COMPLETE
BABYLONIAN

Pronunciation (page 10) Transliteration (page 16) Roots and patterns (page 19) Overview of verbs (page 83) The four verbal systems (page 86) Giving commands (page 133) Blessings and curses (page 137) Taking things further (page 215) Samples of cuneiform script (page 245) The main features of Assyrian (page 253) Babylonian writings on the World Wide Web (page 258) Sandhi spellings (page 265) Sound changes (page 276) Glossary (page 341) Test yourself and learn more online (www.teachyourself.com)

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Martin Worthington

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Complete
Babylonian

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Contents

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Meet the author

There is always a story about how somebody became an Assyriologist (i.e. a student of Babylonian and Assyrian language and culture). Mine is a mixture of happy coincidences, inspiring teachers, delightful colleagues, and finding the subject-matter itself wonderfully congenial.

When people ask what I do for a living, it is not uncommon for them to react with 'Babylonian! – Is that really a language?' And who can blame them? For the language is not only dead, it is also little known: while it is not uncommon to know someone who has studied Latin or Ancient Greek, learners of Babylonian are so few that, as a group, they are almost as elusive as the Babylonians themselves.

Part of the reason for this is, perhaps, the absence of a primer suitable for the needs of interested lay people: though excellent textbooks of Babylonian and Assyrian exist, they are (in my view) too laconic or too daunting to be used without a teacher. With the intention of doing something about this, I put wet towels round my head, and wrote the volume you are reading.

Whether you work through it systematically or simply peruse it out of idle curiosity, I hope you will feel the magic of reading things which were written down between two thousand and four thousand years ago.

Martin Worthington

10 Only got ten minutes?

Babylonian is an ancient Semitic language which was spoken in the south of what is now Iraq. It was written in the cuneiform (i.e. 'wedge-shaped') script. The earliest known writings in Babylonian date from shortly after 2000 BC, but Babylonian personal names which appear in documents written in other languages show it was spoken (though not written down) even earlier. It died out as a vernacular language around 500 BC, but continued to be used for scholarship and religious cult well into the first century AD, perhaps even later. Over its long history it underwent some changes, but on the whole it was remarkably stable.

Babylonian's closest relative was Assyrian, which was spoken in the north of what is now Iraq. Together, Babylonian and Assyrian form the 'Eastern' branch of the Semitic family. They have no direct descendants. The two are so similar that they are often regarded as dialects of a single language, 'Akkadian'. Since anyone who has learned Babylonian is a good 90% of the way to a working knowledge of Assyrian, the main differences between Babylonian and Assyrian are described in Unit 41.

What sources do we have for studying Babylonian and Assyrian? There is a widespread supposition that, the further back one goes into the past, the less information survives about it. If this were true, it would leave the Babylonians and Assyrians, whose civilizations far pre-date the Greeks and Romans, pretty badly off. Fortunately for them, however, the above supposition is simply not true: written sources in Babylonian and Assyrian are measured in the hundreds of thousands. This is because they did most of their writing on clay tablets, which have proven to be often one of the most durable media ever used.

The possibility of learning about the Babylonians and Assyrians from their own writings is, however, a comparatively recent development. For after their languages died out the world gradually forgot how

to read the cuneiform script, and with the passage of centuries the Babylonians and Assyrians were virtually lost to history. For a long time, the only known sources of knowledge about them were scattered mentions in the Bible and Greek historians.

It was only in the nineteenth century that rediscovery began through excavation, and the process got going in earnest with the decipherment of the cuneiform script. This was principally achieved by Edward Hincks, an Irish clergyman, and Henry Rawlinson, an officer in the British army.

The decipherment was, in essence, made possible by a trilingual inscription which included Old Persian, Babylonian and Elamite versions. First, the Old Persian was deciphered, its understanding being greatly facilitated by its resemblance to known varieties of Persian. From this, inroads were made into the Babylonian, whose understanding was in turn facilitated by its similarities to Arabic and Hebrew. (Elamite, with no relatives among well-understood languages, is still poorly understood.)

For several years, the question of whether the cuneiform script and the languages written in it really had been deciphered was controversial, so in 1857 the Royal Asiatic Society conducted an experiment: a cuneiform composition was sent to four different scholars (including Hincks and Rawlinson) who were requested to produce a translation without consulting with each other. The translations were to be compared, and if they were found sufficiently similar, the decipherment could be said to be sure – and thus it turned out.

So picturesque an event was bound to catch the public imagination. Sure enough, when the 'Modern Major-General' in Gilbert and Sullivan's *The Pirates of Penzance* boasts that his skills include the ability to read 'Babylonian cuneiform', this is an allusion to the extracurricular achievements of major-general Henry Rawlinson.

As scholars began to translate Babylonian and Assyrian writings, it became clear that there were astonishing discoveries to be made.

Perhaps the most striking of these was George Smith's discovery of the Babylonian account of the Flood, with many parallels to the story told in *Genesis*. But it was also found that the Babylonians had used 'Pythagoras's Theorem' over a thousand years before the birth of Pythagoras, and that many of the constellations which we inherited from the Greeks go back to Babylonian originals. Exciting discoveries continue to be made as new tablets are found, translated and studied. In July 2007, Assyriologist Michael Jursa discovered a tablet in the British Museum which confirmed the name of the Chief Eunuch of Nebuchadnezzar as given in the Biblical Book of Jeremiah. The discovery was reported in the news all over the world.

As we now know, there is a trace of Babylonian even in the English language. Our word 'alcohol' comes to us through Arabic, 'al' being the Arabic word for 'the' (we also have it in 'algebra', which we likewise borrowed from Arabic). The element 'cohol' goes back to the Babylonian and Assyrian word *guhlu*, which meant a type of eye-paint – what we now refer to with the related word 'kohl'. And some scholars think that the English verb 'to babble' derives from 'Babel' (as in 'the tower of Babel'), itself stemming from *bābili*, the Babylonian word for the city of Babylon.

So, there is more Babylonian around us than one might think, and as more tablets are studied many more discoveries will doubtless be made. But what about the language itself?

For a start, we are lucky that the cuneiform writing system included vowels. This means that we can study the languages written in it at a much greater level of precision than languages whose writing system did not record vowels. Thus our knowledge of Babylonian and Assyrian is vastly superior to that of, for instance, Ancient Egyptian. For cuneiform allows us to distinguish different words and verbal tenses which in a writing system such as hieroglyphs would look identical. What is more, it gives us a fairly good idea of how Babylonian and Assyrian were pronounced, making them very satisfying to learn.

So, how well do we actually understand Babylonian, which stopped being spoken two and a half millennia ago? The answer

is: astonishingly well. If (an admittedly rather remote contingency) the survival of the human race depended on modern scholars writing a letter in Babylonian and getting the ghost of Nebuchadnezzar to believe it was written during his lifetime, we can be pretty confident that the human race would survive.

Admittedly, there are gaps in our knowledge. For example, there are still some rare words whose meaning is not clear, and some rare grammatical forms or constructions which are poorly understood. Some verbal forms are not yet attested, so we do not know what they looked like. What is more, extant writings give us little sense of real-life conversation, so that we are not always sure how simple things such as 'yes' or 'hello' were said in daily life. However, even where our knowledge is hazy, it is growing by the year: as new sources are found and studied, and new linguistic patterns identified, our understanding advances, and doubts are laid to rest. We are learning more about Babylonian and Assyrian (and the people who wrote them) all the time. Theirs may be dead civilizations, but they nonetheless make for a very lively subject of study!

One of the consequences of these ongoing gains in knowledge is that scholarship about Babylonian and Assyrian becomes outdated much more quickly than in other fields: whereas a grammar of Latin or Greek written fifty years ago could still be recommended unreservedly today, a fifty-year-old grammar of Babylonian or Assyrian would no longer be up-to-date. Though most of it would still be very useful, on some points it would be wrong, and on many points it would say nothing where we can now say something. If one were to go even further back to the nineteenth-century grammars of, say, Archibald Henry Sayce or Friedrich Delitzsch, an even bigger chasm would loom: brilliant – *seriously* brilliant – though they were in their day, to put them in the hands of a beginner today would be downright misleading.

A similar caveat applies to translations. A fifty-year-old translation of Cicero or Demosthenes could (though it might sound old-fashioned) be trusted today. By contrast, a fifty-year-old translation of a Babylonian composition would almost certainly be out-dated in several respects: it would be quite likely for new manuscripts of

the composition to have come to light, filling in gaps or providing textual variants; the meanings of certain words or phrases would almost certainly have become clearer, so at least some of the translator's question marks could be done away with; better understanding of the grammar might mean that some of the sentences would have to be translated in a different way. Sometimes, such problems arise even with comparatively recent translations.

The fact that translations of Babylonian become less reliable with age is a very good reason for learning the language: this enables you to form independent judgments about what a passage means, without being dependent on potentially outdated sources.

And how about the language itself? What is it like, how different is it from the viewpoint of an English speaker? Well, it is very different from English in both vocabulary and grammar, but 'different' does not mean 'difficult'. Its structures are so regular (and, one is tempted to add, so logical) that you can quickly come to understand it on its own terms.

One of the central concepts in how Babylonian works is that, being a Semitic language (like Arabic and Hebrew), it builds its words out of groups of three letters known as 'roots'. Roots convey a general meaning, from which more specific meanings are derived by putting the relevant root through regular patterns (this means adding particular combinations of vowels and consonants). Thus take the three letters *dmq*, which convey the general idea of 'goodness': put them through one pattern and you get the adjective *damqu*, meaning 'good'; put them through another pattern and you get the adjective *dummuqu*, meaning 'very good'; put them through yet another pattern and you get the word *mudammiqu*, meaning 'someone who makes (things) good'. By learning the patterns, which are usually quite simple, you massively extend your range of vocabulary, as each pattern can be applied to many different roots.

In English, whether a noun is the subject or object of a sentence is indicated by word order: the subject usually precedes the verb, the object usually follows it. Thus 'man' is subject in 'man sees dog',

but object in 'dog sees man'. In Babylonian, by contrast, the subject and object are marked by endings: the subject takes -*u* and the object takes -*a*. So – to employ an unholy amalgam of Babylonian and English – a Babylonian could say 'manu sees doga' and 'doga sees manu', both meaning 'man sees dog', whereas 'mana sees dogu' and 'dogu sees mana' would both mean 'dog sees man'. (Actually, a Babylonian would usually put the verb at the end of the sentence, and say 'dogu mana sees' or 'manu doga sees'; but that is a different story ...)

There are many other things about Babylonian which might surprise an English speaker. For example, it does not use articles (words like 'a' and 'the'); it does not always use singulars and plurals in the same way English does; the word for 'you' changes, depending on who is being addressed (a man, a woman, a group of women, or a group which includes at least some men). But one gets used to all these things, and in the end they will seem quite natural to you – just as they did to the millions of people who spoke Babylonian as a mother tongue.

Learning a foreign language always takes some effort, but as languages go Babylonian is not difficult. The catch, if any, lies in the cuneiform script: this is extremely taxing, and takes years of full-time study to master. Thankfully, mastery of the script is not necessary for understanding the language. This book will teach you to read Babylonian in 'transliteration', i.e. converted from the ancient script into the alphabet we use today. You will not have learned how to read an ancient tablet in a museum, but you will have acquired a foundation which will assist you in travelling down that thorny path, should you choose to follow it. Meanwhile, you will have learned to read, in the original language, the large body of Babylonian compositions which modern scholars have edited.

Complete Babylonian is not 'complete' in the sense that it initiates you into every secret of Babylonian philology, but it will enable you to understand and enjoy the textual treasures which the Babylonians have left us, including letters, omens, incantations, proverbs, and great works of literature.

Part one

Getting started

1

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Introduction

Babylonian is a very beautiful and highly regular language, and one which vaunts a vertiginously vast, varied, and vibrant body of writings. It is a member of the Semitic family, and so is related to Arabic, Hebrew, Aramaic, and Ethiopic. It was spoken – and, happily for us today, written – in the south of ancient Iraq. It was alive from before 2000 BC to at least 500 BC, and continued to be used as a language of scholarship and cult even after dying out as a vernacular tongue. It was usually written on clay tablets (ranging in size from a postage stamp to a large book), but other surfaces (clay prisms, stone monuments) were also used. The latest Babylonian writings which can be precisely dated are astronomical almanacs from 74 to 75 AD.

Decipherment was achieved in the 1850s, and though the language is now well understood, the number of scholars proficient in it is extremely small, so that great numbers of ancient documents have yet to be studied, and startling discoveries continue to be made. As an academic subject at university level, this makes Assyriology (i.e. the language-based study of ancient Iraq) one of the most exciting fields in the humanities. One does not, however,

have to study Assyriology full-time, let alone devote oneself to it professionally, in order to enjoy the cultural and linguistic delights which a knowledge of Babylonian has to offer. The language is not complicated, and though at first glance the unfamiliarity of the vocabulary seems a large hurdle, most grammatical principles are simple, and progress is correspondingly fast.

Babylonian's closest relative was Assyrian (which was spoken in the north of ancient Iraq). The two are so similar that they are often viewed as dialects of a single language, 'Akkadian'. This book will explain the main ways in which Assyrian differs from Babylonian, thereby providing a basic knowledge of Assyrian.

For a preview of the sorts of things you will be reading, have a look at the Key to the exercises. The exercises are all taken verbatim from original Babylonian sources. (For sentences longer than one word, the source is specified in the Key.)

1.1 Periods of the language

For a language with such a long recorded history, Babylonian was astonishingly stable. Though different stages or 'periods' are recognized, each with its own characteristics, they are so similar that someone who has mastered the language of one period will not have to work hard to learn that of another.

The language of the second millennium is conventionally divided into two periods: Old Babylonian (c. 2000–1500 BC), and Middle Babylonian (c. 1500–1000 BC). During the second millennium BC, the vernacular language was also (give or take the odd archaism, poetic licence of various kinds, and such stylistic traits as generally characterize literary language) the language of literature. In the first millennium BC, a deeper cleavage developed between the language of literature ('Standard Babylonian') and the vernacular ('Neo-Babylonian'): the former remained close to the language of the second millennium (Old and Middle Babylonian), while the latter underwent a number of changes. This course introduces you to the language of the second millennium and to the literary

language of the first (Standard Babylonian). Proficiency in these will enable you to read the great works of Babylonian literature and scholarship, and it will also provide you, should you require it, with a solid foundation for studying the vernacular language of the first millennium (Neo-Babylonian). Exercises are given separately for Old and Middle Babylonian on the one hand (they are very similar) and Standard Babylonian on the other. You may wish to do both sets of exercises in parallel, or first complete one set and then work through the other.

1.2 Reading fragments

Most cuneiform manuscripts (i.e. inscribed clay tablets) are fragmentary. Often scholars have managed to piece multiple fragments of the same manuscript back together, but even so the proportion of manuscripts on which all the original cuneiform signs are perfectly preserved is small. It is fortunate, therefore, that a given work is often extant on multiple manuscripts: even though each of these may be fragmentary, together they often give a complete or near-complete text. This is especially common for first millennium literary and scholarly works. (By contrast, letters of all periods tend to be extant on only one manuscript.)

Did you know?

It is one of the exciting things about Assyriology that new (fragments of) manuscripts are being found all the time. Thus, for example, in 1930 The Epic of Gilgameš ('Standard' version) was known from 108 inscribed clay fragments. By 2003 this number had grown to 184; thanks to the new sources, breaks could be filled, and the text of the Epic is becoming more complete.

When modern editors have multiple manuscripts at their disposal, they usually produce a 'composite text', taking one bit from one manuscript, another bit from another manuscript, and so on, and putting variants at the bottom of the page in the so-called 'apparatus criticus'. Especially in editions of first millennium manuscripts, the result is an eclectic entity, heterogeneous in both spelling and

grammar: it does not reflect the intentions of a single scribe, but amalgamates the habits and intentions of many scribes. The Standard Babylonian exercises in this book are mostly taken from modern editors' composite texts. Do not be surprised, then, if Standard Babylonian sentences seem to be internally inconsistent in spelling etc.

1.3 Other books

Iraqi would be a very good idea, while learning Babylonian, to familiarize yourself with other facets of Mesopotamian (i.e. ancient Iraqi) culture and history. This would provide useful background knowledge to bear in mind when translating the sentences in this book. You might start by reading translations of epics and myths, to get a feel for the sort of things that Babylonian stories talked about. To this end, one can recommend A.R. George's *The Epic of Gilgamesh* (Penguin Classics, 2003), Stephanie Dalley's *Myths from Mesopotamia* (Oxford World's Classics, 2008), and (with a bigger selection) B. R. Foster's *Before the Muses: An Anthology of Akkadian Literature* (CDL Press, 2005).

An excellent and beautifully illustrated one-volume introduction to the history and culture of Mesopotamia is Michael Roaf's *Cultural Atlas of Mesopotamia* (Andromeda, 1999). More detailed are Marc van de Mieroop, *A History of the Ancient Near East* (Blackwell, 2006) and Amélie Kuhrt, *The Ancient Near East*, 2 vols. (Routledge, 1997).

If you like drinking from multiple wells (often a good idea in language learning), other introductions to Babylonian are: Richard I. Caplice, *Introduction to Akkadian*, 3rd ed. (Rome, 1988) and J. Huehnergard, *A Grammar of Akkadian*, 2nd ed. (Winona Lake, 2005). Caplice's book is very condensed, Huehnergard's more fulsome. You might also find it rewarding to equip yourself with a copy of *A Concise Dictionary of Akkadian* (see Unit 42.1) and start consulting it alongside the Glossary at the back of this book.

Beware of recent reprints of venerable books – owing to the rapid pace of discovery, scholarship about Babylonian grammar and philology ages quite quickly.

4

2

How to use this book

The function of this book is to provide you with the resources with which you can learn Babylonian. As it is you who is doing the learning, you have to remain in control of what you are learning, and exercise some initiative in learning it.

A book of language instruction is not (alas!) like a good novel, to be read at even speed from cover to cover. Some sections are straightforward and can be read quite quickly, while others need to be absorbed carefully and slowly. You will judge which pace of reading is right for you from one section to another.

Since the standard reference grammar of Babylonian is in German (W. von Soden's *Grundriss der akkadischen Grammatik*, 3rd ed., Rome, 1995), more information has been provided in the present book than would normally be given in a work for beginners. Accordingly, it is not necessary to have mastered everything on a page (or even in a Unit) before moving on to the next. Sometimes it suffices to get the gist, and to remember where to look the information up when the need for more detailed understanding arises. In deciding what to learn and what not to learn you might be guided by the 'most important things to remember' sections at the end of Units.

2.1 The examples

Like the exercises, the examples are all taken *verbatim* from original sources. For longer or more interesting items, a reference

to the source is provided. (To decipher the reference, consult the list of abbreviations at the back of the book, just before the Index.)

The abbreviations OB, MB and SB (Old Babylonian, Middle Babylonian, Standard Babylonian) are used to show to which stage of the language an example belongs.

It is a very good idea not just to read the examples casually, but to work through them, copying them out by hand, looking up the words, and ensuring one understands how they work. (Occasionally, examples incorporate grammatical features which will be explained in later Units; it is, therefore, a good idea to re-read earlier examples in the light of knowledge acquired.)

2.2 The exercises

The exercises are not tests of whether you have mastered a Unit, but a way of *helping* you to master it. It is, therefore, perfectly natural to refer back to the Unit while doing them – this is not 'cheating'! Similarly, there is no shame in making a mistake (even the same one several times). The crucial thing is to understand the nature of any mistakes one has made, and how to avoid repeating them. With practice, one shuffles bad habits off.

For your convenience, the word or words in an exercise which display the rules explained in the foregoing Unit are marked in bold.

In the early stages of learning a foreign language, translating a sentence is no easy matter. It is, therefore, a good idea to be methodical. The ideal would be to copy out the 'transliterated' sentence into a notebook, then to write down the vocabulary as one looks it up, then to write down the 'normalization' (as will be explained later, transliteration and normalization are two different ways of writing Babylonian in the Roman alphabet; see Unit 4.4) and translation. Leave plenty of space everywhere (e.g. writing every vocabulary item on a new line), both for clarity of presentation and to insert any additional annotations. Treated thus, a five-word sentence can easily take up half a side of A5 and

(in the first few weeks of learning) occupy one for several minutes. (Experienced language learners will have their own methods of learning, and work out short cuts.)

Do not be afraid of being creative in how you approach the exercises! Sometimes, you may wish to translate directly from the normalization (provided in the Key), rather than from the transliteration. One can also learn a lot simply by reading the Key, carefully comparing the normalization and translation and looking things up to make sure one understands how they correspond. Indeed, some readers may wish to do this first, and then do the exercises a few days later. You can even create your own English–Babylonian exercises, taking the translations provided in the Key and translating these back into the original language. For this purpose you may wish to compile an English–Babylonian word list.

For all these purposes (and others), you will probably find it useful to make a photocopy of the Key (perhaps also of the Glossary), to save you having to leap back and forth across the book.

Sometimes, the source from which the exercise was taken is damaged. This is indicated with square brackets, e.g. [l]a means 'the left-hand side of the cuneiform sign representing la is broken'; ⌈l⌉a means 'part of the left-hand side of the cuneiform sign representing la is broken'. While learning the language you can ignore such brackets, but it is good to get used to seeing them, as you will regularly meet them in editions.

Often a sentence can be interpreted in several ways, and the Key to the exercises gives multiple interpretations. If one looks at the full passage from which the sentence is taken, it is usually obvious which of these interpretations applies.

Not all Units contain the same number of exercises. The number in a given Unit is partly determined by the importance and difficulty of the grammatical phenomenon to be practised, and partly by the frequency with which the phenomenon will be encountered in exercises in other Units.

2.3 Units 44–47

Units 44–47 gather together related points which recur through the course. They have been placed at the end because it would be daunting to encounter them at the beginning, but you will be referred to them periodically. It will be useful to read them through at some point.

2.4 Learning vocabulary

This book is structured so that *you* decide which words to learn, and when. You are not expected to learn a list of words in one Unit before moving on to the next. A list of common words is provided in Unit 43.

You could get away with learning virtually no words, and looking them up in the Glossary as you need them; but after a while this would get tedious, so it is a good idea to learn words which you find yourself looking up frequently. Learning words will solidify your command of the language, and help you get under its skin.

Most people will find it useful to develop associations for words they want to learn. For example, to help yourself remember the word *nūnu* (which means 'fish'), you might imagine yourself saying 'Nu-nu-nu-nu-nu, this fish is not fresh!' to an uncooperative fishmonger. Speaking words aloud is a great help in learning them.

2.5 Learning grammar

According to a widespread perception, grammar is the shoal of piranha in the merry stream of language learning. This perception, which is entirely erroneous, has two likely sources.

One is that grammatical information (e.g. verbal endings) is often presented in tables. Some learners tend to regard tables as distracting interruptions to the main text (like many people's view of the songs in *The Lord of the Rings*) and pass over them with just a cursory glance. Unsurprisingly, they have difficulty learning

8

grammar! But even among learners who do look at tables, many expect to 'read' them with the same speed they would normal text, and then find they are not learning as quickly as they want. The trick is to realize that a table presents information in much more dense a fashion than normal text (think how long it would take to explain every table cell in words!), and that it needs to be studied more slowly.

Another reason why many people get frustrated by grammar is grammatical terminology. The trick here is to realize that, often, the actual terms are completely arbitrary; it is the concepts and categories which they stand for that really matter. Accordingly, when a grammatical term is introduced, the term itself is much less interesting than *why* it is being introduced.

For example, instead of speaking of verbs as having 'person', 'number', 'gender', 'tense', etc., we could instead borrow the animals of Shaolin Kung Fu, and speak of verbs as having a 'tiger-quality', a 'monkey-quality', a 'snake-quality', a 'crane-quality' and a 'dragon-quality'. What really matters is that we understand that there is a difference between pairs such as 'you eat' and 'he eats' (i.e. 'person'), 'I eat' and 'we eat' (i.e. 'number'), 'he eats' and 'she eats' (i.e. 'gender'), 'he eats' and 'he ate' (i.e. 'tense'). The nomenclature with which we describe these differences is simply a matter of convention.

3

Pronunciation

Since we cannot hear native speakers of Babylonian, we do not know exactly how the language was pronounced, and in any case there must have been considerable variation across time and space. However, the pronunciations reconstructed by modern scholars are probably good approximations of how the language was pronounced by literate individuals in certain periods.

The decipherers of Babylonian assumed that it had more or less the same sounds as other Semitic languages, especially Arabic. This assumption was confirmed in outline when scholars found Babylonian words written in the Aramaic and Greek alphabets. These confirmed that, for example, the sound which the decipherers had identified as *l* was indeed some sort of 'l'.

There are, however, many 'l' sounds. British English has two: the 'l' in 'low', pronounced with the tip of the tongue just above the teeth, is different from the 'l' in 'ball', which is pronounced deep in the throat. We can be confident that the Babylonian sound which we transcribe as *l* was, so to speak, a member of the L-family. Many subtleties in the pronunciation of Babylonian are still being discovered from patterns in cuneiform spellings.

3.1 The sounds of Babylonian

It is suggested that individual sounds be pronounced as follows. Most letters should cause English speakers no difficulty (where no extra indication is given, pronounce as in English).

'$\smile$' a glottal stop, like 'tt' in the Cockney pronunciation of 'bottle': to the ear of an English speaker, this is a hiatus between sounds more than a sound in its own right. (See also the additional notes, below.)

a–as in 'pat'.

b

d

e–as in 'bed'.

g– as in 'go'.

ḫ–as in Scottish 'loch', German 'Reich'. (As a reminder that it was not pronounced as in English 'hotel', some books print it as *ḫ*.)

i–like 'ee' in 'bee'.

(*j*–some books use this instead of *y*; pronounce as in 'yes'.)

k

l

m–as in 'mum'. (After the Old Babylonian period, single *m* between vowels was probably pronounced 'w', but do not let this worry you.)

n

p

q–this was probably a 'k' followed by a glottal stop. This sound being very alien to modern Western languages, for convenience most Assyriologists pronounce it as a heavy 'k', articulated with the back of the tongue.

r–probably rolled, as in Scots. Unlike in British English (e.g. 'barn', where the 'r' simply lengthens the 'a'), it is always pronounced. Thus make sure to distinguish, for example, *mārtu* 'daughter' from *mātu* 'land'.

s–as in 'sit'.

ṣ–this was probably a 's' followed by a glottal stop. This sound being very alien to modern Western languages, it is conventionally pronounced 'ts' as in 'bits'.

š–'sh' as in 'shop'.

t

ṭ–this was probably a 't' followed by a glottal stop. This sound being very alien to modern Western languages, it is conventionally pronounced as a heavy 't'.

u – like 'oo' in 'pool', but shorter.
w
y – as in 'yes'. (Some books use *j* instead of *y*.)
z – as in 'Zorro'.

Notes: Double consonants (as in *libbu* 'heart', *idukkū* 'they kill')
are actually pronounced double, as in many modern languages
(but not British English).

q, *ṣ* and *ṭ* (the so-called 'emphatics'): though to an English speaker
these look like combinations of two different sounds (*k* + glottal stop,
s + glottal stop, *t* + glottal stop), speakers of Babylonian would have
perceived them as single sounds (i.e. as one phoneme). Something
similar happens with the English sound 'x' (as in 'box'): this is also
made up of two different sounds ('k' and 's'), but English speakers
nonetheless perceive the combination as a single sound.

Little is yet known about the placement of the accent in Babylonian
words, and even less about overall sentence intonation. For the
purposes of learning the language, simply stress words in whatever
way you find most natural.

The sibilants (*s*, *ṣ*, *š*, *z*) are perhaps the most hotly debated
Babylonian sounds in modern scholarship. To complicate matters,
it is generally thought that they changed over time. The suggested
pronunciations above are conventional.

In Old Babylonian, written *ḫ* was used to represent the sound *h*,
the glottal stop and perhaps also other guttural sounds.

3.2 Short and long vowels

A given Babylonian vowel could be pronounced short or long.
(Long ones probably lasted about twice as long as short ones.)
The length of a vowel can affect the meaning (e.g. *mutu* 'man' vs.
mūtu 'death'.) For an example of long and short vowels in English,
compare the 'a' in 'bat' with the 'a' in 'father': the former is short,
the latter is long. (But here there is the complication that the sound

of the vowels is different, as well as their length.) In normalization (see Unit 4.4) long vowels are identified as such with a horizontal line (a 'macron'): ā, ē, ī, ū.

Vowels resulting from contraction of two other vowels were, at least at the end of a word, probably pronounced in a third way (i.e. different from both long and short), but we do not know exactly how. Many scholars simply pronounce them long. In normalization, contracted vowels usually bear circumflex accents: â, ê, î, û.

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Insight

You will sometimes (especially in words from middle weak roots – see Unit 25) encounter vowels resulting from contraction normalized with a macron instead of a circumflex accent. This is because the two 'parent' vowels did not belong to two separate syllables, but formed a diphthong (i.e. they were not really two fully separate vowels). For example, *bītu(m)* 'house' from original 'baitum': this was pronounced as in English '(fish) bait', not 'ba-it'.

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Many French scholars use circumflex accents for both long and contracted vowels when normalizing (i.e. they do not use macrons). Hence if you read an edition by a French scholar you may well encounter â, ê, î, û where you would expect to find ā, ē, ī, ū.

3.3 Modern recordings

Particularly in the early stages of learning Babylonian, it may be helpful to you to listen to modern scholars reading the language aloud, just as you would in a classroom. For this, you may wish to consult the online archive of recordings called 'Babylonian and Assyrian Poetry and Literature: An Archive of Recordings' (BAPLAR), a link to which may be found on the *Complete Babylonian* webpage, accessible from www.teachyourself.com/.

4

Writing Babylonian in Roman characters

Although some samples are provided in Unit 40, this book does not teach you to read the script which the Babylonians wrote in ('cuneiform'). You will instead learn how to read Babylonian converted into the Roman alphabet, as is done in modern editions.

Nonetheless, it is important to understand something of how the cuneiform script worked (esp. 'syllabic' vs. 'sumerographic' spellings), and of the two ways in which cuneiform is converted into Roman characters ('transliteration' and 'normalization'). Like the Roman alphabet, the cuneiform script reads from left to right.

4.1 Syllabic vs. sumerographic spellings

Ancient scribes usually wrote a Babylonian word in Babylonian, spelling it out syllable by syllable. (The rules for how to divide a Babylonian word into syllables are given in Unit 47.5.) Sometimes, however, they instead wrote down the equivalent word in Sumerian, for the Babylonians held Sumerian culture, from which they had inherited the cuneiform script, in great esteem. These two ways of writing are known as 'syllabic' vs. 'sumerographic', and they used the same repertoire of cuneiform signs.

Sumerographic and syllabic spelling could be combined, e.g. a.šà-*lum* to spell *eqlum* 'field' (on italic vs. non-italic see section 4.3 below). In such cases, the syllabic component of the spelling is known as a 'phonetic complement' to the sumerographic component.

14

Regardless of how a Babylonian word was spelled (syllabically or sumerographically), it was usually read aloud in Babylonian. Accordingly, one of the things you will learn in this course is to convert sumerographic spellings (also known as 'sumerograms'; some books call them 'logograms') into their Babylonian equivalents.

4.2 The element of choice in syllabic spellings

In writing modern English, we have very narrow margins of choice over how to spell words. Occasionally, we can capitalize words which are normally not capitalized ('a Really Good Idea'), or substitute archaic spellings ('ye olde curiosity shoppe') for their modern equivalents. Generally, however, the spelling of each word is fixed.

This was not so in Babylonian: the cuneiform script allowed a large element of individual choice in spelling words. We have already seen that one could choose to spell a word syllabically or sumerographically. But even syllabic spellings raised choices of their own. First, most syllables could be represented by several different signs, so one could choose which sign to use. Second, a syllable of the type consonant+vowel+consonant (e.g. *gub*) could be split into two signs, consonant+vowel and vowel+consonant (e.g. *gu-ub*). Thus when writing the syllable *gub* one could choose whether or not to split it. If it was not split, a sign had to be chosen among the several which could represent 'gub'; if it was split, one sign had to be chosen among several which could represent 'gu', and another among the several which could represent 'ub'. Third, one could decide whether to spell double consonants double or not. Fourth, one could decide whether to mark long vowels as such. (This was done with an 'extra' vowel, e.g. *ba-a-bu* for *bābu* 'gate'; the 'extra' vowels are known as *plene* spellings.) Fifth, one had the choice of whether to represent a word as it was actually spoken, or to undo assimilations etc. which had occurred in the spoken language (see Unit 44.5). Thus a given word can turn up in many different spellings. For instance, the word *imaqqut* 'he falls' could be written as *i-ma-qut* (three signs), *i-maq-qut* (three signs), *i-maq-qu-ut* (four signs), *i-ma-qu-ut* (four signs), *i-ma-aq-qut* (four signs), *i-ma-aq-qu-ut* (five signs).

Transliteration is a system of conventions for converting cuneiform into Roman characters. The aim of transliteration is to write Babylonian in the Roman alphabet in such a way as to keep a one-to-one correspondence with the original cuneiform, so that the reader can see how the word was spelled in cuneiform (i.e. exactly which cuneiform signs were used).

To indicate which cuneiform sign is being used to write a given syllable, numbers are used to distinguish between different cuneiform spellings of that syllable. For example, considering the syllable 'tum', one sign representing 'tum' is transliterated as tum_1, another as tum_2, another as tum_3, another as tum_4, etc. This system is applied to all syllables.

Additional conventions in this system of numbering are that: the subscript $_1$ is normally omitted; the subscripts $_2$ and $_3$ are often replaced with acute and grave accents respectively, so that tum_2 can also be written *túm*, and tum_3 as *tùm*. (These accents have nothing to do with pronunciation, as they would, for example, in French.) When Assyriologists read a transliteration aloud sign by sign, they say the numbers: *túm* or tum_2 = 'tum two'; 'one' is normally omitted.

The following conventions are also used in transliteration:

▶ syllabic spellings are in italic, sumerographic spellings in non-italic
▶ in syllabic spellings, signs are joined into words by hyphens (e.g. *iz-za-kar*); in sumerographic spellings they are joined into words by dots (e.g. anše.kur.ra)
▶ when a word includes both types of spelling (sumerographic *and* syllabic), the two types are joined by a hyphen (e.g. dù-*ma*; a.šà-*lum*)
▶ in this book, 'determinatives' (see the list of sumerograms at the back of the book) are placed in superscript.

As a result of all these conventions, a typical line of transliterated Babylonian looks like this:

gu₄ *pa-a-šu* dù-*ma i-qab-bi iz-za-kár a-na* anše.kur.ra
na-'i-id qab-li

Each unit in this line (gu₄, *pa, a, šu,* dù, *ma, i, qab,* etc.) represents one cuneiform sign.

4.4 Normalization

Normalization is another way of converting cuneiform into Roman characters. It consists in writing Babylonian more or less as if it were a modern language: hyphens and dots between signs are abandoned (except for the particle -*ma*, discussed in later Units), sumerographic spellings are turned into the Babylonian words they represent, etc. Unlike transliteration, normalization does not indicate how a word was spelled in cuneiform.

When normalizing, you have to use your knowledge of the language to decide where to double consonants and where to add marks of vowel length (e.g. *ā*) or contraction (e.g. *â*). The line of transliteration cited above ...

gu₄ *pa-a-šu* dù-*ma i-qab-bi iz-za-kár a-na* anše.kur.ra
na-'i-id qab-li

... would be normalized as follows:

alpu pâšu īpuš-ma iqabbi izzakkar ana sīsî na'id qabli

This means 'The ox opened its mouth and spoke, saying to the horse, expert in battle, ...'.

Transliterations do not normally use the letter *y*. You have to decide, on the basis of your knowledge of the language, when to normalize *i* as *y* (e.g. *i-na bi-ti-ia* as *ina bītiya* 'in my house').

The most important things to remember

1 In cuneiform, words can be spelled syllabically or sumerographically.

2 In syllabic spellings, most cuneiform signs can represent several different syllables, and most syllables can be represented by several signs.

3 In cuneiform spelling, long vowels and double consonants are not necessarily marked as such.

4 In cuneiform spelling, a syllable of the type consonant + vowel + consonant can be split into two signs: consonant + vowel and vowel + consonant (e.g. *gu-ub* for the syllable 'gub').

5 The two systems of conventions for transcribing cuneiform into Roman characters are 'transliteration' and 'normalization'.

6 In transliteration, syllabic spellings are italic and sumerograms are non-italic.

7 In normalization, Babylonian is written (more or less) as it was pronounced.

8 In normalization, sumerograms are converted into Babylonian.

9 In normalization, double consonants and markers of vowel length or contraction are inserted where necessary.

10 In normalization, a line over a vowel means it is long; a circumflex accent over it means it results from contraction of two vowels.

5

Roots and patterns

Most Babylonian words (including nouns, adjectives and verbs) are formed according to regular patterns, by adding sounds to groups of three letters. These groups of letters, which typically consist of three consonants, are known as 'roots'. Roots are marked with the square root symbol √, so that, for example, '√nṣr' means 'the root nṣr'. (It does not imply that any mathematics is involved!)

A root has a basic meaning associated with it, and the meanings of the words derived from it are related to this basic meaning. For example, √nṣr is associated with the basic meaning of 'guarding'. From it are derived the words nāṣiru 'a guard', niṣru 'protection', niṣirtu 'a guarded thing', i.e. 'treasure, secret', naṣāru 'to guard', maṣṣarūtu (from manṣarūtu) 'safekeeping', naṣru 'guarded', etc.

Given knowledge of a word's root, the meaning of the root, and the meaning conveyed by the pattern through which the word is formed, one can usually get a good idea of what the word is likely to mean. For example, for the word nērebu: if one knows it comes from √'rb, that the meaning of this root is 'to enter', and that the pattern from which nērebu is formed typically denotes the place associated with the root (see Unit 46.1), one will not be surprised to learn that nērebu means 'place of entering', i.e. 'entrance'!

To describe the patterns through which words are derived from roots, we will use PRS to represent the three root letters. This provides convenient shorthand: we can simply say 'the pattern taPaRRaSī' instead of saying 'the letters ta, followed by the first

root letter, followed by the letter *a*, followed by the second root letter, same again, followed by the letter *a*, followed by the third root letter, followed by *ī*'.

The pattern can be turned into an actual word by substituting *P*, *R* and *S* with the relevant root letters. For example, the pattern *PāRiSu* means 'the (male) person who performs the action of the root'. Thus for √*nṣr* ('guarding') the *PāRiSu* form is *nāṣiru*, and means 'a guard'; for √*mhṣ* ('beating'), the *PāRiSu* form is *māhiṣu*, and means 'a beater, a striker'.

In specifying patterns we will use the symbol *v* to mean 'a short vowel' and the symbol *v̄* to mean 'a long vowel'. For example, the pattern *iPRvS* means 'the letter *i*, followed by the first root letter, followed by the second root letter, followed by a short vowel, followed by the third root letter'. Which vowel to insert will be explained from Unit to Unit as you learn new patterns.

Exercise 5.1: Put the roots √*rkb* 'to ride', √*šrq* 'to steal', and √*hbš* 'to be swollen' through the following patterns: *PaRSāku, PaRSāta, PaRSāti, PaRiS, PaRSat, PaRSānu, PaRSātunu, PaRSātina, PaRSū, PaRSā*.

Exercise 5.2: Create the forms for the roots √*nks* 'to cut', √*pšš* 'to anoint', √*pṭr* 'to loosen', and √*bqm* 'to pluck out' according to the following patterns: *uPaRRiS, tuPaRRiS, tuPaRRiSī, uPaRRiS, nuPaRRiS, tuPaRRiSā, uPaRRiSū, uPaRRiSā*. (The repetition of *uPaRRiS* is deliberate. You will see why after studying Unit 16.2.)

Part two

Nouns and adjectives

6

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Overview of nouns and adjectives

Like English, Babylonian has nouns (words denoting things,
e.g. 'king', 'road', 'happiness') and adjectives (words which qualify
nouns, e.g. 'good', 'fast', 'ugly'). This Unit introduces you to
several facts about them; you do not need to absorb them all before
moving on. (See also Unit 46.)

6.1 'A', 'the', 'some', 'any'

Babylonian has no articles, neither definite ('the') nor indefinite
('a', 'an').

    šarru = 'king', 'a king', or 'the king'; *ilū* = 'gods' or 'the gods'

The translation is determined by context. Babylonian also usually
leaves 'some' and 'any' unexpressed. Insert one of these in
translation when you judge that the sense requires it.

6.2 Grammatical 'case'

In Babylonian, the dictionary form of nouns and adjectives can be analysed as a 'stem' + a grammatical ending (e.g. *šarru(m)* 'king' = *šarr* + *u(m)*). This ending varies with the grammatical function (subject, object, etc.) which the word serves in the sentence.

The principle that a word changes in accordance with the function it serves in the sentence also occasionally manifests itself in English, e.g. 'I' (subject) vs. 'me' (other functions). (With English 'I/me', however, the entire word changes, rather than just the ending.)

When Babylonian nouns and adjectives vary their endings according to the role which they play in the grammar of the sentence, they are said to change 'case'. A small minority do not change their ending according to case; they are said to be 'indeclinable'.

6.3 The three cases

Old and Middle Babylonian had three cases, known as 'nominative', 'accusative' and 'genitive'. (On vocatives see below.) The nominative case is used for the subject of the sentence, and also where no other case is obviously necessary (e.g. in lists of words). The accusative case is used for the direct object. It can also be used with adverbial meaning (see Unit 36.5).

The genitive case is used after all prepositions (words like 'in', 'to', 'of'), and in constructions meaning 'of' (see Unit 10).

In all plurals (nouns, adjectives, masculine, feminine), the accusative and genitive endings are the same.

6.4 Vocatives

In Old Babylonian, vocatives (words calling out to people, e.g. 'O my lord') sometimes display no case vowel.

OB *sābīt* 'O ale wife' (from *sābītum*)

Later in the language, the nominative is often used.

SB *bēlu* 'O lord'

When nouns with possessive suffixes (see Unit 11) are used as vocatives, they appear in the form which serves for nominative and accusative.

bēlī 'O my lord'

(Strictly speaking, one could say that Old Babylonian has a vocative case, on a par with the nominative, accusative and genitive cases. However, vocatives are so rare that one can get away with thinking about them as isolated oddities, without going to the trouble of learning an extra case as such.)

6.5 Grammatical 'gender'

English has two genders for people (masculine, feminine) and one for objects (neuter): 'he, she, it'. Babylonian has only two genders: masculine and feminine. Since there is no neuter ('it') gender, the masculine and feminine genders are used for all nouns. Thus, if one translated *very* literally, animals and inanimate objects would be referred to as 'he' and 'she' rather than 'it'. The grammatical gender of nouns denoting living beings is intuitively predictable: living

beings of male sex (man, boy, bull, king, billy-goat) have masculine gender, and living beings of female sex (woman, girl, cow, queen, nanny-goat) have feminine gender. For other words, grammatical gender can usually be deduced from the 'dictionary form' (i.e. the form used in the Glossary at the back of this book): if '*t*' appears after the root letters, the gender is feminine; if not, the gender is usually masculine. (You will become proficient in identifying the root letters as your study of Babylonian proceeds.)

Feminine equivalents of masculine nouns and adjectives are formed by adding *t* or *at* (which in some words changes to *et*) to the masculine stem. This *t* is known as the 'feminine *t*'.

bēlu 'lord' → *bēltu* 'lady'	*rīmu* 'wild bull' → *rīmtu* 'wild cow'
šarru 'king' → *šarratu* 'queen'	*damqu* 'good (m.)' → *damqatu* 'good (f.)'

If a noun which does *not* have '*t*' after the three root letters is feminine, this is stated in the Glossary (see e.g. *īnu(m)* 'eye').

Knowing a noun's gender is important, because it determines the form of words which qualify it or refer to it. For instance, if one wanted to say 'its' in Babylonian, this would literally be 'his' (-*šu*) or 'her' (-*ša*), depending on whether the referent was masculine or feminine.

Adjectives have separate forms for masculine and feminine. They are listed in the Glossary by their masculine forms.

rīmu kadru 'rampaging wild bull'
rīmtu kadirtu 'rampaging wild cow'

6.6 Grammatical 'number'

In English, nouns can be either singular ('man', 'ship') or plural ('men', 'ships'). In Babylonian there is another possibility, known as 'dual' (used for pairs of things, such as hands, eyes, etc.). Being

in the singular, dual or plural is known as a word's 'number'.
Nouns have different forms for singular, dual and plural. Adjectives
also have different forms for singular and dual/plural (dual and
plural adjectives are identical). The fact that adjectives change from
singular to plural is unfamiliar to English speakers.

6.7 Position of adjectives

Adjectives normally follow the nouns they qualify, e.g. *šarru rabû*
'the great king', but in poetic language the opposite can happen.
In poetry, a noun and its adjective can even be separated by a verb.

OB *patrī išpukū rabûtim* 'They cast **great swords**' (Gilg. II 167)

6.8 Agreement between nouns and adjectives

Adjectives agree with the nouns they qualify in case, gender and
number. Thus if a noun is nominative feminine plural, an adjective
qualifying it will also be nominative feminine plural.

6.9 Agreement between nouns in apposition

A word is in 'apposition' to another word when it is juxtaposed
to it and functions like an epithet of it, e.g. 'That's my daughter
Marigold' – 'Marigold' is in apposition to 'my daughter'. In
Babylonian, nouns in apposition agree in case with the nouns
they qualify.

SB *ina qibīt aššur bēliya* 'By the command of Assur, my lord'
(Asar. 57: v.4)

Assur stands in the genitive case, so 'my lord', which is in apposition
to Assur, also stands in the genitive case (see Unit 11.5).

6.10 Words functioning as nouns

Adjectives, both masculine and feminine, can be used as nouns,
e.g. *ṭābu* 'good' (m. sg.) can mean 'a/the good man', *ṭābtu* 'good'
(f. sg.) can mean 'a/the good woman'. Feminine adjectives are often

used as abstract nouns, e.g. *ṭābtu* 'good' (f. sg.) can also mean 'goodness'. When they are so used, this is indicated in the Glossary (see e.g. *ṭābu(m)* 'good'; the *m* in brackets is explained below).

As will be explained in Unit 22, infinitives of verbs can be used as singular nouns.

6.11 Mimation

Many grammatical charts in this book, especially those for nouns and adjectives, display an *m* in brackets at the end of a form. This means that the *m* can be present, but need not be. This *m* is known as 'mimation' (from *mīm*, the Arabic name of the letter M). When it occurs at the end of a word (without the particle *-ma*), this *m* is usually present in Old Babylonian, and usually absent in later periods. It began to be lost in the spoken language already towards the end of the Old Babylonian period (c. 1500 BC), but, owing to their liking for traditional spellings, scribes wrote it sporadically (and at times haphazardly) even after it had completely vanished from the spoken language. When the word was followed by the particle *-ma*, mimation was 'protected', and continued to exist even in the first millennium BC.

OB *šarrum* and *šarrum-ma*; SB *šarru* but *šarrum-ma*

Mimation is supplied in brackets in the Glossary. When a word is cited in isolation in the main text of the book, mimation is usually omitted.

6.12 Names and epithets

Names and epithets sometimes stand in the nominative even though the grammar would lead one to expect genitive or accusative. Some names do not have a 'case vowel'.

Did you know?

Unlike modern western names, whose original meanings are no longer recognizable, Babylonian names usually had a clear meaning. They varied in length from just one word (e.g. *šallūru*, lit. 'plum') to an entire sentence. In this book, when several words form a name, they are joined by an en dash (–).

26

6.13 Babylonian singulars corresponding to English plurals

In English, if one were to behold a pile of slain warriors, one would speak of 'the bodies of the warriors' – 'bodies' because there are many of them. Instead, Babylonian would usually say 'the body of the warriors' because each warrior only has one body. Similarly, where English would say 'the cats lifted their tails', Babylonian would usually say 'the cats lifted their tail' – the idea being again that each cat is only lifting one tail. Occasionally, however, Babylonian behaves like English.

6.14 '-er' and '-est'

In English, we have special forms of the adjective: one ending in '-er' (the comparative: 'bigger', 'lighter'), one in '-est' (the superlative: 'biggest', 'lightest'). Babylonian adjectives do not have special comparative or superlative forms. The idea of something being more or less than something else is conveyed by *eli* (literally 'upon', 'over'), which translates as 'than'.

> SB *eli balṭūti ima"idū mītūti* 'The dead will be numerous **upon** the living', i.e. 'The dead will be more numerous than the living' (ID Nin. 20)

Did you know?

Babylonian poets sometimes borrowed phrases or lines from each other. The most striking case (from which the sentence above is taken) is that of four lines in which the goddess Ištar threatens to bring up the dead to devour the living. They occur almost verbatim in The Epic of Gilgameš, Ištar's Descent and Nergal and Ereškigal.

The idea of something being '...est' seems simply to be conveyed by context, particularly in conjunction with *ina* 'among':

> SB *šūturāku ina ilāti* (Gula Hymn 4)

While this sentence could be translated as 'I am very great among the goddesses', the sense is very probably 'I am the greatest among the goddesses'.

6.15 Emphatic -*ma*

A noun can be emphasized by attaching the particle -*ma* to it.

> OB *ana bēltiya-ma taklāku* 'I trust in <u>my lady</u>' (AbB 1,
> 53: 24–25)

The particle does not have a direct English counterpart. The emphasis could be rendered in translation by rephrasing, e.g. 'It is in my lady that I trust'. (-*ma* following a noun can also indicate that the noun is the predicate of a verbless clause; see Unit 29.3.)

6.16 'And', 'or'

Babylonian often omits to say 'and' and 'or' between nouns. When you feel that one of these is necessary, supply it in translation.

6.17 Compound words

Babylonian has very few compound words. They are formed like genitive constructions (see Unit 10), except that the second word does not necessarily have the genitive ending but ends in -*u(m)*, -*a(m)*, -*i(m)* depending on its case, like any normal noun or adjective.

> *eṣemṣēru* 'backbone' (from *eṣemtu* 'bone' and *ṣēru* 'back')
> *ašarēdu* 'foremost' (from *ašru* 'place' and *(w)ēdu* 'sole, single')

The most important things to remember

1 The endings of Babylonian nouns and adjectives change according to the word's grammatical 'case' (which is determined by its role in the sentence), its number (sg., dual or pl.) and its gender (m. or f.)

2 The nominative case is used for the subject.

3 The accusative case is used for the direct object.

4 The genitive case is used after all prepositions.

5 The grammatical gender of Babylonian nouns and adjectives can be masculine or feminine.

6 All feminine adjectives and most feminine nouns have *t* (the 'feminine *t*') before the vowel *u* in the dictionary form.

7 In prose, adjectives directly follow the nouns they qualify; in poetry, the adjective can precede them and/or be separated from them.

8 Adjectives agree in number, gender and case with the nouns they qualify.

9 Adjectives can be used as nouns.

10 In Old Babylonian, many nouns and adjectives ended in *m* ('mimation'), which was lost in later periods of the language.

7

Nouns and adjectives, singular

As was said in Unit 6.2, nouns and adjectives change their ending depending on their grammatical 'case', which is determined by the role they play in the grammar of the sentence. The subject of the sentence stands in the 'nominative' case, the object stands in the 'accusative' case, and words introduced by prepositions ('in', 'on', 'of', etc.) stand in the 'genitive' case. The endings for the three cases are the same for singular nouns and singular adjectives. For the *m* in brackets, see Unit 6.11.

7.1 Old and Middle Babylonian

In Old and Middle Babylonian (i.e. c. 1900–1000 BC), the case endings for singular nouns and adjectives are as follows:

Nominative	(subject)	*-u(m)*
Accusative	(object)	*-a(m)*
Genitive	(after prepositions)	*-i(m)*

Insight

The sequence nominative accusative genitive forms the acronym 'nag'; the sequence *-u -a -i* can be remembered easily by thinking of the sounds in the sentence 'you are free'.

The case endings are added directly to the word's stem. When the stem ends in a consonant, it can be found by removing the case ending and mimation from the dictionary form (i.e. the form under which it is listed in the Glossary).

šarru(m) 'king' → stem *šarr-*
šarratu(m) 'queen' → stem *šarrat-*

The singular forms of these two words in the three cases are as follows:

	'king'	'queen'
nom.	*šarru(m)*	*šarratu(m)*
acc.	*šarra(m)*	*šarrata(m)*
gen.	*šarri(m)*	*šarrati(m)*

When the word stem ends in a vowel, this vowel and the case vowel contract (see Unit 47.1), so that the stem vowel disappears and the dictionary form bears a circumflex accent on the case vowel, e.g. *rubû* 'nobleman' (from *rubāu*; stem *rubā-*). In such cases the word stem is provided in the Glossary, so that you can see which vowel has contracted with the case ending.

An exception to vowel contraction is that in Old Babylonian the sequence *ia* usually stays uncontracted.

anni- 'this' nom. (*anniu(m)* →) *annû(m)*
acc. (*annia(m)* →) *annâ(m)* (Old Bab. *anniam*)
gen. (*annii(m)* →) *annî(m)*

Some books insert ' between any two adjacent vowels which have not contracted, e.g. *anni'am* instead of *anniam*; the meaning does not change.

In all periods, the sequence *ai* or *āi* contracts to *ê*.

rubā- 'nobleman' nom. (*rubāu(m)* →) *rubû(m)*
acc. (*rubāa(m)* →) *rubâ(m)*
gen. (*rubāi(m)* →) *rubê(m)*

Note: the feminine equivalents of masculine nouns and adjectives whose stem ends in a vowel do not have stems ending in a vowel,

because *t* is added to the masculine stem (see Unit 6.5). The vowel before *t*, if short, is lengthened:

> stem *anni-* m. *annû(m)* 'this' → f. *annītu(m)* 'this'
> stem *rubā-* m. *rubû(m)* 'nobleman' → f. *rubātu(m)* 'noblewoman'
> stem *kanu-* m. *kanû(m)* 'cherished' → f. *kanūtu(m)* 'cherished'

7.2 Standard Babylonian

Around 1000 BC, short vowels at the end of words ceased to be pronounced distinctly. The effects of this change in writing vary from one manuscript (i.e. cuneiform tablet) to another, according to the habits, training and skill of the scribe. On some first millennium manuscripts, short vowels at the end of a word seem to be written virtually at random. On others, they are written in accordance with the rules of second millennium grammar.

When translating first millennium literature, the rule of thumb is that you will often, but not always, see second millennium endings; and that endings are not an infallible guide to the role which words play in a sentence's grammar. When it looks as though the endings might be awry from the standpoint of second millennium grammar, be guided by the context.

Many Standard Babylonian manuscripts were written by Assyrian scribes. (Indeed, our single most important source for Babylonian literature and scholarship is the libraries of the Assyrian king Assurbanipal.) Many of the sentences in the exercises and examples are taken from such manuscripts.

Did you know?

The Assyrian king Assurbanipal (668 until c. 627 BC), raised as a scholar rather than a future ruler, assembled enormous libraries of cuneiform manuscripts in his capital Nineveh. They were the largest in history before that of Alexandria. Excavated in the 19th century, the tablets are now in the British Museum.

First millennium Assyrian scribes often use their own case system (see Unit 41.4), so that word endings are more regular than in Babylonian manuscripts, but it is possible to translate correctly without being aware of this. Since Assyrian often has *e* where Babylonian has *i*, do not be surprised to encounter *e* instead of *i* while doing Standard Babylonian exercises.

7.3 Adjectives, masculine and feminine

As noted in Unit 6.6, Babylonian adjectives have different forms for masculine and feminine. The masculine form is used when qualifying a masculine noun, the feminine form when qualifying a feminine noun. In the Glossary, the feminine form is given after the masculine form.

	'gracious god'	'gracious goddess'
nom.	*ilu(m) damqu(m)*	*iltu(m) damiqtu(m)*
acc.	*ila(m) damqa(m)*	*ilta(m) damiqta(m)*
gen.	*ili(m) damqi(m)*	*ilti(m) damiqti(m)*

Insight

The stem of feminine singular adjectives always ends in *t*.

Exercise 7.1, Old Babylonian: Normalize the sentences below and translate them into English. (On square brackets, used to indicate a damaged or lost sign on the original, see Unit 2.2.)

Examples: *ma-tum ki-ma li-i i-ša-ab-bu* (*išabbu* 'it is bellowing');
⇨ *mātum kīma lî išabbu* 'The country is bellowing like a bull'
(AH II i 3)

a-wa-tum an-ni-tum šar-ra-am i-ka-ša-a[d] (*ikaššad* 'it will reach')
⇨ *awātum annītum šarram ikašša[d]* 'This word will reac[h] the king' (AbB 5, 125: 6'–8')

  a-na šar-ri-im a-qá-ab-bi (*aqabbi* 'I will speak')
  aš-šu mi-ni-im ta-ak-la-šu (*taklašu* 'you detained him')
  i-na ka-ap-ri-im ba-ru-um ú-ul i-ba-aš-ši (*ul ibašši* 'there is not')

na-ak-ru-um i-na ma-tim na-di-i (*nadi* 'he has settled')
ú-ku-ul-tam šu-bi-lim (*šūbilīm* 'send to me!')
i-na bi-ti-im ri-qí-im wa-aš-ba-ku (*wašbāku* 'I am living')
iš-tu ú-ri-im a-ma-qú-ut (*amaqqut* 'I will jump down')
šu-ku-un (*šukun* 'set!') *a-da-na-am*
an-za-am ku-šu-ud (*kušud* 'defeat'!)
i-lu-um-ma (don't translate *-ma*) *ù a-wi-lum li-ib-ta-al-li-lu*
  (*libtallilū* 'may they be thoroughly mixed') *pu-hu-ur i-na ṭi-iṭ-ṭi*
ru-u'-tam id-du-ú (*iddû* 'they threw') *e-lu ṭi-iṭ-ṭi*

Exercise 7.2, Old and Middle Babylonian: The last two sentences
are MB.
  ri-ig-ma ú-še-eb-bu-ú (*ušebbû* 'they made resound') *i-na ma-tim*
  ú-bu-ut (*ubut* 'destroy!') *bi-ta bi-ni* (*bini* 'build!') *e-le-ep-pa ma-*
    ak-ku-ra zé-e-er-ma (*zēr-ma* 'spurn ...! and') *na-pí-iš-ta bu-ul-*
    li-iṭ (*bulliṭ* 'preserve!')
  a-na (*ana* 'onto') ᵍⁱˢ*di-im-tim a-na mi-ni-im i-ti-ni-il-li* (*ītenelli*
    'he constantly goes up')
  am-mi-nim (*ammīnim = ana mīnim*) *it-ti na-ma-aš-te-e ta-at-ta-*
    na-la-ak (*tattanallak* 'you roam through') *ṣe-ram*
  ha-ri-im-tum iš-ta-si (*ištasi* 'she called out to') *a-wi-lam*
  li-ip-te-kum (*liptekum* 'may he open for you') *pa-da-nam*
    pe-hi-tam
  i-di-in (*idin* 'give!') *a-na šar-ri-im ka-ak-ka-am da-an-na-am*
  a-na u₄-mi-im an-ni-i-im uz-na-ia i-ba-aš-ši-a (*uznāya ibaššiā*
    'my attention is focussed' *ana* 'on')
  ši-ru-um a-na ši-ri-i[m] *i-na-zi-iq* (*inazziq* 'it worries' *ana*
    'about')
  a-ga-a ṣi-i-ra tu-up-pi-ra-šu (*tuppirāšu* 'you (pl.) crowned him
    with')
  a-ša-re-du-ta ṣi-ru-ta qar-du-ta ta-qí-ša-šu (*taqīšāšu* 'you (pl.)
    bestowed upon him')

Exercise 7.3, Old and Middle Babylonian: For the sumerograms,
look up the Babylonian word in the list at the back of the book,
and put it into the case (nominative, accusative or genitive)
which is appropriate to the grammatical context. The last sentence
is MB.

geštin *ṭà-ba-am šu-bi-lam* (*šūbilam* 'send to me!')

kù.babbar *ù* ì.giš *ú-ul i-di-nu-nim* (*ul iddinūnim* 'they did not
  give me')

i-na é.gal-*lim an-ni-im ir-bi* (*irbi* 'he grew up')

mi-il-kum ša munus *im-ta-qú-ut* (*imtaqut* 'fell') *ana šà-šu* (*ana
  libbišu* 'into his heart')

kaš *iš-ti-a-am* (*išti'am* 'he drank')

is-sà-qar-am (*issaqqaram* 'he spoke') *a-na* kar.kid

šuku *ú-ul ni-šu* (*nīšu* 'we have')

gun *ù ma-da-ta* ugu-*šu-nu ú-kin* (*elišunu ukīn* 'I imposed upon
  them')

Exercise 7.4, Standard Babylonian: Remember that *e* may occur in
place of *i*; see section 7.2.

ga-me-lu ul a-mur (*āmur* 'I could find')

a-dan-na i-te-eq ('he/she/it passed')

ki-ma šu-uš-kal-li ú-kàt-ti-man-ni (*ukattimanni* 'it enveloped
  me') *šit-tú*

ina *hu-ha-ri šá e-re-e sa-hi-ip* (*sahip* 'he is caught')

da-a-a-na (*dayyāna*; see Unit 44.10) *ṣal-pa mi-se-ra tu-kal-lam*
  (*tukallam* 'you make (s/o) experience (s/th)')

ú-rap-pa-áš (*urappaš* 'he will enlarge') *kim-ta meš-ra-a i-ra-áš-ši*
  (*irašši* 'he will acquire')

sa-ar-tu le-pu-uš (*lēpuš* 'I will commit')

[*ni*]-*ṣir-ta i-mur-ma* (*īmur-ma* 'he saw ..., and') *ka-tim-ti ip-tu*
  (*iptu* 'he opened')

iṣ-ṣa-lim (*iṣṣalim* 'it turned black') *ur-pa-tum pe-ṣi-tum*

mu-tum ki-ma im-ba-ri i-za-an-nun (*izannun* 'it was raining
  down') ugu-*šú-un* (*elišun* 'upon them')

i-na pu-uz-ri ú-lid-an-ni (*ūlidanni* 'she gave birth to me') *iš-kun-
  an-ni* (*iškunanni* 'she placed me') *i-na qup-pi šá šu-ri*

na-ruq-qu ra-kis-tú i-din-šú (*idinšu* 'give him!')

The most important things to remember

1 In Old and Middle Babylonian (second millennium BC),
  singular nouns and adjectives have the same endings.

2 The three cases are clearly distinguished.

3 -*u*(*m*) for nominative.

4 -*a*(*m*) for accusative.

5 -*i*(*m*) for genitive.

6 The bracketed *m* ('mimation') is usually present in Old Babylonian, and usually absent later. Otherwise, singular nouns and adjectives have the same endings in Old and Middle Babylonian.

7 In Standard Babylonian (first millennium BC), the case system no longer works properly: the vowels at the end of singular nouns and adjectives are sometimes written at random.

8 A given adjective has both masculine and feminine forms.

9 The 'stem' of a noun or adjective can be found by removing -*u*(*m*) from the dictionary form.

10 If the dictionary form ends in -*û*(*m*), with a circumflex accent on the *u*, this means that the stem ends in a vowel.

8

Nouns, plural

Masculine nouns and feminine nouns have different endings in the plural. Any given noun has the same endings for genitive plural and accusative plural.

8.1 Old and Middle Babylonian, masculine

In Old and Middle Babylonian (second millennium BC), the case endings for masculine plural nouns are as follows:

nom. *-ū*, acc. *-ī*, gen. *-ī*

The endings are added directly to the word stem (to identify the stem see Unit 7.1).

	sg.	pl.
nom.	*šarru(m)*	*šarrū*
acc.	*šarra(m)*	*šarrī*
gen.	*šarri(m)*	*šarrī*

Masculine nouns which originated as adjectives or which look like adjectives sometimes take adjectival endings in the plural (e.g. *eṭlu(m)* 'young man', nom. pl. *eṭlūtu(m)*; these endings are described in Unit 9.1).

8.2 Old and Middle Babylonian, feminine

In Old and Middle Babylonian (second millennium BC), the case endings for feminine plural nouns are as follows:

nom. *-ātu(m)*, acc. *-āti(m)*, gen. *-āti(m)*

To add the feminine plural endings to a noun, one takes the noun in its dictionary form, removes the ending -*u*(*m*), the feminine -*t*- (if present), and (if present) preceding short *a* or *e*. The appropriate plural ending is added to what remains.

nom. sg.	nom. pl.
šarratu(*m*) 'queen'	*šarrātu*(*m*)
kaššāptu(*m*) 'witch'	*kaššāpātu*(*m*)
īnu(*m*) 'eye'	*īnātu*(*m*)

If the noun is related to an *e*-verb (see Unit 14.13), the plural endings -*ātu*(*m*) and -*āti*(*m*) usually change to -*ētu*(*m*) and -*ēti*(*m*).

bēltu(*m*) 'lady' (*bêlu* 'to rule') → nom. pl. *bēlētu*(*m*)
erretu(*m*) 'curse' (*erēru* 'to curse') → nom. pl. *errētu*(*m*)
unīqu(*m*) 'female goat kid' (*enēqu* 'to suckle') → nom. pl.
  unīqētu(*m*)

(As you become familiar with the patterns according to which Babylonian nouns are formed (see Unit 46), it will become easy for you to spot relations between nouns and verbs.)

8.3 Standard Babylonian

In vernacular Babylonian of the first millennium, cases were no longer distinguished in the plural: masculine nouns simply ended in -*ī* or -*ānī* (several sumerograms can be normalized with either ending), feminine nouns in -*āt*- followed by an indistinct vowel (usually spelled *i*).

sg.	pl.
m. *ilu* 'god'	*ilī* or *ilānī* 'gods'
m. *šarru* 'king'	*šarrī* or *šarrānī* 'kings'
f. *šarratu* 'queen'	*šarrāti* (also -*āte* and -*ātu*, more rarely -*āta*) 'queens'
f. *kaššāptu* 'witch'	*kaššāpāti* (also -*āte* and -*ātu*, more rarely -*āta*) 'witches'

Occasionally, *-ānī* appears as *-ēnī*. As in the second millennium, when the noun is related to an *e*-verb, *-āt-* changes to *-ēt-*.

erretu 'curse' (*erēru* 'to curse') → pl. *errēti*

Most Standard Babylonian manuscripts follow the system of the contemporary vernacular language, but a minority use second millennium endings. Assyrian manuscripts usually spell *-ī* as *-ē* and *-āti* as *-āte*.

Insight
The long *i* in the masculine plural suffix *-ānī* probably often shortened to *i*. Consequently, many Assyriologists normalize the suffix as *-āni*: *šarrāni* 'kings'.

8.4 Changes caused by feminine plural endings

Sometimes, the addition of the feminine plural ending results in changes. These changes are the same in Old, Middle, and Standard Babylonian. In describing the changes, we will cite words in their Middle Babylonian forms (which differ from Old Babylonian ones in the absence of mimation, and from Standard Babylonian ones in the final vowel).

1) Sometimes in the singular a consonant in contact with the feminine *t* has become assimilated to it (on assimilation see Unit 47.9). Since in the plural it is no longer in contact with *t*, the stem usually regains its original form.

nom. sg.	nom. pl.
kīttu (from *kīntu*) 'firmness'	*kīnātu*
ittu (from *idtu*) 'ominous sign'	*idātu*
šuttu (from *šuntu*) 'dream'	*šunātu*

2) Babylonian allows two consecutive syllables ending in a short vowel to occur only at the end of a word; if they occur elsewhere, the vowel of the second syllable is elided (see Unit 47.4).

Accordingly, the feminine plural ending sometimes induces vowel elision:

nom. sg.   nom. pl.
puluḫtu 'fear'   (*puluḫātu* →) *pulḫātu*
damiqtu 'good thing'   (*damiqātu* →) *damqātu*

These two phenomena ('undone' assimilation and vowel elision) can occur in one and the same form:

nom. sg.   nom. pl.
pirittu (from *piridtu*) 'terror'   (*piridātu(m)* →) *pirdātu(m)*
maruštu (from *maruṣtu*)   (*maruṣātu(m)* →) *marṣātu(m)*
  'distress'

8.5 Vowel contraction in plurals

When the vowel of the plural ending is itself preceded by a vowel, the two vowels usually contract (see Unit 47.1). This happens in both masculine and feminine nouns.

> *rubû* 'nobleman' (from *rubāu*) → nom. pl. *rubû* (from *rubāū*)
> *awātu* 'word' → nom. pl. *awâtu* (from *awaātu*)

However, in Old Babylonian the sequence *ia* often stays uncontracted.

> *rabītu(m)* 'big thing' → Old Bab. nom. pl. *rabiātum*
> (but *rabâtum* also possible)

The sequence *ai* contracts to *ê*.

> *rubû* 'nobleman' (from *rubāu*) → acc./gen. pl. *rubê*
> *mû* 'water' (from *māū*) → acc./gen. pl. *mê*
> *šamû* 'heaven' (from *šamāū*) → acc./gen. pl. *šamê*

8.6 Nouns which occur in the plural only

Some nouns occur only in the plural.

nišū 'people' (f.!)
mû 'water', 'the waters'
šamû 'heaven', 'the heavens'
dadmū 'villages', 'the inhabited world'
libbātu(m) 'anger'

In the Glossary they are marked 'pl. only'.

8.7 Change of gender from singular to plural

Some nouns are masculine in the singular but feminine in the plural. (The opposite does not happen.)

bītu 'house' → *bītātu* 'houses'; *eqlu* 'field' → *eqlētu* 'fields'

In the Glossary such cases are marked with 'pl. -*ātu*' (or 'pl. -*ētu*').

Insight
In the noun *bītu* 'house', the *t* at the end of the stem is not the 'feminine *t*' but a root letter: the root is √*bīt*. In the singular, *bītu* is masculine.

8.8 Unusual plurals

A few nouns have masculine plural endings, but are nonetheless grammatically feminine (i.e. they take feminine plural adjectives and feminine plural verbal endings; feminine plural suffixes refer to them).

nišū 'people'; *ṣēnū* 'sheep and goats'

Three short masculine nouns double the stem consonant when the plural is formed:

abu 'father' → nom. pl. *abbū* 'fathers'
ahu 'brother' → nom. pl. *ahhū* 'brothers'
iṣu 'tree' → nom. pl. *iṣṣū* 'trees'

In Old Babylonian, two frequently used masculine nouns insert -*ā*-between the stem and the plural ending. (The *ā* is never visible, as it always contracts with the plural ending.)

> *awīlu* 'man' → nom. pl. *awīlû* (from *awīlāū*)
> *ṣuhāru* 'young man' → nom. pl. *ṣuhārû* (from *ṣuhārāū*)

This is rare in other periods.

In Old Babylonian the masculine plural ending *-ānū/-ānī* occurs mostly with *ālu(m)* 'town'.

> *ālu(m)* 'town' → OB nom. pl. *ālānū*

Exercise 8.1, Old Babylonian
a-wi-lu-ú bi-tam ip-lu-šu (*iplušū* 'they broke into')
šar-ru-tam ša (translate *ša* as 'over') *ni-ši i-ši-im-kum* (*išīmkum* 'he destined you for') ᵈ*en-líl*
na-ab-lu im-ta-aq-qù-tu (*imtaqqutū* 'they gradually died down')
me-le-em-mu i-ha-li-qú (*ihalliqū* 'they are escaping') *i-na qí-ši-im*
li-ib-ba-tim im-ta-la (*imtala* 'he has become full of')
ši-bi ú-kál-lam (*ukallam* 'he will display')
ša-am-mu i-na a.šà-*lim ú-ul i-ba-aš-šu-ú* (*ibaššû* 'there are')
ṭup-pa-am a-na me-e ad-di (*addi* 'I threw')
mu-ú ú-ul i-ba-aš-šu-ú (*ibaššû* 'there are')
al-pu ša-al-mu (*šalmū* 'they are healthy')
a-wi-lu-ú i-na nu-pa-ri-im ka-lu-ú (*kalû* 'they are detained')
a-lam ut-te-er (*uttēr* 'he turned' *ana* 'into') *a-na ti-li ù kàr-mi*
a-wi-le-e wu-[u]š-ši-ir (*wuššir* 'release!')

Exercise 8.2, Standard Babylonian: When normalizing
sumerograms, use Middle Babylonian forms.
i-na di-ma-a-ti si-hir-ti uru (*siḫirti āli* 'round the town') *a-lul pag-ri-šú-un* (*ālul pagrīšun* 'I hung their bodies')
a-na pul-ha-a-ti ša ùg^meš *i-šim-šu* (*išīmšu* 'he solemnly appointed him' *ana* 'as') ᵈ*en-líl* (Gilg. II 228)
da-mi ki-ma im-ba-ri ú-šá-az-na-[an] (*ušaznan* 'he makes rain down') (said of a demon)
ina *ka-ma-a-ti rab-ṣu* (*rabṣū* 'they were sitting')

ᵈ*a-nun-na-ki* iš-šu-ú (*iššû* 'they carried') *di-pa-ra-a-ti*
lu kám-ˉsuˀ ina šap-li-ka (*lū kamsū ina šaplika* 'may they bow
down beneath you') lugalᵐᵉˢ idimᵐᵉˢ (*kabtūtu* 'magnates')
u nunᵐᵉˢ

The most important things to remember

1 In the plural, masculine and feminine nouns have different
endings.

2 In Old and Middle Babylonian, masculine plural nouns end
in -ū (nominative), -ī (accusative), -ī (genitive).

3 In Old and Middle Babylonian, feminine plural nouns end
in -ātu(m) (nominative), -āti(m) (accusative), -āti(m) (genitive).

4 In Old and Middle Babylonian, any given noun always takes
the same ending for accusative plural and genitive plural.

5 In Standard Babylonian, masculine plural nouns usually end
in -ī (also spelled -ē) or -ānī, regardless of case.

6 In Standard Babylonian, feminine plural nouns usually end in
-āti (also spelled -āte), regardless of case.

7 Adding the feminine plural ending to a noun sometimes causes
a vowel within the stem to be elided, according to the rule
given in Unit 47.4. ('Within a word, two consecutive syllables
ending in a short vowel can only appear at the end of the word;
in other positions, the vowel in the second syllable is lost'.)

8 Adding the feminine plural ending to a noun sometimes
'undoes' an assimilation which had taken place in the singular.

9 The gender of some nouns changes from singular to plural.

10 Some nouns occur only in the plural. These include *mû*
'water', *šamû* 'heaven' and *nišū* 'people'. (The last-named is
feminine.)

9

Adjectives, plural

As with nouns, a given adjective has the same endings for accusative plural and genitive plural. Feminine plural adjectives behave exactly like feminine plural nouns.

9.1 Old and Middle Babylonian, masculine

In Old and Middle Babylonian (c. 1900–1000 BC), the case endings for masculine plural adjectives are as follows:

nom. -*ūtu*(*m*), acc. -*ūtī*(*m*), gen. -*ūtī*(*m*)

The endings are added directly to the word stem (on word stems see Unit 7.1), e.g. *damqu* 'good':

	sg.	pl.
nom.	*damqu*(*m*)	*damqūtu*(*m*)
acc.	*damqu*(*m*)	*damqūti*(*m*)
gen.	*damqu*(*m*)	*damqūti*(*m*)

The bracketed *m* ('mimation') is usually present in Old Babylonian, and usually absent in Middle Babylonian (see Unit 6.11).

9.2 Old and Middle Babylonian, feminine

In Old and Middle Babylonian (c. 1900–1000 BC), the case endings for feminine plural adjectives are the same as the endings for feminine plural nouns (see Unit 8.2):

nom. -*ātu*(*m*), acc. -*āti*(*m*), gen. -*āti*(*m*)

44

The bracketed *m* ('mimation') is usually present in Old Babylonian, and usually absent in Middle Babylonian (see Unit 6.11). As with nouns (see Unit 8.2), if the adjective is related to an *e*-verb, -*ātu(m)* and -*āti(m)* change to -*ētu(m)* and -*ēti(m)*. The feminine plural ending is added in the same way as for nouns.

9.3 Standard Babylonian

In the vernacular language of the first millennium, masculine plural adjectives ended in -*ūt*- followed by an indistinct vowel, usually spelled as *i* (*e* on Assyrian manuscripts). Thus the usual ending in writing was -*ūti*, regardless of grammatical case. Most manuscripts behave thus, but a minority use second millennium endings.

Feminine plural adjectives behave exactly like feminine plural nouns, and the same applies to them as was said in Unit 8.3 for feminine plural nouns: they usually end in -*āti* (-*āte* on Ass. manuscripts), regardless of grammatical case. As with nouns (see Unit 8.4), the feminine plural endings can induce changes: 'undoing' of assimilation, and vowel elision.

nom. sg.	nom. pl.
damiqtu(m) 'good'	(*damiqātu(m)* →) *damqātu(m)*
lemuttu(m) (from	(*lemunētu(m)* →) *lemnētu(m)*
lemuntu(m)) 'evil'	

9.4 Plurals of adjectives of dimension

In addition to taking plural endings, adjectives of dimension ('big', 'small', 'long', 'short', etc.) sometimes (perhaps always) double their second root letter when forming the plural.

nom. sg.	nom. pl.
rabû(m) 'big'	*rabbûtu(m)*
ṣehru(m) 'small'	*ṣehherūtu(m)*

9.5 Plurals of adjectives as nouns

When masculine plural adjectives are used as nouns (e.g. *damqu* meaning 'the good one', *alīlu* meaning 'the powerful one' – see Unit 6.10), they usually take adjective endings.

šībūti upahhir 'He gathered the elders' (AH I 386)

Sometimes masculine plural adjectives take noun endings. There is no difference in translation.

9.6 Adjectival endings on plural nouns

Nouns which originated as adjectives or which look like adjectives may take adjectival endings in the plural.

eṭlu 'young man' → nom. pl. *eṭlūtu* 'young men'

Exercise 9.1, Old Babylonian
pa-ši iš-pu-ku (*išpukū* 'they cast') *ra-bu-tim*
mi-ri da-an-nu-tim a-li-li uš-[ta-li-ik] (*uštālik* 'he sent forth')
in e-pé-ri ra-bi-ù-tim (the non-contraction is an archaism)
  suhuš.suhuš-*šu* (*išdīšu* 'its roots', said metaphorically of a city)
  ki-ma sa.tu-*im* (sp. *šadîm*) *ú-ki-in* (*ukīn* 'he made firm')
še-ri-ik-ta-ša (*šeriktaša* 'her dowry', accusative; 'her' refers
  to a dead woman) dumu^{meš} *mah-ru-tum* (i.e. from the earlier
  marriage) *u wa-ar-ku-tum* (i.e. from the later marriage)
i-zu-uz-zu (*izuzzū* 'they shall divide')

pu-uš-qí wa-aš-ṭú-tim ú-[p]e-et-ti (upetti 'I found ways out of')
eṭ-lu-tum ú-na-šá-qu (unaššaqū 'they kiss') *ši-pi-šu (šēpīšu*
  'his feet')
at-ta-na-al-la-ak (attanallak 'I was walking about') *i-na bi-ri-it*
  (*ina birīt* 'among' + genitive) *eṭ-lu-tim*

Exercise 9.2, Old Babylonian: Pay particular attention to the
sumerograms: look up the Babylonian word in the list at the back
of the book, and put it into the case (nominative, accusative or
genitive) which is appropriate to the grammatical context:

zú.lum (plural!) *wa-at-ru-tim ša i-na* ᵍⁱˢkiri₆ *ib-ba-aš-šu-ú*
  (*ša ... ibbaššû* 'which grew') *be-el* ᵍⁱˢkiri₆*-ma i-ˈleˈ-[qé]*
  (*bēl kirîm-ma ileqqe* 'it is the owner of the orchard who
  will receive')
dingir (plural!) **gal.gal** (nom. pl. of *rabû* 'great') *ib-bu-ú-nin-ni*
  (*ibbûninni* 'they called me')
gu₄ʰⁱ·ᵃ *ù* ùz (plural!) mášʰⁱ·ᵃ *ša-am-mi na-ap-šu-tim li-ku-lu*
  (*līkulū* 'they should eat')

Exercise 9.3, Standard Babylonian
  it-bu-ú-ma (itbû-ma 'they arose') *ma-li-ke-e rab-bu-tu*
  ᵈutu *a-na (ana* 'against') ᵈ*hum-ba-ba id-kaš-šum-ma (idkâššum-
  ma* 'he roused') *me-he-e ra-bu-tu*
  21 uruᵐᵉˢ*-šú-nu (ālānišunu* 'their towns', m. pl.) **dan-nu-ti ù**
  uruᵐᵉˢ*-ni* **turᵐᵉˢ** *šá li-me-ti-šú-nu al-me* kur-ud (*alme akšud*
  'I besieged (and) conquered')
  ugu *tam-le-e šu-a-tum (šuātum* 'that') é.galᵐᵉˢ **rab-ba-a-ti** *a-na*
  mu-šab be-lu-ti-ia (ana mušab bēlūtiya 'as my lordly residence')
  ab-ta-ni (abtani 'I built')
  ú-še-el-la-a (ušellâ 'I will bring up') **mi-tu-ti** gu₇ᵐᵉˢ (*ikkalū* 'they
  will eat') *bal-ṭu-ti*
  ki-ma kašᵐᵉˢ (singular) *a-šat-ta-a (ašattâ* 'I will drink') aᵐᵉˢ
  dal-hu-te
  up-pi-is-si-ma (uppissi-ma 'treat her!') *ki-ma* garzaᵐᵉˢ **la-bi-ru-t[i]**
  mal-ki šep-ṣu-ti e-du-ru ta-ha-zi (ēdurū tāhāzī 'they feared doing
  battle with me')

gim *ar-me a-na* (*ana* 'onto') *zuq-ti šá-qu-ti ṣe-ru-uš-šú-un e-li*
(*ṣēruššun ēli* 'I went up against them')

a-na ùg^{meš}-*šú* (*nišīšu* 'his people', f. pl.) **dal-pa-a-te** *ú-še-ṣi* (*ušēṣi*
'I provided') *nu-u-ru*

ugu (translate *eli* as 'at') *ep-še-e-ti* **an-na-a-ti** *lìb-bi i-gug* (*libbī
īgug* 'my heart became furious')

har-ri na-hal-li na-at-bak kur-i (translate *natbāk šadî* as plural)
me-le-e **mar-ṣu-ti** *i-na* ^{giš}gu.za *áš-ta-am-di-ih* (*aštamdih*
'I sped across')

The most important things to remember

1 In the plural, masculine and feminine adjectives have different
endings.

2 In Old and Middle Babylonian, feminine plural adjectives
have the same endings as feminine plural nouns: *-ātu(m)*
(nominative), *-āti(m)* (accusative), *-āti(m)* (genitive).

3 In Old and Middle Babylonian, masculine plural adjectives
have different endings from masculine plural nouns: *-ūtu(m)*
(nominative), *-ūti(m)* (accusative), *-ūti(m)* (genitive).

4 As with nouns, any given adjective has the same forms for
accusative plural and genitive plural.

5 Like feminine nouns, Standard Babylonian feminine plural
adjectives usually end in *-āti* (also spelled *-āte*), regardless of
grammatical case; the final short vowel can vary.

6 Standard Babylonian masculine plural adjectives usually end
in *-ūti* (also spelled *-ūte*), regardless of grammatical case; the
final short vowel can vary.

7 As with nouns, the feminine plural ending can cause vowel
elision according to the rule given in Unit 47.4. ('Within a
word, two consecutive syllables ending in a short vowel can
only appear at the end of the word; in other positions, the
vowel in the second syllable is lost').

8 Adding the feminine plural ending to an adjective sometimes 'undoes' an assimilation which had taken place in the singular.

9 Masculine adjectives used as nouns can take noun or adjective endings in the plural.

10 Adjectives of dimension sometimes (perhaps always) double the middle root letter in the plural.

10

The construct state

One way to say 'of' in Babylonian, which you have already met in the exercises, is to use the preposition *ša* 'of' followed by the genitive case.

> *bītu ša awīli* 'The house of the man'
> *ina bīti ša awīli* 'In the house of the man'

The other way of saying 'of' dispenses with *ša*. It is done like this: the second word stands in the genitive, while the first word stands in a form known as the 'construct' form. This way of expressing 'of' is best understood by considering its origin.

10.1 The origin of construct forms

In the ancestor language of Babylonian, the notion of 'of' could be expressed by the genitive case alone. Thus, in the phrase 'the land of the enemy', 'the enemy' would stand in the genitive case (*nakrim*), meaning 'of the enemy'; 'the land' would stand in whatever case was appropriate for its grammatical role in the sentence. (The examples are in non-italic, to indicate that they are not Babylonian as we know it.)

> mātu nakrim (with 'land' in the nominative)
> māta nakrim (with 'land' in the accusative)
> māti nakrim (with 'land' in the genitive)

Forms such as these sometimes appear in documents written in the parent (or aunt and uncle) languages of Babylonian, collectively

known as 'Old Akkadian', in about 2400–2100 BC. (The reason why mimation is absent on the first of the two words is probably that mimation orginally served to indicate that a word had no possessive suffix or genitive depending on it.) As time passed, the habit of running the two words together in speech eroded the short final vowel at the end of the first word (i.e. its case vowel). This resulted in a single form for all three cases:

māt nakrim 'the land of the enemy'

This is the form which occurs in Babylonian as we know it, and this principle applies to all singular words. However, if the case vowel is preceded by two consonants (e.g. *libbu* 'heart', *kunukku* 'seal', *mahru* 'front', *širiktu* 'gift'), refinements set in. For if no change had occurred other than the loss of the case vowel, one would have ended up with a word ending in two consonants (libb, kunukk, mahr, širikt), which Babylonian does not tolerate (see Unit 47.13). In such cases, a 'helping' vowel is inserted: *libbi, mahar*. Which vowel to insert and where (after or between the two consonants) is determined by factors which will be explained below.

Plurals underwent the same development as singulars. However, in masculine plurals the ending was 'protected' by being long, and so was not eroded.

OB *kakkabū šamāī* 'The stars of heaven' (Gilg. II 6)

In feminine plurals, the short final vowel was eroded, so the ending of the construct form is *-āt* (or *-ēt*) in all three cases.

OB *ummānāt nakrim* 'The troops of the enemy'

10.2 Singular construct forms

If stated in words, the rules for producing the construct form of a word sound diabolically complicated. The rules will be given here, but it is far easier to remember the examples.

A) If the case vowel is preceded by one consonant (e.g. *bītu* 'house'), simply remove the case vowel.

> *bītu* 'house' → *bīt*

(Exception: in Old Babylonian, nouns related to III-weak verbs – see Unit 23 – often have construct forms ending in a vowel, e.g. *tibi nakrim* 'attack of the enemy' from *tībum* 'attack', related to *tebû*.)

B) If the case vowel is preceded by two different consonants, the second of which is not the feminine *t* (e.g. *mahru* 'front', *šipru* 'work', *muršu* 'illness'), remove the case vowel and insert between the adjacent consonants the same vowel as appears earlier in the word.

> *mahru* 'front' → *mahar*; *šipru* 'work' → *šipir*; *muršu* 'illness' → *muruš*

(Adjectives used as nouns follow a slightly different rule: the 'helping vowel' need not be the same as the vowel earlier in the word. However, such forms are rare.)

C) If the case vowel is preceded by two different consonants, the second of which is the feminine *t*, the construct form depends on how many syllables the word (including the case vowel) has.

> C i) If the word (including the case vowel) is two syllables long (e.g. *šubtu* 'dwelling', *ṣibtu* '(financial) interest'), remove the case vowel and insert *a* between the feminine *t* and the preceding consonant (or insert *e* if the word is related to an *e*-verb – see Unit 14.13):
>
> *šubtu* 'dwelling' → *šubat*; *ṣibtu* 'interest' → *ṣibat*; *bēltu* 'lady' → *bēlet*
>
> C ii) If the word (including the case vowel) is longer than two syllables (e.g. *širiktu* 'gift'), remove the case vowel and add -*i*.
>
> *širiktu* 'gift' → *širikti*

Insight

The 'helping vowel' *-i* added at the end of words in the construct state was probably not pronounced as a full 'i' sound, but more like the first 'a' in 'banana' (the so-called 'schwa' sound).

D) If the case vowel is preceded by a double consonant (*bb*, *tt*, *kk*, etc.), the construct form varies, depending on the number of syllables and (in the case of *tt*) on whether the second *t* is the feminine *t*:

D i) If the dictionary form of the word is two syllables long (e.g. *libbu* 'heart') and/or if the second of the two consonants is the feminine *t* (e.g. *šikittu* 'shape', *kittu* 'truth'), remove the case vowel and add *-i*:

libbu 'heart' → *libbi*; *šikittu* 'shape' → *šikitti*; *kittu* 'truth' → *kitti*

D ii) If the dictionary form of the word is longer than two syllables and the double consonant does not include the feminine *t* (e.g. *kunukku* 'seal'), remove the case vowel and simplify the double consonant to a single consonant:

kunukku 'seal' → *kunuk*

E) If the word has a stem ending in a vowel, the construct form can be just the stem, or the stem with the appropriate case vowel. (In the latter case, the two vowels usually contract.)

kussû 'throne' (from *kussiu*) ⇨ *ina kussi šarrūtiya* or *ina kussî šarrūtiya* 'on the throne of my kingship'

Sometimes in Standard Babylonian the vowel at the end of the stem is lost.

nāšû 'bearer' (from *nāšiu*) ⇨ *nāš bilti* 'tribute bearer' (lit. 'bearer of tribute')

10.3 Plural construct forms

The formation of plural construct forms follows the same principles as singular ones: mimation is lost, as are final short vowels (but not long ones). The question of double consonants or two consonants does not arise, so plural construct forms are much easier than singular ones. For masculine plural nouns, construct forms are the same as non-construct ones, ending in *-ū* (nom.), *-ī* (acc.), *-ī* (gen.):

nom. *šarrū*, acc. *šarrī*, gen. *šarrī*

OB *ilū mātim itrurū* 'The gods of the land trembled' (SEAL 1.1.1.1: 42, Anzû)

Did you know

In the Anzû myth, Anzû (a mythical, bird-like creature) steals the Tablet of Destinies from the god Enlil. He thus usurps mastery of the Universe, and becomes all-powerful. He can only be defeated through a ruse suggested by the god of wisdom.

When masculine plural adjectives are used as nouns, they can be put in the construct form. If this happens, they may take the same endings as nouns; alternatively, the construct form of the masculine plural adjectival ending is *-ūt* for all three cases. For feminine plural nouns (and adjectives used as nouns), there is only one construct form for all three cases. It ends in *-āt* (or *-ēt*):

ummānāt nakri 'The troops of the enemy'

The first millennium masculine plural ending *-ānī* remains such (or *-āni* – see Unit 8.3, Insight box) in the construct state (i.e. *i* is not lost, even if it shortened).

10.4 Terminology and the idea of a noun's 'state'

In discussing Babylonian grammar, it is useful to have a word for a noun's being or not being in the construct form. By convention,

this is known as a noun's 'state'. When a noun is, so to speak, free-floating (as in Units 7 and 8), it is in the 'basic state'; when it is in the construct form, it is in the 'construct state'; when it has possessive suffixes (see Unit 11), it is in the 'possessive state'; when it has stative suffixes, it is in the 'predicative state' (see Unit 18.8). These 'states' are mutually exclusive: a noun can never be in two of them at the same time. The case endings which you learned in Units 7 and 8 are those of the basic state. In the construct state, one form serves all cases (except for masculine plurals). The structure 'noun in the construct state + gentive' is known as a 'genitive construction'. Except for *lā* 'not' and the rare particle *-mi* (which marks a passage as being in direct speech), nothing can separate a construct from the genitive which depends on it.

(Another state of the noun, the 'absolute state', is formed by removing the case vowel and (if present) the feminine *t* and (if present) a preceding short vowel. It is used after *lā* in phrases meaning 'without', e.g. *lā šanān* 'without rival', and in certain prepositional expressions, e.g. *ana dūr dār* 'forever and ever'. It is rare, and not taught here.)

10.5 Chains of construct forms

To say something like 'X of Y of Z', one can use a 'chain' of constructs.

> OB *līt ummān nakrim* 'A defeat of the army of the enemy'
> (OBE 156: 6)
> MB *muštēšir kiššat ilī* 'Keeper-in-good-order of all of the gods'
> (RIMA 2, 12 i.1)
> MB *hāyiṭ ṣalpāt ayyābē* 'Espier of the treachery of the enemies'
> (RIMA 2, 12 i.7–8)
> SB *muštēšir nūr kiššati* 'Keeper-in-good-order of the light of the
> Universe' (epithet of the sun god) (BWL 128: 34)

In such chains, the first noun (e.g. *līt*) is in the construct state; its case (which one cannot tell from looking at it) is determined by the grammar of the sentence: nominative if the whole phrase is the subject of the sentence, accusative if the whole phrase is the direct

object, genitive if the whole phrase follows a preposition. The second noun (e.g. *ummān*) is in the construct state and (though one cannot tell this from looking at it) in the genitive case. The third noun is in the basic state and (as the ending shows) in the genitive case.

In principle, chains of nouns in the construct state could go on for ever, but: (a) it is rare for very long chains to be necessary; (b) when chains of construct states get long, they tend to be interrupted with *ša* 'of'.

> SB *mušaklilat pilludê ša ilī* 'Perfect-carrier-out (f.) of the rites of the gods' (BWL 267: 1–2)

Genitive constructions cannot be used to express 'X and Y of Z'. For this, one has to use *ša* 'of'.

10.6 Construct forms followed by multiple genitives

To say something like 'X of Y and (of) Z', the construct state is followed by more than one noun with the genitive ending.

> OB *ilat kuzbi u dādī* 'Goddess of allure and sex appeal'
> MB *šāgiš lemni u ayyābi* 'Slaughterer of evildoer and foe' (RIMA 2, 12 i.11)

u 'and' often appears between two such genitives, but it is not obligatory.

> **Did you know?**
> Babylonians were not prudish: their literature abounds with explicit sexual references.

10.7 Adjectives qualifying nouns involved in genitive constructions

When an adjective qualifies a word in a genitive construction, it stands (as usual) in the same case as the noun it qualifies. For the purpose of determining the adjective's position, the entire genitive

construction counts as a single noun: usually the adjective follows it, but in poetry it can precede it.

> OB *mupaḫḫir nišī saphātim ša isin* 'The (re)assembler of the scattered people of Isin' (CH Prologue ii.49–51)
> SB *kīma ezzi tīb meḫê* 'Like the **furious** onslaught of a storm' or 'Like the onslaught of a **furious** storm' (Asar. 58: 16)

An adjective qualifying a noun cannot appear within a genitive construction.

10.8 Translating genitive constructions

Owing to differences in how Babylonian and English sometimes use singulars and plurals (see Unit 6.13), one occasionally encounters singular construct forms which, so as to become English-sounding English, need to be translated as plurals.

> *pagar muqtablīšunu* 'The body of their warriors', i.e. 'The bodies of their warriors'

Sometimes it is clear from the context that the translation requires more than just 'of'.

> OB *āl sunqim* 'A town of famine', i.e. 'A town beset by famine'
> SB *šārat lētīšu* 'The hair of his cheeks', i.e. 'The hair on his cheeks'

Possessive suffixes at the end of a genitive construction can qualify the entire construction. Thus *šārat lētīšu* could mean 'his cheek-hair' as well as 'the hair on his cheeks'.

10.9 The archaic construct ending *-u*

Sometimes, singular nouns in the construct state display the ending *-u*. By the Old Babylonian period and later, this is an archaism.

> OB *ina libbu erṣetim* 'Within the netherworld'
> (Gilg. VA+BM i.11')

Exercise 10.1, Old Babylonian

ri-mi (*rimi* 'sit on!') **pa-ra-ak** *šar-ru-tim*

i-ša-lu (*išālū* 'they asked') **tab-sú-ut** dingir^{meš} *e-ri-iš-tam* ^d*ma-mi*

ab-ša-nam li-bi-il (*lībil* 'let him bear') **ši-pí-ir** ^d*en-líl*

i-na (*ina* 'from') **ši-i-ir** *i-li e-ṭe-em-mu li-ib-ši* (*libši* 'let there come into being')

ik-ta-ab-ta (*iktabta* 'it has become burdensome for me') **ri-gi-im** *a-wi-lu-ti*

ù a-na-ku (*u anāku* 'as for me') *ki-i a-ša-bi* (from *aššābu* 'someone who dwells') *i-na* **bi-it** *di-im-ma-ti ša-hu-ur-ru ri-ig-mi* (*šahurru rigmī* 'my cry is silent')

qí-iš-tum ig-re-e-šu (*igrešu* 'it attacked him') *iš-ku-un* (*iškun* 'it brought') *ek-le-tam a-na* (*ana* 'on') **nu-úr** *ša-ma-i*

i-ša-at li-ib-bi *mu-ti na-pi-ih-tum ib-li* (*ibli* 'it became extinguished')

^diskur **be-el** hé.gál **gú-gal** *ša-me-e ù er-ṣe-tim re-ṣú-ú-a* (*rēṣūya* 'my helper', nominative) *zu-ni i-na ša-me-e mi-lam i-na na-ag-bi-im li-ṭe₄-er-šu* (*līeršu* 'may he deprive him of')

i-na a-al sú-un-qì-im wa-aš-ba-a-ku (*wašbāku* 'I am living')

šu-up-ši-ik i-li ra-bi-[m]a (*rabi-ma* 'it was great')

Did you know?

According to the Babylonian Story of the Flood (*Atra-hasīs*), mankind was created to work: the lesser gods rebelled against the higher gods because of all the agricultural work they had to do, so the higher gods created mankind to do it for them.

Exercise 10.2, Middle Babylonian

šal-ma-at *qu-ra-di-šu-nu* (*qurādīšunu* 'their heroes', m. pl. gen.) *i-na* **mit-hu-uṣ** *tu-ša-ri ki-ma ra-hi-ṣi lu-ke-mir* (*lukemmir* 'I truly piled up')

kur **kat-mu-hi** dagal-*ta a-na si-hir-ti-ša ak-šud* (*ana sihirtiša akšud* 'I conquered in its entirety')

kur-*a mar-ṣa ù ger-re-te-šu-nu* (*gerrētešunu* 'their, i.e. the mountains', paths', f. pl. acc.) **pa-áš-qa-a-te** *i-na aq-qúl-lat* urudu^{meš} *lu ah-si* (*lū ahsi* 'I truly hewed my way through')

um-ma-na-at ^{kur}*pap-he-e* ... *it-ti* **um-ma-na-at** kur *kat-mu-hi-ma* (do not translate *-ma*) *ki-ma šu-ú-be uš-na-il* (*ušna"il* 'I laid low')

pa-gar muq-tab-li-šu-nu (*muqtablīšunu* 'their warriors', m. gen. pl.) *a-na gu-ru-na-a-te i-na gi-sal-lat* kur-*i lu-qé-ri-in* (*luqerrin* 'I truly stacked')

Exercise 10.3, Standard Babylonian

a-na šá-bat kur-*e pa-áš-qa-te ip-par-šid-du* (*ipparšiddū* 'they fled') *mu-ši-tíš*

ki-ma ša-pá-at ku-ni-i-ni iṣ-li-ma ša-pá-tu-š[a] (*iṣlimā šapātuša* 'her lips turned dark')

mu-ut bu-bu-ti ù ṣu-mi ⌈*li-mu-ta*⌉ (*limūta* 'may he die')

um-ma-na-at ᵈ*aš-šur gap-šá-a-te ad-ke-e-ma* (*adke-ma* 'I called up')

The most important things to remember

1 Babylonian can express 'X of Y' by putting the two words next to each other: X is put into a special form known as the 'construct state', and its case is usually invisible; Y stays in the 'basic state', and is put in the genitive case.

2 Constructions like this are known as 'genitive constructions'.

3 One can form a chain of nouns in the construct state, and a noun in the construct state can be followed by multiple genitives.

4 Adjectives qualifying nouns involved in genitive constructions usually follow the entire construction and always agree with the nouns they qualify in case, gender and number.

5 Masculine plural nouns have the same form in the construct state as they do in the basic state (nominative -*ū*, accusative -*ī*, genitive -*ī* in Old and Middle Babylonian; -*ī*, -*ē* or -*ānī* in Standard Babylonian).

6 Masculine plural adjectives used as nouns usually form the construct state with the ending -*ūt* in all three cases.

7 Feminine plural nouns (and adjectives used as nouns) form the construct state with the ending -*āt* (or -*ēt*) in all three cases.

8 The rules for forming the construct state of singular nouns are intricate.

9 For nouns with stems ending in a single consonant, the singular construct state is formed by removing the case vowel (e.g. *bītu* → *bīt*).

10 For other nouns, how to make the construct form depends on the number of syllables in the dictionary form of the noun, and what consonants the noun stem ends in (single, double, two different, feminine *t*, etc.).

11

Possessive suffixes

This Unit is basically about how to say 'my', 'your', 'his', 'her', 'its', 'our', 'your', 'their' in Babylonian. Whereas English has self-standing words for this, Babylonian instead has suffixes which one adds to the relevant word. Thus, from the standpoint of an English speaker, it is as if Babylonian said 'housemy' instead of 'my house', 'palacetheir' instead of 'their palace', etc. These suffixes are known as 'possessive suffixes'.

Possessive suffixes can attach themselves to nouns (including verbal infinitives, participles, and adjectives used like nouns). The same suffixes are also used with some (but not all) prepositions. A noun with a possessive suffix is in the 'possessive state' (as distinct from the basic state, construct state and predicative state – see Unit 10.4).

We will first present the suffixes, then explain what form a given word assumes before them (we will treat plurals before singulars, as they are easier). There is not much difference between second and first millennium forms, so we will treat them together.

11.1 The suffixes

Babylonian possessive suffixes are as in Table 1. For the first person singular suffix, one uses -*ī* after a consonant, and -*ya* after a vowel. (But sometimes, after *u*, -*ya* appears as -'*a*.)

Table 1

1st sg.	-ī, -ya	'my'
2nd sg. m.	-ka	'your'
2nd sg. f.	-ki	'your'
3rd sg. m.	-šu	'his'
3rd sg. f.	-ša	'her'
1st pl.	-ni	'our'
2nd pl. m.	-kunu	'your'
2nd pl. f.	-kina	'your'
3rd pl. m.	-šunu	'their'
3rd pl. f.	-šina	'their'

The gender distinction which English makes in the third person singular ('his', 'her') is made in both the second and third persons, singular and plural. Thus, for example, the word for 'your' changes depending on whether one speaks to a man, a woman, a group of men, or a group of women. (A mixed group counts as masculine.)

Some of these suffixes also have 'short forms', which mostly occur in poetry. They have the same meaning as normal forms. For -kunu, -kina, -šunu, -šina, the short forms are -kun, -kin, -šun, -šin. For -ka, -ki, -šu, -ša, the vowel of the suffix is dropped; in Old Babylonian the vowel preceding a 'shortened' suffix is usually the case vowel (nom. u, acc. a; gen. is rare), while Standard Babylonian generally has u for both nom. and acc.

> libbaka 'your heart' → SB libbuk

11.2 Learning the suffixes

Here are some associations which may help you in learning the suffixes:

-ī   think of English 'I' (though remember that -ī is pronounced like 'ee' in 'see').

-ka   think of saying 'your' to a man called <u>Ka</u>rl.

-ki	think of saying 'your' to a woman called <u>Ki</u>m.
-šu	think of saying 'his' about Franz <u>Schu</u>bert.
-ša	think of saying 'her' about <u>Cha</u>rlotte Brontë.
-ni	think of the American President Richard <u>Ni</u>xon talking about 'our country'.
-kunu -kina -šunu -šina	you can probably learn these as a string of sounds, like a poem.

11.3 Possessive suffixes and vowel elision

The rules of vowel elision (see Unit 47.4) do not apply to possessive suffixes. Thus *šarrašunu* 'their king' does not become *šarrašnu*, and *ummānātušunu* 'their troops' does not become *ummānātušnu* – at least in writing. It is, however, possible that the spellings are traditional, and that (at least in some varieties of the language) vowels were elided.

11.4 Possessive suffixes after plural nouns

To add a suffix to a plural noun, remove mimation (if present) and add the suffix after the case vowel.

ummānātu(m) 'troops' → *ummānātušu* 'his troops',
  ummānātušunu 'their troops'
têrēti(m) 'instructions' → *têrētišunu* 'their instructions'
qurādī 'warriors' → *qurādīšu* 'his warriors'

Since, after mimation (if present) is removed, plurals end in a vowel, the possessive suffix for the first person singular after plural nouns is *-ya* not *-ī*.

šībū 'witnesses' → *šībūya* 'my witnesses'

In Old and Middle Babylonian, plurals with possessive suffixes decline, just as they would without suffixes.

šībūya 'my witnesses' (nom.), *šībīya* 'my witnesses' (acc./gen.)
ṭuppātuya 'my tablets' (nom.), *ṭuppātiya* 'my tablets' (acc./gen.)

11.5 Possessive suffixes after singular nouns in the genitive

For singular nouns, how to add a possessive suffix depends on the noun's grammatical case (nominative, accusative, genitive). We will first give the rules for nouns in the genitive, which are simplest. For the genitive, the rules are the same as for plurals: remove mimation (if present), and add the suffix.

ina bīti(m) 'in the house' → *ina bītišunu* 'in their (m.) house'
ša rubê(m) 'of the lord' → *ša rubêki* 'of your (f. sg.) lord'
bīt ili(m) 'the temple of the god' → *bīt ilišunu* 'the temple of their (m.) god'

Insight

Some Assyriologists normalize the genitive *ī* as long before possessive suffixes: *ina bīti(m)* 'in the house' → *ina bītīšu* 'in his house'. There are reasons for thinking that this is truer to Babylonian pronunciation, but nonetheless this book normalizes the *i* as short: this has the advantage of distinguishing sg. and pl. (*ina kakkišu* 'with his weapon' vs. *ina kakkīšu* 'with his weapons').

11.6 Possessive suffixes after singular nouns in the nominative/accusative

A) Nouns with stems ending in a vowel. Remove mimation (if present), and add the suffix:

rubû(m) 'nobleman' → *rubûšu* (nom.), *rubâšu* (acc.)

(Nouns with stems ending in *-i* or *-ī* sometimes add the suffix directly onto the stem, e.g. *murabbīšu* 'the one who brought

him up' (nom./acc.); the genitive conforms to the normal pattern: *murabbîšu*.)

Insight

The noun *pû* 'mouth' has two stems: *pā-* and *pī-*. The stem *pā-* gives rise to the possessive forms *pûšu* (nom.) and *pâšu* (acc.) 'his mouth'; the stem *pī-* gives rise to the possessive form *pīšu* 'his mouth' (nom./acc.). (In the genitive, possessive forms from both stems have *î*: *pîšu* 'his mouth'.)

B) Nouns with a stem ending in consonants. Nominative and accusative have identical forms. The general principle is that one adds the suffix to the word stem.

With the first person singular suffix *-ī*, this works without complications:

bītu(m) 'house' → *bītī* 'my house'   *biltu(m)* 'tribute' → *biltī* 'my tribute'

libbu(m) 'heart' → *libbī* 'my heart'   *napištu(m)* 'life' → *napištī* 'my life'

With other suffixes, it works without complications when the stem ends in a single consonant:

bītu(m) 'house' → *bītka* 'your (m. sg.) house'

mayyālu(m) 'bed' → *mayyālšu* 'his bed'

However, when the stem ends in two consonants, adding suffixes other than *-ī* directly to the stem would create a sequence of three consonants, which Babylonian does not allow (see Unit 47.13). Accordingly, a 'helping' vowel must be inserted. If it is a double consonant (whether or not the feminine *t* is involved), insert *a*.

lemuttu(m) 'evil(ness)' → *lemuttašu* 'his evil(ness)'

In other cases, start from the construct state of the same noun (see Unit 10), and do the following:

- ▶ if the construct state ends in a single consonant, add the suffix directly to this form
- ▶ if the construct state ends in *i*, change *i* to *a* and then add the suffix to the resulting form

If a noun has two alternative forms of the construct state, it may have two alternative forms with suffixes (i.e. in the possessive state).

Some examples with *-ka* 'your (m. sg.)' are given in Table 2.

Table 2

basic state, nom.	construct state, nom./acc./gen.	possessive state, nom./acc.
kalbu(m) 'dog'	*kalab*	*kalabka* 'your dog'
šipru(m) 'work'	*šipir*	*šipirka* 'your work'
libbu(m) 'heart'	*libbi*	*libbaka* 'your heart'
ummu(m) 'mother'	*ummi*	*ummaka* 'your mother'
šarru(m) 'king'	*šar, šarri*	*šarraka* 'your king'
šubtu(m) 'dwelling'	*šubat*	*šubatka* 'your dwelling'
napištu(m) 'life'	*napišti*	*napištaka* 'your life'

Occasionally, literary language inserts *a* before the suffix where in prose it would be absent. (This can result in the elision of a vowel in the previous syllable.)

> *rigmaka* instead of *rigimka* (both 'your shout')

11.7 Sound changes involving possessive suffixes

When a suffix beginning with *š* immediately follows a sibilant or dental sound (*s, š, ṣ, z, t, d, ṭ*), these two sounds coalesce into *ss*.

> *rupšu(m)* 'breadth' → *rupussa* 'her breadth' (from *rupuš+ša*)
> *bītu(m)* 'house' → *bīssu* 'his house' (from *bīt+šu*)

66

murṣu(m) 'disease' → *murussu* 'his disease' (from *muruṣ+šu*)
biltu(m) 'tribute' → *bilassunu* 'their (m.) tribute' (from
  bilat+šunu)
šubtu(m) 'dwelling' → *šubassa* 'her dwelling' (from *šubat+ša*)
bēltu(m) 'lady' → *bēlessina* 'their (f.) lady' (from *bēlet+šina*)
miḫṣu(m) 'strike, blow' → *miḫissu* 'his strike' (from *miḫiṣ+šu*)

Like any double consonant, this *ss* need not be spelled double in
cuneiform. In Old Babylonian it often appears as *zz*.

11.8 Unassimilated spellings

After the Old Babylonian period, scribes often use spellings in
which the assimilation is not complete, i.e. the *š* of the suffix has
turned to *s*, but the preceding sound has not.

qí-bit-su 'his command' (sp. *qibīssu*, from *qibītšu*).

In Standard Babylonian, one even finds spellings where the
assimilation has not taken place at all. It is highly probable
that all such spellings were pronounced with assimilation
(e.g. *qibīssu*).

11.9 A special case: nouns from III-weak roots

Masculine nouns from III-weak roots (i.e. masculine nouns related
to III-weak verbs, on which see Unit 23) exhibit two types of
dictionary form: that in which the case vowel has contracted with
another vowel (e.g. *rubû* 'lord'), and that in which it has not (e.g.
kīlu 'imprisonment' from *kalû* 'to detain', *tību* 'attack' from *tebû*
'to arise'). Some nouns have both types of form (e.g. *būšu/bušû*
'goods, property'). To add suffixes to nouns whose dictionary
forms include a circumflexed vowel (like *rubû*), see section 11.6 A
above. Nouns like *kīlu* and *tību* behave differently:

nom. *tībūšu*, acc. *tībāšu*, gen. *tībīšu* (or *tībišu*)

abu 'brother', *abu* 'father' and *māru* 'son' usually also behave like this:

  nom. *abūšu*, acc. *abāšu*, gen. *abīšu* (or *abišu*)
  nom. *ahūšu*, acc. *ahāšu*, gen. *ahīšu* (or *ahišu*)
  nom. *mārūšu*, acc. *mārāšu*, gen. *mārīšu* (or *mārišu*)

11.10 Translating possessive suffixes

The literal meaning of the possessive suffixes when they are attached to nouns is 'my', 'your', 'his' etc. However, the overall sense can change with the context. This happens also in English. Consider the two sentences 'I applaud the judges: their judgment was just' and 'He rendered their judgment before midday'. In the first sentence, 'their judgment' means 'the judgment which they gave'; in the second, it means 'the judgment which they received'. Some Babylonian examples:

  dīnī 'my legal verdict' = both 'the legal verdict which I rendered' and 'the legal verdict about me'
  ṭēmšu 'his report' = both 'the report which he issued' and 'the report about him'
  libbātuya 'my anger' = both 'the anger I feel' and 'the anger (which someone else feels) towards me'

Usually it will be clear from the context which of the possible meanings is meant. (The translation of possessive suffixes attached to infinitives is treated in Unit 22.2.)

11.11 Suffixed nouns with adjectives

When a noun bearing a possessive suffix is qualified by an adjective, the adjective usually follows the noun+suffix complex (but in poetry it can precede it). The adjective agrees with the noun in case, number and gender, just as it would if the suffix were absent.

Insight

Adjectives agree with nouns in case even when, owing to
the presence of a suffix, this is not visible on the noun. For
example, *bīssu* 'his house' could be nominative or accusative;
'his empty house' is *bīssu rīqu(m)* in the nominative, and *bīssu
rīqa(m)* in the accusative. In the genitive it is *bītišu rīqi(m)*.

OB *ṭēmšunu* **gamram** *adīni ul almad* 'I have not yet heard their
full report' (ARM 26/2, 411: 26)
OB *awâtiya* **šūqurātim** *lišme* 'May he hear my **precious** words'
(CH Epilogue xlviii.12–14)
SB *kī qibītišunu* **ṣīrti** 'In accordance with their **exalted**
command' (Asar. 40–41: 20)

11.12 Possessive suffixes referring to 'dangling' words

Sometimes, a word or phrase at the start of a Babylonian sentence
appears to be 'dangling', i.e. it only fits into the overall grammar of
the sentence inasmuch as it is referred to by a suffix.

SB *šumma amēlu muhhašu umma ukāl* 'If a man, the top of **his**
head has fever', i.e. 'If the top of a man's head is feverish'
SB *bēletum māratka atta kaqqassa* (from *kaqqadša*) *t[u]kabbi[t]*
'Your daughter Bēletum, you have made **her** head heavy', i.e.
'You have honoured your daughter Bēletum' (AbB 9, 129: 6–7)

Such constructions are especially common in law codes, omens and
medical prescriptions. In Old and Middle Babylonian, 'dangling'
words usually stand in the nominative, more rarely the accusative.
In Standard Babylonian it is often difficult to tell their case.

Did you know?

Babylonian and Assyrian medical prescriptions often contain
revolting or peculiar-sounding ingredients (sailor's excrement,
dog's tongue, lion fat, etc.). These were not meant to be
understood literally, but served as cover names for plants.
Similar substitutions were operated by medieval alchemists.

11.13 Possessive suffixes anticipated by *ša*

Poetic language sometimes employs a variant of the 'dangling construction', in which *ša* X ('of X') is followed by a suffix referring back to X.

> SB *ša antum ina šamê illakā dimāša* 'Of Antum, her tears were flowing in heaven', i.e. 'Antum's tears were flowing in heaven' (*dimāša* is a dual form – see Unit 12) (Schlaf, 98: 4)

11.14 Possessive suffixes attached to prepositions

Possessive suffixes can attach themselves to some (but not all) prepositions (Unit 11.3 still applies). This works, for example, for *itti* 'with', *eli* 'over', *balu* 'without', *mahar* 'before, in front of':

> *itti* 'with' → *ittiya* 'with me', *ittiša* 'with her', etc.
> *eli* 'over' → *elikunu* 'over you (m. pl.)', *elika* 'over you (m. sg.)', etc.
> *mahar* 'in front of' → *maharki* 'in front of you (f. sg.)', *maharšu* 'in front of him', etc.

> OB *urrī u mūšī elišu abki* 'I cried over him day and night' (Gilg. VA+BM ii.5')

Before suffixes, *aššu(m)* 'because of, for the sake of' assumes the form *aššumi*:

> *aššu(m)* 'for the sake of' → *aššumiya* 'for my sake', *aššumika* 'for your (m. sg.) sake', etc.

> **Insight**
> Though it is still useful to call them 'possessive suffixes' (to make it clear which set of suffixes one is talking about), when possessive suffixes attach to prepositions they do not have a possessive meaning.

Exercise 11.1, Old Babylonian

a-ba-šu wu-ši-ir (*wuššir* 'let go!')

ma-ṣa-ra-tu-ia da-an-na (*dannā* 'they (f.) are strong')

[*t*]*e-re-tu-ia ša-al-ma* (*šalmā* 'they (f.) are in good order')

a-ta-mar (*ātamar* 'I have seen') *pa-ni-ki*

i-la-a-tim a-na šu-ub-ti-ši-na li-ša-al-li-mu (*lišallimū* 'they (m.) should deliver safely')

pa-ni-ši-na ú-na-wi-ir (*unawwir* 'I brightened')

bé-li ni-ik-ka-sí-ia li-pu-uš (*līpuš* 'he should do')

mar-hi-tum li-ih-ta-ʿad-da-a-am˹ (*lihtaddâm* 'let her enjoy herself') *i-na su-ni-ʿka˹*

ni-pa-ti-šu li-wa-aš-še-ru (*liwaššerū* 'they should release')

i-na (*ina* 'owing to') *ri-ig-mi-ka i-li* (*ili* construct state of *ilu*) *bi-tim ú-ul i-ṣa-al-lal* (*iṣallal* 'he can sleep')

ṣu-har-re-ni (sp. *ṣuhārēni*) [*ṭ*]*ú-ur-da*[*m*] (*ṭurdam* 'send to me!')

ša-pí-ir-ni mi-nam ni-ip-pa-al (*nippal* 'we will answer')

ša-at-ta-am du-um-mu-qú-um i-na li-ib-bi-ka li-ib-ši (*libši* 'let there be')

é mu-ub-bi-ri-šu i-tab-ba-al (*itabbal* 'he shall take')

Exercise 11.2, Old Babylonian

da-a-a-nu a-wa-a-ti-šu-nu i-im-ma-ru (*immarū* 'they will inspect')

i-na ut-li-ia ni-ši kalam *šu-me-rí-im ù ak-ka-di-im ú-ki-il* (*ukīl* 'I held')

ni-ši-š[*u ra-a*]*p-ša-tim in šu-ul-mi-im a-na da-ar i-tar-ra-am* (*ana dār itarrâm* 'he shall lead forever')

le-ú-ti ša-ni-nam ú-ul i-šu (*īšu* 'has')

a-wa-ti-ia šu-qú-ra-tim i-na na.ru-*ia aš-ṭur* (*aštur* 'I inscribed')

e-lu-tim i-ta-qí (*ittaqqi* 'he poured') *ni-qí-šu*

ni-pa-ti-ka iš-tu nu-pa-ri-im šu-ṣi-a-am (*šūṣi'am* 'release!')

wa-ar-du-ú-a ù al-pu-ú-a ú-ku-la-am li-im-hu-ru (*limhurū* 'they should receive')

li-ba-ti-ia ma-lu-ú (*malû* 'they (m.) are full of')

qá-qá-ad-ka lu me-si (*lū mesi* 'may it be washed')

be-el hu-ul-qí-im hu-lu-uq-šu i-le-qé (*ileqqe* 'he will take (back)')

> *a-ha-ka ṭù-ur-da-am-ma* (*ṭurdam-ma* 'send to me!')
> *a-ha-at-ki ma-ar-ṣa-at* (*marṣat* 'she is ill')

Did you know?

As shown by Old Babylonian letters from the city of Mari, awareness of the possibility of contagion existed already in the 18th century BC: the writer of two letters says that, since so-and-so is ill, nobody is to use the same cup as her.

Exercise 11.3, Standard Babylonian

ina šùl-me u ha-de-e (*hadû* = 'joy', stem *hadā-*) *a-na* kur.kur^{meš}-
šú-nu gur^{meš}-šú-nu-ti (*utīršunūti* 'I sent them back')
an-nu-ú ma-a-ru (literary equivalent of *mār*) *ri-du-ti-ia*
it-ti lìb-bi-ia a-tam-mu (*atammu* 'I communed')
ṣu-lul-šú-nu du₁₀ ugu-*ia it-ru-ṣu* (*itruṣū* 'they spread')
ep-še-ti-šú-nu lem-né-e-ti ur-ru-hi-iš áš-me (*ašme* 'I heard of')
ṣu-bat ru-bu-ti-ia ú-šar-riṭ (*ušarriṭ* 'I tore')
lìb-bi i-gug-ma (*īgug-ma* 'it became furious, and') *iṣ-ṣa-ri-ih*
   (*iṣṣarih* 'it became hot (with rage)') *ka-bat-ti*
^dGIŠ.gím.maš *ina* šà unug^{ki} *i-na-aṭ-ṭa-la* (*inaṭṭala* 'he was seeing')
   šu-na-te-ka
id-di (*iddi* 'he flung off') *mar-šu-ti-šu it-tal-bi-šá* (*ittalbiša*
   'he clad himself in') *za-ku-ti-šu*
meh-ret um-ma-ni-ia aṣ-bat (*aṣbat* 'I seized')

Exercise 11.4, Standard Babylonian

ina giš-par-ri-ia ul ip-par-šid (*ipparšid* 'he could escape')
im-si (*imsi* 'he washed') *ma-le-šu ub-bi-ib* (*ubbib* 'he cleansed')
   til-le-šu
ur-ki pi-te-ma (*pitê-ma* 'open!') *ku-zu-ub-ki lil-qé* (*lilqe* 'so he
   can take')
ki-ma ez-zi ti-ib me-he-e as-su-ha (*assuha* 'I tore out')
   šu-ru-su-un
zi-kir-šu-nu kab-tu it-ta-'-id (*itta'id* 'he strictly observed')
šal-lat-sún ka-bit-tu áš-lu-la (*ašlula* 'I plundered')
pi-ta-a (*pitâ* 'open for me!') *ba-ab-ka*
a-na ki-šuk-ki-ia i-tu-ra (*itūra* 'it turned' *ana* 'into') *bi-i-tu*

ki.sikil^{meš} tur^{meš} *ina ur-ši-ši-na tuš-ta-mit* (*tuštamīt* 'you have killed')

ma-lak ger-ri-ia a-na ru-qe-e-te iṭ-ṭul (*iṭṭul* 'he/she observed')

The most important things to remember

1 Babylonian normally says 'my', 'your', etc. by adding suffixes to nouns. Nouns with these suffixes are said to be in the 'possessive state'.

2 The same suffixes can be added to some prepositions; when this happens, the suffixes no longer have possessive meaning.

3 You need to learn the suffixes.

4 How to add the suffixes to nouns is a complex business: it depends on how the noun's stem ends, and on the noun's grammatical case.

5 For all nouns in the genitive case (singular and plural), suffixes are added to the forms in the basic state, after removing mimation (if present), e.g. *ina bīti(m)* 'in the house' → *ina bītišu* 'in his house', *ana rubê(m)* 'to the lord' → *ana rubêšu* 'to his lord', *ana nišī* 'to the people' → *ana nišīšu* 'to his people'.

6 For nouns with stems ending in vowels, the suffix is usually added to the forms in the basic state, after removing mimation (if present), e.g. *rubâ(m)* 'lord' (accusative sg.) → *rubâšu* 'his lord' (accusative sg.).

7 For nominative or accusative singular nouns with stems ending in consonants, the first person suffix *-ī* is added to the noun stem, e.g. *šarru(m)*, *šarra(m)* 'king' → *šarrī* 'my king'.

8 For nominative or accusative singular nouns with stems ending in double consonants, *a* is inserted before all

suffixes except that of the first person (e.g. *kunukku(m)* 'seal' → *kunukkašu* 'his seal'). (The first person has -*ī*: *kunukkī* 'my seal'.)

9 When a suffix beginning with *š* comes into contact with a preceding sibilant or dental, the two sounds assimilate to *ss*, e.g. *bītšu* → *bīssu* 'his house', *qaqqadša* → *qaqqassa* 'her head'.

10 The rule of vowel elision (Unit 47.4) does not apply to possessive suffixes.

12

The dual

In addition to the singular and plural, Babylonian has 'dual' forms, to indicate two of something.

> *īnān* 'two eyes'

Early in the language's history, the dual was probably used every time two of something was mentioned. However, already in the Old Babylonian period it was being ousted by the plural. From the Old Babylonian period onwards, the dual is chiefly used for body parts which occur in pairs. After the Old Babylonian period, most appearances of the dual are archaizing. Some nouns are used in the dual even though there is only one item: *rēšān*, lit. 'two heads', can simply mean 'head'. When translating duals into English, it is often appropriate just to use a plural, without specifying 'two': *īnāšu* 'his eyes'.

12.1 Dual forms of nouns

Like the plural, the dual has identical forms for accusative and genitive. The dual endings in the basic state (see Unit 10.4) are as below. (The *n* is usually present in Old Babylonian, and often absent in Standard Babylonian.)

> nom. -*ā(n)* acc. -*ī(n)* gen. -*ī(n)*

The dual endings in the construct and possessive states (see Unit 10.4) are:

> nom. -*ā* acc. -*ī* gen. -*ī*

OB *īnī awīlim šarrum inassa[h]* 'The king will tear out the man's eyes' (YOS 10, 26: iii.51)

OB *uznāya ibaššiānikku* 'My ears are (i.e. my attention is trained) on you' (AbB 7, 115: 27')

OB *īnāka eliša lib[b]ašiā* 'May your (m. sg.) eyes be upon her' (AbB 9, 223: 9–10)

OB *pīka libbaka liwa''ir u libbaka liwa''ir birkīka* 'May your (m. sg.) mouth instruct your heart, and may your heart instruct your legs' (Akkade 62: 15–16)

OB *išdī dūri* 'The foundation (lit. 'the two roots') of the wall' (acc./gen)

MB *ša eṭli qardi purīdāšu ittūrā* 'The valiant man's legs (lit. 'of the valiant man, his legs') turned back' (BBSt. 6: i.21)

In the first millennium, when the dual endings were no longer current in the spoken language and the rules of usage had been forgotten, there arose a tendency to use the ending *-ā(n)* 'hypercorrectly', i.e. to use it not just in the nominative but also in the accusative and genitive.

SB *kīma šadîm ullâ rēšāša* 'I raised its (the temple's) top like a mountain' (VAB 4, 138: ix.27–28)

12.2 Adjectives qualifying duals

Plural and dual forms of adjectives are identical (or one could say that plural adjectives are used for dual nouns).

OB *ina pānīn namrūtim* 'with bright faces' (AbB 13, 164: 10)

12.3 Duals as subjects of verbs

When duals are the subject of verbs, the verbal prefixes and suffixes are the same as for the 3rd person feminine plural (to be studied in later Units).

76

SB *eli dūr appiya illakā dimāya* 'My tears **coursed** down my cheeks (lit. 'over the wall of my nose')' (Gilg. XI 139)

Here, the dual renders the idea of two streams of tears, one flowing from each eye.

The most important things to remember

1 Except for nouns denoting body parts which occur in pairs, duals are archaic already in the Old Babylonian period. They are ousted by plurals.

2 There is no special dual form for adjectives: plural forms are used to qualify dual nouns.

3 The dual endings in the basic state are -*ān* (nominative), -*īn* (accusative), -*īn* (genitive). After the Old Babylonian period the *n* is sometimes lost.

4 The dual endings in the construct state and possessive state (i.e. before possessive suffixes) are -*ā* (nominative), -*ī* (accusative), -*ī* (genitive).

13

Prepositions

Prepositions are followed by nouns in the genitive case (see Unit 6.3; if the noun is in the construct state, the case may have no visible markers). Occasionally, prepositions are followed by adverbs (see Unit 36.11). The complex 'preposition + noun' is known as a 'prepositional phrase'. Prepositions have many different meanings. Watch out for how they are used, and learn from seeing them 'in action'.

13.1 Prepositions with and without suffixed pronouns

Some prepositions, e.g. *eli*, can be followed by suffixed pronouns (see Unit 11.14), e.g. *elišu* 'over him'. Prepositions which cannot be followed by suffixed pronouns include *ina* 'in', *ana* 'to', *kī* 'like', *kīma* 'like'.

In order to say things like 'to him' (with *ana*), Babylonian can either use an independent (i.e. non-suffixed) pronoun (see Unit 37), or a prepositional phrase with a possessive suffix: *ana ṣērišu* 'to him' (lit. 'to his back'). In such cases, one sometimes has the impression that the noun in the prepositional phrase (here *ṣēru* 'back') simply acts as a link between the preposition and the possessive suffix (*ana ... šu*), and does not really contribute to the meaning.

13.2 Prepositional phrases qualifying nouns

In English, there is a clear difference between 'the man in the office wrote a novel' and 'the man wrote a novel in the office':

in the first case, the phrase 'in the office' qualifies 'the man' (i.e. he is 'the-man-in-the-office'), whereas in the second it does not. In Babylonian, word order is much less helpful in making such distinctions, so ambiguities can arise. In the spoken language such ambiguities were probably eliminated through intonation. In the written language, when it is necessary to make it clear that a prepositional phrase qualifies a noun, *ša* 'of' is often used instead of other prepositions. Thus, literally, 'the-man-in-the-house' would be 'the-man-of-the-house'.

> OB *alpī ša kaprim assuham* 'I have transferred **the-oxen-of the-settlement** (i.e. 'the oxen which were in the settlement')' (AbB 14, 59: 12) – whereas *alpī ina kaprim assuham* could have meant 'In the settlement I transferred the oxen'.
>
> OB *kīma kīsi ša qātišunu liṣṣurūki* 'May they protect you like **the-money-bag-of-their-hand**' (i.e. 'the money bag in their hand') (AbB 6, 1: 11–12) – whereas *kīma kīsi ina qātišunu liṣṣurūki* could have meant 'May they protect you with their liṣṣurūki like a money-bag'.

When it is necessary to keep the original preposition, *ša* 'who' / 'which' is used in addition to it, producing a verbless subordinate clause (see Unit 30.10).

> OB *ayyûm-ma ina šarrāni ša itti bēliya išariš idabbub* 'Which of (lit. 'among') the kings **who are with my lord** will talk straight?' (ARM 10, 11: 18–20) – without *ša*, the sentence could have been interpreted as 'Which of the kings will talk straight with my lord?'

13.3 Short forms of *ina* and *ana*

The prepositions *ina* and *ana* sometimes appear in the 'short forms' *in* and *an*. When this happens, *n* usually assimilates to a following consonant. The meaning is the same.

ippuhri 'in the assembly' (from *inpuhri* = *ina puhri*)
aṣṣēriya 'to me (lit. to my back)' (from *anṣēriya* = *ana ṣēriya*)

A good way to think of why the short forms come into being is to imagine *ina* or *ana* and the following word being pronounced as if they constituted a single word. In this composite word, the rules of vowel elision induce elision of the *a* (see Unit 47.4), after which *n* assimilates to the following consonant (see Unit 47.9).

> *ina puhri* → pronounced *inapuhri* → *a* elided: *inpuhri* → *n*
> assimilated: *ippuhri*

13.4 Prepositions exclude each other

Babylonian does not usually allow two consecutive prepositions. In situations where English would have 'as' or 'like' followed by another preposition ('he spoke as through gritted teeth'), Babylonian uses only *kīma* 'as, like', which ousts the other preposition. In such cases, one adds the ousted preposition to the translation, but in brackets.

> OB *kīma bēliya u bēltiya uznāya ibaššiānikkum* 'My attention is (lit. 'my two ears are') focussed on you as (on) my lord and lady' (AbB 11, 106: 13'–14')
> OB *kīma addim u šamšim ana kâšim taklāku* 'I trust in you as (in) Adad and Šamaš' (AbB 4, 161: 38–39)

In both these examples, *kīma* has ousted *ana*.

Insight

Since two consecutive prepositions are not allowed, when it follows a preposition the sumerogram ugu must be read *muhhi* (not *eli*): *ina/ana* ugu = *ina/ana muhhi*.

13.5 Prepositions introducing clauses

All (or nearly all) Babylonian prepositions can double as 'subordinators' (sometimes called 'subordinating conjunctions'), introducing a clause rather than a noun or noun phrase. This function will be discussed in Unit 30.5.

13.6 The suffix -a

A small number of nouns (esp. *pānu* and *mahru*) occasionally display a suffix -a instead of the expected case vowel after prepositions. This is an archaism.

eli ša pāna 'Than before' (lit. 'Upon that of before')

13.7 Particularity of ša

As well as just 'of', *ša* can mean 'the person of ...', 'the thing of ...'. In this usage, it can have special plural forms *šūt* 'the men of ...' and *šāt* 'the women of ...'.

OB *šūt abnim* 'The stone ones' (lit. 'The ones of stone')
(Gilg. VA+BM iv.22)
SB *anāku ša enzi* 'I'm the guy with (lit. 'of') the nanny goat'
(Poor Man of Nippur 146)

The most important things to remember

1 When a preposition governs a noun, the noun is in the genitive case.

2 Some prepositions can be followed by 'possessive' suffixes.

3 *ina* and *ana* occasionally display the 'short forms' *in* and *an*; the *n* assimilates to a following consonant.

4 As well as meaning 'of', *ša* can mean 'the person of ...', 'the thing of ...'.

5 Babylonian does not allow two consecutive prepositions.

6 Where English uses a prepositional phrase to qualify a noun (e.g. the-man-in-the-office), Babylonian often replaces the preposition with *ša* 'of'.

Part three

Strong verbs

14

Overview of verbs

This Unit introduces you to some of the key concepts underpinning the behaviour of Babylonian verbs. (Unless otherwise stated, the following observations apply to both 'weak' and 'strong' verbs.)

14.1 Position of the verb in the sentence

In prose the verb normally stands at the end of its clause, hence also at the end of the sentence. This word order is unusual in Semitic languages as a whole, and is probably the result of influence from Sumerian. In poetry the position of the verb is much freer. The exercises in this book contain both prose and poetry, so you will see the verb assume a variety of positions.

In English, the position of the verb is different in statements and questions ('You can ...'; 'Can you ...?'). This is not so in Babylonian. Thus, unless they begin with a clear question word (who?, what?, why?, when?, where?, etc.), many written Babylonian sentences could be interpreted as either statements or questions, and it is context which guides the reader. (In the spoken language, statements and questions were almost certainly

distinguished by intonation, but often this is not reflected in writing; see Unit 44.9.)

14.2 General principles of inflection

A Babylonian verbal form consists of a 'core', to which prefixes and suffixes are added. The 'core' is determined by the tense and system (on these see below). The prefixes and suffixes are determined by the grammatical characteristics (person, number and gender) of the subject. When the subject of an English sentence is a pronoun (I, you, he, she, it, we, you, they), in the corresponding Babylonian sentence it is not necessary to use the pronoun: the verbal form alone suffices, as the subject is marked by the prefix and suffix.

amqut 'I fell', *nimqut* 'we fell', *tamqutī* 'you (f. sg.) fell'

In these examples, *'mqut'* is the verbal core (meaning 'fell'); *a-*, *ni-*, and *ta...ī* are the prefixes and suffixes which mark the subject. It is possible also to use the independent (i.e. non-prefixed, non-suffixed) pronouns, but this is not necessary. Often (but not always) the independent pronouns are used to emphasize who the action is being done by:

anāku amqut '*I* fell, I myself fell'
nīnu nimqut '*we* fell, we ourselves fell'
atti tamqutī '*you* (f. sg.) fell, you (f. sg.) yourself fell'

The independent pronouns (*anāku* 'I' etc.) are presented in Unit 37.

14.3 Agreement between subject and verb

a) A Babylonian verb and its subject usually agree in number (as in English) and in gender. A group comprising masculine and feminine subjects is treated as masculine plural. Instances of non-agreement arise when a singular noun implicitly refers to a group of people. The verb can then agree with the group which the noun represents rather than the noun itself (like saying 'the committee think ...' in English).

84

MB ^kur^*adauš tīb tāhāziya danna lū ēdurū* 'Mount Adauš (i.e. its
inhabitants) truly **feared (pl.)** my mighty onslaught' (RIMA 2,
18: iii.66–67)

b) A string of singular subjects can, as in English, be treated as
plural, and take a plural verb ('the rat and the toad live by the river').
Sometimes, however, such a string is treated as singular, and takes
a singular verb.

OB *ālum u halṣum šalim* 'The city and the district is **well**',
  i.e. 'The city and the district are well' (AbB 9, 90: 4–5)
OB *šizbum u himētum ana kispim ša abim ihhaššeh* 'Milk
  and butter/ghee is **needed** for the funerary rite of the month
  of Abum' (AbB 14, 7: 5–7)

···

Did you know?
In Tablet VI of The Epic of Gilgameš, the funerary rites for
Enkidu involve bowls of butter/ghee (*himētu*) and honey.
This has been compared to Book XXIII of the *Iliad*, where
jars of grease and honey are placed beside the dead Patroclus.
···

c) Occasionally, when the subject consists in several nouns, the noun
which is uppermost in the speaker's mind prevails over others, so
that the verb agrees with it rather than with the group as a whole.

OB *šamšī–adad u ummānātušu qerub* 'Šamšī–Adad and his
  troops is **nearby**' (AbB 8, 15: 40–42)
OB *šarrum u ummānātum šalmā* 'The king and the troops
  are well' (verb is f. pl. rather than m. pl.; the non-agreement
  cannot be rendered in English) (ARM 10, 157: 24–25)

14.4 Variables impinging on inflection

The inflection of a Babylonian verb depends on the following
variables:

▶ person (1st, 2nd, 3rd)
▶ number (singular, dual, plural)

- ▶ gender (masculine, feminine)
- ▶ tense (present, preterite, perfect, stative, precative, imperative, infinitive)
- ▶ system (G, N, D, Š, Gt, Dt, Št, Gtn, Ntn, Dtn, Štn) – the notion of 'system' is explained below.

(As noted in future Units, some of what we are calling 'tenses' should, strictly speaking, be described in terms of 'mood' and 'aspect' in addition to, or even rather than, 'tense'. We use 'tense' to keep things simple.)

14.5 Verbs of being and verbs of doing

In English, verbs usually denote an action: 'to speak', 'to go', 'to make', etc. This is also true of many Babylonian verbs: *qabû* 'to speak', *alāku* 'to go', *epēšu* 'to make', *šakānu* 'to put', *nâku* 'to have sex with', *baṭālu* 'to cease', etc. However, there are also many Babylonian verbs which translate into English as 'to be + adjective': *damāqu* 'to be good', *lemēnu* 'to be evil', *kânu* 'to be firm', *danānu* 'to be strong', *enēšu* 'to be weak', *šaqû* 'to be high', etc. These two types of verb can be called 'verbs of doing' and 'verbs of being'. This distinction is grammatically significant, as the two types sometimes behave slightly differently. You will be alerted to these differences as they come up.

14.6 The four systems

A Babylonian verb can follow four different systems of inflection: G, N, D, Š. In one system ('G') the verb has a basic meaning close to that of the root, whereas the other three systems modify this basic meaning (examples below). Not all verbs are used in all four systems. For any given verb, the dictionaries indicate which systems it appears in, and which meaning it has in each of them. A minority of verbs do not appear in the G system. (Their dictionary form is the infinitive of the system where they appear most frequently.) There are some rules of thumb for how a verb's meaning changes from one system to another, and we give these below. However, there are exceptions. The safest way to ascertain what a verb means in a particular system is to look it up. (**Note:** Other books call systems 'stems'.)

86

14.7 The G system

'G' stands for 'general'. (The symbol is borrowed from German grammarians of Babylonian, who use it as an abbreviation of 'Grund-'.) This system is so called because it usually conveys what we perceive as the most general, or basic meaning of the verb. This system has the meaning which is closest to that inherent in the root, e.g. the meaning of the root √*nṣr* is 'guarding', and in the G system the verb *naṣāru* means 'to guard'.

14.8 The N system

This system is so called because all its forms can be analysed as containing an *n* somewhere before the first root letter (though it may have assimilated to the following consonant): *naPRiS*, *iPPaRRaS* (from *inPaRRaS*), etc. (It is not certain that this is historically accurate, but it is a good way to think of it.) The N system usually forms the passive of the meaning in the G system. For example, the verb *šaraṭu* means 'to tear apart' in the G system, but when put into the N system it means 'to be torn apart'.

14.9 The D system

'D' stands for 'doubling'. This system is so called because in all its forms the middle root letter is doubled (except when it is 'weak', see below), e.g. *PuRRiS*, *uPaRRiS*, *uPtanaRRaS*, etc. The D system has several different functions.

a) It turns a verb of 'being' into a verb of 'making be'. For example, the verb *damāqu* means 'to be good' in the G system, but when put into the D system it means 'to make good, to improve'.

b) It intensifies the meaning in the G system. For example, the verb *šebēru* means 'to break' in the G system, but when put into the D system it means 'to smash'.

c) Sometimes the D system has the same meaning as the G system, but it indicates that the action is performed on a plurality of

objects. (In this case there is often no difference in translation between the G and D systems.)

14.10 The Š system

This system is named after the letter *š* (whose name is pronounced 'sheen'), because in all its forms there is a *š* which appears somewhere before the three root letters, e.g. *šuPRiS*, *ušaPRiS*, *uštanaPRaS*, etc. The Š system usually forms the 'causative' of the meaning in the G system. 'Causative' embraces the ideas of 'causing' and 'allowing'.

> *kašādu* G 'to arrive' → Š 'to cause (s/o) to arrive', 'to get (s/o) to arrive', 'to make (s/o) arrive', 'to allow (s/o) to arrive', 'to enable (s/o) to arrive'

The idea of making a verb causative without recourse to a helping verb such as 'to make', 'to get', or 'to cause' is not wholly alien to the English language. Several English verbs have a causative equivalent:

> to fall → to fell (to cause to fall)
> to lie → to lay (to cause to lie)
> to sit → to set (to cause to sit)
> to rise → to raise (to cause to rise)
> (and, originally, to drink → to drench)

An important difference, however, is that in English the pairs are perceived today as two separate verbs, whereas in Babylonian the G and Š systems were almost certainly perceived as two incarnations of the same verb.

If a verb takes one direct object in the G system, it will usually take two direct objects in the Š system. For example, the Babylonian verb 'to eat' (*akālu*) takes one direct object in the G system (i.e. the thing eaten); when put into the Š system, it takes two direct objects (the thing eaten, and the person who is made or allowed to eat it).

(There is also a so-called ŠD system, formed by inserting *š* before the first root letter of D system forms. It usually has the same

meaning as either the D system or the Š system. This is rare, and not taught here.)

14.11 The derived systems

The four systems (G, N, D, Š) give rise to further systems, which are derived by the addition of the infixes *-tan-* or *-t-*. The infix *-tan-* gives rise to the Gtn, Ntn, Dtn and Štn systems (pronounced 'gee tee en', etc.). In each of these cases, the meaning is that of the parent system (G, N, D, Š), with an extra nuance of repetition or graduality. In translation this can often be rendered by such phrases as 'constantly', 'again and again', 'bit by bit', 'progressively'. For example, see the verb *šebēru* 'to break':

G 'to break (s/th)' → Gtn 'to break (s/th) again and again'
N 'to be broken' → Ntn 'to be broken again and again'
D 'to smash' (s/th) → Dtn 'to smash (s/th) again and again'
Š 'to cause (s/o) to → Štn 'to cause (s/o) to break (s/th) again
  break (s/th)'   and again'

Did you know?

'Infix' is a word like 'prefix' and 'suffix'; but instead of indicating that the relevant bit is added at the beginning of a word (prefix) or the end (suffix), it indicates that the relevant bit is inserted *into* the word.

The infix *-t-* gives rise to the Gt, Dt, and Št systems (pronounced 'gee tee', etc.). (The existence of an Nt system is debated; if it does exist, it is extremely rare. Be that as it may, it is not taught here.) The meanings of the *-t-* infix will be explained in Unit 34.

14.12 Strong and weak verbs

Babylonian verbs from roots with three consonants are known as 'strong' verbs. Verbs which have fewer than three root consonants are known as 'weak': 'first weak' (I-weak), 'second weak' (II-weak), and 'third weak' (III-weak) according to which letter is missing. Some verbs ('doubly weak') are missing the first and third consonant.

Weak verbs do their best to inflect like strong verbs, but are not always successful. Owing to particularities in their inflection, verbs whose first root letter is *w* (I-*w* verbs) will be treated together with weak verbs.

14.13 *a*-verbs and *e*-verbs

Some verbs display *e* or *ē* where one would expect *a* or *ā* (but this never affects the pl. suffix -*ā* or the ventive suffix -*a*(*m*), treated in Unit 19.5). These are known as *e*-verbs, and the fact of having *e* instead of *a* is known as '*e*-colouring'. Examples: *emēdu* 'to impose', *leqû* 'to take'. If a verb has an *e* in its dictionary form, it is an *e*-verb.

For almost all *e*-verbs in Old Babylonian, the shift from *a* to *e* was caused by the disappearance of a guttural consonant (see Unit 47.7). The few Old Babylonian *e*-verbs whose *e*-colouring did not arise through loss of a guttural consonant include *lemēnum* 'to be evil', *qerēbum* 'to draw near', *qebērum* 'to bury', *ṣehērum* 'to be small' and *šebērum* 'to break'. After the Old Babylonian period, *e*-colouring begins to spread through the language. In Middle Babylonian, certain D and Š system forms of *a*-verbs look as if they come from *e*-verbs, e.g. *uperris* for expected *uparris*, *ušeškin* for expected *ušaškin*.

In vernacular Babylonian of the first millennium, *e*-colouring appeared in many forms of what were originally *a*-verbs. Occasionally, such forms find their way into literary manuscripts.

Nouns and adjectives related to *e*-verbs also display *e*-colouring, e.g. *lemnu* 'evil' (related to *lemēnu* 'to be evil'), formed according to the pattern *PaRS*- (see Unit 18.1–2) but with *e* instead of *a*.

14.14 The dictionary form

The 'dictionary form' of most Babylonian strong verbs follows the pattern *PaRāSu*(*m*), e.g. *maqātu* 'to fall', *kašādu* 'to conquer', *lamādu* 'to learn', *šapāru* 'to send', etc. (This form is known as

the 'G infinitive'.) The dictionary forms of *e*-verbs follow the same patterns as *a*-verbs, except that *a* and *ā* change to *e* and *ē*. Owing to their missing one or more root consonants, weak verbs cannot conform exactly to the pattern *PaRāSu*.

By looking at the dictionary form of a verb, one can tell whether it is strong or weak (and, if so, which type of weak verb). The various combinations (strong, weak, *a*, *e*) can be summarized as in Table 3. The verbs *izuzzu* 'to stand', *itūlu* 'to lie (down)', *išû* 'to have' and *edû* 'to know' have irregular dictionary forms (i.e. they do not follow, or attempt to follow, the pattern *PaRāSu*).

Table 3

	a-verbs	*e*-verbs
strong	*maqātu(m)* 'to fall'	*lemēnu(m)* 'to be evil'
I-weak	*abātu(m)* 'to destroy'	*erēbu(m)* 'to enter'
II-weak	*kânu(m)* 'to be firm'	*ṭênu(m)* 'to grind'
III-weak	*banû(m)* 'to build'	*leqû(m)* 'to take'

Verbs which do not occur in the G system are listed in dictionaries by the infinitive of the system in which they appear most frequently.

N *naprušu* 'to fly'   D *(w)uššuru* 'to release'

14.15 Theme vowels

Every Babylonian verb has either one or two vowels which appear regularly at certain points in its inflection in the G and N systems. These vowels are known as 'theme vowels', and are indicated in the Glossary at the back of this book (in brackets after the dictionary form). For strong verbs, the possible theme vowels are: *a/u* (e.g. *šakānu* 'to put'), *a* (e.g. *ṣabātu* 'to seize'), *i* (e.g. *paqādu* 'to entrust'), or *u* (e.g. *maqātu* 'to fall'). Occasionally, a verb's theme vowel changed as the language evolved. Such cases are noted in dictionaries.

14.16 Impersonal masculine plurals

In English, one can avoid specifying who it is that does something by using the passive: 'It is said that Florence is beautiful', 'The piano will be tuned tomorrow': we are not told who says that Florence is beautiful, nor who will tune the piano. This is known as the 'impersonal' use of the passive. Babylonian also produces impersonal sentences, but instead of the passive it uses a notional 3rd person masculine subject ('they').

> *šumma māru abāšu imtaḫaṣ rittašu* **inakkisū** 'If a son has struck his father, "they" will cut off his hand', i.e. '... his hand will be cut off' (CH § 195)

English occasionally does this too ('They say that Florence is beautiful' = 'It is said that Florence is beautiful'). Babylonian is, however, more thoroughgoing than English in this usage: any 3rd person masculine plural verb which does not have an obvious subject could be impersonal (but it is also possible that there is a real subject in the background).

> OB *nipâtišu* **liwaššerū** '**They should release** his debt slaves' OR '"**They**" **should release** his debt slaves', i.e. 'His debt slaves should be released' (AbB 5, 130: r.2'–3')

Context will usually show which applies. If you are confident that a sentence is impersonal, translate it with an English passive.

14.17 'To be able'

Babylonian does have a verb meaning 'to be able' (*le'û*), but often the concept is left unexpressed. For verbs in the present and preterite, add 'can', 'could', etc., in translation if you feel the sense requires it.

14.18 Negation

The following applies to Old and Middle Babylonian: assertions are negated by *ul*; questions are negated by *lā* if there is a question

word ('who?', 'why?', 'when?', etc.) and by *ul* if there is no question word. Subordinate clauses (see Unit 30) are negated by *lā*. In vernacular Babylonian of the first millennium, *lā* ousted *ul*. Standard Babylonian generally follows second millennium rules for negation, but occasionally, under the influence of contemporary vernacular language, *lā* appears instead of *ul*. For *lā* + present as a negative command, see Unit 15.1.

The most important things to remember

1 Babylonian verbs usually agree in gender and number with the subject.

2 They inflect in four different systems (and in their sub-systems):

3 the G system has the most general meaning, and that which is closest to the meaning of the root;

4 the N system usually has a meaning corresponding to the passive of the G system;

5 the D system is used in various ways, one being to change verbs of being into verbs of doing;

6 the Š system usually has a meaning corresponding to the causative of the G system.

7 Babylonian verbs can be strong or weak (the latter are missing one or more root letters).

8 Babylonian verbs (both strong and weak) fall into *a*-verbs and *e*-verbs. They inflect in the same way, except that *e*-verbs usually have *e/ē* where *a*-verbs have *a/ā*.

9 The dictionary form of most verbs is the G system infinitive. For verbs which do not occur in the G system, the infinitive of the system in which they occur most frequently is used.

10 In statements, verbs are negated by *ul*. In questions, they are negated by *lā* if there is a question word, by *ul* if there is not. Subordinate clauses (introduced in Unit 30) are negated by *lā*.

The present

The Babylonian tense which is generally called the 'present' tense can actually correspond to various tenses in English, not just the English present tenses.

15.1 Uses of the present

The Babylonian present is used to refer to the future (cf. English 'I am going to the cinema tomorrow'), more rarely to the present. It can also refer to the past, but usually only with 'durative' verbs, i.e. verbs whose action is perceived as lasting for a period of time (unlike 'to chop', which happens in a single instant).

A particularity of the present is that *lā* + present = 'must not ...', 'should not'.

Did you know?

Babylonian and Assyrian do not have a word for 'time'. Their speakers could of course refer to the passage of time in terms of days, months, years, reigns, etc., but one cannot literally translate into Babylonian or Assyrian a sentence such as 'How much time has passed?'.

15.2 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, whereby *PRS* represent a verb's three root letters, the present forms of strong verbs conform to the patterns in Table 4. This may seem intimidating, but the

pattern is actually quite simple: the 'core' of each column stays the same:

G *PaRRvS*   D *PaRRaS*
N *PPaRRvS*   Š *šaPRaS*

Table 4

	G	N	D	Š
1st. sg.	*aPaRRvS*	*aPPaRRvS*	*uPaRRaS*	*ušaPRaS*
2nd sg. m.	*taPaRRvS*	*taPPaRRvS*	*tuPaRRaS*	*tušaPRaS*
2nd sg. f.	*taPaRRvSī*	*taPPaRRvSī*	*tuPaRRaSī*	*tušaPRaSī*
3rd sg.	*iPaRRvS*	*iPPaRRvS*	*uPaRRaS*	*ušaPRaS*
1st pl.	*niPaRRvS*	*niPPaRRvS*	*nuPaRRaS*	*nušaPRaS*
2nd pl.	*taPaRRvSā*	*taPPaRRvSā*	*tuPaRRaSā*	*tušaPRaSā*
3rd pl. m	*iPaRRvSū*	*iPPaRRvSū*	*uPaRRaSū*	*ušaPRaSū*
3rd pl. f	*iPaRRvSā*	*iPPaRRvSā*	*uPaRRaSā*	*ušaPRaSā*

'v' means: a short vowel which changes from verb to verb.

What changes are the prefixes and suffixes, which vary with the person, gender and number of the subject. In isolation, these prefixes and suffixes are as in Table 5.

Table 5

	G and N	D and Š
1st sg.	*a-*	*u-*
2nd sg. m.	*ta-*	*tu-*
2nd sg. f.	*ta-…-ī*	*tu-…-ī*
3rd sg.	*i-*	*u-*
1st pl.	*ni-…*	*nu-*
2nd pl.	*ta-…-ā*	*tu-…-ā*
3rd pl. m.	*i-…-ū*	*u-…-ū*
3rd pl. f.	*i-…-ā*	*u-…-ā*

15.3 Observations on the prefixes and suffixes

The suffixes (-*ī*, -*ā*, -*ū*) are the same in all four systems. The prefixes of the D and Š systems can be thought of as simplification of those of the G and N systems, whereby the consonants (*t*, *n*) stay the same but vowels (*a*, *i*) have been changed to *u*. Whereas first and third person singular are different in the G and N systems, they are identical in the D and Š systems. Within a given system, all second person forms (masculine, feminine, singular, plural) have the same prefix, though they may have different suffixes. The same applies for third person forms. The 3rd person plural suffixes -*ū* (m.) and -*ā* (f.) are related to the plural morphemes -*ūt*- (m.) and -*āt*- (f.) (see Units 8.2 and 9.1).

> ### Did you know?
> 'Morphemes' are bits of words which carry meaning in their own right, and cannot be divided further. For example, the English word 'shopper' is made up of the morphemes 'shop' and '-er'; 'disorganized' of 'dis-', 'organize' and '-(e)d'; 'antidisestablishmentarianism' of 'anti-', 'dis-', 'establish', '-ment', '-arian', and '-ism'.

15.4 The vowel in the G and N systems

In the G and N systems it is necessary to insert a vowel which varies from verb to verb. This vowel is indicated by the symbol *v* in Table 4, and the vowel to insert is known as the 'theme vowel' (see Unit 14.15). Each verb's theme vowel is indicated in the Glossary (in brackets after the infinitive). For verbs which have the two theme vowels *a/u*, insert the first of these (*a*).

iPPaRRvS (3rd sg. present, N system)
   paqādu (*i*) 'to entrust' → *ippaqqid* 'he/she/it is being entrusted'
   ṣabātu (*a*) 'to seize' → *iṣṣabbat* 'he/she/it is being seized'
   našāku (*a/u*) 'to bite' → *innaššak* 'he/she/it is being bitten'

taPaRRvSī (2nd f. sg. present, G system)
   paqādu (*i*) 'to entrust' → *tapaqqidī* 'you (f. sg.) are entrusting'
   ṣabātu (*a*) 'to seize' → *taṣabbatī* 'you (f. sg.) are seizing'
   našāku (*a/u*) 'to bite' → *tanaššakī* 'you (f. sg.) are biting'

15.5 The present forms of *parāsu* in the G, N, D and Š systems

As well as understanding how Babylonian verbs work in principle, you need to learn the forms. Different people have different ways of doing this: some prefer to do it visually, writing them out several times, others by reciting them like a poem, others still by these two methods combined. You will know, or discover, what works best for you. Whatever your method, you will find it easier in the long run to learn the forms of an actual verb rather than the pattern in the abstract. Accordingly, Table 6 shows the forms of the verb *parāsu* 'to divide' for you to commit to memory. (This is best done column by column rather than row by row.)

Table 6

	G system	N system	D system	Š system
	'I divide'	'I am divided'	'I divide'	'I cause to divide'
1st sg.	aparras	apparras	uparras	ušapras
2nd sg. m.	taparras	tapparras	tuparras	tušapras
2nd sg. f.	taparrasī	tapparrasī	tuparrasī	tušaprasī
3rd sg.	iparras	ipparras	uparras	ušapras
1st pl.	niparras	nipparras	nuparras	nušapras
2nd pl.	taparrasā	tapparrasā	tuparrasā	tušaprasā
3rd pl. m.	iparrasū	ipparrasū	uparrasū	ušaprasū
3rd pl. f.	iparrasā	ipparrasā	uparrasā	ušaprasā

Did you know?

The meanings of *parāsu* include 'to cut off', 'to wean', and 'to render a verdict (in a lawsuit)'. These all derive from the basic idea of separating: to separate into two parts; to separate a child from the breast; to draw a line of right and wrong between two parties.

15.6 Sound changes

When *n* comes into contact with a following consonant, it assimilates to it (see Unit 47.9). In the present tense, this happens in the Š system to verbs whose first root letter is *n*.

ušaPRaS for *našāku* 'to bite' → *ušaššak* 'he causes to bite'
(from *ušanšak*)

After the Old Babylonian period, double voiced 'stop' consonants (*bb*, *dd*, *gg*) occasionally nasalize (see Unit 47.11).

imaggur 'he agrees' → *imangur*

Exercise 15.1, Old Babylonian: Render the Babylonian present tense as an English present or future according to what you think works best in the context of the sentence. (An exclamation mark means that the preceding sign is badly written on the tablet.)
a-al-šu ú-ba-al-la-aq
šu-ut-tam i-pa-aš-šar
i-na-aṭ-ṭal ù ip-pa-al-la-as
sí-sí-ik-tum da-ri-tum bi-ri-ni ik-ka-aṣ-ṣa-ar
i-na u₄-mi ša da-an-na-tim i-ṣa-ab-ba-at qá-at-ka
er-ṣe-tum i-ra-am-mu-um
nam-ri-ri ša i-lim ta-na-ṭa-a-al (ignore the 'extra' -a-)
a-na-ku (anāku 'Me, ...) e-li-ka a-ba-ab-bu-ub
mu-ru-uṣ li-ib-bi-im ma-di-iš a-na-aṭ-ṭa-al
ki-ir-ba-an mun i-na lu-ba-ri-im ta-ra-ak-ka-as! i-na ki-ša-di-šu
 ta-ra-ak-ka-a[s] ba-li-iṭ (baliṭ 'he will be well')

Exercise 15.2, Old Babylonian
a-na-ku (anāku 'I') mu-ša-am ù ka-ṣa-tam (see Unit 36.5)
šu-na-ti-ka-ma a-na-ṭa-al
ᵗᵘᵍṣú-ba-a-at (ṣubāt: singular, but treated as if plural) a-wi-le-e
ša-at-tam a-na ša-at-tim (šattam ana šattim 'year by year')
i-da-am-mi-qú at-ti (atti 'you (f. sg.)') ᵗᵘᵍṣú-ba-a-ti ša-at-tam
a-na ša-at-ti-im tu-qá-al-la-li

ku-ru-ma-ti-ši-n[a] **ta-ma-ha-r[i]**

šum ha-ba-li-im (habālu(m) = 'wrongdoing') pa-ga-ar-ki
  (pagarki 'for yourself') **ta-ša-ak-ka-ni**

é **ú-da-ab-ba-ab**

ṭe₄-ma-am an-ni-a-am ma-ah-ri-šu (mahrīšu 'before him')
  a-ša-ak-ka-an

a-na m[i]-ni-im bi-ti **tu-pá-la-ah**

ši-ip (sp. *šēp*) ᵈ*nin-šubur ù* ᵈ*nin-si₄-an-na be-li-ia a-na-aš-ši-iq*

mi-im-ma la **ta-na-ku-di**

pa-nu-šu la **i-ṣa-li-mu**

Exercise 15.3, Old and Middle Babylonian: The last five sentences are MB.

a-ra-an-šu-nu i-na mu-úh-hi-k[a] **iš-ša-ak-ka-an**

am-tam a-na ma-am-ma-an ú-ul **a-na-ad-di-in**

aš-ša-as-sú la i-h[a]-al-la-lu

a-wa-tu-ia ma-ti i-in-ki **i-ma-ha-ra**

hi-ṭi-it gú.un-*šu i-na mu-úh-hi-ka* **iš-ša-ak-ka-an**

i-na ni-iš dingir *li-ib-ba-ku-nu* **ú-na-pa-šu**

ap-kal-lum qí-bit-su ma-am-man ul **ú-šam-sak**

[in]a qá-ti-šu el-le-ti pa-áš-šu-ra **i-rak-kas**

ᵍⁱˢmá-*šú* **ú-ma-har**

me-lam-mu-šú **ú-sa-ah-ha-pu** *na-gab za-ia-a-ri*

⌈*ul*⌉ *[i]š-ša-ka-an sa-li-mu ba-lu mi-it-hu-ṣi*

Exercise 15.4, Old Babylonian: Look up the Babylonian readings of the sumerograms in the list at the back of the book, and remember to put the word in the correct form.

é.gal-*lam la* **ú-da-ba-ab**

nun kur *la ša-tam (lā šâtam* 'other than his own') *qá-sú* **i-ka-šad**

nun kur kúr-*šú* **ú-na-ka-ap**

muš lú **i-na-ša-ak**

érin-*ka* sag a.šà-*ša ú-ul* **i-ka-šad**

érin-*ni li-it* érin kúr **i-ša-ak-ka-an**

ᵈim *i+na (ina* 'in') kur **i-ra-ah-hi-iš**

é lú **is-sà-ap-pa-ah**

kur *a-na (ana* 'in') *dan-na-tim* **i-pa-hu-ur**

dumu lugal gu.za *a-bi-šu* **i-ṣa-bat**

uru^{ki} šu-ú (šū 'this') iš-ṣa-ab-ba-at ú-lu-ma (ūlū-ma 'or') ú-ul
  iš-ṣa-ab-ba-at (question)
é.gal-*am la ú-da-ab-ba-bu*

Exercise 15.5, Standard Babylonian

qip-ta-šú a-tam-ma-ah
ùg^{meš} kur.kur *kul-lat-si-na ta-paq-qid*
da-a-na ṣal-pa mi-se-ra tu-kal-lam ma-hir ṭa-a'-ti la muš-te-
  še-ru tu-šá-az-bal ar-na
i-šad-da-ad i-na miṭ-ra-ta za-ru-ú ^{giš}má
i-šar-ra-ak ter-din-nu a-na ka-ti-i ti-ú-ta
[*ana za*]-*ma-a-ru qu-ub-bi-ia ú-šá-aṣ-rap*
mi-lik (for older *milka*) *šá an-za-nun-ze-e i-ha-ak-kim man-nu*
at-ta a-na ši-bu-ti-šú-nu taš-šak-kin (sp. *taššakkan*)
mu-ka-aš-ši-di ik-ka-aš-šad

The most important things to remember

1 The present is formed by adding prefixes and suffixes to a
'core'. The core changes with the verb's system, the prefixes
and suffixes with the grammatical characteristics of the
subject.

2 The third person singular forms in the four systems for the
verb *parāsu* 'to divide' are: G *iparras*, N *ipparras*, D *uparras*,
Š *ušapras*.

3 In the G and N systems the vowel between the second and
third root letters changes from verb to verb: it is the verb's
theme vowel (for verbs with the two theme vowels *a/u*, use *a*).

4 One set of prefixes and suffixes is used for the G and N
systems, another for the D and Š systems. You need to know
them. (You will probably find it easier to learn them as part of
actual forms than in the abstract.)

5 The Babylonian present can be translated as an English present
or future tense, and in past narrative as an English past tense
('I did', 'I was doing').

16

The preterite

The preterite is fundamentally a past tense.

16.1 Uses of the preterite

In Old Babylonian, the preterite usually corresponds to an English preterite ('I ate'), but occasionally a natural-sounding English translation requires an English perfect ('I have eaten'). After the Old Babylonian period, the preterite was gradually ousted by the perfect in vernacular language, and by the first millennium the usual way of referring to the past in main clauses was the perfect. However, the preterite continued to be used in Standard Babylonian, more or less as in Old Babylonian.

A special use of the preterite is to make so-called 'performative' utterances, which are those where the very fact of speaking the utterance does what the utterance says. In translation one inserts 'hereby' (as in 'I hereby pronounce you man and wife', 'I hereby declare the meeting open').

> SB *alsikunūši ilānī mušīti* 'I hereby call upon you, O gods of the night' (*alsi* = 1st sg. pret. *šasû*) (Maqlû I 1)

16.2 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, the preterite forms of strong verbs conform to the patterns shown in Table 7.

Table 7

	G system	N system	D system	Š system
1st sg.	aPRvS	aPPaRvS	uPaRRiS	ušaPRiS
2nd sg. m.	taPRvS	taPPaRvS	tuPaRRiS	tušaPRiS
2nd sg. f.	taPRvSī	taPPaRSī	tuPaRRiSī	tušaPRiSī
3rd sg.	iPRvS	iPPaRvS	uPaRRiS	ušaPRiS
1st pl.	niPRvS	niPPaRvS	nuPaRRiS	nušaPRiS
2nd pl.	taPRvSā	taPPaRSā	tuPaRRiSā	tušaPRiSā
3rd pl. m.	iPRvSū	iPPaRSū	uPaRRiSū	ušaPRiSū
3rd pl. f.	iPRvSā	iPPaRSā	uPaRRiSā	ušaPRiSā

'v' means: a short vowel which changes from verb to verb.

The principle is the same as for the present, i.e. the 'core' of each column stays the same:

G *PRvS*   D *PaRRiS*
N *PPaRvS* (but *v* is sometimes elided; see below)   Š *šaPRiS*

What changes are the prefixes and suffixes, which vary with the person, gender and number of the subject. These prefixes and suffixes are the same as those for the present, and the same comments apply (see Unit 15.3).

Insight

The only difference between present and preterite in the D and Š systems is the vowel between the second and third root letter, which is *a* for the present, *i* for the preterite: *uPaRRaS*, *ušaPRaS* (present) vs. *uPaRRiS*, *ušaPRiS* (preterite).

16.3 The vowel in the G and N systems

In the G and N systems it is necessary to insert a vowel which varies from verb to verb. This vowel is indicated by the symbol *v* in Table 7, and, for the G system, this is the theme vowel. For verbs

with the two theme vowels *a/u*, insert the second of these (*u*). The same applies to the N system, except that verbs with the two theme vowels (*a/u*) take *i* instead.

iPPaRvS (3rd sg. preterite, N system)

    for *paqādu* (*i*) 'to entrust' = *ippaqid* 'he/she/it was entrusted'
    for *ṣabātu* (*a*) 'to seize' = *iṣṣabat* 'he/she/it was seized'
    for *našāku* (*a/u*) 'to bite' = *innašik* 'he/she/it was bitten'

taPRvSī (2nd sg. f. preterite, G system)

    for *paqādu* (*i*) 'to entrust' = *tapqidī* 'you (f. sg.) entrusted'
    for *ṣabātu* (*a*) 'to seize' = *taṣbatī* 'you (f. sg.) seized'
    for *našāku* (*a/u*) 'to bite' = *taššukī* 'you (f. sg.) bit'

16.4 A sound change: vowel elision

Vowel elision (see Unit 47.4) occurs in N system preterites which have a suffix as well as a prefix:

    taPPaRSī (from *taPPaRvSī*, syllabified *taP-Pa-Rv-Sī*)
    taPPaRSā (from *taPPaRvSā*, syllabified *taP-Pa-Rv-Sā*)
    iPPaRSū (from *iPPaRvSū*, syllabified *iP-Pa-Rv-Sū*)
    iPPaRSā (from *iPPaRvSā*, syllabified *iP-Pa-Rv-Sā*)

16.5 A sound change: assimilation of *n*

When *n* comes into contact with a following consonant, it assimilates (i.e. becomes identical) to it (see Unit 47.9). In the preterite, this happens in the G and Š systems to verbs whose first root letter is *n*.

    iPRvS for *našāku* 'to bite' → *iššuk* 'he bit' (from *inšuk*)
    ušaPRiS for *našāku* 'to bite' → *ušaššik* 'he caused (s/o) to bite'
    (from *ušanšik*)

Insight

In principle, assimilation of *n* could also happen to N preterites of verbs whose second root letter is *n*, when as a result of vocalic elision this is in contact with the third root letter. However, such forms are not yet attested.

Exercise 16.1, Old Babylonian

*li-ib-bi **im-ra-aṣ***

*šu-mi ú-ul **iz-ku-ur***

il-ba-aš li-ib-ša-am

ip-hur um-ma-nu-um i-na ṣe-ri-šu (*ina ṣērišu* 'round him')

iš-hu-uṭ li-ib-ša-am

ib-ri-iq bi-ir-qum in-na-pí-ih i-ša-tum

*ši-bu-ti **ú-pa-ah-hi-ir** a-na ba-bi-šu*

*[i-n]a še-re-ti ib-ba-ra **ú-ša-az-ni-in***

*ip-ru-uʼ ma-ar-ka-sa e-le-ep-pa **ip-ṭú-ur***

*a-bu-ba a-na ku-ul-la-at ni-ši **ú-za-am-me-er***

Exercise 16.2, Old Babylonian

qí-iš-tum ig-re-e-šu (*igrešu* 'it attacked him') ***iš-ku-un** ek-le-tam*
   a-na (*ana*, translate 'in place of') *nu-úr ša-ma-i*

*li-ib-bi ma-di-iš **iz-zi-iq***

*ši-ir a-wi-lim **is-hu-ul***

*ni-iš šar-ri i-na pí-i-šu **aš-ku-un***

*hu-ub-tam **ih-bu-ut***

*ki-ma ni-iṭ-li-ia it-ti-ša **ad-bu-ub***

di-nam a-n[a] (translate *ana* as 'about') *a-hi-šu ú-ul **ag-mu-ur***

*⌜re⌝-eš₁₅-ka **ú-ka-ab-bi-it***

*a-na mi-nim qá-at-ka i-na zu-um-ri-ia **ta-as-sú-úh***

*⌜iʼ⌝-lu ma-tim **it-ru-ru-ma** iš-ši-⌜qú⌝ še₂₀-pí-šu*

Exercise 16.3, Old Babylonian

*a-na ša-pí-ri-ia mi-nam **ú-ga-al-li-il***

*i-na e-bu-ri še-am ú-ul **id-d[i]-nu*** (translate *nadānu* as 'to
   give out')

*i-na pu-úh-ri ši-la-ti **id-bu-ba***

a-na e-pé-ši-im (translate *epēšu* as 'undertaking') *an-ni-i-im ki-i*
   *la **ta-ap-la-ah***

*ap-pa-šu **ip-lu-úš-ma*** (*-ma* 'and') *[ṣe]-re-tam **iš-ku-un***

*qa-qa-ad-ka **ú-ka-bi-it***

*ṣa-bu-um ša be-lí-ia **ip-hu-ur***

a-wa-tim wa-at-ra-tim-ma (do not translate *-ma*) *ha-ià-su-mu*
   (*hayasumu*, personal name) *a-na ṣe-er be-lí-ia **iš-pu-ur***

*a-di-ni ṭe₄-ma-am ú-ul **al-ma-ad***

i-ša-tam i-na li-ib-bi qí-ir-ti ip-pu-uh-ma ᵍⁱˢ*di-im-tum im-qú-ut*

kù.babbar *ú-ul ni-im-hu-ur*

lu^{meš} *šu-nu-ti* (*šunūti* 'those') *a-hi a-na mi-nim ih-su-ús*

ᵃⁿˢᵉ*ha-a-ru-um iq-qà-ṭi-il*

anše^{hi.a} *a-na ge-er-ri-im ih-ha-aš-hu*

Exercise 16.4, Middle Babylonian: In literary Middle Babylonian, D and Š preterites often display *e*-colouring, see Unit 14.13.

a-na šú-a-tú (*ana šuātu* 'to that one') *né-me-qa* **šúm-šú** (*iddinšu* or *iddinaššu* 'he gave') zi-*tam da-rí-tam ul* **šúm-šú** (*iddinšu* or *iddinaššu* 'he gave')

ᵐ*a-da-pa* (personal name, indeclinable) *ša šu-ú-ti* [*k*]*a-ap-pa-ša* **iš-bi-ir** (see Unit 11.13)

am-mi-ni ša šu-ú-ti ka-ap-pa-ša **te-e-eš-bi-ir** (see Unit 11.13)

a-na gi-sal-lat kur-*i ša-qu-ti ki-ma* mušen (pl.) **ip-pár-šu** (see Unit 14.14, bottom; and exercise 32.1, DYK box)

šal-ma-at qu-ra-di-šu-nu i-na ba-ma-at kur-*i a-na qù-ru-na-a-te* **lu-qé-rin** (sp. *lū uqerrin; lū* = 'truly')

ša-gal-ti um-ma-na-te-šu-nu (-te- sp. -ti-) dagal^{meš} *ki-ma ri-hi-il-ti* ᵈiškur *lu* **áš-kun**

ul **iš-nu-un** *ma-ti-ma ina* (*ina* 'among') man^{meš}-*ni kúl-la-ti qa-bal-šu ma-am-ma*

a-na re-ši-šu-nu **ú-še-pi-ik** *ša-am-na*

iš-ku-un ᵈ*a-nu me-eṭ-ṭa la pa-da-a e-lu tar-gi-gi*

ᵈ*nin-urta qar-du* sag-*ed* dingir^{meš} ᵍⁱˢtukul^{meš}-*šu-nu* **ú-še-be-er**

Exercise 16.5, Standard Babylonian

^{lú}maš.maš *ina ki-kiṭ-ṭe-e ki-mil-ti ul* **ip-ṭur**

qer-bi-ia **id-lu-hu**

^{na₄}*a-gúr-ri ina* ^{na₄}za.gìn **ú-šab-šil**

a-nu-um en-líl *u* è-a **ú-rap-pi-šú** **ú-zu-un-šú**

ta-na-da-a-ti (sp. *tanādāt*; normalize *tanādāt*(*i*)) lugal *i-liš* (*iliš* 'to (those of) a god') **ú-maš-šil** *ù pu-luh-ti* é.gal *um-man* **ú-šal-mid**

am-mì-ni ^{lú}ì.du₈ (*ata* 'O doorman') **ta-at-bal** aga gal-*a ša* sag.du-*ia*

ik-pu-ud-ma (do not translate -ma) *lìb-ba-šu le-mut-tu*

ú-nak-ki-is *kap-pi-šú ab-ri-šu nu-bal-⌈li-šú⌉*

ana 20 d[ann]a (*ana ešrā bīri* 'at twenty leagues') **ik-su-pu** *ku-sa-pa ana* 30 danna (*ana šalāšā bīri* 'at thirty leagues') **iš-ku-nu** *nu-bat-ta*

kur^meš (use *šadû*) **ub-bit-ma** (*ubbit* 'he annihilated') *bu-ul-šú-nu*
ú-šam-qit
ta-ma-a-ti id-luh-ma (*-ma* 'and') *mi-šìr-ta-ši-na ú-hal-liq*
a-pi ù qí-i-ši ú-šah-rib-ma ki-i ^d*girra iq-mi* (*iqmi* 'he burned')

Did you know?

The Epic of Erra was used as a talisman: manuscripts of it were
perforated and hung up, to guard against outbreaks of plague.

The most important things to remember

1 Like the present, the preterite is formed by adding prefixes and
suffixes to a 'core'. The core changes with the verb's system,
the prefixes and suffixes with the grammatical characteristics
of the subject.

2 The third person singular forms in the four systems for the
verb *parāsu* 'to divide' are: G *iprus*, N *ipparis*, D *uparris*,
Š *ušapris*.

3 In the G and N systems the vowel between the second and
third root letters changes from verb to verb. For verbs with the
two theme vowels *a/u*, it is *u* in the G system and *i* in the N
system. For other verbs, it is the verb's theme vowel.

4 The same prefixes and suffixes are used as for the present.

5 The Babylonian preterite can usually be translated with an
English preterite ('I did').

6 For verbs with *n* as first root letter, this assimilates to the
second root letter when they come into contact (e.g. *iddin*
'he/she gave', from *nadānu* 'to give').

7 In the N system, the rule of vowel elision (Unit 47.4) comes
into force when there is a vowel after the third root letter.

17

The perfect

The perfect is fundamentally a past tense. In all four systems, the 'core' includes an infix *-ta-* (*-te-* in *e*-verbs).

Did you know?
The perfect tense was discovered by Assyriologist Benno Landsberger and only described in print in 1952, in the Akkadian grammar by Landsberger's pupil Wolfram von Soden (*Grundriss der akkadischen Grammatik*).

17.1 Uses of the perfect

In Old Babylonian the perfect had a meaning very similar to the English perfect ('I have eaten'). As Babylonian developed, the perfect gradually supplanted the preterite in the vernacular language, and by the first millennium it became the normal tense for referring to the past in the vernacular language, corresponding to both the English perfect ('I have eaten') and the English preterite ('I ate'). One often meets the sequence 'preterite-*ma* perfect'. In this usage, both verbs usually translate as English preterites ('I did X, and then I did Y').

In Old Babylonian letters, the perfect often translates into English as a present + 'herewith'.

OB *aštaprakkum* 'Herewith I am sending to you (m. sg.) ...'

In subordinate clauses, the Babylonian perfect can (like the English perfect) refer to the future. (Subordinate clauses will be treated in Unit 30.)

> OB *ṭuppī kīma teštemû šulumka šupram-ma libbī linūḥ* 'When **you have heard** my letter, write to me how you are, so that my mind can be at ease' (AbB 13, 175: 15–18)

17.2 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, the perfect forms of strong verbs conform to the patterns shows in Table 8. (In *e*-verbs *a* changes to *e*.) The principle is the same as for the present and preterite, i.e. the 'core' of each column stays the same:

G *PtaRvS* (though *v* is sometimes elided, see below)   D *PtaRRiS*
N *ttaPRvS*   Š *štaPRiS*

Table 8

	G	N	D	Š
1st sg.	*aPtaRvS*	*attaPRvS*	*uPtaRRiS*	*uštaPRiS*
2nd sg. m.	*taPtaRvS*	*tattaPRvS*	*tuPtaRRiS*	*tuštaPRiS*
2nd sg. f.	*taPtaRSī*	*tattaPRvSī*	*tuPtaRRiSī*	*tuštaPRiSī*
3rd sg.	*iPtaRvS*	*ittaPRvS*	*uPtaRRiS*	*uštaPRiS*
1st pl.	*niPtaRvS*	*nittaPRvS*	*nuPtaRRiS*	*nuštaPRiS*
2nd pl.	*taPtaRSā*	*tattaPRvSā*	*tuPtaRRiSā*	*tuštaPRiSā*
3rd pl. m.	*iPtaRSū*	*ittaPRvSū*	*uPtaRRiSū*	*uštaPRiSū*
3rd pl. f.	*iPtaRSā*	*ittaPRvSā*	*uPtaRRiSā*	*uštaPRiSā*

'*v*' means: a short vowel which changes from verb to verb.

What changes are the prefixes and suffixes, which vary with the person, gender and number of the subject. These prefixes and suffixes are the same as those for the present and preterite, and the same comments apply (see Unit 15.3).

17.3 The vowel in the G and N systems

In the G and N systems it is necessary to insert a vowel which varies from verb to verb. This vowel is indicated by the symbol v in Table 8 and is the same as the vowel in the present of the G and N systems (i.e. = the theme vowel; when a verb has the two theme vowels *a/u*, then insert *a*).

17.4 Sound changes

In the G system, when suffixes are added to the core, the vowel between the second and third root letter is elided (see Unit 47.4).

> *šakānu* 'to put' → *taštaknī* 'You (f. sg.) have put' (from *taštakanī*)

As in other tenses, *n* assimilates to a following consonant.

> *nadānu* 'to give' → *attadin* 'I have given' (from *antadin*)

The *t* of the perfect infix changes to *d*, *ṭ*, *s*, *z* and *ṣ* when it directly follows these consonants.

> *dabābu* 'to speak' → *addabub* 'I have spoken' (from *adtabub*)
> *ṣabātu* 'to seize' → *iṣṣabat* 'He/she/it has seized' (from *iṣtabat*)
> *zabālu* 'to bring' → *izzabil* 'He/she/it has brought' (from *iztabil*)
> *saḫāru* 'to search for' → *issaḫur* 'He/she/it has searched for' (from *istaḫur*)

After the Old Babylonian period, *št* changes to *lt*.

> *šakānu* → *iltakan* 'He has put' (from *ištakan*)
> *šapāru* 'to send' → *taltapar* 'You (m. sg.) have sent' (from *taštapar*)

However, owing to their liking for traditional spellings, scribes often write *št* rather than *lt* even after the Old Babylonian period. For further changes (*gt* → *gd*; *mt* → *md*, *nd*) see Unit 47.10.

Exercise 17.1, Old Babylonian

li-ib-bi **tu-ul-te-mi-in**

[*li*]-*ib-ba-šu* **im-ta-ra-aṣ**

tu-uš-ta-am-ri-iṣ li-ib-bi *ù* mu-ru-uṣ li-ib-bi ra-bi-a-am a-na
  pa-ni-ia (*ana pānīya* 'for me') **ta-aš-ta-ka-an**

ri-ig-ma-am e-li-ia **ta-aš-ta-ka-a**[*n*]

ḫi-iṣ-pa-tum ka-bi-it-tum a-na pa-ni-ia **ip-ta-rik**

ú-sa-a-tim ra-bi-a-tim i-na mu-úḫ-ḫi-ia **ta-aš-ta-ka-an**

ki-ša-ad-ka ka-aq-qá-r[a]-am **uš-ta-ak-ši-id**

síg *ša* é.gal **iš-ta-aq-lu**

a.šà-*am* **am-ta-kar**

[lú]*ša-ar-ra-qí šu-nu-ti* (*šunūti* 'those') **aṣ-ṣa-ba-at**

ri-ig-ma ra-bi-a-am **iš-ta-ak-na**

mi-ša-ra-am i-na ma-ti **aš-ta-ka-an**

Exercise 17.2, Middle Babylonian

ᵐa-da-pa (personal name, indeclinable) *ma-ar* ᵈé-a ša šu-ú-ti
  ka-ap-pa-ša **iš-te-bi-ir**

ma-ar ši-ip-ri ša ᵈa-ni **ik-ta-al-da** (see Unit 47.9)

ša-am-na [il-q]ù-ni-šu-um-ma (*ilqûniššumma* 'they brought to
  him, and'; preterite) **it-ta-ap-ši-iš**

[k]úl-la-at kur-ia **ta-al-ta-la-al**

Exercise 17.3, Standard Babylonian

mi-li **it-taḫ-su**

mi-šit-tu **im-ta-qut** eli uzuᵐᵉˢ-ia

lu-'-tu **im-ta-qut** eli bir-ki-ia

im-ḫa-aṣ pe-en-ša (*pēnša*, variant of *pēmša*) **it-ta-ša-ak** ú-ba-an-šá

ig-dam-ra maš-šak-ki-ia ᵐᵘⁿᵘˢensiᵐᵉˢ as-li-ia ina ṭu-ub-bu-ḫi
  (*ina ṭubbuḫi* 'through slaughter (for sacrifices)') dingirᵐᵉˢ
  ig-dam-ru

qu-ra-du ᵈèr-ra ana šu-an-na urulugal dingirᵐᵉˢ **iš-ta-kan**
  pa-ni-šú

tam-ḫa-ṣi-šu-ma (*tamḫaṣīšu-ma* 'You (f. sg.) struck him, and')
  kap-pa-šu **tal-te-eb-**[ri]

qaq-qad ú-ri-ṣi ana (translate *ana* as 'in place of') qaq-qad lú
  it-ta-din

The most important things to remember

1 Like the present and preterite, the perfect is formed by adding
prefixes and suffixes to a 'core'. The core changes with the
verb's system, the prefixes and suffixes with the grammatical
characteristics of the subject.

2 The third person singular forms in the four systems for the
verb *parāsu* 'to divide' are: G *iptaras*, N *ittapras*, D *uptarris*,
Š *uštapris*.

3 In the G and N systems the vowel between the second and
third root letters changes from verb to verb. It is the same as
the corresponding vowel in the present.

4 The same prefixes and suffixes are used as for the present.

5 The Babylonian perfect can often be translated with an English
perfect ('I have done'), but sometimes context requires an
English preterite ('I did').

6 The *t* of the *-ta-* infix assimilates to immediately preceding
d, *ṭ*, *s*, *z* and *ṣ*.

7 In verbs with *n* as first root letter, *nt* changes to *tt*.

8 After the Old Babylonian period, *št* changes to *lt*,
e.g. *iltapar* 'he has sent' matching Old Babylonian *ištapar*.

9 In the G system, the rule of vowel elision (Unit 47.4) comes
into force when there is a vowel after the third root letter.

18

The stative and the verbal adjective

There is a 'core' form of the Babylonian verb to which two different sets of endings can be added, producing two different grammatical forms: the 'verbal adjective', and the stative. Their meanings will be explained below.

The verbal adjective is an adjective, and takes adjectival endings (described in Units 7 and 9). The stative is a tense of the verb, and takes its own set of endings (-*āku*, -*āta*, etc.), which are different from those of the present, preterite and perfect. They will be presented below.

18.1 The core forms for statives and verbal adjectives

Using the system explained in Unit 5, the core forms of statives and verbal adjectives conform to the patterns shown in Table 9. (In *e*-verbs, *a* changes to *e*.)

Table 9

G	N	D	Š
PaRvS	naPRuS	PuRRuS	šuPRuS

'*v*' means: a short vowel which changes from verb to verb.

In the G system, owing to the rules of vowel elision (see Unit 47.4), the vowel between the second and third root letters is elided when suffixes beginning with a vowel are added.

For most adjectives related to strong verbs, in the G system the vowel represented by the symbol '*v*' is *i*. A few, however, have *a* and *u*. In this book, when the vowel is not *i*, this is stated in the Glossary (see e.g. *lemēnu* 'to be evil': the Glossary gives the stative as *lemun*). The core vowel in the G system is also visible in certain feminine singular G verbal adjectives (see below).

18.2 The verbal adjective

Most adjectives in Babylonian, including many which you have already met, are 'verbal adjectives'. They are called 'verbal' because they are intimately related to the verb, e.g. inasmuch as they follow the four systems – otherwise, there is nothing special about them. (The idea of adjectives somehow being related to verbs occurs also with English past participles, e.g. 'broken'.) For verbs of being, the verbal adjective corresponds in English to the adjective used in translating the infinitive of the verb.

> *lemēnu* 'to be evil' → *lemnu* 'evil'
> *marāṣu* 'to be ill' → *marṣu* 'ill'
> *šupšuqu* 'to be very difficult' → *šupšuqu* 'very difficult'

For verbs of doing which take a direct object, the verbal adjective usually means 'having undergone the action of the verb' (i.e. it has a passive sense). It can be translated with the English past participle ('broken', 'enhanced').

> *parāsu* 'to divide, to cut off' → *parsu* 'cut off, severed'

For verbs of doing which do not take a direct object, the verbal adjective usually means 'performing the action of the verb' or 'having performed the action of the verb'. It can be translated with the English present participle ('sleeping') or past participle ('fallen').

ṣalālu 'to be asleep' → *ṣallu* 'sleeping, asleep'
maqātu 'to fall' → *maqtu* 'fallen'

Feminine singular verbal adjectives are produced by adding -*t*- or -*at*- (-*et*- for adjectives related to *e*-verbs) to the core. The meaning is the same. When -*t*- is added, the G system core vowel is visible; when -*at*- is added, the core vowel is elided (see Unit 47.4).

damāqu 'to be good' → f. sg. *damiqtu, damqatu* 'good'
lemēnu 'to be evil' → f. sg. *lemuttu* (from *lemuntu*), *lemnetu* 'evil'
rapāšu 'to be broad' → f. sg. *rapaštu, rapšatu* 'broad'

Insight
Verbal adjectives in the N system are rare.

18.3 The stative

The stative is so called because, rather than describing an action, it describes a state (though this distinction is often obscured in translation). It can refer both to the present and the past – more rarely to the future. The stative only has suffixes (not prefixes), and these are different from the suffixes used by the present, preterite and perfect. Unlike the present, preterite and perfect, the stative has different markers for 3rd singular masculine and feminine subjects, and for 2nd plural masculine and feminine subjects. It is rare to use the stative in the N system.

18.4 Translating statives

How to translate a stative depends on whether the relevant verb can take a direct object in other tenses (e.g. present, preterite, perfect) of the same system. For verbs which do not take a direct object in other tenses of the same system (this includes all verbs of being), the stative signifies that the subject of the verb is in a state resulting from performing the action. (Since the future use of the stative is comparatively rare, we do not include future translations in the examples below, though they are theoretically possible.)

maqit 'He is/was in the state resulting from falling', i.e. 'He has/had fallen'

ṣalil 'He is/was in the state resulting from lying down', i.e. 'He is/was lying down'

maruṣ 'He is/was in the state resulting from being ill', i.e. 'He is/was ill'

damiq 'He is/was in the state resulting from being good', i.e. 'He is/was good'

For verbs which do take an object in other tenses of the same system, the stative can be translated in four ways:

▶ so that the subject is/was/will be in a state of performing the action
▶ so that the subject is/was/will be in a state of having performed the action
▶ so that the subject is/was/will be in a state of undergoing the action
▶ so that the subject is/was/will be in a state of having undergone the action

Context indicates which translation is appropriate. Here are some examples. (Future translations are again omitted.)

našik (from *našāku* 'to bite')

'He is/was in the state of biting', i.e. 'He is/was biting'
'He is/was in the state of having bitten', i.e. 'He has/had bitten'
'He is/was in the state of being bitten', i.e. 'He is/was being bitten'
'He is/was in the state of having been bitten', i.e. 'He has/had been bitten'

kašid (from *kašādu* 'to reach')

'He is/was in the state of reaching', i.e. 'He is/was reaching'
'He is/was in the state of having reached', i.e. 'He has/had reached',

'He is/was in the state of being reached', i.e. 'He is/was being reached'

'He is/was in the state of having been reached', i.e. 'He has/had been reached'

maḫiṣ (from *maḫāṣu* 'to beat')

'He is/was in the state of beating', i.e. 'He is/was beating'
'He is/was in the state of having beaten', i.e. 'He has/had beaten'
'He is/was in the state of being beaten', i.e. 'He is/was being beaten'
'He is/was in the state of having been beaten', i.e. 'He has/had been beaten'

18.5 Statives with an accusative

Statives can take an accusative. When the other tenses (e.g. present and preterite) of the same verb in the same system also take an accusative, then the accusative can be translated as it would be for the other tenses (e.g. present and preterite).

OB *šeam ḫašḫū* 'They need **grain**' (AbB 12, 47: 8)
OB *šeum girram parik* 'The grain is lying across **the road**' (AbB 7, 84: r.10')
OB *šunu manna palḫū* '**Whom** do they fear?' (AbB 3, 10: 12)
OB *mê lū ramkāta* 'May you be bathed in **water**' (Gilg. BM+VA: iii.11)

It is, however, possible for the stative to take an accusative even if other tenses of the same verb in the same system do not. This is known as the 'accusative of respect': one translates literally as 'in respect of ...,' 'with respect to ...' and then paraphrases as the context and English idiom suggest.

OB *ištu rēš šattim murṣam dannam marṣāku* 'Since the beginning of the year I have been ill **with respect to a strong disease**', i.e. '...with a strong disease' (ARM 26/2, 403: 3–4)

OB *šuttuḫ lānam damiq zumram* 'It (the snake) is very long **in respect of form**, it is beautiful **in respect of body**', i.e. 'It is very long in form, beautiful in body' (SEAL 5.1.20.1: 1–2)

18.6 Forms of the stative in the G, N, D and Š systems

Using the system explained in Unit 5, the stative forms of strong verbs conform to the patterns shown in Table 10.

Table 10

	G system	N system	D system	Š system
1st sg.	PaRSāku	naPRuSāku	PuRRuSāku	šuPRuSāku
2nd sg. m.	PaRSāta	naPRuSāta	PuRRuSāta	šuPRuSāta
2nd sg. f.	PaRSāti	naPRuSāti	PuRRuSāti	šuPRuSāti
3rd sg. m.	PaRvS	naPRuS	PuRRuS	šuPRuS
3rd sg. f.	PaRSat	naPRuSat	PuRRuSat	šuPRuSat
1st pl.	PaRSānu	naPRuSānu	PuRRuSānu	šuPRuSānu
2nd pl. m.	PaRSātunu	naPRuSātunu	PuRRuSātunu	šuPRuSātunu
2nd pl. f.	PaRSātina	naPRuSātina	PuRRuSātina	šuPRuSātina
3rd pl. m.	PaRSū	naPRuSū	PuRRuSū	šuPRuSū
3rd pl. f.	PaRSā	naPRuSā	PuRRuSā	šuPRuSā

'v' means: a short vowel which changes from verb to verb.

This may seem intimidating, but the pattern is actually quite simple: the 'core' of each column stays the same:

G PaRvS (though v is usually elided, see below)
N naPRuS
D PuRRuS
Š šuPRuS

What changes is the suffixes, which vary with the person, gender and number of the subject. In isolation, these are as in Table 11.

Table 11

	G, N, D, Š
1st sg.	-āku
2nd sg. m.	-āta
2nd sg. f.	-āti
3rd sg. m.	-Ø
3rd sg. f.	-at
1st pl.	-ānu
2nd pl. m.	-ātunu
2nd pl. f.	-ātina
3rd pl. m.	-ū
3rd pl. f.	-ā

'Ø' means: nothing.

18.7 Observations on the stative suffixes

The same set of suffixes is used in all four systems. Most stative suffixes are different from the suffixes used by the present, preterite and perfect. The third feminine singular ending -at is related to the 'feminine t' which appears in nouns and adjectives. The third person plural suffixes -ū (m.) and -ā (f.) are related to the plural morphemes -ūt- (m.) and -āt- (f.) introduced in Units 8.2 and 9.1. There are strong similarities between several stative suffixes and the

corresponding independent pronouns (see Unit 37), e.g. -*āta* and *atta* 'you (m. sg.)'.

18.8 The stative of nouns

Stative suffixes can be added to nouns, producing clauses which in English translation use a form of the verb 'to be'. The tense to be used in translation is, as for the stative of verbs, determined by context. The stative ending is added to the dictionary form of the noun after the case vowel and (if present) the feminine *t* (and, if present, preceding short *a* or *e*) have been removed.

> *šarrāku* 'I am/was/will be a king', 'I am/was/will be a queen'
> OB *sinnišāku* 'I am/was/will be a woman' (ARM 10, 31: r.7')

A stative ending cannot co-exist with a possessive suffix. Nor can it be added to a noun which is modified by an adjective. To say things like 'I am your king', 'I am a good king' or 'I am your good king', a different construction is used (see Unit 29). When a noun takes stative endings, it is said to be in the 'predicative state' (cf. Unit 10.4).

18.9 *lū* + stative

When the stative is directly preceded by the particle *lū*, the overall sense is that of a wish or a mild command: 'let it ...', 'may it ...', 'it should ...'.

> OB *lū šalmāta lū balṭāta* 'May you (m. sg.) be well, may you (m. sg.) be healthy'
> OB *ina u₄ 4 kam* (Babylonian reading uncertain; *erbet ūmī* ?) *daltī lū kamsat* 'My door should be finished (with)in four days' (AbB 3, 34: 19)

Insight

Since in English 'should be' can express uncertainty well as obligation, to avoid ambiguity one can translate *lū* + stative with 'must', though this is somewhat stronger than the Babylonian.

18.10 G statives of verbs of being from *PRR* roots

Verbs of being which have *PRR* roots (i.e. roots with identical second and third root letters, e.g. √*dnn*) can form the 3rd m. sg. G stative according to the pattern *Pv̄S*. (This applies to I-weak verbs as well as to strong verbs, see Unit 24.7.)

> *danānu* 'to be strong' → *dān* 'he/it is strong' (but *dannāku* 'I am strong,' etc.)

The reason for this oddity is that PRR roots originally had only two root letters: 3rd m. sg. G statives (like *dān*) preserve the older form. The second root letter was reduplicated (√*dn* → √*dnn*) to bring the biliteral roots into line with the prevailing triliteral pattern. During the first millennium, the pattern *Pv̄S* began to be ousted by the pattern *PaRvS*.

18.11 The intensifying Š system stative

The Š system stative is not always causative. For verbs which are verbs of being in the G system, the Š stative can convey the same meaning as the G stative, but more intensely. (In English this is conveyed with words such as 'very'.)

> SB *niṭâtuya šumruṣā* 'My beatings **are/were very painful**' (BWL 44: 99)

> **Did you know?**
> The Babylonian poem *ludlul bēl nēmeqi* 'I will praise the lord of wisdom' (from which the above example is taken) recounts, in the first person, the suffering (and finally the deliverance) of a righteous man. In this, it bears affinities with the biblical Book of Job.

18.12 Rarer forms of the stative endings

Occasionally, the endings *-āku*, *-āta* and *-āti* appear respectively as *-āk*, *-āt*, *-āt*.

OB *aššum ṣuhārti annītim ṭēmī ul ṣabtāk* 'I have not made up my mind about this girl' (AbB 4, 152: 9–10)

In literary Old Babylonian, *-āta* occasionally appear as *-āti*.

Exercise 18.1, Old Babylonian
te-re-tum ma-di-iš la-ap-ta
i-na-an-na ša-at-tum ga-am-ra-at
a-na-ku (anāku 'I myself') *ni-iš* dingir-*lim za-ak-ra-ku*
ma-al-lu-ú ra-ab-bu-tum na-ra-am pa-ar-ku
ha-al-ṣum ša be-lí-ia ša-lim
ki-ri-ih a-lim da-an
ˡᵘkúr *a-na ma-a-ti-ia qé-ru-ub*
bi-sa a-na bi-ti-ia qú-ru-ub
šu-ut (šūt 'they') *ki-ma ka-ak-ka-bi ú-ga-ri sà-ah-pu*
ma-ra-at-ki ša-al-[m]a-at

Exercise 18.2, Old Babylonian
bu-bu-tum i-na mu-uh-hi-ia ka-am-ra-at
a-wi-lum wa-ša-aṭ
ša-pí-ir-ni lu-ú ba-li-iṭ
a-wa-tum i-ni ú-ul ma-ah-ra-at
li-ib-bi lu-um-mu-un
lú šu-ú mu-úš-ke-en₆
ib-ri lu-ú it-ba-ra-nu a-na ù at-ta (anā u atta 'I and you')
ge-ru-um da-an
ᵐ*bé-e-ia-a (bēyā,* personal name; indeclinable) *a-na mi-nim*
na-zi-iq

Exercise 18.3, Old and Middle Babylonian: The last two sentences are MB.
i-na qá-ti ha-ab-ba-[ti] i-ša-tum na-ap-ha-at ma-a-tam i-ik-ka-
[al] (ikkal 'it is consuming')
ṣú-ha-rum i-na ma-a-at šu-bar-tim (šubartum = name of a
country) *wa-ši-ib*
i-na ká.dingir.raᵏ[ⁱ] *wa-ši-ib*
e-ru-ú ma-hi-ir ú-ku-ul-tam ki-ma né-ši-im na-e-ri
ṭe₄-em-ka lu-ú sa-di-ir

a-bu-ni lu ša-lim lu ba-li-iṭ
a-ša-al šar-ri ku-ub-bu-ra-at
uz-na-a-tum ù ki-ša-da-t[um] nu-uk-ku-sà
a-wi-lu-ú ma-di-iš ṣú-ur-ru-mu
te-re-tum lu-up-pu-ta
re-de-nu
a-na ma-an-ni ka-ar-ra la-ab-ša-ta
i-na ma-ti-ni i-lu ši-na (šina 'two') *ha-al-[q]ú*

Exercise 18.4, Old Babylonian: From a prayer to the gods of the
night, describing night time. (Use the present tense in translation.)
ˈpuˈ-ul-lu-lu ru-bu-ú
wa-aš-ru-ú sí-ik-ku-ru ši-re-tum ša-ak-na-a
ha-ab-ra-tum ni-šu-ú ša-qú-um-ma-a
pe-tu-tum ud-du-lu-ú ba-a-bu

Exercise 18.5, Standard Babylonian
aš-ša-as-su a-mat
ši-ir-a-nu-ú-a nu-up-pu-hu
meš-re-tu-u-a su-up-pu-ha
kip-pat kur.kur *ina qé-reb* an-*e šaq-la-a-ta*
lu-ú sa-ni-iq pi-i-ka lu-ú na-ṣir at-mu-ka
i-lu a-na šar-ra-bi ul pa-ri-is a-lak-ta
kal ᵍⁱˢgigir *šu-ug-mu-ra-ku*
lem-né-ta-ma kab-ta-ti tu-šam-ri-iš
pa-áš-qat né-ber-tum šup-šu-qat ú-ru-uh-šá

Exercise 18.6, Standard Babylonian: From The Epic of Erra. Erra
(the plague god) describes himself and his destructive powers:
ina a[n]-*e ri-ma-ku ina* ki-*tim la-ab-ba-ku*
ina kur *šar-ra-ku ina* dingirᵐᵉˢ *ez-za-ku*
ina ᵈí-gì-gì *qar-da-ku ina* ᵈa-nun-na-ki *gaš-ra-ku*
ina [b]u-lim *ma-hi-ṣa-ku ina* kur-i *šu-ba-ku*
ina a-pi ᵈgirra-[ku] *ina qí-ši ma-ˈagˈ-šá-rak*
ina a-lak har-ra-nu (alāk harrānu, for earlier *alāk harrāni*
    'campaign') *ú-ri-in-na-ku*

Erra is eulogized by his servant Išum (do not translate -*ma*):

gi-mir par-ṣi-ma ha-am-ma-ta dingir^(meš)-*ma pal-hu-ka*
^(d)*í-gì-gì šah-tú-ka* ^(d)*a-nun-na-ki-ma gal-tu-ka*

The most important things to remember

1 The stative is formed by adding suffixes (not prefixes) to a 'core'; these are different from the suffixes used in the present, preterite and perfect. You need to know them.

2 The 3rd m. sg. stative has no ending: it is the same as the 'core'.

3 The cores in the four systems for the verb *parāsu* 'to divide' are G *paris* N *naprus* D *purrus* Š *šuprus*.

4 In the G system, adding suffixes to the core results in vowel elision (as per the rule stated in Unit 47.4).

5 For any verb in any system, the core of the stative is the same as the stem of the masculine verbal adjective.

6 The verbal adjective adds adjectival endings (nominative sg. -*u*, accusative sg. -*a*, genitive sg. -*i*, etc.) to the core, while the stative adds its own endings (-*āku*, etc.).

7 The stative describes a state rather than an action (but the difference is often lost in translation). The tense in translation is determined by context.

8 The stative can take an accusative; sometimes this translates as a direct object, and sometimes it is necessary to translate it as an 'accusative of respect'.

9 Stative endings (-*āku*, -*āta*, etc.) can be added to nouns, giving the meaning 'I am/was ...', 'You are/were ...', etc.

10 *lū* before a stative (including nouns with stative endings) turns the clause into a wish or polite command.

19

Verbs with accusative, dative and ventive suffixes

Babylonian verbs have two sets of suffixes which correspond to English pronouns. One set is used for the direct object (e.g. 'I saw him'). These are known as 'accusative suffixes'. The other set is used for the indirect object (e.g. 'I gave the book to him'). These are known as 'dative suffixes'. (On 'ventive' suffixes see below.) The dative and accusative suffixes are somewhat similar to the possessive suffixes (see Unit 11.1). However, dative and accusative suffixes are always attached to verbs, never to nouns, whereas possessive suffixes are always attached to nouns, never to verbs.

For the purposes of suffixes, infinitives count as nouns: they can take possessive suffixes, not dative or accusative suffixes. (Though sometimes possessive suffixes after infinitives translate into English as a direct object – see Unit 22.2.)

19.1 The accusative and dative suffixes

Table 12 displays the accusative and dative suffixes. Since they are easily confused with possessive suffixes (which, however, only attach to nouns, never to verbs), these are also listed for comparison. The bracketed *m* is usually present in Old Babylonian, and usually absent in later stages of the language (see Unit 6.11).

Table 12

	Accusative	Dative	Possessive
1st sg.	-ni	-a(m), -(m), -ni(m)	-ī, -ya
2nd sg. m.	-ka	-ku(m)	-ka
2nd sg. f.	-ki	-ki(m)	-ki
3rd sg. m.	-šu	-šu(m)	-šu
3rd sg. f.	-ši	-ši(m)	-ša
1st pl.	-niāti, -nâti	-niāši(m), -nâši	-ni
2nd pl. m.	-kunūti	-kunūši(m)	-kunu
2nd pl. f.	-kināti	-kināši(m)	-kina
3rd pl. m.	-šunūti	-šunūši(m)	-šunu
3rd pl. f.	-šināti	-šināši(m)	-šina

19.2 The first person singular dative suffix

Which of the three forms (-am, -m, -nim) the 1st pers. sg. dative suffix assumes depends on what subject suffix (if any) it is following.

- After -ū and -ā (3rd m. pl., 3rd f. pl., 2nd pl.): -nim (later -ni, later still -nu).
- After -ī (2nd f. sg.): -m (later -Ø, so that dative and non-dative forms are identical).
- After -Ø and -at (3rd sg. m. and f. stat.): -am (later -a). (Though it is rare after -at.)
- If the verb form (in any tense or system) includes no subject suffix (e.g. išpur 'he sent'): -am (later -a).

Some examples are given in Table 13.

Table 13

	without dat.	with dat., OB	with dat., SB
1st sg.	*addin*	*addinam*	*addina*
2nd sg. m.	*taddin*	*taddinam*	*taddina*
2nd sg. f.	*taddinī*	*taddinīm*	*taddinī*
3rd sg.	*iddin*	*iddinam*	*iddina*
1st pl.	*niddin*	*niddinam*	*niddina*
2nd pl.	*taddinā*	*taddinānim*	*taddināni*
3rd pl. m.	*iddinū*	*iddinūnim*	*iddinūni*
3rd pl. f.	*iddinā*	*iddinānim*	*iddināni*

19.3 Sound changes involving dative and accusative suffixes

The suffixes sometimes give rise to sound changes (which you have already met in different contexts in previous Units).

a) When a dative or accusative suffix beginning with *š* immediately follows a sibilant or dental sound (*s, ṣ, š, z, t, d, ṭ*), the two sounds coalesce into *ss*. (Like all double consonants, this need not be spelled double in cuneiform. In OB it often appears as *zz*.)

> *niṭṭarad* + *šu* = *niṭṭarassu* 'We have despatched him'

As with possessive suffixes (see Unit 11.8), after the Old Babylonian period partially assimilated or non-assimilated spellings are sometimes used.

> *iṣ-ṣa-bat-su* for *iṣṣabassu* 'He seized him/it'

b) When a dative or accusative suffix beginning with a consonant immediately follows *n*, *n* often assimilates to the suffix's initial consonant. (Like all double consonants, the resulting double consonant need not be spelled double in cuneiform.)

> *iddin* + *šim* = *iddiššim* 'He gave (it) to her'

c) The addition of the suffixes *-am* (later *-a*) and *-anni* can result in vowel elision in the G and N systems (see Unit 47.4).

ištakan 'He has put'	→	*ištaknam* 'He has put for me'
		ištaknanni 'He has put me'
ṭurud 'Despatch!'	→	*ṭurdam* 'Despatch to me!'
		ṭurdanni 'Despatch me!'
iššakin 'It was placed'	→	*iššaknam* 'It was placed for me'

19.4 Accusative replaces dative

In the first millennium, there is a tendency for the accusative suffix to oust the dative suffix.

> SB *ana ištar ālika lū kanšāta-ma liddinka pir'a* 'You should bow down (in prayer) to the goddess of your town, so that she will grant offspring to you!' (*liddin* 'so that she will grant') (BWL 108: 13)

··

Did you know?

Ištar, goddess of war and sex, was widely thought of as *the* goddess par excellence. For this reason, her name gave rise to the noun *ištaru*, simply meaning 'goddess'.

··

19.5 The ventive suffix

By the Old Babylonian period, the dative suffix of the first person singular (*-am/-m/-nim*) had acquired a second function ('ventive'). It continued to perform these two different functions (1st sg. dative; 'ventive') throughout the language's history. Though in terms of the language's history it is one and the same suffix doing two different things, it is useful to think in terms of two different suffixes which happen to look identical and behave identically.

The ventive suffix acts like an arrow, indicating (or highlighting) that the action described in the sentence is happening towards or for someone. This function is best seen with verbs of motion, e.g the verb *alāku*: when it lacks the ventive suffix, it means

'to go'; when it has the ventive suffix, it means 'to come'. (Hence the name 'ventive', from the Latin word *venio* 'I come'.)

> *illik* 'He went'; OB *illikam* SB *illika* 'He came'

This also works for *ṭeḫû* 'to go/come near', *(w)arādu* 'to go/come down', *elû* 'to go/come up', etc.

It is not hard to see how this function grew out of the first person dative suffix: if one thinks of *alāku* as originally meaning 'to walk', forms such as 'he walked to me' acquired a meaning of their own ('he came'), so that the suffix started being used even for other persons ('he came to you'). In a conversation, the ventive applied to verbs of motion usually acts as an arrow pointing at the speaker or addressee (but not a third party).

In English, the ventive suffix is – apart from verbs of motion – often not visible in translation. If, however, you want somehow to acknowledge its existence and function to yourself, then when saying words such as 'to' in the corresponding English sentence, stab your finger through the air in the direction of an imaginary goal.

19.6 The ventive suffix followed by dative and/or accusative suffixes

The ventive suffix can be followed by most dative and all accusative suffixes. The first person singular dative suffix never appears together with the ventive suffix, because historically they are one and the same. The first person singular accusative suffix is almost always preceded by the ventive suffix. Here the ventive suffix has ceased to convey meaning in its own right, and basically become part of the accusative suffix. Thus the ending *-anni/-nni/-ninni* can simply be translated as 'me', without worrying about the erstwhile ventive component.

> *išpuranni* 'He/she sent me'
> SB *biblāt libbiya tušakšidanni* 'You (m. sg.) allowed me to attain my heart's desire' (Asar. 98: r.29)

Other dative and accusative suffixes are frequently preceded by the ventive suffix. In most such cases, the ventive suffix is left untranslated in English. When the ventive suffix is followed by a dative or accusative suffix, the *m* of the ventive suffix assimilates to the initial consonant of the dative or accusative suffix.

OB *aṭarrad + am + kum = aṭarradakkum*
SB *aṭarradakku* 'I will send (it) to you'

Insight

You may wonder why the *m* of the ventive suffix assimilates to a following consonant, whereas other *m*s do not usually assimilate. The reason is thought to be that the *m* of the ventive suffix goes back to an original *n*.

19.7 Loss of *n* in the ventive suffix *-ni(m)*-

In Standard Babylonian, the *n* of the ventive suffix *-ni(m)* is sometimes lost when *-ni(m)* is followed by a dative or accusative suffix.

SB *iṣṣurūinni* (from *iṣṣurūninni = iṣṣurū + nim + ni*) 'They guarded me'
SB *utukku lemnu tušaṣbitāinni* (from *tušaṣbitāninni = tušaṣbitā + nim + ni*) 'You (pl.) allowed an evil *utukku*-demon to seize me' (Maqlû V 60)

19.8 Dative and accusative suffixes together

It is possible for a verbal form to have both a dative and an accusative suffix (although forms such as this are rare). If this happens, the dative suffix precedes the accusative suffix and the *m* of the dative suffix assimilates to the following consonant. For example:

OB *awīlum pānānum ul ḫasis inanna mannum iḫsusakkuššu*
(= *iḫsus-am-kum-šu*; ventive, dative, accusative) 'The man was not mentioned previously – who has mentioned him to you (m. sg.) now?' (AbB 14: 144, 29–30)

19.9 'Redundant' suffixes

Sometimes, accusative or dative suffixes pick up a word in the
sentence in a way which, to English speakers, seems redundant.
The suffix probably added emphasis to the sentence. It need not
be translated.

SB *šamaš ana humbaba idkâššum-ma* (*idke* 'he roused' + *am* +
šum + *ma*) *mehê rabbûtu* 'Šamaš roused the great storm winds
against Humbaba' (Gilg. V 137)

SB *ana pizallūri šutummu epussi* (from *epuš-ši*, stative of *epēšu*
'to make' + 3rd sg. f. dat. - *ši*) 'The storehouse is made for the
gecko' (BWL 236: ii.11–13)

19.10 'Missing' suffixes

Sometimes Babylonian verbs lack a dative or accusative suffix
where an English speaker would expect one to be used.

OB *šumma paspasū imaqqutūnikk[um] šūbilam* 'If some ducks
fall on you (i.e. if you happen to come by some ducks), send
(them) to me!' (AbB 7, 154: 27–29)

Exercise 19.1, Old Babylonian

ma-di-iš i-da-al-hu-ni-in-ni
ni-iš dingir^meš *ú-ša-áz-ki-ir-šu*

li-ib-ba-šu ma-di-iš *ma-ru-uṣ-kum*
am-mi-nim ᵐše-ep–ᵈen.zu tu-da-ab-ba-ab [l]a *tu-da-ab-ba-ab-šu*
aš-šum hi-bi-il-ti-šu *ú-lam-mi-da-an-ni*
ši-it-tum ra-hi-a-at ni-ši im-qù-ʿuš⌉-sú
i-na te-er-ti-šu la ta-na-sà-ah-šu
pu-ha-am ul id-di-nu-ni-a-ši-[im]
ni-iš i-li-im [l]a tu-ša-az-ka-ri-šu
mu-ú ik-šu-du-ni-a-ti

Exercise 19.2, Old Babylonian

i-na-tum ša-ak-na-šu-nu-ši-im
ge-er-ru-um pa-ri-is-ma a-di i-na-an-na ú-ul aš-pu-ra-ak-ki-[im]
a-ka-la-am iš-te-en ú-ul i-di-nam
a-na mi-ni-im i-pí-ir-ša ta-ap-ru-sà i-pí-ir-ša id-na-a-ši-im
a-na a-ha-ti-ia ú-ul ad-di-in a-na ka-a-šum (ana kâšum 'to you
  (m. sg.)') *a-na-ad-di-na-ak-kum*
an-ni-a-tum *dam-qá-k[u]m*
ša-at-ta-am 4 (erbet 'four') gu₄ʰⁱ·ᵃ *a-ṭa-ar-ra-da-ak-kum*
be-lí ù be-el-ti aš-šu-mi-ia da-ri-iš u₄-mi li-ba-al-li-ṭú-ku-nu-ti
a-na-ku (anāku 'Me, ...') mu-ur-ṣú iṣ-ba-ta-ni
a-na ᵈGIš ki-ma i-li-im ša-ki-iš-šum me-eh-rum

Exercise 19.3, Middle Babylonian

lugal *ṭè-e-ma iš-kun-šu*
ul ú-[š]e-el-lim-šu ina mah-ra hi-mil-ta-šu sig₅-ta ul am-gur
pa-ni ba-nu-ti ša ᵈa-ni šu-nu (šunu 'those ones') *ú-ka-la-mu-ka*

Exercise 19.4, Standard Babylonian

na-piš-ta-šu *ú-šat-bak-šu*
šal-lat-su-nu ka-bit-tu ta-šal-la-la ana qé-reb šu-an-naᵏⁱ
ki-ma šu-uš-ka-al-li *ú-kàt-ti-man-ni* šit-tú
a-sak-ku mar-ṣu it-taš-kan-šú (translate šakānu as 'to assign')
iš-šak-na-nim-ma (ignore -ma; translate šakānu as 'to assign')
  i-da-at pi-rit-ti
šá-lim-tu ša-ak-na-as-su (translate šakānu as 'to decree')
muš iṣ-ṣa-bat-su ina (ina 'by') kap-pi-šú

The most important things to remember

1 Babylonian verbs have suffixes for pronoun direct objects ('accusative suffixes') and pronoun indirect objects ('dative suffixes').

2 The accusative and dative suffixes (which attach to verbs, not nouns) are similar to, but different from, the possessive suffixes (which attach to nouns, not verbs). You need to know them.

3 Dative suffixes originally had mimation (though it is generally lost after the Old Babylonian period); accusative suffixes did not.

4 The first person singular dative and accusative suffixes change their form depending on what immediately precedes them.

5 The first person singular dative suffix developed an additional meaning, representing direction. In this function it is known as the 'ventive' suffix.

6 The ventive suffix turns verbs of going into verbs of coming.

7 The ventive suffix often precedes dative and accusative suffixes.

8 When the ventive suffix precedes another suffix, its mimation assimilates to the following consonant (even in periods where mimation would otherwise be lost), e.g. *išpur* + *am* + *ši(m)* = SB *išpurašši* 'He sent to her'.

9 Sometimes, the presence or absence of a dative or accusative suffix seems odd to an English speaker.

20

The imperative

The imperative is used to express commands. Like other verbal tenses, imperatives (both positive and negative) can take ventive, accusative, and/or dative suffixes.

20.1 Positive and negative imperatives

Negative commands (i.e. instructions to someone *not* to do something) are expressed with *lā* + the 2nd person present:

> *lā tapallah* 'Do not fear!' (said to 2nd m. sg.)
> OB *šalmāku lā tanakkudī* 'I am well, do not worry!' (said to 2nd f. sg.) (AbB 7, 112: 4)

Positive commands, i.e. instructions to someone to do something, have their own special form. This form is the subject of this Unit.

Insight

Just as in English, imperatives cannot occur in subordinate clauses. (Subordinate clauses will be treated in Unit 30.)

There are different imperative forms for m. sg., f. sg. and pl. (which is the same for m. and f.). The Key to the exercises indicates after the translation to whom commands are addressed.

20.2 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, the imperative forms of strong verbs conform to the patterns shown in Table 14.

Table 14

	G system	N system	D system	Š system
m. sing.	PvRvS	naPRiS	PuRRiS	šuPRiS
f. sing.	PvRSī	naPRiSī	PuRRiSī	šuPRiSī
pl.	PvRSā	naPRiSā	PuRRiSā	šuPRiSā

'v' means: a short vowel which changes from verb to verb.

The 'core' of each column stays the same:

G *PvRvS* (but the second *v* is elided when suffixes are added)
N *naPRiS*
D *PuRRiS*
Š *šuPRiS*

To this core, suffixes (but not prefixes) are added to mark the person, number and gender of the subject. In its non-use of prefixes, the imperative differs from the present, preterite and perfect. The suffixes used in the imperative are the same suffixes which appear in the corresponding forms of the present, preterite, and perfect. The same suffixes are used for all four systems.

20.3 The vowel in the G system

The vowel in the G imperative depends on the vowel in the G preterite. Verbs with *i* or *u* in the G preterite use this same vowel in the imperative:

muqut 'fall!' (from *maqātu* 'to fall', pret. *imqut*)
šukun 'put!' (from *šakānu* 'to put', pret. *iškun*)
piqid 'entrust!' (from *paqādu* 'to entrust', pret. *ipqid*)

For verbs with preterite vowel *a*, the vowelling in the imperative is usually *PiRaS*, but a few such verbs have *PaRaS*:

limad 'learn!' (from *lamādu* 'to learn', pret. *ilmad*)
pilaḫ 'fear!' (from *palāḫu* 'to fear', pret. *iplaḫ*)
rikab 'ride!' (from *rakābu* 'to ride', pret. *irkab*)
ṣilal 'lie down!' (from *ṣalālu* 'to lie down', pret. *iṣlal*)
tikal 'trust!' (from *takālu* 'to trust', pret. *itkal*)
ṣabat 'seize!' (from *ṣabātu* 'to seize', pret. *iṣbat*)
tabal 'take away!' (from *tabālu* 'to take away', pret. *itbal*)

20.4 *n* as first root letter

When *n* is the verb's first root letter, this undergoes different modifications in different systems. In the G system, *n* as first root letter disappears altogether:

usuḫ 'pull out!' m. sg. (from *nasāḫu* 'to pull out', pret. *issuḫ*)
uqur 'destroy!' m. sg. (from *naqāru* 'to destroy', pret. *iqqur*)
idin 'give!' m. sg.; *idnī* f. sg.; *idnā* pl. (from *nadānu* 'to give', pret. *iddin*)

In the N and Š systems, *n* as first root letter is in contact with a following consonant, to which it assimilates.

Exercise 20.1, Old Babylonian: In addition to normalizing and translating the following positive commands, produce their negative equivalents in normalization and translation.
dingir–*pi-la-aḫ*
qa-qa-ad-ki ku-ut-mi-ma (do not translate *-ma*)
qá-ti ṣa-ba-at
šar-ra-am lu-um-mi-id
ša-am-mi ú-ku-um
mu-ug-ri-in-ni
it-ti-šu i-ša-ri-iš du-bu-ub
a-na ba-la-ṭi-ka-ma ku-ru-ub
am-tam id-nam

pa-ga-ar-ka ú-ṣú-ur
bi-ta ṣú-ul-li-il
ki-ma qá-né-e-e[m] **ku-up-ra-aš-šu**
gi-mi-il-lam e-li-ia šu-ku-un
[i-na] an-ni-tim (translate *annītu* as 'this matter') *at-hu-tam*
  ku-ul-li-im
ru-ub-ṣa-am šu-ku-un-ši-na-t[i] (translate *šakānu* as 'to provide
  s/o (accusative) with s/th (accusative)')
al-ku-nu ku-ṣí-ra
ni-iš ᵈ*šu-bu-la* (indeclinable name) *i-li be-li-šu i-na pí-šu*
  šu-ku-un
ta-ap-hu-ri i-na iš-ri-im a-na ᵈ*asaru* (indeclinable name) **šu-uk-
  na-a-ma** (*-ma* 'and') *i-la-am su-ul-li-ma*

Exercise 20.2, Standard Babylonian
a-ma-ti-ia li-im-d[a]
ši-ra ki-ma ši-ri-šú da-ma ki-ma da-me-šú i-din
i-na pa-an ṣal-tim-ma pu-ṭur
nap-lis-ma (do not translate *-ma*) *be-lum šu-nu-hu arad-ka*
id-nam-ma (do not translate *-ma*) *šam-ma šá a-la-di* (*alādu*
  'conception') **kul-li-man-ni** *šam-ma šá a-la-di*
pil-ti ú-suh-ma (*-ma* 'and') *šu-ma šuk-na-an-ni*

The most important things to remember

1 Negative commands (i.e. commands not to do something) are
  issued with *lā* + present.

2 Positive commands are issued with a special form. The 2nd
  m. sg. forms for *parāsu* 'to divide' are G *purus* N *napris* D
  purris Š *šupris*.

3 2nd f. sg. and 2nd pl. forms are created by adding the suffixes
  -ī and *-ā* to the 2nd m. sg. form. (Vowel elision ensues in the
  G system, according to the rule stated in Unit 47.4.)

4 When the first root letter is *n*, this is lost in positive commands
  in the G system.

21

The precative

The basic meaning of the precative is to express a wish: 'May I become rich', 'May it really happen', 'May she arrive tomorrow', 'May their days be long'. Accordingly, it is the tense used in blessings and curses.

Out of the basic meaning of expressing a wish arise additional meanings, which vary from person to person. In the first person singular, it is used to declare an intention: 'Let me ...', 'I will ...'. In the third person (sg. and pl.), it expresses commands: 'He/she/ they should ...'. In the first person plural, it translates as 'Let's ...'. (In sentences which include more than one clause, precatives can assume nuances of purpose, concession and result. This will be discussed in Unit 32.1.)

The precative is formed differently for actions ('precatives of action') and states ('precatives of state'). Like other verbal tenses, the precative can take ventive, accusative, and/or dative suffixes.

Insight

In a formal linguistic description of Babylonian grammar, the precative would be analysed in terms of 'mood'. For the purposes of learning to translate, however, one can simply think of the precative as a tense with a wish-related meaning.

21.1 Precatives of action: forms in the G, N, D and Š systems

All forms of the precative of action are in various ways derived from the preterite. Using the system explained in Unit 5, the precative

forms of strong verbs conform to the following patterns. Positive forms ('may I ...', 'may you ...', etc.) are shown in Table 15. Negative forms ('may I not ...', 'may you not ...', etc.) are shown in Table 16. Sometimes, *lā* + present is also used as a negative precative, so that *lā iparras* has a meaning very similar to that of *ay iprus*.

Table 15

	G	N	D	Š
1st	*luPRvS*	*luPPaRvS*	*luPaRRiS*	*lušaPRiS*
2nd m.	*lū taPRvS*	*lū taPPaRvS*	*lū tuPaRRiS*	*lū tušaPRiS*
2nd f.	*lū taPRvSī*	*lū taPPaRSī*	*lū tuPaRRiSī*	*lū tušaPRiSī*
3rd	*liPRvS*	*liPPaRvS*	*liPaRRiS*	*lišaPRiS*
1st	*ī niPRvS*	*ī niPPaRvS*	*ī nuPaRRiS*	*ī nušaPRiS*
2nd	*lū taPRvSā*	*lū taPPaRSā*	*lū tuPaRRiSā*	*lū tušaPRiSā*
3rd m.	*liPRvSū*	*liPPaRSū*	*liPaRRiSū*	*lišaPRiSū*
3rd f.	*liPRvSā*	*liPPaRSā*	*liPaRRiSā*	*lišaPRiSā*

'v' means: the same vowel as in the preterite of the same system.

Table 16

	G	N	D	Š
1st	*ay aPRvS*	*ay aPPaRvS*	*ay uPaRRiS*	*ay ušaPRiS*
2nd m.	*ē taPRvS*	*ē taPPaRvS*	*ē tuPaRRiS*	*ē tušaPRiS*
2nd f.	*ē taPRvSī*	*ē taPPaRSī*	*ē tuPaRRiSī*	*ē tušaPRiSī*
3rd	*ay iPRvS*	*ay iPPaRvS*	*ay uPaRRiS*	*ay ušaPRiS*
1st	(*ē niPRvS* ?)	(*ē niPPaRvS* ?)	(*ē nuPaRRiS* ?)	(*ē nušaPRiS* ?)
2nd	*ē taPRvSā*	*ē taPPaRSā*	*ē tuPaRRiSā*	*ē tušaPRiSā*
3rd m.	*ay iPRvSū*	*ay iPPaRSū*	*ay uPaRRiSū*	*ay ušaPRiSū*
3rd f.	*ay iPRvSā*	*ay iPPaRSā*	*ay uPaRRiSā*	*ay ušaPRiSā*

'v' means: the same vowel as in the preterite of the same system.

21.2 Comments on positive forms

Positive forms (except 1st pl.) derive from *lū* + preterite. When the preterite begins with a vowel (*aPRvS*, *uPaRRiS*, etc.), contraction takes place. By convention, circumflex accents (^) are not written on the resulting vowel (e.g. *liPRvS* rather than *lîPRvS*).

taškunī 'you (f. sg.) placed' → *lū taškunī* 'may you (f. sg.) place'
iškun 'he/she placed' → *liškun* 'may he/she place'

In the 1st sg. precative of the G and N systems, unusually for a Babylonian contraction, it is the first vowel which 'wins' (*lū aPRvS* → *luPRvS*; *lū aPPaRvS* → *luPPaRvS*).

aškun 'I placed' → *luškun* 'may I place'

All 3rd pers. forms (sg., m. pl., f. pl.), in all four systems, begin with *li-*. (Some learners find this counter-intuitive for the D and Š systems!) The 1st sg. form begins with *lu-* in all four systems.

21.3 Comments on negative forms

Negative forms derive from original *ai* + preterite. Before a vowel, *ai* becomes *ay*; before a consonant, it becomes *ē*.

taškunī 'you (f. sg.) placed' → *ē taškunī* 'may you (f. sg.) not place'
iškun 'he/she placed' → *ay iškun* 'may he/she not place'

21.4 Spellings of ay

In cuneiform, *ay* can be spelled *a*, *a-i*, *a-a*, *a-ia*, *ia*, and (on Old Babylonian tablets from the city of Mari) *a-wa*.

21.5 Precatives of state

Precatives of state are formed by putting *lū* before the stative.

> *lū šalmāta lū baltāta* 'May you (m. sg.) be well, may you (m. sg.) be healthy'

You have already met such formations in Unit 18.9, though the label 'precative of state' was not used there.

Exercise 21.1, Old Babylonian
a.šà *me-e i ni-il-pu-ut*
bu-nu nam-ru-tum ša ᵈamar.utu *i-li* (*ili*, construct form of *ilu*)
 a-li-ka li-im-hu-ru-ka
ni-pa-ti-šu li-wa-aš-še-ru
i-la-a-tim a-na šu-ub-ti-ši-na li-ša-al-li-mu
ᵈamar.utu *a-na e-pé-ši-ka an-ni-im li-ik-ru-ub*
ṣa-al-mi-ka i-na a-hi-ia lu-uq-qú-ur
ú-ta-a-am i-na ba-bi-im li-iš-ku-un
pi-ir-ṣa-am la-ma e-bu-ri-im li-ik-šu-ur
ᵈutu *ù* ᵈamar.utu *da-ri-iš u₄-mi* (*dāriš ūmī* 'forever')
 li-ba-al-li-t̩ú-ka
ba-ma-sú-nu lu wa-aš-bu ba-ma-sú-nu [*l*]*i-li-ku* (*lillikū* = G prec. 3rd m. pl. of *alāku*) (see Unit 14.3)

Exercise 21.2, Old and Middle Babylonian: The last six sentences are MB.
[*a*]*t-ti* (*atti* 'you' f. sg.) *qá-qá-di ku-ub-bi-ti-ma* (-*ma* 'and')
 ù a-na-ku qá-qá-ad-ki lu-ka-ab-bi-it
be-el-ki ù be-le-et-ki ki-ma ki-si ša qá-ti-šu-nu li-iṣ-ṣú-ru-ki
ᵐ·ᶠ*šu-bu-ul-tum* geme-*ka* ᵍⁱpisan *li-ša-ap-li-is-ka*
ˡᵘ*ma-aṣ-ṣa-ru li-iṣ-ṣú-ru-ni-iš-šu*

am-tam li-di-kum
dingir *na-a-am* (*nâm* 'our') *i nu-ba-li-iṭ*
ú-ṣú-ra-ti-ia a ú-ša-si-ik
ᵈutu *da-a-a-an di-na-ti e-le-nu lí-né-er-šu šap-la-nu a-ru-ta-šu*
  (see Unit 11.6, end) aᵐᵉˢ *ka-ṣu-ti a-a ú-šam-hir*
a-ia iṣ-bat uruᵏⁱ ᵈutu *qù-ra-a-dì a-ia iš-lu-ul šal-la-tam-ma*
  (*-ma* 'and') *li-ib-ba-šu a-ia ib-lu-uṭ*
ᵈ30 *na-an-nar an-e* kùᵐᵉˢ *sahar-šub-ba-a la te-ba-a gi-mir la-ni-šu*
  li-lab-biš
ᵈutu di.kud *an-e u* ki-*tim pa-ni-šu lim-haṣ*
ᵈnergal en *til-le-e u qa-ša-ti ka-ak-ki-šu li-še-bir*
ᵈnergal en *qab-li u ta-ha-zi i-na* mè-*šu liš-gi-iš-su*

Exercise 21.3, Standard Babylonian

dan-nu lum-ha-aṣ-ma a-ka-a lu-pal-lih
e ta-as-niq-šú
um-ma-nu lu-šá-as-hir
*bi-lat-su-nu ka-bit-tu liš-du-du ana qé-reb šu-an-na*ᵏⁱ
géme *ina é e tu-kab-bit*
šam-na ši-ga-ri-ka gim aᵐᵉˢ *li-šar-me-ek*
ùgᵐᵉˢ *lip-la-ha-ma* (*-ma* 'and') *lit-qu-na hu-bur-ši*[n]

From The Epic of Erra. (*lišmû-ma* = 'may they (m.) hear, and ...').

dingirᵐᵉˢ *liš-mu-ma lik-nu-šu ana ni-ri-ka*
ma-al-ki liš-mu-ma lik-mi-'su' ša-pal-ka

The most important things to remember

1 The basic function of the precative is to express wishes.
  Additionally, in the second and third persons it can have the
  nuance of a command (polite in the second person); in the first
  person singular it can express an intention.

2 Precatives referring to states ('precatives of state') are formed
  by putting *lū* before the stative. *lū* remains a separate word,
  and no contraction occurs.

3 Precatives referring to actions ('precatives of action') are formed by putting *lū* before the preterite. When the preterite form begins with a vowel, contractions occur.

4 For practical purposes, the positive 3rd person G precative is formed by putting *l* in front of the preterite: *iprus* 'he divided' → *liprus* 'may he divide'; *iprusā* 'they (f.) divided' → *liprusā* 'may they (f.) divide'.

5 3rd person precatives in the D and Š systems begin with *li-* (not *lu-* !).

6 1st person singular precatives in all four systems begin with *lu-*.

22

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The infinitive

The form of the verb known as the infinitive is that which the ancients used as the 'dictionary form': when they made lists of words, they cited verbs by what we call the infinitive. It is also the 'dictionary form' in modern dictionaries and glossaries (as at the back of this book). Though it is a form of the verb, the Babylonian infinitive behaves like a noun: it declines (nominative, accusative, genitive) with the same endings as nouns, it can take possessive suffixes (not dative or accusative suffixes), and be put in the construct state. The infinitive has no plural: it is used only in the singular.

In isolation, the Babylonian infinitive is usually translated as an English infinitive: *parāsu* 'to divide', *dummuqu* 'to make good', *šubšû* 'to cause to exist'. However, when it appears in an actual Babylonian sentence, it is generally best translated not with an English infinitive ('to eat', 'to learn') but with an English verbal noun ('eating', 'learning').

> OB *paṭārī qerub* 'My departing (i.e. my departure) is close at hand' (AbB 9, 14: 8)

Sometimes the English translation requires a paraphrase.

> OB *kīma lā nazāqika epuš* 'Act in such a way that you will not be annoyed!' (lit. 'Act in accordance with your not being annoyed!') (*epuš* 'act!') (AbB 3, 2: 27)

OB *kīma lā šuzzuqīya epuš* 'Act in a way which does not annoy me!' (lit. 'Act in accordance with not annoying me') (AbB 9, 14: 13–14)

The infinitive is negated by *lā*.

SB *lā balāssu* (from *balāṭšu*) *iqbi* 'He decreed his not living', i.e. 'He condemned him to death' (AfO 17, 1: 19)

22.1 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, the nominative forms of the infinitive are shown in Table 17. As with nouns, mimation is usually present in Old Babylonian and usually absent later (see Unit 6.11).

Table 17

	G	N	D	Š
strong	PaRāSu(m)	naPRuSu(m)	PuRRuSu(m)	šuPRuSu(m)
I-weak	aRāSu(m)	nanRuSu(m)	uRRuSu(m)	šūRuSu(m)
II-weak	PâSu(m)	(unknown)	PuSSu(m)	šuPūSu(m)
III-weak	PaRû(m)	naPRû(m)	PuRRû(m)	šuPRû(m)

In *e*-verbs, *a* changes to *e*: *qerēbu* 'to approach', *emēdu* 'to come into contact with', *ṭênu* 'to grind', *leqû* 'to take', etc. Examples of infinitives:

G *maqātu* 'to fall' → Š *šumqutu* 'to cause to fall'
G *lemēnu* 'to be bad' → D *lummunu* 'to make bad'
G *bašû* 'to exist' → N *nabšû* 'to come into being'
G *etēqu* 'to pass' → Š *šūtuqu* 'to cause to pass'
G *kânu* 'to be firm' → D *kunnu* 'to make firm'

22.2 Infinitives with subjects and objects

Though it behaves like a noun, the infinitive has not entirely given up its verbal nature: like ordinary verbs, it can have a subject

and/or an object. Grammatically, the subject and object's relation to the infinitive can manifest itself in several ways.

a) They can stand as entirely independent words, in which case the subject goes in the nominative, and (subject to Unit 22.5) the object in the accusative:

> OB *dannum enšam ana lā habālim* 'For the strong man not oppressing the weak man', i.e 'So that the strong will/would not oppress the weak' (CH Prologue i.37–39)
> OB *raggam u ṣēnam ana hulluqim* 'For destroying the wicked man and the malevolent man', i.e. 'To destroy the wicked and the malevolent' (CH Prologue i.35–36)

Did you know?
A stele bearing Hammurapi's laws, from which the two sentences above are taken, is now in the Louvre museum. It was excavated not in Mesopotamia, but in Susa (Iran), where it was taken as booty by the Elamites.

b) The infinitive can be put in the construct state, with the subject or the object following in the genitive:

> OB *ana lamād šāpiriya ašpuram* 'I have written for my boss's being informed', i.e. 'I have written so that my boss would be informed' (AbB 13, 37: 30)

c) The subject or object can be represented by a possessive suffix:

> OB *ana lamādika ašpuram* 'I have written for your being informed', i.e. 'I have written so that you would be informed' (AbB 1, 9: 35)

The last two constructions are essentially the same, the difference between them being that in the first the subject or object is an independent word, while in the second it is represented by a possessive suffix. The first of the three above constructions can be combined with the second or third.

OB *ana nīš ilī šuzkurišu* 'In order to make him swear an oath by the life of the gods' (ARM 26/2, 393: 5)

22.3 *ina* + infinitive

ina + infinitive, literally 'upon ...-ing', means 'when ...'

OB [*ṭup*]*pī anni'am ina amārim* 'Upon reading this my tablet', i.e. 'When (you) read this tablet of mine' (AbB 14, 11: 21)
MB *anu amāta annīta ina šemê*[*š*]*u ilsi* 'Upon his hearing this word, Anu cried out', i.e. 'When he heard this word, Anu cried out' (Adapa 16: 12'–13')

> ## Did you know?
> When reading cuneiform tablets inscribed on both sides, they should usually be turned not around the vertical axis (like the pages of a book), but around the horizontal axis.

22.4 *ana* + infinitive

ana + infinitive, literally 'for ...-ing', often means 'so that ...', 'in order to ...'.

SB *ana šubruq ulmēšu šērūti* 'To cause his fierce axes to shine' (lit. 'For the making-shining of his fierce axes') (Erra I 5)

A special case is *ana* + infinitive ... *nadānu*: in this construction, *nadānu* (literally 'to give') means 'to allow' someone to do something (expressed by the infinitive).

OB *ašlam ana tarāṣim u sikkatam ana mahāṣi ul addiššum* 'I did not allow him to stretch out the measuring line, (n)or to drive in the foundation peg' (AbB 3, 55: 22–23)

More rarely, *ana* is dropped and the infinitive goes in the accusative as an object of *nadānu*.

OB *ina māt atamrim hiṭītam nabšâm ul ninaddin* 'We will not allow a crime to occur (lit. 'to come into being') in the land of Atamrum' (ARM 26/2, 427: 26–28)

22.5 Case attraction

When the object of an infinitive is placed between a preposition and the infinitive, it is 'attracted' into the genitive case (even though logically speaking it should be accusative):

OB *sîn–damiq ana ṭēmika lamādi išpura* 'Sîn–damiq wrote to me to learn **your news**' (AbB 1, 79: 27–28)
OB *ana wardim naṣārim lā teggu* 'Do not be remiss in guarding **the slave!**' (AbB 1, 133: 25–26)

22.6 The infinitive of emphasis

The infinitive is sometimes used to add emphasis to a verb from the same root and in the same system. In such cases it has the ending *-u(m)*, often followed by *-ma*.

OB [*h*]*alāqum-ma haliq* 'He/it has well and truly vanished!' (AbB 13, 7: 13)
OB *ṭēmka šapārum-ma u*[*l t*]*ašpuram* 'You jolly well didn't write your news to me!' (AbB 13, 19: 10–11)

Some grammars call this the 'paronomastic infinitive'.

Exercise 22.1, Old Babylonian

a-na íd *pé-tem se-ke-ri-im ša-ak-na-ku*
a-na e-pé-ri ša-pa-ki-im qa-tam iš-ku-un
a-na ṭe₄-mi-šu la-ma-di-im aš-pu-ra-ak-kum
a-na ṭe₄-mi-ka la-ma-di iš-pu-ra
ᵍⁱˢ*ma-ga-ri-ka ra-ka-bu-um ú-ul ar-ka-ab*
a-na (translate *ana* as 'in') *ša-pa-ri-im la te-e-gi₄* (*teggi* 'you are being remiss', present)
a-na (translate *ana* as 'in') áb gu₄ʰⁱ·ᵃ *ù* anšeʰ[ⁱ·ᵃ] *bu-ul-lu-ṭi-im la te-gi* (*teggi* 'you are being negligent', present)
a-la-ka-a-am a-na ṣe-e-ri-ka ú-la ni-le-e (*nile''e* 'we are able to' + acc. inf.)
a-na (*ana* 'regarding') erim dusu *šu-a-*[*t*]*u* (*šuātu* 'that same') *la du-ub-bu-ub-šu-nu šar-rum iq-bi* (*iqbi* 'he decreed')

[*i-na* (*ina* 'through') *la*] *a-ka-lim ù ša-te-em ma-ṭi-a-ku*
(*maṭiāku* 'I am wasting away') *ù la-ba-šum-ma ú-ul la-ab-ša-*
a-ku
an *ù* ᵈ*en-líl a-na ši-ir ni-ši ṭú-ub-bi-im šu-mi ib-bu-ú* (*ibbû* 'they
called out')
a-la-ki qù-ru-ub
ga-gu-um a-na ma-ša-i-im ša-ki-in (question)

Exercise 22.2, Standard Babylonian
a-na ub-bu-bi-ka iš-pu-ra-an-[*ni*]
i-ris-su-ma (*īrissu-ma* 'it demanded of him') *lìb-ba-šú e-peš*
ta-ha-zi
[*a-n*]*a šá-kan a-bu-bi ub-la* (*ubla* 'it brought', i.e. 'it induced')
lìb-ba-šú-nu dingir^(meš) gal^(meš)

From The Epic of Gilgameš. (The goddess Bēlet-ilī regrets her part
in bringing about the Deluge.)

ki-i (*kī* 'how (could I ...)?') *aq-bi* (*aqbi* 'I spoke') *ma-har*
dingir.dingir ^(munus)hul
ana hul-lu-uq ùg^(meš)-*ia qab-la aq-bi-ma* (*aqbi-ma* 'I declared')

The most important things to remember

1 In isolation, the Babylonian infinitive is conventionally
translated as an English infinitive ('to do', 'to eat').

2 In the context of an actual sentence, a Babylonian infinitive
usually translates as an English noun in '-ing'.

3 Possessive suffixes (but not dative or accusative suffixes) can
attach to the infinitive. They represent the subject or the object
(context shows which).

4 *ina* + infinitive usually translates into English as 'when ...'.

5 *ana* + infinitive usually translates into English as 'in order to ...'.

6 When the object of an infinitive is a noun sandwiched between a preposition on the left and an infinitive on the right, it is 'attracted' into the genitive case (instead of the accusative), e.g. *ana ṭēmika lamādi* 'in order to learn your news'.

7 The infinitive is sometimes used to reinforce a verb from the same root and in the same system. In this function it ends in *-u(m)*, and is often followed by *-ma*.

Part four
Weak and
irregular verbs

23

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III-weak verbs

III-weak ('third weak') verbs are ones which behave as if they had no third root letter. (Originally, they did have third root letters, but for the purposes of learning how to inflect them it is useful to pretend that they do not. Some books would say that you can think of the third root letter as being a vowel.)

III-weak verbs are inflected with the same prefixes and suffixes as strong verbs. They also undergo the same sound changes as strong verbs (with some additional ones).

23.1 The dictionary form

For most III-weak verbs (as for most verbs of any type), the dictionary form is the G infinitive. The G infinitive of III-weak verbs follows the pattern *PaRû* (*PeRû* for e-verbs), contracted from *PaRāu* (*PeRēu* for e-verbs).

> *banû(m)* 'to build', *leqû(m)* 'to take', *malû(m)* 'to be full', *manû(m)* 'to count', *zenû(m)* 'to be angry'.

The dictionary form of verbs which are not attested in the G system is the infinitive of the system in which they are attested most frequently.

zummû(m) 'to be deprived of' (D system)

23.2 The theme vowel

Every III-weak verb has one theme vowel (whereas strong verbs can have two, e.g. *a/u* for *šakānu*). This vowel can be *a, i, e,* or *u*. Each verb's theme vowel is supplied in the Glossary. The theme vowel *e* occurs only in *e*-verbs. It was originally *a*, but turned to *e* through *e*-colouring (see Unit 14.13). A III-weak *e*-verb does not necessarily have *e* as theme vowel (e.g. *zenû* 'to be angry' has *i*).

23.3 General principles of inflection

The chief difference between III-weak and strong verbs is that where a strong verb has a third root letter, the corresponding form of a III-weak verb has nothing.

ipaqqid 'he entrusts'	– *ibanni* 'he builds'
ipqid 'he entrusted'	– *ibni* 'he built'
paqid 'he is entrusted'	– *bani* 'he is built'
udammaq 'he makes good'	– *umalla* 'he makes full'
udammiq 'he made good'	– *umalli* 'he made full'
dummuq 'he is made good'	– *mullu* 'he is filled'

When suffixes are added, the absence of a third root letter can lead to the occurrence of two adjacent vowels. When this occurs, the two adjacent vowels often contract (see Unit 47.1).

ibanniū 'they (m.) build' → *ibannû* 'they (m.) build'
liqeā 'take! (pl.)' → *liqâ* 'take! (pl.)'

When a III-weak verb without suffix was followed by *-ma*, its final vowel was probably long: *ilqe* vs. *ilqē-ma*. For simplicity's sake, however, in this book the vowel is normalized short.

> ## Insight
> Beause it goes back to original *PaRāi* (with contraction of *ā* and *i*; see Unit 47.1), the genitive of the G infinitive of III-weak verbs (whether *a*-verbs or *e*-verbs) normally ends in *ê* (not *î*), e.g. *ana lā mašê* 'so as not to forget'.

23.4 Verbal 'cores' in the G, N, D and Š systems

Table 18 gives the verbal 'cores', to which the same prefixes and suffixes are added as for strong verbs. (In *e*-verbs, *a* usually turns to *e*; see section 23.6 below.)

Table 18

	G	N	D	Š
Pres.	-PaRRv	-PPaRRv (from *nPaRRv)	-PaRRa	-šaPRa
Pret.	-PRv	-PPaRi (from *nPaRi)	-PaRRi	-šaPRi
Perf.	-PtaRv	-ttaPRi (from *ntaPRi)	-PtaRRi	-štaPRi
Stat.	PaRv	naPRi	PuRRu	šuPRu
Imp.	PvRv	naPRi	PuRRi	šuPRi
Inf.	PaRû(m)	naPRû(m)	PuRRû(m)	šuPRû(m)

'v' means: a short vowel (see section 23.5).

23.5 The vowel in the G and N systems

In the G and N systems it is necessary to insert a vowel which varies from verb to verb (and from tense to tense). This vowel is indicated by symbol *v* in Table 18. In the present, preterite and

perfect all verbs insert their theme vowel. In the G stative, all verbs insert *i* except a few verbs with theme vowel *u*, which insert *u*:

malû 'to be(come) full' (*a*) → *mali* 'he is full'
hadû 'to be(come) glad' (*u*) → *hadi* 'he is glad'
zakû 'to be(come) pure' (*u*) → *zaku* 'he is pure'

In the G imperative, verbs with theme vowel *i* and *u* insert *i...i* and *u...u*.

banû 'to build' (*i*) → *bini* 'build!'
manû 'to count' (*u*) → *munu* 'count!'

Verbs with theme vowel *a* or *e* (which derives from original *a*) insert *i...a, i...e*.

kalû 'to detain' (*a*) → *kila* 'detain!'
leqû 'to take' (*e*) → *liqe* 'take!'
šemû 'to hear' (*e*) → *šime* 'hear!'

23.6 e-verbs

In III-weak *e*-verbs, *e*-colouring (see Unit 14.13) can extend from the core to prefixes. This happens especially often in Old Babylonian.

aleqqe or *eleqqe* 'I take'; *taleqqe* or *teleqqe* 'You (m. sg.) take'

Rarely, *e*-colouring can extend from the core to stative suffixes.

patietku 'She/it is open for you (m. sg.)'

In Old Babylonian, the addition of a suffix with the vowel *a* (including the ventive suffix *-am*) sometimes undoes the *e*-colouring before the second root letter.

OB *šameāku* 'I am hearing' (from *šeme* + *āku*)

Exercise 23.1, Old Babylonian

li-ib-bi li-ib-du
li-ib-bi ú-ul ib-du
ka-ṣú-tim me-e a-na ^dutu *ta-na-qí*
ma-ti-ma bi-it-ni ú-ul i-le-qú-ú
mu-ú i[ṭ]-ṭe₄-hu-ni-im
it-ti-ka e-ze-en-ne
šar-ru-um li-ib-ba-tim im-ta-la
ze-nu-um za-ni-a-ta
ha-al-ṣú-um la in-na-ad-di
[ṭ]a-ap-ta-a uz-ni-ia
a-wa-tam i-qá-ab-bi šu-a-ši-im (šuāšim = 'to him')
ib-ki-i-ma li-ib-ba-ša ú-na-ap-pí-iš

Exercise 23.2, Old Babylonian

a-na né-me-li-ša i-in-ka la ta-na-ši
ši-ṭú-ti le-qí-at
lu ma-li ka-ra-aš-ka
ú-na-ti li-iš-šu-nim
ni-zi-iq-tum i-na li-ib-bi-ki la i-ba-aš-ši-i
la ik-ka-lu-nim
šu-nu-ti (šunūti 'those ones', acc.) *uh-ta-ap-pí-a-am i-na uz-zi-šu*
šar-ru-um ku-nu-ka-tim ša hu-bu-lim ú-he-ep-pi
a-mi-ni ba-ri-a-nu
mu-ur-ṣú-um iš-ba-ta-an-ni-ma i-na na-pí-iš-tim an-na-di
a-na al-pi-im ú-ku-lu-ú la i-ma-ṭi
i-na hu-bu-ri-ši-na ú-za-am-ma ši-it-ta

Did you know?

In Mesopotamian mythology, the gods brought about the great Flood because they could not bear the noise which humans made.

Exercise 23.3, Middle Babylonian

u'-ur-ti man *dan-ni ki-ma a-le-e zu-mur-šu ik-si*
uz-za ù ša-gal-ta ša tah-šu-hu nu-šab-ra né-e-nu (sp. *nīnu*)
ú-˹šèr˺-di im *a-bu-ba* ugu *ta-ha-zi-šu-nu* ^diškur *ur-šá-an-nu*

ar-ki (*arki* 'behind') dingir^meš *tik-li-šu šar-ru ina pa-ni um-ma-ni*
ú-šar-ri murub₄
i-na zi-qít mul-mul-li-ia a-di a.ab.ba *e-le-ni-te lu ar-di-šu-nu-ti*

From The Epic of Tukultī-Ninurta:

[*l*]*a-ab-bu-ma* ⌈*šàm*⌉-*ru ki-ma an-zi-i ša-nu-ú nab-ni-ta*
[*ka*]*d-ru ez-zi-iš a-na te-še-e ba-lu taḫ-li-pi*

Exercise 23.4, Standard Babylonian
a-sak-ku mar-ṣu ina zu-mur lú *it-tab-ši* lú *mut-tal-li-ka ki-ma*
  ṣu-ba-ti ik-ta-tam
ki-ma ti-bu-ut e-ri-bé-e ma-a-ta im-ta-lu-ú
dingir *al-si-ma* (*alsi*, from *ašsi*; *-ma* 'but') *ul id-di-na* (translate
  nadānu as 'show') *pa-ni-šú*
par-ṣi-ia ú-šal-qu-u šá-nam-ma (*-ma* is emphatic)
na-pi-iḫ-ta bul-li
šap-la-a-nu (translate *šaplānu* as 'deep down') *lìb-ba-šu re-e-mu*
  ra-ši-šu
i-naq-qa-nik-ka ši-kar sa-bi-'i ta-maḫ-ḫar
kab-ta-at šu-su *ul a-le-'-i na-šá-šá*
ta-šem-me ᵈutu *su-up-pa-a su-la-a* ù *ka-ra-bi*
il-ta-qu-ú ḫar-ḫa-ru-ú a-na (*ana* 'I') *at-taš-pil*
ši-pat ba-la-ṭi id-da-a

The most important things to remember

1 III-weak verbs take the same prefixes and suffixes as strong verbs.

2 They differ from strong verbs in the formation of the 'core':
  where a strong verb has a third root letter, they have nothing.

3 When the vowel at the end of the core is followed by a suffix
  beginning with a vowel, the two vowels usually contract (but
  ia is usually left uncontracted in Old Babylonian).

4 You need to learn the 3rd person singular forms for the present,
  preterite, perfect, and stative, and 2nd sg. m. for the imperative,
  in all four systems. (This is a total of 20 forms, but they are very
  similar to the corresponding forms of strong verbs.)

I-weak verbs

I-weak ('first weak') verbs are ones which have no visible first root letter in the G infinitive. (As comparison with cognate words in other languages shows, the root letter was originally present, but got lost. In Old Babylonian, whether the verb is an *e*-verb or not depends on which sound was lost; later, *e*-colouring can spread to verbs which were *a*-verbs in Old Babylonian – see Unit 14.13.)

24.1 The dictionary form

For most I-weak verbs (as for most verbs of any type), the dictionary form is the G infinitive. The G infinitive of I-weak verbs follows the pattern *aRāSu* (*eRēSu* for *e*-verbs).

> *akālu* 'to eat', *epēšu* 'to make, to do'

Insight

The general meaning of *epēšu(m)* can be thought of as being 'to carry out the action appropriate to the noun': 'to build' a house, 'to wage' war, 'to use' a tool, 'to perform' a ritual, 'to cultivate' a field, etc.

Verbs which are not attested in the G system have as their dictionary form the infinitive of the system in which they appear most frequently.

> *uššušu* 'to renew' (D system)

24.2 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, whereby R represents a verb's second root letter and S represents the third, the basic forms of I-weak verbs in the G, N, D and Š systems are as shown in Table 19. (By 'basic form' we mean 3rd m. sg. for the stative, 2nd m. sg. for the imperative, 3rd sg. for other tenses; they are considered basic because other forms can easily be derived from them by substituting the relevant prefixes and suffixes.) The prefixes and suffixes used for I-weak verbs are the same as for strong verbs, except that in some forms the vowel in the prefix is long.

Table 19

	G	N	D	Š
pres. 3rd sg.	*iRRvS*	*innaRRvS*	*uRRaS*	*ušaRRaS*
pret. 3rd sg.	*īRvS*	*innaRvS*	*uRRiS*	*ušāRiS*
perf. 3rd sg.	*ītaRvS*	*ittanRvS*	*ūtaRRiS*	*uštāRiS*
stat. 3rd m. sg.	*aRvS*	*nanRuS*	*uRRuS*	*šūRuS*
imp. m. sg.	*aRvS*	*nanRiS*	*uRRiS*	*šūRiS*
inf.	*aRāSu(m)*	*nanRuSu(m)*	*uRRuSu(m)*	*šūRuSu(m)*

'v' means: a short vowel which changes from verb to verb.

If the vowel in the prefix is long in the table above, then the prefix vowel is long for all persons.

ākul, tākul, tākulī, īkul, nīkul, tākulā, īkulū, īkulā ('I ate', etc.)

24.3 e-verbs

In *e*-verbs, *a/ā* changes to *e/ē* – except in the D present.

epēšu 'to make' → D pres. *uppaš*

The G and N system prefixes of *e*-verbs are subject to *e*-colouring; likewise stative suffixes in the G and N systems.

> *ēpuš* 'I made', *eppuš* 'I will make', *tennepuš* 'you were made'
> etc.; *epšēku* 'I have been treated'

On Assyrian manuscripts of Standard Babylonian compositions, initial *ī-* is often spelled *ē-*, so a third person singular form can look like a first person singular form.

24.4 The vowel in the G system

As indicated in Table 19, in the G system it is necessary to insert a vowel which varies from verb to verb. The rules for determining the vowel are the same as for strong verbs. They can be recapitulated as follows.

In the present, preterite, perfect and imperative, insert the theme vowel. If the theme vowel is *a/u* (= *e/u* in *e*-verbs), insert *a* (= *e* in *e*-verbs) in the present and perfect, *u* in the preterite and imperative. The stative vowel is usually *i* regardless of the theme vowel, but a few verbs differ. (When the stative vowel is not *i*, it is given in the Glossary.)

> *agāgu* 'to be furious' (*a/u*) → *agug* 'he is furious'
> *epēšu* 'to do, to make' (*e/u*; later *u/u*) → *epuš* 'it is made'

As with all verbs, the stative vowel is the same as that in the verbal adjective. This is elided in the dictionary form (m. sg.), but visible in the f. sg.

24.5 The vowel in the N system

As indicated in Table 19, in the N system it is necessary to insert a vowel which varies from verb to verb. The rules for the vowel are the same as for strong verbs. They can be recapitulated as follows.

In the present and perfect, insert the theme vowel; if the theme vowel is *a/u* (= *e/u* in *e*-verbs), then insert *a* (= *e* in *e*-verbs). In the

preterite, insert *u* if the theme vowel is *u*; insert *i* if the theme vowel is *i* or *a/u* (= *e/u* in *e*-verbs).

24.6 Why the long vowel?

In language learning it is not always practical to deduce everything from first principles, and with I-weak verbs there is much to be said for simply learning their forms through practice. Nonetheless, for interest's sake we mention that the reason why the long vowel arose in many forms (*īRuS, ītaRvS, ūtaRRis, ušāRiS, uštāRiS, šūRuS, šūRiS, šūRuSu,* etc.) is that 'compensatory lengthening' occurred (see Unit 47.2).

24.7 Statives of verbs of being from *PRR* roots

Like strong verbs (see Unit 18.10), I-weak verbs of being from *PRR* roots (i.e. from roots which have identical second and third root letters) can form the 3rd m. sg. stative according to the pattern *v̄S*.

> *edēdu* 'to be sharp'→ *ēd* 'he/it is sharp'
> *emēmu* 'to be hot' → *ēm* 'he/it is hot'

In the first millennium, they can also follow the pattern *aRvS*.

> *ezēzu* 'to be angry' → *eziz* 'he is angry'
> *agāgu* 'to be angry' → *agug* 'he is angry'

24.8 I-weak verbs as strong verbs

Occasionally, and not always predictably, I-weak verbs behave as if they were strong verbs whose first root letter is the glottal stop ('). You will meet an instance in Exercise 24.5: *na'durū* as the pattern *naPRuSū* for *adāru* 'to be(come) dark'. When you come across a verbal form which seems to belong to a verb whose first root letter is the glottal stop, you will normally find that the Glossary and the dictionaries list the relevant verb as a I-weak verb (occasionally a I-*w* verb, see Unit 26).

Exercise 24.1, Old Babylonian

a-na-ku (*anāku* 'Me, ...') *le-em-ni-iš ep-še-e-ku*
te-re-tim a-na (*ana* 'about') *šu-lum ma-ti-ia lu-pu-úš*
te-re-e-tim nu-še-pí-iš
ša-ap-ti-ia iš-ši-iq bi-ṣú-ri il-pu-ut ⌈*i-š⌉a-ar-šu a-na bi-ṣú-ri-i*[*a*]
  ⌈*ú*⌉*-ul i-ru-ub*
ši-ta-am ša i-li a-na-ku (*anāku* 'I') *ek-mé-ku*
i-na an-ni-tim at-hu-ut-ka lu-mu-ur
ša-at-tam ᵍⁱˢmá^{hi.a} *ú-ul ni-pu-uš*
pu-ul-lu-ha-a-ku ù le-em-ni-iš ep-še₂₀-e-ku
ša-at-ta-am a-na ša-at-ti-im na-am-da-at-ta-šu-nu
  e-bé-ṭú-um-ma i-bi-iṭ
mi-na-am ni-ka-al
a-na bi-ti-ia la i-ru-ba-am
ki-ma ha-de-ia e-pu-uš
i-na an-ni-tim a-hu-ut-ka lu-mu-ur

Exercise 24.2, Old Babylonian

ka-ar-ṣí-ka a-na šar-rim i-ku-lu
ma-ar-ti lu-ud-di-kum-ma (render -*ma* with a hyphen) *a-hu-uz*
ša-pí-ir-ni mi-nam ni-ip-pa-al
e-ru-ú i-ku-ul i-ku-lu ma-ru-šu
i-na ṭup-pí la-bi-ru-tim ša é ᵈ*nisaba ki-a-am a-mu-ur*
a-na-ku-ú (*anāku* 'I') *mi-na-am lu-pu-uš*
i-na é.gal-lim a-wa-tu-šu li-na-am-ra
a-hu-ni ṣe-eh-rum aš-ša-tam ú-ul a-hi-iz
se-bé-ta (*sebetta* 'seven') *ba-bu ud-du-lu e-lu da-ap-nim*
du-lu-um ki-ma hé-ri-ni-im i-te-ru-ub a-na li-bi-ia
aš-šum ki-a-am šu-ut-ta-a-am (ignore the extra -*a*-) *ta-mu-ur*
it-ti-ia na-an-mi-ir

Exercise 24.3, Old and Middle Babylonian: The last sentence is MB.

ᵐ·ᵈutu*-ha-zi-ir ù tap-pu-šu i-ki-mu-ni-a-ti*
ša-am-mi ka-lu-ma-ti-ia li-ša-ki-lu
še-pa-am a-hi-tam a-na li-ib-bi a-lim la tu-še-er-re-ba
i-na sà-ar-tim la te-né-me-da
a-na du-ri-im e-re-ba-am ma-an-nu-um i-qá-ab-bi-kum

ša ar-ḫi-iš bu-ul-lu-ṭi₄-šu e-pu-úš
šu-up-ra-am-ma (-ma 'and') ṣi-bu-ut-ka lu-pu-ša-kum
ib-ri⌐a⌐-ta-mar šu-ut-tam am-mi-⌐nim⌐ la te-ed-ki-a-ni ma-di-
⌐iš pa-al-ḫa⌐-[at]
ki-ma la na-za-qí-ka e-ep-pu-uš
mi-im-ma a-na-ku ú-ul [š]u-ḫu-za-ku
u₄-ma-am (ūmam 'today') di-im-ma-sú i-ta-ak-la-ni-a-ti
a-n[a-k]u (anāku 'I') el-te-em-na-ki-im
a-ia i-ku-ul ninda bu-lu-uṭ li-ib-bi a-ia i-ṣi-in [ni-p]í-iš ši-i-ra-aš

Exercise 24.4, **Old Babylonian:** From a prayer, describing what the gods have done at nightfall. (The three lines make up a single sentence.)

i-li (for ilū) ma-tim iš-ta-ra-at ma-a-tim
ᵈutu ᵈen.zu ᵈiškur ù ᵈinanna
i-te-er-bu-ú a-na ú-tu-ul ša-me-e

From a letter: King Hammurapi is suspicious
*um-ma šū-ma (umma šū-ma 'thus he (said):'; the words up to
ittadin are quoted)* ᵐ·ᵈutu–ḫa-zi-ir a.šà é a-bi-ia *i-ki-ma-an-ni-
ma (-ma 'and') a-na aga.uš it-ta-di-in ki-a-am ú-lam-mi-da-an-
ni a.šà-ú-um* (see Unit 44.9) *du-ru-um* (translate *eqlum dūrum*
as 'a permanently owned field') *ma-ti-ma in-ne-ek-ki-im wa-
ar-ka-tam pu-ru-ús*

Exercise 24.5, **Middle Babylonian**
lugal *i-bu-uk-šu-nu-ti*
e-pu-uš ú-⌐sa⌐-a-ti a-na en ᵘʳᵘká.dingir *gi-mil-ta iš-ku-un*
[i]t-ti nu-ḫa-tim-me (-me sp. for *-mi) nu-ḫa-tim-mu-ta ip-pu-uš*

Nebuchadnezzar I fights the king of Elam:
ur-ri-iḫ-ma lugal *dan-nu ik-ta-šad a-na* gú ⁱᵈ*ú-la-a (ulāya)*
in-nen-du-ma lugalᵐᵉˢ *ki-lal-la-an ip-pu-šu* mè
i-na bi-ri-šu-nu in-na-pi-iḫ i-šá-tu
i-na tur-bu-ú'-ti-šu-nu na-á'-du-ru igi (pl.) ᵈutu-ši
(Ulāya is the name of a river in south-west Iran.)

ina pi-i lab-bi na-'i-r[i] ul ik-ki-mu šá-lam-tú

gal-*a* ^damar.utu *ú-šag-gag*

ki-i ú-lil-te an-na-bi-ik

ú-ru-uh-ka te-ez-zib

kal pag-ri-ia i-ta-haz ri-mu-tú

a-na šu-zu-ub zi-ti-šú *in-na-bit a-na qé-reb* ^{uru}*ni-i'* (*ni'* = Thebes, in Egypt)

te-te-né-ti-iq gi-na-a šá-ma-mi (said to the sun god)

pi-ti-ma ni-ṣir-ta-šú e-ru-ub ana lìb-bi

ik-kal (translate *akālu* as 'to live off') *le-'-u ši-im i-di-šú ù la le-'-u ši-im* [*šè*]*r-ri-šú*

šá-di-i bé-ru-ti e-ri-ma (sp. *irrima*) *šá-lum-mat-ka*

a-hu-uz qát-su pu-ṭur a-ra-an-šú

[*š*]*u-ut-bi-ma* (-*ma* 'and') *šèr-tuk-ka* (*šērtukka* 'your punishment', acc.) *ina na-ri-ṭi eṭ-ra-áš-šú*

^d*iš-tar ug-gu-gat*

su-un-qu i-na bi-ri-šú-un iš-šá-kin-ma a-na bu-ri-šú-nu e-ku-lu (Ass. sp.) uzu^{meš} dumu^{meš}-*šú-un*

ni-kis sag.du ^m*te-um-man* en-*šú-nu qé-reb* nina^{ki} *e-mu-ru-u-ma* (Ass. sp.) *šá-né-e ṭè-e-mi iṣ-bat-su-nu-ti*

The most important things to remember

1 I-weak verbs have no visible first root letter.

2 They have the same prefixes and suffixes as strong verbs, except that the vowels of prefixes are sometimes lengthened (*iprus* 'he divided' vs. *īkul* 'he ate').

3 The 1st person singular G system prefix *a-/ā*- changes to *e-/ē*- in *e*-verbs.

4 You need to learn the 3rd person singular forms for the present, preterite, perfect, and stative (m.), and 2nd sg. m. for the imperative, in all four systems. (This is a total of 20 forms, but they are very similar to the corresponding forms of strong verbs.)

25

II-weak verbs

II-weak ('second weak') verbs are ones whose second root letter
is not a consonant. They fall into two types: 'II-guttural verbs',
whose second root letter was originally a guttural consonant,
subsequently lost (see Unit 47.7); and 'II-vowel verbs', whose
middle root letter is, and always was, a long vowel ($\bar{\imath}$, $\bar{u}$, $\bar{a}$). These
two types sometimes inflect differently. II-weak e-verbs are only
of the II-guttural type. All II-weak verbs are inflected with the
same prefixes and suffixes as strong verbs. The differences vis-à-vis
strong verbs lie in the formation of the verbal 'core'.

25.1 The dictionary form

For most II-weak verbs (as for most verbs of any type), the
dictionary form is the G infinitive. The G infinitive of II-weak verbs
follows the pattern *PâSu* (*PêSu* for e-verbs). (For exceptions in Old
Babylonian, see section 25.8 below.)

> *šâlu* 'to ask', *bêlu* 'to rule', *kânu* 'to be firm', *mâtu* 'to die'

Verbs which are not attested in the G system have as their
dictionary form the infinitive of the system in which they appear
most frequently.

> *kullu* 'to hold' (D system); *puqqu* 'to pay attention' (D system);
> *šummu* 'to ponder' (D system)

25.2 The theme vowel

Each II-weak verb has one theme vowel (whereas strong verbs can
have two, e.g. *a/u* for *šakānu* 'to put'). This vowel can be *a, i, e,* or *u.*

Each verb's theme vowel is supplied in the Glossary (in brackets after the infinitive). The theme vowel *e* occurs only in *e*-verbs, and all II-weak *e*-verbs have *e* as theme vowel. In II-vowel verbs, the theme vowel is the same as the vowel which constitutes the second root letter.

25.3 Doubling of the third root letter instead of the second

Before introducing the forms of II-weak verbs, it is necessary to present a general principle which underlies their inflection. Where a form of a strong verb doubles the second root letter (e.g. *iparras*, *uparris*, etc.), the corresponding forms of II-weak verbs cannot do this, because they do not have a second consonantal root letter to double. In compensation for this, as it were, when possible they double the third root letter.

išammū 'they buy' (= *iPaRRvSū* form of *šâmu* 'to buy').

This is only possible when the third root letter is followed by a vowel. Otherwise there would be two consonants at the end of a word (if there were no suffix), or three consonants in a row (if there were a suffix beginning with a consonant, e.g. *-šu*), and Babylonian allows neither (see Unit 47.13). Hence, in forms where strong verbs double their *second* root letter, suffixes beginning with a vowel (e.g. the ventive, or plural markers) enable the doubling of the *third* root letter in II-weak verbs. An example of the ventive suffix enabling doubling is shown in Table 20. In this example, the strong verb *parāsu* doubles its second root letter in both cases, the II-weak verb *šâmu* doubles the third only with the ventive ending.

Table 20

	G present, 3rd sg.	
	non-ventive	ventive
parāsu 'to divide'	*iparras*	*iparrasa(m)*
šâmu 'to buy'	*išâm*	*išamma(m)*

An example of the m. pl. suffix enabling doubling is shown in Table 21. In this example, the strong verb *parāsu* doubles its second root letter in both cases, the II-weak verb *kânu* doubles the third only with the plural ending.

Table 21

	D preterite	
	3rd sg.	3rd pl.
parāsu 'to divide'	uparris	uparrisū
kânu 'to be firm'	ukīn	ukinnū

25.4 Forms in the G, N, D and Š systems

Using the system explained in Unit 5, whereby *P* represents a verb's first root letter and *S* represents the third, the basic forms of II-weak verbs in the G, N, D and Š systems are as shown in Table 22. (On 'basic forms' see Unit 24.2.) (Given the particularity of II-weak verbs with regard to doubling of the third root letter, for every combination of tense and system we will give two forms: one where doubling is not possible, and one where it is.)

Table 22

	G	N	D	Š
pres. 3rd sg.	iPâS	iPPâS	II-vowel: uPâS II-guttural: uPâS	II-vowel: ušPâS II-guttural: ušPâS
3rd m. pl.	iPvSSū	iPPvSSū	uPaSSū	II-vowel: ušPāSū II-guttural: ušPâSū
pret. 3rd sg.	iPv̄S	iPPv̄S	uPīS	ušPīS
3rd m. pl.	iPv̄Sū	iPPv̄Sū	uPiSSū	ušPīSū
perf. 3rd sg.	iPtv̄S	(unknown)	uPtīS	uštaPīS
3rd m. pl.	iPtv̄Sū	(unknown)	uPtīSū	uštaPīSū
stat. 3rd sg.	Pv̄S	(unknown)	PūS	šuPūS
3rd m. pl.	Pv̄Sū	(unknown)	PuSSū	šuPūSū
imp. m. sg.	Pv̄S	(unknown)	PīS	šuPīS
pl.	Pv̄Sā	(unknown)	PiSSā	(šuPīSā)
inf.	PâSu(m)	(unknown)	PuSSu(m)	šuPūSu(m)

'v' means: a short vowel which changes from verb to verb; 'v̄' means: a long vowel which changes from verb to verb.

Some comments on these forms should be noted. In the present and preterite of the Š system, the *š* is directly in contact with the first root letter. In strong verbs, they are separated by *a*: *ušmīt* 'he killed' vs. *ušalmid* 'he taught'. As in strong verbs, present and preterite in the D and Š systems are only distinguished by the vowel (*a* vs. *i*): *ukān*, *ukīn* like *uparras*, *uparris*; *ušmāt*, *ušmīt* like *ušalmad*, *ušalmid*.

25.5 The vowel in the G and N systems

In the G and N systems it is necessary to insert a vowel which varies from verb to verb, and from tense to tense. This vowel is indicated by symbols *v* and *v̄* in Table 22. In the present, perfect, preterite and imperative, the vowel to be inserted is the verb's theme vowel.

In the G stative of II-vowel verbs, the vowel to be inserted is *ā* for II-*ā* verbs, and *ī* for II-*ū* and II-*ī* verbs (except that a few II-*ī* verbs of being insert *ā*).

dâṣu (*ā*) 'to disrespect'	→ *dāṣ* 'he is not respected'
dâku (*ū*) 'to kill'	→ *dīk* 'he has been killed'
qâšu (*ī*) 'to give as a gift'	→ *qīš* 'it has been given as a gift'

but

ṭâbu (*ī*) 'to be good'	→ stative *ṭāb* 'he/it is good'
sâmu (*ī*) 'to be red'	→ stative *sām* 'he/it is red'

For all II-weak verbs, the vowel between the first and third root letter in the G stative is the same as the vowel in the same position in the G system verbal adjective.

kīnu 'firm'; *ṭābu* 'good'; *dāṣtu* 'disrespect' (f. adj. used as noun)

25.6 Why *â* in the G and N present?

A feature of II-weak verbs which learners of Babylonian tend to find counter-intuitive is the *â* in the present of the G and N systems

when the third root letter is not doubled: why *a*? Why not simply the theme vowel?

A good way to think of this is to imagine II-weak verbs in the G and N present as desperately wanting to imitate the corresponding forms of strong verbs. So, let us put ourselves in the position of a II-weak verb: 'I want to imitate strong verbs. What is their most distinctive feature in the G and N present? Surely, the doubling of the second root letter. So, I will try to imitate this. I don't have a second root letter to double, but as the next best thing I will double my third, e.g. *ikunnū* "they are firm" and *išammū* "they buy".' So far, so good.

'But oh dear, sometimes I can't double my third root letter because of the consonant clusters this would create. So, what to do? Doubling my first root letter is not an option – in the N system it is already doubled, and if I did it in the G system the resulting form would look like it belonged to the N system. Hmmm, I see that I am going to have to give up on doubling altogether. What is another distinctive feature of the G and N present of strong verbs which I can imitate?

'Well, since the vast majority of strong verbs have theme vowels *a/u*, the vowel before the third root letter in the G and N present is usually *a*. So, it's perhaps not unduly stretching the truth to say that in strong verbs there is a significant association between the G and N present and the vowel *a* before the third root letter. For want of better, I will take this as my feature to imitate.

'So, putting *a* before my third root letter, I get forms like *ikūan*, *iṭiab*, *išāal*, etc. The adjacent vowels will then of course contract (except for *ia* in Old Babylonian), so my equivalent of *iparras* will be *ikân*, *iṭâb* (*iṭiab* in Old Babylonian), *išâl*, etc.'

25.7 II-guttural verbs: weak and strong

II-guttural verbs (but not II-vowel verbs) sometimes behave as if they were strong, with ' as their middle root letter. When this

happens, ' behaves like a normal consonant (and so can double). Thus there can be two variants of the same verb form, one II-weak and one strong. Examples from *šâlu* / *ša'ālu* 'to ask'

> inf.: *šâlu* (II-weak), *ša'ālu* (strong, like *parāsu*) 'to ask'
> pres. *išallū* (II-weak), *iša''alū* (strong, like *iparrasū*) 'they ask'
> prec.: *lišālū* (II-weak), *liš'alū* (strong, like *liprusū*) 'may they ask'
> imp.: *šāl* (II-weak), *ša'al* (strong, like *ṣabat* 'seize!') 'ask'

This Unit deals with II-guttural verbs on the assumption they are behaving as II-weak verbs; when they behave as strong verbs, they follow the patterns presented in the Units on strong verbs, and the present Unit does not apply to them.

25.8 The G infinitive of II-*ī* verbs in Old Babylonian

Using *v* to represent the vocalic root letter, II-vowel verbs originally formed the G infinitive after the pattern *PvāSum*. By the Old Babylonian period, in most cases the two adjacent vowels had contracted, yielding the pattern *PâSum*. The exception is verbs whose vocalic root letter is *ī*, since the sequence *ia* was normally left uncontracted in Old Babylonian. Thus, for example, the Old Babylonian infinitive of the verb whose root is √*ṭīb* is *ṭiābum* (or perhaps *ṭīābum*), whereas the Old Babylonian infinitive of the verb whose root is √*kūn* is *kânum*.

The *Concise Dictionary of Akkadian* and W. von Soden's *Akkadisches Handwörterbuch* cite verbs by their Old Babylonian G infinitive (with mimation in brackets). Hence they cite the G infinitives of II-*ī* verbs in uncontracted form, i.e. *ṭiābu(m)* rather than *ṭâbu(m)*. (However, they provide cross-references from *ṭâbu(m)* to *ṭiābu(m)*.)

Exercise 25.1, Old Babylonian
> *da-ha-at-ni* (*da'atni*) *ú-ul i-ša-al*
> *a-ma-at-ma ṭá-ab-ku-um*
> *um-ma-ka im-tu-ut*
> *na-ga-ru la i-ri-qú*

aš-šu-mi-šu-nu re-ma-an-ni
šum-ma (šumma 'even if') *at-ta (atta* 'you' (m. sg.)) *mi-ša-ta-an-*
  ni a-na-ku e-li-ka a-ha-ab-bu-ub
i-mé-ri ša-am
li-ib-ba-šu it-tu-uh
mi-nu-ú-um ú-ba-ša-ka
mu-ut-ni ta-ra-mi-ma [*b*]*a-la-aṭ-ni te-ze-ri*
li-ib-bi ú-ṭi-ib
ri-qú-sú (rīqŭssu 'empty-handed') *la i-tu-ra*

Exercise 25.2, Old Babylonian

ka-al-la-at-ki i-ze-er-ki
ᵈudu *di-ni li-di-in*
ú-ru-um se-er
kù.babbar *ú-ul na-ši-a-ku-ma* (*-ma* 'so') *ú-ku-ul-tam ú-ul a-ša-am*
ha-ar-ba-am a-na be-lí-šu te-er (sp. *tīr;* see Unit 47.14)
ša-du-um i-qù-pa-am-ma i-si-ha-an-[*ni*]
gi-ru-um ru-uq-ma (*-ma* 'so') [*m*]*a-am-ma-an a-na a-la-ki-im*
  [*ú-u*]*l i-ma-ga-ra-an-ni*
ša (translate *ša* as 'with') kù.babbar *šu-a-ti (šuāti* 'that') ku₆ʰⁱ·ᵃ
  dam-qú-tim ša-ma-am-ma (*-ma* 'and') *a-na a-ka-li-ia šu-bi-lam*
  (*šūbilam* 'have sent to me!')
kù.babbar *ma-hi-ir li-ba-šu ṭa-ab*
ki-ma (see Unit 13.4) *ka-al-bi da-ah-ti (da'tī) ú-ul ta-ša-li*
ši-ir ni-ši ú-ṭi-ib
ki-ma ša (kīma ša 'just as if') *a-*[*n*]*a-ku wa-aš-ba-*[*k*]*u li-ba-šu*
  [*ṭ*]*i-ib-ba*

Exercise 25.3, Old Babylonian

[*hi*]*-ib-le-tu-ú-a i-na qá-ti* (see Unit 12.1) ᵈutu–*ha-zi-ir (šamaš–*
  hāzir, personal name) *im-ti-da*
i-na ša-at-tim an-ni-tim ti-ri-in-ni-i-ma (*-ma* 'and') *na-ra-am*
  šu-bi-ri-in-ni
di-ni ú di-in-ka ᵈutu *li-di-in*
gu₄ʰⁱ·ᵃ *ú-ul ta-ap-ṭú-ur-ma* (*-ma* 'and so') *i-na da-an-na-at*
  ku-uṣ-ṣi tu-uš-ta-mi-is-sú-nu-ti
[*l*]*a-ma a-la-ki-ni* [*l*]*i-ib-ba-ka nu-ṭá-ab*
a-na hi-sà-ti-i-ki ru-uq

le-mu-ut-ta ú-ul ú-ki-il (translate *kullu* as 'to hold in store') *a-na*
   ib-ri-ia
šum-ma i-na ki-na-a-tim ta-ra-am-ma-an-ni a-na bi-ti-šu ma-
   am-ma-an la i-ša-ás-si
i-na ma-ak aga.uš^meš *i-na* SAG.DA–IN.PÀD^ki (Bab. reading
   uncertain) *ha-al-ṣa-a[m] ma-am-ma-an ú-ul ú-ka-al*
a.šà-*am šu-a-ti* (*šuāti* 'that') *i-na qá-tim ki-il-la-aš-šu-ma la*
   a-na-az-zi-iq
a-na na-ah-la-ap-tim ú-sa-li-a-ki-ma ú-ul te-re-mi-ni
2 (*šitta* 'two') kuš.ùsan *šu-uh-mi-ṭa-am* g[u]$_4$^hi.a *i-na ma-ak*
   kuš.ùsan *ri-qú*
a-na mi-ni-im ki-a-am te-mi-ša-an-ni
da-aw-da-am du-uk-ma (-*ma* 'and so') *šu-ma-am na-aš-ki-in*

Exercise 25.4, Middle Babylonian

[*am*]-*mi-ni šu-ú-tu iš-tu* 7 (*sebet*) *ú-mi a-na ma-a-ti la i-zi-qá*
a-na bi-it be-lí-ia i-na qá-ab-la-at ta-am-ti nu-ni a-ba-ar
me-e mu-ú-ti ú-ka-lu-ni-ik-ku-ma (-*ma* 'so') *la ta-ša-at-ti*
mi-i-du ar-nu-ia
na-an-na-ru ^d30 *ú-kín* ugu-*šu-nu na-mu-un-ga-at* murub$_4$

Insight

The number 30 was used as a sumerogram for the moon god
(Sîn) because, in the lunar calendar, the month has thirty days.

Exercise 25.5, Standard Babylonian

ina ru-ub-ṣi-ia a-bit ki-i al-pi
šar-ra-ha-ku-ma (-*ma* 'but') *a-tur ana re-e-ši*
a-na a-hi-i a-hi i-tu-ra a-na lem-ni u gal-le-e i-tu-ra ib-ri
ana gul-lul-ti-šú-nu ri-ib dum-qí
a-na e-píš le-mut-ti-ka sig$_5$ *ri-ib-šú*
za-qì-qu a-bal-ma ul ú-pat-ti uz-ni
a-na kib-si a-he-e ú-zu-un-šá tur-rat

Exercise 25.6, Standard Babylonian: From The Epic of Erra.
(Translate -*ma* as 'and'.)

ma-ra uš-mat-ma a-bu i-qa-ab-bir-šu
ar-ka a-ba uš-ma-at-ma qé-bi-ra ul i-ši

qu-ra-du ᵈ*èr-ra ki-nam-ma **tuš-ta-mit***
*la ki-nam-ma **tuš-ta-mit***

From The Epic of Gilgameš. Gilgameš reproves the goddess Ištar for how she treated her former lovers:

ta-ra-mi-ma ur.mah *ga-mi-ir e-mu-qí* (*gamir emūqī* 'perfect in strength')
tu-uh-tar-ri-iš-šú 7 *u* 7 (*sebe u sebe*) *šu-ut-ta-a-ti*
ta-ra-mi-ma anše.kur.ra *na-'-id qab-li* (*na'id qabli* 'devoted to battle')
*iš-tuh-ha ziq-ti u dir-ra-ta **tal-ti-miš-šu***

The most important things to remember

1 II-weak verbs behave as if they had no second root letter.

2 They have the same prefixes and suffixes as strong verbs.

3 When strong verbs double their middle root letter, II-weak verbs double their third root letter if they can (i.e. if it is followed by a suffix beginning with a vowel).

4 You need to learn the 3rd person singular and plural forms for the present, preterite, perfect, and stative, and 2nd m. sg and 2nd pl. for the imperative, in all four systems.

26

I-*w* verbs

I-*w* ('first doubleyou') verbs are ones whose first root letter is the letter *w*. In the G system (also the Gtn and Gt systems, see Units 33 and 34), I-*w* verbs of being behave differently from I-*w* verbs of doing. In the N, D and Š systems (and their derived systems) the two types behave the same. The forms of I-*w* verbs change slightly from Old Babylonian to later periods.

> ### Insight
> Originally, I-*w* verbs did not have a first root letter at all, and the *w* was added later. This is why the imperative and certain derived nouns look as if the root only has two letters: they preserve the original version.

26.1 I-*w* verbs of doing in Old Babylonian

Using the system explained in Unit 5, the basic forms of I-*w* verbs of doing conform in Old Babylonian to the patterns shown in Table 23. (On 'basic forms' see Unit 24.2.) The G preterite has two alternative forms.

Table 23

	G	N	D	Š
pres.	uRRaS	iPPaRRaS	uPaRRaS	ušaRRaS
pret.	ūRiS, uRiS	iPPaRiS	uPaRRiS	ušāRiS
perf.	ittaRaS	(ittaPRaS)	ūtaRRiS	uštāRiS
stat.	PaRiS	(unknown)	PuRRuS	šūRuS
imp.	RiS	(unknown)	PuRRiS	šūRiS
inf.	PaRāSu(m)	(unknown)	PuRRuSu(m)	šūRuSu(m)

When suffixes beginning with a vowel (e.g. ventive -*am*) are added in the preterite, vowel elision happens if the *u* is short (see Unit 47.4).

ūbil 'he brought' → *ūbilam* 'he brought here'
ubil 'he brought' → *ublam* 'he brought here'

The 3rd sg. G precative begins with *lī*- (not *lū*-!), e.g. *līrid* 'he should go down'; the 1st sg. G precative begins with *lū*-. The bracketed N form *ittaPRaS* is not attested in Old Babylonian, but can be reconstructed from the forms attested in later periods.

Insight

N system forms of I-*w* verbs are rare.

26.2 Prefixes and suffixes

When a form in Table 23 begins with *i*-, to produce the forms for all persons use the same prefixes and suffixes as for strong verbs:

G perf. of *warādu* 'to go down' ('I have gone down', etc.)
  sg. 1st *attarad*, 2nd m. *tattarad*, 2nd f. *tattardī*, 3rd *ittarad*
  pl. 1st *nittarad*, 2nd *tattardā*, 3rd m. *ittardū*, 3rd f. *ittardā*

When a form in Table 23 begins with *u*- or *ū*-, to produce the forms for all persons use the prefixes and suffixes shown in Table 24.

Table 24

	for *u*-	for *ū*-
1st sg.	*u*-	*ū*-
2nd sg. m.	*tu*-	*tū*-
2nd sg. f.	*tu*...*ī*	*tū*...*ī*
3rd sg.	*u*-	*ū*-
1st pl.	*nu*-	*nū*-
2nd pl.	*tu*...*ā*	*tū*...*ā*
3rd m. pl.	*u*...*ū*	*ū*...*ū*
3rd f. pl.	*u*...*ā*	*ū*...*ā*

G pres. of *wabālu* 'to bring' ('I bring', etc.)
  sg. 1st *ubbal*, 2nd m. *tubbal*, 2nd f. *tubbalī*, 3rd *ubbal*
  pl. 1st *nubbal*, 2nd *tubbalā*, 3rd m. *ubbalū*, 3rd f. *ubbalā*

G pret. of *wabālu* 'to bring' ('I brought', etc.)
  sg. 1st *ūbil*, 2nd m. *tūbil*, 2nd f. *tūbilī*, 3rd *ūbil*
  pl. 1st *nūbil*, 2nd *tūbilā*, 3rd m. *ūbilū*, 3rd f. *ūbilā*
  (also: *ubil*, *tubil*, etc.)

26.3 I-w verbs of being in Old Babylonian

In the G infinitive and stative, I-*w* verbs of being (e.g. (*w*)*agānu* 'to be precious') behave like I-*w* verbs of doing. In other tenses of the G system, they behave instead like I-weak verbs with theme vowel *i*. Their 'basic forms' in the G system are shown in Table 25. (On 'basic forms' see Unit 24.2.) In the N, D and Š systems, I-*w* verbs of being behave like I-*w* verbs of doing.

Table 25

	I-w being	I-w doing	I-weak
pres. 3rd sg.	*iRRiS*	*uRRaS*	*iRRvS*
pret. 3rd sg.	*īRiS*	*ūRiS, uRiS*	*īRvS*
perf. 3rd sg.	*ītaRiS*	*ittaRaS*	*ītaRvS*
stat. 3rd m. sg.	*PaRiS*	*PaRiS*	*aRvS*
imp. m. sg.	*aRiS*	*RiS*	*aRvS*
inf.	*PaRāSu(m)*	*PaRāSu(m)*	*aRāSu(m)*

'v' means: a short vowel which changes from verb to verb.

26.4 Changes from Old Babylonian to later periods

From the late Old Babylonian period onwards, *w* at the start of a word usually vanishes. (Since the *Chicago Assyrian Dictionary* lists words according to their Standard Babylonian forms, I-*w* verbs which occur in the G system should be sought under the letter *a*.)

OB *wašābum* 'to dwell' (G inf.)　→ later *ašābu*
OB *wašib* 'he dwells' (G stat.)　→ later *ašib*
OB *wuššurum* 'to release' (D inf.) → later *uššuru*

After the Old Babylonian period, *w* inside a form is usually spelled in a way that is conventionally transliterated and normalized as *m* (but between vowels it probably continued to be pronounced *w*).

OB *uwašer* 'he released' (D pret.) → later *umašer* (probably pronounced *uwašer*). (For *e* vs. *i* see Unit 47.14.)

Since *w* arises naturally between the vowels *a* and *u*, the sequence of sounds *uwa* was sometimes spelled *u'a* or *ua* (both pronounced *uwa*).

u'ašer, uašer (pronounced *uwašer*) 'he/she released'
u'allad, uallad (pronounced *uwallad*) 'he/she begets'

Rarely in the Old Babylonian period, but more often thereafter, the D present and preterite sometimes follow the patterns *uRRaS* and *uRRiS* instead of *uPaRRaS* and *uPaRRiS*.

OB *uwašer* 'he released' → later *umašer, uššir*
OB *uwattar* 'he increases' → later *u'attar* (pronounced *uwattar*),
　　　　　　　　　　　　　　　　　　　uttar

In Standard Babylonian, in the Š system -*ā*- often appears as -*ē*-

SB *ušēbil* (for earlier *ušābil*) 'I/he/she got (s/o) to send (s/th)'
SB *uštēšib* (for earlier *uštāšib*) 'I/he/she got (s/o) to dwell'

Exercise 26.1, Old Babylonian: Normalize and parse the following forms of *wašāru* 'to be low', *wašābu* 'to dwell', *warādu* 'to go down', *waqāru* 'to be precious', *walādu* 'to give birth to', and *wabālu* 'to bring'.

1 ul-la-ad 2 i-wa-al-du 3 i-wa-li-id 4 ú-li-id-ka 5 ú-ul-da-an-ni
6 ú-li-is-sí 7 tu-ul-di-in-ni 8 bi-lam 9 ub-ba-lam 10 tu-ub-ba-li-in-ni
11 li-ib-lu-ni-iš-šu 12 it-ta-ba-al 13 ú-ša-ab-ba-la-ak-kum

14 uš-ta-bíl 15 ú-ta-aš-šar 16 ú-ta-aš-ša-ru 17 wu-uš-še-ra-am
18 tu-wa-ša-ar-šum 19 ú-wa-še-ru-šu 20 wa-aš-ra-a-ta 21 li-wa-
še-ra-an-ni 22 šu-ši-ba-a-ma 23 ú-ša-ši-ib 24 ú-še-ši-im-ma
(see Unit 47.9) *25 šu-ši-ba-an-ni 26 ur-da-am 27 li-ri-du-ú-ma*
28 ur-du-nim 29 i-iq-qí-ir 30 wa-aq-ra-at

Exercise 26.2, Old Babylonian

it-ti-šu a-na a.šà *ri-id*
a-na mu-ti-ša 2 (šina 'two') dumu^mes *al-da-at*
ma-ar-ti aṣ-ba-at
^giš tukul *ša* dingir *a-na* a.šà-*im li-ri-id*

Exercise 26.3, Standard Babylonian: Normalize and parse the following forms of *atāru* 'to be much', *ašāru* 'to be low', *ašābu* 'to dwell', *arāqu* 'to be(come) green/yellow', *arādu* 'to go down', *aqāru* 'to be precious', *alādu* 'to give birth to', and *abālu* 'to bring'.

1 at-ra-at 2 li-in-da-šer 3 ú-maš-šar-ki 4 ú-maš-ši-ru 5 uš-šèr
6 lu-maš-šèr 7 nu-maš-šèr 8 muš-šu-rat 9 un-da-šèr 10 tu-še-šib-
šu 11 ul-te-ši-ba-an-ni 12 lu-še-ši-ib 13 tu-ur-ra-qí 14 ur-ru-uq
15 nu-ur-rad 16 ú-rid 17 at-tar-da 18 ú-ri-da-ním-ma 19 ri-da-
ni 20 i-qir-šu 21 li-qir 22 aq-rat 23 it-ta-a'-lad 24 ta-at-tal-da
25 ul-da-áš-šum-ma 26 ú-al-lad-ka 27 lu-ub-la 28 ú-ša-bi-la
29 ul-te-bi-la

Exercise 26.4, Standard Babylonian

pa-la-hu da-ma-qa ul-la-ad ni-qu-u ba-la-ṭu [u]t-tar
na-ši ^giš mar *al-li tup-šik-ki e-piš dul-li za-bil ku-dur-ri ina e-le-li*
ul-ṣi hu-ud lìb-bi nu-um-mur pa-ni ub-ba-lu₄ u -um-šú-un
[a-n]a šá-kan a-bu-bi ub-la lìb-ba-šú-nu dingir^mes gal^mes
il-qu-in-ni-ma (-ma 'and') *ina ru-qí ina* ka íd^mes *uš-te-ši-bu-in-ni*
ana šu-un-bu-uṭ zi-m[i]-ia u ub-bu-ub ṣu-ba-ti-ia ^d girra *um-ta-'i-ir*
e-li (eli 'to') ^m tar-qu-ú* (Taharka) lugal kur *ku-ú-si a-na šá-kan*
a-de-e u sa-li-me ú-ma-'e-e-ru ^lú rak-bé-e-šú-un

The most important things to remember

1 In the G present and preterite, I-*w* verbs of doing use the prefixes which strong verbs use in the D and Š systems (*u*-, *tu*-, etc.), except that sometimes the *u* is lengthened (*ū*-, *tū*-, etc.).

2 I-*w* verbs of being behave like I-weak verbs in the G system (and its sub-systems), and like I-*w* verbs of doing in other systems.

3 After the Old Babylonian period, *w* between vowels is often spelled *m* (but probably still pronounced as *w*).

4 After the Old Babylonian period, *w* at the beginning of a word vanished.

5 Learn the G forms *ubbal* 'he brings', *ūbil/ubil* 'he brought', *ittabal* 'he has brought', *bil* 'bring!'.

6 Learn the Š forms *ušabbal* 'he gets (s/o) to bring', *ušābil/ušēbil* 'he got (s/o) to bring', *uštābil/uštēbil* 'he has got (s/o) to bring', *šūbil* 'get (s/o) to bring!'.

27

Doubly weak verbs

Doubly weak verbs are those whose first *and* third root letters are weak. These include four common verbs: *edû* 'to know', *išû* 'to have', *elû* 'to go up' and *(w)aṣû* 'to go out'. In principle, it is possible for two consecutive root letters to be weak. However, in such cases one of the two weak root letters usually becomes a glottal stop (sometimes known as a 'strong aleph'), which behaves like a normal consonant (and so can double). Thus for practical purposes the verb ceases to be doubly weak, and is inflected like a I-weak or III-weak verb.

> *e'ēlu* 'to bind' (I-weak, like *emēdu*)
> *še'û* 'to seek' (III-weak, like *leqû*)

27.1 Forms in the G, N, D and Š systems

Doubly weak verbs inflect like a I-weak verb at the front (i.e. before the second root letter), and a III-weak verb at the rear (i.e. after the second root letter). Their forms can be constructed by taking the front part from a I-weak form in the same person, tense and system, and the rear part from a III-weak form in the same person, tense and system. The second root letter doubles if it doubles in these forms of the I-weak and III-weak verbs. For example, for the 3rd sg. G present, 3rd sg. G preterite and m. sg. Š imperative of the doubly weak verb *elû* 'to go up' (*i*), you take the corresponding forms of a I-weak verb (e.g. *emēdu*) and a III-weak verb (e.g. *zenû*). The part which *elû* 'borrows' from these verbs is marked in bold in Table 26.

When the first root letter of the doubly weak verb is *w*, one takes a I-*w* verb and a III-weak verb. For example, for the 3rd sg. G present, 3rd sg. G preterite and m. sg. Š imperative of *waṣû* 'to go out' (*i*), you can take the corresponding forms of *wabālu* and *banû* as shown in Table 27.

Table 26

	3rd sg. G pres.			3rd sg. G pret.			m. sg. Š imp.		
		II root letter			II root letter			II root letter	
emēdu:	*i*	*mm*	*id*	*ī*	*m*	*id*	**šū**	*m*	*id*
zenû:	*ize*	*nn*	*i*	*iz*	*n*	*i*	*šuz*	*n*	*i*
elû:	*i*	*ll*	*i*	*ī*	*l*	*i*	*šū*	*l*	*i*

illi 'he goes up' *īli* 'he went up' *šūli* 'make (s/o) go up!'

Table 27

	3rd sg. G pres.			3rd m. sg. G pret.			m. sg. Š imp.		
		II root letter			II root letter			II root letter	
wabālu:	**u**	*bb*	*al*	*ū*	*b*	*il*	**šū**	*b*	*il*
banû:	*iba*	*nn*	*i*	*ib*	*n*	*i*	*šūb*	*n*	*i*
waṣû:	*u*	*ṣṣ*	*i*	*ū*	*ṣ*	*i*	*šū*	*ṣ*	*i*

uṣṣi 'he goes out' *ūṣi* 'he went out' *šūṣi* 'make (s/o) go out!'

27.2 Particularities of *išû* 'to have' and *edû* to 'know'

The two verbs *išû* 'to have' and *edû* 'to know' are used only in a small member of forms. In the G system they inflect like preterites but they can refer to both the present and the past. In both verbs the first person singular G is identical with the third person singular, and begins with *ī*-. The second person begins with *tī*-.

īde 'I/he/she knows/knew', *īšu/īši* 'I/he/she have/had'

For the imperative, both verbs use what is formally a precative:

lū tīde 'Be aware (that ...)!' *lū tīši* 'Have (... ready)!'

The 3rd sg. prec. of *edû* is *lū īde* 'He should be aware!'. Both *išû* and *edû* can form statives, but these are rarely used. (The stative of *edû* can begin with *i* or *e*.)

MB *išâku* 'I have'
OB *idâta* 'You (m. sg.) know'
SB *lū edânikka* 'May they (f. pl.) be known to you' (for *-ka* instead of *-ku* see Unit 19.4)

The 2nd f. sg. of *edû* is *tīdê* (from original *tīda'ī* – see Unit 47.1).

Exercise 27.1, Old and Middle Babylonian: The last two sentences are MB.

pi-i-ka la te-e-ni (sp. *tenni*)
ki-ma a-na ka-ši-im-m[a] ta-ak-la-a-k[u] at-ta (*atta* 'you' m. sg.) *ú-ul ti-de-e* (question)
ᵈutu *ù* ᵈamar.utu *iq-bu-ma* (*-ma* 'so') *ke-er-rum ši-i ú-ul ú-ṣí*
di-ib-ba-tum ma-at-tum i-li-a-am
ma-tum ka-lu-ša a-na e-re-ši-im it-ta-ṣí
ṣé-he-er-ni ù ṣé-he-er-ta-ni ká é.gal *ú-ul ú-ṣí* (see Unit 14.3)
ni-pa-ti-ka i-na nu-úr-pa-ri-im šu-ṣí-a-am
a-bu-ul-la a-ṣa-am ú-ul e-le-i (*ele"i*)
a-wi-le-e a-na ṣe-ri-ia šu-ri-a-nim
an-ni-a-ti gu-ul-lu-la-ti-ka lu ti-de
ri-ik-sa-ti-ia ú-ul e-en-ni
i-du-ú qar-ra-du-ut-ka manᵐᵉˢ *i-ta-na-da-ru* (*ītanaddarū* 'they constantly fear') *qa-bal-k⌐a⌐*

ú-uṭ-ṭí e-en (sp. *in*) *um-ma-na-at* kur *šu-me-ri u* uri^{ki d}*šá-maš*
en *de-e-né* (sp. *dīni*)

Exercise 27.2, Standard Babylonian

qé-reb mur-⌈*ṣi*⌉*-šú mam-ma ul i-de*
qu-ra-du ^d*èr-ra ṣi-i-ma* (do not translate *-ma*) *a-na* edin

The most important things to remember

1 The forms of doubly weak verbs can be created by taking the front part of a I-weak (or I-*w*) verb and the rear part of a III-weak verb.

2 *edû* 'to know' and *išû* 'to have' are unusual:

3 the first person singular is identical to the third person singular (*īde*, *īšu/īši*);

4 the same form can refer to past or present;

5 in the precative, *lū* does not contract with an initial vowel (*lū īde* 'he should know').

28

Three irregular verbs: *alāku, izuzzu* and *itūlu*

So far, you have met many different types of Babylonian verbs: strong, I-weak, II-weak, III-weak, doubly weak. In this Unit you will be introduced to three irregular verbs: *alāku* 'to go', *izuzzu* 'to stand' and *itūlu* 'to lie down'. *alāku* occurs quite frequently; *izuzzu* is rarer, and *itūlu* is rarer still. *alāku* is slightly irregular, *izuzzu* ridiculously so.

28.1 The forms of *alāku*

alāku occurs only in the G and Š systems (and their derived systems) – see Table 28. In the Š system, *alāku* behaves like a normal I-weak verb. The Š perfect is only attested in the assimilated form *ultālik*. In the G system, present and preterite are distinguished only by the vowel alternation *a / i*. (Cf. the D and Š present and preterite of strong verbs and the G present and preterite of I-*w* verbs.)

Table 28

	G	Š
3rd sg. pres.	*illak*	*ušallak*
3rd sg. pret.	*illik*	*ušālik*
3rd sg. perf.	*ittalak*	*(uštālik)*
3rd sg. stat.	*alik*	*šūluk*
m. sg. imp.	*alik*	*šūlik*
inf.	*alāku(m)*	*šūluku(m)*

28.2 The forms of *izuzzu*

It is not necessary to learn all the forms in Table 29. (Some are extremely rare.) Initially, just learn *izuzzu* (G inf.), *izzaz* (G pres.) and *izziz* (G pret.), and whenever you come across a puzzling verb form that contains a *z*, come back to Table 29 to see if it might be a form of *izuzzu*. *izuzzu* is not attested in the D system. Its occurrences in the N system are extremely rare, and not taught here. (You can find the forms by consulting the dictionaries.) The basic forms in the G and Š systems are shown in Table 29. Prefixes and suffixes are the same as for strong verbs. When suffixes beginning with a vowel are added, the *z* in contact with the suffix doubles.

izzaz 'he stands' → *izzazzū* 'they (m.) stand'

Table 29

	G	Š
3rd sg. pres.	*izzaz*	*ušzaz* (1st mill. also *ušazzaz*)
3rd sg. pret.	*izziz*	*ušziz* (1st mill. also *ušazziz*)
3rd sg. perf.	*ittaziz, ittašiz*	1st mill. *uštazziz*
3rd m. sg. stat.	*nazuz, nanzuz, ušaz, uzuz*	*šuzzuz*
m. sg. imp.	*iziz, išiz*	*šuziz* (1st mill. also *šuzziz*)
inf.	*izuzzu, uzuzzu, ušuzzu*	*šuzuzzu* (1st mill. also *šuzzuzzu*)

In the G system, present and preterite are distinguished only by the vowel alternation *a / i*. This recalls the D and Š present and preterite of strong verbs. Another similarity between the G system of *izuzzu* and the D and Š systems of strong verbs is that the perfect has the same vowel as the preterite rather than the present. The G present is often used instead of the stative.

28.3 The forms of *itūlu*

Most of the forms in Table 30 are very rare. Forms in brackets are attested only after the Old Babylonian period. The forms of *itūlu* can be very difficult to separate from of Gt forms of *nâlu* 'to lie down'. Indeed, some scholars maintain that no verb *itūlu* exists, and that all the forms it is alleged to have actually belong to *nâlu*.

Table 30

	Gt	Gtn	D	Š
3rd sg. pres.	*ittâl, ittêl*			
3rd sg. pret.	*ittīl*	(*ittatīl*)	*uttīl*	(*ultīl*)
3rd sg. perf.	*ittatīl*			
3rd m. sg. stat.	(*utūl*)			
m. sg. imp.	(*itīl*)			
inf.	*itūlu, utūlu*			

Exercise 28.1, Old and Middle Babylonian: The last sentence is MB.
   i-na i-di-šu i-zi-iz
   *a-na-ku a-na i-si-in-na*ᵏⁱ (*isinna* 'Isin') *a-la-kam*
   ᵍⁱˢ*di-im-tam uš-zi-iz*
   a-na a-wa-ti-šu ki-ma a-wa-ti-ni i-z[i]-iz
   il-li-ik-ma a-na ši-ma-tu a-wi-lu-tim
   di-im-ti ù di-ma-ti e-li-ki li-li-ik (see Unit 14.3)
   a-na ká.dingir.ra ᵏⁱ *al-lik-kam-ma ú-ul a-mu-ur-ki ma-di-iš az-zi-iq*
   a-na ba-ab ga-gi-im a-li-ik
   pu-ul-lu-sa-ku-ma a-na ma-bar a-bi-ia ú-ul al-li-kam
   i-nu-ma (*inūma* 'when') *uš-tu* ud.kib.nun ᵏⁱ *a-na* ká.dingir.ra ᵏ⁽ⁱ⁾
    al-li-kam i[t]-[t]i a-[w]i-lim ú-túl–ištar an-na-me-er
   a-lik ur-ba e-tiq šá-da-a
   a-na pa-ni ᵈ*a-ni i-na ú-zu-zi-ka a-ka-la ša mu-ti ú-ka-lu-ni-ik-*
    ku-ma la-a ta-ka-al

Exercise 28.2, Standard Babylonian

ga-na e ta-at-til 6 (*šeššet*) *ur-ri ù* 7 (*sebe*) *mu-šá-a-ti*
a-dak-ka-ma pa-na-tú-u-a (*pānātuya* 'ahead of me') *ú-šal-lak-ka*
(add 'to the netherworld')
nam-ri-ri an.šar *u* ᵈ*iš-tar is-hu-pu-šú-ma il-li-ka mah-hu-tíš*

The most important things to remember

1 Prefixes and suffixes for *alāku*, *izuzzu* and *itūlu* are the same as for strong verbs.

2 *illak* = 'he goes'

3 *illik* = 'he went'

4 *izzaz* = 'he stands'; m. pl. *izzazzū* 'they stand'

5 *izziz* = 'he stood'; m. pl. *izzizzū* 'they stood'

Part five

Clauses into sentences

29

Verbless clauses

For the English language, a useful definition of 'clause' is: a group of words which cluster around a verb. Some Babylonian clauses lack a verb, and hence are known as 'verbless clauses'. Babylonian verbless clauses consist of a subject and 'predicate' (i.e. information which the clause supplies about the subject). The subject is a noun (or a genitive construction) or pronoun. The predicate may be various things, including a noun and a prepositional phrase. In English translation, the subject and predicate of Babylonian verbless clauses are linked by a form of the verb 'to be'. (Thus, in translation, verbless clauses become verbal, and conform to the notion of 'clause' which English speakers are used to.)

29.1 'To be' in Babylonian

Babylonian does not employ a verb 'to be' in the same way that English does. Occasionally, the verb *bašû* can be translated with English 'to be'.

OB *kīma ilim tabašši* 'You (m. sg.) are like a god' (Gilg. II 53)

OB *ana mīnim kī'am tabašši* 'Why are you like this?'
(AbB 9, 264: 28–29)
OB *ibrī naplis mātu kī mīn[i] ibašši* 'My friend, look at the
land – what is it like?' (Etana-Epos 198: 39)

However, such uses of *bašû* are rather rare. Usually, where English
would use 'to be', Babylonian does not use *bašû*. Rather, it does
two other things: one is to use the stative (e.g. *lemnētunu* 'you
(m. pl.) are evil'; see Unit 18); the other is to use 'verbless clauses'.
Generally, if a stative can be used, it is. (Though occasionally
a verbless clause is used where a stative could have been used.)
However, there are some grammatical situations where the stative
cannot be used, and here verbless clauses are used instead.

29.2 Situations where the stative cannot be used

Grammatical situations in which the stative cannot be used include
the following:

▶ It is not possible to form the stative of a word which bears a
  possessive suffix, e.g. *šarrakunu* 'your (m. pl.) king'.
▶ It is not possible to form the stative of a genitive construction,
  e.g. *šar māti* 'king of the land'.
▶ It is not possible to form the stative of a noun qualified by
  an adjective, e.g. *šarru damqu* 'good king'. (Note: the stative
  combination *šarrāku damqāku* does not mean 'I am a good
  king' but 'I am a king, I am good'.)
▶ It is not possible to form the stative of a prepositional phrase,
  e.g. *ina ēkalli*.

Insight

The last three bullet points could be amalgamated by saying
that it is impossible to form the stative of a group of words
which belong together.

In situations like these, Babylonian uses verbless clauses instead
of the stative. These make it possible to say things like 'I am your
king', 'I am a good king', 'I am king of the land', and 'I am in the

palace'; also 'Am I your king?', 'Am I a good king?', 'Am I king of the land?', and 'Am I in the palace?'. (The word order in Babylonian does not change from statement to question.)

29.3 Subject and predicate of verbless clauses

Like English clauses with the verb 'to be', Babylonian verbless clauses consist of a subject and a predicate. These can be identified by thinking of the equivalent English sentence: the subject in the Babylonian sentence = the subject of the verb 'to be' in the English sentence; the predicate = what follows the verb 'to be' in the English sentence. Usually, the subject precedes the predicate, but in poetic language the opposite can happen. (Rare exceptions occur even in prose: *ina aššur anāku* 'I am in Assur' (AbB 12, 58: 6).) The subject stands in the nominative case (though suffixes or genitive constructions may mean that the case is not visible). The predicate may consist of a prepositional phrase, or a noun by itself, or a genitive construction, or a noun with possessive suffix (+ adjective), or a noun + adjective. The predicate also (when possible) stands in the nominative, and is often marked with *-ma*.

29.4 Examples of verbless clauses

1) With prepositional phrases as predicate:

> OB *tūša ṣābum mādum ittišu* 'For sure a great army is with him' (i.e. 'For sure there is a great army with him') (ARM 26/2, 323: 4–5)
> SB *ibrūtum ša ūmakk[al] kinūtūtu ša darât[i]* 'Friendship is for (lit. 'of') a single day, being colleagues is forever (lit. 'of eternity')' (BWL 259: 9–11)

2) With a noun or adjective standing by itself as predicate – the noun goes in the nominative case:

> SB *annûm-ma simat ilūti suppû sullû u labān appi* 'That which befits divinity is this: prayer, supplication and prostration' (BWL 104: 138–139)

(Usually, in this situation the stative is used instead.)

3) With a genitive construction as predicate – the first word of the genitive construction stands in the nominative (though this may not be visible):

> OB *awīlum šū bēl arnim* 'This man is a criminal (lit. **possessor** of a sin)!' (ARM 26/2, 413: 11)
> OB *šūt abnim-ma gilgameš mušēbirūya* 'Those who enabled me to cross, O Gilgamesh, were the stone ones (lit. '**those of stone**')' (Gilg. VA+BM: iv.22)

Did you know?

The name 'Gilgameš' is almost always spelled sumerographically (most frequently as ᵈGIŠ.GÍN.MAŠ), concealing pronunciation. That it should be pronounced as 'Gilgameš' is indicated only in a single Babylonian commentary of the late first millennium BC, according to which ᵈGIŠ.GÍN.MAŠ = ᵈ*gi-il-ga-meš*.

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4) With a noun with possessive suffix as predicate – the noun goes in the nominative (though the case is not always visible):

> OB *annûtum dayyānūya* 'These (men) are **my judges**' (AbB 2, 106: 10)
> OB [*šu*]*hārum šū mārūka-ma* 'This boy is **your son**' (ARM 10, 104: r.8')

5) With a noun + adjective as predicate – both go in the nominative:

> OB *anāku šarrum rabûm* 'I am **a great king**'

29.5 Which tense in translation?

Which tense of the verb 'to be' to use in translation is determined by context. Thus *awīltum-ma šī* (AbB 4, 147: 16) could mean 'she was a lady', 'she is a lady', or (more rarely) 'she will be a lady'.

In their non-specificity of tense, verbless sentences resemble
the stative (to which they are also similar in meaning).

29.6 Negating verbless clauses

The same rules apply as for verbal clauses (see Unit 14.18): verbless
clauses which make statements are negated by *ul*; verbless clauses
which ask a question are negated by *lā* if there is a question word,
and by *ul* if there is not. Sometimes in translation it is necessary to
insert 'it' as subject.

> OB *ul awātī* 'It is not my matter', i.e. 'It is nothing to do
> with me' (AbB 5, 26: 7')

29.7 Verbless clauses with *lū*

If *lū* precedes the predicate, a verbless clause expresses a wish or
mild command.

> SB *šillatum magrītum lū ikkibūka* 'May sacrilege and slander
> be things you abhor (lit. 'your abominations')' (BWL 100: 28)
> OB *lū awīlum atta* 'You should be a man!' (AbB 12, 58: 15)

29.8 Verbless clauses as questions

Verbless clauses can be used to ask questions. Like verbal clauses,
they may or may not contain a question word.

> OB *mannum–kīma–adad* 'Who is like Adad?' (= personal name)
> (AbB 7, 175: 7)
> OB *maruštī ula maruštaká u pištī ula pišatká* 'Is your distress
> not my distress, and is an insult to you not an insult to me?'
> (lit. '... is my insult not your insult?') (AbB 10, 207: 4–7)

29.9 Verbs within verbless clauses!

The basic structure of a verbless clause is 'X Y', or 'X Y-*ma*', or
'Y-*ma* X'. Sure enough, this structure involves no verb. It is

possible, however, for a verb to be included *within* the entities X and/or Y, without affecting the overall structure.

> OB *ša iqtanabbûkum sarrātum-ma* 'What they keep on saying to you (m. sg.) is lies!' (AbB 5, 157: 12'–13')

Here, the overarching structure follows the model 'X Y-*ma*', where X = 'What they keep on saying to you' and Y = 'lies'. Thus, at the level of overarching structure, this is a verbless clause. This does not stop it from containing a verb (*iqtanabbûkum*).

More will be said in the following Unit about verbs being subsumed into larger entities and not affecting the overall structure.

Exercise 29.1, Old and Middle Babylonian: The last sentence is MB.
*šar-rum–ki-ma–*dingir
šum-gu-rum ù qá-bu-um it-ti-ka-ma
lu-ú lú *at-ta*
ma-an-nu-um (English would say 'what') *šu-um-ka*
bi-ti bi-it-ka ù ki-si ki-is-ka
iš-tu pa-a-na (*ištu pāna* 'since previous times') *bi-it-ni ù bi-it-k[a]*
   iš-te-en-ma
ši-ip-ru-um e-li ta-ši-im-ti-ka
*ṣíl-lí–*ᵈamar.utu
ú-ul [a]ḫ-ḫu-ka-a ni-i-nu bi-ta-t[u]-ni ú-ul bi-it-ka-a (question)
bi-tum šu-ú ú-u[l b]i-it aga.uš *bi-it* lú *èš-nun-na*ᵏⁱ
ú-ul bi-it-ku-nu-ú (question)
šu-ú-ma ṣa-lam ᵈBAD *da-ru-ú*

Exercise 29.2, Standard Babylonian
da-bi-ib nu-ul-la-ti-ia dingir *re-ṣu-šú*
a-mur gul-gul-le-e šá egirᵐᵉˢ *u pa-nu-u-ti* (translate (*w)arkû* and
   pānû as 'low' and 'high') *a-a-u* (sp. *ayyû*) *be-el le-mut-tim-ma*
   (-*ma* 'and') *a-a-u* (sp. *ayyû*) *be-el ú-sa-ti*
a-ta (*atta* 'you (m. sg.)') *di-pa-ru-um-ma i-na-aṭ-ṭa-lu nu-úr-ka*
   (*nūrka* 'by your light')
na-pis-su-nu mu-tùm-ma
at-ta (*atta* 'you (m. sg.)') *nam-ṣa-ru-um-ma*

The most important things to remember

1 Verbless clauses translate into English as clauses with a form of the verb 'to be'.

2 Which tense of 'to be' to use in translation is determined by context.

3 The subject and predicate both stand in the nominative case (unless the predicate is a prepositional phrase).

4 Verbless clauses follow the same rules for negation as verbal clauses.

5 The stative can also be used to express the idea of 'to be', but there are situations where a stative cannot be used, while a verbless clause can.

6 The notion of 'verblessness' means that there is no verb linking subject and predicate; verbs can appear *within* the subject and/ or predicate, when these consist of a group of words.

Joining clauses into sentences

In Babylonian, as in English, clauses are often joined into sentences. This Unit explains how this is done, and what effect the join has on the clauses' grammar. (Sometimes, joining clauses has the effect of slightly changing their meaning. This will be discussed in the next Unit.)

30.1 The particle *-ma*

One of Babylonian's favourite ways of joining clauses into a sentence is to link them with the particle *-ma*. When this follows a verbal form, it usually indicates that the clause it is in and the following clause are closely connected, and form a single unit of thought. (When *-ma* follows nouns it has different functions, discussed in Units 6.15 and 29.3.) In poetry, its function is not always clear.

Insight

In this book a hyphen appears before *-ma* in normalization: *išpuram-ma* 'He wrote to me, and ...'. This is simply for convenience. It would be perfectly reasonable to omit the hyphen, and indeed some Assyriologists do this.

In translation, clause-connective *-ma* can be rendered in several ways, and one is usually guided by the context. Sometimes it does

not seem necessary to translate it at all. Sometimes 'and' or 'so' (more rarely: 'but') do the job. Here are some examples:

> OB *muṛṣum iṣbatanni-ma ana mahar šāpiriya ul allikam* 'A disease seized me, so I could not come into the presence of my master' (AbB 9, 42: 10–11)
> OB *amtam ina bītiya rēdûm ikla-ma ina bītim ihliq* 'The soldier locked the slave girl up in my house, but she escaped from the house' (AbB 6, 48: 5–6)

Sometimes, a free translation is called for:

> OB *amši-ma ṣubātam ula addiššum* 'I forgot to give him the garment' (lit. 'I forgot, and I did not give him the garment') (AbB 10, 185: 8–9)

Sometimes, *-ma* links clauses in a way that changes their meaning. These cases are discussed in the following Unit.

30.2 The conjunction *u*

Babylonian clauses can be linked by the conjunction *u*, which is usually translated as 'and' or 'but' according to the context. This is used much less often than *-ma*. The precise nuances of *u* (and how it differs in meaning from *-ma*) are still being worked out, but it is generally thought that it establishes a looser connection between clauses than *-ma*. For the purposes of translation, in most cases *u* can be rendered as 'and' or 'but'. Be guided by the context.

> SB *lipâ lā takkal u dāma lā teteṣṣi* 'Do not eat fat, and you will not excrete blood' (BWL 240: 9–10)

30.3 Subordinate clauses

So far we have been discussing how to link clauses in ways which, so to speak, keep them on a par with each other. However, as in English, it is possible for Babylonian clauses to be linked in such a way that one 'absorbs', or 'includes', the other: the 'absorbed' clause might function as the direct object of the verb in the

'absorbing' clause, or it might qualify a noun in the 'absorbing' clause, or the entire 'absorbed' clause might function as an adverb within the architecture of the 'absorbing' clause. This 'absorption' is made possible by particular words which introduce the clause to be 'absorbed'.

Here are some English examples of 'absorbed' clauses. The 'absorbed' clause is underlined, and the word which triggers the 'absorption' is marked in bold (many grammarians would say that the word in bold is itself part of the 'absorbed' clause):

'Did you know **that** <u>Nebuchadnezzar had a big beard</u>?'
(absorbed clause is direct object of 'know')
'The flower pot **which** <u>sits on the shelf</u> is made of terracotta'
(absorbed clause qualifies 'flower pot')
'**Where** <u>angels fear to tread,</u> devils make merry'
(absorbed clause acts as adverb)

Did you know?

At the Neo-Assyrian court, the phrase *ša ziqni* 'one with (lit. 'of') a beard' was used to mean 'non-eunuch'.

What we have been calling the 'absorbed' clause is generally known as a 'subordinate' clause; what we have been calling the 'absorbing' clause is generally known as a 'main' clause. Words which cause a clause to become subordinate (i.e. to be 'absorbed' by another clause) are known as 'subordinators'. Babylonian subordinators (to be discussed in the following sections) include:

▶ the word *šumma* 'if';
▶ words otherwise used as prepositions;
▶ nouns in the construct state.

All subordinate clauses in Babylonian are negated by *lā* (not *ul*).

30.4 *šumma* 'if'

This is the simplest of all subordinators: it goes at the beginning of its clause, which precedes the main clause. Apart from the use of

lā rather than *ul* for negation, the grammar of the subordinate clause is not affected by the presence of *šumma*. In other words, if *šumma* were removed, its clause would (discounting *lā* for *ul*) look exactly like a non-subordinate clause.

> SB *šumma amēlu šārat lētišu magal išahhuh amēlu šū ilšu ištaršu ittišu zenû* 'If the hair on a man's cheeks is very loose, that man's god (and) goddess (lit. 'that man, his god (and) goddess') are angry with him'
> OB *šumma awīlum makkūr ilim u ēkallim išriq awīlum šū iddâk* 'If a man has stolen property from (lit. 'of') the temple (lit. 'the god') or the palace, this man will be put to death' (CH § 6)
> OB *aššum [š]ê[m] ša tašpura[m] šumma bulālu[m] haših ana bulālum mudud šumma itūr–salim haših ana itūr–salim mudud-ma kanīkam liqe* 'Regarding the grain which you wrote to me (about): if Bulālum wants (some), measure (some) out for Bulālum; if Itūr-salim wants (some), measure (some) out for Itūr-salim, and take a sealed document (as receipt)' (AbB 9, 84: 15–24)

30.5 Prepositions as subordinators

All (or nearly all) Babylonian prepositions can be used as subordinators. Thus the words which so far you have met as prepositions can be used in two different ways: as prepositions, in which case they introduce a noun in the genitive; or as subordinators, in which case they introduce a clause, causing it to become subordinate. Compare the following two sentences. The word *kīma* 'like, as' functions as preposition in the first, and as subordinator in the second. The part introduced by *kīma* is underlined in each case.

> OB *kīma amtim ina bīt mutiša uššab* 'She shall abide in her husband's household as a slave girl' (CH § 141: 57–59)
> OB *kīma udammiqakkunūši dummiqānim* 'Do good to me, as I did good to you (m. pl.)!' (AbB 9, 53: 5–6)

The meanings attaching to the prepositional and subordinating uses of a given word are usually very similar, e.g. *aššu* 'because of'

(preposition), 'because' (subordinator). The chief exceptions (from the point of view of an English speaker) are that as a preposition *ša* means 'of', while as a subordinator it means 'which, who, whom' (i.e. it is a 'relative pronoun'); and that *kīma* as subordinator can mean 'that' (as in 'I know that …').

When a subordinate clause is introduced by a word which doubles as a preposition, the verb in the clause may take the suffix -*u*. On this, see below.

30.6 Nouns in the construct state as subordinators

In Unit 10 you learned that a noun in the construct state introduces a noun in the genitive. It is also, however, possible for a noun in the construct state to introduce a clause. When this happens, the noun in the construct state is functioning as a subordinator, so that the clause which it introduces is subordinate.

When a noun in the construct state acts as a subordinator, the English translation requires a word such as 'which', 'who', 'whom', 'that' (i.e. a relative pronoun) between the subordinator and the clause. For example, compare the following two sentences. The word *qibīt* (construct state of *qibītu* 'utterance, command') introduces a genitive noun in the first, and an entire clause in the second:

> OB *ina qibīt šarri mušēpiš[ūt]a ēpuš* 'I acted as overseer by order of the king'
> OB *qibīt ina mahrišin magrat dubub* 'Speak an utterance which is pleasing to them (lit. '… which is pleasing in their presence')!' (AbB 2, 83: 35–36)

Sometimes in translation it is necessary to insert a preposition before 'which'.

> OB *ina ereš nadâku dikianni* 'Rouse me from the bed (in) which I lie!' (AbB 12, 99: 14)

Sentences in which a noun in the construct state acts as subordinator can be reformulated by introducing *ša* 'which'.

The noun ceases to act as subordinator (this function being taken over by *ša*), and so ceases to be in the construct state. The translation stays the same. For example, the above sentence *qibīt ina mahrišin magrat dubub* could be reformulated as *qibītam ša ina mahrišin magrat dubub* (same translation). When a subordinate clause is introduced by a noun in the construct state, the verb in the clause may take the suffix *-u*. On this, see below.

30.7 The verbal suffix *-u*

We have seen that prepositions, prepositional phrases and nouns in the construct state can all function as subordinators. Something these three categories have in common is that they can all introduce a noun in the genitive. Accordingly, when they introduce a clause, one could say that the clause occupies a 'slot' in a sentence which could otherwise be occupied by a noun in the genitive.

In these situations (i.e. when a subordinate clause occupies a 'slot' in a sentence which could otherwise be occupied by a noun in the genitive), a suffix *-u* attempts to attach itself to the verb in the subordinate clause. A good way to think of this is to regard the suffix *-u* as turning the entire clause into a noun: only then can the clause be introduced by words which are essentially prepositions; *šumma* does not function as a preposition, so subordinate clauses introduced by *šumma* do not display the suffix *-u*, because they do not need to be turned into nouns. (This explanation is not necessarily the correct one, but it is a good way to think about the suffix *-u*.)

Some grammars call the suffix *-u* the 'subjunctive' suffix, others the 'subordinative' suffix. The latter term is better than the former (which unhelpfully puts one in mind of unrelated phenomena in other languages), but is itself not free of problems: *šumma* clauses are subordinate clauses, but the suffix does not appear in them. This book will simply call it 'the (verbal) suffix *-u*'.

In first millennium vernacular language, the suffix *-u* was lost at the end of regular verbal forms (see Unit 47.6), but it was often still written.

30.8 The verbal suffix -*u* : where and when

The suffix -*u* attempts to position itself directly after the verb's third root letter (or, in the case of III-weak verbs, where the third root letter would be). Whether it is successful or not depends on what, if anything, directly follows the verbal form's third root letter:

- ▸ If nothing follows the third root letter (e.g. *tašpur* 'you sent'), then the suffix -*u* successfully appears (*tašpuru*).
- ▸ If the third root letter is followed by a vowel (e.g. *tašpurī* 'you (f. sg.) sent', *tašpuram* 'you (m. sg.) sent to me', *išpurū* 'they (m.) sent'), then the suffix -*u* is unsuccessful, and the form does not change.
- ▸ If the third root letter is in direct contact with a suffix pronoun beginning with a consonant (e.g. *tašpuršu* 'you sent him'), the suffix -*u* successfully appears, positioning itself between the third root letter and suffix pronoun (*tašurušu*).
- ▸ If the third root letter is in direct contact with the particle -*ma* (e.g. *tašpurma* 'you sent, and ...'), the suffix -*u* successfully appears, positioning itself between the third root letter and -*ma* (*tašpuru-ma*).

Some generalizations which follow from these rules are that:

- ▶ The suffix -*u* never appears in any form which has a ventive suffix;
- ▶ In the plural, in any combination of tense and system, the suffix -*u* only appears in the first person (but even here it can be ousted by the ventive and stative suffixes);
- ▶ In the stative, the suffix -*u* only appears in the third masculine singular (but even here it can be ousted by the ventive suffix).

Some examples in which -*u* successfully appears:

> OB *kīma ṭuppī anni'am tammaru* 'When you read this tablet of mine (lit. 'this my tablet'), ...' (AbB 14, 7: 8–9)

OB *inūma marūtuk šumka izkuru mādiš ahdu* 'When Marduk
mentioned your name, I was mightily glad' (AbB 10, 1: 7–8)

Some examples in which -*u* cannot appear:

OB *ṭēm bēlī išapparam ašapparakkum* 'I will send you the
report which my lord sends me' (AbB 8, 11: 11–12)
OB *kīma ana marūtuk taklāku ana kâšu[m t]aklāku* 'I trust in
(lit. 'to') you as I trust in Marduk' (AbB 8, 99: 7–8)

> ## Insight
> Since cuneiform spelling does not distinguish the suffix -*u*
> from the 3rd masculine plural suffix -*ū*, many cuneiform
> spellings (hence many transliterations) of third person forms
> are ambiguous: *ip-ru-su* could be *iprusu* or *iprusū* (3rd m. pl.).

30.9 Changes induced by the verbal suffix -*u*

Depending on the verbal form's syllabic structure, the addition of
the suffix -*u* may induce vowel elision (see Unit 47.4).

iptaras 'he has divided' → *iptarsu* (from *iptarasu*)
paris 'it is divided' → *parsu* (from *parisu*)
OB *kīma ina ṭuppi ēkallim šaṭru* 'As is written on the tablet of
the palace ...' (from *šaṭir* 'it is written' + *u*) (AbB 14, 1: 36)

In III-weak verbs, when the suffix -*u* appears, it usually contracts
with the immediately preceding vowel.

nibni 'we built' → *nibnû* (from *nibniu*)
bani 'it is built' → *banû* (from *baniu*)

In cuneiform, if the contracted *u*-vowel occurs at the end of a
word, it is usually spelled *plene* (see Unit 44.2).

30.10 Verbless clauses as subordinate clauses

Like verbal clauses, verbless clauses can also be made subordinate.
This is usually done by *šumma* and prepositions (very rarely, if

ever, by nouns in the construct state). Like all subordinate clauses, verbless subordinate clauses are negated by *lā* (not *ul*). Apart from this, the grammar of verbless clauses is not affected by their being made subordinate. In other words, if its subordinator were removed, a subordinate verbless clause would (discounting *lā* for *ul*) look exactly like a non-subordinate verbless clause.

OB *šumma ina kīnātim abī atta* 'If in truth you are my father' (AbB 5, 76: r.9')

....

Did you know?

In Old Babylonian letters, 'father' is used as an honorific term, and 'brother' as a term of endearment: they do not always literally mean that the correspondents are parent and offspring, or siblings.

....

OB *kīma napišti māti eqlum-ma ul tīdê* 'Do you (f. sg.) not know that the life of the land is the field?' (AbB 9, 48: 14–15)

30.11 Subordinate clauses within verbless clauses

As noted in Unit 29.9, though the overall structure of verbless clauses is something like 'X Y-*ma*', it is possible for the two entities X or Y to incorporate subordinate clauses which include verbs.

OB *itti ṣābī ša imuttū napištaka* 'Your life will be with the troops who will die' (AbB 10, 66: 13–14)

SB *sinništu patri* (for earlier *patar*) *parzilli šēlu ša ikkisu kišād eṭl[i]* 'Woman is a sharp iron dagger which slits (lit. 'slit') a man['s] throat' (BWL 146: 52)

SB *mīnum ṣābum [š]a anāku aṭarradu* 'What is the troop which I shall dispatch?' (i.e. 'Which troop am I supposed to dispatch?') (ARM 26/2, 404: 68–69)

Exercise 30.1, Old Babylonian

ki-ma a-ša-ap-pa-ra-kum e-pu-uš

i-nu-ú-ma a-na-ku i-na da-na-tim ša be-li-ia ka-li-a-ku re-du-ú bi-ti i-ma-ša-ú (imašša'ū)

iš-tu i-na a-li-ni wa-aš-bu i-na (translate *ina* as 'in connection with') *sà-ar-tim ma-ti-ma* (*matīma ... ul* 'never') *šu-um-š[u]*
ú-ul ḫa-si-is

nar *a-na* ᴵᵘ*su-ti-i* (*sutû* = 'the Suteans') *ta-aṭ-ru-dam ma-di-iš*
na-zi-iq

ki-ma ki-na-ti a-da-ab-bu-bu ma-ru-ús-si

ki-ma ša (*kīma ša* 'just as if ... were') *be-lí ba-al-ṭu a-na be-el-ti-ia-ma ta-ak-la-a-ku*

šum-ma lu-ú i-na a-ḫi-ia lu-ú (*lū ... lū* 'either ... or') *i-na ma-ar a-ḫi a-bi-ia ma-ma-an bi-tam ú-da-ba-ab ṭe₄-ma-am ga-am-r[a-am] šu-up-ra-am*

a-di ṣé-[e]ḫ-ru la na-am-ru i-na ú-ba-[n]e l[a] ta-la-pa-at

a-di la na-am-ra-at ù ṣé-eḫ-r[e-e]t i-na ú-ba-ne la ta-la-pa-at

ki-ma en-šum a-na da-an-nim ma-ḫar be-lí-ia la iš-ša-ar-ra-ku
UD.KIB.NUNᵏⁱ *ka-lu-šu li-mu-u[r]*

Exercise 30.2, Old Babylonian

a-šar i-qá-ab-bu-ú kù.babbar *lu-di-in*

ma-am-ma-an ša i-na i-di-šu iz-za-az-zu ú-la i-ba-aš-ši

ša-ap-ta-ka lu-ú ṭà-ba ki-ma i-na mu-uḫ-ḫi-ša ta-az-za-zu

ki-ma a-wa-a-at ḫa-am-mu-ra-pí tu-um-mu-ra i-na pa-ni-tim-ma a-na ṣe-er be-lí-ia áš-tap-ra-am

érinʰⁱ·ᵃ *ša a-di a-na* larsamᵏⁱ *a-al-la-ka-am ù a-tu-úr-ra-am a-lam ú-ša-al-la-mu i-šu*

ma-li dingirᵐᵉˢ *ú-ka-la-mu-ka e-pu-úš*

ki-ma ta-qá-ab-bu-ú in-ne-ep-pu-uš

ki-ma ta-qá-ab-bi-i li-in-ne-pu-uš

šum-ma at-ti (*atti* 'you' f. sg.) *te-ri-ši at-ti-i-ma* (*atti-ma* 'you' f. sg.) *ep-ši*

a-na ṣe-ru-ma (*ana ṣērum-ma* 'furthermore') *a-da-nam ša iš-ša-ak-nu tu-uš-te-ti-qá-ni-in-ni*

Exercise 30.3, Old Babylonian

i-nu-ma dingirᵐᵉˢ *ib-nu-ú a-wi-lu-tam mu-tam iš-ku-nu a-na a-wi-lu-tim ba-la-ṭám i-na qa-ti-šu-nu iṣ-ṣa-ab-tu*

a-di wa-aš-ba-a-ku ṣi-bu-ut-ka li-pu-uš

e-pe-šum ša te-pu-šu da-mi-iq

ia-a-ši-im (*yâšim* 'to me') *ma-ag-ri-a-tim ša a-na e-ṣé-nim la na-ṭa-a id-bu-ub*

a-šar wa-aš-ba-a-ku ᵘᶻᵘ*ú-ku-ul-tum a-na a-ka-li-ia ú-ul*
i-ba-aš-ši
i-na a.šà-*lim ša* **id-di-nu-ni-a-ši-im** *ba-ma-as-sú mu-ú it-ba-lu ù*
ni-nu (*nīnu* 'we') *ba-ri-a-nu*
be-lí at-ta (*atta* 'you' m. sg.) *i-na qí-bi-it* ᵈamar.utu *ba-n[i]-i-ka*
a-šar **ta-qá-ab-bu-ú** *ta-am-ma-ag-ga-ar*
še-a-am ša-ni-a-am ša um-ma-šu a-na ka-ši-im (*kâšim* 'you',
m. sg.) *ba-ba-lam iq-bu-šum a-na sà-bi-ti-šu im-ta-da-ad*
i-nu-ma kù.babbar **im-ta-aq-ta** *ú-ša-ba-la-ki-im*

Exercise 30.4, Old Babylonian

aš-šum ṣú-ba-ra-am a-na ti-nu-r[i-i]m [*i*]*d-du-ú* [*a*]*t-tu-nu*
(*attunu* 'you' (m. pl.)) ⁽ˢ⁾ˡᵃᵍarad *a-na ú-tu-nim i-di-a*
ma-ru-um ša a-na a-bi la ú-ga-la-lu ú-ul i-ba-aš-ši
i-nu-ma wa-ar-du-um i-na bi-tim iṣ-ṣa-ab-tu a-lu-um i-ša-al-
šu-ma dumu *nu-úr*–dingir.mah-*ma* (*nūr–dingir-mah*, personal
name) *ih-sú-us* dumu a.zu *ú-ul ih-su-us*
a-di ṭe₄-e-em-ni **nu-ta-ra-kum** é.gal-*lam la tu-la-ma-ad*
aš-šum (*aššum* 'regarding') gu₄ *ša ša-a-ma-am aq-bu-kum*
šum-ma ta-áš-ta-a-ma gu₄ *šu-ri-a-am-ma* kù.babbar-*am lu-ša-*
bi-la-ku[*m*]
túg *a-na pa-ni-ia ša-a-am-ma* (in translation insert '(if)' here)
a-na pa-ni-ia ú-ul ta-ša-am mi-im-ma ú-ul ra-i-mi (*rā'imī* 'one
who loves me') *at-ta it-ti-ka ú-ul a-da-bu-ub*
la-ma a-na ṣe-er bé-li-šu il-li-ka-am-ma bé-el-šu ú-lam-mi-du
li-ib-ba-šu ṭi-i-ib
am-ši-i-ma ú-ul aq-bi-kum
šum-ma **ṭà-ba-ak-kum** *it-ti-ia li-il-li-ik*

Exercise 30.5, Middle Babylonian

ma-an-nu i-lu še-na (*šina* 'two', follows referent) *ša i-na ma-a-ti*
ba-al-qú
a-ma-ta ša aq-ba-ku lu ṣa-ab-ta-ta (translate ṣabātu as 'to take
on board')
ṭe-e-ma ša áš-ku-nu-ka la te-mé-ek-ki (translate ṭēmu as
'instructions')
a-na sik-kàt bur-ša-ni ša-qu-ti ù gi-sal-lat kur-*i pa-áš-qa-a-te ša*
a-na ki-bi-is lú *la-a na-ṭu-ú* egir-*šu-nu lu e-li*
ina murub₄ *šá la-lu-ka iš-ru-pu qé-reb-ka nu-up-piš*

an-nu-ú u₄-mu šá da-am ùg^{meš}-ka ú-ma-ka-ru na-me-e qer-be-ti
ul-tu ^mšeš–da-ru-ú (ahu-darû, personal name) i-mu-tu ^{m.d}amar.
  utu-NÍG.DU-ùru (marūtuk–kudurrī–uṣur, personal name) ṭè-em-
  šu a-na lugal me-li–^dši-pak ú-tir
lú ša-a-šu (šâšu 'that' m. acc. sg.) dingir^{meš} gal^{meš} ma-la i-na an-e
  u ki-tim (traditional spelling, normalize without mimation)
  mu-šú-nu zak-ru ag-giš li-ru-ru-šu (see Unit 19.9)
é ip-pu-šu li-bé-el (translate bêlu as 'to be master in')
  ša-nu-um-ma (-ma is emphatic)
a-di an u ki ba-šu-ú numun-šu (zēru 'progeny' is from a
  III-weak root) li-ih-liq

Exercise 30.6, Standard Babylonian

ge-er-ri an-nu-tu-ú i-ku-šu a-la-ka taḫ-ši-iḫ (question)
dingir^{meš} kur šá iz-nu-u tu-šal-lam ana šub-ti-šu-nu
a-me-lu ša sar-tam ip-pu-uš šum-ma di-i-ku šum-ma ⌜ki⌝-ṣi
  šum-ma nu-up-pu-lu šum-ma ṣa-bit šum-ma ina é kil-lu na-di
šá iḫ-ṭu-ka-ma tuš-ta-mit šá la iḫ-ṭu-ka-ma tuš-ta-mit
lugal šá šu-mi ú-šar-bu-ú li-be-el kib-ra-a-ti
a-mat ^dèr-ra iq-bu-ú ugu-šú i-ṭib
man-nu i-di ki-i šak-na-ku še-ret-ka
mim-mu-ú ina ṣur-ri-ku-un ib-šu-u li-in-né-pu-uš
a-šar tal-la-ki it-ti-ki lu-ul-lik

Exercise 30.7, Standard Babylonian: A scene from the love life of equids:

anše.kur.ra ti-bu-ú (sp. tebû or tēbû) ina u[g]u a-ta-ni (sp. atān)
  pa-re-e ki-i ⌜e-lu-ú⌝
ki-i šá (kī ša 'while') ra-ak-bu-ú-ma ina uz-ni-šá ú-làh-ha-áš
  (translate as preterite)
u[m-ma m]u-ú-ru šá ⌜tu-ul-li⌝-di (see Unit 47.8) ki ia-ti (yâti
  'me') lu la-si-im

Advice on choosing a wife:

e ta-hu-uz ha-rim-tum š[á] šá-a-ri mu-tu-šá
iš-ta-ri-tu šá a-na dingir zak-⌜rat⌝
kul-ma-ši-tu šá qé-reb-ša ma-'-d[a]
ina ma-ru-uš-ti-ka-ma ul i-na-áš-ši-ka

ina ṣal-ti-ka-ma e-li-ka šá-an-ṣa-at
pa-la-ḫu u ka-na-ša ul i-ba-áš-ši it-ti-šá

On demons:
a-lu-u lem-nu šá ki-ma bìr-qí it-ta-nab-ri-qu
e-ṭém-mu lem-nu šá lú iḫ-ḫa-zu
gal-lu-u lem-nu šá lú im-tú i-šá-qu-u
šú-nu dumu *šip-ri lem-nu-t[u₄] šú-nu*
(translate *šunu ... šunu* as 'they are ..., they are')

The most important things to remember

1 Main clauses are most often joined by *-ma* 'and', 'but', 'so',
 less frequently by *u* 'and', 'but'.

2 Subordinate clauses can be introduced (i.e. made subordinate)
 by *šumma* 'if', by prepositions (and prepositional phrases),
 and by nouns in the construct state.

3 In all subordinate clauses except those introduced by *šumma*,
 a suffix *-u* attempts to position itself after the third root letter,
 but it is thwarted (i.e. does not appear) if another vowel
 occupies that position.

4 In III-weak verbs, the suffix *-u* contracts with the vowel at the
 end of the core.

5 The suffix *-u* can induce vowel elision (as per the rule in
 Unit 47.4).

31

Particularities of relative clauses with *ša*

As noted in the previous Unit, *ša* can act as a subordinator, i.e. make a clause subordinative. When it acts as subordinator, *ša* can have various meanings. These include 'although', 'because' and 'who'/'which'. This Unit is about how to use *ša* with the meaning 'who'/'which' (i.e. when it acts as a relative pronoun).

31.1 How to say 'whose'

Babylonian does not have a word for 'whose'. Instead, one uses a construction which literally would translate as 'which/who ... its/his/her/their'.

> SB *kuppu ibrī libbaka ša lā iqattû naqab[šu]* 'Your mind, my friend, is a spring whose water does not run out' (lit. '... a spring **which – [its] water does not run out**') (BWL 70: 23)

31.2 *ša* 'the person who ...', 'the thing which ...'

In English, words such as 'which' and 'who' (i.e. relative pronouns) always need a word before them, to which they refer (an 'antecedent'): 'the bank which you want to rob', 'the guard who will try to stop you'. In Babylonian, clauses introduced by *ša* do not need an antecedent. When there is no antecedent, *ša* means '(the) one(s) who(m) ...', 'the/a thing(s) which ...'.

SB *ša naqba īmuru išdī māti* 'The one who saw the deep, the foundations (lit. 'the two roots') of the land' (Gilg. I 1)

SB *ša lamûšināti dannu agû tušezzeb atta* 'You save the ones whom a mighty wave has surrounded' (BWL 136: 159)

SB *ša etelliš attallaku halāla almad* 'I, who used to walk about like a lord, learned to creep (lit. 'learned creeping')' (BWL 34: 77)

Within the structure of the sentence, *ša* clauses without an antecedent occupy 'slots' which could otherwise be filled by nouns or pronouns. Thus a clause (or clauses) dependent on *ša* can be governed by a preposition (but cannot be followed by a possessive suffix).

SB *ana ša imhû bēlšu imšû niš ilišu kabti qalliš izkuru anāku amšal* 'I was identical to one who had become frenzied, forgotten his master, (and) lightly sworn a solemn oath on the life of his god' (BWL 38: 21–22a)

OB *ešret šiqil kaspam ana ša ṭuppātim ubbalakkum kaspam ṣarpam damqam idin* 'Give ten shekels of silver – refined, good silver – to the one who brings you the tablets!' (AbB 7, 123: 15–19)

A *ša* clause without antecedent can act as subject or predicate in a verbless clause.

OB *mannum ša salīma[m] u damqātim lā hašhu* 'Who is the one who does not want peace and good deeds?' (i.e. 'Who does not want ...?') (ARM 10, 140: 8–9)

A *ša* clause without antecedent can be used in the 'dangling construction' (see Unit 11.12).

OB *ša lā īšû šarram u šarratam bēlšu mannum* 'One who does not have king or queen, who is his master?' (i.e. 'Who is the master of one who does not have king or queen?') (BWL 277: 13–14)

31.3 ša 'which' and prepositions

When *ša* has an antecedent (i.e. when it means 'which' or 'who' as opposed to 'the person who ...', 'the thing which ...'), it cannot be governed by a preposition. In other words, Babylonian does not literally say 'in which', 'like which', etc. Often, the preposition is simply dropped.

OB *ālum ša wašbāk[u]* lit. 'The city which I lived', i.e. 'The city in which I lived' (AbB 1, 26: 13)
OB *ištu ūmi ša abul sippir ūṣû nazqāku* 'Since the day which he went though the gate of Sippar, I have been worried', i.e. 'Since the day on which ...' (AbB 2, 162: 14–26)

Exercise 31.1, Old Babylonian
mi-iq-tum im-qú-tam-[m]a ša a-na a-si-im a-na-di-nu ú-ul i-šu-ú
be-lí ša e-li-šu ṭà-bu li-pu-úš
ša ta-qá-ab-bu-ú lu-pu-ša-ak-kum
ša e-li-šu ki-iš-pí id-du-ú id-da-ak
ša šu-úr-qá-am i-na qá-ti-šu im-hu-ru id-da-ak
é ša ka-li-a-ku é da-an-na-tim

Exercise 31.2, Standard Babylonian
a-lu šá kak-ka-šú la dan-nu na-ak-ru ina pa-an a-bu-ul-li-šú ul ip-paṭ-ṭar
šá šuk-ṣu-ru ta-paṭ-ṭar
ša ana man^mes^ ad^mes^-*ia i-šu-ṭu-ma e-tap-pa-lu ze-ra-ti ina qí-bit* ^d^*aš-šur en-ia ina šuₓ-ia im-ma-nu-ú*
man^mes^-*ni a-ši-bu-te* (sp. *āšibūt*) *tam-tim ša* bàd^mes^-*šú-nu tam-tim-ma* (see Unit 44.11) *e-du-u šal-hu-šú-un ša ki-ma* ^gis^*gigir* ^gis^*má rak-bu ku-um* anše.kur.ra^mes^-*e ṣa-an-du* (assimilated from *ṣamdū*) *par-ri-sa-ni pal-hiš ul-ta-nap-šá-qu* (translate as past tense)

208

_m*ab-di–mi-il-ku-ut-ti* (Abdī–milkuttī, personal name) lugal ^{uru}*ṣi-dun-ni la pa-liḫ be-lu-ti-ia la še-mu-u zi-kir šap-ti-ia ša* ugu *tam-tim gal-la-tim it-tak-lu-ma iṣ-lu-u* ^{giš}šudun ^d*aš-šur* ^{uru}*ṣi-du-un-nu* uru *tuk-la-a-ti-šú ša qé-reb tam-tim na-du-ú a-bu-biš as-pu-un*
šá igi-gál-la-šu ^{giš}tukul-*šú* érin *šu-a-tu* (*šuātu* 'this') *ik-mu-ú ik-šu-du i-na-ru ina* ^{na4}na.dù.a *ul* sar (sar is a sumerogram for the 3rd sg. G pret. of *šaṭāru*)

The following poetic description of a mountain is taken from an inscription of Sargon II, king of Assyria from 721 to 705 BC. All verbs in lines 19–21 are dependent on the *ša* in line 19. All verbs are in bold. In line 18 *ubān šadî* is in apposition to *simirria*; there is no main verb.

18 ^{kur}*si-mir-ri-a* (name of a mountain) šu.si kur-*i* gal-*tu ša ki-ma še-lu-ut šu-kur-ri zaq-pat-ma* ugu *hur-šá-a-ni šu-bat* ^d*be-let–*dingir^{meš} *šá-qa-at re-e-ši*
19 *ša e-liš re-šá-a-šá šá-ma-mi* **en-da-ma** *šap-la-nu šur-šu-šá* **šuk-šud-du** *qé-reb a-ra-al-li*
20 *ù ki-ma* edin *nu-ú-ni i-di a-na i-di me-te-qa la* **i-šá-at-ma** *pa-niš ù ar-kiš šum-ru-ṣu mu-lu-ú-šá*
21 *i-na a-ḫi-šá* (dual!) *ḫar-ri na-at-ba-ak* kur^{meš}-*e* **iq-du-du-ú-ma** *a-na i-tap-lu-us ni-ṭil* igi² *šit-pu-rat pu-luḫ-tu*

In lines 18 and 19 *rēšu* 'top' is dual but has sg. meaning; in line 19 the double *d* is an Assyrianism; in line 20 *idi ana idi* means '(from) side to side' and *i-šá-at-ma* is a stative of *isû* 'to have' (see Unit 27.2).

Did you know?

'Sargon' is a Biblical (Isaiah 20:1) modification of the original name, which was *šarru-kīn* 'The king is legitimate'. That Sargon II of Assyria should have chosen this as his throne name is suggestive, for his inscriptions never refer to his parentage, and he was probably a usurper.

The most important things to remember

1 The Babylonian for 'whose' is literally 'which ... its', 'who ... his/her/their'.

2 As well as just 'which'/'who', *ša* can mean 'the thing which ...', 'the person/people who ...'.

3 In translating clauses introduced by *ša* 'which', it is sometimes necessary to add a preposition: '(in) which', '(on) which', etc.

32

The interrelation of clauses

When two Babylonian clauses are joined into a single sentence, it sometimes happens that the overall meaning is slightly different from that of the sum of its parts.

32.1 Precatives expressing purpose or result

When a clause containing a precative stands alone, the meaning of the precative is 'may such-and-such happen', 'such-and-such should happen' (see Unit 21). However, when a clause containing a precative follows another clause, the clause containing the precative may have a nuance of purpose ('in order that', 'in order to') or result ('with the effect that'). This applies both to precatives of action (*liprus*) and to precatives of state (*lū paris*). In most such cases the two clauses are linked by -*ma*.

Sometimes it can be difficult to decide between the nuances of purpose and result. In such cases it is useful to translate with the English phrase 'so that': this can also express both purpose and result, and so maintains the ambiguity of the Babylonian.

> OB *šībī mūdi awātišunu ana bābilim ṭurdam-ma warkatum lipparis* 'Send (some) witnesses who know their matter to Babylon, **so that the facts can be established**' (AbB 7, 108: r.6'–8')
> OB [*ma*]*ḫar bēliki kurbī-ma* [*ašš*]*umiki lū šalmāku* 'Pray [be]fore your (f. sg.) lord, **so that for your sake I will be well!**' (AbB 1, 31: 20–21)

Sometimes a loose translation is called for:

OB *mamman ša šakānika šukun-ma ina pānī ummānim lillik* 'Appoint anyone you want (lit. 'anyone of your appointing') to lead the army (lit. 'so that he will go before the army') (AbB 9, 217: 19–23)

32.2 -ma expressing purpose or result

A nuance of purpose or result can arise in a clause when it is joined to the previous clause by -*ma*.

OB *mīnum arnī-ma nārī ikimanni-ma ana etellim [i]ddin* 'What was my fault (i.e. what fault had I committed), **that he stole my canal from me and gave it to Etellum?**' (AbB 9, 252: 4–8)
SB *ila tulammassu-ma kī kalbi arkika ittanallak* 'You can train (lit. 'teach') a god so that he will follow you about (lit. 'walk about behind you') like a dog' (BWL 148: 60)

In such cases, a present in the clause following -*ma* is usually negated by *lā*.

OB *ṭēm sili'tiša šupram-ma lā anakkud* 'Send me a report about (lit. 'of') her illness, so that I will not be afraid!' (AbB 10, 210: 11–13)
OB *kaspam šūbilam-ma alpum ina qātini lā uṣṣi* 'Send me some silver, so that the ox will not leave our possession (lit. 'hands')!' (AbB 8, 78: 40–42)

32.3 -ma expressing 'if'

When two clauses are joined by -*ma*, the sense of the first clause can be 'if ...'. Usually in such cases the verbs in both clauses are in the present.

OB *rīqūssu illakam-ma kalbū ikkalūninni* 'If he comes back empty-handed, dogs will eat me' (AbB 2, 83: 27–28)
OB *ul tušeppešanni-ma ittika ezenne* 'If you do not allow me to do (it), I will be angry with you' (AbB 3, 2: 49–50)

32.4 Hendiadys

Sometimes, given a sequence of two verbs in the same tense, one verb does not have the meaning it would if standing alone, but effectively functions as a modifier of the other verb. This is known as 'hendiadys'. The two verbs are usually (but not always) linked by *-ma*. In English translations of Babylonian hendiades, the verb which functions as a modifier is often rendered with an adverb or adverbial phrase, while the other verb retains the meaning it would have if standing alone.

> OB *ul itâr-ma itti dayyānī ina dīnim ul uššab* 'He will not sit in judgment with the judges **again**' (lit. 'He will not return and he will not sit in judgment with the judges') (CH § 5: 27)
>
> OB *aššum eqlim šâti atūr ašpurakkum-ma* 'I wrote to you **again** about that field' (lit. 'About that field I returned and wrote to you') (ARM 10, 108: 9–10)
>
> OB *ašhiṭ awīlam [š]âtu aṣbat* 'I **hurriedly** seized that man' (lit. 'I jumped, I seized that man') (ARM 2, 129: 24–25)
>
> OB *awātam īniš-ma ana šarrim iqbi* 'He spoke the word to the king **in a moment of weakness**' (lit. 'The word, he became weak and spoke (it) to the king') (AbB 10, 32: 5)

Dictionaries (and the Glossary at the back of this book) indicate how to translate a given verb when it is used as a modifier in hendiades.

Exercise 32.1, **Old and Middle Babylonian: The last two sentences are MB.**

šu-up-ra-ma ar-ka-tam li-ip-ru-su-ni-ku-nu-ši-im

él-qé-ma a-na ši-bu-ut a-wa-tim ṣú-ba-ti aš-ru-uṭ

ša pa-ni-ni (*ša pānīni* 'that which is before us') *i ni-ip-pa-li-is-ma ṭe₄-ma-am ga-am-ra i ni-iš-pu-ra-ak-ku*

iš-tu i-na-an-na-ma da-ba-ba du-um-mu-qá-am it-ti-šu du-bu-um-ma (see Unit 47.9) *la i-ta-ar-ma ṣe-eh-ri la i-ṣa-ba-at*

ki-ma ṣuhārtum ši-i mi-ta-at qí-bí-šum-ma (or *-bé-*) *lu-ú i-de*

a-na (translate *ana* as 'beyond') *a-da-an iš-ša-ap-ra-ak-kum tu-la-ba-da-am-ma* (sp. *tulappatam-ma*) *pa-nu-ka ú-ul ib-ba-[a]b-ba-lu*

ar-ḫi-iš a-pu-ul-šu-ma né-me-tam e-li-ka la i-ra-aš-ši
mi-nam te-pu-ša-an-ni-ma ṭa-ap-la-ti-ka a-da-ab-bu-ub
ú-ul a-ta-ar-ma ú-ul a-ša-ap-pa-ra-ku
a-na a-ii-i (*ayyî*, goes with *namrāṣi*) *ta-at-ták-kal nam-ra-ṣi-ma*
  (do not translate *-ma*) *ùg*ᵐᵉˢ*-ka ti-ṭe-er* (sp. *teṭṭer*)
ᵈ*gu-la a-zu-gal-la-tu be-el-tu gal-tu si-im-ma la-az-za i-na su-šu*
  li-šab-ši-ma lugud *ù* múd *ki-ma* aᵐᵉˢ *li-ir-tam-muk*

The most important things to remember

1 When clauses are joined into sentences, they do not always
   have exactly the same meaning they would if they stood on
   their own.

2 When they follow another clause (especially if linked to it by
   -ma), clauses containing precatives or presents may acquire a
   nuance of purpose or result.

3 When two clauses are linked by *-ma*, the sense of the first
   clause can be 'if ...'.

4 Some verbs can give up their normal meaning, and function in
   such a way that they are translated as adverbs modifying other
   verbs. Such constructions are known as 'hendiades'. A verb
   commonly used in hendiadys is *târu* 'to (re)turn': it has the
   meaning 'again'.

Part six

Further topics

33

The Gtn, Ntn, Dtn and Štn
systems

So far you have studied the verbal G, N, D and Š systems. From
these are derived four more verbal systems, known as the Gtn
('gee tee en'), Ntn, Dtn and Štn ('sheen tee en') systems.

It is convenient to think of the Gtn, Ntn, Dtn and Štn systems
as having been created from their parent system by the insertion
of an infix -tan- (though some scholars question whether this
is historically accurate). The -tan- infix is visible in its entirety
only in present forms. In other forms one can think of the *n* as
either having assimilated to a following consonant, or having
been removed to avoid a sequence of three consonants, which
Babylonian does not tolerate (see Unit 47.13). In *e*-verbs, the *a* of
the -tan- infix changes to *e*.

Did you know?

The longest (or equal longest) Babylonian word was probably
tattanablakkatāniššunūšim 'You (pl.) will constantly
revolt against them', Ntn present of the quadriliteral verb

(Contd)

nabalkutu(m). This form is not actually attested, but what it would have looked like can be deduced from attested forms.

33.1 The meaning of the Gtn, Ntn, Dtn and Štn systems

The Gtn, Ntn, Dtn and Štn systems normally have the same meaning as their parent systems (i.e. G, N, D, Š), with the addition of a nuance of repetition (so-called 'iterative' meaning) and/or graduality. In translation this is often conveyed with phrases such as 'continually', 'constantly', 'bit by bit', 'gradually'.

> OB *ilū mātim **iptanahhurū** ana ṭēmim* 'The gods of the land
> **came together** for counsel, one by one' (SEAL 1.1.1: 6, Anzû)
> SB *šumma amēlu mušaršu sinništa **uštanaṣbat*** 'If a man is
> **forever getting** a woman to take hold of his penis, ...' (CT 39,
> 45: 28)

For some verbs, more specific translations are meet: the Gtn of *alāku* 'to go' can be rendered as 'to go back and forth', 'to go to and fro'. To decide how to translate the *-tan-* systems for a given verb, consult the Glossary at the back of this book (and later on the dictionaries).

It is not always necessary to preserve the nuance of the *-tan-* infix in translation. For example, in the phrase *šattišam amdahhar* (*amdahhar* = Gtn pret. of *mahāru* 'to receive') 'I received (the tribute) year by year' (RIMA 3, 19: 29), the notion of repetition is already inherent in the English phrase 'year by year'. To translate 'I received (the tribute) on a regular basis year by year' or similar would sound unnaturally heavy.

33.2 Forms in the Gtn, Ntn, Dtn and Štn systems

As in the G, N, D and Š systems, each verbal form consists in a 'core', determined by tense and system, to which prefixes and suffixes are added in accordance with the person, gender, and number of the subject.

216

Insight

The tenses which are most frequently used in the *-tan-* systems are the present, preterite, imperative and infinitive. The perfect and stative are quite rare. The Ntn system is rarely used in any form.

For strong verbs we give the 'cores' (most of which never stand alone), for weak verbs the 'basic forms' (see Unit 24.2). The system explained in Unit 5 is followed. Brackets indicate surmise: the form is not attested, but what is given in brackets is what it probably looked like.

Two exceptions (verbs with *n* as first root letter; verbs with *t, d, z, s* and *ṣ* as first root letter) are discussed below. Strong verbs (core forms) are given in Table 31. The prefixes and suffixes are the same as for the G, N, D, and Š systems (see Unit 45). In place of *v*, insert the verb's theme vowel. For verbs with the two theme vowels *a/u* (e.g. *šakānu* 'to put'), insert the first of these (*a*).

Table 31

	Gtn	Ntn	Dtn	Štn
pres.	-PtanaRRvS	-ttanaPRvS	-PtanaRRaS	-štanaPRaS
pret.	-PtaRRvS	-ttaPRvS	-PtaRRiS	-štaPRiS
perf.	-PtataRRvS	(-ttataPRvS)	-PtataRRiS	-štataPRiS
stat.	PitaRRuS	itaPRuS	PutaRRuS	šutaPRuS
imp.	PitaRRvS	itaPRvS	PutaRRiS	šutaPRiS
inf.	PitaRRuSu(m)	itaPRuSu(m)	PutaRRuSu(m)	šutaPRuSu(m)

'v' means: a short vowel which changes from verb to verb.

III-weak verbs (basic forms) are given in Table 32. In place of *v*, insert the verb's theme vowel.

Table 32

	Gtn	Ntn	Dtn	Štn
pres.	iPtanaRRv	ittanaPRv	uPtanaRRa	uštanaPRa
pret.	iPtaRRv	ittaPRv	uPtaRRi	uštaPRi
perf.	iPtataRRv	(ittataPRv)	uPtataRRi	uštataPRi
stat.	PitaRRu	itaPRu	PutaRRu	šutaPRu
imp.	PitaRRv	itaPRv	PutaRRi	šutaPRi
inf.	PitaRRû(m)	itaPRû(m)	PutaRRû(m)	šutaPRû(m)

'v' means: a short vowel which changes from verb to verb.

I-weak verbs (basic forms) are given in Table 33. In place of v,
insert the verb's theme vowel. For verbs with the two theme vowels
a/u (e.g. šakānu 'to put'), insert the first of these (a).

Table 33

	Gtn	Ntn	Dtn	Štn
3rd sg. pres.	ītanaRRvS	ittanaRRvS	(ūtanaRRaS)	uštanaRRaS
3rd sg. pret.	ītaRRvS	ittaRRvS	ūtaRRiS	uštaRRiS
3rd sg. perf.	ītataRRvS	(unknown)	(ūtataRRiS)	(uštataRRiS)
3rd sg. m. stat.	(ataRRuS)	(unknown)	(utaRRuS)	šutaRRuS
m. sg. imp.	ataRRvS	(unknown)	utaRRiS	šutaRRiS
inf.	ataRRuSu(m)	(unknown)	(utaRRuSu(m))	šutaRRuSu(m)

'v' means: a short vowel which changes from verb to verb.

II-weak verbs (basic forms) are given in Table 34. (The Štn and
Ntn systems are not attested.) In place of v and v̄, insert the verb's
theme vowel (respectively short and long).

Table 34

	Gtn	Dtn
pres. 3rd sg. 3rd pl.	*iPtanâS* *iPtanvSSū*	*uPtanāS* *uPtanaSSū*
pret. 3rd sg. 3rd pl.	*iPtv̄S* *iPtvSSū*	*uPtīS* *uPtiSSū*
perf. 3rd sg.	(unknown)	(*uPtatīS*)
stat. 3rd sg. 3rd pl.	(unknown) (unknown)	*PutūS* *PutuSSū*
imp.	(unknown)	(unknown)
inf.	*PitayyuSu(m)*	*PutuSSu(m)*

'v' and 'v̄' mean: a short or long vowel which changes from verb to verb.

I-*w* verbs of doing are given in Table 35. (The Ntn system is not attested.)

Table 35

	Gtn	Dtn	Štn
3rd sg. pres.	*ittanaRRaS*	(*ūtanaRRaS*)	*uštanaRRaS*
3rd sg. pret.	*ittaRRaS*	(*ūtataRRiS*)	(*uštaRRiS*)
3rd sg. perf.	(*ittataRRaS*)	(*utaRRiS*)	(*uštataRRiS*)
3rd sg. m. stat.	(*itaRRuS*)	(*utaRRuS*)	(*šutaRRuS*)
m. sg. imp.	*itaRRaS*	*utaRRiS*	(unknown)
inf.	*itaRRuSu(m)*	*utaRRuSu(m)*	(*šutaRRuSu(m)*)

33.3 Examples of *-tan-* forms

Gtn present and preterite of *parāsu* 'to divide' (*a/u*) ('I divide(d) again and again', 'I constantly divide(d)', etc.) are given in Table 36.

Table 36

	pres.	pret.
1st sg.	aptanarras	aptarras
2nd sg. m.	taptanarras	taptarras
2nd sg. f.	taptanarrasī	taptarrasī
3rd sg.	iptanarras	iptarras
1st pl.	niptanarras	niptarras
2nd pl.	taptanarrasā	taptarrasā
3rd pl. m.	iptanarrasū	iptarrasū
3rd f. pl.	iptanarrasā	iptarrasā

Gtn present and preterite of *maqātu* 'to fall' (*u*) ('I fall/fell again and again', 'I constantly fall/fell', etc.) are given in Table 37.

Table 37

	pres.	pret.
1st sg.	amtanaqqut	amtaqqut
2nd sg. m.	tamtanaqqut	tamtaqqut
2nd sg. f.	tamtanaqqutī	tamtaqqutī
3rd sg.	imtanaqqut	imtaqqut
1st pl.	nimtanaqqut	nimtaqqut
2nd pl.	tamtanaqqutā	tamtaqqutā
3rd pl. m.	imtanaqqutū	imtaqqutū
3rd pl. f.	imtanaqqutā	imtaqqutā

33.4 Assimilations

When the *t* of the *-tan-* infix is directly preceded by a consonant, assimilations may take place. These are the same as for the perfect (see Unit 17.4).

33.5 *n* as first root letter

Verbs with *n* as first root letter lose this in the Gtn and Dtn stative (hence also in the verbal adjective, which always has the same core as the stative), infinitive and imperative (i.e. in all forms with the infixes -*it*- and -*uta*-, or, put another way, in all Gtn and Dtn forms where the first root letter *n* would appear at the start of the word).

33.6 *t, d, z, s* and *ṣ* as first root letter

In Gtn forms without prefix (i.e. stative, imperative, infinitive) of verbs with *t, d, z, s, ṣ* as first root letter, the infixed *t* and the first root letter change places. (Such instances are rare.)

Exercise 33.1, Old Babylonian
at-ti (atti 'You, ...') *li-ba-ki [i]m-ta-na-ra-aṣ*
u₄-mi-ša-am ab-ta-na-ak-ki
an-ni-a-tim ta-aš-ta-na-pa-ri
u₄-mi-ša-am i-na é-sag-íl (name of temple) *ak-ta-na-ra-ba-ak-kum*
ki-ma ta-ag-da-na-am-mi-la-an-ni gi-im-la-an-ni
at-tu-nu (attunu 'you (m. pl.)') *a-wa-tim tu-uk-ta-na-ta-ma-ma*
  a-na ṣe-ri-ia ú-ul ta-ša-pa-ra-nim
at-ta-na-ag-gi-iš ki-ma ha-bi-lim qá-bal-tu (see Unit 10.9) *ṣe-ri*
a-wa-tu-ka dam-qá-a-tum ik-ta-na-aš-ša-da-ni-in-ni
a-na ṭe₄-mi ša ta-aš-pu-ri-im ma-di-iš ah-du ma-ha-ar ištar ù
  ᵈtaš-me-tum ak-ta-na-ra-ba-ak-ki-im ù a-lum ka-lu-šu ṭe₄-ma-
  am šu-a-ti (šuāti 'this') *iš-me-ma i-ka-ar-ra-ba-ak-ki-im*
ma-ha-ar a-wi-le-e [s]à-bi-i ṭa-ap-la-ti-ia ta-ad-da-na-bu-bi

Exercise 33.2, Old and Middle Babylonian: The last two sentences are MB.
mu-tam ša a-ta-na-ad-da-ru a-ia a-mu-ur
iš-tu u₄-mi-im ša ṭe₄-ma-am ša-a-tu (šâtu 'this') *eš-mu-ú ia-am-*
ṣí-ha-at-nu i-na é.gal-lim-ma ib-ta-na-ia-at (translate as 'has
  been ...')
ša te-te-né-ep-pu-ši šu-na-tu-ia it-ta-na-ab-ba-la-nim
na-p[í]-iš-ti ta-ta-ak-ki-is

iš-tu mu 3 kam (for three years; Bab. reading uncertain) *aš-šum*
gú.un^(hi.a) a.šà-*ia* u KA.kešda *é-ti-ia aš-ta-na-ap-pa-ra-ak-kum-*
ma (translate 'I have been ...') *ú-ul* še-*am ú-ul* kù.babbar *tu-šà-*
ab-ba-la-am
é [*a*]*n-tum* (*antum* = name of goddess) *ta-ah-ta-na-sà-ás*
a.šà-*ka ū bi-it-ka ú-ha-al-la-aq a-na bi-ti-ia-a-*[*ma*] *a-na ši-ta-ar-*
ru-qí-im qá-tam ta-aš-ta-ka-an
a-na i-ta-az-zu-uz-zi a-na ša-ši-im a-ah-ka la-a ta-na-an-di
a-wi-il-tum a-wa-tim ma-di-iš uk-ta-ab-bi-it a-na șe-ru-ma (*ana*
șērumma 'in addition to') *u₄-mi-ša-am ri-ta-qú-di-im i-na*
ru-te-eš-ši-im qá-qá-ad-ni ma-di-iš uq-ta-li-il
ki-ma ^d*nin-urta a-na ni-iš* ^(giš)*tukul*^(meš)-*šu ul-ta-nap-šá-qa ka-liš*
(*kalîš* 'altogether') ub^(meš)
ki-ma ur.gi₇ *li-ib-ta-'-i-ta i-na re-bi-it* uru-*šu*

Exercise 33.3, Standard Babylonian

ep-šet ina kur.kur *nak-ra-a-ti e-tep-pu-šú ina ši-pir* ^(lú)*ur₅-ra-ku-ti*
e-si-qa qé-reb-šá (*qerebša* 'inside it')
mi-qi-it-ti bu-li iš-ta-nak-ka-a[*n*]
ina šá-ha-a-ti la ta-at-ta-na-áš-šá-ab-šú (translate -*šu* as 'next
to him')
te-te-né-bir ta-ma-tum dagal-*tum šá-dil-ta*
[*at*]-*ta* (*atta* 'you (m. sg.)') *a-na* dingir-*ma su-pe-e šu-taq-rib*
u₄-me-šam-ma im-da-na-ha-ra ^r^d utu^⌐
šat-ta a-na šat-ti (year by year) *bi-tak-ka-a tal-ti-míš-šú*
šá u₄-mi (translate *ūmu* as 'weather') *at-*^r*ta*^⌐-*țal bu-na-šu*
(see Unit 11.13)
^d*e-ta-na u₄-me-šam-ma im-ta-ah-ha-ra* ^d utu
up-tah-hi-ir ^d*iš-tar ke-ez-re-e-ti* ^(munus)*šam-ha-a-ti u* ^(munus)kar.kid^(meš)

The most important things to remember

1 The -*tan*- systems have the same meaning as the parent stems,
but with a nuance of repetition or graduality.

2 The same assimilations affect the *t* of the -*tan*- infix as affect
the *t* of the perfect infix -*ta*-.

3 It is essential that you learn the G present and preterite
(3rd sg. = *iptanarras* and *iptarras*); other forms are rarer.

34

....

The Gt, Dt and Št systems

The G, D and Š systems give rise to sub-systems created through the addition of the infix known as -t- (though it often appears as -ta-). Unlike the -tan- infix, which has the same meanings across all four systems, the meaning of the -t- infix changes from one system to another.

34.1 Forms in the Gt, Dt and Št systems

The forms of the Gt, Dt and Št systems for strong, III-weak, I-weak and II-weak verbs are given in the tables below, using the system explained in Unit 5. Two exceptions (verbs with *n* as first root letter; verbs with *t, d, z, s* and *ṣ* as first root letter) are discussed below. Some comments relevant to all verbs, strong and weak, appear after the tables. For Št₁ and Št₂ see below.

Strong verbs are given in Table 38; III-weak verbs in Table 39; I-weak verbs in Table 40. After the Old Babylonian period, the pattern *atRvŠ* is sometimes replaced with *itRvŠ*, by analogy with strong verbs. II-weak verbs are given in Table 41.

The following comments apply to all verbs, strong and weak:

▶ Forms with prefixes (present, preterite, perfect) have the infix -ta- (-te- in e-verbs); forms without prefix (imperative, stative, infinitive) have the infix -it-.

Table 38

	Gt	Dt	Št
3rd sg. pres.	*iPtaRRvS*	*uPtaRRaS*	Št₁: *uštaPRaS* Št₂: *uštaPaRRaS*
3rd sg. pret.	*iPtaRvS*	*uPtaRRiS*	*uštaPRiS*
3rd sg. perf.	(*iPtatRvS* ?)	*uPtataRRiS*	*uštataPRiS*
3rd m. sg. stat.	*PitRuS*	(unknown)	(unknown)
m. sg. imp.	*PitRvS*	*PutaRRiS*	*šutaPRiS*
inf.	*PitRuSu(m)*	(*PutaRRuSu(m)*)	*šutaPRuSu(m)*

'v' means: a short vowel which changes from verb to verb.

Table 39

	Gt	Dt	Št
3rd sg. pres.	*iPtaRRv*	*uPtaRRa*	Št₁: *uštaPRa* Št₂: *uštaPaRRa*
3rd sg. pret.	*iPtaRv*	*uPtaRRi*	*uštaPRi*
3rd sg. perf.	(*iPtatRv* ?)	*uPtataRRi*	(*uštataPRi*)
3rd m. sg. stat.	*PitRu*	(unknown)	(*šutaPRu*)
m. sg. imp.	*PitRv*	*PutaRRi*	*šutaPRi*
inf.	*PitRû(m)*	(*PutaRRû(m)*)	*šutaPRû(m)*

'v' means: a short vowel which changes from verb to verb.

Table 40

	Gt	Dt	Št
3rd sg. pres.	*ītaRRvS*	*ūtaRRaS*	*uštaRRas*
3rd sg. pret.	*ītaRvS*	*ūtaRRiS*	*uštāRiS*
3rd sg. perf.	(*ītatRvS* ?)	*ūtataRRiS*	*uštatāRiS*
3rd m. sg. stat.	*atRvS*	(unknown)	*šutāRuS*
m. sg. imp.	*atRvS*	(unknown)	*šutāRiS*
inf.	*atRvSu(m)*	(*utaRRuSu(m)*)	*šutāRuSu(m)*

'v' means: a short vowel which changes from verb to verb.

Table 41

	Gt	Dt	Št
pres. 3rd sg.	*iPtâS*	*uPtâS*	Št₁: *uštaPāS* (Št₂ unknown)
3rd pl.	*iPtvSSū*	*uPtaSSū*	*uštaPaSSū*
pret.	*iPtâS*	*uPtīS*	*uštaPīS*
3rd pl.	*iPtâSū*	*uPtiSSū*	*uštaPīSū*
perf.	(*iPtatâS* ?)	(*uPtatīS*)	(unknown)
3rd pl.	(*iPtatâSū* ?)	*uPtatiSSū*	(unknown)
stat.	(*PitūS*)	(unknown)	(unknown)
3rd pl.	*PitūSū*	(unknown)	(unknown)
imp.	*PitâS*	(unknown)	(unknown)
2nd pl.	*PitâSā*	(unknown)	(unknown)
inf.	*PitūSu(m)*	(*PutuSSu(m)* ?)	(unknown)

'v' means: a short vowel which changes from verb to verb.

▶ The vowel which changes from verb to verb (symbol v in the tables) is the same as the vowel in the present of the G system (i.e. the theme vowel; *a* for verbs with the theme vowel *a/u*).
▶ The stative and infinitive always have *u* between the second and the third root letter (in II- and III-weak verbs: in between where these two root letters would be).
▶ The Gt, Dt, and Št preterite is always the same as the G, D, and Š perfect.
▶ Apart from the present (Dtn *uPtanaRRaS*, Dt *uPtaRRaS*), all Dt forms are the same as the corresponding Dtn forms. The same applies for Št and Štn. (For Dtn and Štn forms, see Unit 33.2.)
▶ The existence of a Gt perfect is disputed. Dt and Št perfects are extremely rare, and not taught here.

34.2 *n* as first root letter

Verbs with *n* as first root letter lose this in the Gt and Dt stative (hence also in the verbal adjective, which always has the same

core as the stative) and infinitive. This probably also occurs in the imperative (i.e. in all forms with the infixes -*it*- and -*uta*-, or, put another way, in all Gt and Dt forms where the first root letter *n* would appear at the start of the word).

34.3 t, d, z, s and ṣ as first root letter

In Gt forms without prefix (i.e. stative (hence also verbal adjective), imperative, infinitive) of verbs with *t, d, z, s, ṣ* as first root letter, the infixed *t* and the first root letter change places.

G *ṣabātu* 'to seize' → Gt *tiṣbutu* 'to seize each other'

34.4 Assimilations

When the *t* of the -*t*- infix is directly preceded by a consonant, assimilations may take place. These are the same as for the perfect (see Unit 17.4).

34.5 The meanings of the Gt system

The meaning of the Gt system varies from verb to verb. The most common meanings are reciprocal, reflexive and separative; they respectively add 'each other', 'oneself' and 'away' to the meaning of the G system. (For a given verb, the Gt system usually has only one of these meanings, but see *šâlu* Gt below: both reciprocal and reflexive.)

1) Reciprocal Gt:

nakāpu 'to butt (like an ox)'	→ *itkupu* (see section 34.2) 'to butt each other, to fight'
rakābu 'to ride'	→ *ritkubu* ('to ride each other', i.e.) 'to copulate'
awû 'to talk'	→ *atwû* 'to talk with each other'
malāku 'to advise'	→ *mitluku* 'to advise each other, to take counsel together'
šâlu 'to ask'	→ *šitūlu* 'to ask each other, to confer'

2) Reflexive Gt:

šâlu 'to ask' → Gt *šitūlu* ('to ask oneself', i.e.) 'to reflect'
pašāšu 'to anoint' → *piššušu* 'to anoint oneself' (from *pitšušu*)

> **Did you know?**
> In ancient Mesopotamia, anointing did not just serve
> ritual and symbolic purposes. It was also a way of keeping
> warm – soldiers were issued with oil for this.

3) Separative Gt (verbs of motion and, more rarely, a few verbs
that imply motion):

alāku G 'to go' → Gt *atluku* 'to go away'
elû G 'to go up' → Gt *etlû* 'to go up and away'
(w)aṣû 'to go out' → Gt (infinitive form uncertain) 'to go
out and away'

For many verbs (e.g. *karābu* 'to pray, to bless') it is not clear
how the meaning in the Gt system differs from the meaning in
the G system. With rarer forms, there is often disagreement over
whether they should be parsed as Gt (rather than G perfect or Gtn
preterite).

34.6 The meanings of the Dt system

The Dt system is usually the passive counterpart to the D system.

šebēru D 'to smash' → Dt *šitebburu* 'to be smashed'

More rarely, the Dt system has a reciprocal function, adding 'each
other' to the meaning of the D system.

34.7 The two Št systems and their meanings

There are two Št systems, with different forms for the present tense
but identical forms for other tenses. They are known as Št$_1$ and Št$_2$.
The Št$_1$ system is usually the passive counterpart to the Š system.

lapātu Š 'to destroy' → Št₁ *šutalputu* 'to be destroyed'

The Št₂ system has meanings which vary from verb to verb. These meanings are not derived from the meaning of the Š system, and indeed verbs used in the Št₂ system are not necessarily used in the Š system at all. The meanings of the Št₂ system should be sought in the dictionaries (and in the Glossary at the back of this book).

Exercise 34.1, Old and Middle Babylonian: The last three sentences are MB.

a-wi-lu-ú šu-nu (*šunu* 'those') *la ud-da-ab-ba-bu*
i-ti-šu ti-iṣ-bu-ta-ku
šuku-ti šu-ta-am-ṭa-a-at
qa-aq-qa-da-ti-ku-nu šu-teₙ-mi-da
a-na-ku-ú ù ah-hu-ia a-na zi-it-tim ti-iṣ-bu-ta-nu
ka-al-ba-tum i-na (*ina* 'through') *šu-te-pu-ri-ša hu-up-pu-du-tim*
   ú-li-id
bi-tam a-na pa-ni-ia (*ana pānīya* 'before my arrival')
   šu-ta-as-sí-iq
uˈl iˈb-ba-aš-ši ṭu-ub-tu ba-lu ši-it-nu-ni
lu-ú-ba-ra- (ignore 'extra' -*ú*-) *ú-ka-lu-ni-ik-ku-ma ˈliˈ-it-ba-aš*
ša-am-na ú-ka-lu-ni-ku-ma pí-iš-ša-aš

Exercise 34.2, Standard Babylonian

lit-pa-ta i-mat mu-ti
ub-tal-lil ki-i udu.níta *ina ta-ba-áš-ta-ni-ia*
uₙ-mi-šam-ma dingir-*ka kit-rab*
a-bi e tu-uš-ta-ni-ih
a-na bu-ú-li kit-pad e-re-šá hi-is-sa-as
lem-né-e-ti e ta-ta-me da-me-eq-ta ti-iz-kàr
ge-er bu-li la-ba šá tah-su-su ga-na bi-it-ru gi-il-lat ur.mah *i-pu-*
   šu pe-ta-as-su haš-tum
liš-tap-ši-ih šèr-ta-ka ka-bit-ta
ur-ra ú-tak-ka-ak mu-šá i-na-ah-hi-[is] *ina ṣe-ri-šú* (*ina ṣērišu*
   'from him') *it-ku-šú re-e-mu un-ni-*[nu]
ᵈamar.utu *e-li ma-aq-tu-ti taš-ta-kan gi-mil-la*
a-mur šu-ut-ta-tu qé-reb-šá bit-ri

lu-ú min-du-da (see Unit 47.10–11) *mi-na-tu-šá* (-*ša* refers to
a boat)

Exercise 34.3, Standard Babylonian: From an inscription of
Assurbanipal, narrating the grisly end of an enemy king.
(Translate *pānuššu* as 'in his eyes').

ik-ku-ud lìb-ba-šú ir-šá-a na-qut-tu
na-piš-ta-šú pa-nu-uš-šú ul i-qir-ma
ih-šu-ha mi-tu-tu
a-na ˡúki-ze-e ra-ma-ni-šú iq-bi-ma*
um-ma ra-as-si-ban-ni (Ass. for *russibanni*) *ina* ᵍˢtukul
šu-u ˡúki-zu-šú ina gír.an.bar šib-bi-šú-nu*
up-ta-at-ti-hu a-ha-míš

The most important things to remember

1 The Gt system has several meanings, including reflexive,
reciprocal, and separative.

2 The Dt system usually forms the passive of the D system.

3 The Št₁ system forms the passive of the Š system. The
meanings of the Št₂ system vary from one verb to another.

4 The forms of the Št₁ and Št₂ systems differ only in the present
(Št₁ *uštapras*, Št₂ *uštaparras*).

5 Whenever a form looks like a perfect, ask yourself whether it
might in fact belong to the Gt, Dt or Št systems.

35

Participles

In Babylonian grammar, participles are words which mean
'person who performs the action of the corresponding verb'.
They occur in all the systems of the verb, and have separate forms
for masculine and feminine. In the plural they can take noun
endings, or adjective endings. Feminine participles are formed by
adding -t- or -at- to the masculine stem. Participles often translate
into English as relative clauses ('who ...', 'which ...').

> OB *šarrum nādin napištim ana utab* lit. 'King, **giver** of life
> to Adab', i.e. 'The king **who gives** life to Adab'
> (CH Prologue iii.65–67)
> OB *rīmum kadrum munakkip zā'irī* 'Wild bull **who butts**
> the enemies' (CH Prologue iii.7–9)
> OB *būnū namrūtum ša marūtuk rā'imika u adad bānika
> limhurūka* 'May the friendly faces of Marduk, **who loves you**,
> and Adad, **who built you**, meet you' (AbB 11, 119: 29–30)
> OB *munawwir pānī tišpak* 'The one **who brightens** the face of
> Tišpak' (CH Prologue iv.34–35)

All participles except those in the G system begin with *mu-*.

35.1 Forms of masculine participles for strong verbs

Using the system explained in Unit 5, the masculine participles of
strong verbs conform to the patterns shown in Table 42.

230

Table 42

G	N	D	Š
pāRiSu(m)	muPPaRSu(m)	muPaRRiSu(m)	mušaPRiSu(m)

Gtn	Ntn	Dtn	Štn
muPtaRRiSu(m)	muttaPRiSu(m)	muPtaRRiSu(m)	muštaPRiSu(m)

Gt		Dt	Št
muPtaRSu(m)		muPtaRRiSu(m)	muštaPRiSu(m)

35.2 Forms of masculine participles for III-weak verbs

Using the system explained in Unit 5, the participles of III-weak verbs conform to the patterns shown in Table 43.

Table 43

G	N	D	Š
PāRû(m)	(muPPaRû(m))	muPaRRû(m)	mušaPRû(m)

Gtn	Ntn	Dtn	Štn
muPtaRRû(m)	muttaPRû(m)	muPtaRRû(m)	muštaPRû(m)

Gt		Dt	Št
muPtaRû(m)		muPtaRRû(m)	muštaPRû(m)

35.3 Forms of masculine participles for I-weak verbs

Using the system explained in Unit 5, the masculine participles of I-weak verbs conform to the patterns shown in Table 44.

Table 44

G	N	D	Š
āRiSu(m)	*munnaRSu(m)*	*muRRiSu(m)*	*mušāRiSu(m)*
Gtn	Ntn	Dtn	Štn
mūtaRRiSu(m)	(unknown)	(unknown)	*muštaRRiSu(m)*
Gt		Dt	Št
(unknown)		(unknown)	*muštāRiSu(m)*

35.4 Forms of masculine participles for II-weak verbs

Using the system explained in Unit 5, whereby *P* and *S* represent a verb's first and third root letters, the masculine participles of II-weak verbs conform to the patterns shown in Table 45.

Table 45

G	N	D	Š
Pā'iSu(m)	(unknown)	*muPiSSu(m)*	*mušPīSu(m)*
Gtn	Ntn	Dtn	Štn
(unknown)	(unknown)	(unknown)	*muštaRRiSu(m)*
Gt		Dt	Št
(unknown)		(unknown)	*muštaPīSu(m)*

35.5 Plural endings

Masculine plural participles may take noun or adjective endings. (For feminine ones there is no difference.)

35.6 Unusual participles

A small number of weak verbs form G participles in *mu-*:

šâmu 'to decree a destiny' → *mušīmu* 'one who decrees a destiny'
dâku 'to kill' → *mudīku* 'one who kills'
idû 'to know' → *mūdû* 'one who knows'

The most important things to remember

1 Participles have the meaning 'person or thing who performs the action of the corresponding verb'.

2 They have different forms for masculine and feminine.

3 In free English translation they are often rendered as relative clauses ('who ...').

4 Any word beginning with *mu-* is likely to be a participle.

5 The masculine participles of *parāsu* in the G, N, D and Š systems are *pārisu, mupparsu, muparrisu* and *mušaprisu*.

6 Like nouns, participles can be put in different states (basic, construct, possessive, etc.). Thus they can take case endings and possessive suffixes.

36

Adverbs

This Unit introduces you to Babylonian adverbs. An adverb is a word which answers questions such as 'how?', 'when?', 'where?', 'how much?'. English examples are 'thus', 'slowly', 'tomorrow', 'here', 'somewhere', 'enough', 'much', 'very', 'too'. Whilst understanding adverbs will deepen your knowledge of Babylonian and its structures, much of the information presented here is not essential to translation because you can simply look most adverbs up in the Glossary (later, in the dictionaries).

36.1 Adverbial phrases

When the questions 'how?', 'when?', 'where?', 'how much?' are answered by a group of words rather than a single word (e.g. 'like that' rather than 'thus'; 'in the house' rather than 'there'; 'at the beginning of the second millennium BC' rather than 'then') one speaks of an adverbial phrase (i.e. a phrase which has the same function as an adverb). Babylonian adverbs are often translated with English adverbial phrases, e.g. *šaddaqdi(m)* 'last year'.

> **Did you know?**
> The word *šaddaqdi(m)* 'last year' is a compound (with some phonetic modification) of *šattu* 'year' and *qadmu* 'previous'. However, the word's origin was forgotten: the final *m* (a root letter from √*qdm*) was reinterpreted as mimation (see Unit 6.11), and so it was dropped in late Old Babylonian.

One way to transform Babylonian nouns and adjectives into adverbs is to add the suffix -iš to the stem.

abūbu 'flood'	→ *abūbiš* 'like a flood', 'like the Flood'
aggu 'furious'	→ *aggiš* 'furiously'
ayyābu 'enemy'	→ *ayyābiš* 'in a hostile manner'
danānu 'power, might'	→ *danāniš* 'violently, by strength'
elu 'upperside'	→ *eliš* 'above'
halāqu 'to flee'	→ *halāqiš* 'into flight'
išaru 'correct'	→ *išariš* 'correctly'
ištēn 'one'	→ *ištēniš* 'together' (lit. 'one-ly', 'as one')
kamâtu 'the outside'	→ *kamâtiš* 'to the outside'
mādu 'much, many'	→ *mādiš* 'greatly'
šalālu 'to creep'	→ *šalāliš* 'surreptitiously'
šallatu 'booty'	→ *šallatiš* 'as booty'
šuršu 'root'	→ *šuršiš* 'by the roots'

Sometimes, -ān- is inserted before -iš, producing the adverbial ending -āniš.

abūbu 'flood'	→ *abūbāniš* 'like a flood'
dūru 'wall'	→ *dūrāniš* 'over the wall'
zuqaqīpu 'scorpion'	→ *zuqaqīpāniš* 'like a scorpion'

The feminine *t* is removed before -āniš (but not before -iš).

aptu 'window'	→ *apāniš* 'through the window'
karpatu 'pot'	→ *karpāniš* 'like a pot'
sinništu 'woman'	→ *sinnišāniš* 'into a woman'
	(as in 'To turn into a woman')

There is no significant difference in meaning between the endings -iš and -āniš. They are both characteristic of elevated language, and mostly appear in literature. However, the adverbs *mādiš* 'much' and *arhiš* 'quickly' were common in the vernacular language.

36.3 Adverbs in -*iš* and -*āniš* followed by genitives and possessive suffixes

Adverbs in -*iš* and -*āniš* can be followed by a noun in the genitive, as if the adverb were a noun in the construct state. (But, unlike nouns, the adverb does not change in any way.)

   dāriš ūmī 'for an eternity of days', i.e. 'for ever and ever'

Adverbs in -*iš* can be followed by a possessive suffix.

   OB *bābiška* 'at your gate' (AH 48: 114)

When a suffix beginning with *š* is added to an adverb ending in *š*, despite what happens in nouns and verbs (see Units 11.7 and 19.3) *š* + *š* does not change to *ss*.

   OB *šukkalliššu* 'to his vizier' (Akkade 184: 13)

36.4 Adverbs in -*išam*

Another way of forming adverbs from nouns is to add -*išam* to the stem. The sense is usually 'X by X', 'X after X'.

   ūmišam 'day by day'; 'day after day'; *ugārišam* 'meadow by
   meadow'; *ālišam* 'town by town'; *šattišam* 'year by year', 'year
   after year'; (*w*)*arhišam* 'month by month'

Occasionally, there is a different meaning.

   dārišam 'for ever'; *eššišam* 'anew'

In Standard Babylonian, -*išam* is often followed by -*ma*
(*ūmišam-ma*, etc.), with no discernible change in meaning.

36.5 The accusative used as an adverb

Nouns in the accusative can be used as adverbs ('adverbial accusatives'). They are usually rendered into English with adverbial

236

phrases. Which preposition to use in English is suggested by context

> OB *ina niziqtika mušiātim ul aṣallal* 'Through worry for you I cannot sleep **at night** (lit. 'nights')' (AbB 14, 206: 33–35)
> OB *huwawa maṣṣaram inēr-ma kaqqaram* 'He smote Huwawa the guardian **to the ground**' (Gilg. Ishch. 26')
> OB *mušītam allakam* 'I will come **during the night**' (AbB 3, 66: 19)
> OB *mūšī u urrī aktanarrabakku* 'I pray constantly for you, **day and night** (lit. 'days and nights')' (AbB 7, 28: 14–16)

Adverbial accusatives of abstract nouns in -*ūt*- with possessive suffixes translate literally as 'in my/your/etc. ...-ness'.

> *ūmūssu* (*ūmūt+šu*) 'in its dayliness', i.e. 'every day'
> OB *rīqūssu* (*rīqūt+šu*) *lā taṭarradaššu* 'Do not send him **in his emptiness** (i.e. empty-handed)' (AbB 7, 173: 20)
> OB *marṣūtī iṭrudūninni* 'They sent me **in my illness** (i.e. 'while I was ill')' (AbB 7, 166: 3)
> OB *[b]alṭūtka u šalmūtk[a] alkam* 'Come **in your healthiness and wellness** (i.e. well and healthy)' (AbB 13, 140: r.6'–7')

Some accusatives have taken on a special adverbial meaning of their own, and are listed in dictionaries as words in their own right.

> *ūmu* 'day' → *ūma(m)* 'today'; *urru* 'day' → *urra(m)* 'tomorrow'

36.6 Adverbs in -ī

A number of adverbs are formed with the ending ī, but at the end of a word this probably shortened to *i*.

> *bārārī* or *bārāri* 'at dusk'; *amšālī* or *amšāli* 'yesterday'; *timālī* or *timāli* 'yesterday'; *matīma* (*matī + ma*) 'ever'

36.7 Adverbs in -ī- followed by possessive suffixes

Some adverbs are formed by adding -ī- followed by possessive suffix to a noun stem. They often translate literally as 'in my/your/ etc. ...-ness'.

> ēriššīya 'in my nakedness'
> OB ištu ṣuḫrīya ana bābilim ilqûninni-ma ina bābilim warad ēkallim anāku '(Ever) since they took me to Babylon in my youthfulness (i.e. in my youth), I was a palace servant in Babylon' (AbB 4, 118: 7–8)

For maḫru, the sense is 'in the presence of'.

> OB urram maḫrīkunu anāku 'Tomorrow I will be with you (lit. 'in your presence')' (AbB 10, 10: 16)

36.8 Adverbs in -atta(m), -atti

Some adverbs can be formed by adding -attam (Old Babylonian), -atta (Middle and Standard Babylonian), or -atti (Standard Babylonian) to the word stem.

> kurkâtta 'like a goose'; aḫlamâtti 'in Aramaic'; pašālatti 'crawling'; pašīratti 'secretly'; sartatti 'fraudulently'

36.9 Adverbs in -um

Adverbs can be produced by adding -um to the noun stem. They usually have a locative (place-related) meaning. (Some scholars would question whether such formations should be called adverbs; they could also be described as a 'locative' case of the noun, alongside nominative, accusative, and genitive.)

36.10 Adverbs in -um followed by genitives and possessive suffixes

Like adverbs in -iš and -āniš, adverbs in -um can be followed by genitives and possessive suffixes. When they are followed by

possessive suffixes, the *m* assimilates to the initial consonant of the suffix.

> *qātukka* 'in your (m. sg.) hand' (from *qātum* + *ka*)
> SB *adi atta tadekkûšu ṣalil uršuššu* 'Until you (m. sg.) wake him up, he will lie in his bed' (Erra I 19)

-um followed by the first person singular suffix becomes *uwa* or *uwwa*.

> *qa-tu-ú-a* (sp. *qātuwwa* or *qātuwa*) 'in my hand'

Some prepositions also behave like this:

> OB *ullânukka hāsisam ul īšu* 'Apart from you, I have no one who thinks (of me)' (AbB 7, 28: 6–8)
> OB *elênukka ana manniya uznāya ibaššiā* 'On whom of mine other than you is my attention (focussed)?' (AbB 11, 106: 11'–12')

> *šap₅-lu-u-a* (sp. *šapluwwa* or *šapluwa*) 'under me'

36.11 Adverbs after prepositions and nouns in the construct state

Some adverbs can follow prepositions and nouns in the construct state.

> OB *adi inanna* 'until now'
> OB *ebūr šaddaqdam* 'The harvest of last year', i.e. 'Last year's harvest' (AbB 7, 168: r.2')

The most important things to remember

1 Adverbs (mostly of manner) can be formed with the endings *-iš* and *-āniš*.

2 Accusatives can be used as adverbs. Translate them according to the context.

3 Adverbs (mostly of place) can be formed with the ending -*um*. They are usually followed by possessive suffixes, and the *m* assimilates to the initial consonant of the suffix. (For the first person, -*umya* → -*uwwa* or -*uwa*.)

4 Adverbs can be formed with the ending -*iša*(*m*), meaning '... by ...' (e.g. -*ūmišam* 'day by day').

37

....

Independent pronouns

So far, you have learned that Babylonian can render English
pronouns ('I', 'me', 'you', 'he', 'him', 'she', 'her', 'we', 'us', etc.)
with suffixes. It can also, however, do this with independent words,
as in English: see Table 46.

Table 46

	nom.	acc./gen.	dat.
1st	*anāku*	*yâti*	*yâši(m)*
2nd m.	*atta*	*kâta*	*kâši(m)*
2nd f.	*atti*	*kâti*	*kâši(m)*
3rd m.	*šū*	*šuātu, šâtu, šâti*	*šuāši(m), šâšu(m), šâši(m)*
3rd f.	*šī*	*šuāti, šiāti, šâti*	*šuāšim, šiāšim, šâši(m)*
1st	*nīnu*	*niāti*	*niāši(m)*
2nd m.	*attunu*	*kunūti*	*kunūši(m)*
2nd f.	*attina*	*kināti*	*(kināši(m))*
3rd m.	*šunu*	*šunūti*	*šunūši(m)*
3rd f.	*šina*	*šināti*	*(šināši(m))*

The nominative pronouns are used as subjects of verbless clauses
(see Unit 29.3) and, though they are not grammatically necessary,
as subjects of verbs (see Unit 14.2).

Accusative/genitive pronouns are so called because they have the same form for accusative and genitive. It is quite rare for them to be used as accusatives: usually, accusative suffixes (see Unit 19.1) are used for this. They are used as genitives after prepositions (not after the construct state).

SB *kī yâti-ma atta* 'You (m. sg.) are just like me' (Gilg. XI 3)

After the preposition *ana* 'to, for' it is usual for dative pronouns to be used in place of genitive ones.

OB *ana kâšim taklāku* 'I trust you (lit. 'to you') (m. sg.)'
(AbB 4, 161: 39)

Mimation in the dative pronouns is usually present in Old Babylonian, and usually absent later (see Unit 6.11).

38

Quadriliteral verbs

A minority of Babylonian verbs have four root letters, rather than
the usual three. Some occur chiefly in the N system, and so have
dictionary forms beginning with *na-* (*ne-* in *e*-verbs). Those whose
first root letter is *š* originally took the prefixes of the G system,
but were subsequently reassigned the prefixes of the Š system.
The following are the most common:

> *šuharruru(m)* 'to be deathly still' (pres. *ušharrar*, pret. *ušharrir*,
>   stat. *šahur* and *šuharrur*).
> *šuqammumu(m)* 'to be utterly silent' (pres. *ušqammam* – Old
>   Bab. also *išqammam*, pret. *ušqammim*, stat. *šuqammum*)
> *šuqallulu(m)* 'to be hanging down' (pres. *išqallal* and *ušqallal*,
>   pret. *ušqallil*, stat. *šuqallul*)
> *šupêlu(m)* 'to exchange' (pres. *ušpêl*, pret. *ušpēl*)
> *šukênu(m)* 'to bow down' (pres. *uškên*, pret. *uškēn* and *uškīn*)
> *nabalkutu(m)* 'to cross over', 'to turn over' (pres. *ibbalakkat*,
>   pret. *ibbalkit*, perf. *ittabalkat*)
> *naharmuṭu(m)* 'to dissolve' (pret. *ihharmiṭ*)
> *naparšudu(m)* 'to flee' (pret. *ipparšid*)
> *naparkû* 'to shirk' (pres. *ipparakku*, pret. *ipparku*)
> *negeltû(m)* 'to wake up' (pret. *iggeltu* and *iggelti*)
> *nekelmû(m)* 'to look at with anger or malice' (pres. *ikkelemme*,
>   pret. *ikkelme*)
> *neqelpû(m)* 'to float, to glide (along)' (pres. *iqqeleppu*, pret.
>   *iqqelpu*)

Other forms of the verbs above are rare. You can find them online
in the *Chicago Assyrian Dictionary* (see Unit 42.1).

39

Numbers

Babylonian scribes overwhelmingly wrote numbers as sumerograms (which modern editors transliterate directly into Arabic numerals). Accordingly, there is often uncertainty about how the numbers were actually pronounced.

For the purposes of translation it is not really necessary to know Babylonian numbers: on the rare occasions when you encounter a number spelled syllabically, you can look it up. Nonetheless, for interest's sake, we give here the numbers from one to ten.

Each number has both a masculine and a feminine form. Up to and including two, cardinal numbers agree with the gender of the noun they refer to. Above two, cardinal numbers take the opposite gender.

	m.	*f.*		*m.*	*f.*
1	*ištēn*	*išteat*	**6**	*šediš*	*šeššet*
2	*šina*	*šitta*	**7**	*sebe*	*sebet*
3	*šalāš*	*šalāšat*	**8**	*samāne*	*samānat*
4	*erba*	*erbet*	**9**	*tiše*	*tišīt*
5	*hamiš*	*hamšat*	**10**	*ešer*	*ešret, ešeret*

Ordinal numbers are adjectives, and always agree with the gender of the noun they refer to.

40

Cuneiform: some worked examples

This book does not teach you to read the cuneiform ('wedge-shaped') script. Nonetheless, you may well be curious as to what it looked like. This Unit provides some passages in cuneiform with transliteration and translation. The passages are presented in chronological order.

Cuneiform, like the Roman alphabet, reads from left to right. It does not use punctuation, and does not distinguish upper-case and lower-case letters. Unlike letters in English, cuneiform signs are usually not spaced into words. Sign shapes changed over time, and at any given time there were different forms used by Babylonians and Assyrians. The passages below provide examples of Babylonian and Assyrian script from different periods. For an introduction to the cuneiform script, its workings and history, one can recommend *Cuneiform* by C.B.F. Walker (London, 1987). For online resources, see Unit 42.3.

Passage 1 (see Fig. 1): Laws 196 and 197 from the Law Code of Hammurapi, also known as Hammurabi (king of Babylon 1792–1750 BC). The passage is reproduced from E. Bergmann, *Codex Hammurabi. Textus primigenitus* (Rome, 1953), page 26, by kind permission of the copyright holders, the Gregorian and Biblical Press.

The script (also used in passage 2) is 'monumental Old Babylonian', employed in the Old Babylonian period for writing on stone monuments. The sign forms are archaizing, i.e. they are older than the sign forms used on contemporary utilitarian documents.

Figure 1

§ 196. 45
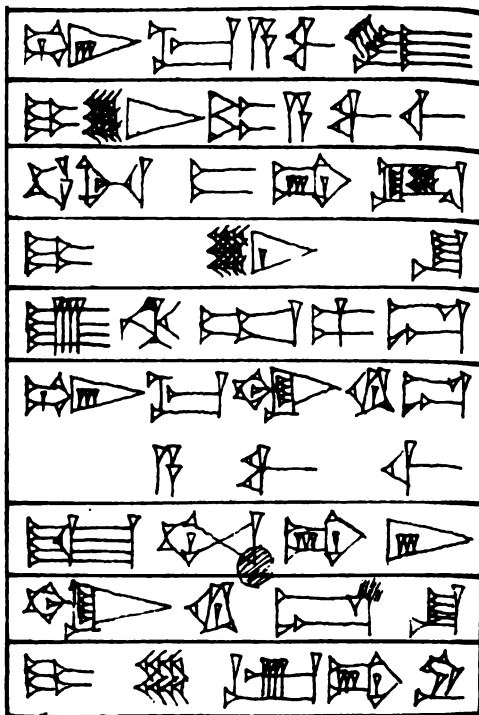
§ 197. 50

šum-ma a-wi-lum
i-in dumu *a-wi-lim*
úh-tap-pí-id
i-in-šu
ú-ha-ap-pa-du
'If a citizen has blinded the eye of a citizen, his eye shall be
blinded' (see Unit 14.16).

šum-ma gìr.pad.du/*a-wi-lim*
iš-te-bir
gìr.pad.du-*šu*
i-še-eb-bi-ru
'If he has broken the bone of a citizen, his bone shall be broken'
(see Unit 14.16).

246

Passage 2 (see Fig. 2): from the Epilogue to Hammurapi's Law Code. The passage is reproduced from E. Bergmann, *Codex Hammurabi. Textus primigenitus* (Rome, 1953), page 34, by kind permission of the copyright holders, the Gregorian and Biblical Press.
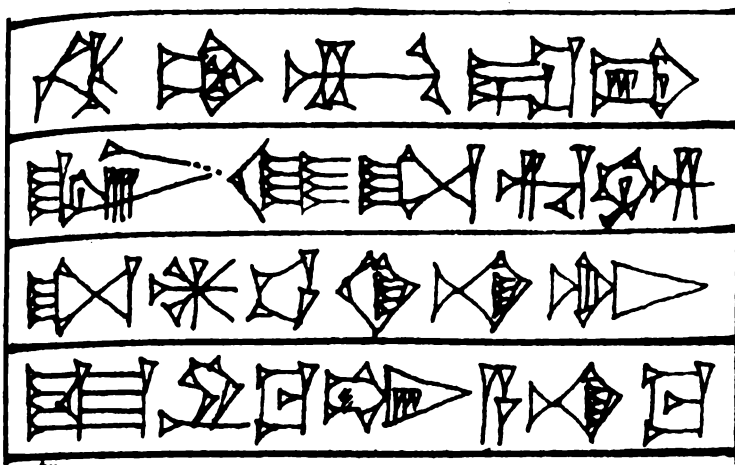
Figure 2

ha-am-mu-ra-pí
lugal *mi-ša-ri-im*
ša ^dutu *ki-na-tim*
iš-ru-ku-šum a-na-ku
'I am Hammurapi, the just king (lit. 'king of justice') to whom (lit. 'which ... to him') Šamaš granted righteousness.'

Passage 3 (see Fig. 3): from the inscription of Tiglath-Pileser I (king of Assyria 1114–1076 BC) used in the Royal Asiatic Society experiment of 1857 (see 'Only got ten minutes?', at the front of the book). The script is Middle Assyrian. The passage is reproduced from H. C. Rawlinson and E. Norris, *The Cuneiform Inscriptions of Western Asia*, vol. 1 (London, 1861), plate 14.
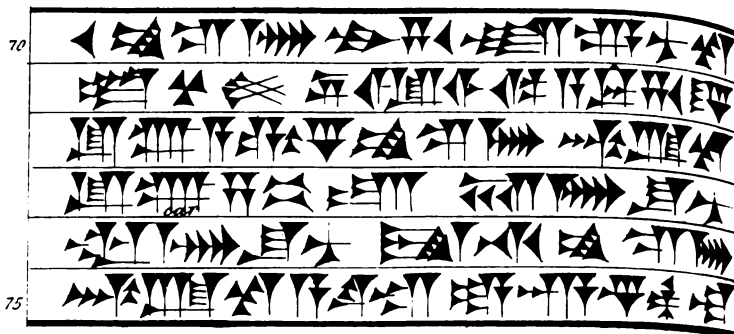
Figure 3

10 am.si^meš *pu-ḫa-li dan-nu-te*
i+na ^kurkaskal-*ni ù ši-di* ^idḫa-bur
lu-ú a-duk 4 am.si^meš *bal-ṭu-te*
lu-ú-ṣa-bi-ta kuš^meš-*šu-nu*
zú^meš-*šu-nu it-ti* am.si^meš
bal-ṭu-te a-na uru-*ia* ^da-šur *ub-la*

'I killed ten strong bull elephants in the land of Harrān and
along the Habur river. I also truly caught four elephants alive.
Their hides and their tusks I brought to my city Assur together
with the live elephants.'

Figure 4

Passage 4 (see Fig. 4): from an inscription of Esarhaddon (king of
Assyria 680–669 BC). The script is Neo-Assyrian. The passage is
reproduced from R. Campbell Thompson, *The Prisms of Esarhaddon
and Ashurbanipal Found at Nineveh* (London, 1931), plate 1, by
kind permission of the Trustees of the British Museum.

248

ina qí-bit ᵈaš+šur ᵈ30 ᵈutu ᵈen *ù* ᵈag
ᵈ15 *šá* ᵘʳᵘni-nu-a ᵈ15 *šá* ᵘʳᵘarba-il ad ba-nu-u-a
ina ukkin šešᵐᵉˢ-ia sagᵐᵉˢ-ia ki-niš ul-li-ma
um-ma an-nu-ú ma-a-ru ri-du-ti-ia
ᵈutu *u* ᵈim *ina bi-ri i-šal-ma an-nu ke-e-nu*
i-pu-lu-šu-ma um-ma šu-ú te-nu-u-ka

'By the order of Assur, Sîn, Šamaš, Bēl and Nabû, Ištar of
Nineveh (and) Ištar of Arbela, (my) father who begat me
solemnly raised my head in the assembly of my brothers,
(saying) "This is my successor". He asked Šamaš and Adad
through extispicy, and they replied with a firm 'yes' (saying)
"He will succeed you (lit. 'be your replacement')".'

Passage 5: from an inscription of Nebuchadnezzar (king of Babylon
605–562 BC). The passage is reproduced from H. C. Rawlinson
and E. Norris, *The Cuneiform Inscriptions of Western Asia*, vol. 1
(London, 1861), plates 53 (Fig. 5a) and 59 (Fig. 5b).

Fig. 5a shows the original inscription, in archaic (monumental
Old Babylonian) script; note the similarity with Hammurapi's sign
forms, above. Fig. 5b shows what the same inscription would have
looked like in contemporary Neo-Babylonian script.

Note how, in their efforts to use second-millennium grammar, the
authors of the inscription put mimation on masculine plural nouns,
where it does not belong (e.g. in line 14).

ša ba-la-ṭi-ia lu te-ep-pe-eš	1
šu-ú a-ša-re-du ka-ab-tu	
igi.gál dingir.dingir nun ᵈamar.utu	
un-né-en-ni-ia iš-me-e-ma	
im-ḥu-ru su-pu-ú-a	5
uš-ṭi-ba-am-ma be-lu-ut-su ṣir-ti	
pu-lu-úḫ-ti i-lu-ti-šu	
ú-ša-áš-ki-in i-na šà-ia	
a-na ša-da-da sè-er-de-e-šu	
ú-ša-ad-ka-an-ni šà-ba	10
pi-it-lu-ḫa-ak be-lu-ut-su	
i-na tu-ku-ul-ti-šu ṣir-ti	

Figure 5a

250
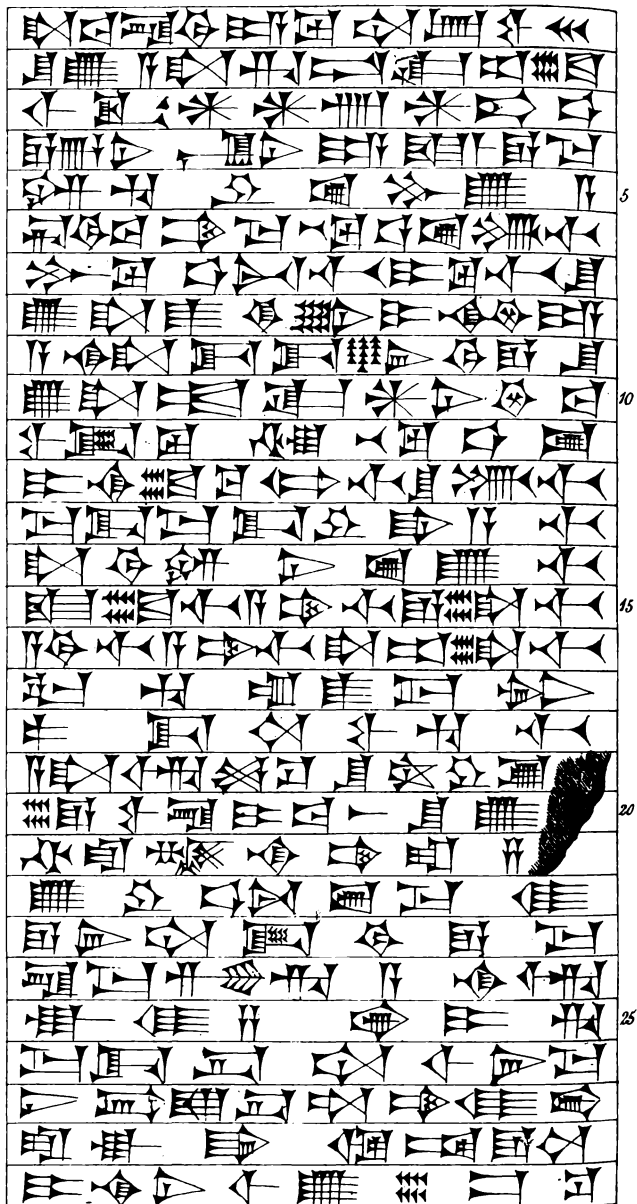
Figure 5b

ma.da.ma.da *ru-qá-a-ti*
ša-di-im né-su-ú-ti
iš-tu ti-a-am-ti e-li-ti   15
a-di ti-a-am-ti ša-ap-li-ti
ur-hu-um áš-ṭù-tim
pa-da-nim pe-hu-ti
a-ša-ar kib-si šu-up-ru-su
še-e-pi la i-ba-aš-šu-ú   20
ha-ra-nam na-am-ra-ṣa
ú-ru-úh ṣu-ma-mi
e-er-te-ed-de-e-ma
la ma-gi-ri a-na-ar
ak-mi za-'i-i-ri   25
ma.da *uš-te-ši-ir-ma*
ni-šim uš-ta-am-mi-ih
ra-ag-ga ù ṣe-e-nim
i-na ni-ši ú-še-es-si

'"... you should keep me alive (lit. 'you should do the thing of
my living')." That one, the honoured foremost one, wise(st)
among the gods, Marduk the noble, heard my entreaty and
accepted my prayer. He made his exalted lordliness pleasant
for me, he made reverence for his divinity reside in my heart.
He incited my heart to drag his carrying pole, and I was
reverential to his lordliness. With his great encouragement
I marched across distant lands, faraway mountains from the
upper sea to the lower sea, across difficult paths, closed tracks,
where my footfall was impossible (lit. 'cut off'), and my foot
could not be, a most difficult route, a way of thirst – and I
killed the insubmissive, I bound the foes. I led the land aright,
and made the people flourish. I kept the villain and the evil one
far from the people.'

Did you know?

In the early 6th century BC, King Nebuchadnezzar II
undertook a massive campaign of building works to beautify
and refurbish Babylon. Archaeologist Robert Koldewey
calculated that over 15 million baked bricks were used.

41

The main features of Assyrian

Assyrian is a language extremely similar to Babylonian. (The two are often regarded as dialects of a single language, Akkadian.) Many extant manuscripts of Babylonian literary and scholarly works were written by Assyrian scribes in the first millennium BC, so they occasionally display linguistic Assyrianisms. Accordingly, this Unit describes the main differences between Babylonian and Assyrian, to help you recognize Assyrianisms you might encounter when reading Babylonian. We shall concentrate on first millennium (i.e. Neo-) Assyrian. With enough practice in utilizing it, the information below should go some way to helping you to read documents in Assyrian, but it is by no means a full description of all the differences between Babylonian and Assyrian, nor of Assyrian *per se*. To learn more about Assyrian you might start with J. Hämeen-Anttila, *A Sketch of Neo-Assyrian Grammar* (Helsinki, 2000).

Did you know?

Being great admirers of Babylonian culture, the Assyrians were keen to get their hands on tablets bearing Babylonian scholarship. The Epic of the Assyrian king Tukultī-Ninurta I (c. 1243–1207 BC) says (presumably with some exaggeration) that he plundered so many tablets from Babylonia that not one was left there.

41.1 Vowels

Assyrian often writes *e/ē* where Babylonian writes *i/ī*.

In Assyrian, *e*-colouring is confined to the position in the word where the guttural was lost, and does not spread to the rest of the word: Bab. *epēšu* = Ass. *epāšu*. (If no guttural was lost, Assyrian has *a* throughout: Bab. *qerēbu* = Ass. *qarābu*.)

Assyrian is much less prone to vowel contraction than Babylonian.

Whereas in Babylonian *w-* at the beginning of a verb is lost after the Old Babylonian period, in contemporary Assyrian word-initial *wa-* turns to *u-*. Hence Middle (and later) Bab. *abālu* = Middle (and later) Ass. *ubālu* (both from earlier *wabālum*).

Short *a* at the end of a syllable assumes the quality of the vowel in the next syllable:

> Bab. *šarratu, šarrata, šarrati* = Ass. *šarrutu, šarrata, šarrete*

Given two successive syllables containing the vowel *u*, the first often turns to *a*. (This is widely believed to be a result of stress patterns.)

> Bab. *ša ... iškunu* = Ass. *ša ... iškanūni* 'which ... he placed'

Compensatory lengthening (Unit 47.2) does not occur in Assyrian nouns.

41.2 Consonants

The Babylonian abstract ending *-ūtu* (see Unit 46.1) is *uttu*: Bab. *šarrūtu* = Ass. *šarruttu*.

In Neo-Assyrian, *lt* → *ss* (e.g. *assapar* from *altapar*, from earlier *aštapar* 'I have sent'); *qt* → *qṭ* (*aqṭ irib* 'I approached' = Bab. *aqterib*); *tt* sometimes → *ss* (*ma'assu* 'much' (f.) = Bab. *ma'attu*);

in some verbs, *m* + *t*-infix → *tt* (*attahar* 'I received' = Bab. *amtahar*, *amdahar*).

From a Babylonian viewpoint, Neo-Assyrian spellings often invert *š* and *s*. This is probably because Neo-Assyrian inverted the two sounds.

41.3 Verbs

The Babylonian verbal suffix -*u* (Unit 30.7) is usually -*u...ni* in Assyrian (though -*u* alone occurs too). -*u* goes where it would in Babylonian; -*ni* goes at the end of the verbal form, after suffixes (if present) but before -*ma* (if present).

Some verbs have different theme vowels in Babylonian and Assyrian. In such cases the dictionaries give both, specifying which is which.

Neo-Assyrian uses the perfect (not the preterite) in positive main clauses, and the preterite (not the perfect) in negated main clauses.

Assyrian distinguishes masculine and feminine verbal prefixes in the third person singular: *i*- (m.) vs. *ta*- (f.); *u*- (m.) vs. *tu*- (f.).

'She gave' = Bab. *iddin*, Neo-Ass. *tattidin*.

Neo-Assyrian negates only with *lā*, not *ul*.

In D system forms where Babylonian has *u* between the first and second root letter (e.g. imp. *purris*, inf. *purrusu*), Assyrian has *a* (imp. *parris*, inf. *parrusu*).

The first person G precative (*luprus* in Babylonian) is *laprus* in Assyrian. The Assyrian 3rd m. sg. precative prefix in the D and Š systems is *lu*- (Bab. *li*-).

In Š system forms where Babylonian has *šuPRuS*, Assyrian has *šaPRuS*.

Assyrian II-weak and III-weak verbs often inflect as if they had a 'strong aleph' (i.e. a glottal stop) as second or third root letter.

41.4 Nouns

The Neo-Assyrian case system in the singular is as follows:

nom.: -*u*; acc.: -*u*; gen.: -*e*

Assyrian scribes sometimes use this system when writing Standard Babylonian.

41.5 Other

Neo-Assyrian does not use -*ma* to link clauses.

In Assyrian, plural accusative suffixes are the same as Babylonian plural possessive suffixes.(i.e. -*šunu* rather than -*šunūti*, etc.).

Most Babylonian words are (subject to phonetic changes) also Assyrian words, and vice-versa, but occasionally one has a word which the other does not, or a word is common in one which is rare in the other.

42

Taking things further

Perhaps the best way for you to continue learning Babylonian (for, as with any language, one never stops …) is to read widely. Initially, you can be satisfied with understanding how the editor's translation corresponds to the transliteration (no mean achievement!). Subsequently, you can start to translate for yourself.

You might start with Standard Babylonian Gilgamesh, Tablets I and XI – a great story, and linguistically not too complicated. If the critical edition by A.R. George (Oxford University Press, 2003) proves unobtainable, you might work from the transliteration in S. Parpola's *The Standard Babylonian Gilgamesh Epic* (Helsinki, 1997). (See also below on http://www.soas.ac.uk/nme/research/gilgamesh/standard/.)

42.1 Dictionaries

You are strongly recommended to equip yourself with a copy of *A Concise Dictionary of Akkadian* (Wiesbaden: Harrassowitz Verlag). (Make sure to use the list of roots at the front, which is very helpful in parsing verbal forms.) Note the online addenda and corrigenda, a link to which may be found on the *Complete Babylonian* webpage, accessible from www.teachyourself.com/. Additionally, you can consult the multi-volume *Chicago Assyrian Dictionary* (available for free online at http://oi.uchicago.edu/research/pubs/catalog/cad/). Some of the earlier volumes are now somewhat out of date on points of detail. For readers of German

there is also W. von Soden's *Akkadisches Handwörterbuch*, though this is very expensive and not user-friendly for beginners.

42.2 Sign lists

As you become proficient in Babylonian, you will start wondering how else a given cuneiform sign can be read. For this, you turn to a sign list, which also tells you the Babylonian equivalents of sumerograms. The most up to date of these is R. Borger's *Mesopotamisches Zeichenlexikon* (Münster, 2003). Once you get the hang of it, you can use it without knowing German, but it is an intimidating book for non-specialists. Less up to date, but somewhat more user-friendly, is R. Labat and F. Malbran-Labat's *Manuel d'épigraphie akkadienne* (6th ed. Paris, 1982).

42.3 Babylonian and Assyrian on the WWW

You can explore a large and growing body of Babylonian and Assyrian writings online, in cuneiform, transliteration and translation.

The Cuneiform Digital Library (with many sources, including rituals, letters and lexical lists, and mathematical writings): http://cdli.ucla.edu/

Old Babylonian (and earlier) literature: http://www.seal.uni-leipzig.de/

Transliterations of all manuscripts of Standard Babylonian *Gilgamesh*: http://www.soas.ac.uk/nme/research/gilgamesh/standard/

ETANA project (scans of out-of-copyright books, including many volumes of cuneiform copies): http://www.etana.org/coretexts.shtml

Free PDFs of publications by the Oriental Institute of the University of Chicago: http://oi.uchicago.edu/research/pubs/catalog/

Several volumes of the *Revue d'assyriologie et d'archéologie orientale* are available online for free (this includes editions of

tablets and articles – sometimes in English – about Mesopotamian history, languages and culture): http://www.cairn.info/revue-d-assyriologie.htm

If you have access to JSTOR (http://www.jstor.org/), many other specialist journals are available to you. Note especially *Iraq*, the *Journal of the American Oriental Society*, the *Journal of Cuneiform Studies*, and the *Journal of Near Eastern Studies*.

The State Archives of Assyria Online (with many letters in Neo-Assyrian and some in Babylonian): http://cdl.museum.upenn.edu/saa/

The Corpus of Ancient Mesopotamian Scholarship: http://cdl.museum.upenn.edu/

Part seven

Reference

43

....

Some common words

This Unit contains 160 common Babylonian words, arranged in groups of ten. You may want to use them as a way of monitoring your acquisition of vocabulary from time to time, and/or as suggestions for words to learn. Very roughly speaking, they are arranged in order of increasing frequency, but since statistics of lexical frequency have yet to be produced for Babylonian, the arrangement is somewhat impressionistic.

It should also be noted that many items of Babylonian vocabulary are rather genre-specific. Thus many words (and phrases) which appear frequently in one genre (e.g. royal inscriptions, letters, etc.) may be rare outside that genre. (To some extent this is true also of English, but with Babylonian it is more noticeable.)

Not all the words below are equally common in all periods of the language; for example, *anumma* 'now' is common in Old Babylonian, but hardly used thereafter (the later equivalent being *eninna / inanna*).

All the words below are cited in their dictionary form (= nom. sing. for nouns and adjectives, infinitive for verbs). Variant forms of a word are separated by a diagonal slash. The *m* in brackets at the end of a word ('mimation') and *w* in brackets at the beginning of a word are usually present in Old Babylonian, and usually absent in later periods (see Units 6.11 and 26.4).

List of common words (and phrases)

bītu(m) 'house'

awātu(m) / *amātu(m)* 'word, matter'

ilu(m) 'god'

šarru(m) 'king'

mātu(m) 'land'

ālu(m) 'town, city'

ina 'in, at, from, by means of'

ana 'to, for'

awīlu(m) / *amēlu(m)* 'man'

ṭēmu(m) 'message', 'plan', report'

epēšu(m) 'to do, to make'

(w)ardu(m) 'male slave'

leqû(m) 'to take'

annû(m) 'this'

ina muhhi 'on', 'onto', 'on top of'

qātu(m) 'hand'

(w)abālu 'to bring'

itti 'together with'

eli 'over', 'above', 'than'

šakānu(m) 'to put'

ūmu(m) 'day'

ana mīni(m) 'why?' (lit. 'for what')

umma (introduces direct speech)

našû(m) 'to carry'

šapāru(m) 'to send', 'to send a letter', 'to write'

ina libbi 'in', 'within', 'into'

kīma 'like', 'as', 'in accordance with'

ul 'not'

lā 'not'

u 'and', 'or'

ša 'of', 'who', 'which'

bēlu(m) 'lord, master'

alāku(m) 'to go'

qabû(m) 'to speak'

šumma 'if'

abu(m) 'father'

māru(m) 'son'

adi 'until'

šanû(m) 'second', 'other'

rabû(m) 'big, great'

nadānu(m) 'to give'

kī'am 'thus'

edû(m) 'to know'

amāru(m) 'to see'

ēkallu(m) 'palace'

šemû(m) 'to hear'

anumma 'now'

šumu(m) 'name'

mannu(m) 'who?'

(w)ašābu(m) 'to sit, to dwell'
bašû(m) 'to exist'
palāhu(m) 'to be afraid'
amtu(m) 'female slave'
ṣehru(m) 'small'
nadû(m) 'to throw'

ummānātu(m) (pl. only) 'troops'
mīnu(m) 'what?'
ištu 'since'
(w)arhu(m) 'month'
mūšu(m) 'night'
damqu(m) 'good'
lemnu(m) 'evil'
šīmtu(m) 'fate'
dannu(m) 'strong'
sinništu(m) 'woman'

balāṭu(m) 'to be alive, to be
  healthy'
marāṣu(m) 'to be ill'
pû(m) 'mouth'
kabtu(m) 'heavy', 'important'
mādu(m) sg.: 'much', pl.: 'many'
mahar 'before'
(w)arka / (w)arki 'after'
šasû(m) 'to call out, to read
  aloud'
elû(m) 'to go up'
išû(m) 'to have'

halāqu(m) 'to vanish'
malû(m) 'to be full (of)'
izuzzu(m) 'to stand'
rašû(m) 'to acquire'
damu(m) 'blood'
dayyānu(m) 'judge'
etēqu(m) 'to pass'

šadû(m) 'mountain'
ṭuppu(m) 'cuneiform tablet'
šattu(m) 'year'
aššu(m) 'because of, about
  (a topic), for the sake of'
ahu(m) 'brother'

mahāru(m) 'to receive'
râmu(m) 'to love'
hurāṣu(m) 'gold'
qablu(m) 'battle'
ṣēru(m) 'open country, steppe'
mārtu(m) 'daughter'
ummu(m) 'mother'
mû 'water'
mati, immati 'when?', 'ever'
šalāmu(m) 'to be well'

uznu(m) 'ear'
qaqqadu(m) / kaqqadu(m)
  'head'
le'û(m) 'to be able' ('I can',
  'you can', etc.)
kakku(m) 'weapon'
rēšu(m) 'head'
kī 'how?', 'like'
gerru(m) 'campaign, caravan'
akālu(m) 'to eat'
ana ... erēbu(m) 'to enter'
târu(m) 'to turn, to return'

(w)u''uru(m) 'to give a task
  to'
apālu(m) 'to answer'
šâlu(m) 'to ask'
zumru(m) 'body'
šammu(m) 'plant'
kaspu(m) 'silver'

ebēru(m) 'to cross'
suhāru(m) 'boy, young man'
zenû(m) 'to be angry' (*itti* 'with')

narkabtu(m) 'chariot'
(*w*)*uššuru*(m) 'to let go'
ṣabātu(m) 'to seize'
kirû(m) 'garden'

Did you know?

The famous 'Hanging Gardens' of Babylon are only mentioned by later Greek historians, and there is no Babylonian evidence for their existence. It has been argued that they were actually an Assyrian creation, relocated to Babylon by Greek historians unfamiliar with Mesopotamian geography.

šibu(m) 'old' (said of people)
tāhāzu(m) 'battle'
dūru(m) 'city wall'
kalbu(m) 'male dog'
šatû(m) 'to drink'
dâku(m) 'to kill'
tabāku(m) 'to pour'
šaṭāru(m) 'to incise, to write'
(*w*)*arādu*(m) 'to go down'
rakāsu(m) 'to bind'

pagru(m) 'body'
inanna / eninna 'now'
labīru(m) 'old (said of things)'
šarrāqu(m) 'thief'
rubû(m) 'nobleman'
nakru(m) 'enemy'
mašku(m) 'skin, leather'
šēpu(m) 'foot'
īnu(m) 'eye'
šīru(m) 'flesh'

alpu(m) 'ox'
balu(m) 'without'
ūmišam / ūmišamma 'day by day', 'every day'
sisû(m) 'horse'
imēru(m) 'donkey'
eqlu(m) 'field'
murṣu(m) 'disease'
eleppu(m) 'ship'
nūru(m) 'light'
bābu(m) 'gate'

nūnu(m) 'fish'
iṣṣūru(m) 'bird'
ahātu(m) 'sister'
šarrūtu(m) 'kingship'
amšāli 'yesterday'
ūma(m) 'today'
nāru(m) 'river'
eššu(m) 'new'
tamkāru(m) 'merchant'
nakāsu(m) 'to cut'

The main features of syllabic spellings

We summarize here the main features of cuneiform syllabic spellings. Unlike Modern English, the cuneiform script does not distinguish upper case and lower case. Scribes could choose whether to write double consonants double, and long vowels long (but see section 44.2 below).

Insight

The first root letter in the N pres. and pret. is usually spelled double.

44.1 Ambiguous spellings

Many syllabic spellings are ambiguous. For example, there are two ways of interpreting the spelling *iš-pu-ra-ku-nu-ti*:

išpurākunūti (= *išpurā* + *kunūti*) 'They (f.) sent you (m. pl.)'
išpurakkunūti (= *išpur* + *am* + *kunūti*) 'He/she sent you (m. pl.)'

Such ambiguities are usually resolved by context. By contrast, the spelling *iš-pu-ra-ak-ku-nu-ti* would not have been ambiguous. (It can only be *išpur* + *am* + *kunūti* 'He/she sent you (m. pl)'.)

Spellings of nouns can be ambiguous as to whether they are singular or plural.

šar-ru = *šarru* (nom. sg.) or *šarrū* (nom. pl.)
šar-ra-ti = *šarrati* (gen. sg.) or *šarrāti* (acc. or gen. pl.)

In feminine nouns and adjectives, a spelling such as *šar-ra-a-tu* (with 'extra' *-a-*) is a strong indication that the form is plural.

44.2 Contracted vowels at the end of words

Contracted vowels at the end of words are usually written with an 'extra' vowel ('*plene* spelling'): *iq-bu-ú* = *iqbû* 'they said'

44.3 Sandhi spellings

'Sandhi spellings' are spellings in which a single cuneiform sign straddles two words. (The term 'sandhi' is borrowed, somewhat improperly, from Sanskrit grammar.)

> OB *ú-li-le-qè* for *ul ileqqe* 'He will not take' (AbB 11, 27: 13)

Sometimes vowel elision across words (see Unit 47.3) has occurred:

> OB *a-na šu-ul-mi-ka-aš-pu-ra-am* for *ana šulmiki ašpuram* 'I wrote (about) your (f. sg.) well-being' (AbB 10, 170: 10)
> SB *šu-bat ne-eh-tu-ú-še-šib* for *šubat nēhti ušēšib* 'I caused (them) to dwell (in) a dwelling of peace' (Khorsabad 76: 9)

44.4 Spellings of the glottal stop

The glottal stop can be written in several ways:

- ▶ in Standard Babylonian: with the sign transliterated as ';
- ▶ in Old Babylonian: with *h*, e.g. *re-hu-ú* for *re'û* 'shepherd';
- ▶ with a hiatus between syllables, e.g. *teš-e* for *teš'e* 'you sought';
- ▶ with a repeated vowel sign, e.g. *ra-bi-a-am* for *rabi'am* 'great' (acc. sg.) – this is especially common in Old Babylonian.

44.5 Morpho-graphemic spellings

Scribes did not always write words as they were pronounced. Often they wrote the form which, so to speak, underlay the spoken form. For example, it is likely that already in the Old Babylonian period *iškun + ma* was pronounced *iškumma*. However, it is usually written with *nm* rather than *mm*. Spellings such as these, which prioritize etymology over pronunciation, are known as 'morpho-graphemic spellings'.

44.6 Morpho-phonological spellings

Scribes sometimes wrote a hiatus between different morphemes within a word: *iš-pur-am* (instead of *iš-pu-ram*, which would follow the syllable division). These are known as 'morpho-phonological' spellings. It is not necessary to suppose a hiatus in pronunciation in such cases.

44.7 Purely orthographic consonantal doubling

Sometimes consonants were written double but, it is suspected, pronounced non-double. This is known as '(purely) orthographic consonantal doubling'. It is especially common at morpheme boundaries, and where the first of the two signs is a consonant + vowel + consonant sign (e.g. *pur*): *iš-pur-ra* 'he wrote to me' (probably pronounced *išpura*). This happens already in Old Babylonian, but becomes more frequent in Standard Babylonian.

> ### Did you know?
> A letter from the Assyrian king Sargon II (721–705 BC) instructs the recipient to write in Babylonian or Assyrian rather than Aramaic. The reason may have been pride in cultural heritage, or the fact that, being harder to read than Aramaic (which was written alphabetically), Babylonian and Assyrian (which were written in cuneiform) were a more secure means of communication.

44.8 Vowel-indifference

In the first millennium BC, scribes who wrote Babylonian often had Aramaic as their mother tongue. Under the influence of Aramaic (whose script is an alphabet of consonants only), they sometimes used cuneiform signs for their consonants alone.

44.9 *Plene* spellings marking questions

Plene spellings (i.e. 'extra' vowel signs) are sometimes used to show that a sentence is a question: *atta ul ti-de-e* 'Do you (m. sg.) not know?' The relevant syllable was probably pronounced with interrogative intonation of some kind.

There is no established convention for how to normalize such spellings. One possibility is to use an accent (*tīdé*). Such spellings are not used systematically, so their absence does not prove that a sentence is not a question.

44.10 The sign sequence *a-a*

The sign sequence *a-a* can represent *āy* or *ayy* + any long or short vowel (e.g. *āya, ayya*): *da-a-a-nu = dayyānu* 'judge'.

44.11 Fossilized spellings

In the first millennium, some spellings which originated as syllabic spellings became fossilized, and were used (like sumerograms) to write a word regardless of the actual form which it assumed. (Some books call these 'semi-logographic' spellings.) Thus the word *tâmtu(m)* is often spelled *tam-tim*, but on manuscripts which distinguish case vowels this should sometimes be normalized *tâmtu*. In some books, fossilization is indicated by small capitals: TAM-TIM.

45

Summary of strong verbs' cores and suffixes

As noted in Unit 14.2, Babylonian verbal forms consist of a 'core' (determined by tense and system), to which prefixes and suffixes (determined by the grammatical characteristics of the subject) are added.

Here we provide an overview of cores for strong verbs in the different combinations of tense and system. The overview is provided so that from time to time you can remind yourself how what you are learning fits into the overall mosaic of Babylonian verb forms.

Most of the cores never stand alone, but only appear with prefixes and suffixes. When a core *must* take a prefix or a suffix, this is indicated by a hyphen.

45.1 Overview of cores for strong verbs

Brackets mean: this is what we imagine the core looked like, but it is not yet attested. A hyphen means: this form seems not to have been used.

Tables 47–9 apply to *a*-verbs. In *e*-verbs, *a* changes to *e*. The cores for the G, N, D and Š systems are shown in Table 47; those for the Gtn, Ntn, Dtn and Štn systems are shown in Table 48; and those for the Gt, Dt and Št₁ and Št₂ systems are shown in Table 49.

Table 47

	G	N	D	Š
Present	-PaRRvS	-PPaRRvS	-PaRRaS	-šaPRas
Preterite	-PRvS	-PPaRvS	-PaRRiS	-šaPRis
Perfect	-PtaRvS	-ttaPRvS	-PtaRRiS	-štaPRiS
Stative	PaRiS	naPRuS	PuRRuS	šuPRuS
Imperative	PvRvS	naPRiS	PuRRiS	šuPRiS
Infinitive	PaRāSu(m)	naPRuSu(m)	PuRRuSu(m)	šuPRuSu(m)

'v' means: a short vowel which changes from verb to verb.

Table 48

	Gtn	Ntn	Dtn	Štn
Present	-PtanaRRvS	-ttanaPRvS	-PtanaRRaS	-štanaPRaS
Preterite	-PtaRRvS	-ttaPRvS	-PtaRRiS	-štaPRiS
Perfect	-PtataRRvS	(-ttataPRvS)	-PtataRRiS	-štataPRiS
Stative	PitaRRuS	taPRuS	PutaRRuS	šutaPRuS
Imperative	PitaRRaS	taPRaS	PutaRRiS	šutaPRiS
Infinitive	PitaRRuSu(m)	taPRuSu(m)	PutaRRuSu(m)	šutaPRuSu(m)

'v' means: a short vowel which changes from verb to verb.

Table 49

	Gt	Dt	Št₁	Št₂
Present	-PtaRRvS	-PtaRRaS	-štaPRaS	-štaPaRRaS
Preterite	-PtaRvS	-PtaRRiS	-štaPRiS	-štaPRiS
Perfect	(-PtatRvS ?)	-PtataRRiS	-štataPRiS	-štataPRiS
Stative	PitRuS	-	-	šutaPRuS
Imperative	PitRvS	PutaRRiS	šutaPRiS	šutaPRiS
Infinitive	PitRuSu(m)	(PutaRRuSu(m))	(šutaPRuSu(m))	šutaPRuSu(m)

'v' means: a short vowel which changes from verb to verb.

45.2 Overview of prefixes and suffixes

Prefixes and suffixes in different tenses in different systems are shown in Table 50. The stative and imperative tenses use the same suffixes in all four systems. The present, preterite and perfect have two different sets of prefixes, one for the G and N systems (and their derived systems) and another for the D and Š systems (and their derived systems).

Table 50

	G, Gtn, Gt N, Ntn	D, Dtn, Dt Š, Štn, Št
Present	sg. *a-, ta-, ta…ī, i-*	sg. *u-, tu-, tu…ī, u-*
Preterite	pl. *ni-, ta…ā, i…ū, i…ā*	pl. *nu-, tu…ā, u…ū, u…ā*
Perfect		
Stative	*-āku, -āta, -āti, -Ø, -at, -ānu, -ātunu, -ātina, -ū, -ā*	
Imperative	sg. *-Ø, -ī*, pl. *-ā*	

The symbol 'Ø' means 'nothing'.

46

Forming nouns and adjectives

As mentioned in Unit 5, most Babylonian words (including nouns and adjectives) are formed according to regular patterns. Though one can learn to translate simply by looking words up as necessary, one will develop a much more refined appreciation of the language by understanding how they are formed. Accordingly, this Unit presents some of the most important patterns in the formation of nouns and adjectives. We use the system explained in Unit 5, whereby *PRS* represent the three root letters. Two preliminary points:

▶ In nouns and adjectives related to *e-verbs* (see Unit 14.13), *a* and *ā* change to *e* and *ē*.
▶ In nouns related to weak verbs, one or more of the consonants will be missing, as in the parent verb.

Insight

As a convenient way of speaking about relations between nouns and verbs, the phrase 'parent verb' is used: *pahāru* 'to come together' for *puhru* 'assembly', *bêlu* 'to rule' for *bēlu* 'lord', *awû* 'to speak' for *awātu* 'word', etc. (This does not necessarily imply that the verb originated before the noun.)

46.1 Patterns

PaRiS-: someone who performs the action of the parent verb in the G system (see Unit 35).

PaRRāS-: someone who performs the action of the parent verb in the G system; for most such nouns there is the extra nuance of performing the action on a regular basis.

šarāqu 'to steal'	→ *šarrāqu* 'thief'
dânu 'to give judgment'	→ *dayyānu* 'judge'

PaRS-: (verbal) adjectives (see Unit 18.1). (Exceptions: *kalbu* 'dog', *etlu* 'young man', *halṣu* 'district'.)

PuRS-: mostly abstract nouns, mostly derived from verbs of being.

damāqu 'to be good'	→ *dumqu* 'goodness'
ṭâbu 'to be good'	→ *ṭūbu* 'goodness'
lemēnu 'to be evil'	→ *lumnu* 'evil(ness)'
ekēlu 'to be dark'	→ *uklu* 'darkness'
kânu 'to be firm'	→ *kūnu* 'firmness'
pahāru 'to come together'	→ *puhru* 'assembly'

PiRS- and *PiRiSt-*: nouns of action, and of the product resulting from the action.

kalû 'to detain'	→ *kīlu* 'confinement'
gapāšu 'to swell'	→ *gipšu* 'welling up', 'mass'
patālu 'to twist'	→ *pitiltu* 'string, cord'
mesû 'to wash'	→ *mīsu* '(the action of) washing'

Did you know?

Deities were installed in their statues through a ritual called *mīs pî* 'washing of the mouth'. Afterwards, statues were treated as if the gods lived inside them: they were fed, taken on trips, and put into bed with each other.

maPRaS(t)- and *maPRāS-*: places where the parent verb is done.

nâlu 'to lie down'	→ *mayyālu* 'bed' (from *manyālu*)
etēqu 'to pass by'	→ *mētequ* 'route' (for *ē* see Unit 47.2)
erēbu 'to enter'	→ *nēreb(t)u* 'entrance' (ditto above)

272

marāṣu 'to be difficult'   → *namrāṣu* 'difficult territory'
                                (for *na-* see Unit 47.12)
rakābu 'to ride'   → *narkabtu* 'chariot' (for *na-*
                                see Unit 47.12)

PuRuSSā-: mostly produces legal terms.

nadānu 'to give'   → *nudunnû* 'dowry'
parāsu 'to divide'   → *purussû* 'legal decision'

taPRīS- and *taPRīSt-* (or *taPRiSt-*, see Unit 47.14): nouns related to the meaning of the verb in the D system (more rarely the Gt system).

halāpu D 'to clothe'   → *tahlīpu* 'armour'
rabû D 'to bring up'   → *tarbītu* 'upbringing'
šummu 'to ponder'   → *tašīmtu* 'reckoning'

The suffix -*ūtu* produces abstract nouns of f. gender.

šarru 'king'   → *šarrūtu* 'kingship'
ṣīru 'exalted'   → *ṣīrūtu* 'exaltedness'
awīlu 'man'   → *awīlūtu* 'humanity', 'humankind'

46.2 'Nisbe' adjectives

Adjectives can be formed by adding -*ī*- (known as the 'nisbe' morpheme, a term borrowed from Arabic grammar) to a pre-existing word. In masculine adjectives it goes before the case vowel (with which it usually contracts), in feminine adjectives before the 'feminine *t*'.

aššurû (from *aššur* + *ī* + *u*) 'Assyrian' (m.)
aššurītu (from *aššur* + *ī* + *tu*) 'Assyrian' (f.)

Thus also:

mahrû, f. *mahrītu* 'previous' (from *mahru* 'front')
ahû, f. *ahītu* 'strange, foreign' (from *ahu* 'side')

By coincidence, the nisbe ending has a loose parallel in English: English nouns can be turned into adjectives by adding 'y' (mud → muddy). A difference, however, is that in English no case vowel or 'feminine *t*' follows 'y'.

The nisbe morpheme is not used with all nouns (in fact, it is only used with a few). It cannot, for example, be used with *šarru* 'king' or *bēlu* 'lord'. To convey the idea of something being 'kingly', 'lordly', etc., abstract nouns in *-ūtu* can be used.

> SB *narkabat šarrūtiya* 'The chariot of my kingship', i.e. 'My kingly chariot'

46.3 Gentilic adjectives

The ending *-āya* forms 'gentilic' adjectives, i.e. adjectives for a people. The ending is spelled the same way for singular and plural, in all grammatical cases (see Unit 44.10).

> *man-na-a-a* or *man-na-a* (both for *mannāya*) 'Mannean(s)'

Owing to the ambiguities of cuneiform spelling, it is not always clear whether the final vowel was uniformly *a*, or whether it changed with grammatical case (i.e. *-āyu*, *-āya*, *-āyi*).

> [*a*]*na mitatti zi-kir-ta-a-a* (*zikirtāya* or *zikirtāyi* ?) *ittaklū* 'They trusted to Mitattu the Zikirtean' (Khorsabad 90: 60)

> *māt ma-da-a-a* (*madāya* or *madāyi* ?) *rūqūti* 'The land of the distant Medes' (Khorsabad 77: 23)

46.4 The importance of parent verbs

When words from weak roots had a parent verb, this helped Babylonian speakers to 'remember' where the weakness was. In words from III-weak roots which have the 'feminine *t*', whether or not the feminine *t* comes into contact with the second root

letter depends on whether it was 'remembered' that the root was III-weak. When the word had a parent verb, the III-weakness was 'remembered', and a vowel always interposed between the second root letter and the feminine *t*, e.g. *rabītu* 'great' (f. sg.). When the word had no parent verb, it could be 'forgotten' that it came from a III-weak root, so the feminine *t* could be in contact with the second root letter, e.g. *pērtu* 'hair', *tūltu* 'worm'. (In such cases, one only knows that the word comes from a III-weak root from looking at related languages where the third root letter is preserved.)

Some sound changes

This Unit gathers together the principal sound changes which occur in Old, Middle and Standard Babylonian.

47.1 Vowel contraction

Two adjacent vowels within a word usually contract. When contraction occurs, the resulting contracted vowel has the quality of the second vowel (for an exception see Unit 21.2). In normalization, contracted vowels bear a circumflex accent.

> *rabiūtu* → *rabûtu* 'great' (m. pl. nom.)
> *ibaššiā* → *ibaššâ* 'they (f.) exist'

a+i, *a+ī*, *ā+i*, *ā+ī* contract to *ê*.

> *šamû* 'sky' (from *šamāū*) → acc./gen. pl. *šamê* (from *šamāī*)
> *rubû* 'nobleman' (from *rubāu*) → gen. sg. *rubê* (from *rubāi*),
>   acc./gen. pl. *rubê* (from *rubāī*)
> *šemû* 'to hear' (from *šemēu*, from original *šamāʿu*) → gen. sg.
>   *šemê* (from *šemēi*, from original *šamāʿi*)

i+a normally stays uncontracted in Old Babylonian.

> *qibiam* 'tell me!'
> *rabû* 'great' → acc. sg. *rabiam*

On Old Babylonian tablets from the city of Mari (more rarely elsewhere in the OB period), *i+a* contracts to *ê*.

iqbiam → *iqbêm* 'He/she told me'
rabû 'great' → acc. sg. *rabêm* (from *rabiam*)

Contracted vowels at the end of a word are overwhelmingly spelled plene in cuneiform (e.g. *ra-bu-ú*).

When adjacent vowels have *not* contracted, some books uniformly normalize them with a glottal stop (') in between, e.g. *anni'am* instead of *anniam*, *rabi'ūtim* instead of *rabiūtim*. This does not affect the meaning. The practice adopted in this book is to insert the glottal stop only if its presence is implied in the relevant cuneiform spelling (see Unit 44.4). Thus *an-ni-a-am* is normalized *anni'am* and *an-ni-am* is normalized *anniam*, though they represent the same word. It is uncertain whether in such cases the two spellings reflect different pronunciations.

47.2 Compensatory lengthening

When a guttural consonant was lost (this usually happened before the Old Babylonian period), the preceding vowel was lengthened, so as to maintain each syllable's length invaried. For example, using ' to represent the root letter which disappeared, the 3rd sg. G preterite of the verb *akālu* was originally *i'kul*. When ' was lost, the *i* was lengthened in compensation. Similarly, *mīlu* 'flood' from earlier *mil'u* (related to *malû* 'to be full'); *nērebu* 'entrance' from earlier *ne'rebu* (related to *erēbu* 'to enter').

47.3 Vowel elision across words (crasis)

When a word ending in a vowel was followed by a word beginning with a vowel, one vowel could elide the other (usually the vowel at the start of the word elided the one at the end). This probably happened more often in speech than is recorded in writing.

47.4 Vowel elision within words

Babylonian words obey the following rule: 'Within a word, two consecutive syllables ending in a short vowel can only appear at the end of the word; in other positions, the vowel in the second of the

two syllables (which need not be the same as the second syllable in the word) is lost'.

> *taštaknī* 'You (f. sg.) have placed' (from *taštakanī*, syllabified *taš–ta–ka–nī*)

Sometimes the vowel to be elided is 'protected' by following *r*.

> *nakarāta* 'You (m. sg.) are foreign'
> *zikaru* 'man'

47.5 Division into syllables

The rules for dividing a Babylonian word into syllables are as follows:

i) A single consonant between vowels must begin a new syllable, so for example *amāt* is syllabified *a–māt* (not *am–āt*!) and *mētequ* is syllabified *mē–te–qu* (not *mē–teq–u*!).

ii) A syllable can begin and end with no more than one consonant. Thus, given two adjacent consonants, the first closes one syllable, the second opens a new one. For example, *ištakan* is syllabified as *iš–ta–kan* (not *i–šta–kan*!), and *ītaklū* as *ī–tak–lū* (not *ī–ta–klū*!).

iii) Two adjacent vowels belong to separate syllables, e.g. *anniam* is syllabified *an–ni–am*. (When vowels are separated by a glottal stop, this is treated like any other consonant: *anni'am* is syllabified *an–ni–'am*.)

Whether the vowels in a word are short (e.g. *a*) or long (e.g. *ā*) does not affect where the syllable boundaries are drawn. It is possible that contracted vowels at the end of a word (e.g. *â*) sometimes counted as two syllables. Double consonants (*kk*, *mm*, etc.) are treated like any other group of two adjacent consonants. ' is a consonant.

Examples of Babylonian words divided into syllables: *purkullūtu: pur–kul–lū–tu*; *mātāti: mā–tā–ti*; *rabûti: ra–bû–ti*; *da'ummatu: da–'um–ma–tu*; *iparras: i–par–ras*; *iprus: ip–rus*; *iptaras: ip–ta–ras*; *iptarsū: ip–tar–sū*; *na'dum: na'–dum*.

47.6 The loss of short vowels at the end of words

Around 1000 BC, short vowels at the end of words ceased to be pronounced distinctly in the spoken language, probably collapsing into sounds like the first 'a' in 'banana' (so-called 'schwa' sounds) or vanishing altogether. An effect of this was that cases were no longer distinguished in the singular basic state and feminine plural basic state, and that the verbal ending *-u* (Unit 30.7) vanished (though it often continued to be written).

47.7 The loss of guttural consonants

Semitic languages are rich in guttural sounds, but Babylonian gave up several of these early in its history, before the Old Babylonian period. The loss of a guttural which was not between vowels usually caused compensatory lengthening (see section 47.2).

orig. nahrum → *nārum* 'river'

Depending on which consonant was lost, a shift from *a* to *e* might occur. This (which could also occur for other reasons, see Unit 14.13) is known as '*e*-colouring'.

orig. ṭaḥānum → ṭeēnum → *ṭênum* 'to grind'

47.8 Long vowels inducing consonant doubling

After the Old Babylonian period, it sometimes happens that a single consonant following a long vowel doubles. It is likely that the vowel shortened.

kīlu 'confinement' → *killu*

Did you know?

In linguistic jargon, this is known as 'metathesis of length'.

47.9 Assimilation of consonants

Given two adjacent consonants, it can happen that they assimilate (i.e. change so as to become more similar or identical). The combinations of consonants which result in assimilation, and the forms which the assimilation takes, change from one variety of Babylonian to another. We give the main ones here.

- *n*C (i.e. *n* followed by any consonant) → CC (i.e. the consonant is doubled). This happens in all periods of Babylonian (for an exception see Unit 36.3): *addin* 'I gave' (from *andin*); *šukuttu* 'jewellery' (from *šukuntu*)
- Sibilant (*š, s, ṣ, z*) or dental (*t, d, ṭ*) + *š* → *ss*. This happens in all periods: *bīssu* 'his house' (from *bītšu*); *miḫissu* 'strike him!' (from *miḫiššu*)
- *št* → *lt* and *šd* → *ld*. This occurs very rarely in Old Babylonian, but is frequent in later periods: *ištapar* → *iltapar* 'he/she has sent'; *iktašdā* → *iktaldā* 'They (f.) have arrived'; *napšaštu* → *napšaltu* 'salve, ointment'
- *b* sometimes assimilates to *m* before *-ma*: *i-ru-um-ma* (= *īrub-ma*) 'he entered, and ...'
- *d* + 'feminine *t*' → *tt*: *lidtu* → *littu* 'progeny'
- *ṣ* + 'feminine *t*' → *št*: *maruṣtu* → *maruštu* 'ill (f. sg.)'

47.10 Assimilations involving the verbal -*t*- infix

The -*t*- infix in verbs (-*ta*-, -*tan*-) obeys the relevant applicable rules above (*nt* → *tt*; *št* → *lt*). Additionally:

- it assimilates to first root letter *s, ṣ, d, z* (e.g. *iṣṣabat* 'he has seized', from *ištabat*); this happens in all periods.
- *gt* → *gd* (e.g. *igdapuš* 'he has become proud', from *igtapuš*); this can happen in all periods.
- *mt* → *md* or *nd* (e.g. *amdaḫḫar* 'I received regularly', Gtn pret., from *amtaḫḫar*); this happens after the Old Babylonian period.

47.11 Nasalization of double consonants

Double voiced 'stop' consonants (*bb*, *dd*, *gg*) sometimes nasalized. This (which mostly happens after the Old Babylonian period) appears in writing as *n* or *m*:

inaddin 'he will give' → *inamdin*
imaggur 'he agrees' → *imangur*
iddi 'he threw' → *indi*
ibbi 'he named' → *imbi*

Insight
Usually, if there is an *m* earlier in the word, the nasalization appears as *n*, and vice versa.

47.12 The change of *ma-* to *na-*

The prefix *ma-*, used (among other functions) to form nouns of place (see Unit 46), changes to *na-* (*ne-* in nouns related to *e-*verbs) if the root includes *b*, *p*, *w* or *m* ('bilabial sounds'). This has already happened by the Old Babylonian period.

orig. markabtum → *narkabtu(m)* 'chariot'
orig. ma'rabum → *nērebu(m)* 'entrance'

This is known as Barth's Law.

47.13 Sound sequences which Babylonian does not allow

Babylonian never allowed a sequence of three consecutive consonants. Also, at least until the first millennium BC, it never allowed a sequence of two consonants at the beginning or end of a word (unless the following word began with a vowel, in which case the two words could be spoken as one).

Babylonian does not usually allow a word to contain two 'emphatic' consonants (*q*, *ṣ*, *ṭ*). When this would arise (e.g. because

Babylonian inherited such a word from an ancestor language), one
changes to the non-emphatic equivalent (k, s, t).

This is known as Geers's Law.

47.14 Two hypotheses

Some scholars believe that long vowels were shortened when they
occurred in closed syllables (i.e. syllables ending in a consonant).

> m. *kaššāpu* 'sorcerer' vs. f. *kaššaptu* 'sorceress'
> f. sg. *kittu* 'truth' vs. f. pl. *kīnātu*

It is uncertain whether this was really so, but being aware of the
idea will help you to understand the normalizations produced by
scholars who subscribe to it.

Some scholars believe that *i* changed to *e* before *r* or *h* (a variant
of this idea is that it happened only when *a* appeared earlier in the
word).

> *gerru* not *girru*; *umaššer* not *umaššir*

The same comment applies as above, though the evidence in favour
of this idea is perhaps stronger.

Sumerograms and their Babylonian equivalents

We here give the sumerograms used in this book, with the Babylonian equivalents you need to know to do the exercises. It is not a complete list of sumerograms, nor of the Babylonian words they represent. For this, you should consult a sign list (see Unit 42.2).

1 Determinatives

Determinatives are an aid to reading: their function is to indicate what kind of word is at hand. They can be used in conjunction with both sumerograms and syllabic spelling. Some precede the relevant word, some follow it. Some words are (almost) always spelled with determinatives, for others it is optional.

In transliteration, determinatives are printed in superscript. In normalization they are usually omitted.

Preceding:
d – names of gods and goddesses
dug – pot-types
f – female personal names
gi – objects made of reed
giš – wooden objects
I – personal names, usually male
íd – names of rivers
kur – names of mountains, countries and peoples
lú – nouns denoting male humans
m – personal names, usually male
munus – nouns denoting female humans; OR shows that
  the Babylonian word represented by a sumerogram is
  grammatically feminine

na₄ – stone objects
uru – names of cities
uzu – appears before nouns denoting body parts and edibles

Following:
há – see hi.a
hi.a – indicates that the word is plural; in the first millennium
    also simply used to indicate that the preceding sign(s)
    should be read as a sumerogram
ki – names of places
meš – indicates that the word is plural; in the first millennium
    also simply used to indicate that the preceding sign(s)
    should be read as a sumerogram
2 – indicates that the word is dual; in the first millennium
    also simply used to indicate that the preceding sign(s)
    should be read as a sumerogram

2 Sumerograms

Determinatives (in upper case) are not counted for the purposes of alphabetization.

Occasionally, it is not certain how a sumerogram was read. In such cases, a conventional reading is employed, and many books (including this one) transliterate the relevant sumerogram in small capitals. (See ᵈBAD, ᵈGIŠ and KA.kešda below.)

The following list gives the dictionary form of the Babylonian word represented by the sumerogram. In the context of a sentence, sumerograms often represent forms other than the dictionary form, and when normalizing you have to put the word into the appropriate form in accordance with your knowledge of the language.

ᵈ15	*ištar* 'Ištar' (goddess of sex and war)
ᵈ30	*sîn* 'Sîn' (moon god)
a^{meš}	*mû* 'water'
a.ab.ba	*tâmtu(m)* 'sea'
a.šà	*eqlu(m)* 'field'
a.zu	*asû(m)* 'physician'
áb	*lītu(m)* 'cow'
aga	*agû(m)* 'crown'
aga.uš	*rēdû(m)* 'soldier'
ᵈamar.utu	*marūtuk* 'Marduk' (chief god of Babylon)
am.si	*pīru(m)* 'elephant'
an	*šamû* 'heaven', *anu(m)* 'Anu' (sky god)
anše	*imēru(m)* 'donkey'
anše.kur.ra	*sīsû(m)* 'horse'
arad	*(w)ardu(m)* 'slave'
ᵈBAD	*enlil* 'Enlil' (a god)
dagal	*rapšu(m)* 'broad'
di.kud	*dayyānu(m)* 'judge'
dingir	*ilu(m)* 'god'; dingir.dingir =*ilū/ilī* 'gods'
dumu	*māru(m)* 'son'
dusu	*tupšikku(m)* 'earth basket', 'toil'
é	*bītu(m)* 'house'
é.gal	*ēkallu(m)* 'palace'
edin	*ṣēru(m)* 'back', 'steppe'
ᵈen.zu	*sîn* 'Sîn' (moon god)
ᵐᵘⁿᵘˢensi	*šā'iltu(m)* 'female dream interpreter'
erim	*ṣābu(m)* 'troop(s)'
érin	*ṣābu(m)* 'troop(s)'
ᵈGIŠ(.gím.maš)	*gilgameš* 'Gilgameš' (mythical hero)
ᵐᵘⁿᵘˢhul	*lemuttu(m)* 'evil'
ᵈim	*adad* 'Adad' (weather god)
ᵈinanna	*ištar* 'Ištar' (goddess of sex and war)
ᵈiškur	*adad* 'Adad' (weather god)

(Contd)

ga	*šizbu*(m) 'milk'
gal	*rabû*(m) 'great'
garza	*parṣu*(m) 'rite'
géme	*amtu*(m) 'slave girl'
geštin	*karānu*(m) 'wine'
gim	*kīma* 'like', 'as'
ᵍⁱˢgigir	*narkabtu*(m) 'chariot'
gìr.an.bar	*patru*(m) 'sword'
gìr.pad.du	*eṣemtu*(m) 'bone'
gú	*kišādu*(m) 'neck', 'bank' (of river)
gu₄	*alpu*(m) 'ox'
gú.un	*biltu*(m) 'tribute'
ᵍⁱˢgu.za	*kussû*(m) 'throne'
gun	*biltu*(m) 'tribute'
hé.gál	*hegallu*(m) 'abundance'
ì.giš	*šamnu*(m) 'oil'
ì.nun	*himētu*(m) 'butter', 'ghee'
íd	*nāru*(m) 'river'
ᵈim	*adad* 'Adad' (weather god)
igi	*pānu*(m) 'front' (pl. 'face')
igi.gál	*igigallu*(m) 'wise one'
im	*šāru*(m) 'wind'
ka	*pû*(m) 'mouth', 'utterance'
ᵘʳᵘká.dingir	*bābili*(m) 'Babylon'
ká.dingir.raᵏⁱ	*bābili*(m) 'Babylon'
ᴋᴀ.kešda	*riksu*(m) 'knot', 'bond'
kalam	*mātu*(m) 'land'
kam	This often appears after numbers, almost like a determinative for them. In most cases it probably did not correspond to a spoken Babylonian word. It can usually be ignored in translation.
kar.kid	*harimtu*(m) 'harlot'
kaš	*šikaru*(m) 'beer'
ki	*erṣetu*(m) 'earth', 'netherworld'

286

ki.sì.ga	*kispu*(*m*) 'funerary ritual'
ki.sikil	(*w*)*ardatu*(*m*) 'girl', 'young woman'
^{giš}kiri₆	*kirû*(*m*) 'garden', 'orchard'
kù	*ellu*(*m*) 'pure'
kù.babbar	*kaspu*(*m*) 'silver'
ku₆	*nūnu*(*m*) 'fish'
kur	*šadû*(*m*) 'mountain', *mātu*(*m*) 'land'; kur.kur =*mātātu/i*(*m*) 'lands'
kúr	*nakru*(*m*) 'enemy'
kuš	*mašku*(*m*) 'skin', 'leather'
kuš.ùsan	*qinnāzu*(*m*) 'whip', 'work team'
larsam^{ki)}	*larsa* 'Larsa' (a city)
lú	*awīlu*(*m*), *amēlu*(*m*) 'man'
lugal	*šarru*(*m*) 'king'
lugud	*šarku*(*m*) 'pus'
ma.da	*mātu*(*m*) 'land'; ma.da.ma.da = *mātātu/i*(*m*) 'lands'
^{giš}má	*eleppu*(*m*) 'boat', 'ship'
^{lú}maš.maš	*mašmaššu*(*m*) 'incantation priest'
man	*šarru*(*m*) 'king'
^{giš}mar	*marru*(*m*) 'spade'
máš	*urīṣu*(*m*) 'male goat'
múd	*dāmu*(*m*) 'blood'
mun	*ṭābtu*(*m*) 'salt'
munus	*sinništu*(*m*) 'woman'
murub₄	*qablu*(*m*) 'battle', 'middle'
muš	*ṣerru*(*m*) 'snake'
mušen	*iṣṣūru*(*m*) 'bird'
na.ru	*narû*(*m*) 'stele'
nar	*nāru*(*m*) 'singer'
^{iti}ne.ne.gar	*abu*(*m*) 'Abu' (a month, ≈ August)
^dnergal	*nergal* 'Nergal' (the god of plague)
nina^(ki)	*ninua* 'Nineveh'
ninda	*ak*(*a*)*lu*(*m*) 'bread', 'food'
numun	*zēru*(*m*) 'seed', 'progeny'

(Contd)

nun	*rubû*(*m*) 'nobleman'
ᵍⁱpisan	*pišannu*(*m*) 'wooden chest'
sag	*rēšu*(*m*) 'head', *ašarēdu*(*m*) 'foremost'
sag.du	*qaqqadu*(*m*) 'head'
síg	*šīpātu*(*m*) 'wool'
sig₅	*damqu*(*m*) 'good'
šà	*libbu*(*m*) 'heart', 'centre'
šu	*qātu*(*m*) 'hand'
šu.si	*ubānu*(*m*) 'finger'
šuku	*kurummatu*(*m*) 'food ration'
túg	*ṣubātu*(*m*) 'garment'
ᵍⁱštukul	*kakku*(*m*) 'weapon'
tur	*ṣehru*(*m*) 'small', 'youngster'
ub	*kibru*(*m*) 'edge'
ud.kib.nunᵏⁱ	*sippir* 'Sippar' (a city)
ùg.meš	*nišū* 'people'
ugu	*eli* 'on', 'above', 'over'
ukkin	*puhru*(*m*) 'assembly'
unugᵏⁱ	*uruk* 'Uruk' (a city)
ur.gi₇	*kalbu*(*m*) 'dog'
ur.mah	*nēšu*(*m*) 'lion'
uriᵏⁱ	*akkadû*(*m*) 'Akkadian' (in the first millennium BC this means 'Babylonian')
uru⁽ᵏⁱ⁾	*ālu*(*m*) 'city'
urudu	*erû*(*m*) 'copper'
ᵈutu	*šamaš* 'Šamaš' (sun god)
ùz	*enzu*(*m*) 'female goat'
uzu	*šīru*(*m*) 'flesh'
zi	*napištu*(*m*) 'life'
zú	*šinnu*(*m*) 'tooth'
zú.lum	*suluppu*(*m*) 'date' (the fruit)

Key to the exercises

The bracketed sigla following the translations indicate where the sentence was taken from. (Abbreviations are explained at the back of the book, before the Index.)

5.1: *rakbāku, rakbāta, rakbāti, rakib, rakbat, rakbānu, rakbātunu, rakbātina, rakbū, rakbā.*
šarqāku, šarqāta, šarqāti, šariq, šarqat, šarqānu, šarqātunu, šarqātina, šarqū, šarqā.
ḫabšāku, ḫabšāta, ḫabšāti, ḫabiš, ḫabšat, ḫabšānu, ḫabšātunu, ḫabšātina, ḫabšū, ḫabšā.

5.2: *unakkis, tunakkis, tunakkisī, unakkis, nunakkis, tunakkisā, unakkisū, unakkisā.*
upaššiš, tupaššiš, tupaššišī, upaššiš, nupaššiš, tupaššišā, upaššišū, upaššišā.
upaṭṭir, tupaṭṭir, tupaṭṭirī, upaṭṭir, nupaṭṭir, tupaṭṭirā, upaṭṭirū, upaṭṭirā.
ubaqqim, tubaqqim, tubaqqimī, ubaqqim, nubaqqim, tubaqqimā, ubaqqimū, ubaqqimā.

7.1: *ana šarrim aqabbi* 'I will speak to the king' (AbB 13, 177: r.5')
aššu mīnim taklašu 'What did you detain him for?' (lit. 'Because of what did you detain him?') (AbB 6, 10: 7–8)
ina kaprim bārûm ul ibašši 'There is no (lit. 'not a') diviner in the village' (AbB 6, 22: 28–29)
nakrum ina mātim nadi 'The enemy has settled in the country' (AbB 14, 81: 6)
ukultam šūbilīm 'Send me (some) food!' (AbB 2, 150: 19)
ina bītim rīqim wašbāku 'I am living in an empty house' (AbB 12, 89: 18–19)
ištu ūrim amaqqut 'I will jump down from the roof' (ARM 10, 33: 9)
šukun adannam 'Set a time limit!' (SEAL 1.1.1.1: 52)
anzâm kušud 'Defeat the *anzû*-bird!' (SEAL 1.1.1.1: 56)

ilum-ma u awīlum libtallilū puḫur ina ṭiṭṭi 'May god and man be thoroughly mixed together in clay' (AH I 212–213)

ru'tam iddû elu ṭiṭṭi 'They spat (lit. 'threw spittle') upon the clay' (AH I 234)

7.2: *rigma ušebbû ina mātim* 'They made a cry resound in the land' (AH II ii.22)

ubut bīta bini eleppa makkūra zēr-ma napišta bulliṭ 'Destroy the house, build a boat, spurn property, and preserve life' (AH III i.22–24)

ana dimtim ana mīnim ītenelli 'Why does he constantly go up the wooden siege tower?' (ARM 10, 51: 14–15)

ammīnim itti nammašté tattanallak ṣēram 'Why do you roam through the open country with the wild beasts?' (Gilg. II 54–55)

ḫarimtum ištasi awīlam 'The harlot called out to the man' (Gilg. II 143)

liptekum padānam peḫītam 'May he open for you a closed path' (Gilg. III 259)

idin ana šarrim kakkam dannam 'Give the king a mighty weapon!' (Akkade 198: 65)

ana ūmim annîm uznāya ibaššiā 'My attention is focussed on this day' (AbB 5, 239: 34–35)

šīrum ana šīri[m] inazziq 'Flesh worries about flesh' (i.e. one living being worries about another) (AbB 5, 42: r.2'–3')

agâ ṣīra tuppirāšu 'You (pl.) crowned him with a majestic crown' (RIMA 2, 13 i.21)

ašarēdūta ṣīrūta qardūta taqīšāšu 'You bestowed upon him pre-eminence, exaltedness (and) heroism' (RIMA 2, 13 i.23–24)

7.3: *karānam ṭābam šūbilam* 'Send me (some) good wine!' (AbB 6, 52: 17)

kaspam u šamnam ul iddinūnim 'They did not give me silver or oil' (ARM 10, 39: 23–24)

ina ēkallim annîm irbi 'He grew up in this palace' (ARM 10, 57: 6)

milkum ša sinništim imtaqut ana libbišu 'The counsel of the woman fell into his heart (i.e. struck him profoundly)' (Gilg. II 67–68)

šikaram išti'am 'He drank the beer' (Gilg. II 101)

issaqqaram ana ḫarimtim 'He spoke to the harlot' (Gilg. II 139)

290

kurummatam ul nīšu 'We do not have a food ration' (AbB 7, 104: 27)
biltu u maddatta elišunu ukīn 'I imposed upon them *biltu*-tribute and *maddattu*-tribute' (RIMA 2, 20 iv.29–30)

7.4: *gāmilu ul āmur* 'I could not find a helper' (BWL 34: 98)
adanna īteq 'The appointed time passed'; also possible: 'He/she overstepped the appointed time' (BWL 38: 1)
kīma šuškalli ukattimanni šittu 'Sleep enveloped me like a net' (BWL 42: 72)
ina huhāri ša erê sahip 'He is caught in a bird-snare of copper' (BWL 130: 94)
dayyāna ṣalpa mēsera tukallam 'You make a crooked judge experience imprisonment' (BWL 132: 97)
urappaš kimta mešrâ irašši 'He will enlarge (his, lit. 'the') family, he will acquire wealth' (BWL 132: 120)
sartu lēpuš 'I will commit a crime' (BWL 146: 40)
[ni]ṣirta īmur-ma katimti iptu 'He saw the [se]cret and opened what was hidden' (Gilg. I 7)
iṣṣalim urpatum peṣītum 'A white cloud turned black' (Gilg. V 135)
mūtum kīma imbari izannun elišun 'Death was raining down upon them like fog' (Gilg. V 136)
ina puzri ūlidanni iškunanni ina quppi ša šūri 'She gave birth to me in secret, placed me in a basket of reed' (Akkade 40: 5–6)
naruqqu rakistu idinšu 'Give him a bound leather bag!' (GBAO 2, 48: 43)

8.1: *awīlû bītam iplušu* 'The (or: some) men broke into a (or: the) house' (AbB 3, 70: 8)
šarrūtam ša nišī išīmkum enlil 'Enlil destined you for the kingship over (lit. 'of') the people' (Gilg. II 239–240)
nablū imtaqqutū 'The flames gradually died down' (Gilg. Schøyen₂ 41)
melemmū ihalliqū ina qīšim 'The auras are escaping into the wood' (Gilg. Ishch. 12')
libbātim imtala 'He has become full of anger' (AbB 5, 48: 6'–7')
šībī ukallam 'He will display witnesses' (CH § 122)
šammū ina eqlim ul ibaššû 'There are no (lit. 'not') plants in the field' (AbB 14, 92: 9–10)

ṭuppam ana mê addi 'I threw the tablet into the water' (AbB 3, 21: 31–32)

mû ul ibaššû 'There is no (lit. 'not') water' (Bab. is plural!) (AbB 10, 177: 30)

alpū šalmū 'The oxen are healthy' (AbB 5, 151: 4')

awīlû ina nupārim kalû 'The men are detained in prison' (AbB 7, 58: 6–7)

ālam uttēr ana tīlī u karmī 'He turned the city into tells and ruin mounds' (Akkade 70: 71)

awīlê wuššir 'Release the men!' (AbB 5, 32: 3')

8.2: *ina dimāti siḫirti āli ālul pagrīšun* 'I hung their corpses on towers round the town' (Chic. iii.9–10)

ana pulḫāti ša nišī išīmšu enlil 'Enlil solemnly appointed him as the terror of the people' (Gilg. II 228)

dāmī kīma imbari ušazna[n] 'He makes blood rain down like fog' (GBAO 2, 34: 22)

ina kamâti rabṣū 'They were sitting in the open' (Gilg. XI 116)

anunnakī iššû dipārāti 'The Anunnakī-gods carried torches' (Gilg. XI 104)

lū kamsū ina šaplika šarrū kabtūtu u rubû 'May kings, magnates and nobles bow down beneath you (m. sg.)' (Gilg. VI 16)

9.1: *pāšī išpukū rabûtim* 'They cast great axes' (Gilg. III 165)

mīrī dannūtim alīlī uš[tālik] 'He sent forth the strong bulls, the powerful ones' (Akkade 66: 44)

in eperī rabi'ûtim išdīšu kīma šadîm ukīn 'With great earthworks he made its roots as firm as (those of) a mountain' (Les. 53: 137–139)

šeriktaša mārū maḫrûtum u warkûtum izuzzū 'Her previous and later sons (i.e. her sons from the previous and subsequent marriages) shall divide her dowry' (CH § 173)

pušqī waṣṭūtim u[p]etti 'I found ways out of dire straits' (CH ep. xlvii.19–20)

eṭlūtum unaššaqū šēpīšu 'The young men kiss his feet' (Gilg. II 21)

attanallak ina birīt eṭlūtim 'I was walking about among the young men' (Gilg. II 4–5)

9.2: *suluppī watrūtim ša ina kirîm ibbaššû bēl kirîm-ma ile[qqe]* 'It is the owner of the orchard who will receive the surplus dates which grew in the orchard' (CH § 66)

ilū rabbûtum ibbûninni 'The great gods called me' (CH ep. xlvii.40–41)

alpū u enzātum urîṣū šammī napšūtim līkulū 'The oxen (and) the nanny goats (and) billy goats should eat grass in abundance (lit. 'abundant grass')' (AbB 3, 11: 36–37)

9.3: *itbû-ma mālikē rabbûtu* 'The great counsellors arose' (Gilg. II 287)

šamaš ana humbaba idkâššum-ma mehê rab(b)ûtu 'Šamaš roused great storm-winds against Humbaba' (Gilg. V 137)

21 ālānišunu dannūti u ālāni ṣehrūti (or *ṣehherūti*) *ša limētišunu alme akšud* 'I besieged (and) conquered their 21 large cities and the small cities in their environs' (Asar. 51: 52–53)

eli tamlê šuātum ēkallāti rabbâti ana mūšab bēlūtiya abtani 'On that terrace I built great palaces as my lordly residence(s)' (Asar. 61: 2–4)

ušellâ mītūti ikkalū balṭūti 'I will bring up the dead, (and) they will eat the living'; also possible: 'I will bring up the dead, and the living will eat' (ID Nin. 19)

kīma šikari ašattâ mê dalhūte 'Instead of beer I will drink muddy water' (ID Ass. Vs. 35)

uppissi-ma kīma parṣī labīrūt[i] 'Treat her in accordance with the ancient rites!' (ID Nin. 38)

malkī šepṣūti ēdurū tāhāzi 'The obdurate rulers feared doing battle with me (lit. 'my battle')' (Chic. i.16)

kīma arme ana zuqtī ša(q)qûti šēruššun ēli 'Like a mountain goat I went up against them onto lofty peaks' (Chic. iv.6–7)

ana nišīšu dalpāte ušēṣi nūru 'I provided light for his wearied people' (TCL 3, 155)

eli epšēti annâti libbī īgug 'At these deeds my heart became furious' (BIWA 18: A i.63–64)

harrī nahallī natbāk šadî mēlê marṣūti ina kussî aštamdih 'On a sedan chair I sped across channels, wadis, mountain gulleys, (and) difficult heights' (Chic. iv.3–4)

10.1: *rimi parak šarrūtim* 'Sit on the dais of kingship!' (Akkade 196: 27)

išālū tabsūt ilī erištam mami 'They asked the midwife of the gods, wise Mami' (AH I 192–193)

absānam lībil šipir enlil 'Let him bear (as) a yoke the work of (i.e. assigned by) Enlil' (AH I 196)

ina šīr ili eṭemmu libši 'Let a spirit come into being from the god's flesh'; also possible: *ilī* 'the gods' flesh' (AH I 215)

iktabta rigim awīlūti 'The noise of mankind has become burdensome for me' (AH II 7)

u anāku kī āšibi ina bīt dimmati šaḫurru rigmī 'As for me, like one who dwells in a house of mourning, my cry is silent' (AH III iii.46–47)

qištum igrešu iškun ekletam ana nūr šamā'ī 'The forest attacked him, it brought darkness on the light of the heavens' (Akkade 70: 59–61)

išāt libbi muti napiḫtum ibli 'The blazing fire within the man (lit. 'burning fire of the inside of the man') became extinguished' (Akkade 184: 11)

adad bēl ḫegallim gugal šamê u erṣetim rēṣūya zunnī ina šamê mīlam ina nagbim līteršu 'May Adad, lord of plenty, irrigation supervisor of heaven and earth, my helper, deprive him of rain in heaven and flood (water) in the depths below' (CH ep. l.64–71)

ina āl sunqim wašbāku 'I am living in a town beset by (lit. 'of') famine' (AbB 9, 240: 9–10)

šupšik ilī rabi-[m]a 'The toil of the gods was great' (AH I 3)

10.2: *šalmat qurādīšunu ina mithuṣ tūšari kima rāḫiṣi lukemmir* 'Like the storm god in full flood, in a pitched battle I truly piled up the corpses (lit. 'corpse'; see Unit 6.13) of their heroes' (RIMA 2, 14 i.77–79)

māt katmuhi rapašta ana sihirtiša akšud 'I conquered the vast land of Katmuhu in its entirety' (RIMA 2, 16 ii.56–57)

šadâ marṣa u gerrētešunu pašqāte ina aqqullāt erî lū aḫsi 'I truly hewed my way through the difficult mountain range and their (the mountains') troublesome paths with axes of copper' (RIMA 2, 14–15 ii.7–9)

ummānāt paphê ... itti ummānāt māt katmuhi-ma kīma šūbē
ušna"il 'The troops of the Papheans ... together with the
troops of the land of Katmuhu I laid low like rushes' (RIMA 2,
15 ii.16–20)
pagar muqtablīšunu ana gurunnāte ina gisallât šadî luqerrin 'I truly
stacked the bodies of their warriors into piles in the mountain
ledges' (RIMA 2, 15 ii.21–22).

10.3: *ana šahāt šadê pašqāte ipparšiddū mūšītiš* 'They fled by night
to difficult mountain flanks' (TCL 3, 214)
kīma šapat kunīni iṣlimā šapātuš[a] 'Her lips turned dark like the
rim of a *kunīnu*-bowl' (ID Ass. Vs. 30)
mūt bubūti u ṣūmi limūta 'May he/she die a death of hunger and
thirst' (Etana-Epos 180: 86)
ummānāt aššur gapšāte adke-ma 'I called up the vast armies of
Assur' (Khorsabad 91: 62)

11.1: *abāšu wuššir* 'Let his father go!' (AbB 1, 50: 19)
maṣṣārātuya dannā 'My guards are strong' (ARM 26/2, 346: 5)
[t]ērētuya šalmā 'My omens are in good order' (ARM 26/2, 394: 11)
ātamar pānīki 'I have seen your (f. sg.) face' (Gilg. VA+BM ii.12')
ilātim ana šubtišina lišallimū 'They (m.) should safely deliver
the goddesses to their dwellings (lit. 'dwelling', see Unit 6.13)'
(or see Unit 14.16) (AbB 5, 135: 11–13)
pānīšina unawwir 'I brightened their (f.) faces' (AbB 1, 139: r.5)
bēlī nikkassīya līpuš 'My lord should do my accounts' (AbB 5,
218: r.4'–5')
marhītum lihtaddâm ina sūnika 'Let the wife enjoy herself in your
lap' (Gilg. VA+BM iii.13)
nipâtišu (from *nipūtu*) *liwašše rū* 'They should release his debt
slaves' (or see Unit 14.16) (AbB 5, 130: r.2'–3')
ina rigmika ili bītim ul iṣallal 'Owing to your noise the house god
cannot sleep' (Schlaf, 36: 11–12)
ṣuhārēni [t]urda[m] 'Send me our boys!' (AbB 5, 58: 7–8)
šāpirni mīnam nippal 'What will we answer our boss?' (AbB 5, 262: 9')
šattam dummuqum ina libbika libši 'Let there be great goodness in
your (m. sg.) heart this year' (AbB 1, 108: 16–17)
bīt mubbirišu itabbal 'He shall take the house of his accuser' (CH § 2)

11.2: *dayyānū awâtišunu immarū* 'The judges will inspect their words' (CH § 9)

ina utliya niši māt šumerim u akkadim ukīl 'I held the people of the land of Sumer and Akkad in my lap' (CH ep. xlvii.49–52)

nišīš[u ra]pšātim in šulmim ana dār itarrâm 'He shall lead his multitudinous people in peace forever' (Les. 51: 26–28)

lē'ûtī šāninam ul īšu 'My power is unrivalled (lit. 'has no rival')' (CH ep. xlvii.82–83)

awâtiya šūqurātim ina narîya aštur 'I inscribed my precious words on my stele' (CH ep. xlvii.74–75)

ellūtim ittaqqi nīqīšu 'He poured his pure libations' (Akkade 82: 14')

nipâtika ištu nupārim šūṣi'am 'Release your (m. sg.) debt slaves from prison!' (AbB 5, 228: 19–20)

wardūya u alpūya ukullâm limhurū 'My slaves and my oxen should receive food!' (AbB 9, 236: 9–12)

libbātiya malû 'They (m.) are full of anger at me (lit. 'my anger')' (AbB 9, 232: 6–7)

qaqqadka lū mesi 'May your (m. sg.) head be washed' (Gilg. VAT+BM iii.11)

bēl hulqim huluqšu ileqqe 'The owner of the lost property will take his lost property (back)' (CH § 9)

ahāka ṭurdam-ma 'Send me your (m. sg.) brother!' (AbB 9, 106: 6)

ahātki marṣat 'Your (f. sg.) sister is ill' (AbB 10, 169: 20)

11.3: *ina šulme u hadê ana mātātišunu utīršunūti* 'I sent them back to their lands in peace and joy' (RIMA 2, 293: 153–154)

annû māru ridûtiya 'This is my crown prince' (Asar. 40: 12)

itti libbiya atammu 'I communed with my heart' (Asar. 42: 32)

ṣulūlšunu ṭāba eliya itruṣū 'They spread their kindly protection over me' (Asar. 42: 39–40)

epšētišunu lemnēti urruhiš ašme 'I heard of their evil deeds very quickly' (Asar. 43: 55)

ṣubāt rubûtiya ušarriṭ 'I tore my lordly garment (lit. my garment of lordliness)' (Asar. 43: 51)

libbī īgug-ma iṣṣarih kabattī 'My heart became furious, and my liver became hot (with rage)' (Asar. 47: 57)

gilgameš ina libbi uruk inaṭṭala šunāteka 'In Uruk, Gilgameš was seeing dreams about you (m. sg.)' (Gilg. I 244)

iddi maršūtišu ittalbiša zakûtišu 'He flung off his dirty (garments),
   he clad himself in his clean (garments)' (Gilg. VI 3)
mehret ummāniya aṣbat 'I seized the front of my army' (TCL 3: 25)

11.4: *ina gišparriya ul ipparšid* 'He could not escape from my
   snare' (Asar. 58: 11)
imsi malêšu ubbib tillêšu 'He washed his filthy hair, he cleansed his
   tools' (Gilg. VI 1)
ūrki pitê-ma kuzubki lilqe 'Open your vulva, so he can take your
   sexiness' (Gilg. I 181)
kīma ezzi tīb mehê assuha šurussun 'I tore out their root like the
   furious onslaught of a storm' (Asar. 58: 16)
zikiršunu kabtu itta'id 'He strictly observed their grave command'
   (Asar. 40: 15)
šallassun kabittu ašlula 'I plundered their weighty plunder (i.e.
   I plundered their belongings in ample measure)' (Asar. 55: 52)
pitâ bābka 'Open your (m. sg.) gate for me!' (ID Nin. 14)
ana kišukkiya itūra bītu 'The house turned into my prison (lit.
   'my captivity')' (BWL 44: 96)
ardāti ṣehherēti (or *ṣehrēti*) *ina uršišina tuštamīt* 'You (m. sg.)
   have killed the young girls in their beds (lit. 'bed', see Unit 6.13)'
   (Erra IV 111)
mālak girriya ana rūqēte iṭṭul 'He/she observed the course of my
   campaign from afar' (TCL 3: 82)

15.1: *ālšu uhallaq* 'I/he/she will destroy his city' (ARM 10, 80: 16)
šuttam ipaššar 'He/she interprets a dream' (Gilg. Schøyen₂ 13)
inaṭṭal u ippallas 'He/she watches and gazes' (Gilg. 88–89)
sissiktum darītum birīni ikkaṣṣar 'An eternal alliance will be
   established (lit. 'knotted') between us' (ARM 26/2, 449: 55)
ina ūmī ša dannatim iṣabbat qātka 'In times (lit. 'days') of hardship
   he/she will seize your hand' (Gilg. Schøyen₂ 22)
erṣetum irammum 'The earth rumbles' (Gilg. Schøyen₂ 34)
namrīrī ša ilim tanaṭṭal 'You (m. sg.) will behold the radiant auras
   of the god' (Gilg. Nippur 3)
anāku elika ahabbub 'Me, I will croon over you' (ARM 10, 8: 10–11)
muruṣ libbim mādiš anaṭṭal 'I will experience great sorrow' (ARM
   10, 74: 11–12)

kirbān ṭābtim ina lubārim tarakkas ina kišādišu tarakka[s]
baliṭ 'You tie a lump of salt in a rag, tie (it) onto his neck, (and)
he will be well' (SEAL 5.1.26.2: 6–9)

15.2: *anāku mūšam u kaṣâtam šunātika-ma anaṭṭal* 'I see
dreams about you (lit. 'your (m. sg.) dreams') day and night'
(AbB 14, 154: 8–9)
*ṣubāt awīlê šattam ana šattim idammiqū atti ṣubātī šattam ana
šattim tuqallalī* 'Year by year, the (other) men's garment(s) get
better, (but) you (f. sg.), you make my garment shabbier year by
year!' (AbB 14, 165: 7–12)
kurummātišin[a] tamahhar[ī] 'You (f. sg.) will receive their food
rations' (AbB 1, 26: 11–12)
šum habālim pagarki tašakkanī 'You will establish a bad name
(lit. 'a name of wrongdoing') for yourself (lit. '(as) your body)'
(AbB 1, 115: r.4')
bītam udabbab 'He/she is pestering the household' (AbB 1, 67: r.11)
ṭēmam anni'am mahrīšu ašakkan 'I shall place this matter before
him' (AbB 3, 2: 29)
ana m[ī]nim bītī tupallah 'Why are you intimidating my
household?' (AbB 9, 260: 4–6)
šēp ninšubur u ninsianna bēlīya anaššiq 'I will kiss the feet (lit. 'the
foot') of Ninšubur and Ninsianna, my lords' (AbB 5, 172: 16–17)
mimma lā tanakkudī 'Do not be at all worried' (AbB 5, 255: 17)
pānūšu lā iṣallimū 'His face must not turn black' (AbB 1, 79: 17)

15.3: *aranšunu ina muhhik[a] iššakkan* 'Their punishment will be
imposed (lit. 'placed') on you' (AbB 9, 192: 16–17)
amtam ana mamman ul anaddin 'I will not give the slave girl to
anyone' (AbB 9, 149: 20–21)
aššassu lā ihallalū 'They (m.) must not shut his wife away' (AbB 9,
215: 23–24)
awâtuya mati īnki imahharā 'When will my words please you
(lit. 'meet your (f. sg.) eye')?' (AbB 3, 15: 20–21)
hiṭīt biltišu ina muhhika iššakkan 'The outstanding payment of his
rent will be imposed on you', i.e. 'You will be held responsible for
payments outstanding in his rent' (AbB 4, 18: 23–25)

ina nīš ilim libbakunu unappašū 'They will ease your heart through
  (i.e. by swearing) an oath on the life the god' (or see Unit 14.16)
  (AbB 13, 34: 26'–28')
apkallum qibīssu mamman ul ušamsak 'No one will consider a
  sage's utterance bad' (see Unit 11.12) (Adapa 9: 7')
[in]a qātišu elleti (or dual: qātīšu ellēti) paššūra irakkas 'With his
  pure hand (or: hands) he lays the table' (Adapa 9: 13')
eleppašu umahhar 'He steers his boat upstream' (Adapa 9: 21')
melammūšu usahhapū nagab zayyārī 'His auras overwhelm all foes
  (lit. 'the entirety of the foes')' (TN 66: 12')
ul [i]ššakkan salīmu balu mithuṣi 'Peace cannot be achieved (lit.
  'set in place') without strife' (TN 90: 15')

15.4: ēkallam lā udabbab 'He/she must not pester the palace!'
  (AbB 4, 64: 19)
rubûm mātam lā šâtam qāssu ikaššad 'The ruler – his hand will
  conquer a land other than his own' (OBE 98: 9')
rubûm māt nakrišu unakkap 'The ruler will gore the land of his
  enemy' (OBE 99: 19')
ṣerrum awīlam inaššak 'A snake will bite a man' (OBE 99: 22')
ummānka rēš eqliša ul ikaššad 'Your army will not reach its
  destination (lit. 'the head of its field')' (OBE 150: r.9')
ummānī līt ummān nakrim išakkan 'My army will bring about a
  victory over the army of the enemy' (OBE 156: 6)
adad ina mātim irahhiṣ 'Adad (= the weather god) will be in full
  flood in the land' (OBE 158: 44)
bīt awīlim issappah 'The man's household will be dispersed' (OBE
  158: 5')
mātum ana dannatim ipahhur 'The land (i.e. the land's inhabitants)
  will assemble in the fortress'; also possible: dannātim 'fortresses'
  (OBE 159: 8')
mār šarrim kussi abīšu iṣabbat 'The (or: A) king's son will seize his
  father's throne' (OBE 171: 16')
ālu šū iṣṣabbat ūlū-ma ul iṣṣabbat 'Will this city be seized, or will it
  not be seized?' (ARM 10, 120: 15–16)
ēkallam lā udabbabū 'They must not pester the palace!' (or see
  Unit 14.16) (AbB 4, 83: 11–12)

15.5: *qīptašu atammah* 'I will seize his position' (BWL 32: 61)

nišī mātāti kullassina tapaqqid 'You care for the people of the lands in their entirety' (BWL 126: 23)

dayyāna ṣalpa mēsera tukallam māhir ṭa'ti lā muštēširu tušazbal arna 'You give the unscrupulous judge experience of fetters, an unjust bribe-taker you make bear punishment' (BWL 132: 97–98)

išaddad ina miṭrata zārû eleppa 'A father drags a boat along the canal' (BWL 84: 245)

išarrak terdinnu ana katî tiûta 'The second son gives food to a pauper' (BWL 84: 250)

[ana za]māru qubbîya ušaṣrap '[For a s]ong I make my laments resound' (BWL 36: 108)

milik ša anzanunzê ihakkim mannu 'Who understands the plan of the underworld gods?' (BWL 40: 37)

atta ana šībūtišunu taššakkan 'You will be appointed as their witness (lit. 'to their witness-hood')' (BWL 100: 34)

mukaššidī ikkaššad 'My pursuer is being (or: will be) pursued' (BWL 241: iii.1–2)

16.1: *libbī imraṣ* 'My heart became sore' (ARM 10, 44: 6)

šumī ul izkur 'He/she did not utter my name' (ARM 10, 39: 32–33)

ilbaš libšam 'He/she donned clothing' (Gilg. II 110)

iphur ummānum ina ṣērišu 'The populace gathered round him' (Gilg. II 178)

išhuṭ libšam 'He/she tore off the garment' (Gilg. II 69)

ibriq birqum innapih išātum 'Lightning flashed, fire broke out' (Gilg. Schøyen₂ 36)

šībūti upahhir ana bābišu 'He gathered the elders to his gate' (AH I 386)

ina šērēti ibbara ušaznin 'In the morning hours he caused a fog to rain down' (AH II ii.30)

ipru' markasa eleppa ipṭur 'He severed the rope (and) released the boat' (AH III ii.55)

abūba ana kullat nišī uzammer 'I/he/she sang of the flood to all (lit. 'all of') the people' (AH III viii.18–19)

16.2: *qištum igrešu iškun ekletam ana nūr šamā'ī* 'The forest
   attacked him, it set darkness in place of the light of the heavens'
   (Akkade 70: 59–61) (For another possibility see Ex. 10.1.)

libbī mādiš izziq 'My heart was very vexed' (ARM 10, 114: 12–13)

šīr awīlim ishul 'He/she/it pierced the (or: a) man's heart' (AbB 3,
   85: 4)

nīš šarri ina pîšu aškun 'I placed in his mouth an oath sworn on the
   life of the king' (AbB 3, 55: 21)

hubtam ihbut 'He/she carried off the plunder' (AbB 14, 146: 8)

kīma niṭliya ittiša adbub 'I spoke with her according to my
   judgment (lit. 'gaze')' (AbB 3, 2: 9)

dīnam an[a] ahīšu ul agmur 'I have not completed a judgment
   (i.e. 'not yet reached a full judgment') about his brother' (AbB 3,
   21: 23–24)

rēška ukabbit 'I/he/she honoured you (m. sg.) (lit. 'made your head
   heavy')' (SEAL 1.1.5.1 Susa rev.13')

ana mīnim qātka ina zumriya tassuh 'Why did you (m. sg.)
   wrench your hand away from me (lit. 'my body', see Unit 13.1)?'
   (AbB 10, 52: 4–5)

ilū mātim itrurū-ma iššiqū šēpīšu 'The gods of the land trembled
   and kissed his feet' (SEAL 1.1.1.1 42)

16.3: *ana šāpiriya mīnam ugallil* 'What sin have I (or: has he/she)
   committed against my boss?' (AbB 1, 16: 9)

ina ebūri (or *ebūrī*) *šeam ul idd[i]nū* 'They did not give out grain
   during the harvest (or: harvests)' (or see Unit 14.16) (AbB 1,
   4: r.7')

ina puhri šillāti idbubā 'They (f. pl.) spoke slander in the assembly'
   (AbB 6, 124: 16–17)

ana epēšim annîm kī lā taplah 'How come you (m. sg.) were not
   afraid of this undertaking?' (AbB 2, 53: 17–18)

appašu ipluš-ma [ṣe]rretam iškun 'He/she perforated his nose and
   installed a nose rope' (ARM 26/2, 434: 36–37)

qaqqadka ukabbit 'I/he/she honoured you (m. sg.) (lit. 'made your
   head heavy')' (ARM 26/2, 449: 28)

ṣābum ša bēliya iphur 'My lord's troops assembled' (Bab. is
   singular!) (ARM 26/2, 408: 9)

awâtim watrātim-ma hayasumu ana şēr bēliya išpur 'Hayasumu wrote additional words to my lord' (ARM 26/2, 409: 22)

adīni ṭēmam ul almad 'Up till now I have heard (lit. 'learned') no news' (ARM 26/2, 404: 92)

išātam ina libbi qīrti ippuh-ma dimtum imqut 'He kindled a fire in (or: with) the bitumen, and the siege tower collapsed (lit. 'fell')' (ARM 26/2, 318: 11–12)

kaspam ul nimhur 'We received no silver' (lit. 'We did not receive any silver') (AbB 12, 95: 8)

awīlê šunūti ahī ana mīnim ihsus 'Why did my brother think of those men?' (ARM 26/2, 408: 50)

hârum iqqaṭil 'The sacrificial donkey was killed' (ARM 26/2, 404: 61–62)

imērū ana gerrim ihhašhū 'Donkeys were needed for the caravan' (AbB 13, 52: 5)

16.4: *ana šuātu nēmeqa iddinšu* (or *iddinaššu*) *napištam darītam ul iddinšu* 'To that one he gave wisdom, (but) not (lit. 'he did not give') eternal life' (Adapa 9: 4')

adapa ša šūti [k]appaša išbir 'Adapa broke the south wind's wing' (Adapa 18: 35'–36')

ammīni ša šūti kappaša tēšbir 'Why did you break the south wind's wing?' (Adapa 18: 48'–49')

ana gisallât šadî šaqûti kīma iṣṣūrāti ipparšū 'Like birds they flew to the ledges of lofty mountains' (RIMA 2, 15: ii.41–42)

šalmat (pl. *šalmāt* also possible, see Unit 6.13) *qurādīšunu ina bamāt šadî ana qurunnāte lū uqerrin* 'I truly heaped up the corpses of their warriors into piles on the mountain slopes' (RIMA 2, 18: iii.53–54)

šagalti ummānātišunu rapšāti kīma rihilti adad lū aškun 'I truly accomplished the slaughter of their vast armies like a flood of the weather god' (RIMA 2, 21: iii.89–91)

ul išnun matīma ina šarrānī kullati qabalšu mamma 'None among the kings of the entire earth ever matched his onslaught' (lit. 'any … did not match') (TN 70: 22')

ana rēšišunu ušeppik šamna 'He poured oil onto their heads (lit. 'head', see Unit 6.13)' (TN 74: 10')

iškun anu miṭṭa lā pādâ elu targīgī 'Anu brought down (lit. 'set')
the merciless *miṭṭu*-weapon on the evildoers' (TN 118: 35')

ninurta qardu ašarēd ilānī kakkīšunu ušebber 'Heroic Ninurta,
foremost of the gods, smashed their weapons' (TN 118: 39')

16.5: *mašmaššu ina kikiṭṭê kimiltī ul ipṭur* 'The incantation priest
could not dissolve the (divine) wrath against me with a ritual';
also possible to interpret *ki-mil-ti* as a basic state accusative, 'the
(divine) wrath' (BWL 38: 9)

qerbīya idluhū 'They stirred up my insides' (BWL 42: 65)

agurrī ina uqnî ušabšil 'I glazed the bricks with lapis lazuli' (RIMA
2, 290: 32)

anum enlil u ea urappišū uzunšu 'The gods Anu, Enlil and Ea
broadened his wisdom' (Gilg. I 242)

tanādāt(i) šarri iliš umaššil u puluhti ēkalli ummān ušalmid 'I made
the praises of the king equal to (those of) a god, and I taught the
populace reverence for the palace' (BWL 40: 31–32)

ammīni ata tatbal agâ rabâ ša qaqqadiya 'Why, O doorman, did
you remove the great crown on (lit. 'of') my head?' (ID Nin. 43)

ikpud-ma libbašu lemuttu 'His heart plotted evil' (Etana-Epos
174: 38)

unakkis kappīšu abrīšu nuballīšu (duals!) 'He cut off its *kappu*-
wings, its *abru*-wings, (and) its *nuballu*-wings' (Etana-Epos 184: 117)

ana ešrā bīrī iksupū kusāpa ana šalāšā bīrī iškunū nubatta 'At
twenty leagues they broke bread, at thirty leagues they stopped
for the night' (Gilg. XI 319–320)

*šadê ubbit-ma būlšunu ušamqit / tâmāti idluh-ma miširtašina
uhalliq / apī u qīšī ušahrib-ma kī girra iqmi* 'He annihilated
mountains and felled their cattle, he stirred up seas and destroyed
their produce, he lay reed beds and forests to waste and burned
(them) like Girra (= the fire god)' (Erra IV 147–149)

17.1: *libbī tultemmin* 'You (m. sg.) have troubled my heart'
(AbB 7, 61: 20)

[l]ibbašu imtaraṣ 'His heart has become sore', i.e. 'He is worried'
(AbB 5, 42: r.11')

tuštamriṣ libbī u muruṣ libbi rabi'am ana pānīya taštakan 'You
(m. sg.) have made my heart sore and brought about great

soreness of heart for me', i.e. 'You have made me very worried'
(AbB 14, 18: 6–8)

rigmam eliya taštaka[n] 'You (m. sg.) have raised a complaint
against me!' (AbB 3, 26: 7)

hiṣpatum kabittum ana pānīya iptarik 'Grave insolence has lain in
the way of my face (i.e. 'obstructed me')' (AbB 1, 128: r.13'–14')

usātim rabiātim ina muḫḫiya taštakan 'You (m. sg.) have rendered
me (lit. 'placed onto me') great assistance' (AbB 9, 174: 1–2)

kišādka kaqqaram uštakšid 'I have (or: he/she has) made your neck
reach the ground', i.e. 'I have (or: he/she has) trampled you down'
(AbB 7, 187: 6–7)

šīpātim ša ēkallim ištaqlū 'They (m. pl.) have weighed out the wool
for (lit. 'of') the palace' (or see Unit 14.16) (AbB 7, 160: 1)

eqlam amtakar 'I have watered the field' (AbB 7, 55: 19)

šarrāqī šunūti aṣṣabat 'I have caught those thieves' (AbB 13,
12: 14–15)

rigma rabi'am ištaknā 'They (f. pl.) have raised a big complaint'
(AbB 6, 193: 12–13)

mīšaram ina māti aštakan 'I have established justice in the land'
(AbB 14, 130: 15–16)

17.2: *adapa mār ea ša šūti kappaša ištebir* 'Adapa, son of Ea, has
broken the wing of the south wind (lit. 'of the south wind ... its
wing')' (Adapa 16: 11'–12')

mār šipri ša ani iktalda (from *kašādu*) 'Anu's messenger has
arrived' (Adapa 18: 34'–35')

šamna [ilq]ûniššum-ma ittapšiš 'They brought him oil, and he was
anointed' (Adapa 20: 64'–65')

[k]ullat mātiya taltalal (from *šalālu*) 'You (m. sg.) have plundered
all of my land' (TN 88: 5')

17.3: *mīlī ittaḫsū* 'The floods have subsided' (Erra I 136)

mišittu imtaqut eli šīrīya 'Paralysis has fallen upon my flesh'
(BWL 42: 76)

lu'tu imtaqut eli birkīya (du.) 'Debility has fallen upon my loins'
(BWL 42: 78)

imḫaṣ pēnša ittašak ubānša 'She (also possible: he) struck her thigh,
bit her finger' (ID Ass. Rs. 17)

igdamrā maššakkīya šā'ilātu aslīya ina ṭubbuhi ilū igdamrū 'The female dream interpreters have used up my incense, the gods have used up my sheep through slaughter (for sacrifices)' (Etana-Epos 188: 135–136)

qurādu erra ana šuanna āl šar ilī ištakan pānīšu 'Erra the warrior set his face towards Šuanna, city of the king of gods' (Erra I 124)

tamhaṣīšu-ma kappašu talteb[rī] 'You (f. sg.) struck him, and broke his wing' (Gilg. VI 49)

qaqqad urīṣi ana qaqqad amēli ittadin 'He has given the head of a male goat in place of the head of a man' (GBAO 2, 40: 22)

18.1: *têrētum mādiš laptā* 'The omens are very unfavourable' (ARM 26/2, 411: 64)

inanna šattum gamrat 'Now the year is complete' (AbB 10, 96: r.1)

anāku nīš ilim zakrāku 'I myself have sworn an oath on the life of the god' (ARM 10, 32: 11)

mallû rabbûtum nāram parkū 'Big *mallû*-boats are blocking the river' (ARM 10, 10: 7–8)

halṣum ša bēliya šalim 'My lord's district is well' (ARM 26/2, 481: r.12')

kirih ālim dān 'The town's enclosure wall is strong' (ARM 26/2, 424: 29)

nakrum ana mātiya qerub 'The enemy is close to my country' (ARM 26/2, 416: 8)

bīssa ana bītiya qurrub 'Her house is very close to my house' (AbB 3, 18: 17)

šūt kīma kakkabī ugārī sahpū 'They covered the meadows (or: my meadow) like stars (cover the sky)' (Akkade 68: 55–56)

māratki šal[m]at 'Your (f. sg.) daughter is well' (AbB 1, 26: 5)

18.2: *bubūtum ina muhhiya kamrat* 'Hunger is heaped up upon me' (AbB 14, 37: 18–19)

awīlum wašaṭ 'The man is difficult' (AbB 3, 81: 9–10)

šāpirni lū baliṭ 'May our boss be in good health!' (AbB 1, 45: 6)

awātum īnī ul mahrat 'The matter does not please me (lit. 'meet my eye')' (AbB 8, 61: 7)

libbī lummun 'My heart is very wretched' (AbB 11, 14: 15)

awīlum šū muškēn 'This man is a wretch' (ARM 26/2, 377: 11)

ibrī lū itbarānu anā u atta 'My friend, let us be partners, you
   (m. sg.) and I' (SEAL 1.1.5.1 Morgan vi.6')
gerrum dān 'The journey is difficult' (AbB 2, 87: 25)
bēyā ana mīnim naziq 'What is Bēyā annoyed about?' or 'Why is
   Bēyā annoyed?' (AbB 11, 14: 19–20)

18.3: *ina qātī habbā[tī] išātum naphat mātam ikka[l]* 'A fire has
   arisen through the doings (lit. 'hands') of the robbers, (and) it is
   consuming the land' (AbB 8, 28: 8–10)
şuhārum ina māt šubartim wašib 'The young man is living in the
   land of Šubartu' (AbB 12, 60: 11–12)
ina bābilim wašib 'He lives in Babylon' (AbB 7, 4: 26)
erû mahir ukultam kīma nēšim nā'eri 'The eagle was receiving the
   food like a roaring lion' (SEAL 1.1.5.1 Morgan vi.3')
ţēmka lū sadir 'May your report be regular' i.e. 'Please report on a
   regular basis' (AbB 3, 12: 21)
abūni lū šalim lū baliţ 'May our father be well, may he be healthy'
   (AbB 1, 131: 6)
ašal šarri kubburat 'The king's measuring rope is very thick' (AbB
   3, 55: 25)
uznātum u kišādāt[um] nukkusā 'Ears and necks are being cut (off)
   in great numbers' (AbB 9, 264: 9–11)
awīlû mādiš şurrumū 'The men are striving hard (lit. 'greatly')'
   (AbB 3, 55: 26)
têrētum luppută 'The omens are very unfavourable' (ARM 10, 87: 7)
rēdênu (from *rēdû*) 'We are soldiers' (AbB 7, 125: r.17)
ana manni karra labšāta 'For whom are you wearing a mourning
   garment?' (Adapa 18: 22'–23')
ina mātini ilū šina hal[q]ū 'Two gods have vanished from our land'
   (Adapa 18: 23')

18.4: *pullulū rubû / wašrū sikkūrū šērētum šaknā / habrātum nišū
   šaqummā / petûtum uddulū bābū* 'The nobles are seen to, bolts
   are lowered (and) bars are set in place, the noisy people are utterly
   silent, (previously) open gates are shut' (SEAL 2.1.3.1: 1–4)

18.5: *aššassu amat* (from *amtu*) 'His wife is a slave girl' (BWL 236: iii.4)
šir'ānū'a nuppuhū 'My sinews were/are inflamed' (BWL 44: 94)
mešrêtu'a suppuhā 'My limbs are/were splayed' (BWL 44: 105)

kippat mātāti ina qereb šamê šaqlāta 'You suspend the orb of the lands from the middle of heaven' (BWL 126: 22)

lū saniq pīka lū naṣir atmûka 'May your mouth be controlled, may your speech be guarded' (BWL 100: 26)

ilu ana šarrābi ul paris alakta 'The god has not blocked the way of (lit. 'interrupted the way for') the *šarrābu*-demon' (BWL 84: 244)

kal narkabti šugmurāku 'I am in complete control of the entire (lit. 'all of the') chariot' (BWL 178 r.10)

lemnēta-ma kabtatī tušamriṣ 'You (m. sg.) are evil, and you have made my liver sore (with anger)' (Etana-Epos 186: 127)

pašqat nēbertum šupšuqat uruhša 'The crossing is difficult, its path is extremely difficult' (Gilg. X 83)

18.6: *ina ša[m]ê rīmāku ina erṣetim labbāku / ina māti šarrāku ina ilī ezzāku / ina igigī qardāku ina anunnakī gašrāku / ina [b]ūlim māhiṣāku ina šadî šubâku / ina apī girrā[ku] ina qīšī ma[g]šarāk / ina alāk harrānu urinnāku* 'In heaven I am a wild bull, on earth I am a lion. In the land I am king, among the gods I am furious. Among the *Igigū*-gods I am a hero, among the *Anunnakū*-gods I am powerful, among the cattle I am a 'striker', on mountains I am a battering ram. In crane thickets I am fire, in forests I am an axe. On campaign I am a standard' (Erra I 109–114)

gimir parṣī-ma hammāta ilū-ma palhūka / igigī šahtūka anunnakī-ma galtūka 'You concentrate all (lit. 'all of') the rites in yourself, the gods fear you. The Igigi-gods revere you, the Anunnaki-gods tremble at you' (Erra III D 9–10)

19.1: *mādiš iddalhūninni* 'They have greatly disturbed me' (AbB 4, 152: 11)

nīš ilī ušazkiršu 'I/he/she got him to swear an oath by the life of the gods' (ARM 26/2, 401: 7)

libbašu mādiš maruṣkum 'His heart is very sore (i.e. 'He is very angry') at you (m. sg.)' (AbB 5, 32: 1'–2')

ammīnim šēp–sîn tudabbab lā tudabbabšu 'Why are you (m. sg.) harassing Šēp–Sîn? Do not harass him!' (AbB 9, 105: 23–25)

aššum hibiltišu ulammidanni 'He informed me about his crime (i.e. the crime done to him)' (AbB 10, 161: 2'–3')

šittum rāhi'at nišī imqussu 'Sleep, which seeps over people (lit. 'the seeper of people'), fell upon him' (Gilg. Schøyen₂ 30)

ina têrtišu lā tanassahšu 'Do not remove him from his office!'
(AbB 14, 66: 23)

pūham ul iddinūniāši[m] 'They did not give us a substitute', or
'We were not given a substitute' (see Unit 14.16) (AbB 14, 1: 8)

nīš ilim [l]ā tušazkarīšu 'Do not get him to swear an oath on the
life of the god!' f. sg. addressee (AbB 13, 87: 10–11)

mû ikšudūniāti 'The water reached us' (Bab. is plural!) (AbB 4,
148: 14)

19.2: *īnātum šaknāšunūšim* 'Eyes are (lit. 'are placed') upon them
(m.)' (ARM 26/2, 370: tl. i.3'')

gerrum paris-ma adi inanna ul ašpurakki[m] 'The way was cut off,
so I could not write to you (f. sg.) until now' (AbB 6, 64: 10–11)

akalam ištēn ul iddinam 'He/she did not give me one loaf of bread'
(AbB 7, 36: 22–23)

ana mīnim ipirša taprusā ipirša idnāšim 'Why did you (pl.)
discontinue her food allowance? Give her her food allowance!'
(AbB 2, 117: 17–21)

ana ahātiya ul addin ana kâšum anaddinakkum 'I did not give (it)
to my sister, (but) I will give (it) to you' (AbB 1, 51: 34–36)

anniatum damqāk[u]m 'These things are good for you (m. sg.)'
(AbB 5, 193: 10')

šattam erbet alpī aṭarradakkum 'This year I will send you four
oxen' (AbB 1, 123: 5–6)

bēlī u bēltī aššumiya dāriš ūmī liballiṭūkunūti 'For my sake may my
lord and my lady keep you (m. pl.) alive forever'; grammatically
also possible: 'My lord and my lady, for my sake may they keep
you alive forever' (or see Unit 14.16) (AbB 7, 100: 4–5)

anāku murṣu iṣbatanni 'Me, a disease has seized me' (AbB 7, 144: 14')

ana gilgameš kīma ilim šakiššum (*šakin + šum*, see Unit 47.9)
mehrum 'For Gilgameš, like a god, a counterpart had been
appointed' (Gilg. II 194–195)

19.3: *šarru ṭēma iškunšu* 'The king gave him instructions' (BBSt.
13: 8)

ul u[š]ellimšu ina mahra himiltašu damiqta (or: *damqata*) *ul amgur*
'I did not make it good to him previously, I did not agree to his
excellent plan' (TN 92: 26')

pānī banûti ša ani šunu ukallamūka 'Those ones will show you the
  friendly face of Anu' (Adapa 18: 27'–28')

19.4: *napištašu ušatbakšu* 'I (or: he) will make him shed his life'
  (BWL 32: 59)
šallassunu kabittu tašallala ana qereb šuanna 'You (m. sg.) will carry
  off their (m.) weighty tribute into Šuanna (i.e. Babylon)' (Erra V 30)
kīma šuškalli ukattimanni šittu 'Sleep covered me like (i.e. as
  thoroughly as) a net' (BWL 42: 72)
asakku maršu ittaškanšu (N perf.) 'A grievous *asakku*-demon has
  been assigned to him' (GBAO 2, 46: 20)
iššaknānim-ma idāt (from *ittu*) *piritti* 'Omens of terror (i.e.
  terrifying omens) were assigned to me' (BWL 32: 49)
šalimtu šaknassu 'Good fortune is decreed for him'; also possible:
  'She has decreed good fortune for him' (Erra V 58)
şerru işşabassu ina kappīšu (dual!) 'The snake has seized him/it by
  his/its wings' (Etana-Epos 184: 109)

20.1: *ilam–pilah* 'Fear the god!' m. sg. (AbB 1, 91: 1)
qaqqadki kutmī-ma 'Cover your (f. sg.) head!' (ARM 10, 76: 8)
qātī şabat 'Seize my hand!' m. sg. (AbB 14, 177: 19)
šarram lummid 'Inform the king!' m. sg. (AbB 10, 57: 24)
šammī ukum 'Heap up the plants!' m. sg. (AbB 3, 11: 47)
mugrīnni 'Agree with me!' f. sg. (AbB 3, 15: 25)
ittišu išariš dubub 'Talk straight with him!' m. sg. (AbB 12, 144:
  20–21)
ana balāţika-ma kurub 'Pray for your life!' m. sg. (AbB 14, 115:
  28–29)
amtam idnam 'Give me a slave girl!' m. sg. (AbB 9, 149: 15)
pagarka uşur 'Protect yourself (lit. your body)' m. sg. (AbB 1, 71: 21)
bīta şullil 'Roof the house over!' m. sg. (AbB 10, 145: 23)
kīma qanê[m] kupraššu 'Cut him down to size like a reed for me!'
  m. sg. (AbB 9, 206: 10–11)
gimillam eliya šukun 'Do me a favour!' m. sg. (AbB 10, 82: r.10'–11')
[ina] annītim athûtam kullim 'Show partnership [in] this matter!'
  m. sg. (AbB 1, 13: 23–24)
rubşam šukunšināt[i] 'Provide them (f.) with a bed place!'
  m. sg. (AbB 9, 76: 7)

ālkunu kuṣṣirā 'Fortify your (pl.) town!' pl. (ARM 26/2, 409: 60)

nīš šubula ili bēlišu ina pîšu šukun 'Place in his mouth an oath sworn on the life of Šubula, the god his lord!' m. sg. (AbB 6, 189: 20–22)

taphūrī ina išrim ana asaru šuknā-ma ilam sullimā 'Hold assemblies for Asaru in the village and appease the god!' pl. (AbB 2, 118: 15–19)

Negated *ilam–lā–tapallah* 'Do not fear the god!'

qaqqadki lā takattamī-ma 'Do not cover your head!'

qātī lā taṣabbat 'Do not seize my hand!'

šarram lā tulammad 'Do not inform the king!'

šammī lā tanakkam 'Do not heap up the plants!'

lā tamaggurīnni 'Do not agree with me!'

ittišu išariš lā tadabbub 'Do not talk straight with him!'

ana balāṭika-ma lā takarrab 'Do not pray for your life!'

amtam lā tanaddinam 'Do not give me a slave girl!'

pagarka lā tanaṣṣar 'Do not protect yourself!'

bīta lā tuṣallal 'Do not roof the house over!'

kīma qanê[m] lā takapparaššu 'Do not cut him down to size like a reed for me!'

gimillam eliya lā tašakkan 'Do me a favour!'

[ina] annītim athûtam lā tukallam 'Do not show partnership [in] this matter!'

rubṣam lā tašakkanšināt[i] 'Provide them (f. pl.) with a bed place!'

ālkunu lā tukaṣṣarā 'Do not fortify your town!'

nīš šubula ili bēlišu ina pîšu lā tašakkan 'Do not place in his mouth an oath sworn on the life of Šubula, the god his lord!'

taphūrī ina išrim ana asaru lā tašakkanā-ma ilam lā tusallamā 'Do not hold assemblies for Asaru in the village, and do not appease the god!'

20.2: *amâtiya limd[ā]* (or *limd[a]*, m. sg. + vent.) 'Mark (lit. 'learn') my words!' (Erra V 5)

šīra kīma šīrišu dāma kīma dāmišu idin 'Give flesh instead of his flesh, blood instead of his blood' m. sg. (GBAO 2, 36: 69)

ina pān ṣāltim-ma puṭur 'In the face of a quarrel, go away!' (BWL 100: 36)

naplis-ma bēlum šūnuhu aradka 'Look, lord, at your exhausted servant' m. sg. (AfO 19, 57: 57)

idnam-ma (from *nadānu*) *šamma ša alādi kullimanni šamma ša*
  alādi 'Give me the plant of conception! Show me the plant of
  conception!' m. sg. (Etana-Epos 188: 138–139)
piltī (from *pištu*) *usuh-ma* (from *nasāhu*) *šuma šuknanni* 'Wipe
  out my insult, and gain me (lit. 'equip me with') a name!' m. sg.
  (Etana-Epos 188: 140)

21.1: *eqlam mê ī nilput* 'Let's sprinkle the field with water' (AbB
  10, 42: 34)
būnū namrūtum ša marutuk ili ālika limhurūka 'May the bright
  face of Marduk, the god of your town, greet (lit. 'meet') you
  (m. sg.)' (AbB 13, 140: r.4'–5')
nipâtišu liwaššerū 'They (m.) should release his debt slaves' (or see
  Unit 14.16) (AbB 5, 130: r.2'–3')
ilātim ana šubtišina lišallimū 'They should lead the goddesses
  to their dwellings (lit. 'dwelling', see Unit 6.13) safely' (or see
  Unit 14.16) (AbB 5, 135: 11–13)
marutuk ana epēšika (inf. used as noun) *annîm likrub* 'May Marduk
  bless (you) for this deed of yours (m. sg.)' (AbB 9, 174: 3–4)
şalmīka ina ahiya luqqur 'I will destroy your (m. sg.) statues with
  my arm'; also possible: *ahiya* 'arms', du. (AbB 3, 22: 9)
utâm ina bābim liškun 'He/she should appoint a doorman for
  (lit. 'in') the gate' (AbB 6, 189: 24)
pirşam lāma ebūrim likšur 'He/she should repair the breach before
  the harvest' (AbB 14, 180: 19–20)
šamaš u marutuk dāriš ūmī liballiţuka 'May Šamaš and Marduk
  keep you (m. sg.) alive forever' (AbB 1, 3: 4–5)
bāmassunu lū wašbū bāmassunu [l]illikū 'Half of them should stay,
  half of them should go' (AbB 13, 104: 5'–6')

21.2: *[a]tti qaqqadkī kubbitī-ma* (D imp. 2nd sg. f.) *u anāku*
  qaqqadki lukabbit 'You (f. sg.) honour me (lit. 'make my head
  heavy'), and I will honour you (f. sg.)' (AbB 7, 151: 4'–6')
bēlki u bēletki kīma kīsi ša qātišunu lişşurūki 'May your (f. sg.)
  lord and your lady protect you like the money bag in their hand'
  (see Unit 13.2) (AbB 6, 1: 11–12)
šubultum amatka pišannam lišapliska 'Šubultum, your (m. sg.)
  slave-girl, should show you the chest' (AbB 1, 105: 7–8)

maṣṣarū liṣṣurūniššu 'The guards should protect him' (AbB 13, 40: 9–10)

amtam liddikkum (*liddin + kum*) 'He/she should give you (m. sg.) a slave girl!' (AbB 9, 149: 9)

ilam nâm ī nuballiṭ 'Let's provide for our god!' (AbB 3, 73: 23)

uṣurātiya ay ušassik 'May he/she not allow my ordinances to be repealed' (CH ep. xlviii.73–74)

šamaš dayyān dīnāti elēnu linēršu šaplānu arūtašu mê kaṣûti ay ušamhir 'May Šamaš, the decider of verdicts, kill him (here) above (i.e. on earth), (and) not allow his libation pipe to receive cold water below (i.e. in the nether world)' (BBSt. 6: 19–20)

ay iṣbat āl šamši qurādi ay išlul šallatam-ma libbašu ay ibluṭ 'May he/she not seize the city of Šamaš, the hero, may he/she not carry off (its) plunder, and may his/her heart not be healthy' (Akkade 286: 20'–21')

sîn nannār šamê ellūti saharšubbâ lā tēbâ gimir lānišu lilabbiš 'May Sîn, light of the pure heavens, clothe all his body with incurable *saharšubbû*-disease' (BBSt. 7: ii.16–17)

šamaš dayyān šamê u erṣetim pānīšu limhaṣ 'May Šamaš, the judge of heaven and earth, smite his face' (BBSt. 7: ii.19)

nergal bēl tillê u qašāti kakkīšu lišebbir 'May Nergal, lord of trappings and bows, smash his weapons' (BBSt. 8: iv.21–22)

nergal bēl qabli u tāhāzi ina tāhāzišu lišgissu (*lišgiš + -šu*) 'May Nergal, lord of battle and combat, slaughter him as he fights (lit. 'in his combat')' (BBSt. 9: ii.3–5)

21.3: *dannu lumhaṣ-ma akâ lupallih* 'I will strike the strong (one) and terrify the weak (one)' (Erra IV 115)

ē tasniqšu 'Do not approach him!' (or: 'Do not test him!') m. sg. (Akkade 365: 167)

ummānu lušashir 'I will cause the army to turn about', i.e. 'I will put the arm to flight' (Erra IV 116)

bilassunu kabittu lišdudū ana qereb šuanna 'May they drag their heavy tribute into Šuanna (i.e. Babylon)' (Erra V 35)

amta ina bīti ē tukabbit 'Do not treat a slave girl as important in (your) house' m. sg. (BWL 102: 66)

šamna šigarīka kīma mê lišarmik 'May he bathe your (m. sg.) bolts with oil (as plentifully) as water' (AfO 19, 59: 163)

nišū liplahā-ma litquna hubūrši[n] 'May the people be afraid, and may their din subside' (Erra I 73)

ilū lišmû-ma liknušū ana nīrika / malkī lišmû-ma likmisū šapalka 'May the gods hear, and may they bow down to your (m. sg.) yoke. May the kings hear, and may they kneel down beneath you' (Erra I 64–65)

22.1: *ana nārim petêm sekērim šaknāku* 'I have been appointed to open up (and) block the river (lit. 'for opening (and) blocking the river')' (AbB 5, 224: 10–12)

ana eperī (or *eperi*) *šapākim qātam iškun* 'He/she set his hand to heaping up the soil' (ARM 26/2, 416: 5–6)

ana țēmišu lamādim ašpurakkum 'I wrote to you (m. sg.) to learn his news' (AbB 2, 92: 27)

ana țēmika lamādi išpura (or *išpurā*) 'He/she wrote to me (or: 'they (f.) wrote') to learn your (m. sg.) news' (AbB 1, 79: 28)

magarrīka rakābum ul arkab 'I jolly well didn't ride your (m. sg.) waggons!' (AbB 8, 5: 16–17)

ana šapārim lā teggi 'Do not be remiss in writing!' m. sg. (AbB 5, 159: r.16')

ana līātim alpī u imērī bulluṭim lā teggi 'Do not be remiss in keeping the cows, oxen and asses alive!' m. sg. (AbB 3, 38: 14–15)

alākám ana șērika ula nile"e 'We are not able to come to you (m. sg.)' (AbB 9, 88: 9–11)

ana șāb tupšikkim šuā[t]*u lā dubbubšunu šarrum iqbi* 'Regarding that same troop of corvée workers, the king decreed that they should not be hassled' (lit. 'the king decreed their non-hassling') (AbB 10, 13: 17–18)

[*ina lā*] *akālim u šatêm maṭiāku u labāšum-ma ul labšāku* 'I am wasting away through want of food and drink (lit. through not eating and drinking), and I do not even have anything to put on (lit. am not even clothed)' (AbB 5, 160: r.2'–4')

anum u enlil ana šīr nišī ṭubbim šumī ibbû 'Anu and Enlil called out (lit. 'named') my name (i.e. appointed me) to secure the bodily wellbeing of the people' (CH i.45–49)

alākī qurrub 'My coming (or: my going) is very close at hand' (AbB 7, 64: 9)

gagûm ana mašā'im šakin 'Is the convent placed for plundering?' i.e. 'Is the convent there to be plundered?' (AbB 1, 129: 20–21)

22.2: *ana ubbubika išpuran[ni]* 'He/she sent me to purify you
(m. sg.)' (BWL 48: 26)

irissu-ma libbašu epēš tāhāzi 'His heart demanded of him to do
battle' (Erra I 6)

[*an*]*a šakān abūbi ubla libbašunu ilī* (or *ilāni*) *rabûti* 'Their heart
induced the great gods [t]o bring about the flood' (Gilg. XI 14)

kī aqbi mahar ilī (or *ilāni*) *lemutta / ana hulluq nišīya qabla aqbi*
'How could I speak evil before the gods (and) declare battle to
destroy my people?' (Gilg. XI 121–122)

23.1: *libbī lihdu* 'May my heart rejoice' (ARM 10, 64: 18)

libbī ul ihdu 'My heart did not rejoice' (ARM 10, 65: 13)

kaṣûtim mê ana šamšim tanaqqi 'You (m. sg.) shall pour cold
water (as a libation) to Šamaš' (Gilg. III 270)

matīma bītni ul ileqqû 'They (m.) will never take our house'
(AbB 3, 48: 20)

mû i[t]tehûnim 'The water has come close' (Bab.is pl.!) (AbB 9, 35: 5)

ittika ezenne 'I will be angry with you (m. sg.)' (AbB 3, 2: 50)

šarrum libbātim imtala 'The king has become full of anger' (AbB
11, 147: 7'–8')

zenûm (see Unit 22.6) *zaniāta* 'You (m. sg.) are well and truly
angry!' (AbB 14, 31: 5)

halṣum lā innaddi 'The district must not be abandoned' (AbB 9,
140: 22–23)

[*t*]*aptâ* (*tapte + ā*) *uznīya* (dual) 'You (pl.) enlightened me'; also
possible: *tapte + vent.*: 'You (m. sg.) enlightened me' (Akkade 62: 3)

awātam iqabbi šuāšim 'He/she says a word to him' (Gilg. VA+BM
iv.20)

ibki-ma libbaša unappiš 'She wept and eased her feelings' (AH III iv.12)

23.2: *ana nēmeliša īnka lā tanašši* 'Do not covet (lit. 'raise your
eye at') her profit' m. sg. (AbB 5, 44: 8'–9')

šīṭūtī leqiat 'I have been scorned' (AbB 5, 160: r.10')

lū mali karaška 'May your (m. sg.) belly be full' (Gilg. VA+BM: iii.6)

unâti liššûnim 'They (m.) should bring the equipment' (AbB 10, 45: 12)

niziqtum ina libbiki lā ibašši 'There must be no worry in your
(f. sg.) heart' (AbB 3, 68: 14–15)

lā ikkalûnim 'They (m.) must not be detained!' (AbB 10, 15: 36)

šunūti uhtappi'am ina uzzišu 'He smashed those ones in his anger' (Gilg. VA+BM: iv.1)

šarrum kunukkātim ša hubullim uheppi 'The king smashed the sealed documents pertaining to (lit. 'of') the debt' (AbB 14, 15: 18–19)

ammīni bariānu (from *berû*) 'Why are we starving?' (AbB 7, 59: 12)

murṣum iṣbatanni-ma ina napištim annadi (*nadû* N) 'A disease seized me, and I was thrown out of life' (AbB 14, 43: 17–18)

ana alpim ukullû lā imaṭṭi 'The fodder must not diminish for the ox!' (AbB 9, 67: 10–11)

ina hubūrišina uzamma šitta 'Through their (f.) noise I am (or: he/she is) deprived of sleep' (AH II i.8)

23.3: *u"urti šarri danni kīma alê zumuršu iksi* 'The command of the mighty king bound his body like an *alû*-demon' (TN 92: 24')

uzza u šagalta ša tahšuhu nušabra nīnu 'We will get (you) to experience the fury and slaughter which you (m. sg.) wanted' (TN 106: 20')

ušerdi šāra abūba eli tāhāzišunu adad uršannu 'Adad the warrior made wind and flood flow over their (m.) battle' (TN 118: 37')

arki ilī tiklīšu (or: *tiklišu*) *šarru ina pānī ummāni ušarri qabla* 'Behind the gods, his trust(s), the king commenced battle at the head of the army' (TN 120: 41')

ina ziqit mulmulliya adi tâmti elēnīte lū ardišunūti 'With my pointed arrow I truly chased them (m.) to the upper sea' (RIMA 2, 22: iv.99–100)

labbū-ma šamrū kīma anzî šanû nabnīta / [ka]drū ezziš ana tēšê balu tahlīpi 'They were raging and furious, (as) different in form as an *anzû*-bird, [rea]ring up angrily into the mêlée without armour' (TN 120: 45'–46')

23.4: *asakku marṣu ina zumur amēli ittabši amēla muttallika kīma ṣubāti iktatam* 'The grievous *asakku*-demon has come into being in a man's body, he has covered the restless man like a garment' (GBAO 2, 40: 2–4)

kīma tibût eribê māta imtalû 'They (m.) have filled the land like a
   swarm of locusts' (GBAO 2, 46: 18)
ila alsi-ma ul iddina pānīšu 'I called out to the god, but he did not
   show me his face' (BWL 38: 4)
parṣīya ušalqû šanâm-ma 'They allowed someone else (lit. 'another')
   to take my offices' (BWL 36: 103)
napihta bulli (from *belû*) 'Extinguish the blazing fire!' m. sg.
   (BWL 100: 37)
šaplānu libbašu rēmu rašišu 'Deep down, his heart has taken
   (lit. 'acquired') pity on (lit. 'to') him' (Asar. 42: 30)
inaqqânikka (see Unit 19.4) *šikar sābi'i tamahhar* 'They (f.) pour
   out brewer's beer for you, (and) you (m. sg.) receive (it)' (BWL
   136: 158)
kabtat qāssu ul ale''i našâša 'His hand is heavy, I cannot lift it'
   (BWL 48: 1)
tašemme šamaš suppâ sullâ u karābi 'You will hear, O Šamaš,
   supplication, entreaty and prayer'; also possible: *suppāya sullāya
   karābī* 'my supplication, my entreaty and my prayer' (BWL 134: 130)
iltaqû harharū anā attašpil 'Villains have risen (i.e. been
   successful), I have been cast down' (BWL 76: 77)
šipat balāṭi iddâ 'He/she cast a life-giving spell for me', or 'They
   (f. pl.) cast a life-giving spell' (BWL 48: 28)

24.1: *anāku lemniš epšēku* 'Me, I have been treated badly' (AbB 1,
   67: r.4–5)
têrētim ana šulum mātiya lūpuš 'I will take omens about the
   well-being of my land' (ARM 26/2, 411: 23–24)
têrētim nušēpiš 'We had omens taken' (ARM 26/2, 427: 22)
šaptīya (dual) *iššiq biṣṣūrī ilput išaršu ana biṣṣūriy[a] ul īrub* 'He
   kissed my lips (and) stroked my vulva, (but) his penis did not
   enter my vulva' (ARM 26/2, 488: 34–37)
šittam ša ilī anāku ekmēku 'I have been robbed of (lit. 'with respect
   to', see Unit 18.5) the sleep of the gods' (Gilg. Harmal, 2)
ina annītim athûtka lūmur 'May I see your (m. sg.) partnership in
   this (matter)' (AbB 1, 3: 22–23)
šattam eleppētim ul nīpuš 'This year we made no (lit. 'we did not
   make') boats' (AbB 14, 37: 5–6)
pulluhāku u lemniš epšēku 'I have been intimidated and treated
   badly' (AbB 14, 149: 25–27)

šattam ana šattim namdattašunu ebēṭum-ma (see Unit 22.6) *ibiṭ*
  'Year by year, the amount they pay (lit. 'their (m.) paid amount')
  has well and truly increased (lit. 'swollen')' (AbB 1, 125: 4–8)
mīnam nikkal 'What are we going to eat?' (AbB 3, 37: 17)
ana bītiya lā irrubam 'He/she must not enter my house!' (AbB 10,
  56: 34)
kīma hadêya (see the introduction to Unit 22) *epuš* 'Act in such a
  way that I will rejoice' m. sg.; also possible: *ēpuš* 'I acted in such a
  way that I would rejoice' (AbB 14, 65: 21)
ina annītim ahhūtka lūmur 'May I see your brotherliness in this
  (matter)' (AbB 3, 62: 21–22)

24.2: *karṣīka ana šarrim īkulū* 'They (m.) slandered you to the king'
  (AbB 5, 234: 10–12)
mārtī luddikkum-ma (*luddin* + *kum* + *ma*) *ahuz* 'I will give you my
  daughter – marry her!' (AbB 14, 110: 40)
šāpirni mīnam nippal 'What will we answer our boss?' (AbB 5,
  262: r.9')
erû īkul īkulū mārūšu 'The eagle ate, its children ate' (SEAL 1.1.5.1
  Susa obv.9')
ina ṭuppī labīrūtim ša bīt nisaba kī'am āmur 'I read as follows
  (lit. 'thus') on the old tablets from the temple of Nisaba'; also
  possible: *amur* 'read!' m. sg. (AbB 4, 118: 11–12)
anāku mīnam lūpuš 'What am I to do?' (AbB 8, 130: 8')
ina ēkallim awâtušu linnamrā 'His words should be checked in the
  palace' (AbB 10, 19: 16–17)
ahūni ṣehrum aššatam ul ahiz 'Our little brother is not married
  (lit. 'He has not married a wife')' (AbB 3, 2: 11)
sebetta bābū uddulū elu dapnim 'Seven gates are (or: were) barred
  against the aggressive one' (SEAL 1.1.5.1 Morgan i.10)
dullum kīma herīnim īterub ana libbiya 'Misery has entered my
  heart like grass seeds' (grass seeds are used to convey the idea of
  pricking) (AbB 14, 9: 8'–9')
aššum kī'am šuttám tāmur 'That is why you (m. sg.) had (lit. 'saw')
  a dream' (AbB 9, 263: 8–10)
ittiya nanmir 'Meet with me!' m. sg. (AbB 6, 52: 19–20)

24.3: *šamaš–hāzir u tappûšu īkimūniāti* 'Šamaš–hāzir and his
  associate (or: associates) robbed us' (AbB 4, 37: 10–11)

šammī kalūmātiya lišākilū 'They should get/allow my lambs to eat grass' (or see Unit 14.16) (AbB 10, 117: r.1–2)

šēpam ahītam ana libbi ālim lā tušerrebā 'Do not allow a foreigner (lit. 'a foreign foot') to enter the city!' pl.; also possible: *tušerreba* (m. sg. + vent.) (AbB 7, 50: 12'–14')

ina sartim lā tennemmedā 'Do not seek refuge in lies!' pl.; also possible: *tennemmeda* (m. sg. + vent.) (AbB 2, 130: 18–19)

ana dūrim erēbam mannum iqabbikum 'Who will tell you (m. sg.) to enter the city wall?' (AbB 9, 40: 13–14)

ša arhiš bulluṭišu epuš 'Do that of curing him quickly' m. sg., i.e. 'Do whatever is necessary to cure him quickly!'; also possible: *ēpuš* 'I did …' (AbB 8, 95: 12–14)

šupram-ma ṣibûtka lūpušakkum 'Write to me, and I will do your (m. sg.) wish (i.e. 'as you wish')' (AbB 1, 40: 12–13)

ibrī ātamar šuttam ammīnim lā tedkianni mādiš palha[t] 'My friend, I have seen a dream. Why did you (m. sg) not wake me? It (= the dream) was very frightening!' (Gilg. Schøyen₂ 4)

kīma lā nazāqika eppuš 'I will act in such a way that you (m. sg.) will not be annoyed (lit. 'in accordance with your not being annoyed')' (AbB 3, 2: 27)

mimma anāku ul [š]ūhuzāku 'I have not been informed at all' (ARM 26/2, 404: 75)

ūmam dimmassu ītaklanniāti 'Today his wailing has eaten us up!' (AbB 14, 83: 22)

an[āk]u eltemnakkim (eltemin + am + kim) 'I have become angry at you (f. sg.)' (AbB 6, 188: 38')

ay īkul akla buluṭ libbi ay iṣin [nip]iš šīrāš 'May he/she not eat bread, the life of the heart, (and) may he/she not smell the [sce]nt of beer' (Akkade 286: 22'–23')

24.4: *ilū mātim ištarāt mātim / šamaš sîn adad u ištar / iterbū ana utul šamê* 'The gods of the land (and) the goddesses of the land have entered the interior (lit. 'lap') of heaven' (SEAL 2.1.3.1: 5–7).

umma šū-ma šamaš–hāzir eqel bīt abiya īkimanni-ma ana rēdîm ittadin kī'am ulammidanni eqlúm dūrum matīma innekkim warkatam purus 'Thus he (said): "Šamaš–hāzir stole the field of my father's household from me, and sold it to a soldier". Thus he informed me. (But) is a permanently owned field ever stolen? Establish the facts!' m. sg. (AbB 4, 16: 7–14)

24.5: *šarru ībukšunūti* 'The king led them away' (BBSt. 11: 32)
ēpuš usāti ana bēl bābili gimilta iškun 'To the lord of Babylon
  he/she rendered assistance, he/she did a favour' (TN 74: 8')
[*i*]*tti nuhatimmī* (or: *nuhatimmi*) *nuhatimmūta ippuš* 'He/she does
  duty as cook together with the cooks (or: cook)' (Adapa 9: 10')
*urrih-ma šarru dannu iktašad ana kišād ulāya / innendū-ma
  šarrū kilallān ippušū tāhāza / ina birišunu innapih išātu / ina
  turbu'tišunu na'durū pānū šamši* 'The mighty king hastened,
  (and) arrived at the bank of the Euphrates. The two kings came
  together, (and) did battle. In between them, fire broke out.
  Through their dust storm (i.e. through the dust storm which they
  raised) the face of the sun was darkened' (BBSt. 32: 28–31)

24.6: *ina pî labbi nā'ir*[*i*] *ul ikkimū šalamtu* 'They (m.) cannot
  snatch (lit. 'steal') a body from the mouth of a roaring lion'
  (or see Unit 14.16) (Erra V 11)
rabâ marūtuk ušaggag 'I/he/she will anger Marduk the great'
  (Erra I 123)
kī ulilte annabik 'I was thrown down like a dried fig' (BWL 42: 70)
uruhka tezzib 'You (m. sg.) will abandon your path' (BWL 99: 24)
kāl pagriya ītahaz rimūtu 'Paralysis has taken hold of my whole
  body'; also possible: 'My whole body has taken paralysis on
  board' (BWL 42: 75)
ana šūzub napištišu innabit ana qereb ni' 'To save his life he fled
  into Thebes' (BIWA 25: A ii.31)
tētenettiq ginâ šamāmī 'You (m. sg.) regularly pass across the sky'
  (BWL 126: 27)
pite-ma niširtašu erub ana libbi 'Open his treasure house and go
  inside!' m. sg. (BWL 102: 83)
ikkal lē'û šīm idišu u lā le'û šīm [*še*]*rrīšu* 'A powerful individual
  lives off the price of his arm (i.e. off his wages), but a weak (lit.
  'non-powerful') individual off the price of his children (i.e. by
  selling them)' (BWL 242: 7–10)
šadî bērūti irrima šalummatka 'Your (m. sg.) radiance covers
  distant mountains'; also possible *īrima* 'covered' (BWL 126: 19)
ahuz qāssu puṭur aranšu 'Take his hand, undo his punishment!'
  m. sg. (AfO 19, 59: 151)
[*š*]*utbi-ma šērtukka ina nāriṭi eṭrāššu* 'Remove your (m. sg.)
  punishment, and save him from the swamp!' (AfO 19, 59: 154)

ištar uggugat 'Ištar is/was utterly furious' (Gilg. VI 81)

sunqu ina birišun iššakin-ma ana (translate *ana* as 'in') *būrišunu
ikulū šīr mārišun* 'Famine occurred in their midst, and in their
hunger they (m.) ate the flesh of their children (lit. 'sons')' (BIWA
114: B viii.25–26)

nikis qaqqad teumman bēlišunu qereb ninua ēmurū-ma šanê (inf.
construct state) *ṭēmi iṣbassunūti* 'They (m.) saw the decapitation
(lit. 'cutting of the head') of Teumman, their lord, in Nineveh,
and madness seized them' (BIWA 106–107: B vi.62–63)

25.1: *da'atni ul išal* 'He/she did not ask after us' (also possible: *išâl*
'he/she will not ask') (AbB 1, 134: 24)

amât-ma ṭābkum 'I'm going to die, and it is good for you (m. sg.)!'
(perhaps meaning '... and you're happy with that!') (AbB 9, 232: 22)

ummaka imtūt 'Your (m. sg.) mother has died' (AbB 8, 100: 17)

nagārū lā iriqqū 'The carpenters must not be without work!' (AbB
13, 86: 22)

aššumišunu rēmanni 'For their sake, have mercy on me!' m. sg.;
also possible 'For their sake, he is having / has had mercy on me'
(AbB 9, 141: 16–17)

šumma atta mīšâtânni (*mīšâta + anni*) *anāku elika ahabbub* '(Even)
if you (m. sg.) despise me, I will croon over you' (ARM 10, 8: 9–11)

imērī šām 'Buy donkeys!' m. sg., also possible: 'My donkey has
been bought' or 'Buy my donkey!' m. sg. (AbB 2, 176: 20)

libbašu ittūh 'His heart has become calm' (ARM 26/2, 413: 24)

mīnúm ubaššakka 'Who can dishonour you (m. sg.)?'; also
possible: *ubāšakka* 'Who dishonoured you?' (Gilg. IM obv. 21)

mūtni tarammī-ma [b]alāṭni tezerrī 'You (f. sg.) love our death
(i.e. the idea of us dying), and hate our life (i.e. the idea of us
being alive)'; also possible: *tarāmī ... tezērī* 'you (f. sg.) loved ...
you hated' (AbB 12, 63: 26–27)

libbī uṭīb 'He/she/it satisfied me' (AbB 6, 126: 21)

rīqūssu lā iturra 'He must not come back empty-handed' (*lā* rather
than *ul* shows cannot be *itūra*) (AbB 13, 146: 9)

25.2: *kallātki izêrki* 'Your (f. sg.) daughter-in-law hates you',
also possible: *izêrki* 'hated you' or *izzêrki* 'has hated you' (AbB 2,
150: 14)

320

šamaš dīnī lidīn 'May Šamaš render my judgment', also possible:
  'May Šamaš render judgments' (AbB 5, 159: r.8')
ūrum sēr 'The roof has been plastered' (AbB 2, 140: 13)
kaspam ul našiāku-ma ukultam ul ašâm 'I am carrying no silver, so
  I cannot buy (any) food'; also possible: *ašâm* 'I was carrying no
  silver, so I could not buy (any) food'; also possible: *našiakkum-ma*
  'He was carrying no silver for you, so ...' (AbB 1, 132: 7–8)
harbam ana bēlišu tīr 'Return the plough to its owner!' (D imp.)
  m. sg. (AbB 10, 165: 26)
šadûm iqūpam-ma īsihan[ni] 'The mountain collapsed upon me
  (-*am*), and begirt me'; also possible: *iquppam-ma issihan[ni]*
  ' ... will collapse upon me and begirt me' (Gilg. Schøyen₂ 6)
girrum rūq-ma [m]amman ana alākim [u]l imaggaranni 'The
  journey is long, so nobody agrees with me about going', i.e. 'The
  journey is so long that ...' (AbB 7, 144: 5'–7')
ša kaspim šuāti nūnī damqūtim šāmam-ma ana akāliya šūbilam
  'With that silver buy (some) good quality fish (pl.), and have
  (them) sent to me so that I can eat them (lit. 'for my eating')'
  m. sg. (AbB 5, 224: 20–24)
kaspam mahir libbašu ṭāb 'He has received the silver, he is satisfied
  (lit. 'his heart is good')' (AbB 1, 139: 7')
kīma kalbi da'tī ul tašālī 'As if (for) a dog, you (f. sg.) did not
  enquire after me', also possible: *tašallī* 'you will enquire' (AbB 5,
  160: r.6')
šīr nišī uṭīb 'I/he/she gave bodily well-being to the people' (CH v.24)
kīma ša a[n]āku wašbā[k]u libbašu [ṭ]ibbā 'Satisfy him just as if I
  were present!' (D imp. pl.; also possible: *ṭibba*, imp. m. sg. with
  ventive suffix) (AbB 13, 58: 27–30)

25.3: *[h]iblētuya ina qātī šamaš–hāzir imtīdā* 'The wrongs done to
  me (lit. 'my wrongs') have become numerous through the doings
  (lit. 'hands') of Šamaš–hāzir' (AbB 4, 134: 9–10)
ina šattim annītim tirrīnni-ma (*tirrī*, D imp. sg. f. *târu*, + *m* + *ni* +
  -*ma*) *nāram šūbirīnni* (*šūbiri*, Š imp. sg. f. *ebēru*, + (*a*)*nni*) 'Send
  me back and allow me to cross the river this year' (addressee f.
  sg.); *ina šattim annītim* applies to both verbs (AbB 9, 63: 8–10)
dīnī u dīnka šamaš lidīn 'May Šamaš render my judgment and your
  (m. sg.) judgment' (AbB 1, 135: 35)

alpī ul tapṭur-ma ina dannat kuṣṣi tuštamīssunūti 'You (f. sg.) did not release the oxen (from the yoke), and so you have allowed them to die through the harshness of winter' (AbB 10, 96: r. 2–3)

[*l*]*āma alākini* [*l*]*ibbaka nuṭāb* 'We will satisfy you (m. sg.) before we leave (lit. 'before our going')' (AbB 10, 114: 10–12)

ana hissatíki rūq 'He is far away for thought of you (f. sg.)', i.e. 'He is too far away to think of you' (AbB 9, 230: 9–10)

lemutta ul ukīl ana ibriya 'I/he/she did not hold evil in store for my friend' (SEAL 1.1.5.1 Susa rev.14')

šumma ina kīnātim tarammanni ana bītišu mamman lā išassi 'If you (m. sg.) really (lit. 'in truth') love me, nobody must state a claim against his household' (AbB 10, 1: 32–35)

ina māk rēdî ina SAG.DA-IN.PÀD *ḫalṣa*[*m*] *mamman ul ukāl* 'Owing to (lit. 'through') a lack of soldiers in Sagda-inpad, nobody can hold the district' (AbB 9, 140: 9–13)

eqlam šuāti ina qātim killaššu-ma (*kīl*, D imp., + *am* + *šu; šu* = the field, see Unit 19.9) *lā anazziq* 'Hold that field in hand for me, so that I will not be annoyed' m. sg.; also possible: *killašum-ma* (*kīl*, D imp., + *am* + *šum*) 'Hold that field in hand for him, so that I will not be annoyed' m. sg. (AbB 3, 2: 53–54)

ana naḫlaptim usalliakki-ma (from *sullû*) *ul terēmīnni* 'I beseeched you for (f. sg.) a garment, but you did not take pity on me' (AbB 5, 160: r.4'–5')

šitta qinnāzī (also possible: *qinnāzīn*, dual) *šuḫmiṭam alpū ina māk qinnāzim rīqū* 'Get two teams of workmen to hasten to me! Through want of a team of workmen, the oxen are inactive' imp. m. sg. (AbB 9, 116: 7–9)

ana mīnim kī'am temiššanni (or: *temīšanni*) 'Why do (or: did) you (m. sg.) scorn me so?' (AbB 14, 73: 9)

dawdâm dūk-ma šumam naškin 'Bring about a defeat, and so be equipped with a name (i.e. 'make a name for yourself!')!' m. sg. (ARM 10, 107: 23–25)

25.4: [*am*]*mīni šūtu ištu sebet ūmī ana māti lā izīqa* 'Why has the south wind not been blowing over (lit. 'at') the land for the past seven days?'; also possible: *izzīqa* (pf.), present (*iziqqa*) (Adapa 16: 9')

ana bīt bēliya ina qablat tâmti nūnī abār 'I caught fish for my lord's household in the middle of the sea'; also possible: *abâr* 'I am catching, I will catch' (Adapa 18: 50'–51')

mê mūti ukallūnikkum-ma (ukallū + nim + kum + ma) lā tašatti 'They will offer you (lit. 'hold towards you (m. sg.)') water of death, so do not drink!' (Adapa 18: 30'–31')

mīdū arnūya 'Many are my misdeeds' (TN 94: 37')

nannāru sîn ukīn elišunu namungat qabli 'Luminous Sîn (lit. 'Sîn, the light of the sky') fixed upon them the paralysis of battle' (TN 118: 36')

25.5: *ina rubṣiya abīt kī alpi* 'I spent the night in my dung, like an ox' (BWL 44: 106)

šarrahāku-ma atūr ana rēši 'I had been magnificent, but I turned into a slave' (BWL 34: 78)

ana ahî ahî itūra ana lemni u gallê itūra ibrī 'My brother turned into a stranger, my friend turned into an evil being and a *gallû*-demon' (also possible: *iturra* 'will turn') (BWL 34: 84–85)

ana gullultišunu rīb dumqi 'Requite their misdeed with good deeds!' m. sg. (Akkade 366: 172)

ana ēpiš lemuttika damiqta rībšu 'To one who does evil to you (lit. 'to your (m. sg.) evildoer'), requite goodness!' (BWL 100: 42)

zazīqu abāl-ma ul upatti uznī 'I supplicated a dream spirit, but it did not enlighten me'; also possible: *abâl*, pres., same translation (BWL 38: 8)

ana kibsī ahê uzunša turrat 'Her attention is turned to the tracks of a stranger'; also possible: 'She has turned her attention to the tracks of a stranger' (BWL 102: 79)

25.6: *māra ušmāt-ma abu iqabbiršu / arka aba ušmāt-ma qēbira ul īši* 'I will kill the son, and the father will bury him. Then I will kill the father, and he will have not one to bury him (lit. 'he will not have a burier') (Erra IV 97–98)

qurādu erra kīnam-ma tuštamīt / lā kīnam-ma tuštamīt 'O hero Erra, you have killed the righteous one, you have killed the unrighteous one' (Erra IV 104–105)

tarāmī-ma nēša gamir emūqi / tuhtarrîššu sebe u sebe šuttāti / tarāmī-ma sīsâ na'id qabli / ištuhha ziqtī (dual) *u dirrata taltīmīššu*

'You (f. sg.) loved the lion, perfect in strength, / (but) you dug seven and seven pits for him. / You loved the horse, devoted to battle, / (but) for him you decreed as destiny crop, spurs and lash' (Gilg. VI 51–54)

26.1: 1 *ullad* G pres. 1st/3rd sg. 2 *iwwaldū* N pret. 3rd m. pl. 3 *iwwalid* N pret. 3rd sg. 4 *ūlidka* or *ulidka* G pret. 1st/3rd sg. + *ka* 5 *uldanni* G pret. 3rd sg. + *anni* 6 *ūlissi* or *ulissi* G pret. 1st/3rd sg. + *ši* 7 *tuldinni* G pret. 2nd f. sg. + *(a)nni* 8 *bilam* imp. m. sg. + vent. 9 *ubbalam* G pres. 1st/3rd sg. + vent. 10 *tubbalīnni* G pres. 2nd f. sg. + *(a)nni* 11 *liblūniššu* G prec. 3rd m. pl. + vent. + *šu* 12 *ittabal* G perf. 3rd sg. 13 *ušabbalakkum* Š pres. 1st/3rd sg. + vent. + *kum* 14 *uštābil* Š perf. 1st/3rd sg. 15 *ūtaššar* D perf. 1st/3rd sg. 16 *ūtaššarū* D perf. 3rd m. pl. 17 *wuššeram* D imp. 2nd m. sg. + vent. 18 *tuwaššaršum* D pres. 2nd m. sg. + *šum* 19 *uwaššerūšu* D pret. 3rd m. pl. + *šu* 20 *wašrāta* G stat. 2nd m. sg. 21 *liwaššeranni* D prec. 3rd sg. + *anni* 22 *šūšibā-ma* Š imp. pl. + *ma* (theoretically possible: *šūšibam-ma* Š imp. m. sg. + vent. + *ma*, but the spelling would be odd) 23 *ušāšib* Š pret. 1st/3rd sg. 24 *ušēšim-ma* Š pret. 1st/3rd sg. + *-ma* 25 *šūšibanni* Š imp. m. sg. + *anni* 26 *urdam* G pret. 1st/3rd sg. + vent. 27 *līridū-ma* G prec. 3rd m. pl. + *ma* 28 *urdūnim* G pret. 3rd m. pl. + vent. 29 *iqqir* G pres. 3rd sg. 30 *waqrat* G stat. 3rd f. sg.

26.2: *ittišu ana eqlim rid* 'Go down to the field with him!' m. sg. (AbB 1, 102: 11)
ana mutiša šina mārī (or dual: *mārīn*) *aldat* 'She has given birth to two sons for her husband' (AbB 7, 106: 20–21)
martī asbat (3rd f. stat. *wasābu*) 'My gall bladder is enlarged', i.e. 'I am angry' (AbB 9, 260: 19–20)
kakkum ša ilim ana eqlim līrid 'The weapon of the god should go down to the field' (AbB 4, 40: 32)

26.3: 1 *atrat* G stat. 3rd sg. f. 2 *lindaššer* D prec. 3rd sg. 3 *umaššarki* D pres. 1st/3rd sg. + *ki* 4 *umašširū* D pret. 3rd m. pl. 5 *uššer* D pret. 1st/3rd sg. or D imp. m. sg. 6 *lumaššer* D prec. 1st sg. 7 *numaššer* D pret. 1st pl. 8 *muššurat* D stat. 3rd sg. 9 *undaššer* D perf. 1st/3rd sg. (see Unit 47.10) 10 *tušēšibšu* D pret. 2nd m. sg. +

šu or *tušeššebšu* D pres. 2nd m. sg. + *šu* 11 *ultešibanni* Š perf.
3rd sg. + *anni* 12 *lušēšib* Š prec. 1st sg. 13 *turraqī* D pres. 2nd
sg. f. 14 *urruq* D stat. 3rd m. sg. 15 *nurrad* G pres. 1st pl. (also
theoretically possible: D pres 1st pl., but this verb does not appear
in the D system) 16 *ūrid* G pret. 1st/3rd sg. (also theoretically
possible: *urrid* D pret. 1st/3rd sg., but this verb does not appear
in the D system) 17 *attarda* G perf. 1st sg. + vent. 18 *ūridānim-ma*
G pret. 3rd f. pl. + vent. + *ma* 19 *ridāni* G imp. pl. + vent.
20 *īqiršu* G pret. 3rd sg. + *šu* or *iqqiršu* G pres. 3rd sg. + *šu*
21 *līqir* G prec. 3rd sg. 22 *aqrat* G stat. 3rd f. sg. 23 *itta'lad*
G perf. 3rd sg. 24 *tattalda* G perf. 2nd m. sg. + vent or *tattaldā*
G perf. 2nd pl. 25 *uldaššum-ma* G pret. 1st/3rd sg. + *šum* + *ma*
26 *u'alladka* G pres. 1st/3rd sg. + *ka* 27 *lubla* G prec. 1st sg. +
vent. 28 *ušābila* Š pret. 1st/3rd sg. or *ušābilā* Š pret. 3rd f. pl.
29 *ultēbila* Š perf. 1st/3rd sg. or *ultēbilā* Š perf. 3rd f. pl.

26.4: *palāhu damāqa ullad niqû balāṭa* [*u*]*ttar* 'Reverence (lit. 'being
  reverent') begets goodness (lit. 'being good'), a sacrifice (to the
  gods) prolongs (lit. 'increases') life' (BWL 104: 143–144)
nāši marri alli tupšikki ēpiš dulli zābil kudurri ina elēli ulṣi hūd
  libbi nummur pānī ubbalū ūmšun 'The bearer of spade, hoe (and)
  earth basket, the worker (lit. 'the doer of work') (and) the hod
  carrier spend their day in song, delight, gladness of heart (and)
  brightness of face' (Asar. 62: 38–40)
[*an*]*a šakān abūbi ubla libbašunu ilī rabûti* 'The great gods, their
  hearts (lit. 'heart', see Unit 6.13) induced them to bring about the
  flood' (Gilg. XI 14)
ilqûinni-ma ina rūqi ina pî nārāti uštēšibûinni 'They (m.) took me,
  and settled me far away, at the mouth of rivers' (Gilg. XI 206)
ana šunbuṭ zīm[*ī*]*ya u ubbub ṣubātiya girra umta''ir* 'I have
  instructed the fire god to make my features shine, and to purify
  my garment' (Erra I 141)
eli tarqû šar māt kūsi ana šakān adê u salīmi uma''erū rakbêšun
  'To Taharka, king of the land of Kush, they (m.) sent their
  messengers on horseback to establish a treaty and peace'
  (BIWA 22: A i.123–124)

27.1: *pīka lā tenni* 'Do not alter your (m. sg.) utterance!' (AbB 5, 2: r.2')

kīma ana kâšim-m[a] taklāk[u] atta ul tīdé 'Do you (m. sg.) not know that it is to you whom I trust' (AbB 5, 173: 6–8)

šamaš u marūtuk iqbû-ma kerrum šī ul ūṣi 'Šamaš and Marduk spoke (through divination), so that caravan did not leave' (AbB 5, 232: 26–27)

dibbatum māttum īli'am 'A lot of chatter came up to me (i.e. 'reached me')' (AbB 3, 2: 6)

mātum kalūša ana erēšim ittaṣi 'The whole land has gone out to do the sowing' (ARM 26/2, 491: 42–43)

ṣeherni u ṣehertani bāb ekalli ul ūṣi 'Our little boy and little girl did not go out through the palace gate' (AbB 1, 134: 10–11)

nipâtika ina nurpārim šūṣi'am 'Allow your (m. sg.) debt slaves to come out of prison!' (AbB 2, 114: 15–16)

abulla aṣâm (inf. *(w)aṣû*) *ul ele"i* 'I cannot leave through the gate' (AbB 9, 146: 16–17)

awīlê ana ṣēriya šūriānim 'Direct (some) men to me!' pl. (AbB 9, 113: 17–18)

anniāti gullulātika lū tīde 'You (m. sg.) should be aware of these sins of yours (lit. 'these your sins')!' (AbB 11, 94: 32)

riksātiya ul enni 'I will not change my contract' (AbB 12, 5: 28)

īdû qarrādūtka šarrānū ītanaddarū qabalka 'The kings know your (m. sg.) valour (and) are constantly fearful of your onslaught'; *qabalka* could also mean '(doing) battle with you' (TN 116: 19')

uṭṭi (D pret. *eṭû*) *īn ummānāt māt šumeri u akkadi šamaš bēl dīni* 'Šamaš, lord of judgment, darkened the eye of the troops of the land of Sumer and Akkad' (TN 118: 38')

27.2: *qereb murṣišu mamma ul īde* 'No one understands (lit. 'anyone does not understand') the nature (lit. 'the inside') of his illness' (GBAO 2, 44: 8)

qurādu erra ṣi-ma ana ṣēri 'Hero Erra, go out to the steppe!' (Erra I 60)

28.1: *ina idišu iziz* 'Stand at his side!' m. sg.; also possible: *izziz* 'He/she stood ...' (AbB 9, 219: 7–8)

anāku ana isinna allakam 'I will come to Isin' (AbB 7, 77: 17–18)

dimtam ušziz 'I/he/she set up the wooden siege tower (lit. 'caused... to stand')' (ARM 26/2, 416: 5)

ana awātišu kīma awātini iziz 'Assist in his matter as (in) our matter'
   m. sg.; also possible: *izziz* 'He/she assisted ...' (AbB 4, 146: 20–21)
illik-ma ana šīmatu awīlūtim 'He/she went to the destiny of
   mankind', i.e. 'He/she died' (Gilg. VA+BM ii.4')
dimtī u dimmatī eliki lillik 'May my weeping (lit. 'tear') and
   lamenting (lit. 'lament') go over you (f. sg.)' (AbB 5, 160: r.7'–8')
ana bābilim allikam-ma ul āmurki mādiš azziq 'I came to Babylon,
   but I did not see you (f. sg.). I was very worried' (AbB 5, 225: 9–12)
ana bāb gagîm alik 'Go to the cloister gate!' m. sg.; also possible:
   allik 'I went' (AbB 1, 137: 13–14)
pullusāku-ma ana mahar abiya ul allikam 'I was concerned, and so
   could not come to my father' (AbB 1, 100: 31–32)
*inūma uštu sippir ana bābilim allikam i[tt]i a[w]ilim utul–ištar
   annamer* 'When I came from Sippar to Babylon I met Mr. (lit. 'the
   man') Utul–Ištar' (AbB 7, 93: 10–12)
alik urha etiq šadâ 'Go along the path, cross the mountain!' m. sg.;
   also possible: *allik urha ētiq šadâ* 'I went along the path, I crossed
   the mountain' (Etana-Epos 188: 142)
*ana pānī ani ina uzuzzika akala ša mūti ukallūnikkum-ma lā
   takkal* 'When you (m. sg.) stand before Anu they will offer you
   (lit. 'hold to you') bread of death, but do not eat (it)!' (Adapa 18:
   28'–30')

28.2: *gana ē tattīl šeššet urrī u sebe mušâti* 'Come, do not sleep for
   six days and seven nights!' m. sg. (Gilg. XI 209)
adâkka-ma pānātu'a ušallakka 'I will kill you (m. sg.) and make
   you (m. sg.) go (to the netherworld) ahead of me' (BWL 148: 85)
namrīrī aššur u ištar ishupūšu-ma illika mahhûtiš 'The radiant
   auras of Assur and Ištar covered him, and he went berserk'
   (BIWA 20: A i.84)

29.1: *šarrum–kīma–ilim* 'The king is like a god' (AbB 9, 95: 6)
šumgurum u qabûm ittika-ma 'Persuading and talking (i.e. the
   negotiations) are up to (lit. 'with') you (m. sg.)' (AbB 11, 53:
   19–20)
lū awīlum atta 'You should be a man!' (AbB 12, 54: 19)
mannum šumka 'What (lit. 'who') is your name?' (Gilg.
   VA+BM: iv.5)

bītī bītka u kīsī kīska 'My house is your (m. sg.) house, and my
  purse is your purse' (AbB 4, 152: 20)
ištu pāna bītni u bītk[a] ištēn-ma 'Since previous times, our house
  and yo[ur] (m. sg.) house are one' (AbB 1, 82: 5–7)
šiprum eli tašīmtika 'The task is above your (m. sg.) reckoning
  (i.e. more than you thought)' (AbB 9, 202: 4–6)
ṣillī–marūtuk 'Marduk is my protection' (AbB 8, 24: 1)
ul [a]ḫḫūká nīnu bītāt[u]ni ul bītká 'Are we not your (m. sg.)
  brothers? Are our houses not your house?' (AbB 7, 104: 12–13)
bītum šu u[l b]īt rēdîm bīt awīl ešnunna 'That house is not the
  house of a soldier, (it) is the house of a man from (lit. 'of')
  Ešnunna' (AbB 10, 3: 9–11)
ul bītkunú 'Is it not your (m. pl.) house?' (AbB 2, 154: 21)
šū-ma ṣalam enlil darû 'The eternal image of Enlil is he'
  (TN 68: 18')

29.2: *dābib nullâtiya ilu rēṣūšu* 'The speaker of my calumny
  (i.e. the person who slandered me), god was his helper'
  (BWL 34: 95)
*amur gulgullē ša arkûti u pānûti ayyû bēl lemuttim-ma ayyû bēl
  usāti* 'Behold the skulls of low and high – which was a doer of evil
  and which was a doer of good?' m. sg. (BWL 148: 77–78)
atta dipārum-ma inaṭṭalū nūrka 'You (m. sg.) are a/the torch, they
  can see by your light' (Erra I 10)
napīssunu mūtum-ma 'Their (m.) breath is death' (Erra I 25)
atta namṣarum-ma 'You (m. sg.) are a sword' (Erra I 12)

30.1: *kīma ašapparakkum epuš* 'Do as I will write to you (m. sg.)!'
  (AbB 3, 11: 50–51)
inūma anāku ina dannatim ša bēliya kaliāku rēdû bītī imašša'ū
  'While I am detained on my lord's harsh instructions, the soldiers
  are plundering my house' (AbB 8, 18: 4–7)
ištu ina ālini wašbu ina sartim matīma šumš[u] ul ḫasis 'Since he
  has been living in our town, his name has never been mentioned
  in connection with a crime' (AbB 14, 144: 26–28)
nār ana sutî taṭrudam mādiš naziq 'The singer whom you (m. sg.)
  sent to the Suteans is very worried' or 'He is very worried about
  the singer whom you sent to the Suteans' (AbB 5, 230: 7–8)

kīma kīnāti adabbubu marussi (from *maruṣ-ši*) 'That I speak the
truth is painful to her', i.e. 'It is painful to her that I speak the
truth' (AbB 1, 28: 8–9)

kīma ša bēlī balṭu ana bēltiya-ma taklāku 'I trust to my lady, just
as if my lord were still alive' (AbB 1, 53: 24–25)

*šumma lū ina ahhīya lū ina mār ahhī abīya mamman bītam
udabbab ṭēmam gamr[am] šupram* 'If anyone among my brothers
or my cousins (lit. 'the son(s) of the brothers of my father') bothers
the house, write me a ful[l] report!' m. sg. (AbB 14, 73: 24–28)

adi ṣehru lā namru ina ubā[n]i l[ā] talappat 'As long as he is young
and not (yet) fleshed out, do not touch (him) with a finger!' m. sg.
(AbB 1, 139: 12'–13')

adi lā namrat u ṣehr[e]t ina ubāni lā talappat 'As long as she is
not (yet) fleshed out and (still) young, do not touch (her) with a
finger!' m. sg. (AbB 1, 139: 14'–15')

*kīma enšum ana dannim mahar bēliya lā iššarraku sippir kalūšu
līmu[r]* 'May the whole of Sippar see that no weak man is given in
gift to a strong man before my lord' (AbB 7, 153: 50–52)

30.2: *ašar iqabbû* (*iqabbi + u* or *iqabbi + ū*) *kaspam luddin* 'I will
give the silver where he/she says' or '… where they (m. pl.) say'
(AbB 2, 105: 12–13)

mamman ša ina idišu izzazzu ula ibašši 'There is no one to (lit.
'there is not anyone who can') stand at his side' (AbB 11, 167:
9–10)

šaptāka (dual!) *lū ṭābā kīma ina muhhiša tazzazzu* 'May your
(m. sg.) lips (i.e. 'your words') be sweet when you stand in her
presence' (AbB 2, 141: 13–14)

*kīma awât hammurapi tummurā ina pānītim-ma ana ṣēr bēliya
aštapram* 'I have written to my lord previously that Hammurapi's
words are covered (i.e. ambiguous)' (ARM 26/2, 373: 3–4)

ṣābī ša adi ana larsa allakam u aturram ālam ušallamū īšu 'I have
troops which will keep the city safe until I come to Larsa and
(then) return here' (AbB 8, 23: 17–20)

mali ilū ukallamūka epuš 'Do everything that the gods show you!'
m. sg. (ARM 10, 31: r.12'–13')

kīma taqabbû inneppuš 'It shall be done as you (m. sg.) command'
(AbB 1, 7: 26–27)

kīma taqabbî linnepuš 'May it be done as you (f. sg.) command'
(AbB 1, 70: 20–21)

šumma atti terrīšī atti-ma epšī 'If you (f. sg.) yourself want (it), you
yourself do it!' (AbB 3, 71: 6–7)

ana ṣērum-ma adannam ša iššaknu tuštētiqāninni 'What is more,
you (pl.) have caused me to pass (i.e. 'to miss') the deadline which
had been set' (AbB 9, 19: 15–16)

30.3: *inūma ilū ibnû awīlūtam mūtam iškunū ana awīlūtim balāṭam
ina qātīšunu* (dual) *iṣṣabtū* 'When the gods made mankind, they
apportioned death to mankind. Life they have kept (lit. 'seized') in
their (own) hands' (Gilg. VA+BM: iii.3–5)

adi wašbāku ṣibûtka līpuš 'So long as I am present, he/she should
carry out your (m. sg.) wish' (AbB 12, 28: 13–15)

epēšum ša tēpušu damiq 'The deed which you (m. sg.) did is/was
good' (AbB 1, 56: 4)

yâšim magriātim ša ana eṣēnim lā naṭâ idbub 'He/she spoke words
of malice to me which were unpleasant to smell (lit. 'not fit for
smelling')' (AbB 2, 115: 11–14)

ašar wašbāku ukultum ana akāliya ul ibašši 'Where I am dwelling,
there is no food for me to eat (lit. 'for my eating')' (AbB 5, 224:
13–16)

ina eqlim ša iddinūniāšim bāmassu mû itbalū u nīnu bariānu
'In the field which they (m.) gave us, the (flood) water carried off
half of it, and we are starving' (AbB 4, 131: 8–10)

bēlī atta ina qibīt marūtuk bānîka ašar taqabbû tammaggar
'You, my lord, by the command of Marduk, will be agreed with
whatever you command' (AbB 2, 86: 14–15)

*še'am šani'am ša ummašu ana kâšim babālam iqbûšum ana
sābītišu imtadad* 'He has measured out for his female tavern
keeper the other grain which his mother ordered you to bring to
you' (AbB 7, 53: 11–14)

inūma kaspum imtaqta ušabbalakkim 'When the silver has come
to me (lit. 'fallen to me'), I will send (it) to you (f. sg.)' (AbB 7,
36: 30–31)

30.4: *aššum ṣuhāram ana tinūr[i]m [i]ddû [a]ttunu wardam ana
utūnim idiā* 'Since he/she threw the boy into the oven, throw the
slave into the kiln!' m. pl. (AbB 9, 197: 7–10)

mārum ša ana abi lā ugallalu ul ibašši 'There is no son (lit. 'A son does not exist') who does not sin against his father' (AbB 6, 15: 17–19)

inūma wardum ina bītim iṣṣabtu (iṣṣabit + u) ālum išālšu-ma mār nūr–dingir-mah-ma ihsus mār asîm ul ihsus 'When the slave was caught in the house the city questioned him, and he mentioned Nūr–Dingir-mah, he did not mention the son of the doctor' (AbB 14, 144: 6–9)

adi ṭēmni nutarrakkum ēkallam lā tulammad 'Until we send you (m. sg.) back our full report, do not inform the palace!' (AbB 9, 224: 10–11)

aššum alpim ša šâmam aqbûkum šumma taštāma alpam šūri'am-ma kaspam lušābilakku[m] 'Regarding the ox which I told you to buy, if you (m. sg.) have (already) bought (it) for me (-a), have the ox sent to me, and I will have the silver brought to you' (AbB 9, 84: 25–30)

ṣubātam ana pānīya šām-ma ana pānīya ul tašâm mimma ul rā'imī atta ittika ul adabbub 'Buy me a dress! (If) you (m. sg.) do not buy it for me, you do not love me at all (lit. 'you are not at all one who loves me'), (and) I will not talk to you!' (AbB 8, 93: 18–21)

lāma ana ṣēr bēlišu illikam-ma bēlšu ulammidu libbašu ṭīb 'Satisfy him before he gets to his lord and informs his lord!' m. sg. (AbB 4, 134: 19–22)

amši-ma ul aqbikum 'I forgot to tell you (m. sg.)' (AbB 10, 8: 21)

šumma ṭābakkum (ṭāb + am + kum) ittiya lillik 'If it's OK by (lit. 'good for') you (m. sg.), he should come with me' (AbB 14, 80: 19–20)

30.5: *mannu ilū šina ša ina māti halqū* 'Who are the two gods who disappeared from the land?' (Adapa 18: 24'–25')

amāta ša aqbâkku (aqbi + am + ku) lū ṣabtāta 'You should take on board the word which I said to you (m. sg.)!' (Adapa 18: 33'–34')

ṭēma ša aškunuka (aškun + u + ka) lā temekki 'Do not neglect the instruction I imparted to you (lit. 'placed (on) you (m. sg.)')!' (Adapa 18: 33')

ana sikkat (see Unit 6.13; pl. *sikkāt* also possible) *huršānī šaqûti u gisallât šadî pašqāte ša ana kibis amēli lā naṭû arkašunu lū ēli* 'Truly, I went up after them (m.) (on)to the pinnacles of high tors and difficult ledges of mountains which are not suited to the tread of man' (RIMA 2, 17: iii.18–21)

ina qabli ša lalûka iṣrupu qerebka nuppiš 'Ease your heart in the
battle which you (m. sg.) so ardently wanted (lit. 'which your
desire desired')' (TN 108: 28')

annû ūmu ša dām nišīka umakkaru namê qerbēti 'This is the day
(on) which I will drench deserts (and) fields with the blood of
your (m. sg.) people' or 'This is the day on which the blood of
your people will drench deserts (and) meadows' (TN 108: 32')

*ultu ahu–darû imūtu marūtuk–kudurrī–uṣur ṭēmšu ana šarri meli–
šipak utīr* 'After Ahu–darû died, Marduk–kudurrī–uṣur returned
his report to king Meli–šipak' (BBSt. 16–17: 7–11)

*amēla šâšu ilū rabûtu mala ina šamê u erṣeti šumšunu zakrū aggiš
līrurūšu* 'That man, may the great gods, as many as whose (lit.
'their') names are uttered in heaven and earth, curse him angrily'
(BBSt. 6: ii.37–38)

bīt ippušu libēl šanûm-ma 'May another be master in the house
which he/she builds' (BBSt. 36: 53)

adi šamû u erṣetu bašû zērūšu (see Unit 11.9) *lihliq* 'May his
progeny be destroyed for as long as heaven and earth exist'
(BBSt. 6: ii.60)

30.6: *gerri* (construct state of *gerru*) *annûtú īkušū alāka tahših*
'Do you (m. sg.) need to go (by) the road (that) those ones went
along?' (BWL 74: 65)

ilānī (or: *ilī*) *māti ša iznû tušallam ana šubtišunu* (see Unit 6.13)
'You (m. sg.) shall lead the gods of the land who were angry back
to their dwellings (lit. 'dwelling') safely' (Erra V 31)

amēlu ša sartam ippuš (for earlier *ippušu*) *šumma dīk šumma kīš
šumma nuppul šumma ṣabit šumma ina bīt killu nadi* 'The man
who commits a crime is either killed, or flayed, or blinded, or
caught, or thrown into jail' (BWL 146: 44–45)

ša ihṭûka-ma tuštamīt ša lā ihṭûka-ma tuštamīt 'You (m. sg.) have
killed the one who sinned against you, you have killed the one
who did not sin against you' (Erra IV 106–107)

šarru ša šumī ušarbû libēl kibrāti 'May the king who makes my
name great rule the whole world' (Erra V 51)

amāt erra iqbû elišu iṭīb 'The word which Erra spoke was pleasing
to him' (Erra I 191)

mannu īdi kī šaknāku šēretka 'Who knows that I bear your (m. sg.)
  punishment?' (lit. '...that I have been imposed in respect of your
  punishment?') (Etana-Epos 186: 123)
mimmû ina ṣurrikun ibšû linnepuš 'May whatever you wish for
  (lit. 'whatever came into being in your (m. pl.) mind)' be done'
  (Asar. 82: 17)
ašar tallakī ittiki lullik 'Wherever you (f. sg.) go, I will go with you'
  (BIWA 100: B v.61–62)

30.7: *sīsû tebû/tēbû ina mu[hh]i atān parê kī ēlû / kī ša rakbu-*
  ma ina uzniša ulahhaš / u[mma m]ūru ša tullidī (for earlier
  tūlidī) kī yâti lū lāsim 'When a rutting stallion was mounting a
  she-mule (lit. 'the she-ass of a mule'), while it was riding (her)
  it whispered in her ear: "May the foal which you will have
  given birth to be as swift as (lit. 'a runner like') me"' (BWL
  218: 15–17)
ē tāhuz harimtum š[ā] šāri mutūša / ištarītu ša ana ili zakrat /
  kulmašītu ša qerēbša ma'd[a] / ina maruštika-ma (see *marṣu(m)*)
  ul inaššika / ina ṣāltika-ma elika šanṣat / palāhu u kanāša
  ul ibašši ittiša 'Do not marry a harlot, whose husbands are
  thousands, (or) a hierodule, who has been sworn to the god, (or) a
  kulmašītu-prostitute, who is often approached for sex (lit. 'whose
  approaching is much'): she will not carry you when you are
  distressed (lit. 'in your distress'), she will sneer at you when you
  are quarrelling (lit. 'in your quarrel'), reverence and submission
  do (lit. 'does', see Unit 14.3) not exist with her' (BWL 102: 72–77)
alû lemnu ša kīma birqi ittanabriqu / eṭemmu lemnu ša amēla
  ihhazu / gallû lemnu ša amēla imtu išaqqû / šunu mār šiprī
  lemnūt[u] šunu 'The evil *alû*-demon who again and again flares
  up like lightning, the evil ghost which takes hold of a man, the
  evil *gallû*-demon which gives a man poison to drink – they are evil
  messengers, they are!' (GBAO 2, 46: 4–10)

31.1: *miqtum imqutam-[m]a ša ana asîm anaddinu ul īšu* '*miqtu*-
  disease has fallen on me, and I do not have that which I can give
  the doctor', i.e. '*miqtu*-disease has befallen me, and I have nothing
  to give the doctor' (AbB 10, 55: 15–17)

bēlī ša elišu ṭābu līpuš 'May my lord do that which is pleasing
to (lit. 'good upon') him', i.e. 'My lord should do as he pleases'
(ARM 26/2, 479: 23–24)

ša taqabbû lūpušakkum 'I shall do for you (m. sg.) what (lit. 'that
which') you (m. sg.) command' (AbB 7, 171: 17)

ša elišu kišpī iddû iddâk (N pres. *dâku*) 'The one who accused him
of sorcery (lit. 'the one who threw sorcery upon him') shall be put
to death'; also possible: 'The one who was accused of sorcery (lit.
'the one upon whom "they" threw sorcery') shall be put to death'
(CH § 2)

ša šurqam ina qātišu (or *qātīšu*, dual) *imhuru iddâk* 'The one who
received the stolen goods in his hands (or hands) shall be put to
death' (CH § 6)

bītum ša kaliāku bīt dannatim 'The house where I am detained is a
house of hardship' (AbB 2, 83: 8)

31.2: *ālu ša kakkašu lā dannu nakru ina pān abullišu ul ippaṭṭar* 'A
city whose weapon is not strong – the enemy will not be dispelled
from its gate' (BWL 245: 53–57)

ša šukṣuru (Š stat. + *-u*) *tapaṭṭar* 'You (m. sg.) release the one who
was tightly bound' (BWL 134: 129)

ša ana šarrānī abbīya išūṭū-ma ētappalū (Gtn pret. *apālu*) *zērāti ina
qibīt aššur bēliya ina qātīya immanû* 'By command of Assur, my
lord, the ones who had despised the kings my fathers and replied
(to them) in hostile fashion were delivered into my hands' (Asar.
57: v.3–4)

*šarrānī āšibūt tâmti ša dūrānīšunu tâmtum-ma edû šalhûšun ša kīma
narkabti eleppa rakbū kūm sīsê ṣandū parrisānī palhiš ultanapšaqū*
'The kings who dwell in the sea, whose fortification walls are the
sea, and whose outer walls are waves, who ride the ship instead of
the chariot (and) harness boatmen instead of horses, were fearfully
suffering constant anguish' (Asar. 57: iv.82–85)

abdī–milkuttī šar ṣidunni lā pālih bēlūtiya lā šēmû zikir šaptīya
(dual) *ša eli tâmtim gallatim ittaklu-ma* (N perfect; or possibly
Nt preterite) *iṣlû nīr aššur ṣidunnu āl tuklātišu ša qereb tâmtim
nadû abūbiš aspun* 'Abdī–milkuttī, king of Sidon, non-fearer of
my lordship, non-listener of the utterance of my lips (i.e. 'who did

not fear my lordship, who did not heed the utterance of my lips'),
who trusted to the rolling sea and threw off the yoke of Assur –
Sidon, the city of his trust, which is situated in the middle of the
sea, I flattened like the Flood' (Asar. 48: 65–69)

ša igigallašu kakkašu ṣāba šuātu ikmû ikšudu ināru ina narê ul išṭur
'The one whose wisdom (and) weapon captured, defeated and killed
that army did not inscribe (his victory) on a stele' (Akkade 306 and
337–338: 28–29)

*simirria ubān šadî rabītu ša kīma šēlūt šukurri zaqpat-ma eli huršāni
šubat bēlet–ilī šaqât rēšī / ša eliš rēšāša šamāmi endā-ma šaplānu
šuršūša šukšuddū qereb aralli / u kīma ṣēr nūni idi ana idi mēteqa
lā išât-ma* (stative of *išû*) *pāniš u arkiš šumrušu mūlûša / ina
aḫīša ḫarrī natbāk šadê iqdudū-ma ana itaplus* (Ntn inf. *palāsu*,
construct state) *niṭil īnī šitpurat puluḫtu* (The following translation
is fairly literal, and does not aim to do justice to the passage's
beauty) 'Simirria – the great mountain pinnacle which sticks up
like a spear blade and which is higher at (lit. 'in respect of') the
top than the mountains (which are) home to (lit. 'of') Bēlet–ilī,
whose peak presses into the heavens above, and whose roots are
driven right into the netherworld below, and (which) like the back
of a fish has no passage (from) side to side, and whose ascent is
very difficult afore and aback, on whose two sides channels and
mountain waterways plunge down, and (which) at the repeated
inspecting of the gaze of the eyes is shrouded in fearsomeness'
(TCL 3: 18–21)

32.1: *suprā-ma arkatam liprusūnikkunūšim* (*liprusū + nim +
kunūšim*) 'Write, so that they (m.) will establish the facts for you
(m. pl.)!' (or Unit 14.16) (AbB 9, 111: 11'–12')

elqe-ma (*leqû* in hendiadys) *ana šībūt awātim ṣubātī ašruṭ* 'I
undertook to tear my garment in testimony of the matter' (ARM
26/2, 323: 21–22)

ša pānīni ī nippalis-ma ṭēmam gamra ī nišpurakku (*nišpur + am +
ku*) 'We will see what is before us, so we can send you (m. sg.) a
full report' (AbB 7, 167: 11–12)

ištu inanna-ma dabāba dummuqam ittišu dubum-ma (*dubub + ma*)
lā itâr-ma ṣeḫrī lā iṣabbat 'From now on speak nicely (lit. 'speak

a very nice speaking') to (lit. 'with') him, so that he will not seize
  my child again!' m. sg. (AbB 10, 181: 17–21)
kīma ṣuhārtum šī mītat qibišum-ma (or qibêššumma, qibi + am
  + šum + ma; the letter is from Mari; see Unit 47.1) lū īde 'Tell
  him that that girl has died, so that he will know' (ARM 10, 106:
  18–19)
ana adan iššaprakkum tulappatam-ma pānūka ul ibbabbalū 'If you
  (m. sg.) are delayed beyond the time limit he/she wrote to you,
  you will not be forgiven' (AbB 1, 84: 25–27)
arhiš apulšu-ma nēmettam elika lā irašši 'Answer him quickly,
  so that he will not complain about you (lit. 'acquire a cause for
  complaint against you')' m. sg. (AbB 4, 54: 19–20)
mīnam tēpušanni-ma ṭaplātika adabbub 'What did you (m. sg.)
  do to me, that I should slander you (lit. 'speak your slander')?'
  (AbB 5, 138: 12'–14')
ul atâr-ma ul ašapparakku 'I will not write to you (m. sg.) again'
  (AbB 14, 105: 28–29)
ana ayyî tattakkal (N pres. takālu) namrāṣi-ma nišīka teṭṭer 'In
  which difficult terrain will you (m. sg.) trust to save (lit. 'so that
  you can save') your people?' (TN 108: 24')
gula azugallatu bēltu rabītu simma lazza ina zumrišu lišabši-ma
  šarka u dāma kīma mê lirtammuk 'May Gula, the great physician,
  the great lady, bring a persistent wound into being in his body,
  so that he is constantly covered in pus and blood as if he were
  bathing in water' (lit. 'so that he constantly bathes in pus and
  blood as though (in, see Unit 13.4) water') (BBSt. 7: ii.29–31)

33.1: atti libbaki [i]mtanarraṣ 'You (f. sg.), your heart is always
  sore!' (AbB 7, 22: 6)
ūmišam abtanakki 'I weep every day' (AbB 11, 14: 18)
anniātim taštanapparī 'You (f. sg.) keep on writing these things to
  me' (AbB 9, 61: 13)
ūmišam ina esagil aktanarrabakkum 'I pray for you (m. sg.) in the
  Esagil temple on a daily basis' (AbB 2, 89: 9–10)
kīma tagdanammilanni gimlanni 'Be kind to me, as you (m. sg.) are
  so often kind to me!' (AbB 13, 149: 25–26)
attunu awâtim tuktanattamā-ma ana ṣēriya ul tašapparānim 'You
  (m. pl.) are always covering matters up, and do not write (them)
  to me' (AbB 9, 113: 12–14)

attanaggiš kīma hābilim qabaltu ṣēri 'I wandered like a trapper
  through the midst of the wild' (Gilg. VA+BM ii.11')
awâtuka damqātum iktanaššadāninni 'Your (m. sg.) good words
  are forever reaching me' (AbB 9, 174: 22–23)
*ana ṭēmi ša tašpurīm mādiš ahdu mahar ištar u tašmētum
  aktanarrabakkim u ālum kalūšu ṭēmam šuāti išme-ma
  ikarrabakkim* 'I rejoiced greatly at the new which you (f. sg.)
  wrote me. I constantly pray before Ištar and Tašmētum for you,
  and the whole city heard this news and is praying for you' (AbB 7,
  129: 5'–12')
mahar awīlê [s]ābî ṭaplātiya taddanabbubī 'You (f. sg.) are forever
  slandering me (lit. speaking my slander) before the gentlemen
  (and) brewers' (AbB 5, 138: 4'–5')

33.2: *mūtam ša ātanaddaru ay āmur* 'May I not see the death
  which I am always fearing'; also possible: *mutam* 'the husband
  whom …' (Gilg. VA+BM: ii.13')
*ištu ūmim ša ṭēmam šâtu ešmû yamṣihatnu ina ēkallim-ma
  ibtanayyat* (Gtn *bâtu*) 'Since the day (on, see Unit 31.3) which I
  heard this news, Yamṣihatnu has been spending the night in the
  palace!' (ARM 26/2, 495: 15–17)
ša tēteneppušī šunātuya ittanabbalānim 'My dreams keep on
  bringing me what you (f. sg.) are doing' (AbB 14, 53: 27–28)
napištī tattakkis 'You (m. sg.) kept on slitting my throat' (AbB 3,
  38: 21)
ištu mu 3 kam (Bab. reading uncertain; *šalaš šanātim?*) *aššum bilat
  eqliya u rikis bītiya aštanapparakkum-ma ul šeam ul kaspam
  tušabbalam* 'For three years I have been writing to you (m. sg.)
  again and again about the yield of my field and the contract on
  (lit. 'of') my house, but you have neither grain nor silver brought
  to me' (AbB 7, 155: 1–6)
bīt [a]ntum tahtanassas 'You (m. sg.) are always reminiscing about
  the temple of [A]ntum' (AbB 8, 5: 7)
eqelka u bītka uhallaq ana bītiya-[ma] (*-ma* is emphatic) *ana
  šitarruqim qātam taštakan* 'I (or: 'he/she') will destroy your
  (m. sg.) house and your field. (For) you have set your hand to
  repeatedly robbing my house' (AbB 10, 178: 6–10)

ana itazzuzzi ana šâšim ahka lā tanandi (from *tanaddi*, with nasalization) 'Do not neglect to stand by him from time to time' m. sg. (AbB 9, 1: 12–13)

awīltum awâtim mādiš uktabbit ana ṣērum-ma ūmišam ritaqqudim ina ruteššîm qaqqadni mādiš uqtallil 'The lady has greatly aggravated matters. In addition to prancing about daily, she has greatly dishonoured us through repeated inconsiderateness' (AbB 14, 189: 10–15)

kīma ninurta ana nīš kakkīšu ultanapšaqā kališ kibrātu 'At the raising of his weapons (i.e. 'when he raises his weapons') the world is altogether harrowed again and again as at Ninurta('s)' (TN 68: 15')

kīma kalbi libta''ita ina rebīt ālišu 'May he spend night after night in his town square, like a dog'; also possible: *libta''ita* 'May they (f.) spend night after night in his town square, like dog(s)' (BBSt. 7: ii.24)

33.3: *epšēt ina mātāti nakrāti ēteppušu ina šipir urrakūti ēsiqa qerebša* 'Inside it, with sculptor's craft, I carved (reports of) the deeds which I accomplished in foreign lands' (Asar. 62: 28–29)

miqitti būli ištanakka[n] 'Again and again he/she brings about deaths among (lit. 'death of') cattle (GBAO 2, 34: 24)

ina šahāti lā tattanaššabšu 'Do not sit next to him in the corner on a regular basis!' m. sg. (GBAO 2, 84: 32)

tētenebbir tâmatum rapaštum šadilta 'You (m. sg.) keep on crossing the broad wide sea' (BWL 128: 35)

[at]ta ana ilim-ma suppê šutaqrib '[Y]ou, present prayers to the god on a regular basis!' m. sg. (BWL 108: 11)

ūmišamma imdanahhara šamaš 'Day after day he/she appeals to Šamaš' (Etana-Epos 186: 121)

šatta ana šatti bitakkâ taltīmīššu 'You (f. sg.) have determined as his destiny constant weeping, year by year' (Gilg. VI 47)

ša ūmi attaṭṭal būnāšu 'I studied (lit. 'looked repeatedly at') the weather's appearance' (Gilg. XI 92)

etana ūmišamma imtahhara šamaš 'Day after day, Etana appealed to Šamaš' (Etana-Epos 186: 131)

uptahhir ištar kezrēti šamhāti u harmāti 'Ištar gradually assembled the *kezertu*-prostitutes, the voluptuous ones, and the harlots' (Gilg. VI 158)

34.1: *awīlû šunu lā uddabbabū* 'Those men should not be harrassed!' (AbB 10, 13: 22)

ittišu tiṣbutāku 'I am having a lawsuit with him' (AbB 14, 140: 43)

kurummatī šutamṭât (stat. *maṭû*) 'My food ration has been diminished' (AbB 9, 160: 19)

qaqqadātikunu šutēmidā 'Put your heads together!' pl. (ARM 26/2, 394: 13–14)

anāku u ahhūya ana zittim tiṣbutānu 'My brothers and I are locked in litigation about the division (of our parents' estate)' (AbB 5, 223: 7–9)

kalbatum ina šutēpuriša huppudūtim ūlid 'Through her hurrying about, the bitch gave birth to blind (puppies)' (ARM 1, 5: 11–13)

bītam ana pānīya šutassiq 'Get the house in order before my arrival!' m. sg. (AbB 9, 137: 29)

ul ibbašši ṭūbtu balu šitnuni 'Peace does not come into being without strife' (TN 90: 16')

lubāra ukallūnikkum-ma litbaš 'They will offer you (m. sg.) a garment, so clothe yourself (with it)!' (Adapa 18: 31'–32')

šamna ukallūnikkum-ma piššaš 'They will offer you (m. sg.) oil, so anoint yourself (with it)!' (Adapa 18: 32')

34.2: *litpatā* (or *litpata*) *imat mūti* 'Smear yourselves (or: yourself, m. sg. + vent.) with deadly poison!' (Erra I 7)

ubtallil kī immeri ina tabāštaniya 'I was smeared with my (own) excrement like a sheep' (BWL 44: 107)

ūmišamma ilka kitrab 'Pray to your (m. sg.) god every day!' (BWL 104: 135)

abī ē tuštānih 'My father, do not weary yourself!' (En.El. II 115)

ana būli kitpad erēša hissas 'Be assiduously mindful of the cattle, and ponder sowing!' m. sg. (BWL 108: 14)

lemnēti ē tātame damiqta tizkar 'Do not speak evil things, say something good!' m. sg. (BWL 104: 128)

gēr būli labba ša tahsusu gana bitru gillat nēšu īpušu petâssu haštum 'Come, look carefully at the enemy of the cattle, the lion, whom you mentioned – the sin which the lion committed has opened a pit for him' m. sg. (BWL 74: 61–62)

lištapših šērtaka kabitta 'May your (m. sg.) heavy punishment be alleviated' (AfO 19, 57: 59)

urra ūtakkak mūša inahhi[š] ina ṣērišu itkušū (Gt stat. *akāšu*)
  rēmu unnī[nu] 'By day he scratches himself, by night he collapses,
  mercy and prayer have gone away from him' (AfO 19, 52:
  148–149)
marūtuk eli maqtūti taštakkan gimilla 'Marduk, you grant favour
  to the fallen' (AfO 19, 65: 15)
amur šuttatu qerebša bitri 'Look at the pit, inspect its inside!' m. sg.
  (Etana-Epos 188: 143)
lū mindudā (mitdudā → middudā → mindudā) minâtuša
  'Her measurements should be commensurate with each other'
  (Gilg. XI 29)

34.3: *ikkud libbašu iršâ naquttu / napištašu pānuššu ul īqir-ma /
  ihšuha mītūtu / ana kizê ramanišu iqbi-ma / umma rassibanni ina
  kakki / šū kizûšu ina patar šibbišunu / uptattihū ahāmiš* 'His heart
  throbbed (with fear), he got desperate (lit. 'he acquired a critical
  condition'), and his life was worthless in his eyes. He desired
  death. To his own groom he said "Smite me with a weapon!". He
  (and) his groom stabbed each other with the swords from (lit. 'of')
  their belts' (BIWA 59: vii.31–37)

Glossary

This glossary is as an aid to translating the examples and exercises, not a guide to all the meanings and usages of the words listed. (In particular, no indications are given of the periods in which the words occur; many verbs are attested in more systems than are listed here; and some words have more meanings than are listed here.) For more detailed information about individual words, the reader is referred to the dictionaries (see Unit 42).

Thanks are expressed to the editors of *A Concise Dictionary of Akkadian* and the *Chicago Assyrian Dictionary*, from whom many felicitous renderings of Babylonian words were borrowed.

Notes:

▶ For the bracketed *m* ('mimation') see Unit 6.11. Words which are listed without mimation never display it.
▶ Some words which begin with *a* in Middle and Standard Babylonian are listed under (*w*), because they begin with *w* in Old Babylonian.
▶ *s*, *ṣ*, *š*, *t* and *ṭ* are all different letters.
▶ For the purposes of alphabetical ordering it does not matter whether a vowel is short, long or contracted; the glottal stop (') is disregarded altogether.

abāku(m) 1 (a/u) **G** 'to lead away'
abāku(m) 2 (a/u) **N** 'to be thrown down'
abātu(m) (a/u) **G** 'to destroy', **D** 'to annihilate'
abnu(m) m. and f. 'stone'
abru(m) (part or type of) 'wing'
abšānu(m) 'yoke'
abu(m) 1, pl. abbū 'father'

abu(m) 2 name of month (August)
abūbu(m) 'flood', 'deluge'
abullu(m) f. 'gateway', '(city) gate'
adannu(m) 'deadline'
adad, addu(m) (name of the weather god)
adāru(m) 1 (a/u) **G** 'to be(come) dark' **N** 'to become dark'

adāru(m) 2 (*a/u*) **G** 'to fear' **Gtn** iter.

adi 'until', 'so long as', 'for as long as' (prep. and subordinator)

adīni 'until now'

adû pl. only 'treaty'

agāgu(m) (*a/u*) **G** 'to be(come) furious' (stat. *agug*) **D** stat. 'to be utterly furious' **Š** caus.

aggiš 'angrily'

agû(m) 1 'crown'

agû(m) 2 'wave'

agurru(m) 'brick'

ahāmiš 'each other' (this word originated as an adverb, but can be used as a noun; it has no case ending)

ahātu(m) f. 'sister'

ahāzu(m) (*a/u*) **G** 'to take on board', 'to take possession of', 'to marry' **Š** stat. 'to be informed of (acc.)'

ahhūtu(m) f. 'brotherhood', 'brotherliness'

ahu(m) 1 'arm'; *a. nadû(m)* 'to throw down the arm', i.e. 'to be idle', to be negligent' *ana* 'about'

ahu(m), pl. *ahhū* 'brother'

ahû, f. *ahītu(m)* 'foreign'

akalu(m) '(loaf of bread)'

akālu(m) (*a/u*) **G** 'to eat'

akāšu(m) (*u*) **G** 'to go (along)' **Gt** 'to go away'

akkadu(m) 'Akkad'

akû(m) 'weak'

alaktu(m) f. 'way', 'gait', 'conduct'; *a. parāsu(m)* 'to block the way

alāku(m) **G** 'to go' (+ vent. 'to come', see Unit 19.5), 'to go along' (+ acc.) **Gtn** 'to go repeatedly, back and forth, to and fro' **Š** caus.

alīlu(m) 'powerful'

allu(m) 'hoe'

alpu(m) 'ox'

ālu(m) 'town', 'city'

alû(m) (a kind of demon)

amāru(m) (*a/u*) **G** 'to see' 'to find', 'to read', 'to inspect' **N** 'to be checked', 'to meet with (*itti*) s/o'

amātu(m) see *awātu(m)*

amēlu(m) see *awīlu(m)*

amēlūtu(m) see *awīlūtu(m)*

ammīni(m) see *ana mīni(m)*

amšāli(m) 'yesterday'

amtu(m) f. 'female slave', 'slave girl'

ana 'to(wards)', 'for' (prep.)

ana libbi 'into' (prep.)

ana mīni(m), *ammīni(m)* 'why?'

ana muhhi 'onto' (prep.)

ana qereb 'into' (prep.)

ana ṣēr 'to' (lit. 'to the back of'); *ana ṣēriya* 'to me' (prep.)

anāhu(m) (*a*) **Št** 'to weary oneself'

anāku 'I'

annû(m), f. *annītu(m)* 'this'

antu(m) f. (name of a goddess)

anumma 'now'

anunnakū (a group of gods)

anzanunzû(m) (poetic term for the gods of the underworld)

anzû(m) (a mythical bird)

apālu(m) (*a/u*) **G** 'to answer'

apāru(m) **D** 'to put X (acc.) on head of Y (acc.)'

apâtu(m) f. pl. only 'numerous'

apkallu(m) 'sage'

appu(m) 'nose'

aptu(m) f. 'window'

apsû(m) 'subterranean cosmic waters' (see Unit 31.2, DYK box)

apu(m) 'reed-bed'

aqqullu(m) pl. -*ātu(m)* 'axe'

arāhu(m) **D** 'to hasten'

arallu 'netherworld'

arāmu(m) (*i*) **G** 'to cover'

arāru(m) (*a/u*) **G** 'to curse'

ardatu(m) f 'young woman'

arhiš 'quickly'

arka, arki see (*w*)*arki*

armu(m) 'mountain goat'

arnu(m) 'crime', 'punishment', 'fault'

arūtu(m) f.? '(clay) pipe'

asakku(m) (a type of demon)

aslu(m) 'sheep'

asû(m) 'physician'

ašar 'where(ever)' (subordinator)

ašarēdu(m) 'foremost', 'pre-eminent'

ašarēdūtu(m) f. 'pre-eminence'

āšibu(m) 'someone who dwells'

ašlu(m) f. 'measuring line'

ašru(m) 'place'

aššatu(m) f. 'wife'

aššu(m) 'because of', 'about' (a topic), 'for the sake of' (prep.); 'because' (subordinator)

aššu(m) *kīam* 'this/that is why'

aššur Assur (the chief god of Assyria)

atānu(m) f. 'she-ass'

athûtu(m) f. '(business) partnership'

atmû(m) 'speech'

awātu(m), *amātu(m)* f. 'word', 'matter'

awīltu(m) f. 'lady'

awīlu(m), *amēlu(m)* 'man' (OB Pl. *awīlû*)

awīlūtu(m), *amēlūtu(m)* f. 'mankind'

awû(m) **G** 'to speak' **Gt** 'to speak to each other'

ayyābu(m) 'enemy'

ayyû, f. *ayyītu(m)* 'which (one)?'

azugallatu(m) f. 'great female physican' (epithet of Gula)

babālu(m) see (*w*)*abālu(m)*

bābili(m) 'Babylon'

bābu(m) 'gate'; *bāba(m)* (*w*)*aṣû(m)* 'to leave, to go out, by a gate'

bakû(m) (*i*) **G** 'to weep' **Gtn** iter.

balālu(m) **D** 'to cover', 'to smear' *ina* 'with', 'to mix' **Dt** pass.

balāṭu(m) (*u*) **G** 'to be alive', 'to be healthy' **D** 'to keep (s/o) alive', 'to provide for (s/o)', 'to revive (s/o)'

balṭu(m) 'alive', 'living'

balṭūtu(m) f. 'the condition/ state of being well'

balu(m) 'without' (prep.)

bâlu(m) (*ā*) **G** 'to supplicate'

bamātu(m) f., pl. only 'open country'

bāmtu(m) f. 'half'

banû(m) 1 (*i*) **G** 'to build', 'to beget'

banû(m) 2 'friendly' (face)

baqāmu(m) (*a/u*) **G** 'to pluck' **D**=G **N** 'to be plucked'

barāqu(m) (*i*) **G** 'to flash', 'to shine' **Ntn** 'repeatedly to flare up' **Š** 'to cause to shine'

barû(m) (*i*) **G** 'to see', 'to look at' **Gt** 'to look carefully at', 'to inspect' **Š** 'to cause (s/o) to see, to experience (s/th)'

bārû(m) 'diviner'

bâru(m) 1 (*ā*) **G** 'to hunt', 'to catch'

bâru(m) 2 (*ū*) **D** 'to confirm', 'to convict' **Dt** 'be established precisely'

bašālu(m) (*a, i*) **G** 'to become ripe, cooked' **Š** 'to cook (s/th)', 'to glaze' (bricks)

bâšu(m) (*ā*) **G** 'to be(come) ashamed' **D** 'to dishonour'

bašû(m) (*i*) **G** 'to exist', 'to be' (see Unit 29.1) **N** 'to come into being' **Š** 'to bring into being'

bâtu(m) (*ī*) **G** 'to spend the night' **Gtn** iter.

baṭālu(m) (*i*) **G** 'to cease'

bēltu(m) f. 'lady'

belû(m) (*i*) **G** 'to come to an end' **D** 'to extinguish'

bêlu(m) (*ē*) **G** 'to rule'

bēlu(m) 'lord, master', 'owner'

bēlūtu(m) f. 'lordship'

berû(m) (*e*) **G** 'to starve'

bēru(m) 'distant'

biblu(m) pl. *-ātu(m)*; 'thing(s) brought'; *b. libbi(m)* 'heart's desire'

biltu(m), f. 'tribute', 'rent' 'yield'

birī- 'between' (prep.); *birīni* 'between us', *ina birīšunu* 'in their midst'

birku(m) 'knee'; dual also 'loins'

birqu(m) 'lightning'

bīru(m) 1 'extispicy'

bīru(m) 2 'double hour'; also a measure of distance (over 10 km), sometimes translated 'league'

biṣṣūru(m) 'vulva'

bītu(m) m., f. pl. *bītātu(m)* 'house(hold)', 'temple'

bubu'tu(m), *bubūtu(m)* f. 'hunger'

bulṭu(m) 'life'

būlu(m) 'cattle'

būnu(m) 'appearance'; pl. 'face' (related to *banû(m)*)

būru(m) 'hunger'

bušu(m), *bušû(m)* 'goods, property' (related to *bašû(m)*)

da'(a)tu(m) f. 'information'; *d. X šālu(m)* 'to ask after X'

dabābu(m) (*u*) **G** 'to talk', 'to speak' **Gtn** iter. **D** 'to harass', 'to pester' **Dt** pass.

dābibu(m) 'speaker'

dadmū pl. only 'villages', 'the inhabited world'

dādu(m) 'allure', 'sex appeal'

dah(a)tu(m) see *da'(a)tu(m)*

dâku(m) (*ū*) **G** 'to kill' **N** 'to be put to death' **Š** 'to cause s/o to kill'

dalāhu(m) (*a/u*) **G** 'to stir up',
  'to disturb' **N** 'to be disturbed'
dalālu(m) (*a/u*) **G** 'to praise'
dalhu(m) 'muddied'
dalpu(m) 'weary'
daltu(m) f. 'door'
damāqu(m) (*i*) **G** 'to be(come)
  good' **D** 'to make good', 'to do
  good' (to s/o, dative)
damqu(m), f. *damiqtu(m)*,
  damqatu(m) 'good', 'good
  quality', 'excellent', 'beautiful',
  'gracious'; f. as noun 'goodness';
  f. pl. also 'good deeds'
dāmu(m) 'blood'
danānu(m) (*i*) **G** 'to be(come)
  strong', stat. (*dān*) also 'to be
  difficult'
dannu(m), f. *dannatu(m)*
  'strong', 'mighty'; f. as noun:
  i) 'hardship', 'harshness',
  'harsh instructions' **ii)** 'fortress'
dânu(m) dīna d. 'to give a
  verdict'
dapnu(m) 'aggressive'
dāriš 'eternally'; *dāriš ūmī*
  'forever' (see Unit 36.3)
darû(m), f. *darītu(m)* 'everlasting'
dāṣtu(m) f. 'disrespect'
dâṣu(m) (*ā*) **G** 'to disrespect'
dawdû(m) 'defeat' d. *dâku(m)*
  'bring about a defeat'
dayyānu(m) 'judge'; *dayyān
  dīnāti(m)* 'decider of verdicts'
dekû(m) (*e, i*) **G** 'to rouse' **Š** 'to
  incite' (heart to do something)
dibbatu(m) f. 'chatter'
dimmatu(m) f. 'lamentation'

dimtu(m) 1 f. '(siege) tower'
dimtu(m) 2 f. 'tear'
dīnu(m) pl. *-ātu(m)* 'judgment',
  'verdict'
dipāru(m) pl. *-ātu(m)* 'torch'
dirratu(m) f. 'lash'
dullu(m) 'work', 'task'
dummuqu(m) 1 'great goodness'
dummuqu(m) 2 'very nice'
dumqu(m) 'goodness', 'good
  deeds'
dūru(m) 1 '(city) wall'
dūru(m) 2 'eternity'

ea (name of the god of wisdom)
ebēbu(m) **D** 'to cleanse'
ebēru(m) (*i*) **G** 'to cross' **Gtn** iter.
  Š 'to cause/allow to cross'
ebēṭu(m) (*i*) **G** 'to swell up'
ebūru(m) 'harvest (time)'
edēdu(m) (*u*) **G** 'to be(come)
  sharp'
edēlu(m) **D** 'to shut'
edû(m) 1 **G** 'to know' (see Unit 27)
edû(m) 2 'wave'
e'ēlu(m) (*i*) **G** 'to bind'
egû(m) (*i, u*) **G** 'to be negligent'
  ana 'about'
ēkallu(m) f. 'palace'
ekēku(m) (*i*) **G** 'to scratch' **Dt** 'to
  scratch o/s'
ekēlu(m) (*i*) **G** 'to be(come) dark'
ekēmu(m) (*i*) **G** 'to steal (s/th,
  acc. from s/o, acc.) **N** 'to be
  stolen'
ekletu(m) f. 'darkness'
elēlu(m) 'cheerful song'
elēnû(m), f. *elēnītu(m)* 'upper'

eleppu(*m*) f. 'ship'

eli, elu 'upon', 'over', 'above', 'against', 'than' (prep.)

eliš (or *elîš* or *ēliš*) 'above' (adv.)

ellu(*m*), f. *elletu*(*m*) 'pure'

elu see *eli*

elû(*m*), f. *elītu*(*m*) 'upper' (sea)

elû(*m*) (*i*) **G** 'to go up', 'to mount' **D** 'to raise'

emēdu(*m*) (*i*) **G** 'to come into contact with', 'to lean on', 'to impose' **N** 'to meet' (in battle), 'to seek refuge' *ina* 'in' **Št** 'to put together'

emēmu(*m*) (*i*) **G** 'to be(come) hot'

enēqu(*m*) (*i*) **G** 'to suck'

enēšu(*m*) (*i*) **G** 'to be(come) weak'; in hend. see Unit 32.4

enšu(*m*) 'weak'

enû(*m*) **G** 'to change (s/th)'

enzu(*m*) f. 'nanny-goat'

eperu(*m*) see *epru*(*m*)

epēru(*m*) **Št** 'to hurry about'

epēšu(*m*) (*u*) **G** 'to do', 'to make', 'to treat' 'to take' (omens) (stat. *epuš*) **Gtn** iter. **N** 'to be done', 'to be made'. (See Unit 24.1, Insight.)

epištu(*m*), *epuštu*(*m*) f. 'deed'

ēpišu(*m*) 'doer'

epru(*m*), *eperu*(*m*) 'earth', 'earthworks'

eqlu(*m*), f. pl. *eqlētu*(*m*) 'field'

erēbu(*m*) (*u*) **G** 'to enter' (with *ana*) **Š** 'to cause/allow to enter'

erēšu(*m*) 1 (*i*) **G** 'to sow'

erēšu(*m*) 2 (*i*) **G** 'to want', 'to request' (s/th, acc. from s/o, acc.)

eribû(*m*) 'locust'

erretu(*m*) f. 'curse'

erṣetu(*m*) f. 'the earth', 'the netherworld', 'earth'

eršu(*m*) 1 'bed'

eršu(*m*) 2, f. *erištu*(*m*) 'wise'

erû(*m*) 1 'copper'

erû(*m*) 2 'eagle'

esēhu(*m*) (*i*) **G** 'to gird'

esēqu(*m*) (*i*) **G** 'to carve'

eṣemṣēru(*m*) 'backbone'

eṣemtu(*m*) f. 'bone'

eṣēnu(*m*) (*i*) **G** 'to smell (s/th)'

ešēru(*m*) **Št** 'to lead aright'

eššu(*m*), f. *eduštu*(*m*) 'new'

etelliš 'like a lord'

etēqu(*m*) (*i*) **G** 'to pass (across)' **Gtn** iter. **Š** 'to cause (s/o) to pass (across)'

eṭemmu(*m*) 'ghost', 'spirit'

eṭēru(*m*) (*i*) **G** 'to save'

eṭlu(*m*) pl. -*ūtu*(*m*) 'young man'

eṭû(*m*) (*i*) **G** 'to be(come) dark' **D** 'to darken'

ezēbu(*m*) (*i*) **G** 'to leave' **Š** 'save'

ezziš 'angrily'

ezzu(*m*), f. *ezzetu*(*m*) 'angry'

gagû(*m*) 'convent'

galātu(*m*) (*u*) **G** 'to tremble', 'to be(come) afraid'

gallu(*m*), f. *gallatu*(*m*) 'rolling'

gallû(*m*) (a type of demon)

gamālu(*m*) (*i*) **G** 'to spare (s/o, acc.)', 'to be kind to' **Gtn** iter.

gamāru(*m*) (*a/u*) **G** 'to complete', 'to finish', 'to use up' **Š** stat. 'to be in complete control of'

gāmilu(*m*) 'helper'

gamru(*m*) 'complete'

gana 'come (on)!'

gapāšu(m) (*u*) **G** 'to swell up', 'to become proud'

gapšu, f. *gapuštu(m)* 'swollen', 'vast'

gašru(m) 'powerful'

gerru(m), *girru(m)*, *kerru(m)* m. and f. 'campaign', 'caravan', 'journey'

gērû(m) 'enemy'

gillatu(m) 'sin'

gimillu(m) 'favour'; *g. šakānu(m)* 'to do a favour' *eli* 'for', 'to'

gimiltu(m) f. 'favour'

gimru(m) 'all', 'entirety'; *gimir* X 'all of X, all X, the whole of X'

ginâ 'regularly'

girra (name of the fire god)

girru(m) see *gerru(m)*

gisallû(m) pl. *-ātu(m)* 'ledge'

gišparru(m) 'snare'

gugallu(m) 'canal controller'

gula 'Gula' (the goddess of healing)

gulgullu(m) 'skull'

gullultu(m) f. 'sin', 'misdeed'

gullulu(m) **D** 'to sin' *ana* 'against'

gurunnu(m) pl. *-ātu(m)* 'heap'

habābu(m) (*u*) **G** 'to croon' *eli* 'over' s/o

habālu(m) (*i/i*) **G** 'to do wrong, violence to' **N** 'to be badly treated'

habāšu(m) (*u*) **G** 'to be(come) swollen'

habātu(m) (*a/u*) **G** 'to carry off by force'

habbātu(m) 'robber'

hābilu(m) 'trapper'

habru(m) 'noisy'

hadû(m) (*u*) **G** 'to be(come) glad'

hakāmu(m) (*i*) **G** 'to understand'

halālu(m) 1 (*a/u*) **G** 'to lock (s/o) up'

halālu(m) 2 (*a/u*) **G** 'to creep'

halāpu(m) (*u*) **G** 'to slip into' **D** 'to clothe (s/o, acc.) with (s/th, acc.)' **N** 'to clothe oneself with'

halāqu(m) (*i*) **G** 'to vanish', 'to be destroyed', 'to escape' **D** 'to destroy'

halṣu(m) 'district'

hamāmu(m) (*a/u*) **G** 'to collect (in oneself)'

hamāṭu(m) **Š** 'to cause to hasten'

harābu(m) **Š** 'to lay waste'

harbu(m) 'plough'

harharu(m) 'villain'

harimtu(m) f. 'harlot'

harrānu(m) f. 'journey'

harru(m) '(water) channel'

hâru(m) 'sacrificial donkey'

hasāsu(m) (*a/u*) **G** 'to mention', 'to think (of)' **Gtn** iter. **Gt** 'to ponder (s/th)'

hašāhu(m) (*i*) **G** 'to need', 'to want' **N** 'to be necessary'

haštu(m) f. 'hole', 'pit'

hāyiṭu(m) 'espier'

hegallu(m) 'abundance'

hepû(m) (*i*) **D** 'to smash'

herīnu(m) 'grass seeds'

herû(m) (*i*) **G** 'to dig' **D** = G

hibiltu(m) f. pl. *-ētu(m)* 'crime'

himētu(m) 'ghee', 'butter'

himiltu(m) f. 'plan'

hissatu(m) f. 'the action of mentioning', 'the action of remembering'

hişpatu(m) f. 'insolence'

hiţītu(m) f. 'fault', 'crime', 'outstanding payment'

hubtu(m) m. 'robbed goods', 'plundered good(s)'

hubullu(m) 'debt'

hubūru(m) 'noise', 'din'

hūdu(m) 'joy'

huhāru(m) 'bird-snare'

hulqu(m) 'lost property', 'stolen goods'

huppudu(m) **D** 'to blind'

hurāşu(m) 'gold'

huršānu(m) 'mountain'

ibbaru(m) see *imbaru(m)*

ibru(m) 'friend'

ibrūtu(m) f. 'friendship'

idu(m) 'arm', 'side', 'wages'

idû(m) see *edû(m)*

igigallu(m) 'wise one', 'wisdom'

igigū (a group of gods)

ikkibu(m) 'abomination'

ilu(m) 'god'

iltu(m) f. 'goddess'

ilūtu(m) f. 'divinity'

imbaru(m), ibbaru(m) 'fog'

imēru(m) 'donkey'

immeru(m) 'sheep'

imtu(m) f. 'poison'

in see *ina*

ina (archaic also *in*) 'in', 'at', 'with (i.e. by means of)', 'from', 'among'

ina libbi(m) 'in', 'within', 'into' (mimation can only appear if no genitive or suffix follows) (prep.)

ina muhhi(m) 'on', 'onto', 'on top of' (mimation can only appear if no genitive or suffix follows) (prep.)

ina pān, ina pānī 'before', 'in front of' (prep.)

ina şēr 'on', 'around'; *ina şērišu* 'around him' (prep.)

inanna, eninna 'now'

īnu(m) f. 'eye'

inūma 'when', 'while'

ipru(m) 'food allowance'

işşūru(m) pl. *-ātu(m)* 'bird'

işu(m) pl. *işşū* 'tree'

išariš 'straight' (adv.)

išaru(m) 'penis'

išātu(m) f. 'fire'

išdu(m) 'root'

išru(m) 'village'

ištar (name of the goddess of sex and war)

ištarītu(m) f. 'hierodule'

ištaru(m) pl. *-ū* or *-ātu(m)* 'goddess'

ištēn, f. *ištēt* 'one'

ištu, uštu, ultu(m) 'since', 'for the past…'

ištuhhu(m) '(riding) crop'

išû(m) **G** 'to have' (see Unit 27)

itbāru(m) 'friend', '(business) partner'

itti 'together with' (prep.)

ittu(*m*) f., pl. *idātu*(*m*) 'ominous sign'

itūlu(*m*) **G** 'to lie (down)'

izuzzu(*m*) **G** 'to stand'; *ana* X *i*. 'to assist in X' **Gtn** iter. **Š** 'to set up'

kabāru(*m*) **D** stat. 'to be very thick'

kabattu(*m*), *kabtatu*(*m*) f. 'liver'

kabātu(*m*) (*i*) **G** 'to be(come) heavy, difficult' **D** 'to make heavy', 'to aggravate', 'to treat as important'; *rēš/qaqqad* X *k*. 'to honour X'

kabtatu(*m*) see *kabattu*(*m*)

kabtu(*m*), f. *kabittu*(*m*) 'heavy', 'important', 'grave'

kadāru(*m*) (*i*) **G** 'to rear up'

kadru(*m*), f. *kadirtu*(*m*) 'rampaging'

kakkabu(*m*) 'star'

kakku(*m*) 'weapon'

kalbu(*m*) 'male dog'

kallātu(*m*) f. 'daughter-in-law'

kalû(*m*) 1 (*a*) **G** 'to detain', 'to restrain' **Š** 'to have (s/o) detained, restrained'

kalû(*m*) 2 'all'; *mātu*(*m*) *kalûša* 'the entire land'

kalūmtu(*m*) f. 'lamb'

kamāru(*m*) (*a/u*) **G** 'to heap up'

kamāsu(*m*) 1 (*i*) **G** 'to finish up'

kamāsu(*m*) 2 (*i*) **G** 'to kneel down'

kamītu(*m*) f. 'area outside'

kamû(*m*) (*i*) **G** 'to bind', 'to capture'

kanāšu(*m*) (*u*) **G** 'to bow' (down)

kanīku(*m*) 'sealed document'

kânu(*m*) (*ū*) **G** 'to be(come) firm' **D** 'to make firm'

kanû(*m*), f. *kanūtu*(*m*) 'cherished'

kapādu(*m*) (*u*) **G** 'to plot' **Gt** 'to devote oneself to something assiduously'

kapāru(*m*) (*a/u*) **G** 'to peel', 'to strip'

kappu(*m*) (part or type of) 'wing'

kapru(*m*) 'village', 'settlement'

kaqqadu(*m*) see *qaqqadu*(*m*)

kaqqaru(*m*) see *qaqqaru*(*m*)

karābu(*m*) (*a/u*) **G** 'to pray', 'to bless' **Gtn** iter. **Gt** uncl.

karānu(*m*) 'wine'

karmu(*m*) 'hillock'

karpatu(*m*) f. 'pot'

karru(*m*) 'mourning garment'

karṣu(*m*) 'slander'; *k*. X *akālu*(*m*) 'to slander X'

karšu(*m*) 'belly'

kasāpu(*m*) (*a/u*) 'to break into pieces'

kaspu(*m*) 'silver'

kaṣāru(*m*) (*a/u*) **G** 'to bind', 'to knot', 'to gather' **N** 'to be gathered', 'to be knotted' **D** 'to fortify' **Š** stat. 'to be tightly bound'

kaṣâ(*t*)*ta*(*m*) 'in the early morning'

kaṣû(*m*) f. *kaṣītu*(*m*) 'cold' (adj.)

kâṣu(*m*) (*ū*) **G** 'to flay'

kašādu(*m*) (*a/u*) **G** 'to reach', 'to arrive (at)', 'to conquer' **Gtn** iter. **N** 'to be pursued' **Š** 'to cause s/o to reach, to arrive (at)'

kašāru(*m*) (*a/u*) **G** 'to repair'

kaššāptu(*m*) f. 'witch'

katāmu(*m*) (*a/u*) **G** 'cover' **D** 'to cover', 'to conceal' **Dtn** iter.

katimtu(*m*) f. 'something hidden'

katû(*m*) 'poor'

kerru(*m*) see *gerru*(*m*)

kezertu(*m*) f. (a type of cultic prostitute)

kī 'how?', 'how come?'; prep. 'like'; subordinator 'that' (as in 'I know that …')

kī'am 'thus'

kibru(*m*) 'edge'; pl. -*ātu*(*m*) also 'the whole world'

kibsu(*m*) 'footprint', 'track'

kikiṭṭû(*m*) 'ritual'

kilallān 'both', 'the two' (dual, see Unit 12.1)

kīlu(*m*), *killu*(*m*) 'confinement', *bīt k.* 'prison'

kīma prep. 'like', 'as', 'in accordance with', 'instead of'; subordinator 'that' (as in 'I know that …') 'when'

kimiltu(*m*) f. 'anger'

kimtu(*m*) f. 'family'

kinātūtu(*m*) f. 'the fact of being colleagues'

kīniš 'solemnly'

kīnu(*m*), *f. kittu*(*m*) 'firm', 'reliable; f. as noun also 'truth'; *ina kinātim* 'truly'

kippatu(*m*) f. 'circumference', 'circle'

kirbānu(*m*) 'lump'

kirhu(*m*) 'enclosure wall'

kirû(*m*) 'garden', 'orchard'

kispu(*m*) 'funerary rite'

kīsu(*m*) f. 'money bag', 'purse'

kišādu(*m*) 'neck', 'bank of river'

kiššatu(*m*) f. 'entirety', 'Universe'; *kiššat X* 'all of X', 'the entirety of X'

kišpū pl. only 'sorcery'

kišukku(*m*) 'captivity'

kittu(*m*) see *kīnu*(*m*)

kizû(*m*) 'groom'

kudurru(*m*) 1 'hod (for bricks)'

kudurru(*m*) 2 'boundary', 'boundary stone'

kullatu(*m*) f. 'all', entirety'; 'the whole world'

kullu(*m*) **D** 'to hold', 'to have'

kullumu(*m*) **D** 'to show' s/o (acc.) s/th (acc.), 'to make s/o experience s/th'

kulmašītu(*m*) f. (a type of temple prostitute)

kūm 'instead of' (prep.)

kunīnu(*m*) (a type of bowl)

kunukku(*m*) pl. -*ātu*(*m*) 'seal', 'sealing', 'sealed document'

kuppu(*m*) '(water) spring'

kurummatu(*m*) f. 'food ration'

kusāpu(*m*) 'bread'; *k. kasāpu*(*m*) 'to break bread'

kussû(*m*) 'throne', 'sedan chair' (stem *kussi-*)

kuṣṣu(*m*) 'winter'

kuzbu(*m*) 'sex appeal'

lā 'not', 'non-' (see Unit 14.18)

labābu(*m*) (*a/u*) **G** 'to be(come) furious'

labānu(m) (*i*) **G** 'to stroke';
  appa(m) l. 'to stroke the nose',
  as gesture of submission
labāšu(m) (*a*) **G** 'to put on' (a
  garment) **Gt** 'to clothe oneself'
  D 'to clothe' (s/o, acc., with
  s/th, acc.)
labbu(m) 'lion'
labīru(m) 'old'
lahāšu(m) **D** 'to whisper'
lalû(m) 'desire'
lāma 'before' (prep. and
  subordinates)
lamādu(m) (*a*) **G** 'to learn',
  'to be informed (of)' **D**
  'to inform' **Š** 'to cause (s/o)
  to learn (s/th)', 'to teach
  (s/o s/th)'
lamû(m) (*i*) **G** 'to surround'
lānu(m) 'form', 'body'
lapātu(m) (*a/u*) **G** 'to touch',
  'to stroke', 'to irrigate (a field,
  acc.) with (water, acc.), stat.
  of omens 'to be unfavourable'
  Gt 'to smear oneself' **D**
  'to be delayed' **Š** 'to ruin'
larsa(m) (name of a city)
lasāmu(m) (*u*) **G** 'to run'
lāsimu(m) 'runner'
lazzu(m) 'persistent' (of a
  wound)
lētu(m) f. 'cheek'
lemēnu(m) (*i*) **G** 'to be(come)
  evil', 'to be(come) angry (at
  s/o, dative)' (stat. *lemun*)
  D 'to trouble' stat. 'to be very
  wretched'
lemniš 'badly', 'cruelly'

lemnu(m), f. *lemuttu(m)* 'evil';
  f. as noun 'evil'; *bēl lemutti(m)*
  'evildoer'
leqû(m) (*e*) **G** 'to take' **Š** 'to
  cause (s/o) to take (s/th)'
lē'û(m) 'powerful'
le'û(m) (*i*) **G** 'to be able'
lē'ûtu(m) f. 'power'
libbātu(m) f. pl. only 'anger'
libbu(m) 'middle', 'heart',
  'mind', 'self'
libšu(m) 'garment', 'clothing'
limītu(m), *limētu(m)* f. 'vicinity'
lipû(m) 'fat' (noun)
littu(m) f. 'progeny'
*lītu(m)*1 f. 'victory'; *līt* X both
  'victory over X' (i.e. 'defeat
  of X') and 'victory by X'
lītu(m) 2 f. 'cow'
lū 1. 'truly' 2. see Unit 21
  (especially 21.2 and 21.5) for
  precative function
lû(m) 'bull'
lubūšu(m) 'wool ration'
lu'tu(m) f.? 'debility'
lubāru(m) 'piece of cloth', 'rag',
  'garment'

-ma connective particle (linking
  clauses: 'and', 'but'); for other
  functions see Units 6.15, 29.3,
  and 32
ma'ādu(m) see *mâdu(m)*
madādu(m) (*a/u*) **G** 'to measure
  out' **Gt** 'to be commensurate
  with each other'
maddattu(m) f. 'tribute'
mādiš, ma'diš 'greatly'

mâdu(m) (*ī*) **G** 'to be(come) much, numerous'

mādu(m), *ma'du(m)* f. *māttu(m)*, *ma'attu(m)* sg. 'much', pl. 'many'

magarru(m) 'wagon'

magāru(m) (*u*) **G** 'to agree with', stat. 'to be agreeable' **N** 'to be agreed with' **Š** 'to cause s/o (acc.) to agree'

māgiru(m) 'submissive'

magrītu(m) f. 'slander', 'malice'; pl. 'words of malice'

magšaru(m) 'axe'

mahar 'before' (prep.)

mahāru(m) (*a/u*) **G** 'to receive', 'to appeal to' (s/o, acc.), 'to meet'; *īn* X *m.* 'to meet the eye of X' = 'to please X' **Gtn** iter. **D** 'to steer (a boat) upstream' **Š** 'to cause (s/o, acc.) to receive (s/th, acc.)'

mahāṣu(m) (*a*) **G** 'to hit', 'to smite'

mahhûtiš in *m. alāku(m)* 'to go berserk'

māhiru(m) 'recipient'

māhiṣu(m) 'beater'

mahru(m) 'front'

mahrû, f. *mahrītu(m)* 'previous'

mahû(m) (*i*) **G** 'to become frenzied'

makāru(m) **G** 'to drench' **D** 'to drench'

makkūru(m) 'property'

māku(m) 'lack'; *ina māk* 'through lack of'

mala, *mali* 'as much as', 'as many as', 'everything that'

mālaku(m) 'course', 'route'

māliku(m) 'counsellor'

malku(m) 'ruler', 'king'

mallû(m) (a type of ship)

malû(m) 1 (*a*) **G** 'to be(come) full (of)'

malû(m) 2 'matted hair'

mamma, *mamman* 'anyone' (this word does not have case endings)

mannu(m) 'who?'

manû(m) (*u*) **G** 'to count' **N** 'to be delivered' (into s/o's hand)

maqātu(m) (*u*) **G** 'to fall', 'to jump down' **Š** 'to fell', 'to cause the downfall of'

maqtu(m), f. *maqittu(m)* 'fallen'

marāṣu(m) (*a*) **G** 'to be(come) ill', 'to be(come) sore' (stat. *maruṣ*) **Gtn** iter. **Š** 'to make sore' stat. 'to be very painful', 'to be very difficult'

marhītu(m) f. 'female consort'

markasu(m) 'bond', 'rope'

marru(m) 'spade'

maršu(m) 'dirty'

marṣu(m), f. *maruštu(m)* 'ill', 'difficult' (terrain); f. as noun 'distress'

marṣūtu(m) f. 'the condition/ state of being ill'

martu(m) f. 'gall bladder'

mārtu(m) f. 'daughter'

māru(m) 'son'; *mār šipri(m)* 'messenger'

maruštu(m) see *marṣu(m)*

marūtuk Marduk (name of chief god of Babylon)

masāku(m) **Š** 'to consider as bad'

maṣṣartu(m) f. 'guard'

maṣṣaru(m) 'guard'

maṣṣarūtu(m) f. 'safekeeping'

mašālu(m) (a) **G** 'to be identical' *ana* 'to' **D** 'to make equal'

mašā'u(m) (a/u) **G** 'to rob', 'to ransack'

mašku(m) 'skin', 'leather', 'hide'

mašmaššu(m) 'incantation priest'

maššakku(m) 'incense' (pl. same meaning)

mašû(m) (i) **G** 'to forget'

matāqu(m) (i) **G** 'to be(come) sweet'

mati, immati 'when?', 'ever'

matīma 'ever', 'always'

mâtu(m) (ū) **G** 'to die' **Š** 'to kill'

mātu(m) f. 'land', 'country'

maṭû(m) (i) **G** 'to become less', 'to waste away' **Št₁** 'to diminish'

mayyālu(m) 'bed'

mehretu(m) f. 'front'

mehru(m) 'counterpart', 'match (i.e. equal person)'

mehû(m) 'storm wind'

mekû(m) (i) **G** 'to neglect'

melemmu(m), *melammu(m)* 'aura', 'radiance'

mēlû(m) 'high place', 'height'

mēseru(m) 'imprisonment'

mesû(m) **G** 'to wash (s/th)'

mešrêtu(m) f. pl. only 'limbs'

mešrû(m) 'wealth'

mêšu(m) (ī) **G** 'to despise'

mētequ(m) 'passage' (i.e. the fact of passing), 'route'

mihṣu(m) 'strike', 'blow'

milku(m) 'counsel', 'plan'

mīlu(m) 'flood'

mimma 'at all'

mimmû 'whatever' (subordinator)

minītu(m) f. 'measure'; pl. 'limbs', 'measurements', 'dimensions'

mīnu(m) 'what?'

miqittu(m) f. 'fall', 'death' (of cattle)

miqtu(m) m. (a disease)

mīru(m) 'bull'

mīsu(m) (the act of) 'washing'

mīšaru(m) 'justice', 'law code'

miširtu(m) f. 'produce'

mišittu(m) f. 'paralysis'

mithuṣu(m) 'combat', 'strife'

mītu(m) m. 'dead'

mītūtu(m) f. '(the condition of) death'

miṭratu(m) f. 'canal'

miṭtu(m) (a kind of weapon)

mû pl. only 'water' (stem *mā-*)

mubbiru(m) 'accuser'

mūdû(m) 'knowing'

muhhu(m) 'top of the head'

mukaššidu(m) 'pursuer'

mulmullu(m) 'arrow'

mūlû(m) 'ascent'

murṣu(m) 'disease', 'soreness'; *muruṣ libbi(m)* 'sorrow'

mūru(m) 'foal'

mūšabu(m) 'dwelling'

mušēbiru(m) 'someone who enable (s/o else) to cross' (a river)

mušēpišūtu(m) f. 'the duty of overseer'; *m. epēšu(m)* 'to act as overseer'

mušītiš 'at night'

mušītu(m) f. 'night'

muškēnu(m) 'wretch'

muštēšeru(m) 'just'

mūšu(m) 'night'; *mūša(m)* 'at night'

muttalliku(m) 'roaming', 'restless'

mutu(m) m. 'man', 'husband'

mūtu(m) m. 'death'

mu''uru(m) see *(w)u''uru(m)*

nabāṭu(m) *(u)* **G** 'to shine' **Š** caus. of **G**

nablu(m) 'flame'

nabnītu(m) f. 'form'

nabû *(i)* **G** 'to name'

nadānu(m) *(i)* **G** 'to give', 'to grant', 'to sell'

nadû(m) *(i)* **G** 'to throw', 'to cast' (a spell), X *eli* Y *n.* 'to accuse Y of X', stat. 'to lie' (on bed) **N** 'to be abandoned' (of settlement)

nagāru(m) 'carpenter'

nagāšu(m) **Gtn** *(i)* 'to wander about'

nagbu(m) 'entirety', 'depths'

nahallu(m) f. 'wadi'

nahāsu(m) *(i)* **G** 'to collapse', 'to subside'

nahlaptu(m) f. 'garment'

nâhu(m) *(ū)* **G** 'to become restful'

nā'iru(m), *nā'eru(m)* 'roaring'

nakādu(m) *(u)* **G** 'to throb', 'to be(come) worried' **N** 'to become anxious'

nakāmu(m) *(a/u)* **G** 'to heap up'

nakāpu(m) **D** 'to butt', 'to gore' (like a bull)

nakāsu(m) *(i)* **G** 'to cut, 'to slit' (throat) **Gtn** iter. **D** 'to cut'

nakru(m), f. *nakirtu(m)* 'foreign', 'hostile'; as noun 'enemy'

nâku(m) *(ī)* **G** 'to have sex with'

namāru(m) *(i)* **G** 'to be(come) bright', 'to be(come) healthy, well developed' **D** 'to brighten'

namdattu(m) f. 'amount paid'

nammaštû(m) 'wild beasts'

namrāṣu(m) 'difficult territory'

namrīru(m) 'radiance', 'radiant auras' (pl. with same meaning as sg.)

namru(m), f. *namirtu(m)* 'bright', 'friendly' (face)

namṣaru(m) 'sword'

namû(m) 'desert'

namungatu(m) f. 'paralysis'

nannāru(m) 'light (of the sky)' (epithet of moon god)

napāhu(m) *(a/u)* **G** 'to kindle' (fire) **N** 'to break out' (fire) **D** stat. 'to be swollen, inflamed'

napālu(m) *(a/u)* **D** 'to gouge out (eyes)'

napāšu(m) **D** 'to ease'

naphu(m), f. *napihtu(m)* 'blazing' (fire); f. as noun 'blazing fire'

napištu(m) f. 'life', 'throat'

napīšu(m) 'breath'

naprušu(m) **N** 'to fly'

napšaštu(m), *napšaltu(m)* f. 'salve', 'ointment'

napšu(*m*) 'abundant'

naqāru(*m*) (*a/u*) **G** 'to destroy'

naqbu(*m*) 'cosmic underground waters' (synonym for *apsû*(*m*)), 'the deep'

naqû(*m*) (*i*) **G** 'to libate'

naquttu(*m*) f. 'critical condition'

nāriṭu(*m*) 'swamp' (also metaphorically)

narkabtu(*m*) f. 'chariot'

narû(*m*) 'stele'

nāru(*m*) 1 'singer'

nāru(*m*) 2 f., pl. *-ātu*(*m*) 'river'

nâru(*m*) (*ā*) **G** 'to kill'

naruqqu(*m*) f. 'leather bag'

nasāhu(*m*) (*a/u*) **G** 'to pull out', 'to wipe out', 'to transfer'

nasāku(*m*) **Š** 'to allow to be repealed'

nasāqu(*m*) **Št** 'to put in order'

naṣāru(*m*) (*a/u*) **G** 'to guard', 'to protect'

nāṣiru(*m*) 'guard', 'protector'

naṣru(*m*) 'guarded', 'protected'

našāku(*m*) (*a/u*) **G** 'to bite'

našāqu(*m*) (*i*) **G** 'to kiss' ·

našû(*m*) (*i*) **G** 'to lift', 'to carry'

nāšû(*m*) 'bearer'

natbāku(*m*) 'waterway'

naṭālu(*m*) (*a/u*) **G** 'to look (at)', 'to observe', 'to see', 'to experience' **Gtn** iter.

naṭû(*m*) (*u*) **G** (stative only) 'to be suitable' *ana* 'to'/'for'

nazāqu(*m*) (*i*) **G** 'to be(come) annoyed' **Š** 'to annoy'

nēbertu(*m*) f. 'crossing', 'ford'

nēmelu(*m*) 'earnings'

nēmequ(*m*) 'wisdom'

nēmettu(*m*) f. 'cause for complaint'

nêru(*m*) (*ē*) **G** 'to kill', 'to smite'

nesû(*m*) 'distant'

nesû(*m*) (*i*) **G** 'to be(come) distant' **Š** 'to keep (s/th, s/o) away'

nēšu(*m*) 'lion'

nikkassu(*m*) 'arithmetic' pl. 'accounts'

niksu(*m*) '(the act of) cutting'

nīnu 'we'

nipšu(*m*) 'scent'

nipūtu(*m*) f. 'debt slave'

niqû(*m*), *nīqu*(*m*) 'libation', 'sacrifice'

nīru(*m*) 'yoke'

niṣirtu(*m*), f. 'secret', 'treasure (house)'

niṣru(*m*) 'protection'

nišū pl. only, f. 'people'

nīšu(*m*) 'life'; *nīš* X 'oath sworn on the life of X'

niṭlu(*m*) 'gaze'; *kīma n.* X 'according to X's judgment'

niṭūtu(*m*) f. '(a) beating'

niziqtu(*m*) f. 'worry'

nuballu(*m*) (part or type of) 'wing'

nubattu(*m*) f. 'resting place'; *n. šakānu*(*m*) 'to halt for the night'

nudunnû(*m*) 'dowry'

nuhatimmu(*m*) 'cook'

nuhatimmūtu(*m*) f. 'duty as cook'

nullâtu(m) f. almost only pl. 'calumny'

nūnu(m) 'fish'

nupāru(m), *nurpāru(m)* 'prison'

nūru(m) 'light'

padānu(m) f. 'path'

pâdu(m) (*ā*) **G** 'to lock (s/o) up'

pādû(m) 'merciful'

pagru(m) 'body', 'corpse'

pahāru(m) **G** 'to come together' **Gtn** 'to come together a few at a time, bit by bit' **D** 'to bring together'

palāhu(m) **G** 'to be(come) afraid' *ana* 'of/for'; stat. 'to be frightening' **Gt** 'to revere' **D** 'to make afraid', 'to terrify', 'to intimidate'

pālihu(m) 'fearer'

palālu(m) **G** 'to guard' **D** (uncl., perhaps:) 'to see to (s/o)'

palāsu(m) **N** 'to see', 'to look at' **Ntn** iter. **D** 'to see to', stat. 'to be concerned' **Š** 'to cause (s/o) to see (s/th)', 'to show'

palāšu(m) (*a/u*) **G** 'to pierce' **Š** caus.

pānānu(m) 'previously'

pāniš 'at the front'

pānu(m) 'front', 'surface'; pl. 'face'; *pānī* X *babālu(m)*/ (*w*)*abālu(m)* 'to forgive X'

pānû(m), f. *pānītu(m)* 'past', 'previous'

paphû(m) 'Paphaean' (gentilic adjective; do not pronounce 'ph' as in Philip!)

paqādu(m) (*i*) **G** 'to entrust', 'to care for'

parakku(m) 'dais'

parāku(m) (*i*) **G** 'to obstruct (s/ th)', 'to lie in the way' *ana* 'of'

parāsu(m) (*a/u*) **G** 'to divide', 'to cut off', 'to wean', 'to render a verdict (in a lawsuit)' (see Unit 15.5 DYK)

parā'u(m) (*a/u*) **G** 'to cut off', 'to slice through'

parrisānū pl. only 'boatmen'

parsu(m) 'cut off'

parṣu(m) 'rite', '(cultic), office'

parû(m) 'mule'

parzillu(m) 'iron'

paspasu(m) 'duck'

pašāhu(m) (*a*) **G** 'to rest' **Št₁** 'to be alleviated'

pašāqu(m) (*u*) **G** 'to be narrow, difficult' **Š** 'to be in difficulties' **Štn** iter.

pašāru(m) (*a/u*) **G** 'to interpret' (a dream)

pašāšu(m) (*a*) **G** 'to anoint' **Gt** 'to anoint oneself' **N** 'to be anointed'

pašqu(m), f. *pašuqtu(m)* 'narrow', 'difficult'

paššūru(m) 'table'; *p. rakāsu(m)* 'to lay the table'

pāšu(m) 'axe'

patāhu(m) **D** 'to stab' **Dt** 'to stab each other'

patālu(m) (*i*) 'to twist'

patru(m), 'sword', 'dagger'

paṭāru(m) (*a/u*) **G** 'to loosen', 'to undo', 'to release', 'to

ransom', 'to go away' **N** 'to be loosened', 'to be dispelled'

pehû(m), f. *pehītu(m)* 'closed' (route)

pēmu(m) 'thigh'

pērtu(m) f. 'hair'

peṣû(m), f. *peṣītu(m)* 'white'

petû(m) (e) **G** 'to open'

piltu(m) see *pištu(m)*

pirittu(m) f. 'terror'

pirṣu(m) 'breach'

pir'u(m) 'offspring'

pīru(m) 'elephant'

pišannu(m) 'box', 'chest'

pištu(m), *piltu(m)* f. 'insult'

pitiltu(m) f. 'string', 'cord'

pizallūru(m) f. 'gecko'

pû(m) 'mouth', 'speech'

puhālu(m) 'male animal'

puhru(m) 'assembly'

pūhu(m) 'substitute'

puhur 'together'

puluhtu(m) f. 'fear', 'reverence', 'fearsomeness' (pl. same meaning)

purussû(m) 'legal decision'

pušqu(m) 'strait'

puzru(m) 'secrecy'

qabaltu(m), *qablatu(m)* f. 'middle'

qablu(m) 'battle', 'onslaught'

qabû(m) (i) **G** 'to speak', 'to say'

qadādu(m) (u) **G** 'to plunge down' (of water courses)

qalālu(m) (i) **G** 'to be(come) light' **D** 'to make light', 'to spoil', 'to make shabby'

(clothes); *rēš/qaqqad* X *q.* 'to humiliate X'

qalliš 'lightly'

qamû(m) (u) **G** 'to burn'

qanû(m) '(a single) reed'

qâpu(m) (ū) **G** 'to collapse'

qaqqadu(m), *kaqqadu(m)* 'head'

qaqqaru(m), *kaqqaru(m)* 'ground'

qardu(m) 'heroic'

qardūtu(m) f. 'heroism'

qarrādūtu(m) f. 'heroism'

qaštu(m) f. 'bow'

qâšu(m) (ī) **G** 'to give as a gift'

qaṭālu(m) **N** 'to be killed'

qatû(m) (i) **G** 'to come to an end'

qātu(m) f. 'hand'; transf. also 'doings'

qebēru(m) (i) **G** 'to bury'

qēbiru(m) 'burier'

qerbetu(m) f. 'meadowland'

qerbu(m) 'middle', 'inside', 'interior'; pl. 'insides' (of body); see also *qereb, ana qereb*

qereb 'in', 'inside' (prep.)

qerēbu(m) (i) **G** 'to approach'; stat. (*qerub*) 'to be near' **D** stat. 'to be very near' **Š** 'to present (a prayer, a plea) to s/o' **Štn** iter.

qibītu(m) f. 'utterance', 'command'

qinnâzu(m) f. 'whip', 'team of workmen'

qīptu(m) f. 'office', 'appointment'

qīrtu(m) f. 'bitumen'

qištu(m) f. 'forest'
qīšu(m) 'forest'
qubbû(m) 'lamentation'
quppu(m) 'basket'
qurādu(m) 'hero'
qurunnu(m) f., pl. *-ātu(m)* 'pile'

rabû(m) 1 (*i*) **G** 'to be(come) big, great' **D** 'to bring up (a child)' **Š** 'to make big, great'
rabû(m) 2, f. *rabītu(m)* 'big', 'great'
râbu(m) (*ī*) **G** 'to pay back', 'to requite' (s/th, *ana*, with s/th, acc.)
raggu(m) 'wicked'; as noun 'villain'
rahāṣu(m) (*i/i*) **G** 'to flood', 'to overwhelm like a flood'; with weather god as subject: 'to be in full flood'
rāhiṣu(m) 'flooder' (epithet of the storm god); *kīma rāhiṣi(m)* 'like the storm god in full flood'
rāhû(m) see *rehû(m)*
rakābu(m) (*a/a*) **G** 'to ride' (also sexually) **Gt** 'to ride each other, to copulate'
rakāsu(m) (*a/u*) **G** 'to bind'
rakbû(m) 'messenger on horseback'
raksu(m), f. *rakistu(m)* 'bound'
ramāku(m) (*u*) **G** 'to bathe (in)'
ramāmu(m) (*u*) **G** 'to roar, to rumble'
ramanu(m) 'self'; X *ramaniš u* 'his own X'
ramû(m) 1 (*u*) **G** 'to become slack'

ramû(m) 2 (*i*) **G** 'to sit on'
râmu(m) (*ā*) **G** 'to love'
rapāšu(m) (*i*) **G** 'to be(come) broad' **D** 'to broaden'
rapšu(m), f. *rapaštu(m)* 'broad', 'vast'
raqādu(m) (*u*) **Gtn** 'to prance about'
râqu(m) (*ī*) **G** 'to be(come) unoccupied'
rasābu(m) (*i*) **D** 'to smite'
rašû(m) (*i*) **G** 'to acquire'
rebītu(m) f. '(town) square'
redû(m) (*i*) **G** 'to pursue (s/o, acc.)', 'to march' **Š** 'to cause to flow'
rēdû(m) 'soldier'
rēhû(m), *rāhû(m)*, f. *rāhītu(m)* 'the one who seeps over (s/o, s/th, gen.)'
rêmu(m) (*ē*) **G** 'to have mercy (on s/o, acc.)'
rêmu(m) 'mercy'
rêqu(m) (*ū*) **G** 'to be(come) distant'
rēṣu(m) 'helper'; *rēṣūšu* 'his helper'
rēšu(m) 'head', 'top', 'peak', 'beginning', 'slave'; *r. eqli(m)* 'destination'; dual can be used with same meaning as sg.
ridûtu(m) f. 'succession'; *mār r.* 'crown prince'
rigmu(m) 'shout', 'cry', 'noise'; *rigma(m) eli* X *šakanu(m)* 'to raise a complaint against X'
rihiṣtu(m), *rihiltu(m)* f. 'devastating inundation'
riksu(m) 'knot', 'contract'; pl. *-ātu(m)*

rīmtu(*m*) f. 'wild cow'
rīmu(*m*) 'wild bull'
rimûtu(*m*) f. 'paralysis'
rīqu(*m*) 'empty'
rīqūtu(*m*) f. 'emptiness'
rubātu(*m*) f. 'noblewoman',
  'lady', 'princess'
rubṣu(*m*) 'bed place', 'dung'
rubû(*m*) 'nobleman', 'lord',
  'prince'
rubûtu(*m*) f. 'lordliness',
  'nobility'
rupšu(*m*) 'breadth'
rūqu(*m*) 'distant'; as noun
  'distance'; *ina rūqi*(*m*) 'in the
  distance', 'in a faraway place';
  ana rūqēte (f. pl. used as noun)
  'from afar'
ruteššû(*m*) **Dtn** 'to be constantly
  inconsiderate'
ru'tu(*m*) f. 'spittle'

sābītu(*m*) f. 'female tavern
  keeper', 'ale wife'
sābû(*m*), *sābi'u*(*m*) 'brewer'
sadāru(*m*) (*i*) **G** stat. 'to be
  regular'
sahālu(*m*) (*a/u*) **G** 'to pierce'
sahāpu(*m*) (*a/u*) **G** stat. 'to be
  spread over', 'to cover' **D** 'to
  overwhelm'
saharšubbû(*m*) (a skin disease,
  perhaps:) 'leprosy'
sahāru(*m*) (*u*) **G** 'to go around',
  'to turn (about)', 'to search for'
  N 'to turn towards, to favour'
  Š caus.
salāmu(*m*) **D** 'to appease'
salīmu(*m*) 'peace'

sâmu(*m*) (*ī*) **G** 'to be red'
sanāqu(*m*) (*i*) **G** 1. 'to test',
  'to keep under control' 2. 'to
  approach'
sapāhu(*m*) **N** 'to be dispersed'
  D stat. 'to be splayed' (limbs)
sapānu(*m*) (*a/u*) **G** 'to flatten'
sartu(*m*) f. 'crime', 'lie', 'lies'
sekēru(*m*) (*i*) **G** 'to block up'
serdû(*m*) 'carrying pole' (for
  sedan chair)
sêru(*m*) (*ē*) **G** 'to plaster'
sihirtu(*m*) f. 'entirety',
  'circumference'
sikkatu(*m*), f. '(foundation) peg',
  'pinnacle' (of mountain)
sikkūru(*m*) 'bolt'
sili'tu(*m*), f. 'illness'
simmu(*m*) 'wound'
simtu(*m*), f. 'fitting thing'; *simat*
  X '(that) which befits X'
sîn (name of the moon god)
sinništu(*m*), f. 'woman'
sippir Sippar (name of city)
sissiktu(*m*), f. 'alliance'
sīsû(*m*) 'horse'
sullû(*m*) 1 **D** 'to pray'
sullû(*m*) 2 'prayer'
suluppu(*m*) 'date' (fruit)
sunqu(*m*) 'famine'
sūnu(*m*) 'lap'
suppû(*m*) 'prayer'

ṣabātu(*m*) (*a*) **G** 'to seize', 'to
  catch' **Gt** 'to seize each other',
  'to engage in litigation' **N** 'to
  be caught', 'to be seized' **D** =
  G **Štn** 'to constantly cause (s/o,
  acc.) to seize (s/th, acc.)

ṣābu(m) 'troop(s)' (of workers, soldiers), 'work-party'

ṣalāmu(m) (i) **G** 'to be(come) black, dark'

ṣallu(m) 'sleeping'

ṣalmu(m) 'statue'

ṣalpu(m) 'crooked'

ṣāltu(m) f. 'quarrel'

ṣalû(m) (i) **G** 'to throw (off)'

ṣamādu(m) (i) **G** 'to harness'

ṣarāmu(m) **D** 'to strive'

ṣarāpu(m) 1 (a/u) **G** 'to desire'

ṣarāpu(m) 2 (u?) **G** 'to be loud' **Š** 'to make resound'

ṣarpu(m) 'refined'

ṣehēru(m) (i) **G** 'to be(come) little, young'

ṣehru(m), f. ṣehretu(m), ṣehertu(m) 'little', 'small'

ṣēnu(m) 1 'evil'

ṣēnū(m) 2 pl. only, f. 'sheep and goats'

ṣerretu(m) f. 'nose-rope'

ṣerru(m) 'snake'

ṣēru(m) **i)** 'back' **ii)** 'steppe', 'open country', 'the wild'; see also *ina ṣēr, ana ṣēr*

ṣibûtu(m) f. 'wish'

ṣillu(m) 'shadow', 'protection'

ṣīru(m) f. ṣīrtu(m) 'exalted'

ṣīrūtu(m) f. 'exaltedness'

ṣubātu(m) m. 'garment'

ṣuhārtu(m) f. 'girl'

ṣuhāru(m) (OB pl. ṣuhārû) 'boy'

ṣuhru(m) '(time of) youth'

ṣullulu(m) **D** 'to cover (a building) with a roof'

ṣulūlu(m) 'shade', 'protection'

ṣumāmu(m) 'thirst'

ṣūmu(m) 'thirst'

ṣurru(m) 'mind'

ša prep. 'of'; subordinator 'which', 'who'

šabāsu(m) (a/u) **G** 'to gather'

šadādu(m) (a/u) **G** 'to drag'

šadlu(m), f. šadiltu(m) 'wide'

šadû(m) 'mountain (range)'

šagaštu(m), šagaltu(m) f. 'massacre'

šagāšu(m) (i) **G** 'to slaughter'

šahāhu(m) (u) **G** 'to be(come) loose' (of hair)

šahātu(m) 1 m.? 'corner', 'side'

šahātu(m) 2 (u) **G** 'to fear'

šahāṭu(m) 1 (a/u) **G** 'to tear off'

šahāṭu(m) 2 (i) **G** 'to jump'; in hend. 'hurriedly'

šā'iltu(m) f. 'female dream interpreter'

šakānu(m) (a/u) **G** 'to put', 'to impose', 'to set in place', 'to establish', 'to appoint', 'to equip' (s/o, acc. with s/th, acc.) 'to bring about' **Gt** = G **N** 'to be placed', 'to be appointed', 'to be equipped with (acc.)', 'to occur' **Š** 'to cause to reside' (in heart)

šalālu(m) (a/u) **G** 'to plunder'

šalamtu(m) f. 'corpse'

šalāmu(m) (i) **G** 'to be(come) well' **D** 'to make (s/th, acc.) good to s/o (acc.)', 'to lead (s/o) in safety', 'to keep safe'

šalhû(m) 'outer wall'

šalimtu(m) f. 'good fortune'

šallatu(m) f. 'plunder'; š. *šalālu(m)* 'to carry off plunder'

šalmatu(m) see *šalimtu(m)*

šalmūtu(m) f. 'the condition/ state of being healthy'

šâlu(m) (*ā*) **G** 'to ask', 'to question'

šalummatu(m) f. 'radiance'

šamāhu(m) **D** 'to make flourish'

šamāmū see *šamû*

šamāru(m) (*u*) **G** 'to rage'

šamaš (name of the sun god)

šamā'ū see *šamû*

šamhu(m), f. *šamuhtu(m)* 'lush', 'voluptuous'

šammu(m) 'plant', 'grass'

šamnu(m) 'oil'

šâmu(m) 1 (*ā*) **G** 'to buy'

šâmu(m) 2 (*ī*) **G** 'to decree (as) a destiny'

šamû, šamā'ū, šamāmū pl. only 'sky', 'heaven', 'the heavens'

šanānu(m) (*a/u*) **G** 'to match', 'to rival'

šanāṣu(m) (*i*) **G** 'to sneer'

šāninu(m) 'rival'

šanû(m) 1 (*i*) **G** 'to be(come) different'; with *ṭēmu(m)* 'mind': 'alteration of the mind' = 'madness'

šanû(m) 2 'second', 'other'

šapāku(m) (*a/u*) **G** 'to pour', 'to heap up', 'to cast' (metal objects) **D** 'to pour'

šapal see *šaplu(m)*

šapālu(m) (*i*) **G** 'to be(come) low' **N** 'to be cast down' **D** 'to lower'

šapāru(m) (*a/u*) **G** 'to send', 'to send a letter', 'to write' **Gt** (see *šitpuru(m)*) **Gtn** iter. **N** 'to be sent'

šaplānu(m) 'below'

šaplu(m) 'underside'; *šapalšu* 'under him'

šaplû(m), f. *šaplītu(m)* 'lower' (sea)

šāpiru(m) 'boss'

šaptu(m) f. 'lip', 'rim' (of vessel)

šaqālu(m) (*a/u*) **G** 'to weigh out', 'to suspend (i.e. hang)'

šaqû(m) 1, f. *šaqūtu(m)* 'high'

šaqû(m) 2 (*u and i*) **G** 'to be(come) high'

šaqû(m) 3 (*i*) **G** 'to give (s/th, acc. to s/o, acc.) to drink'

šaqummu(m) 'utterly silent'

šār 3600 (used as a large round number)

šarāhu(m) **G** 'to be(come) magnificent'

šarāku(m) (*a/u*) **G** 'to give (as a present)', 'to grant' **N** 'to be given (as a present)'

šarku(m) 'pus'

šarāqu(m) (*i*) **G** 'to steal' **Gtn** iter.

šarāṭu(m) (*a/u*) **G** 'to tear' **D** = G

šarrābu(m) (a demon)

šarrāqu(m) 'thief'

šarratu(m) f. 'queen'

šarru(m) 'king'

šarrūtu(m) f. 'kingship'

šārtu(m) f. 'hair' (collective)

šāru(m) 'wind'

šasû(m) (*i*) **G** 'to shout out', 'to state a (legal) claim' *ana* 'against'

šatāhu(m) **D** 'to elongate'

šatta(m) 'this year'

šattu(m) f. 'year'

šatû(m) (*i*) **G** 'to drink' (**Š**: *šaqû(m)* usually used instead)

šaṭāru(m) (*a/u*) **G** 'to incise', 'to inscribe', 'to write'

šâṭu(m) (*ū*) **G** 'to despise'

šebēru(m) (*i*) **G** 'to break' **D** 'to smash'

šēlūtu(m) f. 'blade'

šemû(m) (*e*) **G** 'to hear'

šēmû(m) 'hearer'

šepṣu(m) 'obdurate'

šēpu(m) f. 'foot'

šeriktu(m) see *širiktu(m)*

šerru(m) 'child'

šērtu(m) 1 f. 'morning', pl. 'the morning hours'

šērtu(m) 2 f. 'bar' (as part of lock)

šērtu(m) 3 f. 'punishment'

še'u(m) 'grain'

šī 'she', 'this' (f.), 'that' (f.)

šibbu(m) 'belt'

šības(m) 'old'; as noun 'old man', 'witness'

šībūtu(m) f. 'witness-hood', 'the fact of being a witness'

šigaru(m) 'bolt'

šikaru(m) 'beer'

šikittu(m) f. 'shape'

šillatu(m) f. 'shamelessness', 'sacrilege'; pl. 'shameless, words', 'sacrilegious words'

šīmtu(m), *šīmatu(m)* f. 'fate'

šīmu(m) 'price'

šinnu(m) 'tooth', 'tusk'

šīpātu(m) f. pl. only, 'wool'

šipru(m) 'work'

šiptu(m) f. 'spell'; *š. balāṭi(m)* 'life-giving spell'

šir'ānu(m) 'sinew'

šīrāš 'beer' (the word has no case vowel!)

širiktu(m), *šeriktu(m)* f. 'gift', 'dowry'

šīru(m) 'flesh'

šitnunu(m) 'strife'

šitpuru(m) **Gt** stat. 'to be clad in'

šittu(m) f. 'sleep'

šīṭūtu(m) f. 'scorn'; *š. X lequ(m)* 'to scorn X'

šizbu(m) 'milk'

šū 'he', 'this' (m.), 'that' (m.)

šuanna (a poetic name of Babylon); the word has no case vowel, i.e. it is the same for nom., acc. and gen.

šubtu(m) f. 'dwelling'

šūbu(m) 'rush' (plant)

šubû(m) 'battering ram'

šukurru(m) 'spear'

šulmu(m) 'peace', 'wellbeing'

šumma 'if' *š. … š.* 'either … or'

šummu **D** 'to ponder'

šumu(m) 'name'

šunatu(m) see *šuttu(m)*

šūnuhu(m) 'exhausted'

šupšikku(m) see *tupšikku(m)*

šupšuqu(m) 1 **Š** 'to be in difficulties', stat. 'to be very difficult' **Štn** iter.

šupšuqu(m) 2 'very difficult'

šūquru(m) 'precious'

šurqu(*m*) 'stolen goods'

šurrû(*m*) **D** 'to start (s/th)'

šuršu(*m*) 'root'

šūru(*m*) 'reed bundle'

šuškallu(*m*) 'net'

šuttatu(*m*) f. 'pit'

šuttu(*m*), *šunatu*(*m*) f. 'dream'; *š. amāru*(*m*) 'to have a dream'

šūtu(*m*) f. 'the south wind'

šūturu(*m*) 'very great'

tabāku(*m*) (*a/u*) **G** 'to pour' **Š** 'to cause (s/o) to shed (s/th)'

tabālu(*m*) (*a*) **G** 'to take (away)'

tabāštānu(*m*) f. 'excrement'

tabsūtu(*m*) f. 'midwife'

tāhāzu(*m*) 'battle', 'combat'

tahlīpu(*m*) 'armour'

takālu(*m*) (*a*) **G** 'to trust' **N** 'to trust' *ana/eli* 'in, to'

tamāhu(*m*) (*a/u*) **G** 'to seize'

tamāru(*m*) **D** stat. 'to be covered', referring to words 'to be ambiguous'

tâmatu(*m*) see *tâmtu*(*m*)

tamkāru(*m*) 'merchant'

tamlû(*m*) 'terrace'

tâmtu(*m*), *tâmatu*(*m*) f. 'sea'

tanattu(*m*) f. 'praise'

taphūru(*m*) 'assembly'

tappû(*m*) 'friend', '(business) partner'

taqānu(*m*) (*u*) **G** 'to be in order', 'to subside' (noise)

tarāru(*m*) (*u*) **G** 'to tremble'

tarāṣu(*m*) 1 (*a/u*) **G** 'to stretch out'

tarāṣu(*m*) 2 (*u*) **G** 'to be in good order' **D** 'to put in order'

tarbītu(*m*) f. 'upbringing'

targīgu(*m*) 'evil-doer'

târu(*m*) (*ū*) **G** 'to (re)turn', 'to turn *ana* 'into'; in hend.: 'to do again' **D** 'to turn s/th' *ana* 'into', 'to return' s/th *ana* 'to' s/o

tašīmtu(*m*) f. 'reckoning'

tebû(*m*) 1 'erect'

tebû(*m*) 2 (*i*) **G** 'to rise' **Š** 'to remove'

tēbû(*m*) 'rutting'; *lā tēbû*(*m*) 'incurable'

tenû(*m*) 'replacement'

terdinnu(*m*) 'second son'

têrtu(*m*) f. 'instruction', 'omen'

teṣû(*m*) 'to excrete'

tēšû(*m*) 'chaos', 'mêlée'

tiamtu(*m*) see *tâmtu*(*m*)

tību(*m*) 'rise, attack'; *t. tāhāzi*(*m*) 'onslaught'

tibûtu(*m*) f. 'swarm' (of locusts)

tiklu(*m*) 'trust'

tillû(*m*) 'equipment', pl. 'tools'

tīlu(*m*) 'tell', 'ruin mound'

tinūru(*m*) 'oven'

tiûtu(*m*) f. 'food'

tukultu(*m*) f. 'encouragement', 'trust'

tūltu(*m*) f. 'worm'

tupšikku(*m*), *šupšikku*(*m*) 'earth basket', 'toil', 'corvée work'

turbu'tu(*m*) f. '(dust) storm'

tūša(*m*) 'for sure'

tūšaru(*m*) 'plane'; *mithuṣ t.* 'pitched battle'

ṭabāhu(*m*) (*a/u*) **G** 'to slaughter' **D** = G

ṭābtu(*m*) f. 'salt'

ṭâbu(*m*) (*ī*) **G** 'to be(come) good', 'sweet', *eli* X *ṭ.* 'to be

pleasing to X' **D** *šīr* X *ṭ.* 'to give bodily well-being to X' **Š** 'to make pleasant'

ṭābu(m), f. *ṭābtu(m)* 'good', 'kindly'; f. as noun 'goodness'

ṭapultu(m) f. 'slander'

ṭa'tu(m) f. 'bribe(ry)'

ṭarādu(m) (*a/u*) **G** 'to despatch'

ṭehû(m) (*i*) **G** 'to draw near' *ana* 'to'

ṭēmu(m) 'message', 'plan', 'report', 'matter', 'mind', 'news'; *ṭ. ṣabātu(m)* 'to make up one's mind'; see also *šanû(m)* 1

ṭênu(m) **G** 'to grind'

ṭiṭṭu(m) m.? 'clay'

ṭūbtu(m) f. 'peace'

ṭuppu(m) pl. *-ātu(m)* 'cuneiform tablet'

u 'and', 'or'

ubānu(m) f. 'finger', 'pinnacle' (of mountain)

ugāru(m) 'meadow'

uggatu(m) f. 'anger'

uklu(m) 'darkness'

ukullû(m) 'food', 'fodder'

ukultu(m) f. 'food'

ul 'not' (see Unit 14.18) *ul…ul* 'neither…nor'

uliltu(m) f.? 'dried fig'

ullikīa(m) 'there'

ulṣu(m) 'delight'

ultu see *ištu*

ūma(m) 'today'

ūmakkal(m) 'a single day'

ūmišam(ma) 'day by day', 'day after day'

umma (introduces direct speech)

ummānu(m) f. 'army', 'populace'; pl. *-ātu(m)* 'troops'

ummu(m) 1 'fever'

ummu(m) 2 f. 'mother'

ūmu(m) 'day'

unnīnu(m), *unninnu(m)* 'prayer'

unūtu(m) f. 'equipment'

uqnû(m) 'lapis lazuli'

urhu(m) m. and f. 'path'

urinnu(m) 'standard'

urīṣu(m) 'male goat'

urpatu(m) f. 'cloud'

urrakūtu(m) f. *šipir u.* 'sculptor's craft'

urru(m) 'day'; *urra(m)* 'by day', 'tomorrow'

urruhiš(m) 'very quickly'

uršānu(m), *uršannu(m)* 'hero'

uršu(m) 'bed'

ūru(m) 1 'roof'

ūru(m) 2 'vulva'

uruk (name of a city)

usātu(m) pl. 'help'; *bēl u.* 'doer of good'

uṣurtu(m) f. 'ordinance'

ušallu(m) f. 'meadows along river'

uššušu(m) **D** 'to renew'

uštu see *ištu*

utlu(m) 'lap' (poetic also of heaven)

utnēnu(m) 'prayer'

utû(m) 'doorman', 'gatekeeper'

utūnu(m) f. 'kiln'

u''urtu(m) see *(w)u''urtu(m)*

uznu(*m*) f. 'ear', 'attention', 'wisdom'; *u.* X *petû*(*m*) 'to enlighten X'

uzzu(*m*) anger

(*w*)*abālu*(*m*) **G** 'to bring', 'to spend (time)', with *libbu*(*m*) as subject 'to induce (s/o, acc., to do s/th)' **Gtn** iter. **Š** 'to have (s/th) brought', 'to send'

(*w*)*alādu*(*m*) **G** 'to give birth to'

(*w*)*aqāru*(*m*) (*i*) **G** 'to be(come) precious'

(*w*)*arādu*(*m*) **G** 'to go down'

(*w*)*ardu*(*m*) 'male slave'

(*w*)*arhu*(*m*) 'month'

(*w*)*arki*, (*w*)*arka* 'after', 'behind' (prep.); 'afterwards' (adv.)

(*w*)*arkatu*(*m*) f. 'rear'; *w. parāsu*(*m*) 'to establish the relevant facts'

(*w*)*arkû*(*m*) 'later' (adj.)

(*w*)*aršu*(*m*), *maršu*(*m*), f. (*w*)*aruštu*(*m*) 'dirty'

(*w*)*arû*(*m*) (*u*) **G** 'to lead' **Š** 'to direct'

(*w*)*aṣābu*(*m*) **G** 'to add on', 'to increase'

(*w*)*aṣû*(*m*) **G** 'to go out', 'to go away'; *bāba*(*m*) (*w*)*aṣû*(*m*) 'to go out through the gate' **Š** caus

(*w*)*ašābu*(*m*) **G** 'to sit', 'to dwell', 'to remain', 'to be present' **Gtn** iter. **Š** 'to settle (s/o)'

(*w*)*ašāru*(*m*) **G** 'to lower'

(*w*)*ašāṭu*(*m*) **G** 'to be(come) difficult' (stat. (*w*)*ašaṭ*)

(*w*)*āšibu*(*m*) 'dweller'; (*w*)*āšib* X 'person who dwells in (lit. 'of') X'

(*w*)*ašṭu*(*m*) 'difficult'

(*w*)*atāru*(*m*) **G** 'to increase' (i.e. 'to become more') **D** 'to increase' (i.e. 'to make more')

(*w*)*atru*(*m*) 'surplus' (adj.)

(*w*)*ēdu*(*m*) 'sole', 'alone'

(*w*)*uššuru*(*m*) **D** 'to let go', 'to release'

(*w*)*u''urtu*(*m*) f. 'command', 'mission'

(*w*)*u''uru*(*m*) **D** 'to give a task to', 'to instruct s/o to do something', 'to despatch' (messenger)

zabālu(*m*) (*i*) **G** 'to bear', 'to bring' **Š** 'to cause to bear'

zābilu(*m*) 'carrier'

zakāru(*m*) (*a/u*) **G** 'to utter', 'to swear (an oath)' **Gt** = G **Š** 'to cause (s/o) to swear (an oath)'

zakû(*m*) 1, f. *zakūtu*(*m*) 'clean', 'pure'

zakû(*m*) 2 (*u*) **G** 'to be(come) clean, pure'

zamāru(*m*) 1 **D** 'to sing about'

zamāru(*m*) 2 'song'

zanānu(*m*) **Š** 'to cause (s/th) to rain down'

zaqāpu(*m*) (*a/u*) **G** 'to be(come) pointed', 'to stick up' (mountain peak)

zaqīqu(*m*) (a dream spirit)
zâqu(*m*) (*ī*) **G** 'to blow'
  (of wind)
zārû(*m*) 'father'
zayyāru(*m*) 'foe'
zâzu(*m*) (*ū*) **G** 'to divide'
zenû(*m*) (*i*) **G** 'to be(come)
  angry' (*itti* 'with')
zērātu(*m*) f. pl. only 'hostilities';
  z. apālu(*m*) 'to reply in a hostile
  way'

zēru(*m*) 'seed', 'progeny'
zêru(*m*) (*ē*) **G** 'to hate'
zikru(*m*) 'utterance', 'command'
zīmu(*m*) 'face'; pl. 'features'
ziqtu(*m*) m. 'sharp point'
zittu(*m*) f. 'division'
zummû(*m*) **D** 'to be deprived of
  (acc.)'
zumru(*m*) 'body'
zunnu(*m*) 'rain'
zuqtu(*m*) m. 'peak', 'spur'

Abbreviations

Table 51 lists the abbreviations of English words used throughout the text, and Table 52 gives the abbreviations used to indicate where a Babylonian sentence was taken from.

Table 51

acc.	accusative
adj.	adjective
adv.	adverb
Ass.	Assyrian
Bab.	Babylonian
caus.	causative
cf.	compare (with)
D	D system
e.g.	for example
esp.	especially
f.	feminine
G	G system
gen.	genitive
hend.	hendiadys
i.e.	that is
imp.	imperative
inf.	infinitive
iter.	iterative (see Unit 33.1)
lit.	literally
m.	masculine
MB	Middle Babylonian
mill.	millennium
N	N system
nom.	nominative
o/s	oneself
OB	Old Babylonian
orig.	original(ly)

pass.	passive
pers.	person
pl.	plural
prec.	precative
prep.	preposition
pres.	present
pret.	preterite
Š	Š system
SB	Standard Babylonian
s/o	someone
s/th	something
sg.	singular
sp.	spells, spelling
stat.	stative
transf.	transferred (meaning)
uncl.	unclear
vent.	ventive (see Unit 19.5)

Table 52

AbB	Various authors, *Altbabylonische Briefe in Umschrift und Übersetzung* (Leiden, 1964–; 14 vols.)
Adapa	S. Izre'el, *Adapa and the South Wind* (Winona Lake, 2001)
AfO 17	E. Weidner, "Hochverrat gegen Nebukadnezar II. Ein Grosswürdenträger vor dem Königsgericht", *Archiv für Orientforschung* (1954–1956), 1–9
AfO 19	W. G. Lambert, "Three Literary Prayers of the Babylonians", *Archiv für Orientforschung* 19 (1959–1960), 47–66
AH	W. G. Lambert and A. R. Millard, *Atra-Hasis: The Babylonian Story of the Flood* (Oxford, 1969)
Akkade	J. Goodnick Westenholz, *Legends of the Kings of Akkade* (Winona Lake, 1997)
ARM	Various authors, *Archives Royales de Mari* (Paris, 1950; 27 vols.)
Asar.	R. Borger, *Die Inschriften Asarhaddons* (Graz, 1956)

BBSt.	L. W. King, *Babylonian Boundary Stones* (London, 1912) (now rather outdated)
BIWA	R. Borger, *Beiträge zum Inschriftenwerk Assurbanipals* (Wiesbaden, 1996)
BWL	W. G. Lambert, *Babylonian Wisdom Literature* (Oxford, 1960)
CH	The Law Code of Hammurabi, edited in Les.
Chic.	'Chicago Prism' of Sennacherib, edited in Les.
CT 39	C. J. Gadd, *Cuneiform Texts from Babylonian Tablets, & C., in the British Museum. Part XXXIX* (London, 1926)
En.El.	Ph. Talon, *Enūma Eliš* (Helsinki, 2005)
Erra	L. Cagni, *L'Epopea di Erra* (Rome, 1969)
Etana-Epos	M. Haul, *Das Etana-Epos* (Göttingen, 2000)
GBAO 2	W. Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen, 2008)
Gilg.	A. R. George, *The Babylonian Gilgamesh Epic* (Oxford, 2003)
Gula Hymn	W. G. Lambert, "The Gula Hymn of Bulluṭsa-rabi", *Orientalia* 36 (1967), 105–132
ID	*Ištar's Descent*, edited in Les.
Khorsabad	A. Fuchs, *Die Inschriften Sargons aus Khorsabad* (Göttingen, 1994)
Les.	R. Borger, *Babylonisch-assyrische Lesestücke,* Heft I (3rd ed. Rome, 2006)
Maqlû	G. Meier, *Die assyrische Beschwörungssammlung Maqlû* (Berlin, 1937); a new edition of Maqlû is expected from T. Abusch and D. Schwemer
OBE	U. Jeyes, *Old Babylonian Extispicy* (Istanbul, 1989)
Poor Man of Nippur	O. R. Gurney, "The Sultantepe Tablets (Continued). V. The Tale of the Poor Man of Nippur", *Anatolian Studies* 6 (1956), 145–164 (this edition is now rather outdated)
RIMA 2	A. K. Grayson, *Assyrian Rulers of the Early First Millennium BC* I (Toronto, 1991)
RIMA 3	A. K. Grayson, *Assyrian Rulers of the Early First Millennium BC* II (Toronto, 1996)

Schlaf	W. Farber, *Schlaf, Kindchen, Schlaf!* (Winona Lake, 1989)
SEAL	http://www.seal.uni-leipzig.de/
TCL 3	F. Thureau-Dangin, *Une relation de la huitième campagne de Sargon* (Paris, 1912)
TN	P. Machinist, *The Epic of Tukulti-Ninurta I* (unpublished PhD dissertation, 1983)
VAB 4	S. Langdon (translated by R. Zehnpfund), *Die neubabylonischen Königsinschriften* (Leipzig, 1912) (now rather outdated)
YOS	Several Authors, *Yale Oriental Series* (New Haven)

When reference is made to the works above, capital Roman numerals (I, II, III, IV, etc.) refer to Tablets (i.e. 'chapters') of ancient compositions. Lower-case Roman numerals (i, ii, iii, iv, etc.) refer to columns of text on an individual object (e.g. a tablet, a prism, a stele). When an apostrophe appears after the line number, it means that the top part of the object is broken, and some lines are lost. Thus in a reference such as Gilg. VA+BM i.11', what is line 11 currently (i.e. on the broken tablet) was not line 11 originally (i.e. on the pristine tablet).

Assyriologists are very fond of bibliographical abbreviations. Accordingly, while reading their writings you may find it helpful to refer to the following website, where more Assyriological abbreviations are explained:

http://cdli.ucla.edu/wiki/doku.php/abbreviations_for_assyriology.

Index

Numbers refer to Units and sections within them. 'DYK' represents a 'Did you know?' box; 'Insight' represents an 'Insight' box; 'ex.' represents an exercise; 'pass.' represents a passage.

For purposes of alphabetization, *ṭ* is treated as if it were *t*, and *ṣ* and *š* as if they were s. (This differs from the practice observed in the Glossary.)

The contents of Unit 41 ('The main features of Assyrian') have not been indexed individually.

Assyrian: *41*
Assyrianisms: *ex. 31.2, 41*
Assyriology: *1*
Atra-hasīs: *ex. 10.1 DYK*
-*atta(m)* (adverbial ending): *36.8*
-*atti* (adverbial ending): *36.8*

Barth's Law: *47.12*
'basic forms' of verbs: *24.2*
Bēlet-ilī: *ex. 22.2*
beards: *30.3*
biliteral roots: *18.10, 26 Insight*
blessings: *21*
blinding: *40 pass. 1*
brackets, square: *2.2*
bricks: *40 DYK*
British Museum: *7.2 Insight*
bulls: *40 pass. 3*

case, grammatical: *6.2*
case attraction: *22.5*
casus pendens: see 'dangling' words
causative verbs: *14.10*
Chicago Assyrian Dictionary: *26.4, 42.1*
choices in spelling: *4.2*
circumflex accents: *3.2*
clauses: *29*
clauses joined into sentences: *30*
cohortative: *(what some books call the 'cohortative' is what this book calls the 1st pl. precative)*
commands for second person: *18.9, 20, 29.7*
commands for third person: *18.9, 21, 29.7*
comparisons: *6.14*

compensatory lengthening: *24.6, 47.2*
composite text: *1.2*
compound words: *6.17, 36.1 DYK*
concord: *see agreement*
consonants, assimilation of: *47.9*
consonants, double: *3.1, 44.7*
construct state: *10*
contagion, awareness of: *ex. 11.2 DYK*
contracted vowels spelled plene: *44.2*
contraction of vowels: *47.1*
'core' of verbal form: *14.2*
Cuneiform Digital Library: *42.3*
cuneiform script, examples of: *40*
cuneiform script, spelling conventions of: *44*
cuneiform tablets, how to turn: *22.3 DYK*
curses: *21*

'dangling' words: *11.12*
dative suffixes: *19*
decipherment: *1*
demons: *ex. 17.3 DYK, ex. 30.7*
dentals: *11.7*
determinatives: *see list of Sumerograms*
dictionaries: *42.1*
doubling of consonants, purely graphic: *44.7*
Dt system: *34*
Dtn system: *33*
duals: *12*
durative: *(this is what some books call the tense which this book calls 'present')*
durative verbs: *15.1*

374