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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

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to present, in a single volume, and in a form adapted to the learner, all the materials which he will need in his earlier studies, and to indicate from the beginning that Sumerian differs nothing from any other language in the point that it can be intelligible only as a grammatical structure. Let it be said at once that nothing so absurd is implied by this as the suggestion that Sumerian grammar has not as yet been adequately studied. My meaning is simply that it has been impossible to approach the language on the proper lines without the command of an extensive library of specialized literature, much of which, even when accessible, is ill-suited to the requirements of the new student. While it is intended, then, that this book should enable the learner to begin at the beginning of his Sumerian studies, a reservation must be made that this purpose does not imply a primer of Assyriology. There are already in circulation several excellent works of the latter kind, to which it would be superfluous to add, and it is to be supposed that the student will already have some acquaintance with Assyrian before the subject of this book is likely to claim his attention. It has therefore been definitely assumed that the Assyrian syllabary is known, or at least readily accessible elsewhere, to the student. The list of transcriptions should, however, enable him to identify the more uncommon values which occur in the texts translated, and will in addition help to familiarize him with the palaeography of the older inscriptions; for, in spite of some

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

With respect to the grammar, my aim has been to present what is well ascertained in as short and, above all, as practical a form as possible. To this end I have sedulously refrained both from attempted innovations and from theoretical discussions of any kind, even where such abstinenience 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.

LIST OF TRANSCRIPTIONS

a	ଅ	a ²	ବାନ	ban ²	ବାନ୍	ban ²	ବାନ୍
alzu	ଅଲ୍ଜୁ	alzu	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ag	ଅଗ୍ର	ag ²	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
aga	ଅଗା	aga	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
agrig	ଅଗ୍ରିଗ	agrig	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
alam	ଅଳମ	alam	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
am	ଅମ	am ²⁽³⁾	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ama	ଅମା	ama	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
amas	ଅମାସ	amas	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ambur	ଅମ୍ବୁର	ambur	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ansu	ଅନ୍ସୁ	ansu	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
apin	ଅପିନ	apin	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ar	ଅର	ar ²	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
ara	ଅରା	ara	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
asar	ଅସାର	asar	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
as	ଅସ	as ²⁽³⁾	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
bad	ବାଦ	bad	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
balag	ବାଲାଗ	balag	ବାନ୍	bān	ବାନ୍	bān	ବାନ୍
			ଦା	da ²⁽⁵⁾	ଦା	da ²⁽⁵⁾	ଦା
			ଦାଗ	dāg	ଦାଗ	dāg	ଦାଗ
			ଦାଗାଲ	dāgal	ଦାଗାଲ	dāgal	ଦାଗାଲ
			ଦାଲ	dāl	ଦାଲ	dāl	ଦାଲ
			ଦାର	dār	ଦାର	dār	ଦାର
			ଦେବ	de ²	ଦେବ	de ²	ଦେବ
			ଦିଲ	dil	ଦିଲ	dil	ଦିଲ
			ଦିଲମୁନ	dilmun	ଦିଲମୁନ	dilmun	ଦିଲମୁନ
			ଦିମ	dim ²⁽³⁾	ଦିମ	dim ²⁽³⁾	ଦିମ
			ଦିନିର	dinir	ଦିନିର	dinir	ଦିନିର
			ଦିନିର୍	dinir	ଦିନିର୍	dinir	ଦିନିର୍
			ଦୂର	du ²	ଦୂର	du ²	ଦୂର
			ଦୂରାଙ୍କ	du ²	ଦୂରାଙ୍କ	du ²	ଦୂରାଙ୍କ

B

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LIST OF TRANSCRIPTIONS

LIST OF TRANSCRIPTIONS

du ⁴⁽⁷⁾ du ⁵⁽⁸⁾	duin	erin
dub ⁽⁷⁾ dub ⁽⁸⁾	dubi	esi
dublin	esir	,
dug ⁽ⁿ⁾ dug ⁽⁸⁾	es ⁴⁽⁸⁾ es ⁵⁽⁸⁾	
dugud ,		
dul	ga ga ²	
dumu	gal gal ² gal ³	
dur	dur ²	
dunun		
dusu		
e e ² e ³	gašan	,
edin		
egir		gi gi ^{2(h)}
ehi		gibil gibil ² gibil ³
en en ²	gid ⁽²⁾ [gid ⁽²⁾ gidi ⁽³⁾ gidi ⁽⁴⁾ gidi ⁽⁵⁾ <td></td>	
engar		
eri		gig gig ²
eridu		gigir
erim	erim ²	gim gim ^{2(h)}
		qil
gir	gir ⁽¹⁾ gir ⁽²⁾	
gir	gu ² gu ³	
gub	gub ²⁽³⁾	
gug	gug	
gur	gur ⁽¹⁾ gur ⁽²⁾	
gur	gur ^{3(s)} gur ^{4(f)}	
guru		
gurus		
guskin		
ganam		
gashan		
gesitu		
gi		
gibil		
gid		
gidru		
gig		
gigir		
gim		
idi		
igi		
il		
illu		
imin		
inanna		
ingar		
inim		
ir		
ir ³		
itu		
isib		
izi		
izkim		
kah		
kalam		
kankal		
kaskal		
kešda		
kid ⁽²⁾		
kid ⁽¹⁾		

kid ⁸	ma ² mā ³ ma ³	na ² na ² na ²	na ² na ² na ²	na ² na ² na ²
kilb	malba	nalba	nalba	nalba
kin	kin ²	kin ²	kin ²	kin ²
kinda	māš ²	māš ²	māš ²	māš ²
Kislah	māškim	māškim	māškim	māškim
kiši	me ²	me ²	me ²	me ²
kišib	mi ²	mi ²	mi ²	mi ²
ku ²	mu ²	mu ²	mu ²	mu ²
kullab	mud ²	mud ²	mud ²	mud ²
kur ^[2]	muru	muru	muru	muru
kuš ^[2]	muš ²	muš ²	muš ²	muš ²
kuš ^[2]	mušem	mušem	mušem	mušem
la	la ²	la ²	la ²	la ²
lagab	nagar	nagar	nagar	nagar
lagas ⁹	nammu	(naf)	nammu	(naf)
lam	ni ²	ni ²	ni ²	ni ²
lamma	nigin	nigin	nigin	nigin
ligei	nimmu	nimmu	nimmu	nimmu
lu	nitah	nitah	nitah	nitah
tugal	nitalam	nitalam	nitalam	nitalam

nu ²	nu ² , numun	nu ²	nu ²	nu ²
sil	sila	silim	sir	sir ²
sil	sila	silim	sir	sir ²
sub	sub	sub	sub	sub
sud	sud	sud	sud	sud
sug	sug	sug	sug	sug
sukkal	sukkal	sukkal	sukkal	sukkal
sun	sun	sun	sun	sun
ša	ša ²	ša ²	ša ²	ša ²
šag	šag	šag	šag	šag
šagub	šagub	šagub	šagub	šagub
šar	šar	šar	šar	šar
šara	šara	šara	šara	šara
šu ²	šu ²	šu ²	šu ²	šu ²
šuku	šuku	šuku	šuku	šuku
tah	tah ²	tah ²	tah ²	tah ²

tibira		ur ⁵	
temen		uri	
tu ³⁽⁶⁾		wri ²	
tukul		wisa	
tukundi		wru	
tum		wru <u>du</u>	
u		wru <u>an</u>	
u ³		w <u>su</u> _u	
ug ²		u <u>sumgal</u>	
uga		utug	
uge		wru	
ugula			
uh		uh ²	
ukkin			
umma			
umun			
unu		wr ²	
ur		zimbi ^r	
zabar			
zar			
zal			
zalag			
zarar			
zid			

SUMERIAN WRITING

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

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

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

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

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

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

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

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

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

may be seen from the example above) entirely different signs share the same phonetic value. It has been observed that *gin* is a value of both the signs *DU* and *KUR*; *gub* is a value of *LJ* 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*, *u³* &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, ʃ, t, f, z.*

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

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

§ ii. 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)-nd*, ‘may my days be long’, where the last word is to be read *hesuzid*. This is a definitely phonetic device to ensure the pronunciation, but in the far more common *ku²-ku²-ra*, ‘of the mountains’, *kalam-ma*, ‘of the land’, &c., the element actually added is *-a*, not *-ra*, or *-ma*, and the preceding consonants are inserted to compensate for the normal loss of the final consonant of the root.

The final consonants most frequently dropped are *d, t, g, k, m, n, and r*. These usually disappear from the end of roots when the element immediately following begins with a consonant, but are retained when followed by a vowel. In cases of apparent doubling of final consonants, as *kalam-ma*, *ku²-ku²-ra*, the dropping of the first will not usually be marked in the transliteration of the texts.

THE PRONOUNS

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

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

1ST PERSON		2ND PERSON		3RD PERSON	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Nomin. <i>mā², mā³-e, mē²</i>	<i>me-en-dē²-(en)</i>	<i>zā, za-e</i>	<i>me-en-za-e-n</i>		
Indirect Cases.	<i>mā²-a</i>	—	<i>za-a</i>	—	
Nomin. & Accus.		Nomin. & Accus.		Nomin. & Accus.	
<i>e-ne</i>	<i>e-ne, e-ne-ne-(ne)</i>	<i>e-ne</i>	<i>e-ne-ne</i>	<i>(-a)-m, -bi</i>	<i>(-a)-ne-ne, -bi-ne, -bi-ne-ne</i>
Indirect Cases.				<i>(-a)-na, -ba</i>	<i>(-a)-na, -ba</i>

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 infixes pronouns. To these forms, when they are used, may be added the characteristic consonant of the various cases (see § 21), of which the dative *-a* is the most generally found. The following examples illustrate the independent pronouns:—

mā²-e lu² kin-g²-a me-en, 'I am a messenger'; *ma² ga-mu-ra-ba(r)²*, 'I will reveal to thee'; *me-e e²-mu ga-tu*, 'let me enter my house'; *ma²-ra*, 'unio me'; *e-lum za-e*, 'exalted art thou'; *za-a-ge*, 'of thee'; *e-ne-ir mu-un-na-sug²-gi-e*, 'unto him they

hastened'; *e-ne ma-ra-e²-e²*, 'they will raise up for thee'; *e-ne-ne-me*, *ma-kim-hal-a-mes*, 'they are the wicked fiends'.

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

1ST PERSON		2ND PERSON		3RD PERSON	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Nomin. & Accus.	<i>-mu</i>	<i>-men, -me</i>	<i>-zū</i>	<i>-ziu</i>	<i>-zu-ne-(ne)</i>
Indirect Cases.	<i>-mā²</i>	<i>-me</i>	<i>-zā</i>	<i>„</i>	<i>„</i>

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

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

The following examples illustrate the suffixed pronouns:—

si²-mu, 'my shepherd'; *si²-ma²*, 'in my hand'; *ma²-e eri-za* (not *zu*, though nomin.); 'I, thy servant'; *ki-dur²-ṣa-al(g)²-du(s)²-ga-zu*, 'thy dwelling of the glad heart'; *ki-bi-ṣu³ ne-in-gi²*, 'to its place

he restored it'; *kala(m)-ma-ni*, 'his land'; *alan-ba* (demonstrative, § 15) *ni-nu-a-nin-e²-gal mu-bi*, 'of this statue "my lady is Nin-egal", is its name'; *uru-me-a*, 'in our city'; *ki-su-ne-ne-la*, 'from your place', i.e. 'from you'; *na² ki²bi-a-ne-ne*, 'their seal'; *dumu-ne-ne-ir*, 'to their sons'; *umun-bi-ne*, 'their lord'; *nam-vig² ū²-ha mu-gal²-am²*, lit. '[distaffs] the smiting in their hands were', i.e. they used only distaffs for smiting.

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

§ 15. Demonstrative Pronouns. The *demonstrative* pronouns are:—*-nē*, *-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'; *hi²-bi*, 'that man'; *as³ bad-ga(l) gal-la-bi*, 'those six mighty walls'; *alan-ba*, 'of that statue' (§ 13, above). Another demonstrative pronoun, which differs from the above in being independent, not suffixed, is *hur*, 'this, that (standing alone). Examples:—*hur-gim*, 'like this'; *hur-ŷa³*, 'upon this'.

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

U²-d-Nammu lu² e²-d. nannar in-dū²-a, 'Ur-Nammu, who built the temple of Nammár', lit. 'the man building', &c.; *Gudea lu² usu(g) ū²ga*

mi²-gal², 'Gudea, who in the shrine is reverent'; *Hala-Bau lu²*,

e² ū²-am-a, 'Hala-Bau, who bought the house'; *e²-a-ni mig ad-ul-li-*

a-ta ba-dū², 'her house which in days of old had been built'.

Relative clauses are regarded as simple adjectives (see § 42 (v)),

and their verb is invariably a participle, which is generally marked

by the *-a* ending. As *lu²* and *mig* are frequently omitted, this is

often the only sign of the relative clause.

a. Sar-varbati nu-nam-lugal-la-ma² ne-iw²-gu-ul-la, 'the god Š., who magnifies the name of my royalty'; *Guīum nam-lugal-ki-en-*

gīra kur²-ŷa³ ba-tam²-a, 'G., which had carried off the sovereignty of Sumer to the mountains'.

The genitive case of the relative is expressed by the use of the suffixed personal pronouns simply; thus, 'the king whose word is not gainsaid' becomes 'the king, his word', &c. *lugal dug-ga-na mu-gi²-gi²-da*; similarly *lugal-e u(d) me-lam²-bi nir-gai²*, 'the king, the storm, whose splendour is pre-eminent'.

Other oblique cases are expressed by the use of another substantive in apposition, frequently *sr(a²)²*, 'midst', thus turning the case into a genitive, which is dealt with as described above. (Cf. also § 33.)

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

Masc. and Fem.: *a-ba*, *mu-lu*.
Neuter: *a-nal(-am²)*.

Examples:—*a-ba d₂n² lu-gim*, 'who is like unto Enlil'; *a-ba-a* *gīr²-ne-gub-bi-en*, 'for whom waitest thou?'

mu-lu da-ni ma-te, 'who approaches his side?'; *ma² a-na mu-al²-da-zu*, 'I (i.e. as for me), what know I?';

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

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

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

These are used mostly in negative and interrogative clauses,

in the latter of which *In²*, *mulu*, are indistinguishable from the interrog. pron. above.

The indefinite *mg* prefixed to participles and adjectives forms nouns of neuter or abstract signification (compare the prefixed *nam*, § 19). Examples:—
In²-na-me mu-nu-zu, ‘any man knows not, i.e. no man knows’;
dim²-me-ir-na-me, ‘any god’; *mg-nam mu sa³a*, ‘whatever is called by a name’; *mg-dh⁴-e pa-mu-na-e*, ‘whatever was seemly he wrought gloriously for him’; *mg-eg-a(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:—

g'(g)-bar, ‘half-night, i.e. midnight’; *xa(g)²-hu²*, ‘joy of heart’; *ki-zi²*, ‘fire-place’; *u(l)-šu²*, ‘sunset’; *šu²-n²*, ‘prayer, lit. hand-lifting’; *lu²-gal*, ‘king’ (lit. ‘great man’); *e²-gal*, ‘palace’.

(b) With various preformatives of which the commonest are:—

nam: the ordinary means of forming abstracts from concrete substantives and adjectives.

dingir, ‘god’; *nam-dingir*, ‘godhead’; similarly, *nam-ingal*, ‘royalty’; *nam-šig*, ‘weakness’; *nam-erim²*, ‘enmity’; *nam-mi-gal²*, ‘lordship’; *nam-gal*, ‘greatness’; *nam-dug²*, ‘goodness’.

mg (i.e. the neuter indefinite pronoun, see § 18, above), with similar force; it forms abstracts and neuters:—

mg-si-sa², ‘righteousness’; *mg-gar*, ‘goods, property’; *mg-gi-na*, ‘faithfulness, justice’; *mg-ag-ag-bi*, ‘his acts’; *mg-ba*, ‘gift’.

The vowels:—

a, e.g. *a-sig*, ‘the lower part’; *a-τa²*, ‘going, path’, and *u*, e.g. *u²-šub*, ‘brick-mould’; *u²-tu*, ‘offspring’.

in certain cases, however, where the distinction is vital, the masculine and feminine are expressed by different words, as *lugal*, ‘king’; *gāšan*, ‘queen’, but more frequently by the use of the so-called determinatives *niyah* (masc.) and *sad* (fem.), as *dumu* (generally without *niyah*), ‘son’, and *dumu-sal*, ‘daughter’. But even in some cases where distinction is necessary none is made (e.g. *dam* 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:—

Cases.	Genitive	Characteristic Postfixes.
Nominative	{ -e	-a(h).
Accusative	{ (-e, -a)	-ra, -r
Ablative	Directional	-šu ³ , -š -j ⁴ .
(including Locative, Instrumental, and Comitative)		-a
Semblative	(-da, -ta)	-giu

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.

§ 22. Nominative, Accusative, and Ablative. Nominative. The noun as subject of a sentence is often marked by the addition of ‘-e to the root, as:—

lugal-bi *gu²-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’;

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

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

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

e-ši (acc.) *id-num-ta ib-ta-ni* (acc. infix) *-e³*, 'that ditch from the lordly river he led (it)'; *lagax-(KI)-e* (acc.) *me-gal-la min-i* (acc.) *-ib-i²*, '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.nammar-gim*, 'a life like the moon [have they given me]'.

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

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

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

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

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

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

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

NOUNS QUALIFIED BY ONE GENITIVE

- (a) 'The slave of the king' = *eri-lugal-lak* (but *-k* drops at end of word) = *eri-lugal-la*.
- (b) 'To the slave of the king' = *eri-lugal-lak-ra* (but *-k* drops before succeeding consonant) = *eri-lugal-la-ra*.
- If the phrase 'the slave of the king' is the subject of a sentence, or for any other reason (e.g. accusative) takes the ending *-e*, the final *k* sound is retained, but softened to *g* before *e*, thus:—
- (c) 'The slave of the king [went]' = *eri-lugal-lake* (which becomes) = *eri-lugal-la-ge*.

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

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

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

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

Similarly before the suffixed pronom *-a-ni* (§ 13):—
'His temple of majesty' = *e-nam-nun-na-ka-ni*.

NOUN QUALIFIED BY MORE THAN ONE GENITIVE

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

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

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

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

§ 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-nur*. After a consonant, however, the suffix is always preserved, even when the consonant itself has disappeared, as in the case of the Genitive

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

ma²-ra, 'to me'; *lugal-e-ara*, 'to the owner of the house'; *d.marduk-dumu-sag-den-ki-kara*, 'to Marduk, the eldest son of Enki'; *gu²-de-ar*, 'unto Gudea'; *nin-a-ni-ir*, 'to his lady'; *lu²-lu²-ur ir-da-tal*, '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 *šu²* (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 *šu²* 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) *šu²* is influenced by the preceding vowel, and may appear in the forms *-a_š*, *-e_š*, and *-i_š*. Examples:— *ki-hi-šu²*, 'to its place'; *egir u(d)-da-a_š*, 'afterwards, unto (future) days'; *sag-e-e_š*, 'as a gift'; *ama-in-dim³-en-na-a_š*, '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'; *lu²-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)-du(g)-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-du²g³*, ‘not good’; *nu-²e-ga*, ‘disobedient’; &c.

ADVERBS

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

- (1) by suffixing *-bi*, as *gral-bi*, ‘greatly’; *egir-bi*, ‘afterwards’; *grig-bi*, ‘with difficulty’; *grbil-bi*, ‘newly’.
- (2) by suffixing *šu* (generally in the form *-eš*), as *hul²-bi-eš*, ‘joyfully’; *dug²-gi-eš*, ‘well’; *ku³-gi-eš*, ‘brightly’.

Other adverbs are:—

- a-ba*, ‘and then’.
- me, me-a, me-a-bi*, ‘where?’ ‘when?’
- en* (*e-ne*, or *e-en*), ‘how long?’

CONJUNCTIONS

§ 32. Conjunctions. The simple copula, ‘and’, is more frequently omitted than expressed, both between clauses and words. When expressed, however, the form used is the suffix *bi-d* (for *bi-da*, lit. ‘with it’). Copula and asyndeton seem to be used indifferently. The last *-d* of *bi-d* is liable to be dropped at the end of a word or before a following consonant, and the copula then appears as *bi*, thus, *u(d)-grig-bi*, ‘day and night’; but *an-ki-bi-da-gē*, ‘of heaven and earth’; (for *an-ki-bi-dak*, see § 23). Other examples are *an-a-enli*, ‘Aru and Enli’; *idigna-lurannu-bi*, ‘the Tigris and Euphrates’; *ša(g)²-d.utith.d.dumu-zu-bi*, ‘the heart of Utu and Tammuz’.

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

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

ud, *ud-da*, ‘when’; *u(d) d.enli lugalaggisi-ri nam-lugal e-na-si²-ma-a*, ‘when Enil had given L. the sovereignty’.

ud e² d.ningr²sūka mu-lu²-a, ‘when he was building the temple of Ningirsu’.

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

en, ene, en-ud-da, ‘until, as long as’; *en-e kubalba(r)-ra ba-an-na-ab-dale*, ‘until he shall pay the money’; *e-ne-ud-da alti-la*, ‘as long as he lives’.

tukundi, tukundi-bi (written respectively *šU².GAR.TUR.LAL* and *šU².GAR.TUR.LAL.BI*), ‘if’, regularly used at the beginning of laws: *tukundi dam-e dam-ma ba-an-na-an-dug*, ‘if a wife says to her husband’; *tukundi-bi lu² grš²-šar-lu²-ka grš² in-sig³*, ‘if a man in (another) man’s garden cuts wood’.

bar . . . ka, ‘besides that . . . ; bar . . . ka-šu³ (*ge-eš*)’,

‘because’.

§ 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 *ig²-lugal-a-šu³*, lit. ‘to the eye of the king’, and ‘among a multitude of men’, by *ša(g)²-lu²-šargeš-ta*. The words most commonly found, in addition to these, are *egir*, ‘after’; *ngu*, ‘over’; and *ki* or *ki . . . ta*, as in *ki-ab-ba-šag-ga-la šu²-ba-ti*, ‘from Abbasaggā he has received’; *zr-ba-an*, ‘between’; and *nam . . . šu³*, ‘because of’, or ‘in place of’.

NUMERALS

§ 34. Numerals.

The cardinal numbers are:—

I.	$\alpha\ddot{\nu}^2$	12. $u\text{-}min$
2.	min	20. $ni\ddot{s}$
3.	$\epsilon\ddot{x}$	30. $u\ddot{s}u$
4.	$limmu$	40. $mimin$
5.	i, ia^2	50. $nimmu$
6.	$\alpha\ddot{\nu}^3$	60. ges^x , mus
7.	$imin$	80. $ges^x\text{-}m\ddot{s}$
8.	$usuu$	100. $ges^x\text{-}nimmu$
9.	$iiimmu$	600. $ges^x\text{-}u$
10.	u	3,600. $\bar{s}ar$
11.	$u\text{-}\alpha\ddot{\nu}^2$	216,000. $\bar{s}ar\text{-}ges^x$
Fractions:	— $\frac{1}{6}$ $\dot{y}as^x$ — $\frac{1}{3}$ $\dot{y}us\dot{y}ana$ $\frac{1}{2}$ $ba(r)$	— $\frac{2}{3}$ $\dot{y}anabi$ — $\frac{5}{6}$ $\dot{y}ingesila$ $\frac{1}{60}$ gin

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

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

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

Multiplication is expressed by the use of *a-ra²*, 'going', i.e. 'time, occasion', before the numeral, which is usually followed by *kam*, thus, *a-ra²-IX-kam-a² ba-hul*, 'they were destroyed for the ninth time'.

THE VERB

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

verb will be explained below. But, besides the simple root, verbs are also formed by the combination of this with a preceding noun, having either an accusative or adverbial connexion with the root; thus *gar*, 'to make', but *šu² . . . gar*, (lit.) 'to make with the hand', *gi²*, 'to turn', but *ka . . . gi²*, (lit.) 'to turn the mouth', i.e. 'to gainsay, or revoke'. In the case of compound verbs the noun element always stands first, and the other elements intervene between the noun and the root. Thus there is formed a verb-complex similar to the noun-complex described in § 29. The development and principles of this are now to be indicated.

§ 36. Conjugation of the verb. In itself the verbal root expresses nothing but an idea, without any distinction of voice, mood, tense, number, or person. Intensive and causative senses, corresponding to the Akkadian *pī-el* and *saphēl*, 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) Infxes.

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

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

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

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

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

(3) A certain number of closed syllables, most commonly *mun* (*mu-an*), *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 infix object (see § 46), but there are many cases in which it is simpler to explain the whole as subject-prefix.

In themselves, these prefixes express neither voice, mood, tense, number, nor person. Thus *in-du²* can mean 'I built' as well as 'he built' or even 'it was built'. The perfect plural also, *in-dh-na²*, 'they built', might have the same prefix as the imperfect singular *in-du²-e*, 'he builds'. The term 'subject-prefix' is therefore, strictly speaking, inexact; the presence of these elements merely indicates the subject, and their function is to take up and incorporate the external subject in the verb-complex, precisely as the infix pronoun (see § 46) takes up the external object.

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

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

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

mu lugal-uri-(KI)-ma² si-mu-ru-um-(KI) mu-hul, 'Year when the king of Ur destroyed Simurum'; (contrast) *mu si-mu-ru-am-(KI) ba-hul*, 'year when Simurum was destroyed'; *e²-a-ni ba-du² a-ja ha-sim*, 'his house was built and then ruined'; *mu al-ttl*, 'it is not finished'; but compare also *lu² igi-mu-sar-ra-ne nam-ni mu-na-sud*, 'the man regarded by you, life is lengthened for him' (*mu-* passive); *pa-le-si-ra guškin mu-na-tum²*, 'to the governor gold was brought'; *sag-sig ba-ši-gar*, 'he lowered his head' (*ha-* not passive); *du²-de² al-ne-dug*, 'he commanded them to build' (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.:—

ši²-mu-un-hul-a-ba, 'it had been destroyed'; *gr²-ha(r)-har an-ki-a mu-un-gr-i-na-eš-a-ba*, 'the designs of heaven and earth had been decided'.

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

or, will build', since the Imperfect naturally embraces the future as well as the present. These are well illustrated in *tukundit-bi lu²* ... *g³s in-sig³* ... • *i²-lal-e*, 'if a man . . . has cut wood . . . he shall pay'. This distinction, again, is not always observed, and the root without suffix often serves also for the imperfect. A more regularly marked difference is made between the 3rd pers. plur. of the two tenses, the imperfect ending in *-ene*, and the perfect in *-es* (*-nu³*, or *-a³*). Contrast the two clauses in *nam-šag-ga mu-tar-ri-*
e³s-a Ša²-ma-mu-da-ni-hal-e-ne, 'the fair destiny they have decreed (perfect) unto me, may they not alter' (imperfect). Other examples are:—

Imperfect: *dingir ga(l)-gal-lagās-(KI)-a-ge-ne* *gu²-ma-si-si-ne*, 'the great gods of Lagash will assemble'; *in-lal-e-ne*, 'they shall pay'; *²i-hac-e-ne*, 'they shall divide (the property)'.

Perfect: *in-ši-in-bar-ri-es*, 'they looked upon him'; *mu-na-an-*
st²-mu-nis, 'they gave unto him'.

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

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

PERFECT.

IMPERFECT.	PERFECT.
Sing.	$\left\{ \begin{array}{l} 1. i^2-du^2-en = 'I build, or, \\ \text{shall build}' \\ 2. i^2-du^2-e-en \\ & \&c. \\ 3. i^2-du^2-e \end{array} \right.$
Plur.	$\left\{ \begin{array}{l} 1. i^2-du^2-en-dl^2-en \\ 2. i^2-du^2-en-ze-en \\ 3. i^2-du^2-e-ne \end{array} \right.$
	Plur. $\left\{ \begin{array}{l} 1. \underline{\underline{\quad}} \\ 2. \underline{\underline{\quad}} \\ 3. i^2-du^2-e_3 \end{array} \right.$

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

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

1st pers. *ga-*
2nd and 3rd pers. *he-, hu-, ha-*

These are added to the beginning of the verb, and the forms for the various persons and numbers are the same as in the Indicative. By this means are expressed not only wishes but emphatic statements, and these particles therefore correspond with the Akkadian *hi-* 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 *ha*, *ma*, and *ra*. For the first pers. *ga* is the usual form, but *he* is used before *im*, and *hu* before *mu*. Examples are:—
ga-na-tum², 'let me bring'; *he-gub*, 'let him stand'; *he-da-ku²-ne*, 'let them eat'; *hu-mu-hu²-li-en*, 'mayest thou rejoice'; *he-im-mi-dur²*, 'I did cause to dwell'; *ha-ma-pad-de²*, 'may she declare'.

In religious texts written in the *eme-sal* (for which see below, § 48), the prefix *he* is generally modified into *d²* (sign *NE*), which is used in precisely similar fashion.

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

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

(1) The verbal root, sometimes alone, but more often followed by a suffixed *-e*, *-i*, *-a*, or occasionally *-u*. Instances of this are very common:—*nu-tuk-a*, ‘not possessing’; *kalam-ma e³-a*, ‘rising in the land’; *dim³-dim³-me*, ‘creating’; *nb-da gn(b)-gub-bu*, ‘standing by the side’; (root alone) *ku(y)-kub²-da du⁴-du⁴*, ‘being fair upon the mountains’; *gn²-du²-a*, ‘calling [upon his god]’.

(2) The verbal root followed by *-da* or *-d²*:—*gi³-grub-bu-d²*, ‘planting with trees’; *sub-in-da*, ‘cast down’.

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

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

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

INDICATIVE.

	OPTATIVE-EMPHATIC.	
Sing.	1. (<i>ma²-e</i>) <i>me</i> , <i>me-en</i> = ‘I am’ 2. (<i>za-e</i>) <i>me</i> , <i>me-en</i> 3. (<i>i²-e</i>) <i>me</i> , <i>im-me</i>	(<i>ma³-e</i>) <i>he-me</i> , <i>he-me-en</i> (<i>za-e</i>) <i>he-me-en</i> , <i>he-me</i> <i>he-me</i> (or <i>he-a</i> or <i>he</i> simply)
		—
Plur.	1. <i>me-en-d²-en</i> 2. <i>me-en-ze-en</i> 3. (<i>i²</i>) <i>me-e³</i>	<i>me-n³-gal</i> <i>mu-sag-ga</i> <i>i²-in-ṣa³-a</i> , ‘when Nin-egal had called him by a good name’; <i>gu³-de-a</i> <i>le²</i> <i>e²-nimmu in-d²-a</i> , (Gudea, who built E-nimmu); <i>ama-in-dim³-en-na-(m)u³</i> , ‘to the mother who created me’; <i>lugal ba-ra-an-dim³-ma</i> , ‘(that which) a king had not made’; <i>ki-zu-ni ba-an-da-har-ra</i> , ‘his stronghold (whereto) he had fled’.

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

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

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

ama nu-tuk-me, (lit.) ‘a mother—not having—am I’; *laga³ (KI) ki-gar-ra-me*, ‘founding Lagash (thou) att’; *gab-ri nu-tuk-a-mes²*, ‘slaves walked at (their masters) side’; *pa-te-si hu³-su-am²*, ‘the governor, being wise’; *mu gin-na-am² iu til-la-am²*, ‘the year passed, the month was fulfilled’; *hur-ṣu-am²*, ‘it was upon this’; *ir-sag-ga-am²*, ‘he was a warrior (indeed)’; *ṣul-gi e²-kur-ra u²-a-bi na-nam*, ‘Shulgi of E-kur the nourisher most surely is’.

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

(n.d.) *u.nin-e²-gal mu-sag-ga* *i²-in-ṣa³-a*, ‘when Nin-egal had

called him by a good name’;

gu³-de-a *le²* *e²-nimmu in-d²-a*,

‘Gudea, who built E-nimmu’;

ama-in-dim³-en-na-(m)u³, ‘to the

mother who created me’;

lugal ba-ra-an-dim³-ma, ‘(that which)

a king had not made’;

ki-zu-ni ba-an-da-har-ra, ‘his stronghold (whereto) 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 *-d²*, *-da*. This is by far the most common form.

Examples:—

du², ‘to build’; *šub-ša*, ‘to throw’; *su²-il² ga(r)gar-ra-šu³*, ‘for making prayers’; *e²-ninnu du²-ba za-ra ma-ra-an-dug*, ‘he hath commanded thee E-ninnu, its building’; *du²-de² al-ne-dug*, ‘he commanded them to build’; *nam-si² ub-da-limmu-ha ag-da*, ‘to have (exercise) the shepherding of the four regions’; *dingir-gim di-di-da*, ‘to go about like a god’.

As a verbal noun the infinitive has a characteristic use, with the terminations *-da*, *-de²* preceded by the suffixed pers. pronouns, to express temporal and other adverbial clauses, a construction equivalent to the Akkadian use of the infinitive after the preposition *inā*, e.g. *thu-ra-zu-in-de²*, ‘when thou enterest’, *e²-da-zu-de²*, ‘when thou goest forth’; *te-gra²-mu-de²*, ‘when I approach’.

In Sumerian, as in English, the infinitive is used to express purpose:—*ar²-mu ag-a(g)-de²*, ‘in order to celebrate my glory’; *mu-i² ha-lam-e-de²*, ‘to destroy his name’; *e² gi-ni-da*, ‘to establish the temple’.

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

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

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

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

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

§ 45. Negatives. The ordinary negative is *mu*, 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. *mu-mu-un-ši-in-gr²-gi²*, ‘he does not give it back to him’; the only exception is the nominal element in compound verbs (§ 35) which invariably comes first, the negative following immediately, e.g. *ša²-mu-ha-an-li-eš*, ‘they did not receive’ (from the compound verb *sa² . . . 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-lu-še-ne*, ‘may they not come in’; *ba-ra-na-in-hum²*, ‘mayest thou not bring’.

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

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

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

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

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

PRONOMINAL.		ADVERBIAL.
<i>Direct Object.</i>	<i>Indirect Object.</i>	-ra, 'to'—of persons, but
{ ni, also reduced ni-in, ni-i'b	{ na, also reuplicated and strengthened forms, na-an, na-ab	almost entirely confined to 2nd sing. = 'to thee'. -da, 'with, there'. -ta, 'from, there'. -zi (for ȝi'), 'to, thither'.
Plur. <i>nem</i>		<i>ne</i> , or <i>nem</i>

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

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

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

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

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

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

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

mu-na-diu², 'he has built for him'—subj.+ indir. obj.+ root.

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

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

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

ku²-la im-ta-e³, 'from the mountain he brought forth'—subj. + adverbial infix + root.

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

ȝal(g)²-lu²-sargešš-ta ȝu²-ni-ha-la-an-duu²-ha-a, 'among a multitude of men he had caused his might to dwell'—subj.+ adv. + dir. obj. (*an* for *ni*) + root + final conj. element.

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

ȝu²-mu-un-hu-l-a-ha, 'it had been destroyed'—noun element + subj.+ root + final conj. element (cf. § 39).

ȝu²-na-mu-da-ni-ha-l-e-ne, 'may they not alter it'—noun element + prohibitive + subj. prefix + adverb. infix + pronom. infix + root + final conj. element (cf. § 40).

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

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

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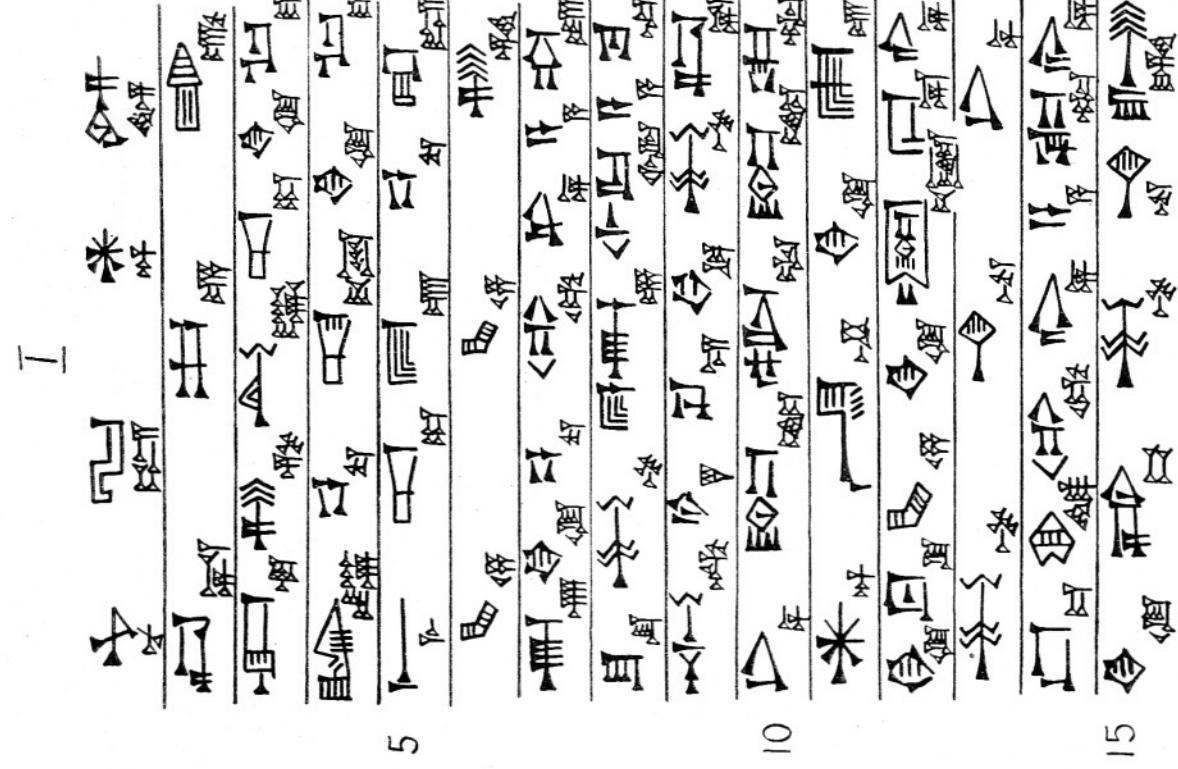
in orthography and pronunciation from those in general use. The meaning of this term appears to be 'broad speech', and a similar conclusion is indicated by a passage which translates *lu² eme-sal* (i.e. 'eme-sal man') by the Akkadian *dib-ru-u*, which seems to mean 'clown, countryman', and thus a man of broad speech. These forms are confined exclusively to religious texts, many of which employ them throughout, but the reason for this appropriation is unknown, save that they all seem to have been recited by a certain class of priests called *gala* or psalmists.

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

- (1) Change of consonants, particularly that of *g* into *m*, e.g. *gal²* into *ma-al*, *dagal* into *da-ma-al*, *dingir* into *din-ma-ir*. Other notable changes of this kind are, *mu-lu* for *lu²*, *i-de²* for *igri*, *ze-ib*, *ze-ba*, for *dig²*, *ye-in-ma-al* for *nir-gal²*.
- (2) Preference for full phonetic writing of words, e.g. *e-ne-en* for *inim* (*KA*), *ka-na-og²-ga²*, for *kalam* (*UN*), and several of the words quoted above.

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

READING PASSAGES



1. *mu-ur a. adad*
Nur-Adad
2. *mitah kal-ga*
the man mighty
3. *engar-zi-nuri-(KT)-ma*
the true nourisher of Ur
4. *lugal-zarar-(KT)-ma*
the king of Larsa
5. *zib*
e²z²e²bar²-ra
the priest (who) the shrine of E-barra
6. *ku³-ku³-gi*
purifies.
7. *eridu(KT) ul-ul-li-a-la*
Eridu in days of old
8. *Y²-mu-un-hlu-a-ba*
had been destroyed
9. *bal ni(^g)-ri-sa²*
a reign of justice he established
10. *du²-d²a*
al-ne-dug
to build he commanded them
11. *d.²ri-ki-ge*
of Enki
12. *ki-duur²-hus²-hi-q²-ga²-ni*
his pure and beloved dwelling
13. *mu-na-du²a*
he built for him
14. *g²is-kin²-ul-li-o-ka-ni*
of his ancient *kisikamnu*-tree
15. *ki-bi mu-na-gi²*
its place he restored

engar, lit. ‘cultivator, irrigator’;
zi, adjective, *nuri-ma*, genitive, for
wurm-ak, see § 23. *KI*, 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.

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

Y²n² - - - hlu: compound verb, see § 35. *mu-m*, subject-prefix, see § 38. 3. *-da*, passive, suffixed to verb, see § 39 at end.

ri, forming abstract noun, see § 19 c. *mu*, subject-prefix, see § 40.

de² as ending of infinitive, § 43. *a*, subject-prefix, § 38.

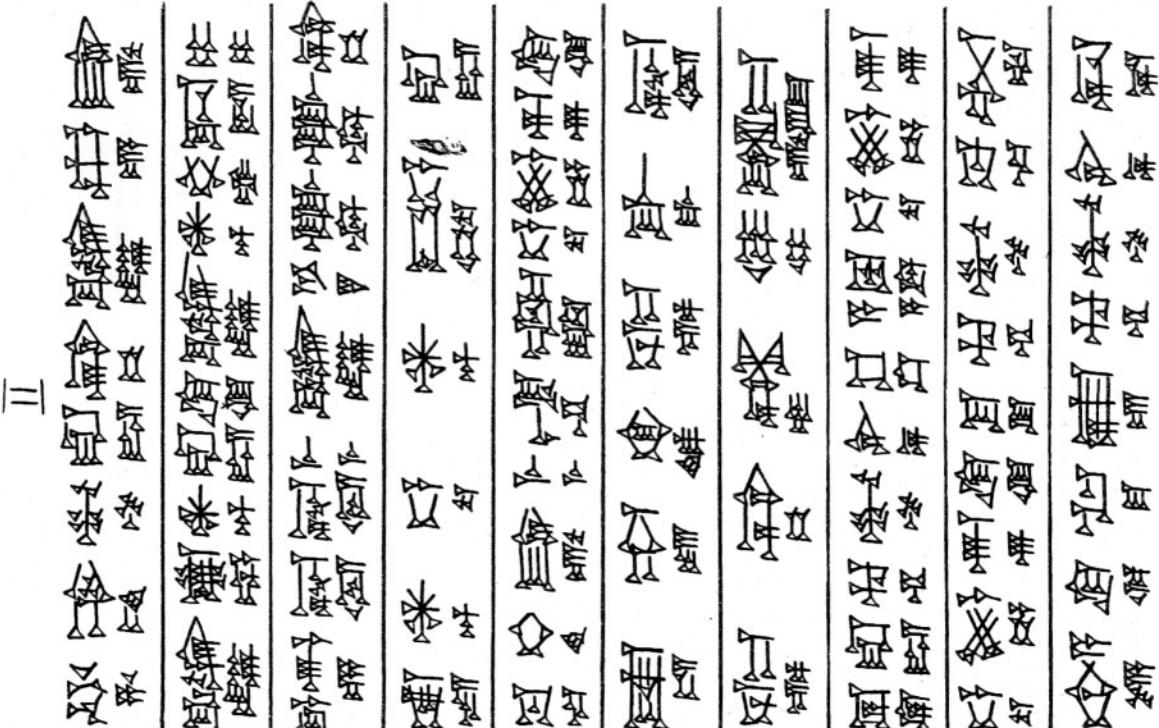
For *g²e* as the form sometimes assumed by the genitive ending see § 23. Here the genitive irregularly precedes the noun.

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

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

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

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



II

1. *ha-am-mu-ra-bi lugal kal-ga*
Hammurabi, the king mighty
2. *lugal ka²-dingir-ra-(KI) lugal an-nb-da-limma*
king of Babylon, king of the regions four
3. *kalam-dim³-dim³-me lugal nig-ag-ag-bi*
the land founding, the king whose deeds
4. *kuls³-utu-d.marduk-ra*
unto the heart of Utu and Marduk
5. *ba-dug³-ga me-en had-zimbi³-(KI)*
are pleasing am I. The wall of Sippar
6. *sahar-ta har-sag-gal-grim*
with earth like a great mountain
7. *sag-bi he-mi-il²*
its head I raised
8. *amha(r)-ra hu-mu-ni-nigin id buranum*
a marsh I made to surround it, the river Euphrates
9. *zimbi³-(KI)-šu³ hu-mu-ha-al*
unto Sippar I digged out,
10. *kar-silim-ma³ge hu-mu-ni-u³*
a dyke of security I set up

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

3. *dim-dim-me*: reduplicated root, intensive, § 36; participle ending in *-e*:

4. *nig*: prefix forming abstract noun, § 19 b. *-bi*: suffixed 3rd pers. pronoun, nom. sing., § 13. Lit. 'his deeds', see § 16.

4. *kuls*: lit. 'body'. Noun in dative, with case-ending at end of phrase, §§ 21, 29, *drifts-d.marduk*: prefixed determinatives, § 8. Absence of copula, § 32.

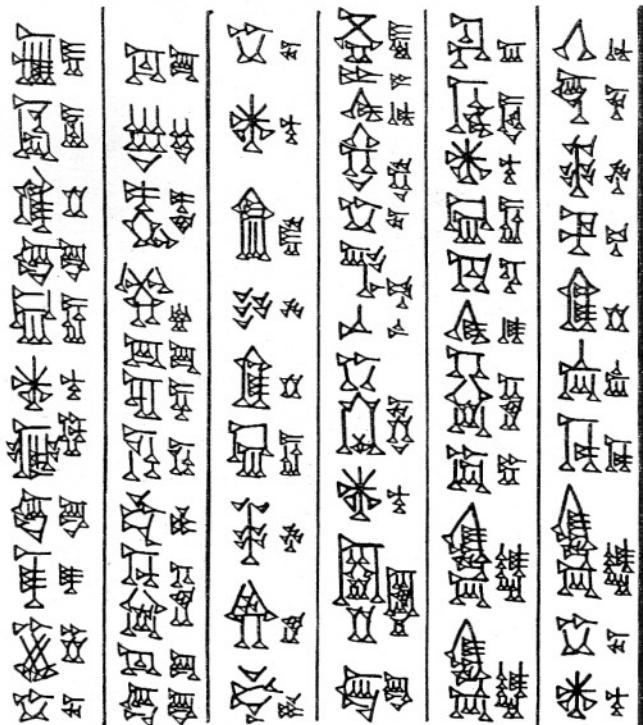
5. *da*: subject-prefix, § 38. *ba-dug³-ga*: participle, with ending *-a*. For this use in subordinate clauses see § 42 b. *me-en*: 1st sing. indicative of verb *to be*, § 42 a. *KI*: postfixed determinative, § 8.

6. *sahar-ta*: noun, ablative (instrumental) case, §§ 21, 22. *har-sag-gal-grim*: noun, semiblative, §§ 21, 26. Note order, noun-root + adjective + case-ending, § 29.

7. *bi*: suff. 3rd pers. pron. acc. sing., § 13. *he*: prefix of optative-emphatic mood, § 41. *mi*: subject-prefix, § 38.

8. *amha(r)-ra*: final *-r* dropped, and supplied by phonetic-complement, § 5. Accusative with ending *-a*, § 22. *hu*: prefix of opt.-emphat., § 41. *mu*: subject prefix. *ni*: pronominal infix expressing the direct object, see § 46. *šu³*: case-ending of directional, §§ 2, 25. *ba-a*: phonetic writing of root *ba*, see § 7.

10. *kar-* - *šag*, for *kar-silim-ma-az-e*, 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.



- II.
11. *simbiir-(KT)-ka²-dingir-ra-(KT)-bi-da²ge*
Sippar and Babylon
12. *ki-dur² ne-ha du-ri²-ya³* *he-im-mi-du²r²*
a dwelling peaceful for ever I have made them inhabit
13. *ha-am-mu-ra-li²* *ye-ga d-nlu*
Hammurabi, the favourite of Utu,
14. *ki-ag² a.marduk me-en ud-ul-li-a-ta*
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-utu-lugal-ma² gal-li hu-mu-na-du²*
for Utu my king mighty have I built.
- III
1. *a.lugal-mar-da-dingir-ri-a-ni-ir*
To Lugal-marda, his god,
2. *d-min-sun²-ama-a-ni-ir*
to Nin-sun, his mother,
3. *d.zuen-ga-ši-id lugal-imu-(KT)-ga*
Sin-gashid, king of Erech
4. *lugal am-na-nu-um u²-a e²-an-na*
king of Ammanum, nourisher of E-anna
5. *ud e²-an-na mu-dhi²-a*
when E-anna he had built

- II. *-bi-da*: copula, § 32. *-ge*: embodying *-e* ending of accusat. Cf. preceding line. *g* is inserted to divide the two vowels.
12. *ki-dur*: accusative without case-ending, § 22. Double accusat. after verb in causal sense. *du-ri-ya*: directional, of time, § 25. *he*: prefix of optative-emphatic, § 41. *im*: subj. prefix.
14. *me-en*: 1st sing. indic. of verb 'to be', § 42 a. *-ta*: case-ending of ablative, § 22.
15. *lugal-e-ne-ir*: dative plural, § 28, also §§ 27 and 24. *ba-ra*: negative, see § 45. *an*: subj. prefix, § 38. *dim-ma*: participle, ending in *-a*, § 42 (1).
- Participle in subordinate clause, § 42 b.
16. *-ma*: suff. pers. pron. 1st sing. indir., § 13. *gal-hi*: adverb, § 31. *-na*: pronominal infix, sing., indirect, § 46.

- III. I. *TUR* is read *mar* in the name of this god. *-a-ni*: suffixed pers. pron. And sing., § 13. *-ir*: dative ending, §§ 21, 24. Note that the ending comes after the phrase in apposition.
3. *-id*: this value of the sign is purely Akkadian; the Sumerian is *a²*.
4. *e²-a*: participle ending in *-a*, § 42 (1); 'nourishing', i. e. by offerings in the temple.
5. *mu-a2-a*: participle used in subordinate (temporal) clause, § 42 b.



READING PASSAGES. III, IV

6. *e²-kankal* *e²-ki-dir²*
E-kankal their dwelling-house
7. *-ṣag²-hul²-la-ka-nē-[ne]* *mu-ne-en-dū²*
of heart's delight he built for them.
8. *bal-nam-lugal-la-ka-ni'*
[In] his time of royalty
9. III *ȝe-ȝur-la* XII *ma-ma-sig²-la* X *ma-ma-norudu-la*
ȝur of corn, 12 minas of wool, 10 minas of bronze,
10. *ban²-eš i²-gr̄s-la* *malha-ma-da-na-ka*
ȝat, of oil, (as) the price (current) in his land
11. *ku³-habbar-I-ȝin²-e* *he-i²-dā-ȝam*
may 1 shekel of silver buy.
12. *mu-a-ni* *mu-he-gal²-la* *he-a*
His year a year of plenty may it be.

IV

1. *d-znen-i-din-na-am* *nītah* *kal-ga*
Sin-idinnam, the man mighty,
2. *u²-a* *ur̄-(KI)-ma* *lugal-arar-(KI)-ma*
nourisher of Ur, king of Larsa,
3. *lugal-ki-en-ȝi-ki-ur̄²-ge* *lu² e²-barra*
king of Sumer and Akkad, who E-barra
4. *e²-lulu-ȝe* *mu-un-dū²-a*
the temple of Utu built
5. *me ȝi³-har* *d-a-num-na-ȝe-ni*
(and) the shrine and figures of the Anunnaki
6. *ki-ȝi-ȝu³* *ne-in-ȝi³-a*
to their place restored,
7. *lu²* *ididigna* *iâ-diagal-la*
who the Tigris, the broad river

V

6. *KI-KAL*, to be read *kankal* = Akk. *nītutu*, 'waste' and . *e²-ki-dhu²*: half of a noun phrase completed in next line.
7. The second *-ne* is supplied from another copy of the inscription.
full. pron. 3rd plur., § 13. Order of elements in noun phrase: noun + dependent genit. + suff. pron. § 29. Not 'dwelling ... of their heart's delight', which would be .. *ne-ne-ka*, cf. § 29(3). *-ne-en-*: pronom. infix, plural of indirect object, § 46. *ha!*; lit. 'year of rule'. Not 'in the time of his royalty'; see above.
9. *-da*: distributive use of this ending, see § 22 (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. *-ib²*: subj. prefix, § 38. *da*: adverb, infix, § 46.
12. *he-a*: 3rd sing. opt.-emph. of verb 'to be', see § 42 a.
- IV. 2. *n²-a*: participle, § 42 (1). 3. *lu²*: used for relative pronoun, § 16.
4. *mu-un*: subj. prefix, § 38 (3). -a: participial form in subordinate clause, § 43 b.
- b. Note asyndeton of first two words. -(e)-ne: regular plural ending, § 27 (2).
6. *-a*: as in I. 4, above.
7. *id*: used in the second case not as determinative, but as noun in apposition [to *idigna*].

8. *mu-un-ba-al-la-a* *a-dug²* *he-gral²*
 dug out (and) fresh water, abundance
9. *nig-mu-til-li-da* *urru-(KI)-ma-da-ni-šu³*
 without end, to his city and his land
10. *im-mi-in-gar-ra-a* *dumu ni-ur-šaddad*
 supplied; son of Nur-Addad,
11. *Iugal-zarar-(KI)-ma-ge*
 king of Larsa,
12. *ma-da-na* *ki-dru²* *ne-ha* *duv²-u³-de²*
 that his land in a dwelling of peace might dwell,
13. *erim-dagal-la-na* *u³-dug³*
 that among his widespread people contentment might dwell,
14. *ud-ul-li-e-a³* *ar²-nam-lugal-la-ka-ni*
 that for all time the glory of his royalty
15. *kalam-e* *ag-ag²-de²* *baa²-gal*
 the land might celebrate, a great fort
16. *bad²-libra-(KI)* *u³-ma-ni-ia*
 the Fort of the Metal-Workers, in his victorious strength
17. *gal-bi* *im-mi-in-dlu*
 mightily he built.
18. *d.zuen-i-din-na-am*
 Sin-idinnam,
19. *sib-nig-ri-na-ge*
 the shepherd faithful,
20. *šag²-šutu².dumu-zi-bi*
 the heart of Utu and Tammuz
21. *mu-un-dug²* *ud-bal-a-na*
 has rejoiced. May the days of his reign
22. *nig-mu-kur-ru* *he-a* *da-rt²-šu³*
 unchanged be for ever.
8. *ha-aJ*: phonetic writing of the root *bal*, cf. § 7.
 9. *nig - - da*: lit. 'with unceasingness'. For *nig* as preformative of abstract nouns, see § 19 b.
 11. *še*: genitive ending with *g* retained before -e of the nominative, § 23 b.
 12. *ne-ha*: Akkadian loan-word. *-u³-de²*: infinitive, double formation with two suffixes. For these, and for the infin. expressing purpose, see § 43.
 14. *-eš* = *ša³*, directional, § 25.
 15. *-de²*: infinitive, used as above, l. 12.
 16. *-ta*: ablative, § 22.
 17. *gal-bi*: adverb, § 31. *-išu* = *-ni*, pronom. infix of direct object, § 46.
 19. Lit. 'the shepherd of faithfulness'; for *nig* see l. 9, above, and for *-ge*
 see l. 11.
 20. *-a*: conjunction, see § 32.
 21. *-na*: suff. pers. pron. 3rd sing. indirect, see § 13.
 22. Lit. 'be an unchanged thing'. *he-a*: 3rd sing. opt.-emph. of verb 'to be',
 l. 13 a. *da-ri*: Akkadian loan-word.



V

1. *d.nin-in-si-na nin-gal* *ama-kalam-ma*
To Nininsina, great lady, mother of the land,
2. *zi-gal²* *kalam-dim³dim³-me* *dumu-Sag-an-ku³-ga*
giving life, creating the land, eldest daughter of the clear heaven,
3. *nin-a-ni-ir warad-d.zuen*
his lady, Warad-Sin,
4. *nilah kal-ga* *u²-a-ur-i-(KI)-ma*
the mighty man, nourisher of Ur,
5. *lugal-zarar-(KI)-ma* *lugal-ki-en-gi-ki-ur²*
king of Larsa, king of Sumer and Akkad,
6. *sib-nig²-zi* *gīš-har-ša²-du⁴-du⁴*
the faithful shepherd, who fulfils the (divine) purpose, am I.
7. *ē²-u²-nam-ti-la* *mu-ku³-ga*
The House of the Plant of Life, the pure dwelling,
8. *ki-ni²-dub-bu-da-ni*
her place of security,
9. *ē²-a-ni* *nig ud-ul-li-ā-la*
her house, which, in days of old,
10. *ba-dū²* *a-ba* *ba-san nam-ti-mu-ša³*
was built and then fell into decay, for my (own) life
11. *u³ nam-ti-hu-du-ur-ma-bu-ug*
and the life of Kudur-Mabug,
12. *a-a-agiu-ma²-ge* *hi-mu-na-dū²*
the father who begat me, I built for her,
13. *ki-bi* *he-im-mi-gī²* *ki-dur²-šag²-dug²-ga-na*
its place I restored, (in) her dwelling of heart's content
14. *gal-li-eš²* *he-im-mi-dū²* *mu-nam-lugal-la-ma²*
mighty I caused her to dwell. The name of my royalty
15. *du-ri²-ša³* *he-im-mi-gal²* *egir ud-da-aš²*
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 = ra*, dative : this is the end of the noun-complex which begins the inscription.

6. *nič²* : abstract preformative of nouns, see § 19 b. *me-en* : 1st sing. indic. of verb 'to be', § 42 a.

9. *nig* : used as neuter relative pronoun, § 16.

12. *-ugiu-ma²* : 'my begetter' : participle+1st sing. indirect suffixed pronoun, § 13.

13. Not 'the dwelling of her heart's content'; see § 29 (3).

14. *gai-ii-eš²* : adverb, § 31.



16. *ar²-mu ag-ag-*gub*²* *temen-ar²-nam-nun-na-ma²*
my glory to celebrate, the foundation (which proclaims) the glory of my majesty,
17. *apin-bi ki-he-ne-gub*
its planting I caused to be firm,
18. *ingar-sikil-hi he-ne-si*
its holy wall I caused to stand upright.
19. *nig-ag-mu-*ni*³ a-nin-ni-si-na*
Over my work, O Nininsina,
20. *nin-mu hu-mu-hul²-li-en*
my lady, do thou rejoice;
21. *nam-dar-nam-ni-la hal-su(d)-ud*
a decree of life, a long reign,
22. *mu-he-gal²-la gišgu-za-sihuš-gi-nu*
years of abundance, a throne of secure foundation,
23. *sag-e-*es* ha-ma-ab-PA-KAB-DU-*gi**
as a gift
may she grant me!
24. *eš²-zazar-(K1)-ma-ka*
In the abode of Larsa,
25. *uru-ha-dim³-me-na-ma²*
in my city wherein I was born,
26. *n(d)-mu he-su(d)-su(a)-ud*
may my days be long!

17. *hi* - - - *gub* : compound verb, § 35. *ne* = *ni*, infix 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 *ha* see § 39), and is combined with the verb 'to be'; *ba-dim-ma* = *ba-dim-men-a*, see §§ 49, 42 b.

26. For the writing of the verb here see § 5.

VI

1. *u^ad an d^aen-lil lugal-an-ki-hi-da-e^ge*
When Anu and Enil, king of heaven and earth,
2. *d^amarduk dumu-sag-d^aen-ki-ha-ra*
upon Marduk, the eldest son of Enki,
3. *igi-hu^al²-la-ne-ne-a in-^axi-in-bar-ri-e^ga*
with their favourable eye had looked,

4. *nam-en-ub-da-limmu-ba mu-na-an-ni²-mu-u^ga*
(and) the lordship of the four regions had given unto him,
5. *d^aa-num-na-ge-ne-ir mu-mah-a*
(and when) to the Anunnaki with an exalted name

6. *mi^an²-in-sa³-e^ga ha²-dingi²-ra-(KI)*
they had named him, (and when) Babylon

7. *suhu^g-hi an-ki-grim mu-na-an-gi-ni²-a*
its foundation like heaven and earth they had made firm for him;

8. *u^a(d)-ha d^aen-lil-kalani-ma-na*
at that time Marduk, the lord of his country,

9. *dingir nam-hu³-zu an-dim³-dim³-me-a*
the god who wisdom created,

10. *unto Samsu-iluna,*

11. *lugal-la-la-ni²-me-en-na-ra*
(unto) me, who am the king of his pride,

12. *kilb²-ha-hi nam-sib²-hi ag-d²v*
the lands, all of them, their shepherding to have,

13. *ma-an-ni² kalam-ma-ni u²-sal-la nad-d²v*
granted; his country in peace to make repose,

14. *u^g³-dagal-la-ni stilim-ma du-ri²-ya³*
his widespread people in security for ever

15. *tu(m)²-tum²-mu-de² a²-gal ha²-mu-da-an-ag²*
to lead, with a strong hand he did ordain me.

1. *an d^au-lil - - hi-da*: asyndeton and copula, § 32.2. For the noun phrase, genitive, and order see § 23 f and § 29.
3. *ne-ne*, 3rd plur., § 13.4. *na-an-*; redup. form of pronom. infix, indirect, see § 46.
9. *an-*: subject prefix. Note manner of expressing relative clause, and partic.

11. Lit. 'the king—his pride—me being—to', an instructive example of a noun-clause; see § 29.

12-15. Verbal forms in *-de²* are infinitives, § 43 b.13. *u²-sa²-la*, lit. 'in wide pastures'.

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16. *sa-am-su-i-lu-na* *Iugal-kal^ga*
 Samsu-iluna, the mighty king,
17. *Iugal-ka²-dingir-r-a-(KI)* *Iugal-an-ub-da-limmu-ba*
 king of Babylon, the king who the four regions
18. *sag-ur-a-me-in-si²-ga* *me-en*
 bringeth into subjection am I.
19. *a²-kal-ni²-ma²* *i²gi-gal(l)²-gal-mu-ta*
 In my own strength (and) with my great skill,
20. *bad²-za-har-d-en-lil-lu²-(KI)*
 the wall of Zakar-Enlil
21. *a nin-har-sag-ga²* *ama-in-dim³-en-na-u³*
 to Nin-harsag, the mother, who created (me),
22. *bad²-pad-da-(KI)* *d.iz²kur-a²-lah-mu-u³*
 the wall of Pada to Ishkur, who increaseth my strength,
23. *bad²-la²ga²ba-(KI)*
 the wall of Lagab
24. *a-namar-dingir-sag-clu-mu-u³*
 to Nammar, the god who formed me,
25. *bad²-uru-ia-hu-ga-ni-(KI)* *d.Iugal-GI³.A.TU.GAB.LI³*
 the wall of the city Iabugani to the god Shar-sarbatii,
26. *mu-nam-Iugal-la-mu-nu-ni-ib²-gu-ul-la-a²*
 who the name of my royalty magnifieth
27. *bad²-ur'u-²gu-la-had²-(KI)*
 the wall of the city Gala-had,
28. *u³ bad²-u-²ri-a-ma-ir³-ra-(KI)*
 and the wall of Uši-ana-Irra
29. *d.ner-anu-gal* *tum-lu²erim²-mu-um*
 to Nergal, who the defeat of my enemy
30. *ne-in-ag²-a-a³* *a³-bad²-ga(l)-gal-la-bi*
 bringeth to pass; those six great walls

18. Lit. ' smites—the—head—of—the—foe (*mr-a*): compound verb, § 35.

19. *ni²*: reflexive, § 14.

21. *-m²*, for *-Ma³*, and similarly in the following lines.

25. Reading of these signs unknown. The Akkadian translation is *sarbatii*, 'mulberry (?) tree'.

26. Participle construction. *-u²m*, (and in 1. 29) seems superfluous. *-a³=su³*.

28. The sign *si* is here transcribed *si*, not *ze*, as the name is Akkadian.

50

5

VI

46. *sitim-ma du-r̥i²-y³ ag-da*
in safety for ever, to have,
47. *ŠAG².KUR²-zid-da-mu dingir-gim di-ā-da*
(after) my heart's desire like a god to walk,
48. *u(d)-y²-y³ ṣig-i²-la*
and unto the day's end with uplifted head,
49. *asiāl-ṣag²-Inl²-la-la gi(n)-ṣi(n)-da*
with joy and gladness of heart to go,
50. *sag-e-e³ hu-mu-PA.KAB.DU-ē³*
have they granted me,
as a gift

VII

1. *d.en-hil gu-ti-um-(KI) muš-gir-har-sag-ṣa*
Enil—Guatum, the singing serpent of the hills,
2. *lu² a²-nam gal²-dingir-ri-e-ne*
who (was) the enemy of the gods
3. *lu² nam-lugal-ki-en-ṣi-ra²*
who the sovereignty of Sumner to the mountains had carried off,
4. *ki-en-ṣi-ri² nig-a-erim² ne-in-ṣi-a*
and Sumner with enmity had filled —
5. *dam-tuk dam-ni ba-an-da-kar-ṣa*
(for) from him that had a wife his wife had been reft away —
6. *damu-tuk dumu-ni ba-an-da-kar-ṣa*
and from him that had a child his child had been reft away —
7. *nig-a-erim² niq-ā²-zi kalam-ma*
and enmity and wickedness in the land
8. *mi-ni-ni gar-ṣa d.en-hil-lugal-ke(r)²-kig²-ya-ṣe*
he had set; Enlil, king of the lands,
9. *mu-hi ha-lam-e-dē² d.uhu-he-gal²*
his name to destroy, Utu-hegial,

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

VII. 1. *d.en-hil* is without construction here; it is resumed in 1.8.

3. 4. *ki-en-ṣi-ri* is probably to be read *šamer-ri*, as is shown by the phonetic complement, see §§ 5, 11.

5. *dam-ink* is *nominative tendens*, lit. 'as to him who had . . . his wife was, &c.'

8. *d.en-hil . . . ḡe*, see § 23 c.

9. *ha-lam-e-de*: infinitive; for the form and the final sense, see § 43.



10. *mitah-hal-ga* *lugal-um²-³(K)*¹-*ga*
the mighty man, the king of Erech,
11. *lugal-an-ub-da-limmu-ba* *lugal-dug-ga-na*
the king of the four regions, the king whose word
12. *nu-²gi²-³gi²-da* *d.en-²il* *lugal-kud²(r)²-kun²-ra-²gi*
is not gainsaid; Enlil, king of the lands,
13. *a²-bi-mu-da-an-a²g²* *d.inanna-nin-a-ni* *mu-na-am-g²in*
gave (him) mission. (To) Inanna, his lady, he went,
14. *sub* *mu-na-tum²* *nin-mu* *u²g²-me²*
a prayer he brought: 'My lady, lioness of battle,
15. *kul²-kur²-da* *du⁴-du⁴* *d.en-lil-li*
who on the mountains art fair, Enlil,
16. *nam-lugal-ki-en-si-ra* *št²-ba* *gi²-gi²-d²e*
the sovereignty of Sumer into its hand to restore,
17. *a²-bi-mu-da-an-a²g²* *a²-tah-mu* *he-me²*
has given (me) mission; my support be thou
18. *ti-ri²-ga-a-an* *lugal-gu-ti-um(KT)*
Tirigan
19. *nim-bt* *[mu-dug²] lu²* *mu-mu-²g²*
this word [has spoken] :—'No man is come out (against me)'.
20. *ididigna* *g²u²-a-ab²* *ne-in-di²b²*
The Tigris (and) the shore of the sea he has occupied,
21. *šig²-šu³-ki-en-si-ri-a²* *gan²* *ne-kešda*
unto the lower parts of Sumer the fields he has barred,
22. *igi-tim-šu³* *gi²r²* *ne-kešda*
unto the upper parts the way he has barred,
23. *kaskal-kalam-ma-ge* *u²-giid-da* *ne-in-mu²*
the roads of the country long grass have grown.'
24. *lugal* *d.en-²il-H* *a²-gi²-ma*
The king whom Enlil had endowed with might,

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

13. *a² - - - a²g²*: compound verb, lit. 'send an order'. After *-nir-a-ni* the dative ending *-ir* seems to be omitted; see § 24.

15. *di-di²u*: participle, reduplicated root without suffix, § 42 (1).

17. For *he-me*, see § 42 (2) a.

19. *lu²mu* - - -, see § 19.

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

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 50 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠 𒈗 𒉢 𒄃 𒁕 𒆠

40. *ur-d-nin-a-zu na-bi-d-an-lil*
 Ur-Ninazu and Nabi-Enil,

41. *sagab-ti-i²-ga-a-an ki-en-si-su³*
 the lieutenants of Tinigan, unto Sumner

42. *kin-gi²-a im-gi²-e³*
 upon (the king's) orders returned.

43. *bar³-i²-li-tab-ba-e-ka zi-ga-ni¹*
 When from the shrine of Ili-tabba he had departed,

44. *u(d)-a³-ham-ma ka-muru-(KI)-ka g³-ne-di²⁴*
 on the sixth day over against Muru he reached (?)

45. *d.ikhar-za mu-na-an-gin sub ma-na-dam²*
 Unto Ishkar he went, a prayer he brought :

46. *d.ikhar tithal d-en-lil-hi ma-an-ni²*
 ‘O Ishkar, the weapon Enil has given unto me ;

47. *a²-tah-mu he-me -----*
 my support be thou ;

48. *erim mu-na-sig² d.ulu-hegal²*
 An army he led out ; Utu-hegal,

49. *nitah-kal-ga UKU.GAN.im-mi-si²*
 the mighty man, smote

50. *sagub-bi u(d)-la it-ri²-ga-a-an*,
 those lieutenants. On that day Tinigan,

51. *lugal-gu-li-am-(KI) a³-a-ni gir²-ha-da-an-kar*
 king of Gutium, solitary

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

53. *dhul²-ru-un-(KI)-ma ba-an-yag*
 in Dubrum he was welcomed ;

54. *hh²-dhul²-ru-an-ma-ge dudu-h²-gal²*
 (but) the men of Dubrum, [seeing that] Utu-hegal

42. i.e. to deal with the rebellion.

44. *g³- - - - - - di⁴*, 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. *sagub-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’.

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55. *bar lugal* *d-en-lil-li* *a²-si³-ma*
 the king by Enlil endowed with strength
56. *i²-me-a* *i²-zu-a²-ge-e³*
 was, because they knew [this],
57. *ti-i²-ga-a-an-ra* *si²-nu-ni-ba*
 to Tirigan their hand gave not,
58. *lu² kin-gi²-a-d-utu-he-gal²*
 The messenger of Utu-legal
59. *ti-i²-ga-a-an* *u³* *dam-dumu-ni*
 Tirigan and his wife (and) son
60. *du²-ru-um-ma* *mu-ni-di²b* *— — —*
 in Durum captured.
61. *d-utu-he-gal²* *mu-duu²* *gi²-ni-³u*
 Utu-hegal sat down; at his feet
62. *mu-nad* *gii²-na* *gi²-ne-³u*
 he (Tirigan) lay; upon his neck he set his foot.
63. *nam-lugal-ki-on-³gi-rra* *ya²-ha* *im-mi-gi²*
 The sovereignty of Sumer into its hand he restored.

VIII

1. *(ud)* *d-nin-gir-su* *ur-sag-hal-ga-d-en-lil-ja²-ge*
 When Ningirsu the strong warrior of Enlil,
2. *d-nin-gr²-zi-da-dumu-d-nin-a-zu-*
 to Ningishzida, the son of Ninazu,
3. *ki-ag²-dingir-ri-ne-ra* *uru-a* *ki-u³r*
 beloved of the gods, in the city the site thereof
4. *mu-na-ni-gar-a* *gan²-ga* *gan²-id* *mu-na-ni-gar-a*
 had granted, the hill and the valley had granted,
5. *gn³-de-a* *pa-te-si-lagaš(KI)*
 and when Gudea, the governor of Lagash,

VII

- 55-56. *har - - - ge-e³*: app. here = 'because', lit. 'to the side of their knowing'. For *har - - - ke*, see p. 117, 1, 32. Note participle form of verb *i-ni-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 participle form, regularly used in subordinate clause, see § 42 b.



6. *lu²-si-sa²* *dingir-ra-ni' ki-ag²-e* *d-nin-gir²-ni*
the righteous man, who loveth his god, for Ningirsu
7. *lugal-a-ni'* *e²-nimu-d-im-dugud muen-bar²-ba²-ra-ni*
his king his temple, E-ninnu of the shining Storm-Bird,
8. *e²-PA* *e²-ub-im-in-na-ni'* *mu-na-du²-a*
and E-PA, his house of the seven stages, had built;
9. *d-nina* *nin-en* *nin-a-ni' e²-sirara-(KI)-TA G.*
for Nina, the noble lady, his lady, her Esirata?
10. *ku²-e²-ta-i²-la-ni'* *mu-na-du²*
the mountain that rises over the temple, he built.
11. *dingir-ga(l)-ga(l)-lagas-(KI)-ge-ne* *e²-ne-ne*
For the great gods of Lagash their temples
12. *mu-ne-du²* *d-nin-gir²-zi-da* *dingir-ra-ni'*
he built, for Ningishzida, his god,
13. *e²-gir-su-(KI)-ka-ni'* *mu-na-ii²*
his temple in Girsu he built.
14. *lu²* *dingir-mu-sim* *d-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* *e²-dingir-ma²-ge*
to the people proclaims, the temple of my god
16. *i²gi- ? -la* *na-ab-ag-ge* *mu-bi'* *he-pad-de²*
with a . . . eye let him not regard (?), but its name let him invoke.
17. *lu²-hi* *ku-li-mu* *he-am²* *mu-nu* *he-paad-de²*
That man my friend shall be, my name he shall invoke.
18. *alan-na-e* *mu-lu* *gu³-de-a*
A statue he fashioned; 'Unto Gudea,
19. *lu²-e²-du²-a-ka* *mu-na-si²*
who built the temple, life he has given';
20. *mu-³u* *mu-na-sa³* *e²-a* *mu-na-ni-lu*
(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 §§ 23, 27, 29. For the disappearance of the dative case-ending, see § 24.

12. *mu-ne-du*: *-ne-* infix 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*.

IX

10

15

1. *d.nin-^{gū³}*-zi-da *dīngīr-^{gu³}*-de-a
 (To) Ningishzida, who is the god of Gudea

2. *pā-le-ri-laga³-(KI)*
 the governor of Lagash,

3. *lu² e²-an-na* *in-dh²-a-kam*
 who E-nanna built,

4. *d.manna* *min-ku¹r²-kar²-ra* *nīn-a-ni*
 (and to) Inanna, lady of the lands, his lady,

5. *gu³-de-a* *mu-^{gūl}-sa* *pā-le-si-laga³-(KI)*
 Gudea, treasured name, governor of Lagash,

6. *lu² e²-nimu¹-d.nin-^{gū³}*-su-ka *in-dh²-a*
 who E-nimnu of Ningirsu built.

7. *u(d) d.manna-ge* *igī-nam-i-ha-ni*
 When Inanna her life-giving eye

8. *mu-^{xi}-bar-ra-a* *gu³-de-a*
 had turned upon him, Gudea,

9. *pā-le-si-laga³-(KI)*
 governor of Lagash, who is of wide understanding,

10. *eri-nin-a-ni-ki-ag²-am²*
 and is a servant that loves his lady,

11. *pīsan-^{gū³}*-<sup>gū³-ha-ka *gu³-ha-har*
 the vessel of the brick-mold shaped,</sup>

12. *ka-dl-ka* *urū²-ba-mul*
 the brick-stamp he engraved,

13. *im-^{lu} ki-zala(^g)-zalag-^{gū³}*-a *im-mi-dib*
 the clay from a clean place he took,

14. *sig⁵-bi* *ki-sihi-a* *im-mi-dib³*
 the bricks in a pure place he made

15. *u³-bi* *mu-^{ku³}* *izi-im-ta-lal*
 the foundation he cleansed and purified with fire,

I-3. The words between *dīngīr* (l. 1) and *-kam* (l. 3) form one noun clause; cf. § 29. *-kam* = *-ka-am²*, i.e. genitive ending + particip. form of verb 'to be', § 42 a. Lit. 'N. being the god of G., &c.'

9. *-kam* = *ka-am²*, as above. *gū³* = *GīS TŪG. PI.*

13. Lit. 'its clay', i.e. the clay for (the bricks to build) the temple, and similarly in the following lines. The suffixed pronoun *-hi* is here used proleptically, with reference to *e²* in l. 17.



16. *temen-b²-ka* *i²-in-nin-ka*
the foundation-stone with oil of goodly savour *šu²-tag-la-ni-dug*
he anointed,
17. *e²-ki-ag²-ga²-ni* *e²-an-na*
her beloved temple, E-anna,
18. *ša(g)²-gir-ez-(KT)-ka* *ma-na-ni-du²*
in Girsu he built for her.
19. *kur²-ma³-gan-(KT)-ta* *na²-esi* *im-ta-e³*
From the mountain of Magan a hard stone he fetched
20. *alan-na-an-šu³* *mu-tu*
and into a statue of himself he worked it;
21. *gu²-de-a-lu²-e²-di²-a-ka* *nam-ti-la-ni*
'Of Gudea, who built the temple, may his life
22. *he-su(d)* *mu-šu³* *mu-na-na³*
be long! ; (this) for name he called it,
23. *e²-an-na-ka* *mu-na-ni-lu*
and into E-anna brought it.
24. *lu²* *e²-an-na-ta* *i²b²-ta-eb³-e³-a*
Whosoever from E-anna removes it,
25. *i²b²-zi-ri-a* *mu-sar-a-ba*
destroys it, (or) its inscription
26. *šu²-ni-i²b²-nr³-a* *dinanna-nin-ku(r)²-kur²-ra-ge*
obliterates, may Inanna, the lady of the lands,
27. *sag-ga²-ni* *ukkin-na* *nam-he-ma•tar-e*
his head in the assembly curse,
28. *giš-gu-za-gub-ha-na*
of the throne that he has established
29. *suhiš-bi* *na-an-gi-ni*
the foundation thereof may she not secure,
30. *nunum-a-ni* *he-ti'l* *ba-l-a-ni* *he-tar*
his seed may she destroy, his rule may she cut short!

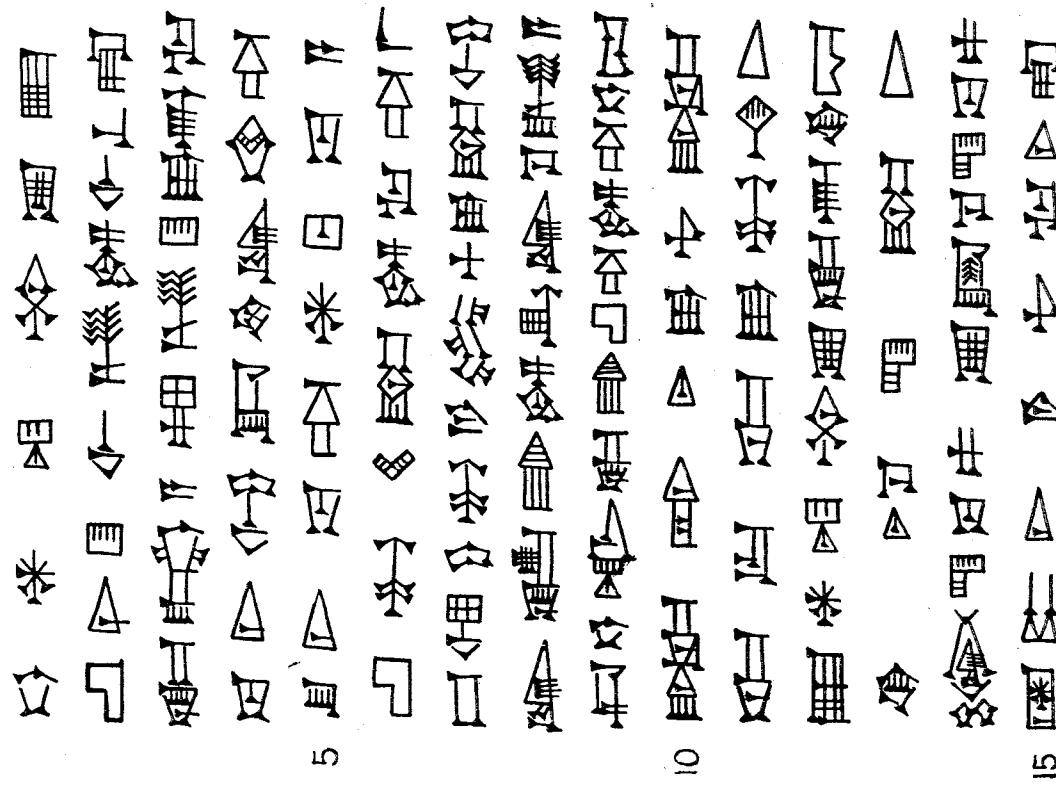
¹⁸. *nn-na-ni-du²*: subj. prefix (§ 38)+indirect pronom. infix+direct pronom. infix (§ 46)+root.

¹⁹. The 'hard stone' is the diorite from which the Gudea statuettes are sculptured.

²¹. Nonn 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-ha*) throne'.

²⁹. *ni*: prohibitive prefix, see § 45.

\overline{X} 

X

1. *ud d-min-gir-su-sge*

When Ningirsu

2. *uru-ni-šu³* *igi-zi* *im-si-lat-ra*
upon his city with an eye of favour had looked,3. *su³-de-a* *šib-zi-šu³* *kalam-ma*
and Gudea for true shepherd in the land4. *ba-ni-pad-da* *yal³)²-lu²-xargeš-ta*
he had chosen, and among the multitude of men5. *šu²-ni²* *ha-ta-an-dur²-ba-a*
his might had caused to dwell,6. *uru mu-ku³* *iši-im-ma-ta-lal*
the city he (*i.e.* Gudea) cleansed and purified with fire,
gišu³-šub *mu-gar* *sig⁵ maš-e ne-had*7. *a brick-mould he made;* the omens chose a brick.8. *lu²* *usug-ga* *ni²-gal²* *lu²* *si-sig²-a*
(He) who in the temple was reverent, who restored the - - - (?)9. *ni²-zalag* *mi²-kin-dug-ga* *uru-ta* *im-ta-e³*
who of the pure foundation took due heed, from the city went forth.10. *duru-bi* *sab-e* *mu-i²*
(If) a woman could not lift her basket11. *sag-ur-sag-e* *mu-na-ru²*:
the head of a man supported it for her.12. *e²-d-min-gir-su-ka* *erida-(KI)-sim*
The temple of Ningirsu (as holy) as Eridu13. *ki-sikil-la* *ne-dū²*
in a pure place he built.14. *usam a-ha-sig³* *kuš-ot²-si* *la-ha-sig³*
The whip smote not, the thong smote not,15. *ama dumu-ni* *nig nu-ma-ni-ru*
the mother her child punished not for aught,

³ Not 'for true s. of the land', which would be *sib-xi-kalam-ma-šu*; cf. § 29.

⁴ 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. 'a:} Akkadian negative, § 44. The translation 'thong' is general; some particular kind is doubtless indicated.

^{15. 'ng:} neuter indefinite pronoun, see § 18.



16. *šagub* *mu-bimda* *ugula* *lu²-zi-ga*
The prefect, the overseer, the steward, the driver
17. *kin-a-gub-ha-ba* of those that were occupied with a task, —
18. *nam-sig³* *ša²-ha* *mu-sgal²-am²*
for smiting in their hands were.
19. *ki-mah-u-nu-ka* *al-mu-gar*
In the cemetery of the city was no lament (?) made,
20. *lu²-ug²* *hi-mu-tum²* *galla-e*
no corpse was buried, the psalmist
21. *balag* *mu-tum²* *ir²* *mu-ta-e³*
his drum brought not, wailing went not up,
22. *ama-ir²-ge* *ir²* *mu-ne-dug*
the mourning woman no wailing uttered.
23. *ki-sur-ra-haga³-(KT)-ka*
In (all) the coasts of Lagash
24. *lu²* *di-tuk* *ki-nam-erim²-šu³* *lu²* *mu-gin*
a man that had a law suit unto the place of taking the oath such an one went not
25. *lu²-har-ra* *e²-lu²-ka* *mu-tu*
an usurer the house of a man entered not.
26. *dinin-gir-su-lugal-a-ni*
(For) Ningirsu, his king,
27. *nig-du⁴-e* *pa-mu-na-e³*
all that was seemly he (Gudea) wrought gloriously for him;
28. *e²-nimu-d.in-dugaldmash-en-ha(t)²-la(r)²-ra-ni*
his E-ninnu of the bright Storm-bird
29. *mu-na-du²* *ki-bi* *mu-na-gi²*
he built for him, (and) its place he restored for him.
30. *ša(^o)²-ha* *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 (*-zu*) of the dative is absent, its place being taken by the infix *na-* of the following verb, see § 24.

30. *gi-nmu*: phonetic writing of *g(i)g(u)-numu*; see Vocabulary.

35

31. *gim-erit-na mu-na-ni-du²*
with resinous cedar he built for him.
32. *ud e²-d-nin-gir-su-ha mu-du²-a*
When the temple of Ningirsu he was building,
33. *d-nin-gir-su-lugal-ki-ag²-ni-e*
Ningirsu, his beloved king,
34. *a-ab-ha-ig-i-nin-ta a-ab-ha-sig²-ga-xu³*
from the upper sea unto the lower sea
35. *gir²-bi ig-mu-na-kid.*
his way opened.

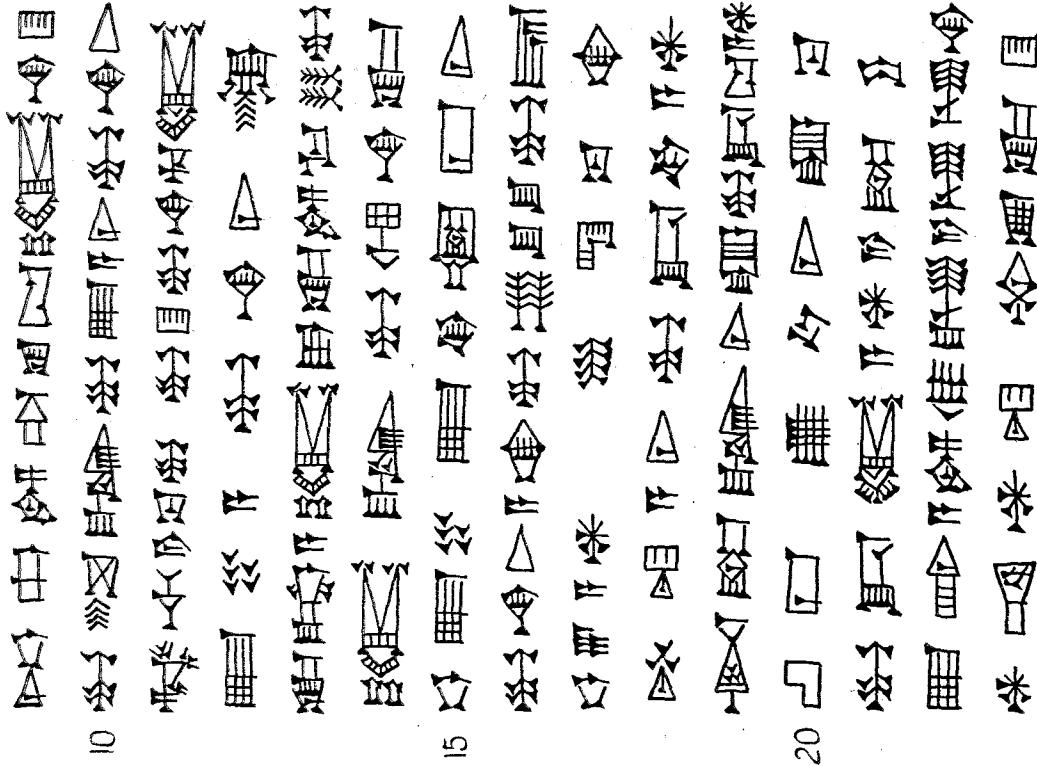
XI

1. *gu³-de-a-pa-le-si-laga³(KI)-ge*
Gudea, governor of Lagash,
2. *ud e²-ninnu d-nin-gir-su-ra*
when E-ninnu for Ningirsu
3. *mu-na-du²-a gil-sa im-mi-ag*
he had built, treasures made (*i.e.* adorned it).
4. *e²-har-dim³-dim³-ma pa-le-st-a²-e*
A temple with sculptures a (*i.e.* any) single governor
5. *d-nin-gir-su-ra mu-na-du²*
for Ningirsu had not built (before).
6. *na mu-du² mu nig-du⁴ pa-ne-e³*
Stone he fashioned, his name he inscribed, what was seemly he wrought gloriously,
7. *dug-dug-sa-d-nin-gir-su-ha-ge*
the commands of Ningirsu

8. *xu²-zi-im-mi-gar* *kur²-ma³-gan-ki-ta*
with a faithful hand were performed. From the mountain of Magan

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

8. *xu²-zi - - - gar* forms a compound verb, the first part adverbial, see § 35.



9.	<i>wā̄-es̄i</i>	<i>im-tā-e³</i>	<i>alan-nā-ṣu³</i>
	a hard stone	he brought,	and into a statue
10.	<i>mu-thu</i>	<i>lugal-mu</i>	<i>e²-a-ni</i> <i>mu-nā-du²</i>
	he worked it.	'For my king	his temple have I built;
11.	<i>nam-ii</i>	<i>nig-ha-mu</i>	<i>mu-ii³</i> <i>mu-na-sa³</i>
	may life	be my reward';	(this) for its name he called it,
12.	<i>e²-ninmu-a</i>	<i>mu-nā-nū-hu²</i>	
	and into Eninnu	he brought it.	
13.	<i>gū³-de-a</i>	<i>alan-e</i>	<i>dug-im-ma-si²-mu</i>
	Gudea	the statue	commanded,
14.	<i>alan</i>	<i>lugal-mu</i>	<i>u³-na-dug</i>
	'O statue,	unto my king	say:—
15.	<i>ud</i>	<i>e²-ninmu</i>	<i>e²-ki-ag²-gū²-ni</i>
	"When Eninnu,	his beloved temple,	
16.	<i>mu-na-du²-a</i>	<i>har</i>	<i>ṣā²-ṣu²</i> <i>mu-dah</i>
	I had built,	fetters I loosed,	hands I fied,
17.	<i>ud-min-am²</i>	<i>ṣe</i>	<i>la-ha-ara</i>
	for seven days	corn was not ground,	
18.	<i>gim²</i>	<i>nin-a-ni</i>	<i>mu-da-di-am²</i>
	the maid	with her mistress	walked,
19.	<i>erī-ne</i>	<i>lugal-ni</i>	<i>zāg-ma-da-gin-am²</i>
	slaves	with their master	went side by side,
20.	<i>uru-ma²</i>	<i>u²</i>	<i>sig-ni</i> <i>zag-ka</i>
	in my city	the strong man	his vassal by his side
21.	<i>mu-da-nad-am²</i>	<i>mig-erim</i>	
	made to lie down.	Emissary	
22.	<i>e²-bi-a</i>	<i>im-mi-gi²</i>	<i>nig-zi-gi-na</i>
	from that temple	I turned away;	according to the ordinances
23.	<i>dīnīa-dīnīgītī-su-ka-ii³</i>		
	of Nina	and of Ningirsu	

^{10.} *lugal-mu*, with disappearance of dative case-ending; cf. ll. 14, 25, and 26, below, and § 24.
 22-3. *nig-zi-gi-na* — *su*³: noun-phrase, § 29.



24. *lu²-im-ma-yi-tar*
did I give judgement.

25. *lu²-sig²* *lu²-nig²-huk* *nu-mu-na-gar*
The orphan unto the rich man I delivered not,

26. *na-ma-su* *lu²-a²-huk* *nu-na-gar*
the widow unto the powerful man I delivered not,

27. *e²* *dumu-ni-ah* *nu-huk* *dumu-sal-hi*
the house that had no son is daughter

28. *i²-bi²-la-ha* *mi-ni-lu*
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* *lu³* *mu* *za-sig²if²* *nu-ga-am²*
The statue neither of silver is it, nor of lapis-lazuli
is it,

31. *u³* *arrudu* *mu* *a³ naggia* *mu* *zahar mu*
nor of copper nor of lead nor of bronze

32. *kin-ga²* *lu²* *nu-ha-ga²-ga²*
its fashion has any man made;

33. *na² evi-an²* *ki-a-mag-e*
it is of hard stone. As a place for libations

34. *ha-ha-gub* *nig²-a²-ii-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. f. *u³* : Akkadian copula, § 32. *u - - mu* : 'and . . . not, i. e. neither'.
nu-ga-am², negative emphatic of verb 'to be', see § 42 a, and cf. the next extract,
ll. 29, 38, and 45.

35. *name-mi-gul-e*: prohibitive, § 45+subject prefix, § 38+root+suffix of 3rd
pers. impf., § 40.

XII



XII

1. $\ddot{x}a(g^2\text{-}ma\text{-}mu\text{-}da\text{-}ka}$ $lu^2\text{-}I\text{-}am^2$
In the dream there was one man,
2. $an\text{-}gim$ $ri\text{-}ha\text{-}ni$ $ki\text{-}gim$ $ri\text{-}ha\text{-}ni$
as heaven was his span, as earth was his span,
3. $a\text{-}si\text{-}sag$ $g^2\text{-}m^2\text{-}xu^3$ $dingir\text{-}ra\text{-}am^2$
by the crown upon his head he was a god.
4. $a^2\text{-}ni\text{-}xu^3$ $d.i.m\text{-}dugud$ $musa\text{-}dan$
By his side was the divine Storm-bird,
5. $sig\text{-}ba\text{-}ni\text{-}a\text{-}xu^3$ $a\text{-}ma\text{-}ru\text{-}kam$
at his feet was a tempest,
6. $zi\text{-}da$ $griu^2\text{-}na$ u^2 $i^2\text{-}na(d)\text{-}nad$
on the right and on his left a lion lay,
7. $e^2\text{-}a\text{-}ni$ $du^2\text{-}da$ $ma\text{-}an\text{-}dug$ $\ddot{x}a(x)\text{-}ga\text{-}ni$ $nu\text{-}mu\text{-}zu$
his house to build he commanded,—its meaning I know not,—
8. $u(d)$ $ki\text{-}šar^2\text{-}ra$ $ma\text{-}ta\text{-}e^3$ $su\text{-}I\text{-}am^2$
the light over the world rose, and there was one woman,—
9. $a\text{-}ba$ $me\text{-}a\text{-}nu$ $a\text{-}ba$ $me\text{-}a\text{-}ni$
who was she not? who was she?—
10. $sag\text{-}g^2\text{-}e^3$ $ki\text{-}kinda$ $mu\text{-}ag$
pre-eminent her brow (?) she bore,
11. $gi\text{-}dub^2\text{-}ba$ $ku^3\text{-}be\text{-}a$ $šu^2\text{-}im\text{-}ni\text{-}du^3$
a bright stylus she held.
12. du^2 $mul\text{-}an\text{-}dug^2\text{-}ša$ $im\text{-}ni\text{-}gal^2$
The tablet showed the favour of the stars,
13. $ad\text{-}im\text{-}da^2$ $gi^2\text{-}gi^2$ $min\text{-}kam$ $ur\text{-}sag\text{-}g^2\text{-}a^2\text{-}am^2$
and she studied it. (There was) a second who was a warrior,
14. a^2 $ma\text{-}gur$ $li\text{-}um\text{-}za\text{-}giy^2$ $šu^2\text{-}im\text{-}ni\text{-}du^3$
with strength ended. A tablet of lapis-lazuli he held,
15. $e^2\text{-}a$ $giš\text{-}har\text{-}bi$ $im\text{-}ga^2\text{-}ša^2$
of the temple its plan he set down (therupon).

1. First phrase is for $\ddot{x}eg\text{-}ma\text{-}nud\text{-}ak\text{-}a$, see § 23 d. For $-am^2$, see § 42 a.
2. Lit. 'like heaven was his space between, &c.', i.e. he reached from earth to heaven.

7. $du^2\text{-}da$, infinitive; for the form and the final sense, see § 43.

9. $a\text{-}ba$, interrog. pronoun, § 17. $me\text{-}a$, participle, used with negative in unusual position, lit. 'who being not, who her being?'.
12. i. e. the tablet contained tables showing the days when the stars were propitious.

13. kam , ordinal, § 34.

16. *i^gi-mu-^gu³* *duru-ki^gv³* *i²-gub*
Before me a clean carrying-pad stood

17. *g^gx-u³-^gyub-ka³* *g^gx-u³-sa²*
a clean brick-mould was prepared,

18. *sig⁵-nam-tar-ra* *g^gx-u³-yub-ka* *ma-an-gal²*
the brick of destiny in the mould was,

19. *a-am-zi-da* *igi-mu* *gub-ba*
before me standing

20. *Ti.BU.HU lu² a i(d) mi ni-^gu²-za(l)-zal-e*

21. *an^gx-niiah a²-zi-da-lagul-ma²-ge* *ki-na-ha(r)-har-e*
a he ass the right hand of my king was drawing upon the ground?

22. *pa-te-si-ra* *ama-ni* *d.nina*
To the governor his mother Nina

23. *mu-na-ni-^gu²-gi²-gi²* *siib-mu*
replied, 'My shepherd,

24. *ma-mu-zu* *ma²* *ga-ma-ra-hu(r)²-bu²*
thy dream I will interpret to thee,

25. *lu²-an-gim-ri-ba-ki-gim-ri-ja-^gu³*
as to the man whose span was as heaven, whose span was as earth,

26. *sag-ga²-^gu³* *dingir* *a²-ni-^gu³*
who by his head was a god, at his side

27. *d.iim-diugalmaisen-^gu³* *siig-ha-a-mi-^gu³-a-ma-ra-^gu³*
was the divine Storm-bird, at his feet was a tempest,

28. *zi-da* *gub²-na* *ig²* *i²-na(d)-nud-a*
on whose right and left a lion lay

29. *g^gx-mu* *dnin-gir-su* *ga-nam-me-am²*
my brother Ningirsu he surely was;

30. *e^gx-e²-nimma-na* *du²-ba* *za-ra* *ma-ra-an-dug*
the abode of his Eninnu its building unto thee he commanded;

19, 20. Meaning of these lines is uncertain.
21. For the nom. phrase with double genitive and for the ending, see §§ 23 g and 29.

24. *ma²*: independent pronoun, § 12.

25. The final -^gu³ here and in 1, 27, refers to the whole phrase that precedes it, and may be rendered 'as to'. In the second case the construction is, 'as to (him) who by his head was a god, &c.'

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

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



35. *u(d)* *ki-var²-ra* *ma-ta-ta-e³*
the light that over the world
rose
36. *dinir²-zu* *d nin-gi³-zi-da* *u(a)-gim*
was thy god,
Ningishzida; like the light
37. *ki-ya-ra* *ma-ta-da-ra-la-e³*
over the world he rose for thee.
38. *ki-vikil'* *sag-ga²e³* *ki-kinda* *mu-ag*
The maiden who pre-eminent her brow(?) bore,
39. *du²b²* *mul-an-lug²-ga* *ne-gal²-la-a*
and the tablet showed the favour of the stars,
40. *ad-im-da-gi²-a* *SAL + KU-mu*
and she studied it, my sister
41. *du²-ne-du³-a* *du²-ha*
she surely was. For the temple, for the building thereof,
42. *mul-ku³-la* *gu³-ma-ra-a-dé*
the propitious star she declared to thee.
43. *ur-sagx-am²* *a²-mu-gui⁴*
The second, who was a warrior with strength ended,
44. *li-um-za-gin²* *du²-ne-du³-a* *d nin-du²-kam*
who a tablet of lapis-lazuli held,
was Nin-dub;
45. *e²-a* *gi³-har-ha* *im-mi-si²-si²-gi³*
of the temple, its plan he gave (thee).
46. *ig²-zu-*gu³** *dusu-ku³* *gub-ha* *u³-gu³-ku³* *si²-sa²-a*
The clean carrying-pad that stood before thee, the clean mould that was prepared,
47. *sig⁵-nam-dar-ra* *u³-gu³-ha* *gal²-la*
the brick of destiny that was in the mould,
48. *sig⁵-zi-e²-nimu* *ga-nam-me-am²*
the sacred brick of E-nimnu that surely was,

39. i.e. that the heavens were propitious for building the temple.

40. *gur⁴* is merely a variant for *gur*, 1. 14.

ki-in- \bar{x} -har-e

XIII

1. $e^2\text{-}d\text{-}min\text{-}gir\text{-}su\text{-}ka$ $du^2\text{-}de^2$
 The temple of Ningirsu to build
2. nim $nim\text{-}la$ $mu\text{-}na\text{-}tum^2$
 the Elamite from Elam brought to him,
3. $INANNA.ERIN\text{-}e$ $INANNA.ERIN\text{-}ta$ $mu\text{-}na\text{-}tum^2$
 the Susian from Susa brought to him.
4. $ma^3\text{-}gan$ $me\text{-}luh\text{-}ha$ $kur^2\text{-}hi\text{-}ta$ $gu^2\text{-}\bar{x}\bar{g}\bar{i}\bar{s}$
 Magan and Meluhha from their mountains a store of wood
5. $mu\text{-}na\text{-}ab\text{-}gal^P$ $e^2d\text{-}min\text{-}gir\text{-}su\text{-}ka$
6. $du^2\text{-}de^2$ $gu^2\text{-}de^2\text{-}a$ $uru\text{-}in\text{-}gir\text{-}su\text{-}(KI)\text{-}\bar{x}u^3$
 provided for him, and the temple of Ningirsu to build, for Gudea to his city of Girsu
7. $gu^2\text{-}mu\text{-}na\text{-}si\text{-}si$ $d\text{-}nim\text{-}zag\text{-}ga\text{-}da$
 they brought it together. Unto Ninzagger





8. *a²-mu-da-ag² urudā* was word sent; copper, like great loads of grain that are brought,
 zal³e-mah-tum²-a-sim
9. *gu³-de-a-lu²-e²-lu²-a-ra* to Gudea, who was building the temple, was (continually) being delivered.
10. *d²-min-skil²-a-da* *a²-mu-da-ag²*
 To Ninsikila was word sent;
11. *gi³ha-la-ub-sa(l)-gal* *gi³esī* *gi³ab-ba-bi*
 great willows(?), ebony, and abba-wood,
12. *pā-le-si-e²-nimu-đi²-ra* *mu-na-ab-ni-ba-al*
 for the governor as he built E-ninnu they hewed.
13. *kur²-gi³erh-na-lu²-mu-lu²-da* Into the mountains of cedar that no man had entered (i.e. trodden)
14. *gu³-de-a* *en-d-nin-gir-su-ge*
 for Gudea the lord Ningirsu
15. *sir mu-na-ni-sar* *gi³erin-bi* *tu(n)-sa(l)-gal*
 a way made. Their cedars with great axes
16. *im-mi-lar* *šan²-in³-a²-zi-do-lag³-(K')-a-*
 he felled; for the Shar-^u, the right arm of Lagash,
17. *tukul-a-ma-ru-lugat-lu-na-šu³* *lum-im-ma-har*
 the hurricane-weapon of his king he cleft them—
18. *mu³-mah-am²* *a-e im-dirig³-ga-am²*
 a mighty dragon it is, ay, a raging storm.
19. *har-sag-gi³-erīn-na* *ad-gi³orin-na*
From the mountain of cedar rafts of cedar,
20. *har-sag-ziš³u²-in²-me-la* *ad²-gi³u²-ur²-me*
from the mountain of fir-trees (?) rafts of fir-trees (?),
21. *har-sag-qi³za-ha-lun-ma-ta* *ad²-gi³za-ha-lum*
from the mountain of zahau-trees rafts of zahau-trees,
22. *gi³u³-sa(l)-gal* *gi³zu-lu-bu-um*
great ushnu-trees, plane-trees,

8. Orders were sent to the craftsmen who worked under the patronage of this god; similarly l. 10.

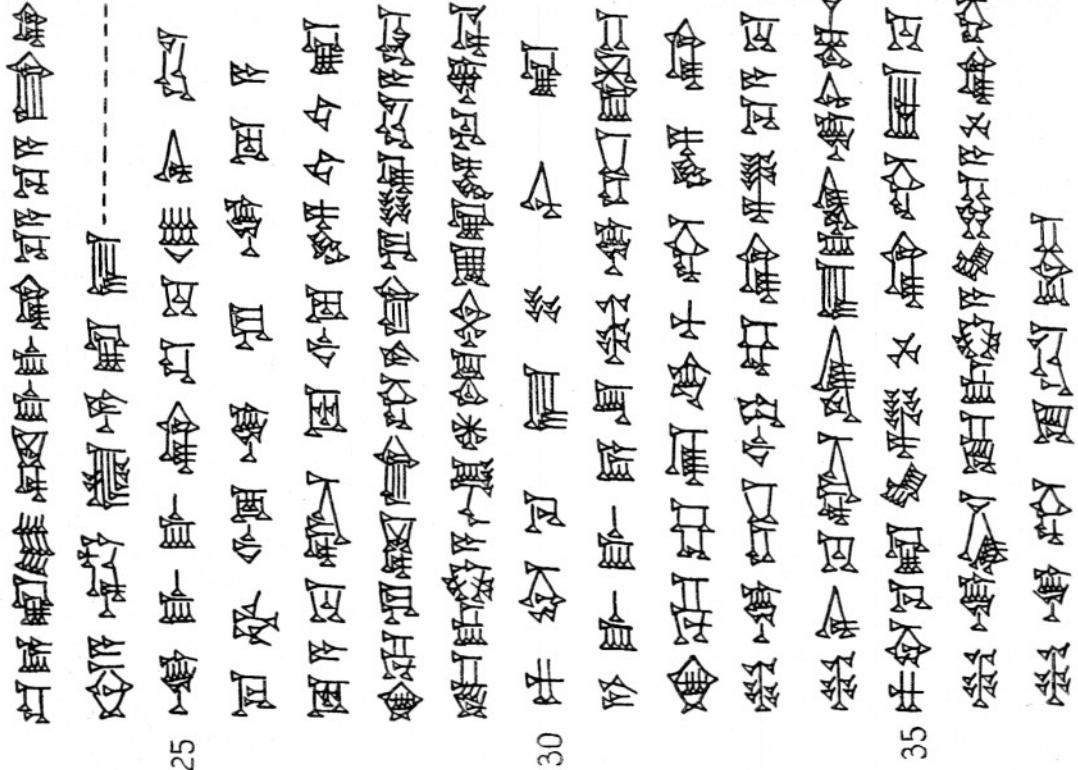
9. The verb in the impf. denotes incomplete action.
11. *ub*, sign *KU*.

13. Note the participial construction in the middle of the noun phrase; lit., unentitled by any one.

15-16. *tin* — — *tar* is probably to be treated as a compound verb, cf. *tin* — — *bor* in l. 17.

16-17. *šar-ur* — — *legal-la-na-šu* 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.



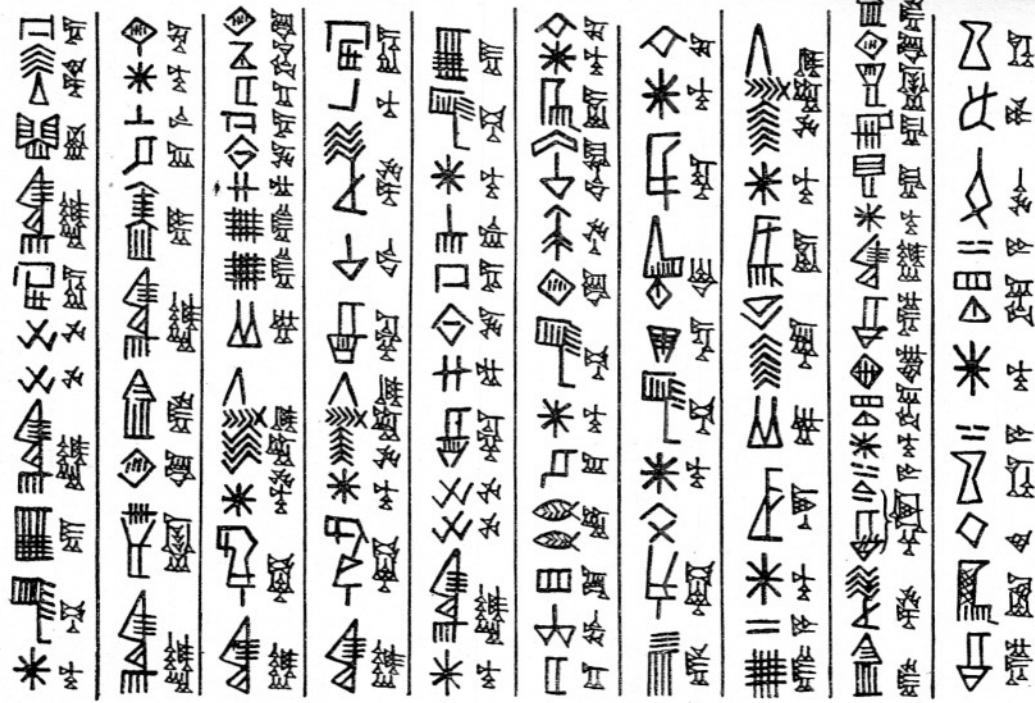
- | | |
|--|---|
| <p>23. <i>giš-e-ra-lum ad-gal(l)-gai-hi</i>
and <i>era lu-tree</i>, great rats of them in wondrous plenty</p> | <p>23. <i>giš-e-ra-lum ad-gal(l)-gai-hi</i> <i>diri(g)-dirig-ga-bi</i></p> |
| <p>24. <i>kar-mah-ka²-sur-ja²-ge</i>
the main wharf at the Boundary Gate [received.]</p> | <p>24. <i>kar-mah-ka²-sur-ja²-ge</i></p> |
| <p>25. <i>ma-ga(l)-gal-hi</i>
its great stones in blocks he brought.</p> | <p>25. <i>ma-ga(l)-gal-hi</i> <i>lagab-ba</i> <i>mi-mi-tum²</i></p> |
| <p>26. <i>ma³-ha-u³-na</i>
ships of <i>hauna</i>-stone, ships of <i>nauua</i>-stone,</p> | <p>26. <i>ma³-ha-u³-na</i> <i>ma³-na-hu-a</i></p> |
| <p>27. <i>esir-a-ha-al</i>
asphalt, asphalt, asphalt, and gypsum,</p> | <p>27. <i>esir-a-ha-al</i> <i>esir-u³</i> <i>im-ba(r)²-bar²-ra</i></p> |
| <p>28. <i>har-sag-ma³-da²-ga²-ta</i>
from the mountains of Madra, like the cargo of a ship that carries corn,</p> | <p>28. <i>har-sag-ma³-da²-ga²-ta</i> <i>miš-ga-ma³-še-gan²-tum²-a²-gim</i></p> |
| <p>29. <i>gu³-de-a</i>
<i>en-d-nin³-gir-si-tu²-ra</i>
Gudea to the lord Ningirsu delivered.</p> | <p>29. <i>gu³-de-a</i> <i>en-d-nin³-gir-si-tu²-ra</i> <i>im-ma-na-u³</i></p> |
| <p>30. <i>pa-te-si²-nimu-du²-ra</i>
To the governor, as he was building E-ninnu,</p> | <p>30. <i>pa-te-si²-nimu-du²-ra</i></p> |
| <p>31. <i>mig-ga(l)-gai-e</i>
everything great was brought in;</p> | <p>31. <i>mig-ga(l)-gai-e</i> <i>šu²-mu-na-ab-il²</i></p> |
| <p>32. <i>har-sag-urudu-gan²-hi-maš²-la</i>
from the mountain of copper in the territory of Kimash its soil!</p> | <p>32. <i>har-sag-urudu-gan²-hi-maš²-la</i> <i>im-bi</i></p> |
| <p>33. <i>mu-na-ab-pad</i>
was selected, its copper in baskets</p> | <p>33. <i>mu-na-ab-pad</i> <i>urudu-bi</i> <i>ušub-ba</i></p> |
| <p>34. <i>mu-mi-ba-al</i>
he dug out. To him who was building the temple of his king,</p> | <p>34. <i>mu-mi-ba-al</i> <i>lu²-e²-lugal-na-du²-dam</i></p> |
| <p>35. <i>pa-te-si²-ra</i>
to the governor gold from its mountain in its earth</p> | <p>35. <i>pa-te-si²-ra</i> <i>guškin</i> <i>ku²-bi-ta</i> <i>sahar-ba</i></p> |
| <p>36. <i>mu-na-lum³</i>
was brought. For Gudea silver from its mountain</p> | <p>36. <i>mu-na-lum³</i> <i>gu³-de-a</i> <i>ku²-bi-ta</i></p> |
| <p>37. <i>mu-na-la-e³-de²</i>
was (continually) being brought.</p> | <p>37. <i>mu-na-la-e³-de²</i></p> |

²⁵ In the broken part of the text 'From the stone-mountain' must be supplied.

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

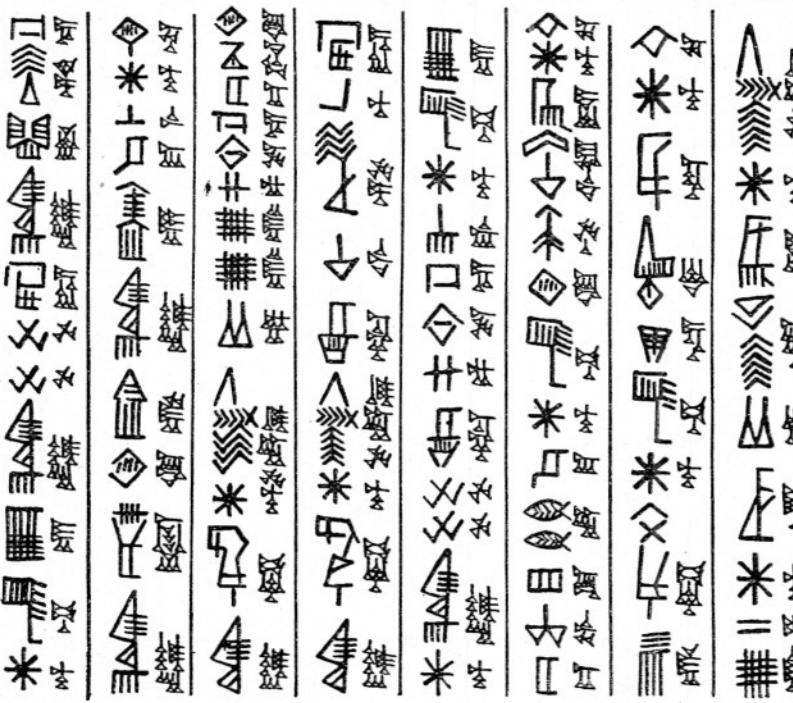
³³. Lit. 'was chosen', i.e. the metalliferous ore was picked out; similarly 1, 35, below.

³⁷. The final *-e³-de* represents *ed-e* (since the root *e³* is really *ea*), and *-e* is the ending of the impf. (§ 40), expressing repeated action.



5

XIV



5

1. *d-en-lil lugal-kur²-kur²-ra lugal-zag²-zi²-a*
Enlil king of the lands—(to) Lugal-zaggisi

2. *lugal-ann-(KI)-ga lugal-kalam-ma*
king of Ereh, king of the country (i.e. Sumer,
lugal-ann-(KI)

3. *lu²-mah-d.nisaba dumu-lu²-ku² pa-te-si-imma-(KI)*
the man exalted of Nisaba, son of Utush,
governor of Umma,

4. *lu²-mah-d.nisaba-ka iigi-zi-bar-ra*
the man exalted of Nisaba, with eye of favour regarded

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

6. *geshtu-si²-ma mu-zi-pad-da d.ulut*
with understanding endowed by Enki, called by name by Utu,

7. *sukkal-mah.d.zuen sagub d.ulut*
minister exalted of Sin, vice-gerent of Utu

8. *u²-a-d.inanna dumu-tu-da.d.nisaba*
nourisher of Inanna, son borne by Nisaba

9. *ga-zi-ku²-a d.nin-har-sag lu²-d.MES sangu-um-(KI)-ga*
with holy milk fed by Ninharsag, the man of MES, the priest of Ereh,

10. *sag-ehi-a d.nin-a-bu-ha-du*
chieftest nursing of Nin-abuhadu (?)



XIV. 1. *kur-kur*: plural by repetition, § 27. 1. The opening phrase has no construction, but is resumed in I. 12 after the king's titles. The dative ending to *lugal-zaggisi* does not occur until the end of I. II, all that intervenes being thus included in the noun phrase; cf. § 29.

4. *iigi- - - har*: compound verb, § 35. The substantival part, *iigi*, is qualified by the adjective *zi*.

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.

8. 'nourisher', i.e. by offerings, cf. I. 34. *-tu²-da*: the root is *tud*, the *d* being supplied by phonetic complement, § 5.

9. *-ku²-a*: participle, § 42 (1). *-tu²-da*: reading of the name uncertain, as is also that of the divine name in I. 10.



11. *min-unu-(KI)-ga-ka* *agrig-mah-dingir-ri-ne-ra*
lord of Ereh, apostle exalted of the gods—
12. *ud d-en-lil lugal-kur²-ra-ge*
when Enlil, king of the lands,
13. *lugal-zag-gi-si'* *nam-lugal-kalam-ma*
(to) Lugal-zagisi the kingship of the country (Sumer)
14. *e-na-si²-ma-a* *igi-kalam-ma-ge* *si-e-na-sa²-a*
had given unto him, (and) the eyes of the country he had turned upon him,
15. *kur²-kur²* *gi²-na* *en-i-si²-ga-a*
(and) the lands unto his foot (as conquests) he had delivered
16. *ud-e³-ta* *ud-šu-šu³* *gu²-e-na-gar-ra-a*
(and) from the rising sun to the setting sun had subdued them unto him,
17. *ud-ha* *a-ab-ha-sig-la-ta* *idigna*
at that time from the lower sea, the Tigris
18. *burrann-bi* *a-ab-ha-sig-nim-ma-šu* *ud-e²-ta* *ud-šu-šu*
and Euphrates, unto the upper sea
19. *gi²-bi* *si-e-na-sa²* *ud-e²-ta* *ud-šu-šu*
his way he made straight for him. From the rising sun to the setting sun
20. *d-en-lil-li gab-si²-gar* *mu-mu-mi-tuk*
Enlil a rival caused him not to have.

11. *-ka*: final consonant of genitive ending retained before vowels, § 23.
dingir-ri-ne: regular plural, § 27 (2).

12. *-ge*: consonant of genitive ending retained before -e of the subject, see
back to l. 1.

13. *e-na-*: in both verbs subject-prefix, § 38 (1). + pronom. infix of indic.
§ 23 c.

14. *e-ua-*: object, § 46. Note also participial ending -a, due to position of verbs in
subordinate clause, § 42 b.

15. *gi²-ma*: suffixed pers. pron. 3rd sing. indic., § 13. *-ni-* (in verb):

16. *gu² - - - gar*: compound verb, § 35. Still in subordinate clause, and
therefore participle.

17. *sig-la*: lit. 'in the lower part', noun phrase used as an adjective = 'lower'.
18. *burrann-bi*: for this copula, see § 32. *-ig-nim-ma*: lit. 'of the
uplifted eye'.

20. *-li*: for -e of the subject, § 22. *-ni-*: pronom. infix of dir. obj., § 46.



21. ku^2-kur^2 $u^2-sal-la$ $mu-da-nad$ *kalam-e*
The lands in peace he made to repose, the country
22. $a-hul^2-la$ $mu-da-e$ $ba(r)^3-bar^3$ *ki-en-gi*
with water of gladness he watered. The shrines of Sumer
23. $paz-si-kur^2-kur^2-ra$ *ki-unu-(KI)-gi*
as governor of the lands, and the land of Erech
24. tib $nam-nun-šu^3$ *mu-na-gar-e-ne*
as priest, unto majesty have appointed (?) him.
25. $u(d)-ba unu-(KI)-gi$ $ka-zal-a$ *u(d)-mu-da-za(l)-zal-li*
Then Erech with joy of countenance he caused to abound,
26. $uri(KI)-e$ $sud-gim$ *sag an-šu³ mu-da²-il²*
like a bull (its) head upwards he raised,
27. *zarar-(KI)* *uru-ki-ag²-d²utu-še* *a-ne-hul²-la*
the city beloved of Utu, with waters of gladness
28. $mu-da-e$ *umma-(KI)* *uru-ki-ag²-d²šara-ge*
he watered, Umma, the city beloved of Shara
29. a^2-mah $mu-da^2-il^2$ *ki-INANNA-ES²-(KI)-e*
with a high hand he raised, the place of 'the abode of Inanna',
30. $ganam-sil^2-gur^3-a-gim$ $sig^5-mu-da-gi^2-gi^2$
like an ewe delivered of (?) her lamb he revived,

21. $u^2-sal-la$, lit. in wide pastures, i.e. in peace.
22. *ki-en-gi* should perhaps be read *šuner*.
24. *-na-*: pronom. infix, is apparently used here for *ni*. The ending *-e-ne*, characteristic of the impf., § 46, is here apparently used by exception in the perfect tense. It is not certain whether *gar* is intended by the sign in the text.
26. *da²*: sign *URUDU*, does not differ in force from *da*, being an adverbial infix, § 46, though it is not clear to what it refers in this clause.
27. *a-ne-hul²-la*: note irregular order of elements, the plur. suffix coming first after the noun, see § 29.

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



31. *KI-AN-(KI)-ge* *an-šu³* *mu-da²-zi*
the 'place of Anu', (its) neck upwards he lifted.
32. *lugal-zag-ši-si* *lugal-anu-(KI)-ga* *lugal-kalam-ma*
Lugal-zagrisi, king of Erech, king of the country,
33. *ki(n)-ki(n)-ma* *d-en-lil* *lugal-kur²-kur²-ra*
the apostle of Enlil, king of the lands,
34. *nibru(KI)-a* *šuku-d-inanna-ge* *e-na-grid-de²*
in Nippur the provision of Inanna has increased for her,
35. *a-dug²* *e-na-de* *šu²-tar* *d.en-lil*
(and) fresh water has poured out for her. May Enlil,
36. *lugal-kur²-kur²-ra-ge* *an* *a-ki-a²-ni*
king of the lands, to Anu, his beloved father,
37. *nam-qa-nu* *he-na-hi* *nam-ti-mu* *nam-ti*
my petition speak; (to) my life life
38. *ha-la-la-hi* *kur²* *u²-sal-la* *ha-mu-da-na*
may he add, the land in peace may he cause to repose,
39. *nam-galu* *t²-šim-šim* *šu²-dagal* *ha-mu-da²-dag*
people (plentiful) like weeds with a bounteous hand may he grant me,
40. *amaš-an-na-ge* *si-ha-mu-da²-sa²*
the fold of Anu (?) may he prosper,

31. Reading of place-name unknown.

32. The sign *KIN* has perhaps some other reading, in view of the phonetic compl. *ma*: cf. § 5.

35. *šu²-tar*: lit. 'small hand', but the precise meaning here is doubtful.

36. *a-ki-a²-ni*: the indirect *-na* would be more regular, cf. § 13. The indirect infix *-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-sag-ga* *igri-ha-mu-da-du³*
the country favourably may he behold,

42. *nam-sag-ga* *mu-tar-ri-e³-a*
the favourable destiny (which) they (i.e. the gods) have decreed

43. *šu²-na-mu-da-ni-bal-e-ne*
may they not alter it.

44. *sib sag-ta gal² da-ri² he-me nam-ti-la-ni-šu³*
The shepherd who is at the head for ever may I be. For his life

45. *d-en-lil lugal-ki-aq²-ni a-mu-na-ru*
to Enlil, his beloved king, he has dedicated (this).

XV

1. *d-en-lil lugal-ku(r)²-kur²-ra ab-ba-ding(r)-dingir-ri²-ne-ge*
Enlil, king of the lands, father of the gods,

2. *dug-si-na-ni-ta d-min-gir-su*
by his irrevocable word for Ningirsu

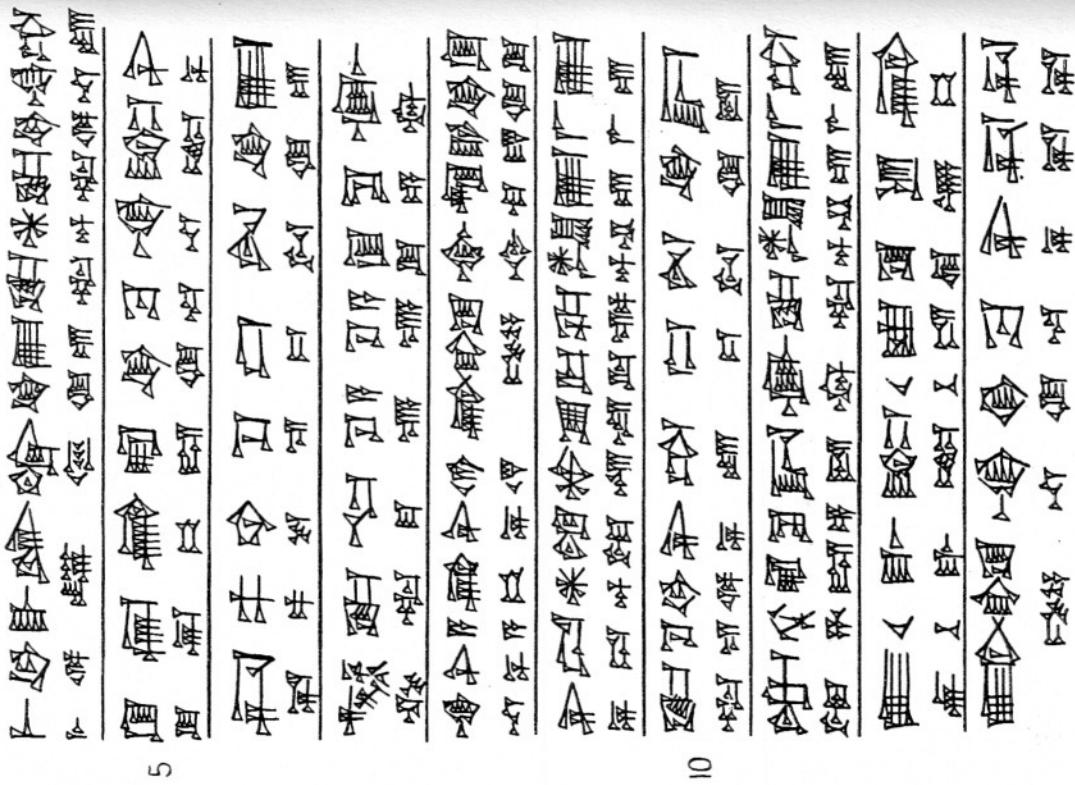
3. *dšara-bi ki e-ne-su*
and Shara a boundary marked out,

41. Lit. 'in a favourable place', *igri* - - - *štu³*, compound verb, § 27.
42. *nam*: not a noun-forming prefix here, but a noun itself.
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. *dineš-dingir-ri-ne*: apparently a double plural formation, see § 27 (1) and (2), but the doubling of the sign *AN* is perhaps only a graphical device to indicate the plural. For *-štu³* see § 23 c.
3. *-ki*, copula, § 32. Theative is not indicated in the form of the nouns, but by the indirect plural infix *-ne*, §§ 46, 47. Lit. 'the ground he delimited for them.'



4. *me-svilm lugal-kīš-(KI)-ge*
Mesilim,
king of Kish, at the command of his goddess, Ka-di,

5. *ki-ba na-ru*
for the protection of that field in that place a stone fixed.

6. *uš pā-le-si-umma-(KI)-ge*
(But) Ush, governor of Umma,

7. *nam-inim-ma-diril(g)-diril(g)-šu³*
e-ag
after vain-glory strove;

8. *na-ru-a-bi i²-pād²*
that monument he smashed, and into the plain of Lagash

9. *i²-gin d-min-gir-sū, ur-sag-d-en-lil-la-ge*
he matched. Ningirsu, the warrior of Enlil,

10. *dug-si-sa²-ni-ta*
according to his righteous word, with Umma

11. *dug-dā-aq*
did battle. At the command of Enlil

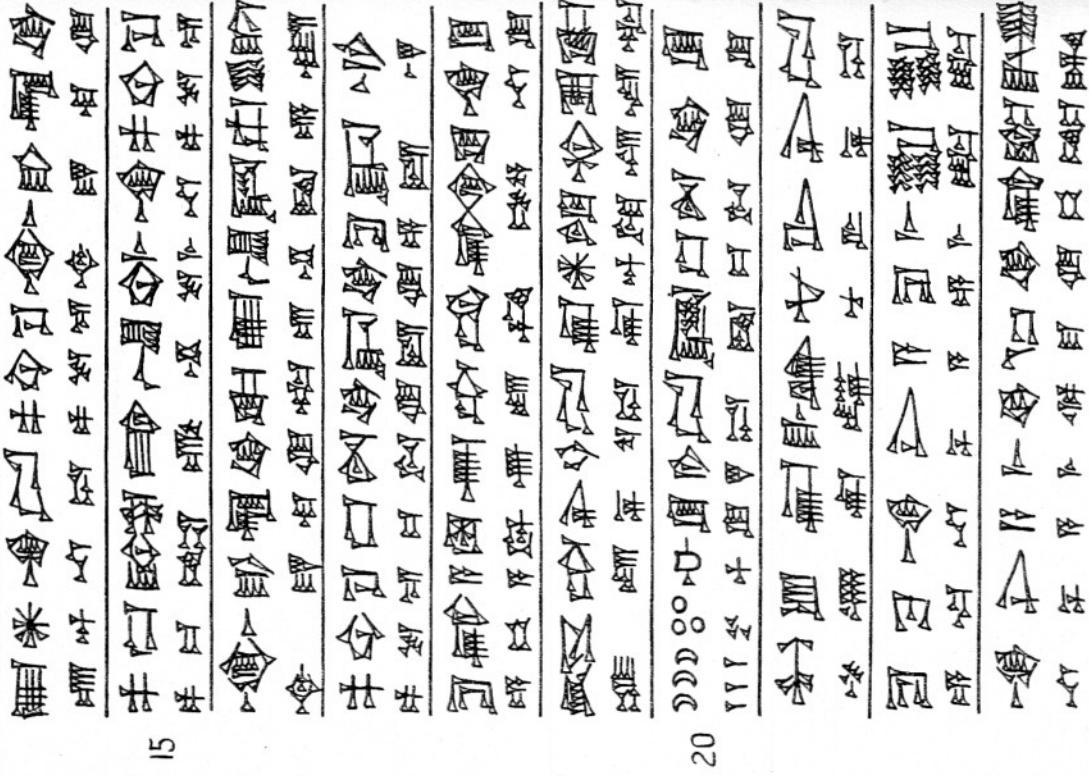
12. *sašu-gal ne-šu*
his great crushing net crushed them. Burial-mounds of earth

13. *edīn-na ki-ba i²-u³-u³*
on the plain in that place he heaped upon them.

4, 6, 9. For the final -ge see §§ 22, 23 c.
5. *ru*, sign *DU²*, to be read thus in this context; cf. *na-ru-a*, 1, 8.

11. *dam-ha-ra*: Akkadian loan-word. Note the adverbial phrase 'with Umma' resumed in the adverbial infix -da-, see § 46.

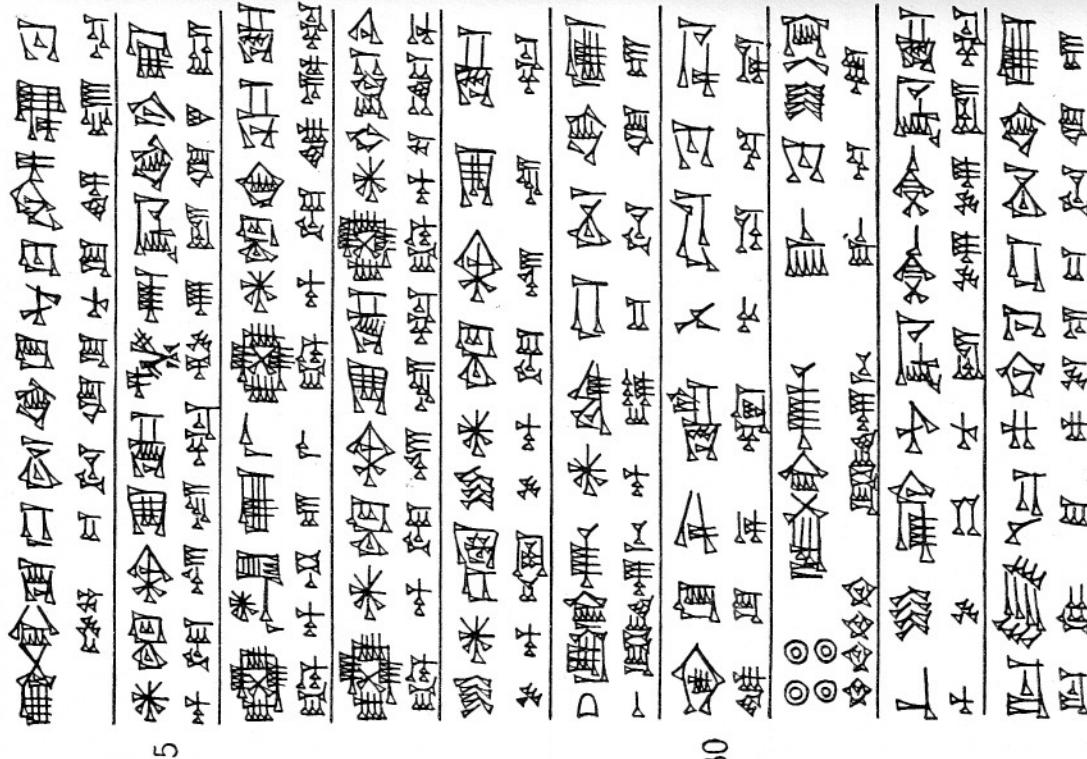
12. Lit. 'enclosing (or, covering) mounds of earth'. It is possible that the group of signs formed an ideogram which was read in a manner as yet unascertained.



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 *gub*, prob. the normal pronunciation of *gi(gi)-bū*, cf. p. 63, l. 32.

16. -*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 e and 29.

19-21. Eannatum set apart a neutral zone on the Umma side of the boundary canal. This land is called the 'land of Ningirsu', as having become his property by right of conquest. *KU* is a measure of length = 10 GAR.DU, so that the depth of the neutral zone was $20\frac{1}{2} \times 10$ GAR.DU, or, as this measure is about 6 mètres, 12.63 kilomètres. *gan-lugal-nu-tuk*, lit. 'land not having an owner'.

24. *edin-amma-(KI)-ša³* *nu-dar²* *im-daš²-ka*

into the territory of Umma he did not set it. The Imdušba.

25. *d.nin-šir-su-ka* *nam-nun-da-ki-gar-ra*
of Ningirsu, the Nammunda-ki-gattra,26. *bar³-d.en-lil-lá²* *bar³-d.nin-har-sag-ka*
the shrine of Enlil, the shrine of Ningirsag,27. *bar³-d.nin-gir-su-ka* *bar³-d.ulhu* *ne-dlu²*
the shrine of Ningirsu, the shrine of Utu he built.28. *še.d.nina* *še.d.nin-gir-su-ka*
(As) corn of Nina, and corn of Ningirsu29. *I-guru-AN* *lu²-umma-(KI)-še*
₁ *guru* each from the people of Umma30. *har-šu³* *i^m-ku²* *kudu* *ha-uš*
as tax he consumed; tribute was laid upon them.31. *36,000 × 4-guru-gal* *ha-tu*
144,000 great *guru* came in (to Lagash).32. *bar-še-li-nu-da-su(a)-sud-da-ka*
(But) besides that this corn was not fully paid,33. *ur-lum-ma-pa-te-ni-umma-(KI)-še*
Urimma, 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. Imdušba and Nammunda-ki-gattra (lit. ‘set in, 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. 1.61, below, *bar-e-ha-ka*, ‘as well as that canal’.

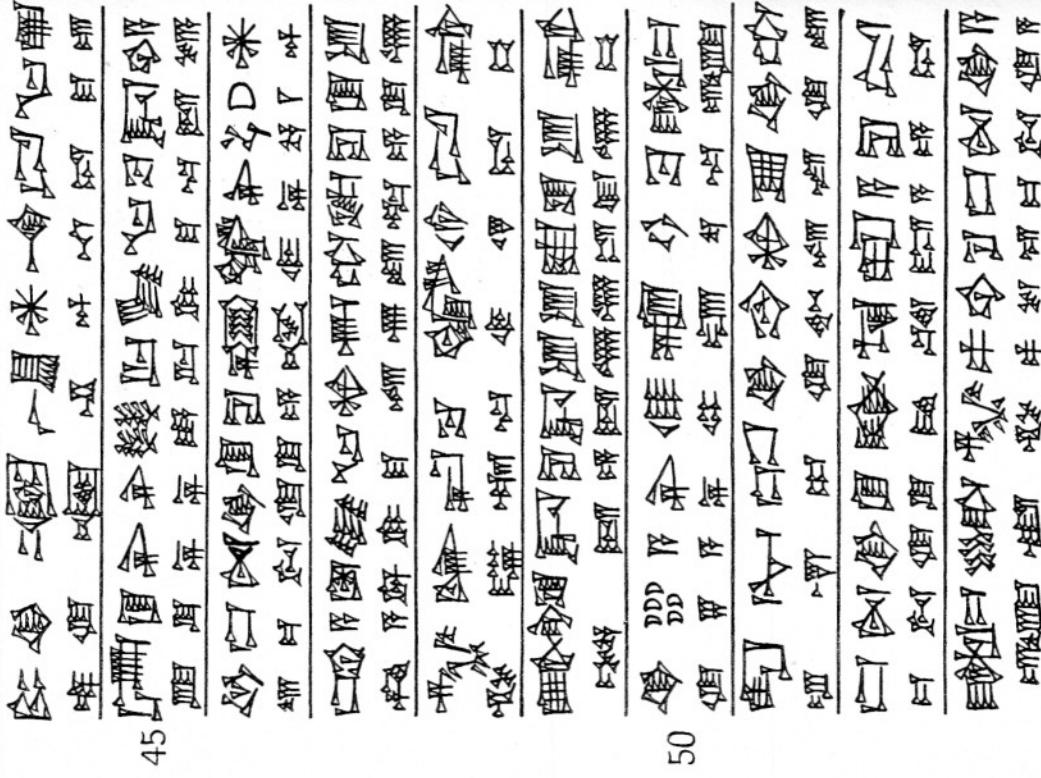
35. 36. 37. 38. 39. 40. 41. 42.

43.

34. *e-ki-sur-ra-d-nin-gir-su-ka*
the boundary canal of Ningirsu35. *e-ki-sur-ra-d-nina* ^{a-e} ^{i²-m¹-e³}
and the boundary-canal of Nina the water he let out (from them).36. *na-ru-a-bi* ^{i²-ba-su²} ^{i-pa(d)²-pad²}
That monument he cast into the fire and smashed it,37. *bar³-ru-a-dingir-i²-ne* ^{nam-nun-da-ki-gar-ra}
the shrines dedicated to the gods which at the Nammunda-kigarra38. *ab-du²-a* ^{i²-gu(1)-gul} ^{ku(r)²-kut²} ^{e-ma²-su³}
were built he destroyed, the lands he occupied (?)39. *e-ki-sur-ra-d-nin-gir-su-ka-ka*
the boundary-canal of Ningirsu40. *e-ma-la-bal* ^{en-an-na-tum²-pa-le-si}
he crossed. Enannatum, the governor41. *lagas-(KI)-ge* ^{u³-gig²-ga}
of Lagash, in Uiggaga,42. *a-sag²-gan²-d-nin-gir-su-ka-ka*
a field of the domain of Ningirsu,43. *g²s³ ur-ur-s³ e-dz-lal* ^{en-te-me-na}
his arms for conflict uplifted; Entemena,

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

⁴³. Refers apparently to an indecisive battle.



44. *damu-ki-ag²-en-an-na-tim²-ma-ge*
beloved son of Enannatum,
45. *lum-šū³ i²-ni-si² ur-lum-ma ba-da-kar*
smote him. Urimma fled;
46. *šag²-umma-(KI)-šū³*
into the midst of Umma he cut (his way). Of his army 60 men
47. *šū²-id-lum-ma-gir-mun-la-ka*
on the bank of the Lumma-girnunta stream he left behind.
48. *nam-galu-ha* *gir²-pa-a³-du-bi*
Of those men the mangled bodies
49. *etin-da e-da-ki(d)-kid* *sahar-dul-kid-bi*
on the plain he left; burial-mounds of earth
50. *ki-V-a* *i²-mi-du³* *u(d)-ba* *i²²*
in five places he heaped up. At that time II,
51. *sangu LNA NNVA-ES²-(KI)-kam* *gir-su-(KI)-ta*
being priest of the Abode of Inanna, from Girsu
52. *umma-(KI)-šū³* *qar-dar-rā-a* *e-gin*
to Umma victoriously marched;
53. *i²²-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. *gir²-gat*: written here *lum²-gat*, without the final *-lu*.

49. If *sahar* = - *bi* see l. 12, above.

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

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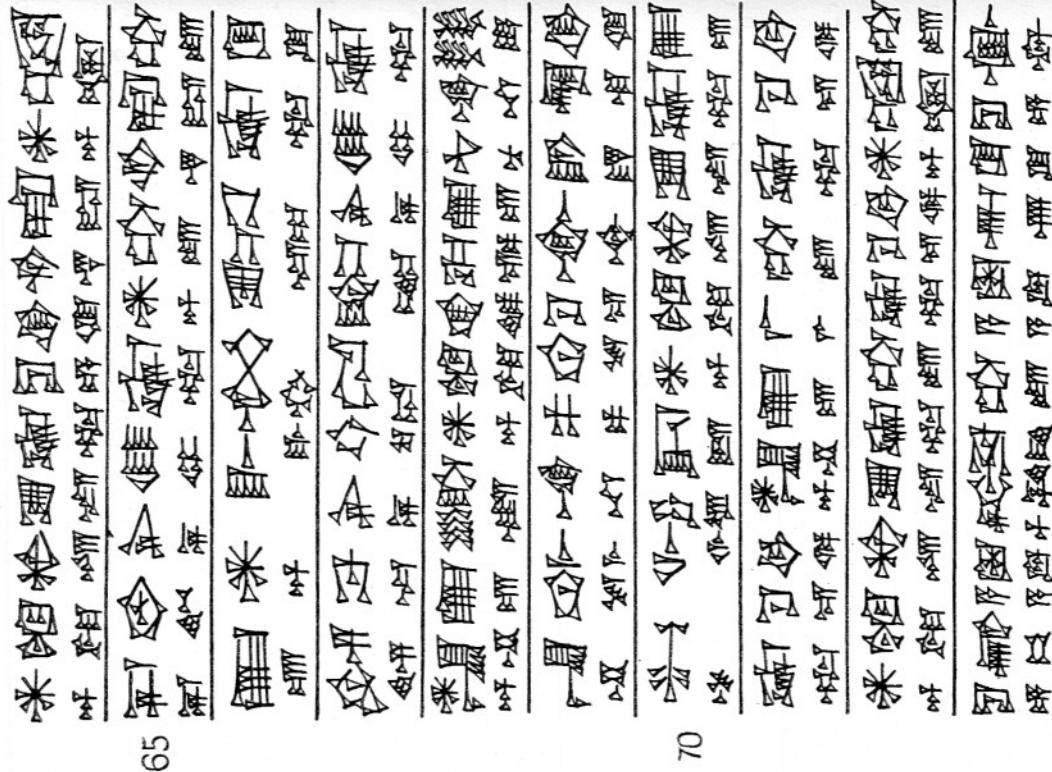
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54. $\ddot{u}^2-e-ma-hi$ $e-ki-sur-ra$
took. The boundary-canal
55. $d-min-gir-su-ka$ $e-ki-sur-ra\ddot{u}^2-nina$
of Ningirsu, the boundary canal of Nina,
56. $im-dub^2-ba-d.nin-gir-su-ka$
the Imdubba of Ningirsu,
57. $nam-num-da-ki-gar-ra-d.en-hil-la^2$
the Nammunda-ki-garra of Enil,
58. $d-en-ki-ka$ $d.nin-har-sag-ka$ $a-e$
of Enki, and of Ningirsag, the water he let out (from them),
 i^2-mi-e^3
59. $\ddot{e}-lagas^x(KI)$ $guru-AN$ i^2-su
the corn of Lagash (by) a *guru* each he increased.
60. $en-le-me-na-pa-le-si-lagas^x(KI)-ge$.
(But) Entemena, governor of Lagash,
61. $bar-e-ha-ka$ $i^2-\dot{s}u^3$ $lu^2-he-\dot{s}u^3-gi-gi-a$
as well as that canal, (commanded) II, who had now won prosperity,
62. $i^2-pa-te-si-amma(KI)$ $a-\dot{y}ag^2-gan^2-ka(r)-kar$
II, governor of Umma, (to restore) the stolen parcel of land,
63. $nig-erim^2-du(g)-dug-gi$ $e-ki-sur-ra$
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 I. 32, above. The words 'commanded' and
'to restore' must be inserted here to make the sense clear in English. They are
63. Lit. 'spoken the enmity'. The wrongful annexation of territory by Umma
had been the cause of the war.



64. *d.nin-gir-su-ka e-ki-sur-ra-d-nina*
of Ningirsu, the boundary-canal of Nina
65. *ga²-kam i².mi-dug an-la-sur-ra-ta*
[to restore he commanded]. From the Antasurra
66. *e³.d.dim-gal-abzu-ka-su³*
to the temple of the Great Craftsman of the Deep,
67. *im-ba-ni e³.de² i².mi-dug*
his dams to remove he commanded him;
68. *d.en-ilil-li.d.nin-har-sag-sze mu-nu-si²*
Enil and Ninharsag had not granted (it) to him.
69. *en-te-me-na-pa-te-si-laga^x-(KT)*
Entemena, governor of Lagash,
70. *mu-pad-da-d.nin-gir-su-ka-ge*
whose name was chosen of Ningirsu,
71. *dug-si-sa².d.en-ilil-la²-ta dug-si-sa²*
by the righteous command of Enlil, by the righteous command
72. *d.nin-gir-su-ka-ta dug-si-sa².d.nina-ta*
of Ningirsu, by the righteous command of Nina,
73. *e-ii id, digna-la id,nun-su³ e-qe*
that canal from the river Tigris to the lordly river [Euphrates] made.

65. See note on l. 61, above.
66. The signs are written *G.A.I.DIM* but were probably read in the reverse order, (as in the case of *Z.U.B* = *abzu*). *dim* is apparently a phonetic writing for *dim³*.

67. The clay banks by which the water had been diverted from the canal.
70. *-sag-sze*: for *-akake*, 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 *huru-nun*.



74. *nam-num-dā-ki-gar-ra u²-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-min-gir-si-ra, min-ki-an-na-ag²-ga²-ni*
Ningirsu, for his beloved lady

77. *d.nina ki-hi mu-na-gi²*
Nina, its place he restored.

78. *en-le-me-na-pa-te-si-(lagas^x(K))*
Entemena, governor of Lagash,

79. *giddru-si²-ma-d.en-lil-la²*
with the sceptre endowed by Enlil, with wisdom endowed

80. *d.en-ki-ka sag²-pad-da-d.nina*
by Enki, chosen of the heart of Nina,

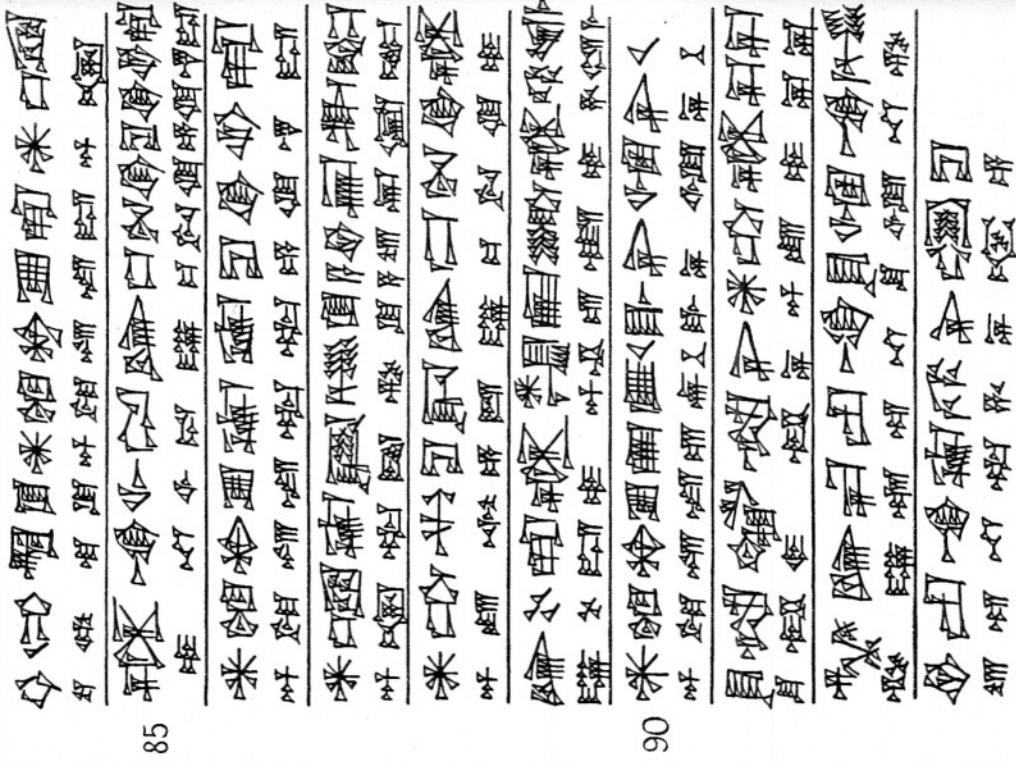
81. *pa-le-si-gal-d.mim-gir-su-ka*
great governor of Ningirsu,

82. *lu²-dug-dingir-ri²-ne-du²-ba* dingir-ra-ni
who the command of the gods has established; may his god

83. *d.yul-? nam-ti-en-te-me-na-ka-su²*
for the life of Entemena

75. *ki-an-na-ag²*: phonetic spelling for *kenaz*, usually written *ki-ag²*.

83. The second sign of the god's name is unidentified, and the whole name is uncertain.



84. *u-lul-la-zi³* *d-min-gir-su-ra* *d-nina*
unto distant days to Ningirsu and Nina
85. *he-na-zi-er-in* *lu²-umma-(KI)* *e-ki-sur-ra*
resort. If the men of Umma the boundary-canal
86. *d-min-gir-su-ka-ka* *e-ki-sur-ra*
of Ningirsu, the boundary-canal
87. *d.nina-ka* *a²-zi-zi³u³* *a-sag²-gan²-tum³-d²*
of Nina for (to do) wickedness, to annex the parcel of land,
88. *an-ta-bal-e-da* *lu²-umma-(KI)-he*
cross over, be it the men of Umma
89. *lu²-kur²-ra-he* *d-en-til-li* *he-ha-lam-me*
or the men of the mountains, may Enlil destroy them;
90. *d-min-gir-su²* *sag²-gal-ni* *u³-ni-zi³u*
may Ningirsu his great crushing net crush them!
91. *lu²-mah-gir²-mah-ni* *an-i-a* *he-sag²-gaz²*
his mighty hand and mighty foot from above may he set upon them!
92. *nam-gal-u-nu-na* *zi³u³-u³-na-ziz³i*
may the folk of his city be fierce against them,
93. *sag²-uru-na-ka* *ha-ni-gaz-e*
and in the midst of their city may he slay them!

85. i. e. may he come before the gods with a prayer,
87. For the infinitive (-de²) expressing purpose see § 43.
88. *bal-e-da*: the conjugating elements are here placed after the root (for
e-til-bal).
89-93. In the verbal forms note that the ordinary optative prefix (*he*, *ha*),
alternates with the prefix *u³*, usually a mark of the imperative; see § 44 b.

XVI

4 𒀭 𒉣 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 5 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 6 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 7 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 8 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 𒄩 𒀭 9 𒄩 𒀭 10 𒄩 𒀭 11 𒄩 𒀭 12 𒄩 𒀭 13 𒄩 𒀭 14 𒄩 𒀭 15 𒄩 𒀭

XVI

1. $u(d)\text{-}ba$ $zi\text{-}u(d)\text{-}su\text{d}^2\text{-}du$ $lugal-am^2$ $AN.SAG\text{-}gu(r)\text{-}gur$
At that time Ziussuddu, being king, a mighty - - -
2. $mu\text{-}un\text{-}di(n)^3\text{-}dim^3$ $- - - nam\text{-}har^2\text{-}ma$ $ka\text{-}sr^2\text{-}sr^2\text{-}gi'$
made; - - - in humility abasing (himself)
3. $m^2\text{-}le\text{-}ga^3$ $- - - u(d)\text{-}ya\text{-}n\bar{s}\text{-}e$ $sg\text{-}u\bar{s}$
reverent [he was.] The evening slowly setting down,
4. $- - - ma\text{-}ma^2\text{-}nu\text{-}me\text{-}a$ $e^3\text{-}de^2$ $gu^3\text{[mu-an-de]}$
- - - a dream that was not, coming forth, spo[ke to him] - - -
5. $mu\text{-}an\text{-}ki\text{-}bi\text{-}ha$ $\rho a(d)\text{-}pad\text{-}de^2$ $gi^3\text{-}zi\text{-}da$
the name of heaven and earth invoking, - - -
6. $ki\text{-}ur^3\text{-}ya^3$ $dingir\text{-}ri\text{-}e\text{-}me$ $gi^3\text{-}si\text{-}g^5$
For the city the gods a brick wall? [had made] - - -
7. $zi\text{-}u(d)\text{-}su\text{d}^2\text{-}du$ $da\text{-}hi$ $gub\text{-}ba$ $gi^3\text{-}zi\text{-}da$
Ziussuddu by its side standing, [heard this:—] ‘By the wall
8. $a^2\text{-}gu\text{b}^2\text{-}bu\text{-}mu$ $gub\text{-}ba$ $gi^3\text{-}zi\text{-}da$
at my left side stand, - - - by the wall
9. dig $ga\text{-}ra\text{-}ab\text{-}du(g)\text{-}dig$ $na\text{-}ri\text{-}ga\text{-}mu$
a word will I speak to thee. - - - My pure one,
10. $gi^3\text{-tu}[tuk-a-mu]$ $ya^2\text{-}me\text{-}a$ $a\text{-}ma\text{-}ru$
my wise one, by our hand a deluge [shall be caused] - - -
11. $numun\text{-}nam\text{-}galu$ $ha\text{-}ham\text{-}e\text{-}de^2$ $di\text{-}ti\text{-}la$
the seed of mankind to destroy - - - is the judgement,
12. $dig\text{-}pu\text{-}uh\text{-}ru$ $[um\text{-}dingir\text{-}ri\text{-}e\text{-}ne\text{-}ka]$
the word of the assembly [of the gods.]
13. $du(g)\text{-dug}\text{-}ga$ $an\text{-}de^2\text{-}en$ $[il\text{-}la^2]$
the command of Ann and Enil, - - -
14. $im\text{-}hil\text{-}im\text{-}hil$ $n^2\text{-}gu(r)\text{-}gur\text{-}gal^2$ $du^2\text{-}a\text{-}h$
The Storm-winds with exceeding terror, all of them
15. $ur\text{-}bi$ $i^2\text{-}su\text{g}^2\text{-}gi\text{-}s$ $a\text{-}ma\text{-}ru$ $u\text{-}ka\text{-}ka\text{-}du\text{-}g\text{-}ga$
together raced along, the deluge, the mighty tempest (?),
the Akkad. *kahtu*, ‘mighty’.

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

1. *AN.SAG*: meaning unknown.
- 3, 4. *gub-ba*, *nu-me-a*, *e*-*de*²: participles, see § 42.
10. *ya*²*me-a*: suffixed pron. 1st plural, see § 13.
12. *pukrum*: Akkadian word.
15. *u-ka*: lit. ‘that which covers the mouth, drowns’, the Akkad. *kahtu*, ‘mighty’.

6. *ididigna* *gū²-ne-ne* *gar-ēs-a-ba*
 the rivers Tigris and Euphrates, their banks had been appointed,
 7. *an* *d.en-lil* *d.uuu* *d.en-ki*, *dingir-gal(l)-gal-e-ne*
 (when) Anu, Enlil, Utu, and Enki, the great gods,
 8. *d.a-nun-na* *dingir-ga(l)-gal-e-ne*
 and the Anunnaki, the great gods,
 9. *bar³-mah* *mu²-le* *mu-un-hi-dur²-mu²-a*
 (in) the exalted shrine majestically had sat down
 10. *ni²-te-a-ni* *šu²-mi-ni-il²-gi²-ši²*
 among themselves they consulted together,
 11. *u(d)* *grēš-ha(r)-har-an-ki-a* *mu-un-grī-na-eš-a-ba*
 'Now that the designs of heaven and earth have been decided,
 12. *e* *pa²* *šu²-ši²-sa²* *ga²-ga²-e-dl²*
 and, watercourse and canal straight to set,
 13. *ididigna* *idiburanum* *gū²-ne-ne* *gar-ēs-a-ba*
 the rivers Tigris and Euphrates, their banks have been appointed,
 14. *a-na-am²* *he-en-hal-en-ze-en*
 what (labour) will ye do?
 15. *a-na-am²* *he-en-dim³-en-ze-en*
 what will ye make?
 16. *d.a-nun-na* *dingir-gal(l)-gal-e-ne*
 (ye) Anunnaki, great gods,
 17. *a-na-am²* *he-en-bal-en-ze-en*
 what (labour) will ye do?
 18. *a-na-am²* *he-en-dim³-en-ze-en*
 what will ye make?
 19. *dingir-ga(l)-gal-e-ne* *mu-un-mig²-ši²-a*
 The great gods, who stood by,
 20. *d.a-nun-na* *dingir-nam-far-ri*
 the Anunnaki, the gods of fate,
 21. *ši²-a-ni* *ši²-a-ni* *ši²-a-ni* *ši²-a-ni*

6. *gar-ēs-a-ba*: for this passive construction see § 39, and cf. II. 1 and 4 above.

10. *ni²-te-a-ni*: reflexive pron., § 14. In preceding line *ni²-te*, (substantive) is used adverbially.

14. *hal*: lit. 'to dig, excavate', thus 'to labour'. Note the form of 2nd plur. imperfect, § 40. *a-an-am²*, neuter interrogative pron., § 17.

XVII

24. **𒋰** **ஓ** **ஓ** **ஓ** **ஓ** **ஓ** **ஓ** **ஓ** **ଓ** **ଓ** **ଓ** **ଓ** **ଓ** **ଓ** **ଓ**

10. **ஓ** **ଓ** **ଓ**

5. **ஓ** **ଓ** **ଓ**

1. **ଓ** **ଓ**

2. **ଓ** **ଓ**

3. **ଓ** **ଓ**

4. **ଓ** **ଓ**

5. **ଓ** **ଓ**

6. **ଓ** **ଓ**

7. **ଓ** **ଓ**

8. **ଓ** **ଓ**

9. **ଓ** **ଓ**

10. **ଓ** **ଓ**

21. *min-na-ne-ne d.en-lil-ra mu-un-na-ni-i²-gi²-gi²*
two of them unto Enlil made answer:
22. *uzu-mu²-a-(KI) dur-an-ki-ge*
'On the Uzunâ, the bond of heaven and earth,
23. *d.nagar d.nagar im-na-an-tag-en-ze-en*
the two Craftsmen-Gods ye shall slay,
24. *mu(d)²-mud²-e-ne nam-galu mu²-mu²-e-de²*
(with) their blood mankind to create.'

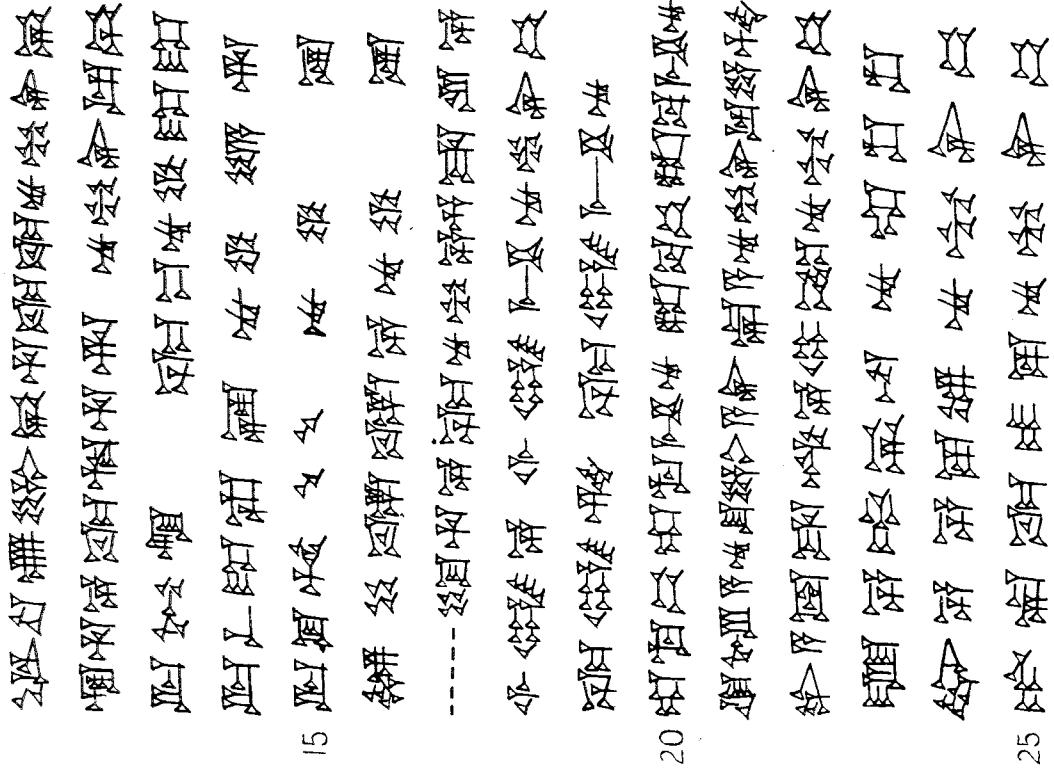
XVIII

1. *e-ne ba-am² e-ne ba-am² me-on-ze-en*
They (to whom) it is given, they (to whom) it is given are ye!
2. *kur²-dilmun-(KI) kur³-ga-am²*
The land of Dilmun is pure,
3. *ki-ku³-ga e-ne ba-am² me-en-ze-en*
a pure place, they (to whom) it is given are ye.
4. *kur²-dilmun-(KI) kur³-ga-am²*
The land of Dilmun is pure,
5. *kur²-dilmun-(KI) kur³-ga-am² kur²-dilmun siki²-am²*
the land of Dilmun is pure, the land of Dilmun is clean,
6. *kur²-dilmun siki²-am² kur²-dilmun za(lag)-za(lag)-ga-am²*
the land of Dilmun is clean, the land of Dilmun is bright.
7. *a³-ni-ne dilmun-(KI)-a u³-ne-in-nad*
Alone in Dilmun they lay,
8. *ki den-ki dam-a-ni-da ba-an-da-nad-a-ba*
the place where Enki with his wife laid himself down,
9. *ki-hi siki²-am² ki-hi za(lag)-za(lag)-ga-am²*
that place is clean, that place is bright,
10. *ki d.en-ki d-nin-siki²-la ba-an-da-nad-a-ba*
the place where Enki with Ninsikilla 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. I. *e-ne*: indep. 3rd pers. pron. (§ 12). For *-am²* see § 42 a. *me-en-*
ze-en, § 42 a.

7. *a³-ni-ne*, lit. 'their one', cf. p. 71, l. 51. The verbal prefix *ne³* does not seem to indicate the imperative here (cf. § 44 b), though it might be possible to translate 'lie you alone in Dilmun'.



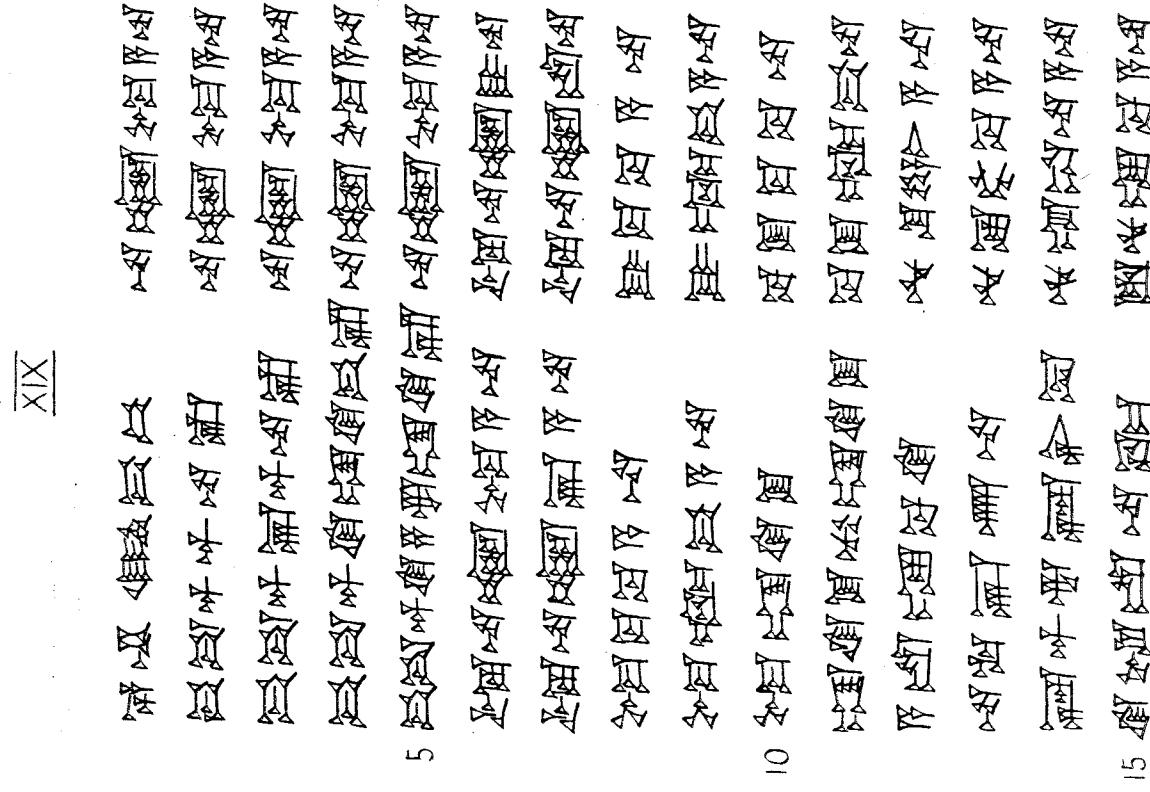
1. *dilimun-(KT) ug-a-misen di(g)-dug nu-mu-ni-bi*
(In) Dilimun the crow a cry uttered not,
2. *dar-misen-e dug-dar-misen-ri nu-mu-ni-bi*
the ' speckled bird' the cry of the ' speckled bird' uttered not,
3. *ur-gu-la sag-gi^x-nu-ub-ra-ra*
4. *ur-bar-ra-ge sil^p nu-ub-kar-ri*
the leopard (?) the lamb carried not away,
5. *ur-hu ma^y2 sag(m)-gann nu-ub-zu*
6. *dun xe-hu²-ku²-e nu-ub-zu*
7. *tamisen-e sag-nu-nu-u-m-da-xub-e*
the dove did not settle there.
8. *ig^o-grig²-e ig^o-grig²-me-en nu-mu-ni-bi*
Eye-disease ' I am eye-disease' did not say,
9. *sag-grig²-giⁱ sag-grig²-me-en nu-(mu-ni-bi)*
headache ' I am headache' (did) not (say),
10. *um-ma-bi um-ma-me-en nu*
11. *um-mu-tu²-a-ni ab-ba-me-en nu*
an old woman there (said) not ' I am an old woman', *ab-ba-me-en nu*
12. *hi-sikil a-nu-tu²-a-ni*
a maiden whose water was not poured out (?) *uru-a*
in the city *nu-mu-ni-bi* was not given (in marriage), commanded,
13. *lu² id-da hal-e-mi-d² nu-mu-ni-bi*
no man to change (the course of) the canal commanded,
14. *ligir-e sag-ga-na nu-um-nigin*
no prince his side turned away,
15. *e-hu-lam nu-mu-ni-bi*
The liar lies' no man said,
16. *zag-uru-ka i-lu-nu-mu-ni-bi*
beside the city none uttered lamentation.

18 ff. The meaning is that sickness, old age, and other ills were all absent.

21. *a-nu-tu-a-ni*, possibly = *in-palace*.

24. *e-ru-am*, phonetic for *e-hu-am^b*.

XIX



XIX

1. *e-en-sig²-ga-bi* *na-am-dam-a-na*
 Her bitter (cry) how long!¹ for her husband,
2. *ga-ša-an-an-na-ge* *na-am-dam-a-na*
 the queen of heaven for her husband (raises);
3. *ga-ša-an-e²-an-na-ge* *na-am-dam-a-na*
 the queen of the land of Iranna for her husband,
4. *ga-ša-an-ki-nu-(KI)-ga-ge* *na-am-dam-a-na*
 the queen of the land of Brech for her husband,
5. *ga-ša-an-ki-kallab-(KI)-ga* *na-am-dam-a-na*
 the queen of the land of Hallab for her husband.
6. *u³* *na-am-dam-a-na* *u³* *na-am-dam-a-na*
 Alas for her husband, alas for her son,
7. *u³* *na-am-e²-a-na* *u³* *na-am-tru-na*
 alas for her temple, alas for her city!
8. *dam-ku-ha-a-na* *dumu-hu-ha-a-na*
 for her husband who is fallen, for her son who is fallen,
9. *dam-ug²-ga-a-na* *dumu-ug²-ga-a-na*
 for her husband who is dead, for her son who is dead,
10. *dam-nu-(KI)-šu³-ba-lum-ku-ba-na*
 for her husband, who was taken to Erech, who is fallen,
11. *u-nu-(KI)-šu³-kullab-(KI)-šu³-ba-hu-nu²-ga-na*
 to Erech, to Kullab who was taken, who is dead,
12. *a-urru-ze-ha-(KI)-nu-tu²-a-na*
 for her water of Eridu which is not poured out,
13. *na-ma-e²-num-na-nu-su-ul-ba-a-na*
 for her 'House of the Prince' which is not worshipped.
14. *ama-d.inanna* *ama-ni-gim* *nu-um-erin-na-a-na*
 The mother Inanna, as his own mother, for her (son) who comes not (laments),
15. *ki-sikil-urru-na-ka* *kin-mu-ze-ba-a-na*

Written in *eme-sal* (§ 48) throughout. Note:—*na-am* (sign *ag²*) = *nam*.
ga-ya-an = *gazan*.

1. Lit. 'the fate (*nam*) of her husband', and so in the following lines. *na-ma*
 in 1. 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.

19.

20.

21.

22.

23.

24.

25.

16. *gurn^x-urū-na-ka-tuh²-nu-vig³-ga-a-na*
for her men in her city who thresh the grain no more,
17. *kur²-gar-ra-urū-na-ka-gir-nu-vig³-ga-a-na*
for her eunuch-priests in her city who bear the dagger no more,
18. *i²-lum-sag-ga²-nu-hal-la-a-na*
for her mighty men who are strong no more.
19. *ga-ya-an-an-na mu-ad-na-tur-ta-na* *i²-gag²* *i²-zin³-e*
The queen of heaven for her young consort bitter lament utters (?):
20. *n(d) dam-zé-ba* *dam-mu* *ba-gin*
(When the good husband, my husband, was taken away,
21. *n(d) dumu-zé-ba* *dumu-mu* *ba-gin*
(When the good son, my son, was taken away,
22. *dam-mu* *u²-sag-ga²* *e-gin*
my husband, the early plants passed away,
23. *dam-mu* *u²-egir-rá* *e-gin*
my son, the latter plants passed away,
24. *dam-mu* *u²-ki(n)-da* *gin-na-ni* *u²-e* *ha-ni-ib-gi²*
My husband, the plants to seek was his going, and the plants shall return,
25. *dumu-mu* *a* *ki(n)-da* *gin-na-ni*
my son, the water to seek was his going,
a-e *ha-an-ze-em-ma²*
and the water shall become sweet;
26. *ma-ad-na-mu* *dim²-xu²-dul-la-gim* *uru-ta* *ba-ra-e³*
my consort, like a pillar (?) ruined from the city go not forth,
27. *nim* *u²-sag-ga²-u²-dul-la-gim* *uru-ta* *ba-ra-e³*
Exalted one, like an early plant withered from the city go not forth!*

19. The meaning of *gin³* is obscure; it is possibly a phonetic variant for *gin* (next line).

24, 25. For the infin. in -da, and its final sense, see § 43.
ag² is another *eme-sal* form for *dag²*.
26, 27. For *ba-ra-* prohibitive see § 45.

ze-en (i. e. am =

XX

XX

1. *gu(d)-mah-pa-e³-a mu-zu* *an-zag-³yu* [dagal-la?]
Exalted bull, glorious, thy name to the ends of heaven [is spread?]
2. *a-a d.³kur gu(d)-mah-pa-e³-a mu-zu* *an-zag-³yu*
Father Ishkun, exalted bull, glorious, thy name to the ends of heaven,
3. *d.³kur dumu-an-na gu(d)-mah-pa-e³-a mu-zu* *an-zag-³yu*
Ishkun, son of heaven, exalted bull, glorious, thy name to the ends of heaven,
4. *u³-mu-un-muru (KI)-ge gu(d)-mah-pa-e³-a mu-zu* *an-zag-³yu*
Lord of Muru, exalted bull, glorious, thy name to the ends of heaven,
5. *d.³i³kur u³-mu-un-he-ga²-la gu(d)-mah-pa-e³-a mu-zu* *an - - -*
Ishkun, lord of plenty exalted bull, glorious, thy name &c.
6. *ma³-lab-ba u-mu-un* *d.am-an-ki²ga*
Twin brother of the lord, the 'Divine Ox of Heaven and Earth', exalted bull, glorious, &c.
7. *a-a d.³kur u-mu-un ud-da u⁴-a mu-zu* *an-zag-³yu*
Father Ishkun, Lord that ridest the storm, thy name to the ends of heaven,
8. *a-a d.³kur u(d)-gal-la u⁴-a mu-zu* *an-zag-³yu*
Father Ishkun, that ridest the great storm, thy name to the ends of heaven,
9. *a-a d.³i³kur ug-gal-la u⁴-a mu-zu* *an-zag-³yu*
Father Ishkun, that ridest the great lion, thy name to the ends of heaven,
10. *d.³kur ug-an-na gu(d)-mah-pa-e³-a mu-zu* *an-zag-³yu*
Ishkun, lion of heaven, exalted bull, glorious, thy name to the ends of heaven,
11. *mu-zu kalam-ma mu-un-dit-di⁴-ul*
thy name the land covereth, thy splendour like a garment covereth,
12. *me-lam²-zu kalam-ma tig-gin im-mi-th-dul*
at thy thundering the land like a garment covereth,
13. *za-pa-ag²-zu-yu³ kur²-gal a-a d.-mu-ul-ul*
at thy roaring the 'Great Mountain', father Mullil sag-im-da-sig³-gi
is smitten,
14. *u³xa-zu amagal d.mn-lil ba-e-di-hu-luh-e*
at thy roaring the great mother, Ninil trembleth.
15. *d-en-lil-ii dumu-ni-d.³kur-ra a²-mu-un-da-am-ag²*
Enil to his son Ishkun gave command,
- I. 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.
- II. The writing *U.L.U.L.U.L* (i.e. *du⁴-lu⁴-u³-u³*) as a variant for the root *du⁴* (see next line) appears to be the scribal play upon words. [for sig. r³. Perhaps 'lowers his head', since *sig³* may possibly be a mere variant

XXXI

1. **𠂔**
2. **𠂔**
3. **𠂔**
4. **𠂔**
5. **𠂔**
6. **𠂔**
7. **𠂔**
8. **𠂔**
9. **𠂔**
10. **𠂔**
11. **𠂔**
12. **𠂔** **𠂔**

XXII

1. *d.uuu* *an-ša(g)²-šuu*
Sun-god, when to the midst of heaven thou enterest,

2. *giš-ši-gar-ka³-an-na-ge* *slim-ma hu-mu-ra-ab-hi*
may the bright barrier of heaven speak peace unto thee,

3. *giš-ši-an-nage* *sub hu-mu-ra-ab-hi*
may the door of heaven speak salutation unto thee,

4. *d.nig-si-sa²* *sukhal-ki-a³-ga²-zu* *si-hu-mu-ra-ab-sa²-e*
may the divine justice, thy beloved messenger, make straight (the way) for thee,

5. *e²-ba²-ra-ki-dur²-nam-lugal-la-zu-šu³* *nam-mah-zu p'a-e³-ni-iš²*
unto E-barra, the abode of thy royalty, let thy majesty proceed.

6. *d.šu²-nir-da* *nitalam-ki-a³-g²-šu²* *ħal²-la-bi he-mu-un-da-g²-ši²*
May 'She of the Emblem', thy beloved bride, joyfully turn to thee,

7. *ša(g)²-zu* *a-vid-da ha-ha-an-hun-ga²*
may thy heart with refreshment be satisfied,

8. *kin-sig-nam-dingir-ra-zu* *hu-mu-ra-an-ga²-ga²*
thy godlike fate may she set before thee,

9. *ur-sag-šul* *d.uta me-air-ha-i-i'*
strong warrior, Sun-god, may she glorify thee!

10. *an-e²-bar²-ra* *grin-na gir²-zu si-he-im-sa²*
Ball of E-barra, go forth, let thy way be straight,

11. *d.uuu* *kashal-zu* *si-sa²-ab har-ra-an-gi-na ki-ur³-zu-šu³ gin-na*
Sun-god, thy road make straight, the appointed path to thy city go!

12. *d.uuh* *kalam-ma ka-di-kud*
Sun-god, the mouth that judgeth the land,

the mouth that giveth sentence therein, that guideth it aright, thou art.

1. *tu - - - d²*: for this construction see § 43.
5. *e-bar-ra - - - šu³*, see § 29. *ħa - - - īb*, imperat. formed by reversing position of root and prefixes, § 44 c.

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

11. *har-aa-on*, Akkadian word cf. *pūlānum* (p. 131) and *domhara* (p. 113).

12. *as-bar*, for the more usual *ē-bar*; lit. 'the mouth of its sentence'.

XXII

1. *sai*[*kar-lil-ra* *ki-u³-na*] *ba-ni-in-gar*
 Unto a temple-woman her step she bent,

2. *dinanna-ge* *sai*[*kar-lil-na*] *si-la-ni-in-sa²*
 Inanna to her temple-woman went straight,

3. *sal-dim³-ma* [*gi³-nad-šu³*] *ha-[ni-in-du²*
 a weaving woman upon the couch she made to sit down,

4. *sig²-bar²* *sig²-grig* *gū-min-[la]-ha* *gū*[*ba¹l*] *su(r)-sur-ri*
 white wool, black wool, a double thread the spindle (was) spinning;

5. *gū-mah* *gū-gal* *gū-da-a*
 a wondrous thread, a mighty thread, a vanegated thread,
 a thread that does away the curse,

6. *ka-gar-sag-ha-hul-nam-gahu-ge*
 the doom of an evil charm upon the man,

7. *a²-hal-e-dingir-ri-e-ne-ge*
 the ban of the gods;

8. *gū* *nam-erim²-ma ba-e*
 a thread that does away the curse.

9. *gahu-hi* *sag-ga²-na* *šu²-bi* *gi²-ra²-hi* *u-me-ni-ke(§)-ke³*
 Of that man his head, his hand and foot bind (therewith),

10. *dasar-li²-dug²* *dumu-ridu-(KI)-ga-ge* *nun-e*
 Marduk, *šu²-ṣibil-a-ni-ta* the prince, *mu-un-na-an-ta(r)-tar-ru-da*
 has torn it away.

11. *erim²* *gū-hi* *edin-na ki-ku³-gā-šu³* *ha-ba-ni-il²-e²-de²*
 The curse, its thread may he cast forth in the plain into a clean place,

12. *erin²-hul-gal²* *bar-šu³* *he-in-la-gub*

13. *gahu-hi* *he-en-sikil* *he-en-za(lag)-zulag*
 may that man be pure, be cleansed,

14. *šu²-ṣag-ga-dingir-ri-na-šu³* *he-en-ši-m-gr²-gi²*
 into the gracious hand of his god may he return!

9. *u² - - ke³*: imperative, § 44 b.10. *dasar-li-du²*: a name of the god Marduk, used especially for incantations.11. *ha-ha - - - ae²*: the final *-de* is a phonetic complement of the root *e²(a)* + the suffixed *-e* of the imperfect, § 40.

XXIII

1. *en²* *sag-gig²* *an-na* *edin-na* *i²-du⁴-du⁴*
Inchantment : headache over the plain swooped,
like a gale it sped,

2. *nim-gir-gim* *mu-un-gi(r)-gir-ri* *sig-nim* *ne-in-su-²su*
like lightning it lightened, below and above it pervades,

3. *ni²-na-te-na-dingir-ra-na* *git-gim* *ir-²ka²*
him that feareth not his god like a reed it has cut off,

4. *sa-²bi* *gi²-ha-an-gim* *an-*il(l)*-sil-la*
his thews like a henna-reed it has pierced.

5. *ama-d.inanna-li-tar-nu-tuk-a* *uzu-hi* *in-si(g)³-sig³-ga*
lum that has no goddess-mother for protector, his flesh it has smitten,

6. *mul-an-gim* *sr(r)-sur-ra* *a-gim* *gig-a* *al-gi(i)-gin*
like a star of heaven gleaming, like waters in the night it has come,

7. *galu-pab-hai-la* *gab-ri-a-ni* *ba-an-gar*
against the tormented mortal as his adversary it is set,
ud-gim *mu-un-da-²ub-²u*
like a storm it has cast him down.

8. *galu-bi* *ba-an-gaz-²es*
One mortal it has slain,

9. *gala-bi* *xa(s)²-dib-ha-gim* *su²-ta-la-gu(r)-gur-ra*
another, like one with a stricken heart, runneth about,

10. *xa(s)²-zi-ga-gim* *in-ha(l)-bal-e*
like one whose heart is gone out of him he is beside himself,

11. *izi-sub-bu-da-²sim* *in-ta(l)-tab-e*
like one cast into the fire he is seared,

12. *an²u-edin-nag*il(d)*²-gi²p²-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. *zi-mi-la* *in-da-on-ku²-ku²* *ki-nam-²ig²* *ba-an-²esda*
in his life he consumes himself, with death he is bound.

14. *sag-gig²* *im-dug*u(d)*-dug*u(d)*-gim* *a-gin-hi* *lu²-na-me* *nu-un-zu*
Headache, like an exceedingly great gale, its path no man knoweth,

1. *an-na*: used as preposition, 'over'. Cf. II, 18, 24 below.

7, 8. The apparent use of the perfect 3rd plur. ending (*us*, *es*) is difficult to explain.

12. *gi(i)²-gi²-do*: the meaning given seems the most probable, but the Akkadian translation renders 'that is blind'.

14. *lu²-na-me*: see § 18.

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15. *iz-ki-ni-ti-lal-bi in-im-he-sat-bi lu²-na-me nu-an-zu*
the sign to end it, and the spell thereof no man knoweth.

16. *d-asar-hu²-dig² ig-im-na-an-si²*
Marduk has seen it;

17. *a-a-ni-den-hi-ra e²-a la-xi-in-tu gn³-mu-un-na-an-de-e*
to his father Enki the house he entered and said to him,

18. *a-a-mu sag-sig² an-na edin-na i²-di⁴-du⁴*
'My father, headache over the plain has swooped, *im-gim* mit-un-ri-ri like a gale it has sped,

19. *a-na ib²-ag²-a na-ii*
what (ceremony) he is to perform this man knoweth not, *na-na i²-ib²-gi²-gi²*
by what he may recover,

20. *d.en-ki dumu-ni d.asar-hu²-dig² mu-un-na-ni-bi²-gi²*
Enki to his son Marduk made answer,

21. *dumu-mu a-na nu-ni-zu a-na ra-ab-la-h-a.*
'My son what knowest thou not? what can I add to thee?

22. *nig-ma²-e-ni²-zu-o-mu za-e in-ga-e-zu*
what I know thou knowest (also).

23. *g'in-na dumu-mu d.asar-i²-dug²*
Go, my son Marduk,

24. *u²-hal²-ti-kil-la an edin-na a³-na mit²-a*
the wild cucumber, which upon the plain solitary grows,

25. *d.u-tu-e²-a-na-su-ta-na-³-u³ sag-zu u-me-ni-dul*
at the sun's entering into his house thy head cover,

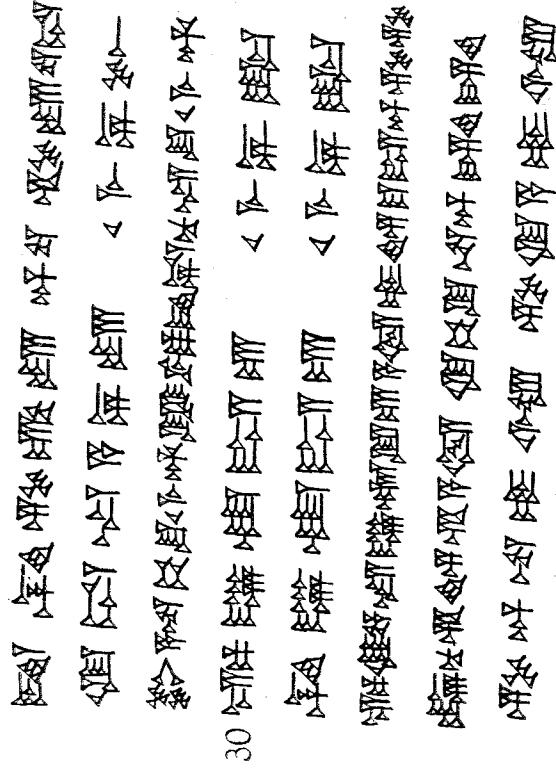
26. *u²-hu²-ti-kil-la u-me-ni-dul zid u-me-ni-har*
the wild cucumber cover, and with meal encircle it,

25.

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

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

22. *nig - - mu*: lit. 'my thing which I know'. An adjectival (relative) clause occurs in the regular position of an adjective in the noun complex, see § 29, and for *nig* see § 16.
23, 25. Different forms of the imperative, § 44 a and b.

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XXIV



XXIV

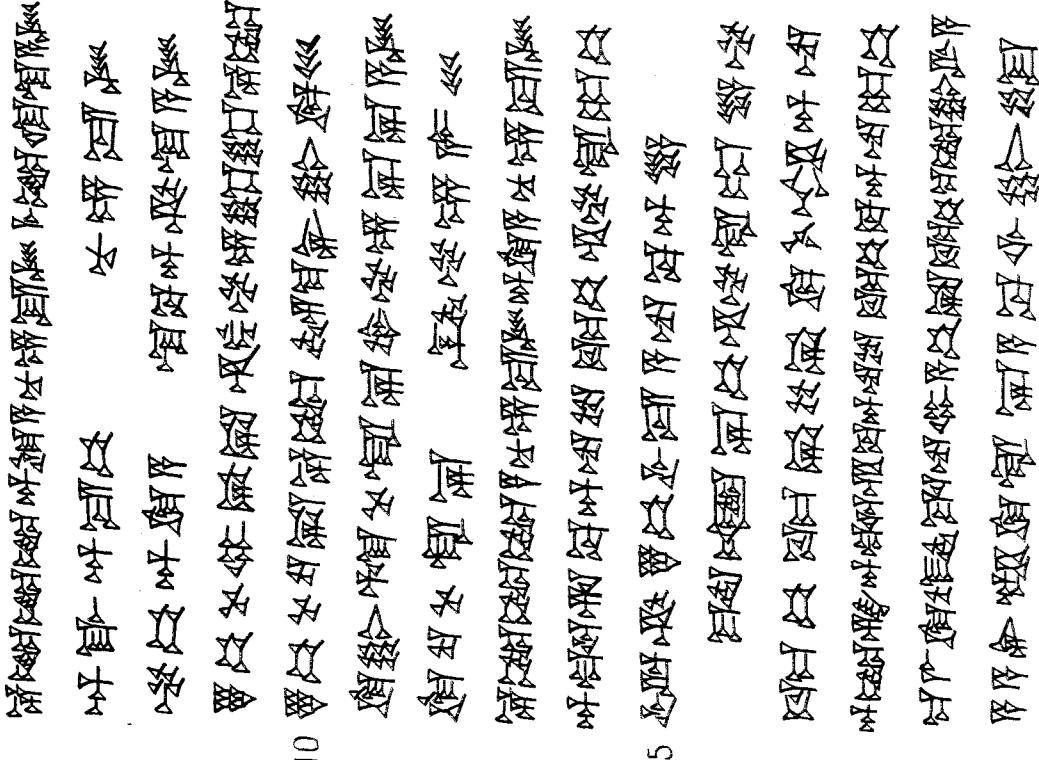
1. *a²-gu²-zi-ga-ta* *d.u.tu* *nam-ta-e³*
and at dawn, before the sun is risen,
2. *ki-gub-ha-a-ni-la* *u-me-ni-bu*
from its place uproot it;
3. *BU+BU.A.NA-bi* *šu²-u-me-ti* *sig²-SAL.A.S.* *QAR-nitah-nu-zu*
its root take, the hair of a kid that knows not the male
šu²-u-me-ti
4. *sag-lu²-tu-rā-ge* *u-me-ni-kēda*
the head of the man possessed bind (therewith),
5. *gu²-lu-tu-rā-ge* *u-me-ni-kēda*
the neck of the man possessed bind,
6. *sag-sig²-kuš³-gali-gē* *a-gim* *he-im-ma-ra-an-si-zu*
let the headache from the man's body like water come forth,
7. *in-nur-ri-im-ri-a-gim* *ki-bi-šu³* *na-an-si²-gi⁹*
like stubble borne on the wind to its place let it not return.
8. *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!

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27. *a²-gu²-zi-ga-ta* *d.u.tu* *nam-ta-e³*
and at dawn, before the sun is risen,
28. *ki-gub-ha-a-ni-la* *u-me-ni-bu*
from its place uproot it;
29. *BU+BU.A.NA-bi* *šu²-u-me-ti* *sig²-SAL.A.S.* *QAR-nitah-nu-zu*
its root take, the hair of a kid that knows not the male
šu²-u-me-ti

- 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.



6. *e-ne-ne-ne* *an-ki-a* *nu-un-zu-meš* *me-lam²* *dul-la-a-mes*
they in heaven and earth are unknown, (with) terror they are clad,
7. *dingir-gal-an-su-bi* *nu-an-zu-meš*
(unto) the wise gods they are unknown,
8. *mu-bi* *an-ki-a* *la-ba-an-gal²-la-a-mes*
their name in heaven and earth existeth not,
9. *imin-bi* *kur²-gig-ga-ja* *hu-ub-mu-un-sa(r)-sar-e-ne*
those Seven on the mountain of night run wild,
10. *imin-bi* *kur²-ba²-la* *e-ne im-ma-ni-in-di-eš*
those Seven on the mountain of dawn, there they frolic.
11. *ki-in-dar-kur²-ra-ge* *gi²-ma-un-ga²-ga²-a-mes*
(In) a chasm of the earth they set foot,
12. *kislah-kur²-ra-ge* *gu²-mu-un-lal²-eš*
(into) the waste places of the earth they advance;
13. *e-ne-ne-ne* *miš* *an-ki-a* *nu-un-zu-meš*
they in no wise are known, in heaven and earth they are unknown.
14. *a-asar-ri* *ba-an-na-te* *dug-bi* *hu-mu-ra-ab-bi*
(To) Marduk draw night; this word let him speak to thee;
15. *hal-gal²-imin-bi* *iŋi-zu* *a-na* *ba-an-sp²*
the wickedness of those Seven against these why it is laid,
a²-ag²-ga²-bi *ha-mu-ra-ab-si²-mu*
the reason thereof let him impart to thee;
16. *dug-bi* *dug-ga-še-ga* *di-ku(d)mah-an-na*
his word is a gracious word, (he is) the sublime judge of heaven.
17. *d.gibil²* *d-asar-ri* *ba-an-na-te* *dug-bi*
The Fire-god to Marduk drew night; that word he spoke unto him.
18. *gišJal-ki-nad-da-na-gig-a-hi-ta*
He, on the couch in the chamber (where he lay) that night,
19. *a-a-ni-đ-en-ki-ta* *e²-a* *ha-ši-in-tu*
to his father Enki in the house entered

7. *-bi* can hardly be correct. Possibly a mistake for *-me*, which also has the value *hi*.

8. *la*, Akkadian negative, see § 45. *-meš*, with singular subject!

9, 10. The endings *-e-ne* and *-eš* used indifferently here, with identical sense.

13. *niš*, lit. anything, (§ 18), i.e. 'at all'.

14. *ba-an-na-te*, evidently used as imperative, but a most unusual form. Contrast 1, 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.

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19. (contd.) *ga³-mu-an-na-an-de-e*
and said to him,
20. *a-a-nut* *d.gibil²* *d.itu-e³-ta* *mu²-ga²*
'My father, the Fire-god, who in the sunrise was created,
dug-ūi *mu-un-na-ab-bi*
this word hath spok'en to me,
21. *imin-hi* *a-rā²* *ba-an-zu* *ki-bi-in*
of those Seven, their coming he has discovered; their place
to search out
22. *d.bur-num-sa-a* *dumu-cridu-(KI)-ga-ge*
The 'Wise God',
the son of Eridu,
23. *d.en-ki* *dumu-na* *d.asar-hu²-dug²* *mu-un-na-ni-il²-gi²-gi²*
Enki his son Marduk
answered,
24. *dumu-nu* *imin-hi* *ku²-ta* *du²-ru-na-me³*
'My son, those Seven in the earth dwell,
25. *imin-hi* *kur²-ta* *e³-a-me³*
those Seven from the earth are risen,
26. *imin-hi* *kur²-ta* *ba-u-hu-na-da-a-me³*
those Seven in the earth were born,
27. *imin-hi* *kur²-ta* *ba-nu²-ga-a-me³*
those Seven in the earth were created,
28. *da-da-e³-sir-ra³-ge* *gung-e* *ba-an-na-te-e³*
(round) the sides of U-sirra to tread have they come hither.
29. *gin-na* *dumu-mu* *d.asar-hu²-dug²*
Go, my son Marduk,
30. *gi³ma-mu* *gi³shul-dub-ba* *uhug-e-ne-ge*
tamarisk-wood, a — ? of the fiends,
31. *ga(g)²-hi* *de-en-ki-ge* *mu-phida-da*
in the midst whereof Enki is invoked by name,

^{21.} *ki-bi-in*, 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. l. 4, above.

^{28.} *e.sir-ra*: the second sign is probably to be so read, though *engur* is also possible.
^{30.} *hulabba*: an uncertain magical object used in rites of purification.

32. *inim-inim-ma* *u³-mab-eridu-(K)ī-ga* *na-ri-ga*
at the incantation, the mighty spell of Eridu the purifying,

33. *ur²-pa-hi* *iži-u³-ne-tag* *lu²-tu-ra*
the bottom and top of it set fire thereto, and over the man possessed,
whom those Seven affright,

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

35. *an-bil* *u(d)-gī(g)-li* *sag-ga²-na* *he-en-gub-ha*
As a protection by day and night at his head let it stand;

36. *gī(g)-a* *siI* *e-si²-ra* *u(d)-zal-e-d²-ge*
at night it is a road, a highway, and at daybreak
sun²-na *he-en-da-an-gal²* in his hand let it be,

37. *gī(g)-har-am²* *u³-su²-dug²-ga-ge* *ki-nad*
at midnight in sweet sleep (upon) his bed
sag-galu-pab-hal-la-ga *he-en-gub-hu-u³* - - - -
let it stand at the head of the sufferer

38. - - - - *tu³-dig-ga-d-nin-a-ha-kud-du-ge*
- - - - by the spell pronounced of Nin-aha-kuddu,

39. *nam-Sub* *eridu-(K)ī-ga-ga*
by the incantation of Eridu,

40. *abzu-eridu-(K)ī-ga* *tu³-mah* *na-an-gī²-gi²*
by the Deep of Eridu, let the mighty spell that (the demon) may not return
be recited!

41. *d.hendur-sag-ga* *hegir-gal* *mas-ki-mah-dingir-ri-e-ne-ge*
And may Hendur-sagger the great prince, the exalted watcher of the gods,
sag-ga-na *gub-ha* *gig-en-nun-mu he-a*
at his head standing, keep watch through the night,

42. *gīg* *ud-dā* *d.uh-ri-a* *u³-s⁴-ga* *ha-ba-ta-an-ga²-ga²*
and by night and day into the kindly hand of the Sun-god deliver him.

33. *ur²-pa-hi*, lit. 'the leg and nose of it'.35. *bu*, conjunction, see § 32.35. *bu*, conjunction, see § 32; the heat (of the night and day), but it seems better to understand the phrase in its other meaning of 'covering, protection'.

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43. er^2 *eridu-(KI)* $gi^x-kin^2-gig-e$ *ki-sikil-a* mu^2-a
 Incantation: in Eridu (there is) a black *kisikau*-tree in a pure place growing,
 $mu^2-me-hi$ *naza-gin^2-a* *abzu-la* *lal-e*.
44. $mu^2-me-hi$ the appearance thereof is (as) lapis-lazuli, on the Deep upborne.
45. $d.er^2-ki^2-ge$ $gi(n)-sin-a-la$ *eridu-(KI)-ga* $hezgal^2$ $si^x-ga-am^2$
 Einki, in walking there, Eridu with abundance fillet.
46. $ki-dur^2-a-na$ *ki-hilb-am^2*
 In the foundation thereof is the place of the underworld,
47. $ki-mad-a$ *idh-d-namma-am^2*
 in the resting-place is the chamber of Nammu.
48. $e^2-ku^3-ga-a-ni-ta$ gi^x-dir gi^x-gig *lal-e*
 In its holy temple (there is) a grove, its shadow casting;
 $xi(g)^2-hi$ *le^2* $mu-mu-un-gin$ $nu-iu-de^2$
 therein no man goeth to enter in.
49. Σag^2 *d-utu* *d-ana-ušumgal-an-na-ta*
 In (its) midst are the Sun-god, and the sovereign (?) of heaven,
50. $ri-ha-an-na-id-ka-min-a-ta$
 in between the river with the two months.
51. $d.ha-he-gal$, *d.igi-tur-gal^2* - - - *[eridu-(KI)-ga-ge]*
 The gods Ka-hegal, Igi-tur-gal, and - - - [of Eridu]
52. gi^x-kin^2-hi $\Sigma u^2-im-ma-en-hu$ *ugn-[ha* *nam-šub-abzu-a*
 of that *kisikau*-tree have plucked and over [it the incantation of the Deep
 im-ma-on-s^2] have performed.]
53. $\Sigma g-galu-paž-hal-lage$ *ba-ni-in-gar*
 at the head of the tormented man have they set it,
54. $galu-damu-dingir-a-na$ *utig-nig^4-ga* *d.lamma-sig^4-ša*
 that by the man, the son of his god, a kindly spirit, a kindly genius
 he-en-su(g)-sug-gi-eš 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. *dama* - - - - *ge*: i.e. Tammuz. For this title, see p. 69, 1, 31.

50. Presumably a varied expression for 'between the mouths of two rivers'.

51, 52. The restorations are made from the Akkadian translation.

54. - - - as the ending of the verbal form, for -e-ne, perfect for imperfect, commonly in this passage.

XXXV

A

B5

C10

D

XXXV

1. *tukundi-bi dumu ad-da-na-ra*
If a son to his father
2. *ad-da-mu nu-me-a²* *ba-an-na-an-dug¹*, says,
'My father thou art not'
3. *dubbin-mi-ni-in-kid³-a* *kar-ra-a³*
he (the father) shall shave him, to the brand
4. *mi-ni-in-du²-e u³ ku³-ga-a³* *mi-ni-in-e²*
he shall put him, and for silver shall sell him.

5. *tukundi-bi dumu ama-na-na*
If a son to his mother
6. *ama-mu nu-me-en ba-an-na-an-dug*
'My mother thou art not', says,
7. *kid³-o-ni dubbin-a³-in-kid² (I)-e³*
his forehead let them shave,
8. *urru(KT)-a mi-ni-ib²-mgin-e-ne*
in the city they shall lead him round,
9. *n³ e²-ta ba-ra-e³-ne*
and from the house shall expel him.

10. *tukundi-bi ad-da dumu-bi-ra*
If a father to his son
11. *dumu-mu nu-me-en ba-an-na-an-dug*
'My son thou art not', says,
12. *e²-ingar-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. *[e²-ni²] su²-na-ta ba-ra-e³-ne*
from house and furniture they shall expel her.

2. *nu-me-a, nu-me-en* (l. 6, &c.), see § 42 a.
3. *dubbin - - - kid²*; the sign *AG* is probably to be read *kid³* here, in view of l. 7, where *kid²* is a phonetic variant.
1. *T*, where *kid²* is a phonetic variant.
4. *u³*: Akkadian copula, see § 32. *ku³* (*lug²*), instead of the full *ku³-batbar*.
8. i. e. they shall expose him to public insult.
12, 15. There is nothing in the text to show who is to suffer the deprivation, but it is natural to understand it of the parents.

E

F20

G

H

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I

16. *tukundi-bi* *dam-e* *dam-na*
If a wife to her husband,
17. *hal-ba-an-da-gig^b-a-ni*
who is hateful to her,
18. 'My husband *nu-me-en*, *ba-on-na-an-dug*
thou art not,' says,
19. *id₂-da^b-s^b* *ba-an-s^b-mu*
into the river she shall be cast.
20. *tukundi-bi* *dam-e* *dam-na-ja*
If a husband to his wife
21. *dam-mu* *nu-me-n* *ba-an-na-on-dug*
'My wife thou art not,' says,
22. *bar-ma-na-ku^b-ta* *i^b-dal-e*
one half a mina of silver he shall pay.
23. *tukundi-bi* *lu^b-sag-ga^b-e*
If a nobleman
24. *lu^b-shun-ga^b-e-d^b* *ba-ug^a*
having hired a labourer, he (the latter) die, *ba-an-zah₂*, run away,
25. *ngu-bi-an-de-e* *ga(n)^b-la-ha-on-dag*
disappear, *ngu-bi-an-de-e* escape,
26. *u^b* *th-ra-ha-ab-ag* *i^b-hi-u(d)-I-kam*
^{poor} or fall sick, as his hire per day
27. *ban^b-s^b-la-am^b* *an-ag^b-g^a*
a ban of corn he shall measure out.
28. *tukundi-bi* *lu^b-lu^b-uy^b*
If a man to a man
29. *g^b-kar* *g^b-gub-hu-de^b* *kishah* *in-na-an-s^b*
as a garden for planting with trees waste land give,
30. *kishah-bi* *g^b-kar* *g^b-gub-bu-de^b* *nu-ni-in-lii*
and that waste land he has not finished planting with trees as a garden,

17. Lit. 'her one who is hateful'.

22. *ku^b*, see I. 4, above.27. *ban^b*, a Sumerian measure of capacity = 10 *sila*, about 15 pints. Similarly28. *ur*: sign *ab^b*, which also has the value *ur*, here = *na*, § 24.II. 35; 40, below; 29. *g^b- - - d^b*: final infinitive, § 43.

1 135 40 45

135 40 45

31. *lu²* *gi²-yar* *in-gub-ba* *ša(g)²-ha-la-ba-na-ka*
 (he) who plants the garden, to his share in it
32. *kislah* *ba-ra-al-šab-a* *in-na-ab²-mu*
 the waste land which had been neglected shall be assigned.
33. *tukundi-bi* *lu²* *bar-ma-na-kib²* *i²-al-e*
 If a man from (another) man's garden cut timber, one half a mina of silver he shall pay.
34. *gi²* *in-sig³* *šag²-ur²-a* *i²-al-e*
 If a female or a male slave from a man in a city run away, and in (another) man's house
35. *tukundi-bi* *gin²* *eri* *lu²-uk*
 If a female or a male slave from a man for one month abide and be confirmed (as his), slave for slave shall be given; (but) if he have no slave,
36. *šag²-ur²-ka* *ba-zakh* *e²-lu²-ka*
 run away, and in (another) man's house
37. *a³-ilu-am²* *i²-dur³-a* *ba-an-ši-en*
 for one month abide and be confirmed (as his),
38. *sa(g)-sag-gim* *ba-ab-si²-mu* *tukundi-bi*
 slave for slave shall be given; (but) if he have no slave,
39. *sag-nu-tuk* *XV-gin³-lu³* *i²-lu²-e*
 25 shekels of silver he shall pay.
40. *tukundi-bi* *lu²-u^r* *damm* *i²-tuk*
 If to a man who has a wife
41. *damu* *in-ši-in-tu-ud* *damu-bi* *in-li*
 a son she bear him, and that son live,
42. *u³* *gin²* *legall-a-ni-tr* *damu* *in-ši-in-tu-ud*
 and also a handmaid to her master bear a son,
43. *ad-dā-a* *gim²* *damm* *dumū-ne-ne*
 and (if) the father upon the handmaid and her sons
44. *ama-ar-ši²-bi* *in-gar* *gim²* *u³* *dumū-ne-ne*
 their freedom conferred, the son of the handmaid
45. *damu-hugal-a-na-ra* *e²* *nu-un-da-ba-e*
 with the son of her master the inheritance shall not divide.

32. *ba-ra-al-šab*: 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-ur*: lit. 'to a man', i.e. belonging to a man.

38. *sag*, i.e. head, the normal designation of a slave, as a 'head' of cattle.

43. *dumū-ne-ne*, for *dumū-ni-e-ne*, i.e. suffixed pron. + plur. ending.

45. *e²*: lit. 'house', the total estate left by the father.

1 詩 50. 當我死後，你必說：「我們所要的，他沒有給。」
 2 我的財物，你必說：「我們所要的，他沒有給。」
 3 我的田地，你必說：「我們所要的，他沒有給。」
 4 我的牛羊，你必說：「我們所要的，他沒有給。」
 5 我的僕人，你必說：「我們所要的，他沒有給。」

XXVI

1 當我死後，你必說：「我們所要的，他沒有給。」
 2 我的財物，你必說：「我們所要的，他沒有給。」
 3 我的田地，你必說：「我們所要的，他沒有給。」
 4 我的牛羊，你必說：「我們所要的，他沒有給。」
 5 我的僕人，你必說：「我們所要的，他沒有給。」

XXVI

46. *tukundi-bi* *dunu-[sa]-lu²* *ba-an-sig³*
 If (a man) the daughter of a man smite,
47. *n(i)-lag²-ga-ni* *a-im-ya(O)-ku²*
 and the fruit of her womb he cause to fall,
48. *yu²nana-ma-na-ku³* *i²-la-l-e*
 one-third of a mina of silver he shall pay.
49. *tukandi-bi* *gu(d)-nigin-na ur-mah* *e-ku²-e*
 If an oxherd (let) a lion devour (his charges),
50. *gab-ri* *nam-lugai-la-ni-yis³* *i²p-ri-ri (?)*
 the like unto his master he shall restore.

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-la-in*, for *-at-i(e)-ne*, see § 40.

9. *mar-shu* is merely a scribal error for *ha-nur*. The date is in the reign of Shulgi, king of Ur.

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* --- *ku³*, 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.

XXVII

XXVII

- | | |
|---|---|
| <p>1. <i>di-ti^l-la</i> - - - - - <i>sar</i>
Legal decision: (concerning) ⁱ<i>sar</i> (of land),</p> <p>2. <i>dam-nr^d.ha-u²-ka</i> <i>ur-id-da</i>
wife of Ur-Bau,
Ur-idda,</p> <p>3. <i>ab-ha-lu^d.namar-ka-ge</i> <i>dug-ne-in-gar-rra</i>
father of Lu-Nannar
brought a claim,</p> <p>4. <i>ur^d.lamma-pa-ha-si^{ge}</i>
(that) Ur-Lamma, the governor,</p> | <p><i>e²-ha-la-d.b-a-u²</i> <i>e²-ha-la-d.b-a-u²</i>
the house of Hala-Bau,</p> <p>5. <i>e²-ha-la-d.b-a-u²-ha</i> <i>in-na-si²-ma-a</i>
the house of Hala-Bau
had given to him.</p> <p>6. <i>ur-id-da</i> <i>di-la</i>
(But that) Ur-idda by a sentence of the court had been dispossessed,
<i>ri²-in-da-m</i>
Rindani</p> |
| <p>7. <i>ma^škim-e</i> <i>nam-erim²-bi</i> <i>in-kud</i>
the president deposited,</p> <p>8. <i>u³</i> <i>ha-la-d.b-a-u²-ham</i> <i>e²-bi</i> <i>in-xam-a</i>
and that it was Hala-Bau who bought that house,</p> <p>9. <i>ab-ha-kal-la</i> <i>dumu-in-e²-minu</i>
Abbakalla,
son of Ur-Eninnu,</p> <p>10. <i>ha-la-d.b-a-u²-lu²-e²-xam-a-ge</i>
and Hala-Bau (herself), the purchaser of the house,</p> | <p>11. <i>nam-erim²-bi</i> <i>ib²-kud</i>
(both) deposited,</p> <p>12. <i>e²</i> <i>ha-la-d.b-a-u²-ra</i> <i>ba-na-ge-in</i>
The house to Hala-Bau was confirmed.</p> <p>13. <i>e²-a-ša-da-da</i> <i>lu²-kin-gi²-a-lugal</i>
Ea-gadda the royal messenger</p> <p>14. <i>u³</i> <i>ur^d.lamma</i> <i>dumu-kal-la</i> <i>maškim-bi-me</i>
and Ur-Lamma, son of Kalla, were presidents.</p> |

I. *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

<i>a</i> , water (<i>mā</i>). As verb, to beget, whence partic. <i>a-a</i> , begeter, i. e. father (<i>abu</i>), cf. also <i>ab-ha</i> and <i>ad-da</i> .	<i>abzu</i> , the Deep, name of a water-shrine of the god Enki, and, in general, the waters under the earth.
<i>-a</i> , suffix of ablative case §§ 21, 22; of participles § 42; of infinitive § 43; of imperative § 44.	<i>ad-dam</i> , creatures, cattle (<i>nam-masšu</i>).
<i>a²</i> , arm, side (<i>idu</i>), and so strength, work, and hence wages for work. <i>a²-zi-dā</i> , right hand, opp. to <i>a²-gu-bā</i> , left hand.	<i>ad-da</i> , father, old man, see under <i>a</i> , above.
<i>nig-a²-erim²</i> , enmity.	<i>a²-e</i> , interjection, aye, surely.
<i>a-ab-ba</i> , sea (<i>tāmtu</i>).	<i>ag</i> , to do, make, act (<i>epēšu</i>); to consider, reflect, study (<i>mit-haka</i>).
<i>a² - - ag²</i> , comp. verb, to send, give command to (<i>u'urnu</i>). As noun, <i>a²-ag²-(ga²)</i> , message (<i>tēritum</i>), and so, account (<i>epēštu</i>).	<i>a²-ag²</i> , to work (<i>ramat</i>); to celebrate, perform a ceremony; to work, exercise; to bear or wield (a weapon).
<i>a²-ba</i> , as subj. prefix of verbs § 38; special use after root to express imperative § 44.	<i>ag²-ag²-(ga²)</i> , <i>ki-an-na-ag²</i> , beloved.
<i>a-ha-(a)</i> , interrog. pron. masc. and fem. § 17.	<i>ag²</i> , to send, order; see <i>a² - - - ag²</i> , above.
<i>esir-a-ha-ał</i> , a kind of bitumen or asphalt.	<i>to measure out</i> (<i>madādu</i>).
<i>ab-ba</i> , father, see under <i>a</i> , above.	<i>aga</i> , <i>ag²i</i> ; crown, tiara (<i>ag²u</i>).
<i>giš-ab-ba</i> , a kind of wood.	<i>a²-gal</i> , adv. mightily.
	<i>agrig</i> , minister; one sent or appointed (<i>abarakkū</i>).

N

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a²-gur¹, endured with strength, *a²-nam-ga²*, hostile, *an-bil*, covering; protection (*mug-lahu*); heat, (*gararu*).
a²-gur²-zi²-ga², morning, daybreak (*guru*).
al, sound (?), in *al - - gur*, comp. verb, to make a sound, lament.
As subj. prefix § 38; sometimes reflexive or passive § 39.
alan, statue (*yamu*).
am, wild ox (*rīmu*); metaph. leader, lord.
am², form of the verb 'to be'; its use with participles and as an assertive element § 42 (a).
ama, mother (*ummu*). *ama-usungal-an-na*, sovereign (?) of heaven, as title of gods; *ama-ir²-ge*, 'mother of weeping', i.e. a mourning woman at a funeral.
ama-ar-eg², freedom (from slavery) (*anurāni*).
a-ma(ma³)-ru, storm, deluge (*abhu*).
amat, told, cattle-pen (*utubru*); *ambar*, marsh, swamp (*appari*); *an*, high (*ayid*). As noun, heaven (*šamid*); *e-an-na*, 'house of heaven', the temple of Erech. *an-zag-šu³*, to the end of heaven, see *zag*.
As proper name, *an* is Anu, the god of heaven.
an-na, on high, over (*elh*); *an-šu²*, upwards.
As subj. prefix of verbs, see § 38.

a²-na², -a-ni, -a-ni-né, suffixed 3rd pers. pronouns, see § 13.
a-na(am²), interrog. pron. what? (minu).
a-nag, libation, drink (*maštiu*).
a²-nam-ga², hostile, *an-bil*, covering; protection (*mug-lahu*); heat, (*gararu*).
anšu, ass (*imēru*). *ansu nitah*, cattle (*bilm*).
gišapin, a wooden contrivance used in agriculture; housing, foundation, settling in the ground.
ar², glory, renown (*tamitum*).
ara, to grind corn (*tēnu*).
a-r², going, path (*tallatru*). For its use in multiplication, see § 34.
asar, strong, powerful; chiefly in *d-asar-lu²-du²g²*, a name of Marduk.
kuš²-e²-e², a kind of thong, used as a whip.
asila, joy, gladness (*rišāthu*).
as³, one, one alone (*isēn*, *edu*), § 34. Esp. in phr. *as³-am²*, *as³-a-ni*, *as-ni-ne*, by himself, by themselves, solitary (*edis-yašid²mu*).
as³, six § 34.
a-zag², land, field (*equm*).
aš-bal, curse, ban (*arratum*).
aš-bar, see *š-bar*.
a²-zag²g, bad, wicked, hostile (*šēnu*). *nig-a²-zi-(ga)*, wickedness, enmity; *a²-zi-šu³*, in a hostile manner, with hostile intent.
ba, to divide, portion out, and so, to give a share, to reward (*qatru*); hence noun, *nig-ba*, present, reward (*qatru*).
a-nag, libation, drink (*maštiu*).
ba, to tear in pieces, dissolve,

do away (*mušāru*), said of the effect of incantations upon spells and curses.
-ha, suffixed pers. pron. 3rd sing. indic. § 13. demonstrative § 15; as subj. prefix of verbs § 38; reflexive or passive § 39.
ba-ab, *ba-an-*, subj. prefixes of verb § 38.
bad, to be far away; to go far away, escape; to open (*phiṭi*).
bad², high, generally used as noun, 'the high (building)', i.e. wall of a city, fortress (*dāru*).
bal, *ba-al*, to excavate, dig out (*hirū*), also to hew, cleave; hence, to make, fashion laboriously.
To break through, transgress, and especially to break with any one, become hostile (*nabalkuth*). Noun, *ki-bal*, hostile land (*maṭi nabalkatti*).

To cross a river, and hence, in general, *šu² - - hal*, or *hal* alone, to change, alter.
Nouns, *bal*, reign, year of a king's reign; *giš-bal*, gen. axe (*phiṭagu*), but used of any staff or stick, partic. a spindle. *balag*, drum, timbrel, or possibly lyre (?) in any case a musical instrument used to accompany the chants of the *gala*, or psalmist.
giš-bal, bow (*qaštu*).
bar², a measure of capacity = 10 *sila*, or about 15 pints.
banda, small, weak (*šerru*, *šibru*). But from the notion of 'youth'.

the word developed also the opposite meaning of strong (*ikhu*), be strong, which is its usual sense.
bar, to open, and so (often as comp. verb *igi - - bar*), to open the eye, see, look upon (*nafhusu*, *natalu*).

As noun, *bar*, side (*ahātu*), hence the phr. *bar-šu³*, to the side, apart, and *bar - - ka*, besides, in addition to. *bar*, a half, see § 34.
bar², to shine, be bright, to break (of the day); adj. white. Redupl. form *babbar*, bright, one of the names of the Sun-God. *kubakhar* (written *KU³ UD*), silver (*kaspu*).
bar³, *bara*, seat or shrine of a god, royal chamber, dwelling (*parakkū*).
ba-ra, verb prefix of negative, generally with prohibitive force, see § 45.
bi, to speak, proclaim (*gabū*).
bi, suffixed pers. pron. 3rd sing. direct, *-bi-ne-(ne)*, 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 *bur³*).
bur², to loosen, open, to interpret or reveal a dream; hence noun
ka-bur², an opening in the wall, window.

bur²-ma, adj. humble, fearful; *nam-bur²-na*, humility. *bur³*, to make a hole; as noun, hole, opening (*tuphu*), cf. *kabur²*, above, *idbaranun*, the river Euphrates (*purrattu*). *da*, side, arm (*idiu*); *da-bi*; (by) its side.

da, suffix of ablat. case in nouns §§ 21, 22; suffix forming participles § 42; infinitives § 43; adverbial infix in verbs § 46. *da*²[*f*], variant of *da* as verbal infix, *dag* in *gan²-la* - - - *dag*, to escape (*rapadu*). *dagal*, to widen (*truphusu*), also noun, and esp. adj. wide. Written *da-ma-al* in *eme-sal*, see § 48.

dal, to remove; be far away (*nisi*). *dam*, husband, or wife, gender not distinguished (*mutu*; *as-yatnu*). *dami-ha-ra*, battle (from the Akkad. *tamharu*). *dam-qar*, agent, middle-man, banker (from the Akkad. *tamqaru*). *dar*, variegated, speckled (*dur-rum*). Esp. the name of a kind of bird. *de*²[*f*], to pour out (*xtapdaku*) *gn²* - - - *de*, lit. to pour out a voice, i.e. to speak, utter words (*nabu*, *nagagu*). *de*²[*s*], suffix of participles § 42; of

infinitive § 43; prefix of optat.-emphat. in *eme-sal*, § 41. *di*, to go, walk (*aldaku*). *di*, lawsuit, judgement (*dtnu*). *di-ti-lu*, legal decision, verdict. *di-kud*, judge (*aiamu*); as verb, to judge. *di²*, *di²b*, to seize, capture (*sa-belltu*). *dim*, to make fast, and so, a bond or rope (*ritsuu*). *dim²*[*s*], a pillar (?), (*makilu*). *dim³*[*s*], to build, make (*banu*, *epesu*). Partic. *dim³ma*, esp. in the sense of 'skillful at work', said of a spinning woman. *dinger*, god (*illu*), plur. *dingir-ri-(e)ne*. Written *dim²-me-ir* in *eme-sal*, § 48. Abstract, *nam-dingir*, god-head (*iltilu*). *dirig*, to fill up, magnify; be over-full (*atelu*). Mostly as adj. exceeding great. *du*²[*s*], to make, build (*banu*, *epesu*); hence, to strengthen, support *du²-a-bi*, all of it, of them (*kaltu*). *du*³[*s*], to loose, open (*pataru*); *igri* - - - *du*³, comp. verb, to open the eye, see. Also, to make bricks (*labtlu*). *du⁴*[*s*], be beautiful (*asatumu*), and so, be abundant, luxurious. *nig-dtu*, seemliness, whatever is beautiful. Also, to cast down, swoop upon (*nakhtu*). *xtapdaku*.

dur, a kind of animal, prob. a species of ox (*metti* by *Dantved*). *dur*, bond, connexion (*rikus*); hence, whole, all (*napharum*); to sit, dwell, abide (*ašdūn*). *ki-dur²*, dwelling-place, seat. *du²-ri-na* = *durun*, below. *du²-ri²*, *du²-ru*, in phr. *du²-ri² x̄u³*, for ever. From the Akkad. *dāru*.

pāku, talāku, As noun, a clay tablet, and *dub-sar*, writer on a tablet, scribe. *dubbin* - - - *kid*, comp. verb, shave (the forelock) in order to mark as a slave (*gullubu*). The reading of the second sign, *A G*, is uncertain and should perhaps be *ša-a-[s]*.

*dug*²[*s*] to speak (*gabu*). As noun, word, command. *dug* - - - *gar*, comp. verb, to make a claim. *dug*²[*f*] to be good; to content, please. Chiefly as adj. good (*lābu*). Written *ze-ib*, *ze-ba* in *eme-sal*, § 48. Absitr. *nam-dug²*, goodness.

dugud, heavy, violent, partic. as epithet of winds. The divine *im-dugud* bird was the attendant of the god Ningirsu. *duk*, vessel, pot (*karpanu*). Used as determinative § 8. *du²*, *du²*[*s*] *da²-du*, to cover, overwhelm (*kaldu*); also to clothe. As noun, place covered in, chamber, esp. the shrine called *du²-ku*³.

*du²-ku*³, *i-lum*, exalted, powerful (*kahtu*). *edin*, field, plain, territory (*seru*). *egir*, hinder part (*arkātu*). As adj. latter; *egir-bi* or *egir*, adv., afterwards. *eli*, offshoot, nursling.

e, causat. to cause to go, cast out. *eden*, lord (*beltu*); adj. noble; abstr. *navi-en*, lordship (*belutu*). *en*, *e-en*, until (*atū*); as interject. *e-en*, till when? how long?

er², incantation (*ipiu*). *e-ne*, *e-ne-ne-(ne)*, forms of 3rd pers. indep. pronouns § 12.

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

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

durun, frequentative of *dur²*, above; to dwell or settle in multitudes. *gi-dusuz*, a pad worn to support the basket for carrying burdens on the head (*du²pītukku*).

E

e, to water, but chiefly as noun, ditch, watercourse (*ihu*). As suffix of dir. cases in nouns §§ 21, 22; of impf. tense § 40; of partic. and infin. §§ 42, 43; infix in verbs § 40; subj. prefix § 38. *e²*, house, temple; *e²-gal*, great house, palace. *e³*, i.e. *e(d)*, to rise, go up, go out (*asātū*); to be deprived of, forfeit.

Causat. to cause to go, cast out. *eden*, field, plain, territory (*seru*). *egir*, hinder part (*arkātu*). As adj. latter; *egir-bi* or *egir*, adv., afterwards. *eli*, offshoot, nursling.

gullubu, child, gen. son (*matru*), opp. to *dummu-sal*, daughter.

dum, a kind of animal, prob. a species of ox (*metti* by *Dantved*). *dur*, bond, connexion (*rikus*); hence, whole, all (*napharum*); to sit down.

ki-dur², dwelling-place, seat. *du²-ri-na* = *durun*, below. *du²-ri²*, *du²-ru*, in phr. *du²-ri² x̄u³*, for ever. From the Akkad. *dāru*.

gullubu, a pad worn to support the basket for carrying burdens on the head (*du²pītukku*).

en-nun, to watch (*mastru*);
watchman; watch (*maṣṣarṭu*).
giś-er-a-um, a kind of wood.
eri, slave (*ardū*).
erim, man, servant, soldier (*sabū*); army.
erim², hostile, an enemy (*aibū*).
nig-erim², *nig-a-erim²*, hostility, evil thing. *nam-erim²*, spell, oath (*manātu*); sworn evidence in law-courts, hence *nam-erim²* - - - *kud*, to take an oath, depose.
giśern, cedar-wood.
esi, hard, used of stone (diortite), and of *usd* wood, perhaps ebony.
esir, bitumen, asphalt (*ittū*).
es, three, § 34. Ending of 3rd plur. perf. tense in verbs, § 40.
es-bar, house, abode (*bītu*).
es-bar, decision, decree, sentence (*purusu*).

G

ga, milk (*izzabu*). Prefix of opt.-emph. 1st sing. § 41.
ga², to place, set down upon; to make, restore, set in order (*sakānu*).
gab, breast (*irtu*); *gah-ri*, lit. 'going to meet'; hence opponent, rival, also exemplar, original, and hence, the like, equivalent. *gab-ri-a-ni*, against him; *gab-ṣab-gar*, rival. *gal*, be great, as adj. great (*rabi*). *nam-gal*, greatness; *gal-ji* or *gal-i-es*, adv. greatly.
ga², to be, exist (*baid*); written *ma-ad* in *eme-sal*, § 48.

giā², to roam at large (of wild ass). *gāt*, *gāt*, *gāt*, comp. verb, to plant trees (*zaqabu*).
gadru, sceptre, staff (*hattu*).
giā², night (*mušu*); as adj. black, dark (*salmu*).
gāt, *gāt*, *gāt*, the *kishkana*-tree.
giā²-gar, half; i.e. midnight; *giā²(g)-amū*, dark dwelling, perch; overshadowed by trees. *sag-gig*, *gig*, the black-headed, i.e. mankind.
giā², sick, difficult (*marsu*). *sag-gig²*, *igī-gig²*, headache, eye-disease.
giā²-bi, adv. with difficulty. *giā²gigir*, chariot, wagon (*narratū*).
gil-sa, treasure (*ṣukkutu*), and as adj. treasured. § 67³
gim, suffix of sembl. case of nouns, §§ 21, 26.
gin², maid, slave-girl (*amtu*).
gin, to go (*alātu*); *zag* - - - *gin*, to go by the side (of).
gin³, shekel, a weight.
gi-na (also *gi-en*, *gi-in*), to be or make firm, fixed, unalterable (*kānu*); as adj. firm, secure. *nig-g-na*, faithfulness, truth.
gir², to flash, stab; as noun, dagger (*patru*), also scorpion (*zuqiqi*); as adj. stinging-nim-gir, what flashes on high, i.e. lightning.
gir³, foot (*ṣéphu*), way; also, strength (*emēqu*), and hence body, limbs. *git²* - - - *gub*, to stay the foot, wait.
gi², wood, determinative before wooden objects of every kind, § 8.
gibil, new (*esṣe*).
gid, to be long, far (*ardūtu*); as adj. long, distant.

giā²-grub, comp. verb, to plant trees (*zaqabu*).
giā²-gar, shadow (*fillu*).
giā²-har, outline, form, plan, both material and figurative (*usur-tu*).
giā²-kin², the *kishkana*-tree.
giā²-kar, garden (*kirāt*).
giā²-kīr, light (*nāfru*).
giā²-luk, comp. verb, to hear, have understanding (*semu*).
giā²-ṣub, mould for making bricks (*malbantu*).
giā²-zi, wall (*garu*).
gu, strand of wool.
gu², neck (*kiṣādu*); bank of river, shore. Also whole, store, collection, whence *nig-ṣu²-na*, household stuff (*umātu*).
gu²-gar, bend the neck, submit (*yadadi*); causat. make to bow, subdue. *gu²* - - *lal*, to advance, enter in; *gu²* - - *si*, to bring together.
gu³, sound, voice (*rigmu*); as verb, *gu³* or *gu³* - - - *de*, to speak, call, proclaim (*jas̄*, *nāgagu*).
gu², to stand (*nazāzu*), be firm; be set over; to plant (trees), see *giā²* - - - *gub*.
gi-*gub*, standing place, situation (*manzau*).
gub², left, left side (*ṣumelū*).
gud, bull, ox (*alpū*).
gug, to tread (*kaħħsu*).
gul, to destroy (*alaħtu*).
gu-la, great, mighty (*rabi*); as verb, to be or make great, *gu²*, to run about; also *ju²* - - *gu(r)gur*, to go hither and thither, reel about (*nagarru*).

gur (or *gur²*), to be endowed with (*nāṣī*), esp. *a²* - - - *gur*. As adj. *gur* or *gū(r)-gur*, huge, mighty (*kabūtū*). *gur²*, to raise, exalt (*nāṣī*); *gur²*, huge, var. writing of above. *gur³*, to sever (*kasāmu*); so, to be parted, delivered of. *gur⁴*, to be endowed with, variant of *gur*. *guru*, a large measure of grain (*karfū*). *guru*, man (*ellū*). *gūškin*, gold (*huraṣṣū*). *gūšgu²-za*, seat, throne (*kussatū*).

H *ha*, fish (*nāmū*). As determ. following the noun § 8; prefix of optat.-emph. § 41. *giha-an*, a kind of reed or stalk. *ha-la*, share, portion (*zittū*). *ha-lam*, to destroy (*halqū*). *gišha-la-ub*, a kind of tree, prob. willow or poplar.

har, to outline, surround, sometimes as comp. verb. *gūš-har*, to outline, shape, form. As noun, *gūš-har*, outline, plan, and metaph. plan, design (*uṣṣutū*). *hi* - - - *har*, to delimit, mark out. *har*, noun, a ring (*semin*), and so letter. Hence also *har*, to limit, to decrease, as in *gū³-har-rā*, a low, still voice.

har, usury, interest (*indullū*).

lu²har-ra, usurer.

har-ra-on, road, path, the Akkad. *harrānu*.

har-sag, mountain, hill (*gaddū*). *na²ha-u-na*, a kind of stone. *he²*, prefix of optat.-emph. § 41. *-he* - - - *he*, either . . . or. § 32. *he-gar²*, plenty, abundance (*muh-*²*su*); shortened occasionally to *he* alone. *hili²*, underworld. *hu-*, prefix of optat.-emph. § 41. *hul*, to destroy, ruin (*abdiu*). *hil-gal²*, noun and adj. wickedness; destroying, evil. *hul* - - - *gig²*, to be hateful; as noun, a sore plague. *hul²*, to rejoice; noun, joy, gladness (*hildūtū*); adj. joyous; *hu²-la-bi*, adv. joyfully. *hui-hui*, to terrify, be terrified, *hui-hui*, to tremble (*galdu*). *hun-(gā²)* to repose, set at rest, appease (*indhu*). To hire a slave, &c. (*agātū*). To lift, carry away (*na²ia*). *hu-ub* - - - *sar*, to race, run wild (*lasōmu*).

I *i*, to exalt, be exalted (*naḍdu*). Also as comp. verb, *me-ur* - - - *i*. *i²*, oil, fat (*šammū*). As subj. prefix of verbs § 38. Note phonetic writing *ɛ²-bil-la* for *ibila* (*TUR-US*), son, hence sonship, inheritance. *ia²*, five, § 34. *ib²*, subj. prefix of verbs § 38. *id*, river, canal (*nāru*). As determinative § 8.

id-idigma, the river Tigris (*idīq-lati*). *idi*, *tiimā*, chamber, shrine (*kissū*). *ig*, door (*dallū*). *iğ* - - - *kid*, to remove the door, i.e. to open (*pittū*). *igi*, eye. As prepos. before, upon. *ig-i-gal²*, wisdom (*ha-sinū*) and as adj. wise. *igini-nim*, upper, opp. to *sig-a*. *igi* - - - *bar*, *igi* - - - *du²*, *igi* - - - *gar*, *igi* - - - *si²*, all synonyms for 'to see'. *ign* - - - *gar*, also, to set before, produce in court. *ig²*, to lift, raise (*naṣū*). *il²*, to bring in. *ilimmu*, nine, § 34. *illu*, high water. *flod* (*miū*). *i²-lu* to cry aloud, shriek (*yarḍū*). *i²-lu* - - - *bi*, to utter lamentation. *im*, wind, storm (*šārū*). *im-dir*, cloud, mist; *im-dugud*, *im-hul*, hurricane, destroying wind; *im-ri-a*, rushing wind. Also, clay (*tīu*), whence *im-ha(r)²-dar²*, gypsum, and *im-ha*, obstacle (*l*) of clay, dam.

For *im* as subj. prefix, see § 38. *im-in*, seven, § 34. Especially of the 'Seven Evil Ones'.

ingar, wall surrounding a house (*lāmu*). *inim-keśda*, binding word, spell; *inim-inim-ma*, incantation. Written *e-ne-em* in *eme-sal*, § 48.

in-na-ri, stubble (*ilū*). *ir*, savour (*erīsu*).

ir², tear, and so weeping, lament (*dimtu*). *iṣib*, a kind of priest (*ramku*). *iu*, month (*ariu*). *izi*, fire (*isātū*). *izi* - - - *lal*, comp. verb, to purify by fire; *izi* - - - *st²*, comp. verb, to give to the fire, burn. *izkīn*, thing seen, sign, omen; also, charm against something, help, remedy.

K

ka, mouth, face (*þūi*). *ka-hur*, window; *ka-gar*, thought, doom (*egirru*). *ka-a²-ka* (uncert. reading), brick-stamp (?). *ka-keśda*, king (*šarru*). *kalam*, land (*midū*), esp. of the land of Sumer as distinguished from *ku²*, foreign countries. *kalam-ir²*, name of a vaccination, probably labourer, navy. Written *ka-na-a²-g²-*(*ga²*) in *eme-sal*, § 48. *kal-ga*, strong (*dammu*). *kar*, quay, wharf, wall, dike (*kiṭru*). As verb, to take away, ravish; also, to take oneself away, flee.

gan²-ka(r)-kar, the stolen field. *kar-til*, temple woman, servant of Ishtar (*harintu*). *kaskal*, road, journey (*harrānu*). *keś(ā)*, to bind (*rakhsū*); to bar a road.

ki, place (*aṣṣu*). *ki* - - - *gar*, to put in a place, found; *ku*

- - - <i>har</i> , to mark out; <i>ki</i> - - - <i>tum²</i> , bring to earth, bury; <i>ki</i> - - - <i>ta</i> , as preposition, from, § 33.	<i>kin-sig</i> , meal, fare (<i>naptamu</i>). <i>ki-sibil</i> , maiden, young woman (<i>ardatu</i>). <i>kislah</i> , uncultivated land, waste place (<i>nidiitu</i>). <i>ki-sur²-ra</i> , boundary.
<i>ki-ag²</i> , to love (<i>rāmu</i>). Most common as adj. <i>ki-ag²- (ga²)</i> , beloved.	<i>ki-šar²-ra</i> , the whole, the world (<i>kiškātu</i>).
<i>ki-a-mag</i> , place for making libations. <i>ki-hal</i> , hostile place, i.e. enemy's land, see under <i>hal</i> , above.	<i>ki-lab</i> , fore-lock (<i>mut-latu</i>). <i>na²ki²bi</i> , seal (<i>kuñukku</i>). <i>ki-ur³</i> , foundation, site; hence, thing founded, city (<i>duruššu</i>). <i>ki-uš</i> , step (<i>kištu</i>). <i>ku</i> , to throw (<i>nadi</i>); to be thrown, fall. As noun, a measure of length, lit. a 'cord', (<i>aihu</i>) = 10 G.A.R.D.U.
<i>ig</i> - - - <i>kid</i> , see under <i>ig</i> , above. Also, to enclose (<i>kalū</i>). <i>ki-dar²</i> , dwelling-place (<i>šubin</i>). <i>ki-en²gi</i> , the land of Sumer. <i>ki-gub</i> , standing place, foundation (<i>manzazu</i>). <i>ki-izi</i> , fire-place.	<i>ku²</i> , to eat (<i>akahu</i>); cause to eat, feed.
<i>kili²b</i> , all, the whole of (<i>napharu</i>). <i>ki-mah</i> , cemetery.	<i>ku²-zu</i> , wise (<i>enju</i>), and <i>nam-kili²-zu</i> , wisdom, see under <i>zu</i> . <i>ku²-babbar</i> , silver (<i>kaspu</i>). <i>kud</i> , to levy tax, take tribute (<i>makašsu</i>). As noun, tribute, levy.
<i>kin</i> , to send, order (<i>šaparu</i>); to fetch, seek, search out. As noun, an order, and so a task to be performed, then, concr. the work itself, said e.g. of a completed statue, or the work of maidens (spinning). <i>lu²kin-gr²-a</i> , messenger (<i>mári</i> § 34).	<i>nam-erim²</i> - - - <i>kud</i> , comp. verb, to take an oath, depose.
<i>kin²</i> , see <i>gr²-kin²</i> .	<i>ku-li</i> , friend, comrade (<i>ibrū</i>). <i>kar²</i> , to be other, different, hostile; to change, alter (<i>šamū</i> , <i>nakāru</i>). Abstr. noun <i>ng-nu-kar-ru</i> , absence of change, stability.
<i>ki-yad</i> , resting-place, chamber (<i>maihiu</i>).	<i>kar²(y)</i> , land, mountain (<i>šadu</i>). See under <i>ki-en²gi</i> , above.
<i>kinda</i> , to shave (<i>gallabu</i>). <i>ki-kindā</i> , place that is shaved, brow (?).	<i>kar²-gar-ru</i> , a kind of priest, prob. eunuch, above.
<i>ki-in-dar</i> , cleft in the earth, chasm (<i>nigissu</i>).	<i>ku²</i> , skin (<i>ma²ku</i>), or, body (<i>zumru</i>), and so fig. heart.
<i>kingusila</i> , five-sixths, § 34.	

Used as determin. before leather objects, § 8.	<i>la</i> (<i>lala</i> , <i>lat</i>), fullness, pride (<i>latif</i>). <i>la</i> used as negative, see § 45.
<i>lagab</i> , block (of stone, &c.). <i>lah</i> , to let go, set free. <i>la²</i> , to raise, bear; to weigh out, pay (<i>šaqdū</i>); to yoke in a wagon (<i>sardū</i>). <i>gū²</i> - - - <i>la²</i> , to raise arms, fight, bring a charge into court; <i>gū²</i> - - - <i>la²</i> , to advance, enter in. Noun <i>gū²lal</i> , canopy, couch (<i>zirru</i>). <i>a.lamma</i> , protecting spirit, genius (<i>lamassu</i>). <i>ligir</i> , Prince, ruler (<i>nágiru</i>). <i>li-lar</i> , <i>li</i> - - - <i>tar</i> , care for, look after (<i>paradū</i>); also, to give judgement.	
<i>limmu</i> , four, § 34. <i>li-um</i> , tablet (<i>li'āl</i>). <i>lu²</i> , man (<i>amelli</i>); <i>lu²</i> + <i>ug²</i> , corpse. Written <i>mu - lu</i> in <i>eme-sal</i> , § 4.8. For uses of <i>lu²</i> as determ. see § 8; relat. pron. § 16; indef. pron. § 18. <i>lugal</i> , king (<i>šarru</i>); master (of property). <i>nam-lugal - (la)</i> , royalty (<i>šarrūtu</i>). <i>lul</i> , to lie, deceive; as noun, liar, or, a lie.	<i>me²</i> , to be, § 42. <i>me²</i> , battle (<i>lahazu</i>). <i>me-en-de-en</i> , <i>me-en-ze-en</i> , indep. pers. pron. 1st and 2nd plur. § 12. See also § 42 a. <i>me-lam²</i> , splendour, esp. terrifying splendour (<i>melammu</i>). <i>men</i> , see § 42 a. Also suffix, pers. pron. 1st plur. § 13. <i>me-ur</i> - - - <i>i</i> , comp. verb, to exalt, glorify (<i>nádu</i>). <i>mi² - - - dug</i> , comp. verb, to take care of, have charge of.
<i>L</i>	<i>min</i> , two, § 34. <i>min-lab-ba</i> , double.

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

mul², to appear; causat. to make appear, create; grow (*zidū*). *mul²*, blood (*dāmmu*); *ur²lu* - - *mul*, to engrave, inscribe. *mu-lu*, written in *eme-sal* for *lu²*; q.v. Interrog. pron. § 17; indefinite § 18.

mus², serpent, dragon (*vīru*). *mus²-gir*, stinging serpent. *mus²-me*, appearance, face (*zīmu*). *musen*, bird (*isṣāru*); as determin. generally after the noun, § 8. *mu-ud-na*, husband (*hāritu*).

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

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

gi³-nad, couch (*iz̄xu*); *ki-nad*, see under *ki*, above.

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

nāgar, carpenter, craftsman. *nāgga* (written *A.N.NA*), lead (*anaka*).

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

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

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

na-na-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 § 49; pronom. infix § 46.

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

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

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

nr, fear, reverence (*pulihitu*); adv. *nr²-te*, majestically. *nr²-te-na*, *nr²-te - - gāt²*, to reverence; *nr²-te-gā²*, adj. reverent.

nu², *nu²-fe-a*, self, oneself (*rāma-nu*), reflex. pron. § 14. *nu²-dub*, to be safe, secure (*pā-zāhu*); partic. *nu²-dub-bu-da*, making secure. *nu²-dub-bu*, security (*aburu*).

nig, thing, possession, treasure (*būtu*). As prefix forming abstr. nouns § 19: relat. pron. § 16; neuter indef. pron. § 18. *nig-gu²-na*, furniture, household stuff (*unitu*).

nigin, to surround, turn round,

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

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

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

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

nimmu, fifty, esp. in *z²-nimmu*, the temple at Lagash.

nir-ga², leader, chief (*etelli*); as adj. pre-eminent. Written *zē-tri-ma-al* in *eme-sal*, § 48. *niš*, twenty, § 34.

nilah, male (*zikkari*); as determin. after the noun, § 8.

nilalam, (first) husband or wife (*hāritu*, *hāritu*).

nu, ordinary negative, §§ 30, 45. *nu²*, beget, create (*banu*).

nu-handu, a high officer, overseer (*lāputtu*).

nūnum, seed, of corn and animals (*zērū*).

num, prince, lord (*rubū*); adj. great, noble, goodly (app. to a perfume).

nam-nun-(na), abstr. noun, princeliness, majesty.

nu-sig², orphan.

N

na, used for *na²*, stone, esp. stone bearing inscription, stiele, sometimes written *na-DU²(i.e. ru)a*.

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

na²-li, to lie, repose (*salālu*, *rābdu*).

ni³-nad, couch (*iz̄xu*); *ki-nad*, see under *ki*, above.

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

na-gu, lit. nose, and so metaph. upper end (*aymu*).

pa², canal, watercourse (*pāgu*).

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

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

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nam-nun-(na), abstr. noun, princeliness, majesty.

nu-sig², orphan.

P

pa - - *e³*, comp. verb, to arise gloriously; causat. to accomplish splendidly, carry out with magnificence, especially in the phrase *ng-dh⁴-e pā-mu-na-e³*.

pā-bal, wandering, seeking help (*mūthalikū*). *nb²pā-bal*, the tormented one, sufferer.

pād, to call, choose out, declare; to conjure or exorcize spirits (*tāmit*).

pād², to break in pieces (*pāsusu*).

pā-ṣr(3)-b²il-ga, forefather, ancestor.

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

pā-de-si, the title of early rulers of Sumerian city states (*zākku*). *nam-patesi*, office of governor.

pāsan, vessel, basket.

word: see *ukkin*, below.

Q

qa, petition; *nam-qa*, praying.

qar, to take away; to remove oneself, flee, see under *kar*, above.

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

qar-dar, to destroy, defeat (*zākku*). *qar-kāpu*; *qar-dar-ra-a*, adv. viciously.

R

ra, to strike (*māħānu*) esp. in *sag-grā - - - ra*, comp. verb, to slay (*neřu*). Suffix of dat.

VOCABULARY

VOCABULARY

case in nouns §§ 21, 24; adv.	<i>salar</i> , earth (<i>epru</i>).
infix in verbs § 46.	<i>sal</i> , to be wide; gen. as noun, woman (<i>simištu</i>), used as determin. with names of females § 8; for the term <i>eme-sal</i> , see § 48.
<i>ri²a</i> , to go (<i>alāku</i>); <i>a-ra²</i> , going, path (<i>tallaktu</i>), also used as formula of multiplication § 34.	<i>sal-as²-gar</i> (reading uncertain), kid (<i>umīnu</i>).
<i>ri²i</i> , to go, run, speed along; as noun, course (of canal, &c.).	<i>sal+ku</i> (read, uncert.), sister (<i>ahāthu</i>).
To present, give in return (<i>māthu</i>).	<i>sangū</i> , a kind of priest.
To cast down, and so, to pitch a dwelling, dwell (<i>rāmī</i>).	<i>sar</i> , to write (<i>kātāru</i>); <i>mu-sar</i> , see under <i>mu</i> , above. Noun, <i>SAR</i> , a land measure, = 100 square GAR.
<i>ri-ba-(an-na)</i> , space between, span (<i>biritu</i>); used as prepos. between.	<i>si</i> , to be straight, stand upright, gen. in form <i>si</i> - - - <i>sa²</i> , to be or make straight (<i>asān</i>). Adj. <i>si-sa²</i> , straight, just; <i>nig-si-sa²</i> , righteous, justice.
<i>ru</i> , to give (<i>mādānu</i>), esp. in <i>a---ru</i> , comp. verb, to present, dedicate (<i>šarāqu</i>).	<i>si²</i> , <i>si</i> , to give (<i>mādānu</i>); <i>dug</i> , - - - <i>si²</i> , to give command; <i>ig²</i> , - - - <i>si²</i> , to see, look at; <i>ha</i> - - - <i>si²</i> .
Also <i>ru</i> (sign <i>du²</i>), to fix (<i>ri²ii</i>); esp. in <i>na-ru-a</i> , stone set up, monument.	<i>si²</i> , chiefly in phr. <i>si-sa²</i> , for which see under <i>si</i> , below.
To	S
<i>ri²a</i> ; <i>a</i> , bond (<i>rikstu</i>) and cord, esp. sinew (<i>śirānu</i>).	<i>sa</i> , net (<i>śelu</i>), used as determin. § 8. Also bond (<i>rikstu</i>) and cord, esp. sinew (<i>śirānu</i>).
<i>sa²</i> , chiefly in phr. <i>si-sa²</i> , for which see under <i>si</i> , below.	<i>sag</i> , head (<i>gaggadu</i>); also, present, gift in phr. <i>sag-e-es²</i> , for a gift.
<i>sag</i> , spell, curse (<i>māmitu</i>); <i>sag-gig²</i> , headache. As adj. early, eldest, chief; <i>hw²-sag-ga²</i> , a nobleman. Also in a large number of comp. verbs.	<i>sag-ja</i> , spell, curse (<i>māmitu</i>); as adj. low, esp. in phr. <i>sag-ju³</i> , <i>sag-ga²</i> , beneath. <i>a-ab-ha-sig-la</i> , the lower sea, i.e. the Persian Gulf.
<i>sag</i> - - <i>du</i> , to create (<i>bandu</i>), <i>sag-ri</i> - - <i>si²</i> , to hasten (<i>hā-ju</i>), <i>sag-nur-a</i> - - <i>si²</i> , to reduce to submission (<i>yatesmā</i>), <i>sag</i> - - <i>ni²</i> , to steady, support, as adj. (and adverb) slow(<i>ly</i>).	<i>sag</i> , to be low, weak (<i>enešu</i>); as adj. low, esp. in phr. <i>sag-ju³</i> , <i>sag-ga²</i> , beneath, underneath. <i>a-ab-ha-sig-la</i> , the lower sea, i.e. the Persian Gulf.

<i>sig³</i> , to strike (<i>mādāsu</i>), destroy; to cut down (trees). <i>nam-sig³</i> , striking.	To gleam, shine (<i>šarāru</i>).
<i>sig⁴</i> , to be favourable (<i>damāgu</i>). Used also as noun and adjective.	To spin wool (<i>tamī</i>).
<i>sig⁵</i> , brick (<i>liblithu</i>).	<i>šag²</i> , to cut off, cut down (<i>hasēšu</i>).
<i>sig⁶</i> , green (<i>argu</i>). Also as verb, in sense of create, complete. <i>giš-si-gar</i> , bolt, barrier.	<i>šag²</i> , to be favourable, friendly (<i>damāgu</i>), also as adj. gracious; abstr. noun, <i>nam-šag-ga</i> , graciousness.
<i>sig⁷</i> , to buy; as noun, price (<i>šam²</i>).	<i>šag²</i> , heart, middle; and hence, inwardness, meaning (of speeches, &c.).
<i>sig⁸</i> , - - - <i>gr²-gr²</i> , to rejoice.	<i>šal²</i> , joy of heart; <i>ša(g)²-hu²</i> , chosen of the heart.
<i>sig⁹</i> , bright, clean, pure (<i>ellu</i>).	<i>šagub</i> , deputy, prefect (<i>šakkanakku</i>).
<i>sig¹⁰</i> , to cut, pierce (<i>šalālu</i>); noun, street, road (<i>šignu</i>).	<i>šam²</i> , to buy; as noun, price (<i>šam²</i>).
<i>sig¹¹</i> , lamb (<i>pulādītu</i>).	<i>šamabi</i> , two-thirds, § 34.
<i>sig¹²</i> , a measure of capacity.	<i>šar</i> , see above, <i>giš-si-gar</i> , garden.
<i>sig¹³</i> , to be well, be safe (<i>šalāmu</i>); noun, <i>šilim-ma</i> , in prosperity.	<i>šar²</i> , to be many (<i>mādu</i>); to make many, multiply. As noun, a large number (actually 3,600, see § 34), and hence, whole, all (<i>kiššatu</i>), <i>šar²-ge²</i> i.e. 216,000, used conventionally of a multitude. <i>šar²-ur³</i> , name of a weapon borne by the god Ningursu.
<i>sig¹⁴</i> , in <i>e-si²-ra</i> , highway, road (<i>sulh</i>).	<i>šir²</i> , grain, corn, esp. barley (<i>seu</i>).
<i>sig¹⁵</i> , see under <i>si</i> , above.	<i>še-ga²</i> , to be obedient (<i>māgāru</i>); to favour, be favoured.
<i>su</i> , to recompense, increase (<i>arādu</i>).	<i>še-i-r-ma-al</i> , written in <i>eme-sal</i> for <i>su</i> .
<i>sub²</i> , <i>su-nu²</i> , to kiss, hence, to worship, adore; <i>ki²-su²</i> , to kiss the earth, do reverence. As noun, prayer, salute (<i>surūfi</i>).	<i>ni²-gal²</i> , q.v.
<i>sud²</i> , <i>sud²</i> , to be long (<i>arištu</i>); to lengthen, or be lengthened; as adj. distant.	<i>šir²</i> , brother (<i>ahu</i>).
<i>sug²</i> , to go, hasten; to lead out; also, to stand. In both cases used only of several persons.	<i>šim²</i> , resin (<i>rīqiq</i>).
<i>sun²</i> , foundation (<i>risšu</i>).	<i>šu²</i> , <i>šu²</i> , <i>šu²</i> , to cover, overwhelm (<i>katšmu</i>); of the sun, to be covered, to set (<i>erēbu</i>), esp. in plr. <i>ud-šu²(uš)</i> , sunset.

<i>sakus²-gal</i> , overwhelming net, of the god Ningirsu.	<i>tab</i> , to burn (<i>hamdhu</i>), be burnt. As noun, <i>tab</i> , two, a pair, a companion (<i>lappaq</i>).
<i>šu²</i> , hand (<i>gátu</i>), power. For comp. verbs beginning with <i>šu²</i> , see generally the second element.	<i>tag</i> , touch, overthrow (<i>lapštu</i>), slay, cast down, smite. <i>izi - - - tag</i> , to touch with fire, set fire to.
<i>šu³</i> , to protect (<i>saldu</i>); suffix of direction-case in nouns §§ 21, 25.	<i>tah</i> , to add, increase (<i>espepu</i>). <i>a²tah</i> , increasing strength, said of a helper.
<i>šub</i> , to cast (<i>naddu</i>), but gen. to be cast, fall; to let fall into ruin, neglect; to make bricks (<i>laddum</i>), esp. <i>gišu³-suš</i> , brick-mould.	<i>tah²</i> , probably a kind of grain.
<i>nam-šub</i> , incantation (<i>šipu</i>).	<i>tar</i> , to cut (<i>taraku</i>), to open, tear away, cut short, hence to decide, judge (<i>dthu</i>), to decree.
<i>sag - - - šub</i> , to settle down, perch.	<i>nam-tar</i> , abstr. noun, what is decreed, destiny (<i>šantu</i>); <i>nam - - - tar</i> , comp. verb, to curse.
<i>šu² - - - du³</i> , to hold in the hand, wield.	<i>te</i> , to approach (<i>fehu</i>), to attack, assault.
<i>šu² - - - du⁴</i> , to perform, complete (<i>šuktulu</i>).	<i>temen</i> , foundation deposit, gen. with inscription.
<i>šu² - - - hu</i> , to pluck (<i>šabtū</i>).	<i>ti-(a)</i> , to live (<i>balatū</i>); noun, <i>nam-si-(la)</i> , life.
<i>šu² - - - iu²</i> , to raise the hand, in prayer; <i>šu²-i²-la</i> , prayer (<i>niš qáti</i>).	Also <i>ti</i> , to take (<i>lagū</i>), frequently in form <i>šu² - - - ti</i> , receive.
<i>šu²-lag - - - dug</i> , to anoint, adorn (<i>zu unu</i>).	<i>tibira</i> , metal-worker (<i>qurquru</i>).
<i>šu² - - - ur³</i> , to obliterate, see <i>ur³</i> , below.	<i>ti<i>li</i></i> , to complete; bring to an end, destroy (<i>gamáru</i>).
<i>šuku</i> , provision, maintenance (<i>kurummatu</i>).	<i>giššu²</i> , forest (<i>hištu</i>).
<i>šul</i> , strong one, warrior (<i>gardu</i>); adj. strong, heroic.	<i>tu'masen</i> , dove (<i>summatu</i>).
<i>šu²-nir</i> , divine emblem (<i>šurimtu</i>).	<i>tu²</i> , to pour out, make libation (<i>ramáku</i>).
<i>šu²</i> , one-sixth, § 34.	<i>tu³</i> , spell, incantation (<i>šipu</i>).
<i>šušanna</i> , one-third.	<i>tu(d)</i> , tu-ud, build, make (<i>banū</i>); to bear children (<i>aládu</i>).
<i>giššu²-ur²-me</i> , a kind of wood, perh. fir.	<i>tu(d)</i> , offspring.
<i>ta</i> , suffix of ablative case in nouns §§ 21, 22; adv. infix in verbs § 46.	<i>tu²g</i> , cloth, garment (<i>subádu</i>).

<i>tukandi-(lx)</i> , conj. if (<i>šumma</i>), esp. at beginning of laws, <i>giš-tu-hu-bu-um</i> , plane-tree.	temp. conjunction; <i>ud</i> , when; <i>u(d)-ba</i> , at that time; <i>u(d)-šu³</i> (<i>šu-u³</i>), sunset, evening; <i>ud - - - zal</i> , to be full, bright; <i>u(d)-zal</i> , daybreak (<i>šeru</i>). Also <i>ud</i> , storm (<i>amú</i>).
<i>tum</i> ² , to carry, bring (<i>aládu</i>), lead, and hence, to take away, harry.	<i>tum</i> , axe (<i>pilaggū</i>) esp. in <i>tum - - - ag</i> , to defeat (<i>hatú</i>): <i>tum - - - bar</i> , to split with the axe, cleave; <i>tum-šu³ - - - sig³</i> , to smite with the axe.
<i>tu(r)</i> , <i>tu-ri</i> , to enter, sink down (<i>erētu</i>), esp. of the setting sun. <i>tur</i> , small (<i>širru</i>).	<i>tu(r)</i> , <i>tu-ra</i> , sickness (<i>muru</i>); <i>tu-ra - - - ng</i> , to be or fall sick, be possessed.
	U
<i>u</i> , ten, § 34. Prefix of imperative § 44.	<i>u</i> , ten, § 34. Prefix of imperative § 44.
<i>u²</i> , to nourish (<i>zanánu</i>), support. As noun, plant, vegetable, used as determin. § 8; hence food, pasture. <i>u²-sal-a</i> , lit. in wide pastures, i.e. in security (<i>aburri</i>); <i>u²-hu²-ti-kił-la</i> , the wild cucumber; adj. <i>u²</i> , strong, powerful (man).	<i>u²</i> , to nourish (<i>zanánu</i>), support. As noun, plant, vegetable, used as determin. § 8; hence food, pasture. <i>u²-sal-a</i> , lit. in wide pastures, i.e. in security (<i>aburri</i>); <i>u²-hu²-ti-kił-la</i> , the wild cucumber; adj. <i>u²</i> , strong, powerful (man).
<i>u³</i> , used as copula § 32; interj. alas! <i>gišu³</i> , a kind of wood (<i>asšu</i>); <i>esru³</i> , a kind of bitumen.	<i>u³</i> , used as copula § 32; interj. alas! <i>gišu³</i> , a kind of wood (<i>asšu</i>); <i>esru³</i> , a kind of bitumen.
<i>ub-(da)</i> , region, side (<i>tubqu</i>); also, stage of a temple tower. Freq. in phr. (<i>an</i>)- <i>ub-áda-lin mu</i> , the four regions of the heavens, i.e. all round the world.	<i>ub-(da)</i> , region, side (<i>tubqu</i>); also, stage of a temple tower. Freq. in phr. (<i>an</i>)- <i>ub-áda-lin mu</i> , the four regions of the heavens, i.e. all round the world.
<i>ur²-ku</i> , dog (<i>kalbu</i>).	<i>ur²-ku</i> , dog (<i>kalbu</i>).
<i>ur²-leg</i> ; foundation, hence me-	<i>ur²-leg</i> ; foundation, hence me-
<i>raph</i> , lower end (<i>išdu</i>).	<i>raph</i> , lower end (<i>išdu</i>).
<i>ur³-šu² - - - ur²</i> , to rage, destroy (<i>šapánu</i>). <i>ki - - - ur³</i> , city, see above.	<i>ur³-šu² - - - ur²</i> , to rage, destroy (<i>šapánu</i>). <i>ki - - - ur³</i> , city, see above.
<i>ur-bar-ra</i> , leopard (?) (<i>barbaru</i>).	<i>ur-bar-ra</i> , leopard (?) (<i>barbaru</i>).
<i>ur-bi</i> , together (<i>ištenu</i>).	<i>ur-bi</i> , together (<i>ištenu</i>).

<i>ur-gu¹-la</i> , lion, lit. great dog (<i>nēšu</i>).	as prep. beside, outside of; <i>zag</i> --- <i>gim</i> , to go by the side.
<i>uri²(KI)</i> , the city of Ur.	<i>na²za³gin²</i> , lapis-lazuli (<i>uknū</i>).
<i>uri²(KI)</i> , the land of Akkad.	<i>zah</i> , to run away, escape (<i>ha-hāqu</i>).
<i>ur-mah¹</i> , lion, see <i>ug</i> and <i>ur-gu-la</i> .	<i>zal</i> , to be bright (<i>namdru</i>); <i>za(l)</i> - <i>zal</i> , to be full, abound in (<i>ušlabarru</i>), causat. to make full, abundant; as noun, store, cargo. <i>u(d)-zal</i> , daybreak; <i>ka-zal</i> , joy of countenance.
<i>uru²</i> , city (<i>dlu</i>).	<i>zalag</i> , to be white, pure, clean (<i>namdru</i>), but chiefly as adj. shining, bright (<i>iħħu</i>).
<i>uru²</i> , in comp. verb <i>uru</i> --- <i>mul</i> , to engrave (clearly), inscribe.	<i>za-pa-ag²</i> , thunder, roaring (<i>rig-mu</i>).
<i>urudu¹</i> , copper (<i>eru</i>).	<i>ze-ha</i> , <i>ze-em</i> , <i>ze-iħ</i> , written in <i>eme-sal</i> for <i>dhg²</i> , q.v.
<i>ur-ur¹</i> , battle, in phr. <i>ur-ur-šu³</i> , for battle.	<i>zi</i> , life (<i>napištu</i>); <i>mig-zi-gař</i> , all that has life, creatures.
<i>u³s²</i> , sleep (<i>šitru</i>).	<i>zid</i> , flour, meal (<i>gēmu</i>).
<i>kususan</i> , thong, whip (<i>qinazu</i>).	<i>zi(i)</i> , to be firm (<i>kāmu</i>), be true, faithful; noun, <i>zi(d)</i> , faith, sanction.
<i>usnu</i> , eight, § 34.	<i>zi-an-na</i> , in the name, by the power, of heaven; abstr. <i>mig-zi(d)</i> , truth, legitimacy; adj. <i>zi(da)</i> , right, opp. to left.
<i>usug</i> , temple, shrine (<i>eštum</i>).	<i>zi(g)</i> , to go out; causat. make to go out, expend. As noun, <i>zi-ga</i> , expense; <i>lu²zi-ga</i> , a taskmaster, driver of slaves. <i>šu² - - - zi(g)</i> , to be fierce (<i>naddru</i>).
<i>uš³s²</i> , to stand upon (<i>ēmedu</i>); to tread upon, to set up, establish; to bring near to, deliver. As noun, <i>uš³</i> , foundation; <i>ki-uš</i> , step (<i>kišu</i>).	<i>zi-ri-in</i> , to smash, destroy (<i>pa-safsu</i>).
<i>ušy</i> , thirty, § 34.	to know (<i>idu</i>); <i>nam-ki³-zu</i> , lit. 'clear knowingness'; i.e. wisdom (<i>namequ</i>). <i>-zu</i> , <i>-zu-ne-ne</i> , suffix, pers. prons. 2nd sing. and plur. § 13.
<i>ušub</i> , basket (<i>adattu</i>).	<i>zag</i> , side (<i>pātu</i>); <i>an-zag-ši³</i> , to the end of heaven; <i>zag</i> --- <i>ka</i> ,
<i>giš³u²-šib</i> , brick-mould (<i>naibantu</i>).	<i>gišza-ba-lum</i> , a kind of wood.
<i>ušumgal</i> , lord of all, sovereign, a title applied to gods.	<i>zabar</i> , bronze (<i>šiparru</i>).
<i>utug</i> , demon, fiend.	<i>za-e</i> , indep. pers. pron. 2nd sing. and sing. in dir. § 13.
<i>uzu</i> , flesh, part of the body (<i>štru</i>): used as determin. § 8.	<i>za-e</i> , indep. pers. pron. 2nd sing. in dir. § 13.
Z	<i>za-e</i> , -za, suffix, pers. pron.
<i>gišza-ba-lum</i> , a kind of wood.	<i>za-e</i> , indep. pers. pron. 2nd sing. and sing. in dir. § 13.
<i>zabar</i> , bronze (<i>šiparru</i>).	<i>zag</i> , side (<i>pātu</i>); <i>an-zag-ši³</i> , to the end of heaven; <i>zag</i> --- <i>ka</i> ,

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

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