A
MANUAL
OF AKKADIAN

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PREFACE

This Manual is designed to teach Akkadian, the language of ancient
Mesopotamia (modern Iraq) to beginning students by the inductive
method. By this method the student is immediately introduced to
cuneiform writing, and Akkadian grammar is learnt directly as it
is encountered. This marks a departure from the usual methods of
teaching Akkadian which are either deductive or do not use cunei-
form. Moreover this Manual is geared solely for beginners and no
background in any other Semitic language is assumed, though occa-
sionally, for purposes of clarification, an example from another
Semitic language may be given. The Manual has been used and tes-
ted for the past few years in classes at Columbia University, and
the author is grateful to all former students who have offered
corrections and suggested refinements. The author would also like
to acknowledge his debt to Dr. Kenneth L. Barker, his first teacher
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and to Dr. Edward Greenstein for his constant encouragement and
helpful contributions. Gratitude is also expressed to the Biblical
Institute Press, Piazza della Pilotta, 35, 00187, Rome, for their
kind permission in authorizing use of xerocopies of the excellent
cuneiform in T. Bauer, _Akkadische Lesestücke_ published by the
Press in 1953.
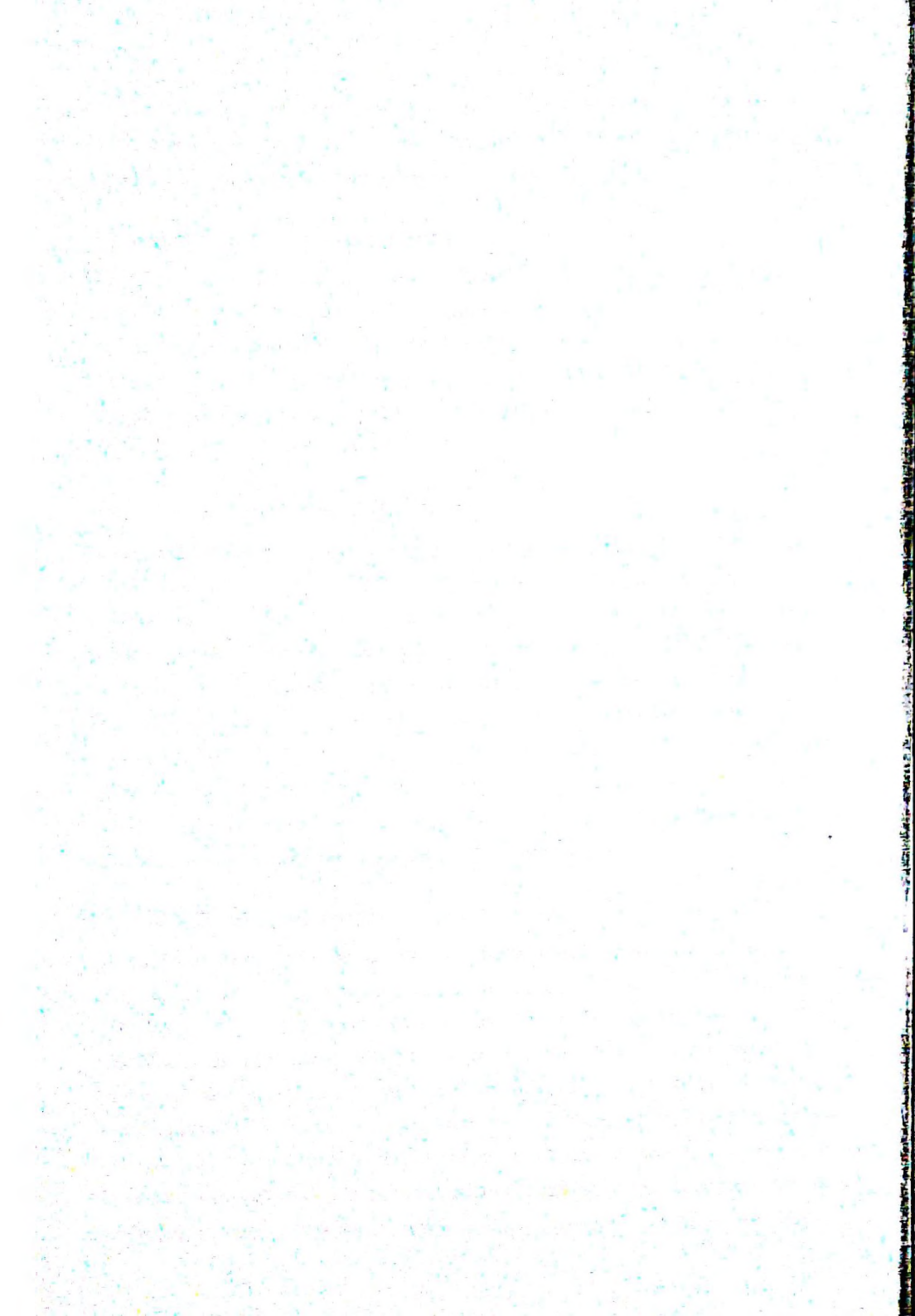
INTRODUCTION

0.1 Position of Akkadian

Akkadian belongs to the Semitic family of languages whose chief
characteristic is that nearly all verbs can be traced to an origi-
nal triliteral root (see #1.8).

0.2 Akkadian is East Semitic

According to the traditional geographic division of the Semitic
languages Akkadian is classified as East Semitic whereas languages
such as Ugaritic, Hebrew, and Phoenician are classified as West
Semitic.   One of the major distinctions between the two groups is
in the verbal system in that Akkadian has two prefix tenses (iprus
and iparras, see #1.11) whereas the West Semitic languages have
only one (e.g., Hebrew yišmōr, Ugaritic yqtl, etc.).

0.3 Dialects of Akkadian

Over the course of its extraordinarily long history (over two and
a half thousand years) many recognizable dialects can be distin-
guished in Akkadian.   Some of the chief dialects are: (1) Old
Akkadian (OAkk), 2400-2000 B.C.; (2) Old Babylonian (OB), 1950-
1595 B.C.; (3) Old Assyrian (OA), 1950-1750 B.C.; (4) Middle
Babylonian (MB), 1595-1000 B.C.; (5) Middle Assyrian (MA), 1500-
1000 B.C.; (6) Neo-Babylonian (NB), 1000-625 B.C.; (7) Neo-Assyri-
an (NA), 1000-600 B.C.

0.4 Other dialects

In addition, different dialects can be isolated in texts coming
from peripheral areas of Mesopotamia (e.g., the dialects of the

Mari and Amarna letters), and in specific groups of texts (e.g., royal inscriptions). The most common dialect used for literary purposes is that known as Standard Babylonian (SB).

0.5 Dialects used in this Manual

The first dialect dealt with in this Manual is Old Babylonian (OB) which is the language of the Code of Hammurapi, the first text used (chapters 3-11). The second dialect is Standard Babylonian (SB) which is the language of the Descent of Ishtar, the second text (chapters 12-16), and the Annals of Sennacherib, the third text (chapters 17-21).

0.6 Script used in this Manual

The cuneiform script upon which this Manual is based is Neo-Assyrian (NA). The use of the NA script has become a scholarly convention dating back to the time of the early excavations in Mesopotamia when the first script uncovered was that of the Neo-Assyrian period (e.g., the Annals of the Assyrian kings Ashurnasirpal, Sennacherib, Sargon, etc.). It is important to note that while the language in chapters 3-11 is Old Babylonian (based on the text of the Code of Hammurapi), the script is Neo-Assyrian! The rationale for using NA script for the Code of Hammurapi is that it obviates use of a second sign list for beginners.

0.7 How to use the Manual

Since this Manual is based on the inductive method the student is introduced to both cuneiform writing and Akkadian grammar at the same time. Thus the student should try to learn the basic sign list (#1.5) immediately and do the various root exercises given in the early chapters. He, or she, should also attempt to transliterate, normalize, and analyze the text covered by a particular chapter before reading that chapter. After the first two introductory chapters each subsequent chapter is a separate unit containing the grammar of a particular section of text. In the

initial chapters every aid is given the student as far as sign
list and lexicon are concerned; however, commencing with chapter
8 the student is expected to consult independently the full sign
list and glossary. Each chapter contains examples illustrating
various parts of grammar. Most of these are taken from the text
covered by the particular chapter and can be easily found after
working out the text. Other examples, not from the chapter, are
accompanied by pertinent textual citations.
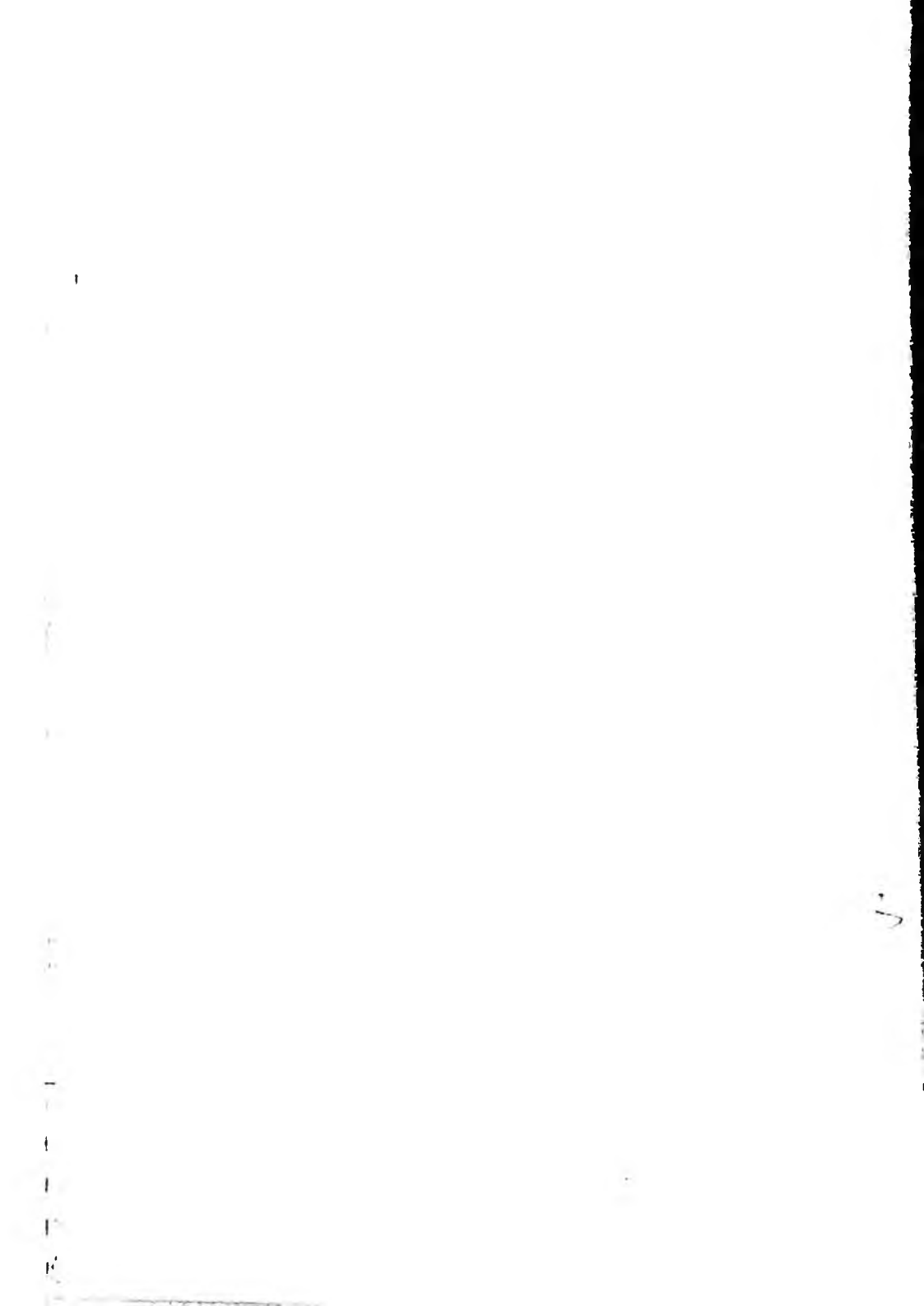
Chapter 1

SYLLABLES, BASIC SIGNS, VERBAL SYSTEM

1.1 Cuneiform writing

Akkadian is written in cuneiform which is a logo-syllabic script,
that is, made up of a combination of logograms and syllables.
Logograms will be discussed in chapter 5 when they are first en-
countered in the texts (#5.2).

1.2 Syllables

Syllables can be of three types: (1) consisting of a vowel, a, e,
i, & u; (2) consisting of a consonant plus a vowel or a vowel
plus a consonant, e.g., da, ab. nu, un; (3) consisting of a
consonant vowel consonant, e.g., dan. pal. bir.

1.3 Consonants

The following consonants occur in Akkadian: b, d, g, ḫ, k, l, m,
n, p, q, r, s, ṣ, š, t, ṭ, w, y, z. Four consonants are not
found in English: ḫ, ṭ, ṣ, š. They are pronounced as follows:
ḫ, like the ch in 'loch'; ṭ, indistinguishable from t; ṣ, prop-
erly a hissing s but normally pronounced ts to distinguish it
from s; š, sh as in 'ship'.
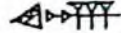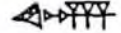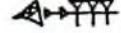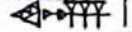
1.4 Vowels

There are four vowels in Akkadian: a, e, i, & u, which can be
short or long. In our Roman transcription short vowels have
no special identifying mark (a, e, i, u), but long vowels are
identified by either a macron (ā, ē, ī, ū) or by a circumflex
(â, ê, î, û). Vowel length is determined by knowledge of the

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grammar and the lexicon.

1.5 The basic sign list

The basic sign list contains signs for syllables consisting of
a simple vowel (type 1), or consonant plus vowel or vowel plus
consonant (type 2). The list is arranged alphabetically in
four columns corresponding to the vowels a, e, i, & u.

a	e	i	u
a	e	i	u
			ú
			ù
a',ˀa	e',ˀe	i',ˀi	u',ˀu
ba	be	bi	bu
ab	eb	ib	ub
da	de	di	du
ad	ed	id	ud
ga	ge	gi	gu
ag	eg	ig	ug
ḫa	ḫe	ḫi	ḫu
aḫ	eḫ	iḫ	uḫ
			úḫ
ka	ke	ki	ku
ak	ek	ik	uk
la	le	li	lu
		lí	
al	el	il	ul
ma	me	mi	mu
am	em	im	um
na	ne	ni	nu
an	en	in	un
pa	pe	pi	pu
		pí	
ap	ep	ip	up

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qa	𒅗	qe	𒄀	qi	𒄀	qu	𒆥
qá		qé		qí		qú	
aq		eq		iq		uq	
ra		re		ri		ru	
ar		er		ir		ur	
ár						úr	
sa		se		si		su	
sà						sú	
as		es		is		us	
ás						ús	
ṣa		ṣe		ṣi		ṣu	
				ṣí		ṣú	
aṣ		eṣ		iṣ		uṣ	
ša		še		ši		šu	
šá						šú	
aš		eš		iš		uš	
áš							
ta		te		ti		tu	
at		et		it		ut	
ṭa		ṭe		ṭi		ṭu	
aṭ		eṭ		iṭ		uṭ	
wa		we		wi		wu	
ya		ye		yi		yu	
za		ze		zi		zu	
az		ez		iz		uz	

1.6 Aids for learning the basic signs

A.) In the Neo-Assyrian script there is no distinction at the end of a syllable between voiced, voiceless, and emphatic consonants.

	voiced	voiceless	emphatic
sibilants	z	s	ṣ
dentals	d	t	ṭ
velars	g	k	q
labials	b	p	

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Examples: [sign] = ar, as, & aṣ
                   [sign] = up, & ub
                   [sign] = ik, ik, & iq

3. Many signs end in e or i.

Examples: [sign] = de, & di
                   [sign] = ke, & ki

But not be, ne, še, or te.
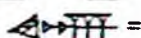
C. Many signs begin in either e or i.

Examples: [sign] = es, & is
                   [sign] = eb, & ib

But not el, en, or eš.

D. The sign [sign] = ab, eb, ib, & ub. The sign [sign] is
used for the glottals 'a, a', 'e, e', 'i, i', 'u, & u'. The
sign for pe, & pi [sign] is used for wa, we, wi, & wu.

E. It is suggested that the signs be placed on 3" x 5" cards,
each sign on a different card with the sign on the face of the
card and the transliteration on the back.

F. Next arrange the signs on other cards according to their
physical characteristics, e.g., signs containing the triangular
element [sign] or two vertical wedges [sign] should be put together
as a series. Make up mnemonics for each different series. For
example, for the series containing the character [sign] the signs
can be arranged as follows: [sign] šu, [sign] ku, [sign] lu,
[sign] ṭu, obtaining the mnemonic šu-ku-lu-ṭu = šukulṭu
"chocolate" !

1.7 Homophonous signs

Many signs in Akkadian represent the same sound. To distinguish
them the signs are numbered according to their frequency. A
sign which most frequently has a certain value is given that
value without any special indication, e.g., [sign] = u; [sign] = ša.
Another sign found less frequently with this value is marked by
an acute mark (´) when that sign has this particular value,

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e.g., ⲎⲦⲔ = ú; Ⲩ = bá. A third sign having this value will
be indicated with a grave mark (`), e.g., 𐎟𐎦 = ù; a fourth
sign with this value will be denoted by the Arabic numeral 4,
e.g., 𐎟 = u₄ (see sign list number 159).

1.8 Triliteral root

One of the major characteristics of Akkadian (and of the Semitic
languages in general) is the fact that nearly all verbs can be
traced to an original triliteral root. That is, every verb has
three root letters which, in the case of strong verbs, will ap-
pear in all parts of the verb. Indentification of these root
letters is essential in analyzing an Akkadian verbal form.

1.9 Strong verbs

Strong verbs are those whose root letters have three strong con-
sonants. All consonants other than w and y are considered
strong. Some strong verbs are parāsu (prs), kašādu (kšd),
šarāku (šrk), etc.

1.10 The paradigm verb

Throughout this Manual the verb parāsu 'to cut', which has three
strong root letters (prs), will be used as the paradigm verb.
Note that verbs in Akkadian are listed by their infinitives, so
parāsu is the infinitive form of the verb whose root letters are
p-r-s.

1.11 The verbal system

The Akkadian verbal system has three tenses (preterite, present,
and stative), four conjugations (designated by the Roman numer-
als I, II, III, IV), and two infixes (designated by the Arabic
numerals 2, 3). The meaning of these will be explained in chap-
ter 7. For the present it will suffice to be familiar with the
following 3rd person singular forms which occur in the early

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laws of Hammurapi.

		Preterite (= past)	Present (= present or future)
Conjugation	I/1	iprus	iparras
	II/1	uparris	uparras
	III/1	ušapris	ušapras
	IV/1	ipparis	ipparras
Conjugation plus infix	I/2	iptaras	
	II/2	uptarris	

The Arabic numeral 1 alongside the Roman numerals of the conjugation indicates that the form does not have an infix, whereas the Arabic numerals 2 and 3 indicate that the form does have an infix.

1.12 Thematic vowels

The thematic vowels are the vowels between the second and third root letters. In the II/1, III/1, and IV/1 conjugations these vowels are fixed and seldom vary (e.g., the thematic vowel of the preterite is _i_, that of the present _a_). However, in the I/1 conjugation the thematic vowels of a given verb vary in both the preterite and present tenses, and will thus always be given in parentheses after the infinitive of the verb. Of the two vowels given the first one indicates the thematic vowel of the present, the second that of the preterite. For example, parāsu has thematic vowels (_a_, _u_), so its present is iparras and its preterite iprus. The thematic vowels of šarāqu are (_i_, _i_), so it forms its present išarriq and its preterite išriq.

1.13 Roots and conjugational forms

It is imperative for the student to be able to identify roots and conjugations of verbal forms. This is done by comparing the

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forms under consideration with the paradigm forms of _parāsu_.
Correct conjugational forms of strong verbs may be obtained by
simply substituting the three root letters of the verb for the
appropriate _parāsu_ form. For example, if one wants to obtain
the I/1 present of _kašādu_ one first finds the I/1 present of
parāsu (_iparras_). Then one substitutes the three root letters
kšd for the paradigm root letters _prs_ and the form obtained is
ikaššad.

1.14 Triliteral root exercise

What are the roots, conjugations, and tenses of the following?
For example, _ukaššid_: root _kšd_; conjugation II/1; tense preter-
ite.

(1) _išakkan_ (2) _uzakkir_ (3) _ušamhir_ (4) _ušarrak_ (5) _iššakin_
(6) _iššariq_ (7) _išriq_ (8) _ušazkar_ (9) _ušakkan_ (10) _ikaššad_
(11) _ištaraq_ (12) _ikšud_ (13) _iššakkan_ (14) _ušašrak_ (15) _uzannin_
(16) _izzakkar_ (17) _imhur_ (18) _uktaššid_ (19) _izzannan_ (20) _iznun_
(21) _uštarrik_ (22) _ušarriq_ (23) _umahhir_ (24) _ušaznan_ (25) _ukaššad_
(26) _ušakšid_ (27) _ušaštar_ (28) _umtabhir_ (29) _iššattar_ (30)
ušaškin (31) _išarrak_ (32) _iktašad_ (33) _imtahar_ (34) _umahhar_
(35) _ikkašid_ (36) _ušattar_ (37) _ušašriq_ (38) _išattar_ (39) _ištarak_
(40) _uštakkin_

Note that some of the above roots in this and future exercises
will not be found in the glossary since not all of them occur in
the Manual's corpus of texts.
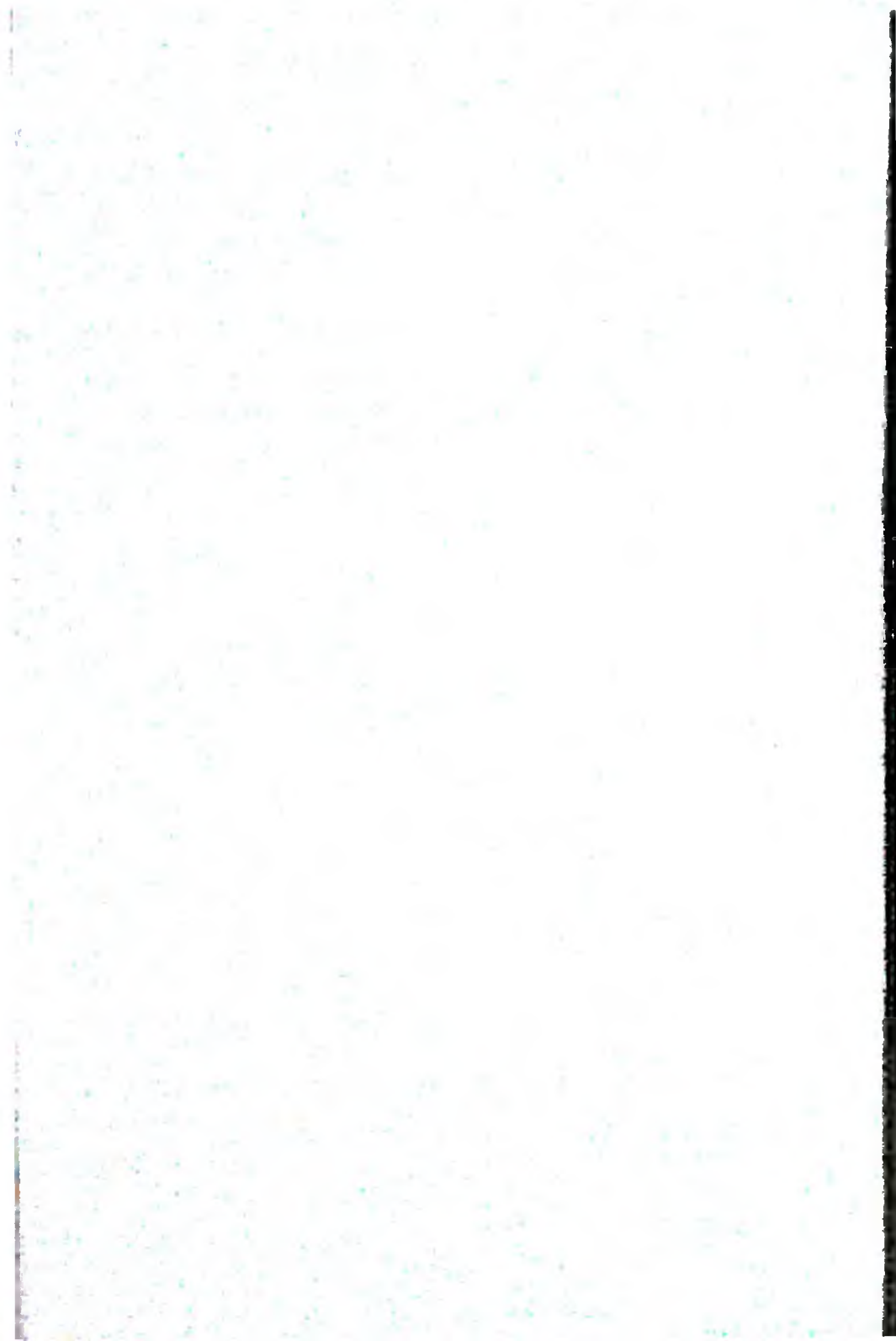
WEAK VERBS, PHONOLOGICAL RULES, TRANSLITERATION, NORMALIZATION

2.1 Weak verbs

Weak verbs are those verbs in which one or two root letters
have dropped out or are liable to drop out. The dropping out of
these letters is reflected by the presence of a lengthened or
contracted vowel or by the doubling of a letter. There are
seven types of weak verbs: (1) initial n, e.g., nadānu; (2)
initial w, e.g., wabálu; (3) initial a, e.g., amāru; (4) initial
e, e.g., epēšu; (5) middle weak, e.g., dânu; (6) final weak,
e.g., banû; (7) double weak, e.g., nadû. When referring to
the root form (i.e., the p-r-s form) of a weak verb other than
initial n and initial w the weak letter is represented by a
glottal stop ' (called aleph) which is then substituted in place
of the missing letter. Note that this aleph does not necessarily
indicate an etymological Semitic aleph consonant, but only a
weak letter which may or may not be equal to an original Semitic
aleph consonant.

2.2 Obtaining verbal forms of the weak verbs

The correct conjugational forms of any weak verb may be obtained:
(1) by getting the appropriate form of the regular strong verb
(parāsu) and substituting the three root letters of the weak
verb in place of the p-r-s (same procedure as for strong verbs,
see #1.13); (2) by applying the following important rules.

2.3 Rule one

An n at the end of a syllable generally assimilates to the following consonant.

Examples: indin > iddin   indi > iddi

However, see #3.12 for some exceptions.

2.4 Rule two

In the I/1 present (iparras) and II/1 preterite (uparris) and present (uparras) of initial weak verbs (initial w, initial a, initial e) the first a drops out.

Examples: I/1 present of wašābu (wšb) (a, i)

            Paradigm form is iparras

            With substitution of root letters = iwaššab > iwššab

            II/1 preterite of ebēru ('br)

            Paradigm form is uparris

            With substitution of root letters = u'abbir > u'bbir

            II/1 present of aḫāzu ('ḫz)

            Paradigm form is uparras

            With substitution of root letters = u'aḫḫaz > u'ḫḫaz

2.5 Rule three

When an ' (aleph), w, or y closes a syllable the following developments occur:

$$\underline{a'} > \underline{\bar{a}} \qquad \underline{i'} > \underline{\bar{\imath}} \qquad \underline{u'} > \underline{\bar{u}}$$
$$\underline{aw} > \underline{\bar{u}} \qquad \underline{iw} > \underline{\bar{u}} \qquad \underline{uw} > \underline{\bar{u}}$$
$$\underline{ay} > \underline{\bar{\imath}} \qquad \underline{iy} > \underline{\bar{\imath}} \qquad \underline{uy} > \underline{\bar{u}}$$

Examples: idda''ak > iddā'ak   iwbil > ūbil

           irayyab > irīyab   i'buz > īḫuz

A similar change occurs when an ' (aleph) opens a syllable, e.g., 'a > ā; 'i > ī; 'u > ū.

Examples: iš'am > išām   id'in > idīn   id'uk > idūk

2.6 Rule four

Two vowels separated by an _'_ (aleph), _w_, or _y_ contract into the
second vowel. A circumflex indicates the contraction.

Examples: iddi'ak > iddâk   uktā'in > uktîn
            irīyab > irâb

2.7 Rule five

Long vowels preceding double consonants are shortened.

Examples: ūbbir > ubbir   īhhaz > ihhaz

2.8 Rule six

A short vowel in the middle of two consonants which are flanked
by short vowels will drop out.

Examples: baliqu > balqu   sabitu > sabtu

2.9 Rule seven

At the end of final weak forms long vowels indicated by a macron
(but never contracted vowels indicated by a circumflex) are
shortened.

Examples: ibnī > ibni   iddī > iddi

With the addition of another syllable the long vowel is retained,
e.g., ibnīšu, iddīma.

2.10 Examples of weak verbs and the rules

With the following verbs the appropriate form of parāsu is first
obtained. Thus to form the I/1 preterite of nadānu (i, i) the
appropriate preterite form is ipris (remember that the thematic
vowels vary in the I/1, the conjugation of all the examples be-
low). The three root letters of the weak verb are then substi-
tuted in place of p-r-s, e.g., in our example, n-d-n for p-r-s,
ipris, indin. Next the rules are followed and the numbers after
the verbal forms refer to the rules which were applied. In our
example only rule one applies, so indin becomes iddin.

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<u>Initial n</u> <u>nadānu</u> (i, i) ipris indin > iddin (1)
                        iparris inaddin

<u>Initial w</u> <u>wašābu</u> (a, i) ipris iwšib > ūšib (3)
                        iparras iwaššab > iwššab (2) >
                        ūššab (3) > uššab (5)

<u>Initial a</u> <u>aḫāzu</u> (a, u) iprus i'ḫuz > īḫuz (3)
                        iparras i'aḫḫaz > i'ḫḫaz (2) >
                        īḫḫaz (3) > iḫḫaz (5)

<u>Initial e</u> <u>epēšu</u> (e, u) iprus i'puš > īpuš (3)
                        iparreš i'appeš > i'ppeš (2) >
                        īppeš (3) > ippeš (5)

<u>Middle weak</u> <u>dânu</u> (a, i) ipris id'in > idīn (3)
                        iparras ida''an > idā'an (3) >
                        idān (4)

<u>Final weak</u> <u>banû</u> (i, i) ipris ibni' > ibnī (3) > ibni (7)
                        iparris ibanni' > ibannī (3) >
                        ibanni (7)

<u>Double weak</u> <u>nadû</u> (i, i) ipris indi' > iddi' (1) > iddī (3)
                        > iddi (7)
                        iparris inaddi' > inaddī (3) >
                        inaddi (7)

2.11 Rules applied in sequence

It will be noted that the rules where applicable are followed
in sequence. For example, rule two is applied before rules
three or four. Thus, in a form like u'abbir rule two is applied
first (which results in u'bbir, then ūbbir [rule three], then
ubbir [rule five]), not rule four (which would result in ābbir,
then abbir [rule five]).

2.12 Transliteration

The first stage in presenting an Akkadian text is transliteration,
putting the cuneiform signs into their correct Latin equivalents,

e.g., [cuneiform] = bi. In many syllables there is no distinction be-
tween voiced, voiceless, and emphatic consonants (#1.6), e.g.,
[cuneiform] = az, as, & aṣ; [cuneiform] = ig, ik, & iq, but only one of
these values can be selected for the transliteration. Likewise
only one value can be chosen between syllables beginning or end-
ing in ṇ or ṭ (#1.6b,c), e.g., eb or ib, de or di.

2.13 Normalization

Normalization is the putting together of the transliterated
syllables to make Akkadian words, e.g., a-wi-lum = awīlum. In
this stage the transliterated consonants are always indicated
but the vowels coalesce. For example, the word da-an-num is
normalized dannum, the two n consonants are written but only one
a vowel. Consonantal and vowel harmony can be clearly seen at
this stage. However, where two different vowels come together
in a word they both must be indicated in the normalization, e.g.,
ú-ṣí-a-am-ma > ūṣi'amma (CH 3).

2.14 Agreement in normalization

Generally in a word there is agreement in normalization between
the final vowel or consonant of one sign and the initial vowel
or consonant of the following sign. For example, in the word
ib-ba-aš-šu-ú (CH 5) the sign [cuneiform] has the values ib and ip,
but the sign which follows [cuneiform] can only be read ba, (and not
pa, which is [cuneiform]). Thus consonantal harmony shows the reading
ib-ba to be the correct one. In the word ne-er-tam (CH 1) the
sign [cuneiform] can be read er or ir, but the sign which precedes
[cuneiform] can only be read ne (and not ni, which is [cuneiform]), so
the correct selection is er. Where the principle of harmony
leads to more than one possibility then only knowledge of gram-
mar and the lexicon determines the correct reading. For example,
in the word id-da-ak (CH 1), the sign [cuneiform] can be read ed, id,
et, it, eṭ, or iṭ, but since the following sign [cuneiform] has only

the readings da and ṭa only one set (eṭ and iṭ) can be elimina-
ted. The reading id-ḏa-ak is chosen on grammatical and lexical
grounds: on grammatical grounds because the verbal prefix in
Akkadian starts with i not e, hence id not ed; on lexical
grounds because the word id-da-ak (iddâk) comes from a root d'k,
and there is no root i'k in Akkadian.

2.15 Vowel length in normalization

The correct grammatical and lexical long accents (macrons or
circumflexes) must be inserted in the normalization. For ex-
ample, id-da-ak is normalized iddâk, the circumflex indicating
the conjugation and root of the verb. The word a-wi-lum is
normalized awîlum, the macron over the i indicating a long
vowel. Vowel length is determined by knowledge of the grammar
and the lexicon. A clue to the usage of the macron and the cir-
cumflex is that the latter is only used for contracted vowels
(#2.6).

2.16 Extra vowel-signs and vowel length

Extra vowel-signs may or may not indicate vowel length. For
example, the word ú-ul is normalized ul, there being no vowel
length in spite of the extra vowel-sign. The word di-nu-um is
normalized dînum, the two u vowels do not indicate length, but
the i is long for lexical reasons. However, in both šu-ú (šû)
and iq-bu-ú (iqbû) the extra vowels indicate length.

2.17 Indication of homophones

The number of the frequency of homophonic values (#1.7) is indi-
cated in the transliteration but not in the normalization. For
example, the number of the homophone u is indicated in the trans-
literation of the word ú-ub-bi-ir-ma but not in the normalization
ubbirma (not úbbirma). Similarly the number of the homophone sà
is written in the transliteration but not in the normalization

of <u>sarrātim</u> (not <u>sarrātim</u>).

2.18 Polyphonous signs

When a sign represents a number of different values that sign
is said to be polyphonous. For example, the sign ◄〒► has the
values <u>pe</u>, <u>pi</u>, <u>wa</u>, <u>we</u>, <u>wi</u>, & <u>wu</u>; the sign ◄〒 has, among others,
the values <u>ut</u> and <u>tam</u>. When dealing with a polyphonous sign
the correct value must be selected for the transliteration.
This is determined by elimination based on vowel and consonantal
harmony, and on a knowledge of the grammar and the lexicon.
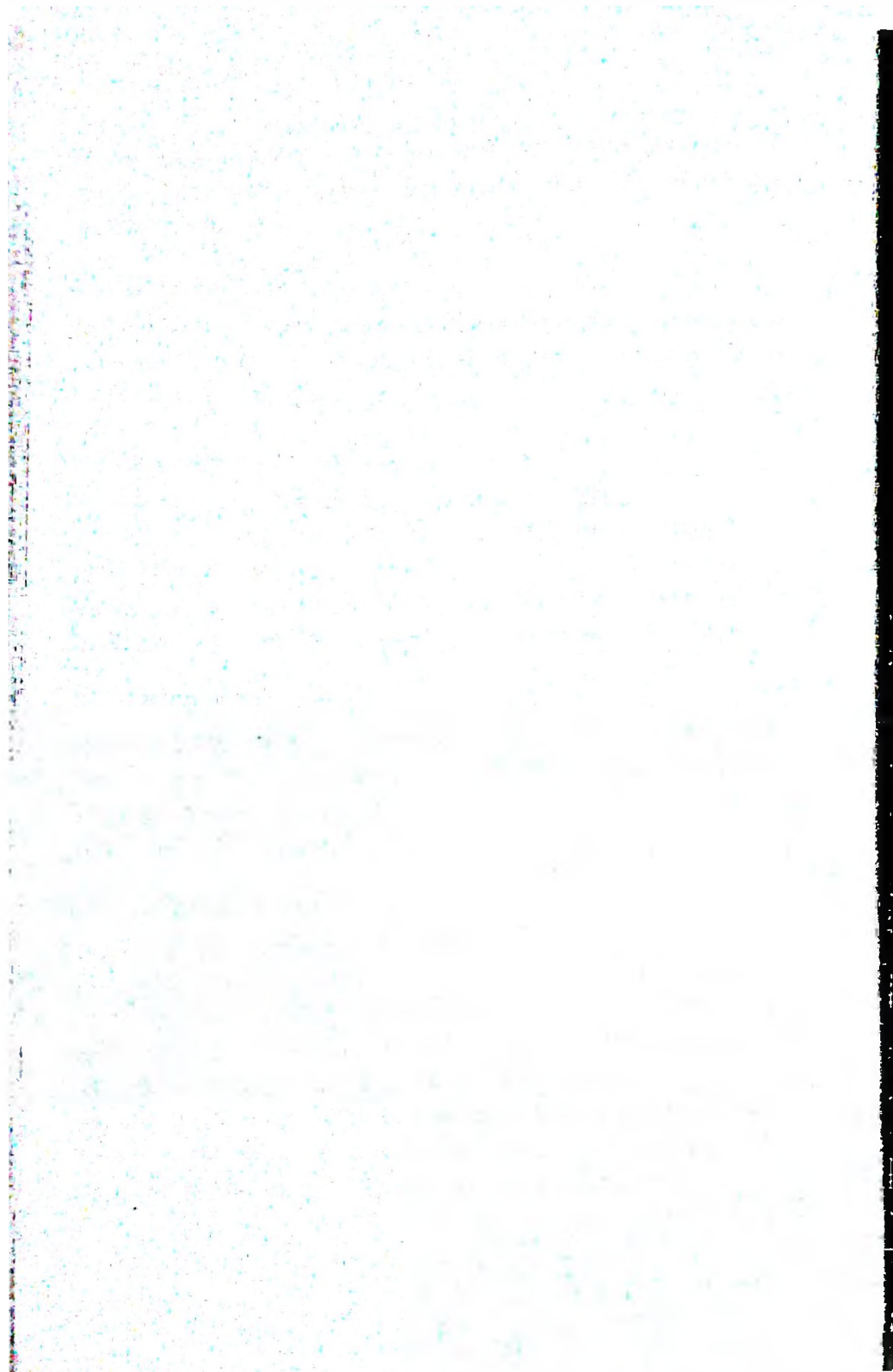
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
THE CODE OF HAMMURAPI
Law One

3.0 Law one
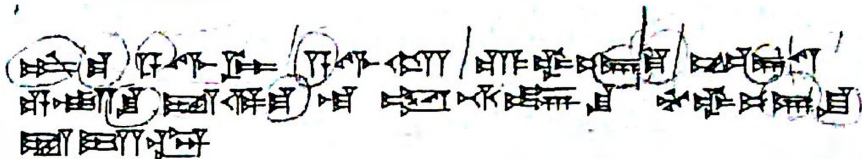
Transliterate (#2.12) and normalize (#2.13) the above using the
basic sign list (#1.5) and the following additional signs:

⟐⟐ šum (63)   ⟐⟐ lum (221)   ⟐⟐ lam (182)

⟐ tam (159 = ud/ut/uṭ)

The numbers refer to the sign list at the back of the Manual.

3.1 Vocabulary of law one

Nouns: awīlum 'a man', nertum 'murder charge', mubbirum 'an
    accuser'.

Verbs: 'br (ebēru) II/1 'to accuse'
    nd' (nadû) I/1 (i, i) 'to bring' (lit. 'to hurl')
    k'n (kânu) II/2 'to convict'
    d'k (dâku) IV/1 'to be executed'

Adverb: lā 'not'

Conjunctions: šumma 'if', ma 'and', 'but'.

Preposition: eli 'against'

3.2 The conjunction šumma

The conjunction šumma 'if', which occurs in the protasis of many

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of the laws, is normally followed by a verb in the preterite
tense. For example, šumma awīlum awīlam ubbir "If a man accused
(another) man."

3.3 The noun

The noun has two genders (masculine and feminine), three numbers
(singular, plural, and dual), and three cases (nominative, accu-
sative, and genitive).

3.4 Paradigm of the noun

	Masculine		Feminine	
	singular	plural	singluar	plural
Nominative	šarrum	šarrū	šarratum	šarrātum
Accusative	šarram	šarrī	šarratam	šarrātim
Genitive	šarrim	šarrī	šarratim	šarrātim

3.5 Gender of the noun

The noun šarrum 'king' is masculine; šarratum 'queen' feminine.
Feminine nouns are identified: (a) by being naturally feminine,
e.g., ummum 'mother'; (b) by a t or at ending, e.g., nertum
'murder charge', awatum 'word'.

3.6 Number of the noun

There are three numbers of the noun: singular, plural, and dual
(which will be discussed later). In Old Babylonian (OB) the
singular noun is characterized by mimation---an m occurring after
the case vowel. The chief characteristics of the plural are:
(a) the lengthening of the ultimate vowel in masculine nouns;
(b) the lengthening of the penultimate vowel in feminine nouns.
Note that the masculine plural noun does not have mimation
(šarrū), but the feminine plural noun does (šarrātum).

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3.7 Use of mimation in the Manual

Since mimation does not normally occur in Standard Babylonian (SB) (however, see #13.2), it will be indicated only on nouns which occur in the Old Babylonian section of the Manual, that is, through chapter 11. In the glossary, to avoid confusion between the two dialects, mimation has not been indicated at all but should be assumed for all nouns, that are found in OB.

3.8 Cases of the noun

There are three cases of the noun: nominative, accusative, and genitive. The nominative is used when the noun is the subject of a sentence; the accusative is used when the noun is the object of a sentence. For example, šumma awīlum awīlam ubbir "If a man accused (another) man." The genitive is used when the noun is preceded by a preposition (#4.2) or by a construct (#4.4). The term "oblique" is used by grammarians to refer to both the accusative and genitive cases, especially in the plural. Thus šarrī and šarrātim are oblique cases.

3.9 Enclitic ma

The conjunction ma 'and', 'but' is normally attached to the last word preceding the clause it introduces. For example, šumma awīlum awīlam ubbirma nertam elīšu iddīma lā uktinšu "If a man accused (another) man and has brought against him a charge of murder, but has not convicted him." Note that if ma is added to a word ending in a vowel that vowel is lengthened, e.g., ukannūšu + ma = ukannūšūma (CH 5).

3.10 Pronominal suffixes

Pronominal suffixes may be attached to nouns, verbs, and prepositions. One of the most frequent encountered in the early laws is šu 'his', 'him', e.g., elīšu 'against him', uktinšu 'convicted him', mubbiršu 'his accuser'.

3.11 The negative lā

The negative lā 'not' is used in subordinate clauses (including conditional clauses) and to negate imperatives.

3.12 Some exceptions to rule one (#2.3)

There are some exceptions to the rule that an n at the end of a syllable assimilates to the following consonant (#2.3). For example, when an n is the last consonant of a word it will not normally assimilate before a pronominal suffix or enclitic ma. Examples: ukinšu, dīnšu (CH 5), innaddinma (CH 29). However, note iddiššum < iddinšum (CH 17).

3.13 Sumerian influence on word order

The placement of the verb at the end of the sentence (e.g., šumma awīlum awīlam ubbirma; nērtam elīšu iddīma; mubbiršu iddâk) is a syntactic feature representing an Akkadian borrowing from Sumerian.

3.14 Root exercise

What are the roots, conjugations, and tenses of the following? (1) ihuz (2) ubbar (3) iddin (4) ušūbil (5) ibni (6) ukin (7) uššab (8) ūbil (9) irâm (10) ušābiz.

3.15 Transliteration of law one

šum-ma a-wi-lum a-wi-lam ú-ub-bi-ir-ma ne-er-tam e-li-šu id-di-ma la uk-ti-in-šu mu-ub-bi-ir-šu id-da-ak

3.16 Normalization of law one

šumma awīlum awīlam ubbirma nertam elīšu iddīma lā uktinšu mubbiršu iddâk

3.17 Translation of law one

If a man accused (another) man and has brought against him a charge of murder, but has not convicted him, his accuser shall be executed.

THE CODE OF HAMMURAPI
Law Three

4.0 Law three

Transliterate and normalize the above using the basic sign list
and the following additional signs:

šum (63)   lum (221)   nim (180)

tim (47)

4.1 Vocabulary of law three

Nouns: dīnum 'law case', šībūtum 'testimony', sarrātum 'false-
hood', awatum 'word', napištum 'life'.

Pronoun: šū 'he', 'that'

Verbs: wṣ' (waṣû) I/1 (i, i) 'to go out'

qb' (qabû) I/1 (i, i) 'to speak'

Prepositions: ina 'in', ana 'for the purpose of'.

4.2 Prepositions govern the genitive case

After a preposition the noun appears in the genitive case (#3.8).
Examples: ina dīnim 'in the case', eli awīlim 'against the man',
itti dayyānī 'with the judges'.

4.3 Abstract ūtum ending

When added to a noun the ending ūtum gives it an abstract mean-
ing. Examples: šarrum 'king', šarrūtum 'kingship'; šībum 'wit-
ness', šībūtum 'testimony'.

4.4 Construct-genitive phrase

In the phrase bīt awīlim 'house of the man' the first word bīt
'house of' is in the construct state while the second word
awīlim 'the man' is in the genitive (#3.8). In this construct-
genitive phrase the two words together make up a compound idea
"the man's house". Similarly in šībūt sarrātim 'testimony of
falsehood' šībūt 'testimony of' is in the construct state and
sarrātim 'falsehood' is in the genitive.

4.5 Genitive of construct-genitive used as adjective

Many times the noun of the genitive in a construct-genitive
phrase can simply be translated as an adjective qualifying the
construct noun, e.g., šībūt sarrātim 'testimony of falsehood'
or 'false testimony'.

4.6 Construct-genitive not subject to normal case endings

A construct-genitive phrase can occur anywhere in a sentence
but, because it is a separate phrase, it is not subject to the
normal case endings. For example, in the following sentences
the phrase mār šarrim 'son of the king' = 'the king's son'
occurs in all three cases without any change of form.

Nominative: mār šarrim ana ēkallim illik "the king's son went to
the palace"

Accusative: awīlum mār šarrim imhaṣ "the man struck the king's
son"

Genitive: ana mār šarrim kaspam iddin "he gave money to the
king's son"

Likewise in ana šībūt sarrātim "for the purpose of false testi-

mony", šībūt does not take the expected genitive case after a
preposition (#4.2) because it is in a construct-genitive phrase.

4.7 More than one construct or genitive in a construct-genitive phrase

There can be more than one construct or genitive form in a cons-
truct-genitive phrase. For example, qāt mār šarrim "the hand of
the king's son"; šībūt še'im u kaspim "testimony concerning grain
or money" (CH 4).

4.8 Formation of the construct

The construct is obtained either by dropping case endings or by
using the genitive form.

4.9 Dropping case endings (including mimation)

A. **With regular nouns:**

Nominative		Construct	
bēlum	'lord'	bēl	'lord of'
dīnum	'case'	dīn	'case of'
awīlum	'man'	awīl	'man of'

B. **With geminate nouns:**

In the case of many geminate nouns (nouns whose ultimate and
penultimate consonants are identical) the last consonant is also
dropped.

Nominative		Construct	
šarrum	'king'	šar	'king of'
kunukkum	'seal'	kunuk	'seal of'

C. **With nouns containing two syllables:**

In two syllabic nouns of a type like parsum, pirsum, or
pursum and in some feminine nouns anaptyxis (the addition of a
vowel between the last two consonants) takes place. Generally
there is vowel harmony so that the additional vowel (the anap-
tyctic vowel) will agree with the vowel in the first syllable.

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	Nominative			Construct	
wardum	'slave'		ward	>	warad
niksum	'cutting'		niks	>	nikis
uznum	'ear'		uzn	>	uzun

In feminine forms the anaptyctic vowel is **a**

šubtum	'dwelling'	šubt	>	šubat
šimtum	'fate'	šimt	>	simat

4.10 Using the genitive form (without mimation)

Nominative		Construct	
abum	'father'	abi	'father of'
mimmûm	'property'	mimmî	'property of'
šarrû	'kings'	šarrî	'kings of'

4.11 The ventive am

The ventive **am** is a suffix attached to verbal forms like **iprus**,
e.g., **iprusam**. Its effect is to give the verb a dative or
special lexical meaning.

4.12 Dative meaning of ventive am

Here the ventive means 'to me'.

išruk	'he gave'	išrukam	'he gave to me'
išpur	'he sent'	išpuram	'he sent to me'

4.13 Lexical meaning of ventive am

Here the ventive **am** has the effect of connoting action here as
opposed to action there.

> ûṣi 'he went' (there) = 'he went out'
> ûṣi'am 'he went' (here) = 'he came'
> illik 'he went' (there) = 'he went away'
> illikam 'he went' (here) = 'he came'

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4.14 Uncontracted vowels in OB

Frequently in Old Babylonian (OB) vowels will remain uncontracted, that is they do not contract, according to rule four (#2.6), to the second vowel. For example, in the word ūṣi'amma the vowels i and a are uncontracted and do not go, according to rule four, to a. In the later language ūṣi'am will go to ūṣâ. An aleph sign is normally inserted between two such uncontracted vowels. Other examples: ušalli'amma (CH 2), uštēṣi'am (CH 16), irtedi'aššu (CH 17).

4.15 The subjunctive

Unlike the Indo-European languages where the subjunctive expresses a thought or wish, the subjunctive in Akkadian is simply a term for a u vowel which is added to a verb in a subordinate clause. The most common introducer of subordinate clauses is the relative pronoun ša 'who', 'which', 'what'. Examples of the subjunctive: awātim ša iqbû "the words which he spoke"; kaspam ša išqulu ileqqe "he shall take the money which he paid" (CH 9).

4.16 Dropping of the relative pronoun ša

If the relative pronoun ša is dropped then the noun preceding it will appear in the construct case. Examples:
awāt iqbû < awātim ša iqbû "the words which he spoke"
ina dīn idīnu < ina dīnim ša idīnu "for (changing) the case which he judged" (CH 5)
kasap išqulu < kaspam ša išqulu "the money which he paid" (CH 9)

4.17 Independent pronouns used demonstratively

The third person independent pronouns šû 'he', šī 'she', šunu 'they' (masc.), šina 'they' (fem.) can be used as demonstratives. Examples: awīlum šû iddâk "that man shall be executed"; sinništum šī "that woman".

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4.18 Root exercise

What are the roots, conjugations, and tenses of the following?
(1) idin (2) itbal (3) ušamqat (4) irdi (5) idàn (6) ukàn (7)
itàr (8) inaddi (9) ištakan (10) išâm (11) ubbir (12) ukìn

4.19 Transliteration of law three

šum-ma a-wi-lum i-na di-nim a-na ši-bu-ut sà-ar-ra-tim ¹
ú-ṣí-a-am-ma a-wa-at iq-bu-ú la uk-ti-in šum-ma di-nu-um šu-ú
di-in na-pí-iš-tim a-wi-lum šu-ú id-da-ak

4.20 Normalization of law three

šumma awīlum ina dīnim ana šībūt sarrātim ūṣi'amma awāt iqbû lā
uktīn šumma dīnum šû dīn napištim awīlum šû iddâk

4.21 Translation of law three

If a man has come forward in a law case for the purpose of (giv-
ing) false testimony, but has not proven the words which he spoke,
if that case is a capital one, that man shall be executed.

Chapter 5

THE CODE OF HAMMURAPI
Law Four

5.0 _Law four_

ᚨᚱᛊ ᛏᛏᚺᚨᛏ ᚲᛒᛊᚨᚢᛊᚨᛏ ᛊᚨ ᚨᚺᛃᛖᛏ ᚨᚺᚨᛏ ᛒᛏᛏᚺᚢᛏᛊᚨᛏᛏᛒᚨ
ᛏᛏᛖᛊᛏᛏᚢᚠ ᚨᛏᚨ᚜ᚲᛁᛏ ᚶᛖᛏᛏᚺᚲ ᛒᛊᚨᛏᛖᛏᛏᚢᛊᛏᚢᚲ᚜ᛏᚢ

Transliterate and normalize the above using the basic sign list
and the following additional signs:
ᚨᛊᚲᚺ _šum_ (63)   ᛊᚲ ŠE = _še'um_ (150) ᚨᛏᛏᚨᛏ KÙ.BABBAR =
kaspum (196) ᚲᛁᛏ   _nim_ (180)

5.1 _Vocabulary of law four_

Nouns: _še'um_ 'grain', _kaspum_ 'silver', 'money', _arnum_ 'penalty'.
Pronoun: _šu'âti_ 'that'
Verb: _nš'_ (_našû_) I/3 (i, i) 'to bear'
Conjunction: _u_ 'and', 'or'

5.2 _Logograms_

A logogram is a Sumerian word represented by one sign in the case
of a simple logogram or by two or more signs in the case of a
composite logogram.

5.3 _Simple logogram_

A simple logogram is represented by only one sign. Examples:
ᛖᛏᛏᛏ É = _bītum_ 'house'   ᛖᚦ GAL = _rabûm_ 'great'
ᛊᚲ ŠE = _še'um_ 'grain'   ᛊᚲ   KUR = _mātum_ 'land'

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Note that a logogram is written in capital letters in the trans-
literation and is replaced by the correct Akkadian equivalent in
the normalization.

5.4 Composite logogram

A composite logogram is represented by two or more signs.
𒆬𒌓 KÙ.BABBAR = kaspum 'silver', 'money'
𒂍𒃲 É.GAL = ekallum 'palace'

5.5 Logograms in the sign list

In the sign list at the back of the Manual simple logograms can
be found in the third column, composite logograms in the fourth.
The first column indicates the cuneiform sign, the second column
the syllabic value or values of that sign. For example, the
cuneiform sign 𒂍 (127) can be read syllabically as bit or é;
as a simple logogram as É = bītum 'house'; as a composite logogram
with the sign 𒃲 as É.GAL = ekallum 'palace'. Similarly the
cuneiform sign 𒀀 (225) can be read syllabically as a; as a
simple logogram as A = aplum 'heir' or A = mû 'water'; as a com-
posite logogram with the sign 𒊮 as A.ŠÀ = eqlum 'field'.

5.6 Normalizing logograms

The Akkadian equivalents of logograms must be put into the correct
case in the normalization. For example, after šibūt in law four
the Akkadian equivalent of ŠE must appear in the genitive case
because šibūt is the construct part of a construct-genitive
phrase (#4.4).

5.7 Recognizing logograms in the text

Logograms can be recognized in the cuneiform text in two ways:
(1) by the fact that the sign has no syllabic value; (2) by the
fact that the syllabic reading of the sign makes no sense in con-
text. Thus the sign 𒌋 (196) has no syllabic value in the cor-
pus of texts included in this Manual so it will not be found in

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the first column of the sign list. Alternatively, the sign Ӽ^{4}
(150) which does have a syllabic value (še) cannot be read še
in the context of law four (see #5.6). When dealing with a logo-
gram in the sign list one should always check the fourth column
to be certain that the sign is not part of a composite logogram.
For example, the sign ᐊ (231) can be read as a simple logogram
NINDA = akalum 'food' but if it is followed by the sign ᐊ╫⊬
it has to be read NÍG.GA = makkūrum 'property'.

5.8 Cases of the independent pronoun

The independent pronoun has three cases: nominative, genitive/
accusative, and dative. For example, the 3rd person masculine
singular has the following three cases: nominative šū, genitive/
accusative šu'āti, dative šu'āšim. The full paradigm of the in-
dependent pronoun is given in #13.7.

5.9 Infixes

Akkadian has two verbal infixes: a t infix and a tan infix. The
former is represented by the Arabic numeral 2 (#1.11), the latter
is represented by the Arabic numeral 3. The I/2 preterite of
parāsu is iptaras, the I/2 present is iptarras. The I/3 preterite
is iptarras (< iptanras), the I/3 present is iptanarras. The
thematic vowels (#1.12) of these infixes are the same as the I/1
present. For example, the I/1 present of našû (1, 1) is inašši,
the I/3 preterite is ittašši, the I/3 present is ittanašši.

5.10 Root exercise

What are the roots, conjugations, and tenses of the following?

(1) idân (2) ušamqit (3) uktin (4) inaddi (5) itūr (6) iqbi
(7) ištanakkan (8) ištaqqal (9) illak (10) išâm (11) iqtabi

5.11 Transliteration of law four

šum-ma a-na ši-bu-ut ŠE ù KÙ.BABBAR ú-ṣí-a-am a-ra-an di-nim

šu-a-ti it-ta-na-aš-ši

5.12 Normalization of law four

šumma ana šībūt še'im u kaspim ūṣi'am aran dīnim šu'āti
ittanašši

5.13 Translation of law four

If he has come forward for the purpose of (false) testimony
concerning grain or money, he shall bear the penalty of that
case.

THE CODE OF HAMMURAPI
Law Five

6.0 Law five
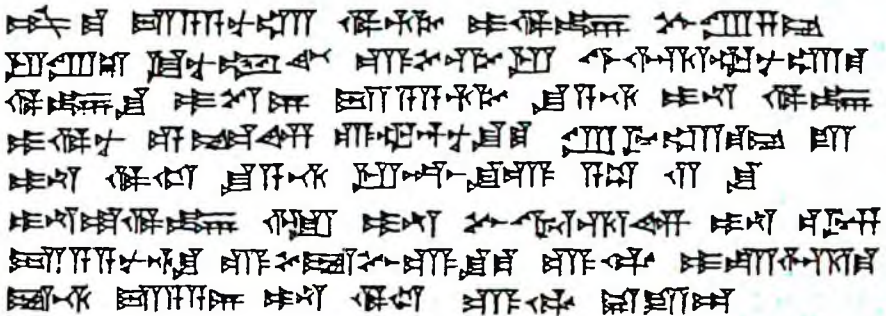
Transliterate and normalize the above using the basic sign list
and the following additional signs:

 šum (63)   nam (38)   kam (168)   nim (180)
 A.RÁ = adi (225)   U.MIN = šinšer (173)   GIŠ =
išum (112)   GU.ZA = kussûm (217)

6.1 Vocabulary of law five

Nouns: dayyānum 'judge', dīnum 'verdict', kunukkum 'sealed docu-
    ment', purussûm 'decision', rugummûm 'claim', puhrum
    'assembly', kussûm 'seat', dayyānūtum 'judgeship',
    šinšer 'twelve'.

Pronoun: ša 'who', 'which', 'what'

Verbs: d'n (dânu) I/1 (a, i) 'to try (a case)'
    prs (parāsu) I/1 (a, u) 'to render (a decision)'
    'zb (ezēbu) III/1 'to have (a sealed document) made out'

'n' (enû)   I/1 I/2 (i, i) 'to change'
lš' (bašû)   IV/1 'to be'
ndn (nadānu)   I/1 (i, i) 'to give', 'to pay'
tb' (tebû)   III/1 'to remove'
t'r (târu)   I/1 (a, u) 'to return'
wšb (wašābu)   I/1 (a, i) 'to sit'

Adverbs: warkānum 'afterwards', ul 'not'.
Prepositions: adi 'up to', itti 'with'.

6.2 The writing a-a for aya or ayya

The writing a-a often represents aya or ayya. For example,
da-a-a-nu-um 'judge' is to be normalized dayyānum (Cf. Ugaritic
dyn, Hebrew dayyān, etc.). Likewise, ša-a-a-ma-nu-um (CH 9) is
to be normalized šayyāmānum 'that buyer' (< šayyāmum 'a buyer').

6.3 Nomen agentis forms

Nomen agentis forms (nouns which denote professions) are found
in the I, II, and III conjugations. The regular nomen agentis
form of the II conjugation is parrāsum. Forms of this type which
are found in the early laws are dayyānum 'judge', šarrāqum
'thief', šayyāmum 'buyer'.

6.4 Defective writing

Sometimes words are written defectively in the cuneiform. Thus
purussûm is written with only one s. It should be correctly
normalized with two s's. Similarly maṣṣarūtum in law 7 is written
with only one ṣ. The correct forms can be obtained from the
glossary.

6.5 Cognate accusatives

A common feature of all the Semitic languages is the use of a
verb with its cognate accusative. The latter is a noun which is
derived from the verb with which it is associated. For example,

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dīnum + dânu 'to try a case', purussûm + parāsu 'to render a
decision'.

6.6 The e vowel

An e vowel in Akkadian developed from an original a or i vowel
which became e due to there being a liquid letter (l, m, n, r)
in a word or because of there originally having been a laryngeal
which has dropped out. Examples of occurrences of an e vowel
due to a liquid letter are: lemēnu < lamānu, šebēru < šabāru,
qebēru < qabāru. Examples of an e vowel reflecting a lost laryn-
geal are: ezēbu < azābu (original · [ayin] dropped out),
ušēzib < uša·zib, iteni < i·tani. An e vowel also is found in
some Sumerian loan words in Akkadian, e.g., APIN = epinnum 'plow'.

6.7 Affect on other vowels

The force of the liquid letters and the original laryngeals af-
fects other vowels in a word as well. For example, in tebû
(< tabū) even though the original laryngeal dropped at the end
of the word it is reflected in the first vowel. Likewise in
enêm (< ·anim) both vowels have changed to e.

6.8 Original laryngeal can be traced

The original laryngeal can frequently be traced by comparison
with other Semitic languages, e.g., ezēbu corresponds to Hebrew
·āzab so that the original laryngeal was an · (ayin) and the
original root letters were ·zb. Remember though that for purposes
of indicating verbal roots and working out forms of weak verbs the
laryngeal is represented in the Manual by an ' (aleph) sign
(#2.1). Thus the root letters of ezēbu will be found in the
glossary under 'zb (not under ·zb). Sometimes the exact laryn-
geal is unknown to us though the e vowel shows one to have been
somewhere in the root. On the basis of Late Hebrew ·ānā 'to
change' the original root letters of the verb enû were apparently
·ny.

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6.9 Adverbial ending ânum

The element ânum when attached to a preposition gives it adverbial force. Thus warki 'after', warkânum 'afterwards'.

6.10 Infixed t in šumma clauses

There is a tendency for the last verb in a šumma clause to be an infixed t form. Examples: šumma awīlum awīlam ubbirma nertam elīšu iddīma lā uktīnšu (CH 1); šumma dayyânum dīnam idīn purussâm iprus kunukkam ušēzib warkânumma dīnšu īteni.

6.11 Casus pendens

A casus pendens (the hanging or dangling case of the noun) is best translated by 'as for', 'as regards'. It normally occurs in the oblique case and is always followed by a resumptive pronominal suffix. Examples: dayyânam šu'âti...ukannûšu "as for that judge ...they shall convict him"; šumma awīlam šu'âti ᵈId ūtebbibaššu "if, as for that man, the River-god declared him innocent" (CH 2). It is important to note that the pronominal suffix refers back to the casus pendens. Thus with a feminine subject the suffix would be feminine, e.g., šarratim...ukannûši; with a plural subject the suffix would be plural, e.g., šarrū...ukannûšunūti.

6.12 Declension of infinitive

The infinitive can be declined like a noun, e.g., parāsum, parāsam, parāsim. After a preposition the infinitive will then appear in the genitive case (#4.2), for example, ina...enêm "for changing...".

6.13 Object of the infinitive

There are three ways of representing an object in an infinitive clause: (1) by preceding the verb in the accusative case; (2) by preceding the verb in the genitive case if it is itself preceded by a preposition; (3) by following the verb in a construct-

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genitive relationship. For example, the phrase "to (ana) plow
(erēšu) the field (eqlum)" can be expressed either (1) eqlam ana
erēšim; or (2) ana eqlim erēšim; or (3) ana erēš eqlim. The
phrase ina dīn idīnu enēm is an infinitive clause of type 2, the
object of the infinitive being the relative clause dīn idīnu
(which stands for dīnim ša idīnu, #4.16).

6.14 Third person plural

The third person masculine plural forms are: preterite iprusū,
present iparrasū. As in other Semitic languages and in English,
the third person plural can have an impersonal passive connota-
tion, e.g., 'they say' = 'it is said', ukannūšu "they shall con-
vict him" = "he shall be convicted."

6.15 Middle weak verbs with vocalic affixes

With the addition of vocalic affixes to the present of middle
weak verbs the third root letter is doubled. For example, the
II/1 third masculine singular present of k'n (kânu) is ukân. In
the plural ukânū becomes ukannū. Note that long vowels preceding
double consonants are shortened (#2.7).

6.16 The relative pronoun ša

One of the primary usages of the pronoun ša is as a relative
'who', 'which', 'what', for example, rugummâm ša ina dīnim šu'āti
ibbaššû "the claim which is in that case." Note that ša as a
relative pronoun must be followed by the subjunctive u (#4.15).

6.17 The multiplier šu

The suffix šu is used with the adverbial ending ī to indicate
"times", e.g., adi šinšerīšu inaddin "he shall pay up to twelve
times."

6.18 Signs for the numbers

The following signs represent the numbers occurring in the

Manual's corpus of texts:

1	𒁹	(201)	10	𒌋	(173)
2	𒈫	(222)	12		(173)
3	𒐈	(229)	20	𒌍	(198)
4	𒐉	(231)	30		(199)
		(62)	50		(200)
5		(232)	60	𒁹	(201)
6		(233)	100		(206)
7		(234)	1000		(188)
8		(235)			

For the usages of these signs, see #18.7.

6.19 Numbers in the early laws

Numbers met with in the early laws are:

> 1 = ištēn (ištēn mana kaspam "one mina of silver" CH 24)
>
> 2 = šinā (šinā šiqil kaspam "two shekels of silver" CH 17)
>
> 5 = ḫamšum (adi ḫamšišu "up to five times" CH 12)
>
> 6 = šeššum (ana/ina šeššet warḫi "up to/within six months"
> CH 13)
>
> 10= ešrum (adi ešrišu "up to ten times" CH 8)
>
> 12= šinšer (adi šinšerišu "up to twelve times" CH 5)
>
> 30= šalāšā (adi šalāšišu "up to thirty times" CH 8)

6.20 Determinatives

Determinatives are logograms placed before or after other logo-
grams to indicate the general class to which the object denoted
by the logogram belongs. For example, the determinatve GIŠ
(= iṣum) is placed before words indicating trees or items made
of wood; DINGIR (= ilum) is placed before names of gods. The
determinative is written as a logogram in the transliteration but
in the normalization it is customary to write its Akkadian form
in superscript. For example, GIŠ.GU.ZA is normalized iṣkussûm.
Note that the Akkadian form of the determinative is placed in

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the construct state.

6.21 Determinatives in the sign list

Determinatives can be found in the sign list in the third column.
A sign or group of signs preceded by a determinative will be
found in the fourth column of the sign list under the sign imme-
diately following the determinative. For example, GIŠ.GU.ZA will
be found in the fourth column sub GU (217), not sub GIŠ (112).

6.22 Sumerian loan words

Sumerian loan words can be detected in Akkadian: (a) by the pres-
ence of an e vowel (#6.6); (b) by the doubling of the last conso-
nant, e.g., GU.ZA = kussûm 'seat', SUKKAL = sukkallum 'vizier';
(c) by the contraction at the end of a word, e.g., GU.ZA =
kussûm, IGI.SÁ = igisûm 'gift'.

6.23 The negative ul

The negative ul is used in main clauses, e.g., ul uššab "he
shall not sit"; lā (#3.11) is used in subordinate and conditional
clauses (e.g., lā uktinšu [If] he has not convicted him), and to
negate imperatives (e.g., lā tanaddašši "don't throw it down"
Ish 23).

6.24 Auxiliary verb târu

The verb târu 'to return' is often used as an auxiliary verb.
In combination with another verb it means "to do again." For
example, ul itârma itti dayyāni ina dīnim ul uššab "he shall
never again sit with the judges in a law case."

6.25 Root exercise

What are the roots, conjugations, and tenses of the following?

(1) iteni (2) ušetbi (3) ištakkan (4) ileqqe (5) irtedi (6)
išemme (7) ūtaššar (8) iššakkan (9) usahhir (10) uttir
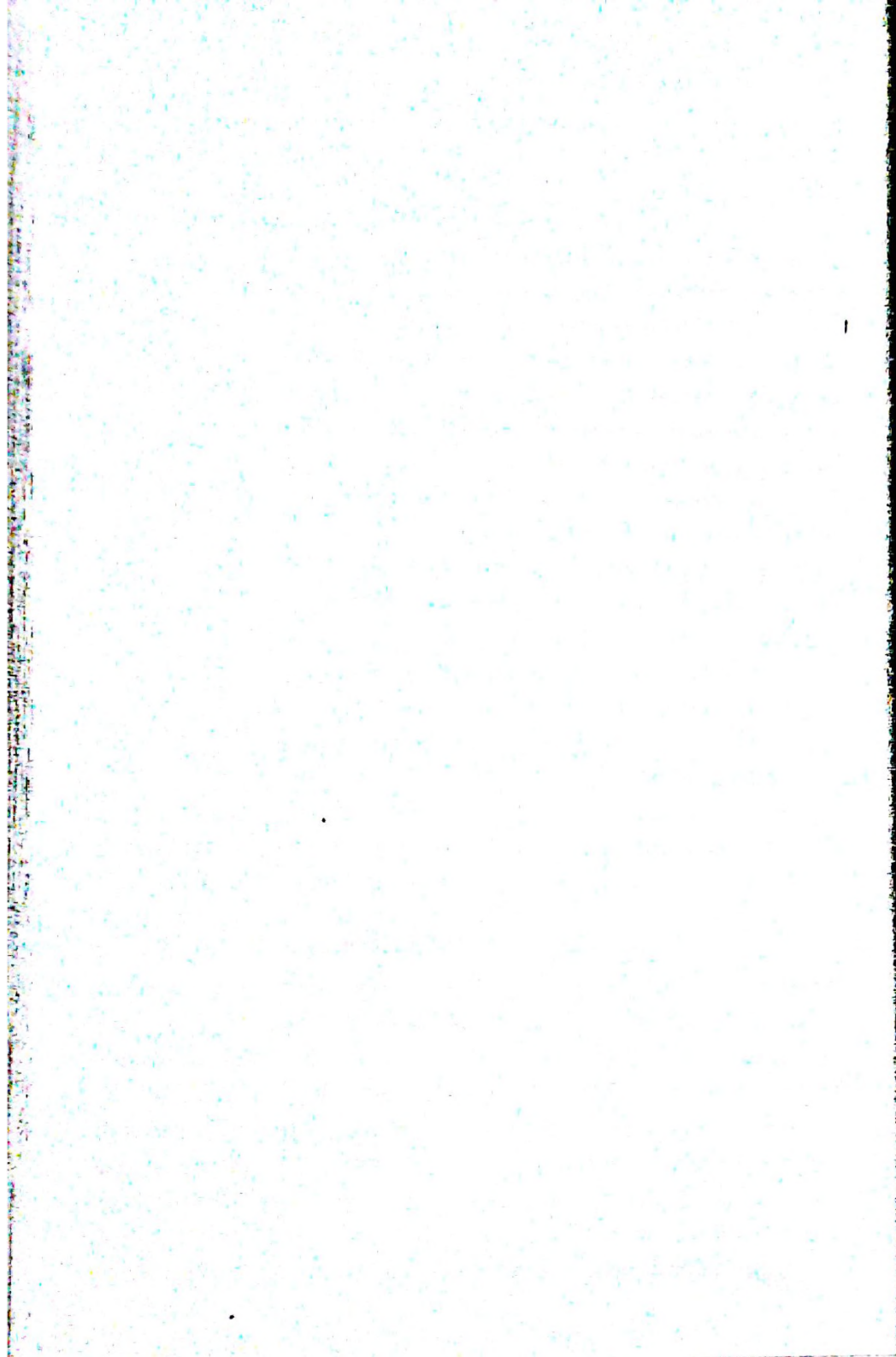
THE CODE OF HAMMURAPI
Law Two

7.0 Law two

𒀀𒋛𒈾 𒌋𒁾 ... (cuneiform text, eight lines)

Transliterate and normalize the above using the basic sign list
and the following additional signs not met with before:

𒁶 lim (188 = ši)   𒀭 DINGIR = ilum (10)   𒀀𒇉 ÍD = Id
(225)   𒂍 É = bītum (127)   𒋰 tab (61)

7.1 Vocabulary of law two

Nouns: kišpū '(charge of) sorcery', Id 'River god', bītum 'house',
        'estate'.

Verbs: 'lk (alāku)   I/1 (a, i) 'to go'

        šl' (šalû)   I/1 (i, i) 'to plunge'

        kšd (kašādu)   I/2 'to overcome'

        tbl (tabālu)   I/1 (a, a) 'to take away'

        'bb (ebēbu)   II/2 'to declare innocent'

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šlm (šalāmu) I/2 'to be safe'

Preposition: ana 'unto'

7.2 The pronoun ša in relative clauses

In relative clauses the pronoun ša can serve as a subject 'who',
object 'whom', genitive 'whose', or indirect object (preceded by
a preposition), e.g., 'against whom', 'from whom', 'before whom',
etc. When it serves as a genitive or indirect object ša must be
followed by a resumptive pronominal suffix. Examples: ša elīšu
kišpū nadû "the one against whom the charge was brought"; ša
mimmûšu ḫalqu "whose property is lost" (CH 9); awīlum ša ḫulqum
ina qātišu ṣabtu "the man from whom the stolen property was
seized" (CH 9); šībī ša ina maḫrišunu išām "the witnesses before
whom he made the purchase (CH 9). In ša elīšu kišpī iddû "the
one who brought a charge of sorcery against him" ša serves as a
subject. When ša is used as an object in a relative clause it
may or may not be followed by a resumptive suffix. Examples
(with suffix): ālu ša tīdûšu "the city which you know: (Gilg.
XI:11); elippu ša tabannûši "the ship which you will build"
(Gilg. XI:28); (without suffix): qināt mišarim ša Hammurapi
šarrum lē'ûm ukinnu "the just laws which Hammurapi, the able
king, established" (CH xxiv:1-5); ina Esagila ša arammu "in
Esagila which I love" (CH xxiv:93-94).

7.3 The stative, and meanings of the tenses

The stative is the third of the Akkadian tenses (#1.11). Whereas
the preterite usually denotes past time, e.g., iprus 'he cut',
and the present indicates the present or future, e.g., iparras
'he cut', 'is cutting', 'will cut', the stative indicates a state
of being, e.g., kabit 'it/he is/was heavy', damiq 'it/he is/was
good'. In the I/1 conjugation the stative is the only tense in
which some intransitive verbs like kabātu 'to be heavy' and
damāqu 'to be good' occur. With transitive verbs the stative
sometimes is used to indicate the passive. For example, ša

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elīšu kišpū nadû "the one against whom (the charge) of sorcery was brought."

7.4 Paradigm of the verb parāsu (a, u)

Singular	Preterite	Present	Stative
3rd masculine	iprus	iparras	paris
3rd feminine	iprus	iparras	parsat
2nd masculine	taprus	taparras	parsāta
2nd feminine	taprusī	taparrasī	parsāti
1st common	aprus	aparras	parsāku
Plural			
3rd masculine	iprusū	iparrasū	parsū
3rd feminine	iprusā	iparrasā	parsā
2nd masculine	taprusā	taparrasā	parsātunu
2nd feminine	taprusā	taparrasā	parsātina
1st common	niprus	niparras	parsānu

7.5 The conjugations

	Infinitive	Preterite	Present	Participle	Stative
I/1	parāsu	iprus	iparras	pārisu	paris
II/1	purrusu	uparris	uparras	muparrisu	purrus
III/1	šuprusu	ušapris	ušapras	mušaprisu	šuprus
IV/1	naprusu	ipparis	ipparras	mupparsu	naprus

7.6 Meanings of the conjugations

The I/1 expresses the basic meaning of the verb and corresponds to the Hebrew qal, the Arabic qatala, etc. Ihe II/1 modifies the meanings of the I/1 in a variety of ways. It corresponds to the Hebrew pi‛el, the Arabic qattala, etc. The main function of the II/1 is to make verbs factitive (< Latin factitare 'to do often', 'to practice', 'to declare [someone] to be'). Examples: ebēbu I/1 'to be clean', 'to be pure', II/1 'to make clean', 'to declare pure or innocent' (ūtebbibaššu 'declared him

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innocent'); kānu I/1 'to be true/valid', II/1 'to prove', 'to
convict'; lamādu I/1 'to learn', II/1 'to teach'; masālu I/1
'to be equal', II/1 'to make equal'. Some verbs, however, only
appear in the II conjugation, e.g., 'br (ebēru), II/1 'to accuse'
(ubbir 'he accused' CH 1). The III/1 is mostly causative and
corresponds to the Hebrew hiph·il, the Arabic aqtala, etc. Ex-
amples: maqātu I/1 'to fall', III/1 'to cause to fall'; tebû
I/1 'to get up', III/1 'to cause to get up', 'to remove'. The
IV/1, which corresponds to the Hebrew niph·al, serves as the
passive for the I/1 conjugation, e.g., dāku I/1 'to kill', IV/1
'to be killed/executed' (iddāk 'he shall be executed').

7.7 The infixes

	INFIXED T			INFIXED TAN	
	Preterite	Present		Preterite	Present
I/2	iptaras	iptarras	I/3	iptarras	iptanarras
II/2	uptarris	uptarras	II/3	uptarris	uptanarras
III/2	uštapris	uštapras	III/3	uštapris	uštanapras
IV/2	ittapras		IV/3	ittapras	ittanapras

7.8 Meanings of the infixes

Many times the exact meaning of the infixes is unknown, e.g., in
uktin in CH 1, or in ittanaššî in CH 5. Generally the I/2 has
reflexive or reciprocal (expressing mutual relation) meaning.
Examples: išriq 'he stole', ištariq 'he stole for himself';
imhas 'he struck', imtahas 'he struck others' = 'he fought'.
The I/3 normally gives the root an iterative (frequentative)
or habitual connotation, e.g., kašādu 'to arrive', iktaššad 'he
used to arrive'; šakānu 'to put', ištanakkan 'he will continually
put'.

7.9 The determinative DINGIR

The determinative DINGIR is used before names of deities. In

the normalization it is customary to write it with a small d in
superscript instead of using the construct of ilum (#6.20), e.g.,
^dMarduk, ^dŠamaš, ^dId.

7.10 Assimilation of consonants

As has already been observed in the case of an n at the end of a
syllable (#2.3) certain consonants assimilate into other conso-
nants. Two further assimilations encountered in law two are:
(a) the m of ventive am assimilates into the following consonant,
e.g., ūtebbibamšūma > ūtebbibaššūma; (b) when the third person
suffixes (e.g., šu or šunu) are attached to sibilants or dentals
both the š of the suffix and the sibilant or dental goes to s.
Examples: iktašadšu > iktašassu; bītšu > bissu.

7.11 Asyndetic clause

Asyndeton occurs when conjunctions are omitted between clauses.
In Akkadian this normally means the omission of the enclitic ma
(#3.9). For example, ša elīšu kišpī iddû iddâk ša ^dId išli'am
bīt mubbirīšu itabbal "the one who brought (a charge of) sorcery
against him will be executed, while the one who plunged into the
River will take away the estate of his accuser."

7.12 Ventive in a relative clause

In a relative clause the ventive (#4.11) does not take the sub-
junctive u which would normally be expected after ša (#4.15).
For example, ša ^dId išli'am "the one who plunged into the River."

7.13 Noun suffixes

The pronominal suffixes to the noun are:

	Singular	Plural
1st common	ī/ya/'a	ni
2nd masculine	ka	kunu
2nd feminine	ki	kina
3rd masculine	šu	šunu
3rd feminine	ša	šina

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7.14 Attachment of suffixes to the noun

The suffixes are attached according to the case of the noun. In
the genitive case the suffixes are attached to the genitive form
of the noun, e.g., ana šarrīšu 'to his king', bīt mubbirīšu 'the
estate of his accuser'. Note the lengthening of the i vowel when
the suffixes are attached (otherwise it would drop out according
to rule six #2.8). In the nominative and accusative cases the
form of the noun before suffixes will depend on how the noun forms
its construct (#4.8).

A. If a noun forms its construct by dropping case endings (#4.9)
the suffixes are attached to the construct form, e.g., bēlšu
'his lord', bītka 'your house', waradka 'your slave', uzunša
'her ear', mubbiršu 'his accuser'.

B. If a noun forms its construct by using the genitive form
(#4.10) the suffixes are attached to the regular nominative and
accusative case endings without the nimation. Examples:

	Construct	Nominative	Accusative
abum	abi	abu + šu	aba + šu
mimmûm	mimmî	mimmû + šu	mimmâ + šu
šarrû	šarrī	šarrū + šu	šarrī + šu

C. Note, however, that geminates (#4.9B) and some feminine nouns
have suffixes attached to the accusative form for both the nomi-
native and accusative cases. Examples:

	Nominative	Accusative
libbum	libbašu	libbašu
šarrum	šarrašu	šarrašu
alaktum	alaktašu	alaktašu

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THE CODE OF HAMMURAPI
Laws Six - Eight

8.0 Laws six - eight

Law six

Law seven

Law eight

Transliterate, normalize, and analyze the above using the sign
list and the glossary.

8.1 The coordinating conjunction lū...lū

In a series lū...lū are employed to express 'either...or'. In

a series of three or more alternatives the final lū is normally
preceded by u. For example, lū kaspam lū ḫurāṣam lū wardam lū
amtam...u lū mimma šumšu "either silver, gold, a slave, a female
slave...or anything whatsoever."

8.2 Indefinite pronoun mimma

The indefinite pronoun mimma 'whatever' is indeclinable. With
šumšu 'its name' it becomes an idiom for 'everything whatsoever',
e.g., u lū mimma šumšu "or anything whatsoever."

8.3 The status absolutus

The status absolutus is a form of the noun without case endings
and is very similar to the construct. It is employed in a vari-
ety of ways some of which are:

A.	In cardinal numbers	ištēn 'one', šalāš 'three' šinšer 'twelve'
B.	In measures	mana 'mina', šiqil 'shekel'
C.	In vocatives	šar 'O king', bēl 'O lord'
D.	In names of gods	Marduk, Šamaš, Id, Bēl
E.	In certain fixed expressions	lā šanān 'unrivaled', ṣeḫer rabi 'young and old', zikar sinniš 'male and female'
F.	To stativize a noun	šarrāq "he is a thief" (CH 7), šar "he is a liar" (CH 11), aššat "she is a wife"

Note that to stativize nouns in forms other than the third person
singular the regular stative forms are attached to the noun with-
out case endings. Examples: šarrāku "I am a king", ebrāta "You
are a friend."

8.4 Disjunctive sentences

In disjunctive clauses (clauses setting two or more expressions
in opposition to each other) the conjunction šumma (#3.2) is used

with one or more _šumma_'s to indicate "if...or if". For example,
šumma ša ilim šumma ša ekallim "If it belongs to the god or if it
belongs to the palace."

8.5 The pronoun _ša_ as a genitive indicator

The pronoun _ša_ (#6.16) can be used as a genitive indicator ex-
pressing 'the one of' or 'that of'. It is also used to denote
possession, e.g., _ša ilim_ "that of the god", "belonging to the
god"; _ša ekallim_ "that of the palace", "belonging to the palace".
The expression _ša nadānim_ "that of paying" means "the amount ne-
cessary for payment."

8.6 Infixed _ān_

In some nouns an infixed _ān_ occurs before the case ending. Its
effect is to give the noun a particularizing meaning. Examples:
šarrāqum 'a thief', _šarrāqānum_ 'a thief in a particular theft' =
'that thief'; _nādinum_ 'a seller', _nādinānum_ 'a seller in a par-
ticular transaction' = 'that seller'.

8.7 The verb _išû_

The verb _išû_ 'to have' is found only in the preterite and stative
tenses. For the present tense the verb _rašû_ is used, e.g.,
irašši 'he will have'. The earliest form of the preterite is
īšu which later becomes _īši_.

8.8 The form _irī'ab_

The form _irī'ab_ comes from the verb _râbu_ (_a_, _i_) 'to compensate'
and is a I/1 present. The middle consonant, which has dropped
(#2.1), was originally _y_ (_yod_), so the real root letters are
ryb. Substituting _ryb_ into the paradigm form _iparras_ (#2.2) we
get _irayyab_ which goes to _irīyab_ (rule three, #2.5), but does
not go according to rule four (#2.6) to _irāb_ (see #4.14 on un-
contracted verbs in OB). However, instead of _irīyab_ this form

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is written in the text i-ri-a-ab, and in conformity with our system of inserting an ' (aleph) sign between two uncontracted vowels (#4.14) we normalize the form iri'ab.

THE CODE OF HAMMURAPI
Laws Nine - Thirteen

9.0 Laws nine - thirteen

Law nine

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Law ten

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Law eleven

[cuneiform text]

Law twelve

[cuneiform text]

Law thirteen

[cuneiform text]

Transliterate, normalize, and analyze the above using the sign list and the glossary.

9.1 Attribution

The adjective normally follows the noun and agrees with it in number, gender, and case. Examples: šarrum dannum 'a strong king' (nominative masculine singular), mimmāšu ḫalqam 'his lost property' (accusative masculine singular), šarrātim dannātim 'strong queens' (oblique feminine plural).

9.2 Paradigm of the adjective dannum 'strong'

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nominative	dannum	dannūtum	dannatum	dannātum
Accusative	dannam	dannūtim	dannatam	dannātim
Genitive	dannim	dannūtim	dannatim	dannātim

This paradigm should be compared with that of the noun in #3.4.

It will be noted that the main difference in forms between the noun and the adjective is in the masculine plural. The noun forms are šarrū, šarrī, šarrī, while the adjective forms are dannūtum, dannūtim, dannūtim. Examples: šarrū dannūtum 'strong kings' (nominative); wardī damqūtim 'good slaves' (oblique).

9.3 Assimilation of consonants II (see #7.10)

An infixed t in verbs with initial g, ṭ, or z will produce the following changes: št > šš; ṭt > ṭṭ; zt > zz. Examples: iṣtabat > iṣṣabat; iṭtarad > iṭtarad (CH 26); iztakar > izzakar (CH 18).

9.4 The particle mi

The particle mi indicates that the clause in which it is found is a direct quotation. It has no fixed position and can be placed anywhere within the clause. Examples: nādinānummi iddinam "that seller sold it to me"; mahar šībīmi ašām "I bought (it) before witnesses"; šībī mūdê hulqīyāmi lublam "let me bring witnesses who know my lost property." Note the lengthening of the vowel when mi is attached, cf., #3.9.

9.5 The precative

The precative expresses a wish or desire. It is formed with the particle lū and the preterite, e.g., lū taprus 'may you cut', lū nišme 'let us hear'. In the 1st person singular and the 3rd person singular and plural lū and the preterite are joined together, e.g., lū + aprus > luprus, lū + iprus > liprus, lū + iprusū > liprusū, lū + ublam > lublam "let me bring here."

9.6 Verbal suffixes

The suffixes which are attached to the verb are different from those attached to the noun (#7.13). Verbal suffixes may be direct (accusative), or indirect (dative). The direct suffix šu was met in forms such as uktinšu "he has convicted him" (CH 1),

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ušethūte "they shall remove him" (CH 5). The indirect suffix for the 3rd masculine singular is šum, e.g., nādin iddinūšum "the seller who sold to him." The full paradigm of the suffixes is as follows:

	DIRECT SUFFIXES		INDIRECT SUFFIXES	
	Singular	Plural	Singular	Plural
1st common	ni	ni'āti	am/nim	ni'āšim
2nd masculine	ka	kunūti	kum	kunūšim
2nd feminine	ki	kināti	kim	kināšim
3rd masculine	šu	šunūti	šum	šunūšum
3rd feminine	ši	šināti	šim	šināšim

Note that the indirect suffixes are often attached to the ventive am (#4.11), e.g., iprusam + šum > iprusaššum (#7.10a), petašši < (petam + ši) "open for her" (Ish 38).

9.7 The IV/1 preterite of šâmu

The IV/1 preterite form of middle weak verbs with original aleph is ipparas (not ipparis, #7.5). For example, the IV/1 preterite of š'm (šâmu) 'to buy' is iššâm, e.g., šībū ša ina maḫrīšunu šīmum iššâmu "the witnesses before whom the purchase was made."

9.8 The idiom ana šimtim alāku

The idiom ana šimtim alāku (literally "to go to one's fate") is a euphemism for 'to die'. For example, šumma nādinānum ana šimtim ittalak "If that seller has died."

9.9 Casus pendens in the nominative

The casus pendens is normally found in the oblique case (#6.11). A departure from the norm is šumma awīlum šū šībūšu lā qerbū "If, as for that man, his witnesses are not at hand."

9.10 The determinative KAM

The determinative kam (165) is used after numerals and is not in-

dicated in the normalization. For example, ana ITU.ÀŠ.KAM = ana
šeššet warḫi "up to six months."

9.11 Polarity of numerals

Akkadian has a masculine and feminine form of the numerals. As
in the other Semitic langunges polarity is observed (in Akkadian
from three through nineteen), that is, a number will appear with
a noun of the opposite gender. Thus a masculine form of the num-
ber will occur with a feminine noun and a feminine form of the
number with a masculine noun. For example, in ana šeššet warḫi
"up to six months" the feminine form of the numeral is used with
the masculine noun warḫum 'month'.

THE CODE OF HAMMURAPI
Laws Fourteen – Twenty-two

10.0 Laws fourteen – twenty-two

Law fourteen

𒀭𒂗𒇹 𒁹𒀜𒉌𒌍 𒈨𒂊 𒁹𒀜𒄴𒊬 𒁲𒀀𒋫𒀭𒌍𒂊𒅆𒁲𒀀
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Law fifteen

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Law sixteen

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Law seventeen

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Law eighteen

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Law nineteen

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Law twenty

[cuneiform text]

Law twenty-one

[cuneiform text]

Law twenty-two

[cuneiform text]

10.1 Adjective qualifying nouns in construct

An adjective qualifying a noun in the construct of a construct-
genitive phrase is placed in the case the noun would be were it
not in this phrase. For example, šumma awīlum mār awīlim ṣeḫram
iṣtariq "If a man kidnaps the young son of another man."

10.2 Accusative of specification

When the accusative is used to indicate an adverbial or preposi-
tional phrase absent from the text it is called the accusative of
specification. The accusative of specification thus answers the
"when", "where", or "how" demanded by the context. For example,

abullam uštēsi "He let him escape through the city gate."

10.3 The III conjugation of initial w verbs

The expected III/1 form of initial w verbs (e.g., wašābu) is
ušūšib (< ušawšib, rule three #2.5). However, forms such as
ušāšib and ušēšib are also found. Some initial w verbs (like
wašābu) exhibit all three forms, others only one or two.
Examples: from wabālu, ušābil, ušēbil; from wasû, ušūsi, ušēsi,
uštēsi.

10.4 Adjective qualifying several nouns

An adjective qualifying several nouns usually stands after the
last one in the series. Where there is a difference of gender
among the nouns the adjective concurs with the masculine. For
example, lū wardam lū amtam ḫalqam "either a fugitive male slave
or a fugitive female slave."

10.5 Use of ša instead of construct-genitive

The pronoun ša as genitive indicator (#8.5) is used instead of
the construct-genitive for greater clarity where the latter
might be confusing because of there being a number of nouns, or
because one or both parts of the construct-genitive phrase needs
to be qualified by adjectives. For example, lū wardam lū amtam
ḫalqam ša ēkallim "either a fugitive male slave or a fugitive
female slave belonging to the palace."

10.6 Case of the measured item

While the measure itself is placed in the status absolutus
(#8.3B) the thing measured is put in the case it would be were
there no measure involved. For example, KÙ.BABBAR is normalized
as kaspam (accusative) in šinā šiqil kaspam bēl wardim inaddiššum
"the owner of the slave shall give to him two shekels of silver."

10.7 The idiom nīš ilim zakāru

The idiom nīš ilim zakāru (literally "to mention the life of the god") is used primarily in oaths and means 'to swear', 'to take an oath'. For example, awīlum šū ana bēl wardim nīš ilim izakkar "that man shall swear to the owner of the slave."

10.8 Thematic vowel of the I/1 present of middle weak verbs

In the I/1 conjugation of middle weak verbs the thematic vowel of the present is identical to that of the preterite when vocalic affixes are added. Examples: the I/1 3rd person plural present of kânu is ikunnū (not ikânu or ikannū, #6.15), the preterite is ikūnū; the I/1 3rd person plural present of dâku is idukkū, the preterite is idūkū; Ihe I/1 present of nâbu with subjunctive is inubbu (Ish 96).

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THE CODE OF HAMMURAPI
Laws Twenty-three - Twenty-nine

11.0 Laws twenty-three - twenty-nine

Law twenty-three

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Law twenty-five

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Law twenty-six

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[cuneiform text]

Law twenty-seven

[cuneiform text]

Law twenty-eight

[cuneiform text]

Law twenty-nine

[cuneiform text]

11.1 Nominal clause

Nominal clauses are clauses whose predicate consists of a noun or pronoun. For example, šumma napištum "If it were a life."

11.2 The 3rd person feminine singular

In Old Babylonian (OB) there is no special form for the preterite or present of the third person feminine singular. Thus iprus means 'he cut' or 'she cut'. For example, išātum innapih "fire broke out."

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11.3 Infinitive used as a noun

The infinitive is properly a verbal noun, that is, a noun which
can be construed verbally. As a noun it can be declined (#6.12)
or have suffixes attached. For example, alākšu qabû "his going
out was commanded."

11.4 The form warkīšu in CH 27

The force of the suffix attached to the preposition warki 'after'
is as a resumptive pronominal suffix to a casus pendens (#6.11).
Thus šumma lū rēdâm u lū bā'iram ša ina dannat šarrim turru
warkīšu, literally, "If, as for a rēdûm-soldier or a bā'irum-
soldier who was captured in the king's fortress, after him..."
may.be rendered "If, after a redum-soldier or a bā'irum-soldier
was captured in the king's fortress, (his field or orchard was
given to another who performed the corvée work, now if he re-
turned and reached his city, his field or orchard shall be re-
turned to him, and he himself will perform the corvée work)."

11.5 Enclitic ma used for emphasis

As well as serving to connect clauses (#3.9) enclitic ma is used
to emphasize a word. For example, šûma ilikšu illak "He himself
will perform the corvée work."

11.6 Infinitive in the accusative

Certain verbs require a preceding infinitive to be placed in the
accusative. These are generally verbs of command (e.g., qabû),
or capability (e.g., le'û). For example, ilkam alākam ili "he
is able to perform the corvée work."

11.7 The IV/1 present of nadānu

The IV/1 present of nadānu 'to give' is innaddin (not innaddan
according to the paradigm ipparras, #7.5). For example, eqlum u
kirûm innaddiššum "the field or orchard shall be given to him."
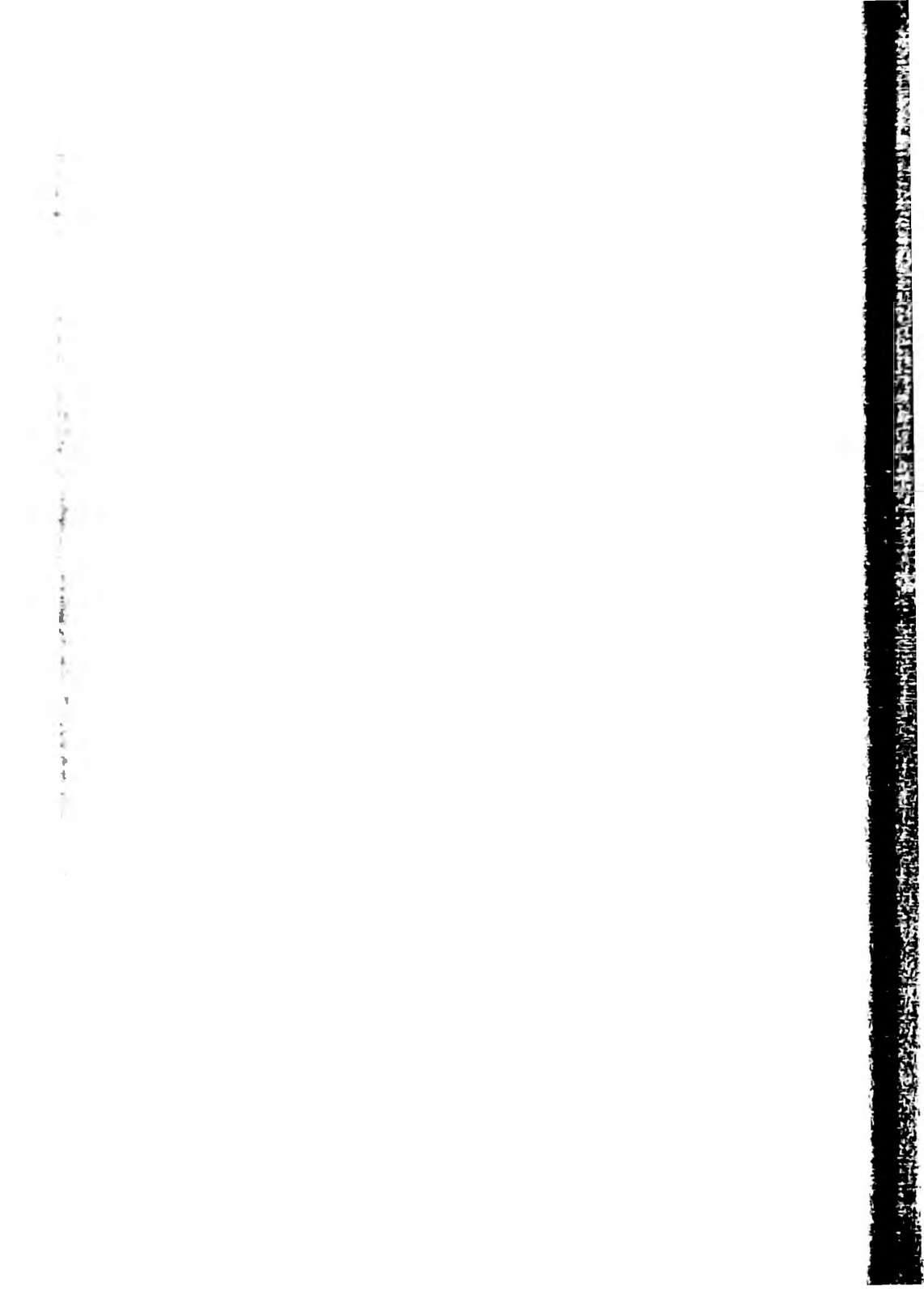
THE DESCENT OF ISHTAR
Lines 1-11

12.0 The Descent of Ishtar lines 1-11

1 𒀭 𒈗 ...
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10 ...
11 ...

12.1 Polyphonous basic signs

As will have already been noticed a number of the basic signs are
polyphonous (#2.17). Some of the common polyphonous values which
appear in the Descent of Ishtar are:

𒁁 be = bat, til (29) 𒁺 du = kup (94) 𒌓 ud = per,
tam (159) 𒊑 ri = dal (44) 𒄯 ur = lik, taš (224)
𒅆 ši = lim (183) 𒈨 me = šib (206)

12.2 Other polyphonous signs

Other common (though non-basic) polyphonous signs which occur in
the Descent of Ishtar are:

𒄯 har, mur (171) 𒆗 dan, kal, lab, reb (125)
𒅋 lak, rid (121) 𒊕 riš, šak (58) 𒆪 qer,
biš (142)

Because of their frequency it is suggested that these signs be
learnt along with the polyphonous values of the basic signs.

12.3 Standard Babylonian (SB)

Although written in the same script (Neo-Assyrian) in which the
Old Babylonian Code of Hammurapi was presented (#0.6), the texts
with which we are now dealing (Descent of Ishtar and the Annals
of Sennacherib) were composed in the literary language Standard
Babylonian (SB), cf. #0.4. The principal morphological differ-
ences between OB and SB that will be encountered in these texts
are: (1) the dropping of mimation, e.g., bīti and šu (instead of
OB bītim and šum) in ana bīti ša ēribūšu "to the house to which
those who enter it (do not exit)"; (2) use of the nominative
form or the accusative, e.g., nūru (instead of OB nūram) in
nūru ul immarū "they do not see light."

12.4 The writing of Ištar and Sin in line 2

The sign for Ištar 𒀭𒈹 is written as a ligature consisting
of the determinative sign 𒀭 (10) and the Ištar sign 𒈹

(51). The god Sin is written with the numeral 30 ⫸⫸ (199) to indicate that Sin, the moon god, is literally the god of thirty (days).

12.5 The phrase uzna šakānu

The phrase uzna šakānu (literally, "to set the ear") means "to direct one's attention." For example, iškunma mārat dSin uzunša "The daughter of Sin directed her attention (to the dark house)."

12.6 Declension of the participle

The participle is declined as a noun, e.g., masculine singular pārisu, masculine plural pārisū, feminine singular pāristu, feminine plural pārisātu. Examples of the masculine plural participle are ēribū "those who enter" and āṣû "those who exit."

12.7 Loss of initial w

After OB times a w at the beginning of a word will drop out, e.g., wāṣû > āṣû, wašbū > ašbū, wardātim > ardāti (line 35), warki > arki (line 76).

12.8 Active meanings of the stative

One of the most common functions of the stative (#7.3) is to describe the subject especially the subject's appearance, posture, and position. For example, what he wears (labiš), or the fact that he is sitting (ašib). Thus the stative will frequently have an active meaning. Examples: ana ḫarrāni ša alaktaša lā tārat "to the road whose course does not turn back"; nūru ul immarū ina eṭûti ašbū "they do not see light, they dwell in darkness."

12.9 The subjunctive on stative forms

Except for the 3rd person masculine singular the subjunctive is not indicated when it occurs with stative forms. For example, ana ḫarrāni ša alaktaša lā tārat "to the road whose course does not turn back."

12.10 The conjunction ašar

The conjunction ašar means 'where'. Note that although the form
ašar is a construct (< ašru 'place') the noun which follows is
not in the genitive. For example, ašar epru bubussunu "where
dust is their food."

12.11 Statives of the paras and parus type

As well as the more normal paris form, the stative can also have
forms paras and parus. Examples: rapaš 'is wide', maruṣ 'is
sick', šabuḫ 'is poured'.

Chapter 13

THE DESCENT OF ISHTAR
Lines 12-18

13.0 The Descent of Ishtar lines 12-18

12 [cuneiform signs]

13 [cuneiform signs]

14 [cuneiform signs]

15 [cuneiform signs]

16 [cuneiform signs]

17 [cuneiform signs]

18 [cuneiform signs]

13.1 Infinitive with ina

The infinitive with ina serves as a temporal clause. For example,
ina kašād bēlīya "when my lord arrives." When the subject pre-
cedes the infinitive takes a resumptive pronominal suffix. Exam-
ples: ^dIštar ana bāb erṣet lā târi ina kašādīša "when Ishtar ar-
rived at the gate of the netherworld"; ^dEreškigal annīta ina
šemîša "when Ereshkigal heard this" (line 28).

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13.2 Mimation in SB

Mimation, which normally would not be expected after OB times (#12.3), is retained occasionally in SB. For example, amatum iṣṣakkar. Furthermore, mimation returns before enclitic ma, e.g., ištu ullānumma 'ever since' (line 63).

13.3 The vocative

The status absolutus (#8.3C) is used for the vocative. For example, āti mê petâ bābka "O gatekeeper, open your gate for me."

13.4 The particle mê

The form mê is a poetic particle used to strengthen vocatives and pronouns. Examples: āti mê petâ bābka "O gatekeeper, open your gate for me"; annîtu mê aḫātki ᵈIštar "Behold your sister Ishtar" (line 26).

13.5 The imperative

The imperative is formed as follows: purus (masculine singular), pursī (feminine singular), pursā (plural of both genders). In final weak verbs the forms are: binī, binî, binâ, e.g., petâ (peti + ventive a) "open for me." In initial weak verbs the forms are: (for aḫāzu) aḫuz, aḫzī, aḫzā; (for epēšu) epuš, epšī, epšā; (for alāku) alik, alkī, alkā, e.g., alik āti "go, O gate-keeper!" (line 37).

13.6 The precative with initial weak verbs

For the precative with the 1st person singular and 3rd person singular and plural, see #9.5. When the precative lū is attached to initial weak verbs it will have a macron. Thus lū + ēruba = lūruba "that I can enter here"; lū + īkul = līkul "let him eat." Note that there is no macron on lullik (line 24) because of the double consonant (#2.7).

13.7 Independent pronouns

The independent pronoun has three cases: nominative, genitive/
accusative, and dative (#5.8). The full declension is as follows:

Nominative	Genitive/Accusative		Dative	
anāku	yâti		yâši	
attā	kâti/a		kâši/a	
attī	kâti		kâši	
šû	šu'âti/u	šâti/u	šu'âši šâši/a/u	
šî	ši'âti	šâti	ši'âši šâši/a	
nīnu	ni'âti	nâti	ni'âši nâši	
attunu	kunūti		kunūši	
attina	kināti		kināši	
šunu	šunūti		šunūši	
šina	šināti		šināši	

Note that the independent pronouns can be used for emphasis,
e.g., lūruba anāku, literally, "so that I can enter here, I."

13.8 Purpose clause after an imperative

The imperative is often followed by a precative indicating a
purpose or final clause. For example, petâ bâbkāma lūruba anāku
"Open the gate for me so that I can enter here." In these cases
a ma frequently precedes the precative clause.

13.9 Trochaeus in epic texts

Epic texts (like the Descent of Ishtar) tend to have trochaic
meter, especially at the end of a line. For example,

> âtî mê petâ bâbka
> petâ bâbkāma lūruba anáku

13.10 Purpose clause after šumma

A purpose clause following a šumma protasis is placed in the
same tense as the šumma clause. For example, šumma lā tapattâ
bâbu lā erruba anāku "If you won't open the gate for me so

that I cannot enter here."

13.11 The present tense after *šumma*

After the conjunction *šumma* a verb in the present tense indicates:
(a) volition, intention, or wishing; (b) habitualness; (c) simple
future. Examples of (a) are: *šumma avīlum birtašu ša mārū lā
uldušum izzib* "if a man wishes to divorce his wife who did not
bear him children" (CH 138); *šumma lā tapattâ bābu lā erruba anāku*
"if you won't open the gate for me so that I cannot enter here."

13.12 Quadriliteral verbs

The two main groups of quadriliteral verbs are represented by the
verbs *šuharruru* 'to be quiet', 'to cease' and *nabalkutu* 'to over-
turn', 'to remove'.

13.13 The *šuharruru* type

The *šuharruru* type has a *š* as the first letter and is similar to
the II stem. It forms its preterite *ušharrir*, and its present
ušharrar. For example, *inūh tâmtu ušharrirma imhullu abūbu īklu*
"The sea became calm, the storm abated, the flood ceased" (Gil-
gamesh XI:131). Other verbs of this type are *šuparruru* 'to spread
out', *šugallulu* 'to suspend', *šuqammumu* 'to be silent'.

13.14 The *nabalkutu* type

The *nabalkutu* type has an *n* as the first letter and a *l* or *r* as
the second root letter. This type forms both a I (similar to the
regular IV) and III conjugation.

	Preterite	Present
I/1	ibbalkit	ibbalakkat
III/1	ušbalkit	ušbalakkat
	ušabalkit	ušbalkat
		ušabalkat

For example, *anahhaṣ sippūma ušabalkat dalāti* "I will smite the

door-jambs and remove the door." Other verbs of this type are
napaṛuudu 'to fall or lie on one's back', naparöudu 'to escape',
napalku 'to be wide', naperdu 'to be bright', negeltu 'to awake',
nekelṣi 'to look at (in a malevolent sense)' etc.

Chapter 14

THE DESCENT OF ISHTAR
Lines 19-30

14.0 The Descent of Ishtar lines 19-30

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14.1 The preformative of the 1st person singular

In the I/1 conjugation the preformative vowel of the 1st person singular is different from that of the 3rd person, e.g., _aprus_ 'I cut' (cf. _ašām_ 'I purchased' CH 9), _iprus_ 'he cut' (#7.4). However, in the II and III conjugations the preformative vowel of the 1st person singular is the same as that of the 3rd person singular, namely _u_, e.g., _uparris_. _ušapris_. For example, _ušellâ_ (III/1 from _elû_) "I will raise up here."

14.2 Masculine noun plural in ūtu

Some nouns form their plurals like the adjective (_dannu/dannūtu_, #9.2) in _ūtu_ rather than _ū_ (_šarrū_). For example, _eṭlūtu_ 'young men' (line 34). This is especially true for nouns which can be used as adjectives, e.g., _mītu_ 'a dead person' (noun), 'dead' (adjective); _balṭu_ 'a living person' (noun), 'live' (adjective). Thus _mītūtu_ 'dead ones', _balṭūtu_ 'living ones'.

14.3 Logograms to indicate verbs

Logograms can be used to indicate verbs, e.g., KÚ = _akālu_ 'to eat'. The Akkadian equivalent must be put into the correct Akkadian verbal form (cf. #5.6 for nouns in the correct case). Frequently aids will be given by the scribe through determinatives (#6.20), or phonetic complements (#14.8). For example, the MEŠ sign after KÚ in line 19 indicates that the verbal form is plural; context indicates the number and gender, e.g., _ušellâ mītūti ikkalū balṭūti_ "I will raise up the dead here consuming the living."

14.4 The comparative eli

The preposition _eli_ is used to indicate the comparative. For example, _eli balṭūti ima''idū mītūti_ "the dead will be more numerous than the living."

14.5 Speaking formula

In SB the following formula to introduce direct speech is used in full or in part: PN pāšu īpušma iqabbi izzakkara ana PN₂, literally "PN opened his mouth, while speaking, saying to PN₂" = "PN spoke to PN₂ as follows." For example, ātû pāšu īpušma iqabbi izzakkara ana rabīti ᵈIštar "The gatekeeper spoke to Lady Ishtar." Note in this formula the use of the I/2 present of zakāru (izzakkar), sometimes with ventive (izzakkara).

14.6 The "poetic ventive"

A further use of the ventive (other than its dative and lexical uses, #4.12 – #4.13) especially in literary texts is the so-called "poetic ventive" where its precise meaning cannot be ascertained. Examples: izzakkara in the speaking formula (#14.5); ašattâ "I will have to drink" (line 33).

14.7 Circumstantial clauses

In the phrase "the man came weeping" the word 'weeping' indicates the state the man was in while coming or the circumstances of his coming, therefore it is circumstantial. In Akkadian verbs in circumstantial phrases are placed in the present while the preceding verb (in the preterite) will have an enclitic ma. Examples: pāšu īpušma iqabbi izzakkara, literally "opened his mouth, while speaking, saying"; ērumma ātû izzakkara "the gatekeeper entered saying."

14.8 Phonetic complements

A phonetic complement is a sign placed after a logogram indicating that the logogram should have the same ending as the phonetic complement. The phonetic complement is usually one of the signs of the basic sign list. For example, GAL—ti = rabīti, GAL being the logogram for rabû 'great' (141), the ti being the phonetic complement indicating how rabû should be read (feminine singular genitive).

14.9 The irregular verb uzuzzu

The irregular verb uzuzzu 'to stand' has the following I/1 forms:
preterite izziz, present izzaz, imperative iziz (feminine izizzī).
This verb should not be confused with zâzu 'to divide' or ezēzu
'to be furious'.

14.10 Assimilation of consonants III (see #7.10 & #9.3)

Another of the consonants that assimilate to a following conson-
ant is b, which assimilates to a following m. For example,
ērumma (< ērubma) ātû "the gatekeeper entered."

14.11 The demonstrative pronoun annû

The demonstrative pronoun annû is declined as an adjective:
annû, annītu, annûtu, annâtu. The feminine form annītu standing
alone has a neutral meaning. For example, Ereškigal annīta ina
šemîša "When Ereshkigal heard this." The feminine singular form
can also be used as an interjection. Examples: annītu mê ahātki
^dIštar "Behold your sister Ishtar"; annītu mê anāku itti ^dAnunnaki
mê ašatti "Behold now I will have to drink water with the Anun-
naki" (line 32).

14.12 Modification of rule three in Assyrian

In accord with the Assyrian preference of representing a Babylon-
ian i vowel as e, an i followed by an ' (aleph) will go to ē in
Assyrian, not ī as in Babylonian (#2.5). Since this text of
Ishtar comes from Nineveh it naturally contains many Assyrian ele-
ments. For example, ērīqu (not īrīqu) in line 29.

THE DESCENT OF ISHTAR
Lines 31-80

15.0 <u>The Descent of Ishtar lines 31-80</u>

31 𒀭 ⟨cuneiform⟩

   ⟨cuneiform⟩

32 ⟨cuneiform⟩

   ⟨cuneiform⟩

33 ⟨cuneiform⟩

   ⟨cuneiform⟩

34 ⟨cuneiform⟩

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35 ⟨cuneiform⟩

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36 ⟨cuneiform⟩

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37 ⟨cuneiform⟩

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38 ⟨cuneiform⟩

   ⟨cuneiform⟩

39 ⟨cuneiform⟩

   ⟨cuneiform⟩

40 ⟨cuneiform⟩

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15.1 The interrogative pronouns

The interrogative pronouns are <u>mannu</u> 'who', <u>mīnu</u>, <u>minû</u> 'what', <u>ayyû</u> 'which'. All three are declinable, e.g., <u>minû</u>, <u>minâ</u>, <u>minî</u>. Examples: <u>minâ</u> <u>libbaša</u> <u>ublanni</u> "what does she want (from) me?"; <u>ammēni</u> (< <u>ana</u> <u>mīni</u>) 'why'.

15.2 The direct suffix ni

The direct 1st person singular suffix is <u>ni</u> (#9.6). On the analogy of the indirect suffixes which often are attached to the ventive form (#9.6, e.g., <u>petaššî</u> (< <u>petâm</u> + <u>ši</u>) 'open for her') the direct suffix <u>ni</u> also frequently attaches itself to the ventive <u>am</u>. Examples: <u>ublanni</u> (< <u>ūbil</u> + <u>am</u> + <u>ni</u>), <u>ušperdanni</u> (< <u>ušperdi</u> + <u>am</u> + <u>ni</u>).

15.3 The idiom libbu plus ubla

The idiom <u>libbu</u> 'heart' plus <u>ubla</u> (I/1 from <u>wabālu</u> 'to carry' plus ventive) means 'to want', 'to desire', 'to yearn for'. For example, <u>libbī</u> <u>ubla</u> 'I wanted', <u>libbašu</u> <u>ubla</u> 'he wanted'.

15.4 The idiom kabattu plus neperdû

The idom <u>kabattu</u> 'liver' plus <u>neperdû</u> 'to be bright' (#13.14) means 'to be happy'. Examples: <u>ultu</u> <u>libbaša</u> <u>imuḫḫu</u> <u>kabtassa</u> <u>ippereddû</u> "When she is settled and happy" (line 96); <u>minâ</u> <u>kabtassāma</u> <u>ušperdannīma</u>, literally, "What has caused her to make me bright?" = "Why has she made me happy?" Note that suffixes are attached to a by-form of <u>kabattu</u>, <u>kabtatu</u>, thus <u>kabtassa</u> is from <u>kabtatša</u>.

15.5 Confusion of idioms in line 31

In line 31 there is a confusion of idioms. The first half of the line <u>minâ</u> <u>libbaša</u> <u>ublanni</u> contains the idiom 'to want', 'to desire' (#15.3), e.g., "What does she want (from) me" (taking the direct suffix <u>anni</u> (#15.2) with an extended meaning here of 'against' or 'from'. The second half of the line <u>minâ</u> <u>kabtassāma</u>

ušperdannīma contains the idiom 'to be happy' (#15.4), e.g., "Why has she made me happy."

15.6 The ventive ni(m)

In #4.11 the ventive ending a(m) was discussed. However there are two ventive endings, a(m) and ni(m). The ending a(m) is attached to verbal forms without vocalic affixes, e.g., iprus, iprusa(m); taprus, taprusa(m); aprus, aprusa(m); niprus, niprusa(m). The ending ni(m) is attached to verbal forms with vocalic affixes, e.g., iprusū, iprusūni(m); iprusā, iprusāni(m); parsū, parsūni(m), e.g., šallūni "they are taken as spoil."

15.7 The II/1 & III/1 imperative

The II/1 imperative is purris. For example, uppissīma (< uppiš + ši + ma, #7.10b) kīma parsī labirūti "treat her in accordance with the ancient rites." The III/1 imperative is šupris. For example, šūṣaššī (< šūṣi + am + ši) 'strike her'.

15.8 The ordinal numbers

The masculine forms of the ordinal numbers are: first, maḫrû, pānû, ištēn; second, šanû; third, šalšu; fourth, rebû; fifth, ḫamšu; sixth, šeššu; seventh, sebû; eighth, šamnu; ninth, tišû; tenth, ešru. The ordinal numbers normally precede the substantive. Examples: ištēn bāba 'the first gate', šanâ bāba 'the second gate', šalšu bābu, rebû bābu, ḫamšu bābu, šeššu bābu, sebû bābu. Note that unlike the cardinal numbers there is no polarity (#9.11) with the ordinal numbers.

15.9 ša introducing a casus pendens

The genitive indicator ša (#8.5) can introduce a casus pendens (#6.11). It will thus be followed by a resumptive pronominal suffix. For example, ša bēlet erṣetim kī'am parṣūša, literally, "as for the mistress of the netherworld, such are her rites" = "such are the rites of the mistress of the netherworld."

15.10 The dual

In addition to a singular and plural (#3.6) Akkadian has a dual
number. It forms its nominative in ā(n) and its oblique in ī(n).
The nunation, like mimation, is characteristic of OB only (#3.7).

		Nominative		Oblique
qātu(m)	'hand'	qātā(n)	'two hands'	qātī(n)
īnu(m)	'eye'	īnā(n)	'two eyes'	īnī(n)

The determinative MIN is placed after nouns to indicate that the
preceding word is in the dual. For example, inṣabāte ša GEŠTU.
MIN-ya = inṣabāte ša uznīya "the rings of my ears." The MEŠ sign
(indicating plural) following MIN in line 45 GEŠTU.MIN.MEŠ is
unnecessary.

15.11 The conjunction ištu/ultu

The conjunction ištu/ultu 'since', 'after' takes the subjunctive.
For example, ultu libbaša inuḫḫu kabtassa ippereddû "after she
has settled down and has become happy." The phrase ištu/ultu
ullānumma, literally 'from before' means as a conjunction 'no
sooner than', 'scarcely', 'ever since'. Examples: ištu ullānumma
ᵈIštar ana erṣet lā tāri ūridu "Scarcely had Ishtar gone down to
the netherworld"; ultu ullānumma ᵈIštar ana erṣet lā tāri ūridu
"Ever since Ishtar went down to the netherworld" (line 86).

15.12 The phrase elēnušša ušbi

The phrase elēnušša ušbi in line 65 is problematic. The first
word seems to be a combination of the preposition elēnu 'above',
the locative um (to be met with later in #17.5), and the pronom-
inal suffix ša, i.e., 'over her'. The second word may be from
wašābu 'to sit' (though the expected form is ūšib). Thus "she
sat down above her (i.e., in the place of honor due to Ereshki-
gal)." Other scholars take ušbi from a quadriliteral verb
šube'u 'to rush', 'to dash out', i.e., "she rushed at her."

Chapter 16

THE DESCENT OF ISHTAR
Lines 81-125

16.0 The Descent of Ishtar lines 81-125

81 〔cuneiform〕

82 〔cuneiform〕

83 〔cuneiform〕

84 〔cuneiform〕

85 〔cuneiform〕

86 〔cuneiform〕

87 〔cuneiform〕

88 〔cuneiform〕

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16.1 Plural of ilu in SB

The plural of <u>ilu</u> 'a god' in SB is <u>ilānu</u> not <u>ilū</u> as in OB. For example, ^d<u>Papsukkal</u> <u>sukkal</u> <u>ilāni</u> <u>rabûti</u> "Papsukkal, vizier of the great gods." Note the phonetic complement <u>ni</u> is written in DINGIR.MEŠ-<u>ni</u> = <u>ilāni</u> (Senn I:63).

16.2 The irregular verb utūlu

The irregular verb <u>utūlu</u> 'to lie down' forms its I/1 preterite <u>ittīl</u> and its present <u>ittâl</u>. For example, <u>ittīl</u> <u>etlu</u> <u>ina</u> <u>kummīšu</u> "the young man lies down in his private room."

16.3 Adjective preceding noun for emphasis

Although the adjective normally follows the noun (#9.1), sometimes for emphasis it can precede it as, for example, in ^d<u>Ea</u> <u>ina</u> <u>emqi</u> <u>libbīšu</u> <u>ibtani</u> <u>zikru</u> "Ea in his wise heart fashioned an idea."

16.4 The phrase pānâ šakānu

The phrase <u>pānâ šakānu</u>, literally, "to set the face" means "to proceed in a certain direction 'to go away'. For example, <u>alka</u> ^I<u>Asûšunamir</u> <u>ina</u> <u>bāb</u> <u>erṣet</u> <u>lā</u> <u>târi</u> <u>šukun</u> <u>pānika</u> "Come, Asushunamir, go away to the gate of the netherworld."
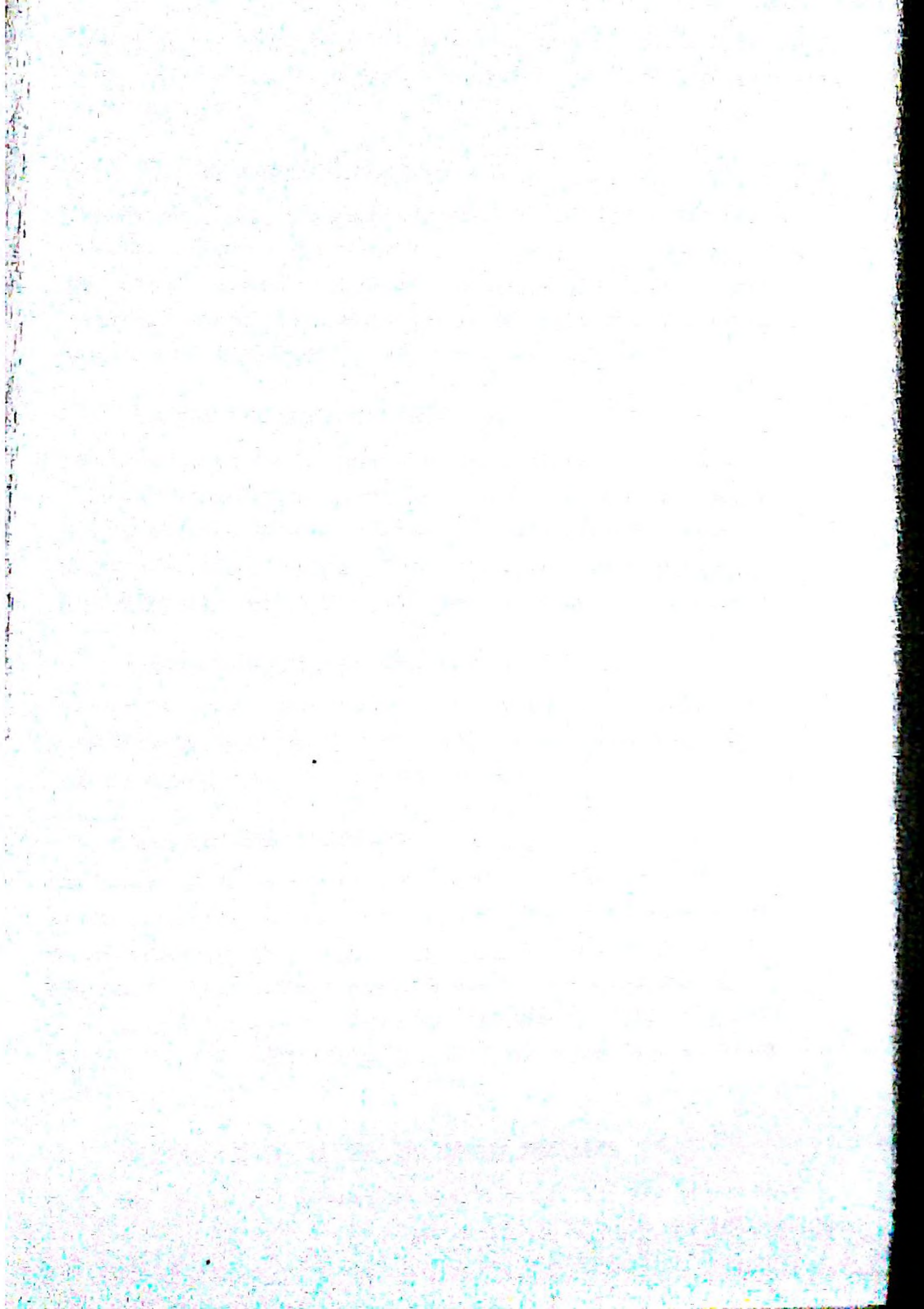
16.5 The interjection ē

The interjection <u>ē</u> 'no!' is used before nouns in the vocative. For example, <u>ē</u> <u>beltī</u> ^{mašak}<u>halṣiqqu</u> <u>li‹di›nūni</u> <u>mê</u> <u>ina</u> <u>libbi</u> <u>lultati</u> "no, no, my lady! let them give me the waterskin that I may drink from it."

16.6 Shift of sibilants to l

From the end of OB times on, a sibilant appearing before another sibilant or dental very often shifts to <u>l</u>, e.g., <u>št</u> > <u>lt</u>; <u>šz</u> > <u>lz</u>. Examples: <u>luštati</u> > <u>lultati</u>; <u>maštītka</u> > <u>maltītka</u>.

16.7 The 3rd feminine singular taprus

Occasionally in SB the 3rd feminine singular appears as taprus
instead of iprus (#11.2). For example, tambaṣ pēnša taššuka
ubānša "she smote her thigh and bit her finger."

THE ANNALS OF SENNACHERIB
Column I:1-19

17.0 The Annals of Sennacherib column I:1-19

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17.1 The ligature EN.ZU

The god Sin in the name Sin-ahhe-eriba is written as a backwards
ligature, that is, instead of the expected ZU.EN the composite

logogram is written EN.ZU. Another example of this phenomenon is
the writing of the word apsû 'deep water' as ZU.AB instead of the
expected AB.ZU.

17.2 The phrase kibrāt erbettim

The phrase kibrāt erbettim, literally, 'regions of the four',
'the four regions', denotes 'the entire world'. Although normally
the cardinal numbers appear in the status absolutus (#8.3A), the
feminine form of the number four (erbu, erbittu) is sometimes
construed as a substantive and takes case endings.

17.3 Archaic construct endings in SB

Sometimes in SB nouns, especially participles, which normally
form their constructs by dropping case endings (e.g., pāris <
pārisu) preserve archaic endings in the construct. Examples:
sāḫiru (for sāḫir) damqāti "who does good deeds"; mušabriqu
(for mušabriq) rāmāni "who strikes the enemy with lightning."

17.4 Fixed expressions in status absolutus

Certain fixed expression appear in the status absolutus (#8.3E).
Examples: lā šanān 'unrivaled'; ṣeḫer rabi' young and old' (I:50);
zikar u sinniš 'male and female' (I:51).

17.5 The adverbial ending um

The adverbial ending um is used to express the locative. It
stands for ina (and less often ana) followed by the genitive.
For example, qerbum Bābili = ina qereb Bābili "in the midst of
Babylon." When suffixes are attached to the adverbial um the
final m is assimilated. Examples: qerbuššu < qerbumšu = ina
qerbīšu 'in its midst'; šēpū'a < šēpum-ya = ana šēpīya 'at my
feet'.

17.6 Shortened forms of the 3rd person suffixes
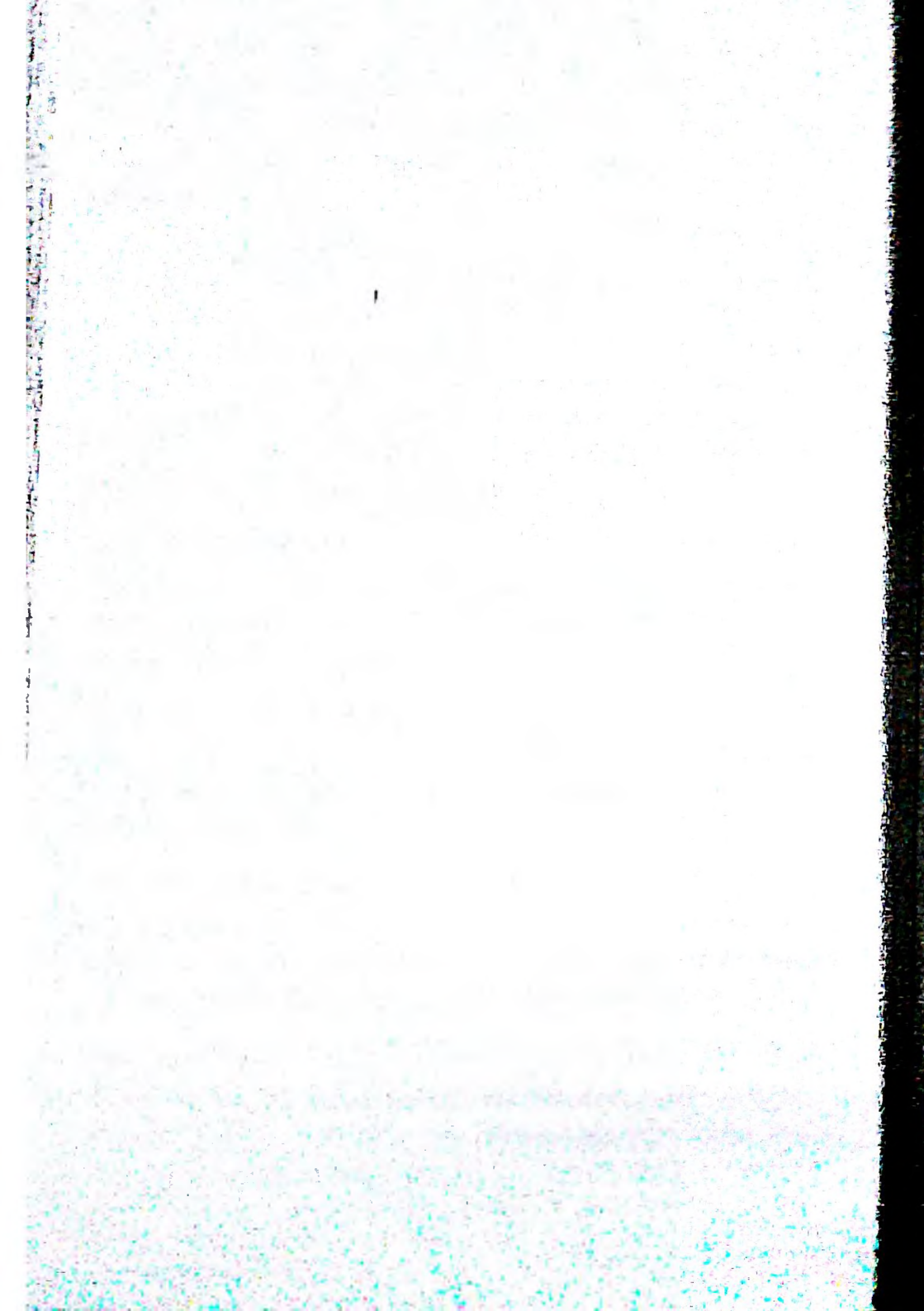
In SB the 3rd person pronominal suffixes (#7.13) are often short-

ened. Examples: <u>dadmēšun</u> 'their homes', <u>napištuš</u> 'his life'
(I:24); but note <u>limētišunu</u> 'their environs' (I:38), <u>bīt</u>
<u>niṣirtīšu</u> 'his treasure house' (I:29).

17.7 <u>The adverbial ending iš</u>

The adverbial ending <u>iš</u> has a number of usages two of which are:
(1) changing adjectives into adverbs, e.g., <u>damqu</u> 'good', <u>damqiš</u>
'well'; <u>lemnu</u> 'bad', <u>lemniš</u> 'badly'; <u>ēdu</u> 'single', <u>ēdiš</u> 'alone';
(2) replacing the preposition <u>kīma</u> in its meaning of 'as', 'like',
e.g., <u>šallatiš</u> = <u>kīma</u> <u>šallati</u> 'as spoil' (I:35).

THE ANNALS OF SENNACHERIB
Column I:20–42

18.0   The Annals of Sennacherib column I:20–42

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18.1 The I/2 infinitive

The I/2 infinitive form is pitrusu. The I/2 of qerēbu 'to draw near' is qitrubu. For example, ina qitrub tābāzi "in the battle onslaught."

18.2 Shift of w to m

From MB on an intervocalic w (a w between vowels) will shift to m. Examples: awīlum > amīlu; lawī > lamū, e.g., almē "I besieged"; ewū > emū, e.g., ušēmi "I turned into" (I:80). With wu''uru 'to send a person or message', wuššuru 'to release', 'to abandon', and wâṣu 'to be small' the shift occurs also in initial position, e.g., mu''uru, muššuru (umašširu "[which] he abandoned"), and mâṣu.

18.3 Dual verbal form

There is no special verbal form of the dual (#15.10). The third person feminine plural forms of the verb are used with dual subjects, for example, ikšudā qatāyā "my (two) hands conquered."

18.4 The conjunction mala

The conjunction mala 'as much as' is used as a relative pronoun introducing a subordinate clause. For example, mala bašû "as much as there were."

18.5 The I/3 participle

The I/3 participle form is muptarrisu. The I/3 participle of wabālu 'to carry' is muttabbilu. For example, muttabbilūt ēkalluš (for ēkallišu or ēkalliš, #17.6) "his palace servants."

18.6 Apposition

A word standing in apposition with another word agrees with it in number, gender, and case. For example, ina emūq ᵈAššur bēlīya "through the power of Ashur, my lord." When a construct-genitive phrase stands in apposition to a plural it is placed in the sin-

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gular, for example, <u>mārē</u> <u>āli</u> <u>bēl</u> <u>hitti</u> "the rebel citizens."

18.7 Usage of the number signs

The signs for the numbers were given in #6.18. Their use is as
follows: Below a hundred the numbers are simply added according
to their value, e.g., 〔𒁹𒀸 𒌋〕 60, 10, 5 = 75; 〔𒌍𒐏〕 30, 4 =
34 (II:17). After a hundred, values less than ten which appear
before the hundred sign serve as multipliers, e.g., 〔𒐉 𒌋〕
4, 100, 20 = 420; 〔𒐊 𒌋〕 8, 100 = 800 (III:42) After a thousand
values of less than a thousand which appear before the thousand
sign serve as multipliers, e.g., 〔𒐍 𒐊〕 2, 100, 8,
1000 = 208,000 (I:50); 〔𒐍 𒌋 𒁹〕 2, 100, 1000, 1, 100,
50 = 200,150 (III:24).

18.8 Plurals of some construct-genitive phrases

Some construct-genitive phrases become so standardized that they
are treated as one word, and make their plurals by having plural
endings attached to the genitive part only, for example, <u>bīt</u>
<u>dūrāni</u> 'fortresses' (not <u>bītāt</u> <u>dūrāni</u>).
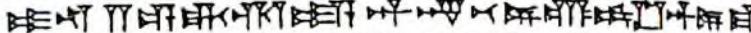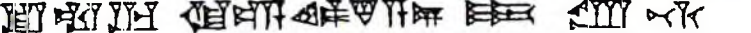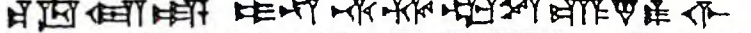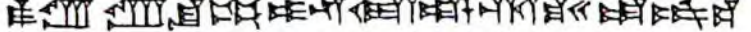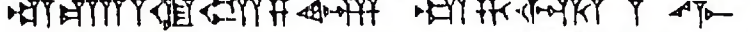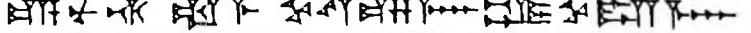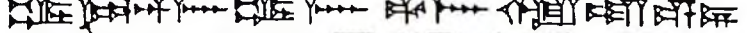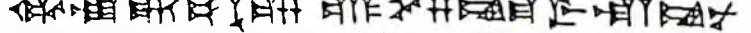
18.9 Phonetic complements II

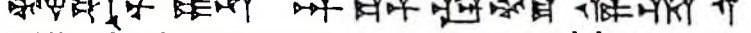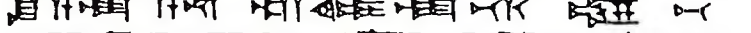As stated in #14.8 the phonetic complement is a sign placed after
a logogram indicating that the logogram should have the same end-
ing as the phonetic complement. Phonetic complements can also
be used with verbal forms, the logogram representing the verb
while the phonetic complement indicates how it should be read.
For example, the logogram 𒆳 KUR in 𒆳𒌓 KUR-<u>ud</u> has three
Akkadian values listed in the third column of the sign list
(#14.8) <u>mātu</u>, <u>šadû</u>, and <u>kašādu</u>. The phonetic complement <u>ud</u> indi-
cates a choice of <u>kašādu</u> since no form of <u>mātu</u> or <u>šadû</u> could end
in <u>ud</u>. However, the I/1 preterite of <u>kašādu</u> does end in <u>ud</u>,
<u>ikšud</u>. Context indicates that a first person singular is required
(since it is in a series with <u>alme</u> and <u>ašlula</u>) so the form should
be read <u>akšud</u> "I conquered."

18.10 Gentilic endings

The gentilic or ethnic endings in Akkadian are _û_ and _āyu/āya_.
Examples: _Aramû_ 'Aramaeans', _Ṣiduññāya_ 'Sidonian' (II:51).

THE ANNALS OF SENNACHERIB
Column I:43-82

19.0 The Annals of Sennacherib column I:43-82

43	𒀭𒈗 𒂍𒌷 𒌋𒉺𒋾𒁉𒀀𒈾 𒌷𒁉 𒈗𒀭𒅅 𒈗𒁉𒇉
44	𒈗𒅗𒁺𒊒 𒈗𒍝𒁁𒍝 𒈗𒉺𒅆𒈾𒌅
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19.1 The idiom ana eššūti ṣabātu

The idiom ana eššūti ṣabātu, literally, "to take over for newness"
means 'to reorganize'. For example, nagû šu'ātu ana eššūti aṣbat
"I reorganized that region."

19.2 Measure of capacity imēru

Mainly in NA, imēru (written ANŠE) 'homer' appears as a measure
of capacity. It is used for both dry and liquid measures, and is
equivalent to about 2.8 bushels or 25 gallons. Examples: 10 imēr
karāni "10 homers (300 gallons) of wine"; 20 imēr suluppī "20
homers (56 bushels) of dates."

19.3 The adverbial ending išam

The adverbial ending išam consists of the adverbial ending iš

(#17.7) and the accusative ending <u>am</u>. It is used to form adverbs
of time, e.g., <u>warḫišam</u> 'monthly', <u>ūmišam</u> 'daily', <u>dārišam</u> 'for
ever'.

19.4 The I/2 stative

The I/2 stative form is <u>pitrus</u>. The third person masculine plu-
ral form is <u>pitrusū</u>. The I/2 3rd masculine plural stative of
<u>kanāšu</u> 'to submit' is <u>kitnušū</u>, for example, <u>ša'ultu</u> <u>ullâ</u> <u>ana</u>
<u>šarrāni</u> <u>abbīya</u> <u>lā</u> <u>kitnušū</u> "(The Kassites) who since time immemor-
ial had not become the subjects of my royal ancestors."

19.5 The asseverative lū

The particle <u>lū</u> has previously been met as a coordinating con-
junction (#8.1) and as a precative (#9.5). Another usage of this
particle is to serve as an asseverative——to emphasize the verbal
form. It can thus be translated as 'surely', 'indeed', or 'cer-
tainly'. Note that the asseverative <u>lū</u> (unlike the precative <u>lū</u>)
is normally not joined to the following verbal form. Thus <u>lū</u>
<u>aprus</u> is 'I surely cut', but the precative is <u>luprus</u> 'let me cut'.
For example, <u>lū</u> <u>allik</u> "I surely marched."
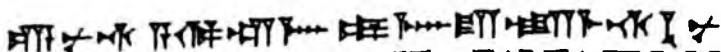
19.6 The superlative

The superlative is expressed in Akkadian in two ways: (1) by use
of construct-genitive constructions with (a) the adjective and
noun, e.g., <u>rabât</u> ^d<u>Igigi</u> "greatest among the Igigi gods", or (b)
the singular and plural of the same noun, e.g., <u>bēlet</u> <u>bēlēti</u>
'foremost lady', <u>ilat</u> <u>ilāti</u> 'supreme goddess'; (2) by use of the
III/1 stative and infinitive forms, e.g., <u>ašru</u> <u>šupšuqu</u> "a most
difficult area"; <u>ašar</u> <u>ina</u> <u>kussî</u> <u>šupšuqu</u> "where it was too narrow
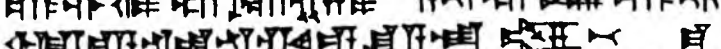for my sedan chair" (IV:5).

19.7 The adverbial ending āniš

The adverbial ending <u>āniš</u> is a variant of the more regular adverb-

ial _iš_ ending (#17.7) with the same meanings, for example, _rīmäniš_ "like a wild bull."
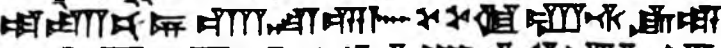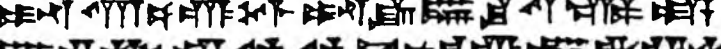
THE ANNALS OF SENNACHERIB
Column II:1-36

20.0 The Annals of Sennacherib column II:1-36

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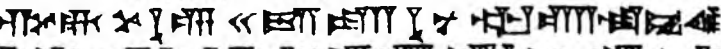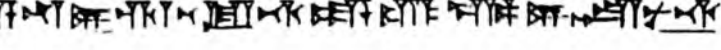
20.1 Plural by duplication of logograms

One of the ways a plural is indicated in Sumerian is by repeating
the word e.g., DINGIR.DINGIR 'gods'. This method of plural form-
ation is sometimes retained in Akkadian. For example, nišē KUR.
KUR kišitti qātīya = nišē mātāti kišitti qātīya "the people of
the lands which I conquered."

20.2 Doubling of final root letter

In certain verbal forms with the addition of vocal affixes the
third root letter is doubled. This applies not only to middle
weak verbs (#6.15) but occasionally also to strong verbs as well,
possibly due to accent shift, e.g., tašpura > tašpurra. iddina
> iddinna. With quadriliteral verbs (#13.12) the fourth root
letter is doubled, e.g., ipparšidū > ipparšiddū 'they escaped'.

20.3 The idiom šubta ramû/nadû

The idiom šubta ramû/nadû, literally, "to throw a dwelling"
means "to establish or erect a dwelling," "to settle oneself."

Often the verb is used elliptically with _ğubtu_ omitted, for ex-
ample, _ina_ _āl_Hardišpi _āl_Bit-I_Kubatti_ _ušarme_ "I settled (them) in
Hardishpi and Bit-Kubatti."

20.4 The plural form of the genitive indicator

The old plural form of the genitive indicator _ša_ (#8.5) is retain-
ed in some nominal constructions, e.g., _šūt rēši_, literally,
"those of the head" = 'commanders', 'generals'.

20.5 The IV/1 of initial aleph verbs

In the IV/1 conjugation of initial _aleph_ verbs the _aleph_ dis-
similates back to the _n_, e.g., _amāru_ 'to see', _in'amir_ > _innammir_
'he was seen'; _abātu_ II 'to flee', _in'abit_ > _innabit_ 'he fled'.
In some initial aleph verbs the reverse process takes place, the
_n_ assimilating to the _aleph_, e.g., _adāru_ 'to worry', _in'adir_ >
i''adir 'he was worried'; _abātu_ 'to destroy', _in'abit_ > _i''abit_
'it was destroyed'.

20.6 The accusative of condition or state

The accusative used by itself often has adverbial meaning, cf.,
for example, the accusative of specification (#10.2). A further
use of this adverbial accusative is to designate a condition or
state. Examples: _emūqa_ 'by force', _hanta_ 'immediately', _lā_
mīna(m) 'without number'.

20.7 The idiom adi lā baši alāku

The idiom _adi_ _lā_ _baši_ _alāku_, literally, "to go to non-existence"
means "to come to naught." The III/1 means "to bring to naught,"
for example, _adi_ _lā_ _baši_ _ušālikšu_ "I brought him to naught."

20.8 Quantitative pronouns

The quantitative pronouns indicating 'all', e.g., _kalû_, _sihirtu_,
gimru, _gimirtu_ etc., can either stand in the construct before the

words they qualify (e.g., ašared kal malki "foremost of all prin-
ces", eli gimri ašib parakki "over every king", sihirti ummâni
"all of the artisans") or they can stand in apposition after these
words. In the latter case they must have a resumptive pronominal
suffix, e.g., nagû ana gimirtišu "the entire district", šarrâni
mātAmurri kališun "all the kings of Amurru" (II:58).

20.9 Indefinite pronouns

The indefinite pronouns are formed from the interrogative pronouns
mannu 'who', minû, mīnu 'what', ayyû 'which' (#15.1). From mannu
comes the forms manman, mamman, namma, nanâma, nanamma 'whoever',
'anyone at all'. With negatives the translation is 'no one',
e.g., mamman lā išmû "no one heard." From mīnu comes the form
mimma 'whatever', 'anything at all', e.g., mimma šumšu 'whatever
its name' = 'everything whatsoever', #8.2. From ayyû comes the
form ayyumma 'whichever', 'whatever'.

Chapter 21

THE ANNALS OF SENNACHERIB
Column II:37-III:49

21.0 The Annals of Sennacherib column II:37-III:49

Column II:37-83

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Column III:1-49

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21.1 The idiom šadâ emēdu

The idiom šadâ emēdu, literally, "to reach the mountain" means "to disappear forever." For example, ana ruqqi qabal tâmtim innabitma šadâšu ēmid "He fled far away into the sea and disappeared forever."

21.2 Interchange of independent personal pronouns

In SB the genitive/accusative and dative forms of the independent personal pronouns (#13.7) are sometimes used interchangeably. For example, šâšu (dative instead of expected accusative šâtu) aššassu mārēšu mārātīšu...assuḫ "I deported him, his wife, his sons, his daughters...."

21.3 Adverbial force of abstract ūtu ending

The abstract ūtu ending (#4.3) with a pronominal suffix has adverbial force. Examples: rēšussun (< rēšūtu + šun) means 'to their assistance'; balṭussun (< balṭūtu + šun), literally, "in their state of being alive" means 'alive'.

21.4 Assimilation of consonants IV (cf. #7.10, #9.3, #14.10)

A. In NA an infixed t in verbs with initial m will shift to d, that is, there is regressive assimilation of unvoiced t to voiced

m. For example, the I/2 of _mahāgu_ 'to strike' is _imdabiṇ_ <
imtabiṇ, e.g., _amdabiṇ_ 'I fought'.
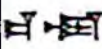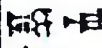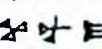
B. In NA an _r_ frequently assimilates to the following consonant,
e.g., _arnabu_ > _annabu_ 'hare', _qarmu_ > _qanmu_ 'horn', _arnu_ >
annu 'crime'.
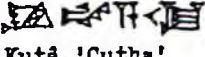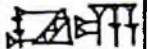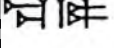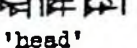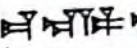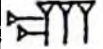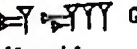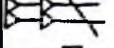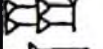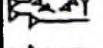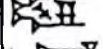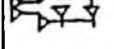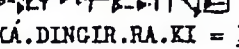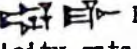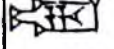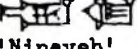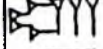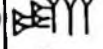
The signs in column I are arranged according to their pertinent
characteristics, e.g., horizontal wedges ▷— , ⊨ , ⊫ , signs con-
taining the elements ⨝ , ⬿ , ⟨ , then vertical wedges ⊤ ,
⊤⊤ . Column II contains the basic sign values (vowel, consonant
plus vowel, vowel plus consonant); column III the simple logograms;
column IV the composite logograms. Composite logograms whose first
sign consists of a determinative can be found under the second sign
in the group. Only signs which occur in the texts of this Manual
are listed here. For more detailed sign lists, see those listed
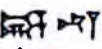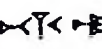in the Suggestions for Further Reading on page 179.

I	II	III	IV
SIGN	SYLLABIC VALUE	SIMPLE LOGOGRAM	COMPOSITE LOGOGRAM
1 ▷—	aš	= ina 'in'	
2 ▷▷—	bal		▷⊤⊤►— ⬿⊫ URU.ḪAL.ṢU = ālḫalṣu 'fortification'
3 ▷⊩⊤	muq		
4 ▷▷⊩ꜣ	ba		
5 ▷▷⊩⊤⊤	zu sú sú		
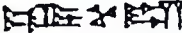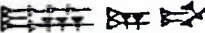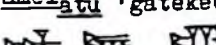
I	II	III	IV
6	eu	KUŠ = mašku 'skin' = determinative before items made of skin SU = rîbu 'substitute'	
7	bal		
8	ád		
9	t/ṭar	SILA = sûqu 'street'	
10	an	DINGIR = ilu 'god' = determinative before gods	AN.BAR = parzillu 'iron' NA₄.AN.GUG.ME = aban sându 'red sandstone'
11			DINGIR.AŠŠUR = ᵈAššur 'Ashur' KUR.AŠŠUR.KI = māt Aššur 'Assyria'
12	ka	ZÚ = šinnu 'ivory'	ZÚ.LUM.MA = suluppu 'date'
13	nak		
14		KÚ = akālu 'to eat'	
15	eri	URU = ālu 'city' = determinative before cities	
16		ÌR = wardu 'slave'	
17		ITU = warḫu 'month'	
18	šaḫ	ŠAḪ = šaḫû 'pig'	

	I	II	III	IV
19	𒆷	la		
20				GIŠ.APIN = ^{iṣ}epinnu 'plow'
21		rab		
22		tu		NA₄.TU = ^{aban}yarahhu 'ruby'?
23		le/i		
24		pap	PAP = ahu 'brother'	LÚ.KÚR = ^{amēl}nakru 'enemy'
25		mu	MU = nišu 'life' = šumu 'name' = zikru 'name'	
26		qa		
27		kàd/t		
28		ru šub/p		
29		be bat/ṭ mid/t til ziz		
30		na		NA₄.RÚ.A = ^{aban}narû 'stela'
31		šir		
32		kul zir	NUMUN = zēru 'seed'	
33		ti		TI.LA = balāṭu 'life'
34		bar maš		MAŠDÁ = muškēnu 'common citizen'
35		nu	NU = lā 'not'	KUR.NU.GI₄.(A) = erset lā târi 'the netherworld'
36		kun		

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	I	II	III	IV
37	𒄷	ḫu pag	MUŠEN = essūru 'bird' = determinative after birds	
38		nam		
39		ig/k/q		GIŠ.IG = iṣdaltu 'door'
40		mut		
41		rad/t		
42		sí/zi		
43		ge/i		
44		re/i d/tal		
45		nun zil	NUN = rubû 'prince'	LÚ.NUN = amēlrubû 'prince'
46		kab		
47		tim		
48		ng/k/q		
49		en	EN = bēlu 'lord'	EN.LÍL.KI = Nippur 'Nippur' DINGIR.EN.ZU = dSin 'Sin' IDINGIR.EN.ZU.ŠEŠ.MEŠ-eri-ba = ISin-aḫḫē-erība 'Sennacherib' LÚ.EN.NAM = amēlbēl pīḫāti 'commissioner'
50		šur		
51				DINGIR.INANNA = dIštar 'Ishtar'
52		sa		
53		kár		KUR.KÁR.DINGIR-dun-yá-àš = mātkār-dDunyaš 'Babylon'

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	I	II	III	IV
54			GÚ = kišādu 'neck'	GÚ.DU₈.A.KI = Kutâ 'Cutha'
55			GUN = biltu 'tribute'	
56		g/qur		
57		se/i		
58		reš riš sag šak	SAG = rēšu 'head'	SAG.DU = qaqqadu 'head'
				GIŠ.SAG.KUL = iṣsikkūru 'lock'
59				GIŠ.MÁ = iṣelippu 'boat'
60		ṭir		
61		tab/p		
62			4 = erbu, erbettu 'four'	
63		šum tag/k		
64		ab/p		
65		ug/k/q		
66		as/ṣ/z		
67			KÁ = bābu 'gate'	KÁ.DINGIR.RA.KI = Bābilu 'Babylon'
				KÁ.GAL = abullu 'city gate'
68				NINA.KI = Ninûa 'Nineveh'
69		um		
70		ta	TA = ultu, ištu 'from'	
71		i		NA₄.I.DIB = aban askuppatu 'threshold'
72		ya/e/i/u		

	I	II	III	IV
73		g/kan		
74			DUMU = mâru 'son' TUR = ṣebru 'small'	DUMU.MÍ = martu 'daughter' LÚ.BANDA = amēl ṣerru 'child'
75		ad/t/ṭ	AD = abu 'father'	
76		ṣe/i		
77		in		
78		rap		
79		šàr	LUGAL = šarru 'king'	
80		ḫir		
81			BAD = dūru 'wall'	
82			SUM = nadānu 'to give'	
83		gab/p qab kap	GABA = irtu 'breast'	
84			EDIN = ṣēru 'field'	
85		am		AM.SI = pīru 'elephant'
86		ne b/pil kúm		
87		ram		
88		zik		
89				UNU.KI = Uruk 'Uruk'
90		qu/qum		
91		kàs		
92		úr	ÚR = sūnu 'lap' = pēnu 'thigh'	

	I	II	III	IV
93	𒀭	il		
94		du kup		
95		tum		
96			ANŠE = _imēru_ 'donkey' 'a homer' (a measure) = determinative before equids and camels	ANŠE.KUR.RA = _sīsû_ 'horse' EMÈ = _atānu_ 'jenny'
97			EGIR = (w)_arki_ 'after'	
98				GIŠ.GEŠTIN = _iškarāmu_ 'wine'
99		uš ús	NITA = _zikaru_ 'male'	
100		iš mil	SAḪAR = _epru_ 'dust'	
101		bi pí kaš	KAŠ = _šikaru_ 'beer'	
102		kib/p kep		
103			NA₄ = _abnu_ 'stone' = determinative before stones	
104		qaq dà		
105		ni lí sal		LÚ.Ì.DU₈ = _amēlātû_ 'gatekeeper'
106		e/ir		DINGIR.ERI.GAL = ᵈ_Irkalla_ 'Irkalla'
107		mal		
108			DAGAL = _rapšu_ 'wide'	

	I	II	III	IV
109	𒁹	daq ták		
110	𒉺	pa ḫat		▱▱ GARZA = parṣu 'religious duty' ▱▱ NA₄.PA = aban_ayyartu 'type of stone' ▱▱ ᴵDINGIR.MUATI.EN.MU.MEŠ = Id_Nabû-bēl-šumāti 'Nabubel-shumati'
111	𒊚	šab/p		
112	𒄑	es/ṣ/z is/ṣ/z giš	GIŠ = iṣu 'wood' = determinative before trees and items made of wood GUD = alpu 'ox'	▱▱ GISSU = ṣillu 'shade' ▱▱ KIRI₆ = kirû 'orchard' ▱▱ DINGIR.GIŠ.BAR = d_girru 'fire'
113	𒄞			
114	𒀠	al		
115	𒅈	ár ub/p		
116	�	mar		▱▱ KUR.MAR.TU.KI = māt_Amurri 'West(land)'
117	𒂊	e		
118	𒁾	duk/q	DUG = karpatu 'pot' = determinative before pots and earthen containers	
119	𒌦	un	UKU = nišū 'people'	▱▱ MÍ.UKU.MEŠ = sinniš_sekrētu 'concubines'
120	𒆤	k/qit		
121	�	lak red rid šid šit		▱▱ DINGIR.MES.A.SÚM-na = Id_Marduk-apla-iddina 'Merodachbaladan'

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	I	II	III	IV
122		ú sam šam		
123		ga qá		
124		làh luh	SUKKAL = sukkallu 'vizier'	
125		dan kal lab reb rib	GURUŠ = eţlu 'young man'	GIŠ.ESI = išušú 'ebony'
126				KARAŠ = karāšu 'camp'
127		é bit	É = bītu 'house'	É.GAL = ēkallu 'palace'
128			GI₄ = târu 'to return'	
129		ra		
130			LÚ = awīlu/ amēlu 'man' = determina- tive before individuals	
131			ŠEŠ = ahu 'brother'	
132		šar		
133		zak/q		
134		qar		
135		ed/t/ţ id/t/ţ		
136		lil		
137			MURUB₄= qablu 'middle'	
138		d/ţa		
139		ás áš		
140		ma		
141			GAL = rabû 'great'	LÚ.TIRUM = amēl tîru 'courtier'

	I	II	III	IV
142	𒈦	b/piš peš g/k/qir qer		
143	𒀞	mir	AGA = $\underline{agû}$ 'crown'	UKU.UŠ = $\underline{rēdû}$ 'soldier'
144	𒁓	bur		
145	�	ša		
146	𒋗	šu	ŠU = $\underline{qātu}$ 'hand'	ŠU.ḪA = $\underline{bā'iru}$ 'soldier'
147	𒈛	lib/p lul		LÚ.NAR = $\underline{amēl}_{\underline{nāru}}$ 'singer' MÍ.NAR = $\underline{sinniš}_{\underline{nartu}}$ 'female singer'
148	𒆖	gam		ANŠE.GAM.MAL = $\underline{imēr}_{\underline{gammālu}}$ 'camel'
149	𒆳	mat šad/t	KUR = $\underline{mātu}$ 'land' = $\underline{šadû}$ 'mountain' = $\underline{kašādu}$ 'to conquer' = determinative before lands	KUR.NU.GI$_4$.A = $\underline{erṣet}$ $\underline{lā}$ $\underline{târi}$ 'land of no-return' = 'the netherworld'
150	𒊺	še	ŠE = $\underline{še'u}$ 'grain'	
151	𒑚	b/pu git sír		
152	𒍥	us/ṣ/z		
153	�669	šud		
154	𒋛	ṣir		
155	𒋫	ter tir		
156	𒋼	te		
157	𒃼	kar	KAR = $\underline{kāru}$ 'town'	

	I	II	III	IV
158	[sign]	liš		
159	[sign]	ud/t/ṭ ḫiš par per tam u₄	U₄ = ūmu 'day'	[signs] ᴵÉ-šu-na-mir = ᴵAsûšunamir 'Asushunamir' [signs] UD.KIB.NUN.KI = Sippar 'Sippar' [signs] DINGIR.UTU = ᵈŠamaš 'Shamash'
160	[sign]	pi/e wa/e wi/u	GEŠTU = uznu 'ear'	
161	[sign]	lib	ŠÀ = libbu 'heart'	[signs] MÍ.ŠÀ.É.GAL = sinniš sekrētu 'concubines'
162	[sign]	úḫ		
163	[sign]		ERIM = ṣābu 'people'	[signs] ERIM.ḪÁ = ummanāte 'army' [signs] NA₄.NUNUZ = aban erimmatu 'egg-shaped bead'
164	[sign], [sign]	zib		
165	[sign]	ḫe/i ṭí		
166	[sign]	a' e' i' u' 'a 'e 'i 'u		
167	[sign]	a/e/i ḫ uḫ		
168	[sign]	kam	KAM = determinative after numbers	
169	[sign]	e/im	IM = ṭiddu 'clay'	[signs] IM.DUGUD = imbaru 'mist'
170	[sign]	bir		
171	[sign]	ḫar ḫur mur	ḪAR = šemīru 'bracelet'	[signs] URU.ḪUR.SAG.KALAM.MA = āl Ḫursagkalamma 'Hursagkalamma'

	I	II	III	IV
172	𒀀		ḪÁ = determinative after collectives	
173	𒌋	u	10 = ešru 'ten'	𒌋𒌋 12 = šinšer 'twelve'
174	𒈢	muḫ	UGU = eli 'against', 'upon'	
175	𒄷	lid		
176	𒆥	kis/š		𒆥𒆠 KIŠ.KI = Kiš 'Kish'
177	𒈩	mi		
178	𒄢	gul sún		
179	𒃺			𒄑𒈾 GIŠ.NÁ = iṣeršu 'bed'
180	𒉏	nim		𒆳𒉏𒈠𒆠 KUR.ELAM.MA.KI = mātElamtu 'Elam'
181	𒌈	tùm		
182	𒇴	lam		
183	𒁍	ban		𒄑𒁍 GIŠ.BAN = iṣqaštu 'bow'
184	𒁶	gim	GIM = kīma 'as', 'like'	
185	�ul	ul		
186	𒄀		GÌR = šēpu 'foot'	𒇽𒄀�nita LÚ.GÌR.NÍTA = amēlšakkanakku 'general', 'official'
187	𒂅		GIG = mursu 'disease'	
188	𒅆	ši lim	IGI = īnu 'eye'	𒁅𒁅 BAD₅.BAD₅ = dabdû 'defeat'
			1000 = lim 'a thousand'	𒅆𒁹 IGI.SÁ = igisû 'gift'
189	�league	ar		
190	𒅆		SIG₅ = damqu 'good'	
191	𒅇	ù		

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	I	II	III	IV
192		d/ṭe d/ṭi		
193		ke/i qe/i	KI = erṣetu 'earth' = determinative after lands or places	KARAŠ = karāšu 'camp' MÍ.KI.SIKIL = sinniš_wardatu 'young woman'
194		d/ṭin		
195		dun		
196				GUŠKIN = hurāṣu 'gold' KÙ.BABBAR = kaspu 'silver'
197		pat šuk		
198		man niš	20 = ešrā 'twenty'	
199		eš sin	30 = šalāšā 'thirty'	DINGIR.30 = dSin 'Sin'
200			50 = hanšā 'fifty'	
201		d/ṭiš	= ana 'unto' 1 = ištēn 'one' I = determinative before personal names 60 = šuššu 'sixty'	
202		gíl kil rim		
203				GIŠ.GIGIR = iṣnarkabtu 'chariot'
204		pul		
205		suk		
206		me šib šep	100 = me'at 'a hundred'	
207		míš	MEŠ = determinative af-	

	I	II	III	IV
			ter plurals and occasionally collectives	
208	𒂣	eb/p ib/p		
209	𒆪	ku qú tuš	TUKUL = <u>tukultu</u> 'trust'	GIŠ.TUKUL = ^{iš}<u>kakku</u> 'weapon' GIŠ.TAKARIN = ^{iš}<u>taskarinnu</u> 'box-wood' LÚ.ḪUN.GÁ = ^{awīl}<u>agru</u> 'hired-man'
210	𒇻	lu	UDU = <u>immeru</u> 'sheep'	UDU.NÍTA = <u>immeru</u> 'sheep'
211	𒆶	qe/i kin		
212	𒋗	šú		ANŠE.KUNGA = ^{imēr}<u>parû</u> 'mule'
213	𒊩	mim rak šal	MÍ = <u>sinništu</u> 'woman' =determinative before females	EME = <u>atānu</u> 'jenny'
214	𒉆	şu		
215	𒉌	nin	NIN = <u>beltu</u> 'lady'	DINGIR.EREŠ.KI.GAL = ^d<u>Ereškigal</u> 'Ereshkigal'
216	𒁮	dam	DAM = <u>aššatu</u> 'wife'	
217	𒄖	gu qù		GIŠ.GU.ZA = ^{iš}<u>kussû</u> 'seat'
218	𒃶		GEME = <u>amtu</u> 'female-slave'	
219	�misc	nik		
220	𒂖	el		
221	𒈝	lum		

	I	II	III	IV
222	𒀀𒀀		2 = šinā 'two' = determinative after duals	
223		tuk/q		
224		ur lik taš		
225		a	A = aplu 'heir' = mû 'water'	A.ŠÀ = eqlu 'field' A.AB.BA = tâmtu 'sea' A.RÁ = adi 'up to' DINGIR.ÍD = dId 'River'
226		ṣa za sà		
227		ḫa		
228		sik/q		
229			3 = šalāšu 'three'	
230		ṭu	GÍN = šiqlu 'shekel'	
231		šá	4 = erbu 'four' NINDA = akalu 'food'	NÍG.GA = makkūru 'property' NÍG.ŠU = bušû 'goods'
232		yá	5 = ḫamšu 'five'	
233		Àš	6 = šeššu 'six'	
234			7 = sebû 'seven'	
235			8 = samānu 'eight'	
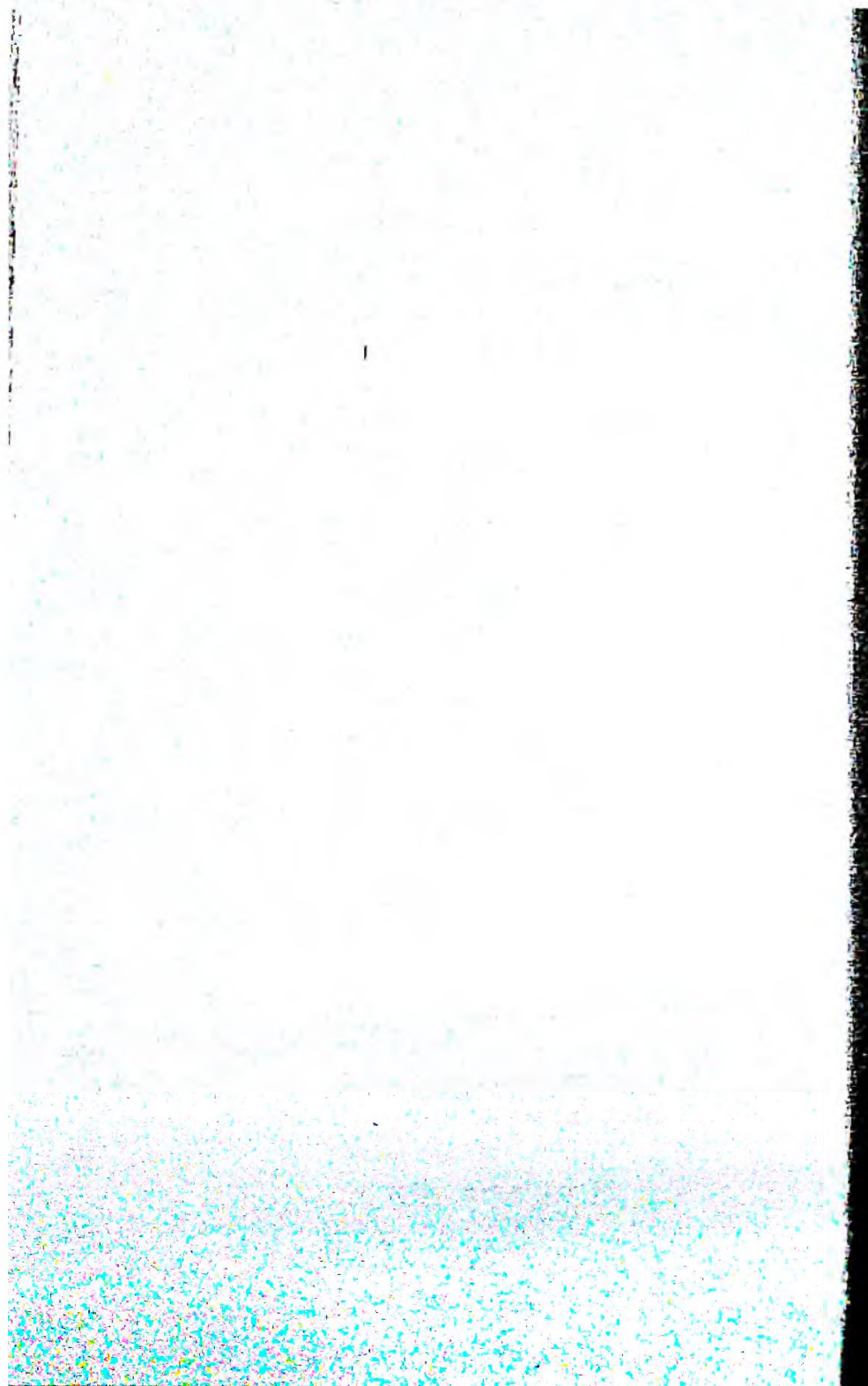
GLOSSARY

The meaning given to a word in the glossary is that which the par-
ticular word has in the context in which it is found. The cita-
tions refer to the first occurrence of a word in the texts. Refer-
ences to the Manual text are indicated by the symbol #. The num-
bers following CH refer to the laws of the Code of Hammurapi;
those following Ish refer to lines of the Descent of Ishtar, while
those following I, II, or III refer to lines of the columns of the
Annals of Sennacherib. Root letters are given for all verbs with
cross references as to exactly where a verb may be found in the
glossary. Only verbs which appear in the texts in the I conjugation
are listed with thematic vowels. However, different meanings are
given where necessary for verbs which occur in other conjugations.
Words written by means of a logogram are followed by the abbrev-
iation 'w' (written), e.g., kussū w. GU.ZA 'seat'.

ʼbb	= ebēbu
ʼbr	= ebēru
abātu	IV/1 'to flee' II:14; #20.5
Abdiliʼti	w. with I; 'Abdilitʼti' (from Arvad) II:52
abnu	w. NA$_4$ 'stone' I:30
abšānu	'rope' (of a yoke)
	+ šâṭu 'to pull the ropes" II:68
abu	'father' CH 28
	w. AD Ish 83
	plural abbū I:67
abullu	w. KÁ.GAL 'city gate' CH 15
adannu	'appointed time' CH 13
adāru (a, u)	I/1 'to fear' I:16
adi	'until' I:14
	'together with' I:21
	w. A.RÁ 'up to' CH 5
adû	plurale tantum 'oath'
	bēl adê u māmīt 'vassal' II:74
agāru (a, u)	I/1 'to hire' CH 26
ʼgr	= agāru
agru	w. LÚ.ḪUN.GÁ 'hired man' CH 26
agû	w. AGA 'crown' Ish 42
aḫātu	'sister'
	aḫâtki (w. aḫâtaki) 'your sister' Ish 26
aḫu	'brother'
	plural aḫḫū w. ŠEŠ.MEŠ I:1
	w. PAP.MEŠ II:29
aḫu	'side' Ish 71
	ina aḫiša 'alone' Ish 90

akālu (a, u)	I/1 'to eat' Ish 33
	w. KÚ Ish 19
akalu	'food' Ish 8
	w. NINDA.MEŠ Ish 33
Akkuddu	w. with URU; a city (of the Ellipi) II:16
Akkû	w. with URU; 'Akko' II:43
'kl	= akālu
akṣu	'dangerous' I:58
akû	'weak' I:6
Akzibi	w. with URU; 'Akzíb' II:43
alaktu	'course' Ish 6
alāku (a, i)	I/1 'to go' CH 2
	'to flow' (tears) Ish 84
	infinitive CH 26; #11.3
	I/1, I/2 + ilku 'to perform corvée work'
	CH 27
	+ šimtu 'to die' CH 12
	III/1 adi lā baši ušālik "I brought to
	naught" II:22; #20.7
alālu (a, u)	I/1 'to hang'
alpu	w. GUD 'ox' CH 7
	plural 'large cattle' I:51
'l'	= elû
'lk	= alāku
Altaqû	w. with URU; 'Eltekeh" II:82
ālu	w. URU 'city' CH 23
	mārē āli 'citizens' I:41
	plural ālānu I:36
am	ventive #4.11 – #4.13
'm'	= emû
amāru (a, u)	I/1 'to see' Ish 9
	'to examine' CH 9
amatu	'a word' Ish 13 = awatu #18.2

ammēni	'why' Ish 43; #15.1
Amqarruna	w. with URU; 'Ekron' II:73
'mr	= amāru
amtu	w. GEME 'female slave' CH 7
Amurru	w. KUR.MAR.TU 'West' (land) II:58
ān	infix #8.6
'n	= enû
ana	'unto' CH 2
	'for the purpose of' CH 3
	'up to' CH 13
anāku	'I' Ish 15; #13.7
āniš	adverbial ending #19.7
anni	direct suffix #15.2
annîtu	feminine of annû 'this' Ish 28
	'behold' Ish 26; #14.11
annu	'crime' III:11; = arnu #21.4
annû	'this' Ish 28; #14.11
anum	adverbial ending #6.9
Anunnaki	netherworld deities Ish 32
anzillu	'abomination' II:77
aplu	w. A 'heir' in [Id]Marduk-apla-iddina
	'Merodachbaladan' I:20
appu	'nose' Ish 81
'pš	= epēšu
apsû	'deep water' Ish 27
aqru	'rare'
	feminine aqartu I:30
arammu	'ramp' III:21
Aramû	'Aramaeans' I:39
arāqu (i, i)	I/1 'to be yellow', 'to be green' Ish 29
'r	= erû
'rb	= erēbu
ardatu	= wardatu
arhiš	'quickly' II:71

arki	= warki
armu	'penalty' CH 4
	+ bašû 'to commit a crime' III:13
'rq	= arāqu
Arrapha	w. with URU; 'Arrapha' II:6
'rš	= erēšu
âru	= wâru
arû	= warû
Arudāya	w. with URU; from Arvad II:52
Asdūdāya	w. with URU; from Ashdod II:54
Asdūdu	w. with URU; 'Ashdod' III:32
askuppatu	'threshold' Ish 107
	w. I.DIB Ish 112
'sr	= esēru
assinnu	'cult figure' Ish 92
'ş'	= waşû
Aşûšunamir	w. ᴵE-šu-na-mir; name, lit. "His appear-ance is bright" Ish 92
'š'	= išû
ašar	conjunction 'where' Ish 8; #12.10
ašaredu	'foremost' I:8
ašru	'place' I:19
	'area' I:71
aššatu	w. DAM 'wife' II:62
Aššur	w. KUR.AŠŠUR.KI 'Assyria' I:2
atānu	w. EME 'jenny' Ish 87
ātû	w. Ì.DU₈ 'gatekeeper' Ish 13
'ţ'	= eţû
'ţr	= eţēru
awatu	'word' CH 3
awîlu	'a man' CH 1
Ayarammu	w. with I.DINGIR; name (from Edom) II:57
ayyartu	w. NA₄.PA 'type of stone' Ish 112
'zb	= ezēbu

131

'ʾr	= eṣēru
Aṣāru	w. USU; 'Ašuru' II:70

B

b'r	= bâru
batālu	by-form of wabālu
	bābil hiṭītu 'committing a crime' III:12
Bābilu	w. KA.DINGIR.RA.KI 'Babylon' I:28
bābu	'gate' Ish 13
	w. KÁ Ish 12
bābulātu	plurale tantum 'subjects', 'population' I:57
bā'iru	w. ŠU.ḪA 'soldier' CH 26
bakû (i, i)	I/1 'to weep' Ish 34
balātu	w. TI.LA 'life' Ish 114
baltu	'splendor' Ish 60 = baštu #16.6
balṭu	'living person' Ish 19
balṭussun	'alive' III:5; #21.3
balû	II/1 'to extinguish' CH 25
balu	'without' CH 7
Banāyabarqa	w. with URU; 'Banai-barqa' II:70
banû (i, i)	I/1, I/2 'to create', 'to fashion' Ish 91, 92
barāqu	III/1 'to strike with lightning' I:9
bâru	II/1 'to establish the true legal situation' CH 23
bašû (i, i)	I/1, IV/1 'to be' CH 5; I:34
	adi lā baši alāku 'to come to naught' II:22; #20.7
	+ arnu 'to commit a crime' III:13
	III/1 + hiṭṭu 'to commit a crime' III:8-9
batāqu (a, u)	I/1 'to cut off' II:26

batiltu	'stoppage'
batlu	ina batlāti 'refused to fight' (?) III:41
	'interruption'
	lā batlu 'without interruption' II:49
beltu	'lady' Ish 23
	w. NIN Ish 44
bēlu	'owner' CH 9
	w. EN 'lord' I:36
	bēl adê u māmīt 'vassal' II:74
	bēl narkabti 'charioteer' III:3
	bēl piḫāti 'commissioner' II:6
bēlūtu	'lordship' II:36
biltu	w. GUN 'tribute' I:31
	'talent' III:41
bīnu	w. with GIŠ; 'tamarisk' Ish 29
birītu	'clasp', 'fetter' II:75
birtūtu	āl birtūti 'fortified city' I:81
bītu	'house' 'estate' CH 9
	w. É CH 2
	bīt ṣēri 'tent' I:78
	bīt tuklāti 'stronghold' II:45
Bīt Ammanāya	w. KUR É.I.Ammanāya: from Beth Ammon II:55
Bīt Barrû	w. KUR.É.I.Barrû: region of the Ellipi II:25
Bīt Daganna	w. URU.É.Daganna; 'Beth Dagon' II:69
Bīt Kilamzah	w. URU.É.I.Kilamzah: city of the Kassites I:72
Bīt Kubatti	w. URU.É.I.Kubatti: city of the Kassites I:73
Bīt Zitti	w. URU.É.Zitti; 'Beth Zitti' II:42
bkʼ	= bakû
blʼ	= balû
blkt	= nabalkutu

bn'	= banû
brq	= barāqu
bš'	= bašû
btq	= batāqu
bubūtu	'sustenance' Ish 8
burtu	'cow' Ish 77
bušû	w. NÍG.ŠU 'goods' I:30

D

d'k	= dâku
d'n	= dânu
dabdû	w. BAD$_5$.BAD$_5$ 'defeat' I:22
dadmû	'homes' I:17
dâku (a, u)	I/1 'to kill' CH 21
	IV/1 'to be executed' CH 1
dalāḫu (a, u)	I/1 'to stir up ' Ish 27
dalḫu	'turbid' Ish 33
daltu	'door' Ish 17
	w. GIŠ.IG Ish 11
damqu	feminine damiqtu 'good'
	damqātu 'good deeds' I:6
	w. SIG$_5$ in ṣābē damqūti 'best troops' III:39
Damunu	w. with LÚ; name of an Aramaean I:46
danānu	II/1 'to strengthen' III:39
	'to reinforce' I:82
dannatu	'fortress' CH 27
dannu	'strong' I:36
	'legitimate' I:2
dânu (a, i)	I/1 'to try a case' CH 5
dārišam	'for ever' I:64; #19:3
dayyānu	'judge' CH 5; #6.2
dayyānūtu	'judgeship' CH 5

dekû (i, i)	I/1 'to stir up' CH 11
dimtu	'tear'
	plural dímā Ish 84
dimtu	'tower'
	plural dimātu III:9
dīnu	'case' CH 3
	'verdict' CH 5
ditallu	'ashes'
	ditalliš 'into ashes' I:79
dk'	= dekû
dlh	= dalāhu
dnn	= danānu
dudittu	'(pectoral) ornament' Ish 51
dūru	w. BÀD 'city wall' Ish 106
	plural dūrānu I:36

E

ē	interjection 'no' Ish 99; #16.5
Ea	w. with DINGIR; the god Ea Ish 27
ebēbu	II/2 'to declare innocent' CH 2
ebēru	II/1 'to accuse' CH 1
ēdiš	'alone' I:19; #17.7
ēdu	'single person' I:59
Egalgina	place, lit. "palace of justice" Ish 111
ēkallu	w. É.GAL 'palace' CH 6
	mutabbillūt ēkalluš (instead of ēkallišu
	or ekalliš, #17.6) 'his palace servants'
	I:33
Elamtu	w. ELAM.MA.KI 'Elam' I:21
elēnu	preposition 'above'
	elēnušša 'above her' (?) Ish 65; #15.12
elēnû	adjective 'upper'

	feminine elēnītu I:13
Elenzaš	w. with URU; city of the Ellipi II:27
eli	'against' CH 1
	'more than' Ish 20; #14.4
	w. UGU 'upon' Ish 11
	eli ša ūm pāni "more so than before" I:82
elippu	w. GIŠ.MÁ 'boat' CH 8
ellāmu	'front'
	ellāmū'a 'facing me' II:12
Ellipu	w. with KUR; land of the Ellipi II:11
elû (i, i)	I/1 'to go up' Ish 85
	III/1 'to raise up' Ish 19
emēdu (i, i)	I/1 'to impose' II:67
	+ šadû 'to disappear forever' II:40
emqu	'wise' Ish 91
emû	III/1 'to turn' I:78
emūqu	'power' I:35
	'army' II:80
enû (i, i)	I/1, I/2 'to change' CH 5
epēšu (e, u)	I/1 'to do' II:77
	+ pû 'to open the mouth' Ish 21
	+ usāti 'to give help' I:5
	II/1 'to treat' Ish 38
	III/1 'to have (a stela) made' II:7
epinnu	w. GIŠ.APIN 'plow'
	epinnēt āli 'city's gutters' Ish 104
epru	w. SAḪAR.ḪÁ 'dust' Ish 8
eqlu	w. A.ŠÀ 'field' CH 27
	eqel namraṣe 'difficult terrain' I:69
erbettu	w. ⊨≡ feminine of erbu 'four'
	kibrāt erbettim 'four regions', 'world' I:3; #17.2

erbû	w. ▽ 'four'
	adi erbîšu 'up to fourfold' II:59
erēbu (n, u)	I/1 'to enter' Ish 5
	ērumma Ish 25; #14.10
	III/1 Ish 42
Ereškigal	w. DINGIR.Ereškigal; 'queen of the nether-
	world', lit. 'queen of the big place' Ish 1
erēšu (i, i)	I/1, I/2 'to request' Ish 102
erimmatu	w. NA₄.NUNUZ 'egg-shaped bead' Ish 48
erištu	'a request' Ish 102
erṣetu	'land' CH 23
	w. KUR in erṣet lā târi, lit. "the land of
	no-return", "the land from which there is
	no return" = 'the netherworld' Ish 1
	w. KI 'netherworld' Ish 44
eršu	w. GIŠ.NÁ 'bed' III:43
erû	III/1 'to impregnate' Ish 87
esēru (i, i)	I/1 'to imprison' III:29
eṣṣūru	'bird' Ish 10
	w. MUŠEN III:27
ešru	w. ≺ 'ten' CH 8
eššūtu	'newness'
	ana eššūti ṣabātu 'to reorganize' I:61;
	#19.1
etēru (i, i)	I/1 'to save' I:24
eṭlu	'young man' Ish 79
	'warrior' I:7
	w. GURUŠ Ish 34
eṭû (i, i)	I/1 'to be dark' Ish 4
eṭūtu	'darkness' Ish 9
ezēbu (i, i)	I,'1 'to leave' Ish 34
	izzibū (circumstantial clause, #14.7) I:17
	III/1 'to have (a sealed document) made

	out' CH 5
ezēru (i, i)	I/1 'to curse' Ish 103

G

gabbu	'all' Ish 75
Gambulum	w. with LÚ; name of an Aramaean I:46
gammālu	w. ANŠE.GAM.MAL 'camel' I:52
gappu	= kappu
gašīšu	'stake' I:59
gillatu	'crime' III:11
gimirtu	'all' II:25
gimri	'all' I:11
girru	'campaign' I:20
girru	w. DINGIR.GIŠ.BAR 'fire' I:79
gitmālu	'perfect' I:7
Gublāya	w. with URU; from Byblos II:53
guhlu	'antimony' III:42
gullultu	'crime' III:13
Gurumu	w. with LÚ; name of an Aramaean

Ḫ

ḫabannatu	w. with DUG; 'a container'
	ḫabannāt āli 'sewers of the city' Ish 105
ḫabātu (a, u)	I/1 'to rob' CH 22
	IV/1 'to be robbed' CH 23
ḫabbātu	'a robber' CH 23
ḫabtu	'robbed' CH 23
ḫadiš	'joyfully' I:28
ḫadû (u, u)	I/1 'to rejoice' Ish 41
Ḫagaranu	w. with LÚ; name of an Aramaean I:48
ḫā'iru	'husband' Ish 35

ḫalālu (a, u)	I/1 'to hang' CH 21
ḫalāqu (i, i)	I/1 'to lose' CH 9
	I/2 'to escape' CH 20
ḫalqu	'lost' CH 9
ḫalṣu	w. URU.ḪAL.ṢU 'fortification'
	+ rukkusu 'to erect a blockade' III:29
ḫalziqqu	w. with KUŠ; 'waterskin' Ish 98
Ḫamranu	w. with LÚ; name of an Aramaean I:48
ḫamšu	w. 𒐊 'five' CH 12
	'fifth' Ish 54
Ḫararāte	w. with URU; 'Harrutu' I:55
Ḫardišpi	w. with URU; city of the Kassites I:72
Ḫarḫar	w. with URU; 'Harhar' II:32
ḫarrānu	'expedition' CH 26
	'road' Ish 6
	+ ṣabātu 'to take the road' II:11
Ḫattu	w. with KUR; Hittite land II:37
Ḫazqia'u/	w. with I; 'Hezekiah' (of Judea) II:76;
Ḫazqiya'u	III:18
Ḫaziti	w. with URU; 'Gaza' III:34
ḫbt	= ḫabātu
ḫd'	= ḫadû
Ḫindaru	w. with LÚ; name of an Aramaean I:47
Ḫirimme	w. with URU; 'Hirimmu' I:58
ḫirtu	'wife'
	plural ḫīrītu (for ḫīrātu) Ish 34
ḫiṭītu	'crime'
	bābil ḫiṭīti 'committing a crime' III:12
ḫiṭṭu	'crime' III:8
	bēl ḫiṭṭi 'rebel' I:42
ḫlq	= ḫalāqu
ḫubtu	'robbed thing' CH 22
ḫulqu	'lost property' CH 9

buràsu	w. GUŠKIN 'gold' CH 7
Hursagkalamma	w. with URU; 'Hursagkalamma' I:40
buršànu	plurale tantum 'mountains' I:68

I

Id	w. DINGIR.ÍD 'River-god' CH 2
idù	I/1 'to know'
	participle (irregular) mùdù CH 9
igisù	w. IGI.SÁ 'gift' II:58
ikkibu	'forbidden thing'
	utirra ikkibuš (< ikkibušu #17.6), lit.
	"I turned into his forbidden thing" =
	"I made it forbidden for him" III:30
ilku	'corvée work'
	+ alāku 'to perform corvée work' CH 27
ilu	'god' CH 8
	w. DINGIR CH 6
	plural ilānu Ish 81; #16.1
	w. DINGIR.MEŠ-ni I:63
imbaru	w. IM.DUGUD 'mist' II:15
imēru	w. ANŠE 'donkey' CH 7
	'homer' (a measure) I:62; #19.2
immeru	w. UDU 'sheep' CH 7
	w. UDU.NITA I:62
ina	'in' CH 3
	'from' CH 5
	'within' CH 13
	'through' I:35
	'on' I:69
	ina pāni 'before' CH 21
	ina kašādīša "when she arrived" Ish 12;
	#13.1
	ina lā ūmīšu 'prematurely' Ish 36

insabtu	'ring' Ish 45
Inu	'eye' CH 25
	w. IGI Ish 70
Irkalla	w. DINGIR.ERI.GAL 'netherworld' Ish 4
	(for šarrat irkalli 'queen of the nether-world' ?)
irtu	w. GABA 'breast' Ish 51
Ispabāra	w. with LÚ; king of the Ellipi II:12
Išqalluna	w. with URU; 'Ashkelon' II:61
iš	adverbial ending #17.7
išam	adverbial ending #19.3
išātu	'fire' CH 25
Ištar	w. with DINGIR 'Ishtar' Ish 22
	w. INANNA Ish 2; #12.4
ištēn	w. 𒐕 'one' cardinal CH 24
	'first' ordinal Ish 42
ištu	w. TA 'from' preposition Ish 35
	'since' conjunction
	+ ullânumma 'no sooner than', 'scarcely' Ish 63; #15.11
išû (-, u/i)	I/1 'to have' CH 8; #8.7
itpēšu	'wise' I:3
itti	'with' CH 5
izru	'curse' Ish 103

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K

</div>

k'l	= kâlu
k'n	= kânu
kabāsu	III/1 'to tramp down' III:21
kabattu	'liver'
	+ neperdû 'to be happy' Ish 96
	+ ušperdi 'to make happy' Ish 31; #15.4
kabittu	feminine of kabtu 'heavy' I:31

kadrú	'gift' II:67
kakku	w. GIŠ.TUKUL 'weapon' I:12
kal	'all' I:8,
kalbannatu	'a siege engine' III:23
Kaldu	w. with KUR; 'Chaldea' I:37
Kaldû	w. with LÚ; 'Chaldean' I:39
kâlu	II/1 'to hold'
	feminine participle mukiltu ša kappê rabûti, lit. "the holder of the great skipping ropes" = "who holds the great skipping ropes" Ish 27
kalû (a, a)	I/? 'to confine' CH 19
kalû	'all' II:58; #20.8
Kammusunadbi	w. with I; name (from Moab) II:56
kânu	II/1 'to impose' I:64
	II/2 'to convict' CH 1
	'to prove' CH 3
kanāšu (u, u)	I/1 'to subdue' II:46
	I/2 'to submit' I:67
	III/1 'to bring to submission' I:15
kanšu	'submissive' I:49
kappu (gappu)	'wing'
	ṣubāt kappi 'plumage' Ish 10
karāšu	w. KARAŠ 'camp' I:23
karānu	w. GIŠ.GEŠTIN 'wine' I:62
karmu	'ruin'
	karmiš 'into a ruin' I:78
karru	'rags' Ish 82
kâru	w. URU.KAR 'town'
	in Kār-Sîn-aḫḫē-erība, new name of Elenzash, city of the Ellipi II:29
	in Kār-ᵈDunyaš 'Babylon' I:21
kaspu	w. KÙ.BABBAR 'silver', 'money' CH 4

kašādu (a, u)	I/1 'to arrive' Ish 12
	'to conquer' I:27
	w. KUR-ud = akšud I:38; #18.9
	w. ak-šu-ud I:50
	I/2 'to reach' CH 27
	'to overcome' CH 2
Kaššû	w. KUR.LÚ.Kaššî: 'land of the Kassites' I:66
katāru (-, e)	I/1 'to make an alliance' II:81
kbs	= kabāsu
keppû	'skipping rope' Ish 27
kī'am	'thus' Ish 44
kibrātu	plurale tantum 'regions'
	kibrāt erbettim 'the world' I:3; #17.2
Kibrê	w. with LÚ; name of an Aramaean I:45
kīma	'as', 'like' Ish 29
	w. GIM Ish 10
	'instead of' Ish 33
kirû	w. KIRI$_6$ 'orchard' CH 27
Kiš	w. KIŠ.KI I:22
kišādu	w. GÚ 'neck' Ish 48
kišittu	'conquest' II:1
kišpū	plurale tantum '(charge of)sorcery' CH 2
kiššatu	'entire world' I:2
kittu	'right' I:4
kl'	= kalû
knš	= kanāšu
kšd	= kašādu
ktr	= katāru
kultāru	'tent' I:78
Kummahlum	w. with URU; city of the Ellipi II:23
kummu	'room' Ish 89
kunīnu	'bowl' or 'reed' Ish 30

kunukku	'sealed document' CH 5
kussû	w. GIŠ.GU.ZA 'seat' CH 5
	kussê nēmedi 'armchair' III:44
Kutâ	w. GÚ.DU₈.A.KI; city I:41
	name of the netherworld Ish 40

L

l''	= le'û
l'ṭ	= lâṭu
lā	'not' CH 1; #3.11
labāšu (a, a)	I/1 'to be clothed' Ish 10
labiru	'old' Ish 38
lakû	'weak' Ish 36
lamû (i, i)	I/1 'to besiege' I:38 = lavû #18.2
	III/1 'to encircle' I:60
lapan	'before' II:3
lâṭu (a, u)	I/1 'to curb' I:8
lbš	= labāšu
le'û (i, i)	I/1 'to be able' CH 28
lequ (e, e)	I/1 'to take' CH 9
	I/2 CH 25
lētu	'cheek' Ish 108
libbu	'heart'
	+ wabālu 'to want' Ish 31; #15.3
	+ nâḫu 'to calm down', 'to become settled' Ish 96
	ina libbi 'from it' Ish 99
	'within' II:31
	w. ŠÀ II:1
limētu	'environs' I:38
Li'tāu	w. with LÚ; name of an Aramaean I:49
lītum	'victory' II:8

ln'	= lamū
lq'	= leqū
Luli	w. with LÚ; king of Sidon II:38
lū	precative CH 9; #9.5
	asseverative I:68; #19.5
	coordinate conjunction CH 7; #8.1

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n'd	= na'ādu
ma	'and', 'but' CH 1
ma'ādu (i, a)	I/1 'to be numerous' Ish 20
Ma'bāya	w. with KUR; land of the Moabites II:56
Madāya	w. with KUR; land of the Medes II:33
magāru (a, u)	I/1 'to be submissive'
	lā māgirī 'the unsubmissive' I:9
Mahalliba	w. with URU; 'Mahalliba' II:42
maḫāru (a, u)	I/1 'to receive' CH 6
maḫāṣu (a, a)	I/1 'to smite' Ish 17
	tamḫaṣ 3rd person feminine Ish 101; #16.7
	I/2 'to fight' III:2; #21.4
	'to attack' III:22
maḫru	'front', 'presence'
	ina maḫrīšunu 'before them' CH 9
	ina maḫrīya 'from me' Ish 114
	ana maḫrīya 'before me' II:59
	maḫar 'before' CH 9
maḫrû	'first' I:20; #15.8
	'former' II:29
	feminine maḫrītu III:35
makkūru	w. NÍG.GA 'property' CH 6
mala	'as much as' I:34; #18.4
Malaḫu	w. with LÚ; name of an Aramaean I:45

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malāku	IV/1 'to think' Ish 65
malku	'prince' I:8
maltītu	'watering place' Ish 105; #16.6
malû	'long hair' Ish 82
māmītu	'oath'
	bēl ādê u māmīt (for māmīti) 'vassal' II:7?
mamman	'whoever' #20.9
	mamman lā 'no one' II:34
mandattu	'tribute' II:35
manû (u, u)	I/1 'to count' I:35
	+ ina qāt X "to put under the command of X" II:6-7
manû	w. MA.NA 'mina' (about 500 grams or 1 lb)
	status absolutus mana CH 24; #8.3B
manzāzu	'dwelling place' Ish 106
	w. with LÚ; manzāz pāni 'royal attendant' I:32
maqātu	III/1 'to fall' I:58
Marduk-apla-iddina	w. DINGIR.MES.A.SÚM-na 'Merodachbaladan', king of Babylonia' I:20
martu	w. DUMU.MÍ 'daughter' Ish 2
Marubištu	w. with URU; city of the Ellipi II:16
māru	w. DUMU 'son' CH 7
	māre āli 'citizens' I:41
maṣṣarūtu	'safekeeping' CH 7
maṣû	II/2 'to strip off clothing' Ish 42
mašāru	II/1 'to abandon' I:26; #18.2
mašku	w. KUŠ 'hide'
	mašak pīri 'elephant hide' III:44
mašqītu	'watering place' II:45
mātu	w. KUR 'land' I:21
	plural mātātu II:1
mê	poetic particle Ish 14; #13.4

melammu	'awe-inspiring luminosity' II:38
Meluhhi	w. with KUR; 'Ethiopia' II:50
mētiqu	'course' I:54
mgr	= magāru
mhr	= mahāru
mhṣ	= mahāṣu
mi	particle introducing direct quotations CE 9; #9.4
migru	'favorite' I:4
mimma	indefinite pronoun #9.2
	mimma šumšu 'anything' CE 7
mimmû	'property' CE 9
mīnû	'what?' interrogative pronoun Ish 31; #15.1
Minhimmu	w. with I; name II:50
mīnu	'number'
	ana lā mīnam 'without number' II:21; #20.6
miṣru	'territory' II:26
mīšaru	'justice' I:5
mithāriš	'all together' I:50; #17.7
Mitinti	w. with I; king of Ashdod II:54
mītu	'dead (person)' Ish 19
mlk	= malāku
mn'	= manû
mqt	= maqātu
mṣ'	= maṣû
mšr	= mašāru
mû	w. A.MEŠ plurale tantum 'water' Ish 32
mubbiru	'an accuser' CH 1
mūdû	I/1 (irregular) participle from idû 'to know'; 'one who knows' CH 9
mūdûtu	'knowledge' CH 9
munaggiru	'denouncer' CH 26
murṣu	w. GIG 'disease' Ish 70

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musukkanu	w. with GIŠ; 'type of wood' (mulberry?) I:55
Muṣuráya	w. with KUR; 'Egyptian' III:4
Muṣuru	w. with KUR; 'Egypt'; II:78
mūšabu	'dwelling place' Ish 107
muškênu	w. MAŠDA 'common citizen' CH 8
muttabbilu	'servant'
	muttabbilūt ēkalluš 'his palace servants' I:34; #18.5

N

n'ḫ	= nâḫu
nabalkutu	'to remove' Ish 18; #13.14
Nabatu	w. with LÚ; name of an Aramaean I:48
nabû (i, i)	I/2 'to name' II:30
Nabû-bēl-šumāti	w. I.DINGIR.MUATI.EN.MU.MEŠ governor of the city Ḫarrate I:54
nadānu (i, i)	I/1 'to give', 'to pay' CH 5
	nadān šatti 'yearly tribute' III:35
	precative w. defectively lid‹di›nuni Ish 99 'to sell' CH 9
	w. SUM-na in ᴵᵈMarduk-apla-iddina 'Merodachbaladan' I:20
	IV/1 innaddin CH 28; #11.7
nādināmu	'that seller' CH 9; #8.6
nadû (i, i)	I/1 'to hurl'
	'to bring' CH 1
	lā tanaddašši (expect tanaddîši direct suffix, #9.6) "don't throw it down" Ish 23
	IV/1 innaddi CH 25
nagāšu (i, i)	I/3 'to roam' I:71
nāgiru	'a herald' CH 16

nagû	'region' I:60
nâḫu (a, u)	I/1 'to calm down'
	+ libbu 'to be settled' Ish 96; #10.8
nakāru	II/1 'to change' II:29
nakru	w. LÚ.KÚR 'enemy' I:58
	nakriš 'like an enemy' II:77
namraṣu	'difficult' I:69
Namtar	w. with DINGIR; netherworld deity Ish 67
napāḫu	IV/1 'to break out' (fire) CH 25
napālu (a, u)	I/1 'to destroy' I:78
naparšudu	'to escape' I:24; #13.14
	ipparšiddū II:3; #20.2
napištu	'life' I:24
	dīn napištim 'capital case' CH 3
naqāru (a, u)	I/1 'to tear down'
narkabtu	w. GIŠ.GIGIR 'chariot' I:25
	narkabat šēpēya 'my own chariot' I:70
	bēl narkabti 'charioteer' III:4
nartu	w. MÍ.NAR 'female singer' I:33
nâru	w. LÚ.NAR 'singer'; I:32
narû	w. NA₄.RÚ.A 'a stela' II:7
nasāḫu (a, u)	I/1 'to deport' II:64
naṣāru (a, u)	I/1 'to guard' I:4
našāku (a, u)	J/1 'to bite' Ish 101
našāqu (i, i)	I/1 'to kiss' II:60
našû (i, i)	I/1 'to raise' CH 25
	'to wear' Ish 82
	I/3 'to bear' CH 4
	III/1 'to have drawn up' I:70
nb'	= nabû
nblkt	= nabalkutu
nd'	= nadû
ndn	= nadānu

nêmedu	kussi nêmedi 'armchair' III:44
neperdû	'to be bright' #13.14
	I/1 + kabattu 'to be happy' Ish 96; #15.4
	III/1 + kabattu 'to make happy' Ish 31; #15.4
nertu	'murder charge' CH 1
ngr	= nagāru
ngš	= nagāšu
ni	direct suffix #9.6
	ventive ending #15.6
nibītu	'name' II:30
nību	'counting' I:77
	lā nību 'innumerable' I:31
nigissu	'crevice' I:18
niksu	'cutting' Ish 29
	'breach' III:23
nim	ventive #15.6
Ninūa	w. NINA.KI 'Nineveh' III:47
Nippur	w. EN.LÍL.KI 'Nippur' I:40
nisiqtu	'precious' III:42
nisirtu	'treasure' I:29
nīru	'yoke' II:36
	pān nīrīya utīr "I changed direction" II:10
nišu	'life' CH 20
	w. MU Ish 97
	niš ilim zakāru 'to swear by a god' CH 20; #10.7
nišū	'people' CH 24
	w. UKU.MEŠ I:50
nkr	= nakāru
nks	= nakāsu
npḫ	= napāḫu
npl	= napālu

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nprd	= naperdû
npršd	= naparšudu
nqr	= naqāru
nsb	= nasābu
nqr	= naqāru
nš'	= nabû
nšk	= našāku
nšq	= našāqu
mmātu	'furnishings' CH 25
miru	'light' Ish 7

P

Padi	w. with I; king of Ekron II:74
pagru	'corpse' I:59
palāhu (a, a)	I/1 'to fear' II:78
palāšu (a, u)	I/1 'to break (into a house)' CH 21
pānû	'face' Ish 29
	+ šakānu 'to proceed' Ish 93; #16.4
	ina pāni 'before' CH 21
	eli ša ūm pāni 'more so than before' I:82
	pān niriya utîr "I changed direction" II:10
	manzāz pāni 'royal attendant' I:32
Papsukkal	w. with DINGIR; name of vizier Ish 81
parāsu (a, u)	I/1 'to render (a decision)' CH 5
	+ warkatu 'to investigate the circumstances of a case' IV/1 CH 18
parakku	'dais'
	āšib parakki 'king' I:12
parāšu	IV/1 'to flee' I:19
parṣu	w. GARZA 'religious duty' Ish 38
parû	w. ANŠE.KUNGA 'mule' I:25
parzillu	w. AN.BAR 'iron' II:75

pašāqu	III/1 'to be most difficult' I:71; #19.6
pāṭu	'territory' CH 23
pēnu	w. ÚR 'thigh' Ish 101
petû (i, i)	I/1, I/2 'to open' Ish 14, 39
	petašši 'open for her' Ish 37
	IV/1 'to be opened' Ish 94
piḫātu	'district'
	w. LÚ.EN.NAM bēl piḫāti 'commissioner' II:6
pilšu	'breach' CH 21
	'tunnel' III:23
pīru	w. AM.SI 'elephant'
	mašak pīri 'elephant hide' III:44
plḫ	= palāḫu
plš	= palāšu
prs	= parāsu
prš	= parāšu
pršd	= naparšudu
pt'	= petû
Pūdu-ili	w. with I; name II:55
puḫru	'assembly' CH 5
pūḫu	'substitute' CH 26
pulḫū	plurale tantum 'terror' II:38
Puqudu	w. with LÚ; name of an Aramaean I:47
purussû	'decision' CH 5
pû	'mouth' Ish 21

Q

qablu	w. MURUB₄ 'hip' Ish 54
	'into' II:40
	ina qabal 'in the middle of' I:23
qabû (i, i)	I/1, I/2 'to speak' CH 3, CH 9
	I/1 stative 'was commanded' CH 26

gadādu	II/1 'to hang down' Ish 81
gamû (-, u)	I/1 'to burn' I:79
gaqqadu	w. SAG.DU 'head' Ish 42
	ṣalmāt gaqqadi 'mankind' I:15
gaqqaru	'land' Ish 1
gardu	'strong' I:7
gaštu	w. BAN 'bow'
	ṣābe gašti 'bowmen' II:79
gātu	'hand' CH 6
	w. ŠU Ish 57
	ina gāti 'from' CH 6
	ina gāt X manû 'to put under the command of' II:6-7
gb'	= gabû
gdd	= gadādu
gerbu	'midst' I:27
gerēbu (i, i)	I/1 'to draw near' CH 13
	+ ana 'to assault' III:7
gīpu	w. with LÚ 'governor' I:55
gitrubu	'onslaught' I:26; #18.1
gm'	= gamû
grb	= gerēbu
guppu	'cage' III:27

R

r'b	= râbu
r'm	= râmu
r'š	= rêšu
rabi'ānu	'mayor' CH 23
râbu (a, i)	I/1 'to compensate' CH 8; #8.8
	'to substitute' in Sin-ahhē-erība 'Sennacherib' I:1
	w. SU II:29

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<u>râbu</u> (u, u)	I/1 'to tremble', 'to shake with fear' Ish 64
<u>rabú</u>	II/1 'to roar' CH 29
	III/1 'to make great' I:12
<u>rabú</u>	'great', 'old'
	w. GAL-<u>ti</u> feminine <u>rabiti</u> Ish 22
	plural <u>rabûtu</u> Ish 27
	status absolutus <u>sehar rabi</u> 'young and old' I:50; #17.4
<u>radú</u>	II/1 'to add to' II:27
<u>rakâbu</u> (a, a)	I/1 'to ride' I:69
<u>rakâsu</u>	II/1 + <u>balşî</u> 'to erect blockades' III:29
<u>raktu</u>	'messenger' III:49
<u>râmu</u> (a, a)	I/1 'to love' I:5
<u>ramú</u>	III/1 + <u>šubtu</u> 'to settle somebody' II:5 #20.3
<u>rapâšu</u>	II/1 'to enlarge' II:32
<u>rappu</u>	'bridle' I:8
<u>rapšu</u>	feminine <u>rapaštu</u> 'wide'
	w. DAGAL II:15
<u>raqú</u> (i, i)	I/2 'to hide' CH 16
<u>rašubbâtu</u>	<u>plurale tantum</u> 'terror' II:45
<u>rašú</u> (i, i)	'to have'
	<u>iršû batlâti</u> 'they refused to fight' (?) III:41
<u>rb'</u>	= <u>rabú</u>
<u>rd'</u>	= <u>radú</u> or <u>redú</u>
<u>rē'û</u>	'shepherd' I:3
<u>rebú</u>	w. ♅ 'fourth' Ish 51; #15.8
<u>redú</u> (i, i)	I/1, I/2 'to lead' CH 17; CH 18
	+ <u>am</u> 'to produce' CH 13
<u>rêdû</u>	w. UZU.UŠ 'soldier' CH 26
<u>rêşu</u>	'helper' I:22

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rêsûtu	'assistance' II:81
	rêsussun 'to their assistance' #21.3
rehtu	'choice' I:63
râsu	w. SAG 'head' Ish 98
	bît râsi 'commander' II:6; #20.4
râsu (_a_, _a_)	I/1 'to rejoice' Ish 40
Ribihu	w. with LÚ; name of an Aramean 1:44
rikistu	'contract'
	plural _riksâtu_ CH 7
rîmu	'wild bull'
	rîmâniš 'like a wild bull' I:71; #19.7
rîtu	'pasture' II:44
rkb	» _rakâbu_
rks	» _rakâsu_
_rm'_	» _ramû_
rpš	» _rapâšu_
_rq'_	» _raqû_
_rš'_	» _rašû_
_Ru'ûa_	w. with LÚ; name of an Aramean 1:47
rubû	w. LÚ.NUN 'prince' II:73
rugummû	'claim' CH 5
Rukibti	w. with I; king of Ashkelon II:65
ruqqu	see _rûqu_
rûqu	'far' II:39
	plural _rûqûtu_ 'far away places' II:33
	rûqêtu II:14

S

sahâpu (_a_, _u_)	I/1 'to envelope' II:15
sahâru (_u_, _u_)	I/1 'to surround'
	sâhiru damqâti 'who does good deeds' I:6
	#17.3
salâhu (_a_, _u_)	I/1 'to sprinkle' Ish 114

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Samsimurunāya	w. with URU; from Samsimuruna II:50
sandu	w. NA₄.AN.GUG.ME 'red' III:43
sarrātu	'falsehood'
	šībūt sarrātim 'false testimony' CH 3
sarru	'liar' CH 11
sebet	w. 𐎀 'seven' cardinal
	sebet bābi 'seven gates' Ish 94
sebū	w. 𐎀 'seventh' ordinal Ish 60
sekrētu	w.MÍ.ŠÀ.É.GAL 'concubines' I:31
	w. MÍ.UKU.MEŠ III:46
sḫp	= saḫāpu
sḫr	= saḫāru
sidru	'battle line' II:83
sibirti	'all' I:33
	sibirti āli 'all round the city' I:60
sikkūru	'lock' Ish 17
	w. GIŠ.SAG.KUL Ish 11
Sîn	w. DINGIR.30 'Sin' Ish 2; #12.4
	w. DINGIR.EN.ZU I:1; #17.1
Sîn-aḫḫē-erība	w. I.DINGIR.ZU.EN.ŠEŠ.MEŠ-eri-ba
	'Sennacherib' I:1
	w. I.DINGIR.30.PAP.MEŠ.SU II:29
sinništu	w. MÍ 'female'
	zikar u sinniš 'male and female' I:51;
	#17.4
Sippar	w. UD.KIB.NUN.KI 'Sippar' I:41
sippu	'door jamb' Ish 18
sīsû	w. ANŠE.KUR.RA 'horse' I:25
sittu	'rest'
	plural sittūtu III:12
slḫ	= salāḫu
sukkallu	w. SUKKAL 'vizier' Ish 67
suluppu	w. ZÚ.LUM.MA 'date' I:62

sûnu	w. ÚR 'lap' Ish 35
sutinnu	w. with MUŠEN following; 'bat' I:18
sûqu	w. SILA 'street' Ish 78

Ṣ

ṣabātu (a, a)	I/1, I/2 'to seize' CH 9
	+ ana eššūti 'to reorganize' I:61; #19.1
	+ ḫarrānu 'to take the road' II:11
	IV/2 'to have been captured' CH 19
ṣābitānu	'that captor' CH 20; #8.6
ṣābu	w. LÚ.ERIM 'soldier'
	ṣābē qašti 'bowmen' II:79
ṣalāmu (i, i)	I/1 'to become black' Ish 30
ṣalmu	'black'
	ṣalmāt qaqqadi, lit. 'black ones of the head' = 'mankind' I:15
ṣamû	II/1 'to thirst' > 'to lack'
	stative masculine plural ṣummû nūra "they are deprived of light" Ish 7
ṣamû	'thirsty' Ish 108
Ṣariptu	w. with URU; 'Zaribtu' II:42
ṣbt	= ṣabātu
ṣeḫēru (i, i)	I/1 'to be young' CH 29
	II/1 'to diminish' II:22
ṣeḫru	'young', 'small' CH 14
	w. TUR II:41
	status absolutus ṣeher rabi 'young and old' I:50; #17.4
ṣēnu	'small cattle' I:52
ṣēru	'field' CH 17
	w. EDIN in bīt ṣēri 'tent' I:78
ṣēru	'back'
	ṣēruššu (< ṣērumšu) 'upon it' II:9;#17.5

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	'on him' II:49
ṣbr	= ṣehēru
Ṣidqa	w. with I:king of Ashkelon II:60
Ṣidunnāya	w. with URU; 'Sidonite' II:51
Ṣidunnu	w. with URU; 'Sidon' II:38
Ṣilli-bēl	w. I.GISSU.EN; name III:33
ṣillu	w. GISSU 'shade' Ish 106
Ṣiṣirtu	w. with URU; city of the Ellipu II:23
ṣītu	'going out'
	ṣīt šamši 'east' I:14
ṣlm	= ṣalāmu
ṣm'	= ṣamû
ṣubātu	'garment'
	ṣubāt balti 'robe of splendor' Ish 60
	ṣubāt kappi 'plumage' Ish 10
ṣumbu	w. with GIŠ; 'wagon' I:25

š

š'l	= šâlu
š'm	= šâmu
š'ṭ	= šâṭu
ša	relative pronoun 'who', 'which', 'what'
	CH 2; #6.16
	genitive indicator 'of' CH 8; #8.5
šabāḫu	
	šabiḫ eperi 'dust is poured out' Ish 11
	unusual, expect eperu šabik/šapik/nadi
šalû	'with'
	šalat šalāli 'rich offerings' II:35
šalû	w. DIB 'arrest(?)' I:10
	+ šalâ 'to disappear' II:40
šabāṭu (i, i)	I/1 'to smite' Ish 77
šadû	w. DIB 'get' CH 8

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šakānu (e, a)	I/1 'to set' CH 13
	+ uznu 'to direct one's attention' Ish 2 #12.5
	+ pānī 'to proceed' Ish 53; #16.4
	I/2 + dabtī 'to defeat' I:22
	I/3 II:9
šakkanakku	w. LÚ.GÌR.NÍTA 'general', 'official' II:73
šakru	'drunken' Ish 108
šalālu (a, u)	I/1 'to take as spoil' I:38
	stative feminine plural šallū (for šallā) Ish 35
šalāmu (i, i)	I/2 'to be safe' CH 2
	šalām šamši 'west' I:13
šalāšā	w. ⟪⟪ 'thirty' CH 8
šallatu	'spoil'
	šallatiš 'as spoil' I:35; #17.7
šalšu	'third' II:37
	w. 𒐈 Ish 48
	feminine šaluštu CH 29
šalû (i, i)	I/1 'to plunge into' CH 2
šamšu	w. DINGIR.UTU 'Shamash' Ish 83
	'the sun' I:13
šāmu (a, a)	I/1, I/2 'to purchase' CH 7, CH 9
	IV/1 CH 9
šanānu (a, u)	I/1 'to rival'
	IA šanān 'unrivaled' I:10; #17.4
šanû	II/1 'to tell', 'to inform' Ish 24
šanû	'another' CH 21
	w. 𒐂 'second' Ish 49
šapāru (a, u)	I/1 'to send' III:49
šaplu	'lower'
	feminine šaplītu I:14
šaptu	'lip' Ish 96
	plural šapātu 'her lips' Ish 96

šaqālu (a, u)	I/1 'to pay' CH 9
šaqû	II/1 'to raise' Ish 98
šarāqu (i, i)	I/1 'to steal' CH 6
	I/2 'to kidnap' CH 14
šarrāqānu	'that thief' CH 8; #8.6
šarrāqu	'thief' CH 7
šarratu	'queen' Ish 24
šarru	'king' CH 26
	w. LUGAL Ish 84
Šarru-lū-dāri	w. I.LUGAL-lū-dāri; king of Ashkelon II:65
šarrūtu	w. LUGAL-ut 'kingship' I:10
	bīt šarrūti 'capital city' II:17
šâšu	independent dative pronoun 'to him' #13.7
	used as accusative II:61
šattu	'year'
	šattišam 'yearly' II:49
	nadān šatti 'yearly tribute' III:35
šatû (i, i)	I/1 'to drink' Ish 32
	lultati Ish 99; #16.6
šaṭāru	III/1 'to have inscribed' II:9
šâṭu (a, u)	I/1 'to pull' II:68
šayyāmānu	'that buyer' CH 9; #8.6
šb''	= šubê'u
šbḫ	= šabāḫu
šbr	= šebēru
še'u	w. ŠE 'grain' CH 4
šebēru (i, i)	I/1 'to break' Ish 17
šêlu	II/1 'to sharpen' III:1
šemiru	'ring' Ish 120
	w. ḪAR Ish 57
šemû (i, i)	I/1 'to hear' Ish 28
	'to obey' II:34
šepṣu	'powerful' I:16

šēpu	w. GÌR 'foot' Ish 57
	šēpū'a 'at my feet' I:15; #17.5
	narkabat šēpēya 'my own chariot' I:70
	zūk šēpi 'infantry' III:22
šerru	w. LÚ.BÀNDA 'child' Ish 36
šeššu	w. 𝍷 'six' CH 13
	'sixth' Ish 57
šbṭ	= šabāṭu
šibbu	'girdle' Ish 54
šību	'witness' CH 7
šībūtu	'testimony' CH 3
šikaru	w. KAŠ.MEŠ 'beer' Ish 33
šimtu	'fate'
	ana šimti ittalak 'to die' CH 12; #9.8
šīmu	'purchase' CH 9
šinā	w. 𒐏 'two' CH 17
šinnu	w. ZU 'ivory' III:43
šinšer	w. 𒌋𒐊 'twelve' CH 5
šiqlu	w. GÍN 'shekel'; CH 17
šisītu	'summons' CH 16
škn	= šakānu
šl'	= šalû
šll	= šalālu
šlm	= šalāmu
šm'	= šemû
šn'	= šenû
šnn	= šanānu
špr	= šapāru
šq'	= šaqû
šql	= šaqālu
šrq	= šarāqu
št'	= šatû
šṭr	= šaṭāru

šu	direct suffix #9.6
	as multiplicator with 1 #6.17
šû	independent pronoun 'he' III:37; #13.7
	demonstrative 'that' CH 3
šu'āti	independent accusative/genitive pronoun #13.7
	demonstrative 'that' CH 2
šubē'u	'to rush', 'to dash out' Ish 65; #15.12
šubtu	'dwelling' Ish 4
šum	indirect suffix #9.6
šumma	'if', 'when' conjunction CH 1
šumu	'name' CH 7; #8.2
	w. MU Ish 24
šupšuqu	'most difficult' I:71; #19.6
šupû	'battering ram' III:22
šurqu	'stolen (property)' CH 6
šuššu	'sixty' Ish 69
šūt	plural of ša #20.4

T

t'r	= târu
tabālu (a, a)	I/1, I/2 'to take away' CH 2, Ish 42
tāḫūzu	'battle' I:16
takālu	II/1 'to encourage' I:65
takkassu	'stone block' III:43
talāmu	III/1 'to bestow on', 'to confer' I:11
tamḫāru	'battle' I:23
tāmartu	'tribute' I:57
tamirtu	'outskirts' I:22
Tamnâ	w. with URU; 'Timnah' III:6
tâmtu	'sea' II:40
	w. A.AB.BA I:13
tamû	II/1 'to make swear' Ish 97

tappūtu	'aid' I:6
ṭâru (a, u)	I/1, I/2 'to return' CH 5, CH 27
	w. GI₄ in KUR.NU.GI₄.A = erṣet la ṭâri
	'land of no-return' = 'land from which
	there is no return', 'the netherworld'
	Ish 1
	II/1 'to turn', 'to return to' CH 18
	pān nīriya utir "I changed direction" II:10
	utirra ikkibuš "I made it forbidden for
	him" III:30
	stative 'was taken captive' CH 27
	II/2 Ish 119
taskarinnu	w. TASKARIN 'box-wood' III:45
tayyartu	'return' I:43
tbʾ	= tebû
tbl	= tabālu
tebû	III/1 'to remove' CH 5
tikku	'neck' I:70
tīru	w. LÚ.TIRUM 'courtier' I:32
tkl	= takālu
tlm	= talāmu
tmʾ	= tamû
Tuʾmūna	w. with LÚ; name of an Aramaean I:43
Tubaʾlum	w. with I; name II:47
tukultu	w. TUKUL 'trust' III:1
	bīt tuklāti 'stronghold' II:45
tuššu	'calumny', 'slander' CH 11

Ṭ

ṭarādu (a, u)	I/1 'to drive off' Ish 36
	I/2 'to send away' CH 26
ṭiddu	'clay' Ish 8
	w. IM Ish 33

ìrì   = ṭarādu

<div align="center">Ụ</div>

ụ	'and', 'or' CH 4
ubānu	'finger' Ish 101
Ubudu	w. with LÚ; name of an Aramaean I:44
Ubulum	w. with LÚ; name of an Aramaean I:46
Udumaiya	w. with KUR; Edomite II:57
ul	'not' CH 5
ullânumma	'before'
	iātu ullânumma 'no sooner than', 'scarce-ly' Ish 63; #15.11
	ultu ullânumma 'ever since' Ish 86
ullâ	
	ultu ullâ 'since time immemorial' I:67
ultu	preposition 'from' Ish 96
	w. TA Ish 35
	conjunction ultu ullânumma 'ever since' Ish 86; #15.11
um	adverbial ending #17.5
ummânu	w. ERIM
	plural ummânātu 'army' I:21
ummânu	'artisan' I:33
ummu	'mother' CH 29
ūmu	w. U₄ 'day'
	ina lā ūmīšu 'prematurely' Ish 36
	eli ša ūm pāni 'more so than before' I:82
unûtu	'utensil' I:29
urbi	w. with LÚ; type of warrior I:39
Ursalimmu	w. with URU; 'Jerusalem' III:15
Uruk	w. UNU.KI 'Uruk' I:40
Urumilki	w. with I: name (from Byblos) II:53
usātu	'help'

	ēpiš usāti 'who gives help' I:5
ușû	w. GIŠ.ESI 'ebony' III:45
ūšu	w. with UZU; 'Ušum' II:43
utūlu	'to lie down' Ish 79; #16.2
ūtu	abstract ending #4.3
uznu	'ear' Ish 98
	w. GEŠTU Ish 45
	+ šakānu 'to direct one's attention' Ish 2; #12.5
uzuzzu	'to stand' Ish 23; #14.9
	III/1 ulziz (< ušziz #16.6) II:10

<center>W</center>

w'r	= wâru
wabālu (a, i)	I/1 'to bring' CH 9
	+ libbu 'to want' Ish 31; #15.3
	III/1 'to send' III:48
warādu (a, i)	I/1 'to go down' Ish 63
	III/1 'to bring down' II:4
wardatu	w. MÍ.KI.SIKIL 'young woman' Ish 35; #12.7
wardu	w. ÌR 'slave' CH 7; #12.7
wardūtu	w. ÌR-ūtu 'obesience' III:49; #12.7
warḫu	w. ITU 'month' CH 13
warka	'afterwards' CH 19
warkānu	'afterwards' CH 5
warki	'after' Ish 76; #12.7
	warkīšu 'after him' CH 27; #11.4
	w. EGIR III:48
warkatu	
	+ parāsu 'to investigate the circumstances of a case' CH 18
wâru (i, i)	I/1 'to go'
	ašar lā âri 'inaccessible land' I:19; #12.7

warû (u, u)	I/1 'to lead', 'to bring' II:64
waṣû (i, i)	I/1 'to go out' CH 3; #12.7
	III/1 'to strike' Ish 69
	'to bring out' Ish 113
	III/2 'to let escape' CH 15
wašābu (a, i)	I/1 'to sit', 'to dwell' CH 5; #12.7
	āšib narakki 'king' I:12
	III/1 Ish 113
	'to repopulate' II:1
wašāru	II/1 'to release' III:14; #18.2
	II/2 'to set free' CH 20
wbl	= wabālu
wld	= walādu
wr'	= warû
wrd	= warādu
vṣ'	= waṣû
všb	= wašābu
všr	= wašāru

Y

Yadaqqu	w. with LÚ; name of an Aramaean I:44
Yappû	w. with URU; 'Joppa' II:69
yarahhu	w. NA$_4$.TU 'ruby' (?) Ish 54
Yasubigallāya	w. with KUR.LÚ; from Yasubigalla I:66
Yaudāya	w. with KUR; 'Judaean' II:76

Z

z'n	= zânu
zakāru (a, u)	I/1, I/2 'to speak' Ish 13
	I/2 'to name' CH 18
	+ nīš ilim 'to swear' CH 20; #10.7

ṣānânu   'enemy' I:9

ṣânu   II/1 'to overlay', 'to stud with precious

stones' Ish 116

For ṣa'lum in Ish 112 read ṣu''lu

ṣaqru   'sleep' I:60

ṣâru   w. NUMUN 'seed' II:63

ṣikaru   'warrior' I:7

w. NITA in ṣikar u ṣinniš 'male and fe-

male' I:51; #17.4

ṣikru   'idea' Ish 91

'mention' II:35

w. MU 'name' Ish 24

ṣkr   = ṣakâru

ṣûku

ṣûk šâpi 'infantry' III:22

ṣumru   'body' Ish 60

SUGGESTIONS FOR FURTHER READING

For students interested in pursuing further studies in Akkadian
language and literature the following is a brief listing of some
selected books and articles.

Sign Lists

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E. Ebeling, Die akkadische Gebetsserie "Handerhebung" (Berlin, 1953)

W. G. Lambert, "The Shamash Hymn" in Babylonian Wisdom Literature (Oxford, 1960), 121-38.

G. Meier, Die assyrische Beschwörungssamlung Maqlû (Osnabrück, 1967).

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(Graz, 1958).

Royal Inscriptions

R. Borger, <u>Die Inschriften Asarhaddons Königs von Assyrien</u>
(Osnabrück, 1967).

R. Borger, "Zwei Königsinschriften Samsuiluna's von Babylon" in
<u>Babylonisch-assyrische Lesestücke</u>, vol. 2, 47–49.

L. W. King, <u>The Letters and Inscriptions of Hammurabi</u> (London,
1900).

D. D. Luckenbill, <u>The Annals of Sennacherib</u> (Chicago, 1924).

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Studies</u> 6 (1956), 145–64.

W. G. Lambert, "The Poem of the Righteous Sufferer <u>Ludlul Bēl
Nēmeqi</u>" in <u>Babylonian Wisdom Literature</u>, 21–62; "The Babylonian
Theodicy" in <u>ibid</u>., 63–91; "The Dialogue of Pessimism" in <u>ibid</u>.,
139–49.

Articles of Interest

Articles of interest concerning Akkadian and Mesopotamia in general
may be found in scholarly journals such as <u>JANES</u> (Journal of the
Ancient Near Eastern Society of Columbia University), <u>JAOS</u>
(Journal of the American Oriental Society), <u>JCS</u> (Journal of Cunei-
form Studies), <u>JNES</u> (Journal of Near Eastern Studies), <u>Orientalia</u>,
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