A SUMERIAN
READING-BOOK

BY
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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 palæography 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.
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**Legend:**
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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 forcibly metaphorical con-
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, lum, and ra, and the sign NE may also be read bit, isti, 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 lum, 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 illsik—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, lum, 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, sig², ra &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 du², GAB du³, and UL du⁴. 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, l, m, n, p, r, s, ẓ, t, ṣ, 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 ḫ, ş, and ḧ 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 ḫ sound is often represented as a hard, aspirated g (written ӌ) in Sumerian, but the evidence for this is insufficient, and it is therefore unnecessary to invent any new symbol. In the following pages Ḫ will be represented by Ḫ, and the sign ḫ transliterated by ṣ.

§ 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, kalam-ma, 'of the mountains', '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.
INDEPENDENT PERSONAL PRONOUNS § 12

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

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2ND PERSON

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3RD PERSON

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<tr>
<td>e-ne, e-ne-ne-(me)</td>
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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:—

ma₂-e lu₂ kin-gr²-a me-en, 'I am a messenger'; ma₂ₕa-mu-ra-bu(r)²: bar², 'I will reveal to thee'; me-e ç-mu ga-tu, 'let me enter my house'; ma₂-ra, 'unto me'; e-lum za-e, 'exalted art thou'; za-a-ge, 'of thee'; e-ne-ir mu-un-na-nag²-gi-él, 'unto him they

§§ 12-13 SUFFIXED PERSONAL PRONOUNS

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-mi, -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:—

sib-mu, 'my shepherd'; šu₃-ma₃, 'in my hand'; ma₂-e eri-zu (not zu, though nomin.), 'I, thy servant'; ki-dur²-la(g)²-du(g)²-ga-zu, 'thy dwelling of the glad heart'; ki-bi-la₃ ne-in-ge, 'to its place
he restored it'; kala(m)-ma-m", 'his land'; alan-ba (demonstrative, § 15) nin-mu, nin-\(\varepsilon\)-gal mu-bi, 'of this statue "my lady is Nin-egal" is its name'; uru-me-ne-a, 'in our city'; ki-su-ne-ne-la, 'from your place', i.e. 'from you'; na\(\varepsilon\) kisib-a-ne-ne, 'their seal'; dumu-ne-ne, 'to their sons'; annun-bi-ne, 'their lord'; nam-sig\(\varepsilon\) su\(\varepsilon\)-ba mu-gal\(\varepsilon\)-am, lit. '[distatls] 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 (ram\(\varepsilon\)nu), by a substantive, modified by the suffixed personal pronouns. In Sumerian the word is ni\(\varepsilon\) (sign IM), to which is sometimes added -le, making ni\(\varepsilon\)-le: thus, ni\(\varepsilon\)-zu, 'thou thyself'; ni\(\varepsilon\)-ba, 'in itself'; c\(\varepsilon\)-ni\(\varepsilon\)-le-a-m", 'his own house " lit. his house, of himself' ; ni\(\varepsilon\)-le-a-ne-ne-a, 'by themselves', 'of their own accord'.

§ 15. Demonstrative Pronouns. The demonstrative pronouns are: -- ni\(\varepsilon\), -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'; lu\(\varepsilon\)-bi, 'that man'; a\(\varepsilon\)-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-gbu, 'like this'; hur-su\(\varepsilon\), '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: lu\(\varepsilon\), '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\(\varepsilon\)-Nammu lu\(\varepsilon\)\(\varepsilon\)-d\(\varepsilon\) narr in-d\(\varepsilon\)-a, 'Ur-Nammu, who built the temple of Nannar', lit. 'the man building', &c.; Gudea lu\(\varepsilon\) usu\(\varepsilon\)-ga

§ 17. Interrogative Pronouns. The interrogative pronouns are:--

Masc. and Fem.: a-ba, mu-lu.
Neuter: a-na(-am\(\varepsilon\)).

Examples: -- a-ba d-en-lit-gim, 'who is like unto Enlil'; a-ba-a gir\(\varepsilon\)-ne-gub-bi-en, 'for whom waitest thou?'; mu-lu da-ni ma-le, 'who approaches his side?'; ma\(\varepsilon\) a-na mu-u\(\varepsilon\)-da-\(\varepsilon\), 'I (i.e. as for me), what know I?'; a-na-am\(\varepsilon\) he-en-dim\(\varepsilon\)-en-ne-en, 'what will ye make?'

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

Masc. and Fem.: lu\(\varepsilon\)-na-me, -na-me, lu\(\varepsilon\), mu-lu.
Neuter: nig-na-me, nig-nam, nig.

These are used mostly in negative and interrogative clauses.
in the latter of which he, mulu, are indistinguishable from the
interrogat. pron. above.

The indefinite nig prefixed to participles and adjectives forms
nouns of neuter or abstract signification (compare the prefixed
nam, § 19). Examples:—
lu$^2$-na-me mu-un-su, 'any man knows not, i.e. no man knows';
dim$^2$-me-ir-na-me, 'any god'; nig-nam mu sa$^3$-a, 'whatever is called
by a name'; nig-du$^e$-pa-mu-na-e$^e$, 'whatever was seemly he
wrought gloriously for him'; nig-ag-$g$-bi, 'whatever his doing,
i.e. his acts'.

THE NOUN

§ 19. Formation of Nouns. Apart from the noun consisting
of the simple root, which is the most common form, and does not
need illustration, Sumerian forms nouns also by two methods of
compounding:—
(a) With other nouns or adjectives, in various relations:—
gi$g$-bar, 'half-night, i.e. midnight'; sa$e$-hi$u$, 'joy of
heart'; ki-izi, 'fire-place'; u(2)-tu, 'sunset'; u$^2$-i$^2$,
'prayer, lit. hand-lifting'; lu$^2$-gal, 'king' (lit. 'great
man'); e$^e$-gal, 'palace'.
(b) With various preformatives of which the commonest are:—
nam: the ordinary means of forming abstractions from concrete
substantives and adjectives.
dingir, 'god'; nam-dingir, 'godhead'; similarly, nam-
lugal, 'royalty'; nam-sig, 'weakness'; nam-erim$, 'enmity';
nam-nir-gal, 'lordship'; nam-gal, 'greatness';
nam-dug$, 'goodness'.
nig (i.e. the neuter indefinite pronoun, see § 18, above). With
similar force; it forms abstracts and neuters:—
nig-si-sa$^3$, 'righteousness'; nig-gar, 'goods, property';
nig-gi-na, 'faithfulness, justice'; nig-ag-ag$^e$, 'his acts';
nig-la, 'gift'.

The vowels:—
a, e.g. a-sig, 'the lower part'; a-ra$^3$, 'going, path', and u, e.g.
u$^e$-sub, 'brick-mould'; u$^e$-tu, 'offspring'.

§ 20. Gender of Nouns. Gender is not distinguished in
Sumerian nouns. In certain cases, however, where the distinction
is vital, the masculine and feminine are expressed by different
words, as lugal, 'king', ganan, 'queen', but more frequently by
the use of the so-called determinatives n$^2$lah (masc.) and sa$^e$ (fem.),
as dam$^e$ (generally without n$^2$lah), 'son', and damu-sal, 'daughter'.
But even in some cases where distinction is necessary none is made
(e.g. dam$^e$ is both 'husband' and 'wife'), and the noun is commonly
of no gender.

§ 21. Declension of Nouns. Declension of nouns is effected
in all cases by means of postfixed particles. It is possible to
distinguish the following cases of the Sumerian noun:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Characteristic Postfixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>-e</td>
</tr>
<tr>
<td>Accusative</td>
<td>(-$e$, -a)</td>
</tr>
<tr>
<td>Dative</td>
<td>(-e$^e$, -r)</td>
</tr>
<tr>
<td>Ablative</td>
<td>(-a$^e$, -$u$)</td>
</tr>
<tr>
<td>(including Locative, Instrumental, and Comitative)</td>
<td>Semblative (-da, -da)</td>
</tr>
</tbody>
</table>

The names given to the cases are intended only as indications
of the force connected with the endings tabulated, and should not
be regarded as a rigid classification. It is equally possible to
consider the declension merely as a system of modifying the noun
by a series of postpositions, but it seems more logical to treat all
the suffixes on the same principle.

For the peculiar structure of the noun-phrase, which requires
the case-ending to occur at the end of the whole complex, see
below, § 29.

The noun as subject of a sentence is often marked by the addition
of -e to the root, as:—
ed-e lugal-bi ge$^2$-ba-de, 'the temple shall proclaim its king';
dam-e dam-na-ra ba-an-na-an-dug, 'a husband has said to his wife';
22 NOMINATIVE, ACCUSATIVE, AND ABLATIVE § 22

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:

- bi (acc.) id-nun-ta ib-la-ni (acc. infixed) -e, ‘that ditch from the lordly river he led (it)’; lagašt-(KI)-e (acc.) megal-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-nanmar-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 -la. Four main relations are thus expressed:

Ablative proper: sig-la, ‘from the nether (region)’; uru-la, ‘from the city’; kur2-ma3-gan-(KI)-ta, ‘from the mountain of Magan’; a-ab-ba-ig2-im-m-ta, ‘from the upper sea’. The -ta ending has also a distributive use, e.g.:

- X ma-na-urudu-la, ‘10 minas of copper each’; 35 udu 1 sila-la, ‘35 sheep at 1 sila (of grain) each’.

Locative (of place and time): -a, ‘in the house’; an-ki-a, ‘in heaven and on earth’; ud-(d)2-la, ‘on that day’; edin-da, ‘on the plain’; la(g)-la2-sarg2-la, ‘among a multitude of men’.

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

§ 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’, 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' = erti-lugal-lak-e-ne (which becomes) = erti-lugal-la-ge-ne.

The harder k is retained before a, as: —

(c) 'By the slave of the king' = erti-lugal-lak-a (which becomes) = erti-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

(c) 'The slave of the son of the king' = erti-dumu-lugal-lak-ak (but -k drops at end of word) = erti-dumu-lugal-la-ra.

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

(g) 'The slave of the son of the king [went]' = erti-dumu-lugal-lak-ak-a (which becomes, as (c) above) = erti-dumu-lugal-la-ge-ne.

(h) 'By the slave of the son of the king' = erti-dumu-lugal-lak-ak-a (which becomes) = erti-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 (d) in the preceding section). Apart from this, the Dative needs no explanation. Examples: —

ma-ra, 'to me'; lugal-ê-a-ra, 'to the owner of the house'; dî-marduk-dumu-sag-dî-en-ki-ra-ra, 'to Marduk, the eldest son of Enki'; ga-ê-de-a-ar, 'unto Gudea'; nin-a-ni-ir, 'to his lady'; ëlê-lul-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 šu (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 šu 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) šu is influenced by the preceding vowel, and may appear in the forms -aš, -eš, -iš, and -uš. Examples: — ki-bi-šu, 'to its place'; eši ur(d)ô-aš, 'afterwards, unto (future) days'; sa-g-eš, 'as a gift'; ama-in-dimš-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'; anšu-edin-na-gim, 'like a wild-ass of the plains'; ëlê-aš-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)²-duq-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-dug₂*, 'not good'; *nu-še-ga*, 'disobedient'; &c.

### ADVERBS

§ 31. Adverbs. These are formed from adjectives, principally in two ways:
(1) by suffixing *-bi*, as *gâl-bi*, 'greatly'; *egîr-bi*, 'afterwards'; *gîg-bi*, 'with difficulty'; *gibîl-bi*, 'newly'.

(2) by suffixing *šu* (generally in the form *-ēš*), as *hu₂-ni-ēš*, 'joyfully'; *dug₂-grî-ēš*, 'well'; *ka₂-grî-ēš*, 'brightly'.

Other adverbs are:
- *a-bā*, 'and then'.
- *me*, *me-a*, *me-a-bi*, 'where?'; *when?'
- *e₂-ne*, or *e₂-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 *bīd* (for *bī-da*, lit. 'with it'). Copula and asyndeton seem to be used indifferently. The last *-d* of *bīd* is liable to be dropped at the end of a word or before a following consonant, and the copula then appears as *bī*; thus, *n(ā)gîg-bī*, 'day and night', but *an-ki-bī-da-gē*, 'of heaven and earth', (for *an-ki-bīt-āb*, see § 33). Other examples are *an dēnîl*, 'Anu and Enlil'; *idîgna-burânum-bī*, 'the Tigris and Euphrates'; *šā(g)ē₂-utu₂-dumû-zī-bī*, 'the heart of Utu and Tammuz'.

### 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 *iqr-lugal-la₂-šū*, lit. 'to the eye of the king', and 'among a multitude of men', by *šā(g)ē₂-šargē₂-ta*. The words most commonly found, in addition to these, are *egîr*, 'after', *ugu*, 'over', and *ki* or *ki₂* ... *la*, as in *ki-ab-ba₂-zag₂-ga₂ šu₂-ba₂-ti₂*, 'from Abbashaggâ he has received'; *rt₃-ba₂-an₂*, 'between', and *nam₂* ... *šu₂*, 'because of', or 'in place of'.
§ 34. Numerals. The cardinal numbers are:

1. $da^2$  
2. $min$  
3. $e^2$  
4. $limmu$  
5. $ia^2$  
6. $a^2$  
7. $imin$  
8. $ussu$  
9. $ilimmu$  
10. $u$  
11. $u-al^2$

Fractions: $\frac{1}{2}$ $\frac{1}{3}$ $\frac{1}{4}$ $\frac{3}{4}$ $\frac{1}{5}$ $\frac{1}{6}$

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 $ku^2 ... gar$, (lit.) 'to make with the hand'; $gr^2$, 'to turn', but $ku ... gr^2$, (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.

§ 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

§ 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 saph'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. \( e-, a l-o \)
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:
   - \( mu, ma, mi, \) \( in, \)
   - \( ni \) (i.e. \( i^2 \)), \( ne, \) \( in, an, \)
   - \( ba, ab, \)
3. A certain number of closed syllables, most commonly \( mum \) (\( mum-un \)), \( man \) (\( ma-an \)), \( nen \) (\( ne-in \)), \( ban \) (\( ba-an \)), 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 \( in-du^2 \) can mean 'I built' as well as 'he built' or even 'it was built'. The perfect plural also, \( in-du^2-a-ba \), 'they built', might have the same prefix as the imperfect singular \( in-du^2-e \), '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. \( mu-du^2 \), '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:

- \( mulugal-uri-(KT)-ma-ge si-mu-ru-un-(KT) mu-hul, \) 'Year when the king of Ur destroyed Simurum'; (contrast) \( mu si-mu-ru-un-(KT) ba-hul, \) 'year when Simurum was destroyed'; \( e-a-ni ba-du^2 \) a-ba ba-sun, 'his house was built and then ruined'; \( mu al-ti, \) 'it is not finished'; but compare also \( lu^2 igi-mu-si-bar-ra-ne nam-ti mu-na-sud, \) 'the man regarded by you, life is lengthened for him' (\( mu- \) passive); \( pa-le-si-ra guškin mu-na-tum, \) 'to the governor gold was brought'; \( sag-sig ba-ši-gar, \) 'he lowered his head' (\( ba- \) not passive); \( du^2-de^2 al-ne-dug, \) '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.:

- \( in^2-mu-mu-hul-a-ba, \) 'it had been destroyed'; \( gu^2-ha(r)-har an-ki-a mu-un-gi-na-ši-a-ba, \) '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 \( mu-du^2 \), 'he built', and \(mu-du^2-e \), '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-sig²... t²-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 -es (nu², or -u²). Contrast the two clauses in nam-lag-ga mu-lar-ri-čaš-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-lagš-KI-a-ge-ne | gu²-ma-li-si-ne, ‘the great gods of Lagash will assemble’; in-lal-e-ne, ‘they shall pay’; ści-bal-e, ‘they shall divide (the property)’.


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 t², though

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. Conjuncting 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 liš- 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-ba²-ne, ‘let them eat’; hu-mu-hu²-li-en, ‘mayest thou rejoice’; he-im-mi-dur², ‘I did cause to dwell’; ha-ma-pad-de², ‘may she declare’.
§ 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:—mu-tuk-a, 'not possessing'; kalam-ma e^2-a, 'rising in the land'; dim^3-dim^3-me, 'creating'; ub-da gu(b)-gu(b)-bu, 'standing by the side'; (root alone) ku(r)-kur do du^4-du^4, 'being fair upon the mountains'; gu^3-de-a, 'calling [upon his god]'.

(2) The verbal root followed by -da or -de:—gu^3 gu(b)-ba-de, 'planting with trees'; gu(b)-da-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.**

1. (ma^2-e) me, me-en = 'I am'
2. (su-e) me, me-en &c.
3. (r)-me, im-me

**Optative-Empirical.**

1. me-en-de^2-en
2. me-en-za-en
3. (r)-me-ès

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 -am^2 (invariably written *A.AV*). 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. *non-am^2*. Examples of these usages are here given in various forms:—

ama nu-tuk-me, (lit.) 'a mother—not having—am I'; laga^s (KI) ki-gar-ra-me, 'founding Lagash (thou) art'; gab-ri nu-tuk-a-me, 'they have no rival'; eri-me sag-mu-da-gin-am^2, 'slaves walked at (their masters') side'; pa-le-si ku3-zu-alJt^2, 'the governor, being wise'; mu gin-na-am^2 ili til-la-am^2, 'the year passed, the month was fulfilled'; hur-ti^-am^2, 'it was upon this'; ur-sag-ga-am^2, 'he was a warrior (indeed)'; šul-gi e2-kur-ra u2-a-bi na-nalll, '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-din^2-me-na-ma^2, 'in my city wherein I was born', the phrase ba-din^2-me-na stands in precisely the same position and relation as the adjective *gal* in such a phrase as *uru-gal-ma^2*, 'in my great city'. Examples:—

u(d) 6nin-e-gal mu-sag-ga e^2-in-su-a, 'when Nin-egal had called him by a good name'; gu^3-de-a li e-ni-ninu in-din^2-a, 'Gudea, who built E-ninnum'; ama-in-din^2-en-na-(m)et, 'to the mother who created me'; lugal ba-ra-an-din^2-ma, '(that which) a king had not made'; ki-si-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 -de, -da. This is by far the most common form.

Examples:—
duz, 'to build'; sub, sub-ba, 'to throw'; sa²-il ga(r)-gar-ra-ha, 'for making prayers'; e₂-nimu duz-ba za-ra na-ra-an-dug, 'he hath commanded thee E-ninnu, its building'; duz-dez al-ne-dug, 'he commanded them to build'; nam-sib u₂-da-immu-ba ag-da, 'to have (exercise) the shepherd 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, -dez 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 inu, e.g. lu-ra-su-de, 'when thou enterest', e₂-da-su-de, 'when thou goest forth'; le-ga₂-nu-de, 'when I approach'.

In Sumerian, as in English, the infinitive is used to express purpose:—ar²-mu ag-o(g)-de, 'in order to celebrate my glory'; mu₂-bi ha-lam-e-de, '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 it'), 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 -ua; as in zu, 'know'; Zag-sal, 'glorify'; gin-na, 'go'; ku₂-e, 'eat'; nigin-u₂, 'turn'.
(b) By placing u (generally u₂) before the prefixes and root in the indicative form; as in mu-su u₂-mi-sar, 'write thy name upon it'; zid u₂-meni-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 dim₂-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-ga², '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. ši₂-mu-ba-an-li₂-u₂, '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:—šu₂-na-mu-da-ni-bal-e-ne, 'may they not change it'; nam-ba-la-tu-ne, 'may they not come in'; ba-ra-ne-in²-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-dim₂-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-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 adverbal. The elements used for this purpose are:

**Pronominal.**

<table>
<thead>
<tr>
<th>Direct Object.</th>
<th>Indirect Object.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni, also reduced and strengthened in forms; ni-in, ni-ib</td>
<td>na, also reduced and strengthened in forms; na-an, na-ab</td>
</tr>
<tr>
<td>Plur. nen</td>
<td>ne, or nen</td>
</tr>
</tbody>
</table>

**Adverbal.**

- ra, 'to'—of persons, but almost entirely confined to 2nd sing. = 'to thee'.
- da, 'with, there'.
- la, 'from, there'.
- li (for ša), '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 ni 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-šu, 'I set it up'—emphatic + subject + direct object + root.
- nu-mu-na-ra, 'she punished her not'—negative + subj. + dir. obj. + root.
- mu-na-da₂, 'he has built for him'—subj. + indir. obj. + root.
- mu-na-na-ša₂-gi₂, 'he answered (it to) him'—subj. + indir. obj. + dir. obj. (ni-i₂) + root.
- in-na-ab-su-su₂, '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-ta₂, 'from the mountain he brought forth'—subj. + adverbial infix + root.
- umma(KI)-da dam-ha-ša e-da-ag, 'with Umma he did battle'—subj. + adverb + root.
- šal₂-ul₂-xarg₂-ta ša₂-ni ba-la-an-dur₂-ba₂, 'among a multitude of men he had caused his might to dwell'—subj. + adv. + dir. obj. (an for ni₂) + root + final conjug. element.
- hu-mu-ši₂-in-ba₂-ša₂, 'veryly they have looked upon it'—emphatic + subj. + adv. + dir. obj. + root + final conj. element.
- šu₂-mu₂-um₂-ul₂-a₂-ba₂, 'it had been destroyed'—noun element + subj. + root + final conj. element (cf. § 39).
- šu₂-na₂-mu₂-da₂-di₂-ne₂, 'may they not alter it'—noun element + prohibitive + subj. prefix + adverb. infix + pronom. infix + root + final conj. element (cf. § 40).

§ 48. **emes-sal.** The term emes-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 \textsuperscript{12}eme-sal (i.e. 'eme-sal man') by the Akkadian \textit{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 \textit{gala} or psalmists.

The main characteristics of \textit{eme-sal} are:—

(1) Change of consonants, particularly that of \textit{g} into \textit{m}, e.g. \textit{gal}\textsuperscript{2} into \textit{ma-al}, \textit{dagal} into \textit{da-ma-al}, \textit{dingir} into \textit{dim-\textit{me-ir}}. Other notable changes of this kind are, \textit{mu-\textit{lu}} for \textit{he}, \textit{i-de} for \textit{ig\textsc{e}}, \textit{ze-ib}, \textit{ze-ba}, for \textit{dug}, \textit{le-ir-ma-al} for \textit{dir-gal}.

(2) Preference for full phonetic writing of words, e.g. \textit{e-ne-em} for \textit{\textsc{enin (KA)}}, \textit{ka-na-ag\textsuperscript{2}-ga\textsuperscript{2}} for \textit{kalam (UN)}, and several of the words quoted above.

It has already been noted that \textit{eme-sal} writes \textit{de}\textsuperscript{2} for \textit{he} (§ 41), and uses the sign \textit{DU} to render \textit{m\textsc{en}} (§ 42). Otherwise, the grammar of \textit{eme-sal} texts is identical with that of the ordinary language.
I

1. mu-ur &. adad
Nur-Adad

2. nihah kal-ga
the man mighty

3. engar-si-sri-(KJ)-ma
the true nourisher of Ur

4. lugal-zarar-(KJ)-ma
the king of Lanna

5. isib e³-e³-bar³-ra
the priest (who) the shrine of E-barra

6. ku³-ha³-gí
purifies.

7. eridu(KJ) ud-ul-li-a-la
Eridu in days of old

8. šu³-mu-un-hul-a-ba
had been destroyed

9. bal ni(g) si-sa² mu-uš²
a reign of justice he established

10. du²-de² al-ne-dug
    to build he commanded them

11. en-ki-ge
    of Eakî

12. ki-dur²-kii-qi³-ga³-ni²
    his pure and beloved dwelling

13. mu-na-du²
    he built for him

14. giš-kin²-ul-li-a-ka-ni
    of his ancient kishame-tree

15. ki-bi mu-na-gr²
    its place he restored

Engar, lit. 'cultivator, irrigator'.
Si², adjective. \textit{mu-\textit{wa}}, genitive, for
\textit{mu-im-ak}, see § 25. JI, determinative, 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.

-ši, sign \textit{NI}, a common value of the
sign. -\textit{sa}, case-ending of ablative,
see § 22. Note order of words in
noun phrase, as in l. 3, above.

\textit{ka}\textcircled{3} - ka\textcircled{3}: compound verb, see
§ 35. \textit{mu-un}, subject-prefix, see
§ 38. 3. -\textit{ba}, passive, suffixed to
verb, see § 39 at end.

\textit{mig}, forming abstract noun, see
§ 19 c. \textit{mu}, subject-prefix, see § 38.
\textit{mu-\textit{uš}}, perfect tense, § 49.

\textit{da³} as ending of infinitive, § 42.
\textit{al}, subject-prefix, § 38. -\textit{ni}, infixed
pers. pron. indirect, plural, § 46.

For \textit{ga} as the form sometimes
assumed by the genitive ending see
§ 23. Here the genitive irregularly
precedes the noun.

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

\textit{na}, infixed pers. pron. 3rd sing.
indirect, § 46.

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

-\textit{hi}, suffixed pers. pron. 3rd sing.
direct, see § 13. \textit{na}, as in l. 13,
above.
1. **ha-am-mu-ra-bi** lugal kal-ga
   Hammurabi, the king mighty

2. **lugal ka-tingir-ra-(KI)** lugal an-ab-da-limmu
   king of Babylon, king of the regions four

3. **kalam-dim³-dim³-me** lugal nis-ag-ag-bi
   the land founding, the king whose deeds

4. **kül-š-utu-š-marduk-ra**
   unto the heart of Utu and Marduk

5. **ba-dug-ga me-še** bad-zimbir-(KI)
   are pleasing am I. The wall of Sippar

6. **sahar-la** kar-sag-gal-gim
   with earth like a great mountain

7. **sag-bi** he-še il
   its head I raised

8. **amba(r)-ra** hu-mu-ni-ni-gin
   a marsh I made to surround it, the river Euphrates

9. **zimbir-(KI)-šu³** hu-mu-ba-al
   unto Sippar I dug out,

10. **kar-silim-ma-ge** hu-mu-ni-uš
    a dyke of security I set up

---

2. **KI**: postfixed determinative, § 8. *limmu*, cardinal number, § 34.


10. **kar-silim-ma-ke**: for kar-silim-ma-šer, genitive case, followed by -e of accusative, see § 23 b. Note order, noun-root + dependent noun + genitive ending of dep. + ending of principal noun, see § 29.
READING PASSAGES. II, III

11. zimbir-(KI)-ka²-dingir-ra-(KI)-bi-da-ge
   Sippar and Babylon

12. ki-dur² ne-ha du-ri²-kê² he-im-mi-dur²
   a dwelling peaceful for ever I have made them inhabit

13. ha-am-mu-ra-bi še-ga d-udu
   Hammurabi, the favourite of Utu,

14. ki-ag² d-marduk me-en ud-ul-li-a-la
   the beloved of Marduk am I. In days of old

15. lugal lugal-e-ne-ir ba-ra-an-din³-ma
   (what) a king for the kings had not done

16. d-udu-lugal-ma² gal-bi hu-mu-na-du²
   for Utu my king mightily have I built.

III

1. lugal-mar-da-dingir-ra-ni-ir
   To Lugal-marda, his god,

2. d-mi-su³-ama-ni-ir
   to Nin-sun, his mother,

3. d-zuen-ga-ši-il lugal-ttm-(KI)-ga
   Sin-gashid, king of Erech

4. lugal am-na-mu-um u²-a š-an-na
   king of Amanum, nourisher of Eanna

5. ud š-an-na mu-du²-a
   when Eanna he had built

11. -bi-da: copula, § 32. -ge: embodying -e ending of accusat. Cf. preceding line. y is inserted to divide the two vowels.


15. lugal-e-ne-ir: dative plural, § 28, also §§ 27 and 24. ba-ra: negative, see § 45. am: subj. prefix, § 38. din-na: participle, ending in -a, § 42 (1).

Participle in subordinate clause, § 42 b.


III. 1. TUR is read mar in the name of this god. -a-ni: suffixed pers. pron. 1st sing. § 13. -fr: dative ending, §§ 21, 24. Note that the ending comes after the phrase in apposition.

3. ıl: this value of the sign is purely Akkadian; the Sumerian is a².

4. n²-a: participle ending in -a, § 42 (1); 'nourishing', i.e. by offerings in the temple.

5. mu-du²-a: participle used in subordinate (temporal) clause, § 42 b.
6. c'kankal  ch-ki-dur²-
   E-kankal  their dwelling-house
7. -sug²-hal³-la-ka-ne-[ne]  mu-ne-en-dur²
   of heart's delight  he built for them.
8. bal-nam-lugal-la-ka-ni
   [In his time of royalty]
9. III  š-gur-ša XII ma-na-sig²-la  X ma-na-nrudu-la
   3 qur of corn, 12 minas of wool, 10 minas of bronze,
10. ban²-šu it-giš-la  malša-ma-da-na-ka
    3 rat of oil, (as) the price (current) in his land
11. ku²-habbar-I-gin²-e  he-it²-da-šam
    may 1 shekel of silver buy.
12. mu-a-ni mu-ke-gal²-la  he-a
    His year  a year of plenty  may it be.

IV
1. d-zi-n-din-na-am  nita phrase completed in next line.
   Sin-idinmam, the man mighty,
2. u²-a uru-(KI)-ma  lugal-arar-(KI)-ma
   nourisher of Ur, king of Larsa,
3. lugal-ki-en-ki-uri²-ge  he²-barra
   king of Sumer and Akkad, who E-barra
4. c²-dutu²-ge  mu-uu-du²-a
   the temple of Utu built;
5. me giš-har  da-mun-na-ge-ne
   (and) the shrine and figures of the Anunnaki
6. ki-bi-še³  ne-in-gr²-a
   to their place restored,
7. lu²  id-digma  id-dagal-la
   who the Tigris, the broad river

6. KT-KAL, to be read kankal = Akk. nidiitu, 'waste and'
   ch-ki-dur² : half of a noun phrase completed in next line.
7. The second -ne is supplied from another copy of the inscription. -a-ne,
   adj. pron. 3rd pl., § 13. Order of elements in noun phrase: noun + dependent
   genit. + suit. pron., § 29. Not 'dwelling ... of their heart's delight', which would
   be ... ne-ne-ka, et. § 29 (3). -ne-en- : pronom. infix, plural of indirect object, § 46.
8. hal² : lit. 'year of rule'. Not 'in the time of his royalty'; see above.
9. -la : distributive use of this ending, see § 21 (Ablative). The sense is that
   each of the items separately is to be purchased for one shekel of silver.
11. -e : ending of nominative, § 22. -ip² : subj. prefix, § 38. aza : adverb. Infix,
    § 46. 12. he-a : 3rd sing. opt.-emph. of verb 'to be', see § 42 3.
13. -a : participle, § 42 (1). 3. in² : used for relative pronoun, § 16.
14. mu-uu : subj. prefix, § 38 (3). -a : participial form in subordinate clause,
    § 42 b.
15. Note asyndeton of first two words. -e-ne : regular plural ending, § 27 (3).
16. -a : as in line 4 above.
17. 'id³ : used in the second case not as determinative, but as noun in apposition
   to idigma.

E 2
8. mu-im-ba-at-la-a a-dug\(^2\) he-gal\(^2\) dug out (and) fresh water, abundance
9. niq-nu-li-li-da uru\(\langle \text{KI} \rangle\)-ma-da-ni-sa\(^2\) without end, to his city and his land
10. im-mi-in-gar-ra-a dumu nu-ur\(^2\)-adad supplied; son of Når-Adad,
11. lugal-zaru\(\langle \text{KI} \rangle\)-ma-ge king of Larsa,
12. ma-da-na ki-dur\(^2\) ne-ha ûr\(^2\)-û-de\(^2\) that his land in a dwelling of peace might dwell,
13. erin-dagal-la-na ûl-dug\(^2\) du(r)^\(\langle \text{KI} \rangle\)-û-de\(^2\) that among his widespread people contentment might dwell,
14. ud-ul-li-a-a a\(\text{r}^2\)-nam-lugal-la-ka-ni that for all time the glory of his royalty
15. kalam-e aq-ag-de\(^2\) bud^2-gal the land might celebrate, a great fort
16. bud\(^2\)-ibira\(\langle \text{KI} \rangle\) û-ma-ni-la the Fort of the Metal-Workers, in his victorious strength
17. gal-bi im-mi-in-dû\(^2\) mightily he built.
18. d-û-er-ni-î-din-na-am Sin-idinnam,
19. sib-niq-qi-na-ge the shepherd faithful,
20. sâq\(\text{g}^2\)-utu\(\text{g}\)-dumu-ni-bi the heart of Utu and Tammuz
21. nu-im-dug\(^2\) ud-bal-a-na has rejoiced. May the days of his reign
22. niq-nu-kur-ru he-a da-rî\(\text{g}\)î-sa\(^2\) unchanged be for ever.

9. **niq**: - **da**: lit. 'with unceasingness'. For **niq** as preformative of abstract nouns, see § 19 b.
10. **ge**: genitive ending with **g** retained before **-e** of the nominative, § 23 b.
11. **ne-ha**: Akkadian loan-word. **-û-de\(^2\)**: infinitive, double formation with two suffixes. For these, and for the infin. expressing purpose, see § 43.
12. **-da**: Akkadian loan-word. **-û-de\(^2\)**: infinitive, double formation with two suffixes. For these, and for the infin. expressing purpose, see § 43.
READING PASSAGES. V

1. _COMPANY (2) nin-igal ama-kalam-ma  
   To Nininsina, great lady, mother of the land,

2.  COMPANY (2) kalam-dim3-dim3-me dumu-sag-an-ka3-ga  
   giving life, creating the land, eldest daughter of the clear heaven,

3.  COMPANY (2) nin-a-ni-ir warad-6-zuen  
   his lady, Warad-Sin,

4.  COMPANY (2) nitah kal-ga u2-a-uri(KT)-ma  
   the mighty man, nourisher of Ur,

5.  COMPANY (2) lugal-zarar(KT)-ma lugal-ki-en-gi-ki-uri3  
   king of Larsa, king of Sumer and Akkad,

6.  COMPANY (2) sib-nig-si gir-har-6a2-du2-du2 me-en  
   the faithful shepherd, who fulfils the (divine) purpose, am I.

7.  COMPANY (2) e2-u2-nam-ti-la umu-ki2-ga  
   The House of the Plant of Life, the pure dwelling,

8.  COMPANY (2) ki-ni3-dub-bu-da-ni  
   her place of security,

9.  COMPANY (2) e2-a-ni mig ud-ul-li-a-la  
   her house, which, in days of old,

10.  COMPANY (2) ba-du2 a-ba ba-sun nam-li-mu-ki2  
    was built and then fell into decay, for my (own) life

11.  COMPANY (2) u3 nam-li-ku-du-ur-ma-bu-ug  
    and the life of Kudur-Mabug,

12.  COMPANY (2) a-a-ugu-ma2-ge ha-mu-na-du2  
    the father who begat me, I built for her,

13.  COMPANY (2) ki-bi he-im-mi-6i3 ki-dur2-sag2-dug2-ga-na  
    its place I restored, (in) her dwelling of heart's content

14.  COMPANY (2) gal-li3-es he-im-mi-dur2 mu-nam-lugal-la-ma2  
    mightily I caused her to dwell. The name of my royalty

15.  COMPANY (2) du-riz2-siu3 he-im-mi-gal2 egir ud-da-a3  
    to eternity have I made to endure. Afterwards, unto the future

2.  -gal2 : participle without suffix, § 42 (1). For causative sense without modification of root, § 36.
3.  -ir = an, dative: this is the end of the noun-complex which begins the inscription.
6.  mig2 : abstract preformativ of nouns, see § 19 b. me-en : 1st sing. indic. of verb 'to be'. § 43 a.
9.  mig2 : used as neuter relative pronoun, § 16.
13.  Not 'the dwelling of her heart's content'; see § 29 (3).
16. ar^2-mu ag-ag-de^2 lemen-ar^2-nam-nun-na-ma
my glory to celebrate, the foundation (which proclaims) the glory of my majesty,

17. qin-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. nis-ag-mu-sha^2 d-nin-in-si-na
Over my work, O Nininsina,

20. nin-mu ha-mu-hui^2-li-en
my lady, do thou rejoice;

21. nam-tar-nam-li-la bat-su(d)-ud
a decree of life, a long reign,

22. mu-he-gat-la gis-gu-za-suh^2-si-ni
years of abundance, a throne of secure foundation,

23. sas-e-es ha-ma-ab-PA-KAB-DU-gi
as a gift may she grant me!

24. e^3-zarar-(KT)-ma-ka
In the abode of Larsa,

25. uru-ba-din^2-ma-na-ma^3
in my city wherein I was born,

26. ud(m)-mu ha-su(d)-su(d)-ud
may my days be long!

17. ki - - - gub: compound verb, § 35. no = 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-mu-na = ba-dim-men-a, see §§ 40, 42 b.
26. For the writing of the verb here see § 5.
READING PASSAGES. VI

VI

1. ud an òl-lil ingal-an-ki-bì-da-ge
When Anu and Enlil, king of heaven and earth,
2. òl-marduk dumu-sag òl-ki-ka-ra
upon Marduk, the eldest son of Enki,
3. òl-gi-hul2-la-ne-ne-a in-ši-in-bar-ri-e-l-a
with their favourable eye had looked,
and the lordship of the four regions had given unto him,
5. òl-a-nun-na-ge-ne-ìr mu-mah-a
and when to the Anunnaki with an exalted name
6. ni-ni-in-sa'ë-l-a kal÷dingir-ra (K1)
they had named him, and when Babylon
7. suhuš-bi an-ki-gìm mu-na-an-gi-ni-ë-s-a
its foundation like heaven and earth they had made firm for him;
8. òl(d)-ba òl-marduk òl-lil-kalam-na-na
at that time Marduk, the lord of his country,
9. dingir nam-kú-zu an-dim₃-dim₃-me-a
the god who wisdom created,
10. unto Samsu-iluna,
11. ingal-la-la-ni₃-me-en-na-ra
(unto) me, who am the king of his pride,
12. ku(r)'-kur² kilib-ba-bì nam-stê-bì ag-de²
the lands, all of them, their shepherding to have,
13. na-an-sì kalam-ma-ni ri-sal-la nad-de²
his country in peace to make repose,
14. ug₂-dagal-la-ni sëlim-na du-ri²-šù
his widespread people in security for ever
15. tu(m)²-tum²-mu-de² a²-gal hu-nu-da-an-ag²
to lead, with a strong hand he did ordain me.

1. an òl-lil – - bi-da: asyndeton and copula, § 32. 
2. For the noun phrase, genitive, and order see § 23 f and § 29.
3. -ne-ne, 3rd plur., § 13. For the verb, past plur., and partic. endings see §§ 40 and 42 b.
4. -na-ù-tu: redupl. form of pronom. infin. indirect, see § 46.
5. an-: subject prefix. Note manner of expressing relative clause, and partic. form of verb, §§ 16 and 42 b.
6. Lit. 'the king—his pride—me being—to', an instructive example of a noun-clause; see § 36.
7. òl(d)-ba, òl-marduk, òl-lil: verbal forms in -de² are infinitives, § 43 b.
8. òl-gi-hul2: lit. 'in wide pastures'.
16. *sa-am-su-i-la-na* lugal-kal-ga
    Samsu-iluna, the mighty king.

    king of Babylon, the king who the four regions

18. *sag-ur-a-na-in-s₂-ga* me-en
    bringeth into subjection am I.

19. *a₂-kal-m₁₂-ma²* igr-ga¹-gal-mu-ta
    In my own strength (and) with my great skill,

20. *bad₂-a₂-za-kar₂-en-lz'₁-la₂-(KI)*
    the wall of Zakar-Enlil

    to Ninn-harsag, the mother, who created (me),

22. *b₂-pad-da-(KI)* ʾiskur-a₂-tah-mu-uš
    the wall of Pada to Ishkun, who increaseth my strength,

23. *b₂-la-ga-ba-(KI)*
    the wall of Lagab

24. *b₂-nam-ar-dingir-sag-du-mu-uš*
    to Nannar, the god who formed me,

25. *b₂-uruzu-ba-ga₂-(KI)* ʾingal-GIŠ.ATU.GAB.LIŠ
    the wall of the city Tabugani to the god Shar-šarbatu,

26. *mu-nam-ingal-la-mu-um-ne₂-gu-al-la-aš²*
    who the name of my royalty magnifieth

27. *b₂-uruzu-ba-ba₂-(KI)*
    the wall of the city Gula-ba₂,

28. *b₂-b₂-u₂-a-na⁻₃⁻ra-(KI)*
    and the wall of Uš-ša₂-ša₂-ša₂

29. *a₂-nam-er-du-ba₂*(KI)
    to Nergal, who the defeat of my enemy

30. *ne₂-in-ag-a-aš²* aš₃-ba₂-ga₁-gal-la-bi
    bringeth to pass; those six great walls

18. Lit. 'smites—the—head—of—the—foe (w/u/a): compound verb, § 35.
21. -.Sql, for -Sin², and similarly in the following lines.
25. Reading of these signs unknown. The Akkadian translation is šarbatu, 'mulberry (?) tree'.
26. Participial construction. *-nm*, (and in 1. 29) seems superfluous.
28. The sign ši is here transcribed ši, not še, as the name is Akkadian.
46. *silim ma duri lu ag-da*
   in safety for ever, to have,

47. *SA G KUR zid-da-mu dingir-gim di-di-da*
   (after) my heart's desire like a god to walk,

48. *u(d) lu sag ilu*
   and unto the day's end with uplifted head,

49. *asilal sag nuri la gil gil da*
   with joy and gladness of heart to go,

50. *sag e elu hu mu PA KAB DU e3*
   as a gift have they granted me.

VII

1. *en-lil gu li um (KI) mu g har sag ga*
   Enlil—Gutium, the stinging serpent of the hills,

2. *lu2 a nam gal2 dingir ri e ne*
   who (was) the enemy of the gods

3. *lu2 nam lugal ki en gi ra kur lu ba lum a*
   who the sovereignty of Sumer to the mountains had carried off,

4. *ki en gi ra nig a eri ni nin s in 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 eri ni nig a zi kal a ma*
   and enmity and wickedness in the land

8. *mi ni in gar ra d en li lugal ku r y kur ra ge*
   he had set; Enlil, king of the lands,

9. *mu bi ha lam e da d u lu he ga e*
   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. *en-lil* is without construction here; it is resumed in 1. 8.
3, 4. *ki en gi ra* is probably to be read *lu mer ra*, as is shown by the phonetic complement, see §§ 5, 11.
5. *dam tuk* is nominatives *peni ti*, lit., 'as to him who had...his wife was,...etc.' On passive force of *ba*, see § 39.
8. *en-lil...ge*, see § 23 c.
9. *ha lam e de*: infinitive; for the form and the final sense, see § 43.
10. nitah-kal-ga lugal-mu-(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. mu-gra-gra-da 3-en-lil lugal-kur(r)2-kur2-ra-ge
   is not gainsaid; Enlil, king of the lands,
13. a2-bi-mu-da-an-ag 3-imnna-nin-a-ni mu-na-an-gin
   gave (him) mission. (To) Inanna, his lady, he went,
14. sub mu-na-lum2 nin-mu ug-me2
   a prayer he brought: 'My lady, lioness of battle,
15. ku(r)2-kur4-da 3-en-lil-li
   who on the mountains art fair. Enlil,
16. nam-lugal-ki-en-gi-ra ku2-ba gi2-gi2-de3
   the sovereignty of Sumer into its hand to restore,
17. a2-bi-mu-da-an-ag a2-tah-mu he-me
   has given (me) mission; my support be thou
18. ti-ri2-ga-a-an lugal-gu-bi-un-(KI)
   Tigran the king of Gutium,
19. inim-bi [mu-dug?] lu3 nu-mu-si2
   this word [has spoken]:—"No man is come out (against me)".
20. id'id-gana gu2-a-a-ba ne-in-dil2
   The Tigris (and) the shore of the sea he has occupied,
21. sig-su3-ki-en-gi-ra2 gan2 ne-kę3da
   unto the lower parts of Sumer the fields he has barred,
22. igi-nim-su2 gri2 ne-kę3da
   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 3-en-lil-li a2-si2-ma
   The king whom Enlil had endowed with might,

10, 11. For this means of expressing the oblique case of the relative, see § 16,
   on 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. lu3-mu - - -, see § 19.
25. a-inanna-ge šaqa₃-gi₃-pad-da a-šu₃-he₃-gal₃
the chosen of the heart of Inanna, (even) Utu-hegal.

26. nitah-kal-ga umu-(KI)-ta mu₃-si₂
the mighty man, from Erech went forth.

27. e₂⁻ši₃kur-ka gi₃₃-ne₃-du₂
The temple of Ishkur he reached (!)

28. dumu-uru-na-ge-ne gu₂₃-mu₃-ne₃-de-e
(To) the men of his city he cried,

29. gu₃₄-ti₃-(KI) a-en₄₁-li₃-li₃ ma-an-si₂
'Gutium, Enil has delivered it (into my hand).

30. nin-mu a-inanna a-ša₃₄a₃₄-mu₃-tu₃ a-dumu₃₄i
My lady Inanna is my support; Tammu₃₄u₃₄,

31. ama₃₄umgal-an-na-ge nam-mu ne₃-dug
the sovereign (1) of heaven, my destiny has pronounced;

32. a-gi₃₄-bil-ga₃₄-mes dumu₃₄-A-nin-su₂₃-na-ge
Gilgamesh, the son of Nin-su₃₄,

33. ma₃₄škin₃₄-su₂₃ ma-an-si₂₄ dumu-umu₃₄-(KI)-ga
for protector he has given me'. The sons of Erech

34. dumu-kullab-(KI)-ka šaqa₃₄-hul₃₄-la ba-an₃₄-gar
and the sons of Kullab, joy of heart was caused (unto them).

35. uru₃₄-ni l₃₄₃₄₃₄₃₄₃₄-gim egir-ra₃₄-ni ba-ab₃₄-u₃₄
His city as one man behind him pressed

36. ka-he₂₃₄a₃₄ igi₃₄-bar-ra si₃₄-ne₃-sa₃₄
(upon) the king (!) the glance of their eyes they kept straight.

37. e₂⁻ši₃kur-ka zi₃₄-ga₃₄-ni u(KI)-dimmu₃₄-kam₃₄-ma
When from the temple of Ishkur he had departed, on the fourth day

38. nak-su₃₄-t₃₄en-uri-gal₃₄ka gi₃₄₃₄-ne₃-du₃₄
the ford (!) of the river En-urigal he reached (!);

39. u(KI)-ti₃₄₃₄-kam₃₄-ma bar₃₄₃₄₃₄₃₄-li₃₄-tab₃₄-ba₃₄-ta₃₄ka gi₃₄₃₄-ne₃-du₃₄
on the fifth day the shrine of Il₃₄-tab₃₄ he reached (!).

25. Lit. 'of Inanna the heart-chosen'.
27. gi₃₄₃₄-ne₃-du₃₄: compound verb; sense here assigned is conjectural.
38. dumu₃₄-ne₃-ne: genitive and plural endings, see § 23 c, 'As in l. 13 above, the dative ending is omitted.
36. Meaning of the whole line somewhat uncertain.
37. Lit. 'His departing of the temple ... reached'.

READING PASSAGES. VII

27. é-d'zskur-ka gzs-ne-du²
The temple of Ishkur he reached (1)

29. gu₃₄-tz'₃'-utl₃₄(KI) d·en-lz'₃'₃'l₄t'₃'₃z₃'-a₃-n₃'₃"²
, Glltillm, Enlil has delivered it (into my hand).

25. Lit. 'of Inanna the heart-chosen'.
27. gi₃₄₃₄-ne₃-du₃₄: compound verb; sense here assigned is conjectural.
28. dumu-uru-na-ge-ne gu²₃-mu₃-ne₃-de-e
(To) the men of his city he cried,
29. gu₃₄-ti₃-(KI) a-en₄₁-li₃-li₃ ma-an-si₂²
'Gutium, Enil has delivered it (into my hand).
30. nin-mu a-inanna a-ša₃₄a₃₄-mu₃-tu₃ a-dumu₃₄i
My lady Inanna is my support; Tammu₃₄u₃₄,
31. ama₃₄umgal-an-na-ge nam-mu ne₃-dug
the sovereign (1) of heaven, my destiny has pronounced;
32. a-gi₃₄-bil-ga₃₄-mes dumu₃₄-A-nin-su₂₃-na-ge
Gilgamesh, the son of Nin-su₃₄,
33. ma₃₄škin₃₄-su₂₃ ma-an-si₂₄ dumu-umu₃₄-(KI)-ga
for protector he has given me'. The sons of Erech
34. dumu-kullab-(KI)-ka šaqa₃₄-hul₃₄-la ba-an₃₄-gar
and the sons of Kullab, joy of heart was caused (unto them).
35. uru₃₄-ni l₃₄₃₄₃₄₃₄₃₄-gim egir-ra₃₄-ni ba-ab₃₄-u₃₄
His city as one man behind him pressed
36. ka-he₂₃₄a₃₄ igi₃₄-bar-ra si₃₄-ne₃-sa₃₄
(upon) the king (!) the glance of their eyes they kept straight.
37. e₂⁻ši₃kur-ka zi₃₄-ga₃₄-ni u(KI)-dimmu₃₄-kam₃₄-ma
When from the temple of Ishkur he had departed, on the fourth day
38. nak-su₃₄-t₃₄en-uri-gal₃₄ka gi₃₄₃₄-ne₃-du₃₄
the ford (!) of the river En-urigal he reached (!);
39. u(KI)-ti₃₄₃₄-kam₃₄-ma bar₃₄₃₄₃₄₃₄-li₃₄-tab₃₄-ba₃₄-ta₃₄ka gi₃₄₃₄-ne₃-du₃₄
on the fifth day the shrine of Il₃₄-tab₃₄ he reached (!).
40. *ur*-*d*-nin-a-*zu* na-*bi*-3-en-*lil*
Ur-Ninzu and Nabi-Enlil,

41. *šagub*-li-*ri*-2-ga-a-*an* ki-*en*-gi-*ša*²
the lieutenants of Tirigan, unto Sumer

42. *kin*-gi²-*a* im-*gi*-3-*l*²
upon (the king's) orders returned.

43. *bar*-3-li-*lab*-ba-e-*ka* zi-*ga*-ni
When from the shrine of Ili-tabba he had departed,

44. *u(d)*-*a*-3-*kam*-ma ka-*muru*-(KI)*-*ka* giš-ne-*du*²
on the sixth day over against Muru he reached (?)

45. *šiškur*-ra nu-na-an-gin sub nu-na-*lum*²
Unto Ishkur he went, a prayer he brought:

46. *šiškur* tukul *de*-lit-*li* ma-an-*sí*²
'O Ishkur, the weapon Enlil has given unto me;

47. *a*-2-*lum*-*mu* he-*me* - - - - - - - - - -
my support be thou'.

48. *erim* mu-na-*sug*² *du*-tu-*he*-gal²
An army he led out; Utu-hegal,

49. *mitah*-kal-*ga* UKU.GAN.-im-mi-*sí*²
the mighty man, smote

50. *šagub*-bi *u(d)*-*ba* li-*ri*-2-ga-a-*an*,
those lieutenants. On that day Tirigan,

51. *lugal-gu-li-um*-(KI) a³-*a*-ni giš²-*ba*-da-an-*kar*
king of Gutium, solitary fled away.

52. *ki*-zi-*nì* ba-da-an-*kar*-ra
His stronghold whereto he had fled,

53. *dub*-2-*rum*-(KI)*-*ma* ba-an-*šug*
in Dubrum he was welcomed;

54. *bu*-2-*dub*-2-*rum*-ma-*ge* *du*-tu-*he*-gal²
(but) the men of Dubrum, [seeing that] Utu-hegal

42. i.e. to deal with the rebellion.
44. *giš*-², see l. 27, &c., above.
49. The reading of the first part of this compound verb is uncertain, but the
sense is clear. Compare the inscription of Entemena (p. 121, l. 45), for a similar
phrase.
50. *šagub*-bi: this placing of the object after the verb is very irregular, and it is
probable that something is omitted from the text, and that this is not really
the object.
51. a³-*a*-ni: lit. 'his one', i.e. 'unattended'. 
55  bar lugal d-en-lil-li a²-si²-ma
the king by Enlil endowed with strength

56. ti²-me-a ti²-su-a-ge-es³
was, because they knew [this],

57. ti-ri²-ga-a-an-ra su²-nu-ni-ba
  to Tirigan their hand gave not.

58. lu² ku₃-ri²-a₃ du₃-utu-he-gal²
The messenger of Utu-hegal

59. ti-ri²-ga-a-an ti³ dam-dumu-ni
Tirigan and his wife (and) son

60. du₂-sa₃-un-ma mu-ni-dib — — — —
in Dubrum captured.

61. d-utu-he-gal² mu-dur² gir²-me-k₃
Utu-hegal sat down; at his feet

62. mu-nad g₃-₃-na gir²-me-gub
he (Tirigan) lay; upon his neck he set his foot.

63. nam-lugal-ki-en-gi-ra šu₂-ba in-ni-gi²
The sovereignty of Sumer into its hand he restored.

VIII
1. (ud) d₃-nin-gir-su ur-sag-bal-ga d-en-lil-la²-ge
When Ningirau the strong warrior of Enlil,

2. d₃-nin-giIr-si-da-dumu-d₃-nin-a-su-
   to Ningishzida, the son of Ninsu,

3. ki₃-ag²-dingir-ri-ne-ra ur₃ ki-ur³
   beloved of the gods, in the city the site thereof

4. mu-na₃-ni-gar-a gan²-ga gan²-id mu-na₃-ni-gar-a
   had granted, the hill and the valley had granted,

5. gu₃-de-a pa₃-te-si-lagaš (KI)
   and when Gudea, the governor of Lagash,

55, 56. bar — ge-es³: app. here = 'because', lit. 'to the side of their knowing'. For bar — - ka, see p. 117, l. 32. Note participial form of verb i₃-u₃-a in subord. clause.

59. dam-dumu-ni: asyndeton, as frequently.

VIII 3. dingir-ri-ne, plural, see § 27 (2). For the long noun-phrase ending in -ra (dative), see § 29.

4. The -a ending of the verb is a participial form, regularly used in subordinate clause, see § 42 b.
6. lu₃-si-sa₂ dingir-ra-ni ki-ag₂-e d₃-nin-gir-su
   the righteous man, who loveth his god, for Ningirsu

7. lagal-a-ni e₃-nin-an₃-im-dugud₃-mes₃-lar₃-bar₃-ra-ni
   his king, his temple, E-ninnu of the shining Storm-Bird,

8. e₃-PA e₃-ub-imin-na-ni mu-na-du₃-a
   and E-PA, his house of the seven stages, had built;

9. d₃-nin-an₃ nin-en nin-₃-ni e₃-sirara-(KI)-TAG.
   for Ninni, the noble lady, his lady, her E-sirara-

10. kur²-e₃-la₃-₃-la-ni mu-na-du₃
    the mountain that rises over the temple, he built.

11. dingir-ga₁-ga₁-laga₁-(KI)-ge-ne e₃-ne-ne
    For the great gods of Lagash their temples

12. mu-ne-du₃ d₃-nin-giš₃-si-da dingir-ra-ni
    he built, for Ningishzida, his god,

13. e₃-gir-su-(KI)-la-ni mu-na-du₃
    his temple in Girsu he built.

14. lu₃ dingir-mu-gim d₃-nin-gir-su-ge dingir-ra-ni
    Whosoever, even as (I proclaim) my god, Ningirsu (as) his god

15. u₃-ga gu₃-u₃-mu-na-ni-de-a e₃-dingir-ma₃-ge
    to the people proclaims, the temple of my god

16. igiʔ-la na-ab-ag-ge mu-bi he-pad-de²
    with a . . . eye let him not regard (?), but its name let him invoke.

17. lu₃-bi ku-li-mu he-am² mu-mu he-pad-de²
    That man my friend shall be, my name he shall invoke.

18. alan-na-e mu-tu gu₃-u₃-de-a
    A statue he fashioned; Unto Gudea,

19. lu₃-e₃-du₃-a-ha nam-li-il mu-na-si²
    who built the temple, life he has given: a

20. mu-si₃ mu-na-sa₂ e₃-a mu-na-ni-tu
    (this) for a name he called it, and in the temple brought it in.

8, 9. The reading of PA and TAG is uncertain. In 8 and 10 the reference is
to the stage-tower of a temple.
11. dingir - - ge-ne: noun + adj. + dep, genitive + plur. ending, see §§ 25, 27, 29.
12. For the disappearance of the dative case-ending, see § 24. -ne-ne,
suff. pron. 3rd plur., see § 13.
13. mu-ne-du₃: no- infixed pron. indirect, see § 46.
16. The second sign is not identified.
17. he-am²: see § 42 a.
20. The last sign is an alternative form of TU.
28. gišgu-za-gub-ba-na  
    of the throne that he has established
20. alan-na-nz'-su3 nzu-tu  
    and into a statue of himself he worked it;  
22. le-su(d) nzu-su3 ¡¡zu-na-sa3  
    'be long!'; (this) for name he called it,  
23. e2-an-na-ka nzu-na-1ZZ'-tu  
    and into E-alma brought it.

18. su'-tag-ba-nz'-dug  
    he anointed,  
19. z'n-ta-1!3  
    he fetched  
21. e'-an-na-ta  
    from E-anna  
23. The sign transcribed tu  
    is a variant of that which is found (e.g.) in 1. 20,
24. lu3  
    and into a statue of himself he worked it;  
25. ib3-zi-ri-a  
    removes it,  
26. su3-ne-ib3-ur3-a  
    obliterates, may Inanna, the lady of the lands,
27. sag-ga2-nz"  
    his head in the assembly curse,
28. ašišu-sa-gub-ba-na  
    of the throne that he has established  
29. suhuš-bi  
    the foundation thereof may she not secure,
30. nunun-a-ni  
    his seed may she destroy, his rule may she cut short!

16. temen-bi  
    the foundation-stone with oil of goodly savour  
    he anointed,  
17. e2-ki-ag2-ga3-ni  
    her beloved temple, E-anna,  
18. ša(g)3-gir-su-(KI)-ka  
    in Girsu he built for her.

19. kur3-ma2-gan-(KI)-ta  
    From the mountain of Magan a hard stone he fetched  
20. alan-na-ni-la3  
    and into a statue of himself he worked it;  
21. gu3-de-a-le'-e3-du3-a-ka  
    'Of Gudea, who built the temple, may his life
22. he-su(d)  
    be long!'; (this) for name he called it,  
23. e2-an-na-ka  
    and into E-anna brought it.

18. mu-na-ni-du3: 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 1. 20,  
28. Lit. 'of his established (gub-ba) throne'.  
29. na: prohibitive prefix, see § 45.
1. *ud* ṃ-nin-gir-su-ge  
   When Ningirsu

2. *uru*-ni-šu³ i-gi-zi² im-ši-bar-ra  
   upon his city with an eye of favour had looked,

3. *gu³-de-a* sīh-zi-šu³ kalam-ma  
   and Gudea for true shepherd in the land

4. ba-ni-pad-da ša(g)³-la³-lārēš-ta  
   he had chosen, and among the multitude of men

5. šu³-ni ba-ta-an-dur²-ba-a  
   his might had caused to dwell,

6. *uru* mu-ki³ i-zî-im-ma-la-la  
   the city he (i.e. Gudea) cleansed and purified with fire,

7. *gāš-pu₂*-šub* mu-gar* si₃ ma₃-e ne-pad  
   a brick-mould he made; the omens chose a brick.

8. *lu³ ušu-ga* ni²-gal² lu² si₃-gi₂-a  
   (He) who in the temple was reverent, who restored the --- (?)

9. *uš-zalag* mi²-kin-dug-ga uru-la im-[la]a²  
   who of the pure foundation took due heed, from the city went forth.

10. *dušu-bi* sa[t-e] nu-il³  
    (If) a woman could not lift her basket

11. *saq-ur-sag-e* mu-na-ra³  
    the head of a man supported it for her.

12. *e₃-nin-gir-su-ka* erida-(KI)-gim  
    The temple of Ningirsu (as holy) as Eridu

13. ki-sikil-la ne-da³  
    in a pure place he built.

14. *usan* a-ba-si₂ kāša²-si la-ba-sig³  
    The whip smote not, the thong smote not,

15. ama dumu-ni nig nu-ma-ni-ra  
    the mother her child punished not for aught.

---

3. Not ' for true s. of the land', which would be sīh-ci-kalam-ma-la; cf. § 29.
7. The omens chose the brick with which the building was to be begun.
8, 9. Translation is not certain. The words refer either to Gudea himself, or to all the pious citizens.
14. *la*: Akkadian negative, § 44. The translation 'thong' is general: some particular kind is doubtless indicated.
15. *nig*: neuter indefinite pronoun, see § 18.
16.  šagub   nu-banda   ugula  lu₃  žr-ga
   The prefect, the overseer, the steward, the driver
17.  kin-a-gub-ba-ba  sig₃₂₀  SU-ag
   of those that were occupied with a task, — distaffs of wool
18.  nam-sig₃₂₀  lu₃  ba  mu-gal₂-am²
   for smiting in their hands were.
19.  ki-mah-uru-ka  al-mu-gar
   In the midst thereof his beloved shrine
20.  lu₃  mu-lum³  gal-e
    no corpse was buried, the psalmist
21.  balag  mu-lum³  ir²  nu-ta-e²
    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-lagal-(KT)-ka
    In (all) the coasts of Lagash
24.  lu₃  di-tuk  ki-nam-erim²  šu-²
    a man that had a lawsuit unto the place of taking the oath such an one went not
25.  lu₃  har-ra  e²  lu₃  ka  nu-tu
    an usner the house of a man entered not.
26.  din-gir-su-lugal-a-ni
    (For) Ningirsu, his king,
27.  mu-na-du³-e
    all that was seemly he (Gaeder) wrought gloriously for him;
28.  e₃-nimnu₃₂₀  di₃-dug₃₂₀  mu₃₂₀  ba(r)₂-ra-ni
    his E-ninnu of the bright Storm-bird
29.  mu-na-du³  ki-bi  mu-na-gi³
    he built for him, (and) its place he restored for him.
30.  ša(g)⁻⁰  ba  gi-umu-ki-ag²-ni
    In the midst thereof his beloved shrine

17. The reading of the sign transcribed SU 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 infixed na- of the following verb, see § 24.
30. gi-umu: phonetic writing of gi₃₂₀-gi₃₂₀; see Vocabulary.
31. šim-erín-na  mu-na-ni-du₂

with resinous cedar  he built for him.

32. ud  ǘ₃₄₅nin-gir-su-ka  mu-du₂-a

When  the temple of Ningirsu  he was building,

33. ǘ₃₄₅nin-gir-su-lugal-ki-ag²₂₄₃-nil-e

Ningirsu, his beloved king,

34. a-ab-ba-igi-nim-la  a-ab-ba-sig-ga-šu³

from the upper sea  unto the lower sea

35. gir³-bi  ig-mu-na-kid.

his way  opened.

XI

1. gu²-de-a-pa-te-si-lagaš-(KI)-ge

Gudea, governor of Lagash,

2. ud  ǘ₃₄₅ninmu  d₃₄₅nin-gir-su-ra

when  E-ninmu  for Ningirsu

3. mu-na-du₂-a  gil-sa  im-mi-ag

he had built, treasures  made (i.e. adorned it).

4. ǘ₃₄₅har-dim²₂-dim²₂-ma  pa-te-si-d₃₂₄₂-e

A temple with sculptures  a (i.e. any) single governor

5. ǘ₃₄₅nin-gir-su-ra  nu-na-du₂

for Ningirsu  had not built (before).

6. na  mu-du₂  mu  mu-sar  nig-du³  pa-ne-e³

Stone he fashioned, his name  he inscribed,  what was seemly  he wrought gloriously,

7. dug-dug-ga₃₄₅nin-gir-su-ka-ge

the commands  of Ningirsu

8. šu³₂-si-im-mi-gar  kur³₃-ma₃₄gan-ki₃₄₂-

with a faithful hand  were performed.  From the mountain of Magan

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

8. šu³₂-si - - gar forms a compound verb, the first part adverbial, see § 35.
9. *māzizi* *im-la-e₃ alan-na-šu₃*
a hard stone he brought, and into a statue

10. *mu-tu lugal-mu ē-a-ni mu-na-du₃*
he worked it. ‘For my king his temple have I built;

11. *nam-ti nig-ba-mu mu-šu₂ mu-na-sa₃*
may life be my reward’; (this) for its name he called it,

12. *ē-ninu-a mu-na-ni-tu₃*
and into E-ninu he brought it.

13. *gu₃-de-a alan-e dug-im-na-st₂-mu*
Gudea the statue commanded,

14. *alan lugal-mu u₂-na-dug*
‘O statue, unto my king say:—

15. *ud ē-ninu ē-ki-a₃-ga₂-ni*
“When E-ninu, his beloved temple,

16. *mu-na-du₂-a har mu-du₂ ša₂-šu₂ mu-lah*
I had built, fetters I loosed, hands I freed,

17. *ud-imin-am₂ xe la-ba-ara*
for seven days corn was not ground,

18. *gim₂ 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. Emnity

22. *ē-bi-a im-mi-gr₂ nig-gr-gr-na*
from that temple I turned away; according to the ordinances

23. *ē-ninu-ē-nin-gir-su-ka-šu₃*
of Nina and of Ningirsu


24. *li-im-ma-ši-lar*
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. *dunu-niža lu-tuk dumu-sal-bi*
the house that had no son its daughter

28. *i²-bi-la-ba mi-ni-tu*
into its heritage entered.”

29. *alan-na ka-šu³ im-ma-dur²*
Into the mouth of the statue he put (these words).

30. *alan-e u³ ku³ nu za-gír² 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-zí-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. *- - - 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.
1. \( \text{ša(g)²-ma-mu-da-ka} \) \( \text{lu²-I-am²} \)  
   In the dream there was one man,

2. \( \text{an-gim ri-ba-ni} \) \( \text{ki-gim ri-ba-ni} \)  
   as heaven was his span, as earth was his span,

3. \( \text{a-gi-sag-ga²-ni-su²} \) \( \text{dingir-ra-am²} \)  
   by the crown upon his head he was a god,

4. \( \text{a²-ni-su²} \) \( \text{d-im-dugudnu-šen-dam} \)  
   By his side was the divine Storm-bird,

5. \( \text{sig-bo-ni-a-su²} \) \( \text{a-ma-ru-kam} \)  
   at his feet was a tempest,

6. \( \text{zi-da gub³-na ug i²-na(d)-nad} \)  
   on the right and on his left a lion lay,

7. \( \text{a²-a-ni du²-da ma-an-du-} \) \( \text{ša(g)-ga-ni nu-mu-zu} \)  
   his house to build he commanded, its meaning I know not,—

8. \( \text{u(d)} \) \( \text{ki-kar²-ra ma-la-c} \) \( \text{sal-I-am²} \)  
   the light over the world rose, and there was one woman,—

9. \( \text{a-ba me-a-nu a-ba me-a-ni} \)  
   who was she not? who was she?—

10. \( \text{sag-ga²-e} \) \( \text{ki-kinda mu-ag} \)  
    pre-eminent her brow (1) she bore,

11. \( \text{gi-du²-ba ku²-bo-a šu²-im-mi-du²} \)  
    a bright stilus she held.

12. \( \text{du²} \) \( \text{mul-an-du²-ga im-mi-ga²} \)  
    The tablet showed the favour of the stars,

13. \( \text{ad-im-da²-ši²-gi²} \) \( \text{min-kam} \) \( \text{ur-sag-ga²-am²} \)  
    and she studied (it). (There was) a second who was a warrior,

14. \( \text{a²} \) \( \text{mu-gur li-um-zu-gi³} \) \( \text{šu²-im-mi-du²} \)  
    with strength endowed. A tablet of lapis-lazuli he held,

15. \( \text{e²-a} \) \( \text{giš-har-bi im-ga²-ga²} \)  
    of the temple its plan he set down (thereupon).

1. First phrase is for \( \text{šag-mamud-ak-a} \), see § 23 d. For \( \text{-am²} \), see § 42 a.
2. Lit. 'like heaven was his space between, &c.', i.e. he reached from earth to heaven.
3. \( \text{du²-da} \), infinitive; for the form and the final sense, see § 43.
4. \( \text{a-ba} \), interrog. pronoun, § 17. \( \text{me-a} \), participle, used with negative in unusual position, lit. 'who being not, who her being?'.
5. i.e. the tablet contained tables showing the days when the stars were propitious.
6. \( \text{kam} \), ordinal, § 34.
Before me a clean carrying-pad stood
a clean brick-mould was prepared,
the brick of destiny in the mould was,
above me standing

His mother Nina replied, 'My shepherd,
thy dream I will interpret to thee,

as to the man whose span was as heaven, whose span was as earth,

the divine Storm-bird, at his feet was a tempest,

on whose right and left a lion lay

my brother Ningirsu he surely was;
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 -ien, 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.

95

94

cl·nin-dub'-ka
was Nin-dub;
du'-ba for the building thereof, mu-ag bore, a'-mu-gur4 with strength endued, ne-gal'-la-a of the stars, su'-ne-du3-a held, KZ~KZ~nda her brow (1) e'-a For the temple, Im-mz-sl -SI -gz he gave (thee). ga-nam-me-am' that surely was, su' -ne-du3-a held, SAL + KU-mu my sister gi-ma-ra-a-de she declared to thee. ur-sag-am' who was a warrior gzs-har-ba its plan mul-an-dug'-ga showed the favour of the stars, sag-ga'-e3 who pre-eminent min-kam-ma the propitious star mul-ku3-ba the propitious star. The second, N-um-za-gz'n' who a tablet of lapis-lazuli and the tablet ki-sz"kil The maiden cl·nin-saba ga-nam-me-am' Nisaba she surely was. For the temple, for the building thereof, mul-ka3-ba gu3-ma-ra-a-de the propitious star she declared to thee. min-kam-ma ur-sag-am3 a3-mu-gur4 The second, who was a warrior with strength endued, li-um-za-gin3 'iu2-ne-du3-a a3-nin-du3-kam who a tablet of lapis-lazuli held, was Nin-dub; e3-a giš-har-ba im-mi-si2-si2-gi of the temple, its plan he gave (thee).

31. \( u(d) \) kiššu-ra ma-ra-la-e a the light that over the world rose
32. \( dingir-zu d.nin-giš-si-da \) \( u(d) \)-gim was thy god, Ningishzida; like the light
33. \( ki-ša-ra \) ma-ra-da-ra-la-e a over the world he rose for thee.
34. \( ki-sikil \) sag-ga3-a k-kinda mu-ag The maiden who pre-eminent her brow (?) bore,
35. \( gi-dub3-ba-ku3-be-3u3-ne-du3-a \) who a bright stilus held, d3 mul-an-dug2-ga ne-gai2-la-a and the tablet showed the favour of the stars, ad-im-da-gi3-a SAL + KU-mu and she studied it, my sister d3.nisaba ga-nam-me-am3 e3-a d3-ba Nisaba she surely was. For the temple, for the building thereof, mul-ka3-ba gu3-ma-ra-a-de the propitious star she declared to thee. min-kam-ma ur-sag-am3 a3-mu-gur4 The second, who was a warrior with strength endued, li-um-za-gin3 'iu2-ne-du3-a a3-nin-du3-kam who a tablet of lapis-lazuli held, was Nin-dub; e3-a giš-har-ba im-mi-si2-si2-gi of the temple, its plan he gave (thee).

39. I. E. that the heavens were propitious for building the temple.
40. gur4 is merely a variant for gur, l. 14.
46. a-am-zi-da igi-zu gub-ba . . . . . before thee standing

47. TI.BU.BU tu3 a u(d) mi ni-ir2-zal-a-šu

48. e2-da-de igi-zu u2-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-zig-ge

50. ki-ma-ra-har-har-a-šu was drawing for thee upon the ground,

51. me e2-ninmu-a nig-lal-a-ši-gigir-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-nin-gir-su-ka du3-de The temple of Ningirsu to build

2. . . . nim nim-ta mu-na-tum3 the Elamite from Elam brought to him,

3. INANNA.ERIN-e INANNA.ERIN-ta mu-na-tum3 the Susian from Susa brought to him.

4. mu2-gan me-luh-ha kur2-bi-ta gu2-gr3 Magan and Meluhha from their mountains a store of wood

5. mu-na-ab-gal3 e2-nin-gir-su-ka provided for him, and the temple of Ningirsu

6. du3-de3 gu2-de-a uru-ni-gir-su-(KI)-šu3 to build, for Gudea to his city of Girsu

7. gu2-mu-na-si-si d-nin-zag-ga-da they brought it together. Unto Ninzagga

46, 47. See ll. 19, 20, above. 

49. For the phrase see l. 21, above.  lugal-zag-ge is phonetic variant for lugal-zag-ge ($13$-ge).

50. For the force of -šu cf. l. 25, above.

51. me = e2-ši, 2nd pers. indep. pronoun, § 12.  me, § 42 a. ki-im-ši-har-e: the last element is the suffix of the 3rd pers. impf., § 40, denoting incomplete action; cf. l. 21, above.

XIII

1. du3-de: infinitive with final sense, § 43.

3. The Sumerian reading of this sign-group is unknown.

5. Lit. 'caused to be for him'.
8. $a^2$-mu-da-ag$^2$ urud-da sal-še-mah-tum$^2$-a-gim
   was word sent; copper, like great loads of grain that are brought.

9. $g_\mu^2$-de-\-a-$\mu^2$-da-$\mu^2$-a-ra mu-na-ab-ul-e
   to Guzra, who was building the temple, was (continually) being delivered.

10. $d$-nin-sikil-a-da $a^2$-mu-da-ag$^2$
    To Nisihiz $\nu$ was word sent;

11. $g_i^3$ha-la-ub-ga[(1)]-gal $\nu^3$xi $g_\nu^3$ab-ba-bi
    great willows(?), ebony, and abba-wood,

12. $pa$-te-si-$\nu$-ninu-du$^2$-ra mu-na-ab-ni-ba-al
    for the governor as he built E-ninnu they hewed.

13. $\nu^5$-er-in-na-lu$^3$-nu-tu-da
    Into the mountains of cedar that no man had entered (i.e. trodden)

14. $g_n^3$-de-a en-$d$-nin-ger-su-ge
    for Guzra the lord Ningirsu

15. $gir$ mu-na-ni-gar $\nu^5$er-in-bi lu[(1)]-gal[(1)]-gal
    a way made. Their cedars with great axes

16. im-mi-tar šar$^2$-ur$^2$-a-zi-da-lagaš(\$T)-a-
    he felled; for the Shar-ur, the right arm of Lagash,

17. tukul-a-ma-ra-lugal-la-na-$\nu$ tun-im-ma-bar
    the hurricane-weapon of his king he cleft them—

18. muš-mah-am$^2$ a-\-e im-di-giz-ga-am$^2$
    a mighty dragon it is, ay, a raging storm.

19. har-sag-$\nu^5$er-in a-\-e $\nu^5$er-in-na
    From the mountain of cedar rafts of cedar,

20. har-sag-$\nu^5$u$^2$-ur$^2$-me-la a-\-e $\nu^5$u$^2$-ur$^2$-me
    from the mountain of fir-trees (?) rafts of fir-trees (?),

21. har-sag-$\nu^5$za-ba-lun-ma-la a-\-e $\nu^5$za-ba-lun
    from the mountain of sabatu-trees rafts of sabatu-trees,

22. $\nu^5$zt$^2$-gal[(1)]-gal $\nu^5$zu-lu-bu-um
    great ashihun-trees, plane-trees,

8. Orders were sent to the craftsmen who worked under the patronage of this god; similarly l. 10.
9. The verb in the impf. denotes incomplete action.
11. $ul$, sign $\nu$.$\nu$.
13. Note the participial construction in the middle of the noun phrase; lit. unentered by any one'.
15–16. Tun $-$ $tar$ is probably to be treated as a compound verb, cf. tun $-$ bar in l. 17.
16–17. Šar-$\nu$ $-$ $lugal-la-na-$\nu$ all forms one long noun-phrase, a good example. The Shar-ur is one of the sacred weapons which the god Ningirsu bore.
18. a-\-e is clearly an interjection.
37. lllu-na-ta-é-de2 was (continuously) being brought.

In the broken part of the text ('From the stone-mountain' must be supplied.

28. níg - - gim: noun + depend. genitive + adjectival clause (with participle, § 42 b) + case ending; see § 29.

35. Lit. 'was chosen'; i.e. the metalliferous ore was picked out; similarly 1 35. below.
1. d-en-lil lugal-kur²-kur²-ra  lugal-zag-gi-si
   Enlil king of the lands—(to) Lugal-zaggisi

2. lugal-unu-(KT)-ga  lugal-kalam-ma  tišb-an-na
   king of Erech, king of the country (i.e. Sumer), priest of Anu,

3. lu²-mah-di-nisaba  dumu-tu²-kus²  pa-te-si-umma-(KT)
   the man exalted of Nisaba, son of Ukuš, governor of Umma,

4. lu²-mah-di-nisaba-ka  igi-si-bar-ra
   the man exalted of Nisaba, with eye of favour regarded

5. d-lugal-kur²-kur²-ra  pa-te-si-gal-d-en-lil
   by the divine king of the lands, great governor of Enlil

6. gestu-si²-ma  d-en-ki  mu-pu-d-da  d-udu
   with understanding endowed by Enki, called by name by Utu,

7. sukkal-mah-di-zu₂  lagub d-udu
   minister exalted of Sin, vice-gerent of Utu

8. u²-a-di-inanna, dumu-tu-da-di-nisaba
   nourisher of Inanna, son born by Nisaba

9. ga-si-ku²-a  d-nin-har-sag  lu²-di-MES  sangu-unu-(KT)-ga
   with holy milk fed by Ninharsag, the man of MES, the priest of Erech,

10. sag-chi-a  d-nin-a-bu-ha-du
    chiefest nurslng of Nin-abahadu (?)

XIV. 1. kur-kur: plural by repetition, § 27. 1. The opening phrase has no
       construction, but is resumed in l. 12 after the king's titles. The dative ending to
       Lugal-zaggisi does not occur until the end of l. 11, all that intervenes being thus
       included in the noun phrase; cf. § 29.
3. igi - - bar: compound verb, § 35. The substantival part, igi, is qualified by
       the adjective az. bar-ra: participle ending in -az, § 42 (1).
5. Lit. '[the favourably-regarded] of the king of the lands' ; noun qualified by
       double genitive, and thus keeping the -k ending; see § 23 e.
6. 'nourisher', i.e. by offerings, cf. l. 34.  -tu-da: the root is tud, the d
       being supplied by phonetic complement, § 5.
9. -ku-a: participle, § 42 (1).  d-MES: reading of the name uncertain, as
       is also that of the divine name in l. 10.
11. *nin-unu*(KI)-ga-ka aorientation-ri-ne-ra lord of Erech, apostle exalted of the gods—

12. *ud* d.en-il lugal-kur²-kur²-ra-na when Enil, king of the lands,

13. lugal-zag-gi-si nam-lugal-kalam-ma (to) Lugal-zaggisi the kingship of the country (Sumer)

14. e-na-si²-ma-a igi-kalam-ma-ge si-e-na-si²-a had given unto him, (and) the eyes of the country he had turned upon him,

15. kur²-kur² gir²-na e-ni-si²-ga-a (and) the lands unto his feet (as conquests) he had delivered

16. *ud*-c²-ta *ud*-šu-ši² gu²-e-na-gar-ra-a (and) from the rising sun to the setting sun had subdued them unto him,

17. *ud*-ba a-ab-ba-si-ge-la idigna at that time from the lower sea, the Tigris

18. buranum-bi a-ab-ba-igi-nin-ma-ši² and Euphrates, unto the upper sea

19. gir²-li si-e-na-ša² *ud*-e²-ta *ud*-šu-ši² his way he made straight for him. From the rising sun to the setting sun

20. d.en-il-li gab-su²-gar nu-mu-ni-tuk Enil a rival caused him not to have.

11. -ba: final consonant of genitive ending retained before vowels, § 23.
   dingir-ri-ne: regular plural, § 27 (2).
   -ra: dative ending, referring back to l. 1.

12. -ge: consonant of genitive ending retained before -e of the subject, see § 23 c.

14. e-na: in both verbs subject-prefix, § 38 (1). + pronom. infix of dir. object, § 46. Note also participal ending -a, due to position of verbs in subordinate clause, § 42 b.


17. si-ge-la: lit. 'in the lower part', noun phrase used as an adjective = 'lower'.

18. buranum-bi: for this copula, see § 32.
   -igi-nin-ma: lit. 'of the uplifted eye'.

21. kur²-kur² u'-sah-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)²-bar² ki-u-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. ušib nam-mun-šu³ 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-zal-li

Then Erech with joy of countenance he caused to abound,

26. uri-(KI)-e gud-gim sag an-šu³ mu-da³-il³

Ur like a bull (its) head upwards he raised,

27. zarar-(KI) uru-ki-ag³-d-šara-me a-ne-hul³-la

Larsa, the city beloved of Utu, with waters of gladness

28. mu-da-e umma-(KI) uru-ki-ag³-d-šara-ge

he watered, Umma, the city beloved of Shara

29. a³-mah mu-da³-il³ ki-INANNA-EŠ³-(KI)-e

with a high hand he raised, the place of 'the abode of Inanna'

30. ganam-si³-gur³-a-gim sig³-mu-da³-gi³-gi³

like an ewe delivered of (f) her lamb he revived,

21. u'-sah-la, lit. in wide pastures, i.e. in peace.
22. ki-u-gi should perhaps be read Inaner.
24. mu:- pronom. infx, is apparently used here for ni. The ending -e-ne, characteristic of the impf., § 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. da³: sign URUDU, does not differ in force from da, being an adverbial infx, § 46, though it is not clear to what it refers in this clause.
27. a-ne-hul³-la: note irregular order of elements, the plur. suffix coming first after the noun, see § 29.
29. a³-mah-(a) would be expected, § 22, Ablative. For -da³ see 26, above.

The reading of the place-name is unknown.
31. **KI-AN** (KI)-ge  gu a  an-su a  mu-da a-zi
   the 'place of Anu' (iu) neck upwards he lifted.

32. **lugal-zag-gi-si** lugal-umu (KI)-ga  lugal-kalam-ma
   Lugal-zaggisi, king of Erech, king of the country,

33. **ki(n)-ki(n)-ma**  d-en-lil  lugal-kur a-kur a-ra
   the apostle of Enlil, king of the lands,

34. **nibru (KI)-a**  luku4-inanna-ge  e-na-gid-de a
   in Nippur the provision of Inanna has increased for her,

35. **a-dug a** e-na-de  sa2-tur  d-en-lil
   (and) fresh water has poured out for her. 1 May Enlil,

36. **lugal-kur a-kur a-ge** an  a-ki-ag a-ni
   king of the lands, to Anu, his beloved father,

37. **nam-ga-mu**  he-na-bi  nam-ti-mu  nam-ti
   my petition speak; (to) my life life

38. **ha-ba-lah-hi**  kur a  u2-sal-la  ha-mu-da-nad
   may he add, the land in peace may he cause to repose,

39. **nam-ga-nu**  u2-sim-gim  su2-dagal  ha-mu-da-dug
   people (plentiful) like weeds with a bounteous hand may he grant me,

40. **ama2-an-na-ge**  si-ha-mu-da a-sa a
   the fold of Anu (f) may he prosper,

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31. Reading of place-name unknown.
33. The sign **KI/N** has perhaps some other reading, in view of the phonetic compl. **ma**; cf. § 8.
36. **lu2-tur**: lit. 'small hand', but the precise meaning here is doubtful.
38. **a-ki-ag a-ni**: the indirect -ma would be more regular, cf. § 12. The indirect
   suffix -na appears in the verb. Similarly, in the next line, **nam-ti-ma2** might have
   been expected.
38. For the use of **ha** as optative-emphatic prefix before **ba** see § 41. In the
   following verbs it is also used before **mu**.
41. *kalam-e ki-ta-na mu-da-ge*
   the country favourably may he behold,

42. *nam-ta-ra mu-ta-ta ra*
   the favourable (which) they (i.e. the gods) have decreed

43. *su-nu-mu-da-mi-bal-ge*
   may they not alter it.

44. *sib sag-la gal2 da-ra he-me nam-ti-la-nu*
   The shepherd who is at the head for ever may I be. For his life

45. *d-en-lili lugal-en-ge a-mu-na-ru*
   to Enlil, his beloved king, he has dedicated (this).

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**XV**

1. *d-en-lili lugal-ku(r)-kur-ru ab-ba-dingir-ri-ne-ge*
   Enlil, king of the lands, father of the gods,

2. *dug-ri-na-ri dini-gir-su*
   by his irrevocable word for Ningirsu

3. *dara-bi ki e-ne-sur*
   and Shara a boundary marked out,

41. Lit. 'in a favourable place'  *igi - * - *du*
   compound verb, § 36.

42. *na*: not a noun-forming prefix here, but a noun itself.
   *-a* of participle
   in subordinate clause, § 42 b.

43. See § 47, last example, for analysis.

44. *gal*: participle without suffix, § 42 (1).
   *he-me*: opt.-emphat. 1st sing.
   of verb 'to be', § 42 a.

**XV**

1. *dingir-dingir-ri-ne*: apparently a double plural formation, see § 27 (1) and (2), but the doubling of the sign *AV* is perhaps only a graphical device to indicate the plural. For *-ge* see § 23 c.

3. *-di*, copula, § 32. The dative is not indicated in the form of the nouns, but by the indirect plural infix *-ne*, §§ 45, 47. Lit. 'the ground he delimited for them.'
4. me-si-ilim lugal-kiš-(KI)-ge\(^\text{a}\) dug-\(^\text{a}\)ka-di-na-ta
Mesilim, king of Kish, at the command of his goddess, Ka-di,

5. \(^\text{a}\)tu-gan\(\text{a}\)-bi-ra ki-ba na ne-ru
for the protection of that field in that place a stone fixed.

6. \(^\text{a}\)uš pa-le-si-amma-(KI)-ge
(But) Ush, governor of Umma,

7. nam-inim-ma-dir\(\text{a}\)-dir\(\text{a}\)-(g)\(^\text{a}\)-\(^\text{a}\)e-ag
after vain-glory strove;

8. na-ru-a-bi \(^\text{a}\)i\(^\text{a}\)-pad\(^\text{a}\) edin-lagaš-(KI)-\(^\text{a}\)e-ag
that monument he smashed, and into the plain of Lagash

9. \(^\text{a}\)i\(^\text{a}\)-gin \(^\text{a}\)din-gir-su, ur-sag-\(^\text{a}\)en-lil-la-ge
he marched. Ningirra, the warrior of Enlil,

10. dug-si-sa\(^\text{a}\)-mi-\(^\text{a}\) umma-(KI)-da
according to his righteous word, with Umma

11. dam-ha-ra e-da-ag dug-\(^\text{a}\)en-lil-\(^\text{a}\)-la-\(^\text{a}\)
did battle. At the command of Enlil

12. sa\(^\text{a}\)u-gal ne-\(^\text{a}\)sahar-du\(^\text{a}\)-kid-bi
his great crushing net crushed them. Burial-mounds of earth

13. edin-na ki-ba \(^\text{a}\)i\(^\text{a}\)-uš-uš
on the plain in that place he heaped upon them.

4, 6, 9. For the final -\(\text{a}\)ge see §§ 22, 23 c.
5. ra, sign \(\text{D}^\text{C}\), to be read thus in this context; cf. na-ru-a, l. 8.
11. dam-ha-ra: Akkadian loan-word. Note the adverbial phrase 'with Umma'
resumed in the adverbial infix -\(\text{a}\)-, see § 46.
12. Lit. 'enclosing (or, covering) mounds of earth.' It is possible that the
group of signs formed an ideogram which was read in a manner as yet unascertained.
14. 1\textsuperscript{8}-an-na-tum\textsuperscript{2}-pa-te-si-lagal\textsuperscript{3}-(KI)
Eannatum, governor of Lagash,

15. pa-gilga-en-te-me-na-pa-te-si
ancestor of Entemena, governor

16. lagal\textsuperscript{3}-(KI)-ka-ge en-a\textsuperscript{2}-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-nun-la gu\textsuperscript{2}-edin-na-su\textsuperscript{a}
That canal from the great river to the Gu-edin

19. i\textsuperscript{1\textsuperscript{2}}-ta-ni-e\textsuperscript{2} gan\textsuperscript{2}-din-gir-su-ka
he led up. The land of Ningirsu

20. 60+60+60+10+10+10+\frac{1}{2} KUGAR.DU a\textsuperscript{2}-umma-(KI)-su\textsuperscript{a}
cords long measure towards the side of Umma

21. mu-kid gan\textsuperscript{2}-lugal-mu-tuk \textit{t\textsuperscript{2}-gub}
he cut off; as neutral ground he established it.

22. e-ba na-ru-a e-me-so(r)-sar
At that canal a monument he inscribed.

23. na-ru-a-me-tilim-ma ki-bi ne-gr\textsuperscript{2}
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 \textit{gilga}, prob. the normal pronunciation of \textit{gil\textsuperscript{3}-bi\textsuperscript{2}}\textit{ga}, cf. p. 63, 1-35.
16. -\textit{ka-ge}: the whole text from 1. 14 down to this point forms one noun-phrase containing a dependent genitive. Hence the ending; see §§ 23 c and 20.
16-21. 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. \textit{KU} is a measure of length = 10 GAR.DU, so that the depth of the neutral zone was $210\frac{1}{2} \times 10$ GAR.DU, or, as this measure is about 6 metres, 12.63 kilometres. \textit{gan\textsuperscript{2}-lugal-mu-tuk}, lit. ‘land not having an owner’.
24. Eannatum, in restoring the boundary mark, did not set it down farther into the territory of Umma; he did not set it. The Indubba.

25. nin-gir-su-ka nam-nun-da-hi-gar-ra of Ningirsu, the Namnunda-kigarra,

26. bar.3.nin-har-sag-ka the shrine of Enlil, the shrine of Ninharasag,

27. bar.3.nin-gir-su-ka bar.3.ulul ne-du the shrine of Ningirsu, the shrine of Utu he built.

28. le.4.nina le.4.nin-gir-su-ka (As) corn of Nina, and corn of Ningirsu

29. I.guru-AN lu2-umma-(KI)-ge 1 gurum each from the people of Umma

30. bar.4.ka3 kud-du ba-ua as tax he consumed; tribute was laid upon them.

31. 36,000 x 4.guru-gal ba-tu 144,000 great gurum came in (to Lagash).

32. bar-le-bi-nu-da-su(d)-sud-da-ka (But) besides that this corn was not fully paid,

33. ur-umma-pa-le-isi-umma-(KI)-ge Urumma, 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. Indubba and Namunda-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. i. 61, below, bar-e-ba-ka, 'as well as that canal'.
34. *e-ki-sur-ra₄₃-nin-gir-su-ka*
   the boundary canal of Ningirsu

35. *e-ki-sur-ra₄₃-nina*  
   *a-e ₇₄-mi₄*  
   and the boundary canal of Nina  
   the water he let out (from them).

36. *na-ru-a-bi  isi-ba-st₇*  
   *i-pa(d)₇-pad₇*  
   That monument he cast into the fire and smashed it,

37. *bar₇-ru-a-dingir-ri₇-ne*  
   *nam-nun-da-ki-gar-ra*  
   the shrines dedicated to the gods which at the Namnunda-kigarra

38. *ab-da₄-a  r₇-gul(l)₇-gul  ku(r)₇-kur₇*  
   *e-ma₄su₇*  
   were built he destroyed, the lands he occupied (?)

39. *e-ki-sur-ra₄₃-nin-gir-su-ka-ka*  
   the boundary canal of Ningirsu

40. *e-ma-ta-bal en-an-na-tum₇-pa-te-si*  
   he crossed. Enannatum, the governor

41. *lagas(KI)-ge  u₇-gig₄-ga*  
   of Lagash, in Uiggga,

42. *a-šag₇-gan₇₄-nin-gir-su-ka-ka*  
   a field of the domain of Ningirsu,

43. *gi₃₄ ur-ur-su₄₃ 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-di₄-a*; see  
§§ 16, 42 b.

43. Refers apparently to an indecisive battle.
44. \[\text{dumu-ki-ag2-en-an-na-tum2-ma-ge}\]
    beloved son of Enannatum.

45. \[\text{tin-ši^2 i^2-ni-si^2 ur-lum-ma ba-da-bar}\]
    smote him. Ulumma fled.

46. \[\text{šag2-umma-(KI)-ši^2 e-gaz ne(r)-ni erim-LX-AN}\]
    into the midst of Umma he cut (his way). Of his army 60 men

47. \[\text{gub-šum-ma-gir-nun-la-ba e-šu-kid}\]
    on the bank of the Lamma-girnunta stream he left behind.

48. \[\text{nam-galu-ba gir2-pad3-du-bi}\]
    Of those men the mangled bodies

49. \[\text{edin-da e-da-ki(d)-kid sahar-dul-kid-bi}\]
    on the plain he left; burial-mounds of earth

50. \[\text{ki-V-a i^2-ni-du^2 i(d)-ba i^2}\]
    in five places he heaped up. At that time II,

51. \[\text{sangu INANNA-EŠ2-(KI)-kam gir-su-(KI)-la}\]
    being priest of 'the Abode of Inanna', from Girsu

52. \[\text{umma-(KI)-ši^2 gar-dar-ra-a e-gin}\]
    to Umma victoriously marched;

53. \[\text{ii^2-li nam-pa-te-si-umma-(KI)-a}\]
    II 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. \(\text{galu}\) written here ib2-gal2, without the final -lu.

49. For sahar--- bi see l. 122, above.

51. The reading of this place-name is unknown.
54. šu₃-e-ma₄-ti  e-ki-sur-ra
   took. The boundary-canal

55. d.nin-gir-su-ka  e-ki-sur-ra-d₃-nina
   of Ningirsu, the boundary canal of Nina,

56. in-du₂₃-ba₃-d₃-nin-gir-su-ka
   the Indubba of Ningirsu,

57. nam-nun-da-ki-gar-ra₄-en-lil-la²
   the Nanninda-ki-garra of Enlil,

58. d-en-ki-ka  d.nin-har-sag-ka  a-e  i₃-mi₂
   of Enki, and of Ninharsag, the water he let out (from them),

59. še-laga₃(KI)  guru-AN  i₃-su
   the corn of Lagash (by) a guru each he increased.

60. en-te-me-na-pa-te-sti-laga₃(KI)-ge
   (But) Entemena, governor of Lagash,

61. bar-e-ba₃-ka  il₃-sî₂
   lu₃-he₃-sī₂-gi₃-gi-a
   as well as that canal, (commanded) II, who had now won prosperity,

62. il₃-pa-te-sti-umma(KI)  a-sag₂-gan²-ka(r)-har
   II, governor of Umma, (to restore) the stolen parcel of land,

63. nig-erim²-du(g₃)-dug-gi  e-ki-sur-ra
   that had caused the enmity, the boundary-canal

54-58. Cf. II. 24-26, above.
59. i.e. he paid the tax formerly levied upon Umma; see II. 28-31, above.
61. For bar - - ka, 'besides', see l. 34, 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, guru-AN i₃-mi₂-dug.
64. Lit. 'spoken the enmity'. The wrongful annexation of territory by Umma had been the cause of the war.
64. $d\cdot nin\cdot gi\cdot r-su\cdot ka$ e-hi-sur-ra.$d\cdot nin$ of Ningirsu, the boundary-canal of Nina

65. $ga^2\cdot kam\ b^2\cdot mi\cdot dug$ an-la-sur-ra-la
(to restore he commanded). From the Antasurra

66. $e^2\cdot d\cdot dim\cdot gal\cdot abzu\cdot ka\cdot lin^2$

to the temple of the Great Craftsman of the Deep,

67. $im\cdot ba\cdot ni\ e\cdot de^2\ b^2\cdot mi\cdot dug$
his dams to remove he commanded him;

68. $d\cdot en\cdot lil\cdot li\cdot d\cdot nin\cdot har\cdot sag\cdot ge$ nu-na-si$^2$
Enlil and Ninharsag had not granted (it) to him.

69. $en\cdot te\cdot me\cdot na\cdot pa\cdot te\cdot si\cdot lagal-(KT)$
Entemena, governor of Lagash,

70. $nu\cdot pad\cdot da\cdot d\cdot nin\cdot gi\cdot r-su\cdot ka\cdot ge$
whose name was chosen of Ningirsu,

71. $dug\cdot si\cdot sa^2\cdot d\cdot en\cdot lil\cdot la^2\cdot ta$ $dug\cdot si\cdot sa^2$
by the righteous command of Enil, by the righteous command

72. $d\cdot nin\cdot gi\cdot r-su\cdot ka\cdot ta$ $dug\cdot si\cdot sa^2\cdot d\cdot nin\cdot la$
of Ningirsu, by the righteous command of Nina,

73. $e\cdot bi$ $id\cdot idigna\cdot ta$ $id\cdot nun\cdot la^2$
e-ag
that canal from the river Tigris to the lordly river [Euphrates] made.

65. See note on 1. 61, above.

66. The signs are written GAL.DIM but were probably read in the reverse order, (as in the case of ZU.AB = abuzi). $dim$ is apparently a phonetic writing for $dim^2$.

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

70. -ka-ge: for -ak-ak-ge, 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 $bura-nun$. 
74. nam-mun-da-ki-gar-ra  ur²-bi  na₂-a
   The Nammunda-kigarra its bottom with stone

75. mu-na-ni-di₂  lugal-ki-an-na-ag²-ga²-ni
   he built. For his beloved king

76. d-nin-gis-su-ra, nin-ki-an-na-ag²-go²-ri
   Ningirsu, for his beloved lady

77. d-ni₃-a  ki₃-bi  mu-na-go²
   Nina, its place he restored.

78. en-le-me-na-pa-le-si-lagal-(KI)
   Entemena, governor of Lagash,

79. gidru-st²-ma₃-en-lil-la²  ges₃-su₂-ma
   with the sceptre endowed by Enlil, with wisdom endowed

80. d-en-ki₃-a  lag₃-pad-da₃-ni₃
   by Enki, chosen of the heart of Nina,

81. pa-le-si-gal₃-nin-gis-su₃-ka
   great governor of Ningirsu,

82. lu²-dug-dingir-ne-me₃-dur²-ba  dingir-ra₃-ni
   who the command of the gods has established; may his god

83. d-i₃-ul⁻¹  nam-ti-en-le-me-na-ka-la²
   for the life of Entemena

75. ki-an-na-ag²: phonetic spelling for kina₃, usually written ki₃-ag².
83. The second sign of the god's name is unidentified, and the whole name is uncertain.
85. i.e. may he come before the gods with a prayer.

86. For the infinitive (-de²) expressing purpose see § 43.

87. hal-e-da: the conjugating elements are here placed after the root (for c-da-hal).

88. In the verbal forms note that the ordinary optative prefix (he, ha), "Irumentates with the prefix ,,z, usually a mark of the imperative; see § 44 b.

89-93. In the verbal forms note that the ordinary optative prefix (he, ha), alternates with the prefix n², usually a mark of the imperative; see § 44 b.
XVI

1. "u(d)-ba zi-n(d)-sud²-du lugal-ansu AN.SAG-gur-gur
   At that time Ziusuddn, being king, a mighty - - -

2. mu-un-di(m)²-dim³ nam-hur²-na ka-ni²-si³-gi
   made; in humility abasing (himself)

3. ni²-te-ga³ - - - n(d)-su-um-e sag-us gub-ba
   reverent [he was.] The evening slowly settling down,

4. - - - ma-mu³-nu-me-a, dê-dê gu³-[me-un-dê] - - -
   - - - a dream that was not, coming forth, spoke to him]

5. mu-an-ki-bi-ta p(a-d)-pad-dê - - -
   the name of heaven and earth invoking,

6. ki-ur³-la³ dingsir-ri-e-ne gis-sig⁵
   For the city the gods a brick wall [had made] - - -

7. zi-n(d)-sud²-du da-bi gub-ba - - - gis-zi-da
   Ziusuddnu by its side standing, [heard this: - - -] 'By the wall

8. a²-gub²-bu-mu gub-ba - - - gis-zi-da
   at my left side stand, - - - by the wall

9. dug ga-ra-ab-dul(g)-dug - - - na-ri-ga-mu
   a word will I speak to thee. - - - My pure one,

10. geštu-[iuk-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-dê - - - di-ti-la
    the seed of mankind to destroy - - - is the judgement,

12. dug-pu-uh-ru-[um-dingsir-ri-e-ne-ka]
    the word of the assembly [of the gods,]

13. dul(g)-dug-ga an de-n-[til-la³]
    the command of Anu and Enlil'

14. im-hul-im-hul ni³-gur(r)-gur-gai³ du³-a-bi
    The Storm-winds with exceeding terror, all of them

15. ur-bi šu²-sig³-gi³ a-ma-ru u-ka-kab-du-dug-ga
    together raced along, the deluge, the mighty tempest (I),

The text is mutilated, and words in square brackets are inserted to complete the sense.
1. AN.SAG: meaning unknown.
2. ni³-te-ga³: participles, see § 42.
3. nam-hur²-na: suffixed pron. 1st plural, see § 13.
4. akkadian word.
5. u-ka: lit. 'that which covers the mouth, drowns'. kab-dug may be for the Akkad. kabtu, 'mighty'.
16. *ba-an-da-ab-ur3-ur3* ud-imin-am2 gig-imin-am2
   raged with them. When it was seven days and seven nights

17. *a-ma-ru* kalam-ma ba-ur3-ra-ta *gi6ma2-gur(r)-gur*
   that the deluge in the land had raged, and the mighty ship

18. *a-gal-la* im-hul *bu(l)-bul-a-ta* a-ulu
   over the great waters the storm-wind had tossed, (then) the sun

19. *i-im-ma-ra-c* an-ki-a ud ga2-ga2
   rose over it, in heaven and earth making light.

20. *zi-ud(d)-sud3-du* *gi6ma2-gur(r)-gur* ka-bur2 mu-un-da-bur2
   Ziusuddu in the mighty ship an opening bored;

21. *šul* a-ulu gi6-shir-ni šag2-gi6ma2-gur(r)-guš2
   the strong one, the sun, his light into the mighty ship

22. *ba-un-tu-ri-en* zi-ud(d)-sud2-du lugal-am2
   sent in. Ziusuddu, being king,

23. *igi-šu-uš* ka-ki-su-ub-ba-tum2 lugal-e
   before the sun kissed the earth; the king,

24. *gud* im-ma-ab-gaz-e udu im-ma-ab-sar2-ri
   oxen sacrificed, sheep he made abundant.

---

### XVII

1. *ud* an-ki-ta lab-gi-na lil-a-ta-cl-a
   When in heaven and earth the steadfast twin had been completed,

2. *a-ma* a-inanna-ge e-ne ba-si(g)-siq€-e-ne
   and the goddess-mother Inanna, she (too) had been created,

3. *ud* ki-ga2-ga2-e-de2 ki-du2-du2-a-ta
   when the earth had been laid down in the place made (for it),

4. *ud(d)* gi6-har-har-an-ki-a mu-un-gi-na-cl-a-ba
   when the designs of heaven and earth had been decided,

5. *e pa2-ri* šu2-ši-sa2 ga2-ga2-e-de2
   and, watercourse and canal straight to set

---

17, 18. The suffixes -ta are used here in participial constr., lit. 'in the raging . . . in the tossing'.
22. The final -en of the verbal form seems inexplicable.
23. *κα-κουμ* : a double compound; brought down his mouth to kiss (καβ) the earth'.
24. Imperfect tenses express continuous action in past time.

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   and the goddess-mother Inanna, she (too) had been created,
6. *gar-eš-a-ba* : for this passive construction see § 39, and cf. II, 1 and 4 above.
21. min-na-ne d'en-kil-ra mu-un-na-ni-il-x-gi²-gi²
   two of them unto Enlil made answer:

22. uzu-mu²-a-(K1) dur-an-ki-ge
   On the Uzuma, the bond of heaven and earth,

23. d-nagar d-nagar im-ma-an-lag-en-ze-en
   the two Craftsmen-Gods ye shall slay,

24. mu(d')-mud²-e-ne nam-galu mu²-mu²-e-de²
   (with) their blood mankind to create.

21. e-ne ba-am² e-ne ba-am² me-en-ze-en
   They (to whom) it is given, they (to whom) it is given are ye!

22. kur²-dilmun-(K1) ku²-ga-am²
   The land of Dilmun is pure,

23. ki-ku²-si a-e-ne ba-am² me-en-ze-en
   a pure place, they (to whom) it is given are ye.

24. kur²-dilmun-(K1) ku²-ga-am²
   The land of Dilmun is pure,

25. kur²-dilmun-(K1) ku²-ga-am² kur²-dilmun sikil-am²
   the land of Dilmun is pure, the land of Dilmun is clean,

26. kur²-dilmun sikil-am² kur²-dilmun za(lag)-zalag-ga-am²
   the land of Dilmun is clean, the land of Dilmun is bright.

27. aš²-ni-ne dilmun-(K1)-a u²-ne-in-nad
   Alone in Dilmun they lay,

28. ki d'en-ki dam-a-ni-da ba-an-da-nad-a-ba
   the place where Enki with his wife laid himself down,

29. ki-bi sikil-am² ki-bi za(lag)-zalag-ga-am²
   that place is clean, that place is bright,

30. ki d'en-ki d-nin-sikil-la ba-an-da-nad-a-ba
   the place where Enki with Niniskilla laid himself down.

22. Lit. 'the place made of flesh'. Possibly a reference to the body of Tiamat, out of which Marduk made the Firmament.

XVIII. 1. e-ne: indep. 3rd pers. pron. (§ 12). For -am² see § 42 a. me-en-ze-en, § 42 a.
7. aš²-ni-ne, lit. 'their one', cf. p. 71, l. 81. The verbal prefix u² does not seem to indicate the imperative here (cf. § 44 b), though it might be possible to translate 'lie you alone in Dilmun'.
ki-suRz'l a-nu-tu2-a-ni uru-a

a maiden

nu-mu-nz'-zo-siZ-gi

was not given (in marriage)

luZz'd-da bal-e-mi-de2 nu-mu-nz'-bi

no man

to change (the course of) the canal commanded,

ligz'r-ezag-ga-nanu-um-nigin

no prince

his side turned away,

ligz'r-ezag-ga-nanu-um-nigin

no prince

his side turned away,

lul-ee-Iu-Iamnu-mu-ni-bi

'The liar lies'

no man said,

zag-uru-ka z'-lu-nu-?llu-ni-bi'

beside the city none uttered lamentation.

um-ma-bi U1Jl-ma-me-en nu

an old woman there (said) not 'I am an old woman',

ab-ba-bz' ab-ba-me-en nu

an old man there (said) not 'I am an old man'.

dzYmun-(KI) ugamu!Jl-en du(g)-dug nu-mu-nz'-bi

(In) Dilmun the crow a cry uttered not,

dar-mušün-e
dug-darmušün-ri

the 'speckled bird' the cry of the 'speckled bird' uttered not,

ur-gu-la sag-giš-nu-ub-ra-ra

the lion

slew not,

ur-bar-ra-ge si²

the leopard (?) the lamb carried not away,

ur-ku maš²-ga(m)-gam nu-ub-su

the dog the crouching kids knew not,

dun še-ku²-ku²-e nu-ub-su

_the ox_ to eat the corn knew not,

lašmušün-e sag-nu-na-um-da-šub-e

the dove did not settle there.

igi-gig²-e

igi-gig²-me-en nu-mu-ni-bi

Eye-disease 'I am eye-disease' did not say,

sag-giš²-gi

sag-giš²-me-en nu-(nu-mi-bi)

headache 'I am headache' (did) not (say),

um-ma-bi um-na-me-en nu

an old woman there (said) not 'I am an old woman',

ab-ba-bi ab-ba-me-en nu

an old man there (said) not 'I am an old man'.

ki-sikil a-nu-še-a-ni uru-a

a maiden whose water was not poured out (?) in the city

nu-mu-ni-ib-š²-gi

was not given (in marriage),

li² id-da bal-e-mi-de² nu-mu-ni-bi

no man to change (the course of) the canal commanded,

ligi²-e

zag-ga-na nu-um-nigin

no prince his side turned away,

lul-e e-lu-lam nu-mu-ni-bi

'The liar lies' no man said,

zag-uru-ka š-lu-mu-nu-ni-bi

beside the city none uttered lamentation.

18ff. The meaning is that sickness, old age, and other ills were all absent.
21. a-nu-ša-a-ni, possibly = impubes.
24. e-lu-lam, phonetic for e-lu-am².
1. *e-en-gu2-ga-bi* na-am-dam-a-na
   Her bitter (cry) 'how long!' for her husband,

2. *ga-la-an-na-na-ge* na-am-dam-a-na
   the queen of heaven for her husband (raises);

3. *ga-su-an- wartości* na-am-dam-a-na
   the queen of E-an na for her husband,

4. *ga-la-an-ki*-umu-(KI)-wa-ge na-am-dam-a-na
   the queen of the land of Erech for her husband,

5. *ga-la-an-ki-hallab-(KI)-wa-ge* na-am-dam-a-na
   the queen of the land of Hallab for her husband.

6. *na-em-dam-a-na* $\overline{n^2}$ na-am-dumu-na
   Alas for her husband, alas for her son,

7. *na-em-dam-$value$* $\overline{n^2}$ na-am-uru-na
   Alas for her temple, alas for her city!

8. *dam-ki-ba-a-na* dumu-ku-ba-a-na
   for her husband who is fallen, for her son who is fallen,

9. *dam-ug2-ga-a-na* dumu-ug2-$\overline{ga}$-a-na
   for her husband who is dead, for her son who is dead,

10. *dam-umu-(KI)-su3-ba-hun-kul-ba-na*
    for her husband, who was taken to Erech, who is fallen,

11. *umu-(KI)-su3-ba-hallab-(KI)-su3-ba-hun-ug2-ga-na*
    to Erech, to Hallab who was taken, who is dead,

12. *a-uru-ze-ba-(KI)-nu-su2-a-na*
    for her water of Eridu which is not poured out

13. *na-em-dam-a-na* $\overline{n^2}$ na-em-dumu-na
    Alas for her husband, alas for her son who is fallen,

14. *na-em-dam-a-na* $\overline{n^2}$ na-em-uru-na
    Alas for her temple, alas for her city!

15. *ama-an-na* ama-mi-gin na-am-gin-na-a-na
   The mother Inanna, as his own mother, for her son who comes not (laments),

16. *ki-su2-uru-na-ka* kin-su2-ba-a-na
    for her maidens in her city who excel in goodly work no more,

Written in *emes-sal* (§ 48) throughout. Note : $\overline{na-am}$ (sign $ag^2$) = nam.

1. Lit. 'the fate (nam) of her husband', and so in the following lines. *na-em-dam-a-na* in l. 13 is a phonetic variant.

10. There is ellipse of *nam* at the beginning of this and the following lines, all of which are excellent examples of the Sumerian noun-complex with participial construction of the subordinate verbs; see §§ 29, 42 b.

13. 'House of the Prince', i.e. of the god Ea. This shrine was used in certain rites of purification.
16. _gurul-uru-na-ka-taâ²-mu-sig³-ga-a-na_
   for her men in her city who thresh the grain no more,

17. _kur²-gar-ra-uru-na-ka-gir-mu-ag-a-na_
   for her eunuch-priests in her city who bear the dagger no more,

18. _i²-lum-sag-ga³-mu-kal-la-a-na_
   for her mighty men who are strong no more.

19. _ga³-ss-an-an-na mu-ud-na-tur-ra-na i²-gig³ i²-gin³-e_
   The queen of heaven for her young consort bitter lament utters (?):

20. _u(d) dam-ne-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 i²-sag-ga³ e-gin_
   my husband, the early plants passed away,

23. _dumu-mu i²-egir-ra e-gin_
   my son, the latter plants passed away,

24. _dam-mu i² 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-ma³_
   and the water shall become sweet;

26. _mu-ud-na-mu dim³-ssu³-dul-la-gim uru-la ba-ra-e³_
   my consort, like a pillar (!) ruined from the city go not forth,

27. _nim i²-sag-ga³-ssu³-dul-la-gim uru-la ba-ra-e³_
   Exalted one, like an early plant withered from the city go not forth!'
XX

1. gu(d)-mah-pa-e-a mu-zu an-zag-su
   Exalted bull, glorious, thy name to the ends of heaven

2. a-a d'zskur gu(d)-mah-pa-e-a mu-zu an-zag-su
   Father Ishkur, exalted bull, glorious, thy name to the ends of heaven,

3. d'zskur dumu-an-na gu(d)-mah-pa-e-a mu-zu an-zag-su
   Ishkur, son of heaven, exalted bull, glorious, thy name to the ends of heaven,

4. u'-mu-un-muru-(K)I ge gu(d)-mah-pa-e-a mu-zu an-zag-su
   Lord of Muru, exalted bull, glorious, thy name to the ends of heaven,

5. d'zskur u'-mu-un-he-gal'-a gu(d)-mah-pa-e-a mu-zu an-
   Ishkur, lord of plenty, exalted bull, glorious, thy name &c.

6. mas-1ab-ba u'-mu-un d'am-an-gi-i-ga
   Twin brother of the lord, the ‘Divine Ox of Heaven and Earth’

7. a-a d'zskur u'-mu-un ud-da u'-a
   Father Ishkur, lord that ridest the storm, thy name

8. a-a d'zskur u(d)-gal-la u'-a mu-zu an-zag-su
   Father Ishkur, that ridest the great storm, thy name to the ends of heaven,

9. a-a d'zskur u-gal-la u'-a mu-zu an-zag-su
   Father Ishkur, that ridest the great lion, thy name to the ends of heaven,

10. d'zskur u-g-an-na gu(d)-mah-pa-e-a mu-zu an-zag-su
    Ishkur, lion of heaven, exalted bull, glorious, thy name to the ends of heaven,

11. mu-zu kalam-ma mu-un-du4-du-ul
    thy name the land covereth,

12. mu-lam'-zu kalam-ma lug-gin im-mi-in-dul
    thy splendour the land like a garment covereth,

13. za-pa-ag2-zu-su3 kur2-gal a-a d'mu-ul-lz'l
    at thy thundering the ‘Great Mountain’, father Mullil
    sag-im-da-sig-3-gi
    is smitten,

14. uria-zu ama-gal d'niu-lil ba-e-di-ku-lu-tu
    at thy roaring the great mother, Ninlil trembleth.

15. d'en-lil-li dumu-ni d'zskur-ra a'-mu-un-da-an-ag
    Enlil to his son Ishkur gave command,

1. The line is probably to be completed with some such phrase as suggested,
   which is also to be understood at the end of the following lines.

4. Muru, a place in or near the city of Erech, celebrated for the worship of the
   Weather-God.

11. The writing UL.UL.UL (i.e. du4-du-ul) as a variant for the root dul (see
    next line) appears to be the scribal play upon words.

13. Perhaps ‘lowers his head’, since sig may possibly be a mere variant
16. lu\(^2\) dumu-mu ud um-me igi-nigin
   *(Thou) who art my son, storm, master with rolling eyes,
   ud um-me igi-la\(^2\)-la\(^2\)
   storm, master with uplifted eyes,
17. d-iskur-ri ud um-me igi-nigin ud um-me igi-la\(^2\)-la\(^2\)
   Ishkur, storm, master with rolling eyes, storm, master with uplifted eyes,
18. ud imin-ZIG-gim he-dal-la\(^2\) ud um-me igi-la\(^2\)-la\(^2\)
   let the storm, like the seven—(!) be far (from hence), storm, master with uplifted eyes,
19. ud gu\(^2\)-silim-zu gu\(^2\)-bi ha-ra-al-hun
   (as for) the storm let thy peaceful voice still the voice thereof,
   ud um-me igi-la\(^2\)-la\(^2\)
   storm, master with uplifted eyes,
20. nim-gir sukhal-zu u\(^2\)-mu-ra-gin ud ....
   let the lightning, thy messenger, go before thee, storm, &c.
21. lu\(^2\) 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 hal-gig\(^2\)
   a-a-ugu-su-šu\(^2\)
   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. na\(^2\)-im-tu(r)-tur-e šu\(^2\)-um-me-ti a-ba za-e-gim te-ba
   The little hailstones take thou; who is like thee in his assault?
24. na\(^2\)-gal(l)-gal-e šu\(^2\)-um-me-ti a-ba za-e-gim te-ba
   the great stones take thou; who is like thee in his assault?
25. na\(^2\)-tu(r)-tur-zu na\(^2\)-gal(l)-gal-e ugu-ba u\(^2\)-me-am\(^2\)
   let thy little stones and thy great stones be upon it,
26. ki-bal a-si-da-su u\(^2\)-mu-e-gul da-gi(d)-zu u\(^2\)-me-am\(^2\)
   the enemy's land let thy right hand destroy, thy long arm smite down.
27. d-iskur-ri du(g)-du-ga-a-a-ugu-na-šu\(^2\)
   Ishkur to the words of his father who begat him gave heed.
28. a-a d-iskur e\(^2\)-la e\(^2\)-a-ni ud-gu\(^2\)-silim na-nam
   Father Ishkur, his going forth from the house was (as) a breeze of gentle sound,
29. e\(^2\)-la uru-la e\(^2\)-a-ni ug banda na-nam
   from the house, from the city, his going forth was as a lion's whelp,
30. ura-la .... gar-ra-ni ud-gu\(^2\)-har-ra na-nam
   from the city .... was (as) a low-voiced breeze.

21. ud uncertain. zi-gi-en, also uncertain, unless it be a variant for za-e-gim.
22. lu\(^2\)-um-me-ti for lu\(^2\)-um-me-ti, imperative, see § 44 b.
23. a-si-da for a\(^2\)-si-da. r\(^2\) (i. c. Rg) for r\(^2\)\(^2\), 'to smite'.
24. na-nam, a form of assertion, see § 42 a.

L 2
1. $d\text{utu}$  
   an-ša($\gamma$)-$lu$  
   $lu\text{-}da\text{-}zu\text{-}de$  
   Sun-god, when to the midst of heaven thou enterest,

2. $g$\text{is}-\text{gar-ki$^2$}-\text{an-na-ge}$  
   $silim-ma\ hu\text{-}mu\text{-}ra\text{-}ab\text{-}bi$  
   may the bright barrier of heaven speak peace unto thee,

3. $g$\text{ig}-\text{an-na-ge}$  
   $sub\ hu\text{-}mu\text{-}ra\text{-}ab\text{-}bi$  
   may the door of heaven speak salutation unto thee,

4. $d\text{ing}-\text{si-sa}$  
   $sukkal-ki-ag$-$ga$-$zu$  
   $si\text{-}hu\text{-}mu\text{-}ra\text{-}ab-sa$-$sa$-$e$  
   may the divine justice, thy beloved messenger, make straight (the way) for thee,

5. $\varepsilon$-$bar$-$ra$-$ki$-$dur$-$nam$-$lugal-la$-$zu$-$lu$  
   $nam-mah-zu\ pa\text{-}\varepsilon$-$ni$-$il$  
   unto E-barra, the abode of thy royalty, let thy majesty proceed.

6. $d\text{ua-nir-da}$  
   $ni\text{lamal$-ki-ag$}$-$go$-$zu$  
   May 'She of the Emblem', thy beloved bride,  
   $hul$-$la$-$bi$  
   $he\text{-}mu\text{-}un$-$da$-$gi$-$gi$  
   joyfully turn to thee,

7. $\text{sa}($-$z\underline{\alpha}$)$-$zu$  
   $a$-$si\text{-}da$  
   $ha$-$ba$-$an$-$hu$-$nu$-$ga$  
   may thy heart with refreshment be satisfied,

8. $\text{kin-sig-nam$-d$ingir-ra$-zu}$  
   $hu$-$mu$-$ra$-$an$-$ga$-$ga$  
   thy godlike fare may she set before thee,

9. $\text{ur$-sag$-shul}$  
   $d\text{utu}$  
   $me$-$ur$-$he$-$i$-$i$  
   strong warrior, Sun-god, may she glorify thee!

10. $\text{am$-e$-bar$-ra} \, \text{gin$-na} \, \text{gir$-zu} \, \text{si$-he$-in-sa}$  
    Bull of E-barra, go forth, let thy way be straight,

11. $d\text{utu}$  
    $kaskal$-$zu$  
    $si$-$sa$-$ab$  
    $har$-$ra$-$an$-$gi$-$na$  
    $ki$-$ur$-$zu$-$lu$  
    $gin$-$na$  
    Sun-god, thy road make straight, the appointed path to thy city go!

12. $d\text{utu}$  
    $kalam$-$ma$  
    $ka$-$di$-$kud$  
    Sun-god, the month that judgeth the land,  
    $\text{ka}$-$a$-$\underline{\varepsilon}$-$\text{bar$-bi}$  
    $si$-$sa$-$bi$  
    $me$-$en$  
    the month that giveth sentence therein, that guideth it aright, thou art.

1. $tu$ - -$du$ : for this construction see § 43.
2. $e$-$bar$-$ra$ - -$\ldots$-$sa$ , see § 39. $pa$ - -$li$ , imperat. formed by reversing position of root and prefixes, § 44 c.
3. A name of Aia, wife of the Sun-god.
4. $har$-$ra$-$an$, Akkadian word, cf. $puhram$ (p. 131) and $dumkara$ (p. 113).
5. $\text{a$-$\text{bar}}$, for the more usual $\text{a$-$bar}$; lit. 'the mouth of its sentence'.

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XXII

1. sal[kar-lil-ra] ki-ūš-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-sa²
   Inanna to her temple-woman went straight,

3. sal[lim³-ma] [giš-nad-šu³] ba-]ni-in-dar²
   a weaving woman upon the couch she made to sit down,

4. sig²-bar² sig₂-gig gu-min-[lab-ba giš³]tal 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,
   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-dzngir-ri-e-ne-ge
   the ban of the gods;

8. gu nam-erinz²-ma ba-e
   a thread that does away the curse.

9. galu-bi sag-ga²-na ša²-bi gir²-bi u-me-ni-kē(s)-kēš
   Of that man his head, his hand and foot bind (therewith),

10. d'asar-lu²-dug² dumu-eridu-[KI]-ga-ge nun-e
    Marduk, the son of Eridu, the prince,
    ša²-sikil-a-ni-lā mu-un-na-an-[la(r)]-lar-ru-da
    with his pure hand has torn it away.

11. erim³ gu-bi edin-na ki-ku²-ga-šu² ha-ba-ni-iš-tu²-de²
    The curse, its thread may he cast forth in the plain into a clean place,

12. erim³-hul-gal² bar-šu² he-im-ta-gub
    may the wicked curse stand aside,

13. galu-bi he-en-sikil he-en-[za]l(lag)-zalag
    may that man be pure, be cleansed,

14. ša²-sag-ga-dingir-ra-na-šu² be-en-ši-in-gi²-gi²
    into the gracious hand of his god may he return!

9. u - - - kēš: imperative, § 44 b.
10. d'asar-lu²-dug: a name of the god Marduk, used especially for incantations.
11. ka-ba - - - de²: the final -de is a phonetic complement of the root e'(a) + the suffixed -e of the imperfect, § 40.
Incantation: headache over the plain swooped,  
\[ \text{im-gim mu-un-ri-ri} \]  
like a gale it sped,  

2. \[\text{nín-gir-gim mu-un-gi(r)-gir-ri sig-nim ne-in-šu-šu}\]  
like lightning it lightened, below and above it pervades,  

3. \[\text{nú-nú-te-na-dingir-ra-na gi-gim in-ša-ša}\]  
him that feareth not his god like a reed it has cut off,  

4. \[\text{só-bi gi-ha-an-gim an-si(l)-sil-la}\]  
his thews like a henna-reed it has pierced.  

5. \[\text{ama-d-inanna-li-sa-nu-ta-ga}\]  
him that has no goddess-mother for protector, his flesh it has smitten,  

6. \[\text{muł-an-gi(r)-sur-ra a-gim gi-ga al-gi(n) gi-gin}\]  
like a star of heaven gleaming, like waters in the night it has come,  

7. \[\text{gala-pab-bal-la gab-ri-a-ni ba-an-gar}\]  
against the tormented mortal as his adversary it is set,  
\[\text{ud-gim mu-un-dašub-uč}\]  
like a storm it has cast him down.  

8. \[\text{gala-bi ba-an-gaw-eč}\]  
One mortal it has slain,  

9. \[\text{gala-bi ša(g)²-dib-ba-gim ša-ta-ga-gur-ra}\]  
another, like one with a stricken heart, runneth about,  

10. \[\text{ša(g)²-zì-sa-gim in-bal-bal-e}\]  
like one whose heart is gone out of him he is beside himself,  

11. \[\text{isi-sub-bu-da-gim in-bal-bal-e}\]  
like one cast into the fire he is scared,  

12. \[\text{an-su-edin-na-gi(d)-gìd-da-gim igi-na im-dir an-si}\]  
like a wild ass of the plain that roams at large his eyes a mist fills,  

13. \[\text{zi-nì-ta in-da-an-kù-kù₃ ki-nam-nu₃ ba-an-kešda}\]  
in his life he consumes himself, with death he is bound.  

14. \[\text{sag-gig² im-dugud(a)-dugud-da-gim a-gin-bi lu₂-na-me nu-un-su}\]  
Headache, like an exceedingly great gale, its path no man knoweth.

1. \( \text{an-na} \): used as preposition, 'over'. Cf. ll. 18, 24, below.  
7, 8. The apparent use of the perfect 3rd plu. ending (\( \text{ef}, \text{ef} \)) is difficult to explain.  
12. \( \text{gi(d)²-gìd-da} \): the meaning given seems the most probable, but the Akkadian translation renders 'that is blind'.  
14. \( \text{lu₂-na-me} \): see lx. 18.
15. iškim-ti̯-la-bi inim-keš̄da-bi lu₂-na-me nu-un-zu
the sign to end it, and the spell thereof no man knoweth.

16. d-asar-la₂-du₂₂ iqi-im-na-an-si₂
Marduk has seen it;

17. a-a-ni₂-d-en-ki-ra e-a ba-xi-in-tu gu₂-mu-un-na-an-de-e
to his father Enki the house he entered and said to him,

18. a-a-mu saq-gig₂ an-na edin-na iṭ-du₂-du₄
'My father, headache over the plain has swooped,
   iṣ-gim nu-un-ri-ri
like a gale it has sped,'

19. a-na išt₂-ag-a na-bi nu-un-zu
what (ceremony) he is to perform this man knoweth not,
   a-na išt₂-št₂-gr₂-gr₂
by what he may recover.

20. d-en-bi dumu-ni d-asar-la₂-du₂₂ mu-un-na-išt₂-gr₂-gr₂
   Enki to his son Marduk made answer,

21. dumu-mu a-na nu-ni₂-zu a-na ra-ab-lah-a,
   'My son what knowest thou not? what can I add to thee?

22. nig-ma₂-e-ni₂-zu-a-mu za-e iṣ-ga-e-zu
   what I know thou knowest (also).

23. gin-na dumu-mu d-asar-la₂-du₂₂
   Go, my son Marduk,

24. u₂-hul₂-ti̯-ki̯-la an edin-na ašt₂-na mu₂-a
   the wild cucumber, which upon the plain soliary grows,

25. d-nu₂-a-ni₂-tu-ra-na-šu₂ saq-su u-me-ni-dul
   at the sun's entering into his house thy head cover,

26. u₂-hul₂-ti̯-ki̯-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 - - mu₂: 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.
27. \( a^2-gu^2-si-ga-la \) \( d-utu \) nam-ta-\( ^e \)  
and at dawn, before the sun is risen,

28. bi-gub-la-a-ni-la \( u-me-ni-bu \)  
from its place uproot it,

29. \( BU + BU.A.NA-bi \) \( su^2-u-me-ti \) sig\( ^3 \) SALAŠ.QAR-nilah-nu-\( zu \)  
its root take, the hair of a kid that knows not the male \( su^2-u-me-ti \) take,

30. sag-lu^2-lu-ra-ge \( u-me-ni-ke\( s\)\( da \)  
the head of the man possessed bind (therewith),

31. gu^2-lu-lu-ra-ge \( u-me-ni-ke\( s\)\( da \)  
the neck of the man possessed bind,

32. sag-gig\( ^3 \)-kuš-galu-ge \( a-gim \) he-im-na-ra-an-zi-\( zi \)  
let the headache from the man’s body like water come forth,

33. in-nu-ri-im-ri-a-gim ki-bi-\( su^3 \) na-an-gi\( ^2 \)-gį\( ^3 \)  
like stubble borne on the wind to its place let it not return.

34. \( zi-an-na \) he-pad \( zi-ki-a \) he-pad.  
In the name of heaven be it conjured! in the name of earth be it conjured!

XXIV  

1. \( ^d-gišil^3 \) imin-bi me-a-bi \( u^2-lu-ud-da-a-mēš \)  
‘O Fire-god, those seven, where were they born,  
me-a-bi \( nu^2-ga-a-mēš \) where were they created!’

2. imin-bi \( har-sag-gig-ga \) ba-a\( ^2 \)-tu-ud-da-a-mēš  
Those Seven (in) the mountain of night were born,

3. imin-bi \( har-sag-bar^2-ra \) ba-na\( ^2-a-mēš \)  
those Seven (in) the mountain of dawn were created,

4. ki-in-dar-kur^2-ra-ge durum-na-a-mēš  
(in) a chasm of the earth they dwell,

5. kišišah-kur^2-ra-ge  
(ab-la-sah-a-mēš  
(from) the waste places of the earth they rush forth,

29. The reading of the groups transcribed in capitals is unknown. Their meaning is derived from the Akkadian translation.

XXIV. 1. me-a-bi, see § 31. The verbs in this and the following lines are all formed by participles + 3rd plur. of verb ‘to be’. For this construction see § 42 a.

4, 5. The -ge ending seems to be a misuse, where -ta would be expected. A number of apparent grammatical irregularities occur throughout this extract.
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6. e-ne-ne ne  an-ki-a nu-un-zu-meš me-lamš dul-la-a-meš
   they in heaven and earth are unknown, (with) terror they are clad,

7. dingir-gal-an-su-bi nu-un-zu-meš
   (unto) the wise gods they are unknown,

8. mu-bi an-ki-a la-ba-an-galš-la-a-meš
   their name in heaven and earth existeth not,

9. imin-bi kurš-gig-ga-la hu-ul-mu-un-so(r)-sar-e-ne
   those Seven on the mountain of night run wild.

10. imin-bi kurš-barš-la e-ne im-ma-mi-in-di-eš
    those Seven on the mountain of dawn, there they frolic.

11. ki-in-dar-kurš-ra-ge girš-mu-un-galš-gaš-meš
    (in) a chasm of the earth they set foot,

12. kislah-kurš-ra-ge girš-mu-un-lalš-eš
    (into) the waste places of the earth they advance;

13. e-ne-ne-ne nig nu-un-zu-meš an-ki-a nu-un-zu-meš
    they in no wise are known, in heaven and earth they are unknown.

14. d-asar-ri ba-an-na-te dug-bi hu-mu-ra-ab-bi
    (To) Marduk drew nigh; this word let him speak to thee,

15. hul-galš-imin-bi igi-su a-na ba-an-siš
    the wickedness of those Seven against thee why it is laid,

16. dug-bi dug-gaš-ge di-ku(d)-mah-an-na
    his word is a gracious word, (he is) the sublime judge of heaven.

17. d-šibšiš d-asar-ri ba-an-na-te dug-bi ba-an-na-ab-bi
    The Fire-god to Marduk drew nigh; that word he spoke unto him.

18. gššal-ki-nad-da-na-gig-a-bi-la
    He, on the couch in the chamber (where he lay) that night,

19. a-a-ni-d-en-ki-ra e-a ba-ši-in-lu
    to his father Enki in the house entered

7. -bi can hardly be correct. Possibly a mistake for -me, which also has the value bi.
8. la, Akkadian negative, see § 45. -meš with singular subject!
9, 10. The endings -ene and -eš used indifferently here, with identical sense.
13. nig, lit. ‘anything’ (§ 18), i.e. ‘at all’.
14. ba-an-na-te, evidently used as imperative, but a most unusual form.
Contra i. 17, where same form is used for indicative.
18. The translation of the noun-phrase seems the best that can be obtained, but the grammar is suspect.
19. (contd.)  

gu₃-mu-un-na-an-de-e  
and said to him,

20. a-a-mu  
d-gibil²  
d-asar-lu²-dug²  
mu₃-ga³  
"My father, the Fire-god, who in the sunrise was created,

dug₂ bi  mu-un-na-ab-bi  
this word hath spoken to me,

21. imin-bi  
ə-ra²  
ba-an-zu  
ki-bi-in  
of those Seven, their coming he has discovered; their place

ki₂(n)-kin-ga³  
sag-na-an-gi₃-n₃  
mu-un-na-an-an₃  
to search out

ki-bi₂  
ki-bi-in  
haṣṭen thou!"  

22. du₃-rur-mu-sa-a  
dumu-eridu(KI)-go-ge  
The 'Wise God', the son of Eridu,

23. du₃-en-bi  
dumu-na  
d-asar-lu²-dug²  
mu₃-un-na-ni₂-gi₈-gi₈  
Enki his son  
Marduk answered,

24. du₃-mu  
imin-bi  
kur²-la  
dur²-ru-na-meš  
"My son, those Seven in the earth dwell,

25. imin-bi  
kur²-la  
ə₂-a-meš  
those Seven are risen,

26. imin-bi  
kur²-la  
ba-u₃-la₃-da-a-meš  
those Seven were born,

27. imin-bi  
kur²-la  
ba₃-mu₂-ga-a-meš  
those Seven were created,

28. da-da₂-sir-ra-ge  
gug-e  
ba-an-na-le₃  
round the sides of L-sirra they have come hither.

29. gin-na  
dumu-mu  
d-asar-lu²-dug²  
Go, my son  
Marduk,

30. gi₈₃-ma-mu  
gi₈₃-hul-dub-ba  
ulug-e-ne-ge  
tamarisk-wood, a of the fiends,

31. la₃(g)₁₂-bi  
d-en-ki-ge  
mu-pad-da  
in the midst whereof Enki is invoked by name.

21. ki-bi₂, app. for ki-bi-ne (§ 13). The presence of -na-an- after sag- in the verb is difficult to explain. The Akkadian translation, 'hasten to learn the ways of those Seven, and to seek out their places', does not faithfully represent the Sumerian.

24. dur-ru-na, cf. 1. 4, above.

28. e-sir-ra: the second sign is probably to be so read, though engur is also possible.

30. hudubba: an uncertain magical object used in rites of purification.

31. i.e. with Enki's name inscribed upon it.
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32. inim-inim-ma tu²-mah-eridu-(KI)-ga na-ri-ga
at the incantation, the mighty spell of Eridu, the purifying,

33. ur²-pa-bi inu²-ne-lag ha²-tu-ra
the bottom and top of it set fire thereto, and over the man possessed,
inim-bi ni²-te-ga²-e-ne-ga²
whom those Seven affright,

34. sa-par-dagal-la ki-dagal-la-nad-a u³-me-ni-šub
(as) a broad net lying broadcast throw it.

35. an-bi³l n(d)³-gi³(g)-bi sag-ga²-na he-en-gub-ba
As a protection by day and night at his head let it stand;

36. gi³(g)-a sil e-sir²-ra tu³(d)-sal-e-de²-ge
at night it is a road, a highway, and at daybreak
šu²-na he-en-da-an-ga³
in his hand let it be,

37. gi³(g)-bar-am² u³-sa³-dug²-ge ge ki-nad
at midnight in sweet sleep (upon) his bed
sag-galu-pab-hal-la-ge he-en-gub-bu-uš
- - -
at the head of the sufferer let it stand

38. - - - tu³-dug-ge-a³-nin-a-ha-kud-du-ge
- - - by the spell pronounced of Nin-aha-kuddu,

39. nam-šub eridu-(KI)-ga-ge
by the incantation of Eridu,

40. abu-eridu-(KI)-ga ha²-mah na-an-ga²-gi²
by the Deep of Eridu, let the mighty spell that (the demon) may not return
he-pad be recited!

41. d-hendur-sag-ga
And may Hendur-sagga
lagir-gal malkim-mah-dingir-ri-ne-ge
the great prince, the exalted watcher of the gods,
sag-ga²-na gub-ba gig-en-nun-mu he-a
at his head standing, keep watch through the night,

42. gig ud-da d-uri-ra šu³-sig³-ga ha-ba-ra-an-ga²-ga²
and by night and day into the kindly hand of the Sun-god deliver him.

33. ur-pa-bi, lit. 'the leg and nose of it'.
35. -bi, conjunction, see § 32.
36. an-bi³l: the Akkadian version translates 'in the heat (of the night and day)', but it seems better to understand the phrase in its other meaning of 'covering, protection'.

M 2
43. eridu-(KI) giš-kīn2-gig-e ki-sikil-ta mu2-a
  Inauguration: in Eridu (there is) a black kibānā-tree in a pure place growing,

44. mu2-me-bi maṣa-giš2-a abu-la la1-e
  the appearance thereof is (as) lapis-lazuli, on the Deep upborne.

45. d-en-ke-ga giš(n)-gin-a-la eridu-(KI)-ga he-gal2 si-ga-am2
  Ealāki, in walking there, Eridu with abundance filleth.

46. ki-dur2-a-na ki-hiliib-am2
  In the foundation thereof is the place of the underworld,

47. ki-nad-a idi-d-nammu-am2
  in the resting-place is the chamber of Nammu.

48. ū2-ka-ga-a-ni-ta giš-tir giš-gig la1-e
  In its holy temple (there is) a grove, its shadow casting;

49. šag2 d-ulī d-ama-ušumgal-an-na-ge
  In (its) midst are the Sun-god, and the sovereign (l) of heaven,

50. ri-ba-an-na-id-ka-min-a-la
  in between the river with the two mouths.

51. d-ka-he-gal, d-igi-tur-gal2 - - - - [eridu-(KI)-ga-ge]
  The gods Ka-hegal, Igi-tur-gal, and - - - - [of Eridu]

52. giš-kīn2-bi šu2-im-na-an-hu ugu-[ba nam-šub-ali-a
  of that kibānā-tree have plucked and over [it the incantation of the Deep
  im-ma-an-$i$]
  have performed,

53. šag-galu-pal-hal-la-ge ba-ni-in-gar
  at the head of the tormented man have they set it,

54. galu-dumu-tingir-ra-na ulug-sig4-ga d-lammu-sig4-ga
  that by the man, the son of his god, a kindly spirit, a kindly genius
  he-en-su(g)-sig-ge-$i$ may stand.

47. Nammu, a river-goddess. The ‘resting-place’ is the ground on which the
temple stands.
48. lal-e: lit. ‘raising (its shade)’. 
49. d-ama- - - ge: i.e. Tammuz. For this title, see p. 69, l. 31.
50. Presumably a varied expression for ‘between the mouths of two rivers’.
51, 52. The restorations are made from the Akkadian translation.
54. $-e$ as the ending of the verbal form, for -e-ne, perfect for imperfect, as
commonly in this passage.
1. tukundi-bi dumu ad-da-na-ra
   If a son to his father
   ‘My father thou art not’ says,

2. ad-da-mu nu-me-en bu-an-na-an-dug
   ‘My father thou art not’ says,

3. dubbin-mi-ni-in-kid-a gar-ra-as
   he (the father) shall shave him, to the brand

4. mi-ni-in-da-e u³ ha-qa-ad³ mi-ni-ni-s³
   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. kis-a-ni dubbin-a³-xe-in-kid³ (i) -eš
   his forehead let them shave,

8. uru-(KT) -a mi-ni-id³-nigin-e-ne
   in the city they shall lead him round,

9. u³ e³-ta ba-ra-e³-he
   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. e³-ingar-ta 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. [e³-nig]-gu³-e³-la ba-ra-e³-ne
    from house and furniture they shall expel her.

2. nu-me-a, nu-me-en (1. 6, &c.), see § 42 a.
3. dubbin – kid; the sign AG is probably to be read kid³ here, in view of
   1. 7, where kid³ is a phonetic variant.
4. u³: Akkadian copula, see § 32. bu³ (kug), instead of the full bu³-babbar.
5. 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.
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16. gumundi-bi dam-e dam-na
If a wife to her husband,

17. hul-ba-an-da-gis-ga-a-ni
who is hateful to her,

18. dam-mu nu-me-en ba-an-na-an-dug
'My husband thou art not' says,

19. ig-da-a ba-an-si-mu
into the river she shall be cast.

20. gumundi-bi dam-e dam-na-ra
If a husband to his wife

21. dam-mu nu-me-en ba-an-na-an-dug
'My wife thou art not' says,

22. bar-ma-na-ka-ta i-u-lar-e
one half a mina of silver he shall pay.

23. gumundi-bi lu2-saq-ga-e
If a nobleman

24. lu2-hum-ga-e-de ba-ag ba-an-zah
having hired a labourer, he (the latter) die, run away,

25. ngu-bi-an-dee ga(n)-la-ba-an-dug
disappear, escape,

26. lu2 hu-ra-ba-ab-ag a2-bi-u(d)-i-kam
or fall sick, as his hire per day

27. ban2-xe-la-an2 an-ag-ga3 a ban of corn he shall measure out.

28. gumundi-bi lu2-hu2-ut
If a man to a man

29. giis-xar giis-gub-hu-de3 kislah in-na-an-si2
as a garden for planting with trees waste land give,

30. kislah-bi giis-xar giis-gub-hu-de3 nu-ni-in-ti
and that waste land he have not finished planting with trees as a garden,

17. Lit. 'her one who is hateful'.
21. lu2; see l. 4, above.
27. ban2, a Sumerian measure of capacity = 10 sila, about 15 pints.
28. ur: sign u2, which also has the value ur, here = -ra, § 24. Similarly
ll. 35, 40, below.
29. giis - - de3: final infinitive, § 43.
31. lu₂ giš-šar in-gub-ba ša(g₂)-ha-la-ba-na-ka
   (he who) plants the garden, to his share in it
32. hislah ba-ra-al-šub-a in-na-ab-st₂-mu
   the waste land which had been neglected shall be assigned.
33. takundi-bi lu₂ giš-šar-lu₂-ka
   If a man from (another) man's garden
34. giš in-sig₂ bar-ma-na-ku₂ i₂-lal-e
   cut timber, one half a mina of silver he shall pay.
35. takundi-bi gim₂ eš lu₂-šu₂k
   If a female or a male slave from a man
36. šag-uru-ka ba-zah eš-lu₂-ka
   in a city run away, and in (another) man's house
37. aš₂-il₂-am₂ i₂-dur₂-a ba-an-gi₂-en
   for one month abide and be confirmed (as his);
38. sa(g₂)-sag-gim₂ ba-ab-st₂-mu takundi-bi
   slave for slave shall be given; (but) if
39. sag-nu-tuk XXV giš₂-ka₂ i₂-lal-e
   he have no slave, 2½ shekels of silver he shall pay.
40. takundi-bi lu₂-ur damu i₂-tuk
   If to a man who has a wife
41. dumu in-ši-in-tu-ud dumu-bi in-li
   a son she bear him, and that son live,
42. u₂ gim₂ lugal-a-ni-ir dumu in-ši-in-tu-ud
   and also a handmaid to her master bear a son,
43. ad-da-a gim₂ u₂ dumu-ne-ne
   and (if) the father upon the handmaid and her sons
44. ama-ar-gi₂-bi in-gar dumu-gim₂-ge
   their freedom conferred, the son of the handmaid
45. dumu-lugal-a-na-ra e₂ nu-in-da-ba-e
   with the son of her master the inheritance shall not divide.

32. ba-ra-al-šub: these prefixes would normally form a prohibitive, see §§ 38, 39, 45, and it should perhaps be translated 'that it may not be neglected'.
35. lu₂-šu₂k: lit. 'to a man', i.e. belonging to a man.
38. sa(g₂), i.e. 'head', the normal designation of a slave, as a 'head' of cattle.
43. dumu-ne-ne, for dumu-ni-e-ne, i.e. suffixed pron. + plur. ending.
45. e₂: lit. 'house', the total estate left by the father.
46. tukundî-bī dumu-[sall]-lu₃ ba-an-sig₃
If (a man) the daughter of a man smite,

47. ni(g)-taq₂-ga-ni a-im-su(d)-suk
and the fruit of her womb he cause to fail,

48. šakana-ma-na-kā² i²-lā-š-e
one-third of a mina of silver he shall pay.

49. tukundî-bī gu(d)-migin-na ur-mah e-ku²-e
If an ox-herd (let) a lion devour (his charges),

50. gab-ri nam-ugal-na-ni-su³ ib³-ri-ri(?)
the like unto his master he shall restore.

XXVI

1. di-ti-il-la I girī₃-d-en-lil-la₃ lu₃-d-ulu
Legal decision: Gim-Enil (by) Lu-Utu,

2. dumu-nig₃-ba-itᵉ-ge in-kid₄-š-e
the son of Nig-Bau (was) divorced,

3. girī₃-d-en-lil-la₃-ge iги₃-ni-in-ga(r)-ar-ra
Gim-Enil brought him before (the court),

4. mu-lugal u-girī₃-kā²-am² si²-ma-ab
‘In the king’s name, 10 shekels of silver give me,

5. di ba-ra-a-da-ab-bi-in in-na-an-dug
or a judgment let them not pronounce’, she said.

6. u-girī₃-kā²-la ib³-la-an-š-e-a
(But that) the ten shekels of silver she had forfeited,

7. dug-gi-du₄ kalim-ip²-engar nam-erim²-am²
Duggiku, the farmer’s labourer, was witness.

8. ur — — maškim [ur-d₁]amma pa-te-si
Ur-t president [Ur]-Lamma, governor.

9. mu ha-arši(KT) mur-hu-te(KT) ba-hul
Year when Harshil and Humarti were destroyed.

49. Anacoluthon, owing to the desire to bring the person concerned by the law into the emphatic position. Lit., ‘if an ox-herd … a lion devour …’, &c.

50. nam — — lu, app. used as a prepositional phrase; see § 33, in which case nam is strictly a noun. But possibly also a use of abstract for concrete, lit., ‘to his proprietary’

XXVI. 1, 2. The construction is active, not passive, but is turned so as to be more convenient in English.

4. si-ma-ab: imperative, § 44 c.

5. -ab-bi-in, for -ab-bi(e)-ne, see § 40.

9, mur-hu is merely a scribal error for hu-mur. The date is in the reign of Shulgi, king of Ur.
1. di-ti-la - - - - - sar
d-ha-la₃-ba-u²
Legal decision: (concerning) 1 sar (of land), the house of Hala-Bau,

2. dam-ur₃-ba-a²-ka₄ ur-id-da
wife of Ur-Bau, Ur-idda,

3. ab-ba-la₈-nannar₉-ka₈ dug-₃-in-gar-ra
father of Lu-Nannar brought a claim,

4. ur₈-lamma-pa₉-le-si-ge
(that) Ur-Lamma, the governor,

5. ð-ha-la₉-ba-u²-ka in-na₄-na₄-ma-a
the house of Hala-Bau had given to him.

6. ur₄-id-da di-ta ba-kid-a
(But that) Ur-idda by a sentence of the court had been dispossessed,

7. ma₈-sim-e nam-erim₉-bi in-kud
the president deposed,

8. ð₈-ha-la₉-ba-u²-kam ð₈-bi in-sam-a
and that it was Hala-Bau who bought that house,

9. ab-ba-kal-la dumu-ur₃-en₇-ninu
Abbakalla, son of Ur-Entima,

10. ð₈-ha-la₉-ba-u²-la₈-₈-bi in-sam-a-ge
and Hala-Bau (herself), the purchaser of the house,

11. nam-erim₉-bi il₈-kud
(both) deposed,

12. ð₈-ha-la₉-ba-u²-ra ba-na-gi-in
The house to Hala-Bau was confirmed.

13. ð₈-a-ga-da-da lu₈-kin-gr₉-a-lugal
Ea-gadada the royal messenger

14. ð₈-ur₈-lamma dumu-kal-la ma₈-sim-bi-me
and Ur-Lamma, son of Kalla, were presidents.

1. sar: a Sumerian land-measure, about 36 sq. yards.
7 and 11. Lit. 'its oath swore'.
14. On the plural-ending -me, see § 27 (3).
VOCABULARY

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

A

a, water (mī). 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.

a2, arm, side (idu), and so strength, work, and hence wages for work. a2-zī-da, right hand, opp. to a2-gub2-ba.

nīg-a2-emī, enmity.

a-ab-ba, sea (tāmtu).

a2 - - - ag2, comp. verb, to send, give command to (u'uru). As noun, a2-ag2-(ga2), message (dörtum), and so, account, cause.

ab, as subj. prefix of verbs § 38; special use after root to express imperative § 44.

a-ba, adv. and then.

a-ba-(a), interrog. pron. masc. and fem. § 17.

esir-a-ba-at, a kind of bitumen or asphalt.

ab-ba, father, see under a, above.

a2-ab-ba, a kind of wood.

absu, the Deep, name of a watershrine of the god Enki, and, in general, the waters under the earth.

ad, beam, raft (?), made of timber.

a2-dam, creatures, cattle (nam-maššu).

ad-da, father, old man, see under a, above.

ad - - - gi2-gi2, comp. verb, to consider, reflect, study (mīluku).

a-e, interjection, aye, surely.

ag, to do, make, act (epēsu); to celebrate, perform a ceremony; to work, exercise; to bear or wield (a weapon).

nīg-ag-(ag), deed, work (ašēt).

gī2 - - ag, comp. verb, to listen, hearken, give heed.

ag2, to love (ramū), partic. in the phrase ki-ag2-(ga2), ki-an-na-ag2, beloved.

to send, order, see a2 - - - ag2, above.

to measure out (madādu).

aga, a-gi, crown, tiara (aga).

a2-gal, adv. mightily.

agrig, minister; one sent or appointed (abarakku).
ambar, a2_gu2-zi-ga, morning, daybreak (štēn).

al, sound (?), in al--gar, comp. verb, to make a sound, lament. As subj. prefix § 38; sometimes reflexive or passive § 39. alan, statue (šalma). am, wild ox (rītū); metaph. leader, lord. am2, form of the verb 'to be'; its use with participles and as an assertive element § 42 (a). ama, mother (ūnu). ama damning-a-nu, sovereign (?); of heaven, as title of gods; ama, 'mother of weeping', i.e. a mourning woman at a funeral. ama, as noun, he ama, mother. ama, leader, lord. ama, to grind corn (rítu); metaphor. ama, joy, gladness (tallaktu). ama, high, generally used as noun, 'the high (building)', i.e. wall of a city, fortress (dēru). am, to excavate, dig out (hirā), also to hew, cleave; hence, to make, fashion laboriously.

To break through, transgress, and especially to break with any one, become hostile (nabalkatū). Noun, ki-bal, hostile land (mañ nabalkattī). To cross a river, and hence, in general, šē -- bal, or bal alone, to change, alter. Nouns, bal, reign, year of a king's reign; šē-bal, gen. axe (piλaqqū), but used of any staff or stick, part of a spindle. balag, drum, timbrel, or possibly lyre (?); in any case a musical instrument used to accompany the chants of the gala, or psalmist. 

ba, to divide, portion out, and so, to give a share, to reward (gāšū); hence noun, nig-ba, present, reward (gāšū). To tear in pieces, dissolve, do away (našṭu), 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-ah, ba-an-, subj. prefixes of verb § 38. ba, to be far away; to go far away, escape; to open (pītu). ba, high, generally used as noun, 'the high (building)', i.e. wall of a city, fortress (dēru). bar, to open, and so (often as comp. verb izi--bar), to open the eye, see, look upon (našīnu, našīna). As noun, bar, side (qādītu), hence the phrr. bar-šī, 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. babbar (written KU3.UD), silver (kaspu). bar3, bara, seat or shrine of a god, royal chamber, dwelling (parakkū). bar-qa-, verb prefix of negative, generally with prohibitive force, see § 45. bi, to speak, proclaim (qabā). bi2, suffixed pers. pron. 3rd sing. direct, bi-ne-(me), plur. of same § 13; demonstrative pron. § 15. bu, to tear, cut off (bagāmu). bul, bu-(-)-bul, to waver, wander, causat. make to wander, carry along or away (of a ship before the winds). bur, hole, opening (phonetic writing for bur2). bur2, to loosen, open, to interpret or reveal a dream; hence noun ka-bur2, an opening in the wall, window.
VOCABULARY

bur²-na, adj. humble, fearful; nam-bur²-na, humility.

bur², to make a hole; as noun, hole, opening (lapūtí). cf. ka-bur², above.

'akurāman, the river Euphrates (parātu).

D

da, side, arm (idad); da-bi, (by) its side.
da, suffix of abl. 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 gan-la, - dag, to escape (rapādū).
dagal, to widen (ruppātū), also noun, and esp. adj. wide. Written da-ma-al in eme-sal, see § 48.
dal, to remove; be far away (nisūd).
dan, husband, or wife, gender not distinguished (mutu; aš-nātu).

dam-ha-ra, battle (from the Akkad. tahnarra).
dam-gar, agent, middle-man, banker (from the Akkad. tamgari). 
dar, variegated, speckled (burram). Esp. the name of a kind of bird.
dē², to pour out (lapādū)

dū³—de, lit. to pour out a voice, i.e. to speak, utter words (nabū, nagdū).
dē², suffix of participles § 42; of

infinite § 43; prefix of optat.- emphat. in eme-sal, § 41.
dū, to go, walk (alātū).
dū³, law-suit, judgement (dimu).
dū-lītu, legal decision, verdict.
dū-šum, judge (gāšanu); as verb, to judge.
dū³, to seize, capture (ašbētu).
dim, to make fast, and so, a bond or rope (rikūṣū).
dim₂, a pillar (išānu, dambūtu).
dim³, to build, make (bāudū, āpēlu). Partic. dim³-ma, esp. in the sense of 'skilful at work', said of a spinning woman.
dirū, to fill up, magnify; be over-full (alārū). Mostly as adj. exceeding strength.
dū, to make, build, (bāudū, āpēlu); hence, to strengthen, support. 
dū³-a-bi, all of it, of them (kalātū).
dū², to loose, open (palārū);

i-ig-i — dū², comp. verb, to open the eye, see. Also, to make bricks (talādū). 

dū², to be beautiful (ašānū), and so, be abundant, luxurious.

nig-dū², seemingliness, whatever is beautiful.

Also, to cast down, swoop upon (palādū).

sū²—-dū², comp. verb, to complete, carry out.

dū³, see dul.

dub³, to pour out, heap up (aš-

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

dūbūn — - kid, comp. verb, shave (the forehead) in order to mark as a slave (gūlītū). The reading of the secondsign, AĢ, is uncertain and should perhaps be sa²

dūg², to speak (gāšū). As noun, word, command.
dug —- gar, comp. verb, to make a claim.

dug², to be good, to content, please. Chiefly as adj. good (alātū). Written ze-il, ze-ba in eme-sal, § 48. Abstr. nam-dug², goodness.
dugud, heavy, violent, partic. as epithet of winds. The divine in-dugud bird was the attendant of the god Ningirsu.
dub, vessel, pot (kar-pālu). Used as determinative § 8.

dul, dū², dul², to cover, overwhelm (kašānu); also to clothe. As noun, place covered in, chamber, esp. the shrine called du²-bē²-lu².

dunu, child, gen. son (māru), opp. to dunnu-sal, daughter.

dun, a kind of animal, prob. a species of ox (māru)
dur, bond, connexion (rikūṣū); hence, whole, all (napharum).
dur², to sit, dwell, abide (ašēnu); also to settle down.

ki-dur², dwelling-place, seat.
dur²-re-nu = durr, below.

du-r², du-ru, in plur. du-r²-lu², for ever. From the Akkad. dāru.

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

š-dun, a pad worn to support the basket for carrying burdens on the head (dụpšāka).

E

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

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.
e³, house, temple; e-gal, great house, palace.
e, i.e. e³, to rise, go up, go out (ased); to be deprived of, forfeit.

Causat. to cause to go, cast out.
edūlu, field, plain, territory (šēru).
e-gir, hinder part (adētu). As adj. latter; egir-bi or egir, adv. afterwards.

chi, offshoot, nursling.
e-tum, i-tum, exalted, powerful (kabātū).

en, lord (bētu); adj. noble; abstr. nam-en, lordship (bēitu).
en, en, until (adj); as interject. e-en, till when? how long?

en², incantation (šēnu).

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).
### VOCABULARY

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>en-mun</td>
<td>to watch (maṣārī); watchman; watch (maṣṣāsū),</td>
</tr>
<tr>
<td>giš-ra-iram</td>
<td>a kind of wood.</td>
</tr>
<tr>
<td>eri</td>
<td>slave (ardu).</td>
</tr>
<tr>
<td>erim3</td>
<td>man, servant, soldier (ṭdū); army.</td>
</tr>
<tr>
<td>nig-erim3</td>
<td>nag-erim3, hostile, an enemy (a'ilū).</td>
</tr>
<tr>
<td>gam</td>
<td>to bow, bend down, crouch (gada'tu).</td>
</tr>
<tr>
<td>gan3</td>
<td>parcel of land, field, territory (gīlā).</td>
</tr>
<tr>
<td>gan3-id</td>
<td>lit. 'river land', i.e. valley.</td>
</tr>
<tr>
<td>gaš-la</td>
<td>-- dash, see dag.</td>
</tr>
<tr>
<td>ganał</td>
<td>queen (ṣarratu).</td>
</tr>
<tr>
<td>gaš-u</td>
<td>in eme-sal.</td>
</tr>
<tr>
<td>gaz</td>
<td>to slay, sacrifice (dākū).</td>
</tr>
<tr>
<td>ge3</td>
<td>sixty. geš-u, six hundred, § 34.</td>
</tr>
<tr>
<td>geštu</td>
<td>also written PI or contr. to GIS; ear, and thus, sense, understanding (unnu). As verb, to hear, understand (ṣamū), cf. geš -- ag, to hearken.</td>
</tr>
<tr>
<td>geš</td>
<td>reed (qanū); as determ. § 8.</td>
</tr>
<tr>
<td>giš-ba′-ba′</td>
<td>reed for tablets, i.e. scribes's stilus. giš-unu (phon. writing for giš-unu), dark dwelling, prob. an underground chamber.</td>
</tr>
<tr>
<td>giš</td>
<td>to turn back (tarū); restore; to answer, so to converse (often bi2′g2′ -- giš2′giš2′), and to gainsay; to avert a plague, recover.</td>
</tr>
<tr>
<td>gišu</td>
<td>new (čēšu).</td>
</tr>
<tr>
<td>gid</td>
<td>to be long, far (aḏī); as adj. long, distant.</td>
</tr>
<tr>
<td>gid3</td>
<td>to roam at large (of wild ass).</td>
</tr>
<tr>
<td>gidru</td>
<td>sceptre, staff (haṭṭu).</td>
</tr>
<tr>
<td>gig</td>
<td>night (mālī); as adj. black, dark (ṣāmu).</td>
</tr>
<tr>
<td>gig-bar</td>
<td>half- i.e. midnight;</td>
</tr>
<tr>
<td>gig-esa</td>
<td>dusk, evening; as noun, dawn (ṣāmu).</td>
</tr>
<tr>
<td>gib</td>
<td>to bow, bend down, crouch (gada'tu).</td>
</tr>
<tr>
<td>gil</td>
<td>wood, perhaps wood of every kind, perhaps ebony.</td>
</tr>
<tr>
<td>gis</td>
<td>milk (šēba). Prefix of opt.- emph. 1st sing. § 41.</td>
</tr>
<tr>
<td>githu</td>
<td>to place, set down upon; to make, restore, set in order (labām).</td>
</tr>
<tr>
<td>gab</td>
<td>mouth (aḏī), i.e.</td>
</tr>
</tbody>
</table>
gur (or gur²), to be endowed with (nāšu), esp. d₂ -- gur, huge, mighty (kablu).
gur², to raise, exalt (nāšu); gur², huge, var. writing of above.
gur³, to sever (kāṣnu); so, to be parted, delivered of.
gur³, to be endowed with, variant of gur.
guru, a large measure of grain (koru).
guskit, gold (kurušu).

H

ha, fish (nāšu). As determ. following the noun § 8; prefix of optat-emp. § 41.
ha-an, a kind of reed or stalk.
ha-la, share, portion (zilu).
ha-lam, to destroy (halātu).
ha-la-in, a kind of tree, probably willow or poplar.
har, to outline, surround, sometimes as comp. verb. gūr -- har, to outline, shape, form.
As noun, gūr-har, outline, plan, and metaph. plan, design (usrutu).
har, to limit, to decrease, as in gūr-har-ra, a low, still voice.
har, usury, interest (kūbullu).
wāhar-ra-na, usurer.
har-ra-an, road, path, the Akkad. harrānu.

I

i, to exalt, be exalted (nāšu).
Also as comp. verb, me-nur -- i.

ir², oil, fat (jamnu). As subj. prefix of verbs § 38. Note phonetic writing i₂-bi₂-la for ibītu (TUR. US), son, hence sonship, inheritance.
i₈, five, § 34.
i₉, subj. prefix of verbs § 38.
id, river, canal (nāšu). As determinative § 8.

K

ka, mouth, face (pa₃). ka-bur, window; ka-gar, thought, doom (girru).
ka₃, gate (bdnu).
ka-al-ka (uncert. reading), brick-stamp (?).
ka-kešdu, king (burru).
kalam, land (midu), esp. of the land of Sumer as distinguished from kur³, foreign countries.
kalam-im₃, name of a voca­tion, probably labourer, navvy.
Written ka-na-ag₂ (ga₂) in emesal, § 48.
kal-ga, strong (dammu).
kar, quay, wharf, wall, dike (kāru).
As verb, to take away, ravish; also, to take oneself away, flee.
gām₃-kā(r)-kar, the stolen field.
kár-ītu, temple woman, servant of Ishtar (harītu).
kaskā, road, journey (harrānu).
kēšdu, to bind (rākuru); to bar a road.
kī, place (āzu₃). kī -- gar, to put in a place, found; kī
### Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kin-sig</td>
<td>meal, fare (napatlu)</td>
</tr>
<tr>
<td>klal</td>
<td>ununcultivated land, waste place (nidatu)</td>
</tr>
<tr>
<td>ki-sikil</td>
<td>maiden, young woman (ardatu)</td>
</tr>
<tr>
<td>kud</td>
<td>to throw (nadda)</td>
</tr>
<tr>
<td>kud, lu2</td>
<td>to change, alter (suttu)</td>
</tr>
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**Used as determin. before leathern objects, § 8.**

#### L

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<td>la</td>
<td>(la-la, la), fullness, pride (la'la')</td>
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La used as negative, see § 45.

#### M

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<td>ma^2</td>
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Ma^a2, ship (ziippu).

Ma-at, written in eme-sal for ga^2, q.v.

Ma-da, land, country (madiu).

Ma-hi, high, exalted (siru); as verb, to be or make great.

Ma-ha, price (mahira).

Ma-nu, dream (tuttu).

Ma'-anu, lot.

Ma^2, offspring, produce, esp. of goats and oxen; cattle, in general (bala); usually in ma^2-anu.

Ma'skin, one who lies in wait (rabatu), watcher, name of a kind of devils. Also superintendent, a legal officer presiding over the courts.

Ma'-taba, twin (tu'tima).

Me, command; also, shrine (parsu).

Me, me-a, me-a-bi, adv., where? when?

Me^2, suffix, pers. pron. 1st plur. § 13.

Me, to be, § 42.

Me, battle (tahas).

Me-en-de-en, me-en-zu-en, indep. pers. pron. 1st and 2nd plur. § 12. See also § 42 a.

Me-lam, splendour, esp. terrifying splendour (matemmu).

Me-nu, see § 42 a. Also suffix, pers. pron. 1st plur. § 13.

Me-nu - - i, comp. verb, to exalt, glorify (nidda).

Me^2 - - iug, comp. verb, to care of, have charge of.

Min, two, § 34. Min-ta-ba, double.
VOCABULARY

mu, verb, to name, call (nagāru); as noun, name (lamu); often in the sense of son, offspring. nu-sar, writing of the name, inscription. Also mu, year (lattu). For use as suffix pers. pron. 1st sing., see § 13; subj. prefix of verbs, § 38. mu2, to appear; causat. to make appear, create; grow (asê). mud2, blood (āderu). mul, star (kakabu); uru2d - - - mul, to engrave, inscribe. mu-lu, written in e-ne-tal for lu2, q.v. Interrog. pron. § 17; indefinite § 18. muš, serpent, dragon (šîrû). muš-gir, stinging serpent. muš-me, appearance, face (šînu). mulen, bird (šisiru); as determin. generally after the noun, § 8. mu-ud-na, husband (hâdiru).

N

na, used for na2, stone, esp. stone bearing inscription, stele, sometimes written na-DU2(i.e. ru)-a. na - - - ri or na-ri - - - go(r), comp. verb, to purify or be pure; na-ri-ga, adj. pure. na, prohibitive, § 45; infixed pron. indir. § 46. na2, stone (abunu); as determin. before kinds of stones and stone objects, § 8. na2-im, stone of the storm, i.e. hailstone. nad, to lie, repose (šalatu, rabšu). nis, couch (tšû); ki-nad, see under ki, above. nag, to drink (išatu); to water. a-nag, pouring out of water, libation.
nagar, carpenter, craftsman. nagga (written A.N.VA), lead (anâdu). nam, fata (šinte); written na-am, na-ma in ene-tal. 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. nānû. ner, strength (endûqa), and so, forces, host.
ni, suffix, pers. pron. 3rd sing. § 13; pronom. infix in verbs § 46.

t2, fear, reverence (pušhitu); adv. 2t2-te, majestically. n2-te-na, n2 - - ga2, to reverence. n2-te-ga2, adj. reverent. n2-te-a, self, oneself (ramatâ), reflex. pron. § 14.

t2-dub, to be safe, secure (pašâhu); partic. n2-dub-a-da, making secure. n2-dub-bu, security (aburu).

niq, thing, possession, treasure (bašu). As prefix forming abstr. nouns § 19: relat. pron. § 16; neuter indef. pron. § 18. niq-ga-na, furniture, household stuff (anâtu).

nigin, to surround, turn round, lead round, pen up cattle; to roll the eyes (zâdiru). nim, to be high (qabû); noun, exalted one, prince; adj. high, esp. in kur-nim-ma, the high land, i.e. Elam, and thus nim, Elamite.

nim-gir, flash on high, lightning (širgu). igi-nim-su2, to above, upwards.

nimin, forty, § 34. nim, lady, mistress (šetlu); but can also be masc. lord, cf. d-min-gir-su2. nimmu, fifty, esp. in 2-nimmu, the temple at Lagash.

nir-gal2, leader, chief (ettelu); as adj. pre-eminent. Written ne-tir-su2 in e-ne-tal, § 48.

niš, twenty, § 34. nitâb, male (zikâru); as determin. after the noun, § 8.

nitâlum, (first) husband or wife (hâdiru, hâdirû).
nu, ordinary negative, §§ 30, 45. nu2, beget, create (lamâ). nu-bandâ, a high officer, overseer (lapâ-tu).
nunnû, seed, of corn and animals (šerî). nun, prince, lord (rabû); adj. great, noble, goodly (app. to a perfume). nam-nun-na, abstr. noun, princeliness, majesty.

nu-sig2, orphan.
sag, head, chiefly in phr. to give, space between, span (an.na), and, to submission (nátál), sag-gl, sag-ur-a to submission (Sáráqu).

§ 8. Also bond cord, esp. sinew (nttí); esp. in (Saráqu).

Com. verb, to present, nt, used as prepos. between. (óz”rztu); pitch a dwelling, dwell (ramíi).

Noun, course (of canal, &c.).

Also used as determino (nksu)

To present, give in return (nadál1u), used as partic. going’!

To be low, weak (mešu); gen. as noun, weakness; a-sig, lower part.

SIG to strike (mahdš), destroy; to cut down (trees). nam-sig, striking.

SIG to be favourable (damdšu).

Also used as noun and adjective.

SIG brick (liblittu).

SIG, green (argy). Also as verb, in sense of create, complete.

gis-sig-gar, bolt, barrier.

SIG and = gš-gš2, to rejoice.

Sikil, bright, clean, pure (elšu).

tl, to cut, pierce (soldš); noun, street, road (sásé).

sš, lamb (puhíddš).

Sil, a measure of capacity.

Siln, to be well, be safe (sásá-

nu); noun, siln-ma, in prosperity.

sš2, in e-tš-ra, highway, road (salš).

sš2, see under sš, above.

Su, to recompense, increase (aráš).

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

sud, sud2, to be long (aráš); to lengthen, or be lengthened; as adj., distant.

Suq2, to go, hasten; to lead out; also, to stand. In both cases used only of several persons.

Su+hš, foundation (izšu).

Sukkal, messenger, servant.

Sun, to ruin (mádpš); to fall into ruin, be old; abstr. noun.

Nam-su, decay.

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

To gleam, shine (sárdšu).

To spin wool (šamšu).
tab, to burn (hamātu), be burnt. As noun, tab, two, a pair; a companion (ippa).

tag, touch, overthrow (lapdiu), stay, cast down, smite. isti- - tag, to touch with fire, set fire to.

tah, to add, increase (espu). as-tah, increasing strength, said of a helper.

tałb, probably a kind of grain.

tar, to cut (tardh), to open, tear away, cut short, hence to decide, judge (dīn), to decree.

nam-tar, abstr. noun, what is decreed, destiny (šintu); nam- - - tar, comp. verb, to curse.

tē, to approach (tedh), to attack, assault.

temen, foundation deposit, gen. with inscription.

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

Also ti, to take (lāqti), frequently in form ši' - - - ti, receive.

tobā, metal-worker (purquru).
tīl, to complete; bring to an end, destroy (garmārū).

šīr, forest (kitstu).
tumān, dove (summatu).

tu, to pour out, make libation (ramākū).

ti', spell, incantation (šiptu).

tu(d), tu-ud, build, make (bandā); to bear children (alādu). uth- tu(d), offspring.
tug, cloth, garment (subātu).
tuk, to possess (rasīd), to take to oneself. is hung-tuk, rich man; aš-tuk, powerful.
tukul, weapon (kabāku).

Ukundi-(la), conj. if (isumma), esp. at beginning of laws.

su-ku-ku-ku, plane-tree.

tum, to carry, bring (alādu), lead, and hence, to take away, carry. 

tun, axe (piliqqu), esp. in tun - - ag, to defeat (hatiš); tun - - bar, to split with the axe, cleave; tun-ši' - - - šag, to smite with the axe.

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

tur, small (širātu).

tu-ra, sickness (muru); tu-ra - - - uš, to be or fall sick, be possessed.

U

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

u2, to nourish (zanāmu), support.

As noun, plant, vegetable, used as determin. § 8; hence food, pasture. u'-sul-at, lit. in wide pastures, i.e. in security (ašurrī); u'-huš-stu-kil-la, the wild cucumber; adj. uš, strong, powerful (man).

uš, used as copula § 32; interj. alas! gūš, a kind of wood (ašūtu); uša, a kind of bitumen.

uš-ma, victory, strength (irnittu).

um-ma, mother, old woman.

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

umun, lord (bētu); written u-umun in en-ēlu, § 48.

un-eq, dwelling (štubu); used in the ideograms of Erech, Larsa, and Kullab.

ur, ur-ku, dog (kalbu).

ur, leg; foundation, hence metaphor, lower end (īšdu).

ur, ur, - - - ur, to rage, destroy (šoppātu).

ur-ba-ra, leopard (?) (barašnu).

ur-ki, together (šištu).
VOCABULARY

uru, city

lo thunder

ursa, to thunder (ramadamu); also noun, thunder.

uru, city (iltu).

uru², in comp. verb uru — mul, to engrave (clearly), inscribe.

urudu, copper.

as prep. beside, outside of; zag -- gis, to go by the side.

naa-za-gis², lapis-lazuli (uqamdu).

zah, to run away, escape (ka-ibdu).

zal, to be bright (namadru); zal(f)-zal, to be full, abound in (usabarru), causat. to make full, abundant; as noun, store, cargo. u(d)-zal, daybreak; ka-zal, joy of countenance.

zalag, to be white, pure, clean (namadru), but chiefly as adj. shining, bright (ibbu).

za-pa-ag³, thunder, roaring (rigmu).

za-la, ze-em, ze-ib, written in emesal for dug³, q.v.

zi, life (napili); nig-zig-gal², all that has life, creatures.

zid, flour, meal (gimu).

zi(d), to be firm (kdimu, be true, faithful; noun, zi(d), faith, sanction.

zi-an-na, in the name, by the power of heaven; abstr. nig-zig², truth, legitimacy: adj. zi-(do), right, opp. to left.

zi(g), to go out; causat. make to go out, expend. As noun, zi-ga, expense; tiwzi-ga, a taskmaster, driver of slaves.

i³ - - - zi(g), to be fierce (naddaru).

zi-ri-(ir), to smash, destroy (pasatu).

zu, to know (idad); nam-ku-su, lit. ‘clear knowingness’; i.e. wisdom (nimiqe).

zu, zu-ne-ne, suffix, pers. pron. and sing. and plur. § 13.

zag, side (pdu); an-zag-su², to the end of heaven; zag -- ka, as prep. beside, outside of; zag -- gis, to go by the side.

INDEX TO THE READING PASSAGES

The following abbreviations are used: CT = Cuneiform texts from Babylonian tablets, C. in the British Museum. RA = Revue d'Assyriologie. SAKI = Thureau-Dangin, Die immerischen und abhassischen Königsinschriften.


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I. Brick inscription of Nūr-Adad, king of Larsa. Text and translation—R. Campbell Thompson, Archaeologia, lxxxi, 115 ff. Text also CT. xxxvi, Pt. 3 . . 44 45


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IV. From a clay cone of Sin-iddinna, king of Larsa. Text—Belittesch, Beitridge zur Assyriologie, Vol. i, 295, 297. Translation—ibid., 303, and SAKI. 208 ff . . 50 51

V. From a stone tablet of Warad-Sin, king of Larsa. Text—CT. i, Pl. 45 f. Translation—SAKI. 214 f. . . 54 55

VI. The ‘bilingual’ inscription of Samsu-iluna, king of Babylonia. Text—L. W. King, Letts. and Ins. of Hammurabi, Vol. ii, 207 ff, also CT. xxi, Pl. 47 ff. Translation—King, op. cit., Vol. iii, 199 ff . . 58 59

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