-ru-ub*.

An exclamation point indicates a scribal error that the modern scholar has changed to the correct reading; the incorrect sign should follow in parentheses: e.g., *a-na!(UD) e-ka-al-lim i-ru-ub* signifies that the scribe mistakenly wrote UD (𒌷) for the expected NA (𒀭). An exclamation point in parentheses, or a raised exclamation point (!), means *sic!*, i.e., that the modern reader believes a form to be incorrect, but has left it stand in transliteration: e.g., *a-na e-ka-al-lum(!)* (or *e-ka-al-lum!*) *i-ru-ub*, where the scribe has written the nominative for 'palace' instead of the expected genitive.

## EXERCISES

### A. VOCABULARY 9.

Verbs:

*agārum* (Preterite *īgur*) 'to hire, rent'; Verbal Adj. *agrum* (*agir-*) 'hired, rented', as noun (pl. *agrū*), 'hireling'.

*enēšum* (*īniš*) 'to be(come) weak, impoverished'; Verbal Adj. *enšum* (*eniš-*) 'weak, powerless'.

*kānum* (*ikūn*) 'to be(come) true, just, honest, correct; to be(come) firm, fixed, secure; to endure, last'; Verbal Adj. *kīnum* (*kīn-*; fem. *kīttum*; fp *kīnātum*) 'true, just; honest, loyal; normal, regular, correct; proper, legitimate; firm, fixed'; substantivized fem. *kīttum* (bound form *kītti* [given as *kittum* in the dictionaries]) 'truth, justice; honesty, loyalty; normal situation, correctness'.

*miādum* (*imīd*) 'to increase, be(come) much, abundant, numerous, plentiful'; Verbal Adj. *mādum* see Vocab. 5.

*nērum/nārum* (*inēr/inār*) 'to slay, kill; to strike, destroy, defeat'.

*qiāšum* (*iqīš*) 'to give, bestow, grant'; Verbal Adj. *qīšum* (*qīš-*) 'bestowed, granted' (substantivized fem. *qīštum* 'gift', Vocab. 7).

*šāmum* (*a*) 'to buy, purchase (from someone: *itti* or *ina qāt*)'; Verbal Adj. *šāmum* (*šām-*) 'purchased, bought'.

*šatūm* (*išti*) 'to drink'.

*tārum* (*itūr*) 'to return (intrans.), go/come back, turn back; to turn into, become (+ *ana*)'.

*tiābum* (*iṭīb*) 'to become pleasant, pleasing (to: *eli*), sweet, good; to become satisfied'; Verbal Adj. *ṭābum* see Vocab. 4.

Nouns:

*kīttum* see above under *kānum*.

*kunukkum* (*kunuk*; pl. *kunukkū* and *kunukkātum*) 'seal, cylinder seal; seal impression; sealed tablet, document'.

*ummānum* (fem.; *ummān*) 'army, gang, crowd'.

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>aš, rum</i>
			<i>ḫal</i>
			<i>an</i>
			<i>maḫ</i>
			<i>la</i>
			<i>nu</i>
			<i>dim, tim, tim*</i>
			<i>be, bad/t/ṭ**, til</i>
			<i>na</i>
			<i>mu</i>

\*Most CiC signs may also have the value CeC, so that the DIM sign is *tim* and *tem*, *dim* and *dem*, *ṭim* and *ṭem*; normally, only the CiC value will be given.

\*\*I.e., *bad*, *bat*, and *baḫ*.

## C. Write the following words in cuneiform and in transliteration:

- |                  |                 |                    |                   |
|------------------|-----------------|--------------------|-------------------|
| 1. <i>anna</i>   | 3. <i>mutim</i> | 5. <i>nālā</i>     | 7. <i>ašlātim</i> |
| 2. <i>maḥlaš</i> | 4. <i>naḥal</i> | 6. <i>nubattim</i> | 8. <i>bērum</i>   |

## D. Give the full Preterites of the following verbs:

- |                           |   |                 |
|---------------------------|---|-----------------|
| 1. <i>agārum</i>          | 4. <i>miādum</i>  | 6. <i>šatūm</i> |
| 2. <i>enēšum</i>          | 5. <i>šālum</i> (II- <sup>3</sup> <sub>1-2</sub> ) 'to ask' | 7. <i>tārum</i> |
| 3. <i>bēlum</i> 'to rule' |   |                 |

## E. Write in (normalized) Akkadian, using bound forms:

- |   |  |
|---|--|
| 1. the truth of the word                  | 8. the gifts of the mistress of the throne |
| 2. the seal of the warrior                |  |
| 3. the hireling of the prince             | 9. the king's army                         |
| 4. the fields of the assembly of the town | 10. a full prison                          |
| 5. the weak of the land                   | 11. small seals                            |
| 6. the name of the prisoner               | 12. a stolen stela                         |
| 7. the day of the lawsuit                 | 13. pure water                             |

## F. Normalize and translate:

- ag-ra-am šu-a-ti a-na ga-ma-ar ba-ne-e bi-tim a-gu-úr-ma i-na ba-ne-e bi-tim ú-ul ig-mu-úr.*
- i-na ú-mi-im ša-ti en-šu-ut ma-ti-im id-ni-nu à a-na-ku e-ni-iš-ma ú-ul e-še-er.*
- al-pa-am ni-ša-am-ma im-ra-aš-ma al-pa-am mar-ša-am šu-a-ti a-na be-el al-pí-im maḥ-ri-i-im ni-di-in.*
- eq-la-am ep-ša-am a-na a-ša-at wa-ar-di-im ta-qí-ši.*
- ša-ru-um ka-ki it-ti na-ki-ri-im i-pu-uš-ma na-ki-ra-am i-né-er.*
- am-tum ša-am-tum iḥ-li-iq-ma a-na bi-it be-li-im ú-ul i-tu-úr.*
- i-ši-id ku-us-sí ša-ri-im i-ku-um-ma ú-ma-at ša-ri-im i-ri-ka.*
- a-wi-lum šu-ú bi-tam à eq-lam i-ša-am-ma i-ni-iš.*
- da-a-a-nu a-na pu-ḥu-ur a-li-im il-li-ku-ma ḥu-ra-ša-am ma-da-am à ša-pa-tim qá-at-na-tim a-na ru-ba-tim i-qí-šu.*
- um-ma-nu-um na-ka-ar-tum šar-ra-am ra-bi-a-am à ma-ri šar-ri-im i-na e-ka-li-im i-na-ar.*
- e-mu-qá um-ma-an na-ak-ri-im i-ni-ša-ma um-ma-nu-um ši-i im-qú-ut.*
- ni-nu i-na ma-at na-ak-ri-im ú-ul ni-ku-un a-na ma-tim an-ni-*

*tim ni-tu-ur-ma a-na da-na-tim ni-ru-ub.*

- qá-ar-ra-dum ku-nu-uk da-a-a-ni-im i-ḥu-uz-ma is-sú-uk.*
- i-na ki-ti-im ši-ka-ar e-ka-al-li-im ú-ul ni-iš-ti à a-ka-al a-li-im ú-ul ni-ḥu-uz.*
- da-a-a-nu-um ṭu-pa-am i-zi-ma a-na-ku à at-ta a-wa-at ṭu-pí-im ki-na-tim ni-mu-úr.*
- mu-ú na-ri-im ša-ap-li-tim i-mi-du-ma na-ru-um ir-pí-iš-ma mu-ú e-li ki-ša-ad na-ri-im il-li-ku.*
- šar-ru-um ṭe<sub>4</sub>-ma-am it-ti eṭ-lu-ti-im iš-ku-um-ma na-ar-ka-ba-ti-im a-na ša-di-im an-ni-i-im ir-ka-bu.*
- i-na ep-še-tim i-ša-ra-tim ša ru-be-em šu-a-ti na-pí-iš-ti ma-tim i-ṭi-ib-ma ma-tum iḥ-du.*

## G. Transliterate, normalize, and translate:

- 
- 

## LESSON TEN

### 10.1 The G Infinitive, Preterite, and Verbal Adjective: Verbs I-w

(a) The **Infinitives** of verbs with first radical *w* present no difficulties; some examples:

<i>warāqum</i>	'to be/turn yellow';	<i>watārum</i>	'to be surpassing';
<i>walādum</i>	'to bear';	<i>wašābum</i>	'to add to, enlarge';
<i>warādum</i>	'to descend';	<i>wašābum</i>	'to sit, dwell'.

(b) There are two **Preterite** conjugations of verbs I-w in the G stem, one for stative/adjectival verbs (as in the first row of examples), one for active verbs (either transitive or intransitive, as in the second and third rows of examples above; see §3.4).

(i) The finite G forms of stative verbs I-w are conjugated as in verbs I-e (i.e., verbs I-<sub>3-5</sub> and I-y; see §8.1). The theme-vowel is invariably *i*. Thus, for the G Preterite of *watārum* 'to be surpassing' we find:

3cs	<i>itir</i>	3mp	<i>itirū</i>
		3fp	<i>itirā</i>
2ms	<i>tētir</i>	2cp	<i>tētirā</i>
2fs	<i>tētirī</i>		
1cs	<i>ētir</i>	1cp	<i>nūtir</i>

(ii) Active verbs I-w also all have *i* as their theme-vowel in the G Preterite. The **prefix** of these verbs, however, always contains *u* rather than the usual *i* or *a*. Here is the G Preterite of *wašābum* 'to sit, dwell':

3cs	<i>ušib</i>	3mp	<i>ušbū</i>
		3fp	<i>ušbā</i>
2ms	<i>tušib</i>	2cp	<i>tušbā</i>
2fs	<i>tušbī</i>		
1cs	<i>ušib</i>	1cp	<i>nušib</i>

Note that the 3cs and the 1cs forms are the same. Note also that when a vocalic ending (i.e., an ending beginning with a vowel) is added, the theme-vowel *i* is lost due to syncope (§4.1).

(c) **Verbal Adjectives** of roots I-w are unremarkable:

<i>warqum</i> ( <i>waruq-</i> )	'yellow, green';
<i>watrum</i> ( <i>watar-</i> )	'additional, excessive';
<i>waldum</i> ( <i>walid-</i> )	'born';
<i>wašbum</i> ( <i>wašib-</i> )	'seated; in residence'.

### 10.2 The Verb *babālum*

The forms of the very common verb *w-b-l* 'to carry' require comment. The expected Infinitive *wabālum* and Verbal Adj. *wablum* are normally replaced in OB texts by *babālum* and *bablum* (*babl-*), respectively, with assimilation of the first radical to the second. The Preterite of this verb is essentially regular, but the third radical *l* occasionally prevents the syncope of the theme-vowel when a vocalic ending is added (§4.1(d)), so that byforms are attested:

3cs	<i>ubil</i>	3mp	<i>ublū</i> or <i>ubilū</i>
		3fp	<i>ublā</i> or <i>ubilā</i>
2ms	<i>tubil</i>	2cp	<i>tublā</i> or <i>tubilā</i>
2fs	<i>tublī</i> or <i>tubilī</i>		
1cs	<i>ubil</i>	1cp	<i>nubil</i>

### 10.3 Pronominal Suffixes on Prepositions

The pronominal objects of a few Akkadian prepositions take the form of suffixes attached directly to the preposition. The suffixes have the following forms:

1cs	-ya	1cp	-ni
2ms	-ka	2mp	-kunu
2fs	-ki	2fp	-kina
3ms	-šu	3mp	-šunu
3fs	-ša	3fp	-šina

Two prepositions that take pronominal suffixes have been encountered thus far, *eli* and *itti*; in both, the final vowel is lengthened:

1cs	<i>eliya</i> 'on me'	<i>ittiya</i> 'with me'
2ms	<i>elika</i> 'on you (ms)'	<i>ittika</i> 'with you (ms)'
2fs	<i>eliki</i> 'on you (fs)'	<i>ittiki</i> 'with you (fs)'
3ms	<i>elišu</i> 'on him'	<i>ittišu</i> 'with him'
3fs	<i>eliša</i> 'on her'	<i>ittiša</i> 'with her'



1cp	<i>elīni</i> 'on us'	<i>ittīni</i> 'with us'
2mp	<i>elikunu</i> 'on you (mp)'	<i>ittikunu</i> 'with you (mp)'
2fp	<i>elikina</i> 'on you (fp)'	<i>ittikina</i> 'with you (fp)'
3mp	<i>elišunu</i> 'on them (m)'	<i>ittišunu</i> 'with them (m)'
3fp	<i>elišina</i> 'on them (f)'	<i>ittišina</i> 'with them (f)'

Note that the vowel *a* in the pronominal suffixes is not affected by the incompatibility of *e* and *a* (§7.2(e)) when attached to *elī-*.

Most other prepositions are followed by a genitive (or dative, after *ana*) form of the pronoun. The third person forms are the same as those of the anaphoric pronoun, presented in §6.3; e.g.,

*kīma šuāti* 'like him'; *ana šināšim* 'for them (f)'.

The forms of the other persons will be given in a later lesson (§25.2).

#### 10.4 Double-Duty Objects

As in English, a word that is the direct object of two verbs need not be repeated in the second clause; this is especially true if the second verb may then follow the first immediately (usually, but not necessarily, with the conjunction *-ma*):

*wardam šuāti iṣbatū-ma imḥašū* 'they seized and struck that slave'.

The verbs may, however, also be separated by a short phrase:

*bitam ašām-ma ana agrim addin* 'I purchased and gave the hireling a house'.

In both examples, the deleted object may also be resumed by a pronominal object suffix, as in English ('they seized that slave and struck him'; 'I purchased a house and gave it to the hireling'). Object suffixes are presented in a later lesson (§18.2).

### EXERCISES

#### A. VOCABULARY 10.

Verbs:

*akālum* (Preterite *īkul*) 'to eat, consume; to use, have the use of (a field, etc.); to take for oneself'.

*babālum* (from *wabālum*; Preterite *ubil* [pl. *ublū* or *ubilū*]) 'to

bear, carry, transport, convey'; Verbal Adj. *bablum* (*babil-*) 'carried, transported' (rare).

*edēšum* (*īdiš*) 'to be/become new'; Verbal Adj. *eššum* (c. \**edšum*; fem. *eššetum*, rarely *edištum*) 'new, fresh'.

*labārum* (*ilbir*) 'to become old, last, endure'; Verbal Adj. *labirum* (*labir-*) 'old, ancient, remote (in time); original, traditional'.

*mātum* (*imūt*) 'to die'; Verbal Adj. *mītum* (*mīt-*; fem. *mīttum*) 'dead'.

*šīābum* (*išīb*) 'to become/grow old, gray'; Verbal Adj. *šībum* (*šīb-*) 'gray, gray-haired, old'; as noun (bound form *šīb(i)*; pl. *šībū* and *šībūtum*) 'old man, elder; witness'.

*wašābum* (*ušib*) 'to sit down; to sit, be sitting, seated; to stay, remain (somewhere), reside, dwell'; Verbal Adj. *wašbum* (*wašib-*) 'seated; resident, in residence'.

*watārum* (*ītir*) 'to be/become exceeding, surpassing; to exceed, surpass'; Verbal Adj. *watrum* (*watar-*) 'additional, in excess, superfluous; foremost, pre-eminent, excellent'; substantivized fem. *watartum* (bound form *watarti*) 'excess, surplus, extra'.

Nouns:

*karānum* (bound form *karān*) 'grapes; grapevine; vineyard; wine'.

*nīšū* (always masc. pl. in form, but takes fem. pl. verbs and adjectives) 'people'.

*šattum* (bound form *šatti*; pl. *šanātum*) 'year'.

Adjective:

*lemnum* (*lemun-*; fem. *lemuttum*; fp *lemnētum*; Verbal Adj. of a rare verb *lemēnum* [cf. §21.2]) 'evil, bad, malevolent'; substantivized fem. *lemuttum* (bound form *lemutti*) 'evil, wickedness; evil intentions; misfortune, danger'.

#### B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			ti, ti
			hu
			nam

			en
			gi, ge
			ag/k/q
			ig/k/q, eg/k/q

## C. Write the following words in cuneiform and in transliteration:

- |                 |                    |                 |                     |
|-----------------|--------------------|-----------------|---------------------|
| 1. <i>annam</i> | 4. <i>tillatim</i> | 7. <i>šēnam</i> | 10. <i>muḫḫūtim</i> |
| 2. <i>gere</i>  | 5. <i>bennū</i>    | 8. <i>zīmū</i>  | 11. <i>ḫīdim</i>    |
| 3. <i>sebe</i>  | 6. <i>ḫallatī</i>  | 9. <i>egrum</i> |                     |

## D. Give the full Preterites of the following verbs:

- |                  |                                       |
|------------------|---------------------------------------|
| 1. <i>mātum</i>  | 4. <i>warādum</i> 'to descend'        |
| 2. <i>šīābum</i> | 5. <i>warāqum</i> 'to be/turn yellow' |
| 3. <i>akālum</i> |                                       |

## E. Write in normalized Akkadian:

- |                         |                                      |
|-------------------------|--------------------------------------|
| 1. with us              | 8. against them (m)                  |
| 2. against you (ms)     | 9. like them (f)                     |
| 3. like them (m)        | 10. on you (mp)                      |
| 4. on him               | 11. for her                          |
| 5. with you (fp)        | 12. against them (f)                 |
| 6. like him             | 13. I received silver from you (fs). |
| 7. with me and with her |                                      |

## F. Normalize and translate:

- ṭe-ma-am it-ti am-tim aš-ku-um-ma a-na ma-ra-at ša-ar-ra-tim aṭ-ru-ud.*
- qá-ra-dum šu-ú i-na bi-tim ú-ši-ib ḫa-ra-nam it-ti-ni ú-ul il-li-ik.*
- i-na di-nim eq-la-am za-ka-am an-ni-a-am am-ḫu-úr-ma a-ku-ul be-el eq-li-im maḫ-ru-ú-um im-ra-aš-ma ú-ul iš-li-im-ma i-mu-ut.*
- ši-bu-um ma-ar-šú-um a-na wa-ar-di ḫal-qú-tim me-e ṭa-bu-tim a-na ša-te-e-em ù ak-lam a-na a-ka-lim i-qi-iš.*

- eṭ-la-am šu-a-ti il-qú-ma a-na bi-it i-li-im ub-lu.*
- šar-ra-am ma-ru šar-ri-im i-na e-kal-lim i-né-ru.*
- ṭe-ma-am a-na wa-tar-ti bi-tim šu-a-ti ta-aš-ba-ta-ma ka-ra-an bi-tim a-na be-el bi-tim ta-di-na.*
- i-na ša-ti-im ša-a-ti ni-šu ma-tim bi-it i-lim la-be-ra-am i-qú-ra-ma bi-tam eš-ša-am ib-ni-a.*
- ma-ar da-a-a-nim šé-eḫ-rum be-el-tam i-ḫu-uz-ma ni-šu iḫ-da-a.*
- a-na ma-tim it-ti um-ma-nim ni-tu-ur-ma i-na a-lim nu-ši-ib.*
- il-tum ra-bi-tum le-mu-tam i-na ma-tim ip-ru-ús.*
- a-wa-at ši-bu-tim ki-na-tim eš-me-ma en-ša-am šu-a-ti ú-ul am-ḫa-aš.*
- a-ka-lum i-na eq-le-tim i-te-er-ma ni-šu ma-dam i-ku-la.*
- da-na-tum ši-i a-na ša-na-tim ma-da-tim il-bi-ir-ma i-na ša-at-tim an-ni-tim im-qú-ut.*
- ag-ra-am a-na na-ša-ar ku-nu-uk a-wi-lim ta-gu-ri-ma šu-ú ku-nu-ka-am iš-ri-iq.*
- al-pu ma-du-tum ša ru-be-em i-mu-tu al-pí mi-tu-tim it-ti-ni ú-ul i-ša-am.*
- ḫu-ra-šú-um wa-at-ru-um a-na e-ka-al-li-im i-ru-um-ma ḫu-ra-šú-um i-mi-id-ma li-ib-bi šar-ri-im i-ṭi-ib.*

## G. Transliterate, normalize, and translate:

- |    |    |
|----|----|
| 1. | 3. |
| 2. | 4. |

## LESSON ELEVEN

### 11.1 The Noun with Possessive Pronominal Suffixes

In the last lesson it was seen that the pronominal objects of some prepositions take the form of suffixes (§10.3). The same set of suffixes, with an additional form for the 1cs, is also attached to nouns to indicate possession, as in

*mārūki wardiya imḥašū* 'your (fs) sons hit my slaves';  
*bēlni ḥurāšam ana qarrādīšu iddin* 'our lord gave gold to his warriors'.

Nouns with suffixes may be modified by adjectives; this includes the demonstrative adjectives, which in English must be rendered, e.g., 'this x of (yours, hers, etc.)'; e.g.,

*emūqšu dannum* 'his mighty strength';  
*ṭēmki annām* 'this report of yours (fs)';  
*ana wardiya šunūti* 'for those servants of mine'.

Nouns with suffixes may also be modified by another noun, but *ša* must be used to express the genitive relationship:

*eli kussika ša ḥurāšim* 'on your throne of gold'.

As already noted, the forms of the possessive suffixes are the same as those learned in the last lesson, except that the 1cs suffix has two forms, the distribution of which is discussed at the end of this section:

1cs	-ī, -ya	1cp	-ni
2ms	-ka	2mp	-kunu
2fs	-ki	2fp	-kina
3ms	-šu	3mp	-šunu
3fs	-ša	3fp	-šina

Again, *a* in these suffixes does not become *e* when they are attached to words with *e* (§7.2(e)):

*bēlkina* 'your (fp) lord'; *bēlētūya* 'my ladies'; *ṭēmša* 'her report'.

In general, as indicated by forms like *bēlni* 'our lord' and *ṭēmša* 'her report', the possessive suffixes are added to the **bound form** of the noun. In some types of bases, however, the bound form undergoes cer-

tain modifications before suffixes; the various noun types will therefore be covered in detail in the following paragraphs. (The form of the noun with pronominal suffixes is referred to in some Akkadian grammars as the status pronominalis.)

#### (a) Plural Forms

**Masculine Plural Nouns.** Suffixes are attached directly (remember that the bound form and the free form are identical in masculine plural nouns):

*mārūki* 'your (fs) sons';      *ana rubēni* 'for our princes';  
*kunukkūša* 'her seals';      *itti dayyānikunu* 'with your (mp) judges';  
*ilūšunu* 'their (m) gods';      *mutišina āmur* 'I saw their husbands'.

**Feminine Plural Nouns.** Before the suffixes are added, the bound form acquires the **long case-vowel of masc. pl. nouns** (alternatively, it may be said that the unbound form, minus its mimation and with its case-vowel lengthened, serves as the presuffixal base):

*qīšātūšu* 'his gifts';      *kīma napšātikina* 'like your (fp) lives';  
*narkabātūka* 'your (ms) chariots';      *ina puḥrātikunu* 'in your (mp) assemblies';  
*epšētūša* 'her deeds';      *awātīni išmū* 'they (m) heard our words'.

(Note: Some Assyriologists consider the vowel before the suffixes on feminine plurals to be short: *qīšātušu*, *napšātikina*, etc.)

**Plural Adjectives.** These take suffixes only when substantivized (§4.4); they behave like fem. pl. nouns, i.e., the long case-vowel of masc. pl. nouns is added to the bound form before the suffixes:

*rabūtūni* 'our nobles';      *ina mītūtīšunu* 'among their (m) dead';  
*šarqātūšu* 'his stolen items';      *watrātīšu ašām* 'I bought his extras' (referring, e.g., to *narkabātum* 'chariots').

(Note: Again, some Assyriologists consider the vowel before the suffixes on these forms to be short: *rabūtuni*, *mītūtīšunu*, etc.)

#### (b) Dual Forms

The suffixes are added directly to the bound form of the dual (i.e., to the case-vowel after the final *-n* of the free form has been dropped):

*ināki* 'your (fs) eyes';      *ina qātīšina* 'in their (f) hands';  
*emūqāšu* 'his strength';      *išdīšu abni* 'I built its (m) foundation'.

## (c) Singular Forms

Most singular nouns have at least two forms before the possessive suffixes, depending on case: for the majority of nouns, the genitive is distinguished from a common nominative-accusative form; a few nouns distinguish all three cases before suffixes.

**Genitive.** The genitive of **all** sg. nouns before the suffixes is the **free** form without mimation and with the case-vowel lengthened to *-ī-*:

*ina kašādīki* 'on your (fs) arrival';  
*ana amīša* 'for her womanservant';  
*šar mātišunu* 'the king of their (m) land'.

Thus, in many instances, the gen. sg. with a suffix is identical in form to the gen.-acc. pl. with a suffix; only context can resolve the ambiguity:

*eli mārīka* 'against your son/sons';  
*kīma dayyānīni* 'like our judge/judges'.

(Note: Here too, some Assyriologists believe that the sg. genitive case-vowel remains short before suffixes: *ina kašādiki*, *ana amtika*, *šar mātišunu*, etc. In this view, the sg. and pl. forms are therefore not identical.)

**Nominative and Accusative.** A review of §8.3 will show that, apart from some nouns with bases ending in a vowel, the singular bound form ends either in a consonant or in *i*. For most nouns, the bound form serves as a common nominative-accusative pre-suffixal base, albeit with an important modification when the bound form ends in *-i*.

(i) *Bound form ending in a consonant.* Suffixes are normally added directly to the bound form without any further change; it bears repeating that the following forms are both nominative and accusative:

<i>kalabša</i> 'her dog';	<i>išidka</i> 'your (ms) foundation';
<i>eqešīna</i> 'their (f) field';	<i>puḥuršunu</i> 'their (m) assembly';
<i>šarratni</i> 'our queen';	<i>šikarka</i> 'your (ms) beer';
<i>māratni</i> 'our daughter';	<i>ilatki</i> 'your (fs) goddess';
<i>alākšu</i> 'his going';	<i>epēška</i> 'your (ms) doing';
<i>nakeršu</i> 'his enemy';	<i>šabitkunu</i> 'your (mp) prisoner (m)'.

It will be recalled that *n* assimilates to a following consonant (§5.1). This applies to *n* before pronominal suffixes as well, although often forms are written as though the *n* did not assimilate (a morphographic writing; see §18.4):

*uzušša* 'her ear', written *ú-zu-(uš)-ša* or *ú-zu-un-ša*;  
*nadāššīna* 'their (f) giving', written *na-da-(aš)-ši-na* or *na-da-an-ši-na*.

Another important sound change involving the pronominal suffixes occurs whenever a third-person suffix follows directly a base ending in a dental (*d, t, ṭ*) or a sibilant (*s, š, ṣ, z*): the two sounds change to **ss**. Some examples:

<i>qaqqassa</i> (← * <i>qaqqadša</i> ) 'her head';	<i>parāssu</i> (← * <i>parāššu</i> ) 'his deciding';
<i>bēlessunu</i> (← * <i>bēletšunu</i> ) 'their (m) lady';	<i>ḥurāssa</i> (← * <i>ḥurāšša</i> ) 'her gold';
<i>balāssina</i> (← * <i>balāššīna</i> ) 'their (f) life';	<i>epēssu</i> (← * <i>epēššu</i> ) 'his doing';
	<i>aḥāssa</i> (← * <i>aḥāzša</i> ) 'her grasping'.

Two noun types with bound forms ending in a consonant are exceptions to the general rule, having instead presuffixal forms in *-a-* like the nouns in (ii) below. One type consists of nouns the bases of which have more than one syllable and end in a doubled consonant, such as *ekallum* 'palace' and *kunukku* 'seal'; while in the bound form of these the doubled consonant is simplified, before suffixes the doubling is retained:

*ekal šarrim* 'the king's palace', but *ekallašu* 'his palace';  
*kunuk aššatim* 'the wife's seal', but *kunukkaša* 'her seal'.

The second type are feminine Participles (§20.1):

free form *pāristum*, bound form *pārisat*, but before suffixes *pārista-*.

(ii) *Bound form ending in -i.* The final *-i* is replaced by an unaccented **short -a-** before the suffixes, as in these nom. and acc. forms:

<i>tuppaša</i> 'her tablet';	<i>libbaki</i> 'your (fs) heart';
<i>maruštašu</i> 'his difficulty';	<i>ummani</i> 'our mother';
<i>qīštaka</i> 'your (ms) gift';	<i>šibittašu</i> 'its (m) prison'.

When the suffixes of the second and third person pl. are added, vowel syncope does not take place, even though the resulting form contains three short syllables in succession (see §4.1(e)):

*šarrašunu* 'their (m) king'; *napištakina* 'your (fp) life';

This presuffixal *-a-* does not undergo vowel harmony (§7.2(d)):

*epištaša* 'her deed'; *lemuttaka* 'your (ms) wickedness'.

A number of noun types constitute **exceptions** to this pattern:

The nouns *abum* 'father' and *aḥum* 'brother' exhibit a full triptotic declension before pronominal suffixes, with long case-vowels:

nom.	<i>abūšu</i>	<i>aḥūki</i>
gen.	<i>abišu</i>	<i>aḥīki</i>
acc.	<i>abāšu</i>	<i>aḥāki</i>



Nouns with one-syllable bases ending in a single consonant, such as *ilum* 'god' and *bēlum* 'lord', have two possible bound forms, with and without a final *-i*: *il* or *ili*, *bēl* or *bēli*. They likewise exhibit two sets of forms with suffixes, one set like those of the nouns in (i) above, the other (which is the less common) like those of *abum* and *aḥum*:

nom.	<i>ilša</i> or <i>ilūša</i>	<i>bēlni</i> or <i>bēlūni</i>
gen.	<i>ilīša</i>	<i>bēlīni</i>
acc.	<i>ilša</i> or <i>ilāša</i>	<i>bēlni</i> or <i>bēlāni</i>

Note that nom. forms like *ilūša* and *bēlūni* (as well as the gen. forms *ilīša* and *bēlīni*; see above) may be sg. or pl.: 'her god/gods', 'our lord/lords'. (Note: Again, some Assyriologists consider the case-vowel, when it is present before suffixes in these examples, to be short. In this view, the sg. and pl. forms are therefore not identical.)

Nouns and adjectives with bases ending in *-i*, such as *kussūm* 'throne' and *rabūm* 'great', usually have presuffixal forms in *-ī* for all three cases:

nom.-gen.-acc. *kussīka* 'your (ms) throne', *rabīšu* 'his great one (m)'.

Rarely, these words exhibit a three-case declension before suffixes like those in the following paragraph.

(iii) Bound form ending in a vowel other than *-i*. The pronominal suffixes are added to the base plus the appropriate case-ending (with the normal rules of vowel contraction), e.g.:

	<i>šadūm</i> ( <i>šada-</i> )	<i>rubūm</i> ( <i>rubā-</i> )	<i>banūm</i> ( <i>banā-</i> )	<i>leqūm</i> ( <i>leqē-</i> )
nom.	<i>šadūšu</i>	<i>rubūni</i>	<i>banūšunu</i>	<i>leqūša</i>
gen.	<i>šadišu</i>	<i>rubēni</i>	<i>banēšunu</i>	<i>leqēša</i>
acc.	<i>šadāšu</i>	<i>rubāni</i>	<i>banāšunu</i>	<i>leqāša</i>
	'his mountain'	'our prince'	'their (m) building'	'her taking'

#### (d) First Person Singular Suffix

As was noted at the beginning of this section, the 1cs suffix has two forms, the distribution of which depends on the number and case of the noun or adjective to which it is attached. The forms are:

(i) *-ī*, attached directly to the base (the free form without its case-ending), on all singular nouns and adjectives in the nom. and acc.:

<i>mārtī</i> 'my daughter';	<i>awātī</i> 'my word';
<i>abī</i> 'my father';	<i>aḥī</i> 'my brother';
<i>epšī</i> 'my doing';	<i>libbī</i> 'my heart'.

Note that some forms may be identical with the gen.-acc. pl.:

*ilī* 'my god' (nom. or acc.) or 'gods' (gen.-acc.).

When the base ends in a vowel, normal vowel contraction takes place:

<i>kussi</i> 'my throne';	<i>rabi</i> 'my great one (m)';
<i>šadi</i> 'my mountain';	<i>rubē</i> 'my prince';
<i>banē</i> 'my building'	<i>leqē</i> 'my taking'.

(ii) *-ya*, otherwise, including after the case-vowel of sg. nouns and adjectives in the gen. (as before the other suffixes, the short case-vowels of the sg., the fem. pl., and pl. adjectives are lengthened):

<i>ana mārtīya</i> 'to my daughter';	<i>kīma awātīya</i> 'like my word';
<i>itti abīya</i> 'with my father';	<i>ina libbīya</i> 'in my heart';
<i>eli kussīya</i> 'on my throne';	<i>ina šemēya</i> 'in my hearing';
<i>ināya</i> 'my eyes' (nom.);	<i>inīya</i> 'my eyes' (gen.-acc.);
<i>mārūya</i> 'my sons' (nom.);	<i>mārīya</i> 'my sons' (gen.-acc.);
<i>mārūtūya</i> 'my daughters' (nom.);	<i>mārūtīya</i> 'my daughters' (gen.-acc.);
<i>rabūtūya</i> 'my nobles (i.e., great ones)' (nom.);	<i>rabūtīya</i> 'my nobles (i.e., great ones)' (gen.-acc.);
<i>epšētūya</i> 'my deeds' (nom.);	<i>epšētīya</i> 'my deeds' (gen.-acc.).

The form *-ya* is usually written with the IA sign:

*ki-ma a-wa-ti-ia; i-na še-me-(e)-ia; i-na-ia*; etc.

After *-ū-* (i.e., after nominative plural nouns and adjectives), however, *-ya* is more often written with the A sign, although writings with IA are also common (especially in texts from the northern OB area):

*ma-ru-a; ep-še-tu-a*; etc.; less often *ma-ru-ia; ep-še-tu-ia*; etc.

#### Summary of the Bound and Suffixal Forms of the Noun

free form	bound form	suffixal form
-----------	------------	---------------

##### A. Plural

Masc. Pl. Nouns	nom. gen.-acc.	<i>mārū</i> <i>mārī</i>	<i>mārū</i> <i>mārī</i>	<i>mārūka</i> <i>mārīka</i>
Fem. Pl. Nouns/Adjs	nom. gen.-acc.	<i>mārātum</i> <i>mārātīm</i>	<i>mārāt</i>	<i>mārātūka</i> <i>mārātīka</i>
Masc. Pl. Adjs	nom. gen.-acc.	<i>damqūtum</i> <i>damqūtīm</i>	<i>damqūt</i>	<i>damqūtūka</i> <i>damqūtīka</i>

		free form	bound form	suffixal form
B. Dual	nom.	<i>uznān</i>	<i>uznā</i>	<i>uznāka</i>
	gen.-acc.	<i>uznīn</i>	<i>uznī</i>	<i>uznīka</i>

## C. Singular

## 1. base in -VC

a. 2-syllable	nom.	<i>awīlum</i>	<i>awīl</i>	<i>awīlka</i>
	acc.	<i>awīlam</i>		<i>awīlika</i>
	gen.	<i>awīlim</i>		<i>awīlika</i>
	nom.	<i>nakrum</i>	<i>naker</i>	<i>nakerka</i>
	acc.	<i>nakram</i>		<i>nakerka</i>
	gen.	<i>nakrim</i>		<i>nakerika</i>
b. 1-syllable	nom.	<i>bēlum</i>	<i>bēl(i)</i>	<i>bēl(ū)ka</i>
	acc.	<i>bēlam</i>		<i>bēl(ā)ka</i>
	gen.	<i>bēlim</i>		<i>bēlika</i>
c. <i>abum, aḫum</i>	nom.	<i>abum</i>	<i>abi</i>	<i>abūka</i>
	acc.	<i>abam</i>		<i>abāka</i>
	gen.	<i>abim</i>		<i>abika</i>

2. base in -C<sub>1</sub>C<sub>1</sub>

a. 1-syllable	nom.	<i>libbum</i>	<i>libbi</i>	<i>libbaka</i>
	acc.	<i>libbam</i>		<i>libbika</i>
	gen.	<i>libbim</i>		<i>libbika</i>
b. 2-syllable, -tt	nom.	<i>šibittum</i>	<i>šibitti</i>	<i>šibittaka</i>
	acc.	<i>šibittam</i>		<i>šibittika</i>
	gen.	<i>šibittim</i>		<i>šibittika</i>
c. 2-syllable, other	nom.	<i>ekallum</i>	<i>ekal</i>	<i>ekallaka</i>
	acc.	<i>ekallam</i>		<i>ekallika</i>
	gen.	<i>ekallim</i>		<i>ekallika</i>

3. base in -C<sub>1</sub>C<sub>2</sub>, C<sub>2</sub> ≠ t, i.e., pVrs

	nom.	<i>puḫrum</i>	<i>puḫur</i>	<i>puḫurka</i>
	acc.	<i>puḫram</i>		<i>puḫrika</i>
	gen.	<i>puḫrim</i>		<i>puḫrika</i>

## 4. base in -Ct (fem.)

## a. 2-syllable

i. fem. Ptcpl.	nom.	<i>māḫirtum</i>	<i>māḫirat</i>	<i>māḫirtaka</i>
	acc.	<i>māḫirtam</i>		<i>māḫirtika</i>
	gen.	<i>māḫirtim</i>		<i>māḫirtika</i>

		free form	bound form	suffixal form
ii. other	nom.	<i>napištum</i>	<i>napišti</i>	<i>napištaka</i>
	acc.	<i>napištam</i>		<i>napištika</i>
	gen.	<i>napištim</i>		<i>napištika</i>

## b. 1-syllable

i.	nom.	<i>mārtum</i>	<i>mārat</i>	<i>māratka</i>
	acc.	<i>mārtam</i>		<i>mārtika</i>
	gen.	<i>mārtim</i>		<i>mārtika</i>
ii.	nom.	<i>qīštum</i>	<i>qīšti</i>	<i>qīštaka</i>
	acc.	<i>qīštam</i>		<i>qīštika</i>
	gen.	<i>qīštim</i>		<i>qīštika</i>

## 5. base in -V

a. -CCi	nom.	<i>kussûm</i>	<i>kussi</i>	<i>kussika</i>
	acc.	<i>kussiam</i>		<i>kussika</i>
	gen.	<i>kussîm</i>		<i>kussika</i>
b. -Ci	nom.	<i>rabûm</i>	<i>rab(i)</i>	<i>rabika</i>
	acc.	<i>rabiam</i>		<i>rabika</i>
	gen.	<i>rabîm</i>		<i>rabika</i>
c. -ā	nom.	<i>rubûm</i>	<i>rubê/</i> <i>rubi/</i> <i>rubā</i>	<i>rubûka</i>
	acc.	<i>rubâm</i>		<i>rubûka</i>
	gen.	<i>rubêm</i>		<i>rubêka</i>
d. other vowels	nom.	<i>šadûm</i>	<i>šada/</i> <i>šadi/</i> <i>šad</i>	<i>šadûka</i>
	acc.	<i>šadâm</i>		<i>šadûka</i>
	gen.	<i>šadîm</i>		<i>šadika</i>

## 11.2 Apposition

When two or more substantives or phrases in a clause refer to the same thing, they are said to be in apposition. In Akkadian, words in apposition are in the same case: e.g.,

*ana šēpī šarrim bēliya amqut* 'At the feet of the king, my lord, I fell';

*awīlam šuāti abāka iṣbatū* 'They seized that man, your father';

*Enlil bēlum rabûm nakram ina mātîm iṭrud* '(The god) Enlil, the great lord, drove the enemy from the land'.

Sometimes the order of appositional elements differs from the usual English order, especially when an independent personal pronoun or a pronominal suffix is involved:

*bēli attā nakrī ilī tenēr* 'You, my lord, slew the enemies of the gods';  
*dayyānum aḫī aššatam iḫuz* 'My brother the judge got married'.

### 11.3 The Quantifier *kalûm*

The word *kalûm* 'entirety, whole', which always occurs in the singular, is the most common means of expressing 'all (of)' and 'every' in Old Babylonian. It may be used in the bound form before another noun (for the shape of the bound form, see §11.1 above): e.g.,

*kala ilī* 'all the gods';  
*kala mātim* 'the whole/entire land, all the land'.

Much more commonly, however, *kalûm* occurs **after** the noun it modifies; in these instances, it is in apposition to the previous noun (hence, in the same case), and has a third person pronominal suffix, the gender and number of which correspond to those of the antecedent noun:

*šarrū kalūšunu ina mātatīšunu ušbū* 'All the kings (lit.: the kings, all of them) remained in their lands' (note that the verb is m. pl., agreeing with the antecedent noun rather than with the sg. *kalūšunu*);  
*māt nakrīya kalāša akšud* 'I conquered all of my enemy's land';  
*mē ana amātīšu kalīšina niddin* 'We gave water to all his women-servants'.

*kalûm* may also be used without an expressed antecedent:  
*ana kalīšunu* 'for all of them (m)'.

## EXERCISES

### A. VOCABULARY 11.

Verbs:

*kašārum* (Preterite *ikšur*) 'to tie, bind, join (together), put together, form; to compile, collect; to organize, arrange'; Verbal Adj. *kašrum* (*kašir-*) 'joined, organized'.

*nakāsum* (*ikkis*) 'to cut off, cut down'; Verbal Adj. *naksum* (*nakis-*) 'cut (off, down), felled'.

*paḫārum* (*ipḫur*) 'to gather, assemble (intrans.), come together'.

*rašûm* (*irši*) 'to receive, obtain, get, acquire, gain'.  
*teḫûm* (*iṭḫe*) 'to go near, draw near, approach (+ *ana*)'.  
*walādum* (*ulid*) 'to give birth, bear; to beget'; Verbal Adj. *waldum* (*walid-*) 'born'.

Nouns:

*išum* (bound form *iši*) 'tree; wood, lumber, timber'.  
*nēmettum* (*nēmetti*; with suf. *nēmetta-*) 'complaint; tax, tribute; support, staff, crutch'; *nēmettam rašûm* 'to have cause for complaint'.  
*sinništum* (*sinništi*; suf. *sinništa-*) 'woman; female'.  
*šuhārum* (*šuhār*) '(male) child, adolescent; male servant, employee'; fem. *šuhārtum* (*šuhārti*; suf. *šuhārta-*) '(female) child, young woman; female servant, employee' (cf. *šeḫrum*).

Pronoun:

*kalûm* (bound form *kala* [rarely *kali* or *kal*]; with suf. *kalû/i/â-*) 'entirety, whole, all' (see §11.3).

Adverb:

*adīni* 'until now'; usually with negative: '(not) yet'.

### B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			šu
			gur
			si, se
			ru
			ub/p
			sa
			um
			ad/t/t
			ab/p
			ši, se, zī, zé

## C. Write the following words in cuneiform and in transliteration:

- |                  |                    |                   |                     |
|------------------|--------------------|-------------------|---------------------|
| 1. <i>mugur</i>  | 4. <i>sadrum</i>   | 7. <i>tallašu</i> | 10. <i>abnam</i>    |
| 2. <i>sapḫum</i> | 5. <i>šerrētim</i> | 8. <i>ḫubtim</i>  | 11. <i>šuhurrum</i> |
| 3. <i>zērum</i>  | 6. <i>šugūtim</i>  | 9. <i>sekrum</i>  | 12. <i>šubtim</i>   |

D. Give the full Preterites, with meanings, of *teḫûm* and *walādum*.

## E. Write in normalized Akkadian (nominative unless otherwise noted):

- |   |  |
|---|--|
| 1. its (f) evil                             | 26. his wide ears                      |
| 2. my witnesses                             | 27. your (fp) hireling and my hireling |
| 3. your (mp) vineyard                       | 28. her husband                        |
| 4. their (f) well-made seals                | 29. in that sealed tablet of mine      |
| 5. his army of force                        | 30. with all of your (mp) new chariots |
| 6. its (m) becoming new                     | 31. your (fs) complete report          |
| 7. the excess of their (m) cultivated field | 32. on your (ms) throne                |
| 8. for all of their (f) dead (mp)           | 33. our healthy oxen                   |
| 9. the women of their (m) land              | 34. with my fine oil and beer          |
| 10. his thin neck                           | 35. her life of hardship               |
| 11. your (ms) difficulty and my difficulty  | 36. your (mp) stolen silver            |
| 12. our king and his queen                  | 37. its (m) collapsed foundation       |
| 13. this (female) employee of hers          | 38. his missing slave (f)              |
| 14. their (m) cutting down                  | 39. their (f) additional tax           |
| 15. the long days of his years              | 40. my son and my daughters            |
| 16. my just judge                           | 41. my inscribed stela                 |
| 17. their (m) great assembly                | 42. your (fs) joyful people            |
| 18. my true word                            | 43. like your (ms) guarded prisoner    |
| 19. my true words                           | 44. his entire town                    |
| 20. I accepted their decision.              | 45. in her separate house              |
| 21. my father and his brother               | 46. out of its (m) pure water          |
| 22. your (fs) good deed                     | 47. my acquiring                       |
| 23. your (fs) good deeds                    | 48. his banished enemy                 |
| 24. her painful hand                        | 49. our prince and his wife            |
| 25. his wide ear                            | 50. their (f) lower road               |

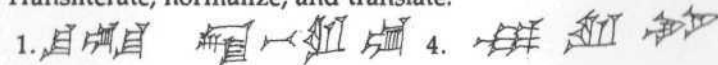
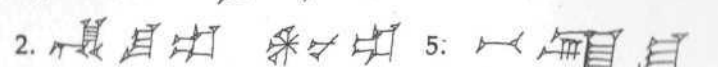

## F. Normalize and translate:

1. *ša-ab šar-ri-im i-ša-am ma-da-am ik-ki-sú-ma i-ša-am na-ak-*

*sa-am a-na e-ka-li-šu ub-lu.*

- ni-šu i-na pu-úḫ-ri-im ip-ḫu-ra-ma ka-sa-ap-ši-na ù ḫu-ra-si-na a-na qá-ra-di-im da-nim ip-qi-da.*
- i-na di-nim ša-a-tu wa-ar-di ù a-ma-tim ar-ši-ma a-di-ni a-na bi-ti-ia ú-ul i-ru-bu.*
- si-in-ni-iš-tum ši-i ma-ri ma-du-tim a-na mu-ti-ša ú-li-id-ma ka-lu-šu-nu i-ši-ru.*
- šar-ru-um um-ma-nam ra-bi-tam ik-šú-ur-ma a-na ma-tim na-ka-ar-tim iṭ-ḫe-ma ka-ak-ki i-pu-uš-ma be-el-ša na-ke-er-šu is-su-uh.*
- a-bu-šu-nu ù um-ma-šu-nu a-na a-li-šu-nu maḫ-ri-im i-tu-ru-ma i-na a-li-im šu-a-tu uš-bu-ma i-ši-bu-ma i-mu-tu.*
- da-a-a-nu ka-as-pí ka-la-šu ki-ma ne-me-ti-ia il-qú-ú-ma a-di-ni ši-pa-tim ú-ul a-ša-am.*
- a-bi a-ma-sú a-na i-li-šu a-na ba-la-ṭi-šu i-qi-iš.*
- i-na te-ḫe-e a-ḫi-ša še-eh-ri-im i-na-ša me-e im-la-a-ma a-ḫa-ša ú-ul iṭ-tú-ul.*
- i-lum le-em-nu-um a-na šú-ḫa-ri-im šu-a-tu i-na ḫa-ra-nim i-si-ir-ma šú-ḫa-ru-um i-lam ú-ul i-mu-úr.*
- i-ša-am ka-la-šu ša be-li-ku-nu ta-ak-šú-ra i-na ki-tim e-pí-iš-tum an-ni-tum i-in be-li-ku-nu im-ḫu-ur.*
- si-in-ni-iš-tam ša-ti mu-us-sà i-zi-im-ma a-na bi-it a-bi-ša i-tu-ur.*
- ka-al-bu-um an-nu-um ša be-li-ki ú-ul ka-la-ab-ki šu-ú.*
- i-na ša-at-tim šu-a-ti šar-ra-qú-um šu-ú e-qé-el-ni wa-at-ra-am i-ku-ul-ma ka-as-pa-am ne-me-et-ta-ni it-ti-šu ú-ul ni-im-ḫu-ur.*
- i-na pa-ḫa-ar ni-ši i-lu iḫ-du-ú.*

## G. Transliterate, normalize, and translate:

- 
- 
- 



## LESSON TWELVE

### 12.1 The G Durative: Sound Verbs; Verbs I-n; Verbs III-weak

#### (a) Sound Verbs

Study the following paradigms:

	<i>šakānum</i>	<i>šabātum</i>	<i>šarāqum</i>	<i>maqātum</i>
3cs	<i>išakkan</i>	<i>išabbat</i>	<i>išarriq</i>	<i>imaqqut</i>
2ms	<i>tašakkan</i>	<i>tašabbat</i>	<i>tašarriq</i>	<i>tamaqqut</i>
2fs	<i>tašakkanī</i>	<i>tašabbatī</i>	<i>tašarriqī</i>	<i>tamaqqutī</i>
1cs	<i>ašakkan</i>	<i>ašabbat</i>	<i>ašarriq</i>	<i>amaqqut</i>
3mp	<i>išakkanū</i>	<i>išabbatū</i>	<i>išarriqū</i>	<i>imaqqutū</i>
3fp	<i>išakkanā</i>	<i>išabbatā</i>	<i>išarriqā</i>	<i>imaqqutā</i>
2cp	<i>tašakkanā</i>	<i>tašabbatā</i>	<i>tašarriqā</i>	<i>tamaqqutā</i>
1cp	<i>nišakkan</i>	<i>nišabbat</i>	<i>nišarriq</i>	<i>nimaqqut</i>

The prefixes and suffixes that mark person, gender, and number are the same as those of the G Preterite.

The base of the G Durative for sound verbs is  $R_1aR_2R_2VR_3$  (i.e., *parrVs*). The **second radical** in all Duratives (except verbs II-weak; see §14.1) is always **doubled** (even though the doubling may not be indicated in the script; see above, p. 71). In sound verbs (and in verbs I-n and verbs III-weak, except III-e), the vowel between the first and second radicals is *a* (or *e* in verbs III-e). Between the second and third radicals there is a **theme-vowel**. Sound verbs with *i* as the theme-vowel in the Preterite also have *i* in the Durative; verbs with *a* in the Preterite have *a* likewise in the Durative. Verbs with *u* in the Preterite, however, have either *a* or *u* as the theme-vowel in the Durative, and this must be learned for each such verb. The majority of verbs with *u* in the Preterite have *a* in the Durative. The Durative forms of the sound verbs encountered thus far in the vocabularies are presented in the following chart:

Preterite	Durative	Sound Verbs
<i>i</i>	<i>i</i>	<i>idammīq, idannin, iḥalliḳ, ilabbir, ipaqqid, iqattin, irappiṣ, iṣallim, iṣarriq</i>
<i>a</i>	<i>a</i>	<i>imaḥḥaṣ, imarraṣ, irakkab, iṣabbat</i>
<i>u</i>	<i>a</i>	<i>igammar, ikannak, ikaṣṣar, ikaṣṣad, imaḥḥar, iparras, ipaṣṣaṣ, iṣakkan, iṣaṭṭar, iṭarrad</i>
	<i>u</i>	<i>iballuṭ, imaqqut, ipaḥḥur.</i>

It follows from the foregoing discussion that sound verbs occur in the G in four **vowel classes**. Thus, *maḥāṣum, marāṣum, rakābum*, and *šabātum* are referred to as *a*-class verbs (or as *a-a* verbs, listing the theme-vowel of both the Durative and the Preterite); *damāqum, danānum, šarāqum*, etc., are *i*-class verbs (or *i-i* verbs); *balāṭum, maqātum*, and *paḥārum* are *u*-class verbs (or *u-u* verbs). The other verbs encountered thus far, such as *gamārum, kanākum, šakānum*, are referred to as *a-u* verbs (i.e., with the vowel of the Durative before that of the Preterite; in the *CAD*, the forms are cited in full, but in the opposite order, as in *gamārum: igmur-igammar*; other terms for this type are Ablaut and vowel-change verbs). Beginning with the vocabulary of this lesson, verbs will be listed only by the Infinitive, followed by the vowel-class in parentheses. Thus, the entry "*saḥāpum (a-u)*" indicates that the Durative is *isaḥḥap*, the Preterite *iṣḥup*; the entry "*kanāṣum (u)*" indicates that the Durative is *ikannuṣ*, the Preterite *iknuṣ*.

#### (b) Verbs I-n

These verbs offer no difficulties in the Durative, since the *n* is always followed by the vowel *a*. They occur in the same vowel classes as the sound verb, except that no I-n verbs of the *a*-class are attested:

<i>a-u:</i>	<i>inaqqar, inassaḥ, inaṣṣar, inaṭṭal</i>
<i>i:</i>	<i>inaddin, inakkis</i>
<i>u:</i>	<i>inassuk</i>

#### (c) Verbs III-weak

As in the Preterite, the base of these verbs ends in the theme-vowel. For **all** verbs III-weak, the theme-vowel of the G Durative is the **same** as that of the G Preterite. In verbs III-e (thus, *e*-class), both the *a* between  $R_1$  and  $R_2$  and the *a* of the prefixes of the second person forms and the 1cs form usually, but not invariably, become *e*; in the second person and 1cs forms, either both of these *a*-vowels change, or neither

does, so that, for example, both *teleqqe* and *talaqqe* occur for the 2ms, but **\*\*taleqqe** and **\*\*telaqqe** do not.

	<i>banûm</i>	<i>ḥadûm</i>	<i>malûm</i>	<i>leqûm</i>
3cs	<i>ibanni</i>	<i>iḥaddu</i>	<i>imalla</i>	<i>ileqqe / ilaqqe</i>
2ms	<i>tabanni</i>	<i>taḥaddu</i>	<i>tamalla</i>	<i>teleqqe / talaqqe</i>
2fs	<i>tabanni</i>	<i>taḥaddi</i>	<i>tamalli</i>	<i>teleqqi / talaqqi</i>
1cs	<i>abanni</i>	<i>aḥaddu</i>	<i>amalla</i>	<i>eleqqe / alaqqe</i>
3mp	<i>ibannû</i>	<i>iḥaddû</i>	<i>imallû</i>	<i>ileqqû / ilaqqû</i>
3fp	<i>ibanniâ</i>	<i>iḥaddâ</i>	<i>imallâ</i>	<i>ileqqeâ / ilaqqeâ</i>
2cp	<i>tabanniâ</i>	<i>taḥaddâ</i>	<i>tamallâ</i>	<i>teleqqeâ / talaqqeâ</i>
1cp	<i>nibanni</i>	<i>niḥaddu</i>	<i>nimalla</i>	<i>nileqqe / nilaqqe</i>

The 3cs Duratives of the other III-weak verbs so far presented are:

*irabbi (rabûm), irašši (rašûm), išatti (šatûm), išemme / išamme (šemûm), iteḥḥe / itaḥḥe (teḥûm), izakku (zakûm).*

## 12.2 The Meaning of the Durative

The Durative describes action that takes place over a period of time (duration; thus, non-punctual or imperfective), or action that has not yet taken place. Thus, it may be translated by a wide range of tenses and nuances. The various types of action that the Durative denotes may be categorized roughly as follows:

(a) Simple future:

*warassa ana kaspim inaddin* 'she will sell her slave'.

(b) Present tense:

*tuppašu ikannak* 'he is sealing his tablet'.

(c) Durative/Circumstantial:

*inaddin* 'he was giving, he is giving, he will be giving';

note that the tense may only be determined from the context. Circumstantial clauses may be expressed by a verb in the Durative followed by *-ma* and a subsequent verb (which may also be a Durative) that establishes the tense:

*šikaram išattî-ma bītum imqut* 'he was drinking beer, and the house collapsed', or 'as he was drinking beer, the house collapsed', or 'he was drinking beer when the house collapsed';  
*bītî tanaššar-ma ana nārim arakkab* 'while you (ms) guard my house, I will ride to the river'.

(d) Habitual (or customary):

*inaddin* 'he used to give (or, would give), he gives, he will give (customarily, or as a habit)'.

Again, the tense must be gained from the context.

(e) Modal, including potential action and probable action:

*inaddin* 'he may/might/could/can/should/would give'.

For the most part, which of these English translation values best reflects a Durative verb in any given context must be determined on the basis of the surrounding context.

The Durative, like the Preterite, is negated with *ul(a)* in main clauses:

*bītam eššam ul nibanni* 'we will not build a new house';

*ilam ina šamnīm ula tapaššašā* 'you (pl) do not anoint the god with oil'.

In most Assyriological works, the form called the Durative in this textbook is referred to as the **Present** or **Present-Future**.

## 12.3 Prepositional Phrases

Very frequently, the prepositions *ana* and *ina* occur with the bound form of a noun in a prepositional phrase. While these expressions may be translated literally, a more idiomatic rendering is often preferable. The following list presents some of the most common prepositional phrases that occur in OB texts, arranged alphabetically by noun:

(a) *birītum* 'interval, intervening space':

*ina birīt* 'between, among'; before a suffix, a byform *bīrī-* is used;

e.g.,

*ina birīt eḫlūtīm* 'among the young men';

*ina bīrīšunu* 'among them (m)'.

(b) *libbum* 'heart, center, midst':

*ana libbi* 'to the center of, into':

*išam ana libbi ālim ubilū* 'they (m) carried the wood into the town'.

*ina libbi* 'in the midst of, inside, within, among, out of, from':

*šarrum ina libbi ālim ušib* 'the king remained within the city';

*ina libbi 3 ūmī ikaššad* 'it will arrive within 3 days';

*ina libbikunu* 'among you (mp)'.

(c) *maḥrum* 'front (part)':

*ana maḥar*, with suffixes *ana maḥrī-*, 'to, toward, before':

*ṭēmī ana maḥar bēliya ašpur* 'I sent (*ašpur*) my report to my lord';  
*šuhāram šuāti ana maḥriya taṭrudī* 'you (fs) sent that servant to me'.

In southern OB texts and OB texts from Mari (§29.4), *ana maḥar* is usually replaced by *ana šēr* (see below, h).

*ina maḥar*, with suffixes *ina maḥrī-*, 'in front of, in the presence of, with (a person), (from) before, away from'; it is very common for *ina* to be omitted in this phrase, so that we usually find *maḥar* + noun, *maḥrī-* + suffix:

(*ina*) *maḥar bēliya aḥdu* 'I rejoiced in my lord's presence';  
*ṭuppātim (ina) maḥrīni telqe* 'you (ms) took the tablets away from us';  
*ana 10 ūmī maḥrikunu anāku* 'I will be with you (mp) in ten days'.

(d) *muḥḥum* 'skull, top (part)':

*ana muḥḥi* 'toward, into the care of' is rare in OB.

*ina muḥḥi* 'on, upon, over, to the debit of' (essentially a synonym of *eli*):

*mū ina muḥḥi kišād nārim illikū* 'water flowed over the river bank';  
*kaspum šū ina muḥḥika* 'you owe that silver' (lit.: 'that silver is upon you/to your debit').

(e) *pānum* 'front (part)':

*ana pān(i)* 'at the disposal of, for the benefit of, for, on account of; opposite; before the arrival of, (rarely) toward':

*wardī ana pāni aḥiya aškun* 'I placed servants at my brother's disposal';  
*ana ālim ana pān šuhārtim allik* 'I came to town for the servant' (*ana pāniša* 'for her').

*ina pān(i)* (in southern OB) 'in view of, in the presence of, in front of, (temporally) just before':

*ina pāni šāb nakrim* 'in the presence of the enemy force';  
*ina pānišu* 'in front of it (m)'.

(f) *pūm* 'mouth; utterance; opening':

*ana pī* and *ša pī* may both mean 'according to, in accordance with':

*ana pī ṭuppi bēlīni nīpuš* 'we acted according to our lord's tablet'.

(g) *qātum* 'hand; power, authority; care, charge, responsibility':

*ina qāt(i)* 'in the possession of, from (the possession of, with verbs of taking); in the care/custody of, in the jurisdiction of, by/under the authority of, through the agency of (a person)':

*kaspam šuāti ina qātika tanaššar* 'you (ms) will keep that silver in your custody';

*ina qāti ekallim šū* 'it (m) is the responsibility of the palace'.

*ana qāt(i)* 'into the possession, custody of' is rare in OB.

Note also *ša qāt(i)*, which has the same meanings as *ina qāt(i)*:

*awilum šū ul ša qātīya* 'that man is not under my jurisdiction';

*kaspum ša qāt dayyānim iter* 'the silver (that is) in the judge's possession increased'.

(h) *šērum* 'back, back country':

*ana šēr* (rarely, with assimilation, *aš-šēr*) 'to, toward, against, in addition to, on account of' (replaces *ana maḥar* in southern and Mari OB texts):

*ana šēr abiya allik* 'I went to my father'.

*ina šēr* 'upon, on top of' occurs only in poetry in OB.

## 12.4 Compound Noun Phrases

The noun phrase *mār(i) šiprim* 'messenger' means literally 'son of a message', with *mār(i)* a bound form governing the genitive noun *šiprim* 'message'. Normally the plural of this expression, 'messengers', is made as one would expect, namely, with the pluralization of the governing first word: *mārū šiprim* (gen.-acc. *mārī šiprim*). Occasionally, however, the phrase is construed as a morphological unit, and the marker of plurality appears at the end, after the second element; the marker is always the gen.-acc., regardless of the case of the expression:

*mār šiprī ana ālim ikšudū* 'the messengers arrived in the town'.

Other examples:

*bēl ḥubullīšu aššassu ul iṣabbatū* 'his creditors may not seize his wife' (*ḥubullum* 'debt');

*išam ana šikir maqqarī imurū* 'they (m) found wood for chisel handles' (*šikrum* 'handle'; *maqqarum* 'chisel').

Note that examples with pronominal suffixes may be ambiguous:

*mār šiprišu ul āmur* 'I did not see his messenger/messengers'.



## EXERCISES

## A. VOCABULARY 12.

## Verbs:

*hepûm* (*e*) 'to smash, destroy, wreck; to break, invalidate (a tablet, document); to split, divide'; Verbal Adj. *hepûm* (*hepi-*) 'smashed, broken, split'.

*kanāšum* (*u*) 'to bow down, submit'; Verbal Adj. *kanšum* (*kaniš-*) 'submissive, subjected'.

*pašāhûm* (*a*; less often also *i*) 'to refresh oneself; to calm down, become appeased, content'.

*saḥāpum* (*a-u*) 'to cover, spread over, overwhelm'.

## Nouns:

*birîtum* (bound form *birî*) 'interval, intervening space'; *ina birî* (before suffix *ina birî-*) 'between, among'.

*hubullum* (*hubul*; with suff. *hubulla-*) 'obligation, debt with interest'; *bēl hubullim* (with suff. *bēl hubullî-*; pl. *bēlū hubullim* or *bēl hubullî*) 'creditor'.

*maḥrum* (*maḥar*) 'front (part, side)'; (*ina*) *maḥar* (prep.; with suff. (*ina*) *maḥrî-*) 'in front of, in the presence of, with (a person), (from) before, away from' (note *maḥar X šakānum* 'to inform X', as in *awâtîšu maḥrîni iškun* 'he informed us of his affairs'); *ana maḥar* (with suff. *ana maḥrî-* [northern OB; for southern and Mari, see *šerum*]) 'to, toward, into the presence of, before (a person)' (cf. *maḥārum*, *maḥrûm*).

*muḥḥum* (*muḥḥi*) 'skull, top (part, side)'; *ina muḥḥi* 'on, onto, upon, on top of, over; to the debit of'.

*pānum* (*pān(i)*; pl. *pānū*) 'front (side, part)'; pl. *pānū* (occasionally also sg.) 'face'; *ana pān(i)* 'at the disposal of, for the benefit of, for, on account of; opposite; before the arrival of, (rarely) toward'; *ina pān(i)* 'in the presence of, in front of, before; in view of, because of; just before (temporal)'; *pānam rašûm* 'to become clear, plain'; *pān(i)/pānî X šabātum* 'to lead X' (e.g., *pān šābîya ašbat* 'I led my army'; *pānam/pānî šakānum* 'to proceed; to intend, decide (to do: *ana* + Infin.: *pānîšu ana epēš*

*bîtim iškun* 'he intended to build a house'); *pānî X babulum* 'to favor; to forgive X' (e.g., *šarrum pānîya ul ubil* 'the king did not favor/forgive me').

*pûm* (gen. *pîm*, acc. *pîam* and *pâm*; bound form *pî*; with suff. *pî-* in all cases; pl. *pâtum*) 'mouth; word(s); utterance, speech, command; opening'; *pîam epēšum* 'to work/open one's mouth'; *pîam šakānum* 'to issue commands'; *ana pî* and *ša pî* 'according to, in accordance with'; *ana pîm* 'obediently'; *ina pîm* can mean 'orally'.

*šerum* (*šer(i)*) 'back (part, side); hinterland, back country; steppe-land'; *ana šer* (rarely with assimilation: *aš-šer* [southern OB and Mari; for northern OB, see *maḥrum*]) 'in the direction of, to, toward, against; in addition to'.

*šiprum* (*šipir*; pl. *šiprû* and *šiprātum*, *šiprētum* [with an irregular shift of *ā* to *ē*]) 'sending, mission; message; work, labor, task; activity, action'; *mār šiprim* (with suff. *mār šiprîšu*, etc.; pl. *mārû šiprim* or *mār šiprî*) 'messenger'; *šipram epēšum* 'to do (assigned) work; to work (something: acc.; e.g., *eqlam šipram ipuš* 'he worked [i.e., plowed] the field')'.

## B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			ug/k/q*
			as/s/z*
			du
			uš, ús/s/z
			úr
			tum, dum, ṭum
			il
			iš, ts/s/z, mil
			bi, bé, pí, pé
			kum

\*UG and AZ are usually identical; occasionally they are distinguished by the addition of 𐎒 (the UD sign) for UG and 𐎓 (ZA) for AZ.



## C. Write the following words in cuneiform and in transliteration:

- |                  |                  |                   |                     |
|------------------|------------------|-------------------|---------------------|
| 1. <i>dūksu</i>  | 4. <i>gimil</i>  | 7. <i>rupšum</i>  | 9. <i>mušhuššum</i> |
| 2. <i>urhum</i>  | 5. <i>sikkum</i> | 8. <i>pešitum</i> | 10. <i>sassatum</i> |
| 3. <i>šumgur</i> | 6. <i>nadrum</i> |                   |                     |

D. Give the full Durative conjugation, with meanings, of *hepûm*, *kanāšum*, *malûm*, *nakāsum*, and *sahāpum*.

## E. Write in normalized Akkadian:

- |  |  |
|--|--|
| 1. you (fs) will issue commands          | 26. we would reach                       |
| 2. within them (m)                       | 27. between them (m)                     |
| 3. they (m) used to throw down           | 28. we are bringing to an end            |
| 4. she will decide to build              | 29. you (ms) were writing                |
| 5. according to their (f) witnesses      | 30. I will arrive safely                 |
| 6. you (pl) are growing up               | 31. your (fp) messengers                 |
| 7. I will lead them (m)                  | 32. we may hear                          |
| 8. they (m) used to collect              | 33. we rejoice                           |
| 9. upon you (mp)                         | 34. you (pl) will seal                   |
| 10. you (pl) will ride                   | 35. I am becoming strong                 |
| 11. we were falling                      | 36. she will send                        |
| 12. it is broadening                     | 37. he becomes free                      |
| 13. in the presence of that woman        | 38. they (f) will meet                   |
| 14. they (f) were looking                | 39. he is removing                       |
| 15. you (pl) may hit                     | 40. it will improve                      |
| 16. toward the governor                  | 41. I will be guarding                   |
| 17. it will fill                         | 42. for the benefit of that employee (m) |
| 18. toward the army                      | 43. you (fs) should entrust              |
| 19. you (fs) will become annoyed         | 44. between these vineyards              |
| 20. I will decide                        | 45. they (m) will drink                  |
| 21. in view of this matter               | 46. we will anoint                       |
| 22. they (m) will tear down              | 47. our creditors                        |
| 23. you (ms) will recover                | 48. I will cut off                       |
| 24. under the jurisdiction of the judges | 49. they (f) may disappear               |
| 25. they (f) will take                   | 50. it is becoming thin                  |
|  | 51. they (m) would gather                |
|  | 52. you (fs) will acquire                |
|  | 53. they (m) were becoming calm          |

## F. Normalize and translate:

- i-lum ra-bu-um pi-šu i-pu-uš-ma a-wa-ti-šu ka-la-ši-na ni-iš-me.*
- tu-pa-tim la-bi-ra-tim te-he-pe-ma eš-še-tim ta-ša-ṭa-ar.*
- i-na e-pe-ši-im an-ni-im be-li pa-ni-ia ú-la ú-bi-il-ma li-ib-bi im-ra-aš.*
- šú-ḥa-ra-tu-ni eq-lam šu-a-ti ši-ip-ra-am a-di-ni ú-ul i-pu-ša à a-na bi-it a-bi-ši-na i-tu-ra.*
- mu-ú i-na na-ri-im i-mi-du-ma eq-le-ti-ia ra-ap-ša-tim is-ḥu-pu.*
- na-re-e he-pu-tim ša na-ak-ri-ia i-na a-li-šu a-mu-úr.*
- ka-as-pa-am ma-da-am a-na be-el ḥu-bu-ul-li-ka ta-na-ad-din-ma tu-up-pi ḥu-bu-ul-li-ka i-he-ep-pu-ú.*
- i-na e-pi-iš-tim an-ni-tim li-ib-bi il-tim i-pa-aš-ša-aḥ.*
- a-wa-at di-nim šu-a-ti ma-ḥar da-a-a-nim i-ga-ma-ru ma-ar ši-ip-ri-šu-nu a-na še-er be-li-šu-nu i-ṭa-ar-ra-du.*
- i-lum lem-nu-um ni-ši bi-tim ša-a-ti is-ḥu-up-ma i-mu-ta.*
- i-na ša-at-tim an-ni-tim i-ša-am na-ak-sa-am wa-ta-ar-ta-ni ki-ma né-me-ti-ni a-na e-ka-al-lim ni-id-din.*
- na-ak-ri ka-an-šu-um a-na maḥ-ri-ia il-li-ik-ma a-na še-pi-ia im-qú-ut.*
- si-in-ni-ša-tum ši-na it-ti mu-ti-ši-na i-na a-li-ni uš-ba-ma ma-ri à ma-ra-tim ma-du-tim ul-da-ma na-ap-ša-tu-ši-na i-ṭi-ba.*
- ni-šu ma-ta-tim ka-li-ši-na i-na pa-ni-ia i-ka-nu-ša.*
- a-ḥi a-wa-tam an-ni-tam maḥ-ri-ia iš-ku-un qá-as-sú a-na e-pe-eš bi-ti-šu i-ša-ka-an.*

## G. Transliterate, normalize and translate:

- |    |    |
|----|----|
| 1. | 5. |
| 2. | 6. |
| 3. | 7. |
| 4. | 8. |

## LESSON THIRTEEN

### 13.1 The G Durative: Verbs I-<sup>3</sup> (I-a and I-e); *alākum*

If the first consonant of these verbs, the *aleph*, were a regular consonant, the G Durative would have the following shape, e.g., from *amārum* (an *a-u* verb): *\*i<sup>3</sup>ammār* (cf. *išakkan*). A consistently applied rule with verbs I-<sup>3</sup>, however, is that, if the *aleph* would appear between two vowels, both the *aleph* and the following vowel are lost. Thus, the G Durative 3cs of *amārum* is *immar*; the Durative 3cs of *arākum*, an *i*-class verb, is *irrik*.

As expected, in verbs in which the first radical was <sup>3</sup><sub>3-5</sub> or *y* (i.e., verbs I-e), all *a*-vowels, except those in endings, become *e*. The vowel class of *epēšum* is *e-u* (originally *a-u*) or, in late OB texts, also *u*; *ezēbum* is an *i*-class verb, and *erēbum* is *u*-class.

	<i>amārum</i>	<i>arākum</i>	<i>epēšum</i>	<i>ezēbum</i>	<i>erēbum</i>
3cs	<i>immar</i>	<i>irrik</i>	<i>ippeš/ippuš</i>	<i>izzib</i>	<i>irrub</i>
2ms	<i>tammar</i>	<i>tarrik</i>	<i>teppeš/teppuš</i>	<i>tezzib</i>	<i>terrub</i>
2fs	<i>tammarī</i>	<i>tarrikī</i>	<i>teppešī/teppušī</i>	<i>tezzibī</i>	<i>terrubī</i>
1cs	<i>ammār</i>	<i>arrik</i>	<i>epeš/eppuš</i>	<i>ezzib</i>	<i>errub</i>
3mp	<i>immarū</i>	<i>irrikū</i>	<i>ippešū/ippušū</i>	<i>izzibū</i>	<i>irrubū</i>
3fp	<i>immarā</i>	<i>irrikā</i>	<i>ippešā/ippušā</i>	<i>izzibā</i>	<i>irrubā</i>
2cp	<i>tammarā</i>	<i>tarrikā</i>	<i>teppešā/teppušā</i>	<i>tezzibā</i>	<i>terrubā</i>
1cp	<i>nimmar</i>	<i>nirrik</i>	<i>nippeš/nippuš</i>	<i>nizzib</i>	<i>nirrub</i>

The vowel classes of the verbs I-<sup>3</sup> introduced thus far are:

<i>a-u</i>	<i>agārum, aḥāzum, akālum, amārum;</i>
<i>e-u</i>	<i>epēšum;</i>
<i>i</i>	<i>arākum, edēšum, enēšum, ešērum, ezēbum;</i>
<i>u</i>	<i>erēbum</i> (also <i>epēšum</i> occasionally in late texts).

The irregular verb *alākum* is considered below.

The Durative forms of verbs I-<sup>3</sup> that begin with a vowel (i.e., the 1cs and the third person forms) are written in two different fashions in OB. The 3cs form *immar*, for example, may be written

*i-ma-ar* (i.e., with the doubling not indicated)

or *i-im-ma-ar* (with both doubling and an extra initial vowel sign).

Similarly, 1cs *epeš* appears as

*e-pé-eš* or *e-ep-pé-eš*.

Expected writings of the type *im-ma-ar* and *ep-pé-eš* are not normally found. Note that in verbs with the same theme vowel in both the Preterite and the Durative, the shorter writing of the Durative of these forms will be identical to the writing of the Preterite: e.g.,

*a-ri-ik* for 1cs Durative *arrik* or Preterite *ārik*;

*i-ni-iš* for 3cs Durative *inniš* or Preterite *īniš*;

*e-ru-ub* for 1cs Durative *errub* or Preterite *ērub*.

Such ambiguity is also present with writings of the other persons of verbs I-<sup>3</sup> in which the theme vowels of the Durative and Preterite are the same, whenever the doubling of the Durative is not indicated:

*te-zi-bi* for 2fs Durative *tezzibī* or Preterite *tēzibī*;

*ni-ši-ir* for 1cp Durative *nīššir* or Preterite *nīšir*.

The tense intended to be read in these cases can only be determined from the surrounding context.


***alākum*.** The G Durative resembles that of other verbs I-a; the theme-vowel is *a*, so that *alākum* is an *a-i* verb (a rare vowel class):


3cs	<i>illak</i>	3mp	<i>illakū</i>
		3fp	<i>illakā</i>
2ms	<i>tallak</i>	2cp	<i>tallakā</i>
2fp	<i>tallakī</i>		
1cs	<i>allak</i>	1cp	<i>nillak</i>


As with other verbs I-a, the Durative forms beginning with a vowel are normally written, e.g., either *i-la-ak* or *i-il-la-ak*, but not *il-la-ak*. (Preterite forms, on the contrary, are normally written, e.g., *il-li-ik*, occasionally *i-li-ik*, but not *i-il-li-ik*.)

### 13.2 Logograms


Logograms are signs that represent whole words rather than syllables or part-syllables. In transliterations of Akkadian texts, they are given in Roman (non-italicized) capital letters, according to their Sumerian, rather than their Akkadian pronunciation: e.g.,

 NUN (= *rubûm*) 'prince';


i.e., the sign  represents the Sumerian word *nu* 'prince', which is equivalent to Akkadian *rubûm*. Logograms do not differ in their physical shape from syllabograms; in other words, there is nothing special about the shape or appearance of a given sign to distinguish it as a logogram rather than a syllabogram. In fact, many signs are used with both functions: e.g.,

 has a syllabic value *en* and a logographic value EN (= *bēlum*) 'lord'.


The logographic transliteration is often different from the syllabic one, however:

 is syllabic *bu*, *pu*, and also logographic GÍD (= *arkum*) 'long'.


Further, as is the case with syllabic values for many signs, not a few signs have more than one logographic value: e.g.,


 *an*, and also AN (= *šamû*) 'sky' and DINGIR (= *ilum*) 'god'.

In rare instances, a single logographic value (i.e., one Sumerian word) is equivalent to more than one Akkadian word:




 KUR for both *mātum* 'country' and *šadûm* 'mountain'.




Many signs with logographic values have no syllabic values in OB, such as

 LÚ (= *awilum*) 'person'.




The values of many logograms are polysyllabic; in this textbook, all homophonic multi-syllable values are indicated with subscript numbers (i.e., even the second and third such values), as are the fourth and higher numbers of monosyllabic values, rather than with a diacritic accent over the vowel of one of the syllables: e.g.,  GEME<sub>2</sub>, rather than GÊME. Some sign-lists do use the accent marks, in a somewhat confusing fashion, for the second through fifth signs with the same value: e.g., ÚMUN for UMUN<sub>2</sub>, ÛMUN for UMUN<sub>3</sub>, UMŪN for UMUN<sub>4</sub>, UMŪN for UMUN<sub>5</sub>.


In some instances, a combination of signs is used to represent an Akkadian word logographically. Such combinations are called **compound logograms**; in transliteration, the individual components that represent a single Akkadian word are separated by a period:


 DUMU.MUNUS (= *mārtum*) 'daughter' consists of  DUMU (= *mārum*) 'son' and  MUNUS (= *sinništum*) 'woman';


 É.GAL (= *ekallum*) 'palace' consists of  É (= *bītum*) 'house' and  GAL (= *rabûm*) 'large'.


Not infrequently, the connection between the meaning of the compound logogram and the meanings of the constituent signs is not apparent:



 A.ŠA (= *eqlum*) 'field' is made up of  A (= *mû*) 'water' and  ŠA (= *libbum*) 'heart'.

The sign  MEŠ, which means 'they are' in Sumerian, may be written after logograms to express plurality: e.g.,


 DINGIR.MEŠ GAL.MEŠ (= *ilû rabûtum*) 'great gods';

 A.ŠA.MEŠ (= *eqlêtum*) 'fields'.


Also common as a mark of plurality after logograms is  HI.A (formerly also transliterated HÁ); unlike MEŠ, HI.A does not appear with logograms denoting human beings (or gods):


 GUD (= *alpum*) 'ox', pl.  GUD.HI.A (= *alpû*) 'oxen'.


Some Assyriologists prefer to indicate these plural markers in transliteration as determinatives (e.g., A.ŠA<sup>meš</sup>; GUD<sup>hi.a</sup>); see §13.3, below. Still another means of expressing plurality is the repetition of a logogram; usually, this denotes totality: e.g.,


 EN KUR.KUR (= *bêl mātâtim*) 'master of (all) the lands'.


To clarify the intended value or meaning of a logogram, especially of one with more than one possible reading in Akkadian, a logogram is occasionally followed by one or more syllabograms, which give the pronunciation of the last part of the word; syllabograms used in this way are called **phonetic complements**:

 AN-ú for *šamû* 'sky', but



 DINGIR-lum for *ilum* 'god'.

Similarly, the sign  KUR, as noted above, represents both *mātum* and *šadûm*; to indicate which Akkadian word is intended, a phonetic complement may be added: e.g.,


 i-na KUR-tim (= *ina mātim*) 'in the country', but


 i-na KUR-i-im (= *ina šadim*) 'in the mountain'.

In other instances, a phonetic complement may simply clarify the case of the noun represented by a logogram:

 A.ŠA-um or  A.ŠA-lum for nom. *eqlum* 'field' (the writings A.ŠA-um and A.ŠA-lum both indicate the appropriate case-ending; the second also reflects the last consonant of the base).

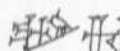

Possessive pronominal suffixes are nearly always indicated by syllabograms:

 É-sú (= *bīssu*) 'his house';

 É.MEŠ DUMU-ia (= *bītāt mārīya*) 'my son's houses'.

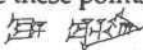




The 1cs allomorph *-ī* is usually indicated after a logogram not by the sign I, but rather by a Ci sign, in which C is the final consonant of the stem of the Akkadian word: e.g.,



 LUGAL-ri for *šarrī* 'my king';  
 EN-li for *bēli* 'my lord'.

The frequency of logograms depends to a great extent on the genre of the text in question. In OB, letters (§24.5), omen texts (§22.3), the laws of Hammurapi (§17.4), and literary texts (§33.3, §35.4) have relatively few logograms, and those are normally used only for nouns and adjectives (and even then, only for a few frequently occurring words). In legal contracts (introduced later in this lesson, §13.5), logograms are of greater frequency, essentially because of the more formulaic nature of such documents; economic texts are still more formulaic, and are often written entirely with logograms. Nevertheless, the fact that a logogram existed for a given Akkadian word did not necessarily mean that it would always or even commonly be used; the scribe always had the option of "spelling" the word syllabically.

A transliteration of a series of signs in which logograms appear may be given in several ways. As noted above, logograms are normally given in Roman capitals. (In another convention, they are given in letter-spaced lower case Roman letters, e.g., *d u m u l u g a l*, rather than DUMU LUGAL for *mār šarrim* 'son of the king'.) A normalization of the logogram may accompany the logographic value, however. In such renderings, the logographic writing is given in parentheses after the normalization; phonetic complements are written either on the line, separated from the logographic transliteration by a hyphen, or above the line, immediately after the logogram. The following will serve to illustrate these points:

DUMU LUGAL *a-na* É.GAL-*lim* *i-ru-ub*

or *mār*(DUMU) *šarrim*(LUGAL) *a-na* *ekallim*(É.GAL-*lim* or É.GAL<sup>lim</sup>) *i-ru-ub*.

In the exercises that involve transliteration in this textbook, the first method will be used for logograms that the student has learned (i.e., no normalization will be given); for logograms that have not been encountered, the second method will be employed.

In the normalization of a transliteration that includes logograms (including the normalization and translation exercises accompanying each lesson), the grammatically correct Akkadian form must be supplied for each logogram. The sentence of the foregoing paragraph, then, must be normalized

*mār šarrim ana ekallim irub* 'the king's son entered the palace'.

Another example:

DINGIR.MEŠ GAL.MEŠ KUR-*tam i-na qá-at* DUMU-*ka iš-ku-nu*, i.e.,  
*ilū rabūtam mātam ina qāt mārika iškunū* 'the great gods placed the land in your son's hand'.

Assyriologists use two additional symbols, + and ×, to indicate individual components that constitute a single logographic value. The plus-sign, +, indicates that the constituents appear one after the other, as in

 ZABAR (ud+ka+bar) *siparrum* 'bronze'.




(The + sign is also used to indicate ligatures of syllabograms: e.g., *i+na* indicates that the two signs are written together as if they are a single sign.) The multiplication sign, ×, indicates that the second sign is written inside the first, as in

 EME (ka×me) *lišānum* 'tongue, language'.

### 13.3 Determinatives

Some signs, again physically indistinguishable from syllable signs, are used as graphic indicators of the class of objects to which the item denoted by a given noun belongs; they are called determinatives. Determinatives may be used to denote the material out of which an object is made or that a given noun denotes a proper name, a female, a city, a country, a river, a kind of animal (e.g., a fish, a bird), a part of the body, a profession, a month name, etc.

Most determinatives stand before the nouns they classify, although a few follow their nouns. They are represented in transliteration according to their Sumerian pronunciation (as with logograms), with lower case Roman letters (usually in smaller type), written as superscripts, i.e., **above** the line. All determinatives also occur as logograms, but not all logograms occur as determinatives; in fact, the number of determinatives is quite small, about two dozen. (A list of the most common determinatives is given on page 537.) Again, some signs may be used to write either a syllable (or part-syllable), a logogram, or a determinative: e.g.,

 = syllabogram *is/š/z*, *es/š/z*, but also  
 logogram GIŠ (= *išum*) 'wood', and  
 determinative <sup>š</sup> before words for objects made of wood, as in  
 <sup>š</sup>  <sup>š</sup> MĀ or in <sup>š</sup> *e-le-ep-pu-um*, both for *eleppum* 'boat'.

Other signs are used only as logograms or determinatives: e.g.,





*eqlam itti* PN<sub>1</sub> PN<sub>2</sub> *išām* 'PN<sub>2</sub> bought a field from PN<sub>1</sub>'.

A contract normally concludes with a list of witnesses of the transaction. These are listed after the logogram IGI for *maḥar* 'before, in the presence of' (§12.3(c)). Following the witnesses there is often a date, in which a year-name is written in Sumerian (e.g., 'Year Hammurapi became king'); in some instances the month and day are also given. The Old Babylonian and other systems of recording dates are discussed below in Appendix A (pp. 577-78).

Many contracts were enclosed in clay envelopes, on which much or all of the text may be repeated, sometimes verbatim, sometimes with minor discrepancies. The existence of such envelopes frequently allows the complete reading of otherwise broken texts.

Contracts present a number of difficulties to the beginning student. Chief among these is that many formulaic terms are written in Sumerian; some of these will be introduced gradually in the next several lessons, while those that have not been introduced will be given in normalized Akkadian form when they occur in the contracts in the exercises. Another difficulty is the frequent presence of numbers and of units of measurement that are best presented only in a later lesson (see §23.2). When such numbers and units occur in our texts, we will usually either omit them altogether or replace them with an "x", as in

*x eqlam* PN<sub>1</sub> *išām* for 'PN<sub>1</sub> bought a field of x dimensions';

in other instances, numbers, which are invariably written with logograms (i.e., '1', '2', rather than 'one', 'two', etc.) will appear as such in our transliterations, and the student should refrain from normalizing them until they have been formally introduced in lesson 23.

## EXERCISES

### A. VOCABULARY 13.

#### Verbs:

*ragāmum* (*u* and *a-u*; i.e., Durative *iraggum* or *iraggam*) 'to shout; to call, summon, demand; to complain (against), sue (someone: *ana*; for/concerning: *ana* or *aššum*)'; *rugummûm* (base *rugummā-*) 'lawsuit; penalty, fine awarded/assessed in a lawsuit'.  
*tamûm* (*a*) 'to swear, take an oath (by someone: acc. or *ina*)'.

*zâzum* (Preterite *izûz*) 'to divide, separate' (intrans.); 'to divide, divide into shares (trans.), distribute (to/among: *ana*); to share, take a share (of: *ina*)'; Verbal Adj. *zîzum* 'divided; sharing'.

#### Nouns:

*bābtum* (bound form *bābti*; pl. *bābātum*) 'city quarter, neighborhood, district; goods/merchandise outstanding; loss, deficit'.

*ebûrum* (*ebûr*) 'harvest(-time); crop; summer'.

*nīšum* (*nīš(i)*; log. MU) 'life'; *nīš X tamûm* 'to swear by (the life of) X' (e.g., *nīš šarrim nitma* 'we swore by the life of the king').

*rēšum* (*rēš(i)*; dual *rēšān* [often = sg.]; log. SAG) 'top; head; chief, principal; beginning; slave'.

*šamšum* (*šamaš*; log. UTU) 'sun'; see also *Šamaš*, below.

*šamû* (always pl.; base *šamā-* [gen.-acc. *šamē*]; log. AN) 'sky, heaven'.

*tappûm* (base *tappā-*; Sum. lw.) 'business associate, partner';

*tappûtum* (*tappût*) 'partnership, association; position of helper,

partner'; *tappût X alākum* 'to assist X, lend X a hand, come to

the aid of X' (e.g., *tappût aḥīya illikū* 'they assisted my brother';

*tappûssu allik* 'I assisted him'); *tappûtam epēšum* 'to do/

enter into business together'.

*ûm* (gen. *im* or *êm*, acc. *âm*; bound form *ê*; with suff. nom. *û-*, gen.

*î-/ê-*, acc. *â-*; with 1cs suff., nom.-acc. *ê*, gen. *êya*; Sum. lw.?)

always written with log. ŠE, e.g., acc. ŠE-*am* or ŠE-*a-am* for *âm*;

also written either ŠE.UM or ŠE.IM, regardless of case) 'barley,

grain'; note: until very recently this word was read in Akka-

dian as *šeum*, and so it appears in both dictionaries and all text

publications up through 1990.

#### Preposition:

*adi* 'up to, as far as, until'.

#### Proper Names:

*Šin* (Sum. lw.; log. written <sup>d</sup>EN.ZU, read <sup>d</sup>ZUEN) 'Sin', the moon god.

*Šamaš* (log. <sup>d</sup>UTU) 'Shamash', the sun god; cf. *šamšum* above.

#### Idiom:

*aḥum aḥam* 'one (subject) ... the other (object)' (e.g., *aḥum aḥam immar* 'one sees the other'; *aḥum ana aḥim* 'one (subject) ... to the other' (e.g., *aḥum ana aḥim ul iraggam* 'one will not lay claim against the other').

## B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>an</i> (lesson 9); AN = <i>šamû</i> ; DINGIR = <i>ilum</i> ; determinative <sup>d</sup> (for <i>dingir</i> ) before divine names; ligature of <sup>d</sup> and EN in divine names such as <sup>d</sup> EN.ZU
			<i>mu</i> (lesson 9); MU = <i>nīšum, šattum, šumum</i>
			DUMU = <i>mārum</i> ; also in DUMU.MUNUS (below)
			SAG = <i>rēšum</i> ; in SAG.DU = <i>qaqqadum</i> ; also in SAG.İR and SAG.GEME <sub>2</sub> (below)
			É = <i>bītum</i>
			İR (also read ARAD) = <i>wardum</i> ; SAG.İR (or SAG.ARAD) also = <i>wardum</i>
			<i>ud/t/ṭ, tam</i> ; UD (also read U <sub>4</sub> ) = <i>ūmum*</i> ; UTU = <i>šamšum</i> , and UTU in <sup>d</sup> UTU = <i>šamaš</i> ; BABBAR in KUG.BABBAR (below)
			<i>še</i> ; ŠE = <i>ūm</i>
			<i>ki, ke, qí, qé</i> ; KI = <i>itti</i> ; determinative <sup>ki</sup> after geographical names
			KUG (also read KŪ) in KUG.BABBAR = <i>kaspum</i> and in KUG.SIG <sub>17</sub> (SIG <sub>17</sub> = GI; this log. is also read GUŠKIN) = <i>hurāšum</i>

			'1' (see §23.2); determinative <sup>l</sup> or <sup>m</sup> or P before personal names
			MEŠ or <i>meš</i> plural marker
			MUNUS (also read MÍ) = <i>sin-ništum</i> ; DUMU.MUNUS = <i>mārtum</i> ; determinative <sup>f</sup> or <sup>mí</sup> (or <i>sal</i> ) before women's names and occupations
			GEME <sub>2</sub> = <i>amtum</i> ; SAG.GEME <sub>2</sub> also = <i>amtum</i>

\**ūmum* 'day' is usually written, e.g., UD-*mu-um*, gen. UD-*mi-im*, bound form UD-*um* (for *ūm*); many Assyriologists prefer to assign the syllabic value *u<sub>4</sub>* to the sign UD in such writings, thus, *u<sub>4</sub>-mu-um*, *u<sub>4</sub>-um*, etc.

## C. Write the following words in cuneiform and in transliteration; use logograms where appropriate to write 1-4:

- |                           |                  |                   |                    |
|---------------------------|------------------|-------------------|--------------------|
| 1. <i>amassa</i>          | 4. <i>hurāšī</i> | 7. <i>azbil</i>   | 10. <i>milikum</i> |
| 2. <i>šum mārim</i>       | 5. <i>išruk</i>  | 8. <i>šumūt</i>   | 11. <i>šuknuš</i>  |
| 3. <i>kasap qaqqadišu</i> | 6. <i>qerub</i>  | 9. <i>šebērum</i> | 12. <i>durrusī</i> |

D. Give the full Durative conjugations of *aḥāzum*, *erēbum*, *enēšum*, and *tamūm*:

## E. Write in normalized Akkadian:

- |  |   |
|--|---|
| 1. We will not assist those young men.                     | 8. They (f) will swear by the life of the prince. |
| 2. I was becoming weak.                                    | 9. You (ms) will not open your mouth.             |
| 3. You (ms) will marry her employee (f).                   | 10. The chief of the partners will prosper.       |
| 4. They (m) will collect your (mp) tax before the harvest. | 11. at your (fp) disposal                         |
| 5. We will eat the grain.                                  | 12. between these new chariots                    |
| 6. You (fs) will not see the thief's dog.                  | 13. They (m) will bow down before you (ms).       |
| 7. All the gods are gathering in the sky.                  | 14. upon them (m)                                 |



## F. Normalize and translate:

1. ŠE-um i-na eq-le-tim i-te-er-ma ni-šu ba-ab-tim an-ni-tim ŠE-am wa-at-ra-am a-na KUG.BABBAR i-na-di-na.
2. DUMU ši-ip-ri-ia i-na qá-at be-el hu-bu-ul-li-ia e-zi-im-ma šu-ú ši-ip-ri i-pé-eš.
3. i-na UD-mi-im šu-a-ti i-na-ni UTU ú-ul i-tú-la.
4. a-na-ku ù aš-ša-ti i-na pa-ni ru-gu-me-em ša-a-ti ú-ul ni-pa-aš-ša-aḫ.
5. a-na ma-ḫa-ar be-el-ti-ia eṭ-ḫe-ma i-in-ša ú-ul am-ḫu-ur-ma pa-ni-ia ú-ul ú-bi-il.
6. al-pt ša-al-mu-tim a-ag-ga-ar-ma eq-li ši-ip-ra-am e-ep-pé-eš.
7. UD.MEŠ ma-ar-št-im ú-ul i-ir-ri-ku-ma ú-ul i-ba-al-lu-uṭ.
8. ag-ru i-ša-am ma-da-am ik-ki-sú-ma a-na pí-i ṭe-em be-li-šu-nu i-ša-am šu-a-ti a-na da-an-na-tim ub-lu.
9. ta-ap-pé-e KUG.SIG<sub>17</sub> ma-da-am ir-ši-ma tú-up-pt ta-pu-ti-ni ka-an-kam iḫ-pé-ma KUG.SIG<sub>17</sub> a-di-ni ú-ul ni-zu-uz.
10. da-an-na-tum ma-tam ša-a-ti is-ḫu-up-ma ni-šu ma-da-tum i-mu-ta-ma MUNUS.MEŠ DUMU.MEŠ ú-ul ul-da.

G. Contracts. Normalize and translate the following texts; following each text are normalizations of personal names and glosses of words not given thus far in the vocabularies. The first text is also furnished with a full normalization and a translation as an illustration.

## 1. Formation of a partnership (CT 2 28 = Schorr, VAB 5 no. 172):

<sup>1</sup> e-ri-ib.<sup>d</sup>EN.ZU <sup>2</sup> ù nu-úr.<sup>d</sup>UTU <sup>3</sup> tap-pu-tam i-pu-šu-ma <sup>4</sup> a-na É<sup>d</sup>UTU i-ru-bu-ma <sup>5</sup> ṭe<sub>4</sub>-em-šu-nu i-pu-šu-ma <sup>6</sup> KUG.BABBAR-am ba-ab-tam SAG.GEME<sub>2</sub> ù SAG.İR <sup>7</sup> ša ḫa-ra-nim ù li-bi a-li-im <sup>8</sup> mi-it-ḫa-ri-iš i-zu-zu <sup>9</sup> a-wa-ti-[šu]-nu ig-mu-ru-ma <sup>10</sup> a-na KUG.BABBAR «KUG.BABBAR-am» SAG.İR <sup>11</sup> ù SAG.GEME<sub>2</sub> ù ba-ab-tim <sup>12</sup> ša ḫa-ra-nim ù li-bi a-li-im <sup>13</sup> iš-tu pé-e a-di KUG.SIG<sub>17</sub> <sup>14</sup> a-ḫu-um a-na a-ḫi-im <sup>15</sup> ú-ul i-ra-ga-am <sup>16</sup> MU<sup>d</sup>UTU ... <sup>17</sup> ù ḫa-am-mu(! MI)-ra-pi(! AM) itmû(IN.PÁD. DĒ.MEŠ) <sup>18-34</sup> Witnesses.

PNs: Erib-Sin; Nūr-Šamaš.

<sup>8</sup> mithāriš 'equally'.

<sup>10</sup> KUG.BABBAR-am after the first KUG.BABBAR is a scribal error.

<sup>13</sup> pām b (often pl. pā; base pā-) 'chaff'; ištu pé adi ḫurāšim 'from chaff to gold', i.e., 'everything'.

Erib-Sin u Nūr-Šamaš tappūtam  
 ipušū-ma  
 ana bīt Šamaš irubū-ma  
 ṭēmšunu ipušū-ma  
 kaspam bābtam amtam u  
 wardam ša ḫarrānim u  
 libbi ālim mithāriš izūzū.

Erib-Sin and Nur-Shamash entered into a partnership; they entered the Shamash temple and carried out their intention: they divided equally the silver, outstanding goods, (and) female and male slaves of (both) business trip(s) and within the city.

Awātīšunu igmurū-ma  
 ana kaspim wardim u amtam  
 u bābtim ša ḫarrānim u  
 libbi ālim istu pé adi  
 ḫurāšim aḫum ana aḫim  
 ul iraggam.

They completed their dealings, and one will not lay claim against the other for the silver, male or female slave(s), or outstanding merchandise of (either) business trip(s) or within the city, from chaff to gold.

Niš Šamaš ... u Ḫammurapi  
 itmû.

They took an oath by the life of Shamash ... and Hammurapi.

## 2. Lawsuit over a piece of property (CT 6 42a = Schorr, VAB 5 no. 274, adapted):

<sup>1</sup> eq-la-am <sup>2</sup> KI a-li-kum <sup>3</sup> DUMU ar-wu-um <sup>4</sup> ṭa-ku-ma-tum  
<sup>5</sup> DUMU.MUNUS a-mu-ru-um <sup>6</sup> ù ra-ba-tum um-ma-ša <sup>7</sup> i-ša-ma  
<sup>8</sup> ṭa-li-kum DUMU ar-wu-um <sup>9</sup> ṭsú-mu-ra-me-e <sup>10</sup> ù ma-ru-šu ka-lu-  
<sup>11</sup> šu-nu <sup>12</sup> a-na ta-ku-ma-tim <sup>13</sup> ir-gu-mu-ma <sup>14</sup> da-ia-nu i-na É<sup>d</sup>UTU  
<sup>14</sup> ru-gu-me-šu-nu i-sú-ḫu. Oath. Names of judges. di-in É<sup>d</sup>UTU.  
 Witnesses.

PNs: Ālikum; Arwûm; Takûm-mātum (f); Amurrûm; Rabbatum (f); Sumu-ramê.

## 3. Loan of silver for payment of a ransom (CT 6 40c = Schorr, VAB 5 no. 52, adapted):

<sup>1</sup> x KUG.BABBAR <sup>2</sup> eš-re-tum KI<sup>d</sup>UTU <sup>3</sup> ṭki-šu-šu-ú <sup>4</sup> il-qé <sup>5</sup> a-na Anum(AN)-a-bi <sup>6</sup> a-na ip-ṭe<sub>4</sub>-ri-šu <sup>7</sup> i-di-in <sup>8</sup> i-na UD ebūrim(BURU<sub>14</sub>) ŠE-am <sup>9</sup> a-na<sup>d</sup>UTU <sup>10</sup> i-na-di-in <sup>11-16</sup> Witnesses. <sup>17-18</sup> Date.

PNs: Kišūšû; Anum-abī.

<sup>2</sup> ešrētum (always pl.) 'tithe' (here nom. for expected acc.).

<sup>6</sup> iṭterû (always pl.) 'ransom'.

## H. Transliterate, normalize, and translate:

1.





**doubled final radical.** Note that if the doubling is not explicitly indicated in the script, such forms will be distinguishable from the corresponding Preterites only by context: e.g.,

*i-qi-šu* may be Preterite *iqišū* or Durative *iqiššū*.

In terms of vowel classes,

verbs II- <i>w</i> , such as <i>ikân-ikûn</i> , may be called	<i>a-u</i>	(also, Verbs II- <i>u</i> );
II- <i>y</i> ,	<i>iqiâš-iqîš</i>	<i>a-i</i> (also, Verbs II- <i>i</i> );
II- <sup>2</sup> <sub>1-2</sub>	<i>išâm-išâm</i>	<i>a</i> (also, Verbs II- <i>a</i> );
II- <sup>2</sup> <sub>3-5</sub>	<i>inêr-inêr</i>	<i>e</i> (also, Verbs II- <i>e</i> ).

## 14.2 Interrogative Words

Each of the following is declinable for case.

(a) The personal interrogative pronoun is *mannum* (gen. *mannim*, acc. *mannam*) 'who?' There is no special feminine form or plural:

*mannum ana bitim irub* 'Who entered the house?'

*mannam tāmurā* 'Whom did you (pl) see?'

*ana mannim kaspam tanāddinī* 'To whom will you (fs) give the silver?'

*mār mannim atta* 'Whose son are you?'

Note that the interrogative normally stands as close as possible to the beginning of the sentence.

(b) The impersonal interrogative pronoun 'what?' occurs in two forms, *mīnum* (base *mīn-*; gen. *mīnim*, acc. *mīnam*) and *minūm* (base *mīna-*; gen. *mīnim*, acc. *mīnām*). Again, no feminine or plural forms occur, and the form stands at or near the beginning of the sentence:

*mīnum ina eqlim* 'What is in the field?'

*minām tēpuš* 'What did you (ms) do?'

Note the common phrase *ana mīnim*, often contracted to *am-mīnim* 'why?' (literally: 'for what?'):

*am-mīnim ana ālišu tallikī?* 'Why did you (fs) go to his town?'

(c) The interrogative adjective *ayyum* 'which?' agrees with the noun it modifies in case, number, and gender. The base of this form is *ayy-* (thus, sg. gen. *ayyim*, acc. *ayyam*; mp *ayyūtum*; fp *ayyātum*), but the fem. sg. is irregularly *ayyītum*. When used attributively, *ayyum* may precede or follow its noun:

*ana ayyim šuḥārim ām tapqid* 'To which servant did you (ms) supply grain?'

*ilū ayyūtum ištu šamē ikšudū* 'Which gods arrived from the sky?'

*narkabti šarrim ayyūtam irakkab* 'Which royal chariot will he ride?'

(In predicate use, which is rare, *ayyum* stands first:

*ayyūtum ana bēliya* 'Which are my lord's?')

(d) In sentences in which an interrogative word, such as the three discussed in the previous paragraphs, occurs, the negative adverb *ul* is replaced by another adverb, *lā* (written *la-a* or simply *la*):

*am-mīnim mār kunu ana maḥrišu lā taṭrudā* 'Why did you (mp) not send your son to him?'

## 14.3 Indefinite Pronouns and Indefinite Adjective

In general, these are formed by reduplication of the bases of the interrogative words discussed in the preceding section, or by adding the particle *-ma* to their bases.

(a) The personal indefinite pronoun is *mamman* (< \**manman*), occasionally shortened to *mamma* 'anyone, someone', with a negative 'no one'; the form is indeclinable:

*mamman ul illik* 'No one went';

*mamma ul āmur* 'I did not see anyone/I saw no one';

*šamnam ana mamman addin* 'I gave oil to someone'.

*mamman* may also be used in apposition after a noun; in such cases, it should be translated 'any', with a negative 'not any, no':

*ḥurāšam ana šuḥārtim mamman ul niddin* 'We did not give the gold to any female servant'.

(The phrase *mamman ša*, i.e., the indefinite pronoun followed by the determinative-relative pronoun, means 'anyone who, whoever'; see §19.3(b), end.)

(b) From *mīnum* is formed the impersonal indefinite pronoun *mimma* 'anything, something, all' and, with a negative, 'nothing'; like *mamman*, *mimma* is indeclinable:

*mimma ul nīmur* 'We did not see anything/We saw nothing';

*mimma ana šarrim anaddin* 'I will give something to the king'.

*mimma* may occur in apposition before or after a noun, as in

*eqlam mimma* (or *mimma eqlam*) *ula imaḥḥar* 'she may not receive any field',

or as a bound form before a genitive, as in

*mimma eqlim* 'all (i.e., anything of) the field'.

In apposition, *mimma* occurs in the common expression *mimma šumšu* 'anything at all, everything' (literally, 'whatever its name'). Finally, *mimma* may be used adverbially, with a negative, meaning '(not) at all, (not) in any way, in (no) way':

*mimma ul niḥdu* 'We did not rejoice at all'.

(The phrase *mimma ša* means 'anything that, whatever'; see §19.3(b), end.)

(c) The adjectival *ayyumma* 'whichever, any, some' is based on *ayyum* and is declined like the latter with *-ma* attached:

*ana ālim ayyimma* 'toward some/any town';

*amtam ayyūtamma ša qāṭiya aṭarrad* 'I will send whichever slave (f) is at my disposal'.

*ayyumma* may also occur independently, meaning 'someone':

*ayyumma imāt* 'Someone will die'.

#### 14.4 The Abstract Suffix *-ūt*

The suffix *-ūt* may be added to the base of many nouns and adjectives to form abstract nouns. It corresponds to the English endings '-ness, -ship, -hood, -ity, -ery'. Although the ending *-ūt* is formally identical to the masc. pl. ending of adjectives, nouns formed with it are grammatically feminine singular:

*bēlūtam rabūtam teppeš* 'you (ms) exercise great lordship';

The bound form corresponds to other polysyllabic nouns ending in a single consonant:

*bēlūt ilim annim* 'the lordship of this god';

*bēlūssu* 'his lordship'.

The feminine marker *-(a)t* is normally dropped when *-ūt* is added:

*aššūtum* 'wifeness'; *sinnišūtum* 'womanhood'.

For reference, the most common nouns ending in *-ūt* that are derived from the vocabulary to this point are listed here:

*abbūtum* (with *-bb-*) 'father's legal status; fatherly attitude';

*aḥḥūtum* (with *-ḥḥ-*) 'brotherhood, brotherliness; status of brother';

*aššūtum* 'marriage; status of wife';

*awilūtum* 'humanity, human species, people; someone, anyone; soldier, worker, status of *awilum*';

*bēlūtum* 'lordship, dominion, rule; position of owner'; *bēlūtam epēšum* 'to exercise lordship';

*dannūtum* 'strength, power, violence' (late, also 'fortress');

*ilūtum* 'divinity, divine nature, divine power';

*mārūtum* 'sonship; status of son (natural or adopted)';

*mutūtum* 'position of a husband';

*nišūtum* 'family, relatives';

*qarrādūtum* 'ability in battle, heroism' (rare in OB);

*rabūtum* 'greatness';

*rēšūtum* 'slavery; service';

*rubūtum* 'principality; dominion';

*šarrūtum* 'kingship; dominion; majesty'; *šarrūtam epēšum* 'to exercise kingship';

*šibūtum* '(old) age; testimony; witness';

*tappūtum* 'partnership, association; position of helper, partner' (see Vocab. 13);

*wardūtum* 'slavery; position of slave'.

#### 14.5 Verbal Hendiadys

Verbal hendiadys is the use of two verbs, co-ordinated either with *-ma* or asyndetically (i.e., without a conjunction), in which the first verb qualifies or restricts the meaning of the second. A literal translation of such a construction may be quite awkward, and it is often preferable to render the first verb adverbially in English. Perhaps the most common verb to appear in this type of construction is *tārum* 'to return'; in hendiadys, *tārum* also means 'to do (something) again', in which 'something' is conveyed by the second verb: e.g.,

*atūr-ma wardam ana bēliya aṭrud* 'I sent the slave to my lord again';

*dayyānum šū ul itār-ma itti dayyānī ina dīnim ul uššab* 'that judge will no longer sit in judgment with the judges' (*uššab* = *wašābum* G Durative, §15.1).

Note also *gamārum*, which may mean 'to do something completely', and *kanākum* 'to give/take/send something under seal':

*eqlam anniam šipram igammar-ma ippeš* 'he will work this field completely';

*kaspam ana bēliya aknuh-ma addin* 'I gave that silver to my lord under seal'.

Also frequent in hendiadys is the verb *sadārum* 'to occur/do regularly':

*isaddar-ma kaspam ana bēlišu inaddin* 'he will regularly give silver to his lord'.

From the examples given above it may be seen that complements (objects, prepositional phrases) may appear either before both verbs or

between them. The subject normally precedes both verbs, as in the second example above (*dayyānum šū ...*), but occasionally follows the first, as in

*ul iturrū-ma mārūšu ul iraggamū* 'his sons will not contest again'.

## EXERCISES

### A. VOCABULARY 14.

Verbs:

*apālum* (a-u) 'to answer, respond; to satisfy a demand or claim; to pay (something: acc.; to someone: acc. or *ana*)'.

*dālum* (a-u) 'to kill, execute; to defeat'.

*diānum* (a-i) 'to judge, give a judgment (*dīnum*); to start a lawsuit, go to court' (cf. *dayyānum*, *dīnum*).

*emēdum* (i) 'to lean against, touch, cling to; to reach, stand near/by; to place or lean (something against something: double acc.); to load, impose (taxes, punishment, etc.: acc.; on someone: acc.)'.

*qabūm* (i) 'to say, tell, speak; to command, order; to give orders'; Infin. as noun: 'utterance, saying, command, speech'; *qabām šakānum* 'to promise, give a pledge'.

*sadārum* (a-u) 'to arrange, put in order; to enter (something into an account)'; in hendiadys: 'to occur/do regularly'; Verbal Adj. *sadrum* (*sadir*-) 'in a row; regular, continual'.

Nouns:

*bābum* (bound form *bāb*; pl. *bābū* and *bābātum*; log. KÁ) 'opening, door, gate; city quarter'.

*bēlūtum* (*bēlūt*) 'lordship, dominion, rule; position of power; status of owner'; *bēlūtam epēšum* 'to rule, exercise authority'.

*itūm* (base *itā*-; bound form *itē* and *itā*; log. Ú.SA.DU) 'border, neighbor, neighboring field, plot'; the bound form *itā* is used as a preposition (also with log. Ú.SA.DU), 'bordering on, beside'.

*kirūm* (base *kiri*-; pl. *kiriātum*; Sum. lw.) 'garden, orchard'.

*mārūtum* (*mārūt*) 'sonship; status of son (natural or adopted)'; *ana mārūtum leqūm* 'to adopt'.

*šērtum* (*šēret*) 'penalty, punishment'; *šērtam emēdum* 'to impose a penalty, punishment' (on someone: acc.).

*warkītum* (*warkīt*; pl. *warkiātum* often = sg.) 'future, later time, time afterward'; *ina warkītum / warkiātum* 'in (the) future, later on, afterward'; *ana / ina warkīt / warkiāt ūmim / ūmī* 'in future'.

Pronouns:

*ayyum* (fem. irregularly *ayyītum*) 'which?'.

*ayyumma* (fem. *ayyītumma*) 'whichever, any, some'.

*mamman* (occasionally also *mamma*) 'anyone, someone', with a negative 'no one'.

*mannum* 'who?'.

*mimma* 'anything, something, all', with a negative 'nothing';

*mimma šumšu* 'anything at all, everything'.

*mīnum* (base *mīn*-) and *minūm* (*mina*-) 'what?'; *ana mīnim* and *am-mīnim* 'why?'.

Preposition:

*aššum* (with suff. *aššumīya*, *aššumīka*, etc.) 'concerning, because of, on account of, for the sake of'.

Adverb:

*lā* (written *la-a* and *la*) 'not' (with interrogative pronouns; see §20.4).

Place Name:

*Bābilim* (log. KÁ.DINGIR.RA<sup>ki</sup>) 'Babylon'.

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			šum
			am
			ne, bi, bil, pil, te
			bil, pil
			ša*
			ga, qa



			ta, tá*
			tar, tar; KUD in DLKUD (below)
			di, de, ti, te; DI = dīnum; DI.KUD = day- yānum
			KÁ = bābum; KÁ.DINGIR.RA <sup>ki</sup> = Bābilim
			LUGAL = šarrum

\*ŠA and TA are indistinguishable in some OB texts.

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate to write 10-12:

1. qibīsum
2. pilšum
3. taptatar
4. tēmum
5. nutār
6. nēšum
7. tadūk
8. mušēpišum
9. qadum
10. dayyānū Bābilim
11. wardū ša Šamaš
12. kasap amāt šarrim

D. Write in normalized Akkadian:

1. you (pl) will execute
2. his heart will become satisfied
3. they (m) will die
4. you (ms) will grow old
5. we will divide
6. they (m) will become firm
7. I will bestow
8. you (fs) will buy
9. you (fs) bought
10. she will return
11. she returned
12. they (f) will return
13. they (f) returned
14. it will become plentiful
15. you (pl) will slay
16. you (pl) slew
17. I will judge
18. they (m) will judge
19. they (m) will become pleasant
20. they (f) will become numerous
21. we will die
22. it will endure
23. I will answer
24. you (fs) will abandon
25. you (pl) will lean
26. it will become new
27. I will become weak
28. you (fs) will prosper

E. Normalize and translate:

1. ma-an-nu-um di-ni ù di-in-ki i-di-a-an.

2. a-na šé-er a-wi-lim al-li-ik-ma i-na pa-ni-šu aq-bi-ma šu-ù qá-bé-e i-pu-ul.
3. qá-ra-du-um šu-ù KUG.BABBAR ma-da-am ki-ma ne-me-tim e-li-ni i-mi-id-ma ne-me-ta-am šu-a-ti ú-ul ni-pa-al.
4. ni-šu a-lim a-ka-lam it-ti LUGAL im-ḥu-ra-ma i-na wa-ar-ki-a-at UD-mi i-sa-ad-da-ra-ma i-na e-bu-rim ŠE-am ša-am-na-am ù KUG.SIG<sub>17</sub> a-na LUGAL i-na-ad-di-na.
5. be-el um-ma-ni-im a-na da-a-ak na-ak-ri-im qá-ba-šu iš-ku-un.
6. am-mi-nim ṣup-pa-tum sa-ad-ra-tum a-na ma-ḥa-ar a-bi-ia la-a i-il-la-ka.
7. eq-lam ki-ri-a-am ù ka-ra-nam i-ta KÁ É<sup>d</sup>UTU ni-ša-am-ma al-pa-am ni-ga-ar-ma eq-lam ši-ip-ra-am ni-pé-eš.
8. ma-am-ma-an šé-eḥ-ra-am an-ni-a-am a-na ma-ru-tim ú-ul i-le-eq-qé-ma i-ma-ar-rá-aš-ma i-ma-at.
9. a-ii-i-tam ma-tam LUGAL a-na DUMU-šu a-na e-pé-eš be-lu-tim i-qí-a-aš.
10. i-na re-eš MU an-ni-tim a-a-ú-um-ma i-na ni-ši e-ka-al-li-im LUGAL i-du-uk-ma i-na mu-uh-ḥi ku-us-sí-šu ú-ši-ib.
11. KUG.BABBAR ḥa-al-qá-am ú-ul a-mu-ur mi-na-a-am e-ep-pé-eš ù ma-an-nu-um ta-ap-pu-ti i-il-la-ak.
12. mi-im-ma šu-um-šu ša bi-ti-šu-nu i-na ba-ab-ti-ni ú-ul ni-mu-ur.
13. ma-tum a-na LUGAL šu-a-ti ik-nu-uš-ma i-na be-lu-ti-šu ip-ša-aḥ-ma le-mu-tum mi-im-ma e-li-ša ú-ul im-qú-ut.
14. i-na wa-ar-ki-a-at UD-mi-im ma-am-ma-an mi-im-ma i-na qá-ti-ka ú-ul i-le-qé.

F. Contracts. Normalize and translate the following texts:

1. A lawsuit over a house (CT 8 24b = Schorr, VAB 5, no. 267).

<sup>1</sup>aš-šum ... É ki-di-im <sup>2</sup>ni-ši-i-ni-šu DUMU.MUNUS a-bu-na-nu-um <sup>3</sup>a-na e-ri-iš-ti-<sup>d</sup>a-a <sup>4</sup>DUMU.MUNUS <sup>d</sup>EN.ZU-e-ri-iš ir-gu-um-ma <sup>5</sup>DI.KUD.MEŠ LUGAL ik-šu-da-ma <sup>6</sup>DI.KUD.MEŠ a-wa-ti-ši-na i-mu-ru-ma <sup>7</sup>še-er-tam <sup>1</sup>ni-ši-i-ni-šu <sup>8</sup>i-mi-du <sup>9</sup>ú-ul i-ta-ar-ma <sup>10</sup>ni-ši-i-ni-šu DUMU.MUNUS a-bu-na-nu-um <sup>11</sup>a-na e-ri-iš-ti-<sup>d</sup>a-a <sup>12</sup>DUMU.MUNUS <sup>d</sup>EN.ZU-e-ri-iš <sup>13</sup>ú-ul i-ra-gu-um <sup>14</sup>MU <sup>d</sup>UTU <sup>d</sup>a-a ... ù sa-am-su-i-lu-na LUGAL itmâ (IN.PAD.DÈ.MEŠ) <sup>17-26</sup>Witnesses. <sup>27-28</sup>Date.

PNs: Niši-inišu; Abunānum; Erišti-Ayya (<sup>d</sup>a-a = Ayya, consort of Šamaš)  
Šin-ēriš; Samsu-iluna.

<sup>1</sup>hūdum 'open country'.

## 2. A lawsuit over property (CT 2 50 = Schorr, VAB 5, no. 290).

<sup>1</sup> a-na eqlim(A.ŠÀ) SAG.GEME<sub>2</sub> É SAG.ÌR <sup>2</sup> ù kirim(<sup>g</sup>ŠKIRI<sub>6</sub>) ... <sup>3</sup> i-ta bi-zi-za-na <sup>4</sup> ù iš-ka-ri-im ša <sup>d</sup>UTU <sup>5</sup> be-le-sú-nu ù na-ap-sa-nu-um <sup>6</sup> ù ma-ta-tum DUMU.MUNUS i-šl-da-re-e <sup>7</sup> a-na ma-ia-tum ù su-mu-ra-aḥ <sup>8</sup> DUMU.MEŠ a-za-li-ia <sup>9</sup> ir-gu-mu-ú-ma <sup>10</sup> DI.KUD.MEŠ i-na É <sup>d</sup>UTU <sup>11</sup> ru-gu-mé-šu-nu i-sú-ḥu <sup>12</sup> ú-ul i-tu-ru-ma <sup>13</sup> a-na wa-ar-ki-at UD-mi <sup>14</sup> a-na eqlim(A.ŠÀ) É SAG.ÌR SAG.GEME<sub>2</sub> <sup>15</sup> ù kirim(<sup>g</sup>ŠKIRI<sub>6</sub>) <sup>16</sup> ša ma-ia-tum ù su-mu-ra-aḥ <sup>17</sup> be-le-sú-nu <sup>18</sup> na-ap-sa-nu-um <sup>18</sup> ù ma-ta-tum DUMU.MUNUS i-šl-da-re-e <sup>19</sup> iš-tu zi-ka-ri-im <sup>20</sup> a-di sí-ni-iš-tim(! TUM) <sup>21</sup> DUMU.MEŠ a-mur-ru-um <sup>22</sup> a-na ma-ia-tum ù su-mu-ra-aḥ <sup>23</sup> ú-ul e-ra-ga-mu <sup>24</sup> di-in É <sup>d</sup>UTU i-na É.BABBAR <sup>25</sup> MU <sup>d</sup>UTU <sup>d</sup>a-a ... <sup>26</sup> ù ša-bi-um it-ma (! for it-mu-ú) <sup>27-30</sup> 5 names <sup>31</sup> DI.KUD.MEŠ <sup>32-37</sup> Witnesses. <sup>38-39</sup> Date.

PNs: Bizizāna; Bēlessunu; Napsānum; Mātātum; Iši-darē; Mayyatum; Sumu-rāḥ; Azaliya; Amurrām; Šabium (king).

<sup>4</sup> iškarum 'work assignment; supplies; delivery items; field on which assigned work is to be done'.

<sup>19</sup> zikarum 'male, man'.

<sup>24</sup> É.BABBAR = Ebabbar the temple of Shamash in the city of Sippar; line 24 constitutes a summary label of the tablet.

## 3. Loan of silver for formation of business partnership (Szlachter, Tablettes 125 MAH 16.351).

<sup>1</sup> x KUG.BABBAR ... <sup>2</sup> KI qí-i-šu(?)-a ... <sup>3</sup> ik-kà-ki-na ... <sup>4</sup> ù IR-ku-bi ... <sup>5</sup> a-na tappūtīm(TAB.PA) ... <sup>6</sup> ilqû(ŠU.BA.AN.TI.MEŠ) <sup>7</sup> i-ša-am-mu i-na-ad-di-nu <sup>8</sup> um-mi-a-an-šu-[nu] <sup>9</sup> i-ip-pa-lu-ú-[ma] <sup>10</sup> ne-me-la i-zu-uz-[zu] ...

PNs: Qišū'a; Ikkā-kīnā; Warad-Kūbi.

<sup>8</sup> ummiānum 'artisan; scholar, expert; money lender'.

<sup>10</sup> ne-me-la for nēmelam; nēmelum 'gain, profit'.

## 4. Delivery of a slave (VAS 8 123-24 = Schorr, VAB 5, no. 70, adapted).

<sup>1</sup> maḥar(IGI) li-bu-ra-am <sup>2</sup> maḥar ŠEŠ-BA.TUK <sup>3</sup> maḥar ÌR-sà <sup>4</sup> maḥar pa-lu-uḥ-ri-gim-šu <sup>5</sup> ma-aḥ-ri-šu-nu <sup>6</sup> i-na KÁ ga-gi-im <sup>7</sup> la-ma-sí <sup>8</sup> DUMU.MUNUS a-ḥu-ši-na <sup>9</sup> am-tam a-na <sup>d</sup>UTU-šu-lu-lí <sup>10</sup> ip-qí-id <sup>11</sup> am-tum i-ma-at <sup>12</sup> i-ḥa-li-iq-ma <sup>13</sup> ša la-ma-sí <sup>14</sup> ú-ul a-wa-sà <sup>15</sup> Date.

PNs: Libūram; Šeš-batuk (= Akk. Aḥam-arši); Warassa; Paluḥ-rigimšu; Lamassi; Aḥūšina; Šamaš-šulūlī.

<sup>6</sup> gagūm (base gagi-) 'cloister'.

<sup>13-14</sup> Note the word order of this clause: lit., 'of PN, it is not her affair' for 'it is not PN's affair'.

## G. Transliterate, normalize, and translate:

- 
- 
- 
- 
- 

## LESSON FIFTEEN

### 15.1 The G Durative: Verbs I-w

As in the Preterite (§10.1(b)), stative/adjectival verbs must be distinguished from active verbs.

(a) Stative verbs are all *i*-class, and, as in the Preterite, the Durative resembles that of verbs I-e (for which see §13.1); e.g., for *watārum*:

3cs	<i>ittir</i>		3mp	<i>ittirū</i>
			3fp	<i>ittirā</i>
2ms	<i>tettir</i>	2cp	<i>tettirā</i>	
2fs	<i>tettirī</i>			
1cs	<i>ettir</i>	1cp	<i>nittir</i>	

(b) Active verbs I-w are all *a-i* verbs (except those that are also III-weak; see §21.3(g)). The prefix always contains a short *u* (cf. the Preterite), the only vestige of the initial *w* of the root; the second radical is doubled, as usual in Durative forms; e.g., for *wašābum*:

3cs	<i>uššab</i>		3mp	<i>uššabū</i>
			3fp	<i>uššabā</i>
2ms	<i>tuššab</i>	2cp	<i>tuššabā</i>	
2fs	<i>tuššabī</i>			
1cs	<i>uššab</i>	1cp	<i>nuššab</i>	

Note that, as in the Preterite, the 3cs and 1cs forms are identical. Durative forms beginning with a vowel occur in three variant spellings, the expected writing *uš-ša-ab*, but also *ū-ša-ab* (without the doubling indicated) and *ū-uš-ša-ab* (with both doubling indicated and an extra initial vowel-sign; cf. writings of the Durative of verbs I-<sup>3</sup> of the type *i-ḥa-az* and *i-iḥ-ḥa-az*).

The Durative of *babālum* 'to carry' is regular, e.g., 3cs/1cs *ubbal*, 2ms *tubbal*, 3fp *ubbalā*, etc.

### 15.2 The Ventive

The Ventive is a morpheme that may be added to any finite verb. It has three allomorphs, which occur as follows:

-*am* on the 3cs, 2ms, 1cs, and 1cp: e.g.,  
*imqut* 'she fell', with Ventive *imqutam*;  
*takaššad* 'you (ms) will arrive', with Ventive *takaššadam*;  
*allik* 'I went', with Ventive *allikam*;  
*nibni* 'we built', with Ventive *nibniam*;

-*m* on the 2fs:  
*tallakī* 'you (fs) will go', with Ventive *tallakīm*;  
*telqī* 'you (fs) took', with Ventive *telqīm*;

-*nim* on the 3mp, 3fp, and 2cp:  
*ibannū* 'they (m) will build', with Ventive *ibannūnim*;  
*illikā* 'they (f) went', with Ventive *illikānim*;  
*telqeā* 'you (pl) took', with Ventive *telqeānim*.

The ending -*am* is subject to the regular rules of vowel contraction (§6.1) when it occurs with verbs III-weak:

*abanni* 'I will build', with Ventive *abanniam*;  
*imla* 'it became full', with Ventive *imlām*;  
*niḥaddu* 'we rejoice', with Ventive *niḥaddām*;  
*tešme* 'you (ms) heard', with Ventive *tešmeam*.

Note that forms that already have endings, such as *ibnū* 'they (m) built' and *taḥḏī* 'you (fs) rejoiced', take the Ventive with no further alteration: *ibnūnim*; *taḥḏim*.

Further, the addition of -*am* affects the Preterite forms of active verbs I-w and the Durative forms of verbs II-weak in the same way as the addition of -*ū*, -*ā*, -*ī*:

*ušib* 'he sat', with Ventive *ušbam*;  
*nubil* 'we carried', with Ventive *nubilam* or *nublām*;  
*atār* 'I will return', with Ventive *aturram*;  
*tenēr* 'you (ms) will slay', with Ventive *tenerram*.

Note in the last example and in others given above that the *a* of -*am* does not become *e* when there is an *e*-vowel elsewhere in the word; another example:

*epeš* 'I will do', with Ventive *epešam*.

The Ventive is essentially a directional element that denotes motion or activity in the direction of, or to a point near, the speaker (or a person being addressed, when the speaker places herself in the loca-

tion of the person addressed; see further below). The Ventive appears most commonly on verbs of motion. Akkadian verbs of motion do not convey a lexical distinction between motion away from the speaker and motion to the speaker, English 'go' vs. 'come'. Thus, for example, *ana bītim erēbum* means 'to enter a house'; the absence or presence of the Ventive morpheme specifies whether the speaker is outside or inside the house:

*ana bītim irub* 'he went into the house'  
vs. *ana bītim irubam* 'he came into the house'  
(both may also be translated 'he entered the house').

Further examples:

*ana dannatim atār* 'I will go back to the fortress' (speaker not in fortress)  
vs. *ana dannatim aturram* 'I will come back to the fortress' (speaker in fortress)  
(both may also be translated 'I will return to the fortress').

*ištu ālim turdā* 'you (pl) went down from the town' (speaker in the town) (*warādum* 'to descend')  
vs. *ištu ālim turdānim* 'you (pl) came down from the town' (speaker below the town)  
(both may also be translated 'you descended from the town').

*ana bābti aḥīni nillik* 'we went to our brother's district'  
vs. *ana bābti aḥīni nillikam* 'we came to our brother's district'.

The Ventive often occurs when the second person is involved, i.e., when a person is being addressed, because the speaker may place himself in the location of the latter; contrast

*ana āl bēliya akaššad* 'I will arrive at my lord's city'

when speaking/writing to a third party, but

*ana āl bēliya akaššadam* (same translation)

when speaking/writing to the lord himself. Similarly,

*wardūya kaspī ana Bābilim ublū* 'my slaves carried my silver to Babylon',

whereas *ublūnim* (i.e., with the Ventive) in the same sentence would imply that either the person speaking/writing or the person being addressed was in Babylon:

*wardūya kaspī ana Bābilim ublūnim* 'my slaves brought my silver (here/there) to Babylon'.

Connected with the use of the Ventive to indicate motion in the direction of the speaker/writer is its use as the 1cs dative suffix:

*taddinam* 'you (ms) gave to me';  
*iṭarradūnim* 'they (m) will send (here) to me';  
*tēpušim* 'you (fs) acted for me'.

For dative pronominal suffixes for the other persons, see §18.2.

When two verbs are connected with the enclitic conjunction *-ma*, and the second verb has the Ventive, the first will also often have it, with no change of nuance perceptible to the modern reader: e.g.,

*ṭuppašu iknuḫam-ma ina qāt ṣuḫārīšu išpuram* 'He sealed his tablet and sent (it) here with his servant' (*šapārum* 'to send').

Not infrequently, the particular lexical or contextual nuance of a given occurrence of the Ventive is difficult to ascertain; this is especially true in poetry.

### 15.3 Indefinite or Unspecified Subject

To express an indefinite or unspecified subject (i.e., English 'one', or the indefinite 'they' or 'people'; French *on*; German *man*), Akkadian uses the 3mp form of the verb. As an example, consider

*dīnam iprusū* lit. 'they decided the case';

if the context does not include anyone to whom 'they' obviously refers, the clause may be rendered

'one decided the case'.

In more idiomatic English, such expressions are normally passivized:

'the case was decided'.

Another example:

(If a man stole silver,) *qāssu inakkisū* 'his hand will be cut off' (lit. 'they will cut off his hand').

### 15.4 Direct Speech

Since the writing system does not involve the use of any punctuation marks, the presence of quoted speech can be a difficult feature in Akkadian texts. Sometimes there is no overt indication of a direct quotation at all, and its presence must be inferred from surrounding context. More often, however, some signal of the presence of direct speech



does appear. Sometimes a verb of speaking, telling, writing, approaching, informing, or the like occurs after a quotation:

DUMU *a-na a-bi-šu ú-ul a-bi at-ta i-qá-bi-ma a-bu-um* DUMU-*šu a-na*  
KUG.BABBAR *i-na-di-in = mārūm ana abīšu "ul abī atta" iqabbī-*  
*ma abum māršu ana kaspim inaddin* 'If the son says to his father,  
'You are not my father,' the father may sell his son.'

In some instances, especially in letters (§24.5), direct quotations are introduced with a formula like the following:

PN *kiam iqbiam umma šū-ma* lit. 'PN spoke thus to me, he (said) as follows',

*kiam tašpurānim umma attunū-ma* lit. 'you (pl) wrote to me thus, you (said) as follows',

in which there appear the adverbs *kiam* 'thus, in this manner' and *umma* 'as follows', the latter of which is used only to introduce direct speech; the formula is completed with the particle *-ma*, which is attached to a noun or pronoun referring to the speaker/writer, and which should not be translated. Not infrequently, a quote is introduced simply by *umma* followed by the person being quoted, in the nominative, plus *-ma*:

*umma awīlum-ma* 'the man (said) as follows';

*umma Šin-nāšir-ma* 'Šin-nāšir (said) as follows'.

Occasionally, the quote is followed by an inclusio, such as

*kiam iqbiam* 'thus he said to me';

*kiam tašpurīm* 'thus you (fs) wrote to me'.

Sometimes direct speech is indicated by another means, namely, the addition of the particle *-mi* to a word at or near the beginning of each clause of the quotation (sometimes to more than one, or even to every, word in a clause). Like the particle *-ma* (§7.4), *-mi* causes an immediately preceding short vowel to become long. An example:

*awīlum-mi ulā-mi imḥuranni* ' "the man did not approach me" ' (-*anni* on the verb = 'me').

## EXERCISES

### A. VOCABULARY 15.

#### Verbs:

*madādum* (*a-u*) 'to measure (out), pay (in a measured amount)'.

*šapārum* (*a-u*) 'to send (someone, e.g., a messenger); to send word, send a message, report; to write; to command, give orders; to administer, govern'; rarely, 'to convey (goods)' (cf. *šiprum*).

*warādum* (*urrad - urid*) 'to descend, go/come down'.

*wašābum* (*uṣṣab - uṣib*) 'to add (to), increase, enlarge; to pay as interest' (cf. *šibtum* below).

#### Nouns:

*abullum* (fem.; bound form *abul*; suff. *abulla-*; pl. *abullātum*; log. ABUL [formerly read KÁ.GAL]) 'city gate, entrance gate'.

*eleppum* (fem.; *elep*; suff. *eleppa-*; pl. *eleppētum*; log. (g<sup>15</sup>)MÁ) 'ship, boat'.

*eršetum* (*eršet*; pl. *eršetum*; log. KI) 'the earth; land, district, area; ground, earth; the nether world'.

*šibtum* (*šibat*; pl. *šibātum*; log. MÁŠ) 'interest' (cf. *wašābum* above).

#### Adjectives:

*elūm* (base *elī-*; fem. *elītum*) 'upper'.

*pānūm* (base *pānī-*; fem. *pānītum*) 'earlier, former, previous; earliest, first' (cf. *pānum*).

#### Adverbs:

*kiam* 'thus, in this manner'.

*umma* 'as follows' (introducing direct quotations).

#### Particle:

*-mi* indicates that the clause of the word to which it is suffixed is part of a direct quotation.

## Divine Name:

*Enlil* (or *Ellil*; log. <sup>d</sup>EN.LÍL) 'Enlil', one of the heads of the Mesopotamian pantheon.

## B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>bi, bé, pí, pé</i> (lesson 12); .BI denotes Sum. 'its' (m. and f., non-personal referent), i.e., Akk. <i>-šu</i> and <i>-ša</i> , e.g., KÁ.BI = <i>bābša</i> 'its (the palace's [f.]) gate'; MÁŠ.BI = <i>šibassu</i> 'its (the grain's [m.]) interest'
			MÁŠ = <i>šibtum</i>
			MÁ (also <sup>g</sup> MÁ) = <i>eleppum</i>
			<i>e</i>
			<i>un</i> ; UN (also read UKU <sub>3</sub> ) = <i>nišū</i> ; KALAM = <i>mātum</i>
			<i>kal, dan, tan</i>
			<i>pa</i>
			<i>is / š / z, es / š / z</i> ; GIŠ = <i>išum</i> ; <sup>g</sup> before objects of wood and names of trees
			<i>mar</i>
			<i>ú</i>
			<i>al</i>
			LÍL in <sup>d</sup> EN.LÍL = <i>Enlil</i>
			<i>gal, qal, kál</i> ; GAL = <i>rabûm</i> ; É.GAL = <i>ekallum</i> ; ká+gal, read ABUL (or KÁ.GAL) = <i>abullum</i>

## C. Write the following words in cuneiform and in transliteration; use logograms where appropriate to write 1-5:

- |                         |                     |                   |                         |
|-------------------------|---------------------|-------------------|-------------------------|
| 1. <i>šibat Šamaš</i>   | 5. <i>bīt Enlil</i> | 9. <i>tammar</i>  | 13. <i>išhun</i>        |
| 2. <i>šar mātīm</i>     | 6. <i>ubil</i>      | 10. <i>ukāl</i>   | 14. <i>paqādum</i>      |
| 3. <i>elep dayyānim</i> | 7. <i>ugallab</i>   | 11. <i>nêrum</i>  | 15. <i>šalmūtum</i>     |
| 4. <i>abul Bābilim</i>  | 8. <i>padû</i>      | 12. <i>edēšum</i> | 16. <i>šaṭār narišu</i> |

## D. Write in normalized Akkadian:

- |                                   |                          |
|-----------------------------------|--------------------------|
| 1. I will carry                   | 8. we came down          |
| 2. he will pay (as interest)      | 9. you (fs) will judge   |
| 3. I gave birth                   | 10. you (fs) gave        |
| 4. you will give birth            | 11. I sat down           |
| 5. it will become pleasant for me | 12. they (m) will kill   |
| 6. you (pl) will bring to me      | 13. they (f) endured     |
| 7. they (m) will exceed           | 14. they (f) will endure |
|                                   | 15. you (pl) will dwell  |

## E. Add the Ventive to the following verbs, and then translate:

- |                    |                      |                     |
|--------------------|----------------------|---------------------|
| 1. <i>tašpur</i>   | 10. <i>tanaddinī</i> | 19. <i>taturrī</i>  |
| 2. <i>taqīaš</i>   | 11. <i>ileqqe</i>    | 20. <i>taphurā</i>  |
| 3. <i>nikaššad</i> | 12. <i>tašsurā</i>   | 21. <i>iṭehḫe</i>   |
| 4. <i>tulladī</i>  | 13. <i>tazūz</i>     | 22. <i>turid</i>    |
| 5. <i>ippalū</i>   | 14. <i>idāk</i>      | 23. <i>tērub</i>    |
| 6. <i>tēmidā</i>   | 15. <i>nušib</i>     | 24. <i>iṭarradū</i> |
| 7. <i>ubil</i>     | 16. <i>tašām</i>     | 25. <i>ibnū</i>     |
| 8. <i>iḫalliḫū</i> | 17. <i>imallā</i>    | 26. <i>idmiḫū</i>   |
| 9. <i>iḫdu</i>     | 18. <i>išme</i>      | 27. <i>tamquṭī</i>  |

## F. Normalize and translate:

- i-lu ka-lu-šu-nu iš-tu ša-me-e a-na er-še-tim ur-ra-du-nim-ma i-na pu-úḫ-ri-im i-pa-aḫ-ḫu-ru-ma pu-ru-us-se-e KALAM i-pa-ar-ra-sú.*
- a-ḫu-ni maḫ-ri-ni ki-a-am iš-ku-un um-ma šu-ú-ma mu-tum šu-ú ši-pa-tim qá-at-na-tim a-na aš-ša-ti-šu i-sa-da-ar-ma i-pa-qt-id.*
- i-na tú-pí-ka pa-ni-i-im ki-a-am ta-aš-pu-ra-am um-ma at-ta-a-ma i-na <sup>g</sup>MÁ-ia ar-ka-am-ma iš-tu na-ri-im ša-ap-li-tim a-di na-ri-im e-li-tim al-li-ik.*

4. *ši-ka-ru-um a-na ša-te-e-em ù ŠE a-na a-ka-lim a-na šé-ri-ia a-di-ni ú-ul il-li-ku-nim am-mi-nim at-ti ma-am-ma-an la-a ta-ša-pa-ri-im i-na ki-it-tim a-ma-ra-aš-ma a-ma-a-at.*
5. *st-in-ni-iš-tum ši-i a-na ša-ak-ni-im aš-šum ki-ri-im ÚS.SA.DU ka-ra-an ru-ba-tim ir-gu-um-ma da-a-a-nu a-na pí-i a-wa-at ši-bu-ti-šu ru-gu-um-ma-ša is-sú-ḥu-ma še-er-tam st-in-ni-iš-tam i-mi-du ù ni-iš<sup>d</sup>UTU it-ma.*
6. *a-na mi-ni-im DUMU.MEŠ ši-ip-ri-ni iš-tu er-še-tim e-li-tim a-di-ni la ur-du-nim.*
7. *i-na uz-ni-ia šar-ra-tam eš-me um-ma ši-i-ma LUGAL i-ša-rum mu-ti ka-ak-ki it-ti na-ak-ri-im i-ip-pé-eš-ma qá-aq-qá-ad na-ak-ri-im i-ma-aḥ-ḥa-aš i-na ep-še-tim an-ni-a-tim i-ši-id be-lu-ti-šu ù šu-um-šu ra-bi-a-am i-ša-ak-ka-an ki-a-am iq-bi-a-am.*
8. *ḫú-up-pí i-na ku-nu-ki-ia a-ka-an-na-ka-ma a-na be-lí-ia i-na qá-at tap-pé-e-ia a-ša-ap-pa-ra-am.*
9. *a-a-ú-um i-lum le-mu-ut-tam ú ma-ru-uš-tam an-ni-a-tim e-li-ia iš-ku-un.*
10. *wa-ta-ar-ti ša-am-nim ki-ma ši-ib-tim a-na a-wi-lim a-ma-da-ad-ma a-na-ad-din.*
11. *i-na UD-mi-im ša-a-ti ma-an-num i-da-ni-im-ma ma-an-num i-ni-iš.*
12. *mi-na-am a-na maḥ-ri-ia ta-ša-pa-ra-nim ù mi-na-am a-na maḥ-ri-ku-nu a-ša-pa-ra-am.*

G. Contracts. Normalize and translate the following texts:

1. A loan of barley (*TIM* 7 23 = Edzard, *Tell ed-Dēr* no. 23).

<sup>1</sup> x ŠE ḥubullim (UR<sub>5</sub>.RA) <sup>2</sup> MÁŠ ŠE y ŠE ú-ša-ab <sup>3</sup> KI Anum (AN)-pí<sub>4</sub>-ša <sup>4</sup> šu-i-lí-šu <sup>5</sup> DUMU i-bi-<sup>d</sup>EN.ZU <sup>6</sup> ilqe (ŠU.BA.AN.TI) <sup>7</sup> a-na e-bu-ri-im <sup>8</sup> i-na ma-aš-ka-nim <sup>9</sup> ŠE-am MÁŠ.BI <sup>10</sup> i-ma-da-ad <sup>11</sup> maḥar (IGI) i-túr-rum DINGIR-šu-a-bu-šu <sup>12</sup> DUMU.ME(Š) i-lí-ub-lam <sup>13</sup> maḥar (IGI) <sup>d</sup>EN.ZU-e-mu-qt DUMU pí-ša-ia

PNs: Anum-píša; Šū-ilīšu; Ibbi-Sin; Iturrum; Ilšu-abūšu; Ilī-ublam; Sin-emūqi; Pišāya.

<sup>1</sup> ḥubullim 'interest-bearing (loan of) barley'.

<sup>2</sup> This line, grammatically, is a parenthetical insertion: (<sup>1-6</sup>) 'x interest-bearing barley—(as) the interest of the barley he will add y barley (more)—š s. I. received from A.'

<sup>8</sup> maškanum 'threshing floor'.

2. Adoption (*VAS* 8 127 = Schorr, *VAB* 5, no. 8, adapted).

<sup>1</sup> IdUTU-a-pí-li <sup>2</sup> KI ša-ḥa-ma-tim <sup>3</sup> DUMU.MUNUS-eš<sub>4</sub>-tár ma-a[r-ti-ša] <sup>4</sup> ù ta-ri-bu-um ma-ri-[ša] <sup>5</sup> <sup>d</sup>bu-né-né-a-bi <sup>6</sup> ù ḥu-šu-tum ... <sup>7</sup> aššassu (DAM.A.NI) ... <sup>8</sup> a-na ma-ru-ti-im il-qú-ú <sup>9</sup> ù i-na ma-ri <sup>d</sup>bu-né-né-a-bi <sup>10</sup> ù ḥu-šu-tum <sup>11</sup> <sup>d</sup>UTU-a-pí-li <sup>12</sup> a-ḥu-šu-nu ra-bu-um <sup>13</sup> šum-ma a-na wa-ar-ki-a-at <sup>14</sup> UD-mi <sup>1d</sup>UTU-a-pí-li <sup>15</sup> a-na <sup>d</sup>bu-né-né-a-bi <sup>16</sup> ù ḥu-šu-tum <sup>17</sup> ú-ul a-bi at-ta <sup>18</sup> ú-ul um-mi at-ti <sup>19</sup> i-qá-bi <sup>20</sup> ... <sup>21</sup> a-na KU[G.BABBAR] i-na-di-nu-šu <sup>22</sup> ù šum-ma <sup>d</sup>bu-né-né-a-bi <sup>23</sup> ù ḥu-šu-[tum a-na <sup>d</sup>]UTU-a-pí-li <sup>24</sup> ma-ri-šu-nu ú-ul ma-ru-ni <sup>25</sup> at-ta i-qá-bu-ú <sup>26</sup> i-na bi-tim <sup>27</sup> i-te-lu-ú ... <sup>28-29</sup> ... <sup>30-</sup>

<sup>36</sup> Witnesses. <sup>37</sup> Date.

PNs: Šamaš-āpili; Šaḥamatum; Mārat-Ištar; Tarībum; Bunene-abī; Ḥuššutum.

<sup>13</sup> šumma 'if' (see §17.3).

<sup>21</sup> -šu 'him'.

<sup>26-27</sup> ina ... itellū 'they will forfeit ...'.

3. Receipt of silver for grain purchase (Slechter, *TJA* 41 UMM G4).

<sup>1</sup> x KUG.BABBAR <sup>2</sup> a-na šām (ŠÁM) ŠE-e <sup>3</sup> KI <sup>d</sup>EN.ZU-be-el-ap-lim ... <sup>4</sup> a-na qá-bé-e <sup>d</sup>za-ba<sub>4</sub>-ba<sub>4</sub>-DINGIR DUMU ib-ni-<sup>d</sup>Adad (IŠKUR) <sup>5</sup> <sup>1d</sup>Nabū (AG)-ma-lik DUMU <sup>d</sup>Marduk (AMAR.UTU)-mu-ba-lí-īṭ <sup>6</sup> ù <sup>d</sup>EN.ZU-aḥam (ŠEŠ)-i-din-nam DUMU be-lí-ia <sup>7</sup> ilqū (ŠU.BA.AN.TI) <sup>8</sup> [i]-na ma-ḥir ŠE-e-šu-nu <sup>9</sup> [ŠE]-am imaddadū (I.ÁG.E) <sup>10-12</sup> Witnesses. <sup>13-</sup>

<sup>16</sup> Date.

PNs: Sin-bēl-aplim; Zababa-ilum; Ibni-Adad; Nabū-malik; Marduk-muballīṭ; Sin-aḥam-iddinam; Bēlīya.

<sup>2</sup> ŠE-e for ŠE-e-em (see §24.4(a)).

<sup>4</sup> qabūm here 'authorization'.

<sup>8</sup> maḥīrum 'current/going price, rate'.

H. Transliterate, normalize, and translate:

1. 
2. 
3. 
4. 

## LESSON SIXTEEN

### 16.1 The G Imperative

The Imperative is the form used for commands; it occurs only in the second person. With some modifications in the various weak root types (and in the derived stems), the form of the Imperative is essentially the Preterite without a prefix. Thus, the theme vowel of the Imperative is always that of the Preterite. The usual second person endings, *-ī* for the fem. sg., *-ā* for the common pl., also occur on the Imperative.

(a) **Sound Verbs.** Without its prefix, the base of the Preterite of sound verbs begins with two consonants. Since that situation is not tolerated in Akkadian, a vowel is inserted between the first two radicals; for all but a very few roots (listed below), the vowel inserted is the same as the Preterite theme-vowel. Because of the vowel syncope rule (§4.1), when the fem. sg. ending *-ī*, the pl. ending *-ā*, and the Ventive ending *-am* are added, the theme-vowel between  $R_2$  and  $R_3$  drops out. In the following paradigm, forms with the Ventive are given in parentheses.

	<i>šakānum (a-u)</i>	<i>paqādum (i)</i>	<i>šabātum (a)</i>
ms	<i>šukun (šuknam)</i>	<i>piqid (piqdam)</i>	<i>šabat (šabtam)</i>
fs	<i>šuknī (šuknīm)</i>	<i>piqdī (piqdīm)</i>	<i>šabtī (šabtīm)</i>
cp	<i>šuknā (šuknānim)</i>	<i>piqdā (piqdānim)</i>	<i>šabtā (šabtānim)</i>

As the forms given here indicate, the fs and cp undergo no further changes when the Ventive is added, and this is true for all verb types. Hence, for the weak root types presented in the following paragraphs, only the ms will be presented with its corresponding Ventive form (in parentheses); for the Ventive on the fs, add *-m*, on the cp, add *-nim*, as with the Preterite and Durative.

The only sound verbs in which the vowel inserted between  $R_1$  and  $R_2$  differs from the theme-vowel are five *a*-class verbs:

<i>lamādum</i> 'to learn';	<i>rakābum</i> 'to ride, mount';
<i>palāḥum</i> 'to fear, worship';	<i>takālum</i> 'to trust'.
<i>pašāḥum</i> 'to refresh oneself';	

In these verbs the vowel inserted between  $R_1$  and  $R_2$  is *i*: e.g., ms *rikab* (with Ventive *rikbam*), fs *rikbī*, cp *rikbā*.

(b) **Verbs III-Weak.** These offer few difficulties; the usual rules of vowel contraction are applied.

	<i>banûm (i)</i>	<i>ḥadûm (u)</i>	<i>malûm (a)</i>	<i>šemûm (e)</i>
ms	<i>bini (biniam)</i>	<i>ḥudu (ḥudām)</i>	<i>mila (milām)</i>	<i>šeme (šemeam)</i>
fs	<i>binī</i>	<i>ḥudī</i>	<i>mīlī</i>	<i>šemī</i>
cp	<i>biniā</i>	<i>ḥudā</i>	<i>mīlā</i>	<i>šemeā</i>

Notes: All verbs III-*a*, like the five exceptional sound verbs of the *a*-class listed above, have *i* between  $R_1$  and  $R_2$ . Verbs III-*e* also occur with *i* between  $R_1$  and  $R_2$ : *šime (šimeam)*, *šimī*, *šimeā*. With the addition of *-ma*, the final vowel of the ms forms is lengthened: *binī-ma*, *ḥudū-ma*, *mīlā-ma*, *šemē-ma* / *šimē-ma*.

(c) **Verbs I-*n*.** The initial radical *n* does not appear in the G Imperatives of these verbs; forms begin with the copy of the theme-vowel (i.e., from *naqārum*, we find *uqur* < \**nuqur*, from *nadānum* we find *idin* < \**nidin*). Exceptions to the loss of the *n* are verbs that are also II-weak, such as *nērum* (see e, below).

	<i>naqārum (a-u)</i>	<i>nadānum (i)</i>
ms	<i>uqur (uqram)</i>	<i>idin (idnam)</i>
fs	<i>uqrī</i>	<i>idnī</i>
cp	<i>uqrā</i>	<i>idnā</i>

(d) **Verbs I-*ʔ*.** The Imperatives of all verbs I-*a* begin with a short *a*, regardless of the theme-vowel; this applies to *alākum* as well. Verbs I-*e*, as expected, begin with *e* rather than *a*.

	<i>aḥāzum (a-u)</i>	<i>alākum (a-i)</i>	<i>epēšum (e-u)</i>	<i>ezēbum (i)</i>
ms	<i>aḥuz (aḥzam)</i>	<i>alik (alkam)</i>	<i>epuš (epšam)</i>	<i>ezib (ezbam)</i>
fs	<i>aḥzī</i>	<i>alkī</i>	<i>epšī</i>	<i>ezbī</i>
cp	<i>aḥzā</i>	<i>alkā</i>	<i>epšā</i>	<i>ezbā</i>

(e) **Verbs II-weak.** The Imperative of these verbs is in all instances simply the prefixless base of the Preterite, with no further modifications.

	<i>tārum (a-u)</i>	<i>qiāšum (a-i)</i>	<i>šāmum (a)</i>	<i>nērum (e)</i>
ms	<i>tūr (tūram)</i>	<i>qīš (qīšam)</i>	<i>šām (šāmam)</i>	<i>nēr (nēram)</i>
fs	<i>tūrī</i>	<i>qīšī</i>	<i>šāmī</i>	<i>nērī</i>
cp	<i>tūrā</i>	<i>qīšā</i>	<i>šāmā</i>	<i>nērā</i>



(f) **Verbs I-w.** For adjectival verbs I-w, such as *watārum*, no Imperatives are attested.

For active verbs I-w, as for verbs II-weak, above, the Imperative is the prefixless base of the Preterite. The Imperative of *babālum* is formed like those of other verbs I-w.

	<i>wašābum (a-i)</i>	<i>babālum (a-i)</i>
ms	<i>šib (šibam)</i>	<i>bil (bilam)</i>
fs	<i>šibī</i>	<i>bilī</i>
cp	<i>šibā</i>	<i>bilā</i>

For *wašābum* there also exists an alternate Imperative, with prefix *t-*: *tišab (tišbam)*, fs *\*tišbī* (thus far unattested), cp *tišbā* or *tašbā*.

(g) **Syntax of the Imperative.** Like all other verbs, the Imperative stands at the end of its clause:

*ina ālim šibī* 'stay (fs) in the town';

*aklam mādam u šikaram ṭābam ana ummānātīkunu idnā* 'give (mp) much food and good beer to your troops';

*šamnam leqeam-ma ana maḥrīya bilam* 'obtain (ms) the oil and bring (it) to me'.

The Imperative is never used with a negative adverb. To express a negative command, i.e., to negate the Imperative, the Prohibitive is used (below, §16.3(a)).

## 16.2 The Precative

The Precative expresses either a wish or an indirect command (see further below); it occurs in the third and first persons (sg. and pl.), but not in the second person. Thus, with the Imperative, it forms a suppletive injunctive (command) paradigm.

The forms of the Precative, like those of the Imperative, are based on the Preterite. Third person forms and the 1cs form are marked by a prefix beginning with *l-* that replaces the prefix of the Preterite; the 1cp is marked by a preposed particle. As the examples will illustrate, the following rules apply to **all** the verbs in the language, including verbs I-w (also the derived stems, such as the D and Š, in which the prefix of the Preterite is *u-*; §§24.2, 27.1, etc.):

all 3rd person forms: the prefix *li-* replaces the *i-* or *u-* of the Preterite: *liškun* 'let him/her place'; *lišbā* 'let them (f) dwell';

1cs, the prefix *lu-* replaces the *a-* or *u-* of the Preterite: *luškun* 'let me place'; *lušib* 'let me dwell';

1cp: the Preterite is preceded by an unattached short *i*: *i niškun* 'let us place'; *i nušib* 'let us dwell'.

In verbs I-<sup>3</sup> and stative verbs I-w, in which the prefix vowel of the Preterite is long (because of the loss of the initial consonant), the vowel of the prefix in the Precative is likewise long: e.g.,

1cs *lūḥuz* 'let me seize'; *lūpuš* 'let me do';

3cs *likul* 'let her/him eat'; 3mp *līterū* 'let them (m) increase'.

For reference, the G Precative of one of each verb type is given below.

	Sound	III-weak	I-n	I-a	I-e	II-weak	I-w (active)
	<i>šakānum</i>	<i>banūm</i>	<i>nadānum</i>	<i>aḥāzum</i>	<i>epēšum</i>	<i>tārum</i>	<i>wašābum</i>
3cs	<i>liškun</i>	<i>libni</i>	<i>liddin</i>	<i>liḥuz</i>	<i>līpuš</i>	<i>litūr</i>	<i>lišib</i>
1cs	<i>luškun</i>	<i>lubni</i>	<i>luddin</i>	<i>lūḥuz</i>	<i>lūpuš</i>	<i>lutūr</i>	<i>lušib</i>
3mp	<i>liškunū</i>	<i>libnū</i>	<i>liddinū</i>	<i>liḥuzū</i>	<i>līpušū</i>	<i>litūrū</i>	<i>lišbū</i>
3fp	<i>liškunā</i>	<i>libniā</i>	<i>liddinā</i>	<i>liḥuzā</i>	<i>līpušā</i>	<i>litūrā</i>	<i>lišbā</i>
1cp	<i>i niškun</i>	<i>i nibni</i>	<i>i niddin</i>	<i>i niḥuz</i>	<i>i nīpuš</i>	<i>i nitūr</i>	<i>i nušib</i>

The Ventive morpheme may be added to any Precative: e.g.,

*lulqeam* 'may I take (here)';

*i nitūram* 'may we come back';

*lirdam* 'may she come down';

*liddinūnim* 'may they (m) give to me'.

As stated above, the Precative expresses:

(a) a wish:

*lillik* 'may he go, would that he would go';

*lukšud* 'may I arrive, I would/I'd like to arrive, I wish to arrive';

*i nīmur* 'may we see, we would/we'd like to see';

(b) an indirect command:

*lillik* 'let him go, he should/ought to/must go';

*lukšud* 'let me arrive, I should/ought to/must arrive';

*i nīmur* 'let us see, let's see, we should/ought to/must see'.

Which of these nuances is intended for any given form must be determined from the context. The 1cs Precative is particularly common in questions: e.g.,

*am-mīnim ana bīt abīya lullik* 'Why should I go to my father's house?'

*mīnam lūpuš* 'What should I do/am I to do?'

The Precative also figures in the protases of unmarked conditional sentences (i.e., 'let/should x happen' = 'if x happens'; see §17.3), as in

*haspum liter limṭi-ma ul atār-ma ul araggam* 'whether the silver increases or decreases, I will not contest again' (lit., 'let the silver increase, let it decrease, and ...'; *maṭum* 'to decrease').

The Precative does not occur with a negative adverb; rather, a negative wish or indirect command is expressed with either the Vetitive or the Prohibitive (see the next section).

### 16.3 Negative Commands and Wishes

It was pointed out in the two foregoing sections that neither the Imperative nor the Precative may be used with a negative; instead, there are two distinct forms used to express negative commands and wishes: the Prohibitive and the Vetitive.

(a) **The Prohibitive** for all verbs consists of the negative adverb *lā* followed immediately by the Durative. It is used to express negative commands and prohibitions. Some examples:

*lā tašappar* 'do not send, you may not send (ms)';  
*lā uššabū* 'they (m) may not/shall not stay';  
*lā terrubī* 'do not enter, you may not enter (fs)'.

It is important to note the very distinct meanings of *ul* and *lā* with the Durative in main clauses:

*ul taturram* 'you (ms) do/will not come back, are/were not coming back';

but *lā taturram* 'do not come back, you may not come back (ms)'.

(b) **The Vetitive** is formed by prefixing *ayy-* or *ē-* to the Preterite; the former occurs before vowels, the latter before consonants: e.g., for *šakānum*:

3cs	<i>ayy-iškun</i>	3mp	<i>ayy-iškunū</i>
		3fp	<i>ayy-iškunā</i>
2ms	<i>ē-taškun</i>	2cp	<i>ē-taškunā</i>
2fs	<i>ē-taškunī</i>		
1cs	<i>ayy-aškun</i>	1cp	<i>ē-niškun</i>

The allomorph *ayy-* may be indicated in the script by *a-*, *a-a-*, or *a-IA-*; e.g., *ayy-iškun* may be written in any of the following ways:

*a-iš-ku-un*, *a-a-iš-ku-un*, *a-ii(IA)-iš-ku-un*.

The Vetitive expresses a negative wish; it is therefore less forceful than the Prohibitive. Some examples:

*ē-tamḥurā* 'may you (pl) not receive, you should not receive';  
*ayy-itūrūnim* 'may they (m) not come back, they should not come back';  
*ayy-amūt* 'may I not die, I do not wish to die';  
*ē-nīmur* 'may we not see, we do not wish to see'.

The Vetitive is found rather infrequently, and is occasionally replaced by the Prohibitive.

### 16.4 The Use of Injunctive Forms to Express Purpose

In a sequence of two or more clauses in which the first verb is an injunctive form, i.e., an Imperative, a Precative, a Prohibitive, or a Vetitive, and the following verb or verbs are also injunctive forms, and the verbs are connected either by *-ma* or, less often, asyndetically (§§7.4–7.5), the second and following clauses are often to be translated as purpose clauses (i.e., 'so that', 'in order that', 'that'). Some examples:

*kaspam šuāti piqdam-ma ekallam lūpul-ma bītī lā iṣabbatū* 'Provide (ms) me with the aforementioned silver, (so) that I may pay the palace, and/(so) that my estate not be seized';  
*bēlī ām ana wardišu liddim-ma likulū* 'May my lord give grain to his menservants, (so) that they may eat';  
*mārī ḥurdam ittīšu ludbub* 'Send my son here, that I may speak with him' (*dabābum* [u] 'to speak');  
*mimma lā takallā-ma bītīni i nibni* 'Do not withhold (pl) anything, so that we may build our house' (*kalūm* [a] 'to withhold').

Especially common in letters is the imperative of *šapārum* followed by a precative, with the meaning 'give order that ... may happen':

*šupur wardī šunūti ana ekallim liḥrudūnim* 'Give (ms) order that those servants be sent to the palace'.

Even the sequence {Precative(±*-ma*)+Imperative} may connote purpose:

*warkatam liprusū-ma ṭēmam šabat* 'They (m) should investigate the case so that you (ms) may take action' (*warkatum* see Vocabulary of this lesson).

When a verb in the second or following clause is the Prohibitive or the Vetitive, a translation involving 'lest' is often appropriate:

*mē idnam-ma lā amāt* 'Give (ms) me water, lest I die';  
*ana mātim šuāti lā tallak-ma nakrum napištaka lā inakkis* 'Do not go (ms) to that land, lest the enemy kill you' (lit., 'cut off your life').

## EXERCISES

## A. VOCABULARY 16.

## Verbs:

*etēqum* (i) 'to pass along, pass by, advance, elapse; to pass through, across; to exceed, transgress; to avoid'.

*palāḥum* (a; Impv. irregular: *pilah*) 'to fear, be afraid (of: acc.); to worship, respect, revere'; Verbal Adj. *palḥum* (*paliḥ-*) 'feared, fearsome; timid, reverential'.

*petūm* (e) 'to open' (transitive); Verbal Adj. *petūm* (*peti-*; fem. *petītum*) 'open'.

*redūm* (e) 'to escort, conduct, lead, guide; to drive (animals, ships, wagons), follow; to lay claim to; to move along'.

*šaqlūm* (a-u) 'to weigh out (silver, etc.), pay'; Verbal Adj. *šaqlum* (*šaql-*) 'weighed (out)'.

*takālum* (a; Impv. irregular: *tikal*) 'to trust (someone/something: + ana)'; Verbal Adj. *taklum* (*takil-*) 'trustworthy, true, reliable'.

*tebūm* (e) 'to arise, rise up, stand up; to occur, happen, appear on the scene; to set out'; Verbal Adj. *tebūm* (*tebi-*; fem. *tebitum*) 'standing, erect; under way; rebellious'.

## Nouns:

*ilkum* (*ilik*; pl. *ilkū* and *ilkātum*) 'work or service performed, usually on a field, garden, for the state (king) by someone holding the land in tenure from the state; part of the yield of the land, i.e., payment; the land itself; the holder of the land'; *ilkam alākum* 'to perform such service, work such land' (cf. *alākum*).

*šarrūtum* (*šarrūt*; log. LUGAL(-ru)- [e.g., LUGAL(-ru)-tam = *šarrūtam*]) 'kingship; dominion; majesty'; *šarrūtam epēšum* 'to exercise kingship, rule as king'.

*tērtum* (*tērti*; with suf. *tērtā-*; pl. *tērētum*) 'direction, instruction, order, command, commission; extispicy (examination of entrails), extispicy omen, oracle, omen report/diagnosis'; *tērtam / tērētīm epēšum* 'to perform extispicy'.

*warkatum* (*warkat*; pl. *warkātum*) 'rear, back (part, side; of a building, person, animal); estate, inheritance; circumstances (of

a legal case'); *warkatam parāsum* 'to investigate the circumstances of a case'.

## Adjective:

*šanūm* (*šani-*; fem. *šanītum*) 'second; other, another; different' (see also §23.3(c)); as noun: 'another person, someone else'.

## Conjunctions:

*ū, lū, ū lū* (*ū* written *ù*, like *u* 'and') 'or, either ... or' (see §7.4(f)):

(a) to connect nouns and noun phrases: *ḥurāšum ū kaspum*, *ḥurāšum ū lū kaspum* both for 'gold or silver'; *lū ḥurāšum lū kaspum* (*ū*) *lū šipātum* 'gold, silver, or wool';


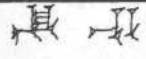








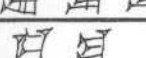


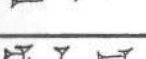





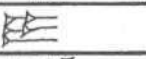


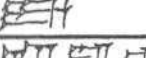


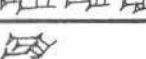







(b) to connect clauses: *šib ū alik*, *šib ū lū alik*, (*ū*) *lū šib ū lū alik* all for '(either) stay or go'.

## Divine Name:

*Marduk* (log. <sup>d</sup>AMAR.UTU) 'Marduk', chief god of Babylon.

## B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>en</i> (lesson 10); EN = <i>bēlum</i>
			<i>ba</i> *
			<i>zu, sū, šū</i>
			<i>su</i>
			<i>ku, qū</i> *, TUKUL, <sup>g</sup> TUKUL = <i>hakkum</i>
			<i>ma</i> *
			<i>gi</i> <sub>4</sub> , <i>ge</i> <sub>4</sub>
			<i>i</i>
			<i>ia, ie, ii, iu</i>
			<i>ra</i>
			<i>gār, qar</i>



			ás/ş/z, áš
			šur; AMAR, in <sup>d</sup> AMAR.UTU = Marduk

\*Later forms of KU and MA are difficult to distinguish; in general, KU is somewhat narrower than MA. BA properly has the lowest horizontal at an angle; often, however, it is easily confused with MA and KU.

Note also ŠU.BA.AN.TI (also ŠU.BA.TI) = *ilqe*; ŠU.BA.(AN.)TI.(M)EŠ = *ilqû*.

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate to write 12–15:

- |                   |                    |                    |                         |
|-------------------|--------------------|--------------------|-------------------------|
| 1. <i>imaggar</i> | 5. <i>rapaštam</i> | 9. <i>marrātim</i> | 13. <i>šibat Marduk</i> |
| 2. <i>Igigi</i>   | 6. <i>qarrādum</i> | 10. <i>parāsum</i> | 14. <i>eleppētiya</i>   |
| 3. <i>nārātum</i> | 7. <i>ētiqam</i>   | 11. <i>alqû</i>    | 15. <i>bēlam ušur</i>   |
| 4. <i>išbatā</i>  | 8. <i>izuzzum</i>  | 12. <i>māssu</i>   |                         |

D. Write in normalized Akkadian:

- |   |   |
|---|---|
| 1. open (ms) the door that I may enter                            | 15. drink (ms) the fine beer                          |
| 2. pay (mp) your entire tax                                       | 16. take (ms) a wife                                  |
| 3. may they (m) judge your (fp) case so that you may pass through | 17. he should board the full boat                     |
| 4. let me pass by   | 18. open (fs) your mouth and let me hear your speech  |
| 5. do not (fs) seal your tablet                                   | 19. may they (m) drive the healthy oxen               |
| 6. come down (pl)   | 20. come here (fs)                                    |
| 7. may they (f) not accept your (mp) additional oil               | 21. do not (pl) slay the young ones (m)               |
| 8. protect (pl) the life of my exiled daughters                   | 22. eat (pl) much food that you may recover           |
| 9. let us inspect our army  | 23. cut down (ms) this tree lest it fall on our house |
| 10. they (m) may not anoint                                       | 24. do not approach (pl)                              |
| 11. do (ms) not fall lest you die                                 | 25. enter (fs) to me                                  |
| 12. come back (fs) that we may see your face                      | 26. trust (fs) the good goddess                       |
| 13. do not swear (fs) by the life of the king                     | 27. arise (pl)  |
| 14. sit down here (pl)  | 28. may no one arrive here                            |
|   | 29. take (ms) (to) the road                           |
|   | 30. make (pl) war                                     |

- |  |  |
|--|--|
| 31. bestow (fs) a great gift on (= to) me that I may rejoice | 41. let's escape   |
| 32. may we not die   | 42. fear (ms) the gods                                     |
| 33. look (pl) at my face and rejoice                         | 43. may his days become long and prosper                   |
| 34. may I not see this evil, that my god may favor me        | 44. it must not become old                                 |
| 35. build (ms) a narrow gate                                 | 45. pile up (pl) the grain on the ground                   |
| 36. let me write my just words                               | 46. may the upper canal not widen                          |
| 37. break (ms) the seal for me                               | 47. may the weak princess recover, that she may bear a son |
| 38. strike (fs) the head of my subjected enemy               | 48. add (ms) a field regularly                             |
| 39. give (ms) me water                                       | 49. refresh yourself (ms)                                  |
| 40. they (f) may not purchase anything at all                | 50. destroy (pl) their (f) prison                          |

E. Normalize and translate:

- am-mi-nim di-in šú-ḥa-ar-ti-ia la i-di-nu wa-ar-ka-as-sà pu-ru-ús-ma di-iš-ša di-in.*
- a-ḥi še-eḥ-ru-um i-na ḥa-ra-an LUGAL a-wi-lum ša-nu-um i-li-ik-šu la i-la-ak.*
- ABUL *pé-te-a-nim-ma a-na a-li-im lu-ru-um-ma na-ak-ri na-pt-iš-ti la i-na-ak-ki-is.*
- i-li IR-sú pa-al-ḥa-am li-ir-de-ma ma-ru-uš-tum mi-im-ma a-im-qû-tam.*
- eḥ-la-am a-a-am a-na ma-ru-tim e-le-eq-qé-ma šu-ú il-ki i-il-la-kam.*
- ni-šu ra-ap-ša-tum ka-lu-ši-na be-lu-ut <sup>d</sup>AMAR.UTU DINGIR GAL li-ip-la-ḥa.*
- mi-nam i-na pa-ni ši-bu-tim ta-qá-bi-i mi-im-ma le-em-na-am e-ta-aq-bi-i.*
- wa-ar-ka-at si-ni-iš-tim šu-a-ti ša DUMU.MUNUS.MEŠ-ša ú-ul ša mu-ti-ša ši-i.*
- a-wi-lum šu-ú GEME<sub>2</sub> ḥa-li-iq-tam i-na še-ri-im iṣ-bat-ma a-na be-li-ša ir-de be-el GEME<sub>2</sub> ša-ti KUG.BABBAR a-na a-wi-lim li-id-di-in.*
- ù lu eq-li li-tu-ra-am ù lu eq-lam ša-ni-a-am ki-ma eq-li-ia li-di-nu-nim.*
- a-na-ku ù a-ḥi tap-pu-tam i ni-pu-uš.*



12. *a-na qá-bé-e ma-nim te-em te-er-tim šu-a-ti a-na ma-aḥ-ri-ia la ta-aš-pu-ra-am.*  
 13. *wa-ar-ka-at É-ia la-be-ri-im li-im-qú-ut-ma É eš-ša-am e-pé-eš.*  
 14. DUMU.MEŠ *eq-le-tim za-ka-tim ša a-bi-šu-nu mi-tim li-im-du-du-ma li-zu-zu.*  
 15. ŠE *ša-aq-la-am i-na qá-at IR-ka ta-ak-li-im ku-uš-ri-im-ma šu-up-ri-im.*  
 16. LUGAL *im-ḥu-ru-ma um-ma šu-nu-ma mi-im-ma ša-ar-qá-am ša EN i-na qá-ti-ni li-iš-ba-tu-ma še-er-tam dan-na-tam li-mi-du-ni-a-ti (-niāti = 'us').*  
 17. *a-ḥi a-bi-ki i-na a-ma-ar tū-pi-ki an-ni-im li-it-be-am-ma a-na a-li-ni li-il-li-kam.*

## F. Contracts:

1. Adoption (VAS 8 73 = Schorr, VAB 5, no. 9, adapted).

<sup>1</sup>*a-ḥu-wa-qar* <sup>2</sup>DUMU *ša-at*.<sup>d</sup>*Adad*(IŠKUR) <sup>3</sup>KI *ša-at*.<sup>d</sup>*Adad*(IŠKUR) *um-mi-šu* <sup>4</sup>šillī(MI-lī).<sup>d</sup>*Adad*(IŠKUR) DUMU *e-ri-ib*.<sup>d</sup>EN.ZU <sup>5</sup>*a-na ma-ru-ti-šu* <sup>6</sup>*il-qé* <sup>7</sup>*ù ma-ri ša-nu-tim šillī*(MI-lī).<sup>d</sup>*Adad*(IŠKUR) <sup>8</sup>*li-ir-ši-i-ma* <sup>9</sup>*a-ḥu-wa-qar a-ḥu-um* GAL <sup>10</sup>*a-ḥu-wa-qar a-na šillī*(MI-lī).<sup>d</sup>*Adad*(IŠKUR) <sup>11</sup>*a-bi-šu ú-ul a-bi* <sup>12</sup>*at-ta i-qa-bi-ma* <sup>13</sup>... <sup>14</sup>*a-ḥu-wa-qar a-na* KUG.BABBAR *i-na-di-in* <sup>15</sup>*ù šillī*(MI-lī).<sup>d</sup>*Adad*(IŠKUR) *a-bu-šu* <sup>16</sup>*a-na a-ḥu-wa-qar* <sup>17</sup>*ma-ri-šu ú-ul ma-ri* <sup>18</sup>*at-ta i-qa-bi-ma* <sup>19</sup>*i-na É* ... <sup>20</sup>*it-ta-aš-ši.*

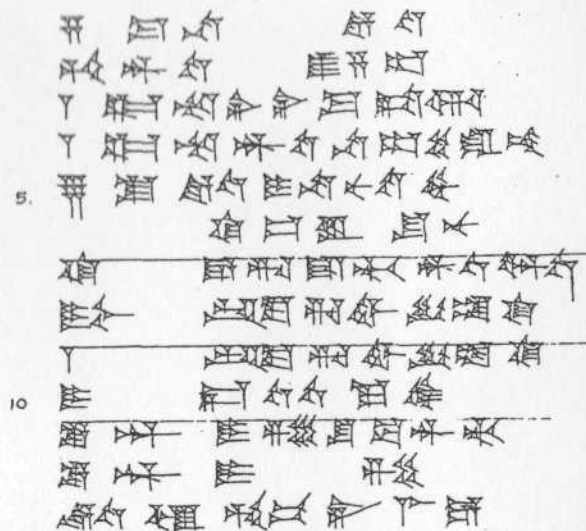
PNs: *Aḥu-waqar; Šāt-Adad; Šillī-Adad; Erib-Sin.*<sup>20</sup> *ina* ... *ittāšši* 'he will forfeit ...'.

2. Lease of a roof (Szlechter,
- Tablettes*
- 68 MAH 16.643).

<sup>1</sup>[1 *r*]*u-ug-ba-am* <sup>2</sup>KI *nu-nu-ri-ša-at* <sup>3</sup><sup>Id</sup>*Nanna*(ŠEŠ.KI)-*tum* <sup>4</sup>*a-na šattīšu*(MU.1.KAM-šu) <sup>5</sup>*i-gu-ur* <sup>6</sup>*ki-iš-ri* <sup>7</sup>x KUG.BABBAR <sup>8</sup>[*išaq*]*qal* ([Ī.L]ALE) <sup>9-10</sup>Witnesses. <sup>11-14</sup>Date.

PNs: *Nunu-rišat; Nannatum.*<sup>1</sup> *rugbum* 'roof'.<sup>4</sup> *ana šattīšu* lit. 'for his year' = 'for one year'.<sup>6</sup> *kišrū* (pl) 'payment'.

3. Loan of silver, slaves to a father by a daughter (CT 8 42b = Schorr, VAB 5, no. 41, lines 1-13 [lines 14-20 witnesses, 21 date]).



Signs not yet introduced, in the order in which they appear:

𒄠 4; also <i>za, ṣa, sà;</i>	𒄡 ME;	𒄢 <i>mur;</i>
𒄣 <i>i-lí;</i>	𒄤 <i>im, em;</i>	𒄥 ITI;
𒄦 <i>ar;</i>	𒄧 ŠEŠ;	𒄨 <i>ù;</i>
𒄩 8 GÍN;	𒄪 <i>lu;</i>	𒄫 LAL
𒄬 KAM;		

Notes:

PNs: *Ilī-maṭar; Šamaš-napšeram; Erišti-Šamaš(f); Sin-rīm-Ur; Ebabbar-lūmur.*<sup>1</sup> 4 MA.NA; read 4 *mana kaspam* '4 minas of silver' (see §23.2(b2)).<sup>2</sup> Line 2 is a parenthetical sentence.<sup>5</sup> 8 GÍN; read 8 *šiqil kaspum* '8 shekels of silver'; *i-na* MU.1.KAM (MU poorly formed) = *ina* 1 *šattim*.<sup>6</sup> *kišrū* (pl.) 'payment'. Lines 5-6 are a parenthetical verbless sentence.<sup>7</sup> SAL(MUNUS).ME = LUKUR = *nadītum* a type of priestess (see Vocab. 20).<sup>8</sup> ŠEŠ.UNUC<sup>kl</sup> = URI<sup>kl</sup> = *Ur* 'Ur'.<sup>10</sup> UD.UD = BABBAR<sub>2</sub>; É.BABBAR<sub>(2)</sub> = temple of Šamaš in Sippar.<sup>11</sup> ITI = *warḥum* 'month'; <sup>d</sup>DUMU.ZI = *Dumuzi* (god and month name).<sup>13</sup> Ī.LALE = *išaqal*.



Only Perfect forms exhibit vowel syncope, however:

*i-ṭa-ra-du* may only be Durative *iṭṭaradū*, while *i-ṭa-ar-du* may only be Perfect *iṭṭardū*;

*ta-ša-ba-ti* may only be Durative *tašabbatī*, while *ta-ša-ab-ti* may only be Perfect *taššabtī*.

In forms with first radical *g*, the infixed *-t-* of the Perfect usually becomes *-d-*:

3cs *igdamar*; 2fs *tagdamrī*; etc.

(b) **Verbs I-n.** The initial radical *n* assimilates to the infixed *-t-*:

	<i>naqārum (a-u)</i>	<i>nadānum (i)</i>
3cs	<i>ittaqar</i>	<i>ittadin</i>
2ms	<i>tattaqar</i>	<i>tattadin</i>
2fs	<i>tattaqrī</i>	<i>tattadnī</i>
1cs	<i>attaqar</i>	<i>attadin</i>
3mp	<i>ittaqrū</i>	<i>ittadnū</i>
3fp	<i>ittaqrā</i>	<i>ittadnā</i>
2cp	<i>tattaqrā</i>	<i>tattadnā</i>
1cp	<i>nittaqar</i>	<i>nittadin</i>

3cs forms with the Ventive: *ittaqram*, *ittadnam*.

(c) **Verbs III-weak.** Again, these resemble sound verbs, but without a final radical. With the addition of endings, the theme-vowel is subject to the normal rules of vowel contraction (rather than syncope, as in sound verbs). In verbs III-*e*, both the *-a-* after the infixed *-t-* and the *-a-* of the prefixes become *e*:

	<i>banūm (i)</i>	<i>ḥadūm (u)</i>	<i>malūm (a)</i>	<i>leqūm (e)</i>
3cs	<i>ibtani</i>	<i>iḥtadu</i>	<i>imtala</i>	<i>ilteqe</i>
2ms	<i>tabtani</i>	<i>taḥtadu</i>	<i>tamtala</i>	<i>telteqe</i>
2fs	<i>tabtani</i>	<i>taḥtadi</i>	<i>tamtali</i>	<i>telteqi</i>
1cs	<i>abtani</i>	<i>aḥtadu</i>	<i>amtala</i>	<i>elteqe</i>
3mp	<i>ibtanū</i>	<i>iḥtadū</i>	<i>imtalū</i>	<i>ilteqū</i>
3fp	<i>ibtaniā</i>	<i>iḥtadā</i>	<i>imtalā</i>	<i>ilteqeā</i>
2cp	<i>tabtaniā</i>	<i>taḥtadā</i>	<i>tamtalā</i>	<i>telteqeā</i>
1cp	<i>nibtani</i>	<i>niḥtadu</i>	<i>nimtala</i>	<i>nilteqe</i>

3cs forms with the Ventive: *ibtaniam*, *iḥtadām*, *imtalām*, *ilteqeam*.

## 17.2 The Meaning of the Perfect

As a tense, the Perfect often corresponds roughly to the English present perfect, as in

*aštakan* 'I have placed'.

As with the Durative, however, a discussion of the use or meaning of the Perfect cannot be confined to tense alone; other important nuances are also involved. Further, the Perfect has slightly different uses in different genres of texts. In general, it may be said that, in main clauses, the Perfect denotes the central event in a sequence of events, the event on which the action in subsequent clauses is based.

Old Babylonian laws, exemplified by the "Laws of Hammurapi" (see below, §17.4), usually consist of two sets of clauses, of which the first set, called the protasis, presents the circumstances of a given case, most often with verbs in the Preterite and/or Perfect. The protasis almost always begins with *šumma* 'if', and is thus a conditional clause (see the next section). If the protasis consists of one clause, the verb may be either Preterite or Perfect: e.g.,

*šumma awīlum makkūr ilim ... išriq* 'If a man stole property (*makkūrum*) belonging to (lit.: of) a god ...' (Law §6);

but *šumma awīlum mār awīlim šeḥram ištariq* 'If a man kidnapped (lit.: stole) the young son of a(nother) man ...' (Law §14).

If, however, the protasis consists of a sequence of more than one clause, most often only the verb of the last clause (sometimes of the last two) is Perfect, while the verb(s) of the foregoing clause(s) is (are) Preterite. The last verb is Perfect because it indicates the critical event, the event upon which the judgment in the second set of clauses (the apodosis) is based: e.g.,

*šumma awīlum alpam iḡur-ma ilum imḥassū* (i. *imḥaš-šu*)-*ma imtūt* 'If a man rented an ox and a god struck it (-*šu*), and it has died (*imtūt*, Perfect of *mātum*), (the man who rented the ox will swear an oath and be set free)'.

The Perfect does not normally occur in relative clauses (see §19.3).

In OB letters (see §24.5), the Perfect again has a focusing nuance; it indicates the crucial event, the main point, of the letter. Because of this assertive or emphatic nuance, it does not often occur in questions, in relative clauses (similarly in the Laws), or after a negative (unlike the Laws). Further, as the central statement of the letter, the Perfect is not usually followed by *-ma*. Instead, the next main clause verb (if there is



one), is almost always an injunctive form (i.e., Imperative, Precative, Prohibitive, Vetitive). These points are illustrated by the following sequence of clauses:

*Tēm šiprātim ... ul tašpuram. Nabi-Sîn ana Bābilim iliam-ma tēmka ... ul tašpuram. Inanna Nabi-Sîn ana maḥrika aṭṭardam: ittīšu ana eqlim rid-ma ... ina ṭuppika ... šupram.*

'You (ms) have not sent me a report of the work ... Nabi-Sîn has come up (iliam, a Preterite) to Babylon, but you have (still) not sent me your ... report. I have now (inanna) sent Nabi-Sîn to you: go down to the field with him, and ... (another Imperative) ... write me ... in your tablet.' (*Altbabylonische Briefe* 1 102:5-16)

In this text, the Perfect *aṭṭardam* presents the main point of the letter, the sending of Nabi-Sîn to the addressee. The clause with *aṭṭardam* begins with the adverb *inanna* 'now'; this adverb, or another, *anumma* 'now, herewith, hereby', or both (*inanna anumma*), often (but not necessarily) accompany the Perfect, to emphasize the immediacy, the current relevance, of the event. This use of the Perfect, in which the verb may denote the actual performance of the action it describes, is variously termed by grammarians the "announcement Perfect" or "epistolary Perfect." (Some scholars prefer, in such cases, to translate the Perfect into English by the present rather than by the present perfect; in the example above: 'I now send Nabi-Sîn ...'.)

In letters, since the Perfect does not normally occur after a negative, but is replaced by the Preterite, the latter is often to be translated by the English present perfect in such cases:

*amatka ḥaliqtam ul nīmur* 'we have not seen/did not see your (ms) escaped womanservant'.

The choice of the English tense, of course, will depend on the context.

The Perfect is uncommon in OB contracts. A majority of the few attested main clause examples occur in direct quotes. As in other genres, the Perfect in contracts may be said to convey the central point of a section of text, but unlike the case with letters, it is not necessarily followed by an injunctive form:

*inanna umma šū-ma x ḥm ana PN ... amtadad ḥm ul anaddinakkum*  
'Now (inanna) thus he (said): "I have paid x grain to PN ...; I will not give grain to you (-akkum)'" (Schorr, *VAB* 5 273:37-39).

In subordinate clauses (especially temporal clauses), the Perfect usually emphasizes the anteriority of the action to that of the main clause; thus, it acts like the future perfect in English. See further §26.2.

### 17.3 Conditional Sentences

A conditional sentence consists of two parts, a **protasis** ('if ...') and an **apodosis** ('then ...'), each of which consists of one or more verbal or verbless clauses. A conditional sentence may be unmarked (i.e., have no explicit word for 'if') or, more commonly, marked with *šumma* 'if'.

(a) Unmarked conditions consist simply of two or more clauses connected with *-ma* (see §7.4(c)). In many OB examples, the tense in both the protasis and the apodosis is the Durative: e.g.,

*kasapka ana Bābilim ul tubbalam-ma ḥm ul anaddin* 'Should you (ms) not/If you do not bring your silver to Babylon, I would/will not give (you) grain';

*nakrum ana māṭini irrum-ma alpīni iṣabbat-ma napištašu ninakkis* 'Should/If the enemy enter(s) our land and (try/tries to) seize our oxen, we will kill him (cut off his life)'.

In other examples, the protasis has instead the Preterite, as in

*mamman ul taškum-ma šipātīm iṣarriqū* 'Should you not appoint someone, the wool will be stolen',

or the Precative (see §16.2, end), which often has concessive force ('though, even if'):

*mārī šanūtīm liršū-ma PN aḥūšunu rabūm* 'Even if they (the adoptive parents) acquire other children, PN will be their older brother'.

(b) More frequent are conditional sentences in which the protasis begins with *šumma* 'if'. In such sentences, there is no conjunction between the protasis and the apodosis, and no word for 'then'. The negative adverb in protases beginning with *šumma* is *lā* (in apodoses, it is *ul*, unless a negative command is called for).

The apodosis in most OB examples normally either contains a form indicating the present or future tense (i.e., Durative, Imperative, Precative, Prohibitive, or Vetitive) or is a verbless clause (including the Predicative construction, for which see §22.1).

In the protasis, on the other hand, the action is normally represented as having already taken place. (Thus, a conditional sentence with *šumma* is literally of the form: 'Given that/If a person did/has done X, one will do/does Y'.) Like the apodosis, the protasis may involve a verbless clause or clauses; in verbal clauses, the tense may be Preterite, Perfect, or Durative. For the distinction between the Preterite and the Perfect, see the preceding section. The Durative in a protasis



expresses either habitual activity, as in

*šumma eqlam ikkal* 'if he uses the field (generally)',

or intent, wish, or obligation, as in

*šumma kaspam inaddin* 'if he wishes/intends to give the silver'.

The following additional examples will further illustrate the conditional sentence:

*šumma kaspum ina qātika alkam-ma idnam* 'If the silver is in your possession, come and give (it) to me';

*šumma awilum kaspam išriq/ištariq qāssu inakkisū* 'If a man stole silver, his hand will be cut off';

*šumma awilum alpam iggar idūšu x ūm* 'If a man wishes to hire an ox, its hiring-fee (*idum*) is x grain'.

#### 17.4 The "Laws of Hammurapi"

Hammurapi, the sixth and most illustrious of a line of Amorite kings in Babylon, ruled ca. 1792–1750 BCE. Near the end of his reign, after he had conquered most of Mesopotamia, he ordered that a collection of laws be inscribed and set up in a public place. The most important monument on which these laws are preserved is a large (2.25 m. high) stela of polished black diorite, which was placed on display in the temple of Shamash (the sun god) in the city of Sippar. When the neighboring Elamites invaded Babylonia in the mid-twelfth century BCE, they removed the stela to their capital in Susa. In the late nineteenth century CE, Susa was excavated by a French expedition, which discovered the monument and removed it to the Louvre in their capital. The inscription on the stela is the longest OB document extant. It consists of three parts: a prologue, in poetic style (see §30.2), describing the gods' naming Hammurapi "to proclaim equity in the land, to destroy the wicked and the evil, that the strong not oppress the weak"; a collection of 282 laws, dealing with many aspects of society (see below); a long epilogue, also in poetic language, which includes curses and blessings upon those who would destroy the stela or refurbish it properly.

The laws are case-laws, typical not only of Mesopotamia but of many ancient Near Eastern cultures. (In Mesopotamia, the format has antecedents in earlier Sumerian laws.) Each law presents a legal situation in the form of a conditional sentence: 'If such and such (has) occurred, this and that will/should be done'. Not infrequently, the situation presented in one law is an elaboration or variation of that

given in the previous law: e.g., Law §3 deals with perjury in a capital case, Law §4 with perjury in a case involving commodities. The laws appear to be arranged by topics, but the precise topics or categories that governed the arrangement remain debated by scholars. To give the reader some idea of the contents, a broad overview of the topics covered may be presented. (Note: the numbering of the laws or paragraphs, although it follows the text of the stela, is modern.)

§§1–5	Trials (perjury; corrupt judges).
§§6–14	Theft, robbery of property (including slaves; kidnapping).
§§15–65 (and fragments)	Land and land tenure.
(fragments and) §§100–126	Commerce (merchants; financial transactions; debt; safe keeping).
§§127–194	The family (women; marriage; concubines; inheritance; adoption).
§§195–214	Assault.
§§215–277	Professional fees and responsibilities; rates of hire.
§§278–282	Slaves.

Since shortly after its discovery, the collection of laws inscribed on Hammurapi's stela has been referred to as the "Code of Hammurapi." Although they do not strictly constitute a code, but rather merely a collection, we will follow the custom of referring to the laws by the abbreviation CH.

Duplicates of some of the laws, and laws that are missing where the stela was damaged in antiquity, are preserved on numerous fragmentary clay tablets. Fragments of at least one other diorite stela were also found at Susa, and it has often been suggested that copies of the stela were set up in other cities. It should also be noted that other collections of laws have been found in Mesopotamian sites; some of these collections, both in Sumerian and in Akkadian, predate that of Hammurapi.

A few laws from CH will be given in the exercises to each of the subsequent lessons, most in transliteration but a few in the lapidary cuneiform of the stela. Most of the laws will be given unchanged from the original. Thus, they will not be presented in the order in which they occur on the stela; rather, the student will read laws for which sufficient grammar and vocabulary have been covered to allow a minimum of notes and glosses.

A recent presentation and discussion of CH may be found in Roth 1995: 71–142.

## EXERCISES

## A. VOCABULARY 17.

## Verbs:

*kalûm* (a) 'to detain, delay, keep in custody; to prevent, hinder (someone, something: acc.; from doing: *ana* or *ina* + Infin.); to refrain (from doing: *ana* + Infin.); to withhold, hold back (something: acc.; from someone: *ana*/dat. or *ina*)'.

*paṣārum* (a-u) trans.: 'to loosen, untie, remove, strip; to free, ransom, redeem; to end'; intrans.: 'to break camp; to withdraw, go away, disperse, desert, avoid'.

Note also *iddâk* (N stem of *dâkum* [see §32.1], Durative 3cs) 'he/she will be executed'.

## Nouns:

*aḥum* b (bound form *aḥ* [usually written *a-aḥ*] or *aḥi*; pl. rare) 'arm; side, flank; bank (of a river, canal), shore, edge; half, first half'; note also the relative adjective *aḥûm* (base *aḥi*-; fem. *aḥitum*) 'strange, foreign; hostile; unusual, additional'.

*lētum* (*lēt(i)*; pl. rare) 'cheek; side, vicinity, nearby region'.

*mišlum* (*mišil*; log. MAŠ) 'half; middle'.

*pīḥatum* (also *pāḥatum*; bound form *pīḥat*, *pāḥat*) 'responsibility, obligation, duty'; *ana pī/āḥatim šakānim* 'to assign to a task'; *bēl pī/āḥatim* 'deputy, delegate; commissioner'.

*rittum* (*ritti*; suff. *ritta*-; dual *rittān*) 'hand; possibility'.

*šimdatum* (*šimdat*; pl. *šimdātum*) 'royal decree; (specific) royal regulation' (also *šimdat šarrim*).

*šimnum* (*šim(i)*; pl. *šimū* and *šimātum*; log. ŠAM) 'purchase; price; article purchased' (cf. *šānum*).

## Adverbs:

*anumma* 'now, hereby, herewith'.

*inanna* 'now'; (*ina*) *kīma inanna* 'right now'.

## Preposition:

*warkī* (with suf. *warkīšu*, etc.) locally 'behind, in back of'; temporally: 'after, after the departure of, after the death of'.

## Conjunction:

*šumma* 'if'.

## B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			<i>maš*</i> ; MAŠ = <i>mišlum</i> ;
			<i>bar, pâr*</i>
			DUB = <i>tuppum**</i>
			ŠAM = <i>šimnum</i>
			GUD (or GU <sub>4</sub> ) = <i>alpum</i>
			<i>da, ta</i>
			<i>id/t/t, ed/t/ṭ</i>
			<i>ni, né, i</i> (in <i>i-lt</i> for <i>ilī</i> ; rare otherwise); <i>lī</i> (only in <i>i-lt</i> for <i>ilī</i> , <i>be-lī</i> for <i>bēlī</i> , and a few other archaic spellings); .NI denotes Sum. 'his', 'her', i.e., Akk. <i>-šu, -ša</i> (for personal/divine referent), e.g., DUMU.NI = <i>māršu</i> 'his son' or <i>mārša</i> 'her son'; <i>ī</i> = <i>šamnum</i> ; in <i>l.GIŠ</i> , also = <i>šamnum</i>
			<i>ir, er</i>
			<i>ka</i>
			ERIN <sub>2</sub> (or ERIM) = <i>šābum; ummānum</i>
			<i>šī, še<sub>20</sub>, lim</i> ; IGI = <i>īnum; maḥrum</i> (and bound form <i>maḥar</i> 'before', before names of witnesses), <i>maḥrūm; pānum, pānū, pānūm; šībum</i>

\*Distinct signs in the early period, MAŠ and BAR coalesced in later scripts, such as the Neo-Assyrian.

\*\*In OB cursive, forms of DUB are often indistinguishable from forms of UM.

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 14–15:

- |                   |                  |                     |                         |
|-------------------|------------------|---------------------|-------------------------|
| 1. <i>unammaš</i> | 5. <i>gerrum</i> | 9. <i>ulabbar</i>   | 13. <i>nimaggar</i>     |
| 2. <i>nimmar</i>  | 6. <i>maškum</i> | 10. <i>nišappar</i> | 14. <i>in alpīšu</i>    |
| 3. <i>eṭṭetum</i> | 7. <i>irru</i>   | 11. <i>ikūn</i>     | 15. <i>šipāt bēliya</i> |
| 4. <i>kabātum</i> | 8. <i>kasūm</i>  | 12. <i>maršum</i>   |                         |

D. Write in normalized Akkadian:

- I have ransomed your (ms) missing female slave.
- You (fs) have torn down the old door.
- We have adopted our female employee.
- They (m) have trusted that goddess.
- You (pl) have set out for the lower country.
- He has anointed the sick prince.
- They (f) have drunk the fine beer.
- You (ms) have sent the youths to me.
- You (fs) have acquired much gold.
- The gods have gathered in heaven.
- They (m) have removed the judge for the queen's sake.
- I have approached (Ventive) the bank of the upper river.
- They (f) have seized your (fs) deputy and have struck his cheek.
- The chief of the captives has fallen at the feet of the governor.
- I have placed (Ventive) my chariot at your (ms) disposal.
- They (m) have held the other woman in prison according to the royal decree.
- We have not heard the dogs.
- The wide fields have filled with water.
- If a man made out a tablet and has sealed (it), no one may open (it).
- The people have feared your name.
- My eyes have observed the sun.
- They (m) have settled their lawsuit in their neighborhood.

E. Normalize and translate:

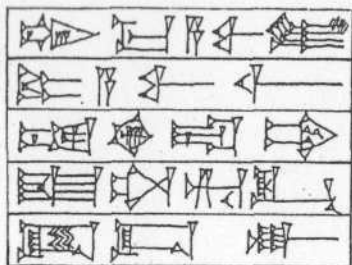
- a-wi-lum šu-ú GUD.MEŠ-ia i-gur-ma i-na-an-na GUD.MEŠ-a šu-nu iḥ-ta-al-qú a-wi-lum šu-ú ŠAM GUD.MEŠ-ia li-di-nam ú lu GUD.MEŠ ša-nu-ú-tim ki-ma GUD.MEŠ-ia li-ša-ma-am.*
- šum-ma mu-tum aš-ša-sú i-iz-zi-ib a-na IGI LUGAL i-il-la-ak-ma wa-ar-ka-sú i-pár-ra-sú.*

- wa-ar-ki um-mi-ni MAŠ KUG.BABBAR-ša a-na a-ḥi-ni še-eḥ-ri-im a-na pt-i te-er-ti-ša ni-qt-iš.*
- ERIN<sub>2</sub>.MEŠ-ka ka-la-ši-na a-na še-ri-ia re-de-a-am-ma ḥa-ra-nam i ni-iš-bat-ma na-ak-ra-am ú ERIN<sub>2</sub>-šu i ni-né-er.*
- <sup>d</sup>EN.LÍL i-na pu-ḥu-úr DINGIR.MEŠ be-lu-ut KALAM.MEŠ a-na <sup>d</sup>AMAR.UTU id-di-in ú be-lu-ut AN-e a-na <sup>d</sup>UTU id-di-in.*
- a-wi-lum a-ḥu-um i-te-bé-ma i-na ku-sí LUGAL-tim uš-ša-ab.*
- it-ti šú-ḥa-ri-ia ri-da-nim-ma ta-pu-tam it-ti-ia ep-ša.*
- eq-le-tim a-na me-e ni-zi-ma a-a-um-ma eq-le-tim ši-ip-ra-am ú-ul i-pé-eš.*
- a-nu-um-ma ṭe<sub>4</sub>-em il-ki-im šu-a-ti a-na be-lí-ia aš-tap-ra-am be-lí ŠE-a-am mi-im-ma a-na IR-šu la i-ka-al-la-am ŠE-a-am šu-up-ra-am-ma la a-ma-a-at.*
- LUGAL da-an-nu-um né-me-tam ra-bi-tam e-li ni-ši ši-na-ti iš-ku-un am-mi-nim né-me-ta-ši-na a-na É.GAL la ub-la-nim.*
- am-mi-nim ri-it-ta-ki e-li a-aḥ DUMU.MUNUS-ki ta-aš-ku-ni.*
- ERIN<sub>2</sub>.MEŠ-ia lu-up-qi-id-ma a-na ma-ḥa-aš na-ak-ri-ia li-li-ku.*
- a-ḥu-ú-tum iš-tu ma-tim le-mu-ut-tim ik-šu-du-nim-ma a-na KI-ti-ka i-ti-qú-nim i-na-an-na a-ḥu-ú-tum šu-nu DUMU ši-ip-ri-ia i-na KI-ti-ka iṣ-ša-ab-tu DUMU ši-ip-ri-ia i-na qá-ti-šu-nu pu-uṭ-ra-am-ma li-tu-ra-am.*
- i-na MU šu-a-ti aš-ša-ti maḥ-ri-tum DUMU ul-dam.*
- be-el-ti pa-ni-tum ki-a-am iq-bi-am um-ma ši-i-ma i-na-an-na i-ša-am dam-qá-am i-na li-ib-bi ša-di-i a-na <sup>š</sup>MÁ.MEŠ-ia am-ra-a-ma ik-sa <sup>š</sup>MÁ.MEŠ-ia ši-na-ti bi-ni-a-nim-ma a-na maḥ-ri-ia re-de-a-nim.*
- ša pt-i DUB-pt-im an-ni-im ki-ri-a-am ÚS.SA.DU ki-ša-ad na-ri-im mu-du-ud-ma a-na DUB-pt-ka ši-ib.*

F. CH. Normalize and translate the following laws:

- §195 *šum-ma DUMU a-ba-šu im-ta-ḥa-aš ritta(KIŠIB.LÁ)-šu i-na-ak-ki-su.*
- §205 *šum-ma IR a-wi-lim le-e-et DUMU a-wi-lim im-ta-ḥa-aš ú-zu-un-šu i-na-ak-ki-su.*
- §247 *šum-ma a-wi-lum GUD i-gur-ma IGI-šu uḥ-tap-ḥi-id KUG.BABBAR mi-ši-il ŠAM-šu a-na be-el GUD i-na-ad-di-in.*  
uḥtappid 'he has blinded'.

## §14. Transliterate, normalize, and translate:



Signs not yet introduced, in the order in which they appear:

a;

wi;

lum;

eh

## G. Contracts:

1. Marriage contract (Meissner, *BAP* no. 90 = Schorr, *VAB* 5, no. 2, adapted)

<sup>1</sup> *ba-aš-tum* ... <sup>3</sup> DUMU.MUNUS *ú-ši-bi-tum* <sup>4</sup> *ri-mu-um* DUMU *ša-am-ḥa-tum* <sup>5</sup> *a-na aš-šu-tim ù mu-tu-tim* <sup>6</sup> *i-ḥu-uz* ... <sup>11</sup> [*šum*]-*ma* <sup>1</sup> *ba-aš-tum* <sup>12</sup> [*a-na*] *ri-mu-um* <sup>13</sup> [*mu-t*] *i-ša ú-ul mu-ti* <sup>14</sup> [*at-t*] *a iq-ta-bi* <sup>15</sup> [*ba-aš*]-*tum a-na na-ri-im* <sup>16</sup> *i-na-ad-du-ú* <sup>17</sup> [*šu*] *m-ma ri-mu-um* <sup>18</sup> [*a-n*] *a ba-aš-tum aš-ša-ti-šu* <sup>19</sup> *ú-ul aš-ša-ti at-ti* <sup>20</sup> *iq-ta-bi* x KUG.BABBAR <sup>21</sup> *i-ša-qal* <sup>22</sup> MU <sup>d</sup>UTU ù <sup>1</sup> *sa-am-su-i-lu-na* <sup>23</sup> *it-mu-ú* <sup>24-29</sup> Witnesses.

PNs: *Bāštum*; *Uši-bītum*; *Rimūm*; *Šamḥatum*; *Samsu-iluna* (king).

<sup>5</sup> *aššūtum*, *mutūtum* cf. §14.4.

<sup>16</sup> *nadūm* (i) 'to throw'.

2. Hire of a harvester (Szlachter, *Tablettes* 110 MAH 16.148).

<sup>1</sup> 1 GÍN KUG.BABBAR <sup>2</sup> *a-na ešidim* (ERIN<sub>2</sub>.ŠE.KIN.KUD) <sup>3</sup> *KI i-li-i-qi-ša-am mu'ir* (GAL.UKKIN.NA) ERIN<sub>2</sub> KÁ É.GAL <sup>4</sup> <sup>d</sup>EN.ZU-*šar-i-lí* DUMU *še<sub>20</sub>-le-bu-um* <sup>5</sup> ŠU.BA.AN.TI <sup>6</sup> *ana ūm ebūrim* (UD.BURU<sub>14</sub>.ŠÈ) *i-na eqlim* (A.ŠÀ) *pi-ḥa-at* <sup>7</sup> *uš-ri-ia iššakkim* (ENSI<sub>2</sub>) <sup>8</sup> *ešidum* (ERIN<sub>2</sub>.ŠE.KIN.KUD) *i-la-ak* <sup>9</sup> *ú-ul i-la-ak-ma* <sup>10</sup> *ki-ma ši-im-da-at šar-ri*. <sup>11-14</sup> Witnesses. <sup>15-17</sup> Date.

PNs: *Ilī-iqīšam*; *Sîn-šar-ilī*; *Šelebum*; *Ušriya*.

<sup>1</sup> 1 GÍN KUG.BABBAR = 1 *šiqil kaspam* '1 shekel of silver', the object of the verb in line 5 (see §23.2(b,2)).

<sup>2</sup> *ešidum* (log. ERIN<sub>2</sub>.ŠE.KIN.KUD [*kud* = tar]) 'harvester'.

<sup>3</sup> *mu'irrum* (log. GAL.UKKIN.NA) 'director'; *šāb bāb ekallim* 'palace work force'.

<sup>7</sup> *iššakkim* (log. ENSI<sub>2</sub> [written *pa+te+si*]) 'farmer'.

<sup>8,9</sup> *alākum* here may be rendered 'to work'.

<sup>10</sup> '(The penalty will be) according to ...'.

## H. Transliterate, normalize, and translate:

- 1.
- 2.



## LESSON EIGHTEEN

### 18.1 The G Perfect: Verbs I-<sup>3</sup> (I-a and I-e); *alākum*

Since the initial radical stood before another consonant (the infix -t-), its loss resulted in the lengthening of the vowel of the prefix, as in the Preterite.

	<i>amārum</i> (a-u)	<i>arākum</i> (i)	<i>epēšum</i> (e/u-u)	<i>ezēbum</i> (i)	<i>erēbum</i> (u)
3cs	<i>ītamar</i>	<i>ītariḵ</i>	<i>ītepeš/ītepuš</i>	<i>īteziḅ</i>	<i>īterub</i>
2ms	<i>tātamar</i>	<i>tātariḵ</i>	<i>tētepeš/tētepuš</i>	<i>tēteziḅ</i>	<i>tēterub</i>
2fs	<i>tātamrī</i>	<i>tātariḵī</i>	<i>tētepešī</i>	<i>tēteziḅī</i>	<i>tēterbī</i>
1cs	<i>ātamar</i>	<i>ātariḵ</i>	<i>ētepeš/ētepuš</i>	<i>ēteziḅ</i>	<i>ēterub</i>
3mp	<i>ītamrū</i>	<i>ītarkū</i>	<i>ītepešū</i>	<i>īteziḅū</i>	<i>īterbū</i>
3fp	<i>ītamrā</i>	<i>ītarkā</i>	<i>ītepešā</i>	<i>īteziḅā</i>	<i>īterbā</i>
2cp	<i>tātamrā</i>	<i>tātarkā</i>	<i>tētepešā</i>	<i>tēteziḅā</i>	<i>tēterbā</i>
1cp	<i>nītamar</i>	<i>nītariḵ</i>	<i>nītepeš/nītepuš</i>	<i>nīteziḅ</i>	<i>nīterub</i>

Note also the following 3cs forms with the Ventive: *ītaḥzam*, *ītarkam*, *ītepešam*, *īteziḅam*, *īterbam*.

***alākum***. As in the Preterite, *alākum* behaves like a verb I-n in the Perfect. The theme-vowel of the Perfect, as with all G verbs, is that of the Durative.

3cs	<i>ittalak</i>	3mp	<i>ittalkū</i>
		3fp	<i>ittalkā</i>
2ms	<i>tattalak</i>	2cp	<i>tattalkā</i>
2fp	<i>tattalkī</i>		
1cs	<i>attalak</i>	1cp	<i>nittalak</i>

With the Ventive, 3cs *ittalkam*.

### 18.2 Object Pronominal Suffixes on the Verb

Just as genitive personal pronouns occur as suffixes attached to nouns and prepositions, so object pronouns are suffixed to finite verb forms. There are two sets of these:

**accusative** suffixes, which denote the direct object of the verb;  
**dative** suffixes, which denote the indirect object.

	Accusative	Dative
1cs	<i>-anni/-nni/-ninni</i>	<i>-am/-m/-nim</i>
2ms	<i>-ka</i>	<i>-kum</i>
2fs	<i>-ki</i>	<i>-kim</i>
3ms	<i>-šu</i>	<i>-šum</i>
3fs	<i>-ši</i>	<i>-šim</i>
1cp	<i>-niāti</i>	<i>-niāšim</i>
2mp	<i>-kunūti</i>	<i>-kunūšim</i>
2fp	<i>-kināti</i>	<i>-kināšim</i>
3mp	<i>-šunūti</i>	<i>-šunūšim</i>
3fp	<i>-šināti</i>	<i>-šināšim</i>

For the **accusative** suffixes, note the following particulars:

- 1cs: the form of this suffix is the Ventive morpheme plus *-ni*, with the *-m* of the Ventive assimilated to the *-n-* of the suffix: e.g., *išbatanni* 'she seized me'; *tašbatīnni* 'you (fs) seized me'; *išbatūninni* 'they (m) seized me'; *tašbatāninni* 'you (pl) seized me';
- 3fs: the form is *-ši*, as opposed to the genitive *-ša* on nouns;
- 1cp: *-āti* is added to the genitive *-ni*: *ina bītini imurūniāti* 'they (m) saw us in our house';
- 2,3 p: the suffixes are those of the set attached to nouns, with the addition of *-ti* and the lengthening of the preceding vowel: *ina bītīšunu nīmuršunūti* 'we saw them (m) in their house'.

The **dative** forms all end in *m* (a feature that is undoubtedly related to the Ventive morpheme):

- 1cs: for the 1cs dative, the Ventive form alone is used; see §15.2; the other singular forms simply add *-m* to the accusative forms, with the notable exception, however, of the 2ms:
- 2ms: *-kum* (not *\*\*kam*);
- the plural forms end in *-šim* in place of the *-ti* of the accusative forms.

When any of the suffixes, except the 1cs forms, is added directly to a form of a III-weak verb ending in a short vowel, that vowel is lengthened:

- iklāšu* 'she detained him'; *nileqqēšunūti* 'we will take them (m)';
- qibīšim* 'speak (ms) to her'; *luḥdūšim* 'let me rejoice for her'.

As is true of the genitive suffixes on nouns, *a*-vowels in the object suffixes are not subject to the vowel-harmony rule (i.e., do not change to *e*; see §7.2(e)):

*eštemēka* 'I have heard you (ms)';  
*eppeškināšim* 'I will act for you (fp)'.

The third person forms of both sets of suffixes are subject to the same changes as their genitive counterparts: final *d, t, ṭ, s, ṣ, z, š*, plus the *-š-* of the suffix change to *-ss-*, as in

*aḥḥassi* 'I will marry her'; *nimḥassunūti* 'we struck them (m)';  
*piqissu* 'inspect (ms) it (m)'; *imqussum* 'it happened (fell) to him';  
*ikkissu* 'he cut it (m) off'; *lūpussināšim* 'let me act for them (f)'.

Both sets of suffixes follow all verbal morphemes, namely, 2fs *-ī*, pl *-ū, -ā*; the Ventive (see the next paragraph); the subordination marker *-u* (see §19.2); and the subject pronoun suffixes of the predicative construction (see §22.1). The suffixes precede the conjunction *-ma*, which, it will be recalled (§7.4), causes a preceding short vowel to be lengthened. Some examples:

*ana mārika taddiššū-ma ittika imḥurūšu* 'You (ms) gave it (m) to your sons, and they accepted it from you';  
*āmurkināt-ma aḥḍu* 'I rejoiced when I saw you (fp)'.

Both sets of suffixes may follow the Ventive (with the exception of the 1cs dative, which is the Ventive; the 1cs accusative, as already noted, always includes the Ventive). The final *-m* of the Ventive is always assimilated to the first consonant of the suffix:

*ublāniššu* 'they (m) brought him here (or: to me)';  
*ṣuḥārī aṭṭardakkum* 'I have sent you (ms) my servant';  
*tereddeāniššunūti* 'you (pl) will conduct them (m) here (or: to me)';  
*alkīnniāšim* 'come (fs) to us'.

The **dative case**, and, therefore, the dative suffixes, usually indicates the person or thing to which an action is directed, or for which an action is done; thus, it often corresponds to the use of the preposition *ana*; e.g.,

*ana bēlīya allakam* 'I will come to my lord'; *allakakkum* 'I will come to you';  
*annītam ana mārīni nītepeš* 'we have done this for our sons'; *annītam nītepešsunūšim* 'we have done this for them'.

A verb may have both a dative and an accusative suffix; when this occurs, the dative precedes the accusative, and the final *-m* of the

dative suffix, like that of the Ventive, is assimilated to the following consonant. The Ventive may also appear, preceding both suffixes, as expected, so that the order is Verb–Ventive–Dative–Accusative:

*aṭrudakkuššu* 'I sent him to you (ms)'.

Occasionally in such instances, the singular accusative suffixes lose their vowel, and the resulting final doubled consonant is simplified: *aṭrudakkuš*.

A dative or accusative suffix is occasionally added to a verb redundantly from the English point of view, when the noun to which it refers is also present in the clause. **Resumptive pronouns**, as these are called, serve a number of discourse functions. In the following example the dative object stands at some distance from the verb; the resumptive pronoun makes the clause easier to grasp.

*šumma awīlum ana aššatīšu eqlam kiriam bitam ū bišam išrukšim*  
 'if a man gave (*šarākum*) his wife a field, orchard, house, or moveable item of property (*bišum*), ...' (CH Law §150).

While resumptive pronouns are more common when the nominal object is separated from the verb by a phrase or two, as in the preceding example, they are also found in shorter clauses. In the latter, the pronouns serve other functions: to announce a new topic (or the main topic, e.g., of a letter) or some other shift in a narrative (to a different subject, scene, or mood); to highlight a previously secondary topic; or to signal the end of a section of discourse. In the laws of Hammurapi sequences of laws often begin with a formulaic *šumma awīlum*; if *awīlum* is the direct object and accordingly appears in the accusative, it may retain its position after *šumma* and may (but need not be) resumed by an object suffix, as in

*šumma awīlam e'iltum iṣbassu* 'if a financial obligation (*e'iltum*) "seized" a man, ...' (CH Law §117); note that the direct object here precedes the subject, deviating from normal word order.

As the two examples cited here illustrate, resumptive pronouns are frequently not represented in English translation.

It has already been noted (§§3.6, 10.4), that a pronominal direct object may be omitted. This deletion is particularly common when the same object is governed by two (or more) successive verbs, and is also possible in English. (The phenomenon is more common in Akkadian than in English, however.) An example:

*wardum akalam išriq-ma ikuḫ* 'The male slave stole the food and ate (it)', or 'The male slave stole and ate the food'.

The nominal (or non-finite) forms of the verb, namely, the Infinitive (§3.3), the Verbal Adjective (§4.3), and the Participle (§20.1), take the genitive suffixes that are attached to nouns. With the Infinitive, a suffix may be subjective or objective, as is true of a genitive noun after an Infinitive (§8.2, end; further, §30.1); e.g.,

*ana amāriša* 'to see her' or 'for her to see'.

### 18.3 The Adverbial Use of the Accusative

The accusative case may be used adverbially, with a wide range of functions. In principle, any preposition (except probably *ana*) may be deleted, and the noun then put in the accusative, if the relationship of that noun to the rest of the sentence (particularly the verb) is clear without the preposition. There are, however, restrictions on the adverbial use of the accusative that are not yet well understood; thus, the student should learn to recognize the adverbial accusative, but should refrain from using it when constructing sentences in Akkadian. Among the uses of the adverbial accusative, the following may be noted:

(a) The accusative of **place**:

*šarrāqam abullam išbatū* 'the thief was seized (lit.: they seized the thief) at the city gate';

*tuppaka Bābilim kunuk-ma šupram* 'seal (ms) your tablet in Babylon (acc.) and send (it) to me';

*māssunu uššabū* 'they (m) will live in their land';  
note also *maḥar* for *ina maḥar* 'before' (§12.3(c)).

(b) The **ablative** accusative, replacing *itti* (cf. §5.5):

*qišātīšunu lā teleqqēšunūti* 'do not accept (ms) their (m) gifts from them (acc.)';

*kaspam ašqul-ma ula imḥurūninni* 'I paid the silver, but they (m) did not accept (it) from me (acc.)'.

(c) The accusative of **time**; this may indicate

(1) duration of time ("time how long"):

*šalāš šanātīm ina ālīni ušbū* 'they (m) remained in our town (for) three (šalāš) years';

(2) the time when an action took/takes place; this usage is equivalent to *ina* with the noun in the genitive:

*šattam šuāti* (or *ina šattim šuāti*) *nakrum ana mātim Erub* '(in) that year, the enemy invaded the land'.

(d) The accusative of **respect, manner, or means**:

*riqūssu illak* 'he will go empty-handed', lit.: 'in his emptiness' (*riqūtum* 'emptiness', acc.);

*ḥamuttam alkam* 'come (ms) quickly' (*ḥamuttum* 'haste', acc.).

It was noted in the discussion of the indefinite pronouns (§14.3) that *mimma* may be used adverbially:

*mimma libbaka lā imarraš* 'do not be (ms) upset in any way' (lit.: 'your heart must not become upset in any way').

### 18.4 Morphographic Writings

In several lessons we have noted that certain sound changes are not always reflected in writing; the following are representative:

*qá-ta-(at)-tum* and *qá-ta-an-tum* for expected *qatattum* < \**qatantum* 'thin', the fem. of *qatnum*, with assimilation of *n* (§§5.1, 5.4);

similarly *ú-zu-(uš)-ša* and *ú-zu-un-ša* for expected *uzušša* < \**uzunša* 'her ear', with assimilation of *n* (§11.1);

*ir-ka-(am)-ma* and *ir-ka-ab-ma* for expected *irkam-ma* < *irkab + -ma* 'he rode and ...', with assimilation of *b* to *m* (§7.4).

Since sound changes normally take place without exception, that is, always produce the same form or pronunciation, the pairs of writings just cited must be considered variant spellings of a single form. The writings in which the sound change is reflected are **phonetic**, that is, they represent the actual pronunciations of the forms; the writings in which the sound change is not reflected are **morphographic**, that is, they show the constituent morphemes of the forms more clearly. (As examples of morphographic writings in English spelling we may cite spellings of plural words with the letter *s* even when the plural marker is pronounced [z], as in *dogs* for [dɔgz].)

A number of other morphographic writings occurring in Akkadian texts may be noted here:

A stem-final dental or sibilant and the *-š-* of third person pronominal suffixes become *-ss-*, as in *qāssa* 'her hand', *aṣṣu* 'I sent him'; *tapqissunūšim* 'you (ms) entrusted to them (m)' (§§11.1, 18.2). In Old Babylonian, this change is usually reflected in writing (i.e., in phonetic spellings); occasionally, however, and more commonly in later dialects, writings that are partly morphographic show a stem-final dental, although the suffix is always written with *-s-*: *qá-at-sà*, *aṣ-ru-ud-su*, *ta-ap-qt-id-sú-nu-ši-im*.

The Ventic morpheme may simply be "tacked on" the end of a verb, in violation of the otherwise regular spelling of words according to their syllabi-



cation; for example, while *išpuram* 'he sent to me' is usually written *iš-pu-ra-am*, as expected, it is occasionally written *iš-pur-am*; similarly, for *išpuranni* 'he sent me' both *iš-pu-ra-an-ni* and, less often, *iš-pur-an-ni* occur. In other examples, in order to avoid the use of a VC sign after another VC or a CVC sign (as in *iš-pur-am*) scribes wrote a CV sign that repeated the final consonant of the verb, so that a false doubling appears, as in *iš-pur-ra-am*, again for *išpuram* (or *iš-pur-ra-an-ni* for *išpuranni*); a very common example of this phenomenon, especially in PNs, is the writing *i-din-nam* for *iddinam* 'he gave to me'.

## EXERCISES

### A. VOCABULARY 18.

Verbs:

*baqārum* (a-u) 'to claim, lay claim to; to contest, bring suit (against someone: acc.; for something: acc. or *aššum* or *ana*)'; note *baqrū* (usually pl.) 'legal claims'; *baqrī rašūm* 'to incur legal claims'.

*kabātum* (i) 'to be(come) heavy, fat; to be(come) important, honored; to be(come) difficult, painful'; Verbal Adj. *kabtum* (*kabit-*) 'heavy, fat; difficult, painful; important, serious, honored'.

*nasāqum* (a-u) 'to choose, select'; Verbal Adj. *nasqum* (*nasiq-*) 'selected, chosen, choice, precious'.

*palāšum* (a-u) 'to pierce, break through, into'; note *pilšum* (*piliš-*; pl. *pilšū*) 'breach, hole'.

*riābum* (a-i) 'to replace, give back'.

*šarākum* (a-u) 'to give, bestow'; note *širiktum* 'gift, dowry'.

*zaqāpum* (a-u) 'to erect, set up; to plant (a garden), prepare (a garden, field) for planting'; *ana kirim zaqāpim* 'to plant a garden'.

Nouns:

*asūm* (gen. *asīm* or *asēm*, acc. *asām* or *asiam*; bound form *asi?*; pl. *asū*; log. A.ZU; Sum. Iw.) 'physician'.

*makkūrūm* (*makkūr*; log. NĪG.GA) 'property, assets, valuables, goods'.

*muškēnum* (*muškēn*; pl. *muškēnū*; log. MAŠ.GAG.EN or MAŠ.EN.GAG) 'dependent, poor person, serf, commoner'.

*simmum* (*simmi*; suf. *simma-*) 'wound; (skin) disease, carbuncle'.

*šimtum* (*šimat* or *šimti*; pl. *šimātum*) 'what is established, fixed, decreed (by the gods), fate, destiny'; a euphemism for death, as in *ana šimtim alākum* 'to die' (lit.: 'to go to one's fate').

*terhatum* (*terhat*) 'bride-price'.

*zittum* (*zitti*; sf. *zitta-*; pl. *zizātu*; substantivized fem. Verbal Adj. of *zāzum*, with irregular assimilation in sg. [given as *zittum* in the dictionaries]; log. HJA.LA) 'share (of an inheritance); inheritance'.

Adverb:

*mithāriš* 'equally, to the same extent, each one; everywhere'.

### B. Learn the following signs:

OB Lapid.	OB Cursive	NA	values
			<i>ad/t/ṭ</i> (lesson 11); AD = <i>abum</i>
			URU = <i>alum</i>
			<i>tab, tap</i> ; TAB in TAB.BA = <i>tappūm</i>
			DŪ = <i>banūm, epēšum</i> ; GAG in MAŠ.GAG.EN or MAŠ. ENGAG = <i>muškēnum</i>
			<i>lum, nūm</i>
			<i>lam</i>
			<i>te, te4</i>
			<i>kar</i>
			ŠA (or ŠAG4) = <i>libbum</i> ; A.ŠA (below)
			<i>a</i> ; A in A.MEŠ = <i>mā</i> ; A.BA = <i>abum</i> ; .A.NI = .NI (lesson 17); A.ŠA = <i>eqlum</i> ; A.ZU = <i>asūm</i>
			<i>ha</i> ; HJA.LA = <i>zittum</i>



			NÍG (or NÌ) (Sumerian for 'thing', frequent as a formative in compound words), in NÍG.GA = <i>makkūrum</i>
			LAL (or LÁ) = <i>šaqaalum</i> , in LLALE = <i>išaqgal</i>

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 3–14:

- |                    |                       |                             |                   |
|--------------------|-----------------------|-----------------------------|-------------------|
| 1. <i>unakkar</i>  | 6. <i>zītti abīka</i> | 11. <i>in muškēnim</i>      | 16. <i>apālum</i> |
| 2. <i>ištappar</i> | 7. <i>makkūr ilim</i> | 12. <i>šibat kaspim</i>     | 17. <i>irtede</i> |
| 3. <i>šamaššu</i>  | 8. <i>mišil šimim</i> | 13. <i>ina libbi tuppim</i> | 18. <i>tēham</i>  |
| 4. <i>tappūya</i>  | 9. <i>alpū ālika</i>  | 14. <i>kakkū šābim</i>      | 19. <i>eḫlam</i>  |
| 5. <i>bīt asīm</i> | 10. <i>mū eqlim</i>   | 15. <i>iḫrudakkušši</i>     | 20. <i>dannum</i> |

D. Write in normalized Akkadian:

- |  |   |
|--|---|
| 1. I will pierce it (m)  | 18. do not lead (pl) them (m) to me           |
| 2. you (pl) have laid claim to them (m)                        | 19. may they (m) not kill me                  |
| 3. do not withhold (pl) it (f) from me                         | 20. it has become long                        |
| 4. may she not bestow upon (= dat.) you (fs)                   | 21. you (pl) have passed me by                |
| 5. choose (ms) them (m)  | 22. they (f) have complained against you (ms) |
| 6. you (ms) will replace it (f)                                | 23. you (pl) have prospered                   |
| 7. he has married her  | 24. they (m) judged them (m)                  |
| 8. we have abandoned them (f)                                  | 25. I have acted for them (fp)                |
| 9. fear (ms) them (m)!   | 26. he has imposed a penalty on her           |
| 10. this has happened to me                                    | 27. it has improved for me                    |
| 11. they (f) have entered to you (ms) (i.e., before you; dat.) | 28. we have hired you (ms)                    |
| 12. weigh (ms) out the wool for her                            | 29. you (pl) have weakened                    |
| 13. let them (m) remove it (f)                                 | 30. she has not eaten                         |
| 14. I will trust you (fs)                                      | 31. it has become new                         |
| 15. you (fs) have come to us                                   | 32. I have paid it (m) to you (ms)            |
| 16. I opened the city gate for you (mp)                        | 33. he will kill me                           |
| 17. I have seen you (fp)                                       | 34. it has become (too) heavy for him         |
|  | 35. she has planted                           |

E. Normalize and translate:

- da-a-a-nu wa-ar-ka-at* MAŠ.GAG.EN *šu-a-ti ip-ru-su-ma* MAŠ.GAG.EN *ba-aq-ri ir-ta-ši i-na-an-na šu-ú ù ma-ru-šu ba-aq-ri ki-ma šī-im-da-at* LUGAL *li-pu-lu*.
- ru-bu-um i-na ḥa-ar-ra-nim i-ma-ra-aš-ma i-ma-at*.
- i-na-an-na* DUB.MEŠ-*ka ša* GUD.MEŠ-*ka ša qá-ti-ia as-sa-dar-ma aš-tap-ra-kum*.
- a-di-ni šu-ḥa-ar-ta-ka ú-ul aḫ-ru-da-ak-kum a-nu-um-ma aḫ-ṭar-da-ak-ku-uš-ši ŠA-ka mi-im-ma la-a i-ma-ar-ra-aš*.
- EN *pa-nu-ú-um ša A.ŠA an-ni-im i-na pa-ni il-ki-im A.ŠA-šu i-zi-ma ša-ni-a-am a-na e-pé-eš šī-pi-ir A.ŠA an-ni-im aš-ta-ṭar*.
- UD-*ma-am ša-a-tu* LUGAL *pi-a-am iš-ku-nam-ma pa-ni ša-bi-im še-eḫ-ri-im aš-bat-ma šar-ra-qí i-na bi-ri-it KÁ.DINGIR.RA<sup>ki</sup> ù URU-ni a-aḫ na-ri-im ni-iš-bat-sú-nu-ti-ma te-er-ḥa-tam ša-ri-iq-tam i-na qá-ti-šu-nu ú-ul ni-mu-úr*.
- a-ḫi e-pí-iš-tam le-mu-tam an-ni-tam a-a-i-pu-ša-an-ni*.
- DUMU.MEŠ A.BA *ki-ma e-mu-uq zi-it-ti-šu ŠE Ī.GIŠ ù šī-pa-tim a-na a-ḫi-šu-nu še-eḫ-ri-im i-na-ad-di-nu mi-ši-il ka-ra-nim ú-ul i-na-ad-di-nu-šum*.
- MU *šu-a-ti* LUGAL *it-ti ERIN<sub>2</sub>-šu a-na URU a-ḫi-i-im i-it-ti-iq-ma pí-il-ša-am i-na ABUL URU i-pa-al-la-aš*.
- ta-pé-e iš-pur-ra-am um-ma šu-ú-ma a-na ŠE-em šu-a-ti be-el pí-ḥa-tim šu-ku-un-ma ma-ru-uš-ti la i-mi-a-ad ù um-ma-nam ap-la-an-ni-ma iš-da-am ma-aq-tam lu-pu-uš um-ma-nam ú-ul ta-ap-pa-la-an-ni-ma pí-ḥa-tam šu-a-ti i-na mu-úḫ-ḫi-ka i-ša-ak-ka-nu*.
- A.ZU *ša le-tim ša-ap-li-tim* KUG.BABBAR *ù šī-ba-at-sú a-na be-el ḫu-bu-li-šu (§12.4) li-di-in* KUG.BABBAR *ù šī-ba-at-sú ú-ul i-ma-ḥa-ru-šu-ma id-da-ak*.
- i-na te-re-e-tim ša-al-ma-a-tim ù i-na qá-bé-e* <sup>d</sup>EN.LÍL *be-lí-šu šar-ra-ni i-ša-rum a-na e-pé-eš ka-ak-ki it-ti na-ak-ri-ni pa-ni-šu iš-ku-un-ma ma-ta-tum na-ka-ra-tum ka-lu-ši-na ik-nu-ša-šum-ma na-ra-am ša* LUGAL-*ru-ti-šu ra-bi-tim ib-ni*.

F. CH:

- §21 *šum-ma a-wi-lum bi-tam ip-lu-uš i-na pa-ni pí-il-šī-im šu-a-ti i-du-uk-ku-šu-ma i-ḥa-al-la-lu-šu*.  
*ḥalālum* (a-u) 'to hang, suspend' (transitive).

§60 *šum-ma a-wi-lum A.ŠÀ a-na kirim*(<sup>§18</sup>KIRI<sub>6</sub>) *za-qá-pí-im a-na nukaribbim*(NU.<sup>§18</sup>KIRI<sub>6</sub>) *id-di-in nukaribbum*(NU.<sup>§18</sup>KIRI<sub>6</sub>) *kiriam*(<sup>§18</sup>KIRI<sub>6</sub>) *iz-qú-up 4 šanātim*(MU.4.KAM) *kiriam*(KIRI<sub>6</sub>) *ú-ra-ab-ba i-na ha-mu-uš-tim ša-at-tim be-el kirim*(<sup>§18</sup>KIRI<sub>6</sub>) *ù nukaribbum*(NU.<sup>§18</sup>KIRI<sub>6</sub>) *mi-it-ha-ri-iš i-zu-zu be-el kirim*(<sup>§18</sup>KIRI<sub>6</sub>) *ĤA.LA-šu i-na-sà-aq-ma i-le-qé.*

*nukaribbum* (*nukarib*; pl. *nukaribbātum*; NU.KIRI<sub>6</sub>; Sum. lw.) 'gardener'.  
 MU.4.KAM: KAM is a determinative that frequently appears after numerals in logographic expressions (§23.2(d)).  
*urabba* 'he will raise, tend'.  
*hamšum* (*hamuš-*) 'fifth'.

§167 *šum-ma a-wi-lum aš-ša-tam i-ĥu-uz-ma DUMU.MEŠ ú-li-súm MUNUS ši-i a-na ši-im-tim it-ta-la-ak wa-ar-ki-ša MUNUS ša-ni-tam i-ta-ĥa-az-ma DUMU.MEŠ it-ta-la-ad wa-ar-ka«nu-um» a-bu-um a-na ši-im-tim it-ta-al-ku DUMU.MEŠ a-na um-ma-tim ú-ul i-zu-uz-zu še-ri-ik-ti um-ma-ti-šu-nu i-le-qú-ma NÍG.GA É A.BA mi-it-ha-ri-iš i-zu-uz-zu.*

*ittalad* = *walādum* Perfect 3cs.  
*warka abum ... ittalku* 'after the father has gone ...'.  
*ana X zázum* 'to divide, share according to X'.

§183 *šum-ma a-bu-um a-na DUMU.MUNUS-šu šu-gi<sub>4</sub>-tim še-ri-ik-tam iš-ru-uk-ši-im a-na mu-tim id-di-iš-ši ku-nu-uk-kam iš-tur-ši-im wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-na NÍG.GA É A.BA ú-ul i-za-az.*

*šugitum* (*šugit*; log. (MUNUS.)ŠU.GI<sub>4</sub>; Sum. lw.) 'junior wife'.  
*warka abum ... ittalku* 'after the father has gone ...'.






§§218–220 §218 *šum-ma A.ZU a-wi-lam st-im-ma-am kab-tam i-na karzil*(GÍR.NI) *siparrim*(ZABAR) *i-pu-uš-ma a-wi-lam uš-ta-mi-it ù lu na-kap*!(ID)-*ti a-wi-lim i-na karzil*(GÍR.NI) *siparrim*(ZABAR) *ip-te-ma i-in a-wi-lim úĥ-tap-pí-id ritta*(KIŠIB)-*šu i-na-ki-su* §219 *šum-ma A.ZU st-ma-am kab-tam* ĪR MAŠ.EN.GAG *i-na karzil*(GÍR.NI) *siparrim*(ZABAR) *i-pu-uš-ma uš-ta-mi-it* ĪR *ki-ma* ĪR *i-ri-ab* §220 *šum-ma na-kap-ta-šu i-na karzil*(GÍR.NI) *siparrim* (ZABAR) *ip-te-ma i-in-šu úĥ-tap-pí-id*!(DA) *KUG.BABBAR mi-ši-il ŠÁM-šu i-ša-qal.*

*karzillum* (*karzil*; log. GÍR.NI; Sum. lw.) 'physician's lancet'.  
*siparrum* (log. ZABAR; Sum. lw.) 'bronze'.  
*uštamit* 'he has killed'.  
*nakkaptum* (*nakkapti*; suf. *nakkapta-*; pl. *nakkapātum*) 'temple (of the head)'.  
*uĥtappid* 'he has blinded'.

§246:



Signs not yet introduced, in the order in which they appear:

 *wi*;  
 *GIR* = *šepum*;  
 *u*;  
 *lu*;  
 *el*.

*išteber* 'he has broken'.  
*labiānum* 'tendon of the neck'.

## G. Contracts:

1. Hire of a slave (Chiera, *PBS* 8/2 no. 188, adapted).

<sup>1</sup> 1 GEME<sub>2</sub> *ma-du-mu-uq-bé-el-[tim]* <sup>2</sup> KI *erišti*(NIN!(GEME<sub>2</sub>)-*ti*)-<sup>d</sup>UTU <sup>3</sup> DUMU.MUNUS *šu-pí-ša* <sup>4</sup> [li-pí-it-eš<sub>4</sub>-tár ... <sup>6</sup> *a-na* GEME<sub>2</sub> *i-gu-ur-ši* <sup>7</sup> *i-di* GEME<sub>2</sub>.MEŠ <sup>8</sup> x ŠE ... <sup>10</sup> *imaddad*(Ī.ÁG.E). <sup>11–15</sup> Witnesses. <sup>16–17</sup> Date.

PNs: *Mād-dumuq-bēltim*; *Erišti-Šamaš*; *Šū-pīša*; *Lipit-Eštar*.  
<sup>7</sup> *idū* (pl.) 'payment'.

2. Lawsuit over a garden (Meissner, *BAP* no. 43 = Schorr, *VAB* 5, no. 259, adapted).

<sup>1</sup> *kiriam*(<sup>§18</sup>KIRI<sub>6</sub>) *ša* <sup>d</sup>EN.ZU-*ma-gir* <sup>2</sup> <sup>d</sup>DUMU-<sup>d</sup>*Amurrim*(MARTU) *a-na* KUG.BABBAR *i-ša-am* <sup>3</sup> <sup>d</sup>Anum(AN)-*ba-ni a-na ši-im-da-at šar-ri*!(UŠ)-*im aš-šum kirim*(<sup>§18</sup>KIRI<sub>6</sub>) *ša-a-ti* <sup>4</sup> *ib-qú-«ru»-ur-ma a-na* DI.KUD.MEŠ <sup>5</sup> *il-li-ku-ma* DI.KUD.MEŠ <sup>6</sup> *a-na* KÁ <sup>d</sup>nin-mar<sup>ki</sup> *iĥ-ru-du-šu-nu-ti-ma* <sup>7</sup> *a-na* DI.KUD.MEŠ *ša* KÁ <sup>d</sup>nin-mar<sup>ki</sup> <sup>8</sup> <sup>d</sup>Anum(AN)-*ba-ni i-na* KÁ <sup>d</sup>nin-mar<sup>ki</sup> <sup>9</sup> *ki-a-am iq-bi um-ma šu-ú-ma* <sup>10</sup> DUMU <sup>d</sup>EN.ZU-*ma-gir a-na-ku* <sup>11</sup> *a-na ma-ru-tim il-qé-a-an-ni* <sup>12</sup> *ku-nu-uk-ki ú-ul iĥ-pu-ú* <sup>13</sup> *ki-a-am iq-bi-šu-nu-ši-im-ma* <sup>14</sup> *kiriam*(<sup>§18</sup>KIRI<sub>6</sub>) *ù É a-na* Anum(AN)-*ba-ni* <sup>15</sup> *ú-bi-ir-ru* <sup>16</sup> *i-tu-ur* <sup>d</sup>EN.ZU-*mu-ba-lí-iĥ* <sup>17</sup> *kiriam*(<sup>§18</sup>KIRI<sub>6</sub>) *Anum(AN)-ba-ni ib-qú-ur-ma* <sup>18</sup> *a-na* DI.KUD.MEŠ *il-li-ku-ma* <sup>19</sup> DI.KUD.MEŠ *a-na «a-na» a-lim* <sup>20</sup> *ù ši-bu-tim iĥ-ru-du-šu-nu-ti*

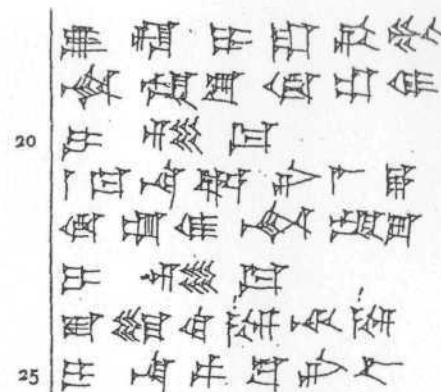
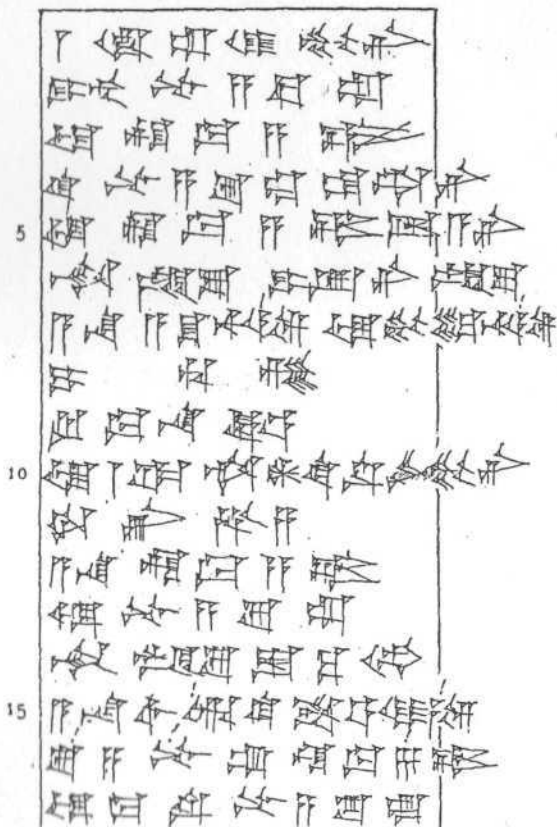
ma ... <sup>25</sup> *ši-bu-tum pa-nu-tum ša DUMU-dAmurrim(MAR.TU)* <sup>26</sup> *i-na*  
 KÁ <sup>d</sup>*nin-mar* <sup>ki</sup> <sup>27</sup> *Anum(AN)-ba-ni ma-ru-um a-na-ku* <sup>28</sup> *it-ma iq-bu-*  
*ú-ma* <sup>29</sup> *kiriam* (<sup>gi</sup>KIRI<sub>6</sub>) *ù É a-na Anum(AN)-ba-ni ú-bi-ru* <sup>30</sup> <sup>Id</sup>EN.  
 ZU-mu-ba-lí-iṭ *la i-ta-ar-ma* <sup>31</sup> *la i-ba-qá-ar* <sup>32</sup> MU <sup>d</sup>UTU <sup>d</sup>AMAR.  
 UTU <sup>33</sup> *ù ha-am-mu-ra-pí LUGAL itma(IN.PAD)*. <sup>34-43</sup> Witnesses.

PNs: *Sin-magir; Mār-Amurrim; Anum-bāni; Sin-muballīṭ.*

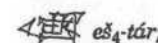
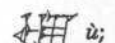

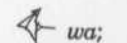
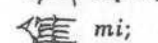

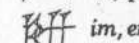
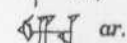
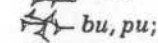
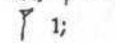
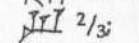
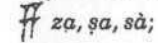


<sup>7</sup> *Ninmar* a goddess; the determinative <sup>ki</sup> accompanies the genitive chain *bāb Ninmar*.

<sup>15, 29</sup> *ubirrū* 'they confirmed, certified'.

3. Adoption of a slave (VAS 8, no. 4-5 = Schorr, VAB 5, no. 32, lines 1-25 [lines 26-30 oath, 31-49 witnesses]).



Signs not yet introduced, in the order in which they appear:

 <i>eš<sub>4</sub>-tár;</i>	 <i>ù;</i>	 <i>ib, ip;</i>	 <i>wa;</i>
 <i>mi;</i>	 <i>tu;</i>	 <i>im, em;</i>	 <i>ar.</i>
 <i>bu, pu;</i>	 <i>l;</i>	 <i>2/3;</i>	
 <i>za, ṣa, sà;</i>	 AMA;	 <i>ul;</i>	

Notes:

PNs: *Eštar-ummī; Buzāzum; Lamassatum; Warad-Sin; Ibni-Sin; Kišub-lugal.*

<sup>1, 11</sup> The phrase PN *šumšu / šumša*, literally 'PN his/her name', is used of slaves and means 'PN by name' or 'a certain PN'.

<sup>4</sup> AD.TA.NI = AD(A).NI.

<sup>5</sup> AMA = *ummum*.

<sup>7</sup> Cf. §14.4.

<sup>9 2/3</sup> MANA; read <sup>2/3</sup> *mana kaspam* '2/3 mina of silver'.

<sup>10</sup> RU with the value SUB in the PN *Kišub-lugal*.

<sup>16</sup> The order of the signs is curiously incorrect, for the PN *Buzāzum*.

<sup>21</sup> 1 MANA; read 1 *mana kaspam* '1 mina of silver'.

<sup>24</sup> *dimtum* (*dimat*; pl. *dimātum*) 'tower; fortified area, settlement; district'.

<sup>25</sup> *napāsum* (*a-u*) 'to hurl, dash down; to kick, strike; to smash, crush, demolish; to clear (accounts)'; the meaning of *ištu dimtim napāsum* is debated, either 'to hurl (someone) from a tower' or 'to throw (someone) out of (her husband's) settlement/district'.

## LESSON NINETEEN

### 19.1 The G Perfect: Verbs II-weak; Verbs I-w

(a) **Verbs II-weak.** Unlike the Perfect of other verb types covered thus far, that of verbs II-weak appears to be based on the Preterite: the forms of the II-weak Perfect are simply those of the Preterite with the *-t-* inserted after the initial radical; since the medial theme-vowel is always long, no reduction takes place when vocalic suffixes are added:

	<i>kānum</i> (a-u)	<i>qīāšum</i> (a-i)	<i>šāmum</i> (a)	<i>nērum</i> (e)
3cs	<i>iktūn</i>	<i>iqṭīš</i>	<i>ištām</i>	<i>ittēr</i>
2ms	<i>taktūn</i>	<i>taqṭīš</i>	<i>taštām</i>	<i>tettēr</i>
2fs	<i>taktūnī</i>	<i>taqṭīšī</i>	<i>taštāmī</i>	<i>tettērī</i>
1cs	<i>aktūn</i>	<i>aqṭīš</i>	<i>aštām</i>	<i>ettēr</i>
3mp	<i>iktūnū</i>	<i>iqṭīšū</i>	<i>ištāmū</i>	<i>ittērū</i>
3fp	<i>iktūnā</i>	<i>iqṭīšā</i>	<i>ištāmā</i>	<i>ittērā</i>
2cp	<i>taktūnā</i>	<i>taqṭīšā</i>	<i>taštāmā</i>	<i>tettērā</i>
1cp	<i>niktūn</i>	<i>niqṭīš</i>	<i>ništām</i>	<i>nittēr</i>

(b) **Verbs I-w.** Adjectival verbs are conjugated in the Perfect either like verbs I-e, as expected, or like verbs I-a, i.e., without the change *a > e*. Thus, for *watārum*:

3cs	<i>ītetir/ītatir</i>	3mp	<i>ītetrū/ītatrū</i>
		3fp	<i>ītetrā/ītatrā</i>
2ms	<i>tētetir/tātatir</i>	2cp	<i>tētetrā/tātatrā</i>
2fs	<i>tētetrī/tātatrī</i>		
1cs	<i>ētetir/ātatir</i>	1cp	<i>nītetir/nītatir</i>

Active verbs I-w in the Perfect do not have as their prefix vowel *u-*, *tu-*, *nu-*, as might be expected from the Preterite and Durative forms, but rather *i-*, *ta-*, etc., like Perfects of other root types. Further, the *-t-* is doubled, as in *alākum* (§18.1); thus, these forms resemble those of verbs I-n in the Perfect. The theme-vowel, as in the Durative, is *a*. Thus, for *wašābum*:

3cs	<i>ittāšab</i>	3mp	<i>ittāšbū</i>
		3fp	<i>ittāšbā</i>
2ms	<i>tattāšab</i>	2cp	<i>tattāšbā</i>
2fs	<i>tattāšbī</i>		
1cs	<i>attašab</i>	1cp	<i>nittašab</i>

The verb *babālum* exhibits two Perfect conjugations, one like that of other active verbs I-w and one with a single *-t-*:

3cs	<i>ittabal/itbal</i>	3mp	<i>ittablū/itbalū</i>
		3fp	<i>ittablā/itbalā</i>
2ms	<i>tattabal/tatbal</i>	2cp	<i>tattablā/tatbalā</i>
2fs	<i>tattablī/tatbalī</i>		
1cs	<i>attabal/atbal</i>	1cp	<i>nittabal/nitbal</i>

### 19.2 The Subordination Marker -u

The subordination marker *-u* is a verbal morpheme the occurrence of which is entirely predictable: it is attached to every finite verb that occurs in a subordinate (i.e., dependent) clause, provided that the verb has no other verbal ending, namely, 2fs *-ī*, pl *-ū*, *-ā*; the Ventive morpheme. Verbs that have one of these endings do not exhibit an overt marker in subordinate clauses (or, we may say that the marker of subordination on such verbs is  $-\emptyset$ ).

The addition of *-u* affects the Perfect and certain weak verb types in the same way as the addition of any other vocalic ending:

- in the Perfect, the theme-vowel between  $R_2$  and  $R_3$  drops out;
- in verbs III-weak, vowel contraction takes place;
- the Preterite forms of active verbs I-w lose their theme vowel;
- the Durative forms of verbs II-weak have a short theme-vowel and a doubled final radical.

For reference, below are presented paradigms, without and with the subordination marker, of the Preterite, Durative, and Perfect of a sound verb (*šakānum*), the Preterite forms of a verb III-weak (*banūm*) and an active verb I-w (*wašābum*), and the Durative of a verb II-weak (*kānum*).

	PRETERITE		DURATIVE		PERFECT	
3cs	<i>iškun</i>	<i>iškunu</i>	<i>išakkan</i>	<i>išakkanu</i>	<i>ištakan</i>	<i>ištaknu</i>
2ms	<i>taškun</i>	<i>taškunu</i>	<i>tašakkan</i>	<i>tašakkanu</i>	<i>taštakan</i>	<i>taštaknu</i>
2fs	<i>taškunī</i>	<i>taškunī</i>	<i>tašakkanī</i>	<i>tašakkanī</i>	<i>taštaknī</i>	<i>taštaknī</i>
1cs	<i>aškun</i>	<i>aškunu</i>	<i>ašakkan</i>	<i>ašakkanu</i>	<i>aštakan</i>	<i>aštaknu</i>



	PRETERITE		DURATIVE		PERFECT	
3mp	<i>iškunū</i>	<i>iškunū</i>	<i>išakkanū</i>	<i>išakkanū</i>	<i>ištaknū</i>	<i>ištaknū</i>
3fp	<i>iškunā</i>	<i>iškunā</i>	<i>išakkanā</i>	<i>išakkanā</i>	<i>ištaknā</i>	<i>ištaknā</i>
2cp	<i>taškunā</i>	<i>taškunā</i>	<i>tašakkanā</i>	<i>tašakkanā</i>	<i>taštaknā</i>	<i>taštaknā</i>
1cp	<i>niškun</i>	<i>niškunu</i>	<i>nišakkan</i>	<i>nišakkanu</i>	<i>ništakan</i>	<i>ništaknu</i>
	banūm PRETERITE		wašābum PRETERITE		kānum DURATIVE	
3cs	<i>ibni</i>	<i>ibnū</i>	<i>ušib</i>	<i>ušbu</i>	<i>ikān</i>	<i>ikunnu</i>
2ms	<i>tabni</i>	<i>tabnū</i>	<i>tušib</i>	<i>tušbu</i>	<i>takān</i>	<i>takunnu</i>
2fs	<i>tabnī</i>	<i>tabnī</i>	<i>tušbī</i>	<i>tušbī</i>	<i>takunnī</i>	<i>takunnī</i>
1cs	<i>abni</i>	<i>abnū</i>	<i>ušib</i>	<i>ušbu</i>	<i>akān</i>	<i>akunnu</i>
3mp	<i>ibnū</i>	<i>ibnū</i>	<i>ušbū</i>	<i>ušbū</i>	<i>ikunnū</i>	<i>ikunnū</i>
3fp	<i>ibniā</i>	<i>ibniā</i>	<i>ušbā</i>	<i>ušbā</i>	<i>ikunnā</i>	<i>ikunnā</i>
2cp	<i>tabniā</i>	<i>tabniā</i>	<i>tušbā</i>	<i>tušbā</i>	<i>takunnā</i>	<i>takunnā</i>
1cp	<i>nibni</i>	<i>nibnū</i>	<i>nušib</i>	<i>nušbu</i>	<i>nikān</i>	<i>nikunnu</i>

The subordination marker precedes both object pronominal suffixes (§18.2) and the enclitic conjunction *-ma*. The appearance of either a pronominal suffix or *-ma* causes the lengthening of the marker to *-ū-*; e.g.,

(ša) *aškunu* '(which) I placed';

but (ša) *aškunūšim* '(which) I placed for her';

(ša) *aškunū-ma* '(which) I placed and ...'.

Note that in cuneiform and in transliteration, the 3cs with the subordination marker will be identical in appearance to the 3mp, for any given verb, such as *iš-ku-nu*. In normalized transcription, the 3cs with subjunctive and the 3mp are identical only for verbs III-weak (e.g., *ibnū*). The addition of a pronominal suffix or *-ma*, however, causes the forms to be identical for all verbs in normalized transcription as well: (ša) *iškunūšim* 'which he/she/they (m) placed for her'.

As noted above, the subordination marker does not appear on any verb that has the Ventic morpheme.

The subordination marker appears, with the above-mentioned restrictions, on all verbs in subordinate clauses. The latter are discussed in the next section, and in §26.2. Note that verbs in protases of conditional sentences (§17.3) do **not** have the subordination marker.

Note: In most Akkadian grammars, the subordination marker is called the **subjunctive marker**, and verbs with the marker are said to be "in the subjunctive."

### 19.3 Relative Clauses

Relative clauses constitute the most frequent type of subordinate clause. For English 'who, whose, whom, which, that', Akkadian uses only the determinative-relative *ša*, which is indeclinable in OB and later dialects. As in main clauses, the verb is always final in relative clauses.

The negative adverb in all subordinate clauses is *lā* (see §20.4). The Perfect (§17.2) is not normally found in relative clauses.

(a) *ša* may occur without an antecedent noun, in which case it must be translated 'the one(s) who(m), he/she/they who(m), who(m)-ever, that/those which/that, what', and the like. The entire clause that begins with *ša* is syntactically equivalent to a noun or noun phrase, and thus may occupy any position in the sentence that a noun may occupy. Thus, the clause may occur:

(1) as subject:

*ša šarrum ina šibittim ikallū imât* 'He/She/The one whom the king holds in prison will die' or 'Whoever ... will die';

(2) as direct object:

*ša ittini lā illakam nizzib* 'We will abandon him/her/the one who will not come with us' or '... whoever will not come';

(3) after a preposition:

*ana ša tašpuram tēmam ašbat* 'I took action concerning what/that which you (ms) wrote me'.

(b) Much more often, *ša* occurs in apposition to an antecedent noun; it follows the antecedent noun, and any adjectives modifying it, directly:

*šarrāqam šeḫram ša ina eqli nišbatu nidūk* 'We killed the young thief whom we had seized in our field';

*kaspam ana mārim ša uldu inaddin* 'She may give the silver to the son whom she bore';

*aššum tēmim damqim ša imqutam luqbiakkim* 'I must speak to you (fs) about the favorable report that came to me'.

Because it follows the antecedent noun directly, *ša* may not in these instances be preceded by a preposition (or by itself with the meaning 'of'), unlike English relative pronouns; instead, the preposition follows *ša* (not necessarily immediately), and governs a resumptive third person pronoun, which has the same gender and number as the antecedent noun. Thus a sentence like

'The slave with whom I went to town has escaped'

is rendered as follows in Akkadian:

*wardum ša ana ālim ittišu alliku iḫtaliq* (lit., 'the servant who, I went to town with him, has escaped').

Where *ana* plus a resumptive pronoun would be expected, a dative suffix normally occurs:

*tappāšunu ša kasapšunu iddinūšum ul imurū* 'They (m) did not find their partner, to whom they had given their silver' (lit., '... their partner who, they had given their silver to him').

Where English has 'whose' or 'of whom/which', Akkadian has a resumptive suffix on the appropriate noun:

*šeḫram ša abūšu ištu ḫarrān šarrim lā itūru ana mārūtīm elqe* 'I adopted the child whose father did not return from the royal campaign' (lit., '... the child who, his father did not return');

*mannum awīlum ša ṭuppaka ana maḫrišu tašpuru* 'Who is the man to (the presence of) whom you sent your tablet?' (lit., '... the man who, you sent your tablet to his presence').

Be sure the following additional examples are clear:

*wardū kalūšunu ša bītum elišunu imqutu imūtū* 'All the slaves on whom the house collapsed died';

*awīlum ša bitam eššam epušūšum kaspam ul iddinam* 'The man for whom I build a new house has not paid me';

*bēlam ša alapšu ām ikulu šabtā* 'Arrest (pl) the owner whose ox ate the grain'.

When *ša* represents the direct object of the verb in its own clause, it may optionally be resumed by a suffix on the verb (the suffix should not be translated); e.g.,

*am-mīnim šarrāqam ša ina bītīšunu iṣbatūšu* (or simply *iṣbatū*) *lā idūkū* 'Why did they (m) not execute the thief whom they seized in their house?'

The indefinite pronouns (§14.3) may be used in conjunction with *ša* to form indefinite relative pronouns meaning 'anyone who(m), who(m)ever, anything that/which, whatever':

*mamman ša awātīya lā išemmu* 'whoever does not heed my words';

*ina mimma ša iddinūnikkim* 'of (lit.: in) whatever they (m) gave you (fs)'.

(c) Relative clauses need not be verbal; verbless clauses may also be governed by *ša*:

*nakram ša ina šērim ul nipallaḫ* 'We do not fear the enemy who is in the open country';

*mārka awīlam ša kīma šuāti imḫaṣ* 'Your (ms) son struck a man of equal rank' (lit., 'a man who is/was like him').

As in English, Akkadian nouns may be modified by prepositional phrases, as in the following examples:

*ḫarrānum ištu Bābilim adi ālini* 'the road from Babylon to our city';

*išum ana eleppētīm* 'wood for ships'.

More commonly, however, the prepositional phrase is preceded by *ša*, so that the noun is modified by a verbless relative clause, as in

*sinništum ša ina bītīm* 'the woman in the house' (lit., 'the woman who (is) in the house');

*eqlum ša warki ekallim* 'the field (that is) behind the palace'.

When the prepositional phrases *ina libbi*, *ina maḫar/maḫri-*, and *ina muḫḫi* (§12.3) occur immediately after *ša*, *ina* is often deleted; e.g.,

*qarrādum ina libbi ālim ušib* 'The warrior remained within the city' but *qarrādum ša libbi ālim ušbu* 'the warrior who remained within the city';

*kaspum šū ina muḫḫika* 'You (ms) owe that silver' (lit., 'That silver is upon you'), but *kaspam ša muḫḫika apul* 'Pay the silver that you owe'.

In the constructions that result from the deletion of the preposition after *ša*, the noun that follows *ša* is, in effect, an adverbial accusative (§18.3).

(d) It is not uncommon for more than one clause to be dependent on *ša*; normally, the clauses are connected by *-ma* (less often, *asyndetically*; see §7.5):

*alpam ša tašāmū-ma ana abīni taṭrudu* (or *taṭrudūšu*) *ul āmur* 'I have not seen the ox that you (ms) bought and sent to our father' (note the optional resumptive suffix);

*nišū ina kašād qarrādīm ša nakram inērū-ma ilū šarrūtam iqīšūšum iḫdā* 'The people rejoiced at the arrival of the hero on whom, when he had defeated the enemy, the gods bestowed the kingship'.

(e) As in English, it is possible for the relative pronoun to be deleted in Akkadian. It will be recalled that when *ša* is deleted from a genitive construction, the governing noun appears in the bound form:

*bitum ša abiya* or *bit abiya* 'the house of my father'.

Likewise, when *ša* is deleted from a relative clause, the antecedent noun appears in the bound form. Consider the following examples:

*bitum ša ēpušu imqut* or *bit ēpušu imqut* 'The house I built collapsed';

*awātam ša šarrum iqbū ul ešme* or *awāt šarrum iqbū ul ešme* 'I did not hear the word the king said';

*wardam ša ihliqu lišbatū* or *warad ihliqu lišbatū* 'The slave who escaped must be caught'.

As can be seen from the examples, the deletion of *ša* normally occurs only when the relative clause is quite short. No examples of the deletion of *ša* are attested when the relative clause is verbless. While this construction is not as common as the use of *ša*, it is by no means rare. Note that it can be identified by the appearance of a form other than a genitive after the bound form. (The case of a noun after a bound form, such as the nominative *šarrum* in the second example above, will of course be obscured if it is written logographically.)

*ša* may also be omitted after the indefinite pronouns; in such cases, the pronouns are used by themselves as indefinite relatives, i.e., *mamma(n)* 'who(m)-ever', *mimma* 'whatever'.

(f) Another word that is used as a relative pronoun is *mala* (in southern and Mari OB, *mali*; also *mal*) 'as much/many as, however much, everything that, everyone who, whoever, whatever'. Like *ša*, it follows the noun to which it refers:

*ām mala ērišūki idnīm* 'Give (fs) me as much grain as (however much grain, whatever grain) I requested of you' (*erēšum* 'to ask someone for something, request something of someone');

*šābum mala ittika illaku lillikam* 'Let as many troops as are (lit.: go) with you (ms) come here'.

Without an antecedent:

*mali ina mātišu epešu tešemme* 'You (ms) will hear whatever I do in his country'.

Occasionally, *ša* follows *mal(a/i)*:

*tēmam mal ša ištu mātim šuāti imaqutakkunūšim šuprānim* 'Send me whatever news (as much news as) comes to you (mp) from that country'.

## EXERCISES

### A. VOCABULARY 19.

Verbs:

*erēšum* (i) 'to ask, request (something: acc.; from someone: acc. or *itti*), desire, wish'.

*pašārum* (a-u) 'to loosen, release, set free, dissolve; to sell; to explain, clarify; to report, reveal (a dream)'.

*rāmum* (a) 'to love, care for'.

*zakārum* (also *saqārum*) (a-u) 'to declare, mention; to speak, address; to name, invoke'; *nīš X zakārum* 'to swear by X' (lit.: 'to invoke the life of X').

Note also *utār* (*tārum* D stem Durative 3cs [see §29.1]) 'he/she will give back, send back, put back, return, restore', 3mp *utarrū*.

Nouns:

*bašītum* (*bašīt*), *bīšum* (*bīš(i)*), *bušūm* (*buši*; pl. *bušū*), *būšum* (*būš(i)*; pl. *būšū*) 'moveable property, valuables, goods; stock, what's on hand'.

*idum* (fem. and masc.; bound form *idi*, rarely *id*; dual *idān*; pl. *idū* and *idātum*; log. Á) 'arm; side, edge; strength; goal, purpose'; in sg. and in masc. pl. (log. also Á.BI): 'wages, hire, rent'; *idi* (preposition; with suf. *idī-*), *ina idi*, *ana idi* (prep. phrases) 'near, next to, beside, on the side of, with'.

*immerum* (*immer*; pl. *immerū* or *immerātum*; log. UDU) 'sheep, ram'.

*kanīkum* (*kanīk*; pl. *kanīkātum*) 'sealed document' (cf. *kanākum*).

*maḥīrum* (*maḥīr*; pl. *maḥīrū* and *maḥīrātum*) 'market place; business activity; rate; purchase price' (cf. *maḥārum*).

*šamallūm* (*šamallē*; base *šamallā-*; Sum. lw.) 'trading agent; assistant; apprentice'.

*tamkārum* (*tamkār*; pl. *tamkārū*; log. DAM.GĀR) 'merchant, trader'.

*warḥum* (*warah*; pl. *warḥū*; log. ITI/ITU) 'month; new moon'.

Preposition:

*mala* (also *mali*, *mal*) 'according to, as much as, as large as, to the same amount/degree as'; also a conjunction: 'as much/many as';

everyone/everything that, whoever, whatever' (§19.3(f));  
*mimma mala* (= *mimma ša*) 'anything that/which, whatever'.

B. Learn the following signs:

OB Lapid.	OB Cursive	NA	values
			<i>id/t/ṭ, ed/t/ṭ</i> (Lesson 17); <i>Á = idum</i> (also, <i>Á.BI = idum</i> )
			<i>ITI</i> (or <i>ITU</i> ) = <i>warḫum</i>
			<i>bu, pu</i>
			<i>us/š/z</i>
			<i>li, le</i>
			<i>tu, tū</i>
			<i>šar;</i> <i>KIRI<sub>6</sub></i> (usually <i>ÉŠKIRI<sub>6</sub></i> ) = <i>kirūm</i>
			<i>in</i>
			<i>šġG = šġpātum</i>
			<i>dam, ṭam;</i> <i>DAM = aššatum, mutum; DAM.</i> <i>GĀR = tamkārūm</i>
			<i>lu;</i> <i>UDU = immerum</i>

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 1–8:

- |                          |                         |                    |                           |
|--------------------------|-------------------------|--------------------|---------------------------|
| 1. <i>eqel abi ašim</i>  | 5. <i>zitti aššatim</i> | 9. <i>luštur</i>   | 13. <i>anaddin</i>        |
| 2. <i>libbi warḫim</i>   | 6. <i>immerātūki</i>    | 10. <i>būdam</i>   | 14. <i>liḫuz-ma lūter</i> |
| 3. <i>makkūr tappēya</i> | 7. <i>šġpāt ālim</i>    | 11. <i>ūtaššar</i> | 15. <i>kartappum</i>      |
| 4. <i>kiri tamkārim</i>  | 8. <i>idū alpīša</i>    | 12. <i>qūlam</i>   | 16. <i>ḫālum</i>          |

D. Write in normalized Akkadian:

- |                             |                             |
|-----------------------------|-----------------------------|
| 1. we have loved them (m)   | 4. I have replaced them (m) |
| 2. you (pl) have judged him | 5. he has defeated us       |
| 3. the commoners have died  | 6. you have born to him     |

- |  |   |
|--|---|
| 7. we have brought them (f) here                       | 26. the excess that I will remove                                     |
| 8. the trading agents have come back                   | 27. for the prince who will become important and strong               |
| 9. they (f) have become surpassing                     | 28. the royal decree concerning which we rejoiced                     |
| 10. we have purchased it (m)                           | 29. the upper country, which dwelled obediently                       |
| 11. I have granted them (f)                            | 30. the merchant for whom you (pl) will collect the oil               |
| 12. you (fs) have executed her                         | 31. like the thief whom they seized and detained                      |
| 13. it has come down to you (fs)                       | 32. the fortress that had become old and (that) the enemy overwhelmed |
| 14. they (m) became fixed                              | 33. the warrior who did not recover but went to his fate              |
| 15. we have divided it (m) equally                     | 34. the judge whose legal decision I did not accept                   |
| 16. you (fs) have sat down                             | 35. up to the great river, to the bank of which we rode               |
| 17. his heart has become satisfied with the going rate | 36. the youth whom he asked for her bride-price                       |
| 18. I have herewith paid as interest                   | 37. the commoner whom I assisted                                      |
| 19. they (f) have become numerous                      | 38. as much food as we will purchase                                  |
| 20. they (m) have grown old                            | 39. the word of truth that she has spoken                             |
| 21. the legal claims that you (ms) incurred            | 40. the god whose name we have invoked                                |
| 22. in the month that you (fs) mentioned               |   |
| 23. the gift that you (ms) will select for her         |   |
| 24. as far as the breach that is next to the city gate |   |
| 25. the deputy whose cheek you (ms) struck             |   |

E. Normalize and translate:

- TAB.BA-e ŠĀM <sup>ÉŠ</sup>MĀ-ia ša i-gu-ru-ma iḫ-li-ḳú li-iš-ḳú-lam.
- a-na eḫ-li-im ša UDU.MEŠ-ia ù šġG-ia tu-ub-lu-šum lu-uq-bi.
- aš-šum ṭe<sub>4</sub>-em TAB.BA.MEŠ-ia aš-pu-ra-ku-nu-šim ma-la ša i-ip-pa-lu-ku-nu-ti ṭe<sub>4</sub>-ma-am šu-up-ra-nim.
- šar-ra-aq NĪG.GA É<sup>2</sup>UTU iš-ri-ḳú KĀ É-ti-šu iḫ-ba-tu-ma ri-it-ta-su ik-ki-su a-ḫi DUMU šġ-ri-ia šu-ú.



5. UD-ma-am šu-a-ti a-wi-lum ša <sup>65</sup>KIRI<sub>6</sub>-ni i-ka-lu im-ra-aš-ma i-mu-ut.
6. MU šu-a-ti na-ak-ru ša e-li-šu-nu i-na šé-ri-im ni-im-qú-tu-ma it-ti-šu-nu ka-ak-ki ni-pu-šu i-na pa-ni ka-ak-ki-ni da-nu-tim ip-tú-ru.
7. si-ni-iš-tum ša DUMU-ša i-na šl-bi-tim im-ta-aḥ-ra-an-ni i-na-an-na ù lu di-in DUMU-ša pu-ru-ús ù lu DUMU-ša pu-tú-ur.
8. tap-pu-ú-ia at-tu-nu am-mi-nim A.ŠÀ ma-la pí-i ka-ni-ki-ia la ta-na-di-na-nim.
9. šum-ma a-wi-lum pa-ni-šu a-na e-ze-eb aš-ša-ti-šu iš-ta-kan si-in-ni-iš-tum ši-i a-na É a-bi-ša i-ta-ar ù DUMU.MEŠ-ša ka-lu-šu-nu ša a-na mu-ti-ša ul-du it-ti-ša uš-ša-bu.
10. A.ŠÀ šu-ú ša Á <sup>65</sup>KIRI<sub>6</sub>-ia ú-ul a-na pa-ša-ri-im.
11. DAM.GÀR šu-ú MAŠ É-šu ù bi-ši-šu a-na šé-eḥ-ri-im ša a-na ma-ru-tim il-qú-ú iš-ru-uk i-na pa-ni ši-bu-tim DUB iš-tú-úr-ma i-zi-ib-šum i-na-an-na ma-am-ma-an šé-eḥ-ra-am šu-a-ti la i-ba-qar.
12. DUMU-ka a-na-ku am-mi-nim ki-ma DUMU.MEŠ-ka ša-nu-tim la-a ta-ra-ma-ni.

F. CH. Normalize and translate the following laws:

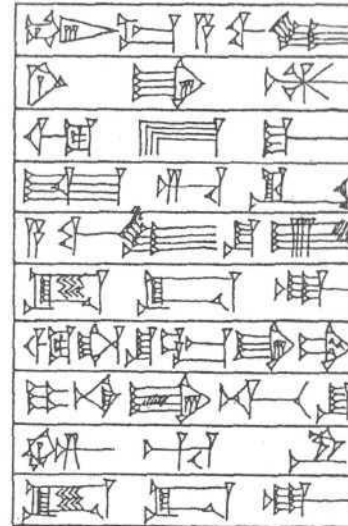
§104 šum-ma DAM.GÀR a-na šamallê(m)(ŠAMAN<sub>2</sub>.LÁ) ŠE SÍG Ì.GÍŠ ù mi-im-ma bi-ša-am a-na pa-ša-ri-im id-di-in šamallû(m)(ŠAMAN<sub>2</sub>.LÁ) KUG.BABBAR i-sa-ad-dar-ma a-na DAM.GÀR ú-ta-ar šamallû(m)(ŠAMAN<sub>2</sub>.LÁ) ka-ni-ik KUG.BABBAR ša a-na DAM.GÀR i-na-ad-di-nu i-le-qé.

§119 šum-ma a-wi-lam e-ṭi-il-tum iš-ba-sú-ma GEME<sub>2</sub>-sú ša DUMU.MEŠ ul-du-šum a-na KUG.BABBAR it-ta-din KUG.BABBAR DAM.GÀR iš-qú-lu be-el GEME<sub>2</sub> i-ša-qal-ma GEME<sub>2</sub>-s[ú] i-pa-ṭár.  
e<sup>2</sup>iltum '(financial) liability, obligation'.

§150 šum-ma a-wi-lum a-na aš-ša-ti-šu A.ŠÀ <sup>65</sup>KIRI<sub>6</sub> É ù bi-ša-am iš-ru-uk-šim ku-nu-uk-kam i-zi-ib-ši-im wa-ar-ki mu-ti-ša DUMU.MEŠ-ša ú-ul i-ba-qá-ru-ši um-mu-um wa-ar-ka-sà a-na DUMU-ša ša i-ra-am-mu i-na-ad-di-in a-na a-ḥi-im ú-ul i-na-ad-di-in.

§249 šum-ma a-wi-lum GUD i-gur-ma i-lum im-ḥa-sú-ma im-tu-ut a-wi-lum ša GUD i-gu-ru ni-iš i-lim i-za-kar-ma ú-ta-aš-šar.  
útaššar 'he will be released'.

§6:



Signs not yet introduced, in the order in which they appear:

wi;  
 ú;  
 im.

šurqum 'theft, stolen property' (cf. šarāqum).

G. Contracts. Normalize and translate the following texts:

1. Record of the hire of an ox (Szelcchter, TJA 26 UMM H10).

<sup>1</sup> 1 GUD MU.3 <sup>2</sup> ša it-ti <sup>d</sup>EN.ZU-na-di-in-šu-mi <sup>3</sup> DUMU e-tel-pi<sub>4</sub>-<sup>d</sup>AMAR.UTU šangê(m)(SANGA) <sup>4</sup> a-na niq<sub>i</sub>(SISKUR) na-ab-ri-i <sup>5</sup> ḫi-din-<sup>d</sup>AMAR.UTU <sup>lú</sup>rêdû(m)(ÚS) <sup>6</sup> DUMU <sup>d</sup>za-ba<sub>4</sub>-ba<sub>4</sub>-na-ši-ir <sup>7</sup> il-qú-ú <sup>8</sup> a-na warḫim ešrim (ITL.10.KAM) <sup>9</sup> 1 GUD MU.3 <sup>10</sup> a-na <sup>d</sup>EN.ZU-na-di-in-šu-mi <sup>11</sup> DUMU e-tel-pi<sub>4</sub>-<sup>d</sup>AMAR.UTU šangê(m)(SANGA) <sup>12</sup> i-na-ad-di-in. <sup>13-18</sup> Witnesses. <sup>19-22</sup> Date.

PNs: Šin-nādin-šumi; Etel-pī-Marduk; Iddin-Marduk; Zababa-nāšir.

<sup>1-7</sup> constitute an incomplete sentence that serves as a label: '1 ox ... that PN ... received'.

<sup>1</sup> GUD MU.3 = *alap 3 šanātim*.

<sup>3</sup> šangû(m) (base šangā-; log. SANGA; Sum. lw.) 'temple administrator'.

<sup>4</sup> niqû(m) (base niq<sub>i</sub>-; log. SISKUR) 'offering, sacrifice'; *nabrû(m) / nabrû* (usually pl.) the name of a festival.

<sup>5</sup> <sup>lú</sup>rêdû(m) (*rêdi*-; log. ÚS) a type of soldier (see Vocab. 20).

<sup>8</sup> *ana warḫim ešrim* 'in the tenth month'.

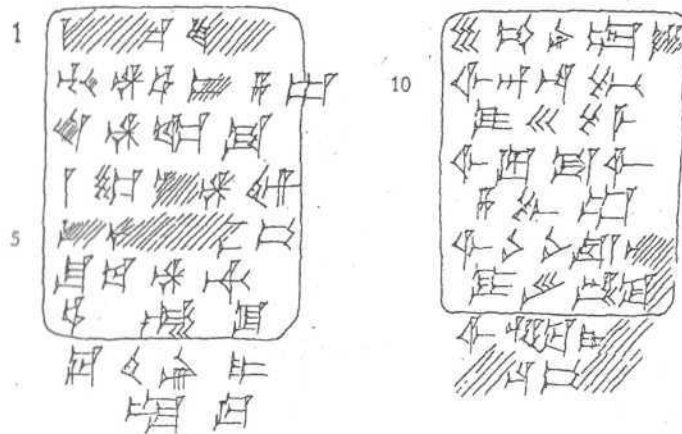
2. A loan of wool (CT 8 36a = Schorr, VAB 5, no. 54).

<sup>1</sup> x S[G] *ša* É.GAL <sup>2</sup> ŠAM y KUG.BABBAR <sup>3</sup> *ša* DINGIR-*šu-ib-ni* ... <sup>4</sup> *i-na* É.GAL *im-ḥu-ru* <sup>5</sup> ... <sup>6</sup> KI DINGIR-*šu-ib-ni* ... <sup>7</sup> *ta-ri-bu-um* DUMU *i-bi*-<sup>d</sup>UTU <sup>8</sup> *ip-qú*-<sup>d</sup>ma-mu(!) <sup>9</sup> *be-lí-ia-tum* DUMU.MEŠ DINGIR-*šu-ib-ni* <sup>10</sup> *ù ku-ub-bu-rum* <sup>11</sup> ŠU.BA.AN.TI.I.MEŠ <sup>12</sup> UD-*um* É.GAL KUG.BABBAR *i-ri-[šu]* <sup>13</sup> É.GAL KUG.BABBAR *i-ip-pá-lu*. <sup>14</sup> Witness. <sup>15-17</sup> Date.

PNs: *Ilšu-ibni*; *Tarībum*; *Ibbi-Šamaš*; *Ipqu-Mama*; *Bēlīyātum*; *Kubburum*.

<sup>12</sup> *um* + subordinate verb: see §19.3(e); 'on the day (that) x happens' = 'when x happens' (see also §26.2).

3. A loan of silver (Edzard, TIM 7 4 = idem, *Tell ed-Dēr* no. 4, lines 1-9 [10-13 witnesses]).



Notes:

PNs: *Annum-piša*; *Šarma-Adad*; *Adad-rabi*.

<sup>1</sup> '1' [G]N KUG.[BABBAR] = 1 *šiḫil kaspam* '1 shekel of silver' (acc.).

<sup>2</sup> Fourth and fifth signs: 'ú'-*ša*-. Line 2 is a parenthetical insertion; see comment on Edzard, *Tell ed-Dēr* no. 23:2, above, in Lesson 15, p. 140.

<sup>3</sup> First sign: 'KI'; the PN is *Annum*(AN)-*pi*<sub>4</sub>(KA)-*ša*.

<sup>4</sup> Third sign: 'ma'; thereafter <sup>d</sup>ŠKUR(the IM sign) = *Adad* (the storm-god).

<sup>5</sup> Read: 'DUMU' <sup>d</sup>[ŠKUR-r]*a-bi*.

<sup>7</sup> UD.BURU<sub>14</sub>ŠÈ(the KU sign) = *ana um ebūrim*.

<sup>8</sup> Second sign: *hi*.

<sup>9</sup> Last three signs: I.ĀG.'E' = *imaddad*.

## LESSON TWENTY

### 20.1 The G Participle

(a) **Form.** The Participle is an adjective of the pattern *pāris*. As an adjective, it is declinable, and has fem. and pl. forms:

	SINGULAR		PLURAL	
	MASC.	FEM.	MASC.	FEM.
nom.	<i>pārisum</i>	<i>pāristum</i>	nom. <i>pārisūtum</i>	<i>pārisātum</i>
gen.	<i>pārisim</i>	<i>pāristim</i>	gen.-acc. <i>pārisūtim</i>	<i>pārisātīm</i>
acc.	<i>pārisam</i>	<i>pāristam</i>		

When used as a noun, the masc. pl. may have the plural endings found on nouns, i.e., nom. *pārisū*, gen.-acc. *pārisī*. The bound forms are all straightforward, except for the fem. sg., which is *pārisat* before nouns, but *pārista*- before pronominal suffixes (see §§8.3(c 2v a); 11.1(c 1)).

The Participles of **verbs I-n** and **verbs I-w** are completely regular: e.g., *nādinum*, *wāšibum*. As is also true of its Infinitive (see §9.2), the Participle of *babālum* is always written with initial *b* instead of *w* (except in Mari OB), thus, *bābilum*.

**Verbs I-<sup>2</sup>** (including *alākum*) offer no difficulties. The initial <sup>2</sup> has been lost with no further changes in verbs I-a: *āḫizum*, *ālikum*. In verbs I-e, as usual, *a*-vowels become *e*: ms *ēribum*, *ēribtum* (bound form *ēribet*, but with suffix *ēribta*-), mp *ēribūtum*, fp *ēribētum*.

For verbs **III-weak**, the loss of *R*<sub>3</sub> results in the base *pāri*- for III-a/*i*/*u*, and *pēri*- for III-e (note *manūm* (*u*) 'to count'):

	<i>banūm</i> ( <i>i</i> )	<i>manūm</i> ( <i>u</i> )	<i>kalūm</i> ( <i>a</i> )	<i>šemūm</i> ( <i>e</i> )
ms nom.	<i>bānūm</i>	<i>mānūm</i>	<i>kālūm</i>	<i>šēmūm</i>
gen.	<i>bānīm</i>	<i>mānīm</i>	<i>kālīm</i>	<i>šēmīm</i>
acc.	<i>bāniam</i>	<i>māniam</i>	<i>kālīam</i>	<i>šēmīam</i>
fs nom.	<i>bānītum</i>	<i>mānītum</i>	<i>kālītum</i>	<i>šēmītum</i>
mp nom.	<i>bānūtum</i>	<i>mānūtum</i>	<i>kālūtum</i>	<i>šēmūtum</i>
fp nom.	<i>bāniātum</i>	<i>māniātum</i>	<i>kāliātum</i>	<i>šēmiātum</i>

Note that *ā* does not become *ē* in *šēmiātum* (fp), contrary to expectation.

The bound forms of the ms follow the pattern of other words whose bases end in *i*: e.g., *bāni* or *bān*; with suff. *bānišu* for all cases (see §§8.3 (c 3), 11.1(c 2)). Like Participles of other verb types, the fs bound form before nouns usually has *a* inserted before the *t*: *bāniat* (as opposed to *rabīt* from *rabītum*); likewise usually *a* even in verbs III-*e*: *šēmiat* (but note also *re-di-IT* for *rēdīt* or *rēdiet*, from *rēdūm*); before a suffix the *a* drops out: *bānītka* (nom.-acc.), *bānītīka* (gen.) 'your (ms) maker (fs)'.

**Verbs II-weak** have Participles that follow the pattern of the sound verb, with <sup>2</sup> representing *R*<sub>2</sub>: e.g., *dā'ikum*, *šā'imum*, *nē'irum* (for the writing of <sup>2</sup>, see §21.4). A few verbs II-weak of the *a-u* and *a-i* classes also have irregular Participles of the form *mupīs*: e.g. *mudikum* (from *dākum*, alongside *dā'ikum*).

**(b) Meaning and Use.** The G Participle is active in voice; Participles of stative verbs, such as *watārum* or *marāsum*, do not occur. When used to modify a noun, the Participle corresponds to English adjectives ending in '-ing' or relative clauses of the type 'who/that does/did X':

*kakkum māhišum* 'a smiting weapon, a weapon that smites'.

The Participle may **not** be used to express the English progressive tenses: 'the king is going' will always be *šarrum illak* (Durative), never *šarrum ālikum*; the latter means 'a going/walking king, a king who goes'.

The Participle often occurs as a bound form before a genitive. With active-transitive verbs, the following genitive is normally what would be the direct object if the verb were finite:

*šarrum māhiš mātīm nakartim* 'the king who smites the enemy land'  
(cf. *šarrum mātām nakartam imahḥaš* 'the king smites the foreign land');

*bēlet ilī bāniat nišī* (gen.) 'the mistress of the gods who creates the people'  
(cf. *bēlet ilī nišī* (acc.) *ibanni* 'the mistress of the gods creates the people').

Pronominal suffixes on Participles are those added to nouns (cf. §18.2, end):

*ummī wālittī* (< \**wālid-t-ī*; cf. §5.4) 'my mother who bore me' (cf. *ummī uldannī* 'my mother bore me').

With active intransitive verbs, especially verbs of motion, the genitive after a Participle may express what would be a prepositional phrase with a finite verb:

*ilum ālik pāniya* 'the god who goes before me' (cf. *ilum ina pāniya illak* 'the god goes before me');

*bēltum ēribet bīt ilim* 'the lady who enters the temple' (cf. *bēltum ana bīt ilim irrub* 'the lady enters the temple');

*šābum wāšib maḥar šarrim* 'the army dwelling/that dwells before the king' (cf. *šābum ina maḥar šarrim uššab* 'the army dwells before the king').

A Participle modifying a plural noun, when the former stands in the bound form before another noun, may be singular; the reason for this is not clear (but cf. perhaps phrases such as *bēl hubullīšu* 'his creditors', cited in §12.4): e.g.,

*ilū wāšib ālim annīm* 'the gods dwelling/who dwell in this town'.

The Participle is very frequently substantivized (see §4.4), with the meaning '(the) one who/that does/did X':

*pāris purussē* 'one (masc.) who makes decisions';

*wāšibūt ālim* 'city-dwellers';

*nādinum* 'the one who gives/gave, the seller (masc.);

*wālidūtum* 'parents' (lit., 'those who bore');

*pāqidum* 'inspector'.

As can be seen from these examples, the substantivized Participle often denotes an agent noun or a noun of occupation. Further examples:

*ālikum* 'traveler, messenger (masc.);

*šāpirum* 'overseer, governor, prefect';

*bānūm* and *bānītum* 'creator (masc. and fem.);

*sābītum* 'innkeeper (fem.)' (from *sabūm* 'to brew beer').

It is important that the distinction in meaning between the two adjectives derivable from most active roots, the Verbal Adjective and the Participle, be clear, particularly since certain forms of the two, such as the ms bound form, appear the same in cuneiform and in transliteration (e.g., *pa-ri-is* for *paris* and *pāris*). For transitive roots, the Verbal Adjective is passive in meaning, while the Participle is active:

*šabtum* 'captured, captive, prisoner' vs. *šābitum* 'captor';

*maḥšum* 'smitten' vs. *māhišum* 'smiting';

*ēpīstum* 'done (f), deed' vs. *ēpištum* 'doer, worker (f)'.

For active-intransitive roots, the distinction between the two forms is one of aspect: the Verbal Adjective is perfective while the Participle is imperfective, as in

*wašbum* 'having sat down, seated' vs. *wāšibum* 'sitting (down)'.

As with English 'seated' vs. 'sitting', some semantic overlap between *wašbum* and *wāšibum* may be assumed.

## 20.2 The Particularizing Suffix *-ān*

The morpheme *-ān*, which occurs immediately before the case-ending on nominal forms, serves to indicate a specific or particular member of the class or object denoted by the word to which it is attached. It is often best translated 'the X in question' or 'that X':

- šarrāqānum* 'the thief in question, that (particular) thief';  
*nādinānum* 'the seller in question, that (particular) seller';  
*māḥirānum* 'he who received (something) in that (particular) instance'.

Sometimes a word with *-ān* acquires its own individual meaning:

- rabiānum* 'mayor' (a specific great man);  
*šulmānum* 'greeting-gift' (cf. *šulmum* 'well-being, greeting').

With plurals, *-ān* may denote a particular group:

- ilū* 'the gods' (i.e., the pantheon in general), but *ilānū* '(a certain group of) gods' (usually the active group of high gods);  
*šarrū* 'kings' (in general), but *šarrānū* '(a particular group or number of individual) kings'.

In later dialects (post-OB), these forms become the normal plurals of *ilum* and *šarrum*. In some instances, the original function of *-ān* on plurals seems to have been lost; thus, for example, both *šiprū* and *šiprānū* (as well as *šiprētum*) occur as plurals of *šiprum*, with no apparent difference in meaning. See also the next section.

## 20.3 Irregular Masculine Plurals

(a) In the plurals of *abum*, *aḥum*, and *išum*, the consonant before the endings *-ū* / *-ī* is doubled; this is also true of the fem. counterpart of *aḥum*, *aḥātum* 'sister':

- |                                   |                             |
|-----------------------------------|-----------------------------|
| <i>abbū</i> 'fathers, ancestors'; | <i>iššū</i> 'trees, woods'; |
| <i>aḥḥū</i> 'brothers';           | <i>aḥḥātum</i> 'sisters'.   |

The forms *aḥḥū* and *aḥḥātum* are often written with an extra A sign at the beginning, i.e., *a-aḥ-ḥu*, *a-aḥ-ḥa-tum*.

(b) The nouns *awīlum* and *šuḥārum* have the following pl. forms:

- |           |              |               |
|-----------|--------------|---------------|
| nom.      | <i>awīlū</i> | <i>šuḥārū</i> |
| gen.-acc. | <i>awīlē</i> | <i>šuḥārē</i> |

The endings *-ū*, *-ē* are contractions of *-ā'ū* and *-ā'ī*, respectively.

(c) The pl. of *ālum* 'town' always has the suffix *-ān*; the pl. markers may be either the usual *-ū*, *-ī* or those found on *awīlum*, *šuḥārum*:

- nom. *ālānū* or *ālānū*; gen.-acc. *ālānī* or *ālānē*.

## 20.4 Negation

The two negative adverbs encountered in OB, *ul* and *lā*, have clearly defined, and mutually exclusive, ranges of use.

*ul*, introduced in §4.5, is spelled *ú-ul* in OB; the less common by-form *ula* appears especially in early OB texts (another, extremely rare, byform is *uli*). *ul(a)* is used to negate main-clause assertions; these may be verbal ('you did not go') or verbless ('he is not in the city'). It also negates interrogative sentences in which no interrogative pronoun or adverb occurs (these are taken up in §36.3; examples: verbal 'did you not go?'; verbless 'is he not in the city?').

*lā* (written both *la-a* and *la*) is used in all other situations:

(a) in all subordinate clauses (§§19.3, 26.2) and in protases (but not apodoses) of conditional sentences with *šumma* (§17.3(b));

(b) in negative injunctions, specifically, in the Prohibitive (*lā* + Durative; §16.3) and in negative injunctive verbless clauses (such as *lā ina ālim šū* 'may he not be in the city'; see §22.2);

(c) after interrogative pronouns and adverbs (§14.2);

(d) to negate individual nouns and adjectives: e.g.,

- lā epištam tēpuš* 'you (ms) did a non-deed';  
*eqlam šuāti ina lā mē izibū* 'they abandoned that field for lack of water (lit.: with/duo to no water)';  
*ṭēmum lā damqum imqutam* 'an unfavorable report reached me';  
*alaktum lā išartum* 'unjust conduct (*alaktum*)'.

It is often appropriate to translate *ša lā* ('of no ...') as 'without'; similarly, a bound form before *lā*:

- eqlum ša lā mē* 'a field without water';  
*kasap lā kanīkim* 'silver without a sealed document'.

---

## EXERCISES

### A. VOCABULARY 20.

Verbs:

*šadādum* (*a-u*) 'to pull, draw, drag, tow, haul, convey; to bear; to stretch; to pull, tear out, off; to measure, survey (a field)'; Ver-



bal Adj. *saddum* (*šadid-*) 'taut; elongated'; Participle *šadidum* 'boat-hauler'.

*šapākum* (*a-u*) 'to heap up, pile up, store; to pour'.

Nouns:

*agūm* (base *agā-*; log. AGA; Sum. lw.) 'crown, tiara'.

*aḫātum* (*aḫāt*; pl. *aḫḫātum*; log. NIN) 'sister'.

*aplum* (*apil*; log. IBILA [dumu+uš]) 'heir, (oldest) son'; *aplūtum* (*aplūt*; log. also IBILA) 'position of heir; inheritance, estate'.

*gagūm* (*gagi*; Sum. lw.; log. GÁ.GI.A and GÁ.GI.A) part of the temple area, in which the *nadītum* women (see below) lived.

*imērum* (*imēr*; pl. *imērū*; log. ANŠE) '(male) donkey'.

*nadītum* (*nadīt*; pl. *nadiātum*) 'fallow, bare land'; (log. LUKUR [munus+me]) a woman dedicated to a god and not permitted to have children; the *nadītum* usually lived in a *gagūm*.

*rēdūm* (base *rēdi-*; pl. *rēdū*; Participle of *redūm*; log. AGA.ÚS) 'foot-soldier, attendant'; the fem. Participle *rēdītum* (*rēdīt* or *rēdiet*) denotes '(legitimate) claimant, heir (fem.)'.

*šāpirum* (*šāpir*; Participle of *šapārum*) 'overseer; governor, prefect'; *šāpir mātīm* 'governor'.

*wardūtum* (*wardūt*) 'slavery; position of slave'.

B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			AGA = <i>agūm</i> ; AGA.ÚS = <i>rēdūm</i>
			<i>hi, he, ta</i> ; DÚG (also read DU <sub>10</sub> ) = <i>ṭābum</i> ; ḪI in ḪI.A (also read ḪÁ; or as a determinative <sup>bi.a</sup> or <sup>bá</sup> ) plural marker (not used with persons or deities; see p. 109)
			<i>ah, eh, ih, uh</i>
			<i>kam, qam</i>
			<i>har, hur, mur</i>
			<i>im, em</i>

			ANŠE = <i>imērum</i>
			<i>gu</i>
			<i>zum, sum, sūm; šu</i>
			<i>nin</i> ; NIN = <i>aḫātum, bēltum*</i>
			<i>el, il<sub>5</sub></i>

\*Originally the logograms for *aḫātum* and *bēltum* were distinct; the old logogram for *aḫātum* is read NIN<sub>9</sub>.

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 1-6:

- |                        |                           |                    |                    |
|------------------------|---------------------------|--------------------|--------------------|
| 1. <i>warah iḫliq</i>  | 5. <i>aḫāt tamkārim</i>   | 9. <i>elteqe</i>   | 13. <i>lūmur</i>   |
| 2. <i>libbum ṭābum</i> | 6. <i>idū imēri āguru</i> | 10. <i>iqtin</i>   | 14. <i>imaḫḫar</i> |
| 3. <i>rēdū mātīm</i>   | 7. <i>ina maḫirim</i>     | 11. <i>lipussu</i> | 15. <i>maḫāšum</i> |
| 4. <i>agā ilim</i>     | 8. <i>išarrakam</i>       | 12. <i>ṭurdīm</i>  |                    |

D. Write in normalized Akkadian, using Participles when possible:

- |   |   |
|---|---|
| 1. with the one (m) who hires him       | 10. the god who created me                  |
| 2. the woman who does this              | 11. the god who goes before me              |
| 3. the particular one (m) who seizes    | 12. the servants (m) who dwell in that town |
| 4. the receiver (f) of the beer         | 13. the opener (m) of the gate              |
| 5. a conquering weapon                  | 14. the god who loves you (fs)              |
| 6. a rider (m)                          | 15. the coming (lit.: entering) year        |
| 7. the brothers who protect the sisters | 16. the inspector of the sealed documents   |
| 8. cutters (m) of trees                 | 17. the overseer of the foot-soldiers       |
| 9. one (f) who hears the words of Enlil | 18. the claimant (m) in question            |

E. Normalize and translate.

- a-nu-um-ma* ANŠE *na-as-qá-am a-na qí-iš-ti-ki at-ta-ad-na-ki-im i-na-an-na qí-ša-tim ma-da-tim a-na maḫ-ri-ia šu-up-ri.*
- i-na la ša-di-di-im* <sup>is</sup>MÁ *ša na-di-it* <sup>d</sup>UTU *i-gu-ru a-na še-ri-ša ú-ul il-li-ik.*
- DINGIR.MEŠ GAL.MEŠ AGA *be-lu-tim i-qi-šu-nim.*

4. *a-su-um A.ŠÀ la-bi-ra-am ša ša-ma-lu-um i-ri-šu-šu iš-du-ud-ma ki-ma zi-it-ti ša-ma-le-em iš-ru-uk-šum.*
5. *ša-pí-ri iš-pu-ra-am um-ma šu-ma ša pí-il-ša-am i-na bi-tim eš-ši-im ip-lu-šu-ma NÍG.GA iš-ri-qú ša-ba-at i-na-an-na a-wi-le-e šu-nu-ti aš-ša-bat-ma še-er-tam ka-bi-it-tam e-te-mi-sú-nu-ti.*
6. *a-ḥu-um ša na-pí-iš-ta-šu ki-ma na-pí-iš-ti-ia a-ra-mu at-ta.*
7. *am-ra-aš-ma pí-i e-pu-uš-ma i-la-at ša-me-e be-el-ti az-ku-ur-ma um-ma a-na-ku-ma a-a-mu-ut lu-uš-li-im-ma i-na-ia ša-am-ša-am li-iṭ-tú-la-ma uz-na-ia qá-ba-a-ki li-iš-me-a.*
8. *ša-am-nam a-na qá-qá-ad mar-ší-im šu-pu-uk-ma li-ib-lu-uṭ.*
9. *a-la-nu-ú na-ak-ru-tum ša-ab-tu-ti-šu-nu a-na KUG.SIG<sub>17</sub> ma-di-im i-pa-ša-ru.*
10. *IBILA LUGAL a-na pa-ni ka-ša-ad a-bi-šu a-na ši-im-ti-šu it-ta-lak.*
11. *šú-ḥa-ru-ú šu-nu me-e za-ku-tim li-iš-tu-ú-ma la i-mu-ut-tu.*
12. *ŠE ša i-na É a-ḥa-ti-ia aš-pu-ku mi-it-ḥa-ri-iš ni-za-az.*
13. *a-a-um-ma bi-ša-am ša ru-ba-a-tim la na-ṭi-la-tim ma-la iḥ-li-qú i-ri-ib-ši-na-ši-im.*

F. CH. Normalize and translate the following laws:

§278 *šum-ma a-wi-lum IR GEME<sub>2</sub> i-ša-am-ma ITU-šu la im-la-ma bé-en-ni e-li-šu im-ta-qú-ut a-na na-di-na-ni-šu ú-ta-ar-ma ša-a-ma-nu-um KUG.BABBAR iš-qú-lu i-le-qé.*

*warahšū imla* 'one (lit., his) month elapsed (lit., was fulfilled)'.  
*bennum* (often pl. *bennū*) a type of epilepsy; here, pl. gen.-acc. *benni* incor-  
 rectly for sg. nom. *bennum*.

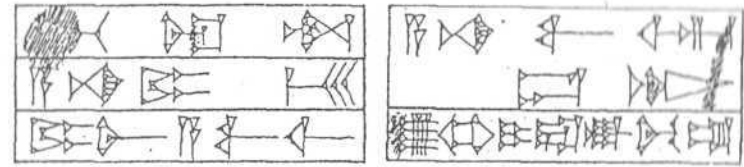
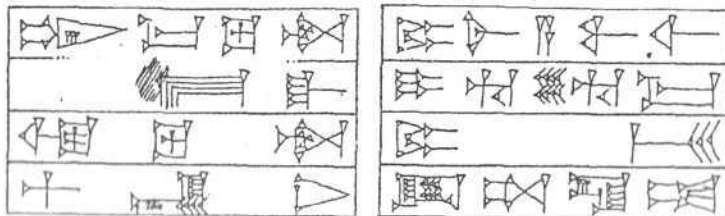
*šayyāmānum* 'the buyer in question' (cf. *šāmum*).

§279 *šum-ma a-wi-lum IR GEME<sub>2</sub> i-ša-am-ma ba-aq-ri ir-ta-ši na-di-na-an-šu ba-aq-ri i-ip-pa-al.*

§175:

Signs not yet introduced, in the order in which they appear:

 *ú*;  *wi, wa*;  *ar*;  *ul*.



G. Contracts:

1. Inheritance of property by a *naditum* (CT 2 41 = Schorr, VAB 5, no. 19, adapted).

[*ap-lu-ut*] *ša-at-<sup>d</sup>a-a* LUKUR <sup>d</sup>UTU <sup>2</sup>DUMU.MUNUS <sup>d</sup>UTU-DINGIR <sup>3</sup>*la-ma-at-<sup>d</sup>ma-mu* LUKUR <sup>d</sup>UTU <sup>4</sup>DUMU.MUNUS *ša-i-lí-šu* <sup>5</sup>*re-di-it wa-ar-ka-ti-ša* <sup>6</sup>A.ŠÀ *i-na ga-mi-na-nu-um* <sup>7</sup>*i-ta A.ŠÀ* <sup>8</sup>*qí-ba-nu-um qá-sú* <sup>9</sup>*ù i-ta A.ŠÀ a-ḥu-ni* DUMU *a-ab-ba* <sup>10</sup>*x bítam epšam* (É.DÜ.A) *i-na ga-gi-im* <sup>11</sup>Á É *mu-ḥa-ad-di-tum* DUMU.MUNUS *ab-di-im* <sup>12</sup>*mi-im-ma an-ni-im* <sup>13</sup>*ša-at-<sup>d</sup>a-a* LUKUR <sup>d</sup>UTU *um-ma-ša* <sup>14</sup>*a-na a-ma-at-<sup>d</sup>ma-mu* DUMU.MUNUS *ša-i-lí-šu* <sup>15</sup>*id-di-in* <sup>16</sup>A.ŠÀ <sup>17</sup>*i-na ga-mi-na-nu-um* <sup>18</sup>*i-ta A.ŠÀ* <sup>19</sup>*EN.ZU-re-me-ni* <sup>20</sup>*ù i-ta A.ŠÀ na-bi-<sup>d</sup>UTU* <sup>21</sup>A.ŠÀ *i-na qá-ab-lu-um* <sup>22</sup>*i-ta A.ŠÀ be-el-šu-nu* <sup>23</sup>SAG. GEME<sub>2</sub> <sup>24</sup>*mi-im-ma an-ni-im* *ša-i-lí-šu a-bu-ša* <sup>25</sup>*ù ša-mu-uḥ-tum um-ma-ša* <sup>26</sup>*a-na a-ma-at-<sup>d</sup>ma-mu ma-ar-ti-šu-nu id-di-nu* <sup>27</sup>*ap-lu-sà i-na-di-in.*

PNs: *Šât-Ayya*; *Šamaš-ilum*; *Amat-Mamu*; *Ša-ilīšu*; *Ibānum-qāssu*; *Aḥūni*; *Abba*; *Muḥadditum*; *Abdum*; *Sin-rēmēni*; *Nabi-Šamaš*; *Bēlsunu*; *Šamuḥtum*.

1-2 an incomplete sentence that serves as a label or title of the document.

3-5 comprise a verbless sentence, 'Amat-Mamu ... is the *re-di-it wa-ar-ka-ti-ša*'.

6-10 a list of property, in apposition to *mimma annim* in line 11.

6 *Gaminānum* a place name.

9 *bítum epšum* 'built-on property'.

15-22 another list of property, in apposition to *mimma annim* in line 23.

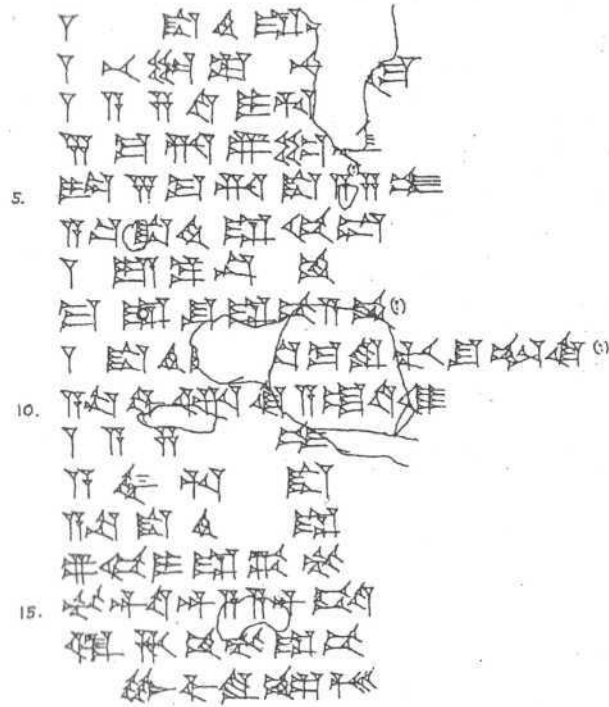
19 *Qablum* a place name.

27 *inaddin* 'she may give'.

2. Adoption, as legitimate son, of the son of a slavewoman (Pinches, CT 8 37d = Schorr, VAB 5, no. 12, lines 1-17 [18-24 witnesses, 25 date]).

Signs not yet introduced:

 *ú*;  *5*;  *wa*;  *mi*;  
 *za, ša, sà*;  *ul*;  *ar*;  *PAD*.



## Notes:

PNs: *Šahira*; *Bēlessunu*; *Asatum*; *Iakūnum*.

<sup>1</sup> The patronymic (DUMU ...) is lost in the break.

<sup>2</sup> Before the break is *nu*; in the break and after it is *ù*.

<sup>3</sup> Restore *i-ḫu-[uz]*, here 'took (as wife)' (both *Bēlessunu* and *Asatum*).

<sup>4</sup> The second-last sign, TU, is a mistake for LI; the last sign, partly broken, is ZUM. The subject of the verb is *Asatum*.

<sup>6</sup> The second sign, UD, is a mistake for *na*.

<sup>9</sup> Restore <sup>l</sup>*ša-ḫi-[ra a-n]a* ...

<sup>11</sup> Understand *ù* between <sup>l</sup>*a-sà-tum* and *a-aḫ-ḫu-ša*.

<sup>15</sup> <sup>d</sup>*a-a* = *Ayya* the consort of *Šamaš*.

<sup>17</sup> NE here = DÈ; IN.PÀD.DÈ.MEŠ = *itmù*.

## LESSON TWENTY-ONE

## 21.1 Summary of the Verb in the G Stem

The student has now encountered all of the forms associated with the verb in the G stem. These are:

- Three indicative "tenses": Durative, Preterite, and Perfect;
- Four injunctive forms: Imperative, Precative, Prohibitive, and Vetitive;
- Three non-finite or nominal forms: the Infinitive, the Participle, and the Verbal Adjective.
- Two morphemes that may occur with any finite verb: the Ventive and the Subordination Marker.

All verbs in the language, in theory at least, occur in each of these forms. Thus far, the G-stem (basic stem) has been presented for tri-radical sound verbs and for all verb types with one radical subject to phonological change (weak verbs). Following the standard descriptive grammar of Akkadian, W. von Soden's *Grundriß der akkadischen Grammatik*, we may present verbs in paradigms consisting of "principal parts," arranged in the following order: Infinitive, Durative, Perfect, Preterite, Imperative, Participle, Verbal Adjective (and its base). (Von Soden prefers a slightly different order of presentation.) The finite forms are given in the 3cs (ms for the Imperative), the non-finite forms in the ms. Thus, the G-stem of *parāsum* appears as follows:

*parāsum iparras iptaras iprus purus pārisum parsum (paris)*

(The Precative and Vetitive are based on the Preterite, the Prohibitive on the Durative.) Paradigms of this type are given for all verb types, in all stems, beginning on page 611.

## 21.2 E-type Verbs

In certain OB dialects, a small group of sound verbs exhibit forms with *e*-vowels in nearly every instance in which normal verbs have *a*-vowels, except the usual endings. These verbs usually have a liquid (*l*, *r*) or nasal (*m*, *n*) as their second or third radical; most have *e* as their theme-vowel. Many of these verbs also exhibit "regular" forms with the

expected *a* rather than *e* (and with theme-vowel *i*). Some examples:

*šebērum* 'to break': *tešebber* (also *tašabbir*) 'you (ms) will break';  
*šebam* (*šabram*) 'broken (ms acc.);'  
*qerēbum* 'to approach': *iqterbū* (also *iqtarbū*) 'they (m) have ap-  
 proached'; *qerbētum* (*qarbātum*) 'near (fp nom.);'  
*šeḥērum* 'to diminish': *išeḥḥerā* (also *išaḥḥirā*) 'they (f) diminish';  
*lemēnum* 'to become evil, angry': *eltemnakkim* (also *altamnakkim*) 'I  
 have become angry with you (fs)'.

### 21.3 Doubly Weak Verbs

The roots of some verbs, many of them among the most common verbs in the language, contain not one but two radicals subject to phonological change: e.g.,

*nadûm* 'to lay down' (I-*n* and III-weak);  
*elûm* 'to go up' (I-*e* and III-weak);  
*wârum* 'to advance' (I-*w* and II-weak).

In general, it may be said that, if the two weak radicals are the first and third, the phonological changes and peculiarities of each, as described in the previous lessons, will occur. If, however, the middle radical is one of the usually weak consonants, it is most often treated like a strong (regular) radical. In the following paragraphs, the G-stem forms of one or two examples of each doubly weak root type are given in paradigms of the type discussed above in §21.1.

(a) I-*n* and II-<sup>2</sup>. Most often, the <sup>2</sup> is a strong (unaltered) radical, as in *na<sup>2</sup>ādum* (*i*) 'to pay attention, heed'; other roots, however, behave like normal roots II-<sup>2</sup>, as in *nêrum* (*e*; also *nârum*, see §9.1) 'to slay'.

Infinitive	<i>na<sup>2</sup>ādum</i>	<i>nêrum</i> ( <i>nârum</i> )
Durative	<i>ina<sup>2</sup>id</i>	<i>inêr</i> ( <i>inâr</i> ), pl. <i>inerrû</i> ( <i>inarrû</i> )
Perfect	<i>itta<sup>2</sup>id</i>	<i>ittêr</i> ( <i>ittâr</i> )
Preterite	<i>i<sup>2</sup>id</i>	<i>inêr</i> ( <i>inâr</i> )
Imperative	<i>i<sup>2</sup>id</i>	<i>nêr</i> (sic; not <i>**êr</i> ) ( <i>nâr</i> )
Participle	<i>nâ<sup>2</sup>idum</i>	<i>*nê<sup>2</sup>irum</i> ( <i>*nâ<sup>2</sup>irum</i> )
Verbal Adj.	<i>na<sup>2</sup>dum</i> ( <i>na<sup>2</sup>id</i> )	<i>nêrum</i> ( <i>nêr</i> ) ( <i>nârum</i> , <i>nâr</i> )

(b) I-*n* and II-*w* or II-*y*. A middle *w* behaves like a regular consonant in some roots, such as *nawârum* (*i*) 'to shine', but like a weak consonant in others, such as *nâḥum* (*a-u*) 'to rest'. Verbs I-*n* and II-*y*

are conjugated like other verbs II-*y*, as in *niālum* (*a-i*) 'to lie down'.

Infinitive	<i>nawârum</i>	<i>nâḥum</i>	<i>niālum</i>
Durative	<i>inawwir</i>	<i>inâḥ</i> , pl. <i>inuḥḥū</i>	<i>inīal</i> , pl. <i>inillū</i>
Perfect	<i>ittawir</i>	<i>ittūḥ</i>	<i>ittīl</i>
Preterite	<i>iwwir</i>	<i>inūḥ</i>	<i>inīl</i>
Imperative	<i>*iwwir</i>	<i>*nūḥ</i>	<i>*nīl</i>
Participle	<i>*nāwirum</i>	—	—
Verbal Adj.	<i>nawirum</i>	<i>nēḥum</i> ( <i>nēḥ</i> )	<i>nīlum</i> ( <i>nīl</i> )

(c) I-*n* and III-weak. Both weak radicals undergo the usual changes; examples: *nadûm* (*i*) 'to put, lay down'; *nesûm* (*e*) 'to become far away'.

Infinitive	<i>nadûm</i>	<i>nesûm</i>
Durative	<i>inaddi</i>	<i>inesse</i>
Perfect	<i>ittadi</i>	<i>ittesse</i>
Preterite	<i>iddi</i>	<i>isse</i>
Imperative	<i>idi</i>	<i>*ise</i>
Participle	<i>nādûm</i>	—
Verbal Adj.	<i>nadûm</i> ( <i>nadi</i> )	<i>nesûm</i> ( <i>nesi</i> )

(d) I-<sup>2</sup> and II-weak. In this small group, the middle radical is a strong <sup>2</sup> in *e<sup>2</sup>ēlum* (*i*) 'to bind', but the first <sup>2</sup> is preserved between vowels in *êrum* (*e*) 'to awaken'.

Infinitive	<i>e<sup>2</sup>ēlum</i>	<i>êrum</i>
Durative	<i>i<sup>2</sup>il</i>	<i>i<sup>2</sup>ēr?</i>
Perfect	?	?
Preterite	<i>ī<sup>2</sup>il?</i>	<i>i<sup>2</sup>ēr</i>
Imperative	<i>e<sup>2</sup>il</i>	<i>ēr?</i>
Participle	—	—
Verbal Adj.	<i>e<sup>2</sup>lum</i> ( <i>e<sup>2</sup>il</i> )	<i>êrum</i> ( <i>ēr</i> )

(e) I-<sup>2</sup> and III-weak. Both *R<sub>1</sub>* and *R<sub>3</sub>* undergo the usual changes; all of these verbs are III-*i* and most are I-*e*, like *elûm* 'to go up', but note also *arûm* (Durative *irri*, 2fs *tarrî*) 'to conceive, become pregnant'.

Infinitive	<i>elûm</i>
Durative	<i>illi</i> , <i>telli</i> , etc. (rarely also <i>talli</i> )
Perfect	<i>īteli</i> , <i>tēteli</i> , etc. (rarely also <i>tātali</i> )
Preterite	<i>īli</i> , <i>tēli</i> , etc. (rarely also <i>tāli</i> )



Imperative	<i>eli</i> , fs <i>eli</i> , cp <i>eliā</i> (rarely also <i>ali</i> , etc.)
Participle	<i>ēlūm</i>
Verbal Adj.	<i>elūm</i> ( <i>eli</i> )

(f) **I-*w* and II-weak.** For the most part, the *w* ( $R_1$ ) remains strong (though sometimes lost) and  $R_2$  behaves as in other verbs II-weak; cf. *wārum* (*a-i*) 'to advance'; \**wiāšum* (*a-i*) 'to become (too) little'.

Infinitive	* <i>wiārum</i> / <i>wārum</i>	* <i>wiāšum</i>
Durative	* <i>wiātar</i> / <i>i(w)ār</i> , pl. <i>i(w)irrū</i>	* <i>wiāš</i> , pl. <i>iwiššū</i>
Perfect	?	?
Preterite	<i>iwīr</i>	<i>iwīš</i>
Imperative	( <i>i</i> ?)	—
Participle	—	—
Verbal Adj.	?	( <i>w</i> ) <i>išum</i> (( <i>w</i> ) <i>iš</i> )

(g) **I-*w* and III-weak.** These exhibit the features of both verbs I-*w* and verbs III-weak. The theme-vowel is the same for both Durative and Preterite, as in other verbs III-weak, and unlike other verbs I-*w* (which are *a-i* verbs); the majority are III-*i*, like *wašūm* (*i*) 'to go out, forth', but note also *watūm* (*a*) 'to find' and *warūm* (*u*) 'to lead'.

Infinitive	<i>wašūm</i>	<i>watūm</i>	<i>warūm</i>
Durative	<i>ušši</i> , <i>tušši</i>	<i>utta</i> , <i>tutta</i>	<i>urru</i> , <i>turru</i>
Perfect	<i>ittāši</i> , <i>tattāši</i>	<i>ittata</i> , <i>tattata</i>	<i>ittaru</i> , <i>tattaru</i>
Preterite	<i>uši</i> , <i>tuši</i>	<i>uta</i> , <i>tuta</i>	<i>uru</i> , <i>turu</i>
Imperative	<i>ši</i> , fs <i>ši</i> , cp <i>šiā</i>	<i>ta</i> , fs <i>tī</i> , cp <i>tā</i>	<i>ru</i> , fs <i>rī</i> , cp <i>rā</i>
Participle	<i>wāšūm</i>	<i>wātūm</i>	<i>wārūm</i>
Verbal Adj.	<i>wašūm</i> ( <i>waši</i> )	<i>watūm</i> ( <i>wati</i> )	<i>warūm</i> ( <i>wari</i> )

(h) **II-<sup>2</sup> and III-weak.** Usually the middle <sup>2</sup> remains as a regular consonant, although forms with contraction also occur; in non-finite forms <sup>2</sup> is sometimes replaced by *y* (written with IA; see §21.4, below). In most forms of these verbs, expected *a*-vowels become *e*; the theme-vowel usually vacillates between *i* and *e*; e.g., *le<sup>2</sup>ūm* 'to be able':

Infinitive	<i>le<sup>2</sup>ūm</i> or <i>leyūm</i> , gen. <i>le<sup>2</sup>ēm</i> or <i>leyēm</i> or <i>lēm</i>	Imperative	?
Durative	<i>ile<sup>2</sup>i</i> , <i>tele<sup>2</sup>i</i> and <i>ilē</i> / <i>ilī</i> , <i>telē</i> / <i>telī</i>	Participle	<i>lē<sup>2</sup>ūm</i> / <i>lēyūm</i>
Perfect	<i>ilte<sup>2</sup>i</i> , <i>telte<sup>2</sup>i</i> and <i>iltē</i> , <i>teltē</i>	Verbal Adj.	* <i>le<sup>2</sup>ūm</i> ( <i>le<sup>2</sup>i</i> )
Preterite	( <i>i</i> ?) <i>e</i> , ( <i>te</i> ?) <i>e</i> usually <i>ilē</i> , <i>telē</i>		

Durative *ilē* is found in northern OB texts, *ilī* in southern texts (and CH).

(i) **II-*w* and III-weak.** The *w* behaves like a regular consonant, e.g., in *lawūm* (*i*) 'to go around'.

Infinitive	<i>lawūm</i>	Imperative	<i>liwi</i>
Durative	<i>ilawwi</i>	Participle	<i>lāwūm</i>
Perfect	<i>iltawi</i>	Verbal Adj.	<i>lawūm</i> ( <i>lawi</i> )
Preterite	<i>ilwi</i>		

(j) **II-*w* or II-*y* and III-<sup>2</sup>** (as opposed to III-*w* / *y* as in the preceding). These are generally conjugated like other verbs II-*w* / *y*, with or without the final <sup>2</sup> indicated.

*bā<sup>2</sup>um* (*a*) 'to walk along': Durative *ibā<sup>2</sup>(?)*, Preterite *ibā<sup>2</sup>(?)*.

(k) **Treble weak verbs.** There are a few treble weak verbs:

*ewūm* 'to become': Durative *iwwi*, Perfect *i<sup>2</sup>ewi*, Preterite *i<sup>2</sup>wi*;  
*nawūm* 'to be abandoned, in ruins': Durative *inawwi*, Verbal Adj. *nawūm* (*nawi*);  
*awūm* (III-*u*) 'to speak' (not in the G-stem in OB).

In these, as the forms indicate, the middle radical *w* is a strong consonant. Still another treble weak verb, however, is inflected like other verbs II-weak:

*nē<sup>2</sup>um* 'to turn around': Durative *inē<sup>2</sup>*, Preterite *inē<sup>2</sup>*.

## 21.4 The Writing of <sup>2</sup>

In Middle Babylonian and later texts, there is a specific sign with the values  $V^2$  and  $^2V$ , i.e., the glottal stop <sup>2</sup> preceded or followed by any vowel; this sign, A<sup>2</sup> (𐎠𐎡), originated as a graphic differentiation of AḪ. In texts of the Old Babylonian period, however, a specific sign for the representation of <sup>2</sup> was not in use, and so other means were employed to indicate the glottal stop in those words in which it occurred.

The least ambiguous representation of <sup>2</sup> in OB writing is the use of *h*-signs: for syllable-closing <sup>2</sup>, the sign AḪ may be used; for syllable-initial <sup>2</sup>, one finds ḪA, ḪI, and ḪU. Some Assyriologists assign special values to these signs when they are used to indicate <sup>2</sup>, a convention that will be followed in this textbook:

AḪ = *aḫ*, *eḫ*, *iḫ*, *uḫ*, but also, in OB, *a<sup>2</sup>*, *e<sup>2</sup>*, *i<sup>2</sup>*, *u<sup>2</sup>* (these values are assigned to the special A<sup>2</sup> sign in later texts);  
 ḪA = *ḫa*, but also *ḫa<sup>2</sup>*;  
 ḪI = *ḫi*, *ḫe*, but also *i<sup>2</sup>*;  
 ḪU = *ḫu*, but also *u<sup>2</sup>*.

Other Assyriologists prefer simply to transliterate these signs with their *h*-values, sometimes using Roman capital letters to indicate that the actual phonetic value is not the usual one. Some examples:

- i-na-a<sup>2</sup>-i-id* or *i-na-AH-ḪI-id* for *ina<sup>2</sup>id* 'she will heed';  
*i-i-id* or *i-ḪI-id* for *i<sup>2</sup>id* 'heed! (ms)';  
*na-a<sup>2</sup>-du-um* or *na-ḪA-du-um* for *na<sup>2</sup>ādum* 'to heed';  
*na-a<sup>2</sup>-du-um* or *na-AH-du-um* for *na<sup>2</sup>dum* 'pious';  
*nu-u<sup>2</sup>-u<sup>2</sup>-du-um* or *nu-UḪ-ḪU-du-um* 'to instruct' (§29.1);  
*še-er-a<sup>2</sup>-num* or *še-er-ḪA-num* for *šer<sup>2</sup>ānum* 'band, vein, tendon';  
*e-i-il-tum* or *e-ḪI-il-tum* for *e<sup>2</sup>iltum* '(financial) obligation';  
*i-a<sup>2</sup>-al-la-lu-šu* or *i-ḪA-al-la-lu-šu* for *i<sup>2</sup>allalūšu* 'they (m) will hang him' (CH §21).

Examples like the last, which is the Durative of the verb *alālum* 'to hang' (*a-u*), with a strong <sup>2</sup>, are exceptions to the usual conjugation of verbs I-<sup>2</sup>, probably the result of inter-dialectal mixing.

The most common indication of <sup>2</sup> is simply the writing of an appropriate vowel sign, as in

- le-ū-um* for *le<sup>2</sup>um* 'to be able' (or Participle *lē<sup>2</sup>um*);  
*it-ta-i-id* for *itta<sup>2</sup>id* 'he has heeded';  
*ša-i-mu-um* for *šā<sup>2</sup>imum* 'the one (m) who purchases';  
*še-er-a-num* for *šer<sup>2</sup>ānum* 'band, vein, tendon'.

Note that a broken writing, i.e., *VC-V(C)*, as in the last example, regularly indicates the presence of <sup>2</sup> (otherwise, the sequence *VC-V(C)* appears only in certain morphographic writings; see §18.4). Writings like the first three examples, it will be noted, are the same as writings for two vowels in sequence, as described on p. 71, such as

- ra-bi-a-am* for *rabiam* 'great (ms, acc.)';    *ki-a-am* for *kiam* 'thus'.  
*ra-bi-a-tum* for *rabiātum* 'great (fp)';    *qi-a-šu-um* for *qiāšum* 'to give'.

Whether such writings are to be normalized with or without <sup>2</sup> depends on a number of factors. It is partly a matter of whether the <sup>2</sup> is represented as a strong consonant by other means in other writings of the form (e.g., the use of *h*-signs as in *it-ta-ḪI-id* for *itta<sup>2</sup>id*; see above), or in writings of other forms of the same root (e.g., the broken writing in *il-e* for *il<sup>2</sup>e* 'he was able'). It is also in part simply a matter of convention; as was noted in §1.2(b), some Assyriologists prefer to transliterate <sup>2</sup> between any two vowels, thus, *rabi<sup>2</sup>am*, *rabi<sup>2</sup>ātum*, *ki<sup>2</sup>am*, *qi<sup>2</sup>āšum*. In the normalizations in this textbook, the sequences *ia* and *ea* (with long or short *a*) are generally not separated by <sup>2</sup>, whereas other sequences of

two vowels are transliterated *V<sup>2</sup>V* (apart from most sequences involving the same vowels; see below).

In some instances, especially in non-finite forms of roots that are both II-<sup>2</sup> and III-weak, expected <sup>2</sup> is written with the IA sign, apparently indicating the pronunciation of intervocalic <sup>2</sup> as a glide, *y*: e.g.,

- LUGAL *le-iu-um* for *šarrum lēyūm* 'able king' in the Prologue to CH; contrast *šar-ru-um le-ū-um* for *šarrum lē<sup>2</sup>um* with the same meaning in the Epilogue to CH;  
*a-na re-ie-em* for *ana reyēm* 'in order to tend' (*re<sup>2</sup>um* 'to tend', conjugated like *le<sup>2</sup>um*) in a royal inscription of king Samsu-iluna (Ḫammurapi's successor); contrast *a-na re-em* for *ana re<sup>2</sup>em* or *ana rēm* with the same meaning in CH §265.

Double <sup>22</sup>, which appears only in forms of II-weak verbs and their derivatives, may also be indicated by a vowel sign, as in

- i-na-i-id* for *ina<sup>22</sup>id* 'she will heed';  
*i-na-i-du* for *ina<sup>22</sup>idū* 'they (m) will heed'.

A special difficulty is presented by cases in which vowels of the same quality appear on either side of <sup>2</sup> or <sup>22</sup>, and *h*-signs are not used. Thus, for example, is the Infinitive *na-a-dum* to be interpreted as *na<sup>2</sup>ādum* or as *nādum* (cf. *ša-a-mu-um* for *šāmum* 'to buy')? The former is preferred by most Assyriologists because other forms of this verb frequently have a strong <sup>2</sup> indicated (whereas other forms of *šāmum* do not). Similarly, writings such as *i-LI-i* for the Durative of *le<sup>2</sup>um* 'to be able' may represent either *ile<sup>22</sup>i*, with strong medial <sup>22</sup>, or *ilī*, with loss of <sup>22</sup> and vowel contraction; since the Preterite occurs as both *il-e* for *il<sup>2</sup>e* and *i-le* for *ilē*, i.e., both with and without <sup>2</sup> preserved, the Durative writing is ambiguous. A similar difficulty obtains in writings in which <sup>2</sup> is expected before another consonant, and yet is not indicated by AH; e.g., the Verbal Adj. written *na-a-dum* or *na-dum* may be normalized *na<sup>2</sup>dum* or *nādum* (with loss of <sup>2</sup> and compensatory lengthening).

## 21.5 Topicalization by Preposing

Topicalization is the announcement or emphasis of the topic of a sentence, when the speaker/writer wishes the hearer/reader to focus on a part of the sentence other than the grammatical predicate (i.e., other than the verb in verbal sentences). One means of topicalization in most languages is by intonation or stress (e.g., 'I saw you there' or 'I saw you there'). Presumably, intonation was one means of emphasis in Akkadian,

but this type of emphasis is not reflected in the written language. There are two means of topicalizing in Akkadian that are discernible, however: the addition of *-ma* to a word, for which see §29.2; and preposing. In **preposing** (also called “extraposition”), a noun or noun phrase that is the topic of its clause, or that needs emphasis, is dissociated from its clause, and placed at the beginning of the clause, in the **nominative** case. Clauses of this kind thus appear to have two subjects; in fact, however, the first nom. noun (phrase) is not part of the grammar of the clause, and is therefore sometimes termed the **nominative absolute** (also referred to as “casus pendens” [Latin for “hanging case”] or “suspended subject”). The noun or noun phrase that is topicalized in this way is always replaced in its clause by an appropriate pronoun suffix. Some examples:

*šarrum māršu imraš* ‘(As for) the king — his son fell ill.’

*sinništum šī aḫūka iḫḫassi* ‘(As for) that woman — your (ms) brother will marry her.’

*ṣuhārū ša taṭrudīm ām attadiššunūšim* ‘(As for) the servants you (fs) sent me — I have given them grain.’

As the translations indicate, the most convenient representation of preposing in Akkadian is preposing in English: ‘As for X ...’. Preposing in Akkadian, however, does not always connote the same emphasis as it does in English; often it is simply a means of announcing the topic of the sentence. Further, the phrase ‘as for X’ is somewhat stilted in English. Thus, it is often best to translate such sentences by reinserting the preposed noun (phrase) into its original position in the clause. The above sentences, then, could be rendered:

‘The king’s son fell ill.’

‘Your brother will marry that woman.’

‘I have given grain to the servants you sent me.’

Like resumptive pronouns (§18.2, p. 168), preposing serves several discourse functions, including easing comprehension in a complicated sentence, highlighting a topic, announcing a new topic, or marking the end of a section of discourse. The frequency of preposing varies from genre to genre: it is common in the protases of laws and of omens (§22.3), less so in contracts and letters (§24.5).

## EXERCISES

### A. VOCABULARY 21.

Verbs:

*elûm* (*i*) ‘to go up, ascend’; with Ventive: ‘to come up, emerge, appear’; Verbal Adj. *elûm* (*eli-*; fem. *elîtum*) ‘high, tall, exalted’.

*lawûm* (*i*) ‘to go around, circle, encircle; to surround, besiege’; Verbal Adj. *lawûm* (*lawi-*) ‘encircled, surrounded’.

*le’ûm* (*i*) ‘to be able’ (to do: + acc. Infin.; e.g., *epēš(am ša) bītim ele’i* ‘I am able to build the house’); ‘to become expert, a master; to overpower (someone), win (a legal case)’; Participle *le’ûm* (fem. *le’îtum*) ‘able, capable, expert’.

*na’ādum* (*i*) ‘to pay attention, heed (someone: *ana*/dat.); to be concerned, worried (about: *ana*/dat.); in hendiadys: ‘to do (something) carefully’; Verbal Adj. *na’adum* (*na’id-*) and *nādum* (*nād-*) ‘attentive, pious; careful’.

*nadûm* (*i*) ‘to throw (down), set (down), lay (down), pour (something into something); to neglect, abandon, ignore; to knock out (e.g., a tooth); to lay a criminal charge (against: *eli*)’; *aḫam nadûm* ‘to be negligent (lit.: to let down one’s arm)’; *ša libbim nadûm* ‘to have a miscarriage’; Verbal Adj. *nadûm* (*nadi-*; fem. *nadîtum*) ‘abandoned; fallow; laid, lying, situated’; substantivized fem. *nadîtum* see Vocab. 20.

*nakārum* (*i*) ‘to become different, strange; to become hostile, engage in hostilities; to change (intrans.); to deny, dispute (something: acc.; to/with someone: acc.)’; Verbal Adj. *nakarum*, *nakirum*, *nakrum* see Vocab. 4.

*našûm* (*i*) ‘to lift (up), raise; to carry, bear, support; to transport, deliver; to take, accept, receive (from: *ina qāt*); to remove’; *īnīn našûm* ‘to look up’; *īnīn ana X našûm* ‘to look at X, covet X’.

*qerēbum* (*e* or *i*) ‘to draw near, approach’ (+ *ana*/dat.); Verbal Adj. *qerbum* (*qerub-*) ‘near, at hand, close by’; as noun: ‘relative’.

*wašûm* (*i*) ‘to go out, go forth, depart, leave, escape; to protude, grow’; with Ventive: ‘to come forth, out, emerge, appear’; Verbal Adj. *wašûm* (*waši-*) ‘gone (forth), outside; protruding’.

Nouns:

*dūrum* (*dūr(i)*); pl. *dūrānū*; log. BĀD) ‘wall’.

*kišrum* (*kišir*; pl. *kišrū*) 'knot; joint (of the body or a plant); constriction, concentration; lump; band, contingent (of soldiers); payment (for rent, services, etc.; often pl.); region, section'; *kišir libbim* 'anger'; *kišir šadim* 'bedrock' (cf. *kašārum*).

*meḥrum* (*meḥer*; pl. *meḥrū* and *meḥrētum*) 'copy (of a document), list; answer, reply; equivalent, fellow, person of the same rank; weir' (cf. *maḥārum*).

*šībūtum* (*šībūt*) '(old) age; testimony, witness' (cf. *šībūm*).

*šinnum* (fem.; *šinni*; sf. *šinna-*; dual *šinnān*; log. ZÚ [= the KA sign]) 'tooth'; for 'teeth' the dual (i.e., two rows) is used.

B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			LÚ = <i>awilum</i> ; determinative <sup>lú</sup> before men's occupations
			ŠEŠ = <i>aḥum</i>
			BĀD = <i>dūrum</i>
			<i>wa, we, wi, wu</i> ; <i>pi, pe</i> (in southern OB texts)
			<i>uḥ</i>
			<i>u</i> (rare)
			<i>ul</i>
			<i>mi, mé; ṣil</i>
			<i>nim, num</i>
			<i>eš, iš</i>
			<i>din</i>

Note also the additional values of AḤ, ḤA, ḤI, ḤU given above in §21.4.

C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 1-5:

- immer awilim*
- imēr aḥIya*
- idi dūrim*
- agūšu*
- aḥāt rēdim*
- inaddin*
- ina<sup>23</sup>idūnim*
- ul imḥur*

- idin*
- tešmī*
- la'bum*
- warādam*
- na'ādum*
- elte'i*
- šarkam*
- līgurānim*
- puḥrum*
- wašūm*

D. Write in normalized Akkadian:

- I have come up.
- Go forth (fs) from the house of the prefect!
- We will approach their (m) district.
- Whose valuables did they (m) covet?
- Throw (ms) them (m) from the top of the wall!
- I am able to go up the mountain.
- May the heir heed his father.
- You (pl) have encircled the entire land.
- They (f) have drawn near.
- Survey (pl) the fallow fields!
- What did the pious prince heap up?
- The message has gone forth.
- You (fs) approached me.
- The reply to (lit.: of) my tablet has not yet come forth to me.
- I am not able to drink the beer.
- Put down (ms) the new seal.
- They will surround us.
- Go up (pl) with her gift.
- The princess will come near.
- I besieged it (m).
- You (pl) have emerged (lit.: come up) from your slavery.
- The evil one (m) has overpowered him.
- You (ms) have become negligent concerning my mother.
- Go out (ms) by the gate.
- We have come out of the house.

E. Normalize and translate:

- šum-ma DUB-pu-um ša-nu-um ša pu-ru-sé-em an-ni-im i-li-a-am DUB-pa-am šu-a-ti i-ḥe-ep-pu-ú.*
- wa-ši-ib bi-tim ki-iš-ra-am ga-am-ra-am a-na ma-ḥi-ir i-la-ku a-na be-el bi-tim ù ne-me-ta-šu wa-ta-ar-tam a-na É.GAL li-is-du-ur-ma li-id-di-in.*
- ša-ak-nu-um me-ḥe-er ka-ni-ki-ia ka-an-ki-im i-ri-ša-an-ni.*
- LUKUR *la ba-li-tum iš-tu GÁ.GI.A a-di UD-um ru-gu-um-me-em la-a ú-uš-ší.*
- İR *la-a ta-ak-lum ša šu-um be-lí-šu la-a iz-ku-ru le-et-sú am-ḥa-aš-ma ši-in-na-šu ú-ší-a-nim.*
- i-na-an-na šú-ḥa-ru-ú ša a-na pa-ni-ia ta-aš-ku-nu a-na al-pí ša e-zi-bu-šu-nu-ti li-i<sup>2</sup>-i<sup>2</sup>-du-šu-nu-ši-im-ma ba-aq-ri a-a-ir-šu-ú.*



7. *ni-šu ha-di-a-tum ša i-na pa-ni LUGAL ip-ḥu-ra-ma a-wa-ti-šu na-as-qá-tim iš-me-a li-ib-ba-ši-na ip-ša-aḥ.*  
 8. *i-na-an-na ma-tum an-ni-tum id-da-ni-in-ma it-ti-ni it-ta-ki-ir ki-iš-ri-ka ku-šu-ur-ma it-ti-ša ka-ak-ki e-pu-uš.*  
 9. *aš-ša-tum maḥ-ri-tum te-er-ḥa-tam ù še-ri-ik-tam a-na ma-ri-ša ša i-ra-am-mu i-šar-ra-ak a-na a-ḥi-i-im la-a i-pa-aš-šar-ši-na-ti.*  
 10. *na-še-e ma-ru-uš-tim an-ni-tim ša i-lí e-li-ia i-mi-du ú-ul e-le-i.*

## F. CH:

§3 *šum-ma a-wi-lum i-na di-nim a-na ši-bu-ut sà-ar-ra-tim ú-št-a-am-ma a-wa-at iq-bu-ú la uk-ti-in šum-ma di-nu-um šu-ú di-in na-pt-iš-tim a-wi-lum šu-ú id-da-ak.*

*sarrum* (adj.; fem. sg. irregular: *sartum*) 'false'.

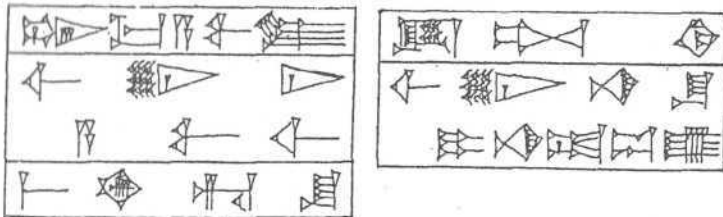
*uktin* 'he has proved'.

§106 *šum-ma šamallûm*(ŠAMAN<sub>2</sub>.LÁ) KUG.BABBAR *it-ti DAM.GÀR il-qé-ma DAM.GÀR-šu it-ta-ki-ir DAM.GÀR šu-ú i-na ma-ḥar i-lim ù ši-bi i-na KUG.BABBAR le-qé-em šamallûm*(ŠAMAN<sub>2</sub>.LÁ) *ú-ka-an-ma šamallûm*(ŠAMAN<sub>2</sub>.LÁ) KUG.BABBAR *ma-la il-qú-ú adi*(A.RÁ) *3-šu a-na DAM.GÀR i-na-ad-di-in.*

*ina kaspim leqêḥ ... ukân* 'he will convict ... of taking the silver'.

*adi 3-šu* 'three-fold' (see §23.2(f)).

§200:



*me.*

## G. Contracts:

1. Marriage to a main and a secondary wife (CT 2 44 = Schorr, VAB 5, no. 4).

<sup>1</sup> *ta-ra-am-SAG-ÍL* <sup>2</sup> *ù il-ta-ni* <sup>3</sup> DUMU.MUNUS <sup>4</sup> EN.ZU-a-bu-šu  
<sup>4</sup> *IR-<sup>d</sup>UTU a-na aš-šu-tim* <sup>5</sup> *ù mu-tu-tim i-ḥu-sí-na-ti* <sup>6</sup> *ta-ra-am-SAG-ÍL* <sup>7</sup> *ù il-ta-ni* <sup>8</sup> *a-na IR-<sup>d</sup>UTU mu-ti-ši-na* <sup>9</sup> *ú-ul mu-ti at-ta* <sup>10</sup> *i-*

*qá-ab-bi-ma iš-tu dimtim*(AN.ZAG.GAR<sup>kl</sup>) <sup>11</sup> *i-na-du-ni-ši-na-ti* <sup>12</sup> *ù IR-<sup>d</sup>UTU a-na ta-ra-am-SAG-ÍL* <sup>13</sup> *ù il-ta-ni aš-ša-ti-šu* <sup>14</sup> *ú-ul aš-ša-ti at-ti* <sup>15</sup> *i-qá-bi-ma i-na bi-tim* <sup>16</sup> ... *i-te-li* <sup>17</sup> *ù il-ta-ni* <sup>18</sup> *še<sub>20</sub>pt ta-ra-am-SAG-ÍL* <sup>19</sup> *i-me-sí-i* <sup>20</sup> *kussī*(<sup>gi</sup>GU.ZA)-*ša a-na É i-li-ša* <sup>21</sup> *i-na-ši ze-ni ta-ra-am-SAG-ÍL* <sup>22</sup> *il-ta-ni i-ze-né* ... <sup>24</sup> *ku-nu-ki-ša ú-ul i-pé-te* ... <sup>26-35</sup> Witnesses.

PNs: *Tarām-Sagil; Iltani; Sin-abūšu; Warad-Šamaš.*

<sup>10</sup> *dimtum* (log. AN.ZA.GÀR; the writing here is unique) 'tower'.

<sup>16</sup> *ina X itelli* 'he will forfeit X'.

<sup>19</sup> *mesûm* (e or i) 'to wash'; here with extra final vowel-sign.

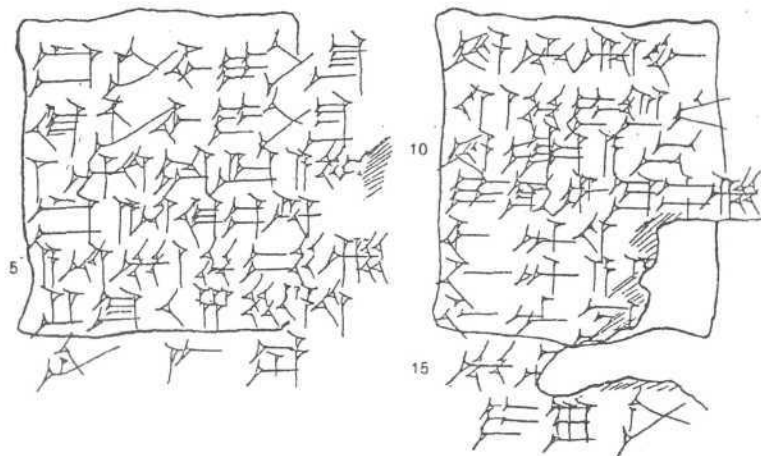
<sup>21</sup> *zenûm* (e) 'to hate'.

2. Sale of oil (Szelcchter, TJA p. 42 UMM H 32)

<sup>1</sup> *x Ì.GIŠ* ... <sup>3</sup> *KI šum-šu-nu* ... <sup>4</sup> *a-na qá-bé-e ba-aš-ti-il-a-bi* <sup>5</sup> *in-bu-ša DUMU ba-zi-ia* <sup>6</sup> *ŠU.BA.AN.TI* <sup>7</sup> *ûm ebûrim*(UD.BURU<sub>14</sub>.ŠÈ) <sup>8</sup> *a-na na-ši ka-ni-ki-šu* <sup>9</sup> *y ŠE* ... <sup>10</sup> *imaddad*(Ì.ÁG.E) <sup>11-13</sup> Witnesses. <sup>14-</sup>  
<sup>16</sup> Date.

PNs: *Šumšunu; Bāsti-il'abi; Inbūša; Baziya.*

3. Lease of a house (Chiera, PBS 8/2, no. 186).



Signs not yet introduced.

*ur*; *1/3 GIN*; *15*; *EZEN*.

Notes:

PNs: *Niši-inišu; Šamaš-dūr-āli.*

<sup>5</sup> *a-na MU.1.KAM = ana 1 šattim; ušēši* 'he rented, leased'.

<sup>6</sup> ŠE as a unit of measurement = *uṭṭetum* 'grain'; this line reads  $\frac{1}{3}$  GIN 15 ŠE KUG.BABBAR =  $\frac{1}{3}$  šiqil 15 uṭṭet kaspam '1/3 shekel, 15 grains of silver' (see §23.2(b,2)).

<sup>8,10</sup> *Tirum* month name.

<sup>9</sup> UD.1.KAM read *ūmam maḥriam* '(on) the first day' (of the month of Tirum).

<sup>10</sup> EZEN = *isinnum* 'festival', also to write the city of *Isin*; *Isin-abi* month name.

<sup>12</sup> Probably nothing followed <sup>d</sup>UTU.

<sup>13</sup> Probably nothing followed <sup>d</sup>a-a (the goddess *Ayya*, consort of Shamash).

<sup>14</sup> Restore <sup>d</sup>ma-[ma], the goddess *Mama*.

<sup>15-16</sup> These lines give the date: MU s[a-am-su]-i-lu-ni, presumably for 'year Samsu-iluna (became king)', i.e., Samsu-iluna year 1 = ca. 1749 BCE.

## LESSON TWENTY-TWO

### 22.1 The Predicative Construction

Adjectives may be used attributively, as in 'the wide river', and predicatively, as in 'the river is wide'. As we have seen (§4.2), an attributive adjective in Akkadian follows the noun it modifies and agrees with it in gender, number, and case. Adjectives that serve as the predicate of their clause normally appear in an entirely different syntactic construction. This predicative construction is comprised of two elements:

- (1) the base of the adjective;
- (2) an enclitic (i.e., suffixed) pronoun that serves as the subject.

The two elements of a predicative construction constitute a verbless predication in which the predicate precedes its pronominal subject, as we have seen to be the case in other verbless clauses (see §2.5); for example, compare the following two clauses:

*ina ālim anāku* 'I am/was/will be in the town' (lit., 'in the town-I');  
*dannāku* 'I am/was/will be strong' (lit., 'strong-I').

The difference between these two clauses is that when the predicate is an adjective (or an unmodified noun; see below), the predicative construction with its enclitic form of the pronoun is used. Below are the forms of the enclitic subject pronouns, and the complete paradigm of the predicative construction with the adjective *marṣum* 'sick':

1cs	-āku	as in	<i>marṣāku</i>	'I am/was/will be sick'
2ms	-āta	as in	<i>marṣāta</i>	'you (ms) are/were/will be sick'
2fs	-āti	as in	<i>marṣāti</i>	'you (fs) are/were/will be sick'
3ms	-ø	as in	<i>maruṣ</i>	'he is/was/will be sick'
3fs	-at	as in	<i>marṣat</i>	'she is/was/will be sick'
1cp	-ānu	as in	<i>marṣānu</i>	'we are/were/will be sick'
2mp	-ātunu	as in	<i>marṣātunu</i>	'you (mp) are/were/will be sick'
2fp	-ātina	as in	<i>marṣātina</i>	'you (fp) are/were/will be sick'
3mp	-ū	as in	<i>marṣū</i>	'they (m) are/were/will be sick'
3fp	-ā	as in	<i>marṣā</i>	'they (f) are/were/will be sick'

Note also the following rare byforms: 2ms -āti and -āt, 2fs -āt, and 1cs -āk.

As can be seen from the example above, the form of the pronoun in the first and second persons is reminiscent of the independent personal pronouns; in the third person plural (and dual), the pronoun elements are the same as the corresponding endings on finite verbs; for the third fem. sg. the enclitic pronoun is *-at*, while for the third masc. sg. it is *-ø*, i.e., no ending appears after the adjective base. Note that the addition of the pronominal elements causes the expected syncope of the theme-vowel in the Verbal Adjective, so that the full adjective base appears only with the 3ms subject.

The predicative form that results from the combination of adjective base and enclitic pronoun is subject to the usual rules of vowel contraction. Vowel harmony affects only *a*-vowels that are *non-final*; further, vowel harmony does not usually affect the pronominal elements after adjectives of roots III-*e*. When the base of the adjective ends in a double consonant, as in *dann-* 'strong', the doubling is simplified in the predicative form with 3ms subject: *dan* 'he is/was/will be strong'. Additional paradigms of predicative forms will illustrate these points; note *ezbum* 'abandoned', *rabûm* 'great', *šemûm* 'heard', *dannum* 'strong':

1cs	<i>ezbêku</i>	<i>rabiâku</i>	<i>šemiâku</i>	<i>dannâku</i>
2ms	<i>ezbêta</i>	<i>rabiâta</i>	<i>šemiâta</i>	<i>dannâta</i>
2fs	<i>ezbêti</i>	<i>rabiâti</i>	<i>šemiâti</i>	<i>dannâti</i>
3ms	<i>ezib</i>	<i>rabi</i>	<i>šemi</i>	<i>dan</i>
3fs	<i>ezbet</i>	<i>rabiât</i>	<i>šemiât</i>	<i>dannât</i>
1cp	<i>ezbênu</i>	<i>rabiânu</i>	<i>šemiânu</i>	<i>dannânu</i>
2mp	<i>ezbêtunu</i>	<i>rabiâtunu</i>	<i>šemiâtunu</i>	<i>dannâtunu</i>
2fp	<i>ezbêtina</i>	<i>rabiâtina</i>	<i>šemiâtina</i>	<i>dannâtina</i>
3mp	<i>ezbû</i>	<i>rabû</i>	<i>šemû</i>	<i>dannû</i>
3fp	<i>ezbâ</i>	<i>rabiâ</i>	<i>šemiâ</i>	<i>dannâ</i>

Like the root of the verb *danânum* 'to be strong', the verb *madâdum* 'to measure' has a root in which  $R_2$  and  $R_3$  are the same. But whereas *danânum* is a stative verb, and so has a Verbal Adj. with base *dann-*, *madâdum* is active, and so the base of its Verbal Adj. is *madid-* (see §4.3(a), end); thus the predicative form with 3ms subject is *madid* 'it (m) is/was/will be measured'. (Predicative forms with other subjects resemble those of *dann-*, e.g., with 3fs: *maddat*; with 3mp: *maddû*.)

When a noun is the subject of a clause with an adjectival predicate, that noun is resumed by the appropriate third person enclitic pronoun in the predicative construction:

*ilatni ina mâtîšunu palḥat* 'our goddess is/was feared/fearsome in their (m) land';

*qarrādū šarrim ana māt nakrim tebû* 'the king's warriors are/were under way to the enemy's land';  
*tuppātūšunu ḥepiā* 'their (m) tablets are/were broken';  
*bābum peti* (i.e., *peti-ø*) 'the door is/was open'.

As these examples show, the predicative form stands at the end of its clause. Occasionally, an independent pronoun also occurs before a predicative form, usually to focus attention on the pronoun subject:

*anāku ul wašbāku* 'I myself was not around' (lit.: 'resident');  
*atta ana mārūtīm nadnāta* 'it is you who were given up for adoption'.

It is important that the distinction in meaning between the predicative form of a Verbal Adjective and the finite tenses of the same verb be clear, especially when active-intransitive verbs and adjectival/stative verbs are involved. The tenses (Preterite, Durative, and Perfect) all denote the **process** of a verbal root; the predicative construction, as its name implies, predicates the **condition** or **state** that is the result of the action of the verb. Some examples:

*uššab* 'he is/was (in the process of) sitting down', *ušiḥ* 'he sat down, became seated', but *wašib* 'he is/was seated, sitting';  
*amraṣ* 'I got sick, fell ill', but *marṣāku* 'I am/was sick';  
*iḥliq* 'she escaped, got lost', but *ḥalqat* 'she is/was escaped, lost';  
*imaqqut* 'it is/was collapsing' (or, 'will collapse'), but *maqit* 'it (m) is in ruins (collapsed)';  
*idmiqā* 'they (f) became good, they improved', but *damqā* 'they are/were good';  
*īter* 'it became excessive', but *watar* 'it is/was excessive';  
*tadannin* 'you (ms) are/were growing strong, growing in strength', but *dannāta* 'you are/were strong';  
*itebbû* 'they (m) are/were setting out, (in the process) of standing up', but *tebû* 'they are/were under way, standing'.

In a subordinate clause, a predicative form with 3ms subject is marked with *-u*, but other persons are unchanged; e.g.,

*suḥārum ša ana Bābilim ṭardu imūt* 'the servant who was sent to Babylon died';  
*amtam ša ina bitiki wašbat ul āmur* 'I have not seen the female slave who is living in your (fs) house'.

Predicative forms with 3ms subject and with third person plural subject may occur with the Ventive morpheme, as in the following examples:

*ṣuḫārum annām ṭardam* 'this servant is/was sent to me';  
*dayyānū tebūnim* 'the judges are on their way here';  
*awātum kašdānim* 'the news (lit., 'words') has arrived here'.

Predicative forms may also be accompanied by dative suffixes:

*bītum šū nadiššim* 'that house is/was given to her';  
*mār šiprim ša ṭardūkum/ṭardakkum* 'the messenger who is/was sent to you (ms)';  
*amtum ša ṭardassum* 'the female slave who is/was sent to him';  
*iltum wašbatkum* 'the goddess is present for you (ms)'.

In most Assyriological works, including the standard grammars and dictionaries, the predicative construction with a Verbal Adjective base is referred to as the **Stative**, a term reserved in this textbook to describe the semantic characteristics of certain verbal root types, such as *danānum* 'be(come) strong'. In the modern Akkadian dictionaries, further, the predicative forms of Verbal Adjectives are usually listed not under the Verbal Adjective itself but rather under the Infinitive of the verb (although there is some inconsistency in this regard).

While the vast majority of examples of the predicative construction involve Verbal Adjectives, the construction may also be used in verbless clauses in which the predicate is a noun. The enclitic pronouns are added directly to the noun base; even the feminine ending *-(a)t* does not appear before the pronouns (or, is replaced by them):

PN<sub>1</sub> *ana* PN<sub>2</sub> *aššat*; *ana* PN<sub>3</sub> *amat* 'PN<sub>1</sub> is wife to PN<sub>2</sub>; she is servant to PN<sub>3</sub>';  
*sinnišānu* 'we are women'.

The same rules of vowel harmony, vowel contraction, and simplification of double consonants apply to predicative forms with noun bases as were seen to apply to those with adjective bases:

*ina šamē bēlēti* 'you are mistress in heaven';  
*rubāku* 'I am/was prince';  
*šar* 'he is/was king'.

The predicative construction with a noun base occurs only in a very restricted environment. Specifically, it may occur only if the predicate noun is not followed by any modifiers, viz., an adjective, a genitive noun, a possessive (genitive) pronominal suffix, a relative clause, the particle *-ma* when it is not a coordinator (§29.2). When a modifying word or phrase follows, the noun appears in its regular or bound form, and the subject, if it is a pronoun, is an independent nominative pronoun (§2.4). Even when no modifier follows the predicate noun, the use

of the predicative construction is not required, but merely optional. Study the following sets of examples:

<i>Ḥammurapi šarrum dannum</i>	<i>šarrum dannum atta</i>
'Hammurapi is a mighty king'	'you (ms) are a mighty king'
<i>Ḥammurapi šar Bābilim</i>	<i>šar Bābilim atta</i>
'Hammurapi is/was king of Babylon';	'you (ms) are king of Babylon'
<i>Ḥammurapi šarrani</i>	<i>šarrani atta</i>
'Hammurapi is/was our king';	'you (ms) are our king'
<i>Ḥammurapi šar(rum ša) nipallaḫū</i>	<i>šar(rum ša) nipallaḫū atta</i>
'Hammurapi is/was the king we revere';	'you are/were the king we revere'
<i>Ḥammurapi šarrum</i> or <i>Ḥammurapi šar</i>	<i>šarrum atta</i> or <i>šarrāta</i>
'Hammurapi is/was (the) king'	'you (ms) are (the) king'

The distinction in meaning between *Ḥammurapi šarrum* and *Ḥammurapi šar* is one of markedness; the former may mean 'Hammurapi is king', but also, in some contexts, 'king Hammurapi'; the latter is specifically marked as a predication. Similarly, *šarrum atta* may mean 'you (ms) are (the) king' or 'you, O king', whereas *šarrāta* is only 'you are (the) king'.

## 22.2 Injunctions in Verbless Clauses

To express positive injunctions in verbless clauses, i.e., to express 'may/let ... be', the particle *lū* is used:

*Adad lū bēl dīnīka* 'may Adad (storm-god) be your (ms) adversary' (*bēl dīnim* 'adversary');  
*abūšu lū atta* 'be (ms) his father';  
*lū dannātunu* 'be (mp) strong';  
*lū ṭardū* 'may they/let them (m) be on their way' (lit., 'sent');  
*lū awilāta* or *lū awilum atta* 'be (ms) a man'.

The negative of *lū* in such expressions is *lā*; note that the use of *lā* instead of *ul* is all that marks verbless clauses as negative injunctions rather than negative statements (just as with *lā* vs. *ul* before Durative verbs; see §16.3(a)):

*kaspum ul nadin* 'the silver is/was not given';  
*kaspum lā nadin* 'the silver may/must not be given'.

*ul enšēta* 'you (ms) are not weak';  
*lā enšēta* 'do (ms) not be weak, you may/must not be weak'.



### 22.3 Omen Texts

The ancient Mesopotamians believed that the future could be foretold. A given natural phenomenon that had been observed to be followed by a certain event was deemed to be predictive; i.e., that phenomenon would *always* be followed by, or associated with, the same event. Because the ability to predict the future was obviously very advantageous, the Mesopotamians did not simply wait for predictive phenomena; they actively solicited them. A wide range of phenomena were considered portentive; among the most frequently consulted by the diviners were the internal organs of slaughtered animals (usually sheep or goats), especially the arrangement, characteristics, and distinctive features of the liver, gall bladder, and lungs. The general term for this kind of divination is extispicy (examination of the exta); the examination of the liver in particular is called hepatoscopy. Other phenomena observed were the flights of birds; the behavior of other animals, including insects; patterns of smoke in the air and of oil on water; strange births of animals; and dreams.

Because so many different kinds of phenomena were deemed ominous, and the possible variations within each type of phenomenon virtually infinite, it was necessary for the diviners to write down individual omens. These were then assembled into collections of omens, called series, some of them quite large, to be learned and consulted by the diviners. Omen texts constitute a distinctly Akkadian genre; although there are references to the practice of divination in Sumerian texts, the earliest recorded omens stem from the OB period, and are in Akkadian. The genre continues to the end of the time during which Akkadian was written. After economic or administrative documents, omen texts form the largest genre of cuneiform texts.

Formally, individual omens are conditional sentences. The protasis presents the observation of a certain phenomenon, while the apodosis indicates the event that is expected as a result of the observation (frequently in a very curt, sometimes enigmatic phrase). The tenses used are those indicated for conditional sentences in general (see §17.3(b)), although it should be noted that verbless clauses, including many predicative forms, abound. Another grammatical point of note is orthographic: there are frequent, and unexplained, writings of final short vowels with an extra vowel sign, as in *qá-as-sú-ú* for *qāssu* 'his hand'. Some examples from YOS 10:

- šumma marrātum šittā — dikšum* 'If the gall-bladders (*martum*) are two (*šittā*) — a wound (*dikšum*)' (31 x 45–47);  
*šumma marrātum šalāš — dikšān šinā itebbūšum* 'If the gall-bladders are three — two (*šinā*) wounds will happen to him' (31 x 48–52);  
*šumma martum ina qablīša naksat — gillatum ina mātīm ibašši* 'If the gall-bladder is cut in its middle (*qablum*) — there will be (*ibašši*) crime (*gillatum*) in the land' (31 v 31–36);  
*šumma izbum kīma libittim — mā[tam d]annatum iṣabbat-ma kurrum imaqqut* 'If a deformed foetus (*izbum*) is like a brick (*libittum*) — duress will seize the land, and the *kur*-measure will fall' (56:8–9);  
*šumma ina birīt martim šilum šakin — šarram ina pānī pilšim idukkūšu* 'If a depression (*šilum*) is situated in the middle of the gall-bladder — they will kill the king in front of a breach' (31 i 41–46).

Note that in the last two protases the usual order of subject and object is reversed, a common occurrence in these texts.

Extremely frequent in omen protases is the device of topicalizing by preposing (§21.5); e.g.,

- šumma martum pānūša ana šumēlim šaknū* 'if the "face" of the gall-bladder is located on the left' (lit.: 'if the gall-bladder — its "face" is located ...') (31 ii 42–45).

In their attempts to make the omen lists as complete as possible, the diviners often followed one symptom with its antithesis, or another closely related symptom: e.g., 'If the two dark marks of the left side ride up against one another — you will acquire a partner and defeat your enemy. If the two dark marks of the right side ride up against one another — your enemy will acquire a partner and defeat you' (11 v 3–8). Sometimes the desire for completeness resulted in protases involving rather unlikely phenomena: e.g., 'If the gall-bladders are seven — the king of the universe' (31 xiii 19–21).

---

## EXERCISES

### A. VOCABULARY 22.

Verbs:

- mašûm* (i) 'to be equal to; to amount to, be sufficient for'; *mala libbim mašûm* 'to have full discretion, do what one wants'

(e.g., *mala libbīšu imašši* 'he may do what he wants'); Verbal Adj. *mašūm* (*maši-*) 'sufficient, enough', in predicative use, *maši* 'is sufficient, enough; amounts to'; *kī maši* 'how much(?)'; *mala mašū* 'as far as it extends, as much as there is'.

*saḥārum* (*u*) 'to go/walk around, surround, circle, curve; to turn, turn around, turn back, rotate, twist (intrans.); to seek, look for, turn to (someone)'.

*šebērum* (*e* or *i*) to break (trans.); Verbal Adj. *šebrum* (*šebir-*) 'broken'.

*tabālum* (*a*) 'to take away, carry off, away; to take for oneself, take along' (cf. *wabālum*).

#### Nouns:

*amūtum* (fem.; pl. rare) '(sheep's) liver; (liver) omen'.

*bā'erum* (*bā'er*; Participle of *bārum* 'to fish'; log. <sup>(10)</sup>SU.ĤA) 'fisherman'; also, a class of soldier.

*imittum* a (fem. and, often in omens, masc.; *imitti*; fem. of rare adj. *imnum* 'right'; log. ZAG) 'right (side), right hand'.

*imittum* b (*imitti*; dual *imittān*; log. ZAG) 'shoulder of an animal' (cf. *emēdum*).

*martum* (fem., rarely masc. in omens; originally *marratum*, the fem. of a Verbal Adj. *marrum* 'bitter'; pl. *marrātum*; log. ZÉ) 'gall bladder; bile, gall'.

*maššarum* (*maššar*; pl. *maššarū*) 'watchman; watch; garrison'; *maššarūtum* (*maššarūt*) 'safe-keeping, custody' (cf. *našārum*).

*pūḥum* (*pūḥ(i)*; pl. *pūḥū* and *pūḥātum*) 'substitute, replacement'; often in apposition to a preceding noun (e.g., *eqlam pūḥam idnam* 'give me a replacement field, a field as replacement').

*riksum* (*riki*; pl. *riksātum* [often = sg.]) 'band; contract, agreement, treaty'; *riksam* / *riksātum* *šakānum* 'to establish an agreement, make out a contract'.

*šumēlum* (*šumēl*; log. GÜB) 'left (side), left hand'.

#### Preposition:

*balum* (with suffix *balukka*, *baluššu*, etc.) 'without, without the knowledge/consent of; apart from'; *ina balum* = *balum*.

#### Proper Name:

*Adad* (log. IŠKUR [the IM sign]) 'Adad' (storm god).

Note also the following terms referring to parts/areas of the liver:

*bāb ekallim* ('palace gate') the umbilical fissure.

*kakkum* ('weapon') a distinctive (and portentive) mark on the liver.

*naplaštum* (pl. *naplasātum*; cf. §5.4) 'flap, lobe'.

*padānum* ('path') near the *naplaštum*.

*šēpum* ('foot') like the *kakkum*, a distinctive mark.

#### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>dur, tur, tūr</i>
			ZAG = <i>imittum</i> (a and b)
			<i>gir, kir, qir</i>
			<i>bur, pur</i>
			<i>ar</i>
			<i>ù</i> (in <i>u</i> 'and', <i>ū</i> 'or'; rare otherwise)
			<i>me, mi;</i> <i>munus+me = LUKUR = naditum</i>
			<i>ib/p, eb/p</i>
			<i>ur, lig/k/q, taš</i>
			<i>kab/p;</i> <i>GÜB = šumēlum</i>
			<i>ša, za, sà;</i> <i>(g)GU ZA = kussām</i>

Note also the following three logograms used in various omen texts for *šumma*: DIŠ; BE; MAŠ.

#### C. Write the following words in cuneiform and in transliteration; use logograms where appropriate in 1-6:

- |                              |                           |                      |
|------------------------------|---------------------------|----------------------|
| 1. <i>kussi aḥīkunu</i>      | 6. <i>warkat rēdim</i>    | 11. <i>luḍpur</i>    |
| 2. <i>rēš martim</i>         | 7. <i>ikkir</i>           | 12. <i>ul tašfur</i> |
| 3. <i>dūr ālim</i>           | 8. <i>am-mīnim luddin</i> | 13. <i>aturram</i>   |
| 4. <i>aḥāt awīlim kabtim</i> | 9. <i>uršam šebam</i>     | 14. <i>tuḥdam</i>    |
| 5. <i>imittum u šumēlum</i>  | 10. <i>ešmē-ma allik</i>  | 15. <i>e'itum</i>    |

## D. Write in normalized Akkadian:

- |   |   |
|---|---|
| 1. Our fields filled with water; our fields were full of water.         | 14. Our cities have fallen; they are in ruins (i.e., having fallen).            |
| 2. May his name ascend; may his name be exalted.                        | 15. I have mentioned the words that are written in my stela.                    |
| 3. They (f) are resident in these towns; they will live in these towns. | 16. You (mp) were abandoned in the mountains.                                   |
| 4. The lower rivers will become wide; they are wide.                    | 17. You are the son who was born to her; I am the daughter who was born to her. |
| 5. May you (ms) not become ill; you were not ill.                       | 18. Be (ms) strong; do not be weak.   |
| 6. She is dead; she has died.   | 19. This is the chariot that was towed to the judge.                            |
| 7. The army of the enemy is approaching us; it is near (Ventive).       | 20. I was detained by force.  |
| 8. You (fs) became well; you were well.                                 | 21. We are princes; we are fearsome princes.                                    |
| 9. The wall became old; it was old.                                     | 22. He is not my apprentice.  |
| 10. Among the people you are father; you are the father of the people.  | 23. My teeth are broken.  |
| 11. You are mistress in heaven; you are their (f) mistress.             | 24. I am a youth.   |
| 12. You are women; you are the women who entered the vineyard.          | 25. The queen's head was anointed with fine oil.                                |
| 13. May warriors be assembled; let them assemble.                       | 26. He is seized by his neck like a dog.  |
|   | 27. I am careful; I will not be negligent.                                      |
|   | 28. It (m) is turned to the left.   |
|   | 29. Its (m) shoulder is surrounded.   |

## E. Normalize and translate:

- URU-ka šu-ú it-ti-ka i-na-ak-ki-ir-ma a-na LUGAL ša it-ti-i-ka na-ak-ru i-sa-ḥu-ur-ma i-na <sup>81</sup>TUKUL-ki ta-da-ak-šu-ma URU šu-a-ti ta-la-wi-i-ma BĀD-šu ta-na-aq-qa-ar ù i-ši-id <sup>82</sup>GU.ZA LUGAL-ti-šu ta-na-sa-aḥ.
- te-re-tu-ia ša ep-ša-nim ú-ul i-ša-ra te-re-tum ši-na le-em-na i-na ši-bu-ti-ia É-ti ú-ul i-iš-še-er.

- ki-ma ki-it-tim ša <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU ra-i-im-ka iš-ru-ku-ni-ik-kum ŠE-am ša ma-aḥ-ri-ka mu-du-ud-ma šu-pu-uk.
- mu-ut a-ḥa-ti-ia i-li-ik-šu ú-ul ša-li-im št-ib-tam wa-tar-tam hi-ma ši-im-da-at LUGAL la te-em-mi-is-sú.
- a-wi-lam ta-ak-lam ša na-a<sup>2</sup>-du-ú-ma ta-ta-ka-lu-šum i-na ma-tim šu-a-ti pu-ḥi ša-pí-ri-im šu-ku-un.
- LUKUR ša i-na GĀ.GI<sub>4</sub>.A wa-aš-ba-at ki-a-am iq-bi-a-am um-ma ši-i-ma i-na-an-na UDU.ḪI.A im-ti-da-ma na-ša-a-ši-na ú-ul e-le-i ma-am-ma-an šu-up-ra-am-ma tap-pu-ti li-il-lik.
- šum-ma mar-tum wa-ši-a-at AGA iš-tu ma-tim uš-ši.
- KUG.BABBAR ša ni-it-ba-lu a-na ŠĀM <sup>83</sup>KIRI<sub>6</sub> ša-ni-im ú-ul i-ma-aš-ší.
- su-ḥu-ur-ma ši-pa-tim qá-at-na-tim ša-ma-am-ma le-qé-a-am.
- le-et <sup>14</sup>ŠU.ḪA am-ḥa-aš-ma ri-it-ta-šu eš-be-er-ma a-na ma-aš-ša-ri ap-qí-sú.
- ba-lum be-el pí-ḥa-tim me-ḥe-er ku-nu-ki-ia i-pu-šu e-pí-iš-ta-šun-an-ni-tum ú-ul da-am-qá-at.

## F. CH:

§26 šum-ma lu AGA.ÚS ù lu ŠU.ḪA ša a-na ḥar-ra-an šar-ri-im a-la-ak-šu qá-bu-ú la il-li-ik ù lu <sup>14</sup>agram(ḪUN.GĀ) i-gur-ma pu-úḥ-šu iṭ-ṭa-ra-ad lu AGA.ÚS ù lu ŠU.ḪA šu-ú id-da-ak mu-na-ag-ge-er-šu É-sú i-tab-ba-al.

*munaggerum* 'denouncer'.

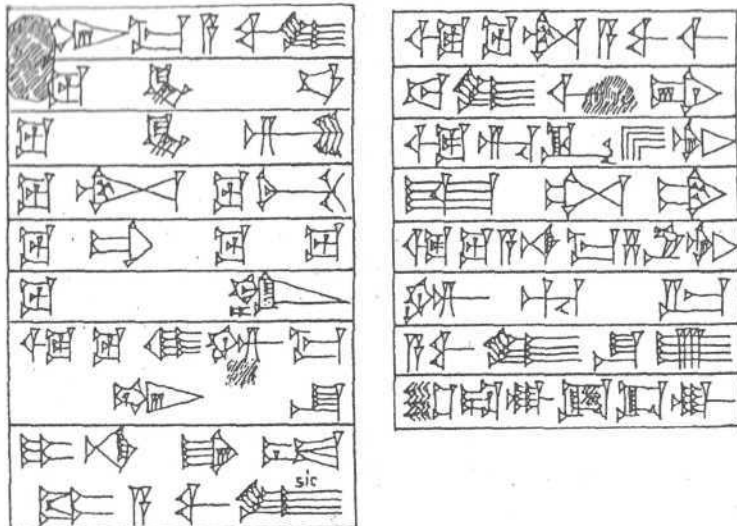
§33 šum-ma lu PA.PA ù lu-ú laputtūm(NU.BANDA<sub>5</sub>) ERIN<sub>2</sub> ni-is-ḥa-tim ir-ta-ši ù lu a-na ḥarrān(KASKAL) šar-ri-im <sup>14</sup>agram(ḪUN.GĀ) pu-ḥa-am im-ḥu-ur-ma ir-te-de lu PA.PA ù lu laputtūm(NU.BANDA<sub>5</sub>) šu-ú id-da-ak.

PA.PA 'captain' (or the like); reading uncertain, perhaps *ša ḥattātīm* (lit. 'the one of the scepters'; *ḥattūm* 'scepter') or UGULA.GIDRU = *wakil ḥattīm* (lit. 'overseer of the scepter').

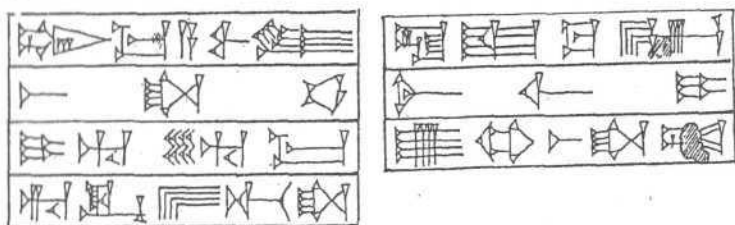
*laputtūm* (Sum. lw.) 'lieutenant' (or the like).

*nishūm* (or *nisiḫtum*; pl. *nishātum*) 'removal' (cf. *nasāḥum*); *šāb nishātīm rašūm* uncertain, perhaps 'to have deserters' or 'to acquire conscripts'.

§7:



§128:

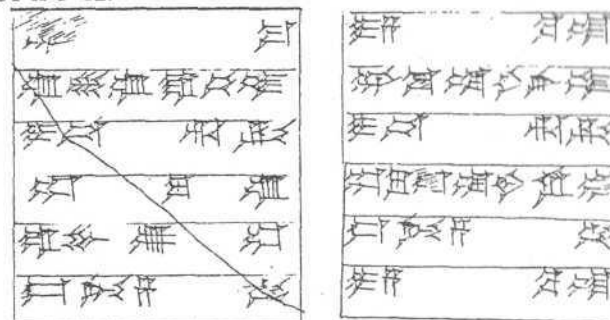


## G. Omens from YOS 10:

1. DIŠ <sup>g</sup>TUKUL *i-mi-tim i-na re-eš mar-tim ša-ki-im-ma mar-tam ir-de* <sup>g</sup>TUKUL *qū-li-im*. (9:13-14)  
*qūlum* 'silence, stillness'.
2. DIŠ ŠA *ki-ma iš-ki im-me-ri-im a-mu-ut ma-ni-iš-ti-šu ša e-ka-lu-šu* [i]-*du-ku-šu*. (9:21-23)  
*iškum* 'testicle'.  
*Maništū/išu* king of Akkad, ca. 2269-55 (son and second successor of Sargon).  
*ekallūm* (*ekalli-*; denominative adj. of *ekallum*) 'palace official'.

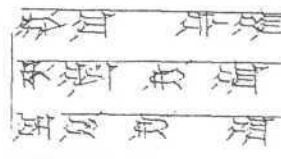
3. MAŠ *i-mi-ti li-bi qé-e* [šú-bu]-*ut ki-ši-ir li-bi DINGIR-lim a-na a-wi-lim* [ú-ul pa]-*te<sub>4</sub>-er*. (42 i 54-55)  
*li-bi* (first occurrence) for *libbim* (see §24.4).  
*qé šubbut* 'is held by filaments'.

4. 31 ii 1-12:

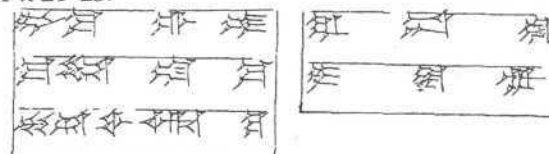


*ummum* here is an unidentified part of the gall-bladder.

5. 31 v 37-39:



6. 31 x 21-25:



*warāqum* (*i*) 'to become yellow, pale'; Verbal Adj. *warqum* (*waruq-*).  
*rādum* 'cloudburst, downpour'.

7. 31 xi 22-25:



The meaning of *šabtum* here is uncertain; 'held (in place)'?



## H. Contracts:

1. Purchase of a woman as a concubine (CT 8 22b = Schorr, VAB 5, no. 77, adapted).

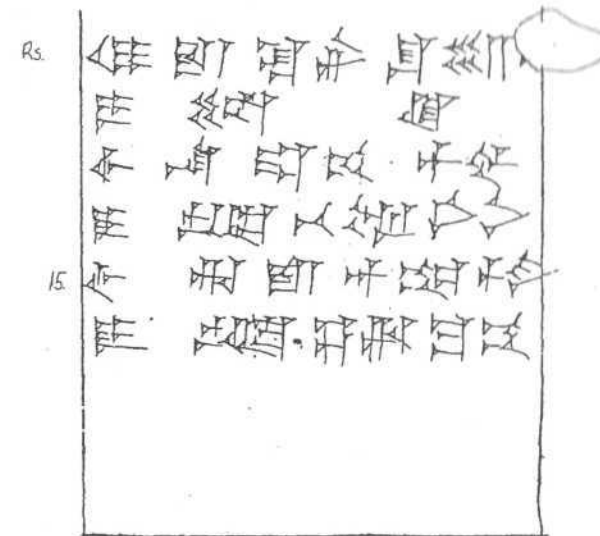
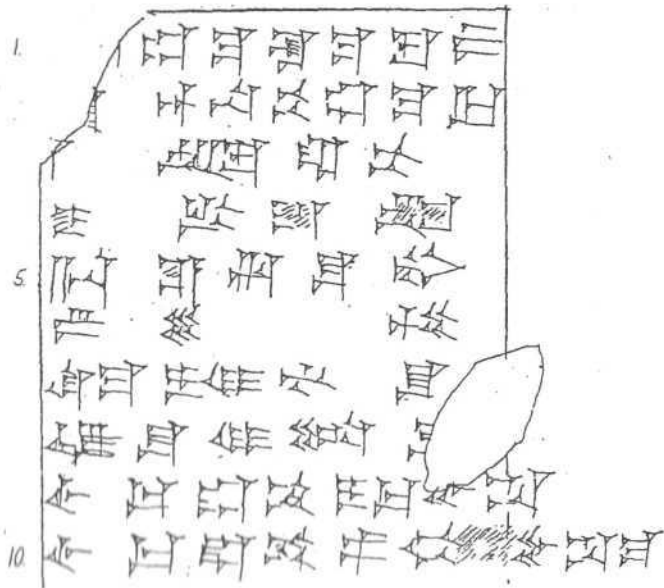
<sup>1</sup> <sup>d</sup>UTU-nu-ri DUMU.MUNUS *i-bi-ša-a-an* <sup>2</sup> KI *i-bi-<sup>d</sup>ša-a-an a-bi-ša* <sup>3</sup> <sup>d</sup>bu-né-né-a-bi <sup>4</sup> *ù be-le-sú-nu i-ša-mu-ši* <sup>5</sup> *a-na <sup>d</sup>bu-né-né-a-bi a-ša-at* <sup>6</sup> *a-na be-le-sú-nu a-ma-at* <sup>7</sup> <sup>d</sup>UTU-nu-ri *a-na be-le-sú-nu* <sup>8</sup> *be-el-ti-ša ú-ul be-el-ti at-ti* <sup>9</sup> *i-qá-bi-ma* <sup>10</sup> *a-na KUG.BABBAR i-na-ad-di-iš-ši* <sup>11</sup> *ana ši-mi-ša gamrim* (ŠÁM.TIL.LA.BI.ŠÈ) *x KUG.BABBAR* <sup>12</sup> *iš-qú-lu ...* <sup>14</sup> *awāssa* (INIM.BI) *gamrat* (AL.TIL) <sup>15</sup> ŠÁ.NI *ṭāb* (AL.DÜG) <sup>16</sup> *ana warkīāt ūmim* (UD.KÚR.ŠÈ) LÚ LÚ.RA <sup>17</sup> *lā ibaqqar* (INIM.NU.GÁ.GÁ.A) <sup>18</sup> MU <sup>d</sup>UTU <sup>d</sup>AMAR.UTU <sup>19</sup> *ù ḥa-am-mu-ra-pt itmū* (IN.PÁD.DÈ.MEŠ). <sup>20-26</sup> Witnesses. <sup>27-28</sup> Date.

PNs: Šamaš-nūrī; Ibbi-Ša(h)an; Bunene-abī; Bēlessunu.

<sup>14-15</sup> Common quitclaim clauses: 'its (the property's, thus, usually *awāssu*) transaction is settled; his (the seller's) heart is satisfied'.

<sup>16</sup> The Sumerian postposition RA = the Akkadian preposition *ana*.

2. Rental of a field (Ungnad, VAS 8 62 = Schorr, VAB 5, no. 130).



PNs: Nabium-mālik; Sin-rabi; Igmil-Sin; Narām-Adad; Sin-bēl-ilī; Rīš-Girra; Sin-erībam.

<sup>1</sup> Restore the beginning as [A.ŠA]-um; here nominative for expected acc.

<sup>2</sup> Restore the beginning as [KI].

<sup>4</sup> 'DUMU' *ig-'mil-<sup>d</sup>EN.ZU*'.

<sup>5</sup> *errēšūtum* 'tenancy (of a field)'.

<sup>6</sup> *ušēši* (§28.1) 'he rented'.

<sup>7-8</sup> These lines refer to neighboring tenants. The last sign in <sup>8</sup> is -s[u].

<sup>9</sup> The second last sign is 'pu'.

<sup>10</sup> Between *ul* and *pu* restore [i].

<sup>11</sup> *mišlānū* (pl.) 'half share' (cf. *mišlum*; here in apposition to *ām*). The last three signs in the line are ŠÈ-a-a[m].

<sup>15</sup> BIL.GI is read GIBIL (cf. EN.ZU for ZUEN) = *Girra* (fire god).



The tens from 'twenty' to 'fifty' have the following forms:

	LOG.	Sumerian	WITH MASC./FEM. NOUN
20	◀◀	NIŠ	<i>ešrā</i>
30	◀◀◀	UŠU <sub>3</sub>	<i>šalāšā</i>
40	◀◀◀◀	NIMIN	<i>erbeā/erbā</i>
50	◀◀◀◀◀	NINNU	<i>hamšā</i>

'Twenty' to 'fifty' look like nom. dual forms without the final *-n*, 'twenty' of 'ten' and 'thirty', 'forty', and 'fifty' of 'three', 'four', and 'five'. These forms are normally indeclinable (although obl. *ešrē* occurs at Mari). For 'sixty' to 'ninety', see further below.

As the logograms accompanying the tables above indicate, units are indicated by vertical wedges, tens by angle wedges. (There is no 'zero'.) In compound numbers, higher order components precede lower (i.e., tens precede ones):

	LOG.	WITH MASC. NOUN	WITH FEM. NOUN
32	◀◀◀◀	<i>(šalāšā (u) šinā<sup>??</sup>)</i>	<i>(šalāšā (u) šittā<sup>??</sup>)</i>
59	◀◀◀◀◀◀	<i>(hamšā (u) tišit(um)<sup>??</sup>)</i>	<i>(hamšā (u) tiše / ūm<sup>??</sup>)</i>

(The pronunciation of such numbers is unknown.)

The speakers of Akkadian inherited from the Sumerians a sexagesimal (i.e., base 60) system of counting, in addition to the decimal system. Higher numbers in the sexagesimal system are:

	LOG.	Sumerian	WITH MASC./FEM. NOUN	
			Absolute	Free
60	⌈	GÍŠ	<i>šūš(i)</i>	<i>šūšum</i>
600	⌈ or ⌈	GÍŠ-U	<i>nēr</i>	<i>nērum</i>
3600	⌈	ŠÁR	<i>šār</i>	<i>šārum</i>

The cuneiform and Sumerian for '600' represent 60×10. The sign for '3600' is distinct in OB script, but falls together with HI in Neo-Assyrian script (𐎶). These elements may occur in compound numbers. Again, higher orders precede lower, so that '70' is written ⌈◀ (i.e., 60+10), as opposed to ⌈ for '11' (i.e., 10 + 1). The pronunciations of 'seventy' and 'eighty' are unknown; 'ninety' is *tišeā*.

70	⌈◀	(i.e., 60+10)
80	⌈◀◀	(i.e., 60+20)
90	⌈◀◀◀	(i.e., 60+30)
120	⌈⌈	(i.e., 2×60, <i>šinā šūsi</i> )
150	⌈⌈◀◀	(i.e., 2×60+30)
599	⌈⌈⌈⌈⌈	(i.e., 9×60+5×10+9)
5000	⌈⌈⌈⌈⌈⌈	(i.e., 3600+2×600+3×60+2×10)

Higher numbers in the decimal system are *meatum* (fem.; usually abs. *meat*; pl. *meātum*) 'hundred' and *limum* 'thousand':

	Absolute	Free	Writing
100	<i>meat</i>	<i>(meatum)</i>	ME (⌈), less often <i>me-at</i>
1000	<i>līm(i)</i>	<i>limum</i>	LIM (⌈), i.e., 10×100, <i>li-im</i> , or simply LI

These elements also appear in compound numbers; e.g.,

300	⌈⌈⌈	<i>šalāš meāt</i> (the pl. of <i>meat</i> )
3000	⌈⌈⌈	<i>šalāšat līm(i)</i>
3333	⌈⌈⌈⌈⌈⌈⌈⌈	

The word for 'both', not surprisingly, occurs as a dual:

- masc.: nom. *kilallān* (in southern and Mari OB, *kilallūn*)  
 gen.-acc. *kilallin*  
 fem. nom. *kilattān*  
 gen.-acc. *kilattin*

These forms may be used independently or in apposition to a preceding noun, which is normally plural (dual with natural pairs); verbs are likewise plural:

- kilallūn illakū* 'both (m) will go';  
*kilattin turdam* 'send (ms) both (female slaves) to me';  
*šumma ina kilallin ištēn ana šimtim ittalak* 'if one of the two (brothers) dies';  
*bēlū kilallān izuzzū* 'both owners will divide';  
*alpi kilallin šām* 'buy (ms) both oxen';  
*birtū inin kilattin* 'between both eyes'.

The forms for 'both' may also occur with suffixes:

- kilallāšunu* (or *kilallūšunu*) *tamkāram ippalū* 'both of them (m) will pay the merchant';  
*kilallūkunu lā tallakā* 'neither of you (m) may go';  
*ekallū šunu kilallūšunu ša PN* 'both of those palaces belong to PN';  
*kilallūšunu ana mē inaddū* 'they (m) will throw them both (m) into the water';  
*šarrum eleppam ana kilallīni ittadnanniāšim* 'the king has given the boat to both of us'.

### (b) Construction of the Cardinal Numbers

#### (1) With No Unit of Measurement

Normally in OB, when no unit of measurement is involved, the absolute form of the number precedes the item counted; the item counted appears in the appropriate case of the free form, usually in the plural, viz.,

NUMBER (absolute) + ITEM COUNTED (free form, pl., case from context)
--

Rarely, the singular occurs after numbers; after 'two' usually pl., rarely dual or sg.; after 'one', of course, always sg.

The gender of the numbers 'one' and 'two' is the same as that of the item counted; but the gender of the numbers 'three' to 'nineteen' is the *opposite* of that of the item counted (as elsewhere in Semitic; this phenomenon is referred to as "chiastic concord"). Some examples:

- ištēn wardum imūt* 'one male slave died';  
*ištēt amtum imūt* 'one female slave died';  
*šinā wardī nīmur* 'we saw two male slaves';  
*šittā amātīm nīmur* 'we saw two female slaves';  
*šalāšat eplūtum illikū* 'three young men went';  
*šalāš sinnišātum illikā* 'three women went';  
*hamšat alpī ašām* 'I bought five oxen';  
*hamiš eleppētīm abni* 'I built five boats';  
*ana ešret ūmī* 'for ten days';  
*ešer šanātīm* 'in ten years' (adverbial acc.);  
*šalāššeret tamkārū ilūnim* 'thirteen merchants came up';  
*šalāššer immerātīm ana kaspim niddin* 'we sold thirteen sheep'.

The cardinal numbers rarely follow the noun, perhaps to connote emphasis. In such instances, the number most often appears in the free form with the appropriate case ending:

*šadi sebettam nīmur* 'we saw seven mountains'.

When *ištēn/išteat* 'one' follows its noun, the meaning is 'single' or 'each'; the absolute form is used (the free forms *ištēnum*, *ištētum* are rare):

- kīma aplim ištēn* 'like a single/individual heir';  
*ana amtīm išteat* 'for each slave'.

#### (2) With a Unit of Measurement Expressed

When a unit of measurement appears, the following construction is used:

NUMBER	+	MEASUREMENT	+	ITEM MEASURED
absolute; gender from measurement		absolute form		free form; sing.; case from context

Thus, to express, for instance, 'I gave him seven grains of silver', as in the first example below, the Akkadian has literally 'I gave him seven grain silver'.

- sebe uṭtet kaspam addiššum* 'I gave him seven grains (*uṭtetum*) of silver' (note *sebe* with fem. *uṭtetum*; acc. sg. *kaspam* as the direct object of the verb);  
*hamšat kur ūm iḥtaliq* 'five kor (*kurrum*, about 300 liters) of barley have disappeared' (note *hamšat* with masc. *kurrum*; nom. sg. *ūm* as the subject of the verb);  
*ina libbi šalāšat šiqil hurāšim ša elīka* 'out of the three shekels (*šiqlum*) of gold that you owe (lit., that is against you)' (note *šalāšat* with masc. *šiqlum*; gen. *hurāšim* after bound form *libbi*).

### (c) The Ordinal Numbers

Like the cardinal numbers, the ordinals are usually written with logograms, the same signs as for the cardinals. Since they are adjectives, they have both masc. and fem. forms, and these always agree with the gender of the modified noun (vs. the chiastic concord of the cardinals '3' and higher). Apart from the words for 'first', the ordinals, though adjectives, normally *precede* their noun (following the noun rarely, perhaps for emphasis).

Several terms for 'first' occur. Based on the same root as *ištēn* 'one' is the relative adjective *išti<sup>2</sup>um* (an archaic form, without vowel contraction; see §30.2), but this is found only rarely, in poetry. The usual terms are the relative adjectives *pānūm* and *maḥrūm*, both of which also mean 'former, earlier, previous'. As noted above, these follow their noun. The cardinal forms *ištēn*, fem. *išteat*, are also occasionally used for 'first'.



'Second' (also 'next') is *šanûm* (fem. *šanîtum*), which like other ordinals precedes the modified noun; *after* a noun, *šanûm* means 'other, another' (Vocab. 16).

The base of the ordinals from 'third' to 'tenth' is *parus* (*perus* in roots in which *a* > *e*; other bases are attested in other dialects).

	MASCULINE	FEMININE
'first'	<i>pānûm</i> <i>maḥrûm</i> ( <i>ištî<sup>2</sup>um</i> <i>ištēn</i> )	<i>pānîtum</i> <i>maḥrîtum</i> <i>ištî<sup>2</sup>um</i> <i>išteat</i>
'second'	<i>šanûm</i>	<i>šanîtum</i>
'third'	<i>šalšum</i>	<i>šaluštum</i>
'fourth'	<i>rebûm</i>	<i>rebûtum</i>
'fifth'	<i>ḥamšum</i>	<i>ḥamuštum</i>
'sixth'	<i>šeššum</i>	<i>šeduštum</i>
'seventh'	<i>sebûm</i>	<i>sebûtum</i>
'eighth'	<i>samnum</i>	<i>samuntum</i>
'ninth'	<i>tešûm</i>	<i>tešûtum</i>
'tenth'	<i>ešrum</i>	<i>ešurtum</i>

The ordinals above 'tenth' are denominative adjectives of the corresponding cardinals; e.g.,

'eleventh'	<i>ištēššerûm</i>	<i>ištēššerîtum</i>
'thirteenth'	<i>šalāššerûm</i>	<i>šalāššerîtum</i>

The form *ešrûm* (← *ešrā+î+um*) occurs for 'twentieth (day of the month)'. It is possible that after 'twentieth', the cardinal numbers served as ordinals as well.

#### (d) Expressions of Time

In cuneiform, certain expressions involving numbers, especially with words denoting periods of time (*ūmum*, *warḥum*, *šattum*), are written entirely logographically. The normal order of the number and the noun in the spoken language is reversed in the script, and the sign KAM, which indicates numerals in Sumerian, follows; the word modified by the number is written singly (i.e., without MEŠ). Examples:

- UD.5.KAM *i-ti-qu* for *ḥamšat ūmū itiqū* 'five days passed';  
*iš-tu* MU.3.KAM for *ištu šalāš šanātim* 'for three years' (or, 'since three years ago');  
 ITI.2.KAM *ik-lu-šu* for *šinā warḥi iklūšu* 'they held him (for) two months (adverbial acc.)'.

Writings of the type MU.x.KAM are unfortunately ambiguous, however, since they are also employed when the ordinal number is intended, as in the following examples:

- UD.5.KAM *i-ti-iq* for *ḥamšum ūmum itiq* 'the fifth day passed';  
*i-na* MU.3.KAM for *ina šaluštum šattim* 'in the third year';  
 ITI.2.KAM *al-li-ik-šum* for *šaniam warḥam allikšum* 'I went to him (on) the second month (adverbial acc.)'.

Which of these two possibilities is intended in such writings must be determined according to context.

#### (e) Fractions

Most fractions with numerator '1' may be expressed logographically as IGI.x.GÁL (GÁL is the IG sign). Some common fractions, such as  $1/2$ , are written with specific signs; in some instances, such as  $1/3$  and  $1/6$ , both special signs and the formula IGI.x.GÁL occur. The OB Akkadian terms for the fractions with numerator '1' either are the same as the ordinals, thus with base *parus* to  $1/10$  (see under (c), above; cf. English 'third' and 'one-third'), or have base *paris* or *pur(u)s*. Some fractions have fem. forms (i.e., with *-(a)t*), others masc. forms (without *-(a)t*), while some exhibit both; since most are simply written logographically, differences in meaning between these are usually unclear.

Forms are presented in the table below by increasing denominator; note the forms for  $2/3$  and  $5/6$ .

$1/2$		MAŠ	<i>mišlum</i> (bound form and absolute <i>mišil</i> ), less often <i>muttatum</i> or <i>bāmtum</i> ( <i>bāmat</i> )
$1/3$		ŠUŠANA IGI.3.GÁL	rarely for <i>šuššān</i> (i.e., 'two-sixths', dual of <i>šuššum</i> 'one-sixth'); usually to be read <i>šaluš(tum)</i> (see next) <i>šaluš</i> (bound/abs., especially in divisions of land and crop shares, as in 'he leased the field <i>ana šaluš</i> for a one-third share') and <i>šaluštum</i> (bound <i>šalušti</i> , abs. <i>šalšat</i> ; less often in the same contexts, and the normal form otherwise, as in <i>šalušti ḥammim</i> 'one-third of the oil')
$2/3$		ŠANABI —	<i>šinip(ūm)</i> , usually fem. <i>šinipiāt(um)</i> <i>šittān</i> , obl. <i>šittīn</i> (written syllabically)
$1/4$		IGI.4.GÁL	<i>rabiāt</i> , <i>rebiāt</i> , <i>ra/ebāt</i> (bound/abs. forms of unattested * <i>ra/ebitum</i> )
$1/5$		IGI.5.GÁL	<i>ḥamuštum</i> (and bound <i>ḥamušti</i> , abs. <i>ḥamšat</i> ); also <i>ḥumuš</i>

1/6		ŠUŠ IGI.6.GÁL	<i>šuduš</i> (bound/abs. form of rare <i>šuššum</i> ) or <i>šeššat</i> same as preceding
5/6		KINGUSILA	<i>parasrab</i> (also <i>parab</i> )
1/7		IGI.7.GÁL	<i>sebitum, sebiatum</i> , bound/abs. form <i>sebiat</i>
1/8		IGI.8.GÁL	<i>samnat</i> (bound/abs. form of unattested * <i>samuntum</i> )
1/9		IGI.9.GÁL	<i>tešât</i> (< <i>tešiat</i> , bound/abs. form of unattested * <i>tešitum</i> )
1/10		IGI.10.GÁL	<i>ešret</i> (bound/abs. form of unattested * <i>ešir- tum</i> ); note also <i>ešrētum</i> (always pl.) 'tithe'
1/12		IGI.12.GÁL	<i>šinšerûm</i>
1/13		IGI.13.GÁL	<i>šalāššeritum</i> , bound form <i>šalāššeriat</i>

The syntax of the fractions is not well understood, since expressions are not normally written syllabically; it is likely, however, that they usually occurred as bound forms with a following genitive, as in  
*rebiat šikarim ašti* 'I drank one-fourth of the beer.'

#### (f) Multiplicatives

To express 'x times', 'x-fold', the ending *-išu* (*-šu* for 'one time') is added to the base of the cardinal number; e.g.,

- ištiššu* 'once, one time';
- šinišu* 'twice, two times, twofold';
- šalāšiššu* 'thrice, three times, threefold';
- erbišu* 'four times, fourfold';
- šalāššerišu* 'thirteen times'.

These forms are often preceded by the preposition *adi* 'up to, as far as', with no apparent difference in meaning:

- adi hamšišu* 'five times, fivefold'.

### 23.3 The Expression of the Vocative

The vocative may be expressed by the free form of the noun in the nominative or by the absolute form. More commonly, however, the 1cs suffix is attached:

- bēlti* '(O) my lady!', less often *bēltum* or *bēlet* '(O) lady!'.

## EXERCISES

### A. VOCABULARY 23.

Verb:

*bašûm* (*i*) 'to exist; to be present, available; to happen'; Dur. 3cs *ibašši* 'there is/are' may occur with pl. subjects (cf. *bīšum*, etc.); Verbal Adj. *bašûm* (*baši-*) 'on hand, available, present' (listed in the dictionaries as a Participle, *bāšûm*); substantivized fem. *bašitum* see Vocab. 19.

Nouns:

*išātum* (*išāt*; log. IZI [the NE sign]) 'fire'.

*izbum* (*izib*) 'malformed newborn human or animal' (cf. *ezēbum*).

*kurrum* (absolute form *kur*; log. GUR; Sum. lw.) 'kor' (unit of dry measure, = 30 *sūtum* = ca. 300 litres; see Appendix B.5); note: *hamšat kur ūm* for 'five kor of barley' is usually written 5 ŠE. GUR (i.e., with ŠE and GUR reversed); numbers of GUR from 'one' to 'nine' are written with horizontal wedges (𐎶, 𐎶𐎶, 𐎶𐎶𐎶, ...; see Appendix B.5).

*manûm* (base *manā-*; absolute form *manā*; log. MA.NA) 'mina' (60 *šiqlum*, about 500 grams; see Appendix B.1).

*pagrum* (*pagar*; pl. *pagrû*) 'body, corpse; self' (often as a reflexive pronoun; e.g., *pagarka ušur* 'guard yourself').

*qablum* (*qabal*; dual *qablān* [often = sg.]; log. MURUB<sub>4</sub>) 'hip, waist; middle'.

*sūtum* (*sūt*; absolute *sāt?*; pl. *sātum*; log. BÂN, etc. [see B.]) 'seah' (unit of dry measure, about 10 litres; see Appendix B.5).

*šiqlum* (*šiqil*; log. GÍN) 'shekel' (<sup>1</sup>/<sub>60</sub> *manûm*, about 8 grams; see Appendix B.1; cf. *šaqaalum*).

*šūt-rēšim* (*šūt* is an archaic masc. pl. of *ša*; lit. 'those at the head'; with suffix *šūt-rēšišu*) 'court officials, courtiers, commanders'.

*ṭupšarrum* (*ṭupšar*; pl. *ṭupšarrû*; log. DUB.SAR; Sum. lw.) 'scribe' (cf. *ṭuppum*).

*ubānum* (fem.; *ubān*; pl. *ubānātum*; log. ŠU.SI) 'finger, toe'; a unit of length (about 1.67 cm.; see Appendix B.2); part of the liver ('processus pyramidalis'); *ubān šēpim* 'toe'.

## B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			MURUB <sub>4</sub> = <i>qablum</i>
			GÍN = <i>šiqlum</i>
			BÁN = <i>sūtum</i>
			2 BÀN (or BÀNMIN) = 2 <i>sātum</i>
			3 BÀN (BÁNEŠ) = 3 <i>sātum</i>
			4 BÀN (BÁNLIIMMU) = 4 <i>sātum</i>
			5 BÀN (or BÀNIA) = 5 <i>sātum</i>

Signs for numerals and fractions will also appear in the exercises.

## C. Write the following in normalized Akkadian (nominative unless otherwise specified), in transliteration, and in cuneiform; use logograms where possible:

- |   |                                       |
|---|---------------------------------------|
| 1. the middle of the gall-bladder           | 19. ten gifts                         |
| 2. seven shekels of gold                    | 20. Carry (fs) one-fifth of the food. |
| 3. twenty gates                             | 21. half of the assembly              |
| 4. the fourth knot                          | 22. between two trees                 |
| 5. one-seventh of the beer                  | 23. one-third of the debt             |
| 6. nineteen 'fishermen'                     | 24. forty minas of silver             |
| 7. the seventh body                         | 25. twelve attentive courtiers        |
| 8. eight able warriors                      | 26. for three months                  |
| 9. the sixth goddess                        | 27. seven "fingers"                   |
| 10. the left side of the captive's (m) head | 28. The fire consumed one new house.  |
| 11. six hundred tablets                     | 29. both of us (m) have turned        |
| 12. nine persons                            | 30. one-tenth of the tax              |
| 13. I broke both tablets.                   | 31. five partners                     |
| 14. the eighth princess                     | 32. three seahs of barley             |
| 15. the second report                       | 33. bordering three orchards          |
| 16. another report                          | 34. the first city gate               |
| 17. I bought three kor of barley.           | 35. Adad received two-thirds.         |
| 18. She will take five-sixths.              | 36. the fifth breach                  |

- |                                  |                                   |
|----------------------------------|-----------------------------------|
| 37. the right side of the throne | 44. It became hostile.            |
| 38. the third share              | 45. I have seized.                |
| 39. the eleventh physician       | 46. one-fourth of the excess      |
| 40. Three copies were present.   | 47. thirty witnesses              |
| 41. I rode.                      | 48. for six days                  |
| 42. You (ms) sent a message.     | 49. in the fourth year            |
| 43. The scribe ransomed.         | 50. a single (wr. syllab.) report |

## D. Normalize and translate:

- šum-ma* AGA.ÚŠ *ša ma-aš-ša-ru-ut ka-ni-ki šar-ra-tim pa-aq-da-as-sú-um pu-úh-šu i-gur wa-ar-ka-as-sú lu-ú pár-sà-at.*
- aš-ša-tum* DUMU *ša mu-us-sà pa-nu-um a-na ma-ru-tim il-qú-ú la i-ba-qar-šu i-na di-nim la i-ra-gu-um-šum.*
- a-na* KALAM.MEŠ *ši-na-ti te-el-li-ma* <sup>§</sup>TUKUL.MEŠ *na-ak-ri-ka ma-la ma-šú-ú te-še-eb-bé-er.*
- a-na* BĀD *la-be-ri-im ša URU šu-a-ti e-li-ma ni-šu URU it-ti-ia ik-ke-ra-ma e-re-ba-am ú-ul e-le.*
- a-nu-um-ma* ŠU.ĤA *šu-ú ANŠE an-ni-a-am ba-lum ri-ik-sa-tim a-na* 5 GÍN KUG.BABBAR *ù 2 BÀN ŠE it-ta-ad-nam.*
- ša-ma-lu-um* 10 GÍN KUG.BABBAR *ša i-na qá-ti DAM.GĀR im-ħu-ru a-na a-ħa-ti-šu iš-ru-uk.*
- i-na di-in ša-ar-ru-um i-di-nu ma-ma-an ú-ul i-ra-gu-um.*
- ITI.6.KAM *šar-ra-qá-am ša pí-il-ša-am i-na É-ia ip-lu-šu-ma* NÍG.GA-ri *ħal-qá-am i-na qá-ti-šu iš-ba-tu i-na št-bi-tim ik-lu-šu.*
- šú-ħa-re-e šu-nu-ti ka-la-šu-nu be-le-sú-nu a-na* 1 MA.NA KUG.BABBAR *ip-ta-ťár-šu-nu-ti.*
- a-na* <sup>§</sup>EN.LÍL *ta-ta-kal-ma ru-bu-um a-a-ú-um* <sup>§</sup>GU.ZA LUGAL-*ti-ka i-ša-ab-bat ù ma-nu-um le-mu-tam i-ip-pé-eš-ka.*
- wa-ar-ki a-bi-im* DUMU.MEŠ *um-ma-šu-nu aš-šum pu-ru-sé-em an-ni-im la i-ba-aq-qá-ru ù um-mu-um ba-aq-ri ša-nu-tim ú-ul i-ra-aš-ši.*
- i-na-an-na* LUGAL *šu-ut-re-ši-šu a-na maħ-ri-ka iť-ťa-ra-ad it-ti-šu-nu a-na a-ħ na-ri-im e-li-tim ri-id-ma ni-iš DINGIR zu-ku-ur.*

## E. CH. Normalize and translate the following laws:

§133–133b §133 *šum-ma a-wi-lum iš-ša-li-il-ma i-na É-šu ša a-ħa-lim [i]-ba-aš-ši [aš]-ša-sú [É-sú i]-ša-[ab-ba-a]t [ù pa-gār-š]a [i-na-aš-ša-a]r [a-na É-ša-ni-i]m [ú-ul i-ir-r]ú-ub §133b š[um-m]a MUNUS š[il-i]*

[pa]-gār-ša la iṣ-ṣur-ma a-na É ša-ni-im i-te-ru-ub MUNUS šu-a-ti ú-ka-an-nu-ši-ma a-na me-e i-na-ad-du-ú-ši.

*iššalil* 'has been carried off (as booty)'.  
*ša akālim* 'something to eat'.  
*ukannūši* 'they will convict her'.

§200–201 (§200, cf. Lesson 21, F: *šumma awīlum šinni awīlim meḥrišu ittadi, šinnašu inaddū*) §201 *šum-ma ši-in-ni* (!GAG) MAŠ. EN.GAG *it-ta-di* ŠUŠANA MA.NA KUG.BABBAR *i-ša-qal*.

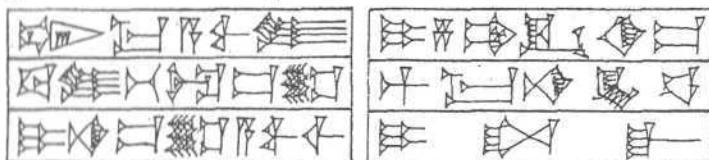
§273 *šum-ma a-wi-lum* <sup>14</sup>agram(HUN.GÁ) *i-gur iṣ-tu re-eš ša-at-tim a-di ḥa-am-ši-im* ITI-im 6 *uṭtet*(ŠE) KUG.BABBAR *i-na* UD.1. KAM *i-na-ad-di-in iṣ-tu* še<sub>20</sub>-*ši-im* ITI-im *a-di ta-aq-ti-it* (!DA) *ša-at-tim* 5 *uṭtet*(ŠE) KUG.BABBAR *i-na* UD.1.KAM *i-na-ad-di-in*.

*uṭtetum* 'barleycorn; grain' (.05 gram).  
*taqtītum* 'end'.

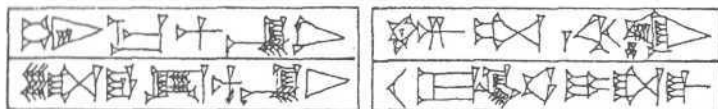
§277 *šum-ma a-wi-lum* <sup>85</sup>MÁ.60.GUR *i-gur i-na* UD.1.KAM IGI.6. GÁL KUG.BABBAR *Á-ša i-na-ad-di-in*.

<sup>85</sup>MÁ.60.GUR reading uncertain, perhaps *elep šūš kurrī*.

§59:

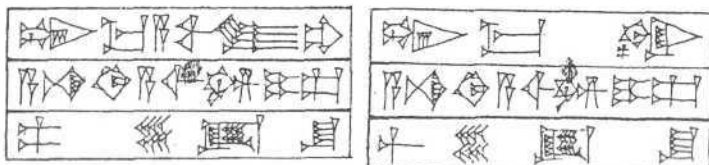


§204:



In the last line, the second sign is a defective writing of GÍN.

§§268–269:



*dīšum* (i) 'to trample, thresh'.

F. Omens from YOS 10:

1. *šum-ma [i-na a-mu-tim] 4 na-ap-la-sà-[tu]m šar-ru-ú ḥa-am-me-e ki-ib-ra-at ma-a-tim i-te-bu-ú-nim an-nu-ú-um i-ma-qū-tam an-nu-ú-um i-te-bé.* (11 ii 3–6)  
*ḥammū* 'rebels'; *šar ḥammē* 'usurper king'.  
*kibrum* (pl. *kibrātum*) 'edge, bank'; pl. 'region, periphery'.  
*annūm ... annūm* 'one ... the other'.
2. *šum-ma na-ap-la-aš-tum a-na pa-da-nim iq-te-er-ba-am tu-ru-ku-tum a-na šar-ri-im i-qé-er-re-bu-nim-ma a-wi-il-š-šu-ṅnu* É.GAL-*la-am i-be-el.* (11 ii 14–17)  
*Turukkūm* (relative/gentilic adj.) 'inhabitant of Turukkum'.  
*bēlum* (e) 'to rule'.
3. *šum-ma i-na li-ib-bi na-[aš]-ra-ap-tim pa-da-num šar-ru-um ma-as-sú a-na pi-i-šu uš-ša-ab.* (11 iv 16–18)  
*naṣraptum* 'depression'; for the word order of the protasis, see §2.5.
4. [*šum-m*]a *mar-tum [l]i-ib-ba-ša li-pi-a-am ma-li* <sup>85</sup>TUKUL *šar-ru-ki-in.* (31 i 1–4).  
*lipūm* (lipi-) 'fat'.  
*Šarru(m)-kīn* 'Sargon' (king of Akkad, ca. 2334–2279).
5. *šum-ma mar-tum iṣ-ḥu-ur-ma ú-ba-na-am il-ta-we-e šar-ru-um ma-ta-am na-ka-ar-[ta]-am i-[ša]-ab-ba-a[t].* (31 ii 24–30)  
*il-ta-we-e* for *iltawi*.
6. *šum-[m]a mar-tum iṣ-ḥu-ur-ma mu-úḥ-ḥa-am ša ú-ba-ni-im il-ta-wi šar-ru-um SUKKAL.MAḤ-šu i-na-as-sà-aḥ.* (31 ii 31–37)  
 SUKKAL.MAḤ = *sukkalmahḥum* a high court official ('chief minister').
7. *šum-ma mar-tum it-bé-e-ma mu-úḥ-ḥi ú-ba-ni-im iṣ-ša-ba-at šar-ru-um a-la-am na-ak-ra-am qá-as-sú-ú i-ka-aš-ša-ad.* (31 viii 30–37)
8. DIŠ *iz-bu-um er-ru-šu i-na mu-úḥ-ḥi-šu ša-ak-nu bi-ša-am ša ma-tim ša-a-ti [ma]-tum [ša]-ni-tum i-ta-ab-ba-al.* (56 i 31–33)  
*errū* (pl.) 'intestines'.
9. DIŠ *iz-bu-um uz-na-šu i-ni-šu ik-ta-<sup>r</sup>at<sup>1</sup>-ma a-wi-lum i-ḥa-al-li iq.* (56 ii 23–24)  
*katāmum* (a-u) 'to cover'.

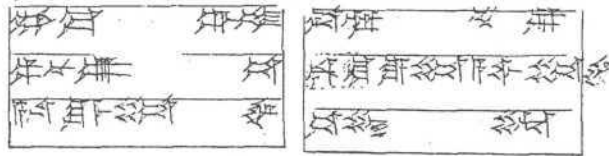


## 10. 31 ii 13-15:



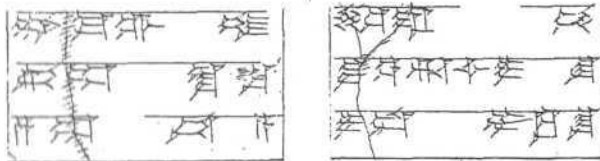
*šarrū hammē* see above under no. 1.

## 11. 31 ii 42-47:

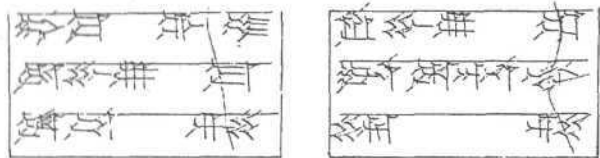


*šabāsum* (*u*) 'to become angry, annoyed' (with someone: *eli*); Verbal  
Adj. *šabusum* (*šabus-*) 'angry, annoyed'.

## 12. 31 iv 19-24:

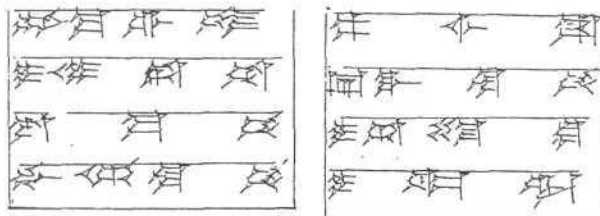


## 13. 31 iv 45-50:



*tebūm* (*u*) 'to sink, become submerged'.

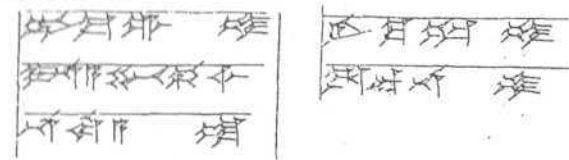
## 14. 31 ix 28-35:



*damum* 'blood'.

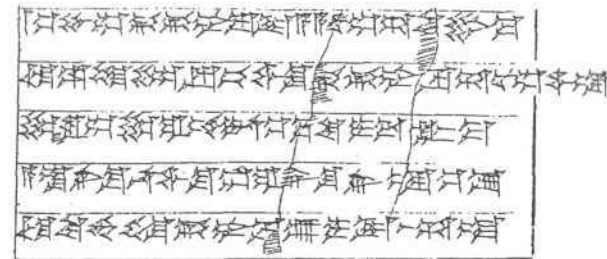
*bullūm* (*bullu-*) adjective, meaning unknown.

## 15. 31 xi 43-47:



*nikurtum/nukurtum* 'hostility, war'.

## 16. 56 ii 35-39:



*kayyānum* 'normal' (cf. *kānum*).

*nawūm* (*nawā-*) 'steppeland; area around a town'.

*tehhūm* (*tehhē-*) 'neighboring area or region'.

## G. Contracts. Normalize and translate the following texts:

1. Lease of a field for cultivation (Szlechter, *Tablettes* p. 82, MAH 15.880)

<sup>1</sup> A.ŠA *ma-la qá-as-sú i-ka-aš-ša-du* <sup>2</sup> *ugāram* (A.GAR) [*š*]a DUG-  
*ba-a-tum* <sup>3</sup> *šu-sú-ut a-wi-il-<sup>d</sup>EN.ZU* <sup>4</sup> KI *a-wi-il-<sup>d</sup>EN.ZU* <sup>5</sup> DUMU  
DUMU-*er-še-tim* <sup>6</sup> *gi-mil-lum* <sup>7</sup> DUMU *ir-eššešim* (ĒŠ.ĒŠ) <sup>8</sup> A.ŠA *a-na*  
*er-re-šu-tim* <sup>9</sup> *a-na* MU.1.KAM <sup>10</sup> *ú-še-[š]* <sup>11</sup> *ana ūm ebūrim* (UD.  
BURU<sub>14</sub>.ŠĒ) <sup>12</sup> *ši-it-ti-in er-re-šu* <sup>13</sup> *ša-lu-uš be-el* A.ŠA. <sup>14-18</sup> Witnesses.  
<sup>19-22</sup> Date.

PNs: *Ṭābātum*; *Awīl-Sin*; *Mār-eršetim*; *Gimillum*; *Warad-eššešim*.

<sup>2</sup> *ugārum* (*ugār*; pl. *ugārū*, *ugārātum*; log. A.GAR; Sum. Iw.?) 'open field, meadow, arable land'.

<sup>3</sup> *šūsūtum* 'leasehold estate'.

<sup>8</sup> *errēšūtum* 'tenancy (of a field)'.

<sup>10</sup> *ušēši* 'he leased'.

<sup>12</sup> For *errēšum* (see §24.4); *errēšum* 'tenant farmer, cultivator'.

<sup>12-13</sup> In both of these lines the verb *ileqqe* is to be understood.

2. Concerning delivery of sheep for offering (Pinches, *CT* 4 31b = Schorr, *VAB* 5, no. 66).

57  
 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭

10  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭

15  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭

PNs: *Mār-(ūmim-)ešrim*; *Warad-Sin*; *Ētirum*; *Sin-nādin-šumī*; *Šamaš-muballit*; *Taribatum*.

<sup>2</sup> *udu*ŠU.GINA = *šuginūm* (Sum. lw.) an offering consisting of sheep. Lines 2-3 are in apposition to line 1; lines 1-3 are the subject, lines 4-5 the predicate, of a verbless sentence.

<sup>4</sup> *esihtum/isihtum* (*e/isihti*) 'assignment, duty'.

<sup>5</sup> Read after *ù* IR.<sup>d</sup>30. Many of the most important god names have alternate logographic writings that are numbers; 30 is the moon god *Sin*.

<sup>6-8</sup> *qātam nasāḥum* here means 'to withdraw a claim'; *na-as-ḥa-a* is either f. pl. agreeing with *qātāt*, which also occurs in this expression, rather than the written *qāti*; or an archaic dual form, due to the two persons; or an error for *na-as-ḥa-at*.

<sup>10</sup> After KAM read *ub-bal-lam!*

<sup>14</sup> The first sign is 'ITU'. The month name ZÍ.ZA is read *Šabātum* (the eleventh month, Jan.-Feb.).

<sup>15-16</sup> Years of a king's reign in the First Dynasty of Babylon were each referred to by a significant event of that year, written in Sumerian (and often abbreviated). This is the beginning of Ammiditana's 27th year date formula, MU *am-mi-di-ta-na* LUGALE<sup>d</sup>URAŠ (the IB sign) UR.SAG (= *qarrādum*) GAL.LA (= GAL) 'Year King Ammiditana (dedicated a great weapon of gold ...) to Uraš the great warrior'. *Uraš* is a grain god.

## LESSON TWENTY-FOUR

### 24.1 Derived Verbs

The verb forms encountered thus far all belong to the G, or basic, stem; they consist of the simple or basic root plus an inflectional pattern for each finite and non-finite form. But other verbs may be formed, or derived, from these same roots by the use of special prefixes, infixes, or other characteristic features. These derived verbs (or derived stems) are most conveniently referred to by letters that signify the essential characteristic of each. (Some scholars and reference works, notably the *CAD*, use a system of numerical notation to refer to the verb stems; these are given below in square brackets.) The most common verb stems are the following:

G.....	basic (German <i>Grundstamm</i> ; a few scholars write B for basic) [I/1]
D.....	doubled middle radical [II/1]
Š.....	prefixed š [III/1]
N.....	prefixed n [IV/1]
Gt, Dt, Št.....	infixes t [I/2, II/2, III/2, respectively]
Gtn, Dtn, Štn, Ntn.....	infixes tan [I/3, II/3, III/3, IV/3, respectively]

All of these stems are inflected for the same finite and non-finite forms (e.g., Preterite, Imperative, Participle) as the G stem. Each stem has a characteristic range of meanings or functions; the forms and meanings of each will be presented in the remaining lessons. It should be noted that most roots occur in more than one stem, but very few are found in all the possible stems.

In modern Akkadian dictionaries, derived verbs are listed under the G-stem entry, usually with a special sub-section for each stem. Some roots do not occur in the G; these are generally listed under the Infinitive of the most frequently attested stem: e.g.,

- naprušum* (N Infinitive, root *p-r-š*) 'to fly';  
*kullumum* (D Infinitive, root *k-l-m*) 'to show'.

### 24.2 The D Stem: Sound Verbs; Verbs I–n; Verbs III–weak

#### (a) Sound Verbs

The D stem, for all verb types except verbs II–weak, is characterized by a **doubled middle radical** in **all** of its forms. (This doubling will not, of course, always be indicated in the script.) The "principal parts" (cf. §21.1) of *parāsum* in the D are:

Infinitive:	<i>purrušum</i>	Imperative:	<i>purris</i>
Durative:	<i>uparras</i>	Participle:	<i>muparrisum</i>
Perfect:	<i>uptarris</i>	Verbal Adj.:	<i>purrušum (purruš)</i>
Preterite:	<i>uparris</i>		

All D verbs, regardless of their vowel-class in the G, are *a-i* verbs. This difference in vowels between  $R_2$  and  $R_3$  is the only feature that distinguishes the Durative (*uparras*) and the Preterite (*uparris*). Note that the Perfect has the vowel of the Preterite in the D, rather than that of the Durative as in the G. The prefixes that mark person in the **Durative**, **Perfect**, and **Preterite** all have *u*, rather than the *i* and *a* of G verbs. Note that the 3cs and 1cs forms are identical.

	Durative	Preterite	Perfect
3cs	<i>uparras</i>	<i>uparris</i>	<i>uptarris</i>
2ms	<i>tuparras</i>	<i>tuparris</i>	<i>tuptarris</i>
2fs	<i>tuparrasī</i>	<i>tuparrisī</i>	<i>tuptarrisī</i>
1cs	<i>uparras</i>	<i>uparris</i>	<i>uptarris</i>
3mp	<i>uparrasū</i>	<i>uparrisū</i>	<i>uptarrisū</i>
3fp	<i>uparrasā</i>	<i>uparrisā</i>	<i>uptarrisā</i>
2cp	<i>tuparrasā</i>	<i>tuparrisā</i>	<i>tuptarrisā</i>
1cp	<i>nuparras</i>	<i>nuparris</i>	<i>nuptarris</i>

The *-t-* of the Perfect undergoes the same changes as in the G (cf. §17.1); e.g., *uṣṣabbīt*, *uṣṣahher*, *ugdammer* (the last two also with *i > e*; §7.1).

The **Precative** has the same prefixes, attached to the base of the Preterite, as in the G (except in the 1cs, with *i nu-* in the D, vs. *G i ni-*).

3cs	<i>liparris</i>	3mp	<i>liparrisū</i>
		3fp	<i>liparrisā</i>
1cs	<i>liparris</i>	1cp	<i>i nuparris</i>

The **Imperative**, as expected, has the "theme-vowel" of the Preterite (*i*) between  $R_2$  and  $R_3$ ; between the first two radicals, however, the

vowel is *u*, not *a* as in the Preterite:

ms	<i>purris</i>	cp	<i>purrisā</i>
fs	<i>purrisī</i>		

The forms of the negative commands are completely predictable:

**Vetitive** 3cs *ayy-uparris*, 2ms *ē-tuparris* (i.e., *ayy-* / *ē-* plus Preterite);

**Prohibitive** 3cs *lā uparras* (i.e., *lā* plus Durative).

The **Participles** of all stems other than the G have prefix *mu-*, and *i* between *R*<sub>2</sub> and *R*<sub>3</sub>. The characteristic feature of the D Participle is of course the doubled middle radical:

ms	<i>muparrisum</i>	mp	<i>muparrisūtum</i>
fs	<i>muparristum</i>	fp	<i>muparrisātum</i>

The bound form of the fs is *muparrisat*, with suffix *muparristaka* (cf. the G *pāristum*, bound form *pārisat*, suff. *pāristaka*, §§8.3(c 2v), 11.1(c 1), 20.1).

In each of the derived stems, the **Infinitive** and the **Verbal Adjective** are identical in form; all have *u* between *R*<sub>2</sub> and *R*<sub>3</sub>. Note that the vowel between *R*<sub>2</sub> and *R*<sub>3</sub> is the only difference in the D between the base of the Imperative, *purris-*, and the base of the Verbal Adj. (and Infin.), *purris-*.

In *e*-type verbs (§21.2), *a*-vowels again usually (though not always) become *e*; e.g.,

D Durative *uqerreb* (but also *uqarrab*);

D Preterite *uqerrib* (but also *uqarrib*).

It is important to note that for many such verbs, the Durative and the Preterite will be written identically, as in

*ū-qe-er-RI-IB* for Durative *uqerreb* and Preterite *uqerrib*.

### (b) Verbs I-*n*

These offer little difficulty. The only form in which assimilation of *n* takes place is the Perfect; all other forms correspond to those of the sound verb.

Infinitive:	<i>nukkurum</i>	Imperative:	<i>nukker</i>
Durative:	<i>unakkar</i>	Participle:	<i>munakkerum</i>
Perfect:	<i>uttakker</i>	Verbal Adj.:	<i>nukkurum</i> ( <i>nukkur</i> )
Preterite:	<i>unakker</i>		

### (c) Verbs III-weak

Since there are no distinctive vowel-classes, most of these verbs fall together into one paradigm, as sound verbs do. In verbs III-*e* (i.e., those whose third radical was <sup>3-5</sup>[*h*, <sup>c</sup>, <sup>g</sup>]), however, *a*-vowels, with the usual exceptions, most often become *e*. Below are the D stem "principal parts" of the four types of G verbs III-weak:

	<i>banûm</i> ( <i>i</i> )	<i>malûm</i> ( <i>a</i> )	<i>hadûm</i> ( <i>u</i> )	<i>teḥûm</i> ( <i>e</i> )
Infinitive:	<i>bunnûm</i>	<i>mullûm</i>	<i>huddûm</i>	<i>tuhḥûm</i>
Durative:	<i>ubanna</i>	<i>umalla</i>	<i>uhadda</i>	<i>uteḥḥe / utahḥa</i>
Perfect:	<i>ubtanni</i>	<i>umtalli</i>	<i>uhtaddi</i>	<i>utteḥḥi / uttahḥi</i>
Preterite:	<i>ubanni</i>	<i>umalli</i>	<i>uhaddi</i>	<i>uteḥḥi / utahḥi</i>
Imperative:	<i>bunni</i>	<i>mulli</i>	<i>huddi</i>	<i>tuhḥi</i>
Participle:	<i>mubannûm</i>	<i>mumallûm</i>	<i>muhaddûm</i>	<i>mutēḥḥûm / mutahḥûm</i>
Verbal Adj.:	<i>bunnûm</i>	<i>mullûm</i>	<i>huddûm</i>	<i>tuhḥûm</i>
(V. Adj. base:	<i>bunnu</i>	<i>mullu</i>	<i>huddu</i>	<i>tuhḥu</i> )

As in the case of *uqerrib* / *uqerreb* cited above at the end of (a), writings of the D Durative and Preterite of verbs III-*e* may be identical:

*ū-te-eh-ḤI* for Durative *uteḥḥe* and Preterite *uteḥḥi*.

Vowel contraction takes place as usual, as the Durative and Preterite paradigms of *mullûm* illustrate:

	Durative	Preterite
3cs	<i>umalla</i>	<i>umalli</i>
2ms	<i>tumalla</i>	<i>tumalli</i>
2fs	<i>tumalli</i>	<i>tumalli</i>
1cs	<i>umalla</i>	<i>umalli</i>
3mp	<i>umallû</i>	<i>umallû</i>
3fp	<i>umallâ</i>	<i>umalliâ</i>
2cp	<i>tumallâ</i>	<i>tumalliâ</i>
1cp	<i>numalla</i>	<i>numalli</i>

Note that because of vowel contraction the Durative and Preterite forms are identical in the 2fs and 3mp.

The base of the Participle ends in *-i* (cf. *muparrisum*). For reference, the forms of the Participle of *mullûm* are:

ms	<i>mumallûm</i> (bound <i>mumalli</i> )	mp	<i>mumallûtum</i>
fs	<i>mumallitum</i> (bound <i>mumalliat</i> )	fp	<i>mumalliâtum</i>



The bases of the Infinitive and Verbal Adjective end in *-u* (cf. *purrušum*). Thus, they have the following forms:

Infin. / attributive Verbal Adj., ms:	nom.	<i>mullûm</i>
	gen.	<i>mullîm</i>
	acc.	<i>mullâm</i>
attributive Verbal Adj.,	fs:	<i>mullûtum</i>
	mp:	<i>mullâtum</i>
	fp:	<i>mullâtum</i>
predicate Verbal Adj., subject	3ms:	<i>mullu</i>
	3fs:	<i>mullât</i>
	3mp:	<i>mullû</i>
	etc.	

### 24.3 The Meaning of the D Stem

(a) **Factitive** of verbs that are adjectival in the G stem; thus, if a G verb means 'to be(come) X', where X is an adjective, the D means 'to make (something) X'; e.g.,

*damâqum* 'to be(come) good, improve' (intransitive), *dummuqum* 'to make good, improve' (transitive);  
*rapâšum* 'to be(come) wide', *rappušum* 'to widen (something)'.

Be certain the following sentences are clear:

*mâtum irpiš* 'the land became wide';  
*mâtam urappiš* 'I/she/he widened the land';  
*mâtum rapšat* 'the land is/was wide';  
*mâtum rappušat* 'the land is/was widened/made wide'.

(b) **Causative** of some verbs that are active-intransitive in the G:  
 e.g.,

*halâqum* 'to disappear, perish', *hulluqum* 'to cause to perish, destroy'.

Sometimes this is merely a transitivizing effect in English:

*nišû ipaḥḥurâ* 'the people will gather' (intrans.),  
 but *nišî upaḥḥar* 'I will gather the people'.

(c) **Pluralic**, denoting activity on a plurality of objects, or by a plurality of subjects (rare); e.g.,

*âlšu anaqqar* 'I will tear down his city', but  
 but *âlânîšunu unaqqar* 'I will tear down their (m) cities'.

*šēpīya iššiq* 'he kissed my feet',  
 but *šēpīya unaššiqû* 'they (m) kissed my feet'.

(d) **Denominative**, i.e., derived from a noun, as in

*ruggubum* 'to roof over', from *rugbum* 'roof'.

(e) **Lexical**; i.e., the basic form of the verb is D stem, the root not occurring in the G, as in

*kullumum* 'to show', *wuššurum* 'to release'.

(f) Many active-transitive verbs occur in both the G and the D with no perceptible difference in nuance. In the lesson vocabularies, this will be noted by an "equals" sign; e.g.,

*petûm* G 'to open'; *puttûm* D = G.

(g) Not all verbs occur in the D. In the vocabularies of this and subsequent lessons, the D of a verb will be given only if it is of relatively frequent occurrence. Its meaning should be learned together with that of the G. Below are listed the frequently-found D stems of sound verbs, verbs I-n, and verbs III-weak encountered thus far; they are arranged in semantic groups. Their meanings, especially those that are not predictable, should be learned.

(a) factitive:

*dummuqum* 'to make good, pleasing; to improve; to treat kindly (with acc. or *ana*/dative)'.  
*dunnunum* 'to strengthen, fortify, reinforce; to speak severely'; in hendiadys: 'to do something forcefully'.

*ḥuddûm* 'to make happy'.

*kubbutum* 'to honor, show respect to; to aggravate, make difficult'.

*lubburum* 'to make last, prolong (the life of)'.

*rubbûm* 'to make large, great; to raise (offspring), raise (in rank)'.

*rappušum* 'to widen, broaden'.

*sullumum* 'to keep whole, well, safe; to heal (trans.); to preserve, take care of; to conduct or deliver safely; to make good, replace in full; to complete'.

*zukkûm* 'to cleanse, clear, winnow; to free, release'.

(b) causative:

*bulluṭum* 'to keep (someone) alive, healthy, safe; to heal (trans.)'.

*ḥulluqum* 'to make disappear, let escape, destroy'.

*kunnušum* 'to bend; to make submissive'.  
*muššum* 'to make reach, release'.  
*nukkurum* 'to change, alter (trans.); to move, remove'.  
*puḥḥurum* 'to gather, collect, assemble (trans.)'.  
*puššuḥum* 'to pacify, soothe, calm'.  
*qurrubum* 'to bring/send near; to present, offer'.  
*suhḥurum* 'to turn around, aside, divert; to turn away, back, send away, back, repel, expel'.  
*tukkulum* 'to cause to trust; to encourage; to make trustworthy'.  
*tummum* 'to make swear, adjure, bind by oath'.  
*tuḥḥum* 'to bring near'.

(c) = G:

<i>ḥuppum</i>	<i>nukkusum</i>	<i>purrusum</i>	<i>suddurum</i>
<i>kuššurum</i>	<i>nussuḥum</i>	<i>puššurum</i>	<i>suhḥupum</i>
<i>muddudum</i>	<i>nussuqum</i>	<i>puṭṭurum</i>	<i>šubbutum</i>
<i>muḥḥuṣum</i>	<i>puqqudum</i>	<i>puttūm</i>	<i>šubburum</i>

(d) other:

*gummurum* = G; also, 'to pay in full'.  
*kuššudum* 'to pursue, chase (away), exile; to approach; to conquer'.  
*muḥḥurum* 'to approach; to make accept'.  
*mullum* 'to fill (something; acc.; with something; acc.); to pay or deliver in full; to assign'.  
*ruddum* 'to add to, contribute to' (i.e., 'to make follow').

#### 24.4 Features of Late OB Texts

The spoken OB dialect (or, better, cluster of dialects), like all languages, was constantly changing during its history. Although written language tends to be more conservative than its spoken counterpart (cf. English spelling), some changes, especially phonological ones, begin to appear in later OB texts. Because the spelling habits of the scribes were deeply ingrained, however, the later forms do not usually appear consistently; rather, it is quite common for the later, spoken forms to occur in texts, sometimes sporadically, sometimes overwhelmingly, alongside older, learned forms. Below are three phonological developments that appear in later OB texts.

(a) Mimation, the final *m* that appears on all singular and on fem. pl.

nouns, on all adjectives, on the forms of the Ventic morpheme (*-am, -m, -nim*), and on the dative pronouns was lost, probably quite early in the OB period. Compare the following pairs of classical and late OB forms:

*šarrum* ~ *šarru* 'king' (nom.);  
*šarratim* ~ *šarrāti* 'queens' (gen.-acc.);  
*tašpuram* ~ *tašpura* 'you (ms) sent to me';  
*išpurūnim* ~ *išpurūni* 'they (m) sent to me';  
*ašpurakkum* ~ *ašpurakku* 'I sent (Ventic) to you (ms)'.

Because of this change, several formal distinctions are lost:

- (1) The 2fs, 3ms, and 3fs dative pronouns (classical *-kim, -šum, -šim*), when at the end of a verb, become identical to their accusative counterparts (i.e., *-ki, -šu, -ši*, respectively; but note 2ms dative *-ku* vs. acc. *-ka*).
- (2) The Ventic no longer appears formally on the 2fs verb (i.e., *tašpurī* 'you sent' or 'you sent to me'), although it is still clearly marked on all other forms.
- (3) Because the writing system does not normally distinguish short and long vowels, the nom. and gen. of masc. sg. nouns are written the same as their pl. counterparts; likewise, certain verb forms are written identically:  
*ka-al-bu* for nom. *kalbu* 'dog' or *kalbū* 'dogs';  
*ka-al-bi* for gen. *kalbi* or *kalbī* (but note that the acc. sg. *ka-al-ba* remains distinct from the acc. pl. *ka-al-bi*).  
*iš-pu-ra* can be 3fp *išpurā* 'they (f) sent' or 3cs with Ventic *išpura* 'she/he sent to me'; similarly *ta-aš-pu-ra* for 2cp *tašpurā* or 2ms *tašpura*.

The loss of mimation occurred only if the *m* was word-final; thus, if the conjunction *-ma* or any other ending or suffix followed, *m* was retained, or assimilated, as earlier:

*tašpura*, but *tašpuram-ma* and *tašpuraššu*;  
*ašpurakki*, but *ašpurakkim-ma*.

(b) The sequences *ia* and *ea* (and *iā, īa, ēā*) contracted to *ā*; e.g.,

*rabiam* > *rabā* 'great (ms, acc.)';     *qiāšum* > *qāšu* 'to bestow';  
*rabiātum* > *rabātu* 'great (fp, nom.)';     *aqīaš* > *aqāš* 'I will bestow';  
*iqbiam* > *iqbā* 'she said to me';     *šemeam* > *šemā* 'listen (ms) to me';  
*taqabbiā* > *taqabbā* 'you (pl) say';     *šemeā* > *šemā* 'listen (pl)'.

(c) Rarely, initial *w* was lost; this is normal in later dialects of Akk.:

*wardum* > *ardu* 'male slave';     *wašiam* > *ašā* 'it (m) is protruding'.

## 24.5 Old Babylonian Letters

There are several thousand OB letters. They are perhaps the most difficult genre of text to understand, since most often a certain amount of background information, assumed by the correspondents, is unavailable to the modern reader. Much of the content can often only be surmised. Further, apart from the standardized formulae of greetings (see below), the language of letters is more colloquial than that of other genres. They are therefore of considerable linguistic interest because their language is closer to the spoken Akkadian of the writers; but for the same reason they often present idioms and turns of phrase of uncertain meaning.

The OB letter format involves several standardized formulae. The letters were actually dictated to a scribe, and were in turn read aloud by another scribe to the addressee. Thus, the introductory greeting-formula is as follows:

*ana* PN<sub>1</sub> *qibi-ma umma* PN<sub>2</sub>-*ma* 'Speak to PN<sub>1</sub> (the addressee); thus (says) PN<sub>2</sub> (the sender): ...'.

In this formula, *qibi* (usually written *qí-bí-ma*, with NE = *bí* as the second sign) is the ms Imperative of *qabûm*; *umma* is an adverb meaning 'thus', which is followed by a direct quotation. The reasons for the occurrence of *-ma* after *qibi* and the sender are not known. The introduction may be embellished:

*ana abiya sa Marduk uballašusu qibi-ma umma Sin-nāšir mārūkā-ma* 'Speak to my father whom Marduk keeps well (*bulluṭum*, D Durative); thus (says) Sin-nāšir your son: ...'

Following the opening formula, wishes for the well-being of the addressee may be expressed; the most common of these, in its simplest form, is

DN *liballiṭka* 'May DN keep you well'.

This too may be embellished, as in

*Šamaš u Marduk aššumīya dāriš ūmī liballiṭka* 'May Shamash and Marduk keep you well for my sake forever (*dāriš ūmī*)'.

There are no strict rules governing the introduction of the subject matter of the letter. Sometimes, topicalization by preposing (§21.5) is used, often, but not necessarily, with *aššum* or *ana*:

*aššum eqlim ša tašpuram* 'Concerning the field about which you (ms) wrote to me: ...';  
*ana amtīm ša taṭrudīm* 'As to the slave (f) whom you (fs) sent me: ...';  
 PN<sub>1</sub> *šuhārum aḫi* PN<sub>2</sub> '(Concerning) the servant PN<sub>1</sub> the brother of PN<sub>2</sub>: ...'.

A difficult feature of letters is the frequent occurrence of direct quotations within the body of the letter; review of §15.4 is encouraged. Also characteristic of letters is the common use of the Perfect to indicate the main point of the letter; see §17.2.

The letters incorporated into the exercises will, for the most part, be cited according to the most recent and comprehensive edition of OB letters from Mesopotamian sites: *Altbabylonische Briefe* (abbreviated *AbB*), series edited by F. R. Kraus.

---

## EXERCISES

### A. VOCABULARY 24.

Verbs:

*ḫiārum* G (*a-i*) 'to choose a mate'; Verbal Adj., fem. *ḫirtum* (*ḫirti*; sf. *ḫirta*; pl. *ḫirātum*) 'wife (of equal status with the husband)'; Participle *ḫā'irum* / *ḫāwirum* '(first) husband'.

*kullumum* D (not in G) 'to show, reveal (something to someone: double acc.); to produce (a person, document)'.

*lamādum* G (*a*; Imperative irregular: *limad*) 'to learn, study; to become aware of, informed of; to understand; to know sexually'; *lummudum* D 'to inform, teach'.

*manûm* G (*u*) 'to count; to include; to hand over, deliver'; Verbal Adj. *manûm* (*mani-*) 'counted, included, delivered' (cf. *manûm* 'mina').

Nouns:

*appum* (*appi*; dual *appān*; pl. *appātum*) 'nose; tip, end, edge'.

*bulṭum* (*buluṭ*) 'life, health' (cf. *balāṭum*).

*dārum* (*dār(i)*) 'perpetuity', rare except in the adverb *dāriš* (see §28.2) and the adverbial phrase *dāriš ūmī* both meaning 'forever'; Adj. *dārûm* (*dārī-*) 'perpetual, lasting, everlasting'; note also the substantivized fem. pl. *dāriātum* 'perpetuity, eternity', and *ana dāriātīm* 'forever'.

*ešemum* (*ešemti*; pl. *ešemētum*; log. GİR.PAD.DU) 'bone'.

*lišānum* (fem., rarely masc.; *lišān*; pl. *lišānātum*, rarely *lišānū*) log. EME) 'tongue; language, speech'.

*šulmum* (*šulum*) 'well-being, health; wish for well-being, greeting' (cf. *šalāmum*).

*tībum* (*tīb(i)*) 'rise, uprising, attack, onslaught'; *tībum kašdum* 'successful attack' (cf. *tebūm*).

B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			EME (ka × me) = <i>lišānum</i>
			KÚR (also <sup>l4</sup> KÚR or LÚ.KÚR) = <i>nakrum</i>
			<i>dar, tár, tár</i>
			<i>tir</i>
			<i>eš4-tár</i> or <i>EŠ4.TÁR</i> or <i>IŠTAR</i> , the writing of the goddess <i>Ištar</i> (better, <i>Eštar</i> ) in PNs
			GÍR = <i>šēpum</i> ; see also next
			PAD, in GÍR.PAD.DU = <i>ešemtum</i>

C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                     |                           |                                |
|---------------------|---------------------------|--------------------------------|
| 1. <i>bīt Sîn</i>   | 6. <i>Ṿār-Ištar</i>       | 11. <i>šaman bā'erim</i>       |
| 2. <i>nakeršu</i>   | 7. <i>šēp kussim</i>      | 12. <i>imitti martim</i>       |
| 3. <i>dūr ālīni</i> | 8. <i>lišān mātim</i>     | 13. <i>qabal ešemtiša</i>      |
| 4. <i>tasaddar</i>  | 9. <i>šittā sāt ūm</i>    | 14. <i>šumēl immerim</i>       |
| 5. <i>awilū</i>     | 10. <i>rebīt terḫatim</i> | 15. <i>ḫamšat šiql ḫurāšum</i> |

D. Write in normalized Akkadian:

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1. it (f) is clean                  | 8. one who makes his goddess happy   |
| 2. it will become clean             | 9. I have assembled (Vent.) them (m) |
| 3. I will cleanse it (f)            | 10. may they (m) treat us kindly     |
| 4. it (f) is cleansed               | 11. they (f) have come forth         |
| 5. keep (ms) her alive              | 12. may they (m) not be negligent    |
| 6. you (ms) will fill them (m) both |                                      |
| 7. the fire is brought near         |                                      |

- |   |   |
|---|---|
| 13. the slave whom you (ms) let escape          | 21. a widened canal (river)             |
| 14. I surrounded it (m)                         | 22. she adjured the scribe forcefully   |
| 15. show (pl) me the wall                       | 23. we have diverted him                |
| 16. I was not able to carry off the bride-price | 24. they (m) presented (Vent.) them (m) |
| 17. the god who causes you (fs) to trust        | 25. he may not alter it (m)             |
| 18. be (fs) informed of the attack              | 26. you (ms) have come up               |
| 19. the people were made submissive             | 27. they (m) will prolong his life      |
| 20. count (pl) them (m)                         | 28. I must calm him                     |
|   | 29. he has honored his courtiers        |
|   | 30. I will inform them (f)              |

E. Normalize and translate the following late OB forms; then rewrite them as they would appear in earlier texts.

- |  |   |
|--|---|
| 1. <i>ta-ab-na-ni</i>                    | 5. <i>ṭe4-mu ša ta-aš-pu-ra</i>               |
| 2. <i>il-qá-a</i>                        | 6. <i>a-na šar-ra-ti ra-bi-ti</i>             |
| 3. <i>ar-da maḫ-ra-a a-ra-a-ab</i>       | 7. <i>a-na šar-ra-ti ra-ba-ti</i>             |
| 4. <i>a-wa-ti-ia na-ás-qá-ti še-ma-a</i> | 8. <i>le-mu-tu im-qú-ta-ma aš-ta-ap-ra-ku</i> |

F. Normalize and translate:

- AGA.ÚS.MEŠ ù ŠU.ḪA.MEŠ *le-ú-tum iš-tu* KI *qé-ru-ub-tim ur-ra-du-nim-ma* ERIN<sub>2</sub>.MEŠ *a-ḫu-tim ša iš-tu ša-di-i i-ti-qú i-né-ru*.
- wa-ar-ki ḫa-wi-ri-ia ru-ba-tum ku-nu-ka* SÍG ù 6 ŠE GUR *a-na še-ri-ik-tim iš-ru-ka*.
- šum-ma ap-pi li-ša-an ka-al-bi-im na-ki-is bi-it a-wi-lim i-ma-qú-ut-ma ú-ul i-ba-an-ni-šu*.
- ma-am-ma-an le-e-et a-ḫa-ti-ia im-ḫa-aš-ma ši-ni-ša id-di i-na-an-na šum-ma ta-ra-ma-ni te-er-ta šu-ku-um-ma a-wi-lam šu-a-ti šú-bi-it-ma i-na ši-bi-ti i-di-šu ù me-ḫe-er* DUB-*pl-ia šu-up-ra*.
- mu-úḫ-hi qar-ra-di-im ù qá-ab-la-šu ma-ar-šú ù ú-ba-na-at ri-it-ti-šu ša šu-me-lim še-eb-ra*.

G. CH:

§190 *šum-ma a-wi-lum še-eḫ-ra-am ša a-na ma-ru-ti-šu il-qú-šu ma ú-ra-ab-bu-šu it-ti* DUMU.MEŠ-*šu la im-ta-nu-šu tar-bi-tum ši-i a-na É a-bi-šu i-ta-ar*,  
*tarbītum* (*tarbīt*) 'offspring; adopted child' (cf. *rabūm a*).



§192 *šum-ma* DUMU *gerseqqê*m(GÎR.SÌ.GA) *ù lu* DUMU *sekre*tum (m<sup>2</sup>ZI.IK.RU.UM) *a-na a-bi-im mu-ra-bi-šu ù um-mi-im mu-ra-bi-ti-šu ú-ul a-bi at-ta ú-ul um-mi at-ti iq-ta-bi* EME-*šu i-na-ak-ki-su.*

*gerseqqûm* (base *gerseqqâ*; log. GÎR.SÌ.GA; Sum. lw.) 'an attendant, domestic (attached to the palace or a temple)'.  
*sekre*tum (*sekre*t; pl. *sekrêtum*; pseudo-log. m<sup>2</sup>ZI.IK.RUM/RU.UM) 'a (cloistered?) woman of high status'.

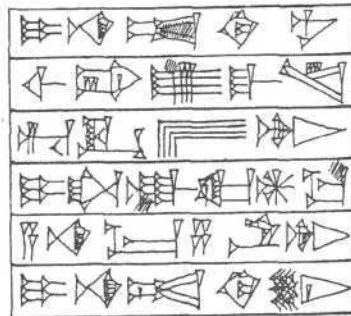
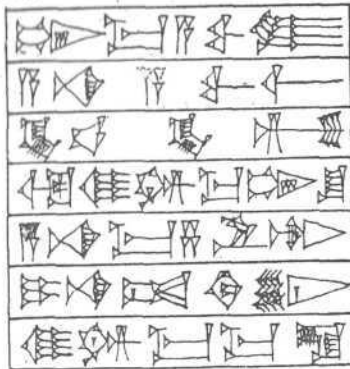
§215–217 §215 *šum-ma* A.ZU *a-wi-lam st-im-ma-am kab-tam i-na karzil*(GÎR.NI) *siparrim*(ZABAR) *i-pu-uš-ma a-wi-lam ub-ta-al-li-iš ù lu na-kap-ti a-wi-lim i-na karzil*(GÎR.NI) *siparrim*(ZABAR) *ip-te-ma i-in a-wi-lim ub-ta-al-li-iš* 10 GÍN KUG.BABBAR *i-le-qé* §216 *šum-ma* DUMU MAŠ.EN.GAG 5 GÍN KUG.BABBAR *i-le-qé* §217 *šum-ma* ÌR *a-wi-lim be-el* ÌR *a-na* A.ZU 2 GÍN KUG.BABBAR *i-na-ad-di-in.*

*karzillum* (*karzil*; log. GÎR.NI; Sum. lw.) 'physician's lancet'.  
*siparrum* (log. ZABAR; Sum. lw.) 'bronze'.  
*nakkaptum* (*nakkapti*; pl. *nakkapâtum*) 'temple (of the head)'.

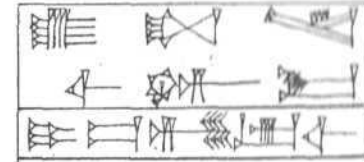
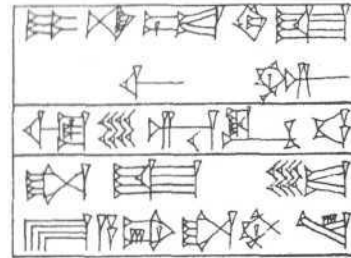
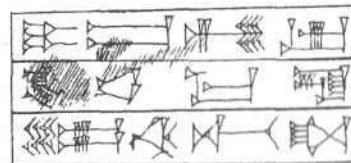
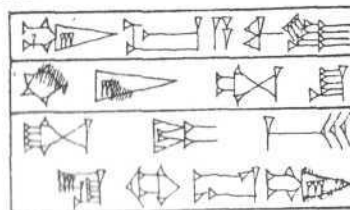
§221 *šum-ma* A.ZU GÎR.PAD.DU *a-wi-lim še-bé-er-tam uš-ta-li-im ù lu še-er-<sup>2</sup>a<sub>4</sub>-nam mar-ša-am ub-ta-al-li-iš be-el si<sub>20</sub>(ŠI)-im-mi-im a-na* A.ZU 5 GÍN KUG.BABBAR *i-na-ad-di-in.*

*še-<sup>2</sup>ānum* (*še-<sup>2</sup>ān*) 'band, strip; vein, artery, tendon, sinew'.

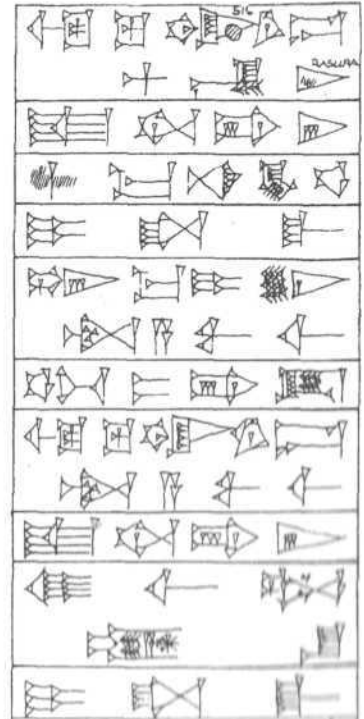
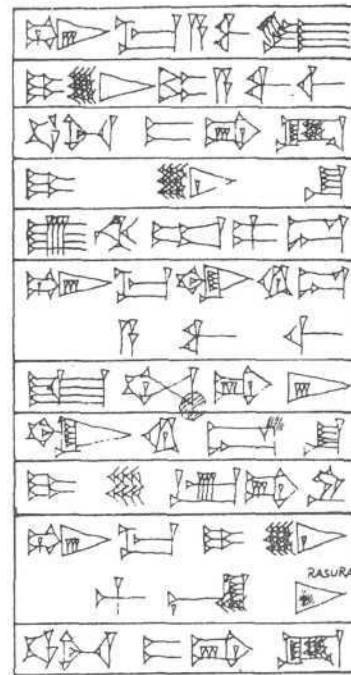
§122:



§138:



§196–199:



*huppudum* D 'to blind'.

H. Omens from YOS 10:

1. *šum-ma pa-da-nu ši-na a-li-ik ha-ar-ra-(ni)m ha-ra-an-šu (li)ka-aš-ša-ad.* (11 i 3–4)  
*alik harrānim* 'expeditionary force'.
2. *šum-ma pa-da-nu-um a-di ša-la-ši-i-šu pu-ru-us a-li-ik ha-ar-*

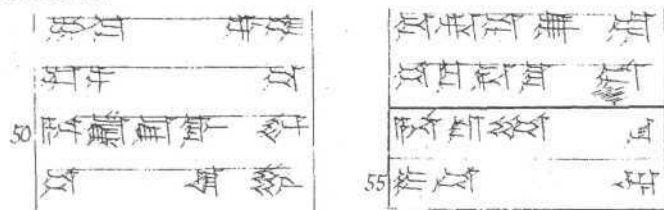
*ra-nim ha-ar-ra-nu-um a-na ha-ar-ra-nim i-na-di-šu UD-mu-šu i-ri-iq-ú.* (11 i 14-17)

*riāqum G (a-i) 'to become empty, idle, unoccupied, useless'.*

3. *šum-ma ma-aš-ra-aḥ mar-tim ku-un-nu-uš šar-ru-um na!* ((ŠA)-*ak-ru-um a-na šar-ri-im i-ka-nu-uš.* (11 v 1-2)

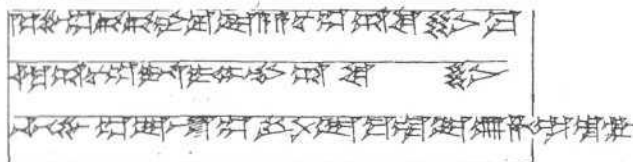
*mašraḥum 'cystic duct'(?).*

4. 31 ii 48-55:



For *ta-ri*- read *ta-ar!*-.

5. 56 ii 11-13:



*kayyānum 'normal'.*

## I. Contract:

1. Naming a niece as heir (CT 2 35 = Schorr, VAB 5, no. 13A).

<sup>1</sup> *ana aplūt* (IBILA.ŠÈ) *tab-ni-eš<sub>4</sub>-tár* <sup>2</sup> DUMU.MUNUS *na-bi*-<sup>d</sup>EN. ZU <sup>3</sup> *be-le-sú-nu* <sup>4</sup> DUMU.MUNUS *nu-úr-i-lí-šu* <sup>5</sup> *a-ḫi-ša a-di tab-ni-eš<sub>4</sub>-tár* <sup>6</sup> *ba-al-tà-at* <sup>7</sup> *be-le-sú-nu tab-ni-eš<sub>4</sub>-tár* <sup>8</sup> *i-pa-la-aḥ ú-ka-ba-sí* <sup>9</sup> *šum-ma pa-al-ḫi-ša* <sup>10</sup> É *ša ga-gi-im* <sup>11</sup> *ú bu-še-ša* <sup>12</sup> *ma-la i-ba-šu-ú* <sup>13</sup> *i-na ga-gi-im* <sup>14</sup> *ša be-le-sú-nu* <sup>15</sup> MU <sup>d</sup>UTU <sup>1d</sup>AMAR.UTU <sup>16</sup> *ú su-mu-la-DINGIR* <sup>17</sup> *ša pl DUB a-ni-im* <sup>18</sup> *ú-na-ka-ru.* <sup>19-34</sup> Witnesses.

PNs: *Tabni-Eštar; Nabi-Sin; Bēlessunu; Nūr-ilišu; Sumu-la-il* (king of Babylon, ca. 1880-45).

<sup>1-2</sup> These lines constitute a label: 'Concerning the estate of PN'.

<sup>5</sup> *-ša* refers to *Tabni-Eštar*; *adi* here 'as long as' (§26.2).

<sup>9</sup> This line is garbled; what is expected is *šumma iplaḥši*.

<sup>11</sup> For expected nom. *bušūša*.

<sup>13</sup> *ina gagim* was added as an afterthought; it must go with *mala ibaššú*.

<sup>15-18</sup> 'The oath ... is (upon/against) whoever ...' The <sup>1</sup> before <sup>d</sup>AMAR.UTU is unusual.

## J. Letters:

1. Scheil, *SFS*, p. 131 = Kraus, *AbB* 5 225. This first letter is furnished with a full normalization and a translation as an illustration.

<sup>1</sup> *a-na bi-bi-ia* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma gi-mil*-<sup>d</sup>AMAR.UTU-*ma* <sup>4</sup> <sup>d</sup>UTU *ù* <sup>d</sup>AMAR.UTU *aš-šu-mi-ia* <sup>5</sup> *da-ri-iš* UD-*mi li-ba-al-li-tú-ki* <sup>6</sup> *a-na šu-ul-mi-ki* <sup>7</sup> *aš-pu-ra-am* <sup>8</sup> *šu-lum-ki šu-up-ri-im* <sup>9</sup> *a-na KÁ.DINGIR. RA*<sup>ki</sup> <sup>10</sup> *al-lik-kam-ma* <sup>11</sup> *ú-ul a-mu-ur-ki* <sup>12</sup> *ma-di-iš az-zi-iq* <sup>13</sup> *te-em a-la-ki-ki* <sup>14</sup> *šu-up-ri-im-ma* <sup>15</sup> *lu-uḫ-du ...* <sup>18</sup> *aš-šum-mi-ia da-ri-iš* <sup>19</sup> UD-*mi* <sup>20</sup> *lu ba-al-ṭa-a-ti.*

PNs: *Bibiya* (fem.); *Gimil-Marduk*.

<sup>10</sup> *al-lik-kam* and <sup>18</sup> *aš-šum-mi-ia* see §18.4.

<sup>12</sup> *mādiš azziq* 'I became very upset'.

*Ana Bibiya qibī-ma;*

Speak to Bibiya;

*umma Gimil-Marduk-ma.*

thus (speaks) Gimil-Marduk.

*Šamaš u Marduk aššumīya dāriš*  
*ūmī liballiṭūki.*

May Shamash and Marduk keep you  
alive forever for my sake.

*Ana šulmīki ašpuram; šulumki*  
*šuprīm.*

I wrote concerning your well-being;  
send me (news about) your well-  
being.

*Ana Bābilim allikam-ma, ul*  
*āmurki; mādiš azziq.*

I came to Babylon, but did not see you;  
I became very upset.

*Ṭem alākiki šuprīm-ma, luḫdu.*

Send me news of your traveling, that I  
may rejoice ...

...

*Aššumīya dāriš ūmī lū balṭāti.*

Be well forever for my sake.

2. Van Soldt, *AbB* 12 10 (BM 97170, copy not yet published).

<sup>1</sup> *a-na* <sup>d</sup>na-*bi-um-at-pa-lam* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma be-la-nu-um-ma* <sup>4</sup> <sup>d</sup>UTU *ù* <sup>d</sup>AMAR.UTU *li-ba-al-li-tú-ka* <sup>5</sup> *lu-ú ba-al-ṭa-ta* <sup>6</sup> *lu-ú [š]a-al-ma-ta* <sup>7</sup> *a-na šu-u[l-m]i-ia ta-aš-pur-ra-a[m]* <sup>8</sup> *ša-a[l]-ma-ku* <sup>9</sup> *ša-la-am-ka a-na da-ri-a-tim* <sup>10</sup> <sup>d</sup>AMAR.UTU *li-iq-bi* <sup>11</sup> *iš-tu i-na-an-na* UD.2.KAM <sup>12</sup> *a-na-ku a-na Sippar*(UD.KIB.NUN)<sup>ki</sup> <sup>13</sup> *a-al-la-kam* <sup>14</sup> *aš-šum šu-ḫa-re-e* <sup>15</sup> *ša ta-aš-pur-am* <sup>16</sup> *a-na* DUMU-<sup>d</sup>UTU <sup>17</sup> *aš-tap-ra-am* <sup>18</sup> *i-na-ad-di-na-ak-kum.*

PNs: *Nabium-atpalam; Bēlānum; Mār-Šamaš.*

<sup>7, 15</sup> *ta-aš-pur(-ra)-am* see §18.4.

3. Van Soldt, *AbB* 12 128 (BM 97653, copy not yet published).

<sup>1</sup> a-na <sup>d</sup>EN.ZU-e-ri-ba-am <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ta-ri-ba-tum <sup>4</sup> 1/2 GÍN KUG.BABBAR <sup>5</sup> a-na bu-ra-tum <sup>6</sup> i-di-in.

PNs: *Sin-eribam; Taribatum; Būratum.*

4. *CT* 52 30 = Kraus, *AbB* 7 30.

<sup>1</sup> a-na i-bi-<sup>d</sup>EN.ZU ša <sup>d</sup>AMAR.UTU ú-ba-al-la-tú <sup>2</sup> qí-bí-ma <sup>3</sup> u[m-m]a a-at-ta-a-ma <sup>4</sup> <sup>d</sup>UTU ú <sup>d</sup>AMAR.UTU aš-šu-mi-ia <sup>5</sup> li-ba-al-li-tú-ka <sup>6</sup> a-nu-um-ma <sup>7</sup> ta-ri-ba-tum <sup>8</sup> a-ṭar-da-kum 1 GÍN KUG.BABBAR <sup>9</sup> it-ti a-ḫi-ka <sup>10</sup> am-ra-a[m]-ma <sup>11</sup> šu-bi-lam <sup>12</sup> i-na an-ni-tim at-ḫu-ut-ka [l]u-mur.

PNs: *Ibbi-Sin; Attá; Taribatum.*

<sup>10</sup> *šūbilam* 'have (ms) sent to me' (Imperative).

<sup>11</sup> *aḫūtum* 'brotherly attitude, relationship, partnership' (cf. *aḫum*).

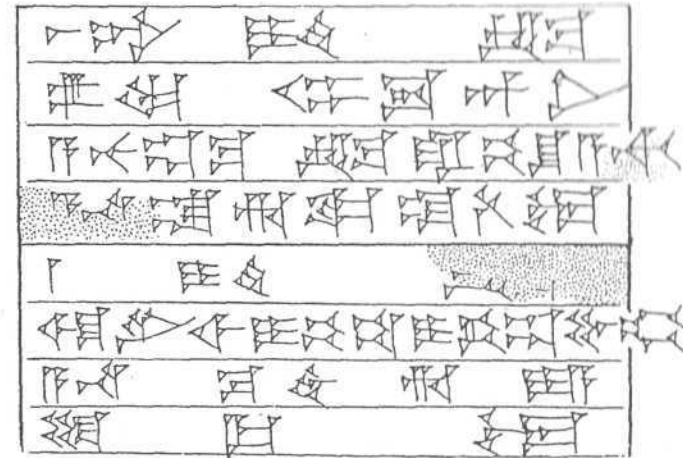
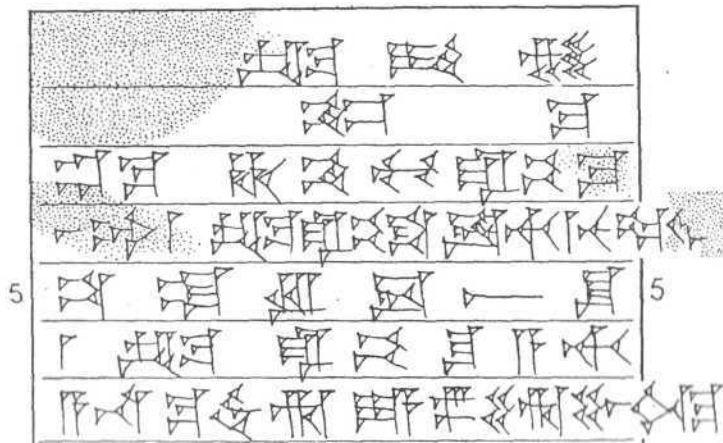
5. *TIM* 2 11 = Cagni, *AbB* 8 11.

<sup>1</sup> [a]-na <sup>d</sup>UTU-ma-gir <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>EN.ZU-mu-ba-lí-iṭ-ma <sup>4</sup> <sup>d</sup>UTU li-ba-al-li-iṭ-ka <sup>5</sup> aš-šum ṭe-e-em ig-mil-<sup>d</sup>EN.ZU DUMU ku-uk-ši-k[a-d]a <sup>6</sup> ša ta-aš-pu-ra-am <sup>7</sup> a-na ig-mil-<sup>d</sup>EN.ZU ki-a-am šu-pu-ur-[ma] <sup>8</sup> um-ma at-ta-a-ma <sup>9</sup> DUB-pa-am a-na še-er bé-e-lí-ia <sup>10</sup> uš-ta-bi-il <sup>11</sup> ṭe-e-em bé-e-lí i-ša-ap-pa-ra-am <sup>12</sup> a-ša-pa-ra-ak-kum.

PNs: *Šamaš-magir; Sin-muballit; Igmil-Sin; Kukšikada.*

<sup>10</sup> *uštābil* 'I have had sent'.

6. King, *LIH* 1 2 = Frankena, *AbB* 2 2.



PNs: *Sin-iddinam; Hammurapi; Sin-rabi; Nūr-Eštar; Iddin-Sin.*

<sup>1</sup> At the beginning restore [a-na].

<sup>2</sup> At the beginning restore [qí].

<sup>4</sup> At the end restore eš<sub>4</sub>-t[ár].

<sup>7</sup> *ušēribūnim* 'they (m) brought in'.

## LESSON TWENTY-FIVE

### 25.1 The D Stem: Verbs I-<sup>2</sup> (I-*a* and I-*e*); Verbs I-*w*

#### (a) Verbs I-<sup>2</sup>

Three basic rules have been seen to operate concerning the loss of the initial radical <sup>2</sup> in these verbs (see §§8.1, 13.1):

(1) At the beginning of a form, <sup>2</sup> is lost with no further changes, as in the G Infinitive (e.g., *arākum* < \*<sup>2</sup>*arākum*); in the D, this applies to the forms of the Imperative, the Infinitive, and the Verbal Adjective:

Imperative: *urrik* < \*<sup>2</sup>*urrik*;

Infinitive and Verbal Adjective: *urrukum* < \*<sup>2</sup>*urrukum*.

(2) Before a consonant, the loss of <sup>2</sup> caused the lengthening of the preceding vowel (e.g., G Preterite *īrik* < \*<sup>2</sup>*īrik*); in the D, the Perfect reflects this change:

Perfect: *ūtarrik* < \*<sup>2</sup>*ūtarrik*.

(3) Between vowels, both <sup>2</sup> and the vowel following it are lost (e.g., G Durative *irrik* < \*<sup>2</sup>*irrik*); in the D, this is also the case with the Durative, Preterite, and Participle:

Durative: *urrak* < \*<sup>2</sup>*urrak*;      Participle: *murrikum* < \*<sup>2</sup>*urrikum*

Preterite: *urrik* < \*<sup>2</sup>*urrik*;

In verbs I-*e*, as expected, *a*-vowels become *e*, as in *ūteppiš*, the D Perfect of *epēšum*; an important exception to this rule, however, is the Durative, where *a* between *R*<sub>2</sub> and *R*<sub>3</sub> remains unchanged: *uppaš*.

The D forms of *arākum*, *epēšum*, and *elūm* (also III-*i*);

Infinitive:	<i>urrukum</i>	<i>uppušum</i>	<i>ullūm</i>
Durative:	<i>urrak</i>	<i>uppaš</i>	<i>ulla</i>
Perfect:	<i>ūtarrik</i>	<i>ūteppiš</i>	<i>ūtelli</i>
Preterite:	<i>urrik</i>	<i>uppiš</i>	<i>ulli</i>
Imperative:	<i>urrik</i>	<i>uppiš</i>	<i>ulli</i>
Participle:	<i>murrikum</i>	<i>muppišum</i>	<i>mullūm</i>
Verbal Adj.:	<i>urrukum</i>	<i>uppušum</i>	<i>ullūm</i>
(V. Adj. base:	<i>urruk</i>	<i>uppuš</i>	<i>ullu</i> )
(V. Adj. + 3fs:	<i>urrukat</i>	<i>uppušet</i>	<i>ullāt</i> )

Note that the Preterite and Imperative forms are the same. It will be recalled that G Durative forms of verbs I-<sup>2</sup> that begin with a vowel, such as *irrik*, may be written either *i-ri-ik* or *i-ir-ri-ik*, i.e., always with an initial *V*-sign. The same feature is characteristic of D Durative and Preterite forms; thus,

D Durative *urrak* is written *ú-ur-ra-ak* or *ú-ra-ak* (not *ur-ra-ak*);

D Preterite *urrik* is written *ú-ur-ri-ik* or *ú-ri-ik* (not *ur-ri-ik*).

(The Imperative, however, even though pronounced the same as the Preterite, is written *ur-ri-ik* or *ú-ri-ik*, but not *ú-ur-ri-ik*.)

As in the G, verbs originally I-*y* are conjugated like verbs I-*e* in the D.

#### (b) Verbs I-*w*

All verbs I-*w*, whether active or adjectival, are conjugated alike in the D stem. Only two points require comment:

(1) In the Perfect, the sequence *uw-* became *ū-* before the *t*, thus *ūtatter* (< \**uwtattir*).

(2) When *w* stood at the beginning of a form, it was often (though not always) dropped.

The forms of *watārum* in the D (with *i* > *e* before *r*):

Infinitive:	<i>(w)utturum</i>	Imperative:	<i>(w)utter</i>
Durative:	<i>uwattar</i>	Participle:	<i>muwatterum</i>
Perfect:	<i>ūtatter</i>	Vbl. Adj.:	<i>(w)utturum</i>
Preterite:	<i>uwatter</i>	(V. Adj. base:	<i>(w)uttur</i> )

#### (c) D Stems of verbs I-<sup>2</sup> and verbs I-*w* encountered thus far:

*uddušum* 'to renew, restore'.

*uḥḥuzum* 'to mount, set, overlay (something: acc.; in/with a precious material: acc.)'.

*ullūm* 'to raise, elevate, extol'.

*ummudum* 'to lean, push, rest, set (something) on, against (something)'.

*unnušum* 'to make weak, weaken (trans.)'.

*uppušum* = G (not common in OB).

*urrukum* 'to lengthen, extend, prolong; to delay'.

*(w)ulludum* 'to bear, beget (many offspring; i.e., pluralic)'.

*(w)uṣṣubum* = G (not common in OB).

*(w)utturum* 'to augment, increase (trans.)'.



## 25.2 The Independent Pronouns: Remaining Forms

In §2.4, the nominative forms of the independent personal pronouns were presented. In this section are given the corresponding forms for the oblique cases. The third person forms have already been presented in §6.3 as the demonstrative 'that, those'. The other persons, too, have a common gen.-acc. form and a special dative form used after *ana*. The nom. forms are given again below for comparison. Parentheses enclose rare forms; square brackets denote as yet unattested forms.

	NOM.	GEN.-ACC.	DATIVE
1cs	<i>anāku</i>	<i>yāti</i>	<i>yāšim, ayyāšim</i>
2ms	<i>atta</i>	<i>kāta, (kāti)</i>	<i>kāšim, kāšum</i>
2fs	<i>atti</i>	<i>kāti</i>	<i>kāšim</i>
3ms	<i>šū</i>	<i>šūāti, šūātu, šāt<sup>u</sup> / i</i>	<i>šūāšim, šāšim, šāšum</i>
3fs	<i>šē</i>	<i>šūāti, šāti, (šiāti)</i>	<i>šūāšim, šāšim, (šiāšim)</i>
1cp	<i>nīnu</i>	<i>niāti</i>	<i>niāšim</i>
2mp	<i>attunu</i>	<i>kunūti</i>	<i>kunūšim</i>
2fp	<i>attina</i>	<i>[kināti]</i>	<i>[kināšim]</i>
3mp	<i>šunu</i>	<i>šunūti</i>	<i>šunūšim</i>
3fp	<i>šina</i>	<i>šināti</i>	<i>[šināšim]</i>

Note that the forms (other than nom.) are based on the pronominal suffixes. The gen.-acc. forms end in *-ti*, the dative in *-šim*. The final *-m* of the dative forms is occasionally omitted in later OB texts (cf. §24.4). The plural gen.-acc. and dative forms are the same as the corresponding acc. and dative suffixes (§18.2).

The first person singular forms are written in a variety of fashions:

gen.-acc. as *ia-(a-)ti, i-ia-(a-)ti*;

dative as *ia-ši-im, ia-a-ši-im, i-ia-ši-im, a-ia-ši-im*.

The gen.-acc. forms occur under several conditions:

(a) in apposition after a noun in the gen. or acc.:

*ina maḥar abīya kāta* 'before you, my father';

*bēli kāta ul āmur* 'I have not seen you, my lord'.

(b) in tandem with a noun in the gen. or acc.:

*ša yāti u tamkārim* 'of the merchant and me';

*mātka u kāta uḥallaq* 'I will destroy you (ms) and your land';

(c) after *ša* (see also b, above), and after prepositions (other than *ana*)

that do not take suffixes (viz., *adi, ina, ištu, kīma, mala*, and others; see §10.3, end):

*kīma kunūti* 'like you (mp)';

*ša lā kāta* 'except you (ms)' (cf. §20.4d).

(d) as direct object, for emphasis, usually with a suffix on the verb as well:

*am-mīnim niāti šehrūtīm tuḥallaqniāti* 'why do you (ms) destroy us children?';

*kāti ašapparki* 'I will send you (fs)'.

(e) *kāta / kāti* often occurs as subject with *anāku* in OB letters:

*anāku u kāta nillik* 'you (ms) and I went'.

The dative forms are usually, though not always, preceded by *ana*:

*ana kāšim taklāku* 'I trust you (fs)' (emphasis);

*šeššet šiḡil kaspam (ana) yāšim iddinam* 'To me she gave six shekels of silver'.

Occasionally, the gen.-acc. form replaces the expected dative after *ana*, especially when the pronoun is in apposition to a noun: e.g.,

*ana bēliya kāta* 'to you, my lord'.

## 25.3 The Independent Possessive Adjectives

These are a set of adjectives that appear most commonly as predicates of verbless clauses (as in 'the house is mine'); they are also used in place of (sometimes in addition to) the genitive pronominal suffixes, to emphasize possession. The forms are based on the masculine forms of the genitive suffixes. Since they are adjectives, they agree in case, gender, and number with the modified noun; they do not agree with the gender of the "possessor" (thus, e.g., 'his' and 'her(s)' are not distinguished). Essentially, the markers of gender and number are those of other adjectives: none for ms; *-at-* for fs; *-ūt-* for mp; *-āt-* for fp. There are two unusual tendencies, however: the *-t-* that occurs in all forms but ms is often written double; many forms, except in the ms, have nunation (final *n*) rather than mimation (final *m*). Below are listed for reference most of the attested forms. Only the ms forms have been declined; the others offer no difficulties in this regard (fs nom. *-um / n*, gen. *-im / n*, acc. *-am / n*; pl. nom. *-um / n*, gen.-acc. *-im / n*).

	MASC. SG.	FEM. SG.	MASC. PL.	FEM. PL.
1s	<i>yûm</i> ( <i>ya<sup>2</sup>um</i> )/ <i>yê<sup>m</sup></i> / <i>yâm</i>	<i>yattu<sup>m</sup></i> / <i>n</i>	<i>ya<sup>2</sup>ût(t)u<sup>m</sup></i> / <i>n</i> <i>yût(t)u<sup>m</sup></i> / <i>n</i>	<i>yât(t)u<sup>m</sup></i> / <i>n</i>
2s	<i>kûm</i> / <i>kê<sup>m</sup></i> / <i>kâm</i>	<i>kattu<sup>m</sup></i> / <i>n</i>	<i>kûttu<sup>m</sup></i> / <i>n</i>	<i>kâttu<sup>m</sup></i> / <i>n</i>
3s	<i>šûm</i> / <i>šê<sup>m</sup></i> / <i>šu<sup>2</sup>am</i> ( <i>šâm</i> )	<i>šattu<sup>m</sup></i> / <i>n</i>	<i>šûttu<sup>m</sup></i> / <i>n</i>	—
1p	<i>nûm</i> / <i>nî<sup>m</sup></i> / <i>nâm</i> ( <i>niam</i> )	<i>niattu<sup>m</sup></i> / <i>n</i>	<i>nûttu<sup>m</sup></i> / <i>n</i>	—
2p	<i>kunûm</i>	—	—	—
3p	<i>šunûm</i> / <i>šunî<sup>m</sup></i> / <i>šuniam</i>	—	—	—

Examples of possessive adjectives as predicates:

*bîtum šû yûm* (*iu-ú-um*) 'that house is mine';  
*šattam kûm nûm* 'this year (adv. acc.) yours (scil. grain) is ours';  
*eleppum šî ul kattum* 'that boat is not yours';  
*šuḥârû yûtun* (*iu-ú-tu-un*) 'the servants are mine';  
*ḥiblêt PN ul yâttun* (*ia-a-at-tu-un*) 'PN's wrongs (for *ḥiblât*, pl. of *ḥibiltum*) are not mine (i.e., my responsibility)'.  
 —

These forms may also modify a noun attributively, to provide more emphasis than the suffix pronoun, which is normally (but not always) omitted, or to negate possession:

*kaspam yâm u kaspam kâm ul inaddinam* 'He will not give me my silver or your silver';  
*ana wardim lâ šêm* 'to a slave (that is) not hers/his'.

Occasionally, there is no antecedent noun:

*lâ šuniam ibqurû* 'They (m) laid claim to what is not theirs'.

## EXERCISES

### A. VOCABULARY 25.

Verbs:

*ebêbum* G (i) 'to become clean'; Verbal Adj. *ebbum* (*ebb-*; fem. *ebbetum*) 'clean, pure, holy; shining, polished; trustworthy';  
*ubbubum* D 'to clean, purify; to clear (of claims), clear oneself'.  
*erêšum* b G (i) 'to (plow and) seed, plant, cultivate (a field)'; note *errêšum* (*errêš*; pl. *errêšû*) 'cultivator, tenant farmer'.

*esêrum* a G (i) 'to enclose, shut in'; *ussurum* D 'to enclose, take captive'.

*esêrum* b G (i) 'to press (someone: acc.; for payment, silver: acc.), put under pressure, collect'; *šêrtam esêrum* 'to impose a penalty, punishment'; *ussurum* D = G.

*gerûm* G (e) 'to be hostile; to start a lawsuit (intrans.), sue (trans.)'; *gurrûm* D = G.

*lapâtum* G (*a-u*) 'to touch; to strike; to apply, smear (someone or something); to assign (workers to a task)'; *lupputum* D 'to touch, smear; to tarry, delay'.

*sanâqum* G (i) 'to arrive at, reach; to approach with a claim, proceed against (+ *ana*/dat.); to check, control, supervise; to question'; *sunnuqum* D 'to check, inspect; to control; to question'.

(*w*)*uššurum* D (not in G) 'to release, set free'.

Nouns:

*lîtum* (also *littum*; bound form *lît(i)*, *litti*; log. ÁB [but in OB, ÁB usually = *arḥum* 'cow']) 'cow'; pl. *liâtum* (log. ÁB.GUD.ḤI.A) 'cattle, bovines (of both sexes)'.  
 —

*našpakum* (*našpak*; pl. *našpakâtum*; log. (É.)Ī.DUB) 'storage area for barley, dates, etc.; granary, silo'; also (with log. (g<sup>is</sup>)MÁ.Ī.DUB) 'cargo boat' (cf. *šapākum*).

*qibîtum* (*qibî*; pl. *qibiâtum*) 'word, utterance, instruction, order, command' (cf. *qabûm*).

*šubtum* (*šubat*; pl. *šubâtum*) 'dwelling, residence' (cf. *wašābum*).  
*ummiānum* (*ummiān*; pl. *ummiānû*; log. UM.MI.A) 'artisan; scholar, expert; money lender'.

*zêrum* (*zêr(i)*; pl. *zêrû*; log. NUMUN and ŠE.NUMUN) 'seed; (male) descendents, progeny, offspring'.

*zikarum* (also *zikrum*; bound form *zikar*; pl. *zikarû*) 'male; man'.

Idiom:

*ša qât(i)* (log. NÍG.ŠU) 'in the charge of, under the authority of' (written syllabically before a pron. suff., NÍG.ŠU before PN'<sub>1</sub> *šābum ša qá-ti-ia* 'the work-force in my charge'; *awilû NÍG.ŠU* 'gi-mil-lum' 'the men in G.'s charge').

Also, the pronominal forms given in §§25.2, 25.3.

## B. Learn the following signs:

OB Lapid.	OB Cursive	NA	values
			NUMUN = <i>zērum</i> ; ŠE.NUMUN also = <i>zērum</i>
			<i>kán</i> ; IKU = <i>ikûm</i> a surface measure (ca. 3600 m. <sup>2</sup> see App. B.3)
			<i>dag/k/q, tág/k/q</i>
			ÁB = <i>lītum</i> (rarely); ÁB.GUD.ĪLA = <i>liātum</i>
			( <i>gul</i> not in OB), <i>kûl, qûl</i>
			ÍD (also read <i>l7</i> ) = <i>nārum</i>
			INANNA = <i>Ištar</i>

## C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                     |                          |                            |
|---------------------|--------------------------|----------------------------|
| 1. <i>agê Ištar</i> | 4. <i>ešemti imittim</i> | 7. <i>našpak zērim</i>     |
| 2. <i>tukultī</i>   | 5. <i>liāt ummiānim</i>  | 8. <i>lišānum nakirtum</i> |
| 3. <i>išakkan</i>   | 6. <i>nār nakrim</i>     | 9. <i>utakkil</i>          |

## D. Write in normalized Akkadian:

- |   |  |
|---|--|
| 1. we will augment it (m)                                   | 12. do not (fs) weaken them (m)                                    |
| 2. I have renewed it (f)                                    | 13. we have elevated them (m)                                      |
| 3. prolong (pl) his life!                                   | 14. they (f) have not released him                                 |
| 4. they (m) were released                                   | 15. the prince who raises the tops (dual) of the temple            |
| 5. she bore him many sons                                   | 16. let me extol the name of the goddess who bore (D) them (m) all |
| 6. it (m) is overlaid with fine gold                        | 17. I am not able to turn my neck                                  |
| 7. let me lean my arm on him                                | 18. like us  |
| 8. the people extolled you, my lord                         | 19. like you (mp) and like me                                      |
| 9. they (f) have increased it (m)                           | 20. for you (fs)   |
| 10. it (f) is pure; it (f) is purified                      |  |
| 11. you (fs) will mount the (statue of the) god with silver |  |

## E. Normalize and translate the following sentences, many of which are adapted from letters:

- PN ĪR LUKUR <sup>d</sup>UTU *a-na mi-nim ta-ak-la ú-ul DUMU a-wi-lim šu-ú* ĪR LUKUR <sup>d</sup>UTU *wu-uš-še-er-ma* LUKUR <sup>d</sup>UTU *šar-ra-am la i-ma-ḥa-ar a-na a-wi-lim ú-ul wa-li-id um-ma-šu* GEME<sub>2</sub> LUKUR <sup>d</sup>UTU *a-na mi-nim a-na re-di-i ta-aš-tú-úr-šu.*
- PN ša A.ŠĀ-šu *a-na* PN<sub>2</sub> *im-qú-tu ki-a-am iq-bi-kum um-ma šu-ú-ma ù lu i-ia-ti it-ti* A.ŠĀ *a-na* PN<sub>2</sub> *li-id-di-nu-ni-in-ni ù lu pu-úḫ* A.ŠĀ-ia *li-id-di-nu-nim.*
- ka-ta ù a-ḥa-ka ma-an-nu-um ú-wa-še-er-ku-nu-ti-ma i-na É a-bi-ni ta-at-ta-aš-ba-ma i-li-ik-ni tu-úḫ-ta-li-qá šu-mi i-lí-ku-nu ù mu-ta-ki-li-ku-nu ša ka-ta ù a-ḥa-ka a-na É a-bi-ni ir-du-ú li-iḫ-li-iq.*
- lu-ú ša-al-ma-ta šu-lum-ka šu-up-ra-am aš-šum* A.ŠĀ *ša i-di É-ka* MAŠ A.ŠĀ *ia-ši-im ù* MAŠ A.ŠĀ *a-na ka-šum ù aš-šum ŠE-em ke-em ša aš-pu-ra-ak-kum ŠE-am a-na ma-am-ma-an la ta-na-din.*
- šum-ma lu-up-pu-ta-tu-nu DUMU ši-ip-ri-ku-nu tú-ur-da-nim-ma šu-ḥa-ar-ku-nu li-il-qé.*
- <sup>d</sup>IŠKUR *ša šu-um-šu ul-lu-ú* NUMUN *šar-ru-tim ša le-em-nim ša-tu li-di-in-ma li-ḥa-li-iq.*
- i-na ma-ri* PN *zi-ka-ri-im ù si-in-ni-iš-tim ma-am-ma-an la i-ge-er-re-a-an-ni ù ma-am-ma-an* KUG.BABBAR *la i-is-si-ra-an-ni.*
- i-na qí-bi-it* LUGAL *zi-ka-ra-am a-a-am-ma i-na URU ša-tu i-du-ku.*
- a-ḥa-ti ki-a-am ú-la-am-mi-da-an-ni um-ma ši-ma i-na-an-na É-ti ḫu-ul-lu-uq mi-nu-um šu-ub-ti.*
- um-mi-a-an-ni ul i-mu-ut bu-ul-ta-am ik-šu-ud i-na-an-na* ÁB.GUD.ĪA-ni *ša nu-ka-al-li-mu-ka ù ŠE ša i-na É.Ī.DUB ni-iš-pu-ku i-te-er-ša-an-ni-a-ti.*
- na-ak-ru i-na ti-bi-im šu-a-ti* ĠR.PAD.DU.MEŠ *ša ḫi-ir-ti-ia iš-bé-ru ù DUMU.MEŠ-ni ú-sí-ru-ma i-na ša-ab-tu-ti-šu-nu im-nu-ma šu-ba-at-ni iq-qú-ru.*

## F. CH. Normalize and translate the following laws:

- §1 *šum-ma a-wi-lum a-wi-lam ú-ub-bi-ir-ma ne-er-tam e-ll-šu id-di-ma la uk-ti-in-šu mu-ub-bi-ir-šu id-da-ak.*  
*ubburum* D (G *abārum* rare) 'to accuse'.  
*nērtum* 'murder'; here, '(a charge of) murder' (cf. *nērum*).  
*uktin* 'he has convicted'.

§47 *šum-ma er-re-šum aš-šum i-na ša-at-tim maḥ-ri-tim ma-na-ḥa-ti-šu la il-qú-ú A.ŠA e-RI-ša-am iq-ta-bi be-el A.ŠA ú-ul ú-up-pa-as er-re-su-ma A.ŠA-šu i-ir-ri-iš-ma i-na ebūrim(BURU<sub>14</sub>) ki-ma ri-ik-sa-ti-šu ŠE i-le-qé.*

*eqlam erēšam iqtabi* 'has said he would plow the field (again)', or  
*"eqlam errišam" iqtabi* 'has said "I will plow the field (again)"'.

*er-re-su-ma = errēssū-ma* 'that very tenant farmer of his'.

*mānaḥtum (mānaḥti; sf. mānaḥta-)* 'toil, weariness; maintenance, up-keep, improvements'; here, probably '(the wages of) his labors'.

*epēsum* G 'to object' (rare); *uppusum* D = G (rare).

§121 *šum-ma a-wi-lum i-na É a-wi-lim ŠE iš-pu-uk i-na ša-na-at a-na 1 ŠE.GUR.E ḥamšat qa âm (5 SILA<sub>3</sub> ŠE) Á na-aš-pa-ki-im i-na ad-di-in.*

ŠE.GUR.E = ŠE.GUR.

*qām* (base *qa-*; log. SILA<sub>3</sub>) = .1 *sūtum* (ca. 1 'liter').

Á here = *idū* 'rent'.

§226 *šum-ma gallābum(ŠU.I) ba-lum be-el IR ab-bu-ti IR la še-e-em ú-gal-li-ib ritti(KIŠIB.LÁ) gallābim(ŠU.I) šu-a-ti i-na-ak-ki-su.*

*gallābum (gallāb; log. ŠU.I)* 'barber'; *gullubum* D (not in G) 'to shave'.

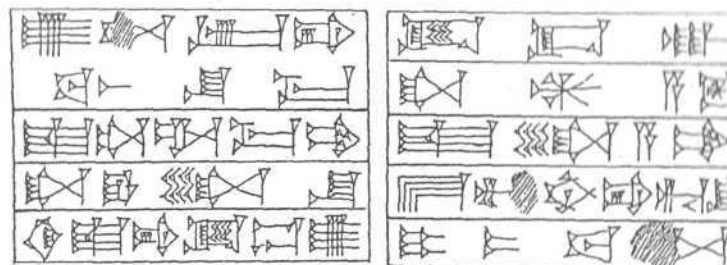
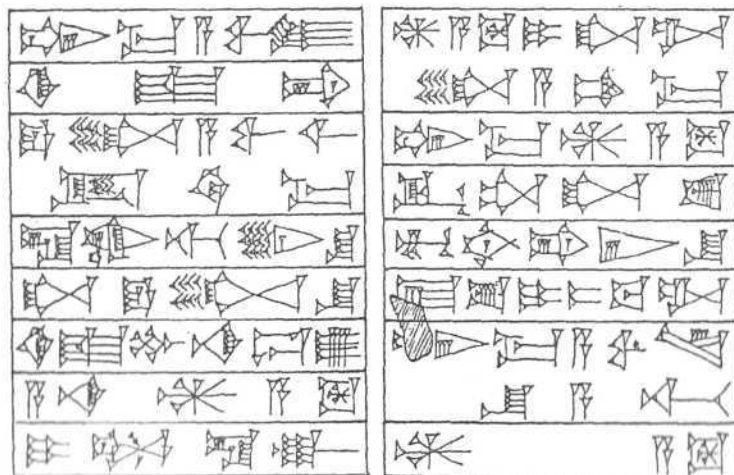
*abbuttum (abbutti)* 'characteristic hairstyle of slaves'.

§254 *šum-ma (a-wi-lum, from §253) aldām(AL.DŪ.A-am) il-qé-ma ÁB.GUD.HI.A ú-te-en-ni!(GAG)-iš ta-[aš]-na ŠE ša im-ḥu!(RI)-ru i-ri-ab.*

*aldām* (base *aldu-*; log. AL.DŪ(A); Sum. lw.) 'store of barley'.

*tašna* (adverb) 'double, doubly'.

§2



*kišpū* (always pl.) 'witchcraft, sorcery'.

*uktin* 'he has convicted'.

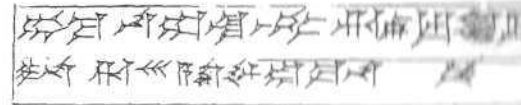
<sup>d</sup>[D = *Id* the River-god.

*šalūm* (*i*) 'to dive, plunge into (+ acc.)'.

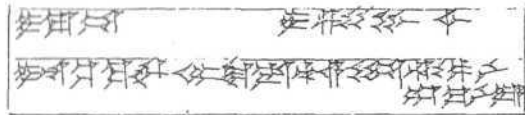
*ubburum* D cf. Law §1 above.

#### G. Omens from YOS 10:

1. *šum-ma ši-rum i-na šu-me-el ú-ba-nim ki-i-ma 'tú'-li-mi-im ša-ki-in ma-at na-ak-ri-im tu-sà-na-aq a-ša-ar iš-te-en tu-pá-ḥa-ar-ši.* (11 ii 24-26)  
*širum (šir(i))* '(piece of) flesh'.  
*ṭulimum* 'spleen'.  
*ašar ištēn* 'in one place'.
2. DIŠ KÁ É.GAL *sú-un-nu-uq i-[n]a* <sup>g</sup>TUKUL LÚ.KÚR 'um-ma-nam ú-sà-ar UD<sup>1</sup>-ma-am re-qá-a-am šà-tam-mu É.GAL-am ú-sà-na-ú. (24:29)  
*rēqum* 'far, distant'; *ūmam rēqam, ina ūmim rēqim* 'some time'.  
*šatammum (šatam; Sum. lw.)* 'clerk, administrator'.
3. DIŠ UDU *i-na ŠA li-ša-ni-šu ši-rum na-pi-iḥ-ma a-na «i-na» i-mi-tim ù šu-me-lim [k]a-pi-iš a-a-ú-um-ma a-na LUGAL i-te-bé-ma ú-sà-ar-šu-ma [i-da-ak]-šu.* (47:9)  
*širum (šir(i))* 'flesh'.  
*napāḥum* G (*a-u*) 'to blow (something); to light (a fire, stove); to become visible, shine, light up'; Verbal Adj. *napḥum (napiḥ-)* 'kindled, burning, shining; swollen, bloated'.  
*kapāšum* G (*i*) 'to bend, curl, droop'.
4. DIŠ *iz-bu-um ši-in-na-šu wa-ša-a LUGAL UD.[MEŠ-šu] ga-am-ru i-na* <sup>g</sup>GU.ZA-šu *ša-nu-um uš-[ša]-ab.* (56 i 34-35)
5. 11 ii 20-23:







rēš eqlim 'destination'.  
miqittum 'downfall' (cf. maqātum).

#### H. Contract. Normalize and translate the following text:

1. Dissolution of a partnership (Meissner, BAP 78 = Schorr, VAB 5, no. 171).

<sup>1</sup> 1ṣi-lī-d<sup>1</sup>INANNA <sup>2</sup> ù i-ri-ba-am-d<sup>1</sup>EN.ZU <sup>3</sup> tap-pu-ta-am i-pu-šu-ú  
<sup>4</sup> a-na ta-az-ki-tim <sup>5</sup> da-a-a-ni ik-šu-du-ú-ma <sup>6</sup> a-na É<sup>d</sup>UTU i-ru-bu-  
ú-ma <sup>7</sup> i-na É<sup>d</sup>UTU um-mi-a-nam <sup>8</sup> i-pu-lu-ú-ma <sup>9</sup> 1 ÌR lu-uš-ta-mar-  
d<sup>1</sup>UTU <sup>10</sup> 1 GEME<sub>2</sub> li-iš-li-ma-am <sup>11</sup> HA.LA i-ri-ba-am-d<sup>1</sup>EN.ZU <sup>12</sup> 1 ÌR ib-  
ši-na-DINGIR <sup>13</sup> 1 GEME<sub>2</sub> d<sup>1</sup>GEŠTIN.AN.NA-la-ma-si <sup>14</sup> HA.LA ši-lī-  
d<sup>1</sup>INANNA <sup>15</sup> zi-i-zu-ú <sup>16</sup> i-na É<sup>d</sup>UTU ù d<sup>1</sup>EN.ZU <sup>17</sup> iz-ku-ru a-ḥu-um a-  
na a-ḥi-im <sup>18</sup> ú-ub-bi-bu-ú <sup>19</sup> a-ḥu-um a-ḥa-am <sup>20</sup> la i-tu-ru la i-ge-  
er-ru-ú <sup>21</sup> e-li mi-im-ma ša a-ḥu-um <sup>22</sup> a-na a-ḥi-im ir-gu-mu-ú <sup>23</sup> mi-  
im-ma ú-ul i-šu-ú <sup>24-26</sup> Oath. <sup>27-32</sup> Witnesses. <sup>33-36</sup> Date.

PNs: Šilli-Ištar; Iribam-Sin; Luštamar-Šamaš; Lišlimam; Ibši-(i)na-  
ilim; Geštinanna-lamassī.

<sup>3</sup> i-pu-šu-ú here and often in this text, final -ú on 3mp verbs is indicated  
with an extra vowel sign.

<sup>4</sup> tazkitum 'purification, cleansing; release, dissolution' (cf. zakūm).

<sup>9-11</sup> and <sup>12-14</sup> each constitute a verbless clause.

<sup>15</sup> zizū here, 'they have made the division'.

<sup>17</sup> zakārum here, elliptically without nīš, 'to swear'.

<sup>18</sup> The verbs here and in lines 20, 22, 23 are plural according to the sense,  
even though the grammatical subject aḥum is singular: 'they  
cleared one another', etc.

<sup>21-23</sup> eli ... mimma ul išū 'they have no claim to ...'.

#### I. Letters:

1. VAS 7 196 = Frankena, AbB 6 213.

<sup>1</sup> a-na a-wi-lim ša d<sup>1</sup>AMAR.UTU ú-ba-al-la-t[ú-š]u <sup>2</sup> qí-bi-ma  
<sup>3</sup> um-ma d<sup>1</sup>NANNA-IBILA-MA.AN.SUM-ma <sup>4</sup> d<sup>1</sup>UTU ù d<sup>1</sup>AMAR.UTU da-  
ri-iš UD-mi <sup>5</sup> a-ḥi ka-ta li-ba-li-tú-ka <sup>6</sup> lu ša-al-ma-ta <sup>7</sup> aš-šum 1, 2  
BÁN 5 SILA<sub>3</sub> ša ma-aḥ-ri-ka <sup>8</sup> e-zi-bu <sup>9</sup> 1 BÁN 5 SILA<sub>3</sub> ŠE ru-ud-di-ma  
<sup>10</sup> 1, 4 BÁN ŠE mu-ul-li-ma <sup>11</sup> a-na ša-al-lu-rum i-di-in <sup>12</sup> a-na ŠE.  
NUMUN ḥa-ši-iḥ <sup>13</sup> la ta-ka-la-šu <sup>14</sup> ar-ḥi-iš i-di-in-šu <sup>15</sup> i-dam la tu-  
šar-ša-am-ma <sup>16</sup> la ta-ša-pa-ra-am.

PNs: Nanna-ibila-mansum; Šallurum.

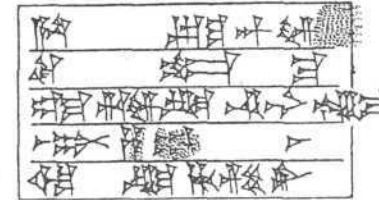
<sup>7</sup> A measure of dry volume/capacity: 1 (NIGIDA = pānum) + 2 BÁN (= sūtum, absolute sāt?) + 5 SILA<sub>3</sub> (= qūm, absolute qa). The qūm is about 1 liter; the sūtum (Vocab. 23) is 10 qūm; the pānum is 6 sūtum or 60 qūm; thus, the amount is 85 qūm (of grain). The amount to be added in line 9 is 15 qūm, giving the 100 qūm in line 10. It is often difficult to be certain how to normalize expressions of measurement, since they are almost invariably written logographically; in line 7, perhaps ištēn pān šittā sāt ḥamšat qa, with gen. ḥm understood. See Appendix B.5.

<sup>12</sup> ḥaših 'he is in need (of: ana)'.

<sup>14</sup> arḥiš 'quickly'.

<sup>15</sup> idam lā tušaršām 'do not raise objections'.

2. Figulla, CT 43 76 = Kraus, AbB 1 76.



PNs: Ipqu-Adad; Rim-Sin-Enḫalmah; Šabrum; Sin-ḥāzir.

<sup>4</sup> Fourth sign: 'ab'.

## LESSON TWENTY-SIX

### 26.1 The Verbs *edûm* and *išûm*

The verbs *edûm* 'to know' and *išûm* 'to have' share several peculiarities in the G stem: they are found only in the Preterite, Infinitive, and, for *edûm* only, the Participle; the prefixes of the Preterite forms are irregular in that they have *i* in the first and second person, rather than *a* (or *e < a*); though formally Preterite, the finite forms have no specific tense value. (Since these verbs have no Verbal Adjectives, there is no predicative construction. This nuance is also covered by the Preterite form.) *edûm* (Infinitive also *idûm*) is a III-*e* verb; *išûm* is III-*u*.

3cs	īde	īšu	3mp	īdû	īšû
2ms	tīde	tīšu	3fp	[īdeā]	īšā
2fs	[tīdī]	[tīšī]	2cp	tīdeā	[tīšā]
1cs	īde	īšu	1cp	nīde	nīšu

Note that the 3cs and 1cs forms are identical:

īde 'he/she knows, I know';  
īšu 'he/she has, I have'.

These verbs do not have formal Imperative and Precative forms. Instead, injunctions are expressed by the Preterite preceded by *lû*:

*lû tīde* 'know, may you (ms) know';  
*abī lû īde* 'may my father know, my father should know';  
*ṭēmam šupram-ma lû īde* 'send (ms) me a report, that I may know';  
*lû īšu* 'may I/he/she have, let me/him/her have'.

The G Participle of *edûm* is irregular, with a prefixed *mu*-:

ms <i>mūdûm</i> (bound form <i>mūde</i> )	mp <i>mūdûtum</i>
fs <i>mūdētum</i> (bound form <i>mūdeat</i> )	fp <i>mūdeātum</i>

An example:

*šībum mūde bīšīya* 'a witness who knows my property'.

The verb *išûm* has no Participle.

The verb *edûm* also occurs in the D stem, where the root is I-*w*:

(*w*)*uddûm* (Pret. *uweddi*) 'to mark; to make known, reveal, inform; to recognize, identify, assign'.

### 26.2 Subordinate Clauses

It is convenient to group Akkadian subordinate clauses into three main types: relative clauses (§19.3), temporal clauses, and others. All of these have in common that they are dependent on a main clause, are introduced by a subordinating conjunction (which may be deleted in some relative clauses), and have verbs marked by the subordination marker *-u* when no other verbal ending appears (§19.2).

#### (a) Temporal Clauses

The following are the most common temporal conjunctions in Old Babylonian; most of them, it will be noted, also occur as prepositions.

*inūma* (in poetry, also *inu*) 'when, as soon as, after, at the time that, while'. Action either before or simultaneous with that of the main clause.

*ūm* Same range of meaning and use as *inūma*.

*ina* 'as long as, while'. Action simultaneous with that of the main clause. With rare exception used only in certain legal expressions, before predicative Verbal Adjectives and forms of *edûm*:

*ina balṭu u šalmu* 'while he was in good and sound health';  
*ina lā idû* 'without my/his/her/their(m) knowing; unknowingly' (lit., 'while I/he/she/they(m) was/were not aware').

*ištu* 'after, as soon as, since'. Action always before that of the main clause. Also used causally: 'since, because'; see (b), below.

*kīma* (in poetry, also *kī*) 'as soon as, when'. Action immediately before that of the main clause. Also used non-temporally: 'that; as'; see (b), below.

*warka/warki* 'after'. In OB, only in expressions involving death.

*adi* (rarely also *qadum*) 'until, as long as, while'.

*adi* ( ... ) *lā* 'before'.

*lāma* 'before'.

Temporal clauses normally precede the main clause, but may, if short, be imbedded in the main clause (like an adverb); e.g.,

*šuḫāri inūma ittalkam ṭurdam* 'Send (ms) me my servant as soon as he has arrived.'

Clauses with *adi* occasionally follow the main clause (examples below).

More than one temporal clause may be dependent on a single main clause: e.g.,

*warka abum imtutu inūma aḥḥū izuzzū qīšti abum iddinūkam teleqqe*  
'After (our) father has died, when the (other) brothers take shares, you (ms) may take the gift (your) father gave you.'

The tenses of the verbs of both the temporal clauses and the main clauses follow certain relatively well-established patterns, summarized in the following chart, and then described in detail with examples.

	Main Clause Action in <b>Past;</b> Tense of Temporal Clause:	Main Clause Action in <b>Present or Future;</b> Tense of Temporal Clause:
(1) <i>inūma, ūm, ištu, kīma, warki, adi</i>	Preterite	Perfect: explicit anteriority Durative: unmarked
(2) <i>adi ... lā</i>	—	Preterite: explicit anteriority Durative: unmarked
(3) <i>lāma</i>	Durative	Preterite: real, immediate Durative: potential, indefinite

(1) *inūma, ūm, ištu, kīma, warka / i, adi* (for *adi lā*, see (2)):

When the main clause describes action in the **past** (i.e., verb in Preterite or Perfect [rarely also past Durative], or verbless clause), the temporal clause, if verbal, has the Preterite: e.g.,

*inūma/ištu/kīma am tašamu tallikam* 'When/After/As soon as you (ms) (had) bought the grain, you came here';  
*mārum šū warki abūšu imūtu irgum* 'That son brought suit after his father (had) died';  
*adi ašpurakkim taklišināti* 'You (fs) held them (f) until I wrote to you'.

[With a past Durative in the main clause, note, e.g.,

*šumma awilum šehram ana mārūtīm ilqe inūma ilqūšu abāšu ... iḥīat*  
'if a man adopted a youngster (and) after he adopted him he would look for (*ḥiāṭum*) his (true) father' (CH §186).]

When the main clause describes action in the **present or future** (verb in Durative, Imperative, Precative, or Prohibitive, or a verbless clause), the temporal clause, if verbal, contains either the Perfect or the Durative. The Perfect, here used like the English future perfect, marks specifically the anteriority of the action in the temporal clause vis-à-vis that of the main clause:

*inūma/ištu/kīma am taštāmu alkam/tallakam* 'When/As soon as/Immediately after you (ms) have bought the grain, come/you will come here'.

The Durative is used when no such specific marking is intended, or when the actions of the two clauses are roughly simultaneous:

*inūma/ištu/kīma am tašammu alkam/tallakam* 'When/After you (ms) buy the grain, come/you will come here'.

The Durative is not as yet attested in a clause with *warka/i* nor the Perfect in a clause with *adi*:

*mārum šū warki abūšu imtutu lā iraggum* 'That son may not bring suit after his father has died';  
*kilišināti adi ašapparakkim* 'Hold (fs) them (f) until I write to you'.

When the action of the main clause is present or future, and a clause with *ištu* or *kīma* contains the Preterite, the force of the subordinate clause is probably always causal rather than temporal (see (b), below): e.g.,

*ištu/kīma am tašamu allakakkum* 'Since/Because you (ms) (have) bought grain, I will come to you'.

Regardless of the "tense" of the main clause, *inūma, ištu, and adi* may also govern verbless clauses: e.g.,

*ša ištu šehreku lā amuru atamar* 'I have seen what I had not seen since I was young';  
*inūma ina alim wašbu iparrasū* 'It will be decided while he is resident in town';  
*adi balṭānu ina bitīni wašbāti* 'You (fs) may live in our house as long as we are alive';  
*inūma ana alim ḥarrāššu am addišsum* 'When his travel was to the city, I gave him grain'.

Verbless clauses are not attested after *ūm* or *kīma*.

(2) *adi ... lā*:

*Adi ... lā* (with *lā*, as expected, always directly before the verb) is used **only** when the main clause describes action in the **present or future**. The verb of the temporal clause may be Preterite or Durative. The Preterite marks anteriority (cf. the Perfect with *inūma*, etc., above):

*adi abī lā illikam ul atār* 'I will not return before my father has come'.

The Durative is used when no such marking is intended:

*adi lā nimmarūši ul niṭarrassunūti* 'We will not send them (m) before we see her'.

(3) *lāma*:

When the action of the main clause is **past** tense, this conjunction is followed by the Durative, as in

*lāma allakam eqlam ipšurū* 'They (m) sold the field before I came'.

When the main clause action is **present or future**, the verb after *lāma* may be Durative or Preterite. The Preterite (or, very rarely, the Perfect) indicates that the action is seen as certain and immediate:

*lāma ipšurūšu alkīm* 'Come (fs) before they sell/have sold it'.

The Durative indicates that the action of the temporal clause is seen as only possible, or of indefinite time:

*lāma ālam šuāti ikaššadu šuprānim* 'Write (pl) me before he can reach that town'.

## (b) Other Subordinate Clauses

In general, no firm rules exist for the use of tenses in subordinate clauses other than temporal ones; the tenses for the most part have the same range as in main clauses, with the important exception that the Perfect does not occur (except very rarely as a future perfect, with present or future action in the main clause). Below are the remaining common subordinating conjunctions of OB, and their meanings, with one or two examples of each. The clauses they govern either precede the main clause, or, if short, may be inserted into the main clause.

*ana ša* 'because (of the fact that)':

*ana ša bēli udammaqam-ma alpam ušabbalam 15 šiqil kaspam ana bēliya kāta ušabbalam* 'Because my lord will be kind and dispatch (*wabālum*, § Dur.) an ox to me, I will dispatch to you, my lord, the 15 shekels of silver.'

*ana ša* is rare as a conjunction; most often it simply means 'to the one who/which':

*ana ša bēli iṭrudam šamnam addin* 'I gave the oil to him/the one whom my lord sent to me'.

*ašar* (bound form of *ašrum* 'place') 'where(ver)':

*šuhāram ašar bēli iqabbū aṭarrad* 'I will send the servant wherever my lord commands.'

Rarely, *ašar* also means 'what' and 'when'.

*aššum* 'because':

*aššum maršākū-ma lā alliku aḫī aṭrud* 'Because I was sick and (could) not go, I sent my brother.'

Rarely, *aššum* also means 'so that'; this is especially the case in the letters from Mari (§29.4).

*ēma*, rarely *ēm*, 'where(ever)':

*ēma eleppašunu kalāt-ma mūšām lā iṣū tappūssunu alkī* 'Wherever their (m) boat is detained and has no exit (*mūšūm*), assist (fs) them.'

*ištu* 'because, since':

*ištu bēli eqlī lā iddinam bēli kaspam mala šim eqlīya liddinam* 'Since my lord did not give me my field, may my lord give me silver equivalent to the value of my field.'

*ištu* is rare as a conjunction except in temporal clauses; see (a).

*kīma* has a number of meanings in addition to its use as a temporal conjunction (see above, under (a)):

'that, the fact that' (with verbs of speaking, perceiving, knowing, showing, etc., in the main clause):

*šāpirum kīma immerī nēmettaka ana ekallim lā tublam ulammidanni* 'The prefect informed me that you (ms) had not brought the sheep, your tax, to the palace';

'as, according as' (also *ana kīma*, *ak-kīma*):

*kīma ina ṭuppi ekallim šaṭru apulšu* 'Pay (ms) him as (according to what) is written in the palace record';  
*ana kīma bēli išpuram eppēš* 'I will do according as my lord wrote me';

*kīma* also occasionally means 'because' and 'so that':

*kīma ana abiya ašapparu* 'because I am writing to my father';  
*kīma šumi bīt abi lā azakkaru tēteṣannī* 'you (ms) have treated me so that I cannot mention the name of (my) household';

note also *kīma ša* 'as if':

*kīma ša abī ištēn mana kaspam iddinam aḫaddu* 'I rejoice as if my father had given me a *mina* of silver';  
*kīma ša bēl lemuttika anāku* 'as if I were your (ms) adversary (lit: lord of evil)';

*kīma* sometimes appears immediately before the predicate of its clause, rather than at the beginning:

*eqlum kīma zītī ul īde* 'he did not know that the field is my share'.



## EXERCISES

## A. VOCABULARY 26.

Verbs:

*edûm/idûm* G (Preterite *īde*; see §26.1) 'to know, be experienced, familiar with'; (*w*)*uddûm* D 'to mark, assign; to make known, reveal, inform; to recognize, identify'.

*elêlum* G (*i*) 'to become pure, clean, free (of debt)'; Verbal Adj. *ellum* (*ell-*; fem. *elletum*) 'clean, pure, holy, free'; *ullulum* D 'to purify, keep pure; to declare innocent, free (of debt); to consecrate (to a god)'.

*išûm* G (Preterite *išu*; see §26.1) 'to have, own'; *X Y eli Z išu* 'Z owes Y to X' (e.g., *tamkârum šinā šiqil kaspam eli aḫīya išu* 'my brother owes two shekels of silver to the merchant'); *šibit tēmim išûm* 'to take action'.

*zêrum* G (*e*) 'to dislike, hate; to reject; to avoid'.

Nouns:

*andurârum* (*andurâr*) 'freedom, manumission (of slaves); remission (of debts)'.

*ašrum* (*ašar*; pl. *ašrû* and *ašrâtum*) 'place, locale, setting'; *ašar ištēn* '(in) one place'; for *ašar* as a conjunction, see below.

*kallatum* (*kallat*; pl. *kallâtum*; log. É.GI<sub>4</sub>/GI.A) 'daughter-in-law, bride'.

*šîtum* (*šîr*; pl. *šîâtum*) 'rise, rising (of sun), east; emergence, birth, origin; produce, product; lease; expenditure, loss; departure'; *šîr pîm* 'utterance, command'; pl. *šîâtum* (also *ûm šîâtim*) 'distant time (past or future)'; *šîr šamšim* 'sunrise, east' (cf. *wašûm*).

*šammum* (*šammi*; pl. *šammû* [often = sg.]; log. Ú) 'plant, grass; herb, drug; hay, fodder'.

Conjunctions:

*adi* 'until, as long as, while'; *adi ... lā* 'before'.

*ana ša* (rare) 'because (of the fact that)'.

*ašar* 'where(ever)'; rarely 'when, what'.

*aššum* 'because'; rarely 'so that' (esp. Mari).

*ēma* (rarely *ēm*) 'where(ever)'.

*ina* 'as long as, while' (usually in legal expressions, before predica-

tive Verbal Adjectives and forms of *edûm*).

*inûma* (poetic/archaizing *inu*) 'when, as soon as, after, at the time that, while'.

*ištu* 'after, as soon as, since'; rarely causal 'because, since'.

*kîma* 'as soon as, when; that, the fact that; as, according as (also *ana kîma*, *ak-kîma*)'; rarely 'because; so that'; *kîma ša* 'as if'.

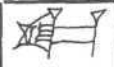
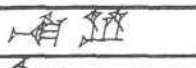

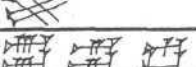

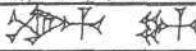

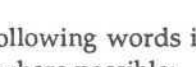
*lāma* 'before' (cf. *lā*).

*ûm* (also *ina ûm*) 'when, as soon as, after, at the time that, while'.

*warka*, *warki* 'after' (in OB only in expressions involving death).

## B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>ka</i> (lesson 17); KA = <i>pûm</i>
			NARU = <i>narûm</i>
			KASKAL = <i>ḥarrānum</i>
			<i>nir</i>
			<i>šir</i> , <i>zir</i>

## C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                         |                    |                          |
|-------------------------|--------------------|--------------------------|
| 1. <i>šēp nariya</i>    | 4. <i>utirrû</i>   | 7. <i>zēr šammim lîr</i> |
| 2. <i>qabal martim</i>  | 5. <i>uktaššir</i> | 8. <i>liât kallatim</i>  |
| 3. <i>Ištar linēršu</i> | 6. <i>pî nârim</i> | 9. <i>ḥarrân šarrim</i>  |

## D. Write in normalized Akkadian:

- When you (ms) rode to the city wall, what did you hear?
- You will not marry her before you bestow the bride-price.
- When that youth grows up he will subjugate the entire land.
- As soon as my witness is released I will adjure him.
- I did not knowingly alter your (ms) stela.
- Present (pl) him to me when he has come up.
- He was not able to pay his money lender.
- She bore many male children (lit., many males).

## E. Normalize and translate:

1. *ki-ma ti-du-ú e-bu-ru-um qé-ru-ub it-ti šú-ḥa-ri-ia al-kam-ma wa-ar-ka-at a-bi-ni i ni-zu-uz.*
2. *a-na re-eš ITI ši-ip-ra-am šu-a-ti i-ga-am-ma-ru.*
3. *šum-ma né-me-ta-ni 1 MA.NA KUG.BABBAR i-ma-aš-ší a-na DI. KUD.MEŠ i ni-il-li-ik-ma ki-ma qí-bi-ti-šu-nu i ni-pu-uš.*
4. *am-mi-nim pu-ru-sà-am ša A.ZU la tu-ga-me-ra-am-ma la ta-aš-pu-ra-am.*
5. *a-nu-um-ma DUB-pí i-na qá-at a-ḥi-ia ki-ma aq-bu-kum aš-tap-ra-ak-kum ku-nu-uk-ki-šu ša-al-mu-tim a-ḥi ku-ul-li-im-ma wu-uš-še-er-šu-ma li-is-ni-qá-am.*
6. *ki-ma eṭ-lum šu-ú la še-eḥ-ru-ú-ma ra-bu-ú lu-ú ti-de ki-ma a-wi-le-e aḥ-ḥi-šu A.ŠA-lam ù ka-ra-nam a-pu-ul-šu ki-ma ta-ta-ap-lu-šu me-ḥe-er DUB-pí-ia šu-up-ra-am.*
7. *i-nu-ma DUMU-ka KUG.BABBAR a-na a-wi-lim id-di-nu i-na ma-aḥ-ri-ia id-di-in ù a-na-ku a-wa-tim i-de šum-ma a-na É DINGIR-lim i-ša-ap-pa-ru-ni-in-ni a-pa-lam ú-ul e-le-i at-ta ki-ma te-le-ú e-pu-uš šum-ma i-na ŠE-em ša ta-ša-mu KUG.BABBAR ti-šu ku-un-ka-aš-šu-ma a-na i-ia-ši-im id-nam-ma it-ti KUG.BABBAR-im ie-e-em lu-um-nu-šu.*
8. *am-mi-nim ki-ma ša um-ma-an na-ak-ri-im i-ṭe-eḥ-ḥu-kum ta-pa-al-la-aḥ.*
9. *iš-tu i-na URU wa-aš-ba-ku ma-ma-an ú-ul ú-ta-mi-a-ni.*
10. *ki-ma aš-pu-ra-ak-kum ÁB.GUD.ḪI.A a-ṭa-ar-ra-da-ak-kum a-aḥ-ka la ta-na-ad-di ṭe-ma-am ga-am-ra-am šu-up-ra-am-ma ÁB.GUD.ḪI.A lu-uṭ-ru-da-ak-kum.*
11. *ki-ma DUB-pí ta-am-ma-ru <sup>615</sup>MÁ pu-uṭ-ra-am-ma li-iš-ba-ta-ni ù a-di pa-ni-ia ta-am-ma-ru UDU.ḪI.A la ta-pa-šar.*
12. *iš-tu al-li-kam i-na URU šu-a-ti a-na-ku e-li a-a-i-im-ma ŠE-a-am ú-ul i-šu iš-tu i-na-an-na UD.5.KAM ÌR-di ŠE-a-am ub-ba-la-ak-kum li-ib-ba-ka mi-im-ma la i-ma-ra-aš ù ṭe-em PN id-nam a-mu-ur-šu-ma ṭe-ma-šu šu-up-ra-am ki-ma ta-ta-am-ru-ú-šu ki-a-am qí-bi-šum um-ma at-ta-a-ma be-el-ka ṭe-em-ka li-il-ma-ad.*
13. *ni-i-nu É an-ni-a-am la-ma be-el-ni ur-ra-dam iš-tu MU.20.KAM ni-iš-ba-at i-na-an-na LÚ.MEŠ a-ḥu-ú-tum É-ni ib-ta-aq-ru-ni-a-ti be-el-ni wa-ar-ka-at-ni li-ip-ru-us.*
14. *ki-ma a-na URU as-ni-qú UD.4.KAM ú-la-pí-it-ma tap-pé-e aṭ-ṭar-dam <sup>616</sup>KIRI<sub>6</sub> ku-ul-li-im-šu.*

15. *iš-tu A.ZU ĞIR.PAD.DU ru-bé-e-em iš-bé-ru EME-šu ih-ki-nu.*

16. *zi-ka-rum šu-ú i-na pu-ḥur URU li-it-ma-a-ma i-nu-ma i-tam-mu-ú ṭe-ma-am šu-up-ra-am-ma pu-ru-sà-am lu-ú i-de a-aḥ-ka la ta-na-ad-di.*

## F. CH. Normalize and translate the following laws:

§102 *šum-ma DAM.ĠAR a-na šamallēm(ŠAMAN<sub>2</sub>.LÁ) KUG.BABBAR a-na ta-ad-mi-iq-tim it-ta-di-in-ma a-šar il-li-ku bi-ti-iq-tam i-tamar qá-qá-ad KUG.BABBAR a-na DAM.ĠAR ú-ta-ar.*

*tadmiqtum (tadmiqti) 'interest-free advance (for a business trip) (cf. damāqum).*

*bitiqtum (bitiqti) 'deficit, loss'.*

§114–115 §114 *šum-ma a-wi-lum e-li a-wi-lim ŠE ù KUG.BABBAR la i-šu-ma ni-pu-sú it-te-pé a-na ni-pu-tim iš-ti-a-at <sup>1</sup>/<sub>3</sub> MA.NA KUG.BABBAR i-ša-qal* §115 *šum-ma a-wi-lum e-li a-wi-lim ŠE ù KUG.BABBAR i-šu-ma ni-pu-sú ip-pé-ma ni-pu-tum i-na É ne-pí-ša i-na ši-ma-ti-ša im-tu-ut di-nu-um šu-ú ru-gu-um-ma-am ú-ul i-šu.*

*nepūm G (e) 'to distraint, take as pledge, distress'; nipūtum (fem.) 'person or animal taken as pledge or distress'.*

§170–171 §170 *šum-ma a-wi-lum ḥi-ir-ta-šu DUMU.MEŠ ú-li-súm ù GEME<sub>2</sub>-sú DUMU.MEŠ ú-li-súm a-bu-um i-na bu-ul-ṭi-šu a-na DUMU.MEŠ ša GEME<sub>2</sub> ul-du-šum DUMU.MEŠ-ú-a iq-ta-bi it-ti DUMU.MEŠ ḥi-ir-tim im-ta-nu-šu-nu-ti wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-na NÍG.GA É A.BA DUMU.MEŠ ḥi-ir-tim ù DUMU.MEŠ GEME<sub>2</sub> mi-it-ḥa-ri-iš i-zu-uz-zu IBILA DUMU ḥi-ir-tim i-na zi-it-tim i-na-sà-aq-ma i-le-qé* §171 *šum-ma a-bu-um i-na bu-ul-ṭi-šu a-na DUMU.MEŠ ša GEME<sub>2</sub> ul-du-šum DUMU.MEŠ-ú-a la iq-ta-bi wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-na NÍG.GA É A.BA DUMU.MEŠ GEME<sub>2</sub> it-ti DUMU.MEŠ ḥi-ir-tim ú-ul i-zu-uz-zu an-du-ra-ar GEME<sub>2</sub> ù DUMU.MEŠ-ša iš-ša!(TA)-ak-ka-an DUMU.MEŠ ḥi-ir-tim a-na DUMU.MEŠ GEME<sub>2</sub> a-na wa-ar-du-tim ú-ul i-ra-ag-gu-mu ḥi-ir-tum še-ri-ik-ta-ša ù nu-du-na-am ša mu-sà id-di-nu-ši-im i-na DUB-pí-im iš-ṭú-ru-ši-im i-le-qé-ma i-na šu-ba-at mu-ti-ša uš-ša-ab a-di ba-al-ṭa-at i-ik-ka-al a-na KUG.BABBAR ú-ul i-na-ad-di-in wa-ar-ka-sà ša DUMU.MEŠ-ša-ma.*

*iššakkan 'it will be established'.*

*nudunnūm (base nudunnā-) 'gift, dowry' (cf. nadānum).*

*ša mārīšā-ma 'belongs to her children only' (cf. §29.2).*

§182-184: §182 *šum-ma a-bu-um a-na DUMU.MUNUS-šu LUKUR*  
<sup>d</sup>AMAR.UTU *ša KÁ!(É).DINGIR.RA<sup>ki</sup> še-ri-ik-tam la iš-ru-uk-ši-im ku-*  
*nu-kam la iš-ṭur-ši-im wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku*  
*i-na NÍG.GA É A.BA IGI.3.GÁL IBILA-ša it-ti aḫ-ḫi-ša i-za-az-ma il-*  
*kam ú-ul i-il-la-ak LUKUR<sup>d</sup>AMAR.UTU wa-ar-ka-sà e-ma e-li-ša ṭa-*  
*bu i-na-ad-di-in* §183 *šum-ma a-bu-um a-na DUMU.MUNUS-šu*  
*šu-gi<sub>4</sub>-tim še-ri-ik-tam iš-ru-uk-ši-im a-na mu-tim id-di-iš-ši ku-nu-*  
*uk-kam iš-ṭur-ši-im wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku i-*  
*na NÍG.GA É A.BA ú-ul i-za-az* §184 *šum-ma a-wi-lum a-na*  
*DUMU.MUNUS-šu šu-gi<sub>4</sub>-tim še-ri-ik-tam la iš-ru-uk-šim a-na mu-*  
*tim la id-di-iš-ši wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku aḫ-*  
*ḫu-ša ki-ma e-mu-uq É A.BA še-ri-ik-tam i-šar-ra-ku-ši-im-ma a-na*  
*mu-tim i-na-ad-di-nu-ši.*

*šugitum* (*šugit*; log. <sup>m</sup>ŠU.GI<sub>4</sub>; Sum. lw.) a junior wife.

§193 *šum-ma DUMU gerseqqēm(GÌR.SÌ.GA) ù lu DUMU sekretim*  
<sup>m</sup>ZI.IK.RU.UM) *É a-bi-šu ú-we-ed-di-ma a-ba-am mu-ra-bi-šu ù um-*  
*ma-am mu-ra-bi-sú i-zé-er-ma a-na É a-bi-šu it-ta-la-ak i-in-šu i-*  
*na-sà-ḫu.*

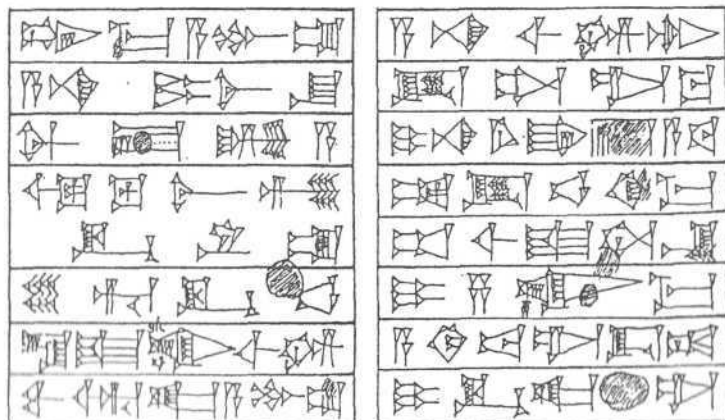
*gerseqqēm* (base *gerseqqā*; log. GÌR.SÌ.GA; Sum. lw.) 'an attendant,  
 domestic (attached to the palace or a temple)'.

*sekretem* (*sekret*; pl. *sekrētum*; pseudo-log. <sup>m</sup>ZI.IK.RUM/RU.UM) 'a  
 (cloistered?) woman of high status'.

§282 *šum-ma ÌR a-na be-lí-šu ú-ul be-lí at-ta iq-ta-bi ki-ma ÌR-sú*  
*ú-ka-an-šu-ma be-el-šu ú-zu-un-šu i-na-ak-ki-is.*

*ukān* 'he will convict/prove'; *kīma warassu* 'that (he is) his slave'.

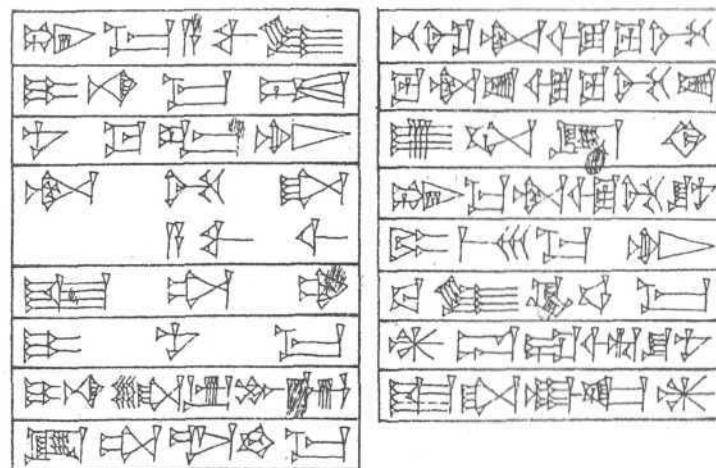
§180:



<sup>m</sup>ZI.IK.RUM/RU.UM pseudo-logogram for *sekretem* (*sekret*; pl.  
*sekrētum*) 'a (cloistered?) woman of high status'.

Note the scribal omission in line 6: *la iš-ru-uk-ši-im*  
*ša aḫḫišā-ma* 'belongs to her brothers only' (cf. §29.2).

§280:



*nukurtum* (also *nikurtum*; bound form *nu/ikurti*; sf. *nu/ikurta-*; pl.  
*nukurātum*) 'war; hostility, enmity' (cf. *nakārum*).

*ina libbu* for *ina libbi* (see §28.3).

The *-ma* on *ittalkam-ma* is an error that should be deleted.

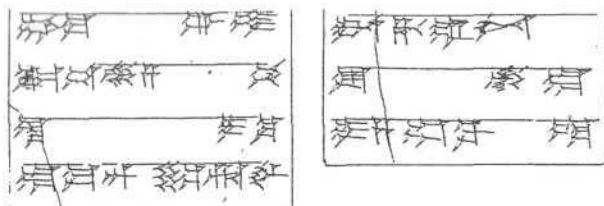
*balum kaspim-ma* 'without any silver' (see §29.2).

*iššakkan* 'it will be established'.

#### G. Omens from YOS 10:

1. *šum-ma ú-ba-an ḫa-ši-im ša-ap-li-tum a-na šu-me-lim iš-ḫi-ḫi-*  
*ma [a-na?] še-er ḫa-ši-im šu-me-lam a-na pa-ni-ša i-šu-ú šar-ru-*  
*um er-še-tam la ša-tam qá-at-sú i-ka-ša-ad.* (4:1-8)  
*šaḫāṭum* G (i) 'to jump (up), leap; to attack; to twitch'.  
*ḫašūm* (*ḫaša-*) 'lung(s), entrails'.
2. *šum-ma mar-tum la-ri-a-[am] i-šu-ú aš-ša-at šar-ri-im si-ka-ra-*  
*am ul-la-ad.* (11 v 12-13)  
*larūm* (*lari-*) 'branch, fork'.

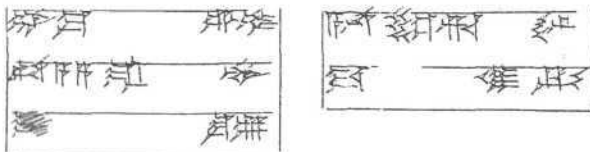
## 3. 31 iii 6-12:



*mūšûm* (*mūšā-*) 'exit' (cf. *wašûm*).

*šûmum* (*šûm(i)*) 'thirst'.

## 4. 31 iv 7-11:



*tayyartum* 'return; pardon'; here, 'coiling'? (cf. *târum*).

## H. Contract.

## 1. Adoption and manumission of a slave (CT 8 48a = Schorr, VAB 5, no. 27).

<sup>1</sup> *Idkal-kal-mu-ba-lî-it* <sup>2</sup> DUMU <sup>3</sup> *a-a-damqat* (SA<sub>6</sub>.GA «MEŠ») <sup>4</sup> *Ida-a-damqat* (SA<sub>6</sub>.GA) LUKUR <sup>5</sup> UTU <sup>6</sup> DUMU.MUNUS DINGIR-*šu-i-bi-šu* <sup>7</sup> *um-ma-šu ú-li-il-šu* <sup>8</sup> *a-na šî-it ša-am-ši* <sup>9</sup> *pa-ni-šu iš-ku-un* <sup>10</sup> *Idkal-kal-mu-ba-lî-it* <sup>11</sup> *a-di ba-al-î-at* <sup>12</sup> *i-ta-na-aš-ši-ši-ma* <sup>13</sup> *ina warkîit ûmim* (UD.KÛR.ŠÈ) *ma-am-ma-[an]* <sup>14</sup> *mi-im-ma e-li* <sup>15</sup> *Idkal-kal-mu-ba-lî-it* <sup>16</sup> *ú-ul i-šu-ú* <sup>17</sup> *ul-lu-ul* <sup>18</sup> DUMU.MEŠ DINGIR-*šu-i-bi-šu* <sup>19</sup> *ú* DUMU.MEŠ *bur-nu-nu* <sup>20</sup> *ma-am-ma-an ú-ul i-ra-ga-am-šum* <sup>21-36</sup> MU <sup>37</sup> *dUTU dā-a dAMAR.UTU* <sup>38</sup> *ú ha-am-mu-ra-pî* <sup>39</sup> *itmû* (IN.PÀD.DÈ. MEŠ).

PNs: *Kalkal-muballî; Ayya-damqat; Išû-ibbišu; Bûr-Nunu.*

<sup>40</sup> *ittanaššîši* 'will support her'.

## I. Letters:

## 1. OECT 3 35 = Kraus, AbB 4 113

<sup>1</sup> *a-na* <sup>2</sup> *dUTU-ḥa-zi-ir* <sup>3</sup> *qí-bí-ma* <sup>4</sup> *um-ma* LÚ-<sup>5</sup> *dNIN.URTA-ma* <sup>6</sup> *dUTU li-ba-al-li-it-ka* <sup>7</sup> *aš-šum A.ŠÀ ša* DUMU.MEŠ *i-lu-ni* <sup>8</sup> *a-wi-lu-ú* <sup>9</sup> *na pi-iš-ta-am* <sup>10</sup> *ú-ul i-šu-[ú]* <sup>11</sup> *ki-ma ta-ad-di-nu-šu-nu-ši-im*

<sup>9</sup> *ma-am-ma-an la ú-na-ka-ar-šu-nu-ti* <sup>10</sup> *i-na qí-bi-it be-el-ia* <sup>11</sup> *aš-pu-ra-ak-kum.*

PNs: *Šamaš-ḥāzir; Lu-Ninurta; Iluni.*

<sup>6</sup> *napištum* here, 'livelihood'.

<sup>10</sup> *be-el-ia* for expected *be-lí-ia*.

## 2. Van Soldt, AbB 12 84 (copy not yet published).

<sup>1</sup> *a-na* PA.PA *ša* <sup>2</sup> *dAMAR.UTU ú-ba-al-la-tú-š[u]* <sup>3</sup> *qí-bí-ma* <sup>4</sup> *um-ma* <sup>5</sup> *dEN.ZU-mu-ša-lim-ma* <sup>6</sup> *dUTU li-ba-al-li-it-ka* <sup>7</sup> *lu ša-al-ma-ta* <sup>8</sup> *10 GÍN KUG.BABBAR da-qá-ti ib-ni-* <sup>9</sup> *dAmurru(m)* (MAR.TU) *wakil* (UGULA) *Amurri(m)* (MAR.TU) <sup>10</sup> *mu-ḥu-ur-ma* <sup>11</sup> *ša* <sup>12</sup> *10 GÍN KUG.BABBAR šu-a-ti* <sup>13</sup> *ú lu ma-aḥ-ri-ka* <sup>14</sup> *ú lu i-na a-lim e-ma i-ba-aš-š[u]-ú* <sup>15</sup> *ša-a-am* <sup>16</sup> *te<sub>4</sub>-ma-am šu-up-ra-am-ma* <sup>17</sup> *i-na Sippar* (UD.KIB.NUN)<sup>18</sup> *ki a-na pu-úḥ-ḥi lu-ud-di-in-ma* <sup>19</sup> *pu-úḥ-šu* <sup>20</sup> *i-na KÁ. DINGIR.RA*<sup>21</sup> <sup>22</sup> *lu-ul-qé.*

PNs: *Sin-mušallim; Ibni-Amurru(m).*

<sup>1</sup> PA.PA see note to CH §33 on p. 229.

<sup>6</sup> *da-qá-ti* unclear; perhaps bound form *daqqat* (with final *-i* in sandhi with following PN), meaning 'the small remainder of'(?).

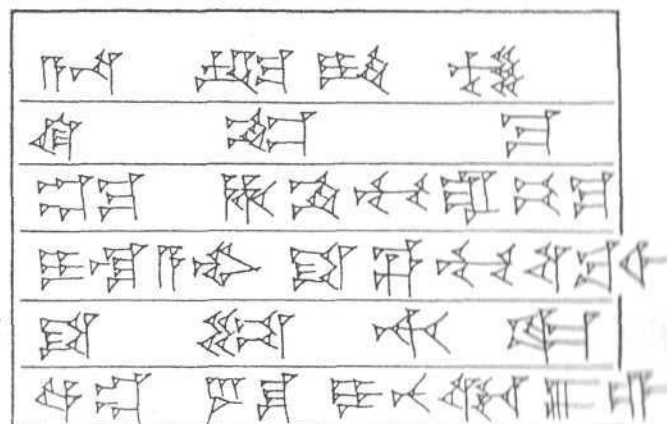
<sup>7</sup> *waklum* (*wakil*; log. UGULA [the PA sign]) 'overseer'; MAR.TU = *Amurrûm* 'Amorite'; the *wakil Amurrim* is a high military officer.

<sup>8</sup> *ša* <sup>10</sup> *GÍN KUG.BABBAR šu-a-ti* is probably to be construed as the direct object of *šām* in l. 11: 'buy something worth (lit., that of) said ten shekels of silver'.

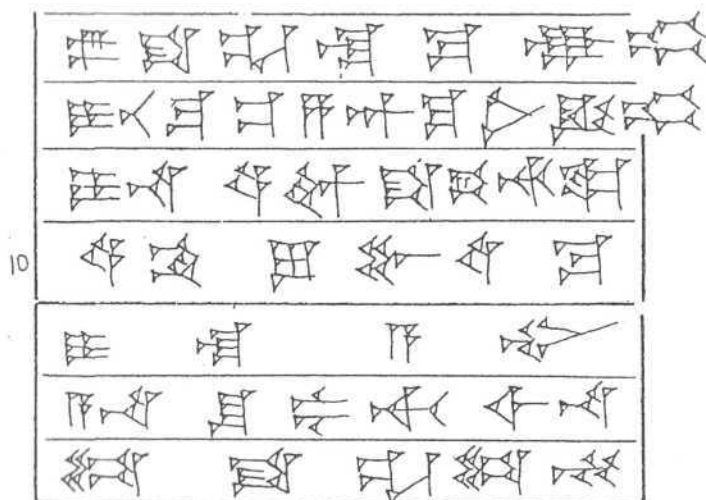
<sup>9</sup> *maḥrika* here, 'where you are'.

<sup>13</sup> *pu-úḥ-ḥi* for *pūḥi(m)*.

## 3. King, LIH 1 45 = Kraus, AbB 5 135.







PNs: *Sin-iddinam*; *Ḫammu-rapi*; *Inūḫ-samar*.

<sup>4</sup> *Emutbalum* a region east of the Tigris River.

<sup>5</sup> *lētum* here, 'authority'.

<sup>8</sup> Here and in line 13 (but not in line 7) *šābum* is construed as plural.

## LESSON TWENTY-SEVEN

### 27.1 The Š Stem: Sound Verbs; Verbs I-*n*; Verbs III-weak

#### (a) Sound Verbs

The Š stem is characterized by a prefix *š*, which precedes the root consonants in all forms. The "principal parts" are as follows:

Infinitive:	<i>šuprusum</i>	Imperative:	<i>šupris</i>
Durative:	<i>ušapras</i>	Participle:	<i>mušaprisum</i>
Perfect:	<i>uštapis</i>	Verbal Adj.:	<i>šuprusum (šuprus)</i>
Preterite:	<i>ušapris</i>		

Note the following observations:

- (1)  $R_2$  follows  $R_1$  immediately in all forms.
- (2) A vowel always separates the *š* and  $R_1$ , *u* if *š* begins the form, *a* otherwise.
- (3) Each form has the same vowel configuration as the corresponding D form: e.g.,

Durative:  $D uR_1aR_2R_2aR_3, \dot{S} u\dot{s}aR_1R_2aR_3$ .

Thus, in the Š, as in the D, no special vowel-classes exist — the Durative of all Š verbs has *a* between  $R_2$  and  $R_3$ , while the Perfect, Preterite, and Imperative have *i*; the prefixes of the Š Durative, Perfect, and Preterite have *u*, as do the D forms; the Imperative has *i* between  $R_2$  and  $R_3$ , while the Infinitive and Verbal Adjective have *u*.

- (4) The *t* of the Perfect follows the *š* immediately.

#### (b) Verbs I-*n*

Since  $R_1$  always comes immediately before  $R_2$  in the Š stem, the *n* is assimilated in all forms.

#### (c) Verbs III-weak

As in the D, verbs that in the G are III-*i*, III-*a*, and III-*u* are conjugated alike in the Š; in verbs III-*e*, *a*-vowels usually (though not always) become *e*. Again, the usual rules of vowel contraction apply.

## (d) Paradigms

Paradigms of the Š stems of *parāsum*, *nadānum*, *banūm*, and *šemūm* follow.

Infinitive				
nom.	<i>šuprusum</i>	<i>šuddunum</i>	<i>šubnūm</i>	<i>šušmūm</i>
gen.	<i>šuprusim</i>	<i>šuddunim</i>	<i>šubnīm</i>	<i>šušmīm</i>
acc.	<i>šuprusam</i>	<i>šuddunam</i>	<i>šubnām</i>	<i>šušmām</i>
Durative				
3cs	<i>ušapras</i>	<i>ušaddan</i>	<i>ušabna</i>	<i>ušešme / ušašma</i>
2ms	<i>tušapras</i>	<i>tušaddan</i>	<i>tušabna</i>	<i>tušešme / tušašma</i>
2fs	<i>tušaprasī</i>	<i>tušaddanī</i>	<i>tušabnī</i>	<i>tušešmi / tušašmi</i>
1cs	<i>ušapras</i>	<i>ušaddan</i>	<i>ušabna</i>	<i>ušešme / ušašma</i>
3mp	<i>ušaprasū</i>	<i>ušaddanū</i>	<i>ušabnū</i>	<i>ušešmū / ušašmū</i>
3fp	<i>ušaprasā</i>	<i>ušaddanā</i>	<i>ušabnā</i>	<i>ušešmeā / ušašmā</i>
2cp	<i>tušaprasā</i>	<i>tušaddanā</i>	<i>tušabnā</i>	<i>tušešmeā / tušašmā</i>
1cp	<i>nušapras</i>	<i>nušaddan</i>	<i>nušabna</i>	<i>nušešme / nušašma</i>
Preterite				
3cs	<i>ušapris</i>	<i>ušaddin</i>	<i>ušabni</i>	<i>ušešmi / ušašmi</i>
2ms	<i>tušapris</i>	<i>tušaddin</i>	<i>tušabni</i>	<i>tušešmi / tušašmi</i>
2fs	<i>tušaprisī</i>	<i>tušaddinī</i>	<i>tušabnī</i>	<i>tušešmi / tušašmi</i>
1cs	<i>ušapris</i>	<i>ušaddin</i>	<i>ušabni</i>	<i>ušešmi / ušašmi</i>
3mp	<i>ušaprisū</i>	<i>ušaddinū</i>	<i>ušabnū</i>	<i>ušešmū / ušašmū</i>
3fp	<i>ušaprisā</i>	<i>ušaddinā</i>	<i>ušabniā</i>	<i>ušešmiā / ušašmiā</i>
2cp	<i>tušaprisā</i>	<i>tušaddinā</i>	<i>tušabniā</i>	<i>tušešmiā / tušašmiā</i>
1cp	<i>nušapris</i>	<i>nušaddin</i>	<i>nušabni</i>	<i>nušešmi / nušašmi</i>
Perfect				
3mp	<i>uštapis</i>	<i>uštaddin</i>	<i>uštabni</i>	<i>uštešmi / uštašmi</i>
etc.				
Precative				
3cs	<i>lišapris</i>	<i>lišaddin</i>	<i>lišabni</i>	<i>lišešmi / lišašmi</i>
1cs	<i>lušapris</i>	<i>lušaddin</i>	<i>lušabni</i>	<i>lušešmi / lušašmi</i>
3mp	<i>lišaprisū</i>	<i>lišaddinū</i>	<i>lišabnū</i>	<i>lišešmū / lišašmū</i>
3fp	<i>lišaprisā</i>	<i>lišaddinā</i>	<i>lišabniā</i>	<i>lišešmiā / lišašmiā</i>
1cp	<i>i nušapris</i>	<i>i nušaddin</i>	<i>i nušabni</i>	<i>i nušešmi / i nušašmi</i>

## Imperative

ms	<i>šupris</i>	<i>šuddin</i>	<i>šubni</i>	<i>šušmi</i>
fs	<i>šuprisī</i>	<i>šuddinī</i>	<i>šubnī</i>	<i>šušmī</i>
cp	<i>šuprisā</i>	<i>šuddinā</i>	<i>šubniā</i>	<i>šušmiā</i>

## Participle

ms	<i>mušaprisum</i>	<i>mušaddinum</i>	<i>mušabnūm</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmūm</i>
(bound	<i>mušapris</i>	<i>mušaddin</i>	<i>mušabni</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmi</i> )
fs	<i>mušapristum</i>	<i>mušaddittum</i>	<i>mušabnītum</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmītum</i>
(bound	<i>mušaprisat</i>	<i>mušaddinaṭ</i>	<i>mušabniat</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmīat</i> )
mp	<i>mušaprisūtum</i>	<i>mušaddinūtum</i>	<i>mušabnūtum</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmūtum</i>
fp	<i>mušaprisātum</i>	<i>mušaddinātum</i>	<i>mušabniātum</i>	<i>muš<sup>o</sup> / <sub>o</sub>šmīātum</i>

## Verbal Adjective

nom. ms	<i>šuprusum</i>	<i>šuddunum</i>	<i>šubnūm</i>	<i>šušmūm</i>
+3ms	<i>šuprus</i>	<i>šuddun</i>	<i>šubnu</i>	<i>šušmu</i>
+3fs	<i>šuprusat</i>	<i>šuddunat</i>	<i>šubnāt</i>	<i>šušmāt</i>
+2ms	<i>šuprusāta</i>	<i>šuddunāta</i>	<i>šubnāta</i>	<i>šušmāta</i>
etc.				

## 27.2 The Meaning of the Š Stem

Š verbs are essentially causatives of their G counterparts.

(a) For a few adjectival verbs, it is the Š rather than the D that serves as the factitive stem: e.g.,

*šumrušum* 'to make sick, cause trouble'.

(b) The most frequent use of the Š is as a causative of active-intransitive verbs: e.g.,

*šumqutum* 'to cause to fall, to fell';

*šuknušum* 'to make submissive, to subjugate';

*šutbūm* 'to cause to stand up, to set aside, remove'.

With many verbs of motion, the Š means 'to send', 'to lead', or 'to take' (with the Ventive, 'to bring') an object in the direction denoted by the G, as in

*šūrubum* (*erēbum*) 'to send/lead/take/bring in';

*šūšūm* (*wašūm*) 'to send/lead/take/bring out';

*šūlūm* (*elūm*) 'to send/lead/take/bring up';

*šūrudum* (*warādum*) 'to send/lead/take/bring down'.

(c) Š forms of active-transitive verbs may be doubly transitive, i.e., they may take two accusative objects, one of the action of the (G) verb, which normally (but not always) comes first, and one of the causing: e.g.,

*awâtiki aḥḥiya ušešmi* 'I made my brothers hear your (fs) words';  
*ṣuḥāram ṣuppam* (or *ṣuppam ṣuḥāram*) *uštābilakkum* 'I have had a servant take (*wabālum*, Š Perfect) the tablet to you (ms)';  
*ām šuāti šumḥerāšu* 'hand over (pl) that grain to him' (lit., 'cause him to receive that grain');  
*nēmettam muškēnam ušaddin* 'I collected the tax from the commoner' (lit., 'I caused the commoner to give the tax').

It is more common, however, for the object of the causing to be omitted; when this happens, the verbal notion is rendered passive in English:

*awâtiki ušešmi* 'I caused your words to be heard' (lit., 'I caused (someone) to hear');  
*ṣuppam uštābil* 'I have had the tablet carried' (or, 'I have dispatched the tablet'; lit., 'I have caused (someone) to carry');  
*ām šumḥerā* 'hand over the grain' (i.e., 'cause the grain to be received'; lit., 'cause (someone) to receive');  
*nēmettam ušaddin* 'I collected the tax' (i.e., 'I caused the tax to be given'; lit., 'I caused (someone) to give the tax').

It is also possible for the first object to be omitted; if so, the verbal notion becomes intransitive:

*aḥḥiya ušešmi* 'I made my brothers listen/pay attention'.

(d) A few verbs occur only in the Š stem (and related stems; see §36.1–2): e.g.,

*šutlumum* 'to give, lend';  
*šuklulum* 'to complete'.

(e) Many verbs occur in both the D and the Š stems, in addition to the G. In a few cases, the meanings of the D and Š are difficult to differentiate:

*kunnušum* and *šuknušum* 'to subjugate';  
*(w)utturum* 'to augment', *šūturum* 'to increase, surpass'.

Sometimes the meanings overlap only partly:

*šumlām* 'to fill, make full', *mullām* 'to fill, make full', but also, 'deliver in full, assign';  
*šurbām* 'to make great, increase', *rubbām* 'to make great, raise (offspring)'.

Often, however, the meanings of the D and the Š are quite distinct:

*nakārum* 'to become hostile, to change (intransitive)', *nukkurum* 'to change (trans.)', *šukkurum* 'to cause to rebel, cause enmity';  
*redām* 'to guide, conduct', *ruddām* 'to add to', *šurdām* 'to cause to conduct, cause to flow'.

The same is true, of course, when the D and G have the same nuances:

*šabātum* and *šubbutum* 'to seize', *šušbutum* 'to cause to seize'.

(f) Closely related to the causative nuance of the Š is its occasional use to denote permission: e.g.,

*ilū eḥlam ālšu ušakšidū* 'The gods allowed the youth to reach his town'.

Such renderings must be derived from context.

(g) The causative meaning of the Š stem is predictable in most instances, and for the majority of verbs, it offers no special translation problems. In some cases, however, less obvious nuances have developed. These are listed below for the strong verbs, verbs I–n, and verbs III–weak encountered thus far.

*šubšūm* 'to make appear, produce, create'.  
*šuknušum* 'to subjugate, make submissive' (=D).  
*šulputum* 'to cause to touch (rare); to defeat, destroy; to desecrate, defile'.  
*šumḥurum* 'to make accept, to offer; to hand over'.  
*šumqutum* 'to cause to fall, fell, strike down, overthrow, defeat'.  
*šumrušum* 'to make sick, unhappy, worried; to cause trouble, difficulty'.  
*šumsūm* 'to make suffice'; *mala libbi X šumsūm* 'to give X full discretion'.  
*šuddunum* (*nadānum*) 'to cause to give, hand over, sell; to collect (taxes, etc.)';  
 Participle *mušaddinum* 'collector (of taxes, etc.)'.  
*šuddūm* (*nadūm*) 'to cause to throw, drop, abandon; to let (a field) go fallow; to reduce to ruins'.  
*šukkurum* (*nakārum*) 'to cause to rebel, cause enmity'.  
*šussukum* (*nasākum*) 'to remove, reject, annul'.  
*šupšuhum* 'to quiet, calm, pacify, appease'.  
*šurbām* 'to make great, increase'.  
*šurdām* 'to cause to bring, conduct; to cause to flow'.  
*šurkubum* 'to cause to mount; to load (a ship, wagon, etc.)'.  
*šuršūm* 'to cause to acquire, provide (someone with something; double acc.)'; note *pānam šuršūm* 'to address'; *idam šuršūm* 'to raise objections'.  
*šušhurum* 'to cause to turn, cause to seek; to place around, surround (something with something; double acc.)'.  
*šusmūm* 'to cause (someone) to hear (something), inform, cause to pay attention'.  
*šutbām* 'to cause to arise; to set aside, remove'.

### 27.3 The Expression of the Comparative and the Superlative

There are no distinct forms of the adjective for the comparative or the superlative; the simple adjective (or its predicative form) is used.

In comparisons, 'than' is expressed by the preposition *eli*, as in

- eli kala ilātim dannat* 'she is stronger than all the (other) goddesses';  
*eli kakkabī šamē mādā* 'they (f) are more numerous than the stars (*kakkabum*) of the sky';  
*awīlam ša elīšu rabū imḥaṣ* 'he struck a man who is greater (in rank) than he';  
*šuḥāram elīya irammū* 'they (m) love the servant more than me'.

The superlative (English 'X-est, most X') is usually expressed by the bound form of the adjective: e.g.,

*Ištar rabūt ilātim* 'Ištar is the greatest of the goddesses'.

The Š Verbal Adjective of adjectival verbs, called the Elative, can correspond to the English superlative, or to 'very X', as in

- šurbūm* 'very great, greatest';  
*šūturum* (from *watārum*) 'most surpassing, pre-eminent'.

## EXERCISES

### A. VOCABULARY 27.

Verbs:

- egūm* G (*i* or *u*) 'to be careless, negligent (concerning: *ana* or *aššum*)'.  
*enūm* G (*i*) 'to change, invert, revoke'.  
*rakāsum* G (*a-u*) 'to bind, tie (on), wrap up; to put on, equip oneself with; to attack'; *rukkušum* D = G; 'to contract (with someone)' (cf. *riksum*).  
*re'ūm* G (*i*); conjugated like *le'ūm*, see §21.3(h)) 'to tend, pasture (flocks); to graze (said of sheep)'; Participle *rē'ūm* (log. SIPA(D)) 'shepherd'.  
*tarāšum* G (*a-u*) 'to reach out, stretch out, extend, set up' (all trans.); *šutrušum* Š = G.

Nouns:







- entum* (log. NIN.DINGIR(RA); Sum. lw.) 'high priestess'.  
*migrum* (*migir*; pl. *migrātum*) 'favorite, person endowed with favor (of the gods or the king)'.  
*narāmum* (*narām*) 'beloved one, favorite' (may be used in apposition after a noun: e.g., *ana šarrim narāmīša* 'for her beloved king', lit. 'for the king, her beloved one') (cf. *rāmum*).  
*šēnum* (fem.), usually pl. *šēnū* (fem.! pl.), both normally written with log. U<sub>8</sub>.UDU.ḪIA (all of which is also read USDUḪA) 'sheep; sheep and goats; flock (of sheep and goats)'.  
*šamaššammū* (pl.; log. ŠE.GIŠ.Ì [also ŠE.Ì.GIŠ at Mari]) an oil-producing plant and its seed, probably 'sesame' (or, 'flax; linseed').  
*tarbašum* (*tarbaš*; pl. *tarbašātum*) 'cattle-pen, stable, fold'.

Divine name:

*Anum* (log. AN, AN-*num*; Sum. lw.) sky god, head of the pantheon.

### B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			SIPAD = <i>rē'ūm</i>
			U <sub>8</sub> (or US <sub>5</sub> ) in U <sub>8</sub> .UDU.ḪIA (also read USDUḪA) = <i>šēnū</i> (or, less often, <i>šēnum</i> )

### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- šammī ḥarrānim*
- qibūt Ištar širtum*
- šamaššammū entim*
- ešemti rē'im*
- kīma pī nariya*
- šēnū ša Anim*
- kallat rē'im*
- nērtum*
- terḥatum*

### D. Write in normalized Akkadian:

- I will have him detained.
- because you (ms) had the troop surround the city
- Cause (fs) them (m) to invoke the life of the god.
- I had a breach made in the lower wall.
- He has caused the people to hear his many deeds.
- You (ms) will make them (m) hostile.



7. the capable one, who makes evil submit
8. They (m) have not yet allowed us to reach our dwellings.
9. Enlil, who makes my lordship great
10. Because you (ms) stole (moveable) property (that is) not yours, we will have your nose and your tongue cut off.
11. You (pl) will not let me take anything.
12. He will allow his wife (of equal status) to receive food during (i.e., in) her life.
13. wherever the sesame is collected (caused to be given).
14. You (ms) will overlay the new chariot with gold.
15. He has augmented it (m).

## E. Normalize and translate:

1. GIŠ *ma-la ma-šú-ú a-na be-el-ti-ia e-le-ep-pa-am uš-ta-ar-ki-ib.*
2. <sup>4</sup>IŠKUR DINGIR GAL NUMUN LUGAL *ša É ša-tu ú-ša-al-pa-tu li-ħa-li-iq.*
3. *da-a-a-nam ša di-in-šu i-nu-ú LUGAL ú-še-et-bi-šu.*
4. *a-di a-al-la-ka-am mi-im-ma la ta-ra-ga-am ša-pí-rum ŠE.GIŠ.Ì ú-ul ip-qi-dam a-na pa-ni-ia ĩe-ma-am ša-ba-at-ma KUG. BABBAR ŠE.GIŠ.Ì-ia šu-uš-qi-il-šu ši-ma-am a-ša-ma-am-ma a-la-ka-ak-kum.*
5. *e-em <sup>d</sup>UTU i-qa-bi-an-ni-a-ši-im i-ni-il-li-ik.*
6. *a-na ša ma-aħ-ri-šu-nu al-li-kam-ma KUG. BABBAR-pí ú-ša-ad-di-nu-šu-nu-ti i-ta-ap-lu-ni-ni.*
7. *aš-šum a-na É a-ħi-ka a-la-kam ta-aš-ku-nam ĩe<sub>4</sub>-mi ú-ul aš-pu-ra-ak-kum-ma aš-šu-mi-ka i-mé-ra-am ú-ul a-ša-am ú i-mé-ru iš-tu li-bi ma-tim i-lu-nim-ma i-na É a-ħi-ia šu-nu la-ma i-mé-ri id-di-nu al-kam-ma ša-am.*
8. SIPAD *ša ta-aš-pu-ra-am IGI.4.GÁL KUG. BABBAR nu-uš-ta-am-ħe-er.*
9. *ú-um ma-ru-um šu-ú li-bi a-bi-šu uš-ta-am-ri-šú a-bu-šu i-na ap-lu-ti-šu i-na-sà-aħ-šu.*
10. *i-na URU an-ni-im 1 GÍN KUG. BABBAR mi-ma ú-ul šu-ud-du-un.*
11. *šum-ma UDU ĞIR-šu it-ru-uš le-mu-ut-tum ti-bu-um ka-aš-du-um i-na ma-tim i-ba-aš-ši.*

## F. CH. Normalize and translate the following laws:

§52 *šum-ma er-re-šum i-na A.ŠA ŠE-am ú lu ŠE.GIŠ.Ì la uš-tab-ši ri-ik-sa-ti-šu ú-ul [i]-in-ni.*

§127 *šum-ma a-wi-lum e-li NIN.DINGIR ú aš-ša-at a-wi-lim ú-ba-nam ú-ša-at-ri-iš-ma la uk-ti-in a-wi-lam šu-a-ti ma-ħar da-a-a-ni i-na-AD-DU-ú-šu ú mu-ut-ta-sú ú-gal-la-bu.*

*uktin* 'he has convicted'.

*i-na-AD-DU-ú-šu* is probably to be read *i-na-aṭ-ṭú-ú-šu* (DU = ṭú rarely in OB); *naṭum* G (u) 'to hit, beat'.

*muttatum* (*muttat*) 'half'; here, 'half (of one's hair)'.

*gullubum* D (not in G) 'to shave (off)'.

§194 *šum-ma a-wi-lum DUMU-šu a-na mu-še-ni-iq-tim id-di-in-ma DUMU šu-ú i-n[a] qá-at mu-še-ni-iq-tim im-tu-ut mu-še-ni-iq-tum ba-lum a-bi-šu ú um-mi-šu DUMU ša-ni-a-am-ma ir-ta-ka-ás ú-ka-an-nu-ši-ma aš-šum ba-lum a-bi-[š]u ú um-mi-š[u] DUMU ša-ni-a-am ir-ku-[š]u tulâ(UBUR)-ša i-na-ak-ki-su.*

*mušēniqum* (Š Participle, *enēqum* 'to suck') 'wet-nurse'.

*šaniam-ma -ma* denotes a certain emphasis (§29.2).

*irtakas* means either 'has attached (to her breast)' (i.e., 'is nursing') or 'has contracted (to nurse)'.

*ukannū* 'they will convict'.

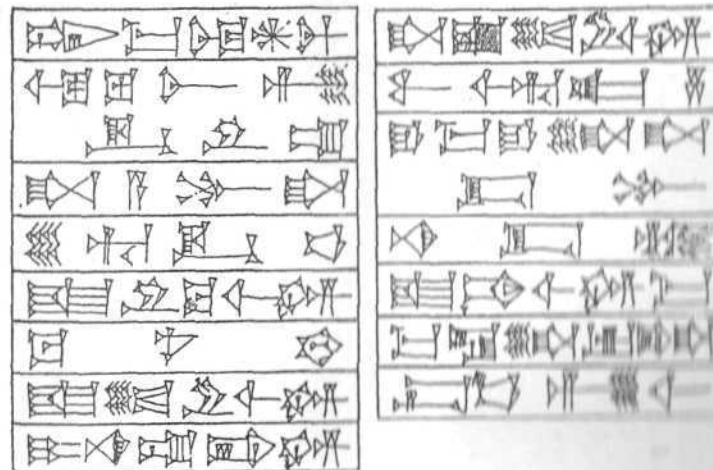
*tulûm* (*tulâ*.; log. UBUR) 'breast'.

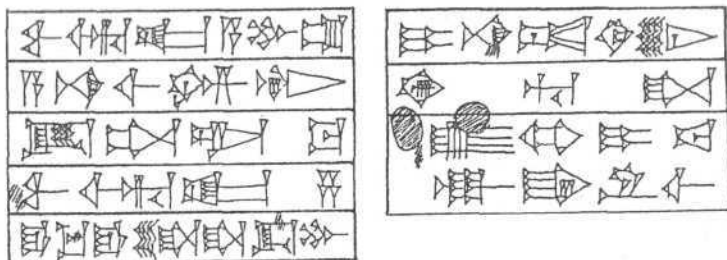
§267 *šum-ma SIPAD i-gu!(GEME<sub>2</sub>)-ma i-na tarbašim(TÛR) BI-ZA-tam uš-tab-ši SIPAD ĩi-ṭi-it BI-ZA-tim ša i-na tarbašim(TÛR) ú-ša-ab-šu-ú ÁB.GUD.ĦI.A ú U<sub>3</sub>.UDU.ĦI.A ú-ša-lam-ma a-na be-lí-šu-nu i-na-ad-di-in.*

*pissatum* (*pissa*.; also *pessum*) 'lame?';.

*ħiṭṭum* (*ħiṭit*) 'damage, negligence, fault, crime'.

§179:



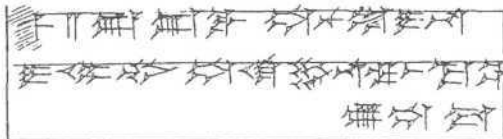


mi<sup>1</sup>ZI.IK.RUM/RU.UM pseudo-log. for *sekretum* (*sekret*; pl. *sekrētum*) 'a (cloistered?) woman of high status'.  
*warkassa ... nadānam išturšim* 'he wrote for her to give her inheritance ...'.

### G. Omens from YOS 10:

1. DIŠ šēpum(AŠ) wa-[a]r-[k]a-sà pa-[t]e<sub>4</sub>-er še<sub>20</sub>-ep i-ru-ba-ak-kum tu-ša-ad-da. (44:19)  
*šēpum* in the protasis (with log. AŠ, only when referring to part of the liver) apparently masc.; in the apodosis, *šēpum* has the meaning '(military) expedition'.
2. DIŠ iz-bu-um i-n[a m]u-uh-ḫi-šu z[i]-iḫ-ḫu-um ša-ki-in LÚ.KÚR ma-tam ú-ša-am-qá-a[t] a-na mu-uš-ke-nim bi-is-sú ú ú-né-ti-š[u] É.GAL i-re-de-e. (56 i 18-20)  
*ziḫhum* (*ziḫhi*) 'cyst, scar'.  
*unūtum* (pl. irreg. *uniātum/unētum*) 'utensils, furnishings, property'.
3. [DIŠ] iz-bu-um qá-qá-as-su ka-a-a-nu-um ša-ki-in-ma [ù] ša-nu-um še-eḫ-ru-um i-na šu-me-lim ša-ki-in [ma]-at LÚ.KÚR-ka tu-ša-am-qá-at. (56 iii 21-23)  
*kayyānum* 'normal' (cf. *kānum*).

### 4. 26 i 8:



The protasis has two clauses: 'If there are two ... (and) the second is located ...'.

### H. Contract:

#### 1. Surety for an abductor (VAS 8 26 = Schorr, VAB 5, no. 64).

<sup>1</sup>2/3 MA.NA KUG.BABBAR <sup>2</sup>ša nu-úr.<sup>d</sup>UTU DUMU Sin(30)-še-me <sup>3</sup>e-li AN-ga-mil <sup>4</sup>ú be-le-sú-nu DAM.A.NI ir-šu-ú <sup>5</sup>i-din-é-a DUMU ri-iš-DINGIR <sup>6</sup>a-na Malgim(SIG<sub>4</sub>)<sup>ki</sup> <sup>1</sup>be-le-sú-nu <sup>7</sup>ú-se-pí-ši-i-ma <sup>8</sup>nu-úr.<sup>d</sup>UTU i-na KÁ.DINGIR.RA<sup>ki</sup> <sup>9</sup>i-din-é-a aš-šum be-le-sú-nu <sup>10</sup>DAM AN-ga-mil <sup>11</sup>ú-se-ep-pu-ú <sup>12</sup>iš-ba-at-sú <sup>13</sup>Sin(30)-i-qí-ša-am DUMU ḫa-ni-ia <sup>14</sup>qá-ta-at i-din-é-a <sup>15</sup>ki-iš-ša-at be-le-sú-nu <sup>16</sup>a-na 1/3 MA.NA 4 GÍN KUG.BABBAR <sup>17</sup>a-na ITI.1.KAM il-qé!(LI)-e-ma <sup>18</sup>a-na UD-um ḫa-da-ni-šu <sup>19</sup>i-din-é-a a-wi-il-tam <sup>20</sup>ú-ul ir-de-a-am-ma <sup>21</sup>1/3 MA.NA 4 GÍN KUG.BABBAR <sup>22</sup>a-na nu-úr.<sup>d</sup>UTU <sup>23</sup>Sin(30)-i-qí-ša-am uš-ta-aš-qí-il. <sup>24-28</sup>Witnesses. <sup>29-30</sup>Date.

PNs: *Nūr-Šamaš*; *Sin-šeme*; *Anum-gamil*; *Bēlessunu*; *Iddin-Ea*; *Riš-ilim*; *Sin-iqīšam*; *Ḫaniya*.

<sup>1-4</sup> These lines constitute an incomplete sentence, a heading of the text.

<sup>2</sup> For 30 as a writing of *Sin*, see the last note on p. 250.

<sup>6</sup> *Malgūm* (rare log. SIG<sub>4</sub>) a place name.

<sup>7</sup> *suppūm* D (*G sepūm* rare) 'to abduct, remove by force' (rare).

<sup>14</sup> *qātātum* (pl. of *qātum*) 'surety, guarantee'; *qātātim leqūm* 'to go surety, to guarantee'.

<sup>15</sup> *kiššātum* (always pl.) 'debt-servitude'.

<sup>16</sup> *adānum* (also *ḫadānum*) 'appointed time'.

<sup>19</sup> *awīltum* (fem. of *awīlum*) 'woman, lady', here referring to *Bēlessunu*.

### I. Letters:

#### 1. TCL 7 13 = Kraus, AbB 4 13.

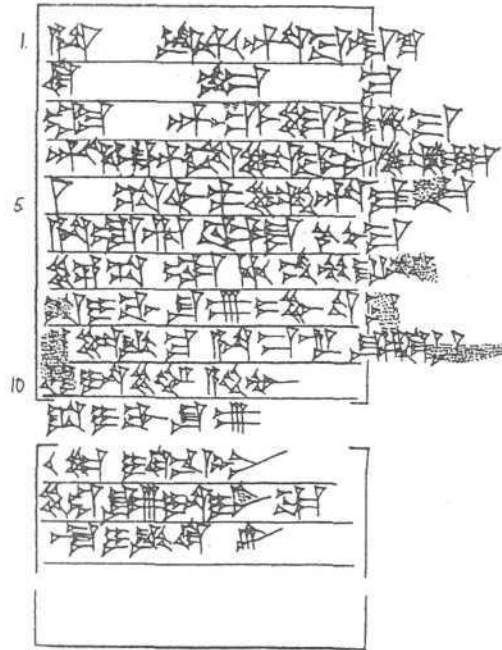
<sup>1</sup>a-na <sup>d</sup>UTU-ḫa-zi-ir <sup>2</sup>qí-bí-ma <sup>3</sup>um-ma ḫa-am-mu-ra-pí-ma <sup>4</sup>a-pil.<sup>d</sup>UTU utullum(Ú.DÚL) <sup>5</sup>ki-a-am ma-aḫ-ri-ia iš-ku-un <sup>6</sup>um-ma šu-ma <sup>7</sup>būr(BÜR.IKU) <sup>8</sup>š<sup>is</sup>KIRI<sub>6</sub> ša KA ÍD la-la-ti-tim <sup>8</sup>ša be-lí-a-na SIPAD.MEŠ ša qá-ti-ia <sup>9</sup>id-di-nam <sup>10</sup>ar-wu-ú-um il-te-qé <sup>11</sup>ki-a-am ma-aḫ-ri-ia iš-ku-un <sup>12</sup>š<sup>is</sup>KIRI<sub>6</sub> šu-a-ti <sup>13</sup>a-na ar-wu-ú-um <sup>14</sup>ma-an-nu-um id-di-in <sup>15</sup>te<sub>4</sub>-em <sup>16</sup>š<sup>is</sup>KIRI<sub>6</sub> šu-a-ti ga-am-ra-am <sup>16</sup>pa-nam šu-ur-ši-a-am-ma <sup>17</sup>šu-up-ra-am.

PNs: *Šamaš-ḫāzir*; *Ḫammurapi*; *Apil-Šamaš*; *Arwūm*.

<sup>4</sup> *utullum* (*utul*); log. Ú.DÚL; Sum. lw.) 'chief shepherd'.

<sup>7</sup> *būrum* (*būr(i)*); log. BÜR(IKU); Sum. lw.) a measure of area (about 6.5 hectares). *Lalatum* a place name.

2. Figulla, CT 43 96 = Kraus, AbB 1 96.



PNs: *Itti-Šamaš-balāssu*; *Amurru-magir*; *Šalim-paliḫ-Šamaš*.

<sup>4</sup> <sup>d</sup>MAR.TU = the god *Amurru*.

<sup>5</sup> The last two signs, indicating *Šalim-paliḫ-Šamaš*'s occupation, are unclear.

<sup>7</sup> Last two signs: *-pāki*; *Dūr-Ḫammurapi* is a place name.

<sup>8</sup> First sign: *ša*; last sign: *sū*.

<sup>9</sup> First sign: *a*; last sign: *ib*.

<sup>10</sup> First sign: *ù*. *aḫītum* (*aḫīt*; substantivized fem. of *aḫūm*) 'additional payment; misfortune; secrecy'; pl. also 'outskirts, outlying regions; dependents'; here in apposition to *ŠE-im*.

<sup>12</sup> First signs: 10 *ŠE.GUR*.

<sup>13</sup> Second last sign: *ni*.

<sup>14</sup> *waqārum* G (i) 'to become precious'.

## LESSON TWENTY-EIGHT

### 28.1 The Š Stem: Verbs I-<sup>3</sup> (I-*a* and I-*e*); Verbs I-*w*

#### (a) Verbs I-<sup>3</sup>

It will be remembered that, in the Š of the strong verb, *R*<sub>1</sub> immediately precedes *R*<sub>2</sub> in all forms. In verbs I-<sup>3</sup>, the loss of <sup>3</sup> has, as expected, caused the lengthening of the preceding vowel, in all forms but one. The aberrant form is the Durative, in which, exceptionally, the vowel remains short, while *R*<sub>2</sub> is doubled (probably by analogy with the G Durative *iḫḫaz*). In verbs I-*e*, the usual change of *a*-vowels to *e* takes place. Below are the Š forms of *aḫāzum*, *epēšum*, and *elūm* (also III-weak):

Infinitive:	<i>šūḫuzum</i>	<i>šūpušum</i>	<i>šulūm</i>
Durative:	<i>ušaḫḫaz</i>	<i>ušepeš</i>	<i>ušelle</i>
Perfect:	<i>uštāḫiz</i>	<i>uštēpiš</i>	<i>uštēli</i>
Preterite:	<i>ušaḫiz</i>	<i>ušēpiš</i>	<i>ušēli</i>
Imperative:	<i>šūḫiz</i>	<i>šūpiš</i>	<i>šūli</i>
Participle:	<i>mušāḫizum</i>	<i>mušēpišum</i>	<i>mušēlū</i>
Verbal Adj.:	<i>šūḫuzum</i>	<i>šūpušum</i>	<i>šulūm</i>
(V. Adj. base:	<i>šūḫuz</i>	<i>šūpuš</i>	<i>šūlu</i>

#### (b) Verbs I-*w*

These are conjugated like verbs I-<sup>3</sup> in the Š. Most follow the pattern of verbs I-*a*, but a few have the change of *a*-vowels to *e* that is characteristic of Verbs I-*e*. In a very small group, including *wašūm*, forms of both types occur; of these the forms with *a* > *e* predominate. As in the D, there is no distinction between active and adjectival verbs I-*w*. Here are the Š forms of *babālum* (*a*-type), *wašābum* (*e*-type) and *wašūm* (also III-weak; usually *e*-type, also *a*-type):

Infinitive:	<i>šūbulum</i>	<i>šūšubum</i>	<i>šūšūm</i>
Durative:	<i>ušaḅbal</i>	<i>ušeššeb</i>	<i>ušešše (ušašša)</i>
Perfect:	<i>uštābil</i>	<i>uštēšib</i>	<i>uštēši (uštāši)</i>
Preterite:	<i>ušaḅbil</i>	<i>ušēšib</i>	<i>ušēši (ušāši)</i>

Imperative:	<i>sūbil</i>	<i>sūšib</i>	<i>šūši</i>
Participle:	<i>mušābilum</i>	<i>mušēšibum</i>	<i>mušēšūm (mušāšūm)</i>
Verbal Adj.:	<i>šūbulum</i>	<i>šūšubum</i>	<i>šūšūm</i>
(V. Adj. base:	<i>šūbul</i>	<i>šūšub</i>	<i>šūšu</i> )

Conjugated like *babālum* (a-type) are *walādum* and *watārum*.

Conjugated like *wašābum* (e-type) is *warādum*.

In OB poetry (§§33.3–4, 35.4), the Š Preterite and Participle of *wašābum* occasionally have *ū* rather than *ē*: *ušūšib*, *mušūšibum*. (Š Preterite and Participle forms with *ū* are also attested in poetry for *wapūm* G (i) 'to appear', Š 'to make manifest', and for *ešērum* (I–e; originally I–y) G (i) 'to go straight, prosper', Š 'to proceed, cause to go straight'.)

(c) Š stems of verbs I–<sup>2</sup> and verbs I–*w* encountered thus far:

#### Verbs I–*a*

*šūḥuzum* 'to cause to hold, cause to marry; to obtain (a wife for someone); to teach, instruct, to incite'; *dīnam šūḥuzum* 'to grant a legal case, hearing to someone'.

*šūkulum* 'to cause, give to eat, to feed'.

*šūlukum* (rare) 'to cause to go; to fit'.

*šūrukum* (rare) 'to lengthen, prolong'.

#### Verbs I–*e*

*šūdām (edām)* 'to make known, announce, proclaim (something; acc.; to someone; acc. or *ana*/dat.)'.

*šūlām* 'to cause to go up, send/lead/take/bring up; to raise, make emerge/appear; to summon/produce a witness (or document); to remove, oust'.

*šūpušum* 'to cause to do/make/build; to have (something) built; to direct work'.

*šūrubum* 'to cause to enter, send/lead/take/bring in'.

*šūrušum* (rare) 'to cause to (be) cultivate(d), put under cultivation'.

*šūšurum* 'to move straight toward; to set straight, set on the proper course, make prosper'.

*šūtuqum* 'to cause to move on/proceed/pass; to send on; to allow to elapse'.

*šūzubum* 'to cause to leave; to have (a document) made out; to save (persons, cities)'.

#### Verbs I–*w*

*šūbulum* (a-type) 'to cause to carry/bring; to send, dispatch (something; lit. to have something brought)'.

*šūludum* (rare) (a-type) 'to cause to bear'.

*šūrudum* (e-type) 'to send/lead/take/bring down'.

*šūšūm* (e-type, rarely a-type) 'to cause to go/come out/forth, to send/lead/take/bring out; to make leave, send away, evict, expel; to remove (from a house, container), release; to let escape; to obtain, produce; to rent, hire'.

*šūšubum* (e-type) 'to cause to sit down/stay/dwell; to install (officers, etc.), to garrison (soldiers); to settle, resettle (people)'.

*šūturum* (a-type) 'to cause to increase/surpass, to enlarge'; Verbal Adj. *šūturum* 'pre-eminent, surpassing'.

## 28.2 The Terminative-adverbial Ending *-iš*

In this and the following section are presented two nominal endings, *-iš* and *-um*, both of which are adverbial in nature. These endings occur on singular noun (and adjective) stems, replacing the usual case-endings. (Examples on plural nouns are rare.)

The ending *-iš* corresponds semantically to the preposition *ana* plus the genitive. It occurs on nouns and on adjectives.

On nouns, *-iš* is no longer a productive morpheme by the OB period; its occurrence is restricted to a relatively small group of nouns, and, apart from a few frozen expressions, almost exclusively to poetry and some personal names, such as

*Iliš-tikal* 'trust (ms)-in-god' (cf. the name *Ana-iliya-atkal*).

On an Infinitive, *-iš* denotes purpose:

*amāriš* '(in order) to see' (cf. *ana amārim*).

Apart from Infinitives, nouns with *-iš* most often occur as bound forms before following genitive nouns or with pronominal suffixes, as in

*dāriš ūmī* 'forever' (lit.: 'for perpetuity of days');

*akliška liṭṭul* 'let him look at your (ms) food'.

Note that *-šš-* remains unchanged when third person suffixes are added:

*qātiššu* 'to his hand'.

Nouns with *-iš* plus a pron. suf. are often semantically equivalent to forms with locative *-um* plus a pron. suf.; see the next section, end.

Much more commonly, in both prose and poetry, *-iš* is added to ms adjective bases, from which are formed adverbs:

*mādiš* 'much, greatly';

*lemniš* 'badly, wickedly';

*damqiš* 'well';

*kiniš* 'truly'.

With vocalic stems, regular vowel contraction takes place:

*rabiš* 'greatly';

*ḥadiš* 'joyfully'.





Other adverbs are compounds of two or more elements:

<i>annikiam</i> 'here';	<i>ullikiam</i> 'there';
<i>ayyikiam</i> 'where?';	<i>am-mīnim</i> (or <i>ana mīnim</i> ) 'why?';
<i>inūmīšūma</i> ( <i>ina+ūmī+šū+ma</i> ) 'at that time, then';	<i>malmališ</i> / <i>mammališ</i> ( <i>mal-mal-iš</i> ) 'likewise, to the same degree'.

Some sentence-modifying adverbs naturally stand first in their sentence, as in English:

*šanītam aḥī warassu iṭrudakkum* 'Moreover, my brother sent you (ms) his slave'.

The normal position of most adverbs, however, is after the subject and object, i.e., directly before the verb:

*aḥī warassu ašariš iṭrudakkum* 'My brother sent his slave there to you'.

It should be noted, however, that Akkadian word order, except for the position of the verb at the end, is not rigid, and many variations occur.

## EXERCISES

### A. VOCABULARY 28.

Verbs:

*ekēmum* G (i) 'to take away (something from someone: double acc.), deprive (someone of something: double acc.); to conquer, annex; to take away, snatch away; to absorb'; Verbal Adj. *ekmum* (*ekim-*) 'taken away', etc.; also, 'stunted, atrophied' (in extispicy).

*esēḥum* G (i) 'to assign'; *isiḥtum* (*isiḥti*) 'assignment, task, duty; material assigned'.

Nouns:

*abnum* (masc. and fem.; *aban*; pl. *abnū* and *abnātum*; log. NA<sub>4</sub>) 'stone; rock, pebble; precious stone; stone weight'.

*kibsum* (*kibis*) 'track, path; tracks, steps, traces; behavior'.

*kīdum* (*kīd(i)*; pl. *kīdū* and *kīdātum*) 'outside (region), open country'; *ana kīdim* '(to the) outside'; *ina kīdim* 'outside'.

*pāṭum* (*pāṭ(i)*; pl. *pāṭū*) 'boundary, border; district, territory'.

*pitum* (masc.; *pīt(i)*) 'opening, breach' (cf. *petūm*).

*rabiānum* (*rabiān*; pl. *rabiānū*) 'mayor' (cf. *rabūm*).

*wēdum* (*wēd-*) 'single, individual, solitary, alone'; *wēdūm* (*wēdī-*) 'unique; important, notable'.

Adverbs:

*arḥiš* 'quickly'.

*elēnum* 'above, upstream; beyond, besides, in addition'; as Preposition (with suf. *elēnukka*, etc.) 'above; beside, in addition to, apart from' (cf. *elūm*).

*šaplānum* 'below, underneath'; as Preposition (with suf. *šaplānukka*, etc.) 'below, under' (cf. *šaplūm*).

*ullānum* '(from) there'; as Preposition (with suf. *ullānukka*, etc.) 'apart from, other than'; note also *ullānum-ma* 'already'.

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			<i>du, tū</i> (lesson 12); RÁ in A.RÁ = <i>adi</i>
			NA <sub>4</sub> = <i>abnum</i> ; determinative <sup>na4</sup> before words for stones, minerals
			<i>šim</i>
			<i>kur, qūr, mad/t/t</i> ; KUR = <i>mātum, šadūm</i> ; det. <sup>kur</sup> before names of coun- tries, mountains

### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- abnāt ḥarrānim*
- adi šalāšišu*
- pī rē'im*
- mātāt šarrim*
- šamaššammū*
- šēnī entim addiššim*
- šammi šadīm*
- naru nakrim aqur*

## D. Write in normalized Akkadian:

1. According to your (ms) command, I have dispatched the sesame and the stones.
2. May the shepherd feed the flocks and the cattle that are present in the fold.
3. I greatly reinforced the foundations (dual) of these walls.
4. They (m) caused the evil thief who had carried off the beer and the oil for (lit., of) anointing the god to enter before the prince.
5. The high-priestess proclaimed to the wide people that the queen, her sister, had born a male (child), and they all rejoiced.
6. The judge may not change the verdict he has given (lit., judged).
7. Why did you (fs) oust him from (ina) his vineyard?
8. I will cause it (m) to move on.
9. I am the king who is pre-eminent among kings.
10. You (pl) may not rent these fields.
11. The gifts were sent down.
12. I had an extispicy performed.
13. Settle (ms) them (f) here quickly; do not tarry.

## E. Normalize and translate:

1. *ki-i-ma ti-du-ú ni-šu ra-bi-a-an URU pa-ṭi-ka it-ta-as-ḥa-ma a-na ki-di-im uš-te-ṣt-a-šu.*
2. *i-nu-ma ŠU.ḤA qá-as-sú ú-ša-at-ri-šú-ma le-e-ti im-ḥa-šú ši-in-ni id-di i-na-an-na ĠIR.PAD.DU Á-šu i-na qá-ab-li-ša eš-te-bé-er.*
3. *ša ba-aq-ri ma-aḥ-ru-tim IGI.3.GÁL ĠÍN KUG.BABBAR iš-te-a-at su-tu-um ša a-na É.GAL la ú-ma-al-lu-ú ú-ša-aš-qá-lu-šu.*
4. *ma-la ŠA-ša i-ma-ṣt-ma e-ma ŠA-ša ṭa-bu ka-ra-nam i-na-din.*
5. *aš-šum di-nam ú-ša-ḥi-zu-ka-ma di-ni la te-eš-mu-ú-ma te-gu-ú ki-i-ma DUB-ṭt an-ni-a-am ta-ta-am-ru a-na KÁ.DINGIR.RA<sup>ki</sup> a-na ma-aḥ-ri-ia al-ka-am-ma ar-ḥi-iš si-in-qá-am.*
6. *šum-ma iz-bu-um ul-la-num-ma ŠIG na-ši (naši 'has') UD.MEŠ LUGAL ga-am-ru na-ke-er-ka um-ma-an-ka i-na <sup>š</sup>TUKUL-ki ú-ša-am-qá-at.*
7. *A.ŠÀ an-ni-a-am ma-la ma-šú-ú a-na e-pé-ši-im ù wa-ša-bi-im PN KI PN<sub>2</sub> EN A.ŠÀ a-na qa-bé-e PN<sub>3</sub> ú-še-ṣt.*

## F. CH:

§15 *šum-ma a-wi-lum lu ÌR É.GAL lu GEME<sub>2</sub> É.GAL lu ÌR MAŠ.EN. GAG lu GEME<sub>2</sub> MAŠ.EN.GAG ABUL uš-te-ṣt id-da-ak.*

§§55-56 §55 *šum-ma a-wi-lum a-tap-pa-šu a-na ši-ql-tim ip-te a-aḥ-šu id-di-ma A.ŠÀ i-te-šu me-e uš-ta-bíl ŠE ki-ma i-te-šu i-ma-ad-da-ad* §56 *šum-ma a-wi-lum me-e ip-te-ma ep-še-tim ša A.ŠÀ i-te-šu me-e uš-ta-bíl ana būrim (BÜR<sup>iku</sup>E) 10 ŠE.GUR i-ma-ad-da-ad. atappum (fem.) 'small branch or off-take of a canal'.*

*šiqitum (šiqit) 'watering; irrigation'.*

*būrum (būri; log. BÜR; Sum. lw.) a surface measure (ca. 6.48 ha.).*

§112 *šum-ma a-wi-lum i-na ḥar-ra-nim wa-ši-ib-ma KUG.BABBAR KUG.SIG<sub>17</sub> NA<sub>4</sub> ù bi-iš qá-ti-šu a-na a-wi-lim id-di-in-ma a-na ši-bu-ul-tim ú-ša-bíl-šu a-wi-lum šu-ú mi-im-ma ša šu-bu-lu a-šar šu-bu-lu la id-'di'-in-ma it-ba-al be-el ši-bu-ul-tim a-wi-lam šu-a-ti i-na mi-im-ma ša šu-bu-lu-ma la id-di-nu ú-ka-an-«nu»-šu-ma a-wi-lum šu-ú A.RÁ 5-šu mi-im-ma ša in-na-ad-nu-šum a-na be-el ši-bu-ul-tim i-na-ad-di-in.*

*šibultum (šibulti) 'consignment, goods for transport' (cf. babālum Š).*

*ina ... ukāššu 'he will convict him concerning ...'.*

*ša innadnūšum 'which was given to him'.*

§154 *šum-ma a-wi-lum DUMU.MUNUS-sú il-ta-ma-ad a-wi-lam šu-a-ti URU ú-še-eš-šú-ú-šu.*

§238 *šum-ma malāḥum (MÁ.LAH<sub>5</sub>) <sup>š</sup>MÁ a-wi-lim ú-ṭe<sub>4</sub>-eb-bi-ma uš-te-li-a-aš-ši KUG.BABBAR mi-ši-il ŠÁM-ša i-na-ad-di-in.*

*malāḥum (malāḥ; log. MÁ.LAH<sub>5</sub> [lah<sub>5</sub> = du+du]) 'sailor'.*

*ṭebām G (u) 'to sink' (intrans.); ṭubbām D 'to sink' (trans.).*

§251 *šum-ma GUD a-wi-lim na-ak-ka-p[ṭ-ma] ki-ma na-ak-ka-pu-ú ba-ab-ta-šu ú-še-di-šum-ma qar-ni-šu la ú-šar-ri-im GUD la ú-sa-an-ni-iq-ma GUD šu-ú DUMU a-wi-lim i[k-k]i-ip-ma u[š-ta]-mi-it <sup>1</sup>/<sub>2</sub> [MA].NA KUG.BABBAR i-[na]-ad-di-in.*

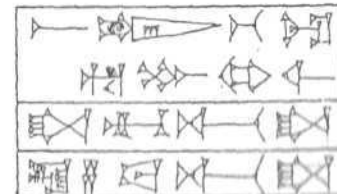
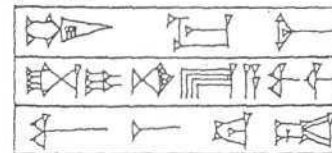
*nakkāpum G (i) 'to gore, butt'; nukkupum D = G; nakkāpūm (denominative adj.; base nakkāpī-) 'prone to goring'.*

*qarnum (qaran) 'horn'.*

*šarāmum G (a-u) 'to beat out, cut out'; šurrumum D 'to cut off, trim'.*

*uštamīt 'it has killed'.*

## §§151-152:





*aššum ... lā šabātiša* 'so that ... may not seize her'.  
*ittabši* 'has come about'.  
*kilallān* see §23.2(a), end.

### G. Omens from YOS 10:

1. *Dīš i-na re-eš ú-ba-nim né-ke-em-tum i-na li-ib-bi né-ke-em-tim*  
*LÚ.KÚR-rum qè-er-bi-iš i-ki-im-ka.* (6:3-6)  
*nēkemtum* 'loss; atrophied part of the exta' (cf. *ekēmum*).  
*qerbiš* 'in close combat(?)' (rare; cf. *qerēbum*).
2. *šum-ma a-mu-tum KÁ É.GAL-im mar-tam ú-ba-nam!(NIM) i-šu*

*ú na-aš-ra-ap-ti i-mi-it-tim na-ap-la-aš-tam ik-šu-da-am ú ši-*  
*ib-tum a-na ka-ak-ki-im i-tu-ur na-ap-la-aš-tam iṭ-ṭú-ul i-na*  
*ta-ḥa-zi-im na-ak-ru-um um-ma-nam ú-ḥa-ap-pa-ra-am ti-bu-*  
*um ra-bu-um um-ma-na-am i-ka-aš-ša-da-am.* (11 iii 3-12)

*našraptum* (*našrapti*) 'crucible; part of a sheep's liver'.

*šibtum* here, a part of the liver.

*tāhāzum* 'battle' (cf. *aḥāzum*).

*ḥapārum* G 'surround'(?); *ḥuppurum* D = G?

3. *šum-ma mar-tum mu-[š]a a-na ki-di-im ḥa-al-šú ra-bi-a-na i-*  
*na a-li-šu ú-še<sub>20</sub>-šú-ú-šu.* (31 x 34-39)  
*ḥalāšum* G (a-u) 'to press, squeeze out'.
4. *šum-ma mar-tum ki-ma zi-ib-ba-at ḥu-mu-uš-ši-ri-im da-an-*  
*na-at na-ak-ru-um ša-al-la-ta-am ú-še<sub>20</sub>-eš-šé.* (31 xi 30-36)  
*zibbatum* (*zibbat*) 'tail'.  
*ḥumušširum* 'mouse'.  
*šallatum* 'plunder, booty, captives'.
5. *Dīš iz-bu-um ul-la-nu-um-ma i-mi-ta-šu ša i-mi-ti na-as-ḥa-at*  
*a-[al] pa-ṭi-i-ka LÚ.KÚR i-ša-ba-at.* (56 i 10-11)
6. 11 i 1-2:



7. 11 ii 33 - iii 2:

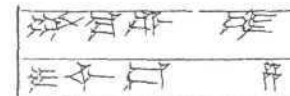


*nīdum* (*nīd(i)*) 'lowering, base' (cf. *nadūm*); *nīdi kussim* a part of the liver.

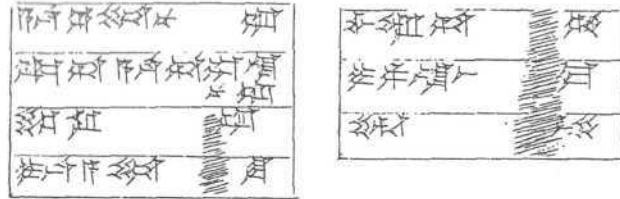
*Luhuššum* a name of Nergal, the god of pestilence and disease.

*ša* here must be translated 'by which' or 'which means'.

8. 31 i 32-40:







## H. Contracts:

1. Loan of silver (TIM 7 15 = Edzard, *Tell ed-Dēr* no. 15).

<sup>1</sup> 6 <sup>5</sup>/<sub>6</sub> MA.NA 3 GÍN KUG.BABBAR <sup>2</sup> KI a-wi-il-DINGIR <sup>3</sup> dEN.ZU-  
Illat(ILLAT[KASKAL+KUR]) <sup>4</sup> i-tūr-ki-nu-um <sup>5</sup> DINGIR-šu-ba-ni <sup>6</sup> AN-  
KA-ša <sup>7</sup> ITI bi-bu-lum <sup>8</sup> ŠU.BA.AN.TI.EŠ <sup>9</sup> ITI li-is-mi-im <sup>10</sup> i-ša-qa-lu  
<sup>11</sup> ú-še-te-qú-ma <sup>12</sup> 1 <sup>1</sup>/<sub>3</sub> MA.NA KUG.BABBAR <sup>13</sup> i-ša-qa-lu.

PNs: *Awil-ilim*; *Sin-illat*; *Itūr-kīnum*; *Ilšu-bāni*; *Annum-pīša*.

<sup>7</sup> *Bibbulum* month name ('flooding').

<sup>9</sup> *Lismum* month name ('footrace').

2. Lease of a field (TIM 7 32 = Edzard, *Tell ed-Dēr* no. 32).

<sup>1</sup> 6 IKU A.ŠÀ kankallam(KI.KAL) <sup>2</sup> i-[n]a ta-aš-ku-un-eš<sub>4</sub>-t[ár] <sup>3</sup> i-  
[t]a i-d[in]-<sup>4</sup> dE[N.ZU] <sup>4</sup> ú i-ta d[a-m]i-iq-ti<sup>7</sup> <sup>5</sup> KI DINGIR-šu-ba-[ni]  
<sup>6</sup> dUTU-i-d[in-nam] <sup>7</sup> DUMU AN-KA-ša <sup>8</sup> A.ŠÀ a-na MU.4.KAM <sup>9</sup> ú-še-  
šit <sup>10</sup> MU.4.KAM A.[Š]À <sup>11</sup> i-[p]é-te-[ma] i-k[a-al] <sup>12</sup> MU.[5.KAM a-na  
biltim(GUN)] i-i[r-ru-ub] <sup>13</sup> MU 'x' [ (broken) ] <sup>14-17</sup> Witnesses.

PNs: *Iddin-Sin*; *Damiqtī*; *Ilšu-bāni*; *Šamaš-iddinam*; *Annum-pīša*.

<sup>1</sup> *ikūm* (*iku-*; log. IKU; Sum. lw.) a surface measurement (ca. 3600 m<sup>2</sup>);  
*kankallum* (*kankal*; log. KI.KAL; Sum. lw.) 'unbroken, hard soil'; 6  
IKU A.ŠÀ KI.KAL = *šeššet iku eqlam kankallam* 'a six-*iku* unplowed  
field'.

<sup>2</sup> *Taskun-Eštar* place name.

<sup>12</sup> *biltum* 'tribute; rent'; *ana biltim irrub* 'it (the field) will become liable  
for rent payment'.

## I. Letters:

1. TCL 7 19 = Kraus, *AbB* 4 19.

<sup>1</sup> [a-na] <sup>d</sup>UTU-*ha-zi-ir* <sup>2</sup> [q]i-bi-ma <sup>3</sup> um-ma *ha-am-mu-ra-pi-ma*  
<sup>4</sup> aš-šum *ša ta-aš-pu-ra-am um-ma at-ta-ma* <sup>5</sup> pi-tum *ša [b]i-na-a<sup>ki</sup>*  
*[i]t-te-es-ke-er* <sup>6</sup> mu-ú a-na <sup>id</sup>EDIN.NA [g]u-um-mu-ru <sup>7</sup> be-lí a-na *gi-*  
*mil-d*AMAR.UTU <sup>8</sup> ú *im-gur-AKŠAK<sup>ki</sup>* <sup>9</sup> li-iš-pur-am-ma <sup>10</sup> ERIN<sub>2</sub>-am  
*ap-ši-ta-šu-nu li-iš-ku-nu-ma* <sup>11</sup> pi-tam *šu-a-ti li-da-an-ni-[n]* <sup>12</sup> ú *er-*  
*še-et ma-tim ša qá-ti-šu-nu* <sup>13</sup> li-še-ri-šu <sup>14</sup> *ša ta-aš-pu-ra-am* <sup>15</sup> a-na

*gi-mil-d*AMAR.UTU <sup>16</sup> ú *im-gur-AKŠAK<sup>ki</sup>* <sup>17</sup> *ú-da-an-ni-nam-ma aš-*  
*tap-ra-am* <sup>18</sup> ERIN<sub>2</sub>-am *ap-ši-ta-šu-nu i-ša-ak-ka-nu-ma* <sup>19</sup> [pi-tam  
*š]a bi-na-a<sup>ki</sup> ú-da-an-na-nu* <sup>20</sup> ú *er-še-tam ša ma-tim* <sup>21</sup> *ša i-ša-ap-*  
*pa-ru* <sup>22</sup> *ú-še-er-re-šu*.

PNs: *Šamaš-hāzir*; *Gimil-Marduk*; *Imgur-Akšak*.

<sup>4</sup> *ša* here is the determinative-relative without an antecedent: *aššum ša*  
*tašpuram* 'concerning what (or, that which) you wrote to me'.

<sup>5</sup> *Binā* place name; *ittesker* 'has become stopped up' (here, 'silted up').

<sup>6</sup> <sup>id</sup>EDIN.NA = *Edena* a canal.

<sup>10</sup> *apšitūm* (*apšitā-*; Sum. lw.) 'agreed portion, number agreed upon'; here,  
in apposition to *šābum*.

<sup>17</sup> *udannin* here in hendiadys with *aštāpram*: 'I wrote forcefully'.

<sup>21</sup> *šapārum* here 'to oversee'.

2. King, *LIH* 2 77 = Kraus, *AbB* 5 136.

<sup>1</sup> a-na <sup>d</sup>EN.ZU-i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma *ha-am-mu-ra-pi-ma*  
<sup>4</sup> <sup>id</sup>sēkirī(A.IGI.DU<sub>8</sub>.MEŠ) <sup>5</sup> *ša a-na ši-ip-ri-im e-pé-ši-im* <sup>6</sup> *es-ḥu-n[i-i]k-*  
*kum* <sup>7</sup> *mi-im-ma š[i-i]p-ra-am* <sup>8</sup> *la tu-še-ep-pe-es-sú-nu-ti* <sup>9</sup> *šu-pu-šu-*  
*um-ma li-še-pí-šu* <sup>10</sup> ú *i-na SAG NÍG.GA* <sup>11</sup> *ša <sup>lu</sup>mu-še-pí-ši-šu-nu* <sup>12</sup> *ú-*  
*sú-uḥ-šu-nu-ti*.

PN: *Sin-iddinam*.

<sup>4</sup> *sekērum* G (e) 'to close, dam up, block'; Participle *sēkirum* (log. <sup>(lu)</sup>A.  
IGI.DU<sub>8</sub>) 'canal worker'. At issue in lines 4-12 is who is to direct the  
work in question.

<sup>5</sup> *ana šiprim epēšim* 'to do the work' (see §30.1).

<sup>10</sup> NÍG.GA here is probably to be read *namkūrum*, a near-synonym of  
*makkūrum* (from the same root). The editors of the CAD read  
NÍG.GA in OB texts as *makkūrum* except in the compound SAG  
NÍG.GA, which is read *rēš namkūrim* 'available assets, stock', here  
probably 'list of available workers'.

3. CT 43 14 = Kraus, *AbB* 1 14.

<sup>1</sup> a-na a-wi-le-e <sup>2</sup> *ša d*AMAR.UTU *ú-ba-al-la-tú-šu-nu-ti* <sup>3</sup> qí-bí-ma  
<sup>4</sup> *um-ma wakil*(UGULA) DAM.GÀR.MEŠ ú DI.KUD.MEŠ-ma <sup>5</sup> <sup>d</sup>UTU ú  
<sup>d</sup>AMAR.UTU [d]a-ri-iš UD-mi <sup>6</sup> *li-ba-al-li-tú-ku-nu-ti* <sup>7</sup> *aš-šum ap-lu-*  
*ut* LUKUR <sup>d</sup>UTU <sup>8</sup> *ša na-ra-am-i-lí-šu* <sup>9</sup> a-ḥi i-bi-<sup>d</sup>UTU <sup>10</sup> *il-qú-ú-ma*  
<sup>11</sup> *Dūrû*(LÚ.BÀD<sup>ki</sup>.MEŠ) <sup>12</sup> *it-ti i-bi-<sup>d</sup>UTU* <sup>13</sup> *i-di-nu* <sup>14</sup> *a-wa-ti-šu-nu*  
<sup>15</sup> *ni-mu-ur-ma* <sup>16</sup> *a-na pí-i* DUB-pa-a-tim *ša ap-lu-ti* <sup>17</sup> [š]a i-bi-  
<sup>d</sup>UTU *na-šu-ú* <sup>18</sup> *di-nam a-na i-bi-<sup>d</sup>UTU* *ni-ig-mu-ur* <sup>19</sup> ú *aš-šum*  
*Dūrû*(LÚ.BÀD<sup>ki</sup>.MEŠ) <sup>20</sup> *a-na la a-wa-ti-šu-nu* <sup>21</sup> *i-di-nu* <sup>22</sup> *a-na pí-i*  
DUB-pí *ši-im-da-tim* <sup>23</sup> *ki-ma ša la šu-ni-a-am* <sup>24</sup> *ib-qú-ru* <sup>25</sup> *še-er-*

tam<sup>16</sup> i-si-ru-šu-nu-ši-im<sup>27</sup> ù a-na la ta-ri-im-ma<sup>28</sup> la ba-qá-ri-im<sup>29</sup>  
 ka-ni-kam nu-še-zi-ib-šu-nu-ti<sup>30</sup> ka-ni-kam šu-a-ti ši-me-a.

PNs: Narām-ilīšu; Ibbi-Šamaš.

<sup>4</sup> waklum (wakil; log. UGULA [the PA sign]) 'overseer'.

<sup>10</sup> Dūrum (log. BĀD<sup>ki</sup>) a place name; Dūrūm (Dūrī-; log. LÚ.BĀD<sup>ki</sup>) 'inhabitant of Dūrum'.

<sup>17</sup> ša PN našū 'which PN has' (§33.2).

<sup>20</sup> ana lā awātišunu 'concerning (what is) not their affair'.

4. Thureau-Dangin, *TCL* 7 30 = Kraus, *AbB* 4 30.



PNs: Šamaš-hāzir; Šin-mušallim; Nūr-Šamaš.

<sup>12</sup> ezēbum here, 'to pass (someone) by'.

## LESSON TWENTY-NINE

### 29.1 Verbs II-Weak: the D and Š Stems

In the D and Š stems, verbs II-weak must be considered in two distinct groups:

- (1) those whose middle radical was *w* or *y*;
- (2) those whose middle radical was one of the five alephs (*ʿ, h, ḥ, ʿ, ǧ*) that were lost.

#### (a) Verbs II-*w* and II-*y*

Verbs originally II-*w* are *a-u* (or II-*u*) in the G (e.g., *tārum*, *mātum*); those originally II-*y* are *a-i* (or II-*i*) in the G (e.g., *qiāšum*). These two types are conjugated alike in both the D and the Š stems. As is true in the sound verb, there are no special vowel-classes: the Durative is characterized by an *a*-vowel before *R*<sub>3</sub>, while the Preterite, Perfect, Imperative, and Participle have an *i*-vowel and the Infinitive and Verbal Adjective have an *u*-vowel. In both stems, in any form that ends with the third radical (discounting pronominal suffixes and *-ma*), the preceding vowel is long, marked with a macron; in forms in which the third radical is followed by a vowel (including the Votive *-am* and the subordination marker *-u*), the third radical is doubled and the preceding vowel is short (cf. the G Durative *iqīaš ~ iqīššū*, *itār ~ iturrū*; but in the D and Š, this applies to all forms). In the paradigms below plural forms are also given, for comparison and reference; the verbs in the paradigms are *kānum* (*a-u*; i.e., II-*w*) G 'to be firm', D 'to make firm'; *mātum* (*a-u*) G 'to die', Š 'to put to death'.

	D Stem	Š Stem
Infinitive:	<i>kunnum</i>	<i>šumuttum</i>
(Bound form:	<i>kunni</i> , suf. <i>kunnašu</i>	<i>šumūt</i> , suf. <i>šumuttašu</i> )
Durative:	<i>ukān</i> , 3mp <i>ukannū</i>	<i>ušmāt</i> , 3mp <i>ušmattū</i>
Perfect:	<i>uktīn</i> , 3mp <i>uktinnū</i>	<i>uštamīt</i> , 3mp <i>uštamittū</i>
Preterite:	<i>ukīn</i> , 3mp <i>ukinnū</i>	<i>ušmīt</i> , 3mp <i>ušmittū</i>
Imperative:	<i>kīn</i> , cp <i>kinnā</i>	<i>šumīt</i> , cp <i>šumittū</i>
Participle:	<i>mukinnum</i>	<i>mušmittum</i>
(Bound form:	<i>mukīn</i> , suf. <i>mukinnašu</i>	<i>mušmīt</i> , suf. <i>mušmittašu</i> )

Vbl. Adj.:	<i>kunnum</i>	<i>šumuttum</i>
(V. Adj.+3ms:	<i>kūn</i> , +3mp: <i>kunnū</i>	<i>šumūt</i> , +3mp: <i>šumuttū</i> )

Note that in the Š stem Durative, Preterite, and Participle, the *a*-vowel between the *š* and *R*<sub>1</sub> (*ušapras*, *ušapris*, *mušaprisum*) has been lost through syncope.

### (b) Verbs II-<sup>2</sup>

These are poorly attested in the D and Š stems. Verbs that are II-*a* in the G (thus, from II-<sup>2</sup><sub>1-2</sub>) tend to be conjugated in the D with the middle <sup>2</sup> as a strong consonant; contraction may take place (with the vowel then marked by a circumflex), however, especially when the vowels before and after the <sup>2</sup> are the same, less frequently otherwise. These verbs are so rare in the Š that a full paradigm cannot be given.

Verbs that are II-*e* in the G (i.e., II-<sup>2</sup><sub>3-5</sub>) are either conjugated like verbs II-*a* (without *a* > *e*) or treated like verbs II-*w*/*y*, but with *e*-vowels where the latter have *a*.

The verbs in the paradigms below are *wârum* (II-*a*) G 'to advance', D 'to send'; *bu<sup>22</sup>ûm* (also III-weak) D 'to look for, search' (not in G); *rêqum* (II-*e*) G 'to be distant', D 'to keep far away'; *nêšum* (II-*e*) G 'to live', Š 'to keep alive'.

	D	S t e m	Š Stem	
Infinitive:	<i>wu<sup>22</sup>urum</i> / <i>wûrum</i>	<i>bu<sup>22</sup>ûm</i>	<i>ruqqum</i>	<i>šunuššum</i>
(Bound form:	<i>wu<sup>22</sup>ur</i> / <i>wûr</i>	<i>bu<sup>22</sup>u</i>	<i>ruqqi</i>	<i>šunūš</i> )
Durative:	<i>uwa<sup>22</sup>ar</i> / <i>uwâr</i>	<i>uba<sup>22</sup>a</i> / <i>ubâ</i>	<i>urēq</i> ,	<i>ušnēš</i>
(3mp:	<i>uwa<sup>22</sup>arū</i> / <i>uwarrū</i>	<i>uba<sup>22</sup>û</i>	<i>ureqqū</i>	<i>ušneššū</i> )
Perfect:	<i>ûta<sup>22</sup>er</i>	<i>ubta<sup>22</sup>i</i>	<i>urtiq</i>	?
Preterite:	<i>uwa<sup>22</sup>er</i> ( / <i>uwêr</i> )	<i>uba<sup>22</sup>i</i>	<i>urîq</i>	<i>ušnîš</i>
(3mp:	<i>uwa<sup>22</sup>erū</i> ( / <i>uwerrū</i> )	<i>uba<sup>22</sup>û</i>	<i>urîqqū</i>	<i>ušniššū</i> )
Imperative:	<i>wu<sup>22</sup>er</i>	<i>bu<sup>22</sup>i</i>	<i>rîq</i>	?
Participle:	<i>muwa<sup>22</sup>erum</i>	<i>muba<sup>22</sup>ûm</i>	<i>muriqqum</i>	<i>mušniššum</i>
(Bound form:	<i>muwa<sup>22</sup>er</i>	<i>muba<sup>22</sup>i</i>	<i>murîq</i>	<i>mušniš</i> )
Vbl. Adj.:	<i>wu<sup>22</sup>urum</i> / <i>wûrum</i>	<i>bu<sup>22</sup>ûm</i>	<i>ruqqum</i>	?
(V. Adj.+3ms:	<i>wu<sup>22</sup>ur</i> / <i>wûr</i>	<i>bu<sup>22</sup>u</i>	<i>rûq</i>	?)

(c) D and Š stems of verbs II-weak encountered thus far:

*dâkum*: Š *šudukkum* 'to have (someone) killed' (rare).

*kânunum*: D *kunnum* 'to establish as true, confirm, convict (of doing: *ina* + Infin.); to set (up), fix, establish, assign; to maintain'.

*mâtum*: Š *šumuttum* 'to put to death, to cause the death of'.

*miâdum*: Š *šumuddum* 'to make much, increase, enlarge, make numerous'; in hendiadys, 'to do (something) much, a lot'.

*na<sup>22</sup>âdum*: D *nu<sup>22</sup>udum* 'to ask to pay attention, alert, instruct'.

*târum*: D *turum* 'to return' (trans.), restore, give/take/send/put/pay back; to turn (something: acc.; into something else: *ana*); to take captive in war'.

*tiâbum*: D *ṭubbum* 'to make pleasant, sweet, good; to please, satisfy'; Š *šutubbum* = D (much less common than D).

*zâzum*: D *zuzzum* 'to divide, distribute' (rare).

### 29.2 Non-coordinating -*ma*

In verbal clauses, the enclitic particle *-ma* may occur on parts of speech other than the verb. In such instances, *-ma* is not a conjunction, but rather an emphasizing particle, marking the word to which it is attached as the logical predicate of its clause. (The predicate may be defined as the focus or new information of the clause. In a verbal clause, the true, or grammatical, predicate is the verb; when no other part of speech is emphasized, the verb is also the logical predicate; but when the focus or emphasis lies with an element other than the verb, that element is the logical predicate.) In English, a logical predicate other than the verb may be topicalized in a cleft sentence pattern (see below).

The following sentence will illustrate this predicating function of *-ma*, and the English equivalent. Given the sentence

*šarrum mārī ina kakkīšu imḥaš* 'The king struck my son with his weapon',

any of the first three elements may be made the logical predicate by the addition to it of *-ma*:

*šarrum-ma mārī ina kakkīšu imḥaš* 'It was the king who struck my son with his weapon';

*šarrum mārī-ma ina kakkīšu imḥaš* 'It was my son whom the king struck with his weapon';

*šarrum mārī ina kakkīšū-ma imḥaš* 'It was with his weapon that the king struck my son'.

In many instances, of course, translation by means of a cleft sentence is awkward. Other means may be used, but the emphatic force of the *-ma* should be indicated. Sometimes, for example, it has a limiting nuance:

*išam warqam-ma šūbīlam* 'Send (ms) me only green (*warqum*) wood';  
*šībunum u seḥrum lā innammar*; *eṭlam dannam-ma furdam* 'Let no old man or child show up (*innammar*); send (ms) me only strong youth(s)'.

### 29.3 The Particle *lū*

This particle has three uses, two of which have already been encountered.

- (a) To denote alternatives, with or without *ū* 'or' (§7.4(f)):  
*šumma awīlum lū wardam lū amtam išriq* 'if a man stole either a male or a female slave';  
*(ū) lū bīti idnam (ū) lū bītam eššam idnam* 'either give (ms) me my house or give me a new house'.
- (b) To express injunctions in verbless clauses (§22.2):  
*abūšu lū atta* 'be (ms) his father';  
*lū awīlāta* 'be (ms) a man';  
*Adad lū bēl dīnika* 'may Adad be your adversary (*bēl dīnim*)'.  
 The negative of *lū* in such cases is *lā*.
- (c) As an asseverative particle, meaning 'indeed, certainly, verily'. In expressions of oaths (§36.3), *lū* occurs in this usage before all tenses. Apart from oaths, *lū* in asseverative use normally appears only before the Preterite, and with rare exception only in royal inscriptions (§30.3), as in  
*lū epuš* 'I verily built'.

### 29.4 Old Babylonian Letters from Mari

The site of Mari, situated on the Euphrates River about 250 miles upstream from Babylon, and thus well outside ancient Mesopotamia proper, was the seat of an important Amorite kingdom during the late nineteenth and early eighteenth centuries BCE. It was destroyed by Hammurapi in 1761 BCE. The French excavators at Mari (modern Tell Hariri in southeastern Syria) under the direction of A. Parrot and his successors, have, since the 1930's, unearthed over 20,000 OB tablets, of which some 5,000 are letters. The letters are for the most part written in style and grammar very close to those of contemporary Mesopotamian letters. There are, however, a few important differences to be noted.

- (a) A few of the signs used at Mari are rare or unknown in Mesopotamian Texts: e.g., QA, used more often than GA for /qa/.  
 (b) The normally uncontracted vowel sequences *ia*, *iā*, *ea*, and *eā* all contract in the Mari dialect to *ē*: e.g.,  
*iqbēm* 'he said to me';  
*išpurannēsim* 'he sent to us'.

- (c) There are occasional instances of non-Akkadian meanings of words and uses of forms, which reflect the underlying Northwest Semitic speech of the natives of Mari. These will be indicated with the glosses in the readings.

Mari texts are published in two companion series of volumes, *Archives Royales de Mari* (abbreviated *ARM*) for the cuneiform copies and *Archives Royales de Mari, transcrites et traduites* (abbreviated *ARMT*) for the transliterations and translations; some twenty-five volumes of these have appeared to date.

---

## EXERCISES

### A. VOCABULARY 29.

Verbs:

- bārum* G (*a-u*) 'to be firm, in good repair; to become proved' (rare in OB apart from PNs); *burrum* D 'to establish, ascertain (the true legal situation), prove, certify, explain, indicate'.  
*kullum* D (root *k-w-l*; not in G) 'to hold, contain, have, maintain';  
*rēšam kullum* 'to wait for, take care of, be ready for, at the disposal of' (e.g., *ṭuppaka rēši likil* 'let your (ms) tablet be ready for me, at my disposal'; *rēš awātīša kil* 'take (ms) care of her affairs'; note also, frequent in letters, DN *rēška ana damiqtim likil* and DN *rēš damiqtika likil* 'may DN treat you (the addressee) well, provide you with good things'); Participle *mukillum* in *mukil bābim* 'doorkeeper, guard', *mukil rēšim* 'attendant, spirit; a feature on the exta'.  
*rahāšum* G (*i*) 'to flood (trans.), inundate'.  
*riāqum* G (*a-i*) 'to be empty, idle'; Verbal Adj. *riqum* (*riq-*) 'empty, idle'; *ruqqum* D and *šuruqqum* Š 'to empty; to leave idle'; note also *riqūtum* (*riqūt*) 'emptiness; idleness'; *riqūt-* (with suf., e.g., *riqūssu*; adv. acc., see §18.3(d)) 'empty-handed'.  
*šuklulum* Š (not in G) 'to complete, finish, accomplish, bring to an end'.  
*warāqum* G (*i*) 'to become yellow, green; to turn pale'; Verbal Adj. *warqum* (*waruq-*) 'yellow, green; fresh (of plants)'; (*w*)*urruqum* D factitive.



*wārum* G (root originally *w-ʔ-r* [see D], but G Dur. \**iwīar/iwār*, pl. *iwirrū*; Pret. *iwīr* [see §21.3(f)]) 'to advance against, attack'; *wu<sup>ʔ</sup>urum* D 'to send (a person, message); to command, order (to do: acc. Infin. or *ana/aššum* + Infin.)' (cf. *tērtum*).

## Nouns:

*bārūm* (base *bāri-*; log. <sup>(dú)</sup>MÁŠ.ŠU.GÍD.GÍD [gíd = the BU sign]) 'diviner, haruspex'.

*biltum* (*bilat*; pl. *bilātum*; log. GUN/GÚ.UN) 'load, weight; tribute, rent'; *nāš(i)* *biltim* 'tenant (of a field owned by the state)' (cf. *babālum*).

*emum* (with suf. *emū/ī/ā-*, like *abum* and *aḥum*) 'father-in-law (wife's father)'; *bīt emim* (rare) 'wedding'.

*itinnum* (log. ŠITIM; Sum. *lw.?*) 'house builder'.

*qištum* (*qišti*; pl. *qišātum*; log. GIŠ.TIR) 'forest, grove'.

## Adjective:

*warkūm* (*warkī-*; fem. *warkītum*) 'later, future' (cf. *warki*).

## Adverbs:

*magal* 'very (much), greatly, exceedingly'.

*warka* (also *ina warka*) 'afterwards; behind, in the rear'.

## B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			ŠITIM = <i>itinnum</i>
			GÚ = <i>kišādum</i> ; GUN (or GÚ.UN) = <i>biltum</i>
			MÁŠ in MÁŠ.ŠU.GÍD.GÍD = <i>bārūm</i>

## C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                                  |                          |                      |
|----------------------------------|--------------------------|----------------------|
| 1. <i>ḥamiš bilat kaspum</i>     | 4. <i>abnāt qištim</i>   | 7. <i>šēnū bārīm</i> |
| 2. <i>adi ḥarrān Anim</i>        | 5. <i>kallat itinnim</i> | 8. <i>uterrū</i>     |
| 3. <i>bārūm ana šīmtim illik</i> | 6. <i>ul ibqur</i>       | 9. <i>ušmāt</i>      |

## D. Write in normalized Akkadian:

- |  |  |
|--|--|
| 1. Return (ms) it (ms) to me.              | 9. Do not (ms) increase (the number of) your fortresses. |
| 2. It (f) is fixed.                        | 10. Verily I accomplished it (f).                        |
| 3. They (m) will put you (ms) to death.    | 11. I instructed him.                                    |
| 4. the house that you (ms) are holding     | 12. My words pleased her heart greatly.                  |
| 5. She has had his father-in-law executed. | 13. They (m) will prove it (m).                          |
| 6. They (f) have returned the son.         | 14. Why do you (pl) leave my oxen idle?                  |
| 7. It has turned pale.                     | 15. I ordered the going of the troop.                    |
| 8. one (ms) who returns truth              |  |

## E. Normalize and translate:

- ki-ma ra-bi-a-num ú-wa-e-ra-an-ni* <sup>g15</sup>MÁ ša MÁŠ.ŠU.GÍD.GÍD *uš-ri-iq-ma* GUN-sà a-na *še-ri-šu ú-ša-bi-il*.
- am-mi-nim aš-šum* SAG.İR *šu-a-ti a-wa-a-tim tu-uš-mi-da-am-ma ta-aš-pur-ra-am*.
- aš-šum* 10 ŠE.GUR *ša be-lí i-na URU ša-a-ti ú-ki-in-nam uz-na-ia ki-ma* <sup>d</sup>AMAR.UTU *a-na be-lí-ia ka-ta i-ba-aš-ši-a be-lí li-iq-bi-a-am e-ma be-lí* 10 ŠE.GUR *ú-ki-in-nu a-ša-ap-pa-ak-šu*.
- i-na ŠÁM an-ni-im li-ib-ba-šu tú-ub*.
- i-na* <sup>g15</sup>TUKUL *ša DINGIR ŠE ma-la i-na A.ŠÁ ŠITIM li-bi-ir-ru-ma ŠITIM mi-ši-il-šu li-il-qé*.
- šum-ma i-na re-eš mar-tim* <sup>g15</sup>TUKUL *ša-ki-in* <sup>d</sup>ISKUR *um-ma-an-ka i-na ḥa-ra-nim i-ra-ḥi-iš*.
- 1 <sup>g15</sup>na-ar-kab-tam *šu-uk-lu-ul-tam a-na e-mi-ia uš-ta-bi-il*.

## F. CH:

§§27-29 §27 *šum-ma lu* AGA.ÚS *ù lu* ŠU.ĤA *ša i-na dan-na-at šar-ri-im tu-úr-ru<sup>1</sup> wa-ar-[k]i-šu* A.ŠÁ-šu *ù* <sup>g15</sup>KIRI<sub>6</sub>-šu *a-na ša-ni-im id-di-nu-ma i-li-ik-šu it-ta-la-ak šum-ma* [t]-tu-ra-am-ma URU-šu *ik-ta-aš-dam* A.ŠÁ-šu *ù* <sup>g15</sup>KIRI<sub>6</sub>-šu *ú-ta-ar-ru-šum-ma šu-ma i-li-ik-šu i-il-la-ak*. §28 *šum-ma lu* AGA.ÚS *ù lu-ú* ŠU.ĤA *ša i-na dan-na-at šar-ri-im tu-úr-ru* DUMU-šu *il-kam a-la-kam i-le-i* A.ŠÁ *ù* <sup>g15</sup>KIRI<sub>6</sub> *in-na-ad-di-iš-šum-ma i-li-ik a*-bi-šu *i-il-la-a*h. §29 *šum-ma* DUMU-šu *še-ḥe-er-[m]a i-li-ik a-bi-šu a-la-kam la i-le-i ša-lu-úš*

ti A.ŠĀ ù <sup>65</sup>KIRI<sub>6</sub> a-na um-mi-šu in-na-a[d]-di-in-ma um-ma-šu ú-ra-ab-ba-šu.

dannatum here, 'military service'.

innaddin 'it will be given'.

§§30–31 §30 *šum-ma lu* AGA.ÚS ù *lu* ŠU.ĤA A.ŠĀ-šu <sup>65</sup>KIRI<sub>6</sub>-šu ù É-sú i-na pa-ni il-ki-im id-di-ma ud-da-ap-pt-ir ša-nu-um wa-ar-ki-šu A.ŠĀ-šu <sup>65</sup>KIRI<sub>6</sub>-šu ù É-sú i-š-ba-at-ma MU.3.KAM i-li-ik-šu it-ta-la-ak *šum-ma it-tu-ra-am-ma* A.ŠĀ-šu <sup>65</sup>KIRI<sub>6</sub>-šu ù É-sú i-ir-ri-iš ú-ul in-na-ad-di-iš-šum ša i-š-a-ab-tu-ma i-li-ik-šu it-ta-al-ku *šum-ma i-il-la-ak*. §31 *šum-ma ša-at-tam i-š-ti-a-at-ma ud-da-ap-pt-ir-ma it-tu-ra-am* A.ŠĀ-šu <sup>65</sup>KIRI<sub>6</sub>-šu ù É-sú in-na-ad-di-iš-šum-ma *šum-ma i-li-ik-šu i-il-la-ak*.

duppurum D (not in G) 'to go away, absent oneself'.

innaddiššum 'it will not be given to him'.

§44 *šum-ma a-wi-lum* A.ŠĀ kankallim(KI.KAL) a-na MU.3.KAM a-na te-ep-ti-tim ú-še-ši-ma a-aḥ-šu id-di-ma A.ŠĀ la ip-te-te i-na re-bu-tim ša-at-tim A.ŠĀ ma-a-a-ri i-ma-aḥ-ḥa-aš i-mar-ra-ar ù i-ša-ak-ka-ak-ma a-na be-el A.ŠĀ ú-ta-ar ù ana būrim(BŪR<sup>iku</sup>.E) 10 ŠE. GUR i-ma-a[d-d]a-ad.

kankallum (kankal; log. KI.KAL; Sum. lw.) 'hard soil'.

teptitum (teptit) 'opening; cultivation' (cf. petūm).

mayyarum (mayyar) 'plow'; eqlam mayyarī mahāšum 'to plow'.

marārum G (a-u) 'to hoe, break up soil'.

šakākum G (a-u) 'to harrow'.

būrum (bī-i; log. BŪR; Sum. lw.) a surface measure (ca. 6.48 ha.).

§45 *šum-ma a-wi-lum* A.ŠĀ-šu a-na GUN a-na er-re-ši-im id-di-in-ma ù GUN A.ŠĀ-šu im-ta-ḥa-ar wa-ar-ka A.ŠĀ i-š-ku-ir-ta-ḥi-iš ù *lu bi-ib-bu-lum it-ba-al bi-ti-iq-tum ša er-re-ši-im-ma*.

bibbulum/bubbulum 'flood' (cf. wabālum).

bitiqtum (bitiqti) 'loss' (cf. batāqum).

§R/75e *šum-ma a-wi-lum* ŠE-am ù KUG.BABBAR-am it-ti DAM.G[ĀR i]l-qé-e-ma ŠE-am ù KUG.BABBAR-am a-na tu-ur-ri-im la i-šu«-ú» bi-ša-am-ma i-šu mi-im-ma ša i-na qá-ti-šu i-ba-aš-šu-ú ma-ḥar ši-bi ki-ma ub-ba-lu a-na DAM.GĀR-šu i-na-ad-di-in DAM. GĀR ú-ul ú-pa-as i-ma-ḥa-ar.

epēsum G 'to object'; uppusum D = G (both rare).

§153 *šum-ma aš-ša-at a-wi-lim aš-šum zi-ka-ri-im ša-ni-im mu-sà uš-di-ik* MUNUS šu-a-ti i-na ga-ši-ši-im i-ša-ak-ka-nu-ši.

gašišum (gašiš) 'impaling stake'.

§§224–225 §224 *šum-ma* A.ZU GUD ù *lu* ANŠE *lu* GUD ù *lu* ANŠE si<sub>20</sub>-im-ma-am kab-tam i-pu-uš-ma ub-ta-al-li-iš be-el GUD ù *lu* ANŠE IGI.6.GÁL KUG.BABBAR a-na A.ZU Á-šu i-na-ad-di-in. §225 *šum-ma* GUD ù *lu* ANŠE si<sub>20</sub>-im-ma-am kab-tam i-pu-uš-ma uš-ta-mi-it IGI.4(? 5?).GÁL ŠĀM-šu a-na be-el GUD ù *lu* ANŠE i-na-ad-di-in.

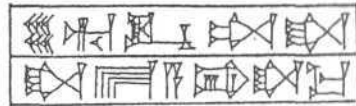
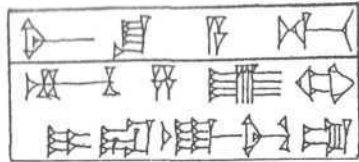
§§228–229 §228 *šum-ma* ŠITIM É a-na a-wi-lim i-pu-uš-ma ú-ka-ak-li-il-šum a-na 1 mūšar(SAR) É 2 GÍN KUG.BABBAR a-na qí-iš-ti-šu i-na-ad-di-iš-šum. §229 *šum-ma* ŠITIM a-na a-wi-lim É i-pu-uš-ma ši-pt-ir-šu la ú-dan-ni-in-ma É i-pu-šu im-qúl(LU)-ut-ma be-el É uš-ta-mi-it ŠITIM šu-ú id-da-ak.

mūšarum (log. SAR) a surface measure (ca. 36 m<sup>2</sup>).

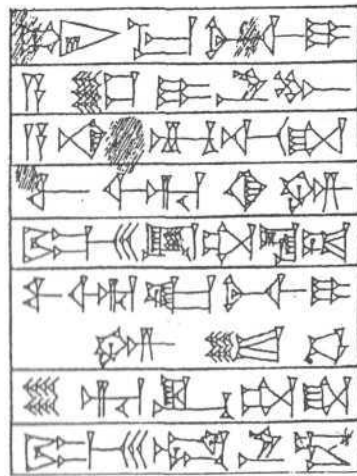
§§245 *šum-ma a-wi-lum* GUD i-gur-ma i-na me-gu-tim ù *lu* i-na ma-ḥa-ší-im uš-ta-mi-it GUD ki-ma GUD a-na be-el GUD i-ri-a-ab. mēgūtum 'negligence' (cf. egūm).

§§162–163:



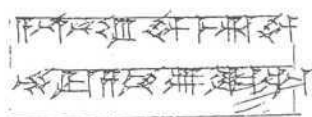
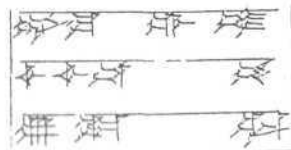


§§173-174 (cf. §§170-171, in Lesson 26):



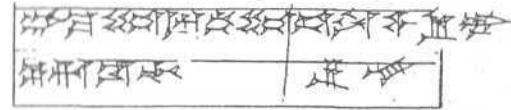
### G. Omens from YOS 10:

- [DIŠ i-na KÁ É].GAL ù re-eš mar-tim qú-ú-um ša-bi-it ra-ki-ib i-me-ri LÚ.KÚR ú-ta-ar. (25:25)  
qûm (base qā-) 'thread, filament'.
- DIŠ<sup>85</sup>TUKUL i-mi-tim ki-ma sí-ik-ka-tim iz-zi-iz ka-ab-tum ša li-ib-bi be-li-šu-ú ú-ṭa-ab-bu ib-ba-aš-ši. (46 iv 30-31)  
sikkatum (sikkat; pl. sikkātum) 'peg'.  
izziz 'it stands' (§37.2).  
ibbašši 'will appear' (§31.2(4)).
- 31 v 13-17:



šišitum 'membrane'; muršum 'disease, illness' (cf. marāšum).

### 4. 51 ii 27-28:



erištum (erisšti) 'desire, wish, request' (cf. erēšum).

### H. Contracts:

- Bequest to an adopted daughter (CT 8 5a = Schorr, VAB 5, no. 18).

<sup>1</sup> x A.ŠÀ ... <sup>2</sup> i-ta PN<sup>3</sup> ù i-ta PN<sup>2</sup> ... <sup>7</sup> y É i-na GÁ.GI.A<sup>kl</sup> <sup>8</sup> Á É PN<sup>3</sup> <sup>9</sup> 1 SAG.GEME<sup>2</sup> PN<sup>4</sup> <sup>10</sup> bu-šu-ša wa-ar-ka-sà <sup>11</sup> iš-tu pé-e a-di KUG.SIG<sup>17</sup> ma<sup>7</sup> ša <sup>12</sup> mu-na-wi-ir-tum LUKUR<sup>d</sup> UTU DUMU.MUNUS<sup>d</sup> NANNA-MA.AN.SUM <sup>13</sup> a-na ipqu(SIG)-i-lī-ša DUMU.MUNUS PN<sup>6</sup> <sup>14</sup> ma-ri-ša id-di-nu <sup>15</sup> a-di mu-na-wi-ir-[tum] ba-al-ṭ[ā-at] <sup>16</sup> A.ŠÀ<sup>d</sup> É GEME<sup>2</sup> qá-sà-ma ú-ka-[al] <sup>17</sup> [iš]-tu i-lu-ša iq-te-ru-[ši] <sup>18</sup> ša [ipqu(SIG)-i-lī-šā]-ma. <sup>19-34</sup> Witnesses. <sup>35-36</sup> Date.

PNs: Munawwirtum; Nanna-mansum; Ipqu-iliša.

<sup>11</sup> pām b 'chaff'; ištu pē adi hurāšim 'from chaff to gold', i.e., 'everything'. At the end of line 11 ša introduces the predicate: 'field ... house ... slave (lines 1-11) (are) what (ša) M. ... gave (line 14)'.

<sup>14</sup> Note mārūm here referring to the woman Ipqu-iliša, thus, 'child'.

<sup>17</sup> qerūm (e) 'to summon, invite'; the phrase in this line is a euphemism for dying.

- Loan of barley (Szlechter, TJA 20-21 UMM H42).

<sup>1</sup> 1 ŠE.GUR <sup>2</sup> [KI] be-le-tum <sup>3</sup> DUMU.MUNUS<sup>d</sup> za-ba<sub>4</sub>-ba<sub>4</sub>-na-ši-ir <sup>4</sup> pa-as-sà-lum <sup>5</sup> ŠU.BA.AN.TI <sup>6</sup> ana ūm ebūrim (UD-um BURU<sup>14</sup> ŠĒ) <sup>7</sup> [a]-na É.Ī.DUB <sup>8</sup> [il-q]ú-ú ŠE-am ú-ta-a-ar <sup>9-10</sup> Witnesses. <sup>11-13</sup> Date.

PNs: Beletum; Zababa-nāšir; Passalum.

<sup>7-8</sup> našpak ilqū 'the granary he borrowed (from)'.

### I. Letters:

- King, LIH 2 72 = Frankena, AbB 2 56.

<sup>1</sup> a-na<sup>d</sup> EN.ZU-[i-din-na]m <sup>2</sup> qí-bí-[m]a <sup>3</sup> um-ma ḥa-am-mu-ra-pí-ma <sup>4</sup> kušabkī<sup>(85)</sup> AB.BA.ĪI.A) a-na ši-ki-ir ma-aq-qá-ri <sup>5</sup> a-na qá-at qurqurri(TIBIRA.MEŠ) <sup>6</sup> i-na BĀD-TIBIRA<sup>kl</sup> <sup>7</sup> ù e-ma i-ba-aš-šu-ú <sup>8</sup> li-mu-ru-ni-ik-kum-ma <sup>9</sup> 7200 kušabkī<sup>(85)</sup> AB.BA.ĪI.A) ší-ḥu-tim ... <sup>10</sup> li-ik-ki-su-ni-ik-kum-ma ... <sup>14</sup> i-na MÁ.Ī.DUB i-ta-ad-d[i-a-am-ma] ... <sup>16</sup> a-na KÁ.DINGI[R.RA<sup>kl</sup>] <sup>17</sup> li-ib-lu-nim <sup>18</sup> i-na kušabkī<sup>(85)</sup> AB.BA.ĪI.A) <sup>19</sup> ša i-na-ak-ki-su <sup>20</sup> GIŠ ša i-na GIŠ.TIR-šu mi-tu <sup>21</sup> la i-na-ak-ki-su

<sup>22</sup> GIŠ wa-ar-qá-am-ma li-ik-ki-su <sup>23</sup> ar-ḫi-iš kušabkī (gis<sup>is</sup>AB.BA. 𒄩.A) šu-nu-ti <sup>24</sup> li-ib-lu-nim-ma <sup>25</sup> qurqurrū (TIBIRA.MEŠ) la i-ri-iq-ú.

<sup>4</sup> kušabkum (log. (A.)AB.BA) a thorn tree; šikrum (šikir) 'handle'; maqqarum (maqqar) 'chisel'; for the construction, see §12.4.

<sup>5</sup> qurqurrum (log. TIBIRA) 'wood- or metal-worker'.

<sup>6</sup> Bad-tibira (Tell Madā'in) a city in the south, near Uruk.

<sup>9</sup> šīḫum (Verbal Adj. of šīāḫum 'to grow') 'tall, high, full-grown'.

<sup>14</sup> itaddi (Gtn imperative, ms, of nadūm; §34.1) 'put (them)'.

2. VAS 7 202 = Ungnad, *Babylonische Briefe* no. 259, lines 1–19.

<sup>1</sup> a-na a-wi-lim <sup>2</sup> qī-bī-ma <sup>3</sup> um-ma ib-ni-<sup>d</sup>Amurru(m)(MAR.TU)-ma <sup>4</sup> dUTU ù dAMAR.UTU da-ri-iš UD-mi <sup>5</sup> li-ba-al-li-ṭú-ka <sup>6</sup> lu ša-al-ma-ta lu ba-al-ṭa-ta <sup>7</sup> DINGIR na-ši-ir-ka re-eš-ka a-na da-mi-iq-tim <sup>8</sup> li-ki-il <sup>9</sup> a-na šu-ul-mi-ka aš-pu-ra-am <sup>10</sup> šu-lum-ka ma-ḫar dUTU ù dAMAR.UTU <sup>11</sup> lu da-ri <sup>12</sup> qī-iš-<sup>d</sup>Amurrim(MAR.TU) DUMU-ka <sup>13</sup> ki-a-am iš-pu-ra-am um-ma šu-ú-ma <sup>14</sup> É.Ī.DUB i-na né-re-eb KÁ i-din-eš<sub>4</sub>-tár <sup>15</sup> pa-ti-ih<sub>4</sub>-ma ŠE-ú-um le-qí <sup>16</sup> SAG.GEME<sub>2</sub> ú-us-si-ir-ma <sup>17</sup> um-ma SAG.GEME<sub>2</sub>-ma <sup>18</sup> x ŠE ši-ni-šu <sup>19</sup> ... il-qé.

PNs: Ibni-Amurru(m); Qīš-Amurrim; Iddin-Eštar.

<sup>14</sup> nērebum (nēreb) 'entrance; mountain pass' (cf. erēbum); patāḫum G (a-u) 'to break through, break into'.

3. ARM 10 90.

<sup>1</sup> a-na be-lí-[ia] <sup>2</sup> qī-bī-[m]a <sup>3</sup> um-ma ad-ra-ka-<sup>r</sup>tum<sup>1</sup> <sup>4</sup> GEME<sub>2</sub>-ka-a-ma aš-šum KUG.BABBAR <sup>5</sup> ša i-din-<sup>d</sup>EN.ZU ir-gu-ma-am-ma <sup>6</sup> be-lí di-nam ú-ša-ḫi-zu-né-ti <sup>7</sup> ak-šu-dam-ma LÚ.MEŠ mu-du-ú <sup>8</sup> a-wa-tim ša i-na re-eš mu-ut-bi-si-<sup>r</sup>ir<sup>1</sup> <sup>9</sup> iz-zi-zu ú-ul wa-aš-bu <sup>10</sup> it-ti su-mu-ṭa-bi <sup>11</sup> il<sub>5</sub>-li-ku ù a-di-ni a-wa-tam <sup>12</sup> ú-ul ás-ni-iq <sup>13</sup> i-na-an-na be-lí <sup>14</sup> aš-šum KUG.BABBAR ša-a-tu <sup>15</sup> iš-pu-ra-am-m[a] <sup>16</sup> a-na na-aš-pa-ar-ti be-lí-ia <sup>17</sup> ap-la-aḫ-ma <sup>6</sup> GÍN KUG.BABBAR <sup>18</sup> ki-iš-(AB)-da-at DUMU.MEŠ-ia ša it-ti-ia <sup>19</sup> wa-aš-bu aš-qú-ul <sup>r</sup>ša<sup>1</sup>-pí-il<sub>5</sub>-tum <sup>20</sup> 4 GÍN KUG.BABBAR li-li-kam-ma <sup>21</sup> it-ti DUMU.MEŠ mu-ut-bi-si-ir li-is(AB)-ni-iq <sup>22</sup> ša-ni-tam aš-šum É-ia e-li-ia-a <sup>23</sup> i-din-an-nu qa-qa-dam ir-ši-ma <sup>24</sup> ù i-na É-ia ú-še-šú-ni-ne-ma <sup>25</sup> ša-a-tu ú-še-ri-bu-šu <sup>26</sup> <sup>r</sup>šum<sup>1</sup>-ma li-ib-bi be-lí-ia li-ib-bi <sup>27</sup> a-na ma-ra-šim be-lí la i-na-di-in <sup>28</sup> É-ti li-te-er-ru-nim <sup>29</sup> ù šum-ma a-bi ù um-mi <sup>30</sup> A.ŠA ù gis<sup>is.ki</sup>KIRI<sub>6</sub> ú-ul in-ḫi-lu-ni-in-ni <sup>32</sup> it-ti be-lí-ia-ma <sup>33</sup> <sup>r</sup>e<sup>1</sup>-ri-iš be-lí li-ša-ḫi-iz-ma <sup>35</sup> A.ŠA ù gis<sup>is.ki</sup>KIRI<sub>6</sub> <sup>36</sup> li-wa-aš-ši-ru-nim <sup>37</sup> be-lí 'x x x' (rest of this line, the last, illegible).

PNs: Adrakatum; Iddin-Sin; Mut-bisir; Sumu-ṭābu(m); Iddin-Annu.

<sup>18-19</sup> ina rēš PN izzizzū 'they are in the service of PN'.

<sup>12</sup> sanāqum in this text means 'to investigate, go into (a matter)'.

<sup>16</sup> našpartum (našparti) 'letter, message, instructions' (cf. šapārum).

<sup>18</sup> kišittum (kišitti; pl. kišdātum) 'conquest; boot; seizure'; pl. 'assets, acquisition' (cf. kašādum).

<sup>19-20</sup> šapiltum (šapilti) 'remainder, amount outstanding'; šapiltum x kaspum here is a complete verbless clause; lillikam-ma at the end of line 20 begins a new clause, with Iddin-Sin as subject.

<sup>22-23</sup> eli X qaqqadam rašūm unclear, 'to get the better of X?'; the reason for the extra vowel sign in e-li-ia-a is uncertain.

<sup>24</sup> In ú-še-šú-ni-ne-ma, -ni-ne is for expected -ninni.

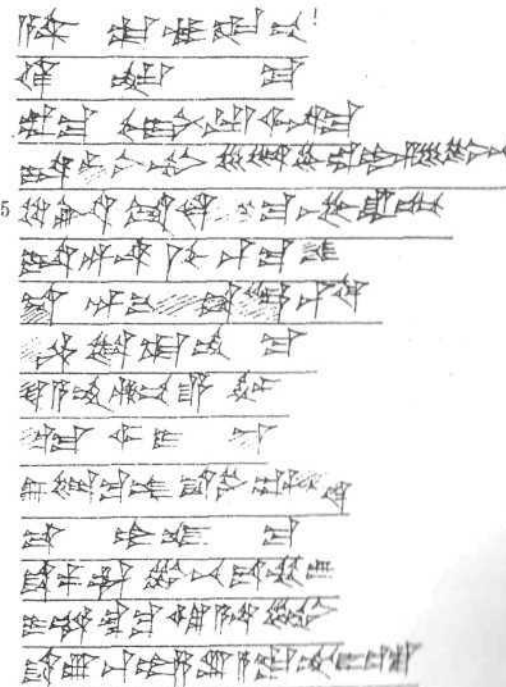
<sup>26</sup> šumma libbi X 'if X is willing, if it pleases X'.

<sup>29</sup> u šumma in Mari texts may mean 'even if, although'; note the following ul for expected lā (after šumma), an error found occasionally in Mari letters.

<sup>30</sup> gis<sup>is.ki</sup>KIRI<sub>6</sub> an unusual writing of kirūm.naḫālum (i; a rare verb, found only in Mari texts, probably a Northwest Semitic word; note the unusual lack of assimilation in inḫilū) 'to hand over (property)'.

<sup>34</sup> šūḫuzum here, 'to instruct'.

4. Dossin, ARM 10 80:1–24 (text republished by Durand as ARM 26/1 197).







PNs: *Kakkabi*; *Inibšina*; *Šelebum*.

<sup>4</sup> Third sign: *pa. ina pānītim* 'previously'. *assinnum* a member of the cult personnel (usually of Istar).

<sup>5</sup> Sixth sign: *nam*.

<sup>6</sup> *qammatum* a very rare word, referring to a woman associated with the cult who wore a certain type of hair style.

<sup>7</sup> *ša* <sup>d</sup>*d[a-gan]* *ša ter-qa*<sup>ki</sup>. *Dagan* god of grain, an important deity in the Mari region; *Terqa* (modern Tell 'Ašāra) a city on the Euphrates above Mari.

<sup>8</sup> First sign: *il*.

<sup>10</sup> First sign: *um*; last sign: *ma*.

<sup>11</sup> *salīmātum* (always pl.) 'ally; alliance, partnership'. After LÚ, read *èš(AB)-n[un-na*<sup>ki</sup>*]*. *Ešnunna* (modern Tell Asmar), an important city east of the Tigris.

<sup>12</sup> *dāštum* 'deception'.

<sup>13</sup> *šapal* Preposition 'under, beneath' (cf. *šaplum*). IN.NU.DA = *tibnum* (*tibin*) 'straw'.

<sup>14</sup> *šētum* 'net'.

<sup>15</sup> *qašārum* = *kašārum* (Northwest Semitic influence, preserving the original *q* of the root, which dissimilated to *k* in Akkadian); *kamāsum* G (i) 'to gather, collect'.

<sup>18</sup> *aqdamū* (pl.) a rare word, presumably Northwest Semitic, meaning something like 'ancient times'.

<sup>19</sup> First sign: *la*. Note that *šulput* lacks the expected subordination marker. Last two signs: *p[a-a]t*.

<sup>23</sup> At the end, after *a-lim*, restore <sup>[ki]</sup>.

<sup>24</sup> Last sign: *ub*.

## LESSON THIRTY

### 30.1 The Syntax of the Infinitive

#### (a) Introduction

The Infinitive is a verbal noun, always masculine singular, that corresponds in English not only to the infinitive, but also to the gerund, as in

*kašādum* '(to) arrive, (the) arriving'.

Moreover, English usage often requires that the Akkadian Infinitive be rendered by other de-verbal nouns, such as 'arrival' for *kašādum* or 'life' for *balāṭum*. Such renderings must be decided on the basis of the surrounding context in each example.

The Infinitive behaves both nominally (i.e., as a noun) and verbally. As a noun, it has the properties of all other nouns in the language, viz., it may

- (1) occur in any case, nominative, accusative, or genitive (the latter after a preposition or after a bound form or *ša*); see below under (b) – (e);
- (2) take the adverbial endings *-iš* and *-um*; see under (f);
- (3) occur in the bound form before a genitive noun or pronoun; see under (g);
- (4) be modified by an adjective; this is found only occasionally, most commonly with the demonstrative adjective *annūm*, as in  
*epēšum annūm* 'this action' (lit., 'this doing');
- (5) be modified by *ša* plus a genitive noun or by *ša* plus a relative clause; neither of these constructions is very common, but note the following examples:

*ša* plus genitive noun: *kaspam ša maḥārim ša aḥīya šūbīlā* 'send (pl) the silver that my brother is to receive' (lit., 'the silver of the receiving of my brother'); for *ša* before the Infinitive see below under (e);

*ša* plus a relative clause: *epēšum ša tēpušu ul damīq* 'the action that you (ms) took is not appropriate' (lit., 'the doing that you did...').

Since the Infinitive is also verbal, it may have a subject or object (or both), either of which may be a noun or a pronoun. The Infinitive is also verbal in that it may govern adverbs and prepositional phrases. The constructions of the Infinitive with subject, object, and adverbial complements are discussed below under (g) and (h).

Although it is part of the verbal paradigm, the Infinitive, as just noted, is formally a noun, and so it does not express any tense, or take the Ventive or the subordination marker. The Infinitive is negated with *lā*; examples are given below in (d), (e), and (g2).

As is true of the English gerund, the Akkadian Infinitive of a transitive verb is essentially voiceless; thus, for example, in

*tarād dayyānim* 'the sending of the judge',

it is not clear without further context whether the judge did the sending (active voice, the judge as subject), or was sent (passive voice, the judge as object). Fortunately, the context usually resolves this ambiguity; examples appear under (g), below.

### (b) Nominative Infinitive

The Infinitive in the nominative case is the subject of its clause. Such clauses are usually verbless or have a form of *bašūm* as predicate:

*erēšum qerub* 'planting is near';

*epēšum ul damiq* 'the action (lit., the doing) is not good';

*šūpušum kām* 'directing (the work) is up to you' (lit., 'causing to do is yours');

*paḥār šābim ul ibašši* 'the assembling of the troop is not at hand'.

### (c) Accusative Infinitive

The Infinitive in the accusative case is the direct object complement of a verb. Among the large number of verbs that may take the Infinitive in the accusative are

*le'ūm* 'to be able';

*šemūm* 'to hear about';

*nadānum* 'to allow';

*qabūm* 'to order, command';

*šapārum* 'to write, order';

*lamādum* 'to learn (how to do)'.

Some examples:

*apālam tele<sup>2</sup>i* 'you (fs) can answer';

*erēbam ul iddiššim* 'he did not allow her to enter' (lit., 'entering he did not give to her');

*ana bārīm nadānam ašpurakkum* 'I wrote to you (ms) to give to the diviner' (for the prepositional phrase *ana bārīm* see under (h) below);

*alāk bēliya nakrum išemme* 'the enemy will hear about my lord's travelling';

*aššum alpim ša šāmam aqbūkum* 'concerning the ox that I commanded you (ms) to buy' (lit., 'that I commanded to you the buying');

For additional examples, see below under (g) and (h). Some of these may also be constructed with *ana* or *ina* plus the Infinitive in the genitive; see the next section.

### (d) Genitive Infinitive after a Preposition

The Infinitive may be governed by a wide range of prepositions. The most common of these by far are *ana* and *ina*.

*ana* usually expresses purpose or result, 'for the doing, (in order) to do':

*ana kunnim ṭurdaššu* 'send (ms) him here to verify (it)';

*eqlum ana šabātim ibašši* 'there is a field to be taken into possession';

*ana tārim pānīya aškun* 'I decided (lit., I set my face) to return';

*ana wašābim lā tanaddinišum* 'do not (fs) allow him to remain' (cf. the example with an acc. Infinitive under (c) above).

*ina* is usually equivalent to a temporal clause, 'when/while/upon doing'; occasionally, it denotes means or instrument, 'by/through doing'; it is also used instead of the acc. Infinitive as the complement of many verbs, such as those involving completing/finishing/establishing:

*ina sanāqim imūt* 'he died upon arriving/when he arrived';

*šābum ina alākim lupput* 'the troop was delayed in coming';

*ištu šipir nārim ina ḥerēm tagdamru* 'when you (ms) have finished the canal work, digging (it) out' (lit., 'in digging'; *ḥerēm* 'to dig');

*ina šarāqim ukannūšu* 'he will be convicted of stealing'.

*kīma* may be used temporally, 'as soon as, immediately upon', or to express purpose:

*kīma šemēm ana šēr bēliya allakam* 'immediately upon hearing, I will come to my lord';

*kīma lā ragāmim epuš* 'act (ms) so that there be no legal contest' (lit., 'act according to not contesting').

*adi* 'until':

*adi tāriya ina bītim šibā* 'stay (pl) in the house until my return' (for the pronominal suffix, see under (g), below).

*aššum* 'concerning, for the purpose of':

*aššum elēm aštaprakkum* 'I have written to you (ms) about coming up'.

Other prepositions that may govern Infinitives are *ašar* 'in/to the place of' (Mari only), *balum* 'without', *ištu* 'when, after', *lāma* 'before' (Mari)

*ašar epēšim epeš* 'I will act where necessary' (lit., 'in the place of acting');  
*balum šālīya illikam* 'he came without asking me' (*šālum* 'to ask'; for the pronominal suffix, see under (g));  
*ištu apālim ana ālīni nitūr* 'after paying we returned to our town';  
*lāma alākīya annitam epšā* 'do (pl) this before my coming'.

### (e) Genitive Infinitive after a Bound Form or *ša*

The Infinitive is very frequent after a bound form or *ša*, as in

*ūm erēšim qerub* 'the day of planting is near';  
*bītum ša epēšim* 'a house to build/to be built' (lit., 'a house of building').

Note: *ša* must be used if the noun before the Infinitive would be the direct object of a finite form of the verb, as in the second example above, which corresponds to *bītam ippeš* 'he will build a house'; exceptions occur when the Infinitive is negated (with *lā*), as in

*ašar lā amārim* 'a place that cannot be found' (lit., 'a place of not finding'; cf. *ašram immar* 'he will find the place').

Otherwise, viz., when the noun does not represent the direct object, either *ša* or the bound form of the noun may be used, as in the first example above, and in

*bīt erēbim* or *bītum ša erēbim* 'a house to enter/be entered' (lit., 'a house of entering'; cf. *ana bītim irrub* 'he enters the house').

The Infinitive after a bound form or *ša* has a range of meanings. It may denote command, wish, or potential (e.g., 'of doing, for (the purpose of) doing' or 'what/which must/should be done, is needed/necessary/appropriate to do/for doing/to be done, can be done').

Note that these nuances correspond to those of the finite injunctive forms (Precative, Imperative, Prohibitive, Vetitive). Unlike other finite verbs, injunctive forms may not appear in relative clauses; the Infinitives in the following examples may be thought of as substitutes for injunctives in relative clauses. In other words, whereas the verb in *bītam ipuš* 'he built a house' may be nominalized (i.e., turned into a relative clause as modifier) as *bītum ša ipušu* or *bīt ipušu* 'the house (that) he built', *bītam lipuš* 'let him/may he build a house' may be nominalized as *bītum ša epēšim* 'a house that he must/should/could build' or 'a house that must/should/could be built'.

*šumma mārūm arnam kabtam ša ina aplūtīm nasāhim lā ublam* 'if the son has not committed (*babālum*) a serious offense (*arnum*) so that he must be removed from the inheritance' (lit., 'a serious offense of removing from the inheritance'; cf. *ina aplūtīm lissuḥšu* 'he must remove him from the inheritance'; for the prepositional phrase *ina aplūtīm* before the Infinitive, see (h) below);

*akālīna ša adi Bābilim kašādīm šurkiḫ* 'load (ms) food for them (f) to get/that they may get as far as Babylon' (lit., 'load their food of arriving as far as B.'; cf. *adi B. likšudā* 'may they get as far as B.'; for the phrase *adi Bābilim* before the Infinitive, see (h) below);  
*ṭuppi lā ragāmim anniam ušēzibūši* 'they (m) made her make out this tablet of no (future) legal contest' (or 'this tablet according to which she may not contest'; cf. *lā iraggam* 'she may not contest'; note the adjective *anniam* modifying the acc. bound form *ṭuppi*).  
*šeḥram ša šapārim tišu* 'you (ms) have a youngster who could be sent/whom you could send' (lit., 'a youngster of sending').

Another use of the Infinitive before *ša* or a bound form is to express a generic activity. In most such examples the Infinitive is negated and follows a bound form; often the negative may be translated 'without' (cf. §20.4(d)). Examples:

*eršet lā tārim* 'the land of no return/without return' (or 'from which one does not return'; a phrase denoting the underworld);  
*qabal lā maḥārim* 'battle (*qablum*) that cannot be opposed' (or 'without opposition').

The Infinitive after *ša* may be from the same root as the finite verb:

*šābī ša šarādīm abī liṭrud* 'may my father send the troops that are to be sent/can be sent' (or 'send the/whatever troops he can' or 'send the available troops'; lit., 'the troops of sending');  
*šēnī ša paqādīm piqdanni* 'provide (ms) me with the sheep that can be provided/that you can provide' (or 'the available sheep'; lit., 'the sheep of providing').

Frequently *ša* has no antecedent, and must be translated 'what, that which is to be ...' or 'enough to ...':

*šumma šarrāqānum ša nadānim lā išu* 'if that thief does not have what is to be/must be given' (or 'anything/enough to give');  
*šumma ina bītīša ša akālim ibašši* 'if there is in her house enough/something to eat';  
*ša epēšim epeš* 'I am doing what can be done/is to be done'.

### (f) The Infinitive with Locative *-um* and Terminative *-iḥ*

The Infinitive with the Locative-adverbial ending *-um*, often with *-ma*, is used in OB only to add emphasis to a finite verb of the same root:

*tabālum tatbal* 'you (ms) certainly took away';  
*ṭemkunu šapārum-ma ul tašapparānim* 'you (pl) do not send me your report'.

The Terminative-adverbial ending *-iš* occurs on Infinitives only in literary texts in OB (see §30.2, below); it is used in place of *ana* plus the gen. Infinitive, to express purpose:

*amāriš palḥat* 'she is afraid to look'.

### (g) The Infinitive with Subjects and Objects

Since they function as verbs, Infinitives may be construed with subjects and objects. Two basic constructions occur.

#### (1) The Infinitive, as a Bound Form, before its Subject or Object

In one construction the Infinitive is a bound form before a genitive noun or pronominal suffix, which expresses the subject or the object of the Infinitive. This construction must be used when the subject or object is a pronoun (the genitive pronominal suffixes — those attached to nouns — are used), and it is also common when the subject or object is a noun.

With Infinitives of intransitive verbs, the genitive noun or pronominal suffix is always the subject of the Infinitive: e.g.,

*elè šābim ul ibašši* 'the going up of the troop will not take place';  
*elūšu qerub* 'his going up is near';  
*alāk bēliya iqbūnim* 'I was told about my lord's coming';  
*ṭēm alākiki šuprīm* 'send (fs) me news of your coming';  
*ḥalāq nišišu liškunū* 'May they (the gods) decree that his people perish' (lit., 'decree the perishing of his people').

When the Infinitive is that of a transitive verb, the following genitive may be either the subject or the object of the Infinitive (as in *ṭarād dayyānim* 'the sending of the judge'; see under (a)).

Examples of transitive Infinitives with subject genitives:

*ām ana maḥārim ša PN mudud* 'measure (ms) grain for PN to receive' (lit., 'for the receiving of PN');  
*ām ša leqēka itbalū* 'they (m) carried off the grain that you (ms) were to take' (lit., 'the grain of your taking').

Examples of Infinitives with object genitives:

*paṭārī qerub* 'my release is near' (i.e., 'the releasing of me is near');  
*abūšu nadāššu iqbiam* 'his father commanded me to give it (ms)' (lit., 'commanded to me the giving of it');  
*suḥḥur kišādīya ul ele<sup>2</sup>i* 'I am unable to turn my neck' (lit., 'the turning of my neck');  
*šābam ana našār ālim ušērib* 'I sent in the troop to protect (for the protection of) the town';

*ana parās warkatīša ina ālim wašib* 'he is staying in town to investigate her case';

*bēlni ana šūlini išpuram* 'our lord wrote to have us brought up' (Š Infin. of *elūm*).

#### (2) The Infinitive after its Subject or Object

The Infinitive may also, like a finite verb, follow its subject or object, which is then in the appropriate case. This construction is not used when the subject or object is a pronoun.

With a nominative Infinitive, this construction is rare; an example is

*ašar igisūm ina MN<sub>1</sub> ana Bābilim sanāqum qabū, ina MN<sub>2</sub> ana Babilim lisniqam* 'wherever the arrival of the *igisūm*-tax in Babylon in month<sub>1</sub> was ordered, let it (now) arrive in Babylon in month<sub>2</sub>'.

Examples with an accusative Infinitive:

*eqlam wuššuram ašpurakkim* 'I wrote to you (fs) to release the field';  
*bītam lā šāmam iqbūšum* 'they (m) told him not to buy the house'.

Note: only an object (and/or adverbial complement; see (h)) may precede an accusative Infinitive; a subject follows the bound form of the accusative Infinitive (construction (1) above), as in *alāk bēliya ešme* 'I heard about my lord's going'.

When the Infinitive follows a bound form or *ša*, a direct object that precedes the Infinitive follows the bound form or *ša*, and thus, like the Infinitive, is in the genitive case:

*ūm kaspim šaqālim iktašdanni* 'the day for (of) weighing out the silver has reached me (i.e., has arrived)';  
*aššum ṭēm šikarim nadānim ša tašpuram* 'concerning the report of giving out the beer, which you (ms) sent me';  
*ša ēm apālim epšā* 'do (pl) what is necessary to pay for the grain'.

As is true of the accusative Infinitive, the subject of an Infinitive after a bound form or *ša* always follows the bound form of the Infinitive (construction (1)).

When the Infinitive follows a preposition, a noun subject or object may either precede or follow the preposition. When it precedes the preposition, it is in the appropriate case:

with a subject:

*mū ina maqātīm ām litēr* 'when the water(-level) falls he must return the grain';

with an object:

*ṭuppī anniam ina amārim alkam* 'on seeing this tablet of mine, come (ms) here'.



Note the following rare example, from the prologue of CH, with both noun subject and noun object:

*dannum enšam ana lā ḥabālim* 'so that (*ana*) the strong not oppress (*ḥabālum*) the weak'.

Usually, if both subject and object are expressed, the subject is a pronoun:

*kunukkī anniam ina amārīki* 'when you (fs) see (on your seeing) this seal of mine';

*šumma šamnum mē ina nadēka iḥbu* 'if the oil, when you (ms) added water, sank' (lit., 'if the oil, in your putting water, sank (*ḥebūm*)').

When the subject or object noun follows the preposition, it is in the genitive, like the Infinitive:

with an object

*ana kaspim našārim lā teggu* 'do not (ms) be negligent about protecting the silver';

*awilam šuāti ina êm leqēm ukannūšu* 'that man will be convicted of (*ina*) taking the grain';

*ana wardika šūlim illik* 'he went to fetch (bring up) your (ms) slave';

with a subject (examples not common):

*aḥūki ana šābim alākim ana šērīšu išpuram* 'your (fs) brother wrote me for the troop to go to him'.

(In some instances, the subject remains in the nominative:

*kīma awilū šunu lā naparkīm* 'so that (*kīma*) those men not leave' (*naparkūm*, see §38.1).)

Thus, when the Infinitive is governed by a preposition, three constructions are possible;

'he went to buy the house'

may be rendered in any of the following ways:

bound form plus genitive	<i>ana šām bītim illik</i>
subject or object before the preposition	<i>bītam ana šāmim illik</i>
subject or object between the preposition and the Infinitive	<i>ana bītim šāmim illik</i>

### (h) The Infinitive with Adverbial Complements

In addition to being construed with subjects and object, Infinitives, as verbs, may also govern adverbial complements, i.e., adverbs and prepositional phrases; these may precede or follow the Infinitive.

Certain tendencies are observable in the placement of adverbial complements before or after the Infinitive:

when the Infinitive has no subject or object, or when it has a pronominal subject or object, adverbial complements usually precede the Infinitive, except when it is nominative;

when the Infinitive has a noun subject or object, adverbial complements tend to be placed immediately after the subject or object.

Nominative Infinitive (see (b) above):

*wašāb aḥīka ina ālim šuāti ul damiq* 'it is not good for your (ms) brother to live in that town' (lit., 'the living of your brother in that town is not good').

Accusative Infinitive (see (c) above):

*ana GN erēbam ul ele?* 'I am unable to enter GN';

*ana PN nadānam ašpurakkim* 'I wrote to you (fs) to give (it) to PN';

*alāk wardiša ana GN aqbi* 'I ordered her slave to travel to GN'.

Infinitive dependent on a preposition (see (d) above); the adverbial complement governed by the Infinitive may appear

before the preposition that governs the Infinitive:

*ana ālim ina erēbim imūt* 'he died upon entering the town';

*ana bītim ina erēbiya luddin* 'I would give (it) when I enter the house' (lit., 'upon my entering').

*ana ḥarrānim ana wašēm pānīya aškun* 'I decided to go out to the road';

between the preposition that governs the Infinitive and the Infinitive:

*aššum ana ālim elēm aštaprakkum* 'I have written to you (ms) concerning coming up to the town';

after the Infinitive:

*ina elē šarrim ana Bābilim aqabbīšum* 'when the king goes up to Babylon, I will speak to him';

*ana ḥarād suḥārim ana libbi mātīm pānam iškunū* 'they (m) decided to send the servant to the center of the land'.

Infinitive after *ša* or a bound form (see (e) above):

*arnum kabtum ša ina aplūtim nasāḥim* 'a serious offense (*arnum*) so that he must be removed from the inheritance' (lit., 'a serious offense of removing from the inheritance');

*akalšina ša adi Bābilim kašādīm šurkib* 'load (ms) food for them (f) to get/that they may get as far as Babylon' (lit., 'load their food of arriving as far as B.').

## 30.2 OB Literary Diction

OB literary texts, which include royal inscriptions, myths, epics, hymns, prayers, laments, and incantations, exhibit in common a set of features that distinguish them from texts such as contracts, laws, letters, and omens. Some of these features are due to a tendency of the scribes to archaize, i.e., to make the texts appear to be older, and, presumably, more august. None of the features listed below is found consistently in literary works, even in individual texts; usually, they alternate with the everyday-speech forms found in non-literary texts. (Some of the features are also occasionally attested in non-literary texts of certain OB dialects.)

(a) Vowel contraction is sometimes not carried out, especially at the end of verbs III-weak: e.g.,

*ib-ni-ù*, i.e., *ibniù* 'they (m) built' (for *ibnù*);

*ša ... ú-ma-al-li-ù*, i.e., *ša ... umalliu* 'which ... he handed over' (for *umallù*).

(b) Vowel-harmony, by which *a*-vowels become *e* (§7.2), occasionally does not occur:

*epšātūšu* 'his deeds' (for *epšēiūšu*).

(c) The prepositions *ina*, *ana*, and *eli* may lose their final vowel. The short forms *in* and, less often, *an* are found in OB royal inscriptions. Otherwise, *in* and *an* are proclitic, with regular assimilation of the *n* to the first consonant of the following word; the *l* of *el* is also sometimes assimilated. The resultant doubling is usually not indicated in the writing, however, so that the prepositions appear as *i-* and *a-* (and *e-* for *el*). When *in* and *an* occur before words beginning with vowels, the *n* may be written as part of the following word. Examples:

*in šarrī* (in royal inscriptions) 'among the kings';

*i-li-bi-ša* for *il-libbiša* 'within it (f)';

*i-ni-li* for *in ilī* 'among the gods';

*a-pa-ni-ia* for *ap-pāniya* 'toward me';

*el kala ilātim* 'more than all the goddesses';

*e-ni-ši-i* for *en-nišī* 'above the people';

*elni* 'above us'.

(d) The bound form of the sg. and the fem. pl. before a noun may end in *-u*, regardless of case; gen. forms ending in *-i* also occur:

nom. *nabiu Anim* 'the one called (*nabûm* 'to call', V. Adj.) by An';

acc. *naḥbalu tiāmtim* 'the net of the sea';

gen. *mušarbi zikru Bābilim* 'the one who makes great (Š Ptcpl.) the

name (*zikrum*, gen.) of Babylon';

gen. *ana šīmātu awīlūtim* 'to humanity's fate (pl. of *šimtum*)';

gen. *ana siqri eṭlim* 'at the young man's speech (*siqrum*)'.

The bound form before a suffix in the nom. and acc. may have a short *a*, even with nouns whose bound forms in prose end in a consonant:

nom. *rigmašu* 'his voice (*rigmum*)' (for *rigimšu*);

nom. *zamāraša* 'her song (*zamārum*)' (for *zamārša*).

(e) The genitive pronominal suffixes of the 2nd and 3rd persons may appear without their final vowels, especially on nouns in the nom. and acc., less often on gen. nouns. Of the singular forms, this is quite common with 3fs *-ša*, less so with the 3ms *-šu*, 2ms *-ka*, and 2fs *-ki*; the sing. short forms normally follow the appropriate case-vowel:

nom. *libbuš* 'her heart' (for *libbaša*);

acc. *awātak* 'your (ms) word' (for *awātka*).

Examples of shortened pl. suffixes:

gen. *šubātīšin* 'of their (f) dwellings' (for *šubātīšina*);

nom. *migrašun* 'their (m) favorite' (for *migiršunu*; for *-a-*, see (d));

with term.-adv. *-iš*, *puḥriššun* 'in their (m) assembly'.

The accusative suffixes (on verbs) are only rarely shortened (e.g., *-šunūt* for *-šunūti*).

(f) Some polysyllabic feminine nouns have alternative bound forms:

*napšat niši* 'the life of the people' (in prose usually *napišti*);

*napšassu* 'his life' (in prose usually *napištašu*).

(g) The locative- and terminative-adverbial endings (§28.2–3) occur more frequently than in prose.

(h) The prefix of 3fs verbs is rarely *ta-* (or *te-*, *tu-*) rather than *i-* (or *u-*); such forms thus have the same shape as the 2ms:

*tattadin* 'she has given'; *tušatlim* 'she granted' (Š *šutulmum*).

(i) A rare conjugational stem occurs, viz., the ŠD, which is not encountered in prose. The forms, which have both a prefixed *š* and doubling of the middle radical, are given in §38.3; the meaning of the stem is the same as that of the corresponding D or Š:

*ušrabbi* 'he made great' (= *urabbi*, *ušarbi*).

(j) Main clauses may be negated with *lā* rather than *ul*:

*balātam ša tasaḥḥuru lā tutta* 'the life you (ms) seek you will not find'  
(*watūm* (a) 'to find').

(k) Word order is freer in literary texts. In particular, in some poetic genres (see §33.3), verbs need not occur at the end of their clause (although they do in royal inscriptions, for which see the next section).

*inūma ilū ibnū awilūtam* 'When the gods made humanity,  
*mūtam iškunū ana awilūtīm* death they decreed for humanity;  
*balāṭam ina qātīšunu iṣṣabū* life they kept in their possession.'

### 30.3 OB Royal Inscriptions

Royal inscriptions are usually dedicatory texts addressed to a deity or deities for whom the king has rendered a service, such as the rebuilding or repairing of a temple, or the making of an offering. Often the individual sentences or clauses are very long, since they contain extended series of epithets (of both the deities and the king). Otherwise, however, they offer few problems, and serve as a convenient introduction to literary diction.

## EXERCISES

### A. VOCABULARY 30.

Verbs:

*bēlum* G (e) 'to rule, have authority, power over' (cf. *bēl(t)um*).

*magārum* G (a-u) 'to be agreeable, agree (to do: *ana* + Infin.); to agree with, comply with, consent to (someone or something: acc.); to grant, permit; to find acceptance'.

*nabūm* G (i) 'to name; to invoke, call, summon, appoint; to decree, proclaim'; Verbal Adj. *nabūm* (*nabi*-) 'called, named'.

Nouns:

*almattum* (*almatti*; pl. *almanātum*; log. NU.MU.SU) 'widow'.

*arnum* (*aran*; pl. *arnū*) 'crime, offense, wrongdoing, guilt; punishment'.

*ḫegallum* (*ḫegal*; log. ḪÉ.GÁL; Sum. lw.) 'abundance; abundant yield'.

*kibrum* (*kibir*; pl. *kibrātum*) 'edge, rim, bank, shore'; pl. *kibrātum*

'regions, edge'; *kibrātum arba<sup>2</sup>um* 'the four regions (of the world)' (with an archaic writing of 'four'), i.e., 'the whole world'; *kūšum* (also *kušsum*; bound form *kūš(i)*, *kušši*) 'cold; winter'; *maškanum* (*maškan*; pl. *maškanū*, *maškanātum*; log. KISLAḪ [= KI+UD]) 'threshing floor; empty lot; location, site' (cf. *šakānum*). *nāqidum* (*nāqid*; log. NA.GADA) 'shepherd'. *parakkum* (*parak*; log. BARAG; Sum. lw.) 'throne-dais; sanctuary'. *sūqum* (*sūq(i)*; pl. *sūqātum*, *sūqānū*; log. SILA [= the TAR sign]) 'street'. *unūtum* (pl. irregular *uniātum* and *unētum*) 'utensils, furnishings, property'.

Idioms:

*ša lā* (used as Preposition) 'without' (e.g., *eqlum ša lā mē* 'a field without water').

*šumma ... šumma* 'whether ... or'.

### B. Learn the following signs:

OB Lapid.    OB Cursive    NA    values

			BARAG = <i>parakkum</i>
			ḪÉ in ḪÉ.GÁL = <i>ḫegallum</i>
			GADA in NA.GADA = <i>nāqidum</i>

### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- bilat ḫegallim*
- šammi qištim*
- almatti bārīm*
- parak Anim*
- šēnū nāqidim*
- sūqātum u ḫarrānātum*
- maškan itinnim*

### D. Write in normalized Akkadian:

- The king commanded me to go.
- I am unable to kill him.
- May the house builder finish building the house.
- I decided to invoke him.
- Agree (pl) to hold the load.
- I wrote you (fs) concerning the arrival of my father-in-law and the flooding of my fields.
- while hearing his words

## E. Normalize and translate:

1. *a-na la e-re-eb ša-bi-im a-na a-lim am-gu-ur-šu-nu-ti.*
2. <sup>14</sup>MAŠ.ŠU.GÍD.GÍD *i-na ú-ni-a-at* NU.MU.SU *ša-ra-qi-im bu-ur.*
3. <sup>14</sup>NA.GADA.MEŠ *aš-šum* U<sub>8</sub>.UDU.ĪIA *ši-na-ti šu-lu-mi-im ú-wa-e-er-šu-nu-ti.*
4. *be-lí É-tam na-da-nam ú-ša-ḫi-sú-nu-ti-ma É-tam ú-ul id-di-nu.*
5. *ak-lam mi-im-ma a-na da-an-na-tim a-na šu-ru-bi-im ú-ul ad-di-in-šum.*
6. *be-lí a-wa-tam li-iš-pu-ra-am-ma ša qá-bé-e be-lí-ia lu-pu-uš.*
7. *i-na-an-na a-bi* PN *li-iṭ-ru-dam-ma ša šu-ul-lu-um ma-a-tim i ni-pu-uš ú aš-šum* IR.MEŠ *ša ma-ḫar a-bi-ia wa-aš-bu a-bi li-iṭ-ru-da-aš-šu-nu-ti ú ša-ba-am ša ṭa-ra-di-im a-bi li-iṭ-ru-ud.*
8. *aš-šum* GIŠ.ĪIA *ša be-lí a-na* PN *a-na tu-ur-ri-im iš-pu-ra-am* GIŠ.ĪIA *šu-nu-ti ú-te-er-šum-ma mi-im-ma ú-ul iq-bi a-na* GIŠ.ĪIA *šu ḫa-du-um-ma ḫa-di.*
9. IGI.3.GÁL GÍN KUG.BABBAR *e-li* PN *i-šu bu-ul-ṭa-am i-na ka-ša-di-im* PN KUG.BABBAR *i-ip-pa-la-an-ni.*
10. A.ŠÀ *ša-a-tu aš-šum ḫu-bu-ul-li a-pa-li-im a-na be-el ḫu-bu-ul-li-ia ad-di-in.*

## F. CH:

§8 *šum-ma a-wi-lum lu* GUD *lu* UDU *lu* ANŠE *lu* šaḫām(ŠAH) *ú lu* <sup>14</sup>MÁ *iš-ri-iq šum-ma ša i-lim šum-ma ša É.GAL A.RÁ 30-šu i-na ad-di-in šum-ma ša* MAŠ.EN.GAG A.RÁ *10-šu i-ri-a-ab šum-ma šar-ra-qá-nu-um ša na-da-nim la i-šu id-da-ak.*

šaḫām (šaḫa-; log. ŠAH; Sum. lw.) 'pig'.

30-šu normalize *šalāšā<sup>2</sup>išu?* (uncertain).

§113 *šum-ma a-wi-lum e-li a-wi-lim ŠE ú* KUG.BABBAR *i-šu-ma i-na ba-lum be-el ŠE i-na na-aš-pa-ki-im ú lu i-na ma-aš-ka-nim ŠE il-te-qé a-wi-lam šu-a-ti i-na ba-lum be-el ŠE i-na na-aš-pa-ki-im ú lu i-na* KISLAḪ *i-na ŠE le-qé-em ú-ka-an-nu-šu-ma ŠE ma-la il-qú-ú ú-ta-ar ú i-na mi-im-ma šum-šu ma-la id-di-nu i-te-el-li.*

*ina X itelli* 'he will forfeit X'.

§144 *šum-ma a-wi-lum* LUKUR *i-ḫu-uz-ma* LUKUR *ši-i* GEME<sub>2</sub> *a-na mu-ti-ša id-di-in-ma* DUMU.MEŠ *uš-tab-ši a-wi-lum šu-ú a-na* <sup>m</sup>š<sub>u</sub>-gi<sub>4</sub>-tim *a-ḫa-zi-im pa-ni-šu iš-ta-ka-an a-wi-lam šu-a-ti ú-ul i-ma-ag-ga-ru-šu* <sup>m</sup>š<sub>u</sub>-gi<sub>4</sub>-tam *ú-ul i-ḫ-ḫa-az.*

*sugitum* (sugit; log. <sup>m</sup>SU.GI<sub>4</sub>; Sum. lw.) a junior wife.

§177 *šum-ma* NU.MU.SU *ša* DUMU.MEŠ-ša *še-eḫ-ḫe-ru a-na* <sup>14</sup>ša-ni-im *e-re-bi-im pa-ni-ša iš-ta-ka-an ba-lum da-a-a-ni ú-ul i-ir-ru-ub i-nu-ma a-na É ša-ni-im i-ir-ru-bu da-a-a-nu wa-ar-ka-at* <sup>14</sup>mu-ti-ša *pa-ni-im i-pár-ra-su-ma É ša mu-ti-ša pa-ni-im a-na mu-ti-ša wa-ar-ki-im ú* MUNUS *šu-a-ti i-pa-aq-qi-du-ma* DUB-pa-am *ú-še-ez-ze-bu-šu-nu-ti É i-na-ša-ru ú še-eḫ-ḫe-ru-tim ú-ra-ab-bu-ú ú-ni-a-tim a-na* KUG.BABBAR *ú-ul i-na-ad-di-nu ša-a-a-ma-nu-um ša ú-nu-ut* DUMU.MEŠ *NU.MU.SU i-ša-am-mu i-na* KUG.BABBAR-šu *i-te-el-li* NÍG.GA *a-na be-lí-šu i-ta-ar.*

*šeḫḫerum* (šeḫḫer-) 'very small' (cf. *šeḫrum*).

*šayyāmānum* (šayyāmān) 'buyer' (cf. *sāmum*).

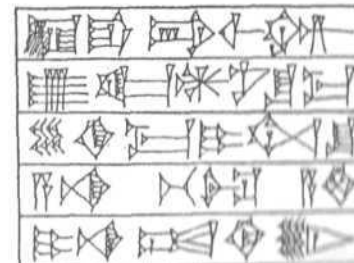
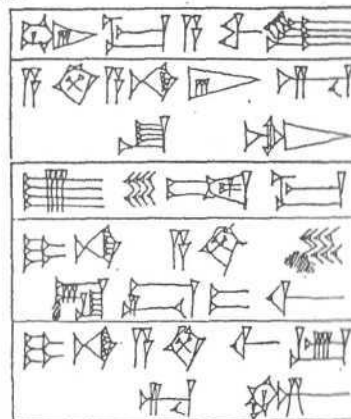
*ina kaspīšu itelli* 'he will forfeit his silver'.

§§207–208 (§206 reads, in part, *šumma awīlum awīlam imtaḫaš* ...) §207 *šum-ma i-na ma-ḫa-šl-šu im-tu-ut i-tam-ma-ma šum-ma* DUMU *a-wi-lim* <sup>1</sup>/<sub>2</sub> MA.NA KUG.BABBAR *i-ša-qal.* §208 *šum-ma* DUMU *MAŠ.EN.GAG* <sup>1</sup>/<sub>3</sub> MA.NA KUG.BABBAR *i-ša-qal.*

§§209–211 §209 *šum-ma a-wi-lum* DUMU.MUNUS *a-wi-lim im-ḫa-aš-ma ša li-ib-bi-ša uš-ta-di-ši* 10 GÍN KUG.BABBAR *a-na ša li-ib-bi-ša i-ša-qal.* §210 *šum-ma* MUNUS *ši-i im-tu-ut* DUMU.MUNUS *sú i-du-uk-ku.* §211 *šum-ma* DUMU.MUNUS *MAŠ.EN.GAG i-na ma-ḫa-šl-im ša li-ib-bi-ša uš-ta-ad-di-ši* 5 GÍN KUG.BABBAR *i-ša-qal. ša libbim* 'foetus'; *ša libbim nadām* 'to have a miscarriage'.

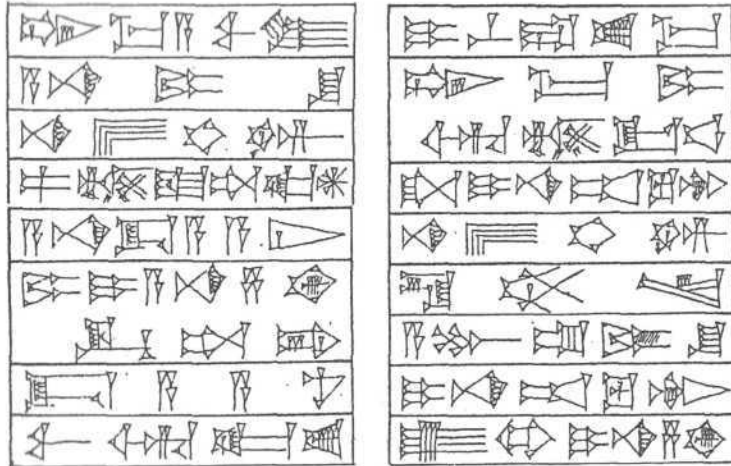
§250 *šum-ma* GUD *sú(? su?)-qá-am i-na a-la-ki-šu a-wi-lam ik-ki-ip-ma uš-ta-mi-it di-nu-um šu-ú ru-gu-um-ma-am ú-ul i-šu. nakāpum* G (i) 'to gore, butt'; *nukkupum* D = G.

## §42:

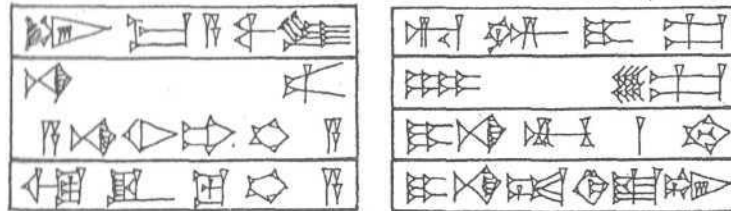




§168:


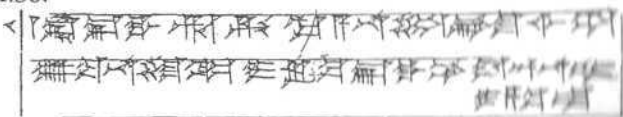


§261:



## G. Omens from YOS 10:

1. BE *naplaštum*(IGI.BAR) *ki-ma* KASKAL *šar-ru-um ka-ab-tu-ti-šu i-da-ak-ma bi-ša-šu-nu ú*(sic) *ma-ku-ur-šu-nu a-na bi-ta-at i-la-ni i-za-az*. (14:8-9)
2. DIŠ *naplaštum*(IGI.BAR) *a-na* <sup>GI5</sup>TUKUL *i-tu-ur-ma ni-ra-am i-ṭu-ul ti-bi le-mu-ut-tim a-na bi-[tim] i-te-[bé]*. (17:27)  
*nīrum* 'yoke; a part of the liver'.
3. *šumma*(AŠ) KÁ É.GAL *ma-aš-ka-an-šu i-zi-im-ma i-na šumēlim* (Á.GÜB) *ša-ki-in ma-tam la ka-tam q[á-at-ka] i-ka-ša-'ad'*  
*šumma*(AŠ) KÁ É.GAL *ma-aš-ka-an-šu i-zi-im-ma i-na imittim* (Á.ZI) *ša-ki-in er-še-et-ka LÚ.KÚR i-'ta-ba'-al šumma*(AŠ) KÁ É.GAL *i-na ma-aš-ka-ni-šu la i-ba-aš-ši-ma i-na wa-ar-ka-at a-mu-tim ša-ki-in ma-at LÚ.KÚR bi-il-tam i-na-aš-ši-a-ku*. (23:5-7)

4. *šumma*(AŠ) KÁ É.GAL *ka-a-a-nu-um ka-a-a-nu-um i-na imittim* (Á.ZI) *ša-ki-in ka-ab-tu ki-ma be-li-šu i-ma-aš-ši* (23:9)  
*kayyānum* 'normal' (cf. *kānum*); *kayyānum kayyānum* 'completely normal'.
5. *šum-ma i-na* *⟨i-⟩ši-id mar-tim pi-iṭ-ru-um ša-ki-im-ma a-na zu-um-ri-ša ṭu-uḫ-ḫu a-wi-lum i-na la la-ma-di-šu ma-ru-uš-tum i-ma-aq-qú-ta-aš-šum*. (31 xii 27-35)  
*piṭrum* (*piṭir*) 'fissure, cleft' (cf. *paṭārum*).  
*zumrum* (*zumur*) 'body'.
6. [DIŠ ṭ] *ù-li-mu-um ša-ar-ta-am la-ḫi-im ma-a[r a]l-ma-tim ku-us-si-a-am* 'i-ša-ba'-at. (41:30)  
*ṭulimum* (*ṭulim*) 'spleen'.  
*šārtam* (*šārat*) 'hair'.  
*laḫmum* (Verbal Adj. of *laḫāmum*, no finite G forms attested) 'hairy';  
*šārtam laḫim* 'is covered with hair'.
7. MAŠ *i-na mu-[uḫ]-ḫi ni-ri* <sup>GI5</sup>TUKUL *ši-na i-mi-tam ù šu-me-lam ša-ak-nu qá-ra-du i-a-ú-tu-un ù ša LÚ.KÚR iš-[t]e-[n]i-iš i-ma-qú-tu*. (42 iv 21-23)  
*nīrum* 'yoke; a part of the liver'.  
*ištēniš* 'together, as one' (cf. *ištēn*).
8. DIŠ 7 *šēpētum*(? AŠ) *ra-bu-um kab-tu-um a-na ma-ti-ka i-te-ḫe-ak-kum*. (44:69)
9. [DIŠ] *na-ap-la-aš-tum re-eš<sub>15</sub>(IŠ)-sa ra-pa-aš* DINGIR *re-eš a-wi-lim i-na-aš-ši*. (J. Nougayrol, RA 44 1950 23ff.:5-6)  
*rēšam našūm* 'to honor, exalt'.
10. 21:4:  
  
Damaged DIŠ to left of left margin.  
*danānum*, here a part of the liver.  
*eliš* (adverb) 'above, upward' (cf. *elūm*).
11. 24:30:  
  
In *ù-ba-na-tu-ka, -ka* 'your' is addressed to the diviner.

## H. Contracts:

1. Rental of a house (Szlechter, *Tablettes* 64 MAH 15.958, ll. 1-11).

<sup>1</sup> É *kankallim*(KI.KAL) *ma-la ma-šú-ú* <sup>2</sup> ÚS.SA.DU <sup>d</sup>EN.ZU-*ba-ni* ...  
<sup>3</sup> ù ÚS.SA.DU <sup>d</sup>ISKUR-*ba-ni* ... <sup>4</sup> É <sup>d</sup>AMAR.UTU-*ku-un-da-rum* <sup>5</sup> KI  
<sup>d</sup>AMAR.UTU-*ku-un-da-rum* <sup>6</sup> *bēl bītim* (LUGAL.É.E.KE<sub>4</sub>) <sup>7</sup> *ku-dan-na*  
<sup>8</sup> *a-na e-pé-ši-im ù wa-ša-bi-im* <sup>9</sup> *a-na* MU.3.KAM *ušēši* (ÍB.TA.È.A)  
<sup>10</sup> *a-na qá-bé-e* ÍR-*i-lí-šu* <sup>11</sup> ù *a-pil*.<sup>d</sup>Amurrim(MARTU).

PNs: *Sin-bāni*; *Adad-bāni*; *Marduk-kūn-dārum*; *Kūdanna*; *Warad-ilīšu*;  
*Apil-Amurrim*.

<sup>1</sup> *kankallum* (*kankal*; log. KI.KAL; Sum. lw.) 'unbroken, hard soil'.

<sup>6</sup> The writing LUGAL.É.E/A.KE<sub>4</sub>, found in Sumerian contracts for 'owner of the house', is also common in OB contracts, where, however, it represents *bēl bītim*, even though LUGAL normally = *šarrum*.

2. Payment of a sheep (Szlechter, *Tablettes* 121-22 MAH 16.482).

<sup>1</sup> 1 UDU <sup>2</sup> ŠÁM <sup>1/6</sup>(ŠUŠ) GÍN KUG.BABBAR <sup>3</sup> *ša* <sup>d</sup>EN.ZU-*i-din-nam*  
*sirāšūm*(LÚ.ŠIM) <sup>4</sup> DUMU *e-ṭi-rum* <sup>5</sup> *a-na* ÍR-*ku-bi* DUMU-*ši*[*prim*]  
(K[IN]) <sup>6</sup> DUMU *u-bar-rum* <sup>7</sup> *a-na* *ši-ip-ri e-pé-ši-im* <sup>8</sup> *ki-ma i-di-šu*  
<sup>9</sup> *id-di-nu-šu* <sup>10-12</sup> (broken). <sup>13-14</sup> Witnesses. <sup>15-17</sup> Date.

PNs: *Sin-iddinam*; *Eṭirum*; *Warad-Kūbi*; *Ubarrum*.

<sup>3</sup> *sirāšūm* (*sirāši*; log. ŠIM(also ŠIM×GAR, ŠIM+GAR); Sum. lw.?) 'brewer'.

3. Apprenticeship as musician (Szlechter, *TJA* 151 UMM G40, ll. 1-6 (ll. 7-10 Date)).



PN: *Šinunūtum*.

<sup>1</sup> ITI AB.È.A (È = UD+DU) = *Tebētum* (log. also AB(BA.È)) the tenth month (Dec.-Jan.).

<sup>3</sup> After the name read IGI.NU.[TUK] = *lā nāṭilum*.

<sup>4</sup> *nārum* b (*nār(i)*) 'musician'; *nārūtum* 'musician's craft'; *aḥāzum*, here 'to learn' (cf. Š 'to teach').

<sup>5</sup> Note the first person form; the owner of the tablet is not identified.

<sup>6</sup> For the shortened suffix, see §30.2(e).

## I. Letters:

1. CT 29 6a = Frankena, *AbB* 2 129.

<sup>1</sup> *a-na* LÚ-<sup>d</sup>BA<sub>6</sub>.BA<sub>6</sub> <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma a-ḥu-um-ma* <sup>4</sup> *aš-šum i-*  
*pt-ir* <sup>5</sup> *ia-ta-ra-tim* <sup>6</sup> *na-da-ni-im* <sup>7</sup> *lu aš-pu-ra-kum* <sup>8</sup> *a-na mi-ni-im*  
<sup>9</sup> *la ta-di-in* <sup>10</sup> *i-pt-ir* <sup>11</sup> *ia-ta-ra-tim* <sup>12</sup> *i-[n]a ma-[t]i ta-na-di-i[n]*  
<sup>13</sup> *i-[d]i-in* <sup>14</sup> *šum-ma la [t]a-di-in* <sup>15</sup> *a-[š]a-pa-ra-am-ma* <sup>16</sup> *i-pt-ir*  
<sup>17</sup> *[š]a-ti-ša* <sup>18</sup> *i-na bi-ti-ka* <sup>19</sup> *ta-na-di-in* <sup>20</sup> *ša-n[i]-tam* <sup>21</sup> *am-ta-am*  
<sup>22</sup> *ša it-ti* <sup>23</sup> *be-la-a* <sup>24</sup> *a-na ia-ta-ra-tim* <sup>25</sup> *i-di-in*.

PNs: *Lu-Baba*; *Aḥum*; *Iataratum*; *Bēlá*.

<sup>4</sup> *iprum* (*ipir*; pl. *iprū*) 'barley ration, food allowance'.

<sup>12</sup> *mati* (also *ina mati*) 'when?'.

2. *PBS* 7 99 = Stol, *AbB* 11 99.

<sup>1</sup> *a-na a-wi-lim* <sup>2</sup> *[q]í-bí-ma* <sup>3</sup> *um-ma* <sup>d</sup>ISKUR-MA.AN.SUM-*ma*  
<sup>4</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU *da-ri-iš* UD-*mi* <sup>5</sup> *li-ba-al-li-ṭú-ka* <sup>6</sup> *lu ša-al-*  
*ma-ta lu ba-al-ṭa-ta* <sup>7</sup> DINGIR *n[a]-ši-ir-ka re-eš-ka a-na da-mi-iq-*  
*tim* <sup>8</sup> *li-ki-il* <sup>9</sup> *a-na šu-ul-mi-ka aš-pu-ra-am* <sup>10</sup> *šu-[um]-ka ma-ḥar*  
<sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU <sup>11</sup> *lu da-ri* <sup>12</sup> *aš-šum* ŠE.GIŠ] *na-sa-ḥi-im* <sup>13</sup> *i-*  
*[n]a qí-bi-it a-wi-lim be-lí-ia* <sup>14</sup> ù DINGIR-*šu-ba-ni a-ḥi-ka* <sup>15</sup> *iššiakkū*  
(ENSI<sub>2</sub>.MEŠ) *i[l]-li-ku-nim* <sup>16</sup> *ki-ma ra-[bu-t]i-ka* <sup>17</sup> 10 ERIN<sub>2</sub>.MEŠ *[š]a*  
*[q]á-t[i]-ka* <sup>18</sup> *a-na* UD.1.KAM <sup>19</sup> *tap-pu-tam li-il-li-ku*.

PNs: *Iškur-mansum*; *Ilšu-bāni*.

<sup>15</sup> *iššiakkum* (*iššiak*; log. ENSI<sub>2</sub>; Sum. lw.) 'farmer; land agent'.

<sup>16</sup> *rabūtum* 'high status, high position'.

3. *ARM* 2 105.

<sup>1</sup> *a-na be-lí-ia* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma ia-qí-im*.<sup>d</sup>ISKUR <sup>4</sup> ÍR-*ka-a-ma*  
<sup>5</sup> [UD]-*um* DUB-*pí an-né-em a-na še-er be-lí-ia* <sup>6</sup> *ú-ša-bi-lam* LÚ.MEŠ  
*ša ba-za-ḥa-tim* <sup>7</sup> *ka-ša-ad šú-ra-ḥa-am-mu* <sup>8</sup> *ú-ba-ar-ru-nim um-*  
*ma-a-mi* <sup>9</sup> *šú-ra-ḥa-am-mu* <sup>10</sup> *a-na ḥu-uḥ-ri-i-ki* <sup>11</sup> *ik-ta-aš-dam*  
<sup>12</sup> *be-el-šu-nu* <sup>13</sup> ù *ia-aw*(PI)-*ší-il*(DINGIR) *ša be-lí-ia* <sup>14</sup> *a-li-ik i-di-šu*  
*it-ti-šu-ma i-la-ku-nim* <sup>15</sup> ù 1 ME *ša-bu-um it-ti-šu* <sup>16</sup> *i-la-kam ka-*  
*ša-as-sú ú-ba-ar-ru-nim-ma* <sup>17</sup> *[qa-tam] a-na [q]a-tim a-na še-er*  
<sup>18</sup> *[be-lí-ia] aš-pu-ra-am*.

PNs: *Iaqim-Addu*; *Šūra-Ḥammu*; *Bēlsunu*; *Iawši-Il*.

<sup>3</sup> <sup>d</sup>ISKUR is read *Addu* in Mari names.

<sup>6</sup> *baz(a)ḥatum* (Northwest Semitic word) 'military outpost'.

<sup>7</sup> *ummāmi* (common in Mari letters) = *umma*.

<sup>9</sup> *Ḥuḥrū* a place name.

<sup>12-13</sup> PN u PN *ša bēliya* 'PN and PN, (subjects) of my lord'.

<sup>17</sup> *qātum ana qātim* (also *qāta(q)qāti*) a Mari idiom, 'immediately'.

- J. A Royal Inscription of Hammurapi: the building of a sanctuary for Marduk in Borsippa (copy in King, *LIH* 2 94 = Frayne, *RIME* 4, pp. 354–55).

Note: the entire text consists of a single sentence.

<sup>6</sup> Last sign: ÍL (= *našûm*); É.SAG.ÍL = *Esagil*, Marduk's temple in Babylon.

<sup>7</sup> É.ZI.DA = *Ezida*, Marduk's temple in Borsippa (cf. line 33).

<sup>12</sup> Read [*še*]-*mu*, for *šēmû*, despite the lack of a final vowel sign; note the vowel contraction in this form, vs. *nabiu* in l. 10.

<sup>13</sup> Nothing missing at the beginning.

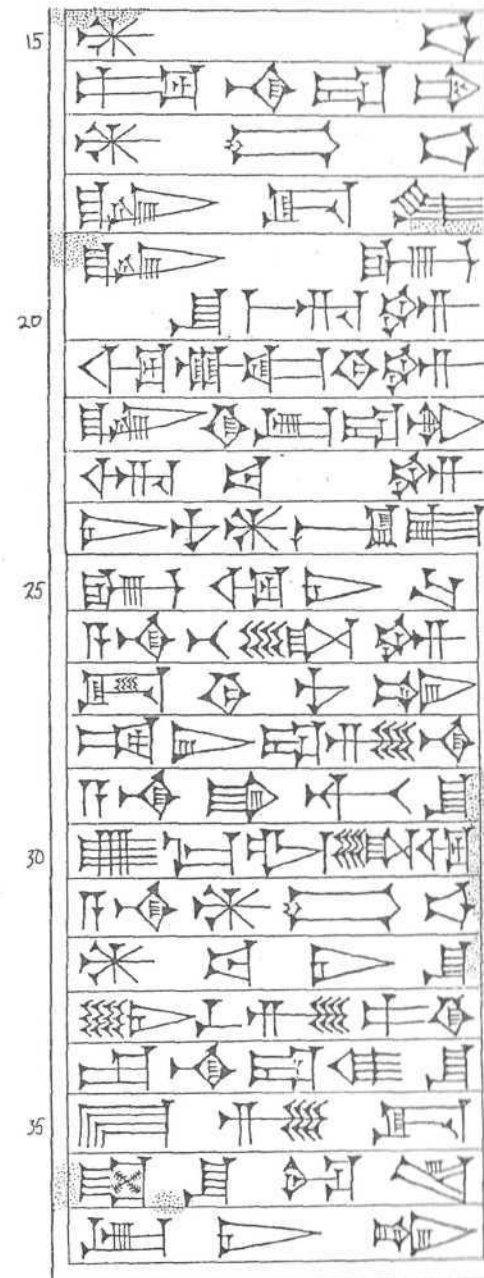
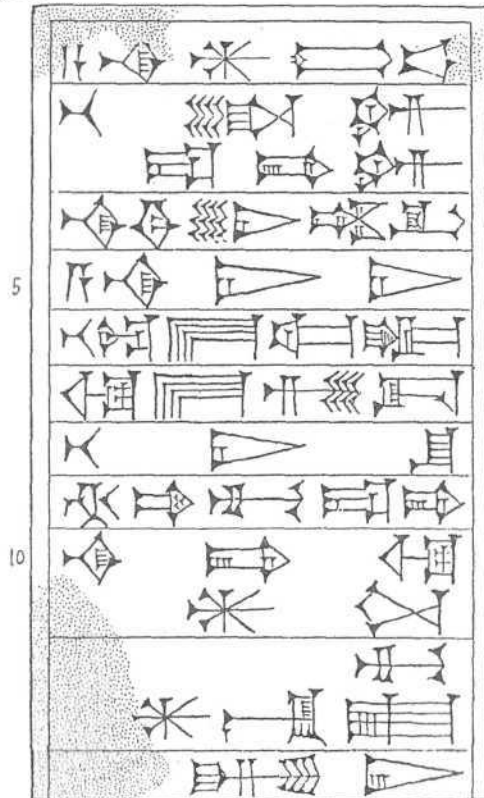
<sup>14</sup> Restore [*mi*] at the beginning.

<sup>24</sup> *i-nu*, for *inu*, archaic or archaizing for *inūma*.

<sup>25</sup> Last sign: SIG (= *enšum*, *qatnum*), here with the rare value *ši*.

<sup>28</sup> *šerretum* (*šerret*; pl. *šerrētum*) 'nose-rope, halter, lead-rope'.

<sup>33</sup> *Barsipa* 'Borsippa' (modern Birs Nimrud), a city 25 km. south of Babylon.



## LESSON THIRTY-ONE

### 31.1 The N Stem: Sound Verbs; Verbs I–*n*; Verbs III–weak

As its name implies, this stem is characterized by an *n* before the root. In forms that have prefixes (Durative, Perfect, Preterite, Participle), this *n* stands before another consonant and is therefore assimilated. The other forms begin with *na-* (*ne-* in verbs with *e*).

#### (a) Sound Verbs

G theme:	<i>a–u</i> class	<i>a</i> class	<i>u</i> class	<i>i</i> class
Infinitive:	<i>naprusum</i>	<i>našbutum</i>	<i>nashurum</i>	<i>napqudum</i>
Durative:	<i>ipparras</i>	<i>iššabbat</i>	<i>issahhar</i>	<i>ippaqqid</i>
Perfect:	<i>ittapras</i>	<i>ittašbat</i>	<i>ittashar</i>	<i>ittapqid</i>
Preterite:	<i>ipparis</i>	<i>iššabit</i>	<i>issaher</i>	<i>ippaqid</i>
Pret. 3mp:	<i>ipparsū</i>	<i>iššabtū</i>	<i>issahrū</i>	<i>ippaqdū</i>
Imperative:	<i>napris</i>	<i>našbit</i>	<i>nasher</i>	<i>napqid</i>
Participle:	<i>mupparsum</i>	<i>muššabtum</i>	<i>mussahrum</i>	<i>muppaqum</i>
bound form:	<i>mupparis</i>	<i>muššabit</i>	<i>mussaher</i>	<i>muppaqid</i>
Verbal Adj.:	<i>naprusum</i>	<i>našbutum</i>	<i>nashurum</i>	<i>napqudum</i>
V. Adj. base:	<i>naprus</i>	<i>našbut</i>	<i>nashur</i>	<i>napqud</i>

Note particularly the following features:

(1) The N Stem, unlike the D and Š, is based on the G stem. Thus, the personal prefixes of the Durative, Perfect, and Preterite are *i-*, *ta-*, *a-*, *ni-* as in the G (as opposed to *u-*, *tu-*, etc., in the D and Š).

(2) Further, the vowel class of an N verb depends in part on that of the corresponding G verb. If the G verb is *a–u*, *a*, or *u* class, the N is *a–i* class (as in the D and Š); if the G verb is *i*, the N also has *i* in both Durative and Preterite. Note that this means the N Preterite (and thus the Imperative as well) has *i* in all cases. In the N, the vowel of the Perfect is the same as that of the Durative, as in the G (and unlike in the D and Š), as in Dur. *ipparras*, Perf. *ittapras*. (*E*-type verbs may, as expected, exhibit *e* for *a*, as in Durative *iššebber*. An exception to the patterning of theme-vowels as presented here is the N of *epēšum*, which in addition to forms with the expected *e–i* pattern exhibits Durative, Preterite, and Perfect forms with theme-vowel *u*; see §32.1. Other exceptions occur in later dialects.)

(3) When vocalic suffixes are added to the Preterite, syncope occurs: 3cs *ipparis*, with Ventive *ipparsam*; 3mp *ipparsū*, etc.

(4) The base, and thus the ms bound form, of the Participle is *mupparis-*; the fs is *mupparistum* (bound form *mupparsat*).

(5) In the Infinitive and Verbal Adjective, the vowel between *R<sub>2</sub>* and *R<sub>3</sub>* is *u*, as in all the derived stems.

(6) Some confusion with the G stem is possible if doubling is not indicated in the script: e.g.,

*i-pa-qt-id* may be G Dur. *ipaqqid*, N Dur. *ippaqqid*, or N Pret. *ippaqid*.

#### (b) Verbs I–*n*

These present no difficulties in the Durative, Preterite, or Participle. In the Perfect, however, the *n* of the root is **not** assimilated. In the remaining forms (Imperative, Infinitive, Verbal Adjective), assimilation of the *n* of the root is apparently optional.

G theme:	<i>a–u</i> , <i>a</i> , or <i>u</i> class	<i>i</i> class
Infinitive:	<i>naqqurum / nanqurum</i>	<i>naddunum / nandunum</i>
Durative:	<i>innaqqar</i>	<i>innaddin</i>
Perfect:	<i>ittanqar</i>	<i>ittandin</i>
Preterite:	<i>innager</i>	<i>innadin</i>
Imperative:	<i>naqqr / nanqer</i>	<i>naddin / nandin</i>
Participle:	<i>munnagrūm</i>	<i>munnadrum</i>
Verbal Adj.:	<i>naqqurum / nanqurum</i>	<i>naddunum / nandunum</i>
V. Adj. base:	<i>naqqr / nanqur</i>	<i>naddun / nandin</i>

#### (c) Verbs III–weak

The vowel of the Durative and Perfect is that of the corresponding G, but the Preterite (and thus the Imperative) normally has *i*. Otherwise the forms require no further comment.

G theme:	<i>i</i>	<i>a</i>	<i>u</i>	<i>e</i>
Infinitive:	<i>nabnūm</i>	<i>naklūm</i>	<i>namnūm</i>	<i>nešmām / našmām</i>
Durative:	<i>ibbanni</i>	<i>ikkalla</i>	<i>immanu</i>	<i>iššemme / iššamme</i>
Perfect:	<i>ittabni</i>	<i>ittakla</i>	<i>ittamnu</i>	<i>ittešme / ittašme</i>
Preterite:	<i>ibbani</i>	<i>ikkali</i>	<i>immani</i>	<i>iššemi / iššami</i>
Imperative:	<i>nabni</i>	<i>nakli</i>	<i>namni</i>	<i>nešmi / našmi</i>
Participle:	<i>mubbanūm</i>	<i>mukkalūm</i>	<i>mummanūm</i>	<i>mušš<sup>h</sup> / ašmām</i>
bound form:	<i>mubbani</i>	<i>mukkali</i>	<i>mummani</i>	<i>muššemi / muššami</i>
Verbal Adj.:	<i>nabnūm</i>	<i>naklūm</i>	<i>namnūm</i>	<i>nešmām / našmām</i>
V. Adj. base:	<i>nabnu</i>	<i>naklu</i>	<i>namnu</i>	<i>nešmu / našmu</i>



(d) Below are full paradigms of the N stems of *parāsum* (a-u), *nadānum* (i), *kalūm* (a), and *šemūm* (e).

Durative				
3cs	<i>ipparras</i>	<i>innaddin</i>	<i>ikkalla</i>	<i>iššemme / iššamme</i>
2ms	<i>tapparras</i>	<i>tannaddin</i>	<i>takkalla</i>	<i>teššemme / taššamme</i>
2fs	<i>tapparasī</i>	<i>tannaddinī</i>	<i>takkallī</i>	<i>teššemmi / taššammi</i>
1cs	<i>apparras</i>	<i>annaddin</i>	<i>akkalla</i>	<i>eššemme / aššamme</i>
3mp	<i>ipparrasū</i>	<i>innaddinū</i>	<i>ikkallū</i>	<i>iššemū / iššamū</i>
3fp	<i>ipparrasā</i>	<i>innaddinā</i>	<i>ikkallā</i>	<i>iššemē / iššamē</i>
2cp	<i>tapparrasā</i>	<i>tannaddinā</i>	<i>takkallā</i>	<i>teššemē / taššamē</i>
1cp	<i>nipparras</i>	<i>ninnaddin</i>	<i>nikkalla</i>	<i>niššemme / niššamme</i>

Perfect				
3cs	<i>ittapras</i>	<i>ittandin</i>	<i>ittakla</i>	<i>ittešme / ittašme</i>
2ms	<i>tattapras</i>	<i>tattandin</i>	<i>tattakla</i>	<i>tettešme / tattašme</i>
2fs	<i>tattaprasī</i>	<i>tattandinī</i>	<i>tattaklī</i>	<i>tettešmi / tattašmi</i>
1cs	<i>attapras</i>	<i>attandin</i>	<i>attakla</i>	<i>ettešme / attašme</i>
3mp	<i>ittaprasū</i>	<i>ittandinū</i>	<i>ittaklū</i>	<i>ittešmū / ittašmū</i>
3fp	<i>ittaprasā</i>	<i>ittandinā</i>	<i>ittaklā</i>	<i>ittešmē / ittašmē</i>
2cp	<i>tattaprasā</i>	<i>tattandinā</i>	<i>tattaklā</i>	<i>tettešmē / tattašmē</i>
1cp	<i>nittapras</i>	<i>nittandin</i>	<i>nittakla</i>	<i>nittešme / nittašme</i>

Preterite				
3cs	<i>ipparis</i>	<i>innadin</i>	<i>ikkali</i>	<i>iššemi / iššami</i>
2ms	<i>tapparis</i>	<i>tannadin</i>	<i>takkali</i>	<i>teššemi / taššami</i>
2fs	<i>tapparsī</i>	<i>tannadnī</i>	<i>takkalī</i>	<i>teššemi / taššami</i>
1cs	<i>apparis</i>	<i>annadin</i>	<i>akkali</i>	<i>eššemi / aššami</i>
3mp	<i>ipparisū</i>	<i>innadnū</i>	<i>ikkalū</i>	<i>iššemū / iššamū</i>
3fp	<i>ipparisā</i>	<i>innadnā</i>	<i>ikkaliā</i>	<i>iššemiā / iššamiā</i>
2cp	<i>tapparsā</i>	<i>tannadnā</i>	<i>takkaliā</i>	<i>teššemiā / taššamiā</i>
1cp	<i>nipparis</i>	<i>ninnadin</i>	<i>nikkali</i>	<i>niššemi / niššami</i>

Precative				
3cs	<i>lipparis</i>	<i>linnadin</i>	<i>likkali</i>	<i>liššemi / liššami</i>
1cs	<i>lupparis</i>	<i>lunnadin</i>	<i>lukkali</i>	<i>luššemi / luššami</i>
3mp	<i>lipparsū</i>	<i>linnadnū</i>	<i>likkalū</i>	<i>liššemū / liššamū</i>
3fp	<i>lipparsā</i>	<i>linnadnā</i>	<i>likkaliā</i>	<i>liššemiā / liššamiā</i>
1cp	<i>i nipparis</i>	<i>i ninnadin</i>	<i>i nikkali</i>	<i>i niššemi / i niššami</i>

Imperative				
ms	<i>napris</i>	<i>naddin / nandin</i>	<i>nakli</i>	<i>nešmi / našmi</i>
fs	<i>naprisī</i>	<i>naddinī / nandinī</i>	<i>naklī</i>	<i>nešmī / našmī</i>
cp	<i>naprisā</i>	<i>naddinā / nandinā</i>	<i>nakliā</i>	<i>nešmiā / našmiā</i>

Participle				
ms	<i>mupparsum</i>	<i>munnadnum</i>	<i>mukkalūm</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>mūm</i>
(bound)	<i>mupparis</i>	<i>munnadin</i>	<i>mukkali</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>mi</i>
fs	<i>mupparistum</i>	<i>munnadittum</i>	<i>mukkalitum</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>mītum</i>
(bound)	<i>mupparsat</i>	<i>munnadnat</i>	<i>mukkaliat</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>miat</i>
mp	<i>mupparsūtum</i>	<i>munnadnūtum</i>	<i>mukkalūtum</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>mūtum</i>
fp	<i>mupparsātum</i>	<i>munnadnātum</i>	<i>mukkaliātum</i>	<i>mušš<sup>o</sup> / a<sup>o</sup>miātum</i>

Verbal Adjective				
nom.ms	<i>naprusum</i>	<i>naddunum / nandunum</i>	<i>naklūm</i>	<i>nešmūm / našmūm</i>
+3ms	<i>naprus</i>	<i>naddun / nandun</i>	<i>naklu</i>	<i>nešmu / našmu</i>
+3fs	<i>naprusat</i>	<i>naddunat / nandunat</i>	<i>naklāt</i>	<i>nešmāt / našmāt</i>

## 31.2 The Meaning of the N Stem

(1) Passive of active-transitive G verbs: e.g.,

*iššabbat* 'he will be seized';  
*ittaškanū* 'they (m) have been placed';  
*ṭuppum iššebir* 'the tablet was broken'.

Note that the agent of a passive verb ('broken by someone') is not usually expressed in Akkadian.

N forms of *šapārum* and *qabūm* (and similar verbs) sometimes appear without a subject expressed but with a complement expressed by *ana* or a dative suffix; a smooth translation may require making the complement the subject in English:

*ana awilē šunūti aššum alākim ittašpar* 'those men have been commanded to go' (lit., 'it has been commanded to those men to go');  
*aššum pūh eqliya apāliya iqqabikunūšim* 'you (mp) were ordered to pay me my substitute field' (lit., 'it was ordered to you to pay').

(2) Middle. Middle verbs in English look like active transitive verbs, but take no object, as in 'the gate opened' (middle) vs. 'she opened the gate' (active transitive; the subject of a middle verb is the object of a corresponding transitive verb); compare

*bābam ipte* 'she opened the gate'  
and *bābum ippeti* 'the gate opened' (or 'the gate was opened');

*ṭuppam išebber* 'he will break the tablet'

and *ṭuppum iššebber* 'the tablet will break' (or 'will be broken').

There is a significant difference in meaning between finite N forms and predicative forms of the G Verbal Adjective. It may be said that the finite N forms of transitive G verbs turn G Verbal Adjectives into passive or middle action verbs ('is/was broken' → 'gets/got broken, breaks/broke'): a finite N form connotes a process, an action (albeit passive), whereas a predicative G Verbal Adj. connotes only the condition or state resulting from the action of the G verb. Compare

*narûm šaṭer* 'the stela is/was inscribed',

but *narûm iššaṭtar* 'the stela will be/is being inscribed',

*narûm iššaṭer* 'the stela was inscribed'.

In the first example the construction in English is the verb 'to be' followed by an adjective, while in the second and third the verb in English is the passive 'to be inscribed', which describes an action. Another set of examples:

*bābum peti* 'the gate is/was open',

but *bābum ippette* 'the gate is being/will be opened' or 'the gate is opening/will open',

*bābum ippeti* 'the gate was opened' or 'the gate opened'.

(3) Rarely, the N is **reflexive**, as in

*nashurum* 'to turn (oneself)'.

(4) The N stem of *bašûm* means 'to come into existence, appear, become available'.

N forms of other stative verbs are rare; those that do occur function in part like N forms of active verbs, providing fientive (action) counterparts to the G Verbal Adj. (see (2)), as in

*šumšu immassik* 'his name will become bad'; cf. *maskum* 'bad', Verbal Adj. of a verb *masākum* that does not otherwise occur in the G.

Such forms are labeled "ingressive" in some grammars; they have essentially the same meanings as finite G forms (see §22.1, p. 221).

(5) A few verbs occur lexically in the N stem, i.e., have the N rather than the G as their basic form. Others occur very rarely in the G, but normally in the N. The Š stem is used as the causative of such verbs, as expected.

*naprušum* N (not in G) 'to fly'; *šuprušum* Š 'to cause to fly, to rout';

*palāsum* G (a-u) 'to see' (rare); *naplusum* N 'to see, look at'.

### 31.3 The Genitive: Constructions and Functions

#### (a) Constructions

The two major means of subordinating one noun to another were presented early in this textbook:

(1) The governing noun in the bound form (cf. §7.3): *mār šarrim*.

(2) The use of the determinative pronoun *ša* in apposition after the governing noun (§2.3): *mārum ša šarrim*. This construction may occur in any situation in which the bound form is used. There are, however, certain situations in which it is preferred, or in which it must be used:

(i) when there is more than one governing noun:

*mārum u mārtum ša šarrim* 'the son and daughter of the king';

(ii) when there is more than one governed noun:

*eqlum ša dayyānim u aḥišu* 'the field of the judge and his brother'

(unless the governed nouns are seen as a unit by the writer: *bēl šamē u eršetim* 'lord of heaven and earth');

(iii) to clarify which noun an adjective modifies:

*ina bītim šeḥrim ša mārīm* 'in the small house of the son',

vs., e.g.,

*ina bīt mārīm šeḥrim* in which *šeḥrum* could modify either *bītum* or *mārum*;

There are three other constructions to express a genitive relationship, none of which occurs frequently.

(3) *ša* plus genitive noun before the governing noun; *ša* in this construction must usually be translated 'worth, equivalent to':

*ša šinā šiqil kaspim šamnam šūbilam* 'send (ms) me oil worth two shekels of silver'.

This construction also occurs in poetry as a stylistic variant of the more common first two constructions.

(4) The addition of a 3rd person pronoun to the governing noun, a rare construction denoting marked determination of the governing noun; it is also rarely used when there is more than one governing noun. The suffix agrees in gender and number with the governed noun(s):

*aḥūša ša šarratim* 'the (very) brother of the queen';

*ana maḥīrātīšunu ša kaspīšu u šibtīšu* 'at the (very) value(s) of his silver and its interest'.

*baqrūšunu u rugummūšunu ša mārī* 'the children's claims and suits'.

(5) In poetry only (with very few exceptions), probably for stylistic reasons, the previous construction occasionally occurs with the governing and governed nouns reversed in order:

*ša šarratim aḥūša* 'the queen's brother';

*ša niši bēlūšina* 'the people's rulers'.

### (b) Functions

The function or purpose of a noun (or pronoun) in the genitive dependent on another noun is to delimit, specify, or explain that noun more precisely in some way. Usually, the genitive relationship may be translated 'of', and most Akkadian examples correspond to English usage: e.g., to express

possession: *bēl bītim* 'the owner of the house';

content: *karpāt karānim* 'a jug (*karpatum*) of wine'; *tēm eqlim* 'the report of/about the field';

material: *kakki ḥurāšim* 'a weapon of gold'.

Akkadian uses the genitive more frequently than does English, for example, to specify the material out of which something is made, or the nature, quality, or condition of something. In these and other instances, English normally prefers an adjective to a genitive noun; *kakki ḥurāšim*, for example, may also be rendered 'a gold(en) weapon'. Other examples:

*šībūt sarrātīm* 'false testimony' ('testimony of falsehoods');

*dayyān kūttim* 'a just judge' ('a judge of justice').

A genitive of respect is sometimes found after a bound form adjective (cf. English 'swift of foot', 'hard of hearing'); examples are

*bēlum rapaš uznim* 'an intelligent lord' (lit., 'a lord wide of ear'; note the poetic *Ištar rapšaṭ uznim* 'the intelligent Ištar');

*šalmāt qaqqadim* 'the black-headed ones' (lit., 'the black (*šalmum*) ones (fp, referring to *nišū*) with respect to the head', a common designation for the people of Sumer and Akkad);

*saniq pišu* '(someone) whose speech is verified' (lit., 'one proven with regard to his speech');

*tuppum kanik Bābilim* 'a tablet sealed in Babylon'.

In a very rare variation of this construction, found in literary texts, the adjective is not in the bound form but in the free form acc., regardless of its syntactic case:

*rapšam uznim* instead of *rapaš uznim*.

## EXERCISES

### A. VOCABULARY 31.

Verbs:

*belûm* G (e) 'to go out, be extinguished'; *bullûm* D 'to put out, extinguish (fire), destroy'.

*habātum* G (a-u) 'to rob, plunder'; *naḥbutum* N passive; note also *habbātum* (*habbāt*) 'robber'; *ḥubtum* (*ḥubut*) 'robbery'.

*magārum* G (a-u) see Lesson 30; *namgurum* N 'to come to an agreement, agree'.

*maṭûm* G (i) 'to diminish (intrans.), decrease, become small, few, missing, poor (in size or quality)'; Verbal Adj. *maṭûm* (*maṭi-*) 'small, cheap, low, humble'; *pīam maṭīam šakānum* 'to speak humbly'; *muṭṭûm* D 'to diminish (in quantity or quality; trans.), cause a decrease'; *šumṭûm* Š 'to diminish, belittle, treat badly'.

*napāḥum* G (a-u) 'to blow, blow on (something); to light (a fire, stove); to become visible, shine, light up'; Verbal Adj. *napḥum* (*napiḥ-*) 'kindled, burning, shining; swollen, bloated'; *nanpuḥum* N 'to be kindled, break out' (of a fire).

*palāsum* G (a-u) 'to see' (rare); *naplusum* N 'to see, look at'.

*sapāḥum* G (a-u) 'to scatter, disperse, squander; to confound'; *suppuḥum* D = G; *naspuḥum* N passive.

*sarārum* G (a-u) 'to be(come) false; to cheat'; Verbal Adj. *sarrum* (*sarr-*; fs irregular *sartum*) 'false, criminal; liar'; *surrurum* D 'to make false claims, claim falsely, contest'; note also substantivized fem. sg. *sartum* (pl. *sarrātum*) 'lie, falsehood, treachery; misdeed, criminal act'.

Nouns:

*kārum* (*kār*; log. KAR; Sum. lw.) 'embankment, quay (wall); harbor district, harbor; merchant community'.

*mimmû* (base *mimmā-*; no mimation; gen. *mimmê*, acc. *mimmâ*) 'something; all of; property' (cf. *mimma*).

*nikkassum* (*nikkas*; pl. *nikkassû* [often = sg.]; log. NÍG.KAS<sub>7</sub>; Sum. lw.) 'accounting, account (record)'.

*numātum* (*numāt*) 'household property, utensils, furnishings'.

*ramānum* (*ramān*) 'self, oneself; (one's) own; alone'; normally with a pron. suff., as a reflexive or intensive pronoun (e.g., *ramāllū*

*ipaṭṭar* 'he will ransom himself'; *ramāššu illik* 'he himself went'); *ana ramānī* 'for oneself'; *ina ramānī* 'by oneself, of one's own accord, alone'; after a bound form: '(one's) own' (e.g., *ina ṭēm ramānīki* 'according to your (fs) own judgment').

*suluppum* (pl. *suluppū*; log. ZÚ.LUM(.MA) [ZÚ = ka]; Sum. lw.) 'date(s)'.

*sūnum* (*sūn(i)*) 'lap, crotch'.

*šangūm* (*šangā*·; log. SANGA; Sum. lw.) 'temple administrator'.

*ugārum* (*ugār*; pl. *ugārū*, *ugārātum*; log. A.GĀR; Sum. lw.?) 'open field, meadow, arable land'.

Place name:

*Sippar* (log. ZIMBIR<sup>ki</sup> [ud.kib.nun<sup>ki</sup>]) an important city about 60 km. north of Babylon (modern Abu Habba).

B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			SANGA = <i>šangūm</i> ; KAS <sub>7</sub> (or ŠID) in NĪG.KAS <sub>7</sub> (also read NĪG.ŠID) = <i>nikkassum</i> .
			NUN = <i>rubūm</i>
			kib in ud.kib.nun <sup>ki</sup> = ZIMBIR <sup>ki</sup> = <i>Sippar</i>

C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- nikkas nāqidim*
- bilat parakkī*
- mū hegallim*
- almatti itinnim*
- šangē Šamaš*
- kār nārim*
- sūq Sippar*
- šittā bilat suluppum*
- adi maškan rubēm*
- ugārum u qištum*

D. Write in normalized Akkadian:

- The stone was weighed.
- in your (ms) looking at the people
- The temple administrator has been sent.
- Your (ms) father-in-law will be conducted here.
- Be turned (fs) to(ward) me!
- The cattle were counted.
- His utterance was not heard.

- The judges have not been protected.
- The sesame became available.
- The cattle-pen was built.
- The dates will be taken.
- Your (ms) army has been cut off.
- Her dwelling was surrounded.
- The heir will be removed.
- Be heard (pl)!
- an opening (becoming open) gate
- to become finished
- May his name not be inscribed here.
- His bones will be broken.
- Be thrown down (ms)!
- They (m) have come to an agreement.
- The mayor got robbed.
- A fire broke out in the harbor district.
- May her name be invoked.
- Her household property will be scattered.
- My arable land has been inundated.
- The foundation will loosen.

E. CH:

§§22–24      §22 *šum-ma a-wi-lum ḥu-ub-tam iḥ-bu-ut-ma it-ta-aš-ba-at a-wi-lum šu-ū id-da-ak.* §23 *šum-ma ḥa-ab-ba-tum la it-ta-aš-ba-at a-wi-lum ḥa-ab-tum mi-im-ma-šu ḥal-qá-am ma-ḥa-ar i-lim ú-ba-ar-ma URU ù ra-bi-a-nu-um ša i-na er-še-ti-šu-nu ù pa-ṭi-šu-nu ḥu-ub-tum iḥ-ḥa-ab-tu mi-im-ma-šu ḥal-qá-am i-ri-a-ab-bu-šum.* §24 *šum-ma na-pí-iš-tum URU ù ra-bi-a-nu-um 1 MA.NA KUG.BABBAR a-na ni-ši-šu i-ša-qá-lu.*

*i-ri-a-ab-bu-šum* for *iribbūšum*, a morphographic writing (i.e., the paradigmatic singular *irīab*, followed by the *-bu* sign to indicate the plural *iribbū*; see §18.4).

§25 *šum-ma i-na É a-wi-lim i-ša-tum in-na-pí-iḥ-ma a-wi-lum ša a-na bu-ul-li-im il-li-ku a-na nu-ma-at be-el É i-in-šu iš-ši-ma nu-ma-at be-el É il-te-qé(!DI) a-wi-lum šu-ú a-na i-ša-tim šu-a-ti in-na-ad-di.*

§32 [š]um-ma lu AGA.ÚS ù lu ŠU.ḤA ša i-na ḥar-ra-an šar-ri-im tu-úr-ru DAM.GĀR ip-ṭú-ra-aš-šu-ma URU-šu uš-ta-ak-ši-da-aš-šu šum-ma i-na bi-ti-šu ša pa-ṭa-ri-im i-ba-aš-ši šu-ma ra-ma-an-šu i-pa-aṭ-ta-ar šum-ma i-na bi-ti-šu ša pa-ṭa-ri-šu la i-ba-aš-ši i-na ū DINGIR URU-šu ip-pa-aṭ-ṭár šum-ma i-na É DINGIR URU-šu ša pa-ṭa-ri-šu la i-ba-aš-ši É.GAL i-pa-aṭ-ṭa-ar(!RI)-šu A.ŠĀ-šu <sup>108</sup>KIRI<sub>6</sub>-šu ù É-sú a-na ip-ṭe<sub>4</sub>-ri-šu ú-ul in-na-ad-di-in.

*ipterū* (always pl.) 'ransom (price)' (cf. *paṭārum*).

§49 *šum-ma a-wi-lum KUG.BABBAR it-ti DAM.GĀR il-qé-ma*



A.ŠA ep-še-tim ša ŠE ù lu ŠE.GIŠ.Ì a-na DAM.GÀR id-di-in A.ŠA e-ri-iš-ma ŠE ù lu-ù ŠE.GIŠ.Ì ša ib-ba-aš-šu-ù e-si-ip ta-ba-al iq-bi-šum šum-ma er-re-šum i-na A.ŠA ŠE ù lu ŠE.GIŠ.Ì uš-tab-ši i-na ebūrim (BURU<sub>14</sub>) ŠE ù ŠE.GIŠ.Ì ša i-na A.ŠA ib-ba-aš-šu-ù be-el A.ŠA-ma i-le-qé-ma ŠE ša KUG.BABBAR-šu ù ši-ba-sú ša it-ti DAM.GÀR il-qú-ú ù ma-na-ḥa-at e-re-ši-im a-na DAM.GÀR i-na-ad-di-in.

The words after *iddin* and before *iqbišum* comprise a direct quotation.

*ešepum* G (i) 'to collect, gather up'.

*mānaḥtum* (*mānaḥti*; pl. *mānaḥātum*) 'toil, weariness; maintenance, upkeep, improvements'.

§§53–54 §53 *šum-m[a a-w]i-lum a-n[a KAR A.ŠA]-šu du-u[n-nu-n]im a-aḥ-šu i[d-di-m]a KAR [A.ŠA-šu] la ú-da[n-ni-in-ma] i-na KA[R-šu] pī-tum it-t[e-ep-te] 'ù' A.GÀR me-e uš-ta-bíl a-wi-lum ša i-na KAR-šu pī-tum ip-pé-tu-ú ŠE ša ú-ḥal-li-qú i-ri-a-ab. §54 *šum-ma ŠE ri-a-ba-am la i-le-i šu-a-ti ù bi-ša-šu a-na KUG.BABBAR i-na-ad-di-nu-ma DUMU.A.GÀR.MEŠ ša ŠE-šu-nu mu-ú ub-lu i-zu-uz-zu.**

DUMU.A.GÀR.MEŠ unclear; *mārū ugārim?*

§66 *šum-ma a-wi-lum KUG.BABBAR it-ti DAM.GÀR il-qé-ma DAM.GÀR-šu i-si-ir-šu-ma mi-im-ma ša na-da-nim la i-ba-aš-ši-šum KIRI<sub>6</sub>-šu iš-tu tar-ki-ib-tim a-na DAM.GÀR id-di-in-ma suluppī(ZÚ.LUM) ma-la i-na KIRI<sub>6</sub> ib-ba-aš-šu-ù a-na KUG.BABBAR-ka ta-ba-al iq-bi-šum DAM.GÀR šu-ú ú-ul im-ma-gār suluppī(ZÚ.LUM) ša i-na KIRI<sub>6</sub> ib-ba-aš-šu-ù be-el KIRI<sub>6</sub>-ma i-le-qé-ma KUG.BABBAR ù MÁŠ-sú ša pī(KA) DUB-pī-šu DAM.GÀR i-ip-pa-al-ma suluppī(ZÚ.LUM) wa-at-ru-tim ša i-na KIRI<sub>6</sub> ib-ba-aš-šu-ù be-el KIRI<sub>6</sub>-ma i-l[e-eq-qé].*

*tarkibtum* 'date-palm pollination'.

The words after *iddim-ma* and before *iqbišum* are a direct quotation.

§105 *šum-ma šamallūm(ŠAMAN<sub>2</sub>.LÁ) i-te-gi-ma ka-ni-ik KUG.BABBAR ša a-na DAM.GÀR id-di-nu la il-te-qé KUG.BABBAR la ka-ni-ki-im a-na ni-ik-ka-as-si-im ú-ul iš-ša-ak-ka-an.*

§109 *šum-ma sābītum(MÍ.KURUN.NA) sà-ar-ru-tum i-na É-ša it-tar-ka-sú-ma sà-ar-ru-tim šu-nu-ti la iš-ša-ab-tam-ma a-na É.GAL la ir-de-a-am sābītum(MÍ.KURUN.NA) ši-i id-da-ak.*

*sābūm*, fem. *sābītum* (log. LÚ/MÍ.KURUN.NA) 'innkeeper, beer merchant'.

*narkusum* N (*rakāsum*) rare, here 'to conspire'.

§§117–118 §117 *šum-ma a-wi-lam e-ṛi-il-tum iš-ba-sú-ma DAM-sú DUMU-šu ù DUMU.MUNUS-sú a-na KUG.BABBAR id-di-in ù lu a-na ki-iš-ša-a-tim it-ta-an-di-in MU.3.KAM É ša-a-a-ma-ni-šu-nu ù ka-ši-ši-šu-nu i-ip-pé-šu i-na re-bu-tim ša-at-tim an-du-ra-ar-šu-nu iš-ša-*

*ak-ka-an. §118 šum-ma ÌR ù lu GEME<sub>2</sub> a-na ki-iš-ša-tim it-ta-an-di-in DAM.GÀR ú-še-te-eq a-na KUG.BABBAR i-na-ad-din ú-ul ib-ba-qar.*

*e'iltum* '(financial) liability, obligation'.

*kašāšum* G (a-u) 'to exact services for a debt'; *kiššātum* (pl.) 'debt servitude'.

*šayyāmānum* (*šayyāmān*) 'buyer' (cf. *šāmum*).

§141 *šum-ma aš-ša-at a-wi-lim ša i-na É a-wi-lim wa-aš-ba-at a-na wa-še-em pa-ni-ša iš-ta-ka-an-ma sí-ki-il-tam i-sà-ak-ki-il É-sà ú-sà-ap-pa-aḥ mu-sà ú-ša-am-ṭa ú-ka-an-nu-ši-ma šum-ma mu-sà e-zé-eb-ša iq-ta-bi i-iz-zi-ib-ši ḥa-ra-an-ša ú-zu-ub-bu-ša mi-im-ma ú-ul in-na-ad-di-iš-ši-im šum-ma mu-sà la e-zé-eb-ša iq-ta-bi mu-sà MUNUS ša-ni-tam i-iḥ-ḥa-az MUNUS ši-i ki-ma GEME<sub>2</sub> i-na É mu-ti-ša uš-ša-ab.*

*sakālum* G (i) 'to acquire illegally'; *sikiltum* (*sikilti*) 'acquisition(s), property'.

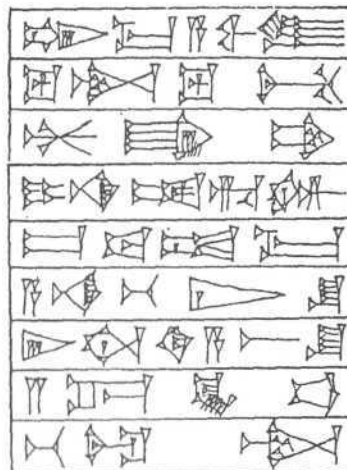
*uzubbūm* (*uzubbā-*) 'divorce, divorce-payment' (cf. *ežebum*).

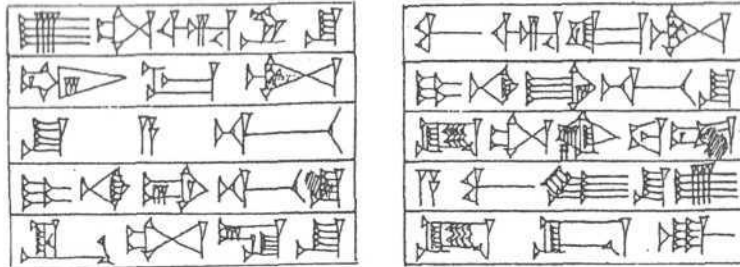
§202 *šum-ma a-wi-lum le-e-et a-wi-lim ša e-li-šu ra-bu-ú im-ta-ḥa-aš i-na pu-úḥ-ri-im i-na qinnāz(kušUSAN<sub>3</sub>) GUD 1 šu-ši im-maḥ-ḥa-aš.*

*qinnāzum* (*qinnāz*; log. <sup>kuš</sup>USAN<sub>3</sub> [<sup>kuš</sup>, the SU sign, before words for objects of leather]) 'whip'.

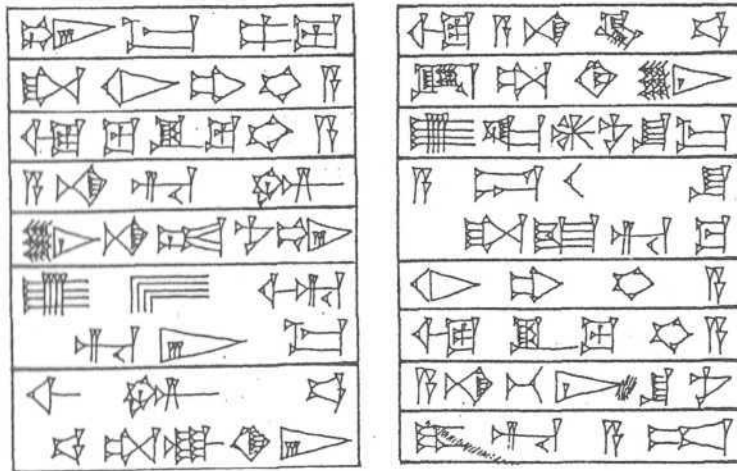
*šūši* see §23.2(a).

§§17–19:





§265:



*šimtum* (*šimat* and *šimti*) 'mark, brand; color(ing)'.

## F. Omens from YOS 10:

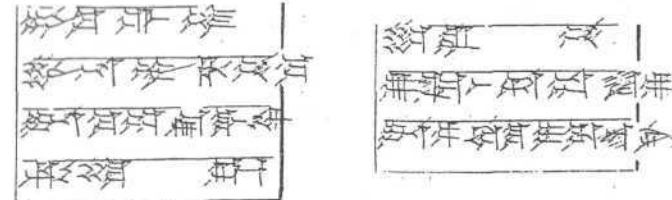
- DIŠ *naplaštum* (IGI.BAR) *ki-ma na-al-ba-tim-ma* ù *ši-lum i-na ŠA-ša URU<sup>ki</sup> LUGAL i-la-wi iš-ša-ba-at-ma in-na-qá-ar*. (9:4-6) *nalbattum* (*nalbatti*; pl. *nalbanātum*) 'brick-mold'. *šilum* 'hole'.
- šum-ma* 4 *na-ap-la-sà-tum qá-ab-lum i-na li-ib-[bi] ma-ti il[ba-aš-ši]*. (11 ii 1-2) *qablum* b (*qabal*) 'battle, warfare'.
- DIŠ *iz-bu-um mu-uš-ti-nam la i-šu mi-lum i-na na-ri-im i-pa-ra-sà-am zi-nu i-na ša-me-e iš-ša-aq-qá-lu*. (56 i 23-25) *muštinnum* 'urethra'. *milum* (*mīl(i)*) '(seasonal) flood (of rivers)'.

*zinnum* (*zinni*; pl. *zinnū* [often = sg.]) 'rain'.

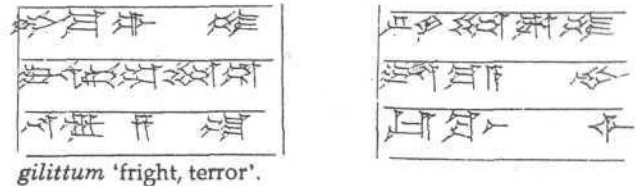
*šaqlum* b G (*a-u*) 'take (away), remove' (rare).

- DIŠ *iz-bu-um pa-ni barbarim* (UR.BAR.RA) *ša-ki-in mu-ta-nu da-an-nu-tum ib-ba-aš-šu-ú-ma a-ḥu-um a-na bi-it a-ḥi-im ú-ul i-ru-ub*. (56 iii 3-5) *barbarum* (log. UR.BAR.RA) 'wolf'. *mūtānū* (always pl.) 'plague, epidemic' (cf. *mātum*).

## 5. 31 viii 11-17:



## 6. 31 xii 14-19:



*gilittum* 'fright, terror'.

## G. Contract:

- Exchange of houses (Szlechter, *TJA* 53-54 UMM H57).

<sup>1</sup> *x bītum epšum* (É.DŪ.A) <sup>2</sup> *tēhi* (DA) É LÚ-DINGIR <sup>3</sup> ù *tēhi* (DA) É *i-lí-ù-dUTU* <sup>4</sup> SAG.BI *rebītum* (SILA.DAGAL.LA) <sup>5</sup> SAG.BI *šanūm* (2.KAM.MA) É *kiš<sup>ki</sup>-a-bi* <sup>6</sup> *pu-úḥ* y *bītim epšim* (É.DŪ.A) <sup>7</sup> *ša* <sup>8</sup> *da-an-e-re-es-sà* NIN.DINGIR <sup>9</sup> *za-ba<sub>4</sub>-ba<sub>4</sub>* <sup>10</sup> DUMU.MUNUS *ma-ni-um* <sup>11</sup> ù *ip-[qú<sup>7</sup>]-dèr-ra* SIPAD *lahrātīm* (U<sub>8</sub>.HI.A) <sup>12</sup> *ša a-na* É.METE (IBU).UR.SAG *ša* <sup>13</sup> *za-ba<sub>4</sub>-ba<sub>4</sub>* <sup>14</sup> *il-le-qú-ú* <sup>15</sup> *i-na qá-bé-[e] šar-ri-im* <sup>16</sup> *13<sup>id</sup>za-ba<sub>4</sub>-ba<sub>4</sub>-m[u-b]a-lt-iṭ ra-bi-a-an kiš<sup>ki</sup>* <sup>17</sup> *1mu-na-wi-rum šakkanakkum* (GĪR.NITA<sub>2</sub>) <sup>18-32</sup> *1mu-na-wi-rum nāgīrum* <sup>33-35</sup> ù *ši-bu-ut kiš<sup>ki</sup>* <sup>36</sup> *id-di-nu-šu-nu-ši-im*.  
18-32 Witnesses. 33-35 Date.

PNs: *Awīl-ilim*; *Ilī-u-Šamaš*; *Kiš-abī*; *Dan-erēssa*; *Manium*; *Ipqu-Erra*; *Zababa-muballit*; *Munawwirum*.

<sup>2</sup> *tēhum* (*tēh(i)*; log. DA) 'proximity, what adjoins'; bound form as a preposition in OB contracts, DA É PN = *tēhi* bīt PN 'adjoining the house of PN'.

<sup>4</sup> *rēšum* here 'front(age)'; *rebītum* (*rebīt*) '(town) square, plaza'.

<sup>9</sup> *lahrum* (*lahar*; pl. *lahrātum*?; log. U<sub>9</sub>) 'ewe'.

<sup>10</sup> *Emeteursag*, temple of Zababa.

<sup>13</sup> *Kiš*, an important and very ancient city some 10 km. to the east of Babylon.

<sup>14</sup> *sakkanakkum* (*sakkanak*; log. GĪR.NITA<sub>2</sub> [NITA<sub>2</sub> = IR]) '(military) governor'.

<sup>15</sup> *nāgirum* (*nāgir*; log. NIMGIR) 'herald'.

## 2. Szlechter, TJA 102–3 FM 31.

<sup>1</sup> x GUR ZÚ.LUM <sup>2</sup> *šu-ku-un-ne* <sup>3</sup> *ta-ri-bu-um* <sup>4</sup> *ša a-na i-lī-i-din-nam* <sup>5</sup> *iš-ša-ak-nu* <sup>6</sup> ITI *warahsamnam* <sup>7</sup> ZÚ.LUM *imaddad* (l. ÁG.E) <sup>8–10</sup> Witnesses. <sup>11–15</sup> Date.

PNs: *Tarībum*; *Ilī-iddinam*.

<sup>2</sup> *šukunnūm* (*šukunnā-*) 'estimated yield' (cf. *šakānum*); *ana šukunnēm šakānum* 'to fix an estimate'.

<sup>6</sup> *Warahsamnum* (<sup>6</sup>APIN.DU<sub>8</sub>.A) the eighth month (Oct.–Nov.).

## H. Letters.

### 1. King, LIH 1 56 = Frankena, AbB 2 54

<sup>1</sup> *a-na* <sup>2</sup> *AMAR.UTU-mu-ša-lim* <sup>3</sup> *IdEN.ZU-i-din-nam* <sup>4</sup> *ù a-wi-[i]-* <sup>5</sup> *um-ma am-mi-di-ta-na-ma* <sup>6</sup> LÚ.MEŠ *šu-ut pí-ḥa-a-tim ša i-na ŠA.GA<sup>ki</sup> wa-aš-bu* <sup>7</sup> *ki-a-am iš-pu-ru-nim um-ma šu-nu-ma* <sup>8</sup> x ŠE.GUR <sup>9</sup> *a-na kurummat* (ŠUKU) ERIN<sub>2</sub> *bi-ir-ti ŠA.GA<sup>ki</sup> ù a-ḥi-a-tim* <sup>10</sup> *ša ITI kislīmim* (GAN.GAN.È) <sup>11</sup> *iḥ-ḥa-aš-še-eh* <sup>12</sup> *ki-a-am iš-pu-ru-nim* <sup>13</sup> *a-na LÚ.MEŠ šu-ut pí-ḥa-a-tim ša i-na ŠA.GA<sup>ki</sup> wa-aš-bu* <sup>14</sup> *aš-šum i-nu-ma ta-ša-ap-pa-ra-šu-nu-<sup>r</sup>ši-im* <sup>15</sup> *lú.meš ba-ab-bi-li a-na ma-aḥ-ri-ku-n[u ša-pa-ri-im]* <sup>16</sup> *it-ta-aš-pa-[ar]* <sup>17</sup> *šu-up-ra* <sup>18</sup> *lú.meš ba-[ab-bi-li]* <sup>19</sup> *a-na ma-aḥ-ri-ku-nu [i-iš-pu-ru-nim]-ma* <sup>20</sup> x [ŠE.GUR] <sup>21</sup> *a-na kurummat* (ŠUKU) ERIN<sub>2</sub> *bi-ir-ti ŠA.GA<sup>ki</sup> [ù a-ḥi-a-tim]* <sup>22</sup> *ša ITI kislīmim* (GAN.GAN.È) *šu-um-ḥi-ra-š[u-nu-ti]* <sup>23</sup> *MÁŠ.SU.GÍD.GÍD.MEŠ ša ma-aḥ-ri-ku-nu* <sup>24</sup> *wa-ar-ka-tam li-ip-ru-s[u-ma]* <sup>25</sup> *i-na uz<sup>u</sup>te-re-e-tim ša-al-ma-a-t[im]* <sup>26</sup> *ŠE-am šu-a-ti* <sup>27</sup> *a-na ŠA.GA<sup>ki</sup> šu-bi-la*.

PNs: *Marduk-mušallim*; *Sin-iddinam*; *Awīl-Sin*; *Ammī-ditāna* (king of Babylon, ca. 1683–47);

<sup>6</sup> *šūt* is an archaic, frozen pl. of *ša*, 'those of' (cf. *šūt-rēšim*); *awīlū šūt pīḥatim* 'the men responsible, the officials'.

<sup>7</sup> *Saga* a place name.

<sup>9</sup> *kurummatum* (*kurummat*; log. ŠUKU) 'food allowance'; *birtum* (*birti*; pl. *bir(ān)atum*) 'citadel, castle, fort'.

<sup>10</sup> *Kislīmum* (log. GAN.GAN.È) the ninth month (Nov.–Dec.).

<sup>11</sup> *ḥašāḥum* G (i) 'to desire; to require, need'; *nuḥšuhum* N passive.

<sup>14–15</sup> *aššum* governs the Infinitive *šapārim*; *inūma tašapparāšunūšim* is an intrusive temporal clause: 'concerning, when you write to them, the sending to you of bearers'; *babilum* (*babbil*; pl. *babbila*) 'bearer; tenant farmer' (cf. *babālum*).

<sup>25</sup> *UZU* = *šūrum* 'flesh'; *uz<sup>u</sup>* determinative before parts of the body.

### 2. King, LIH 1 14 = Frankena, AbB 2 14.

<sup>1</sup> [*a-na* <sup>2</sup> *dEN.ZU-i-din-nam*] <sup>3</sup> [*qí-bí*]-*ma* <sup>4</sup> [*um-m*]*a ḥ[a]-am-mu-ra-pí-ma* <sup>5</sup> *ša-at-tum di-ri-ga-am i-šu* <sup>6</sup> *wa-ar-ḥu-um ša i-ir-ru-ba-am* <sup>7</sup> *li-iš-ša-ṭe<sub>4</sub>-er* <sup>8</sup> *ù a-šar igisūm* (IGI.SÁ) *i-na* ITI [*tašrīt*]*im* ([DU<sub>6</sub>.K]UG) UD.25.KAM <sup>9</sup> *a-na KÁ.DINGIR.[RA<sup>ki</sup>]* <sup>10</sup> *sà-na-qum iq-[qá-bu]-ú* <sup>11</sup> *i-na* ITI *elūlim-šanīm* (KIN.<sup>d</sup>INANNA.2.KAM..MA) UD.25.KAM <sup>12</sup> *a-na KÁ.DINGIR.RA<sup>ki</sup> li-is-ni-qá-am*.

PNs: *Sin-iddinam*.

<sup>4</sup> *šattum* here, '(this) year'; *dirigūm* (-ā; Sum. *d i r i g ( a )*) 'intercalary month'; attested only here.

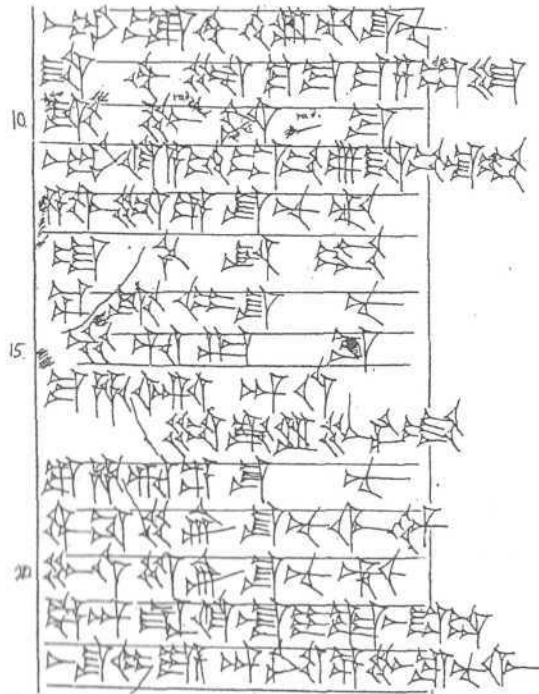
<sup>5</sup> *ša irrubam* 'that is coming up' (i.e., 'next month').

<sup>6</sup> *Elūnum* / *Elūlum* (later *Ulūlum*; log. KIN.<sup>d</sup>INANNA) sixth month (Aug.–Sept.); here, *Elūlum-šanūm* 'second-Elūlum', a new month to be inserted into the calendar of the year at issue, between the sixth and seventh months.

<sup>7</sup> *igisūm* (-ā; IGI.SÁ; Sum. *lw.*) 'an annual tax (collected from merchants, priests); gift, offering'; *Tašrītum* (log. DU<sub>6</sub>.KUG) the seventh month (Sept.–Oct.); for the construction in ll. 7–9, see §30.1(g 2, first example).

### 3. Schroeder, VAS 16 32 = Ungnad, *Babylonische Briefe* 116.





PN: *Aštar-Adad*.

<sup>7</sup> NU.Š<sup>18</sup>KIRI<sub>6</sub> = *nukaribbum* (*nukarib*; pl. *nukaribbātum*) 'gardener'.

<sup>8</sup> *šeḫḫerum* (adj.) 'small'; substantivized pl. 'retainers, servants' (cf. *šeḫrum*).

<sup>11</sup> *aššum kiam* 'for this reason, therefore'.

<sup>14</sup> *sikmū* (always pl.) 'payment (for catching a fugitive)'.

<sup>15</sup> Last sign: *ma*.

<sup>17</sup> *karābum* G (a-u) 'to bless (someone: acc.), invoke blessings (on someone: ana/dat.); to praise'.

- I. A Royal Inscription of Ḥammurapi: commemoration of laying the wall in Sippar (PBS 7 133 = Frayne, *RIME* 4, p. 334–36, lines 1–45; for 46–81, see Lesson 32).

<sup>1</sup> *i-nu* <sup>d</sup>UTU <sup>2</sup> *be-lum ra-bi-um* <sup>3</sup> *ša ša-ma-i ù er-še-tim* <sup>4</sup> LUGAL *ša* DINGIR.DINGIR <sup>5</sup> *ḥa-am-mu-ra-pi* <sup>6</sup> *ru-ba-am mi-gir-šu ia-ti* <sup>7</sup> *in pa-ni-šu nam-ru-tim* <sup>8</sup> *ḥa-di-iš* <sup>9</sup> *ip-pa-al-sa<sub>6</sub>-ni* <sup>10</sup> *šar-ru-tam da-rí-tám* <sup>11</sup> *palē*(BALA) UD-mi *ar-ku-tim* <sup>12</sup> *iš-ru-kam* <sup>13</sup> *išid*(SUḪUŠ) KALAM <sup>14</sup> *ša a-na be-li-im* <sup>15</sup> *i-din-na-am* <sup>16</sup> *ù-ki-in-nam* <sup>17</sup> *ni-ši*

ZIMBIR<sup>ki</sup> <sup>18</sup> *ù* KÁ.DINGIR.RA<sup>ki</sup> <sup>19</sup> *šu-ba-at ne-eh-ti-im* <sup>20</sup> *šu-šu-ba-am* <sup>21</sup> *in pí-šu el-li-im* <sup>22</sup> *ša la na-ka-ar iq-bi-ù* <sup>23</sup> BĀD ZIMBIR<sup>ki</sup> <sup>24</sup> *e-pé-ša-am* <sup>25</sup> *re-ši-šu ul-la-a-am* <sup>26</sup> *ra-bi-iš* <sup>27</sup> *lu ú-we-er-ra-an-ni* <sup>28</sup> *i-nu-u<sub>4</sub>-mi-šu* <sup>29</sup> *ḥa-am-mu-ra-pi* <sup>30</sup> LUGAL *da-núm* <sup>31</sup> LUGAL KÁ.DINGIR.RA<sup>ki</sup> <sup>32</sup> *na-a<sup>2</sup>-du-um še-mu* <sup>d</sup>UTU <sup>33</sup> *na-ra-am* <sup>d</sup>a-a <sup>34</sup> *mu-ṭi-ib li-ib-bi* <sup>35</sup> <sup>d</sup>AMAR.UTU *be-li-šu a-na-ku* <sup>36</sup> *in e-mu-qi-in ši-ra-tim* <sup>38</sup> *ša* <sup>d</sup>UTU *id-din-na-am* <sup>39</sup> *in ti-bu-ut* <sup>40</sup> *um-ma-an ma-ti-ia* <sup>41</sup> *uš-ši* BĀD ZIMBIR<sup>ki</sup> <sup>42</sup> *in e-pé-ri* <sup>43</sup> *ki-ma šadim*(SA.DÚ-im) *ra-bi-im* <sup>44</sup> *re-še<sub>20</sub>-sú-nu lu ú-ul-li* <sup>45</sup> BĀD *šīram*(MAḪ) *lu e-pu-uš*.

<sup>1</sup> *inu* poetic variant of *inūma*.

<sup>7</sup> *nawārum* / *namāru* G (i) 'to shine, be bright'; Verbal Adj. *nawirum* / *namrum* (*nawir* / *namir*) 'shining, bright, brilliant'.

<sup>11</sup> *palūm* (*palā-*; log. BALA; Sum. lw.) 'reign'.

<sup>14</sup> *bēlum* G (e) 'to rule' (cf. *bēlum*).

<sup>19</sup> *nēhtum* 'peace, security'; *šubat nēhtim šūšubum* 'to let (someone) dwell in security'.

<sup>22</sup> See §23.1(e).

<sup>28</sup> *inūmīšu* (Adverb) 'at that time, then', used in royal inscriptions as a correlative of *inu*: 'when ..., at that time ...'.

<sup>33</sup> *Ayya* is the consort of *Šamaš*.

<sup>35</sup> *anāku* is in apposition to *Ḥammurapi* of line 29 and the epithets that follow: 'I, Ḥammurapi, mighty king, ...'

<sup>36</sup> *šīrum* (*šīr-*; Vbl. Adj. of a rare verb *šīārum*; log. MAḪ) 'august, outstanding, first-rank, excellent'.

<sup>39</sup> *tibūtum* (*tibūt*) 'rising, raising; muster, levy; attack' (cf. *tebūt*).

<sup>41</sup> *uššum*, usually pl. *uššū*, 'foundation'.

<sup>42</sup> *eperum*, *eprum* (*eper*; often pl. *ep(e)rū*) 'dust, (loose) earth'.

<sup>43</sup> SA.DÚ (or SA.TU) is a common pseudo-logogram for *šadūm*.

<sup>44</sup> *rēštum* (bound form usually *rēšti*, here *rēšet*; pl. *rēšetum*) 'beginning; peak; the best quality (of oil, dates, sheep); instalment (on a loan)' (cf. *rēšum*).



## LESSON THIRTY-TWO

### 32.1 The N Stem: Verbs I-<sup>2</sup>; Verbs I-w; Verbs II-Weak

#### (a) Verbs I-<sup>2</sup>

In all N forms of these verbs, the initial radical <sup>2</sup> is replaced by an *n*, which is **not** assimilated to a following radical. Thus, the forms look like N forms of verbs I-*n*. In verbs I-*e*, of course, *a*-vowels become *e*. Below are the N forms of *aḥāzum* (*a-u*), *ezēbum* (*i*), *epēšum* (*e-u*), and *enūm* (also III-*i*); note that finite N forms of *epēšum* may have either the expected theme-vowels (*e-i*) or *u* between *R*<sub>2</sub> and *R*<sub>3</sub>.

Infinitive:	<i>naḥuzum</i>	<i>nenzubum</i>	<i>nenpušum</i>	<i>nennūm</i>
Durative:	<i>innaḥḥaz</i>	<i>innezzib</i>	<i>inneppeš/inneppuš</i>	<i>innenni</i>
Perfect:	<i>ittanḥaz</i>	<i>ittenzib</i>	<i>ittenpeš/ittenpuš</i>	<i>ittenni</i>
Preterite:	<i>innaḥiz</i>	<i>innezib</i>	<i>innepiš/innepuš</i>	<i>inneni</i>
Imperative:	<i>naḥiz</i>	<i>nenzib</i>	<i>nenpiš/nenpuš</i>	<i>nenni</i>
Participle:	<i>munnaḥzum</i>	<i>munnezbum</i>	<i>munnepšum</i>	<i>munnenūm</i>
Verbal Adj.:	<i>naḥuzum</i>	<i>nenzubum</i>	<i>nenpušum</i>	<i>nennūm</i>
V. Adj. base:	<i>naḥuz</i>	<i>nenzub</i>	<i>nenpuš</i>	<i>nennu</i>

In a very small group of verb I-<sup>2</sup>, the <sup>2</sup> is preserved as a strong (regular) consonant throughout the N paradigm: e.g., *adārum* G (*a-u*) 'to fear'; *na<sup>2</sup>durum* N 'to be feared': Durative *i<sup>2</sup>addar*, Perfect *itta<sup>2</sup>dar*, Preterite *i<sup>2</sup>ader*, etc.

As usual, verbs originally I-*y* (see §8.1(c)) have forms corresponding to *e*-class verbs I-<sup>2</sup>: e.g., Durative *innezziḥ* 'he girds himself' (*ezēḥum* (I-*y*; *i*) 'to gird'); but forms without prefixes, such as the Verbal Adjective, have a long vowel rather than *n* before *R*<sub>2</sub>: *nēzuḥat* 'she is girded' (vs., e.g., *nenpušum*).

#### (b) Verbs I-w

As far as N forms of these are attested, they are regular; thus, the *w* is doubled (-*ww*-) in the Durative and Preterite, the only forms known. The forms of *babālum* have -*bb*- rather than -*ww*-.

Durative:	<i>iwwallad</i>	<i>ibbabal</i>
Preterite:	<i>iwwalid</i>	<i>ibbabil</i>

Occasionally, especially in later texts, -*ww*- is replaced by -<sup>22</sup>-; thus, Durative *i<sup>22</sup>allad*, Preterite *i<sup>22</sup>alid*.

#### (c) Verbs II-Weak

These are poorly attested in the N paradigm. The Durative and Preterite forms resemble their G counterparts, but with doubling of the first radical (< *nR*<sub>1</sub>).

Durative:	<i>iddāk</i>	<i>iqqāš</i>	<i>iššām</i>	<i>innēr</i>
3mp:	<i>iddukkū</i>	<i>iqqiššū</i>	<i>iššammū</i>	<i>innerrū</i>
Preterite:	[ <i>iddik/iddūk<sup>2</sup></i> ]	<i>iqqīš</i>	<i>iššām</i>	<i>innēr</i>
3mp:	[ <i>iddikū/iddūkū<sup>2</sup></i> ]	<i>iqqišū</i>	<i>iššāmū</i>	<i>innērū</i>

No Preterite forms of Verbs II-*w* are attested. Note that the Preterite forms of verbs II-*a* and II-*e* have the theme-vowel of the G verb, rather than *i* like the N Preterites of other verb types.

### 32.2 Noun Patterns

All native Akkadian nouns and adjectives (i.e., those that are not loans from other languages) may be described in terms of their root and a pattern (using *R*<sub>1</sub>, *R*<sub>2</sub>, *R*<sub>3</sub>, etc., or the paradigmatic root *p-r-s*; cf. §3.1). Thus, e.g., *kalbum* is a *pars* noun of the root *k-l-b*, *šeriktum* a *pirist* noun (or *piris* plus fem. *t*; with *e* < *i*) of the root *š-r-k*; *bēlum* a *pars* noun of the root *b-<sup>2</sup>l* (or *b-<sup>c</sup>l*, with <sup>c</sup> >  $\emptyset$ ). Most noun patterns are not classifiable with regard to meaning, but a few of them are, at least to some extent, and these are listed below, with examples. (Note: paradigmatic verbal noun patterns such as *pāris* [the G Participle], *šuprus* [the Š Infinitive and Verbal Adj.], are not included in the list.)

*pirs* nouns may frequently be associated with a passive nuance: e.g.,

- šiprum* 'message, task' (something sent, assigned; cf. *šapārum*);
- izbum* 'malformed foetus' (something abandoned; cf. *ezēbum*);
- šiqlum* originally 'weight' (cf. *šaqaalum*);
- pilšum* 'breach' (cf. *palāšum*);
- hišrum* 'knot, constriction, payment' (cf. *kašārum*).

The feminine counterpart of *pirs* is *pirist*:

- isihtum* 'assignment' (cf. *esēḥum*);
- šeriktum* 'gift' (cf. *šarākum*);
- šibitum* 'prison, imprisonment' (cf. *šabātum*);
- qibitum* 'speech' (cf. *qabūm*).

For roots II-weak and, usually, for roots III-weak, the pattern is *piš*. For many roots I-*w*, the pattern is *R<sub>2</sub>iR<sub>3</sub>t*, i.e., a feminine noun without the initial *w*. Examples:

*dīnum* 'decision, judgment' (cf. *diānum*);  
*šimūm* 'price, purchase' (cf. *šāmum*);  
*pītum* 'opening' (cf. *petūm*);  
*šibtum* 'interest' (cf. *wašābum*);  
*biltum* 'load, burden, tribute' (something carried; cf. *babālum*);  
*šītum* 'coming forth, produce' (cf. *wašūm*).

**purs** nouns (**pūs** for roots II- and III-weak) are often abstracts of adjectival roots; the feminine counterpart is **purust**:

*šulmum* 'well-being' (cf. *šalāmum*);  
*rupšum* 'width' (cf. *rapāšum*);  
*muršum* 'sickness' (cf. *marāšum*);  
*ṭūbum* 'goodness, satisfaction'; fem. pl. *ṭūbātum* 'gladness, voluntariness, friendly relations' (cf. *ṭiābum*);  
*ḥūdum* 'joy' (cf. *ḥadūm*);  
*puluḥtum* 'fear' (cf. *palāḥum*);  
*nukurtum* 'hostility, war' (cf. *nakārum*).

**parVst**, i.e., the feminine of Verbal Adjectives, is often used substantively, denoting an instance of the adjectival nuance, or its abstract:

*damiqtum* 'good luck, favor' (cf. *damāqum*);  
*lemuttum* 'evil' (cf. *lemēnum*);  
*maruštum* 'difficulty' (cf. *marāšum*).

From roots II-weak, the form is **pVst**:

*qīštum* 'gift' (cf. *qiāšum*);  
*ṭābtum* 'kindness' (cf. *ṭiābum*).

**parrās** nouns denote occupations or habitual activities:

*dayyānum* 'judge' (cf. *diānum*);  
*šarrāqum* 'thief' (cf. *šarāqum*);  
*errēšum* 'cultivator, tenant farmer' (cf. *erēšum* 'to cultivate').

**purussā'** forms denote systematic, often legal, activities:

*purussūm* 'legal decision' (cf. *parāsum*);  
*rugummām* 'legal claim' (cf. *ragāmum*);  
*uzubbūm* 'divorce(-payment)' (cf. *ezēbum*).

**ipris** is a less common variant of **pirs**; certain **ipris** nouns occur only as plurals:

*ipṭerū* (always pl.) 'ransom' (cf. *paṭārum*);  
*imṭū* (always pl.) 'depletion, losses' (cf. *maṭūm*).

**mapras(t)** nouns denote place, instrument, or time, although they cannot be more precisely categorized. Some examples:

*maḥkanum* 'threshing floor, lot, location' (cf. *šakānum*);  
*maṣṣarum* 'watch, garrison' (cf. *našārum*);  
*mūṣūm* 'exit, opening' (cf. *\*mauša'um*; cf. *wašūm*);  
*mērešum* 'cultivated land' (cf. *erēšum* 'to cultivate').

When the root contains one of the labial consonants **b**, **m**, or **p**, the **m** of the prefix is replaced by **n**:

*narkabtum* 'chariot' (cf. *rakābum*);  
*narāmum* 'beloved' (cf. *rāmum*);  
*našpakum* 'storage area' (cf. *šapākum*);  
*nēmettum* 'tribute, tax' (cf. *emēdum*).

**taprās** nouns are associated with the Gt stem (§33.1):

*tamḥārum* 'battle' (*miṭḥurum* 'to oppose one another', Gt of *maḥārum*);  
*tāḥāzum* 'battle, combat' (cf. *aḥāzum*).

**tapris** and **taprist** nouns are associated with the D stem:

*talmīdum* 'student' (cf. *lummudum* 'to teach');  
*tarbitum* 'offspring' (cf. *rubbūm* 'to rear');  
*tēliltum* 'purification' (cf. *ullulum* 'to purify');  
*tērtum* 'command, order' (cf. *\*taw'ertum*; cf. *wu<sup>2</sup>urum* 'to commission').

### 32.3 Sumerian Loanwords

In addition to its lexical base inherited from common Semitic, Akkadian has a large number of loanwords from Sumerian. Nearly all such loans are nouns, although other parts of speech, such as the interjection *gana* 'come (on)!', are also sporadically attested.

The forms borrowed may be either discrete words or compounds in Sumerian:

*abullum* 'city gate', Sum. a b u l;  
*agūm* 'crown', Sum. a g a;  
*ekallum* 'palace', Sum. é . g a l 'large (g a l) house (é)';  
*ṭupšarrum* 'scribe', Sum. ḍ u b . s a r (ḍ u b 'tablet'; s a r 'to write').

Sumerian words ending in a vowel were usually borrowed into Akkadian as nouns with bases ending in a vowel; Sumerian final /a/ normally results in an Akkadian base in -ā:

*kīrūm* (base *kiri-*) 'garden', Sum. k i r i g;  
*šangūm* (base *šangā-*) 'temple administrator', Sum. s a n g a;  
*tappūm* (base *tappā-*) 'partner', Sum. t a b . b a (note also the Akkadian abstract *tappūtum*).

Sumerian words ending in a consonant usually appear in Akkadian with the final consonant doubled; less often, the vowel before the final consonant is lengthened instead. Examples:

*kurru* 'kor measure', Sum. *g u r*;  
*parakkum* 'sanctuary', Sum. *b a r a g*;  
 see also *abullum*, *ekallum*, *ṣupšarrum*, above;  
*kārum* 'embankment, harbor', Sum. *k a r*.

Sumerian had a number of phonemes not found in Akkadian, such as the nasal velar /ḡ/ (English [ŋ]); words containing such phonemes may have byforms in Akkadian, as in

*ḡegallum* or *ḡengallum* 'abundance', Sum. *ḡ é . ḡ á l* 'let there be'.

It will also be noted that Sumerian consonants transliterated as voiced (e.g., /b/, /g/) may appear in Akkadian as the voiceless counterpart (*p*, *k*, respectively), as in *ekallum*, *kurru*, *parakkum*, etc. Other differences are the result of sound changes, especially vowel harmony, that operated in Sumerian after Akkadian had borrowed certain words:

*siparrum* 'bronze', Sum. *z a b a r*, earlier *z i b a r*.

Certain nouns that appear, on the basis of their logograms, to be Sumerian loans into Akkadian, are in fact Akkadian loans into Sumerian, with the Sumerian form serving in turn as a logographic writing in Akkadian:

*manûm* 'mina' (cf. *manûm* 'to count') → Sum. *m a . n a*;  
*tamkārum* 'merchant' (cf. *makārum* 'to do business' [rare], *makkūrum* 'property') → Sum. *d a m . ḡ à r*.

## EXERCISES

### A. VOCABULARY 32.

Verbs:

*amārum* G see Lesson 8; *nanmurum* N 'to be seen, found, inspected; to appear, occur; to meet (see one another)'.  
*dabābum* G (*u*) 'to speak, talk, tell; to discuss; to plead (in court); to complain, protest'; Infinitive as noun: 'speech, statement; plea, lawsuit; rumor'; *dubbubum* D 'to complain (to), entreat, bother'.  
*dekûm* G (*e*) 'to move, remove; to arouse, raise, mobilize, call up (soldiers, officials)'.

*emēdum* G (*i*) see Lesson 14; *nenmudum* N 'to be joined, come together, meet; to join forces'.

*herûm* G (*e*) 'to dig'.

*na'butum* N (not in G in OB; Infin. also *nābutum*; Dur. *innabbīt*, Pret. *innabit* or *innābit* [pl. *innabtū* or *innābitū*], Perf. *ittabit* or *ittābit*) 'to flee'.

*šalālum* G (*a-u*) 'to plunder, loot; to take as booty; to take captive';  
*našlulum* N 'to be plundered; to be taken captive, as booty'.

*šālum* G (*a*) 'to ask, inquire, question (someone: acc.; about: acc. or *aššum* or *ana*)'.

Nouns:

*iššūrum* (masc. and fem.; *iššūr*; pl. *iššūrū* and *iššūrātum*; log. MUŠEN [= the HJ signal] 'bird'.

*mūdūtum* (*mūdūt*) 'knowledge, information' (cf. *edūm*).

*šīrum* (*šīr(i)*) 'flesh, meat'; *ana šīr X ṭiābum* 'to be (come) pleasing to X' (e.g., *epištī ana šīr ilīya iṭīb* 'my deed pleased/was pleasing to my god').

Adverb:

*warkānum* (also *warkānum-ma*) 'afterward, later' (cf. *warki*).

Prepositions:

*ezib* and *ezub* 'apart from, besides' (cf. *ezēbum*).

*qadum* 'together with; inclusive of, including'.

### B. Write in normalized Akkadian:

- |                              |                              |
|------------------------------|------------------------------|
| 1. they (m) will join forces | 7. they (f) will be removed  |
| 2. we will flee              | 8. they (f) will be bestowed |
| 3. birds were purchased      | 9. they (m) have been hired  |
| 4. it was plundered          | 10. it was brought here      |
| 5. he will be executed       | 11. when he was born         |
| 6. it has been done          | 12. they (f) will be changed |

### C. Normalize and translate:

- PN *a-ḡa-at* PN<sub>2</sub> KI PN<sub>3</sub> *a-bi-ši-na* PN<sub>4</sub> *a-na aš-su-tim i-ḡu-ut* PN<sub>5</sub> *GU.ZA a-ḡa-ti-ša a-na É<sup>d</sup>AMAR.UTU i-na-aš-ši DUMU.MIŠ ma-la wa-al-du ù i-wa-la-du DUMU.MEŠ-ši-na-ma*.
- a-na É<sup>d</sup>EN.ZU-i-din-nam qī-bi-ma um-ma ḡa-am-mu-ra-pt-ma* PN *ki-a-am iq-bi-a-am um-ma šu-ma ERIN<sub>2</sub> MÁ.Ī.DUB ša be-lī i-ni-ḡa-am a-di-ni ú-ul id-di-nu-nim-ma MÁ.Ī.DUB ú-ul e-pu-ut ki-a-*

am iq-bi-a-am am-mi-nim ERIN<sub>2</sub> MÁ.Ī.DUB a-na PN la in-na-di-in-ma MÁ.Ī.DUB la in-ne-pu-uš UD-um DUB-pí an-ni-a-am ta-am-ma-ru ERIN<sub>2</sub> MÁ.Ī.DUB PN a-pu-ul-ma MÁ.Ī.DUB ša qá-ti-šu li-pu-uš ar-ḫi-iš ERIN<sub>2</sub> MÁ.Ī.DUB ú-ul ta-ap-pa-al-šu-ma pí-ḫa-tum ši-i i-na mu-úḫ-ḫi-ka iš-ša-ak-ka-an (adapted from AbB 2 59).

3. aš-šum SÍG qá-at-na-tim ša te-ri-ša-an-ni i-na-an-na KUG.BABBAR SÍG ši-na-ti iš-ša-qt-il-ma SÍG iš-ša-ma.
4. am-mi-nim <sup>lu</sup>ŠU.ĪA.MEŠ ša ma-aḫ-ri-ka uš-ša-bu-ma ri-qú am-mi-nim ki-a-am la ta-aš-pu-ra-am um-ma at-ta-a-ma KASKAL in-ne-ep-pé-eš.
5. i-na-an-na a-na LUGAL ma-tim ša-a-ti aš-šum it-ti-šu ne-en-mu-di-im aš-ta-pa-ar.
6. i-na wa-še-e-ni wa-ar-ka-at nu-ma-ti-ni i-ša-lu-ni-a-ti.
7. MUŠEN.ĪA i-na A.GĀR it-ta-an-ma-ra.

## D. CH:

§5 šum-ma da-a-a-nu-um di-nam i-di-in pu-ru-sà-am ip-ru-ús ku-nu-uk-kam ú-še-zi-ib wa-ar-ka-nu-um-ma di-in-šu i-te-ni da-a-a-nam šu-a-ti i-na di-in i-di-nu e-ne-em ú-ka-an-nu-šu-ma ru-gu-um-ma-am ša i-na di-nim šu-a-ti ib-ba-aš-šu-ú A.RÁ 12-šu i-na-ad-di-in ù i-na pu-úḫ-ri-im i-na <sup>gi</sup>GU.ZA da-a-a-nu-ti-šu ú-še-et-bu-ú-šu-ma ú-ul i-ta-ar-ma it-ti da-a-a-ni i-na di-nim ú-ul uš-ša(!TA)-ab.

§§9–12 §9 šum-ma a-wi-lum ša mi-im-mu-šu ḫal-qú mi-im-ma-šu ḫal-qá-am i-na qá-ti a-wi-lim iṣ-ša-ba-at a-wi-lum ša ḫu-ul-qum i-na qá-ti-šu ša-ab-tu na-di-na-nu-um-mi id-di-nam ma-ḫar ši-bi-mi a-ša-am iq-ta-bi ù be-el ḫu-ul-qt-im ši-bi mu-de ḫu-ul-qt-ia-mi lu-ub-lam iq-ta-bi ša-a-a-ma-nu-um na-di-in id-di-nu-šum ù ši-bi ša i-na maḫ-ri-šu-nu i-ša-mu it-ba-lam ù be-el ḫu-ul-qt-im ši-bi mu-de ḫu-ul-qt-šu it-ba-lam da-a-a-nu a-wa-a-ti-šu-nu i-im-ma-ru-ma ši-bu ša maḫ-ri-šu-nu ši-mu-um iš-ša-mu ù ši-bu mu-de ḫu-ul-qt-im mu-du-sú-nu ma-ḫar i-lim i-qá-ab-bu-ma na-di-na-nu-um šar-ra-aq id-da-ak be-el ḫu-ul-qt-im ḫu-lu-uq-šu i-le-qé ša-a-a-ma-nu-um i-na bi-it na-di-na-nim KUG.BABBAR iš-qú-lu i-le-qé. §10 šum-ma ša-a-a-ma-nu-um na-di-in id-di-nu-šum ù ši-bi ša i-na maḫ-ri-šu-nu i-ša-mu la it-ba-lam be-el ḫu-ul-qt-im-ma ši-bi mu-de ḫu-ul-qt-šu it-ba-lam ša-a-a-ma-nu-um šar-ra-aq id-da-ak be-el ḫu-ul-qt-im ḫu-lu-uq-šu i-le-qé. §11 šum-ma be-el ḫu-ul-qt-im ši-bi mu-de ḫu-ul-qt-šu la it-ba-lam sà-ar tu-uš-ša-am-ma id-ke id-da-ak. §12 šum-ma na-di-na-nu-um a-na ši-im-tim it-ta-la-ak ša-a-a-ma-nu-um i-

na bi-it na-di-na-nim ru-gu-um-me-e di-nim šu-a-ti A.RÁ 5-šu i-le-qé.

*tuššum* 'slander'.

§58 šum-ma iš-tu U<sub>8</sub>.UDU.ĪA i-na A.GĀR i-te-li-a-nim ka-an-nu ga-ma-ar-tim i-na ABUL it-ta-aḫ-la-lu SIPA U<sub>8</sub>.UDU.ĪA a-na A.ŠĀ id-di-ma A.ŠĀ U<sub>8</sub>.UDU.ĪA uš-ta-ki-il SIPA A.ŠĀ ú-ša-ki-lu i-na-ša-ar-ma i-na ebūrim (BURU<sub>14</sub>) ana būrim (BŪR<sup>iku</sup>.E) 60 ŠE.GUR a-na be-el A.ŠĀ i-ma-ad-da-ad.

*kannum* (pl. *kannū*) 'fetter, band'; *gamartum* 'totality; completion' (cf. *gamārum*); *kannū gamartim* uncertain, but perhaps 'pennants (indicating) termination (of pasturing)'.

*ḫalālum* G (a-u) 'to hang, suspend'.

*būrum* (*būri*; log. BŪR; Sum. lw.) a surface measure (ca. 6.48 ha.).

§§61–62 §61 šum-ma nukaribbum (NU.<sup>gi</sup>KIRI<sub>6</sub>) A.ŠĀ i-na za-qá-pt-im la ig-mur-ma ni-di-tam i-zi-ib ni-di-tam a-na li-ib-bi ĪA.LA-šu i-ša-ka-nu-šum. §62 šum-ma A.ŠĀ ša in-na-ad-nu-šum a-na KIRI<sub>6</sub> la iz-qú-up šum-ma abšinnum (AB.SÍN) GUN A.ŠĀ ša ša-na-tim ša in-na-du-ú nukaribbum (NU.<sup>gi</sup>KIRI<sub>6</sub>) a-na be-el A.ŠĀ ki-ma i-te-šu i-ma-ad-da-ad ù A.ŠĀ ši-ip-ra-am i-ip-pé-eš-ma a-na be-el A.ŠĀ ú-ta-a-ar.

*nukaribbum* (*nukarib*; log. NU.<sup>gi</sup>KIRI<sub>6</sub>; Sum. lw.) 'gardener'.

*niditum* (*nidit*) 'uncultivated plot/land' (cf. *nadūm*).

*ana libbi* here, 'toward, as'.

*abšinnum* (*abšin*; log. AB.SÍN; Sum. lw.) 'furrow; cultivated field'.

§137 šum-ma a-wi-lum a-na <sup>mi</sup>šu-gi<sub>4</sub>-tim ša DUMU.MEŠ ul-du-šum ù lu LUKUR ša DUMU.MEŠ ú-šar-šu-šu e-zé-bi-im pa-ni-šu iš-ta-ka-an a-na MUNUS šu-a-ti še-ri-ik-ta-ša ú-ta-ar-ru-ši-im ù mu-ut-ta-at A.ŠĀ KIRI<sub>6</sub> ù bi-ši-im i-na-ad-di-nu-ši-im-ma DUMU.MEŠ-ša ú-ra-ab-ba iš-tu DUMU.MEŠ-ša úr-ta-ab-bu-ú i-na mi-im-ma ša a-na DUMU.MEŠ-ša in-na-ad-nu zí-it-tam ki-ma ap-lim iš-te-en i-na-ad-di-nu-ši-im-ma mu-tu li-ib-bi-ša i-ḫ-ḫa-as-sí.

*šugitum* (*šugit*; log. <sup>mi</sup>ŠU.GI<sub>4</sub>; Sum. lw.) a junior wife.

*muttatum* (*muttat*) 'half'.

*mutu* unusual bound form of *mutum* (cf. §30.2(d)).

§159 šum-ma a-wi-lum ša a-na É e-mi-šu bi-ib-lam ú-ša-bi-lu ter-ḫa-tam id-di-nu a-na MUNUS ša-ni-tim up-ta-al-li-is-ma a-na e-mi-šu DUMU.MUNUS-ka ú-ul a-ḫa-az iq-ta-bi a-bi DUMU.MUNUS mi-im-ma ša ib-ba-ab-lu-šum i-tab-ba-al.

*biblum* (*bibil*) 'marriage-gift' (cf. *babālum*).

*uptallis* 'he has become distracted/attracted' (cf. *naplusum*).

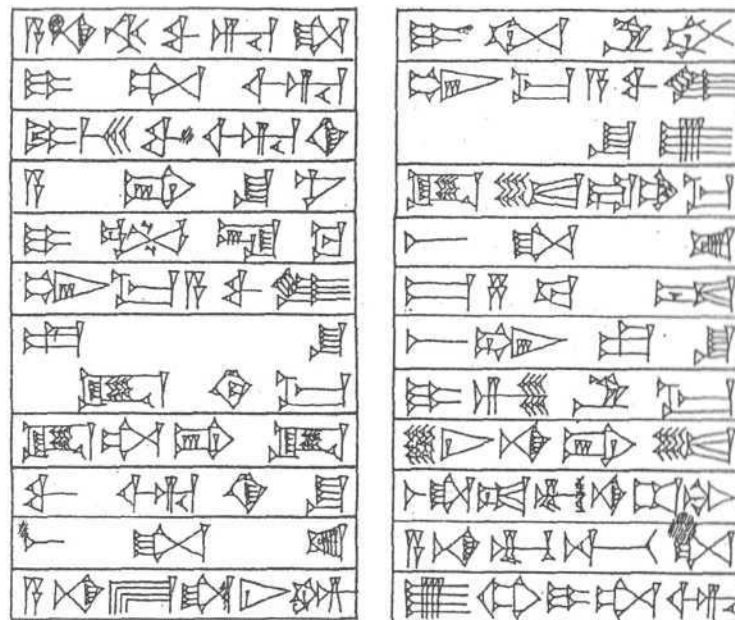
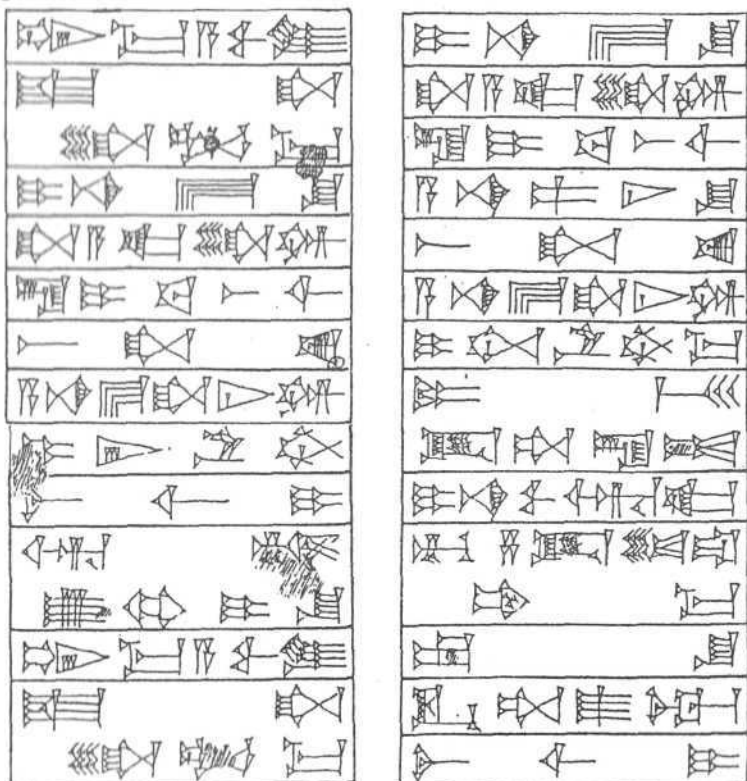


§176 (For §175 see lesson 20): *ù šum-ma* ÌR É.GAL *ù lu* ÌR MAŠ.EN.GAG DUMU.MUNUS *a-wi-lim i-ḫu-uz-ma i-nu-ma i-ḫu-zu-ši qá-du-um še-ri-ik-tim ša É a-bi-ša a-na É* ÌR É.GAL *ù lu* ÌR MAŠ.EN.GAG *i-ru-ub-ma iš-tu in-ne-em-du É i-pu-šu bi-ša-am ir-šu-ú wa-arka-nu-um-ma lu* ÌR É.GAL *ù lu* ÌR MAŠ.EN.GAG *a-na ši-im-tim it-ta-la-ak* DUMU.MUNUS *a-wi-lim še-ri-ik-ta-ša i-le-qé* *ù mi-im-ma ša mu-sà* *ù ši-i iš-tu in-ne-em-du ir-šu-ú a-na ši-ni-šu i-zu-uz-zu-ma mi-iš-lam be-el* ÌR *i-le-qé mi-iš-lam* DUMU.MUNUS *a-wi-lim a-na* DUMU.MEŠ-ša *i-le-qé*.

§§188–189 §188 *šum-ma* DUMU UM.MI.A DUMU *a-na tar-bi-tim il-qé-ma ši-pt-ir qá-ti-šu uš-ta-ḫi-sú ú-ul ib-ba-qar.* §189 *šum-ma ši-pt-ir qá-ti-šu la uš-ta-ḫi-sú tar-bi-tum ši-i a-na É a-bi-šu i-ta-ar.*

*tarbūtum (tarbūt)* 'raising, upbringing; foster child, a child brought up' (cf. *rabūm*, D).

§§134–136:



E. Omens from YOS 10:

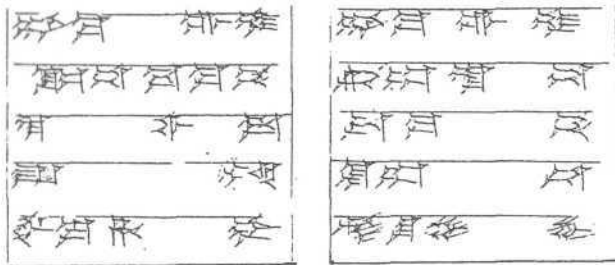
1. *šum-ma* 2 *na-ap-la-sà-tum še-el-lu-ši-na ni-in-m[u-du] su-un-qum i-na ma-a-tim i[b-b]a-aš-ši.* (11 iv 21–23)  
*šelum*. (less often *šellum*; pl. *šēlū / šellū*) 'rib; side'.  
*ni-in-mu-du* for *nenmudū*.  
*sunqum* 'famine'.
2. *šum-ma mar-tum na-as-ḫa-at-ma [i-n]a KÁ É.GAL-im [x-x]-a-at [nu]-ku-úr-tu-um iš-ša-ak-ka-an.* (31 i 12–17)  
*nukurtum (nukurti)*; pl. *nukurātum*; also *nikurtum* 'war, hostility' (cf. *nakārum*).
3. *DIŠ ubān(SI) MUŠEN imittam(ZI) ù GÜB na-we-er at-ta ù LÚ.KÜR ta-an-na-ma-ra.* (53:8)  
*iššūrum* here a part of the liver.  
*nawārum* G (i; see §21.3(b)) 'to shine, become bright, clear'; Verbal Adj.  
*nawerum (nawer-)* 'shining, bright, clear'.

4. DIŠ *iz-bu-um pa-ni nēšim*(UR.MAH) *ša-ki-in LUGAL [d]a-an-nu-um ib-ba-aš-ši-ma ma-tam ša-ti ú-na-aš*. (56 i 26–27)  
*nēšum* (log. UR.MAH) 'lion'.
5. DIŠ *iz-bu-um ki-ma barbarim*(UR.BAR.RA) *bi-bu-um i-na ma-tim ib-ba-[aš]-ši*. (56 i 6–7)  
*barbarum* (log. UR.BAR.RA) 'wolf'.  
*bibbum* 'plague'.
6. DIŠ *iz-bu-um i-na i-ir-ti-šu pe-t[i]-i-ma ù da-al-tum ša š[i-x]-x' ša-ak-na-at-[m]a ip-pe-et-te ù i-né-di-il ma-tum ši-i in-na-an-di [h]a-ra-na-tu-ša ip-pe-ḫe-a*. (56 ii 1–4)  
*irtum* (*irat*) 'chest'.  
*daltum* (*dalat*; pl. *dalātum*) 'door, door-leaf'.  
*edēlum* G (*i*) 'to close, lock' (trans.).  
*peḫūm* G (*e*) 'to close, shut' (trans.).
7. 12:4–5:



*qinnatum* (*qinnat*) 'anus, buttock(s).'

8. 31 iii 45–54:



*damum* (*dam(i)*; pl. *damū*) 'blood'.

line 48: SUKKAL.MAH = *sukkalmahḫum* (*sukkalmah*; Sum. lw.) a high court official ('chief minister').

#### F. Contracts:

1. A husband's gift to his wife of a slave woman (VAS 8 15 = Schorr, VAB 5, no. 205).

<sup>1</sup> 1 SAG.GEME<sub>2</sub> *mu-ti-ba-aš-ti* MU.NI <sup>2</sup> IdEN.ZU-*pí-la-aḫ* <sup>3</sup> *a-na ša-ad-da-šu* DAM.A.NI <sup>4</sup> *i-qi-i-iš* <sup>5</sup> DUMU.MEŠ <sup>d</sup>EN.ZU-*pí-la-aḫ* <sup>6</sup> *ú-ul i-ra-ag-ga-mu-ši-im* <sup>7</sup> *iš-tu UD-um DUB-[pu]-um* <sup>8</sup> *in-né-éz-bu* <sup>9</sup> DUMU.

MEŠ *ma-la mu-ti-ba-aš-ti* <sup>10</sup> *ul-la-du* <sup>11</sup> *ša ša-ad-da-šu-ma* <sup>12</sup> <sup>1</sup>sà-«Bl»-*ni-iq-pí-ša* <sup>13</sup> DUMU.MUNUS *ša-ad-da-šu*. <sup>14–26</sup> Witnesses. <sup>27</sup> Date.  
PNs: *Muti-bāsti*; *Sin-pilāḫ*; *Šaddašu*; *Saniq-pīša*.

2. Receipt for silver (VAS 8 37 = Schorr, VAB 5, no. 239).

<sup>1</sup> <sup>5</sup>/<sub>6</sub> MA.NA KUG.BABBAR <sup>2</sup> ŠĀ 1 MA.NA KUG.BABBAR <sup>3</sup> *ša KI im-lik* <sup>d</sup>EN.ZU <sup>4</sup> *a-na* <sup>50</sup> <sup>10</sup>agrī(HUN.GÁ) <sup>5</sup> *in-na-ad-nu* <sup>6</sup> *ša a-na* KASKAL LUGAL <sup>7</sup> *in-na-ag-ru* <sup>8</sup> *e-zu-ub tibūt*(ZI.GA) <sup>9</sup> ERIN<sub>2</sub>! <sup>7</sup> *i-din-é-a* <sup>10</sup> *ù eš<sub>4</sub>-tár-i-na-ia «x»* <sup>11–12</sup> Date.

PNs: *Imlik-Sin*; *Iddin-Ea*; *Ištar-ināya*.

<sup>2</sup> ŠĀ = bound form *libbi* (acc.) or *libbu* (locative), here as a preposition, 'in, from, belonging to'.

<sup>8</sup> *tibūtum* (*tibūt*; log. ZI(GA)) 'rising, raising; muster, levy; attack' (cf. *tebūm*).

#### G. Letters:

1. CT 29 7a = Frankena, AbB 2 131.

<sup>1</sup> *a-na* [t]a-ri-bu-u[m] <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma i-din-ia-tum-ma* <sup>4</sup> <sup>d</sup>UTU *li-ba-al-li-iḫ-ka* <sup>5</sup> IdŠUL.PA.È-ba-ni DUMU.É.DUB.BA.A <sup>6</sup> *ki-a-am ú-lam-mi-id* <sup>7</sup> *um-ma šu-ú-ma* <sup>8</sup> *bi-it* A.BA *ú-ul i-šu-ú-ma* <sup>9</sup> *a-na bi-it* 'sé-ek-re-tim <sup>10</sup> *a-na ma-ru-tim e(II)-ru-ub* <sup>11</sup> *bi-it a-na ma-ru-tim e-ru-bu* <sup>12</sup> *a-na ší-it* É.GAL *uš-te-šú-ú* <sup>13</sup> [DUB]-*pí be-lí-ia a-na bi-tim na-da-nim* <sup>14</sup> [i]l-li-ka-ak-ku-nu-ši-[i]m-[m]a <sup>15</sup> *am-mi-ni la in-na-pí-il-ma* <sup>16</sup> *ú-da-ab-ba-ab* <sup>17</sup> *ù lu-ú bi-it a-na ma-ru-tim* <sup>18</sup> *i-ru-bu li-te-er-ru-šum* <sup>19</sup> *ù lu-ú bi-tam ma-a-li bi-tim* <sup>20</sup> *i-di-iš-šum-ma* <sup>21</sup> *la ú-da-a[b-b]a-ab*.

PNs: *Tarībum*; *Iddin-yatum*; *Šulpae-bāni*.

<sup>5</sup> DUMU.É.DUB.BA.A = *mār bīt tuppim* 'military scribe' (originally, 'student' or 'graduate').

<sup>9</sup> *sekretum* (pl. *sekrētum*) a woman of high status.

2. TCL 7 26 = Kraus, AbB 4 26, lines 1–10.

<sup>1</sup> *a-na* <sup>d</sup>AMAR.UTU-*na-ši-ir* <sup>2</sup> *ù* <sup>d</sup>UTU-*ḫa-zi-ir* <sup>3</sup> *qí-bí-ma* <sup>4</sup> *um-ma ḫa-am-mu-ra-pí-ma* <sup>5</sup> *a-nu-um-ma* DUB-*pí i-si-iḫ-ti* <sup>6</sup> <sup>Š</sup>KIRI<sub>6</sub>.HI.A <sup>6</sup> *ša a-na* ŠANDANA.MEŠ <sup>7</sup> *iz-zu-uz-[z]a* <sup>8</sup> [u]š-ta-bi-la-ak-ku-nu-ši-im <sup>9</sup> [a-na p]í-i DUB-*pa-a-tim ši-na-ti* <sup>10</sup> [<sup>6</sup>ŠKIRI<sub>6</sub>.HI].A *zu-za-šu-nu-ši-im*.

PNs: *Marduk-nāšir*; *Šamaš-ḫāzir*.

<sup>6</sup> ŠANDANA (GAL + NI) = *šandanakkum* (*šandanak*; pl. *šandanakkātum*; Sum. lw.) 'administrator of date orchards'.

3. VAS 7 201 = Ungnad, *Babylonische Briefe* 258.

<sup>1</sup> a-na a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ip-qú-ša-la-ma <sup>4</sup> dUTU ù  
<sup>d</sup>AMAR.UTU da-ri-iš UD-mi <sup>5</sup> li-ba-al-li-tú-ka <sup>6</sup> lu ša-al-ma-ta lu ba-  
al-ṭa-ta <sup>7</sup> DINGIR na-ši-ir-ka re-eš da-mi-iq-ti-ka <sup>8</sup> li-ki-il <sup>9</sup> a-na šu-  
ul-mi-ka aš-pu-ra-am <sup>10</sup> šu-lum-ka ma-ḥar <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU lu  
da-ri <sup>11</sup> 2 maškī(KUŠ.HI.A) a-na pa-ra-<sup>r</sup>ás<sup>1</sup> wa-ar-ka-tim <sup>12</sup> uš-ta-  
bi-la-ku <sup>13</sup> a-ḥi at-ta ki-ma ra-bu-ti-ka <sup>14</sup> wa-ar-ka-tam pu-ru-ús  
<sup>15</sup> tu-uk-ki-il-ma <sup>15</sup> ÁB.GUD.HI.A da-an-na-a-tim <sup>17</sup> li-is-sú-ḥa-nim  
rēḥet(ÍB.TAG<sub>4</sub>) ÁB.GUD.HI.A ia šu-a-tu<sub>4</sub>(TUM) <sup>19</sup> ša i-na ma-aḥ-ri-ka  
in-ne-ez-zi-ba <sup>20</sup> a-di a-ša-ap-pa-ra-am-ma <sup>21</sup> i-le-eq-qú-nim <sup>22</sup> a-ḥi  
at-ta ni-di a-ḥi-im <sup>23</sup> la ta-ra-aš-ši-ši-na-ši-im <sup>24</sup> a-na ša aš-pu-ra-  
ak-kum <sup>25</sup> la tu-uš-ta<sup>2</sup>a<sub>4</sub> <sup>26</sup> šum-ma ÁB.GUD.HI.A da-an-na-<sup>r</sup>tum<sup>1</sup>  
<sup>27</sup> mi-it-ḥa-ri-iš a-la-kam <sup>28</sup> a-di ma-aḥ-ri-ia i-la-a <sup>29</sup> wa-ar-ka-tam  
tu-uk-ki-il <sup>30</sup> pu-ru-ús-ma <sup>31</sup> mi-it-ḥa-ri-iš-ma li-is-sú-ḥa-nim.

PN: Ipqu-Šala.

<sup>11</sup> maškum (mašak; pl. maškū; log. KUŠ [the SU sign]) 'skin; hide'.

<sup>15</sup> tukkulum here and in line 29 is unclear, but apparently functioning in hendiadys with *parāsum*: 'investigate carefully'?

<sup>16</sup> nasāḥum here, 'to transfer'.

<sup>17</sup> rēḥtum (bound form *rēḥti* or *rēḥti*; pl. *rēḥētum*; log. ÍB.TAG<sub>4</sub>) 'rest, remainder'.

<sup>18</sup> nīdum (nīd(i)) 'lowering, dropping'; *nīdi aḥim* 'negligence, laxity, procrastination'; *nīdi aḥim rašūm* 'to procrastinate, be negligent, lax' (cf. *aḥam nadūm*).

<sup>25</sup> *lā tušta<sup>2</sup>a* 'do not be idle' (see §36.1).

<sup>28</sup> *i-la-a* from *le<sup>2</sup>um*.

H. Royal Inscription of Hammurapi: commemoration of laying the wall in Sippar, continued (PBS 7 133 = Frayne, *RIME* 4, p. 334–36, lines 46–81; for lines 1–45, see Lesson 31).

<sup>46</sup> ša iš-tu UD-um ṣi-a-tim <sup>47</sup> šar-ru in LUGAL-rí <sup>48</sup> ma-na-ma la  
i-pu-šu <sup>49</sup> a-na <sup>d</sup>UTU be-li-ia <sup>50</sup> ra-bi-iš lu e-pu-ús-súm <sup>51</sup> BĀD šu-ú  
<sup>52</sup> in qí-bi-it <sup>d</sup>UTU <sup>53</sup> ḥa-am-mu-ra-pí <sup>54</sup> ma-ḥi-ri a-ir-ši <sup>55</sup> šum-šu  
<sup>56</sup> in palē(BALA)-ia dam-qí-im <sup>57</sup> ša <sup>d</sup>UTU ib-bi-ù <sup>58</sup> ZIMBIR<sup>ki</sup> <sup>59</sup> URU<sup>ki</sup>  
ṣi-a-tim ša <sup>d</sup>UTU <sup>60</sup>ERIN<sub>2</sub>-šu in tupsikkim (<sup>61</sup>DUSU) <sup>61</sup> a-na <sup>d</sup>UTU lu  
as-sú-úḥ <sup>62</sup> ÍD-šu lu eḥ-re <sup>63</sup> a-na er-še-ti-šu <sup>64</sup> me-e da-ru-tim <sup>65</sup> lu  
aš-ku-un <sup>66</sup> nu-uḥ-ša-am ù HÉ.GÁL <sup>67</sup> lu ú-kam-me-er <sup>68</sup> a-na ni-ši  
ZIMBIR<sup>ki</sup> <sup>69</sup> ri-iš-tam lu aš-ku-un <sup>70</sup> a-na ba-la-ṭi-ia <sup>71</sup> lu i-ka-ar-ra-  
ba <sup>72</sup> ša a-na šīr(SU) <sup>d</sup>UTU be-li-ia <sup>73</sup> ù <sup>d</sup>a-a be-el-ti-ia <sup>74</sup> ṭa-a-bu lu  
e-pu-uš <sup>75</sup> šu-mi dam-qá-am <sup>76</sup> UD-mi-šam <sup>77</sup> ki-ma DINGIR za-ka-

ra-am <sup>78</sup> ša a-na da-ar <sup>79</sup> la im-ma-aš-šu-ú <sup>80</sup> in pí-i ni-ši <sup>81</sup> lu aš-  
ku-un.

<sup>48</sup> *manāma* 'any(one), whoever', with negative 'no (one), none'.

<sup>56</sup> *palūm* (*palā-*; log. BALA; Sum. lw.) 'reign'.

<sup>60</sup> *tupsikkum* (*tupsik*; log. <sup>61</sup>DUSU, <sup>62</sup>DUSU) 'work, corvée duty'.

<sup>66</sup> *nuḥšum* (*nuḥuš*) 'abundance, prosperity'.

<sup>67</sup> *kamārum* G (*a-u*) 'to heap up, pile up'; *kummurum* D = G.

<sup>69</sup> *rīštum* (often pl. *rīšātum*) 'joy, rejoicing'.

<sup>71</sup> *karābum* G (*a-u*) 'to bless, invoke blessings; to praise'.

<sup>78</sup> The absolute form (cf. §23.1(e)) of *dārum*, always in the phrase *ana dār* 'forever', is confined to literary texts.

<sup>79</sup> *mašūm* G (*i*) 'to forget'; *namšūm* N passive.

## LESSON THIRTY-THREE

### 33.1 The Gt Stem

#### (a) Form

##### (1) Sound Verbs

Infinitive:	<i>pitrusum</i>	Imperative:	<i>pitras</i>
Durative:	<i>iptarras</i>	Participle:	<i>muptarsum</i>
Perfect:	<i>iptatras</i>	Verbal Adj.:	<i>pitrusum</i>
Preterite:	<i>iptaras</i>	V. Adj. base:	<i>pitrus</i>
Pret. 3mp:	<i>iptarsū</i>		

The Gt stem has an **infix** *-t-* between  $R_1$  and  $R_2$ .

**Durative, Perfect, and Preterite.** The prefixes are those of the G stem. The theme-vowel between  $R_2$  and  $R_3$  in all three forms (and in the Imperative) is that of the corresponding G Durative. The Gt Preterite for all verb types is identical in form to the corresponding G Perfect; thus, vowel syncope occurs when a vocalic ending is added: *iptarsam*, *iptarsū*. Whether a form is Gt Preterite or G Perfect can be determined only from context; it should be noted, however, that Gt forms are relatively rare. The Durative differs from the Preterite only in that, as usual, it has a doubled middle radical. The Perfect has two infix *-t-s*.

The base (and bound form) of the **Participle** is *muptaris*; thus, the fem. sg. form is *muptaristum*.

The *-t-* of the Gt stem undergoes the same changes as the *-t-* of the Perfect: it is assimilated to a preceding *d, t, s, š, z*, as in

Durative *iššabbat* (note that confusion with the N Durative is possible with this form).

In the forms without prefixes (Infinitive, Imperative, and Verbal Adj.), these consonants and the *-t-* undergo metathesis; thus, e.g.,

Infinitive:	<i>tišbutum</i>	Imperative:	<i>tišbat</i>
Durative:	<i>iššabbat</i>	Participle:	<i>muššabtum</i>
Perfect:	<i>iššatbat</i>	Verbal Adj.:	<i>tišbutum</i>
Preterite:	<i>iššabat</i>	V. Adj. base:	<i>tišbut</i>
Pret. 3mp:	<i>iššabtū</i>		

The *-t-* is also assimilated when *d, t, s, š, z*, or even *š* is the middle radical and follows the *-t-* immediately, in the Infinitive, Imperative, and Verbal Adj.: e.g.,

<i>hissas</i>	'consider (ms)!'	(Imperative, < * <i>hitsu</i> ); from <i>hasāsum</i> ( <i>a-u</i> ));
<i>iššar</i>	'guard yourself (ms)!'	(Imperative, < *( <i>n</i> ) <i>išar</i> ; from <i>našārum</i> );
<i>piššūsum</i>	'to anoint oneself'	(Infinitive, < * <i>pišūsum</i> ).

After *g*, *-t-* becomes *-d-*, as in Perfect forms: e.g.,

Preterite *igderū* 'they (m) sued one another' (*gerūm*).

(2) **Verbs I-n.** In forms with prefixes, the *n* is assimilated to the following infix. In the remaining forms, in which *n* should stand first, it is omitted.

Infinitive:	<i>itqurum</i>	Imperative:	<i>itqar</i>
Durative:	<i>ittaqqar</i>	Participle:	<i>muttaqrum</i>
Perfect:	<i>ittatqar</i>	Verbal Adj.:	<i>itqurum</i>
Preterite:	<i>ittaqaqar</i>	V. Adj. base:	<i>itqur</i>
Pret. 3mp:	<i>ittaqrū</i>		

(3) **Verbs III-weak.** These offer no difficulties; note the III-*e* forms:

Infinitive:	<i>šitmûm</i>	Imperative:	<i>šitme</i>
Durative:	<i>ištemme</i>	Participle:	<i>muštemûm</i>
Perfect:	<i>išetme</i>	Verbal Adj.:	<i>šitmûm</i>
Preterite:	<i>išteme</i>	V. Adj. base:	<i>šitmu</i>
Pret. 3mp:	<i>išemû</i>		

(4) **Verbs I-<sup>2</sup>.** In forms with prefixes, the loss of <sup>2</sup> immediately before the *-t-* infix has resulted in the lengthening of the preceding vowel. The remaining forms begin with *a* (or *e*) rather than the *i* expected from the sound verb. The Gt of *alākum*, as might be expected, is irregular, an extra *-t-* replacing the long vowel of other I-<sup>2</sup> verbs (cf. the G Perfect *ittalak*).

	I-a	I-e, III-weak	<i>alākum</i>
Infinitive:	<i>athuzum</i>	<i>etlûm</i>	<i>atlukum</i>
Durative:	<i>ītaḥḥaz</i>	<i>itelli</i>	<i>ittallak</i>
Perfect:	<i>ītaḥaz</i>	<i>itetli</i>	<i>ittalak</i>
Preterite:	<i>ītaḥaz</i>	<i>iteli</i>	<i>ittalak</i>
Imperative:	<i>aḥaz</i>	<i>etli</i>	<i>atlah</i>
Participle:	<i>mūtaḥzum</i>	<i>mūtelûm</i>	—
Verbal Adj.:	<i>athuzum</i>	<i>etlûm</i>	—
V. Adj. base:	<i>aḥuz</i>	<i>etlu</i>	—



(5) **Verbs I-w.** Apart from the Durative and Preterite of *wašûm*, these are poorly attested in the Gt. With the exception of the Imperative, the forms resemble the Gt of verbs I-n (cf. the G Perfect of verbs I-w). Some of the forms, especially the Imperative, may belong rather to derivative roots, such as *tarādum* and *tašûm* (cf. *babālum* and *tabālum*).

	I-w	I-w, II-š, III-weak
Infinitive:	<i>itrudum</i>	<i>iššûm?</i>
Durative:	<i>ittarrad</i>	<i>ittašši</i>
Perfect:	<i>ittatrad</i>	[ <i>ittašši</i> ]
Preterite:	<i>ittarad</i>	<i>ittaši</i>
Imperative:	<i>tarad?</i>	<i>taši?</i>
Participle:	<i>muttardum</i>	<i>muttašûm</i>
Verbal Adj.:	<i>itrudum</i>	<i>iššûm?</i>
V. Adj. base:	<i>itrud</i>	<i>išsu?</i>

(6) **Verbs II-weak.** The Gt stem for these verbs is not well attested, apart from a few notable exceptions. The forms of *kānum*, given below, represent a composite of attested forms of Verbs II-u (II-w). As representative of Verbs II-i (II-y) is presented the Gt of *niālum* G 'to lie down', which is also I-n; the Gt has the same meaning, but also, 'to lie with someone (sexually)'.

	II-u(w)	II-i(y)	II-a(?)
G: <i>kānum</i>	<i>niālum</i>	<i>šālum</i>	
Infinitive:	<i>kitūnum</i>	<i>itūlum/utūlum</i>	<i>šitūlum</i>
Durative:	[ <i>iktân?</i> ]	[ <i>ittīal</i> ]	<i>ištāl</i>
3mp:	[ <i>iktunnū</i> ]	<i>ittillū</i>	<i>ištālū</i>
Perfect:	[ <i>iktatūn</i> ]	<i>ittatīl</i>	<i>ištātāl</i>
3mp:	[ <i>iktatūnū</i> ]	<i>ittatīlū</i>	<i>ištātālū</i>
Preterite:	<i>iktūn</i>	<i>ittīl</i>	<i>ištāl</i>
3mp:	<i>iktūnū</i>	<i>ittīlū</i>	<i>ištālū</i>
Imperative:	[ <i>kitūn</i> ]	<i>itīl</i>	<i>šitāl</i>
mp:	[ <i>kitūnā</i> ]	<i>itīlā</i>	<i>šitālā</i>
Participle:	<i>muktīnum</i>	<i>muttīlum</i>	<i>muštālūm</i>
Verbal Adj.:	<i>kitūnum</i>	[ <i>itūlum</i> ]	<i>šitūlum</i>
V. Adj. base:	<i>kitūn</i>	[ <i>itūl</i> ]	<i>šitūl</i>

Note: The Gt Infinitive of *niālum* has a byform, *utūlum*, the result of irregular vowel harmony. The Gt stem of this verb is listed separately in the dictionaries.

### (b) Meaning

The Gt is a rare stem that occurs for only a relatively small percentage of Akkadian verbal roots. Further, among the roots in which the Gt is found, the number of attestations is usually not large, with a few important exceptions. Thus, the basic meaning of the stem remains rather elusive; it seems, in fact, to be lexical, i.e., unpredictable, for each root, although a few general nuances can be observed, as indicated below. The examples given here should be learned.

#### (1) Reciprocal:

*mitgurum* 'to agree (with one another), come to an agreement';  
*mithurum* 'to meet/face/confront/oppose one another, to correspond (to one another), be of equal size';  
*mithušum* 'to fight, go to war' (i.e., 'to strike one another');  
*iṭṭulum (naṭālum)* 'to look at/face/point toward one another';  
*ritkubum* 'to mate; to lie upon/against one another';  
*tišbutum* 'to grasp one another, quarrel; to join/connect with one another'; Verbal Adj. *tišbutum* 'connected, joined, engaged'.

(2) **Separative.** This nuance is attested with a small group of verbs of motion, such as

*atlukum* 'to go away, move on, be off';  
*elūm* 'to move off, away'; *ina X elūm* 'to forfeit X';  
*iššum (wašūm)* 'to depart'.

(3) **Reflexive.** This nuance is rare, but note

*piššušum* 'to anoint oneself';  
*šitūlum* 'to ponder, deliberate, reflect'; also reciprocal, 'to consult, take counsel; to question'.

(4) **Other.** Some Gt verbs do not fall under any of the above:

*it'udum (na'ādum)* 'to heed, watch carefully';  
*tizkurum/tisqurum* 'to speak' (used like the G in literary texts).

### 33.2 The Transitive *parsāku* Construction

It has been seen that all verbal roots have a Verbal Adjective (§4.3), the meaning of which is determined by the semantic nature of the root: passive for transitive verbs, resultative for active intransitive verbs, and descriptive for stative verbs. The Verbal Adjective may occur attributively, with markers of gender, number, and case to agree with the modified noun (§4.2), or as a predicate, with an enclitic subject pronoun suffixed to the base of the adjective (§22.1).

Transitive verbs may exhibit a second construction that is identical in form to the predicative Verbal Adjective construction (i.e., *parsāku*, *parsāta*, *parsāti*, *paris*, *parsat*, etc.), yet transitive rather than passive, as in

*šimam maḥrātunu* 'you (mp) are in receipt of the purchase price';  
*mišil mana kaspam kaliāku* 'I have half a mina of silver in reserve';  
*ṭuppaka našū* 'they (m) have your (ms) tablet in their possession'.

Although such transitive constructions are identical in appearance to the predicative Verbal Adjective construction, the base of these forms is not the Verbal Adjective. In fact, the base *paris-* of the transitive forms has no independent existence, and does not occur attributively (with case endings, etc.); the transitive forms occur only with the suffixed subject pronoun (*parsāku*, *paris-ø*, etc.), as predicates of their clauses. What the transitive *parsāku* forms do share with the predicative Verbal Adjectives is the predication of a condition or state rather than a process (i.e., of 'being' rather than 'becoming'). Just as in

*ušib* 'I sat down = became seated' vs. *wašbāku* 'I am/was seated',

an analogous relationship obtains between transitive *parsāku* forms and the Preterite, Durative, and Perfect forms that correspond to them:

*amḥur* 'I received' vs. transitive *maḥrāku* 'I am in receipt of'.

Compare the following sets of examples:

*bītam iṣbat* 'she took possession of the house';

*bītam iṣabbat* 'she will take possession of the house';

*bītam iṣšabat* 'she has taken possession of the house';

but *bītam ṣabtāt* 'she is/was in possession of (i.e., owns) the house'.

*aššatam iḥuz* 'he took a wife, got married';

*aššatam iḥḥaz* 'he will take/is taking a wife, he will get/is getting married';

*aššatam itaḥaz* 'he has taken a wife, has gotten married';

but *aššatam aḥiz* 'he has/had a wife, he is/was married'.

While examples of the transitive *parsāku* construction are attested with many transitive verbs, it is common only with a relatively small group of verbs that for the most part denote holding, grasping, or seizing, especially the following (see the examples given above):

*aḥāzum*: *aḥiz* 'he has, is in possession of';

*leqūm*: *leqi* 'he is in receipt of, has';

*maḥārum*: *maḥir* 'he is in receipt of, has';

*našūm*: *naši* 'he has in his possession, carries, bears responsibility for';

*ṣabātum*: *ṣabit* 'he is in possession of, has, owns, is occupied/busy with'.

Although transitive *parsāku* forms are indistinguishable in form from predicate Verbal Adjectives, there is seldom any ambiguity as to which of the forms is intended in any given context: simply put, if there is a direct object present, a *parsāku* form is the transitive variety; otherwise, a *parsāku* form is the familiar predicate Verbal Adjective (cf. English, where the absence or presence of a direct object may mark a verb as middle or transitive: 'he turned' vs. 'he turned the page'):

*bītum ṣabit* 'the house is/was owned (is/was held in possession)';

*bītam ṣabit* 'he owns/owned (is/was in possession of) the house'.

*šīpātum maḥrā* 'the wool is/was received';

*šīpātīm maḥrā* 'they (f) are in receipt of the wool'.

In grammars of Akkadian in which the predicate Verbal Adjectives are called "statives", transitive *parsāku* forms are termed **active statives**.

### 33.3 Akkadian Poetry

The principles of composition of Akkadian poetry are still not fully understood. What is presented here relies heavily on Buccellati 1990. Examples are from the OB version of Gilgamesh, tablet II (Pennsylvania tablet; see the Supplementary Reading beginning on p. 475).

Poetic lines (verses) regularly end in a trochee, that is, a stressed syllable followed by an unstressed syllable:

*tammarsū-ma taḥaddu átta* 'you will see him and rejoice;

*eṭlūtum unaššaḡū šēpīšu* the young men will kiss his feet' (i 20–21).

Exceptions to this convention are

- (a) words in which the final syllable is ultraheavy as the result of vowel contraction; these ultraheavy vowels may be considered to contain a virtual trochee; thus, e.g., in the following example, *šadū* is thought of and used as though [šadūū];

*ina šēri iwwalid-ma urabbīšu šadū* 'he was born on the steppe, and the hill-country raised him' (i 18–19);

- (b) proper names.

Apart from the requirement of a trochee at the end of a line, Akkadian poetry is based not on patterns of word stress or length of syllables or number of syllables (unlike, for example, Greek, Latin, or much English poetry), but rather on syntactic stress units. The building blocks of the system are, in increasing order of size:

**Word:** Words may be classified as metrical or non-metrical; non-metrical words are prepositions, particles (including negative adverbs), *ša*, and coordinating conjunctions, while all other words are metrical.

**Foot:** A foot has one major stress (accent). Feet may be simple or complex; a simple foot has one metrical word and any number of non-metrical words. Each of the following constitutes a simple foot; note that the number of syllables may vary considerably:

- šī* 'she' (ii 30);
- ummī* 'my mother' (i 3);
- ina birīt eḫlūtīm* 'among the young men' (i 5);
- teddiraššū-ma* 'you (ms) will embrace him' (i 22).

A complex foot has two metrical words and any number of non-metrical words. The most common constituents of a complex foot are a bound form and its genitive (as in the first example below), but other combinations are also possible, such as a noun and adjective, a verb and its object (second example), a subject and its verb. Any of these combinations, including a genitive chain, may, depending on the requirements of the poetic context, constitute two simple feet rather than one complex foot.

- kakkabū šamā'ī* 'the stars of the sky' (i 6);
- pāša ipušam-ma* 'opened her mouth' (ii 9).

**Colon:** Cola may contain one or two feet. Odd cola contain one simple foot:

- inaḫḫal* 'he looks' (iii 4);
- u ippallas* 'he sees' (iii 5); other examples appear below.

Even cola contain two feet, one of which is normally simple and the other of which may be simple or complex; in the examples below, the symbol  $\_$  joins the two constituents of complex cola:

simple – simple:

- Uruk mātum* 'the land of Uruk' (i 10);
- kīma muti ibašši* 'he becomes like a groom' (iii 27);

simple – complex:

- ibbašūnim-ma kakkabū šamā'ī* 'the stars of the sky appeared' (i 6);

complex – simple:

- aššāt šimātīm irahḫi* 'he mates with lawful wives' (iv 24).

**Verse:** A verse (or poetic line) usually consists either of two complex cola or of three simple cola; other possibilities occur much less often.

two even cola:

- Uruk mātum paḫer elišu* 'the land of Uruk was gathered over it' (i 10);
- išši-ma īnīšu itamar awīlam* 'he looked up, and saw a man' (iv 2–3);
- eḫlum pišu ipušam-ma issaqqaram ana Enkidu* 'the young man opened his mouth to speak to Enkidu' (iv 12–13);

three odd cola:

- akalam iškunū maḫaršu* 'food was placed before him' (iii 3);
- iptēq-ma inaḫḫal u ippallas* 'he squinted<sup>7</sup> to look and see' (iii 4–5);
- šikaram ana šatēm lā lummud* 'he was not used to drinking beer' (iii 8–9).

other: note the following verse of even – odd – even cola:

- šamḫākū-ma attanallak ina birīt eḫlūtīm ibbašūnim-ma kakkabū šamā'ī* 'as I walked around grandly<sup>7</sup> among the young men, the stars of the sky appeared' (i 4–6).

Larger Units: Verses usually constitute elements in larger poetic units; two verses comprise a **couplet**; three verses comprise a **tercet**. Less commonly a single verse may stand alone (called a monostich). Still larger units, **stanzas**, are more difficult to identify.

A poetic text is usually written on a tablet such that a line of text does not contain more than one verse or parts of more than one verse. Thus, the beginning of a verse corresponds to the beginning of a line of text; verses may take up one or two (less often three) lines of a tablet. (See the examples cited above.)

Finally, it is important to note that normal Akkadian word order is not always (or even frequently) followed in poetic texts. In fact, poets often varied the word order deliberately, to create certain effects:

- šamnam iptasaš-ma awiliš iwwi*
- ibaš libšam kīma muti ibašši*

'he anointed himself with oil, becoming human,  
he put on a garment, becoming like a groom' (iii 24–27).

In this couplet, the first verse is Object–Verb : Adjunct–Verb, while the second is Verb–Object : Adjunct–Verb.

### 33.4 OB Hymns and Prayers

Several types of literary texts sharing similar structure and content may be considered under the general rubric of hymns and prayers. Hymns are essentially texts in which a deity is praised by an anonymous devotee. (One OB hymn, a beautiful literary work praising Ištar, is presented in the exercises of this and the following two lessons.) Prayers include a lovely work addressed to the 'gods of the night' by a diviner (Lesson 38, exercises), laments and penitential psalms, and petitions to gods (see Lesson 36, exercises). Similar to these are incantations against demons, diseases, and the like.

## EXERCISES

## A. VOCABULARY 33.

## Verbs:

*atwûm* Gt (G not used in OB) (*u*) 'to speak; to discuss' (cf. *awâtum*).  
*gamâlum* G (*i*) 'to treat kindly, please; to come to an agreement; to spare, save'.

*kamâsum* a G (*i*) 'to gather, collect, assemble, bring in, complete';  
*kummusum* D = G.

*kamâsum* b G (*i*) 'to squat, bend down, kneel'; *šukmusum* Š caus.

*kasûm* G (*u* or *i*) 'to bind, arrest, imprison; to join, tie, bond together'; *kussûm* D = G.

*labâšum* G (*a*) 'to put on clothing, clothe oneself, get dressed';  
 Verbal Adj. *labšum* (*labiš-*) 'clothed (in), wearing'; *litbušum* Gt  
 'to put on, wear'; *lubbušum* D 'to clothe, provide with clothing'.  
*nazâqum* G (*i*) 'to worry, be upset'; *šuzzuqum* Š 'to cause worry, upset'.

*niâlum* G (*i*; also *nâlum*, *a*) 'to lie down'; *itûlum* / *utûlum* Gt 'to lie down, lie (with someone: *itti*)'; *ina sûn(i)* X *niâlum* / *itûlum* 'to have intercourse with X'.

*qalûm* G (*i*) 'to burn (down), roast, refine'.

*šehêrum* G (*i*) 'to become small, few, decrease'; Verbal Adj. *šehrum*  
 see Vocab. 7; *šuhhurum* D 'to make small(er), reduce'.

## Nouns:

*hîšum* (*hîš(i)*) 'fault, damage; offense, crime; negligence'.

*šaptum* (*šapat*; du. *šaptân*; pl. *šapâtum*) 'lip; utterance; edge, rim'.

*zibbatum* (*zibbat*; dual *zibbân*; pl. *zibbâtum*; log. KUN) 'tail; rear part'.

## Adverb:

*pâna* 'before, earlier, previously' (cf. *pânum*).

## B. Learn the following sign:

OB Lapid.    OB Cursive    NA    value



## C. Write the following words in cuneiform and in transliteration; use logograms where possible:

1. *zibbat alpim*
2. *nikkas šangê*
3. *suluppû rubê*
4. *ugâr almattim*
5. *kâr Sippar*
6. *maškan nâqidim*

## D. Write in normalized Akkadian:

1. we agreed with one another
2. go away (pl)!
3. oil for the self-anointing of my father
4. they (m) will watch carefully
5. why do you (pl) fight (strike each other)?
6. they (f) are connected
7. I deliberated
8. they (m) opposed each other
9. they (f) discussed (*atwûm*)
10. he has lain with her
11. you (pl) will quarrel
12. you (fs) forfeit your house

## E. CH:

§§35-37    §35 *šum-ma a-wi-lum* ÁB.GUD(!) BI).ĤIA ù U<sub>8</sub>.UDU.ĤIA  
*ša šar-ru-um a-na* AGA.ÚS *id-di-nu i-na qá-ti* AGA.ÚS *iš-ta-am i-na*  
 KUG.BABBAR-šu *i-te-el-li*.    §36 A.ŠÀ-um KIRI<sub>6</sub> ù É *ša* AGA.ÚS ŠU.ĤA  
 ù *na-ši bi-il-tim a-na* KUG.BABBAR *ú-ul i-na-ad-di-in*.    §37 *šum-*  
*ma a-wi-lum* A.ŠÀ KIRI<sub>6</sub> ù É *ša* AGA.ÚS ŠU.ĤA ù *na-ši* GUN *iš-ta-am*  
 DUB-*pa-šu iḫ-ḫe-ep-pé ù i-na* KUG.BABBAR-šu *i-te-el-li* A.ŠÀ KIRI<sub>6</sub> ù É  
*a-na be-lí-šu i-ta-ar*.

*nāši biltim* 'tenant (of a field owned by the state)'.

§57    *šum-ma* SIPAD *a-na ša-am-mi* U<sub>8</sub>.UDU.ĤIA *šu-ku-lim it-ti*  
*be-el* A.ŠÀ *la im-ta-gār-ma ba-lum be-el* A.ŠÀ A.ŠÀ U<sub>8</sub>.UDU.ĤIA *uš-*  
*ta-ki-il be-el* A.ŠÀ A.ŠÀ-šu *i-iš-ši-id* SIPA *ša i-na ba-lum be-el* A.ŠÀ  
 U<sub>8</sub>.UDU.ĤIA *ú-ša-ki-lu e-le-nu-um-ma ana būrim* (BŪR<sup>iku</sup>.E) 20 ŠE.  
 GUR *a-na be-el* A.ŠÀ *i-na-ad-di-in*.

*ešêdum* G (*i*) 'to harvest, reap'.

*bûrum* (*bûri*; log. BŪR; Sum. lw.) a surface measure (ca. 6.48 ha.).

§64    *šum-ma a-wi-lum* <sup>giš</sup>KIRI<sub>6</sub>-šu *a-na nukaribbim* (NU.<sup>giš</sup>KIRI<sub>6</sub>)  
*a-na ru-ku-bi-im id-di-in nukaribbum* (NU.<sup>giš</sup>KIRI<sub>6</sub>) *a-di* <sup>giš</sup>KIRI<sub>6</sub> *ša-*  
*ab-tu i-na bi-la-at* KIRI<sub>6</sub> *ši-it-ti-in a-na be-el* KIRI<sub>6</sub> *i-na-ad-di-in ša-*  
*lu-uš-tam šu-ú i-le-qé*.

*rukkubum* D 'to pollinate'.

*nukaribbum* (pl. *nukaribbâtum*; log. NU.<sup>giš</sup>KIRI<sub>6</sub>; Sum. lw.) 'gardener'.

§116    *šum-ma ni-pu-tum i-na* É *ne-pí-ša i-na ma-ḫa-št-im ù lu i-*  
*na uš-šu-ši-im im-tu-ut be-el ni-pu-tim* DAM.GĀR-šu *ú-ka-an-ma*



šum-ma DUMU a-wi-lim DUMU-šu i-du-uk-ku šum-ma IR a-wi-lim  
 1/3 MA.NA KUG.BABBAR i-ša-qal ù i-na mi-im-ma šum-šu ma-la id-  
 di-nu i-te-el-li.

nepâm G (e) 'to distraint, take as pledge, distress'; nipâtum (fem.) 'per-  
 son or animal taken as pledge or distress'.

ašāšum G (u) 'to become disturbed, worried'; uššušum D 'to cause dis-  
 tress, mistreat'.

§§129-132 §129 šum-ma aš-ša-at a-wi-lim it-ti zi-ka-ri-im ša-ni-  
 im i-na i-tu-lim it-ta-aš-bat i-ka-sú-šu-nu-ti-ma a-na me-e i-na-ad-  
 du-ú-šu-nu-ti šum-ma be-el aš-ša-tim aš-ša-sú ú-ba-la-aṭ ù šar-ru-  
 um IR-sú ú-ba-la-aṭ. §130 šum-ma a-wi-lum aš-ša-at a-wi-lim ša  
 zi-ka-ra-am la i-du-ú-ma i-na É a-bi-ša wa-aš-ba-at ú-kab-bil-ši-  
 ma i-na su-ni-ša it-ta-ti-il-ma iṣ-ša-ab-tu-šu a-wi-lum šu-ú id-da-ak  
 MUNUS ši-i ú-ta-aš-šar. §131 šum-ma aš-ša-at a-wi-lim mu-sà ú-  
 ub-bi-ir-ši-ma it-ti zi-ka-ri-im ša-ni-im i-na ú-tu-lim la iṣ-ša-bi-it ni-  
 iṣ i-lim i-za-kar-ma a-na É-ša i-ta-ar. §132 šum-ma aš-ša-at a-  
 wi-lim aš-šum zi-ka-ri-im ša-ni-im ú-ba-nu-um e-li-ša it-ta-ri-iṣ-ma  
 it-ti zi-ka-ri-im ša-ni-im i-na ú-tu-lim la it-ta-aš-ba-at a-na mu-ti-  
 ša ḏID i-ša-al-li.

kubbulum D (kabālum G rare) 'to hinder, immobilize'.

útaššar 'will be released' (see §35.1).

ubburum D (G abārum rare) 'to accuse'.

ḏID = Id the River-god.

šalām (i) 'to dive, plunge into (+ acc.)'.

§§142-143 §142 šum-ma MUNUS mu-sà i-ze-er-ma ú-ul ta-aḥ-ḥa-  
 za-an-ni iq-ta-bi wa-ar-ka-sà i-na ba-ab-ti-ša ip-pa-ar-ra-ás-ma  
 šum-ma na-aš-ra-at-ma ḥi-ṭi-tam la i-šu ù mu-sa<sub>6</sub> wa-ší-ma ma-  
 ga-al ú-ša-am-ṭa-ši MUNUS ši-i ar-nam ú-ul i-šu še-ri-ik-ta-ša i-le-  
 qé-ma a-na É a-bi-ša it-ta-al-la-ak. §143 šum-ma la na-aš-ra-at-  
 ma wa-ší-a-at bi-sà ú-sà-ap-pa-aḥ mu-sà ú-ša-am-ṭa MUNUS šu-a-  
 ti a-na me-e i-na-ad-du-ú-ši.

ḥiṭṭum (ḥiṭṭu) 'damage, negligence, fault, crime' (cf. ḥiṭum).

§§155-157 §155 šum-ma a-wi-lum a-na DUMU-šu É.GI<sub>4</sub>.A i-ḥi-ir-  
 ma DUMU-šu il-ma-sí šu-ú wa-ar-ka-nu-um-ma i-na sú-ni-ša it-  
 ta-ti-il-ma iṣ-ša-ab-tu-šu a-wi-lam šu-a-ti i-ka-sú-šu-ma a-na me-e  
 i-na-ad-du-ú-šu(!ŠI). §156 šum-ma a-wi-lum a-na DUMU-šu É.  
 GI<sub>4</sub>.A i-ḥi-ir-ma DUMU-šu la il-ma-sí-ma šu-ú i-na sú-ni-ša it-  
 ta-ti-il 1/2 MA.NA KUG.BABBAR i-ša-qal-ši-im-ma ù mi-im-ma ša  
 iṣ-tu É a-bi-ša ub-lam ú-ša-lam-ši-im-ma mu-tu li-ib-bi-ša i-ḥ-ḥa-

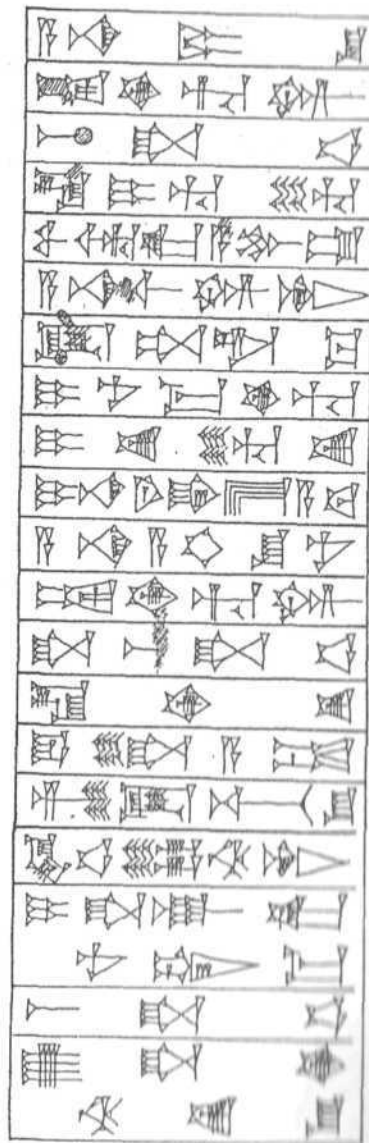
as-sí. §157 šum-ma a-wi-lum wa-ar-ki a-bi-šu i-na sú-un um-  
 mi-šu it-ta-ti-il ki-la-li-šu-nu i-qal-lu-ú-šu-nu-ti.

mutu unusual bound form (nom.) of mutum (cf. §30.2).

§§165-166:



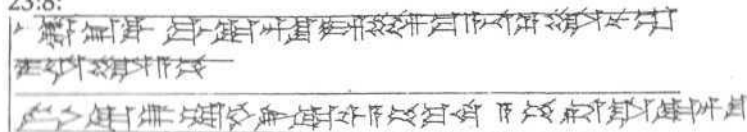
eliātum (pl.) 'additional sum'.



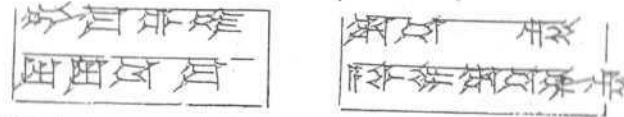
## F. Omens from YOS 10:

- BE *i-na iš-di naplaštīm* (IGI.BAR) <sup>85</sup>TUKUL 2 *i-mi-tam ù šu-me-lam i-ta-aṭ-[lu] a-na šar-ri-im a-a-i-ma a-na sa-li-mi-im ta-ša-[pa-ar-ma] sa-li-im-šu te-le-qé-e-šu*. (15:17-19)  
*salimum (salim)* 'peace, concord'.
- [DIŠ <sup>85</sup>]TUKUL *ša-ki-in-[ma š]i-it re-ši-im iṭ-ṭù-ul ù pi-iṭ-ru a-na pa-ni-šu pa-ṭi-ir [ma]-ri ši-ip-ri ma-aḥ-ru-ú-um bu-su-ra-at ḥa-de-e-em na-ši-kum*. (25:28)  
*šīt rēšim*, lit., 'loss of a slave', here part of the *bāb ekallim*.  
*piṭrum (piṭir)* 'fissure, split'.  
*bussurtum* (bound form irregularly *bussurat*) '(good) news, message'.
- šum-ma mar-tum ù ú-ba-nu-um ši-it-nu-na-a pu-uḥ-ru-um ú-la-im-ta-ga-ar*. (31 x 41-44)  
*šanānum* G (a-u) 'to become equal, match, rival'; *šitnunum* Gt 'to equal one another, rival, compete with one another'.
- MAŠ *i-na še-er bi-ri-tim ka-ak-kum ši-na it-ta-aṭ-lu šar-ra-nu i-na pu-<sup>r</sup>úḥ-ri<sup>l</sup>-im in-na-am-ma-ru*. (33 ii 28-30)  
*birītum* here, 'border (region of the liver)'; note *kakkum* (sg.) *šinā* for 'two weapons'.
- DIŠ <sup>85</sup>TUKUL *i-mi-tim 3 it-ta-aṭ-lu-ú šar-ra-am i-na li-ib-bi É. GAL-šu ú-sà-ru-ú-šu<sup>l</sup>-ma i-du-uk-ku-šu ša-nu-um šum-šu MĀŠ. ŠU.GÍD.GÍD a-ša-ar i-la-ku i-ma-qú-ut*. (46 iv 19-22)  
*šumum* here, 'meaning, interpretation' (of the omen); *šanūm šumšu* 'another interpretation of it'.
- DIŠ 9 *še<sub>20</sub>-e-tum at-ta ù na-ke-er-ka ta-aš-ša-ab-ba-ta-a-ma a-ḥu-um a-ḥ[a-a]m ú-ša-am-qá-at*. (50:8)  
*šētum* meaning uncertain.
- DIŠ *iz-bu-um qá-qá-as-sú a-na ḥa-al-<sup>r</sup>li<sup>l</sup>-šu ka-mi-is-ma it-ti zi-ib-ba-ti-šu ti<sup>l</sup>-iṣ-bu-ut a-wi-lum še-ḥe-er bi-ti-šu ù ú-né-ti-šu i-na-šu i-ma-ra*. (56 ii 31-34)  
*ḥallum* 'crotch'; *ḥallān* (dual) 'hind legs'.
- BE *re-[eš] <sup>r</sup>ŠĀ<sup>l</sup> qá-a sa-ḥe-er ni-iš DINGIR LUGAL(šarram) ša-bi-it*. (Jeyes, *Old Babylonian Extispicy* no. 14:31, p. 157)  
*qūm (qā-)* 'thread, string, filament'.

9. 23:8:



10. 31 viii 7-10:



## G. Contracts:

1. Hire of a tenant farmer (Chiera, *PBS* 8/2, no. 196).

<sup>1</sup>*Igi-mil-lum* DUMU *ap-pa-li* <sup>2</sup>*KI ra-ma-ni-šu* <sup>3</sup>*i-na-É.SAG.IL-  
NUMUN DUMU IR-i-lí-šu* <sup>4</sup>*a-na iḥkarūtīm* (ENGAR-*ru-tim*) <sup>5</sup>*a-di pa-  
ṭa-ar e-re-ši-im* <sup>6</sup>*i-gur-ma* <sup>7</sup>*Á* ITU.1.KAM.MA <sup>8</sup>*1 GÍN KUG.BABBAR*  
Ì.LALE ... <sup>14</sup>*GUD.ḪIA ú-ra-aq-ma* <sup>15</sup>*KUG.BABBAR i-ni-tim i-ša-qá-al*  
<sup>16</sup>*i-na* ITU.3.KAM *qá-tam i-ša-bat* <sup>17</sup>[GUD.ḪIA] *i-na-pu-uš i-na-sà-  
aḥ* <sup>18</sup>*i-na-ad-di it-ta-al-la-ak* <sup>19</sup>*i-na Á-šu i-te-el-li* <sup>20</sup>*i-na ŠĀ Á-šu* <sup>1</sup>  
GÍN KUG.BABBAR *ma-ḥi-ir*. <sup>21</sup>Witness. <sup>22-24</sup>Date.

PNs: *Gimillum*; *Appalu(m)*; *Ina-Esagil-zērum*.<sup>2</sup>*itti ramānišu*, lit. 'from himself'; i.e., he is a free agent.<sup>4</sup>*iḥkarum (iḥkar; pl. iḥkarū; log. ENGAR; Sum. lw.)* 'farmer, farm laborer, plowman'; *iḥkarūtum* 'agricultural work, plowing'.<sup>7</sup>KAM.MA = KAM.<sup>15</sup>*inītum (inīt; pl. iniātum)* 'services or rate of hire of an ox (team)'.<sup>17</sup>*napāšum* G (u) 'to breathe freely, to relax'.<sup>17-18</sup> These lines constitute the protasis of an unmarked conditional sentence; *nasāḥum* and *nadūm*, missing their objects, must be understood elliptically: 'moves on, drops (the work)'.2. Marriage contract (Chiera, *PBS* 8/2, no. 252).

<sup>1</sup> <sup>2</sup>*šubātū* (TÚG.ḪIA) *ša la-ab-ša-at* <sup>2</sup> <sup>2</sup>*tūšparšīgātum* (BAR.SI. ḪIA) *ša ap-ra-at* <sup>3</sup> <sup>1</sup>*eršum* (NÁ) <sup>4</sup> <sup>3</sup>*GU.ZA.ḪIA* <sup>5</sup> <sup>1</sup>*dugšiqqatum* (ŠAGAN) *ša qa* (SILA<sub>3</sub>) *Ì.GIŠ ma-li-a-at* <sup>6</sup> <sup>1</sup>*pišannum* (PISAN) *ga-ar-ru ša* <sup>4</sup> *BÁN(!) akalam* (NINDA) *ma-lu-ú* <sup>7</sup> *mi-im-ma an-ni-im* <sup>8</sup> *ša a-ta-na-aḥ-i-lí a-bu-ša* DUMU *šil-lí-<sup>d</sup>UTU* <sup>9</sup> *a-na* [*ši-ḥar-ṭi-lu-uk* *e-gi-tim* <sup>10</sup> DUMU.MUNUS.A.NI *id-di-nu-ma* <sup>11</sup> *a-na É zi-me-er-<sup>d</sup>UTU* <sup>12</sup> *a-na IR-<sup>d</sup>ul-maš-ši-tum* DUMU-*šu* <sup>14</sup> *ú-še-ri-bu* <sup>14</sup> <sup>5</sup> GÍN KUG.BABBAR *te-er-ḥa-as-sà* <sup>15</sup> *i-na qá-ti zi-me-er-<sup>d</sup>UTU* <sup>16</sup> *a-ta-na-aḥ-i-lí a-bu-ša ma-ḥi-ir* <sup>17</sup> *li-ib-ba-šu ṭa-ab* <sup>18</sup> [*ši-ḥar-ṭi-lu-uk* <sup>19</sup> *a-na IR-<sup>d</sup>ul-maš-ši-tum mu-ti-ša* <sup>20</sup> *ú-ul mu-[ti at-ta]* <sup>21</sup> *i-q[á-bi-ma a-na* KUG.BABBAR *i-na-di-iš-ši-i* <sup>22</sup> *ú*] [*IR-<sup>d</sup>ul-maš-ši-tum* <sup>23</sup> *a-na* [*ši-ḥar-ṭi-lu-uk aḥ-ṭa-ti-šu* <sup>24</sup> *ú-ul [aš-ša-ti at-ti]* <sup>25</sup> *i-[qá-bi-ma* <sup>26</sup> <sup>2/3</sup> MA.NA [KUG.BABBAR *i-ša-qá-al* <sup>27</sup> MU <sup>d</sup>UTU <sup>d</sup>AMAR.UTU [*ú am-mi-ša-du-qá* LUGAL <sup>28</sup> *itmū* (IN.PĀD.DĒ.[EŠ]). <sup>29-39</sup> Witnesses. <sup>40-44</sup> Date.

PNs: *Ātanah-ili; Šilli-Šamaš; Šihar-tilluk; Zimer-Šamaš; Warad-Ulmaššitum.*

1-6 These lines list the bride's dowry.

<sup>1</sup> *šubātum* (*šubāt*; pl. *šubātū*; log. TÚG) 'garment' (note also determinative <sup>túg</sup> before items of clothing).

<sup>2</sup> *paršigum* (pl. *paršigātum*; log. (<sup>túg</sup>)BAR.SI; Sum. Iw.) 'headdress; cap'; *apārum* G (i) 'to cover the head, provide with a headdress'; Verbal Adj. *aprum* (*apir-*) 'with covered head, wearing on the head'.

<sup>3</sup> *eršum* (fem.; log. (<sup>giš</sup>)NÁ) 'bed'.

<sup>5</sup> *šiqqatum* (log. (<sup>dug</sup>)ŠAGAN) 'basin' (the determinative <sup>dug</sup> appears before words denoting vessels); *qūm* (absolute *qa*; log. SILA<sub>3</sub>) a capacity measure (ca. 1 liter).

<sup>6</sup> *pišannum* (pl. *pišannū* and *pišannātum*; log. PISAN; Sum. Iw.) 'basket'; *garārum* G (u) 'to turn, roll'; Verbal Adj. *garrum* (*garir-*) 'round, bulging'.

<sup>9</sup> *egitum* meaning uncertain; cf. *egūm*?

#### H. Letters:

1. CT 43 92 = Kraus, *AbB* 1 92.

<sup>1</sup> *a-na* GEME<sub>2</sub>-*ka-la-tim* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma* <sup>d</sup>UTU-*mu-še-zi-ib-ma* <sup>4</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU *li-ba-al-li-tú-ka* <sup>5</sup> *aš-šum* A.ŠĀ-*im ša at-ti* <sup>6</sup> ù *na-ra-am-ta-ni ti-iš-bu-ta-ti-na* <sup>7</sup> *a-na* DUMU-ZIMBIR<sup>ki</sup> *DUB-pí* ù *DUB-pí* TAB.BA-*tum* <sup>8</sup> *ú-da-ni-nam-ma uš-ta-bi-lam* <sup>9</sup> *a-di a-la-kam* A.ŠĀ-*am ú-ul i-zu-za-ki-na-ti-ma* <sup>10</sup> *i-na a-la-ki-ia* <sup>11</sup> *a-na* DI.KUD <MEŠ> ZIMBIR<sup>ki</sup> <sup>12</sup> *ú-ṭa-ḥa-ki-na-ti-ma* <sup>13</sup> *a-wa-ti-ki-na i-ma-ru-ú-ma* <sup>14</sup> É.GAL *i-ka-ša-du-ma* <sup>15</sup> *ḥi-bi-il-ta-ki ú-ga-ma-ra-ki-im* <sup>16</sup> *ap-lu-tum še-ḥe-er-tum ù ra-bi-tum* <sup>17</sup> *i-na* ZIMBIR<sup>ki</sup> *ú-ul i-ba-aš-ši.*

PNs: *Amat-Kallatim; Šamaš-mušēzib; Narāmtani; Mār-Sippar; Tappatum.*

<sup>15</sup> *ḥibiltum* 'damage, wrong' (cf. *ḥubullum*).

<sup>16</sup> *aplūtum šeḥertum u rabūtum* institution of the younger and older heir.

2. OECT 3 54 = Kraus, *AbB* 4 132.

<sup>1</sup> *a-na* <sup>d</sup>UTU-*ḥa-zi-ir* <sup>3</sup> *qí-bí-ma* <sup>3</sup> *um-ma* <sup>d</sup>EN.ZU-*i-din-nam-ma* <sup>4</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU *li-ba-al-li-tú-ka* <sup>5</sup> <sup>d</sup>UTU-*ḥa-zi-ir* <sup>6</sup> *ki-a-am ú-lam-mi-da-an-ni* <sup>7</sup> *um-ma šu-ma* <sup>8</sup> *pa-na i-nu-ma a-na* AGA.ÚS-*ka* <sup>9</sup> *a-al-la-ku* <sup>10</sup> BÜR.2<sup>ku</sup> A.ŠĀ *ša-ab-ta-a-ku* <sup>11</sup> *i-na-an-na aš-šum a-na* GUN <sup>12</sup> [*il-qú*]-*ni-in-ni* <sup>13</sup> A.ŠĀ-*i* <sup>14</sup> *wa-ar-di-ia* <sup>14</sup> *ib-ta-aq-ra-an-ni* <sup>15</sup> *ki-a-am iq-bi-a-am* <sup>16</sup> *a-nu-um-ma* <sup>d</sup>UTU-*ḥa-zi-ir* <sup>17</sup> *aṭ-ṭar-dam* <sup>18</sup> A.ŠĀ *ša aš-šum-mi-šu ú-lam-mi-da-an-ni* <sup>19</sup> *na-di-iš-šu-um* <sup>20</sup> *ga-na ṭe<sub>4</sub>-ma-am šu-up-ra-am.*

PNs: *Šamaš-ḥāzir; Sin-iddinam; Wardiya.*

<sup>5</sup> *Šamaš-ḥāzir* here is not the same man as the addressee.

<sup>10</sup> BÜR.2<sup>ku</sup> A.ŠĀ = *šinā būr eqlum* 'a field of 2 *būr*' (= ca. 13 ha.).

<sup>20</sup> *gana* (Sumerian *g a n a* 'come!') 'come (on)!'.  
 3. VAS 16 9 = Frankena, *AbB* 6 9.

<sup>1</sup> *a-na na-bi-i-lí-šu* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma* <sup>d</sup>EN.ZU-*be-el-IBILA-ma* <sup>4</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU *li-ba-li-tú-ka* <sup>5</sup> *i-na ši-tu-ul-ti ku-li-zu* <sup>6</sup> *iš-ta-lu-ma ig-mi-lu* <sup>7</sup> GUD.ĪIA *ša-la-am-šu-nu ṭa-ab* <sup>8</sup> *ú ḥi-ṭam ú-ul i-šu-ú* <sup>9</sup> *a-na* KA *su-qí-im ta-qú-ul-ma* <sup>10</sup> *an-ni-a-am ta-aš-pu-ra-am* <sup>11</sup> GUD.ĪIA *ḥi-ṭam <ú>-ul i-šu-ú* <sup>12</sup> *mi-im-ma la ta-na-zi-iq* <sup>13</sup> GUD.ĪIA *ka-la-šu-nu* <sup>14</sup> *a-na-ku-ma ú-ša-la-am* <sup>15</sup> *a-na a-wa-tim an-ni-tim* <sup>16</sup> *la ta-na-zi-iq* <sup>17</sup> GUD.ĪIA *ša-al-mu ḥi-ṭam* <sup>18</sup> *ú-ul i-šu-ú* <sup>19</sup> ù *mé-re-ša-am er-ri-iš* <sup>20</sup> *mé-ḥe-er* DUB-*pí-im* <sup>21</sup> *uš-ta-bi-la-kum* <sup>22</sup> *mi-im-ma la ta-na-zi-iq* <sup>23</sup> *aš-šum ta-as-pu-ra-am* <sup>24</sup> *um-ma at-ta-ma a-na* GUD.ĪIA <sup>25</sup> *i-in-ka la ta-na-ši* <sup>26</sup> *aq-bi-ma* <sup>27</sup> *gi-im-lum* <sup>28</sup> *ti-iš-bu-ut-ma* <sup>29</sup> *a-na ga-ma-lim* <sup>30</sup> *ú-ul i-ba-aš-ši.*

PNs: *Nabi-ilišu; Sin-bēl-aplim.*

<sup>5</sup> *šitultum* (*šitulti*) 'advice, counsel, consideration, deliberation' (cf. *šalum*); *kullizum* (*kulliz*; pl. *kullizū*) 'ox-driver'.

<sup>8</sup> *ú* for *ú*.

<sup>9</sup> *qálum* G (u) 'to heed, pay attention to'.

<sup>19</sup> *mērešum* 'cultivated land, cultivation' (cf. *erēšum* b).

<sup>27</sup> *gimlum* 'reserve ox' (very rare word).

4. ARM 4 22.

<sup>1</sup> *a-na ia-ás-ma-aḥ*-[<sup>d</sup>ĪŠKUR] <sup>2</sup> *qí-bí-m[a]* <sup>3</sup> *um-ma iš-me-d<sup>d</sup>-ga-gan* <sup>4</sup> *a-ḥu-ka-a-ma* <sup>5</sup> *aš-šum ṭe<sub>4</sub>-em* LÚ<MEŠ> *tu-ru-ki-im* <sup>6</sup> *ša ta-aš-pu-ra-am* <sup>7</sup> *ṭe<sub>4</sub>-em-šu-nu it-ta-na-ki-ir* <sup>8</sup> *i-na ki-a-am a-di i-na-an-na* <sup>9</sup> *ta-ki-it-t[am]* <sup>10</sup> *ú-ul a-ša-ap-p[a-ra-kum]* <sup>11</sup> <be-el> *a-wa-ti-šu-[nu]* <sup>12</sup> *ša a-na sa-li-m[i-im]* <sup>13</sup> *ša-ab-t[u]* <sup>14</sup> *it-ta-at-la-[ak/ku]* <sup>15</sup> *ḥa-an-ta-ki-[im]* <sup>16</sup> LÚ-NIN.SU.AN.NA <sup>17</sup> *wa-te-er-na-nam* <sup>18</sup> ù LÚ.MEŠ *ra-ab-bu-tim-ma* <sup>19</sup> *i-ḥa-ku-ú ù ki-a-am iš-pu-ru-nim* <sup>20</sup> *um-ma-mi iš-tu li-ṭi an-nu-tim* <sup>21</sup> *la ta-na-di-nam* <sup>22</sup> *ur-ra-am ú-lu ul-li-ti-iš* <sup>23</sup> *a-šar at-lu-ki-im ni-it-ta-la-ak* <sup>24</sup> *aš-ra-nu-um li-iš-pu-[ru]* <sup>25</sup> ù *a-šar at-lu-ki-im* <sup>26</sup> [*li*]-*it-ta-al-[ku]* <sup>27</sup> [ *x x x* ] *lu i-[de]* <sup>28</sup> [*i-na ḥ*]-*al-ṭi-[im]* <sup>29</sup> [*š*]-*a [w]a-aš-ba-at ṭe<sub>4</sub>-em-ka lu ṣa-bi-it.*

PNs: *Iasmaḥ-Addu* (*Addu* rather than *Adad* at Mari); *Išme-Dagan*; *Iantakim*; *Lu-Ninsuanna*; *Water-Nanum*.

<sup>5</sup> *Turukkum* a place name.



<sup>7</sup> *ittanakkir* 'keeps changing' (see §34.1).

<sup>8</sup> *ina kiam* 'therefore, thus'.

<sup>9</sup> *takittum (takitti)* 'confirmation' (cf. *kānum D*).

<sup>11</sup> *bēl awātim* 'adversary (in court), litigant' (here sg. or pl.; cf. §12.4).

<sup>12</sup> *salimum (salīm)* 'peace, concord'.

<sup>18</sup> *rabbūm (rabbi-)* 'very great; noble' (cf. *rabūm*).

<sup>19</sup> *ḥakūm G* (Northwest Semitic word) 'to await' (only here).

<sup>20</sup> *līṭum (līṭ(i); pl. līṭū)* 'hostage, (person taken as a) pledge'.

<sup>22</sup> *urram* (Adverb) 'tomorrow'; *ullitiš* (Adverb) 'the day after tomorrow'.

<sup>24</sup> *ašrānum* (Adverb) 'there' (cf. *ašrum*).

<sup>28</sup> *ḥalšum* 'fortification; fortress'.

- I. A hymn to Ištar (Thureau-Dangin, *RA* 22 169–77; English translation, sometimes outdated, in Pritchard, *ANET* 383). The hymn is comprised of fourteen four-line strophes (separated by a ruled line), plus a three-line entreaty on behalf of king Ammi-ditāna at the end; the first five strophes (lines 1–20) are given below, the next five in Lesson 34, and the remainder in Lesson 35.

1. [i]-ta-am zu-um-ra-a ra-šu-ub-ti i-la-tim

2. li-it-ta-i-id be-le-et ni-ši ra-bi-it i-gi-gi

3. eš<sub>4</sub>-tār<sup>1</sup> zu-um-ra ra-šu-ub-ti i-la-tim li-it-ta-i-id

4. be-le-et i-ši-i ra-bi-it i-gi-gi

<sup>1</sup> *zamārum G (a-u)* 'to sing, sing of, about'

*rašābum G* only in Verbal Adj. *rašbum (rašub-)* 'commanding respect, awe-inspiring, imposing, awesome'; see §27.3.

<sup>2</sup> *litta*<sup>2</sup> 'id' 'let her be praised'; *nādum G (a)* 'to praise, extol'; *nu*<sup>2</sup> *udum b D = G*; this form is the passive Dt (see §35.1).

*Igigi* a name for the great gods.

<sup>4</sup> *iššum* (pl. *iššū*) 'woman' (rare word).

5. ša-at me-le-ši-im ru-à-ma-am la-ab-ša-at

6. za-a<sup>2</sup>-na-at in-bi mé-qi-a-am ù ku-uz-ba-am

7. eš<sub>4</sub>-tār me-le-ši-im ru-à-ma-am la-ab-ša-at

8. za-a<sup>2</sup>-na-at in-bi mé-qi-a-am ù ku-uz-ba-am

<sup>5</sup> *šāt* an archaic feminine sg. of the determinative-relative *ša* 'the one of, the one who' (cf. the pl. *šūt* in *šūt-rēšim*).

*mēlešum* 'joy?'

*ru*<sup>2</sup> *āmum (ru*<sup>2</sup> *ām)* 'charm, love' (cf. *rāmum*). This form is the first of many in this text with PI (usually *wa*, etc.) with the value *à*.

<sup>6</sup> *za*<sup>2</sup> *ānum G* only in Verbal Adj. *za*<sup>2</sup> *num (za*<sup>2</sup> *in-)* 'overlaid, covered, decorated, endowed (with: acc.)'; *zu*<sup>2</sup> *unum D* 'to overlay, cover, decorate'.

*inbum (inib; pl. inbū [often = sg.])* 'fruit, fruit tree; (sexual) attractiveness'.

*mēqūm (mēqi-)* 'cosmetics' (rare word).

*kuzbum (kuzub)* 'luxuriance, abundance; (sexual) attractiveness, sexual vigor'; also as euphemism for sexual parts.

9. [ša]-ap-ti-in du-uš-šu-pa-at ba-la-tū-um pt-i-ša

10. si-im-ti-iš-ša i-ḥa-an-ni-i-ma ši-ḥa-tum

11. šar-ḥa-at i-ri-mu ra-mu-ú re-šu-uš-ša

12. ba-ni-à-a ši-im-ta-à-ša bi-it-ra-a-ma i-na-ša ši-it-a-ra

<sup>9</sup> *duššupum (duššup-; Adj.)* 'sweet'.

<sup>10</sup> *simtum (simat; pl. simātum)* 'what is fitting, suitable, worthy, necessary (e.g., *bitum simat ilūtīšu* 'a temple befitting his divinity'); characteristic(s), features; proper appearance, behavior'.

*ḥanāmum G (i)* 'to bloom' (rare).

*ših̄tum (ših̄ti; pl. ših̄ātum)* 'smile, laughter'; *ṭuppum ših̄tum* 'fraud(ulent tablet)'.

<sup>11</sup> *šarāḥum G* only in Verbal Adj. *šarḥum (šaruḥ-)* 'proud, splendid, magnificent'; *šurruḥum D* 'to make proud', etc.

*i-ri-mu* uncertain; either *irimum* (pl. *irimmū*) 'bead' or *irimum/irimum* (pl. *-ū [ = sg.]*) 'loveliness' (cf. *rāmum*; Westenholz and Westenholz 1977: 205–7).

*ramūm G (i)* 'to throw, cast, scatter; to live, reside'.

<sup>12</sup> *banūm b G (i)* 'to become good, beautiful'; Verbal Adj. *banūm (bani-)* 'good, beautiful'; *bunnūm D* factitive.

*šimtum* (bound form *šimti* or *šimat*; dual *šimtān*; pl. *šimātum*) 'color, mark, marking'.

*barāmum G* 'to be multicolored', only in Verbal Adj. *barmum (barum-)* 'multicolored, speckled, variegated'; *bitrumum Gt* only in Verbal Adj. *bitrumum = barmum; burrumum D* 'to color, weave in colors'; note *bitrāmum (bitrām-; Adj.)* 'brightly colored, multicolored' (*pitrās* is an adjectival pattern connoting abundance of a quality; see also the next entry).

*šit*<sup>2</sup> *ārum (šit*<sup>2</sup> *ār-; Adj.)* 'brilliant, iridescent (of eyes)'.

13. il<sub>5</sub>-tu-um iš-ta-à-ša i-ba-aš-ši mi-il-ku-um

14. ši-ma-at mi-im-ma-mi qá-ti-iš-ša ta-am-ḥa-at

15. na-ap-la-su-uš-ša ba-ni bu-a-ru-ú

16. ba-aš-tum ma-aš-ra-ḥu la-ma-as-su-um še-e-du-um

<sup>13</sup> *išti* (with suffix *išti-* or *istā-*; in OB in literary texts only) 'with (a person, deity)' (synonym of *itti*).

*milkum (miliik)* 'counsel, advice; intelligence; mood'.

<sup>14</sup> *mimmāmu(m)* 'everything' (rare; cf. *mimma*).



- tamāḥum* G (a-u) 'to grasp, hold'.  
 15 *naplasum* (*naplas*) 'glance, look' (cf. *naplusum*).  
*bu'arum* 'cheerfulness; prosperity'; here sg. despite the spelling.  
 16 *bāštum* (*bāšti*) 'dignity, pride; good looks'.  
*mašraḥū* (always pl.) 'splendor' (rare).  
*lamassum* (fem.) 'protective spirit'; *šēdum* is also a protective spirit; these represent good fortune, health.
17. *ta-ar-ta-am* (!MI) *te-eš-me-e ri-tu-ú-mi tū-ú-bi*  
 18. *ù mi-it-gu-ra-am te-be-el ši-i-ma*  
 19. *ar-da-at ta-at-ta-ab um-ma ta-ra-aš-ši*  
 20. *i-za-ak-ka-ar-ši i-ni-ši i-na-ab-bi šu-um-ša*  
 17 *ritūmum* Gt (rare) 'to love (= G<sup>7</sup>), love one another'; Infin. in pl. 'mutual love'.  
*tešmūm* (*tešmē-*; pl. *tešmū*) '(favorable) hearing; understanding; agreement' (cf. *šemūm*).  
*tūbum* (*tūb(i)*; pl. *tūbū*) 'good, goodness; friendliness' (cf. *tiābum*).  
 18 *bēlum* G (e) 'to rule'.  
 19 *wardatum* (*wardat*; pl. *wardātum*) 'young woman' (cf. *wardum*).  
*ta-at-ta-ab* is obscure; what is expected is 'the young woman whom she (Ištar) ... acquires (in Ištar) a mother' or 'the young woman who ...'; perhaps *ta-at-ta-ab-du* 'who was taken away'.  
 20 *i-ni-ši* for *in-nišī* or, less likely, *in-iššī* (cf. line 4).

## LESSON THIRTY-FOUR

### 34.1 The Gtn Stem

#### (a) Form

From each of the major stems (i.e., G, D, Š, N) is derived a stem characterized by an infix *-tan-* between  $R_1$  and  $R_2$  (called Gtn, Dtn, Štn, Ntn, respectively). In each of these stems, the *n* of this morpheme appears only in the Durative form. All forms of all verb types (except II-weak) have a doubled middle radical. Below are the forms of the Gtn stem for the various verb types.

#### (1) Sound Verbs

Infinitive:	<i>pitarrusum</i>	Imperative:	<i>pitarras</i>
Durative:	<i>iptanarras</i>	Participle:	<i>muptarrisum</i>
Perfect:	<i>iptatarras</i>	Verbal Adj.:	<i>pitarrusum</i>
Preterite:	<i>iptarras</i>	V. Adj. base:	<i>pitarrus</i>

The personal prefixes are those of the G (and Gt and N).

The theme-vowel for all finite forms is that of the corresponding G Durative; thus,

*iptanarras, imtanahḥas, iptanaqqid, imtanaqqut.*

The Gtn Preterite for any verb is formally identical to the corresponding Gt Durative.

The *-t-* of the infix, as expected, is assimilated to a preceding *d, t, s, š, z*; after *g*, the *-t-* becomes *d*. Examples:

*issanahḥur, iššanabbat, iṭṭanarrad, izzanakkar, igdanammar.*

(2) **Verbs I-n.** As in the Gt, the *n* of the root is assimilated in forms with prefixes (i.e., when the *n* appears immediately before the *-t-* of the infix), and lost entirely in the forms in which it would stand first.

Infinitive:	<i>itaddunum</i>	Imperative:	<i>itaddin</i>
Durative:	<i>ittanaddin</i>	Participle:	<i>muttaddinum</i>
Perfect:	<i>ittataddin</i>	Verbal Adj.:	<i>itaddunum</i>
Preterite:	<i>ittaddin</i>	V. Adj. base:	<i>itaddun</i>

(3) **Verbs III-weak.** As usual, these offer no problems; presented here is the Gtn paradigm of *banûm*; in verbs III-*e*, of course, *a* > *e*.

Infinitive:	<i>bitannûm</i>	Imperative:	<i>bitanni</i>
Durative:	<i>ibtananni</i>	Participle:	<i>mubtannûm</i>
Perfect:	<i>ibtatanni</i>	Verbal Adj.:	<i>bitannûm</i>
Preterite:	<i>ibtanni</i>	V. Adj. base:	<i>bitannu</i>

(4) **Verbs I-<sup>2</sup>.** As in the Gt, forms with prefixes have a lengthened vowel before the infix to compensate for the loss of the <sup>2</sup>, while the remaining forms begin with *a* (or *e*); the Gtn of *alākum*, like its Gt, has *-tt-* rather than a lengthened vowel in forms with prefixes.

	I- <i>a</i>	I- <i>e</i>	I- <i>e</i> , III-weak	<i>alākum</i>
Infinitive:	<i>atah̄huzum</i>	<i>eteppušum</i>	<i>etellûm</i>	<i>atallukum</i>
Durative:	<i>itanah̄haz</i>	<i>iteneppeš</i>	<i>itenelli</i>	<i>ittanallak</i>
Perfect:	<i>itatah̄haz</i>	<i>iteteppeš</i>	<i>itetelli</i>	<i>ittatallak</i>
Preterite:	<i>itah̄haz</i>	<i>iteppeš</i>	<i>itelli</i>	<i>ittallak</i>
Imperative:	<i>atah̄haz</i>	<i>eteppeš</i>	<i>etelli</i>	<i>atallak</i>
Participle:	<i>mūtah̄hizum</i>	<i>mūteppišum</i>	<i>mūtellûm</i>	<i>muttallikum</i>
Verbal Adj.:	<i>atah̄huzum</i>	<i>eteppušum</i>	<i>etellûm</i>	<i>atallukum</i>
V. Adj. base:	<i>atah̄huz</i>	<i>eteppuš</i>	<i>etellu</i>	<i>atalluk</i>

(5) **Verbs I-*w*.** As in the Gt, Gtn forms of verbs I-*w* resemble those of verbs I-*n* (i.e., with assimilation of *w* to the *-t-* of the infix in forms with prefixes, and with loss of initial *w* in the other forms).

	I- <i>w</i>	I- <i>w</i> , III-weak
Infinitive:	<i>itabbulum</i>	<i>itaššûm</i>
Durative:	<i>ittanabbal</i>	<i>ittanašši</i>
Perfect:	<i>ittatabbal</i>	<i>ittatašši</i>
Preterite:	<i>ittabbal</i>	<i>ittašši</i>
Imperative:	<i>itabbal</i>	<i>itašši</i>
Participle:	<i>muttabbilum</i>	<i>muttaššûm</i>
Verbal Adj.:	<i>itabbulum</i>	<i>itaššûm</i>
V. Adj. base:	<i>itabbul</i>	<i>itaššu</i>

(5) **Verbs II-weak.** Verbs originally II-*w* and II-*y* are poorly attested in the Gtn; finite forms with vocalic suffixes exhibit the familiar doubling of the final radical (cf. G *ikân* ~ *ikunnû*), while the Infinitive and Verbal Adj. have *-yy-* for the middle radical. In most forms of verbs that were originally II-<sup>2</sup>, the middle <sup>2</sup> is treated as a strong consonant

(although it may not be indicated in the writing, as in *ši-ta-û-lum* for Infinitive *šita<sup>22</sup>ulum*); in some forms, if the vowel on either side of the <sup>22</sup> is the same, there may be contraction (writings may be ambiguous, as in *iš-ta-na-(a-)al* for Durative *ištana<sup>22</sup>al* or *ištanâl*). Below are the attested Gtn forms of verbs II-*w* (e.g., *kânum*), II-*y* (*qiāšum*), II-<sup>2</sup>(*a*) (*šâlum*) and a verb II-weak and III-weak, *še<sup>22</sup>ûm* 'to seek' (G like *le<sup>22</sup>ûm*; see §21.3(h)) that often occurs in the Gtn with the same meaning.

Infinitive:	<i>kitayyunum</i>	<i>qitayyušum</i>	<i>šita<sup>22</sup>ulum</i>	<i>šite<sup>22</sup>ûm</i>
Durative:	<i>iktanôn</i>	<i>iqtanîaš</i>	<i>ištana<sup>22</sup>al/ištanâl</i>	<i>ištene<sup>22</sup>i/ištenô</i>
3mp:	<i>iktannunû</i>	<i>iqtanîššû</i>	<i>ištana<sup>22</sup>alû/ištanallû?</i>	<i>ištene<sup>22</sup>û</i>
Perfect:	?	?	?	?
Preterite:	<i>iktûn?</i>	<i>iqtiš</i>	<i>išta<sup>22</sup>al</i>	<i>ište<sup>22</sup>i</i>
3mp:	<i>iktunnû</i>	<i>iqtiššû</i>	<i>išta<sup>22</sup>alû</i>	<i>ište<sup>22</sup>û</i>
Imperative:	?	?	<i>šita<sup>22</sup>al</i>	<i>šite<sup>22</sup>i/šite<sup>22</sup>e</i>
Participle:	?	?	<i>mušta<sup>22</sup>ilum</i>	<i>mušte<sup>22</sup>ûm</i>
Verbal Adj.:	[ <i>kitayyunum</i> ]	[ <i>qitayyušum</i> ]	[ <i>šita<sup>22</sup>ulum</i> ]	[ <i>šite<sup>22</sup>ûm</i> ]
V. Adj. base:	[ <i>kitayyun</i> ]	[ <i>qitayyuš</i> ]	[ <i>šita<sup>22</sup>ul</i> ]	[ <i>šite<sup>22</sup>u</i> ]

### (b) Meaning

The Gtn and other *-tan-* stems have an iterative force; they express repeated, habitual, or continuous action. Gtn forms are extremely frequent, and it is likely that they could be formed at will from any G verb. Some examples:

*aštanapparakkim* 'I keep writing to you (fs);  
*teštemme* 'you (ms) heard over and over, constantly';  
*ištatakkān* 'she has placed repeatedly';  
*mitaqqutum* 'to fall again and again'.

In certain instances, they may have a distributive force:

*limtaḥḥarû* 'they (m) should each receive'.

Some examples of the *-tan-* stems denote the continuation or repetition of an activity until the desired effect is produced:

*šutešši-ma šamaššammî šûbilam* 'produce (*wašûm* Štn) and dispatch the sesame to me' (*AbB* 10 204:12-13);  
*še<sup>22</sup>ûm* G 'to seek, search, look for'; *šite<sup>22</sup>ûm* Gtn, lit., 'to look, search repeatedly' (i.e., until something is found).

Verbs of motion in the Gtn, in addition to the iterative force, may have an ambulatory nuance:

*atallukum* 'to be in motion, walk about, run around; to live, act'.

The Gtn of adjectival verbs may be augmentative, as in

*irtabbi* 'he grew ever greater, grew greater and greater';  
*iššeneḫḫer* 'it gets smaller and smaller' (*šeḫērum* 'to become small').

Certain other Gtn verbs may sometimes require a translation differing somewhat from the usual G meaning:

*atappulum* (*apālum*) 'to answer, pay repeatedly'; also 'to be responsible for, answer for';  
*itabbulum* (*babālum*) 'to carry repeatedly'; also 'to manage, direct, organize';  
*itaššūm* (*našūm*) 'to bear continuously'; also, 'to support, take care of, provide for (someone)';

### 34.2 The Partitive Use of *ina*

The preposition *ina* may be used partitively, that is, with the meaning 'out of', as in

*ina ēm ša ina qātīkunu ibaššū ām ana bīt Šamaš idnā* 'give (mp) grain to the Šamaš temple out of the grain at your disposal'.

In some instances, *ina* must be rendered 'any of, some of'. Such a phrase occasionally functions as the subject or object of its clause, as in the following examples:

*ina aḫḫīša illakūnim-ma iraggumū, šunū-ma ippalū* '(should) any of her brothers come and sue, it is they who will pay';  
*ina eqlim kirīm u bītim ul inaddišsum* 'he will not give him any of the field, orchard, or house'.

## EXERCISES

### A. VOCABULARY 34.

Verbs:

*šīarum* G, rare apart from Verbal Adj. *šīrum* (*šīr-*) 'august, outstanding, first-rank, excellent'.

*še'um* G (i or e; conjugated like *le'um*, see §21.3(h)) 'to seek, search, look for'; *šite'um* Gtn frequently used instead of G.

*wapūm* G (i) 'to appear, become visible'; *šūpūm* Š 'to proclaim

(someone's fame), announce, promulgate (a decree)'; Verbal Adj. *šūpūm* (*šūpu-*) 'proclaimed, illustrious, splendid'.

Nouns:

*adānum* (also *adannum*; bound form *adān*, *adanni*; pl. *adānātum*, *adannātum*) 'a specified period of time; a specific date'.

*ereqqum* (fem.; *ereq*, with suf. *ereqqa-*; pl. *ereqqētum*; log. (B<sup>10</sup>)MAR. G1D.DA) 'wagon, cart'.

*irtum* (bound form *irti* and *irat*; log. GABA) 'chest, breast'; *mār(at)* *irtim* (log. DUMU(.MUNUS) GABA) 'suckling baby'.

*nūnum* (*nūn(i)*; log. KU<sub>6</sub> [= the HA sign]) 'fish'.

*paršum* (*paraš*; pl. *paršū*) 'office; cultic custom, rite'.

*sukkallum* or *šukkallum* (*s/šukkal*; log. SUKKAL; Sum. lw.) 'minister, vizier'.

*šakkanakkum* (log. G1R.NITA(H)<sub>2</sub> [nita(h)<sub>2</sub> = 1R; G1R.NITA(H)<sub>2</sub> perhaps to be read ŠAKKANA<sub>6</sub>; Sum. lw.?) 'governor' (cf. *šakānum*).

*tāḫāzum* (*tāḫāz*; pl. *tāḫāzātum*) 'battle'; *tāḫāzam epēšum* 'to do battle, make war, fight' (cf. *aḫāzum*).

*waklum* (*wakil* [originally a Verbal Adj.]; pl. *waklū*, *waklūtum*; log. UGULA [= the PA sign]) 'overseer, inspector, foreman'.

*zikrum* / *siqrum* (*zikir* / *siqir*; pl. *zīkrū* / *siqrū*) 'utterance, words; mention; (divine or royal) command, order; name, fame' (cf. *zakārum* / *saqārum*).

Adjective:

*etellum* (bound form *etel*; fem. *etelletum*) 'princely, sovereign, supreme'; this word often appears substantivized, masc. 'prince', fem. 'princess'.

Idiom:

*šumma(n) lā* 'except for'.

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			1R = <i>wardum</i> (lesson 13); NITA(H) <sub>2</sub> = <i>zikrum</i> ; in G1R. NITA(H) <sub>2</sub> = <i>šakkanakkum</i>
			GABA = <i>irtum</i>
			SUKKAL = <i>s/šukkallum</i>

C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                          |                        |                             |
|--------------------------|------------------------|-----------------------------|
| 1. <i>irat šangēm</i>    | 4. <i>wakil itinnī</i> | 6. <i>ereq šakkanakkim</i>  |
| 2. <i>zibbat nūnim</i>   | 5. <i>ugār Sippar</i>  | 7. <i>šukkallum u rubūm</i> |
| 3. <i>nikkas suluppī</i> |                        |                             |

D. Write in normalized Akkadian:

- |                                      |  |
|--------------------------------------|--|
| 1. may they (m) constantly kneel     | 11. keep (ms) asking him!                              |
| 2. invoke (ms) again and again!      | 12. they (m) walk about                                |
| 3. he keeps talking                  | 13. they (m) have repeatedly robbed us                 |
| 4. you (pl) always get upset         | 14. I carried repeatedly                               |
| 5. they (f) have gone out repeatedly | 15. in order to give continually                       |
| 6. while not always agreeing         | 16. I lay down here repeatedly                         |
| 7. we have entered again and again   | 17. we keep hearing                                    |
| 8. I go up constantly                | 18. you (fs) have kept requesting                      |
| 9. I will not keep scattering        | 19. it (f) is constantly in position ( <i>šaknum</i> ) |
| 10. I keep looking                   | 20. he will be continually responsible                 |

E. CH:

§13 (For §§9–12 see lesson 32.) *šum-ma a-wi-lum šu-ú ši-bu-šu la qer-bu da-a-a-nu a-da-nam a-na ITI.6.KAM i-ša-ak-ka-nu-šum-ma šum-ma i-na ITI.6.KAM ši-bi-šu la ir-de-a-am a-wi-lum šu-ú sà-ar a-ra-an di-nim šu-a-ti it-ta-na-aš-ši.*

§125 *šum-ma a-wi-lum mi-im-ma-šu a-na ma-ša-ru-tim id-di-in-ma a-šar id-di-nu ù lu i-na pt-il-ši-im ù lu i-na na-ba-al-ka-at-tim mi-im-mu-šu it-ti mi-im-me-e be-el É iḫ-ta-li-iq be-el É ša i-gu-ma mi-im-ma ša a-na ma-ša-ru-tim id-di-nu-šum-ma ú-ḫal-li-qú ú-šalam-ma a-na be-el NÍG.GA i-ri-a-ab be-el É mi-im-ma-šu ḫal-qá-am iš-te-ne-i-ma [it]-ti šar-ra-<sup>qá</sup>-ni-šu i-le-qé.*

*nabalkattum* (*nabalkatti*; pl. *nabalkatātum*) 'crossing, scaling (of wall), burglary; retreat; rebellion, revolt'.

§§148–149 §148 *šum-ma a-wi-lum aš-ša-tam i-ḫu-uz-ma la-a<sup>2</sup>-bu-um iṣ-ša-ba-as-sí a-na ša-ni-tim a-ḫa-zi-im pa-ni-šu iš-ta-ka-an*

*i-ih-ḫa-az aš-ša-sú ša la-a<sup>2</sup>-bu-um iṣ-ba-tu ú-ul i-iz-zi-ib-ši i-na É i-pu-šu uš-ša-am-ma a-di ba-al-ṭa-at it-ta-na-aš-ši-ši.* §149 *šum-ma MUNUS ši-i i-na É mu-ti-ša wa-ša-ba-am la im-ta-gàr še-ri-ik-ta-ša ša iš-tu É a-bi-ša ub-lam ú-[š]a-lam-šim-ma it-ta-al-la-ak. la'bum 'a skin disease'.*

§191 *šum-ma a-wi-lum še-eḫ-ra-am ša a-na ma-ru-ti-šu il-qú-šu-ma ú-ra-ab-bu-ú-šu É-sú(! BA) i-pu-uš wa-ar-ka DUMU.MEŠ ir-ta-ši-ma a-na tar-bi-tim na-sa-ḫi-im pa-nam iš-ta-ka-an DUMU šu-ú ri-qú-sú ú-ul it-ta-al-la-ak a-bu-um mu-ra-bi-šu i-na NÍG.GA-šu IGI.3. GÁL IBILA-šu i-na-ad-di-iš-šum-ma it-ta-la-ak i-na A.ŠA KIRI<sub>6</sub> ù É ú-ul i-na-ad-di-iš-šum.*

*tarbītum* (*tarbīt*) 'raising, upbringing; foster child, a child brought up' (cf. *rabūm*, D).

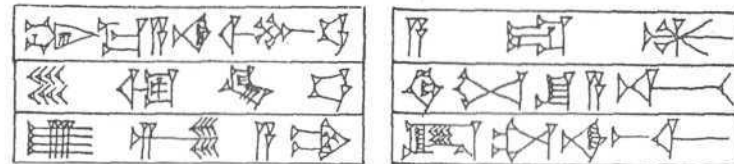
§§255–256 (For §254 see lesson 25) §255 *šum-ma ÁB.GUD.ḪI.A a-wi-lim a-na ig-ri-im it-ta-di-in ù lu ŠE.NUMUN iš-ri-iq-ma i-na A.ŠA la uš-tab-ši a-wi-lam šu-a-ti ú-ka-an-nu-šu-ma i-na ebūrim (BURU<sub>14</sub>) ana būrim (BÜR<sup>ku</sup>.E) 60 ŠE.GUR i-ma-ad-da-ad.* §256 *šum-ma pt-ḫa-sú a-pa-lam la i-le-i i-na A.ŠA šu-a-ti i-na ÁB.GUD.ḪI.A im-ta-na-aš-ša-ru-šu.*

*igrum* (*igir*; pl. *igrū*) 'hire, rent; wages' (cf. *agārum*).

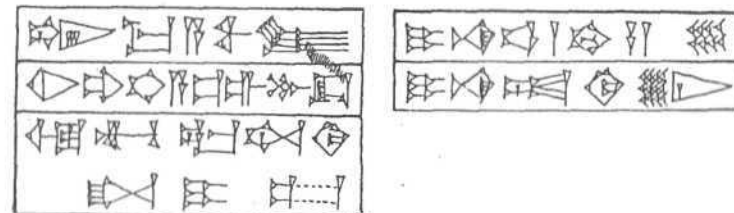
*būrum* (*būri*; log. BÜR; Sum. lw.) a surface measure (ca. 6.48 ha.).

*mašārum* G (*a-u*) 'to drag (over the ground)'.

§4 (see §3 on p. 216):

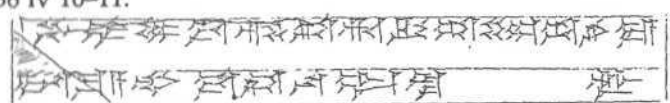
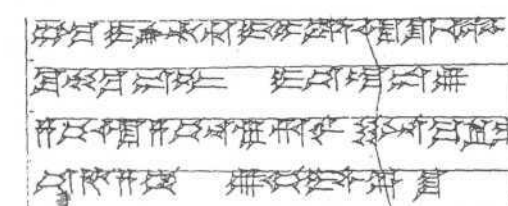


§271:





## F. Omens from YOS 10:

1. *šum-ma šu-me-el ú-ba-nim pu-ša-am i-ta-da-[at] ti-bu-ut er-bi-im*. (11 iii 25-26).  
*pūšum* (*pūš(i)*) 'white; white fleck(s), spot(s)'.  
*tibūtum* (*tibūt*) 'rising, raising; attack, invasion' (cf. *tebām*).  
*erbām* (base *erbi-*) 'locust(s)'.
2. DIŠ KÁ.É.GAL 2-ma ri-it-ku-bu-ú SUKKAL <sup>85</sup>GU.ZA be-li-šu iš-te-né-e. (24:2)
3. *šum-ma [mar-tum] še-er-<sup>2</sup>a<sub>4</sub>[ni] ud-du-ḥa-[at] um-ma-[nu-u]m i-na ta-ḥa-zi-im im-ta-na-aq-qú-ut*. (31 iv 39-44)  
*šer<sup>2</sup>ānum* 'tendon, vein'.  
*edēḥum* G only in Verbal Adj. *edḥum* (*ediḥ-*) 'covered with patches or a network'; *udduḥum* D 'to cover completely with (patches, etc.)'.
4. [DIŠ fū-li-mu-u]m ši-ir-ši-ri sa-mu-tim ma-li wa-ši-ib ma-<sup>1</sup>ah<sup>1</sup>-ri-ka-a [ka-ar]-šī-ka i-ta-na-ka-al. (41:55-56)  
*tuḷimum* (*tuḷim*) 'spleen'.  
*šeršerrum* (pl. *šeršerrū*) 'chain; ring'.  
*sāmum* (*sām-*) 'red'.  
*karšum* (*karas*; pl. *karšū*) 'calumny'; *karšī X akālum* 'to calumniate'.
5. 36 iv 10-11:  
  
*puglum* 'radish'; here, a part of the liver.  
Á.ZI = *imittum*.  
*tarākum* (*a-u*) 'to beat, pound'; V. Adj. *tarkum* (*tarik-*) 'pounded; dark'.  
*ša lišānim* 'informer'.
6. 51 iv 15-18:  
  
*iššūrum* here, part of the liver.  
At the end of the first line, read *šu-me-lam*!  
*sūmum* (*sūm(i)*; pl. *sūmū*) 'redness, red spot' (cf. *sāmum* above in no. 4).  
*i-pe-e-šu* for *ippešū*.

## G. Contracts:

1. Adoption of a child (Szlechter, *Tablettes* 3-4 MAH 15951).

<sup>1</sup>šū(! SU)-ḥa-ru-um ši-li-ip re-mi-im <sup>2</sup>DUMU-eš<sub>4</sub>-tár DUMU, at-ka-al-ši-im mIttim(UG<sub>7</sub> [= BE]) <sup>3</sup>itti(TA) <sup>4</sup>UTU-na-ši-ir [ŠEŠ] ummīššu (AMA.A.NI) <sup>4</sup>ú ta-ri-iš-ma-tim DAM(!NIN).A.NI <sup>5</sup>ipqu(SIG)-il-tum DUMU Sin(30)-ma-gir <sup>6</sup>a-na ma-ru-tim il-qé <sup>7</sup>1 GÍN KUG.BABBAR ú te-ni-iq MU.2.KAM <sup>8</sup>ipram(ŠE.BA) piššatam(Ī.BA) lubūšam(SĪG.BA) <sup>1</sup>ipqu(SIG)-il-tum <sup>9</sup>a-na <sup>4</sup>UTU-na-ši-ir ú ta-ri-iš-ma-tim <sup>10</sup>id-di-in ma-aḥ-ru [ŠĀ-ba-š]u-nu ḫā-ab <sup>11</sup>IdUTU-na-ši-ir ú ta-ri-iš-[ma-tum] <sup>12</sup>ú-ul i-tu-ru-ma <sup>13</sup>a-na <sup>1</sup>ipqu(SIG)-il-tum ú-ul i-ra-ga-mu <sup>14</sup>10 ma-ri li-ir-ši-ma <sup>15</sup>r<sup>1</sup>DUMU-eš<sub>4</sub>-tár-ma a-pīl-šu ra-bu-um <sup>16</sup>MU <sup>4</sup>UTU <sup>4</sup>a-a <sup>4</sup>AMAR.UTU ú ḥa-am-mu-ra-pí <sup>17</sup>itmū(IN.PĀD.DĒ.MEŠ). <sup>18</sup>-<sup>22</sup>Witnesses. <sup>23-24</sup>Date.

PNs: *Mār-Eštar*; *Athalšim*; *Šamaš-nāšir*; *Tariš-mātum*; *Ipqu-iltum*; *Sin-magir*.

<sup>1</sup>šilpum (*šilip*) 'a pulling out; something pulled out' (*šalāpum* 'to pull out, extricate'); *rēmum* (*rēm(i)*) 'womb; pity'; *šilip rēmim*, lit. 'something pulled from the womb', probably refers to a child born through caesarian section (Oppenheim 1960).

<sup>7</sup>tēnīqum (*tēnīq*) 'suckling baby; wet-nursing expenses'.

<sup>8</sup>iprum (*ipir*; log. ŠE.BA) 'barley ration'; *piššatum* (*piššat*; log. Ī.BA) 'oil ration'; *lubūšum* (*lubūš*; log. SĪG.BA) 'clothing, attire, wardrobe; clothing allowance' (cf. *labāšum*).

2. Adoption of a slave as daughter (*BE* 6/1 96 = Schorr, *VAB* 5, no. 29).

<sup>1</sup>su-ur-ra-tum qá-du DUMU.MUNUS GABA <sup>2</sup>DUMU.MUNUS erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU <sup>3</sup>ša erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU um-ma-ša <sup>4</sup>ú-da-am-mi-qú-ši-ma <sup>5</sup>a-na ma-ru-ti-ša iš-ku-nu-ši <sup>6</sup>[ú] erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU DUMU.MUNUS šar-rum-<sup>4</sup>ISKUR <sup>7</sup>[ú]-ul-li-il-ši <sup>8</sup>[pa-ni]-ša a-na šīt šamšim(<sup>4</sup>UTU.Ē.A) iš-ku-un <sup>9</sup>[a-dí] erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU um-ma-ša <sup>10</sup>ba-al-ḫa-at <sup>11</sup>it-ta-na-aš-ši-ši <sup>12</sup>iš-tu erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU um-ma-ša <sup>13</sup>i-lu-ša iq-te-ru-ši <sup>14</sup>el-le-et ša ra-ma-ni-ša ši-i <sup>15</sup>ma-la li-ib-bi-ša ma-qi-a-at <sup>16</sup>ana warkiāt ūmī(UD.KÚR.ŠĒ) i-na DUMU.MEŠ erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU <sup>17</sup>DUMU.MUNUS šar-rum-<sup>4</sup>ISKUR <sup>18</sup>ú DUMU.MEŠ ka-lu-mu-um a-ḫi-ša <sup>19</sup>NITA<sub>2</sub> ú MUNUS ša ib-šu-ú <sup>20</sup>ú ib-ba-aš-šu-ú <sup>21</sup>a-na su-ur-ra-tum qá-du DU[MU GABA] <sup>22</sup>[DUMU.MUNUS] erišti(NIN-ti)-<sup>4</sup>a-a LUKUR <sup>4</sup>UTU <sup>23</sup>[ma-am-ma-an la i]-ra-ag-ga-mu. <sup>24-27</sup>[Witnesses.] <sup>28-33</sup>Date.

PNs: *Surratum*; *Erišti-Ayya*; *Šarrum-Adad*.

<sup>1-5</sup> These constitute a single sentence: 'PN with a suckling baby is the daughter of PN<sub>2</sub>, who ...'; *ana mārūtīm šakānum = ana mārūtīm leqūm*.

<sup>13</sup> *gerūm G (i)* 'to summon, invite'; the idiom here is a euphemism for dying.

### 3. Marriage of a slave (CT 6 37a = Schorr, VAB 5, no. 35).

<sup>1</sup> DUMU-KI DUMU *a-ia-ti-ia* <sup>2</sup> *at-kal-a-na-be-el-ti a-ma-sà* <sup>3</sup> *a-na aš-šu-tim ù mu-tu-tim* <sup>4</sup> *i-ḫu-uz at-kal-a-na-be-el-ti* <sup>5</sup> *a-na a-ia-ti-ia be-el-ti-ša* <sup>6</sup> *ú-ul be-el-ti at-ti* <sup>7</sup> *i-qá-ab-bi-ma* <sup>8</sup> *ú-ga-la-ab-ši a-na* KUG.BABBAR <sup>9</sup> *[i-n]a-di-iš* <sup>10</sup> *mi-im-ma ša a-ia-ti-ia* <sup>11</sup> *ir-šu-ú ù i-ra-šu-ú* <sup>12</sup> *ša DUMU-KI-ma* <sup>13</sup> *a-di ba-al-tà-at ki-la-la-an* <sup>14</sup> *i-ta-na-šu-ú*. <sup>15-21</sup> Witnesses.

PNs: *Mār-eršetim*; *Ayyatiya*; *Athal-ana-bēlti(m)*.

<sup>8</sup> *gullubum D* (not in G) 'to shave'.

<sup>9</sup> *i-na-di-iš* cf. §30.2(e); more likely, read *i-na-di-iš-ši*.

## H. Letters:

### 1. King, LIH 1 24 = Frankena, AbB 2 24.

<sup>1</sup> *a-na* <sup>d</sup>EN.ZU-*i-din-nam* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma ḫa-am-mu-ra-pí-ma* <sup>4</sup> DINGIR-*šu-<sup>r</sup>i-bi* DAM.[GÀ]R [UGUL]A NAM.5 <sup>5</sup> *ki-a-am ú-[l]am-m[i-da-a]n-ni* <sup>6</sup> *um-ma šu-ú-[m]a* <sup>7</sup> 30 ŠE.GUR *a-[n]a* <sup>d</sup>EN.ZU-*ma-gir* GIR.NITA<sub>2</sub> <sup>8</sup> *ad-di-im-ma* <sup>9</sup> DUB-*pa-šu na-ši-a-ku-ma* <sup>10</sup> *[i]š-[tu]* MU.3.KAM *e-te-ne-er-ri-is-su-ma* <sup>11</sup> [ŠE-*a*]m *ú-ul i-na-ad-di-nam* <sup>12</sup> *[ki-a]-am ú-lam-mi-da-an-ni* <sup>13</sup> DUB-*pa-šu a-mu-ur-ma* <sup>14</sup> ŠE-*am ù* MÁŠ.BI <sup>15</sup> <sup>d</sup>EN.ZU-*ma-gir li-ša-ad-di-nu-ma* <sup>16</sup> *a-na* DINGIR-*šu-i-bi i-di-in*.

PNs: *Sin-iddinam*; *Ilšu-ibbi*; *Sin-magir*.

<sup>4</sup> NAM in Sumerian serves to form abstracts (e.g., NAM.LUGAL = *šarrūtum* 'kingship'); NAM.5 = *ḫamištum*? 'group/gang of five'.

### 2. King, LIH 2 80 = Frankena, AbB 2 62.

<sup>1</sup> *a-na* <sup>d</sup>EN.ZU-*i-[din-nam]* <sup>2</sup> KA[R] ZIMB[IR<sup>ki</sup>] <sup>3</sup> ù DI.KUD.MEŠ ZIMBI[R<sup>ki</sup>] <sup>4</sup> *qí-bí-ma* <sup>5</sup> *um-ma sa-am-su-i-lu-na-m[a]* <sup>6</sup> *ki-ma a-na* A.GÀR *ra-bi-[i]-i[m]* <sup>7</sup> ù A.GÀR *ša-am-ka-nim* <sup>8</sup> MÁ.ḪIA ŠU.ḪA.MEŠ <sup>9</sup> *it-ta-na-ar-ra-d[a-ma]* <sup>10</sup> KU<sub>6</sub>.ḪIA *i-ba-ar-r[u]* <sup>11</sup> *iq-bu-[nim]* <sup>12</sup> *lāsimum*(LÚ.KAS<sub>4</sub>E) <sup>13</sup> *aṭ-ṭar-da[m]* <sup>14</sup> *ki-ma is-sà-an-qá-a[k-kum]* <sup>15</sup> MÁ.ḪIA ŠU.ḪA.M[EŠ] <sup>16</sup> *ša i-na* A.GÀR *ra-bi-i-im* <sup>17</sup> ù [A.GÀR] *š[a-m-ka-nim]* <sup>18</sup> [KU<sub>6</sub>.ḪIA *i-ba-ar-ru*] (lacuna of about 3 lines) rev. <sup>1</sup> ù

*la i-ta-ar-ma* <sup>2</sup> MÁ.ḪIA ŠU.ḪA.MEŠ <sup>3</sup> 'a-na' A.GÀR *ra-bi-i-im* <sup>4</sup> 'ú' A.GÀR *ša-am-ka-[nim]* <sup>5</sup> [l]a *ur-ra-ad*.

PNs: *Sin-iddinam*; *Samsu-iluna* (Ḫammurapi's son and successor).

<sup>6</sup> *kīma* here 'that'.

<sup>7</sup> *Šamkānum* a place name.

<sup>8</sup> The *bā'erū* are actual fishermen here.

<sup>9</sup> *bārum G (a)* 'to catch (fish, etc.)' (cf. *bā'erum*).

<sup>12</sup> *lāsimum* (pl. *lāsīmū*; log. LÚ.KAŠ<sub>4</sub>(E)) 'courier, express messenger'. rev. <sup>15</sup> Sg. verbs for expected fem. pl.

### 3. OECT 3 1 = Kraus, AbB 4 79.

<sup>1</sup> *a-na* <sup>d</sup>UTU-*ḫa-zi-ir* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma ḫa-am-mu-ra-pí-ma* <sup>4</sup> *l-lip-pa-al-sà-am* SIPAD <sup>5</sup> *ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma* <sup>6</sup> BÜR.3<sup>iku</sup> A.ŠÀ *ša i-na ka-ni-ik be-lí-ia* <sup>7</sup> *ka-an-kam* <sup>8</sup> *iš-tu* MU.4.KAM <sup>e</sup>-*tel-pí-<sup>d</sup>AMAR.UTU i-ki-ma-an-ni-ma* <sup>9</sup> ŠE-*šu il-te-ne-eq-qé* <sup>10</sup> ù <sup>d</sup>EN.ZU-*i-din-nam ú-lam-mi-id-ma* <sup>11</sup> *ú-ul ú-te-er-ru-nim* <sup>12</sup> *ki-a-am ú-lam-mi-da-an-ni* <sup>13</sup> *a-na* <sup>d</sup>EN.ZU-*i-din-nam aš-tap-ra-am* <sup>14</sup> *šum-ma ki-ma i-lip-pa-al-sà-am šu-ú* <sup>15</sup> *iq-bu-ú* <sup>16</sup> BÜR.3<sup>iku</sup> A.ŠÀ *ša i-na* É.GAL <sup>17</sup> *ka-an-ku-šum* <sup>18</sup> <sup>e</sup>-*tel-pí-<sup>d</sup>AMAR.UTU iš-tu* MU.4.KAM *il-qé-e-ma* <sup>19</sup> *i-ik-ka-al* <sup>20</sup> *e-li-ša a-wa-tum ma-ru-uš-tum* <sup>21</sup> *ú-ul i-ba-aš-ši* <sup>22</sup> *wa-ar-ka-at a-wa-tim šu-a-ti* <sup>23</sup> *dam-qí-iš pu-ur-sa-ma* <sup>24</sup> A.ŠÀ-*am ša pí-i ka-ni-ki-im* <sup>25</sup> *ša i-na* É.GAL *ik-ka-an-ku-šum* <sup>26</sup> *a-na i-lip-pa-al-sà-am te-er-[r]a* <sup>27</sup> ù ŠE-*am ša iš-tu* MU.4.KAM <sup>28</sup> *i-na* A.ŠÀ *šu-a-ti e-tel-pí-<sup>d</sup>AMAR.UTU* <sup>29</sup> *il-te-eq-qú-ú* <sup>30</sup> *i-na* <sup>8</sup>ŠTUKUL *ša* DINGIR *bi-ir-ra-ma* <sup>31</sup> *a-na i-lip-pa-al-sà-am* SIPA <sup>32</sup> *id-na* <sup>33</sup> ù *ṭe<sub>4</sub>-em di-nim šu-a-ti* <sup>34</sup> *šu-up-ra-nim*.

PNs: *Šamaš-ḫāzir*; *Ilī-ippalsam*; *Etel-pī-Marduk*.

<sup>6</sup> BÜR.3<sup>iku</sup> A.ŠÀ = *šalāšat būr eqlam* 'a field of 3 būr' (ca. 20 ha.).

<sup>9</sup> ŠE-*šu* 'its (the field's) grain'.

<sup>20</sup> *e-li-ša* elliptical for *eli awātim annītim*: 'there is no grievous thing beyond this (thing)', i.e., 'there is nothing more grievous than this'.

<sup>30</sup> *kakkum ša ilim* a standard with a divine symbol.

## I. Hymn to Ištar, strophes 6–10 (lines 21–40; see Lesson 33, exercise I).

21. *a-iu-um na-ar-bi-à-aš i-ša-an-na-an ma-an-nu-um*

22. *ga-aš-ru ši-i-ru šu-ú-pu-ú pa-ar-šú-ú-ša*

23. *eš<sub>4</sub>-tár na-ar-bi-à-aš i-ša-an-na-an ma-an-nu-um*

24. *ga-aš-ru ši-i-ru šu-ú-pu-ú pa-ar-šú-ú-ša*

<sup>21</sup> *narbūm* (*narbi-*; acc. with suffix here *narbiaš* for prose *narbita*) 'greatness' (cf. *rabūm*).

*šanānum* G (a-u) 'to become equal, match, rival'; *šitnunum* Gt 'to equal one another, rival, compete with one another'.

<sup>22</sup> *gašārum* G (i) 'to become powerful, strong'; Verbal Adj. *gašrum* (*gašer-*) 'powerful, strong'.

25. *ša(! BI-A)-at i-ni-li a-ta-ar na-az-za-zu-uš*

26. *ka-ab-ta-at a-<sup>1</sup>ma<sup>1</sup>-as-sà el-šu-nu ha-ap-ta-at-ma*

27. *eš<sub>4</sub>-tár i-ni-li a-ta-ar na-az-za-zu-uš*

28. *ka-ab-ta-at a-ma-as-sà el-šu-nu ha-ap-ta-at-ma*

<sup>25</sup> *šāt* see line 5.

*nazzazum* (*nazzaz*) 'station, position; attendant'.

<sup>26</sup> *hapātum* G (i and u) 'to become powerful, prevail'; Verbal Adj. *haptum* (*hapti-*) 'powerful, triumphant'.

29. *šar-ra-as-su-un uš-ta-na-ad-da-nu si-iq-ri-i-ša*

30. *ku-ul-la-as-su-nu ša-aš ka-am-su-ú-ši*

31. *na-an-na-ri-i-ša i-la-qú-ú-ši-im*

32. *iš-šu-ú ù a-wi-lum pa-al-ḥu-ši-i-ma*

<sup>29</sup> Understand the first word as a sentence: *šarrassun* (*šī*).

*uštanaddanū* 'they discuss, deliberate' (see §36.1).

<sup>30</sup> *kullatum* (*kullat*) 'all, entirety, totality' (literary synonym of *kalūm*).

*šāš* for *ana šāšim*.

<sup>31</sup> *nannarum* (*nannar*) 'light' (literary word, usually — though not here — an epithet of Šin or Ištar).

<sup>32</sup> *iššum* see line 4.

33. *pu-uḥ-ri-iš-šu-un e-te-el qá-bu-ú-ša šu-tu-úr*

34. *a-na AN-nim šar-ri-šu-nu ma-la-am aš-ba-as-su-nu*

35. *uz-na-am ne-me-qé-em ḥa-si-i-sa-am er-še-et*

36. *im-ta-al-li-i-ku ši-i ù ḥa-mu-uš*

<sup>34</sup> *malām* (Adverb?) 'as an equal (*ana*: to)'?

*aš-ba-as-su-nu* for *wašbat-šunu*; *-šunu* is for expected *-šunūšim*, and means here 'with them'.

<sup>35</sup> *nēmequm* (*nēmeq*) 'knowledge, experience, skill, wisdom'; here apparently *nēmeqem* with a > e atypically in the acc. ending.

*ḥasīsum* (*ḥasīs*) 'understanding, wisdom'.

*eršum* (Adj., base *eriš-*) 'wise, clever, skillful'.

<sup>36</sup> *malākum* G (i) 'to give advice; to consider, deliberate, make a decision'; *mitlukum* Gt 'to deliberate, advise one another'; the reason for the extra vowel sign here is unclear.

*ḥammum* 'head of the family'.

37. *ra-mu-ú-ma iš-ti-ni-iš pa-ra-ak-ka-am*

38. *i-ge-e-gu-un-ni-im šu-ba-at ri-ša-tim*

39. *mu-ut-ti-iš-šu-un i-lu-ú na-zu-iz-zu-ú*

40. *ip-ši-iš pl-šu-nu ba-ši-à-a uz-na-šu-un*

<sup>37</sup> *ramûm* see line 11.

*ištēniš* (Adverb) 'together, as one' (cf. *ištēn*).

<sup>38</sup> *gigunnûm* (-ā; pl. *gigunnû*) a sacred building; temple tower.

*rištum* (often pl. *rišātum*) 'joy, rejoicing' (cf. *riāšum* in line 55).

<sup>39</sup> *muttum* (*mutti*) 'front'; *muttiš* 'in front of'.

*nazuzzū* (with a broken writing, *iz* for *uz*; see also lines 54, 55) 'they are standing' (see §37.2).

<sup>40</sup> *ipšum* (*ipiš*) 'work'; *ipiš nikkassī* 'rendering of accounts'; *ipiš pīm* 'utterance, command' (cf. *pīam epēšum*).

The Verbal Adj. of *bašûm* appears in predicative construction, meaning 'is (present)', only in literary texts.

## LESSON THIRTY-FIVE

### 35.1 The Dt Stem

#### (a) Form

##### (1) Sound Verbs

Infinitive:	<i>putarrusum</i>	Imperative:	<i>putarris</i>
Durative:	<i>uptarras</i>	Participle:	<i>muptarrisum</i>
Perfect:	<i>uptatarris</i>	Verbal Adj.:	<i>putarrusum</i>
Preterite:	<i>uptarris</i>	V. Adj. base:	<i>putarrus</i>

The Dt stem is based on the forms of the D, with the insertion between  $R_1$  and  $R_2$  of an infix *-t-* or *-ta-*.

The prefixes of the finite forms are those of the D (and Š), i.e., *u-*, *tu-*, *nu-*.

As in the D (and Š), the Durative has *a* between  $R_2$  and  $R_3$ , while the Preterite, Perfect, and Imperative have *i*. The Dt Preterite is formally the same as the D Perfect for all verb types. As usual, the Infinitive and Verbal Adjective have *u* between  $R_2$  and  $R_3$ . The Infinitive, Verbal Adjective, and Imperative also have *u* between  $R_1$  and  $R_2$ , differing in this respect from the corresponding forms of the Gtn, which have *i* between  $R_1$  and  $R_2$ . The Dt Participle has the same form as the Gtn Participle (and the Dtn Participle; see below).

The *-ta-* infix undergoes the usual changes after sibilants, dentals, and *g*:

*ûm ussannaq* 'the grain will be inspected';  
*ligdammirû* 'they (m) should be used'.

(2) **Verbs I-n.** As in the Gt and Gtn stems, the *n* of the root is assimilated in forms with prefixes, and lost entirely in the forms in which it would stand first (Infinitive, Verbal Adjective, Imperative); the latter resemble the corresponding forms of roots I-<sup>2</sup> and roots I-w.

Infinitive:	<i>utakkurum</i>	Imperative:	[ <i>utakker</i> ]
Durative:	<i>uttakkar</i>	Participle:	<i>muttakkerum</i>
Perfect:	<i>uttatakker</i>	Verbal Adj.:	<i>utakkurum</i>
Preterite:	<i>uttakker</i>	V. Adj. base:	<i>utakkur</i>

(3) **Verbs III-weak.** Forms from roots other than III-*e* present no difficulties. In forms from roots III-*e*, *a*-vowels may either all remain *a* or all change to *e* (except for the usual endings), as in the D stem. Below are Dt forms of *malûm* and *redûm*.

Infinitive:	<i>mutallûm</i>	<i>rutaddûm / ruteddûm</i>
Durative:	<i>umtalla</i>	<i>urtadda / urtedde</i>
Perfect:	<i>umtatalli</i>	<i>urtataddi / urteteddi</i>
Preterite	<i>umtalli</i>	<i>urtaddi / urteddi</i>
Imperative:	<i>mutalli</i>	<i>rutaddi / ruteddi</i>
Participle	<i>mumtallûm</i>	<i>murtaddûm / murteddûm</i>
Verbal Adj.:	<i>mutallûm</i>	<i>rutaddûm / ruteddûm</i>
V. Adj. base:	<i>mutallu</i>	<i>rutaddu / ruteddu</i>

(4) **Verbs I-<sup>2</sup>.** As expected, forms with prefixes have a lengthened vowel before the infix to compensate for the loss of the <sup>2</sup>; the remaining forms lack any vestige of the initial consonant, and simply begin with *u*. In verbs I-*e*, as in verbs III-*e* (see 3, above), *a*-vowels either all remain *a* or all become *e* (except for the usual endings).

	I-a	I-e	I-w
Infinitive:	<i>utahhuzum</i>	<i>utappuşum / uteppuşum</i>	<i>utaşşurum</i>
Durative:	<i>ûtahhaz</i>	<i>ûtappaş / ûteppeş</i>	<i>ûtaşşar</i>
Perfect:	<i>ûtatahhiz</i>	<i>ûtatappiş / ûteteppiş</i>	<i>ûtataşşer</i>
Preterite:	<i>ûtahhiz</i>	<i>ûtappiş / ûteppiş</i>	<i>ûtaşşer</i>
Imperative:	<i>utahhiz</i>	<i>utappiş / uteppiş</i>	<i>utaşşer</i>
Participle:	<i>mûtahhizum</i>	<i>mûtappişum / mûteppişum</i>	<i>mûtaşşerum</i>
Verbal Adj.:	<i>utahhuzum</i>	<i>utappuşum / uteppuşum</i>	<i>utaşşurum</i>
V. Adj. base:	<i>utahhuz</i>	<i>utappuş / uteppuş</i>	<i>utaşşur</i>

(5) **Verbs I-w.** In forms with prefixes, the *w* is lost before the *t* of the infix, and the vowel of the prefix is lengthened; in the remaining forms, the initial *w* is lost. All forms therefore have the same shape as the corresponding forms of roots I-<sup>2</sup>, as the paradigm above shows.

(6) **Verbs II-weak.** These are patterned on the corresponding D forms (§29.1), with *-t-* inserted after the initial radical in forms with prefixes (*-ta-* in Perf.), and *-ut-* in the Infinitive, Verbal Adjective, and Imperative. As expected, the final radical is doubled whenever a vocalic ending appears.



Infinitive:	<i>kutunnum</i>	Imperative:	<i>kutīn</i>
Durative:	<i>uktān</i>	Imper. pl.:	<i>kutinna</i>
Dur. 3mp:	<i>uktannū</i>	Participle:	<i>muktinnum</i>
Perfect:	<i>uktatīn</i>	Verbal Adj.:	<i>kutunnum</i>
Perf. 3mp:	<i>uktatinnū</i>	V.Adj. +3ms:	<i>kutūn</i>
Preterite:	<i>uktīn</i>	+3fs:	<i>kutunnat</i>
Pret. 3mp:	<i>uktinnū</i>		

### (b) Meaning

The Dt stem is used as the passive of the D, less often as a reciprocal or reflexive of the D. Thus, the Dt serves with respect to the D as both the N and the Gt serve with respect to the G. Some examples:

*uštallamū* 'they (m) will be compensated' (*šalāmum*);  
*awātūya lā uttakkarā* 'my words may not be altered' (*nakārum*);  
*nišū ütellilā* 'the people became purified' (or, 'purified themselves';  
*elēlum*).

Theoretically, Dt verbs may be formed from any root that occurs in the D stem; in fact, however, Dt verbs are relatively infrequent. There are, for example, very few Dt verbs attested for roots in which the D stem has the same meaning as the G (where the N is available for the passive and the Gt for the reciprocal).

The verb *šuta*<sup>3</sup>*ām* (root *š-*<sup>2</sup>-weak) 'to be idle' is unusual in that it occurs only in the Dt; it appears only in OB letters, where it is common.

### 35.2 The Dtn Stem

The Dtn is the iterative form of D verbs. The Durative of the Dtn is marked with the typical *-tan-* infix: *uptanarras*. In all other forms, however, the Dtn is **identical with the Dt** stem given above.

Infinitive:	<i>putarrusum</i>	Imperative:	<i>putarris</i>
Durative:	<i>uptanarras</i>	Participle:	<i>muptarrisum</i>
Perfect:	<i>uptatarris</i>	Verbal Adj.:	<i>putarrusum</i>
Preterite:	<i>uptarris</i>	V. Adj. Base:	<i>putarrus</i>

Apart from Durative forms, whether a given form is Dt or Dtn must be determined on the basis of the context. As a general rule, the Dtn occurs less frequently than the Dt (the Dtn is also relatively less common than the Gtn); further, Dtn forms normally will have a direct object, whereas Dt forms normally will not. Some examples:

*awātūya uktanallamakkim* 'I will keep showing you (fs) my words';  
*zīmīya uttakkerū* 'they (m) kept altering my features (*zīmū*)';  
*uttanarrū* 'they (m) keep sending back'.

### 35.3 Interrogative Sentences

Sentence questions, in which no interrogative pronoun or adverb occurs (such as *mannum* 'who?', *matī* 'when?'), normally differ from assertions only in that the word that is the focus of the question (often the verb) receives additional stress. This extra stress is often, though not necessarily, indicated in the script by an extra vowel-sign, as in

LÚ.MEŠ *an-nu-tum* A.SA.MEŠ *i-ša-ab-ba-tu-ú ú-ul i-ša-ab-ba-tu-ú*, i.e.,  
*awīlū annūtum eqlētīm iṣabbatū ul iṣabbatū?* 'Should these men  
take possession of the fields (or) should they not take possession?';  
*i-na ki-ma i-na-an-na e-re-šum i-na qá-ba-al e-re-ši-i-im a-na KÁ.*  
DINGIR.RA<sup>ki</sup> *ta-al-la-ka-nim*, i.e., *ina kīma inanna erēšum; ina*  
*qabal erēšim ana Bābilim tallakānim?* 'Right now is the (time of  
cultivating; will you (pl) come to Babylon in the middle of the cul-  
tivating?';  
*rēqet ekletum* would mean 'darkness is far away' (*rēqum* 'distant'); but  
*re-qé-e-et ek-le-tum* in Gilgameš X 14 means 'is darkness far  
away?'.  
*rēqet ekletum* would mean 'darkness is far away' (*rēqum* 'distant'); but  
*re-qé-e-et ek-le-tum* in Gilgameš X 14 means 'is darkness far  
away?'.

Note in the first example that the negative is *ul*, as in main clause statements, whereas *lā* occurs after the interrogative words (§20.4).

## EXERCISES

### A. VOCABULARY 35.

Verbs:

*batāqum* G (*a-u*) 'to cut off, deduct; to cut through, pierce; to di-  
vide; to stop work'; *buttuqum* D = G; *butattuqum* Dt passive;  
*nabtuqum* N passive.

*haṭūm* G (*i*) 'to make a mistake, fail, miss; to commit an offense,  
trespass' (cf. *hīṭum*).

*mašūm* G (*i*) 'to forget, neglect'; *mitaššūm* Gtn 'to forget constantly,  
be forgetful'; *šumšūm* Š causative; *namšūm* N passive.

*naqûm* G (i) 'to pour (out, as a libation), offer, sacrifice'; note *niqûm* (*niqi-*; also *nîqum*, bound form *nîq-*) 'offering, sacrifice'.

*šamādum* G (i) 'to tie, bind, attach; to yoke, harness; to make (something) ready'; *šummudum* D = G (cf. *šimdatum*).

*šanûm* a G (i) 'to do twice, double, again' (in hendiadys); *šunnûm* D 'to repeat, tell; to count'; *šutannûm* Dt passive of D.

*šanûm* b G (i) 'to change (intrans.), become different, strange'; *šunnûm* D 'to change, alter' (trans.); *šutannûm* Dt passive of D.

*šebûm* G (e) 'to become satisfied, sate oneself (with: acc.)'; *šubbûm* D 'to satisfy, please (someone with something: double acc.)'.

*šuta<sup>2</sup>ûm* Dt (only) 'to be idle, lazy (about: *ana* /dat.); to relax'.

#### Nouns:

*gišimmarum* (fem. and masc.; *gišimmar*; pl. *gišimmarātum*; log. <sup>81</sup>GIŠIMMAR; Sum. lw.) 'date palm'.

*ibrum* (*ibir*; pl. *ibrû*) 'person of equal status, colleague, friend'.

*kāsum* (masc. and fem.; *kās*; pl. *kāsātum* and *kāsānû*) 'cup, goblet'.

*napharum* (*naphar*) 'total, sum; totality, all' (cf. *paḥarum*).

#### Adverbs:

*appûna*, *appûnā-ma* 'moreover, besides, furthermore'.

*kī maši* (interrogative adverb and relative adverb) 'how much/many?; how(ever) much/many'.

*mati* (also *ina mati*) 'when?'; *matī-ma* 'when?; ever'; with negative: 'never'.

*šattam* 'this year'.

#### B. Learn the following sign:

OB Lapid.      OB Cursive      NA      values



#### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- |                             |                            |
|-----------------------------|----------------------------|
| 1. <i>zibbat iššûrim</i>    | 4. <i>nûn almattim</i>     |
| 2. <i>irat sukkallim</i>    | 5. <i>wakil nāqidī</i>     |
| 3. <i>gišimmarāt Sippar</i> | 6. <i>ereq šakkanakkim</i> |

#### D. Write in normalized Akkadian:

- |  |   |
|--|---|
| 1. the troop will purify itself            | 7. they (m) will not be recognized                  |
| 2. they (m) will be made well              | 8. may he pay attention constantly                  |
| 3. you (ms) will keep bringing back to me. | 9. you (ms) will constantly encourage               |
| 4. the river that we were shown            | 10. may your (ms) face be changed ( <i>šanûm</i> b) |
| 5. live (ms) long ( <i>labārum</i> Dt)     |   |
| 6. you (ms) were lazy                      |   |

#### E. Normalize and translate:

- <sup>d</sup>EN.LÍL *be-lum ... ša qí-bí-sú la ut-ta-ka-ru* (CH epilogue, r xxvi 53-56).
- <sup>81</sup>GU.ZA KUG.SIG<sub>17</sub> *ú-ta-aḫ-ḫa-az.*
- <sup>81</sup>TUKUL.MEŠ LÚ.KÚR.MEŠ-*ia li-iš-ta-ab-bi-ru.*
- na-di-na-nu-um ša bi-ša-am a-na PN id-di-nu ù PN<sub>2</sub> ub-ta-ar-ru iš-tu da-ba-ab-šu-nu i-na pu-úḫ-ri-im ub-ti-ir-ru a-na É DINGIR a-na bu-ur-ri DINGIR le-qé-šu-nu-ti.*
- a-di PN il-li-kam 3 šú-ḫa-ru-ú it-ti-ni wa-aš-bu i-na-an-na 2 šú-ḫa-ru-ú ša-nu-tum ur-ta-ad-du-ú.*
- ki-ma a-wi-lum šu-ú la še-eḫ-ru-ú-ma ra-bu-ú ú-ul ti-de-e ki-ma a-wi-le-e aḫ-ḫi-šu A.ŠÀ-lam a-pu-ul-šu ki-ma la ša šu-ta-i-im šu-ú ú-ul ti-de-e la tu-uš-ta-<sup>2</sup>a<sub>4</sub>-šum.*
- ša-at-ta-am bi-ti ù bi-ta-at ma-ri-ia us-sà-pa-ḫu.*
- šum-ma i-na ki-tim a-ḫi at-ta qí-bi-ma ši-ka-rum ša i-na bi-it ša-ar-ra-qí-im il-le-qú-ú ù GUD ša i-na qá-bé-e a-ḫi-ia a-na SAG.İR ut-te-er-ru a-na šú-ḫa-ri-ia li-ip-pa-aq-du.*
- mi-im-ma ša te-pu-ša-an-ni <sup>d1</sup>ŠKUR il-ka li-id-dam-mi-iq.*

#### F. CH:

§20 (For §§17-19 see lesson 31.) *šum-ma İR i-na qá-at ša-bi-ta-ni-šu iḫ-ta-li-iq a-wi-lum šu-ú a-na be-el İR ni-iš i-lim i-za-kar-ma ú-ta-aš-šar.*

§103 (For §102 see lesson 26.) *šum-ma ḫar-ra-nam i-na a-la-ki-šu na-ak-ru-um mi-im-ma ša na-šu-ú uš-ta-ad-di-šu šamallûm (ŠAMAN<sub>2</sub>.LÁ) ni-iš i-lim i-za-kar-ma ú-ta-aš-šar.*

## G. Omens from YOS 10:

1. *šum-ma na-ap-la-aš-tum ki-ma un-qí-im ma-a-tum ú-te-es-sé-er pi-i-ša a-na iš-te-en i-ta-ar.* (11 ii 7-9)  
*unqum* (fem.) 'ring'.
2. *šum-ma i-na šu-me-el ú-ba-nim ka-ak-kum is-ḥu-ur še-pu-um a-na ma-at na-ak-ri-im ú-ta-ša-ar.* (11 iii 27-30)  
*šepum* here 'conveyance, transport', or the like.
3. MAŠ re-eš KÁ É.GAL *a-na ši-ni-šu pa-ṭe<sub>4</sub>-er ... bu-tu-qá-[tum] ub-ta-ta-[qá].* (26 iii 28-29)  
*butuqtum* (*butuqti*; pl. *butuqātum*) 'flood; sluice channel' (cf. *batāqum*).

## H. Contract:

1. Lawsuit over property (VAS 7 16 = Schorr, VAB 5, no. 279).

<sup>1</sup> IR-<sup>d</sup>EN.ZU DUMU <sup>d</sup>EN.ZU-ga-mil <sup>2</sup> a-na i-lí-a-wi-lim DUMU i-lí-ú-ri <sup>3</sup> wa-ar-ki i-lí-ú-ri AD.DA.NI <sup>4</sup> ú du-uš-šu-up-tum ummašu (AMA.NI) i-mu-tu <sup>5</sup> aš-šum 1 SAR É KISLAḤ ša du-uš-šu-up-tum <sup>6</sup> KI IR-<sup>d</sup>Amurrim(MAR.TU) a-ḥi a-bi-šu i-[š]a-<sup>r</sup>mu <sup>7</sup> ú 1/2 SAR É ša du-uš-šu-up-tum <sup>8</sup> KI IR-<sup>d</sup>EN.ZU i-ša-mu <sup>9</sup> IR-<sup>d</sup>EN.ZU a-na i-lí-a-wi-lim ir-gu-um-ma <sup>10</sup> ki-a-am iq-bi um-ma šu-ma <sup>12</sup> i-nu-ma É du-uš-šu-up-tum umma(AMA)-ka i-pu-šu <sup>12</sup> a-na bi-ti-ia ... <sup>13</sup> ... i-ru-ba-am <sup>14</sup> ú 1/2 SAR É ša it-ti-ia i-ša-mu <sup>15</sup> bi-ti wa-tar ú-sà-na-aq!(AN)-ka iq-bi <sup>16</sup> i-lí-a-wi-lim <sup>17</sup> LÚ.MEŠ DUMU.MEŠ ba-ab-tim <sup>18</sup> mu-de-e-šu-nu ú-pa-ḥe-er-ma <sup>19</sup> LÚ.MEŠ DUMU.MEŠ ba-ab-ti-šu-nu <sup>20</sup> a-wa-ti-šu-nu i-mu-ru-ma <sup>21</sup> aš-šum É iš-tu MU.20.KAM ša-a-mu <sup>22</sup> a-na ma-la us-sà-na-qú-šu <sup>23</sup> ki-ma [IR]-<sup>d</sup>EN.ZU iq-bu-ú <sup>24</sup> a-na wa-tar-ti bi-ti-šu <sup>25</sup> 1 GÍN KUG.BABBAR ša 7 1/2 GÍN É <sup>26</sup> ša e-li 1 SAR wa-at-ru <sup>27</sup> ú 1 GÍN KUG.BABBAR ša 5 1/2 GÍN É <sup>28</sup> ša e-li 1/2 SAR i-na sú-un-nu-qí-im i-te-ru <sup>29</sup> i-lí-a-wi-lim ú-ša-am-gi-ru-ma <sup>30</sup> 2 GÍN KUG.BABBAR a-na IR-<sup>d</sup>EN.ZU id-di-nu <sup>31</sup> ša wa-tar-ti É-šu a-pt-il <sup>32</sup> ŠA-šu ṭa-ab <sup>33</sup> ana warkiāt ūmī (UD.KÚR.ŠÈ) IR-<sup>d</sup>EN.ZU a-na i-lí-a-wi-lim <sup>33</sup> a-na wa-ta-ar-ti 1 1/2 SAR É ul iraggum(INIM.NU.GÁ.GÁ) <sup>34</sup> MU <sup>d</sup>AMAR.UTU ú sa-am-su-i-lu-na LUGAL <sup>35-43</sup> Witnesses. <sup>44-45</sup> Date.

PNs: Warad-Sin; Sin-gamil; Ili-awīlim; Ili-ūrī; Duššuptum; Warad-Amurrim.

<sup>5</sup> SAR = mūšarum (mūšar) a surface measurement ('garden plot'; ca. 36 m.<sup>2</sup>); É.KISLAḤ = KISLAḤ, here 'empty lot'; 1 SAR É.KISLAḤ = ištēn mūšar maškanum 'a one-mūšar lot'.

<sup>7</sup> 1/2 SAR É mišil mūšar bitum 'a half-mūšar house'.

<sup>12-13</sup> ana bitīya ... irubam 'she went into my property (x distance)'.

## I. Letters:

1. TLB 4, pl. 9 LB 1897 = Frankena, AbB 3 15.

<sup>1</sup> a-na ru-ut-tum qí-bí-ma <sup>2</sup> um-ma <sup>d</sup>AMAR.UTU-na-ši-ir-ma <sup>3</sup> <sup>d</sup>UTU ú <sup>d</sup>AMAR.UTU da-ri-iš UD-mi <sup>4</sup> li-ba-al-li-tú-ki <sup>5</sup> ŠE-um ša ib-ba-šu-ú i-na <sup>6</sup> BĀN <sup>d</sup>UTU <sup>6</sup> ma-aḥ-ri-ki li-iš-ta-an-ni-ma <sup>7</sup> li-ik-ka-ni-ik <sup>8</sup> aš-šum <sup>1</sup>ba-ba-tim ú šú-ḥa-ra-ti-ša <sup>9</sup> ṭa-ra!(RI)-di-im <sup>10</sup> ki-ma iš-ti-iš-šu e-eš-ri-šu <sup>11</sup> aš-tap-pa-ra-ak-k[i-i]m <sup>12</sup> ú-ul ta-pu-ll[i-i]n[n]i <sup>13</sup> i-bi-is-sà-ki tu-ub-ta-i-li <sup>14</sup> ap-pu-na-ma i-bi-is-sà-am <sup>15</sup> ša-ni-a-am ta-as-sà-na-ḥu-ri <sup>16</sup> <sup>1</sup>ba-ba-tim <sup>14</sup>la-ga-bi-tum-ba-la-su <sup>17</sup> ú a-bi-li-ib-lu-ut <sup>18</sup> tú-ur-di-ši-na-a-ti-ma <sup>19</sup> lu-ud-di-iš <sup>20</sup> a-wa-tu-ia ma-ti i-in-ki <sup>21</sup> i-ma-ḥa-ra <sup>22</sup> i-na la mi-ta-gu-ri-ia <sup>23</sup> [i-bi-i]s-sà-a tu-ub-ta-na-<sup>2</sup>a-<sup>4</sup>li <sup>24</sup> ša a-qá-ab-bu-ki-im <sup>25</sup> mu-ug-ri-in-ni-ma <sup>26</sup> a-wa-tum la iḥ-ḥa-aṭ-ṭi-a <sup>27</sup> šum-ma ḥa-ṭi-tam e-ep-pu-uš <sup>28</sup> la ta-ma-ga-ri-«ni»-in-ni.

PNs: Ruttum (fem.); Marduk-nāšir; Babātum; Lagabītum-balāssu; Abī-libluṭ.

<sup>5</sup> sūt Šamaš 'the seah of (the) Shamash (temple)' (a seah of specific size).

<sup>10</sup> kīma ištīššu ešrišu 'ten times as often as once'.

<sup>13</sup> ibissām (-ā; Sum. lw.) 'financial loss'; ba'ālum (i) G 'to be(come) (abnormally) large, important'; bu'ulum D 'to enlarge, exaggerate'.

<sup>19</sup> uddušum here 'to renew efforts'?

<sup>27</sup> ḥaṭītum 'offense' (cf. ḥaṭūm).

2. TLB 4 pl. 9 and 10 LB 1771+1766 = Frankena, AbB 3 16+17.

<sup>1</sup> a-na ru-ut-tum [qí-bí-ma] <sup>2</sup> um-ma <sup>d</sup>AMAR.UTU-[na-ši-ir-ma] <sup>3</sup> <sup>d</sup>UTU ú <sup>d</sup>AMAR.UTU [da-ri-iš UD-mi] <sup>4</sup> li-ba-al-[li-tú-ki] <sup>5</sup> aš-šum ŠE-e-im ša ús-sà-an-na-qú <sup>6</sup> a-na mi-nim li-ib-ba-ki <sup>7</sup> im-ta-na-ara-aš <sup>8</sup> ša-at-tam ku-um nu-um <sup>9</sup> ša a-na pa-ni-ki iš-ša-ak-nu <sup>10</sup> ta-am-ta-ši-i <sup>11</sup> ŠE-um ša ús-sà-an-na-qú <sup>12</sup> ú-ul a-na ka-ši-im <sup>13</sup> iš-tu še-ḥ-ḥe-re-ku <sup>14</sup> a-wa-ti-ki aḥ-ḥi-ia <sup>15</sup> aḥ-ḥa-ti-ia <sup>16</sup> ú qe-er-bu-ti-ia <sup>17</sup> ú-ul ú-še-eš-mi <sup>18</sup> mi-nu-um ša a-na a-ḥa-ti-ki <sup>19</sup> ú aḥ-ḥi-ki i-na bu-bu-tim a-ma-at <sup>20</sup> ta-aš-pu-ri-im <sup>21</sup> ki ma-š ḥi-ta-aṭ-ṭi-i <sup>22</sup> <sup>1</sup>ba-ba<sup>1</sup>-tum ú šú-ḥa-ra-tim <sup>23</sup> ki-ma [aš]-pu-ra-am <sup>24</sup> tú-ur-di-[ši-na-ti] <sup>25</sup> la-ma al-[i-ka-ak-ki-im] <sup>26</sup> lu-ud-di-iš [ ..... ] <sup>27</sup> 'a-wa<sup>1</sup>-ti la te-e[<sup>g</sup>gi-i?]'.

PNs: Ruttum (fem.); Marduk-nāšir; Babātum.

<sup>13</sup> šeḥherēku = šeḥrēku.

<sup>16</sup> qerbum here as a noun, 'relative'.

<sup>18</sup> mīnum ša 'why is it that...?'.

<sup>19</sup> bubātum 'hunger'; the last three words of this line are a direct quote.

## 3. TLB 4 pl. 16 LB 1904 = Frankena, AbB 3 28.

<sup>1</sup> a-na šu-<sup>d</sup>Amurrim(MAR.TU) ša <sup>d</sup>[AMAR.UTU] <sup>2</sup> ú-ba-al-la-tú-  
š[u] <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma i-lí-um-ma-ti-m[a] <sup>5</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU li-  
ba-al-li-tú-ka <sup>6</sup> me-e i-di-in-ma <sup>7</sup> A.ŠA-am ša pa-ni GIŠ.GI <sup>8</sup> li-iš-qú-ú  
<sup>9</sup> la tu-uš-ta-<sup>2</sup>a<sub>4</sub> <sup>10</sup> NUMUN-šu-nu la i-ḥa-li-iq.

PNs: Šū-Amurrim; Ilī-ummatī.

<sup>7</sup> apum (pl. apū; log. GIŠ.GI) 'reed thicket, canebrake'.

<sup>8</sup> šaqūm G (i) 'to cause/give to drink, to water' (used as the causative of šatūm).

## 4. TCL 7 64 = Kraus, AbB 4 64.

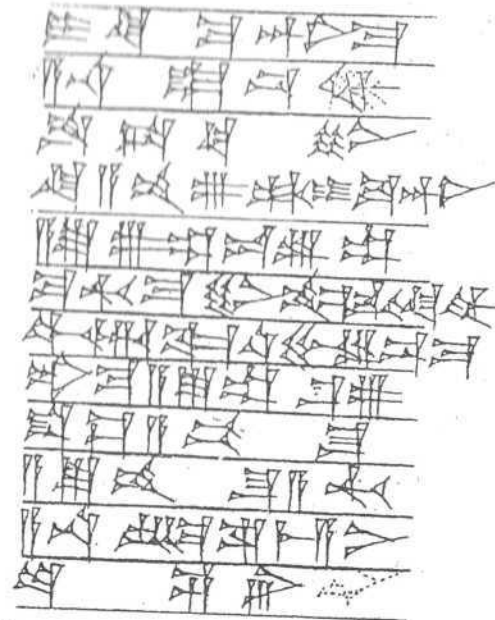
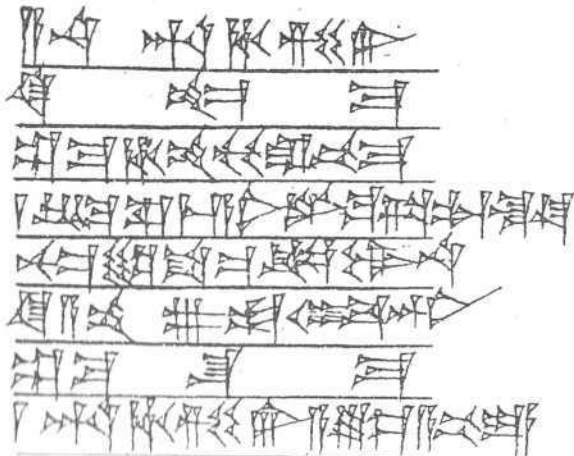
<sup>1</sup> a-na <sup>d</sup>UTU-ḥa-zir <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma LÚ-<sup>d</sup>NIN.URTA-ma <sup>4</sup> <sup>d</sup>UTU  
li-ba-al-li-iṭ-ka <sup>5</sup> pi-ir-ḥu-um DUMU mu-tum-DINGIR <sup>6</sup> ki-a-am ú-  
lam-mi-da-an-ni <sup>7</sup> um-ma [š]u-ú-ma <sup>8</sup> i-na bi-[it a]-bi-ia <sup>9</sup> 1 KASKAL  
i-na lāsimum(LÚ.KAŠ<sub>4</sub>.E) <sup>10</sup> 1 KASKAL i-na kullizim(ŠA.GUD) <sup>11</sup> ni-il-  
la-ak <sup>12</sup> A.ŠA bi-it a-bi-ni <sup>13</sup> a-na kullizim(ŠA.GUD)-ma ug-da-me-er  
<sup>14</sup> i-ba-aš-ši-i a-ša-ar iš-te-en-ma <sup>15</sup> gu-um-mu-ru <sup>16</sup> wa-ar-ka-tam  
pu-ru-us-ma <sup>17</sup> šum-ma 2 KASKAL-šu-nu i-na bi-it a-bi-šu-nu <sup>18</sup> ba-  
ma-a zu-us-sú-nu-ši-im-ma <sup>19</sup> É.GAL-lam la ú-da-ba-ab.

PNs: Šamas-ḥāzīr; Lu-Ninurta; Pirḥum; Mutum-ilum.

<sup>9-11</sup> ḥarrānam alākum 'to perform corvée service'; lāsimum (LÚ.KAŠ<sub>4</sub>.E)  
'courier, express messenger'; kullizum (ŠA.GUD) 'ox driver'.

<sup>14</sup> ibašši here, 'can it be, that ...?'.  
<sup>18</sup> bāmā (adverb) 'in half'.

## 5. Thureau-Dangin, TCL 7 16 = Kraus, AbB 4 16.



PNs: Šamas-ḥāzīr; Sin-išmeanni.

<sup>4</sup> Kutalla place name.

<sup>5</sup> NU<sup>gi</sup>KIRI<sub>6</sub> = nukaribbum (nukarib) 'gardener'; after GIŠIMMAR read  
DILMUN.NA = Dilmun(im) 'of Dilmun' (place name).

<sup>13</sup> dūrum b 'continuity; permanent status of property'; here in apposition  
to eqlum.

J. Hymn to Istar, strophes 11–14 and prayer for King Ammī-ditāna  
(lines 41–60; see Lessons 33 and 34, exercises).

41. šar-ru-um mi-ig-ra-šu-un na-ra-am li-ib-bi-šu-un
42. šar-ḥi-iš it-ta-na-aq-qí-šu-nu-ut ni-qí-a-šu el-la-am
43. am-mi-di-ta-na el-la-am ni-qí-i qá-ti-šu
44. ma-aḥ-ri-i-šu-un ú-še-eb-bé li-i ù as(!IA)-li na-am-ra-i-i

<sup>42</sup> šarḥiš see line 11.

-šunūt for expected -šunūšim

acc. niqiašu for prose niqīšu; cf. narbiaš in line 21.

<sup>43</sup> Ammī-ditāna king of Babylon, 1683–47.

<sup>44</sup> lām (base li-; gen. līm, acc. liam; pl. lū) 'bull' (cf. the fem. litum/  
littum 'cow').

aslum (pl. aslū) 'young (male) sheep' (poetic word).

namrā'ū (always pl.) 'fattening'; the extra -i sign may be a scribal  
error.



45. *iš-ti AN-nim ḥa-we-ri-i-ša te-te-er-ša-aš-šu-um*  
 46. *da-ri-a-am ba-la-ṭa-am ar-ka-am*  
 47. *ma-da-a-tim ša-na-at ba-la-à-ṭi-im a-na am-mi-di-ta-na*  
 48. *tu-ša-at-li-im eš<sub>4</sub>-tár ta-at-ta-di-in*  
<sup>45</sup> *išti* see line 13.  
<sup>48</sup> *šutlumum Š* (not in G) 'to give, bestow, confer, lend'.
49. *si-iq-ru-uš-ša tu-ša-ak-ni-ša-aš-šu-um*  
 50. *ki-ib-ra-at er-bé-e-em a-na še-pí-i-šu*  
 51. *ù na-ap-ḥa-ar ka-li-šu-nu da-ad-mi*  
 52. *ta-aš-ša-mi-su-nu-ti a-ni-ri-i-ši-ú*  
<sup>51</sup> *dadmū* (always pl.) 'habitations, settlements; the inhabited world'.  
<sup>52</sup> *nīrum (nīr(i))* 'yoke'; *-ši-ú* for expected suffix *-šu* 'his'.
53. *bi-be-el li-ib-bi-i-ša za-ma-ar la-le-e-ša*  
 54. *na-ṭū-um-ma a-na pí-i-šu si-iq-ri é-a i-pu-is-si*  
 55. *iš(EŠ)-me-e-ma ta-ni-it-ta-a-ša i-ri-us-su*  
 56. *li-ib-lu-uṭ-mi šar-ra-šu li-ra-am-šu ad-da-ri-iš*  
<sup>53</sup> *biblum (bibil)* 'marriage gift'; *bibil libbim* 'wish, desire' (cf. *babālum*).  
*lalām (lalā-)* 'desire, wish; wealth, happiness; luxury, luxuriance; attractiveness, charm'.  
<sup>54</sup> *naṭūm* G only in Verbal Adj. *naṭūm (naṭu-)* 'fitting, suitable, appropriate'.  
*Ea* (usually written *é-a*) the god of fresh water, and of intelligence and cunning.  
*i-pu-is-si* a broken writing, for expected *ippussi(m)* or *ippessim* (cf. *nazuzzū* in line 39).  
<sup>55</sup> The subject of *išme* and the following verb is *Ea*, who is also the speaker of line 56.  
*tanittum (tanitti)* 'praise, glory'.  
*riāšum G (i)* 'to rejoice' (cf. *rīštum* in line 38); *i-ri-us-su* is another broken writing (see lines 39, 55) for expected *irīssu(m)*.
57. *eš<sub>4</sub>-tár a-na am-mi-di-ta-na šar-ri ra-i-mi-i-ki*  
 58. *ar-ka-am da-ri-a-am ba-la-ṭa-am šu-úr-ki*  
 59. *li-ib-lu-uṭ*  
 60. *giš.gi<sub>4</sub>.gál.bi*  
<sup>60</sup> This indented final line in Sumerian represents *meḥeršu* 'its (the hymn's) response', i.e. 'its antiphony'.

## LESSON THIRTY-SIX

### 36.1 The Št Stems

There are two Št stems, with different meanings: the Št-passive and the Št-lexical (see below under (b)). Formally, the two stems differ only in the Durative, and are identical for all other forms.

#### (a) Form

The forms are, naturally, based on the corresponding Š stem. The infix *-t-* (or *-ta-*) stands between the *š* and *R<sub>1</sub>*. As in the Š (and D), the Durative forms have *a* as the theme-vowel, whereas the Preterite, Perfect, and Imperative have *i*. The Št Preterite is formally identical with the Š Perfect.

As noted above, the two Št stems are distinguished only in the Durative. The Durative of the Št-passive is patterned after that of the Š, and simply has *-t-* inserted after the *-š-*; the Durative of the Št-lexical has a doubled middle radical, like the G and Gt Durative (see under (b), on the meaning).

Given below are the Št paradigms of *parāsum*, of the I-n verb *nadānum*, and of the III-weak verb *malūm*. For verbs III-e, the change of *a*-vowels to *e* is optional (e.g., from *redūm*: Infinitive *šutardūm* or *šuterdūm*; Durative Št lex. *uštaradda* or *ušteredde*).

	Sound	I-n	III-weak
Infinitive:	<i>šutaprusum</i>	<i>šutaddunum</i>	<i>šutamlūm</i>
Durative Št pass.:	<i>uštpras</i>	<i>uštaddan</i>	<i>uštamla</i>
Durative Št lex.:	<i>uštaparras</i>	<i>uštanaddan</i>	<i>uštamalla</i>
Perfect:	<i>uštatapris</i>	<i>uštataddin</i>	<i>uštatamli</i>
Preterite:	<i>uštapis</i>	<i>uštaddin</i>	<i>uštamli</i>
Imperative:	<i>šutapis</i>	<i>šutaddin</i>	<i>šutamli</i>
Participle:	<i>muštapisum</i>	<i>muštaddinum</i>	<i>muštamlūm</i>
Verbal Adj.:	<i>šutaprusum</i>	<i>šutaddunum</i>	<i>šutamlūm</i>
V. Adj. base:	<i>šutaprus</i>	<i>šutaddun</i>	<i>šutamlu</i>

In verbs I-<sup>2</sup> and I-w, the Durative forms of the two Št stems, like the rest of the paradigms, are identical. Št forms of verbs I-w have a- or e- vowels according to the corresponding Š forms. Below are the Št paradigms of *aḥāzum*, *ešērum*, *babālum*, and *wašūm* (also III-weak).

	I-a	I-e	I-w	
Infinitive:	<i>šutāḥuzum</i>	<i>šutēšurum</i>	<i>šutābulum</i>	<i>šutēšūm</i>
Durative:	<i>uštaḥḥaz</i>	<i>ušteššer</i>	<i>uštābbal</i>	<i>uštešše</i>
Perfect:	<i>uštātāḥiz</i>	<i>uštētēšer</i>	<i>uštātābil</i>	<i>uštētēši</i>
Preterite:	<i>uštāḥiz</i>	<i>uštēšer</i>	<i>uštābil</i>	<i>uštēši</i>
Imperative:	<i>šutāḥiz</i>	<i>šutēšer</i>	<i>šutābil</i>	<i>šutēši</i>
Participle:	<i>muštāḥizum</i>	<i>muštēšerum</i>	<i>muštābulum</i>	<i>muštēšūm</i>
Verbal Adj.:	<i>šutāḥuzum</i>	<i>šutēšurum</i>	<i>šutābulum</i>	<i>šutēšūm</i>
V. Adj. base:	<i>šutāḥuz</i>	<i>šutēšur</i>	<i>šutābul</i>	<i>šutēšu</i>

Št forms of verbs II-weak are rare; the following forms are attested for a few roots:

Infinitive:	<i>šutakunnum</i>
Durative:	<i>uštakān</i>
3mp:	<i>uštakannū</i>
Preterite:	<i>uštakīn</i>
3mp:	<i>uštakinnū</i>
Participle:	<i>muštakinnum</i>

The few attested Št forms of verbs originally II-<sup>2</sup> have strong<sup>2</sup>.

### (b) Meaning

#### (1) Št-passive

The Št stem with the shorter Durative, *uštāpras*, serves as the passive of the Š stem and is therefore called the Št-passive (sometimes simply Št<sup>1</sup>). This is by far the less frequent of the two Št stems. Examples:

- šutalputum* 'to be destroyed';
- šuterdūm* 'to be conducted, caused to flow';
- šutāpūm* / *šutēpūm* (*wapūm*) 'to be made/become visible, famous; to be proclaimed; to shine forth';
- šutēšūm* (*wašūm*) 'to be brought out'.

#### (2) Št-lexical

The Št stem with the longer Durative form, *uštāparras*, has a wide range of uses and meanings. Because many of these are unpredictable, this form is termed the Št-lexical (or Št<sup>2</sup>).

One use of the Št-lexical is as the causative of the Gt stem, as in

- šutamgurum* 'to bring to agreement'; *mitgurum* Gt 'to come to an agreement';
- šutamḥurum* 'to cause to compare oneself with, compete with, rival';
- mithurum* Gt 'to face one another, be of equal size, correspond';
- šutašbutum* 'to collect, assemble, keep together, attach; to quarrel' (i.e., 'to cause to grasp one another'); *tišbutum* Gt 'to grasp one another';

The Št-lexical also functions as the reflexive of the Š, as in

- šutēpušum* (*epēšum*) 'to get busy, active' (cf. *šūpušum* Š 'to direct');
- šutamrušum* 'to concern oneself, take trouble, labor' (cf. *šumrušum* Š 'to make sick');
- šutaddunum* (*nadānum*) 'to intermingle, discuss' (cf. *šuddunum* Š 'to collect');
- šuterdūm* 'to continue, resume' (cf. *šurdūm* Š 'to conduct, lead');
- šutēšūm* 'to escape' (cf. *šūšūm* 'to let out'); also 'to fight with one another'.

Finally, the Št-lexical serves as a catch-all stem, the meanings of some forms having little obvious derivational relationship with the Š or the Gt of the roots in question. The meanings of these must be learned individually, since they are not readily classifiable.

- šutāwūm* 'to discuss, consider, ponder' (cf. *atwūm* Gt 'to speak, discuss');
- šutēmudum* (*emēdum*) 'to bring into contact, join, unite, add' (causative of *nenmudum* N);
- šutēšurum* (*ešērum*) 'to proceed; to thrive, prosper; to set right, put in order, provide justice; to guide properly; to send; to make prosper';
- šutakunnum* (*kānum*) 'to justify, examine' (Mari);
- šutamlūm* 'to assign, add, provide in full';
- šutamḥūm* 'to be in short supply';
- šutassuqum* (*nasāqum*) 'to put in order, prepare'; it may be that this verb derives from *nasākum* rather than *nasāqum* (all writings are ambiguous);
- šutashurum* 'to surround on all sides';
- šutašnūm* 'to double, give twice as much'; in hendiadys, 'to do again'.

Some verbs exhibit forms of both Št stems, as illustrated by *šuterdūm* and *šutēšūm* above. Further, while the distinction between the Durative forms of the two Št stems is generally observed, there is occasionally some confusion of the forms; e.g.,

- both *uštānaddanū* and *uštāddanū* for 'they (m) discuss'.

## 36.2 The Štn Stem

The Štn serves as the iterative stem of Š verbs.

In sound verbs, verbs I-*n*, and verbs III-weak, the forms of the Štn are identical to those of the Št listed above, with the important exception of the Durative (cf. the Dt and Dtn). The Štn Durative has the form *uštanapras*, with the characteristic *-tan-*. For verbs I-*n*, with the assimilation of the *n* of the root, the resulting form is identical to the Št-lexical Durative.

	Sound	I- <i>n</i>	III-weak
Durative Štn:	<i>uštanapras</i>	<i>uštanaddan</i>	<i>uštanamla</i>

In verbs I-*ʔ* and verbs I-*w*, all Štn forms differ from the corresponding Št forms, in that *R*<sub>2</sub> is always doubled and preceded by a short vowel in the Štn, rather than single and preceded by a long vowel as in the Št.

	I- <i>a</i>	I- <i>e</i>	I- <i>w</i>	
Infinitive:	<i>šutaḥḥuzum</i>	<i>šuteššurum</i>	<i>šutabbulum</i>	<i>šuteššum</i>
Durative:	<i>uštanahḥaz</i>	<i>ušteneššer</i>	<i>uštanabbal</i>	<i>uštenešše</i>
Perfect:	<i>uštataḥḥiz</i>	<i>ušteteššer</i>	<i>uštatabbil</i>	<i>uštetešši</i>
Preterite:	<i>uštaḥḥiz</i>	<i>ušteššer</i>	<i>uštabbil</i>	<i>uštešši</i>
Imperative:	<i>šutaḥḥiz</i>	<i>šuteššer</i>	<i>šutabbil</i>	<i>šutešši</i>
Participle:	<i>muštaḥḥizum</i>	<i>mušteššerum</i>	<i>muštabbilum</i>	<i>mušteššum</i>
Verbal Adj.:	<i>šutaḥḥuzum</i>	<i>šuteššurum</i>	<i>šutabbulum</i>	<i>šuteššum</i>
V. Adj. base:	<i>šutaḥḥuz</i>	<i>šuteššur</i>	<i>šutabbul</i>	<i>šuteššu</i>

Štn forms of verbs II-weak occur too infrequently to present a paradigm.

## 36.3 Oaths

Statements made under oath in Akkadian exhibit a special grammar that sets them apart from ordinary statements. Two types of oath may be distinguished according to the time frame of the activity about which the oath is taken: assertory oaths refer to the past (or the present); promissory oaths refer to the future.

Assertory oaths normally have as their predicate either a Preterite verb or a verbless clause (including a predicate Verbal Adjective). Promissory oaths usually have a Durative verb as predicate.

Both assertory and promissory oaths may be positive (assertory 'I did do X', promissory 'I will do X') or negative (assertory 'I did not do X', promissory 'I will not do X').

Three means of expressing an oath occur in OB texts. In the most common, the predicate is a verb or predicate adjective with the subordination marker *-u* (on forms on which *-u* may appear); the absence of *ša* or any conjunction governing the verb marks this construction unambiguously as an oath. In negative oaths, the negative is *lā*. Predicates in this construction sometimes have a non-coordinating *-ma* for emphasis. Some examples:

Assertory:

*umma šunū-ma: "kirūm pānūm burru; ina ilim telqū"* 'thus they (m) (said): "the previous orchard was confirmed; you (ms) took (it) under (an oath to) a god"';

*kiam lizkurū: "dā'ik PN lā idū; anāku lā ušāḥizu; u bašitam ša PN lā elqū, lā alputu"* 'they (m) must swear as follows: "I do not know the murderer of PN; I myself did not incite; further, I did not take (or even) touch PN's property"';

Promissory:

*ina maḥar awilē annūtīm kiam iqbū umma šunū-ma: "nīš šarrim ana dayyānī nillakū-ma"* 'before these men they (m) said as follows: "by the life of the king we will go to the judges"';

*PN itma: "ana PN<sub>2</sub> lā araggamu"* 'PN swore, "I will not contest against PN<sub>2"</sub>'.

Another common construction, used only for positive oaths, has the asseverative particle *lū* (§29.3); predicates do not bear the subordination marker.

Assertory:

*kaspam šuāti ana ummiānim abī lū utēr* 'my father did return that silver to the lender';

*bēl bītim nīš ilim izakkaršum-ma: "itti bušēka bušūya lū ḥalqū"* 'the owner of the house will swear for him by the life of the god: "along with your goods, my goods were indeed (also) lost"';

*PN ina bāb DN kiam izkur umma šū-ma: "lū mār PN<sub>2</sub> anāku"* 'in the gate of DN, PN swore as follows: "I am indeed the son of PN<sub>2"</sub>';

Promissory:

*umma šū-ma: "šarram atma: 'ištu inanna adi ḥamšat umī kasapka lū anadikkum'"* 'he (said) as follows: "I swore by the king, 'in five days from now I will give you (ms) your silver' "';

The third construction is the least common in OB texts, but becomes the sole means of expressing an oath in Akkadian dialects of the first millennium. It is essentially the protasis of a conditional sentence, without an apodosis expressed. The understood apodosis is 'may I be cursed, if ...'. The logic of the construction dictates that a positive oath must contain a negative (*lā*), while a negative oath must lack a negative: to express 'such-and-such shall happen', one writes 'if such-and-such does not happen(, may I be cursed)'; for 'such-and-such must not happen', one writes 'if such-and-such does happen(, may I be cursed)'.

*ina šaptišu kiam iššakin umma šū-ma: "šumma aḫī Purattim gulgullātim lā umalli"* 'the following was on his lips: "I will fill the banks of the Euphrates (*Purattum*) with skulls (*gulgullātum*)"' (lit., "if I did not fill the banks of the Euphrates with skulls, ...");

*šumma šibūtki lā ētepuš* 'I will carry out your (fs) wish (*šibūtum*)' (lit., 'if I have not carried out your wish, ...').

## EXERCISES

### A. VOCABULARY 36.

Verbs:

*šasūm* G (*i*; Preterite *išši* or *issi*; Imperative *šisi* or *tisi*) 'to cry (out), shout, call (to), summon; to proclaim; to read (aloud)'; *šitassūm* Gtn 'to read, study'; *šuššūm* / *šuššūm* Š causative; N passive.  
*watūm* G (*a*; Dur. *utta*, Pret. *uta* [see §21.3(g)]) 'to find, discover'; *šutātūm* Št-lex. 'to meet (one another)'.

Learn the Št verbs given in §36.1.

Nouns:

*eršum* (fem.; *ereš*; pl. *eršētum*; log. <sup>8</sup>isNÁ) 'bed'.

*igārum* (*igār*; pl. *igārātum*; log. É.GAR<sub>8</sub>; Sum. lw.) 'wall (of a building)'.

*libittum* (*libitti*; pl. *libnātum*; log. SIG<sub>4</sub>) '(mud) brick'.

*mīšarum* (*mīšar*) 'justice, equity, redress' (cf. *ešērum*).

*nēmelum* (*nēmel*; pl. *nēmelētum*) 'benefit, gain, profit; surplus'; *nēmelam amārum* 'to make/gain a profit, to benefit'.

*šibtum* b (masc.; bound form *šibit*; pl. *šibtātum*) 'seizure; agricultural holding'; *šibit tēmim išūm/rašūm* 'to take action' (cf. *šabātum*).

*šaplum* (*šapal*) 'under part, side, bottom'; *šapal* (preposition; with suf. *šaplī-* or *šapal-*) and *ina šapal* (prepositional phrase; with suf. *ina šaplī-*) 'under, below, beneath'; (*ina*) *šapal šēp(ī)* 'at the feet of'.

*tukultum* (*tukulti*; pl. *tuklātum*) 'trust; object of trust' (cf. *takālum*).

Proper noun:

*Purattum* (log. <sup>id</sup>BURANUN [= UD.KIB.NUN]) the Euphrates.

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			UZU = <i>šūrum</i> determ. <sup>uzu</sup> before words denoting parts of the body
			NA = <i>eršum</i>
			SIG <sub>4</sub> = <i>libittum</i> GAR <sub>8</sub> in É.GAR <sub>8</sub> = <i>igārum</i>

### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- gišimmārātum ša aḫ Purattim*
- wakil bārī ina ereqqim irkab*
- sukkallum ina eršim inīl*
- libnāt igārim*
- ana štr ilim iḫḫ*

### D. Write in normalized Akkadian, using Št and Štn forms:

- you (ms) will collect
- she will double
- I assigned
- they (m) will be destroyed
- they (f) have resumed
- get busy (pl)!
- you (fs) will cause to enter repeatedly
- it thrived
- they (m) have brought into contact
- they (f) will be brought out
- surrounding on all sides (ms)
- we will meet one another



## E. Normalize and translate:

1. *sa-bi-tum a-na ša-a-šum is-sà-qar-am a-na* <sup>d</sup>GIŠ  
<sup>d</sup>GIŠ *e-eš ta-da-a-al*  
*ba-la-ṭam ša ta-sa-aḥ-ḥu-ru la tu-ut-ta*  
*i-nu-ma DINGIR.MEŠ ib-nu-ú a-wi-lu-tam*  
*mu-tam iš-ku-nu a-na a-wi-lu-tim*  
*ba-la-ṭam i-na qá-ti-šu-nu iš-ša-ab-tu*  
OB Gilgameš, X ii 14 – iii 5; *sābītum* 'innkeeper (fem.)'; <sup>d</sup>GIŠ = the OB writing for *Gilgameš*; *ēš* (adv.) 'where, whither?'; *dālum* G (u) 'to wander'; *awīlūtum* 'humanity'; *mūtum* 'death'.
2. *i-nu-ma* <sup>d</sup>AMAR.UTU *a-na šu-te-šu-ur ni-ši KALAM ú-si-im šu-ḥu-zi-im ú-wa-e-ra-an-ni ki-it-tam ù mi-ša-ra-am i-na KA ma-tim aš-ku-un ši-ir ni-ši ú-ṭi-ib.* (*usum* 'direction, guidance, custom'; CH prologue, v 14–24)
3. LUGAL *ša in LUGAL-ri šu-tu-ru a-na-ku a-wa-tu-ú-a na-ás-qá le-ú-ti ša-ni-nam* (*šāninum* 'rival') *ú-ul i-šu i-na qí-bí-it* <sup>d</sup>UTU *da-a-a-nim ra-bi-im ša AN ù KI mi-ša-ri i-na KALAM li-iš-te-pí.* (CH; epilogue, r xxiv 79–88)
4. *aš-šum A.ŠA.MEŠ ša PN a-na PN<sub>2</sub> še-e-em-ma ka-ma-si-im ù É.GAL a-pa-li-im lu-ú aš-pu-ra-aš-šu-um.*
5. *ki-a-am iq-bi-a-am um-ma šu-ma šar-ra-am at-ma iš-tu i-na an-na a-di UD.5.KAM KUG.BABBAR-ka lu a-na-di-ku-um.*
6. *aš-šum LÚ.KÚR ú-še-ši-a-an-ni ak-li šu-ta-am-ṭú-ma ša a-ka-li-im ú-ul i-šu ù aš-šum a-wa-at É.GAL ša eš-mu-ú na-az-qá-ku ṭe<sub>4</sub>-em-ki ar-ḥi-iš šu-up-ri-im-ma la a-na-az-zi-iq.*
7. *a-na PN aq-bi-i-ma a-na KÁ.DINGIR.RA<sup>ki</sup> SAG.İR šu-a-ti ú-ul iṭ-ru-ud PN KUG.BABBAR i-ir-ri-iš KUG.BABBAR šu-bi-la-aš-šum-ma lu-uš-tam-gi-ir-šu-ú-ma SAG.İR šu-a-ti li-iṭ-ru-da-ak-kum.*
8. *at-ta ù šu-ú qá-qá-da-ti-ku-nu šu-te-mi-da-ma wa-ar-ka-tam šu-a-ti pu-ur-sa ša-ni-tam i-na-an-na pa-ṭa-ri qé-ru-ub šu-ḥa-ru-ú bi-tam a-na pa-ni-ia li-iš-ta-as-sí-qú ù A.ŠA.MEŠ lu-ú šu-ta-as-sú-qá.*
9. *i-nu-ma a-na-ku ù a-bi i-na ZIMBIR<sup>ki</sup> nu-uš-ta-tu-ú ma-di-iš aḥ-du i-na-an-na mu-ša-ad-di-nu KUG.BABBAR uš-ta-na-ad-da-nu-ni-a-ti ù ma-di-iš nu-uš-ta-ma-ar-ra-aš.*
10. *šum-ma li-ib-ba-ka ṭe<sub>4</sub>-em-ka ga-am-ra-am šu-up-ra-am-ma a-wi-lum šu-ú KUG.BABBAR-šu li-il-qé-ma li-il-li-ka-ak-kum UDU.ḪI.A i-di-iš-šum ù šu-ḥa-ru-um ša il-li-ka-ak-kum it-ti ša-bi-im šu-ta-aš-bi-ta-aš-šu.*

## F. CH:

- §101 *šum-ma a-šar* (*šamallûm*, from §100) *il-li-ku ne-me-lam la i-ta-mar KUG.BABBAR il-qú-ú uš-ta-ša-na-ma šamallûm* (*ŠAMAN<sub>2</sub>.LÁ*) *a-na DAM.GÀR i-na-ad-di-in.*
- §120 *šum-ma a-wi-lum ŠE-šu a-na na-aš-pa-ku-tim i-na É a-wi-lim* (! LUM) *iš-pu-uk-ma i-na qá-ri-tim i-ib-bu-ú-um it-tab-ši ù lu be-el É na-aš-pa-kam ip-te-ma ŠE il-qé ù lu ŠE ša i-na É-šu iš-ša-ap-ku a-na ga-am-ri-im it-ta-ki-ir be-el ŠE ma-ḥar i-lim ŠE-šu ú-ba-ar-ma be-el É ŠE ša il-qú-ú uš-ta-ša-na-ma a-na be-el ŠE i-na-ad-di-in.*  
*qarītum* (*qarīt*; pl. *qariātum*) 'storeroom, granary'.  
*ibbûm* (base *ibbā*; Sum. lw.) 'loss, deficit'.
- §126 *šum-ma a-wi-lum mi-im-mu-šu la ḥa-li-[iq]-ma mi-im-me-e ḥa-li-iq iq-ta-bi ba-ab-ta-šu ú-te-eb-bi-ir ki-ma mi-im-mu-šu la ḥal-qú ba-ab-ta-šu i-na ma-ḥar i-lim ú-ba-ar-šu-ma mi-im-ma ša ir-gu-mu uš-ta-ša-na-ma a-na ba-ab-ti-šu i-na-ad-di-in.*  
*ubburum* D (G *abārum* rare) 'to accuse'.
- §§145–147 §145 *šum-ma a-wi-lum LUKUR i-ḥu-uz-ma DUMU.MEŠ la ú-šar-ši-šu-ma a-na m<sup>4</sup>šu-gi<sub>4</sub>-tim a-ḥa-zi-im pa-ni-šu iš-ta-ka-an a-wi-lum šu-ú m<sup>4</sup>šu-gi<sub>4</sub>-tam i-ḥ-ḥa-az a-na É-šu ú-še-er-re-eb-ši m<sup>4</sup>šu-gi<sub>4</sub>-tum ši-i it-ti LUKUR ú-ul uš-ta-ma-aḥ-ḥa-ar.* §146 *šum-ma a-wi-lum LUKUR i-ḥu-uz-ma GEME<sub>2</sub> a-na mu-ti-ša id-di-in-ma DUMU.MEŠ it-ta-la-ad wa-ar-ka-nu-um GEME<sub>2</sub> ši-i it-ti be-el-ti-ša uš-ta-tam-ḥi-ir aš-šum DUMU.MEŠ ul-du be-le-sà a-na KUG.BABBAR ú-ul i-na-ad-di-iš-ši ab-bu-ut-tam i-ša-ak-ka-an-ši-ma it-ti GEME<sub>2</sub>.ḪI.A i-ma-an-nu-ši.* §147 *šum-ma DUMU.MEŠ la ú-li-id be-le-sà a-na KUG.BABBAR i-na-ad-di-iš-ši.*  
*šugitum* (*šugit*; log. <sup>m<sup>4</sup></sup>ŠU.GI<sub>4</sub>; Sum. lw.) a junior wife.  
*abbuttum* (*abbutti*) the characteristic hair style of slaves.
- §206 *šum-ma a-wi-lum a-wi-lam i-na ri-is-ba-tim im-ta-ḥa-aš-ma sī-im-ma-am iš-ta-ka-an-šu a-wi-lum šu-ú i-na i-du-ú la am-ḥa-šú i-tam-ma ù A.ZU i-ip-pa-al.*  
*risibtum* (pl. *risbātum* [= sg.]) 'quarrel, fight'.  
*ina idû* see §26.2(a).
- §227 *šum-ma a-wi-lum gallābam* (ŠU.I) *i-da-aš-ma ab-bu-ti IR la še-e-em ug-da-al-li-ib a-wi-lam šu-a-ti i-du-uk-ku-šu-ma i-na KÁ-šu i-ḥa-al-la-lu-šu gallābum* (ŠU.I) *i-na i-du-ú la ú-gal-li-bu i-tam-ma ú-ta-aš-šar.*  
*gallābum* (*gallāb*; log. ŠU.I) 'barber'; *gullubum* D (not in G) 'to shave'.  
*dāšum* G (a) 'to deceive'.

*abbuttum* (*abbutti*) the characteristic hair style of slaves.

*ḫalālum* G (*a-u*) 'to hang' (trans.).

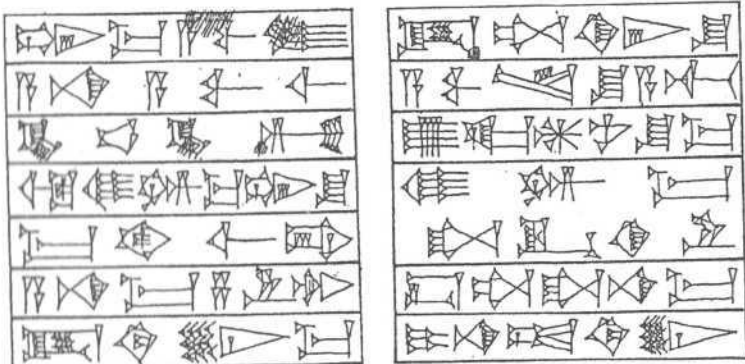
*ina idū* see §26.2(a).

§233 *šum-ma* ŠITIM É *a-na a-wi-lim i-pu-uš-ma ši-pí-ir-šu la uš-te-eš-bi-ma* É.GAR<sub>9</sub> *iq-tu-up* ŠITIM *šu-ú i-na* KUG.BABBAR *ra-ma-ni-šu* É.GAR<sub>9</sub> *šu-a-ti ú-dan-na-an*.

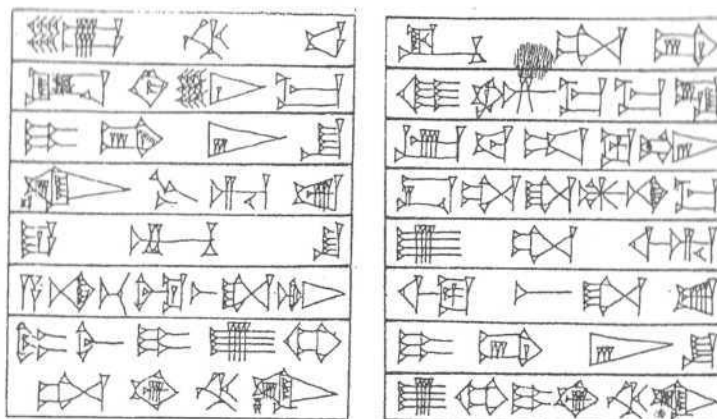
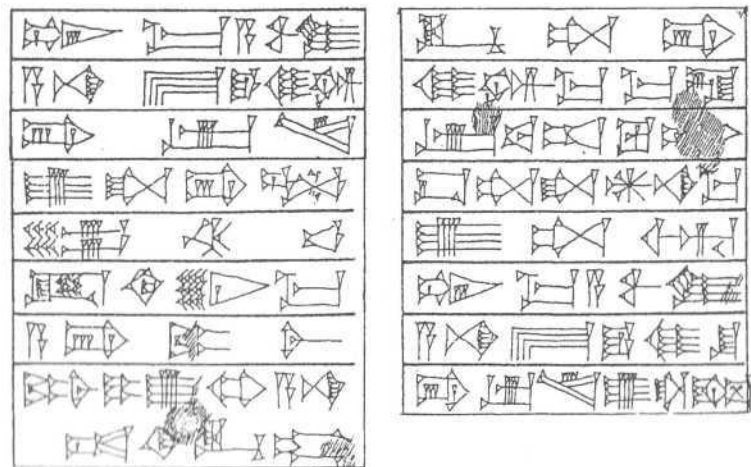
*šubbūm* D (not in G) 'to look at (something) from a distance; to carry out, execute properly, according to plan'; *šutešbūm* Št lex. 'to carry out, execute properly, according to plan'.

*qāpum* G (*u*) 'to buckle, cave in, collapse'.

§124:



§§160-161:



*biblum* (*bibil*) 'marriage-gift' (cf. *babālum*).

*karāšum* G (*i*) 'to pinch, break off'; *kurrušum* D = G; 'to slander'.

#### G. Omens from YOS 10:

- [DIŠ *i-na* KÁ] É.GAL *qū-ú-um* ŠU.SI *it-tū-ul wa-ši-ib maḫ-ri-ka pi-ri-iš-ta-ka uš-te-né-še*. (25:72)  
*qūm* (*qā-*) 'filament, thread'.  
*pirištum* (*pirišti*) 'secret' (cf. *parāsum*).
- [MAŠ *i-na*] *še-er bi-ri-tim ka-ak-kum ši-na [it-ta]-aṭ-lu-ú-ma warki*(EGIR) *iš-di-i-šu [ ]-ú na-du-ú šar-ra-an [i-na pu-ú]ḫ-ri-im ú-ul uš-ta-da'-nu*. (33 ii 35-38)  
*birūtum* here 'border (area)' of the liver.  
Note *kakkum šinā* for 'two weapons'.
- DIŠ *ma-as-ki-il-tum ša* ŠU.SI *ḫašim*(UR<sub>5</sub>) *ḫu-ur-ḫu-dam it-tū-ul MUNUS a-wa-at pu-uḫ-ri-im uš-te-né-še*. (36 iv 8-9)  
*maskiltum* part of the *ubānum*.  
*ḫašūm* (*ḫaši-*; log, UR<sub>5</sub> [the HAR sign]) 'lung'.  
*ḫurḫudam* / *ur'udum* 'throat, windpipe';  
*awātam šūšūm* 'to betray a secret'.
- DIŠ UDU *pi-i-šu ip-te-né-et-te-e ri-ig-mu-ú* DIŠ UDU *li-ša-an-šu uš-te-né-še-a-am ni-ip-ru-ú* DIŠ UDU *li-ša-an-šu iš-ta-na-da-ad a-na LUGAL a-wa-tum da-mi-iq-tum i-ma-qú-ut*. (47:6-7)  
*rigmum* (*rigim*; pl. *rigmū*) 'call, shout, cry, noise, voice' (cf. *ragāmum*).  
*niprum* (pl. *niprū*) 'shoot, sprout; progeny'.
- BE *i-na ki-ša-ad* MUŠEN *ki-ma ni-ri-im su-ma-am pa-ri-ih* LU LU *šu-te-eq-ru-ba-am i-ri-iš*. (52 iii 1-3)  
*iššūrum* here a part of the liver.

*nīrum* (*nīr(i)*) 'yoke'.

*sūmum* (*sūm(i)*; pl. *sūmū*) 'redness, red spot'.

*parākum* G (*i*) 'to lie across, crosswise; to obstruct, block'; Verbal Adj.

*parkum* (*parik-*) 'lying crosswise (before: acc.)'.

*šuqrubum* Š (*qerēbum*) 'to petition' (rare).

#### H. Contract:

1. Lawsuit over an inheritance (CT 8 12b = Schorr, VAB 5, no. 260).

<sup>1</sup>IGEME<sub>2</sub>-<sup>d</sup>UTU LUKUR <sup>d</sup>UTU *a-na um-m[i-a]-ra-aḥ-tum* <sup>2</sup>*a-na* IBILA *ir-gu-um-ma* <sup>3</sup>DI.KUD.MEŠ *di-nam ú-ša-ḥi-zu-ši-na-ti-ma* <sup>4</sup>*ši-bi-ši-na a-na* <sup>d</sup>UTU *ú* <sup>d</sup>IŠKUR <sup>5</sup>*a-na tu-ma-mi-tum* <sup>6</sup>*i-di-nu-ma ma-ḥar* <sup>d</sup>UTU *ú* <sup>d</sup>IŠKUR <sup>7</sup>*ki-a-am um-ma šu-nu-[ma]* <sup>8</sup>*ša* <sup>d</sup>UTU-*ga-mil* *ú* *um-mi-[a-ra-aḥ-tum]* <sup>9</sup>*a-na* GEME<sub>2</sub>-<sup>d</sup>UTU *na-da-nam* <sup>10</sup>*la ni-du-ú* <sup>11</sup>*ú* DI.KUD.MEŠ *ši-bi* <sup>12</sup>*ú-ul im-gu-ru* <sup>13</sup>*um-ma* DI.KUD.MEŠ <sup>14</sup>*ki-ma ši-bu itmû*(IN.PAD.DE.MEŠ) <sup>15</sup>*ú at-ti a-na eš<sub>4</sub>-tár* <sup>16</sup>*ta-ta-mi-i* <sup>17</sup>*um-mi-a-ra-aḥ-tum* <sup>18</sup>*i-na KÁ eš<sub>4</sub>-tár ki-a-am iq-[bi]«-ma»* <sup>19</sup>*um-ma ši-ma a-na-ku* *ú* <sup>d</sup>UTU-*ga-mil* <sup>20</sup>DUB-*pa-am la ni-iš-tú-ru* <sup>21</sup>*ú* IBILA-*ni la ni-di-nu* <sup>22</sup>MU <sup>d</sup>UTU <sup>d</sup>a-a <sup>d</sup>AMAR.UTU <sup>23</sup>*ú ḥa-am-mu-ra-pl itmû*(IN.PAD.DE.MEŠ) <sup>24-30</sup>Witnesses.

PNs: *Amat-Šamaš; Ummī-Araḥtum; Šamaš-gamil.*

<sup>5</sup> *tumāmītum* 'oath'; here incorrectly nom. for gen. (cf. *tamûm*).

<sup>8-9</sup> The syntax here is somewhat contorted; *ša* and all that follows it, up to *nadānam*, modifies *nadānam* (and would normally follow it rather than precede it; see §31.3(a3)): '(we do not know) the giving of Šamaš-gamil and Ummī-Araḥtum to Amat-Šamaš', i.e., '(we do not know) what Š. and U. gave to A.'.

<sup>15</sup> *u* here 'also, likewise'.

#### I. Letters:

1. CT 43 13 = Kraus, AbB 1 13.

<sup>1</sup>*a-na a-wi-lim qī-bī-ma* <sup>2</sup>*um-ma* IR-<sup>d</sup>AMAR.UTU-*ma* <sup>3</sup><sup>d</sup>UTU *ú* <sup>d</sup>AMAR.UTU *da-ri-iš* UD-*mi* <sup>4</sup>*li-ba-al-li-tú-ka* <sup>5</sup>[*lu ša*]-*al-ma-ta lu ba-al-ṭa-a-ta* <sup>6</sup>[DINGIR *na-š*]-*ir-ka re-eš-ka* <sup>7</sup>[*a-na da*]-*mi-iq-tim li-ki-il* <sup>8</sup>[*š*]-*u-[lum-k]a ma-ḥar* <sup>d</sup>UTU *ú* <sup>d</sup>AMAR.UTU *lu da-ri* <sup>9</sup>*aš-šum di-ib-ba-tim ša* <sup>d</sup>EN.ZU-*še-mi a-ḥi-šu* <sup>10</sup>*ša i-na É abarakkim*(AGRIG) *ka-lu-ú* <sup>11</sup><sup>Id</sup>AMAR.UTU-*mu-ba-lī-iṭ* DUMU UGULA DAM.GAR-*MEŠ* <sup>12</sup>*it-ti našparim*(NA.AŠ.BAR) *ša be-el-šu-nu* <sup>13</sup>*a-ḥi* <sup>d</sup>EN.ZU-*na-di-in-šu-mi-im* <sup>14</sup>*a-na KÁ.DINGIR.RA* <sup>15</sup>*it-ta-al-kam* <sup>16</sup>*at-ta* *ú* DUMU *a-ḥi a-bi-ka* <sup>17</sup>*su-ta-ti-a* <sup>18</sup>*ma-ḥar a-wi-lim be-el-šu-nu* <sup>19</sup>*pu-uṭ-ṭe<sub>4</sub>*

*ra-a-šu-ma* <sup>20</sup>*a-na* ZIMBIR<sup>ki</sup> *li-it-ta-al-kam* <sup>21</sup>*ba-lu-šu la ta-al-la-kam*(written *ta-a-al-kam*) <sup>22</sup>[*a-na* UR]U BĀD-<sup>d</sup>UTU *tú-ur-da-aš-šu* <sup>23</sup>[*i-na*] *an-ni-tam at-ḥu-tam* <sup>24</sup>*ku-ul-li-im.*

PNs: *Warad-Marduk; Sin-šēmi; Marduk-muballit; Bēlšunu; Sin-nādin-šumim.*

<sup>9</sup> *dibbatum* (*dibbat*; pl. *dibbātum*) 'agreement' (cf. *dabābum*).

<sup>10</sup> *abarakkum* (*abarak*; log. AGRIG [= IGI+DUB]) an official of temples and estates; 'steward'.

<sup>11</sup> *našparum* (*našpar*; here written with pseudo-log. NA.AŠ.BAR) 'messenger, envoy' (cf. *šapārum*).

<sup>22</sup> *Dūr-Šamaš* a town.

<sup>23</sup> *aḥūtum* (*aḥūt*) 'brotherly attitude, partnership' (cf. *aḥum*).

2. King, LIH 1 4 = Frankena, AbB 2 4, reverse (letter from Hammurapi to Sin-iddinam).

<sup>1</sup>[*a-d*]-*i [ṭ]e<sub>4</sub>-em-ka la aš-pur-am-[ma]* <sup>2</sup>*ši-pi-ir* ID-*im ša iḥ-ḥe-ru* [*ú*] <sup>3</sup>*la i-mu-ru-nim* <sup>4</sup>*mu-ú a-na ši-ip-ri-im ga-am-ri-im* <sup>5</sup>*la uš-ta-ar-du-ú* <sup>6</sup>*ú iš-tu ši-pi-ir* ID *ša i-na-an-na ša-ab-ta-ti* <sup>7</sup>*i-na ḥe-re-e-em ta-ag-dam-ru* <sup>8</sup><sup>Id</sup>BURANUN *ša iš-tu* UD.UNUG<sup>ki</sup> <sup>9</sup>*a-di* URIM<sup>ki</sup> <sup>10</sup>*mi-iq-ti-ša ú-su-úḥ* <sup>11</sup>*ḥa-mi-ša šu-ut-bi* <sup>12</sup>*šu-te-še-er-ši.*

<sup>8</sup> UD.UNUG<sup>ki</sup> = *Larsa* a city.

<sup>9</sup> URIM<sup>ki</sup> = *Ur* a city.

<sup>10</sup> *miqtum* (*miqit*) 'collapse, downfall; obstruction, debris' (cf. *maqātum*).

<sup>11</sup> *ḥāmū* (pl.) 'litter (of leaves, etc.)'.

3. King, LIH 2 92 = Frankena, AbB 2 74.

<sup>1</sup>*a-na* <sup>d</sup>EN.ZU<sup>1</sup>-*i-din-nam* <sup>2</sup>KAR ZIMBIR<sup>ki</sup> <sup>3</sup>*ú* DI.KUD.MEŠ ZIMBIR<sup>ki</sup> <sup>4</sup>*qī-bī-ma* <sup>5</sup>[*um-ma a*]-*bi-e-šu-uḥ-ma* <sup>6</sup><sup>Id</sup>bu-<sup>r</sup>*ne-ne<sup>1</sup>-na-ši-ir* <sup>7</sup>*ú šīl-lī-d* <sup>d</sup>UTU <sup>8</sup>DUMU.MEŠ *ri-i[š-d]UTU* <sup>9</sup>*ki-a-am ú-lam-m[i-d]u-ni-in-n[i]* <sup>10</sup>*um-[m]a šu-nu-ma* <sup>11</sup>*i-lī-i-din-nam a-ḥu-ni ra-bu-u[m]* <sup>12</sup>*ḥa-ab-la-an-ni-a-ti* <sup>13</sup>*iš-tu* MU.2.KAM <sup>14</sup>*ma-ḥar* KAR ZIMBIR<sup>ki</sup> *ni-iš-ta-na-ak-ka-an-[m]a* <sup>15</sup>*ú-ul uš-te-eš-še-ru-ni-a-ti* <sup>16</sup>*ki-a-am ú-lam-mi-du-ni-in-ni* <sup>17</sup>DUB-*pī an-ni-a-a[m] i-na a-ma-r[i-im]* <sup>18</sup>*i-lī-i-din-nam šu-a-t[i]* <sup>19</sup>*ú ši-bi mu-de-e a-w[a-ti-šu]* <sup>20</sup>[*š*]-*a* <sup>d</sup>bu-*ne-ne-na-ši-ir* <sup>21</sup>*ú šīl-lī-d* <sup>d</sup>UTU <sup>22</sup>DUMU.MEŠ *ri-iš-d[UT]U* <sup>23</sup>*ú-ka-al-la-mu-ku-n[u-t]i* <sup>24</sup>*a-na KÁ.DINGIR.RA* <sup>25</sup>*tú-ur-da-ni[m-ma]* <sup>26</sup>*a-wa-a-tu-šu-n[u li-i]n-nam-ra.*

PNs: *Sin-iddinam; Abī-ešuh* (king of Babylon, 1711–1684); *Bunene-nāqir; Šilli-Šamaš; Riš-Šamaš; Ili-iddinam.*

4. TLB 4 pl. 31 LB 1886 = Frankena, AbB 3 55.

<sup>1</sup> [a-n]a ša-pí-ri-ia qí-bí-ma <sup>2</sup> um-ma nu-ur-Amurrim (<sup>d</sup>MARTU)-  
ma <sup>3</sup> <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU da-ri-iš UD-mi-im <sup>4</sup> li-ba-al-li-tú-ka  
<sup>5</sup> <sup>d</sup>AMAR.UTU-na-šir ša aš-pu-ra-ak-kum <sup>6</sup> ú-úh-ḫi-ra-am-ma <sup>1</sup>ra-  
bu-ut-<sup>d</sup>EN.ZU aṭ-ṭar-da-kum <sup>7</sup> DUB-pa-tum ša DUMU É.DUB.BA.A 5  
it-ta-al-ka-nim <sup>8</sup> a-na 24 IKU A.ŠÀ ší-bi-it DUMU-KI <sup>9</sup> a-na sí-ka-tim  
ma-ḫa-ší-im <sup>10</sup> ki-a-am aš-pu-ur-šu-nu-ši-im <sup>11</sup> um-ma a-na-ku-ú-  
ma <sup>12</sup> a-na šukūs(A.ŠÀ.ŠUKU) AGA.ÚS šu-ta-am-li-im <sup>13</sup> iš-tu ITU.1.  
KAM wa-aš-ba-a-tu-nu <sup>14</sup> DUB.SAR ummānim(UGNIM) šukūs  
(A.ŠÀ.ŠUKU)-su-ú <sup>15</sup> šu-ta-am-li-a-at-ma-a <sup>16</sup> i-na A.ŠÀ DUB.SAR  
ummānim(UGNIM) <sup>17</sup> a-na AGA.ÚS sí-ka-tam ta-ma-ḫa-ša <sup>18</sup> a-na  
a-at-ta-a šassukkim(SAG.DŪN) iš-pu-ru-nim <sup>19</sup> qá-du-um aš-li-im ù  
AGA.ÚS <sup>20</sup> a-na <sup>ur</sup>lam-ma-a-a il-li-kam-ma <sup>21</sup> ni-iš šar-ri i-na pí-i-  
šu aš-ku-un-ma <sup>22</sup> aš-la-am a-na ta-ra-ší-im <sup>23</sup> ù sí-ka-tam a-na  
ma-ḫa-ší ú-ul ad-di-šum <sup>24</sup> iš-pu-ru-nim-ma a-na qá-ta-tim it-ta-  
ad-nu-ni-in-ni <sup>25</sup> um-ma-mi a-ša-al šar-ri ku-ub-bu-ra-at <sup>26</sup> a-wi-lu-  
ú ma-di-iš šú-ur-ru-mu <sup>27</sup> DUB-pa-tu-ka ú-ul i-ra-ḫa-nim-ma <sup>28</sup> ki-  
ma a-la-ki-šu-nu <sup>29</sup> sí-ik-ka-tam i-ma-ḫa-šú <sup>30</sup> a-na i-lí-im-gur-an-ni  
DUB-pa-am ú-ša-bi-il-ma <sup>31</sup> me-ḫe-er DUB-pí u-ša-bi-lam-ma <sup>32</sup> uš-  
ta-bi-la-ak-kum <sup>33</sup> [AG]À.ÚS ša a-na A.[Š]À-im ša-ba-tim <sup>34</sup> [ir]-te-  
né-ed-du-ni-iš-šu <sup>35</sup> it-ti šu-i-lí-šu i-il-la-ak <sup>36</sup> DUB-pa-ka a-na šu-i-lí-  
šu li-il-li-kam <sup>37</sup> [i]-na UD.29.KAM <sup>d</sup>AMAR.UTU-na-šir aṭ-ru-da-kum  
<sup>38</sup> [i]-na ITU.GUD.SI.SÁ UD.2.KAM ra-bu-ut-Sin(30) aṭ-ru-da-kum.

PNs: Nūr-Amurrim; Marduk-nāšir; Rabūt-Sin; Mār-eršetim; Attā; Ili-  
inguranni; Šū-ilīšu.

<sup>6</sup> aḫārum G rare; uḫḫurum D 'to be delayed'.

<sup>7</sup> É.DUB.BA = bīt ṭuppim 'tablet house, school, archive'; DUMU É.DUB.BA.(A)  
= mār bīt ṭuppim 'state scribe'; 5 probably goes with ṭuppātum.

<sup>8</sup> IKU = ikûm (iku-; Sum. lw.) measure of area (ca. 3600 m.<sup>2</sup>); 24 IKU A.ŠÀ =  
24 iku eqlim (gen. here) 'a 24-ikûm field'.

<sup>9</sup> sikkatum (sikkat; pl. sikkātum) 'peg'; sikkatam maḫāšum 'to drive in a  
peg' (to mark limits of ownership).

<sup>12</sup> šukūsum (fem.; šukūs; log. A.ŠÀ.ŠUKU) 'subsistence plot/field'.

<sup>14</sup> ṭupšar ummānim 'military scribe'.

<sup>18</sup> šassukkim (log. SAG.DŪN; Sum. lw.) 'land-registry officer'.

<sup>19</sup> ašlum (fem.) 'rope' (here, surveyor's measuring rope).

<sup>20</sup> Lammayya a place name.

<sup>23</sup> nadānum here, 'to allow'.

<sup>24</sup> qātātum (pl. of qātum) 'security'; this clause unclear; ummā-mi =  
umma šunū-ma.

<sup>25</sup> kabārum G (i) 'to be(come) fat, heavy, thick'; kubburum D factitive.

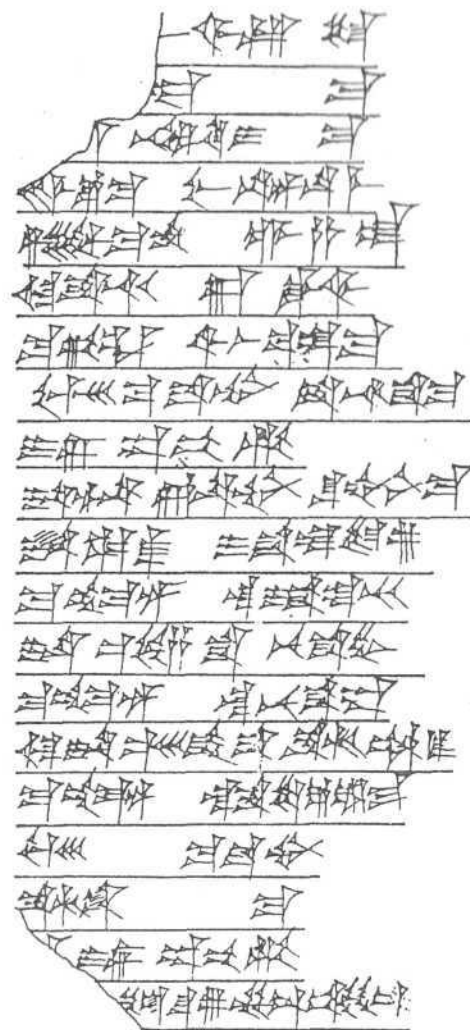
<sup>26</sup> šarāmum G (i) 'to strive, exert oneself, be concerned'; šurrumum D = G.

<sup>27</sup> arāḫum (a) G 'to hasten, come quickly' (cf. arḫūl).

<sup>37</sup> UD.29.KAM 'the 29th (of the month)'.

<sup>38</sup> ITU.GUD.SI.SÁ = (warāḫ) Ayyār(im) the second month (April-May).

5. Dossin, ARM 10 129.





PNs: *Šibtu* (wife of Zimri-Lim king of Mari); *Nanna*.

<sup>1</sup> Restore [a-na f].

<sup>3</sup> Restore [um-m]a.

<sup>4</sup> Note that the clause following *šemûm* has the particle of direct speech -*mi* (here written ME = *mi*), as occasionally elsewhere in Mari letters (Durand 1983); see §15.4, end.

<sup>9</sup> *sabākum* G (i) meaning uncert.; perhaps 'to gather, bring into contact'.

<sup>10</sup> *dannātīm šakānum* 'to give strong orders' (Mari).

<sup>13-14</sup> The BAD sign here has the (relatively rare) value *úš*.

<sup>19</sup> Restore [l]a.

<sup>20</sup> Restore at the beginning [šf-im-m]u-; the last three signs are -*aḫ-ḫi-iz*.

- J. Prayer in the form of a letter to the moon god Nanna, a petition for legal redress (*UET* 6/2 402; Gadd, *Iraq* 25 1963 177-80; see also Charpin 1986 326-29; Moran 1992).

<sup>1</sup> dNANNA LUGAL AN KI at-ta <sup>2</sup> at-ka-al-ku-um-ma <sup>3</sup> e-la-lí DUMU GÌR.NI-Ì.SÀ <sup>4</sup> iḫ-ta-ab-la-an-ni di-ni di-in <sup>5</sup> KUG.BABBAR-am ú-la i-šu-ú-ma <sup>6</sup> iḫ-ḫe-a-am i-na ka-ás-pi-ia <sup>7</sup> ḫu-bu-li-šu ú-pi-il <sup>8</sup> a-na bi-it e-mi-im iš-si <sup>9</sup> ma-ra-am ù ma-ar-ta-am ir-ši <sup>10</sup> li-bi ú-la ú-ti-ib <sup>11</sup> ka-ás-pi ša-al-ma-am <sup>12</sup> ú-la ú-te-ra-am <sup>13</sup> ù na-aš DUB(!) LA)-pa-ti-šu <sup>14</sup> iḫ-ta-ab-la-an-ni <sup>15</sup> a-na dNANNA at-ka-al-ma <sup>16</sup> i-na ki-ra-tim <sup>17</sup> me-eḫ-re-et É.KIŠ.NU.GÁL <sup>18</sup> la a-ḫa-ba-lu-ka-ma it-ma <sup>19</sup> i-na KÁ.MAḪ ša-pa-al <sup>20</sup> ša ta-ra-mu it-ma <sup>21</sup> ŠÀ KISAL.MAḪ me-eḫ-re-et É.KIŠ.NU.GÁL <sup>22</sup> me-eḫ-re-et dNIN.GAL ša É.GA.DI <sup>23</sup> IGI dNIN-ŠUBUR ŠUR KISAL.MAḪ <sup>24</sup> IGI d a-la-mu-uš <sup>25</sup> IGI dNANNA. IGI.DU ù dNANNA.Á.DAḪ it-ma-a-am <sup>26</sup> ka-a-ti ù ma-ru-ka <sup>27</sup> la a-ḫa-ba-lu-ka-ma it-ma <sup>28</sup> DINGIRE.NE an-nu-tum <sup>29</sup> lu ši-bu-ú-a-mi iq-bi <sup>30</sup> a-pu-na-ma i-na ki-ra-tim <sup>31</sup> me-eḫ-re-et É.KIŠ.NU.GÁL <sup>32</sup> IGI dNANNA IGI dUTU e-la-lí <sup>33</sup> ku-zu-la-am la a-ḫa-ba-lu-ma <sup>34</sup> IGI dNANNA IGI dUTU <sup>35</sup> a-pi<sub>5</sub>(NE)-il e-la-lí a-a-ib-ši ki-a-am it-ma <sup>36</sup> ta-mi dNANNA ù dUTU <sup>37</sup> e-ep-qá-am i-ma-al-la <sup>38</sup> i-la-pi-in ù IBILA ú-la e-ra-aš-ši <sup>39</sup> dNANNA ù dUTU e-la-lí it-ma-ma <sup>40</sup> iḫ-ta-ab-la-an-ni <sup>41</sup> dNIN-ŠUBUR LUGAL NÍG.GA li-zi-iz-ma <sup>42</sup> dNANNA ù dUTU di-ni li-di-nu <sup>43</sup> ra-bu-ut dNANNA ù dUTU lu-mu-ur-ma.

PNs: *Elali*; *Girni-isa*; *Kuzzulum*.

<sup>1</sup> dNANNA (= ŠEŠ.KI) the Sumerian moon god.

<sup>7</sup> *uppulum* D (rare) = *apālum* G.

<sup>8</sup> *bīt emim* 'wedding, marriage'; *ana bīt emim sasūm* 'to summon to a wedding', i.e., 'to have a wedding'.

<sup>13</sup> *nāš šuppātīm* 'creditor', in apposition to -*anni*.

<sup>17</sup> *mehretum* (*mehret*) 'opposite side'; bound form as preposition, 'in front of, before, opposite' (cf. *maḫārum*); *Ekišnugal* the temple of Nanna at Ur.

<sup>18</sup> The first two words are a direct quote; for -*ma* on the verb see p. 437.

<sup>19</sup> *Kamaḫ* (lit. 'august gate', Akk. *bābum šrum*) one of the entrances to Ekišnugal.

<sup>21</sup> *kisalmaḫḫum* (*kisalmaḫ*; log. KISAL.MAḪ; Sum. lw.) 'main courtyard (of a temple)'.

<sup>22-26</sup> DN: *Ningal*; *Nin-Šubur*; *Alammuš*; *Nanna-igidu*; *Nanna-adaḫ* (the last two are manifestations of Nanna).

<sup>22</sup> *Egadi* a temple.

<sup>23</sup> ŠUR is uncertain; perhaps for *maṣraḫum* (*maṣraḫ*) an emblem (rare).

<sup>26</sup> *ma-ru-ka* a mistake for *mārika*.

<sup>28</sup> .ENE, like MEŠ, marks plurals; it is found only with a small number of words, however.

<sup>33</sup> Kuzzulum is the plaintiff, the speaker of the text.

<sup>37</sup> *epqum* 'leprosy'; *epqam malūm* 'to become covered with leprosy'.

<sup>38</sup> *lapānum* G (i) 'to become poor'; Verbal Adj. *lapnum* (*lapun-*; fem. *laputtum*) 'poor'.

<sup>41</sup> *lizziz* 'may he stand forth' (see §37.2).

<sup>43</sup> -*ma* at the end of the text clearly does not function as a conjunction; its precise sense is elusive, but it may mark the end of its clause.

## LESSON THIRTY-SEVEN

### 37.1 The Ntn Stem

Corresponding to the N is the iterative Ntn stem. As is true of the N, the personal prefixes of the Ntn are those of the G (*i-, ta-, a-, ni-*). The theme-vowel in all finite forms, as in the Gtn stem, is that of the corresponding G (and N) Durative. The Ntn Preterite is identical to the N Perfect in form. For reasons that are unclear, some Ntn forms have the same meaning as (or, occur instead of) Gtn forms, i.e., are active rather than passive.

	Sound	I-n	III-weak
Infinitive:	<i>itaprusum</i>	<i>itandunum</i>	<i>itabnûm</i>
Durative:	<i>ittanapras</i>	<i>ittanandin</i>	<i>ittanabni</i>
Perfect:	<i>ittatapas</i>	<i>ittatandin</i>	<i>ittatabni</i>
Preterite:	<i>ittapas</i>	<i>ittandin</i>	<i>ittabni</i>
Imperative:	<i>itapas</i>	<i>itandin</i>	<i>itabni</i>
Participle:	<i>muttaprisum</i>	<i>muttandinum</i>	<i>muttabnûm</i>
Verbal Adj.:	<i>itaprusum</i>	<i>itandunum</i>	<i>itabnûm</i>
V. Adj. base:	<i>itaprus</i>	<i>itandun</i>	<i>itabnu</i>

Note that in verbs I-n, the *n* of the root is not assimilated.

Verbs I-<sup>2</sup>, as in the N (§32.1(a)), have forms in which the initial radical <sup>2</sup> is replaced by *n*; in some forms this *n* is assimilated to *R*<sub>2</sub>. Only Durative and Preterite forms of the Ntn stem are attested:

	I-a	I-e
Durative:	<i>ittananḥaz / ittanahḥaz</i>	<i>ittenenpeš / itteneppeš</i>
Preterite:	<i>ittanḥaz / ittaḥḥaz</i>	<i>ittenpeš / itteppeš</i>

Ntn forms of verbs I-w and of verbs II-weak are not attested.

### 37.2 The Irregular Verb *izuzzum*

The irregularity of this verb, which means 'to stand, be standing', is apparently the result of a conflation of two roots, viz., \*z-y-z and \*n-z-z. All forms, regardless of tense, have a doubled final *z* before a

vocalic ending, except in the G Preterite, where it is optional (more common in later texts), and in the G Participle (which is also irregular, having a prefix *mu-*). The verb occurs in the following stems: G, Gt, Gtn, Š, Št (rare), Štn (rare), N (rare).

G	Infinitive:	<i>izuzzum</i> or <i>uzuzzum</i>
	Durative:	<i>izzaz, tazzaz, 3mp izzazzû, etc.</i>
	Perfect:	<i>ittaziz, tattaziz, 3mp ittazizzû, etc.</i>
	Preterite:	<i>izziz, tazziz, 3mp izziz(z)û, etc.</i>
	Imperative:	<i>iziz, pl izizzû</i>
	Participle:	<i>muzzizum</i> or <i>muzzazum</i>
	Verbal Adj.:	with 3ms <i>nazuz, 3mp nazuzzû</i>

Note that *izuzzum* is an *a-i* verb, and that, contrary to expectation, the Perfect has the theme-vowel of the Preterite rather than that of the Durative (cf. D and Š verbs).

Note the byforms of the Participle and of the Infinitive. The G Verbal Adj. *nazuz* is rare, occurring only in the predicative construction and only in literary texts; in prose, the Durative is frequently found where the predicate Verbal Adj. might be expected (referred to in some Akkadian grammars as a "preformative Stative").

Many of the forms listed above as "G" have the shape of N forms of a root *zâzum* b (a); Assyriologists do not generally mark the vowel between the *z*'s as long, however.

Gt	Durative:	<i>ittazzaz, 3mp ittazzazzû</i>
	Preterite:	<i>ittazaz, 3mp ittazazzû</i>
		(Other forms are rare or unattested.)
Gtn	Durative:	<i>ittanazzaz, 3mp ittanzazzazzû</i>
	Preterite:	<i>ittazzaz, 3mp ittazzazû</i>
		(Other forms are rare or unattested.)
Š	Infinitive:	<i>šuzuzzum</i>
	Durative:	<i>ušzaz, tušzaz, 3mp ušzazzû</i>
	Perfect:	<i>uštaziz, tuštaziz, 3mp uštazizzû</i>
	Preterite:	<i>ušziz, tušziz, 3mp ušzizzû</i>
	Imperative:	<i>šuziz, pl. šuzizzû</i>
	Participle:	<i>mušzizzum</i>
	Verbal Adj.:	with 3ms <i>šuzuz, 3mp šuzuzzû</i>

- Št Durative: *uštazzaz*  
(Other forms are rare or unattested.)
- Štn Durative: *uštanazzaz*, 3mp *uštanazzazzū*  
(Other forms are rare or unattested.)
- N Infinitive: *nazzazum / nanzazum*  
Durative: *innanziz*  
(Other forms are rare or unattested.)

## EXERCISES

### A. VOCABULARY 37.

#### Verbs:

- hiāṭum* G (i) 'to watch over, take care of; to examine, explore, search'.
- izuzzum* (also *uzuzzum*; Dur. *izzaz*; Pret. *izziz*; see §37.2) 'to stand, be standing; to stand in service; to stand ready, be at (someone's) disposal; to stay'; *ana X izuzzum* 'to answer, be responsible for X; to help X'; *itti X / ina rēš X izuzzum* 'to serve X, be in the service of X'; *ana pānī X izuzzum* 'to oversee X, be in charge of X'; Participle *muzzazum* 'attendant' in various compounds, such as *muzzaz bābim* 'tax collector'; Gt (rare) = G; *šuzuzzum* Š 'to cause to stand/serve; to raise, erect, set (up), station'.
- qiāpum* G (i) 'to believe, trust; to entrust (someone with something; double acc.)'; Verbal Adj. *qiṭpum* (*qiṭ-*) 'trustworthy, reliable'; N 'to be believed; to be entrusted'.
- zenūm* G (e) 'to be(come) angry'; Verbal Adj. *zenūm* (*zeni-*) 'angry'; *zunnūm* D 'to anger'.

#### Nouns:

- gerrum* (masc. and fem.; *gerri*; pl. *gerrū* and *gerrētum*) 'road, path; journey, (business) trip, caravan; military campaign; expeditionary force; travel provisions'.

- kurummatum* (*kurummat*; log. ŠUKU) 'food (portion, allowance, ration)'.
- niṭlum* (*niṭil*) 'eyesight; look, gaze; opinion' (cf. *naṭālum*).
- nukurtum* (also *nikurtum*; bound form *nu / ikurti*; pl. *nukurātum*) 'war; hostility, enmity' (cf. *nakārum*).
- ṭūbum* (*ṭūb*) 'good(ness), kindness, happiness'; *ṭūb libbim* 'happiness'; pl. *ṭūbātum* 'friendliness; pleasure; voluntariness'; *ina ṭūbātīm* 'voluntarily' (cf. *ṭiābum*).

### B. Learn the following signs:

OB Lapid.      OB Cursive      NA      values

			ŠUKU = <i>kurummatum</i>
--	--	--	--------------------------

### C. Write the following words in cuneiform and in transliteration; use logograms where possible:

- kurummat sāb Sippar*
- igār bīt šakkanakkim*
- nūnū ina Purattim imīdū*
- libitti bīt Anim*
- ina eršīya attil*
- šir iššūrim*

### D. Write in normalized Akkadian:

- we saw each other (*amārum* N) again and again
- keep looking (ms; *naplusum*)!
- they (m) will join each other repeatedly
- fire will keep breaking out
- in order to see (*naplusum*) constantly
- may they (m) turn themselves to me constantly
- they (f) are standing
- we have stood here
- stand (pl)!
- cause (ms) them (m) to stand!
- I stood
- he made it (f) stand

### E. CH:

- §§185–187 §185 *šum-ma a-wi-lum še-eḫ-ra-am i-na me-e-šu a-na ma-ru-tim il-qé-ma úr-ta-ab-bi-šu tar-bi-tum ši-i ú-ul ib-ba-aq-qar*. §186 *šum-ma a-wi-lum še-eḫ-ra-am a-na ma-ru-tim il-qé i-nu-ma il-qú-ú-šu a-ba-šu ú um-ma-šu i-ḫi-a-aṭ tar-bi-tum ši-i a-na É a-bi-šu i-ta-ar*. §187 DUMU *gerseqqem*(GİR.ŠÌ.GA) *mu-za-az É.GAL ú DUMU* <sup>m</sup>ZI.IK.RU.UM *ú-ul ib-ba-aq-qar*.

*ina mēšu* 'at birth' (lit., 'with its (amniotic) fluid').

*tarbitum* (*tarbīt*) 'raising, upbringing; foster child, a child brought up' (cf. *rabūm*, D).

*gerseqqūm* (base *gerseqqā*; log. GĪR.SÌ.GA; Sum. lw.) 'an attendant, domestic (attached to the palace or a temple)'.

*sekretum* (*sekret*; pl. *sekrētum*; pseudo-log. <sup>m</sup>ZI.IK.RUM/RU.UM) 'a (cloistered?) woman of high status'.

§253 *šum-ma a-wi-lum a-wi-lam a-na pa-ni A.ŠA-šu ú-zu-uz-zi-im i-gur-ma aldām* (AL.DÛ.A-am) [i]-qí-ip-šu [ÁB].GUD.Ī.A ip-qí-súm [a-na] A.ŠA e-re-ši-im ú-ra-ak-ki-sú [šum-ma a-wi-lum šu-ú ŠE.NUMUN ù lu ukullām (ŠÀ.GAL) iš-ri-iq-ma i-na qá-ti-šu it-ta-aš-ba-at ritta (KIŠIB.LÁ)-šu i-na-ak-ki-su.

*aldām* (base *aldu*;-; log. AL.DÛ.(A); Sum. lw.) 'store of barley'.

*ukullām* (*ukullā*-; log. ŠÀ.GAL) 'food allotment, food supply; fodder' (cf. *akālum*).

#### F. Omens from YOS 10:

1. *šum-ma i-na a-mu-tim 4 na-ap-la-sà-tum* (! TIM) *iš-te-ni-iš iz-za-az-za na-ak-rum a-na li-ib-bi a-li-i-ka i-te-bé-a-am-ma a-la-ni-i-ka i-ki-im-ma i-ta-ba-al*. (11 i 23–27)

2. [DIŠ ... it]-*ta-aṭ-lu i-lu ze-nu-tum a-na ma-t[im i]-tu-ru-nim*. (17:9)

3. DIŠ *naplaštum* (IGI.BAR) *a-na ŠU.BAR iq-te-re-eb DINGIR ze-nu-um a-na a-wi-lim i-tu-ur-ra*. (17:38)  
ŠU.BAR reading uncertain.

4. *šum-ma mar-tum bu-da-ša da-ma-am bu-ul-la-am pa-aš-ša di-pa-ar ni-ku-ur-tim i-ša-tum i-na ma-tim it-ta-na-an-pa-aḥ*. (31 ix 45–53)

*būdum* 'shoulder'.

*bullām* meaning uncertain.

*dipārum* 'torch'.

5. DIŠ *warkat* (EGIR) *ḥašim* (UR<sub>5</sub>) *it-te-en<sub>6</sub> (IN)-mi-id sa-li-mu-[um] iš-ša-ka-an*. (36 iii 28)

*ḥašūm* (*ḥaši*-; log. UR<sub>5</sub> [the HAR sign]) 'lung'.

*salimum* (*salīm*) 'peace, concord'.

6. BE *i-na SAG MUŠEN i-na imittim* (Á.ZI) *su-mu «-um» iš-tu 3 a-di 6 it-ta-aš-ka-nu e-ri-iš-ti ni-qí-im ša bi-it ša-bi*. (52 i 3–5)

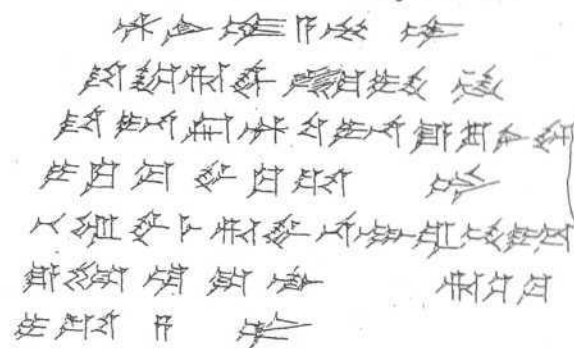
*iššūrum* here part of the liver.

*sūmum* (*sūm(i)*; pl. *sūmū*) 'redness; red spot'.

*erištum* (*erišti*) 'wish, desire, request' (cf. *erēšum*).

7. DIŠ *iz-bu-um pa-ni i-šú-ri-im le-mu-[tim] ša-ki-in ma-tum il-i su-un-qá-am i-mar LÚ.KÚR-ša e-li-ša it-ta-za-az*. (56 i 28–30)  
*sunqum* 'famine'.

8. Text 1, complete; inscribed on a clay liver model.



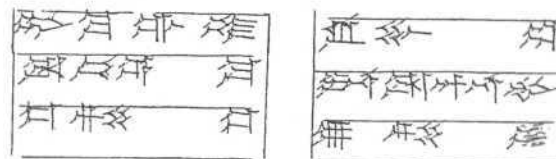
<sup>2</sup> *Sin-iddinam* king of Larsa, 1849–43.

<sup>3</sup> *Elūnum*, also *Elūlum* (later *Ulūlu*) the sixth month (Aug.–Sept.).

<sup>4</sup> The first three signs are probably to be read I.DÍB.BA (with KU = DÍB) = *askuppum* or *askuppatum*, both '(stone) slab, doorsill, threshold'; another possibility is *i-qú-ma* (*naqūm*).

<sup>5-6</sup> The last three signs of line 6 follow the end of line 5; *darāsum* G (i) 'to trample upon, throw over, back'; *la ša-tim* see §25.3.

9. 31 xiii 36–41:



#### G. Contract:

1. Lease of sheep and goats (Szlechter, *Tablettes* 97 MAH 16.139).

<sup>1-5</sup> Numbers of various types of sheep and goats <sup>6</sup> *napharum* (ŠU.NIGIN)

<sup>36</sup> U<sub>8</sub>.UDU.Ī.A <sup>7</sup> *ša ib-ni-<sup>d</sup>URAŠ* <sup>8</sup> *a-na a-ḥa-nir-ši* SIPAD <sup>9</sup> *pa<sup>l</sup>-aq-da*

<sup>10</sup> *a-na p<sup>l</sup>-sà-tim* <sup>11</sup> *ù ḥa-li-iq-tim* <sup>12</sup> *i-za-az*. <sup>13-15</sup> Witnesses. <sup>16-</sup>

<sup>20</sup> Date.

PNs: *Ibni-Uraš*; *Aḥa-nirši*.

<sup>10</sup> *pissūm* (or *pessūm*; base *pissa*-) 'lame?'.



## H. Letters:

1. Waterman, *Business Documents of the Hammurapi Period* (1916) no. 32, p. 79 = Kraus, *AbB* 1 102.

(No salutation.) <sup>1</sup> *iš-tu* ITU.SIG<sub>4</sub>.A <sup>2</sup> *aš-šum še-eh-še-ru-ti-ia i-ta-ap-lu-si-im* <sup>3</sup> *ú-na-á<sup>2</sup>-i-id-ka* <sup>4</sup> UD.4.KAM *a-di i-na-an-na* <sup>5</sup> *te<sub>4</sub>-em ši-ip-ra-tim ma-la i-pu-šu* <sup>6</sup> *ù A.ŠÀ ŠE.GIŠ.Ì* *ša i-pu-šu ú-ul ta-aš-pu-ra-am* <sup>7</sup> *na-bi<sup>d</sup>-EN.ZU a-na KÁ.DINGIR.RA<sup>ki</sup> i-li-a-am-ma* <sup>8</sup> *te<sub>4</sub>-em-ka ri-qá-am ú-ul ta-aš-pu-ra-am* <sup>9</sup> *i-na-an-na na-bi<sup>d</sup>-EN.ZU* <sup>10</sup> *a-na ma-aḥ-ri-ka aṭ-ṭar-dam* <sup>11</sup> *it-ti-šu a-na A.ŠÀ ri-id-ma* <sup>12</sup> *A.ŠÀ ši-ip-ra-tim ma-la i-pu-šu* <sup>13</sup> *ù A.ŠÀ ŠE.GIŠ.Ì* *ša i-pu-šu* <sup>14</sup> *i-ta-ap-la-ás-ma* <sup>15</sup> *i-na DUB-pí-ka pa-nam šu-ur-ši-a-am-ma* <sup>16</sup> *šu-up-ra-am* <sup>17</sup> *lu-uš-pu-ra-ak-kum-ma* <sup>18</sup> *ŠE-um a-na ŠUKU še-eh-še-ru-tim* <sup>19</sup> *ù DUḤ DURU<sub>5</sub> a-na ŠÀ.GAL GUD.ĪA li-in-na-di-in* <sup>20</sup> *ṭak-la-ku-a-na<sup>d</sup>AMAR.UTU* <sup>21</sup> *it-ti na-bi<sup>d</sup>-EN.ZU a-na KÁ.DINGIR.RA<sup>ki</sup> ṭú-ur-dam.*

PNs *Nabi-Sin; Taklāku-ana-Marduk.*

<sup>1</sup> ITU.SIG<sub>4</sub>.A = *Simānum* the third month (May-June).

<sup>2</sup> *šeḥherum* = *šeḥrum*.

<sup>19</sup> DUḤ = *tuhḥum* (usu. pl. *tuhḥū*) 'scraps, bran'; DURU<sub>5</sub> (the A sign) = *raṭbum* (*raṭub-*) 'moist'; ŠÀ.GAL = *ukkulūm* (-ā) 'food, fodder' (cf. *akālum*).

2. *TLB* 4 pl. 2 LB 1864 = Frankena, *AbB* 3 2.

<sup>1</sup> *a-na a-wi-il-IŠTAR qí-bí-ma* <sup>2</sup> *um-ma* <sup>1</sup> NIN.SI<sub>4</sub>.AN.NA-MA.AN. SUM-*ma* <sup>3</sup> <sup>d</sup>UTU <sup>d</sup>AMAR.UTU *da-ri-iš UD-mi li-ba-al-li-ṭú-ka* <sup>4</sup> *aš-šum šú-ḥa-ri-ia ša qá-ti* <sup>1</sup> *be-ta-a* <sup>5</sup> *be-ta-a ig-re-e aš-šum GEME<sub>2</sub> aš-šu-mi-ia-li-ib-lu-uṭ* <sup>6</sup> *di-ib-ba-tum ma-at-tum i-li-a-am-ma* <sup>7</sup> *be-ta-a i-di DUMU.MEŠ-ša i-da-ab-bu-um-ma* <sup>8</sup> *pa-ni-ia ú-da-an-ni-in-ma pa-ni-ša ú-ul ú-bi-il* <sup>9</sup> *ki-ma ni-iṭ-li-ia it-ti-ša ad-bu-ub* <sup>10</sup> *ki-a-am aq-bi-ši-im um-ma a-na-ku-ú-ma* <sup>11</sup> *a-ḥu-ni še-eh-rum aš-ša-tam ú-ul a-ḥi-iz-ma* <sup>12</sup> *sag-gi-ia a-bu-ni aš-ša-tam ú-ša-ḥi-is-sú* <sup>13</sup> *i-na-an-na DUMU.MEŠ-šu ib-ta-aq-ru-ni-a-ti* <sup>14</sup> *šum-ma da-ba-bu-um an-nu-ú-um la ṭa-ba-ak-ki-im-ma* <sup>15</sup> *DUMU.MEŠ-ki i-na ta-ṭi-iš-ti-ki la i-da-ab-bu-bu* <sup>16</sup> *at-ti-ma la ta-da-ab-bu-bi-ma* <sup>17</sup> *a-na pa-ni-ki la tu-uš-za-az-zi-ni-[a-t]* <sup>18</sup> *ni-nu* <sup>ù</sup> *DUMU.MEŠ-ki a-na DI.KUD.MEŠ i-ni-is-ni-iq* <sup>19</sup> *a-wa-ti-ni li-mu-ru-ma* <sup>20</sup> *šum-ma ša sag-gi-ia i-qí-ša-an-ni-a-ši-im* <sup>21</sup> *DUMU.MEŠ-šu le-qú-ú-um ka-ši-id* <sup>22</sup> *DI.KUD.MEŠ i-qá-ab-bu-ni-a-ši-im-ma* <sup>23</sup> *GEME<sub>2</sub> nu-ta-a-ar i-na a-wa-a-tim* <sup>24</sup> *ú-us-sí-ir-ši-ma* <sup>25</sup> *a-na la da-ba-bi-im a-an-nam uš-ta-as-sí-ši* <sup>26</sup> *mi-im-ma la ta-na-az-zi-iq* <sup>27</sup> *ki-ma la na-za-qí-ka e-ep-pu-uš* <sup>28</sup> <sup>d</sup>AMAR. UTU-*mu-ša-lim is-sà-an-qá-am* <sup>29</sup> *te<sub>4</sub>-ma-am an-ni-a-am ma-aḥ-ri-šu a-ša-ak-ka-an* <sup>30</sup> *ù at-ta ar-ḥi-iš at-la-kam-ma* <sup>31</sup> *la-ma* <sup>d</sup>AMAR.

UTU-*mu-ša-lim a-ii-i-ša-am-ma iš-ta-ap-r[u]* <sup>32</sup> *i ni-ig-mu-ur-šl-na-tl* <sup>33</sup> *ki-ma ti-du-ú na-pt-iš-tam ú-ul i-šu* <sup>34</sup> *i-na ṭú-bi-ia uš-ta-ma-ar-ra-aš-ma* <sup>35</sup> <sup>4</sup> IKU <sup>Ú</sup>.SAL *ša a-na i-di-ka e-ep-pé-eš* <sup>36</sup> *ki-ma ti-du-ú A.ŠÀ-um e-pé-ši* <sup>37</sup> *ù a-na É.DURU<sub>5</sub> ga-bi-ba<sup>ki</sup> qé-re-bi* <sup>38</sup> *a-na l-lí-šu-ul-li-ma-an-ni ú-ul ṭa-ab-ma* <sup>39</sup> *ú-še-pí-ša-an-ni-ma* <sup>1</sup> IKU <sup>A.ŠÀ</sup> <sup>40</sup> *a-na ip-qú<sup>d</sup>-ša-la ad-di-in* <sup>41</sup> *i-na ṭú-ba-tim-ma A.ŠÀ-am šu-a-ti* <sup>42</sup> *la e-pé-ša-am* <sup>ṭip-qú<sup>d</sup>-ša-la šu-ud-ki</sup> <sup>43</sup> *ri-ip-qa-ti-šu šu-du-ud-ma* <sup>44</sup> *ša ma-na-ḥa-ti-šu a-na-ku a-ap-pa-al-šu* <sup>45</sup> *ki-ma a-na-ku e-ep-pé-šu qí-bi-šum* <sup>46</sup> *šum-ma ni-ṭi-il-šu qá-qá-dam* <sup>47</sup> *ša še-pi-it* <sup>Ú</sup>.SAL *ša te-pu-šu li-pu-uš* <sup>48</sup> <sup>4</sup> IKU <sup>A.ŠÀ</sup> *šu-a-ti ú-ul tu-ša-ad-da* <sup>49</sup> *ú-ul tu-še-pé-ša-an-ni-ma* <sup>50</sup> *it-ti-ka e-ze-en-ne* <sup>51</sup> *šum-ma i-na ki-na-tim ta-ra-am-ma-an-ni la tu-uš-ta<sup>2</sup>-a<sub>4</sub>-ma* <sup>52</sup> *li-ib-bi la i-ma-ar-ra-ša-ak-kum* <sup>53</sup> *A.ŠÀ-am šu-a-ti i-na qá-tim ki-il-la-aš-šu-ma* <sup>54</sup> *la a-na-az-zi-iq* <sup>55</sup> *te<sub>4</sub>-em-[x]-ka* <sup>56</sup> *šu-up-ra-am.*

PNs: *Awil-Ištar; Ninsianna-mansum; Betâ* (fem.); *Aššumīya-libluṭ; Saggīya; Marduk-mušallim; Ilī-šullimanni; Ipqu-Šala.*

<sup>6</sup> *dibbatum* 'dispute' (cf. *dabābum*).

<sup>15</sup> *ta<sup>2</sup>is / štum* 'decrease, loss'.

<sup>20-21</sup> 'If it is fitting (*kašid*) for his sons to take what PN gave us ...'.

<sup>25</sup> *annum* 'consent, approval; positive answer'; *annam* (adv. acc.) 'yes'.

<sup>31</sup> *ayyīšam-ma* (adverb) 'somewhere, elsewhere'.

<sup>35</sup> <sup>Ú</sup>.SAL = *ušallum* (Sum. lw.) 'shore-land, water-meadow'.

<sup>37</sup> <sup>É</sup>.DURU<sub>5</sub> = *kaprum* 'village'; *Gabiba* a place name.

<sup>42</sup> *šudkūm* (Š of *dekūm*) here 'to persuade' (rare).

<sup>43</sup> *ripqum* 'dug-up land' (?).

<sup>44</sup> *mānaḥtum* (*mānaḥti*; pl. *mānaḥātum*) 'toil, upkeep, repairs'.

<sup>47</sup> *šēpītum* (*šēpīt*) 'lower part, end, foot' (cf. *šēpum*).

<sup>49-50</sup> An unmarked conditional clause.

3. *UCP* 9/4 p. 329 no. 4 = Stol, *AbB* 11 168.

<sup>1</sup> *a-na a-wi-lim* <sup>2</sup> *qí-bí-ma* <sup>3</sup> *um-ma zi-nu-ú-ma* <sup>4</sup> <sup>d</sup>UTU <sup>ù</sup> <sup>d</sup>NIN. ŠUBUR <sup>5</sup> *aš-šum-ia a-na da-ri-a-tim* <sup>6</sup> *li-ba-al-li-ṭú-ka* <sup>7</sup> *aš-šum A.ŠÀ ŠE.GIŠ.Ì* <sup>8</sup> *ša AŠ.DUB.BA<sup>ki</sup> ma-am-ma-an ú-ul ta-aš-ku-um-ma* <sup>10</sup> <sup>ŠE</sup>. GIŠ.Ì *im-ma-ša-a<sup>2</sup>* <sup>11</sup> <sup>Id</sup>ŠUL.PA.É-*na-šir* <sup>12</sup> *ṭú-ur-dam-ma* <sup>13</sup> <sup>ŠE</sup>.GIŠ.Ì *li-iš-šú-ur-ma* <sup>14</sup> *la [i]-ḥa-li-<sup>r</sup>iq<sup>21</sup>* <sup>15</sup> *bi-tum ša-li-im* <sup>16</sup> *šu-lu* (! KU)-*um-ka šu-up-ra-am* <sup>17</sup> *li-ib-bi la it-te-né-eh-[p].e.*

PNs: *Zinū; Šulpae-nāšir.*

<sup>4</sup> *Nin-Šubur* DN.

<sup>8</sup> *Ašdubba* a place name.

<sup>10</sup> *mašā<sup>2</sup>um* G (a-u; third radical <sup>2</sup> atypically preserved) 'to take by force, rob, plunder'.

## 4. Schroeder, VAS 16 136 = Frankena, AbB 6 136.



PNs: Nannatum; Sippar-lūmur PN; [... ]hulum; Ipqu-Šala; Šin-rēmēnī.

<sup>1</sup> d<sup>SEŠ</sup>.KI = d<sup>NANNA</sup> (Sumerian moon god).

<sup>5</sup> At the beginning, restore d<sup>U</sup>[TU] li-ba-.

<sup>6</sup> Read a-[nu-um]-ma [x]-hu-lu-um, the last three signs of the PN missed by the copyist.

<sup>7</sup> Read 1 SAG.IR [l<sup>U</sup>TÚG]; l<sup>U</sup>TÚG (TÚG = KU) = ašlākum (ašlāk; pl. ašlākū) 'fuller, washerman'.

<sup>14</sup> Last two signs: ip-ri.

<sup>18</sup> laššu '(there) is/are not; is/are not here' (cf. lā, išūm).

- I. A Royal Inscription of Hammurapi: commemoration of the digging of a canal called "Hammurapi-is-the-abundance-of-the-people" (King, *LIH* 1 95 = Frayne, *RIME* 4, p. 341-42).

<sup>1</sup> ha-am-mu-ra-pí <sup>2</sup> LUGAL da-núm <sup>3</sup> LUGAL KÁ.DINGIR.RA<sup>ki</sup>  
<sup>4</sup> LUGAL mu-uš-te-eš-mi <sup>5</sup> ki-ib-ra-tim ar-ba-im <sup>6</sup> ka-ši-id ir-ni-ti  
<sup>7</sup> d<sup>AMAR.UTU</sup> <sup>8</sup> SIPAD mu-ṭi-ib <sup>9</sup> li-ib-bi-šu a-na-ku <sup>10</sup> i-nu AN ù d<sup>EN</sup>.  
 LÍL <sup>11</sup> KALAM šu-me-rí-im <sup>12</sup> ù ak-ka-di-im <sup>13</sup> a-na be-li-im id-di-nu-  
 nim <sup>14</sup> še-er-ra-sí-na <sup>15</sup> a-na qá-ti-ia <sup>16</sup> u-ma-al-lu-ú <sup>17</sup> ÍD ha-am-mu-  
 ra-pí-nu-hu-uš-ni-ši <sup>18</sup> ba-bi-la-at me-e HÉ.GÁL <sup>19</sup> a-na KALAM šu-  
 me-rí-im <sup>20</sup> ù ak-ka-di-im lu eḫ-re <sup>21</sup> ki-ša-di-ša ki-la-le-en <sup>22</sup> a-na  
 me-re-šim lu u-te-er <sup>23</sup> ka-re-e áš-na-an <sup>24</sup> lu aš-tap-pa-ak <sup>25</sup> me-e  
 da-ru-tim <sup>26</sup> a-na KALAM šu-me-rí-im <sup>27</sup> ù ak-ka-di-im lu aš-ku-un  
<sup>28</sup> KALAM šu-me-rí-im <sup>29</sup> ù ak-ka-di-im <sup>30</sup> ni-ši-šu-nu sa<sub>6</sub>-ap-ḫa-tim  
<sup>31</sup> lu u-pa-aḫ-ḫe-er <sup>32</sup> mé-ri-tam ù ma-aš-qí-tam <sup>33</sup> lu aš-ku(!) LU)-un-  
 ši-na-ši-im <sup>34</sup> in nu-uḫ-šim ù HÉ.GÁL <sup>35</sup> lu e-re-ši-na-ti <sup>36</sup> šu-ba-at ne-  
 eḫ-tim <sup>37</sup> lu u-še-ši-ib-ši-na-ti <sup>38</sup> i-nu-mi-šu <sup>39</sup> ha-am-mu-ra-pí

<sup>40</sup> LUGAL da-núm <sup>41</sup> mi-gi-ir DINGIR.GAL.GAL a-na-ku <sup>42</sup> in e-mu-qé-  
 en ga-aš-ra-tim <sup>43</sup> ša d<sup>AMAR.UTU</sup> id-di-nam <sup>44</sup> BĀD ši-ra-am <sup>45</sup> in e-  
 pe-ri ra-bu-tim <sup>46</sup> ša 're'-ša-šu-nu <sup>47</sup> ki-ma šadim(SA.DŪ-im) e-li-a  
<sup>48</sup> in KA ÍD ḫa-am-mu-ra-pí-'nu-ḫu'-uš-ni-ši <sup>49</sup> lu 'e'-pu-uš <sup>50</sup> BĀD  
 'šu'-a-ti <sup>51</sup> BĀD d<sup>EN.ZU</sup>-mu'-ba-lt-it<sup>ki</sup> <sup>52</sup> 'a-bi'-im wa-li-di-ia <sup>53</sup> 'a-  
 na' šu-mi-im lu ab-bi <sup>54</sup> 'zi-kir' d<sup>EN.ZU</sup>-mu-ba-lt-it<sup>ki</sup> <sup>55</sup> a-bi-im wa-  
 li-di-ia <sup>56</sup> in ki-ib-ra-tim <sup>57</sup> lu u-'še-pi'.

<sup>6</sup> irnittum (or ernettum; bound form irnitti) 'victory, triumph'.

<sup>10</sup> inu poetic for inūma.

<sup>14</sup> šerretum (šerret; pl. šerrētum) 'nose-rope, halter, lead-rope'.

<sup>17</sup> nuḫšum (nuḫuš) 'abundance, plenty'; Hammurapi-nuḫuš-nišī is the name of the canal.

<sup>21</sup> Here and in l. 42, -ēn for the dual gen.-acc. ending (or, read EN as in<sub>4</sub>, a value not generally recognized for OB).

<sup>22</sup> mērešum (mēreš) 'cultivated land, cultivation' (cf. erēšum b).

<sup>23</sup> karūm (karā-; pl. karū; Sum. lw.) 'barley pile (for storage)'; ašnan (normally without a case-ending; fem.) 'grain, cereal'

<sup>32</sup> meritum (or miritum, also mer'itum) 'pasture(-land)' (cf. re'um); mašqītum (mašqīt; pl. mašqiātum) 'irrigation outlet, watering place'.

<sup>36</sup> nēḫtum 'peace, security'; šubat nēḫtim šušubum 'to let (someone) dwell in security'.

<sup>38</sup> inūmīšu (adverb) 'at that time, then', used in royal inscriptions as a correlative of inu: 'when ..., at that time ...'.

<sup>42</sup> For emūqēn, see on l. 21; gašārum G (i) 'to become powerful, strong'; Verbal Adj. gašrum (gašer-) 'powerful, strong'.

<sup>45</sup> eperum, eprum (eper; often pl. ep(e)rū) 'dust, (loose) earth'.

<sup>51-52</sup> These lines are the name of the wall.

<sup>53</sup> ana šumim nabūm 'to name'.

## LESSON THIRTY-EIGHT

### 38.1 Quadriradical Verbs

It was noted in §3.1 that a few roots have four radicals. With rare exception, these do not occur in the G stem, but have instead the N as their basic stem; causatives are formed with the Š stem, and the iterative Ntn and Štn stems are also attested. Most have either *l* or *r* as their second radical. A quadriradical of fairly high frequency is

*nabalkutum* N (*a*) 'to jump, to rebel'; *šubalkutum* Š causative.

Quadriradical roots in which the last radical is weak, i.e., verbs IV-weak, are also attested. As expected, in verbs IV-*e*, *a*-vowels become *e*. Examples:

*naparkûm* N (*u*) 'to cease, stop working';  
*nehelšûm* N (*e*) 'to slip'; *šuhelšûm* Š causative.

N Stem	Sound	IV- <i>u</i>	IV- <i>e</i>
Infinitive:	<i>nabalkutum</i>	<i>naparkûm</i>	<i>nehelšûm</i>
Durative:	<i>ibbalakkat</i>	<i>ipparakku</i>	<i>iḥheleşse</i>
Perfect:	<i>ittabalkat</i>	<i>ittaparku</i>	<i>ittehelse</i>
Preterite:	<i>ibbalkit</i>	<i>ipparki</i>	<i>iḥhelši</i>
Imperative:	<i>nabalkit</i>	<i>naparki</i>	<i>nehelši</i>
Participle:	<i>mubbalkitum</i>	<i>mupparkûm</i>	<i>muḥhelšûm</i>
Verbal Adj.:	<i>nabalkutum</i>	<i>naparkûm</i>	<i>nehelšûm</i>
V. Adj. base:	<i>nabalkut</i>	<i>naparku</i>	<i>nehelšu</i>

Š Stem	Sound	IV- <i>u</i>	IV- <i>e</i>
Infinitive:	<i>šubalkutum</i>	<i>šuparkûm</i>	<i>šuhelšûm</i>
Durative:	<i>ušbalakkat</i>	<i>ušparakka</i>	<i>uḥheleşse</i>
Perfect:	<i>uštambalkit</i>	<i>uštamparki</i>	<i>uštehelši</i>
Preterite:	<i>ušbalkit</i>	<i>ušparki</i>	<i>uḥhelši</i>
Imperative:	<i>šubalkit</i>	<i>šuparki</i>	<i>šuhelši</i>
Participle:	<i>mušbalkitum</i>	<i>mušparkûm</i>	<i>muḥhelšûm</i>
Verbal Adj.:	<i>šubalkutum</i>	<i>šuparkûm</i>	<i>šuhelšûm</i>
V. Adj. base:	<i>šubalkut</i>	<i>šuparku</i>	<i>šuhelšu</i>

### Ntn Stem

Infinitive:	<i>itablakkutum</i>	
Durative:	<i>ittanablakkat</i>	Imperative: ?
Perfect:	<i>ittatablakkat</i>	Participle: <i>muttablakkitum</i>
Preterite:	<i>ittab(a)lakkat</i>	

### Štn Stem

Infinitive:	<i>šutablakkutum</i>	
Durative:	<i>ušanablakkat</i>	Imperative: ?
Perfect:	<i>uštatablakkat</i> <sup>?</sup>	Participle: ?
Preterite:	<i>uštablakkat</i>	

The irregular verb *mēlulum* 'to play' is derived from a quadriradical root II-weak (itself derived from a noun with prefix *ma-*, from a root <sup>2</sup><sub>3</sub>-*l-l*, originally \**ḥ-l-l*). Forms of this verb that have prefixes (Durative, Preterite, and Participle attested) are conjugated as though N stem forms of a verb \**melēlum* (cf. the N as the basic form of other quadriradicals, above); forms without prefixes (Infinitive, Imperative), however, begin with the initial radical *m*:

Infinitive:	<i>mēlulum</i>	
Durative:	<i>immellel</i> , 3mp <i>immellelū</i>	Imperative: <i>mēlil</i>
Perfect:	?	Participle: <i>mummellum</i>
Preterite:	<i>immellil</i> , 3mp <i>immellū</i>	bound form: <i>mummellil</i>

Note also the following iterative form:

Durative: *ittenemlel* (AbB 10 55:22).

### 38.2 Special Features of Geminate Verbs

Geminate verbs are those in which the second and third radicals are identical. The only unusual feature noted about such verbs thus far is the base of the Verbal Adjective of stative verbs: whereas the Verbal Adj. of an active verb such as *madādum* is regular, *madid-* 'measured', that of a stative verb, such as *danānum*, has no vowel between *R*<sub>2</sub> and *R*<sub>3</sub>, *dann-* 'strong'.

Certain geminate roots in which the second and third radicals are *l* or *r* have N stem forms that differ from those of other verbs. In particular, the Infinitive and Verbal Adj. have the middle radical doubled, and all forms with prefixes (Durative, Perfect, Preterite, and Participle) have the third radical doubled before vocalic endings (cf. *izuzzum*, §37.2). Imperative forms of these verbs are not attested. Forms of *nagarrurum* N 'to roll around':

Infinitive:	<i>nagarrurum</i>	Imperative:	—
Durative:	<i>iggarrar</i> , 3mp <i>iggarrarrū</i>	Participle:	<i>muggarrirum</i>
Perfect:	<i>ittagrar</i> , 3mp <i>ittagarrū</i>	bound form:	<i>muggarir</i>
Preterite:	<i>iggarrir</i> , 3mp <i>iggarrirū</i>	Verbal Adj.:	<i>nagarrurum</i>

Iteratives of these verbs are conjugated like other Ntn verbs (§37.1).

Causatives of the roots described in the preceding paragraph may also have the middle radical doubled in the Infinitive and Verbal Adj. (*šugarrurum* 'to roll (trans.)'), but also in forms with prefixes, as in Pret. *ušgarrir* (for expected *ušagrir*); all such examples may be classified as ŠD forms, for which see the next section.

### 38.3 Rare Stems: ŠD; Nt; R; others

In addition to the G, D, Š, and N stems (and their *-t-* and *-tan-* forms) a number of other verbal stems are attested; each is of limited or rare occurrence.

#### (a) The ŠD Stem

In form the ŠD stem combines the features of both the Š and the D, namely, a prefixed *š* and doubled middle radical. For most roots the occurrence of the ŠD stem is restricted to literary texts, where it may replace either the D or the Š stem, apparently for poetic effect. Attested forms are the following:

Infinitive:	<i>šuparrusum</i>	Imperative:	—
Durative:	<i>ušparras</i>	Participle:	<i>mušparrisum</i>
Perfect:	—	Verbal Adj.:	—
Preterite:	<i>ušparris</i>		

As noted above under §38.2, causative forms of certain geminate roots in which the second and third radicals are *l* or *r* are conjugated like ŠD verbs; they are not restricted to literary texts, however. (The verbs *šugarrurum* 'to roll' and *šuparrurum* 'to spread out (trans.)' are listed as such separately in *AHw.*)

Two common verbs that may be noted here are *šukēnum* 'to bow down, prostrate oneself' and *šupēlum* 'to change, exchange'. In dialects of Akkadian that are phonologically more conservative than OB, these verbs are conjugated as though ŠD forms of roots II-<sup>2</sup> (Infin. *šuka*<sup>22</sup>*unum* or *šuka*<sup>22</sup>*unum*; Pret. *uška*<sup>22</sup>*in*; Participle *muška*<sup>22</sup>*inum*). In OB, however, the medial <sup>2</sup> has been lost, and their conjugation is reminiscent of the

simple Š stem of verbs II-<sup>2</sup> (cf. §29.1(b)), except for the Infinitive. The verb *šupēlum* also occurs in a passive *-t-* stem.

Infinitive:	<i>šukēnum</i>	<i>šupēlum</i>	[ <i>šut(e)pēlum</i> ?]
Durative:	<i>uškēn</i>	<i>ušpēl</i>	<i>uštepēl</i>
3mp:	<i>uškēnū</i>	<i>ušpellā</i>	<i>uštepellā</i>
Perfect:	—	<i>uštepēl / uštepīl</i>	—
3mp:	—	<i>uštep<sup>l</sup> / lū</i>	—
Preterite:	<i>uškēn / uškīn</i>	<i>ušpēl / ušpīl</i>	[ <i>uštepēl / uštepīl</i> ]
3mp:	<i>uškēnū / uškīnū</i>	<i>ušpēlū / ušpīlū</i>	[ <i>uštepēlū / uštepīlū</i> ]
Imperative:	?	?	?
Participle:	<i>muškēnum / muškīnum</i>	<i>mušpēlum / mušpīlum</i>	
Verbal Adj.:	—	—	—

#### (b) The Nt Stem

An Nt stem probably occurs for a few verbs, mostly in later dialects; OB examples are rare. Attested forms of the Nt are identical to corresponding Ntn forms (Durative forms are not attested). The meaning is reciprocal in some cases, such as the Nt of *emēdum* 'to join one another'; separative in the Nt of the N verb of motion *naprušum* 'to fly', Nt 'to fly away', Ntn 'to fly around' (cf. the separative Gt for G verbs of motion);

similar to the Gt in the Nt of *zakārum* (i.e., 'to speak').

#### (c) The R Stem

A few verbs occur in a stem in which the third radical is reduplicated, called the R stem (following Whiting 1981). As in the N, the prefixes of finite forms are those of the G verb (*i-*, *ta-*, *a-*, *ni-*). The following paradigm may be pieced together from attested forms of this stem:

Infinitive:	<i>parusisum</i> or <i>parususum</i> , as in <i>namušišum</i> , <i>šahururum</i> later <i>purassusum</i> , as in <i>šuharrurum</i>
Durative:	<i>iprassas</i> , as in <i>išharrar</i> (later <i>ušharrar</i> , 3mp <i>ušharrarrū</i> )
Perfect:	<i>iptarsas</i> , as in <i>ittamšaš</i> (root <i>n-m-š</i> ; later <i>uštaqallil</i> )
Preterite:	<i>iprasis</i> , as in <i>išqalil</i> (later <i>ušqallil</i> , 3mp <i>ušqallil(l)ū</i> )
Imperative:	(later <i>šugammim</i> )
Participle:	?
Verbal Adj.:	<i>parussum</i> (also <i>pari</i> / <i>u<sub>u</sub>sisum</i> ; later <i>purassusum</i> )
V.Adj.+3ms:	<i>parus</i> (also <i>parusis</i> , <i>parusus</i> ; later <i>purassus</i> )
+ 3fs:	<i>parussat</i>



The R stem was no longer productive by the OB period; only the following verbs have finite forms in this stem in OB:

- namušušum* R (lexical texts only) 'to die'; cf. *namāšum* G 'to move';  
*šaḥururum* R 'to be(come) completely inactive, paralyzed (with fear)';  
 \**šaḡululum* R 'to become suspended, hang'; cf. *šaḡālum* G 'to hang, weigh';  
 \**šaḡumumum* R 'to become completely still, silent'.

Already in OB, and more commonly in later dialects, the last three of these were reanalyzed as ŠD forms of geminate roots (*ḥ-r-r*, *q-l-l*, *q-m-m*), and finite forms were provided with the *u-*, *tu-* set of prefixes. Unlike in other ŠD verbs, however, the final radical of these was doubled before a vocalic ending in the Durative and (probably) Preterite.

A few other roots exhibit the Verbal Adjective of this stem (not all occur in OB):

- da'ummum* 'dark, gloomy' (cf. *da'amum* 'to become dark');  
*nawurum* 'brilliant, bright' (cf. *nawārum* 'to shine, be bright');  
*rašubbum* 'glowing, fearsome' (cf. *rašābum* 'to glow');  
*šalumum* 'brilliantly radiant'.

As suggested by the examples cited here, the R stem connotes an intensification of the meaning of the root. Many of the forms express qualities of deities or other numinous qualities; \**šaḡululum*, however, appears to provide a passive or intransitive sense of the corresponding G verb.

#### (d) Forms with Reduplicated Middle Radicals

A very small number of verbs are written with an extra CV-sign that reduplicates the middle radical. Examples of G, D, and Š verbs, and of some of the *-t-* and *-tan-* stems of these, are attested. They all exhibit the insertion, before *R<sub>2</sub>* in the unaugmented form (G, Gtn, Dt, etc.), of *-R<sub>2</sub>a-*; examples of G forms are:

- i-ša-pa-ap-pa-ar-né-ti* (Mari) 'he will command us' (*šapārum*);  
*la ta-na-za-zi-iq* (Mari) 'do not worry (ms)' (*nazāqum*);

It is not clear whether these rare examples are to be interpreted as grammatically acceptable forms (if so, they may be labelled Gr, Gtnr, Dr, Dtr, Šr, etc., stems, although other grammars and *AHw* use other sigla, including simply R, which has been reserved here for the stem with reduplicated *R<sub>3</sub>*; see under (c)), or whether most are scribal errors (in the first example above, the first *pa* erroneously written by a scribe who intended to indicate the doubling of the middle consonant, and so wrote *-ap-pa-*, but forgot to erase the first *pa*; in the second example, *za* for intended *az*, i.e., a CV sign for VC, a not-uncommon error).

A few "Dtr" forms, i.e., Dt verbs with reduplicated middle radicals, seem unlikely to be scribal errors. These occur in the Durative, Preterite, and Imperative; the contextual meanings of the forms indicate that the Dtr serves as a reflexive and reciprocal of the D.

- Dur. *nuttamma* 'we will adjure one another' (*tamām*);  
 Pret. *ša ... nuktalallimu* 'which ... we showed to one another' (*kullumum*);  
*nīš ilī uzzakakkirū* (Mari) 'they (m) adjured one another' (*zakārum*);  
*ūtelelli* 'it raised itself' (*elūm*; in dictionaries under Infin. *utlellām*);  
 Impv. *utlelli* 'be raised!' (*elūm*; in dictionaries under Infin. *utlellām*).

### 38.4 OB Myths and Epics

Of the OB works of narrative literature, unfortunately much more remains lost than has been recovered. Fewer than a dozen myths and epics are attested, and none of these is complete. Most also exist in a later version or versions (in Standard Babylonian; see Appendix D), which allow a fuller understanding of the plot; most may also be related to earlier Sumerian literary works. The following is an incomplete list of attested OB myths and epics.

*Anzū*: The bird-god Anzū steals the 'tablets of destiny' (or 'decrees': *tuppāt šīmātim*) from Enlil, throwing the universe into disarray; a champion god — Ningirsu in the OB version (from Susa), Ninurta in the SB version — must defeat Anzū. (Pritchard, *ANET*<sup>3</sup> 111ff., 514ff.)

*Atraḥasīs*, in OB *Atram-ḥasīs* (for *watram-ḥasīs* 'pre-eminent in understanding'; see §31.3, end): A three-tablet myth detailing the creation of humanity and the origin of various human customs, divine irritation at the noise created by the ever-increasing number of people, the sending of plagues and finally a great flood, and the rescue of Atra-ḥasīs by the god Ea. An exemplary edition, *Atra-Ḥasīs: the Babylonian Story of the Flood*, with introduction, transliteration, translation, notes, and a glossary, was published in 1969 by W. G. Lambert and A. R. Millard (Oxford).

*Etana*: Etana, a king who longs for a son (and dynasty), rides an eagle to heaven on a quest for the plant of birth. (Pritchard, *ANET*<sup>3</sup> 114ff., 517ff.)

*Gilgameš*: The king of Uruk, Gilgameš, oppresses his people and in response to their cries the gods send an equal, Enkidu, as a companion to Gilgameš. The two share adventures until Enkidu falls ill and dies. Gilgameš mourns bitterly, and then begins a quest for eternal life. The second tablet of the OB version of Gilgameš appears as Supplementary Reading immediately following this Lesson.

*Girra and Elamatum*. Only the last of seven tablets is preserved, in a recently-published OB version. (Walker 1983.)

An underworld myth about *Ereškigal and Ningišzidda*, known only from one OB text from Ur. (Gadd, *UET* 6 no. 398.)

A fragmentary myth about the birth and youth of *Sin*. (Römer 1966.)

## EXERCISES

### A. VOCABULARY 38.

Verbs:

*garārum* G (also *qarārum*; *u*) 'to roll, turn over; to twist, grow crooked'; *šugarrurum* irregular Š(D) (§§38.2, 38.3(a)) 'to roll' (trans.); *nagarrurum* irregular N (§38.2) 'to roll around, move'.

*na'arrurum* N (*a*; see §38.2; the ' is usually strong, the *n* of the N stem is often not assimilated: Pret. *i'arir* or *in'arir*, pl. as described in §38.2 *in'arirrū* or like other N verbs *in'arrū* / *i'arrū*) 'to come to help'.

*nabalkutum* N (*a*) 'to cross, pass (over); to slip out of place, change sides, allegiance; to rebel (against: acc.); to turn over, around'; *šubalkutum* Š causative; also, 'to overthrow'.

*naparkūm* N (IV-*u*) 'to stop, cease (doing: *ana/ina* + Infinitive); to fail, leave'.

*nehelšūm* N (IV-*e*) 'to slip, slide, glide'; *šuhelšūm* Š causative.

\**šaqlulum* (*šuqallulum*) R 'to hang, be suspended' (cf. *šaqlum* G).

*šaqlūm* a G (*i*) 'to water, give water to, give (water) to drink (+ acc.: people, animals, fields, etc.)' (used as causative of *šatūm*).

*šaqlūm* b G (*u*) 'to be(come) high, tall'; Verbal Adj. *šaqlūm* (*šaqu-*; fem. *šaqlūtum*) 'high, tall, elevated'; *šuqqūm* D 'to raise, elevate; to send upstream'.

*šukēnum* Š(D) (§38.3(a)) 'to bow down, prostrate oneself'; Participle *muškēnum* see Vocab. 18.

*šupēlum* Š(D) (§38.3(a)) 'to change, exchange, substitute; turn (something) into'; *šut(e)pēlum* Š(D)t 'to interchange, be (ex)changed'.

*zabālum* G (*i*) 'to carry, transport, deliver'; *zubbulum* D 'to keep (someone) waiting'; *šuzbulum* Š causative; *nazbulum* N passive.

Noun:

*awīltum* (pl. *awīlātum*) '(free-)woman, lady' (cf. *awīlum*).

Adverb:

*eliš* 'above, up, upward, on top' (cf. *elūm*).

### B. Write in normalized Akkadian:

- |                                       |   |
|---------------------------------------|---|
| 1. they (f) will rebel                | 6. they (f) were exchanged                |
| 2. they (m) will roll around          | 7. I caused them (f) to rebel             |
| 3. she came to help                   | 8. he will slip                           |
| 4. we stopped                         | 9. it was suspended                       |
| 5. they (m) will prostrate themselves | 10. they (m) will come to help themselves |

### C. Normalize and translate:

- šum-ma šar-ru-um ša-nu-ū-um a-wa-ti-ia na-ás-qá-tim uš-te-pe-el ú-šú-ra-ti-ia* (*ušurtum* 'plan') *ut-ta-ak-ke-er šu-mi ša-aṭ-ra-am ip-ši-iṭ* (*pašāṭum* G i 'to efface') *šum-šu iš-ta-ṭár* <sup>d</sup>UTU *da-a-a-nu-um ra-bi-um ša ša-me-e ù er-še-tim mu-uš-te-še-er ša-ak-na-at na-pt-iš-tim be-lum tu-kúl-ti šar-ru-sú li-is-ki-ip* (*sakāpum* G i 'to overturn') *di-in-šu a-i-di-in i-ši-id um-ma-ni-šu li-iš-ḥe-el-šī i-na bi-ri-šu* (*bīrum* 'divination') UZU (here, 'omen') *lem-nam ša na-sa-aḥ i-ši-id šar-ru-ti-šu ù ḥa-la-aq ma-ti-šu li-iš-ku-un-šum* (cf. CH epilogue r xxvi 18 – xxvii 30).
- PN ÌR KI PN<sub>2</sub> *be-li-šu i-gu-ur* ÌR *šu-ú i-ḥa-li-iq in-na-ab-bi-it ip-pa-ra-ak-ku-ma* PN<sub>2</sub> ÌR *i-ri-a-ab*.

### D. CH:

§240 *šum-ma* <sup>§i</sup>[<sup>§</sup>MÁ] *ša ma-ḥi-ir-tim* <sup>§i</sup>MÁ *ša mu-uq-qé-el-pt-tim im-ḥa-aṣ-ma uṭ-ṭe<sub>4</sub>-eb-bi be-el* <sup>§i</sup>MÁ *ša* <sup>§i</sup>MÁ-*šu ṭe<sub>4</sub>-bi-a-at mi-im-ma ša i-na* <sup>§i</sup>MÁ-*šu ḥal-qú i-na ma-ḥar i-lim ú-ba-ar-ma ša ma-ḥi-ir-tim ša* <sup>§i</sup>MÁ *ša mu-uq-qé-el-pt-tim ú-ṭe<sub>4</sub>-eb-bu-ú* <sup>§i</sup>MÁ-*šu ù mi-im-ma-šu ḥal-qá-am i-ri-a-ab-sum*.

*ša māḥirtim* 'skipper of a boat going upstream'.

*neqelpūm* N (IV-*e*) 'to drift, glide, sail (downstream)'; Ptepl. fem. *muqqelpītum* 'boat going downstream'; *ša muqqelpītum* 'skipper of a boat going downstream'; *šuqelpūm* Š 'to sail (a boat) downstream'.

*ṭebūm* G (*u*) 'to sink (intrans.)'; *ṭubbūm* D 'to sink (trans.)'.

## E. Omens from YOS 10:

1. *šum-ma na-ap-la-aš-tim<sup>1</sup> e-li-iš iš-qú i-lu ša ma-tim i-ša-aq-qú-ú*. (11 ii 18–19)
2. *šum-ma i-na i-ši-id ma-at ú-ba-nim ka-ak-kum ša-ki-im-ma e-li-iš iṭ-tù-ul ši-bi-it-tum i-ba-la-ak-(ka)at*. (11 ii 27–30)  
*mātum* here, 'region'.
3. [DIŠ *pa-da*]-*nu i-mi-tam uḥ-ta-la-al ù i-na* 'ŠA' *šu-me-lim šulum na-di i-na mu-úḥ-ḥe-el-ši-tim* ĠIR LÚ *i-'he'-le-še*. (20:9)  
*ḥalālum* G (also *alālum*; *a-u*) 'to hang'; *ḥullulum* D=G; *ḥutallulum* Dt passive of D.  
*šullum* (*šulli*) 'wart'.  
*muhḥešūtum* 'slippery ground' (only here; cf. *nehelšūm*).
4. DIŠ KÁ É.GAL *ne-pe-el-ku-ú ḥu-ša-ḥu-um ib-ba-aš-ši-i*. (24:21)  
*nepelkūm* N (IV-*e*) 'to become wide (open), extended'.  
*ḥušaḥum* (*ḥušaḥ*) 'need, hunger'.
5. [DIŠ *qū*]-*ú-um iš-qá-la-al-ma ù li-bu-um* 'ku'-*ub-bu-ut-ma i-na ap-pi-šu ša-ki-in ni-šu bi-ša-ši-na a-na ma-ḥi-ri-im ú-še-še-a*. (25:64)  
*qūm* (*qā-*) 'filament; thread'.
6. [DIŠ *ḥašūm*(UR<sub>5</sub>)] *na-pa-ar-ku-d[a-a]ṭ ma-as-sú ib-ba-la-ka-sú*. (36 i 21)  
*ḥašūm* (*ḥaši-*; log. UR<sub>5</sub>) 'lung'.  
*naparkudum* N (*a*) 'to lie flat, against (something)'.
7. DIŠ *šēpum* (AŠ) *i-li-am-ma a-na re-eš mar-tim a-na wa-ar-ka-at a-mu-tim [na-di] a-al pa-ti-ka ša ib-ba-al-ki-tu-ka qá-at-ka i-ka-ša-ad*. (44:16–17)
8. Text 5, complete:

- <sup>1</sup> *ḥašūm* (*ḥaši-*; log. UR<sub>5</sub>) 'lung'.
- <sup>2</sup> *qablūm* (*qabli-*; denom. adj.) 'mid, middle, median' (cf. *qablum*).
- <sup>2-3</sup> Note the very unusual splitting of *ib-ba-al-ki-it-ma* over two lines.
- <sup>3</sup> *ḥurḥudum* 'throat, windpipe'.
- <sup>5</sup> The beginning of the line is probably an erasure, not to be restored; *sekērum* G (*e*) 'to shut, close, block'; *neskurum* N passive.
- <sup>6</sup> *abālum* G (*a*) 'to dry up, out'.
- <sup>8</sup> *ḥarbūtum* 'devastation'.
- <sup>10</sup> *ú-lu-ú* for *ū lū*, often written as one word; *palūm* (*palā-*; Sum. lw.) 'reign'.

## F. Contract:

1. Exchange of fields (TCL 1 74 = Schorr, VAB 5, no. 276).

<sup>1</sup> A.ŠA *ša ḥa-ra-ma-tum* <sup>2</sup> *i-ta* A.ŠA *la-ma-sí* DUMU.MUNUS <sup>d</sup>*še-rum-i-lí* <sup>3</sup> *ki-ir-ba-nam a-na ḥa-ra-ma-tum is-sú-uk* <sup>4</sup> *ki-ir-ba-nam a-na* <sup>4d</sup>BURANUN *is-sú-uk* <sup>5</sup> *ša ri-iš-d*UTU <sup>1</sup>*ki-ma-a-ḥi-ia* <sup>6</sup> *ù za-ri-qum* DUMU.MEŠ <sup>d</sup>UTU-*a-bu-um* <sup>7</sup> KI GEME<sub>2</sub>-<sup>d</sup>UTU DUMU.MUNUS *bur-d*EN.ZU <sup>8</sup> *ù la-ma-sí* DUMU.MUNUS <sup>d</sup>*še-rum-i-lí* <sup>9</sup> *uš-pé-lu-ú-ma i-tu-ru-ú-ma* <sup>10</sup> *ri-iš-d*UTU <sup>1</sup>*ki-ma-a-ḥi-ia* <sup>11</sup> *ù za-ri-qum ib-qú-ru-ú-ma* <sup>12</sup> 5 ĠIN KUG.BABBAR *ni-ip-la-at* A.ŠA-*im* <sup>13</sup> <sup>1</sup>GEME<sub>2</sub>-<sup>d</sup>UTU *ù la-ma-sí aš-šum [wa]-ta-ar-tim* <sup>14</sup> *iš-qú-la-a-ma ba-aq-ri-šu-nu* <sup>15</sup> *ù ru-gu-ma-ni-šu-nu* <sup>16</sup> *ša ri-iš-d*UTU *ki-ma-a-ḥi-ia* <sup>17</sup> *ù za-ri-qum* <sup>18</sup> *is-sú-ḥa* <sup>19</sup> *ù-ul i-tu-ru-ú-ma* <sup>20</sup> *ri-iš-d*UTU <sup>1</sup>*ki-ma-a-ḥi-ia* <sup>21</sup> *ù za-ri-qum* <sup>22</sup> DUMU.MEŠ <sup>d</sup>UTU-*a-bu-um* <sup>23</sup> *a-na* GEME<sub>2</sub>-<sup>d</sup>UTU DUMU.MUNUS *bur-d*EN.ZU <sup>24</sup> *ù la-ma-sí* DUMU.MUNUS <sup>d</sup>*še-rum-i-lí* <sup>25</sup> *ù-ul i-ra-ga-mu* <sup>26</sup> MU <sup>d</sup>UTU <sup>d</sup>*a-a* MU <sup>d</sup>AMAR.UTU <sup>27</sup> *ù d*EN.ZU-*mu-ba-lí-iṭ* <sup>28</sup> *itmū* (IN.PÀD.DÈ.MEŠ). <sup>29-37</sup> Witnesses. <sup>38</sup> Date.

PNs: *Lamassī*; *Šērum-ili*; *Riš-Šamaš*; *Kīma-aḥīya*; *Zarriqum*; *Šamaš-abum*; *Amat-Šamaš*; *Būr-Sin*

<sup>1</sup> *Haramatum* a place name.

<sup>3</sup> *kirbānum* (*kirbān*) 'clod of earth'; *kirbānam nasākum* 'to throw a clod' = 'to become eroded' (*ana*: toward).

<sup>5</sup> *ša* begins a new predicate: 'The field of H. became eroded ... (and) is the one that R. ...'

<sup>12</sup> *nipiltum* (pl. *niplātum* = sg.) 'compensatory payment'.

<sup>15</sup> *rugummānū* irregular plural of *rugummūm*.

## G. Letters:

1. CT 43 117 = Kraus,
- AbB*
- 1 117.

<sup>1</sup> a-na ma-an-n[a-tum?] <sup>2</sup> qí-bí[i-ma] <sup>3</sup> um-ma NI[...-m] a <sup>4</sup> aš-  
 šum ũe<sub>4</sub>-mi-ki i-[na-an-na?] <sup>5</sup> ana <sup>uru</sup>za-mi-ri-i<sup>ki</sup> a-[na ũe<sub>4</sub>-em a-wi-il-  
 tim <sup>6</sup> šu-uk-bu-tim al-l[i-ik] <sup>7</sup> a-na KÁ.DINGIR.RA<sup>ki</sup> a-al-la-ak <sup>8</sup> ù ab-  
 ba-la-ka-tam <sup>9</sup> a-na UD-um ta-ša-ap-pa-ri-im <sup>10</sup> a-na a-wi-il-tim  
 šu-up-ri-im-ma <sup>11</sup> MÁ a-na ra-ka-ab šú-ħa-ar-tim <sup>12</sup> li-is-ki-pa-am  
<sup>13</sup> iš-tu-ma a-na šu-ba-al-ku-tim <sup>14</sup> la ta-am-gu-ri <sup>15</sup> e-bu-rum la i-  
 ka-aš-ša-da-am <sup>16</sup> šú-ħa-ar-tam ar-ħi-iš <sup>17</sup> id-ni-im.

PN: Mannatum; NI[ ... ].

<sup>5</sup> Zamirū place name; awiltum here, 'the (boss) lady'.<sup>12</sup> sakāpum G (i) 'to push away, overturn, reject; to repel, defeat; to  
 dispatch (a boat), send (by boat)'.<sup>13</sup> istū-ma 'if indeed'.

2. CT 4 35b = Frankena,
- AbB*
- 2 100.

<sup>1</sup> a-na <sup>d</sup>na-bi-um-mu-ša-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>EN.ZU-na-di-in-  
 šu-mi-ma <sup>4</sup> dUTU ù <sup>d</sup>AMAR.UTU li-ba-al-li-tú-ka <sup>5</sup> [L]u ša-al-ma-ta  
<sup>6</sup> šu-lum-ka ma-ħar <sup>d</sup>UTU ù <sup>d</sup>AMAR.UTU lu da-ri <sup>7</sup> aš-šum a-na pí-  
 še-er-tim na-ga-ar-ru-ri <sup>8</sup> a-di eš-ri-šu aš-tap-ra-kum-ma <sup>9</sup> di-i<sup>2</sup>-tam  
 ú-ul ta-ša-al-ma <sup>10</sup> ú-ul ta-li-a-am <sup>11</sup> ki-da-ma šu-ú iħ-ta-li-iq <sup>12</sup> i-  
 [n]a-a[n-n]a še-e[?] <sup>13</sup> pí <sup>14</sup> uš-ta-bi-la-ak-kum <sup>15</sup> šum-ma ta-al-li-a-am  
<sup>16</sup> ar-ħi-iš [u]d-di-da-am-ma <sup>17</sup> a-li-a-am <sup>18</sup> šum-ma la ta-al-li-a-am  
<sup>19</sup> ar-ħi-iš ũe<sub>4</sub>-ma-am ga-am-ra-am <sup>20</sup> šu-up-ra-am-ma ša pa-ni-ia  
<sup>21</sup> lu-up-pa-li-is-[m]a a-na-ku-ú-ma <sup>22</sup> lu-ug-ga-ri-ir <sup>23</sup> a-na ħu-un-  
 na-tum qí-bi-ma <sup>24</sup> šum-ma i-il-li-a-am li-li-a-am <sup>25</sup> [k]i-ma pa-ni-  
 ka <sup>26</sup> 2 šu-ši <sup>27</sup> PISAN.ĤI.A <sup>28</sup> le-qé-a-am <sup>29</sup> ù [x x x]-tim e-li-šu <sup>30</sup> še-e<sup>2</sup>-  
 [pí] uš-ta-bi-lam.

PNs: Nabium-mušallim; Sin-nādin-šumī; Ĥunnatum.

<sup>7</sup> pišertum '(purchase of) surplus harvest'.<sup>9</sup> di<sup>2</sup>tum (pl. di<sup>2</sup>ātum) 'notice, information' (cf. edūm).<sup>11</sup> šu refers to the grain.<sup>12</sup> še<sup>2</sup>pum 'sealed letter'.<sup>15</sup> edēdum G (u) 'to become pointed'; uddudum D factitive; also, in  
 hendiadys, 'to act, do quickly'.<sup>24</sup> kīma pānī- with pron. sf. corresponding to sentence subject (here, 2ms),  
 'immediately'; pišannum (pišan; log. <sup>(g)</sup>PISAN; Sum. lw.) 'box'.

3. TCL 1 43 = Ungnad,
- Babylonische Briefe*
- 117.

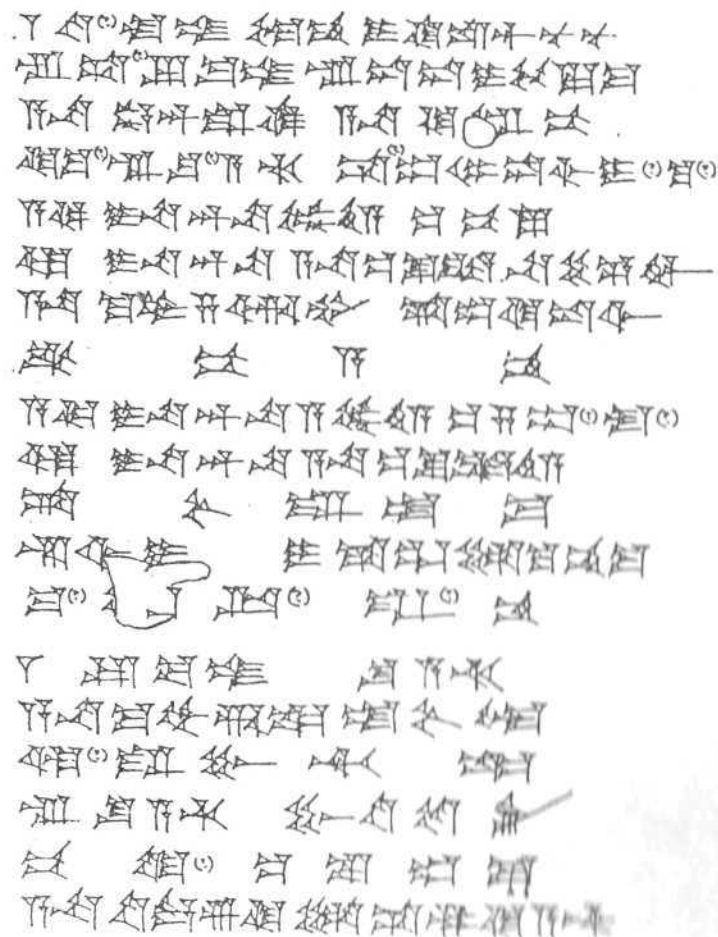
<sup>1</sup> a-na um-mi-i[a qí-bí-ma] <sup>2</sup> um-ma a-wi-i[l<sup>d</sup>...] ma-ru-ki-ma

<sup>3</sup> dUTU ù <sup>d</sup>AMAR.UTU da-ri-iš UD-m]i-im <sup>4</sup> li-ba-a[l-li-tú-ki] <sup>5</sup> iħ-tu-  
 te-[x x x] <sup>6</sup> ki-ma ši-in-n[i-i]m [na-di-t]im <sup>7</sup> a-na pa-ni <sup>d</sup>UTU ta-ad-  
 [di-i]n-ni <sup>8</sup> il-ku-um es-ra-an-ni-ma <sup>9</sup> na-pa-ar-ka-am ú-ul e-le-i <sup>10</sup> ù  
 at-ti ma-ti-ma <sup>11</sup> ki-ma um-ma-tim <sup>12</sup> ú-ul ta-aš-pu-ri-im <sup>13</sup> li-ib-bi  
 ú-ul tu-ba-li-ṭi <sup>14</sup> a-nu-um-ma ma-an-na-ši <sup>15</sup> aš-ta-ap-ra-ki-im <sup>16</sup> 2  
 qa(SILA<sub>3</sub>) Ĥ.GIŠ šu-bi-lim <sup>17</sup> mu-ur-šú-um iħ-ba-ta-ni-ma <sup>18</sup> i-na na-  
 pí-iš-tim an-na-di.

PNs: Awil-...; Mannaši.

<sup>16-17</sup> qūm (qa) unit of volume ('liter'); muṣum (muruš) 'pain, illness'.

4. Pinches, CT 4 32b = Frankena,
- AbB*
- 2 98.





PNs: *Tamlatum*; *Qīš-Nūnu*; *Ibbatum*.

<sup>1</sup> This letter lacks a salutation.

<sup>2</sup> DU+DU = LAH<sub>5</sub>; MÁ.LAH<sub>5</sub> = *malāḥum*.

<sup>3</sup> At the end read *uš!*(A.NA)-*qé-el-pí*; for *šugelpûm* see CH §240, above.

<sup>4-7</sup> An indirect quote, all dependent on *kīma* 'that', which in turn is governed by *iqbiam* in line 8.

<sup>6</sup> *û* here resumes the *kīma* clause following the two relative clauses and may be rendered 'however' ('that that boat, which ... and ..., you however have now assigned ...'); the sign after GIŠ is ÛR; GIŠ.ÛR = *gušûrum* (Sum. lw.) 'beam, log'.

<sup>7</sup> *maššartum* here, 'safekeeping'.

<sup>10</sup> GIŠ.ÛR GIŠIMMAR.ĤI.A the plural marker modifies GIŠ.ÛR.

<sup>12-13</sup> These lines are probably a question; in 13, read *i!-tu<sup>1</sup>-ur!-ra-am*.

<sup>16</sup> For Û at the beginning, read *ki!-ma!*.

H. A prayer of a diviner, to the gods of the night (von Soden, ZA 43 1936 306-7; English translation in Pritchard, ANET 391; English versification in Ferry 1990).

<sup>1</sup> *pu-ul-lu-sú<sup>1</sup> / lu<sup>1</sup> ru-bu-ú*

<sup>2</sup> *wa-aš-ru-ú sí-ik-ku-ru ši-re-tum ša-ak-na-a*

<sup>3</sup> *ha-ab-ra-tum ni-šu-ú ša-qú-um-ma-a*

<sup>4</sup> *pe-tu-tum ud-du-lu-ú ba-a-bu*

<sup>5</sup> *i-li ma-tim iš-ta-ra-at ma-a-tim*

<sup>6</sup> <sup>d</sup>UTU <sup>d</sup>EN.ZU <sup>d</sup>IŠKUR <sup>d</sup>INANNA

<sup>7</sup> *i-te-er-bu-ú a-na ú-tu-ul ša-me-e*

<sup>8</sup> *ú-ul i-di-in-nu di-na-am ú-ul i-pa-ar-ra-sú a-wa-tim*

<sup>1</sup> The reading of the fourth sign is uncertain. If *-sú*, note *palāsum* G (rare) 'to see', *pullusum* 'to occupy, divert' (cf. *naplusum*). If *-lu*, note *palālum* G (i) 'to watch over, guard', *pullulum* (otherwise unattested) = G<sup>7</sup> (Livingstone 1990).

<sup>2</sup> *wašrum* a Verbal Adj., meaning uncertain; perhaps from a rare G stem of the root for *wuššurum*, hence 'released into place'; the word is replaced by *nadûm* 'situated' in parallel texts.

*sikkûrum* (*sikkûr*; pl. *sikkûrû*) 'bar, door-bolt'.

*šêrtum* (pl. *šêrêtum*) 'ring' (Livingstone 1990).

<sup>3</sup> *ḥabārum* G (u) 'to be noisy'; Verbal Adj. *ḥabrum* 'noisy'.

\**šaquimumum* R 'to become completely still, silent'.

<sup>4</sup> *edēlum* G (i) 'to lock'; *uddulum* D = G.

Note the unusual separation of the adjective *petûm* from the modified noun *bābum*.

<sup>5</sup> *i-li* is an error for the expected nom. pl. (cf. line 14).

*ištarum* (pl. *ištaratum*) 'goddess' (cf. *Ištar*).

<sup>9</sup> *pu-us-sú-ma-at mu-ši-i-tim!*

<sup>10</sup> É.GAL-lum ša-ḥu-ur ša-qú-um-mu še-ru-ú

<sup>11</sup> *a-li-ik ur-ḥi-im DINGIR-lam i-ša-si ù ša di-nim uš-te-bé-er-re šl-it-ta-am*

<sup>12</sup> [*da*]-*a-a-an ki-na-tim a-bi e-ki-a-tim*

<sup>13</sup> <sup>d</sup>UTU *i-te-ru-ub a-na ku-um-mi-šu*

<sup>14</sup> *ra-bu-tum i-li-i mu-ši-i-tim*

<sup>15</sup> *na-wi-ru-um* <sup>d</sup>GIBIL

<sup>16</sup> *qú-ra-du-um* <sup>d</sup>èr-ra

<sup>17</sup> *qá-aš-tum ni-ru-um*

<sup>18</sup> *ši-ta-ad-da-ru-um mu-uš-ḥu-uš-šu-um*

<sup>19</sup> <sup>giš</sup>MAR.GÍD.DA *in-zu-um*

<sup>20</sup> *ku-sa-ri-ik-ku-um ba-aš-mu-um*

<sup>9</sup> *pasāmum* G (i) 'to veil, cover'; *pussumum* D = G. *mušitum* (*mušit*; pl. *mušiātum*) 'night, nighttime'; here incorrectly gen. for nom.

<sup>10</sup> *šaḥururum* R 'to be(come) completely inactive, paralyzed (with fear)'.

<sup>11</sup> *urḥum* (fem. and masc.; *uruḥ*; pl. *urḥatum*) 'way, road, path' *ša dinim* 'litigant'.

*bitrām<sub>3</sub>* Gt (rare; not in G) 'to last, be continuous'; *šutebrām* Št-lex. 'to remain, continue; to make last'.

*šittum* 'sleep'; *šittam* here adverbial acc. 'asleep'.

<sup>12</sup> *ekûm* (base *eku-*; usually fem. sg. *ekûtum*) 'homeless, orphan(ed)'; here fem. pl. *ekiātum* from a base *eki-*.

<sup>13</sup> *kummum* (*kummi*) 'cella, private room'.

<sup>14</sup> *i-li* as in line 5 an error for the expected nom. pl.

<sup>15</sup> *nawārum* G (i; see §21.3(b)) 'to be(come) bright, light; to shine'; Verbal Adj. *nawirum* (*nawir-*) 'bright, shining'.

*Gibil* (log. GIBIL (= BIL+GI) the fire god.

<sup>16</sup> *qurādum* (*qurād*; pl. *qurādū*) 'warrior' (synonym of *qarrādum*). *Erra* the god of pestilence.

<sup>17</sup> *qaštum* (pl. *qašatum*) 'bow'; here a constellation.

*nīrum* (*nīr(i)*) 'yoke'; here a constellation.

<sup>18</sup> *šitaddarum* (Sum. lw.) 'Orion'.

*mušḥuššum* (Sum. lw.) great serpent, dragon; here a constellation.

<sup>19</sup> *ereqqum* here a constellation.

*enzum* (also *ezzum*; here *inzum*; fem.; pl. *enzētum*) 'she-goat'; also the constellation Lyra.

<sup>20</sup> *kusarikkum* 'bison'; also, a constellation.

*bašmum* a horned snake; the constellation Hydra.

<sup>21</sup> *li-iz-zi-~~zu~~-ú-ma*

<sup>22</sup> *i-na te-er-ti e-ep-pu-šu*

<sup>23</sup> *i-na pu-ḥa-ad a-ka-ar-ra-bu-ú*

<sup>24</sup> *ki-it-ta-am šu-uk-na-an*

<sup>25</sup> 24 MU.BI *ik-ri-ib mu-ši-tim*

<sup>23</sup> *puḥādum* (*puḥād*) 'lamb'.

*karābum* G (*a-u*) 'to bless, invoke blessings; to praise; to dedicate an offering'.

*šu-uk-na-an* for expected *šuknā* or *šuknānim*; the final *-n* is obscure.

<sup>25</sup> MU = *šumum*, here, 'line'.

*ikribum* (*ikrib*; pl. *ikribū*) 'blessing, benediction; prayer'.

## SUPPLEMENTARY READING

### 1 Gilgameš

Old Babylonian version, Tablet II (Pennsylvania Tablet).

#### Column i

- 1 *it-bé-e-ma* <sup>d</sup>GiŠ<sup>1</sup> *šu-na-tam*<sup>2</sup> *i-pa-aš-šar*  
*is-sà-qar-am a-na um-mi-šu*  
*[u]m-mi i-na ša-a-at*<sup>3</sup> *mu-ši-ti-ia*  
*ša*<sup>1</sup> *am-ḥa-ku-ma*<sup>4</sup> *at-ta-na-al-la-ak*
- 5 *[i-n]a bi-ri-it eṭ-lu-ti*[*m*]  
*ib-ba-š*<sup>1</sup> *u*<sup>1</sup> *nim-ma ka-ka-bu*<sup>5</sup> *ša-ma-i*  
*ki*<sup>1</sup> *[i]s-rum ša a-nim im-qú-ut a-na še-ri-ia*  
*aš-ši-šu-ma ik-ta-bi-it e-li-ia*  
*ú-ni-lš-su-ma*<sup>6</sup> *nu-uš-ša-šu ú-ul el-ti-<sup>7</sup>i*
- 10 UNUG<sup>ki</sup><sup>7</sup> *ma-[t]um pa-ḥe-er e-li-šu*  
*eṭ-lu-tum ú-na-ša-qú*<sup>8</sup> *še*<sub>20</sub> *pi-šu*  
*ú-um-mi-id-ma pu-ti*<sup>9</sup>  
*i-mi-du ia-ti*  
*aš-ši-a-šu-ma at-ba-la-aš-šu a-na še-ri-ki*

<sup>1</sup>dGiŠ is the OB writing for *Gilgameš*.

<sup>2</sup>*šunatum* an uncommon byform of *šuttum* (pl. *šunātum*) 'dream'.

<sup>3</sup>*šāt* frozen f. sg. of the determinative pronoun *ša* (which was originally declinable); *mūšum* and *mušitum* (pl. *mušiatum*) 'night(time)'; *ina šāt mušitiya* 'during that of my night', i.e., 'in my dream'.

<sup>4</sup>*šamāḥum* G (*u*) 'to grow thickly, thrive; to flourish; to attain great beauty or stature'; Verbal Adj. *šamḥum* (*šamuḥ-*) 'luxuriant; prosperous, majestic'.

<sup>5</sup>*kakkabum* (pl. *kakkabū*) 'star'.

<sup>6</sup>*nāšum* G (*a-u*) 'to move, begin moving' (intrans.); *nuššum* D 'to move, set in motion' (trans.); it is possible to read the form here, *unissu*, either as *ú-ni-iš-su* (a morphographemic writing, §18.4) or as *ú-ni-lš-su* (with *lš = šu*).

<sup>7</sup>UNUG<sup>ki</sup> the city of Uruk.

<sup>8</sup>*našāqum* G (*i*) 'to kiss'; *nuššūqum* D = G.

<sup>9</sup>*pūtum* (*pūt(i)*) 'forehead, front'; *ina pūt* (prepositional phrase) 'opposite'.

- 15 *um-mi* <sup>d</sup>GIŠ *mu-de-a-at ka-la-ma*<sup>10</sup>  
*is-sà-qar-am a-na* <sup>d</sup>GIŠ  
*mi-in-de*<sup>11</sup> <sup>d</sup>GIŠ *ša ki-ma ka-ti*  
*i-na še-ri i-wa-li-id-ma*  
*ú-ra-ab-bi-šu ša-du-ú*
- 20 *ta-mar-šu-m[a] ta-ħa-du at-ta*  
*eṭ-lu-tu[m] ú-na-ša-qu še<sub>20</sub>-pi-šu*<sup>1</sup>  
*te-ed-di-ra-a[š](erasure?)-šu-ú-ma*<sup>12</sup>  
*ʿta<sup>1</sup>-tar-ra-aš-ʿšu*<sup>13</sup> *a-ʿna<sup>1</sup> še-r[i-i]a*  
*[i]t-ti-lam-ma i-ta-mar ša-ni-tam*
- 25 [*šu-na*]-*ta*(!BI) *i-ta-wa-a-am a-na um-mi-šu*  
*[um-m]i a-ta-mar ša-ni-tam*  
*[ad-da-ga]*<sup>14</sup> / *[a-ta-ma]r e-mi-a*<sup>15</sup> *i-na sú-qí-im*  
*[i-na UNU]C<sup>ki</sup> re-bi-tim*<sup>16</sup>  
*ħa-aš-ši-nu*<sup>17</sup> *na-di-i-ma*
- 30 *e-li-šu pa-aħ-ru*  
*ħa-aš-ši-nu-um-ma ša-ni bu-nu-šu*<sup>18</sup>  
*a-mur-šu-ma aħ-ta-du a-na-ku*  
*a-ra-am-šu-ma ki-ma aš-ša-tim*  
*a-ħa-ab-bu-ub*<sup>19</sup> *el-šu*
- 35 *el-qé-šu-ma aš-ta-ka-an-šu*  
*a-na a-ħi-ia*  
*ʿum-mi* <sup>d</sup>GIŠ *mu<sup>1</sup>-da-at ʿka<sup>1</sup>-la-ma*  
*[is-sà-qar-am a-na* <sup>d</sup>GIŠ]  
 [ ..... ]

<sup>10</sup>*kalâmu/kalâma* 'everything'.

<sup>11</sup>*minde* (adverb) 'perhaps, possibly, who can say?'

<sup>12</sup>*edêrum* G (i) 'to hug, embrace'; *nendurum* N 'to embrace one another'.

<sup>13</sup>*tarûm* G (u) 'to bring, lead (forth)' (cf. *warûm*).

<sup>14</sup>*dagâlum* G (a-u) 'to look (at, upon)'; with *ana*, (*ina*) *pân* 'to wait upon, attend to, belong to'.

<sup>15</sup>Form and meaning uncertain.

<sup>16</sup>*rebitum* '(city/town-)square, plaza'.

<sup>17</sup>*ħaššinum/ħaššinnum* 'ax'.

<sup>18</sup>*bânnum* (usually pl. *bânû*, but sg. here) 'features, face, appearance' (cf. *banûm*).

<sup>19</sup>*ħababum* G (u) 'to murmur, whisper; to caress'.

## Column II

- 1 *aš-šum uš-[ta]-ma-ħa-ru it-ti-ka*  
<sup>d</sup>GIŠ *š[u-n]a-tam i-pa-šar*  
<sup>d</sup>EN.KI.[DU<sub>10</sub> *wa*]-*ši-ib ma-ħar ħa-ri-im-tim*<sup>20</sup>  
*úr-[ta-ʿ]a<sub>4</sub>-mu ki-la<sup>1</sup>-al-lu-un*
- 5 <sup>d7</sup>E[N<sup>7</sup>.K]I<sup>7</sup>.DU<sub>10</sub> *im-ta-ši a-šar i-wa-al-du*  
 UD.<sup>6</sup> *ù 7 mu-ši-a-tim*  
<sup>d</sup>EN.[KI.DU<sub>10</sub> *é*]-*bi-i-ma*  
*ša-[am-ka-at]*<sup>21</sup> *ir-ħe*<sup>22</sup>  
*ħa-r[i-im-tum pa-a]-ša i-pu-ša-am-ma*
- 10 *is-sà-[qar-am] a-na* <sup>d</sup>EN.KI.DU<sub>10</sub>  
*a-na-ħal-k[a* <sup>d</sup>E]N.KI.DU<sub>10</sub> *ki-ma DINGIR ta-ba-aš-ši*  
*am-mi-nim [i]t-ti na-ma-aš-te-e*<sup>23</sup>  
*ta-at-ta-[n]a-la<sup>1</sup>-ak še-ra-am*  
*ʿal<sup>1</sup>-kam lu-úr-de-ka*
- 15 *a-na ŠÀ* [UNU]G<sup>ki</sup> *re-bi-tim*  
*a-na É* [el-*l*]im *mu-ša-bi*<sup>24</sup> *ša a-nim*  
<sup>d</sup>EN.KI.DU<sub>10</sub> *ti-bi lu-ru-ka*  
*a-na É*.[AN.N]A<sup>25</sup> *mu-[š]a-bi ša a-nim*  
*a-šar* [<sup>d</sup>GIŠ (x)] ID *ʿx x<sup>1</sup>* AD PI ŠI *tim*
- 20 *ù at-t[a<sup>2</sup> x x] ĶI [x x x] ʿx<sup>1</sup> BU<sup>7</sup> TE<sup>2</sup>-ma*  
*ta-aš<sup>1</sup> [ ] ra-ma-an-ka*  
*al-ka ti-ba* (or: *al-ka-ti-ma*<sup>26</sup>) *i-n[a] qá-aq-qá-ri*<sup>27</sup>  
*ma-a-al*(!AG)<sup>28</sup> *re-i-im*  
*iš-me a-[w]a-as-sà im-ta-ħar qá-ba-ša*

<sup>20</sup>*ħarîmtum* (pl. *ħarîmâtum*; log. KAR.KID) 'prostitute'.

<sup>21</sup>*šamħatum/šamkatum* 'prostitute'; the absolute form is used here as a PN.

<sup>22</sup>*reħûm/raħûm* G (e/i) 'to mate, copulate with; to procreate; to (over)flow (into, upon)'.

<sup>23</sup>*nammaštûm/nammaššûm* (-ã; collective sg.) 'animals'.

<sup>24</sup>*mūšabum* (*mūšab*) 'dwelling, domicile; seat' (cf. *wašabum*).

<sup>25</sup>*Eanna* (É.AN.NA; Sum. é. a n - a (k) 'house of heaven') Inanna's main temple in Uruk.

<sup>26</sup>*alkatum* rare poetic variant of *alaktum* (pl. *alkâtum*) 'behavior, custom(s), activity; road, way, passage; movement, traffic; caravan' (cf. *alâhum*).

<sup>27</sup>*qaqqarum* (*qaqqar*) 'ground, earth'.

<sup>28</sup>The meaning of *ma-a-al* here is unknown (cf. *mâkum* 'lack, absence?'); thus, read perhaps *ma-a-al!*, for *ma-a-a-al*: *mâyyalum* (*mâyyal*) 'bed, sleeping place' (cf. *niâlum*).

- 25 *mi-il-[k]um*<sup>29</sup> *ša* MUNUS  
*im-ta-[q]ú-ut a-na ŠĀ-šu*  
*iš-ḥu-ut*<sup>30</sup> [*l*]i-ib-ša-am<sup>31</sup>  
*iš-ti-nam ú-la-ab-bi-lš-su*<sup>32</sup>  
*li-ib-[š]a-[a]m ša-ni-a-am*  
 30 *ši-i-[ma?]* *it-ta-al-ba-aš*  
*ša-ab-<sup>r</sup>ta<sup>r</sup>-at qá-as-sú*  
*ki-ma D[IN]GIR i-re-ed-de-šu*  
*a-na g[u]-u[b-r]i*<sup>33</sup> *ša re-i-im*  
*a-š[ar t]ar-ba-ši-im*  
 35 *i-na [še-r]i<sup>l</sup>-š[u ip]-ḥu-ru re-iu-ú*  
<sup>r</sup>ki<sup>l</sup> [ ] x x  
 [ ..... ]

## Column iii

- 1 *ši-iz-ba*<sup>34</sup> *ša na-ma-aš-te-<sup>r</sup>e<sup>r</sup>*  
*i-te-en-ni-iq*<sup>35</sup>  
*a-ka-lam iš-ku-nu ma-ḥar-šu*  
*ip-te-eq-ma*<sup>36</sup> *i-na-aṭ-ṭal*  
 5 *ù ip-pa-al-la-as*  
*ú-ul i-de* <sup>d</sup>EN.KI.DU<sub>10</sub>  
 NINDA<sup>37</sup> *a-na a-ka-lim*  
 KAŠ<sup>38</sup> *a-na ša-te-e-em*  
*la-a lum-mu-ud*  
 10 *ḥa-ri-im-tum pi-ša i-pu-ša-am-ma*  
*is-sâ-qar-am a-na* <sup>d</sup>EN.KI.DU<sub>10</sub>

<sup>29</sup>*milikum* (pl. *milkātum*) 'advice, instruction; intellectual capacity; mood; intent'.

<sup>30</sup>*šaḥāṭum* G (a-u) 'to tear off, away'; *šuḥḥuṭum* D = G; *našḥuṭum* N passive.

<sup>31</sup>*libšum* 'garment' (rare; cf. *labāšum*).

<sup>32</sup>Cf. note 6 above.

<sup>33</sup>*gubrum* 'shepherd's hut'.

<sup>34</sup>*šizbum* 'milk'.

<sup>35</sup>*enšqum* G (i) 'to suck'; *šūnuqum* Š 'to suckle'.

<sup>36</sup>*ip-te-eq* (for *iptiq*; *piāqum* G (a-i) 'to become narrow', here, elliptically, 'to squint'?)

<sup>37</sup>NINDA (= the NIG sign) = *ak(a)lum*.

<sup>38</sup>KAŠ (= the III sign) = *šikarum*.

- a-ku-ul ak-lam* <sup>d</sup>EN.KI.DU<sub>10</sub>  
*st-ma-at*<sup>39</sup> *ba-la-ṭi-im*  
 KAŠ *ši-ti ši-im-ti ma-ti*  
 15 *i-ku-ul ak-lam* <sup>d</sup>EN.KI.DU<sub>10</sub>  
*a-di še*<sub>20</sub>-*bé-e-šu*  
 KAŠ *iš-ti-a-am*  
*7 as-sâ-am-mi* «-im»<sup>40</sup>  
*it-tap-šar kab-ta-tum*<sup>41</sup> *i-na-an-gu*<sup>42</sup>  
 20 *i-li-iš*<sup>43</sup> *ŠĀ-šu-ma*  
*pa-<sup>r</sup>nu-šu<sup>l</sup>* [*i*]t-tam-ru<sup>44</sup>  
*ul-tap-pi-it* [*ma<sup>r</sup>-l*]i<sup>??</sup>-i<sup>45</sup>  
*šu-<sup>2</sup>u<sub>5</sub>-ra-am*<sup>46</sup> *pa-ga-ar-<sup>r</sup>šu<sup>l</sup>*  
*ša-am-nam ip-ta-ša-aš-ma*  
 25 *a-wi-li-iš i-wi*<sup>47</sup>  
*il-ba-aš li-ib-ša-am*  
*ki-ma mu-ti<sup>l</sup> i-ba-aš-ši*  
*il-qé ka-ak-ka-šu*  
*la-bi*<sup>48</sup> *ú-ge-er-RI*  
 30 *is-sa-ak-pu*<sup>49</sup> SIP[A.M]EŠ *mu-ši-a-ti*  
*ut-tap-pi-iš*<sup>50</sup> *bar(!ME)-ba-ri*<sup>51</sup>  
*la-bi uk-ta-ši-id*  
*it-ti-lu na-qí-[d]u<sup>r</sup> ra-bu-tum*  
<sup>d</sup>EN.KI.DU<sub>10</sub> *ma-aš-ša-ar-šu-nu*

<sup>39</sup>*simtum* (*simat*) 'what pertains, belongs, is appropriate to'.

<sup>40</sup>*assammum* 'jug'.

<sup>41</sup>*kabtatum* poetic variant of *kabattum* 'inside (of the body); emotions, mind'.

<sup>42</sup>*inangu* for *inaggu* (with nasalization); *nagûm* G (u) 'to sing happily'.

<sup>43</sup>*elēšum* G (i) 'to rejoice'; *ullušum* D and *šūlušum* Š 'to cause to rejoice'.

<sup>44</sup>*nawārum* (later *namāru*) G (i) 'to be(come) bright, light; to shine'; Verbal Adj. *nawirum* (later *namru*) 'bright, shining'; *nūwūrum* D 'to brighten (trans.)'; Š 'to cause to become bright'; ŠD = D

<sup>45</sup>*malû* (pl.) 'body hair'.

<sup>46</sup>*šu<sup>2</sup>urum* (D Verbal Adj.) 'hairy'.

<sup>47</sup>*ewûm* G (i; see §21.3(k)) 'to become, turn, change (*ana* / -iš: into)'.  
<sup>48</sup>*lābum* (pl. *lābū*) 'lion'.

<sup>49</sup>*sakāpum* G (u) 'to lie down'.

<sup>50</sup>*napāšum* G (a-u) 'to hurl; to kick, strike; to smash; to repel'; *nuppušum* D = G.

<sup>51</sup>*harbarum* (pl. *barbarū*) 'wolf'.



- 35 *a-wi-lum* <sup>r</sup>*e*<sup>1</sup>-*ru-um*<sup>52</sup>  
*iš-[t]e-en eṭ-lum*  
*a-na [ ]x za-aq-qí-ir*  
 ... traces ...

## Column iv (rev. i)

- <sup>r</sup>*it*<sup>1</sup>-*ti-[lam*<sup>3</sup> *i]t*<sup>7</sup>-*t[i*<sup>7</sup>-*ša*<sup>3</sup>]  
*i-ip-pu-uš ul-ša-am*<sup>53</sup>  
*iš-ši-ma i-ni-<sup>r</sup>i<sup>1</sup>-šu*  
*i-ta-mar <sup>r</sup>a<sup>1</sup>-wi-lam*  
 5' *is-sà-qar<sup>1</sup>-am a-na* KAR.KID  
*ša-am-ka-at uk-ki-ši*<sup>54</sup> *a-wi-lam*  
*a-na mi-nim il-li-ka-m*  
*zi-ki-ir-šu lu-uš-šu*<sup>55</sup>  
*ḥa-ri-im-tum iš-ta-si a-[wi]-lam*  
 10' *i-ku-UŠ-su-um-ma*<sup>56</sup> *i-ta-wu<sup>1</sup>-šu*  
*e-ṭe-él e-eš*<sup>57</sup> *ta-ḥi-š[a-a]m*<sup>58</sup>  
*mi-nu a-la-ku ma-na-aḥ-t[i-k]a*<sup>59</sup>  
 GURUŠ<sup>60</sup> *pi-šu i-pu-ša-a[m-m]a*  
*[is-s]à-qar-am a-na* <sup>d</sup>E[N.KI.DU]<sub>10</sub>  
 15' *bi-ti-iš <sup>r</sup>e-mu-tim*<sup>61</sup> *[[u-r]u-[ú-k]a / i[q-r]u-[ni-in-n]]*<sup>62</sup>  
*ši-ma-a-at ni-ši-i-ma*

<sup>52</sup>*erum* (I-<sup>2</sup> and II-e; Pret. *i<sup>3</sup>ēr*; see §21.3(d)) 'to become awake, alert'; Verbal Adj. *erum* (*ēr*) 'awake, alert, watchful'.

<sup>53</sup>*ulšum* (*uluš*) 'rejoicing, exultation'; *ulšam epēšum* 'to make love' (cf. *elēšum* in iii 20).

<sup>54</sup>*akāšum* G (*u*) 'to go, move'; *ukkušum* D 'to drive away'.

<sup>55</sup>*lu-uš-šu* unclear; the following emendations have been suggested: *lu-uš-me*, *lu-uš-al*; *lu-uš-si-a(-am)*.

<sup>56</sup>Cf. n. 6 above.

<sup>57</sup>*ēš* (adverb) 'whither, where to?'

<sup>58</sup>*ḥiāšum* G (*i*) 'to hasten, hurry'.

<sup>59</sup>*mānaḥtum* (*mānaḥti*; pl. *mānaḥātum*) 'toil, misery, weariness; maintenance, equipment'.

<sup>60</sup>GURUŠ (the KAL sign) *eṭlum*.

<sup>61</sup>*emātum* 'house (of the bride's family) in which a wedding takes place' (cf. *emum*).

<sup>62</sup>*qerām* G (*i*) 'to call, summon, invite'.

- ḥi-ia<sup>1</sup>-ar kal-lu<sup>1</sup>-tim*<sup>63</sup>  
*a-na* BANŠUR<sup>64</sup> *sak-ki-i*<sup>65</sup> *e-še-en*<sup>66</sup>  
*uk-la-at*<sup>67</sup> *É e-mi ša-a-a-ḥa-tim*<sup>68</sup>  
 20' *a-na* LUGAL *ša* UNUG<sup>ki</sup> *re-bi-tim*  
*pe-ti pu-ug*<sup>69</sup> *ni-ši a-na ḥa-a-a-ri*<sup>70</sup>  
*a-na* <sup>d</sup>GIŠ LUGAL *ša* UNUG<sup>ki</sup> *re-bi-tim*  
*pe-ti pu-ug ni-š[i]*  
*a-na ḥa-a-a-<sup>r</sup>ri<sup>1</sup>*  
 25' *aš-ša-at ši-im-tim i-ra-aḥ-ḥ[i]*  
*šu-u pa-na-nu-um-ma*<sup>71</sup>  
*mu-tum wa-ar-ka-nu*<sup>72</sup>  
*i-na mi-il-ki ša* AN *qá-bi-ma*  
*i-na bi-ti-iq*<sup>73</sup> *a-bu-un-na-ti-šu*<sup>74</sup>  
 30' *ši-ma-as-súm*  
<sup>r</sup>*a<sup>1</sup>-na zi-ik-ri eṭ-li-im*  
*i-ri-qú pa-nu-šu*

## Column v (rev. ii)

- [ ] *x x* [ ]  
*i-il-la-ak* [<sup>d</sup>EN:KIDU]<sub>10</sub> *i-na pa-ni*  
*ù ša-am-ka-a[t w]a-ar-ki-šu*  
*i-ru-ub-ma<sup>1</sup> a<sup>1</sup>-na<sup>1</sup> ŠÀ* UNUG<sup>ki</sup> *re-bi-tim*  
 5' *ip-ḥur um-ma-nu-um i-na še-ri-šu*  
*iz-zi-za-am-ma i-na sú-qí-im*  
*ša* UNUG<sup>ki</sup> *re-bi-tim*

<sup>63</sup>*kallūtum* status of *kallatum*.

<sup>64</sup>*paššūrum* (*paššūr*; log. BANŠUR; Sum. lw.) 'table'.

<sup>65</sup>Meaning uncert. here; note *sakkū* (pl.) '(cultic) rites'; *sagām / sakkām* 'shrine'.

<sup>66</sup>*šēnum* G (*e*) 'to load, heap up'.

<sup>67</sup>*ukultum* (pl. *uklātum*) 'food(-supply), feeding, provisions'.

<sup>68</sup>*šayyahum* (adjective) 'delightful, fancy' (rare).

<sup>69</sup>*pūgum* (*pūg*) 'net' (rare; *AHW*: "zur Unterteilung von Räumen").

<sup>70</sup>*ḥa-a-a-ri* obscure.

<sup>71</sup>*pānānum* (adverb) 'earlier, formerly, firstly'.

<sup>72</sup>*warkānum* (adverb) 'later, afterward'.

<sup>73</sup>*bitqum* (*bitiq*) 'opening (of a canal); diverting (of water); cutting (rare); a measure/amount (of silver, flour)' (cf. *batāqum*).

<sup>74</sup>*abunnatum* 'navel; center, socket; umbilical cord?'

- pa-aĥ-ra-a-ma ni-šu*  
*i-ta-wa-a i-na ŝe-ri-šu*  
 10' *a-na-mi* <sup>d</sup>GIŠ *ma-ši-il*<sup>75</sup> *pa-da-tam*<sup>76</sup>  
*la-nam*<sup>77</sup> [*š*]a-pi-il<sup>78</sup>  
*e-še-e[m-ta]m [pu-u]k-ku-ul*<sup>79</sup>  
 [*eġ-lum a-šar*] *i-w[a-a]l-du*  
*i-t[a<sup>2</sup>-ak<sup>2</sup>-kal<sup>2</sup>] di-i-ši*<sup>80</sup>  
 15' *ši-iz-ba* [*š*]a n[a]m[a-aš-te]-e  
*i-te-en-ni-iq*  
*ka-a-a-na*<sup>81</sup> *i-n[a U]NUG*<sup>kd</sup> *ni-qġ-a-tum*  
*eġ-lu-tum ũ*<sup>?</sup> *te-el-LI-lu*  
*ša-ki-in ur*(?!BI)-*ša-nu*<sup>82</sup>  
 20' *a-na* GURUŠ *ša i-[š]a-ru zi-mu-šu*<sup>83</sup>  
*a-na* <sup>d</sup>GIŠ *ki-ma i-li-im*  
*ša-ki-iš-šum me-eĥ-rum*  
*a-na* <sup>d</sup>iš-ĥ[a]-ra<sup>84</sup> *ma-a-a-lum*<sup>85</sup>  
*na-<sup>l</sup>di<sup>1</sup>-i-ma*  
 25' <sup>d</sup>GIŠ *it-t[i]* <sup>r</sup>x<sup>1</sup> <sup>d</sup>E[N. ]  
*i-na mu-ši in-né-[mi-i]d*  
*i-ta-ak-ša-am-ma*  
*it-ta-z[i-iz* <sup>d</sup>EN.KI.DU<sub>10</sub>] *i-na* SILA  
*ip-ta-ra-[as a-l]a-ak-tam*<sup>86</sup>  
 30' *ša [ ... ]* <sup>d</sup>GIŠ

<sup>75</sup>*mašālum* G (u) 'to become similar, equal, half'; Verbal Adj. *mašlum* (*mašil-*) 'similar, equal, half'; *muššulum* D 'to make similar, equal; to copy'.

<sup>76</sup>*padattum* 'form, shape'.

<sup>77</sup>*lānum* 'body, appearance, stature, size, shape; person'.

<sup>78</sup>*šapālum* G (i) 'to become low, deep, small'; Verbal Adj. *šaplum* (*šapil-*) 'low, deep'; *šuppulum* D factitive.

<sup>79</sup>*pag/kālum* G 'to become strong' (rare); *puggulum/pukkulum* D 'to make strong'; Verbal Adj. 'very strong'.

<sup>80</sup>*dīšum* (pl. *dīšū*) 'spring grass, spring pasture; spring (season)'.

<sup>81</sup>*kayyānum* (adjective) 'normal, regular; permanent, constant' (cf. *kānum*).

<sup>82</sup>*uršānum* 'hero, warrior'.

<sup>83</sup>*zīmum* (often pl. *zīmū*) 'appearance, looks, countenance'; *ana zīm(i)* (prep. phrase) 'corresponding to, according to, in view of'.

<sup>84</sup>*Išhara* a goddess associated/equated with Eštar.

<sup>85</sup>*mayyalum* (*mayyal*) 'sleeping-place, bed' (cf. *niālum*).

<sup>86</sup>*alaktam parāsum* 'to cut off access, block the way'.

[ ... ]-an da-an<sup>2</sup>-ni-iš  
 [ ..... ]-šu

#### Column vi (rev iii)

- <sup>r</sup>i<sup>12</sup>-ĤA-<sup>r</sup>x<sup>1</sup> [  
<sup>d</sup>GIŠ <sup>r</sup>x<sup>1</sup> [  
*i-na ŝe-ri-[im]<sup>2</sup>*  
*i-<sup>2</sup>a<sub>4</sub>-an-ni-i*[p<sup>87</sup>  
 5' *it-bé-ma i*[z<sup>2</sup>-zi<sup>2</sup>-iz<sup>2</sup>  
*a-na pa-ni-š[u]*  
*it-tam-ĥa-ru i-na re-bi-tu ma-ti*  
<sup>d</sup>EN.KI.DU<sub>10</sub> *ba-ba-am ip-ta-ri-ik*  
<sup>r</sup>i-na<sup>1</sup> *še<sub>20</sub>-pi-šu*  
 10' <sup>d</sup>GIŠ *e-re-ba-am ũ-ul id-di-in*  
*iš-ša-ab-tu-ma ki-ma LI-i-im*<sup>88</sup>  
*i-lu-du*<sup>89</sup>  
*si-ip-pa-am*<sup>90</sup> *i<sup>2</sup>-bu-tu*<sup>91</sup>  
*i-ga-rum ir-tu-ud*<sup>92</sup>  
 15' <sup>d</sup>GIŠ ũ [<sup>d</sup>E]N.KI.DU<sub>10</sub>  
*iš-ša-ab-tu-ú-ma*  
*ki-ma LI-i-im<sup>2</sup> i-lu-du*  
*si-ip-pa-am i<sup>2</sup>-bu-tu*  
*i-ga-rum ir-tu-ud*  
 20' *ik-mi-is-ma* <sup>d</sup>GIŠ  
*i-na qá-aq-qá-ri še<sub>20</sub>-ep-šu*  
*ip-ši-iĥ uz-za-šu-ma*<sup>93</sup>  
*i-né-e*<sup>94</sup> *i-ra-as-sú*<sup>95</sup>

<sup>87</sup>*anāpum/ĥanāpum* G (i) 'to become angry' (only here).

<sup>88</sup>*lām* (from \**līum*; masc. of *lītum/littum*; pl. *lū*) 'bull'; in CAD *le-i-im*, i.e., *le<sup>2</sup>im* 'skilled', i.e., 'wrestler', is read.

<sup>89</sup>*lādum* G(u) 'to bend' (so CAD L 36b; AHw 527a "etwa 'in die Knie gehen'"; rare).

<sup>90</sup>*sippum* 'door-post, door-frame'.

<sup>91</sup>*abātum* (a-u; often with strong <sup>2</sup> retained) 'to destroy'; *ubbutum* D = G; *utabbutum* Dt passive; *na<sup>2</sup>butum* N passive.

<sup>92</sup>*rādum* G (u) 'to shake, quake'. Another possible reading is *ir-tu-ut: ratātum* G (u) 'to tremble, shake'. Neither verb is common.

<sup>93</sup>*uzzum* (*uzzi*; pl. *uzzātum*) 'anger, rage'.

<sup>94</sup>*nē<sup>2</sup>um* G (II-e, third radical <sup>2</sup> usually written; see §21.3(k)) 'to turn, turn away,

*iš-tu i-ra-sú i-né-<sup>2</sup>u<sub>5</sub>*

25' <sup>d</sup>EN.KI.DU<sub>10</sub> *a-na ša-ši-im*

*iš-sà-qar-am a-na <sup>d</sup>GIŠ*

*ki-ma iš-te-en-ma um-ma-ka*

*ú-li-id-ka*

*ri-im-tum<sup>96</sup> ša sú-pu-ri<sup>97</sup>*

30' <sup>d</sup>NIN.SÚN.NA<sup>98</sup>

*ul-lu e-li mu-ti re-eš-ka<sup>1</sup>*

*šar-ru-tam ša ni-ši*

*i-ši-im-kum <sup>d</sup>EN.LÍL*

DUB 2.KA[M.M]A

35' *šu-tu-ur e-li [šar-ri]<sup>99</sup>*

loosen' (trans.).

<sup>95</sup>*irtum* (*irat*) 'chest, breast'; *irtam nē<sup>3</sup>um* 'to turn away, withdraw'.

<sup>96</sup>*rīmtum* 'wild cow' (cf. *rīmum* 'wild bull').

<sup>97</sup>*supūrum* 'sheep-fold, pen'.

<sup>98</sup>*Ninsunna* (Sum. *nin-sún.a(k)* 'lady of the wild cow') the mother of Gilgamesh.

<sup>99</sup>Akkadian literary texts did not have titles (such as "Gilgamesh"); rather, they were known by their opening words (incipits). The three words *šūtur eli šarri* began the OB text of Gilgamesh (i.e., Tablet I, line 1). Lines 34'–35' here, which are written after a separation line, comprise a colophon, a notice to the reader that this is 'Tablet 2 of *Šūtur eli šarri*'.

## GLOSSARY OF AKKADIAN WORDS

Presented here are all words that appear above in the Lesson vocabularies, in examples, and in the Supplementary Reading.

Adjectives are listed under the masc. nom. sg., with the base given in parentheses. Verbal adjectives (including substantivized forms) and participles are listed under the infinitive of the verb.

For nouns, it should be assumed that forms with *t* before the case-ending are feminine, all others masculine, unless specifically indicated otherwise. The bound form, if known, is given in parentheses immediately following the main entry; the bound form before suffixes, if it differs from that before nouns, follows the latter after the siglum "sf." Plural forms are listed if known. Logographic writings are normally cited only if they have appeared in the lessons and readings above.

Verbs are listed under the G infinitive, unless the G stem is unattested, in which cases cross-references will direct the reader to the main entry. The theme-vowels of the G stem appear in parentheses. All stems in which a root commonly occurs are given, regardless of whether all such stems have been encountered in the lessons and readings above. The stems are listed in the following order: G, Gt, Gtn, D, Dt, Dtn, Š, Št (pass. or lex.), Štn, N, Ntn. The Gtn, Dtn, Štn, and Ntn stems are given only if they exhibit a meaning not easily predictable from their common iterative function.

Cross-references to forms appearing in this glossary that are derived from a common root are cited at the end of entries, as follows: the siglum "+" appears after entries of verbs or other basic forms, and directs the reader to all other derivatives of the root in the glossary; the siglum "cf." appears after all other entries, and directs the reader to the verb or other basic form of the root.

Words are listed alphabetically, as follows:

*a, b, d, e, g, h, i, y, k, l, m, n, p, q, r, s, š, š, t, t, u, w, z.*

Note especially that *y* is counted alphabetically as *j*; <sup>2</sup> is ignored in alphabetization. The following hypothetical list will illustrate the order of entries differing only in vowel length: *babum, babūm, babūm, bābūm, bābūm, bābūm, bābūm, bābūm, bābūm.*

## A

*abālum* G (a) 'to dry up, out'.  
*abarakkum* (abarak; log. AGRIG) an official of temples and estates; 'steward'.  
*abārum* see *ubburum*.  
*abātum* (a-u; often with strong 3 retained) 'to destroy'; *ubbutum* D = G; *utabbutum* Dt passive; *na'butum* N passive.  
*abbutum* (*abbutti*; sf. *abbutta-*) the characteristic hair style of slaves.  
*abbūtum* 'father's legal status; fatherly attitude' (cf. *abum*).  
*abnum* (masc. and fem.; *aban*; pl. *abnū* and *abnātum*; log. NA<sub>4</sub>) 'stone; rock; pebble; precious stone; stone weight'.  
*abšinnum* (*abšin*; log. AB.SĪN; Sum. lw.) 'furrow; cultivated field'.  
*abullum* (fem.; *abul*; sf. *abulla-*; pl. *abullātum*; log. ABUL [formerly read KĀ.GAL]) 'city gate, entrance gate'.  
*abum* a (*abi*; sf. *abū-/abī-/abā-*; pl. *abbū*) 'father' (→ *abbūtum*).  
*Abum* b (log. NE.NE.GAR) fifth OB month (July–August).  
*abunnatum* (*abunnat*) 'navel; center, socket; umbilical cord?'.  
*Adad* (log. IŠKUR [the IM sign]) 'Adad' (storm god).  
*adānum* (also *adannum*, *hadānum*; bnd. form *adān*, *adanni*; pl. *adānātum*, *adannātum*) 'appointed time; a specific date or period of time'.  
*adārum* G (a-u) 'to fear'; *na'darum* N (*i<sup>22</sup>addar-i<sup>22</sup>ader*) 'to be feared'.  
*Adārum* (log. ŠE.KIN.KUD) twelfth OB month (February–March).  
*adi* (prep.; does not take sf.; log. A.RĀ) 'up to, as far as, until'; with numbers x-*išu*: 'x times, x-fold' (e.g., *adi ḥamsišu* 'five times, fivefold'); (conj.; rarely also *qadum*) 'until, as long as, while' (§26.2(a)); *adi ... lā* 'before' (§26.2(a)) (→ *adīni*).  
*adīni* (adv.) 'until now'; usually with negative, '(not) yet' (cf. *adi*).  
*agām* (*agā-*; log. AGA; Sum. lw.)

'crown, tiara'.  
*agārum* G (a-u) 'to hire, rent'; vbl. adj. *agrūm* (*agir-*) 'hired, rented', as noun (pl. *agrū*), 'hireling' (→ *igrum*).  
*agrūm* (vbl. adj.) see *agārum*.  
*aḥārum* G rare; *uḥḥurum* D 'to tarry, be delayed'.  
*aḥātum* (*aḥāt*; pl. *aḥḥātum*; log. NIN) 'sister' (cf. *aḥum*).  
*aḥāzum* G (a-u) 'to seize, hold, take; to take (a wife), marry; to learn'; *uḥḥuzum* D 'to mount, set, overlay (s.th.: acc.); in/with a precious material: acc.'; *šūḥuzum* Š 'to cause to hold, cause to marry; to obtain (a wife for s.o.); to teach, instruct, to incite'; *dīnam šūḥuzum* 'to grant a legal case, hearing (to s.o.: acc.)' (→ *tāḥāzum*).  
*aḥḥūtum* 'brotherhood, brotherliness; status of brother' (cf. *aḥum* a).  
*aḥūtum* see *aḥum*.  
*aḥum* a (*aḥi*; sf. *aḥū-/aḥī-/aḥā-*; pl. *aḥḥū*; log. ŠEŠ) 'brother'; *aḥum aḥam* 'one (subject) ... the other (object)' (e.g., *aḥum aḥam immar* 'one sees the other'; *aḥum ana aḥim* 'one (subject) ... to the other' (e.g., *aḥum ana aḥim ul iraggam* 'one will not lay claim against the other') (→ *aḥātum*, *aḥḥūtum*, *aḥūtum*).  
*aḥum* b (*aḥ* [usually written *a-aḥ*] or *aḥi*; pl. rare) 'arm; side, flank; bank (of a river, canal), shore, edge; half, first half' (→ *aḥum*).  
*aḥūm* (denom. adj.; *aḥī-*; fem. *aḥūtum*) 'strange, foreign; hostile; unusual, additional'; substantivized fem. *aḥūtum* (*aḥit*; pl. *aḥiātum*) 'additional payment'; ext. also 'misfortune, adverse feature; secrecy'; pl. also 'outskirts, outlying regions; dependents' (cf. *aḥum* b).  
*Ayya* the consort of Šamaš.  
*ayyānum* (adv.) 'where?' (cf. *ayyum*).  
*Ayyarum* (log. GUD.SI.SĀ) second OB month (April–May).  
*ayyāsim* see *anāku*.  
*ayyikīam* (adv.) 'where?' (cf. *ayyum*).  
*ayyīšamma* (adv.) 'anywhere, somewhere; elsewhere' (cf. *ayyum*).

*ayyum* (interrog. pron., §14.2; *ayy-*; fs *ayyūtum*; mp *ayyūtum*; fp *ayyātum*) 'which?' (→ *ayyānum*, *ayyikīam*, *ayyīšamma*, *ayyūmma*, *ēš*).  
*ayyūmma* (adjectival indef. pron., §14.3; gen. *ayyimma*, acc. *ayyam-ma*; fem. *ayyūtumma*) 'whichever, any, some'; substantivized 'someone, anyone'; with neg., 'no one' (cf. *ayyum*).  
*akalum*, *aklum* (*akal*; log. NINDA) 'bread, food' (cf. *akālum*).  
*akālum* G (a-u) 'to eat, consume; to use, have the use of (a field, etc.); to take for oneself'; *šūkulum* Š 'to cause, give to eat, to feed' (→ *akalum/aklum*, *ukullūm*, *ukultum*).  
*akāšum* G (u) 'to go, move'; *ukkušum* D 'to drive away'.  
*Akkadūm* (denom. adj.; *Akkadi-*) 'Akkadian'.  
*aklum* see *akalum*.  
*alaktum* (*alakti*; sf. *alakta-*; rare poetic biform *alkatum*, bnd. form *alkat*; pl. *alkātum* and *alkakātum*) 'behavior, custom(s); activity, movement; road, way, passage; caravan'; *alaktam parāsum* 'to cut off access, block the way' (cf. *alākum*).  
*alākum* G (*illak-illik*; perf. *ittalak*) 'to go, walk, move, act'; *alākam epēšum* 'to travel'; *ḥarrānam alākum* 'to travel, undertake a military campaign; to do/perform corvée service' (see also *alik ḥarrānim* below); *ilkam alākum* 'to perform *ilkum*-service, work *ilkum*-land'; *tappūt X alākum* 'to assist X, lend X a hand, come to the aid of X' (e.g., *tappūt aḥiya illikū* 'they assisted my brother'; *tappūssu allik* 'I assisted him'); ptcl. *alikum* (*alik*) 'traveler, messenger'; *alik ḥarrānim* 'expeditionary force'; *atlukum* Gt 'to go away, depart, move on, be off'; *atallukum* Gtn 'to be in motion, walk about, run around; to live, act'; *šulukum* Š (rare) 'to cause to go; to fit' (→ *alaktum*, *ilkum*).  
*aldūm* (*aldu-*; log. AL.DŪ(A); Sum. lw.) 'store, reserve of barley'.

*ali* (adv.) 'where?'.  
*alikum* (ptcpl) see *alākum*.  
*alkatum* see *alaktum*.  
*almattum* (*almatti*; sf. *almatta-*; pl. *almanātum*; log. NU.MU.SU) 'window'.  
*alpum* (*alap*; log. GUD/GU<sub>4</sub>) 'ox, bull'.  
*ālum* (*āl(i)*; pl. *ālānū*, *ālānā*; log. URU) 'town, city'.  
*amārum* G (a-u) 'to see, look at, observe; to find, discover, experience; to read (a tablet, etc.)'; *awātam/awātīm amārum* 'to investigate/look into a matter/case/situation'; vbl. adj. *amrum* (*amir-*) 'seen, checked'; *nanmurum* N 'to be seen, found, inspected; to appear, occur; to meet (see one another)'.  
*ammatum* (abs./bound form *ammāt*; pl. *ammātum*; log. KŪŠ) 'elbow'; a unit of length ('cubit') = ca. 50 cm. (see Appendix B.2).  
*Ammī-ditāna* king of Babylon, 1683–47.  
*am-mīnim* (or *ana mīnim*) 'why?'.  
*amrum* (vbl. adj.) see *amārum*.  
*amtum* (*amat*; pl. *amātum*; log. GEME<sub>2</sub>) 'female slave, woman-servant'.  
*Amurrūm* (log. MAR.TU) 'Amorite'; *wakil Amurrīm* a high military officer.  
*amūtum* (fem.; pl. rare) '(sheep's) liver; (liver) omen'.  
*-ān* particularizing suffix; see §20.2.  
*ana* (prep.; does not take sf.) 'to, toward, unto, for, as'; temporally, 'for, (with)in'; + inf. 'in order to'; *ana mīnim* 'why?'; *ana ša* (conj.; rare) 'because (of the fact that)' (§26.2(b)) (→ *anumma*, *aššum*).  
*anāku* (pron.; gen.-acc. *yāti*; dat. *yāšim/ayyāšim*) 'I' (see §§2.4, 25.2).  
*anāpum/ḥanāpum* G (i) 'to be(come) angry' (only one occurrence).  
*andurārum* (*andurār*) 'freedom, manumission (of slaves); remission (of debts)'.  
*annam* see *annum*.  
*annānum* (adv.) 'here' (cf. *annām*).  
*annīkam* (adv.) 'here' (cf. *annām*).



*anniš* (adv.) 'hither' (cf. *annûm*).  
*annum* (*anni*-; sf. *anna*-) 'consent, approval; positive answer'; *annam* (adv. acc.) 'yes'.  
*annûm* (*anni*-) 'this, these' (§6.3); *annûm* ... *annûm* 'one ... the other' (→ *annânûm*, *annikîam*, *anniš*, *inanna*).  
*Anum* (log. AN, AN-num; Sum. lw.) the sky god, head of the pantheon.  
*anumma* (adv.) 'now, hereby, here-with' (cf. *ana*, *ûmum*).  
*apâlum* G (*a-u*) 'to answer, respond; to satisfy a demand or claim; to pay (s.th.: acc.; to s.o.: acc. or *ana*)'; *atappulum* Gtn 'to answer, pay repeatedly; to be responsible for, answer for'; *uppulum* D (rare) = G.  
*apârum* G (*i*) 'to cover the head, provide with a headdress'; vbl. adj. *aprum* (*apir*-) 'with covered head, wearing on the head'.  
*aplum* (*apil*; log. IBILA [DUMU+Uš]) 'heir, (oldest) son' (→ *aplûtum*).  
*aplûlum* (*aplû*; log. IBILA) 'position of heir; inheritance, estate'; *aplûtum šehertum u rabûtum* institution of the younger and older heir (cf. *aplum*).  
*appârum* (*appâr*; pl. *appârâtum*; log. AMBAR; Sum. lw.) 'reed marsh, reed bed'.  
*appum* (*appi*; sf. *appa*-; dual *appân*; pl. *appâtum*) 'nose; tip, end, edge'.  
*appûna*, *appûnû-ma* (adv.) 'moreover, besides, furthermore'.  
*apputtum* (adv.) 'please'.  
*aprum* (vbl. adj.) see *apârum*.  
*apšitûm* (*apšitâ*-; Sum. lw.) 'agreed portion, number agreed upon'.  
*apum* (pl. *apû*; log. GIŠ.GI) 'reed thicket, canebrake'.  
*aqdamum* presumably a Northwest Semitic word, meaning s.th. like 'ancient times'.  
*arâhum* G (*a*) 'to hasten, come quickly' (→ *arhiš*).  
*arâkum* (log. GĪD(DA)) G (*i*) 'to be (-come) long, last long; to be delayed'; vbl. adj. *arkum* (*arik*-) 'long'; *urrukum* D 'to lengthen, extend, prolong; to delay'; *šurukum* Š

(rare) 'to lengthen, prolong'.  
*arhiš* (adv.) 'quickly' (cf. *arâhum*).  
*arhum* (fem.; *arah*; pl. *arhâtum*; log. AB) 'cow'.  
*aribum* see *erbum*.  
*arkum* (vbl. adj.) see *arâkum*.  
*arnum* (*aran*; pl. *arnû*) 'crime, offense, wrongdoing, guilt; punishment'.  
*arûm* G (also *erûm*; *i*; see §21.3 (e)) 'to conceive, become pregnant'; vbl. adj. *arîtum* (also *erîtum*) 'pregnant'.  
*askuppum* or *askuppatum* '(stone) slab, doorsill, threshold'.  
*aslum* (pl. *aslû*) 'young (male) sheep' (poetic word).  
*assammum* (Sum. lw.) 'jug'.  
*asûm* (gen. *asîm* or *asêm*, acc. *asâm* or *asiam*; bound form *asi*?; pl. *asû*; log. A.ZU; Sum. lw.) 'physician'.  
*ašar* (conj.) 'where(ever)'; rarely 'when, what' (§26.2(b)) (cf. *ašrum*).  
*ašariš* (adv.) 'there' (cf. *ašrum*).  
*ašâšum* G (*u*) 'to be(come) disturbed, worried'; *uššûsum* D 'to cause distress, mistreat'.  
*ašlâkum* (*ašlâk*; pl. *ašlâkû*; log. <sup>lû</sup>TÚG) 'washerman, fuller'.  
*ašlum* (fem.; *ašal*; pl. *ašlâtum*; log. ÉŠ(E)) 'rope'; a unit of length = 120 *ammatum* = ca. 60 m. (see Appendix B.2).  
*ašnan* (normally without a case-ending; fem.) 'grain, cereal'.  
*ašrum* (*ašar*; pl. *ašrû* and *ašrâtum*; log. KI) 'place, locale, setting'; *ašar ištên* '(in) one place' (→ *ašar*, *ašariš*, *ašrânûm*).  
*ašrânûm* (adv.) 'there' (cf. *ašrum*).  
*aššatum* (*aššat*; pl. *aššâtum*; log. DAM) 'wife' (→ *aššûtum*).  
*aššum* (prep.; sf. *aššumîya*, *aššumîka*, etc.) 'concerning, because of, on account of, for the sake of'; (conj.) 'because'; rarely 'so that' (esp. Mari) (§26.2(b)) (cf. *ana*, *šumum*).  
*aššûtum* (*aššût*) 'marriage; status of wife' (cf. *aššatum*).  
*atappum* (fem.) '(small) branch or off-take of a canal'.  
*athûtum* (*athût*) 'brotherly attitude, relationship, partnership' (cf.

*ahum*).  
*atta* (pron.; gen.-acc. *kâta/kâti*; dat. *kâšim/kâšum*) 'you' (ms) (see §§2.4, 25.2).  
*atti* (pron.; gen.-acc. *kâti*; dat. *kâšim*) 'you' (fs) (see §§2.4, 25.2).  
*attina* (pron.; gen.-acc. *kunûti*; dat. *kunûšim*) 'you' (fp) (see §§2.4, 25.2).  
*attunu* (pron.) 'you' (mp) (see §§2.4, 25.2).  
*atwûm* Gt (G not used in OB) (*u*) 'to speak; to discuss'; *šutawûm* Št-lex. 'to discuss, consider, ponder' (→ *awâtum*).  
*awâtum* (*awât*; pl. *awâtum* [*awâ + âtum*]; log. INIM) 'word, message, command; matter, affair, thing'; *awâtam/awâtim amârum* 'to investigate/look into a matter/case/situation'; *awâtam šūšûm* to betray a secret (cf. *atwûm*).  
*awîlûm* (fem. of *awîlum*; pl. *awîlâtum*) '(free-)woman, lady'; also, an epithet for *Bēlessunu*, a goddess.  
*awîlum* (*awîl*; pl. *awîlû*, §20.3; log. LÚ) 'human being, person; grown man; free man; boss' (→ *awîlûm*, *awîlûm*).  
*awîlûtum* 'humanity, human species, people; someone, anyone; soldier, worker, status of *awîlum*' (cf. *awîlum*).  
*awûm* see *atwûm*.

## B

*ba'âlum* G (*i*) 'to be(come) (abnormally) large, important'; *bu''u-lum* D 'to enlarge, exaggerate'.  
*babâlum* G (for *wabâlum*; dur. *ubbal* - pret. *ubil* [pl. *ublû* or *ubilû*]) 'to bear, carry, transport, convey'; vbl. adj. *bablum* (*babîl*-) 'carried, transported' (rare); *itabbulum* Gtn 'to carry repeatedly'; also 'to manage, direct, organize' (→ *šibultum*).  
*Bâbilim* (log. KÁ.DINGIR.RA<sup>ki</sup>) 'Babylon'.  
*bablum* (vbl. adj.) see *babâlum*.  
*babum* (*bâbtî*; sf. *bâbta*- pl. *bâbâtum*) 'city quarter, neighborhood, dis-

trict; goods/merchandise outstanding; loss, deficit' (cf. *bâbum*).  
*bâbum* (*bâb*; pl. *bâbû* and *bâbâtum*; log. KÁ) 'opening, door, gate; city quarter'; ext. *bâb ekallim* ('palace gate') the umbilical fissure (→ *bâbtum*).  
*Bad-tibira* (Tell Madā'in) a city in the south, near Uruk.  
*bâ'erum* (ptcpl.) see *bârum*.  
*balârum* G (*u*) 'to live, be alive, be(-come) healthy; to get well, recover'; inf. used as a noun, 'life'; vbl. adj. *balrum* (base *balî*-; fem. *balitum*) 'alive, healthy, safe'; *bullurum* D 'to keep (s.o.) alive, healthy, safe; to heal (tr.)' (→ *bultum*).  
*balrum* (vbl. adj.) see *balârum*.  
*balum* (prep.; sf. *balukka*, *baluššu*, etc.) 'without, without the knowledge/consent of; apart from'; *ina balum* = *balum*.  
*bâmâ* (adv.) 'in half'.  
*banûm* a G (*i*) 'to build, rebuild, construct, create'; vbl. adj. *banûm* b (*bani*-) 'well-made, well-formed, fine, of good quality'; ptcpl. see *bânûm* (→ *bânûm*).  
*banûm* b (vbl. adj.) see *banûm* a.  
*banûm* c G (*i*) 'to grow; to be(come) pleasant'; vbl. adj. *banûm* d (*bani*-) 'good, beautiful, friendly'; *bunnûm* D 'to treat kindly'.  
*banûm* d (vbl. adj.) see *banûm* c.  
*bânûm* (*bâni*-; fem. *bânitum*; ptcpl. of *banûm*) 'creator'.  
*baqârum* G (*a-u*) 'to claim, lay claim to; to contest, bring suit (against s.o.: acc.; for s.th.: acc. or *aššum* or *ana*)'; substantivized vbl. adj. *baqrum*, usually pl. *baqrû* 'legal claims'; *baqrî rašûm* 'to incur legal claims'.  
*baqrû* see *baqârum*.  
*barârum* G 'to be multicolored', only in vbl. adj. *barmum* (*barum*-) 'multicolored, speckled, variegated'; *bitrumum* Gt, only in vbl. adj. *bitrumum* = *barmum*; *burrumum* D 'to color, weave in colors' (→ *bitrumum*).

*barbarum* (pl. *barbarū*; log. UR.BAR.RA) 'wolf'.  
*barmum* (vbl. adj.) see *barāmum*.  
*Barsipa* 'Borsippa', a city 25 km. s. of Babylon (modern Birs Nimrud).  
*barūm* G (i) 'to look at, inspect, observe'; ptcl. see *bārūm*.  
*bārūm* (*bāri-*; ptcl. of *barūm*; log. <sup>(14)</sup>MĀŠ.SU.CfD.CfD) 'diviner, haruspex'.  
*bārūm* a G (a) 'to catch (fish, etc.)'; ptcl. *bā'erum* (*bā'er*; log. <sup>(14)</sup>ŠU.ĤA) 'fisherman'; also, a class of soldier.  
*bārum* b G (a-u) 'to be firm, in good repair; to become proved' (rare in OB apart from PNs); *burrum* D 'to establish, ascertain (the true legal situation), prove, certify, explain, indicate'.  
*bašitum* (*bašit*; substantivized fem. vbl. adj. of *bašūm*), *bīšum* (*bīš(i)*), *bušūm* (*buši*; pl. *bušū*), *būšum* (*būš(i)*; pl. *būšū*) 'moveable property, valuables, goods; stock, what's on hand' (cf. *bašūm*).  
*bašmum* a horned snake; the constellation Hydra.  
*baštum* (*bāšti*; sf. *bāšta-*) 'dignity, pride; good looks'.  
*bašūm* a G (i) 'to exist; to be present, available; to happen'; dur. 3cs *ibašši* 'there is/are' may occur with pl. subjects; vbl. adj. *bašūm* b (*baši-*) 'on hand, available, present' (listed in the dictionaries as a ptcl., *bāšūm*); see also substantivized fem. *bašitum* above; *šubšūm* Š 'to make appear, produce, create' (→ *bašitum*/*bīšum*/*bušūm*/*būšum*).  
*bašūm* b (vbl. adj.) see *bašūm* a.  
*batāqum* G (a-u) 'to cut off, deduct; to cut through, pierce; to divide; to stop work'; *buttuqum* D = G; *butattuqum* Dt passive; *nabtuqum* N passive (→ *bitiqum*, *bitqum*, *butuqum*).  
*bā'um* G (a; see §21.3(j)) 'to walk along'.  
*baz(a)ḥatum* (Northwest Semitic word) 'military outpost'.  
*bēlum* (*bēlet*; pl. *bēlētum*; log. NIN) 'lady; mistress, (female) owner' (cf.

*bēlum*).  
*belūm* G (e) 'to go out, be extinguished'; *bullūm* D 'to put out, extinguish (fire), destroy'.  
*bēlum* (*bēl(i)*; pl. *bēlū*; log. EN) 'lord, master, owner'; *bēl dīnim* 'adversary (in court)'; *bēl ḥubullim* (sf. *bēl ḥubullī-*) 'creditor' (cf. *bēlum*).  
*bēlum* G (e) 'to rule, have power over, exercise authority' (→ *bēl(t)um*, *bēlūtum*).  
*bēlūtum* (*bēlūt*) 'lordship, dominion, rule; position of power; status of owner'; *bēlūtum epēšum* 'to rule, exercise authority' (cf. *bēlum*).  
*bennum* (often pl. *bennū*) a type of epilepsy.  
*bērum* (abs./bound form *bēr*; log. DANNA) a unit of length ('double-hour'; 'mile') = 21,600 *ammatum* = ca. 10.8 km. (see Appendix B.2).  
*bibbulum*/*bubbulum* 'flood'; a month name (cf. *babālum*).  
*bibbum* 'plague'.  
*biblum* (*bibil*; pl. *biblātum*) '(marriage) gift'; *bibil libbim* 'wish, desire' (cf. *babālum*).  
*biltum* (abs./bound form *bilat*; pl. *bilātum*; log. GUN/GŪ.UN) 'load, weight; tribute, rent'; a unit of weight ('talent') = 3,600 *siqlum* = ca. 30 kg. (see Appendix B.1); *nāš(i) biltim* 'tenant (of a field owned by the state)' (cf. *babālum*).  
*birītum* (*birīt*) 'interval, intervening space'; ext. also 'border (area) of the liver; *ina birīt* (before suffix *ina birī-*) 'between, among'.  
*birtum* (*birti*; pl. *bir(ān)ātum*) 'citadel, castle, fort'.  
*bīšum* see *bašitum*.  
*bitiqum* (*bitiqti*; sf. *bitiqta-*) 'deficit, loss' (cf. *batāqum*).  
*bitqum* (*bitiq*) 'opening (of a canal); diverting (of water); cutting (rare); a measure/amount (of silver, flour)' (cf. *batāqum*).  
*bitrāmum* (adj.; *bitrām-*) 'brightly colored, multicolored' (cf. *barāmum*).  
*bitrām* Gt (rare; not in G) 'to last, be continuous'; *sutebrām* Št-lex. 'to

remain, continue; to make last'.  
*bitrumum* (vbl. adj.) see *barāmum*.  
*bitum* (masc.; *bit(i)*; pl. *bitātum*; log. É) 'house, estate, household, temple'; *bit abim* 'family; family/paternal estate, patrimony'; *bit emim* (rare) 'wedding'; *bit emūtīm* 'house in which a wedding is held'; *bīt tuppim* (log. É.DUB.BA) 'tablet house, school, archive'; *mār bīt tuppim* (log. DUMU É.DUB.BA(A)) 'state scribe'; *bitum epšum* 'built-on property'.  
*bu'arum* 'cheerfulness; prosperity'.  
*bubbulum* see *bibbulum*.  
*bubūtum* (*bubūt*; pl. *bubu'atum* / *bubātum*) 'hunger; famine; sustenance'.  
*būdum* (fem.; *būd(i)*; du. *būdān*) 'shoulder'.  
*bullūm* (adj.; *bullu-*) meaning unknown.  
*bulṭum* (*buluṭ*) 'life, health' (cf. *balātum*).  
*būnum* (usually pl. *būnū*) 'features, face, appearance' (cf. *banūm* a).  
*būrum* (abs. *būr*; log. BŪR<sup>(iku)</sup>; Sum. lw.) a unit of area = 18 *ikūm* = ca. 6.48 ha. (see Appendix B.3).  
*bussurtum* (bound form irregularly *bussurat*) '(good) news, message'.  
*bušūm*, *būšum* see *bašitum*.  
*butuqtum* (*butuqti*; pl. *butuqātum*) 'flood; sluice channel' (cf. *batāqum*).

## D

*da'amum* G (i or u) 'to be(come) dark'; R vbl. adj. *da'ummum* 'dark, gloomy'.  
*dabābum* G (u) 'to speak, talk, tell; to discuss; to plead (in court); to complain, protest'; inf. as noun: 'speech, statement; plea, lawsuit; rumor'; *tuššam dabābum* 'to speak maliciously, calumniate'; *dubbubum* D 'to complain (to), entreat, bother' (→ *dibbatum*).  
*dagālum* G (a-u) 'to look (at, upon); with *ana*, (*ina*) *pān*: 'to wait upon, attend to, belong to'.

*dadmū* (always pl.) 'habitations, settlements; the inhabited world'.  
*Dagan* god of grain, an important deity in the Mari region.  
*dayyānum* (*dayyān*; pl. *dayyānū*; log. DI.KUD/KU<sub>2</sub>) 'judge' (cf. *dīānum*).  
*dākum* G (a-u) 'to kill, execute; to defeat'; *šudukkum* Š 'to have (s.o.) killed' (rare); N passive.  
*daltum* (*dalat*; pl. *dalātum*) 'door, door-leaf'.  
*dālum* G (a-u) 'to wander'.  
*damāqum* (i) 'to be(come) good, better, improve, prosper' vbl. adj.  
*damqum* (*damiq-*) 'good, of good quality; beautiful; favorable; expert'; substantivized fem. *damiqtum* (*damiqti*) 'good(ness), favor, luck; fame'; *dummuqum* D 'to make good, pleasing; to improve (tr.); to treat kindly (+ acc. or *ana*/dative)' (→ *damqiš*, *tađmiqtum*).  
*damiqtum* see *damāqum*.  
*damqiš* (adv.) 'well' (cf. *damāqum*).  
*damqum* (vbl. adj.) see *damāqum*.  
*damum* (*dam(i)*; pl. *damū*) 'blood'.  
*danānum* a G (i) 'to be(come) strong'; vbl. adj. *dannum* (*dann-*) 'strong, solid; mighty, powerful; fortified; fierce, savage; severe, difficult; urgent'; substantivized fem. *dannatum* (*dannat*) 'famine, hard times; fortress; military service'; *dannātim šakānum* 'to give strong orders' (Mari); *dunnunum* D 'to strengthen, fortify, reinforce; to speak severely'; in hendiadys: 'to do s.th. forcefully' (→ *dannūtum*).  
*danānum* b ext.: a part of the liver.  
*dannatum* see *danānum*.  
*dannum* (vbl. adj.) see *danānum*.  
*dannūtum* (*dannūt*) 'strength, power, violence'; late also: 'fortress' (cf. *danānum*).  
*darāsum* G (i) 'to trample upon, throw over, back'.  
*dāriātum* see *dārām*.  
*dāriš* (adv.), *dāriš ūmī* (adv. phrase) 'forever' (cf. *dārum*).  
*dārum* (*dār(i)*) 'perpetuity', rare except in the adverb *dāriš* (→ *dārām*).

*dārūm* (*dārī-*) 'perpetual, lasting, everlasting'; substantivized fem. pl. *dāriātum* 'perpetuity, eternity'; *ana dāriātim* 'forever' (cf. *dārum*).  
*dāstum* 'deception' (cf. *dāstum*).  
*dāšum* G (a) 'to deceive' (→ *dāstum*).  
*da'ummum* (vbl. adj.) see *da'amum*.  
*dekūm* G (e) 'to move, remove; to arouse, raise, mobilize, call up (soldiers, officials)'; *šudkūm* Š 'to persuade' (rare).  
*diānum* G (a-i) 'to judge, give a judgment (*dīnum*); to start a lawsuit, go to court' (cf. *dayyānum*, *dīnum*).  
*dibbatum* (*dibbat*; pl. *dibbātum* = sg.) 'agreement' (cf. *dabābum*).  
*dikšum* (*dikiš*; pl. *dikšū*) 'wound'; ext. aslo 'severed part'.  
*dimtum* (*dimat*; pl. *dimātum*; log. AN. ZA.GĀR) 'tower; fortified area, settlement; district'.  
*dinum* (*din(i)*; pl. *dinātum*) '(legal) decision, judgement, verdict; legal case, lawsuit'; *bēl dinim* 'adversary (in court)'; *ša dinim* 'litigant'; *dīnam šūhuzum* 'to grant a legal case, hearing (to s.o.: acc.)' (cf. *diānum*).  
*dipārum* (masc. and fem.; *dipār*; pl. *dipārātum*) 'torch'.  
*dirigām* (-ā; Sum. *diriga*) 'intercalary month'; attested only once.  
*dīšum* (*dīš(i)*; pl. *dīšū*) 'green grass, herbage, spring pasture; spring (-time)'.  
*di'tum* (pl. *di'ātum*) 'notice, information' (cf. *edūm*).  
*Dumuzi* (log. ŠU.NUMUN.NA) fourth OB month (June-July).  
*duppurum* D (not in G) 'to go away, absent oneself'.  
*dūrum* a (*dūr(i)*; pl. *dūrānū*; log. BĀD) 'wall'.  
*dūrum* b (*dūr(i)*) 'continuity; permanent status of property'.  
*duššupum* (adj.; *duššup-*) 'sweet'.

## E

*Ea* (usually written *é-a*) the god of fresh water, and of intelligence and cunning.  
*Eanna* (Sum. *é.an.na(k)*) 'house of heaven' Inanna's main temple in Uruk.  
*Ebabbar* (log. É.BABBAR) the temple of Šamaš in the city of Sippar.  
*ebbum* (vbl. adj.) see *ebēbum*.  
*ebēbum* G (i) 'to be(come) clean'; vbl. adj. *ebbum* (*ebb-*; fem. *ebbetum*) 'clean, pure, holy; shining, polished; trustworthy'; *ubbubum* D 'to clean, purify; to clear (of claims), clear oneself'.  
*eblum* (*ebel*; log. EŠE<sub>3</sub><sup>(iku)</sup>) 'rope'; a unit of area = 6 *ikūm* = ca. 2.16 ha. (see Appendix B.3).  
*ebūrum* (*ebūr*; log. BURU<sub>14</sub>) 'harvest(-time); crop; summer'.  
*edēdum* G (u) 'to be(come) pointed'; *uddudum* D factitive; also, in hendiadys, 'to act, do quickly'.  
*edēhūm* G only in vbl. adj. *edhūm* (*ediḥ-*) 'covered with patches or a network'; *udduḥum* D 'to cover completely with (patches, etc.)'.  
*edēlum* G (i) 'to close, lock' (tr.); *uddulum* D = G.  
*edērum* G (i) 'to hug, embrace'; *nendurum* N 'to embrace one another'.  
*edēšum* G (i) 'to be(come) new'; vbl. adj. *eššum* (c \**edšum*; fem. *eššetum*, rarely *edišum*) 'new, fresh'; *uddušum* D 'to renew, restore'.  
*edhūm* (vbl. adj.) see *edēhūm*.  
*edūm* / *idūm* G (pret. *īde*; see §26.1) 'to know, be(come) experienced, familiar with'; (*w*)*uddūm* D 'to mark, assign; to make known, reveal, inform; to recognize, identify'; *šūdūm* Š (*edūm*) 'to make known, announce, proclaim (s.th.: acc.; to s.o.: acc. or *ana* / dat.)' (cf. *di'tum*).  
*e'ēlum* G (i; §21.3(d)) 'to bind (by an agreement, by magic)' (→ *e'iltum*).  
*egūm* G (i or u) 'to be(come) careless, negligent (concerning; *ana* or *aš-šum*)' (→ *ēgūtum*).  
*ēgūtum* (*ēgūt*) 'negligence' (cf. *egām*).

*e'iltum* (*e'ilti*; sf. *e'ilta-*) '(financial) liability, obligation' (cf. *e'ēlum*).  
*ekallum* (fem.; *ekal*; sf. *ekalla-*; pl. *ekallātum*; log. É.GAL; Sum. lw.) 'royal palace'; ext.: *bāb ekallim* ('palace gate') the umbilical fissure.  
*ekallūm* (denom. adj.; *ekalli-*) 'palace official'.  
*ekēmum* G (i) 'to take away (s.th. from s.o.: double acc.), deprive (s.o. of s.th.: double acc.); to conquer, annex; to take away, snatch away; to absorb'; vbl. adj. *ekmum* (*ekim-*) 'taken away', etc.; ext. also 'stunted, atrophied'.  
*Ekišnugal* the temple of Nanna at Ur.  
*ekmum* (vbl. adj.) see *ekēmum*.  
*ekūm* (base *eku-*; usually fem. sg. *ekūtum*) 'homeless, orphan(ed)'.  
*elēlum* G (i) 'to be(come) pure, clean, free (of debt)'; vbl. adj. *ellum* (*ell-*; fem. *elletum*) 'clean, pure, holy, free'; *ullulum* D 'to purify, keep pure; to declare innocent, free (of debt); to consecrate (to a god)' (→ *tēliltum*).  
*elēnum* (adv.) 'above, upstream; beyond, besides, in addition'; (prep.; sf. *elēnukka*, etc.) 'above; beside, in addition to, apart from' (cf. *elūm* a).  
*eleppum* (fem.; *elep*; sf. *eleppa-*; pl. *eleppētum*; log. <sup>(S)</sup>MĀ) 'ship, boat'.  
*elēšum* G (i) 'to rejoice'; *ullušum* D and *šulušum* Š 'to cause to rejoice' (→ *mēlešum*, *ulšum*).  
*eli* (in literary texts also *el*; prep.; sf. *elī-*) 'on, upon, over, above, towards, against, beyond, more than' (cf. *elūm* a).  
*eliātum* see *elūm* b under *elūm* a.  
*eliš* (adv.) 'above, up(ward), on top' (cf. *elūm* a).  
*Ellil* see *Enlil*.  
*ellum* (vbl. adj.) see *elēlum*.  
*Elūlum* see *Elūnum*.  
*elūm* a G (i; see §21.3(e)) 'to go up, ascend'; with ventive, 'to come up, emerge, appear'; vbl. adj. *elūm* b (*eli-*; fem. *elītum*) 'high, tall, exalted'; substantivized fem. pl. *eliātum* 'additional sum'; *etlām* Gt 'to

move off, away'; *ina X etlām* 'to forfeit X' (e.g., *ina X itelli* 'he will forfeit X'); *ullām* D 'to raise, elevate, extol'; *utlellām* Dtr (§38.3(d)) 'to raise oneself'; *šalām* Š 'to cause to go up, send/lead/take/bring up; to raise, make emerge/appear; to summon/produce a witness (or document); to remove, oust' (→ *elēnum*, *eli*, *eliš*, *elūm* c).  
*elūm* b (vbl. adj.) see *elūm* a.  
*elūm* c (*eli-*; fem. *elītum*; rel. adj.) 'upper' (cf. *elūm* a).  
*Elūnum* / *Elūlum* (later *Ulūlum*; log. KIN.<sup>d</sup>INANNA) sixth month OB (August-September).  
*ēma* (rarely *ēm*; conj.) 'where(ever)' (§26.2(b)).  
*emēdum* G (i) 'to lean against, touch, cling to; to reach, stand near/by; to place or lean (s.th. against s.th.: double acc.); to load, impose (taxes, punishment, etc.: acc.; on s.o.: acc.)'; *ummudum* D 'to lean, push, rest, set (s.th.) on, against (s.th.)'; *šutēmudum* Št-lex. 'to bring into contact, join, unite, add' (causative of *nenmudum* N); *nenmudum* N 'to be joined, come together, meet; to join forces' (→ *imittum* b).  
*Emeteursag* temple of Zababa.  
*emum* (sf. *emū-* / *emī-* / *emā-*) 'father-in-law (wife's father)'; *bīt emim* (rare) 'wedding'; *ana bīt emim šasūm* 'to summon to a wedding', i.e., 'to have a wedding' (→ *emūtum*).  
*emūqum* (dual *emūqān*; pl. masc. *emūqū* and fem. *emūqātum*) 'strength, power, force, ability; armed forces; value'; also used in the dual and pl. with the same meanings.  
*Emutbalum* a region east of the Tigris River.  
*emūtum* 'wedding', in *bīt emātīm* house in which a wedding is held (cf. *emum*).  
*enēqum* G (i) 'to suck'; *šānuqum* Š 'to suckle'; ptcp. fem. *muḏēniqum* 'wet-nurse' (→ *tēniqum*).  
*enēšum* G (i) 'to be(come) weak, im-



poverished'; vbl. adj. *enšum* (*eniš-*) 'weak, powerless'; *unnušum* D 'to make weak, weaken (tr.)'.  
*Enlil* (or *Ellil*; log. <sup>d</sup>EN.LÍL) 'Enlil', one of the heads of the Mesopotamian pantheon.  
*enšum* (vbl. adj.) see *enēšum*.  
*entum* (log. NIN.DINGIR.RA); Sum. lw.) 'high priestess'.  
*enūm* G (i) 'to change, invert, revoke'.  
*enzum* (also *ezzum*, *inzum*; fem.; pl. *enzētum*) 'she-goat'; also, the constellation Lyra.  
*eperum*, *eprum* (*eper*; pl. *ep(e)rū* often = sg.) 'dust, (loose) earth'.  
*epēšum* G 'to object'; *uppusum* D = G (both rare).  
*epēšum* G (*e-u* or *u-u*) 'to do (s.th.: acc.; to s.o.: acc. or *ana*); to act (according to: *kīma*), be active; to make, build, construct; to treat (s.o.: acc.; like: *kīma*; for [e.g., a wound]: acc.); *alākam epēšum* 'to travel'; *ana šiprim epēšim* 'to do the work'; *bēlūtam epēšum* 'to rule, exercise authority'; *kakkī epēšum* 'to fight, do battle, make war'; *pīam epēšum* 'to work/open one's mouth'; *sim-mam epēšum* 'to treat a disease'; *šarrūtam epēšum* 'to rule as king'; *šipram epēšum* 'to do (assigned) work; to work (s.th.: acc.; e.g., *eqlam šipram ipuš* he worked [i.e., plowed] the field)'; *tāhāzam epēšum* 'to do battle, make war, fight'; *tap-pūtam epēšum* 'to do business together'; *tērtam epēšum* 'to perform extispicy'; *ulšam epēšum* 'to rejoice; to make love'; vbl. adj. *epšum* (*epiš-*) 'built, cultivated, worked'; substantivized fem. *epištum* (*epišti*; pl. *epšētum*) 'work; construction; act, activity, achievement'; *epšēt qātīm* 'handiwork'; *eql epšētīm* 'a field worked/prepared (for s.th.; lit., a field of [plowing, etc.] activities)'; *uppusum* D (not common in OB) = G; *šūpušum* Š 'to cause to do/make/build; to have (s.th.) built; to direct work'; *šutēpušum* Št-lex. 'to get busy, active' (→ *ipšum*).

*epištum* see *epēšum*.  
*epqum* 'leprosy'; *epqam malūm* 'to become covered with leprosy'.  
*eprum* see *eperum*.  
*epšum* (vbl. adj.) see *epēšum*.  
*eqlum* (*eql*; pl. *eqlētum*; log. A.ŠA) 'plot of land, field; area, region'; *eqlam mayyarī maḥāšum* 'to plow'; *eql epšētīm* 'a field worked/prepared' (for s.th.); *rēš eqlim* 'destination'.  
*erbe* (also *erba*, *erbūm*, *arba'um*; with masc. nouns *erbet*, *erbeti*, *erbettum*) 'four' (→ *erbeā*, *erbišu*, *rebiat*, *rebitum*, *rebūm*).  
*erbeā* (also *erbā*; indeclinable) 'forty' (cf. *erbe*).  
*erbišu* (adv.) 'four times, fourfold' (cf. *erbe*).  
*erebum*, *erebūm* see *erbūm*.  
*erbūm* (*erbi-*; also *erbūm*, *erebu/ūm*, *aribu*; pl. *erebū*) 'locust(s)'.  
*erēbum* G (u) 'to enter, arrive, invade' (normally with *ana*: e.g., *ana bitim ērub* 'I entered the house'); *šūrubum* Š 'to cause to enter, send/lead/take/bring in'.  
*ereqqum* (fem.; *ereq*, with suf. *ereqqa-*; pl. *ereqqētum*; log. <sup>(giš)</sup>MAR.GÍD.DA) 'wagon, cart'; also, a constellation.  
*erēšum* a G (i) 'to ask, request (s.th.: acc.; from s.o.: acc. or *itti*), desire, wish'; vbl. adj. *eršum* (*eriš-*) 'requested', esp. in substantivized fem. *erīštum* (*erīšti*) 'wish, desire, request'.  
*erēšum* b G (i) 'to (plow and) seed, plant, cultivate (a field)' (→ *errēšum*, *mērešum*).  
*erīštum* see *erēšum* a.  
*ernettum* see *irnittum*.  
*Erra* the god of pestilence.  
*errēšum* (*errēš*; pl. *errēšū*) 'cultivator, tenant farmer' (cf. *erēšum*; → *errēšūtum*).  
*errēšūtum* 'tenancy (of a field)' (cf. *errēšum*).  
*errū* (pl.) 'intestines'.  
*eršetum* (*eršet*; pl. *eršētum*; log. KI) 'the earth; land, district, area; ground, earth; the nether world'.

*eršum* a (adj.; *eriš-*) 'wise, clever, skillful'.  
*eršum* b (fem.; *eres*; pl. *eršētum*; log. <sup>(giš)</sup>NÁ) 'bed'.  
*erūm* see *werūm*.  
*ērum* (vbl. adj.) see *ērum*.  
*ērum* G (e; §21.3(d)) 'to awaken; to be(come) awake, alert'; vbl. adj. *ērum* (*ēr-*) 'awake, alert, watchful'.  
*Esagil* (log. É.SAG.ÍL) the temple of Marduk in Babylon.  
*esehūm* G (i) 'to assign' (→ *isihūm*).  
*esēpum* G (i) 'to collect, gather up'.  
*esērum* a G (i) 'to enclose, shut in'; *us-surum* D 'to enclose, take captive'.  
*esērum* b G (i) 'to press (s.o.: acc.; for payment, silver: acc.), put under pressure, collect'; *šērtam esērum* 'to impose a penalty, punishment'; *ussurum* D = G.  
*esihtum* see *isihtum*.  
*ešēdum* G (i) 'to harvest, reap'; ptcpl. *ēšidum* (*ēšid*; pl. *ēšidū*) 'harvester'.  
*ešemtum* (*ešēmti*; sf. *ešēmta-*; pl. *ešmētum*; log. GİR.PAD.DU) 'bone'.  
*ēšidum* (ptcpl.) see *ešēdum*.  
*ēš* (< *ayyiš*; adv.) 'where, whither?' (cf. *ayyum*).  
*ešer* (*ešrum* a; with masc. nouns *ešret*, *ešeret*, *ešertum*) 'ten' (→ *ešrā*, *ešret*, *ešrētum*, *ešrum* b, *ešrūm*, *šinšarūm*).  
*ešērum* G (i) 'to be(come) straight; to move straight toward, charge (with *ana*); to prosper'; vbl. adj. irregularly *išarum* (base *išar-*) 'regular, normal; correct, fair, just; in good condition; prosperous'; *šūšurum* Š 'to move straight toward; to set straight, set on the proper course, make prosper'; *šutēšurum* Št-lex. 'to proceed; to thrive, prosper; to set right, put in order, provide justice; to guide properly; to send; to make prosper' (→ *mīšarum*).  
*Ešnunna* (Tell Asmar) an important city east of the Tigris.  
*ešrā* (gen.-acc. *ešrī*) 'twenty' (cf. *ešer*).  
*ešret* (abs. of \**eširtum*) 'one-tenth' (cf. *ešer*).  
*ešrētum* (always pl.) 'tithe' (cf. *ešer*).

*ešrum* a see *ešer*.  
*ešrum* b (adj.; fem. *ešurtum*) 'tenth' (cf. *ešer*).  
*ešrām* (fem. *ešrītum*) 'twentieth' (cf. *ešer*).  
*eššum* (vbl. adj.) see *edēšum*.  
*etellum* (adj.; *etel*; fem. *etelletum*) 'princely, sovereign, supreme'; substantivized masc. 'prince', fem. 'princess'.  
*etēqum* G (i) 'to pass along, pass by, advance, elapse; to pass through, across; to exceed, transgress; to avoid'; *šūtuqum* Š 'to cause to move on/proceed/pass; to send on; to allow to elapse'.  
*eṭlum* (pl. like an adjective, *eṭlūtum*; log. GURUŠ [the KAL sign]) 'young man, youth'.  
*ewūm* G (i; see §21.3(k)) 'to become, turn, change (*ana/-iš*: into)'.  
*ezēbum* G (i) 'to leave, leave behind, abandon; to neglect; to leave (s.th.: acc.; with s.o.: *ana*), entrust; to divorce; to make out a legal document'; *šūzubum* Š 'to cause to leave; to have (a document) made out; to save (persons, cities)' (→ *ezib/ezub*, *izbum*).  
*ezēhūm* G (I-y; i) 'to gird'; *nēzuḥum* N 'to gird oneself, be girded'.  
*ezib* and *ezub* (prep.); does not take sf.) 'apart from, besides' (cf. *ezēbum*).  
*Ezida* (log. É.ZI.DA) the temple of Marduk in Borsippa.  
*ezub* see *ezib*.  
*ezzum* see *enzum*.

## G

*gagūm* (base *gagi-*; Sum. lw.; log. GÁ.GI.A and GÁ.GI.4.A) 'cloister'; part of the temple area, in which the *naditum* women lived.  
*gallābum* (*gallāb*; log. ŠU.I) 'barber' (cf. *gullubum*).  
*gamālum* G (i) 'to treat kindly, please; to come to an agreement; to spare, save'.  
*gamartum* 'totality; completion' (cf. *gamārum*).



*gamārum* G (a-u) 'to bring to an end; to annihilate; to use up; to settle; to encompass, control; to finish (doing; *ina* + inf.); to come to an end'; in hendiadys: 'to do s.th. completely'; vbl. adj. *gamrum* (*gamir-*) 'finished, settled; complete, entire, full (may follow another adj.: *šamnum ṭābum gamrum* 'the entire (amount of) fine oil'); *ana gamrim* 'completely'; *gummurum* D = G; also, 'to pay in full' (→ *gamartum*).

*gamrum* (vbl. adj.) see *gamārum*.

*gana* (Sumerian *ga n.a* 'come!') 'come (on)!'

*garārum* G (also *qarārum*; u) 'to roll, turn over; to twist, grow crooked'; vbl. adj. *garrum* (*garir-*) 'round, bulging'; *šugarrurum* irregular Š(D) (§§38.2, 38.3(a)) 'to roll' (tr.); *nağarrurum* irregular N (§38.2) 'to roll around, move'.

*garrum* (vbl. adj.) see *garārum*.

*gašārum* G (i) 'to be(come) powerful, strong'; vbl. adj. *gašrum* (*gašer-*) 'powerful, strong'.

*gašišum* (*gašiš*) 'impaling stake'.

*gašrum* (vbl. adj.) see *gašārum*.

*gerrum* (masc. and fem.; *gerri*; pl. *gerrū* and *gerrētum*) 'road, path; journey, (business) trip, caravan; military campaign; expeditionary force; travel provisions'.

*gerseqqum* (*gerseqqā-*; log. GİR.SÌ.GA; Sum. lw.) 'an attendant, domestic (attached to the palace or a temple)'.

*gerum* G (e) 'to be(come) hostile; to start a lawsuit (intr.), sue (tr.)'; *gitrām* Gt 'to sue one another'; *gurrum* D = G.

*Gibil/Girra* (log. GIBIL [written BIL + GI]) the fire god.

*gigunnūm* (-ā; pl. *gigunnū*) a sacred building; temple tower.

*gilittum* (*gilitti*; sf. *gilitta-*) 'fright, terror'.

*gillatum* (*gillat*) 'crime'.

*gimlum* 'reserve ox' (rare word).

*Girra* see *Gibil*.

*gišimmarum* (fem. and masc.; *gišimmar*; pl. *gišimmarātum*; log.

ḡ<sup>5</sup>GIŠIMMAR; Sum. lw.) 'date palm'.

*gubrum* (*gubur*) 'shepherd's hut'.

*gulgullum*, *gulgullatum* (*gulgul/gulgulat*; pl. *gulgullū*, *gulgullātum*) 'skull'.

*gullubum* D (not in G) 'to shave (off)' (→ *gallābum*).

*gurgurum* (or *qurgurum*; bound form *gurgur*; log. <sup>13</sup>TIBIRA) 'wood- or metal-worker'.

*gušūrum* (*gušūr*; log. GIŠ.ÜR; Sum. lw.) 'beam, log'.

## H

*habābum* G (u) 'to murmur, whisper, chirp; to caress'.

*habālum* G (a-u) 'to harm, wrong, oppress' (→ *hibiltum*).

*habārum* G (u) 'to be noisy'; vbl. adj.

*habrum* (*habur-*) 'noisy'.

*habātum* G (a-u) 'to rob, plunder'; vbl. adj. *habtum* (*habit-*) 'robbed, plundered'; *naḥbutum* N passive (→ *habbātum*, *hubtum*).

*habbātum* (*habbāt*) 'robber' (cf. *habātum*).

*habrum* (vbl. adj.) see *habārum*.

*hadīš* (adv.) 'joyfully' (cf. *hadūm*).

*hadūm* a G (u) 'to rejoice, be(come) happy (at, in s.th.: *ina* or *ana*)'; vbl. adj. *hadūm* b (*hadi-*) 'happy, joyful, rejoicing'; *huddūm* D 'to make happy' (→ *hadīš*, *hūdum*).

*hadūm* b (vbl. adj.) see *hadūm* a.

*hā'irum/hāwirum* (ptcpl.) see *hiārum*.

*hakūm* G (Northwest Semitic word) 'to await' (only attested once).

*halālum* G (also *alālum*; a-u) 'to hang, suspend' (tr.); *hullulum* D = G; *hutallūm* Dt passive of D.

*halāqum* (i) 'to become missing, lost; to disappear, perish; to escape'; vbl. adj. *halqum* (*haliq-*) 'escaped; missing, lost'; *hulluqum* D 'to make disappear, let escape, destroy' (→ *hulqum*).

*halāšum* G (a-u) 'to press, squeeze out'.

*hallum* (*halli*; sf. *halla-*) 'crotch'; *hallān* (dual) 'hind legs'.

*halqum* (vbl. adj.) see *halāqum*.

*halšum* (pl. *halšū*) 'fortification; fortress'.

*hamiš* (*hamšum* a; with masc. nouns *hamšat*, *hamištum*) 'five' (→ *hamšā*, *hamšum* b).

*hammū* (pl.) 'rebels'; *šar hammē* 'usurper king'.

*hammum* 'head of the family'.  
*hamšā* (indeclinable) 'fifty' (cf. *hamiš*).

*hamšum* a see *hamiš*.

*hamšum* b (adj.; fem. *hamušum*) 'fifth; one-fifth' (cf. *hamiš*).

*hāmū* (pl.) 'litter (of leaves, etc.)'.

*hanāmum* G (i) 'to bloom' (rare).

*hanāpum* see *anāpum*.

*hapārum* G 'surround' (rare); *hup-purum* D = G.

*hapātum* G (i and u) 'to be(come) powerful, prevail'; vbl. adj. *haptum* (*hapit-*) 'powerful, triumphant'.

*haptum* (vbl. adj.) see *hapātum*.

*harbūtum* (*harbūt*) 'devastation'.

*harīmtum* (*harīmti*; pl. *harīmātum*; log. <sup>(m)</sup>KAR.KID) 'prostitute'.

*harrānum* (fem.; pl. *harrānātum*; log. KASKAL) 'road, path, way; journey; military expedition or campaign; caravan'; *harrānam alākum* 'to perform corvée service'; *harrānam šabātum* 'to take to the road, undertake a campaign'.

*hasāsum* G (a-u) 'to heed, think of, be mindful of, care for; to remember, refer to, mention; to plan; vbl. adj. *hasum* (*hasis-*) 'intelligent'; *hissusum* Gt 'to consider' (rare); *hussusum* D 'to remind; to study' (→ *hasisum*).

*hasīsum* (*hasīs*) 'understanding, wisdom' (cf. *hasāsum*).

*haššinum/haššinnum* (pl. *haššinū* / *haššinnū*) 'ax'.

*hasāhum* G (i) 'to desire; to require, need'; *nuḥšuhum* N passive (→ *hušāhum*).

*hašūm* (*haši-*; log. UR<sub>5</sub> [the HAR sign]) 'lung'.

*haṭitum* 'offense' (cf. *haṭūm*).

*haṭtum* (fem., rarely masc.; *haṭti*; sf.

*haṭta-* pl. *haṭtātum*; log. GIDRI [the PA sign]) 'scepter, staff, stick, branch'; *ša haṭtātum* or *wahil haṭtim* (possible readings of PA.PA) 'captain'.

*haṭūm* G (i) 'to make a mistake, fail, miss; to commit an offense, trespass' (→ *haṭitum*; *hiṭitum*; *hiṭum*).

*hāwirum* (ptcpl.) see *hiārum*.

*hegallum* or *hengallum* (*hegal*; sf. *hegalla-*; log. HÉ.CÁL 'let there be'; Sum. lw.) 'abundance; abundant yield'.

*hepūm* a (e) 'to smash, destroy, wreck; to break, invalidate (a tablet, document); to split, divide'; vbl. adj. *hepūm* b (*hepi-*) 'smashed, broken, split'; *huppūm* D = G.

*hepūm* b (vbl. adj.) see *hepūm*.

*herūm* G (e) 'to dig'.

*hiārum* G (a-i) 'to choose a mate'; vbl. adj. *hīrum* (*hīr-*) 'chosen', in substantivized fem. *hīrtum* (*hīrti*; sf. *hīrta-*; pl. *hīrātum*) 'wife (of equal status with the husband)'; ptcpl. *hā'irum/hāwirum* (*hā'ir/hāwir*) 'first husband'.

*hiāsum* G (a-i) 'to hasten, hurry'.

*hiātum* G (a-i) 'to watch over, take care of; to examine, search, explore'.

*hibiltum* (*hibilti*; sf. *hibilta-*; pl. *hiblātum*) 'damage, wrong' (cf. *habālum*).

*hīrtum* see *hiārum*.

*hiṭitum* (*hiṭit*) 'damage, negligence, fault, crime' (cf. *haṭām*).

*hiṭum* (*hiṭ(i)*) 'fault, damage; offense, crime; negligence' (cf. *haṭām*).

*hubtum* (*hubut*) 'robbery' (cf. *habātum*).

*hubullum* (*hubul*; with suff. *hubulla-*) 'obligation, debt with interest'; *bel hubullim* (with suff. *bel hubulli-*; pl. *belā hubullim* or *bel hubulli*; see §12.4) 'creditor'.

*hadum* (*had(i)*) 'joy' (cf. *hadām*).

*hulqum* (*huluq*) 'lost/missing property' (cf. *halāqum*).

*humuṣṣurum* 'mouse'.

*huppudum* D (not in G) 'to blind'.

*hurāsum* (*hurās-*; log. KUG.SIG17, also read GUSKIN) 'gold'.  
*hurhūdum* / *ur'udum* (*hurhūd* / *ur'ud*) 'throat, windpipe'.  
*hušāhum* (*hušāh*) 'need, hunger' (cf. *hašāhum*).

## I

*ibbām* (*ibbā-*; Sum. lw.) 'loss, deficit'.  
*ibissām* (*ibissā-*; Sum. lw.) 'financial loss'.  
*ibrum* (*ibir*; pl. *ibrū*) 'person of equal status, colleague, friend'.  
*Id* (log. <sup>d</sup>ID) the river god.  
*idum* (fem. and masc.; bound form *idi*, rarely *id*; dual *idān*; pl. *idū* and *idātum*; log. Á) 'arm; side, edge; strength; goal, purpose'; in sg. and in masc. pl. (log. Á or Á.BI): 'wages, hire, rent, payment'; *idi* (prep.; sf. *idi-*), *ina idi*, *ana idi* (prep. phrases) 'near, next to, beside, on the side of, with'.  
*idūm* see *edūm*.  
*igārum* (*igār*; pl. *igārātum*; log. É.GAR<sub>8</sub>; Sum. lw.) 'wall (of a building)'.  
*Igigi* a name for the great gods.  
*igisūm* (*igisā-*; IGI.SÁ; Sum. lw.) 'an annual tax (collected from merchants, priests); gift, offering'.  
*igrum* (*igir*; pl. *igrū*) 'hire, rent; wages' (cf. *agārum*).  
*iyāšim* see *yāšim*.  
*iyāti* see *yāti*.  
*ikkarum* (*ikkar*; pl. *ikkarū*; log. ENGAR; Sum. lw.) 'farmer, farm laborer, plowman' (→ *ikkarūtum*).  
*ikkarūtum* 'agricultural work, plowing' (cf. *ikkarum*).  
*ikribum* (*ikrib*; pl. *ikribū*) 'blessing, benediction; prayer' (cf. *karābum*).  
*ikūm* (base *iku-*; log. IKU; Sum. lw.) a unit of area = 100 *mūšarum* = ca. 3,600 m.<sup>2</sup> (see Appendix B.3).  
*ilkum* (*ilik*; pl. *ilkū* and *ilkātum*) work or service performed, usually on a field or garden, for the state (king) by s.o. holding the land in tenure from the state; part of the

yield of the land, i.e., payment; the land itself; the holder of the land;  
*ilkam alākum* to perform such service, work such land (cf. *alākum*).  
*iltum* (*ilat*; pl. *ilātum*; fem. of *ilum*) 'goddess' (cf. *ilum*).  
*ilum* (*il(i)*; sf. *il* or *ilū* / *ilt-* / *ilā-*; pl. *ilū*, *ilānū*; log. DINGIR) 'god'; *kakkum ša ilim* a standard with a divine symbol (→ *iltum*, *ilūtum*).  
*ilūtum* 'divinity, divine nature, divine power' (cf. *ilum*).  
*imērum* (*imēr*; pl. *imērū*; log. ANŠE) '(male) donkey'; a unit of capacity ('homer') = 12 or 18 *sūtum* (in OB at Mari only).  
*imittum* a (fem. and, often in omens, masc.; *imitti*; fem. of rare adj. *imnum* 'right'; log. ZAG) 'right (side), right hand'; *imittam* (adv.) 'on the right'.  
*imittum* b (*imitti*; dual *imittān*; log. ZAG) 'shoulder of an animal' (cf. *emēdum*).  
*immerum* (*immer*; pl. *immerū* or *immerātum*; log. UDU) 'sheep, ram'.  
*imūtu* (always pl.) 'depletion, losses' (cf. *matūm*).  
*ina* (in literary texts also *in*; prep.; does not take *sf.*) 'in, into, at, among; with (things), by means of, by; from, from within (a place, with verbs of motion and of taking, seizing; see §5.6)'; partitively, 'out of' (§34.2); temporally, 'in, on, at the time of'; (conj.) 'as long as, while' (see §26.2(a)); *ina kiam* 'therefore, thus'.  
*inanna* (← \**ina annā*; adv.) 'now'; (*ina*) *kīma inanna* 'right now'.  
*inbum* (*inib*; pl. *inbū* [often = sg.]) 'fruit, fruit tree; (sexual) attractiveness'.  
*inītum* (*inīt*; pl. *iniātum*) 'services, rate of hire (of an ox or ox team)'.  
*inu* poetic variant of *inūma*.  
*inum* (fem.; *in*; dual *inān*; log. ICI) 'eye; spring'; *in X maḥārum* 'to please X'; *inīn našūm* 'to look up'; *inīn ana X našūm* 'to look at X, covet X'.  
*inūma* (conj.; poetic/archaizing *inu*)

'when, as soon as, after, at the time that, while' (see §26.2(a)) (cf. *ina*, *inūm*; → *inūmišū*).  
*inūmišū(-ma)* (adv.) 'at that time, then', used in royal inscriptions as a correlative of *inu*: 'when ..., at that time ...' (cf. *inūma*).  
*iprum* (*ipir*; pl. *iprū*; log. ŠE.BA) 'barley ration, food allowance'.  
*ipšum* (*ipiš*) 'work' (cf. *epēšum*); *ipiš nikkassī* 'rendering of accounts'; *ipiš pīm* 'utterance, command' (cf. *pīam epēšum* under *epēšum*).  
*ipṭerū* (always pl.) 'ransom (price)' (cf. *paṭārum*).  
*irimmum* (pl. *irimmū*) 'bead'.  
*irimum* / *irimum* (pl. *-ū* [= sg.]) 'loveliness' (cf. *rāmum*).  
*irnittum* (or *ernettum*; bound form *irnitti*; sf. *irnitta-*) 'victory, triumph'.  
*irtum* (bound form *irti* and *irat*; log. GABA) 'chest, breast'; *mār(at) irtim* (log. DUMU.(MUNUS) GABA) 'suckling baby'; *irtam nē'um* 'to turn away, withdraw'.  
*isihtum* (*isiḫti*) / *esihtum* 'assignment, task, duty; material assigned' (cf. *eseḫum*).  
*isinnum* (*isin*; pl. *isinnū* and *isinnātum*; log. EZEN) 'religious festival'.  
*iššūrum* (masc. and fem.; *iššūr*; pl. *iššūrū* and *iššūrātum*; log. MUŠEN) 'bird'; ext. also a part of the liver.  
*išum* (*iši*; pl. *iššū*; log. GIŠ) 'tree; wood, lumber, timber'.  
*išum* (vbl. adj.) see *wiāšum*.  
*išarum* (vbl. adj.) see *esešum*.  
*išātum* (*išāt*; log. IZI) 'fire'.  
*išdum* (*išid*; dual *išdān* [often = sg.]; pl. *išdātum*) 'base, foundation, bottom; lower extremities; administration, organization (of a government)'.  
*Išhara* a goddess associated / equated with Eštar.  
*iškarum* (*iškar*; pl. *iškarātum*) 'work assignment; supplies; delivery items; field on which assigned work is to be done'.  
*iškum* (fem.; *išik*; dual *iškān*) 'testicle'.  
*iššiakkum* (*iššiak*; log. ENSI<sub>2</sub>; Sum. lw.) 'farmer; land agent'.  
*iššum* (fem.; pl. *iššū*) 'woman' (rare word).  
*Ištar* (log. EŠ<sub>4</sub>.TAR / IŠTAR; INANNA) an important Mesopotamian goddess (→ *ištarum*).  
*ištarum* (pl. *ištarātum*) 'goddess' (cf. *Ištar*).  
*ištēn* (fem. *išteat*) 'one'.  
*ištēniš* (adv.) 'together, as one' (cf. *ištēn*).  
*išti* (prep.; sf. *išti-* or *ištā-*; in OB in literary texts only) 'with (a person, deity)' (synonym of *itti*).  
*ištiššū* (adv.) 'once, one time' (cf. *ištēn*).  
*išti'um* (fem. *ištītum*; rare; see §23.2(c)) 'first' (cf. *ištēn*).  
*ištu* (prep.; does not take *sf.*) 'from, out of, away from (a place)'; temporally, 'since'; (conj.) 'after, as soon as, since' (§26.2(a)); rarely causal: 'because, since' (§26.2(b)); *ištū-ma* (conj.) 'if indeed'.  
*-išu* (adverbial ending; see §23.2(f)) 'x times, x-fold'.  
*išūm* G (pret. *išū*; see §26.1) 'to have, own'; *X Y eli Z išu* 'Z owes Y to X' (e.g., *tamkārum šinā šiqil kaspam eli aḫiya išu* 'my brother owes two shekels of silver to the merchant'); *šibit tēmim išūm* 'to take action'.  
*itā* see *itūm*.  
*itinnum* (log. ŠITIM; Sum. lw.?) 'house builder'.  
*itti* (prep.; sf. *itti-*; log. KI) 'with (persons, deities), in the company of, from (a person, with verbs of taking, receiving; see §5.6)'.  
*it'udum* see *na'adum*.  
*itūlum* see *niālum*.  
*itūm* (*itā-*; bound form *itē* and *itā*; log. Ú.SA.DU) 'border, neighbor, neighboring field, plot'; the bound form *itā* is used as a preposition (also with log. Ú.SA.DU), 'bordering on, beside'.  
*itūlum* see *naṭālum*.  
*izbum* (*izib*) 'malformed newborn human or animal' (cf. *ezēbum*).  
*izuzzum* (also *uzuzzum*; dur. *izzaz*;

pret. *izziz*; see §37.2) 'to stand, be standing; to stand in service; to stand ready, be at (s.o.'s) disposal; to stay'; *ana X izuzzum* 'to answer, be responsible for X; to help X'; *itti X/ina rēš X izuzzum* 'to serve X, be in the service of X'; *ana pānī X izuzzum* 'to oversee X, be in charge of X'; ptcl. *muzzazum* 'attendant' in various compounds, such as *muzzaz bābim* 'tax collector'; Gt (rare) = G; *šuzuzzum* Š 'to cause to stand/serve; to raise, erect, set (up), station' (*nazzazum*).

## Y (J)

*yāšim* see *anāku*.

*yāti* see *anāku*.

*yattum* / *n* see *yām*.

*yāttun* see *yām*.

*yā'um* see *yām*.

*yā'ūtun* see *yām*.

*yām* (adj.); also *yā'um*; fs *yattum* / *n*;

mp *yāttun*, *yā'ūtun*; fp *yāttun* 'my,

mine' (§25.3).

*yāttun* see *yām*.

## K

*kabālum* G (rare); *kubbulum* D 'to hinder, immobilize'.

*kabārum* G (i) 'to be(come) fat, heavy, thick'; *kubburum* D factitive.

*kabattum* (*kabatti*; sf. *kabatta*); poetic var. *kabtatum* 'inside (of the body); emotions, mind' (cf. *kabātum*).

*kabātum* (i) 'to be(come) heavy, fat; to be(come) important, honored; to be(come) difficult, painful'; vbl. adj. *kabtum* (*kabit-*) 'heavy, fat; difficult, painful; important, serious, honored'; *kubbutum* D 'to honor, show respect to; to aggravate, make difficult' (→ *kabattum*).

*kabtatum* see *kabattum*.

*kabtum* (vbl. adj.) see *kabātum*.

*kayyānum* (adj.); *kayyān-* 'normal'; *kayyānum kayyānum* 'completely normal' (cf. *kānum*).

*kakkabum* (*kakkab*; pl. *kakkabū*; log. MUL) 'star; meteor'.

*kakkum* (*kakki* or *kak*; sf. *kakka-*; pl. *kakkū*; log. (ē<sup>is</sup>)TUKUL) 'weapon'; *kakkī epēšum* 'to fight, do battle, wage war'; ext. also a distinctive (and portentive) mark on the liver; *kakkum ša ilim* a standard with a divine symbol.

*kalāmu*, *kalāma* 'everything' (cf. *kalūm* b).

*kalbum* (*kalab*; pl. *kalbū*) 'dog'.

*kallatum* (*kallat*; pl. *kallātum*; log. É. G<sub>4</sub>/G<sub>1A</sub>) 'daughter-in-law, bride' (→ *kallūtum*).

*kallūtum* status of *kallatum*.

*kalūm* a G (a) 'to detain, delay, keep in custody; to prevent, hinder (s.o., s.th.: acc.; from doing; *ana* or *ina* + inf.); to refrain (from doing; *ana* + inf.); to withhold, hold back (s.th.: acc.; from s.o.: *ana*/dat. or *ina*)'.

*kalūm* b (*kala* [rarely *kali* or *kal*]; sf. *kalū*/i/ā-) 'entirety, whole, all' (see §11.3) (→ *kalāmu* / a).

*Kamaḥ* (Sum., lit., 'august gate', Akk. *bābum šīrum*) one of the entrances to Ekišnugal.

*kamārum* G (a-u) 'to heap up, pile up'; *kummurum* D = G.

*kamāsum* a G (i) 'to gather, collect, assemble, bring in, complete'; *kummusum* D = G.

*kamāsum* b G (i) 'to squat, bend down, kneel'; *šukmusum* Š caus.

*kanākum* G (a-u) 'to seal; to place under seal'; in hendiadys, 'to give/take/send s.th. under seal'; vbl. adj. *kankum* (*kanik-*) 'sealed, under seal' (→ *kanikum*, *kunukkum*).

*kanāšum* G (u) 'to bow down, submit'; vbl. adj. *kanšum* (*kaniš-*) 'submissive, subjected'; *kunnušum* D 'to bend, make submissive'; *šuknušum* Š 'to subjugate, make submissive'.

*kanikum* (*kanik*; pl. *kanikātum*) 'sealed document' (cf. *kanākum*).

*kankallum* (*kankal*; log. KI.KAL; Sum. lw.) 'unbroken, hard soil'; *eqlum* *kankallum* 'unplowed field'.

*kankum* (vbl. adj.) see *kanākum*.

*kannum* (pl. *kannū*) 'fetter, band'.

*kanšum* (vbl. adj.) see *kanāšum*.

*kānum* G (a-u) 'to be(come) true, just, honest, correct; to be(come) firm, fixed, secure; to endure, last'; vbl. adj. *kīnum* (*kīn-*; fem. sg. *kīttum*) 'true, just; honest, loyal; normal, regular, correct; proper, legitimate; firm, fixed'; substantivized fem. *kīttum* ([given as *kittum* in the dictionaries]) bound form *kītti*; pl. *kīnātum* 'truth, justice; honesty, loyalty; normality, normal situation, correctness'; *kunnum* D 'to establish as true, confirm, convict (of doing; *ina* + inf.); to set (up), fix, establish, assign; to maintain'; *šutakunnum* Št-lex. 'to justify, examine' (Mari) (→ *kayyānum*, *kīniš*).

*kapāšum* G (i) 'to bend, curl, droop'.

*kaprum* (pl. *kaprū* and *kaprātum*; log. É.DURU<sub>5</sub>) 'village'.

*karābum* G (a-u) 'to bless, invoke blessings; to praise; to dedicate an offering' (→ *ikribū*).

*karānum* (*karān*; log. GEŠTIN) 'grapes; grapevine; vineyard; wine'.

*karāšum* G (i) 'to pinch, break off'; *kurrušum* D = G; 'to slander' (→ *karšum*).

*karpatum* (*karpat*; pl. *karpātum*; log. DUG) 'pot, container, vessel'.

*karšum* (*karāš*; pl. *karšū*) 'calumny'; *karšī X akālum* 'to calumniate, denounce X' (cf. *karāšum*).

*karūm* (*karā-*; pl. *karū*; Sum. lw.) 'barley pile (for storage)'.

*kārum* (*kār*; log. KAR; Sum. lw.) 'embankment, quay (wall); harbor district, harbor; merchant community'.

*karzillum* (*karzil*; log. GÍR.NI; Sum. lw.) 'physician's lancet'.

*kaspum* (*kasap*; log. KUG.BABBAR) 'silver'; *ana kaspim nadānum* 'to sell'.

*kasūm* G (u or i) 'to bind, arrest, imprison; to join, tie, bond together'; *kussūm* D = G.

*kāsūm* (masc. and fem.); *kās*; pl. *kāsātum* and *kāsānū* 'cup, goblet'.

*kašārum* G (a-u) 'to tie, bind, join (to-

gether), put together, form; to compile, collect; to organize, arrange'; vbl. adj. *kašrum* (*kašir-*) 'joined, organized' (→ *kišrum*, *maššarum*).

*kašādum* G (a-u) 'to arrive (at a place: *ana* or acc.); to reach, achieve; to conquer, defeat'; vbl. adj. *kašdum* (*kašid-*; fem. sg. *kašittum*) 'successful, achieved; conquered; having arrived, available'; *tibum kašdum* 'successful attack'; *kuššudum* D 'to pursue, chase (away), exile; to approach; to conquer'.

*kašāšum* G (a-u) 'to exact services for a debt' (→ *kiššātum*).

*kašdum* (vbl. adj.) see *kašādum*.

*kāšim*, *kāšum* see *atta*, *atti*.

*katāmum* G (a-u) 'to cover'.

*kāta*, *kāti* see *atta*, *atti*.

*kattum* / *kattun* see *kūm*.

*kāttun* / *kāttun* see *kūm*.

*kī* (adv.) 'how?'; also, poetic for *kīma*, q.v.; *kī maši* (interrogative adv. and relative adv.) 'how much/many?; how(ever) much/many?'

*kiam* (adv.) 'thus, in this manner'.

*kibrum* (*kibir*; pl. *kibrātum*) 'edge, rim, bank, shore'; pl. *kibrātum* 'regions, edge, periphery'; *kibrātum arba'um* 'the four regions (of the world)' (with an archaic writing of 'four'), i.e., 'the whole world'.

*kibsum* (*kibis*; pl. *kibsū* and *kibsātum*) 'track, path; tracks, steps, traces; behavior'.

*kīdum* (*kīd(i)*; pl. *kīdū* and *kīdātum*) 'outside (region), open country'; *ana kīdim* '(to the) outside'; *ina kīdim* 'outside'.

*kilallān* (southern and Mari OB *kilallūn*; fem. *kilattān*) 'both' (see §23.2(a), end).

*kīma* (prep.; does not take sf.; in poetry also *kī*) 'like, as, according to, instead of'; (conj.) 'as soon as, when; that, the fact that; as, according as (also *ana kīma*, *ak-kīma*)'; rarely also 'because; so that' (§26.3); *kīma inanna* (adv.) 'right now'; *kīma pānī-* (with pron. sf. corresponding to sentence subject) 'immediately'.



*kīma ša* (conj.) 'as if' (cf. *kī*).  
*kīniš* (adv.) 'truly' (cf. *kānum*).  
*kīnum* (vbl. adj.) see *kānum*.  
*Kinūnum*<sup>1</sup> (log. APIN.DU<sub>8</sub>.A) eighth OB month (October–November).  
*kirbānum* (*kirbān*) 'clod of earth'; *kirbānam nasākum* 'to throw a clod' = 'to become eroded' (*ana*: toward).  
*kirūm* (base *kiri*-; pl. *kiriātum*; log. KIRI<sub>6</sub>; Sum. lw.) 'garden, orchard'.  
*kisalmahhūm* (*kisalmah*; log. KISAL.MAH; Sum. lw.) 'main courtyard (of a temple)'.  
*Kislimum* (log. GAN.GAN.Ē) ninth OB month (November–December).  
*kišrum* (*kišir*; pl. *kišrū*) 'knot; joint (of the body or a plant); constriction, concentration; lump; band, contingent (of soldiers); payment (for rent, services, etc.; often pl.); region, section'; *kišir libbim* 'anger'; *kišir šadim* 'bedrock' (cf. *kašārum*).  
*Kiṣ* (log. <sup>URU</sup>KIŠ<sup>KI</sup>) an important and very ancient city some 10 km. to the east of Babylon (modern Tell Inharra/Tell Uhaymir).  
*kišādum* (*kišād*; pl. *kišādātum*) 'neck, throat; bank (of a river, canal, etc.)'.  
*kišittum* (*kišitti*; pl. *kišādātum*) 'conquest; booty; seizure'; pl. 'assets, acquisition' (cf. *kašādum*).  
*kišpū* (always pl.) 'witchcraft, sorcery'.  
*kiššātum* (always pl.) 'debt-servitude' (cf. *kašāšum*).  
*kittum* see *kānum*.  
*kubbulum* see *kabālum*.  
*kullatum* (*kullat*) 'all, entirety, totality' (literary synonym of *kalām*).  
*kullizum* (*kulliz*; pl. *kullizū*; log. ŠA.CUD) 'ox-driver'.  
*kullum* D (root *k-w-l*; not in G) 'to hold, contain, have, maintain'; *rēšam kullum* 'to wait for, take care of, be ready for, at the disposal of' (e.g., *šuppaka rēši likil* 'let your (ms) tablet be ready for me, at my disposal'; *rēš awātiša kil* 'take (ms) care of her affairs'; note also, frequent in letters, DN *rēška ana*

*damiqtim likil* and DN *rēš damiqtika likil* 'may DN treat you (the addressee) well, provide you with good things'); ptcpl. *mukillum* (*mukil*; fem. *mukiltum*) in *mukil bābim* 'doorkeeper, guard'; *mukil rēšim* 'attendant, spirit'; also a feature on the exta.  
*kullumum* D (not in G) 'to show, reveal (s.th. to s.o.: double acc.); to produce (a person, document)'.  
*kūm* (adj.; fs *kattum*; mp *kāttun*; fp *kāttun*) 'your(s) (sg.) (§25.3)'.  
*kummum* (*kummi*; sf. *kumma*-) 'cella, private room'.  
*kunukkum* (*kunuk*; pl. *kunukkū* and *kunukkātum*) 'seal, cylinder seal; seal impression; sealed tablet, document' (cf. *kanākum*).  
*kunūm* (adj.) 'your(s) (pl.) (§25.3)'.  
*kunūšim* see *attunu*.  
*kunūti* see *attunu*.  
*kurrum* (abs. *kur*; log. GUR; Sum. lw.) a unit of capacity ('kor') = 30 *sūtum* = 300 *qūm* = ca. 300 l. (see Appendix B.5).  
*kurummatum* (*kurummat*; log. ŠUKU) 'food (portion, allowance, ration)'.  
*kusarikikum* 'bison'; also, a constellation.  
*kussūm* (fem.; *kussi*-; log. <sup>8</sup>GU.ZA) 'chair, seat; throne'; *kussiam šabātum* 'to take the throne' (referring to both regular succession and usurpation).  
*kūšum* (also *kuššum*; bound form *kūš(i)*, *kušši*) 'cold; winter'.  
*kušābkum* (log. (A).AB.BA) a thorn tree.  
*kāttum/kāttun* see *kūm*.  
*kuzbum* (*kuzub*) 'luxuriance, abundance; (sexual) attractiveness, sexual vigor'; also as euphemism for sexual parts.

## L

*lā* (written *la-a* and *la*; adv.) 'not' (see §20.4); *ša lā* 'without'; *šumma(n) lā* 'except for'.  
*labārum* G (i) 'to be(come) old, last, endure'; vbl. adj. *labirum* (*labir*-)

'old, ancient, remote (in time); original, traditional'; *lubbūrum* D 'to make last, prolong (the life of)'.  
*labāšum* G (a) 'to put on clothing, clothe oneself, get dressed'; vbl. adj. *labšum* (*labiš*-) 'clothed (in), wearing'; *litbušum* Gt 'to put on, wear'; *lubbūšum* D 'to clothe, provide with clothing' (→ *libšum*, *lubūšum*).  
*labiānum* (*labiān*) 'tendon of the neck'.  
*labirum* (vbl. adj.) see *labārum*.  
*labšum* (vbl. adj.) see *labāšum*.  
*la'bum* 'a skin disease'.  
*lābum* (pl. *lābū*) 'lion'.  
*lādum* G (a-u) 'to bend' (so CAD L 36b; AHw 527a 'etwa 'in die Knie gehen''; rare).  
*laḥmum* (vbl. adj. of *laḥāmum*, no finite G forms attested) 'hairy'; *šārtam laḥim* 'is covered with hair'.  
*laḥrum* (*laḥar*; pl. *laḥrātum*?; log. U<sub>8</sub>) 'ewe'.  
*lalūm* (*lalā*-) 'desire, wish; wealth, happiness; luxury, luxuriance; attractiveness, charm'.  
*lāma* (conj.) 'before' (§26.2(a)) (cf. *lā*).  
*lamādum* G (a; impv. irreg. *limad*) 'to learn, study; to be(come) aware of, informed of; to understand; to know sexually'; *lummudum* D 'to inform, teach'.  
*lamassum* (fem.; *lamassi*; sf. *lamassa*-; pl. *lamassātum*) 'protective spirit'; often occurs with *šēdum*, the two representing good fortune, health.  
*lānum* (*lān(i)*) 'body, appearance, stature, size, shape; person'.  
*lapānum* G (i) 'to be(come) poor'; vbl. adj. *lapnum* (*lapun*-; fem. *laputtum*) 'poor'.  
*lapātum* G (a-u) 'to touch; to strike; to apply, smear (s.o. or s.th.); to assign (workers to a task)'; *lupputum* D 'to touch, smear; to tarry, delay'; *šulputum* Š 'to cause to touch (rare); to defeat, destroy; to desecrate, defile'; *šutalputum* Št-pass. 'to be destroyed' (→ *liptum*).  
*lapnum* (vbl. adj.) see *lapānum*.  
*laputtūm* (*laputtā*-; NU.BANDA<sub>5</sub>;

Sum. lw.) 'lieutenant' (or the like).  
*Larsa* (log. UD.UNUG<sup>KI</sup>) a city in southern Babylonia (modern Tell Senkereh).  
*larām* (*lari*-; pl. *larā*) 'branch, fork'.  
*lāsimum* (pl. *lāsīmū*; log. LÜ.KA<sup>5</sup><sub>4</sub>(.E)) 'courier, express messenger'.  
*laššu* (particle of non-existence) '(there) is/are not; is/are not here' (cf. *lā*, *išūm*).  
*lawām* a G (i; see §21.3(i)) 'to go around, circle, encircle; to surround, besiege'; vbl. adj. *lawām* b (*lawi*-) 'encircled, surrounded'.  
*lawūm* b (vbl. adj.) see *lawām*.  
*lemēnum* G (i) 'to be(come) evil; to come upon bad times'; with *libbum* as subject, 'to become angry' (e.g., *libbi ul ilemmīn* 'I will not become angry'); vbl. adj. *lemnum* (*lemun*-; fem. *lemuttum*; fp *lemnētum*) 'evil, bad, malevolent'; substantivized fem. *lemuttum* (*lemutti*; sf. *lemutta*-) 'evil, wickedness; evil intentions; misfortune, danger'.  
*lemniš* 'badly, wickedly' (cf. *lemēnum*).  
*lemnum* (vbl. adj.) see *lemēnum*.  
*lemuttum* see *lemēnum*.  
*leqūm* G (e) 'to take (in one's hand), accept, receive, obtain (from: *itti*), take along, take away; to take (a wife), marry'; *ana mārūtīm leqūm* 'to adopt'; *nelqūm* N passive.  
*lētum* (*lēt(i)*; pl. rare) 'cheek; side, vicinity, nearby region'; also, 'authority'.  
*le'ām* G (i; see §21.3(h)) 'to be able' (to do: + acc. Infin.; e.g., *epēš(am ša) bitim ele'ī* 'I am able to build the house'); 'to be(come) expert, a master; to overpower (s.o.), win (a legal case)'; ptcpl. *le'ām* (fem. *le'itum*) 'able, capable, expert'.  
*le'ām* (ptcpl.) see *le'ām*.  
*libbum* (*libbi*; sf. *libba*-; log. ŠA) 'heart; mind, thought, wish; inside, center, midst'; *ana libbi* (prep. phrase; §12.3) 'to the center of, into'; *ina libbi* (prep. phrase; §12.3) 'in the midst of, inside, within, among'



out of, from'; pl. *libbātum* 'anger'.  
*libittum* (*libitti*; pl. *libnātum*; log. SIG<sub>4</sub>) '(mud) brick'.  
*libšum* (*libiš*) 'garment' (rare; cf. *labāšum*).  
*limum* (absolute form *līm(i)*; log. LIM or LI) 'thousand' (see §23.2(a)).  
*liptum* (*lipit*) 'handiwork' (cf. *lapātum*).  
*lipūm* (*lipi-*) 'fat'.  
*Lismum* month name ('footrace').  
*lišānum* (fem., rarely masc.; *lišān*; pl. *lišānātum*, rarely *lišānū*; log. EME) 'tongue; language, speech'; *ša lišānim* 'informer'.  
*litum* (also *littum*; bound form *lit(i)*, *litti*; log. AB [but in OB, AB usually = *arḫum* 'cow']) 'cow'; pl. *liātum* (log. AB.CUD.HI.A) 'cattle, bovines (of both sexes)' (cf. masc. *lām* 'bull').  
*liṭum* (*liṭ(i)*; pl. *liṭū*) 'hostage, (person taken as a) pledge'.  
*lū* '(either...) or' (§7.4(f); Vocab. 16); injunctive particle in verbless clauses (§22.2); asseverative particle, 'indeed, certainly, verily' (§20.3(c)).  
*lubāšum* (*lubāš*; log. SIG.BA) 'clothing, attire, wardrobe; clothing allowance' (cf. *labāšum*).  
*Luhuššum* a name of Nergal, the god of pestilence and disease.  
*lūm* (base *li-*; gen. *līm*, acc. *liam*; pl. *lū*) 'bull' (cf. fem. *litum* / *littum* 'cow').

## M

-*ma* enclitic conjunction, 'and (then)' (see §7.4); enclitic topicalizing particle (§29.2).  
*madādum* G (a-u) 'to measure (out), pay (in a measured amount)'; *muddudum* D = G.  
*mādiš* (adv.) 'much, greatly' (cf. *miādum*).  
*mādum* (vbl. adj.) see *miādum*.  
*magal* (adv.) 'very (much), greatly, exceedingly'.  
*magārum* G (a-u) 'to be agreeable, agree (to do: *ana* + Inf.); to agree with, comply with, consent to (s.o.

or s.th.: acc.); to grant, permit; to find acceptance'; *mitgurum* Gt 'to agree (with one another), come to an agreement'; *šutamgurum* Št-lex. 'to bring to agreement'; *namgurum* N 'to come to an agreement, agree' (→ *migrum*).

*maḥārum* G (a-u) 'to accept, receive (from s.o.: *itti* or *ina qāt*); to approach, meet, confront'; in *X maḥārum* 'to please X' (e.g., in *šarrim tamḥur* 'you (ms) pleased the king'); vbl. adj. *maḥrum* (*maḥir-*) 'received'; *miḥurum* Gt 'to meet/face/confront/oppose one another; to correspond (to one another), be of equal size'; *muḥḥurum* D 'to approach; to make accept'; *šumḥurum* Š 'to make accept, to offer; to hand over'; *šutamḥurum* Št-lex. 'to cause to compare oneself with, compete with, rival' (→ *maḥīrum*, *maḥrum*, *maḥrūm*, *mehretum*, *mehrum*, *miḥāriš*).  
*maḥāšum* G (a) 'to strike, hit, smite, wound, kill'; *eqlam mayyarī maḥāšum* 'to plow'; *miḥušum* Gt 'to fight, go to war' (i.e., 'to strike one another'); *muḥḥušum* D = G.  
*maḥīrum* (*maḥir*; pl. *maḥīrū* and *maḥīrātum*) 'market place; business activity; rate, current price; purchase price' (cf. *maḥārum*).  
*maḥrum* (*maḥar*) 'front (part, side)'; (*ina*) *maḥar* (prep. and prep. phrase, §12.3; with suff. (*ina*) *maḥri-*) 'in front of, in the presence of, with (a person), (from) before, away from' (note *maḥar X šakānum* 'to inform X', as in *awātīšu maḥri ni iškun* 'he informed us of his affairs'); *ana maḥar* (prep. phrase, §12.3; with suff. *ana maḥri-* [northern OB; for southern and Mari, see *šerum*]) 'to, toward, into the presence of, before (a person)' (cf. *maḥārum*, *maḥrūm*).  
*maḥrūm* (denom. adj.; *maḥri-*) 'first' (see §23.2(c)); former, earlier, previous' (cf. *maḥrum*).  
*mayyalum* (*mayyal*) 'sleeping-place, bed' (cf. *niālum*).  
*mayyarum* (*mayyar*) 'plow'; *eqlam*

*mayyarī maḥāšum* 'to plow'.  
*makkūrum* (*makkūr*; log. NfG.GA) 'property, assets, valuables, goods' (cf. *namkūrum*).  
*makšarum* (*makšar*; pl. *makšarātum*) 'bundle' (cf. *kašūrum*).  
*mala* (also *mali*, *mal*; prep.) 'according to, as much as, as large as, to the same amount/degree as'; also a conjunction: 'as much/many as; everyone/everything that, whoever, whatever' (§19.3(f)); *mimma mala* (= *mimma ša*) 'anything that/which, whatever' (cf. *malūm a*).  
*malāḥum* (*malāḥ*; log. MĀ.LAḤ5) 'sailor'.  
*malākum* G (i) 'to give advice; to consider, deliberate, make a decision'; *mitlukum* Gt 'to deliberate, advise one another' (→ *milukum*).  
*malmališ* / *mammališ* (adv.) 'likewise, to the same degree' (cf. *malūm a*).  
*malū* (pl.) 'body hair'.  
*malūm a* G (a) 'to be(come) full of, fill with (+ acc.; e.g., *eqlum mē imla* 'the field filled with water, became full of water'); to elapse (of periods of time); rarely: 'to fill' (s.th.: acc.; with s.th.: a second acc., as in *bēlum bitam šipātīm qatnātīm imla* 'the owner filled the house with fine wool'); *epqam malūm* 'to become covered with leprosy'; vbl. adj. *malūm b* (*mali-*) 'filled, full'; *mullūm* D 'to fill (s.th.: acc.; with s.th.: acc.); to pay or deliver in full; to assign'; *šutamlūm* Št-lex. 'to assign, add, provide in full' (→ *mala*, *malmališ*, *milum*).  
*malūm b* (vbl. adj.) see *malūm a*.  
*mamman* (occasionally also *mamma*; indef. pron., §14.3) 'anyone, someone', with a negative 'no one' (cf. *mannum*).  
*mānaḥtum* (*mānaḥti*; sf. *mānaḥta-*; pl. *mānaḥātum*) 'toil, weariness; upkeep, maintenance, improvements'.  
*manāma* 'any(one), whoever', with negative 'no (one), none' (cf. *mannum*).  
*Maniātū* / *īau* king of Akkad, ca. 2269-

55 (son and second successor of Sargon).  
*mannum* (interrog. pron., §14.2) 'who?' (→ *mamman*, *manāma*).  
*manūm a* G (u) 'to count; to include; to hand over, deliver'; vbl. adj. *manūm b* (*mani-*) 'counted, included, delivered' (→ *manūm c*).  
*manūm b* (vbl. adj.) see *manūm a*.  
*manūm c* (base *manā-*; abs. *manā*; log. MA.NA) a unit of weight ('mina') = 60 *šiqlum* = ca. 500 g. (see Appendix B.1; cf. *manūm a*).  
*maqātum* G (u) 'to fall, fall down, collapse; to arrive (said of news, people, etc.), happen; to fall upon, attack (with *ana*, *eli*)'; vbl. adj. *maqtum* (*maqit-*) 'fallen, collapsed, in ruins'; *šumqutum* Š 'to cause to fall, fell, strike down, overthrow, defeat'.  
*maqqarum* (*maqqar*) 'chisel'.  
*maqum* (vbl. adj.) see *maqātum*.  
*marārum* G (a-u) 'to hoe, break up soil'.  
*marāšum* G (a) 'to be(come) sick, fall ill; to be(come) painful; to be(come) troublesome, difficult (to, for s.o.: *eli*, *ana*)'; with *libbum* as subject: 'to be(come) annoyed' (e.g., *libbi šarrim imraš* 'the king became annoyed'); vbl. adj. *maršum* (*maruš-*; fem. *marušum* [see §5.4]) 'sick, ill; diseased, painful; difficult'; substantivized fem. *marušum* (*marušti*; pl. *maršātum*) 'difficulty, hardship, trouble, duress'; *šumrušum* Š 'to make sick, unhappy, worried; to cause trouble, difficulty'; *šutamrušum* Št-lex. 'to concern oneself, take trouble, labor' (→ *muršum*).  
*Marduk* (log. <sup>d</sup>AMAR.UTU) 'Marduk', chief god of Babylon.  
*maršum* (vbl. adj.) see *marāšum*.  
*martum* (fem., rarely masc. in omens; pl. *marrātum*; log. ZĒ) 'gall bladder; bile, gall'.  
*mārtum* (*mārat*; pl. *mārātum*; log. DUMU.MUNUS) 'daughter' (cf. *mārum*).  
*mārum* (*mār(i)*; pl. *mārū*; log. DUMU)

'son'; *mār bīt ṭuppim* (log. DUMU É.DUB.BA.A) 'military, state scribe' (originally, 'student' or 'graduate'); *mār šiprim* (§12.4) 'messenger' (→ *mārtum, mārūtum*).

*maruštum* see *marāšum*.

*mārūtum* (*mārūt*) 'sonship; status of son (natural or adopted)'; *ana mārūtīm leqūm* 'to adopt' (cf. *mārum*).

*maskiltum* in ext., part of the *ubānum*.

*masākum* G only in infin. and in vbl. adj. *maskum* (*masik-*) 'bad'; *namsukum* N 'to become bad'.

*mašraḥum* (*mašrah*; log. ŠUR?) 'an emblem' (rare); ext. also 'cystic duct'.

*maššartum* (*maššarti*; pl. *maššarātum*) 'watch, guard, garrison; watchhouse; safekeeping, deposit' (cf. *našārum*).

*maššarum* (*maššar*; pl. *maššarū*) 'watchman; watch; garrison' (cf. *našārum*).

*maššarūtum* (*maššarūt*) 'safe-keeping, custody' (cf. *našārum*).

*mašūm* a G (*i*) 'to be(come) equal to; to amount to, be sufficient for'; *mala libbim mašūm* 'to have full discretion, do what one wants' (e.g., *mala libbišu imašši* 'he may do what he wants'); vbl. adj. *mašūm* (*maši-*) 'sufficient, enough', in predicative use, *maši* 'is sufficient, enough; amounts to'; *kī maši* 'how much(?)'; *mala mašū* 'as far as it extends, as much as there is'; *muššūm* D 'to make reach, release'; *šumšūm* Š 'to make suffice'; *mala libbi X šumšūm* 'to give X full discretion'.

*mašūm* b (vbl. adj.) see *mašūm* a.

*mašālum* G (*u*) 'to be(come) similar, equal, half'; vbl. adj. *mašlum* (*mašil-*) 'similar, equal, half'; *muššulum* D 'to make similar, equal; to copy' (→ *mišlānū, mišlum*).

*mašārum* G (*a-u*) 'to drag (over the ground)'.  
*mašā'um* G (*a-u*; third radical 'atypically preserved') 'to take by force, rob, plunder'.

*maškanum* (*maškan*; pl. *maškanū, maškanātum*; log. KISLAḤ) 'threshing floor; empty lot; location, site' (cf. *šakānum*).

*maškum* (*mašak*; pl. *maškū*; log. KUŠ [the SU sign]) 'skin; hide'.

*mašqūtum* (*mašqit*; pl. *mašqiātum*) 'irrigation outlet, watering place' (cf. *šaḡūm*).

*mašraḥū* (always pl.) 'splendor' (rare).  
*mašūm* G (*i*) 'to forget, neglect'; *mitaššūm* Gtn 'to forget constantly, be forgetful'; *šumšūm* Š causative; *namšūm* N passive.

*mati* (adv.; also *ina mati*) 'when?'; *matī-ma* 'when?; ever'; with negative: 'never'.

*matīma* see *matī*.

*mātum* (*māt(i)*; pl. *mātātum*; log. KALAM and KUR) 'country (political unit), native land; land, open country; region'.

*mātum* G (*a-u*) 'to die'; vbl. adj. *mītum* (*mīt-*; fem. *mīttum*) 'dead'; *šumuttum* Š 'to put to death, to cause the death of' (→ *mūtānū, mūtum*).

*maṭūm* a G (*i*) 'to diminish (intr.), decrease, be(come) small, few, missing, poor (in size or quality)'; vbl. adj. *maṭūm* b (*maṭi-*) 'small, cheap, low, humble'; *piam maṭiam šakānum* 'to speak humbly'; *muṭṭūm* D 'to diminish (in quantity or quality; tr.), cause a decrease'; *šumṭūm* Š 'to diminish, belittle, treat badly'; *šutamṭūm* Št-lex. 'to be in short supply' (→ *imṭū*).

*maṭūm* b (vbl. adj.) see *maṭūm* a.

*meatum* (usually absolute form *meat*; pl. *meātum*; log. ME) 'hundred' (see §23.2(a)).

*mehretum* (*mehret*) 'opposite side'; bound form *mehret* as preposition, 'in front of, before, opposite' (cf. *maḥārum*).

*mehrum* (*mehēr*; pl. *mehrū* and *mehretum*) 'copy (of a document), list; answer, reply; equivalent, fellow, person of the same rank; weir' (cf. *maḥārum*).

*mēlešum* (*mēleš*) 'joy?' (rare) (cf. *elēšum*).

*mēlulum* (irregular verb; see §38.1) 'to play'.

*mēqūm* (*mēqi-*) 'cosmetics' (rare).

*mērešum* (*mēreš*) 'cultivated land, cultivation' (cf. *erēšum* b).

*meritum* (or *miritum*, also *merītum*; *merīt*) 'pasture(-land)' (cf. *re'ūm*).

*mesūm* G (*e* or *i*) 'to wash'.

*-mi* (enclitic particle) indicates that the clause of the word to which it is suffixed is part of a direct quotation; see §15.4.

*miādum* G (*a-i*) 'to increase, be(come) much, abundant, numerous, plentiful'; vbl. adj. *mādum* (fem. *māttum* [*mattum* in the dictionaries]; mp *mādūtum*, fp *mādātum*) 'much', pl.: 'many'; *šumuddum* Š 'to make much, increase, enlarge, make numerous'; in hendiadys, 'to do (s.th.) much, a lot' (→ *mādiš*).

*migrum* (*migir*; pl. *migrātum*) 'favorite, person endowed with favor (of the gods or the king)' (cf. *magārum*).

*milkmum* (*milik*; pl. *milkātum*) 'counsel, advice, instruction; intelligence; mood, intent' (cf. *malākum*).

*mīlum* (*mīl(i)*) '(seasonal) flood (of rivers)' (cf. *malūm* a).

*mimma* (indef. pron., §14.3) 'anything, something, all', with a negative 'nothing'; *mimma šumšu* 'anything at all, everything' (cf. *mīnum*; → *mimmānum*; *mimmū*).

*mimmāmu(m)* 'everything' (rare; cf. *mimma*).

*mimmū* (base *mimmā-*; no mimation; gen. *mimmē*, acc. *mimmā*) 'something; all of; property' (cf. *mimma*).

*minde* (adv.) 'perhaps, possibly, who can say?'.  
*minum* (interrog. pron., §14.2; base *mīn-*; also *mīnām*, base *mīna-*) 'what?'; *ana minim* and *am-mīnim* 'why?' (→ *mimma*).

*miqittum* (*miqitti*; sf. *miqitta-*) 'downfall' (cf. *maqātum*).

*miqtum* (*miqit*) 'collapse, downfall';

obstruction, debris' (cf. *maqātum*).

*miritum* see *meritum*.

*mīšarum* (*mīšar*) 'justice, equity, redress' (cf. *ešērum*).

*mišlānū* (pl.) 'half shares' (cf. *mašālum*).

*mišlum* (*mišil*; log. MAŠ) 'half; middle' (cf. *mašālum*).

*mithāriš* 'equally, to the same extent, each one; everywhere' (cf. *maḥārum*).

*mū* (always pl.; gen.-acc. *mē*; log. A.(MEŠ)) 'water, liquid'; *ina mēšu* 'at birth' (lit., 'with its (amniotic) fluid').

*mūdūtum* (*mūdūt*) 'knowledge, information' (cf. *edūm*).

*muḥḥelšūtum* 'slippery ground' (only attested once) (cf. *neḥelšūm*).

*muḥḥum* (*muḥḥi*; sf. *muḥḥa-*) 'skull, top (part, side)'; *ina muḥḥi* (prep. phrase; §12.3) 'on, onto, upon, on top of, over; to the debit of'; *ana muḥḥi* (prep. phrase; §12.3; rare in OB) 'toward, into the care of'.

*mu'irrum* (D ptcl.) see *wārum*.

*mukillum* (D ptcl.) see *kullum*.

*munaggerum* (ptcl.) see *nuggurum*.

*muqqelpūm* (N ptcl.) see *neqelpūm*.

*muršum* (*muṣu*) 'disease, illness, sickness, pain' (cf. *marāšum*).

*mūšūm* (← \**mawša'um*; *mūšā-*) 'exit, opening' (cf. *wašūm*).

*mūšabum* (*mūšab*) 'dwelling, domicile; seat' (cf. *wašūm*).

*mušaddinum* (Š ptcl.) see *nadānum*.

*mūšarum* (*mūšar*; log. SAR) a unit of area ('garden plot') = 1/100 *ikām* = ca. 36 m.<sup>2</sup> (see Appendix B3).

*mušniqum* (Š ptcl.) see *erēqum*.

*mušhuššum* (Sum. lw.) 'great serpent, dragon'; also, a constellation.

*mušēnum* (ptcl.) see *šuhēnum*.

*mušinnum* 'urethra'.

*mušitum* (*mušit*; pl. *mušiatum*) 'night, nighttime' (cf. *māšum*).

*māšum* (*maš(i)*; pl. *māšū*; log. G<sub>1</sub>) 'night' (→ *mušitum*).

*mātānū* (always pl.) 'plague, epidemic' (cf. *mānum*).

*muttatum* (*muttat*) 'half'.

*muttum* (*mutti*; sf. *mutta-*) 'front'; *muttiš* 'in front of'.  
*mutum* (masc.; *mut(i)*; pl. *mutū*) 'husband, man' (→ *mutūtum*).  
*mūtum* (*mūt(i)*) 'death' (cf. *mātum*).  
*mutūtum* (*mūtūt*) 'position of a husband' (cf. *mutum*).  
*muzzazum* (ptcpl.) see *izuzzum*.

## N

*na'ādum* G (i) 'to pay attention, heed (s.o.: *ana*/dat.); to be(come) concerned, worried (about: *ana*/dat.); in hendiadys: 'to do (something) carefully'; vbl. adj. *na'dum* (*na'id-*) and *nādum* (*nād-*) 'attentive, pious; careful'; *nu'udum* D 'to ask to pay attention, alert, instruct'.  
*na'arrurum* N (*a*; see §38.2; the ' is usually strong, the *n* of the N stem is often not assimilated: pret. *i'arir* or *in'arir*, pl. as described in §38.2 *in'arirru* or like other N verbs *in'arrū*/*i'arrū*) 'to come to help'.  
*nabalkattum* (*nabalkatti*; sf. *nabalkatta-*; pl. *nabalkatātum*) 'crossing, scaling (of wall), burglary; retreat; rebellion, revolt' (cf. *nabalkutum*).  
*nabalkutum* N (*a*) 'to cross, pass (over); to slip out of place, change sides, allegiance; to rebel (against: acc.); to turn over, around'; *šubalkutum* Š caus.; also, 'to overthrow' (→ *nabalkattum*).  
*nabrūm*/*nabrū* (usually pl.) the name of a festival.  
*nabūm* a G (i) 'to name; to invoke, call, summon, appoint; to decree, proclaim'; *ana šumim nabūm* 'to name'; vbl. adj. *nabūm* b (*nabi-*) 'called, named'.  
*nabūm* b (vbl. adj.) see *nabūm* a.  
*na'butum* N (not in G in OB; inf. also *nābutum*; dur. *innabbit*, pret. *innabit* or *innābit* [pl. *innabū* or *innābitū*], perf. *ittabit* or *ittābit*) 'to flee'.  
*nadānum* G (i) 'to give, grant; to hand over, deliver, transfer; to set, assign; to allow'; *ana kaspim nadānum* 'to

sell'; *šuddunum* Š 'to cause to give, hand over, sell; to collect (taxes, etc.); ptcpl. *mušaddinum* 'collector (of taxes, etc.)'; *šutaddinum* Št-lex. 'to intermingle, discuss' (→ *niditum*, *nudunnūm*).

*naditum* see *nadūm* b.

*na'dum* (vbl. adj.) see *na'ādum*.

*nadūm* a G (i) 'to throw (down), set (down), lay (down), pour (s.th. into s.th.); to neglect, abandon, ignore; to knock out (e.g., a tooth); to lay a criminal charge (against: *eli*)'; *aḥam nadūm* 'to be negligent (lit., to let down one's arm)'; *ša libbim nadūm* 'to have a miscarriage'; vbl. adj. *nadūm* b (*nadi-*; fem. *naditum*) 'abandoned; fallow; laid, lying, situated'; substantivized fem. *naditum* (*nadi*; pl. *nadiātum*) 'fallow, bare land'; (log. LUKUR [MUNUS+ ME]) a woman dedicated to a god and not permitted to have children; *šuddūm* Š 'to cause to throw, drop, abandon; to let (a field) go fallow; to reduce to ruins' (→ *niditum*, *nidum*).

*nadūm* b (vbl. adj.) see *nadūm* a.

*nādum* (vbl. adj.) see *na'ādum*.

*nagarrurum* see *gararum*.

*nagārum* see *nuggurum*.

*nāgirum* (*nāgir*; log. NIMGIR) 'herald'.

*nagūm* G (u) 'to sing happily' (rare).

*naḥālum* G (i) 'to hand over (property)' (rare, Mari).

*nāḥum* G (a-u); see §21.3(b) 'to rest, take a rest; to relent, be appeased, be(come) peaceful, abate, subside'; vbl. adj. *nēḥum* (*nēḥ-*) 'calm, quiet, secure, safe'; *nuḥḥum* D 'to pacify, calm, quiet, appease, put at rest' (→ *nēḥum*).

*nakkāpum* G (i) 'to gore, butt'; *nukkupum* D = G (→ *nakkāpūm*).

*nakarum* (vbl. adj.) see *nakārum*.

*nakārum* G (i) 'to be(come) different, strange; to be(come) hostile, engage in hostilities; to change (intr.); to deny, dispute (s.th.: acc.; to/with s.o.: acc.)'; vbl. adj. *nakarum*, *nakirum*, *nakrum* (base *nakar-* or *nakir-*; log. KÚR) 'hostile, inimical; foreign';

substantivized (pl. *nak(a/i)rū*) 'enemy, foe'; *nukkurum* D 'to change, alter (tr.); to move, remove'; *šukkurum* Š 'to cause to rebel, cause enmity' (→ *nukurtum*).

*nakūsum* G (i) 'to cut off, cut down'; vbl. adj. *naksum* (*nakis-*) 'cut (off, down), felled'; *nukkusum* D = G.

*nakirum* (vbl. adj.) see *nakārum*.

*nakkaptum* (*nakkapti*; sf. *nakkapta-*; pl. *nakkapātum*) 'temple (of the head)'.  
*nakkāpūm* (denominative adj.; base *nakkāpī-*) 'prone to goring' (cf. *nakāpum*).

*nakrum* (vbl. adj.) see *nakārum*.

*nalbattum* (*nalbatti*; sf. *nalbatta-*; pl. *nalbanātum*) 'brick-mold'.  
*nālum* see *niālum*.

*namāru(m)* see *nawārum*.

*namāšum* G (u) 'to move'; *namušum* R (see §38.3(e); lexical texts only) 'to die' (→ *nammaštūm*).

*namkūrum* (*namkūr*; log. NÍG.GA) 'possession(s)'; *rēš namkūrim* (log. SAG NÍG.GA) 'available assets, stock' (cf. *makkūqum*).

*nammaštūm*/*nammaššūm* (-ā; collective sg.) 'animals' (cf. *namāšum*).

*namrā'ū* (always pl.) 'fattening'.

*namrīrū* (always pl.) 'divine luminosity' (cf. *nawārum*).

*namru(m)* (vbl. adj.) see *nawārum*.

*Nanna* (log. <sup>d</sup>NANNA) the Sumerian moon god; *Nanna-igidu*, *Nanna-adaḥ* manifestations of Nanna.

*nannarum* (*nannar*) 'light' (lit. word).

*napāḥum* G (a-u) 'to blow, blow on (s.th.); to light (a fire, stove); to become visible, shine, light up'; vbl. adj. *naphum* (*napiḥ-*) 'kindled, burning, shining; swollen, bloated'; *napuḥum* N 'to be kindled, break out' (of a fire).

*naparkudum* N (a) 'to lie flat, against (s.th.)'.

*naparkūm* N (IV-u) 'to stop, cease (doing *ana/ina* + inf.); to fail, leave'.

*napāsum* G (a-u) 'to hurl, dash down; to kick, strike; to smash, crush, demolish; to clear (accounts); to repel';

*nuppušum* D = G.

*napāšum* G (u) 'to breathe freely, to relax'.

*napharum* (*naphar*) 'total, sum; totality, all' (cf. *paḥārum*).

*naphum* (vbl. adj.) see *napāḥum*.

*napišum* (*napišti*, in lit. texts *napišt*; sf. *napišta-*; pl. *napšātum*) 'life, vigor, good health; person; personnel; self; throat; livelihood'.

*naplasum* (*naplas*) 'glance, look' (cf. *palāsum*).

*naplaštum* (*naplašti*; sf. *naplašta-*; pl. *naplasātum*) 'flap, lobe' (cf. *palāsum*).

*naprušum* N (not in G) 'to fly'; *šuprušum* Š 'to cause to fly, to rout'.

*naqārum* G (a-u) 'to tear down, destroy'.

*nāqidum* (*nāqid*; log. NA.GADA) 'shepherd'.

*naqūm* G (i) 'to pour (out, as a libation), offer, sacrifice' (→ *niqūm*/*nīqum*).

*narāmum* (*narām*) 'beloved one, favorite' (may be used in apposition after a noun: e.g., *ana šarrim narāmiša* 'for her beloved king', lit., 'for the king, her beloved one') (cf. *rāmum*).

*narbūm* (*narbi-*) 'greatness' (cf. *rabūm* a).

*narkabtum* (*narkabti*; sf. *narkabta-*; pl. *narkabātum*) '(war-) chariot' (cf. *rakābum*).

*narūm* (base *naru-/narā-*; Sum. lw.) 'stela'.

*nārum* a (fem.; *nār(i)*; pl. *nārātum*; log. [D] 'river, canal').

*nārum* b (*nār(i)*) 'musician'; *nārātum* 'musician's craft'.

*nasāḥum* G (a-u) tr. 'to remove, tear out, expel, reject, deport, transfer'; intr. 'to move on, remove oneself, to pass (of time)'; *qātam ša X nasāḥum* 'to keep X away, keep the claim of X away' (e.g., *dayyāna qātam ša erim issuhū* 'the judges kept (the claim of) the youth away'); vbl. adj. *nashum* (*nash-*) 'uprooted, removed (from office)'; *nashum* (i)



= G (→ *nishum*).  
*nasākum* G (u) 'to throw (off, down), hurl, shoot (ana: to, into); to pile up (grain)'; *kirbānam nasākum* 'to throw a clod' = 'to become eroded' (ana: toward); *šussukum* Š 'to remove, reject, annul'.  
*nasāqum* G (a-u) 'to choose, select'; vbl. adj. *nasqum* (nasiq-) 'selected, chosen, choice, precious'; *nussuqum* D=G; *šutassuqum* (or *šutassukum*?) Št-lex. 'to put in order, prepare'.  
*našhum* (vbl. adj.) see *nasāhum*.  
*našqum* (vbl. adj.) see *nasāqum*.  
*našārum* G (a-u) 'to watch (over), protect, guard; to keep'; vbl. adj. *našrum* *našir-* 'watched, protected, guarded, under guard'; *iššurum* Gt 'to guard oneself' (→ *maššartum*, *maššarum*, *maššarūtum*).  
*našraptum* (*našrapti*) '(spatial) depression; crucible'; also part of a sheep's liver.  
*našrum* (vbl. adj.) see *našārum*.  
*našāqum* G (i) 'to kiss'; *nuššuqum* D = G (pluralic).  
*našpakum* (*našpak*; pl. *našpakūtum*; log. (É.)L.DUB) 'storage area for barley, dates, etc.; granary, silo'; also (with log. (giš)MÁ.L.DUB) 'cargo boat' (cf. *šapākum*; → *našpakūtum*).  
*našpakūtum* 'storage' (cf. *šapākum*, *našpakum*).  
*našpartum* (*našparti*; sf. *našparta-*) 'letter, message, instructions' (cf. *šapārum*).  
*našparum* (*našpar*) 'messenger, envoy' (cf. *šapārum*).  
*našūm* G (i) 'to lift (up), raise; to carry, bear, support; to transport, deliver; to take, accept, receive (from: *ina qāt*); to remove'; *inān našūm* 'to look up'; *inān ana X našūm* 'to look at X, covet X'; *rēšam našūm* 'to honor, exalt'; *nāši biltim* 'tenant (of a field owned by the state)'; *nāš šuppātim* 'creditor'; *itaššūm* Gtn 'to bear continuously'; also, 'to support, take care of, provide for (s.o.)'.  
*nāšūm* G (a-u) 'to move, begin mov-

ing (intr.)'; *nuššum* D 'to move (tr.), set in motion'.  
*naṭālum* G (a-u) 'to see, look, look at, observe; to consider; to face'; *iṭṭulum* Gt 'to look at, face one another'; *naṭulum* N passive of G (→ *niṭlum*).  
*naṭum* a G only in vbl. adj. *naṭum* (*na-tu-*) 'fitting, suitable, appropriate'.  
*naṭum* b (u) 'to hit, beat'.  
*nawārum* (later *namāru*) G (i; see §21.3(b)) 'to be(come) bright, light; to shine'; vbl. adj. *nawirum* (later *namru*; *nawir-*/*namir-*) 'bright, shining, brilliant'; *nuwwurum* D 'to brighten (tr.)'; Š 'to cause to become bright'; ŠD = D; R vbl. adj. *nawurum* (§38.3(c)) 'brilliant, bright' (→ *namrurrū*).  
*nawirum* (vbl. adj.) see *nawārum*.  
*nawūm* a (*nawā-*) 'steppeland; area around a town'; denominative verb *nawūm* b G (i; see §21.3(k)) 'to be abandoned, in ruins'.  
*nawūm* b (verb) see *nawūm* a.  
*nawurrum* (R vbl. adj.) see *nawārum*.  
*nazāqum* G (i) 'to worry, be(come) upset'; *šuzzuqum* Š 'to cause worry, upset'.  
*nazzazum* (*nazzaz*) 'station, position; attendant' (cf. *izzuzum*/*uzzuzum*).  
*nehelšūm* N (IV-e) 'to slip, slide, glide'; *šuhelšūm* Š causative.  
*nēhtum* 'peace, security'; *šubat nēhtim* *šūšubum* 'to let (s.o.) dwell in security' (cf. *nāhum*).  
*nēhum* (vbl. adj.) see *nāhum*.  
*nēkemtum* (*nēkemti*; sf. *nēkemta-*; pl. *nēkemētum*) 'loss; atrophied part of the exta' (cf. *ekēmum*).  
*nēmelum* (*nēmel*; pl. *nēmelētum*) 'benefit, gain, profit; surplus'; *nēmelam amārum* 'to make/gain a profit, to benefit'.  
*nēmequm* (*nēmeq*) 'knowledge, experience, skill, wisdom'.  
*nēmettum* (*nēmetti*; sf. *nēmetta-*) 'tax, tribute; support, staff, crutch' (cf. *emēdum*).  
*nepelkūm* N (IV-e) 'to be(come) wide (open), extended'.

*nepūm* G (e) 'to distraint, take as pledge, distress' (→ *nipātum*).  
*neqelpūm* N (IV-e) 'to drift, glide, sail (downstream)'; ptcl. fem. *muqqelpītum* 'boat going downstream'; *ša muqqelpītum* 'skipper of a boat going downstream'; *šuqelpūm* Š 'to sail (a boat) downstream'.  
*nērebum* (*nēreb*; pl. *nērebū*) 'entrance; mountain pass' (cf. *erēbum*).  
*Nergal* the god of pestilence and disease.  
*nērtum* 'murder' (cf. *nērum*).  
*nērum* (absolute form *nēr*; log. GfŠ.U) 'six hundred' (see §23.2(a)).  
*nērum* G (e; also *nārum*, a) 'to slay, kill; to strike, destroy, defeat' (→ *nērtum*).  
*nesūm* a G (e; see §21.3(c)) 'to be (-come) distant, recede, move away, depart'; vbl. adj. *nesūm* b (*nesi-*) 'distant, far away, remote'; *nussūm* D 'to remove, take far away'.  
*nesūm* b (vbl. adj.) see *nesūm* a.  
*nēšum* (pl. *nēšū*; log. URMAḪ) 'lion'.  
*nēšum* G (e; see §21.3(k)) 'to turn (around), turn away, loosen' (tr.); *irtam nēšum* 'to turn away, withdraw'.  
*niālum* G (a-i; also *nālum*, a; see §21.3(b)) 'to lie down'; *itūlum*/*utūlum* Gt 'to lie down, lie (with s.o.: itti)'; *ina sūn(i) X niālum*/*itūlum* 'to have intercourse with X' (→ *mayyalum*).  
*niāšim* see *nīnu*.  
*niāti* see *nīnu*.  
*niattum*/*niattun* see *nūm*.  
*nidittum* (*niditti*; sf. *niditta-*; pl. *nid-nātum*) 'gift, present' (cf. *nadānum*).  
*niditum* (*nidit*) 'uncultivated plot/land' (cf. *nadūm*).  
*nīdum* (*nīd(i)*) 'lowering, dropping, base'; *nīdi aḫim* 'negligence, laxity, procrastination'; *nīdi aḫim rašūm* 'to procrastinate, be negligent, lax' (cf. *aḫam nadūm*); *nīdi kussim* a part of the liver (cf. *nadūm*).  
*nikkas* a unit of length = 3 *ammatum* = ca. 1.5 m.  
*nikkassum* (*nikkas*; pl. *nikkassū* [often

= sg.]; log. NfG.KA57; Sum. lw.) 'accounting, account (record)'.  
*nikurtum* see *nukurtum*.  
*nindanum* (log. NINDA) a unit of length ('rod') = 12 *ammatum* = ca. 6 m. (see Appendix B.2).  
*Ningal* a god.  
*Ninmar* a goddess.  
*Ninsunna* (Sum. *nin-sūn.a(k)*) 'lady of the wild cow' the mother of Gilgameš.  
*Nin-Šubur* a god.  
*nīnu* (pron.; gen.-acc. *niāti*; dat. *niāšim*) 'we' (see §§2.4, 25.2).  
*nipiltum* (pl. *niplātum* = sg.) 'compensatory payment'.  
*niprum* (pl. *niprū*) 'shoot, sprout; progeny'.  
*nipātum* (*nipāt*; pl. *nipātum*) 'person or animal taken as pledge or distress' (cf. *nepūm*).  
*niqūm* (*niqi-*; also *nīqum*, bound form *nīq-*; log. SISKUR) 'offering, sacrifice' (cf. *naqūm*).  
*nīrum* (*nīr(i)*; pl. *nīrū* and *nīrātum*) 'yoke'; also, a constellation; ext. a part of the liver.  
*Nisānum* (log. BARA2.ZAG.GAR) first OB month (March–April).  
*nishum* (or *nishūm*; pl. *nishātum*) 'removal'; *šāb nishātum rašūm* uncertain, 'to have deserters?' or 'to acquire conscripts?' (cf. *nasāhum*).  
*nīšū* (fem. pl.) 'people' (→ *nišūtum*).  
*nīšum* (*nīš(i)*; log. MU) 'life'; *nīš X tamām* 'to swear by (the life of) X' (e.g., *nīš šarrim nitma* 'we swore by the life of the king').  
*nišūtum* (*nišūt*) 'family, relatives' (cf. *nišū*).  
*niṭlum* (*niṭil*) 'eyesight; look, gaze; opinion' (cf. *naṭalum*).  
*nudunnūm* (base *nudunnā-*) 'gift, dowry' (cf. *nadānum*).  
*nuggurum* D (not in G) 'to denounce', rare except for ptcl. *munaggerum* (*munagger*) 'denouncer'.  
*nuḫatimmum* (*nuḫatim*; pl. *nuḫatimmū*; Sum. lw.) 'cook'.  
*nuḫšum* (*nuḫuš*) 'abundance, plenty, prosperity'.



*nukaribbum* (*nukarib*; pl. *nukaribbātum*; log. <sup>(14)</sup>NU.8<sup>15</sup>KIRI<sub>6</sub>; Sum. lw.) 'gardener'.  
*nukurtum* (also *nikurtum*; bound form *nu / ikurti*; pl. *nukurātum*) 'war; hostility, enmity' (cf. *nakārum*).  
*nām* (adj.; fs *niattum / niattun*, mp *nūtum / nūtun*) 'our(s)' (§25.3).  
*numātum* (*numāt*) 'household property, utensils, furnishings'.  
*nūnum* (*nūn(i)*; pl. *nūnū*; log. KU<sub>6</sub>) 'fish'.  
*nūtum / nūtun* see *nām*.

## P

*padānum* (fem. and masc.; *padān*) 'path, road, way'; ext.: part of the liver near the *naplašum*.  
*padattum* 'form, shape'.  
*pagālum* G (also *pakālum*) 'to become strong' (rare); D vbl. adj. *puggulum* (also *pukkulum*) 'very strong'.  
*pagrum* (*pagar*; pl. *pagrū*) 'body, corpse; self' (often as a reflexive pronoun; e.g., *pagarka ušur* 'guard yourself').  
*paḥārum* G (u) 'to gather, assemble - (intr.), come together'; *puḥḥurum* D 'to gather, collect, assemble (tr.)' (→ *napḥarum*, *puḥrum*).  
*paḥatum* see *piḥatum*.  
*pakālum* see *pagālum*.  
*palāḥum* G (a; impv. irregular: *pilaḥ*) 'to fear, be afraid (of; acc.); to worship, respect, revere'; vbl. adj. *palḥum* (*palih-*) 'feared, fearsome; timid, reverential' (→ *puluḥtum*).  
*palālum* G (i) 'to watch over, guard'; *pullulum* D (rare) = G?  
*palāsum* G (a-u) 'to see' (rare); *pullusum* D 'to occupy, divert'; *naplusum* N 'to see, look at' (→ *naplašum*, *naplašum*).  
*palāšum* G (a-u) 'to pierce, break through, into' (→ *pilšum*).  
*palūm* (*palā-*; log. BALA; Sum. lw.) 'reign'.  
*pāna* (adv.) 'before, earlier, previously' (cf. *pānum* a).  
*pānānum* (adv.) 'earlier, formerly, firstly' (cf. *pānum* a).

*pānum* a (*pān(i)*; pl. *pānū*; log. IGI) 'front (side, part)'; pl. *pānū* (occasionally also sg.) 'face'; *ana pān(i)* (prep. phrase; §12.3) 'at the disposal of, for the benefit of, for, on account of; opposite; before the arrival of, (rarely) toward'; *ina pān(i)* (prep. phrase; §12.3) 'in the presence of, in front of, before; in view of, because of; just before (temporal)'; *pānam rašūm* 'to be(come) clear, plain'; *pān(i) / pānī X šabātum* 'to lead X' (e.g., *pān šābīya ašbat* 'I led my army'); *pānam / pānī šakānum* 'to proceed; to intend, decide' (to do: *ana* + infin.: *pānišu ana epēš bitim iškun* 'he intended to build a house'); *pānī X babālum* 'to favor; to forgive X' (e.g., *šarrum pāniya ul ubil* 'the king did not favor/forgive me') (→ *pāna*, *pānānum*, *pānūm*).

*pānum* b (abs. *pān*; log. NIGIDA; Sum. lw.) a unit of capacity = 6 *sūtum* = 60 *qūm* = ca. 60 l. (see Appendix B.5; see *parsiktum*).

*pānūm* (denom. adj.; *pānī-*; fem. *pānītum*) 'earlier, former, previous; earliest, first' (see §23.2(c)) (cf. *pānum* a).

*paqādum* G (i) 'to hand over, entrust, assign (s.th.: acc.; to s.o.: *ana*); to supply (s.o. with s.th.: double acc.), deliver; to take care of, look after; to inspect, muster'; vbl. adj. *paqdam* (*paqid-*; fem. *paqittum*) 'delivered, assigned'; *puqqudum* D = G (→ *piqittum*).

*paqdam* (vbl. adj.) see *paqādum*.

*parakkum* (*parak*; log. BARAG; Sum. lw.) 'throne-dais; sanctuary'.

*parākum* G (i; rarely a-u) 'to lie across, crosswise; to obstruct, block'; vbl. adj. *parkum* (*parik-*) 'lying crosswise (before; acc.); *purrukum* D = G; *šuprukum* Š caus.; *naprukum* N 'to get in the way; to be closed in'.

*parasrab* (log. KINGUSILA) 'five-sixths' (cf. *parāsum*; *rabām* a).

*parāsum* G (a-u) 'to divide, separate (out), select; to decide (a legal case); to keep away (enemy, demons, etc.)';

vbl. adj. *parsum* (*paris-*) 'divided, separated, separate'; *alaktam parāsum* 'to cut off access, block the way'; *purrusum* D = G (→ *pirištum*, *purussūm*).

*parkum* (vbl. adj.) see *parākum*.

*parsiktum* (log. NIGIDA) a unit of capacity = 6 *sūtum* = 60 *qūm* = ca. 60 l. (see Appendix B.5; cf. *parāsum*; see *pānum* b).

*parsum* (vbl. adj.) see *parāsum*.

*paršum* (*paraš*; pl. *paršū*) 'office; cultic custom, rite'.

*paršigum* (*paršig*; pl. *paršigātum*; log. <sup>(14)</sup>BAR.SI; Sum. lw.) 'head-dress; cap'.

*pašāmum* G (i) 'to veil, cover'; *pussumum* D = G.

*pašāḥum* G (a; less often, i) 'to refresh oneself; to calm down, be(come) appeased, content'; *puššuḥum* D 'to pacify, soothe, calm'; *šupšuḥum* Š 'to quiet, calm, pacify, appease'.

*pašārum* G (a-u) 'to loosen, release, set free, dissolve; to sell; to explain, clarify; to report, reveal (a dream)'; *puššurum* D = G; *napšurum* N passive 'to become loose, relaxed'.

*pašāšum* G (a-u) 'to anoint, rub, smear (s.o.: acc.; with s.th.: acc. or ina)'; vbl. adj. *paššum* (*pašiš-*) 'anointed'; *piššusum* Gt 'to anoint oneself' (→ *piššatum*).

*paššum* (vbl. adj.) see *pašāšum*.

*paššūrum* (*paššūr*; log. <sup>(15)</sup>BANŠUR; Sum. lw.) 'table'.

*patāḥum* G (a-u) 'to break through, break into'.

*paṭārum* G (a-u) tr.: 'to loosen, untie, remove, strip; to free, ransom, redeem; to end'; intr.: 'to break camp; to withdraw, go away, disperse, desert, avoid'; *puffurum* D = G (→ *ipterā*, *piṭrum*).

*pāṭum* (*pāṭ(i)*; pl. *pāṭa*) 'boundary, border; district, territory'.

*peḥām* G (e) 'to close, shut' (tr.).

*petām* a G (e) 'to open' (transitive); vbl. adj. *petām* b (*peti-*; fem. *petittum*) 'open'; *puttām* D = G (→ *pitum*, *teptitum*).

*petām* b (vbl. adj.) see *petām* a.  
*piāqum* G (a-i) 'to be(come) narrow; to squint(?) or squirm(?)' (→ *piqat*).

*piḥatum* (also *pāḥatum*; bound form *piḥat*, *pāḥat*) 'responsibility, obligation, duty'; *ana pi / āḥatim šakānim* 'to assign to a task'; *bēl pi / āḥatim* 'deputy, delegate; commissioner'.

*pilšum* (*piliš*; pl. *pilšū*) 'breach, hole' (cf. *palāšum*).

*piqat* (adv.) 'perhaps' (cf. *piāqum*).

*piqittum* (*piqitti*; pl. *piqāddum*) 'delivery; inspection' (cf. *paqādum*).

*pirištum* (*pirišti*; sf. *pirišta-*) 'secret' (cf. *parāsum*).

*pissām* (or *pessām*; adj.; base *pissa-*) 'lame'?

*pišannum* (*pišan*; pl. *pišannū* and *pišannātum*; log. <sup>(15)</sup>PISAN; Sum. lw.) 'basket, box'.

*pišertum* '(purchase of) surplus harvest'?

*piššatum* (*piššat*; log. I.BA) 'oil ration' (cf. *pašāšum*).

*piṭum* (masc.; *piṭ(i)*) 'opening, breach' (cf. *petām*).

*piṭrum* (*piṭir*; pl. *piṭrū*) 'fissure, cleft' (cf. *paṭārum*).

*puggulum* (D vbl. adj.) see *pagālum*.

*puglum* (*pugul*) 'radish'; ext.: a part of the liver.

*pūgum* (*pūg*) 'net' (rare).

*puḥādum* (*puḥād*; pl. *puḥādū*) 'lamb'.

*puḥrum* (*puḥur*; pl. *puḥrātum*) 'gathering, assembly, (council) meeting; totality' (cf. *paḥārum*).

*pūḥum* (*pūḥ(i)*; pl. *pūḥā* and *pūḥātum*) 'substitute, replacement'; often in apposition to a preceding noun (e.g., *eqlam pūḥam idnam* 'give me a replacement field, a field as replacement').

*puluḥtum* (*puluḥti*; sf. *puluḥta-*) 'fear' (cf. *palāḥum*).

*pām* a (gen. *pīm*, acc. *pīam* and *pām*; bound form *pi*; with sf. *pi-* in all cases; pl. *pātum*) 'mouth, word(s); utterance, speech, command; opening'; *pīam epētum* 'to work/open one's mouth'.

issue commands'; *ana pī* and *ša pī* (prep. phrases; §12.3) 'according to, in accordance with'; *ana pīm* 'obediently'; *ina pīm* 'orally'; *šit pīm* 'utterance, command'.

*pūm* b (often pl. *pū*; base *pā-*) 'chaff'; *ištu pē adi hurāsim* 'from chaff to gold', i.e., 'everything'.

*Purattum* (log. <sup>14</sup>BURANUN) the Euphrates.

*purussūm* (base *purussā-*; pl. *purussū*) 'legal decision, case' (cf. *parāsum*).

*pūšum* (*pūš(i)*) 'white; white fleck(s), spot(s)'.

*pūtum* (*pūt(i)*; pl. *pātum*) 'forehead, front'; *ina pūt* (prep. phrase; cf. §12.3) 'opposite'.

## Q

*qablum* a (*qabal*; dual *qablān* [often = *qg.*]; log. MURUB<sub>4</sub>) 'hip, waist; middle' (→ *qablām*).

*qablum* b (fem. and masc.; *qabal*; pl. *qablātum* and *qablū*) 'battle, warfare'.

*qablām* (denom. adj.; *qablī-*) 'mid, middle, median' (cf. *qablum*).

*qabūm* G (i) 'to say, tell, speak; to command, order; to give orders'; infin. as noun: 'utterance, saying, command, speech'; *qabām šakānum* 'to promise, give a pledge'; *tuššam qabūm* 'to speak maliciously, calumniate' (→ *qibītum*).

*qadum* (prep.) 'together with; inclusive of, including' (also rarely a conj. = *adi*)

*qalūm* G (i) 'to burn (down), roast, refine'.

*qālum* G (a-u) 'to heed, pay attention to' (→ *qālum*).

*qammatum* a woman associated with the cult who wore a certain type of hair style (very rare word; Mari).

*qanūm* (base *qana-/qanu-*; pl. *qanū* and *qanātum*; log. GI) 'reed; arrow'; a unit of length = 6 *ammatum* = ca. 3 m. (see Appendix B.2).

*qāpum* G (a u) 'to buckle, cave in, collapse'.

*qaqqadum* (*qaqqad*; pl. *qaqqadātum*; log. SAG.DU) 'head, top; person; principal (amount), capital (financial)'; *šalmāt qaqqadim* 'the black-headed ones' (i.e., the people of Sumer and Akkad).

*qaqqarum* (*qaqqar*; pl. *qaqqarū* and *qaqqarātum*) 'ground, soil, earth; area, plot of land; terrain, region'.

*qarābum* see *qerēbum*.

*qarārum* see *garārum*.

*qarītum* (*qarīt*; pl. *qariātum*) 'store-room, granary'.

*qarnum* (*qaran*; dual *qarnān*; pl. *qarnātum*) 'horn'.

*qarrādum* (*qarrād*; pl. *qarrādū*) 'warrior, hero' (→ *qarrādūtum*; cf. *qurādum*).

*qarrādūtum* (*qarrādūt*) 'ability in battle, heroism' (rare in OB) (cf. *qarrādum*).

*qašārum* G see *kašārum*.

*qaštum* (pl. *qašātum*) 'bow'; also, a constellation.

*qatānum* G (i) 'to be(come) thin, narrow, fine'; vbl. adj. *qatnum* (*qatan-*; fem. *qatattum*) 'thin, narrow; fine (said of wool, textiles)'.

*qātātum* (pl. of *qātum*) 'surety, guarantee, pledge'; *qātātīm leqūm* 'to go surety, to guarantee'.

*qatnum* (vbl. adj.) see *qatānum*.

*qātum* (*qāt(i)*; dual *qātān*; pl. *qātātum*; log. ŠU) 'hand; care, charge, responsibility'; *ana qāt(i)* (prep. phrase; §12.3; rare in OB) 'into the possession, custody of'; *ana qātīm* (also *qāta(q)qāti*; Mari) 'immediately'; *ina qāt(i)* (prep. phrase; §12.3) 'in the possession of, from (the possession of, with verbs of taking); in the care/custody of, in the jurisdiction of, by/under the authority of, through the agency of (a person)'; *qātam nasāhūm* 'to withdraw a claim'; *qātam šabātum* 'to help' (e.g., *qātam ša wardim ašbat* 'I helped the slave'); *qātam šakānum* 'to begin' (+ *ana* + infin.: 'to do'), as in *qātam ana šarāqim ša kaspim iškunū* 'they began to steal the sil-

ver'; + *ana* + noun: 'begin work on', as in *qātam ana bitim aškun* 'I began work on the house'; *ša qāt(i)* (prep. phrase; §12.3; log. NĪG.ŠU) 'in the charge of, under the authority of' (written syllabically before a pron. sf., NĪG.ŠU before PNs: *šābum ša qā-ti-ia* 'the work-force in my charge'; *awilū NĪG.ŠU ḡi-mil-lum* 'the men in G.'s charge'); for the plural form see *qātātum*.

*qerēnum* (adv.) 'inside' (cf. *qerēbum*). *qerbiš* 'in close combat(?)' (rare; cf. *qerēbum*).

*qerbum* (vbl. adj.) see *qerēbum*.

*qerēbum* G (e or i) 'to draw near, approach' (+ *ana*/dat.); vbl. adj. *qerbum* (*qerub-*) 'near, at hand, close by'; as noun: 'relative'; *qurrubum* D = G 'to bring/send near; to present, offer'; *šurubum* Š 'to petition' (rare; → *qerbēnum*, *qerbiš*).

*qerūm* G (e) 'to summon, invite, take along'; *ūm/ištu ilūšu iqterūšu* 'when/after his gods have summoned him' = 'when/after he has died'.

*qiāpum* G (a-i) 'to believe, trust; to entrust (s.o. with s.th.: double acc.)'; vbl. adj. *qīpum* (*qīp-*) 'trustworthy, reliable'; N 'to be believed; to be entrusted'.

*qiāšum* G (a-i) 'to give, bestow, grant'; vbl. adj. *qīšum* (*qīš-*) 'bestowed, granted'; substantivized fem. *qīštum*; (*qīšti*; sf. *qīšta-*; pl. *qīšātum*) 'gift; fee; votive offering'.

*qibītum* (*qibīt*; pl. *qibiātum*) 'speech, word, utterance, instruction, order, command' (cf. *qabūm*).

*qinnatum* (*qinnat*) 'anus, buttock(s)'. *qinnāzum* (*qinnāz*; log. <sup>(kuš)</sup>USAN<sub>3</sub>) '(ox-)tail, whip'.

*qīpum* (vbl. adj.) see *qiāpum*.

*qīštum* (*qīšti*; pl. *qīšātum*; log. GIŠ.TIR) 'forest, grove'.

*qīštum* see *qiāšum*.

*qīšum* (vbl. adj.) see *qiāšum*.

*q-l-p*-weak see *neqelpām*.

*qālum* (*qāl(i)*) 'silence, stillness' (cf. *qālum*).

*qām* (base *qa-*; log. SILA<sub>3</sub>) a unit of capacity = 1/10 *sātum* = ca. 1 l. (see Appendix B.5).

*qām* b (base *qā-*) 'thread, filament'.

*qurādum* (*qurād*; pl. *qurādū*) 'warrior' (synonym of *qarrādum*).

*qurqurum* see *gurgurum*.

## R

*rabāt* see *rebiat*.

*rabbūm* (adj.; *rabbi-*) 'very great; noble' (cf. *rabūm* a).

*rabiānum* (*rabiān*; pl. *rabiānū*) 'mayor' (cf. *rabūm* a).

*rebiat* see *rebiat*.

*rabiš* (adv.) 'greatly' (cf. *rabūm* a).

*rabūm* a G (i) 'to be(come) large, great; to grow (up), increase'; vbl. adj. *rabūm* b (*rabi-*; log. GAL) 'big, large; great, important; mature'; *ritabbūm* Gtn 'to grow ever greater, to grow greater and greater' (augmentative); *rubbūm* D 'to make large, great; to raise (offspring), raise (in rank)'; *šurbūm* Š 'to make great, increase'; vbl. adj. *šurbūm* (*šurbu-*) 'very great, greatest' (→ *narbūm*, *parasrab*, *rabbūm*, *rabiānum*, *rabiš*, *rabātum*, *tarbītum*).

*rabūm* b (vbl. adj.) see *rabūm* a.

*rabūtum* (*rabūt*) 'greatness, high status, high position' (cf. *rabūm* a).

*rādum* 'cloudburst, downpour'.

*rādum* G (a-u) 'to shake, quake' (intr.; rare).

*ragūmum* G (u and a-u) 'to shout; to call, summon, demand; to complain (against), sue (s.o.: *ana*; for/concerning: *ana* or *aššum*)' (→ *rigmum*, *rugummām*).

*rahāšum* G (i) 'to flood (tr.), inundate'. *rahām* see *rehām*.

*rakābum* G (a) 'to mount; to ride; to board'; *ritkubum* Gt 'to mate; to lie upon/against one another'; *rak-kubum* D 'to pollinate'; *šurkubum* Š 'to cause to mount; to load (a ship, wagon, etc.)' (→ *narkabtum*, *tarhibtum*).

*rakūsum* G (a-u) 'to bind, tie (on),

wrap up; to put on, equip oneself with; to attack'; *rukkusum* D = G; 'to contract (with s.o.)'; *narkusum* N (*rakāsum*) passive; 'to conspire' (rare) (→ *riksum*).

*ramānum* (*ramān*) 'self, oneself; (one's) own; alone'; normally with a pron. sf., as a reflexive or intensive pronoun (e.g., *ramāššu ipaṭṭar* 'he will ransom himself'; *ramāššu illik* 'he himself went'); *ana ramānī* 'for oneself'; *ina ramānī* 'by oneself, of one's own accord, alone'; after a bound form: '(one's) own' (e.g., *ina tēm ramānīki* 'according to your (fs) own judgment').

*ramūm* G (i) 'to throw, cast, scatter; to live, reside'.

*rāmum* G (a) 'to love, care for'; *ritāmum* Gt (rare) 'to love (= G?)', love one another'; infin. in pl. 'mutual love' (→ *irimum* / *irimum*, *narāmum*, *ruāmum*).

*rapāšum* G (i) 'to be(come) wide, broad'; vbl. adj. *rapšum* (*rapaš-*) 'wide, broad'; *uznum rapaštum* 'great intelligence, understanding'; *rappušum* D 'to widen, broaden' (→ *rupšum*).

*rapšum* (vbl. adj.) see *rapāšum*.

*rašābum* G only in vbl. adj. *rašbum* (*rašub-*) 'commanding respect, awe-inspiring, imposing, awesome'; R vbl. adj. *rašubbum* (§38.3(c)) 'glowing, fearsome'.

*rašbum* (vbl. adj.) see *rašābum*.

*rašubbum* (R vbl. adj.) see *rašābum*.

*rašūm* G (i) 'to receive, obtain, get, acquire, gain'; *baqrī rašūm* 'to incur legal claims'; *pānam rašūm* 'to become clear, plain'; *šursūm* Š 'to cause to acquire, provide (s.o. with s.th.: double acc.)'; note *pānam šursūm* 'to make clear, plain, to address'; *idam šursūm* 'to raise objections'; *šibit tēmim rašūm* 'to take action'.

*ratātum* G (u) 'to tremble, shake' (intr.; rare).

*ratābum* G rare except in vbl. adj.

*raṭbum* (vbl. adj.) see *raṭābum*.

*rebiat* (also *rabiāt*, *rebāt*, *rabāt*) 'one-fourth' (cf. *erbe*).

*rebitum* (*rebit*; pl. *rebiātum*) '(town) square, plaza' (cf. *erbe*).

*rebūm* (adj.; fem. *rebūtum*) 'fourth' (cf. *erbe*).

*redūm* G (e) 'to escort, conduct, lead, guide; to drive (animals, ships, wagons), follow; to lay claim to; to move along'; ptcpl. *rēdūm* (base *rēdi-*; pl. *rēdū*; log. AGA.ÚS) 'foot-soldier, attendant'; the fem. ptcpl. *rēdītum* (*rēdit* or *rēdiet*) denotes '(legitimate) claimant, heir (fem.)'; *ruddūm* D 'to add to, contribute to' (i.e., 'to make follow'); *šurdūm* Š 'to cause to bring, conduct, lead; to cause to flow'; *šuterdūm* Št-pass. 'to be conducted, caused to flow'; *šuterdūm* Št-lex. 'to continue, resume'.

*rēdūm* (ptcpl.) see *redūm*.

*rēhtum* (bound form *rēhet* or *rēhti*; pl. *rēhētum*; log. ÍB.TAG<sub>4</sub>) 'rest, remainder'.

*reḥūm* G (e; also *raḥūm*, *i*) 'to copulate, mate, procreate, beget; to (over)flow (into, upon)'.  
*rēmum* (*rēm(i)*) 'womb; pity'; *šilip rēmim*, lit., 's.th. pulled from the womb', probably refers to a child born through caesarian section.

*rēqum* (vbl. adj.) see *rēqum*.

*rēqum* G (e) 'to be(come) far, distant'; vbl. adj. *rēqum* (*rēq-*) 'far, distant'; *ūmam rēqam*, *ina ūmim rēqim* 'some time'; *ruqqum* D 'to make, keep distant'; *šuruqqum* Š 'to remove, move away' (→ *rēqūtum*).

*rēstum* (*rēsti*, rarely *rēset*; pl. *rēštum*) 'beginning; peak; the best quality (of oil, dates, sheep); instalment (on a loan)' (cf. *rēšum*).

*rēšum* (*rēš(i)*; dual *rēšān* [often = sg.]; log. SAC) 'top; head; chief, principal; beginning; slave; front(age)'; *rēš eqim* 'destination'; *rēš namkūrim* (log. SAC NÍG.GA) 'available assets, stock'; *šut rēšim* 'court officials,

*rēšūtum* 'slavery; service' (cf. *rēšum*).

*re'um* G (i; conjugated like *le'um*, see §21.3(h)) 'to tend, pasture (flocks); to graze (said of sheep)'; ptcpl. *rē'um* (base *rē'i-*; log. SIPA(D)) 'shepherd' (→ *meritum*).

*rē'um* (ptcpl.) see *re'um*.

*riābum* G (a-i) 'to replace, give back'.

*riāqum* G (a-i) 'to be(come) empty, unoccupied, idle, useless'; vbl. adj. *riqum* (*riq-*) 'empty; idle'; *ruqqum* D and *šuruqqum* Š 'to empty; to leave idle' (→ *riqūtum*).

*riāšum* G (a-i) 'to rejoice' (→ *rištum*).

*rigmum* (*rigim*; pl. *rigmū*) 'call, shout, cry, noise, voice' (cf. *ragāmum*).

*riksum* (*rikis*; pl. *riksātum* [often = sg.]) 'band; contract, agreement, treaty'; *riksam* / *riksātum* 'to establish an agreement, make out a contract' (cf. *rakāsum*).

*rīmtum* see *rīmtum*.

*rīmtum* (*rīm*; pl. *rīmū*; log. AM) 'wild bull'; fem. *rīmtum* (*rīmti*; pl. *rīmātum*; log. SÚN) 'wild cow'.

*ripqum* (pl. *ripqātum*) 'dug-up land?'.  
*riqum* (vbl. adj.) see *riāqum*.

*riqūtum* (*riqūt*) 'emptiness; idleness'; *riqūt-* (with pron. sf.; adv. acc., see §18.3(d)) 'empty-handed' (e.g., *riqūssu illak* 'he will go empty-handed') (cf. *riāqum*).

*risibitum* (pl. *risbātum* [= sg.]) 'quarrel, fight'.

*rištum* (often pl. *rišātum*) 'joy, rejoicing' (cf. *riāšum*).

*rittum* (*ritti*; sf. *ritta-*; dual *rittān*) 'hand; possibility'.

*ru'āmum* (*ru'ām*) 'charm, love' (cf. *rāmum*).

*rubātum* (fem. of *rubām*; pl. *rubātum* [→ *rubā+ātum*]) 'princess' (cf. *rubām*).

*rubām* (*rubā-*; pl. *rubā*; log. NUN) 'prince, ruler' (→ *rubātum*, *rubātum*).

*rubātum* (*rubāt*) 'principality; dominion' (cf. *rubām*).

*rugum* (*rugub*; pl. *rugbātum*) 'roof' (→ *ruggubum*).

*ruggubum* D 'to roof (over)' (cf. *rugum*).

*mū, rugummānū* 'legal claim, lawsuit; penalty, fine awarded/assessed in a lawsuit' (cf. *ragāmum*).

*rupšum* (*rupuš*) 'width' (cf. *rapāšum*).

## S

*sābitum* (ptcpl.) see *sabūm*.

*sabūm* G (i) 'to brew beer'; ptcpl. *sābūm*, fem. *sābitum* (log. LU/MÍ. KURUN.NA) 'innkeeper, beer merchant'.

*sābūm* (ptcpl.) see *sabūm*.

*sadārum* G (a-u) 'to arrange, put in order; to enter (s.th. into an account)'; in hendiadys: 'to occur/do regularly'; vbl. adj. *sadrum* (*sadir-*) 'in a row; regular, continual'; *suddurum* D = G.

*sadrum* (vbl. adj.) see *sadārum*.

*sagūm* (also *sakkūm*; Sum. lw.) 'shrine'.

*saḥāpum* G (a-u) 'to cover, spread over, overwhelm'; *suḥḥupum* D = G.

*saḥārum* G (u) 'to go/walk around, surround, circle, curve; to turn, turn around, turn back, rotate, twist (intr.); to seek, look for, turn to (s.o.)'; *suḥḥurum* D 'to turn around, aside, divert; to turn away, back, send away, back, repel, expel'; *šušurum* Š 'to cause to turn, cause to seek; to place around, surround (s.th. with s.th.: double acc.)'; *šutasḥurum* Št-lex. 'to surround on all sides'; *nashurum* N 'to turn (oneself)'.

*sakālum* G (i) 'to acquire illegally'; *sikiltam sakkālum* 'to appropriate s.th. fraudulently' (→ *sikiltum*).

*sakāpum* a G (i) 'to push away, overturn, depose, reject; to repel, defeat; to dispatch (a boat), send (by boat)'.  
*sakāpum* b G (u) 'to lie down, rest'.

*sakkū* (only pl.; gen.-acc. *sakki* / *sakhe*) 'cultic' rites, divine regulations'.  
*sakkūm* see *sagūm*.

*salimātum* (always pl.) 'ally; alliance, partnership' (cf. *salimūm*).

*salimūm* (*salim*) 'peace, concord' (cf.



*samāne* (*samānūm*; with masc. nouns *samānūtum*) 'eight' (→ *samnat*, *samnum*).

*samnat* (a bound form) 'one-eighth' (cf. *samāne*).

*samnum* (adj.; fem. *samuntum*) 'eighth' (cf. *samāne*).

*sāmum* (adj.; *sām-*) 'red' (cf. *sūmum*).

*sanāqum* G (i) 'to arrive at, reach; to approach with a claim, proceed against (+ *ana*/dat.); to check, control, supervise; to question, to investigate'; *sannuqum* D 'to check, inspect; to control; to question' (→ *sunqum*).

*sapāḥum* G (a-u) 'to scatter, disperse, squander; to confound'; *suppuḥum* D = G; *naspuḥum* N passive.

*saqārūm* see *zakārūm*.

*sarārūm* G (a-u) 'to be(come) false; to cheat'; vbl. adj. *sarrum* (*sarr-*; fs irregular *sartum*) 'false, criminal; liar'; substantivized fem. *sartum* (pl. *sarrātum*) 'lie, falsehood, treachery; misdeed, criminal act'; *surrurum* D 'to make false claims, claim falsely, contest'.

*sarrum* (vbl. adj.) see *sarārūm*.

*sartum* see *sarārūm*.

*sebe* (*sebūm*; with masc. nouns *sebet*, *sebeti*, *sebettum*) 'seven' (→ *sebītum*, *sebūm*).

*sebītum* (also *sebiatum*; *sebiat*) 'one-seventh' (cf. *sebe*).

*sebūm* (adj.; fem. *sebūtum*) 'seventh' (cf. *sebe*).

*sekērum* G (e) 'to shut, close, dam up, block'; ptcpl. *sēkirum* (log. <sup>(14)</sup>A.IGI.DU<sub>5</sub>) 'canal worker'; *neskurum* N passive (→ *sekretum*, *sikkūrum*).

*sēkirum* (ptcpl.) see *sekērum*.

*sekretum* (*sekret*; pl. *sekrētum*; pseudo-log. <sup>m</sup>ZI.IK.RUM/RU.UM) 'a (cloistered?) woman of high status' (cf. *sekērum*).

*sepūm* G (rare); *suppūm* D 'to abduct, remove by force' (rare).

*sikhiltum* (*sikhilti*; sf. *sikhilta-*) 'acquisition, property'; *sikhiltam sakālum* 'to appropriate s.th. fraudulently' (cf. *sakālum*).

*sikkatum* (*sikkat*; pl. *sikkātum*) 'peg'; *sikkatam maḥāšum* 'to drive in a peg' (to mark limits of ownership).

*sikkūrum* (*sikkūr*; pl. *sikkūrū*) 'bar, door-bolt' (cf. *sekērum*).

*sikmū* (always pl.) 'payment (for catching a fugitive)'.

*Simānum* (log. SIG<sub>4</sub>.GA) third OB month (May-June).

*simnum* (*simmi*; sf. *simma-*; pl. *simmū*) 'wound; (skin) disease, carbuncle'; *simmam epēšum* 'to treat a disease'.

*simtum* (*simat*; pl. *simātum*) 'what pertains, belongs, is fitting, appropriate, suitable, worthy, necessary to (e.g., *bitum simat ilūtīšu* 'a temple befitting his divinity'); characteristic(s), features; proper appearance, behavior'.

*Simānum* (log. ITU.SIG<sub>4</sub>.A) the third month (May-June).

*Sin* (Sum. lw.; log. <sup>d</sup>EN.ZU read <sup>d</sup>ZUEN) 'Sin', the moon god.

*sinništum* (*sinništi*; sf. *sinništa-*; pl. *sinnišātum*; log. MUNUS/MÍ) 'woman; female'.

*siparrum* (log. ZABAR; Sum. lw.) 'bronze'.

*Sippar* (log. ZIMBIR<sup>ki</sup>) an important city about 60 km. north of Babylon (modern Abu Habba).

*sippum* (*sippi*; pl. *sippū*) 'door-frame, door-jamb'; ext.: a part of the liver.

*siqrum* see *zikrum* b.

*sirāšūm* (*sirāši-*; log. ŠIM (also ŠIMiGAR, ŠIM+GAR); Sum. lw.?) 'brewer'.

*sukkallum* or *šukkallum* (*s/šukkal*; log. SUKKAL; Sum. lw.) 'minister, vizier'.

*sukkalmahḥum* (log. SUKKAL.MAH) a high court official ('chief minister').

*suluppum* (pl. *suluppū*; log. ZU.LUM(MA); Sum. lw.) 'date(s)'.

*sūmum* (*sūm(i)*; pl. *sūmū*) 'redness, red spot' (cf. *sāmum*).

*sunqum* 'famine' (cf. *sanāqum*).

*sūnum* (*sūn(i)*) 'lap, crotch'; *ina sūn(i) X niālum/itūlum* 'to have intercourse with X'.

*supūrum* (*supūr*; pl. *supūrū*) 'sheep-fold, pen'; an epithet of the city of Uruk.

*sūqum* (*sūq(i)*; pl. *sūqātum*, *sūqānū*; log. SILA) 'street'.

*sūtum* (*sūt*; absolute *sāt?*; pl. *sātum*; log. BÂN) a unit of capacity ('seah') = 10 *qūm* = ca. 10 l. (see Appendix B.5); *sūt Šamaš* 'the seah of (the) Shamash (temple)' (a seah of specific size).

## Š

*šabātum* G (a) 'to seize, take hold of, arrest, capture'; vbl. adj. *šabtum* (*šabit-*) 'seized; deposited; captive, prisoner'; *qātam šabātum* 'to help' (e.g., *qāssu ašbat* 'I helped him'); *ḥarrānam šabātum* 'to take the road, undertake a campaign'; *tēmam šabātum* 'to take action (concerning: *ana*)'; *kussiam šabātum* 'to take the throne' (referring to both regular succession and usurpation); *pān(i) X šabātum* 'to lead X'; *tišbutum* a Gt 'to grasp one another, quarrel; to join/connect with one another; to be occupied, busy'; vbl. adj. *tišbutum* b 'connected, joined, engaged'; *šubbutum* D = G; *šutašbutum* Št-lex. 'to collect, assemble, keep together, attach; to quarrel' (lit., 'to cause to grasp one another'); *našbutum* N passive of G (→ *šibittum*, *šibtum* b).

*šabtum* (vbl. adj.) see *šabātum*.

*šabūm* (verb) see *šubbūm*.

*šābūm* (*šāb(i)*; pl. *šābū*) 'gang, army, troops'.

*šayyahum* (adj.; *šayyah-*) 'delightful, fancy' (rare).

*šalāmum* G (i) 'to be(come), turn black, dark'; vbl. adj. *šalmum* (*šalim-*) 'black, dark'; *šalmāt qaqqadim* 'the black-headed ones' (i.e., the people of Sumer and Akkad).

*šalmum* (vbl. adj.) see *šalāmum*.

*šamādum* G (i) 'to tie, bind, attach; to yoke, harness; to make (s.th.) ready'; *šammudum* D = G (→ *šimdatum*).

*šarāmum* G (i) 'to strive, exert one-

self, be concerned'; *šurrumum* D = G.

*šeḥērum* G (i) 'to be(come) young, small, few, little; to decrease'; vbl. adj. *šeḥrum* (*šeher-*) 'small, young'; substantivized 'child'; *tišeḥherum* Gtn 'to become smaller and smaller' (augmentative); *šuḥurum* D 'to make small(er), reduce' (→ *šeḥherum*, *šuḥartum*, *šuḥārum*).

*šeḥherum* (adj.; *šeḥher-*) '(very) small'; substantivized pl. 'retainers, servants' (cf. *šeḥrum*).

*šeḥrum* (vbl. adj.) see *šeḥērum*.

*šēlum* (less often *šellum*; pl. *šēlū* / *šellū*) 'rib; side'.

*šēnum* (fem.), usu. pl. *šēnū* (fem. pl.), both normally written with log. U<sub>8</sub>.UDU.HI.A (all of which is also read USDUḤA) 'sheep; sheep and goats; flock (of sheep and goats)'.

*šēnum* G (e) 'to load, heap up'.

*šeḥpum* (pl. *šeḥpētum*) 'sealed letter'.

*šerretum* (*šerret*; pl. *šerrētum*) 'nose-ropes, halter, lead-ropes'.

*šērum* (*šēr(i)*; log. EDIN) 'back (part, side); hinterland, back country; steppeland'; *ana šēr* (rarely with assimilation: *aš-šēr* [southern OB and Mari; for northern OB, see *maḥrum*]; prep. phrase; §12.3) 'in the direction of, to, toward, against; in addition to'; *ina šēr* (prep. phrase; §12.3; OB in poetry only) 'upon, on top of'.

*šīarum* G rare apart from vbl. adj. *šīrum* (*šīr-*; log. MAḤ) 'august, outstanding, first-rank, excellent'.

*šibittum* (*šibitti*; sf. *šibitta-*) 'prison, imprisonment' (cf. *šabātum*).

*šibtum* a (*šibat*; pl. *šibātum*; log. MĀŠ) 'interest' (cf. *wašābūm*).

*šibtum* b (masc.; bound form *šibit*; pl. *šibtātum*) 'seizure; agricultural holding'; *šibit tēmim isūm/rašūm* 'to take action' (cf. *šabātum*).

*šibtum* c ext: a part of the liver.

*šibātum* (*šibāt*) 'wish, need, request; purpose, enterprise'.

*ših̄tum* (*ših̄ti*; sf. *ših̄ta-*; pl. *ših̄ātum*) 'smile, laughter'; *tuppum ših̄tum* 'fraud(ulent tablet)'.



*šimdatum* (*šimdat*; pl. *šimdātum*) 'royal decree; (specific) royal regulation' (also *šimdat šarrim*; cf. *šamādum*).  
*širum* (vbl. adj.) see *šiarum*.  
*šitum* (*šit*; pl. *šiātum*) 'rise, rising (of sun), east; emergence, birth, origin; produce, product; lease; expenditure, loss; departure'; *šit pīm* 'utterance, command'; pl. *šiātum* (also *ūm šiātīm*) 'distant time (past or future)'; *šit šamšim* 'sunrise, east' (cf. *wašūm*).  
*šubātum* (*šubāt*; pl. *šubātū*; log. TUG) 'garment' (note also determinative <sup>14</sup> before items of clothing).  
*šubbām* D (not in G) 'to look at (s.th.) from a distance; to carry out, execute properly, according to plan'; *šutešbām* Št lex. 'to carry out, execute properly, according to plan'.  
*šuhārtum* (*šuhārti*; sf. *šuhārta-*; pl. *šuhārātum*; log. MUNUS.TUR) '(female) child, young woman; female servant, employee' (cf. *šeherum*).  
*šuhārum* (*šuhār*; pl. *šuhārū*; log. TUR) '(male) child, adolescent; male servant, employee' (cf. *šeherum*).  
*šūmum* (*šūm(i)*) 'thirst'.  
*šuppum* a unit of length = 60 *amma-tum* = ca. 30 m (see Appendix B.2).

## Š

*ša* (determinative-relative pronoun) 'the one of; of'; *ša lā* (used as prep.) 'without' (e.g., *eqlum ša lā mē* 'a field without water'); *ša libbim* 'foetus'; *ša libbim nadūm* 'to have a miscarriage'; *ša qāt(i)* (log. NIG.ŠU) 'in the charge of, under the authority of' (written syllabically before a pron. sf.; NIG.ŠU before PN's: *šābum ša qā-ti-ia* 'the work-force in my charge'; *awilū* NIG.ŠU *lgi-mil-lum* 'the men in G.'s charge') (→ *sāt*, *sūt*).  
*šabārum* see *šebērum*.  
*šabāsum* G (u) 'to be(come) angry, annoyed' (with s.o.: *eli*); vbl. adj. *šabsum* (*šabus-*) 'angry, annoyed'.  
*šabātum* (log. ZIZ.A.AN) eleventh OB month (January–February).

*šabsum* (vbl. adj.) see *šabāsum*.  
*šadādum* G (a-u) 'to pull, draw, drag, tow, haul, convey; to bear; to stretch; to pull, tear out, off; to measure, survey (a field)'; vbl. adj. *šaddum* (*šadid-*) 'taut; elongated'; ptcpl. *šādīdum* (*šādīd*) 'boat-tower'.  
*šaddum* (vbl. adj.) see *šadādum*.  
*šādīdum* (ptcpl.) see *šadādum*.  
*šadūm* (base *šada-*; pl. *šadū*; log. KUR and SA.TU) 'mountain, mountain region'; *kišir šadūm* 'bedrock'.  
*šahātum* G (a-u) 'to tear off, away'; *šuhūtu* D = G; *našūtu* N passive.  
*šahūm* (*šaha-*; log. ŠAH; Sum. lw.) 'pig'.  
*šahururum* R (see §38.3(e)) 'to be(come) completely inactive, paralyzed (with fear)'.  
*šayyāmānum* (*šayyāmān*) 'buyer' (cf. *šāmum*).  
*šakākum* G (a-u) 'to harrow'.  
*šakānum* G (a-u) 'to place, set, put; to establish, install, appoint, assign, impose'; vbl. adj. *šaknum* (*šakin-*) 'placed, lying, situated, located, present; established, appointed; endowed, provided'; substantivized, 'governor'; *dannātim šakānum* 'to give strong orders' (Mari); *maḥar ... šakānum* 'to inform ...' (e.g., *kīam maḥriya iškun* 'thus he informed me', lit., 'placed before me'); *pānam/pāni šakānum* 'to proceed; to intend, decide' (to do: *ana* + infin.: *pānišu ana epēš bitim iškun* 'he intended to build a house'); *pīam šakānum* 'to issue commands'; *qabām šakānum* 'to give a pledge'; *qātam šakānum* 'to begin' (+ *ana* + inf.: to do; + *ana* + noun: 'begin work on'); *riksam šakānum* 'to establish an agreement, make out a contract'; *šaknūt napištim* 'creatures (lit., those endowed with life)'; *ṭēmam šakānum* 'to give instructions, directions, information (to s.o.: *ana*/dat. or acc.)' (→ *maškanum*, *šakkanakkum*, *šukunnūm*).  
*šakkanakkum* (*šakkanak*; log. GIR.

NITA(H)<sub>2</sub> [perhaps to be read ŠAKKANA<sub>6</sub>]; Sum. lw.?) '(military) governor' (cf. *šakānum*).  
*šaknum* (vbl. adj.) see *šakānum*.  
*šalālum* G (a-u) 'to plunder, loot; to take as booty; to take captive'; *našlulum* N 'to be plundered; to be taken captive, as booty'.  
*šalāmum* G (i) 'to be(come) whole, sound, well, uninjured, safe; to recover; to arrive safely; to succeed, prosper; to be completed'; vbl. adj. *šalmum* (*šalim-*) 'whole, sound, well, safe, in good condition, intact, complete, favorable'; *šullumum* D 'to keep whole, well, safe; to heal (tr.); to preserve, take care of; to conduct or deliver safely; to make good, replace in full; to complete' (→ *šulmānum*, *šulmum*).  
*šalāpum* G (a-u) 'to pull out, extricate' (→ *šilpum*).  
*šalāš* (*šalāšum*; with masc. nouns *šalāšat*, *šalāštum*) 'three' (→ *šalāšā*, *šalāšišu*, *šalšum* a, *šalšum* b).  
*šalāšā* (indeclinable) 'thirty' (cf. *šalāš*).  
*šalāšišu* (adv.) 'thrice, three times, threefold' (cf. *šalāš*).  
*šallatum* (*šallat*) 'plunder, booty, captives'.  
*šalmum* (vbl. adj.) see *šalāmum*.  
*šalšum* a (adj.; fem. *šaluštum*) 'third' (cf. *šalāš*).  
*šalšum* b (*šaluš*; fem. *šaluštum*, bound *šalušti*) 'one-third' (cf. *šalāš*).  
*šalūm* G (i) 'to dive, plunge into (+ acc.)'.  
*šālum* G (a) 'to ask, inquire, question' (s.o.: acc.; about: acc. or *aššum* or *ana*); *šitūlum* Gt 'to ponder, deliberate, reflect'; also reciprocal, 'to consult, take counsel; to question' (→ *šitūlum*).  
*šalumumum* (R vbl. adj.) 'brilliantly radiant'.  
*šaluštum* see *šalšum* b.  
*šamāḥum* G (u) 'to grow thickly, thrive, flourish; to attain great beauty or stature, be(come) majestic, proud, haughty'; vbl. adj. *šamḥum* (*šamuḥ-*) 'luxuriant; prospere-

rous, thriving; majestic; proud, haughty' (→ *šamḥatum*).  
*šamallūm* (base *šamallā-*; Sum. lw.) 'trading agent; assistant; apprentice'.  
*Šamaš* (log. <sup>d</sup>UTU) 'Shamash', the sun god (cf. *šamšum*).  
*šamaššammū* (pl.; log. ŠE.GIŠ.I [also ŠE.I.GIŠ at Mari]) an oil-producing plant and its seed, probably 'sesame' (or, 'flax; linseed').  
*šamḥatum* (also *šamkatum*; bound form and absolute form *šamḥat*) 'prostitute' (cf. *šamāḥum*).  
*šamḥum* (vbl. adj.) see *šamāḥum*.  
*šamkatum* see *šamḥatum*.  
*šammum* (*šammī*; sf. *šamma-*; pl. *šammū* [often = sg.]; log. U) 'plant, grass; herb, drug; hay, fodder'.  
*šamnum* (*šaman*; log. I, I.GIŠ) 'oil, fat'.  
*šamšum* (*šamaš*; log. UTU) 'sun'; see also *Šamaš*.  
*šamū* (always pl.; base *šamā-* [gen.-acc. *šamē*]; log. AN) 'sky, heaven'.  
*šāmum* (vbl. adj.) see *šāmum*.  
*šāmum* G (a) 'to buy, purchase' (from s.o.: *itti* or *ina qāl*); vbl. adj. *šāmum* (*šām-*) 'purchased, bought' (→ *šayyāmānum*, *šimūm* b).  
*šanānum* G (a-u) 'to be(come) equal, match, rival'; *šitnūnum* Gt 'to equal one another, rival, compete with one another'.  
*šandanakkum* (*šandanak*; pl. *šandanakkātum*; Sum. lw.; log. ŠANDANA) 'administrator of date orchards'.  
*šangūm* (*šangā-*; log. SANGA; Sum. lw.) 'temple administrator'.  
*šanitam* (adv.) 'secondly, moreover' (cf. *šanūm* a).  
*šanūm* a G (i) 'to do twice, double, again' (in hendiadys); vbl. adj. *šanūm* c (*šani-*; fem. *šanitum*) 'second; other, another; different'; substantivized 'another person, s.o. else'; *šunnām* D 'to repeat, tell; to count'; *šutannūm* Dt passive of D; *šutašnām* Št-lex. 'to double, give twice as much'; in hendiadys, 'to do again' (cf. *šinā*, *šanitam*).  
*šanūm* b G (i) 'to change (intr.), be

(-come) different, strange'; *šunnûm* D 'to change, alter' (tr.); *šutannûm* Dt passive of D; *šusnûm* Š (Assyr. only) = D.  
*šanûm* c (vbl. adj.) see *šanûm* a.  
*šapākum* G (a-u) 'to heap up, pile up, store; to pour'; *našpukum* N passive (→ *našpakum*, *našpakûtum*).  
*šapal* see *šaplum* b.  
*šapālum* G (i) 'to be(come) low, deep, small'; vbl. adj. *šaplum* a (*šapil-*) 'low, deep'; *šuppulum* D 'to make low, deep, small' (→ *šapiltum*, *šaplānum*, *šapliš*, *šaplum* b, *šaplûm*).  
*šapārum* G (a-u) 'to send (s.o., e.g., a messenger); to send word, send a message, report; to write; to command, give orders; to administer, oversee, govern'; rarely, 'to convey (goods)'; ptcl. *šāpirum* (*šāpir*; pl. *šāpirû*, *šāpirûtum*) 'overseer; governor, prefect, commander, chief'; *šāpir mātum* 'governor' (cf. *našpartum*, *našparum*, *šiprum*).  
*šapiltum* (*šapilti*; sf. *šapilta-*) 'remainder, amount outstanding' (cf. *šapālum*).  
*šāpirum* (ptcl.) see *šapārum*.  
*šaplānum* (adv.) 'below, underneath'; (prep.; with sf. *šaplānukka*, etc.) 'below, under' (cf. *šapālum*).  
*šapliš* (adv.) 'below' (cf. *šapālum*).  
*šaplum* a (vbl. adj.) see *šapālum*.  
*šaplum* b (*šapal*) 'under part, under side, bottom'; *šapal* (prep.; with sf. *šapli-* or *šapal-*) and *ina šapal* (prep. phrase; with sf. *ina šapli-*) 'under, below, beneath'; (*ina*) *šapal šep(i)* 'at the feet of' (cf. *šapālum*).  
*šaplûm* (denom. adj.; *šapli-*) 'lower' (cf. *šapālum*).  
*šaptum* (*šapat*; dual *šaptān*; pl. *šapātum*) 'lip; utterance; edge, rim'.  
*šaqlūm* a G (a-u) 'to weigh out (silver, etc.), pay'; vbl. adj. *šaqlum* (*šaql-*) 'weighed (out)'; *šaqlululum* (*šuqallulum*) R (see §38.3(e)) 'to hang, be suspended' (→ *šiqlum*).  
*šaqlūm* b G (a-u) 'take (away), remove' (rare).  
*šaqlum* (vbl. adj.) see *šaqlūm* a.

*šaqlululum* see *šaqlūm* a.  
*šaqlūm* a G (i) 'to water, give water to, give (water) to drink (+ acc.: people, animals, fields, etc.)' (used as causative of *šatūm*) (→ *šaqlūm*).  
*šaqlūm* b G (u) 'to be(come) high, tall'; vbl. adj. *šaqlūm* c (*šaql-*; fem. *šaqlū-tum*) 'high, tall, elevated'; *šuqqūm* D 'to raise, elevate; to send upstream'.  
*šaqlūm* c (vbl. adj.) see *šaqlūm* b.  
*šaqlūmum* R (see §38.3(e)) 'to be (-come) completely still, silent'.  
*šarāḥum* G only in vbl. adj. *šarḥum* (*šaruḥ-*) 'proud, splendid, magnificent'; *šurruḥum* D 'to make proud', etc.  
*šarākum* G (a-u) 'to give, bestow' (→ *šeriktum*).  
*šarāmum* G (a-u) 'to beat out, cut out'; *šurrumum* D 'to cut off, trim'.  
*šarāqum* G (i) 'to steal'; vbl. adj. *šarqum* (*šariq-*) 'stolen' (→ *šarrāqum*, *šurqum*).  
*šarḥum* (vbl. adj.) see *šarāḥum*.  
*šarqum* (vbl. adj.) see *šarāqum*.  
*šarratum* (*šarrat*; pl. *šarrātum*) 'queen' (cf. *šarrum*).  
*šarrum* (*šar* or *šarri*; sf. *šarra-*; pl. *šarrû*, *šarrānû*; log. LUGAL) 'king' (→ *šarratum*, *šarrūtum*).  
*šarrāqum* (*šarrāq*; pl. *šarrāqû*) 'thief' (cf. *šarāqum*).  
*šarrūtum* (*šarrūt*; log. LUGAL(-ru)- [e.g., LUGAL(-ru)-*tam* = *šarrūtam*]) 'kingship; dominion; majesty'; *šarrūtum epešum* 'to exercise kingship, rule as king' (cf. *šarrum*).  
*šārtam* (*šārat*) 'hair'.  
*šārum* (absolute form *šār*; log. SÁR; Sum. lw.) 'three thousand six hundred' (see §23.2(a)).  
*šassukum* (log. SAG.DÜN; Sum. lw.) 'land-registry officer'.  
*šasūm* G (i; preterite *išsi* or *issi*; imperative *šisi* or *tisi*) 'to cry (out), shout, call (to), summon; to proclaim; to read (aloud)'; *šitassūm* Gtn 'to read, study'; *šussūm* / *šussūm* Š causative; N passive.  
*šāšim*, *šāšum* see *šī*, *šū*.

*šāt* archaic fem. sg. of det.-rel. *ša* 'the one of, the one who' (cf. the pl. *šūt* in *šūt-rešim*); *ina šāt mušūtiya* 'during that of my night', i.e., 'in my dream'.  
*šatammum* (*šatam*; Sum. lw.) 'clerk, administrator'.  
*šāti*, *šātu* see *šī*, *šū*.  
*šattam* see *šattum*.  
*šattum* a (abs. form *šanat*; pl. *šanātum*; log. MU) 'year'; *šattam* (adv.) 'this year'; *ana šattīšu* 'for one year'.  
*šattum* b see *šām*.  
*šātu* see *šūti*.  
*šatūm* G (i) 'to drink'.  
*šaṭārum* G (a-u) 'to inscribe, write, write down, enter, register (s.th. in an account, list, etc.); to assign (s.th. to s.o., s.o. to a task, duty)'; vbl. adj. *šaṭrum* (*šaṭir-*) 'inscribed; registered; assigned'.  
*šatrum* (vbl. adj.) see *šaṭārum*.  
*šebērum* G (e or i) 'to break (tr.)'; vbl. adj. *šeburum* (*šebir-*) 'broken'; *šubburum* D = G (pluralic); *nešburum* N 'to break (intr.), be/get broken'.  
*šeburum* (vbl. adj.) see *šebērum*.  
*šebūm* G (e) 'to be(come) satisfied, sate oneself' (with: acc.); *šubbūm* D 'to satisfy, please' (s.o. with s.th.: double acc.); *šutebbūm* Dt passive of D.  
*šediš* (*šeššum* a; with masc. nouns *šeššet*, *šedištum*) 'six' (→ *šeššum* b, *šuššum*, *šūšum*).  
*šēdum* (*šēd*; pl. *šēdū*) a protective spirit; often occurs with *lamassum*; these represent good fortune, health.  
*šemūm* a G (e) 'to hear; to listen; to listen to, obey'; vbl. adj. *šemūm* b (*šemi-*) 'heard; having heard, informed, aware; obedient'; *šusmūm* Š 'to cause (s.o.) to hear (s.th.), inform, cause to pay attention' (→ *tešmūm*).  
*šemūm* b (vbl. adj.) see *šemūm* a.  
*šenā* see *šinā*.  
*šēpitum* (*šēpīt*; pl. *šēpiātum*) 'lower part, end, foot' (cf. *šēpum*).  
*šēpum* (fem.; *šēp(i)*; dual *šēpān*) 'foot', also 'conveyance, transport'; *ubān šēpim* 'toe'; ext. (apparently masc.; log. AŠ) in protasis, a distinctive

mark on the liver; in apodosis, '(military) expedition' (→ *šēpitum*).  
*šerānum* (also *šerhānum*; bound form *šer'ān*; pl. *šer'ānā*) 'band, strip; vein, artery, tendon, sinew'.  
*šeriktum*, *šeriktum* (*šerikti*; sf. *šerikta-*) 'gift, dowry' (cf. *šarākum*).  
*šeršerrum* (pl. *šeršerrū*) 'chain; ring'.  
*šertum* a (*šeret*) 'penalty, punishment'; *šertam emēdum/esērum* 'to impose a penalty, punishment' (on s.o.: acc.).  
*šertum* b (*šeret*; pl. *šerētum*) 'ring'.  
*šer'um* (*šere'*; pl. *šer'ātum*; log. ABS(N)) 'furrow; cultivated field'.  
*šeššet* see *šediš*.  
*šeššum* b (adj.; fem. *šeduštum*) 'sixth' (cf. *šediš*).  
*šētum* (*šēt*; pl. *šētētum*) 'net'.  
*šēum* see *ūm*.  
*še'um* G (i or e; conjugated like *le'um*, see §21.3(h)) 'to seek, search, look for'; *šite'um* Gtn frequently used instead of G.  
*šī* (pron.; gen.-acc. *šūti* / *šāti* / *šīti*; dat. *šūšim* / *šāšim* / *šīšim*) 'she, it; that, the aforesaid' (§§2.4, 6.3, 25.2) (→ *šūm*).  
*šībūm* G (a-i) 'to be(come)/grow old, gray'; vbl. adj. *šībum* (*šīb-*) 'gray, gray-haired, old'; as noun (*šīb(i)*; pl. *šībū* and *šībūtum*) 'old man, elder; witness' (→ *šībūtum*).  
*šīāḥum* G (a-i) 'to grow tall, high' vbl. adj. *šīḥum* (*šīḥ-*) 'tall, high, full-grown'.  
*šīāmum* G (a-i) to fix, set, establish, determine; to decree; vbl. adj. *šīāmum* a (*šīm-*) 'fixed'; substantivized fem. *šīmtum* (*šīmat* or *šīmti*; pl. *šīmātum*) 'what is established, fixed, decreed (by the gods), fate, destiny'; a euphemism for death, as in *ana šīmtim alākum* 'to die (of natural causes)'; lit., 'to go to one's fate'; *ina šīmātim mātum* 'to die of natural causes'; *šīmtam* / *šīmātim* *šīāmum* 'to decree/fix destiny, fate'.  
*šīāšim* see *šī*.  
*šīti* see *šī*.  
*šībultum* (*šībulti*) 'consignment, goods for transport' (cf. *babālum*).

*šibum* (vbl. adj.) see *šābūm*.  
*šībūtum* (*šībūt*) '(old) age; testimony, witness' (cf. *šābūm*).  
*šihum* (vbl. adj.) see *šāhūm*.  
*šikarum* (*šikar*; log. KAŠ) 'beer, intoxicating liquid'.  
*šikrum* (*šikir*; pl. *šikrātum*/*šikrētum*) 'handle'.  
*šilpum* (*šilip*) 'a pulling out; s.th. pulled out'; *šilip rēmim*, lit., 's.th. pulled from the womb', probably refers to a child born through caesarian section (cf. *šalāpum*).  
*šilum* (pl. *šilū*) 'hole'.  
*šimtum* (*šimat* or *šimti*; dual *šimtān*; pl. *šimātum*) 'color(ing); mark, marking, brand'.  
*šimtum* see *šāmum*.  
*šimūm* a (vbl. adj.) see *šāmum*.  
*šimūm* b (*šim(i)*; pl. *šimū* and *šimātum*; log. ŠAM) 'purchase; price; article purchased' (cf. *šāmum*).  
*šina* (pron.; gen.-acc. *šināti*; dat. *šināšim*) 'they (f.); those, the aforesaid' (§§2.4, 6.3, 25.2).  
*šinā* (or *šenā*; fem. *sittā*) 'two' (→ *šinīšu*, *šinšarūm*, *sittān*; cf. *šanūm* a and c, *tašna*).  
*šināšim* see *šina*.  
*šināti* see *šina*.  
*šinip* (also *šinipūm*, usually fem. *šinipiāt(um)*); log. ŠANABI) 'two-thirds'.  
*šinīšu* (adv.) 'twice, two times, two-fold' (cf. *šinā*).  
*šinnūm* (fem.; *šinni*; sf. *šinna-*; dual *šinnān*; log. ZU) 'tooth'; for 'teeth' the dual (i.e., two rows) is used.  
*šinšerūm* (adj.; *šinšerī-*) 'one-twelfth' (cf. *šinā*, *ešer*).  
*šipātum* (always pl.; log. ŠG) 'wool'.  
*šiprum* (*šipir*; pl. *šiprū*, *šiprānu*, and *šiprātum*, *šiprētum* [with an irregular shift of *ā* to *ē*]) 'sending, mission; message; work, labor, task; activity, action'; *mār šiprim* (with sf. *mār šiprišu*, etc.; pl. *mārū šiprim* or *mār šipri*) 'messenger'; *šipram epēsum* 'to do (assigned) work; to work' (s.th.: acc.; e.g., *eqlum šipram ipuš* 'he worked [i.e., plowed] the field') (cf. *šapārum*).

*šiqlum* (abs./bound form *šiqil*; pl. *šiqlū*; log. GIN) a unit of weight ('shekel') = ca. 8.3 g.; a unit of area = 1/60 *mūšarum* = ca. .6 m.<sup>2</sup> (see Appendix B.1,2) (cf. *šaḡālum* a).  
*šiqqatum* (*šiqqat*; pl. *šiqqātum*; log. <sup>(duš)</sup>ŠAGAN) 'basin'.  
*šiqūtum* (*šiqūt*) 'watering; irrigation' (cf. *šaḡūm*).  
*širiktum* see *šeriktum*.  
*širum* (*šir(i)*; log. UZU) '(piece of) flesh, meat'; *ana šir X'īābūm* 'to be(come) pleasing to X' (e.g., *epišī ana šir ilīya iṭīb* 'my deed pleased/was pleasing to my god').  
*šišītum* (*šišīt*; pl. *šišiātum*) 'membrane'.  
*šitaddarum* (Sum. lw.) 'Orion'.  
*šit'arum* (adj.; *šit'ār-*) 'brilliant, iridescent (of eyes)' (*pitrās* adj. pattern connoting abundance of a quality).  
*šittān* (gen.-acc. *sittin* [i.e., dual]) 'two-thirds' (cf. *šinā*).  
*šittum* 'sleep'; *šittam* adverbial acc. 'asleep' (cf. *šuttum*).  
*šitūltum* (*šitūlti*) 'advice, counsel, consideration, deliberation' (cf. *šālum*).  
*šizbum* (*šizib*) 'milk'.  
*šizum* (also *šizūm*; log. ŠU.DÙ.(A)) a unit of length = 1/3 *ammatum* = ca. 16.7 cm. (see Appendix B.2).  
*šū* (pron.; gen.-acc. *šuāti*/*šuātu*/*šātu*/*šāti*; dat. *šūāšim*/*šāšum*) 'he, it; that, the aforesaid' (§§2.4, 6.3, 25.2) (→ *šūm*).  
*šūāšim* see *šū*, *šū*.  
*šuāti*, *šuātu* see *šū*, *šū*.  
*šubtum* (*šubat*; pl. *šubātum*) 'dwelling, residence' (cf. *wašābūm*).  
*šuduš* see *šuššum*.  
*šugarrurum* see *garārum*.  
*šuginūm* (log. <sup>udu</sup>ŠU.GI.NA; Sum. lw.) an offering consisting of sheep.  
*šugūtum* (*šugit*; log. <sup>muš</sup>ŠU.GI; Sum. lw.) 'junior wife'.  
*šukēnum* Š(D) (§38.3(a)) 'to bow down, prostrate oneself'; ptcl. *muškēnum* (*muškēn*; pl. *muškēnū*; log. MAŠ.GAG.EN or MAŠ.EN.GAG) 'dependent, poor person, serf, commoner'.

*sukkallum* see *sukkallum*.  
*suklulum* Š (not in G) 'to complete, finish, accomplish, bring to an end'.  
*sukunnūm* (*sukunnā-*) 'estimated yield'; *ana šukunnēm šakānum* 'to fix an estimate' (cf. *šakānum*).  
*sukūsum* (fem.; *sukūs*; log. A.ŠA.ŠUKU) 'subsistence plot/field'.  
*sullum* 'wart'.  
*šulmānum* (*šulmān*; pl. *šulmānātum*) 'greeting; greeting-gift' (cf. *šalāmum*).  
*šulumum* (*šulum*) 'well-being, health; wish for well-being, greeting' (cf. *šalāmum*).  
*šūm* (adj.; fs *šattum*/*šattun*, mp *šūttum*/*šūttun*) 'his, her(s)' (§25.3).  
*šumēlum* (*šumēl*; log. CÜB) 'left, left (side), left hand'.  
*šumma* (conj.) 'if'; *šumma ... šumma* 'whether ... or'.  
*šumma(n) lā* 'except for'.  
*šumum* (*šum(i)*; pl. *šumū* and *šumātum*) 'name; fame, reputation; line (of a tablet or composition); meaning, interpretation (of an omen)'; *šanūm šumšu* 'another interpretation of it'; *mimma šumšu* 'anything at all, everything' (§14.3(b)); *ana šumim nabūm* 'to name' (→ *aššum*).  
*šunatum* see *šuttum*.  
*šunu* (pron.; gen.-acc. *šunāti*; dat. *šunūšim*) 'they (m.), those, the aforesaid' (§§2.4, 6.3, 25.2) (→ *šunām*).  
*šunām* (adj.) 'their(s)' (§25.3).  
*šunūšim* see *šunu*.  
*šunāti* see *šunu*.  
*šuparrurum* ŠD (§38.3(a)) 'to spread out (tr.)'.  
*šupēlum* Š(D) (§38.3(a)) 'to change, exchange, substitute; turn (s.th.) into'; *šut(e)pēlum* Š(D)t 'to interchange, be (ex)changed'.  
*šūpām* b (Š vbl. adj.) see *wapām*.  
*šūqallulum* see *šāqalum* a.  
*šurbām* (Š vbl. adj.) see *rabām* a.  
*šurqum* (*šuruq*) 'theft, stolen property' (cf. *šarāqum*).  
*šūqūtum* (*šūqūt*) 'leasehold estate' (cf. *waḡām*).  
*šūllān* see *šūllūm*.

*šuššum* (*šuduš*; log. ŠUŠ) 'one-sixth'; dual *šuššān* (log. ŠUŠANA) 'one-third' (cf. *šediš*).  
*šūšum* (absolute form *šūš(i)*; log. GIŠ) 'sixty' (see §23.2(a)) (cf. *šediš*).  
*šūt* archaic (frozen) pl. of det.-rel. *ša*, 'those of'; *awilū šūt piḡatim* 'the men responsible, the officials'; *šūt-rēšim* (with sf. *šūt-rēšišu*) 'court officials, commanders' (lit., 'those at the head').  
*šuta<sup>2</sup>um* Dt (root *š-*—weak; not in G) 'to be idle, lazy (about: *ana*/dat.); to relax' (only in OB letters, where common).  
*šutlumum* Š (not in G) 'to give, bestow, confer, lend'.  
*šuttum* (*šutti*; sf. *šutta-*; poetic biform *šunatum*, bound form *šunāt*; pl. *šunātum*) 'dream' (cf. *šittum*).  
*šuttun* see *šūm*.  
*šūturum* b (vbl. adj.) see *watārum*.  
*šū<sup>2</sup>urum* (adj.; *šū<sup>2</sup>ur-*) 'hairy'.

## T

*tabālum* G (a) 'to take, carry off, away; to take for oneself, take along' (cf. *babālum*).  
*tadmiqtum* (*tadmiqti*; sf. *tadmiqta-*) 'interest-free advance (for a business trip)' (cf. *damāqum*).  
*tadnintum* (*tadninti*; sf. *tadninta-*) 'strengthening' (cf. *danānum*).  
*tāhāzum* (*tāhāz*; pl. *tāhāzātum*) 'battle, combat'; *tāhāzam epēlum* 'to do battle, make war, fight' (cf. *ahāzum*).  
*ta'iqum* (also *ta'ītum*) 'loss, deficit' (cf. *wiāqum*).  
*tayyartum* (*tayyarti*/*tayyarat*; sf. *tayyarta-*) 'return, pardon'; est. 'coiling' (cf. *tārum*).  
*takalum* G (a; impv. irregular: *tikal*) 'to trust (s.o./s.th. + *ana*)'; vbl. adj. *taklum* (*takil*) 'trustworthy, true, reliable'; *takkulum* G 'to cause to trust; to encourage; to make trustworthy'; in handclays with *parāsum* 'investigate carefully' (cf. *takultum*).



kānum).  
*taklum* (vbl. adj.) see *takālum*.  
*talmīdum* (pl. *talmīdū*) 'student' (cf. *lamādum*).  
*tamāḥum* G (a-u) 'to grasp, hold'.  
*tamḥārum* (*tamḥār*) 'battle' (cf. *maḥārum*).  
*tamkārūm* (*tamkār*; pl. *tamkārū*; log. DAM.GĀR) 'merchant, trader' (cf. *makārūm*, *makkūrūm*).  
*tamūm* G (a) 'to swear, take an oath (by s.o.: acc. or *ina*)'; *tummūm* D 'to make swear, adjure, bind by oath' (→ *tumāmītum*).  
*tanītum* (*tanīti*; sf. *tanīta-*) 'praise, glory'.  
*tappūm* (base *tappā-*; pl. *tappū*; log. TAB.BA; Sum. lw.) 'business associate, partner' (→ *tappūtum*).  
*tappūtum* (*tappūt*) 'partnership, association; position of helper, partner'; *tappūt X alākum* 'to assist X, lend X a hand, come to the aid of X' (e.g., *tappūt aḥīya illikū* 'they assisted my brother'; *tappūssu allik* 'I assisted him'); *tappūtam epēšum* 'to do/enter into business together' (cf. *tappām*).  
*taqtītum* (*taqtīt*; pl. *taqtīātum*) 'end, ending'.  
*tarākum* G (a-u) 'to hit, beat, pound'; vbl. adj. *tarkum* (*tarik-*) 'beaten, pounded; dark, black'.  
*tarāšum* G (a-u) 'to reach out, stretch out, extend, set up' (all tr.); *šutrušum* Š = G.  
*tarbašum* (*tarbaš*; pl. *tarbašātum*) 'cattle-pen, stable, fold'.  
*tarbītum* (*tarbīt*) 'raising, upbringing; foster child, a child brought up' (cf. *rahām* a).  
*tarkibtum* 'date-palm pollination' (cf. *rakābum*).  
*tarkum* (vbl. adj.) see *tarākum*.  
*tarām* G (u) 'to bring, lead (forth)' (cf. *warām*).  
*tārum* G (a-u) 'to return (intr.), go/come back, turn back; to turn into, become (+ *ana*)'; in hendiadys, 'to do (s.th.) again' (§14.5); D *turrum* 'to return (tr.), restore, give/take/

send/put/pay back; to turn (s.th. acc.; into s.th. else: *ana*); to take captive in war' (→ *tayyartum*).  
*tašna* (adv.) 'double, doubly' (cf. *šinā*).  
*Tašrītum* (log. DU<sub>6</sub>.KUG) seventh OB month (September–October).  
*tazkītum* (*tazkīt*) 'purification, cleansing; release, dissolution' (cf. *zakūm* a).  
*tebūm* a G (e) 'to arise, rise up, stand up; to occur, happen, appear on the scene; to set out'; vbl. adj. *tebūm* b (*tebi-*; fem. *tebitum*) 'standing, erect, under way; rebellious'; *šutbūm* 'to cause to arise; to set aside, remove' (→ *tūbum*, *tibātum*).  
*tebūm* b (vbl. adj.) see *tebūm* a.  
*tēliltum* 'purification' (cf. *elēlum*).  
*tēnīqum* (*tēnīq*) 'suckling baby; wet-nursing expenses' (cf. *enēqum*).  
*teptītum* (*teptīt*) 'opening; cultivation' (cf. *petūm*).  
*terḥatum* (*terḥat*) 'bride-price'.  
*Terqa* a city on the Euphrates up-river from Mari (modern Tell 'Ašāra).  
*tērtum* (\**taw*'ertum; *tērti*; sf. *tērtā-*; pl. *tērētum*) 'direction, instruction, order, command, commission; extispicy (examination of entrails), extispicy omen, oracle, omen report/diagnosis'; *tērtam/tērētīm epēšum* 'to perform extispicy' (cf. *wārum*).  
*tešāt* see *tešiat*.  
*tešiat* (and *tešāt*; bound forms) 'one-ninth' (cf. *tiše*).  
*tešūm* (adj.; fem. *tešūtum*) 'ninth' (cf. *tiše*).  
*tešmūm* (*tešmē-*; pl. *tešmū*) '(favorable) hearing; understanding; agreement' (cf. *šemūm*).  
*tibnum* (*tibin*; log. IN.NU.DA) 'straw'.  
*tibum* (*tīb(i)*; sf. *tīb(ū/ī/ā)-*) 'rise, uprising, attack, onslaught'; *tībum kašdum* 'successful attack' (cf. *tebūm*).  
*tibātum* (*tibāt*; log. ZI(GA)) 'rising, raising; muster, levy; attack' (cf. *tebūm*).  
*Tirum* an OB month name.  
*tišbutum* b (Gt vbl. adj.) see *šabātum*.  
*tiše* (*tišūm*; with masc. nouns *tišit*,

*tišitum*) 'nine' (→ *tešiat*, *tešūm*).  
*tuḥḥum* (usually pl. *tuḥḥū*; log. DUḥ) 'scraps, bran'.  
*tukultum* (*tukulti*; sf. *tukulta-*; pl. *tuklātum*) 'trust; object of trust' (cf. *takālum*).  
*tulūm* (*tulā-*; log. UBUR) 'breast'.  
*tumāmītum* 'oath' (cf. *tamūm*).  
*tupšikkum* (*tupšik*; log. Š<sup>1</sup>DUSU, Š<sup>2</sup>DUSU) 'work, corvée duty'.  
*tuššum* (pl. *tuššātum*) 'calumny, slander'; *tuššam nadūm/qabūm/dabābum* 'to slander, speak maliciously, calumniate'.

## T

*tābiš* (adv.) 'well, pleasantly' (cf. *tiābum*).  
*tābtum* see *tiābum*.  
*tābum* (vbl. adj.) see *tiābum*.  
*tarādum* G (a-u) 'to send, dispatch (person); to drive away'; vbl. adj. *ṭardum* (*ṭarid-*) 'expelled, banished, exile(d)'.  
*ṭardum* (vbl. adj.) see *tarādum*.  
*Ṭebētum* (log. ITI AB.Ē.A, also AB(BA.Ē)) tenth OB month (December–January).  
*tebūm* G (u) 'to sink, become submerged' (intr.); *ṭubbūm* D 'to sink' (tr.).  
*teḥḥūm* (*teḥḥē-*) 'neighboring area or region' (cf. *teḥūm*).  
*teḥūm* G (e) 'to go near, draw near, approach (+ *ana*/dat.)'; *ṭuḥḥūm* D 'to bring near' (→ *teḥḥūm*, *teḥum*).  
*teḥum* (*teḥ(i)*; log. DA) 'proximity, what adjoins'; bound form as a preposition in OB contracts, DA É PN = *teḥi bīt* PN 'adjoining the house of PN' (cf. *teḥūm*).  
*tēmum* (pl. *tēmū* and *tēmētum*) 'information, news, report; command; mind, attitude, intention, decision'; *tēmam šabātum* 'to take action (concerning: *ana*)'; *tēmam šakānum* 'to give a report, information' (to s.o.: *itti* or *maḥar*, see §12); *šibit tēmim išūm/rašūm* 'to take action'.

*tēnum* (vbl. adj.) see *tēnum*.  
*tēnum* G (e) 'to grind (flour)'; vbl. adj. *tēnum* (*tēn-*) 'ground'.  
*tiābum* G (a-i) 'to be(come) pleasant, pleasing (to: *eli*), sweet, good; to be (-come) satisfied'; *ana šir X tiābum* 'to be(come) pleasing to X' (e.g., *epištī ana šir iliya iṭib* 'my deed pleased/was pleasing to my god'); vbl. adj. *tābum* (*tāb-*) 'pleasant, pleasing (to: *eli*), sweet, fine, good'; substantivized fem. *tābtum* (*tābti*) 'kindness'; *ṭubbum* D 'to make pleasant, sweet, good; to please, satisfy'; *šutubbum* Š = D (much less common than D) (→ *tābiš*, *tābum*).  
*tūbātum* see *tūbum*.  
*tūbum* (*tūb(i)*; pl. *tūbū*, *tūbātum*) 'good(ness), kindness, happiness, satisfaction'; *tūb libbim* 'happiness'; fem. pl. *tūbātum* 'gladness, pleasurability, friendliness, friendly relations'; *ina tūbātīm* 'voluntarily' (cf. *tiābum*).  
*tulūmum* (*tulūm*) 'spleen' (ext.).  
*tuppum* (masc. and fem.; *tuppi*; sf. *tuppa-*; pl. *tuppū* and *tuppātum*; log. DUB; Sum. lw.) '(clay) tablet, document, letter'; *bīt tuppim* (log. É.DUB.BA) 'tablet house, school, archive'; *mār bīt tuppim* (log. DUMU É.DUB.BA(A)) 'state scribe' (→ *tupšarrum*).  
*tupšarrum* (*tupšar*; pl. *tupšarrū*; log. DUB.SAR; Sum. lw.) 'scribe'; *tupšar ummānim* 'military scribe' (cf. *tuppum*).  
**U**  
*u* (conj.) 'and'; in some contexts, also 'and also, likewise, moreover, furthermore, additionally, as well'.  
*ū, lū, ā lū* (conj.; *ū* written *ū*, like *u* 'and') 'or, either ... or' (e.g., *X ā Y; X ā lū Y; (ā) lū X ā lū Y*; see §7.4(f)).  
*ubānum* (fem.; abs./bound form *ubān*; pl. *ubānātum*; log. ŠU.SI) 'finger, toe'; a unit of length = 30 *ammātum* = ca. 1.67 cm. (see Appendix B.2); ext.: part of the liver ('processus pyramidalis'); *ubān šēpim* 'toe'.



*ubburum* D (G *abārum* rare) 'to accuse'.  
*ugārum* (*ugār*; pl. *ugārū*, *ugārātum*; log. A.GAR; Sum. lw.?) 'open field, meadow, arable land'.  
*ukullūm* (base *ukullā-*; log. ŠA.GAL) 'food allotment, food supply, fodder' (cf. *akālum*).  
*ukultum* (*ukulti*; sf. *ukulta-*; pl. *uklātum*) 'food(-supply), provisions; feeding' (cf. *akālum*).  
*ul* (adv.; less often *ula*, *uli*) 'not' (see §20.4).  
*ullānum* (adv.) '(from) there'; (prep.; with sf. *ullānukka*, etc.) 'apart from, other than'; *ullānum-ma* (adv.) 'already'; also 'from there' (cf. *ullām*).  
*ullikiam* (adv.) 'there' (cf. *ullām*).  
*ullišam* (adv.) 'thither' (cf. *ullām*).  
*ullitiš* (adv.) 'the day after tomorrow' (cf. *ullām*).  
*ullām* (*ulli-*) 'that, distant' (see §6.3, end) (→ *ullānum*, *ullikiam*, *ullišam*, *ullitiš*).  
*uḷšum* (*uḷuš*) 'joy, rejoicing, exultation'; *uḷšam epēšum* 'to rejoice; to make love'; *uḷuš libbim* = *uḷšum* (cf. *elēšum*).  
*Ulālum* see *Elūnum*.  
*ūm* (conj.) see *ūmum*.  
*ām* (gen. *im* or *ēm*, acc. *ām*; bound form *ē*; with sf. nom. *ū-*, gen. *i-/ē-*, acc. *ā-*; with 1cs sf., nom.-acc. *ē*, gen. *ēya*; Sum. lw.?). always written with log. ŠE, e.g., acc. ŠE-*am* or ŠE-*a-am* for *ām*; also written either ŠE.UM or ŠE.IM, regardless of case) 'barley, grain'; note: until very recently this word was read in Akkadian as *šeum*, and appears as such in both dictionaries and all text publications up through 1990.  
*āmam* see *ūmum*.  
*āmīšam* (adv.) 'daily' (cf. *ūmum*).  
*umma* (adv.; particle introducing direct quotations) 'as follows' (§15.4); *ummāmi* = *umma* (common in Mari letters).  
*ummānum* (fem.; *ummān*; pl. *ummānātum*; log. ERIN<sub>2</sub> and UGNIM)

'army, gang, crowd'.  
*ummiānum* (*ummiān*; pl. *ummiānū*; log. UM.MIA) 'artisan; scholar, expert; money lender'.  
*ummum* a (fem.; *ummi*; sf. *umma-*; pl. *ummātum*; log. AMA) 'mother'.  
*ummum* b (ext.) an unidentified part of the gall-bladder.  
*ummāmi* see *umma*.  
*ūmum* (*ūm(i)*; pl. *ūmū* and *ūmātum*; log. UD/U<sub>4</sub> [usually nom. UD-*mum*, gen. UD-*mi-im*, acc. UD-*ma-am*, bound form UD-*um*]) 'day, daytime'; *ūmam* (adv.) 'today, for a day'; *ina ūmim* 'in/on/during the day'; *ūm* (conj.; also *ina ūm*) 'when, while, at the time that, as soon as, after' (§26.2(a)) (→ *anumma*, *inūma*, *inūmīšūma*, *ūmīšam*).  
*unqum* (fem.; pl. *unqātum*) 'ring; stamp-seal'.  
*unūtum* (*unūt*; pl. irreg. *uniātum/unētum*) 'utensils, furnishings, property'.  
*uqnūm* (base *uqni-*; log. <sup>na</sup>ZA.GIN) 'lapis lazuli'.  
*Ur* (log. URIM<sup>ki</sup>; Sum. lw.) city in southern Mesopotamia (modern al-Muqayyar).  
*urḫum* (fem. and masc.; *uruḫ*; pl. *urḫātum*) 'way, road, path'.  
*urram* (adv.) 'tomorrow'.  
*uršānum* (*uršān*; pl. *uršānū*; Sum. lw.) 'warrior, hero'.  
*ur'udum* (also *hurḫudum*; bound form *ur'ud/hurḫud*) 'throat, wind-pipe'.  
*Uruk* (log. UNUCK<sup>ki</sup>; Sum. lw.) city in s. Mesopotamia (modern Warka).  
*ūsum* (*ūs*; Sum. lw.) 'direction, guidance, (proper) custom'.  
*ušallum* (*ušal*; sf. *ušalla-*; log. Ū.SAL; Sum. lw.) 'shore-land, water-meadow, flood area'.  
*uššum* (usually pl. *uššū*; Sum. lw.?) 'foundation'.  
*uššurum* see *wuššurum*.  
*utellūm* see *elūm*.  
*utullum* (*utul*; log. Ū.DŪL; Sum. lw.) 'chief shepherd'.  
*utūlum* see *niālum* Gt.  
*uṭṭatum* (also *uṭṭetum*; abs./bound

form *uṭṭat/uṭṭet*; pl. *uṭṭātum, uṭṭētum*; log. ŠE) 'barley; grain'; a unit of weight ('grain') = 1/180 *šiqlum* = ca. 0.05 g.; a unit of length = 1/6 *ubānum* = ca. 2.8 mm.; a unit of area = 1/10,800 *māšarum* = ca. 33 cm.<sup>2</sup>; a unit of capacity = 1/180 *qūm* = ca. .005 l. (see Appendix B.1,2,3,5); a 'second' of time.  
*uṭṭetum* see *uṭṭatum*.  
*ūṭum* (abs. *ūṭ*; log. ZIPAḪ) a unit of length ('span') = 1/2 *ammatum* = ca. 25 mm (see Appendix B.2).  
*uznum* (fem.; *uzun*; dual *uznān*; log. CEŠTUC) 'ear; wisdom, understanding, intelligence'; *uznum rapaštum* 'great intelligence, understanding'.  
*uzubbūm* (base *uzubbā-*) 'divorce, divorce-payment' (cf. *ezēbum*).  
*uzuzzum* see *izuzzum*.  
*uzzum* (*uzzi*; sf. *uzza-*; pl. *uzzātum* = sg.) 'anger, rage'.

## W

*wabālum* see *babālum*.  
*waklum* (*wakil*; pl. *waklū*, *waklūtum*; log. UGULA) 'overseer, inspector, foreman'; *wakil ḫaṭṭim* (possible reading of log. PA.PA, as UGULA.GIDRI) 'captain'.  
*walādum* G (*ullad-ulid*) 'to bear, give birth to, beget'; (*w*)*ulludum* D pluralic 'to bear, beget (many offspring)'; *šūludum* Š (rare; a-type, §28.1(b)) 'to cause to bear'.  
*wapūm* G 'to appear, become visible' (rare); *šūpūm* a Š (a- or e-type, §28.1(b)) 'to proclaim (s.o.'s fame), announce, promulgate (a decree)'; vbl. adj. *šūpūm* b (*šūpu-*) 'proclaimed, illustrious, splendid'; *šutāpūm/šutēpūm* Št-pass. 'to be made/become visible, famous; to be proclaimed; to shine forth'.  
*waqārum* G (*iqqer-iqer*) 'to be(come) precious'.  
*warādum* G (*urrad-urid*) 'to descend, go/come down'; *sūrudum* Š (e-type, §28.1(b)) 'to send/bring down' (→ *wardatum, wardum, wardūtum*).

*Waraḥsamnum* (<sup>8b</sup>APIN.DU<sub>8</sub> A) the eighth month (Oct.-Nov.).  
*warāqum* G (*irriq-irriq*) 'to be(come) yellow, green; to turn pale'; vbl. adj. *warqum* (*waruq-*) 'yellow, green; fresh (of plants)'; (*w*)*urruqum* D factitive.  
*wardatum* (*wardat*; pl. *wardātum*) 'young woman' (cf. *warādum*).  
*wardum* (*warad*; pl. *wardū*; log. IR/ARAD) 'male slave, man-servant' (cf. *warādum*).  
*wardūtum* (*wardūt*) 'slavery; position of slave' (cf. *warādum*).  
*warḫišam* (adv.) 'monthly' (cf. *warḫum*).  
*warḫum* (*warah*; pl. *warḫū*; log. ITI/ITU) 'month; new moon' (→ *warḫišam*).  
*warka* a (adv.; also *ina warka*) 'afterwards; behind, in the rear' (*warka* b conj. see *warki*).  
*warkānum* (adv.; also *warkānum-ma*) 'later, afterward' (cf. *warki*).  
*warkatum* (*warkat*; pl. *warkātum*) 'rear, back (part, side; of a building, person, animal); estate, inheritance; circumstances (of a legal case)'; *warkatam parāsum* 'to investigate the circumstances of a case' (cf. *warki*).  
*warki* (prep.; sf. *warkišu*, etc.) locally, 'behind, in back of'; temporally, 'after, after the departure of, after the death of'; (conj.; also *warka* b) 'after' (in OB only in expressions involving death; §26.2(a)) (→ *warka* a, *warkānum*, *warkatum*, *warkām*).  
*warkiātum, warkītum* see *warkām*.  
*warkām* (denom. adj.; *warki-*; fem. *warkītum*) 'later, future'; substantivized fem. *warkitum* (*warkit*; pl. *warkiātum* often = sg.) 'future, later time, time afterward'; *ina warkitum/warkiātum* 'in (the) future, later on, afterward'; *ana/ina warkit/warkiāt amim/āmi* (log. UD.KÜR.ŠE) 'in future' (cf. *warki*).  
*warqum* (vbl. adj.) see *warāqum*.  
*warām* G (*urru-uru*; see §21.3(g)) 'to lead, bring'; *itarrām* Gtn 'to guide,

steer; to rule'; *šūrūm* Š (a-type, §28.1(b)) 'to send, have brought' (→ *tarūm*).

*wārum* G (root originally *w-<sup>2</sup>-r* [see D], but G dur. \**iwīar/iwār*, pl. *iwirrū*; pret. *iwīr*; see §21.3(f)) 'to advance against, attack'; *wu<sup>2</sup>urum* D 'to send (a person, message); to command, order (to do: acc. infin. or *ana/aššum* + infin.); ptcl. *mu<sup>2</sup>ir-*rum* (mu<sup>2</sup>ir)* 'director' (→ *tērtum*).

*wašābum* G (*uššab-ušib*) 'to add (to), increase, enlarge; to pay as interest'; (*w*)*uššubum* D = G (not common in OB) (→ *šibtum* a).

*wašūm* a G (*ušši-uši*; see §21.3(g)) 'to go out, go forth, depart, leave, escape; to protude, grow'; with ventive: 'to come forth, out, emerge, appear'; vbl. adj. *wašūm* b (*waši-*) 'gone (forth), outside; protruding'; *iššūm* Gt 'to depart'; *šūšūm* Š (e-type, rarely a-type, §28.1(b)) 'to cause to go/come out/forth, to send/lead/take/bring out; to make leave, send away, evict, expel; to remove (from a house, container), release; to let escape; to obtain, produce; to rent, hire'; *awātam šūšūm* 'to betray a secret'; *šutēšūm* Št-pass. 'to be brought out'; *šutēšūm* Št-lex. 'to escape; to fight with one another' (→ *šitum*, *šūšūm*).

*wašūm* b (vbl. adj.) see *wašūm* a.

*wašābum* G (*uššab-ušib*) 'to sit down; to sit, be sitting, seated; to stay, remain (somewhere), reside, dwell'; vbl. adj. *wašbum* (*wašib-*) 'seated; resident, in residence'; *šūšubum* Š (e-type, §28.1(b)) 'to cause to sit down/stay/dwell; to install (officers, etc.), to garrison (soldiers); to settle, resettle (people)' (→ *mūšabum*, *šubtum*).

*wašbum* (vbl. adj.) see *wašābum*.

*watartum* see *watārum*.

*watārum* G (*itter-iter*) 'to be(come) exceeding, surpassing; to exceed, surpass'; vbl. adj. *watrum* (*watar-*) 'additional, in excess, superfluous; foremost, pre-eminent, excellent';

substantivized fem. *watartum* (*watarti*; sf. *watarta-*; pl. *watrātum*) 'excess, surplus, extra'; (*w*)*utturum* D 'to augment, increase (tr.)'; *šūturum* a Š (a-type, §28.1(b)) 'to cause to increase, cause to surpass, to enlarge'; vbl. adj. *šūturum* b (*šūtur-*) 'pre-eminent, surpassing'.

*watrum* (vbl. adj.) see *watārum*.

*watūm* G (*utta-uta*; see §21.3(g)) 'to find, discover'; *šutātūm* Št-lex. 'to meet (one another)'.

*wēdum* (adj.; *wēd-*) 'single, individual, solitary, alone' (→ *wēdūm*).

*wēdūm* (denom. adj.; *wēdī-*) 'unique; important, notable' (cf. *wēdum*).

*werūm* (also *erūm*; base *weri-*; log. URUDU) 'copper, bronze'.

*wiāšum* G (*iwīas-iwīš*; see §21.3(f)) 'to be(come) diminished, (too) small, (too) little, insufficient'; vbl. adj. (*w*)*išum* ((*w*)*iš-*; fem. (*w*)*ištum*, see §5.4) '(too) small, little, few' (→ *ta<sup>2</sup>iš/štum*).

(*w*)*išum* (vbl. adj.) see *wiāšum*.

*wuddūm* see *edūm*.

(*w*)*uššurum* D (not in G) 'to release, set free'.

## Z

*za<sup>2</sup>ānum* G only in vbl. adj. *za<sup>2</sup>num* (*za<sup>2</sup>in-*) 'overlaid, covered, decorated, endowed (with: acc.)'; *zu<sup>2</sup>unum* D 'to overlay, cover, decorate'.

*zabālum* G (i) 'to carry, transport, deliver'; *zubbulum* D 'to keep (s.o.) waiting'; *šuzbulum* Š causative; *nazbulum* N passive.

*zakārum* (also *saqārum*) G (a-u) 'to declare, mention; to speak, address; to name, invoke'; *nīš X zakārum* 'to swear by X' (lit., 'to invoke the life of X'); *tizkurum/tisqurum* Gt 'to speak' (used as the G in literary texts); *nazkurum* N 'to be named, mentioned, said' (→ *zikrum* b).

*zakūm* a G (u) 'to be(come) clean, clear; to be(come) free (of claims, obligations)'; vbl. adj. *zakūm* b (*zaku-*) 'clear; clean(ed), pure; free

(of claims)'; *zukkūm* D 'to cleanse, clear, winnow; to free, release' (→ *tazkitum*).

*zakūm* b (vbl. adj.) see *zakūm* a.

*zamar* (adv.) 'suddenly'.

*zamārum* G (a-u) 'to sing, sing of, about'.

*za<sup>2</sup>num* (vbl. adj.) see *za<sup>2</sup>ānum*.

*zānum* see *za<sup>2</sup>ānum*.

*zapārum* G (a) rare apart from vbl. adj. *zaprum* (*zapur-*) 'malicious, false'; substantivized fem. *zapurtum* (*zapurti*; sf. *zapurta-*) 'malice, falsehood'.

*zaprum* (vbl. adj.) see *zapārum*.

*zapurtum* see *zapārum*.

*zaqāpum* G (a-u) 'to erect, set up; to plant (a garden), prepare (a garden, field) for planting'; *ana kirim zaqāpum* 'to plant a garden'; *zuqqupum* D = G.

*zāzum* G (a-u) 'to divide, separate' (intr.); 'to divide, divide into shares (tr.), distribute (to/among: *ana*); to share, take a share (of: *ina*)'; vbl. adj. *zizum* (*ziz-*) 'divided; sharing'; substantivized fem. *zittum* (*zitti*; sf. *zitta-*; pl. *zizātu*; with irreg. assimilation in sg. [given as *zittum* in the dictionaries]; log. 𒀭.A.LA) 'share (of an inheritance); inheritance'; *zuz-*

*zum* D 'to divide, distribute' (rare).

*zenūm* a G (e) 'to be(come) angry; to hate'; vbl. adj. *zenūm* b (*zeni-*) 'angry'; *zunnūm* D 'to anger'.

*zenūm* b (vbl. adj.) see *zenūm* a.

*zērum* (*zēr(i)*; pl. *zērū*; log. NUMUN and ŠE.NUMUN) 'seed; (male) descendants, progeny, offspring'.

*zērum* G (e) 'to dislike, hate; to avoid'.

*zibbatum* (*zibbat*; dual *zibbān*; pl. *zibbātum*; log. KUN) 'tail; rear part'. *ziḥḥum* (*ziḥḥi*; sf. *ziḥḥa-*; pl. *ziḥḥū*) 'cyst, scar'.

*zikarum* (also *zikrum* a; bound form *zikar*; pl. *zikarū*) 'male; man'.

*zikrum* b/*siqrum* (*zikir/siqir*; pl. *zīkrū/sīqrū*) 'utterance, words; mention; (divine or royal) command, order; name, fame; oath' (cf. *zakārum/saqārum*).

*zīmum* (*zīm(i)*; sf. *zīm(ū/ī/ā-*); pl. *zīmū* = sg.) 'appearance, looks; face, countenance; glow'; *ana zīm(i)* (prep. phrase) 'corresponding to, according to; in view of'.

*zinnum* see *zunnum*.

*zittum* see *zāzum*.

*zumrum* (*zumur*) 'body'.

*zunnum* (*zunni*; pl. *zunnu* [often = sg.]), also *zinnum* 'rain'.

## LOGOGRAMS

A.(MEŠ) = *mû*; (A.)AB.BA = *kušabkum*;  
 A.BA = *abum*; A.GĀR = *ugārum*;  
<sup>(14)</sup>A.IGI.DU<sub>8</sub> = *sēkirum*; A.NI =  
 -*šu/-ša*; A.RĀ = *adi*; A.ŠĀ = *eqlum*;  
 A.ŠĀ.ŠUKU = *šukūsum*; A.ZU =  
*asûm*; see also (ITU.)SIG<sub>4</sub>.A; DURU<sub>5</sub>  
 Ā, Ā.BI = *idum, idû*  
 AB in (A.)AB.BA = *kušabkum*; (ITU.)  
 AB.(BA.Ē)/(ITU.)AB.Ē.A = *ṭebētum*;  
 AB.SĪN = *abšinnum, šer<sup>3</sup>um*  
 ĀB = *arḥum, litum*; ĀB.GUD.ĤI.A =  
*liātum*  
 ABUL (formerly read KĀ.GAL) =  
*abullum*  
 AD = *abum*  
 ĀG = *madādum*  
 AGA = *agûm*; AGA.ŪS = *rēdûm*  
 AGRIG (igi+dub) = *abarakkum*  
 AL.DŪ.(A) = *aldûm*  
 AM = *rîmum*  
 AMA = *umum*  
 AMAR in <sup>d</sup>AMAR.UTU = *Marduk*  
 AMBAR = *appārum*  
 AN = *Anum, šamû*; AN.ZA.GĀR =  
*dîmtum*; see also DINGIR  
 ANŠE = *imērum*  
 APIN in APIN.DU<sub>8</sub>.A = *Kinūnum<sup>2</sup>*; see  
 also ENGAR (= apin)  
 ARAD/ĪR = *wardum*  
 AŠ = *šēpum* (in ext.)  
 ĀŠ = *šediš*  
 BA see (A.)AB.BA; A.BA; AB.(BA.Ē);  
 Ī.BA; SĪG.BA; ŠE.BA  
 BABBAR (ud) see É.BABBAR; KUG.  
 BABBAR; see also UD  
 BĀD = *dārum a*  
 BALA = *palām*  
 BĀN = *sūtum*  
 BANDA<sub>3</sub> (the dumu sign) see NU.  
 BANDA<sub>5</sub>

BAR in <sup>(14)</sup>BAR.SI = *paršīgum*; see al-  
 so UR.BAR.RA; ZABAR (ud+ka+bar)  
 BARA<sub>2</sub> see BARAG  
 BARAG = *parakkum*; BARA<sub>2</sub> in  
 BARA<sub>2</sub>.ZAG.GAR = *Nisānum*  
 BE = *šumma*  
 BI = -*šu/-ša*  
 BU see GĪD  
 BŪR<sup>(iku)</sup> = *būrum*  
<sup>14</sup>BURANUN (ud+kib+nun) = *Purattum*  
 BURU<sub>14</sub> = *ebūrum*  
 DA = *ṭēḥum*; see also IN.NU.DA  
 DAM = *aššatum*; DAM.GĀR = *tam-  
 kārūm*  
 DANNA (kaskal+gíd) = *bērum*  
 DI in DI.KUD/KU<sub>5</sub> = *dayyānum*  
 DINGIR = *ilum*; see also AN; KĀ.  
 DINGIR.RA<sup>ki</sup>; NIN.DINGIR.(RA)  
 DIŠ = *ištēn, šumma*  
 DU see SAG.DU; LAḤ<sub>5</sub> (du+du)  
 DŪ = *banûm, epēšum*; see also AL.  
 DŪ.(A); ŠU.DŪ.(A); GAG (= du)  
 DU<sub>6</sub> in DU<sub>6</sub>.KUG = *Tašritum*  
 DU<sub>8</sub> see <sup>(14)</sup>A.IGI.DU<sub>8</sub>; APIN.DU<sub>8</sub>.A  
 DU<sub>10</sub> see DŪG  
 DUB = *ṭuppum*; DUB.SAR = *ṭupšar-  
 rum*; see also É.DUB.BA; (É.)Ī.DUB,  
<sup>(g15)</sup>MĀ.Ī.DUB; igi+dub see AGRIG  
 DUG = *karpatum*  
 DŪG/DU<sub>10</sub> (the ḥi sign) = *ṭābum*  
 DŪL see Ū.DŪL  
 DUMU = *mārum*; DUMU É.DUB.  
 BA.(A) = *mār bit ṭuppim*; DUMU.  
 MUNUS = *mārtum*; DUMU  
 (.MUNUS) GABA = *mār(at) irtim*;  
<sup>d</sup>DUMU.ZI = *Dumuzi*; see also  
 BANDA<sub>5</sub> (dumu) in NU.BANDA<sub>5</sub>;  
 IBILA (dumu+uš); TUR (dumu)  
 DŪN see SAG.DŪN  
 DURU<sub>5</sub> (the a sign) = *raḥum*; see also

<sup>8</sup>DUSU, <sup>8</sup>DUSU = *tupšikkum*  
 É = *bitum*; É.BABBAR = *Ebabbar*;  
 É.DUB.BA = *bit ṭuppim*; É.DURU<sub>5</sub> =  
*kaprum*; É.GAL = *ekallum*; É.GAR<sub>8</sub>  
 = *igārum*; É.GI<sub>4</sub>/GI.A = *kallatum*;  
 (É.)Ī.DUB = *našpakum*; É.SAG.ĪL =  
*Esagil*; É.ZI.DA = *Ezida*  
 Ē see GAN.GAN.Ē  
 EDIN = *šerum*  
 EME = *lišānum*  
 EN = *belum*; <sup>d</sup>EN.LĪL = *Enlil*; <sup>d</sup>EN.ZU  
 read <sup>d</sup>ZUEN = *Sin*; see also MAŠ.  
 GAG.EN/MAŠ.EN.GAG  
 ENGAR = *ikkarum*; see also APIN  
 ENSI<sub>2</sub> (pa+te+si) = *iššiakkum*  
 ERIN<sub>2</sub> (or ERIM) = *šābum, ummānum*;  
 ERIN<sub>2</sub>.ŠE.KIN.KUD = *ēšidum*  
 ÉŠ (or EŠE; the ku sign) = *ašlum*  
 EŠ<sub>4</sub>.TĀR/ĪSTAR = *Ištar*  
 EŠ<sub>5</sub> = *šalāš*  
 EŠE see ÉŠ  
 EŠE<sub>3</sub><sup>(iku)</sup> = *eblum*  
 EZEN = *isinnum*  
 GA see GIR.SĪ.GA; NĪG.GA  
 GĀ in GĀ.GI.A and GĀ.GI<sub>4</sub>.A =  
*gagûm*; see also INIM ... GĀ  
 GABA = *irtum*; see also DUMU  
 (.MUNUS) GABA  
 GADA see NA.GADA  
 GAG see MAŠ.GAG.EN/MAŠ.EN.  
 GAG; see also DŪ  
 GAL = *rabûm b*; GAL.UKKIN.NA =  
*mu<sup>2</sup>irrum*; see also ABUL (ká+gal);  
 É.GAL; ŠANDANA (gal+ni)  
 GAN in GAN.GAN.Ē = *Kislimum*  
 GĀL see HĒ.GĀL; IGI.x.GĀL  
 GAR see ŠIMxGAR, ŠIM+GAR  
 GĀR see A.GĀR; AN.ZA.GĀR; DAM.  
 GĀR  
 GAR<sub>8</sub> see É.GAR<sub>8</sub>  
 GEME<sub>2</sub> (also SAG.GEME<sub>2</sub>) = *amtum*  
 GEŠTIN = *karānum*  
 GEŠTUC = *uznum*  
 GI = *ganûm*; see also É.GI/GI<sub>4</sub>.A;  
 GĀ.GI/GI<sub>4</sub>.A; GIŠ.GI; <sup>udu</sup>ŠU.GI.NA;  
 IGI.GI.GI... (SIG... = a)

<sup>mi</sup>ŠU.GI<sub>4</sub>  
 GI<sub>6</sub> (the mi sign) = *mūšum*  
 GIBIL (written bil+gi) = *Gibil / Girra*  
 GĪD (the bu sign) in GĪD.(DA) = *arā-  
 kum*; see also DANNA (kaskal+  
 gíd); <sup>(g15)</sup>MAR.GĪD.DA; <sup>(14)</sup>MĀŠ.ŠU.  
 GĪD.GĪD  
 GIDRI (the pa sign) = *ḥaṭṭum*  
 GĪN = *siqlum*  
 GĪR in GĪR.NI = *karzillum*  
 GĪR = *šēpum*; GĪR.NITA(H)<sub>2</sub> (perhaps  
 to be read ŠAKKANAH<sub>2</sub>) = *šakka-  
 nakkum*; GĪR.PAD.DU = *ešemtum*;  
 GĪR.SĪ.GA = *gerseqqûm*  
 GIŠ = *išum*; GIŠ.GI = *apum*; GIŠ.TIR =  
*qištum*; GIŠ.ŪR = *gušūrum*; see also  
 Ī.GIŠ; ŠE.GIŠ.Ī/ŠE.Ī.GIŠ  
 GĪŠ = *šūšum*; GĪŠ.U = *nērum*  
<sup>g15</sup>GIŠIMMAR = *gišimmarum*  
 GU in <sup>g15</sup>GU.ZA = *kussûm*  
 GŪ in GŪ.UN/GUN = *biltum*  
 GU<sub>4</sub> see GUD  
 GŪB (the kab sign) = *šumēlum*  
 GUD/GU<sub>4</sub> = *alpum*; (ITU.)GUD.SI.SĀ  
 = *Ayyarum*; see also ĀB.GUD.ĤI.A  
 GUN/GŪ.UN = *biltum*  
 GUR = *kurrum*  
 GURUŠ (the ka sign) = *eṭlum*  
 GUŠKIN see KUG.SIG<sub>17</sub>  
 ḤA in ḤA.LA = *zittum*; KU<sub>6</sub> (= ḥa)  
 ḤĀ see ḤI.A  
 ḤAR see UR<sub>5</sub>  
 HĒ in HĒ.GĀL = *ḥegallum / hengallum*  
 ḤĪ in ḤI.A (or ḤĀ) plural marker  
 ḤU see MUŠEN  
 ḤUN (the ku sign) in <sup>(14)</sup>ḤUN.GĀ =  
*agrūm*  
 I see ŠU.I  
 Ī, Ī.GIŠ = *šamnum*; Ī.BA = *piššatum*;  
 (É.)Ī.DUB, <sup>(g15)</sup>MĀ.Ī.DUB = *našpa-  
 kum*; see also ŠE.GIŠ.Ī/ŠE.Ī.GIŠ  
 I<sub>7</sub> see ĪD  
 ĪĀ = *hamiā*  
 ĪB in ĪB.TAG<sub>4</sub> = *rēḥtum*  
 IBILA (dumu+uš) = *aplum, aptatum*  
 ĪD (or I<sub>3</sub>) = *nārum*; <sup>(14)</sup>ĪD = *id*

- num, pānū, pānām, šībūm; IGI.x.  
GÁL for fractions §23.2(e); see also  
(u)A.IGI.DU<sub>8</sub>; igi+dub see AGRIG;  
see also LIM (= igi)
- IKU = ikūm  
ÍL see É.SAG.ÍL  
ILIMMU = tiše  
IM see IŠKUR  
IMIN = sebe  
IN in IN.NU.DA = tibnum  
INANNA = Istar  
INIM (the ka sign) = awātum; INIM ...  
GÁ = baqārum  
ÍR/ARAD (also SAG.ÍR/ARAD) =  
wardum; see also NITA(H)<sub>2</sub> (ír)  
IŠKUR (the im sign) = Adad  
IŠTAR see EŠ<sub>4</sub>.TAR  
ITI/ITU = warhūm  
IZI (the ne sign) = išātum  
KA = pām; see also INIM (= ka);  
KIR(I)<sub>4</sub> (= ka); ZABAR (= ud+ka+  
bar); ZÚ (= ka)  
KÁ = bābum; KÁ.DINGIR.RA<sup>ki</sup> =  
Bābilim; for KÁ.GAL see ABUL  
KAL see GURUŠ; KI.KAL  
KALAM (the un sign) = mātum; see  
also UN  
KAR = kārum; (m)KAR.KID = harim-  
tum  
KAS<sub>7</sub> see NÍG.KAS<sub>7</sub>  
KASKAL = harrānum; see also  
DANNA (kaskal+gíd)  
KAŠ (the bi sign) = šikarum  
KÁŠ<sub>4</sub>(.E) = lāsimum  
KI = ašrum, eršetum, itti; KI.KAL =  
kankallum; see also KISLAH (=   
ki+ud)  
KIB see <sup>id</sup>BURANUN (ud+kib+nun);  
ZIMBIR<sup>ki</sup> (ud+kib+nun<sup>ki</sup>)  
KID see (m)KAR.KID  
KIN in KIN.<sup>d</sup>INANNA = Elānum/Elū-  
lum; see also ERIN<sub>2</sub>.ŠE.KIN. KUD  
KINGUSILA = parasrab  
KIR(I)<sub>4</sub> (the ka sign) = appu  
KIRI<sub>6</sub> = kirām; see also (u)NU.<sup>g</sup>KIRI<sub>6</sub>  
KISAL.MAH = kisalmahhūm  
KISLAH (ki+ud) = maškanum
- uruKIS<sup>ki</sup> = Kiš  
KIŠIB in KIŠIB.LÁ = rittum  
KU see ÉŠ; HUN; TÚG; TUKUL  
KŪ see KUG  
KU<sub>5</sub> see KUD  
KU<sub>6</sub> (the ha sign) = nūnum; see also  
(u)ŠU.HA  
KUD/KU<sub>5</sub> see DI.KUD/KU<sub>5</sub>; ERIN<sub>2</sub>.  
ŠE.KIN.KUD  
KUG/KŪ = ellum; KUG.BABBAR =  
kaspum; KUG.SIG<sub>17</sub>, also read  
GUŠKIN = hurāšum; see also DU<sub>6</sub>.  
KUG  
KUN = zibbatum  
KUR = mātum, šadūm  
KŪR = nakrum  
KURUN in LÚ/MÍ.KURUN.NA =  
sābūm, sābītum  
KUŠ (the su sign) = maškim  
KŪŠ = ammatum  
LÁ see KIŠIB.LÁ; LAL (= lá); ŠAMAN<sub>2</sub>.  
LÁ  
LAH<sub>5</sub> (du+du) see MÁ.LAH<sub>5</sub>  
LAL/LÁ = šaqālum  
LI = limum  
LÍL see <sup>d</sup>EN.LÍL  
LIM = limum; see also IGI  
LIMMU = erbe  
LÚ = awilum  
LUGAL = šarrum; LUGAL(-ru)- (e.g.,  
LUGAL(-ru)-tum) = šarrūtum  
LUKUR (munus+me) = naditum  
LUM see ZÚ.LUM.(MA)  
MA in MA.NA = manūm c  
(<sup>g</sup>MA = eleppum; (<sup>g</sup>MA).Ī.DUB =  
našpakum; MÁ.LAH<sub>5</sub> = malāhūm  
MAH = širum; see also KISAL.MAH;  
SUKKAL.MAH; UR.MAH  
MAR in MAR.TU = Amurrūm;  
(<sup>g</sup>MAR.GÍD.DA = ereqqum  
MAŠ = mišlum, šumma; MAŠ.GAG.  
EN/MAŠ.EN.GAG = muškēnum; see  
also ZIPAH (= maš)  
MÁŠ = šibtum a; (u)MÁŠ.SU.GÍD.GÍD  
= bārūm  
ME = meat(um); see also LUKUR  
(munus+me)

- MEŠ plural marker  
MI = šillum; see also UM.MI.A; GI<sub>6</sub>  
(mi)  
MÍ see MUNUS  
MIN = šinā  
MU = nīšum, šattum a, šumum; see  
also NU.MU.SU  
MUL = kakkabum  
MUNUS/MÍ = sinništum; MUNUS.  
TUR = šuhārtum; see also DUMU.  
MUNUS; LUKUR (munus+me); Ú.  
SAL (munus = sal)  
MURUB<sub>4</sub> = qablum  
MUŠEN (the hu sign) = iššūrum  
NA in NA.GADA = nāqidum; see also  
uduŠU.GI.NA  
(<sup>g</sup>NA = eršum b  
NA<sub>4</sub> = abnum  
NAGAR see <sup>l</sup>TIBIRA (urudu+nagar)  
<sup>d</sup>NANNA = Nanna  
NE in NE.NE.GAR = Abum b; see also  
IZI (= ne)  
NÍ see A.NI; GÍR.NI; ŠANDANA (gal+  
ni)  
NÍG in NÍG.GA = makhūrūm, namkū-  
rum; NÍG.KAS<sub>7</sub> = nikkassum; NÍG.  
ŠU = ša qāt(i); see also NINDA (níg)  
NIGIDA = pānum, parsiktum  
NIMGIR = nāgirum  
NIMIN = erbeā  
NIN = ahātum (properly NIN<sub>9</sub>), bēl-  
tum, erištum; NIN.DINGIR.(RA) =  
entum  
NIN<sub>9</sub> = ahātum  
NINDA (the níg sign) = ak(a)lum, nin-  
danum  
NINNU = hamšā  
NÍŠ = ešrā  
NITA(H)<sub>2</sub> (the lr sign) see GÍR.  
NITA(H)<sub>2</sub>  
NU in NU.BANDA<sub>5</sub> = laputtām;  
(u)NU.<sup>g</sup>KIRI<sub>6</sub> = nukaribbu; NU.  
MU.SU = almattum; see also IN.  
NU.DA  
NUMUN and ŠE.NUMUN = šrum  
NUN = rubām; see also <sup>id</sup>BURANUN  
(ud+kib+nun); ZIMBIR<sup>ki</sup> (ud+kib+
- nun<sup>ki</sup>)  
PA in PA.PA = ša haštātīm or, as  
UGULA.GIDRI, wahil haštīm(?); see  
also ENSI<sub>2</sub> (pa+te+si); GIDRI (pa)  
PAD see GÍR.PAD.DU  
PĀD = tamām  
(<sup>g</sup>)PISAN = pišannum  
RÁ (the du sign) see A.RÁ  
SA in SA.TU = šadām  
SÁ (the di sign) see (ITU).GUD.SI.SÁ  
SAG = rēšum; SAG NÍG.GA = rēš  
namkūrīm; SAG.DU = qaqqadum;  
SAG.DŪN = šassukhūm; SAG.  
GEME<sub>2</sub> = amtum; SAG.ÍR = war-  
dum; see also É.SAG.ÍL; UR.SAG  
SAL (munus) see Ú.SAL  
SANGA = šangām  
SAR = mūšarum; see also DUB.SAR  
SÁR = šārum  
SI see (ITU).GUD.SI.SÁ; ŠU.SI; ENSI<sub>2</sub>  
(pa+te+si)  
SÍ see GÍR.SÍ.GA  
SÍG = šipātum; SÍG.BA = lubūšum  
SIG<sub>4</sub> = libittum; SIG<sub>4</sub>.GA = Simānum  
SIG<sub>17</sub> (the gi sign) see KUG.SIG<sub>17</sub>  
SILA (the tar sign) = sūqum  
SILA<sub>3</sub> (the qa sign) = qām  
SIPA(D) = rēšām  
SISKUR = niqām  
SU see KUŠ; NU.MU.SU  
SUKKAL = sukkallum; SUKKAL.  
MAH = sukkalmahhūm  
SŪN = rīmtum  
ŠĀ (or ŠAG<sub>4</sub>) = libbum; ŠĀ.GAL =  
ukullām; ŠĀ.CUD = kullizum; see  
also A.ŠĀ; A.ŠĀ.ŠUKU  
(<sup>du</sup>)ŠĀGAN = šiqqatum  
ŠAG<sub>4</sub> see ŠĀ  
ŠAH = šahām  
ŠAKKANĀ<sub>6</sub>? (GÍR.NITA(U)<sub>2</sub>) = šak-  
kanakhūm  
ŠĀM = šimūm b  
ŠAMAN<sub>2</sub>.LÁ = šamallām  
ŠANABI = šinip; šittān  
ŠANDANA (gal+n) = šandanakhūm  
ŠE (also ŠE.UM, ŠE.IM) = šm; uffatum;  
ŠE.BA = iprum; ŠE.GÍD.I (also ŠE.I.



- GIŠ at Mari) = *šamaššammū*; ŠE.  
KIN.KUD = *Addarum*; for ŠE.  
NUMUN see NUMUN; see also  
ERIN<sub>2</sub>.ŠE.KIN.KUD  
ŠEŠ = *aḥum*; see also URIM(šeš+ab)<sup>ki</sup>  
ŠIM (also ŠIM×GAR, ŠIM+GAR) =  
*sirāšūm*  
ŠITIM = *itinnum*  
ŠU = *qātum*; ŠU.DÚ(A) = *šizum*;  
<sup>udu</sup>ŠU.GI.NA = *šuginūm*; <sup>mí</sup>ŠU.GI<sub>4</sub> =  
*šugītum*; <sup>(ú)</sup>ŠU.ĤA (or ŠU.KU<sub>5</sub>) =  
*bā'erum*; ŠU.I = *gallābum*; ŠU.  
NUMUN.NA = *Dumuzi*; ŠU.SI =  
*ubānum*; ŠU ... TI = *leqūm*; see also  
<sup>(ú)</sup>MÁŠ.ŠU.GÍD.GÍD; NÍG.ŠU  
ŠUKU = *kurummatum*  
ŠUR<sup>?</sup> = *mašraḥum*  
ŠUŠ = *šeššat*; *šuduš*; *šuššum*  
ŠUŠANA = *šuššān*  
TAB in TAB.BA = *tappūm*  
TAG<sub>4</sub> see ÍB.TAG<sub>4</sub>  
TÁR see EŠ<sub>4</sub>.TÁR  
<sup>lú</sup>TIBIRA (urudu+nagar) = *gurgurum*  
TE see ENSI<sub>2</sub> (pa+te+si)  
TI see ŠU ... TI  
TIL = *gamārum*  
TIR see GIŠ.TIR  
TU see MAR.TU  
TÚG (the ku sign) = *šubātum*; <sup>lú</sup>TÚG =  
*ašlākum*  
<sup>(giš)</sup>TUKUL (the ku sign) = *kakkum*  
TUR (the dumu sign) = *šuhārūm*; see  
also DUMU; MUNUS.TUR  
U = *ešer*; see also GÍŠ.U  
Ú = *šammum*; Ú.DÚL = *utullum*; Ú.  
SAL = *ušallum*  
U<sub>4</sub> see UD  
U<sub>8</sub> = *laḥrum*; U<sub>8</sub>.UDU.ĤI.A (also read  
USDUĤA) = *šēnū* / *šēnum*  
UBUR = *tulūm*  
UD/U<sub>4</sub> = *ūmum*; UD.KÚR.ŠĒ = *ana* /  
*ina warkit* / *warkiāt ūmim* / *ūmī*;  
UD.UNUG<sup>ki</sup> = *Larsa*; see also  
<sup>lú</sup>BURANUN (= ud+kib+nun);  
KISLAĤ (= ki+ud); BABBAR (ud);  
UTU (ud); ZABAR (ud+ka+bar);  
ZIMBIR<sup>ki</sup> (ud+kib+nun<sup>ki</sup>)  
UDU = *immerum*; see also U<sub>8</sub>.UDU.  
ĤI.A  
ÚG see UN  
UGNIM = *ummānum*  
UGULA (the pa sign) = *waklum*  
UĤ = *tuhum*  
UKKIN = *puḥrum*; see also GAL.  
UKKIN.NA  
UKU<sub>3</sub> see UN  
UM in UM.MI.A = *ummiānum*  
UN (or UKU<sub>3</sub> or ÚG) = *nišū*; see also  
KALAM (un)  
UNUG<sup>ki</sup> = *Uruk*; see also UD.UNUG<sup>ki</sup>  
UR in UR.BAR.RA = *barbarum*; UR.  
MAĤ = *nēšum*; UR.SAG = *qarrā-*  
*dum*  
ÚR see GIŠ.ÚR  
UR<sub>5</sub> (the ḥar sign) = *ḥašūm*; UR<sub>5</sub>.RA =  
*ḥubullum*  
URIM(šeš+ab)<sup>ki</sup> = *Ur*  
URU = *ālum*  
URUDU = *werūm*; see also <sup>lú</sup>TIBIRA  
(urudu+nagar)  
ÚS in ÚS.SA.DU = *itām, itā*; see also  
AGA.ÚS  
<sup>(kuš)</sup>USAN<sub>3</sub> = *qinnāzum*  
USDUĤA see U<sub>8</sub>.UDU.ĤI.A  
USSU = *samāne*  
UŠU<sub>3</sub> = *šalāšā*  
UTU = *šamšum*; <sup>d</sup>UTU = *Šamaš*; see  
also UD  
UZU = *širum*  
ZA in <sup>na4</sup>ZA.GÌN = *uqnūm*; see also  
AN.ZA.GÀR  
ZABAR (ud+ka+bar) = *siparrum*  
ZAG = *imittum* a and b; see BARA<sub>2</sub>.  
ZAG.GAR  
ZÉ = *martum*  
ZI in ZI(GA) = *tibūtum*; <sup>mí</sup>ZI.IK.RUM  
/RU.UM = *sekretum*; see also  
<sup>d</sup>DUMU.ZI; É.ZI.DA  
ZIMBIR<sup>ki</sup> (ud+kib+nun<sup>ki</sup>) = *Sippar*  
ZIPAĤ (the maš sign) = *ūtum*  
ZÍZ.A.AN = *Šabātum*  
ZU see A.ZU; <sup>d</sup>EN.ZU  
ZÚ (the ka sign) = *šinnum*; ZÚ.LUM  
(.MA) = *suluppum*

## DETERMINATIVES

I/m	before (men's) names
d	(for dingir) before divine names
dug	before words for vessels
gi	before words for items made of reed
giš	before words for items made of wood
íd	before river names
iku	after words denoting surface measures
iti/itu	before month names
kam/kám	after numerical expressions
ki	after place names
ku <sub>6</sub>	after words for fishes
kur	before words for countries and mountains
kuš	before words for items of leather
lú	before gentilics and words denoting men's occupations
mí/f	before women's names and words denoting women's occupations
mul	before names of stars and planets
mušen	after names of birds
na <sub>4</sub>	before words for stones
síg	before words for varieties of wool
túg	before words for garments
ú	before words for plants
udu	before words denoting varieties of sheep and goats
uru	before names of cities and other place names
urudu	before words for metals
uzu	before words for parts of the body

## ENGLISH - AKKADIAN WORD LIST

abandon, to *ezēbum*, *nadūm*  
a G, Š  
abandoned *nadūm* b  
abandoned, to be *nawūm*  
abate, to *nāḫum*  
abduct, to *sepūm*  
ability in battle *qarrādū-*  
*tum*  
able *lē'ūm*  
able, to be *le'ūm*  
above *elēnum*, *eli*, *eliš*  
absent oneself, to *duppurum*  
D  
absorb, to *ekēmum*  
abundance *he(n)gallum*,  
*kuzbum*, *nuḫšum*  
abundant, to be(come) *miā-*  
*dum*  
accept, to *leqūm*, *maḫārum*,  
*našūm*  
accomplish, to *šuklulum*  
according as *kīma*  
according to *ana pī*, *ana*  
*zīm(ī)*, *kīma*, *mala*, *ša pī*  
account(record) *nikkassum*,  
(rendering of) *ipšum*  
account of, on *aššum*  
accounting *nikkassum*  
accuse, to *ubburum*  
achieve, to *kašādum*  
achieved *kašdum*  
achievement *epištum*  
acquire, to *rašūm*, (con-  
scripts) *šāb niḫātīm ra-*  
*šūm*, (illegally) *sakālum*  
acquisition *kišittum*  
act *epištum*  
act, to *alākum* G, Gtn,  
*epēšum*  
act quickly, to *edēdum* D  
action *šiprum*  
active, to be *epēšum*  
activity *alaktum*, *epištum*,  
*šiprum*  
*Adad Akad*  
add, to *erēdum* Št-lex, *ma-*  
*lām* a Št, *wasāhum*  
add to, to *rašūm* D, *wasā-*

*bum*  
additional *aḫūm*, *watrum*  
additional payment *aḫitum*  
additional sum *eliātum*  
additionally *u*  
address, to *pānam rašūm*,  
*zakārum*  
adjure, to *tamūm* D  
administer, to *šapārum*  
administration *išdum*  
administrator *šatammum*,  
(of date orchards) *šan-*  
*danakkum*  
adolescent (male) *šuḫārum*  
adopt, to *ana mārūtīm*  
*leqūm*  
advance, to *etēqum*  
advance against, to *wārum*  
adversary (in court) *bēl*  
*dīnim*  
adverse feature *aḫitum*  
advice *mūlkum*, *šitūltum*  
advice, to give *malākum*  
advise one another, to *ma-*  
*lākum* Gt  
affair *awātum*  
afraid, to be(come) *palāḫum*  
after *inūma*, *ištu*, (*ina*) *ūm*,  
*warki*  
after the death/departure of  
*warki*  
afterward *warka* a, *warkā-*  
*num*, *ina warkūtīm*  
again, to do *šanūm* a G, Št  
against *ana šēr*, *eli*  
age (old), *šībūtum*  
aggravate, to *kabātum* D  
agree, to *miagārum* G, Ct  
agreeable, to be *magārum*  
agreed portion *apšitum*  
agreement *dibbatum*, *rik-*  
*sum*, *tešmūm*  
agreement, to bring to *ma-*  
*gārum* Št  
agreement, to come to an  
*gamālum* *magārum* Gt,  
N  
agricultural holding *šibtum*

*šibtum* b  
agricultural work *ikkarū-*  
*tum*  
Akkadian *Akkadūm*  
alert *ērum*  
alert, to be(come) *ērum* G  
alive *balḫum*  
alive, to be *balāḫum*  
alive, to keep (someone) *ba-*  
*lāḫum* D  
all *kalūm* b, *kullatum*, *mim-*  
*ma*, *mimmū*, *napharum*  
alliance *salimātum*  
allow, to *nadānum*  
allowance, food *kurumma-*  
*tum*  
ally *salimātum*  
alone *ina ramānī*, *ramā-*  
*num*, *wēdum*  
already *ullānum*  
also *u*  
alter, to *nakārum* D, *šanūm*  
D  
among *ina*, *ina birīt*, *ina*  
*libbi*  
Amorite *Amurrūm*  
amount (of silver, flour) *bit-*  
*qum*  
amount outstanding *šapil-*  
*tum*  
amount to, to *mašūm* a  
ancient *labirum*  
and (also) *u*  
and (then) *-ma*  
anger *kišir libbim*, *libbā-*  
*tum*, *uzzum*  
anger, to *zenūm* a D  
angry *šabsum*, *zenūm* b  
angry, to be(come) *anāpum*,  
*lemēnum*, *šabāsum*,  
*zenūm* a  
animals *nammaštūm*  
annex, to *ekēmum*  
annihilate, to *gamārum*  
announce, to *edām* Š, *wa-*  
*pūm* Š  
annoyed *šabsum*  
annoyed, to be(come) *ma-*

*rāšum*, *šabāsum*  
annual tax *igisūm*  
anoint, to *pašāšum*  
anoint oneself, to *pašāšum*  
Ct  
anointed *paššum*  
another *šanūm* c  
answer *meḫrum*, (positive)  
*annum*  
answer, to *apālum*, *ana X*  
*izuzzum*  
answer for, to *apālum* Gtn  
anus *qinnatum*  
any *ayyumma*  
anyone *awilūtum*, *ayyum-*  
*ma*, *manāma*, *mamman*  
anything *mimma*  
anything at all *mimma*  
*šumšu*  
anything that *mimma ma-*  
*la*  
anywhere *ayyišamma*  
apart from *balum*, *ezib* /  
*ezub*, *ullānum*  
appear, to *amārum* N, *elūm*  
a, *tebūm* a, *wapām*,  
*wašūm* a  
appear, to make *elūm* a Š  
appearance *būnum* / *būnū*,  
*lānum*, *zīnum*  
appease, to *nāḫum* D, *pašā-*  
*ḫum* Š  
appeased, to be(come) *nā-*  
*ḫum*, *pašāḫum*  
apply, to *lapātum*  
appoint, to *nabūm* a, *šakā-*  
*num*  
appointed *šaknum*  
appointed time *adānum*  
apprentice *šamallūm*  
approach, to *kašādum* D,  
*maḫārum* G, D, *qerēbum*,  
*ḫēḫum*  
approach with a claim, to  
*sanāqum*  
appropriate (adj.) *naṭūm* a  
appropriate fraudulently, to  
*sikiltum* *sakālum*  
approval *annum*  
aquisition *sikiltum*  
arable land *ugārum*  
archive *bīt ṭuppi*  
area *eqlum*, *eršetum*  
area around a town *nawūm*  
a  
arise, to *tebūm* a  
arm *aḫum*, *idum*

army *šabum*, *ummānum*  
arouse, to *dekūm*  
arrange, to *kašārum*, *sadā-*  
*rum*  
arrest, to *kasūm*, *šabātum*  
arrive, to *erēbum*, (at a  
place) *kašādum*, *sanā-*  
*qum*, (of news, people,  
etc.) *maqātum*, (safely)  
*šalāmum*  
arrow *qanūm*  
artery *šer'anum*  
article purchased *šimum*  
artisan *ummiānum*  
as *ana*, *kīna*  
as far as *adi*  
as far as it extends *mala*  
*mašū*  
as follows *umma*  
as if *kīma* *ša*  
as large as *mala*  
as long as *adi*, *ina*  
as much/many as *mala*  
as much as there is *mala*  
*mašū*  
as one *ištēniš*  
as soon as *inūma*, *ištu*, (*ina*)  
*ūm*, *kīna*  
as well *u*  
ascend, to *elūm* a  
ascertain, to *burrum* D  
ask, to *erēšum* a, *šālum*  
asleep *šittam*  
assemble, to (intr.) *paḫā-*  
*rum* G, (tr.) D, *šabātum*  
Št-lex  
assembly *puḫrum*  
assets *kišittum*, *makkūrum*  
assign, to *edām* D, *eseḫum*,  
*kānum* D, *lapātum*, *ma-*  
*lām* a Št, *nadānum*, *paqā-*  
*dum*, *šakānum*, *šaṭārum*,  
(a task) *ana pī* / *āḫatim*  
*šakānim*  
assigned *paqdam*, *šaṭrum*  
assignment *isiḫtum*, *iška-*  
*rum*  
assist, to *tappūt X alākum*  
assistant *šamallūm*  
association *tappūtum*  
at *ina*  
at birth *ina mešū* (*mā*)  
at hand *qerbum*  
at that time *inūmīšu*  
at the disposal of *ana pā-*  
*nī*)  
at the feet of (*ina*) *šapal*

at the time of *ina*  
at the time that *inūma*, (*ina*)  
*ūm*  
atrophied *ekmum*  
attach, to *šabātum* Št-lex,  
*šamādum*  
attack *tibum*, *tibātum*, (suc-  
cessful) *tibum kašdum*  
attack, to *maqātum*, *rukā-*  
*sum*, *wārum*  
attain/great beauty/stature,  
to *šamāḫum*  
attend to, to *dagālum*  
attendant *gerseqqām*, *mukil*  
*rēšim* (*kullum*), *muzza-*  
*zum*, *nazzazum*, *reḫlām*  
attire *lubādum*  
attitude *ṭemum*  
attractiveness *lalām*, (se-  
xual) *inbum*, *kuzbum*  
augment, to *watārum* D  
august *šiarum*  
authority *lētum*  
available *bašūm* b, *kašdum*  
available, to be *bašūm* a  
available assets *namkū-*  
*rum*, *rēš namkūrim*  
avoid, to *etēqum*, *paṭārum*,  
*zērum*  
await, to *ḫakūm*  
awake *ērum*  
awake, to be *ērum*  
awaken, to *ērum*  
aware *šemūm* b  
aware of, to be(come) *la-*  
*mādum*  
away (from) *ina maḫar*,  
*ištu*  
awe-inspiring *rašbum*  
awesome *rašbum*  
ax *ḫaššinum* / *ḫaššinnum*  
baby, suckling *mār(at) ir-*  
*tum*  
Babylon *Bābilim*  
back (part, side) *šerum*,  
*warkatum*  
back country *šerum*  
bad *lemnun*, *mašum*  
bad, to be(come) *mašūm*  
N  
badly *lemniš*  
band *kannum*, *kiḫrum*, *rik-*  
*um*, *šer'anum*  
banished *jarḫum*  
bank (of river, canal) *aḫum*,  
*kibrum*, *kišādum*  
bar *sikkūrum*

barber *gallābum*  
bare land *naditum*  
barley *ūm*, *uṭṭatum*  
barley pile (for storage) *karūm*  
barley ration *iprum*  
barley reserve *aldūm*  
base *išdum*, *nādum*  
basin *šiqqatum*  
basket *pišannum*  
battle *qablūm a*, *tāhāzum*, *tamḥārum*  
battle, to do *kakkī epēšum*, *tāhāzam epēšum*  
bead *irimmmum*  
beam *gušūrum*  
bear, to *babālum*, *našūm*, *šadādum*, (children) *walādum*  
bear continuously, to *našūm Gtn*  
beat, to *naṭūm b*, *tarākum*  
beat out, to *šarānum*  
beaten *tarkum*  
beautiful *banām d*, *damqum*  
because *aššum*, *ištu* (rare), *kīma*, (of the fact that) *ana ša*  
because of *aššum*, *ina pān(i)*  
become, to *ewūm*, *tārum*  
bed *eršum b*, *mayyalum*  
bedrock *kišir šadūm*  
beer *šikarum*  
beer merchant *sābūm*  
before *adi ... lā*, *ana maḥar*, *ina maḥar*, *ina pān(i)*, *lāma*, *maḥar*, *pāna*  
before the arrival of *ana pān(i)*  
beget, to *walādum*  
begin (work on), to *qātam šakānum*  
begin moving, to *nāšum*  
beginning *reštum*, *rešum*  
behavior *alaktum*, *kibsum*  
behind *warka a*, *warki*  
believe, to *qiāpum*  
believed, to be *qiāpum N*  
belittle, to *maṭūm Š*  
belong to, to *dagālum*  
beloved one *narānum*  
below *šaplānum*, *šapliš*, *ina šupal*  
bend, to *konāšum D*, *kapāqum*, *lūlum*

bend down, to *kamāsum b*  
beneath *ina šapal*  
benediction *ikribum*  
benefit *nēmelum*  
benefit, to *nēmelam rašūm*  
beside *idi*, *itā*  
besides *appūna*, *appūnāma*, *elēnum*, *ezib / ezub*  
besiege, to *lawūm a*  
best quality (oil, dates, sheep) *reštum*  
bestow, to *qiāšum*, *šarākum*, *šullumum*  
bestowed *qišum*  
betray a secret, to *awātam šūšūm*  
better, to be (come) *damāqum*  
between *ina birīt*  
beyond *elēnum*, *eli*  
big *rabūm b*  
bile *martum*  
bind, to *kasūm C, D*, *kašārum*, *rakāsum*, *šamācdum*  
bind by magic/agreement, to *e'elum*  
bind by oath, to *tamūm D*  
bird *iššūrum*  
birth *šitum*  
bison *kusarikum*  
black *šalmum*, *tarkum*  
black, to be (come) *šalāmum*  
black-headed ones *šalmāt qaqqađim*  
bless, to *karābum*  
blessing *ikribum*  
blind, to *huppudum*  
bloated *naphum*  
block, to *parākum*, *sekērum*  
block the way, to *alaktam parāsum*  
blood *damum*  
bloom, to *hanāmum*  
blow (on), to *napāhum*  
board, to *rakābum*  
boat *eleppum* (going down-stream) *muqqelpitum*  
boat-tower *šadidum*  
body *lānum*, *pagrum*, *zumrum*  
body hair *malū*  
bond *kannum*  
bond together, to *kasūm*  
bone *ešemum*  
booty *kišittum*, *šallatum*  
border *iūm*, *pānum*

border (area) of the liver *birūm*  
bordering on *itā*  
Borsippa *Barsipa*  
boss *awilum*  
both *kilallān*  
bother, to *dabābum D*  
bottom *išdum*, *šaplum b*  
bought *šamum*  
boundary *pāhum*  
bovines *liātum*  
bow *qaštum*  
bow down, to *kanāšum*, *šukēnum*  
box *pišannum*  
bran *tuḥḥum*  
branch *ḥaṭṭum*, *larūm*, (of a canal) *atappum*  
brand *šimtum*  
breach *pūšum*, *pitum*  
bread *ak(a)lum*  
break, to *hepūm a*, *šebērum G (tr.)*, *N (intr.)*  
break camp, to *pašārum*  
break into, to *palāšum*, *patāhum*  
break off, to *karāšum*  
break out (of fire), to *napāhum N*  
break through, to *palāšum*, *patāhum*  
break up soil, to *marārum*  
breast *irtum*, *tulūm*  
brew beer, to *sabūm*  
brewer *siṛāšūm*  
brick, mud *libittum*  
brick-mold *nalbattum*  
bride *kallatum*  
bride-price *terḥatum*  
bride *nawirum*, *nawurum*  
bright, to be (come) *nawārum*  
brighten, to *nawārum D, Š*  
brightly colored *bitrāmum*  
brilliant *nawirum*, *nawurum*, *šit'arum*  
brilliantly radiant *šalumum*  
boat-tower *šadidum*  
bring, to *tarūm*, *warūm*  
bring, to cause to *redūm Š*  
bring down, to *warādum Š*  
bring in, to *erebum Š*, *ka-māsum a G, D*  
bring into contact, to *emēdum Š*-lex  
bring near, to *qerēbum D*,

*teḥūm D*  
bring out, to *wašūm a Š*  
bring suit, to *baqārum*  
bring to an end, to *gamārum*, *šuklulum*  
bring up, to *elūm a Š*  
broken *hepūm b*, *šeburum*  
broken, to be (come) *šebērum N*  
bronze *siparrum*, *werūm*  
brother *aḥum*  
brother, status of *aḥḥūtum*  
brotherhood, brotherliness *aḥḥūtum*  
brotherly attitude/relationship *aḥḥūtum*  
buckle, to *qāpum*  
build, to *banūm a*, *epēšum*  
builder (house) *itinnum*  
building, sacred *gigunnūm*  
built *epšum*  
built-on property *bitum epšum*  
bulging *garrum*  
bull *alpum*, *lūm*  
bundle *makšarum*  
burglary *nabalkattum*  
burn (down), to *qalūm*  
burning *naphum*  
business activity *maḥiṭum*  
business associate *tappūm*  
busy, to be (come) *šabātum Gt*  
butt, to *nakāpum*  
buttock(s) *qinnatum*  
buy, to *šāmum*  
buyer *šayyāmānum*  
by (means of) *ina*  
by the authority of *ina qāti*  
call *rigmmum*  
call, to *nabūm a*, *ragāmum*, *šasūm*  
call up (soldiers, officials), to *dekūm*  
called *ana šumim nabūm*  
calm *nēhum*  
calm, to *nāhum D*, *pašāhum D, Š*  
calm down, to *pašāhum*  
calumniate, to *karšī akālum*, *qabām šakānum*, *tuššam nadūm / qabām / dabābum*  
calumny *karšum*, *tuššum*  
campaign, military *gerrum*, *ḥarrānum*

campaign, to undertake *ḥarrānam šabātum*  
canal *nārum a*, (branch) *atappum*  
canal worker *sekērum*  
canebrake *apum*  
cap *paršigum*  
capable *le'um*  
capital (financial) *qaqqa-dum*  
captain *ša ḥaṭṭātim* or *wakil ḥaṭṭim*  
captive *šabtum*; captives *šallatum*  
captive, to take *esērum a D*  
capture, to *šabātum*  
caravan *alaktum*, *gerrum*, *ḥarrānum*  
carbuncle *simmum*  
care *qātum*  
care for, to *ḥasāsum*, *rāmum*  
careless, to be *egūm*  
caress, to *ḥabābum*  
cargo boat *našpakum*  
carried *bablum*  
carry, to *babālum*, *našūm*, *zabālum*  
carry away/off, to *tabālum*  
carry out, to *šubbūm*  
cart *ereqqum*  
case (legal) *dinum*, *purus-sūm*  
cast, to *ramūm*  
castle *birum*  
catch (fish, etc.), to *bārum a*  
cattle *liātum*  
cattle-pen *tarbašum*  
cave in, to *qāpum*  
cease, to *naparkūm*  
cella *kummum*  
center *abunnatum*, *libbunum*  
center of, to the *ana libbi*  
cereal *ašnan*  
certainly *lū*  
certify, to *burrum D*  
chaff *pūm b*  
chain *seršerrum*  
chair *kussūm*  
change, to (intr.) *ewūm*, *nakārum G*, *šanūm b C*, (tr.) *enūm*, *nakārum D*, *šanūm b D*, *šupēlum*  
change allegiance/sides, to *nabalkūtum*  
change into, to *ewūm*  
channel, sluice *butuqtum*  
characteristic(s) *simtum*

charge *qātum*  
charge, to *elērum*  
chariot *narkabūm*  
charm *lalūm*, *ru'āmum*  
chase (away), to *kašādum D*  
cheap *maṭūm*  
cheat, to *sarārum*  
check, to *sanāqum C, D*  
checked *amrum*  
cheek *lētum*  
cheerfulness *bu'arum*  
chest *irtum*  
chief *rešum*, *šāpirum*  
chief shepherd *utullum*  
child *šeḥrum*, (female) *šu-ḥartum*  
chirp, to *ḥabābum*  
chisel *maqgarum*  
choice *nasqum*  
choose, to *nasāqum*, (a mate) *hiārum*  
chosen *ḥirum*, *nasqum*  
circle, to *lawūm a*, *saḥārum*  
citadel *birum*  
city *ālum*  
city gate *abullum*  
city quarter *bābtum*, *bābum*  
claim, to *baqārum*, (falsely) *sarārum D*  
claimant *redūm*  
clarify, to *pašārum*  
clean *ebbum*, *ellum*, *zakūm b*  
clean, to *ebēbum D*, *zakūm a D*  
clean, to be (come) *ebēbum*, *elēlum*, *zakūm a*  
cleanse, to *ebēbum D*, *zakūm a D*  
cleansing *taškūm*  
clear *zakūm b*  
clear, to *zakūm a D*, (accounts) *napāsum*, (of claims) *ebēbum D*, oneself *ebēbum D*  
clear, to be (come) *pānam rašūm*, *zakūm a*  
cleft *pīrum*  
clerk *šatammum*  
clever *erūm a*  
cling to, to *emēdum*  
clod of earth *kirbānum*  
cloister *gagām*  
close, to (tr.) *wilēlum*, *peḥūm*, *sekērum*  
close by *qerbum*  
closed in, to be *parākum N*

- clothe, to *labāšum* D, oneself *labāšum* G  
 clothed (in) *labšum*  
 clothing (allowance) *lubūšum*  
 cloudburst *rādum*  
 coiling *tayyartum*  
 cold *kūšum*  
 collapse *miqtum*  
 collapse, to *maqātum*, *qāpum*  
 collapsed *maqum*  
 colleague *ibrum*  
 collect, to *esēpum*, *esērum* b  
 G, D, *kamāsum* a G, D, *kašārum*, *paḥārum* D, *šabātum* Št-lex, (taxes, etc.) *nodānum* Š  
 collector (of taxes, etc.) *mušaddinim*, *muzzaz* *bābim*  
 color, to *barānum* Gt  
 colored brightly *bitrāmum*  
 coloring *šimtum*  
 combat *iāḥāzum*  
 come, to *alākum*  
 come (on)! *gana*  
 come back, to *lārum*  
 come down, to *warādum*  
 come forth, to *wašūm* a  
 come out, to *wašūm* a  
 come quickly, to *arāḫum*  
 come to an agreement, to *gamālum*  
 come to an end, to *gamārum*  
 come to help, to *na'arrum*  
 come to the aid of, to *tappūt*  
 X *alākum*  
 come together, to *emēdum*  
 N, *paḥārum*  
 come up, to *elūm* a  
 come upon bad times, to *le-mēnum*  
 command *awātum*, *ipiš* *pim*, *pūm*, *qabūm*, *qibūtum*, *šit* *pim*, *tērtum*, *tēmum*, *zikrum*  
 command, to *qabūm*, *šapārum*, *wārum* D  
 commander *šāpirum*,  
 commanders *šūt-rēšim*  
 commanding respect *rašhum*  
 commission *tērtum*  
 commissioner *bēl pī/āḥatim*  
 commit an offense, to *ḥatūm*
- commoner *šukēnum*  
 compensatory payment *ni-piltum*  
 compete with, to *maḥārum*  
 Št  
 compete with one another, to *šanānum* Gt  
 compile, to *kašārum*  
 complain to, to *dabābum* G, D, *ragāmum*  
 complete *gamrum*, *šalmum*  
 complete, to *kamāsum* a G, D, *šalāmum* D, *šuklulum*  
 completed, to be(come) *šalāmum*  
 completely *ana gamrim*  
 completely, to do *gamārum*  
 completion *gamartum*  
 comply with, to *magārum*  
 conceive, to *arūm*  
 concentration *kišrum*  
 concern oneself to *marāšum*  
 Št  
 concerned, to be(come) *šarāmum*  
 concerning *aššum*  
 concord *salimūm*  
 conduct, to *redūm* G, Š, (safely) *šalāmum* D  
 confer, to *šutlumum*  
 confirm, to *kānum* D  
 confirmation *takittum*  
 confound, to *sapāḫum*  
 confront, to *maḥārum* G, Gt  
 connect with one another, to *šabātum* Gt  
 connected *tišbutum*  
 conquer, to *ekēmum*, *kašādum* G, D  
 conquered *kašdum*  
 conquest *kišittum*  
 consecrate, to *elēlum* D  
 consent *annum*  
 consent to, to *magārum*  
 consider, to *awūm* Št, *ḥasāsum*, *malākum*, *naḥālum*  
 consideration *šitūltum*  
 consignment *šibultum*  
 constriction *kišrum*  
 construct, to *banūm* a, *epēšum*  
 construction *epištum*  
 consult, to *šalūm* Gt  
 consume, to *akālum*  
 contain, to *kullum*  
 container *karpatum*
- content, to be(come) *pašā-ḫum*  
 contest, to *baqārum*, *sarārum* D  
 contingent (of soldiers) *kišrum*  
 continual *sadrum*  
 continue, to *bitrām* Št-lex, *redūm* Št-lex  
 continuity *dūrum* b  
 continuous, to be *bitrām* Gt  
 contract *riksum*  
 contract, to *rakāsum* D  
 contribute to, to *redūm* D  
 control, to *gamārum*, *sanāqum* G, D  
 convey, to *babālum*, *šadādum*, *šapārum*  
 conveyance *šēpum*  
 convict, to *kānum* D  
 cook *nuḥatimnum*  
 copper *werim*  
 copulate, to *reḥūm*  
 copy *meḥrum*  
 copy, to *mašālum* D  
 corpse *paḡrum*  
 correct *išarum*, *kīnum*  
 correct, to be(come) *kānum*  
 correctness *kittum*  
 correspond, to *maḥārum*  
 Gt  
 corresponding to *ana zīm(i)*  
 corvée duty *tupšikkum*  
 corvée service, to perform *ḥarrānam* *alākum*  
 cosmetics *mēqūm*  
 counsel *milikum*  
 count, to *manūm* a, *šanūm* D  
 counted *manūm*  
 countenance *zīnum*  
 country *mānum*, (open) *kidum*  
 courier *lāsimum*  
 court, to go to *dīānum*  
 court officials *šūt-rēšim*  
 courtyard (of a temple), main *kisalmahḫum*  
 cover, to *katāmum*, *pašānum*, *saḥāpum*, *za'ānum* D, (completely) *edēḫum* D, (the head) *apārum*  
 covered *za'num*, (of head) *aprum*, (with patches/network) *edḫum*  
 covet, to *inīn ana X našūm*  
 cow *arḫum*, *litum*  
 create, to *banūm* a, *bašām* Š

- creator *bānūm*  
 creatures *šaknāt napištim*  
 creditor *bēl ḫubullim*, *nāš* *tuppātim*  
 crime *arnum*, *gillatum*, *ḫūm*  
 criminal *sarrum*  
 criminal act *sartum*  
 crooked, to grow *garārum*  
 crop *ebūrum*  
 cross, to *nabalkutum*  
 crossing *nabalkattum*  
 crotch *ḫallum*, *sūnum*  
 crown *agūm*, *ummānum*  
 crucible *našraptum*  
 crush, to *napāšum*  
 crutch *nēmetum*  
 cry *rigmum*  
 cry (out), to *šasūm*  
 cubit *ammatum*  
 cultic custom *pašum*  
 cultivate, to *erēšum* b  
 cultivated *epšum*  
 cultivated field *abšinnum*, *šerum*  
 cultivated land *mērešum*  
 cultivation *mērešum*, *teplūtum*  
 cultivator *errēšum*  
 cup *kāsum*  
 curl, to *kapāšum*  
 current price *maḥīrum*  
 curve, to *saḥārum*  
 custody *mašsarūtum*  
 custom *ūsum*, custom(s) *alaktum*  
 cut off, to *batāqum*, *nakāsum*, *šarāmum* G, D  
 cut off access, to *alaktum* *paršum*  
 cut through, to *batāqum*  
 cutting (rare) *bitqum*  
 cylinder seal *kunukkum*  
 cyst *ziḫum*  
 cystic duct *mašraḫum*
- daily *ūmišam*  
 dam up *sekērum*  
 damage *hibiltum*, *ḫūm*  
 danger *lemuttum*  
 dark *da'umum*, *šalmum*, *tarkum*  
 dark, to be(come) *da'umum*, *šalāmum*  
 dash down, to *napāšum*  
 date(s) *šuluppum*  
 date palm *gīlūmarum*
- date palm pollination *tar-kiḫum*  
 daughter *mārtum*  
 daughter-in-law *kallatum*  
 day *ūnum*  
 day after tomorrow *ullitiš*  
 daytime *ūnum*  
 dead *mūtum*  
 death *mūtum*  
 debris *miqtum*  
 debt with interest *ḫubullum*  
 debt-servitude *kiššātum*  
 deceive, to *dāšum*  
 deception *dāšum*  
 decide, to *pānam* / *pānī* *šakānum*, *paršum*  
 decision *tēmum*, (legal) *dīnum*  
 declare, to *zakārum*  
 declare innocent, to *elēlum*  
 D  
 decorate, to *za'ānum* D  
 decorated *za'um*  
 decrease, to *maḫūm*, *šeḫērum*  
 decree, to *nabūm* a, *šīnum*  
 dedicate an offering, to *karābum*  
 deduct, to *batāqum*  
 deep, to be(come) *šapālum*  
 defeat, to *dākum*, *kašādum*, *lapātum* Š, *maqātum* Š, *nērum*, *sakāpum* a  
 deficit *bābtum*, *bitiqum*, *ib- bām*, *ta'istum*  
 defile, to *lapātum* Š  
 delay, to *arākum* D, *kalām* a, *lapātum* D  
 delayed, to be *arākum*, *aḥārum* G, D  
 delegate *bēl pī/āḥatim*  
 deliberate, to *malākum*, *šalum* Št  
 deliberation *šitūltum*  
 delightful *šayyaḫum*  
 deliver, to *manām*, *nadānum*, *našūm*, *paqādum*, *zabdlum*, (safely) *šalāmum* D  
 deliver in full, to *malām* a D  
 delivered *manām*, *paqadum*  
 delivery *piqittum*  
 delivery items *iḫkarum*  
 demand, to *ragāmum*  
 demolish, to *napāšum*  
 denounce, to *korš* X *aḫālum*, *nuggurum*  
 denouncer *munaggerum*
- deny, to *nakārum*  
 depart, to *alākum* Gt, *ne- sūm* a, *waḫūm* a G, Gt  
 departure *šitum*  
 dependent *šukēnum*, dependents *aḫiātum*  
 depletion *imfū*  
 deport *našāhum*  
 depose, to *sakāpum* a  
 deposit *maššarum*  
 deposited *šabtum*  
 depression *našraptum*  
 deprive, to *ekēmum*  
 deputy *bēl pī/āḥatim*  
 descend, to *warādum*  
 descendants *zērum*  
 desecrate, to *lapātum* Š  
 desert, to *paḫārum*  
 desire *bibil libbim*, *erištum*, *lalām*  
 desire, to *erēšum* a, *ḥasā- ḫum*  
 destination *rēš eqlim*  
 destiny *šimtum*  
 destroy, to *abātum*, *belūm* D, *ḫalāqum* D, *ḥepām* a, *lapātum* Š, *naqārum*, *nērum*  
 destroyed, to be *lapātum* Št  
 detain, to *kalām* a  
 determine, to *šīnum*  
 devastation *ḫarbūtum*  
 diagnosis *tērtum*  
 die, to *mānum*, *namāšum*, (of natural causes) *ina šimā- tim mānum*  
 different *šanūm* c  
 different, to be(come) *nakārum*, *šanūm* b  
 difficult *dannum*, *kabtum*, *mašum*  
 difficult, to be(come) *ka- bātum*, *marāšum*  
 difficulty *maruštum*  
 dig, to *herām*  
 dignity *bāšum*  
 diminish, to *maḫūm* G (intr.), Š (tr.)  
 diminished, to be(come) *wiāšum*  
 direct, to *babālum* Gt, (work) *epēšum* D  
 direction *tērtum*, *ānum*  
 directions, to give *šamam* *šakānum*  
 director *mu'irrum*  
 disappear, to *ḫalāqum*  
 disappear, to make *ḫalā-*



qum D  
discover, to *amārum*, *wa-tūm*  
discuss, to *awūm* Gt, Št, *da-bābum*, *nadānum* Št  
disease *mušsum*, (of skin) *simnum*  
diseased *mašum*  
dislike, to *zērum*  
dispatch, to *farādum*, (a boat) *sakāpum* a  
disperse, to *pašārum*, *sapā-hum*  
disposal of, to be at the *izuzum*, *rēšam* *kullum*  
dispute, to *nakārum*  
dissolution *tazkūtum*  
dissolve, to *pašārum*  
distant *nesūm* b, *ullūm*  
distant, to be(come) *nesūm* a, *rēqum*  
distant time *šūtum*  
distrain, to *nepūm*  
distress, to cause *ašāšum* D  
distress, to take as *nepūm*  
distribute, to *zāzum* G,D  
district *bābtum*, *dūmtum*, *eršetum*, *pātum*  
disturbed, to be(come) *ašāšum*  
dive, to *šalūm*  
divert, to *palāsum*, *saḥārum* D  
diverting (of water) *bitqum*  
divide, to *baṭāqum*, *ḥepūm* a, *parāsum*, *zāzum* G,D  
divided *parsum*, *zizum*  
divine luminosity *namrīrū*  
divine nature/power *ilūtum*  
divine regulations *sakkū*  
divine symbol, standard with a *kakkum* *ša ilim*  
diviner *bārūm*  
divinity *ilūtum*  
divorce *uzubbūm*  
divorce, to *ežebum*  
divorce-payment *uzubbūm*  
do, to *epēšum*, (assigned) work *šipram* *epēšum*  
do again, to *šanūm* a G,Št, *tārum*  
do battle, to *kakki* *epēšum*, *tāḥāsam* *epēšum*  
do business together, to *tappātum* *epēšum*  
do forcefully, to *danānum* a  
do much/a lot, to *miādum* Š

## Š

do quickly, to *edēdum* D  
do regularly, to *sadārum*  
do twice, to *šanūm* a  
document *kuuukkum*, *ṭup-pum*, (sealed) *kanūm*  
dog *kalbum*  
domestic (attached to the palace or a temple) *ger-seqqūm*  
domicile *mūšarum*  
dominion *bēlūtum*, *rubūtum*, *šarrūtum*  
donkey, male *imērum*  
door *bābum*, *daltum*  
door-bolt *sikkūrum*  
door-frame, -jambs *sippum*  
doorkeeper *mukil* *babim*  
door-leaf *daltum*  
door-sill *askupp(at)um*  
double *tašna*  
double, to *šanūm* a G, Št  
double-hour *bērum*  
doubly *tašna*  
downfall *miqūtum*, *miqtum*  
downpour *rādum*  
dowry *nudunnūm*, *šeriktum*  
drag, to *mašārum*, *šadādum*  
dragon *mušhuššum*  
draw, to *šadādum*  
draw near, to *qerēbum*, *ṭe-hūm*  
dream *šutum*  
dressed, to get *labāšum*  
drift, to *negelpūm* N  
drink, to *šatūm*  
drive, to *redūm*  
drive away, to *akāšum* D, *farādum*  
droop, to *kapāšum*  
drop, to *nadūm* Š  
dropping *nīdum*  
drug *šammum*  
dry up/out, to *abālum*  
dug-up land *ripqum*  
duress *maruštum*  
dust *ep(e)rum*  
duty *isiḥtum*, *piḥatum*  
dwell, to *wašābum*  
dwelling *mūšarum*, *šubtum*  
each one *mithāriš*  
ear *uznum*  
earlier *maḥrām*, *pāna*, *pānām*, *pānānum*  
earliest *pānām*  
earth *eršetum*, *qaqqarum*,

(loose) *ep(e)rum*

east *šitum*, *šit* *šamšim*  
eat, to *akālum*  
edge *aḥum*, *appum*, *idum*,  
document *kuuukkum*, *ṭup-pum*, (sealed) *kanūm*  
dog *kalbum*  
domestic (attached to the palace or a temple) *ger-seqqūm*  
domicile *mūšarum*  
dominion *bēlūtum*, *rubūtum*, *šarrūtum*  
donkey, male *imērum*  
door *bābum*, *daltum*  
door-bolt *sikkūrum*  
door-frame, -jambs *sippum*  
doorkeeper *mukil* *babim*  
door-leaf *daltum*  
door-sill *askupp(at)um*  
double *tašna*  
double, to *šanūm* a G, Št  
double-hour *bērum*  
doubly *tašna*  
downfall *miqūtum*, *miqtum*  
downpour *rādum*  
dowry *nudunnūm*, *šeriktum*  
drag, to *mašārum*, *šadādum*  
dragon *mušhuššum*  
draw, to *šadādum*  
draw near, to *qerēbum*, *ṭe-hūm*  
dream *šutum*  
dressed, to get *labāšum*  
drift, to *negelpūm* N  
drink, to *šatūm*  
drive, to *redūm*  
drive away, to *akāšum* D, *farādum*  
droop, to *kapāšum*  
drop, to *nadūm* Š  
dropping *nīdum*  
drug *šammum*  
dry up/out, to *abālum*  
dug-up land *ripqum*  
duress *maruštum*  
dust *ep(e)rum*  
duty *isiḥtum*, *piḥatum*  
dwell, to *wašābum*  
dwelling *mūšarum*, *šubtum*  
each one *mithāriš*  
ear *uznum*  
earlier *maḥrām*, *pāna*, *pānām*, *pānānum*  
earliest *pānām*  
earth *eršetum*, *qaqqarum*,

entire *gamrum*  
entirety *kalūm* b, *kullatum*  
entrance *nērebum*  
entrance gate *abullum*  
entreat, to *dabābum* D  
entrust, to *ežebum*, *paqādum*, *qiāpum*  
entrusted, to be *qiāpum* N  
envoy *našparum*  
epidemic *mūtānū*  
epilepsy *bennum*  
equal, to be(come) *mašūm*, *mašālum*, *šanānum*  
equal one another, to *šanānum* Ct  
equal status, person of *ib-rum*  
equal to, to be *mašūm* a  
equally *mithāriš*  
equip oneself with *rakāsum*  
equity *mišarum*  
equivalent *meḥrum*  
erect *tebūm* b  
erect, to *izuzum* Š, *zaqā-pum*  
eroded, to be(come) *kirbānam* *nasākum*  
escape, to *ḥalāqum*, *wašūm* a G,Št  
escaped *ḥalqum*  
escort, to *redūm*  
establish, to *burrum* D, *kānum* D, *šakānum*, *šiamum*, (an agreement) *riksam* / *riksātim* *šakānum*  
established *šaknum*  
estate *aplūtum*, *bitum*  
estimated yield *šukunnām*  
eternity *dārūtum*  
Euphrates *Purattum*  
ever *matī-ma* (*matī*)  
everlasting *dārūm*  
everyone that *mala*  
everything *kalāmu*, *mimma* *šumšu*, *mimmāmu(m)*  
everything that *mala*  
everywhere *mithāriš*  
evict, to *wašūm* a Š  
evil *lemnun*, *lemuttum*  
evil, to be(come) *lemnun*  
evil intentions *lemuttum*  
ewe *laḥrum*  
exact services for a debt, to *kašādum*  
exaggerate, to *ba'ulum* D  
exalt, to *rēšam* *našūm*  
exalted *elām* b

entire *gamrum*  
entirety *kalūm* b, *kullatum*  
entrance *nērebum*  
entrance gate *abullum*  
entreat, to *dabābum* D  
entrust, to *ežebum*, *paqādum*, *qiāpum*  
entrusted, to be *qiāpum* N  
envoy *našparum*  
epidemic *mūtānū*  
epilepsy *bennum*  
equal, to be(come) *mašūm*, *mašālum*, *šanānum*  
equal one another, to *šanānum* Ct  
equal status, person of *ib-rum*  
equal to, to be *mašūm* a  
equally *mithāriš*  
equip oneself with *rakāsum*  
equity *mišarum*  
equivalent *meḥrum*  
erect *tebūm* b  
erect, to *izuzum* Š, *zaqā-pum*  
eroded, to be(come) *kirbānam* *nasākum*  
escape, to *ḥalāqum*, *wašūm* a G,Št  
escaped *ḥalqum*  
escort, to *redūm*  
establish, to *burrum* D, *kānum* D, *šakānum*, *šiamum*, (an agreement) *riksam* / *riksātim* *šakānum*  
established *šaknum*  
estate *aplūtum*, *bitum*  
estimated yield *šukunnām*  
eternity *dārūtum*  
Euphrates *Purattum*  
ever *matī-ma* (*matī*)  
everlasting *dārūm*  
everyone that *mala*  
everything *kalāmu*, *mimma* *šumšu*, *mimmāmu(m)*  
everything that *mala*  
everywhere *mithāriš*  
evict, to *wašūm* a Š  
evil *lemnun*, *lemuttum*  
evil, to be(come) *lemnun*  
evil intentions *lemuttum*  
ewe *laḥrum*  
exact services for a debt, to *kašādum*  
exaggerate, to *ba'ulum* D  
exalt, to *rēšam* *našūm*  
exalted *elām* b

examine, to *ḥiāṭum*, *kānum* Št  
exceed, to *etēqum*, *watārum*  
exceeding, to be(come) *watārum*  
exceedingly *magal*  
excellent *šūrum*, *watrum*  
except for *šumma(n) lā*  
excess *watartum*  
exchange, to *šupēlum*  
exchanged, to be *šupēlum* Š(D)t  
execute, to *dākum*  
execute according to plan, to *šubbūm*  
execute properly, to *šubbūm*  
exercise authority, to *bēlum*, *bēlūtum* *epēšum*  
exercise kingship, to *šarrūtum* *epēšum*  
exert oneself, to *šarūnum*  
exile(d) *tardum*  
exile, to *kašādum* D  
exist, to *bašūm* a  
exit *mūšūm*  
expedition, military *ḥarrānum*  
expeditionary force *ālik* *ḥarrānim*, *gerrum*  
expel, to *nasāhum*, *saḥārum* D, *wašūm* a Š  
expelled *ṭardum*  
expenditure *šūm*  
experience *nēmequm*  
experience, to *amārum*  
experienced, to be(come) *edūm*  
expert *damqum*, *lē'um*, *ummānum*  
expert, to be(come) *le'um*  
explain, to *burrum* D, *pašārum*  
explore, to *ḥiāṭum*  
express messenger *lāsimum*  
extend, to *arākum* D, *tarāsum*  
extended, to be(come) *nepekūm*  
extinguish (fire), to *belām* D  
extinguished, to be *belām*  
extispicy (omen) *tirtum*  
extol, to *elām* a D  
extra *watartum*  
extremities, lower *idum*  
extricate, to *šalāpum*

exultation *ulqum*  
eye *inum*  
eyesight *niqlum*  
face *bānum* / *bānū*, *pānum* a, *zūnum*  
face, to *maḥārum* Ct, *naḥālum*, (one another) *naḥālum* Ct  
fact that, the *kima*  
fail, to *ḥaḥām*, *naḥārum*  
fair *išarum*  
fall (down, upon), to *maqātum*  
fall ill, to *marāšum*  
fallen *maqatum*  
fallow *nadām* b  
false *sarrum*, *zaprum*  
false, to be(come) *sarārum*  
falsehood *sartum*, *zapurtum*  
fame *damiqtum*, *šumum*, *zīkrum*  
familiar with, to be(come) *edūm*  
family *bīt abim*, *nišūtum*  
family estate *bīt abim*  
family head *ḥammum*  
famine *bubūtum*, *dannatum*, *sunqum*  
fancy *šayyahum*  
far (away) *nesūm* b  
far, to be(come) *rēqum*  
farmer *ikkarum*, *iššiakum*  
fat (adj.) *kabtum*, (n.) *lipūm*, *šamnum*  
fat, to be(come) *kabārum*, *kabātum*  
fate *šimtum*  
father *abum*  
father's legal status *abbūtum*  
father-in-law (wife's father) *emum*  
fatherly attitude *abbūtum*  
fattening *namrā'ū*  
fault *ḥūm*  
favor *damiqtum*  
favor, to *pānt* X *babūtum*  
favorable *damqum*, *kal-mum*  
favorite *migrum*, *narānum*  
fear *puḥūm*  
fear, to *adūrum*, *paḥūm*  
fearful *puḥum*  
fearful, to be *adūrum* N

fearsome <i>palḫum</i> , <i>rašub-</i> <i>bum</i>	fish <i>nūnum</i>	former <i>maḥrām</i> , <i>pānūm</i>
features <i>būnum</i> / <i>būnū</i> , <i>sim-</i> <i>tum</i>	fish, to catch <i>bārum</i> a	formerly <i>pānānum</i>
feed, to <i>akālum</i> Š	fisherman <i>bā'erum</i>	fort <i>birtum</i>
feeding <i>ukultum</i>	fissure <i>pitrum</i>	fortification <i>ḫalṣum</i>
fell, to <i>maqātum</i> Š	fit, to <i>alākum</i> Š	fortified <i>dannum</i>
felled <i>naksum</i>	fitting <i>naṭūm</i> a	fortified area <i>dimtum</i>
fellow <i>meḥrum</i>	five <i>ḫamiš</i>	fortify, to <i>danānum</i> a D
female <i>sinništum</i>	five-sixths <i>parasrab</i>	fortress <i>dannatum</i> , <i>dannū-</i> <i>tum</i> , <i>ḫalṣum</i>
female servant/slave <i>am-</i> <i>tum</i> , <i>ṣuḫārtum</i>	fix, to <i>kānum</i> D, <i>šāmum</i> ,	forty <i>erbeā</i>
festival (religious) <i>isinnum</i>	(an estimate) <i>ana šukun-</i> <i>nēm šakānum</i>	foster child <i>tarbitum</i>
fetter <i>kannum</i>	fixed <i>kīnum</i> , <i>šimnum</i>	found, to be <i>amārum</i> N
few <i>maṭūm</i> , <i>wiṣum</i>	fixed, to be (come) <i>kānum</i>	foundation <i>išdum</i> , <i>uššum</i>
few, to be (come) <i>šeḫērum</i>	flank <i>aḫum</i>	four <i>erbe</i>
field <i>eqlum</i> , (neighboring) <i>itūm</i> , (worked/prepared) <i>eql epšētim</i>	flap <i>naplasum</i>	four regions (of the world) <i>kibrātum arba'um</i>
fierce <i>dannum</i>	flesh <i>šurum</i>	fourfold, four times <i>erbišu</i>
fifth, one- <i>ḫamšum</i> b	flock <i>ṣēnum</i>	fourth <i>rebūm</i>
fifty <i>ḫamšā</i>	flood <i>bibbulum</i> / <i>bubbulum</i> ,	fraud (ulent tablet) <i>ṭuppum</i> <i>šihum</i>
fight <i>risibtum</i>	<i>butuqtum</i> , <i>mīlum</i>	free <i>ellum</i> , (of claims) <i>za-</i> <i>kūm</i> b
fight, to <i>kakki epēšum</i> , <i>ma-</i> <i>ḫāšum</i> Gt, <i>tāḫāzam epē-</i> <i>šum</i>	flood, to <i>raḫāšum</i>	free, to <i>paṭārum</i> , <i>zakūm</i> a D, (of debt) <i>elēlum</i> D
fight with one another, to <i>wašūm</i> a Št	flood area <i>ušallum</i>	free, to be (come) <i>zakūm</i> a, (of debt) <i>elēlum</i>
filament <i>qām</i> b	flourish, to <i>šamāḫum</i>	free man <i>awilum</i>
fill, to <i>malūm</i> a G,D	flow into / upon, to <i>reḫūm</i>	freedom <i>andurārum</i>
filled <i>malūm</i> b	flow, to cause to <i>redum</i> Š	fresh <i>eššum</i> , (plants) <i>war-</i> <i>qum</i>
financial loss <i>ibissūm</i>	fly, to <i>naprušum</i>	friend <i>ibrum</i>
find, to <i>amārum</i> , <i>watūm</i>	fodder <i>šammum</i> , <i>ukullūm</i>	friendliness <i>tūbātum</i>
find acceptance, to <i>magā-</i> <i>rum</i>	foe <i>nak(a/i)rum</i>	friendly <i>banūm</i> d
fine (awarded in lawsuit) <i>rugumūm</i>	foetus <i>ša libbim</i>	friendly relations <i>tūbātum</i>
fine (adj.) <i>banūm</i> b, <i>tābum</i> ,	fold (x-fold) <i>adi x-išu</i>	fright <i>gilittum</i>
(of wool, textiles) <i>qat-</i> <i>num</i>	fold (animal) <i>tarbašum</i>	from <i>ina</i> , <i>ina libbi</i> , <i>ištu</i> , <i>itti</i> from there <i>ullānum</i>
fine, to be (come) <i>qatānum</i>	follow, to <i>redūm</i>	front <i>maḥrum</i> , <i>muttum</i> ,
finger <i>ubānum</i>	food <i>ak(a)lum</i> , <i>ukultum</i> , (al- lotment, supply) <i>ukul-</i> <i>lūm</i> , (portion, allowance, ration) <i>iprum</i> , <i>kurum-</i> <i>matum</i>	<i>pānum</i> a, <i>pūtum</i> , <i>rešum</i>
finish, to <i>gamārum</i> , <i>šuklu-</i> <i>lum</i>	foot <i>šēpitum</i> , <i>šēpum</i>	frontage <i>rešum</i>
finished <i>gamrum</i>	fine (adj.) <i>banūm</i> b, <i>tābum</i> ,	fruit, fruit tree <i>inbum</i>
fire <i>ištūm</i>	(of wool, textiles) <i>qat-</i> <i>num</i>	full <i>gamrum</i> , <i>malūm</i> b
fire god <i>Gibil</i> / <i>Girra</i>	for <i>ana</i> , <i>ana pān(i)</i>	full (of), to be (come) <i>malūm</i> a
firm <i>kīnum</i>	for a day <i>ūmam</i>	full, to pay in <i>gamārum</i>
firm, to be (come) <i>bārum</i> b, <i>kānum</i>	for the benefit of <i>ana pān(i)</i>	full-grown <i>šihum</i>
first <i>išti'um</i> (rare), <i>maḥrām</i> ,	for the sake of <i>aššum</i>	fuller <i>ašlākum</i>
<i>pānūm</i>	forcefully, to do <i>danānum</i> a	furnishings <i>numātum</i> , <i>unū-</i> <i>tum</i>
first half <i>aḫum</i>	forehead <i>pūtum</i>	furrow <i>abšinnum</i> , <i>šer'um</i>
first husband <i>ḫā'irum</i> / <i>ḫā-</i> <i>wirum</i>	foreign <i>aḫūm</i> , <i>nak(a/i)rum</i>	furthermore <i>appūna</i> , <i>appū-</i> <i>nā-ma</i> , <i>u</i>
first-rank <i>šurum</i>	foreman <i>waklum</i>	future <i>warkitum</i>
firstly <i>pānānum</i>	foremost <i>watrum</i>	
	forest <i>qištum</i>	
	forever <i>ana dāriātum</i> , <i>dāriš</i> ( <i>ūmī</i> )	
	forfeit, to <i>ina X ellūm</i>	
	forget, to <i>mašūm</i>	
	forgetful, to be (come) <i>ma-</i> <i>šūm</i> Ctn	
	forgive, to <i>pānī X babālum</i>	
	form, to <i>kašārum</i> G	
		gain <i>nēmelum</i>
		gain, to <i>rašūm</i>
		gall (bladder) <i>martum</i>

gang <i>ṣābum</i> , <i>ummānum</i>	go, to <i>alākum</i>	another) <i>ṣabātum</i> Gt
garden <i>kirām</i>	go around, to <i>lawūm</i> a, <i>sa-</i> <i>ḫārum</i>	grass, green <i>dīlum</i>
gardener <i>nukaribbum</i>	go away, to <i>alākum</i> Gt, <i>duppurum</i> D, <i>paṭārum</i>	gray(-haired) <i>šibum</i>
garment <i>libšum</i> (rare), <i>ṣu-</i> <i>bātum</i>	go back, to <i>tārum</i>	gray, to be (come) <i>šābum</i>
garrison <i>maššartum</i> , <i>maš-</i> <i>šarum</i>	go down, to <i>warādum</i>	graze, to (of sheep) <i>re'um</i>
garrison (soldiers), to <i>wa-</i> <i>sābum</i> Š	go forth, to <i>wašūm</i> a	great <i>rabūm</i> b, (very) <i>rab-</i> <i>būm</i>
gate <i>bābum</i> , (city) <i>abullum</i>	go near, to <i>teḫūm</i>	great, to be (come) <i>rabūm</i> a
gather, to (intr.) <i>paḫārum</i> G, (tr.) <i>kamāsum</i> a G, D, <i>pa-</i> <i>ḫārum</i> D	go out, to <i>belūm</i> , <i>wašūm</i> a	great gods <i>Igigi</i>
gather up, to <i>ešēpum</i>	go surety, to <i>qātātim leqūm</i>	greatest <i>šurbūm</i>
gathering <i>puḫrum</i>	go to court, to <i>diānum</i>	greatly <i>mādiš</i> , <i>rabiš</i>
gaze <i>niḫlum</i>	go to war, to <i>maḫāšum</i> Gt	greatness <i>narbūm</i> , <i>rabātum</i>
get, to <i>rašūm</i>	go up, to <i>elūm</i> a	green <i>warqum</i>
gift <i>igisūm</i> , <i>nudunnūm</i> , <i>qī-</i> <i>pum</i> , <i>šeriktum</i> , (marri- age) <i>biblum</i>	goal <i>idum</i>	green, to be (come) <i>warā-</i> <i>qum</i>
gird, to <i>ezeḫum</i> , oneself <i>eze-</i> <i>ḫum</i> N	goats (sheep and) <i>ṣēnum</i>	green grass <i>dīšum</i>
girded, to be <i>ezeḫum</i> N	goblet <i>kāsum</i>	greeting <i>šulmānum</i> , <i>šul-</i> <i>mum</i>
give, to <i>nadānum</i> , <i>qiāšum</i> ,	god <i>ilum</i> , (of cunning, fresh water, intelligence) <i>Ea</i> , (fire) <i>Gibil</i> / <i>Girra</i> , (grain) <i>Dagan</i> , (pestilence) <i>Erra</i> , (river(s)) <i>Id</i> , (sky) <i>Anum</i> , (storm) <i>Adad</i>	greeting-gift <i>šulmānum</i>
<i>šarākum</i> , <i>šutlumum</i>	goddess <i>ilum</i> , <i>ištarum</i>	grind (flour), to <i>tēnum</i>
give a judgment, to <i>diānum</i>	gold <i>ḫurāšum</i>	ground (adj.) <i>tēnum</i>
give a pledge, to <i>qabām</i> <i>ša-</i> <i>kānum</i>	gone (forth) <i>wašūm</i> b	ground (n.) <i>eršetum</i> , <i>qaqqa-</i> <i>rum</i>
give a report, to <i>tēmum</i> <i>ša-</i> <i>kānum</i>	good (adj.) <i>banūm</i> d, <i>dam-</i> <i>qum</i> , <i>tābum</i> , (n.) <i>damiq-</i> <i>tum</i> , <i>tūbum</i>	grove <i>qištum</i>
give back, to <i>riābum</i> , <i>tārum</i> D	good, to be (come) <i>damā-</i> <i>qum</i> , <i>tiābum</i>	grow, to <i>banūm</i> c, <i>rabūm</i> a, <i>wašūm</i> a
give birth to, to <i>walādum</i>	good condition, in <i>išarum</i>	grow crooked, to <i>garārum</i>
give directions, to <i>tēmam</i> <i>šakānum</i>	good health <i>napištum</i>	grow high, to <i>šāḫum</i>
give full discretion, to <i>mala</i> <i>libbi X šumšūm</i>	good looks <i>bāštum</i>	grow old, to <i>šābum</i>
give information / instruc- tions, to <i>tēmam</i> <i>šakā-</i> <i>num</i>	good news <i>bussurtum</i>	grow tall, to <i>šāḫum</i>
give orders, to <i>qabūm</i> , <i>ša-</i> <i>pārum</i>	good repair, to be in <i>bārum</i> b	grow thickly, to <i>šamāḫum</i>
give strong orders, to <i>dan-</i> <i>nātim šakānum</i>	goodness <i>damiqtum</i> , <i>tūbum</i>	grow up, to <i>rabūm</i> a
give to drink, to <i>šaḫūm</i> a	goods <i>baštum</i> , <i>makkūrum</i> ,	grown man <i>awilum</i>
give to eat, to <i>akālum</i> Š	(for transport) <i>šibultum</i>	guarantee <i>qātātum</i>
give twice as much, to <i>ša-</i> <i>nām</i> Št-lex	goods outstanding <i>bābtum</i>	guarantee, to <i>qātātim le-</i> <i>qām</i>
give water to, to <i>šaḫūm</i> a	gore, to <i>nakāpum</i>	guard <i>maššartum</i> , <i>mukil</i> <i>bābim</i>
gladness <i>tūbātum</i>	govern, to <i>šapārum</i>	guard, to <i>našārum</i> , <i>palā-</i> <i>lum</i> , oneself <i>našārum</i> Gt
glance <i>naplasum</i>	governor <i>šakkanakkum</i> ,	guarded <i>našrum</i>
glide, to <i>neqelpām</i> , <i>nehel-</i> <i>šām</i>	<i>šaknum</i> , <i>šāpirum</i> , <i>šāpir</i> <i>mātim</i>	guidance <i>ūsum</i>
gloomy <i>da'umumum</i>	grain <i>ašnan</i> , <i>ūm</i> , <i>uṭtatum</i>	guide, to <i>redām</i> , <i>warūm</i> Ctn, (properly) <i>ešērum</i> Št
glory <i>taniltum</i>	grain god <i>Dagan</i>	guilt <i>arnum</i>
glow <i>zimum</i>	granary <i>qaritum</i>	habitations <i>dadnā</i>
glowing <i>rašubbum</i>	granary silo <i>našpakum</i>	hair <i>šārtam</i>
	grant, to <i>magārum</i> , <i>nadā-</i> <i>num</i> , <i>qiāšum</i>	hair style characteristic of slaves <i>abbuttum</i>
	grant a legal case/hearing, to <i>dīnam šūḫuzum</i>	hairy <i>lahmum</i> , <i>šu'urum</i>
	granted <i>qišum</i>	half <i>aḫum</i> , <i>mīlum</i> , <i>mutta-</i> <i>tum</i> , in half (adv.) <i>bāmā</i>
	grapes, grapevine <i>karānum</i>	half, to be (come) <i>mašlūm</i>
	grasp, to <i>tamāḫum</i> , (one	half shares <i>mīlānū</i>
		halter <i>perretum</i>

hand *qatum*, *rittum*, left *šumēlum*, right *imittum*  
 hand over, to *manūm*, *maḥārum* Š, *nadānum*, *naḥālum*, *paqādum*  
 handiwork *epšēt qātim*, *lip-tum*  
 handle *šikrum*  
 hang, to *ḥalālum*, *šaḡālum* a R  
 happen, to *bašūm* a, *maqātum*, *tebūm* a  
 happiness *lalūm*, *tūbum*, *tūb libbim*  
 happy *ḥadūm* b  
 happy, to be (come) *ḥadūm* a  
 happy, to make *ḥadūm* D  
 harbor (district) *kārum*  
 hard *dannum*  
 hard times *dannatum*  
 hard, unbroken soil *kankalum*  
 hardship *dannatum*, *maruštum*  
 harm, to *ḥabālum*  
 harness, to *qamādum*  
 harrow, to *šakākum*  
 haruspex *bārūm*  
 harvest(-time) *ebūrum*  
 harvest, to *ešēdum* G  
 harvester *ēšidum*  
 hasten, to *arāḥum*, *ḥiāšum*  
 hate, to *zenām* a, *zērum*  
 haughty *šamāḥum*  
 haul, to *šadādum*  
 have, to *išūm*, *kullum*  
 have a legal document made out, to *ežēbum* Š  
 have a miscarriage, to *ša libbim nadūm*  
 have full discretion, to *mala libbim mašūm*  
 have intercourse with, to *ina sūn(i) X niālum / itālum*  
 have power over, to *bēlum*  
 have the use of, to *akālum*  
 hay *šammum*  
 he *šū*  
 head *qaqqadum*, *rēšum*, (of the family) *ḥammum*  
 headdress *paršigum*  
 headdress, to provide with *apārum*  
 heal, to (tr.) *balātum* D, *šalāmum* D  
 health *buḥum*, *šulmum*

healthy *balūm*  
 healthy, to be (come) *balātum*  
 healthy, to keep (someone) *balātum* D  
 heap up, to *kamārum* G, D, *šēnum*, *šapākum*  
 hear, to *šemūm* a  
 heard *šemūm* b  
 hearing *tešmūm*  
 heaven *šamū*  
 heavy *kabtum*  
 heavy, to be (come) *kabārum*, *kabātum*  
 heed, to *ḥasāsum* G, *qālum*, *šemūm*  
 heir *aplum*, (f) *rēditum*  
 heir, position of *aplūtum*  
 help, to *ana X izuzzum*, *qātam šabātum*  
 helper, position of *tappūtum*  
 herald *nāgirum*  
 herb *šammum*  
 herbage *dīšum*  
 here *annānum*, *annīkiam*  
 hereby, herewith *anumma*  
 hero *qarrādum*, *uršānum*  
 heroism *qarrādūtum*  
 hide (n.) *maškum*  
 high *elūm* b, *šaḡum* c, *šihum*  
 high, to be (come) *šaḡum* b, *šihum*  
 high position *rabūtum*  
 high priestess *entum*  
 high status *rabūtum*  
 hind legs *ḥallān*  
 hinder, to *kabālum* G, D, *kalām* a  
 hinterland *šērum*  
 hip *qablum* a  
 hire *idum*, *igrum*, (rate of) *inūtum*  
 hire, to *agārum*, *wašūm* a Š  
 hired, hireling *agrum*  
 his, her(s) *šūm*  
 hit, to *maḥāšum*, *našūm* b, *tarākum*  
 hither *annīš*  
 hoe, to *marārum*  
 hold, to *aḥāzum*, *kullum*, *tamāḥum*  
 hold back, to *kalām* a  
 hole *pīšum*, *šilum*  
 holy *ebbum*, *ellum*  
 homeless *ekūm*

honest *kīnum*  
 honest, to be (come) *kānum*  
 honesty *kītum*  
 honor, to *kabātum* D, *rēšam našūm*  
 honored *kabtum*  
 honored, to be (come) *kabātum*  
 horn *qaritum*  
 horned snake *bašmum*  
 heart *libbum*  
 hostile *aḥūm*, *nak(a / i)rum*  
 hostile, to be (come) *gerūm*, *nakārum*  
 hostility *nukurtum*  
 house *bītum*  
 house builder *itinnum*  
 house of heaven *Enanna*  
 household *bītum*  
 household property *numātum*  
 how? *kī*  
 how many / much? *kī (maši)*  
 however many / much *kī (maši)*  
 hug, to *edērum*  
 human being *awilum*  
 humanity *awilūtum*  
 humble *mašūm*  
 hundred *meatum*  
 hunger *duḥūtum*, *ḥuṣāḥum*  
 hurl, to *napāšum*  
 hurry, to *ḥiāšum*  
 husband *mutum*, (first) *ḥā-irum / ḥāwirum*  
 husband, position of *mutūtum*  
 hut, shepherd's *gubrum*  
 Hydra (consellation) *bašmum*  
 I *anāku*  
 identify, to *edūm* D  
 idle, to be (come) *riāqum*, *šuta<sup>22</sup>um*  
 idleness *riqūtum*  
 if *šumma*, if indeed *ištū-ma*  
 ignore, to *nadūm* a  
 ill *maršum*  
 illness *muršum*  
 illustrious *šūpūm*  
 immediately *ana qātim*, *kīma pānī*  
 immobilize, to *kabālum* G, D  
 impaling stake *gašīšum*

important *rabūm* b, *wēdūm*  
 important, to be (come) *ba-ālum*, *kabātum*  
 impose, to *emēdum*, *šakānum*  
 impose a penalty / punishment, to *šērtam emēdum / esērum*  
 imposing *rašbum*  
 impoverished, to be (come) *enēšum*  
 impression, seal *kunukkum*  
 imprison, to *kasūm* G, D  
 imprisonment *šibitum*  
 improve, to (intr.) *damāqum*, (tr.) *damāqum* D  
 improvements *mānaḥūm*  
 in *ina*, (temporally) *ana*  
 in a row *sadrum*  
 in accordance with *ana pī*, *ša pī*  
 in addition *elēnum*, in addition to *ana šēr*  
 in back of *warki*  
 in close combat *qerbiš*  
 in excess *watrum*  
 in front of *ina pān(i)*, *maḥar*, *meḥret*, *muttiš*  
 in future *ina warkitum*, *ina / ana warkit umim*  
 in good condition *šalmum*  
 in half (adv.) *bāmā*  
 in order to *ana* + inf.  
 in residence *wašbum*  
 in ruins *maqum*  
 in the care / charge / custody of *ina / ša qāli*  
 in the company of *itti*  
 in the direction of *ana šēr*  
 in the future *ina warkitum*, *ina / ana warkit umim*  
 in the jurisdiction of *ina / ša qāli*  
 in the possession of *ina qāti*  
 in the presence of *ina pān(i)*, *maḥar*  
 in this manner *kiam*  
 in view of *ana zīm(i)*, *ina pān(i)*  
 inactive, to be (come) *šahu-rum*  
 incite, to *aḥāzum* Š  
 include, to *manūm* a  
 included *manūm*  
 including, inclusive of *qadum*  
 increase, to (intr.) *miādum*

C, *rabūm* a G, (tr.) *miādum* Š, *rabūm* a Š, *wašābum*, *watārum* D  
 incur legal claims, to *baḡri rašūm*  
 indeed *lū*  
 indicate, to *burrum* D  
 individual *wēdum*  
 inform, to *edūm* D, *lamādum* D, *šemūm* a Š, *maḥar* ... *šakānum*  
 information *dī<sup>2</sup>tum*, *mūdūtum*, *tēnum*  
 information, to give *tēmam šakānum*  
 informed *šemūm* b  
 informed of, to be (come) *lamādum*  
 inhabited world, the *dadmū*  
 inheritance *aplūtum*, *zītum*  
 inimical *nak(a / i)rum*  
 innkeeper *sābūm*  
 innocent, to declare *elēlum* D  
 inquire, to *šālum*  
 inscribe, to *šaḡārum*  
 inscribed *šaḡrum*  
 inside *ina libbi*, *libbum*, *qerbēnum*, (of the body) *kabattum*  
 inspect, to *barūm*, *paqādum*, *sanāqum* D  
 inspected, to be *amārum* N  
 inspection *piqittum*  
 inspector *waklum*  
 install, to *šakānum*, (officers) *wašābum* Š  
 installment (on loan) *rēš-tum*  
 instead of *kīma*  
 institution of the younger and older heir *aplūtum*  
*šeḥertum* u *rabītum*  
 instruct, to *aḥāzum* Š, *na-ādum*  
 instruction *milikum*, *qibītum*, *tērtum*, instructions *našpartum*  
 instructions, to give *tēmam šakānum*  
 insufficient, to be (come) *wi-āšum*  
 intact *šalmum*  
 intelligence *milikum*, *uznum*  
 intelligent *ḥasīšum*  
 intend, to *pānam / pānī šakānum*

intent(ion) *milikum*, *tēnum*  
 intentions, evil *lumuttum*  
 intercalary month *dirigūm*  
 interchange *šuplum* Š(D)  
 intercourse with, to have *ina sūn(i) X niālum / itālum*  
 interest *qibtum* a  
 interest-free advance *ta-miqtum*  
 intermingle, to *nadānum* Š  
 interpretation (of omen) *šumum*  
 information, to give *tēmam šakānum*  
 intervening space *birītum*  
 intestines *errū*  
 into *ana libbi*, *ina*  
 into the care / custody of *ana muḥḥi*, *ana qāt(i)*  
 into the possession of *ana qāt(i)*  
 into the presence of *ana maḥar*  
 intoxicating liquid *šikarum*  
 inundate, to *raḥāšum*  
 invade, to *erēbum*  
 invalidate, to (a tablet, document) *ḥepūm*  
 invert, to *enūm*  
 investigate, to *awātam / awātīm amārum*, *sanāqum*, *warkatam parāsum*  
 invite, to *qerūm*  
 invoke, to *nabūm* a, *zakārum*, (blessings) *karābum*  
 iridescent (eyes) *šit'arum*  
 irrigation *šiqitum*  
 irrigation outlet *mašqitum*  
 is / are not *lašū*  
 issue commands, to *pīam šakānum*  
 it (f) *ši*, (m) *šū*  
 join, to *emēdum* Š-lex, *kasūm* G, (with one another) *kabātum* G, (together) *kasūm* G, D, *kašārum*  
 join forces, to *emādum* N  
 joined *kašrum*, *tibūtum*  
 joined, to be *emādum* N  
 joint (of body, plant) *kišrum*  
 journey *gerrum*, *harrānum*  
 joy *ḥādum*, *meloqum*, *rištum*, *uḥum*  
 joyful *ḥadūm* b



joyfully *hadīš*  
judge *dayyānum*  
judge, to *diānum*  
judgment *dīnum*  
judgment, to give a *diānum*  
jug *assammum*  
junior wife *šugītum*  
just *išarum, kūnum*  
just, to be(come) *kānum*  
just before *ina pān(i)*  
justice *kīttum, mišarum*  
justify, to *kānum* Št

keep, to *našārum*  
keep away, to *parāsum, qā-tam, nasāhum*  
keep distant, to *rēqum* D  
keep in custody, to *kalūm* a  
keep pure, to *elēlum* D  
keep safe, to *šalāmum* D  
keep together, to *šabātum*  
Št-lex

keep waiting, to *zabālum* D  
keep well, to *šalāmum* D  
keep whole, to *šalāmum* D  
kick, to *napdšum*  
kill, to *dākum, maḥāšum, nērum*

kindled *naphum*  
kindled, to be *napāhum* N  
kindly, to treat *gamālum*  
kindness *iābbum, iūbum*  
king *šarrum*, (usurper) *šar-ḥammē*

kingship *šarrūtum*  
kiss, to *našāqum*  
kneel, to *kamāsum* b  
knock out, to *nadūm* a  
knot *kišrum*  
know, to *edūm / idum*, (sex-ually) *lamādum*  
knowledge *mūdūtum, nē-mequm*  
known, to make *edūm* D

labor *šiprum*  
laborer (farm) *ikkarum*  
lady *awūtum, bēltum*  
laid *nadūm* b  
lame *pissūm*  
land *eršetum, mātum*, (plot) *eqlum*  
land agent *iššakum*  
land-registry officer *šas-suhkum*  
lap *šūnum*  
lapis lazuli *uqnām*

large *rabūm* b  
large, to be(come) *rabūm* a, (abnormally) *ba'alum*  
last, to *arākum, bitrūm* Gt, *kānum, labārum*  
last, to make *bitrūm* Št-lex  
last long, to *arākum*  
lasting *dārūm*  
later *warkānum, warkūm*  
later on *ina warkītim*  
later time *warkītum*  
laughter *šīhtum*  
lawsuit *dabābum, dīnum, rugummūm*

lawsuit, to start a *diānum, gerūm*  
lax, to be(come) *nīdi aḥim, rašūm*

laxity *nīdi aḥim*  
lay (down), to *nadūm* a  
lay claim to, to *baqārum, redūm*

lay criminal charge, to *nadūm* a  
lazy, to be(come) *šuta<sup>22</sup>um*  
lead, to *pān(i) X šabātum, redūm* G, Š, *tarūm, warūm*

lead forth, to *tarūm*  
lead out, to *wašūm* a Š  
lead-rope *šerretum*  
lean, to *emēdum* C, D  
learn, to *aḥāzum, lamādum*  
lease *šitum*  
leasehold estate *šūšūtum*

leave, to *ezēbum, naparkūm, wašūm* a  
leave behind, to *ezēbum*  
leave idle, to *riāqum* D, Š  
left (hand, side) *šumēlum*  
legs, hind *ḥallān*  
legal case *dīnum*  
legal claim(s) *baqrum / baqrū, rugummūm*  
legal claims, to incur *baqrī, rašūm*

legal decision *dīnum, purussūm*  
legitimate *kīnum*  
lend, to *šutlumum*  
lend a hand, to *tappūt X alākum*

lengthen, to *arākum* D, Š  
leprosy *epqum*, (to become covered with) *epqam, malūm*  
letter *našpartum, tuppum*  
levy *ūbūtum*

liability, financial *e'iltum*  
liar *sarrum*  
lie (n.) *sartum*  
lie, to *niālum*, C, Gt, *sakā-pum* b

lie across, to *parākum*  
lie against, to *naparkudum*  
lie crosswise, to *parākum*  
lie down, to *niālum*, C, Gt, *sakāpum* b

lie flat, to *naparkudum*  
lie upon/against one another, to *raḥābum* Gt  
lieutenant *laputtūm*  
life *balātum, bulḫum, napiš-tum, nīšum*

lift (up), to *našūm*  
light *nannarum*  
light (a fire, stove), to *napā-hum*

light, to be(come) *nawārum*  
like *kīma*  
likewise *malmališ, u*  
line (of tablet, composition) *šumum*

lion *lābum, nēšum*  
lip *saptum*  
liquid *mū*  
list *meḥrum*  
listen, to *šemūm* a  
litigant *ša dīnim*  
litter (of leaves, etc.) *ḥāmū*

little *wišum*  
little, to be(come) *šeḥērum, wišūm*  
live, to *alākum* Gtn, *balā-tum, ramūm, wašābum*

livelihood *napišum*  
liver, sheep's *amūtum*  
liver omen *amūtum*  
load *biltum*  
load, to *emēdum, rakābum* Š, *šēnum*

lobe *naplasum*  
locale *ašrum*  
located *šaknum*  
location *maškanum*  
lock, to *edēlum*  
locust(s) *erbūm*  
log *gušūrum*  
long *arkum*

long, to be(come) *arākum*  
look (n.) *naplasum, niḫlum*  
look after, to *paqādum*  
look at, to *amārum, barūm, dagālum, naḫlum* C, Gt, *inīn ana X našūm*, (from

a distance) *šubbūm*  
look for, to *saḥārum, še<sup>2</sup>um*  
look into a matter/case/situation, to *awātum / awātim, amārum*

look up, to *inīn našūm*  
look upon, to *dagālum*  
looks *zīnum*  
loose, to be(come) *pašārum* N

loose earth *ep(erum)*  
loosen, to *nē<sup>2</sup>um, pašārum, pašārum*  
loot, to *šalālum*  
lord *bēlum*

lordship *bēlutum*  
loss *bābbum, bitiqum, ib-būm, nēkentum, šitum, ta'īšum*, (financial) *ibis-sūm, losses imū*

lost *ḥalqum*  
lost, to be(come) *ḥalāqum*  
lost property *ḥulqum*  
love *ru'ānum*  
love, to *rānum*  
loveliness *irimum*

low *maḫūm*  
low, to be(come) *šapālum*  
lower *šaplūm*  
lower extremities *išdum*

lower part *šēpītum*  
lowering *nīdum*  
loyal *kīnum*  
loyalty *kīttum*  
luck *damiqtum*

lumber *išum*  
lump *kišrum*  
lung *ḥašūm*  
luxuriance *kuzbum, lalūm*  
luxury *lalūm*  
lying *nadūm* b, *šaknum*, (crosswise) *parkum*  
Lyra (constellation) *enzum*

magnificent *šarāhum*  
maintain, to *kānum* D, *kul-lum*  
maintenance *mānahtum*  
majestic, to be(come) *šamā-hum*

majesty *šarrūtum*  
make, to *epēšum*  
make a mistake, to *ḥaḫūm*  
make appear, to *bašūm* Š  
make difficult, to *kabātum* D  
make disappear, to *ḥalāqum*

D  
make distant, to *rēqum* D  
make emerge, to *elūm* a Š  
make false claims, to *sarā-rum* D

make good, to *damāqum* D, *šalāmum* D, *tiābum* D  
make great, to *rabūm* D, Š  
make happy, to *hadūm* D  
make known, to *edūm* D, Š  
make large, to *rabūm* D

make last, to *bitrūm* Št-lex, *labārum* D  
make love, to *uḫam epēšum*  
make much, to *miādum* Š  
make numerous, to *miādum* Š

make out a contract, to *riksam / rikšūm*  
make out a legal document, to *ezēbum*

make pleasing, to *damāqum* D  
make prosper, to *ešērum* Š  
make ready, to *šamādum*  
make sick, to *marāšum* Š  
make similar, to *mašalum* D

make suffice, to *mašūm* Š  
make unhappy, to *marāšum* Š  
make war, to *kakkī epēšum, tāḥāzam epēšum*

make weak, to *enēšum* D  
make worried, to *marāšum* Š  
male *zikarum*

male donkey *imērum*  
male servant *šuḥārum, wardum*  
male slave *wardum*  
malevolent *lemnun*

malformed newborn *izbum*  
malice *zapurtum*  
malicious *zaprum*  
man *mutum, zikarum*, (free) *awilum*, (grown) *awilum*, (young) *eḫlum*

man-servant *wardum*  
manage, to *babālum* Gtn  
manumission (of slaves) *andurārum*

many *mādam*  
Marduk *Marduk*  
Marduk temple (Borsippa) *Ezida*  
mark *šimtum*

mark, to *edūm* D  
market place *maḥīrum*  
marriage *aššūtum*  
marriage gift *biblum*  
marry, to *aḥāsum, leqām*

master *bēlum*  
master, to be(come) *le'um*  
match, to *šanānum*  
mate, to *raḥābum* Gt, *re-ḥām*

mate, to choose a *ḫiārum*  
material assigned *isihum*  
matter *awātum*  
mature *rabūm* b  
mayor *rabiānum*  
meadow *uḡrum*

meaning *šumum*  
means of, by *ina*  
measure (of silver, flour) *biḫum*  
measure, to *madādum, šadādum*

measure out, to *madādum*  
meat *šurum*  
median *qablām* a  
meet, to *amārum* N, *emē-dum* N, *maḥārum* C, Gt, (one another) *watūm* Št

meeting *puḫrum*  
membrane *šišitum*  
mention *zikrum*  
mention, to *ḥasāsum, zakā-rum*

merchandise outstanding *bābbum*  
merchant *tamkārum*  
merchant community *kā-rum*

message *awātum, bussur-tum, našpartum, šiprum*  
messenger *ālikum, mā-šiprim, našparum*, (express) *lāsimum*

metal-worker *gurgurrum*  
meteor *kakkabum*  
mid *qablām* a  
middle/midst *libbum, mi-lum, qablum* a

a midst of, in the *ina libbi*  
mighty *dannum*  
mile *bērum*  
military campaign *gerrum, harrānum*

military campaign, to undertake a *harrānam alākum*  
military officer *wakīl*



Amurrin  
military outpost baz(a)ha-  
tum  
military scribe šupšar um-  
mānūn  
military service dannatum  
milk šizbum  
mind kabattum, libbum, šē-  
mum  
mindful of, to be hasāsūm  
minister s/šukallum  
miscarriage, to have a ša  
libbim nadūm  
misdeed sartum  
misfortune aḥitum, lemut-  
tum  
miss, to haḫūm  
missing haḫqum, maḫūm  
missing, to be(come) haḫā-  
qum  
missing property hulqum  
mission šiprum  
mistake, to make a haḫūm  
mistreat, to ašāšum D  
mistress bēltum  
mobilize, to dekūm  
moist rašābum  
money lender ummiānum  
month warḫum, (intercala-  
ry) dirigūm  
monthly warḫiškam  
mood milkum  
more than eli  
moreover appūna, appūnā-  
ma, šanūtam, u  
mother ummum a  
motion, to be in alākum Gtn  
mount, to rakābum, (with a  
precious material) aḫā-  
zum D  
mountain (region) šadūm  
mountain pass nērebum  
mouse humuššurum  
mouth pām  
move, to akāšum, alākum,  
dekūm, nagarrurum,  
namāšum, nāšum G,D  
move along, to redūm  
move away, off, to elūm a  
Gt, nesūm a, rēqum Š  
move on, to alākum Gt, eḫ-  
qum, naxaḫum  
move straight toward, to  
ešerum C, Š  
moveable property bašitum  
movement alākum  
much mādiš, mālum

much, to be(come) miādum  
mud brick libittum  
multicolored barmum, bit-  
rāmum  
multicolored, to be barā-  
mum  
murder nērtum  
murmur, to haḫābum  
musician nārum b  
musician's craft nārūtum  
muster tībūtum  
muster, to paqādum  
my, mine yām  
name šumum, zikrum  
name, to nabūm a, ana šu-  
mim nabūm, zakārum  
named ana šumim nabūm  
narrow qatnum  
narrow, to be(come)  
piāqum, qatānum  
native land mātum  
navel abunnatum  
near (adj.) qerbum, (prep.)  
idi  
nearby region lētum  
neck kišādum  
need hušāḫum, šibūtum  
need, to hašāḫum  
neglect, to ezēbum, mašūm,  
nadūm a  
negligence egūtum, ḫūm,  
nidi aḫim  
negligent, to be aḫam na-  
dūm, egūm, nidi aḫim  
rašūm  
neighbor itūm  
neighborhood bābtum  
neighboring area/field/  
region itūm, teḫhūm  
net pūgum, šētum  
nether world eḫsetum  
network, covered with ed-  
ḫum  
never maḫi-ma (+ neg.)  
new eššum  
new, to be(come) edēšum  
new moon warḫum  
news šēmum, (good) bus-  
surum  
next to idi  
night mušitum, mūšum  
nighttime mušitum  
nine tiše  
ninth tešum  
no one ayyumma (+ neg.),  
mamman (+ neg.), ma-

nāma (+ neg.)  
noble rabbūm  
noise rigmum  
noisy haḫrum  
noisy, to be haḫārum  
none manāma (+ neg.)  
normal išarum, kayyānum,  
kinum  
normal situation kūtum  
normality kūtum  
nose appum  
nose-rope šerretum  
not lā, ul  
not, (there) is/are laššu  
not yet adūni  
notable wēdūm  
nothing mimma (+ neg.)  
notice di'tum  
now anūmma, inanna  
narrow, to be(come)  
ap-  
šūtum  
numerous, to be(come)  
miādum  
oath tumānūtum, zikrum  
obedient šemūm b  
obediently ana pīm  
obey, to šemūm a  
object, to epēsum G, D  
object of trust tukultum  
obligation hubullum, piḫa-  
tum, (financial) e'iltum  
observe, to amārum, barūm,  
naḫūm  
obstruct, to parākum  
obstruction miqtum  
obtain, to leqūm, rašūm,  
wašūm a Š, (a wife for  
s.o.) aḫāzum Š  
occupied, to be šabātum Gt  
occupy, to palāšum D  
occur, to amārum N, tebūm  
a  
occur regularly, to sadā-  
rum  
of ša  
off, to be alākum Gt  
offense arnum, haḫitum, ḫi-  
tum  
offense, to commit an ḫa-  
tūm  
offer, to maḫārum Š, na-  
qum, qerebum D  
offering igišum, niqum,  
(sheep) šuginūm  
office parsum  
official (of temple or estate)

abarakkum, officials  
awilū šūt pūhatim  
offshoot of a canal atappum  
offspring zērum  
oil šarnum  
old labirum  
old, to be(come) labārum,  
šūbum  
old age šibūtum  
old man šibum  
oldest son aplum  
omen (liver) amūtum, (ex-  
tispicy) tērtum  
omen report tērtum  
on eli, ina, ina muḫḫi  
on account of ana pān(i)  
on hand bašūm b  
on hand, what is bašitum  
on the side of idi  
on top eliš  
on top of ina muḫḫi, ina šer  
once ištīššu  
one ištēn, as one ištēniš, one  
time ištīššu  
one ... the other aḫum aham,  
annūm ... annūm  
one-eighth samnat  
one-fifth ḫamšum b  
one-fourth rebiat  
one-ninth tešiat  
one-seventh sebitum  
one-sixth šuššum  
one-tenth ešret  
one-third šalsum b, šuššān  
one-twelfth šinšerūm  
oneself ramānum  
onslaught tībum  
onto ina muḫḫi  
open petūm b  
open, to petūm a G,D, (one's  
mouth) piam epēsum  
open country kidum, mā-  
tum  
open field ugārum  
opening bābum, māšūm, pī-  
tum, pām, teptitum, (ca-  
nal) bitqum  
opinion nišlum  
oppose one another, to ma-  
ḫārum Q  
opposite (prep.) ana pān(i),  
ina pāt  
opposite (side) mehretum  
oppress, to haḫalum  
or ū  
oracle tērtum  
orally ina pīm

orchard kirūm  
order qibitum, tērtum  
order, to qabūm, wārum D  
orders, to give strong dan-  
nātim šakānum  
organize, to babālum Gtn,  
kašārum  
organized kašrum  
organization (of a govern-  
ment) išdum  
origin šitum  
original labirum  
Orion šitaddarum  
orphan(ed) ekūm  
other šanūm c  
other than ullānum  
our(s) nūm  
oust, to elūm a Š  
out of ina, ina libbi, ištu  
outlying regions aḫiātum  
outside ana kidim, ina ki-  
dīm, wašūm b  
outside (region) kidum  
outskirts aḫiātum  
outstanding štrum  
over eli, ina muḫḫi  
overlaid za'num  
overlay, to za'anum D,  
(with a precious mate-  
rial) aḫāzum D  
overpower (someone), to  
le'um  
oversee, to ana pānī izuz-  
zum, šapārum  
overseer šāpirum, waklum  
overthrow, to maqātum Š,  
nabalkutum  
overturn, to sakāpum a  
overwhelm, to saḫāpum  
owe, to (see išūm)  
own (one's) ramānum  
own, to išūm  
owner (f) bēltum, (m) bē-  
lum  
owner status bēlūtum  
ox alpum, (reserve) gimlum  
ox-driver kullizum  
ox-tail qinnāzum  
pacify, to nāḫum D, paḫi-  
hum D, Š  
pain muršum  
painful maršum  
painful, to be(come) kaḫā-  
tum, maršum  
palace (royal) eḫallum  
palace gate (ext.) bāb eḫal-

lim  
palace official eḫallūm  
pale, to turn warāqum  
paralyzed, to be(come) šu-  
hururum  
pardon tayyartum  
partner tappām  
partner, position of tappā-  
tum  
partnership aḫātum, salī-  
mātum, tappātum  
pass, to eḫqum, nabalku-  
tum, (of time) nasāḫum  
pass across/along/by, to  
eḫqum  
pass over, to nabalkutum  
pass through, to eḫqum  
passage alaktum  
pasture (n.) meritum,  
(spring) dišum  
pasture, to re'um  
pasture-land meritum  
patches, covered with ed-  
ḫum  
paternal estate bīt abim  
path gerrum, ḫarrānum,  
kibsum, padānum, ur-  
ḫum  
patrimony bīt abim  
pay, to apālum, madādum,  
šaqlum a  
pay as interest, to wašābum  
pay attention, to na'adum,  
qālum  
pay back, to tārum D  
pay in full, to malūm a D  
payment idum, (for catching  
a fugitive) sikmā, (for  
rent, services, etc.) kiš-  
rum  
peace nēhtum, salimum  
peaceful, to be(come) nā-  
ḫum  
peak rēttum  
pebble abnum  
peg sikkatum  
pen supārum  
penalty rignummām, širtum  
a  
penalty, to impose a širtum  
ešrum  
people awilūm, nidi  
perform corvée service, to  
ḫarrānum alākum  
perform extort, to tērtum  
qāšum  
perform ikum service, to

*ilkam alākum*  
 perhaps *minde*, *pīqat*  
 period of time *adānum*  
 periphery *kibrātum*  
 perish, to *halāqum*  
 permanent status of property *dūrum* b  
 permit, to *magārum*, *nadānum*  
 perpetual *dārūm*  
 perpetuity *dāriātum*, *dārum*  
 person *awīlum*, *lānum*, *napišum*, *qaqqadum*  
 person endowed with favor *mīgrum*  
 person of equal status *ibrum*  
 person of same rank *meḥrum*  
 personnel *napišum*  
 persuade, to *dekūm* Š (rare)  
 pestilence, god of *Erra*  
 petitioner, to *qerēbum* Š  
 physician *asūm*  
 physician's lancet *karzilum*  
 pierce, to *batāqum*, *palāšum*  
 pig *ḥahūm*  
 pile up, to *kamārum* G, D, *nasākum*, *ḥapākum*  
 pinch, to *karāšum*  
 pity *rēmum*  
 place *ašrum*  
 place, to *emēdum*, *ḥakānum*  
 place around, to *saḥārum* Š  
 place under seal, to *kanākum*  
 placed *ḥaknum*  
 plague *bibbum*, *mūlānū*  
 plain, to be(come) *pānam* *rašūm*  
 plan, to *ḥasāsum*  
 plant *šammum*  
 plant, to *erēšum* b, *zaqāpum*  
 play, to *mēlešum*  
 plaza *rebitum*  
 plea *dabābum*  
 plead (in court), to *dabābum*  
 pleasant *tābum*  
 pleasant, to be(come) *banām* c, *tūbum*  
 pleasantly *tābiš*  
 please *appūtum*  
 please, to *gamālum*, in X *maḥārum*, *ḥebām* D, *ḥabum* D

pleasing *tābum*  
 pleasing, to be(come) *tūbum*  
 pleasure *tūbātum*  
 pledge *liṭum*, *nipātum*, *qāātum*  
 plentiful, to be(come) *miādum*  
 plenty *nuḥšum*  
 plot of land *eqlum*, *qaqqarum*  
 plow *mayyarum*  
 plow, to *erēšum* b, *maḥāšum*, *eqlam* *mayyari* *maḥāšum*  
 plowing *ikkarūtum*  
 plowman *ikkarum*  
 plunder *šallatum*  
 plunder, to *ḥabātum*, *mašārum*, *šalālum*  
 plundered *ḥabtum*  
 plunge into, to *šalūm*  
 pointed, to be(come) *edēdum*  
 polished *ebbum*  
 pollinate, to *rakābum* D  
 ponder, to *awūm* Št, *šalūm* Gt  
 poor *lapnum*, *matūm*  
 poor, to be(come) *lapānum*  
 poor person *šukēnum*  
 portion (agreed) *apšitūm*, (food) *kurummatum*  
 position *nazzazum*, (of heir) *aplūtum*, (of power) *bēlūtum*, (of slave) *wardūtum*  
 positive answer *annum*  
 possibility *rittum*  
 possibly *minde*  
 pot *karpatum*  
 pound, to *tarākum*  
 pounded *tarukum*  
 pour, to *nadām* a, *naqūm*, *ḥapākum*  
 pour out, to *naqūm*  
 power *dannūtum*  
 power over, to have *bēlum*  
 power position *bēlūtum*  
 powerful *dannum*, *gašrum*, *ḥapum*  
 powerful, to be(come) *gašarum*, *ḥapātum*  
 powerless *enšum*  
 praise *tanūtum*  
 praise, to *karābum*  
 prayer *ikribum*

pre-eminent *šūturum*, *walrum*  
 precious *nasqum*  
 precious, to be(come) *waqārum*  
 precious stone *abnum*  
 prefect *šāpirum*  
 pregnant *arītum*  
 pregnant, to be(come) *arūm*  
 prepare for planting, to *zaqāpum*  
 present (adj.) *bašūm* b, *ḥaknum*  
 present, to *qerēbum* D  
 present, to be *bašūm* a  
 preserve, to *šalāmum* D  
 press, to *halāšum*, (for payment) *ešerum* b G, D  
 pressure, to put under *ešerum* b G, D  
 prevail, to *ḥapātum*  
 prevent, to *kalūm* a  
 previous *maḥrūm*, *pānūm*  
 previously *pāna*  
 price *šimūm*  
 pride *bāšum*  
 prince *etellum*, *rubūm*  
 princely *etellum*  
 princess *etelletum*, *rubātum*  
 principal (amount) *qaqqadum*, *rēšum*  
 principality *rubūtum*  
 prison *šibittum*  
 prisoner *ḥabtum*  
 private room *kummum*  
 proceed to *ešerum* Št, *etēqum*, *pānam* / *pāni* *ḥaknum*  
 proceed against, to *sanāqum*  
 proclaim, to *edām* Š, *nabūm* a, *ḥasūm*, *wapūm* Š  
 proclaimed *šūpūm*  
 proclaimed, to be *wapūm* Št  
 procrastinate, to *nidi* *aḥim* *rašūm*  
 procrastination *nidi* *aḥim*  
 procreate, to *reḥūm*  
 produce (n.) *šitum*  
 produce, to *bašūm* Š, *wašūm* a Š, (a person, document) *kullumum*, (a witness/document) *elūm* a Š  
 product *šitum*  
 profit *nēmelum*  
 progeny *niprum*, *zērum*  
 prolong, to *arākum* D, Š,

(the life of) *labārum* D  
 promise, to *qabām* *ḥaknum*  
 promulgate, to *wapūm* Š  
 prone to goring *nakkaptum*  
 proper *kinum*  
 proper appearance/behavior *simtum*  
 property *makkūrum*, *mimūm*, *siliktum*, *unūtum*, (built-on) *bitum* *epšum*, (lost/missing) *ḥulqum*, (permanent status of) *dūrum* b  
 prosper, to *damāqum*, *ešerum*, *šalāmum*  
 prosperity *bu'arum*, *nuḥšum*  
 prosperous *išarum*  
 prostitute *ḥarūtum*, *šamḥatum*  
 prostrate oneself, to *šukēnum*  
 protect, to *našarum*  
 protected *našrum*  
 protective spirit *lamassum*, *šēdum*  
 protest, to *dabābum*  
 protrude, to *wašūm* a  
 protruding *wašūm* b  
 proud *šamāḥum*, *šarāḥum*  
 proud, to make *šarāḥum* D  
 prove, to *bārum* b D  
 proved, to be(come) *bārum* b  
 provide (for), to *našūm* Gtn, (in full) *malūm* a Št, (justice) *ešerum* Št, (with clothing) *labāšum* D  
 provided *ḥaknum*  
 provisions *ukultum*, (travel) *gerrum*  
 proximity *tēḥum*  
 pull, to *šadādum*  
 pull out, to *šalāpum*  
 punishment *arnum*, *šertum* a  
 punishment, to impose *šertum* *ešerum*  
 purchase *šimūm*  
 purchase, to *šamum*  
 purchase price *maḥrūm*  
 purchased *šamum*  
 pure *ebbum*, *elūm*, *zakūm* b  
 pure, to be(come) *elēlum*  
 pure, to keep *elēlum* D  
 purification *tazkitum*, *tēlil-*

*tum*  
 purify, to *ebēbum* D, *elēlum* D  
 purpose *idum*, *šibūtum*  
 pursue, to *kašādum* D  
 push, to *emēdum* D  
 push away, to *sakāpum* a  
 put, to *ḥakānum*  
 put at rest, to *nāḥum* D  
 put back, to *tārum* D  
 put in order, to *ešerum* Št, *sadārum*  
 put on (clothing), to *labāšum*, *labāšum* Gt, *rakāšum*  
 put out, to *belūm* D  
 put to death, to *mātum* Š  
 put together, to *kašarum*  
 put under pressure, to *ešerum* b G, D  
 quake, to *rādum*  
 quarrel *risibtum*  
 quarrel, to *ḥabātum* Gt, Št  
 quarter, city *bābtum*  
 quay (wall) *kārum*  
 queen *šarratum*  
 queen *šarratum*  
*šalūm* Gt  
 quickly *arḥis*  
 quickly, to act/do *edēdum* D  
 quiet *nēḥum*  
 quiet, to *pašāḥum* Š  
 radiant, brilliantly *šalumum*  
 rage *uzzum*  
 rain *zunnum*  
 raise, to *dekūm*, *elūm* a D, Š, *izuzzum* Š, *našūm*, *rabūm* D, *šuqqūm* D, (oneself) *elūm* a Dtr  
 raise objections, to *pānam* *rašūm*  
 raising *tarbitum*, *tibūtum*  
 ram *immerum*  
 ransom (n.) *ipterū*  
 ransom, to *pašarum*  
 rate *maḥrūm*, (of hire) *inītum*  
 ration (barley) *iprum*, (food) *kurummatum*  
 reach, to *emēdum*, *kašādum*, *sanāqum*  
 reach, to make *masūm* D  
 reach out, to *tarāšum*

read, to *amārum*, *ḥasūm* G, Gtn  
 ready for, to be *rēlum* *kullum*  
 rear (part) *warkatum*, *sibatum*  
 rear, in the *warka* a  
 rebel, to *nabalkutum*  
 rebellion *nabalkutum*  
 rebellious *tebūm* b  
 rebels *ḥammū*  
 rebuild, to *banām* a  
 recede, to *nesūm* a  
 receive, to *leqūm*, *maḥārum*, *našūm*, *rašūm*  
 received *maḥrum*  
 recognize, to *edām* D  
 recover, to *balāšum*, *šalāmum*  
 red *sāmum*, red spot *sūmum*  
 redeem, to *pašarum*  
 redness *sūmum*  
 redress *mīšarum*  
 reduce, to *šeḥerum* D  
 reduce to ruins, to *nadūm* Š  
 reed *qanūm*  
 reed bed, marsh *appārum*  
 reed thicket *apum*  
 refer to, to *ḥasāsum*  
 refine *qalūm*  
 reflect, to *šalūm* Gt  
 refrain, to *ana* *kalūm* a  
 refresh oneself, to *pašāḥum*  
 region *eqlum*, *kišrum*, *mārum*, *qaqqarum*, (nearby) *lētum*, (outside) *kidum*, regions *kibrātum*  
 register, to *šašarum*  
 registered *šašrum*  
 regular *išarum*, *kinum*, *sadrum*  
 regularly, to do/occur *šadārum*  
 reign *palām*  
 reinforce, to *danānum* a D  
 reject, to *našāḥum*, *sakāpum* a  
 rejoice, to *elēpum*, *ḥadām* a, *rišūm*, *ulām* *apšūm*  
 rejoicing *ḥadām* b, *rišūm*, *ulūm*  
 relative *qerhum*, relatives *nāḥum*  
 relax, to *napišum*, *ḥulūm*  
 relaxed, to be(come) *pašarum* N

release (n.) *tazkītum*  
 release, to *mašūm* D, *pašārum*, *wašūm* a Š, (*wu*)*uššurum*, *zakūm* a D  
 relent, to *nāhum*  
 reliable *qīpum*, *taklum*  
 religious festival *isinnum*  
 remain, to *bitrūm* Št-lex, *wašābum*  
 remainder *rēhtum*, *šapiltum*  
 remember, to *hasāsum*  
 remind, to *hasāsum* D  
 remission (of debts) *andurārum*  
 remote *nesūm* b, (in time) *labīrum*  
 removal *nišhum*  
 remove, to *dekūm*, *elūm* a Š, *nakārum* D, *nasāhum*, *našūm*, *nesūm* D, *pašārum*, *rēqum* Š, *šaqaalum* b, *tebūm* a Š, *wašūm* a Š, (oneself) *nasāhum*, (by force) *sepām*  
 rendering (of accounts) *ipillum*  
 renew, to *edēšum* D  
 rent *bīltum*, *idum*, *igrum*  
 rent, to *agārum*, *wašūm* a Š  
 rented *agrum*  
 repair, to be in good *bārum* b  
 repeat, to *šanūm* D  
 repel, to *napāšum*, *saḥārum* D, *sakāpum* a  
 replace, to *riābum*, (in full) *šalāmum* D  
 replacement *pūhum*  
 reply *meḥrum*  
 report *fēnum*  
 report, to *pašārum*  
 reputation *šumum*  
 request *erīšum*, *šibātum*  
 request, to *erēšum* a  
 requested *eršum*  
 require, to *hašāhum*  
 reserve (of barley) *aldūm*  
 reserve ox *gimlūm*  
 resettle (people), to *wašābum* Š  
 reside, to *ramūm*, *wašābum*  
 residence *šubtum*  
 resident *wašūm*  
 respect, to *palāhum*  
 respond, to *apālum*  
 responsibility *piḫatum*, *qātum*

responsible for, to be *ana X izuzzum*, *apālum* Gtn  
 rest *rēhtum*  
 rest, to *emēdum* D, *nāhum*, *sakāpum* b  
 restore, to *edēšum* D, *tārum* D  
 resume, to *redūm* Št-lex  
 retainers *sehherum*  
 retreat *nabalkattum*  
 return (n.) *tayyartum*  
 return, to *tārum* G (intr.), D (tr.)  
 reveal, to *edūm* D, *kullumum*, (a dream) *pašārum*  
 revere, to *palāhum*  
 reverential *palhum*  
 revoke, to *enūm*  
 revolt *nabalkattum*  
 rib *šelum*  
 ride, to *rakābum*  
 right (side, hand) *imittum*  
 right, on the *imittam*  
 right now *kima inanna*  
 rim *kibrum*, *šaptum*  
 ring *šeršerrum*, *šertum* b, *unqum*  
 rise (n.) *šitum*, *tūbum*  
 rise up, to *tebūm* a  
 rising *tībātum*, (sun) *šitum*  
 rite *paršum*, rites (cultic) *sakkū*  
 rival, to *maḥārum* Št, *šanānum* G,Gt  
 river *nārum* a  
 river god, the *Id*  
 road *alaktum*, *gerrum*, *ḥarrānum*, *padānum*, *urhum*  
 roast, to *qalūm*  
 rob, to *habātum*, *mašānum*  
 robbed *habtum*  
 robber *habbātum*  
 robbery *hubtum*  
 require, to *hašāhum*  
 roll, to *garārum*, *šugarrurum*, (around) *nagarrurum*  
 roof *rugbum*  
 roof (over), to *ruggubum*  
 room, private *kummmum*  
 rope *ašlum*, *ebtum*  
 rotate, to *saḥārum*  
 round *garrum*  
 rout, to *naprušum* Š  
 royal decree *šimdatum*

rub, to *pašāšum*  
 ruins, in *nawūm*  
 rule as king, to *šarrūtam*  
*epēšum*  
 rule (n.) *bēlūtum*  
 rule, to *bēlum*, *bēlūtum*  
*epēšum*, *warūm* Gtn  
 ruler *rubūm*  
 rumor *dabābum*  
 run around, to *alākum* Gtn  
 sacred building *gigunnūm*  
 sacrifice *niqūm*  
 sacrifice, to *naqūm*  
 safe *balhum*, *nēhum*, *šal-mum*  
 safe, to be(come) *šalāmum*  
 safe, to keep (someone) *bal-lūm* D  
 safe-keeping *mašsar(ū)um*  
 sail (downstream), to *ne-qelpūm*  
 sailor *malāhum*  
 sake of, for the *aššum*  
 sanctuary *parakkum*  
 sate oneself, to *šebūm*  
 satisfaction *tūbātum*  
 satisfied, to be(come) *šebūm*, *tiābum*  
 satisfy, to *šebūm* D, *tiābum* D, (a claim/demand) *apālum*  
 savage *dannum*  
 save, to *gamālum*, (persons, cities) *ezebūm* Š  
 say, to *qabūm*  
 saying *qabūm*  
 scaling (of a wall) *nabalkattum*  
 scar *ziḥhum*  
 scatter, to *ramūm*, *sapāhum*  
 scepter *ḥaḫtum*  
 scholar *ummiānum*  
 school *bīt tuppim*  
 scraps *tuhhum*  
 scribe *ḫupšarrum*, (state) *mār bīt tuppim*  
 seah *sūtum*  
 seal (cylinder) *kunukkum*  
 seal impression *kunukkum*  
 seal, to *kanākum*  
 sealed *kanum*  
 sealed document *kanikum*  
 sealed letter *še'pum*  
 sealed tablet *kunukkum*  
 search, to *hiātum*, *še'um*  
 seat *kussūm*, *mūšarum*

seated *wašbum*  
 second (adj.) *šanūm* c, (n.; of time) *uḫtatum*  
 secondly *šanitum*  
 secrecy *aḫitum*  
 section *kisrum*  
 secure *nēhum*  
 secure, to be(come) *kānum*  
 security *nēhtum*  
 see, to *amārum*, *naiālum*, *palāsum* N, (one another) *amārum* N  
 seed *zērum*  
 seed, to *erēšum* b  
 seek, to *saḥārum*, *še'um*  
 seen *amrum*  
 seen, to be *amārum* N  
 seize, to *aḫāzum*, *šabātum*  
 seized *šabtum*  
 seizure *kišittum*, *šibtum* b  
 select, to *nasāqum*  
 selected *nasqum*  
 self *napišum*, *pagrum*, *ramānum*  
 sell, to *pašārum*, *ana kaspim nadānum*  
 send, to *ešerum* Š, *farādum*, *warūm* Š, *wārum* D, (by boat) *sakāpum* a, (a message/messenger, report) *šapārum*  
 send away, to *saḥārum* D, *wašūm* a Š  
 send back, to *saḥārum* D, *tārum* D  
 send down, to *warādum* Š  
 send near, to *qerebum* D  
 send on, to *etēqum* Š  
 send out, to *wašūm* a Š  
 send upstream, to *šaqaum* a D  
 send word, to *šapārum*  
 sending *šiprum*  
 separate (adj.) *parsum*  
 separate, to *parāsum*, *zāzun*  
 separated *parsum*  
 serf *šukēnum*  
 serious *kabtum*  
 servant (female) *amtum*, *šuhārtum*, (male) *šuhārum*, *wardum*  
 serve, to (see *izuzzum*)  
 service *rešūtum*, services *inītum*  
 sesame *šamaššammū*  
 set, to *emēdum* D, *izuzzum*

Š, *kānum* D, *nadānum*, *nadūm* a, *šāmum*, (with a precious material) *aḫāzum* D  
 set aside, to *tebūm* a Š  
 set down, to *nadūm* a  
 set free, to *pašārum*, (*wu*)*uššurum*  
 set in motion, to *nāšum* D  
 set on the proper course, to *ešerum* Š  
 set out, to *tebūm* a  
 set right, to *ešerum* Št  
 set straight, to *ešerum* Š  
 set up, to *izuzzum* Š, *kānum* D, *tarāsum*, *zaqāpum*  
 setting *ašrum*  
 settle, to *gamārum*, *wašābum* Š  
 settled *gamrum*  
 settlement *dintum*, settlements *dadmū*  
 seven *sebe*  
 seventh *sebūm*  
 severe *dannum*  
 severed part (ext.) *dikšum*  
 sexual attractiveness *in-bum*, *kuzbum*  
 sexual parts *kuzbum*  
 sexual vigor *kuzbum*  
 shake, to *ratātum*, *rādum*  
 Shamash *Šamaš*  
 shape *lānum*, (inheritance) *zītum*  
 share, to *zāzum*  
 sharing *zizum*  
 shave (off), to *gullubum*  
 she *ši*  
 she-goat *enzum*  
 sheep *immerum*, *šenum*, (young male) *aslum*  
 sheep's liver *amūtum*  
 sheep offering *šuginūm*  
 sheepfold *supūrum*  
 shepherd *nāqidum*, *re'um*, (chief) *utullum*  
 shepherd's hut *gubrum*  
 shine, to *napāhum*, *nawārum*, (forth) *wapām* Št  
 shining *ebbum*, *naphum*, *navirum*  
 ship *eleppum*  
 shoot (n.) *niprum*  
 shoot, to *nasākum*  
 shore *aḫum*, *kibrum*  
 shore-land *ušallum*  
 short supply, to be in *ma-tām* Š  
 shoulder *būdum*, (of animal) *imittum* b  
 shout (n.) *rignum*  
 shout, to *ragānum*, *šasām*  
 show, to *kullumum*  
 show respect to, to *kabātum* D  
 shrine *sagūm*  
 shut, to *peḫum*, *sekherum*  
 shut in, to *ešerum* a  
 sick *maršum*  
 sick, to *ešerum* Št  
 sickness *muršum*  
 side *aḫum*, *idum*, *lētum*, *še-lum*  
 silence *qūlum*  
 silent, to be(come) *šaquumum*  
 silver *kaspum*  
 similar, to be(come) *mašālum*  
 sinew *še'ānum*  
 since *ištu*  
 sing (of, about), to *zamārum*, (happily) *nagūm*  
 single *wēdum*  
 sink, to *tebūm* G (intr.), D (tr.)  
 sister *aḫātum*  
 sit (down), to *wašābum*  
 site *maškanum*  
 sitting, to be *wašābum*  
 situated *nadūm* b, *šaknum*  
 situation, normal *kīltum*  
 six *šediš*  
 six hundred *nērum*  
 sixth *šeššum* b  
 sixty *šūšum*  
 size *lānum*  
 size, to be of equal *maḥārum* Gt  
 skill *nēmequm*  
 skillful *eršum* a  
 skin *mašum*  
 skin disease *la'bum*  
 skull *gulgull(a)um*, *muḫhum*  
 sky *šamū*  
 sky god *Anum*  
 slab, stone *ashupp(a)um*  
 slander (n.) *lušum*  
 slander, to *karāsum* D, *tušam nadām/qabūm/dabāhum*  
 slave *rēšum*, (female) *amtum*, (male) *wardum*

slavery *rēšūtum*, *wardūtum*  
 slay, to *nērum*  
 sleep *šittum*  
 sleeping-place *mayyalum*  
 slide, to *nehelšum*  
 slip, to *nehelšum*, (out of place) *nabalkutum*  
 slippery ground *muḥhelšitum*  
 sluice channel *butuqtum*  
 small *mašum*, *sehherum*, *sehrum*, *wišum*  
 small, to be(come) *mašum*, *sehherum*, *šapalum*, *wišum*  
 smash, to *hepum* a, *napšum*  
 smashed *hepum* b  
 smear, to *lapatum* G, D, *paššum*  
 smile *šihum*  
 smite, to *maḥšum*  
 snake, horned *bašmum*  
 snatch away, to *ekemum*  
 so that *aššum*, *kima*  
 socket *abunnatum*  
 soil *qaqqarum*, (unbroken and hard) *kankallum*  
 soldier *awilutum*, *bā'erum*, *redum*  
 solid *dannum*  
 solitary *wēdum*  
 some *ayyumma*  
 someone *ayyumma*, *awilutum*, *mamman*  
 someone else *šanum* c  
 something *mimma*, *mimma*  
 somewhere *ayyišamma*  
 son *mārum*  
 son, oldest *aplum*  
 sonship *mārūtum*  
 soothe, to *pašāhum* D  
 sorcery *kišpū*  
 sound (adj.) *šalmum*  
 sound, to be(come) *šalimum*  
 sovereign *etellum*  
 span *ūlum*  
 spare, to *gamalum*  
 speak, to *awum* Gt, *dababum*, *qabum*, *zakarum*, (humbly) *piam* *mašiam* *šakanum*, (maliciously) *qabum* *šabunum*, *tuššam* *dababum* / *nadum* / *qabum*, (severely) *danā-*

*num* a D  
 speckled *barmum*  
 speech *dababum*, *pum*, *qabum*, *qibutum*  
 spirit *mukil* *rēšim*, (protective) *lamassum*  
 spleen *tulimum*  
 splendid *šarāhum*, *šūpum*  
 splendor *mašrahū*  
 split *hepum* b  
 split, to *hepum* a  
 spread out, to *šuparrurum*  
 spread over, to *saḥāpum*  
 spring *inum*  
 spring(-time, pasture) *dīšum*  
 sprout *niprum*  
 squander, to *sapāhum*  
 square (town) *rebūtum*  
 squat, to *kamāsum* b  
 squeeze out, to *halāšum*  
 squint, to *piāqum*  
 squirm, to *piāqum*  
 stable *tarbašum*  
 staff *haḫum*, *nēmettum*  
 stake, impaling *gašišum*  
 stamp-seal *unqum*  
 stand, to *izuzzum*, *tebūm* a  
 stand near /by, to *emēdum*  
 stand ready, to *izuzzum*  
 stand up, to *tebūm* a  
 standard with a divine symbol *kakkum* *ša ilim*  
 standing *tebūm* b  
 standing, to be *izuzzum*  
 star *kakkabum*  
 start a lawsuit, to *diānum*, *gerum*  
 state scribe *mār bū* *tuppi*  
 statement *dababum*  
 station *nazzazum*  
 station, to *izuzzum* Š  
 stature *lanum*  
 status of *awilum* *awilūtum*  
 status of owner *bēlutum*  
 status of property, permanent *dūrum* b  
 status of son *mārūtum*  
 status of wife *aššūtum*  
 status, person of equal *ibrum*  
 stay, to *izuzzum*, *wašābum*  
 steal, to *šarāqum*  
 steer, to *warum* Gtn  
 stela *narum*  
 steppeland *nawum* a, *šerum*  
 steps *kibsum*

steward *abarakkum*  
 stick *haḫum*  
 still, to be(come) *šaquumum*  
 stillness *qulum*  
 stock *bašum*, *namkurum*, *rēš* *namkūrim*  
 stolen *šarqum*  
 stolen property *šurqum*  
 stone *abnum*  
 stone slab *askupp(at)um*  
 spread out, to *šuparrurum*  
 stop, to *naparkum*, (work) *batāqum*  
 storage *našpakūtum*  
 storage area for barley, dates *našpakum*  
 store (of barley) *aldum*  
 store, to *šapākum*  
 store-room *qaritum*  
 storm god *Adad*  
 squint, to *piāqum*  
 straight, to be(come) *ešerum*  
 strange *aḫum*, *šanum* b  
 strange, to be(come) *nakarum*  
 straw *tibnum*  
 street *sūqum*  
 strength *dannūtum*, *idum*  
 strengthen, to *danānum* a D  
 strengthening *tadnintum*  
 stretch, to *šadādum*  
 stretch out, to *tarāšum*  
 strike, to *lapatum*, *maḥšum*, *napāšum*, *nērum*  
 strike down, to *maqātum* Š  
 strip *šer'anum*  
 strip, to *paḫarum*  
 strive, to *šarumum*  
 strong *dannum*, *gašrum*  
 strong, to be(come) *danānum* a, *gašarum*, *pagulum*  
 student *taimidum*  
 study, to *hasasum* D, *lamādum*, *šasum* Gtn  
 stunted *ekmum*  
 subjected *kanšum*  
 subjugate, to *kanāšum* Š  
 submerged, to be(come) *tebūm*  
 submissive *kanšum*  
 submissive, to make *kanšum* D, Š  
 submit, to *kanāšum*  
 subside, to *nāhum*

subsistence field/plot *šukūsum*  
 substitute *pūhum*  
 substitute, to *šupelum*  
 succeed, to *šalāmum*  
 successful *kašdum*  
 suck, to *enēqum*  
 suckle, to *enēqum* Š  
 suckling baby *mār(at) iritim*, *tēniqum*  
 suddenly *zamar*  
 sue, to *gerum*, *ragāmum*, (one another) *gerum* Gt  
 sufficient *mašum* b  
 sufficient for, to be *mašum* a  
 suitable *našum*  
 sum *napharum*  
 summer *eburum*  
 summon, to *elum* a Š, *nabum* a, *qerum*, *ragāmum*, *šasum*  
 sun *šamšum*  
 sunrise *šit* *šamšim*  
 superfluous *watrum*  
 supervise, to *sanāqum*  
 supplies *iškarum*  
 supply, to *paqādum*  
 support (n.) *nēmettum*  
 support, to *našum* G, Gtn  
 supreme *etiellum*  
 surety *qāūtum*  
 surpass *watrum*  
 surpassing *šūtum*  
 surpassing, to be(come) *watrum*  
 surplus *nēmelum*, *watartum*  
 surplus harvest, purchase of *pišertum*  
 surround, to *paḫarum*, *lawum* a, *saḫarum* G, Š, (on all sides) *saḫarum* Št-lex  
 surrounded *lawum* b  
 survey (a field), to *šadādum*  
 suspend, to *halalum*  
 suspended, to be(come) *šaqalum* a N  
 sustenance *bubūtum*  
 swear, to *tamum*, (by) *nīš X zakarum*, (by the life of) *nīš X tamum*  
 sweet *duššupum*, *fābum*  
 sweet, to be(come) *fiābum*  
 swollen *naphum*  
 table *paššūrum*  
 tablet (clay) *tuppi*, (sealed) *kuḫukkum*

tablet house *būt tuppim*  
 tail *zibbatum*, (ox) *qinnazum*  
 take, to *lequm*, *našum*, (action) *šibit* *tēmim* *išum* / *rašum*, *tēmam* *šabātum*, (counsel) *šalum* Gt, (a wife) *aḫzum*, *lequm*, (a share) *zazum*, (an oath) *tamum*, (for oneself) *akalum*, *tabalum*, (the throne) *kussiam* *šabātum*, (to the road) *harrānam* *šabātum*, (trouble) *marāšum* Št, (as booty) *šalalum*, (as pledge) *nepum*  
 take along, to *lequm*, *qerum*  
 take away, to *ekemum*, *lequm* *šaqalum* b, *tabalum*  
 take back, to *tārum* D  
 take by force, to *mašarum*  
 take captive, to *eserum* a D, *šalalum*, *tārum* D  
 take care of, to *hiāqum*, *našum* Gtn, *paqādum*, *rēšam* *kullum*, *šalāmum* D  
 take far away, to *nesum* D  
 take hold of, to *šabātum*  
 take off, to *tabalum*  
 take out, to *wašum* a Š  
 taken away *ekmum*  
 talent *biltum*  
 talk, to *dababum*  
 tall *elum* b, *šaqum* c, *šihum*  
 tall, to be(come) *šaqum* b, *šāhum*  
 tarry, to *aḫarum* G, D, *lapatum* D  
 task *išitum*, *šiprum*  
 taut *šaddum*  
 tax *nēmettum*, (annual) *igisum*  
 tax collector *mušaddinum*, *muzzaz* *bābim*  
 teach, to *lamādum* D, *aḫzum* Š  
 tear away, to *saḫāqum*  
 tear down, to *naqarum*  
 tear off, to *šadādum*, *saḫatum*  
 tear out, to *nasāhum*  
 tear up, to *šadādum*  
 tell, to *dababum*, *qabum*, *šanum* D  
 temple *bītum*, (of Marduk, in Borsippa) *Ezida*, (of

Šamaš) *Ebabbar*  
 temple(of head) *nakkaptum*  
 temple administrator *šan-gum*  
 temple official *abarakkum*  
 temple tower *gigunnam*  
 ten *ešer*  
 tenancy (of a field) *errēšutum*  
 tenant *nāš(i)* *biltim*  
 tenant farmer *errēšum*  
 tend, to *re'um*  
 tendon *šer'anum*, (of the neck) *labiānum*  
 tenth (adj.) *esrum* b  
 tenth, one- *ešret*  
 terrain *qaqqarum*  
 territory *pātum*  
 terror *gilittum*  
 testicle *iškum*  
 testimony *šibūtum*  
 that (adj.) *ullum*  
 that (conj.) *kima*  
 that (pron.) (f) *šī*, (m) *šū*  
 that of *šūt*  
 theft *šurqum*  
 their(s) *šinum*  
 then *inūmišum*  
 thence *ullānum*  
 there *ašariš*, *ašrānum*, *ullikiam*  
 there is/are *ibašši*  
 there is/are not *laššu*  
 therefore *ina* *kiam*  
 they (f) *šina*, (m) *šunu*  
 thick, to be(come) *kabārum*  
 thicket, reed *apum*  
 thief *šarrāqum*  
 thin *qatnum*  
 thin, to be(come) *qatānum*  
 thing *awātum*  
 think of, to *hasasum*  
 third *šašum* a  
 third *šumum*  
 thirty *šalāšā*  
 this *annum*  
 this year *šittam*  
 thither *ullišam*  
 thorn tree *kušabkum*  
 those (f) *šina*, (m) *šunu*  
 those of *šūt*  
 thought *libbum*  
 thousand *limum*  
 thread *qum* b  
 three *šalāš*  
 three-fold, three times *šalāšū*



three thousand six hundred *šarum*  
 threshing floor *maškanum*  
 threshold *askupp(at)um*  
 thrice *šalāšišu*  
 thrive, to *ešerum* Št, *šamā-  
 ħum*  
 throat *hurħudum*, *kišādum*,  
*napištum*, *ur'udum*  
 throne *kussum*  
 throne, to take the *kussiam*  
*šabātum*  
 throne-dais *paraĥkum*  
 through the agency of (a  
 person) *ina qāi*  
 throw, to *nadūm a*, *nasā-  
 kum*, *ramūm*  
 throw back, to *darāsum*  
 throw down, to *nadūm*  
 throw over, to *darāsum*  
 thus *kiam*, *ina kiam*  
 tiara *agūm*  
 tie, to *kasūm*, *kašārum*, *ra-  
 kāsūm*, *šamādum*  
 tie on, to *rakāsūm*  
 tie together, to *kasūm* G, D  
 timber *išum*  
 time afterward *warkitum*  
 timid *palħum*  
 tip *appum*  
 tithe *ešretum*  
 to *ana*, *ana maħar*, *ana šer*  
 to the debit of *ina muħħi*  
 to the same amount/degree  
 as *mala*, *malmališ*  
 to the same extent *miħħariš*  
 today *ūmam*  
 toe *ubān šēpim*  
 together *ištēniš*  
 together with *qadum*  
 toil *mānaħtum*  
 tomorrow *urram*  
 tooth *šinnum*  
 top *muħħum*, *qaqqadum*,  
*rēšum*  
 top, on *eliš*  
 torch *dipārum*  
 total *naphārum*  
 totality *gamartum*, *kulla-  
 tum*, *naphārum*, *puħrum*  
 touch, to *emēdum*, *lapātum*  
 G, D  
 tow, to *šadūdum*  
 toward *ana*, *ana maħar*,  
*ana muħħi*, *ana pān(i)*,  
*ana šer*, *eli*  
 tower *dimitum*, (temple) *gi-*

*gunnūm*  
 town *ālum*  
 town square *rebītum*  
 traces *kibsum*  
 track *kibsum*  
 trader *tamkārum*  
 trading agent *šamallūm*  
 traditional *labirum*  
 trample upon, to *darāsum*  
 transfer, to *nadānum*, *nasā-  
 ħum*  
 transgress, to *etēqum*  
 transport (n.) *šēpum*  
 transport, to *babālum*, *na-  
 šūm*, *zabālum*  
 transported *bablum*  
 travel, to *alākam* *epēšum*,  
*ħarrānam* *alākum*  
 travel provisions *gerrum*  
 traveler *ālikum*  
 treachery *sartum*  
 treat, to *epēšum*, (badly)  
*maṭūm* Š, (kindly) *damā-  
 qum* D, *banūm* D, *gamā-  
 lum*, (a disease) *simmam*  
*epēšum*  
 treaty *riksum*  
 tree *išum*  
 tremble, to *ratātum*  
 trespass, to *ħaṭūm*  
 tribute *biltum*, *nēmettum*  
 trim, to *šarāmum* D  
 trip, business *gerrum*  
 triumph *irnitum*  
 triumphant *ħaptum*  
 troops *šābum*  
 trouble *maruštum*  
 troublesome, to be(come)  
*marāšum*  
 true *kīnum*, *taklum*  
 true, to be(come) *kānum*  
 truly *kīniš*  
 trust (n.) *tukiltum*  
 trust, to *qiāpum*, *takālum*  
 trustworthy *ebbum*, *qiāpum*,  
*taklum*  
 truth *kīttum*  
 turn, to *saħārum* G, N, *tā-  
 rum*  
 turn around, to *nabalku-  
 tum*, *nē'um*, *saħārum* G, D  
 turn aside, to *saħārum* D  
 turn away, to *nē'um*, *irtam*  
*nē'um*, *saħārum* D  
 turn back, to (intr.) *saħārum*  
 C, *tārum* G, (tr.) *saħārum*  
 D, *tārum* D

turn black/dark, to *šalā-  
 mum*  
 turn into, to (intr.) *ewūm*,  
*tārum*, (tr.) *šupēlum*, *tā-  
 rum* D  
 turn over, to *garārum*, *na-  
 balkutum*  
 turn pale, to *warāqum*  
 turn to, to *saħārum*  
 twentieth *ešrūm*  
 twenty *ešrā*  
 twice *šinišu*  
 twice, to do *šanūm a*  
 twist, to *garārum*, *saħārum*  
 two *šinā*  
 two-thirds *šinip*, *šittān*  
 two times, twofold *šinišu*

umbilical cord *abunnatum*  
 umbilical fissure *bāb ekal-  
 lim*  
 unbroken, hard soil *kankal-  
 lum*  
 uncultivated plot/land *ni-  
 dūm*  
 under *šaplānum*, *ina šapal*  
 under guard *našrum*  
 under part *šaplum b*  
 under seal *kanlum*  
 under side *šaplum b*  
 under the authority of *ina*  
*qāi*, *ša qāt(i)*  
 under way *tebām b*  
 underneath *šaplānum*  
 understand, to *lamādum*  
 understanding *ħasīsum*,  
*tešmūm*, *uzum*  
 undertake a military cam-  
 paign, to *ħarranam* *alā-  
 kum*, *ħarrānam* *šabātum*  
 uninjured, to be(come)  
*šalāmum*  
 unique *wēdūm*  
 unite, to *emēdum* Št-lex  
 unoccupied, to be(come) *ri-  
 āqum*  
 unplowed field *eqlum kan-  
 kallum*  
 untie, to *paṭārum*  
 until *adi*, until now *adīni*  
 unto *ana*  
 unusual *aħūm*  
 up *eliš*  
 up to *adī*  
 upbrining *tarbitum*  
 upkeep *mānaħtum*  
 upon *eli*, *ina muħħi*, *ina šer*

upper *elām c*  
 uprising *tibum*  
 upset, to *nazāqum* Š  
 upset, to be(come) *nazāqum*  
 upstream *elēnum*  
 upward *eliš*  
 urethra *muštinnum*  
 urgent *dannum*  
 use, to *akālum*  
 use up, to *gamārum*  
 useless, to be(come) *riāqum*  
 usurper king *šar ħammē*  
 utensils *numātum*, *unūtum*  
 utterance *ipiš pīm*, *pām*,  
*qabūm*, *qibitum*, *šū pīm*,  
*šaptum*, *zikrum*

valuables *baštum*, *makkū-  
 rum*  
 variegated *barmum*  
 veil, to *pašānum*  
 vein *šer'ānum*  
 verdict *dānum*  
 verily *lū*  
 very *mādiš*, *magal*  
 very great *šurbūm*  
 very strong *puggulum*  
 vessel *karpatum*  
 vicinity *lētum*  
 victory *irnitum*  
 vigor *napištum*, (sexual)  
*kuzbum*  
 village *ħaprum*  
 vineyard *karānum*  
 violence *dannūtum*  
 visible, to be(come) *napā-  
 ħum*, *wapām* G, Št  
 vizier *s / šukallum*  
 voice *riġmum*  
 voluntarily *ina tūbātum*  
 voluntariness *tūbātum*

wage war, to *kakkī epēšum*  
 wages *idum*, *igrum*  
 wagon *ereqqum*  
 waist *qablum a*  
 wait for, to *rēšam kullum*  
 wait upon, to *dagālum*  
 walk about, to *alākum* Ctn  
 walk along, to *ba'ām*  
 walk around, to *saħārum*  
 wall *dūrum a*, *igārum*  
 wander, to *dālum*  
 war *nukurtum*  
 wardrobe *lubūšum*  
 warrior *qarrādum*, *qurā-  
 dum*, *uršānum*





wart *šullum*  
 wash, to *mesūm*  
 washerman *ašlākum*  
 watch (n.) *maššartum*,  
*maššarum*  
 watch (over), to *ħiātum*,  
*našārum*, *palālum*  
 watched *našrum*  
 watchful *ērum*  
 watchman *maššarum*  
 water *mū*  
 water, to *šaqūm a*  
 water-meadow *ušallum*  
 watering *šiġitum*  
 watering place *mašqitum*  
 way *alākum*, *ħarrānum*,  
*padānum*, *urħum*  
 we *nīnu*  
 weak *enšum*  
 weak, to be(come) *enēšum*  
 weaken, to (tr.) *enēšum* D  
 wealth *lalām*  
 weapon *kakkum*  
 wear, to *labāšum* Gt  
 weariness *mānaħtum*  
 wearing *labšum*, (on the  
 head) *aprum*  
 weave in colors, to *barā-  
 mum* D  
 wedding *emūtum*  
 wedding house *bīt emim*  
 weigh out, to *šaqālum a*  
 weighed (out), *šaqlum*  
 weight *biltum*, (stone) *ab-  
 num*  
 weir *meħrum*  
 well (adv.) *damqiš*, *īābiš*  
 well, to be(come) *balātum*,  
*šalāmum*  
 well-being *šulmum*  
 well-formed, -made *banūm*  
 b  
 wet-nurse *mušēniqtum*  
 wet-nursing expenses *tēni-  
 qum*  
 what *ašar*, *ša*  
 what? *mīnum*, *mīnām*  
 what adjoins *tēħum*  
 what is decreed/estab-  
 lished/fixed *šimtum*  
 what pertains/belongs/is  
 fitting *šimtum*  
 whatever *mala*, *mimma*  
*mala*  
 when *ašar*, *ina*, *inūma*, (*ina*)  
*ūm*, *kīna*  
 when? *malī*

where (rel. adv.) *ēma*, *ašar*  
 where? *ali*, *ayyānum*, *ayyī-  
 kām*, *ēš*  
 wherever *ēma*, *ašar*  
 whether ... or *šumma ...*  
*šumma*  
 which? *ayyūm*  
 whichever *ayyūmma*  
 while *adi*, *ina*, *inūma*, (*ina*)  
*ūm*  
 whip *qinnāzum*  
 whisper, to *ħabābum*  
 white *pūšum*  
 whither? *ēš*  
 who? *mannum*  
 who can say? *minde*  
 whoever *mala*, *manāma*  
 whole *kalūm b*, *šalmum*  
 whole, to be(come) *šalā-  
 mum*  
 why? *ana mīnim*, *am-  
 mīnim*  
 wickedly *lemniš*  
 wickedness *lemuttum*  
 wide (open), to be(come)  
*nepelkūm*  
 widow *almattum*  
 width *rupšum*  
 wife *aššatum*, (junior) *šu-  
 ġitum*, (of equal status  
 with husband) *ħirtum*  
 wild bull *rīnum*  
 wild cow *rīntum*  
 win (a legal case), to *le'um*  
 windpipe *hurħudam*, *ur'ū-  
 dum*  
 wine *karānum*  
 winnow, to *zakām a* D  
 winter *kūšum*  
 wisdom *ħasīsum*, *nēme-  
 qum*, *uzum*  
 wise *eršum a*  
 wish *bibiš libhim*, *erīšum*,  
*lalām*, *libhum*, *šibātum*,  
 (for well-being) *šulmum*  
 wish, to *erēšum a*  
 witchcraft *kīpū*  
 with *idi*, *ina*, *itti*, *itti*  
 withdraw, to *paṭārum*, *ir-  
 tam* *nē'um*, (a claim) *qā-  
 tam* *našāħum*  
 withheld, to *kalām a*  
 within *ina libbi*, (temporal-  
 ly) *ana*  
 without *balum*, *ša lib*  
 witness *šibum*  
 witness, to produce a *šlām*





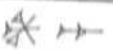


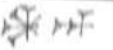





a š	worked <i>epšum</i>
wolf <i>barbarum</i>	worker <i>awilūtum</i>
woman <i>iššum</i> (rare), <i>sin-</i> <i>ništum</i> , (free-) <i>awiltum</i> ,	worried, to be(come) <i>ašā-</i> <i>šum</i>
(of high status) <i>sekretum</i> ,	worry, to <i>nazāqum</i>
(young) <i>šuḫārtum</i>	worship, to <i>palāḫum</i>
woman-servant <i>amtum</i>	wound <i>dikšum</i> , <i>simmum</i>
womb <i>rēnum</i>	wound, to <i>maḥāšum</i>
wood <i>išum</i>	wrap up <i>rakāsum</i>
wood-worker <i>gurgurum</i>	wreck, to <i>ḥepūm</i> a
word <i>awātum</i> , <i>qibītum</i> ,	write, to <i>šapārum</i> , <i>šaṭārum</i>
<i>pūm</i> , <i>zikum</i>	wrong <i>ḥibiltum</i>
work (n.) <i>epištum</i> , <i>šiprum</i> ,	wrong, to <i>ḥabālum</i>
<i>tupšikkum</i>	wrongdoing <i>arnum</i>
work, to <i>šipram epēšum</i> ,	year <i>šattum</i> , this year <i>šat-</i> <i>tam</i>
( <i>ilkum</i> -land) <i>ilkam alā-</i> <i>kum</i> , (one's mouth) <i>pīam</i>	yellow <i>warqum</i>
<i>epēšum</i>	yellow, to be(come) <i>warā-</i>
work assignment <i>iškarum</i>	

<i>qum</i>
yes <i>annam</i>
yet, not <i>adīni</i>
yield, abundant <i>ḥe(n)gal-</i> <i>lum</i>
yoke <i>nīrum</i>
yoke, to <i>šamādum</i>
you (fs) <i>atti</i> , (fp) <i>attina</i> , (ms)
<i>atta</i> , (mp) <i>aitunu</i>
young <i>šeḫrum</i>
young, to be(come) <i>šeḫērum</i>
young man <i>eṭlum</i>
young woman <i>šuḫārtum</i>
your(s) (sg.) <i>kām</i> , (pl.) <i>ku-</i> <i>nūm</i>
youth <i>eṭlum</i>

## SIGN LIST

Signs encountered in the lesson exercises are listed here as they are in the lessons, in their OB lapidary, OB cursive, and Neo-Assyrian forms. They are presented according to their forms in *OB cursive* script; as in some other lists of OB cursive signs, they are ordered by the following sequence of wedge types: ;  or ; . This sequence is applied successively to the whole sign. Thus, all signs beginning with one horizontal wedge appear before signs beginning with two horizontal wedges (one on top of the other), which in turn appear before signs beginning with three and then four horizontals. Thereafter come the signs beginning with an angled wedge or Winkelhaken, then signs beginning with two, then three, then four of these. And finally, signs beginning with one vertical wedge, then two, and so on, are listed. Within each of these groups, signs in which the first wedge or group of wedges is followed by a horizontal (and then two horizontals, etc.) precede signs in which the first wedge or group of wedges is followed by an angled wedge or Winkelhaken, etc. (For the most part, this list follows the order of the "List of Signs" in Hermann Ranke, *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon*, chiefly from *Sippar*. BE 6/1. Philadelphia, 1906.)

An alphabetical cross-index of sign values immediately follows this list (pp. 575-76); the cross-index is keyed to the numbers in the left-hand column below.

	OB Lapid.	OB Cursive	NA	Values
001				<i>aš, rum</i>
002				<i>ḫal</i>
003				<i>on</i> ; AN = <i>šamū</i> ; DINGIR = <i>ilum</i> ; determinative <sup>d</sup> (for dingir) be- fore divine names
003a				ligature of <sup>d</sup> and EN in divine names such as <sup>d</sup> EN ZU
004				

	OB Lapid.	OB Cursive	NA	Values
005				<i>mah</i>
006				<i>la</i>
007				<i>be, bad/t/ṭ, til; BE = šumma</i>
008				NUMUN = <i>zērum</i> ; ŠE.NUMUN also = <i>zērum</i>
009				<i>su</i>
010				<i>ti, ṭi</i>
011				<i>ig/k/q, eg/k/q</i>
012				<i>mu</i> ; MU = <i>nīšum, šattum, šumum</i>
013				ŠES = <i>aḫum</i>
014				<i>dim, tim, ṭim</i>
015				<i>na</i> ; NA.GADA = <i>nāqidum</i> ; NA.RU = <i>narûm</i>
016				İR (also read ARAD) = <i>wardum</i> ; SAG.İR also = <i>wardum</i> ; NITA(H) <sub>2</sub> = <i>zikarum</i> ; GİR.NITA(H) <sub>2</sub> = <i>šakkanakkum</i>
017				<i>nu</i>
018				BÂN = <i>sūtum</i>
019				<i>maš; bar, pâr; MAŠ = mišlum; MAŠ = šumma; MAŠ.GAG.EN or MAŠ.EN.GAG = muškēnum</i>
020				<i>hu</i>
021				MÁŠ = <i>šibtum</i> ; MÁŠ.ŠU.GÍD.GÍD = <i>bārûm</i>
022				<i>nam</i>

	OB Lapid.	OB Cursive	NA	Values
023				<i>en; EN = bêlum</i>
024				<i>ri, re, tal, ṭal</i>
025				<i>zi, ze, sí, sé, ṣi, ṣé</i>
026				<i>gi, ge</i>
027				MÁ (also ḡ <sup>5</sup> MÁ) = <i>eleppum</i>
028				INANNA = <i>Ištar</i>
029				NUN = <i>rubûm</i> ; ud.kib.nun <sup>kl</sup> = ZIMBIR <sup>kl</sup> = <i>Sippar</i>
030				KUN = <i>zibbatum</i>
031				<i>kán</i> ; IKU = <i>ikûm</i> a surface measure (ca. 3600 m. <sup>2</sup> ; see App. B3)
032				<i>si, se</i>
033				KÚR (also <sup>lu</sup> KÚR or LÚ.KÚR) = <i>nakrum</i>
034				DÚ = <i>banûm, epēšum</i> ; GAG in MAŠ.GAG.EN or MAŠ.EN.GAG = <i>muškēnum</i>
035				<i>ni, né, i</i> (in <i>i-lt</i> for <i>ili</i> ; rare otherwise); <i>li</i> (only in <i>i-lt</i> for <i>ili</i> , <i>be-li</i> for <i>bēli</i> , and a few other archaic spellings); NI denotes Sum. 'his', 'her', i.e., Akk. <i>-šu, -ša</i> (for personal/divine referent), e.g., DUMU.NI = <i>māršu</i> 'his son' or <i>mārša</i> 'her son'; I (also I.GIŠ) = <i>šamnum</i>
036				NA <sub>4</sub> = <i>abnum</i> ; det. <sup>104</sup> before words for stones, minerals
037				<i>ir, er</i>

	OB Lapid.	OB Cursive	NA	Values
038				LÚ = <i>awilum</i> ; determinative <sup>li</sup> before men's occupations
039				<i>tab, tap</i> ; TAB.BA = <i>tappûm</i>
040				<i>sa</i>
041				URU = <i>âlum</i>
042				<i>ab/p</i>
043				<i>um</i>
044				DUB = <i>tuppum</i>
045				ĤÉ in ĤÉ.GÁL = <i>ĥegallum</i>
046				<i>ad/t/t̄</i> ; AD = <i>abum</i>
047				<i>ši, še, zī, zé</i>
048				BĀD = <i>dûrum</i>
049				ŠĀM = <i>šimûm</i>
050				<i>ûr</i>
051				<i>uš, úš/š/z</i>
052				<i>du, tû</i> ; RĀ in A.RĀ = <i>adi</i>
053				<i>iš, ts/š/z, miš</i>
054				<i>il</i>
055				<i>ub/p</i>
056				<i>šum</i>
057				<i>am</i>

	OB Lapid.	OB Cursive	NA	Values
058				<i>dur, tur, tûr</i>
059				<i>ne, bî, bil, pil, tē</i>
060				<i>bil, pîl</i>
061				UZU = <i>šîrum</i> ; determ. <sup>uu</sup> before words denoting parts of the body
062				GŪ = <i>kišādum</i> ; GUN (or GŪ.UN) = <i>biltum</i>
063				LUGAL = <i>šarrum</i>
064				<i>bi, bé, pí, pé</i> ; .BI denotes Sum. 'its' (m. and f., non-personal referent), i.e., Akk. <i>-šu</i> and <i>-ša</i> , e.g., KĀ.BI = <i>bābša</i> 'its (the palace's [f.]) gate'; MÁŠ.BI = <i>šibassu</i> 'its (the grain's [m.]) interest'
065				<i>ga, qá</i>
066				<i>šim</i>
067				<i>kum</i>
068				<i>tum, dum, ūm</i>
069				<i>ta, tá</i>
070				ŠITIM = <i>itinnum</i>
071				KĀ = <i>bābum</i> ; KĀ.DINGIR.RA <sup>hi</sup> = <i>Bābilim</i> ; <i>kā+gal</i> , read ABUL (or KĀ.GAL) = <i>abullum</i>
072				<i>kib</i> in <i>ud.kib.nun<sup>hi</sup></i> = <i>ZIMBIR<sup>hi</sup></i> = <i>Sippar</i>
073				GABA = <i>irtum</i>



	OB Lapid.	OB Cursive	NA	Values
074				KASKAL = <i>ḥarrānum</i>
075				<i>is/s/z, es/s/z</i> ; GIŠ = <i>išum</i> ; <i>giš</i> <sup>5</sup> before objects of wood and names of trees
076				GADA in NA.GADA = <i>nāqidum</i>
077				LÍL in <sup>d</sup> EN.LÍL = <i>Enlil</i>
078				É = <i>bītum</i> ; É.GAL = <i>ekallum</i> ; É.GAR <sub>3</sub> = <i>igārum</i>
079				<i>pa</i> ; 2 BÂN (or BÂNMIN) = 2 <i>sātum</i>
080				<i>ka</i> ; KA = <i>pūm</i>
081				EME ( <i>ka</i> × <i>me</i> ) = <i>lišānum</i>
082				SAG = <i>rēšum</i> ; SAG.DU = <i>qaq-qaḍum</i> ; SAG.ÍR = <i>wardum</i> SAG.GEME <sub>2</sub> = <i>amtum</i>
083				SIPAD = <i>rē'um</i>
084				<i>al</i>
085				GUD (or GU <sub>4</sub> ) = <i>alpum</i>
086				<i>gur</i>
087				SANGA = <i>šangūm</i> ; KAS <sub>7</sub> (or ŠID) in NÍG.KAS <sub>7</sub> (also read NÍG.ŠID) = <i>nikkassum</i>
088				<i>mar</i>
089				<i>e</i>
090				<i>nir</i>
091				<i>dag/k/q, tóg/k/q</i>

	OB Lapid.	OB Cursive	NA	Values
092				<i>ú</i>
093				<i>kal, dan, tan</i>
094				<i>un</i> ; UN (also read UKU <sub>3</sub> ) = <i>nišū</i> ; KALAM = <i>mātum</i>
095				SUKKAL = <i>s/sukhallum</i>
096				ITI (or ITU) = <i>warḥum</i>
097				<i>i</i>
098				<i>ia, ie, ii, iu</i>
099				<i>ra</i>
100				BARAG = <i>parakkum</i>
101				AGA = <i>agūm</i> ; AGA.ÚS = <i>rēdūm</i>
102				ÍD (also read <i>l</i> <sub>7</sub> ) = <i>nārum</i>
103				<i>gār, qar</i>
104				<i>ma</i>
105				<i>ba</i>
106				<i>ás/s/z, áš</i> ; 3 BÂN (BÁNEŠ) = 3 <i>sātum</i>
106a				4 BÂN (BÁNLIIMMU) = 4 <i>sātum</i>
106b				5 BÂN (or BÁNIA) = 5 <i>sātum</i>
107				<i>zu, sú, šú</i>
108				<i>id/t/t, ed/t/t</i> ; Á = <i>idum</i> (also, Á.BI = <i>idum</i> )
109				<i>bur, pur</i>

	OB Lapid.	OB Cursive	NA	Values
110				<i>gir, kir, qir</i>
111				ZAG = <i>imittum</i> (a and b)
112				<i>da, ta</i>
113				<i>gi<sup>4</sup>, ge<sup>4</sup></i>
114				DUMU = <i>mārūm</i> ; DUMU. MUNUS = <i>mārūm</i>
115				<i>ša</i>
116				MURUB <sub>4</sub> = <i>qablum</i>
117				<i>gal, qal, kál</i> ; GAL = <i>rabūm</i> ; É.GAL = <i>ekal-lum</i> ; <i>ká+gal</i> , read ABUL (or KÁ.GAL) = <i>abullum</i>
118				<i>su</i>
119				GÍN = <i>šiqlum</i>
120				<i>dar, tár, tár</i>
121				KUG (also read KŪ) in KUG. BABBAR = <i>kaspum</i> and in KUG. SIG <sub>17</sub> (SIG <sub>17</sub> = GI; this log. is also read GUŠKIN) = <i>hurāšum</i>
122				<i>u</i>
123				<i>eš<sub>4</sub>-tár</i> or EŠ <sub>4</sub> .TÁR or IŠTAR, the writing of the goddess <i>Ištar</i> (better, <i>EŠtar</i> ) in PNs
124				<i>mi, mé; šil</i>
125				<i>gul</i> (not in OB), <i>kúl, qúl</i>
126				<i>šur</i> ; AMAR, in <sup>d</sup> AMAR.UTU = <i>Marduk</i>
127				<i>ul</i>

	OB Lapid.	OB Cursive	NA	Values
128				ÁB = <i>lītum</i> (rarely); ÁB.GUD. HIA = <i>liātum</i>
129				<i>nim, num</i>
130				<i>šī, še<sub>20</sub>, lim</i> ; IGI = <i>Inum</i> ; <i>maḥrum</i> (and bound form <i>maḥar</i> 'before', before names of witnesses), <i>maḥrām</i> ; <i>pānum, pānū, pānūm; šibum</i>
131				<i>ar</i>
132				<i>ū</i>
133				<i>dī, de, ti, te</i> ; Dī = <i>dīnum</i> ; Dī.KUD = <i>dayyānum</i>
134				<i>kī, ke, qī, qé</i> ; Kī = <i>itti</i> ; det. <i>kī</i> after geographical names
135				ŠUKU = <i>kurummatum</i> ; PAD, in GĪR.PAD.DU = <i>ešemtum</i>
136				NÁ = <i>eršum</i>
137				<i>eš, iš</i>
138				<i>še</i> ; ŠE = <i>ūm</i> ; ŠE.NUMUN = <i>zē-rum</i>
139				<i>bu, pu</i>
140				<i>šir, zir</i>
141				<i>us/s/z</i>
142				<i>tir</i>
143				<i>li, le</i>
144				<i>kar</i>
145				<i>tu, tū</i>

	OB Lapid.	OB Cursive	NA	Values
146				<i>in</i>
147				<i>šar</i> ; KIRI <sub>6</sub> (usually <sup>8</sup> KIRI <sub>6</sub> ) = <i>kirûm</i>
148				<i>kur, qûr, mad / t / t̄</i> ; KUR = <i>mātum, šadûm</i> ; det. <i>kur</i> before names of countries, mountains
149				<i>ru</i>
150				<i>tar, țar</i> ; KUD in DI.KUD = <i>dayyānum</i>
151				<i>as / š / z</i>
152				<i>ug / k / q</i>
153				GĪR = <i>šēpum</i> ; GĪR.PAD.DU = <i>ešetum</i>
154				<i>dam, țam</i> ; DAM = <i>aššatum, mutum</i> ; DAM.GĀR = <i>tamkārurum</i>
155				<i>el, il<sub>5</sub></i>
156				<i>lum, nûm</i>
157				SIG <sub>4</sub> = <i>libittum</i> ; GAR <sub>8</sub> in É.GAR <sub>8</sub> = <i>igārurum</i>
158				<i>lam</i>
159				<i>ud / t / t̄, tam</i> ; UD (also read U <sub>4</sub> ) = <i>ûmum</i> ; UTU = <i>šamšum</i> , <sup>d</sup> UTU = <i>Šamaš</i> ; BABBAR in KUG.BABBAR = <i>kaspum</i> ; <i>ud.kib.nun</i> <sup>ki</sup> = ZIMBIR <sup>ki</sup> = <i>Sippar</i>
160				<i>wa, we, wi, wu; pi, pe</i> (in southern OB texts)
161				<i>ûh</i>
162				ERIN <sub>2</sub> (or ERIM) = <i>šabum</i> ; <i>unmānum</i>

	OB Lapid.	OB Cursive	NA	Values
163				SĀ (or SĀG <sub>4</sub> ) = <i>libbum</i> ; A.ĀĀ = <i>eqlum</i>
164				<i>kam, qām</i>
165				<i>hi, he; t̄a</i> ; DŪG (also read DU <sub>10</sub> ) = <i>țābum</i> ; ĤI in ĤI.A (also read ĤĀ; or as a det. <sup>bi</sup> a or <sup>bi</sup> b) plural marker (not used with persons or deities; see p. 109)
166				<i>din</i>
167				<i>aĥ, eĥ, iĥ, uĥ</i>
168				<i>har, ĥur, mur</i>
169				<i>im, em</i>
170				ANŠE = <i>imērum</i>
171				<i>te, țe<sub>4</sub></i>
172				'1' (see §23.2); det. <sup>l</sup> or <sup>m</sup> or P before PNs; DIŠ = <i>šumma</i>
173				<i>me, mi</i> ; munus+me = LUKUR = <i>naditum</i>
174				MEŠ or <sup>mes</sup> plural marker
175				<i>ib / p, eb / p</i>
176				SĪG = <i>šipātum</i>
177				MUNUS (also read MĪ) = <i>sin-ništum</i> ; DUMU.MUNUS = <i>mār-tum</i> ; det. <sup>l</sup> or <sup>m</sup> (or <sup>mi</sup> ) before women's names and occupations; munus+me = LUKUR = <i>naditum</i>
178				<i>sum, qum, sim, su</i>

	OB Lapid.	OB Cursive	NA	Values
179				<i>nin</i> ; NIN = <i>aḫātum</i> , <i>bēlum</i>
180				GEME <sub>2</sub> = <i>amtum</i> ; SAG.GEME <sub>2</sub> also = <i>amtum</i>
181				<i>gu</i> ; <sup>(g<sup>is</sup>)</sup> GU.ZA = <i>kussūm</i>
182				<i>ku</i> , <i>qu</i> ; TUKUL, <sup>(g<sup>is</sup>)</sup> TUKUL = <i>kakkum</i>
183				<i>lu</i> ; UDU = <i>immerum</i>
184				LAL (or LĀ) = <i>šaqaalum</i> , in LĀLE = <i>išaqqa</i>
185				U <sub>8</sub> (or US <sub>5</sub> ) in U <sub>8</sub> .UDU.ĤIA (also read USDUĤA) = <i>ṣēnū</i> (or, less often, <i>ṣēnum</i> )
186				GIŠIMMAR = <i>gišimmarum</i>
187				<i>a</i> ; A in A.MEŠ = <i>mā</i> ; A.BA = <i>abum</i> ; .A.NI = .NI (lesson 17); A.RĀ = <i>adi</i> ; A.ŠĀ = <i>eqlum</i> ; A.ZU = <i>asūm</i>
188				<i>ur</i> , <i>lig/k/q</i> , <i>taš</i>
189				<i>kab/p</i> ; GÜB = <i>šumēlum</i>
190				<i>sa</i> , <i>za</i> , <i>sā</i> ; <sup>(g<sup>is</sup>)</sup> GU.ZA = <i>kussūm</i>
191				<i>ha</i> ; ĤA.LA = <i>zittum</i>
192				NĪG (or NĪ) (Sumerian for 'thing', frequent as a formative in compound words), in NĪG.GA = <i>makkūrum</i> ; NĪG.KAS <sub>7</sub> (also read NĪG.ŠID) = <i>nikkassum</i>

## ALPHABETICAL CROSS-INDEX OF SIGN VALUES

For most *Ce* values, see under the corresponding *Ci* value. *VC* and *CVC* signs in which the final *C* may be voiced, voiceless, or emphatic are listed only once, under the value with the final *C* voiced; thus, e.g., for *ut* one should look under *ud*, for *daq* one should look under *dag*, etc.

The numbers are keyed to the preceding Sign List.

<i>a</i> 187	<i>bu</i> 139	<i>es/s/z</i> 075	ĤÉ 045
Á 108	<i>bur</i> 109	<i>eš</i> 137	<i>hi</i> , <i>he</i> 165
<i>ab/p</i> 042	<sup>d</sup> 003	<i>eš<sub>4</sub>-tár</i> /EŠ <sub>4</sub> .TĀR	<i>hu</i> 020
ÁB 128	<i>da</i> 112	123	<i>hur</i> 168
ABUL 071	<i>dag/k/q</i> 091	<sup>f</sup> 177	<i>i</i> 097
<i>ad/t/ṭ</i> 046	<i>dam</i> 154	<i>ga</i> 065	<i>i</i> 035
<i>ag/k/q</i> 004	<i>dan</i> 093	GABA 073	<i>i<sub>7</sub></i> 102
AGA 101	<i>dar</i> 120	GADA 076	<i>ia</i> 098
<i>aḫ</i> 167	<i>di</i> , <i>de</i> 133	GAG 034	<i>ib/p</i> 175
<i>al</i> 084	<i>dim</i> 014	<i>gal</i> 117	<i>id/t/ṭ</i> 108
<i>am</i> 057	<i>din</i> 166	<i>gār</i> 103	ĪD 102
AMAR 126	DINGIR 003	GAR <sub>8</sub> 157	<i>ie</i> 098
<i>an</i> 003	DIŠ 172	GEME <sub>2</sub> 180	<i>ig/k/q</i> 011
ANŠE 170	<i>du</i> 052	<i>gi</i> , <i>ge</i> 026	IGI 130
<i>ar</i> 131	DŪ 034	<i>gi<sub>4</sub></i> , <i>ge<sub>4</sub></i> 113	<i>iḫ</i> 167
ARAD 016	DU <sub>10</sub> 165	GÍN 119	<i>ii</i> 098
<i>as/s/z</i> 151	DUB 044	<i>gir</i> 110	IKU 031
<i>ás/s/z</i> 106	DŪG 165	GĪR 153	<i>il</i> 054
<i>aš</i> 001	<i>dum</i> 068	GIŠ 075	<i>il<sub>5</sub></i> 155
<i>áš</i> 106	DUMU 114	GIŠIMMAR 186	<i>im</i> 169
<i>ba</i> 105	<i>dur</i> 058	<i>gu</i> 181	<i>in</i> 146
BABBAR 159	<i>e</i> 089	GŪ 062	INANNA 028
<i>bad/t/ṭ</i> 007	É 078	GU <sub>4</sub> 085	<i>ir</i> , <i>er</i> 037
BĀD 048	<i>eb/p</i> 175	GÜB 189	IR 016
BĀN 018	<i>ed/t/ṭ</i> 108	GUD 085	<i>is/s/z</i> 075
<i>bar</i> 019	<i>eg/k/q</i> 011	<i>gul</i> 125	<i>is/s/z</i> 033
BARAG 100	<i>eh</i> 167	GUN 062	<i>iš</i> 033
<i>be</i> 007	<i>el</i> 155	<i>gur</i> 086	<i>iš</i> 137
<i>bé</i> 064	<i>em</i> 169	GUŠKIN 121	ĪSTAR 123
<i>bí</i> 064	EME 081	<i>ha</i> 191	ĪTU/ĪTU 096
<i>bí</i> 039	<i>en</i> 023	ĤĀ 165	<i>iu</i> 098
<i>bíl</i> 059	ERIN <sub>2</sub> /ERIM	<i>kal</i> 003	



<i>kab/p</i> 189	<i>mu</i> 012	<i>šig</i> 176	<i>tà</i> 165
<i>kal</i> 093	MUNUS 177	SIG <sub>4</sub> 157	<i>tal</i> 024
<i>kál</i> 117	<i>mur</i> 168	SIPAD 083	<i>tam</i> 154
KALAM 094	MURUB <sub>4</sub> 116	<i>su</i> 118	<i>tar</i> 150
<i>kam</i> 164	<i>na</i> 015	<i>sú</i> 107	<i>tár</i> 120
<i>kán</i> 031	NÁ 136	SUKKAL 095	<i>tè</i> 059
<i>kar</i> 144	NA <sub>4</sub> 036	<i>súm</i> 178	<i>te</i> <sub>4</sub> 171
KAS <sub>7</sub> 087	<i>nam</i> 022	<i>ša</i> 190	<i>ti, te</i> 133
KASKAL 074	<i>ne</i> 059	<i>ši, še</i> 047	<i>tì</i> 010
<i>ki, ke</i> 134	<i>né</i> 035	<i>šì, sé</i> 025	<i>tim</i> 014
KIB 072	<i>ni</i> 035	<i>šíl</i> 124	<i>tú</i> 145
<i>kir</i> 110	NĪ 192	<i>šir</i> 140	<i>tù</i> 052
KIRI <sub>6</sub> 147	NÍG 192	<i>šu</i> 178	<i>tum</i> 068
<i>ku</i> 182	<i>nim</i> 129	<i>šú</i> 107	<i>tur</i> 058
KŪ 121	<i>nin</i> 179	<i>šum</i> 178	<i>u</i> 122
KUD 150	<i>nir</i> 090	<i>šur</i> 126	<i>ú</i> 092
KUG 121	NITA(Ĥ) <sub>2</sub> 016	<i>ša</i> 115	<i>ù</i> 132
<i>kúl</i> 125	<i>nu</i> 017	ŠĀ 163	U <sub>8</sub> 185
<i>kum</i> 067	<i>num</i> 129	ŠAG <sub>4</sub> 163	<i>ub/p</i> 055
KUN 030	<i>núm</i> 156	ŠAM 049	<i>ud/t/ť</i> 159
<i>kur</i> 148	NUMUN 008	<i>šar</i> 147	UDU 183
KŪR 033	NUN 029	<i>še</i> 138	<i>ug/k/q</i> 152
<i>la</i> 006	<i>pa</i> 079	<i>še</i> <sub>20</sub> 130	<i>uĥ</i> 167
LĀ 184	PAD 135	ŠEŠ 013	<i>úĥ</i> 161
LAL 184	<i>pár</i> 019	<i>ši</i> 130	UKU <sub>3</sub> 094
<i>lam</i> 158	<i>pi, pe</i> 160	ŠID 087	<i>ul</i> 127
<i>li, le</i> 143	<i>pí, pé</i> 064	<i>šim</i> 066	<i>um</i> 043
<i>lí</i> 035	<i>pil</i> 059	ŠITIM 070	<i>un</i> 094
<i>lig/k/q</i> 188	<i>píl</i> 060	<i>šu</i> 009	<i>ur</i> 188
LĪL 077	<i>pu</i> 139	ŠUKU 135	<i>úr</i> 050
<i>lim</i> 130	<i>pur</i> 109	<i>šum</i> 056	URU 041
<i>lu</i> 183	<i>qá</i> 065	<i>ta</i> 069	<i>us/š/z</i> 141
LŪ 038	<i>qal</i> 117	<i>tab/p</i> 039	<i>ús/š/z</i> 051
LUGAL 063	<i>qám</i> 164	<i>tág/k/q</i> 091	USDUĤA 185
LUKUR 177	<i>qar</i> 103	<i>tal</i> 024	<i>uš</i> 051
<i>lum</i> 156	<i>qí, qé</i> 134	<i>tam</i> 159	UTU 159
<i>m</i> 172	<i>qir</i> 110	<i>tan</i> 093	UZU 061
<i>ma</i> 104	<i>qú</i> 182	<i>tar</i> 150	<i>wa, we, wi, wu</i>
MĀ 027	<i>qúl</i> 125	<i>tár</i> 120	160
<i>mad/t/ť</i> 148	<i>qúr</i> 148	<i>taš</i> 188	<i>za</i> 190
<i>maĥ</i> 005	<i>ra</i> 099	<i>te</i> 171	ZAG 111
<i>mar</i> 088	RĀ 052	<i>tì</i> 010	<i>zi, ze</i> 025
<i>maš</i> 019	<i>ri, re</i> 024	<i>tíl</i> 007	<i>zì, zé</i> 047
MĀŠ 021	<i>ru</i> 149	<i>tim</i> 014	ZIMBIR 159
<i>me</i> 173	<i>rum</i> 001	<i>tir</i> 142	<i>zir</i> 140
<i>mé</i> 124	<i>sa</i> 040	<i>tu</i> 145	<i>zu</i> 107
MEŠ 174	<i>sà</i> 190	TUKUL 182	<i>zum</i> 178
<i>mi</i> 124	SAG 082	<i>tum</i> 068	1 172
MĪ 177	SANCA 087	<i>túr</i> 058	
<i>mì</i> 173	<i>si, se</i> 032	<i>ta</i> 112	
<i>mil</i> 053	<i>sí, sé</i> 025	<i>tá</i> 069	

## APPENDIX A: SYSTEMS OF DATING

Many Mesopotamian texts, particularly contracts, bear the date on which they were written. In Old Babylonian texts, a complete date formula appears as

[[TI [Month-Name] + UD.[x].KAM + MU [Year-Name]]

as in:

ITI *a-ia-ru-um* UD.3.KAM MU <sup>gi</sup>GU.ZA <sup>d</sup>šar-pa-ni-tum 'month (of) Ayyarum, day 3, year "the Šarpānītum throne (was installed)"' (the date of CT 8 22b = Schorr, VAB 5, no. 77, a contract that appears in exercise H of Lesson 22).

In some dates only the month and year or only the year alone appeared. As the example above indicates, years were given names in the OB period. The modern reader must consult a list of year names to identify a given date-formula; the year name <sup>gi</sup>GU.ZA <sup>d</sup>šar-pa-ni-tum, for instance, is the twelfth year of Hammurapi. The year names may be quite lengthy, and are usually written in Sumerian. As other examples the date-formulae for Hammurapi years 1-4 may be given:

MU *ha-am-mu-ra-pi* LUGAL.E 'year Hammurapi became king'

MU NÍG.SI.SÁ KALAM.MA IN.GAR 'year he established justice in the land'

MU <sup>gi</sup>GU.ZA BARAG MAĤ <sup>d</sup>NANNA KĀ.DINGIR.RA<sup>hi</sup> MU.UN.NA.DĪM 'year he installed the throne and august dias of Nanna of Babylon'

MU BĀD GĀ.GĪA BA.DŪ 'year the wall of the *gogām* was built'

A convenient collection of year names may be found in the article "Datenlisten" in *RLA*. (In later periods in Babylonia, dates are identified by the regnal year of the king, as in MU.5.KAM RN 'year 5 of king RN'. In Assyria, years were named after important royal officials, in a fixed order; a given year was called 'the *limmum* (eponymy) of PN'.)

The names of the months of the year varied from one period to another and from region to region. Occasionally they are written syllabically, as in the example given above; usually, however, they are

given logographically, or even in abbreviations (e.g., the first sign only) of the full logogram. Below are the most common month names for OB texts, with their modern equivalents.

## OB Month Names

logogram	Akkadian	modern equivalent
1. BARA <sub>2</sub> .ZAG.GAR	<i>Nisānum</i>	March–April
2. GUD.SI.SÁ	<i>Ayyarum</i>	April–May
3. SIG <sub>4</sub> .GA	<i>Simānum</i>	May–June
4. ŠU.NUMUN.NA	<i>Dumuzi</i>	June–July
5. NE.NE.GAR	<i>Abum</i>	July–August
6. KIN. <sup>d</sup> INANNA(.NA)	<i>Elānum / Elūlum</i> (later <i>Ulūlu</i> )	August–September
7. DU <sub>6</sub> .KUG	<i>Tašrītum</i>	September–October
8. APIN.DU <sub>8</sub> .A	<i>Kinūnum</i> (?) (later <i>Araḥsamna</i> )	October–November
9. GAN.GAN.NA	<i>Kislīnum</i>	November–December
10. AB.BA.Ē	<i>Tebētum</i>	December–January
11. ZÍZ.A.AN	<i>Šabāṭum</i>	January–February
12. ŠE.KIN.KUD	<i>Addarum</i>	February–March

## APPENDIX B: WEIGHTS AND MEASURES

Mesopotamian systems of weights and measures differed from one place to another and from one time to another. Below are presented the systems used in the OB period for expressing weight, distance, area, volume, and capacity. For more detail on these and on other systems, see the article by M. Powell in *RLA* vol. 7 (1987–90), pp. 457–517.

Measurements are almost invariably rendered logographically. Although many of the Akkadian terms for the units of measurement are known, and although the meaning of a given formulation is rarely in doubt, nevertheless the actual Akkadian pronunciation may usually not be determined with any certainty. Attempts at normalizing constructions involving measurements, therefore, are not generally recommended (except for simple expressions such as 5 GÍN KUG.BABBAR *im-ḥu-ur* for *ḥamṣat šiqil kaspam imḥur* ‘he received five shekels of silver’; see §23.2(b2)).

1. Weight Measures, p. 580.
2. Length Measures, p. 581.
3. Area (Surface) Measures, p. 582.
4. Volume Measures, p. 583.
5. Capacity Measures, pp. 584–85.

## 1. Weight Measures

sign	Sum.	Akk.	translation	= ŠE	= GÍN	= MANA	modern
	ŠE	<i>uttatum</i>	'grain'				0.05 g.
	GÍN	<i>siqlum</i>	'shekel'	180			8.3 g.
	MA.NA	<i>manûm</i>	'mina'	10,800	60		500 g.
	GÙ(UN)	<i>biltum</i>	'talent'	648,000	3,600	60	30 kg.

Numbers of ŠE, GÍN, and MA.NA are written with regular signs:

Numbers of GÙ(UN) are written with horizontal wedges:

## 2. Length Measures

sign	Sum.	Akk.	translation	= ŠU.SI	= KÙŠ	= GI	= NINDA	= ÉŠ(É)	= UŠ	modern
	ŠU.SI	<i>ubānum</i>	'finger'							1.67 cm.
	KÙŠ	<i>ammatum</i>	'cubit', 'ell'	30						50 cm.
	GI	<i>ganûm</i>	'reed'	180 <sub>6</sub>	6					3 m.
	NINDA	<i>nindanum?</i>	'rod', 'pole'	360	12	2				6 m.
	ÉŠ(É)	<i>ašlum</i>	'rope', 'cord'	3600	120	20	10			60 m.
	UŠ	?	'sixty (NINDA)?'	21,600	720	120	60	6		360 m.
	DANNA	<i>bērum</i>	'double-hour'	648,000	21,600	3,600	1,800	180	30	10.8 km.

Other linear measures:

	ŠE	<i>uttatum</i>	'grain'	= $\frac{1}{6}$ ŠU.SI	2.8 mm.
	ŠU.DÙ.LA	<i>šizum / šizum</i>	'span'	= $\frac{1}{3}$ KÙŠ = 10 ŠU.SI	16.7 cm.
	ZI.PAŠ (-MAS)	<i>ūtum</i>		= $\frac{1}{2}$ KÙŠ = 15 ŠU.SI	25 cm.
	—	<i>nikkas</i>		= 3 KÙŠ	1.5 m.
	—	<i>suppum</i>		= $\frac{1}{2}$ ÉŠ(É) = 5 NINDA	30 m.

## 3. Area (Surface) Measures

sign	Sum.	Akk.	translation	= ŠE = GÍN	= SAR	= IKU	= EŠE <sub>3</sub>	= BÜR = BÜR.U	= ŠAR	modern
	ŠE	<i>uñiatum</i>	'grain'							33 cm. <sup>2</sup>
	GÍN	<i>šiqlum</i>	'shekel'	180						.6 m. <sup>2</sup>
	SAR	<i>mišarum</i>	'garden plot'	10,800	60					36 m. <sup>2</sup>
	IKU	<i>ikūm</i>	'field'	6000	100					3,600 m. <sup>2</sup>
	EŠE <sub>3</sub> <sup>(iku)</sup>	<i>ebulum</i>	'rope'		600	6				2.16 ha.
	BÜR <sup>(iku)</sup>	<i>būrum</i>			1,800	18	3			6.48 ha.
	BÜR.U				18,000	180	30	10		64.8 ha.
	ŠAR <sup>(iku)</sup>				108,000	1080	180	60	6	388.8 ha.
	ŠAR.U				1,080,000	10,800	1,800	600	60	3888 ha.

The SAR is 1 NINDA<sup>2</sup>; the IKU is 1 EŠ(E)<sup>2</sup> (for NINDA and EŠ(E), see above, under length measures).

Numbers:

ŠE, GÍN, and SAR: with the regular numeral signs: , , , , , , , , , .

IKU: with horizontal wedges: , , , , , (or ).

1 EŠE<sub>3</sub>: ; 2 EŠE<sub>3</sub>: (i.e., BI).

BÜR: , , .

multiples of BÜR.U, ŠAR, and ŠAR.U are expressed by repeating the appropriate signs: 2 ŠAR .

## 4. Volume Measures

Sum.	translation	dimensions	modern
ŠE	'grain'	2 ŠU.SI × 6 ŠU.SI × 1 KÜŠ	1.66 dm. <sup>3</sup>
GÍN.TUR	'small shekel'	6 ŠU.SI × 6 ŠU.SI × 1 KÜŠ	5 dm. <sup>3</sup>
MA.NA.TUR	'small mina'		100 dm. <sup>3</sup>
GÍN	'shekel'		300 dm. <sup>3</sup>
SAR	'garden plot'	1 surface SAR (= 1 NINDA × 1 NINDA) × 1 KÜŠ	18 m. <sup>3</sup>
IKU	'field'	1 surface IKU × 1 KÜŠ	1,800 m. <sup>3</sup>
EŠE <sub>3</sub>	'rope'	1 surface EŠE <sub>3</sub> × 1 KÜŠ	10,800 m. <sup>3</sup>
BÜR		1 surface BÜR × 1 KÜŠ	32,400 m. <sup>3</sup>

1 ŠE of volume (1.66 dm.<sup>3</sup>) = 1<sup>2</sup>/3 SILA<sub>3</sub> of capacity (1.66 l.).

1 GÍN of volume (500 dm.<sup>3</sup>) = 1 GUR of capacity (300 l.).



sign	Sum.	Akkadian	translation	=ŠE	=SILA <sub>3</sub>	=BÁN	=“PI”	modern
𒍪	ŠE	<i>uštatum</i>	'grain'					.005 l.
𒍪 / 𒍪	SILA <sub>3</sub>	<i>qûm</i>	'liter'	180				1 l.
𒍪	BÁN	<i>sûtum</i>	'seah'	1,800	10			10 l.
𒍪	BÁNMIN	<i>2 sâtum</i>	'2 seahs'	3,600	20	2		20 l.
𒍪	BÁNĒŠ	<i>3 sâtum</i>	'3 seahs'	5,400	30	3		30 l.
𒍪	BÁNIMMU	<i>4 sâtum</i>	'4 seahs'	7,200	40	4		40 l.
𒍪	BÁNJA	<i>5 sâtum</i>	'5 seahs'	9,000	50	5		50 l.
𒍪 (𒍪)	NIGIDA (PI)	<i>pānum</i> or <i>parsiktum</i>		10,800	60	6		60 l.
𒍪	NIMIN <sub>3</sub>	<i>2 pānū</i>		21,600	120	12	2	120 l.
𒍪	NIEŠ	<i>3 pānū</i>		32,400	180	18	3	180 l.
𒍪	NILIMMU	<i>4 pānū</i>		43,200	240	24	4	240 l.
𒍪	GUR	<i>kurrum</i>	'kor'	54,000	300	30	5	300 l.

## Construction:

- (a) Larger units precede smaller units.  
 (b) GUR units '1' to '9' are written with horizontal wedges ("tens" with Winkelhaken), *without* the GUR sign. Note also, however, writings such as 5 ŠE GUR for (nom.) *hamšat kur ūm* '5 kor of barley'; cf. (f), below.  
 (c) *pānum/parsiktum* amounts are written with the signs given in the table above, *without* the PI sign.  
 (d) BĀN amounts are written as indicated in the table above.  
 (e) SILA<sub>3</sub> amounts are written with the regular number signs *with* the SILA<sub>3</sub> sign.  
 (f) The GUR sign is often added at the *end* of the expression, as a kind of determinative indicating that the preceding signs constitute an expression of capacity; see above, under (b), and below, the last example.  
 (g) A frequent convention for transliterating writings of this type is simply to write the relevant numbers, separated by commas, with '0' for missing units; see the examples.

## Examples:

4 (GUR) 3 ("PI") 2 BĀN 6 SILA<sub>3</sub>; or 4 (GUR) NIEŠ BĀNMIN 6 SILA<sub>3</sub>; or 4,3,2,6; = 1,406 *qûm*.  
 3 (GUR) 4 BĀN 9 SILA<sub>3</sub>; or 4 (GUR) BĀNIMMU 9 SILA<sub>3</sub>; or 3,0,4,9; = 949 *qûm*.  
 1 (GUR) 2 ("PI"); or 1 (GUR) NIMIN<sub>3</sub>; or 1,2,0,0 = 360 *qûm*.  
 22 (GUR) 4 ("PI") 2 (BĀN) ŠE.GIŠ.GUR; or 22,4,2,0 ŠE.GIŠ.GUR = 6,860 *qûm* of sesame.

## APPENDIX C: HISTORICAL AKKADIAN PHONOLOGY

As noted in the Introduction, Akkadian is a member of the Semitic language family. Although it is the earliest attested, it has, by the OB period, undergone a more radical development in its phonological system than that exhibited by any other Semitic language until the modern period. Thus, for example, while Common Semitic may be reconstructed with twenty-nine distinct consonants, OB has only twenty; while Common Semitic has three vowel qualities, OB has four. (At least some of these developments may be ascribed to the influence of Sumerian.) A knowledge of early Semitic phonology and of the historical development of Akkadian phonology is often helpful in understanding the processes observed in individual dialects like Old Babylonian.

### 1. Consonants

The Common Semitic complement of consonants may be represented as follows (vd = voiced; vl = voiceless; em = emphatic; approx. = approximants):

	stops			affricates			fricatives			approx.	nasals
	vd	vl	em	vd	vl	em	vd	vl	em	vd	vd
bilabial	<i>b</i>	<i>p</i>								<i>w</i>	<i>m</i>
interdental							<i>ð</i>	<i>θ</i>	<i>θ</i>		
dental	<i>d</i>	<i>t</i>	<i>t</i>							<i>r</i>	<i>n</i>
alveolar				<i>z</i>	<i>s</i>	<i>š</i>		<i>š</i>			
lateral								<i>š</i>		<i>l</i>	
palatal										<i>y</i>	
velar	<i>g</i>	<i>k</i>	<i>q</i>				<i>g</i>	<i>h</i>			
pharyngeal							<sup>c</sup>	<i>h</i>			
glottal		<i>ʔ</i>						<i>h</i>			

The syllabary of Old Akkadian, the earliest attested period of the language, is unfortunately very ambiguous, and it is difficult to determine how many of these twenty-nine consonantal phonemes had been lost to mergers and other changes by that period. (It is clear, however, that more consonants remained distinct than in OB; see below.) In OB, the following developments have occurred:

- (a) Common Semitic \*ð and \*z have merged to z:  
*\*ðakārum* > *zakārum* 'to remember'; \*<sup>2</sup>*uðnum* > *uznum* 'ear';  
*\*zamārum* > *zamārum* 'to make music'; \*<sup>c</sup>*azābum* > *ezēbum* 'to leave'.
- (b) Common Semitic \*š, \*ś, and \*θ have merged to š:  
*\*šarāhum* > *šarāhum* 'to cry out'; \**rašāpum* > *rašāpum* 'to pile up';  
*\*šamādum* > *šamādum* 'to bind'; \*<sup>2</sup>*aršatum* > *eršetum* 'earth';  
*\*θiprum* > *šuprum* 'fingernail'; \**naθārum* > *našārum* 'to watch'.
- (c) Common Semitic \*š, \*ś, and \*θ have merged to š:  
*\*šapatum* > *šaptum* 'lip'; \*<sup>c</sup>*ašarum* > *ešerum* 'ten';  
*\*šakānum* > *šakānum* 'to place'; \**hamišum* > *hamšum* 'five';  
*\*θalāthum* > *šalāšum* 'three'; \**waθābum* > *wašābum* 'to dwell'.

In Old Akkadian, however, \*θ remained distinct from \*š/ś; \*θ was written with ŠA, ŠI, ŠU (as in *ú-ša-ab* for earlier \**yuθθab* 'he dwells') while \*š/ś was written with SA, SI, SU (as in *sa-ap-ta-su* for earlier \**šap(a)tā-šu* 'his lips (dual)'). (For Old Akkadian, von Soden in his *Grundriss, Syllabar*, and AHw writes Com. Sem. \*θ as š and Com. Sem. \*š/ś as ś.)

- (d) Five of the Common Semitic "guttural" consonants, \*ʔ, \*h, \*ħ, \*c, \*ġ — i.e., the two glottal consonants, the two pharyngeals, and the voiced velar spirant, respectively — gradually merged and were lost in most environments. These are referred to by Assyriologists as ʔ<sub>1</sub> through ʔ<sub>5</sub>, respectively. Three of these consonants, \*ħ, \*c, \*ġ (ʔ<sub>3-5</sub>), colored neighboring *a* vowels to *e* before they were lost. (See §6.1.)

\*<sup>2</sup>*amārum* > *amārum* 'to see'; \**harāthum* > *erēšum* 'to plow';  
*\*halākum* > *alākum* 'to go'; \*<sup>c</sup>*azābum* > *ezēbum* 'to leave';  
*\*ġaθāyūm* > *ešūm* 'to confuse'.

It is likely that in Old Akkadian these consonants had not yet merged or been lost.

- (e) Common Semitic \*w — sometimes referred to as ʔ<sub>6</sub> — was lost at the end of syllables (unless followed by another *w*, as in *nuwwurum* 'to brighten'), with compensatory lengthening of the preceding vowel; the

diphthong *\*aw* became *ū* (probably *ō* in some dialects of Babylonian for a time, according to a recent study [Westenholz 1991]):

*\*šuwrid* > *šūrid* 'send down (ms)!'; *\*mawtum* > *mūtum* 'death'.

In late OB (§24.4) and later dialects, initial *w* is also lost, as in *wašib* > *ašib* 'is seated (m)'.

(f) Common Semitic *\*y* — sometimes referred to as  $\text{ʔ}_7$  — was also lost at the end of syllables (unless followed by another *y*, as in *dayyānum* 'judge'), with compensatory lengthening of the preceding vowel; the diphthong *\*ay* became *ī* in Babylonian (but *ē* in Assyrian dialects: *bētum* 'house'). Initial *\*y* was also lost by the OB period (perhaps not in Old Akkadian); initial *\*ya-* became *i-*:

*\*rabiym* > *rabīum* 'great (fs)'; *\*baytum* > *bīum* 'house';  
*\*yupahḫar* > *upahḫar* 'he gathers'; *\*yašarum* > *išarum* 'straight'.

(g) Initial *m* (except for *mu-*) dissimilated to *n* in forms with a labial radical (Barth's Law; §32.2):

*\*markabum* > *narkabum* 'chariot'; *\*maḫarum* > *naḫarum* 'total'.  
*\*mamšarum* > *namšarum* 'sword';

(h) In words and roots originally containing two Common Semitic emphatic consonants, one of the emphatics dissimilated to its non-emphatic voiceless counterpart (Geers' Law): *ṭ* became *t* in forms that also contained *q* or *ṣ* (from *\*ṣ*, *\*ṣ̣*, or *\*ṭ*); in forms with both *q* and *ṣ*, the one that came first dissimilated, *q* to *k* and *ṣ* to *s*:

*\*šabāṭum* > *šabāṭum* 'to seize'; *\*qašārum* > *kašārum* 'to tie';  
*\*qaṭārum* > *qaṭārum* 'to smoke'; *\*šayāqum* > *siāqum* 'to be narrow'.

(i) *\*n* assimilated to a following consonant, except in some instances when it was the second root consonant (§5.1):

*\*ʔantī* > *atti* 'you (fs)'; *taddin-ma* > *taddim-ma* 'you (ms)';  
*\*tanḫur* > *taṣṣur* 'you (ms) guarded'; gave and ...';  
but *\*anzum* > *enzum* 'she-goat'.

(j) Conversely, *n*, and sometimes *m*, may appear as the result of the nasalization of double consonants, usually voiced dentals; thus, e.g., expected *-dd-* appears as *-nd-* or *-md-*. This phenomenon is sporadically attested before the OB period, is occasionally found in some OB dialects, and becomes more common in latter phases of Babylonian. The most common examples are Durative forms of *nadānum*:

*inaddin* may also appear as *i-na-an-di-in*, *i-na-am-di-in*, *i-nam-di-in*.

(k) Several consonants assimilated to the feminine ending *t* (§5.4); *d* and *ṭ* assimilated completely, while *s*, *ṣ*, and *z* became *š*:

masc. *paqdam*, fem. *paqittum* < *\*paqidtum* 'entrusted';  
masc. *balṭum*, fem. *balittum* < *\*baliṭtum* 'alive';  
masc. *parsum*, fem. *parištum* < *\*paristum* 'separated';  
masc. *maršum*, fem. *maruštum* < *\*maruštum* 'sick';  
*mazzaštum*, also written *mazzaztum* 'position' (from *izuzzum*).

(l) The the infix *-t-* of the Perfect and of the Gt and Dt stems assimilated completely when immediately before or after the consonants *d*, *s*, *ṣ*, *ṭ*, and *z* (§§17.1, 33.1) and when immediately before *š* (but not when after *š*). The infix *-t-* became *-d-* after *g*.

*iddamiq* < *\*idtamiq* 'it has improved', and *hiddulum* < *\*hitdulum* 'to become knotted';  
*issaḫur* < *\*istaḫur* 'she has turned', and *hissas* < *\*hītsas* 'consider (ms)';  
*iššabat* < *\*ištabat* 'he has seized', and *iššar* < *\*(n)itšar* 'guard yourself (ms)';  
*iṭṭarad* < *\*iṭtarad* 'she has sent';  
*izzakar* < *\*iztakar* 'he has mentioned';  
*ištakan* 'she has placed', but *piššušum* < *\*pitšušum* 'to anoint oneself';  
*igdamar* < *\*igtamar* 'he has finished'.

(m) The combination of a stem-final dental or sibilant (*d, ṭ, s, ṣ, z, š*) and *š* of the third person pronominal suffixes resulted in *-ss-* (§§11.1, 18.2):

*\*qaqqad-ša* > *qaqqassa* 'her head'; *\*ḫurāš-ša* > *ḫurāssa* 'her gold';  
*\*imqut-šum* > *imqušsum* 'it happened (fell) to him'; *\*aḫḫaz-ši* > *aḫḫassi* 'I will marry her';  
*\*balāṭ-šina* > *balāssina* 'their (f) life'; *\*lūpuš-šināšim* > *lūpuššināšim* 'let me act for them (f)';  
*\*ikkis-šu* > *ikkissu* 'he cut it (m) off';

(n) Stem-final *b* and, less often, *p* assimilated to enclitic *-ma* (§7.4):  
*irkab-ma* > *irkam-ma* 'he rode and ...'.

(o) In late OB texts and in later dialects, mimation was lost when word-final (retained before *-ma* and pronominal suffixes; see §24.4(a)):

*šarrum* > *šarru*; *išpuram* > *išpura*, but *išpuram-ma*;  
*eqlētum* > *eqlētu*; *ašpurakkum* > *ašpurakku*.

(p) For the benefit of individuals who have studied other Semitic languages, the following chart presents the OB consonants along with their Proto-Semitic antecedents and the reflexes of the latter in the other major ancient languages.

Akkadian	Proto-Semitic	Hebrew	Aramaic (Syriac)	Arabic	Ethiopic (Ge'ez)
ʔ/∅	< *ʔ =	ʔ	ʔ	ʔ	ʔ
	< *h =	h	h	h	h
	< *ḥ =	ḥ	ḥ	ḥ	ḥ
	< *c =	c	c	c	c
	< *ḡ =	c	c	ḡ	c
	< *w =	w/y	w/y	w	w)
	< *y =	y	y	y	y)
b	< *b =	b	b	b	b
d	< *d =	d	d	d	d
g	< *g =	g	g	ḡ	g
ḥ	< *ḥ =	ḥ	ḥ	ḥ	ḥ
k	< *k =	k	k	k	k
l	< *l =	l	l	l	l
m	< *m =	m	m	m	m
n	< *n =	n	n	n	n
p	< *p =	p	p	f	f
q	< *q =	q	q	q	q
r	< *r =	r	r	r	r
s	< *s =	s	s	s	s
š	< *š =	š	š	š	š
	< *ś =	ś	c	d	d
	< *θ =	š	t	z	š
š	< *ś =	ś	s	š	ś
	< *ḡ =	š	š	s	s
	< *θ =	š	t	θ	s
t	< *t =	t	t	t	t
ṭ	< *ṭ =	ṭ	ṭ	ṭ	ṭ
w	< *w =	w/y	w/y	w	w
y	< *y =	y	y	y	y
z	< *ḏ =	z	d	ḏ	z
	< *z =	z	z	z	z

## 2. Vowels

Common Semitic may be reconstructed with three vowel qualities, each occurring either long or short, as in classical Arabic: *a, ā, i, ī, u, ū*. A number of developments vis-à-vis Common Semitic are attested in all Akkadian dialects:

(a) Contraction of the diphthongs *\*aw* and *\*ay*; as noted above, *\*aw* became *ū* (probably *ō* in some early dialects of Babylonian) while *\*ay* became *ī* in Babylonian (also in Old Akkadian) and *ē* in Assyrian:

*\*θawrum* > *šūrum* 'bull';

*\*baytum* > Bab. *bitum*, Ass. *bētum* 'house'.

(Note also forms such as *\*šayimum* > Bab. *šimūm*, Ass. *šēmum* 'decreed' and *\*kawinum* > *\*kayinum* > Bab. *kīnum*, Ass. *kēnum* 'true'; further, perhaps, *\*yišayyam* > *išīam* 'he decrees' and *\*yitawwar* > Ass. *itūar* > Bab. *itār* 'he returns'.)

(b) Initial *\*ya-* became *yi-*; subsequently (after the Old Akk. period), the initial *y* was lost:

*\*yadum* > *yidum* > *idum* 'arm';

*\*yašarum* > *yišarum* > *išarum* 'straight'.

(c) Short final *\*a* and *\*u* were lost; final *\*i* remained in the Old Akk. period, but was also lost thereafter:

bound form sg. nom. *\*kalbu*, acc. *\*kalba* both > *\*kalb* (then > *\*kalab*), vs. gen. *kalbi* (in Old Akk.; later also > *kalab*) 'dog of';

bound pl. nom. *\*ilātu* > *ilāt*, but gen.-acc. (?) *ilāti* (in Old Akk.; later also > *ilāt*) 'goddesses of';

dual nom. *\*aynāna*, gen.-acc. *\*aynayna* > *inān*, *inīn* (Ass. *ēnān*, *ēnēn*) 'eyes';

predicative verbal adjective, 3ms *\*parisa* > *paris* 'is divided'.

Apparent exceptions are the prepositions *ana* and *ina* (also *an*, *in* in Old Akk., later poetry) and the subordination marker *-u*.

This rule means that, apart from the exceptions just mentioned, all final vowels in Akkadian originate as long vowels; see (k) below.

(d) Final consonant clusters created by the preceding change were resolved by the insertion of an anaptyctic vowel; in Bab. the inserted vowel echoed the preceding vowel, while in Ass. it was consistently *a*:

*\*kalb* > *kalab* (Bab. and Ass.) 'dog of';

*\*rigm* > Bab. *rigim*, Ass. *rigam* 'voice of';

*\*puḥr* > Bab. *puḥur*, Ass. *puḥar* 'assembly of'.



(e) Syncope: the last of a sequence of two or more non-final short vowels in open syllables (except optionally before *l* and *r*) was deleted (§4.1):

\**rapašum* > *rapšum* 'wide (ms)', vs. *rapaš* (bound form/predicative);  
 \**rapašatum* > *rapaštum* 'wide (fs)';  
 but \**akalum* > *akalum* / *aklum* 'food';  
 \**šikarum* > *šikarum* 'beer'.

(f) \**a* was pronounced [e] before and after *h*, *c*, and *g*; in Bab., but not in Ass., *ā* was likewise pronounced [ē]. With the subsequent merging and loss of the gutturals (see 1 (d), above), *e* (and *ē*) achieved phonemic status:

\**azib* > *ezib* > *ezib* 'he having left (ms)';  
 \**taḥpuš* > \**teḥpuš* > *tēpuš* 'you (ms) did'.  
 \**a* also often became *e* in words containing PS \**r* and a sonorant, especially \**n* or \**r*:  
 \**arḫatum* > (\**erḫatum*) > *eršetum* 'earth';  
 \**ra'šum* > \**re'šum* > *rēšum* 'top'.

The change \**a* > *e* did not operate across certain morpheme boundaries, so that, e.g., in the accusative marker *-am*, in the plural marker *-ā*, and in the ventive marker *-am*, *a* (*ā*) remained unchanged:

\**qamḫam* > \**qemḫam* > *qēmam* 'flour' (acc.);  
 \**yaptaḫā* > \**yipteḫā* > *ipteā* 'they (f) opened';  
 \**alqaḫam* > \**alqeḫam* > *elqeam* 'I brought hither'.

(g) \**i* also had an allophone [e], which occurred before *r* and *h* (§7.1); in some, but not all, instances, this merged with [e] from \**a* (see (f), above).

\**šahir* > *šaḫer* (> *šeḫer*) 'it (m) is small';  
 \**taḥabbir* > *tašabber* (> *tešeḫber*) 'you (ms) break'.

(h) Babylonian vowel harmony: \**a* (*ā*) became *e* (*ē*) in words containing *e* or *ē* (§7.2):

\**azābum* > \**ezābum* > *ezābum* (Ass.) > *ezēbum* 'to leave';  
 \**talqaḫ* > \**talqeḫ* > *talqe* (Ass.) > *telqe* 'you (ms) took';  
 \**šahir* > *šaḫer* (Ass.) > *šeḫer* 'it (m) is small';  
 \**taḥabbir* > *tašabber* (Ass.) > *tešeḫber* 'you (ms) break'.

This sound change was restricted by the same morpheme boundaries that prohibited \**a* > *e* in (f).

Not infrequently, forms in which no *e* appeared also underwent a change \**a* (*ā*) > *e* (*ē*) as a result of the presence of *e* in other derivatives

of the same root: e.g.,

\**pātiḫum* > \**pētiḫum* > *pētūm* 'opening' (ptcpl ms);  
 \**šabārum* > *šebērum* 'to break'.

(i) Assyrian vowel harmony: unstressed short *a* in an open syllable was assimilated to a following vowel:

/šarrat-/: nom. *šarrutum*, gen. *šarritim*, acc. *šarratam* 'queen';  
 /tašbat-/: *tašbat(ā)* 'you (ms, -ā pl) seized', *tašbutu* 'you (ms) seized' (subord.), *tašbiti* 'you (fs) seized'.

(j) Vowel contraction (§6.1(c)): sequences of vowels — which arose with the loss of the guttural consonants, *w*, and *y* — generally contracted to ultralong versions of the original second vowel; exceptions are *ā* + *i* / *i* > *ê* in all Bab. dialects, and the non-contraction of the sequences *ia* and *ea* (either vowel long or short) until late in the OB period. (In Old Akkadian and for most of the history of Assyrian, no vowel contraction took place.)

\**yabniyū* > *ibniū* > *ibnū* 'they (m) built';  
 \**tabniyī* > *tabni* 'you (fs) built';  
 \**tabniyā* > *tabniā* 'you (pl) built';  
 \**banāyūm* > \**banāum* > *banūm* 'to build' (nom.);  
 \**banāyim* > \**banāim* > *banēm* 'to build' (gen.).

(k) As noted above under (c), original short final vowels were lost early in the history of Akkadian. Thus, with the exception of the prepositions *ana* and *ina* and the subordination marker *-u*, all final vowels that remain in dialects such as OB are originally long vowels. It is likely that all such vowels, except for contracted long vowels (*ū*), were pronounced short when word-final. The various Assyriological reference works do not represent these vowels consistently in their transcriptions. Final long vowels may be classified into several groups, in addition to those that are long as the result of contraction:

(1) Morphologically long vowels inherited from Common Semitic. These are marked long (*ū*) in the present textbook and in W. von Soden's standard grammar (*GAG*) and dictionary (*AHW*), but are unmarked in *CAD*; they include:

the markers of the masc. pl. on nouns (*-ū* / *-ī*) and the markers of the dual (*-ā* / *-ī*):

nom. *šarrū*, gen.-acc. *šarrī* 'kings' (probably pronounced [šarru], [šarri], but with suffixes, e.g., [šarrū-ni], [šarri-šunu]);

nom. *inā*, gen.-acc. *inī* 'eyes of' (probably pronounced [ina], [ini], but with suffixes, e.g., [inā-ka], [inī-ša]);

the markers of the 2fs and of the second and third plural on finite verbs:

*taprus-ī, iprus-ū, iprus-ā, taprus-ā* (probably pronounced [taprusi], [iprusu], [iprusa], [taprusa], but with suffixes, e.g., [taprusī-šu], etc.).

(2) Common Semitic final vowels of variable length (“anceps vowels”), primarily in pronominal endings. These were usually retained in Akkadian, although some are omitted in certain dialects (especially in poetry). When word-final they are transcribed without a length mark by most Assyriologists; when not final they are transcribed variously unmarked (in *CAD*) or with a macron (elsewhere, including this textbook):

Com. Sem. *-šū* ‘his’ / ‘him’ > Akk. *-šu* (but, e.g., *īmur-šū-ma*);

Com. Sem. *-šunū* ‘their (m)’ > Akk. *-šunu* (but, e.g., *ittī-šunū-ma* ‘with them’; this appears as *-šun* in some dialects — see §30.2(e));

Com. Sem. *-ātā* ‘you (ms)’ > Akk. *-āta*, as in *damq-āta* (but *damqātā-ma*; this appears as *-āt* in some dialects).

(3) Vowels long from compensatory lengthening with the loss of a following consonant (guttural, *w*, *y*). When word-final they are transcribed without a length mark by most Assyriologists; when not final they are transcribed variously unmarked (in *CAD*) or with a macron (elsewhere, including this textbook):

\**nimla* > *nimlā* = *nimla* ‘we filled’, but *nimlā-ma*;

\**tukarrāh* > *tukarrā* = *tukarra* ‘you (ms) lessen’, but *tukarrā-ma*;

\**niptaḥ* > *niptē* = *nipte* ‘we opened’, but *niptē-ma*;

\**tamnūw* > *tamnū* = *tamnu* ‘you (ms) counted’, but *tamnū-ma*;

\**tabniy* > *tabnī* = *tabni* ‘you (ms) built’, but *tabnī-ma*;

\**rabiya* > \**rabi* > *rabi* = *rabi* ‘is great (3ms)’, but *rabi-ma*;

\**adiy* > *adī* = *adi* ‘up to’, but *adīni* ‘until now’.

## APPENDIX D: STANDARD BABYLONIAN

As has already been mentioned in the Introduction to this textbook (p. xxiv), Standard Babylonian (SB) was a purely literary language, an artificial creation of scribes of the late second and the first millennium, in which they attempted to reproduce the grammatical forms of Old Babylonian poetry to write the great sacred and royal literature of the period. Although it is based on Old Babylonian, Standard Babylonian also exhibits forms that betray the influence of the scribes’ colloquial dialects, Neo- and Late Babylonian. Assyrian scribes too used Standard Babylonian for literary and monumental texts, and their works show as well sporadic traces of Assyrian forms.

In German the term that corresponds to Standard Babylonian is *Jungbabylonisch* (abbr. *JB*), literally ‘young Babylonian’. A thorough, linguistically-sophisticated description of SB grammar, especially of the morphology and syntax, is Brigitte Groneberg’s *Syntax, Morphologie und Stil der jungbabylonischen “hymnischen” Literatur* (2 volumes; 1987).

In what follows only major differences from Old Babylonian grammar are presented.

### 1. Orthography

(a) Many more *CVC* signs are regularly used: e.g.,  $\text{𒌦III}$ , with the values *lag/k/q* and *šid/t/t*. Some OB *CV* and *VC* signs take on additional, *CVC* values: e.g., UD = *tam, par, pir, lah, lih, hiš*; ME = *šib/p*.

(b) (i) The U-sign (<) is used often, although it does not replace Ū (𒌦𒌦) completely; one finds, e.g., both *ib-nu-u* and *ib-nu-ū*.

(ii) The PI-sign (𒌦𒌦), used for *wa/we/wi/wu* passim in OB texts and for *pi/pe* only in southern OB documents, is commonly used for *pi/pe* (and only rarely for *w+vowel*) in SB.

- (iii) Two other frequent signs are *šú* (𒍪) and *šá* (the NÍG-sign, 𒍪).
- (c) A number of *CVm* signs take on *CV* values: e.g., TUM = *tu*<sub>4</sub>, UD = *tam* and *ta*<sub>5</sub>.
- (d) There is a specific sign to represent *aleph* (?): 𒍪. Some Assyriologists transliterate this sign simply <sup>2</sup>, while others assign it the values <sup>2</sup>a, <sup>2</sup>e, <sup>2</sup>i, <sup>2</sup>u, a<sup>2</sup>, e<sup>2</sup>, i<sup>2</sup>, u<sup>2</sup>: e.g., *ša*<sup>2</sup>-*a*-*lu* or *ša*<sup>2</sup>-*a*-*a*-*lu* for *ša*<sup>2</sup>*ālu* 'to ask'; *šá*<sup>2</sup>-*il* or *šá*<sup>2</sup>-*i*-*il* for *ša*<sup>2</sup>*il* 'is asked (m)'; *na*<sup>2</sup>-*du* or *na*<sup>2</sup>-*a*<sup>2</sup>-*du* for *na*<sup>2</sup>*du* 'pious (ms)'.
- (e) There are a number of specific signs for the emphatic consonants: e.g., 𒍪 KIN, also *qi*/*qe*; further, KUM is used with the value *qu*; GÍN is used with the value *tu*.

## 2. Phonology

- (a) The loss of mimation noted for late OB texts in §24.4(a) is reflected more regularly: *šarru*/*šarri*/*šarra*; *iddina* 'she gave to me'; *-ku* 'to you (ms)'. Although *CVm* signs often still appear word-finally, *-Vm* signs usually do not: e.g., *šar-ru* or *šar-rum* (which may also be read *šar-rū*) for nom. sg. *šarru* (OB *šarrum*); *šar-ra-tu* or *šar-ra-tú* (*tú* = UD) or *šar-ra-tum* (= *šar-ra-tu*<sub>4</sub>) for nom. sg. *šarratu* (OB *šarratum*). When not the final consonant, i.e., before *-ma* or pronominal suffixes, mimation is not lost: *iddinam-ma*; *iddinakkum-ma*.
- (b) The contraction of the vowel sequences *ia*, *ea*, attested already in late OB (§24.4(b)), is normal: *qibiam* > *qibā* 'say (ms) to me'; *išmeā* > *išmā* 'they (f) heard'.
- (c) *š* usually appears as *l* before the dentals *d*, *t*, *ṭ*: e.g.,  
 OB *iktašdam* > SB *iktalda* 'she arrived here';  
 OB *taštakan* > SB *taltakan* 'you (ms) have placed';  
 OB *aštur* > SB *aṭtur* 'I inscribed'.

It was noted in §5.4 that in OB *s*, *š*, and *z* normally become *š* before the feminine ending *-t*, as in *maruštum*, the fem. of *maršum* 'sick'. In SB this *š* usually appears as *l*:

- SB *maršu*, fem. *marultu* 'sick';  
 OB *rikistum* 'agreement' > SB *rikiltu*;  
 OB *mazzaštum* (also *mazzaztum*, from *izuzzum*) 'position' > *manzaltu*.  
 OB *išsi*/*issi* '(s)he called' appears in SB as either *issi* or *ilsi*.

- (d) Initial *w* is lost (also rarely in late OB texts; see §24.4(c)):  
 OB *wardum* > SB *ardu* 'male slave';  
 OB *walādum* > SB *alādu* 'to give birth'.  
 Within a word, i.e., between vowels, OB *w* is written as *m*:  
 OB *awilum* > SB *amilu* 'man';  
 OB *uwaššar* > SB *umaššar* 'he releases'.

The existence of *umaššar* gives rise to forms such as the Infinitive *muššuru*, with an initial *m*- rather than the expected simple loss of the OB initial *w*- (OB *wuššurum*).

- (e) Double consonants, especially the voiced dentals *-dd-* and *-zz-*, are often nasalized, i.e., > *-nd-*, *-nz-* (see Appendix C 1 (j)):  
*inaddin* > *inandin* 'she gives';  
*mazzaštum* > *manzaltu* 'position';  
*abbi* > *ambi* 'I named'.

- (f) In the D and Š Preterite, Perfect, and Precative, the *a* of the second syllable sometimes undergoes partial assimilation to the *i* or *e* of the following syllable, appearing as *e*:

*ušaknis* > *ušeknis* 'he subjugated';  
*uptaḥḥer* > *uṭteḥḥer* 'I have gathered';  
*lilabbiš* > *lilebbiš* 'let him clothe'.

- (g) *m* plus the infix *-t-* usually become *-nd-*:  
 as OB *wuššurum* is replaced by SB *muššuru* (see d, above), the OB Perfect *ūtaššer* is replaced by *umtaššer*, which appears as *undaššer* (or, with (f), above, as *undeššer*).
- (h) In verbs II-<sup>2</sup>, the aleph often appears as a strong consonant:  
 OB *šalum* but SB *ša<sup>2</sup>ālu* 'to ask';  
 OB *išāl* (written *i-ša-al*) but SB *iš<sup>2</sup>al* (written *iš-al*) 'she asked'.
- (i) Many Assyrian vocalisms occur; see Appendix E, below.

## 3. Morphology

- (a) The case endings on nouns are no longer strictly adhered to; in particular:  
 (i) The accusative is often replaced by the nominative; the genitive is also occasionally replaced by the nominative:  
 OB *awātam iqbiam* = SB *amātu iqbā* 'she said a word to me'.

(ii) Sometimes no case-ending at all appears:

*tukallam nūr* 'you (ms) show the light' (*nūru(m)* 'light').

(iii) The ending for nouns in the plural is often the oblique *-ī* or *-ē* (the latter from Assyrian; see App. E, 2 (b2)), even when the noun is nominative; this is especially true for the bound form:

*šarrē mātāti illikūni* 'the kings of the lands came'.

(iv) The ending for nouns in the dual is often the nominative *ā*, even when the noun is oblique; the dual also appears on words for parts of the body that are not paired:

oblique *šēpāšu* 'his feet';  
*kišādāšu* 'his neck'.

(b) As in OB literary texts (see §30.2(f)), a number of feminine nouns exhibit different bound forms than they do in OB prose; e.g.,

*napištu* 'life', bound form *napišti* (as in OB) or *napšat*.

(c) (i) The plural demonstrative pronouns *šunūti* and *šināti* (§6.3) are replaced by *šuātunu* (or *šātunu*) and *šuātina* (*šātina*), respectively.

(ii) As in OB literary texts (§30.2(e)), the genitive pronominal suffixes may appear without their final vowels:

*šalamtaš* for *šalamtaša* 'her corpse';  
*niṭilšun* for *niṭilšunu* 'their (m) glance'.

(iii) *-šu* and *-ša* are sometimes not distinguished.

(d) The regular plurals of *ilu* 'god' and *šarru* 'king' appear as *ilānū* / *ilānī* and *šarrānū* / *šarrānī* (see §20.2).

(e) The terminative-adverbial ending *-iš* (§28.2) takes on a comparative nuance (equivalent to *kīma* with the genitive) in addition to its OB uses:

*iliš* 'like a god'.

(f) Verbs III-weak all tend to become III-*i*:

*imnu* or *imni* 'she counted'; *ikla* or *ikli* 'he prevented'.

(g) The ventive occurs frequently, but often without a clear function.

(h) The predicative form of the adjective with 3fs subject *-at* may take the subordinate marker *-u*:

OB *ša wašbat* but SB *ša ašbatu* 'who (f) is resident'.

(i) Many Assyrian forms occur; see Appendix E, below.

## APPENDIX E: ASSYRIAN PHONOLOGY AND MORPHOLOGY

See the Introduction (p. xxiv) for a review of the Assyrian dialects. Only major features that contrast with their Babylonian counterparts are listed here. A detailed treatment of Old Assyrian is K. Hecker, *Grammatik der Kültepe-Texte* (1968); for Middle Assyrian see W. Mayer, *Untersuchungen zur Grammatik des Mittelassyrischen* (1971). No full treatment of Neo-Assyrian has been published.

### 1. Phonology

(a) There are no vowel contractions until Neo-Assyrian, thus, e.g.,

Bab. <i>dāku(m)</i>	=	Ass. <i>duāku(m)</i>	'to slay';
<i>rubū(m)</i>		<i>rubāu(m)</i>	'prince';
<i>rabū(m)</i>		<i>rabiū(m)</i>	'large'.

(b) *a* and *e* are compatible in the same word; thus there is no change of *a* (*ā*) to *e* (*ē*) because of the presence of an *e*-vowel elsewhere in the word:

Bab. <i>erēbu(m)</i>	=	Ass. <i>erābu(m)</i>	'to enter';
<i>tešemme/</i>		<i>tašamme</i>	'you (ms) hear';
<i>tašamme</i>		(never <i>tešemme</i> )	
<i>bēletu(m)</i>		<i>bēlātu(m)</i>	'ladies'.

(c) There is, however, a different rule of vowel harmony in effect in Assyrian dialects: short *a* in an open, unaccented syllable assimilates to the vowel in the following syllable; thus, e.g., the declension of 'queen' is:

nom.	<i>šarrutu(m)</i>
gen.	<i>šarritīm / šarrate</i> (see 4, below)
acc.	<i>šarrata(m)</i>

while the Preterite of *sabātu(m)* 'to seize' has the following forms:



	3ms	<i>išbat</i> (as in Bab.)
but	2fs	<i>tašbiti</i> (vs. Bab. <i>tašbatī</i> )
	3mp	<i>išbutū</i> (vs. Bab. <i>išbatū</i> )

(d) Assyrian loses mimation at about the same time as Babylonian; i.e., OA has mimation, later dialects, MA and NA, do not. With the loss of mimation, the word-final sequence *-im* becomes *-e* (viz., in the genitive singular, the oblique plural of fem. nouns and all adjectives, the ventive for the plural, and the 3fs and 2fs dative suffixes):

OB	<i>šarratim</i>	OA	<i>šarritim</i>	MA	<i>šarrete</i>
	<i>rabūtīm</i>		<i>rabiūtīm</i>		<i>rabiūte</i>
	<i>illikūnim</i>		<i>illikūnim</i>		<i>illikūne</i>
	<i>išpuršim</i>		<i>išpuršim</i>		<i>išpurše</i>
	<i>išpurakkim</i>		<i>išpurakkim</i>		<i>išpurakke</i>

(e) The Common Semitic diphthong *\*ay* becomes *ē* in Assyrian, not *ī* as in Babylonian; e.g.,

Bab. *bītu(m)*, but Ass. *bētu(m)* 'house'.

(f) From MA on, the infix *-t-* tends to become *-ṭ-* after *q*:

OB	<i>iqtabi</i>	OA	<i>iqṭibi</i>	MA	<i>iqṭibi</i>
----	---------------	----	---------------	----	---------------

(g) From MA on, initial *wa-* becomes *u-* (rather than *a-* as in Bab.):

OB/OA	<i>wardum</i>	SB	<i>ardu</i>	MA	<i>urdu</i>
	<i>wašābum</i>		<i>ašābu</i>		<i>ušābu</i>

## 2. Morphology

### (a) Pronouns

(1) Many Assyrian pronouns differ from their Babylonian counterparts; among the most important are:

		Babylonian	Assyrian
independent subject:	1cs	<i>nīnu</i>	<i>nēnu</i>
	3ms	<i>šū</i>	<i>šūt</i>
	3fs	<i>šī</i>	<i>šīt</i>
enclitic subject:	1cp	<i>-ānu</i>	<i>-āni</i> ( <i>maršāni</i> 'we are sick')
accus. suffix:	2mp	<i>-kunūti</i>	<i>-kunu</i>
	2fp	<i>-kināti</i>	<i>-kina</i>
	3mp	<i>-šunūti</i>	<i>-šunu</i>
	3fp	<i>-šināti</i>	<i>-šina</i>

dative suffix:	2mp	<i>-kunūšim</i>	<i>-kunāti</i>
	2fp	<i>-kināšim</i>	<i>-kināti</i>
	3mp	<i>-šunūšim</i>	<i>-šunāti</i>
	3fp	<i>-šināšim</i>	<i>-šināti</i>

### (b) Nouns

(1) The bound forms of nouns of the *pirs* and *purs* type have an anaptyctic *a*-vowel:

*uznu(m)* 'ear': Bab. *uzun*, but Ass. *uzan*;

*šipru(m)* 'message': Bab. *šipir*, but Ass. *šipar*.

(For *kalbu(m)* 'dog', both Bab. and Ass. have *kalab*.)

(2) The oblique plural of masculine nouns ends in *-ē* (vs. Bab. *-ī*):

Bab. *ana bēli* 'to the lords', but Ass. *ana bēlē*.

(3) The nominal abstract ending, *-ūt* in Bab. (§14.4), is *-utt* in Ass.:

Bab. *šarrūtu(m)* = Ass. *šarruttu(m)* 'kingship'.

### (c) Numbers

(1) The base of the ordinal numbers, *parus-* in Bab. (§23.2(c)), is *paris-* in Assyrian. \*

### (d) Verbs

(1) The 3fs prefix of verbs, when the subject refers to a human being (or god), has prefix *ta-* (cf. §30.2(h)); when the subject is inanimate, the prefix is *i-* as in Bab.:

*tallik* 'she went' or 'you (ms) went', vs. *illik* 'he went' or 'it (m/f) went'.

(2) The Precative in Assyrian always takes the form of the Preterite, plus a prefixed *l-*. The 1cp has *lū* rather than *i*. Thus:

		Babylonian	Assyrian
3ms	<i>parāsu(m)</i>	<i>liprus</i>	<i>liprus</i>
	<i>bulluṭu(m)</i>	<i>liballiṭ</i>	<i>luballiṭ</i>
	<i>(w)abālu(m)</i>	<i>libil</i>	<i>lubil</i>
1cs	<i>parāsu(m)</i>	<i>luprus</i>	<i>laprus</i>
	<i>bulluṭu(m)</i>	<i>luballiṭ</i>	<i>luballiṭ</i>
	<i>(w)abālu(m)</i>	<i>lubil</i>	<i>lubil</i>
1cp	<i>parāsu(m)</i>	<i>i niprus</i>	<i>lū niprus</i>
3fs	<i>parāsu(m)</i>	<i>liprus</i>	<i>lū taprus</i>

(3) There is a special ending for subordinate forms, *-ni*, in addition to the ending *-u*. In Old Assyrian, *-ni* is attached to any form that, because it has another ending already, cannot take the ending *-u* (these are the forms that remain unmarked for the subordinative in Babylonian). From MA on, *-ni* is added even to forms that are already marked with *-u*. *-ni* is added at the end of the form, following even pronominal suffixes (but not the particle *-ma*).

	main clause		subordinate clause		
	OB/OA	OB	OA	M/NA	
Pret. 3ms	<i>iprus</i>	<i>ša iprusu</i>	<i>ša iprusu</i>	<i>ša iprusū-ni</i>	
+ Vent.	<i>iprusam</i>	<i>ša iprusam</i>	<i>ša iprusan-ni</i>	<i>ša iprusan-ni</i>	
+ 3ms sf.	<i>iprusu</i>	<i>ša iprusūšu</i>	<i>ša iprusūšu</i>	<i>ša iprusūšū-ni</i>	
+ Vent. + sf.	<i>iprusaššu</i>	<i>ša iprusaššu</i>	<i>ša iprusaššū-ni</i>	<i>ša iprusaššū-ni</i>	
Vbl.Adj.+3fs	<i>parsat</i>	<i>ša parsat</i>	<i>ša parsat-ni</i>	<i>ša parsatū-ni</i>	

(4) A number of verbs exhibit different theme-vowels in Assyrian than they do in Bab.; e.g.,

*balātu(m)* 'to live' is (*u*) in Bab. (*iballuṭ-ibluṭ*) but (*a*) in Ass. (*iballaṭ-iblaṭ*); *emādum* 'to impose', *epāšum* 'to do', and *erābum* 'to enter' are all (*a-u*) verbs (see under (6) below for *epāšum*).

(5) In the D and Š Imperative, Infinitive, and Verbal Adjective, where Babylonian has *u* in the first syllable, Assyrian has *a*:

		Babylonian	Assyrian
D	<i>parāsu(m)</i>	Imperative: <i>purris</i>	<i>parris</i>
		Infinitive/Vbl.Adj.: <i>purrus</i>	<i>parrus</i>
	<i>aḥāzu(m)</i>	Imperative: <i>uḥḥiz</i>	<i>aḥḥiz</i>
		Infinitive/Vbl.Adj.: <i>uḥḥuz</i>	<i>aḥḥuz</i>
Š	<i>parāsu(m)</i>	Imperative: <i>šupris</i>	<i>šapris</i>
		Infinitive/Vbl.Adj.: <i>šuprus</i>	<i>šaprus</i>
	<i>aḥāzu(m)</i>	Imperative: <i>šūḥiz</i>	<i>šāḥiz</i>
		Infinitive/Vbl.Adj.: <i>šūḥuz</i>	<i>šāḥuz</i>

(6) In verbs I-*ʿ* (both *a* and *e* types), wherever a form in Babylonian begins with *i-* (or *I-*), in Assyrian the form begins with *e-* (or *ē-*): e.g.,

			Babylonian	Assyrian
I-a	G Pret.	3ms	<i>ikul</i>	<i>ekul</i>
	G Dur.	3ms	<i>ikkal</i>	<i>ekkal</i>
		3mp	<i>ikkalū</i>	<i>ekkulū</i>
I-e	G Pret.	3ms	<i>ipuš</i>	<i>epuš</i>
		(1cs)	<i>ēpuš</i>	<i>ēpuš</i>
	G Dur.	3ms	<i>ippeš</i>	<i>eppaš</i>
		(1cs)	<i>eppeš</i>	<i>eppaš</i>
		3mp	<i>ippešū</i>	<i>eppušū</i>
	Gtn Dur.	3ms	<i>itenepeš</i>	<i>etanappaš</i>

(7) The verb 'to give' differs in a number of forms from the Bab.:

	Babylonian	Assyrian
Infinitive	<i>nadānu(m)</i>	<i>tadānu(m)</i>
Durative	<i>inaddin</i>	<i>iddan</i>
	(3mp) <i>inaddinū</i>	<i>iddanū</i>
Perfect	<i>ittadin</i>	<i>ittidin</i>
	(3mp) <i>ittadnū</i>	<i>ittadnū</i>
Preterite	<i>iddin</i>	<i>iddin</i>
Imperative	<i>idin</i>	<i>din</i>
Verbal Adj.	<i>nadin-</i>	<i>tadin-</i>

(8) In verbs II-*w* and II-*y* several forms differ from the Bab.:

		Babylonian	Assyrian
G	Durative	<i>ikān</i>	<i>ikūan</i>
		(3mp) <i>ikannū</i>	<i>ikunnū</i>
	Perfect	<i>iktūn</i>	<i>iktūan</i>
		(3mp) <i>iktūnū</i>	<i>iktūnū</i>
	Infinitive	<i>kānu(m)</i>	<i>kuānu(m)</i>
Verbal Adj.	<i>kīn</i>	<i>kēn</i>	
D	Durative	<i>ukān</i>	<i>ukān</i>
	Perfect	<i>uktīn</i>	<i>ukta<sup>2</sup>in</i>
	Preterite	<i>ukīn</i>	<i>uka<sup>2</sup>in</i>
	Imperative	<i>kīn</i>	<i>ka<sup>2</sup>in</i>
	Infinitive	<i>kunnu(m)</i>	<i>ka<sup>2</sup>unu(m)</i>
Verbal Adj.	<i>kunn-</i>	<i>ka<sup>2</sup>un-</i>	

## PARADIGMS

### Personal Pronouns (paradigms 1-3)

1. Independent Forms 606
2. Suffixes on Nouns, Prepositions, Verbs 606
3. Independent Possessive Adjectives 606

### Nouns and Adjectives (paradigms 4-6)

- 4a. Basic Declension 607
- 4b. Final-weak Forms 607
5. Adjectives: Attributive Forms 607
6. Bound and Suffixal Forms 608

### Verbs (paradigms 7-15)

- Sigla for the Derived Stems in the Main Dictionaries 610
- 7a. Sound Verbs: Stem Forms 611
  - 7b. Sound Verbs: Finite Forms (G,N,D,Š) 612
  - 7c. Sound Verbs: Non-Finite Forms (G,N,D,Š) 614
  - 8a. Verbs I-*a* (I-<sup>2</sup><sub>1-2</sub>) including *alākum*: Stem Forms 616
  - 8b. Verbs I-*a* (I-<sup>2</sup><sub>1-2</sub>) including *alākum*: Finite Forms (G) 617
  - 9a. Verbs I-*e* (I-<sup>2</sup><sub>3-5</sub> and I-*y*): Stem Forms 618
  - 9b. Verbs I-*e* (I-<sup>2</sup><sub>3-5</sub> and I-*y*): Finite Forms (G) 619
  - 10a. Verbs I-*n*: Stem Forms 620
  - 10b. Verbs I-*n*: Finite Forms (G) 621
  - 11a. Verbs I-*w*: Stem Forms 622
  - 11b. Verbs I-*w*: Finite Forms (G) 623
  - 12a. Verbs II-weak: Stem Forms 624
  - 12b. Verbs II-weak: Finite Forms (G,D) 625
  - 13a. Verbs III-weak: Stem Forms 626
  - 13b. Verbs III-weak: Finite Forms (G) 628
  - 13c. Verbs III-weak: Non-Finite Forms (G) 629
  - 13d. Verbs III-weak: Finite Forms (N) 630
  - 13e. Verbs III-weak: Non-Finite Forms (N) 631
  - 13f. Verbs III-weak: Finite Forms (D,Š) 632
  - 13g. Verbs III-weak: Non-Finite Forms (D,Š) 633
  14. Doubly Weak Verbs: Stem Forms 634
  15. Quadriradical Verbs: Stem Forms 636
  16. The Verb with the Ventive 637
  17. The Verb with Object Suffixes 638

## 1. Personal Pronouns: Independent Forms (§§2.4, 25.2)

	NOM.	GEN.-ACC.	DATIVE
1cs	<i>anāku</i>	<i>yāti</i>	<i>yāšim, ayyāšim</i>
2ms	<i>atta</i>	<i>kāta, (kāti)</i>	<i>kāšim, kāšum</i>
2fs	<i>atti</i>	<i>kāti</i>	<i>kāšim</i>
3ms	<i>šū</i>	<i>šūāti, šūātu, šāti, šātu</i>	<i>šūāšim, šāšim, šāšum</i>
3fs	<i>ši</i>	<i>šūāti, šāti, (šiāti)</i>	<i>šūāšim, šāšim, (šiāšim)</i>
1cp	<i>nīnu</i>	<i>niāti</i>	<i>niāšim</i>
2mp	<i>attunu</i>	<i>kunūti</i>	<i>kunūšim</i>
2fp	<i>attina</i>	[ <i>kināti</i> ]	[ <i>kināšim</i> ]
3mp	<i>šunu</i>	<i>šunūti</i>	<i>šunūšim</i>

## 2. Pronominal Suffixes on Nouns, Prepositions, Verbs (§§10.3, 11.1, §18.2)

	POSSESSIVE (on nouns, prepositions)	ACCUSATIVE (on verbs)	DATIVE (on verbs)
1cs	<i>-ī, -ya</i>	<i>-anni/-nni/-ninni</i>	<i>-am/-m/-nim</i>
2ms	<i>-ka</i>	<i>-ka</i>	<i>-kum</i>
2fs	<i>-ki</i>	<i>-ki</i>	<i>-kim</i>
3ms	<i>-šu</i>	<i>-šu</i>	<i>-šum</i>
3fs	<i>-ša</i>	<i>-ši</i>	<i>-šim</i>
1cp	<i>-ni</i>	<i>-niāti</i>	<i>-niāšim</i>
2mp	<i>-kunu</i>	<i>-kunūti</i>	<i>-kunūšim</i>
2fp	<i>-kina</i>	<i>-kināti</i>	<i>-kināšim</i>
3mp	<i>-šunu</i>	<i>-šunūti</i>	<i>-šunūšim</i>
3fp	<i>-šina</i>	<i>-šināti</i>	<i>-šināšim</i>

## 3. Independent Possessive Adjectives (§25.3)

	MASC. SG.	FEM. SG.	MASC. PL.	FEM. PL.
1s	<i>yūm(ya'um)/yēm/yām</i>	<i>yattu<sup>m</sup>/<sub>n</sub></i>	<i>ya'ūt(t)u<sup>m</sup>/<sub>n</sub> yāt(t)u<sup>m</sup>/<sub>n</sub></i>	<i>yāt(t)u<sup>m</sup>/<sub>n</sub></i>
2s	<i>kūm/kēm/kām</i>	<i>kattu<sup>m</sup>/<sub>n</sub></i>	<i>kūttu<sup>m</sup>/<sub>n</sub></i>	<i>kātu<sup>m</sup>/<sub>n</sub></i>
3s	<i>šūm/šēm/šū'am(šām)</i>	<i>šattu<sup>m</sup>/<sub>n</sub></i>	<i>šūttu<sup>m</sup>/<sub>n</sub></i>	—
1p	<i>nūm/nīm/nām(niam)</i>	<i>niattu<sup>m</sup>/<sub>n</sub></i>	<i>nūttu<sup>m</sup>/<sub>n</sub></i>	—
2p	<i>kunūm</i>	—	—	—
3p	<i>šunūm/šunim/šuniam</i>	—	—	—

## 4. Nouns: Free Forms (§§2.1, 6.1)

## a. Basic Declension

		MASCULINE		FEMININE			
SINGULAR	nom.	<i>ilum</i>	<i>šarrum</i>	<i>iltum</i>	<i>šarratum</i>	<i>nārum</i>	<i>beļtum</i>
	gen.	<i>ilim</i>	<i>šarrim</i>	<i>iltim</i>	<i>šarratim</i>	<i>nārim</i>	<i>beļtim</i>
	acc.	<i>ilam</i>	<i>šarram</i>	<i>iltam</i>	<i>šarratam</i>	<i>nāram</i>	<i>beļtam</i>
DUAL	nom.	<i>ilān</i>	<i>šarrān</i>	<i>iltān</i>	<i>šarratān</i>	<i>nārān</i>	<i>beļtān</i>
	g.-a.	<i>ilīn</i>	<i>šarrīn</i>	<i>iltīn</i>	<i>šarratīn</i>	<i>nārīn</i>	<i>beļtīn</i>
PLURAL	nom.	<i>ilū</i>	<i>šarrū</i>	<i>ilātum</i>	<i>šarrātum</i>	<i>nārātum</i>	<i>beļētum</i>
	g.-a.	<i>ilī</i>	<i>šarrī</i>	<i>ilātīm</i>	<i>šarrātīm</i>	<i>nārātīm</i>	<i>beļētīm</i>

## b. Final-weak Nouns

		IN -a	IN -ā	IN -i/ī	IN -u/ū
SINGULAR	nom.	<i>šadūm</i>	<i>rubūm</i>	<i>bārūm</i>	<i>ikūm</i>
	gen.	<i>šadīm</i>	<i>rubēm</i>	<i>bārīm</i>	<i>ikīm</i>
	acc.	<i>šadām</i>	<i>rubām</i>	<i>bāriam</i>	<i>ikām</i>
DUAL	nom. <sup>?</sup>	<i>šadān</i>	<i>rubān</i>	<i>bārān</i>	<i>ikān</i>
	g.-a.	<i>šadīn</i>	<i>rubēn</i>	<i>bārīn</i>	<i>ikīn</i>
PLURAL	nom.	<i>šadū</i>	<i>rubū</i>	<i>bārū</i>	<i>ikū</i>
	g.-a.	<i>šadī</i>	<i>rubē</i>	<i>bārī</i>	<i>ikī</i>

## 5. Adjectives: Free Attributive Forms (§§4.2, 6.1)

BASE:		<i>ṭāb-</i>	<i>dann-</i>	<i>ell-</i>	<i>damiq-</i>	<i>rabi-</i>
MASC. SG.	nom.	<i>ṭābum</i>	<i>dannum</i>	<i>ellum</i>	<i>damiqum</i>	<i>rabūm</i>
	gen.	<i>ṭābim</i>	<i>dannim</i>	<i>ellim</i>	<i>damiqim</i>	<i>rabīm</i>
	acc.	<i>ṭābam</i>	<i>dannam</i>	<i>ellam</i>	<i>damiqam</i>	<i>rabiam</i>
PL.	nom.	<i>ṭābūtum</i>	<i>dannūtum</i>	<i>ellātum</i>	<i>damiqātum</i>	<i>rabūtum</i>
	g.-a.	<i>ṭābūtīm</i>	<i>dannūtīm</i>	<i>ellātīm</i>	<i>damiqātīm</i>	<i>rabūtīm</i>
FEM. SG.	nom.	<i>ṭābtum</i>	<i>dannatum</i>	<i>elletum</i>	<i>damiqtum</i>	<i>rabītum</i>
	gen.	<i>ṭābtīm</i>	<i>dannatīm</i>	<i>elletīm</i>	<i>damiqtīm</i>	<i>rabītīm</i>
	acc.	<i>ṭābtam</i>	<i>dannatam</i>	<i>elletam</i>	<i>damiqtam</i>	<i>rabītam</i>
PL.	nom.	<i>ṭābātum</i>	<i>dannātum</i>	<i>ellētum</i>	<i>damiqātum</i>	<i>rabīātum</i>
	g.-a.	<i>ṭābātīm</i>	<i>dannātīm</i>	<i>ellētīm</i>	<i>damiqātīm</i>	<i>rabīātīm</i>



## 6. Nouns and Adjectives: Bound and Suffixal Forms (§§8.3, 11.1)

	FREE FORM	BOUND	SUFFIXAL
--	-----------	-------	----------

## A. PLURAL

	nom. gen.-acc.	Free Form	Bound	Suffixal
Masc. Pl. Nouns		mārū mārī	mārū mārī	mārūka mārīka
Fem. Pl. Nouns/Adjs		mārātum mārātīm	mārāt	mārātūka mārātīka
Masc. Pl. Adjs		damqūtum damqūtīm	damqūt	damqūtūka damqūtīka

## B. DUAL

	nom. gen.-acc.	Free Form	Bound	Suffixal
		uznān uznīn	uznā uznī	uznāka uznīka

## C. SINGULAR

## 1. base in -VC

	nom. acc. gen.	Free Form	Bound	Suffixal
a. 2-syllable		awīlum awīlam awīlim	awīl	awīlka awīlīka
		nakrum nakram nakrim	naker	nakerka nakerīka
b. 1-syllable		bēlum bēlam bēlim	bēl(i)	bēl(ū)ka bēl(ā)ka bēlīka
c. abum, aḥum		abum abam abim	abi	abūka abāka abīka

2. base in -C<sub>1</sub>C<sub>1</sub>

	nom. acc. gen.	Free Form	Bound	Suffixal
a. 1-syllable		libbum libbam libbim	libbi	libbaka libbīka
b. 2-syllable, -tt		šibittum šibittam šibittim	šibitti	šibittaka šibittīka
c. 2-syllable, other		ekallum ekallam ekallim	ekal	ekallaka ekallīka

## (C. SINGULAR, CONTINUED)

	FREE FORM	BOUND	SUFFIXAL
--	-----------	-------	----------

3. base in -C<sub>1</sub>C<sub>2</sub>, C<sub>2</sub> ≠ t, i.e., pVrs

	nom. acc. gen.	Free Form	Bound	Suffixal
a. pars		kalbum kalbam kalbim	kalab	kalabka kalabīka
b. pers		eqlum eqlam eqlim	eqel	eqelka eqelīka
c. pirs		šiprum šipram šiprim	šipir	šipirka šipirīka
d. purs		puḥrum puḥram puḥrim	puḥur	puḥurka puḥurīka

## 4. base in -Ct (fem.)

## a. 2-syllable

	nom. acc. gen.	Free Form	Bound	Suffixal
i. fem. Ptcpl.		māḥirtum māḥirtam māḥirtim	māḥirat	māḥirtaka māḥirtīka
ii. other		napištum napištam napištim	napišti	napištaka napištīka

## b. 1-syllable

	nom. acc. gen.	Free Form	Bound	Suffixal
i.		mārtum mārtam mārtim	mārat	māratka mārtīka
ii.		qīštum qīštam qīštim	qīšti	qīštaka qīštīka

## 5. base in -V

	nom. acc. gen.	Free Form	Bound	Suffixal
a. -CCi		kussām kussiam kussim	kussi	kussiḥa
b. -Ci		rabām rabiam rabīm	rab(i)	rabīḥa
c. -ā		rubām rubām rubēm	rubē/ rubi/ rubā	rubāḥa rubāḥa rubāḥa
d. other vowels		šadām šadām šadīm	šada/ šadi/ šad	šadāḥa šadāḥa šadīḥa

## Verbs: Sigla for the Derived Stems in the Main Dictionaries

	<i>AHw</i>	<i>CAD</i>
G	I/1	
Gt	I/2	
Gtn	1/3	
D	II/1	
Dt	II/2	
Dtn	II/3	
Š	III/1	
Št	III/2	
Štn	III/3	
ŠD	II/III	
N	IV/1	
Ntn	IV/3	

## 7a. Sound Verbs: Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G (a-u) (a) (i) (u)	<i>parāsum</i> <i>sabātum</i> <i>šarāqum</i> <i>maqātum</i>	<i>iparras</i> <i>isabat</i> <i>išarriq</i> <i>imaqqut</i>	<i>iptaras</i> <sup>1</sup> <i>iššabat</i> <sup>1,2</sup> <i>ištariq</i> <sup>1</sup> <i>intaqu</i> <sup>1</sup>	<i>iprus</i> <i>isbat</i> <i>išriq</i> <i>imaqt</i>	<i>purus</i> <sup>1</sup> <i>sabat</i> <sup>1</sup> <i>širiq</i> <i>maqt</i> <sup>1</sup>	<i>pāris-</i> <i>sābit-</i> <i>šariq-</i> <i>māqit-</i>	<i>paris</i> <sup>1</sup> <i>sabit</i> <sup>1</sup> <i>šariq</i> <sup>1</sup> <i>maqit</i> <sup>1</sup>
Gt (a-u) (a) (i) (u)	<i>pirusum</i> <i>tišbutum</i> <sup>2</sup> <i>šitruqum</i> <i>mitqutum</i>	<i>iptarras</i> <i>iššabbat</i> <sup>2</sup> <i>ištariq</i> <i>intaqqut</i>	<i>iptaras</i> <sup>1</sup> <i>iššabat</i> <sup>1,2</sup> <i>ištariq</i> <sup>1</sup> <i>intaqu</i> <sup>1</sup>	<i>ipīras</i> <i>tišbat</i> <sup>2</sup> <i>šitriq</i> <i>mitqt</i>	<i>muparris-</i> <i>muššabit-</i> <sup>1,2</sup> <i>muštariq-</i> <sup>1</sup> <i>mumtaqit-</i> <sup>1</sup>	<i>pitrus-</i> <i>tišbut</i> <sup>2</sup> <i>šitruq-</i> <i>mitqt-</i>	
Gtn (a-u) (a) (i) (u)	<i>pitarrusum</i> <i>tišabbutum</i> <sup>2</sup> <i>šitarriqum</i> <i>mitaqqutum</i>	<i>iptanarras</i> <i>iššanabbat</i> <sup>2</sup> <i>ištanarriq</i> <i>imtaqqutum</i>	<i>iptarras</i> <i>iššabbat</i> <sup>2</sup> <i>ištariq</i> <i>intaqqut</i>	<i>iptarras</i> <i>iššabbat</i> <sup>2</sup> <i>ištariq</i> <i>intaqqut</i>	<i>pitarras</i> <i>tišabbat</i> <sup>2</sup> <i>šitarriq</i> <i>mitaqqut</i>	<i>muparris-</i> <i>muššabit</i> <sup>2</sup> <i>muštariq-</i> <i>mumtaqit-</i>	<i>pitarrus-</i> <i>tišabbut</i> <sup>2</sup> <i>šitarruq-</i> <i>mitaqqut-</i>
N (a-u,a,u) (i)	<i>naprusum</i> <i>našruqum</i>	<i>ipparras</i> <i>iššarriq</i>	<i>ipparris</i> <sup>1</sup> <i>iššariq</i> <sup>1</sup>	<i>iparris</i> <i>iššariq</i>	<i>napris</i> <i>našriq</i>	<i>muparris-</i> <i>muššariq-</i> <sup>1</sup>	<i>naprus-</i> <i>našruq-</i>
Ntn (a-u,a,u) (i)	<i>itaprusum</i> <i>itašruqum</i>	<i>itanapras</i> <i>ittanašriq</i>	<i>itapras</i> <i>ittanašriq</i>	<i>itapras</i> <i>ittanašriq</i>	<i>itapras</i> <i>itašriq</i>	<i>muttapris-</i> <i>muttašriq-</i>	<i>itaprus-</i> <i>itašruq-</i>
D	<i>purusum</i>	<i>uparras</i>	<i>uparris</i>	<i>uparris</i>	<i>purris</i>	<i>muparris-</i>	<i>purris-</i>
Dt	<i>putarrusum</i>	<i>uptarras</i>	<i>uptarris</i>	<i>uptarris</i>	<i>putarris</i>	<i>muparris-</i>	<i>putarrus-</i>
Dtn	<i>putarrusum</i>	<i>uptanarras</i>	<i>uptarris</i>	<i>uptarris</i>	<i>putarris</i>	<i>muparris-</i>	<i>putarrus-</i>
Š	<i>šuprusum</i>	<i>ušapras</i>	<i>ušapris</i>	<i>ušapris</i>	<i>šupris</i>	<i>mušapris-</i>	<i>šuprus-</i>
Št	<i>šutaprusum</i>	<i>uštarras</i>	<i>uštarris</i>	<i>uštarris</i>	<i>šutarris</i>	<i>muštarris-</i>	<i>šutaprus-</i>
Št	<i>šutaprusum</i>	<i>uštarras</i>	<i>uštarris</i>	<i>uštarris</i>	<i>šutarris</i>	<i>muštarris-</i>	<i>šutaprus-</i>
Štn	<i>šutaprusum</i>	<i>uštanapras</i>	<i>uštarris</i>	<i>uštarris</i>	<i>šutarris</i>	<i>muštarris-</i>	<i>šutaprus-</i>

<sup>1</sup>Loss of vowel before final radical with addition of vocalic ending: G perf. *iptarsū*, impv. *puršā*, vbl. adj. *parsum*; Gt pret. *iparras*, *iparr*.  
<sup>2</sup>Metathesis/assimilation of initial root sibilant and infix *-i-*.

## 7b. Sound Verbs: Finite Forms (G, N, D, Š)

	Durative	Perfect	Preterite	Imp'v.	Precative	Vetitive	
G (a-u)	3cs	iptarras	iprus		liprus	ayy-iprus	
	2ms	taparras	taprus	purus		ē-taprus	
	2fs	taparrasī	taprusī	purusī		ē-taprusī	
	1cs	aparras	aprus		luprus	ayy-aprus	
	3mp	iparrasū	iprusū		liprusū	ayy-iprusū	
	3fp	iparrasā	iprusā		liprusā	ayy-iprusā	
	2cp	taparrasā	taprusā		purusā	ē-taprusā	
	1cp	niparras	niprus		i niprus	ē-niprus	
	G (i)	3cs	išarrīq	išriq	širiq	lišriq	ayy-išriq
		2ms	tašarrīq	tašriq	širiq		ē-tašriq
2fs		tašarrīqi	tašriqi	širiqi		ē-tašriqi	
1cs		ašarrīq	ašriq		lušriq	ayy-ašriq	
3mp		išarrīqu	išriqu		lišriqu	ayy-išriqu	
3fp		išarrīqā	išriqā		lišriqā	ayy-išriqā	
2cp		tašarrīqā	tašriqā		i nišriq	ē-tašriqā	
1cp		nišarrīq	nišriq	širqā		ē-nišriq	
G (a)		3cs	išabbat	išbat	šabat	lišbat	ayy-išbat
		2ms	tašabbat	tašbat	šabat		ē-tašbat
	2fs	tašabbati	tašbati	šabati		ē-tašbati	
	1cs	ašabbat	ašbat		lušbat	ayy-ašbat	
	3mp	išabbatū	išbatū		lišbatū	ayy-išbatū	
	3fp	išabbatā	išbatā		lišbatā	ayy-išbatā	
	2cp	tašabbatā	tašbatā		i nišbat	ē-tašbatā	
	1cp	nišabbat	nišbat	šabatā		ē-nišbat	
	G (u)	3cs	imaqqut	imqut	muqut	limqut	ayy-imqut
		2ms	tamaqqut	tamqut	muqut		ē-tamqut
2fs		tamaqquti	tamquti	muquti		ē-tamquti	
1cs		amaqqut	amqut		lumqut	ayy-amqut	

	Durative	Perfect	Preterite	Imp'v.	Precative	Vetitive	
N (a-u, a, u)	3mp	imaqqutū	imqutū		limqutū	ayy-imqutū	
	3fp	imaqqutā	imqutā		limqutā	ayy-imqutā	
	2cp	tamaqqutā	tamqutā		muqutā	ē-tamqutā	
	1cp	nimaqqut	nimqut		i nimqut	ē-nimqut	
N (a-u, a, u)	3cs	iparras	iparras	naparras	liparras	ayy-ipparras	
	2ms	tapparras	tapparras	naparris		ē-tapparras	
	2fs	tapparrasi	tapparrasi	naparrisi		ē-tapparrasi	
	1cs	apparras	apparras		lupparras	ayy-apparras	
	3mp	iparrasū	iparrasū	naparrisū	liparrasū	ayy-ipparrasū	
	3fp	iparrasā	iparrasā	naparrisā	liparrasā	ayy-ipparrasā	
	2cp	tapparrasā	tapparrasā		i nipparras	ē-tapparrasā	
	1cp	nipparras	nipparras		liparras	ē-nipparras	
	D	3cs	uparras	uparris	purris	liparris	ayy-uparris
		2ms	tuparras	tuparris	purris		ē-tuparris
2fs		tuparrasi	tuparrisi	purrisi		ē-tuparrisi	
1cs		uparras	uparris		luparris	ayy-uparris	
3mp		uparrasū	uparrisū	purrisū	liparrisū	ayy-uparrisū	
3fp		uparrasā	uparrisā	purrisā	liparrisā	ayy-uparrisā	
2cp		tuparrasā	tuparrisā		i nuparris	ē-tuparrisā	
1cp		nuparras	nuparris		liparris	ē-nuparris	
Š		3cs	ušapras	ušapris	šupris	lišapris	ayy-ušapris
		2ms	tušapras	tušapris	šupris		ē-tušapris
	2fs	tušaprasī	tušaprisī	šuprisī		ē-tušaprisī	
	1cs	ušapras	ušapris		lušapris	ayy-ušapris	
	3mp	ušaprasū	ušaprisū	šuprisū	lišaprisū	ayy-ušaprisū	
	3fp	ušaprasā	ušaprisā	šuprisā	lišaprisā	ayy-ušaprisā	
	2cp	tušaprasā	tušaprisā		i nušapris	ē-tušaprisā	
	1cp	nušapras	nušapris		lišapris	ē-nušapris	

## 7c. Sound Verbs: Non-Finite Forms (G, N, D, Š)

	Infinitive	Active Participle	Verbal Adj., Attributive	Vbl. Adj. + Pron. Subj.
G	nom. <i>paršum</i> gen. <i>paršim</i> acc. <i>paršam</i>	ms nom. <i>pārsim</i> gen. <i>pārsim</i> acc. <i>pārsam</i>	ms nom. <i>parsum</i> gen. <i>parsim</i> acc. <i>parsam</i>	1cs <i>parsāku</i> 2ms <i>parsāta</i> 2fs <i>parsāti</i> 3ms <i>paris<sup>1</sup></i> 3fs <i>parsat</i>
		fs nom. <i>pārišum</i> gen. <i>pārišim</i> acc. <i>pārišam</i>	fs nom. <i>parišum<sup>1</sup></i> gen. <i>parišim</i> acc. <i>parišam</i>	1cp <i>parsānu</i> 2mp <i>parsātunu</i>
		mp nom. <i>pārsūtum</i> gen.-acc. <i>pārsūtum</i>	mp nom. <i>parsūtum</i> gen.-acc. <i>parsūtum</i>	2fp <i>parsātina</i> 3mp <i>parsu</i>
		fp nom. <i>pārsātum</i> gen.-acc. <i>pārsātum</i>	fp nom. <i>parsātum</i> gen.-acc. <i>parsātum</i>	3fp <i>parsā</i>

<sup>1</sup>Note also *rapšum* with attributive fs *rapšum* and predicative 3ms *rapš*, *maršum* with attributive fs *maršum* and predicative 3ms *maruš*.

	Infinitive	Active Participle	Verbal Adj., Attributive	Vbl. Adj. + Pron. Subj.
N	nom. <i>naprusum</i> gen. <i>naprusim</i> acc. <i>naprusam</i>	ms nom. <i>mupparsum</i> gen. <i>mupparsim</i> acc. <i>mupparsam</i>	ms nom. <i>naprusum</i> gen. <i>naprusim</i> acc. <i>naprusam</i>	1cs <i>naprusāku</i> 2ms <i>naprusāta</i> 2fs <i>naprusāti</i> 3ms <i>naprus</i> 3fs <i>naprusat</i>
		fs nom. <i>mupparišum</i> gen. <i>mupparišim</i> acc. <i>mupparišam</i>	fs nom. <i>naprusum</i> gen. <i>naprusim</i> acc. <i>naprusam</i>	1cp <i>naprusānu</i> 2mp <i>naprusātunu</i>
		mp nom. <i>mupparsūtum</i> gen.-acc. <i>mupparsūtum</i>	mp nom. <i>naprusūtum</i> gen.-acc. <i>naprusūtum</i>	2fp <i>naprusātina</i> 3mp <i>naprusū</i>
		fp nom. <i>mupparsātum</i> gen.-acc. <i>mupparsātum</i>	fp nom. <i>naprusātum</i> gen.-acc. <i>naprusātum</i>	3fp <i>naprusā</i>

	Infinitive	Active Participle	Verbal Adj., Attributive	Vbl. Adj. + Pron. Subj.
D	nom. <i>purusum</i> gen. <i>purusim</i> acc. <i>purusam</i>	ms nom. <i>muparrisum</i> gen. <i>muparrisim</i> acc. <i>muparrisam</i>	ms nom. <i>purusum</i> gen. <i>purusim</i> acc. <i>purusam</i>	1cs <i>purusāku</i> 2ms <i>purusāta</i> 2fs <i>purusāti</i> 3ms <i>purus</i> 3fs <i>purusat</i>
		fs nom. <i>muparrišum</i> gen. <i>muparrišim</i> acc. <i>muparrišam</i>	fs nom. <i>purusum</i> gen. <i>purusim</i> acc. <i>purusam</i>	1cp <i>purusānu</i> 2mp <i>purusātunu</i>
		mp nom. <i>muparrisūtum</i> gen.-acc. <i>muparrisūtum</i>	mp nom. <i>purusūtum</i> gen.-acc. <i>purusūtum</i>	2fp <i>purusātina</i> 3mp <i>purusu</i>
		fp nom. <i>muparrisātum</i> gen.-acc. <i>muparrisātum</i>	fp nom. <i>purusātum</i> gen.-acc. <i>purusātum</i>	3fp <i>purusā</i>

	Infinitive	Active Participle	Verbal Adj., Attributive	Vbl. Adj. + Pron. Subj.
Š	nom. <i>šuprusum</i> gen. <i>šuprusim</i> acc. <i>šuprusam</i>	ms nom. <i>mušaprisum</i> gen. <i>mušaprisim</i> acc. <i>mušaprisam</i>	ms nom. <i>šuprusum</i> gen. <i>šuprusim</i> acc. <i>šuprusam</i>	1cs <i>šuprusāku</i> 2ms <i>šuprusāta</i> 2fs <i>šuprusāti</i> 3ms <i>šuprus</i> 3fs <i>šuprusat</i>
		fs nom. <i>mušaprišum</i> gen. <i>mušaprišim</i> acc. <i>mušaprišam</i>	fs nom. <i>šuprusum</i> gen. <i>šuprusim</i> acc. <i>šuprusam</i>	1cp <i>šuprusānu</i> 2mp <i>šuprusātunu</i>
		mp nom. <i>mušaprisūtum</i> gen.-acc. <i>mušaprisūtum</i>	mp nom. <i>šuprusūtum</i> gen.-acc. <i>šuprusūtum</i>	2fp <i>šuprusātina</i> 3mp <i>šuprusū</i>
		fp nom. <i>mušaprisātum</i> gen.-acc. <i>mušaprisātum</i>	fp nom. <i>šuprusātum</i> gen.-acc. <i>šuprusātum</i>	3fp <i>šuprusā</i>



8a. Verbs I- $\alpha$  (1-<sup>2</sup>-<sub>1-2</sub>) including *alākum*: Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G (a-u)	<i>aḥzūm</i>	<i>iḥḥaz</i>	<i>ūtaḥaz<sup>1</sup></i>	<i>īḥuz</i>	<i>aḥuz</i>	<i>āḥiz-</i>	<i>aḥiz-<sup>1</sup></i>
(i)	<i>arākum</i>	<i>irrik</i>	<i>ūtarik<sup>1</sup></i>	<i>īrik</i>	<i>arik</i>	<i>ārīk-</i>	<i>arīk-<sup>1</sup></i>
(u)	<i>akūsūm</i>	<i>ikkūš</i>	<i>ūtakūš<sup>1</sup></i>	<i>īkūš</i>	<i>akūš</i>	<i>ākīš-</i>	<i>akīš-<sup>1</sup></i>
<i>alākum</i> (a-i)	<i>alākum</i>	<i>illak</i>	<i>ittalak<sup>1</sup></i>	<i>illik</i>	<i>alik</i>	<i>ālik-</i>	<i>alik-<sup>1</sup></i>
Gt (a-u)	<i>aḥuzūm</i>	<i>ītaḥḥaz</i>	<i>ītaḥḥaz</i>	<i>ūtaḥaz<sup>1</sup></i>	<i>aḥaz</i>	<i>mūtaḥiz-<sup>1</sup></i>	<i>aḥuz-</i>
<i>alākum</i>	<i>atlukum</i>	<i>ittallak</i>	<i>ittalak</i>	<i>ittalak<sup>1</sup></i>	<i>atlak</i>	<i>mūttalik-<sup>1</sup></i>	<i>atluk-</i>
Gtn (a-u)	<i>ataḥḥuzūm</i>	<i>ītanahḥaz</i>	<i>ūtanahḥaz</i>	<i>ītanahḥaz</i>	<i>ataḥḥaz</i>	<i>mūtanahiz-</i>	<i>ataḥḥuz-</i>
(i)	<i>atarrukum</i>	<i>ītarrik</i>	<i>ūtarrik</i>	<i>ītarrik</i>	<i>atarrik</i>	<i>mūtarrik-</i>	<i>atarruk-</i>
(u)	<i>atakkušūm</i>	<i>ītanakkuš</i>	<i>ūtanakkuš</i>	<i>ītanakkuš</i>	<i>atakkuš</i>	<i>mūtakkiš-</i>	<i>atakkuš-</i>
<i>alākum</i>	<i>atallukum</i>	<i>ittanallak</i>	<i>ittatallak</i>	<i>ittallak</i>	<i>atallak</i>	<i>mūttallik-</i>	<i>atalluk-</i>
N <sup>2</sup> (a-u, a, u)	<i>nanḥuzum</i>	<i>innahḥaz</i>	<i>ittanḥaz</i>	<i>innahiz<sup>1</sup></i>	<i>nanḥiz</i>	<i>munnahiz-<sup>1</sup></i>	<i>nanḥuz-</i>
Ntn (a-u)	?	<i>ittananḥaz/</i> <i>ittanahḥaz</i>	?	<i>ittanḥaz/</i> <i>ittahḥaz</i>	?	?	?
D	<i>uḥḥuzum</i>	<i>uḥḥaz</i>	<i>ūtaḥḥiz</i>	<i>uḥḥiz</i>	<i>uḥḥiz</i>	<i>muhḥiz-</i>	<i>uḥḥuz-</i>
Dt	<i>uṭaḥḥuzum</i>	<i>ūtaḥḥaz</i>	<i>ūtaḥḥiz</i>	<i>ūtaḥḥiz</i>	<i>uṭaḥḥiz</i>	<i>mūtaḥḥiz-</i>	<i>uṭaḥḥuz-</i>
Dtn	<i>uṭaḥḥuzum</i>	<i>ūtanahḥaz</i>	<i>ūtanahḥiz</i>	<i>ūtanahḥiz</i>	<i>uṭaḥḥiz</i>	<i>mūtaḥḥiz-</i>	<i>uṭaḥḥuz-</i>
Š	<i>šūḥuzum</i>	<i>ušaḥḥaz</i>	<i>uštāḥiz</i>	<i>ušaḥiz</i>	<i>šūḥiz</i>	<i>mušāḥiz-</i>	<i>šūḥuz-</i>
Š <sup>3</sup>	<i>šūtaḥuzum</i>	<i>uštāḥaz</i>	<i>uštāḥiz</i>	<i>uštāḥiz</i>	<i>šūtaḥiz</i>	<i>muštāḥiz-</i>	<i>šūtaḥuz-</i>
Štn	<i>šūtaḥḥuzum</i>	<i>uštananḥaz</i>	<i>uštatanḥiz</i>	<i>uštatanḥiz</i>	<i>šūtaḥḥiz</i>	<i>muštāḥḥiz-</i>	<i>šūtaḥḥuz-</i>

<sup>1</sup>Loss of vowel before final radical with addition of vocalic ending; G perf. *ūtaḥzū*, impv. *aḥzā*, vbl. adj. *aḥzūm*; Gt pret. *ūtaḥzū*, ptcpl. *mūtaḥzūm*; N pret. *innahzū*, ptcpl. *munnahzūm*.

<sup>2</sup>A small number of verbs exhibit strong <sup>2</sup> Infin. *na ḥuzum*, dur. *iḥzādar*, pret. *iḥzādar*.

<sup>3</sup>Št-passive and Št-lexical forms are the same in verbs I-<sup>2</sup>.

8b. Verbs I- $\alpha$  (1-<sup>2</sup>-<sub>1-2</sub>) including *alākum*: Finite Forms (G)

a-u class: <i>amārum</i>		i class: <i>arākum</i>					
	Durative	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	<i>immar</i>	<i>imur</i>		<i>irrik</i>	<i>itarik</i>	<i>īrik</i>	
2ms	<i>tamar</i>	<i>tāmur</i>	<i>amur</i>	<i>tarrīk</i>	<i>tatarik</i>	<i>tārik</i>	<i>arīk</i>
2fs	<i>tamarī</i>	<i>tāmūrī</i>	<i>amrī</i>	<i>tarrīkī</i>	<i>tatarīkī</i>	<i>tārīkī</i>	<i>arīkī</i>
1cs	<i>amar</i>	<i>āmur</i>		<i>arrik</i>	<i>atarik</i>	<i>ārīk</i>	
3mp	<i>immarū</i>	<i>imurū</i>		<i>irrikū</i>	<i>itarikū</i>	<i>īrikū</i>	
3fp	<i>immarā</i>	<i>imurā</i>		<i>irrikā</i>	<i>itarikā</i>	<i>īrikā</i>	
2cp	<i>tamarā</i>	<i>tāmūrā</i>	<i>amrā</i>	<i>tarrīkā</i>	<i>tatarikā</i>	<i>tārīkā</i>	<i>arīkā</i>
1cp	<i>nimmār</i>	<i>nimur</i>		<i>nirrik</i>	<i>natarik</i>	<i>nārīk</i>	
<b>u class: <i>akāšum</i></b>							
	Durative	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	<i>ikkūš</i>	<i>ikūš</i>		<i>illak</i>	<i>ittalak</i>	<i>illik</i>	
2ms	<i>takūš</i>	<i>tākuš</i>	<i>akūš</i>	<i>tallak</i>	<i>tattalak</i>	<i>tallik</i>	<i>alīk</i>
2fs	<i>takūšī</i>	<i>tākušī</i>	<i>akūšī</i>	<i>tallakī</i>	<i>tattalakī</i>	<i>tallikī</i>	<i>alīkī</i>
1cs	<i>akūš</i>	<i>ākūš</i>		<i>allak</i>	<i>attalak</i>	<i>allik</i>	
3mp	<i>ikkūšū</i>	<i>ikūšū</i>		<i>illakū</i>	<i>ittalakū</i>	<i>illikū</i>	
3fp	<i>ikkūšā</i>	<i>ikūšā</i>		<i>illakā</i>	<i>ittalakā</i>	<i>illikā</i>	
2cp	<i>takūšā</i>	<i>tākušā</i>	<i>akūšā</i>	<i>tallakā</i>	<i>tattalakā</i>	<i>tallikā</i>	<i>alīkā</i>
1cp	<i>nikūš</i>	<i>nīkuš</i>		<i>nillak</i>	<i>nittalak</i>	<i>nillik</i>	

9a. Verbs I-e (I<sup>2</sup>-3-5 and I-y): Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G (e-u)	epēšum ezībum erēbum	ippeš / ippuš izzib irrub	itepeš / itepuš <sup>1</sup> itezib iterub	ipuš izib irub	epuš <sup>1</sup> ezib <sup>1</sup> erub <sup>1</sup>	ēpiš- ēzib- ērib-	epuš- <sup>1</sup> ezib- <sup>1</sup> erib- <sup>1</sup>
Gt (u)	etrubum	iterub	iterub	iterub <sup>1</sup>	etrub	mūterib- <sup>1</sup>	etrub-
Gtn (e-u)	eteppušum etezzubum eterrubum	itenepeš itenezzib itenerub	iteppeš itezzib iterrub	itepeš itezib iterub	etepeš etezzib eterrub	mūteppiš- mūtezzib- mūterrib-	eteppuš- etezzub- eterrub-
N (e-u, e, u)	nenpušum <sup>2</sup> nenzubum <sup>2</sup>	inneppeš <sup>3</sup> innezzib	itenepeš <sup>3</sup> itenzib	innepiš <sup>1,3</sup> innezib	nenpiš <sup>2,3</sup> nenzib <sup>2</sup>	munnepiš- <sup>1</sup> munnezib- <sup>1</sup>	nenpuš- <sup>2</sup> nenzub- <sup>2</sup>
Ntn (e-u)	?	itinenpeš / ititeneppeš itinenzib / itenezzib	?	itenepeš / itenezzib / itezzib	?	?	?
(i)	?	itinenzib / itenezzib	?	itenepeš itenzib / itezzib	?	?	?
D	uppušum	uppaš	ūtappiš	uppiš	uppiš	muppiš-	uppuš-
Dt	uteppušum	ūteppeš	ūteteppiš	ūteppiš	uteppiš	mūteppiš-	uteppuš-
Dtn	uteppušum	ūteneppeš	ūteteppiš	ūteppiš	uteppiš	mūteppiš-	uteppuš-
Š	šūpušum	ušeppeš	uštēpiš	ušēpiš	šūpiš	mušēpiš-	šūpuš-
Št <sup>4</sup>	šuteppušum	ušteppeš	ušteteppiš	uštēpiš	šuteppiš	muštēpiš-	šuteppuš-
Štn	šuteppušum	ušteneppeš	ušteteppiš	uštēpiš	šuteppiš	muštēpiš-	šuteppuš-

<sup>1</sup>Loss of vowel before final radical with addition of vocalic ending: G perf. itepšū, impv. epšā, vbl. adj. epšum; Gt pret. itēpšū, ptcp. mūteppšum; N pret. innepšū, ptcp. munneppšum.

<sup>2</sup>Verbs originally I-y have long ē rather than e before R<sub>2</sub> in forms without prefixes: infm. /vbl. adj. nehuzum, impv. nehiz.

<sup>3</sup>The N of epšum also exhibits finite forms with theme-vowel -u-: dur. inneppuš, pf. ittenpuš, pret. innepuš, impv. nenpuš.

<sup>4</sup>St-passive and St-lexical forms are the same in verbs I-<sup>2</sup>.

9b. Verbs I-e (I<sup>2</sup>-3-5 and I-y): Finite Forms (G)

		e-u class: epēšum			i class: ezēbum			
	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	ippeš / ippuš	itepeš / itepuš	ipuš	itezib	itezib	itezib	itezib	itezib
2ms	teppeš / teppuš	tēpeš / tēpeuš	tēpuš	tezzib	tezzib	tētezb	tēzib	tezb
2fs	teppeš / teppuš	tēpeš / tēpeuš	tēpuš	tezzib	tezzib	tētezb	tēzib	tezb
1cs	epeš / eppuš	ēpeš / ēpeuš	ēpuš	ezib	ezib	ētezb	ēzib	ēzb
3mp	ippešū / ippušū	itepšū	ipušū	izzibū	izzibū	itezbū	izibū	itezbū
3fp	ippešā / ippušā	itepšā	ipušā	izzibā	izzibā	itezbā	izibā	itezbā
2cp	teppešā / teppušā	tēpešā	tēpušā	tezzibā	tezzibā	tētezbā	tēzibā	tezbā
1cp	nippeš / ippuš	nītepeš / nītepuš	nīpuš	nizzib	nizzib	nītezb	nizib	nītezb

## u class: erēbum

	Durative	Perfect	Preterite	Imp'v.
3cs	irrub	iterub	irub	iterub
2ms	terrub	tēterub	tērub	erub
2fs	terrub	tēterub	tērub	erub
1cs	erub	ēterub	ērub	erub
3mp	irrubū	iterubū	irubū	iterubū
3fp	irrubā	iterubā	irubā	iterubā
2cp	terrubā	tēterubā	tērubā	erubā
1cp	nirrub	nīterub	nīrub	nīterub

## 10a. Verbs I-n: Stem Forms

Stem	Initive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G (a-u)	noq̄arum nak̄asum nas̄akum	inaq̄ar inakkis inassuk	ittaqar <sup>1</sup> ittakis <sup>1</sup> ittasuk <sup>1</sup>	iq̄ar ik̄is issuk	uq̄ar <sup>1</sup> ik̄is <sup>1</sup> usuk <sup>1</sup>	n̄aqer- n̄akis- n̄asik-	n̄aqer- <sup>1</sup> n̄akis- <sup>1</sup> n̄asik- <sup>1</sup>
Gt	iq̄urum ik̄usum issukum <sup>2</sup>	ittaq̄ar ittakkis ittassuk	ittaq̄ar ittakis ittasuk	ittaq̄ar <sup>1</sup> ittakis <sup>1</sup> ittasuk <sup>1</sup>	iq̄ar ik̄is issuk <sup>2</sup>	muttaqer- <sup>1</sup> muttakis- <sup>1</sup> muttasik- <sup>1</sup>	iq̄ur- ik̄is- issuk- <sup>2</sup>
Gtn	itaq̄urum itakkusum itassukum	ittanaq̄ar ittanakkis ittanassuk	ittataq̄ar ittatakis ittatassuk	ittaq̄ar ittakis ittasuk	itaq̄ar itakkis itassuk	muttariq- muttabkis- muttassuk-	itarruq- itakkus- itassuk-
N (a-u,a,u)	nanqurum/ naq̄urum nankusum/ nakkusum	innaq̄ar innakkis	ittanq̄ar ittankis	innaq̄ar <sup>1</sup> innakkis <sup>1</sup>	n̄anqer/ n̄aq̄er n̄ankis/ n̄akkis	munnaqer- <sup>1</sup> munnakis- <sup>1</sup>	n̄anqur-/ n̄aq̄ur- n̄ankus-/ n̄akkus-
Ntn	itanqurum itankusum	ittananaq̄ar ittanankis	ittatanq̄ar ittatankis	ittanq̄ar ittankis	itanq̄ar itankis	muttanqer- muttanakis-	itanqur- itankus-
D	nuq̄urum	unaq̄ar	uttaq̄ar	unaq̄ar	nuk̄er	munakker-	nuk̄ur-
Dt	utaq̄urum	uttaq̄ar	uttataq̄ar	uttaq̄ar	utaq̄ar	muttaqer-	utaq̄ur-
Dtn	utaq̄urum	uttanaq̄ar	uttataq̄ar	uttataq̄ar	utaq̄ar	muttaqer-	utaq̄ur-
Š	šuaq̄urum	ušaqqar	uštaq̄ar	ušaqqar	šuaq̄ar	mušaqqer-	šuaq̄ur-
Št passive	šutaq̄urum	uštaqqar	uštataq̄ar	uštaqqar	šutaq̄ar	muštaqqer-	šutaq̄ur-
Št lexical	šutaq̄urum	uštanaq̄ar	uštataq̄ar	uštataq̄ar	šutaq̄ar	muštaqqer-	šutaq̄ur-
Štn	šutaq̄urum	uštanaq̄ar	uštataq̄ar	uštataq̄ar	šutaq̄ar	muštaqqer-	šutaq̄ur-

<sup>1</sup>Loss of vowel before final radical with addition of vocalic ending: G perf. ittaq̄ar, impv. uq̄ar, vbl. adj. naq̄urum; Gt pret. ittaq̄ar, ptcp. muttaq̄ar; N pret. innaq̄ar, ptcp. munnaq̄arum.

<sup>2</sup>Assimilation of initial root sibilant and infix -t-.

## 10b. Verbs I-n: Finite Forms (G)

a-u class: naq̄arum		i class: nak̄asum				
Durative	Perfect	Preterite	Durative	Perfect	Preterite	Imp'v.
3cs	inaq̄ar	ittaq̄ar	inakkis	ittakis	ikkis	Imp'v.
2ms	tanaq̄ar	tattaq̄ar	tanakkis	tattakis	takkis	ik̄is
1cs	anaq̄ar	attaq̄ar	anakkis	attakis	akkis	ik̄s̄
3mp	inaq̄arū	ittaq̄arū	inq̄k̄isū	ittaksū	ikkisū	
3fp	inaq̄arā	ittaq̄arā	inakkisā	ittaksā	ikkisā	
2cp	tanaq̄arā	tattaq̄arā	tanakkisā	tattaksā	takkisā	ik̄sā
1cp	ninaq̄ar	nittaq̄ar	ninakkis	nittakis	nikkis	

## u class: nas̄akum

Durative	Perfect	Preterite	Imp'v.
3cs	inassuk	ittasuk	Imp'v.
2ms	tanassuk	tattasuk	usuk
1cs	anassuk	attasuk	usk̄i
3mp	inassukū	ittasukū	
3fp	inassukā	ittasukā	
2cp	tanassukā	tattasukā	usk̄ā
1cp	ninassuk	nittasuk	

## 11a. Verbs I-w: Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G active (a-i)	<i>warādum</i>	<i>wrad</i>	<i>ittarad<sup>1</sup></i>	<i>wrad<sup>1</sup></i>	<i>rid</i>	<i>wārid-</i>	<i>warid<sup>1</sup></i>
G stative (i)	<i>walārum</i>	<i>itir</i>	<i>ūteir / itatir<sup>1</sup></i>	<i>itir</i>	—	—	<i>watir<sup>1</sup></i>
Gi (a-i)	<i>itrudum</i>	<i>ittarad</i>	<i>ūttrad</i>	<i>ittarad<sup>1</sup></i>	<i>tarad<sup>?</sup></i>	<i>mutarid<sup>1</sup></i>	<i>itrud<sup>1</sup></i>
Gin (a-i)	<i>ittarrudum</i>	<i>itanarrod</i>	<i>ūtatarrod</i>	<i>ittarrod</i>	<i>itarrod</i>	<i>mutarrid-</i>	<i>ittarrud-</i>
N (a-i)	?	<i>iwwallad<sup>2</sup></i>	?	<i>iwwalid<sup>2</sup></i>	?	<i>muwwalid-</i>	?
D	(w)uššurum	<i>wwaššar</i>	<i>ūtaššir</i>	<i>wwaššir</i>	(w)uššir	<i>muwwaššir-</i>	(w)uššur-
Dt	<i>utaššurum</i>	<i>ūtaššar</i>	<i>ūtataššir</i>	<i>ūtaššir</i>	<i>utaššir</i>	<i>mūtaššir-</i>	<i>utaššur-</i>
Dtn	<i>utaššurum</i>	<i>ūtanaššar</i>	<i>ūtataššir</i>	<i>ūtaššir</i>	<i>utaššir</i>	<i>mūtaššir-</i>	<i>utaššur-</i>
Š	<i>šūbulum</i>	<i>ušabbal</i>	<i>uštābil</i>	<i>ušābil</i>	<i>šūbil</i>	<i>mušābil-</i>	<i>šūbul-</i>
e-type	<i>šurudum</i>	<i>ušerred</i>	<i>uštērid</i>	<i>ušērid</i>	<i>šūrid</i>	<i>mušērid-</i>	<i>šūrud-</i>
Š <sup>3</sup>	<i>šutābulum</i>	<i>uštabbal</i>	<i>uštābibil</i>	<i>uštābil</i>	<i>šutābil</i>	<i>muštābil-</i>	<i>šutābul-</i>
Š <sup>3</sup>	<i>šutērudum</i>	<i>uštērrer</i>	<i>uštērid</i>	<i>uštērid</i>	<i>šutērid</i>	<i>muštērid-</i>	<i>šutērud-</i>
Šm	<i>šutabbulum</i>	<i>uštanabbal</i>	<i>uštabbibil</i>	<i>uštabbil</i>	<i>šutabbil</i>	<i>muštabbil-</i>	<i>šutabbul-</i>
e-type	<i>šuterrudum</i>	<i>uštērrerred</i>	<i>uštērrid</i>	<i>uštērrid</i>	<i>šutērrid</i>	<i>muštērrid-</i>	<i>šuterrud-</i>

<sup>1</sup>Loss of vowel before final radical with addition of vocalic ending: G perf. *ittardū*, *ūtatrū*, pret. *urdū*, vbl. adj. *wardum*, *watrum*; Gt pret. *itardū*, ptcpl. *mutarridum*; N pret. *iwwalidū*.

<sup>2</sup>Sometimes with *-w-*, rather than *-ww-*: dur. i<sup>2</sup>*wallad*, pret. i<sup>2</sup>*walid*.

<sup>3</sup>Št-passive and Št-lexical forms are the same in verbs I-w.

## 11b. Verbs I-w: Finite Forms (G)

	Active a-i class: <i>warādum</i>		Stative i class: <i>watārum</i>	
	Durative	Preterite	Durative	Preterite
3cs	<i>wrad</i>	<i>wrad</i>	<i>itir</i>	<i>itir</i>
2ms	<i>turrad</i>	<i>turid</i>	<i>tēteir / itatir</i>	<i>tētir</i>
2fs	<i>turradi</i>	<i>turid</i>	<i>tētētrī / itatirī</i>	<i>tētirī</i>
1cs	<i>wrad</i>	<i>wrad</i>	<i>ētētr / itatir</i>	<i>ētir</i>
3mp	<i>wradū</i>	<i>wradū</i>	<i>ūtētrū / itatirū</i>	<i>ūtētrū</i>
3fp	<i>wradā</i>	<i>wradā</i>	<i>ūtētrā / itatirā</i>	<i>ūtētrā</i>
2cp	<i>turradā</i>	<i>turidā</i>	<i>tētētrā / itatirā</i>	<i>tētētrā</i>
1cp	<i>wrad</i>	<i>wrad</i>	<i>nūtētr / itatir</i>	<i>nūtir</i>



## 12a. Verbs II-weak: Stem Forms

Stem	Infinitive	Durative sg/pl	Perfect sg/pl	Preterite sg/pl	Imp'v sg/pl	Participle	Vbl. Adj.
G (a-u)	kānum	ikān / ikunnū	ikān / ikunnū	ikān / ikunnū	kān / kūnā	dā'ik- / mudik-	kān-
(a-i)	qitayyūsum	iqitās / iqiššū	iqitās / iqiššū	iqitās / iqiššū	qitās / qitšā	qā'is- / muqis-	qitayyūš-
(a)	šālum	isāl / isallū	isāl / isallū	isāl / isallū	šāl / šālā	šā'il-	šāl-
(e)	nērūm <sup>2</sup>	inēr / inerrū <sup>2</sup>	ittēr / ittērū <sup>2</sup>	inēr / inerrū <sup>2</sup>	nēr / nērā <sup>2</sup>	nēr <sup>2</sup> -	nēr- <sup>2</sup>
Gt (a-u)	kūnum	ikān / ikunnū	ikān / ikunnū	ikān / ikunnū	ikān / ikunnū	mukēn-	kūn-
(a-i)	iqitayyūsum	ittāl / ittallū <sup>3</sup>	ittāl / ittallū	ittāl / ittallū	itāl / itālā	mutūl-	itāl-
(a)	šitūlum	isāt / isallū	isāt / isallū	isāt / isallū	isāt / isallū	muštal-	šitūl-
Gtn (a-u)	kitayyūnum	ikatan / ikattanū	ikān / ikunnū	ikān / ikunnū	?	?	kitayyūn-
(a-i)	qitayyūsum	iqatanās / iqatanīššū	?	iqitās / iqiššū	?	?	qitayyūš-
(a)	šitayyūlum	isṭana <sup>2</sup> al / isṭana <sup>2</sup> alū	?	isṭa <sup>2</sup> al / isṭa <sup>2</sup> alū	šitayyū <sup>2</sup> al	mušṭa <sup>2</sup> il-	šitayyūš-
(a)	šitayyūlum	isṭanāl / isṭanallū	?	isṭanāl / isṭanallū	?	?	šitayyūš-
N (a-u)	?	iddāk / iddukkū	?	iddāk <sup>?</sup> / iddukkū <sup>?</sup>	?	?	?
(a-i)	?	iqitās / iqiššū	?	iqitās / iqiššū	?	?	?
(a)	?	iššām / iššammū	?	iššām / iššammū	?	?	?
(e)	?	innēr / innerrū	?	innēr / innerrū	?	?	?
D	kunnūm	ukān / ukannū	ukān / ukannū	ukān / ukannū	kān / kinnā	mukēn / mukinn-	kūn / kunn-
Dt	kubunnūm	ukān / ukannū	ukān / ukannū	ukān / ukannū	kūtēn / kūtinnā	mukēn / mukinn-	kubunn-
Dtn	kubunnūm	ukān / ukannū	ukān / ukannū	ukān / ukannū	kūtēn / kūtinnā	mukēn / mukinn-	kubunn-
Š	šumultum	ušmāt / ušmatū	ušāmū / ušamittū	ušmāt / ušmatū	šumū / šumittū	mušmūt / mušmitt-	šumū / šumitt-
Š <sup>4</sup>	šutamutūm	ušāmāt / ušamatū	?	ušāmāt / ušamittū	?	mušamitt-	šutamutt-

<sup>1</sup>Note also the stative vbl. adj. base *lāb-*, from *lābūm*.

<sup>2</sup>Less often with *a*-vowels rather than *e* throughout.

<sup>3</sup>Št-passive and Št-lexical forms are the same in verbs II-weak; Štn forms are not attested.

<sup>4</sup>Root *n-y-l* (G)

## 12b. Verbs II-weak: Finite Forms (G, D)

	G, a-u class: <i>kānum</i>			G, a-i class: <i>qitayyūm</i>			G, a class: <i>šālum</i>		
	Durative	Perfect	Imp'v.	Durat.	Perfect	Preterite	Durat.	Perfect	Preterite
3cs	ikān	ikān	ikān	iqitās	iqitās	iqitās	išāl	išāl	išāl
2ls	takān	takūn	kān	taqtīs	taqtīs	taqtīs	tašāl	tašāl	tašāl
2fs	takunnī	takūnī	kūnī	taqtīšī	taqtīšī	taqtīšī	tašālī	tašālī	tašālī
1cs	akān	akūn	akūn	aqitās	aqitās	aqitās	ašāl	ašāl	ašāl
3lp	ikunnū	ikūnū	ikūnū	iqitšū	iqitšū	iqitšū	išallū	išallū	išallū
3fp	ikunnā	ikūnā	ikūnā	iqitšā	iqitšā	iqitšā	išallā	išallā	išallā
2cp	takunnā	takūnā	kūnā	taqtīšā	taqtīšā	taqtīšā	tašallā	tašallā	tašallā
1cp	nikān	nikūn	nikūn	niqtīš	niqtīš	niqtīš	nišāl	nišāl	nišāl
G, e class: <i>nērūm</i>									
	Durative	Perfect	Preterite	Imperative			Durative	Perfect	Preterite
3cs	inēr / inār	ittēr / ittār	inēr / inār				ukān	ukūn	ukūn
2ms	tenēr / tanār	tettēr / tattār	tenēr / tanār	nēr / nār			tukān	tukūn	tukūn
2fs	tenerrī / tanarrī	tettērī / tattārī	tenerrī / tanarrī	nērī / nārī			tukannē	tukunnī	tukunnī
1cs	enēr / anār	ettēr / attār	enēr / anār				ukān	ukūn	ukūn
3mp	inarrū / inarrū	ittērū / ittārū	inērū / inārū				ukannū	ukūnnū	ukūnnū
3fp	inerrā / inarrā	ittērā / ittārā	inerrā / inarrā				ukannā	ukūnnā	ukūnnā
2cp	tanerrā / tanarrā	tettērā / tattārā	tenerrā / tanarrā	nērā / nārā			tukannā	tukūnnā	tukūnnā
1cp	narrū / anār	nüttēr / nüttār	ninēr / ninār				tukān	tukūn	tukūn
D <sup>1</sup> of <i>kānum</i> <sup>2</sup>									
	Durative	Perfect	Preterite	Durative	Perfect	Preterite	Durative	Perfect	Preterite
3cs	inēr / inār	ittēr / ittār	inēr / inār	ukān	ukūn	ukūn	ukān	ukūn	ukūn
2ms	tenēr / tanār	tettēr / tattār	tenēr / tanār	tukān	tukūn	tukūn	tukān	tukūn	tukūn
2fs	tenerrī / tanarrī	tettērī / tattārī	tenerrī / tanarrī	tukannē	tukunnī	tukunnī	tukannē	tukunnī	tukunnī
1cs	enēr / anār	ettēr / attār	enēr / anār	ukān	ukūn	ukūn	ukān	ukūn	ukūn
3mp	inarrū / inarrū	ittērū / ittārū	inērū / inārū	ukannū	ukūnnū	ukūnnū	ukannū	ukūnnū	ukūnnū
3fp	inerrā / inarrā	ittērā / ittārā	inerrā / inarrā	ukannā	ukūnnā	ukūnnā	ukannā	ukūnnā	ukūnnā
2cp	tanerrā / tanarrā	tettērā / tattārā	tenerrā / tanarrā	tukannā	tukūnnā	tukūnnā	tukannā	tukūnnā	tukūnnā
1cp	narrū / anār	nüttēr / nüttār	ninēr / ninār	tukān	tukūn	tukūn	tukān	tukūn	tukūn

<sup>1</sup>Locality in the Š of verbs originally II-w and II-y, as in dur. 3ms *ušmāt*, 3mp *ušmatū*; pf. 3ms *ušmūt*, 3mp *ušmutū*; imp. 3ms *ušmū*, pf. 3ms *ušmūt*.

<sup>2</sup>For verbs originally II-, note, e.g., dur. 3ms *uša<sup>2</sup>al* / *ušāl*, 3mp *uša<sup>2</sup>alū* / *ušallū*; pf. 3ms *uša<sup>2</sup>al*, 3mp *uša<sup>2</sup>alū*.

## 13a. Verbs III-weak: Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
G	<i>malūm</i>	<i>imalla</i>	<i>imtala</i>	<i>imla</i>	<i>mila</i>	<i>māli-</i>	<i>mali-</i>
(i)	<i>banūm</i>	<i>ibanni</i>	<i>ibtani</i>	<i>ibni</i>	<i>bini</i>	<i>bāni-</i>	<i>bani-</i>
(u)	<i>manūm</i>	<i>imannu</i>	<i>imtanu</i>	<i>imnu</i>	<i>munu</i>	<i>māni-</i>	<i>mani-</i>
(e)	<i>leqūm</i>	<i>ileqqe / ilaqqe</i>	<i>ileqe</i>	<i>ilqe</i>	<i>leqe / liqe</i>	<i>lēqi-</i>	<i>leqi- / laqi-</i>
Gt	<i>mitlūm</i>	<i>imtalla</i>	<i>imtala</i>	<i>imtala</i>	<i>mitla</i>	<i>mumtali-</i>	<i>mitlu-</i>
(i)	<i>bitnūm</i>	<i>ibtanni</i>	<i>ibtani</i>	<i>ibtani</i>	<i>bitni</i>	<i>mubtani-</i>	<i>bitnu-</i>
(u)	<i>mitnūm</i>	<i>imtanu</i>	<i>imtanu</i>	<i>imtanu</i>	<i>mitnu</i>	<i>mumtani-</i>	<i>mitnu-</i>
(e)	<i>litqūm</i>	<i>ilteqqe</i>	<i>ilteqe</i>	<i>ilteqe</i>	<i>litqe</i>	<i>mutteqi-</i>	<i>litqu-</i>
Gtn	<i>mitallūm</i>	<i>imtanalla</i>	<i>imtatala</i>	<i>imtalla</i>	<i>mitalla</i>	<i>mumtalli-</i>	<i>mitallu-</i>
(i)	<i>bitannūm</i>	<i>ibtananni</i>	<i>ibtatanni</i>	<i>ibtanni</i>	<i>bitanni</i>	<i>mubtanni-</i>	<i>bitannu-</i>
(u)	<i>mitannūm</i>	<i>imtanannu</i>	<i>imtatannu</i>	<i>imtanu</i>	<i>mitannu</i>	<i>mumtanni-</i>	<i>mitannu-</i>
(e)	<i>liteqqūm</i>	<i>ilteqqe</i>	<i>ilteqqe</i>	<i>ilteqqe</i>	<i>liteqqe</i>	<i>multeqqi-</i>	<i>liteqqu-</i>
N	<i>namlūm</i>	<i>imnalla</i>	<i>ittamla</i>	<i>imnali</i>	<i>nami</i>	<i>mumkali-</i>	<i>namlu-</i>
(i)	<i>nabnūm</i>	<i>ibbanni</i>	<i>ittabni</i>	<i>ibbani</i>	<i>nabni</i>	<i>mubbani-</i>	<i>nabnu-</i>
(e)	<i>nelqūm / nalqūm</i>	<i>ileqqe / illaqqe</i>	<i>ittelqe / ittaltqe</i>	<i>illeqi / illaqi</i>	<i>nelqi / nalqi</i>	<i>mulle / ḡqi-</i>	<i>n<sup>e</sup> / ḡlqu-</i>
Ntm	<i>itamlūm</i>	<i>ittanamla</i>	<i>ittatamla</i>	<i>ittamla</i>	<i>itamla</i>	<i>muttami-</i>	<i>itamlu-</i>
(i)	<i>itabnūm</i>	<i>ittanabni</i>	<i>ittatabni</i>	<i>ittabni</i>	<i>itabni</i>	<i>muttabni-</i>	<i>itabnu-</i>
(e)	<i>itelqūm</i>	<i>ittenelqe</i>	<i>ittelqe</i>	<i>ittelqe</i>	<i>itelqe</i>	<i>muttelqi-</i>	<i>itelqu-</i>
D	<i>mulūm</i>	<i>umalla</i>	<i>umtalli</i>	<i>umalli</i>	<i>mulli</i>	<i>mulle / ḡqi-</i>	<i>mulu-</i>
	<i>luqqūm</i>	<i>uleqqe / ulaqqa</i>	<i>ulteqqi / ultaqqi</i>	<i>uleqqi / ulaqqi</i>	<i>luqqi</i>	<i>mutḡqi-</i>	<i>luqqu-</i>
Dt	<i>mutallūm</i>	<i>umtalla</i>	<i>umtatali</i>	<i>umtalli</i>	<i>mutalli</i>	<i>mutalli-</i>	<i>mutallu-</i>
	<i>luf<sup>e</sup> / ḡḡūm</i>	<i>ulf<sup>e</sup> / ḡ<sup>e</sup> / ḡḡi</i>	<i>ulf<sup>e</sup> / ḡ<sup>e</sup> / ḡḡi</i>	<i>ulf<sup>e</sup> / ḡḡi</i>	<i>luf<sup>e</sup> / ḡḡi</i>	<i>mutluf<sup>e</sup> / ḡḡi-</i>	<i>luf<sup>e</sup> / ḡḡu-</i>
Dtn	<i>mutallūm</i>	<i>umtanalla</i>	<i>umtatali</i>	<i>umtalli</i>	<i>mutalli</i>	<i>mutalli-</i>	<i>mutallu-</i>
	<i>luf<sup>e</sup> / ḡḡūm</i>	<i>ulf<sup>e</sup> / ḡ<sup>e</sup> / ḡḡi / a</i>	<i>ulf<sup>e</sup> / ḡ<sup>e</sup> / ḡḡi</i>	<i>ulf<sup>e</sup> / ḡḡi</i>	<i>luf<sup>e</sup> / ḡḡi</i>	<i>mutluf<sup>e</sup> / ḡḡi-</i>	<i>luf<sup>e</sup> / ḡḡu-</i>

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
Š	<i>šumlūm</i>	<i>ušamla</i>	<i>uštamli</i>	<i>uštamli</i>	<i>šumli</i>	<i>muštamli-</i>	<i>šumlu-</i>
	<i>šulqūm</i>	<i>ušelqe</i>	<i>uštetelqi</i>	<i>ušetelqi</i>	<i>šulqi</i>	<i>mušetelqi-</i>	<i>šulqu-</i>
Št passive	<i>šutamliūm</i>	<i>uštamla</i>	<i>uštatamli</i>	<i>uštamli</i>	<i>šutamli</i>	<i>muštamli-</i>	<i>šutamlu-</i>
	<i>šutelqūm</i>	<i>ušetelqe</i>	<i>uštetelqi</i>	<i>ušetelqi</i>	<i>šutelqi</i>	<i>mušetelqi-</i>	<i>šutelqu-</i>
Št lexical	<i>šutamliūm</i>	<i>uštamalla</i>	<i>uštataamli</i>	<i>uštamli</i>	<i>šutamli</i>	<i>muštamli-</i>	<i>šutamlu-</i>
	<i>šutelqūm</i>	<i>ušteleqqe</i>	<i>uštetelqi</i>	<i>ušetelqi</i>	<i>šutelqi</i>	<i>mušetelqi-</i>	<i>šutelqu-</i>
Štn	<i>šutamliūm</i>	<i>uštanamla</i>	<i>uštataamli</i>	<i>uštamli</i>	<i>šutamli</i>	<i>muštamli-</i>	<i>šutamlu-</i>
	<i>šutelqūm</i>	<i>uštenelqe</i>	<i>uštetelqi</i>	<i>ušetelqi</i>	<i>šutelqi</i>	<i>mušetelqi-</i>	<i>šutelqu-</i>

Verbs III-i		Verbs III-u						
	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	ibanni	ibtani	ibni		ihaddu	ihadu	ihdu	
2ms	tabanni	tabtani	tabni	bini	tabaddu	tabtadu	tabdu	huadu
2fs	tabanni	tabtani	tabni	bini	tabaddi	tabtadi	tabdi	huadi
1cs	abanni	abtani	abni		ahaddu	ahadu	ahdu	
3mp	ibannu	ibtanu	ibnu		ihaddu	ihadu	ihdu	
3fp	ibanniā	ibtaniā	ibniā	biniā	ihaddā	ihtadā	ihdā	
2cp	tabanniā	tabtaniā	tabniā		tabaddā	tabtadā	tabdā	
1cp	nibanni	nibtani	nibni		nihaddu	nihadu	nihdu	

## Verbs III-a

	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	imalla	imtala	imla		ileqqe/ilaqqe	ilteqe	ilqe	
2ms	tamalla	tamtala	tamla	mila	taleqqe/talaqqe	telteqe	telqe/talqe	leqe/liqe
2fs	tamalli	tamtali	tamli	mili	taleqqi/talaqqi	telteqi	telqi/talqi	leqi/liqi
1cs	amalla	amtala	amla		aleqqe/alaqqe	elteqe	elqe/alqe	
3mp	imallā	imtalā	imlā		ileqqū/ilaqqe	ilteqū	ilqū	
3fp	imallā	imtalā	imlā		ileqqeā/ilaqqeā	ilteqeā	ilqeā	
2cp	tamallā	tamtalā	tamlā	milā	taleqqeā/talaqqeā	telteqeā	telqeā/talqeā	leqeā/liqeā
1cp	nimalla	nimtala	nimla		nileqqe/nilaqqe	nilteqe	nilqe	

## Verbs III-e

## 13c. Verbs III-weak: Non-Finite Forms (G)

G	Infinitive	Active Participle	Verbal Adj., Attributive		Verbal Adj. + Pron. Subj.
			III-i/a/u III-e	III-i III-u	
G	nom. <i>banūm</i>	ms nom. <i>bānūm</i>	ms nom. <i>banūm</i> <sup>1</sup>	1cs <i>baniāku</i> <sup>2</sup>	in -i
	gen. <i>banēm</i>	gen. <i>bānīm</i>	gen. <i>banīm</i>	2ms <i>baniāta</i>	in -u
	acc. <i>banām</i>	acc. <i>bānīam</i>	acc. <i>banīam</i>	2fs <i>baniāti</i>	
		fs nom. <i>bānītum</i>	fs nom. <i>bānītum</i>	3ms <i>bani<sup>1</sup></i>	
		gen. <i>bānītīm</i>	gen. <i>bānītīm</i>	3fs <i>baniat</i>	
		acc. <i>bānītām</i>	acc. <i>bānītām</i>	1cp <i>baniānu</i>	
		mp nom. <i>bānūtum</i>	mp nom. <i>bānūtum</i>	2mp <i>baniātunu</i>	
		g.-a. <i>bānūtīm</i>	g.-a. <i>bānūtīm</i>	2fp <i>baniātina</i>	
		fp nom. <i>bāniātum</i>	fp nom. <i>bāniātum</i>	3mp <i>banū</i>	
		g.-a. <i>bāniātīm</i>	g.-a. <i>bāniātīm</i>	3fp <i>baniā</i>	

<sup>1</sup>Similarly in verbs III-e ms *leqūm* / *leqīm* / *leqīam*, fs *leqūtum*, mp *leqūtum*, fp *leqūtum*, fp *leqūtīm*. <sup>2</sup>Similarly in verbs III-e 1cs *leqīaku*, 2ms *leqīata*, etc.

## Verbs III-i

	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	ibbanni	ittabni	ibbani		immannu	ittamnu	immani	
2ms	tabbanni	tattabni	tabbani	nabni	tammannu	tattamnu	tammani	namnu
2fs	tabbani	tattabni	tabbani	nabni	tammannu	tattamnu	tammani	namnu
1cs	abbanni	attabni	abbani		ammannu	attamnu	ammani	
3mp	ibbannu	ittabnu	ibbannu		immannu	ittamnu	immani	
3fp	ibbannu	ittabnu	ibbannu		immannu	ittamnu	immani	
2cp	tabbannu	tattabnu	tabbannu	nabnu	tammannu	tattamnu	tammani	namnu
1cp	nibbanni	nittabni	nibbani		nimmannu	nittamnu	nimmani	

## Verbs III-u

	Durative	Perfect	Preterite	Imp'v.
3cs	immannu	ittamnu	immani	
2ms	tammannu	tattamnu	tammani	namnu
2fs	tammannu	tattamnu	tammani	namnu
1cs	ammannu	attamnu	ammani	
3mp	immannu	ittamnu	immani	
3fp	immannu	ittamnu	immani	
2cp	tammannu	tattamnu	tammani	namnu
1cp	nimmannu	nittamnu	nimmani	

## Verbs III-a

	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	ikkalla	ittakla	ikkali		illeqqe/illaqqe	itt <sup>ʔ</sup> /aqla	illeqi/illaqi	
2ms	takkalla	tattakla	takkali	nakli	tellege/tallaqqe	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	tellegi/tallaqi	nelqi/nalqi
2fs	takkalli	tattakli	takkali	nakli	tellegqi/tallaqqi	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	talleqi/tallaqi	nelqi/nalqi
1cs	akkalla	attakla	akkali		elleqqe/allaqge	e/aq <sup>ʔ</sup> /aqla	elleqi/allaqi	
3mp	ikkallu	ittaklu	ikkali		illeqqu/illaqqu	itt <sup>ʔ</sup> /aqlu	illequ/illaqi	
3fp	ikkalla	ittaklu	ikkali		illeqqe/illaqqe	itt <sup>ʔ</sup> /aqla	illeqi/illaqi	
2cp	takkalla	tattakla	takkali	nakli	tellege/illaqqe	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	tellegi/illaqi	nelqi/nalqi
1cp	nikkalla	nittakla	nikkali		nilleqqe/nillaqqe	nitt <sup>ʔ</sup> /aqla	nilleqi/nillaqi	

## Verbs III-e

	Durative	Perfect	Preterite
3cs	illeqqe/illaqqe	itt <sup>ʔ</sup> /aqla	illeqi/illaqi
2ms	tellege/tallaqqe	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	tellegi/tallaqi
2fs	tellegqi/tallaqqi	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	talleqi/tallaqi
1cs	elleqqe/allaqge	e/aq <sup>ʔ</sup> /aqla	elleqi/allaqi
3mp	illeqqu/illaqqu	itt <sup>ʔ</sup> /aqlu	illequ/illaqi
3fp	illeqqe/illaqqe	itt <sup>ʔ</sup> /aqla	illeqi/illaqi
2cp	tellege/illaqqe	t <sup>ʔ</sup> /att <sup>ʔ</sup> /aqla	tellegi/illaqi
1cp	nilleqqe/nillaqqe	nitt <sup>ʔ</sup> /aqla	nilleqi/nillaqi

## 13e. Verbs III-weak: Non-Finite Forms (N)

N <sup>1</sup>	Infinitive	Active Participle	Verbal Adj., Attributive	Vbl. Adj. + Pron. Subj.
	nom. nabnām	ms nom. mubbanām	ms nom. nabnām	1cs nabnāku
	gen. nabnīm	gen. mubbanīm	gen. nabnīm	2ms nabnāta
	acc. nabnām	acc. mubbanīam	acc. nabnām	2fs nabnāti
		fs nom. mubbanūtum	fs nom. nabnūtum	3ms nabnu
		gen. mubbanūtīm	gen. nabnūtīm	3fs nabnāt
		acc. mubbanūtīm	acc. nabnūtīm	
	mp nom. mubbanūtum	mp nom. mubbanūtum	mp nom. nabnūtum	1cp nabnānu
	gen.-acc. mubbanūtīm	gen.-acc. mubbanūtīm	gen.-acc. nabnūtīm	2mp nabnātunu
		fp nom. mubbanūtīm	fp nom. nabnūtīm	2fp nabnātina
		gen.-acc. mubbanūtīm	gen.-acc. nabnūtīm	3mp nabnū
				3fp nabnā

<sup>1</sup>In verbs III-e, a before or after first radical may appear as e: infin. nelqūm/nalqūm, ptcpl. mulleqūm/mullaqūm, v. adj. base nelqu-/nalqu-.



		D			Š			
	Durative	Perfect	Preterite	Imp'v.	Durative	Perfect	Preterite	Imp'v.
3cs	<i>ubanna</i>	<i>ubtanni</i>	<i>ubanni</i>		<i>ušabna</i>	<i>uštanni</i>	<i>ušanī</i>	
2ms	<i>tubanna</i>	<i>tubtanni</i>	<i>tubanni</i>	<i>bunni</i>	<i>tušabna</i>	<i>tuštanni</i>	<i>tušanī</i>	<i>šubni</i>
2fs	<i>tubanna</i>	<i>tubtanni</i>	<i>tubanni</i>	<i>bunni</i>	<i>tušabni</i>	<i>tuštanni</i>	<i>tušanī</i>	<i>šubni</i>
1cs	<i>ubanna</i>	<i>ubtanni</i>	<i>ubanni</i>		<i>ušabna</i>	<i>uštanni</i>	<i>ušanī</i>	
3mp	<i>ubanna</i>	<i>ubtanni</i>	<i>ubanni</i>		<i>ušabnū</i>	<i>uštanni</i>	<i>ušanī</i>	
3fp	<i>ubanna</i>	<i>ubtanni</i>	<i>ubanni</i>	<i>bunniā</i>	<i>ušabnā</i>	<i>uštanniā</i>	<i>ušanīā</i>	<i>šubniā</i>
2cp	<i>tubanna</i>	<i>tubtanni</i>	<i>tubanni</i>	<i>bunniā</i>	<i>tušabnā</i>	<i>tuštanniā</i>	<i>tušanīā</i>	
1cp	<i>nubanna</i>	<i>nubtanni</i>	<i>nubanni</i>		<i>nušabna</i>	<i>nūštanni</i>	<i>nušanī</i>	

## 13g. Verbs III-weak: Non-Finite Forms (D, Š)

		Active Participle <sup>1</sup>		Verbal Adj., Atributive		Vbl. Adj. + Pron. Subj.	
	Infinitive	ms nom.	fs nom.	ms nom.	fs nom.	1cs	2ms
D	nom. <i>bunniām</i>	<i>mubanniām</i>	<i>mubanniām</i>	<i>bunniām</i>	<i>bunniām</i>	<i>bunniāku</i>	<i>bunniāta</i>
	gen. <i>bunniām</i>	<i>mubanniām</i>	<i>mubanniām</i>	gen. <i>bunniām</i>	gen. <i>bunniām</i>	2fs <i>bunniāti</i>	3ms <i>bunni</i>
	acc. <i>bunniām</i>	acc. <i>mubanniām</i>	acc. <i>mubanniām</i>	acc. <i>bunniām</i>	acc. <i>bunniām</i>	3fs <i>bunniāt</i>	
		mp nom. <i>mubanniātum</i>	mp nom. <i>mubanniātum</i>	mp nom. <i>bunniātum</i>	mp nom. <i>bunniātum</i>	1cp <i>bunniānu</i>	2mp <i>bunniātunu</i>
		gen.-acc. <i>mubanniātum</i>	gen.-acc. <i>mubanniātum</i>	gen.-acc. <i>bunniātum</i>	gen.-acc. <i>bunniātum</i>	2fp <i>bunniātina</i>	3mp <i>bunni</i>
		fp nom. <i>mubanniātum</i>	fp nom. <i>mubanniātum</i>	fp nom. <i>bunniātum</i>	fp nom. <i>bunniātum</i>	3fp <i>bunniā</i>	
		gen.-acc. <i>mubanniātum</i>	gen.-acc. <i>mubanniātum</i>	gen.-acc. <i>bunniātum</i>	gen.-acc. <i>bunniātum</i>		
Š	nom. <i>šubniām</i>	<i>mušanīām</i>	<i>mušanīām</i>	<i>šubniām</i>	<i>šubniām</i>	1cs <i>šubniāku</i>	2ms <i>šubniāta</i>
	gen. <i>šubniām</i>	<i>mušanīām</i>	<i>mušanīām</i>	gen. <i>šubniām</i>	gen. <i>šubniām</i>	2fs <i>šubniāti</i>	3ms <i>šubni</i>
	acc. <i>šubniām</i>	acc. <i>mušanīām</i>	acc. <i>mušanīām</i>	acc. <i>šubniām</i>	acc. <i>šubniām</i>	3fs <i>šubniāt</i>	
		fs nom. <i>mušanīātum</i>	fs nom. <i>mušanīātum</i>	fs nom. <i>šubniātum</i>	fs nom. <i>šubniātum</i>	1cp <i>šubniānu</i>	2mp <i>šubniātunu</i>
		gen.-acc. <i>mušanīātum</i>	gen.-acc. <i>mušanīātum</i>	gen.-acc. <i>šubniātum</i>	gen.-acc. <i>šubniātum</i>	2fp <i>šubniātina</i>	3mp <i>šubni</i>
		fp nom. <i>mušanīātum</i>	fp nom. <i>mušanīātum</i>	fp nom. <i>šubniātum</i>	fp nom. <i>šubniātum</i>	3fp <i>šubniā</i>	
		gen.-acc. <i>mušanīātum</i>	gen.-acc. <i>mušanīātum</i>	gen.-acc. <i>šubniātum</i>	gen.-acc. <i>šubniātum</i>		

<sup>1</sup> The verbs III-weak in the infinitive or other finite forms may appear as e: D *muṭeḥhi* / *muṭaḥhi*, Š *mušešmi* / *mušešmi*.

## 14. Doubly Weak Verbs: Stem Forms

	Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
(a)	I-n and II- <sup>2</sup>	na <sup>2</sup> ādum	ina <sup>2</sup> id	ita <sup>2</sup> id	i <sup>2</sup> id	i <sup>2</sup> id	nā <sup>2</sup> id-	na <sup>2</sup> id-
	G	na <sup>2</sup> ādum	ina <sup>2</sup> id	ita <sup>2</sup> id	i <sup>2</sup> id	i <sup>2</sup> id	nā <sup>2</sup> id-	na <sup>2</sup> id-
	Gt	it <sup>2</sup> udum	itta <sup>2</sup> id	?	itta <sup>2</sup> id	it <sup>2</sup> id	muffa <sup>2</sup> id-	it <sup>2</sup> ud-
	D	nu <sup>2</sup> udum	una <sup>2</sup> ad	utta <sup>2</sup> id	una <sup>2</sup> id	nu <sup>2</sup> id	muna <sup>2</sup> id-	nu <sup>2</sup> ud-
(b)	I-n and II-w or II-y	nawārum	inawir	ittawir	iawir	*iawir	*nāwir-	nawir-
a	G	nawārum	inawir	ittawir	iawir	*iawir	*nāwir-	nawir-
	D	nuwawurum	unawawir	uttawawir	unawawir	nuwawir	munawawir-	nuwawur-
b	G	nāhum	ināh / inuhhū	ittūh	inūh	*nūh	—	nūh-
	D	nūhūm	nūh	uttūh	unūh	nūh	muniyh-	nūh-
c	G	nādum	ināal / inillā	ittāil	ināil	nāil	—	nāil-
	Gt	itālum / utālum	ittāal / ittillū	ittāfil	ittāil	itāil	mutāfil-	itāil- / utāil-
	Š	šunullum	ušnāl / ušnallū	uštānāl / .nillū	ušnāl / ušnillū	šunāl / šunillū	—	šunull-
(c)	I-n and III-weak	nādām	inādā	ittādā	iddā	idā	nādā-	nādā-
	G	nādām	inādā	ittādā	iddā	idā	nādā-	nādā-
	Gm	ittādūm	ittanādā	ittatādā	ittādā	ittādā	muttādā-	ittādū-
	N	nādām / nandām	innādā	itādā / itandā	innādā	nādā / nandā	munnādā-	nd <sup>2</sup> / ḡbr-
	Š	šuddūm	ušaddā	uštādā	ušaddā	šuddā	mušaddā-	šuddū-
(d)	I- <sup>2</sup> and II-weak	e <sup>2</sup> ēlum	i <sup>2</sup> ēil	?	i <sup>2</sup> ēil?	e <sup>2</sup> ēil	—	e <sup>2</sup> ēil-
a	G	e <sup>2</sup> ēlum	i <sup>2</sup> ēil	?	i <sup>2</sup> ēil?	e <sup>2</sup> ēil	—	e <sup>2</sup> ēil-
b	G	ērum	i <sup>2</sup> ēr?	?	i <sup>2</sup> ēr?	ēr?	—	ēr-
(e)	I- <sup>2</sup> and III-weak	arūm	irri	ērri	iri	—	—	ari- / eri-
a	G	arūm / erūm	irri	ērri	iri	—	—	ari- / eri-
b	G	elūm	illi	ēli / ītali	ēli	eli / ali	ēli-	eli-
	D	ullām	ulla	ūtelli	ulli	ulli	mulli-	ullu-
	Š	šulūm	ušelle / ušalla	uštēli	ušēli	šūli	mušēli-	šūlu-
(f)	I-w and II-weak	wārum / wārum	wārum	wārum	wārum	wārum	wārum	wārum
	G	wārum / wārum	wārum	wārum	wārum	wārum	wārum	wārum
	G	wārum / wārum	wārum	wārum	wārum	wārum	wārum	wārum
	D	wū <sup>2</sup> urum / wū <sup>2</sup> urum	wū <sup>2</sup> ar / wū <sup>2</sup> ar	ūta <sup>2</sup> er	uwa <sup>2</sup> er / uwa <sup>2</sup> er	wū <sup>2</sup> er	muwa <sup>2</sup> er-	wū <sup>2</sup> ur- / wū <sup>2</sup> ur-
	wār-	wār-	wār-	wār-	wār-	wār-	wār-	wār-
(g)	I-w and III-weak	wasūm	ussū	ittasū	usū	šū	wāsū-	wasū-
a	G	wasūm	ussū	ittasū	usū	šū	wāsū-	wasū-
b	G	wafūm	utta	ittata	utā	tā	wāfū-	wafū-
c	G	warūm	urru	ittaru	urru	ru	wārū-	warū-
	Š	šūšūm	ušēsse / ušassa	uštēsi / uštāsi	ušēsi / ušāsi	šūsi	mušēsi- / mušāsi-	šūšu-
(h)	II- <sup>2</sup> and III-weak	le <sup>2</sup> ūm	ile <sup>2</sup> ūm	iltē	ile <sup>2</sup> ūm	?	le <sup>2</sup> ū-	le <sup>2</sup> ū-
	G	le <sup>2</sup> ūm / leyūm	ile <sup>2</sup> ūm	iltē	ile <sup>2</sup> ūm	?	le <sup>2</sup> ū-	le <sup>2</sup> ū-
	D	bu <sup>2</sup> ūm	ub <sup>2</sup> a / ubā	ubta <sup>2</sup> i	uba <sup>2</sup> i	bu <sup>2</sup> i	muba <sup>2</sup> i-	bu <sup>2</sup> ū-
(i)	II-w and III-weak	lawūm	ilawwi	iltawwi	ilawwi	liwi	lawū-	lawū-
	G	lawūm	ilawwi	iltawwi	ilawwi	liwi	lawū-	lawū-
	Š	šulwūm	ušalwa	uštawwi	ušalwi	šulwi	mušalwi-	šulwū-

## 15. Quadriradical Verbs: Stem Forms

Stem	Infinitive	Durative	Perfect	Preterite	Imperative	Participle	Vbl. Adj.
N	<i>nabalkutum</i> IV-u IV-e	<i>ibbalakkat</i> <i>ipparakku</i> <i>iḥhelesse</i>	<i>ittabalkat</i> <i>ittaparku</i> <i>itteḥeṣe</i>	<i>ibbalkit</i> <i>ipparki</i> <i>iḥheṣi</i>	<i>nabalkit</i> <i>naparki</i> <i>neḥeṣi</i>	<i>mubbalkit-</i> <i>mupparki-</i> <i>muhheṣi-</i>	<i>nabalkut-</i> <i>naparku-</i> <i>nehelisu-</i>
Nm	<i>itablakkutum</i>	<i>ittanablakkat</i>	<i>ittatablakkat</i>	<i>ittab(a)lakkat</i>	?	<i>muttablakkit-</i>	—
Š	<i>subalkutum</i> IV-u IV-e	<i>uṣbalakkat</i> <i>uṣparakka</i> <i>uṣhelesse</i>	<i>uṣtabalkit</i> <i>uṣtaparki</i> <i>uṣteḥeṣi</i>	<i>uṣbalkit</i> <i>uṣparki</i> <i>uṣheṣi</i>	<i>subalkit</i> <i>suparki</i> <i>ṣuheṣi</i>	<i>muṣbalkit-</i> <i>muṣparki-</i> <i>muṣheṣi-</i>	<i>subalkut-</i> <i>suparku-</i> <i>ṣuhelisu-</i>
Šm	<i>ṣutablakkutum</i>	<i>uṣtanablakkat</i>	<i>uṣtatablakkat</i>	<i>uṣtablakkat</i>	?	?	—

## 16. The Verb with the Ventive (§15.2)

	Durative	Perfect	Preterite	Precative/Imperative
3cs	<i>iṣapparam</i>	<i>iṣtapram</i>	<i>iṣpuram</i>	<i>liṣpuram</i>
2ms	<i>taṣapparam</i>	<i>taṣtapram</i>	<i>taṣpuram</i>	<i>ṣupram</i>
2fs	<i>taṣapparīm</i>	<i>taṣtaprīm</i>	<i>taṣpurīm</i>	<i>ṣuprīm</i>
1cs	<i>aṣapparam</i>	<i>aṣtapram</i>	<i>aṣpuram</i>	<i>luṣpuram</i>
3mp	<i>iṣapparūnim</i>	<i>iṣtaprūnim</i>	<i>iṣpurūnim</i>	<i>liṣpurūnim</i>
3fp	<i>iṣapparānim</i>	<i>iṣtaprānim</i>	<i>iṣpurānim</i>	<i>liṣpurānim</i>
2cp	<i>taṣapparānim</i>	<i>taṣtaprānim</i>	<i>taṣpurānim</i>	<i>ṣuprānim</i>
1cp	<i>niṣapparam</i>	<i>niṣtapram</i>	<i>niṣpuram</i>	<i>i niṣpuram</i>

## 17. The Verb with Object Suffixes (§18.2)

## (a) The Verb with Accusative (Direct Object) Suffixes

suffix	3cs verb	2fs verb	3mp verb	
no sf.	<i>iṣṣur</i>	<i>taṣṣurī</i>	<i>iṣṣurū</i>	'(s)he/you/they protected ...
1cs	<i>iṣṣuranni</i>	<i>taṣṣurīnni</i>	<i>iṣṣurūninni</i>	... me'
2ms	<i>iṣṣurka</i>		<i>iṣṣurūka</i>	... you'
2fs	<i>iṣṣurki</i>		<i>iṣṣurūki</i>	... you'
3ms	<i>iṣṣurṣu</i>	<i>taṣṣurīṣu</i>	<i>iṣṣurūṣu</i>	... him'
3fs	<i>iṣṣurṣi</i>	<i>taṣṣurīṣi</i>	<i>iṣṣurūṣi</i>	... her'
1cp	<i>iṣṣurniāti</i>	<i>taṣṣurīniāti</i>	<i>iṣṣurūniāti</i>	... us'
2mp	<i>iṣṣurkunūti</i>		<i>iṣṣurūkunūti</i>	... you'
2fp	<i>iṣṣurkināti</i>		<i>iṣṣurūkināti</i>	... you'
3mp	<i>iṣṣurṣunūti</i>	<i>taṣṣurīṣunūti</i>	<i>iṣṣurūṣunūti</i>	... them'
3fp	<i>iṣṣurṣināti</i>	<i>taṣṣurīṣināti</i>	<i>iṣṣurūṣināti</i>	... them'

## (b) The Verb with Dative (Indirect Object) Suffixes

suffix	3cs verb	2fs verb	3mp verb	
no sf.	<i>iṣpur</i>	<i>taṣpurī</i>	<i>iṣpurū</i>	'(s)he/you/they sent ...
1cs	<i>iṣpuram</i>	<i>taṣpurīm</i>	<i>iṣpurūnim</i>	... to me'
2ms	<i>iṣpur(ak)kum</i>		<i>iṣpurū(nik)kum</i>	... to you'
2fs	<i>iṣpur(ak)kim</i>		<i>iṣpurū(nik)kim</i>	... to you'
3ms	<i>iṣpur(aṣ)ṣum</i>	<i>taṣpurī(ṣ)ṣum</i>	<i>iṣpurū(niṣ)ṣum</i>	... to him'
3fs	<i>iṣpur(aṣ)ṣim</i>	<i>taṣpurī(ṣ)ṣim</i>	<i>iṣpurū(niṣ)ṣim</i>	... to her'
1cp	<i>iṣpur(an)niāṣim</i>	<i>taṣpurī(n)niāṣim</i>	<i>iṣpurū(nin)niāṣim</i>	... to us'
2mp	<i>iṣpur(ak)kunūṣim</i>		<i>iṣpurū(nik)kunūṣim</i>	... to you'
2fp	<i>iṣpur(ak)kināṣim</i>		<i>iṣpurū(nik)kināṣim</i>	... to you'
3mp	<i>iṣpur(aṣ)ṣunūṣim</i>	<i>taṣpurī(ṣ)ṣunūṣim</i>	<i>iṣpurū(niṣ)ṣunūṣim</i>	... to them'
3fp	<i>iṣpur(aṣ)ṣināṣim</i>	<i>taṣpurī(ṣ)ṣināṣim</i>	<i>iṣpurū(niṣ)ṣināṣim</i>	... to them'

The dative suffixes are optionally preceded by the Ventive (in parentheses).

## INDEX OF TEXTS

Below are listed the texts reproduced in whole or in part in the Lesson Exercises. *Italics* refer to Lesson numbers.

<b>AbB</b>	4 26 32	<b>CH</b>
1 13 36	4 30 28	v 14-24 36
1 14 28	4 64 35	r xxiv 79-88 36
1 76 25	4 79 34	r xxvi 53-56 35
1 92 33	4 113 26	§1 25
1 96 27	4 132 33	§2 25
1 102 37	5 135 26	§3 21
1 117 38	5 136 28	§4 34
2 2 24	5 225 24	§5 32
2 4 36	6 9 33	§6 19
2 14 31	6 136 37	§7 22
2 24 34	6 213 25	§8 30
2 54 31	7 30 24	§§9-12 32
2 56 29	8 11 24	§13 34
2 62 34	11 99 30	§15 28
2 74 36	11 168 37	§§17-19 31
2 98 38	12 10 24	§20 35
2 100 38	12 84 26	§21 18
2 129 30	12 128 24	§§22-24 31
2 131 32		§25 31
3 2 37	<b>ARM(T)</b>	§26 22
3 15 35	2 105 30	§§27-29 29
3 16+17 35	4 22 33	§§30-31 29
3 28 35	10 80 29	§32 31
3 55 36	10 90 29	§33 22
4 13 27	10 129 36	§§35-37 33
4 16 35		§42 30
4 19 28	<b>EE</b>	§44 29
	6/1 96 34	



## CH (continued)

§45 29  
 §47 25  
 §49 31  
 §52 27  
 §§53-54 31  
 §§55-56 28  
 §57 33  
 §58 32  
 §59 23  
 §60 18  
 §§61-62 32  
 §64 33  
 §66 31  
 §75e/R 29  
 §101 36  
 §102 26  
 §103 35  
 §104 19  
 §105 31  
 §106 21  
 §109 31  
 §112 28  
 §113 30  
 §§114-115 26  
 §116 33  
 §§117-118 31  
 §119 19  
 §120 36  
 §121 25  
 §122 24  
 §124 36  
 §125 34  
 §126 36  
 §127 27  
 §128 22  
 §§129-132 33  
 §§133-133b 23  
 §§134-136 32

§137 32  
 §138 24  
 §141 31  
 §§142-143 33  
 §144 30  
 §§145-147 36  
 §§148-149 34  
 §150 19  
 §§151-152 28  
 §153 29  
 §154 28  
 §§155-157 33  
 §159 32  
 §§160-161 36  
 §§163-163 29  
 §§165-166 33  
 §167 18  
 §168 30  
 §§170-171 26  
 §§173-174 29  
 §175 20  
 §176 32  
 §177 30  
 §179 27  
 §180 26  
 §§182-184 26  
 §183 18  
 §§185-187 37  
 §§188-189 32  
 §190 24  
 §191 34  
 §192 24  
 §193 26  
 §194 27  
 §§196-199 24  
 §200 21  
 §201 23  
 §202 31  
 §204 23

§206 36  
 §§207-208 30  
 §§215-217 24  
 §§218-220 18  
 §221 24  
 §§224-225 29  
 §226 25  
 §227 36  
 §§228-229 29  
 §233 36  
 §240 38  
 §245 29  
 §246 18  
 §249 19  
 §250 30  
 §251 28  
 §253 37  
 §254 25  
 §§255-256 34  
 §261 30  
 §265 31  
 §267 27  
 §271 34  
 §273 23  
 §277 23  
 §278 20  
 §279 20  
 §280 26  
 §282 26  
 §R/75e 29

CT  
 2 28 13  
 2 35 24  
 2 41a 20  
 2 44 21  
 2 50 14  
 4 31b 23  
 4 32b 38  
 4 35b 38

## CT (continued)

6 37a 34  
 6 40c 13  
 6 42a 13  
 8 5a 29  
 8 12b 36  
 8 22b 22  
 8 24b 14  
 8 36a 19  
 8 37d 20  
 8 42b 16  
 8 48a 26  
 29 6a 30  
 29 7a 32  
 43 13 36  
 43 14 28  
 43 76 25  
 43 92 33  
 43 96 27  
 43 117 38  
 52 30 24

Edzard, Tell ed-Der  
 4 19  
 15 28  
 23 15  
 32 28

Gilgamesh  
 II *Supp. Rdg.*  
 X ii 14 - iii 5 36

## Iraq

25 177-80 36

## Jeyes, OB Extisp.

no. 14:31 33

## LIH

1 2 24  
 1 4 36  
 1 14 31

1 24 34  
 1 45 26  
 1 56 31  
 2 72 29  
 2 77 28  
 2 80 34  
 2 92 36  
 2 94 30  
 2 95 37

## Meissner, BAP

43 18  
 78 25  
 90 17

## OECT

3 1 34  
 3 35 26  
 3 54 33

## PBS

7 99 30  
 7 133 32

8/2 186 21  
 8/2 188 18  
 8/2 196 33  
 8/2 252 33

## RA

22 169-77 35  
 44 23ff.:5-6 30

## RIME

4 334-36 32  
 4 341-42 37  
 4 354-55 30

## Scheil, SFS

p. 131 24

## Schorr, VAB 5

2 17  
 4 21

8 15  
 9 16  
 12 20  
 13A 24  
 18 29  
 19 20  
 27 26  
 29 34  
 32 18  
 34 34  
 41 16  
 52 13  
 54 19  
 64 27  
 66 23  
 70 14  
 77 22  
 130 22  
 171 25  
 172 13  
 205 32  
 239 32  
 259 18  
 260 36  
 267 14  
 274 13  
 276 38  
 279 35  
 290 14

## Szlechter, Tablettes

3-4 MAH 15951 34  
 64 MAH 15.958 30  
 68 MAH 16.643 16  
 82 MAH 15.880 23  
 97 MAH 16.139 37  
 110 MAH 16.148 17  
 121-22 MAH 16.482  
 30  
 125 MAH 16.351 14

- Szlechter, TJA**  
 20-21 UMM H42 29  
 26 UMM H10 19  
 41 UMM G4 15  
 42 UMM H32 21  
 53f. UMM H57 31  
 102f. FM 31 31  
 151 UMM G40 30
- TCL**  
 1 43 38  
 1 74 38  
 7 13 27  
 7 16 35  
 7 19 28  
 7 26 32  
 7 30 28  
 7 64 35
- TIM**  
 2 11 24  
 7 4 19  
 7 15 28  
 7 23 15  
 7 32 28
- TLB**  
 4 pl. 2 LB 1864 37  
 4 pl. 9 and 10 LB  
 1771+1766 35  
 4 pl. 9 LB 1897 35  
 4 pl. 16 LB 1904 35  
 4 pl. 31 LB 1886 36
- UCP**  
 9/4 p. 329 no. 4 37
- UET**  
 6/2 402 36
- Ungnad, Babylon-  
 ische Briefe**  
 116 31
- 117 38  
 258 32  
 259 29
- VAS**  
 7 16 35  
 7 196 25  
 7 201 32  
 7 202 29  
 8 4-5 18  
 8 15 32  
 8 26 27  
 8 37 32  
 8 62 22  
 8 73 16  
 8 123-24 14  
 8 127 15  
 16 9 33  
 16 32 31  
 16 136 37
- Waterman, Bus.  
 Doc.**  
 no. 32 37
- YOS 10**  
 1 37  
 4:1-8 26  
 5 38  
 6:3-6 28  
 9:4-6 31  
 9:13-14 22  
 9:21-23 22  
 11 i 1-2 28  
 11 i 3-4 24  
 11 i 14-17 24  
 11 i 23-27 37  
 11 ii 1-2 31  
 11 ii 3-6 23  
 11 ii 7-9 35  
 11 ii 14-17 23
- 11 ii 18-19 38  
 11 ii 20-23 25  
 11 ii 24-26 25  
 11 ii 27-30 38  
 11 ii 33 - iii 2 28  
 11 iii 3-12 28  
 11 iii 25-26 34  
 11 iii 27-30 35  
 11 iv 16-18 23  
 11 iv 21-23 32  
 11 v 1-2 24  
 11 v 12-13 26  
 12:4-5 32  
 14:8-9 30  
 15:17-19 33  
 17:9 37  
 17:27 30  
 17:38 37  
 20:9 38  
 21:4 30  
 23:5-7 30  
 23:8 33  
 23:9 30  
 24:2 34  
 24:21 38  
 24:29 25  
 24:30 30  
 25:25 29  
 25:28 33  
 25:64 38  
 25:72 36  
 26 i 8 27  
 26 iii 28-29 35  
 31 i 1-4 23  
 31 i 12-17 32  
 31 i 32-40 28  
 31 ii 1-12 22  
 31 ii 13-15 23  
 31 ii 24-30 23

- YOS 10 (continued)**  
 31 ii 31-37 23  
 31 ii 42-47 23  
 31 ii 48-55 24  
 31 iii 6-12 26  
 31 iii 45-54 32  
 31 iv 7-11 26  
 31 iv 19-24 23  
 31 iv 39-44 34  
 31 iv 45-50 23  
 31 v 13-17 29  
 31 v 37-39 22  
 31 viii 7-10 33  
 31 viii 17-17 31  
 31 viii 30-37 23  
 31 ix 28-35 23  
 31 ix 45-53 37  
 31 x 21-25 22  
 31 x 34-39 28  
 31 x 41-44 33  
 31 xi 22-25 22  
 31 xi 30-36 28
- 31 xi 43-47 23  
 31 xii 14-19 31  
 31 xii 27-35 30  
 31 xiii 36-41 37  
 33 ii 28-30 33  
 33 ii 35-38 36  
 36 i 21 38  
 36 iii 28 37  
 36 iv 8-9 36  
 36 iv 10-11 34  
 41:30 30  
 41:55-56 34  
 42 i 54-55 22  
 42 iv 21-23 30  
 44:16-17 38  
 44:19 27  
 44:69 30  
 46 iv 19-22 33  
 46 iv 30-31 29  
 47:6-7 36  
 47:9 25  
 50:8 33
- 51 ii 27-28 29  
 51 iv 15-18 34  
 52 i 3-5 37  
 52 iii 1-3 36  
 53:8 32  
 56 i 6-7 32  
 56 i 10-11 28  
 56 i 18-20 27  
 56 i 23-25 31  
 56 i 28-30 37  
 56 i 31-33 23  
 56 i 34-35 25  
 56 ii 1-4 31  
 56 ii 11-13 24  
 56 ii 23-24 23  
 56 ii 31-34 33  
 56 ii 35-39 23  
 56 iii 3-5 31  
 56 iii 21-23 27
- ZA**  
 43 306-7 38

## INDEX OF GRAMMATICAL FORMS AND SUBJECTS

Numbers refer to sections in the Lessons, unless otherwise specified.

- ?, Writing of 21.4  
 Absolute Form of the Noun 23.1  
 Abstract Suffix *-ūt* 14.4  
 Accent 1.3  
 Accusative(s):  
   Adverbial Use of 18.3  
   Double-Duty Objects 10.4  
   Verbs with Two 5.5  
 "Active Stative" 33.2  
 Adjective(s):  
   Attributive Declension and Agreement 4.2, *Paradigm 5*  
   Demonstrative 6.3  
   Denominative 6.2  
   Indefinite 14.3  
   Independent Possessive 25.3, *Paradigm 3*  
   Substantivization 4.4  
   Verbal (G) 4.3  
 Adverbial Use of the Accusative 18.3  
 Adverbs 28.4  
 Agreement in Verbal Clauses 3.6  
 Akkadian dialects *Introduction*  
 Akkadian Language *Introduction*  
 Akkadian Poetry 33.3  
*aleph*, Writing of 21.4  
*alākum*, G 8.1 (Infin., Pret., Vbl. Adj.); 13.1 (Dur.); 18.1 (Perf.)  
*-ān* (Particularizing Suffix) 20.2  
 Apposition 11.2  
 Assimilation of *n* 5.1  
 Assyrian Grammar, Major Features *Appendix E*  
 Asyndeton 7.5  
 Attributive Form of Adjective *Paradigm 5*  
*babālum* 10.2  
 Bound Form of the Noun 8.3, *Paradigm 6*  
 Conditional Sentences 17.3  
 Coordination 7.4, 7.5  
 Interrogative Sentences 35.3  
 Negation 20.4  
 Relative 19.3  
 Subordinate 26.2  
 Topicalization by Preposing 21.5  
 Verbal Hendiadys 14.5  
 Verbal: Agreement 3.6  
 Verbal: Word Order 3.6  
 Verbless 2.5  
 Verbless, Injunctions in 22.2  
 Commands and Wishes, Negative 16.3  
 Comparative and Superlative, Expression of 27.3  
 Compound Noun Phrases 12.4  
 Conditional Sentences 17.3  
 Consonant Loss, Vowel Changes due to 6.1  
 Contracts 13.5  
 Coordination 7.4, 7.5  
 Coordinators (*-ma*, *u*, *ū* (*lū*)) 7.4  
 D Stem: Meaning 24.3  
 Dating, Systems of *Appendix A*  
 Declension of Nouns 2.1, *Paradigm 4a*  
 Demonstrative Adjectives and Pronouns 6.3  
 Denominative Adjectives 6.2  
 Derived Stems, Sigla in the Main Dictionaries *Before Paradigm 7*  
 Derived Verbs 24.1  
 Determinative Pronoun *ša* 2.3  
 Determinatives 13.3  
 Dialects of Akkadian *Introduction*  
 Dictionaries *Introduction*  
 Direct Speech 15.4  
 Double-Duty Objects 10.4  
 Doubly Weak Verbs 21.3, *Parad. 14*  
 E-type Verbs 21.2  
*edūm* 26.1  
 Epics 38.4  
 Feminine Marker *z*, Sound Changes before 5.4  
 Final-weak Nouns *Paradigm 4b*  
 G Stem: Summary of 21.1  
 Geminate Verbs, Special Features 38.2  
 Genitive 8.2  
 Genitive: Constructions and Functions 31.3  
 Genres *Introduction*  
   Contracts 13.5  
   Epics 38.4  
   Laws 17.4  
   Letters 24.5  
   Mari Letters 29.4  
   Myths 38.4  
   Omens 22.3  
   Royal Inscriptions 30.3  
 Gt Stem 33.1  
 Gtn Stem 34.1  
 Hammurapi, Laws of 17.4  
 Hendiadys, Verbal 14.5  
 Hymns and Prayers 33.4  
 Imperative, G 16.1  
*ina*, Partitive Use of 34.2  
 Indefinite or Unspecified Subject 15.3  
 Indefinite Pronouns and Indefinite Adjective 14.3  
 Independent Personal Pronouns 2.4, 25.2  
 Independent Possessive Adjectives 25.3, *Paradigm 3*  
 Infinitive, Syntax of 30.1  
 Infinitive: Form (G) and Meaning 3.3  
 Injunctions in Verbless Clauses 22.2  
 Injunctive Forms, Use of to Express Purpose 16.4  
 Interrogative Sentences 35.3  
 Interrogative Words 14.2  
 Irregular Masculine Plurals 20.3  
*-iš* (Terminative-adverbial Ending) 28.2  
*išūm* 26.1  
*izuzzum* 37.2  
*kalūm* 11.3  
 Letters from Mari 29.4  
 Literary Diction 30.2  
 Loanwords, Sumerian 32.3  
 Locative-adverbial Ending *-um* 28.3  
 Logograms 13.2  
*lū* 29.3  
*-ma* 7.4, 29.2  
 Mari, Letters from 29.4  
 Measures *Appendix B*  
 Morphographic Writings 18.4  
 Myths and Epics 38.4  
 N Stem, Meaning of 31.2  
 Negation 20.4  
 Negative Adverb *ul(a)* 4.5  
 Negative Commands/Wishes 16.3  
 Non-coordinating *-ma* 29.2  
 Noun(s):  
   Absolute Form 23.1  
   Basic Declension *Paradigm 4a*  
   Bound Form 8.3, *Paradigm 6*  
   Declension 2.1, *Paradigm 4a*  
   Final-weak Forms *Paradigm 4b*  
   Irregular Masculine Plurals 20.3  
   Locative-adverbial Ending *-um* 28.3  
   Particularizing Suffix *-ān* 20.2  
   Patterns 32.2  
   Phrases, Compound 12.4  
   Suffixal Form 11.1, *Paradigm 6*  
   Terminative-adverbial Ending *-iš* 28.2  
 Nt Stem 38.3  
 Ntn Stem 37.1  
 Numbers 23.2  
 Oaths 36.3  
 Object Pronominal Suffixes on the Verb 18.2, *Paradigm 17*  
 Objects, Double-Duty 10.4  
 Old Babylonian *Introduction*  
 Omen Texts 22.3  
*parsāku*, Transitive 33.2  
 Participle (G) 20.1  
 Particularizing Suffix *-ān* 20.2  
 Partitive Use of *ina* 34.2  
 Patterns of Nouns 32.2  
 Perfect: Meaning of 17.2  
 Personal Names 13.4  
 Personal Pronouns, Independent 2.4, 25.2, *Paradigm 1*  
 Personal Pronouns, Suffixes on  
   *Major Pronominal Verbs*

## Phonology:

- a > e* 7.2
- Assimilation of *n* 5.1
- Assimilation of *-t-* infix 17.1(a)
- dental/sibilant + pron. *-š-* > *-ss-* 11.1(c)
- Feminine Marker *t*, Sound Changes before 5.4
- Historical Appendix C
- i > e* 7.1
- Syncope 4.1
- Vowel Changes due to Consonant Loss 6.1
- Vowel Harmony (*a > e*) 7.2
- Plurals, Irregular Masculine 20.3
- Poetry, Akkadian 33.3
- Possessive Adjectives, Independent 25.3, *Paradigm* 3
- Prayers 33.4
- Precative 16.2
- Predicative Construction 22.1
- Preposing, Topicalization by 21.5
- Prepositional Phrases 12.3
- Prepositions 2.2
- Prepositions with Verbs 5.6
- Prepositions, Pronominal Suffixes on 10.3
- Prepositions: Partitive Use of *ina* 34.2
- Preterite (G): Form and Meaning 3.5
- Prohibitive 16.3
- Pronominal Suffixes:
  - on Nouns 11.1, *Paradigm* 2
  - on Prepositions 10.3, *Paradigm* 2
  - on Verbs 18.2, *Paradigms* 2, 17
- Pronoun(s):
  - Determinative (*ša*) 2.3
  - Demonstrative 6.3
  - Indefinite 14.3
  - Independent Personal 2.4, 25.2
- Purpose Clauses: Injunctive Forms Used for 16.4

Quadriradical Verbs 38.1, *Paradigm* 15

Quantifier *kalûm* 11.3

- R Stem 38.3
- Rare Stems (ŠD; Nt; R; others) 38.3
- Relative Clauses 19.3
- Research Tools Introduction
- Root, Semantic 3.1
- Royal Inscriptions 30.3

- Signs 9.2, 13.2, *Sign List*
- Sound Change *i > e* 7.1
- Sound Changes before the Feminine Marker *t* 5.4
- Sounds of Akkadian 1.1
- Speech, Direct 15.4
- Standard Babylonian Grammar

## Appendix D

- "Stative, Active" 33.2
- "Stative" Construction 22.1
- Stress (Accent) 1.3
- Subject, Indefinite 15.3
- Subject, Unspecified 15.3
- Subjunctive Marker (*-u*) 19.2
- Subordinate Clauses 26.2
- Subordination Marker (*-u*) 19.2
- Substantivization (of Adjectives) 4.4
- Suffixal Form of Noun *Paradigm* 6
- Suffixes, Pronominal 10.3 (on Prepositions), 11.1 (on Nouns), 18.2 (on Verbs), *Paradigm* 2 (all)
- Sumerian, Akkadian and Introduction
- Sumerian Loanwords 32.3
- Superlative, Expression of 27.3
- Syllabification 1.2
- Syncope 4.1
- Š Stem, Meaning of 27.2
- ŠD Stem 38.3
- Št Stems 36.1
- Štn Stem 36.2

- Terminative-adverbial *-iš* 28.2
- Text Genres see *Genres*
- Topicalization by Preposing 21.5
- Transitive *parsāku* Construction 33.2

- u* 7.4
- ū* (*lū*) 7.4
- ul(a)* 4.5
- um* (Locative-adverbial) 28.3
- Unspecified Subject 15.3
- ūt* (Abstract Suffix) 14.4

Ventive 15.2, *Paradigm* 16

## Verb(s):

- Adjective, Verbal 4.3
- Derived 24.1
- Durative, Meaning 12.2
- E*-type 21.2
- Imperative 16.1
- Infinitive, Meaning and Syntax

## Verb(s) (continued):

- Participle 20.1
- Perfect, Meaning 17.2
- Precative 16.2
- Prepositions with 5.6
- Preterite, Meaning 3.5
- Prohibitive 16.3
- Pronominal Suffixes on 18.2, *Paradigm* 17
- Semantics 3.4
- Stems:
  - G 3.2, 21.1
  - Gt 33.1
  - Gtn 34.1
  - D 24.2, 3
  - Dt 35.1
  - Dtn 35.2
  - N 31.1, 2
  - Š 27.1, 2
  - Št 36.1
  - Štn 36.2
  - ŠD 38.3
  - rare stems 38.3
- Two Accusatives 5.5
- Verbal Adjective 4.3
- Verbal Hendiadys 14.5
- Vetitive 16.3
- Weak 5.2
- Sound Verbs:
  - Stem Forms *Paradigm* 7a
  - Finite Forms *Paradigm* 7b
  - Non-Finite Forms *Parad.* 7c
  - G Preterite 3.5
  - G Durative 12.1
  - G Perfect 17.1
  - Gt Stem 33.1
  - Gtn Stem 34.1
  - D Stem 24.2
  - Dt Stem 35.1
  - Dtn Stem 35.2
  - N Stem 31.1
  - Š Stem 27.1
  - Št Stems 36.1
  - Štn Stem 36.2
  - ŠD Stem 38.3

Verbs I<sup>-3</sup> (I-a and I-e; *alākum*):

- Paradigms* 8a, 8b, 9a, 9b
- G Durative 13.1
- G Infinitive, Preterite, Verbal Adjective 8.1
- G Perfect 18.1
- D Stem 25.1
- N Stem 32.1
- Š Stem 32.1

- G Infinitive, Preterite, Verbal Adjective 8.3
- G Perfect 17.1
- D Stem 24.2
- N Stem 31.1
- Š Stem 27.1

## Verbs I-w:

- Paradigms* 11a, 11b
- G Durative 18.1
- G Infinitive, Preterite, Verbal Adjective 10.1
- G Perfect 19.1
- D Stem 25.1
- N Stem 32.1
- Š Stem 28.1

## Verbs II-weak:

- Paradigms* 12a, 12b
- G Durative 14.1
- G Infinitive, Preterite, Verbal Adjective 9.1
- G Perfect 19.1
- D and Š Stems 29.1
- N Stem 32.1

## Verbs III-weak:

- Paradigms* 13a-13g
- G Stem *Paradigms* 13b, 13c
- G Durative 12.1
- G Infinitive, Preterite, Verbal Adjective 7.3
- G Perfect 17.1
- Stem Forms *Paradigm* 13a
- D Stem 24.2, *Parad.* 13f, 13g
- Š Stem 27.1, *Parad.* 13f, 13g
- N Stem 31.1, *Parad.* 13d, 13e

## Verbs Doubly Weak 21.3

- Verbless Clauses, Injunctions in 22.2
- Verbless Sentences 2.5
- Vetitive 16.3
- Vocative 23.3
- Vowel Changes due to Consonant Loss 6.1
- Vowel Harmony (*a > e*) 7.2
- Vowel Harmony, Assyrian Appendix E, 1c
- Vowel Syncope 4.1

## Weak Verbs 5.2

- Weak Verbs: Doubly Weak 21.3
- Word Order in Verbal Clauses 3.6
- Writing of 21.4
- Writing System:
  - Determinatives 13.3
  - General 9.2