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ROMAE

RICHARD CAPLICE

with the collaboration of  
DANIEL SNELL

# INTRODUCTION TO AKKADIAN

Fourth edition  
(Revised reprint of third edition)



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The Pontifical Biblical Institute dedicates this series to the memory of P. Alfred Pohl, founder of its Faculty of Ancient Near Eastern Studies. *Studia Pohl* reproduces in offset studies on Ancient Near Eastern history and philology, and is intended particularly to benefit younger scholars who wish to present the results of their doctoral studies to a wider public.

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## ABBREVIATIONS

abs.: absolute	MB: Middle Babylonian
acc.: accusative	med.: medial
adj.: adjective	n., nom.: nominative
AHw: (see §2)	NA: Neo-Assyrian
Akk.: Akkadian	OA: Old Assyrian
Arab.: Arabic	OAkk.: Old Akkadian
Ass.: Assyrian	OB: Old Babylonian
Bab.: Babylonian	obl.: oblique case (gen.-acc.)
c.: common gender	perf.: perfect
CAD: (see §2)	pl., plur.: plural
conj.: conjunction	PN: person's name
dat.: dative	prep.: preposition
f., fem.: feminine	pres.: present
GAG: (see §2)	pret.: preterite
gen.: genitive	ptc.: participle
GN: geographical name	s., sing.: singular
Hebr.: Hebrew	SB: Standard Babylonian
imp.: imperative	stat.: stative
indic.: indicative	subj.: subjunctive
inf.: infinitive	Sum.: Sumerian
intr.: intransitive	tr.: transitive
LB: Late Babylonian	v. adj.: verbal adjective
m., masc.: masculine	vb.: verb
MA: Middle Assyrian	wr.: written

## INTRODUCTORY

### §1. PREFACE

The Introduction to Akkadian was first published in 1980, and reissued in slightly revised form in 1983. The present edition is more fully revised, and supplied with indices to the Akkadian vocabularies and sign-lists, an English-Akkadian glossary, and a paradigm of the strong verbs. Revision has profited from suggestions expressed in reviews of the 1980 edition — especially those of J. Huehnergard, D. Snell and S. Dalley — as well as suggestions privately offered, particularly by W. Farber, W. R. Mayer, R. Borger, W. Röllig and W. Sommerfeld; to all who offered suggestions I express gratitude.

The present edition also profits from the collaboration of Prof. Daniel Snell, who contributed amplified cuneiform exercises, the Index of Signs, and copies of cuneiform signs throughout the book.

As before, the Introduction is intended as a tool in offering a twelve-lesson or one semester course in essential Akkadian grammar. The reading exercises in transliteration and in cuneiform are designed to introduce the student to common vocabulary and basic cuneiform signs. The exercises are chosen from Old Babylonian, but signs are introduced, as is customary, in their Neo-Assyrian form; phonetic values of signs are primarily those in use in Old Babylonian, but prominent values of later periods are also given, in parentheses. In addition to the twelve lessons there are appendices dealing with Akkadian phonetics and metrology, indices, and a paradigm of the strong verb.

### §2. TOOLS

The standard grammar is W. von Soden, *Grundriss der akkadischen Grammatik* [= GAG] (Analecta Orientalia 33, 3rd ed. 1995).

The standard dictionaries are W. von Soden, *Akkadisches Handwörterbuch* [= AHw] and *Chicago Assyrian Dictionary* [= CAD]. A short dictionary, based on AHw, is J. Black - A. George - N. Postgate, *A Concise Dictionary of Akkadian* (1999).

For syllabic values of cuneiform signs the classic listing is F. Thureau-Dangin, *Le syllabaire accadien* (1926). Current manuals listing cuneiform signs, their formal evolution, and their logographic and syllabic values are R. Labat, *Manuel d'épigraphie akkadienne* (5th ed., revised by F. Malbran-Labat) and R. Borger, *Assyrisch-babylonische Zeichenliste* (Alter Orient und Altes Testament 33 and *Ergänzungsheft*, 33A). A listing of logographic values is to be found in A. Deimel, *Šumerisches Lexikon*, II. Teil. A full and up-to-date listing of syllabic values is found in W. von Soden - W. Röllig, *Das akkadische Syllabar* (4<sup>th</sup> ed. 1991).

An introductory bibliography to Akkadian studies is given in R. Borger's *Babylonisch-assyrische Lesestücke*, 2. Aufl., Heft I p. IX-XI. The same scholar's *Handbuch der Keilschriftliteratur*, I-III gives a bibliography of Akkadian-Sumerian studies up to 1974; its use may be supplemented by the annual Keilschriftbibliographie in the journal *Orientalia*.

General introductions to ancient Near Eastern studies and to Mesopotamian civilization are W. von Soden, *Einführung in die Altorientalistik* and A. Leo Oppenheim, *Ancient Mesopotamia. Portrait of a Dead Civilization*, Revised Edition completed by Erica Reiner.

### §3. GEOGRAPHY AND LANGUAGE

a. Akkadian is one of the great cultural languages of world history. For a period of some 2500 years it was the vehicle of a dominant culture in the Ancient Near East, and abundant written records in it — religious, historical, literary, grammatical — were written, and in modern times have been found, in its heartland and in other areas as widespread as Egypt, Syria-Palestine, Anatolia and Persia. The central geographical area of its use is ancient Mesopotamia: this Greek name referred originally to the area between the Tigris and Euphrates rivers, but today is generally used in a broader sense to indicate an area roughly corresponding to modern Iraq. In the second and first millennia B.C. this area was divided between Assyria, to the north, and Babylonia, to the south; still earlier, in the third millennium, its southern part comprised the city-states of Sumer and Akkade.

The earliest written records preserved to us from the area are in **Sumerian**, an agglutinating language that has no provable genetic

relationship with any other known language, but which became part of the cultural heritage of Akkadian-speakers. The **Akkadian** language (or language of Akkade) is first attested in proper names mentioned in Sum. texts of the Fara period (ca. 2800 B.C.); from ca. 2500 B.C. we find texts fully written in Akkadian.

**b.** Akkadian is a member of the **Semitic** language family, indeed one of its earliest and overwhelmingly its best attested ancient member. A traditional classification of the Semitic languages is based on their geographical location: Akkadian is the northeastern member of the family; Canaanite (a sub-group which includes Hebrew and Phoenician, and, in the opinion of some scholars, Ugaritic and Eblaite) and the Aramaic dialects form the northwest Semitic branch; while Arabic, ancient South Arabic and Ethiopic form the southern branch.

**c.** From its first attestation in the Fara period, Akkadian is attested down to the first century A.D., though in the last centuries of the pre-Christian era it was increasingly replaced as a spoken language by Aramaic, and survived only as a traditional scholarly language. During the long era and wide area of its use, the language naturally underwent changes, and it is customary to distinguish 'dialects' of Akkadian. The central dialects — the forms of the language found in the Mesopotamian heartland — begin with Old Akkadian (OAkk.), the language attested in documents of the third millennium; in the second and first millennia we find dialectical differentiation between southern (Babylonian) and northern (Assyrian) Akkadian, and between different periods (Old, Middle, Neo-, Late) within Babylonian and Assyrian (OB, MB, NB, LB; OA, MA, NA). In addition to these central spoken dialects, we find in use in both Assyria and Babylonia an artificial 'literary' form of the language modelled on the OB dialect; this has been called 'Standard Babylonian' (SB). We may summarize this dialect-history and indicate approximate dates:

OAkk. 2500-1950		
OB 1950-1530		OA 1950-1750
MB 1530-1000		MA 1500-1000
NB 1000-625	SB 1500-0	NA 1000-600
LB 625-0		

In addition to the central dialects, several 'peripheral dialects' of the second millennium are attested; these are variant written forms of Akkadian, influenced by different local languages (Susa, Boghazköy, Alalah, Nuzi, Ugarit, and various local types in the Amarna texts).

d. The texts preserved in Akkadian are of many types: historical and chronographical texts and census reports; treaties and other political documents; business and administrative records; codes of law; witnessed and sealed contracts of marriage, divorce, purchase and rentals; personal and state letters; narrative poetry recounting myths, epics and humorous fabliaux; love-songs; rituals, prayers, hymns, omens, divination reports; scholarly texts on language, religion, history, technology. These are spread unevenly through the periods and dialects discussed above. Because the Babylonian form of the language remained, even in Assyria, the normal vehicle of literary and religious texts, and because the OB dialect preserves in greater purity many features of the language which later were lost, it is customary to begin the study of Akkadian with OB, and the following pages will be devoted principally to it.


#### §4. THE WRITING SYSTEM

a. **Physical form of signs.** Most Akkadian texts were written with a reed stylus on a clay tablet which, after the writing was impressed, was sun-baked or fire-baked to hardness; on a smaller scale other materials (stone, metals, wax tablets) were also used. The system of signs was inherited from the Sumerians, who used it to write their own language. The oldest signs in the system seem to be imitations of clay tokens of diverse forms, used as counters in an accounting procedure throughout the Near East from the 9th millennium B.C. to the 2nd; each type of counter presumably represented an individual type of goods, and therefore an individual word. To the group of signs derived from such tokens were added others which, in many cases at least, were pictographic, i.e. depicted concrete objects. Early Sum. texts (from Uruk, ca. 3000 B.C.) use a battery of signs whose number was gradually reduced to those represented in the classical (Old Babylonian) sign-lists. In form the signs also underwent evolution: early documentable stages are often more recognizably pictographic, and more curvilinear in shape, while in later stages signs are simplified and each stroke assumes a



characteristic wedge-shaped appearance, diverging into two main traditions, Babylonian and Assyrian.

**b. Value of signs.** (1) Functionally, signs in their earliest stage were **logographic**, i.e. they represented one or more specific words. A purely logographic writing system is per se not bound to any specific language: given a sequence of picture-signs representing THREE, SHEEP, GIVE, TEMPLE, a given social context might enable one to 'read' (adding formal modifications unexpressed in the writing system) in English 'three sheep were given to the temple' or in French 'on a donné trois brebis au temple' as adequately as one could 'read' such a text in Sumerian. Our earliest texts from Mesopotamia are still largely or entirely at this stage, and therefore subject to its disadvantages: the ambiguities it entails and the endless number of signs that would be necessary to express spoken language adequately.

(2) Sometime about 3000 B.C. the Sumerian scribes supplemented their logographic system by introducing a **phonetic** or **syllabic** use of signs, with no relation to the syllable's word-meaning. Thus the sign  (AN) was no longer limited to expressing the Sum. word *an* 'sky', but could also represent the sound /an/, for instance in the verb *ba-an-du* 'he built'<sup>1</sup>. When Akkadian scribes took over this writing system to express their language, they inherited both types of value, and often added new phonetic values based on Akkadian: because AN also had the Sum. value *dingir* 'god', equivalent to Akk. *ilum* 'god' in its various declined forms, a new phonetic value /il/ came to be used, e.g. to write *ilqe* 'he took'.




(3) The use of signs as **determinative** or semantic classifier is a specialized kind of logographic value: the determinative is a logogram preceding or following a word and identifying the class to which it belongs (man, god, city, plant etc.); it is not intended to be pronounced in reading the text aloud. Thus a writing AN *Aššur* refers to the god Aššur, whereas URU (city) *Aššur* refers to the homonymous city.

(4) A sign with phonetic value may be used as **phonetic complement**, i.e. added to a logogram to specify its reading. Thus AN

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<sup>1</sup> The meaning of accents and numerical indices will be explained below, §4c; for Akkadian phonemes and their pronunciation see §82a and b.

(without such a complement) is usually to be read DINGIR = *ilum* 'god'; AN-*û* (with -*û* indicating a final long vowel) is to be read as AN = *šamû* 'sky'. Grammatical information is given by the writings Ê-*tum* (*bītum*) 'house' (nom.) but Ê-*tīm* (*bītīm*) (gen.).

**c. Alphabetic representation of Akkadian signs.** (1) We have seen that the **phonetic** (syllabic) values of a sign can be represented in alphabetic script: thus AN has the values /an/ and /il/. It is characteristic of the cuneiform writing system (due in part to the nature of the Sumerian language) that a given syllable in Akkadian may be represented by any one of several signs; in order that alphabetic representations might indicate which sign is actually used, modern scholars distinguish homophonous signs by index numbers, following a standard listing compiled by the French scholar François Thureau-Dangin (see the sign-lists mentioned in §2). Thus the syllable /tu/ may be written with the signs  'tu one',  'tu two',  'tu three', etc.; in alphabetic representation, the first of these is unmarked, the 'two' and 'three' values are indicated by acute and grave accents, and further values by a subscribed number: *tu*, *tú*, *tù*, *tu<sub>4</sub>*, *tu<sub>5</sub>*, etc. (A notation *tu<sub>x</sub>* indicates a value /tu/ assigned to a sign but not yet listed in the modern sign-lists.) Such accents or numbers have no phonetic significance.

(2) **Logographic** values can similarly be indicated in alphabetic form. Conventionally, logograms used in an Akkadian text are indicated by the Sum. word in capitals, with homophones again distinguished by indices: LUGAL 'king', LÚ 'man', KU<sub>6</sub> 'fish'.

(3) **Determinatives** are conveniently represented in raised position, using their Sum. form: URU *Aššur* and AN (i.e. DINGIR, the Sum. reading of the sign AN in the sense 'god') *Aššur* are represented: <sup>uru</sup>*Aššur*, <sup>d</sup>*Aššur* (<sup>d</sup> is an abbreviation derived from Latin *deus*, 'god').

(4) **Phonetic complements** are normally added to logograms in Sum. form (Ê-*tum*) or written in raised position or parentheses after an Akk. word: *bītum<sup>tum</sup>*, *bītum(tum)*.

(5) Depending on the purpose to be served, Akkadian texts written in cuneiform signs may be represented alphabetically in different ways:

(i) The text may be represented **as written**, indicating signs one by one and separating them by hyphen (if they belong to the same word) or space (if in different words) or position (determinatives and

sometimes phonetic complements are raised). Thus: LUGAL <sup>GIS</sup>IG DÛ-uš or *šar-ru-um da-al-tam i-pu-uš* (these are two of the many possible sign-sequences that may be used to write the Akkadian sentence *šarrum daltam īpuš* ‘the king made a door’). A sign-by-sign representation is called a **transliteration**; it does not give, or gives only incidentally, the precise linguistic form spoken in Akkadian.

(ii) The text may be represented **as spoken**, ignoring the text’s written realization and giving the reconstructed linguistic form: *šarrum daltam īpuš*. Such representation is called **normalization** or **transcription**.

(iii) A **mixed** representation, using sign-by-sign transliteration to which a transcription of each logogram is added, is often used, e.g.: *šar-ru-um <sup>GIS</sup>daltam(IG) īpuš(DÛ-uš)*. Such a system gives full indication of signs used, and partial indication of linguistic forms.

**d.** A principal characteristic of the writing system is that each sign may be **polyvalent**: it may represent different values, just as a single alphabetic symbol may represent a variety of phonetic realizations in written English. The reader of Akkadian must rely on contextual indications to tell him whether he should read AN as a logogram ‘sky’ or ‘god’ or as a phonetic sign indicating the sound /an/ or /il/. Normally these indications suffice; very rarely, they allow more than one reading, and so leave the text ambiguous.

**e. Further notes on the reading and transcription of Akkadian.**

(1) The phonetic values of signs are generally of the type CV (consonant + vowel), VC, or CVC: *ba, ab, bab*. The writing *ba-ab* does not indicate a long vowel or two vowels, but the syllable /bab/.

(2) Most signs containing the vowel *e* or *i* are indeterminate, and may represent either of these vowels; this is universally true of CVC signs containing *e/i* (see §15). Choice of the reading is based on grounds extrinsic to the writing itself; thus *PI-tu-ú* ‘they are open’ must, on grammatical grounds, be read *pe-tu-ú*, not *\*pi-tu-ú*.

(3) In cuneiform writing, a vowel sign repeating the vowel of a preceding CV-sign (*tu-ú*) may be used to indicate vocalic length; vocalic length is regularly so indicated only in the case of a long accented final vowel resulting from contraction (§84e): *pe-tu-ú* = *petû* < *\*patihû*.

(4) In normalizations, vocalic length **must** be indicated; two graphic indications of vowel length are normally used: when the length is (i) morphological (e.g. *ā* of the participial form *pārisum*) or

(ii) the result of consonantal loss (*\*hiṭ'um* > *hiṭum* 'sin', §84d) it is indicated by a **macron** (ˉ); when it is (iii) the result of vowel contraction (*rabium* > *rabûm* 'great', §84e) it is indicated by a **circumflex** (ˆ).

**Syllabic** length should be distinguished from **vowel** length: a syllable is said to be short if it consists of a consonant and a short vowel (1st syllable of *halāqum*, 2nd of *pārisum*); it is said to be long if it contains a long vowel or if it is closed by a consonant (1st and last syllables of *pārisum*, both syllables of *dākum*).

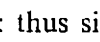


(5) Doubled consonants are usually, but not always, indicated in OB writing: 'he weighs out' may be written *i-ša-qal* or *i-ša-aq-qal*, but in either case is to be normalized *išaqqal*.




(6) Initial ' (aleph, see §82b) is normally not indicated in the writing, and its non-appearance in the writing system presumably indicates its disappearance in speech; in OB, however, a word-initial writing *i-il*, *a-ad*, etc. appears to indicate the historical presence of aleph, and not length: *illak* (< *\*yi'allak*), wr. *i-il-la-ak*; *ul* (*\*'ul*), wr. *ú-ul*.

(7) The signs *a-a* do not indicate /a/, or /a'a/ but /aj(j)V/, where V = any vowel. In general, the signs used to represent /'/, /j/, /w/ form a subsystem with special characteristics; the signs WA, 'A, and IA, for instance, are unusual in representing any vowel (WA = /wa/, /we/, /wi/, /wu/ etc.) in being partly reversible (WA = /aw/, 'A = /a'/ etc.), and in being partly interchangeable (WA = /ja/, IA = /i'a/ etc.).

(8) The following norms for word accentuation are reliably derived from indirect evidence: 1. words of two syllables are accented on the first (*ábum*); 2. words of three or more syllables are accented on the penultimate syllable if this is long (*bikītum*, *abúllum*, *epīštum*, cf. 4 above), otherwise 3. on the antepenult (*mupárrisum*). Exceptions: word accent falls on a long final vowel resulting from contraction (*rubûm*) and on the root syllable of medially weak verbs (*ikūn*, *ukīn*).

(9) Transliterated Akkadian is usually printed in italics. Roman caps or small caps are used to indicate logograms (Sumerograms) and signs whose reading is uncertain or unspecified.

The sign + is used to indicate composition of two simpler signs in one complex one: thus sign Û  is composed of IGI + DIB  + .

The multiplication-sign  $\times$  indicates one sign inscribed within another: thus  $KA \times ME$   indicates  $KA$  with  $ME$  written inside it   $\times$  .

$x$  = an illegible sign, or one of unknown reading.

[ ] enclose a broken portion of the text.

< > enclose something judged to be mistakenly omitted by the ancient scribe.

{ } or « » enclose something judged to be mistakenly added by the ancient scribe.

## LESSON 1

### NOUN DECLENSION, I: STATUS RECTUS

§5. Nouns are inflected, showing three forms: nominative, genitive and accusative (for their function see §9); the 'oblique case' has a single form, with both genitive and accusative function. **Status rectus** refers to the normal nominal formations not followed by a genitive; for other 'states' see §16.

§6. **Forms.** In status rectus the following endings are appended to the noun stem<sup>1</sup> (e.g. the stem \*šarr-, giving šarrum 'king', šarratum 'queen'); explanation of forms and terminology follows in §§7-10:

	Masc.	Fem.
Sing. nom.	-um	-(a)t-um
gen.	-im	-(a)t-im
acc.	-am	-(a)t-am
Dual nom.	-ān	-(a)t-ān
obl.	-īn	-(a)t-īn
Plur. nom.	-ū (or -ānū)	-āt-um
obl.	-ī (or -ānī)	-āt-im

The **adjective** (e.g. the stem \*dann-, giving masc. dannum, fem. dannaium 'strong') has the same endings in the sing. and in fem. plur.; in the masc. plur. the adjectival endings are -ūtum (nom.), -ūtīm (oblique case). In OB the adj. has no dual: an adj. modifying a dual noun stands in the plur.

§7. **Gender.** There are two genders, masculine and feminine. In general, the fem. is marked by -t- or -at- suffixed to the stem, and nouns without this suffix are masc. The shorter form of the suffix

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<sup>1</sup> By 'root' is meant the fundamental structure common to cognate words: \*dmq is the root of dumqum, damqum and udammiq, kūn of kīnum and ikān, ab of abum and abbū. By 'stem' is meant (1) the base form of a given noun or adjective, to which affixes are added: dumq-, damq-, ab-, kīn-; (2) a verbal conjugation, see §22.

(-t) is more commonly used (e.g. *mārum* 'son', *mārtum* 'daughter'). The longer form (-at) is used with geminate roots (i.e. roots whose second and third consonantal radicals are identical, e.g. \**dm* in *dannum* 'powerful') and with the nominal formation *pars*<sup>2</sup> (*kalb-at-um* 'bitch'; see §65). (Nouns of the form *pirs* and *purs* add -t, but the stem takes the secondary shape *piris*, *purus*; cf. *riḫištum* and *puluḫtum*, §12.)

**§8. Number.** There are separate forms for singular, plural and dual. The dual is no longer a freely used form in OB, but limited to nouns denoting or connoting parts of the body: *īnān* 'two eyes', *šēpān* 'two feet'; in an extended sense: *rēšān* 'top' (from *rēšum* 'head'), *emūqān* 'strength (of arms)'. For adjectives modifying duals, see §6 above.

**§9. Case functions.** The nominative is used as subject of a verb or predicate of a nominal sentence. The genitive is used after a preposition or in relation to another noun (indicating possession, agent, object of action). The accusative is used as object of a verb or in adverbial uses (indicating time, place, specification).

**§10. Further annotations.** 1. The masc. plur. endings *-ānū*, *-ānī* appear in late OB in a small number of short words (especially *ilum* 'god' and *ālum* 'city') and become more widespread thereafter.

2. In the fem., -et and -ēt are conditioned variants of -at and -āt, when the noun has *e* < *a*: see §84f and g. Thus *bēltum* 'lady' (stem \**ba'l-*) has OB plur. *bēlētum* (Ass. *bēlātum*); so also *erretum* 'curse' (\**rr*), plur. *errētum*; *ezzum* 'angry' (\**zz*), fem. *ezzetum*.

3. Mimation (the addition of *m* to case indicators *u*, *i*, *a*) is characteristic of masc. sing. nouns, all fem. nouns except duals, and all adjectives. Nuration (the addition of *n* to case indicators *ā*, *ī*) is characteristic of the dual. After the OB period, both mimation and nuration fall into disuse: *šarrum* > *šarru*, *īnān* > *īnā*.

4. There is no definite or indefinite article; *šarrum* may be translated 'a king' or 'the king' as context requires.

<sup>2</sup> The root \**prs* is used as a summary indication of forms: thus the *pirs* form of \**špr* is the nominal stem *šipr-* or the full form *šiprium*; its *pāris* form is *šāpir-* or *šāpirum*.

5. After the OB period, the case system underwent a simplification analogous to that of late Latin. In this regard, each dialect must be studied in itself.

6. Some feminine nouns lack the *-(a)t* ending: *ummum* 'mother'. Some nouns which lack a fem. indicator in the sing. have it in the plur.: *abullum* 'city gate' (fem.), plur. *abullātum* (fem.); *eqlum* 'field' (masc.), plur. *eqlētum* (fem.).

7. Besides the three cases listed above, there are two further adverbial cases which occur with relative rarity, except in OB and SB poetry: the locative, with ending *-um* 'in, at', and the terminative, with ending *-iš* 'to, unto': *qātukka* < *\*qātum-ka* 'in your hand', *puḥruššunu* < *\*puḥrum-šunu* 'in their assembly', *šēpū'a* < *šēpu''a* < *\*šēpum-ja* 'at my feet' (§84d), *qerbum Bābilim* 'in (the middle of) Babylon', *dāriš ūmī* 'for length of days'. Adjectival stem + *-iš* has adverbial sense: *kīniš* 'firmly'. After 1300 B.C. noun + *-iš* comes to have a comparative sense: *abūbiš* 'like a flood', *labbiš* 'like a lion'.

§11. Nouns with vocalic stems. With the disappearance of ' <sub>1-7</sub> (§82j; ' in this context marks a syllable boundary, whether historically ' <sub>1-5</sub> or *w* or *j*) in nouns or adjectives such as *rabi'um* 'great', *rubā'um* 'prince', *šumlu'um* 'to fill', contraction usually takes place according to the rules noted in §84e: *rabi'-um* > *rabium* > *rabûm*, *rubā'im* > *rubāim* > *rubêm*, *rabi'am* remains the normal OB form but later > *rabâm*. In the fem. sing. the vowel preceding ' is lengthened (§84d): *rabītum* < *\*rabi'-tum*, *šurbūtum* < *\*šurbu'-tum*.

s. m. nom.	<i>*rabi'um</i>	>	<i>rabûm</i>	<i>*rubā'um</i>	>	<i>rubûm</i>	<i>šumlûm</i>
gen.	<i>*rabi'im</i>	>	<i>rabîm</i>	<i>*rubā'im</i>	>	<i>rubêm</i>	<i>šumlîm</i>
acc.	<i>rabi'am</i>	>	<i>rabâm</i>	<i>*rubā'am</i>	>	<i>rubâm</i>	<i>šumlâm</i>
f. nom.	<i>rabītum</i>						
pl. m. nom.	<i>*rabi'ūtum</i>	>	<i>rabûtum</i>	<i>*rubā'û</i>	>	<i>rubû</i>	
obl.	<i>*rabi'ūtim</i>	>	<i>rabûtim</i>	<i>*rubā'î</i>	>	<i>rubê</i>	
f. nom.	<i>rabi'ātum</i>	>	<i>rabâtum</i>				

§12. Typical variations in form between masc. and fem. or between fem. sing. and plur. are due to such factors as vowel loss, vowel insertion, and consonant assimilation:

*\*damiq-um* > *damqum* 'good', f. *damiqtum*, m. pl. *damqūtum*,  
f. pl. *damqātum* (vocalic elision in m. and f. pl.: §84b)



- \**pull-tum* > *puluhtum* 'fear', pl. *pullātum*; \**riḥṣ-tum* > *riḥištum* 'inundation', pl. *riḥṣātum* (simplification of triple consonant in sing. by vowel insertion: §83n)  
 \**šan-tum* > *šattum* 'year', pl. *šanātum* (assimilation of *n* in sing.: §83e)  
 \**libn-tum* > *libittum* 'brick', pl. *libnātum* (vowel insertion; assimilation of *n*).

§13. *aḥum* 'brother' and *abum* 'father' form the plural with consonant reduplication: *aḥḥū*, *abbū*.

§14. The adjective normally follows the noun it modifies.

The adjective may serve as a substantive; in this case it normally retains adjectival declension (with masc. plur. *-ūtum*), but note *šibum* 'grey(-haired one), witness' with double plural *šībū* 'witnesses' and *šībūtum* 'elders'.

A noun construction in Akkadian may sometimes be translated with an adjectival phrase: *zēr šarrūtīm* (lit. 'seed of kingship') 'royal offspring'.

§15. On learning cuneiform signs. Note that consonants final in a sign-value are indeterminate, the same sign representing voiced (*b*, *g*, *d*, *z*), voiceless (*p*, *k*, *t*, *s*) and emphatic consonants (*q*, *ṭ*, *ṣ*) of the same locus of articulation; thus *ad*, *at*, and *aṭ* are all expressed by the same sign AD; its value may be represented most economically in sign-lists as *ad*, representing the three possibilities *ad/t/ṭ*. Similarly the sign IG may be realized as *ig/k/q*, IB as *ib/p*, UZ as *uz/s/ṣ* etc. Consonants initial in a sign-value are more clearly distinguished in writing, but in OB distinct signs for the emphatics are not yet in common use; these are usually represented by signs which indicate primarily the voiced or voiceless homorganic consonant. Thus initial *q* is indicated by GA (to be read *qá*) and K1 (read *qī*), *ṭ* by TU (*tú*), *ṣ* by ZU (*ṣú*) or by ŠU.

We have seen (§4e, 2) that most signs containing *i* may also be read with *e*: thus D1 may be read *dī* or *de*, and similarly L1, G1 etc. There are some exceptions: *bi* and *be* are different signs, as are *tī* and *te*, *nī* and *ne*, *ši* and *še*.

## Vocabulary

<i>ana</i> (prep.): to	<i>kīma</i> (prep.): as, like; (conj.):
<i>arnum</i> : sin, crime; punishment	as, that, when
<i>ašrum</i> : place	<i>maḥrum</i> : front
<i>aššum</i> (prep.): because of,	<i>maṣum</i> , f. <i>maruštum</i> (<*ma-
concerning; (conj.): because	<i>ruštum</i> ): sick, difficult,
<i>awīlum</i> : man	painful
<i>bītum</i> (m.), pl. <i>bītātum</i> (f.):	<i>nišū</i> (f. pl.): people
house	<i>pušqum</i> : difficulty
<i>dannum</i> , f. <i>dannatum</i> : strong,	<i>rabūm</i> <* <i>rabium</i> , f. <i>rabītum</i> :
powerful	great
<i>erretum</i> , pl. <i>errētum</i> : curse,	<i>rīnum</i> : wild bull
malediction	<i>saphum</i> , f. <i>sapihtum</i> : scattered
<i>ezzum</i> , f. <i>ezzetum</i> : angry	<i>šanūm</i> <* <i>šanium</i> , f. <i>šanītum</i> :
<i>gitmālum</i> : perfect, noble	second, other
<i>ilum</i> , pl. <i>ilū</i> or <i>ilānū</i> : god	<i>šarrum</i> : king
<i>ina</i> (prep.): in, among, from	<i>tamḫārum</i> : battle
within, with (instrumental)	<i>ummun</i> (f.): mother
<i>išātum</i> (f.), pl. <i>išātātum</i> : fire	<i>wardum</i> : slave, servant
<i>ištu</i> (prep.): from	<i>waštum</i> : difficult, hard, fierce
<i>kabtum</i> , f. <i>kabittum</i> : heavy,	<i>zikarum</i> or <i>zīkrum</i> (§84b):
honored, important (person)	male, man
<i>kadrum</i> : wild, fierce	

## Cuneiform signs

(The first column gives the sign, in its Neo-Assyrian form; the second gives common phonetic values, with post-OB values in parentheses; the last column gives logographic values.)

Signs	Phonetic	Logographic
	<i>an</i>	AN = <i>Anum</i> 'the god Anum' AN = <i>šamū</i> 'sky' DINGIR = <i>ilum</i> 'god'
	<i>na</i>	
	<i>um</i>	



## LESSON 2

### NOMINAL DECLENSION, II: ABSOLUTE AND CONSTRUCT STATE. PRONOMINAL SUFFIXES

· §16. **Nominal states.** In addition to the status rectus considered in Lesson 1, the Akkadian noun appears in two other 'states': the absolute state (status absolutus) and construct state (status constructus). The latter is found in all Semitic languages, the former only in Akkadian and (with a different function) in the Aramaic dialects.

§17. **Absolute state.** This is formally characterized by loss of case endings: *zikaṛ* < *zikaṛum*, *šarrat* < *šarratum*, *sinniš* (with loss of f. -t) < *sinništum*. It occurs with relative rarity, and functions chiefly in numerals and measures of length, weight, etc. which accompany them (these will be discussed in §76) and in frozen adverbial and adnominal expressions: *šar lā šanān* 'king who cannot be rivalled', *ana dār* 'forever', *zikaṛ u sinniš* 'male and female', *šeher u rabi* 'young and old'.

§18. The **construct state** is the unaccented form of the noun which immediately precedes another noun in the genitive (*bēl bītim* 'lord of the house') or a verbal clause in the subjunctive (*awāt iqbu* 'the word (which) he said', §37); the nominal form preceding a pronominal suffix is similar (*bēl-šu* 'his lord'), and will also be discussed here.

In general it may be said that the noun in construct position takes the shortest form which is phonetically possible. Where (according to the norm of §83n) phonetic adaptation is needed to avoid final biconsonance, the specific adaptation used will depend on the origin of the word: we must distinguish e.g. a formation *pars* (*pīrs*, *purs*) such as *maḥrum* (*šiprum*, *šulmum*) from a formation *paris* such as *šaknum* < *šakinum* (cf. §84b) and from feminines such as *šubtum*, formed on a base *šub-* < \**ušb* + fem. -t-. There follows a schematic overview of the forms normal in OB; for translation see the vocabularies.

### 1. Group with different forms before genitive and suffix:

#### i. Before a genitive:

a. mimation, nunation, and short case endings are lost: *bēl bītīm*, *ana bēl bītīm*, *aššat awīlīm*; long case endings are retained: *bēlū bītīm*, *bēlī bītīm*

b. but biconsonantal stems (such as *ab-* 'father' < \*'ab-) generally add *-i* for all cases: *abi bītīm*, *idi awīlīm*

c. polysyllabic fem. stems in *-t-* and monosyllabic stems which end in a reduplicated consonant add *-i* for all cases (cf. §83n): *nidinti awīlīm*, *ṭuppi awīlīm*, *libbi awīlīm*, *ummi šarrim*; by exception, the monosyllabic stem *šarr-* may simplify to *šar*: *šarri* or *šar mātīm*

d. bisyllabic masc. stems ending in double consonant simplify it: *kunuk awīlīm*

e. stems ending in a vowel may follow rule a above (*rabi bītīm*, *kala mātīm*), but the final vowel may be lost (*rab bītīm*, *kal mātīm*), and *-a* may be replaced by *-i* (*kalī*); long *-ā* is usually replaced by the gen. ending *-ē* < *-ā-i*, cf. §84e (*rubā'um*, constr. *rubē*).

#### ii. Before suffix (other than *-ī*):

a. mimation, nunation, and short case endings in sing. nom./acc. are lost: *bēlšu*, *māssu* (< \**māt-šu*, §83f), but *mātātušu*, *ināšu*

b. short case endings are retained (and secondarily lengthened: §84i) in gen. sing. and in fem. plur.: *ana bēlišu*, *mātātušu*, *ana mātātišu*

c. polysyllabic fem. stems in *-t-* and stems which end in a reduplicated consonant add *-a* for nom./acc. sing.: *nidintašu*, *ṭuppašu*, *libbaki*, *kunukkašu*, *ummašunu*, *šarrašu*

d. biconsonantal stems (*abum*, *aḥum*), stems from roots with a third weak consonant (*mārum* < \**mar'um*, *bīšum* < \**bišjum*) and vocalic stems in *-a* (*kalīm* < \**kala-um*) generally retain case endings throughout sing.: *abušu*, *abišu*, *abašu*, *bīšušu*, *mārušu*, *kalūšu* < \**kala-u-šu*, *rubūšu* (but the *i*-stem *bānium* forms *bānišu* according to a above).

### 2. Group with single form before genitive and suffix (except *-ī*):

a. *pars*, *pirs*, *purs* (*maḥr-*, *šipr-*, *šulm-*) repeat their first vowel: *maḥar awīlīm*, *šipiršu*, *šulumkumu*

b. forms such as *šaknum* < \**šakinum* resulting from vowel elision (§84b) restore the lost vowel: *šakin mātīm*, *šakinšu*

c. final *-t* of monosyllabic fem. stems (*šub-t-um*) is usually replaced by *-at* (*šubat awīlim*, *šubassu*), but sometimes a helping vowel (1,i,c and 1,ii,c above) is employed (*qīšti awīlim*, *qīštaka*).

3. The above summarizes the formations found in OB, but it should be noted that in other dialects, and sometimes even in OB, treatment may differ: what remains constant is the avoidance of final double consonance and the tendency to lengthen words that are shorter than usual, but the means taken can change.

#### 4. Survey of forms (cf. §84i on secondary length):

##### (i) Simplest type:

		with genitive			with suffix		
		nom.	acc.	gen.	nom.	acc.	gen.
<i>bēlum</i>	s.	<i>bēl ālim</i>			<i>bēl-ī</i> <i>bēl-šu</i>	<i>bēli-ja</i> <i>bēli-šu</i>	
	pl.	<i>bēlū ālim</i>	<i>bēlī ālim</i>		<i>bēlū-'a</i> <i>bēlū-šu</i>	<i>bēlī-ja</i> <i>bēlī-šu</i>	
<i>aššatum</i>	s.	<i>aššat awīlim</i>			<i>aššat-ī</i> <i>aššassu</i>	<i>aššati-ja</i> <i>aššati-šu</i>	
	pl.	<i>aššāt awīlim</i>			<i>aššātu-'a</i> <i>aššātu-šu</i>	<i>aššāti-ja</i> <i>aššāti-šu</i>	

##### (ii) Special types:

<i>libbum</i>	<i>libbi awīlim</i>	<i>libb-ī</i> <i>libba-šu</i>	<i>libbi-ja</i> <i>libbi-šu</i>
<i>kunukkum</i>	<i>kunuk awīlim</i>	<i>kunukk-ī</i> <i>kunukka-šu</i>	<i>kunukki-ja</i> <i>kunukki-šu</i>
<i>maḥrum</i>	<i>maḥar awīlim</i>	<i>maḥr-ī</i> <i>maḥar-šu</i>	<i>maḥri-ja</i> <i>maḥri-šu</i>
<i>šiprum</i>	<i>šipir awīlim</i>	<i>šipr-ī</i> <i>šipir-šu</i>	<i>šipri-ja</i> <i>šipri-šu</i>
<i>šulmum</i>	<i>šulum awīlim</i>	<i>šulm-ī</i> <i>šulum-šu</i>	<i>šulmi-ja</i> <i>šulmi-šu</i>
<i>šaknum</i> < * <i>šakimum</i>	<i>šakin mātīm</i>	<i>šakn-ī</i> <i>šakin-šu</i>	<i>šakni-ja</i> <i>šakni-šu</i>
<i>šubtum</i>	<i>šubat awīlim</i>	<i>šubt-ī</i> <i>šubassu</i>	<i>šubti-ja</i> <i>šubti-šu</i>
<i>qīštum</i>	<i>qīšti awīlim</i>	<i>qīšt-ī</i> <i>qīšta-šu</i>	<i>qīšti-ja</i> <i>qīšti-šu</i>
<i>nidintum</i>	<i>nidinti awīlim</i>	<i>nidint-ī</i> <i>nidinta-šu</i>	<i>nidinti-ja</i> <i>nidinti-šu</i>

	with genitive			with suffix		
	nom.	acc.	gen.	nom.	acc.	gen.
<i>bānūm</i> < * <i>bānium</i>		<i>bāni/bān awīlim</i>		<i>bānī</i> < * <i>bāni-ī</i> <i>bāni-šu</i>		<i>bānī-ja</i> <i>bānī-šu</i>
<i>bānītum</i>		<i>bāniat awīlim</i>		<i>bānīt-ī</i> <i>bānīssu</i>		<i>bānīti-ja</i> <i>bānīti-šu</i>
<i>kalūm</i> < * <i>kala'um</i>		<i>kala (kali, kal)</i> <i>mātīm</i>		* <i>kalī</i> < * <i>kala-ī</i> <i>kalū-šu</i>	<i>kalā-šu</i>	<i>kali-ja</i> <i>kalī-šu</i>
<i>rubūm</i> < * <i>rubā'um</i>		<i>rubē ālim</i> < * <i>rubā-i</i> gen.		<i>rubē</i> < * <i>rubā-ī</i> <i>rubū-šu</i>	<i>rubā-šu</i>	<i>rubē-ja</i> <i>rubē-šu</i>
<i>abum</i>		<i>abi awīlim</i>		<i>ab-ī</i> <i>abu-šu</i>	<i>aba-šu</i>	<i>abi-ja</i> <i>abi-šu</i>
<i>mārum</i> < * <i>mar'um</i>		<i>(māri)/mār awīlim</i>		<i>mār-ī</i> <i>māru-šu</i>	<i>māra-šu</i>	<i>māri-ja</i> <i>māri-šu</i>

For the learner, it is important to recognize the markers distinguishing one form from another in this sub-system, and all forms in it from the case endings of the status rectus: thus *abi* (*bītim*) and *ṭuppi* (*awīlim*) are not necessarily genitive, nor *ṭuppašu* necessarily accusative; *šubtišu* cannot be nominative or accusative; *māssu* cannot be genitive.

§19. In place of the construction construct + genitive (*bēl mātīm*) a **periphrasis** may be used: status rectus + *ša* + genitive (*bēlum ša mātīm*, *ana bēlim ša mātīm*). *ša* ‘(the one) of’ derives from the determinative pronoun *šu* (§63).

This periphrasis **must** be used when the principle noun would be separated by an adjective from the genitive: \**šar dannum mātīm* is impossible, and must be replaced either by *šarrum dannum ša mātīm* or by *šar mātīm dannum* ‘mighty king of the land’. The *ša* construction is also frequently used to avoid ambiguity when the construct state has the same form as the status rectus (e.g. the nom. pl. *bēlū*), or to avoid a stylistically heavy construct chain (thus *mār šarrim ša māt Hatti* ‘the prince of Hatti-land’ avoids the cumbrous *mār šar māt Hatti*).

§20. **Possessive pronominal suffixes** are used with prepositions (§54,2) and nouns; with the latter they may indicate possession or other functions of the genitive (objective gen., subjective gen.). The forms are:

	Singular	Plural
1st person	-ī, -(j)a	-ni
2nd m.	-ka	-kunu
2nd f.	-ki	-kina
3rd m.	-šu	-šunu
3rd f.	-ša	-šina

The 1st sing. suffix takes three forms in standard OB: -ī after a noun in nom./acc. sing., -ja after gen. sing./oblique plur., but this is reduced to -a after nom. pl. (transcribed *bēlūa* ‘my lords’, or with explicit notation of the syllable boundary, *bēlū’a*). Thus *bēlī* ‘my lord’, *aššātu’a* ‘my wives’, *ana bēlija* ‘to my lord’, *ana bēlija* ‘to my lords’.

Note (§83f) that dental/sibilant + š > ss: \**māt-šu* > *māssu* ‘his land’, \**rēš-ša* > *rēssa* ‘her head’.

### Vocabulary

<i>abum</i> , pl. <i>abbū</i> : father	<i>ešemum</i> , pl. <i>ešemum</i> : bone
<i>aḫum</i> , pl. <i>aḫū</i> : brother	<i>ḫulqum</i> : lost object
<i>aššatum</i> (stem *’anī-): wife	<i>idum</i> : arm, side
<i>awātum</i> , pl. <i>awātum</i> : word	<i>īnum</i> : eye
* <i>bānium</i> , <i>bānūm</i> : builder, maker	<i>itti</i> (prep.): with; <i>ittišu</i> ‘with him’ (§84i)
<i>bēltum</i> , pl. <i>bēlētum</i> : lady, mistress	<i>kalūm</i> : totality, entirety
<i>bēlum</i> : lord, master, owner	<i>kunukkum</i> : cylinder seal
<i>bīšum</i> : possession	<i>libbum</i> : heart, center, middle
* <i>dārium</i> , <i>dārūm</i> : (ever)lasting	<sup>d</sup> <i>Marduk</i> : the god Marduk, patron of Babylon
<i>dīnum</i> : judgment, legal case	<i>mārum</i> : son
<i>ekallum</i> (< Sum. É.GAL): palace	<i>mātum</i> (f.), pl. <i>mātātum</i> : land
<i>eli</i> : on, upon; <i>elišu</i> ‘on it’ (§84i)	<i>mīšarum</i> (*jśr): justice
<i>eqlum</i> (m.), pl. <i>eqlētum</i> (f.) (*ḫql): field	<i>nidintum</i> , <i>nidittum</i> : gift
<i>errēšum</i> (*ḫrī): (tenant-)farmer	<i>qātum</i> (f.): hand
<i>eršetum</i> : earth	



<i>qīštum</i> : present, gift	<i>šarratum</i> : queen
<i>rē'ūtum</i> : shepherdship	<i>šarrūtum</i> : kingship
* <i>rubā'um</i> , <i>rubūm</i> : prince, noble	<i>šiprum</i> : work
<i>šeḫrum</i> , f. <i>šeḫertum</i> : small	<i>šubtum</i> : seat, dwelling
<i>šibtum</i> , construct <i>šibat</i> (* <i>wšb</i> ): interest (on capital)	<i>šulmum</i> : wholeness, health
<i>šīrum</i> , f. <i>šīrtum</i> : exalted	<i>šumum</i> : name, offspring
<i>šaknum</i> (< * <i>šakinum</i> ): governor	<i>šūqurum</i> , f. <i>šūqurtum</i> (* <i>wqr</i> ): very costly, precious
<i>šaluštum</i> : one third (f. of the ordinal <i>šalšum</i> 'third')	<i>ṭuppum</i> : (clay-)tablet
* <i>šamā'ū</i> , <i>šamū</i> (m. pl.): sky, heavens	<i>u</i> : and
	<i>zērum</i> : seed
	<i>zittum</i> : share (of properly)

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>ir, ər</i>	İR = <i>wardum</i> 'slave, servant'
	<i>ti, ți</i>	TI(LA) = <i>balāṭum</i> 'to live'
	<i>ia, also ie, ii, iu</i>	
	( <i>tur</i> )	TUR = <i>šeḫrum</i> 'small' DUMU = <i>mārum</i> 'son'
	<i>ad</i>	AD = <i>abum</i> 'father'
	<i>ga, qá</i>	GA = <i>šizbum</i> 'milk'
	<i>id, ed</i>	A = <i>idum</i> 'arm, side'
	<i>wa, we, wi, wu; pi, pe</i>	GEŠTU = <i>uznum</i> 'ear'
	<i>ši, lim</i>	IGI = <i>īnum</i> 'eye' IGI = <i>pānum</i> 'front', pl. 'face' LIM = <i>līnum</i> 'thousand'
	<i>lum, (lu₄)</i>	

## Exercise

1. Normalize and translate: *be-el ša-me-e ù er-še-tim. a-ra-an di-nim. i-na qá-at mār a-wi-lim. aš-ša-at a-wi-lim. aš-ša-sú. warad ekallim. šār mi-ša-ri-im. li-ib-bi <sup>d</sup>Marduk. zērum da-rí-um ša šar-ru-tim. mār a-wi-lim še-eḫ-ra-am. ša-lu-uš-ti eqlim. ši-ba-sú. it-ti be-el-ti-ša. be-le-sà. e-li-šu. it-ti-šu-nu. re-ú-sí-na. be-el-ni. ešemti warad a-wi-lim. šum-šu ši-ra-am. i-na li-ib-bi-šu. a-na be-lí-šu. bīs-sú (É-sú). zitta-šu. a-na aš-ša-ti-šu. a-wa-ti-ia šu-qú-ra-tim. di-ni. ma-sú. a-na ni-ši-šu. er-re-šum. er-re-su. be-el ḫu-ul-qí-im. ḫu-lu-uq-šu.*

2. Translate into Akkadian: the man's son. with the man's son. his son. with his son. the man's brother. the man's work. the man's gift. the man's wife. the man's dwelling. his tablet. their seal. your heart. our maker. her son. my brother. his father. my possession. their bones. my word. her small queen. with my share. his tenant farmer.

3. Cuneiform:

𒂗 𒀭 𒂗 ;    𒂗 𒂗 𒂗 𒂗 𒂗 𒂗 ;  
 𒂗 𒂗 𒂗 𒂗 𒂗 𒂗 ;    𒂗 𒂗  
 𒂗 𒂗 𒂗 𒂗 𒂗 𒂗 ;    𒂗 𒂗 𒂗 ;  
 𒂗 𒂗 𒂗 𒂗 ;    𒂗 𒂗 𒂗 𒂗 ;  
 𒂗 𒂗 𒂗 𒂗 𒂗 𒂗 ;    𒂗 𒂗 𒂗 𒂗  
 𒂗 ;    𒂗 𒂗 𒂗 𒂗 𒂗

### LESSON 3

#### G-STEM OF THE STRONG VERB (I)

§21. **The verb: general.** Akkadian has some purely nominal stems such as *ab-* 'father', *kalb-* 'dog', with no adjectival or verbal cognates. Generally, however, words with verbal function lend themselves freely to the formation of cognates with nominal or adjectival functions, and in the same way nouns or adjectives can cross functional lines. Thus we find the verb *išriq* 'he stole', the adjective *šarqum* 'stolen', the noun *šarrāqum* 'thief'; from such a group of words we may isolate a root common to all: the consonantal sequence *\*šrq*, which (as both its form and the asterisk indicate) is an abstraction never attested as such. Most such roots in Akkadian are triconsonantal, but biconsonantal and quadriconsonantal verbs are also found.

As in other Semitic languages, we distinguish the 'strong' verb (paradigm: *parāsum* 'to separate') from the various types of 'weak' verbs which undergo phonetic modification (assimilation of *n* [§83e], disappearance of *l*<sup>1</sup> [§§82j and 84c-f], etc.) and from irregularly formed verbs.

§22. **Stems.** As in Hebrew or Arabic, Akkadian verbs are conjugated in several subsystems called 'stems'; these are distinguished by lack or presence of reduplicated and infixed or prefixed elements. There are four main stems, usually termed G, D, Š, N or I, II, III, IV (G, from German 'Grundstamm', signifies the basic stem; D refers to the doubled middle radical which characterizes this stem; Š and N indicate affixed elements *š* and *n*); the four stems correspond to Hebrew Qal, Pi'el, Hif'il and Nif'al. Further stems can be formed from these by infixing *-ta-* or *-tan-*. The infixed stems are referred to as Gt or I/2, Gtn or I/3, Dt or II/2, Dtn or II/3, etc.

§23. **'Tenses'.** In each stem we find four finite<sup>1</sup> forms, usually called tenses: (1) the '**present**' (*iparras*) expresses a continuing action,

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<sup>1</sup> Finite forms are those which express a predication.

and is normally translated by an English present or future ('he builds, is building, will build'); (2) the '**preterite**' (*iprus*) expresses an action as taking place at a single point in time, and is most often translated by a past narrative tense ('he built'); (3) the '**perfect**' (*iptaras*) represents the verbal action in temporal relation to another action or to the present time, and is usually translated by a past tense ('he built', 'he has built'); (4) the '**stative**' (*paris*) expresses a state ('he is old') rather than an action or process ('he becomes old'). In addition to the four tenses, each stem has an **imperative**, a nominal form (the **infinitive**), and two adjectival forms (**participle** and **verbal adjective**).

§24. **Verb types and vocalic classes.** Akkadian verbs divide into two basic groups: those having an originally verbal function of expressing action or process, which we may call action-verbs, and verbs derived from adjectives and expressing the inception or existence of a state, which we may call state-verbs.

Action-verbs are found in four classes characterized by different stem-vowels (the stem-vowel is the vowel preceding the final radical in finite forms); the classes are designated by the stem vowel of the G pres. (*iparras*) and the G pret. (*iprus*).

<i>a/u</i> class	( <i>iparras iprus</i> 'separate')
<i>a</i> class	( <i>iṣabbat iṣbat</i> 'seize')
<i>u</i> class	( <i>irappud irpud</i> 'run')
<i>i</i> class.	( <i>ipaqqid ipqid</i> 'entrust')

The relation of these patterns to verbal meaning is not rigid, and a shift from one vowel class to another is not infrequent; nonetheless the following general tendencies are observable: the *a/u* and *a* classes contain transitive verbs; the *u* class intransitives; the *i* class transitives whose result is produced by a momentary action, and some intransitive verbs of motion.

State-verbs are predominantly of the *i* type, but the stem vowel *a* is also found: *damāqum* 'to become good': *idammiq*, *idmiq*; *pašāḫum* 'to be at peace, calm down': *ipaššah*, *ipšah*.

§25. **The preterite** (*iprus*, *iṣbat*, etc.) is formed by adding prefixes and suffixes to a base *-prus-* (*-ṣbat-*, *-pqid-*). It normally represents a simple past action (*iṣbat* 'he seized') or the inception of a state (*idmiq* 'he improved'). The forms of *parāsum* follow:

Sing.	3c.	<i>iprus</i>	Plur.	3m.	<i>iprusū</i>
	2m.	<i>taprus</i>		3f.	<i>iprusā</i>
	2f.	<i>taprusī</i>		2c.	<i>taprusā</i>
	1c.	<i>aprus</i>		1c.	<i>niprus</i>

(In the other vocalic classes, the proper stem vowel should be substituted throughout for *u*: *išbat*, *tašbat*, *tašbatī*; *irpud*, *tarpud*.)

Note that in OB the 3rd sing. form is common to masc. and fem. ('he/she separated'); other dialects preserve a distinctive fem. form *tāprus* 'she separated'.

A 3rd person dual *iprusā* is also found, but is generally replaced by the plural.

§26. The present of action-verbs represents action as continuous: *irappud* 'he runs, is running, will run'. In state-verbs, the present has an ingressive sense: *iballuṭ* 'he comes to enjoy good health, he will get well'.

The present is characterized by reduplication of the middle radical; its conjugation parallels the preterite:

Sing.	3c.	<i>iparras</i>	Plur.	3m.	<i>iparrasū</i>
	2m.	<i>taparras</i>		3f.	<i>iparrasā</i>
	2f.	<i>taparrasī</i>		2c.	<i>taparrasā</i>
	1c.	<i>aparras</i>		1c.	<i>niparras</i>

with regular substitution of other stem vowels in *irappud*, *ipaqqid*.

§27. The imperative, expressing positive commands, is formed on the preterite base *\*prus*, *\*šbat*, *\*rpud*, *\*pqid*. In the masc. sing., an initial biconsonantal cluster is resolved by insertion of a vowel (§83n); this is usually the same as the stem vowel (*purus*, *šabat*, *rupud*, *piqid*), but in some *a* class verbs the vowel *i* is inserted (*limad* 'learn!', *pilaḥ* 'fear!', *rikab* 'ride!', *ṭikal* 'trust!'). When an ending is added, the vowel preceding it is elided.

sing. masc.	<i>purus</i>	<i>šabat</i>	<i>limad</i>	<i>rupud</i>	<i>piqid</i>
sing. fem.	<i>pursī</i>	<i>šabtī</i>	<i>limdī</i>	<i>rupdī</i>	<i>piqdī</i>
plur. comm.	<i>pursā</i>	<i>šabtā</i>	<i>līmdā</i>	<i>rupdā</i>	<i>piqdā</i>

(The form taken by negative commands will be seen in §47.)

§28. The infinitive is a declined verbal noun which is patterned *parāsum* in the G-stem (for phonetically conditioned variants such

as *šebērum*, *erēbum* see §84f-g). Because of its double character as verbal and nominal form, the infinitive may be used in verbal constructions with accusative object (these will be discussed in §75) or in nominal constructions such as construct state + genitive; *ina* is used to express time, *ana* finality:

*ina parāsika* ‘when you separate’ (lit. ‘in your separating’)  
 give me a boat *ana rakābija* ‘that I may ride in it’ (‘for my riding’)  
*ana sakāp nakrim* ‘in order to overthrow the enemy’ (‘for the overthrowing of the enemy’).

§29. The (active) participle has in the G-stem the form *pārisum*, with normal adjectival declension (f. *pāristum*, m. pl. *pārisūtum*, f. pl. *pārisātum*). The ptc. normally functions as a noun, i.e. it governs a genitive rather than an accusative: *pāliḥ ilim* ‘godfearing (person)’. State-verbs (§24) do not form a ptc. (\**dāmiqum*); its place is taken by the corresponding adjective (*damqum*).

§30. The verbal adjective has in the G-stem the form *parsum* (< \**parisum*), with adjectival declension. The verbal adj. of action-verbs is normally passive in sense: *ḥabālum* ‘to treat unjustly’, *awīlum ḥablum* ‘a wronged man’; compare the verbal adj. from state-verbs *damqum* ‘good’, *balṭum* ‘living’.

§31. A nominal sentence is one without a finite verbal form as predicate. It is often characterized by an independent pronoun (§54,4) or the enclitic *-ma* (§40,3):

*Adad šarrum-ma* ‘Adad is king’  
*ul abī atta* ‘you are not my father’  
*salīmātum ša awīl Ešnunna daštum-ma* ‘the alliances of the ruler of Eshnunna are treachery’.

§32. A verbal sentence normally has the order: Subject – Object – Indirect object – Verb: *šarrum eqlam ana awīlim iddin* ‘the king gave the man a field’. The final position of the verb, which is unusual in Semitic, is probably due to Sumerian influence.

## Vocabulary

<i>alākum</i> (pres. <i>illak</i> , pret. <i>illik</i> ; further forms will be seen in §68): to go	<i>paqādum</i> ( <i>i</i> ): to care for (acc.), to entrust (acc.) to ( <i>ana</i> /dat.)
<i>dajjānum</i> : judge	<i>parāsum</i> ( <i>a/u</i> ): to cut, divide
<i>išum</i> : tree, wood	<i>pašāṭum</i> ( <i>i</i> ): to erase, efface
<i>kaspum</i> : silver	<i>pûm</i> : mouth (construct state: <i>pī</i> )
<i>kašādum</i> ( <i>a/u</i> ): to reach, arrive at, conquer	* <i>purussā'um</i> , <i>purussûm</i> : decision; <i>purussâm parāsum</i> : to make a decision
<i>maḥāšum</i> ( <i>a</i> ): to beat, strike	<i>ragāmum</i> ( <i>u</i> ): to claim, raise a legal claim
<i>mû</i> (plur. < * <i>mā'û</i> ): water	<i>rittum</i> (f., * <i>rḥt</i> ): wrist, hand
<i>nadānum</i> (pres. <i>inaddin</i> , pret. <i>iddin</i> < * <i>indin</i> : §83e): to give; ( <i>ana kaspim</i> ) <i>nadānum</i> : to sell	<i>šabātum</i> ( <i>a</i> ): to seize
<i>nakāsum</i> (pres. <i>inakkis</i> , pret. <i>ikkis</i> : §83e): to cut down, cut off	<i>šakānum</i> ( <i>a/u</i> ): to put, place, set
<i>namkūrum</i> : possession (* <i>mkr</i> , cf. §83c)	<i>šaḡālum</i> ( <i>a/u</i> ): to weigh (out), pay
<i>našārum</i> (pres. <i>inaššar</i> , pret. <i>iššur</i> : §83e): to guard, keep	<i>šarākum</i> ( <i>a/u</i> ): to present, give
<i>nīšum</i> : oath (lit. life); usually in <i>nīš ilim</i> : (oath) by the life of a god, <i>nīš šarrim</i> and the like	<i>šarāqum</i> ( <i>i</i> ): to steal
<i>nuḥšum</i> : abundance	<i>šebērum</i> ( <i>i</i> , pres. <i>išebbir</i> , <i>tešebbir</i> , <i>ešebbir</i> ; pret. <i>išbir</i> , <i>tešbir</i> , <i>ešbir</i> ; v. adj. <i>šebrum</i> ; cf. §84g): to break
<i>palāḥum</i> ( <i>a</i> ): to fear, reverence	<i>šumma</i> (conj.): if
	<i>zakārum</i> ( <i>a/u</i> ): to speak, say, name
	<i>maḥar</i> (constr. of <i>maḥrum</i> , see lesson 1): in front of, before

## Cuneiform Signs

Signs	Phonetic	Logographic
	<i>ba</i>	
	<i>zu, sú, šú</i>	ZU = <i>idûm</i> 'to know' ZU = <i>lamādum</i> 'to learn'
	<i>ig, eg</i>	GĀL = <i>bašûm</i> 'to be'
	<i>am</i>	
	<i>iz, ez, (giš, giz)</i>	GIŠ = <i>išum</i> 'tree, wood'
	<i>šu, (qad)</i>	ŠU = <i>qātum</i> 'hand'
	<i>ud, u<sub>4</sub>, tam, pir, (par, lah, lih, šiš, tú)</i>	U <sub>4</sub> = <i>ûmum</i> 'day' <sup>d</sup> UTU = <sup>d</sup> <i>Šamaš</i> (sun-god) BABBAR = <i>pešûm</i> 'white' <sup>d</sup> IŠKUR = <sup>d</sup> <i>Adad</i> (storm-god) IM = <i>tiṭṭum</i> 'clay' IM = <i>šārum</i> 'wind'
	<i>im, em</i>	KÛ = <i>ellum</i> 'pure, holy' KÛ.BABBAR = <i>kaspum</i> 'silver'
	<i>za, ša, sa</i>	GUŠKIN (written KÛ.GI) = <i>hurāšum</i> 'gold'

## Exercise

1. Normalize and translate: *iš-ru-uk. im-ḥa-aš. ik-šu-ud. ip-ši-iṭ. mi-ša-ra-am i-na pī ma-tim aš-ku-un. šum-ma da-a-a-nu-um pu-ru-sà-am ip-ru-ús. a-wi-lum namkūr ilim iš-ri-iq. bīt(bīs)-sú iš-ba-at. i-ša-ak-ka-nu. i-na-ša-ar. i-pa-aq-qí-du. ni-iš i-lim i-za-kar.*



*i-ra-ag-gu-um. i-še-eb-bi-ru. i-ša-am i-na-ak-ki-su. ritta-šu i-na-ki-su.  
kaspam i-ša-qá-lu. bīt-sū a-na kaspim i-na-ad-di-in. pa-li-iḫ i-lī.  
ša-ki-in me-e nu-ūḫ-šim a-na ni-ši-šu. pa-qí-id bi-tim. i-na a-la-ki-šu.  
a-na ka-ša-dim. bi-tum na-ad-nu-um.*

2. Conjugate in pret., pres. and imp. and give ptc. and verbal adj.: *kašādum, šarāqum, šebērum.*

4. Translate into Akkadian: you raised a claim. he reverences the gods. he struck the man. my lord broke his tablet. I entrust my father to the gods. he placed his gift before the god. he is weighing out silver in his father's house. he effaced my words. when you arrive. in order to guard his house. the seized man.

5. Cuneiform:

𒀭𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭; 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭;  
𒀭𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭; 𒀭𒀭 𒀭𒀭;  
𒀭𒀭 𒀭𒀭 𒀭𒀭; 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭;  
𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭; 𒀭𒀭 𒀭𒀭 𒀭𒀭

## LESSON 4

### G-STEM OF STRONG VERB (II). VERBAL SUFFIXES. VENTIVE. SUBJUNCTIVE

§33. The **stative** is a conjugated form of the verbal adjective *parsum* (< \**parisum*). It designates atemporally a state or the lasting effect of an action: *damiq* 'he is (was, will be) good' (state-verb), *paris* 'it is (was, will be) decided' (action-verb). In action-verbs it is usually passive in sense (*ṣabit* 'he is in captivity'), but occasionally active (*bītam ṣabit* 'he possesses a house').

The stative of action-verbs is formed on a base *paris*, in which the *i* is elided when an ending is suffixed. State-verbs also usually have the base *paris*, but may have the base *parus* or *paras*: *maruṣ* 'he is sick' < *marāṣum* (*a*), *rapaš* 'it is wide' < *rapāšum* (*i*). The forms of the stative are:

Sing.	3m.	<i>paris</i>	Plur.	3m.	<i>parsū</i>
	3f.	<i>parsat</i>		3f.	<i>parsā</i>
	2m.	<i>parsāta</i>		2m.	<i>parsātunu</i>
	2f.	<i>parsāti</i>		3f.	<i>parsātina</i>
	1c.	<i>parsāku</i>		1c.	<i>parsānu</i>

Any noun or adjective may be used with stat. endings and function as a predicate:

*šarrāku* 'I am king', *šar* 'he is king' < *šarrum* (noun)  
*rabiāta*, *rabāta* 'you are great' < *rabūm* (adj.)  
*damqū* 'they are good' < *damqum* (adj.) or *damāqum* (vb.).

Non-final *-a-* of the stative endings > *e* in accordance with §84f: *bēl*, *bēlet*, *bēlēta*, *bēlēti*, *bēlēku*, *bēlū*, *bēlā*, *bēlētunu*, *bēlētina*, *bēlēnu*.

§34. The **perfect** is formed by infixing *-t(a)* after the first radical. Though this tense shares forms with the **stems** that infix *-t(a)*-, it must be clearly distinguished from them. Like other tenses, the perfect expresses **aspect** of action, whereas the derived stems have a **lexical** significance.

The G perfect has the following forms:

Sing. 3c.	<i>iptaras</i>	Plur. 3m.	<i>iptarsū</i>
2m.	<i>taptaras</i>	3f.	<i>iptarsā</i>
2f.	<i>taptarsī</i>	2c.	<i>taptarsā</i>
1c.	<i>aptaras</i>	1c.	<i>niptaras</i>

In **dependent** temporal and conditional (§39) clauses, when the main verb is future, imperative or volitional (§42), the perf. indicates a futurum exactum (i.e. a future prior to the future of the main clause):

*inūma eleppētīm issakpū* ‘when they (shall) have dispatched the boats’

*ištu šābum šū iktašdakkum šābam šāti ana šēr aḥika turdam*  
‘after those men (shall) have come to you, send those men to your brother’

For use of the perfect in conditional clauses see §39.

In **independent** clauses, the perf. has the following uses:

(a) in OB we often find a perfect after one or more preterites, and usually connected to them by *-ma*; this sequence, pret. + *-ma* + perf. (the so-called sequence of tenses or ‘consecutio temporum’), expresses past actions performed in sequence:

*iḥliqma iṣṣabtūšu* ‘he fled but they caught him’

*ana GN asniqma ālam šāti aḥupma aṣṣabat* ‘I reached GN, and overran and seized that city’

(b) the perfect (like the pret.) may be used as an ‘epistolary tense’, expressing actions from the temporal viewpoint of the letter’s recipient, not its sender (this usage is often introduced by the adverbs *anumma* ‘herewith’ or *inanna* ‘now’); translation is best given in the present:

*ṭuppī anniam aṣṭaprakkum* ‘I send this letter of mine to you’

*anumma aṣṭaprakkum/aṣpurakkum* ‘I herewith write to you’

*inanna aṭṭardakkum* ‘I now send to you’.

1. For the assimilation of *t* of the infix to the first radical in forms like *iṣṣabat* < \**iṣtabat*, *igdamar* < \**igtamar*, see §83h.

2. The stem vowel of the perf. is identical with that of the G pres.: *iptaras*, *iṣṣabat*, *irtapud*, *iptaqid*.

3. Note that when an ending is added, the final vowel of the base form is elided: \**iptaras-ū* > *iptarsū*.

§35. **Pronominal suffixes**, accusative and dative, may be added to all finite forms of the verb, indicative or subjunctive, and to the imperative: *išrukū* 'they gave', *išrukūšu* 'they gave him/it', *išrukūšum* 'they gave to him'. The forms are as follows:

	Accusative	Dative
Sing. 1c.	- <i>ni</i>	- <i>am</i>
2m.	- <i>ka</i>	- <i>kum</i>
2f.	- <i>ki</i>	- <i>kim</i>
3m.	- <i>šu</i>	- <i>šum</i>
3f.	- <i>ši</i>	- <i>šim</i>
Plur. 1c.	- <i>niāti</i>	- <i>niāšim</i>
2m.	- <i>kunūti</i>	- <i>kunūšim</i>
2f.	- <i>kināti</i>	- <i>kināšim</i>
3m.	- <i>šunūti</i>	- <i>šunūšim</i>
3f.	- <i>šināti</i>	- <i>šināšim</i>

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1. The 1st sing. dat. form *-am* is used only after endless verbal forms (*išruk*, *tašruk*, *ašruk*, *nišruk*: e.g. *išruk-am* 'he gave to me'); after *-ī* of the 2nd fem. sing. verb, it is reduced to *-m* (*tašrukī-m* 'you gave to me'), and after *-ū*, *-ā* of the 2nd and 3rd plur. verb, it is replaced by *-nim* (*išrukū-nim* 'they gave to me').

2. Note again that dental/sibilant + *š* > *ss* (§83f) in *ipqissu* < \**ipqid-šu*, *imḥassu* < \**imḥaš-šu* and similar forms.

3. Dat. and acc. suffixes may be used together, with dat. preceding; in this case final *-m* of the dat. assimilates to a following consonant: *išrukūšuššu* < \**išrukū-šum-šu* 'they gave it to him'.

4. Loss of mimation in the dat. occurs toward the end of OB; this brings about loss of distinction between some forms of dat. and acc. (*ni*, *ki*, *šu*, *ši*), and is accompanied by increasing confusion between dat. and acc. suffixes in general.

§36. **The ventive.** A special form of the verb, usually called the ventive, is formally identical with verb + 1st sing. dat. suffix *-am/-m/-nim*; choice of form follows the norms given in §35,1 (*iprus-am*, *taprusī-m*, *iprusū-nim*). The form seems to be a development from the dat. 'to me', but the original dat. sense of the

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suffix has been lost. With verbs of motion, the ventive ending may indicate direction 'hither' (*illik* 'he went', but *illikam* 'he came'), and it is from this sense that the name ventive derives; in many instances, however, the ending appears to have a stylistic rather than a lexical significance; sentences like *ana šērija takaššad* 'you will arrive to me' (motion hither, no ventive marker), *ana šērika akaššad-am-ma* 'I will arrive to you' (motion thither, ventive marker) are common.

With verbs of motion and other verbs, the ventive is especially common before *-ma* and pronominal suffixes, dative and accusative, especially 1st sing. acc. (*išbat-an-ni* 'he seized me') and all dat. suffixes except 1st sing., with which it would be identical (*išruk-ak-kum* 'he gave to you', but *išruk-am* 'he gave to me'). Final *-m* of ventive *-am*, *-m* and *-nim* assimilates to a following consonant: *išbatū-nin-ni*, *tašrukī-š-šum*.

*adi allakam* 'until I go (there)'

*aṭarradakkuššuma* < *\*aṭarrad-am-kum-šu-ma* 'I will send him to you'

*ummanātum iptatrānim ana GN ikšudānim* 'the troops left and reached GN'

1. Since dat. suffixes 'to me' and ventive endings are formally identical, it may occasionally be unclear which is intended. Generally, if a verb is found with clear dat. suffixes (*išrukšum* etc.), *-am/-m/-nim* may be taken as dat.; if it is not (thus *\*irappudūšum* is not found) the endings may be taken as ventive.

2. Loss of mimation occurs toward the end of OB, so that in later periods the ventive endings are *-a* and *-ni*, with no special ventive form in the 2nd fem. sing.

§37. Some conjunctions (subjunctions) which introduce dependent clauses are *inūma* 'when', *lāma* 'before', *warki* 'after', *aššum* 'because'. The verbs in such clauses are in the subjunctive mood (§38). Relative clauses also are in the subjunctive; these are mostly introduced by *ša* 'who, whom, which' (the use of *ša* will be discussed more fully in §63); in OB the construction noun in status constructus + verb in subjunctive expresses a relative clause: *ṭēm almadu* 'the news which I learned' (§18).

**§38. The subjunctive.** Finite verbal forms (pret., pres., perf., stat.), when they are used in dependent clauses, stand in the subjunctive mood. The negation of dependent clauses is expressed by *lā*, whereas the negation of independent clauses is usually expressed by *ul* (see §50).

The subj. is formed by adding *-u* to verbal forms which do not have an ending (*iprus*, *taprus*, *aprus*, *niprus*, *paris*, *iparras* etc.); verbal forms with an ending (*-ī*, *-ū*, *-ā*, *-at*, and the ventive endings) remain unchanged, and have therefore a **common form in indic. and subj.:**

*iprus* 'he separated', *šarrum ša iprusu* 'the king who separated',  
*inūma iprusu* 'when he separated'  
*iprusū* 'they separated', *šarrū ša iprusū* 'the kings who separated',  
*aššum iprusū* 'because they separated'  
*ikšudam* 'he arrived', *šarrum ša lā ikšudam* 'the king who did not arrive',  
*warki šarrum ikšudam* 'after the king arrived'  
*baliṭ* 'he is in good health', *šarrum ša balṭu* 'the king who is in good health'  
*balṭat* 'she is in good health', *šarratum ša balṭat* 'the queen who is in good health'  
*eqlum nadin* 'the field is given', *kīma nadnu* 'under the conditions of the grant' (lit. 'as it was/is given').

**§39. *šumma* 'if'** introduces a nominal clause or a clause in the indicative; the negative is *lā*. The pres. and stat. in a *šumma*-clause have their normal range of meaning; the pret. indicates temporal priority to the main verb, and the perf. appears to have much the same sense, though some scholars claim for it an additional hypothetical nuance. In lawcodes, to fit usage in European languages, pret. and perf. are sometimes translated as present.

*šumma išriq/ištariq* 'if he stole'  
*šumma bītam iplušma ištariq* 'if he broke into a house and stole' (consecutio temporum, §34)  
*šumma nakrum ana šērika pānam ištaknam* 'if the enemy turns in your direction' (futurum exactum, §34).

**§40. Other conjunctions** are coordinating, and do not necessitate use of the subjunctive.

1. There are two apparently homonymous conjunctions *u*. *u* 'and' (< \**wa*) is a simple coordinating conjunction uniting

sentences, phrases, or single words. *ū* 'or' (< \*aw) unites single words (nouns or verbs). The two conjunctions are not graphically distinguished in cuneiform, but must be distinguished by context.

2. *lū* ... *lū* 'either ... or' unites phrases and single words: *lū kaspam lū ḫurāṣam ū lū mīmma šumšu* '(if he stole) either silver or gold or anything whatsoever'.

3. The enclitic particle *-ma* has two main functions besides that of marking nominal sentences (§31). (a) Affixed to a single word, it is a particle of emphasis: *anākuma* 'I myself', *ina mūšimma* 'on that same night'. (b) Affixed to the verb of one clause and preceding another verbal clause, it has conjunctive force; unlike the simple coordinating conjunction *u*, however, it implies a temporal or logical sequence between the two clauses. It may often be translated 'and, and then', but other translations may be required by the context:

*ikšudamma še'am ištariq* 'he arrived **and** stole the barley' (§34)

*šābam aṭrudma gušūrū ul ikšudū* 'I have sent workers, **but** the beams have not arrived'

*awīlī šarūtīm taṭarradma ipaṭṭarūnim* 'if you send rich men, they will desert'











*šupurma bā'irī lisniqūnikkum* 'write **so that** they will muster military auxiliaries for you'.

### Vocabulary

<i>adi</i> (prep.): until, as far as, together with; (conj.): as long as, until	<i>kittum</i> (f. of <i>kīnum</i> ): truth, justice; pl. <i>kīnātum</i> : justice
<i>ana mīnīm</i> , <i>ammīni(m)</i> : why?	<i>lāma</i> : before
<i>anāku</i> : I	<i>lū</i> ... <i>lū</i> : either ... or
<i>anumma</i> : now, herewith	<i>-ma</i> : emphatic particle; connective particle
<i>balāṭum</i> ( <i>u</i> ): to live, be in health	<i>mārtum</i> : daughter
<i>gimillum</i> : favor	<i>narīm</i> (< NA <sub>4</sub> .RU.A): stele
<i>ḫalāqum</i> ( <i>i</i> ): to be lost, destroyed, perish	<i>rīnum</i> : beloved
<i>inūma</i> : when	<sup>d</sup> <i>Šin</i> : the moon-god
<i>kī'am</i> : thus, as follows	<i>sinništum</i> : woman
<i>kirūm</i> < * <i>kiri'um</i> : orchard, garden	<i>ša</i> : who, whom, which (see §37)
	<i>šapārum</i> ( <i>a/u</i> ): send; send (a letter), write ('to' = dat.)

<i>šarrāqum</i> : thief	<i>ū</i> : or
<i>šaṭārūm</i> (a/u): to write	<i>ul</i> : not
<i>šiqlum</i> : shekel = ca. 8.3 grams	<i>walādum</i> (pres. <i>ullad</i> , pret. <i>ūlid</i> ):
<i>taṃkārūm</i> : merchant	to bear, give birth to (acc.)
<i>ṭarādum</i> (a/u): to send (a person)	<i>warki</i> : after
<i>ṭēmum</i> (*ṭ'm): news, report, decision	

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>nu</i>	NU = <i>ul, lā</i> 'not'
	<i>ri, re, (dal), tal, ṭal</i>	
	<i>al</i>	
	<i>da, ṭa</i>	
	<i>ma</i>	
	<i>ša</i>	
	<i>mi, mé, šil</i>	GE <sub>6</sub> = <i>mūšum</i> 'night'
		GE <sub>6</sub> = <i>šalmum</i> 'black'
	<i>di, ṭi, de, ṭe</i>	SILIM = <i>šulmum</i> 'health'
		SÁ in SÁ.SÁ = <i>kašādum</i> 'to reach'
	<i>ki, ke, qí, qé</i>	KI = <i>eršetum</i> 'earth'
		KI = <i>ašrum</i> 'place' (also as determinative: <i>Babilum</i> <sup>ki</sup> )
	<i>ku, qú, (dúr, tuš)</i>	DÚR = <i>wašābum</i> 'to sit, dwell'



## Exercise

1. Normalize and translate: *a-wi-lum šar-ra-aq. šum-ma mārū-šu še-he-er. sinništum ú-ul aš-ša-at. eglum ki-ma na-ad-nu-ma na-dī-in. sinništum ša mārī wa-al-da-at. a-na-ku mar-ša-ku. iz-za-kar. iḫ-ta-li-iq. iṭ-ṭa-ra-ad. iṣ-ša-ba-at. iṣ-ša-ba-as-si. a-nu-um-ma Ri-im-<sup>a</sup>Sîn aṭ-ṭar-da-ak-kum. a-na Gi-mil-<sup>a</sup>Marduk aš-tap-ra-am. šum-ma mārūm a-ba-šu im-ta-ḫa-aṣ ritta-šu i-na-ak-ki-su. šum-ma a-wi-lum mārāt a-wi-lim im-ḫa-aṣ kaspam i-ša-qal. iṣ-tur-šum. am-mi-nim iṣ-pu-ra-am. ki-a-am iṣ-pu-ru-nim. ṭū-ur-da-ni-iṣ-šu-nu-ti. kasap iṣ-qū-lu. kasap tamkārūm iṣ-qū-lu. a-wa-at iz-ku-ru. ašar il-li-ku. a-di ba-al-ṭa-at. ṭe<sub>4</sub>-em kirīm šu-up-ra-am. a-wa-at mi-ša-ri-im ša i-na narīm aš-ṭū-ru. <sup>a</sup>Šamaš ki-na-tim iṣ-ru-uk-šum.*

2. Conjugate in the stative: *ḫalāqum, damqum, bēlum.*

3. Conjugate in the perfect: *šaṭārum, ṭarādum, ḫalāqum, balāṭum.*

4. Translate into Akkadian: He is a thief. Marduk and Anum are angry. it is lost. I have spoken. they have spoken. he sent you. he sent the man to you. he gave to them. he gave them. he went. she came. after he struck the man he wrote to me. if he struck either a king or a slave he will perish. he cut the wood and then broke (it).

5. Cuneiform:

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## LESSON 5

### Gt-STEM. MODALS. DEMONSTRATIVES AND INTERROGATIVES

§41. The Gt-stem is formed by infixation of *-t(a)-* in the G-stem. The Gt is used mainly to express (a) reciprocal (sometimes reflexive) action:

*maḥārum* 'to face, encounter', *mithurum* 'to face one another'  
*magārum* 'to please, agree', *mitgurum* 'to agree with one another'  
*šālum* 'to ask', *šitūlum* 'to deliberate',

(b) in verbs of motion, motion away from (separative sense):

*alākum* 'to go', *atlukum* 'to go away'  
*elūm* 'to go up', *etlūm* 'to go up from, to lose'.

Forms:	Pres.	<i>iptarras</i>	<i>iptaqqid</i>	<i>irtaggum</i>
	Pret.	<i>iptaras</i>	<i>iptaqid</i>	<i>irtagum</i>
	Perf.	<i>iptatras</i>	<i>iptatqid</i>	<i>irtatgum</i>
	Ptc.	<i>muptarsum</i>	<i>muptaqdum</i>	<i>murtagmum</i>
	f.	<i>muptaristum</i>	<i>muptaqittum</i>	<i>murtagimtum</i>
	Imp.	<i>pitras</i>	<i>pitqid</i>	<i>ritgum</i>
	Inf.	<i>pitrusum</i>	<i>pitqudum</i>	<i>ritgumum</i>
	V. Adj.	<i>*pitrusum</i>	<i>*pitqudum</i>	<i>*ritgumum</i>
	Stat.	<i>pitrus</i>	<i>pitqud</i>	<i>ritgum</i>

1. Conjugation of these forms follows the pattern already seen in the G. Thus pres. *iptarras*, *taptarras*, etc.; pret. (identical in form with G perf.: §34 with note 3) *iptaras*, pl. *iptarsū* < *\*iptaras-ū*; imp. *pitras*, fem. *pitrasī*, plur. *pitrasā*; stat. *pitrus*, *pitrusat*.

2. Pres., pret., perf. and imp. have the stem vowel of the G pres.; in the remaining forms, all verbs have the same vocalization.

3. Note that in all derived stems (stems other than G) of the regular verb, the infinitive, verbal adj., and stative have the same base form.

4. For metathesis of initial *d/t/s/z* with infixed *t* in Gt forms without prefix (e.g. *tišbatā* < \**šitbatā* ‘grasp one another!’, *tidkušat* < \**ditkušat* ‘is severed’), see §83i. For assimilation of *t* to first radical in forms with prefix (e.g. *igdapuš* < \**igtapuš* ‘he has grown mighty’), see §83h.

5. In each simple stem, the forms of the perfect are identical with the t-stem preterite. One must determine whether such a form is (for example) a G perf. or a Gt pret. on the basis of lexical attestation and context. Thus *imtaḥṣū* in a military chronicle will normally be taken as Gt pret. ‘they fought’ in view of the well-attested Gt *mithuṣum*, but *iḥtabal* will be taken as G perf. ‘he has wronged’, since a Gt \**ḥitbulum* is not attested.

**§42. Volitional (modal) constructions.** There are two forms which express positive volition: the cohortative and the precative. Two forms express negative volition: the vetitive and the prohibitive.

**§43. The cohortative** expresses exhortation in the 1st person plural; it is formed by preposing the particle *i* to the preterite:

*i nimgur* ‘let us agree’.

**§44. The precative** expresses a wish (may ...!); it is formed by preposing the particle *lū* to the stative or the preterite.

*lū* + stative expresses a desired state, and is found with all persons:

*lū balṭāta* ‘may you be in good health!’

*lū dāri* ‘may it be lasting!’.

*lū* + preterite expresses a desired action, and is found in OB only with the 1st person sing. and 3rd person sing. and plur. The particle *lū* unites with the initial vowel of the verbal form; in Babylonian the resulting vowel is always *lu-* in 1st person sing., *li-* in 3rd person sing. and plur.:

*lukšud* ‘may I attain!’

*limḥaṣ* ‘may he strike!’

*lipqidū* ‘may they entrust!’

Note that the 1st sing. precative is often best translated ‘I wish to’, ‘I must’, or by an emphatic future: *lumḥaṣ* ‘I want to strike, I will strike’.

§45. The particle *lū* has a further sense which must be clearly distinguished from the precative: preposed to a verb without crasis, it serves as a particle of emphasis:

*lū akšud* 'I indeed reached, I did reach' (emphatic)  
compare *lukšud* 'may I reach, I want to reach!' (precative).

§46. The **vetitive** expresses a negative wish, and is found in all persons. When addressed to or said of other persons, it has the character, not of a command (*noli facere!*) but of a strong request (*ne facias, ne faciat*) to superiors or equals. It is expressed by the particle *aj* (before a vowel) or *ē* (before a consonant) and the preterite:

*aj imḥur* 'may he not receive!'  
*aj amraṣ* 'may I not fall ill!'  
*ē taṭrudašši* 'may you not send her!', 'don't send her!'

§47. The **prohibitive**, or negative command, is formed by preposing the negative *lā* to the present, and is found normally in the 2nd or 3rd person. A negative imperative is expressed by this form: the imperative form (§27) may not occur after a negative.

*lā tapallaḥ* 'don't be afraid!'  
*libbaka lā imarraṣ* 'let your heart not be grieved!'  
(compare *ul tapallaḥ* 'you are not afraid', *libbaka ul imarraṣ* 'your heart is not grieved').

§48. **Questions** may be indicated by an interrogative pronoun (who?, what?), adjective (which?), or adverb (why?, etc.). When these are not present, the interrogative character of the sentence may be indicated in writing by lengthening the last syllable of the most important word: *eqlētim i-ša-ab-ba-tu-ú ú-ul i-ša-ab-ba-tu-ú* (in place of declarative *i-ša-ab-ba-tu*) 'can they take possession of the fields or not?'. Often, however, a question is not graphically distinguished from a declaration; depending on context, *šarrī šū* may mean 'he is my king' or 'is he my king?'.

§49. **Demonstratives and interrogatives.** The demonstrative pronouns are *annūm* (♂*annium*), fem. *annītum* 'this' and *ullūm* (♂*ullium*), fem. *ullītum* 'that', with normal adjectival declension. They may be used independently (*annītam liqbi* 'let him say this') or modify a noun (*šarrum ullūm* 'that king'). 'That (person or thing

already mentioned) is expressed by the anaphoric 3rd person pronoun *šū* (m. s. nom.), *šūāti* (m. s. obl.), *šīāti* (f. s. obl.), *šunūti* (m. pl. obl.); these may be used independently or modify a noun. (Full declension of *šū* will be presented in §54).

The interrogative pronouns are *mannum* 'who?' (gen. *mannim*, acc. *mannam*) and *mīnum* 'what?' (gen. *mīnim*, acc. *mīnam*): *mannum ikšudam* 'who arrived?', *mīnam iṣbat* 'what did he seize?'. Note also *ana mīnim*, *ammīnim* 'why?'; *mīššu* 'what of that?' (< \**mīn-šu* 'its what?'). There is also a secondary form of *mīnum* with shift of stress and length: *minūm*.

The interrogative adjective *ajjūm* 'which?, what?' is normally used as a modifier (*ina ajjūtīm mātīm* 'in what land?'), but may also be used independently (*ajjūm ikšudam* 'which one arrived?').

**§50. Negation.** There are two main words which express negation in OB, *ul* and *lā*. *ul* is used to negate declarative sentences and interrogative sentences which do not contain an interrogative pronoun, adjective, or adverb. *lā* is used to negate subordinate clauses (§37), conditions (§39), commands (§47), interrogative sentences which contain an interrogative pronoun, adjective, or adverb, and individual words or phrases:

*ul amḥur* 'I did not receive' or 'did I not receive?'

*ul tapallah* 'you are not afraid' or 'are you not afraid?'

*lā tapallah* 'don't be afraid!'

*ul izkur* 'he did not say', *awīlum ša lā izkuru* 'the man who did not say'

*ammīnim lā taṭrudaššu* 'why have you not sent him to me?'

*awīlum lā muštāhum* 'an imprudent man'.

### Vocabulary

*ajjūm*: which, what?

*annūm*: this

*arḥiṣ*: quickly

*baqārum* (a/u): to claim  
(legally)

*dabābum* (u): to speak

*ḥaṭṭum* (usually fem.), pl.

*ḥaṭṭātum*: staff, scepter










*karābum* (a/u) to bless, greet,  
pray (for = dat.)

*lā*: not (§50)

*labāšum* (a): to put on, wear; Gt  
to clothe oneself, put on  
(+ acc.); D to clothe someone  
(acc.) with (acc.); Š to clothe  
(metaphorical use)

<i>labirum</i> : old	<i>rē'ûm</i> (G ptc. of * <i>r'i</i> ): shepherd
<i>magārum</i> (a/u): to agree to (acc.), welcome; Gt agree with (itti) someone about (ana)	<i>šibtum</i> , construct <i>šibit</i> (* <i>šbt</i> ): agricultural holding, property
<i>mannum</i> : who?	<i>šalāmum</i> (i): be whole, healthy
<i>mīnum</i> , <i>minūm</i> : what?	<i>šū</i> , <i>šuāti</i> , <i>šiāti</i> : that; <i>šunūti</i> : those (§49)
<i>muštālum</i> (* <i>š'l</i> ): prudent	<i>ullūm</i> : that
<i>qaqqadum</i> : head (also serves as reflexive pronoun: <i>qaqqadī</i> = 'myself'); <i>qaqqadum kabtum</i> : 'honored self, honor'	<i>watar</i> (status absolutus used as adv.): further, excessively
	<i>⁴Zarpanītum</i> (⁴ <i>Šarpanītum</i> ): goddess, spouse of Marduk

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>ka</i>	KA = <i>pûm</i> 'mouth' DUG <sub>4</sub> = <i>qabûm</i> 'to say' GÛ = <i>šasûm</i> 'to cry' INIM = <i>awātum</i> 'word, affair' ZÛ = <i>šinnum</i> 'tooth'
	<i>la</i>	
	<i>li, le</i>	
	<i>ru, (šub)</i>	ŠUB = <i>nadûm</i> 'to throw' ŠUB = <i>maqātum</i> 'to fall'
	<i>ab</i>	
	<i>ta, tá</i>	TA = <i>ištu</i> 'from'
	<i>ú, šam</i>	Û = <i>šammum</i> 'plant' KÛŠ = <i>ammatum</i> 'cubit'
	<i>nim, num, (nù)</i>	
	<i>lu, (dib, dab)</i>	UDU = <i>imмерum</i> 'sheep' DAB = <i>šabātum</i> 'to seize' DIB = <i>etēqum</i> 'to pass'



## LESSON 6

### D, Š, Dt, Št-STEMS. INDEPENDENT PRONOUNS

§51. **D and Š-stems** and their t and tn-stems have a uniform vocalic pattern in all strong verbs, unlike the G and N-stems, which distinguish verbs by vocalic class.

§52. **The D-stem** is characterized by reduplication of the middle radical, and by the prefix-vowel *u-* in pres., pret. and perf. The D-stem has two basic senses: (1) in both state-verbs and action-verbs it may indicate the factitive, i.e. the causative of the state denoted by the G stative:

*damiq* 'he is good', *dummuqum* 'to make good'  
*salim* 'he is friendly', *sullumum* 'to make friendly, conclude peace with'  
*lamid* 'he has learned', *lummudum* 'to teach';

(2) with transitive action-verbs the D may express multiplicity of object (the so-called Poebel Piel), sometimes of subject:

*išbir* 'he broke (one object)', *ušebbir* 'he broke (many)'

*šēpīja iššiq* 'he kissed my feet', *šēpīja unaššiqū* 'they kissed my feet'.

**The Dt-stem** has the basic sense of passive to the D-stem:

*šalāmum* 'to be whole', *šullumum* 'to make whole', *šutallumum* 'to be made whole'.

	D		Dt
Forms:	Pres.	<i>uparras</i>	<i>uptarras</i>
	Pret.	<i>uparris</i>	<i>uptarris</i>
	Perf.	<i>uptarris</i>	<i>uptatarris</i>
	Ptc.	<i>muparrisum</i>	<i>muptarrisum</i>
	Imp.	<i>purris</i>	<i>putarris</i>
	Inf.	<i>purrusum</i>	<i>putarrusum</i>
	V. Adj.	<i>purrusum</i>	* <i>putarrusum</i>
	Stat.	<i>purrus</i>	* <i>putarrus</i>



Conjugation of these forms follows the pattern already seen: thus **D** pres. *uparras*, *tuparras*, *tuparrasī*, *uparras*; *uparrasū*, *uparrasā*, *tuparrasā*, *nuparras*; precative 1st sing. *luparris*, 3rd sing. *liparris*.

§53. The **Š-stem** is characterized by the prefix *š(a)* and the prefix-vowel *u-*. Its vocalic pattern is parallel to that of the **D**. The basic sense of the **Š-stem** is causative, i.e. the subject causes a second person or thing to perform the action or process specified by the verb's **G-stem**:

*ikšudam* 'he arrived', *ušakšidaššu* 'I caused him to arrive'  
*arpud* 'I ran', *tušarpidanni* 'you caused me to run'

In state-verbs, the **Š-stem** may also express the factitive, like the **D**:

*amruš* 'I fell ill', *ušamrišanni* 'he caused me to fall ill'

The **Št-stem** has two uses, corresponding to two different forms of the present; all other forms are the same for both uses. (1) the **Št** may serve as a passive to the **Š-stem** (**Št**<sub>1</sub>). In this use the present appears in the short form *uštāpras*, without gemination of the middle radical; since the **Š** verbal adjective and stative are already passive in sense, the passive **Št** has no verbal adjective or stative:

*uštālpit* 'was destroyed' (cf. *šulputum* 'to destroy');

(2) more common is the so-called lexical **Št** (**Št**<sub>2</sub>), a general term for those cases in which the **Št-stem** stands in various non-passive relations (or in no clear relation) to the corresponding **G** and other stems. In the present appears the geminated form *uštāparras*:

*mārī šiprim uštašbit* 'I have gathered messengers' (causative to reciprocal **Gt** of *šabātum* 'to grasp one another, be joined')  
*šābam itti šābim šutēmid* 'have the troops join the (other) troops!' (causative to reciprocal **N** of *emēdum* 'to be joined, come together')  
*nāram uštēšīram* 'I kept the canal in good order' (adds extension in time to *ešērum* **Š** 'to put in order')  
*ul uštamarraš* 'he will not trouble himself' (*marāšum* 'to be ill').

		Š	Št
Forms:	Pres.	<i>ušapras</i>	<i>uštāpras/uštāparras</i>
	Pret.	<i>ušapris</i>	<i>uštāpris</i>
	Perf.	<i>uštāpris</i>	<i>uštātapris</i>
	Ptc.	<i>mušaprisum</i>	<i>muštāprisum</i>
	Imp.	<i>šupris</i>	<i>šutāpris</i>
	Inf.	<i>šuprusum</i>	<i>šutāprusum</i>
	V. Adj.	<i>šuprusum</i>	<i>šutāprusum</i>
	Stat.	<i>šuprus</i>	<i>šutāprus</i>

Conjugation of these forms follows the pattern already seen: thus Š pres. *ušapras*, *tušapras*, *tušaprasī*, *ušapras*; *ušaprasū*, *ušaprasā*, *tušaprasā*, *nušapras*. (For the change of OB *ušt-* to *ult-* in later Babylonian, see §83,1.)

**§54. The independent pronouns have three forms:**

	Nom.	Gen.-Acc.	Dat.
S. 1c.	<i>anāku</i>	<i>jāti</i>	<i>jāšim</i>
2m.	<i>atta</i>	<i>kāti (kâta)</i>	<i>kāšim</i>
2f.	<i>atti</i>	<i>kāti</i>	<i>kāšim</i>
3m.	<i>šū</i>	<i>šuāti (šuātu, šāti/u)</i>	<i>šuāšim (šāšim)</i>
3f.	<i>šī</i>	<i>šiāti (šuāti, šāti)</i>	<i>šiāšim (šuāšim, šāšim)</i>
Pl. 1c.	<i>nīnu</i>	<i>niāti</i>	<i>niāšim</i>
2m.	<i>attunu</i>	<i>kunūti</i>	<i>kunūšim</i>
2f.	<i>attina</i>	<i>kināti</i>	<i>*kināšim</i>
3m.	<i>šunu</i>	<i>šunūti</i>	<i>šunūšim</i>
3f.	<i>šina</i>	<i>šināti</i>	<i>*šināšim</i>

1. It is clear from the paradigm that masc. and fem. forms often coalesced; introduction of endings *-a*, *-u* in some text groups is a secondary development resulting in new distinctive forms of the masc. Mimination in the dative is sometimes lost in OB, and regularly thereafter; with its loss, the semantic distinction between dative and accusative forms is increasingly lost.

2. Use with prepositions. Some prepositions are used with pronominal suffixes (*ittika*; cf. §20; §84i), others with independent pronouns in the genitive (*kīma jāti*). *ana* is exceptional: it is normally used pleonastically with an independent pronoun in the dative (*ana jāšim taddinam* 'you gave to me').

3. **Use with verbs.** An unemphatic pronominal subject is expressed by the verbal form itself; an unemphatic pronominal object is expressed by suffixes (§35). An independent pronoun added to these indicates emphasis:

*atta bā'irī annikī'am siniq* 'you yourself muster troops here!'  
*jāti gimlanni* 'do me a favor!'  
*atta marṣāta* 'you yourself are ill'.

4. **Use in nominal sentences.** Predication of the type 'you are a (good) king' takes two forms, the stative (§33) and the nominal sentence with *-ma* or independent pronoun (§31). The stative can only be used when the predicate is unqualified (*šarrāku* 'I am king'); the nominal sentence with independent pronoun can only be used when the predicate is qualified: *šarrī atta* 'you are my king', *šar mātīm atta* 'you are king of the land'.

5. We have seen (§49) that the forms of the 3rd person may also be used adjectivally in nominative, genitive, and accusative (*bīt awīlim šuāti* 'the house of that man').

### Vocabulary

<i>abbuttum</i> : slave-lock (a hair-style characteristic of slaves)	<i>Meslam</i> : name of a temple (Sum.)
<i>Aja</i> : a goddess, spouse of Shamash	<i>mimma šumšu</i> : anything whatsoever, everything (lit. 'whatever its name')
<i>ālum</i> : city	<i>rapāšum</i> (i): be broad; D make broad, abundant
<i>bulluṭum</i> (D): to heal, give life to	<i>sanāqum</i> (i): to come close; G and D to check, control
<i>gigunūm</i> < <i>*gigunā'um</i> : 'terrace-temple'	<i>sarrum</i> : false, lying
<i>gullubum</i> (D): to shave, shave off	<i>ṣubātum</i> : garment, mantle
<i>ḥulluqum</i> (D): to destroy	<i>šadālum</i> (i): be wide; D widen
<i>išdum</i> : foundation (often dual)	<i>*še'um</i> : barley
<i>kamārum</i> (a/u) G and D: to pile up, heap up	<i>šuklulum</i> (Š): to perfect, complete
<i>Kiš</i> : a city	<i>šuršudum</i> (Š): to found firmly
<i>lamādum</i> (a): to learn; D to teach, inform	<i>têrtum</i> , pl. <i>têrêtum</i> (*w'r): command; (extispicy) omen
<i>mêreštum</i> (*ḥrl): cultivation; field	<i>umma</i> : thus (says)
	<i>wārqum</i> : green, yellow-green

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>ḫal</i>	
	<i>mu</i>	MU = <i>šumum</i> 'name' MU = <i>zakārum</i> 'to speak' MU = <i>-i<sub>14</sub>, -ia<sub>5</sub></i> 'my'
	<i>ag</i>	
	<i>šum, (tag)</i>	TAG = <i>lapātum</i> 'to touch'
	<i>il</i>	
	<i>iš, mil</i>	
	<i>bi, bé, pí, pé, (kaš, kás, gaš)</i>	KAŠ = <i>šikarum</i> 'beer'
	<i>ni, né, ì, lì, zal, (šal)</i>	I = <i>šamnum</i> 'oil'
	<i>ar</i>	
	<i>eš, (sin)</i>	XXX '30' <sup>d</sup> XXX = <i>Sîn</i> (moon god)
	<i>me, (šib, sib)</i>	ME = plural determinative (short form of MEŠ, signlist, Lesson 1)
	<i>šal, (sal, rag, mim)</i>	MÍ, MUNUS = <i>šinništum</i> 'woman'

## Exercise

1. Normalize and translate: *a-wi-lam ub-ta-al-li-iṭ. ab-bu-ti wardim ug-da-al-li-ib* (cf. §83h). *ki-a-am ú-lam-mi-da-an-ni. mu-kam-me-er nu-úḫ-ši-im. mu-ra-ap-pí-iš mi-im-ma šum-šu a-na Mes-lam. a-al-šu ú-ḫa-al-la-aq. aš-šum še-e-em ša ús-sà-an-na-qu. mu-šar-ši-id šu-ba-at* <sup>uru</sup>*Kiš<sup>ki</sup>*. *šar-ru-tam da-rí-tam ša ki-ma ša-me-e*

ù er-še-tim iš-da-ša šu-úr-šu-da. mu-ša-al-bi-iš wa-ar-qi-im gi-gu-ne-e  
<sup>d</sup>A-a. mu-ša-ad-di-il me-re-eš-tim. mu-ša-ak-li-il te-re-tim. šu-ma  
 i-il-la-ak. um-ma šu-ù-ma. sa-ar-ru-tim šu-nu-ti. ki-ma ia-ti. a-na  
 ka-ši-im.

2. Give the paradigm of the D, Dt, Š and Št-stems of *šapārum*.  
 Conjugate the same verb in D pret. and Š perf.

3. Translate into Akkadian: he healed them. they were healed.  
 he broadened the foundation. farmers perfect the earth. who is like  
 you? we are judges. we are your judges. he clothed me with a  
 garment. they clothed *me* with a garment. he perished. he destroyed  
 the city. it was I (see §54,3) who destroyed it. it was I to whom they  
 gave the silver.

4. Cuneiform:

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## LESSON 7

### N, tn, ŠD-STEMS. INDEFINITE PRONOUNS

§55. The N-stem is marked by *na-* prefixed to the verbal root in the imperative, infinitive, verbal adjective and stative, and in the other forms by infixed *-n-* which is assimilated to the following consonant.

The basic function of the N-stem of action-verbs is passive to the G-stem (*iḥabbal* 'he wrongs', *iḥḥabbal* 'he is wronged'); rarely reflexive (*imlik* 'he advised', *immalik* 'he deliberated') or reciprocal (*iṣbatū* 'they seized', *naṣbutū* 'they were quarreling [grasping one another]'). The N-stem of state-verbs usually expresses an ingressive (*nadrū* 'they rage', *innadrū* 'they went on a rampage'). A deponent N also occurs with the sense of the normal G-stem (*naphusum* 'to see', transitive).

The vocalic system of the N-stem is mixed: verbs of the *a/u* class, the *a* class and generally also the *u* class show stem-vowel *a* in pres. and perf., *i* in pret. and imp. Verbs of the *i* class retain their characteristic vowel throughout. The final vowel of the pret. is elided before an ending: *ipparis* + *ū* > *ipparsū*.

	<i>a/u</i>		<i>a</i>	<i>i</i>
Pres.	<i>ipparras</i>	< <i>*inparras</i>	<i>immahḥaṣ</i>	<i>ippaqqid</i>
Pret.	<i>ipparis</i>	< <i>*inparis</i>	<i>immahḥiṣ</i>	<i>ippaqid</i>
Perf.	<i>ittapras</i>	< <i>*intapras</i>	<i>ittamḥaṣ</i>	<i>ittapqid</i>
Ptc.	<i>mupparsum</i>	< <i>*munparisum</i>	<i>mummaḥṣum</i>	<i>muppaqdum</i>
Imp.	<i>napris</i>		<i>namḥiṣ</i>	<i>napqid</i>
Inf.	<i>naprusum</i>		<i>namḥuṣum</i>	<i>napqudum</i>
V. Adj.	<i>naprusum</i>		<i>namḥuṣum</i>	<i>napqudum</i>
Stat.	<i>naprus</i>		<i>namḥuṣ</i>	<i>napqud</i>

§56. An Nt-stem, if it existed, is rare: cf. GAG Erg. §95d.

§57. The tn-stems. All four basic stems can be augmented by an infix *-tan-* (Gtn = I/3, Dtn = II/3, Štn = III/3, Ntn = IV/3). The infix is most easily recognized in the present, whereas in other forms

-*n*- of the infix is either assimilated to the following consonant or suppressed completely to avoid the succession of three consonants (§83n).

The vowel system of Dtn and Štn is the same in all verbs, and is analogous to that of D and Š. The stem-vowel of pres., pret., perf. and imp. in Gtn is the same as that of the G pres., in Ntn the same as that of the N pres.

The *tn*-stems are iterative-habitative in meaning, i.e. they indicate action as repeated or habitual. This connotation may be rendered by an auxiliary verb or by an adverb 'again and again, continually', etc.

*ašappar* 'I write', *aštanappar* 'I write again and again'  
*irappud* 'he runs', *irtanappud* 'he keeps running'

A

Gtn ( <i>a/u, a</i> )				Dtn
Pres.	<i>iptanarras</i>			<i>uptanarras</i>
Pret.	<i>iptarras</i>	< * <i>ip-tan-ras</i>		<i>uptarris</i>
Perf.	<i>iptatarras</i>	< * <i>ip-ta-tan-ras</i>		<i>uptatarris</i>
Ptc.	<i>muptarrisum</i>	< * <i>mup-tan-risum</i>		<i>muptarrisum</i>
Imp.	<i>pitarras</i>	< * <i>pi-tan-ras</i>		<i>putarris</i>
Inf.	<i>pitarrusum</i>	< * <i>pi-tan-rusum</i>		<i>putarrusum</i>
V. Adj.	<i>pitarrusum</i>			<i>putarrusum</i>
Stat.	<i>pitarrus</i>			<i>putarrus</i>
Ntn ( <i>a/u, a</i> )				Štn
Pres.	<i>ittanapras</i>			<i>uštanapras</i>
Pret.	<i>ittapras</i>			<i>uštapis</i>
Perf.	* <i>ittatapras</i>	< * <i>in-ta-tan-pras</i>		<i>uštatapris</i>
Ptc.	<i>muttaprisum</i>	< * <i>mun-tan-prisum</i>		<i>muštapisum</i>
Imp.	<i>itapras</i>	< * <i>ni-tan-pras</i>		<i>šutapis</i>
Inf.	<i>itaprusum</i>	< * <i>ni-tan-prusum</i>		<i>šutaprusum</i>
V. Adj.	* <i>itaprusum</i>			<i>šutaprusum</i>
Stat.	<i>itaprus</i>			<i>šutaprus</i>

Note that Gtn pret. is formally identical with Gt pres.; Dtn and Štn differ from Dt and Št formally only in the pres. When a form common to two stems is found, the stem to which it belongs must be determined by sense and context and by grammatical criteria; thus *liptarras* must (because it is precativ, see §44) be Gtn pret., not Gt pres.

§58. The ŠD (III/II) is a relatively rare form, found mainly in poetry. It is characterized by the insertion of -š- of stem III between the conjugational preformative and the verbal root of stem II (*u-š-parras*, *u-š-parris*, etc.).

§59. Review of vocalization in the strong verb.

1. G perf. and all finite forms of Gt and Gtn have the stem-vowel of G pres.

2. Verbs of the vocalic class *i* normally retain their characteristic vowel throughout the N and Ntn-stems, but those of classes *a/u* and *a*, and generally *u*, form an ablaut variation in N (different final vowels in *ipparras* and *ipparis* etc.); the Ntn is formed with the vowel of the N pres.

3. The D and Š stems and their t and tn-stems have a uniform vocalization for verbs of all vocalic classes.

4. Forms with vowels subject to elision when an ending is added (cf. §84b) are *iptaras* (G perf. and Gt pret.), *ipparis* (N pret.), *purus* (G imp.), *paris* (G stat.).

§60. Indefinite pronouns are formed from the interrogatives \**man* and \**min* by reduplication or the addition of -*ma*. The basic independent pronouns are *mamman*/*mamma* 'someone, anyone' and *mimma* 'something, anything', both indeclinable. The adjectival pronoun *ajjūmma* (f. *ajjūtumma*, m. pl. *ajjūtumma*, f. pl. *ajjātumma*) 'some' may also be used as a substantive 'someone, something'. From *mimma* there developed the form *mimmū* < \**mimma-u* (gen. *mimmē/ū*, acc. *mimmā/ū*), used with genitive or pronominal suffixes: *mimmūšu* 'something of his, his property'.

*mamman turdam* 'send me someone'

*mimma ša ilputu* 'whatever he touched'

*mamman ul/lā* 'no one', *mimma ul/lā* 'nothing'

*mimma* (adverbial, reinforces negation) 'in any way, at all':

*mimma lā tapallah* 'do not fear at all'

The indefinite relative pronoun is *mala* 'as much as, all that': *kaspum mala iṣbatu* 'all the silver that he seized'.



## Vocabulary

<i>ajjûmma</i> : some	<i>marāšum</i> ( <i>a</i> ): to be sick, difficult, grieved
<i>Dagan</i> : an Amorite and West Semitic deity	<i>mimma</i> : something, anything
<i>dullun</i> : work, ritual	<i>mimmû</i> -, <i>mimmê</i> -, <i>mimmâ</i> - + possessive suffix: see §60
<i>Ellil</i> : a god	<i>mūšum</i> : night
<i>ibašši</i> : there is (other forms of <i>bašûm</i> will be seen in Lesson 8)	<i>nakādum</i> ( <i>u</i> ): to beat (of heart), be disturbed
<i>Imar</i> (or, more commonly, <i>Emar</i> ): a city in northern Mesopotamia	<i>naplusum</i> ( <i>N</i> ; <i>a/u</i> ): to look at (favorably)
<i>Jašûb</i> : (Amorite name-element from * <i>twb</i> 'return')	<i>saḥārum</i> ( <i>u</i> ): to turn, turn to, seek, concern oneself about ( <i>ana</i> )
<i>kabātum</i> ( <i>i</i> ): to be heavy; <i>D</i> to make heavy, to honor	<i>šattukkum</i> (< Sum.): ration (Mari); regular offering
<i>kajjāniš</i> : constantly	<i>šarûm</i> < * <i>šarium</i> : rich, wealthy
<i>maḥārum</i> ( <i>a/u</i> ): to receive	<i>urru</i> : light, day
<i>mala</i> : as much as	<i>zamārum</i> ( <i>u</i> , also <i>a/u</i> ): to sing
<i>mamman</i> : someone, anyone	

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>tu</i>	KU <sub>4</sub> = <i>erēbum</i> 'to enter'
	<i>lu</i> , ( <i>bag</i> , <i>pag</i> )	MUŠEN = <i>iššûrum</i> 'bird'
	<i>pa</i> , ( <i>had</i> )	UGULA = <i>waklum</i> 'overseer'
	<i>li</i> , <i>le</i>	GIDRI = <i>ḥaṭṭum</i> 'scepter'
	<i>al</i> , <i>el</i> , <i>il</i> , <i>ul</i>	DUG = <i>ṭābum</i> 'good, sweet'
	<i>ul</i>	ḪIA = plural determinative
	<i>u</i>	Û.TU = <i>walādum</i> 'to give birth to, bear'
	<i>ur</i> , <i>lig</i> , <i>taš</i> , ( <i>tiš</i> )	UR = <i>kalbum</i> 'dog'
	<i>la</i>	KU <sub>6</sub> = <i>nūnum</i> 'fish'

### Exercise

1. Normalize and translate: *ma-la in-na-ad-nu. in-na-ad-di-in. in-na-ad-di-iš-šum* (§83e). *ú-ul iš-ša-ak-ka-an. it-ta-aš-bat. li-iz-za-mir. šattukki im-ta-na-ḫa-ru. li-im-ta-ḫa-ru. Ia-šu-ub<sup>d</sup> Da-gan a-na I-ma-ar<sup>ki</sup> ka-a-ia-ni-iš iš-ta-na-ap-pa-ar. a-na du-ul-li bīti-šu is-sá-na-aḫ-ḫu-ur. a-na a-ḫi-ia aš-ta-na-ap-pa-ar. a-na ba-la-ṭi-ka mu-ša-am ù ur-ra-am ak-ta-na-ra-ab. a-na mi-nim li-ib-ba-ki im-ta-na-ar-ra-aš. Anun ù <sup>d</sup>Ellil a-na <sup>d</sup>Marduk ip-pa-al-su-šum. mi-im-ma ša iš-qú-lu. mi-im-ma bi-ša-am. šum-ma a-wi-lum ša mi-im-mu-šu ḫal-qú mi-im-ma-šu ḫal-qá-am i-na qá-ti a-wi-lim iṣ-ša-ba-at. mi-im-ma awīlī ša-ru-tim la ta-ṭà-ar-ra-ad. ma-la iz-ku-ru. mi-im-ma ma-la iz-ku-ru. mi-im-ma li-ib-ba-ka la i-na-ak-ku-ud. ka-ab-tum ù ru-bu-ú-um ma-am-ma-an ša qá-qá-di la ú-ka-ab-bi-tu ú-ul i-ba-aš-ši.*

2. Give the paradigm in N and tn-stems of *ṣabātum* (see §83i); *paqādum*; *kašādum*.

3. Translate into Akkadian: his name was erased. my name was continually erased. he himself was struck. no one keeps striking him. he learned nothing. day and night he was always concerned about his silver. he constantly destroys cities. they continually taught me. they looked upon me (with favor).

4. Cuneiform:

我月 昨一第 郎 年餅來 直 十直  
 年餅直 直 王直 直 直 直 直  
 直 直 直; 年餅直 昨一第  
 直 直 直 直 直 直 直 直;  
 直 直 直 直; 餅 直 直 直;  
 直 直 直 直; 直 直 直 直  
 直 直 直 直 直 直; 直 直 直 直 直  
 直 直 直; 直 直 直 直; 直 直 直 直 直;  
 直 直 直 直 直 直; 直 直 直 直 直;  
 直 直 直; 直 直 直 直 直 直 直

## LESSON 8

### VERBS III WEAK. ŠA

§61. **Weak verbal forms** are generally phonetic modifications of regular formations. One's reading and interpretation of such forms will be facilitated by a rapprochement to the corresponding forms of the strong verb:

*iklû* < *ikla'û* (cf. *iprusû*)

*bānûm* < \**bānijum* (cf. *pārisum*)

*uttakkar* < \**untakkar* (cf. *uptarras*)

*uškil* < \**uša'kil* (cf. *ušapris*), etc.

§62. **Verbs third weak** (i.e. with a weak third radical) are by far the largest class of weak verbs. They include all verbs which in related languages have as third root consonant the appropriate representatives of Proto-Semitic ' , *h*, *ḥ*, ' , *ḡ*, *w*, *j*. In Akkadian these fall into four classes with endings *-i*, *-u*, *-a*, *-e*: *ibni* 'he built', *imnu* 'he counted', *ikla* 'he withheld', *išme* 'he heard'. Etymological grounds would lead us to expect a long final vowel (*išma'* > *išmē*, cf. §84d), but in Akkadian this vowel remains long only before pronominal suffixes and *-ma* (*išmēma*, cf. §84i), but is shortened when final (*išme*) and before vocalic endings. When vocalic endings are added contraction usually takes place save in the sequences *ia* and *ea*, which frequently remain uncontracted in OB: *išme* + *û* > *išmû*, *zaku* + *āku* > *zakāku*, *iqbi* + *am* > *iqbiam*, later *iqbām* (§84e).

Of the four vocalic classes, that in *-i* is the most numerous, and there is a tendency for verbs of other classes to be assimilated to it. The G stative, except often in the *-u* class, has final *-i*. The G participle has the form *pāris* with the usual contractions, but in the status constructus *bāni* is sometimes replaced in OB and regularly thereafter by *bān* (§18,1,i,e). For the shift *a* > *e* in verbs of the *-e* class, see §84f.

In D and Š-stems, the etymologically expected final vowel gives way to *-a* in the present, *-i* in the preterite, analogous to *uparras*, *uparris* in the strong verb. In the N-stem, the present and perfect retain the characteristic vowel (pres. *ibbanni*, *ippette*, \**immanmu*, *ikkalla*), but the preterite has *-i* universally.

Pres.	<i>ibanni</i>	<i>išemme</i>	<i>imannu</i>	<i>ikalla</i>
Pret.	<i>ibni</i>	<i>išme</i>	<i>imnu</i>	<i>ikla</i>
2m.	<i>tabni</i>	<i>tešme</i>	<i>tamnu</i>	<i>takla</i>
2f.	<i>tabnî</i>	<i>tešmê/i</i>	<i>tamnî</i>	<i>taklî</i>
1c.	<i>abni</i>	<i>ešme</i>	<i>amnu</i>	<i>akla</i>
3m.	<i>ibnû</i>	<i>išmû</i>	<i>imnû</i>	<i>iklû</i>
3f.	<i>ibniā/â</i>	<i>išmeā/â</i>	<i>imnâ</i>	<i>iklâ</i>
2c.	<i>tabniā/â</i>	<i>tešmeā/â</i>	<i>tamnâ</i>	<i>taklâ</i>
1c.	<i>nibni</i>	<i>nišme</i>	<i>nimnu</i>	<i>nikla</i>
Perf.	<i>ibtani</i>	<i>išteme</i>	<i>imtanu</i>	<i>iktala</i>
Ptc.	<i>bānûm</i>	<i>šēmûm</i>	<i>mānûm</i>	<i>kālûm</i>
Imp.	<i>bini</i>	<i>šime</i>	<i>munu</i>	<i>kila</i>
f.	<i>binî</i>	<i>šimê/i</i>	<i>munî</i>	<i>kilî</i>
pl.	<i>biniā/â</i>	<i>šimeā/â</i>	<i>munâ</i>	<i>kilâ</i>
Inf.	<i>banûm</i>	<i>šemûm</i>	<i>manûm</i>	<i>kalûm</i>
V.Adj.	<i>banûm</i>	<i>šemûm</i>	<i>manûm</i>	<i>kalûm</i>
Stat.	<i>bani</i>	<i>šemi</i>	<i>manu</i>	<i>kali</i>

Pret. Subj.: *ibnû, tabnû, tabnî, abnû, ibnû, ibniā/â, tabniā/â, nibnû* (archaizing *ibniû, tabniû, abniû, ibniû, nibniû*; §84e).

	D	Dt	Š	N	
Pres.	<i>ubanna</i>	<i>ubtanna</i>	<i>ušabna</i>	<i>ibbanni</i>	A
Pret.	<i>ubanni</i>	<i>ubtanni</i>	<i>ušabni</i>	<i>ibbani</i>	
Perf.	<i>ubtanni</i>	<i>ubtatanni</i>	<i>uštabni</i>	<i>ittabni</i>	
Ptc.	<i>mubannûm</i>	<i>mubtannûm</i>	<i>mušabnûm</i>	<i>mubbanûm</i>	
Imp.	<i>bunni</i>	<i>butanni</i>	<i>šubni</i>	<i>nabni</i>	
Inf.	<i>bunnûm</i>	<i>butannûm</i>	<i>šubnûm</i>	<i>nabnûm</i>	
V.Adj.	<i>bunnûm</i>	<i>*butannûm</i>	<i>šubnûm</i>	<i>*nabnûm</i>	
Stat.	<i>bunnu</i>	<i>*butannu</i>	<i>šubnu</i>	<i>nabni</i>	

§63. **Determinative-relative pronoun.** Old Akkadian possessed a determinative pronoun with the sense 'he of', 'she of', etc. It could be followed by a noun in the genitive, or by the latter's functional equivalent, a verbal form in the subjunctive. It receives case endings only in masc. sing., all forms being in the construct state:

masc. sing.	<i>šu</i> (nom.)	<i>ši</i> (gen.)	<i>ša</i> (acc.)
fem. sing.	<i>šat</i>		
masc. plur.	<i>šūt</i>		
fem. plur.	<i>šāt</i>		

This survives in OB in various functions:

1. There are remnants of the declined *šu* serving as a determinative pronoun in personal names and a few frozen expressions: *Šu-Sîn* 'He of Sin', *Šat-Aja* 'She of Aja', *ša rēšim*, plur. *šūt rēšim* 'royal official(s)' (lit. 'the one/those of the head').

2. Indeclinable *ša* serves as a determinative pronoun in periphrases for the construct chain: *awātum ša šarrim* 'the word, that of the king' = 'the king's word' (§19). *ša* may also be used without a nominal antecedent: *ša paṭārim* 'ransom money' (lit. 'that of releasing').

3. Indeclinable *ša* functions also as a relative pronoun (§37). This *ša* is in origin the accusative of relation ('in regard to which/whom') and may functionally stand for nom., acc., gen., or dat. In the latter two functions (sometimes also as acc.) it is specified by a pronominal suffix: 'in regard to whom ... his/to him/him' correspond in translation to 'whose/to whom/whom':

*šarrum ša illiku* 'the king **who** went'

*mātum ša uballītu(ša)* 'the land **which** he healed'

*šarrum ša ana mātišu ērubu* 'the king into **whose** land I entered'

*awīlum ša tatakkahušum* 'a man in **whom** you have confidence'.

### Vocabulary

<i>banûm</i> (-i): to make, create, build	<i>kalûm</i> (-a): to retain, hold back, withhold
<i>bašûm</i> (-i): to be; Š to cause to exist; N to come to be, appear, grow (ingressive)	<i>kussûm</i> < * <i>kussium</i> : throne, seat
<i>dajjānūtum</i> : judgeship	<i>leqûm</i> (-e): to take
<i>epištum</i> : deed	<i>manûm</i> (-u): to count, reckon, consider, recite
<i>gamālum</i> (i): to spare, show mercy	<i>Mera</i> : an archaic name for the city Mari
<i>ḥadûm</i> (-u), stat. <i>ḥadi</i> : to rejoice; D make happy	<i>petûm</i> (-e): to open
<i>Īd</i> : the god 'River, Canal'	<i>rabûm</i> (-i): to become great, grow; D to raise (children); Š to make great
<i>Ištar</i> : a goddess (also a common noun 'goddess')	<i>rašûm</i> (-i): to acquire
<i>ištu</i> (conj.): since, after	<i>redûm</i> (-i/e): to lead, bring

<i>salāmum</i> (i): to be reconciled with, be friendly, be in good relations	<i>tazzimtum</i> (* <i>nzm</i> ): complaint ( <i>tazzimtaka</i> : a complaint by/about you)
<i>šalûm</i> (-i): to plunge (into the river[-god] = <sup>d</sup> <i>ġd</i> [acc.])	<i>tebûm</i> (-i): to rise up; Š to raise up
<i>šemûm</i> (-e): to hear	<i>ġābum</i> : good, sweet, pleasant; <i>eli</i>
<i>šurqum</i> : stolen object	PN <i>ġāb</i> : it is pleasing to PN

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>aš, rum, rù, (dīl, ūl)</i>	<i>ina</i> 'in' (pseudo-logogram)
	( <i>zīr, kul, qul, gúl</i> )	NUMUN = <i>zērum</i> 'seed'
	<i>zi, ze, sí, sé, ūí, ūé</i>	ZI = <i>napištum</i> 'life'
	<i>gi, ge</i>	GI = <i>qanûm</i> 'reed' GI = <i>târum</i> 'to return'
	<i>dīm, tim</i>	
	<i>en</i>	EN = <i>bēlum</i> 'lord' <sup>d</sup> EN.ZU = <sup>d</sup> <i>Sin</i> (moon god)
	<i>dar, tár</i>	
	<i>úr</i>	ÚR = <i>sūnum</i> 'lap, busom'
	<i>e</i>	
<i>alt.</i>	<i>šar, (sar)</i>	SAR = <i>šaġārum</i> 'to write'
<i>alt.</i>	( <i>šīr</i> ), <i>hīr</i>	KEŠDA = <i>rakāsum</i> 'to bind'
or	<i>išg</i> (in <sup>d</sup> <i>Išg-tár</i> )	
	<i>še</i>	ŠE = <i>*še'um</i> 'barley'
	<i>ib, eb</i>	

1. Normalize and translate: *zēr šar-ru-tim ša* <sup>a</sup>*Sîn ib-ni-ù-šu. ša šu-úr-qá-am i-na qá-ti-šu im-ḥu-ru. šu* (archaic for *ša*) *ig-mi-lu ni-ši Me-ra*<sup>kl</sup>. *ša ep-še-tu-šu e-li Iṣṣ-tár ta-ba. še-elḫ-re-ku-ù. is-li-mu-ù. il-qé. i-le-qé. il-te-qé. il-qú-ù. ip-te. it-te-ep-te. mārī-ša ú-ra-ab-ba. iṣ-tu mārī-ša úr-ta-ab-bu-ù. i-ba-aš-šu-ù. uš-tab-ši. ib-ba-aš-šu-ù. it-tab-ši. ilū ú-šar-bí-ù-šu. mu-ḥa-ad-di li-ib-bi Iṣṣ-tár. <sup>a</sup>Da-gan ba-ni-šu. <sup>a</sup>Íd i-ša-al-li-am. i-na kussi da-a-a-nu-ti-šu ú-še-et-bu-ù-šu. i-na bi-ti-šu ik-ta-la-šu. ir-de-am. ir-te-de. ir-ta-ši. i-ma-an-nu-ši. eš-te-ne-me-e ta-zi-im-ta-ka. ta-zi-im-ta-ka la eš<sub>15</sub>-te-ne-me.*

3. Translate into Akkadian: he takes. they take. he took. take!  
he was taken. he makes my heart happy. make them happy! the man  
who withheld his silver. the lying woman who raised my sons. he  
recites. did he not open?

[illegible]

## LESSON 9

### VERBS II WEAK. NOMINAL TYPOLOGY

§64. Verbs with a second weak radical or 'medially weak verbs' include both hollow verbs (medial *w/j*) and verbs with medial ' <sub>1-5</sub> (cf. §82j).

1. **Hollow verbs** correspond to *\*kwn*, *\*qjś* etc. in the traditional analysis of Semitic languages, and the forms of such verbs have traditionally been analyzed as variations, due in part to phonetic changes and in part to analogy, from the *parāsum* type: thus inf. *\*kawānum* > *kuānum* (Ass.) > *kānum* (Bab.); pres. *\*ikawwan* > *ikūan* (Ass.) > *ikān* (Bab.); pret. *\*ikwun* > *ikūn*. Most recent scholars however prefer to analyze such roots as biconsonantal with medial long vowel *ū* or *ī* or *ā*: *\*kūn* 'be firm', *\*qīś* 'present', *\*bāś* 'be ashamed'; this interpretation is thought to be more accurate on a synchronic level, and it better accounts for such 'irregular' forms as *takummī* (cf. *taparrasī*) and *uśdīk* (cf. *uśapris*). The notation of vocalic length in general use today is based on interpretation as a vocalic root.

2. **Verbs with medial radical aleph.** A small number retain a strong consonantal ' and are conjugated like other strong verbs, e.g. *da'āpum* 'to knock down', pres. *ida''ip* (SB). Most verbs of this type however regularly lose ' and are conjugated on the pattern of the hollow verbs. Since original ' <sub>3-5</sub> has the usual reflex of *a* to *e*, they fall into two classes which may be described as having roots with medial *ā* and *ē*: *\*šāl* 'ask', *\*bēl* 'rule'.

3. In the D and Š-stems of medial weak verbs the final root consonant is doubled before a vocalic ending (e.g. pret. *ukīm*, plur. *ukimū*). In the G-stem and N-stem such gemination (combined with insertion of *a* in endingless forms: *iqī-a-ś*, *\*ikū-a-n* > *ikān*) is characteristic of the present, but not the preterite or perfect (thus G pres. *ikān*, pl. *ikunū*, but pret. *ikūn*, pl. *ikūnū*). (Note that there is doubling of final root consonant in these verbs in the same forms where the strong verb doubles the middle radical.)



4. AHW lists these verbs in their OB form: uncontracted *qiāšum*, but contracted *kānum*, *bāšum*, *bēlum*. CAD lists all four in the contracted form.

G	Pres.	Pret.	Perf.
	<i>ikān</i>	<i>ikūn</i>	<i>iktūn</i>
	<i>takān</i>	<i>takūn</i>	<i>taktūn</i>
	<i>takunnī</i>	<i>takūnī</i>	<i>taktūnī</i>
	<i>akān</i>	<i>akūn</i>	<i>aktūn</i>
	<i>ikunnū</i>	<i>ikūnū</i>	<i>iktūnū</i>
	<i>ikunnā</i>	<i>ikūnā</i>	<i>iktūnā</i>
	<i>takunnā</i>	<i>takūnā</i>	<i>taktūnā</i>
	<i>nikān</i>	<i>nikūn</i>	<i>niktūn</i>
	<i>iqīaš/iqāš</i> , pl. <i>iqīššū</i>	<i>iqīš</i>	<i>iqītīš</i>
	<i>ibāš</i> , pl. <i>ibaššū</i>	<i>ibāš</i>	<i>ibtāš</i>
	<i>ibēl</i> , pl. <i>ibellū</i>	<i>ibēl</i>	<i>ibtēl</i>
	<i>išāl</i> , pl. <i>išallū</i>	<i>išāl</i>	<i>ištāl</i>
Ptc.	<i>dā'ikum</i> , <i>bā'išum</i> , <i>qā'išum</i> , <i>šā'ilum</i> , * <i>bē'ilum</i>		
Imp.	<i>kūn</i> (f. <i>kūnī</i> , pl. <i>kūnā</i> ), <i>qīš</i> , <i>bāš</i> , <i>bēl</i> , <i>šāl</i>		
Inf.	<i>kānum</i> , <i>qiāšum/qāšum</i> , <i>bāšum</i> , <i>bēlum</i> , <i>šālum</i>		
V. Adj.	<i>kīnum</i> , <i>qīšum</i>		
Stat.	<i>kīn</i> (pl. <i>kīnū</i> ), <i>qīš</i> , <i>bāš</i> , <i>bēl</i>		
Gt	Pres.	* <i>iktān</i> , pret. <i>iktūn</i> , ptc. <i>muktūnum</i> , inf. <i>kitūnum</i>	
D	Pres.	<i>ukān</i> , pl. <i>ukannū</i>	
	Pret.	<i>ukīn</i> , pl. <i>ukinnū</i>	
	Perf.	<i>uktīn</i> , pl. <i>uktinnū</i>	
	Ptc.	<i>mukinnum</i> (construct state <i>mukīn</i> )	
	Imp.	<i>kīn</i> , pl. <i>kīnā</i>	
	Inf.	<i>kunnum</i>	
	V. Adj.	<i>kunnum</i>	
	Stat.	<i>kūn</i> , pl. <i>kunnū</i>	
Š	Pres.	<i>ušdāk</i> , pl. <i>ušdakkū</i> , * <i>ušbēl</i>	
	Pret.	<i>ušdīk</i> , pl. <i>ušdikkū</i> , * <i>ušbēl</i>	
	Perf.	<i>uštadīk</i>	
	Ptc.	<i>mušdikkum</i> (construct state <i>mušdīk</i> )	
	Imp.	<i>šudīk</i> , pl. <i>šudikkā</i>	
	Inf.	<i>šudūkum</i>	
	V. Adj.	—	
	Stat.	<i>šudūk</i> , pl. <i>šudukkū</i>	

N	Pres.	<i>iddâk</i> , pl. <i>iddukkû</i> , <i>iqqāš/iqqāš</i> , <i>iššâl</i>
	Pret.	* <i>iddik</i> , <i>iqqīš</i> , <i>iššâl</i> , <i>ibbēl</i>

—

**§65. Nominal typology.** There are several nominal-adjectival formations in Akkadian, which correspond generally to semantic categories.

The most important are:

1. the adjectival formations:

*paris*, fem. *parist*: normal form of adj. and verbal adj.:

\**damiqum* > *damqum*, fem. *damiqtum* ‘good’

\**ka'inum* (cf. §64,4) > *kīnum*, fem. *kittum* ‘firm, just’

\**patium* > *petūm*, fem. *petītum* ‘open(ed)’

*paras*, fem. *parast*:

*rapšum*, fem. *rapaštum* ‘broad’

*šeḫrum* (Ass. *ṣaḫrum*), fem. *šeḫertum* ‘small’

*parus*, fem. *parust*:

*lemnum* (OA *lamnum*), fem. *lemuttum* ‘bad’

*maršum*, fem. *maruštum* ‘sick’

*purrus*, fem. *purrust*: verbal adj. of D-stem, adj. denoting corporal defects:

*kubbutum* ‘heavy’

*sukkukum* ‘deaf’

*šuprus*, fem. *šuprust*: verbal adj. to Š-stem and elative (i.e. a heightening in the meaning of the simple form):

*šurbūm* < \**šurbu'um* ‘very big’, cf. *rabium* ‘big’

*šumrušum* ‘very sick’, cf. *maršum* ‘sick’

2. the nominal formations:

*purs*, fem. *parsat*: primary and some deverbal nouns:

*kalbum* ‘dog’, *kalbatum* ‘bitch’

*mar'um* > *mārum* ‘son’, *mārtum* ‘daughter’

\**anpum* > *appum* ‘nose’

*pirs*, fem. *pirist*: expresses the action itself, or its result:

*riḥṣum*, *riḥiṣtum* ‘inundation’

*gimrum* ‘totality’

\**širk-tum* > *širiktum* ‘gift’

*purs*, fem. *purust*: abstracts from adjectives:

*dumqum* ‘good’

*puluḥtum* ‘fear’

*parās*: G infinitive:

\**ḥadāṭum* > *edēšum* ‘to be new’

\**laqāḥum* > *leqūm* ‘to take’

*parīs*, fem. *parīst*: substantivized verbal adjectives:

*kanīkum* ‘sealed document’

*samīdum* ‘fine flour’

*purās*, fem. *purāst*: animals, diminutives, other nouns:

*puḥādum* ‘lamb’

*rubā’um*, *rubūm* ‘prince’

*ṣuḥārūm* ‘servant’

*mušālūm* ‘mirror’

*parrās*, fem. *parrāst*: habitual activity, profession:

*qarrādum* ‘hero’

*nappāḥum* ‘smith’

*kaššāpum*, fem. *kaššāptum* ‘sorcerer, sorceress’

*purrus*, fem. *purrust*: infinitive D and fem. action-noun:

*bussurtum* ‘message’

*mapras*, fem. *maprast*: place or instrument:

\**markabtum* > *narkabtum* (§83c) ‘chariot’

\**ma’rabum* > *nērebum* ‘entry’

\**mawšabum* > *mūšabum* ‘dwelling’ (§84a)

*taprās*, fem. *taprāst*: reciprocal action:

*taḥḥārūm* ‘battle’

*tāḥāzum* ‘battle’

*taprīs*, fem. *taprīst*: D-stem action-noun (infinitive):

*tamlūm* ‘filling’

*tēdīštum* ‘renewal’

### 3. the affixes:

-*ān*: nominal/adjectival affirmative in which some scholars see an individualizing force:

*nādinānum* ‘the seller in question’, cf. *nādinum* ‘seller’

*šarrāqānum* ‘the thief in question’, cf. *šarrāqum* ‘thief’

*rabiānum* ‘mayor’, cf. *rabium* ‘great’

-ūt: affirmative of abstract nouns:

*šarrūtum* 'kingship', cf. *šarrum* 'king'

*šībūtum* 'testimony', cf. *šībum* 'witness'

-ī: relational affirmative ('nisbe') including gentilic:

\**maḥrūm*, *maḥrūm* 'first', cf. *maḥrum* 'front'

\**aššurūm*, *aššurūm* 'Assyrian', cf. the city-name *Aššur*

\**šubarūm*, *šubarūm* 'Subaraean', cf. the country *Šubartum*.

### Vocabulary

*abūbum*: flood

*Barsipa*: the city Borsippa

*dākum* (med. *ū*): to kill;

N passive; Š causative

*Ellilūtum*: 'Ellil-ship'

*Eridum*: the city Eridu

*kānum* (med. *ū*): to be firm; D to

make firm, fast, to prove

*kiššatum*: entirety, universe

*mātum* (med. *ū*): to die; Š to

cause the death of, murder

*mutum*: husband

*riābum*, *rābum* (med. *ī*): to

replace, substitute, make

restitution

*riāšum*, *rāšum* (med. *ī*): to

rejoice; D to make rejoice

*Sipparum*: the city Sippar

*šāmum* A (med. *ā*): to buy

*šiānum*, *šāmum* B (med. *ī*): to

fix, determine

*šīmtum* (\**šīm*): fate

*šīrum*: flesh; *šīram ṭubbum*: to  
give joy to ('make pleasant  
the flesh of')

*šumrušum*: sick, very ill

*tārum* (med. *ū*): to return; D

to make return, *ana ašrišu*

*turrum*: to restore (to its

place), *ana X turrum*: to

turn s.th. into s.th. else

*tilhum*: tell, remains of a city; *tilli*

*abūbin*: old tell, tell from the

flood










*ṭiābum*, *ṭābum* (med. *ī*): to be  
good, pleasant, sweet; D to  
make pleasant

*wa'ārum*, *wārum* (med. ' , *i*  
class): to go off, D to send,  
command, instruct

*zāzum* (med. *ū*): to divide,  
receive a share of (an  
inheritance)

*zērum* (med. *ē*): to hate

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>be, bad, (bíd, píđ, míd), til, úš, (sum, ziz)</i>	BAD = <i>petûm</i> 'to open' IDIM = <i>kabtum</i> 'heavy' SUN, SUMUN = <i>labārum</i> 'to become old' TIL = <i>qatûm</i> 'to be ended'
	<i>ug</i>	
	<i>az</i>	
	<i>uš, ús, (níd)</i>	NITA = <i>zik(a)rum</i> 'male'
	<i>ir, er</i>	
	<i>(gid, kid, qid, lil, síh, sah, suh<sub>4</sub>)</i>	<sup>d</sup> EN.LIL ('Lord Storm') = the god Ellil
	<i>kur, qúr, mad, šad, (nad, lad, gín, kìn)</i>	KUR = <i>mātum</i> 'land' KUR (+ vowel) = <i>šadûm</i> 'mountain'
	<i>te, te<sub>4</sub></i>	
	<i>(zur), šur</i>	AMAR = <i>būrum</i> 'calf' <sup>d</sup> AMAR.UTU = <sup>d</sup> <i>Marduk</i>

## Exercise

1. Normalize and translate: *id-da-ak. mu-ṭi-ib li-ib-bi* <sup>d</sup>Marduk.  
*mu-ki-in išdī Sipparim. ši-ir ni-ši ú-ṭi-ib. i-ri-a-ab. a-ša-am. iš-ta-am.*  
*i-ta-ar a-na be-lí-šu. ma-sú a-na tilli a-bu-bi-im li-te-er. mu-te-er Eridim*  
*a-na aš-ri-šu. i-zu-uz-zu. i-zu-zu. ú-ul i-za-az. i-du-uk-ku. šum-ma*  
*sinništum mu-sà i-ze-er. mu-sà uš-dí-ik. uš-ta-mi-it. mu-ri-iš Bar-sí-pá<sup>kt</sup>.*  
*ú-wa-e-ra-an-ni. ša-i-im ši-ma-at mātum. a-na* <sup>d</sup>Marduk *Ellilu-ut kiššat*  
*ni-ši i-ši-mu-šum. zikram<sup>am</sup> ù sinništam<sup>am</sup> ma-am-ma-an la i-ša-a-am.*

2. To what noun-type do the following nouns belong: *errēšum* 'tenant-farmer', *šarrāqānum* 'thief', *šaknum* 'governor', *nēmelum* 'profit', *teptītum* 'opening', *šūmtum* 'fate'.

3. Translate into Akkadian: he kills. they kill. he killed. they killed. he has killed. they have killed. he causes to die. they cause to die. he caused to die. they caused to die. he restores. they restore. he restored. they restored. after she made his life pleasant, she divided (the inheritance) with her sons.

4. Cuneiform:

𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭 𒀭  
 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭; 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭;  
 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭 𒀭

## LESSON 10

### VERBS I ' , J, N

§66. Verbs with initial radical aleph are affected by the loss or transmutation of the aleph. They fall into two groups: an *a*-group in which the vowel *a* remains unchanged, and an *e*-group in which the loss of '₃₋₅ (§82j) is accompanied by a change of *a* to *e* (§84f).

#### §67. The *a*-group.

1. Initial ' usually disappears without trace in the writing ('*akālum* > *akālum*), but initial \*'i- or \*'u- becomes *a*- in G imp. and Gt/Gtn imp. and inf. (\*'ukul > *akul*, \*'itkaš > *atkaš*, \*'ithuzum > *athuzum*). In OB the G pres. and D pres. and pret. are usually marked by double writing of the initial vowel (*i-ik-ka-al* = *ikkal*, *ū-up-pi-iš* = *uppiš*; cf. §4e,6).

2. Between vowels (pres. G; pres., pret. and ptc. D) ' and the vowel following it are elided: \*'i'akkal > *ikkal*, \*u'ahhaz > *uhhāz*.

3. Before a consonant, initial v' (short vowel + aleph) > *ṽ* (long vowel): \*'i'kul > *īkul*, \*u'tahhaz > *ūtahhaz*, \*uša'kil > *ušākil*, but Š, Št, Ntn pres. and all forms of Štn have vCC: \*uša'kal > *ušakkal*, \*uštana'kal > *ušanakkal*, \*ittana'kal > *ittanakkal*.

4. In the N-stem, \*n' > *nn* (\*in'ahhaz > *innahhaz*); by analogy, \*na'hiz > *nanhiz* and \*itta'haz > *ittanhaz*.

The following paradigm follows the usual order pres., pret., perf., ptc., imp., inf., verbal adj., stat.

G (a/u)	<i>ikkal, takkal</i>	Gt	<i>ītappal</i>	Gtn	<i>ītanakkal</i>
	<i>īkul, tākul</i>		<i>ītapal</i>		<i>ītakkal</i>
	<i>ītakal</i>		* <i>ītatpal</i>		<i>ītatakkal</i>
	<i>ākīlum</i>		<i>mūtaplum</i>		* <i>mūtakkilum</i>
	<i>akul</i>		<i>atpal</i>		<i>atakkal</i>
	<i>akālum</i>		<i>atpulum</i>		<i>atakkulum</i>
	<i>aklum</i>		* <i>atpulum</i>		* <i>atakkulum</i>
	<i>akil</i>		* <i>atpul</i>		* <i>atakkul</i>

D	<i>uḥḥaz</i> <i>uḥḥiz</i> <i>ūtahḥiz</i> <i>muhḥizum</i> <i>uḥḥiz</i> <i>uḥḥuzum</i> <i>uḥḥuzum</i> <i>uḥḥuz</i>	Dt	<i>ūtahḥaz</i> <i>ūtahḥiz</i> <i>ūtatahḥiz</i> <i>mūtahḥizum</i> <i>*utahḥiz</i> <i>utahḥuzum</i> — —	Dtn	<i>*ūtanaḥḥaz</i> <i>ūtahḥiz</i> <i>*ūtatahḥiz</i> <i>mūtahḥizum</i> <i>utahḥiz</i> <i>*utahḥuzum</i> — <i>*utahḥuz</i>
Š	<i>ušakkal</i> <i>ušākil</i> <i>uštākil</i> <i>mušākilum</i> <i>šūkil</i> <i>šūkulum</i> <i>šūkulum</i> <i>šūkul</i>	Št	<i>uštakkal</i> <i>uštākil</i> <i>uštatakil</i> <i>muštākilum</i> <i>šutākil</i> <i>šutākulum</i> <i>*šutākulum</i> <i>šutākul</i>	Štn	<i>uštanakkal</i> <i>uštakkil</i> <i>*uštatakkil</i> <i>muštakkilum</i> <i>šutakkil</i> <i>šutakkulum</i> <i>*šutakkulum</i> <i>šutakkul</i>
N	(a/u) <i>innaḥḥaz</i> <i>innaḥḥiz</i> <i>ittanḥaz</i> <i>munnahḥum</i> <i>nanḥiz</i> <i>nanḥuzum</i> <i>nanḥuzum</i> <i>nanḥuz</i>			Ntn	<i>ittanaḥḥaz</i> <i>ittanḥaz</i> — — — — — —

§68. The verb *alākum* (\**hlk*) belongs to the above class of verbs, but is abnormal in that 'l, when final in a syllable, is assimilated to a following consonant in the G, Gt and Gtn-stems (\**i'lik* > *illik*, compare \**i'kul* > *īkul*):

	Pres.	Pret.	Perf.	Imp.
G	<i>illak</i>	<i>illik</i>	<i>ittalak</i>	<i>alik</i>
Gt	<i>ittallak</i>	<i>ittalak</i>	<i>ittatlak</i>	<i>atlak</i>
Gtn	<i>ittanallak</i>	<i>ittallak</i>	<i>ittatallak</i>	—

The Š-stem is regular:

*ušālik* (like *ušākil*)  
*šūlukum* (like *šūkulum*)



§69. The *e*-group is parallel in formation to the *a*-group, but with the vowel shift *a* > *e* (§84f). Due to systematic levelling, *e* replaces *a* even in verbal forms without \**a*'<sub>3.5</sub> or \*'<sub>3.5</sub>*a*; thus *ūtappiš* (\**uḥtappiš*) > *ūteppiš* on the analogy of \**taḥappaš* > *teppeš*. Examples from *epēšum* 'to do' (*a/u*, later *u*) and *erēbum* 'to enter' (*u*).

G	Gt	Gtn	D	Š	N
<i>ippeš</i>	<i>īterrub</i>	<i>īteneppeš</i>	<i>uppaš</i>	<i>ušeppeš</i>	<i>inneppeš</i>
<i>īpuš</i>	<i>īterub</i>	<i>īteppeš</i>	<i>uppiš</i>	<i>ušēpiš</i>	<i>innepiš</i>
<i>ītepeš</i>	* <i>ītetrub</i>	* <i>īteppeš</i>	<i>ūteppiš</i>	<i>uštēpiš</i>	* <i>ittenpeš</i>
<i>ēpišum</i>	—	<i>mūteppišum</i>	<i>muppišum</i>	<i>mušēpišum</i>	<i>munnepšum</i>
<i>epuš</i>	<i>etrub</i>	* <i>eteppeš</i>	<i>uppiš</i>	<i>šūpiš</i>	—
<i>epēšum</i>	* <i>etrubum</i>	<i>iteppušum</i>	<i>uppušum</i>	<i>šūpušum</i>	* <i>nenpušum</i>
<i>epšum</i>	—	—	<i>uppušum</i>	<i>šūpušum</i>	—
<i>epiš</i>	* <i>etrub</i>	* <i>eteppuš</i>	<i>uppuš</i>	<i>šūpuš</i>	—

Tense conjugation:

Pres.	Pret.	Perf.	Compare:
<i>irrub</i>	<i>īrub</i>	<i>īterub</i>	<i>īkul</i>
<i>terrub</i>	<i>tērub</i>	<i>tēterub</i>	<i>tākul</i>
<i>terrubī</i>	<i>tērubī</i>	<i>tēterbī</i>	<i>tākulī</i>
<i>errub</i>	<i>ērub</i>	<i>ēterub</i>	<i>ākul</i>
<i>irrubū</i>	<i>īrubū</i>	<i>īterbū</i>	<i>īkulū</i>
<i>irrubā</i>	<i>īrubā</i>	<i>īterbā</i>	<i>īkulā</i>
<i>terrubā</i>	<i>tērubā</i>	<i>tēterbā</i>	<i>tākulā</i>
<i>nirrub</i>	<i>nīrub</i>	<i>nīterub</i>	<i>nīkul</i>

§70. Verbs with initial radical *j* inflect like the *e*-group of verbs I' (*i* class). Thus in the G-stem *enēqum* 'to suck' (\**janāqum*) has pres. *inniq*, *tenniq*, *enniq*, *inniqū*, pret. *īniq*, perf. *īteniq*, imp. *eniq*, stat. *eniq*; *ešērum* 'to be straight, prosperous' has Š pres. *ušeššer*, pret. *ušeššer* (cf. §84h), perf. *uštēšer*, N pres. *inneššer*, pret. *innešer*.

§71. Verbs with initial radical *n* follow the pattern of *parāsum*, but with assimilation of the first radical to a following consonant (\**indin* > *iddin*; note however that assimilation does not take place in some forms of the N-stem), and with loss of initial *n* in the G imperative (\**nidin*, \**nidnī* > *idin*, *idnī*; \**nuqur* > *uqur*) and in the Gt

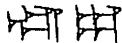








and Gtn forms without conjugation-prefix (\**nitqurum* > *itqurum*, \**nitaqqar* > *itaqqar*). (Where *n* is augment to an original biradical root, as \**ndn*, Ass. retains the original root in the imp. *din*.) From *naqārum* ‘to destroy’:

G	Gt	D	Š	N
<i>inaqqar</i>	<i>ittaqqar</i>	<i>unaqqar</i>	<i>ušaqqar</i>	<i>innaqqar</i>
<i>iqqur</i>	<i>ittaqqar</i>	<i>unaqqar</i>	<i>ušaqqar</i>	<i>innaqqar</i>
<i>ittaqar</i>	<i>ittatqar</i>	<i>uttaqqar</i>	<i>uštaqqar</i>	<i>ittanqar</i>
<i>nāqīrum</i>	<i>muttaqrum</i>	<i>munaqqīrum</i>	<i>mušaqqīrum</i>	<i>munnaqrum</i>
<i>uqur</i>	<i>itqar</i>	<i>nuqqar</i>	<i>šuqqar</i>	* <i>nanqar</i>
<i>naqārum</i>	<i>itqurum</i>	<i>nuqqurum</i>	<i>šuqqurum</i>	<i>nanqurum</i>
<i>naqrum</i>	* <i>itqurum</i>	<i>nuqqurum</i>	<i>šuqqurum</i>	<i>nanqurum</i>
<i>naqer</i>	* <i>itqur</i>	<i>nuqqur</i>	<i>šuqqur</i>	<i>nanqur</i>

### Vocabulary

<i>aḥāzum</i> (a/u): to take, seize, take in marriage	<i>ešērum</i> (i): to be straight, in order, be a success; Š to put in order; Št to keep in order, lead aright
<i>akālum</i> (a/u): to eat	<i>ezēbum</i> (i): to leave, leave behind; <i>kunukkam šūzubum</i> : to cause to leave a sealed document
<i>alākum</i> (pres. <i>illak</i> , pret. <i>illik</i> ): to go; <i>ana šīmtim alākum</i> : to die; Gt to go away; Gtn to walk about	<i>kišpū</i> (pl.): sorcery
<i>amārum</i> (a/u): to see	<i>nadūm</i> (-i): to throw, cast; ‘to throw murder on’ = accuse of murder
<i>apālum</i> (a/u): to answer, satisfy, pay	<i>nakārum</i> (i): to be foreign, be in enmity, be estranged from (itti)
<i>Ē-abzu</i> : a temple	<i>naṭālum</i> (a/u): to look at, see
<i>Ē-babbar</i> : a temple	<i>nērtum</i> : murder
<i>ebēbum</i> (i): to be pure, holy; D to purify; Dt passive	<i>šuluḥḥum</i> (< ŠU.LUH): ritual cleansing, hand washing, ritual
<i>edēšum</i> (i): to be new; D to renew	<i>šuttum</i> , pl. <i>šunātum</i> : dream
<i>epēšum</i> (*a/u or u: <i>ippeš/ippuš</i> , <i>īpuš</i> ; OB N-stem <i>inneppeš</i> , <i>innepiš</i> , <i>ittenpeš</i> alongside OB, SB, NB <i>inneppuš</i> , <i>innepuš</i> , <i>ittenpuš</i> ): to do, make	<i>warka</i> (conj.): after
<i>erēbum</i> (u): to enter; Š causative	
<i>erēšum</i> A (i): to ask for	
<i>erēšum</i> B (i): to cultivate (a field)	

## Cuneiform signs

Signs	Phonetic	Logographic
		ABZU = <i>apsûm</i> 'subterranean water'; <i>Ē-abzu</i> : name of temple
	<i>in</i>	
	<i>ne, bil, pil, bi, (tè)</i>	IZI = <i>išātum</i> 'fire'
	<i>mar</i>	
	<i>qar, gâr, kâr</i>	
	<i>uz</i>	
	<i>ša, (lib)</i>	ŠA = <i>libbum</i> 'heart' A.ŠA = <i>eqlum</i> 'field'
	<i>kam, (gám), qám</i>	
	<i>dam, tam</i>	DAM.GÂR = <i>tamkârum</i> 'merchant'

## Exercise

1. Normalize and translate: *a-na i-ša-tim in-na-ad-di. šum-ma ne-er-tam e-li-šu id-di. ša e-li-šu ki-iš-pí id-du-ú. i-na-ad-du-ú-ši. it-ta-di-in. i-na-ad-di-in. id-di-in. it-ta-an-di-in. i-na-di-iš-ši. eqlētim id-na-šu-nu-ši-in. i-di-in. i-di-iš-šum. šu-ut-tam it-tú-ul. it-ta-ki-ir. tamkāram i-ip-pa-al. i-ta-mar. i-ḫu-uz. i-ḫi-ḫa-az. a-na 𐎠𐎢𐎣 i-il-la-ak. a-na ši-im-tim it-ta-la-ak. it-ta-al-la-ak. wa-ar-ka a-bu-um a-na ši-im-tim it-ta-al-ku. šum-ma ku-nu-uk-kam ú-še-zi-ib. i-ir-ri-iš. i-te-ru-ub. ú-še-er-re-eb-ši. i-pu-uš. a-wa-a-tim ši-na-ti ep-ša. mu-ub-bi-ib šu-luḫ É-abzu. mu-ud-di-iš É-babbar. a-na šu-te-šu-ur ni-ši.*

2. Give the paradigm and G pret. conjugation of *ezēbum* and *nadānum*.

3. Translate into Akkadian: he saw a dream and left his country. who brought the liar into the king's palace? the king's daughter purified the temple. Šamaš, you lead the people aright. he renewed the foundations of the house. if that man accused me of murder, he will be slain. after he had taken the woman as wife, he was estranged from her. why was the temple not purified?

4. Cuneiform:

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## LESSON 11

### VERBS I *w*. INFINITIVE CONSTRUCTIONS. NUMBERS

§72. A small number of verbs with first radical *w* are *i* class state-verbs with a triradical root: thus *waqārum* 'to be costly', *wasāmum* 'to be fitting'. These are generally conjugated in the G-stem like verbs I *j* (§70): pres. *iqqer*, pret. *īqer*, stat. *waqar/wasim* (but perf. *ītaqer* varies from I *j* *īteniḡ*). In the derived stems they are conjugated like I *w* action verbs (§73).

§73. The majority of verbs I *w* are action-verbs formed by prefixing *w(a)-* to an original biconsonantal root: thus for *wabālum* 'to carry', *wašābum* 'to sit, dwell' the original root appears in the imperative (*bil*, *šib*) and in nominal derivatives (*biltum*, *šubtum* < \**šibtum*). The formation of secondary verbs with a variant augment is typical of the class (*tabālum*, *tašābum*).

In the G-stem, there is ablaut alternation between pres. (*ubbal*) and pret. (*ubil*); the latter forms the plur. *ublū*, ventive *ublam*, but there are also forms without elision of the *i* (see §84b): *ubilū*, *ubilam*. The precative follows the norm seen in §44: *lūbil* 'may I carry!', *libil* 'may he carry!'. The perf. is normally formed on a triradical base (*ittabal*), analogous to I *n* verbs, but occasionally OB has *itbal*, formed on the biconsonantal root.

The D-stem normally retains strong forms *uwaššar*, *uwaššer*, *ūtaššer*. Outside of OB, however, contraction sometimes takes place, giving rise to forms partly indistinguishable from G: *uššar* pres., *uššer* pret.

Š-forms without prefix appear with *šū-* (inf. *šūbulum*). In the forms with prefixes, *ušūbil* appears only in poetry; the prose forms are assimilated to those of verbs I ' *a*-group (*ušaššab*, *ušaššib*) or I ' *e*-group (*ušeššeb*, *ušeššib*).

In the N-stem, *n + w* becomes *ww* in OB (' in SB): \**inwalid* > *inwalid*.

Paradigmatic forms below are from *wabālum* ‘to bear’, *wuššurum* (D) ‘to release’, *wašābum* ‘to dwell’, *walādum* ‘to give birth to’.

G	Gtn	D
<i>ubbal</i>	<i>ittanabbal</i>	<i>uwaššar</i>
<i>ubil</i>	<i>ittabbal</i>	<i>uwaššer</i>
<i>ittabal</i> ( <i>itbal</i> )	<i>*ittatabbal</i>	<i>ūtaššer</i>
<i>wābilum</i>	<i>muttabbilum</i>	<i>muwašširum</i>
<i>bil</i>	<i>itabbal</i>	<i>wuššer</i>
<i>wabālum</i>	<i>itabbulum</i>	<i>wuššurum</i>
—	—	<i>wuššurum</i>
<i>wašib</i>	—	<i>wuššur</i>

Š	N
<i>ušabbal/ušeššeb</i>	<i>iwwallad</i>
<i>ušābil/ušešib</i>	<i>iwwalid</i>
<i>uštābil/uštēšib</i>	—
<i>mušābilum/mušēšibum</i>	—
<i>šūbil/šūšib</i>	—
<i>šūbulum/šūšubum</i>	—
<i>šūbulum/šūšubum</i>	—
<i>šūbul/šūšub</i>	—

G pres.: *ubbal*, *tubbal*, *tubbalī*, *ubbal*; *ubbalū*, *ubbalā*, *tubbalā*, *nubbal*.

G pret.: *ubil*, *tubil*, *tubilī/tublī*, *ubil*; *ubilū/ublū*, *ubilā/ublā*, *tubilā/tublā*, *nubil*.

§74. **Initial w** sometimes disappears in OB, and regularly after OB (§84c). CAD lists such words in their SB form (*abālu*, *ardu*), AHw in their OB form (*wabālum*, *wardum*).

§75. **Infinitive constructions.** (1) We have seen that the infinitive, introduced by a preposition, often serves as a temporal or final clause (§28). The infinitive may be construed as a noun, with a following genitive or pronominal suffix representing the logical object or subject:

*ana epēš bītim* ‘in order to build a temple’  
*ina kašādija* ‘when I arrive’.

Alternatively, it may be construed as a verb; in this case, when the order is Object – Preposition – Infinitive, the object is put in the accusative:

*ṭuppī anniam ina šemēm* ‘when (you) hear this tablet of mine’  
*raggam u šēnam ana ḥulluqim* ‘to destroy the evil and wicked’

but when the order is changed to Preposition – Object – Infinitive, the object is attracted into the genitive:

*ana šugītīm aḥāzim* ‘to marry a *šugītum*-woman’  
*ana ebūrīm kamāsim* ‘to gather the harvest’.

The logical subject appears as a nominative in a verbal construction, whether it precedes or follows the preposition:

*ṭuppum kīma kašādīm* ‘when the tablet arrives’  
*kīma awilū šunu lā naparkīm* ‘so that those men may not defect’,

but mixed verbal and nominal constructions with accusative object and genitive suffix indicating logical subject are frequent:

*ṭupmam ina šemēka* ‘when you hear the tablet’.

(2) Infinitive absolute. A finite verbal form is given emphasis by the infinitive of the same root with locative(?) ending *-um*, and usually with the enclitic *-ma*:

*šapārumma ašpur* ‘I certainly sent’.

(3) *le’ûm* ‘to be able’ and verbs meaning ‘to say, command’, such as *qabûm*, may take an infinitive in the accusative as complement:

*ḥalāq ālišu liqbi* ‘let him command the destruction of his city’  
*kullašunu aqbi* ‘I told (you) to hold them’  
*pīḥassu apālam ul ile’’i* ‘he cannot fulfil his feudatory duty’.

**§76. Numerals.** The cardinal numerals from 1 to 10 are:

	st. rect. m.	f.	st. abs. m.	f.
1.	<i>ištēnum</i>	<i>ištētum</i>	<i>ištēn</i>	<i>ištīat, ištēt</i>
2.	<i>šinā</i>	<i>šittā</i>	<i>šinā</i>	<i>šittā</i>
3.	<i>šalāšum</i>	<i>šalāštum</i>	<i>šalāš</i>	<i>šalāšat</i>
4.	<i>erbûm, arba’um</i>	<i>erbettum</i>	<i>erbe</i>	<i>erbet</i>

	st. rect. m.	f.	st. abs. m.	f.
5.	<i>ḥamšum</i>	<i>ḥamištum</i>	<i>ḥamiš</i>	<i>ḥamšat</i>
6.	<i>šeššum</i>	<i>šedištum</i>	—	<i>šeššet</i>
7.	<i>sebûm</i>	<i>sebettum</i>	<i>sebe</i>	<i>sebet</i>
8.	<i>*samānum</i>	<i>*samāntum</i>	<i>samāne</i>	<i>samānat</i>
9.	<i>tišûm</i>	<i>ti/ešītum</i>	<i>tiše</i>	<i>tišīt</i>
10.	<i>ešrum</i>	<i>ešertum</i>	<i>ešer</i>	<i>ešeret</i>

The numerals 1 and 2 are adjectives which usually precede and agree in gender with the noun they qualify. 3-10 are nouns which usually have the chiasitic concord common in Sémitic: feminine forms are used with masculine nouns and vice-versa. 20-50: *ešrā*, *šalāšā*, *erbā*, *ḥamšā*. Various constructions are found in the different dialects; thus, to express ‘five lords’:

*ḥamšat bēlū/bēlum* (apposition, abs. state + pl./sing.): the normal OB construction is *ḥamšat bēlū*  
*bēlū ḥamištum* (apposition, pl. + status rectus)  
*bēlū ḥamšat* (apposition, pl. + abs. state)  
*ḥamšat bēlī/bēlim* (construct state of numeral + gen. sing./pl.)  
*bēlū ḥamšim/ḥamištum* (construct state of thing + gen. of numeral).

Since numerals are not usually phonetically written in Akkadian texts (see §85), it is frequently impossible to specify which construction is intended.

With measures, the normal construction is: numeral in absolute state + measure in absolute state + thing measured in apposition, case being determined by function in the sentence:

*šalāš sūt qēmum* (or *qēmim*, *qēmam*) ‘3 seahs of flour’.

The ordinal numerals from 3 on are adjectives in *parus* form, and usually precede the noun they modify:

1st *pānûm*, f. *pānītum*; *maḥrûm*, f. *maḥrītum*; *ištēn*  
 2nd *šanûm*, f. *šanītum*  
 3rd *šalšum*, f. *šaluštum*  
 4th *rebûm*, f. *rebūtum*  
 5th *ḥamšum*, f. *ḥamuštum*  
 6th *šeššum*, f. *šeduštum*  
 7th *sebûm*, f. *sebūtum*



- 8th *samnum*, f. *samuntum*  
 9th *tišum*, f. *tišūtum*  
 10th *ešrum*, f. *ešurtum*

Both ordinals and cardinals are often expressed in writing by the Sumerian phrase ‘number + KAM (or KĀM)’:

MU 3.KAM ‘third year’ or ‘year three’, ‘three years’.

Multiplicatives are expressed by the cardinal with adverbial suffix *-ī* and pronominal suffix *-šu*; the preposition *adi* may precede:










(*adi*) *šinīšu* ‘twice’.

Fractions are expressed by the fem. forms of the ordinal: *šaluštum* = 1/3. In writing, the Sumerian phrase IGI.X.GĀL is employed to express fractions: IGI.8.GĀL = 1/8. Note also the dual *šittān*, oblique *šittīm* ‘2/3’.

### Vocabulary

<i>arba’um</i> : four (§76)	<i>šattum</i> , pl. <i>šanātum</i> : year
<i>enšum</i> : weak	<i>šittān</i> : 2/3
<i>erbūm</i> , f. <i>erbettum</i> : four (§76)	<i>wabāhum</i> ( <i>ubbal</i> , <i>ubil</i> ): to carry
<i>ešrum</i> : ten	<i>walādum</i> ( <i>ullad</i> , <i>ulid</i> ): to bear,
<i>ḥabālum</i> ( <i>a/u</i> , also <i>i</i> ): to oppress,	give birth to; N passive
wrong	<i>wašābum</i> ( <i>uššab</i> , <i>ušib</i> ): to sit,
<i>ištēn</i> , f. <i>ištīat</i> , <i>ištēt</i> : one, first	dwelt
<i>kibrātum</i> (pl.): world regions	<i>watārum</i> ( <i>ittir</i> , <i>ītir</i> ): to be
* <i>manā’um</i> , <i>manūm</i> (wr. MA.NA):	excessive; Š to make
mina (cf. §88)	excessive, multiply
<i>nawārum</i> ( <i>i</i> ): to be bright; D to	<i>wuššurum</i> (D): to release, let go
enlighten, shed light on	<i>zā’irum</i> : hostile (used as noun:
<i>qabūm</i> ( <i>-i</i> ): to say, speak	enemy)
<i>rebūm</i> : fourth	

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>si, se</i>	SI = <i>qarnum</i> 'horn' SI.SA = <i>ešērum</i> 'to be prosperous'
	<i>tab</i>	
	( <i>šār</i> )	LUGAL = <i>šarrum</i> 'king'
	<i>du, tū, (gub, qub)</i>	GIN = <i>alākum</i> 'to go' GUB = <i>izuzzum</i> 'to stand' TÚM = <i>wabālum</i> 'to bring'
	<i>dan, kal, lab, (līb, rib)</i>	KALAG = <i>danānum, dannum</i> '(to be) strong'
	<i>lam</i>	LÚ = <i>awīlum</i> 'man'
	<i>zum, šum, sūm, šu</i>	
		GÊME = <i>antum</i> 'woman servant'
	( <i>tū</i> )	GÍN = <i>šiqlum</i> 'shekel'

## Exercise

1. Normalize and translate: *za-e-ri-šu ú-wa-aš-ša-ar. ú-ta-aš-šar. amat-sú ša mārī ul-du-šum. it-ta-la-ad. šum-ma mārī la ú-li-id. šum-ma mārī ú-li-súm. ub-lam. ub-ba-lu. uš-ša-ab. ú-ša-te-ru-šu. dan-nu-um en-ša-am a-na la ha-ba-li-im. a-na ma-tim nu-wu-ri-im. a-na ši-ir ni-ši tū-ub-bi-im. pu-ru-sé-e ma-tim a-na pa-ra-si-im. ki-ib-ra-at er-bé-tim. šār ki-ib-ra-tim ar-ba-im. a-di 30-šu i-na-ad-di-in. 1GI.3.GÁL. i-na re-bu-tim ša-at-tim. MU.4.KAM. ša ša-at-tim iš-ti-a-at. ši-it-ti-in i-na-ad-di-in ša-lu-uš-tam i-le-qé. 4 sūt še'am. 2 qa še'am. 1 MA.NA kaspam. 1/3 MA.NA kaspam. 10 šiql kaspum. e-eš-ri-šu aš-tap-pa-ra-ak-ki-im.*

- 一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

## LESSON 12

### QUADRILITERAL VERBS. *IZUZZUM*. DOUBLY WEAK VERBS

§77. **Quadriliteral verbs** in Akkadian are generally taken to fall into two classes:

1. **The š-group:** the first radical is *š*, and a liquid (*l*, *r*) or nasal (*m*, *n*) is in fourth or third and fourth position: *šugallulum* 'to hang', *šuharrurum* 'to fall into a numbed silence, be silent', *šugammumum* 'to be still', *šuparrurum* 'to spread out' (tr.). These are usually conjugated in one stem, similar to D, and its *-ta-* and *-tan-* derivatives:

Pres.	<i>ušqammam</i> , pl. <i>ušqam(m)ammū</i>
Pret.	<i>ušqammim</i>
Perf.	* <i>uštaqammim</i>
Ptc.	* <i>mušqammimum</i>
Imp.	<i>šuqammim</i>
Inf.	<i>šuqammumum</i>
Stat.	<i>šuqammum</i> (also <i>šaḥur</i> , pl. <i>šaḥurrū</i> ).

Note the weak verbs *šupêlum* 'to exchange', *šukênum* 'to bow down' (OA *šupa''ulum*, *šuka''unum*). These undergo the usual alterations of medial weak verbs:

Pres.	<i>ušpêl</i> , pl. <i>ušpellū</i>
Pret.	<i>ušpêl</i> , pl. <i>ušpêlū</i>
Perf.	<i>uštepêl</i> , pl. <i>uštepêlū</i>
Ptc.	<i>muškêl/înum</i> .

2. **The N-stem group:** the second radical is always *l* or *r*, and forms are found in two stems, N (with ingressive sense) and Š (causative), with their iterative *-tan-* stems. They normally indicate motion: *nabalkutum* (\**blkt*) 'to cross over, transgress, revolt', *napalsuḥum* 'to prostrate oneself', *naparšudum* 'to flee', *naparkûm* (-*u* class) 'to stop, to cease work', *neqelpûm* (-*u* class) 'to drift,

float)', *napalkūm* (usually -i class) 'to be open(ed) wide'. Their forms are:

	N	Ntn
Pres.	<i>ibbalakkat/it</i>	<i>ittanablakkat</i>
Pret.	<i>ibbalkit</i>	<i>ittabalakkat</i>
Perf.	<i>ittabalkat/it</i>	<i>ittatablakkat</i>
Ptc.	<i>mubbalkitum</i>	<i>muttablakkitum</i>
Imp.	<i>*nabalkit</i>	—
Inf.	<i>nabalkutum</i>	<i>itablakkutum</i>
V. Adj.	<i>nabalkutum</i>	—
Stat.	<i>nabalkut</i>	—

	Š	Štn
Pres.	<i>ušbalakkat</i>	<i>ušanablakkat</i>
Pret.	<i>ušbalkit</i>	<i>uštablakkat</i>
Perf.	<i>uštābalkit</i>	—
Ptc.	<i>mušbalkitum</i>	—
Imp.	<i>šubalkit</i>	—
Inf.	<i>šubalkutum</i>	<i>šutablakkutum</i>
V. Adj.	<i>šubalkutum</i>	—
Stat.	<i>šubalkut</i>	—

§78. **Irregular N-stem.** A small group of geminate verbs (i.e. with identical 2nd and 3rd radical) have an irregular N and Ntn-stem. They are probably not to be considered quadriliteral, and are listed by the modern dictionaries under the corresponding G-stem, when that is extant (thus *naḥalluhum* 'to slink' is given under *ḥalālum*). They are characterized by doubling of the second radical in N infinitive and stative, and doubling of the final radical before endings in other forms. Thus *našalluhum* 'to crawl off' (most forms not attested, but restored from similar verbs; plural morphemes added in parentheses):

	N	Ntn
Pres.	<i>iššallal(lū)</i>	<i>ittanašlal(lū)</i>
Pret.	<i>iššalil(lū)</i>	—
Perf.	<i>ittāšlal(lū)</i>	<i>ittatašlal(lū)</i>
Ptc.	<i>muššallillum</i>	<i>muttašlillum</i>
Inf.	<i>našalluhum</i>	<i>itašlillum</i>
Stat.	<i>našallul(ū)</i>	—

§79. The irregular verb *izuuzzum* (post-OB *uzuzzum*) 'to stand':

	Pres.	Pret.	Perf.	Imp.
G	<i>izzaz</i>	<i>izziz</i>	<i>ittaziz</i>	<i>iziz, izizzā</i>
Gt	<i>ittazzaz</i>	—	—	—
Gtn	<i>ittanazzaz</i>	—	—	<i>itazzaz, -zzā</i>
Š	<i>uřzaz</i>	<i>uřziz</i>	—	<i>řuziz, řuzizzā</i>

All forms double the final consonant before an ending: *izzazzū*, *uřzazzū*, etc.

§80. Doubly weak verbs combine the characteristics of two of the types of weak verb discussed above. Thus *idūm* 'to know' (\**jadā'um*) forms the preterite *īde*, with the modifications of I *j* (*īniq*) and III *e* (*iřme*). (Note that when two normally weak features occur as successive radicals, one of them, usually the middle radical, is most often treated as a strong consonant, e.g. *e'ēlum*, *nawārum*, *lawūm*, *le'ūm*.) Some of the more commonly found verbs are:






*elūm* 'to go up' (I ' , III *i*): pres. *illi*, pret. *īli*, perf. *īteli*, imp. *eli*,  
Gt pres. *ītelli*, pret. *īteli*, Gtn pres. *ītenelli*, pret. *ītelli*, D  
pres. *ulla*, pret. *ulli*, Š pres. *uřelle*, pret. *uřēli*, perf. *uřtēli*;  
*wařūm* 'to go out' (I *w*, III *i*): pres. *uřři*, pret. *ūři*, perf. *ittaři*,  
imp. *ři*, Š pres. *uřeře*, pret. *uřēři*, perf. *uřtēři*;  
*warūm* 'to lead' (I *w*, III *u*): pret. *ūru*, Š pres. *uřarra*, pret.  
*uřāri*;  
*idūm* 'to know' (I *j*, III *e*): this verb and the following one have  
only one tense, pret. in form and stative in meaning  
(compare Latin *cognovi*, German *ich weiss*): *īde*, *tīde*, *īde*,  
*tīdeā* etc., irregular ptc. *mūdūm* (\**mūde-*, form *mupras*);  
*iřūm* 'to have' (I *j*, III *u*): pret. *īřu*;  
*le'ūm* 'to be able' (II ' , III *e/i*): pres. *ile''i/ilē*, pret. *il'e*, *ilē*;  
*ře'ūm* 'to seek': like *le'ūm*;  
*qu''ūm* 'to await' (D): pres. *uqa''a*, *uqā* (plur. *uqa''ū*), pret.  
*uqa''i*, *uqī*.

§81. 'All' is expressed, not by an adjective, but by *gimrum*, *kalūm*, *kiřřatum* or other nouns meaning 'totality'. These may precede in construct relation to the noun to which they refer (*gimir mātīm* 'all the land'), or follow it in apposition, usually with pronominal suffix (*mātum kalūša* 'all the land', *ana mātīm kalīša* 'to the entire land').

## Vocabulary

<i>alpum</i> : ox	<i>numātum</i> : household goods
<i>bīrum</i> : divination	<i>nūrum</i> : light
<i>elūm</i> (-i): to go up; Gt + <i>ina</i> : to forfeit (§41,b)	<i>qu''ūm</i> : to await
<i>enūm</i> (-i): to change (tr.)	<i>sarrātum</i> (f. pl.): lies, deception
<i>gimrum</i> : totality	<i>ṣābum</i> (collective): soldiers, workmen
<i>idūm</i> (-e): to know	<i>ṣībūtum</i> : testimony
<i>išūm</i> (-u): to have	<i>še'ūm</i> (-e/i): to seek
<i>izuzzum</i> : to stand; + dat.: to stand before, come before; + <i>ana/ina pān(ī)</i> : to stand in the service of, to serve	- <i>šu</i> : its, his; when used with expressions of time, has a demonstrative or distributive force: <i>ina ūmīšu</i> 'at that time, at the proper time'; <i>ūmīšu</i> '(throughout) his days, all his life'
<i>le'ūm</i> (-e/i): to be able	<i>wapūm</i> (-i): to become visible; Š to make visible, glorify
<i>nabalkutum</i> : to cross over, transgress, revolt	<i>warūm</i> (-u): to lead
<i>napalsuḫum</i> : to prostrate oneself	<i>waṣūm</i> (-i): to go out; Š causative
<i>našūm</i> (-i): to raise, bear, carry; 'raise the eye to' = covet	
<i>nīšum</i> : lifting; <i>nīš qātīm</i> ('raising of the hand'): prayer	

## Cuneiform signs

Signs	Phonetic	Logographic
	<i>eri, iri, rí, ré</i>	URU = <i>ālum</i> 'city'
		KÁ = <i>bābum</i> 'gate'
		KĀ.DINGIR.RA <sup>kl</sup> = <i>Babilum</i> <sup>kl</sup> 'Babylon' (etymologized as <i>bāb ilim/ilī</i> )
	<i>ṣi, še, zī, zé</i>	GUD = <i>alpum</i> 'ox'
		NIN = <i>bēltum</i> 'lady'
	<i>el, il₅</i>	SIKIL = <i>ellum</i> 'pure, holy'





甲午 今 甲午 甲午； 甲午 甲午 甲午 甲午 甲午；  
 甲午 甲午 甲午 甲午 甲午 甲午 甲午 甲午 甲午；  
 甲午 今 甲午 甲午 甲午 甲午 甲午 甲午 甲午；  
 甲午 甲午 甲午 甲午 甲午 甲午 甲午 甲午 甲午

## APPENDIX I

### GENERAL PHONETICS OF AKKADIAN

#### §82. AKKADIAN HISTORICAL PHONETICS

a. **Vowels** are *a, i, u, e*. They should be pronounced as in Latin or German. They can be long or short; for conventional indications of length see §4e,4. Of the vowels, *a, i, u* are Proto-Semitic; *e* is a reflex of either *a* or *i*. Other vowels (such as *o, ü*) do not appear directly in the writing system, but their existence in some stage of the spoken language has been argued.

b. **Consonants** are *ʾ, b, p, d, t, ṭ, g, k, q, ḫ, l, r, m, n, z, s, š, j, w*. Their approximate pronunciation is deduced from other Semitic languages. Semitic consonants not familiar to the speaker of English include the following (for ease of reference the traditional Hebrew name of the consonant is given): *ʾ* (aleph), a glottal stop, like the glottal closure between the two words of English 'oh oh!'; the 'emphatic' consonants *ṭ, q* and *š* (ṭeth, qoph, šade), equivalent to *t, k, s* pronounced with throat constriction; *ḫ* (lost in Hebr.) is sounded like *ch* in Scots 'loch'; *š* (shin), pronounced like *sh* in English; *j* (yod) has the sound of English *y*: in **transcriptions** most scholars use the symbol *j*, but some use *y*, to represent this sound (*jāšim* 'to me', rarely *yāšim*), but in **transliterations** the symbol *i* is generally used: *ia-ši-im*. *g* is pronounced as in 'go, game'. The remaining consonants are pronounced roughly as in English.

As compared with other Semitic languages, the consonantal system of Akkadian has undergone a simplification, through the merging of several groups of sounds. Though the inadequacies of a writing system adapted from Sumerian may conceal phonemic distinctions that were still felt, at least in some areas, it is generally considered that by the OB period Akkadian had lost the original consonants *ḡ, ṭ, ḡ, ṭ, ʾ, ḡ, ḫ, ḫ, š*. The consonantal evolution from Proto-Semitic may be indicated as follows:

c. **Dentals** (*d, t, ṭ* remain in Akkadian)*d* > *z*: Arab. *ʿuḏn*, Hebr. *ʿōzen*, Akk. *uḏnum* ‘ear’*t* > *š*: Arab. *ṭaur*, Hebr. *šōr*, Akk. *šūrum* ‘bull’*ṭ* (ظ) > *ṣ*: Arab. *ṣill*, Hebr. *ṣēl*, Akk. *ṣillum* ‘shadow’*d* (ض) > *ṣ*: Arab. *ʿarḏ*, Hebr. *ʿereṣ*, Akk. *erṣetum* ‘earth’d. **Labials** (*b, p* remain)e. **Palato-velars** (*g, k, q, ḫ* remain)*g* > *ʿ*: Arab. *ḡaraba*, Hebr. *ʿereb*, Akk. *erēbum* ‘to set (of sun)’f. **Sibilants** (*z, s, ṣ, š* remain)*š* > *š*: Arab. *kirš*, Hebr. *kārēš*, Akk. *karšum* ‘belly’g. **Liquids** (*l, r* remain)h. **Nasals** (*m, n* remain)i. **Laryngeals***ʿ* remains in some words, but has a tendency to disappear, with consequent vocalic alteration (this is true also of *ʿ* developed from *ḡ, ṭ, ḫ, or ḥ*)*ʿ*: Arab. *ṭamiʿa*, Hebr. *šāmē(ʿ)*, Akk. *šamūm* ‘be thirsty’Arab. *saʿala*, Hebr. *šāʿal*, Akk. *šaʿālum* ‘ask’Arab. *raʿs*, Hebr. *rō(ʿ)š*, Akk. *rēšum* ‘head’*ḥ*: Arab. *samiʿa*, Hebr. *šāmaʿ*, Akk. *šemūm* ‘to hear’*ḥ*: Arab. *nahr*, Hebr. *nāhār*, Akk. *nārum* ‘river’*ḥ*: Arab. *ḥadaṭa*, Hebr. *ḥiddēš*, Akk. *edēšum* ‘be new’

j. From the Akkadian point of view, consonants of multiple origin may be classified according to their counterparts in other Semitic languages:

*ʿ*: 1 = *\*ʿ*, 2 = *\*ḥ*, 3 = *\*ḫ*, 4 = *\*ʿ*, 5 = *\*ḡ* (*w* and *j* are sometimes termed ‘aleph six’ and ‘aleph seven’; while there is no regular development *w* > *ʿ* or *j* > *ʿ*, the terminology is convenient inasmuch as *w* and *j* underwent a development analogous to that of *ʿ*).*z*: 1 = *\*z*, 2 = *\*ḏ*.*ṣ*: 1 = *\*ṣ*, 2 = *\*ṭ*, 3 = *\*ḏ*.*š*: 1 = *\*š*, 2 = *\*ś*, 3 = *\*ṭ*.

## §83. PATTERNS OF CONSONANTAL STRUCTURE

a. In §82 we have discussed the relation of Akkadian consonantal phonemes, taken individually, to those in other Semitic languages, a relation traditionally conceived as 'the development of Akkadian from Proto-Semitic'. In the present section we see some inner-Akkadian patterns of consonantism dependent on environment. Some of these patterns are typical of Akkadian in all periods, as compared to other Semitic languages; these are conveniently stated as developments from a reconstructed Proto-Semitic or Proto-Akkadian. Others (where this is stated) are typical of particular dialects of Akkadian.

b. Geers' law of dissimilation. Unlike other Semitic languages, Akkadian does not tolerate a root with two emphatic consonants, and dissimilates one of them (*ṣ* is retained in preference to *q* and *ṭ*, *q* in preference to *ṭ*):

- \**qaṣārūm* > *kaṣārūm* 'to bind'
- \**quṭṭurūm* > *qutturūm* 'to fumigate'
- \**qaṭnum* > *qatnum* 'thin'.

c. Barth's law of dissimilation. A nominal preformative *ma-* (or its variant *me-*), when preceding a root containing a labial (*b*, *p*, *m*) dissimilates to *na-* (*ne-*):

- \**markabtum* > *narkabtum* 'chariot'
- \**maktamum* > *naktamum* 'cover'
- \**maḫḫarūm* > *naḫḫarūm* 'total'.
- \**maḫpašum* > *nēpešum* 'ritual'.

d. '₁₋₅ (§82j) is retained in some words as a strong consonant, but more normally is subject to disappearance, with consequent changes in vocalization. The development of *j* and *w* is analogous to that of ' (see below, §84c-f).

e. *n* often assimilates to a following consonant:

- \*'anta > *atta* 'you'
- \*'anpum > *appum* 'nose'
- but note — at least in written form — *kanšu*, *iddin-šu* (also *iddiṣ-šu*), *nidintum* (also *nidittum*).

f. Dental (*d*, *t*, *ṭ*) or sibilant (*s*, *ṣ*, *š*, *z*) + *š* of pronominal suffix regularly > *ss*:

\**māt-šu* > *mās-su* 'his land'

\**imḥaṣ-šu* > *imḥas-su* 'he struck him'

\**erēš-šu* > *erēs-su* 'his desire'.

Note that assimilated forms may be written 'historically' (*māt-su*, *ma-at-su*) as well as 'phonetically' (*ma-as-su*, *ma-su*); both types of writing represent /māssu/.

g. After OB, *m* before a dental, *s*, *ṣ*, *q* or *k* may be written *n* (representing *n* before dental, *ṇ* before velar):

*ṭēm-ka* or *ṭēn-ka* 'your report'.

h. *t* of the verbal infix *-ta-*, whether in the perfect tense, the *t*-stems or the *tn*-stems, is partially assimilated to a first radical *g* (i.e. it becomes voiced *d*) and wholly assimilated to *d*, *ṭ*, and sibilants other than *š*:

\**igtamrū* > *igdamrū* 'they have finished'

\**aṭṭardam* > *aṭṭardam* 'I have sent'

\**aṣṭabat* > *aṣṣabat* 'I have seized'

\**iztakar* > *izzakar* 'he has said'.

i. In verbs whose first radical is *d*, *ṭ*, *z*, *s*, or *ṣ*, metathesis of that radical and infix *t* takes place in *Gt* and *Dt*-forms without prefix:

\**ṣitbutū* > *tiṣbutū* 'they are grappling'

\**zītkar* > *tizkar* 'speak!'

j. *d* and *ṭ* before feminine ending *t* > *t*:

\**ma'adtum* > *ma'attum* 'much'.

\**wālidtum* > *wālittum* 'mother'

\**muballitum* > *muballittum* 'cage'.

k. *b* and *p* can assimilate to a following *m* of *-ma*:

*ērub-ma* or *ērum-ma* 'I entered'.

l. In MB and later, a sibilant before another sibilant or a dental appears as *l*: OB *uṣziz* 'I stationed', *aṣṭur* 'I wrote', *aṣṣi* (also *assi*) 'I called' = MB *ulziz*, *alṭur*, *alsi*.

m. In Babylonian from MB on the geminated middle radical of a verb, when it is voiced *b*, *d*, *g*, or *z*, frequently dissimilated to a nasal (written *m* or *n*) + the simple consonant, representing *mb*, *nd*, *ŋg*, *nz*:

*inabbi* > *inambi* 'he names'  
*inaddin* > *inamdin*, *inandin* (/inandin/) 'he gives'  
*imaggar* > *imangar* (/imangar/) 'he agrees'  
*inazziq* > *inanziq* 'he becomes angry'.

n. An initial or final double consonant is avoided: either the consonant is simplified (*\*šarr-* > *šar* 'king') or a resolutive vowel is introduced (*\*prus* > *purus*, *\*tupp-* > *tuppi* 'tablet', *\*kalb* > *kalab* 'dog', *\*bilt* > *bilat* 'burden'). Medial triconsonance is similarly resolved by consonantal simplification or vocalic epenthesis (*\*ni-tan-prusum* > *itaprusum* 'to undergo constant separation', *\*pulḥ-tum* > *puluḥtum* 'awe', *\*riḥṣ-tum* > *riḥiṣtum* 'inundation').

#### §84. PATTERNS OF VOCALIC STRUCTURE

a. The Proto-Semitic diphthongs *au* and *ai* normally > *ū* and *ī*:

*\*taurum* > *šūrum* 'bull'  
*\*baitum* > *bītum* 'house'  
*\*šaptain* > *šaptīn* 'two lips'.

b. When two short open syllables come in succession in word interiors, the vowel of the second is normally elided:

*\*kašid-āku* > *kašdāku* 'I reach'  
*\*iptaras-ū* > *iptarsū* 'they divided'  
*\*damiq-um* > *damqum* 'good'

but before *r* and *l* the elision need not take place (*zikarum* or *zikrum* 'male', *akalum* or *aklum* 'bread').

When three short open syllables come in succession, the vowel of the second or third is elided:

*\*pitarusum* (Gt inf.) > *pitrusum* (Bab.), *pitarsum* (Ass.).

c. Vocalization consequent on the disappearance of word-initial ' (above, §82j and §83d):

(i) '₁₋₅ usually disappears with no vowel lengthening: \**halākum* > *alākum* 'to go'.

(ii) *j* similarly disappears, but initial *ja-* > *e* or *i*: \**jašpur* > *išpur* 'he sends', \**janāqum* > *enēqum* 'to suck', \**jadā'um* > *idūm* 'to know'.

(iii) *w* is usually preserved in OB writing, but may be lost: *wabalūm* or *abālum* 'to carry'.

d. Loss of \*'₁₋₇ at the end of a syllable is accompanied by compensative lengthening of the preceding vowel:

\**iğrub* > *īrub* 'it set'

\**ba'lum* > *bēlum* 'lord'

\**jajšir* > \**ijšir* > *īšir* 'he went straight'.

When nouns III '₁₋₇ lose ' the opened syllable is lengthened, or reclosed by a secondary consonant gemination:

\**zar'um* > *zērum* 'seed'

\**kuš'um* > *kūšum* or *kušsum* 'cold'

\**bišjum* > *bīšum* 'possession'

\**minwum* > *mīnum* 'counting'.

e. Vowels put in immediate contact within a word by loss of '₁₋₇ are normally contracted. Some vowel combinations, however, resisted contraction for a longer time; thus the sequences *ia* and *ea* (and *iu* in archaizing prose or poetry) frequently appear uncontracted in OB. In most cases the contracted vowel is a long grade of the original second vowel, the most important exception being *āi* > *ē*:

*rabium* normally > *rabūm* 'great' (nom.)

*rabiam* may > *rabām* (acc.)

*rubā'um* > *rubūm* 'prince'

*purussā'im* > *purussēm* 'decision' (gen.).

f. Loss of original *h*, ' , *ḡ* (rarely *h*) is accompanied by a change of *a* to *e* in the same syllable; in Babylonian, *a* in preceding or following syllables is assimilated to *e*:

\**ba'lum* > *bēlum* 'lord'

\**išma'* > \**išmē* > *išme* 'he heard'

- \**garābum* > Ass. *erābum*, Bab. *erēbum* 'to set'
- \**ba'lat* > Ass. *bēlat*, Bab. *bēlet* 'lady'
- \**talqaḥ* > Ass. *talqe*, Bab. *telqe* 'you took'
- \**tašamma* > Ass. *tašamme*, Bab. *tešemme* 'you hear'.

This assimilation of *a* to *e* takes place even when there is an intervening consonant in III ' nouns of the form *pars*:

- \**zar'um* > *zērum* 'seed'
- \**qamḥum* > *qēmum* 'flour'.

g. In Babylonian, *a* in the proximity of *r* or *ḥ* often > *e*; *a* in preceding or following syllables is also then assimilated to *e*:

- \**arḍatum* > *eršetum* 'earth'
- arratum* > *erretum* 'curse'
- šabārum* > *šebērum* 'to break'
- qarābum* > *qerēbum* 'to approach'
- ṭaḥūm* > *ṭeḥūm* 'to come near'.

h. In verbal forms whose writing allows us to distinguish between *e* and *i* (see §4e,2 and §15), an *i* preceding syllable-final *r* or *ḥ* often > *e* in OB; the same shift may be presumed where the orthography alone does not indicate it clearly:

- utammih* > *utammeh* 'he seized'
- utirrū* > *uterrū* 'they caused to go back'.

i. Addition of a pronominal suffix (including ventive *-nim*) or *-ma* effects a lengthening of a preceding short vowel (*ana bēli-šu* > *ana bēlišu* 'to his lord') and preserves final length that would otherwise be lost (*itti* 'with', *ittišu* < \**ittai-šu* 'with him', so too *eli* 'upon', *warki* 'after'; *qibūma* 'say!', cf. §62). The present Introduction follows CAD in using the macron to note retained length (*qibīma*), but not to mark secondary lengthening (*ana bēlišu* is written, to be read *ana bēlišu*).

j. In Assyrian, a short vowel *a* in open post-tonic syllable is normally assimilated to the vowel of the nominal or verbal ending (Assyrian vowel harmony):

- Bab. *naptanum* 'meal', NA *naptunu*, gen. *naptene*
- Bab. *iṣbatū* 'they seized', Ass. *iṣbutū*.



## APPENDIX II

### NUMBERS, DATING, MEASURES

§85. Numbers are written:

𒐍	1. DIŠ; AŠ, DILI	𒐍	600. GÍŠ+U
𒐍	10. U	𒐍, 𒐍	3600. ŠĀR
𒐍	60. GÍŠ	𒐍	36000. ŠĀR × U

Examples:

𒐍	= 2 or 120 (also 2/60)	𒐍𒐍	= 70
𒐍𒐍	= 5 or 300	𒐍𒐍	= 670
𒐍𒐍	= 9 or 540	𒐍𒐍𒐍	= 2 ME = 200
𒐍𒐍	= 50	𒐍𒐍𒐍𒐍	= 2 LIM = 2000

(ME and LIM are pseudo-logograms from Akkadian *me'atum* '100', *limum* '1000'.)

§86. Year dates are indicated in OB by a name given to each year; thus 'the year after the walls of Mari were destroyed' = the 33rd regnal year of Hammurapi. In Assyria each year was named after a royal official, the year being called 'the *limmu* (eponymate) of PN'. In MB and NB texts the year is identified by the formula MU 3.KAM PN '3rd regnal year of PN'.

§87. Month dates are given in the formula UD 15.KAM itušE.KIN.KUD '15th day of Addarum'. Month names, like many of the measures given below, were subject to local variation; the most standard names and measures are listed here. The month names are usually written in Sumerian, preceded by the determinative ITI, ITU = *warḫum* 'month'; they are often abbreviated, only the first sign (BĀRA, GUD, etc.) being written.

𒍪 𒍪 𒍪	BĀRA.ZAG.GAR = <i>Nisānum</i> (March-April)
𒍪 𒍪 𒍪	GUD.SI.SĀ = <i>Ajarum</i> (April-May)
𒍪 𒍪 𒍪	SIG <sub>4</sub> .GA = <i>Simānum</i> (May-June)
𒍪 𒍪	ŠU.NUMUN = <i>Dumuzi</i> (June-July)
𒍪 𒍪 𒍪	NE.NE.GAR = <i>Abum</i> (July-Aug.)
𒍪 𒍪 𒍪	KIN. <sup>d</sup> INNIN = <i>Ulūlum</i> (Aug.-Sept.)
𒍪 𒍪 𒍪	DU <sub>6</sub> .KÛ = <i>Ta/ešrītum</i> (Sept.-Oct.)
𒍪 𒍪 𒍪	APIN.DU <sub>8</sub> .A = <i>Arahšamna</i> (OB <i>Kinūnum</i> ?) (Oct.-Nov.)
𒍪 𒍪 𒍪	GAN.GAN.Ē = <i>Kislūnum</i> (Nov.-Dec.)
𒍪 𒍪 𒍪	AB.BA.Ē = <i>Ṭebētum</i> (Dec.-Jan.)
𒍪 𒍪	ZĪZ.A(.AN) = <i>Šabātum</i> (Jan.-Feb.)
𒍪 𒍪 𒍪	ŠE.KIN.KUD = <i>Addarum</i> (Feb.-March)








### 88. Weight measures.

𒍪	ŠE = <i>uṭṭatum</i> 'grain' = ca. 1/20 gram
𒍪	GÍN = <i>šighum</i> 'shekel' = 180 ŠE = ca. 8.3 g.
𒍪 𒍪	MA.NA = <i>manûm</i> 'mina' = 60 GÍN = ca. 500 g. (1 lb.)
𒍪 𒍪	GÛ, 𒍪 𒍪 GUN = <i>biltum</i> 'talent' = 60 MA.NA = ca. 30 kg.













### §89. Linear measures.

𒍪 𒍪	ŠU.SI = <i>ubānum</i> 'finger' = ca. 1.6 cm.
𒍪 𒍪	KÛŠ = <i>ammatum</i> 'cubit' = 30 ŠU.SI = ca. 50 cm.
𒍪 𒍪	GI = <i>qanûm</i> 'reed' = 6 KÛŠ = ca. 3 m.
𒍪	GAR (= <i>nindanum</i> ? <i>nindakkum</i> ?) = 2 GI = ca. 6 m.
𒍪	ĒŠ = <i>ašlum</i> 'cord' = 10 GAR = ca. 60 m.
𒍪	UŠ 'sixty (GAR)' = 6 ĒŠ = ca. 360 m.
𒍪 𒍪	DANNA = <i>bērum</i> 'double-hour' = 30 UŠ = ca. 11 km.












## §90. Area measures.

-  SAR = *mus/šarum* 'garden' = 1 GAR<sup>2</sup> = ca. 36 m.<sup>2</sup>  
 IKU = *ikûm* 'field' = 100 SAR = ca. 3600 m.<sup>2</sup>  
 BÜR<sup>iku</sup> = *bûrum* = 18 IKU = ca. 6.48 hectares  
 or  BÜR-*gunû*<sup>iku</sup> = 10 BÜR<sup>iku</sup> = ca. 64.8 hectares  
 SÂR<sup>iku</sup> = 6 BÜR-*gunû*<sup>iku</sup> = ca. 3.9 km.<sup>2</sup>  
 SÂR × U<sup>iku</sup> = 10 SÂR<sup>iku</sup> = ca. 39 km.<sup>2</sup>

## §91. Solid capacity measures.

-  SILA = *qûm* 'quart' = ca. 1 liter  
 BÂN = *sûtum* 'seah' = 10 SILA = ca. 10 l.  
 2 BÂN, BANMIN  
 3 BÂN, BANEŠ  
 4 BÂN, BANLIMMU  
 5 BÂN, BANIA  
 *pānum/parsiktum* = 6 BÂN = ca. 60 l.  
 (  NIGIDA = 1 *pānum*,  NĪMIN = 2 *pānû*,  NIEŠ =  
 3 *pānû*,  NĪLIMMU = 4 *pānû* )  
 GUR = *kurru* 'kor' = 5 NIGIDA = ca. 300 l.

Amounts of grain etc. are given (as are numerical notations generally) from greater units to lesser. The number of GUR is indicated by horizontal wedges without the sign GUR, the number of NIGIDA by vertical wedges without the sign NIGIDA, the number of SILA by standard vertical numbers + the sign SILA. The sign GUR frequently appears at the end of the measures, marking them as measures of solid capacity. Examples:

- 5 (gur) 4 (nigida) 3 bán 4 sila GUR       
 2 (gur) 2 (nigida) 5 sila GUR      
 1 bán 5 sila  

## INDEX OF AKKADIAN VOCABULARY

(numbers refer to lessons, s to sign-list in the lesson)

<i>abbutum</i> : 6	<i>*bānium, bānūm</i> : 2	<i>erbūm</i> : 11
<i>abūbum</i> : 9	<i>banūm</i> : 8	<i>erēbum</i> : 7s, 10
<i>abum</i> : 2, 2s	<i>baqārum</i> : 5	<i>erēšum</i> A and B: 10
<i>Adad</i> : 3s	<i>Barsipa</i> : 9	<i>Eridum</i> : 9
<i>adī</i> : 4	<i>bašūm</i> : 3s, 8	<i>errēšum</i> : 2
<i>aḫāzum</i> : 10	<i>bēltum</i> : 2, 12s	<i>erretum</i> : 1
<i>aḫum</i> : 2	<i>bēlum</i> : 2, 8s	<i>eršetum</i> : 2, 4s
<i>Aja</i> : 6	<i>bīrum</i> : 12	<i>ešemum</i> : 2
<i>ajjūm</i> : 5	<i>bīšum</i> : 2	<i>ešērum</i> : 10, 11s
<i>ajjūmma</i> : 7	<i>bītum</i> : 1, 1s	<i>ešrum</i> : 11
<i>akālum</i> : 10	<i>būrum</i> : 9s	<i>etēqum</i> : 5s
<i>alākum</i> : 3, 10, 11s		<i>ezēbum</i> : 10
<i>alpum</i> : 12, 12s	<i>dabābum</i> : 5	<i>ezzum</i> : 1
<i>ālun</i> : 6, 12s	<i>Dagan</i> : 7	
<i>amārum</i> : 10	<i>dajjānum</i> : 3	<i>gamālum</i> : 8
<i>ammatum</i> : 5s	<i>dajjānūtum</i> : 8	<i>gigunūm</i> : 6
<i>anmūni(m), ana mīnin</i> : 4	<i>dākum</i> : 9	<i>gimillum</i> : 4
<i>amtum</i> : 11s	<i>danānum</i> : 11s	<i>gimrum</i> : 12
<i>ana</i> : 1	<i>dannum</i> : 1, 11s	<i>gitmālum</i> : 1
<i>anāku</i> : 4	<i>*dārium, dārūm</i> : 2	<i>gullubum</i> : 6
<i>annūm</i> : 5	<i>dūnum</i> : 2	
<i>Anum</i> : 1s	<i>dullum</i> : 7	<i>ḫabālum</i> : 11
<i>anumma</i> : 4		<i>ḫadūm</i> : 8
<i>apālum</i> : 10	<i>Ē-abzu</i> : 10	<i>ḫalāqum</i> : 4; D: 6
<i>apsūm</i> : 10s	<i>Ē-babbar</i> : 10	<i>ḫuṭtum</i> : 5, 7s
<i>arba'um</i> : 11	<i>ebēbum</i> : 10	<i>ḫulqum</i> : 2
<i>arḫiṣ</i> : 5	<i>edēšum</i> : 10	<i>ḫurāšum</i> : 3s
<i>arkum</i> : 1s	<i>ekallum</i> : 1s, 2	
<i>arnum</i> : 1	<i>eli</i> : 2	<i>Īd</i> : 8
<i>ašrum</i> : 1, 4s	<i>Ellil</i> : 7, 9s	<i>idum</i> : 2, 2s
<i>aššatum</i> : 2	<i>Ellilūtum</i> : 9	<i>idūm</i> : 3s, 12
<i>aššum</i> : 1	<i>ellum</i> : 3s, 12s	<i>ilum</i> : 1, 1s
<i>awātum</i> : 2, 5s	<i>elūm</i> : 12	<i>Imar</i> : 7
<i>awīlum</i> : 1, 11s	<i>enšum</i> : 11	<i>immerum</i> : 5s
	<i>enūm</i> : 12	<i>ina</i> : 1, 8s
<i>Babilum</i> : 12s	<i>epēšum</i> : 10	<i>inūm</i> : 2, 2s
<i>bābum</i> : 12s	<i>epištum</i> : 8	<i>inūma</i> : 4
<i>balāqum</i> : 2s, 4; D: 6	<i>eqlum</i> : 2, 10s	<i>iššūrum</i> : 7s

- iṣum*: 3, 3s  
*iṣātum*: 1, 10s  
*iṣdum*: 6  
*Ištar*: 8  
*ištēn*: 11  
*ištu*: 1, 5s; conj.: 8  
*išūm*: 12  
*itti*: 2  
*izuzzum*: 11s, 12  
  
*jašūb* (Amorite): 7  
  
*kabātum*: 7  
*kabūm*: 1, 9s  
*kadrum*: 1  
*kajjāniš*: 7  
*kalbum*: 7s  
*kalūm* (noun): 2  
*kalūm* (verb): 8  
*kamārum*: 6  
*kānum*: 9  
*karābum*: 5  
*kaspum*: 3, 3s  
*kašādum*: 3, 4s  
*kī'am*: 4  
*kibrātum*: 11  
*kīma*: 1  
*kirūm*: 4  
*Kiš*: 6  
*kišpū*: 10  
*kiššatum*: 9  
*kittum*: 4  
*kunukkum*: 2  
*kussūm*: 8  
  
*lā*: 4s, 5  
*labārum*: 9s  
*labāšum*: 5  
*labirum*: 5  
*lāma*: 4  
*lamādum*: 3s, 6  
*lapātum*: 6s  
*leqūm*: 8  
*le'ūm*: 12  
*libbum*: 2, 10s  
*līnum*: 2s  
*lū ... lū*: 4  
  
*-ma*: 4  
*magārum*: 5  
*maḥārum*: 7  
*maḥāšum*: 3  
*maḥrum*: 1  
*mala*: 7  
*mamman*: 7  
*\*manā'um, manūm*: 11  
*mannum*: 5  
*manūm* (noun): 11  
*manūm* (verb): 8  
*maqātum*: 5s  
*marāšum*: 7  
*Marduk*: 2, 9s  
*maršum*: 1  
*mārtum*: 4  
*mārum*: 2, 2s  
*mātum*: 2, 9s  
*mātum*: 9  
*Mera*: 8  
*mēreštum*: 6  
*Meslam*: 6  
*mimma*: 7  
*mimma šumšu*: 6  
*mimmūm*: 7  
*mīnum, minūm*: 5  
*mīšarum*: 2  
*mū*: 1s, 3  
*muštālum*: 5  
*mūšum*: 4s, 7  
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## ENGLISH-AKKADIAN GLOSSARY

accuse PN of X: <i>x eli PN nadûm</i>	garment: <i>ṣubātum</i>
agree: <i>magārurum</i>	gift: <i>nidintum, qīštum</i>
angry: <i>ezzum</i>	give: <i>nadānum</i>
another: <i>šanûm</i>	give joy to: <i>sīram ṭubbum</i>
arrive: <i>kašādum</i>	go: <i>alākum</i>
	go out: <i>waṣûm</i>
battle: <i>tamḫārurum</i>	god: <i>ilum</i>
be able: <i>le'âm</i>	great: <i>rabûm</i>
be estranged from: <i>nakārurum itti</i>	guard: <i>naṣārurum</i>
be silent: <i>ṣuḫarrurum</i>	
bear, give birth: <i>walādum</i>	heal: <i>balāṭum D</i>
bone: <i>eṣemtum</i>	heart: <i>libbum</i>
break: <i>ṣebērum</i>	heaven: <i>šamû</i>
bring in: <i>erēbum Š</i>	honored: <i>kabtum</i>
broaden: <i>rapāšum D</i>	house: <i>bītum</i>
brother: <i>aḫum</i>	
	in: <i>ina</i>
carry: <i>wabālurum</i>	increase: <i>watārurum Š</i>
city: <i>ālum</i>	
clothe: <i>labāšum D or Š</i>	judge: <i>dajjānum</i>
come: <i>alākum + ventive</i>	
construct: <i>epēšum</i>	kill: <i>dākum</i>
country: <i>mātum</i>	king: <i>sarrum</i>
cut: <i>nakāsum</i>	know: <i>idûm</i>
daughter: <i>mārtum</i>	land: <i>mātum</i>
destroy: <i>ḫalāqum D</i>	lead aright: <i>ešērum Št</i>
die: <i>mātum</i>	learn: <i>lunāḫum</i>
divide (inheritance): <i>zāzum</i>	leave: <i>ezebum</i>
dream: <i>ṣuttum</i>	liar: <i>sarrum</i>
dwell: <i>wašābum</i>	life: <i>balāṭum</i>
	like: <i>kīma</i>
earth: <i>erṣetum</i>	lord: <i>bēlum</i>
efface: <i>pašāṭum</i>	lost: <i>ḫalqum</i>
enemy: <i>zā'irum</i>	lying: <i>sarrum</i>
entrust: <i>paqādum</i>	
erase: <i>pašāṭum</i>	make pleasant: <i>ṭiābum D</i>
	make happy: <i>ḫadûm D</i>
farmer: <i>errēšum</i>	maker: <i>bānûm, bānûm</i>
father: <i>abum</i>	man: <i>awīlum</i>
fire: <i>iṣātum</i>	murder: <i>nērtum</i> ; to murder: <i>mātum Š</i> ; to
foundation: <i>iṣdum</i>	have a person murdered: <i>dākum Š</i>
from: <i>ištu</i>	

not: <i>ul, lā</i>	silver: <i>kaspum</i>
nothing: <i>ul/lā ... mīnma</i>	since: <i>ištu</i>
open: <i>petūm</i>	slave: <i>wardum</i>
palace: <i>ekallum</i>	slay: <i>dākum</i>
people: <i>nišū</i>	small: <i>ṣeḫrum</i>
perfect (verb): <i>ṣukhulum</i>	son: <i>mārum</i>
perish: <i>ḫalāqum</i>	speak: <i>dabābum, qabūm, zakārum</i>
place (noun): <i>ašrum</i>	stand by: <i>izuuzzum</i>
place (verb): <i>ṣakānum</i>	steal: <i>ṣarāqum</i>
possession: <i>bīšum</i>	strike: <i>maḫāṣum</i>
powerful: <i>dannum</i>	tablet: <i>ṭuppum</i>
purify: <i>ebēbum D</i>	take: <i>leqūm</i>
queen: <i>ṣarratum</i>	take as wife: <i>aḫāzum</i>
raise (children): <i>rabūm D</i>	teach: <i>lanādam D</i>
raise a claim: <i>ragāmum</i>	temple: <i>bīt ilim</i>
recite: <i>manūm</i>	tenant-farmer: <i>errēšum</i>
regular offering: <i>ṣattukkum</i>	that: <i>šū, ullūm</i>
renew: <i>edēšum D</i>	thief: <i>ṣarrāqum</i>
restore: <i>(ana ašrišu) tārum D</i>	this: <i>annūm</i>
reverence: <i>palāḫum</i>	throne: <i>kussūm</i>
revolt: <i>nabalkutum</i>	wait for: <i>qu'ūm</i>
rise up: <i>tebūm</i>	weigh out: <i>ṣaqālum</i>
say: <i>qabūm</i>	what?: <i>mīnum, mīnūm</i>
scepter: <i>ḫaṭṭum</i>	which?: <i>ajjūm</i>
seal: <i>kunukkum</i>	who?: <i>mannum</i>
see: <i>naṭālum</i>	whole: <i>gimrum, kalūm, kiššatum</i>
seize: <i>ṣabātum</i>	why?: <i>ammīnīm, ana mīnīm</i>
send (a person): <i>ṭarādum</i>	with: <i>itti</i>
share: <i>zittum</i>	withhold: <i>kalūm</i>
shepherd: <i>rē'ūm</i>	woman: <i>sinništum</i>
	wood: <i>iṣum</i>
	word: <i>awātum</i>
	write: <i>ṣapārum, ṣaṭārum</i>



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<i>né</i> : 6	<i>ru</i> : 5	<i>še</i> : 8	<i>uh</i> : 7
<i>ní</i> : 6	<i>rú</i> : 8	<i>ši</i> : 2	<i>ul</i> : 7
<i>nid</i> : 9	<i>rum</i> : 8	<i>sib</i> : 6	<i>um</i> : 1
NIES: §91		<i>šir</i> : 1	<i>ur</i> : 7
NIGIDA: §91	<i>sá</i> : 4	<i>šir</i> : 8	<i>úr</i> : 8
NILIMMU: §91	<i>sà</i> : 3	<i>šu</i> : 3	URU: 12
<i>nim</i> : 5	<i>sal</i> : 9	<i>šub</i> : 5	<i>ús</i> : 9

<i>uš</i> : 9	<i>we</i> : 2	<i>ze</i> : 8	<i>ziz</i> : §87
<i>uš</i> : 9	<i>wi</i> : 2	<i>zé</i> : 12	<i>zu</i> : 3
UTU: 3	<i>wu</i> : 2	<i>zi</i> : 8	<i>zû</i> : 5
<i>uz</i> : 10		<i>zî</i> : 12	<i>zum</i> : 11
	<i>za</i> : 3	<i>zir</i> : 8	<i>zur</i> : 9
<i>wa</i> : 2	<i>za!</i> : 6	<i>ziz</i> : 9	

## ADDITIONS

p. 33, §35. **Pronominal suffixes.** Since ventive endings (see §36) are customarily used with 1st sing. accusative and all dative suffixes except 1st sing., the following forms result (with *iplah* ‘he feared’, *taplahī* ‘you (F.) feared’, *iplahū* ‘they feared’, *išruk* ‘he presented’, *tašrukī* ‘you (F.) presented’, *išrukū* ‘they presented’):

	Accusative	Dative
Sing. 1c.	<i>iplah-anni</i> < *-am-ni	<i>išruk-am</i>
2m.	<i>iplah-ka</i>	<i>išruk-akkum</i> < *-am-kum
2f.	<i>iplah-ki</i>	<i>išruk-akkim</i>
3m.	<i>iplah-šu</i>	<i>išruk-aššum</i> < *-am-šum
3f.	<i>iplah-ši</i>	<i>išruk-aššim</i>
Plur. 1c.	<i>iplah-niāti</i>	<i>išruk-anniāšim</i>
2m.	<i>iplah-kumūti</i>	<i>išruk-akkumūšim</i>
2f.	<i>iplah-kināti</i>	<i>išruk-akkināšim</i>
3m.	<i>iplah-šumūti</i>	<i>išruk-aššumūšim</i>
3f.	<i>iplah-šināti</i>	<i>išruk-aššināšim</i>
Sing. 1c.	<i>taplahinni</i> < * <i>taplahī-m-ni</i>	<i>tašrukim</i> < * <i>tašrukī-m</i>
3m.	<i>taplahī-šu</i>	<i>tašrukiššum</i> < * <i>tašrukī-m-šum</i>
	etc.	etc.
Sing. 1c.	<i>iplahū-ninuni</i> < *-nim-ni	<i>išrukū-nim</i>
2m.	<i>iplahū-ka</i>	<i>išrukū-nikkum</i> < *-nim-kum
3m.	<i>iplahū-šu</i>	<i>išrukū-niššum</i> < *-nim-šum
	etc.	etc.

p. 33, §36. **The ventive.** Examples from *alākum* ‘to go’:

Sing. 3c.	<i>illik-am</i> ‘he/she came’	Plur. 3m.	<i>illikū-nim</i>
2m.	<i>tallik-am</i>	3f.	<i>illikā-nim</i>
2f.	<i>talliki-m</i>	2c.	<i>tallikā-nim</i>
1c.	<i>allik-am</i>	1c.	<i>nillik-am</i>

p. 52, §57. The *tn*-stems.

Sometimes the meaning is distributive:

*imuhharû* ‘they receive’, *imtanahharû* ‘they receive, each his share’.

The *Gtn* and *Ntn* of verbs of motion may express the idea of ‘to and fro, hither and thither’:

*allak* ‘I go’, *attanallak* ‘I go to and fro, I walk about’.

## p. 57, §62. Verbs third weak.

	N			
Pres.	<i>ibbanni</i>	<i>ippette</i>	<i>*immammu</i>	<i>ikkalla</i>
Pret.	<i>ibbani</i>	<i>ippeti</i>	<i>immani</i>	<i>ikkali</i>
Perf.	<i>ittabni</i>	<i>ittepte</i>	<i>*ittanmu</i>	<i>ittakla</i>

### Paradigm of Strong Verb

	Pres.	Pret.	Perf.	Ptc.	Imp.	Inf.	V. Adj.	Stat.
G <i>a/u</i>	<i>iparras</i>	<i>iprus</i>	<i>iptaras</i>	<i>pārisum</i>	<i>purus</i>	<i>parāsum</i>	<i>parsum</i>	<i>paris</i>
<i>a</i>	<i>išabbat</i>	<i>išbat</i>	<i>iššabat</i>	<i>šābitum</i>	<i>šabat</i>	<i>šabātum</i>	<i>šabtum</i>	<i>šabit</i>
<i>u</i>	<i>irappud</i>	<i>irpud</i>	<i>irtapud</i>	<i>rāpidum</i>	<i>rupud</i>	<i>rapādum</i>	—	—
<i>i</i>	<i>ipaqqid</i>	<i>ipqid</i>	<i>iptaqid</i>	<i>pāqidum</i>	<i>piqid</i>	<i>paqādum</i>	<i>paqdum</i>	<i>paqid</i>
Gt <i>a/u, a</i>	<i>iptarras</i>	<i>iptaras</i>	<i>iptatras</i>	<i>muptarsum</i>	<i>pitras</i>	<i>pitrusum</i>	—	<i>pitrus</i>
<i>u</i>	<i>irtaggum</i>	<i>irtagum</i>	<i>irtatgum</i>	<i>murtagmum</i>	<i>ritgum</i>	<i>ritgumum</i>	—	<i>ritgum</i>
<i>i</i>	<i>iptaqqid</i>	<i>iptaqid</i>	<i>iptatqid</i>	<i>muptaqdum</i>	<i>pitqid</i>	<i>pitqudum</i>	—	<i>pitqud</i>
Gtn <i>a/u, a</i>	<i>iptanarras</i>	<i>iptarras</i>	<i>iptatarras</i>	<i>muptarrisum</i>	<i>pitarras</i>	<i>pitarrusum</i>	—	<i>pitarrus</i>
<i>u</i>	<i>irtanappud</i>	<i>irtappud</i>	<i>irtatappud</i>	<i>murtappidum</i>	<i>ritappud</i>	<i>ritappudum</i>	—	<i>ritappud</i>
<i>i</i>	<i>iptanaqqid</i>	<i>iptaqqid</i>	<i>iptataqqid</i>	<i>muptaqqidum</i>	<i>pitaqqid</i>	<i>pitaqqudum</i>	—	<i>pitaqqud</i>
D	<i>uparras</i>	<i>uparris</i>	<i>uptarris</i>	<i>muparrisum</i>	<i>purris</i>	<i>purrusum</i>	<i>purrusum</i>	<i>purrus</i>
Dt	<i>uptarras</i>	<i>uptarris</i>	<i>uptatarris</i>	<i>muptarrisum</i>	<i>putarris</i>	<i>putarrusum</i>	—	—
Dtn	<i>uptanarras</i>	<i>uptarris</i>	<i>uptatarris</i>	<i>muptarrisum</i>	<i>putarris</i>	<i>putarrusum</i>	—	<i>putarrus</i>
Š	<i>ušapras</i>	<i>ušapris</i>	<i>uštapis</i>	<i>mušapisum</i>	<i>šupris</i>	<i>šuprusum</i>	<i>šuprusum</i>	<i>šuprus</i>
Št <sub>1</sub>	<i>uštapras</i>	<i>uštapis</i>	<i>uštatapris</i>	<i>muštapisum</i>	<i>šutapis</i>	<i>šutaprusum</i>	<i>šutaprusum</i>	<i>šutaprus</i>
Št <sub>2</sub>	<i>uštapparras</i>	<i>uštapis</i>	<i>uštatapris</i>	<i>muštapisum</i>	<i>šutapis</i>	<i>šutaprusum</i>	—	—
Štn	<i>uštanapras</i>	<i>uštapis</i>	<i>uštatapris</i>	<i>muštapisum</i>	<i>šutapis</i>	<i>šutaprusum</i>	—	—
N <i>a/u, a, u</i>	<i>ipparras</i>	<i>ipparis</i>	<i>ittapras</i>	<i>mupparsum</i>	<i>napris</i>	<i>naprusum</i>	<i>naprusum</i>	<i>naprus</i>
<i>i</i>	<i>ippaqqid</i>	<i>ippaqid</i>	<i>ittapqid</i>	<i>muppaqdum</i>	<i>napqid</i>	<i>napqudum</i>	<i>napqudum</i>	<i>napqud</i>
Ntn <i>a/u, a, u</i>	<i>ittanapras</i>	<i>ittapras</i>	<i>*ittatapras</i>	<i>muttaprisum</i>	<i>itapras</i>	<i>itaprusum</i>	—	<i>itaprus</i>
<i>i</i>	<i>ittanaqqid</i>	<i>ittapqid</i>	<i>*ittataqqid</i>	<i>muttapqidum</i>	<i>itapqid</i>	<i>itapqudum</i>	—	<i>itapqud</i>
ŠD	<i>ušparras</i>	<i>ušparris</i>	—	<i>mušparrisum</i>	<i>šuparris</i>	<i>šuparrusum</i>	—	—