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A SUMERIAN READING - BOOK

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PREFACE

NO preliminary excuse, and little explanation, should be needed for a book which aims at meeting, however imperfectly, a want which has long been urgent, but hitherto unsupplied. Only a comparative minority of Assyriologists has been seriously interested in the Sumerian language, all-important and even indispensable as it is now admitted to be for the study of the cuneiform literature as a whole. But it is only of late that Sumerian has begun to outlive the exaggerated scepticism which so nearly choked its infancy, and which, by denying it the status of a language, induced the habit of treating its monuments as a kind of literary puzzle to be solved by a mere process of decoding with the help of compilations of 'ideograms'. Not unnaturally, the result of this attitude, however unconsciously adopted, has been that the Assyrian student is led to regard the translation of Sumerian as an artifice to be mastered only by long practice in the tricks of the trade; and, indeed, it is probable that in this respect his persuasion does not differ much from that of the pupil in the ancient scribal schools of Nineveh. The object of this book, therefore, is

to present, in a single volume, and in a form adapted to the learner, all the materials which he will need in his earlier studies, and to indicate from the beginning that Sumerian differs nothing from any other language in the point that it can be intelligible only as a grammatical structure. Let it be said at once that nothing so absurd is implied by this as the suggestion that Sumerian grammar has not as yet been adequately studied. My meaning is simply that it has been impossible to approach the language on the proper lines without the command of an extensive library of specialized literature, much of which, even when accessible, is ill-suited to the requirements of the new student.

While it is intended, then, that this book should enable the learner to begin at the beginning of his Sumerian studies, a reservation must be made that this purpose does not imply a primer of Assyriology. There are already in circulation several excellent works of the latter kind, to which it would be superfluous to add, and it is to be supposed that the student will already have some acquaintance with Assyrian before the subject of this book is likely to claim his attention. It has therefore been definitely assumed that the Assyrian syllabary is known, or at least readily accessible elsewhere, to the student. The list of transcriptions should, however, enable him to identify the more uncommon values which occur in the texts translated, and will in addition help to familiarize him with the palaeography of the older inscriptions; for, in spite of some

recent protests, it is hard to see how the method of reducing complicated archaic signs to the norm of their Ninevite equivalents can ever be satisfactorily replaced by the reverse process of attempting first to learn the infinitely variable archaic forms. Distinction of homonyms by the appending of a small number seems so obviously the clearest and most easily remembered system that it has been adopted as especially suitable for a work of this kind.

With respect to the grammar, my aim has been to present what is well ascertained in as short and, above all, as practical a form as possible. To this end I have sedulously refrained both from attempted innovations and from theoretical discussions of any kind, even where such abstinence might seem to leave an obvious gap in the exposition. But I am unable to see that such matters as the distinction of persons in the verb, or the use of the subject-prefixes, have as yet been sufficiently decided to render possible any more definite treatment in an elementary work than they are accorded here. The reader will be able to judge for himself how far the lack of such exact rules hinders the actual process of translation. It is hardly necessary to add that the grammar, though frankly eclectic, owes nearly everything to the work of expert inquirers in this field, among whom the names of Thureau-Dangin, Langdon, Delitzsch, and Poebel¹ are pre-eminent, and the

¹ I had not, however, the advantage of consulting this scholar's recent *Grundzüge der sumerischen Grammatik*, which did not appear until the present work was already in the press.

same remark applies, *mutatis mutandis*, to the translation of the texts. As to the method of using the book, it is suggested that, after a preliminary reading of the grammar, a beginning should be made upon the first texts, where the accompanying notes and references to the grammar should best elucidate the principles there set forth by applying them to concrete examples. As an additional aid to the palaeography a transcription into Assyrian characters has been added to some of the more archaic and difficult inscriptions.

It had been my intention to include among the texts a selection of the commercial accounts which form so characteristic a part of the extant Sumerian documents. But it soon became evident that no such selection could be even approximately representative without extending to an undue length which would have displaced more instructive matter; for these accounts, rich as they are in a technical vocabulary, have generally, in the nature of the case, little grammatical form, and may therefore be considered less suitable for the present purpose, which is to provide a convenient and workable means of introduction to the language. Should this object be in any degree attained, I should be less troubled by regret for the many errors of detail, from which, while trusting that they may not be such as seriously to mislead the student, I certainly cannot venture to hope that the book is free.

In conclusion, I owe more than a formal expression of gratitude to SIR E. A. WALLIS BUDGE, who encouraged me in a task to which I might well have thought myself unequal, also to my colleague, MR. SIDNEY SMITH, for several suggestions tending to increase the utility of the book, and finally to the Delegates and staff of the Clarendon Press, both for undertaking the publication, and for the care which they have constantly bestowed upon it.

C. J. GADD.

LONDON,
7th June, 1924.

du ⁴⁽⁷⁾		du ⁵⁽¹⁾		erin	
dub ⁽²⁾		dub ²⁽¹⁾		esi	
dubbin				esir	
dug ⁽¹⁾		dug ²⁽³⁾		eš	
dugud				eš ²⁽³⁾	
dul				ga	
dumu				ga ²	
dur		dur ²		gal	
durun				gal ²	
dusu				gal ³	
				gala	
e		e ²		galu	
e ³				gan	
edin				gan ²	
egir				ganam	
ehi				gašan	
en		en ²		geštu	
engar				gi	
eri				gi ²⁽⁴⁾	
eridu				gibil	
erim		erim ²		gibil ²	
				gid ⁽³⁾	
				[gid ²]	
				gidru	
				gidru	
				gig	
				gig ²	
				gigir	
				gim	
				gim ²⁽³⁾	
				gil	

gin		gin ²⁽¹⁾		gin ³⁽¹⁾		idi	
gir ⁽¹⁾		gir ²⁽¹⁾				igi	
gu		gu ²		gu ³		il	
gub		gub ²⁽³⁾				il ²	
gug				illu		imin	
gur ⁽¹⁾		gur ²⁽³⁾		inanna		inanna	
gur ³⁽⁵⁾		gur ⁴⁽¹⁾		ingar		ingar	
guru				inim		inim	
guruš				ir		ir ²	
guškin				ir ³		ir ³	
				itu		itu	
				išib		išib	
hallab				izi		izi	
hendur				izkim		izkim	
hilib							
hul		hul ²		ka		ka ²	
hun				ka ²		ka ²	
				kalam		kalam	
				kankal		kankal	
i		i ²⁽³⁾		kaskal		kaskal	
ia		ia ²		kešda		kešda	
ib		ib ²		kid ⁽³⁾		kid ²⁽¹⁾	

kid ³		ma		ma ²		ma ³	
kilib		malba		maš		maš ²	
kin		maškim		kin ²			
kinda		me		me ²			
kislah		mi		mi ²			
kiši		mu		mu ²			
kišib		mud		mud ²			
ku		muru		ku ²		ku ³	
kullab		muš		muš ²			
kur ⁽²⁾		mušen					
kuš		na		na ²			
la		nagar		na ²			
lagab		nammu		ni		ni ²	
lagas		nigin		ninnu			
lam		nitah		nitah			
lam ²		nitalam					
lamma							
ligir							
lu							
lugal							

nu		nu ²		numun		sil		sil ²	
pa		pa ²		pa ²		sil ²			
pad ⁽¹⁾		pad ²		pa ²		silim			
pisan		ra		ra ²		sir		sir ²	
		ri		ri ²		sirara			
		sa		sa ²		sub			
		sa ³				sud		sud ²	
sahar		sa ³				sug		sug ²	
sangu		sa ³				sukkal			
si		sa ³				sun		sun ²	
sib		sa ³				ša		ša ²	
sid		sa ³				ša ³		ša ³	
sig		sa ³				šag		šag ²	
sig ³		sa ³				šagub			
sig ⁵		sa ³				šar		šar ²	
sikil		sa ³				šara			
		sa ³				šu ⁽¹⁾		šu ²	
		sa ³				šukū			
		sa ³				tah		tah ²	

tibira		ur ³	
temen		wri	
tu	tu ²	wri ²	
tu ³⁽⁶⁾		urša	
tukul		uru	uru ²⁽³⁾
tukundi		urudu	
tum	tum ²	usan	
u	u ²	usug	
u ³	u ⁴	ušub	
ug	ug ² ug ³	ušumgal	
uga		utug	
ugu		uzu	
ugula		zabar	
uh	uh ²	zah	
ukkin		zal	
umma		zalag	
umun		zarar	
unu		zid	
ur	ur ²	zimbir	

SUMERIAN WRITING

§ 1. **The Sumerians.** 'Sumerian' is the name generally assigned to a very ancient race which occupied the southern portion of Babylonia from the earliest times to which any definite knowledge of that region can be traced. Whether, indeed, this race constituted the most primitive population of those parts cannot yet be decided. More probably the Sumerians were very early immigrants; there are some indications that they may have come in from an earlier home lying to the east or north-east of the land in which we find them, and it is possible that, upon their first arrival, they encountered people of Semitic race already installed there. In any case, it is clear that the Sumerians were in possession of the land from a very remote period, that they brought with them, or very soon discovered, the use of metals, and, what is more remarkable, that they were apparently the first race of mankind to succeed in giving permanent form to their thoughts by the invention of writing. To what period of their history this great discovery belongs it is impossible to say. Some indication might be found in their later dynastic lists, which extend back to legendary times, in which demigod kings are credited with more than patriarchal longevity. As the records approach the earliest periods of which inscribed relics have actually been recovered, the recorded length of reigns rapidly diminishes until, with the appearance of rulers whose names have actually been read upon their monuments, the normal span of human life is not exceeded. It is not unnatural to connect this somewhat sudden increase of credibility in the lists with the invention of a means by which permanent record could displace vague tradition. From this consideration two consequences would emerge; first, that monuments

have already been recovered nearly contemporary with the earliest specimens of connected writing; and, secondly, that the invention of such writing might with some probability be assigned to the period between 3500 and 3000 B.C.

§ 2. **Primitive Scripts.** The impulse to depict artificially the objects which surrounded him is characteristic of man at a very early period. Every such picture, however primitive, is an outward manifestation of man's conceptions, infinitely inferior to his speech in expressiveness, but superior to it in the point that it has permanence. The effort of primitive man is always, therefore, directed towards equating these conditions; that is, towards raising his permanent records to the level of his momentary expression. Through an ever-increasing ingenuity in his collocation of pictures, he reaches the crucial stage when certain of those pictures are used in combinations solely for the sound of the word which expresses the idea they represent, without any actual reference to the object depicted, and can thus serve in *writing* some portion of a word entirely unconnected with the original of the picture. At this point true writing begins, as it ends at the stage where the smallest possible number of symbols is used to represent sounds, when the origin of the symbols themselves has been entirely obscured, as in the case of the modern alphabet.

§ 3. **Sumerian writing both pictorial and phonetic.** The system of writing employed by the Sumerians accords exactly with these general principles. Every sign is, in origin, a picture of some definite object of such a nature as would be most familiar to primitive man: parts of the body, the animal and vegetable kingdoms, the heavens, or various common utensils. But it is obvious that the range of any such picture's meaning can be somewhat extended by association of ideas: a representation of 'water' can easily signify also a 'river', or 'rain', or 'to wash'; a star may stand also for 'heaven', or 'god', or 'to be high'. But when it is desired to express an idea which is beyond the range of direct depiction, even by the most forcedly metaphorical con-

nexion, a great deal may be accomplished by a combination of single pictures, either in succession, or by making a new complex picture of one thing contained within, or joined to, another. Thus, by placing the picture of 'food' inside that of the 'mouth' the idea of 'eating' is at once conveyed. But such devices could never return more than a faint echo of actual speech, being powerless to express the constantly varying relations of the ideas which they conveyed. Full command of writing over language is obtained when *sounds* are written instead of, or as well as, ideas, and this stage had already been reached by the Sumerians from the earliest appearance of their writing, when, for instance, the picture of 'mouth' (*ka* in Sumerian) forms part of such a phrase as *lugal abzu-ka* 'king of the deep', in which the mere sound of the word is used to reproduce a grammatical form observed by the language, but the original idea of the picture is not in any way involved. Sumerian writing, as now known, is a combination of pictorial and phonetic writing of which it might be said that, for the most part, the former constitutes the skeleton of the speech, and the latter covers it with the flesh of grammatical coherence.

§ 4. **The Cuneiform Script.** The Sumerian language survives actually in the script called 'cuneiform', which, especially in its latest forms (acquaintance with which is assumed in this book), is by no means pictorial in appearance. There can, however, be no doubt that this script is pictorial in origin, but it is only upon the earliest monuments that the original form of the signs is even approximately rendered. The Sumerians have not, to our present knowledge, any inscriptions resembling the Egyptian hieroglyphs. At the earliest known period their script was already conventionalized to the point of entirely obscuring, in the case of many signs, the original object depicted. The same process continued steadily throughout the known history of Babylonian writing, being greatly facilitated by the practice of writing on soft clay by the impression of a straight stylus. All curves were thus eliminated, and the picture quickly lost all resemblance to its original, and became an arbitrary complex of straight wedges, varying considerably in form

at the fantasy of individual scribes, except in Assyria, where, under royal influence, an extremely conventionalized, but clear and practical, hand was developed as the standard Ninevite cuneiform of the seventh century B. C.

§ 5. **Polyphony of signs.** It is well known that many of the cuneiform signs are polyphonous, i. e. they have more than one phonetic value. Thus the sign *DU* has also the values *gin*, *gub*, *tum*, and *ra*, and the sign *NE* may also be read *bil*, *izi*, and *de*. In addition to this there are many groups of signs which have, in Sumerian, a single value; e. g. *DU.DU* is read *sug* and *NE.RU* is read *erim*. These peculiarities are due, of course, to the pictorial element in the writing, which is exceedingly strong in all Sumerian texts. The original picture represented not merely its direct prototype, but also, as remarked above, a number of other ideas associated with it, all of which were expressed by different *words* which have thus survived as the phonetic values which the sign might bear. The reading of such a sign in any given passage must, in the last resort, depend upon the context, which would have been instinctively grasped by a native reader,—the values *gin*, *gub*, and *tum*, for instance, signify respectively ‘go’, ‘stand’, and ‘bring’, these ideas being all associated with ‘foot’, of which the sign *DU* is a picture. The practical difficulty is, however, lessened by the frequency with which such signs are followed by phonetic complements, i. e. a syllable after the doubtful sign beginning with the consonant which should come at the end of the proper reading of that sign. This was not done with the definite object of indicating pronunciation—as in the case of Akkadian writings such as *DU(ik)* to signify that *DU* is to be read *illik*—but usually in the course of grammatical construction. For instance, in the phrase written *DU-na-a-ni-la*, ‘in his going’, it is clear that the first sign is to be read, not *du*, *gub*, *tum*, nor *ra*, but *gin*. Similarly, in *kur-kur-ra*, ‘of the lands’, the two first signs might also be read *gin*, but the final element shows that this is not so.

§ 6. **Homonyms.** The exact converse of this difficulty is unfortunately also found in Sumerian; in a number of cases (as

may be seen from the example above) entirely different signs share the same phonetic value. It has been observed that *gin* is a value of both the signs *DU* and *KUR*; *gub* is a value of *LI* as well as of *DU*, while *sig* may represent some half a dozen different signs. It must be assumed that no more difficulty was felt in Sumerian speech on account of this than is felt with homonyms in any language, and there were doubtless certain subtleties of pronunciation which writing does not reproduce. But this circumstance is none the less a serious difficulty in the study of Sumerian, and one which practice alone can mitigate. For the purpose of transcription, however, of signs into their phonetic values, it is indispensable to have some means of distinguishing which sign is being represented. Merely to write *sig*, for instance, leaves it uncertain which of the possible signs bearing this value stands in the original. For purposes of distinction it has been customary to append to the transcriptions a variety of diacritical marks in the form of accents or such like. This practice is open, however, to the two serious objections, first, that the learner may, quite erroneously, suppose these apparent accents to denote some modification of the sound, and, secondly, that it is almost impossible, even after long practice, to memorize a system of marking so arbitrary in allocation and so inconsistent in use. It is hoped to avoid, in the following pages, some of these inconveniences by appending a small number above and at the end of all transcriptions which may represent more than one sign, e. g. *du*, *sig*², *u*³ &c. The sign which most normally bears any given value, or the simplest sign, will be regarded as the first, and will be unmarked, the numbers beginning at the second; e. g. the sign *DU* will be rendered as *du* (unmarked), while *KAK* will be *du*², *GAB du*³, and *UL du*⁴. It should, of course, be firmly grasped that this system is still quite arbitrary, and that no significance attaches to the order in which the figures are assigned; it is purely a method of distinction. The signs corresponding with these respective values can readily be found by means of the Table of Transcriptions (pp. 1-6), and the Vocabulary is arranged on the same principle. But no system of marking can be more than

THE SUMERIAN LANGUAGE

§ 9. **Sources of the Sumerian language.** The decipherment of the Semitic Babylonian and Assyrian languages (which it is convenient for present purposes to group under the name of Akkadian) was accompanied by the discovery of texts obviously not written in those tongues, but, in many cases, furnished with interlinear Akkadian translations. Simultaneously, there appeared a large number of tablets containing elaborate scholastic texts, in which multitudes of words, sentences, extracts, and scientific terms were translated from the strange language. It is from these two classes of documents, namely, the translated texts and the bilingual lists (called *syllabaries*), that our knowledge of the Sumerian language is almost entirely derived. It is not possible to fix with much accuracy the date at which Sumerian ceased to be a living, spoken, tongue, but it is clear that for certain purposes, especially religious, its importance continued undiminished long after its use as a vernacular had disappeared. Sumerian was recited, studied, glossed, and even to some extent written, by priests and professional scribes, until the latest days of Babylonian importance under the successors of Alexander the Great. The comparison with the mediaeval and modern use of Latin is obvious. Some notion of the general scope of Sumerian literature may be gained from the selections translated in the following pages.

§ 10. **Sumerian vocal elements.** The sounds used in Sumerian, as expressed by the phonetic values of the signs, are:—

Vowels : *a, e, i, u.*

Consonants : *b, d, g, h, k, k̄, l, m, n, p, r, s, s̄, š, t, t̄, z.*

The existence of these consonants in Sumerian rests upon the evidence of the Akkadian glosses, or phonetic spellings of Sumerian words. It has, however, been held that the Semitic emphatic consonants *k̄, s̄, and t̄* did not exist in Sumerian, and this is, in itself, not improbable. In fact, however, the signs which involve these sounds are constantly used in Sumerian writing, and it is

difficult to account for their presence if they did not correspond with a real necessity of the language. Whether the distinctions they expressed were the same as those of the Semitic plain and emphatic consonants or not, these latter are the only ones known to us, and should therefore be preserved at least until further evidence is available. Similarly the *h* sound is often represented as a hard, aspirated *g* (written *ḡ*) in Sumerian, but the evidence for this is insufficient, and it is therefore unnecessary to invent any new symbol. In the following pages *k̄* will be represented by *q*, and the sign *š̄* transliterated by *ze*.

§ 11. **Dropping of final consonants.** By far the greater number of Sumerian roots are monosyllabic, and may consist of vowel + consonant, or consonant + vowel, or consonant + vowel + consonant; of these the third class is the most numerous. In both cases, however, where a consonant closes the root, its true form is often disguised by the disappearance of the final consonant. This disappearance is very characteristic of Sumerian, and, in the case of disyllabic roots, sometimes extends back to the vowel preceding the final consonant. This is, in fact, generally the reason for the existence of the 'phonetic complements' mentioned above; so regularly was the final consonant dropped that it was written in expressly before the following grammatical element. A striking example is the expression *u(d)-mu he-su(d)-su(d)-ud*, 'may my days be long', where the last word is to be read *hesusud*. This is a definitely phonetic device to ensure the pronunciation, but in the far more common *kur²-kur²-ra*, 'of the mountains', *kalam-ma*, 'of the land', &c., the element actually added is *-a*, not *-ra*, or *-ma*, and the preceding consonants are inserted to compensate for the normal loss of the final consonant of the root.

The final consonants most frequently dropped are *d, t, g, k, m, n*, and *r*. These usually disappear from the end of roots when the element immediately following begins with a consonant, but are retained when followed by a vowel. In cases of apparent doubling of final consonants, as *kalam-ma, kur²-kur²-ra*, the dropping of the first will not usually be marked in the transliteration of the texts.

THE PRONOUNS

§ 12. **Independent Personal Pronouns.** Sumerian has three kinds of Pronouns, independent, suffixed, and infixed, the last of which occur only with verbs (see § 46).

The *independent* pronouns ('I', 'thou', 'he', 'we', &c.) distinguish person, number, and to some extent case, but not gender.

	1ST PERSON		2ND PERSON	
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Nomin. & Accus.	ma^2 , ma^2-e , $mé$	$me-en-dé^2-(en)$	za , $za-e$	$me-en-ze-en$
Indirect Cases.	ma^2-a	—	$za-a$	—

	3RD PERSON	
	SINGULAR.	PLURAL.
Nomin. & Accus.	$e-ne$	$e-ne$, $e-ne-ne-(ne)$
Indirect Cases.	$e-ne$	$e-ne-ne$.

Independent pronouns are used only when emphasis needs to be expressed. The forms most commonly found are those of the 1st and 2nd singular. The 3rd person sing. and plur. is seldom expressed pronominally, except with the verb 'to be'. The 1st and 2nd plur. are of very rare occurrence. The indirect cases are also little used, their functions being mostly performed by the suffixed or infixed pronouns. To these forms, when they are used, may be added the characteristic consonant of the various cases (see § 21), of which the dative *-r* is the most generally found. The following examples illustrate the independent pronouns:—

$ma^2-e lu^2 kin-gi^2-a me-en$, 'I am a messenger'; $ma^2 ga-mu-ra-bu(r)^2-bu^2$, 'I will reveal to thee'; $me-e é^2-mu ga-tu$, 'let me enter my house'; ma^2-ra , 'unto me'; $e-lum za-e$, 'exalted art thou'; $za-a-ge$, 'of thee'; $e-ne-ir mu-un-na-sug^2-gi-éš$, 'unto him they

hastened'; $e-ne ma-ra-e^2-e^3$, 'they will raise up for thee'; $e-ne-ne-ne maškim-hul-a-meš$, 'they are the wicked fiends'.

§ 13. **Suffixed personal pronouns.** The *suffixed* personal pronouns ('my', 'thy', &c.), which are used only after nouns or noun-phrases, are:—

	1ST PERSON		2ND PERSON	
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Nomin. & Accus.	$-mu$	$-men$, $-me$	$-zu$	$-zu-ne-(ne)$
Indirect Cases.	$-ma^2$	$-me$	$-za$	„

	3RD PERSON	
	SINGULAR.	PLURAL.
Nomin. & Accus.	$(-a)-ni$, $-bi$	$(-a)-ne-ne$, $-bi-ne$, $-bi-ne-ne$
Indirect Cases.	$(-a)-na$, $-ba$	„

The vowel *-a* is, generally speaking, characteristic of the indirect forms in the singular of these pronouns, though the distinction is not invariably maintained, and *-a* sometimes appears in the Nom. and Acc. cases. The case is, of course, always that of the substantive to which the pronoun is attached. For the cases of substantives see § 21.

The full form of the 3rd sing. and plur. pronouns is *-a-ni*, *-a-ne-ne*, but the first vowel disappears when the suffix follows another vowel. In the 3rd pers. there is a tendency to use *-ni*, *-na* of persons, and *-bi*, *-ba* of things, but the distinction is often ignored. The *-bi*, *-ba* of the sing. is not uncommonly used in place of the plur. forms.

The following examples illustrate the suffixed pronouns:—

$šib-mu$, 'my shepherd'; $šu^2-ma^2$, 'in my hand'; $ma^2-e eri-za$ (not *zu*, though nomin.), 'I, thy servant'; $ki-dur^2-ša(g)^2-du(g)^2-ga-zu$, 'thy dwelling of the glad heart'; $ki-bi-šu^2 ne-in-gi^2$, 'to its place

he restored it'; *kala(m)-ma-ni*, 'his land'; *alan-ba* (demonstrative, § 15) *nin-mu^d.nin-e²-gal mu-bi*, 'of this statue "my lady is Nin-egal" is its name'; *uru-me-a*, 'in our city'; *ki-zu-ne-ne-ta*, 'from your place', i.e. 'from you'; *na² kišib-a-ne-ne*, 'their seal'; *dumu-ne-ne-ir*, 'to their sons'; *umun-bi-ne*, 'their lord'; *nam-sig³ šu²-ba mu-gal²-am²*, lit. '[distaffs] the smiting in their hands were', i.e. they used only distaffs for smiting.

§ 14. **Reflexive Pronoun.** The *reflexive* pronoun is expressed in Sumerian, as in Akkadian (*ramānu*), by a substantive, modified by the suffixed personal pronouns. In Sumerian the word is *ni²* (sign *IM*), to which is sometimes added *-te*, making *ni²-te*: thus, *ni²-zu*, 'thou thyself'; *ni²-ba*, 'in itself'; *e²-ni-ni²-te-a-ni*, 'his own house', lit. his house, of himself'; *ni²-te-a-ne-ne-a*, 'by themselves', 'of their own accord'.

§ 15. **Demonstrative Pronouns.** The *demonstrative* pronouns are:— *-ne²*, *-bi*, *-ba*, all suffixed, the latter being, of course, indistinguishable in form from the suffixed 3rd personal pronouns. Of these three the two latter are by far the more commonly used.

Examples:— *ne-e-ta*, 'by this'; *u(d)-da-ne-e*, 'on this day'; *u(d)-ba*, 'on that day, then'; *lu²-bi*, 'that man'; *aš³ bad-gal(l)-gal-la-bi*, 'those six mighty walls'; *alan-ba*, 'of that statue' (§ 13, above).

Another demonstrative pronoun, which differs from the above in being independent, not suffixed, is *hur*, 'this, that' (standing alone). Examples:— *hur-gim*, 'like this'; *hur-šur³*, 'upon this'.

§ 16. **Relative Pronouns.** The *relative* pronoun, properly speaking, does not exist in Sumerian, but the clause which such a pronoun should introduce is normally prefaced by a noun in apposition to the noun qualified by the clause. The words used are: *lu²*, 'man', for persons, and *nig*, 'thing', for neuters. In so far as these words regularly perform this function, they may be regarded as relative pronouns. Some examples are:—

Ur^d.Nammu lu² e².d. nammur in-du²-a, 'Ur-Nammu, who built the temple of Nannar', lit. 'the man building', &c.; *Gudea lu² usu(g)-ga*

ni²-gal², 'Gudea, who in the shrine is reverent'; *Hala^d.Bau lu² e² šam-a*, 'Hala-Bau, who bought the house'; *e²-a-ni nig ud-ul-li-a-ta ba-du²*, 'her house which in days of old had been built'.

Relative clauses are regarded as simple adjectives (see § 42 (b)), and their verb is invariably a participle, which is generally marked by the *-a* ending. As *lu²* and *nig* are frequently omitted, this is often the only sign of the relative clause.

d.Šar-šarbatī mu-nam-lugal-la-ma² ne-iš²-gu-ul-la, 'the god Š., who magnifies the name of my royalty'; *Gutium nam-lugal-ki-en-gi-ra kur²-šur³ ba-tum²-a*, 'G., which had carried off the sovereignty of Sumer to the mountains'.

The genitive case of the relative is expressed by the use of the suffixed personal pronouns simply; thus, 'the king whose word is not gainsaid' becomes 'the king, his word', &c. *lugal dug-ga-na nu-gi²-gi²-da*; similarly, *lugal-e u(d) me-lam²-bi nir-gal²*, 'the king, the storm, whose splendour is pre-eminent'.

Other oblique cases are expressed by the use of another substantive in apposition, frequently *sa(g)²*, 'midst', thus turning the case into a genitive, which is dealt with as described above. (Cf. also § 33.)

§ 17. **Interrogative Pronouns.** The *interrogative* pronouns are:—

Masc. and Fem.: *a-ba*, *mu-lu*.

Neuter: *a-na(-am²)*.

Examples:— *a-ba d.en-lil-gim*, 'who is like unto Enlil'; *a-ba-a gi²-ne-gub-bi-en*, 'for whom waitest thou?'

mu-lu da-ni ma-te, 'who approaches his side?'

ma² a-na mu-u³-da-zu, 'I (i.e. as for me), what know I?'

a-na-am² he-en-dim³-en-ze-en, 'what will ye make?'

§ 18. **Indefinite Pronouns.** The *indefinite* pronouns ('any, any one, anything') are:—

Masc. and Fem.: *lu²-na-me*, *-na-me*, *lu²*, *mu-lu*.

Neuter: *nig-na-me*, *nig-nam*, *nig*.

These are used mostly in negative and interrogative clauses,

d-en-lil-e igi-zi-mu-ši-bar, 'Enlil looked upon him with kindly eye'.

This suffix is not, however, by any means always attached to the subject of the sentence, and the plain root, or even a suffixed *-a*, is sometimes found in this position.

ACCUSATIVE is generally expressed by the root alone, without modification. As will be explained later, in dealing with the Verb (§ 46), the object of the sentence is generally gathered up in the verb-complex by means of an infixed accusative pronoun, and the substantive which forms the object has usually no external modification. When it has, the ending is either *-e*, or (sometimes) *-a*, as in the nominative. Examples:—

e-bi (acc.) *id-nun-ta ib-ta-ni* (acc. infix) *-e^s*, 'that ditch from the lordly river he led (it)'; *lagaš-(KI)-e* (acc.) *me-gal-la mi-ni* (acc.) *-ib-il²*, 'Lagash with mighty decree he exalted'; *kalam-e a-hul²-la mu-da-e*, 'the land with water of gladness he watered'; *nam-ti-la* (acc.) *d-nannar-gim*, 'a life like the moon [have they given me]'.

The relations which are here grouped for convenience under the name of ABLATIVE are approximately those expressed by the Latin ablative. The suffix *-a* is characteristic of this case in Sumerian, and appears particularly in the forms *-da* and *-ta*. Four main relations are thus expressed:—

Ablative proper: *sig-ta*, 'from the nether (region)'; *uru-ta*, 'from the city'; *kur²-ma³-gan-(KI)-ta*, 'from the mountain of Magan'; *a-ab-ba-igi-nim-ta*, 'from the upper sea'.

The *-ta* ending has also a *distributive* use, e.g.:—
X ma-na-urudu-ta, '10 minas of copper each'; *35 udu I sila-ta*, '35 sheep at 1 *sila* (of grain) each'.

Locative (of place and time): *e²-a*, 'in the house'; *an-ki-a*, 'in heaven and on earth'; *u(d)-ba*, 'on that day'; *edin-da*, 'on the plain'; *ša(g)²-lu²-šargeš-ta*, 'among a multitude of men'.

Instrumental: *mu-mah-a*, 'with an exalted name'; *a-hul²-la*, 'with water of gladness'; *igi-gal²-gal-mu-ta*, 'with my great skill'.

Comitative (generally *-da*): *za-da*, 'with thee'; *pa-te-si-umma-(KI)-da*, 'with the governor of Umma'.

§ 23. **Genitive.** The GENITIVE is marked by the ending *-ak*, of which *k* (in certain circumstances softened to *g*), is the characteristic letter. This final consonant is retained before vowels, but regularly disappears before (1) succeeding elements beginning with a consonant, and (2) at the end of words, so that the genitive often appears to end in *-a*. It is further to be observed that, as with the other case-endings, the genitive ending is placed at the end of the complex formed by the noun and its various qualifiers (cf. § 29). The result of this is that, when the phrase contains more than one genitive, there is an accumulation of *k* sounds at the end of the phrase, and these behave according to the above rule as to succeeding vowels or consonants. On the analogy of the other case-endings it is to be expected that the phrase 'the slave of the king' would be expressed in Sumerian as 'the slave—the king—of', but this process is carried further when more than one genitive is involved, so that, e.g., 'the slave of the son of the king' becomes 'the slave—the son—the king—of—of', and so forth. These general principles may best be understood by consideration of the forms which can actually arise.

NOUNS QUALIFIED BY ONE GENITIVE

- (a) 'The slave of the king' = *eri-lugal-lak* (but *-k* drops at end of word) = *eri-lugal-la*.
(b) 'To the slave of the king' = *eri-lugal-lak-ra* (but *-k* drops before succeeding consonant) = *eri-lugal-la-ra*.

If the phrase 'the slave of the king' is the subject of a sentence, or for any other reason (e.g. accusative) takes the ending *-e*, the final *k* sound is retained, but softened to *g* before *e*, thus:—

- (c) 'The slave of the king [went]' = *eri-lugal-lak-e* (which becomes) = *eri-lugal-la-ge*.

Similarly before the plural ending *-e-ne* (for which see below, § 27):—

'The slaves of the king' = *eri-lugal-lak-e-ne* (which becomes) = *eri-lugal-la-ge-ne*.

The harder *k* is retained before *a*, as:—

(*d*) 'By the slave of the king' = *eri-lugal-lak-a* (which becomes) = *eri-lugal-la-ka*.

Similarly before the suffixed pronoun *-a-ni* (§ 13):—

'His temple of majesty' = *e-nam-nun-na-ka-ni*.

NOUN QUALIFIED BY MORE THAN ONE GENITIVE

(*e*) 'The slave of the son of the king' = *eri-dumu-lugal-lak-ak* (but *-k* drops at end of word) = *eri-dumu-lugal-la-ka*.

(*f*) 'To the slave of the son of the king' = *eri-dumu-lugal-lak-ak-ra* (but *-k* drops before succeeding consonant) = *eri-dumu-lugal-la-ka-ra*.

(*g*) 'The slave of the son of the king [went]' = *eri-dumu-lugal-lak-ak-e* (which becomes, as (*e*) above) = *eri-dumu-lugal-la-ka-ge*.

'The slaves of the son of the king' = *eri-dumu-lugal-la-ka-ge-ne*.

(*h*) 'By the slave of the son of the king' = *eri-dumu-lugal-lak-ak-a* (which becomes) = *eri-dumu-lugal-la-ka-ka*.

§ 24. **Dative.** The DATIVE is expressed by the suffix *-ra*, of which *r* is the characteristic letter, appearing often in the forms *-ar*, *-ir*, and *-ur*. When the word or phrase, to which the suffix would be attached, ends in a vowel, there is a tendency for this *-r* to be lost, through the normal disposition of certain final consonants to disappear (see § 11), e. g. *lugal-mu . . . mu-na-du*, 'for my king . . . I have built'; instead of *lugal-mu-ra* or *lugal-mu-ur*. After a consonant, however, the suffix is always preserved, even when the consonant itself has disappeared, as in the case of the Genitive

(cf. the example (*b*) in the preceding section). Apart from this, the Dative needs no explanation. Examples:—

ma²-ra, 'to me'; *lugal-e²-a-ra*, 'to the owner of the house'; *d¹-marduk-dumu-sag¹-en-ki-ka-ra*, 'to Marduk, the eldest son of Enki'; *gu²-de-a-ar*, 'unto Gudea'; *nin-a-ni-ir*, 'to his lady'; *lu²-lu²-ur in-da-lal*, 'one man against another has brought a charge'.

§ 25. **Directional.** The name of DIRECTIONAL may be given for convenience to the case formed in Sumerian by the suffix *š^u²* (always written with the sign *KU*). In some instances the use of this suffix is difficult to distinguish from that of *-ra*, *-r* (Dative). The general force of *-š^u²* is directional, both of place and time, in the sense of the Latin *ad*, and it is chiefly differentiated from *-ra* by (1) referring nearly always to things, not persons, and by (2) including certain more extended significations, whereas *-ra* is purely dative. All of these, however, result naturally from the original sense of motion toward an end, and need not be further classified. Like *-ra* (see above section) *š^u²* is influenced by the preceding vowel, and may appear in the forms *-aš*, *-eš*, *-iš*, and *-uš*. Examples:—*ki-bi-š^u²*, 'to its place'; *egir u(d)-da-aš*, 'afterwards, unto (future) days'; *sag-e-eš*, 'as a gift'; *ama-in-dim²-en-na-uš*, 'unto the mother who created me'.

§ 26. **Semblative.** The SEMBLATIVE is marked by the suffix *-gim*, 'like', and corresponds to the prepositional phrase introduced by that word in English. Examples:—*har-sag-gim*, 'like a mountain'; *anš^u-edin-na-gim*, 'like a wild-ass of the plains'; *lu²-aš²-gim*, 'as one man'.

§ 27. **Plural of Nouns.** The PLURAL of Sumerian nouns is formed in three ways:—

(1) by repetition of the noun, as in *ku(r)²-kur²-ra*, 'the mountains'; *du(g)-dug-ga*, 'the commands', &c. This occurs only in a few examples, and always in stereotyped phrases.

(2) by adding the suffix *-e-ne*, this being the regular and most common method. The suffix is also found in the variant forms

noun alone, and stand in relation to the noun on the same level as the adjective itself, which is therefore invariable. When two adjectives qualify the same noun they have usually no copula. For the position of the adjective in the noun-phrase, see the preceding section.

The negation of the adjective is *nu*, e.g. *nu-dug*², 'not good'; *nu-še-ga*, 'disobedient'; &c.

ADVERBS

§ 31. **Adverbs.** These are formed from adjectives, principally in two ways:—

- (1) by suffixing *-bi*, as *gal-bi*, 'greatly'; *egir-bi*, 'afterwards'; *gig-bi*, 'with difficulty'; *gibil-bi*, 'newly'.
- (2) by suffixing *šu* (generally in the form *-eš*), as *hul²-li-eš*, 'joyfully'; *dug²-gi-eš*, 'well'; *ku²-gi-eš*, 'brightly'.

Other adverbs are:—

a-ba, 'and then'.

me, me-a, me-a-bi, 'where?' 'when?'

en (e-ne, or e-en), 'how long?'

CONJUNCTIONS

§ 32. **Conjunctions.** The simple copula, 'and', is more frequently omitted than expressed, both between clauses and words. When expressed, however, the form used is the suffix *bid* (for *bi-da*, lit. 'with it'). Copula and asyndeton seem to be used indifferently. The last *-d* of *bid* is liable to be dropped at the end of a word or before a following consonant, and the copula then appears as *bi*, thus, *u(d)-gig-bi*, 'day and night', but *an-ki-bi-da-ge*, 'of heaven and earth', (for *an-ki-bid-ak*, see § 23). Other examples are *an^d-enlil*, 'Anu and Enlil'; *idigna-buranun-bi*, 'the Tigris and Euphrates'; *ša(g)²-d^a.utu-d^a.dumu-zi-bi*, 'the heart of Utu and Tammuz'.

The copula *u²* is occasionally used, even in early texts, but in all cases it is probably due to Akkadian influence. 'Either . . . or . . .' is expressed by suffixing . . . *he . . . he*, as *lu²-umma-(KI)-he lu²-kur²-ra-he*, 'either the men of Umma, or the men of the mountains'.

Of subordinating conjunctions, used to introduce a dependent clause, the following are the most commonly found:—

ud, ud-da, 'when'; *u(d)^d-enlil lugalzaggisi-ra nam-lugal e-na-si²-ma-a*, 'when Enlil had given L. the sovereignty'.

ud e² d^a.ningirsuka mu-du-a, 'when he was building the temple of Ningirsu'.

ki, 'where'; *ki al-gin-a*, 'where he goes'.

en, ene, en-ud-da, 'until, as long as'; *en-e kubabba(r)-ra ba-an-na-ab-lal-e*, 'until he shall pay the money'; *e-ne-ud-da al-ti-la*, 'as long as he lives'.

tukundi, tukundi-bi (written respectively *ŠU².GAR.TUR.LAL* and *ŠU².GAR.TUR.LAL.BI*), 'if', regularly used at the beginning of laws: *tukundi dam-e dam-ma ba-an-na-an-dug*, 'if a wife says to her husband'; *tukundi-bi lu² giš-šar-lu²-ka giš in-sig²*, 'if a man in (another) man's garden cuts wood'.

bar . . . ka, 'besides that . . .'; *bar . . . ka-šu² (ge-eš)*, 'because'.

PREPOSITIONS

§ 33. **Prepositions.** These do not exist in Sumerian as separate parts of speech, their place being taken by nouns in various oblique cases, e.g. 'before the king' would be expressed by *igi-lugal-la-šu²*, lit. 'to the eye of the king', and 'among a multitude of men', by *ša(g)²-lu²-šargeš-ta*. The words most commonly found, in addition to these, are *egir*, 'after', *ugu*, 'over', and *ki* or *ki . . . ta*, as in *ki-ab-ba-šag-ga-ta šu²-ba-ti*, 'from Abbashagga he has received'; *ri-ba-an*, 'between', and *nam . . . šu²*, 'because of', or 'in place of'.

NUMERALS

§ 34. Numerals. The cardinal numbers are:—

1. $aš^2$	12. <i>u-min</i>
2. <i>min</i>	20. <i>niš</i>
3. $ēš$	30. <i>ušu</i>
4. <i>limmu</i>	40. <i>nimin</i>
5. <i>i, ia^2</i>	50. <i>ninnu</i>
6. $aš^3$	60. <i>geš, muš</i>
7. <i>imin</i>	80. <i>geš-niš</i>
8. <i>ussu</i>	100. <i>geš-nimin</i>
9. <i>ilimmu</i>	600. <i>geš-u</i>
10. <i>u</i>	3,600. <i>šar</i>
11. $u-aš^2$	216,000. <i>šar-geš</i>

Fractions:— $\frac{1}{6}$ <i>šuš</i>	$\frac{2}{3}$ <i>šanabi</i>
$\frac{1}{3}$ <i>šuššana</i>	$\frac{5}{6}$ <i>kingusila</i>
$\frac{1}{2}$ <i>ba(r)</i>	$\frac{1}{60}$ <i>gin</i>

Numbers are always written by figures in the texts, so that their names are not of much practical importance.

Cardinals are converted into ordinals by the addition of *kam-(ma)*, e.g. *min*, 'two', but *min-kam*, 'second'.

For the formation of distributives by means of the suffix *-ta*, see above, § 22.

Multiplication is expressed by the use of *a-ra^2*, 'going', i. e. 'time, occasion', before the numeral, which is usually followed by *kam*, thus, *a-ra^2-IX-kam-aš ba-hul*, 'they were destroyed for the ninth time'.

THE VERB

§ 35. Simple and compound verbal roots. The majority of Sumerian roots, as was noticed in the case of the noun (§ 19), are simple and capable of use either as verb, noun, or adjective. These parts of speech are distinguished, however, by the subsidiary elements which accompany them, and those characteristic of the

verb will be explained below. But, besides the simple root, verbs are also formed by the combination of this with a preceding noun, having either an accusative or adverbial connexion with the root; thus *gar*, 'to make', but *šū^2 . . . gar*, (lit.) 'to make with the hand', *gi^2*, 'to turn', but *ka . . . gi^2*, (lit.) 'to turn the mouth', i. e. 'to gainsay, or revoke'. In the case of compound verbs the noun element always stands first, and the other elements intervene between the noun and the root. Thus there is formed a verb-complex similar to the noun-complex described in § 29. The development and principles of this are now to be indicated.

§ 36. Conjugation of the verb. In itself the verbal root expresses nothing but an idea, without any distinction of voice, mood, tense, number, or person. Intensive and causative senses, corresponding to the Akkadian *pi'el* and *šaph'el*, are sometimes indicated by the reduplication of the root, but this is by no means always the case, and these senses are often present where there is no outward mark to indicate them; conversely, the reduplicated root is found without such signification. All other modifications of the verb are expressed, in various degrees of precision, by means of accompanying elements, which generally precede, but in certain circumstances follow, the root. These elements are now to be explained, but it should be premised that their use is very difficult to analyse, that many different opinions have been held concerning them, and that isolated examples can always be found which appear to violate well-ascertained rules, particularly as between the earlier and later texts. The following sections are based upon the principles which seem to afford the most comprehensive and most practical explanation of actual usage.

§ 37. Classes of elements which accompany the verb. The elements which surround the verbal root may be distinguished into three classes:—

- (A) Subject-prefixes.
- (B) Conjugating elements.
- (C) Infixes.

Of these three classes it is not possible, however, to say that they occur exclusively at the beginning, middle, or end of the verbal complex. As will be seen, this is only in part the case with either of the classes.

§ 38. (A.) **Subject-prefixes.** The first member of a Sumerian verb-form is usually the subject-prefix. This assumes a great variety of forms, and may be either:—

(1) *e-*, *al-*.

(2) A simple syllable, consisting of a vowel combined with one of the consonants *m*, *n*, or *b*, either the vowel or the consonant preceding. The forms most commonly found are:—

<i>mu</i> , <i>ma</i> , <i>mi</i> ,	<i>im</i> ,
<i>ni</i> (i.e. <i>i²</i>), <i>ne</i> ,	<i>in</i> , <i>an</i> ,
<i>ba</i> ,	<i>ib²</i> , <i>ab</i> .

(3) A certain number of closed syllables, most commonly *mun* (*mu-un*), *man* (*ma-an*), *nen* (*ne-in*), *ban* (*ba-an*), or *bab* (*ba-ab*). These are sometimes difficult to distinguish from forms of the subject-prefix and infixed object (see § 46), but there are many cases in which it is simpler to explain the whole as subject-prefix.

In themselves, these prefixes express neither voice, mood, tense, number, nor person. Thus *in-du²* can mean 'I built' as well as 'he built' or even 'it was built'. The perfect plural also, *in-du-uš*, 'they built', might have the same prefix as the imperfect singular *in-du²-e*, 'he builds'. The term 'subject-prefix' is therefore, strictly speaking, inexact; the presence of these elements merely indicates the subject, and their function is to take up and incorporate the external subject in the verb-complex, precisely as the infixed pronoun (see § 46) takes up the external object.

It has been said above that many variant forms of this prefix are used, being mostly combinations of vowels with the consonants *m*, *n*, or *b*. Except in a very few cases (§ 39, below), it has not been possible to discover what principle, if any, governs the use of the various forms, or in what respect, e.g. *mu-du²*, 'he built', differs

from *in-ag*, 'he reigned'. For merely practical purposes it may be assumed that no material divergence of meaning is indicated by the use of one form in preference to another. Examples of these prefixes are so frequent in the texts that none need be given here.

§ 39. (B.) **Conjugating elements; Voice.** A passive or reflexive force is sometimes associated with the use of the subject-prefixes *ba-*, or less often *al-*. Apart from these there are no marks of the passive at all, and even these are very far from being invariably used in this sense. Passives are frequently written with other prefixes than *ba-* or *al-*, and these two, when used, do not always indicate passives. The language has, therefore, very slight resources for expressing the passive at all, and this has generally to be inferred from the context. Examples:—

mu lugal-uri-(KI)-ma-ge si-mu-ru-um-(KI) mu-hul, 'Year when the king of Ur destroyed Simurum'; (contrast) *mu si-mu-ru-um-(KI) ba-hul*, 'year when Simurum was destroyed'; *e²-a-ni ba-du² a-ba ba-sun*, 'his house was built and then ruined'; *nu al-til*, 'it is not finished'; but compare also *lu² igi-mu-ši-bar-ra-ne nam-ti mu-na-sud*, 'the man regarded by you, life is lengthened for him' (*mu*-passive); *pa-le-si-ra guškin mu-na-tum²*, 'to the governor gold was brought'; *sag-sig ba-ši-gar*, 'he lowered his head' (*ba*-passive); *du²-de² al-ne-dug*, 'he commanded them to build' (*al*-active).

A passive is occasionally formed by suffixing *-ba* to the whole verbal form, some other element having already been employed as subject-prefix, e.g.:—

š²-mu-un-hul-a-ba, 'it had been destroyed'; *giš-ha(r)-har an-ki-a mu-um-gi-na-eš-a-ba*, 'the designs of heaven and earth had been decided'.

§ 40. **Conjugating elements; Tense, Number, and Person.** A distinction of tenses, or rather states, between Perfect and Imperfect is made by the use of the plain root for the Perfect, and the addition to it of a suffixed *-e* for the Imperfect. Thus the characteristic forms are *mu-du²*, 'he built', and *mu-du²-e*, 'he builds,

or, will build', since the Imperfect naturally embraces the future as well as the present. These are well illustrated in *tukundi-bi lu² . . . giš in-sig³ . . . i²-lal-e*, 'if a man . . . has cut wood . . . he shall pay'. This distinction, again, is not always observed, and the root without suffix often serves also for the imperfect. A more regularly marked difference is made between the 3rd pers. plur. of the two tenses, the imperfect ending in *-ene*, and the perfect in *-eš* (*-uš*, or *-aš*). Contrast the two clauses in *nam-šag-ga mu-tar-ri-eš³-a šu²-na-mu-da-ni-bal-e-ne*, 'the fair destiny they have decreed (perfect) unto me, may they not alter' (imperfect). Other examples are:—

Imperfect: *dingir ga(l)-gal-lagaš-(KI)-a-ge-ne gu²-ma-si-si-ne*, 'the great gods of Lagash will assemble'; *in-lal-e-ne*, 'they shall pay'; *i-ba-e-ne*, 'they shall divide (the property)'.

Perfect: *in-ši-in-bar-ri-eš*, 'they looked upon him'; *mu-na-an-si²-mu-uš*, 'they gave unto him'.

From the foregoing it will appear how slight are the resources of the older historical texts for expressing some of the most vital distinctions of the verb, as we understand it. There are certain marks of tense division, by no means constantly employed, and a fairly well-marked 3rd plur. form differing as between the tenses, but no other distinctions of tense, number, and person are found. The extensive use of participial forms (§ 42 (a)) partly compensates for this, and, given the simplicity of structure which characterizes the older documents, not much inconvenience is caused by this seemingly hopeless paucity of grammatical resources. In the religious literature, however, there is in use a somewhat more detailed accidence, and it is possible, at least formally, to construct the two tenses in full. It must still be remembered, nevertheless, that many seeming irregularities occur, and the student must not expect to find every instance conformable to a general rule. With these reservations, it is possible to present the following conjugation of the Indicative mood. The root chosen is *du²*, 'to make, or build', and the prefix throughout is *i²-*, though

there is, of course, no reason why another should not be chosen (§ 38).

IMPERFECT.		PERFECT.	
Sing.	1. <i>i²-du²-en</i> = 'I build, or, shall build'.	Sing.	1. <i>i²-du²</i> = 'I built, or, have built'.
	2. <i>i²-du²-e-en</i> &c.		2. <i>i²-e-du²</i> &c.
	3. <i>i²-du²-e</i>		3. <i>i²-du²</i>
Plur.	1. <i>i²-du²-en-de²-en</i>	Plur.	1. —
	2. <i>i²-du²-en-ze-en</i>		2. —
	3. <i>i²-du²-e-ne</i>		3. <i>i²-du²-eš</i>

The second person singular is characterized in both tenses by the presence of *-e-* in addition to the other suffixes. But this usage, also, is not indispensable, and is, in fact, often disregarded.

§ 41. **Conjugating elements; Optative-Emphatic.** This Mood is one of the most clearly marked features of the Sumerian verb. Its characteristic prefixes are:—

1st pers. *ga-*

2nd and 3rd pers. *he-, hu-, ha-*

These are added to the beginning of the verb, and the forms for the various persons and numbers are the same as in the Indicative. By this means are expressed not only wishes but emphatic statements, and these particles therefore correspond with the Akkadian *lū-* in both of its senses.

The use of *he*, *hu*, or *ha* is governed by consideration of vowel-harmony with succeeding prefixes, *hu* being found before the common subject-prefix *mu*, and *ha* generally before the elements *ba*, *ma*, and *ra*. For the first pers. *ga* is the usual form, but *he* is used before *im*, and *hu* before *mu*. Examples are:—

ga-na-tum², 'let me bring'; *he-gub*, 'let him stand'; *he-da-ku²-ne*, 'let them eat'; *hu-mu-hul²-li-en*, 'mayest thou rejoice'; *he-im-mi-dur²*, 'I did cause to dwell'; *ha-ma-pad-de²*, 'may she declare'.

In religious texts written in the *eme-sal* (for which see below, § 48), the prefix *he* is generally modified into *de²* (sign *NE*), which is used in precisely similar fashion.

The Optative is also occasionally expressed by the prefix *u*, which is generally a mark of the Imperative (§ 44), e. g. *u³-ni-šu*, 'may it crush'.

§ 42. **Conjugating elements; Participles.** There are two forms of the Participle:—

(1) The verbal root, sometimes alone, but more often followed by a suffixed *-e*, *-i*, *-a*, or occasionally *-u*. Instances of this are very common:—*nu-tuk-a*, 'not possessing'; *kalam-ma e²-a*, 'rising in the land'; *dim³-dim³-me*, 'creating'; *ub-da gu(b)-gub-bu*, 'standing by the side'; (root alone) *ku(r)²-kur²-da du⁴-du⁴*, 'being fair upon the mountains'; *gu³-de-a*, 'calling [upon his god]'.

(2) The verbal root followed by *-da* or *-de²*:—*giš³ gub-bu-de²*, 'planting with trees'; *šub-bu-da*, 'cast down'.

Two uses of the Participle in Sumerian require special notice:—

(a) It is widely used in conjunction with the verb 'to be' as a substitute for the finite verb. By this means some compensation is made for the inadequacy of the finite forms to express certain necessary modifications (see § 40 above). Thus, while it is unusual to find 'thou buildest', phrases of the form 'building + thou art' are common.

The forms of the verb 'to be' (root *me*) are as follows:—

	INDICATIVE.		OPTATIVE-EMPHATIC.
Sing.	1. (<i>ma²-e</i>) <i>me, me-en</i> = 'I am'	&c.	(<i>ma²-e</i>) <i>he-me, he-me-en</i>
	2. (<i>za-e</i>) <i>me, me-en</i>		(<i>za-e</i>) <i>he-me-en, he-me</i>
	3. <i>i²-me, im-me</i>		<i>he-me</i> (or <i>he-a</i> or <i>he</i> simply)
Plur.	1. <i>me-en-de²-en</i>		—
	2. <i>me-en-ze-en</i>		—
	3. (<i>i²</i>)- <i>me-eš</i>		<i>he-me-eš</i>

In *eme-sal* (§ 48) *men* is sometimes written with the sign *DU*.

In addition to these, the root of the verb 'to be' very commonly

appears, suffixed to participles, in the form *-am²* (invariably written *A.AN*). Suffixed to nouns or phrases it has a strongly emphatic or assertive force, and appears also in a heightened form as *na-nam*, i. e. *nan-am²*. Examples of these usages are here given in various forms:—

ama nu-tuk-me, (lit.) 'a mother—not having—am I'; *lagaš (KI) ki-gar-ra-me*, 'founding Lagash (thou) art'; *gab-ri nu-tuk-a-meš*, 'they have no rival'; *eri-ne zag-mu-da-gin-am²*, 'slaves walked at (their masters') side'; *pa-le-si ku³-zu-am²*, 'the governor, being wise'; *mu gin-na-am² itu lil-la-am²*, 'the year passed, the month was fulfilled'; *hur-šu³-am²*, 'it was upon this'; *ur-sag-ga-am²*, 'he was a warrior (indeed)'; *šul-gi e²-kur-ra u²-a-bi na-nam*, 'Shulgi of E-kur the nourisher most surely is'.

(b) The second use of the participle which requires particular notice is that which occurs in subordinate clauses, where the verb is invariably a participle. Hence arises the final *-a* which is everywhere appended to the verbal forms in relative and temporal clauses, the *-a* being characteristic of this part of the verb as noted at the beginning of this section. In such cases the verb has the subject-prefix and any infixes (see below, § 46) which are necessary, without rising to the status of a finite verb. Relative clauses are regarded in Sumerian simply as adjectives, and occupy the place of the adjective in noun-complexes (§ 29), the suffixed pronouns and case-endings following the relative clause as they follow the adjective. Thus in *uru-ba-dim³-me-na-ma²*, 'in my city wherein I was born', the phrase *ba-dim³-me-na* stands in precisely the same position and relation as the adjective *gal* in such a phrase as *uru-gal-ma²*, 'in my great city'. Examples:—

u(d) a-nin-e²-gal mu-šag-ga i²-in-ša³-a, 'when Nin-egal had called him by a good name'; *gu³-de-a lu² e²-ninnu in-du²-a*, 'Gudea, who built E-ninnu'; *ama-in-dim³-en-na-(m)uš*, 'to the mother who created me'; *lugal ba-ra-an-dim³-ma*, '(that which) a king had not made'; *ki-zi-ni ba-an-da-kar-ra*, 'his stronghold (whereunto) he had fled'.

§ 43. **Conjugating elements; the Infinitive.** In form, the Infinitive is similar to the Participle:—

(a) Verbal root, sometimes alone, but more frequently followed by suffixed *-a*, *-e*, or occasionally *-u*.

(b) Verbal root with addition of *-de²*, *-da*. This is by far the most common form.

Examples:—

du², 'to build'; *šub*, *šub-ba*, 'to throw'; *su²-il² ga(r)-gar-ra-šu³*, 'for making prayers'; *e²-ninnu du²-ba za-ra ma-ra-an-dug*, 'he hath commanded thee E-ninnu, its building'; *du²-de² al-ne-dug*, 'he commanded them to build'; *nam-sib ub-da-limmu-ba ag-da*, 'to have (exercise) the shepherding of the four regions'; *dingir-gim di-di-da*, 'to go about like a god'.

As a verbal noun the infinitive has a characteristic use, with the terminations *-da*, *-de²* preceded by the suffixed pers. pronouns, to express temporal and other adverbial clauses, a construction equivalent to the Akkadian use of the infinitive after the preposition *ina*, e.g. *tu-ra-zu-de²*, 'when thou enterest', *e³-da-zu-de²*, 'when thou goest forth'; *te-ga²-mu-de²*, 'when I approach'.

In Sumerian, as in English, the infinitive is used to express purpose:—*ar²-mu ag-a(g)-de²*, 'in order to celebrate my glory'; *mu-bi ha-lam-e-de²*, 'to destroy his name'; *e² gi-ni-da*, 'to establish the temple'.

§ 44. **Conjugating elements; the Imperative.** Apart from the use of the ordinary Imperfect tense ('thou shalt do' for 'do!'), there are three ways of expressing the Imperative:—

(a) By the simple root of the verb, alone, or followed by the suffixes *-e*, *-a*, or occasionally *-u³*; as in *zu*, 'know'; *zag-sal*, 'glorify'; *gin-na*, 'go'; *ku²-e*, 'eat'; *nigin-u³*, 'turn'.

(b) By placing *u* (generally *u³*) before the prefixes and root in the indicative form; as in *mu-zu u³-mi-sar*, 'write thy name upon it'; *zid u³-me-ni-har*, 'encircle it with meal'.

(c) By reversing the position of the root and prefixes, so that the root stands first. The element *ab* is the most commonly used in

imperatives of this kind; as in *dim³-ab*, 'make'; *bar-mu-un-ši-ib*, 'look upon him'; *si²-ma-ab*, 'give'; *gin-na-ab*, 'go', but other elements are also reversed in the same manner.

§ 45. **Negatives.** The ordinary negative is *nu*, used both with adjectives, participles, and with verbs in the indicative mood. In the latter case its place is at the head of all other elements, e.g. *nu-mu-un-ši-in-gi²-gi²*, 'he does not give it back to him'; the only exception is the nominal element in compound verbs (§ 35) which invariably comes first, the negative following immediately, e.g. *šū²-nu-ba-an-ti-eš*, 'they did not receive' (from the compound verb *su² . . . li*).

Verbs in the optative mood are negated (and thus made *prohibitive*), by the elements *na*, *nam*, or *ba-ra*. The place of these also is at the beginning of the form. They are not added to the optative prefixes, but take the place of them; thus, *ha-ma-pad*, 'may she declare to me', but, *na-ma-pad*, 'may she not, &c.' Other examples are:—*šū²-na-mu-da-ni-bal-e-ne*, 'may they not change it'; *nam-ba-lu-tu-ne*, 'may they not come in'; *ba-ra-ne-in-tum²*, 'mayest thou not bring'.

ba-ra generally used for prohibitions, is also found occasionally in other connexions as a simple negative, e.g. 'what a king *ba-ra-an-dim³-ma*, had not done'.

la is found in a few instances only, and must be regarded as borrowed from the Akkadian.

§ 46. (C.) **Infixes.** The third class of elements which surround the verbal root (cf. § 37, above) is that of the infixes. It has already been explained (§ 29) that the noun gathers up all the qualities and relations which belong to it in the sentence, and combines them into one composite grammatical unit. The same tendency is also exhibited by the verbal forms, which express not only the usual modifications of the verbal idea, but also seek to include within themselves the object and indirect object of the sentence as well as certain adverbial relations. This duty is performed by the infixes.

The object and indirect object can be expressed within the verb only when they are pronouns. When substantives, they fall, of course, outside the verb. But even in this case it is the rule that external objects, direct or indirect, are resumed within the verb by corresponding pronominal infixes. Thus, the normal means of saying in Sumerian 'I build the house' is 'the house-I-it-build' and 'I build the house for the god' becomes 'the house—for the god—I-it-for-him-build'. Further, the verb frequently resumes in the same way, any dative (cf. § 24), ablative, comitative, or directional (cf. § 21), phrases which have occurred in the sentence by infixing the characteristic mark of those relations. In fact, it is possible to say that the verbal form strives to epitomize within itself every part of the sentence, by means of its subject-prefix and its infixes.

It follows from what has been said that there are two kinds of infixes, pronominal and adverbial. The elements used for this purpose are:—

PRONOMINAL.		ADVERBIAL.	
	<i>Direct Object.</i>	<i>Indirect Object.</i>	
Sing.	<i>ni</i> , also reduplicated and strengthened forms, <i>ni-in</i> , <i>ni-ib</i>	<i>na</i> , also reduplicated and strengthened forms, <i>na-an</i> , <i>na-ab</i>	- <i>ra</i> , 'to'—of persons, but almost entirely confined to 2nd sing. = 'to thee'.
			- <i>da</i> , 'with, there'.
Plur.	<i>nen</i>	<i>ne</i> , or <i>nen</i>	- <i>ta</i> , 'from, there'.
			- <i>ši</i> (for <i>šu³</i>), 'to, thither'.

When infixes occur together their form is liable to be modified by vowel or consonantal harmony, so that *na* sometimes appears for *ni* of the direct object, and *mi* for *ni* after *im*.

§ 47. **Order of elements in the verb.** When the verb thus resumes both a direct and indirect object, or a direct object and an adverbial relation, the rule is that the infix of the indirect object or the adverb comes first, and that of the direct object nearest the root, while both are placed after (1) the nominal element (in compound

verbs), and (2) the conjugating elements, or negative, and (3) the subject-prefix. Thus the order of the verbal complex is:—

(noun-element)—conjugating element or negative—subject-prefix—indirect relation—direct object—verbal root—(final conjugating element, if any).

This order is illustrated by the following miscellaneous examples, which may be thus analysed:—

hu-mu-ni-uš, 'I set it up'—emphatic + subject + direct object + root.

nu-ma-ni-ra, 'she punished her not'—negative + subj. + dir. obj. + root.

mu-na-du², 'he has built for him'—subj. + indir. obj. + root.

mu-na-ni-ib-gi²-gi², 'he answered (it to) him'—subj. + indir. obj. + dir. obj. (*ni-ib*) + root.

in-na-ab-su-su, 'he shall recompense to him'—subj. + indir. obj. (*na-ab*) + root.

ki-e-ne-sur, 'a boundary he marked for them'—noun-element of compound verb + subj. + indir. obj. plural + root.

kur²-ta im-ta-e³, 'from the mountain he brought forth'—subj. + adverbial infix + root.

umma(KI)-da dam-ha-ra e-da-ag, 'with Umma he did battle'—subj. + adverb + root.

ša(g)²-lu²-šargeš-ta šu²-ni ba-ta-an-dur²-ba-a, 'among a multitude of men he had caused his might to dwell'—subj. + adv. + dir. obj. (*an* for *ni*) + root + final conjug. element.

hu-mu-ši-in-bar-ri-eš, 'verily they have looked upon it'—emphatic + subj. + adv. + dir. obj. + root + final conj. element.

šu²-mu-un-hul-a-ba, 'it had been destroyed'—noun element + subj. + root + final conj. element (cf. § 39).

šu²-na-mu-da-ni-bal-e-ne, 'may they not alter it'—noun element + prohibitive + subj. prefix + adverb. infix + pronom. infix + root + final conj. element (cf. § 40).

§ 48. **eme-sal.** The term *eme-sal* was used by the Akkadian scribes to denote certain forms of Sumerian words which differed

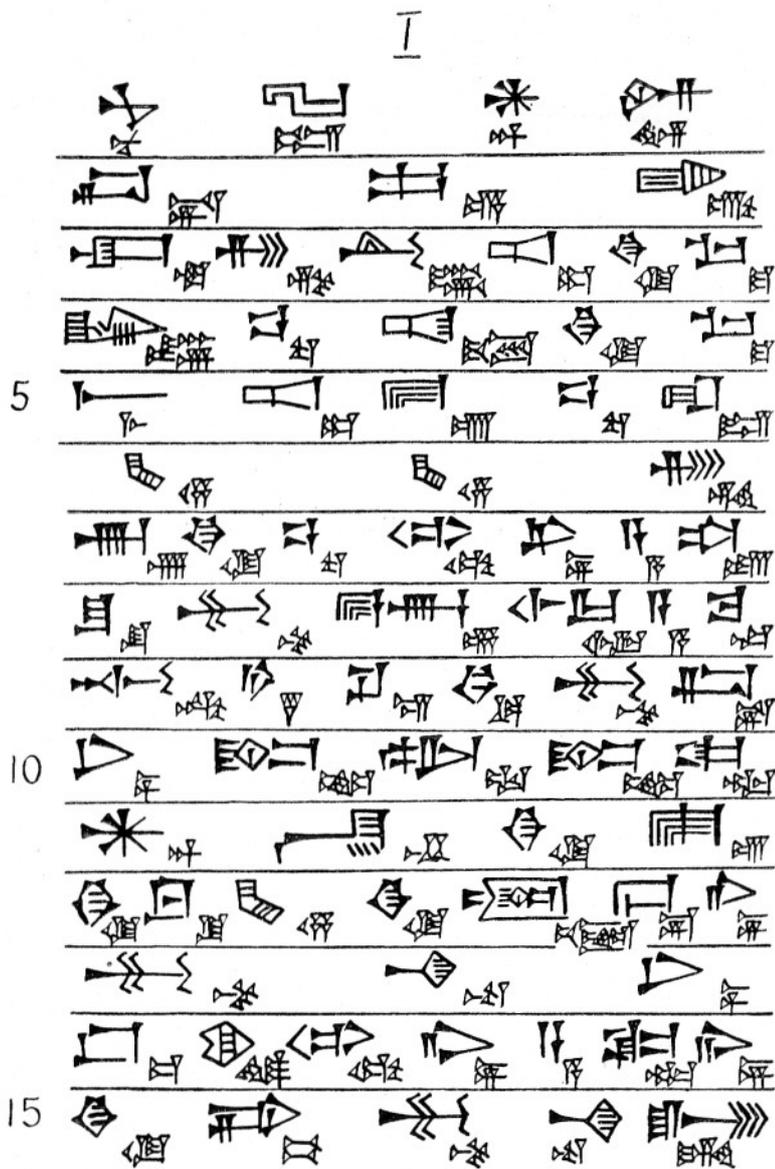
in orthography and pronunciation from those in general use. The meaning of this term appears to be 'broad speech', and a similar conclusion is indicated by a passage which translates *lu²eme-sal* (i.e. 'eme-sal man') by the Akkadian *dib-ru-u*, which seems to mean 'clown, countryman', and thus a man of broad speech. These forms are confined exclusively to religious texts, many of which employ them throughout, but the reason for this appropriation is unknown, save that they all seem to have been recited by a certain class of priests called *gala* or psalmists.

The main characteristics of *eme-sal* are:—

- (1) Change of consonants, particularly that of *g* into *m*, e.g. *gal²* into *ma-al*, *dagal* into *da-ma-al*, *dingir* into *dim-me-ir*. Other notable changes of this kind are, *mu-lu* for *lu²*, *i-de²* for *igi*, *ze-ib*, *ze-ba*, for *dug²*, *še-ir-ma-al* for *nir-gal²*.
- (2) Preference for full phonetic writing of words, e.g. *e-ne-em* for *inim* (*KA*), *ka-na-ag²-ga²*, for *kalam* (*UN*), and several of the words quoted above.

It has already been noted that *eme-sal* writes *de²* for *he* (§ 41), and uses the sign *DU* to render *mên* (§ 42). Otherwise, the grammar of *eme-sal* texts is identical with that of the ordinary language.

READING PASSAGES



I

1. *nu-ur* ^{d.} *adad*
Nur-Adad
2. *milah kal-ga*
the man mighty
3. *engar-zi-uri-(KI)-ma*
the true nourisher of Ur
4. *lugal-zarar-(KI)-ma*
the king of Larsa
5. *išib* *eš²-e²-bar²-ra*
the priest (who) the shrine of E-barra
6. *ku³-ku³-gi*
purifies.
7. *eridu(KI) ud-ul-li-a-ta*
Eridu in days of old
8. *šur²-mu-un-hul-a-ba*
had been destroyed
9. *bal ni(g)-si-sa² mu-uš*
a reign of justice he established
10. *du²-de² al-ne-dug*
to build he commanded them
11. *d-en-ki-ge*
of Enki
12. *ki-dur²-ku³-ki-ag²-ga²-ni*
his pure and beloved dwelling
13. *mu-na-du²*
he built for him
14. *giš-kin²-ul-li-a-ka-ni*
of his ancient *kiskanu*-tree
15. *ki-bi mu-na-gi²*
its place he restored

engar, lit. 'cultivator, irrigator'.
zi, adjective. *uri-ma*, genitive, for
urim-ak, see § 23. *KI*, determina-
tive, see § 8. Note order of words in
noun-phrase—noun + adj. + genitive,
see § 29.

Reduplicated root, see § 36.
Participle formed by addition of
vowel, § 42.

-li, sign *NI*, a common value of the
sign. *-ta*, case-ending of ablative,
see § 22. Note order of words in
noun phrase, as in l. 3, above.

šur² - - - hul: compound verb, see
§ 35. *mu-un*, subject-prefix, see
§ 38. 3. *-ba*, passive, suffixed to
verb, see § 39 at end.

nig, forming abstract noun, see
§ 19 c. *mu*, subject-prefix, see § 38.
mu-uš, perfect tense, § 40.

de² as ending of infinitive, § 43.
al, subject-prefix, § 38. *ne*, infixed
pers. pron. indirect, plural, § 46.

For *ge* as the form sometimes
assumed by the genitive ending see
§ 23. Here the genitive irregularly
precedes the noun.

ni, suffixed pers. pron. 3rd sing.
accus., see § 13. Following adjectives
in the noun-phrase, § 29.

na, infixed pers. pron. 3rd sing.
indirect, § 46.

For the genitive ending *-ka* before
the suffixed pron. *ni* see § 23 d.
Genitive precedes the noun as in l. 11,
above.

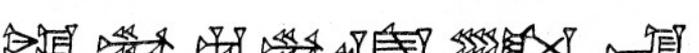
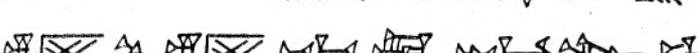
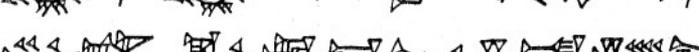
-bi, suffixed pers. pron. 3rd sing.
direct, see § 13. *na*, as in l. 13,
above.

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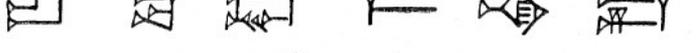
8. *mu-un-ba-al-la-a* *a-dug²* *he-gal²*
 dug out (and) fresh water, abundance
 9. *nig-nu-til-li-da uru-(KI)-ma-da-ni-šu³*
 without end, to his city and his land
 10. *im-mi-in-gar-ra-a dumu nu-ur^a.adad*
 supplied; son of Nur-Adad,
 11. *lugal-zarar-(KI)-ma-ge*
 king of Larsa,
 12. *ma-da-na ki-dur² ne-ha dur²-u³-de²*
 that his land in a dwelling of peace might dwell,
 13. *erim-dagal-la-na u³-dug² du(r)²-dur²-de²*
 that among his widespread people contentment might dwell,
 14. *ud-ul-li-a-a^š ar²-nam-lugal-la-ka-ni*
 that for all time the glory of his royalty
 15. *kalam-e ag-ag-de² bad²-gal*
 the land might celebrate, a great fort
 16. *bad²-tibira-(KI) u³-ma-ni-ta*
 the Fort of the Metal-Workers, in his victorious strength
 17. *gal-bi im-mi-in-du²*
 mightily he built.
 18. *d.zuen-i-din-na-am*
 Sin-idinnam,
 19. *sib-nig-gi-na-ge*
 the shepherd faithful,
 20. *šag²-d.ulu^a-dumu-zi-bi*
 the heart of Utu and Tammuz
 21. *mu-un-dug² ud-bal-a-na*
 has rejoiced. May the days of his reign
 22. *nig-nu-kur-ru he-a da-ri²-šu³*
 unchanged be for ever.
8. *ba-al*: phonetic writing of the root *bal*, cf. § 7.
 9. *nig - - da*: lit. 'with unceasingness'. For *nig* as preformative of abstract nouns, see § 19 b.
 11. *-ge*: genitive ending with *g* retained before *-e* of the nominative, § 23 b.
 12. *ne-ha* Akkadian loan-word. *-u³-de²*: infinitive, double formation with two suffixes. For these, and for the infin. expressing purpose, see § 43.
 14. *-aš* = *še³*, directional, § 25. *-ka-ni*: genitive + suff. pron., § 23 d.
 15. *-de²*: infinitive, used as above, l. 12.
 16. *-ta*: ablative, § 22.
 17. *gal-bi*: adverb, § 31. *-in = -ni-*, pronom. infix of direct object, § 46.
 19. Lit. 'the shepherd of faithfulness'; for *nig* see l. 9, above, and for *-ge* see l. 11.
 20. *-bi*: conjunction, see § 32.
 21. *-na*: suff. pers. pron. 3rd sing. indirect, see § 13.
 22. Lit. 'be an unchanged thing'. *he-a*: 3rd sing. opt.-emph. of verb 'to be', § 43 a. *da-ri*: Akkadian loan-word.

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16. *ar²-mu ag-ag-de² temen-ar²-nam-nun-na-ma²*
my glory to celebrate, the foundation (which proclaims) the glory of my majesty,
17. *apin-bi ki-he-ne-gub*
its planting I caused to be firm,
18. *ingar-sikil-bi he-ne-si*
its holy wall I caused to stand upright.
19. *nig-ag-mu-šur³ a-nin-in-si-na*
Over my work, O Nininsina,
20. *nin-mu hu-mu-hul²-li-en*
my lady, do thou rejoice;
21. *nam-tar-nam-ti-la bal-su(d)-ud*
a decree of life, a long reign,
22. *mu-he-gal²-la gi^šgu-za-suhuš-gi-nu*
years of abundance, a throne of secure foundation,
23. *sag-e-eš ha-ma-ab-PA-KAB-DU-gi*
as a gift may she grant me!
24. *eš²-zarar-(KI)-ma-ka*
In the abode of Larsa,
25. *uru-ba-dim³-me-na-ma²*
in my city wherein I was born,
26. *u(d)-mu he-su(d)-su(d)-ud*
may my days be long!
17. *ki - - gub*: compound verb, § 35. *ne = ni*, infixed pron. direct obj., § 46.
20. For the verb see § 41.
23. The reading of the three signs which form the root of the verb is unknown.
25. The participle has subject-prefix (for passive force of *ba* see § 39), and is combined with the verb 'to be'; *ba-dim-me-na = ba-dim-men-a*, see §§ 40, 42 b.
26. For the writing of the verb here see § 5.

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- 46. *silim-ma du-ri²-šu³ ag-da*
in safety for ever, to have,
- 47. *ŠAG².KUR²-zid-da-mu dingir-gim di-di-da*
(after) my heart's desire like a god to walk,
- 48. *u(d)-šu-šu³ sag-i²-la*
and unto the day's end with uplifted head,
- 49. *asial-šag²-hul²-la-ta gi(n)-gi(n)-da*
with joy and gladness of heart to go,
- 50. *sag-e-eš³ hu-mu-PA.KAB.DU.-eš*
as a gift have they granted me.

VII

- 1. *d.en-lil gu-ti-um-(KI) muš-gir-har-sag-ga*
Enlil—Gutium, the stinging serpent of the hills,
- 2. *lu² a²-nam-gal²-dingir-ri-e-ne*
who (was) the enemy of the gods
- 3. *lu² nam-lugal-ki-en-gi-ra² kur²-šu³ ba-tum-a*
who the sovereignty of Sumer to the mountains had carried off,
- 4. *ki-en-gi-ra² nig-a-erim² ne-in-si-a*
and Sumer with enmity had filled —
- 5. *dam-tuk dam-ni ba-an-da-kar-ra*
(for) from him that had a wife his wife had been reft away,
- 6. *dumu-tuk dumu-ni ba-an-da-kar-ra*
and from him that had a child his child had been reft away —
- 7. *nig-a-erim² nig-a²-zi kalam-ma*
and enmity and wickedness in the land
- 8. *mi-ni-in-gar-ra d.en-lil-lugal-ku(r)²-kur²-ra-ge*
he had set; Enlil, king of the lands,
- 9. *mu-bi ha-lam-e-de² d.utu-he-gal²*
his name to destroy, Utu-hegal,

46. *ag-da*: Infinitive, as in preceding line, and in following verbal forms.
47; 50. Reading of the groups of signs in capitals is uncertain.

VII. 1. *d.enlil* is without construction here; it is resumed in l. 8.
 3, 4. *ki-en-gi-ra* is probably to be read *šumer-ra*, as is shown by the phonetic complement, see §§ 5, 11.
 5. *dam-tuk* is *nominativus pendens*, lit. 'as to him who had . . . his wife was, &c.'. On passive force of *ba-*, see § 39.
 8. *d.enlil . . . ge*, see § 23 c.
 9. *ha-lam-e-de*: infinitive; for the form and the final sense, see § 43.

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10. *niṭah-kal-ga lugal-unu-(KI)-ga*
 the mighty man, the king of Erech,
11. *lugal-an-ub-da-limmu-ba lugal-dug-ga-na*
 the king of the four regions, the king whose word
12. *nu-gi²-gi²-da d.en-lil lugal-ku(r)²-kur²-ra-ge*
 is not gainsaid; Enlil, king of the lands,
13. *a²-bi-mu-da-an-ag² d.inanna-nin-a-ni mu-na-an-gin*
 gave (him) mission. (To) Inanna, his lady, he went,
14. *sub mu-na-tum² nin-mu ug-me²*
 a prayer he brought: 'My lady, lioness of battle,
15. *ku(r)²-kur²-da du⁴-du⁴ d.en-lil-li*
 who on the mountains art fair, Enlil,
16. *nam-lugal-ki-en-gi-ra šu²-ba gi²-gi²-de²*
 the sovereignty of Sumer into its hand to restore,
17. *a²-bi-mu-da-an-ag² a²-taḥ-mu he-me*
 has given (me) mission; my support be thou
18. *ti-ri²-ga-a-an lugal-gu-ti-um-(KI)*
 Tirigan the king of Gutium,
19. *inim-bi [mu-dug²?] lu² nu-mu-ši-e²*
 this word [has spoken]:—'No man is come out (against me)'.
 20. *i^didigna gu²-a-a-ba ne-in-diḥ²*
 The Tigris (and) the shore of the sea he has occupied,
21. *sig-šu²-ki-en-gi-ra² gan² ne-kešda*
 unto the lower parts of Sumer the fields he has barred,
22. *igi-nim-šu² gi² ne-kešda*
 unto the upper parts the way he has barred,
23. *kaskal-kalam-ma-ge u²-gid-da ne-in-mu²*
 the roads of the country long grass have grown'.
 24. *lugal d.en-lil-li a²-si²-ma*
 The king whom Enlil had endowed with might,

11, 12. For this means of expressing the oblique case of the relative, see § 16, *ad fin.*

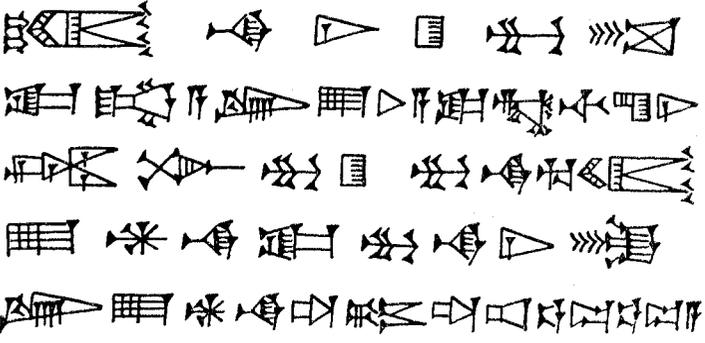
13. *a² - - - ag²*: compound verb, lit. 'send an order'. After *-nin-a-ni* the dative ending *-ir* seems to be omitted; see § 24.

15. *du-du*: participle, reduplicated root without suffix, § 42 (1).

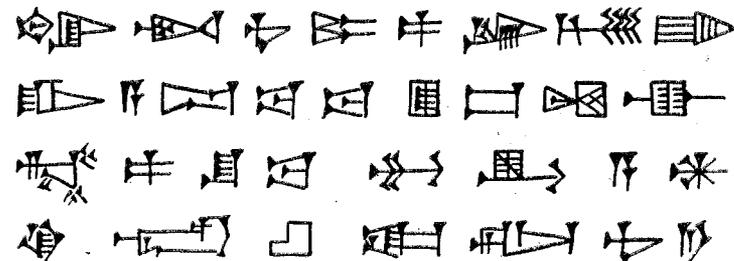
17. For *he-me*, see § 42 (2) a.

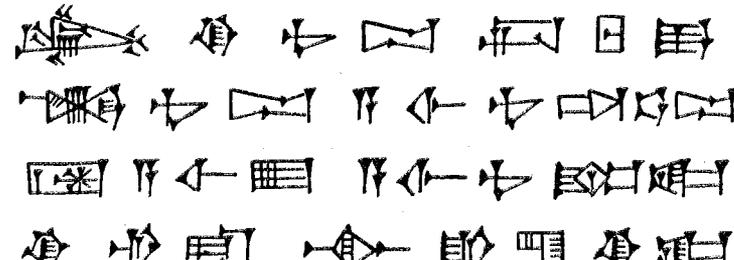
19. *lu²-nu - - -*, see § 19.

21-23. Compare Book of Judges, ch. v. 6.

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16. *temen-bi* *i²-ir-nun-ka* *š²-tag-ba-ni-dug*
the foundation-stone with oil of goodly savour he anointed,
17. *e²-ki-ag²-ga²-ni* *e²-an-na*
her beloved temple, E-anna,
18. *ša(g)²-gir-su-(KI)-ka* *mu-na-ni-du²*
in Girsu he built for her.
19. *kur²-ma³-gan-(KI)-ta* *na²esi* *im-ta-e³*
From the mountain of Magan a hard stone he fetched
20. *alan-na-ni-š²u³* *mu-tu*
and into a statue of himself he worked it;
21. *gu³-de-a-lu²-e²-du²-a-ka* *nam-ti-la-ni*
'Of Gudea, who built the temple, may his life
22. *he-su(d)* *mu-š²u³* *mu-na-sa³*
be long!'; (this) for name he called it,
23. *e²-an-na-ka* *mu-na-ni-tu*
and into E-anna brought it.
24. *lu²* *e²-an-na-ta* *iš²-ta-ab-e²-e²-a*
Whosoever from E-anna removes it,
25. *iš²-zi-ri-a* *mu-sar-a-ba*
destroys it, (or) its inscription
26. *š²u²-ne-iš²-ur³-a* *d.inanna-nin-ku(r)²-kur²-ra-ge*
obliterates, may Inanna, the lady of the lands,
27. *sag-ga²-ni* *ukkin-na* *nam-he-ma-tar-e*
his head in the assembly curse,
28. *gi³gu-za-gub-ba-na*
of the throne that he has established
29. *suh²š-bi* *na-an-gi-ni*
the foundation thereof may she not secure,
30. *numun-a-ni* *he-til* *bal-a-ni* *he-tar*
his seed may she destroy, his rule may she cut short!
18. *mu-na-ni-du²*: subj. prefix (§ 38) + indirect pronom. infix + direct pronom. infix (§ 46) + root.
19. The 'hard stone' is the diorite from which the Gudea statues are sculptured.
21. Noun phrase containing a subordinate clause, see §§ 16, 29, 42 b.
23. The sign transcribed *tu* is a variant form of that which is found (e.g.) in l. 20.
28. Lit. 'of his established (*gub-ba*) throne'.
29. *na*: prohibitive prefix, see § 45.

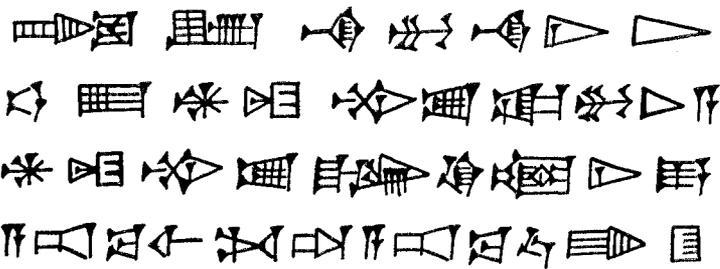
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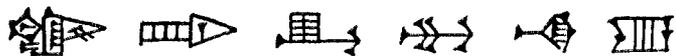




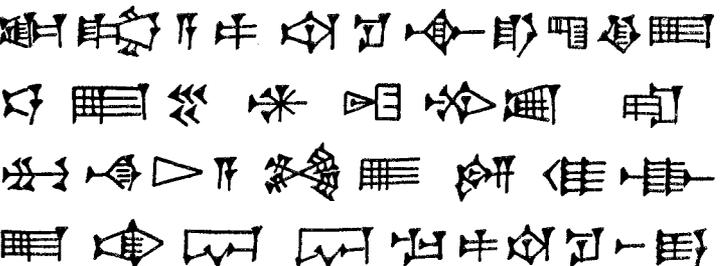

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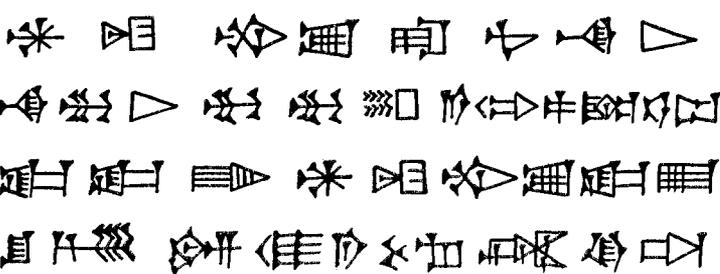
16. *šagub nu-banda ugula lu²zi-ga*
The prefect, the overseer, the steward, the driver
17. *kin-a-gub-ba-ba sig²-gi^š ŠU-ag*
of those that were occupied with a task,— distaffs of wool
18. *nam-sig³ šu²-ba mu-gal²-am²*
for smiting in their hands were.
19. *ki-mah-uru-ka al-nu-gar*
In the cemetery of the city was no lament (?) made,
20. *lu²-ug² ki-nu-tum² gala-e*
no corpse was buried, the psalmist
21. *balag nu-tum² ir² nu-ta-e³*
his drum brought not, wailing went not up,
22. *ama-ir²-ge ir² nu-ne-dug*
the mourning woman no wailing uttered.
23. *ki-sur-ra-lagaš-(KI)-ka*
In (all) the coasts of Lagash
24. *lu² di-tuk ki-nam-erim²-šu² lu² nu-gin*
a man that had a lawsuit unto the place of taking the oath such an one went not
25. *lu²-har-ra e²-lu²-ka nu-tu*
an usurer the house of a man entered not.
26. *d²-nin-gir-su-lugal-a-ni*
(For) Ningirsu, his king,
27. *nig-du⁴-e pa-mu-na-e³*
all that was seemly he (Gudea) wrought gloriously for him;
28. *e²-ninnu-d².im-dugud²mušen-ba(r)²-ba(r)²-ra-ni*
his E-ninnu of the bright Storm-bird
29. *mu-na-du² ki-bi mu-na-gi²*
he built for him, (and) its place he restored for him.
30. *ša(g)²-ba gi-unu-ki-ag²-ni*
In the midst thereof his beloved shrine
17. The reading of the sign transcribed *ŠU* is uncertain.
18. i. e. they made only a pretence of inflicting the usual punishments.
22. Lit. 'the mother of wailing'.
25. The sign *tu* is a more complicated form of the ordinary *tu*, from which it does not differ in meaning.
26. The suffix (*-ra*) of the dative is absent, its place being taken by the infix *na-* of the following verb, see § 24.
30. *gi-unu*: phonetic writing of *gi(g)-unu*; see Vocabulary.



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XI



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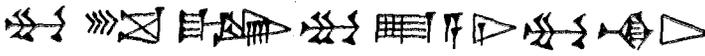
31. *šim-er-in-na mu-na-ni-du²*
with resinous cedar he built for him.
32. *ud e²-d²-nin-gir-su-ka mu-du²-a*
When the temple of Ningirsu he was building,
33. *d²-nin-gir-su-lugal-ki-ag²-ni-e*
Ningirsu, his beloved king,
34. *a-ab-ba-igi-nim-la a-ab-ba-sig-ga-š²u³*
from the upper sea unto the lower sea
35. *gir²-bi ig-mu-na-kid.*
his way opened.

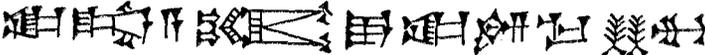
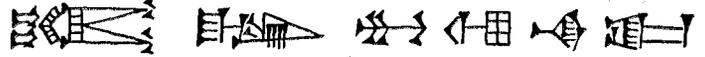
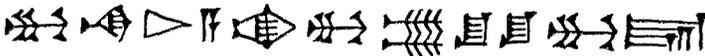
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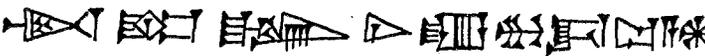
1. *gu³-de-a-pa-te-si-lagaš-(KI)-ge*
Gudea, governor of Lagash,
2. *ud e²-ninnu d²-nin-gir-su-ra*
when E-ninnu for Ningirsu
3. *mu-na-du²-a gil-sa im-mi-ag*
he had built, treasures made (*i.e.* adorned it).
4. *e²-har-dim³-dim³-ma pa-te-si-aš²-e*
A temple with sculptures a (*i.e.* any) single governor
5. *d²-nin-gir-su-ra nu-na-du²*
for Ningirsu had not built (before).
6. *na mu-du² mu mu-sar nig-du⁴ pa-ne-e³*
Stone he fashioned, his name he inscribed, what was seemly he wrought gloriously,
7. *dug-dug-ga-d²-nin-gir-su-ka-ge*
the commands of Ningirsu
8. *š²u²-zi-im-mi-gar kur²-ma³-gan-ki-ta*
with a faithful hand were performed. From the mountain of Magan

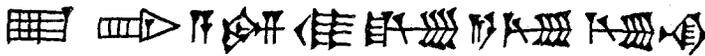
4. Lit. 'a house of fashioned sculptures (*har*)'.

8. *š²u²-zi - - - gar* forms a compound verb, the first part adverbial, see § 35.

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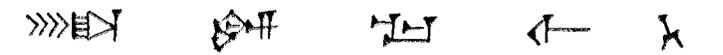
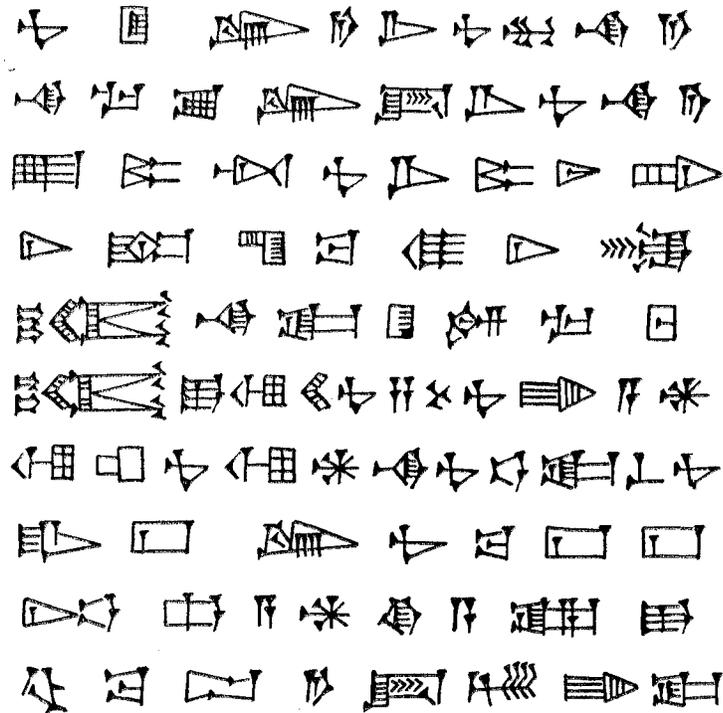


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9. *na²esi im-ta-e³ alan-na-š³u³*
 a hard stone he brought, and into a statue
10. *mu-tu lugal-mu e²-a-ni mu-na-du²*
 he worked it. 'For my king his temple have I built;
11. *nam-ti nig-ba-mu mu-š³u³ mu-na-sa³*
 may life be my reward'; (this) for its name he called it,
12. *e²-ninnu-a mu-na-ni-tu²*
 and into E-ninnu he brought it.
13. *gu³-de-a alan-e dug-im-ma-si²-mu*
 Gudea the statue commanded,
14. *alan lugal-mu u³-na-dug*
 'O statue, unto my king say:—
15. *ud e²-ninnu e²-ki-ag²-ga²-ni*
 "When E-ninnu, his beloved temple,
16. *mu-na-du²-a har mu-du³ š³u²-š³u² mu-lah*
 I had built, fetters I loosed, hands I freed,
17. *ud-imin-am³ še la-ba-ara*
 for seven days corn was not ground,
18. *gim³ nin-a-ni mu-da-di-am²*
 the maid with her mistress walked,
19. *eri-ne lugal-ni zag-mu-da-gin-am²*
 slaves with their master went side by side,
20. *uru-ma² u² sig-ni zag-ba*
 in my city the strong man his vassal by his side
21. *mu-da-nad-am² nig-erim²*
 made to lie down. Enmity
22. *e²-bi-a im-mi-gi² nig-gi-gi-na*
 from that temple I turned away; according to the ordinances
23. *d¹-nina-d¹-nin-gir-su-ka-š³u³*
 of Nina and of Ningirsu

10. *lugal-mu*, with disappearance of dative case-ending; cf. ll. 14, 25, and 26, below, and § 24.

22-3, *nig-gi-gi-na* - - - *š³u³*: noun-phrase, § 29.

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24. *li-im-ma-ši-tar*
did I give judgement.
25. *nu-sig² lu²-nig-tuk nu-mu-na-gar*
The orphan unto the rich man I delivered not,
26. *na-ma-su lu-a²-tuk nu-na-gar*
the widow unto the powerful man I delivered not,
27. *e² dumu-nitah nu-tuk dumu-sal-bi*
the house that had no son its daughter
28. *i²-bil-la-ba mi-ni-tu*
into its heritage entered.”
29. *alan-na ka-šū³ im-ma-dur²*
Into the mouth of the statue he put (these words).
30. *alan-e u³ ku³ nu za-gin² nu-ga-am²*
The statue neither of silver is it, nor of lapis-lazuli is it,
31. *u³ urudu nu u³ nagga nu zabar nu*
nor of copper nor of lead nor of bronze
32. *kin-ga² lu² nu-ba-ga²-ga²*
its fashion has any man made;
33. *na² esi-am² ki-a-nag-e*
it is of hard stone. As a place for libations
34. *ha-ba-gub nig-a²-zi-ga-ka*
may it stand! By any deed of enmity
35. *lu² nam-mi-gul-e*
may no man destroy it!
29. Lit. ‘caused (them) to dwell’.
30 ff. *u³*: Akkadian copula, § 32. *u - - - nu*: ‘and . . . not, i. e. neither’.
nu-ga-am², negative emphatic of verb ‘to be’, see § 42 a, and cf. the next extract, ll. 29, 38, and 45.
35. *nam-mi-gul-e*: prohibitive, § 45 + subject prefix, § 38 + root + suffix of 3rd pers. impf., § 40.

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16. *igi-mu-šu³* *dusu-ku³* *i²-gub*
 Before me a clean carrying-pad stood
 17. *giš-u³-šub-ku³* *si-i²-sa²*
 a clean brick-mould was prepared,
 18. *sig⁵-nam-tar-ra* *giš-u³-šub-ba* *ma-an-gal²*
 the brick of destiny in the mould was,
 19. *a-am-zi-da* *igi-mu* *gub-ba*
 before me standing
 20. *TI.BU.HU* *lu²* *a* *u(d)* *mi* *ni-i²-za(l)-zal-e*

 21. *anšu-ni²lah* *a²-zi-da-lugal-ma²-ge* *ki-ma-ha(r)-har-e*
 a he-ass the right hand of my king 'was drawing upon the ground'.
 22. *pa-te-si-ra* *ama-ni* *d.nina*
 To the governor his mother Nina
 23. *mu-na-ni-i²-gi²-gi²* *si²-mu*
 replied, 'My shepherd,
 24. *ma-mu-zu* *ma²* *ga-ma-ra-bu(r)²-bur²*
 thy dream I will interpret to thee,
 25. *lu²-an-gim-ri-ba-ki-gim-ri-ba-šū³*
 as to the man whose span was as heaven, whose span was as earth,
 26. *sag-ga²-šū³* *dingir* *a²-ni-šū³*
 who by his head was a god, at his side
 27. *d.im-dugud³mušen-šū³* *sig-ba-a-ni-šū³-a-ma-ru-šū³*
 was the divine Storm-bird, at his feet was a tempest,
 28. *zi-da* *gub²-na* *ug* *i²-na(d)-nad-a*
 on whose right and left a lion lay
 29. *šeš-mu* *d.nin-gir-su* *ga-nam-me-am²*
 my brother Ningirsu he surely was;
 30. *eš²-e²-ninnu-na* *du²-ba* *za-ra* *ma-ra-an-dug*
 the abode of his E-ninnu its building unto thee he commanded;

19, 20. Meaning of these lines is uncertain.

21. For the noun phrase with double genitive and for the ending, see §§ 23 g and 29. The last element in the verb is the suffix of the impf. tense, § 40, here denoting incomplete action.

24. *ma²*: independent pronoun, § 12.

25. The final *-šū³*, here and in l. 27, refers to the whole phrase that precedes it, and may be rendered 'as to'. In the second case the construction is, 'as to (him) who by his head was a god, &c.'

29. Strongly emphatic form of verb 'to be'; see § 42 a.

30. 'The abode of his (*na*) Eninnu', not 'his abode of Eninnu'. *du²*: infinitive. *za*, indep. pronoun.

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XIII

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- 46. a-am-zi-da igi-zu gub-ba
 before thee standing
- 47. TI.BU.HU lu² a u(d) mi ni-ib²-zal-a-šu³

- 48. e²-du²-de igi-zu u³-dug²-ga nu-ši-tu-tu
 (it signifies that) while building the temple before thee sweet sleep shall not come in.
- 49. anšu-šul-a²-zi-da-lugal-zag-ge
 As to the strong ass which the right hand of thy king
- 50. ki-ma-ra-har-har-a-šu³
 was drawing for thee upon the ground,
- 51. ze me e²-ninmu-a nig-lal-a-9i³gigir-gim ki-im-ši-har-e
 thou art (he). For E-ninmu as that which is yoked to a waggon was he designing thee.

XIII

- 1. e²-d³-nin-gir-su-ka du²-de²
 The temple of Ningirsu to build
- 2. nim nim-la mu-na-tum²
 the Elamite from Elam brought to him,
- 3. INANNA.ERIN-e INANNA.ERIN-ta mu-na-tum²
 the Susian from Susa brought to him.
- 4. ma³-gan me-luh-ha kur²-bi-ta gu²-giš³
 Magan and Meluhha from their mountains a store of wood
- 5. mu-na-ab-gal² e²d³.nin-gir-su-ka
 provided for him, and the temple of Ningirsu
- 6. du²-de² gu²-de-a uru-mi-gir-su-(KI)-š³
 to build, for Gudea to his city of Girsu
- 7. gu²-mu-na-si-si d³.nin-zag-ga-da
 they brought it together. Unto Ninzagga

46, 47. See II. 19, 20, above.
 49. For the phrase see l. 21, above. lugal-zag-ge is phonetic variant for lugal-za(§ 13)-ge.
 50. For the force of -š³ cf. l. 25, above.
 51. ze = za-e, 2nd pers. indep. pronoun, § 12. me, § 42 a. ki-im-ši-har-e: the last element is the suffix of the 3rd pers. impf., § 4c, denoting incomplete action; cf. l. 21, above.

XIII. 1. du-de: infinitive with final sense, § 43.
 3. The Sumerian reading of this sign-group is unknown.
 5. Lit. 'caused to be for him'.

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21. *kur²-kur² u²-sal-la mu-da-nad kalam-e*
 The lands in peace he made to repose, the country

22. *a-hul²-la mu-da-e ba(r)³-bar³ ki-en-gi*
 with water of gladness he watered. The shrines of Sumer

23. *pa-te-si-kur²-kur²-ra ki-unu-(KI)-gi*
 as governor of the lands, and the land of Erech

24. *išib nam-nun-šur³ mu-na-gar-e-ne*
 as priest, unto majesty have appointed (?) him.

25. *u(d)-ba unu-(KI)-gi ka-zal-a u(d)-mu-da-za(l)-zal-li*
 Then Erech with joy of countenance he caused to abound,

26. *uri-(KI)-e gud-gim sag an-šur³ mu-da²-il²*
 Ur like a bull (its) head upwards he raised,

27. *zarar-(KI) uru-ki-ag²-d.utu-ge a-ne-hul²-la*
 Larsa, the city beloved of Utu, with waters of gladness

28. *mu-da-e umma-(KI) uru-ki-ag²-d.šara-ge*
 he watered, Umma, the city beloved of Shara

29. *a²-mah mu-da²-il² ki-INANNA-EŠ²-(KI)-e*
 with a high hand he raised, the place of 'the abode of Inanna'

30. *ganam-sil²-gur³-a-gim sig⁵-mu-da-gi²-gi²*
 like an ewe delivered of (?) her lamb he revived,

21. *u²-sal-la*, lit. in wide pastures, i. e. in peace.

22. *ki-en-gi* should perhaps be read *šumer*.

24. *-na-*: pronom. infix, is apparently used here for *ni*. The ending *-e-ne*, characteristic of the impl., § 40, is here apparently used by exception in the perfect tense. It is not certain whether *gar* is intended by the sign in the text.

26. *da²*: sign *URUDU*, does not differ in force from *da*, being an adverbial infix, § 46, though it is not clear to what it refers in this clause.

27. *a-ne-hul-la*: note irregular order of elements, the plur. suffix coming first after the noun, see § 29.

29. *a²-mah-(a)* would be expected, § 22, Ablative. For *-da²*- see 26, above. The reading of the place-name is unknown.



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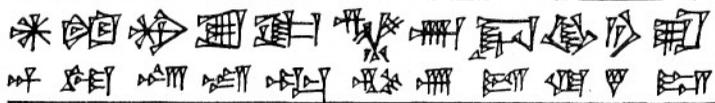
14. *e²-an-na-tum²-pa-te-si-lagaš-(KI)*
Eannatum, governor of Lagash,
15. *pa-gilga-en-te-me-na-pa-te-si*
ancestor of Entemena, governor
16. *lagaš-(KI)-ka-ge* *en-a²-kal-li*
of Lagash, with Enakalli,
17. *pa-te-si umma-(KI)-da* *ki e-da-sur*
governor of Umma, the boundary marked out.
18. *e-bi* *id-num-la* *gu²-edin-na-šur³*
That canal from the great river to the Gu-edin
19. *ib²-la-ni-e³* *gan²-nin-gir-su-ka*
he led up. The land of Ningirsu
20.
60 + 60 + 60 + 10 + 10 + 10 + $\frac{1}{2}$ *KU.GAR.DU* *a²-umma-(KI)-šur³*
210 $\frac{1}{2}$ cords long measure towards the side of Umma
21. *mu-kid* *gan²-lugal-nu-tuk* *i²-gub*
he cut off; as neutral ground he established it.
22. *e-ba* *na-ru-a* *e-me-sa(r)-sar*
At that canal a monument he inscribed.
23. *na-ru-a-me-silim-ma* *ki-bi* *ne-gi²*
The monument of Mesilim (to) its place he restored;

15. Eannatum is called the 'ancestor' of Entemena because his reign was the second before that of Entemena. Actually, he was uncle of the latter. For the phrase and for *gilga*, prob. the normal pronunciation of *gi(š-bi)-l-ga*, cf. p. 63, l. 32.

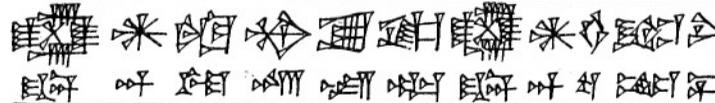
16. *-ka-ge*: the whole text from l. 14 down to this point forms one noun-phrase containing a dependent genitive. Hence the ending; see §§ 23 c and 29.

19-21. Eannatum set apart a neutral zone on the Umma side of the boundary canal. This land is called the 'land of Ningirsu' as having become his property by right of conquest. *KU* is a measure of length = 10 GAR.DU, so that the depth of the neutral zone was 210 $\frac{1}{2}$ × 10 GAR.DU, or, as this measure is about 6 mètres, 12.63 kilomètres. *gan-lugal-nu-tuk*, lit. 'land not having an owner'.

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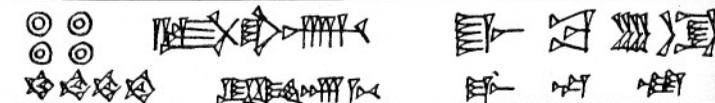


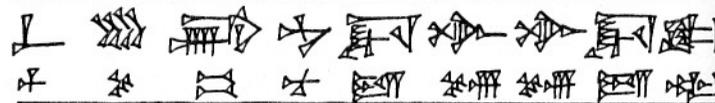






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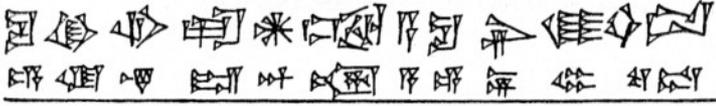
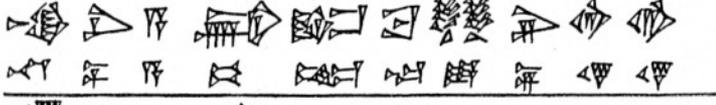
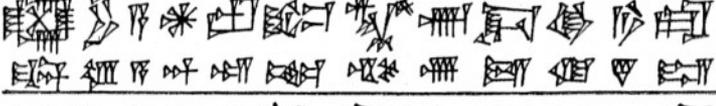


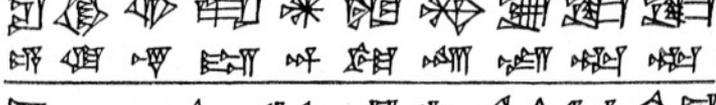
24. *edin-umma-(KI)-šū³* *nu-dur²* *im-duš²-ba*
 into the territory of Umma he did not set it. The Imdubba
25. *d¹-nin-gir-su-ka* *nam-nun-da-ki-gar-ra*
 of Ningirsu, the Namnunda-kigarra,
26. *bar³-d¹-en-lil-la²* *bar³-d¹-nin-har-sag-ka*
 the shrine of Enlil, the shrine of Ninharsag,
27. *bar³-d¹-nin-gir-su-ka* *bar³-d¹-utu* *ne-du²*
 the shrine of Ningirsu, the shrine of Utu he built.
28. *še-d¹-nina* *še-d¹-nin-gir-su-ka*
 (As) corn of Nina, and corn of Ningirsu
29. *I-guru-AN* *lu²-umma-(KI)-ge*
 1 *guru* each from the people of Umma
30. *har-šū³* *i²-ku²* *kud-du* *ba-uš*
 as tax he consumed; tribute was laid upon them.
31. 36,000 × 4-*guru-gal* *ba-tu*
 144,000 great *guru* came in (to Lagash).
32. *bar-še-bi-nu-da-su(d)-sud-da-ka*
 (But) besides that this corn was not fully paid,
33. *ur-lum-ma-pa-te-si-umma-(KI)-ge*
 Urlumma, the governor of Umma,

24. Eannatum, in restoring the boundary mark, did not set it down farther into the territory of Umma, thus annexing new ground. The construction is compressed and pregnant. Imdubba and Namnunda-kigarra (lit. 'set in majesty') were apparently two sanctuaries on the boundary-canal, the latter including shrines of several gods.

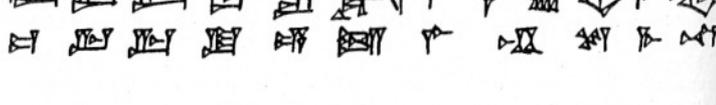
28-31. The translation of this difficult passage is uncertain; that which is given seems the most probable, though the amount of corn received appears excessive. The population of Umma can hardly have been 144,000.

32. *bar* - - - *ka*, lit. 'the side of . . .'. Cf. l. 61, below, *bar-e-ba-ka*, 'as well as that canal'.

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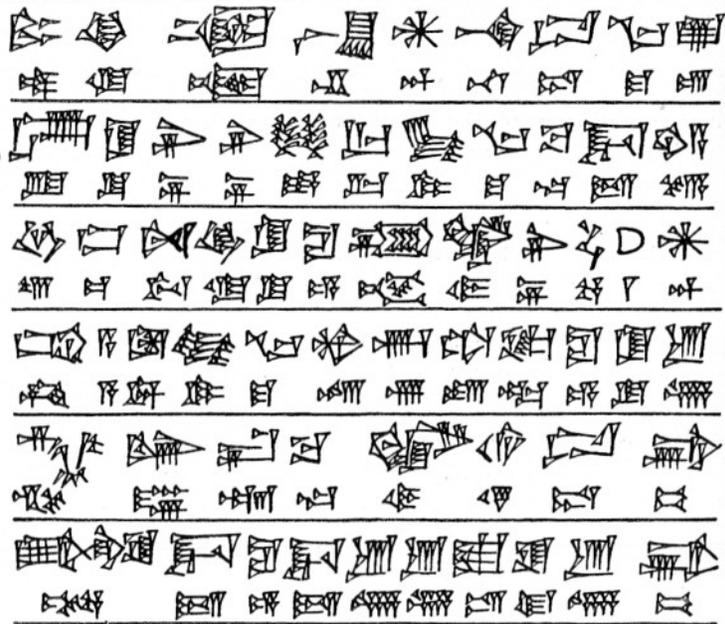


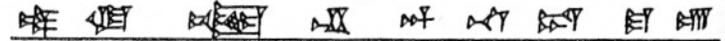


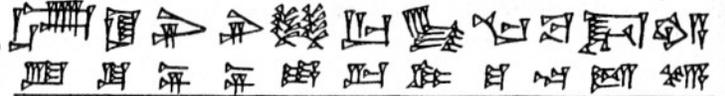
34. *e-ki-sur-ra^d.nin-gir-su-ka*
the boundary canal of Ningirsu
35. *e-ki-sur-ra^d.nina* *a-e* *i²-mi-e³*
and the boundary-canal of Nina the water he let out (from them).
36. *na-ru-a-bi* *izi-ba-si²* *i-pa(d)²-pad²*
That monument he cast into the fire and smashed it,
37. *bar³-ru-a-dingir-ri²-ne* *nam-nun-da-ki-gar-ra*
the shrines dedicated to the gods which at the Namnunda-kigarra
38. *ab-du²-a* *i²-gu(l)-gul* *ku(r)²-kur²* *e-ma-šu³*
were built he destroyed, the lands he occupied (?)
39. *e-ki-sur-ra^d.nin-gir-su-ka-ka*
the boundary-canal of Ningirsu
40. *e-ma-ta-bal* *en-an-na-tum²-pa-te-si*
he crossed. Enannatum, the governor
41. *lagaš-(KI)-ge* *u³.gig²-ga*
of Lagash, in Ugiġga,
42. *a-šag²-gan².^d.nin-gir-su-ka-ka*
a field of the domain of Ningirsu,
43. *giš* *ur-ur-šu³* *e-da-lal* *en-te-me-na*
his arms for conflict uplifted; Entemena,

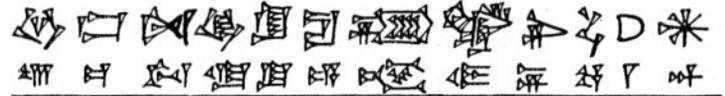
37-8. Note participial constructions used both as simple adjective (*-ru-a*, 'dedicated'), and as the predicate in adjectival (relative) clause, *ab-du²-a*; see §§ 16, 42 b.

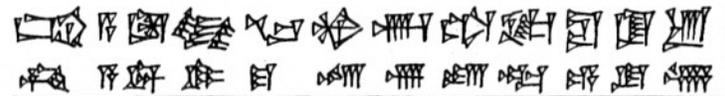
43. Refers apparently to an indecisive battle.

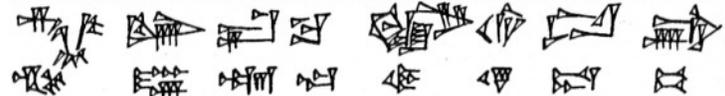
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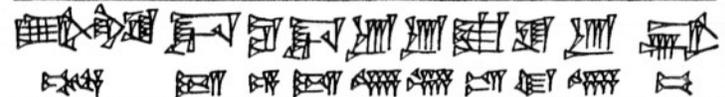


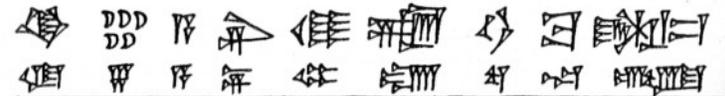


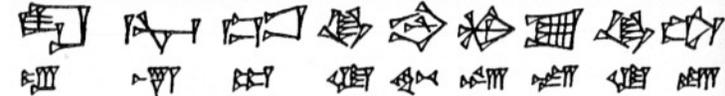




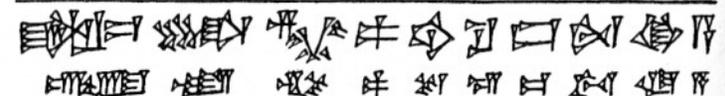





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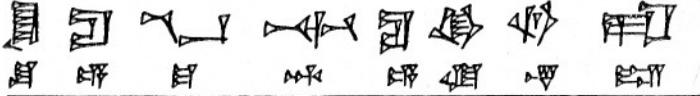
44. *dumu-ki-ag²-en-an-na-tum²-ma-ge*
beloved son of Enannatum,
45. *tun-šu³ i²-ni-si² ur-lum-ma ba-da-kar*
smote him. Urlumma fled;
46. *šag²-umma-(KI)-šu³ e-gaz ne(r)-ni erim-LX-AN*
into the midst of Umma he cut (his way). Of his army 60 men
47. *gu²-idlum-ma-gir-nun-ta-ka e-šu-kid*
on the bank of the Lumma-girnunta stream he left behind.
48. *nam-galu-ba gir²-pad²-du-bi*
Of those men the mangled bodies
49. *edin-da e-da-ki(d)-kid sahar-dul-kid-bi*
on the plain he left; burial-mounds of earth
50. *ki-V-a i²-mi-dub² u(d)-ba il²*
in five places he heaped up. At that time Il,
51. *sangu INANNA-ES²-(KI)-kam gir-su-(KI)-ta*
being priest of 'the Abode of Inanna', from Girsu
52. *umma-(KI)-šu³ qar-dar-ra-a e-gin*
to Umma victoriously marched;
53. *il²-li nam-pa-le-si-umma-(KI)-a*
Il the governorship of Umma

45. Lit. 'gave to the axe', a phrase of frequent occurrence in the older texts. Compare the inscription of Utu-hegal (p. 71, l. 49), for a similar expression.

48. *galu*: written here *lu²-gal³*, without the final *-lu*.

49. For *sahar - - - bi* see l. 12, above.

51. The reading of this place-name is unknown.

- 

 55 

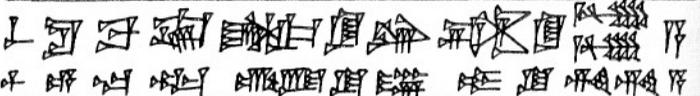




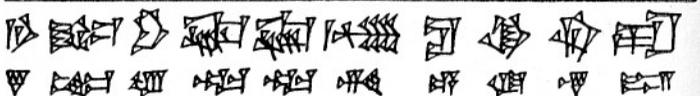




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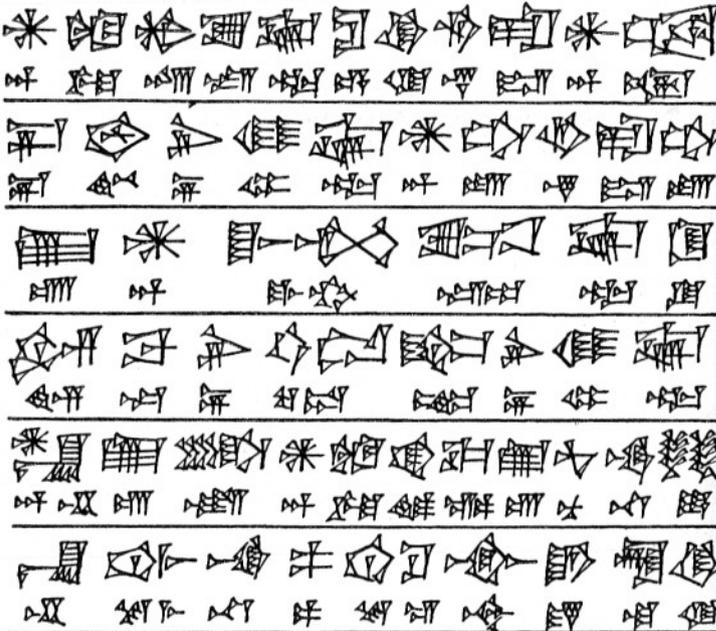
54. $\check{s}u^2$ -e-ma-ti e-ki-sur-ra
 took. The boundary-canal
55. d .nin-gir-su-ka e-ki-sur-ra- d .nina
 of Ningirsu, the boundary canal of Nina,
56. im-dub²-ba- d .nin-gir-su-ka
 the Imdubba of Ningirsu,
57. nam-nun-da-ki-gar-ra- d .en-lil-la²
 the Nammunda-kigarra of Enlil,
58. d .en-ki-ka d .nin-har-sag-ka a-e i^2 -mi-e³
 of Enki, and of Ninharsag, the water he let out (from them),
59. $\check{s}e$ -lagaš-(KI) guru-AN i^2 -su
 the corn of Lagash (by) a guru each he increased.
60. en-te-me-na-pa-te-si-lagaš-(KI)-ge
 (But) Entemena, governor of Lagash,
61. bar-e-ba-ka il^2 - $\check{s}u^3$ lu²-he- $\check{s}u^3$ -gi-gi-a
 as well as that canal, (commanded) Il, who had now won prosperity,
62. il^2 -pa-te-si-umma-(KI) a- $\check{s}ag^2$ -gan²-ka(r)-kar
 Il, governor of Umma, (to restore) the stolen parcel of land,
63. nig-erim²-du(g)-dug-gi e-ki-sur-ra
 that had caused the enmity, the boundary-canal

54-58. Cf. ll. 24-26, above.

59. i. e. he paid the tax formerly levied upon Umma; see ll. 28-31, above.

61. For bar - - ka, 'besides', see l. 32, above. The words 'commanded' and 'to restore' must be inserted here to make the sense clear in English. They are postponed in the Sumerian to l. 65, below, ga^2 -kam i^2 -mi-dug.

63. Lit. 'spoken the enmity'. The wrongful annexation of territory by Umma had been the cause of the war.

65. 
70. 

64. *d.nin-gir-su-ka* *e-ki-sur-ra-d.nina*
of Ningirsu, the boundary-canal of Nina
65. *ga²-kam* *i²-mi-dug* *an-la-sur-ra-ta*
[to restore he commanded]. From the Antasurra
66. *e²-d.dim-gal-abzu-ka-šu³*
to the temple of the Great Craftsman of the Deep,
67. *im-ba-ni* *e³-de²* *i²-mi-dug*
his dams to remove he commanded him;
68. *d.en-lil-li-d.nin-har-sag-ge* *nu-na-si²*
Enlil and Ninharsag had not granted (it) to him.
69. *en-te-me-na-pa-te-si-lagaš-(KI)*
Entemena, governor of Lagash,
70. *mu-pad-da-d.nin-gir-su-ka-ge*
whose name was chosen of Ningirsu,
71. *dug-si-sa²-d.en-lil-la²-ta* *dug-si-sa²*
by the righteous command of Enlil, by the righteous command
72. *d.nin-gir-su-ka-ta* *dug-si-sa²-d.nina-ta*
of Ningirsu, by the righteous command of Nina,
73. *e-bi* *id.idigna-ta* *id.nun-šu³* *e-ag*
that canal from the river Tigris to the lordly river [Euphrates] made.

65. See note on l. 61, above.

66. The signs are written *GAL.DIM* but were probably read in the reverse order, (as in the case of *ZU.AB = abzu*). *dim* is apparently a phonetic writing for *dim³*.

67. The clay banks by which the water had been diverted from the canal.

70. *-ka-ge*: for *-ak-ak-e*, genitive + genitive + subject suffix, since the literal meaning is 'the called-by-name of the Lord of Girsu'; cf. § 23 g.73. The full name of the Euphrates is *bura-nun*.

XVI

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XVI

1. *u(d)-ba* *zi-u(d)-sud²-du* *lugal-am²* *AN.SAG-gu(r)-gur*
At that time Ziusuddu, being king, a mighty - - - -
2. *mu-un-di(m)³-dim³* - - - - *nam-bur²-na* *ka-si²-si²-gi*
made; - - - - in humility abasing (himself)
3. *m²-te-ga²* - - - - *u(d)-šu-uš-e* *sag-uš* *gub-ba*
reverent [he was.] The evening slowly settling down,
4. - - - - *ma-mu²-nu-me-a* *e³-de²* *gu³-[mu-un-de]* - - - -
- - - - a dream that was not, coming forth, spo[ke to him] - - - -
5. *mu-an-ki-bi-la* *pa(d)-pad-de²* - - - -
the name of heaven and earth invoking, - - - -
6. *ki-ur³-šu³* *dingir-ri-e-ne* *giš-sig⁵* - - - - -
For the city the gods a brick wall? [had made] - - - -
7. *zi-u(d)-sud²-du* *da-bi* *gub-ba* - - - - - *giš-zi-da*
Ziusuddu by its side standing, [heard this:—] 'By the wall
8. *a²-gub²-bu-mu* *gub-ba* - - - - *giš-zi-da*
at my left side stand, - - - - by the wall
9. *dug* *ga-ra-ab-du(g)-dug* - - - - *na-ri-ga-mu*
a word will I speak to thee. - - - - My pure one,
10. *geštu-[tuk-a-mu]* *šu²-me-a* *a-ma-ru* - - - - -
my wise one, by our hand a deluge [shall be caused] - - - -
11. *numun-nam-galu* *ha-lam-e-de²* - - - - *di-til-la*
the seed of mankind to destroy - - - - is the judgement,
12. *dug-pu-uh-ru-[um-dingir-ri-e-ne-ka]*
the word of the assembly [of the gods.]
13. *du(g)-dug-ga* *an^d.en-[lil-la²]* - - - - -
the command of Anu and Enlil' - - - - -
14. *im-hul-im-hul* *m²-gu(r)-gur-gai²* *du²-a-bi*
The Storm-winds with exceeding terror, all of them
15. *ur-bi* *i²-sug²-gi-eš* *a-ma-ru* *u-ka-kab-dug-ga*
together raced along, the deluge, the mighty tempest (?),

The text is mutilated, and words in square brackets are inserted to complete the sense.

1. *AN.SAG*: meaning unknown.

3, 4. *gub-ba*, *nu-me-a*, *e³-de²*: participles, see § 42.

10. *šu²-me-a*: suffixed pron. 1st plural, see § 13.

12. *puhrum*: Akkadian word.

15. *u-ka*: lit. 'that which covers the mouth, drowns'. *kab-dug* may be for the Akkad. *kabtu*, 'mighty'.

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16. *guruš-uru-na-ka-taht²-nu-sig²-ga-a-na*
for her men in her city who thresh the grain no more,
17. *kur²-gar-ra-uru-na-ka-gir-nu-ag-a-na*
for her eunuch-priests in her city who bear the dagger no more,
18. *i²-lum-sag-ga²-mu-kal-la-a-na*
for her mighty men who are strong no more.
19. *ga-ša-an-an-na mu-ud-na-tur-ra-na ir²-gig² i²-gin²-e*
The queen of heaven for her young consort bitter lament utters (?):
20. *u(d) dam-ze-ba dam-mu ba-gin*
'When the good husband, my husband, was taken away,
21. *u(d) dumu-ze-ba dumu-mu ba-gin*
when the good son, my son, was taken away,
22. *dam-mu u²-sag-ga² e-gin*
my husband, the early plants passed away,
23. *dumu-mu u²-egir-ra e-gin*
my son, the latter plants passed away,
24. *dam-mu u² ki(n)-ki(n)-da gin-na-ni u²-e ba-ni-ib-gi²*
My husband, the plants to seek was his going, and the plants shall return,
25. *dumu-mu a ki(n)-ki(n)-da gin-na-a-ni*
my son, the water to seek was his going,
a-e ba-an-ze-em-ma²
and the water shall become sweet;
26. *mu-ad-na-mu dim²-šur²-dul-la-gim uru-la ba-ra-e³*
my consort, like a pillar(?) ruined from the city go not forth,
27. *nim u²-sag-ga²-šur²-dul-la-gim uru-la ba-ra-e³*
Exalted one, like an early plant withered from the city go not forth!

19. The meaning of *gin²* is obscure; it is possibly a phonetic variant for *gin* (next line).

24, 25. For the infin. in *-da*, and its final sense, see § 43. *ze-em* (i. e. *am = ag²*) is another *eme-sal* form for *dug²*.

26, 27. For *ba-ra-* prohibitive see § 45.

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- 16. *lu² dumu-mu ud um-me igi-nigin*
'(Thou) who art my son, storm, master with rolling eyes,
ud um-me igi-la²-la²
storm, master with uplifted eyes,
- 17. *d.iškur-ri ud um-me igi-nigin ud um-me igi-la²-la²*
Ishkur, storm, master with rolling eyes, storm, master with uplifted eyes,
- 18. *ud imin-ZIG-gim he-dal-la² ud um-me igi-la²-la²*
let the storm, like the seven—(?) be far (from hence), storm, master with uplifted eyes,
- 19. *ud gu³-silim-zu gu³-bi ha-ra-ab-hun*
(as for) the storm let thy peaceful voice still the voice thereof,
ud um-me igi-la²-la²
storm, master with uplifted eyes,
- 20. *nim-gir sukka!-zu u³-mu-ra-gin ud - - - -*
let the lightning, thy messenger, go before thee, storm, &c.
- 21. *lu² dumu-mu ul gin-na gin-na a-ba zi-gi-en te-ba*
(thou) who art my son, ? go, go; who is like thee (?) in his assault?
- 22. *ki-bal hul-gig² a-a-ugu-zu-šú³*
The enemy's land is a sore plague to the father who begat thee;
a-ba za-e-gim te-ba
who is like thee in his assault?
- 23. *na²-im-tu(r)-tur-e šu²-um-me-ti a-ba za-e-gim te-ba*
The little hailstones take thou; who is like thee in his assault?
- 24. *na²-ga(l)-gal-e šu²-um-me-ti a-ba za-e-gim te-ba*
the great stones take thou; who is like thee in his assault?
- 25. *na²-tu(r)-tur-zu na²-ga(l)-gal-zu ugu-ba u³-me-am²*
let thy little stones and thy great stones be upon it,
- 26. *ki-bal a-zi-da-zu u³-mu-e-gul da-gi(d)-zu u³-mu-e-si²*
the enemy's land let thy right hand destroy, thy long arm smite down.¹
- 27. *d.iškur-ri du(g)-dug-ga-a-a-ugu-na-šú³ giš-ni-ba-ši-in-ag*
Ishkur to the words of his father who begat him gave heed.
- 28. *a-a d.iškur e²-ta e³-a-ni ud-gu³-silim na-nam*
Father Ishkur, his going forth from the house was (as) a breeze of gentle sound,
- 29. *e²-ta uru-ta e³-a-ni ug-banda na-nam*
from the house, from the city, his going forth was as a lion's whelp,
- 30. *uru-ta - - - - - gar-ra-ni ud-gu³-har-ra na-nam*
from the city - - - - - ? was (as) a low-voiced breeze.

21. *ul*, uncertain. *zi-gi-en*, also uncertain, unless it be a variant for *za-e-gim*.
 23. *šu²-um-me-ti* for *šu-u³-me-ti*, imperative, see § 44 b.
 26. *a-zi-da* for *a²-zi-da*. *si²* (i. e. *sig*) for *sig³*, 'to smite'.
 28. *na-nam*, a form of assertion, see § 42 a.

XXI

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XXI

1. $d.utu$ $an-ša(g)^2-šu^3$ $tu-tu-da-zu-de^2$
Sun-god, when to the midst of heaven thou interest,
2. $gi^3si-gar-ku^3-an-na-ge$ $silim-ma hu-mu-ra-ab-bi$
may the bright barrier of heaven speak peace unto thee,
3. $gi^3ig-an-na-ge$ $sub hu-mu-ra-ab-bi$
may the door of heaven speak salutation unto thee,
4. $d.nig-si-sa^2$ $sukkal-ki-ag^2-ga^2-zu$ $si-hu-mu-ra-ab-sa^2-sa^2-e$
may the divine justice, thy beloved messenger, make straight (the way) for thee,
5. $e^2-bar^2-ra-ki-dur^2-nam-lugal-la-zu-šu^3$ $nam-mah-zu pa-e^3-ni-iš^2$
unto E-barra, the abode of thy royalty, let thy majesty proceed.
6. $d.šu^2-nir-da$ $nilalam-ki-ag^2-ga^2-zu$
May 'She of the Emblem', thy beloved bride,
 $hul^2-la-bi$ $he-mu-un-da-gi^2-gi^2$
joyfully turn to thee,
7. $ša(g)^2-zu$ $a-sid-da$ $ha-ba-an-hun-ga^2$
may thy heart with refreshment be satisfied,
8. $kin-sig-nam-dingir-ra-zu$ $hu-mu-ra-an-ga^2-ga^2$
thy godlike fare may she set before thee,
9. $ur-sag-šul$ $d.utu$ $me-ur-he-i-i$
strong warrior, Sun-god, may she glorify thee!
10. $an-e^2-bar^2-ra$ $gin-na$ gir^2-zu $si-he-im-sa^2$
Bull of E-barra, go forth, let thy way be straight,
11. $d.utu$ $kaskal-zu$ $si-sa^2-ab$ $har-ra-an-gi-na$ $ki-ur^3-zu-šu^3$ $gin-na$
Sun-god, thy road make straight, the appointed path to thy city go!
12. $d.utu$ $kalam-ma ka-di-kud$
Sun-god, the month that judgeth the land,
 $ka-aš^2-bar-bi$ $si-sa^2-bi$ $me-en$
the month that giveth sentence therein, that guideth it aright, thou art.

1. $tu - - - de^2$: for this construction see § 43.

5. $e-bar-ra - - - šu^3$, see § 29. $pa - - - iš^2$, imperat. formed by reversing position of root and prefixes, § 44 c.

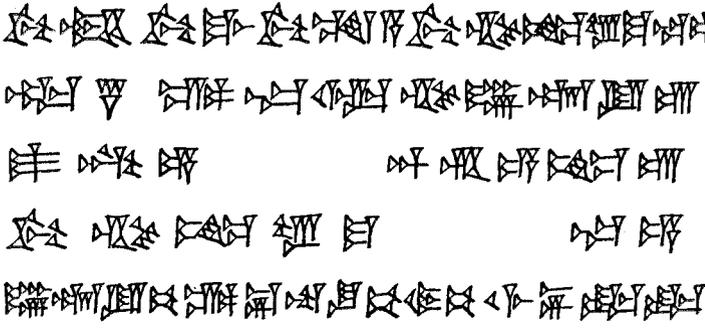
6. A name of Aia, wife of the Sun-god.

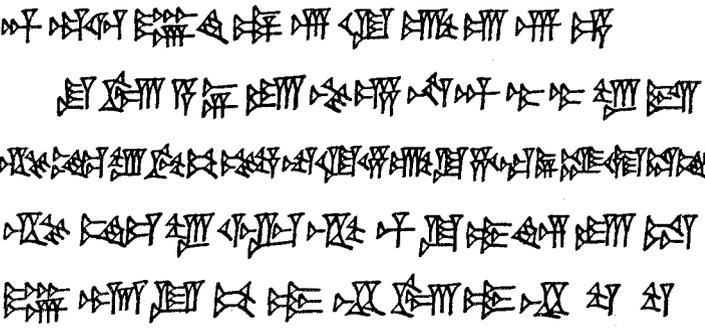
11. $har-ra-an$, Akkadian word, cf. *puhrum* (p. 131) and *damhara* (p. 113).

12. $aš-bar$, for the more usual $eš-bar$; lit. 'the mouth of its sentence'.

XXII

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 5 



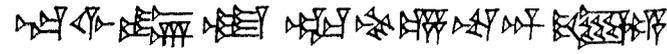
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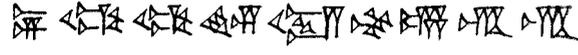
XXII

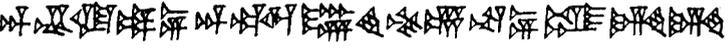
1. *sal*[*kar-lil-ra* *ki-uš-na*] *ba-ni-in-gar*
 Unto a temple-woman her step she bent,
2. *d.inanna-ge sal*[*kar-lil-na*] *si-ba-ni-in-sa*²
 Inanna to her temple-woman went straight,
3. *sal dim*³-*ma* [*giš nad-šu*³ *ba-ni-in-dur*²]
 a weaving woman upon the couch she made to sit down,
4. *sig*²-*bar*² *sig*²-*gig* *gu-min*-[*tab-ba* *giš*] *bal su(r)-sur-ri*
 white wool, black wool, a double thread the spindle (was) spinning,
5. *gu-mah gu-gal gu-dar-a*
 a wondrous thread, a mighty thread, a variegated thread,
*gu nam-erim*²-*ma ba-e*
 a thread that does away the curse,
6. *ka-gar-sag-ba-hul-nam-galu-ge*
 the doom of an evil charm upon the man,
7. *aš-bal-e-dingir-ri-e-ne-ge*
 the ban of the gods;
8. *gu nam-erim*²-*ma ba-e*
 a thread that does away the curse.
9. *galu-bi sag-ga*²-*na šu*²-*bi gir*²-*bi u-me-ni-ke(š)-keš*
 Of that man his head, his hand and foot bind (therewith),
10. *d.asar-lu*²-*dug*² *dumu-eridu*-(*KI*)-*ga-ge nun-e*
 Marduk, the son of Eridu, the prince,
*šu*²-*sikil-a-ni-ta mu-un-na-an-ta(r)-tar-ru-da*
 with his pure hand has torn it away.
11. *erim*² *gu-bi edin-na ki-ku*³-*ga-šu*³ *ha-ba-ni-ib*²-*e*²-*de*²
 The curse, its thread may he cast forth in the plain into a clean place,
12. *erim*²-*hul-gal*² *bar-šu*³ *he-im-ta-gub*
 may the wicked curse stand aside,
13. *galu-bi he-en-sikil he-en-za*(*lag*)-*zalag*
 may that man be pure, be cleansed,
14. *šu*²-*šag-ga-dingir-ra-na-šu*³ *he-en-ši-in-gi*²-*gi*²
 into the gracious hand of his god may he return!

9. *u* - - - *keš*: imperative, § 44 b.10. *d.asar-lu-dug*: a name of the god Marduk, used especially for incantations.11. *ha-ba* - - - *de*²: the final *-de* is a phonetic complement of the root *e*²(*a*) + the suffixed *-e* of the imperfect, § 40.

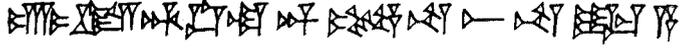
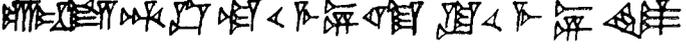

 15 



 20 




 25 


15. *izkim-til-la-bi inim-kešda-bi lu²-na-me nu-un-zu*
 the sign to end it, and the spell thereof no man knoweth.
16. *d¹-asar-lu²-dug² igi-im-ma-an-si²*
 Marduk has seen it;
17. *a-a-ni^d-en-ki-ra e²-a ba-ši-in-tu gu³-mu-un-na-an-de-e*
 to his father Enki the house he entered and said to him,
18. *a-a-mu sag-gig² an-na edin-na i²-du⁴-du⁴*
 'My father, headache over the plain has swooped,
im-gim mu-un-ri-ri
 like a gale it has sped,
19. *a-na i²-ag-a na-bi nu-un-zu*
 what (ceremony) he is to perform this man knoweth not,
a-na i²-i²-gi²-gi²
 by what he may recover.'
20. *d¹-en-ki dumu-ni d¹-asar-lu²-dug² mu-un-na-ni-i²-gi²-gi²*
 Enki to his son Marduk made answer,
21. *dumu-mu a-na nu-ni-zu a-na ra-ab-lah-a.*
 'My son what knowest thou not? what can I add to thee?
22. *nig-ma²-e-ni-zu-a-mu za-e in-ga-e-zu*
 what I know thou knowest (also).
23. *gin-na dumu-mu d¹-asar-lu²-dug²*
 Go, my son Marduk,
24. *u²-hul²-ti-kil-la an edin-na aš²-na mu²-a*
 the wild cucumber, which upon the plain solitary grows,
25. *d¹-utu-e²-a-na-tu-ra-na-šur³ sag-zu u-me-ni-dul*
 at the sun's entering into his house thy head cover,
26. *u²-hul²-ti-kil-la u-me-ni-dul zid u-me-ni-har*
 the wild cucumber cover, and with meal encircle it,

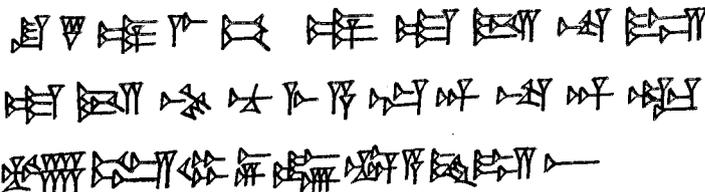
15. i. e. the ceremony and the 'binding word' which have power to quell the disease.

16-23. These lines are restored in full from other passages. In the original text only the beginnings of three are quoted, as the reader was assumed to be familiar with the conventional formula, which occurs in many incantations.

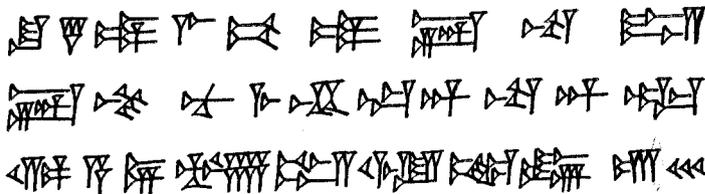
22. *nig - - mu*: lit. 'my thing which I know'. An adjectival (relative) clause occurs in the regular position of an adjective in the noun complex, see § 29, and for *nig* see § 16.

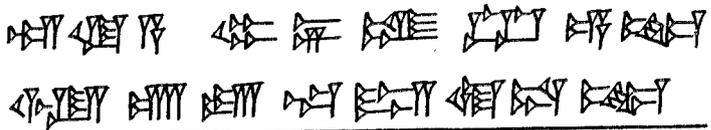
23, 25. Different forms of the imperative, § 44 a and b.

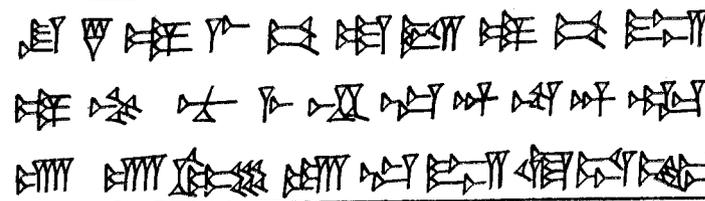
XXV

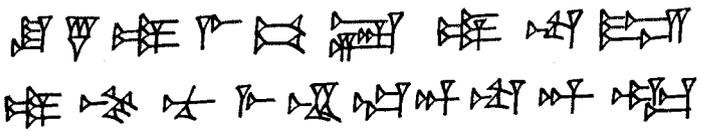
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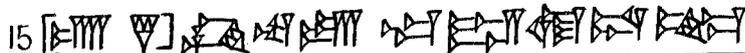


B5 



C10 

D 

15 

XXV

1. *tukundi-bi dumu ad-da-na-ra*
If a son to his father
2. *ad-da-mu nu-me-a² ba-an-na-an-dug₂*
'My father thou art not' says,
3. *dubbin-mi-ni-in-kid³-a qar-ra-aš²*
he (the father) shall shave him, to the brand
4. *mi-ni-in-du²-e u³ ku³-ga-aš² mi-ni-in-š²*
he shall put him, and for silver shall sell him.

5. *tukundi-bi dumu ama-na-ra*
If a son to his mother
6. *ama-mu nu-me-en ba-an-na-an-dug*
'My mother thou art not' says,
7. *kiši-a-ni dubbin-u³-je-in-kid² (?)-eš*
his forehead let them shave,
8. *uru-(KI)-a mi-ni-ib²-nigin-e-ne*
in the city they shall lead him round,
9. *u³ e²-la ba-ra-e³-ne*
and from the house shall expel him.

10. *tukundi-bi ad-da dumu-bi-ra*
If a father to his son
11. *dumu-mu nu-me-en ba-an-na-an-dug*
'My son thou art not' says,
12. *e²-ingar-la ba-ra-e³-ne*
from the house and wall (thereof) they shall expel him.

13. *tukundi-bi ama dumu-na-ra*
If a mother to her son
14. *dumu-mu nu-me-en ba-an-na-an-dug*
'My son thou art not' says,
15. *[e²-niš]-gu²-na-ta ba-ra-e³-ne*
from house and furniture they shall expel her.

2. *nu-me-a, nu-me-en* (l. 6, &c.), see § 42 a.
 3. *dubbin* --- *kid*: the sign *AG* is probably to be read *kid³* here, in view of
 5. l. 7, where *kid²* is a phonetic variant.
 4. *u³*: Akkadian copula, see § 32. *ku³* (*kuš*), instead of the full *ku³-babbar*.
 8. i. e. 'they shall expose him to public insult'.
 12, 15. There is nothing in the text to show who is to suffer the deprivation, but it is natural to understand it of the parents.

*anna...
7-10-12*

*Sag... 26 27-11
ga...
10-11-12*

Schiff...

*ed...
10-11-12*

VOCABULARY

[The words enclosed in parentheses are the Akkadian equivalents of the Sumerian words against which they stand.]

A

- a*, water (*má*). As verb, to beget, whence partic. *a-a*, begetter, i. e. father (*abu*), cf. also *ab-ba* and *ad-da*.
 -*a*, suffix of ablative case §§ 21, 22; of participles § 42; of infinitive § 43; of imperative § 44.
*a*², arm, side (*idu*), and so strength, work, and hence wages for work. *a*²-*zi-da*, right hand, opp. to *a*²-*gub*²-*ba*.
*nig-a*²-*erim*², enmity.
a-ab-ba, sea (*idmtu*).
*a*² - - - *ag*², comp. verb, to send, give command to (*u'uru*). As noun, *a*²-*ag*²-(*ga*²), message (*tértum*), and so, account, cause.
ab, as subj. prefix of verbs § 38; special use after root to express imperative § 44.
a-ba(*a*), adv. and then.
a-ba(*a*), interrog. pron. masc. and fem. § 17.
esir a-ba-al, a kind of bitumen or asphalt.
ab-ba, father, see under *a*, above.
gis ab-ba, a kind of wood.
- abzu*, the Deep, name of a water-shrine of the god Enki, and, in general, the waters under the earth.
ad, beam, raft (?), made of timber.
*a*²-*dam*, creatures, cattle (*nam-maššu*).
ad-da, father, old man, see under *a*, above.
ad - - - *gi*²-*gi*²-*lu*², comp. verb, to consider, reflect, study (*mit-luku*).
a-e, interjection, aye, surely.
ag, to do, make, act (*epéšú*); to celebrate, perform a ceremony; to work, exercise; to bear or wield (a weapon).
nig-ag-(*ag*), deed, work (*epšetu*).
gis - - - *ag*, comp. verb, to listen, hearken, give heed.
*ag*², to love (*ramú*), partic. in the phrase *ki-ag*²-(*ga*²), *ki-an-na-ag*², beloved.
 to send, order, see *a*² - - - *ag*², above.
 to measure out (*maddú*).
aga, *a-gi*, crown, tiara (*agú*).
*a*²-*gal*, adv. mightily.
agrig, minister; one sent or appointed (*abarakku*).

*a²-gur*¹⁴, endowed with strength, see under *gur*, below.

a²-gu²-zi-ga, morning, daybreak (*šéru*).

al, sound (?), in *al - - - gar*, comp. verb, to make a sound, lament.

As subj. prefix § 38; sometimes reflexive or passive § 39. *alan*, statue (*salmu*).

am, wild ox (*rímu*); metaph. leader, lord.

*am²*³, form of the verb 'to be'; its use with participles and as an assertive element § 42 (*a*).

ama, mother (*ummu*). *ama-ušumgal-an-na*, sovereign (?) of heaven, as title of gods; *ama-ir²-ge*, 'mother of weeping', i. e. a mourning woman at a funeral.

*ama-ar-gi²*², freedom (from slavery) (*anduráru*).

a-ma(ma²)-ru, storm, deluge (*abábu*).

amaš, told, cattle-pen (*supúru*).

ambar, marsh, swamp (*apparu*).

an, high (*šaqá*). As noun, heaven (*šamá*); *e²-an-na*, 'house of heaven', the temple of Erech. *an-zag-šu²*, to the end of heaven, see *zag*.

As proper name, *an* is Anu, the god of heaven.

an-na, on high, over (*eliš*); *an-šu³*, upwards.

As subj. prefix of verbs, see § 38.

-a-na, *-a-ni*, *-a-ne-ne*, suffixed 3rd pers. pronouns, see § 13.

a-na(am²), interrog. pron. what? (*minu*).

a-nag, libation, drink (*mašítu*).

a²-nam-ga², hostile.

an-bil, covering, protection (*muš-lalu*); heat, (*gararú*).

anšu, ass (*iméru*). *anšu nitah*, *anšu šul*, he-ass. *maš² anšu²*, cattle (*bídlum*).

(*gi³*)*apin*, a wooden contrivance used in agriculture; housing, foundation, settling in the ground.

ar², glory, renown (*tanittum*).

ara, to grind corn (*ténu*).

a-ra², going, path (*tallaktu*). For its use in multiplication, see § 34.

asar, strong, powerful; chiefly in *a².asar-lu²-dug²*, a name of Marduk.

kuš³a²-si, a kind of thong, used as a whip.

asilal, joy, gladness (*rišátu*).

*aš²*², one, one alone (*ištén*, *edu*), § 34. Esp. in phr. *aš²-am²*, *aš²-a-ni*, *aš-ni-ne*, by himself, by themselves, solitary (*edš-šišu(nu)*).

aš³, six § 34.

a-šag², land, field (*eqlum*).

aš-bal, curse, ban (*arratum*).

aš-bar, see *eš-bar*.

a²-zi(g), bad, wicked, hostile (*šénu*). *nig-a²-zi-(ga)*, wickedness, enmity; *a²-zi-šu³*, in a hostile manner, with hostile intent.

B

ba, to divide, portion out, and so, to give a share, to reward (*qášu*); hence noun, *nig-ba*, present, reward (*qíštu*).

To tear in pieces, dissolve,

do away (*našáru*), said of the effect of incantations upon spells and curses.

-ba, suffixed pers. pron. 3rd sing. indir. § 13. demonstrative § 15; as subj. prefix of verbs § 38; reflexive or passive § 39.

ba-ab, *ba-an-*, subj. prefixes of verb § 38.

bad, to be far away; to go far away, escape; to open (*pitá*).

*bad²*³, high, generally used as noun, 'the high (building)', i. e. wall of a city, fortress (*dáru*).

bal, *ba-al*, to excavate, dig out (*hirá*), also to hew, cleave; hence, to make, fashion laboriously.

To break through, transgress, and especially to break with any one, become hostile (*nabalkutu*). Noun, *ki-bal*, hostile land (*mát nabalkatti*).

To cross a river, and hence, in general, *šu² - - - bal*, or *bal* alone, to change, alter.

Nouns, *bal*, reign, year of a king's reign; *gišbal*, gen. axe (*pilaquq*), but used of any staff or stick, partic. a spindle.

balag, drum, timbrel, or possibly lyre (?); in any case a musical instrument used to accompany the chants of the *gala*, or psalmist.

gišban, bow (*qaštu*).

ban², a measure of capacity = 10 *šila*, or about 15 pints.

banda, small, weak (*šerru*, *šihru*). But from the notion of 'youth'

the word developed also the opposite meaning of strong (*ikdu*), be strong, which is its usual sense.

bar, to open, and so (often as comp. verb *igi - - - bar*), to open the eye, see, look upon (*naplusu*, *nađálu*).

As noun, *bar*, side (*ahátu*), hence the phrr. *bar-šu³*, to the side, apart, and *bar - - - ka*, besides, in addition to. *bar*, a half, see § 34.

bar², to shine, be bright, to break (of the day); adj. white. Redupl. form *babbar*, bright, one of the names of the Sun-God. *kubabbar* (written *KU³.UD*), silver (*kašpu*).

bar³, *bara*, seat or shrine of a god, royal chamber, dwelling (*parakku*).

ba-ra-, verb prefix of negative, generally with prohibitive force, see § 45.

bi, to speak, proclaim (*qabú*).

-bi, suffixed pers. pron. 3rd sing. direct, *-bi-ne(-ne)*, plur. of same § 13; demonstrative pron. § 15.

bu, to tear, cut off (*baqámu*).

bul, *bu(l)-bul*, to waver, wander, causat. make to wander, carry along or away (of a ship before the winds).

bur, hole, opening (phonetic writing for *bur³*).

bur², to loosen, open, to interpret or reveal a dream; hence noun

ka-bur², an opening in the wall, window.

bur²-na, adj. humble, fearful; *nam-bur²-na*, humility.
bur³, to make a hole; as noun, hole, opening (*šuplu*), cf. *ka-bur²*, above.
iburanun, the river Euphrates (*purattu*).

D

da, side, arm (*idu*); *da-bi*, (by) its side.

da, suffix of ablat. case in nouns §§ 21, 22; suffix forming participles § 42; infinitives § 43; adverbial infix in verbs § 46.

da², variant of *da* as verbal infix. *dag* in *gan²-la* --- *dag*, to escape (*rapādu*).

dagal, to widen (*rappušu*), also noun, and esp. adj. wide. Written *da-ma-al* in *eme-sal*, see § 48.

dal, to remove; be far away (*nistū*).

dam, husband, or wife, gender not distinguished (*mutu*; *aš-šatu*).

dam-ha-ra, battle (from the Akkad. *tamharu*).

dam-gar, agent, middle-man, banker (from the Akkad. *tamgaru*).

dar, variegated, speckled (*bur-rumu*). Esp. the name of a kind of bird.

de, to pour out (*šapāku*)

gu³ --- *de*, lit. to pour out a voice, i. e. to speak, utter words (*nabū*, *nagāgu*).

de², suffix of participles § 42; of

infinitive § 43; prefix of optat. emphat. in *eme-sal*, § 41.

di, to go, walk (*alāku*).

di, lawsuit, judgement (*dīnu*). *di-til-la*, legal decision, verdict. *di-kud*, judge (*daianu*); as verb, to judge.

dīb, *dīb²*, to seize, capture (*ša-bātu*).

dim, to make fast, and so, a bond or rope (*riksu*).

dim², a pillar (?), (*makātu*).

dim³, to build, make (*banū*, *epešu*). Partic. *dim³-ma*, esp. in the sense of 'skilful at work', said of a spinning woman.

dīngir, god (*ilu*), plur. *dīngir-ri* (*e-ne*). Written *dim²-me-ir* in *eme-sal*, § 48. Abstract, *nam-dīngir*, god-head (*ilātu*).

dirig, to fill up, magnify; be over-full (*atāru*). Mostly as adj. exceeding great.

du², to make, build, (*banū*, *epešu*); hence, to strengthen, support. *du²-a-bi*, all of it, of them (*kalū*).

du³, to loose, open (*pašāru*); *igi* --- *du³*, comp. verb, to open the eye, see. Also, to make bricks (*labānu*).

du⁴, be beautiful (*asāmu*), and so, be abundant, luxurious.

nig-du⁴, seamliness, whatever is beautiful.

Also, to cast down, swoop upon (*nakāpu*).

šū² --- *du⁴*, comp. verb, to complete, carry out.

du⁵, see *dul*.

duš², to pour out, heap up (*ša-*

pāku, *tabāku*). As noun, a clay tablet, and *dub-sar*, writer on a tablet, scribe.

dubbin - - - *kid*, comp. verb, shave (the forelock) in order to mark as a slave (*gullubu*). The reading of the second sign, *AG*, is uncertain and should perhaps be *ša²*.

dug², to speak (*qabū*). As noun, word, command.

dug - - - *gar*, comp. verb, to make a claim.

dug², to be good; to content, please. Chiefly as adj. good (*idbu*). Written *ze-ib*, *ze-ba* in *eme-sal*, § 48. Abstr. *nam-dug²*, goodness.

dugud, heavy, violent, partic. as epithet of winds. The divine *im-dugud* bird was the attendant of the god Ningirsu.

duk, vessel, pot (*karpātu*). Used as determinative § 8.

dul, *du⁵*, *du⁵-ul*, to cover, overwhelm (*katāmu*); also to clothe. As noun, place covered in, chamber, esp. the shrine called *du⁵-ku³*.

dumu, child, gen. son (*māru*), opp. to *dumu-sal*, daughter.

dun, a kind of animal, prob. a species of ox. (*most by Uai-mul*)

dur, bond, connexion (*riksu*); hence, whole, all (*napharum*).

dur², to sit, dwell, abide (*ašābu*); also causat. to set down.

ki-dur², dwelling-place, seat.

dur²-ru-na = *durun*, below.

du-ri², *du-ru*, in phr. *du-ri²-šū³*, for ever. From the Akkad. *dāru*.

durun, frequentative of *dur²*, above; to dwell or settle in multitudes.

ḡidusu, a pad worn to support the basket for carrying burdens on the head (*dupšikku*).

E

e, to water, but chiefly as noun, ditch, watercourse (*iku*).

As suffix of dir. cases in nouns §§ 21, 22; of impf. tense § 40; of partic. and infin. §§ 42, 43; infix in verbs § 40; subj. prefix § 38.

e², house, temple; *e²-gal*, great house, palace.

e³, i. e. *e(d)*, to rise, go up, go out (*ašū*); to be deprived of, forfeit.

Causat. to cause to go, cast out.

edin, field, plain, territory (*sēru*). *egir*, hinder part (*arkātu*). As adj. latter; *egir-bi* or *egir*, adv., afterwards.

ehi, offshoot, nursing.

e-ium, *i-lum*, exalted, powerful (*kabtu*).

en, lord (*bēlu*); adj. noble; abstr. *nam-en*, lordship (*bēlātu*).

en, *e-en*, until (adj.); as interject. *e-en*, till when? how long?

en², incantation (*šiptu*).

e-ne, *e-ne-ne* (*ne*), forms of 3rd pers. indep. pronouns § 12.

-(*e*)-*ne*, plur. suffix of nouns § 27; 3rd plur. impf. of verbs § 40.

engar, irrigator, farmer; metaph. nourisher, patron (*ikkaru*).

en-nun, to watch (*mašáru*); watchman; watch (*mašartu*).
giš-e-ra-lum, a kind of wood.
eri, slave (*ardu*).
erim, man, servant, soldier (*šábu*); army.
erim², hostile, an enemy (*aibu*).
nig-erim², *nig-a-erim²*, hostility, evil thing. *nam-erim²*, spell, oath (*manútu*); sworn evidence in law-courts, hence *nam-erim²* - - - *kud*, to take an oath, depose.
giš-erim, cedar-wood.
esi, hard, used of stone (diorite), and of *ušá* wood, perhaps ebony.
esir, bitumen, asphalt (*illú*).
eš, three, § 34. Ending of 3rd plur. perf. tense in verbs, § 40.
eš², house, abode (*bitu*).
eš-bar, decision, decree, sentence (*purussu*).

G

ga, milk (*šizbu*). Prefix of opt.-emph. 1st sing. § 41.
ga², to place, set down upon; to make, restore, set in order (*šakánu*).
gab, breast (*irtu*); *gab-ri*, lit. 'going to meet', hence opponent, rival, also exemplar, original, and hence, the like, equivalent. *gab-ri-a-ni*, against him; *gab-šú²-gar*, rival.
gal, be great, as adj. great (*rabú*).
nam-gal, greatness; *gal-bi* or *gal-li-eš*, adv. greatly.
gal², to be, exist (*bašú*): written *ma-al* in *eme-sal*, § 48.

gala, psalmist, a chanting priest (*kalú*).
galu, man, mankind (*amélu*, *amélátu*).
gam, to bow, bend down, crouch (*qadadu*).
gan², parcel of land, field, territory (*eqlu*). *gan²-ga*, hill (?).
gan²-id, lit. 'river land', i.e. valley.
gan²-la - - - *dag*, see *dag*.
ganam, ewe (*immirtum*).
gar, to do, make, establish (*šakánu*), esp. *ki* - - - *gar*, to place. Also, to deliver (into hand of).
nig-gar, goods, property.
GAR.DU, a measure of length, about 6 mètres.
gašan, queen (*šarratu*). *ga-ša-an* in *eme-sal*.
gaz, to slay, sacrifice (*dáku*).
geš, sixty. *geš-u*, six hundred, § 34.
geštu (also written *PI* or contr. to *GIŠ*), ear, and thus, sense, understanding (*uznu*). As verb, to hear, understand (*šemú*), cf. *giš* - - - *ag*, to hearken.
gi, reed (*qanú*); as determ. § 8.
gi-dub²-ba, reed for tablets, i.e. scribe's stylus. *gi-unu* (phon. writing for *gig-unu*), dark dwelling, prob. an underground chamber.
gi² (-*gi²*), to turn back (*láru*), restore; to answer, so to converse (often *šú²* - - - *gi²* *gi²*), and to gainsay; to avert a plague, recover.
gibil, new (*eššú*).
gid, to be long, far (*aráku*); as adj. long, distant.

gid², to roam at large (of wild ass). (*mit mi šá*)
gidru, sceptre, staff (*haštu*).
gig, night (*múšu*); as adj. black, dark (*šalmu*).
gig-bar, half- i.e. midnight; *gi(g)-unu*, dark dwelling, perh. overshadowed by trees. *sag-gig-ga*, the black-headed, i.e. mankind.
gig², sick, difficult (*maršu*). *sag-gig²*, *igi-gig²*, headache, eye-disease.
gig²-bi, adv. with difficulty.
giš-gigir, chariot, wagon (*narkabtu*).
gil-sa, treasure (*šukuttu*), and as adj. treasured. § 672.
gim, suffix of sembl. case of nouns, §§ 21, 26.
gim², maid, slave-girl (*amtu*).
gin, to go (*aláku*); *zag* - - - *gin*, to go by the side (of).
gin³, shekel, a weight.
gi-na (also *gi-en*, *gi-in*), to be or make firm, fixed, unalterable (*kánu*); as adj. firm, secure.
nig-gi-na, faithfulness, truth.
gir, to flash, stab; as noun, dagger (*paíru*), also scorpion (*zuqaqipu*); as adj. stinging.
nim-gir, what flashes on high, i.e. lightning.
gir², foot (*šépu*), way; also, strength (*emúqu*), and hence body, limbs. *gir²* - - - *gub*, to stay the foot, wait.
giš, wood, determinative before wooden objects of every kind, § 8.
giš - - - *du²*, comp. verb, to reach, attain (?).

giš - - - *gub*, comp. verb, to plant trees (*zaqapu*).
giš-gig, shadow (*šillu*).
giš-har, outline, form, plan, both material and figurative (*ušurtu*).
giš-kin², the *kiskanu*-tree.
giš-šar, garden (*kirú*).
giš-šir, light (*náru*).
giš - - - *tuk*, comp. verb, to hear, have understanding (*šemú*).
giš-u³-šub, mould for making bricks (*nalbantú*).
giš-zi, wall (*igarú*).
gu, thread, strand of wool.
gu², neck (*kišádu*); bank of river, shore. Also whole, store, collection, whence *nig-gu²-na*, household stuff (*unútu*).
gu² - - - *gar*, bend the neck, submit (*qadadu*); causat. make to bow, subdue. *gu²* - - - *lal*, to advance, enter in; *gu²* - - - *si*, to bring together.
gu³, sound, voice (*rigmu*); as verb, *gu³* or *gu³* - - - *de*, to speak, call, proclaim (*šasú*, *nagágu*).
gub, to stand (*nazázu*), be firm; be set over; to plant (trees), see *giš* - - - *gub*.
ki-gub, standing place, situation (*manzazu*).
gub², left, left side (*šumélu*).
gud, bull, ox (*alpu*).
gug, to tread (*kabásu*).
gul, to destroy (*abátu*).
gu-la, great, mighty (*rabú*); as verb, to be or make great.
gur, to run about; also *šú²* - - - *gu(r)-gur*, to go hither and thither, reel about (*nagarruru*).

gur (or *gur*^{2,4}), to be endowed with (*našú*), esp. *a*² - - - *gur*. As adj. *gur* or *gu(r)-gur*, huge, mighty (*kabtu*). *gur*², to raise, exalt (*našú*); *gur*²-*gur*², huge, var. writing of above. *gur*³, to sever (*kasámu*); so, to be parted, delivered of. *gur*⁴, to be endowed with, variant of *gur*. *guru*, a large measure of grain (*karú*). *guruš*, man (*edlu*). *guškin*, gold (*hurašu*). *gišgu-za*, seat, throne (*kussá*).

H

ha, fish (*nánu*). As determ. following the noun § 8; prefix of optat.-emph. § 41. *giha-an*, a kind of reed or stalk. *ha-la*, share, portion (*ziltu*). *ha-lam*, to destroy (*halágu*). *gišha-lu-ub*, a kind of tree, prob. willow or poplar. *har*, to outline, surround, sometimes as comp. verb. *gišhar*, to outline, shape, form. As noun, *gišhar*, outline, plan, and metaph. plan, design (*ušurtu*). *ki* - - - *har*, to delimit, mark out. *har*, noun, a ring (*šemiru*), and so fetter. Hence also *har*, to limit, to decrease, as in *gušhar-ra*, a low, still voice. *har*, usury, interest (*hubullu*). *lušhar-ra*, usurer. *har-ra-an*, road, path, the Akkad. *harránu*.

har-sag, mountain, hill (*šadú*). *našha-u-na*, a kind of stone. *he-*, prefix of optat.-emph. § 41. *-he* - - - *he*, either . . . or, § 32. *he-gal²*, plenty, abundance (*nuhšú*); shortened occasionally to *he* alone. *hilib*, underworld. *hu-*, prefix of optat.-emph. § 41. *hul*, to destroy, ruin (*abátu*). *hul-gal²*, noun and adj. wickedness; destroying, evil. *hul* - - - *gi²*, to be hateful; as noun, a sore plague. *hul²*, to rejoice; noun, joy, gladness (*hidúttum*); adj. joyous; *hul²-la-bi*, adv. joyfully. *hu-luh*, to terrify, be terrified, tremble (*galádu*). *hun-(ga²)* to repose, set at rest, appease (*náhu*). To hire a slave, &c. (*agáru*). To lift, carry away (*našú*). *hu-ub* - - - *sar*, to race, run wild (*lasámu*).

I

i, to exalt, be exalted (*nádu*). Also as comp. verb, *meur* - - - *i*. *i²*, oil, fat (*šamnu*). As subj. prefix of verbs § 38. Note phonetic writing *i²-bil-la* for *ibila* (*TUR.US*), son, hence sonship, inheritance. *ia²*, five, § 34. *iš²*, subj. prefix of verbs § 38. *id*, river, canal (*náru*). As determinative § 8.

id-idigna, the river Tigris (*idiq-lal*). *idi*, *itima*, chamber, shrine (*kiššu*). *ig*, door (*daltu*); *ig* - - - *kid*, to remove the door, i.e. to open (*pitá*). *igi*, eye. As prepos. before, upon. *igi-gal²*, wisdom (*hasišu*) and as adj. wise. *iginim*, upper, opp. to *sig-la*. *igi* - - - *bar*, *igi* - - - *du³*, *igi* - - - *gar*, *igi* - - - *si²*, all synonyms for 'to see'. *igi* - - - *gar*, also, to set before, produce in court. *i²*, to lift, raise (*našú*). *šú²* - - *i²*, to bring in. *iimmu*, nine, § 34. *illu*, high water, flood (*mílu*). *i-lu*, to cry aloud, shriek (*šaráhu*). *i-lu* - - - *bi*, to utter lamentation. *im*, wind, storm (*šáru*). *im-dir*, cloud, mist; *im-dugud*, *im-hul*, hurricane, destroying wind; *im-ri-a*, rushing wind. Also, clay (*tišu*), whence *im-ba(r)²-bar²*, gypsum, and *im-ba*, obstacle (?) of clay, dam. For *im* as subj. prefix, see § 38. *imin*, seven, § 34. Especially of the 'Seven Evil Ones'. *ingar*, wall surrounding a house (*lánu*). *inim*, word (*amátu*). *inim-kešda*, binding word, spell; *inim-inim-ma*, incantation. Written *c-ne-em* in *eme-sal*, § 48. *in-nu-ri*, stubble (*illu*). *ir*, savour (*erišu*).

ir², tear, and so weeping, lament (*dímtu*). *išib*, a kind of priest (*ramku*). *ilu*, month (*arhu*). *izi*, fire (*išátu*). *izi* - - - *lal*, comp. verb, to purify by fire; *izi* - - - *si²*, comp. verb, to give to the fire, burn. *izkim*, thing seen, sign, omen; also, charm against something, help, remedy.

K

ka, mouth, face (*pú*). *ka-bur*, window; *ka-gar*, thought, doom (*egirru*). *ka²*, gate (*bábu*). *ka-al-ka* (uncert. reading), brick-stamp (?). *ka-kešda*, king (*šarru*). *kalam*, land (*mátu*), esp. of the land of Sumer as distinguished from *kur²* foreign countries. *kalam-i²*, name of a vocation, probably labourer, navvy. Written *ka-na-ag²-(ga²)* in *eme-sal*, § 48. *kal-ga*, strong (*dannu*). *kar*, quay, wharf, wall, dike (*káru*). As verb, to take away, ravish; also, to take oneself away, flee. *gan²-ka(r)-kar*, the stolen field. *kar-lil*, temple woman, servant of Ishtar (*harímtu*). *kaskal*, road, journey (*harránu*). *keš(da)*, to bind (*rakásu*); to bar a road. *ki*, place (*ašru*). *ki* - - - *gar*, to put in a place, found; *ki*

--- *har*, to mark out; *ki* --- *tum*², bring to earth, bury; *ki* --- *ta*, as preposition, from, § 33.
*ki-ag*², to love (*rámu*). Most common as adj. *ki-ag*²-(*ga*²), beloved.
ki-a-nag, place for making libations.
ki-bal, hostile place, i. e. enemy's land, see under *bal*, above.
kid, cut off, remove (*qarašú*); to divorce; to dispossess of property; to detach (troops). For *ig* --- *kid*, see under *ig*, above.
 Also, to enclose (*kalú*).
*ki-dur*², dwelling-place (*šubtu*).
ki-en-gi, the land of Sumer.
ki-gub, standing place, foundation (*manzazu*).
ki-izi, fire-place.
kilib, all, the whole of (*napharu*).
ki-mah, cemetery.
kin, to send, order (*šapáru*); to fetch, seek, search out. As noun, an order, and so a task to be performed, then, concr. the work itself, said e. g. of a completed statue, or the work of maidens (spinning).
ku²kin-gi²-á, messenger (*már šipri*).
*kin*², see *giš-kin*².
ki-nad, resting-place, chamber (*maialu*).
kinda, to shave (*gallabu*). *ki-kinda*, place that is shaved, brow (?).
ki-in-dar, cleft in the earth, chasm (*nigiššu*).
kingusila, five-sixths, § 34.

kin-sig, meal, fare (*naptanu*).
ki-sikil, maiden, young woman (*arátu*).
kislah, uncultivated land, waste place (*nidútu*).
ki-sur-ra, boundary.
ki-šar²-ra, the whole, the world (*kiššatu*).
kiš, forehead, fore-lock (*mutlatu*).
ku²kišib, seal (*kunukku*).
*ki-ur*³, foundation, site; hence, thing founded, city (*duruššu*).
ki-uš, step (*kibsu*).
ku, to throw (*nadú*); to be thrown, fall. As noun, a measure of length, lit. a 'cord' (*ašlu*) = 10 *GAR.DU*.
ku², to eat (*akalu*); cause to eat, feed.
ku³, bright, clean, pure (*eltu*).
ku²-zu, wise (*enqu*), and *nam-ku²-zu*, wisdom, see under *zu*.
ku²-(babbar), silver (*kaspu*).
kud, to levy tax, take tribute (*makásu*). As noun, tribute, levy.
nam-erim² - - - kud, comp. verb, to take an oath, depose.
ku-li, friend, comrade (*ibru*).
*kur*², to be other, different, hostile; to change, alter (*šanú, nakáru*). Abstr. noun *nig-nu-kur-ru*, absence of change, stability.
*kur*², land, mountain (*šadú*). See under *ki-en-gi*, above.
kur²gar-ra, a kind of priest, prob. eunuch.
kuš, skin (*mašku*), or, body (*zumru*), and so fig. heart

Used as determin. before leathern objects, § 8.

L

la (la-la, lal), fullness, pride (*lalú*).
la used as negative, see § 45.
lagab, block (of stone, &c.).
lah, to let go, set free.
lah, la², to raise, bear; to weigh out, pay (*šaqálu*); to yoke in a wagon (*sarádu*). *giš - - - lal*, to raise arms, fight, bring a charge into court; *gu² - - - lal²*, to advance, enter in. Noun *gišlal*, canopy, couch (*zirtu*).
a.lamma, protecting spirit, genius (*lamassu*).
ligir, prince, ruler (*nágiru*).
li-tar, li - - - tar, care for, look after (*paqádu*); also, to give judgement.
li², wind, storm (*zaqáqu*).
limmu, four, § 34.
li-um, tablet (*li²ú*).
lu², man (*amélú*); *lu² + ug²*, corpse. Written *mu-lu* in *eme-sal*, § 48. For uses of *lu²* as determ. see § 8; relat. pron. § 16; indef. pron. § 18.
lugal, king (*šarru*); master (of property). *nam-lugal-(la)*, royalty (*šarrútu*).
lul, to lie, deceive; as noun, liar, or, a lie.

M

ma²-e, ma², I, indep. pers. pron. 1st sing. § 12. *-ma²*, suffixed

pers. pron. 1st sing. indir. § 13.
gišma³, ship (*elippu*).
ma-al, written in *eme-sal* for *gal²*, q. v.
ma-da, land, country (*mátu*).
mah, high, exalted (*širu*); as verb, to be or make great.
malba, price (*mahiru*).
ma-mu-(da), dream (*šuttu*).
maš, omen, lot.
maš², offspring, produce, esp. of goats and oxen; cattle, in general (*bálu*); usually in *maš²-anšu*.
maškim, one who lies in wait (*rabišu*), watcher, name of a kind of devils. Also superintendent, a legal officer presiding over the courts.
maš-tab-ba, twin (*tuámu*).
me, command; also, shrine (*paršu*).
me, me-a, me-a-bi, adv., where? when?
-me, suffix, pers. pron. 1st plur. § 13.
me, to be, § 42.
me², battle (*tahazu*).
me-en-de-en, me-en-ze-en, indep. pers. pron. 1st and 2nd plur. § 12. See also § 42 a.
me-lam², splendour, esp. terrifying splendour (*melammu*).
men, see § 42 a. Also suffix, pers. pron. 1st plur. § 13.
me-ur - - - i, comp. verb, to exalt, glorify (*nádu*).
mi² - - - dug, comp. verb, to take care of, have charge of.
min, two, § 34. *min-tab-ba*, double.

mu, verb, to name, call (*zakáru*); as noun, name (*šumu*); often in the sense of son, offspring. *mu-sar*, writing of the name, inscription. Also *mu*, year (*šattu*). For use as suffix. pers. pron. 1st sing., see § 13; subj. prefix of verbs, § 38.

mu², to appear; causat. to make appear, create; grow (*ašd*).

mu^{d2}, blood (*dámu*).

mul, star (*kakkabu*); *uru²* - *mul*, to engrave, inscribe.

mu-lu, written in *eme-sal* for *lu²*, q.v. Interrog. pron. § 17; indefinite § 18.

muš, serpent, dragon (*širu*). *muš-gir*, stinging serpent.

muš²-me, appearance, face (*zímú*).

mušen, bird (*iššáru*); as determin. generally after the noun, § 8.

mu-ud-na, husband (*háiru*).

N

na, used for *na²*, stone, esp. stone bearing inscription, stele, sometimes written *na-DU²* (i.e. *ru*)-*a*. *na - - - ri* or *na-ri - - - ga(r)*, comp. verb, to purify or be pure; *na-ri-ga*, adj. pure. *na*, prohibitive, § 45; infix pron. indir. § 46.

na², stone (*abnu*); as determin. before kinds of stones and stone objects, § 8. *na²-im*, stone of the storm, i. e. hailstone.

nad, to lie, repose (*šalálu*, *rabánu*). *gišnad*, couch (*iršú*); *ki-nad*, see under *ki*, above.

nag, to drink (*šatú*); to water. *a-nag*, pouring out of water, libation.

nagar, carpenter, craftsman. *nagga* (written *AN.NA*), lead (*anaku*).

nam, fate (*šimtu*); written *na-am*, *na-ma* in *eme-sal*.

nam - - - tar, comp. verb, to decide the destiny (of).

nam, prefix forming abstr. nouns § 19; see second part of the word in every case. As prohibitive § 45.

na-ma-su, widow.

ne, demonstr. pron. § 15; subj. prefix of verbs § 38; (-*e*)-*ne*, plur. ending of nouns § 27, and of 3rd plur. impf. in verbs § 40; pronom. infix § 46.

ne-ha, peaceful, secure, from Akkad. *náhu*.

ner, strength (*emáqu*), and so, forces, host.

ni, suffix, pers. pron. 3rd sing. § 13; pronom. infix in verbs § 46.

ní², fear, reverence (*puluhtu*); adv. *ní²-te*, majestically. *ní²-te-na*, *ní²- - - gal²*, to reverence; *ní²-te-ga²*, adj. reverent.

ní², *ní²-te-a*, self, oneself (*ramánu*), reflex. pron. § 14.

ní²-dub, to be safe, secure (*pašáhu*); partic. *ní²-dub-bu-da*, making secure. *ní²-dub-bu*, security (*aburru*).

nig, thing, possession, treasure (*bušú*). As prefix forming abstr. nouns § 19: relat. pron. § 16; neuter indef. pron. § 18.

nig-gu²-na, furniture, household stuff (*unátu*).

nigin, to surround, turn round,

lead round, pen up cattle; to roll the eyes (*šaháru*).

nim, to be high (*šaqú*); noun, exalted one, prince; adj. high, esp. in *kur²-nim-ma*, the high land, i. e. Elam, and thus *nim*, Elamite.

nim-gir, flash on high, lightning (*birqu*). *igi-nim-šú²*, to above, upwards.

nimin, forty, § 34.

nin, lady, mistress (*béltu*); but can also be masc. lord, cf. *d-nin-gir-su*.

ninnu, fifty, esp. in *e²-ninnu*, the temple at Lagash.

nir-gal², leader, chief (*etellu*); as adj. pre-eminent. Written *še-ir-ma-al* in *eme-sal*, § 48.

níš, twenty, § 34.

nítah, male (*zikáru*); as determin. after the noun, § 8.

nítalam, (first) husband or wife (*háiru*, *háirtu*).

nu, ordinary negative, §§ 30, 45.

nu², beget, create (*banú*).

nu-banda, a high officer, overseer (*lupultu*).

numun, seed, of corn and animals (*zérú*).

nun, prince, lord (*rubá*); adj. great, noble, goodly (app. to a perfume). *nam-nun(-na)*, abstr. noun, princeliness, majesty.

nu-sig², orphan.

P

pa, lit. nose, and so metaph. upper end (*appu*).

pa², canal, watercourse (*palgu*).

pa - - - e², comp. verb, to arise gloriously; causat. to accomplish splendidly, carry out with magnificence, especially in the phrase *nig-du²-e pa-mu-na-e²*.

pab-hal, wandering, seeking help (*muttalliku*). *lu²pab-hal*, the tormented one, sufferer.

pad, to call, choose out, declare; to conjure or exorcize spirits (*tamá*).

pad², to break in pieces (*pususu*).

pa-gi(š)-(b)il-ga, forefather, ancestor.

par, to spread wide (*šuparruru*); *sa-par*, a widespread net.

pa-te-si, the title of early rulers of Sumerian city states (*išakku*). *nam-patesi*, office of governor.

pisan, vessel, basket.

puhrum, assembly, an Akkad. word: see *ukkin*, below.

Q

qa, petition; *nam-qa*, praying. *qar*, to take away; to remove oneself, flee, see under *kar*, above.

Noun *qar*, instrument for branding, brand on a slave (*abbutu*).

qar-dar, to destroy, defeat (*sakápu*); *qar-dar-ra-a*, adv. victoriously.

R

ra, to strike (*mahánu*) esp. in *sag-giš - - - ra*, comp. verb, to slay (*néru*). Suffix of dat.

case in nouns §§ 21, 24; adv. infix in verbs § 46.
*ra*², to go (*aldku*); *a-ra*², going, path (*tallaktu*), also used as formula of multiplication § 34.
ri, to go, run, speed along; as noun, course (of canal, &c.).

To present, give in return (*maháru*).

To cast down, and so, to pitch a dwelling, dwell (*ramú*).
ri-ba-(*an-na*), space between, span (*birítu*); used as prepos. between.

ru, to give (*naddánu*), esp. in *a---*
ru, comp. verb, to present, dedicate (*šaráqu*).

Also *ru* (sign *du*²), to fix (*ritú*); esp. in *na-ru-a*, stone set up, monument.

S

sa, net (*šétu*), used as determin. § 8. Also bond (*riksu*) and cord, esp. sinew (*širánu*).

*sa*², chiefly in phr. *si-sa*², for which see under *si*, below.

*sa*³, to call, name (*nabú*).

sag, head (*qaqqádu*); also, present, gift in phr. *sag-e-eš*, for a gift.

sag-ba, spell, curse (*mamitu*); *sag-gig*², headache. As adj. early, eldest, chief; *lu²-sag-ga*², a nobleman. Also in a large number of comp. verbs. *sag---*
du, to create (*bandú*), *sag-gi---*
*si*², to hasten (*hášú*), *sag-ur-a---*
*si*², to reduce to submission (*šutešmá*), *sag---*
uš, to steady, support, as adj. (and adverb) slow(ly).

sahar, earth (*epuru*).

sal, to be wide; gen. as noun, woman (*sinništú*), used as determin. with names of females § 8; for the term *eme-sal*, see § 48.

sal-aš-qar (reading uncertain), kid (*uniqu*).

sal+ku (read. uncert.), sister (*ahátu*).

sangu, a kind of priest.

sar, to write (*šafáru*); *mu-sar*, see under *mu*, above. Noun, *SAR*, a land measure, = 100 square GAR.

si, to be straight, stand upright, gen. in form *si---*
*sa*², to be or make straight (*ašaru*). Adj. *si-sa*², straight, just; *nig-si-sa*², righteousness, justice.

*si*², *se*, to give (*naddánu*); *dug---*
*si*², to give command; *igi---*
*si*², to see, look at; *ka---*
*si*², to be humble, abase oneself. Partic. used in *a²-si²-ma*,

gifted with strength; *geštu-si²-ma*, gifted with under-standing.

siš, shepherd (*re'á*); abstr. *nam-siš*, shepherding.

siš, to repose, refresh oneself (*náhu*). Noun, cold, coolness; as adj. in *a-siš*, lit. cold water, i. e. coolness, refreshment.

sig, to be low, weak (*enešú*); as adj. low, esp. in phr. *sig-šú*³, *sig-ta*, beneath. *a-ab-ba-sig-ta*, the lower sea, i. e. the Persian Gulf.

nam-sig, abstr. noun, weakness; *a-sig*, lower part.

*sig*², wool (*šipátu*).

*sig*³, to strike (*mahášu*), destroy; to cut down (trees). *nam-sig*³, striking.

*sig*⁴, to be favourable (*damáqu*).

Used also as noun and adjective.

*sig*⁵, brick (*libittu*).

*sig*⁶, green (*arqu*). Also as verb, in sense of create, complete.

giš-si-gar, bolt, barrier.

*sig*⁵ --- *gi²-gi²*, to rejoice.

sikil, bright, clean, pure (*ellu*).

sil, to cut, pierce (*šaldátu*); noun, street, road (*sáqu*).

*sil*², lamb (*puhádu*).

sila, a measure of capacity.

silim, to be well, be safe (*šalá-mu*); noun, *silim-ma*, in prosperity.

*sir*², in *e-sir²-ra*, highway, road (*sulú*).

*si-sa*², see under *si*, above.

su, to recompense, increase (*arábu*).

sub, *su-ub*, to kiss, hence, to worship, adore; *ki---*
sub, to kiss the earth, do reverence. As noun, prayer, salute (*suppá*).

sud, *sud*², to be long (*aráku*); to lengthen, or be lengthened; as adj. distant.

*sug*², to go, hasten; to lead out; also, to stand. In both cases used only of several persons.

suhuš, foundation (*išdu*).

sukkal, messenger, servant.

sun, to ruin (*naqáru*); to fall into ruin, be old; abstr. noun. *nam-sun*, decay.

sur, to delimit (*ešéru*); *ki---*
sur, to mark a boundary; *e-ki-sur-ra*, a boundary ditch.

To gleam, shine (*šaráru*).
 To spin wool (*tamá*).

Š

*ša*², to cut off, cut down (*hašášu*).

šag, to be favourable, friendly (*damáqu*), also as adj. gracious; abstr. noun, *nam-šag-ga*, graciousness.

*šag*², heart, middle; and hence, inwardness, meaning (of speeches, &c.).

*ša(g)²-huš*², joy of heart;

ša(g)²-gi-pad-da, chosen of the heart.

šagub, deputy, prefect (*šakkanakku*).

šam⁽³⁾, to buy; as noun, price (*šámu*).

šanabi, two-thirds, § 34.

šar, see above, *giš-šar*, garden.

*šar*², to be many (*mádu*); to make many, multiply. As noun, a large number (actually 3,600, see § 34), and hence, whole, all (*kiššatu*). *šar²-geš*⁽²⁾, i. e. 216,000, used conventionally of a multitude. *šar²-ur²*, name of a weapon borne by the god Ningursu.

še, grain, corn, esp. barley (*seu*).

še-ga, to be obedient (*magáru*); to favour, be favoured.

še-ir-ma-al, written in *eme-sal* for *nir-gal*², q. v.

šeš, brother (*ahu*).

-ší-, adverb. infix in verbs, § 46.

šim, resin (*riqqu*).

šu, *šuš*, *šu-uš*, to cover, overwhelm (*katámu*); of the sun, to be covered, to set (*erébu*), esp. in phr. *ud-šu*-(*uš*), sunset.

sašus-gal, overwhelming net, of the god Ningirsu.

*šus*², hand (*qātu*), power. For comp. verbs beginning with *šus*², see generally the second element.

*šus*³, to protect (*šalātu*); suffix of direction-case in nouns §§ 21, 25.

šub, to cast (*nadū*), but gen. to be cast, fall; to let fall into ruin, neglect; to make bricks (*labānu*), esp. *gisus-sub*, brick-mould.

nam-šub, incantation (*šiptu*).

sag - - - *šub*, to settle down, perch.

*šus*² - - - *du*², to hold in the hand, wield.

*šus*² - - - *du*⁴, to perform, complete (*šuklulu*).

*šus*² - - - *hu*, to pluck (*šabāšu*).

*šus*² - - - *il*², to raise the hand, in prayer; *šus-il²-la*, prayer (*niš qāti*).

šus²-tag - - - *du*^g, to anoint, adorn (*zu²unu*).

*šus*² - - - *ur*³, to obliterate, see *ur*³, below.

šuku, provision, maintenance (*kurummatu*).

šul, strong one, warrior (*qardu*); adj. strong, heroic.

šus-nir, divine emblem (*šurinnu*).

*šus*³, one-sixth, § 34.

šusšana, one-third.

gisus²-ur²-me, a kind of wood, perh. fir.

T

ta, suffix of ablat. case in nouns §§ 21, 22; adv. infix in verbs § 46.

tab, to burn (*hamātu*), be burnt.

As noun, *tab*, two, a pair, a companion (*tappā*).

tag, touch, overthrow (*lapātu*), slay, cast down, smite. *izi* - - - *tag*, to touch with fire, set fire to.

tah, to add, increase (*ešēpu*). *a²-tah*, increasing strength, said of a helper.

tah², probably a kind of grain.

tar, to cut (*tarāku*), to open, tear away, cut short, hence to decide, judge (*dīnu*), to decree. *nam-tar*, abstr. noun, what is decreed, destiny (*šūntu*); *nam* - - - *tar*, comp. verb, to curse.

te, to approach (*tehū*), to attack, assault.

temen, foundation deposit, gen. with inscription.

ti-(*la*), to live (*balātu*); noun, *nam-ti*-(*la*), life.

Also *ti*, to take (*laqu*), frequently in form *šus*² - - - *ti*, receive.

tibira, metal-worker (*qurqurru*).

til, to complete; bring to an end, destroy (*gamāru*).

gis³tir, forest (*kištu*).

tumušen, dove (*summatu*).

*tu*², to pour out, make libation (*ramāku*).

*tu*³, spell, incantation (*šiptu*).

tu(*d*), *tu-ud*, build, make (*banū*); to bear children (*alādu*). *u²-tu*(*d*), offspring.

tug, cloth, garment (*subātu*).

tuk, to possess (*rašū*), to take to oneself. *tu²nig-tuk*, rich man; *a²-tuk*, powerful.

tukul, weapon (*kakku*).

tukundi-(*bi*), conj. if (*šumma*), esp. at beginning of laws.

gis³tu-lu-bu-um, plane-tree.

*tum*², to carry, bring (*abātu*), lead, and hence, to take away, harry.

tun, axe (*pilaqu*), esp. in *tun* - - - *ag*, to defeat (*hatū*); *tun* - - - *bar*, to split with the axe, cleave; *tun-šus*³ - - - *sig*³, to smite with the axe.

tu(*r*), *tu-ri*, to enter, sink down (*erēbu*), esp. of the setting sun.

tur, small (*šihru*).

tu-ra, sickness (*muršu*); *tu-ra* - - - *ug*, to be or fall sick, be possessed.

U

u, ten, § 34. Prefix of imperative § 44.

*u*², to nourish (*zanānu*), support. As noun, plant, vegetable, used as determin. § 8; hence food, pasture. *u²-sal-la*, lit. in wide pastures, i.e. in security (*aburriš*); *u²-hu²-ti-kil-la*, the wild cucumber; adj. *u²*, strong, powerful (man).

*u*³, used as copula § 32; interj. alas! *gis³u³*, a kind of wood (*ašuhu*); *esiru³*, a kind of bitumen.

*u*⁴, to mount, ride (*rakābu*).

ub-(*da*), region, side (*tubqu*); also, stage of a temple tower. Freq. in phr. (*an*)-*ub-da-lim mu*, the four regions of the heavens, i.e. all round the world.

ud, sun, light, day (*ūmu*), and hence time; often used as

temp. conjunction; *ud*, when; *u*(*d*)-*ba*, at that time; *u*(*d*)-*šus* (*šu-uš*), sunset, evening; *ud* - - - *zal*, to be full, bright; *u*(*d*)-*zal*, daybreak (*šēru*).

Also *ud*, storm (*ūmu*).

udu, sheep (*immeru*).

*u²-du*², sleep, quietness (*šiltu*).

ug, lion (*nēšu*).

*ug*², to die; death (*mātu*), also *nam-ug²*. *u²ug²*, dead man, corpse.

*ug*³, *uku*, people (*nišu*).

ugamušen, a kind of bird, crow (*āribu*).

ugu, to beget, to bear (*alādu*) *ugu* (*u²-gu³*) - - - *de*, to escape (*na²butu*). *ugu*, prep. over, concerning, towards.

ugula, secretary, steward (*aklu*).

ukkin, assembly (*puhrum*).

uku, see *ug³*.

ul-la, *ul-li-a*, distant, gen. of time, ancient, esp. in phr. *ud-ul-li-a-ta*, from days of old.

u³-ma, victory, strength (*irnithu*).

um-ma, mother, old woman.

um-me, master; adj. skilful, wise (*ummānu*).

umun, lord (*bēlu*); written *u-mu-un* in *eme-sal*, § 48.

unu(*g*), dwelling (*šubtu*); used in the ideograms of Erech, Larsa, and Kullab.

ur, *ur-ku*, dog (*kalbu*).

*ur*², leg; foundation, hence metaph., lower end (*išdu*).

*ur*³, *šus*² - - - *ur*³, to rage, destroy (*šapānu*). *ki* - - - *ur*³, city, see above.

ur-bar-ra, leopard(?) (*barbaru*).

ur-bi, together (*išteniš*).

ur-gu-la, lion, lit. great dog (*nēšu*).
uri-(KI), the city of Ur.
*uri*²(KI), the land of Akkad.
ur-mah, lion, see *ug* and *ur-gu-la*.
ur-sag, warrior, strong one (*qardu*).
urša, to thunder (*ramāmu*); also noun, thunder.
uru, city (*dlu*).
*uru*², in comp. verb *uru* - - - *mul*, to engrave (clearly), inscribe.
urudu, copper (*erū*).
ur-ur, battle, in phr. *ur-ur-šu*³, for battle.
*u*³-*sa*², sleep (*šittu*).
kušusan, thong, whip (*qinazu*).
ussu, eight, § 34.
usug, temple, shrine (*ešrītum*).
uš, to stand upon (*emēdu*); to tread upon, to set up, establish; to bring near to, deliver. As noun, *uš*, foundation; *ki-uš*, step (*kibsu*).
ušu, thirty, § 34.
ušub, basket (*adattu*).
*giš**u*³-*šub*, brick-mould (*nalbantu*).
ušumgal, lord of all, sovereign, a title applied to gods.
utug, demon, fiend.
uzu, flesh, part of the body (*šīru*): used as determin. § 8.

Z

*giš**za-ba-lum*, a kind of wood.
zabar, bronze (*siparru*).
za-e, indep. pers. pron. 2nd sing. § 12. -*za*, suffix, pers. pron. 2nd sing. indir. § 13.
zag, side (*pātu*); *an-zag-šu*³, to the end of heaven; *zag* - - - *ka*,

as prep. beside, outside of; *zag* - - - *gin*, to go by the side.
*na*²-*za-gin*², lapis-lazuli (*uknā*).
zah, to run away, escape (*halāqu*).
zal, to be bright (*namāru*); *za(l)-zal*, to be full, abound in (*uštābarru*), causat. to make full, abundant; as noun, store, cargo. *u(d)-zal*, daybreak; *ka-zal*, joy of countenance.
zalog, to be white, pure, clean (*namāru*), but chiefly as adj. shining, bright (*ibbu*).
*za-pa-ag*², thunder, roaring (*rigmu*).
ze-ba, *ze-em*, *ze-iš*, written in *emesal* for *dug*², q.v.
zi, life (*napištu*); *nig-zi-ga*², all that has life, creatures.
zid, flour, meal (*qēmu*).
zi(d), to be firm (*kānu*), be true, faithful; noun, *zi(d)*, faith, sanction.
zi-an-na, in the name, by the power, of heaven; abstr. *nig-zi(d)*, truth, legitimacy: adj. *zi-(da)*, right, opp. to left.
zi(g), to go out; causat. make to go out, expend. As noun, *zi-ga*, expense; *lu*²-*zi-ga*, a taskmaster, driver of slaves.
*šu*² - - - *zi(g)*, to be fierce (*nadāru*).
zi-ri-(ir), to smash, destroy (*pa-sāsu*).
zu, to know (*idū*); *nam-ku*³-*zu*, lit. 'clear knowingness'; i.e. wisdom (*nimequ*). -*zu*, -*zu-ne-ne*, suffix, pers. prons. 2nd sing. and plur. § 13.

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[The following abbreviations are used: CT. = *Cuneiform texts from Babylonian tablets, &c., in the British Museum.* RA. = *Revue d'Assyriologie.* SAKI. = Thureau-Dangin, *Die sumerischen und akkadischen Königs-inschriften.*]

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