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MATERIALS  
FOR A  
**Sumerian Lexicon**

WITH A GRAMMATICAL INTRODUCTION

BY

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LETTERS A—Z

FOLLOWED BY A

REFERENCE-GLOSSARY OF ASSYRIAN WORDS



180041.  
7.5.23.

Leipzig

J. C. HINRICHS'SCHE BUCHHANDLUNG

1908



Assyriologische Bibliothek  
herausgegeben von  
Friedrich Delitzsch und Paul Haupt  
Band XIX



## Preface.

The science of Philology does not consist primarily of enumerating and arranging material, but rather of that more important exactness which weighs probabilities and seeks truth amid puzzling uncertainties. Bewildering uncertainties are plentiful in the Sumerian material which we now have at our disposal, dating from the earliest until the very latest times of the Assyro-Babylonian empire. Many may claim, however, that the study of this material has not yet sufficiently advanced to justify the publication of even an attempt at a lexicon. I can only reply to such objectors in the words of the Turkish proverb: هلال سير ايتمه دكجه بدر اولماز 'the new moon can never become full unless it progresses.' An attempt has been made in the present work, to which I dare not give a more imposing title than *Materials for a Sumerian Lexicon*, to solve some of the many problems which have vexed the Assyriological world since the first recognition of the existence in the Assyro-Babylonian inscriptions of an idiom which is clearly not Semitic.

I believe with all modesty that a solution has herein been reached as to the general character of this curious *mélange* of evidently non-Semitic and, equally evidently, deliberately Semitized matter. The theory set forth in the present pages that the Sumerian of later days, especially of the hymns, is a more or less deliberately constructed hodge-podge of Semitic inventions superimposed on what could only have been a non-Semitic agglutinative, almost polysynthetic language, should, I think, go a long way toward setting at rest the argumentation of the constantly decreasing HALÉVYan school of Jewish Chauvinism. It is not to be hoped, however, that this will be the case, as theories die hard, particularly theories which seem to reflect glory on the race of their advocates. In all fairness it should be stated that the idea of the non-Semitic origin of the Sumerian idiom does not in the slightest degree detract from the glories of the mental powers of the early Semites. What other ancient people has been able to adopt an entirely and radically foreign idiom and so to alter it, that a school of distinguished modern scholars

could be almost justified in regarding the resulting mixed idiom as the invention of the unconscious perverters? And yet this is what the ancient Semitic Babylonians accomplished, with the modern not unnatural result of Prof. HALÉVY and his school. I can really see no reason why the views herein expounded should not find a ready acceptance from all who are seeking the truth regarding the early beginnings of Babylonian culture.

The wearisome and almost infinitely detailed work which has been necessary during a period extending over four years for the completion of this attempt at an explanation of the Sumerian problem has made it unavoidable that technical errors should not have crept in. The greatest care, however, has been exercised, to give all forms and references with the most minute exactness. It must, therefore, be left to the reviewers to point out wherein the work is lacking in this respect, for which possible defects I herewith beg in advance the forgiveness of all Semitic scholars.

The student who uses this work in his Sumerological investigations should carefully read the Introduction, an Index to which will be found at the end, on page XXXV. This Index can be used for reference to the phonetic and grammatical phenomena of the language, nearly all of which have been discussed in the Introduction. It was originally suggested by some members of the Sumerian Seminar of Columbia University that the Introduction should be arranged in the form of a grammar. It seemed more suitable, in view of the existence of two varying schools of Sumerology, to arrange the discussion of the language rather in the form of an *apologia pro lingua Sumerica*, which can, if necessary, be used as a grammar by those who desire such aid. The Lexicon, which may be used in connection with BRÜNNOW's *List*, is self-explanatory. The Sumerian words and values are all given underlined in the order followed by BRÜNNOW, pp. 574—588. In every case where a confusion in the mind of the reader seemed possible, I have indicated the sign in its original form, reserving only for the Introduction the practice of indicating the signs by their most common sound-value printed in CAPITALS. This was necessary, in order to avoid the occurrence of cuneiform signs in the printed Introduction. In the Lexicon no attempt has been made to follow out a consecutive system of differentiation of the many words which have the same sound-value, as in the case of the numerous *du*-values, but in the Introduction it has been found necessary, in order to avoid confusion, occasionally to indicate these by accents, as *a* = A, but *à* = ID. All the material of my articles "The Vocabulary of Sumerian," JAOS, XXV, 49—67 and "The First and Second Persons in Sumerian," AJSL, XIX, 203ff, has been incorporated in Chapters I and II. The linguistic material herein given is drawn principally from RAWLINSON'S *Cuneiform Inscriptions of Western Asia*, from PAUL HAUPT'S Publications, and from BRÜNNOW'S *List*.

I take this opportunity to express my heartfelt thanks to my friend and student Dr. ROBERT LAU for his admirably executed autography of the Lexicon, as well as for many helpful suggestions, both as to the matter and form of the entire work. My thanks

are also due the following members of the Columbia University Sumerian Seminar, *viz.*, to Dr. STEPHEN HENRY LANGDON for much aid in connection with the study of the signs and to Messrs. MARTIN MEYER and NICHOLAS KOENIG for their constant attention in connection with the Sumerian Seminar of Columbia University.

I am especially grateful to my friend and former teacher Professor PAUL HAUPT for his untiring aid during the whole course of my Sumerian studies and for a host of pregnant suggestions which he has made during the progress of the present work.

Finally, my sincere thanks are due the *J. C. Hinrichs'sche Buchhandlung*, of Leipzig, for their great care and attention as to detail in bringing out the present work.

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## Preface of the Second Part.

Since the appearance of the first part of this work, Professor MORRIS JASTROW, Jr. has published in *AJSL*. XXII, pp. 89—109, an interesting and scholarly discussion on "a new aspect of the Sumerian question". In this paper, he doubts the existence of a Sumerian physical type and is still inclined to cling to the HALÉVYAN view that the origin of the cuneiform writing at least was purely Semitic, pointing out the apparent impossibility of distinguishing between the Semitic and Non-Semitic elements in the complex fabric of the early Euphratean culture (pp. 89—92). His paper is based on the recent correspondence on this subject between Professors BRÜNNOW and HALÉVY, which has appeared in the *Revue Sémitique* for 1905.

The questions as to the racial features of the primitive inhabitants of the Euphrates Valley and as to the origin of the cuneiform signs are not within the scope of the present work, which simply aims to throw some light on the complex problems connected with the morphology and vocabulary of Sumerian. I am, of course, prepared to admit the presence of Semitic peoples in Babylonia at a very early date, just as Professor JASTROW admits (pp. 105—106) that there may "lurk in the Sumerian system . . . some features which point to the existence at one time in the Euphrates Valley of a Non-Semitic language spoken and perhaps even written by the side of the Semitic Babylonian".

When, however, Professor JASTROW refers to the reduplication of the Sumerian words to indicate the plural (p. 96), as *dingir-dingir* 'gods'; *kur-kur* 'countries', as being an evidence of the artificial character of Sumerian, because that language also possessed a plural suffix *-ne*, *-ene*, I must distinctly take issue with him. Is modern Malay artificial, because in it one can say *kuda-kuda* 'horses', and also *banyak kuda*, *barang kuda*, *ségala kuda* 'horses', using the plural prefixes here indicated, instead of the more archaic reduplication? The cases seem to me to be perfectly parallel. Then too, Professor JASTROW cites the Sumerian abstract prefix *nam-* as another evidence of artificiality, because it can be prefixed to any root, and form therefrom an abstract noun. Why is such a provision more artificial than the Semitic abstract ending *-itu*? As to the artificiality of the

multitudinous verbal prefixes, as we find them used, I agree with him, that they are probably the result of a later misuse of the idiom as a largely conventionalized medium of communication. But on pp. XXXI—XXXII of this work, I have pointed out their probable etymological elements, so that even this jumble of forms, assimilated into one use, does not necessarily militate against the original linguistic character of Sumerian, but is merely an additional demonstration of its later use as a purely conventional vehicle of thought. Furthermore, JASTROW thinks that Sumerian was not read aloud in Semitic (p. 102). How then does he account for the Greek words representing Sumerian words which I have discussed on pp. IX—X of this work? These are, I think, proof positive that Sumerian was read aloud at a very late date.

The Sumerists cannot "land in HALÉVY's camp" (p. 104) until the HALÉVYANS show us how Semites came to discard grammatical gender, to adopt vowel harmony, and to practise grammatical infixation; phenomena which are in existence to-day in many agglutinative idioms differing almost as widely from each other as they differ from Semitic.

Finally, Professor JASTROW asks "why the Semites should have retained a language in which they had no interest as the vehicle of religious thought"? (p. 108). The only possible reason seems to be, because this language was the first medium through which they learned to think religiously. Arabic appears to-day in Persia, India and the Malay Peninsula in much the same position among Moslems, the chief difference being that, in these instances, Arabic was the tongue of the conquerors and not of the conquered, as was the case with the early Sumerian.

Professor JASTROW'S paper is one of great significance in the history of the Sumerian question, because in it a prominent scholar, belonging to the anti-Sumerist camp, has been forced to admit the possibility of Non-Semitic elements appearing in what to the HALÉVYAN school has hitherto been a mere perverted linguistic monstrosity based on Semitic.

## Introduction.

### I: The Vocabulary and Phonetic System of Sumerian.

§ I. — The study of the Sumerian vocabulary falls logically into three divisions.<sup>1</sup> These are (1) the origin of the signs, (2) the etymology of the phonetic values, and (3) the elucidation of the many and varied primitive sign-meanings.

Professor FRIEDRICH DELITZSCH in his epoch-making work on the origin of the most ancient Babylonian system of writing<sup>2</sup> has paved the way for our thorough understanding of the principles which were followed by the fathers of the ancient pre-cuneiform lineal style of inscriptions. Previous to DELITZSCH's masterly work in this field, really no one had correctly understood the facts regarding the beginnings of the cuneiform writing. These are so overwhelmingly in favor of the linguistic character of Sumerian that they have caused DELITZSCH himself to abandon the HALÉVYan "ideophonic" cryptographic hypothesis,<sup>3</sup> of which the distinguished German Assyriologist had formerly been an ardent adherent. DELITZSCH's work, however, has thus far included only the study of the signs. He has made no attempt as yet to combine the examination of the signs with the investigation of the phonetic values, which it is necessary to do, in order to ascertain the true nature of the Sumerian idiom as it has been handed down to us. The thorough examination of every sign is imperative, if we are ever to penetrate the mysteries of this highly difficult problem, but it is equally imperative that every phonetic value and word-combination be also studied, both in connection with the equivalent signs and with other allied phonetic values.

§ II. — A most important point should now be noted. The etymological study of the Sumerian word-list is attended with incalculable difficulties, because nearly all the Sumerian texts which we possess are written in an idiom which is too evidently under the influence of Semitic. With the exception of certain very ancient texts, such as those published by Professor HILPRECHT in the OBI, vol. I, I and II,<sup>4</sup> and probably also the Gudea inscriptions,<sup>5</sup>

(1) Cf. the material in my article, JAOS, XXV, 49—67.

(2) FRIEDR. DELITZSCH, *Die Entstehung des ältesten Schriftsystems oder der Ursprung der Keilschriftzeichen*, Leipzig, 1897.

(3) HALÉVY, JA, vol. IV, sér. 3 (1874) pp. 461 seq.; *Comptes-rendus*, vol. IV, sér. 3, p. 477; vol. IV, sér. 3, pp. 128, 130; JA, vol. VIII, sér. 7, pp. 201 seq. Also his book *Recherches critiques sur l'origine de la civilisation babylonienne*, Paris, 1876. See WEISSBACH, *Die sumerische Frage*, p. 183, for further references.

(4) H. V. HILPRECHT, *The Babylonian Expedition of the University of Pennsylvania*, I, parts I and II, Philadelphia, 1893-1897.

(5) *The Great Cylinder Inscriptions A and B of Gudea*, by IRA MAURICE PRICE, part I, Leipzig, 1899. Cf. also THUREAU-DANGIN, ZA XVI, 344 ff.; XVII, 181 ff.; XVIII, 119 ff.

the Sumerian literature, consisting largely of religious material such as hymns and incantations, shows a number of Semitic loanwords and grammatical Semitisms and in many cases, although not always, is quite plainly a translation of Semitic ideas by Semitic priests into the formal religious Sumerian language. We must believe that the Sumerian at a comparatively early date began to be used exclusively in the temples as the written vehicle of religious thought in much the same way as was the mediæval Latin of the Roman Church. Professor PAUL HAUPT may be termed the father of Sumerian etymology, as he was really the first to place this study on a scientific basis in his *Sumerian Family Laws*<sup>1</sup> and *Akkadische und Sumerische Keilschrifttexte*. It is curious to notice how all phonetic and grammatical work in Sumerian tends to confirm nearly every one of HAUPT's views. Professors JENSEN and ZIMMERN<sup>2</sup> have also done excellent work in the same field and, together with HAUPT, have established the correct method of investigating the Sumerian vocables. These words should be studied *only* in relation to the Sumerian literature. They should on no account be regarded as being etymologically connected with words in the idioms of more recent peoples, and practically all such comparisons, for which there is really no sound basis, must be considered as belonging to the realm of pure conjecture.

This is true, in spite of the many tempting resemblances between the Sumerian and Turkish vocabularies, such as, for example, *zæ* 'thou' and Turk. *sen* (cf. also the Sum. element *çen* in *abçen*, *ençen*, etc.); Sum. *dingir* 'god' = Turk. *tağrı*, etc. The student should compare here SAYCE's interesting paper, Philol. Society, 1877,8, pp. 1—20. Sumerian, as we know it up to the present time, stands alone, a prehistoric philological remnant, and its etymology should be studied only in the light which can be got from the Sumerian inscriptions themselves. It is, however, permissible to cite grammatical and constructional examples from other agglutinative idioms, whenever it becomes necessary to prove the true linguistic character of some Sumerian peculiarity. For example, it is probable, as I have pointed out below, in Chap. II, that *tones* existed in the primitive spoken Sumerian, not only for the distinction of similar sounding words, but also for the purpose of differentiating between the various grammatical elements. As this latter phase of linguistic tones is practically unknown and might militate against the real linguistic nature of the Sumerian in the eyes of the HALÉVYan school, I have cited the existence of genuine *grammatical tones* in the African Yóruba language, simply for the purpose of demonstrating a linguistic parallel. In the same manner, the existence of the incorporated object in the verb may be paralleled by referring to other languages exhibiting these phenomena. On no account, however, should one venture to assume a linguistic affinity between Sumerian and any of these idioms, nor is it possible to connect Sumerian as yet with any language by dint of probably accidental verbal similarities.

§ III. — It is really not at all surprising that the HALÉVYan theory as to the cryptographic nature of Sumerian arose. The first impression given by the distracting tangle of the Sumerian word-list is the conviction that it would be impossible for such a vocabulary to exist in any regularly developed language. Here one finds the same sign denoting pages of meanings, many of which are seemingly unconnected with any others belonging to the sign in question. There is also, in a great number of cases, a multiplicity of meanings attributed, apparently arbitrarily, to the same sign, sound-value or word. See Lex. s. v. *a* = A; *bal* = BAL; *buru* = the corner-wedge; the word *du* = many signs; *diri(g)* = DIRIG, etc.

(1) *Die sumerischen Familiengesetze*, 1879; also see his Sumerian grammar in HT, pp. 133—147 and *Die akkadische Sprache*, Berlin, 1883.

(2) JENSEN in ZA, KB VI. and elsewhere; ZIMMERN, especially in *Beiträge zur Kenntnis der altbabylonischen Religion*.



Thus, some scholars have asked very pertinently: how could any *real* language give the same sign or sound-value to a great variety of meanings? Besides all this, there are, as indicated above, many passages containing Sumerian words which strikingly resemble the Semitic equivalents and which seem to be mere arbitrary perversions of Semitic originals.

These, however, are all due to the great fundamental principle followed by the Semitic scribes and priests who played with and on the Sumerian idiom, and in the course of centuries turned it into what almost justified HALÉVY and his school in calling it a cryptography, *i. e.* the principle of PARONOMASIA which I define as a form of popular etymology<sup>1</sup> based on mere sound-resemblances associated together, in many instances arbitrarily, and again for purposes of mnemonic aid. This has been mentioned again and again in the following Lexicon. A few examples will suffice here to introduce the student to this highly confusing, but interesting phenomenon. The word *a* = A = *pašāxu* 'rest,' is obtained from *a* = *mailu* 'couch,' itself an association with *a* = 'seed,' *a* = *rakābu* 'ride, have sexual connection.' This *a*-word consequently in the sense of 'cover' indicates *lubšu* which sounds like *lubšu* 'garment,' but really means 'offspring.' But *a* also = *axulap* 'how long,' probably itself a derivative from *xalāpu* 'cover.' The word *ak* = AK = *rašū* 'grant,' with which was associated for purely paronomastic reasons *aršāšū* 'spittle.' *Dib* = LU = *m'tu* 'dead,' a meaning which does not properly belong to the sign LU, whose value *dib* has probably been associated metathetically with *bad* = BE, BAD. An amusing pun is *ag* = RAM = *rānu* 'love' (proper meaning) associated with *ramānu* 'roar' for false phonetic reasons only. The combination *a-mà-tu* = *abūbu* 'deluge' properly, but in HROZŃY, 14, obv. 9'10: = *šabūbu* 'flame,' also a pure senseless pun. Further examples will be found in great quantity in the Lexicon, but *cf.* especially *s v. adama, amna, agia, bur* = BUR and the corner-wedge, etc., etc. See below I § VI, on deliberate inversions. Professor DELITZSCH has pointed out in his *System* how the signs were in themselves *idea-pictures*, but we have a number of sign-combinations which are also *word-pictures*, such as *a-gi* (MI)-*a* 'black water,' hence 'flood' = Sem. *agū* by a pun; *a-mà-tu* = *abūbu* 'deluge,' lit. 'water (*a*) enter (*tu*) ship (*mà*),' and many others.

Another interesting point which should be noticed in this connection is the principle of special, probably artificial, application of meanings seen, for example, in such equations as *de* = DE 'begin flight,' probably from main idea 'begin'; *du* = TUK 'lift up the voice,' from the general idea 'raise' (see *Lex. s. v. du*); *ašurra*, lit. 'flowing water,' applied specially to 'urine,' etc.

All these facts taken by themselves would be sufficient to convince most philologists that we have to deal here with an arbitrarily arranged cryptography rather than with a language. I repeat "if taken by themselves," but the main point is that these phenomena *cannot* be taken by themselves. They are mere superficial evidences of deliberate later interference with the growth of the language, introduced by a priesthood who spoke a radically different idiom (Semitic Babylonian) but who had for religious reasons adopted the Sumerian as their formal written vehicle. It is evident, however, that Sumerian was read aloud, probably as a ritual language until a very late period, because we have a number of pure Sumerian words reproduced in Greek transliteration, all of which are given by LEANDER (*op. cit.*). These are: *Δελεφατ* = *Dilbat* 'the Venus-star' (see PRINCE, *Dan.* 226);

(1) Paronomasia plays a part in the formation of many modern Oriental languages. Take, for example, the polite Turk. word for 'I' = *bendeniz*, which is simply 'your servant' from Pers. *bende* + Turk. *-niz* = 2 p. pl. *Bendeniz* was undoubtedly chosen because of its accidental resemblance to the real Turkish *ben* = 'I,' with which *bendeniz* is not connected etymologically.

Prince, Sumerian Lexicon.

*Ἐλιλίωθ* = 'the god *En-lil*'; *Ἐρεσκιγαλ* = *Ereškigal* (see JENSEN, KB VI, 82, rem. and ZIMMERN, KAT<sup>3</sup>, 583); *αἰθώ* = *itu* 'month'; *Κισσαρη* = *ki-šar* 'the lower part of the universe in the ancient cosmogony'; *Μολλοβοβαρ* = *mulubabbar* 'Jupiter'; *Σεξεε* = *sagaz* 'Mars' (so JENSEN's communication to LEANDER). Hesychius gives *Σεξεε* as 'Mercury'; cf. also PSBA, 1902, 110ff.

There can be no doubt, of course, that the Semitic influence on Sumerian began at a very early date, as we find the evidently Semitic ideogram DA-ER = *dārū* 'everlasting,' in OBI II, pl. 42, 36, an inscription dating from Lugalzaggisi (ca. 4000 B. C.). This is merely a proof, however, that the date of the first Semitic invasion of Babylonia was very early, which pushes the origins of the Sumerian culture far back into the night of antiquity, perhaps as early as 10000—11000 B. C. A very important point should be noticed here, for the suggestion of which I am indebted to Dr. STEPHEN H. LANGDON, viz., if Sumerian had been a deliberate purely Semitic cryptography, we should find the evidences of Semitic influence stronger in the earlier stages of the system than towards the height of its development, when it might reasonably be expected that the cryptographers would have striven more and more to *differentiate* their artificial idiom from the conventional Semitic language. Exactly the reverse of this is, however, the case. The farther we go back into the Sumerian literature, the more purely *linguistic* evidences are found, while the later Sumerian literature is full of traces of apparently deliberate attempts to *Semitize* the Sumerian. The proofs of the undoubted original linguistic character of Sumerian are to be found in the copious evidence presented by even the latest and most Semitized Sumerian texts.

§ IV. — Briefly considered, there are six striking proofs that the Sumerian literature is based on a primitive language:

(1) Sumerian has unmistakable internal phonetic variations, the following list of which cannot fail to be of interest to the student:

*A* was differentiated to *e* (see Lex. s. v. *a* = *A*, § D), and note *ga* = *ge* (REISNER, Heft X, 115, line 28). *A* = *i* in *asilat* = *isilat*; *agubbū* = *egubbū*; *gagig* = *gigig* = MI-MI. *A* = *u*, cf. *du* = *ga*, 6140; 6136; *utab* for *adab* (see Lex. *du* = GAṬU, and *adab*).

*E*, umlaut of *a* (see s. v. *a* = *e*, just above); *e* = *i* as in *de* = *dī*, 6714—6715.

*I* = *a* (see s. v. *a* = *i*); *i* = *u*, as in *dī* = *du* (see Lex. s. v. *dī* = DU). This certainly seems to indicate the *ū* pronunciation of Sum. *u*.

*U* = *a* (see s. v. *a* = *ū*) and *u* = *i* (see s. v. *i* = *u*). Sum. *u* was probably pronounced *ū*, as mentioned above.

*b* = *g*. Cf. *barun* = *gāru*, 10242/3; *buz* = *guz*, 7503, 7505 (see Lex. s. v. *bu* = BU). The sign-name *gigurū* = *giburū*, 8629, 8636 (see Lex. *bur* = corner-wedge). *Buru* = *gurū*, 5905—6. *Šab* (ES) = *šag*, 7982, 7981. Note that *b* = *m* and *m* = *g* (see below, this list). On the other hand, *dab* = *dax* (see Lex. s. v. DAX) which shows the substitution of a guttural for *b*.

*B* = *m*; *barun* = *marun* = *gāru*, 10242/3. With this cf. the modern Arab. pronunciation *Maalbek* for *Baalbek*. *Bar* and *maš* (1722; 1726) are clearly cognates; *r* = *š* (see below). *B* = *m*, prob. = *w*; cf. *bā* = *mū*, V, 28, 29<sup>a</sup>. It is well known that the Sem. Bab. *m* had this nasal *w*-sound (see Lex. *a* = PI). It appears highly likely, therefore, that one *b* in Sum., at one period at least, was a decidedly nasalized *w*-sound which in some cases could be represented by *g* and again by *m* = *w*. There was probably another *b* = *g* = *x* (see sub *b* = *g* above).

*D* = *g*; *du* = *ga*, 6140, 6136 (see Lex. s. v. *du* = GAṬU); *du* = *gin* (ES) = DU. *Dar* (ES) = *gar* = GĀR (*q. v.*); *diš* = *giš*. This change occurs chiefly between EK and ES (*g* = *d*, respectively). I believe that this represents the pure hard *g* (cf. French

·dialectic *moiqué* for *moitié*) which undoubtedly must have existed in Sumerian in EK. This is distinct from the nasalized  $g = b = m$ . Note *dug* = *lud* = DUK.

$D = l$ ; *dam* = *lam* (see Lex. s. v. *dam* = DAM). Note *dug* = *lud* = DUK. *Del-liš*, 7748/9 (see  $l = š$ ), a development from the lisped  $d = dh$ .

$D = r$ ; *bad* = *bar*, e. g. *bad(dûru)-si-ab-ba* = *Barsippa*; *du* = *ru* = KAK.  $D$  is also complement for  $r$  in *šar-da*, 4332, showing that  $d$  and  $r$  here were identical in sound. This is from the aspirated  $d = dh$ . Cf. sub  $d = š$ ,  $z$ .

$D = š$ , as *dun* = *šul* = DUN. This also represented an aspirated  $d = dh$ , which gave rise to the equation  $d = š$ .

$D = t$ , as *du* = *tum* = DU; *da* = *ta* = DA; *dumu* = *tumu* = TUR.

$D = z$ ; *dug* = *zib* = XI, and *šud* = *šuz*, 3011, 3012.

It is evident, therefore, that there were two Sum.  $d$ -sounds, viz.,  $d = d$ ,  $t$ , and the lisped  $d = dh$ , from which came the equivalents  $d = l$ ,  $d = r$ ,  $d = š$ ,  $d = z$ .

$G = b$ ; see sub  $b = g$  in this list.

$G = d$ ; see sub  $d = g$  in this list.

$G = x$ ; *garra* = *xarra*, K. 4309, col. II, 25, 26.

$G = n$ ; *giš* = *nu* 'heaven' from MEŠ (ŠID); *geštin* = *mutin* (see Lex.).

For this nasal  $g$ , cf. discussion in Lex. s. v.  $\dot{a}g$  = RAM. Note  $k = m$  in this list.

There were then evidently three Sum.  $g$ -sounds, viz., palatal  $g$ , guttural  $g$ , and nasal  $g = \dot{u}g$ , allied with  $k = n$ , which see, this list.

$X$  could be dropped entirely, as *xar*, *xur* = XAR = *ar*, and *aba* = *xaba*; cf. s. v.  $a = XA$  (Lex.).

$X = g$ ; cf.  $g = x$ , in this list.

$X = k$  in *kam* = *xam*, 8337'8. This seems to indicate that  $k$  could occasionally be aspirated as in Hebrew. On the other hand,  $k$  was evidently also the sign of a nasal sound, so there were two  $k$ 's; cf.  $k = n$ .

In one word only  $x = r$ , viz., *ruššû* = *xuššû* (cf. *xuš*, *ruš* in Lex.). This indicates the existence of a guttural  $r$ , but probably only in Semitic, as the Sumerian  $r$  was an equivalent of  $d$ ,  $s$ ,  $z$  (see below in this list).

$K = n$ ; *uku* = UN = *unu*, the same principle as in the nasalized  $g = n$ .

$L = d$ ; see  $d = l$  in this list.


$L = m$ ; note *tila* = *timá*, HW 566, b (see Lex. s. v. *ti* = TI). Not certain.

$L = n$ ; *aganutilla* = *agalatilla*, but perhaps this is due to Semitic analogy, i. e. the Sum. *nu* negative = *lâ*. However, we find *nu-ul-ti* = *nu-nu-ti* = *âšib* and *âšibat*, IV, 11, 39. Cf. also *tin* = TIN = *til*, and Greek *Ἰλλυος* = *Enlil*.

$L = š$ ; prob. in *dél* = *lš*, 7748'9. I assume this (1) because  $l = d$ , and  $d = š$ ; and (2) because the liquid  $n$ , cognate with  $l$  in all languages, also =  $š$  (see  $n = š$  and  $r = š$ ). See Lex. s. v. *geltan*; *gel* = *giš*.

$L = t$ ; *tax* = *lax* = LUX, 6159, 6165.

$M = g$ . See in this list:  $g = m$ .

$M = t$ ; *mu* = *tu* = . This is an additional proof that the nasal  $m$  was an indeterminate nasal. We should rather expect  $n = t$  as in Welsh *tad* 'father', *fy nhad* 'my father,' and in fact, this equivalent occurs (see  $n = t$ ). The nasal, however, was indifferently represented by  $m$  or  $n$ , apparently regardless of the fact whether it was really a labial or dental nasal. It is, therefore, not possible to state with certainty the exact nature or number of the early Sum. nasal sounds.

$N = k$ ; see in this list:  $k = n$ .

$N = \dot{s}$ ; especially between EK ( $n$ ) and ES ( $\dot{s}$ ). Thus we find *ner* = *šer* (see Lex. s. v. *aner*). *An* = *aš* (see Lex s. v. *an* = AN). Note also *eššu* = AN. *Nad* = *šad* = KUR, 73878. *Na* = *ša* = ŠĀ, 70456.

$N = t$ ; *nim* = *tum*. See the remarks sub  $m = t$ .

$N = z$ ; *na* = *za* = TAK, 5225-5227.

This correspondence of  $n$  to the sibilants  $\dot{s}$  and  $z$  has been declared by some scholars to be phonetically impossible, but its existence is undoubted between the modern Chinese dialects. Thus, we have Pekingese *žen*, Hakka *nyin*, Fuchow *nöng*, Ningpo *žing* and *nying*, Wöunchow *zang* and *nang*, all = 'man.' In the same way, Pekingese *jih*, Ningpo *jeh* and *nyih*, Japanese *ijitsz* and *nichi* = 'sun' (see H. A. GILES, *Chinese and English Dictionary*, Nos. 5624 and 579, respectively). This demonstrates beyond a doubt the possibility of a strongly palatalized  $n$  becoming a palatal sibilant or *vice versa*, between which pronunciations there is only a very slight tongue movement.

$R = d$ ; see in this list:  $d = r$ .

$R = x$ ; see in this list:  $x = r$ .

$R = \dot{s}$ , as in *er* = *eš* = A-ŠI; *ra* = *ša* = DU; *rid* = *šid* = ŠID; *dur* = *tuš* = KU; *bar* = *maš* (cognate words) = BAR, MAŠ.

$R = z$ ; *buz* = *bur* = BU, 7503, 7502.

This  $r = \dot{s}$ ,  $z$  is the ordinary sibilated  $r$  heard in modern Turkish final syllables in  $r$ , as in *bilir*<sup>s</sup>. That the position of the trilled  $r$  is not far from a sibilant is seen in the existence of simultaneously trilled and buzzed  $r$  in Czech, e. g. *řezník* 'butcher,' pronounced *r<sup>s</sup>eznyik*. It is evident also that the aspirated Sumerian  $d$  strongly resembled  $r$  (see  $d = \dot{s}$ ,  $d = z$ ,  $d = r$ ).

$S = \dot{s}$ ; *asakku* = *ašakku*, 6592 (see Lex. s. v. *asakku*). *Asaru* prob. = *ašaru* (see Lex. s. v. *asaru*); *sag* = *šag* = SAG.

$S = t$ ; *salugub* = *tal* (see Lex. s. v. *salugub*). This is identical with the aspirated  $t$  as seen in Ashkenazic Hebrew *Saf* for *Tau*. See sub  $\dot{s} = t$ .

$\dot{S} = d$ ; see sub  $d = \dot{s}$ .

$\dot{S} = n$ ; see  $n = \dot{s}$ .

$\dot{S} = t$ ; *batu* = *ušu* = EŠ. This is the same phenomenon as in  $s = t$ .

$\dot{S} = z$ ; *ši* = *zi*, *napištu*.

$l = l$ ; see  $l = t$ .

$l = m$ ; see  $m = t$ .

$l = s$ ; see  $s = t$ .

$l = \dot{s}$ ; see  $\dot{s} = t$ .

As to the temporal relations of these variations to each other, it is impossible to predicate with certainty. It is perfectly evident, however, that many of them were distinctive marks between the two main dialects of Sumerian treated below, *viz.*, the *Eme-ku* and the *Eme-sal*. Others of these variations again probably existed within the limits of either or both these dialects, both of which show subdialectic, probably temporal variants. Some of the sound-changes existing between EK and ES have already been noticed in the preceding list, but the following special remarks may be of interest.

The most noteworthy sound-variations between EK and ES are as follows: EK  $g$  = ES  $m$ ; thus EK *gir* 'foot' = ES *meri*; EK  $g$  = ES  $b$ ; thus EK *duga* 'knee' = ES *zeba*. I have pointed out that there were evidently two  $g$ 's in EK, *viz.* (1) a nasal  $g$  (*ig*) = ES.  $m$ , which was probably not a clear  $m$ , but a nasal labial obscuration as in



modern Gaelic *lamh* 'hand'; (2) there must also have been a genuine hard *g* represented by ES *ḡ*, as just indicated. There is also an EK *g* which varies to *d* in ES; thus EK *igi* 'eye, face' = ES *ide* (cf. EK *gar* = *da-ar*, V, 11, 28<sup>b</sup>). In the vowels, we find also EK *u* = ES *e*, as EK *tu* 'dove' = ES *te*. A very curious consonantal interchange is EK *n* = ES *ṣ*, as EK *ner* 'ruler' = ES *ṣer*. EK *n* also = ES *l*, as EK *ṣudun* 'yoke' = ES *ṣudul*. See the above list, sub *n* = *l*, *n* = *ṣ*. The so-called dialectic variations within the limits of EK itself consist chiefly of elision of final consonants, as in the very numerous instances where we find such double values as *pag*, *pa* = XU; *gig*, *ge* = MI; *gud*, *gu* = GUD, etc. (see Lex. for full examples). LEANDER has written an elaborate treatise on this subject,<sup>1</sup> in which he assumes, following JENSEN, that the fuller forms, i. e. *pag*, *gig*, *gud* are the more ancient ones. In other words, he believes that the dialectic differentiation within the EK is a temporal one. The question is very difficult, as we find occasionally the full and the apocopated form of the same word in the same sentence. Thus, *ad-a-ni ṣu-gar-ra gá* = *mutir gimillu abiṣu* 'one who avenges his father' (7261). Here *ṣugarra* = *gimillu* 'vengeance,' lit. 'to make (*gar*) power (*ṣu*).' The word occurs in combination with the shorter form *gá* (from *gar* 'he makes'), i. e. 'he makes *ṣugarra* = vengeance.' If *gar* belonged to one dialect and *ga* to another, should we find them together in this way? It is possible, of course, that the older *gar*-form survived in the compound instead of in the verb-form.

The existence and phonetic characteristics of the *Eme-sal* dialect were first pointed out by Professor HAUPT (*Nachr. d. kön. Ges. d. Wiss. zu Gött.*, 1880, 513—541 and HT 133 ff.). WEISSBACH in his *Sumerische Frage*, 52 ff., however, mentions the names of some Assyriologists who suspected the presence of the *Eme-sal* dialect of Sumerian before HAUPT definitely established the fact of its existence.<sup>2</sup> It is now generally accepted that *Eme-sal* is the non-Semitic designation for a variation of the Sumerian language (cf. HOMMEL, *Semiten* I, 280; WEISSBACH, *op. cit.*, 175). These texts in variant form were called 'Akkadian' by HOMMEL, DELITZSCH, ZIMMERN, etc., and 'Sumerian' by HAUPT. It is unnecessary here to enter into the details of the Sumerian dialect question, which have been admirably set forth by WEISSBACH in his *Sum. Frage*, 55—61. The fact seems to be that in the non-Semitic texts *Eme-ku* means *Šumer*, i. e. Babylonia, another synonym for which is *Kingi*, which is given as the equivalent of *Šumer* especially, and of 'land' in general, as they naturally regarded *Šumer* as the land *par excellence* (9662). This application of *Eme-ku* is now definitely established by BEZOLD's discovery of the fragment 81, 7—27, 130 (ZA IV, 434) giving *eme-ku* = *li-ša-an Šu-me-ri* 'the language of *Šumer*.' There can be no doubt that *ku* in this combination was considered to be a distinctive designation, either racial or descriptive. This happy discovery makes it perfectly patent, moreover, that the Assyrians both knew and mentioned the Sumerian language. WEISSBACH (*op. cit.* 176/7), in order to connect the Assyrians' Sumerian language with the non-Semitic idiom which we know as Sumerian, points out that the word *Kingi*, as already indicated above, is synonymous with *Šumer*. The inhabitants of *Kingi* = *Šumer* were therefore 'the Sumerians,' and the language which belongs to *Kingi* was 'Sumerian.' Since, then, this *Kingi* always appears in the non-Semitic column of bilingual cuneiform inscriptions, we are justified in naming the idiom of this non-Semitic column 'Sumerian.' Thus far WEISSBACH.

(1) *Über die sumerischen Lehnwörter im Assyrischen*, Upsala, 1903 (see HALÉVY's hostile review in *Revue sémitique*, 1905).

(2) SAYCE, TSBA, III, 466.

Inasmuch as *ku*, in the combination *Eme-ku* = *lišān Šumeri*, has evidently a distinctive sense, either racial or characteristic, we may assume that *sal* in *Eme-sal* had a similar signification. The whole difficulty lies in the correct interpretation of *ku* and *sal*, for neither of which terms we can find a satisfactory racial or geographical sense. *Ku* has a number of more or less exalted Assyrian equivalents, such as *belu* 'lord,' 10525 (cf. also 10535 = the god Marduk); *rubū* 'prince,' 10547 *passim* (cf. *ku* = 'the god *Sin*,' 10549); secondary meanings are *tamū* 'conjure,' 10555; *tašritu* 'dedication,' 10566, and *šemu* 'will, sense news,' 10557. The most characteristic meanings of *sal*, on the other hand, are 'woman' (*šinništu*) 10920, and *uru* = 'pudendum muliebre,' 10919 and 10927 (*sal-la* = *galla, mug, sal*). Are we then to assume that *Eme-sal* was a speech peculiar to women as distinct from *Eme-ku*, the language of the lords, or princes, *i. e.* the language of the higher laws and religion? The *Eme-sal* texts are many of them devout hymns like K. 257 (PRINCE, JAOS, XXIV, 103-128), showing a high religious tone.<sup>1</sup> It is, of course, possible to cite parallels for a 'women's tongue' among other peoples. Thus, the Carib women of the Antilles used a different language from that of their husbands, while the Eskimo women of Greenland to this day have certain distinctive pronunciations (cf. SAYCE, *Introd. to the Science of Language*, I, 205). In spite of these facts, however, we find no allusions in the Assyro-Babylonian inscriptions to such a state of affairs, which could only arise among very primitive peoples accustomed to long hunting trips, during which the women were necessarily separated from the men for months at a time. We must suppose that so soon as a higher civilization prevailed, as was the case in the very earliest days in the Euphrates valley, such a sexual speech-differentiation would disappear within a single generation, leaving perhaps only such isolated expressions as are peculiar to women in every language. Here we should compare the Ethiopic manner of speech, alluded to by the Amharic expression 'manner of speaking familiarly and vulgarly, avoided by men,' GUIDI, *Dizionario Amharico-Italiano*, p. 282. It is inconceivable, however, that a consistent system of phonetics, such as we see in the *Eme-sal* dialect should long survive a settled civilization. On this account I cannot think that the sex of the original speakers of *Eme-ku* and *Eme-sal* had anything to do with the nomenclature of these idioms.

It is much more probable that *Eme-ku* 'language of the lords' or 'princes' and *Eme-sal* 'tongue of the women' were applied to the respective speech-forms in a purely metaphorical sense at a comparatively late date. I suggest that *Eme-ku* 'the noble tongue' was so called owing to its stronger system of phonetics, and that *Eme-sal* 'the womanly speech' simply alluded to the softer intonations of this dialect, which, for example, avoided the hard *g*-sound as much as possible, changing it to *m*, *b* and *d*. The *Eme-sal* also preferred the umlaut *e* to *u*, changed *z* to *š*, *s* to *z*, and *n* to *l*, etc. (see HAUPT's masterly treatment of this subject, HT 134, 2). It was no doubt owing to its phonetic softness that the ES dialect seemed to the early Babylonian scribes especially suitable for penitential hymns, the technical Semitic loanword for which was *ummisallu* = *Eme-sal*.

In the meantime, until further light comes to us from the monuments, I fully concur with WEISSBACH, *op. cit.* 177, that the dialectic non-Semitic *Eme-sal* should simply bear this name and not any term which commits us to a definite theory. Any tribal or geographical distinction between *Eme-ku* and *Eme-sal* has yet to be discovered. The equa-

(1) Cf. HAUPT's remarks on Sumerian in his *Prol. to a Comp. Assy. Grammar*, JAOS, XIII, p. CCCLIX.

tion *Ēme-ku* = *išān Šumeri* 'the language of Šumer' or Babylonia, does not imply that *Ēme-sal* was not also spoken in Šumer.

These dialectic and phonetic changes, so widely different to anything seen in Semitic, are all the more striking, because we have them set before us only by means of Semitic equivalents. Certainly no cryptography based exclusively on Semitic could exhibit such phonetic phenomena as we have here.

(2) Sumerian has a system of vocalic harmony strikingly similar to that seen in all modern agglutinative languages, and it has also vocalic dissimilation like that found in modern Finnish. Vocalic harmony is the intentional bringing together of vowels of the same class for the sake of greater euphony, while vocalic dissimilation is the deliberate insertion of another class of vowels, in order to prevent the disagreeable monotony arising from too prolonged a vocalic harmony. The following examples will suffice to prove that we have here real linguistic phenomena, although the number of instances might be increased *ad nauseam*. Thus, IV, 30, obv. 2, 22: *in-di in-di gaba kur-ra = illak i(l)ak ana irat erçitim* 'he goeth, he goeth unto the bosom of the earth.' Here we find the soft form *di* = *du* 'to go,' in harmony with the vowel of the prefix *in-*. In IV, 30, 19/20<sup>b</sup>; 23/4<sup>b</sup>: *nam-ba-ab-bi-eu = lâ taqâbi* 'speak not to him,' but IV, 11, 31-3: *nu-nu-un-nib-bi = ul iqâbi* 'he speaks not to him.' Cf. also HT, 126, obv. 534: *mu-un-na-ab-bi-e-ne* 'they shall speak to him.' In *nambabbien*, the neg. prefix *nam* and the infix *bab* are in harmony, and in dissimilation to the stem *bi*. In *numonibbi*, the neg. prefix *nu* and the verbal prefix *mu* are in harmony, while the infix *nib* is in harmony with the stem *bi*, both being in dissimilation to the prefixes. The same phenomenon is seen in *numabbiene*. Furthermore, in IV, 9, 28<sup>a</sup> we find *an-sud-dam = kima šame* 'like the heavens,' where *dam* stands as a dialectic variant for the usual *gin* (EK *g* = ES *d*). Compare also *zi-zi-de* 'before thee,' cited below, II, § 6, where *zi* is probably a byform of *za-e* 'thou' with harmonizing suffix *de* for *da*. The following case may also be of interest in connection with vocalic harmony in grammatical suffixes.

In JA, 1903, 144 (HT, Nr. 12, obv. 5), I regard the ending *-maš* in *udu à(ID)-dara-maš*, 'horned creatures,' as a plural suffix, changed from *-meš* by the well-known laws of vocalic harmony. FOSSEY states (note 2) that this is impossible, because in *dagal-la-meš* (IV, 1, 13<sup>c</sup>) and *gal-gal-la-meš* (IV, 27, 22<sup>b</sup>) the plural ending is *-meš*, where we should expect *maš*. He accordingly reads *maš* in *à-dara-maš* as *bar*, with the meaning *sauvage*. He evidently gets this meaning from *axû* 'jackal' = *barbaru*, or perhaps from *axû* 'foreign' = *nakru*, HW, p. 41. This meaning 'foreign' comes from the original signification 'another,' which is the primitive sense of the sign BAR, MAŠ; see in Lex. BAR, MAŠ = 'a side,' hence 'a brother, another, a foreigner, a strange beast.' The same idea is seen in the value *maš* of BAR, MAŠ, i. e., *māšu*, 'twin'; syn. of *tū'ānu* (IV, 21, Nr. 1, B, obv. 16-18; 30, 31; 32-34; S<sup>c</sup> 1,4<sup>b</sup>, *ma-a-šū = tū'ānu*). The plural verb in HT, Nr. 12, 56: *nam-ba-te-ga-e-ne* 'they shall not approach,' referring plainly to the *udu à(ID)-dara-maš*, justifies me in translating *maš* as an unusual form of the plural *meš*, especially employed here to indicate the vocalic harmony. It is just as probable that *maš* may stand for *meš* as it is to find *in-di = illak*, with *di* as an evident modification of *du = alāku* in vocalic harmony (IV, 30, obv. 2, 12). Cf. also *nib* for *nab*, following the same rule in *nu-nu-nib-bi* (ES) = *ul iqâbi*, cited above in this section. In the examples cited by FOSSEY, *dagal-la-meš* and *gal-gal-la-meš*, it is not at all improbable that *meš* here, although indicated by the sign MEŠ, was read *maš*. We have a parallel in *-aš* as the adverbial suffix in *tul-tul-da-aš = tilānis*, K. 5332, obv. 6, but *-eš*, in IV, 9, 15<sup>a</sup>: *gal-li-eš = rabiš* and *dug-gi-eš = řâbiš* in IV, 13, 13<sup>b</sup>. See Lex. s. v. *eš* = EŠ and s. v. *aš* = AŠ (RU, DIL).

Another case of the same sort is seen in the gen. form *A-nun-na-ga-e-ue* (REISNER, Heft X, 115, line 28) where *-ga* stands for the *-ge* (KID) of the genitive (see Lex. s. v. *Anunnage*). It must be remembered that vocalic harmony was a fundamental principle of Sumerian. In later times, when the language became little more than a written Semitic *potpourri* based on an agglutinative idiom, this principle of vocalic assimilation was probably not observed in writing, which accounts for many cases of apparent disregard of the laws of vocalic harmony. Some of these apparent discrepancies, however, are undoubtedly to be traced to the principle of dissimilation mentioned above in this section.

In Turkish and Finnish the vocalic harmony is based on similar laws. Thus, Tk. *baqajak* 'he will look,' but *sevejek* 'he will love.' In Finnish *työhön, töihin, kylään*, all occur with soft vowels. Dissimilation really exists in spoken Turkish in such forms as *al-di-lar* for *aldılar* 'they have taken,' but it is not recognized by the grammarians. In Finnish, however, we find it in full force as *patoja* for *pataja*, *annoin* for *annain* (see ELIOT'S *Finnish Grammar*, XII, 9 to). A cryptography with vocalic harmony could only have been invented by persons who spoke a language exhibiting this phenomenon, which is certainly not present in Semitic.

(3) The Sumerian prepositional usage is radically different from that seen in Semitic, because nearly all the case and prepositional relations are expressed by postpositions, as is always so in agglutinative and polysynthetic languages. In a few instances only do we find genuine prepositions. The most important Sumerian postpositional and prepositional elements are as follows: Postpositions *-ge* (also *-ga*) = KID = sign of the genitive; *-ka* = genitive. *Gim* = GIM 'like unto.' *Ra* = 'unto, to,' shortened to *-ir* after the 3 p. suffix; also with var. *-ru* = AŠ, RU, DIL. *Ta* = locative; also *da*, and *de*. *Šu* = KU = dative 'unto, to,' with variant *še*. The pure prepositions are *egir* 'after,' *ki* 'place where,' *mux* 'upon,' shortened to *mu* 'over, unto,' II, 15, 45<sup>a</sup>. *Ša* = *libbu* 'in the midst of.' *Igi* = ŠI 'before.' *Tc* = TE 'near,' IV, 27, 47<sup>b</sup>. For all these, see HT 140<sup>1</sup>, and cf. each of these words in the Lexicon.

The Sumerian postpositions are used almost exactly like those in Turkish and Finnish. Thus, Sum. *e-da* 'in (*da*) the house' (*e*) = Tk. *evde* (*de* = 'in'); Sum. *ad-da-na-ru* 'unto (*ru*) his (*na*) father' (*adda*) = Tk. *baba-sy-na*, *baba* = 'father,' *sy* = 'his,' *n* is the euphonicly inserted consonant, and *a* is the postposition 'unto.' Here it should be noted that the Sumerian custom of placing a postposition after a noun and its qualifying adjective has a perfect parallel in both Turkish and Finnish. Thus, *a-ab-ba-ki-ag-dagal-la-(a)-šü* = 'on (*šü*) the sea (*a-ab-ba*) and the wide (*ag-dagala*) earth (*ki*); Tk. *deniz* (sea) *we* (and) *biyük* (great) *arz* (earth) *üzerinde* (upon); Finnish: *paljaan taivaan alla* 'under (*alla*) the open heaven' (see ELIOT, *Finnish Grammar*, p. 205). In all these cases the postposition is regarded as qualifying both the noun and the adjective. It should be noted, however, that the adjective in Sumerian frequently precedes the noun.

The following combinations with postpositions will illustrate the highly agglutinative, almost polysynthetic, character of pure Sumerian: HROZNYĀ, 12, obv. 9: *nī(IM)-me-lam-Ana-gim-dugud-da-mu-de* 'at (*de*) the fear (*nī*) of my glory (*melam*) which like (*gim*) Anu is mighty (*dugud*).' In this sentence, the postposition is *de* at the end of the entire clause-word, while the possessive *mu* 'my' is separated from its word by the adjectival element *dugudda*. Cf. HROZNYĀ, 10, rev. 15: *à(ID)-nam-ur-sag-ga-zu-šü* (KU) 'unto (*šü*) the side (*à*) of thy warrior-like strength' (*namursagga* + *zu* 'thy'). These examples, which almost remind us of American Algonquin sentences, might be multiplied *ad infinitum*.

Prepositions, although rare, are found both in Sumerian and Finnish (see ELIOT, *op. cit.* pp. 203 ff.). Postpositive inflection is as foreign to Semitic as is vocalic harmony and could not possibly have been invented by Semitic cryptographers.

(4) The method of word-formation in Sumerian is a peculiar one and entirely non-Semitic in character. As pointed out in HT, 136, § 5, substantival formation is effected in six ways: — (a) by prefixing the vowels *a, e, i, u* which have an abstract signification. Thus, *a-ra* = idea of going, from *ra* 'go'; *i-šib* 'incantation, priest,' from *šib*, a modification of *šub*(RU)-*bu*; *e-me* 'tongue' = *e* + *me* 'speak'; *u-nu* 'dwelling,' probably from *u-* and *nu*, a byform of *nà* 'lie down.' These vowels are prefixed according to the principles of vocalic harmony.

(b) Pref. *ki* 'place,' in locative signification, as in *ki-gub* (DU)-*ba* 'resting place' and abstractly as in *ki-àg-ga* 'beloved.'

(c) Pref. *lù* = *amelu* 'man' denotes the agent in *lù-inim*(KA)-*inim*(KA)-*ma* 'enchanter' = *àšipu*.

(d) Pref. *ŠA* 'something,' perhaps pronounced *ag*, commonly denotes abstract relationship; cf. *ag-gig*(MD)-*ga* 'suffering.'

(e) Pref. *nam* = *NAM* 'fate,' also written in ES *na-ám* (RAM), is a very common abstract element, as in *nan-lugal-la* 'kingdom,' etc., etc.

(f) Finally, the suffix *gàl*(IG) 'have, be,' affixed to roots, forms both adjectives and substantives. Thus, *xul-gàl* 'hostile' and 'enemy.'

I have discussed at length in Chapter II the Sumerian verbal prefixes and conjugation. It will be sufficient to note here that the incorporation of the verbal object, which is the only method in Sumerian of expressing the pronominal object, has its parallel in other languages of the agglutinative type. Thus in Basque, the present tense is never without the object 'it' = *d*, as *dakart* = *d-ekart* 'I bear it' ('I' = *t*, 'bear' = *ekar*, 'it' = *d*). Practically the same peculiarity is seen also in the American languages. Thus in the Algonquin Abenaki: *k'namiol* 'I (*l*) see (*nàn*) you (*-k*)' (PRINCE, *Miscellanea linguistica Ascotiana*, 357, Turin, 1901). The same peculiarity appears in the modern Romance idioms as in French *je l'aime* 'I love him'; Ital. and Span. *io (yo) l'amo*, although these are inflectional languages. To suppose that Semitic priests, who could have been familiar only with their own tongue, should have departed in a cryptography so far as this from their natural suffixed object is the height of absurdity.

(5) Sumerian, like Turkish, Finnish and Algonquin, is absolutely without grammatical gender. This is seen primarily in the possessive pronominal suffixes *-bi, -na, -ni* (see HT, 139 § 8), in the pronoun *ene* 'he and she,' and also in the vocabulary. Note, *e. g.*, that *eru* = *SAG-SAL* means both 'man-servant' and 'maid-servant' (see Lex. s. v. *eru*). Moreover, the sign *AD*, although usually used with the word *ad* 'father,' could also mean 'mother' (no sound-value given) *V*, 31, 61<sup>z</sup> (see Lex. s. v. *ad* = *AD*). Nothing could be more un-Semitic than such a phenomenon, and it may safely be asserted that no Semitic inventors of a cryptography would ever have thought of introducing it.

(6) The numerals in Sumerian are characteristically different from those in Semitic, as will be seen from the following list:

*Diš* (the upright wedge) = 'one'; also expressed by the horizontal wedge which, with the meaning 'one,' was probably read *dil* (*l* = *š*) and not *aš*. Note that the upright wedge also = *giš* (*l* = *g*; cf. I, § IV, 1).

*Man, min* 'two' = two uprights; *dab, tab* 'two,' with two horizontals (var. *dax, tax* according to PINCHES; see below Lex. s. v. *dax*).



*Uš, eš* 'three' = three uprights. This is probably to be read *weš, weš*, as PI had the *w*-value (see Lex. sub *a* = PI).

*Limmu* 'four' (also *lanmu*) = SA.

*la* 'five' = five uprights, perhaps connected with the horizontal five = 'hand' *ja, i* (see Lex. sub *ja, i*).

*Liš* = 'six' = six uprights.

*Iminna* 'seven', i. e. *i* 'five' + *min* 'two' = seven uprights.

*Us* 'eight' = eight uprights.

*Ilm* 'nine', i. e. *i* 'five' + *lim* 'four' = nine uprights.

*U* 'ten' = the corner wedge.

*Ūš* 'twenty' = two corner wedges.

*Ušu, eš, iš* 'thirty' = three corner wedges, i. e. *u* 'ten' + *eš* 'three.'

*Nimim, nin* 'forty' = four corner-wedges.

*Nimū* 'fifty' = five corner-wedges, i. e. *nin* 'forty' + *u* 'ten.'

*Suš* (𒍪𒍪𒍪) 'sixty' = a single upright, because sixty was the standard of enumeration.

This *Suš* was a loanword from Sem *šuššu* 'sixty', as *šuššu* seems to contain purely Semitic elements.

*Ner* (𒌒𒍪𒍪) = six hundred (𒌒).

*Šar* (𒍪𒍪𒍪) 'thirty-six hundred.'

*Suššana* 'one third' = twenty sixtieths.

*Šanabi* 'two thirds' = forty sixtieths.

For all these forms see LEHMANN, *Šamašsumukin*, 129/130 and ZA, I, 222—228.

It is difficult to see how the inventors of a cryptography could produce a system of pronounced numerals so radically different from Semitic as we have here. In fact, combinations such as *imim* and *ilm* seem to point back to a time when the Sumerian speakers could not count beyond five. That this is a peculiarity of some modern primitive dialects has been noticed by MAX MÜLLER, *Science of Language*, II, 327.

§ V. — Furthermore, one does not have to go far to seek real linguistic cryptographies and secret idioms. We have several such in English, perhaps the best known of which is the so-called costermongers' back-slang which has existed for a long time as a semi-jocose jargon among the small tradesmen of certain sections of London. In this dialect they say: *cool the delo taoc* 'look at the old coat'; 'potatoes' are *rattats* (backwards for 'tatur'), and a Jew is a *Wedge*.<sup>1</sup> This kind of transposition is peculiar to a number of secret languages. Such an idiom exists in modern Arabic, especially among school children, who say *fūj el-lājir* for *šūf er-rājil* 'look at the man.' Also in the Spanish thieves' language we find such inversions as *rapla* for *plata* 'silver'; *demias* for *medias* 'stockings,' etc. Similar transpositions occur in certain phases of French *argot* as *loffe* for *folle* 'mad' (fem.). Most interesting in this connection is the secret idiom of the Irish tinkers which is in use in America and in England at the present day. This jargon, which has long been a puzzle to philologists, is now definitely established as being fundamentally Irish Gaelic inverted, although not always with absolute correctness.<sup>2</sup> Thus, they say *leichin* 'girl' for

1) I have heard vagabonds speak this jargon so rapidly that it was impossible to follow their meaning.

2) The late CHARLES G. LELAND was the first to bring this jargon to the attention of scholars (*Gypsies*, 1886, pp. 354 ff.). KUNO MEYER, in a letter to me, written in 1896, says: "(It) is a kind of back-slang of the Irish (Gaelic) language. It is evidently not a modern invention, but something like it has been practised among the Irish ever since the eleventh century at least. I now believe that the idea was taken from the late Latin grammarians, but have not worked this out." Mr. MEYER wrote a paper on the Tinkers' language, which appeared in the *Journal of the Gypsy Lore Society*, vol. II (now extinct). Note also the *Abash* cypher system in this connection; cf. DELITZSCH, *Paradies*, p. 214; CHEYNE-BLACK, EB 4460.

Irish *cailín*; *máilya* 'hand' for Irish *lamh*, etc. I cannot leave this curious subject of secret languages without alluding to the incantation-language of the Greenland Eskimo enchanters. In this idiom, which is in conventional ritualistic use in all incantations, we really find what HALÉVY and his followers believe they have discovered in Sumerian, *viz.*, a priestly system of disguising the ordinary speech. This Eskimo shamans' language consists partly of descriptive terms such as 'boiling place' for 'kettle,' 'dwelling' for 'house,' 'tusked-one' for 'walrus,' etc., and partly of deliberately chosen archaic expressions which are easily recognizable by comparison with other Eskimo dialects.<sup>1</sup> *In none of these jargons do we find any grammatical development other than that of the language on which they are based.*

§ VI. — This is all to the point in connection with Sumerian, because these very principles of inversion and substitution have been cited as being the basis of many of the Sumerian combinations. Deliberate inversion certainly occurs in the Sumerian inscriptions, and it is highly probable that this was a priestly mode of writing, but never of speaking, at any rate not when the language was in current use. It is not necessary to suppose, however, that this device originated with the Semitic priesthood. It is quite conceivable that the still earlier Sumerian priesthood invented the method of orthographic inversion which, as I have already shown, is the very first device which suggests itself to the primitive mind when endeavoring to express itself in a manner out of the ordinary. Evident inversions are, for example, the name of the fire-god *Gibil*, which was written *Bil-gi*. *Gi* means 'a reed' and *bil* (NE) 'fire,' so that the combination must have meant 'a fire-brand.' We find also *Girsu* for *Sugir*; *egir* perhaps from *arku*; *gaz* confused with *sig*; perhaps *ušar* = Sem. *šarru*; *dib* for *bad* (see I, § III), *Lugal-si-kisal* for *Lugal-kisal-si*; *Šir-la-bur* for *Šir-bur-la*, and *En-zu-na* for *Zu-en-na*, etc.

Especially worthy of mention is the common inversion found in the ancient style of writing the word for 'ocean,' *viz.*, *zu-ab*, quite evidently for *ab-zu* 'sea of wisdom,' the abode of Ea, the god of wisdom. The Semitic Babylon. *apsù* was in all probability a loan-word from the Sumerian theological vocabulary. The Semitic form *apsù* is in itself definite proof that the Sumerian word was pronounced *abzu* and not *zu-ab*, as written. *Ab* (*ab-ba*) is the usual word for 'dwelling,' but is also a contracted form of *a-ab-ba* = *t'àm-tu* 'sea,' so that we have here a double pun on *ab* 'dwelling' and *ab* 'sea.' *Zu* meant primarily 'knowledge' = *nimequ*, V 30, 48<sup>a</sup>; II, 16, 65<sup>a</sup>. The original sign for *zu* was the element 'great' written inside of an eye, *viz.*, 'to be great of eye or perception,' hence 'to know' (*System*, 138). In ancient Sumerian the *nomen rectum* preceded the *nomen regens*, as in German *Weisheits-haus* = *zu-ab*. Afterwards the form *ab-zu* became the common one, as in the case of *lu-gal* 'king, great man' for original *gal-lu*, etc. (so HAUPT).

The three values of *ab* certainly seem to indicate that when the language was a spoken idiom there must have been *tone*-differentiation in this case. In Chinese, for example, we find the following four *tones* for the syllable *mo*, *viz.* *mo*<sup>1</sup> 'feel, touch'; *mo*<sup>2</sup> 'grind, rub'; *mo*<sup>3</sup> 'obliterate,' and *mo*<sup>4</sup> 'afterwards, at last' (STENT'S *Chinese and English Vocabulary*, pp. 417—18).<sup>2</sup> Here the first three *mo*'s are certainly variations of the same fundamental

(1) This information was kindly given me by Prof. FRANZ DOAS of Columbia University.

(2) This information was kindly given me by Prof. FRIED. HIRTH of Columbia University. Sentence tones occur in English and other European languages expressing doubt, interrogation, surprise, etc. Perhaps the best illustration of *tones* in a European idiom is seen in modern Swedish, where actual differentiation in meaning is expressed by difference of tone. Thus, *han är i brunnen* (rising and falling tone) 'he is in the well,' but *han är brunnen* (falling and rising tone) 'he is burned,' although this distinction is not invariably observed. The speakers often leave the sense to be understood by the context.

idea. In the same way, it is quite possible to believe that *ab* 'dwelling, sea,' the suffix *ab*, and *ab* 'road' formed three distinct tones. In this connection, compare the discussion of Sumerian grammatical tones below, II, § 3, sub *-mu*. Of course, nothing certain can be postulated with regard to Sumerian tones. If they existed at all, as they must have done if Sumerian was ever spoken, they must have died out at a very early date so soon as the language began to be the purely written ceremonial language of the Semitic priests. In cases where an astounding multiplicity of meanings are assigned to the same phonetic value, the tone theory does not, of course, solve the problem entirely. In such instances, as the meanings in the following word-list attributed to the value *a* (*e*) =  $\Lambda$ , the most we can do is to collect the fundamental ideas belonging to the sign and word and assume that each of these *ideas* was originally represented by a distinct tone. Even this, however, is not certain. It is curious to note, however, that in every such example, the number of conjectural fundamental tones never exceeds the possible number eight, the physical tone limit.

## II: The Sumerian Pronominal and Verbal Systems.

One of the chief points made by the Antisumerists has always been the indefinite character of the Sumerian grammatical system as seen in the conjugation of the verb.<sup>1</sup> Owing to this fact, the charge has actually been made that it would be impossible to read a non-Semitic text intelligently without the aid of an Assyrian translation. Such an idea degrades the language to the position of a mere imperfect system of mnemonic suggestion, depending on the reader's memory of the original Assyrian text; in short to something little better than the tally-sticks of the North American Cree Indians, the wampum strings of the Passamaquoddy of Maine, or the *quipus*-cords of the Quichua Indians of Peru and Ecuador (see my article *The Passamaquoddy Wampum Records* in *Proc. Amer. Philos. Soc.* XXXVI, 480). It will, I think, be evident from the data given in the preceding chapter that there must have been an agglutinative linguistic basis for the Sumerian system even in its latest form and this view is not contradicted by a study of the Sumerian method of conjugation which it is the object of this chapter to explain so far as possible.

§ 1. — The Sumerian pronominal elements may be divided into two classes *viz.*, those which are determinative with respect to person, and those which are not. The fundamental principle of the differentiation of the first and second persons seems to be the occurrence in the text of some determinative word or construction. Thus we may find: (1) a determinative pronoun of the first or second persons; (2) a vocative; (3) a context which leaves no room for doubt as to the person intended by the writer. If none of these determining factors are present, it is understood that the verb is in the third person. The vast majority of verbal prefixes are *indeterminate as to their personal force* (see below §§ 13 sqq.). Whenever we find a construction in the first or second persons, which has apparently no determinative word to indicate the person, this occurs in every case which I have examined, in a mutilated text, where it may reasonably be supposed that the determinative element has been broken off.

(1 Cf. PRINCE, A'SL, XIX, 203 ff.

In spite of the clearness of the above statement it has pleased Mr. C. FOSSEY to criticize me, in the JA, 1903, 249<sup>50</sup>, for not having set forth the principle that the Sumerian verbal prefix has no person in itself. I can only attribute his remarks to some misunderstanding.

§ 2. — The determinative pronoun of the 1 p. in Sumerian, common to both dialects, is *má-e* (perhaps read *gá-e* = *úga-e* in EK. See HAS, 537, 36; ZK, I, 314; ZA I, 192; HT 139, § 1). *Má-e* is characteristically 1 p., and, in the texts which I have studied, never denotes any other person. Its use as a separable pronoun is well known. Thus, IV, 19, 52<sup>b</sup>: *má-e e-ri-za ú-gul-an-ma-ma* = *anáku aradki utuñki*, 'I, thy (fem.) servant, beseech thee.' It occurs in IV, 7, 30<sup>a</sup> as an apparently ethical dative infix: *nin-má-e ni-zu-a-mu ú za-e in-má-e-zu* = *ša anáku idù atta tidì* 'what I know, thou (also) knowest for me' (see II, § 28). This is the only sentence where I can find such a usage.

§ 3. — Evidently connected etymologically with *má-e* is the very common suffix of the 1 p. *-mu*, found with nouns and with verb-nouns. This *-mu* may be subjective or objective. It is subjective, for example, IV, 7, 30<sup>a</sup>: *nin-má-e ni-zu-a-mu* = *ša anáku idù*, 'what I know,' although in this passage *-mu* may be the relative *-mu*, accidentally indicating the 1 p. (see II, § 32). In II, 19, 46<sup>b</sup>: *lugal-mu* = *beliku* 'I am lord' (perm.) there can be no doubt as to the first personal character of the *-mu*. It is objective, V, 21, 26<sup>a</sup>: *ki-ta-mu* = *šuppilanni* 'bow me down' (imper.). This *-mu* of the 1 p., undoubtedly cognate with *má-e*, must not be confused with the relative suffix *-mu* described below (§ 32), which may and does indicate all three persons indifferently. This latter *-mu* and the indeterminate prefix *mu-* (II, § 32) are probably etymologically identical, both being derivatives from the subst. *mu* 'name.' Here I am practically forced to adopt the theory of original difference of voice-tone<sup>1</sup> in Sumerian which must have been necessary, not only to distinguish between the two totally different *mu*-elements but also between the great variety of monosyllabic stems which apparently had the same sound-value. In modern Pekingese-Chinese there are four such distinguishing tones, while in the Chinese-Cantonese dialect the number of tones mounts to eight. It is true that the Chinese tones are not used to denote differences of grammatical relation, but only to indicate differences in word-meaning. Thus, it would not be possible in Chinese to have two grammatical elements identical in sound-value pronounced with different tones, of which one variation could be the sign of the 1 p., for example, and the other of the 2 or 3 p. (like *mu* = 1 p. in Sum., and *mu* = all three persons).<sup>2</sup> I am credibly informed, however, that such a phenomenon actually occurs in the Yoruba language of Equatorial Africa, where the same grammatical ending denotes a difference of person according to its tone-pronunciation.<sup>3</sup> I cite this, not of course with the intention of connecting Sumerian with Yoruba, but simply to demonstrate the linguistic possibility of toned grammatical elements. In Yoruba *ile re* = 'thy house,' but *ile re* (another tone) = 'his house'; *o* = 'thou,' and *ó* = 'he, she, it.' The dialectic (ES) form of *mu* = 1 p. is *má*, IV, 21, 17<sup>b</sup>: *su-má* = *zumrija*, 'my body'; *ibid.* 15<sup>b</sup>: *šu-má* = *qatija*, 'my hand.' Also *ma*, IV, 21, 20<sup>b</sup>: *i-de bar-ra-ma* = *burmi inija*; V, 52, 44<sup>b</sup>: *ma-ra-ta* = *iatì*. It should be noted here that

(1) Cf. also BERTIN's paper on this same subject, JRAS, new series, Vol. XVII (1885) pp. 65 sqq.: *Notes on the Assyrian and Akkadian Pronouns*. PAUL HAUPT, SFG, p. 19, n. 6, as early as 1879 suggested a difference of 'accent' in pronouncing Sumerian syllables. BERTIN advanced a similar theory in PSBA, Vol. V (1882-83) pp. 19 sqq.

(2) My authority on this point is Professor FRIEDRICH HIRTH, professor of Chinese in Columbia University. See above Chapter I, § VI.

(3) My informant is Mr. JAYS, a medical missionary of the Church of England from the Haussa and Yoruba territories, who is well acquainted with the Yoruba language. See also S. CROWTHER, *Grammar of the Yoruba Language* (1852), p. 12.

*ni* in a few passages = suffix of 1 p. Cf. K. 4931, obv. 17: *ám-lá-a-ni* = *čamdaku* and IV, 19 52<sup>b</sup> = *čamdaku* 'I am yoked' (cf. 5334), although the usual force of *ni* is that of the 3 p. (5330—32). AMIAUD believed that the *ni* was the ending of the third person for animates, and *bi* for inanimates; but such a supposition is not justified by the facts (contrary to HOMMEL, *Sum. Lesestücke*, p. 100).

§ 4. — Besides the above-mentioned regular methods of expressing the first person, there are a number of more unusual forms which are worthy of note here. Thus, the suffix *eneše* appears II, 16, 25<sup>b</sup> in an apparently first personal sense: *ti-il-ba-ab-xi-en-e-še* = *gummur-anni*, probably, 'he has perfected me,' although the inscription is very difficult. But *eneše* in II, 16, 41<sup>e</sup> = 1 p. pl.: *a-na-ám ni-zu-un-ne-en-e-še* = *minammí nîdi* 'how shall we know?'<sup>1</sup> The ending *-ku* = *anâku*, V, 20, 57<sup>a</sup>, an equation which must mean that *ku* may occasionally mean *anâku*, because *-ku* also = *atta*, V, 27, 35<sup>ab</sup>. This may have been a differently toned *ku* from that of the 1 p., which is found, for example I 17, 32: *en-ku* = *belaku*, 'I am lord' (perm.). This *ku* = 1 p. may have been a cognate of *ma-e* (= *gá-e*). It can hardly have been a Semitic loanword owing to the equation with *atta*. In Sc 4, 10, where we find *men* = *anâku* this must also be understood to mean that *men* may mean *anâku*. I have pointed out below that *men*, the verb 'to be' is used indeterminately for all three persons (§ 70).

§ 5. — There are several determinative words for the 1 p. pl.; viz, *an-ne-en*, *en-ne-en*, *in-ne-en*, *me-en-ne-en* (= *men-men*), *un-ne-en*, all of which = *nînu*, 'we,' 81, 8-30, III, 3 sqq. I believe that these are all variants from an original *me* (*an-me-en*, etc.), cognate with *má-e* and distinct from *men* 'to be.' This *me* of the 1 p. is seen in AL<sup>3</sup> 91, B: *ki-me-ta* = *ittîni* 'with us,' and in *me-en-ne* = *nînu* 'we,' HT 119, obv. 24 (see above, II, § 4, on *eneše*).

§ 6. — The determinative 2 p. pronoun in Sumerian, common to both dialects, is *za-e*,<sup>2</sup> which, in the texts which I have studied, is characteristic of the 2 p. and never denotes any other person except once, evidently erroneously (see below in this section). It appears as a 2 p. even more frequently than does *má-e* for the 1 p. Thus, subjectively c. g. IV, 17, 45<sup>a</sup>: *za-e al-du-un-na-aš* = *atta ina alâkika* 'when thou goest,' and objectively, HT 115, obv. 13 (ES): *dim-me-ir damal-bi ki-bi ša-dib-ba za-e gú-de-a-bi* = *ilušu ĩstaršu zenú ittišu ĩšásúki kâši* 'his god (and) his goddess are angry with him; they speak to thee.' I find also *za-e* with postpositional inflection, as in *za-e-na* = *elâ kâti* (*ilim ul ĩš*), 'besides thee there is no god.' In K. 4612 (HAS, XXXII), *za-e-ra* = *ana kâša-na* 'unto thee.' In one passage I find *za-e* used for *má-e*, clearly owing to an intentional change on the part of the Assyrian scribe, viz., AL<sup>3</sup>, 136, rev. 7 (ES): *kur-kur-ra DUR gal-bi-ne-me-en za-e giš-si-mar-bi-ne-me-en ár-ri-nu* = *ša šadê dūršunu rabú anâku šigaršunu rabú anâku tanâdâtú'a* 'I am the great wall of the mountains; I am their great bolt. The glory is mine.' This is evidently a deliberate transposition of the 2 p. to the 1 p. for rhetorical effect. The curious reduplicated form *zi-zi* is probably a byform of *za-e* = *kâša*, IV, 17, 38<sup>a</sup>: *dingir lú gal-lu tu-ra-ni-ku šu-bar zi-zi-de gir-e-čš ša-ra-da-gub* = *ametu aššu mârîšu kâša ašriš izzaska* 'the man for the sake of his son, who is left in the lurch, humbly stands

(1) If the text is correct, *eneše* undoubtedly = 3 p. in the curious riddle in II, 16, 48—50<sup>ab</sup>: . . . *ná al-feš-a . . . ku* (?) *kú-da-a-ni xu* (?) *kir-ri-en-e-še* = *ina lá nâkimi erút me ina lá akâli me kabrat* 'Without a heaper who becomes pregnant? Without eating who becomes fat?' The answer (not given) was probably *urpátu* or *urpítu*, a cloud. For *me* (i. e. *mí* interrogative instead of *mannu*, see JÄGER, BA, Vol. II, p. 277. I regard *nâkimi-i* as the participle of *nâkîmu* 'heap up,' i. e. 'fecundate sexually' + the interrogative vocalic lengthening, contrary to JÄGER.

(2) Any attempt to connect *má-e* and *za-e* with Turkish *ben* and *sen*, 'I' and 'thou,' is futile. HOMMEL suggested this, *Gesch.*, pp. 248 249. See above I, § 11.



before thee' (= *zi-zi-dè*). *Šu-bar* = *ša undaššer*, not expressed in Assyrian; cf. Tig. VI 98, said of palaces. So far as I am aware, this point with respect to *zi-zi* and *šu-bar* has not been explained by expositors.

§ 7. — The suffix of the 2 p. *-zu*, cognate with *za-e*, is used, like *-mu* from *má-e*, with nouns and with verb-nouns both subjectively and objectively. Thus, with nouns: IV, 13, 28<sup>b</sup>: *ukuzu* = *nišika* 'thy people,' and *passim*. With verbs subjectively, AL<sup>3</sup> 134, obv. 3: *gub-ba-zu-ne* = *ina uzuziki*, 'when thou standest'; objectively: HT 122, obv. 12 (ES): *unuu-nu šá çi-ib-ba ka sar-ra šub-ba-a-zu sux-a-mu dug-ga* = *beltum ina zurub libbi rigme zarbiš addiki, axulapija (gibi)* 'O my lady, in woe of heart mournfully I address plaints to thee (= *šub-ba-a-zu*), tell me how long?' The dialectic form of *zu* is *za*, as in IV, 19 52<sup>b</sup>: *e-ri-za* = *aradki* 'thy (fem.) servant'; cf. HAS 38, obv. 12: *za-da uu-me-a* = *ina balika* 'without thee.' *Zu* is given V 25, No. 5, 15-32 = *ku-(uu-mu)*, 'thine'; cf. *za-a-ge* (KID) = *kunmu*, IV, 29, 31<sup>a</sup> and HT 98, 58: *za-a-xe*, where *xe* undoubtedly proves the *ge* pronunciation of KID (cf. FOSSEY, JA, 1903, 250).

§ 8. — It will be noticed in the case of *zu* and *mu* that the so-called postpositive conjugation is usually a *hál*-clause or a subordinate clause of some sort, dependent on the following finite form with the prefixed conjugation. I believe that this subordinate relationship was the main function of the postpositive conjugation, a theory which will demand a special treatment in a subsequent article.<sup>1</sup> The equation, K. 4225 dupl. 18<sup>d</sup>: *ib* (TUM) = *atta*, like the equations of the 1 p. mentioned above, § 4, must have meant that *ib* might be equivalent to the 2 p. under certain circumstances. I cannot explain LI = *atta*, V, 20, 58<sup>a</sup> except by a similar supposition (see ZK I, 315, n. i).

§ 9. — In IV, 19, 53/54<sup>a</sup>, the following connection requires discussion: *za-e lár-ga-ta sag-kúl-sud-da an-na-ta ki ag-dagal-la-šu ši-ne-ne i-nam-ma* = *atta-ma núršuuu ša kippát šame rúgátum ša erçitum rapáštum digilšina atta-ma* 'thou art their light; of the bounds of the distant heavens, of the broad earth their observed one art thou.' Here *inamma* is apparently equivalent to *atta-ma* (cf. ZK I, 202), but I do not regard *inamma* as a distinctive form for 'thou.' *Nam* is probably the same stem as *nam* = *šintu*, 'decision,' S<sup>c</sup> 58; V, 39, 21<sup>c</sup>; V, 11, 8<sup>d</sup>. This is the same *nam* from which abstracts are formed, cf. *nam-gaba* = *ipfiru*, SFG 8. *Za-e . . . i-nam-ma*, therefore, belongs together and probably means 'thou art established,' although *nam* does not appear elsewhere as a verb. Cf. s. v. *namtar*, 381. The *i*-prefix here is merely the indeterminate prefix, although it has been found hitherto used only with the 2 p. (see below, II, § 46).

§ 10. — Like the 1 p. pl., the 2 p. pl. was represented by a variety of determinative words. These are all given V, 27, No. 5, 6-14: *ab-çi-en, an-çi-en, en-çi-en, íb-çi-en, íb-çi-en, in-çi-en, me-çi-en* (81, 8-30, III, 3), *me-en-çi-en*, and *uu-çi-en* = *attuuu*, 'ye.' In all these forms we have the element *çi-en* (pron. *zen*), probably cognate with *za-e*. In IV, 21, 1 B, rev. 3, *za-e-me-en* = *attuuu*. This is clearly a combination of *za-e* and *me-en*, the verb 'to be' (see § 70). The ending *zu-ne-ne* is very puzzling. It is evidently the characteristic suffix of the 2 p. pl.; cf. AL<sup>3</sup>, 81, B: *ki-zu-ne-ne-ta* = *ittikuuu* 'with you'; *mux-zu-ne-ne-ta* = *elikuuu* 'on you,' but it occurs in the difficult passage IV, 21, 1<sup>b</sup> as the apparent equivalent of the Assyrian *-šuuu* 'their': *d(ID)-zu-ne-ne* = *ina idišuuu* 'in their hands,' and *ibid*, 14<sup>b</sup>: *nam-sag-ga-zu-ne-ne* = *ina rešišuuu* 'on their heads.' Also *ibid*, 10/11; 12/13. It is possible that this was originally intended to be a general 2 p. 'you' = 'one,' and was accordingly translated by the Assyrian scribe in the 3 p., following the Semitic idiom (see

1) HAUPF regarded the postpositive conjugation as the older form (HT 145, § 20).

below, § 20, sub *ba*). An impersonal singular is not infrequently found in Sumerian, where the interlinear Assyrian version has the plural, *c. g.* IV, 4, 28<sup>b</sup>: *ni-nuna tur-azağà-ta mun-tuna* = *ximēta ša ištu tarbaçi elli ub.ūni* 'cream which someone (*i. e.*, they) brought from a clean stable' (HAUPT, *AJSL*, Vol. XIX, p. 136). In a number of modern languages we find a 3 p. used as the ordinary polite 2 p. pronoun: Germ. *Sie* ('they'); Dan. *de* ('they'); Ital. *lei* or *ella* ('she'), and in modern Hebrew usage אַיִזָה נָאֵב יִהְיֶה לְךָ 'what sort of pain do you feel?', where יִהְיֶה is in the 3 p., construed with an unexpressed אֲדַרְבֵּי (ROSENBERG, *Hebr. Conversationsgrammatik*, 89, and below, II, § 20). In Sumerian, simple *-zu* = 2 p. pl., IV, 14, 13<sup>b</sup>; *i-ge a-a-zu* = *ina maxar abikuuu* 'before your father'; *ibid.*, 15<sup>b</sup>: *i-ge ana-zu* = *ina maxar ummikuuu* 'before your mother.'

§ 11. — Instances of a vocative determining the Sum. 2 p. are very numerous, as will be seen from the succeeding paragraphs; *cf.* IV 20, No. 2, obv. 34, where the 2 p. refers to a vocative *ibid.*, 1 (see § 34). In HT 125, 15: *dim-me-ir ki-a tuk-ka mu-un-si-si-eš* = *ilāni ša erçitū ana šisitika ušqamannū*, 'the gods of the earth stand erect at thy utterance,' the 2 p. is not expressed in Sumerian, but was evidently understood by the Assyrian scribe. This inscription is mutilated and probably contained a determining element which has disappeared. The pronominal element of the third person is *ene* 'he, she'; *enenene* 'they' (masc. and fem.).

§ 12. — The *Belit*-inscription K. 257 (HT 126—131) seems to be an instance of a more or less connected context plainly showing that the verbs in the hymn must all be construed in the 1 p. The beginning of this poem, which probably contained a determinative 1 p., is unfortunately mutilated. In obv. 33, however, we find *dug-ga-mu* = *qibūtiā*, 'my word,' where the *-mu* is clearly the distinctive suffix of the 1 p.<sup>1</sup>

The principles of personal differentiation will be more readily understood from the following treatise on the indeterminate verbal prefixes.

### The Verbal Prefixes.

§ 13. — From a few simple phonetic elements; *viz.*, *a*, *e*, *i*, *u*, *b*, *d*, *g*, *x*, *l*, *m*, *n*, *r*, *š*, *z*, the Sumerian has evolved a multiplicity of verbal prefixes, infixes, and suffixes, of which more than 260 combinations are possible. It is probable that most of these elements are entirely impersonal. There are fifty-two simple verbal prefixes: *a*, *al*<sup>\*</sup>, *aba*, *al*<sup>\*</sup>, *ai*<sup>\*</sup>; *ba*<sup>\*</sup>, *bab*<sup>\*</sup>, *ban*<sup>\*</sup>; *dan*<sup>\*</sup>; *ga*<sup>\*</sup>, *gan*<sup>\*</sup>; *xa*, *xar*, *xe*, *xem*, *xen*, *xi*, *xu*; *i*, *ib*<sup>\*</sup>, *im*, *in*<sup>\*</sup>, *iz*; *lā*; *ma*, *man*<sup>\*</sup>, *me*, *mi*, *min*<sup>\*</sup>, *mu*<sup>\*</sup>, *muu*<sup>\*</sup>; *na*<sup>\*</sup>, *nam*, *nan*<sup>\*</sup>, *ne*, *neb*, *nen*, *ni*<sup>\*</sup>, *ni*<sup>\*</sup>; *rab*<sup>\*</sup>, *rada*, *radan*; *ša*, *šin*, *šin*<sup>\*</sup>, *šu*; *ú*, *ub*<sup>\*</sup>, *un*, *une* (*uneni*, *ununu*), *ur*<sup>\*</sup>; *zu*. Those indicated by asterisks in the above list are found also used as infixes in combinations with other prefixes. The following elements are pure infixes and suffixes and are never used as prefixes: *ammā*, *bi*, *da*, *dab*, *darab*, *dib*, *e* (*ene*, *engan*, *eri*, *ešib*), *i*, *ma*, *mab*, *me*, *mi*, *nab*, *nib*, *nin*, *ra*, *ramun*, *ran*, *randa*, *ri*, *rib*, *ši*, *šib*, *ta*. With the exception of *i*, the infixes are of a twofold character, *viz.* (*a*) modal modifying the meaning of the verb-form (*da*, reflexive and durative; *e*, probably corroborative; *ra*, denoting motion; and *ta*, reflexive and indicating a stative or *hâl*-clause), and (*b*) objective; *viz.*, denoting the incorporated verbal object. The objective infixes are as follows: *da*, *dab*, *dan*, *dib*, *man*, *me*, *min*, *mun*, *nab*, *nan*, *nešin*, *ni*, *nib*, *nin*, *rab*, *ran*, *rib*, *ši*, and *šin*. Infixes like *ma* in *imma* and *na* in *munna* are properly part of the

1) See my paper *JAOS*, XXIV, 103—128.

prefix and have no infixed objective force. *I* as an infix is probably merely the vocalic prolongation of *xi* (see I, § IV, 1 on elision of *x* and II, § 45). *Ánná*, *bi*, *mab*, *me* (*men*) and apparently *šib* are properly suffixes, while *mu* and *zu* are both prefixes and suffixes.

## Indeterminate Prefixes.

§ 14. — All the prefixes just cited, except *xi*, *i*, *rab*, *umuni*, and *zu*, may indicate the subject of the third person, but the following off he above-mentioned prefixes may denote, as hereinafter indicated, the subject of the first and second persons as well as that of the third person, *viz.*: *a* (1 and 3), *ab*, *aba*, *al*, *an* (2 and 3), *ba*, *bab* (2 and 3), *ban* (2 and 3), *ga*, *xe* (2 and 3), *xu* (2 and 3), *ib* (2 and 3, but *i* in combination with *ne*- [*ne-ib*]), *im*, *in* (2 and 3), *iz*, *ni* (2 and 3), *mun*, *na* (2 and 3), *nam*, *nau* (2 and 3), *ne*, *ni* (2 and 3), *nu*, *ši* (1 and 3), *šiu* (2 and 3), *ú*, *um* (2 and 3), *umeni* (2 and 3). The prefixes *xi*, *i*, *rab*, *umuni*, and *zu* are employed to denote the second person exclusively but, as they contain no determinate 2 p. element, this is probably purely accidental. The following exposition will demonstrate the use of the prefixes more satisfactorily.

§ 15. — *A* with first person: HT 123, rev. 1 (ES): *Úmun-mu šu á(ID)-lal-bi-ne u-ki a-ra-ab-tag-tag = beltum qâtâ kašâ-ma aptašilki* 'O my Lady, my hands are bound, yet (*u-ki*) I implore thee' (*pašâlu* 'implore?'). Also IV, 10, 7<sup>b</sup>: *ama-dagal-mu ner-bi mu-un-šub mu-un-šub . . . a-ra-ab-tag-tag = ša ištariša šepâ-(ša unašig-ma apta)-ši-il* 'I kiss the foot of my goddess (and) I implore.' *A* as a prefix does not appear with the 2 p., but *-a* has imper. force in IV, 17, 55<sup>a</sup>: *gar(ŠA)-bi ku-a sigišše-sigišše-ra-na = akalšu akul niğâšu muwur-ma* 'eat his food; accept his sacrifices.' It will be noticed that in these examples the 2 p. is indicated by the unmistakable noun-suffix *-mu* 'my,' and in the case of the imper. the 1 p. is denoted by the vocative *Šamaš* in a passage too long to quote. Note that *a* (*a-a-u*) = *atta*, V, 22, 70<sup>ad</sup>, and *anâku*, *ibid.* 69; *cf.* V, 27, No. 5, 16: *a = anâ(ku)*. For *a* in the 3 p., see Br., p. 548. The element ID = *á*, cited in the grammatical table, V, 20, No. 1, is probably connected with the prefix *a* by false analogy (*á = ID = a = A*).

§ 16. — *Ab* with 1 p.: II, 16, 34<sup>bc</sup>: *dura-a-na-me-en anšu-mul-ku ab-lal-e GIŠ-GAR šu-gi-me-na-nam ab-el-el-e-en = aġalaku (ša) ana pari candaku narkabta šaddaku(?) azâb(al)*, 'I am a heifer; with a mule I am yoked; the wagon I draw: I lift it up'(?).<sup>1</sup> Here *ab* indicates the 1 p. This is one of a number of extremely difficult bilingual proverbs in II R 16. *Ab* is undoubtedly 2 p. in IV, 14, 12/13<sup>b</sup>: *e-gíg-gíg-ga lãx ab-gá-gá = ina bit ekliti nûra tašâkan* 'in the house of darkness thou makest light,' pointing back to a vocative. *Gibil* in 10<sup>b</sup>. In IV, 29, 7<sup>b</sup>: *za-e ab-di-bi-me = atta-ma mušallim* 'thou art the preserver,' we have the pronoun expressed. The suffix *-ab* has imper. force, HT 115, rev. 3: *šu-te-ma-ab = liqî* 'accept thou,' pointing to the 2 p. *za-e-na = elâ kâti* 'except thee,' in rev. 3. *Ab* may also denote the 3 p.; see Br., p. 538. The element *ab* appears also in *ab-çi-en = attium* 'ye,' V, 27, No. 5, 12 (see § 10).

§ 17. — *Aba* occurs as 1 p. only<sup>2</sup> in the difficult ES text K, 257; HT 127, 37 obv.: *sag-ga a-ba-ni-in-lãx = qaqqadu amšî* 'I washed (my) head.' As this entire hymn is unmistakably couched in the 1 p., *aba* here must have this force. *Aba* is 2 p., HT 88, 48: *a-ba-ni-kešda* (SAR) = *rukussu-na* 'bind it,' where the imper. would be evident from the context. The inscription consists of directions for a charm. *Aba* in the 3 p. usually means

(1) *Cf.* for this text also JÄGER, BA, II, p. 285.

(2) When I use the word 'only' here and elsewhere, I, of course, mean within my own experience.

'who?' (IV, 26, 56<sup>a</sup>), or has an optative signification. Thus, IT 98, 49: *a-ba-ni-in-gub* = *liššiz* 'may he stand,' where *aba* is probably a corruption of the opt. *xaba*; also IV, 12, 33 rev.: *a-ba-ni-in-de* = *lixalliḡ* 'may he destroy.' In IT 76, 13: *sag-sar a-ba-ši-in-na-ak* = *ittā'id-ma*, we have a genuine simple 3 p. for *aba*, which is unusual; cf. Br., p. 548. Note that *aba* = *arki* 'behind,' in ES; IT 126, rev. 39, but this is probably a different word, perhaps with a different tone, from *aba* = *manuu*; also in ES, *ibid.*, 65 obv.

§ 18. — *Al* as 1 p.; IT 126, rev. 39; *i-de-šu al-dim* = *ina maxri allak-ma* 'I will go before'; *a-ba-šu al-di-di* = *arki allak-ma* 'I will go behind.' Here *al* is in harmony with the 1 p. of the rest of the hymn (see II, § 12). *Al* is found as 2 p. in IV, 17, 45<sup>a</sup>: *za-e al-du-un-na-aš* = *atta ina alākika* 'thou in thy course.' Here *za-e* makes the 2 p. clear. *Al* is also a common prefix of the 3 p., Br., p. 544. For postpositive *-al* denoting the 3 p., cf. V, 52, 44<sup>b</sup> (ES): *ma-ra-ta ma-ma-al* = *iāti minū iššakna* 'what can befall me?'

§ 19. — *An* is 2 p. in IV, 10, 35<sup>b</sup>: *u-mu e-ri-zu na-an-gur-ri-en* = *belum aralka lā tasākīp* 'O Lord, do not overthrow thy servant' (see ZK I, 216, 300), where we have *an*, following neg. *na*, the vocalic variant of *nu*. In this case *nu* becomes *na*, owing to the following *an*. *An* appears as suffix of the 2 p. in IV, 9, 11<sup>b</sup> (ES): *u-e an-na na-am-u-e ki-a na-am-ner-ra dim-me-ir šeš-zu-ta gaba-ri nu-tuk-an* = *belum ina šame belūtu ina erḫitū etillūtu ina ilāni atveka māxire ul tūšī* 'O lord! for lordship in the heavens, for pre-eminence on earth among the gods, thy brethren, thou hast no rivals.' Cf. also HT 122, obv. 18: *gū-zu gur-an-ši-ib* = *kišādki suxxiršū-ma* 'turn thy neck.' In both instances the 2 p. is indicated by the determinative *-zu*. Note that *an* is found in *an-ḫi-en* = *attunu* 'ye,' V, 27, 58. *An* occurs also in *an-ne-en* = *nūnu* 'we,' 81, 8-30, col. III, 35sq. *An* is one of the most usual prefixes of the 3 p., Br., p. 532.

§ 20. — *Ba* occurs as 1 p. in IV, 14, obv. 20<sup>a</sup>: *ki-bi-gar-ra ba-ni-ib-dur-ru* = *ina tākulti lušēšib* 'the wife and child of the god Zu I will invite to a feast.' There is no indication that this is a 1 p. in the text except the Assyr. *lušēšib*. Lines 1—18 obv. are mutilated, so that *lušēšib* may be 3 p. On the other hand, a distinguishing 1 p. pron. may have occurred in the broken lines. *Ba* appears after *ga-* in IV, 30, No. 3, rev. 19: *ḫ-a ga-ba-gub* = *ina bitī luzziz* 'may I stand in the house.' *Ba* is common as a 2 p. prefix; cf. IV, 17, 45<sup>a</sup>: *sag-giḡ-ga si-ba-ni-ib-si-di-e* = *calmat qaggadi tušēšir* 'thou shalt rule the people of the black heads,' where the 2 p. is shown by the preceding suffix *-zu*. In this passage *si* is a reduplication of the root *si-di* = *išāru* 'rule.' In IV, 30, No. 3, rev. 15sq., we find a series of verb-forms with *ba-* and *-ne* or *-n* as the ending, all of which are translated by the 2 p. in Assyrian. If we had to read the Sumerian without the Assyrian, we should interpret the verb-forms as 3 p. pl., which they really are. The Assyrian, however, changed them to the 2 p.; thus, *ibid.* 15/16: *nam-ba-gub-bu-ne* = *lā tattanamzaz*; 17/18: *nam-ba-niḡin-e-ne* = *lā tassanāxaz*; 19/20: *nam-ba-ab-bi-en* = *la taqābi*. These second persons here are probably similar in character to the general 'you' in English; German *man*; French *on* (see above II, § 10). *Ba* appears as a very usual prefix of the 3 p. in Br., pp. 529 sqq. *Ba* seems also to have a great functional latitude; thus, it appears for the verb-noun, II, 15, 41<sup>c</sup>: *ba-ni-a-ta* = *ina nasāxi*; IV, 12, 15: *ba-dug-ga-eš* = *tāba*, etc. It represents the permansive; IV, 5, 65<sup>a</sup>: *ba-gub-ba* = *u-zuz-zu*; IV, 15, 21<sup>a</sup>: *ba-u-tu-ud-da-a-meš* = *ī'aldū*; cf. *uneni-utu* = *aldū*, IV, 28, 48<sup>a</sup>. *Ba* stands for the present, IV, 17, 27<sup>a</sup>: *ba-dib-bi-en* = *tušāxaz*, and for the preterite, V, 25, 16<sup>a</sup>: *ba-bat* = *imūt*.

§ 21. — *Bab*, the reduplicated form of *ba*, represents the 2 p. in V, 20, 36<sup>c</sup>: *bab-tum* = *ūblam* 'bring thou.' On *naw-bab-bi-en*, IV, 30, No. 3, rev. 19, see § 34. In IV, 13, 28<sup>b</sup> we

find a curious and inexplicable use of *bab*, that of prohibitive negation.<sup>1</sup> Thus, *uku*(UN)-*zu gir-zu ba-ab-si-si-(gi)* = *ana šep nišeka e tattašpak* 'at the foot of thy people pour it not out (?)'. The 2 p. is indicated by *-zu*. *Bab* is also a frequent prefix of the 3 p., Br., p. 530. In II, 16, 25<sup>b</sup>, *bab* as a postpositive may = 3 p.: *ti-il-ba-ab-xi-en-e-še* = *gummuranni* (see II, § 4).

§ 22. — *Ban*, the nasalized *ba*, denotes the 2 p., HT 121, obv. 6: *kur-kur-ra sar-ra-bi tul-da-as ba-an-mar* = *kiššat dadmēšu tilāniš šupuk* 'heap together all his dwellings like ruins.' The address is to a goddess whose name has disappeared in the mutilated lines. Note that in IV, 19, 35<sup>b</sup> *ban-mar* with a different context is equivalent to *ittaškan*, 3 p. This admirably illustrates the indifference with regard to person with which the Sum. verbal prefixes were used. *Ban* might also be used postpositively. For *ban* as a third personal element, see Br., p. 530. *Bau* = *ba + uu*, appears as a negative, IV, 10, 60<sup>a</sup>: *er(A-ŠI)-ra mu-un-šes-šeš á(ID)-e-mu ba-an-te-ni* = *abki-ma itáteja ul iřvú* 'I wept, (and) they approached not my side' (ZB 11). See II, § 64, sub *ran*.

§ 23. — *Ga* is the very frequent optative element of the 1 p. Thus, HT 87, 15sqq: *ud-diš ga-ba-da-an-kú, ud-diš ga-ba-da-an-nak, ud-diš ga-ba-da-an-ná, ud-diš ga-ba-da-an-ni, xe-im-na-an-gaba-a* = *šátama lúkul šátama lušti šátama lučlal šátama luštábrí lú tappaffar* 'whenever I may eat, whenever I may drink, whenever I may sleep, whenever I am satisfied, O make it free from sin!' In HT 119, obv. 22, we find *ga* used for the 1 p. pl.: *ga-nu ga-ni-láx-cu ga-ni-láx-cu* = *alkam i-nillikšu i-nillikšu* 'come, let us go to him, let us go to him.' I find *ga* as 2 p. in only three passages; viz., *ga-nu* = *alkam*, just cited; IV, 11, 45<sup>b</sup>: *en-nun ga-ne-tuš* (KU) = *ana máčarti tušešib* 'thou shalt sit on the watch' (but also *iššib!*); AL<sup>3</sup> 134, obv. 1: *an-sud ud-ag bil-gim sar-ki-ta za-e ši-in-ga-me-en bil* = *úur šame ša kima išátim ina mátim napxat atti-ma* 'as the light of the heavens which is like fire in the land thou shinest.' For the unusual *ga* of the 3 p. see Br., p. 545.

§ 24. — *Xe* like *ga* is a cohortative prefix, but is used more with the 2 p., according to my present data. This is probably purely accidental. Thus, in the familiar *xe-pa* = *lú tamát, lú tamáta, tamáti, ta(ma)mát*; passim. In HT 88/89, 20 (cited § 23): *xe-im-na-an-gaba-a* = *lú tappaffar*, *xe* probably denotes the 2 p.: 'O make thou it free from sin.' *Xe* appears also as the cohortative sign of the 3 p. in IV, 13, 13/14<sup>b</sup>: *ár(UB)-ri-eš xe-im-me-gal* = *ana tanádate liškunka* 'may he make it unto thee for glory(?)'. See II, § 55. The suffix *-ka* 'to thee,' goes back to the 1 and 2 p. in the first lines. For *xe* with 3 p., cf. Br., pp. 539, 540.

§ 25. — *Xu* occurs only once with 2 p. e. g., IV, 13, 11/12<sup>b</sup>: *ki-sal-max-e ki-gal-la xu-mu-un-da-ri* = *ina kisalmáxi kigalla lú ramáta* 'thou hast placed a *kigallu*<sup>2</sup> (pavement?) in the great court.' *Xu* is frequent with the 3 p.; cf. V, 51, 26<sup>a</sup>: *xu-un-ra-ab-el-la* = *liščeka* 'may he bring it forth to thee'; Br., p. 537.

§ 26. — *Íb* (TUM) as 2 p. occurs HT 123, obv. 20: *e-ri-cu-ku íb-ba-bi* = *ana ardiki ša tógugí* 'unto thy (fem) servant with whom thou art wroth.' Note also *íb-ci-en* = *attuuu* 'ye,' V, 27, No. 5, 13. written also *íb* with plain *íb* (DAR), *ibid.*, 14. It is curious that pure *íb* does not occur as the prefix of the 1 p., but only in combination with *ne*; see II, § 36. For *íb* as prefix of the 3 p., cf. Br., p. 543.

§ 27. — *Im* is seen for 1 p. in IV, 6, 41<sup>b</sup>: *má-e lu kin-gí-ám Šilig-lu-dug me-en uam-šub na-ri-ga ne-in-sim a-šir giš ša-ka-na(?)-ta ki-ta im-mi-in-ri dingir é-a é-a xe-en-ti* = *már*

(1) Negative *bab* here may be an error for *ban* = *ba + uu*; § 22.

(2) On *kigallu* see my article *Two Assyro-Babylonian Parallels to Dan. v. 5*, JBL, 1903, 32-40.



*šip-ri ša Marduk anāku, šiptum ellitum ina uadia idlū itti šakanni šapliš armi-ma, il biti ina bitī lišīb* 'the messenger of Marduk I am. When the glorious incantation had been pronounced, pitch and šakanni' at the bottom I placed. May the god of the house dwell in the house.' Here the *in* plainly points to *mā-c* 'I'. *In* appears as the sign of the 2 p., II, 16, 16<sup>c</sup>: *er* (A-ŠI) *in-ma-an-šeš-šeš* = *tabākā* 'thou weepst,' a proverb evidently addressed to a 2 p., although there is no determining word here. *In* is usual as a prefix of the 3 p., Br., p. 546.

§ 28. — *In* is essentially a prefix of the 3 p.; cf. Br., pp. 540—2, *passim*. I find it only once with the 2 p. in the interesting sentence IV, 7, 30<sup>a</sup>: *nin-mā-c ni-zu-a-mu za-c in-mā-c-zu* = *ša anāku idū atta idū* 'whatsoever I know thou shalt know.' The *mu* in *ni-zu-a-mu* is probably merely the relative *mu* (see II, § 32, and II, § 2) and not the distinctive ending of the 1 person. I regard the infixed 1 p. *mā-c* in *in-mā-c-zu* as having an ethical force, *ziš*, 'thou shalt know it for me' = *ma-c* (see II, § 2). I find no case of *in* with the 1 p. except in combination with *ne*; see § 36. For *in-či-cu* and *in-ne-en*, cf. II, § 10.

§ 29. — *Iz* (GIŠ) is a very difficult prefix. I am unable to decide whether its correct reading is *iz* or *giš*. It appears as 2 p. in II, 16, 14<sup>cd</sup>: *iz-du-ne mu-un-el-la* = *tallik taššā* 'thou didst go and take away.' Here *iz* is evidently meant to be the distinguishing mark of the 2 p., in contrast to *ni-du un-il* = *illik iššā* 'he went and took away,' in the following lines. In HT 60, IV, 13 also, *iz-c-dib* = *čabat*, 'seize thou,' imper. If *iz* is cognate with the characteristic ending of the second person *-zu* in this passage (see II, § 36), how are we to explain II, 16, 43<sup>c</sup>: *iz-en-ga-an-kū* = *lūkul* 'may I eat,' 1 p., and *ibid.*, 45<sup>e</sup>: *iz-en-ga-ne-ib-gar* = *luškun*, 1 p.? *Iz* is also 3 p. in ZK II, 82, line 32: *iz-gā* = *imāçip-ma*. In spite of the tempting similarity of *iz* to *-zu* in the 2 p., we must admit that this prefix is as indeterminate as any of the others.

§ 30. — *Mi* is not uncommon with the 2 p. Thus, IV, 24, No. 3, 67: *tul-tul-aš mi-ni-in-šid* = *tilāniš tamū* 'thou regardedst it as a ruin,' pointing back to the 2 p. suffix *-zu* in line 3. *Mi* also appears very commonly with the 3 p., Br., pp. 546, 547.

§ 31. — *Miu* is a rare prefix. I find it only twice with the 3 p., Br. 143; 4418, but it appears as an infix with the 1 and 2 persons (see II, § 54).

§ 32. — *Mun* has an extensive and varied use. It may be a nasalized form of *mu* = 'name,' cognate with the prefix *-mu* and the suffix *-mu* = all three persons (II, § 3). On the other hand HAUPT suggests that *mun*, *min* etc. have no connection with *mu* 'name,' but are modifications of *bi*, *ban*, etc. *Mun* is very usual as a 1 p. Thus, IV, 10, 60<sup>a</sup>: *er*(A-ŠI)-*ra-ne-un-šeš-šeš á*(ID)-*a-mu bu-an-te-ni* = *abki-ma itēteja ul iškū* 'I wept, but they (indef. 'one') approached not my side'; then follows the line 1<sup>b</sup>: *i-dib mu-un-na-ab-bi nin-nam na-an-mu-uš-tuk-ma-ab* = *qubē aqābi mannan ul išman-anni* 'I speak a plaint, but none hath heard me.' Also in ES, IV, 10, 32<sup>a</sup>: *āz-gig-ga dim-me-ir-mu nu-un-zu-ta nu-un-kū-c* = *ikkib ilija ina lā idi ākul* 'I have unwittingly eaten the woe of my god,' *i. e.*, 'incurred my god's displeasure.' Note the *hāt*-clause with *-ta*, which is similar in force to Turkish *-ib* for all three persons. In the passages where *mun* apparently appears as a first personal object, I doubt very much whether this force really belongs to *mun*. Thus, IV, 10, 50<sup>a</sup> (ES): *dim-me-ir šā šur-ra-bi mu-un-gi* = *ilim ina uzzi libbišu ušamxiranni* 'the god in the wrath of his heart has afflicted me'; also *ibid.*, 51: *mu-un-dū-c* = *ušemauanni*, 'he has treated me ill' (from *emū*). In such constructions it is, of course, possible that *mun* contains the first personal element and is cognate with the determining *-mu* of the 1 p., but it is contrary to all precedent in the Sumerian use of the prefix, which is in other passages quite indeterminate. It is much

(1) *Šakanni* probably means 'reeds'(?).

more likely that *mun* in these instances is simply the indeterminate verbal prefix which mere accident has caused to appear here as a first personal object. I admit that the first personal object is understood, but I regard it as unexpressed in the Sumerian, while the Assyrian translator found it necessary to indicate it. The same indeterminate character belongs to the cognate relative suffix *-mu* which may be used for all three persons indiscriminately; cf. IV, 27, No. 1, 4—11; where we find a succession of *mu*-clauses, all of them 3 p. relative. Cf. also HT 122, 16 obv.: *e-ri-zu-ka ág-gig-gá ak-a-mu* = *ana ardiiki ša maruštum epšu* 'unto thy (fem.) servant who has sickness.' *Mu*, the simpler form of *mun*, indicates the 2 p. in a number of passages. Thus, IV, 28, 11<sub>2</sub>: *zi-du mu-e-zu nin-ne-šub mu-e-zu* = *kena tidi raggi tidi* 'thou knowest right; thou knowest wrong,' where the prefix points back to the vocative *En-lil* = *Bel* in line 3. A great number of examples of *mun* as 3 p. are given Br., pp. 532ff. In IV, 23, 3<sup>c</sup>: . . . *á(ÍD)-zu ba-ra-mu-un-gi* = (*Ištár*) *lá taniamma* the negative *mun* probably stands for *mu + nu*, with intercalation (see II, § 22, on *ban*). In II, 39, 7<sup>c</sup>: *mu-un-ni*, a variant of *mun* (i. e., *mun + i* or *ni*?), occurs as the characteristic sign of the imperative: *mu-un-ni-ka* = *gibišu* 'speak thou it,' but the following three lines give the longer form *úmunni* as the distinctive imperative sign (2 p.). This appears to show that *munni* was merely a variant of *úmunni*, see § 48. Then, too, *mu-un-i-gaba* = *inátalu*, IV, 19, 44<sup>a</sup>, an undoubted 3 p. This demonstrates the uncertain character of even those prefixes which are apparently the most distinctive.

§ 33. — Simple *na* as a prefix is found only with the 3 p. Br., p. 535; but we find *na-an* = *nan* for 2 p. in the negative, i. e., *na + nu* (cf. sub *mun*, § 32) or *nu + an* (cf. II, § 19). See IV, 10, 35<sup>b</sup>: *ú-nu e-ri-zu na-an-gur-ri-en* = *belum ardaka lá tasákip* 'O Lord overthrow not thy servant.' *Nan* also represents the negative 3 p.: IV, 10, 1<sup>b</sup>: *na-an-mu-úš-tuk-ma-ab* = *ul išimanawu* 'he hears me not' (*šemi*).

§ 34. — There are two prefixes *nam*, a negative, which is much the more common, and an affirmative *nam*. The negative *nam* is used combined with other prefixes to denote all three persons. It occurs especially before a labial prefix; cf. IV, 30, 45—49<sup>a</sup>: *nam-ba-ab-bi-en* = *lá taqábi* 'thou shalt not speak'; IV, 10, 3<sup>b</sup>: *na-an-mu-un-gaba* = *ul anátal* 'I look not,' and *passim*, as 3 p., Br., p. 537sq. The affirmative *nam* appears twice only; viz., IV, 20, No. 2, obv. 3/4: *giš si-gar azag-an-na-kit nam-ta-e-gal(IG)* = *šigar šame ellúti taqtú* 'thou hast opened the bolt of the shining heavens.' The 2 p. here refers to the voc. *Šamaš* in line 1. Also IV, 16, 39/40<sup>a</sup>: *dingir-gal-gal-e-ne-ge nam-xa-ba-tar-ru-da* = *iláni rabúti lirurúšu* 'may the great gods curse him.' Postpositive *nam* appears HT 124, 18: *šir-bur-gig(-xú)-bi na-nam* = *áribúš çalnu-ma* 'his black raven.' Here the *nam* is equivalent to the Assyrian emphatic *-ma*.

§ 35. — *Nam* is negative with the 2 p. (see II, § 33, sub *na*). For *nan-* with 3 p., cf. Br., p. 535. For postpositive *nan*, cf. II, § 73.

§ 36. — *Ne* appears as 1 p., IV, 10, 5<sup>b</sup> (ES): *dim-me-ir-mu šá-lal-sud niġin-na-an-ši-ib šá-ne-du ne-ra-ab-bi* = *ana ilíša remni attanaszur unneni aqábi* 'unto my merciful god I turn; I utter my supplication.' Here the *mu* suffix shows the 1 p. Note the postpositive conjugation in *niġin-na-an-ši-ib* which denotes a *hál*-clause like *ta* in the example quoted above, II, § 32, and cf. § 8. *Ne* is the prefix of the 2 p.: IV, 20, No. 2, 9: *dingir Babbar me-lam an-na kur-kur-ra ne-du* = *il Šamaš me-lam-me šame nâtáti taktum* 'O Šamaš, glory of the heavens, thou hast covered the lands.' *Ne* is very frequent as a sign of the 2 p. and in this sense it may have been pronounced *iz*<sup>1</sup> as a cognate of *zu* (*ne* = *izi*,

(1) See HT, p. 143, § 15.

S<sup>a</sup> II, 32; V, 30 64 and *i-zu-u*, S<sup>a</sup> II, 32 var.). This is, however, very doubtful, as we find *ne* in combination with *in*, viz., *ne-in* = 2 p. Thus, IV, 24, No. 3, 22: *ne-in-si* = *taspu*; IV, 24, No. 3, 12 13: *ne-in-ri* = *tarmi*, where *ne-in* is plainly to be read *nen*, which seems to imply the value *ne* for this sign irrespective of person [cf. my remarks on *iz*(GIŠ), II, § 29]. *Nē* is often the equivalent of the 3 p., Br., p. 542. I consider the prefix *ne* to be etymologically identical with the pl. suffix *-ne*. The primitive meaning of *ne* is 'this'; cf. IV, 25, III, rev. 25: *ne-e* = *annū*.

§ 37. — *Neb* (*ne-ib*) is 1 p., AL<sup>3</sup> 134, rev. 5: *ne-ib-si-si-gi* = *asápan* and IIT 79, rev. 19: *ā(1D)-ne-ib-uš* = *lummidisu*. *Neb* is 2 p., II, 16, 29<sup>b</sup>: *ne-ib-ra-ra* = *tarápis*. For *neb* = 3 p., cf. Br., p. 543.

§ 38. — *Ni* like *ne* has a demonstrative sense; *ni* = *šuatū*, V, 27, No. 5, 18: *ni-na-a* = *ana šuatū*. The *ni* prefix occurs only in the 2 and 3 persons, although *ni* as a suffix is found in the first person = *mu*, II, § 3. *Ni* as a suffix has also a negative force (cf. § 22), as a variant of *nu*, II, § 39. For *ni* as 2 p., cf. IV, 22, 3<sup>b</sup>: *tur-mu a-na nu-ni-zu* = *māri minū lū tidī* 'my son, what knowest thou not?' *Ni* is very common in the 3 p., Br., p. 543.

§ 39. — *Nu* is the ordinary negative prefix. I find it with all three persons, but most commonly with the third; Br., pp. 535, 536. For simple *nu* as 1 p., cf. HT 128, rev. 21: *xarvan* (ES for *kaskal*) *nu-ši-ám-má* = *ur-ra ul a-nam-dū* 'I give not the road.' Simple *nu* = 2 p., IV, 9, 11<sup>b</sup>: *gaba-ri nu-tuk-an* = *māxire ul līšī* 'thou hast no rivals.' Here the 2 p. points back to the vocative *u-mun-e* = *belum*. *Nu* occurs frequently with other prefixes in all three persons.

§ 40. — *Šim*, the nasalized *ši*, I find only with the 1 and 3 persons. With 1 p., AL<sup>3</sup> 135, obv. 35: *an-na ši-im-gug* = *šaqtš allak* 'I go loftily,' where the goddess is speaking in the 1 p. Cf. IV, 15, 15<sup>a</sup>: *ši-mi-in-zu-uš* = *attaddī* 'I know'(?). Pure *ši* = 3 p., IIT 61, IV, 30: *ši-ne-ne-gaba* = *ittālu* '(it, i. e., the house) is open for inspection' (*našālu*). Note that *ši* = *šuatum*, 'that,' V, 20, 60<sup>a</sup> (cf. § 50B).

§ 41. — *Šin* in only two passages = 2 p., viz., IV, 26, 54<sup>a</sup>: *dūgir Šilig dūgir nu nā-ata za-e ši-in-dirig-gi-en* = *Marduk ina ilāni māla šuma nabū (attat)rat* 'O Marduk among the gods as many as call a name thou art pre-eminent.' Also AL<sup>3</sup>, 134, obv. 1: *an-sud ud-ag bil-gim sar-ki-ta za-e ši-in-ga-ne-en bil* = *nūr šame ša kīma išātīm ina mātīm napxat attū-ma* 'thou (fem.) art the light of the heavens who flamest like fire over the land.' *Šin*, however, is equivalent to the 3 p. in several passages, Br., p. 547.

§ 42. — *Ū* as 1 p. appears combined with other prefixes; HT 127, obv. 39: *i e-gi-zag-ga-ka zag sal ū-ba-ni-in-(dug-ga)* = *ina egizangi uktanni* 'in the *egizangi* stone I am guarded,' a very difficult passage, but the 1 p. is clearly a reference to *Belit* who is the speaker in the whole inscription; cf. *ibid.* 41: *ka ū-ba-ni-in-dē* = *ašāš-ma* 'I shout my war-cry'; 77 obv.: *ū-mu-un-el-la* = *anāššī*, 'I lift up.' Simple *ū* appears with the 1 p., IV, 19, 52<sup>b</sup>: *mā-e e-ri-za ū-gul-an-ma-ma* = *anāku aradki unēnki* 'I, thy (fem.) servant, beseech thee.' Here, however, the ES suffix *-ma-ma* is probably the determinative of the 1 p. (see II, § 3). Simple *ū* appears as 2 p., IV, 17, 47<sup>a</sup>: *še-ir zi-silim-ma ū-gar-ra-ab nūv-gīg-bi xa-ba-ni-ib-si-di-e* = *šarir šulmi šukunšū-ma maruštašū līštešir* 'establish the perfection of his welfare; may his illness be corrected,' pointing back to *za-e*, *ibid.*, 45. It is probable that *rab* here is the real 2 p. suffix (see II, § 63). *U* = 3 p. *passim*, Br., p. 547.

§ 43. — *Ūm* (*ū-um*) appears as 1 p. in HT 129 (K. 257) 31, 33: *ū-um-tāg-ga* = *alāpat* 'I disturb (overturn).' I find also *um-ta-e-na-zu-ku* = *ina ašīka* 'when thou goest forth,' V, 50, I, 35, but here *um* is merely the verb-noun. *Um* = 3 p., Br., p. 538.

§ 44. — *Umeni* is the usual sign of the 2 p. imper., Br., p. 546. That it may also = 3 p. may be seen, for example, IV, 8, 38<sup>b</sup>: *u-me-ni-sar-sar = urakkis* 'he bound' (cf. ZA, Vol. I, p. 60).

#### Apparent Prefixes of the Second Person.

The following prefixes are found with the 2 p. only: *xi*, *i*, *rab*, *umunni*, and *zu*, but this is probably only on accident.

§ 45. — *Xi* occurs compounded with *i* (see § 46), IV, 20, No. 2, 1/2: *dingir Babbar an-ur-ra xi-i-ni-bu = il Šamaš ina išid šame tappuxā-ma* 'O Šamaš, thou glowest out of the bottom of the heavens.' *Xi* here is undoubtedly only a vocalic variant for *xa*, *xe*, *xu*, used according to vocalic harmony (see I, § IV, 2). The postpositive *xi*, II, 16, 25<sup>b</sup>: *ti-il-ba-ab-xi-en-e-še = gummuranni*, I am unable to explain. See II, § 4.

§ 46. — *I* appears IV, 19, 19<sup>a</sup>: *dam-gim i-gub(DU) xul-la-xul-la-bi = kima atta tazziizu xadū u rišū* 'as soon as thou standest, they (the people) exult and rejoice.' I regard *dam-gim* here as an explanatory redundancy, i. e., *gim* explains *dam = kima*; cf. IV, 9, 28<sup>a</sup>: *an-sud-dam = kima šame riqūli* 'like the distant heavens.' *Kima* is a conjunction in IV, 19, 19<sup>a</sup>; cf. 𒀭 = *kī* and see HW, s. v. *kī* 'as soon as.' The address is to *belam*, line 1. *I* occurs as an infix after *mun*, IV, 19, 43<sup>a</sup>: *sag-zu mu-un-i-gaba = ináfalū pānika* 'they (the *Anunnaki*) look on thy face.' Cf. also above, II, § 9, s. v. *i-nam-na*.

§ 47. — *Rab*, which as an infix, is the usual sign of the 2 p. object (see § 63), indicates the 2 p. also as a prefix; IV, 7, 26, 27<sup>a</sup>: *dingir Šilig a-na nu-ni-zu a-na ra-ab-dax-e = il Marduk minā lā tidī minā lūcipka* (and in the next line, 28/29, also = *uraditika*) '(O Marduk, what dost thou not know? What can I add to thee (to thy knowledge)?'

§ 48. *Umunni*, which is only a variant of *umeni* = 2 p., II, 39, 8<sup>c</sup>: *umunni-ka = gib šu-ma* 'speak thou it' (see II, § 32 on *mun*).

§ 49. — *Zu*, which, is identical with the determinative suffix of the 2 p. (§ 7), occurs only twice as a prefix; *xiz*, IV, 9, 21, 23<sup>b</sup>: . . . *zu-ši-bu-di = naplus* 'look thou,' pointing to *za-e* in line 1<sup>b</sup>. It is, of course, not quite certain that *zu* is a genuine prefix here. It may have been the 2 p. suffix of another word which has been broken off in the mutilated text (see above, II, § 7, on the determinative *-zu*).

§ 50. — All the above verbal prefixes except *zu* seem to me to be comparatively easily recognizable demonstrative elements. They all, except *zu*-, depend for their personal force on some preceding distinguishing word, or on a perfectly clear context. Thus *a* is probably cognate with the suffix *-a = ana* (11364) and *ina* (11365) and with the abstract prefix *a-* (see Lex. sub *a = A*, § A, 4). The *a* in *ab*, *aba*, *al*, *an*, *ba*, *bab*, *bau*, *ga*, *na*, *nam*, however, may be present for reasons connected with the principles of vocalic harmony and dissimilation which I hope to demonstrate in a subsequent article. The *b* in *ab*, *aba*, *ba*, *bab*, *ban*, *ib*, *rab* is in all likelihood identical with the demonstrative *b* in the suffix *bi* = 3 p. sing. and pl. (HT 115, obv. 13, and elsewhere, § 69). This *-bi* also = demonstrative 'that'; cf. IV, 22, 54, 55: *a-na-bi = amelu šuatu* 'that man.' *G* in *ga* and *x* in *xa*, *xe*, *xi*, *xu* we must regard as characteristic optative elements. It is curious that *i* should hitherto have been found indicating the 2 p. only. There seems to be no etymological reason for this, so it is possible that it is purely accidental. I must, therefore, awaiting further discoveries, regard *i* as an indeterminate prefix of unknown derivation. The *l* in *al* may be cognate with *lā = šū*, V, 27, 36<sup>a</sup>, probably not for *lalū* (987).<sup>1</sup> *M* in *im*, *mi*, *min*, *mun*, *um*, *umeni*,

(1) This is not the negative *lū*.

*ummi* must be cognate with the relative *mu* (II, § 32) and not with the *mu* of the 1 p. from *māc* 'I,' found so frequently with substantives (see II, § 3). This is, I think, amply demonstrated by the presence of the *m*-prefixes with all three persons. The *m* in *nam*, however, is a nasalization like the nasalizing *n*. Nasalizing *m* occurs before labial prefixes *ba*, *mu*, *min*, but also before *t* and *n*, i. e., in *nam-ta* and *nam-ne*. See Br., p. 538. *N* in *an*, *bān*, *in*, *mun*, *šin* is very likely a mere nasalization or else a negative sign as the context may demand, but *n* in *na*, *ne*, *nī* may be cognate with *na* = *annū* 'this', II, 7, 14\*, and *na* = *šu*, 1588. *Nī* as a suffix = 3 p., 533<sup>o</sup>–32. The neg. *n* in *nu* (*bān*, *mun*) is probably a specific negative element. The *nan* prefix seen above: = neg. *nam* (see II, § 34), but prefers the *n*-nasal, owing to the initial *g* of the verb-stem; cf. *nangurrien* and *nan-gi*, 3573. The nasal *n* may also appear before *m* (sic!) and *n*; cf. Br., p. 535. Etymologically *rab* and *riḥ* are probably rhotacized for *ṣab*, *ṣiḥ*, cognate with *ṣac* 'thou' (so HAUPT). The *ṣi* of *šin*, *ṣin* may be identical with *ṣi* = *ṣuatum*, V, 20, 60\*. The *n* of *n*, *un*, *umeni*, *ummi* may be cognate with *n̄* = 'and,' 9468(?).

#### Infixes denoting the Incorporated Object of the Verb.

Those infixes, which indicate the incorporated verbal object of the 1, 2, and 3 per-must sons, claim attention at this point. Like all the prefixes except *zu* these are indeterminate, depending upon some preceding word which denotes the person

§ 51. — *Da* in IV, 17, 38\*, 2 p.: *ša-ra-da-gub* = *iszaska* 'he stands before thee' (*da* = *ka*).

§ 52. — *Dab* = 2 p., IV, 13, 44\*: *zu-a-zu e-da xe-en-da-ab-ṣa-gi* = *mūdūka ana me ḥtirka* 'may thy wise one turn for thee to the waters?'; cf. IV, 9, 9b: *a-e e-ne-am-zu a-ba nu-un-zu-a a-ba nu-un-da-ab-di-a* = *kātu amātka mannu ilmad mannu išānu* 'as for thee, who can learn thy word; who can compete?' In this latter passage, the object 'thee' is unexpressed in Assyrian, but *dab* must mean *-ka*. In IV, 13, 26\*: *na-am-ba-da-ab-lal-e* = *lā attada* 'I know not,' *dab* appears to have the force of a 3 p. infix.

§ 53. — *Dan* = 2 p., IV, 17, 13\*: . . . *xul-li-eš* . . . *mu-ra-da-an-sar-sar* = *dingir En-lil xadīš ikārabūka* 'O Bel, with joy (and blessing) they (the angels) approach thee.' Cf. I, 19, 17\*: *a-a-zu á(ID) nam-ur-sag-ga-zu-ku(ṣ)* *nin-ba xa-da-an-ba-e* = *abaka ana idi qarradūtika qīšta liqīška* 'may the father give a gift to thy hero-like hand.' *Dan* evidently = the 3 p., IV, 11, 14\*: *ugun-bi na-am-ba-da-an-tar* = *bešū itarraršū* 'his Lord curses him.'

§ 54. — *Man* and *min* seem to have only third personal meaning. Thus, HT 87, 15: *xe-ma-an-gaba-a* = *lū tapāṣar* 'O make thou it free.' Also II, 16, 16\*: *er(A-ŠI) im-ma-an-šeš-šeš* = *tabākā* 'thou weepst for it,' unexpressed in Assyrian. In IV, 20, obv. No. 2, 5: *giš-gal anna-kīt gal im-mi-ur-tak* = *dalāt šame taplā* 'the doors of heaven thou openest them,' the third personal object is unnecessary, and hence unexpressed in Assyrian.

§ 55. — *Me* may have second personal force, V, 13, 13'14: *xe-im-me-gal* = *liškūka* 'may he establish for thee,' but this is doubtful.<sup>1</sup>

§ 56. — *Mun* = 1 p. in IV, 21, 14<sup>b</sup>: *im-mu-un-gam-na im-mu-un-til-la* = *ša uqādidanni uqattī'anni* '(the Lord) who hath bowed me down, who hath destroyed me.' As I cannot find *mun* as the infix of the 2 or 3 persons, this infix may be the determinate *mun* = *mu* 'my' in this passage (see above, II, § 3), but this is not certain.

§ 57. — *Nab* is 1 p. in II, 48, 30\*: *mu-un-na-ab-kur-ra* = *irtaksanni* 'he bound me.' Cf. II, 48, 21\*: *mu-un-na-ab-si-ga* = *ūtannišanni* 'he weakened me.' That *nab* can denote the 3 p. also is clear from IV, 15, 51\*: *ka-bi ba-an-na-ab-bi* = *amāt šuati iqbiš* 'he spoke

(1) *Me* in *im-me* may be merely the vocalic prolongation of the prefix. Cf. II, § 13.



this word to him.' It occurs also postpositively, HT 115, 15/16 obv.: *šu gid-ba-an-na-ab* = *tačabati qâtsu* 'thou shalt seize for him (not in Assyrian) his hand.' *Ba*, 'thou,' here points back to *zae*, line 13.

§ 58. — *Nan* = 2 p., IV, 28, 3<sup>b</sup>: *mu-un-na-an-sim-mu* = *liddinka* 'may he give thee' (*i. e.*, to the patient to whom the sentence is addressed). *Nan* = 3 p., HT 98, 56: *dingir Babbar-ra xe-en-na-an-ti* = *il Šamaš liballišsu*, 'may Š. make him live.'

§ 59. — *Nešin* is the sign of the 3 p. pl., *e. g.* IV, 5, 62<sup>a</sup>: *mu-un-ne-ši-in-xal-xal-la* = *ižussunūti*, and *ibid.*, 66<sup>a</sup>: *mu-un-ne-ši-in-ág-gi-éš* = *umâ iršunūti*.

§ 60. — *Ni* denotes the 3 p., HT 119, obv. 22: *ga-ni-lâx-cu* = *nillikšu* 'let us go to him' (see II, § 23).

§ 61. — *Nib* is the 2 p. infix, AL<sup>3</sup>, 134, obv. 7:8: *šu-mi-ni-ib-sar-sar* = *ikârabki* 'he approaches thee.' It indicates the 3 p., IV, 22, No. 8: *si-mu-ni-ib-si-di-e* = *ul ušeširšu (si-di = išâru)*. It also appears as the 3 p. with dative force: IV, 7, 24/5<sup>a</sup>: *En-ki tur-ni dingir Šilig mu-un-na-ni-ib-gi-gi* = *il Ea mârašu il Marduk ippal* 'Ea speaks to his son Marduk.'

§ 62. — *Nin* = 2 p., IV, 25, IV, rev. 43: *im-ma-ra-ni-in-ka* = *ukamika*, and appears as the 3 p. *passim*. Thus, V, 50, 47<sup>a</sup>: *ba-ni-in-si* = *inaruš*.

§ 63. — *Rab* is the common infix of the second personal object (see II, § 47). Thus, IV, 15, 45<sup>b</sup>: *dingir Šilig-ri(Asaru) ba-an-na-te ka-bi xu-mu-ra-ab-bi* = *ana il Marduk fixi-ma amât šuati liqbika* 'draw near unto Marduk; may he speak that word unto thee.' *Rab* is found postpositively in IV, 17, 47<sup>a</sup>: *ú-gar-rab* = *šukunšû-ma* (see II, § 42). *Rab*, however, may evidently = the 3 p. Thus, in IV, 26, 58–61<sup>b</sup>: *a-ner-gig-ga-bi ba-da-ra-ab-gá-gá* = *tânixa marçam ištananak* 'the sickly plaint is made to him' (not in Assyrian, but plainly *rab* = 3 p. here). Also in IV, 10, 5<sup>b</sup> (ES): *dim-me-ir-mu lil-lal-sud nigin-na-an-ši-ib šâ-ne-âu ne-ra-ab-bi* = *ana ilija remni attanasxur unneni aqâbi* 'unto my merciful god I turn; I speak my supplication to him' (*rab* = 3 p.). Of course, it is possible that these forms were really intended to be 2 p. in Sum. and were imperfectly translated in Assyrian(?). See II, § 50 on the derivation of *rab*.

§ 64. — *Ran* = 2 p., IV, 23, No. 3, 13/14: *a-ra-an-šub*<sup>1</sup> = *addiki*. Also IV, 30, 8<sup>b</sup>: *A-nun-na-ge-e-ne ka-šu-ma-ra-an-gal-li-eš* = *Anunnaki appa ilâbinûka* 'the A. prostrate themselves before thee.' *Ran* is more frequently 3 p., as in II, 16, 53sqq: *a-ba mu-ra-an-si* = *mannu inamdin* (or is 'to thee' = *ran* understood here in Sumerian?). In HT 90, 70: *ba-ra-an-gi-gi-e-ne* = *â itxû* 'let them not approach,' *ran* is plainly negative, a combination of *ra* + *nu* (see II, § 22). It may also have an objective force in this passage.

§ 65. — *Rib* is the vocalic variant of *rab*. It appears as 2 p., V, 51, 24/5<sup>b</sup>: *dingir Nin-gal-nun-na nin-gal abzu-ge šur-šu-me-bi xe-ri-ib-lâx-ga* = *il Ninkina šarrat apsi ina binûša linanmirka* 'May Ninkina, the queen of the depths, enlighten thee by her appearance,' where the *rib* points back to the determinative *turasune* = *ina erêbika*, ll. 20/21.

§ 66. — *Ši* as an infix = the 2 p. in a doubtful passage, *viz.*, HT 125, 13 (ES): *dim-me-ir an-na mu-un-ši-si-si-(gi-éš)* = *ilâni ša šame ina taxâzi izzaz(ka)* 'the gods of the heavens stand before thee in the battle.'

§ 67. — *Šin* = 1 p., only IV, 17, 40<sup>a</sup>: *en-emâ-e mu-un-ši-in-gi-en* = *be-lun žâti išpur-anu* 'the Lord has sent me,' and V, 62, 41<sup>a</sup>: *mu-un-ši-in-bar-am me-en* = *lû ippalsu-uni-ma* 'verily he looked upon me.' *Šin* = 3 p., IV, 7, 17<sup>a</sup>: *é-a ba-ši-in-tu* = *ana bitî erum-ma* 'he entered into the house.'

(1) See § 7; HT 122, obv. 12: *šub-ba-a-zu* = *addiki*.

## Suffixes.

§ 68. — *Bi* is the well-known suffix of the 3 p., *passim*. See II, § 50.

§ 69. — *Mab* is a postpositive = 1 p., IV, 10, 1<sup>b</sup>: *i-dib(LU) mu-un-na-ab-bi nin-nam na-an-mu-uš-tuk-na-ab = qubē aqābī mannan ul išimanni* 'I speak a plaint, but no one hath heard me.' *Mab* = 3 p., HT 115, rev. 3: *šá-ne-du šu-te-ma-ab = liqī unnenū* 'my prayer receive thou it' (= *mab*).

§ 70. — *Me(men)* is simply the verb 'to be,' which may be used with all three persons. See HAUPT's remarks, SFG. 30, n. 2, 31. I have already pointed out in *The Bêlit-Inscription*, K. 257, JAOS, 1903, 116, that *Eme-Sal* DU in K. 257 (*passim*) is probably to be read *men*.

§ 71. — For *mu* the determinative suffix of the 1 p., see II, § 3.

§ 72. — I find *šib* postpositively denoting the 1 and 3 persons, *viz.*, HT 115, rev. 3: *i-de-zi-bar-mu-un-ši-ib = kēniš naplišinni-ma* 'look upon me with favoring strength.' Here *mu* is the 2 p. subject, and *šib* probably the 1 p. object. In IV, 10, 5<sup>b</sup>: *nigin-na-an-si-ib = attanasur* 'I look to him,' *šib* evidently denotes the 3 p. object.

§ 73. — For *zu*, the determinative suffix of the 2 p., see II, § 7.

So far as I am aware, there is no other language which uses an indefinite number of personally indeterminate elements. Sumerian must, I think, stand alone in this respect, which, however, does not in any way militate against its true linguistic character, any more than the isolated phenomenon of polysynthesis can be cited as a reasonable argument against the existence of the American idioms and the Basque as actual languages. It still remains for Sumerologists to discover the phonetic reasons why certain Sumerian stems preferred certain prefixes.

It is quite possible that the great multiplicity of these indeterminate verbal prefixes arose more or less artificially, when the language was used in later times as the written and ritualistic vehicle of priestly expression.

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## List of Abbreviations.

- AJSL. = American Journal of Semitic Languages.  
 Akk. Spr. = Paul Haupt, Die akkadische Sprache.  
 AL. = Fried. Delitzsch, Assyrische Lesestücke.  
 APK. = Spiegel, Altpersische Keilinschriften.  
 Asb. = Asurbânîpal.  
 ASKT. = Paul Haupt, Akkadische und Sumerische Keilschrifttexte.  
 AV. = Strassmaier, Alphabetisches Verzeichniss.  
 BA. = Beiträge zur Assyriologie u. semitischen Sprachwissenschaft.  
 Br. = Brünnow, A classified List of all simple and compound ideographs.  
 Del. = Friedrich Delitzsch.  
 Del. Kossäer = Fried. Delitzsch, Die Sprache der Kossäer.  
 EK. = Eme-ku.  
 ES. = Eme-sal.  
 GGA. = Göttingische gelehrte Anzeigen.  
 HAS. = Akk. Spr., q. v.  
 Hommel, Gesch. = F. Hommel, Geschichte Babylo niens und Assyriens.  
 Hrozný = Fried. Hrozný, Sumerisch-Babylonische Mythen von dem Gotte Ninrag.  
 HT. = ASKT., q. v.  
 HW oder Hwb. = Fried. Delitzsch, Assyrisches Handwörterbuch.  
 JA. = Journal asiatique.  
 JAOS. = Journal of the American Oriental Society.  
 JBL. = Journal of Biblical Literature.  
 Jens. = Peter Jensen.  
 JRAS. = Journal of the Royal Asiatic Society.  
 KAT. = Eberhard Schrader, die Keilinschriften und das Alte Testament.  
 KB. = Eberhard Schrader, Keilinschriftliche Bibliothek.  
 Kosm. = Jensen, Kosmologie der Babylonier.  
 Leander = Pontus Leander, Sumerische Lehnwörter im Assyrischen.  
 LS. = Fritz Hommel, Sumerische Lesestücke.  
 LTP. = Wilh. Lotz, Die Inschriften Tiglathpilesers I.  
 MS. = Menant, Le Syllabaire assyrien.  
 Muss-Arnolt = W. Muss-Arnolt, A concise Dictionary of the Assyrian Language.  
 Numbers, such as 3313, without further explanation, indicate the numbered paragraphs of Brünnow's Classified List.  
 I., II., III., IV. = Rawlinson, Cuneiform Inscriptions of Western Asia, according to volume.  
 OBI. = Babylonian Expedition of the University of Pennsylvania, Texts.  
 OT. = Old Testament.  
 PSBA. = Proceedings of the Society of Biblical Archaeology.  
 R. = Georg A. Reisner, Sumerische Hymnen.  
 RP. = Records of the Past.  
 Sa; Sb; Sc. = Syllabaries in AL<sup>3</sup>. 41—79.  
 Scheil Sams. = Scheil, Inscription archaïque de Šamširamân.  
 Str. = AV., q. v.  
 Str. Syll. = Strassmaier, Alphabetisches Verzeichniss der Akkadischen und Assyrischen Wörter, 1121—1144.  
 System = Fried. Delitzsch, Die Entstehung des ältesten Schriftsystems.  
 TD. = François Thureau-Dangin, Recherches sur l'origine de l'écriture cuneiforme.  
 ZA. = Zeitschrift für Assyriologie.  
 Zb. = Hch. Zimmern, Babylonische Buspsalmen.  
 ZK. = Zeitschrift für Keilschriftforschung.

MATERIALS

FOR A

# Sumerian Lexicon

WITH A GRAMMATICAL INTRODUCTION

BY

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PART I

CONTAINING THE LETTERS A—E



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



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












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







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









# A

A = , 6542; II.24, 50c, K.3927, obv.4:  - a - ni = a - rag - a - ni. See s.v. a - rag. The orig. ideogr. was , i.e. 'the bent hand and forearm' (Oyst., 180). See s.v. da = .

Note the foll. developments from this idea: The sign  = ka-pu 'bent hand', 6532; = idev 'hand, side', 6548, passim (see s.v. id- = itati 'sides', 6550 and itti 'with, side', 6551. The sign = imû-qu 'power', 6547; also written  , 6596, and  , 6636, 6640. The usual ideogr. is ni =  = imûqu and rag = , q.v. Closely conn. with this meaning is the equiv.  = gar nu 'horn' with val. a, 6553, i.e. = 'a bent object', and also the symbol of plenty and power! For gar nu, see usual ideogr. si = . The comb. a-gal-ku-mul 'wages of a working man', passim in the Contract literature, must be classified here (R.1). Finally, it should be noted that the obscure gramm. element a = , V.20, m7, is not to be classified under a = . It is prob. merely a false writing for a =  (q.v. SA, 4).

The div. of ideas associated with a =  is quite clear, i.e. hand, arm, side, horn, support, wages, and power. Cf. s.v. ag, id, i =  and see s.v. a-ag-ga.

A =  (Pi), 7961; Sa. III.26; II.39, 14 f; V.12, 31 f. Note ti -   - ti = ti-a-ma-ti 'seas', LTP. 113, i.e.  = a, ua = ma.

The orig. ideogr. was  or , i.e. a pictograph for the ear, the Sumerian word for which ended in -g, cf. ---g =  = ug-nu, HT. 27, 591. This has plainly no connection with the a-value for , which must be of Semitic origin, as no Sumerian word has it (see s.v. babbar = ). There can be no doubt that  = a indicated an original 7. This explains how  = ma, me (ma, ur). Thus, we constantly find a--lu for a-me-lu all through the Hammurâbi Laws, where the -sign is used consistently to denote the consonantal 7. See on gêltan, mê, pê, tal and tu = , for further discussion.

A =  $\Delta$ , 8631; V. 36, 36 a: išrit 'tin'. This a is simply a variant of u, xa, xu = išrit =  $\Delta$ , q.v.

For the sign  $\Delta$ , cf. s.v. buu, bur, buzur, gi, giburu, giguru, xa, xu, mur, ša, šil, šuš, šu, u, umun and un =  $\Delta$ .

A =  $\text{𒀭}$  (KU), 10495. In III. col. I, 32,  $\text{𒀭}$   $\text{𒀭}$  has as a variant  $\text{𒀭}$  (cf. AL<sup>2</sup>: 91). This shows plainly that  $\text{𒀭}$  could occasionally have the value a (see Jensen, ZA. I. 62). Then too, both  $\text{𒀭}$  and  $\text{𒀭}$  have the occasional value dur; 10498: dur =  $\text{𒀭}$ , and V. 29, 44 g: xa-gin-𒀭, and V. 22, 11: xa-gin-du-ru (dur =  $\text{𒀭}$ ; see s.v. a =  $\text{𒀭}$ ). The data are too meagre to enable me to attempt to explain this phenomenon.

For the other sound-values of  $\text{𒀭}$ , see s.v. bu, gu, dur, duru, šš, igi, gi, gig, xun, ku, ša, še, si, šv, te, tu, tub, tug, tukul, tuš, uš, umuš, uš, zi and zid =  $\text{𒀭}$ .

A =  $\text{𒀭}$  (A), 11317. The orig. ideogr. was  $\text{𒀭}$ , TD. 470;  $\text{𒀭}$ , Syotum, 130, which undoubtedly denoted 'falling water' (see also s.v. xa =  $\text{𒀭}$ ). The sign  $\text{𒀭}$  has developed so many and varied meanings in connection with its six Sumerian sound-values that I shall in this instance depart from the customary order of a dictionary and discuss all the sound-values under this single heading, in order to bring forth more clearly their development from the primitive idea of 'water'. Special reference will be made to this section under the respective sound-values as they occur in the natural alphabetical order.

The sign  $\text{𒀭}$ , which is named âu (V. 22, 43 a) after its most important sound-value, has six different phonetic equivalents; viz., a, me, bur (pur), e, dur, (duru) and id, arranged in the order of their respective importance. There can be no doubt that the sign originally meant simply 'water' and yet in Brünnow's List there are two full pages of meanings devoted to the simple  $\text{𒀭}$ , a careful analysis of which will serve to elucidate the principles followed by the Semitic compilers of the later Sumerian syllabary.

A. I divide the meanings of  $\text{𒀭}$  (a, me) into four groups

as follows:

1. The water-group (from a = mû 'water'; see below).

𒍪 (a) = butuqtu 'overflow', only V. 22, 49 a (11331). Butuqtu also = a-tar V. 31, 30 e (11382); lit. 'water cutting through'; tar = batâqu 'cut through' (Systron, 102); a-xul (II. 26, 19 a); lit. 'evil (xul) water'.

𒍪 (a) = dimitu 'tear', only III. 67, obv. 12; usually a-igi (er) 'water of the eye' (11609).

𒍪 (a) = mašgîtu 'irrigation', only V. 50, 52 (er-a = ritu u mašgîtu = 'food and drink').

𒍪 (a-a) = mîlu, from êlû 'go up', 'high water', usually a-lig 'strong water' (11538), with value êla, perhaps ê-ba (?) Prob. the val. is êla derived from a-lig and associated paronomastically with Sem. êlû 'go up'. Mîlu also = a-kur 'water of the land'; mîlu ma'du 'great flood', II. 39, 9 g. There is unquestionably a Semitic paronomasia between kur, read mat in Sem., and ma'du!

𒍪 (me) = mû 'water', 11347, *passim*.

𒍪 (a) = nâqu 'lament' connected with dimitu 'tear' (only II. 45, 35 e, Sa. VII. 25). The phonetic value a is not given, but is probably understood. Note the cogn. word as = 𒀭 = ta-nigâtu, V. 40, 10 gh. 'a lament'.

𒍪 (me) = raxâqu 'inundate, wash out', only V. 22, 76 a, 11351 (also 𒍪𒍪 and 𒍪𒍪, the latter probably mnemonically associated with raxâqu).

𒍪 (me) = rutbu 'moisture' (11358).

All these meanings derived from 𒍪 = mû are evidently Semitic attempts to synonymize the idea 'water', and this appears especially true in cases where the synonym has a more usual Sumerian equivalent of its own, as dimitu 'tear', ordinarily = 𒍪𒍪 = er, *q.v.*

2. Closely connected with this idea of 'water, moisture' is the second group of meanings applying to copulation. Here



it should be noted that the word 'water' is used in Arabic for se-  
man, i.e. Egypt. Arab. mawt al ab 'seed of the father' (cf. also  
Heb. מאב," probably = the same). I consider that this whole second  
group was of Semitic origin.

$\overline{\text{F}}$  (a-a) = abu, 11324, passim. The word for 'father' is also  
ad-da =  $\overline{\text{H}}$ , the primitive sense of which is 'dwelling-protector', al-  
so axu 'brother' means 'protector' (1142); viz., 'the protector of the  
house' (see System, p. 58). I am inclined to see in ad-da = a+a  
'father' a paronomasia.  $\overline{\text{F}}$ -a 'father' may be the softened form  
for ad-da, a phonomenon seen in modern Cuban Spanish hablar  
for hablado 'spoken'. This a-a pronunciation for ad-da may have  
occurred dialectically. Then the pronunciation a-a = ad-du may have  
suggested to the scribes the word a 'water, semen' and they accordingly  
wrote it with the water-sign  $\overline{\text{F}}$ , i.e. 'father' = 'the seed-producer'.  
Cf. here a-a-a = abi abi 'grandfather', II. 32, 61 c. As a-a also = 'grana-  
son' (see below in this section), this derivation was probably made  
at a time when the language had become purely orthographic.

$\overline{\text{F}}$  (a) = amelutu 'human kind' (11326), plainly a deriva-  
tive from the idea 'seed' (see AKK. Spn. XXXVIII). The usual ideogr. has  
the value gis'gal = E.S. malu = amelutu.

$\overline{\text{F}}$  (a) = aplu 'son' (11328). In 11344  $\overline{\text{F}}$  (a) = maru 'son'  
and AL<sup>3</sup>. 314 a-a = binbini 'grandson'. These, like the preceding  
word, are variants of the idea 'seed'.

$\overline{\text{F}}$  (a-a) = eru 'be pregnant', 11333 (Hwb. 130). The origin of  
this in connection with 'seed' is perfectly patent. The regular ideo-  
gram is the sign pes (8101), i.e. sa 'interior', with the water-  
sign  $\overline{\text{F}}$  written inside! Note that ad-zal also = eru (see s.v.  
ad =  $\overline{\text{H}}$ ).

$\overline{\text{F}}$  (a-u, me) = banu 'beget' (V. 22, 50; 72 abd). Another word

\* Even though מאב might have been a derivative and not a  
compound word (Gray, Proper Names, p. 25), the narrative of  
Gen. XIX. 34 ff. shows that its popular etymology at least  
was 'seed (water) of the father', a proof that 'water' was  
used in this sense in ancient Hebrew, as it is to-day in Arabic.



is mud = banû, Sc. 51. The Heb. בנין also has the sense 'begit'.\*

𐤀 (a) = igratû, V. 21, 4 (11338), probably 'figure, image', connected with 75 (D. Proh. 33).

𐤀 (a, m) = lubû, V. 22, 62 a (11341). This word does not mean 'garment', but must denote 'offspring, brood' (cf. libistû, Hwb. 372). Also V. 37, 10 dis, we find the corner-wedge = šû-uš = šaqû ša lubû 'to moisten, said of lubû'. This must have a sexual signification.

𐤀 (a) = rixitû 'sexual love', 11353 (cf. marxitû 'wife', the usual ideogr. of which is 𐤀𐤀𐤀𐤀, perhaps = 'excellent (𐤀) in size' (𐤀𐤀𐤀) referring to the woman's capacity for motherhood).

𐤀 (a) = rikibtû, 11354, a synonym of rixitû 'sexual love' (Hwb. 620). The word rikibtû, lit. 'mounting', is from rakabu 'ride astride of'. Hence we have the next equivalent:

𐤀 (a) = rakâbu 'ride astride', only IV. 11, 41 a, and HT. 220, ba-a = irakab and ba-an-da-a = irtakab. See 11352.

𐤀 = callû ša raxê 'one who copulates', 11359. Callû is from calâlû 'to lie down to sleep', here especially with a woman, a syn. of utulû 'sleep' in general.

𐤀 (a) = mailû 'seat, bed', 11343, a variant of the idea lying down' (Hwb. 406). Usual ideogr. is nâ and ki-nâ (Hwb. 406).

𐤀 (a) = nûxu 'rest' (11349), a word from the same idea as mailû.

𐤀 (a) = pašâxu 'to be pacified, quiet, at rest'. This a is probably a synonym here in connection with mailû, nûxu. The value ê (ud-du) 'go out' also = pašâxu in the sense 'recover from a sickness' (cf. French, sortir de maladie) and it is

\* בנין 'build a house', i.e. 'form a family', a paronomasia on בן 'son', cf. Gen. XVI. 2; XXX. 3; בנין יבנה בנין יבנה 'I shall be built up by her' (a childless wife by means of a concubine). This use of בנין probably occurs in Y CXXVII. 1: 'except Jhvh. build the house, they labour in vain that build it.' This, according to Prof. Haupt in his lectures on the Psalms of the Return, was an allusion to Nehemiah's inability to בנין בנין, following the theory that Nehemiah was a eunuch.

highly likely that a = pašâxu is a paronomasia from ê = pašâxu, especially as the values a and e interchange (see below; this sect. D).

3. A third group of meanings formed more directly from the wave idea is represented by the following word denoting 'fulgence':

𐎠 (a) = ebbu 'shining, glistering, effulgent' (11335) perhaps also with the value dur (see below; this sect. E). This notion must have been developed from the shining ripples of water. In Turkish sü = both 'water' and also 'the lustre of a jewel' (Redhouse, Turkish and English Lexicon, 1188). In English, also we speak of gems of the first water. Here it should be noted that ga (𐎠) = abnu 'stone' (11721) is also a derivative like 𐎠 (a) from the nuve - motif and probably had the meaning 'shining stone' or 'jewel' (see System, 130).

4. Finally in this connection in the last 𐎠 (a, me) group we find 𐎠 (a) as a mere ending of the status pronominalis.

𐎠 (a-a) = anaku 'I', II. 22, 69 a only (11327).

𐎠 (a-a) = atta 'thou', I. 22, 70 a only (11329). 𐎠 (a) occurs also passim in the third person (see Br. p. 548). Here should be placed the indefinite form a, seen most commonly as a verbal prefix (see above Introd.). It is unnecessary with Jensen (ZA. I. 61) to connect this a with me = mên\* the verb 'to be' used with all three persons, because this a is also a common verbal prefix, evidently with the value e and not mê, and may indicate all three persons; cf. HT. 123, rev. 1: a-rab-tag-tag = aptâsil-ki 'I implore thee' (form.).

The ending -a = ana-ina 'unto, into', 11364-5 passim, is an element which is probably connected with a = axulap 'how long', 11325, mostly in E.S. texts (Hnb. 44). The usual ideogram for axulap is sux-a, HT. 122, obv. 12 (Zb. 28; HT. 115, rev. 5). This -a seems to denote 'duration' and to be cognate with the status prolongationis. It should be noted that when the sign 𐎠 was

\* On mên = all three persons, see above II. § IV. 72.

used in making combinations, its sound-value was always a.

There is also a sort of abstract prefix a-, probably connected etymologically with a = duration; cf. a-ba 'officer', a-du 'time', a-ga-am 'maid', a-gim = kîma, & passim (see above I. S. IV. 4).

𐎶 (a) = xamûtu only V. 30, 62a (11384). This is an error, as the a here is only the a of prolongation for suruc-a = xamûtu ša kakâbi 'to burn, said of consuming by fire.'

The original tones of 𐎶 (a) must have been identical with the four idea-groups just indicated (see below, this section F, on 𐎶AT = a).

B. The value 𐎶 (mê) must now be considered. This has the meanings banû 'beget' (11330), lubûu<sup>1</sup> 'offspring' (11341), mû 'water' (11347), raxâqu 'inundate' (11351), rimxu, meaning unknown, but must be connected with 'water' (11355), and rutbu 'moisture' (11358), all of which except rimxu have been considered under 𐎶 (a). I believe that this value mê is a later Semitic loan-value from mû, pl. mê 'water'. Note that banû, lubûu, rutbu also have the value a.

C. The value bur = 𐎶 (11373) is seen only in the name of the Euphrates 𐎶-rat (11444; AL<sup>3</sup> 373), which was evidently pronounced Burat. The regular Sumerian ideogram for this river was 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 (11662), i. e. 'the river of Sippar' = 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 = Chum. Zimbar, I. 23, 29, probably the original form of the Semitic name Sippar. Another Sumerian word for the Euphrates was Buranunu 'the great (nunu) river (buru)'. This word buru<sup>2</sup> is undoubtedly the same bur = 𐎶 and also = the corner-wedge. It means 'vessel, receptacle, hollow,' hence 'river-bed'. From Buranunu no doubt comes the Semitic form Burattu, i. e. simply 'river' = buru + the feminine ending -tu. Therefore, when we find 𐎶-rat = Burattu, it must be assumed that the water-sign 𐎶 was pressed into service here to denote the water

<sup>1</sup> For this lubûu, cf. also S.V. ax-me.

<sup>2</sup> OBI. pts. I-II, H. V. Hilprecht, Philadelphia, 1893-1897.



κατ' ἐξοχὴν, in lieu of a longer ideogram. The Heb. םׂׂׂ, not attested with certainty before DJe<sup>2</sup>. Greek Ευφράτης, Old Persian Ufrātu (Opiegel APK. 211), must all be derivatives from Assyrian Surattu. The modern Turkish Murad-su 'water of Murad' = Euphrates is undoubtedly a popular paronomastic variation of the original Arabic Frat.<sup>1</sup> In II. 48, 47, 50, 8, 51, 26, we find the form Uruttu = Surattu. Uruttu is probably a derivative from arādu 'descend'<sup>2</sup>, and the form may be regarded as a later Semitic paronomasia on Surattu.

D. 𐤀 has the value e in a number of passages, owing to vowel harmony and also to dissimilation. In K. 4225, dupl. 6, a = e, which simply indicates that a may occasionally have the value e as circumstances require.

𐤀 (e) occurs in II. 29, 20 a, a-nigin (a = e), probably = palgu 'canal', lit. 'collection (nigin) of waters' (11676).

𐤀 (e) in ASKT. 75, n. 4, a-yim has as its gloss e-gi-me = pašāxu (see this section § A. 2, a = pašāxu) a plain instance of vowel harmony (11321).

The following cases of 𐤀 = e are owing to vocalic dissimilation:

𐤀 (e) occurs in V. 40, 1 and 4e; u-a (e) = šugulum (?) and šaua. This is doubtful, as the meanings of the equivalents are unknown (6092).

𐤀 (e) is seen in II. 32, 13 g; a-gi (𐤀𐤀) - a = e-ga-a = agû 'flood'; lit. 'black (𐤀𐤀) water' (11593).

𐤀 (e) is found II. 39, 7g; a-liq (𐤀𐤀) = e-la or e-ba = mîlu 'high water' (see above, this section § A. 1), 11538.

𐤀 (e) appears II. 32, 52: a-ma-e-du (du = 𐤀𐤀𐤀) 'the womb that bears' (see above, I. S IV. 1, on interchange of el and et). We expect ama 'womb', + a-du. This sign for 'womb' ama (dagal) also = rimu 'womb', IV. 9, 24 a. Now the real sign

<sup>1</sup> Cf. Francis Brown (Robinson's) Hebrew and English Lexicon, p. 832, s.v. םׂׂׂ.

<sup>2</sup> See Muss-Arnolt, s.v. uruttu.

ama (𒀠) = rimu 'a bull,' so that there is probably a deliberate paronomasia in this instance.

E. The fifth value of 𒀠 is dur = labâku, found only II. 43, 30 e, a doubtful word which is associated with agal and narabu (cf. the form tulabbak, C. 45, V. 2). Here it should be noted that a and ku both = dur. The god En = dingir a-ku, II. 48, 48a and also dingir tur-ku (du-mugu). This seems to prove the dur value for 𒀠. Sm., V. 29, 44 g: xa-gin-a = xagindur; V. 22, 11: 𒀠𒀠 xaginduru = xagin-du-ur (cf. ZA. I. 62, n. I.). Now xagindur = uk nû abbu 'shining crystal.' Hence dur = a seems to contain the idea 'shine', seen also above in a = 𒀠. It is possible, therefore, that a = ebbu (11335) may have had the reading dur which would seem to give the meaning 'shine' to labâku, grouped together with agal and narabu, the meanings of which are unknown.

F. 𒀠 = id, only Sa. V. 25 (i [?] - id), but 𒀠 = idu 'hand,' K. 4870, 43 (11335); a-ni-issu = ana idisunu 'unto their hands,' so 𒀠 = id is clearly a Semitic combination. This is plainly a case where the later Semitic scribes confounded 𒀠 = a the regular sign for 'hand, arm, strength' (6542) with the water-sign 𒀠. Such an interchange could only have taken place after the Sumerian had ceased to be a spoken idiom, because we must assume a difference of tone between 𒀠 = a and 𒀠 = a. This would give us the fifth a-variant (see above, this section § A. 4).

No better example than 𒀠 can be had of the manner in which the original Sumerian syllabary was treated in the course of centuries. Here we find a sign which primitively meant only 'water' and most probably corresponded to the simple vocable a = 'water,' from which meaning, as just shown, were developed: 1) almost every possible conception directly connected with 'water'; 2) a number of ideas suggested by the secondary sense of 'semen' (= 'water'); 3) a word denoting effulgence (= 'shining water,' also with the value dur), and 4) the a which




was probably an arbitrary vowel used in grammatical relations, having no connection with a = 'water.' The makers of the syllabary were not content, however, with a single value for this overworked sign. Still having 'water, moisture' in mind, they added the mê-value, most probably a derivative from their own Semitic word mê 'waters'. Then 𐤎 had to serve with the value bur, used with this sign originally only of the Euphrates (Bura-nunu). True to the inherent principles of vowel harmony and dissimilation, 𐤎 is pronounced e in a number of cases, and finally, we find 𐤎 = dur in the sense 'shine'. See a-ab-ba, s.v. ab = 𐤎.


A = 𐤎 (XA), 11816; Sa.I.37. The only other instance I know of this is probably in the cohortative prefix a-ba-, which evidently stands for a more primitive xa-ba- with elision of the guttural (see a-ba, a-ra). Cf. HT. 98, 49: a-ba-ni-in-gub-lizy 'may he stand' (see s.v. a-ba, and above II. § 17, 50).




A-âg-gâ = 𐤎 𐤎 𐤎, 6580-6586; Price, Sum-lin, p. 185. 6580 = lugal-𐤎 𐤎 𐤎 𐤎 meš-šu (I) = nu-ur-xu-ti-šu 'his prayer', II. 47, 9a. Note that this word nu-xûturn = suppû, sullû 'prayer', ZA. IV. 274-5; cf. Muss-Arnolt, 663a, and 4277. The šu (I) in the above Sum. comb. was a Semitic error = 3 p. šu, for the usual Sum. sp. 3 p. = bi.




Note the following meanings: 6581 = tak-lim-tu 'revelation', V. 20, 22 a. 6582 = te-ir-tum 'law, edict'. Têrtu is from the same stem as Heb. 777, Ar. 1, 3; cf. Muss-Arnolt, 41b, and 4750: âg = têrtu ša tēmi 'law, said of a mandate', II. 27, 45c. 6583 = u-ur-tum 'precept, command', II. 20, 21a; 𐤎 𐤎 𐤎 bi = urtaurru, IV. 15, 47 a. Cf. 4751 = âg = ûru, I. 39, 83c (q.v.). 6584 = lu (amêlu) - 𐤎 𐤎 𐤎 𐤎 = mu'irru 'commander', I. 39, 35c. 6585 = 𐤎 𐤎 𐤎 𐤎 ud-du = têrtu ûrum 'promulgate a law', II. 62, 23a. 6586 = 𐤎 𐤎 𐤎 𐤎 du (= 𐤎, q.v.) = ter-tum ka-bit-tum 'an important edict', II. 62, 20 (I. 20, 23 a).





All these ideas are connected with âg = 𐤎 =




madâdu 'measure out, apportion', *q.v.* The a-element + ig-gà simply means primarily 'give power', hence the above developments. See above *s.v.* a = .




A () - an-ka-lum seems to mean 'a date', R.2. See *s.v.* ka-lum. This combination = 'strength of the date'.


A-aš =  - , 6602 = xisartu 'want, need'; 6603 = cibûtu 'longing, desire'. This is a comb. of the ideas a 'strength' + aš 'desire'; viz., 'a strong desire. See *s.v.* aš = .



A-dax =  , Hrozny, 14, rev. 6 = riçâtu 'help, aid.' See *s.v.* dax = .


A-ab-ba =   , 11474; tâmtu 'sea, abyss.' See *s.v.* ab =  for full discussion.







A-a-mu =   , name of an officer, R.2.

A-an =  , is an ending with verbal force, undoubtedly pronounced àm. Note a-an = , V. 22, 30 a; cf. IK.I.300 and 11401, pussim. Note that a-an = ki-i 'for, indeed', 11391 which is undoubtedly cogn. with Hebr. כי. Prince, JBL, 1903, 36, line 16, gives dingir-ra-àm 'he was (àm) a god,' which shows the ordinary force of àm = a-an. It also occurs after numbers as a determinative (R.1). Cf. *s.v.* a-un-ba-uš and àm = a-un.

A () - an-ba-aš, a grammat. element after numbers (R.1). See *s.v.* a-un and ba-aš.

Ab = , 3813; Sc. 95. The orig. ideogr. was , System, 56 ff, the meaning of which was plainly 'enclosure', i. e. 'dwelling, space.' The development of this idea will appear from the following Semitic equivalents: 3815 = aptu 'dwelling, birds-nest' (Hrb. 111). This also appears under the combination ablab, *q.v.* Sum. ab-ba, fuller form of ab, also = aptu. 3816 = abu 'father', also = Sum. ab-ba. 3821 = šûbu 'old man' also = Sum. ab-ba. Note nam-ab-ba = šûbûtu 'old age', II. 33, 10 v. 3820 = nušûku 'prince, leader' ἄναξ λεγ.; K. 4207, Lyon Sarg. 58, nr. 1 (see also *s.v.* ab-gal). 3822 = tâmtu 'sea, ocean' passim, plainly a shorter form of a-ab-ba, which simply means 'water (a)-enclosure' (see above § VII. for Sumerian word-combinations).

3819 = lu (amêlu)-ab-ba = amêlu irriûu 'cultivator, irrigator', the usual ideogr. for which is  (see s.v. engar, ikkar). 3823 = ab-ba = the month Têbêtu, the full form of which is itu ab-ba-ud-du 'month of the outpouring of water', i.e. the flood-month (cf. II. 49, 4e for variants, and Muss-Arnolt, JBL. XI. 34, for all the month-names). See s.v. itu.

There are quite evidently two ab-words here, one of which means 'dwelling, enclosure' and the other signifies 'father, old man, leader'. As to their mutual connection etymologically, there are two alternative theories which seem possible: 1) To suppose that there was an ab = 'dwelling, enclosure' in Sum. and that the probably Semitic word aptu was associated with this for phonetic paronomastic reasons. The word es = bîtu 'house' was also associated with this same sign (see s.v. es = ). 2) The second possibility is to suppose that the original phonetic value of  was es and that ab =  = aptu, abu (secondarily sîbu) were simply Semitic puns from the ab-value given to the sign from the word abu 'father'. The whole question hinges on ab, ab-ba = tâmtu, Têbêtu (secondarily irriûu 'irrigator'). Is this ab-ba an ideographic later Semitic combination, or is it a genuine Sum. word? I believe that we must regard it as a purely phonetic Sum. word, owing to the complement -ba, with which should be compared the phonetic combination ud-du 'go forth', frequently read ên, ê (see s.v. ud-du and ên, ê = ). Now ab-ba alone means primarily 'space'. The word for sea is fully a-ab-ba 'water-space' which was naturally shortened to ab-ba. This is prob. due to the meaning of E-a =   'house of water', applied to the god of the abyss. We must regard this word a-ab-ba as containing the a-element = 'water' which has been fused with the following syllable ab. This same fused ab is seen in the month-name itu ab-ba-ud-du = arax Têbêtu 'the month of sea-like floods' and also in the ab = irriûu 'cultivator, irriga-



tor'. With the idea of irrigation were undoubtedly connected the following words: ab, abba, name of an official, R.2; ab, abba in the plant names giš-ab-ba-tur, giš-ab-ba-gal, R.2; ab-ab, perhaps 'a libation festival' (Scheil, Rec. XVIII. p. 65; KB. IV. p. 314, line 2). The sign  $\text{𒀭}$  was so closely connected with the full value ab-ba that we find  $\text{𒀭} = \text{ab-ba}$ , Sa. III. 44.

In addition to the above values the grammatical ab must not be forgotten. This element appears both as a prefix of all three persons (above II. S 15; 50) and also as the pronominal suffix of the third person; cf. IV. 21, 35 b: ša-ab=libbišu 'his heart'; ib. 33 b: ša-ab-aš (𒀭) = ana libbišu; V. 20, 14 a: -ab-sina 'their' (fem.). Both these elements are, of course, etymologically related to one another and also to the sfx. -bi (𒀭), q.v. We must note furthermore that the value ab appears with the sign  $\text{𒀭}$  (LiT), q.v.

I am inclined to suppose that there were three original Sumerian words ab, possibly pronounced with different tones, i. e. 1) -ab, the prefix and suffix. 2) ab, abba 'enclosure, dwelling' from which 'sea, flood, irrigator' fused with a = 𒀭. 3) ab =  $\text{𒀭}$  (LiT) arxu 'road, way', q.v. I derive the value ab = abu, šibu, nasiku from a purely Semitic later pun on abu 'father'. See also on ab =  $\text{𒀭}$  and es =  $\text{𒀭}$ , and cf. the following ab-combinations.

Ab =  $\text{𒀭}$  (LiT), 8865; Sb. 254. The orig. ideogr. was  $\text{𒀭}$ , TD. 266; System, 45-47. This is correctly explained by Delitzsch as a comb. of  $\text{𒀭}$ , the sign of compactness +  $\text{𒀭}$  = 'a doubling, pairing.' The chief meaning of the sign is clearly littu 'offspring', 8870, from which comes secondarily mīru 'colt, young of an animal', 8871. This conception was undoubtedly got from the idea of pairing seen in the parallel lines of the sign.

The translation ab = arxu 'road', 8869 (Sb. 254) is most interesting (see s.v. ab =  $\text{𒀭}$ ). The double lines indicate the lines of the road (see below s.v. kaskal) + the idea

of compactness seen in the element  $\angle$ . Owing to the other translation litte the purely Semitic value lit was given to this sign.

Note that in AL<sup>3</sup> n. 235,  $\angle$  = tukkulu (?). This is the sign-name of  $\text{𐎶}$  (10494), and  $\angle$   $\text{𐎶}$  = utulle, for which see s.v. utul, une. Further mention of  $\angle$  (LIT) will be found s.v. lit, rim, zim =  $\angle$ .

Ab-ab perhaps a festival. See s.v. ab =  $\text{𐎶}$ .

A ( $\text{𐎶}$ ) - bad = tabine, V. 20, 33 cd. Cf. Hwb. 701a and Jensen, KB. VI. 1, p. 453; a word of uncertain meaning. It probably means 'strong wall' (see s.v. bad =  $\text{𐎶}$ ).

A ( $\text{𐎶}$ ) - ba = arku 'behind' 11367; K. 257 rev. 5, peculiar only to this ES. passage and to ibid., 41 (Prince JAOS. XXIV. 124). Cf. a-ba = arkâtu, V. 11, 29d.

A ( $\text{𐎶}$ ) - ba = mala, only in IV. 9, 50a; a-ba-xu = ma-la-ka (11369).

A ( $\text{𐎶}$ ) - ba = mannu 'who?' 11370 passim. Cf. HT. 13959.

A ( $\text{𐎶}$ ) - ba is also a verbal prefix denoting the pronominal state; first, second and third persons. It frequently has an optative force, when it stands clearly for xa-ba (see above II § 17; 50 and s.v. a = xa)


A ( $\text{𐎶}$ ) - ba with prefixed bu (arîlu), 11371, denotes an officer of some sort, lit. 'one who gives' (ba q.v.). See s.v. a =  $\text{𐎶}$  (SA, n. 4). It is probable that these aba-words were pronounced with different tones originally.







A ( $\text{𐎶}$ ) - ba-an-niš = kabduqqu =  $\text{𐎶}$   $\text{𐎶}$ , 5574; V. 42, 13r. This seems to mean some sort of a vessel, perhaps a ceremonial vessel intended to be held in the left hand (= kab =  $\text{𐎶}$ ). The last part of kabduqqu is evidently a loan-element from Sum. duk =  $\text{𐎶}$ , q.v. Cf. also s.v. ba-e-eš, banda, banšur.


Abaraq is an element supposed to be the original of the Semitic loanword abarakku (from abarakkatu, abrakkatu) = one of the five highest Assyrian dignitaries.







There is no known Chum. word abarag. Cf. Lehmann, *Sa-maš-šumukin*, I. 123 and Leander, 29.







Ab-ba; for full discussion, see s.v. ab = .


Ab-ga-ab =   ; 82-8-16, 1, col. I. 31 'great leader'. This is evidently ab = nasiku (see s.v. ab = ) + gal 'great'. Jensen, *ZA*. XV. 210, rev. 1, and KB. VI. 1, 320, renders it 'wise man'. Leander follows him blindly (5). Why?  (NUN) means 'great, large' and never 'wise'. See s.v. nun = .

Ab-xal () = bâru 'seer', *passim*, R. 2.

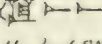






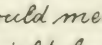


Ab-lal = , 10316; II. 27, 59a = qinnu ša iṣṣû-ri 'nest of a bird'. This sign also = qinuru ša iṣṣû-ri, II. 27, 60a and tak-ka-ku, II. 33, 6a = naplaṣtu 'hole, den' (?), Hwb. 529, s.v. wb . Judging from the sign, which is the enclosure containing a-lal, the combination ab-lal seems to mean 'a full (lal) house (ab)'. A-lal, lit. 'water-fulness', probably merely indicates here the abstract idea 'fulness'. I believe that the ab-element here is the same ab as that seen in ab = aptu, q.v. See s.v. ab =  and kinbur = .




Ab-nam; cf. s.v. alsin.





Ab-ni =  , 9888, 82, 8-16, 1, rev. 23: maxâ-du, a synonym of qinuru = 'furnace'; see Muss-Arnolt, 572a. The comb.   means 'place of fire'. The word ab-ni plainly means 'receptacle of oil' (ab 'space, house' + ni 'oil', q.v.). It must have been the term for some kind of lamp, probably used in cooking. Maxâdu is, of course, from the same stem as the Heb.  'boil, cook', hence the association with qinuru 'furnace'. See also s.v. qibil, gunni, diriq, ixi, kušlug, mél, munu, nimur, qi = .


Ab-qi-en, I. 27, nr. 5, 6 = attunu 'qi, the second person plural. The element qi-en is probably cognate with ra-e 'thou' q.v. and should be read qi-en. See an-qi-en, en-qi-en, ab-qi-en, in-qi-en, me-qi-en, me-en-qi-en, un-qi-en = attunu. The element ab in ab-qi-en is undoubtedly identical with the grammatical ab prefix and suffix. See s.v. ab =  and above









II. S 10; 16.



Ab-si-in = , 9641; Smith, Misc. Texts 1, rev. 9: šer'u 'plant-growth', Hwb. 687 (also III 53, 2 a). This Sum. word is also written ab--na, which is clearly to be read ab-sim (sin). na, K. 56, 18.  = sim, Sa. III. 41; V. 19, 39 c. In K. 50, 16, ab- (sin) = širu, the same word as šer'u (3832). In V. 29, 68 g, ab- = šišuru (cf. ZA. I. 409), a synonym of šer'u. There can be no doubt that the word abiēnu 'corn' in Semitic (Hammurâbilaw, *passim*, and Hwb. 12 b) is a loanword from Sum. ab-sin. I believe that the word ab-sin means 'house of growth', from ab 'house' and sin, sim, probably connected etymologically with šam 'plant' = , q.v. The ki in the comb. ki-dil-dil = ab in the word ab-sin; i.e. ki = 'place' and ab = 'house'. Whether dil could have the value sim, sin is doubtful, but we should note that dil =  has the value simêd, q.v. If we read the ideogr.  alone, it would mean 'the place of completion'; see s.v. dil = . This idea might have been applied especially to grain or plants of any sort. See also s.v. num = .

Abul-max<sup>x</sup>, a supposed form = kâ-gal-max = abul-marxu 'great gate', R. 92 a, 20. The existence of the Assyrian word abulmaxxu, evidently a Sum. loanword, makes the supposed Sum. form abul-max probable. 'Large gate' in Sum. would be kâ =  + gal = , which may have had another reading ab-ul. I am inclined to connect the ab here with ab 'space, house' and to regard the -ul as a later trituration from gal, i.e. ab-gal = ab-ul. See s.v. arali. The form abbulâ 'porticus' occurs in Syriac, but evidently as a loanword from Assyrian. On this comb. cf. also Leander, 5, 19 and see s.v. kâ = . Abul-max is, of course, a redundancy. as max = širu 'lofty, high,' while ul-gul = 'large'!




Ab-xu =   = ZU.AB, 151; Sb. 128. This has been Semitized to apsû 'abyss', 152, *passim*, from which comes evidently Heb. אֲבִסּוּ. Ab-xu means primarily 'the ocean.' The ideograms   are plainly a rebus, as in the form xu-en-na, written

en-zu-na. How does Jensen get his translation 'Süos.wasser' from this combination, KB. VI. 1, 559? Ab plainly means 'space, house' here, and zu (q.v.) is the ordinary word for 'wisdom', i.e. 'house of wisdom.' It was so translated by the Assyrians: bit nimēgi 'house of deep learning.' Leander thinks that this was a popular fanciful rendering, but why? See also Jensen, Korn. 246, n. 1, on zu. He regards the probable translation as being 'deep (zu?) sea (ab)' not recognizing that the sea was called 'the water-house' par excellence (see above on ab = ) owing to the name of the god E-a 'house of water'!




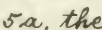
Ad =  (AD), 4165; Sb. 93. The original ideog. was  'dwelling' (cf. ab = ) +  'protector', viz. 'protector of the house.' The only primitive meaning of the word ad, ad-da is, of course, abu 'father', 4165 (I. 25, 35°: ad-da = abu). Note that ad-da in I. 2, nr. III, 4: ad-da kur Martu seems to mean 'governor', an idea easily obtained from the conception 'father' (see Price, Rim-Lin, 185). Cf. s.v. ad-e 'major-domus'. Here we must note that  also = ummu 'mother' I. 31, 61 g, which I think points back to the early matriarchal period among the Sumerian Babylonians, when the mother was the head of the gens, as among the modern Iroquois. Other traces of this are seen in the frequent occurrence of the mother before the father, i.e. 'mother and father', the reverse of the Semitic usage. Of course  could not have been pronounced ad in the sense of 'mother', but probably ama, q.v. It is highly probable that in the comb. ad-xal (4168) = šū 'conceive, be pregnant' the sign  was understood as 'mother'. On a-a 'father', cf. s.v. a = . Ad is used phonetically in Ad-ki, q.v.

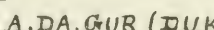

Ad =  303, a purely Semitic value (LTP. nr. 10); cf. AL<sup>2</sup> 29, nr. 9. The sign may be also read at, at in Semitic. For this sign, cf. s.v. gur, mer, meri, tab = .






A-da, R. 121, XV. 17; probably a sort of wood (R. 1).

A-da-ab =   , 7846, V. 23, 27 f. The sign-comb.




means 'the place of the great light.' The equivalent on the Semitic side is u-tab -  - ab-xu. The sign  (see s.v. uxu, sir) plainly means naqbu 'spring, source', which, taken together with ab-xu 'ocean, depth', seems to indicate that this name had to do with some well known water source or river (?). In u-tab, it might be possible to regard u-tab as meaning 'the two (tab) waters (u).<sup>2</sup> If this is so, u is simply a dissimilation of a = 'water'. A-dab may mean 'the double water', as  'two' (q.v.) can have the value dab, 3758. In IV. 38, 5a, the comb.  occurs in a list of Babylonian towns, so it is undoubtedly a place-name. See s.v. a-rab.


A.DA.GUR (DUK) =  (11554). It is probable that this was the pronunciation, i.e. a-da-gur, as the comb. is represented in Assyrian by adaḡûru 'short pot, censor' (Jensen, *Hom.* 438 and *KB.* VI. 1, 501 ff). Note that gur =  (q.v.) = ḡâkiru 'a drinking vessel'. A-da-gur may mean 'a vessel (gur) for (da) liquid (a)'. According to Jensen (*Leander*, 5) adaḡûru is a syn. of sûtu 'a libation vessel' =  $\sigma\alpha\tau\omicron\nu$ .

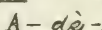

A-da-ma = , 1692; Sb. 225 = adâmatu (1693) 'dark red blood' (cruur), from the Semitic root  $\square\tau\kappa$ . Although there is no doubt of the Sem. origin of this word, there may be a conscious paronomasia on a = 'liquid' here. Note that  = 'blood' and  = 'dark coloured' (cf. be, bat = ; gig = ).

Adar is ES. for agar, q.v. (*Leander*, 19).

Ad-da, for full discussion, see s.v. ad = .

Ad-e, i.e. 'father of the house'; 'major domus';

R.2. See s.v. ad = .

A-dò-a =  , 11564; II. 16, 9a = êdu 'flood', and 11565; II. 30, 15a = ḡaḡû ša ḡḡli 'irrigation of a field.' This is probably a pun on Sem. êdu, îdîtu 'flood, inundation' and a loanword only in this sense. The meaning of îdîtu

is not clear, however; cf. AV. 3610. A-dè-a would mean 'a pouring out of water, as dè (6731) means rigirte and R.2 = 'pour out a libation,' for the development of which meanings, see s.v. dè = . Such conscious association of Sumerian combinations with Semitic words were not uncommon and belong to the period of Semitic influence on Sumerian when the latter was used as an ecclesiastical written system. Sayce (RP. II. 135) connects Sem. èdu here with the idea 'one, unique'. Why? Edu and probably iditu, Hebr. יָדַע, Gen. II. 6, Job, XXXVI. 27.

Ad-hit = , ik killer 'cry of woe', Bab. dupl. of Sb. 1, rev. IV.5 (Hwb. 55b). This is simply another writing for akkil, and may have been read ad-hit or ad-ge. See ge = , and akkil = .

A-du = albakatu 'going', IV. 15, 60b. This may be read equally well a-ra (see s.v. du, ra = ) , but I am inclined to connect with this comb. the frequent a-du 'time' (Sumer. Mal), as in R.1; IV. 10, rev. 25. The word a-du 'time' may also have been pronounced a-ra, as has this value. The element a- here is probably purely grammatical (see s.v. a = ; SA. m. 4 on the abstract pref. a-). = alaku.

Aq, Ak = , 2772; Sb. 293. The original sign was , TD. 52, the development of which I am unable to explain. There can be no doubt, however, of the evolution of meanings ascribed to this ideogram:

I. 2778 = aq, ak = èpèou 'do, make' passim (cf. also s.v. ša = ) . 2775 = bandi 'build, construct' (no value given), evidently a development from èpèsu (usual ideog. = ru; = gem, dem, s.v.). Cf. 2779, = èpèsu ša bitu 'make a house'. 2776 = bèlu, only V. 13, 50a 'rule', possibly from idea of making, deciding.

II. 2791 = aq, ak = rapâqu 'hedge in' (?); K. 56, II. 4: ba-ab-ak-ta = ègle ina izzi urappiq 'I constructed the field by means of a hedge' (ixzu). Note that râpigu = al-ak-a, II. 387 cf.

III. 2784 = maxâru 'present', only V. 43, 31c and 2792 =




rašû 'grant', only II. 40, 29g (cf. II. 9, 11 a). These belong together. Note that nin (𒌦) - ak - a = aršaû 'saliva', an evident pun on rašû!! These ideas, although apparently quite distinct from 'make, do' might have been evolved in the course of later Semitic lucubrations. Thus, 'make, set forth, present, grant'.

I associate all the above meanings with the ag, ak-value, although that value is specifically given only to špê-šu and rapšâqu.





IV. Secondary to the idea 'make, do, construct' is the conception of 'cutting' found with the values me and ak. Thus: - 2782 = xasâqu 'cut' IV. 3, 5a; note 𒌦𒌦𒌦 = ša-ša, III. 27, 57g. 2777 = gulibtu ? K. 246, I. 62: gulibat šaxâti, gulibat xumri (?) = some instrument for marking the body (?). This is a special use of the word to denote a concrete implement. The stem galâbu, II. = gullubu, according to Meissner, Privatrecht, 156, undoubtedly means 'make a mark on the forehead of adopted children and slaves,' cf. gullubûša muttâti, Haupt, Sfg. 33, 71. The verb also means generally 'to flog' (see Muss-Arnolt 217-218). It is probable that gulibtu was the instrument, with which this was done. I question very much whether galâbu can mean 'castrate', as it is used of a woman (!), Meissner, op. cit. 155, 152 and p. 70, n. 89. Of course, this may refer to the removal of the ovaries, but it is very doubtful. The general meaning of the stem seems to be 'conjugate, castrate.' See s.v. dubbin = 𒌦𒌦𒌦𒌦. I connect ag = gulibtu with 𒌦𒌦 = liqtu (2783) in K. 246, I. 62-3: = li-qiit supri 'parings of the finger-nails' (?). Cf. also ša = xasâqu 'cut' (see above). This whole subject is extremely difficult.



V. Then must follow what seems to be a deliberate pun on xasâqu, i. e. 2780 = xasiou, V. 43, 42c 'wisdom, understanding,' with value me, and 2781 = xasiouu, V. 43, 42d, fem. abstract of above (no value, ven). Under this head belong undoubtedly 2789 = pit uxni 'opening the ears' and 2790 = rapša\* uxni 'broadening the ears, giving attention'.









\* Ag, AK = rapšâqu 'extend' also in AO. 3003, rev. 8 (Price, Prim-Sin, 195).



Although this xasisu, xasioatu is probably a Semitic mnemonic pun on xasâcu 'cut, distinguish, decide' (!) the idea can be got from  as a development of the following meaning:

VI. 2785 = nabû, V. 43, 41d 'speak, pronounce, utter'.

Here we must note that the value me, although not given in this text must have belonged to this idea, as ma =  = nibû, V. 21, 67d (= nabû, *ibid.* 62 cd). Furthermore, nabû is explained by the sign  (ru, *q.v.*); V. 21, 10 gh. This latter fact shows definitely that the idea 'speak' was an evolution from make, do, construct (see *s.v.* ru = ) , i. e. 'make, set forth, set forth in words.' Although apparently far-fetched, such an extension of sign conceptions was not uncommon among the later Semitic evolvers of the Sumerian system (see above the section on a = ).

I note then the following apparent procession of ideas from ; viz., 'make, do, construct'; hence 'cut, set forth, speak, be wise'. See also *s.v.* me, ša = .

Ag =  5946; Sb. 240: id-qu 'fleece, sheepskin', Hwb. 27, *s.v.*  $\text{PTK}$ . In V. 14, 25c,  = id-qu (ZK. II. 27). The original form of the sign  was  , *System*, 168-9, i. e.  'net' +  'fill', i. e. 'fill a network of canals.' The fleece or sheepskin here is, of course, a water-bag. Cf. also *s.v.* alal, gil, kid, kišit, lag, mes, miš, pa, pian, rid, sangu, šid, šita, šiti, te, xag, xadru = .

Ag, Aka =  4735, 4734; also = ak, HT. 188, m. 97. Original ideogr. = , TD. 62. I divide the meanings attributed to this sign into five groups:—

I. 4745: aka = râmu 'love' *passim*; cf. ki-âg-ža. With this is associated ramâmu, probably = 'roar, shout'; by mnemonic paronomasia; 4746, only Sb. 204 var.

II. 4742: aka (ag) = madâdu 'love' whence namaddu 'darling' and by paronomasia = measure,\* 'apportion out'. This goes with šalâmu in 4748: K. 4874 (DW. 11, 5) ša-la-am abûbi 'the end of the deluge'.

III. 4744: mu'ûru 'direct command'; 4751: ûru 'command'.

\* Madâdu 'measure' is, of course, a distinct stem from madâdu 'love'.




4750 = tētu ša tēmi 'law, said of an edict'. See below s.v. amma = 4. With this idea must be connected āg-gi-na = kētū 'justice', IV. 9, 5b. See above, s.v. ā-āg-gà for full discussion of this group.





IV. 4743 = mimma 'something, anything', with which are etymologically connected 4747 = ša, only IV. 9, 7b and 4749 = šut, only IV. 20, nr. 1 obv. 23, both = 'of'. It is probable that 4741 = lū, IV. 10, 33b, also belongs here. Note that nin ( $\nabla$ , q.v.) also = mimma and ša. In the same manner this āg, aka is the ES. sign of the abstract idea, just as nin ( $\nabla$ ) represents it in EK. Thus 4754 = āg-max = mimma mā'du 'whatever is numerous'; 4757 = āg-si-di = mēvaru 'uprightness', *et passim*.








V. 4738 = anāku 'lead' (the metal), K. 257 rev. 23 and cf. āg-u (4) = anāku, ib. 29, with which should be compared s.v. anāg, nagga, niggi.


The analysis of these combinations presents many difficulties. The original meaning of the sign is uncertain so that we have little on which to base our theories. It is probable, however, that the sign is simply an enclosure containing the fire-sign (see s.v. bil =  $\text{𒂗}$ ). According to this, the primitive meaning of  $\text{𒂗}$  was probably 'love' (?); cf. in modern Egypt. Arab. en-nār min qunwe 'the fire within' = 'love'!! Jensen (ZAJ. 14) attributes to āg a nasal sound for the final -g, i.e. anq, citing ki-āg = rāmu, narāmu 'love, beloved' and ki-en-ga-ad, I. 11, 20, to prove that ki-āg must have been pronounced ki-anq. In the value aka =  $\text{𒂗}$  it is also possible that the k was also nasal, cf. k = m in uku =  $\text{𒂗}$  = unu, 5912, 5913. There can be no doubt that  $\text{𒂗}$  = anāku must have been nasal at one period, as we have the variant word nagga, niggi for this meaning. The same is true of  $\text{𒂗}$  = mimma and abstracts, ES. for nin ( $\nabla$ ). On the other hand,  $\text{𒂗}$  = madādu may have been pronounced āg, as we have the more usual value aka for this idea. I think there were four words āg =  $\text{𒂗}$  (i.e. 1) āg = rāmu 'love', possibly = ama-rāmu, q.v.; 2) āg = madādu 'love, measure'; 3) āg = mimma








and abstracts; 4) àg (magga, niggi) = anàku 'lead' (metal). These words may originally have had separate tones. Cf. s.v. aka, am, im =  and see ag = , and cf. àg-è; engad = .



Ag = , 6175. I do not believe that this sign had the value ag at all, but lig, q.v. In 6210, it is mentioned that Str. reads  in II. 32, nr. 5 add (1119) as ak-ru. This comb. has the value guruš, q.v., and if read at all, must have been pronounced kala-as (see s.v. kala = ). For this sign see s.v. gbar, gub, dan, guruš, gal, kalag, kala, kal, lib, lig, rib, all = .





Ag =  (ŠA) 11941; DW. 92, 230, nr. 5. This is evidently a variant of  = mimma, q.v. Cf. also s.v. àg = . That  could have the value ag, probably nasal ang, is seen from the occurrence of the Sem. agullu 'pickaxe', evidently ag () - gul, q.v. For , see s.v. ga, gar, ig, limmu, mu, ni, nig, nin, ninni, nità, ša = .

Ag-è = ràmu 'beloved': I. 3, nr. X. 1. 2 (Price, Simv-Sin 185). See s.v. àg = .

A () - gam 'a copper vessel used for oil' (R2).

A-gub-bu =    = šumêlu 'left hand', 6570. See s.v. gub = .

\*Aga = ; prob. EK. value for ama. See s.v. agarin = .

A-ga = , 6945, Sb. I. 2, 15 = agû 'crown', 6949. I believe that agû is a Sem. loanword in Semitic from aga, because we find the apparent pun agâqu =  'be angry', 6950, with value gir, mêr, q.v. The sign is an evident gunation from , q.v. Aga in Sumerian may have meant any kind of head-dress. For the sign, cf. also s.v. gir, mêr, uku = .

A-gal-la-ti (til) - la, written also a-ga-~~ti~~ - ti (til) - la. Here nu-lâ, from Semitic analogy. The Sem. loanword agalatillû seems to mean 'dropsy', i. e. a = 'water' + gal 'big' + til (ti-la) perhaps = quillû 'make an end of', II. 21, nr. 2, obv. 14; Hwb. 717b gives the Assyrian word as aganutillû (?).

See s.v. aganetenû.

A-ga-am 'working woman' or 'Temple maid-servant' (R.1). This is undoubtedly the prosthetic abstract element a (see s.v. a =  $\overline{\text{A}}$ ; SA n.4) + gam, obtained by vowel harmony with a from same stem as gme =  $\overline{\text{G}}$  = amtu, q.v.

A-gan =  $\overline{\text{A}}$   $\overline{\text{G}}$ , 5552; Sb. 250, 5554 = cirtu 'breast', the syn. of which tulu = the same sign with value uber, q.v. In II.35, 74g, we find agan-a-ni-ina gir-si-sa, an easily comprehensible error for gir-ti-sa. Or is it a case of softening t to s, as in the modern Ashkenâzim pronunciation of  $\text{ת}$ , i.e. Tau = Saf? For the sign, cf. System 171, n.1. It appears to be a combination with the  $\overline{\text{M}}$ -sign. See s.v. sa =  $\overline{\text{M}}$  and ga =  $\overline{\text{M}}$ .

A-ga-na-te-nu-u =  $\overline{\text{A}}$   $\overline{\text{G}}$   $\overline{\text{N}}$   $\overline{\text{T}}$   $\overline{\text{N}}$   $\overline{\text{U}}$ , 3180; only II.26, 46c = naû 'lift up'. The regular value of  $\overline{\text{N}}$  is gana (q.v.) and the sign-name is gâ-gunû, 3170, i.e. a gunated  $\overline{\text{N}}$ . Aganatenû looks more like a sign-name than a word, and has apparently no connection with agallatilla, q.v.







A-gâr ( $\overline{\text{A}}$   $\overline{\text{G}}$ ) ugaru 'field' Coarb. III.30; II.21, 18c Apasim (Hwb. 13a). A-gâr means 'restraint' (gâr) of 'water' (a), hence 'a field irrigated by canals.' Is Sem. ugaru a loanword from this, or is it simply associated mnemonically with a-gâr? See Leander, 9, who gives no conclusive reasons. Cf. s.v. gar =  $\overline{\text{G}}$  and engar =  $\overline{\text{G}}$ .


A-gar ( $\overline{\text{A}}$   $\overline{\text{G}}$ ) ga-ra =  $\overline{\text{A}}$   $\overline{\text{G}}$   $\overline{\text{R}}$ , 2677; Sb. 131 = agargari 'swarm of fish'. This is clear from the ideogr., i.e. run 'many' + xa 'fish'. Cf. V.27, 31c and III.55, 30a; 82-8-16, 1, col. I.40. The word is composed of the following elements: a 'water, seed' + gar-gar 'make much' (cf. Leander, 19). See Asagara.





A-ga-xi-in =  $\overline{\text{A}}$   $\overline{\text{G}}$   $\overline{\text{X}}$   $\overline{\text{I}}$   $\overline{\text{N}}$ , 4798; Sb. 193 = ummu 'mother'. The usual word is ama, q.v. =  $\overline{\text{A}}$   $\overline{\text{M}}$ , also  $\overline{\text{A}}$   $\overline{\text{M}}$   $\overline{\text{I}}$ , V.29, 67g. Note the Semitic loanword agarinnu, Hwb. 20; Leander, 19. It is probable that the first element a-ga is EK. for ES. ama




















'mother' (?).

A-gi () - a, 11591; IV. 1, 24a agû 'flood, inundation'. Cf. a-de-a. The Babylonians explained it as meaning 'black' (gi = ) + 'water' (a). Leander associates this gi () with gi () = malû 'fill', as in II. 35, 53 cd (usual ideogr. for malû is si = , q.v.). I see no necessity for such a supposition. 'Black water' is a good term for the water of the flood and is evidently what was meant by the writing a-gi () - a. It is probable that Sem. agû is a loanword from this Sum. combination.

A-gim = kîma, VATh. 251, obv. 24 (Hrozný 30). This is simply gim 'like, as' introduced by the prothetic abstract a. See s.v. a =  (SA. nr. 4).

A-gub () - ba = agubbû 'pure water', S 924 rev. (DW. 79) line 1. Note also iqubbû, IV. 28, 58 a, where we have the a-vowel differentiated to i (see s.v. i-gub). This is clearly a comb. of a 'water' +  = gub = îllu 'pure, clean.' See s.v. gub = . This is not to be confused with à () - gub-bu šumêlu 'left hand', q.v.

Aġ<sup>xx</sup> () - gul, šalm. Mon. rev. 42 (see Scheil, Salm. p. 93). This undoubtedly means 'instrument () for destruction' (gul), and is commonly used to denote a 'pick-axe' = agulle in Semitic (see Leander, 20). See s.v. ag<sup>xx</sup> = .

Ax-me, sv R. 2                 

nr. 2). An interesting evidence of a pun in this connection is the fact that zalāpu = 'be clothed, covered,' and that 𒌦(mê) = lubu, V. 22, 62, a. This lubu, however, does not = 'clothing' here, but 'offspring' (see s.v. a = 𒌦, S B.).

Ai = 𒌦𒌦, 11691; IV. 3, 1b: u-a a-a = ina ia â. This, according to Zb. 32-3, should be pronounced ai. The discussion is a long one and involves the Semitic rather than the Sumerian a-a; hence it has no place here. It is probable that the combination a-a, both in Sumerian and in Semitic, was pronounced â originally and that the pronunciation ai was a later vowel-glide, especially peculiar to Semitic gentile endings, where a-a = a-ja. We may note that in Assyrian, ai and ja interchange apparently without difference, so that they were probably indications of the same sound. We may note furthermore that Assyrian a-a = ai is in many places impossible, as in ta-a-a-rat = tirat and not tairat! It is probable, therefore, that Sem. a-a had the value ai, that in the Innlaut it was always â, and that a-a, especially in endings, had the value a-ja. See on this subject Haupt, Sfg. 63, 10 ff. I can find no indication that a-a was ever anything but pure â and perhaps a-ja in Sumerian, never ai. See s.v. aiar and âum.

Aiar = 𒌦𒌦𒌦 = a-a-ar (𒌦𒌦) 9396; V. 17, 3c = nu-xa-ri 'a plant of brilliant color,' from its association with 𒌦𒌦𒌦 'gold' (see s.v. guškin). This comb. also = nuxâbu, II. 26, 5 (cf. V. 17, 2d) 'a similar plant'. See s.v. axag = 𒌦𒌦.

Aiar = 𒌦𒌦𒌦, 9907; II. 26, 5a: a-a-ar (𒌦𒌦) = nu-xa-bu (= V. 17, 2c) 'a plant of brilliant coloring', from its association with silver (cf. s.v. aiar = 𒌦𒌦𒌦).

Ā (𒌦𒌦) - kal (𒌦𒌦) = emûqu 'strength', 6596; II. 36, 55; Sicc, Rim-Sin, p. 185, etc. This means 'the strong (kal) hand' (â = 𒌦𒌦). See s.v. â = 𒌦𒌦 and kal = 𒌦𒌦.

A (𒌦𒌦) - ku (𒌦𒌦), VATh. 244, col. II. 76f: li maru,

and IV. 13, 36 (ES): ga (𐤂𐤏) - à (𐤀) - še (prep. = 𐤃) = abu  
ša lû-man. There can be little doubt that this comb. = German  
'zur Hand' (à-kw), i.e. 'for the moment'. As to the derivation  
of the Sem. expression lû-man = lâ mani (?), see Kroczyn, 65.

A (𐤀) - ku-mal (𐤏𐤎), a usual expression for  
'wages' (so Lau, *Thesis passim*). This means 'what is made  
(paid) into the hand.'

A-ka = 𐤀𐤏; see s.v. aq = 𐤀𐤏.

A-kar = 𐤀𐤏𐤓, 2675; Sb. 135, V. 27, 32. This sign  
is simply a doubling of 𐤀𐤓𐤏 - šilam = littu 'offspring',  
i.e. š = 'offspring' + kar = širu 'preserve', hence 'preservation of  
offspring'. The Sem. equivalent apluxtu is doubtful. It is,  
I believe, an erroneous writing for ap-lu-?tu 'sonship'.  
Strassmeier reads rôluxtu, Str. 612 quite wrongly.

AK-ki-il = 𐤀𐤏𐤓𐤏𐤀, 2708; Sb. 1, IV. 5 = killu 'cry  
of woe' and ikkillu = iderr, 2710; II. 16, 61a; S 23 nr. 29 (3596),  
cogn. with takkaltum, Hwb. 55 b. Note that 𐤀 = ikkillu, I. 49,  
11g. and see s.v. ad-kit.

Al = 𐤀𐤓, 5746; Sb. 226: al-lu 'chain', from alâ-  
lu 'be strong', Murs-Arnolt, 46 b. Note that al = našâru 'to  
keep, preserve', 5748, and širu 'lotty', 5749. In 5750, gis-al  
(without value) is syn. of gis-𐤀, 'a sort of plant'. I cannot  
explain 𐤀𐤓. See s.v. alal = 𐤀𐤓𐤀.

Al = 𐤀𐤓, R. 3 denotes a grown female animal (?).  
This may come from the idea 'strength' (?), i.e. 'power to bear  
young'.

Al = 𐤀𐤓 is also a grammatical element used  
as a verbal prefix to denote all three persons (see above II. S 18,  
50). It is also a postpositive element denoting the third person,  
cf. I. 52, 446 (ES): ma-ra-ta ma-ma-al = iâti minn išâakma  
'what can befall me?'

A (𐤀) - bal-x = dultu 'basket', K. 56, II. 12 (?),  
but see à (𐤀) - bal dultati, 5624, the same passage. See



s.v. êlal =  $\text{𐤀𐤋𐤋}$ . This is evidently a popular stym. for a( $\text{𐤀}$ )-lal 'full of water'.

A-là =  $\text{𐤀 𐤋}$ , 11638: alû 'demon' passim. See Layce, Hibbert Lectures, 196, nr. 2, and 290, rem. 1; also B.A.I. 120. See s.v. alal =  $\text{𐤀𐤋}$ .  $\text{𐤀 𐤋}$  'water, seed + full' would mean 'full of sexual power.' This alà is undoubtedly cogn. with alad, q.v.

A-la-ad =  $\text{𐤀𐤋 𐤀𐤀}$ , 486; šidu 'demon', Sb. 175.

The comb. means 'the strong god'. I connect alad with alà =  $\text{𐤀 𐤋}$  (see above). There is, I think, a sex idea expressed in this Sum. word which is probably derived paronomastically from alàdu. See s.v. alad below and lamma =  $\text{𐤀𐤋 𐤀𐤀}$ .

A-la-ad =  $\text{𐤀𐤋 𐤀𐤀}$ , 6232: iöru 'a demon', also called šabixu 'the slaughterer', Muss-Bernolt, 115 b. The word also = šedu, 6233 passim. The sign is kal ( $\text{𐤀𐤀}$ ), enclosing bat ( $\text{𐤁}$ ), i. e. 'the powerful (kal) death (bat)', a different conception from a-là =  $\text{𐤀 𐤋}$ , q.v., but still containing the idea of power.

A-lal =  $\text{𐤀𐤋}$ , 5947; II. 44, 27e, with  $\text{𐤀}$  and with  $\text{𐤀𐤀}$  'vessel', I. 42, 14a = a-lal-lum 'water-pipe', or 'water-bag.' The word a-lal means in this sense 'full of water.' In the case of a-là =  $\text{𐤀 𐤋}$  above, it probably means 'full of sexual power', i. e. semen. For this word see s.v. alal =  $\text{𐤀𐤋}$ , eme =  $\text{𐤀𐤋𐤀}$ , and s.v. êg, gil, hid, kišib, lag, mēs, miš, pa, pisan, rid, sangu, šid, šita, šiti, ti, zag, zadru.

A-lal =  $\text{𐤀𐤋}$ , 6007; II. 33, 6c: naçâbu ša qanê 'col-lect (?) said of reeds'. This seems to show that the alal was a water vessel made of tightly woven reeds. The sign with  $\text{𐤀}$  = alallu (êlal), I. 25, 60 a (6012), plainly cogn. with alallu, alallû; Jens. KB. VI. 1, 556. Scheil (Clams. p. 37) derives this from alallu 'a strong one', perhaps identical, he thinks, with alallu name of a bird, I. 27, 42 d. Cf. perhaps Farg. x 515, Levy, Bald. Wörterbuch, p. 336. This Aramaic word may, however, be derived from the stem šš, 'howl', from which also alallu the bird-name may have originated. Cf. elêlu re-



joice, make music, Hwb. 73a. I am inclined to follow Scheil partly here and to believe that alallu, lallu 'water-vessel' is from the same stem as allu 'chain' (see s.v. al). The sign is simply III 'vessel' + II 'water'. The s.v. ilal, dubbişag, pişan = III.

A-la-am = III II III, Sb. 378 = şalmu 'image'.

This is not a certain reading. Note 7297, where Brünnow reads sa-la-am in Sumerian, which is much more probable. The sign = lanu 'image, appearance', 7299 and şalmu 'image', 7300 passim. I am unable to give a satisfactory explanation of the sign-combination. It certainly contains the element na = II III 'lie down (set, place)', with which the idea 'statue' is clearly connected. Why does Hrozy (p. 24) read this şalmu-sign with the value alana? See s.v. kaššeba = III II III.

A-la-na is Hrozy's reading (p. 24) for the sign III II III = şalmu 'image'. See s.v. alam = III II III.

Algamişu (Semi) = II II II; so Hommel LS. 123, which he connects with EZEK. XIII. 11 = crystal (?). In 8110 the sign with II = kutū 'a sort of wood', Hwb. 351b. I cannot explain.

Al-xab (II) with II III, 5772: = alluxappu, a word of doubtful and apparently varied meaning. Cf. Muos-Arnolt, 43: 'a large basket; net; pole, flail; scourge' (!). The only clear point is that alluxappu is a Sumerian loan-word, probably containing the element al = 'strength'. See al = II.

A-li-im = II II II, 8882; Sc. 312. For this see s.v. ilim = II II II.

Am = II II. For full discussion, see s.v. am = II II.

Am = II III, 4542; only a Semitic value, cf. MS. 334.

See s.v. ama = II III.

Am = II III II, 4736; a common ES. value for am; see HT. 164. The occurrence of the nasal here seems an

additional proof that  $\dot{a}g = \text{𐎠𐎡𐎢}$  was originally pronounced ang. This  $\dot{a}m = \dot{a}g = \text{𐎠𐎡𐎢}$ . Note that this am had the force of  $\dot{a}m = \text{𐎠𐎡𐎢}$ . The s.v. engad =  $\text{𐎠𐎡𐎢}$ .



A-ma =  $\text{𐎠𐎡𐎢}$ , 4541; Sb. 97: ri $\dot{m}$ u 'bull', *passim*. Here the original pictorial sign is in accordance with the meaning  $\Rightarrow + \text{𐎡} = \Rightarrow \text{𐎡}$ , *Syotim*, 56, 96 f. Note that the god Ca is called dingir am-ma-an-ki 'the wild bull of heaven and earth', 4550; II. 58, 52 a. The value am (see above) is established by the occurrence of  $\text{𐎠𐎡𐎢} = \text{am-ma-am}$ , II. 22, 25 d (4551) = ammāmu 'a vessel of some sort', from same stem as ummu 'mother', i. e. 'be capacious'. Note that the sign-name is ammu, Sa 5, III. 5. This ama = ri $\dot{m}$ u 'bull' is clearly a pun on the following ama.




A-ma =  $\text{𐎠𐎡𐎢}$ , 5445; Sa. V. 8. Note that ama = 'mother', in II. 32, 52 c  $\text{𐎠𐎡𐎢} + \text{𐎠𐎡𐎢} = \text{a-ma-e-du}$ , cf. e-me-du *ibid.*, V. 29, 69 g, 5447. The sign is a combination of  $\square \square = \text{𐎠𐎡}$  'house' +  $\text{𐎡𐎢}$  'high', i. e. 'high-built', *Syotim*, 121 ff. It really means 'amplitude', and then 'mother'. The s.v. damal, dagal. I do not connect this ama stym. with Semitic ummu 'mother'. The sign has the following meanings:







I. 5450 = yabōu, II. 16, 10 c; 'thick, massive' (no value given).  
5451 = rapōu 'be extensive'; 5452 = rapōu 'extensive, broad', *passim* (both = dagal, damal); 5453 = rupōu 'extent, breadth'.







II. 5454 = rāmu 'love' (?); IV. 23, 11 a: xe-gāl damal-la = mu-rim xegalli 'loving (?) plenty'; 5455 = ri $\dot{m}$ u 'love, womb', IV. 9, 24 a (no value given). These meanings come from the idea 'mother-love'. It is probably owing to paronomasia that both ama-signs have a Semitic value ri $\dot{m}$ u. Of course, ri $\dot{m}$ u 'bull' is from  $\square \text{𐎡}$ , while ri $\dot{m}$ u 'love' is from  $\square \text{𐎡}$ . 5456 = ri $\dot{b}$ u, only II. 22, 18 d; perhaps =  $\square \text{𐎡}$  'be broad' = rapōu (so Brünnow). This is a pun on ri $\dot{m}$ u in all probability.




III. 5457 = ummu 'mother' *passim* (no value given). The conception 'mother' came clearly from the idea of the capacious womb.



The s.v. ama =  and see s.v. ad =  = ummu!

There were evidently three distinct am, ama words, i.e. 1) ama 'wild bull'; 2) ama 'extent, motherhood'; 3) am, âm the ending of the verb 'to be', see s.v.   = am. For further discussion, see s.v. dagal (especially), damal, imê, exi = .

A-mar = , 9065; Sb. 157: bîru 'offspring' (9068 *passim*). The original sign was , TD. 162, the primitive meaning of which was probably, according to System 78 'strike, butcher'. Perhaps dâku 'slaughter' (9069 = dabû) belongs here. There is no connection between this meaning as developed by Delitzsch and the meanings of this sign as they actually occur. Thus 9070 = xamâdu (?); 9071 = kunnû, evidently with value xur, q.v., 'take good care of'; 9072 = nu-pu-qu, only I. 30, 29g, perhaps 'go forth, excel'  (?). In 9075,   = ad-mu, used here of the young of a bird, but elsewhere of a young animal, Hrb. 25b, syn. of ma-ar 'son, child'. This latter meaning is of course associated with a-mar = bîru 'offspring'. The word amar is probably a comb. of a = 'son + mar' (ES) = šakânu (cf. kunnû). Note amar-bikku 'puppy', R. 7, and also R 3. Cf. also s.v. marad, xur = .

A-ma-as =   , 5557; Sb. 248 subîru 'wall', IV. 9, 3b; IV. 4, 30 t. The original sign was , TD. 414, i.e. an enclosure with a door in it;  ?! See s.v. deb = .

A-mâ-tu =   , 11472 *passim* = abûbi delugi. The sign comb. means 'water (a) + enter (tu) + ship' (mâ). It must be regarded as a popular word-picture (see above I. S III). In Thozny (14) = ša-bu-ub 'flame' (obv 9-10). The text is mutilated here and the signs probably stood for a-bû-bu, but they may have been used paronomastically for šabûbu = šibûbu = šurûbu, II. 35, 8 cf. (Thozny, 56).

Am-na = , 9942; I. 37, 33b = šamaš; cf. 9960. Here we must note that man =  also and that man = šamaš



(or s.v. man). I think amna is a double paronomasia on am-an-na 'lord of heaven' and on man = 'duality'. The mystic number of Āmas was twenty = niš = 𐎠, but in this case and in the case of man = Āmas, the mn values were deliberately chosen for the sake of obtaining a pun on am-an-na. See also s.v. bur-min, buḫur, man, min, niš, Āmas, lin, Liḫane, utu = 𐎠, and s.v. the numerals, I. § IV.6.

An = 𐎠𐎵, 418; this value is established from the combination an-na and appears as the equivalent for Anu, god-name, and Āmū 'heaven'. See s.v., en = 𐎠𐎵. For full discussion see s.v. ana = 𐎠𐎵. An is a common verbal prefix of the second and third persons (see above II. § 19; 50).

A-na = 𐎠𐎵, 417; Sa. II. 16: Āmū 'heaven'. Note that an-na = Anu, the god, 425 (see Ranko, Prvoimennamen, p. 20); = Anū, fem. of Anu, 426; = ēli 'go up', 429; = ilatu 'height', 432; = šagū 'be high', 436; = šamū 'heaven', 437; = šamāmu 'heaven', 438; = šēru 'high', prep. 'upon', 442. Note K. 257, rev. 9 ina šēri 'in the field' a false pun for šēri = šēru 'field'. In this passage however a high plateau may have been meant (?). All three meanings are allied and are plainly derived from the primitive idea 'be high'. The original sign was \* 'star, heaven', hence 'high'. Note nam-an-na 'godhead', Hožny, 12, obv. 23. See also s.v. an-na 'lead' (metal) and anum, anu, aš, dimmer, dingir, ššū, ilu, sa = 𐎠𐎵.

A-na = 𐎠, 10058; a purely Sem. value 'unto, to'; cf. 10066, passim. For this sign, see s.v. giš, gi, gil, diš, makkas, saluqub, tal = 𐎠.

A-na = 𐎠𐎠𐎠𐎠, IV. 3, 41 as su-ru-us-su (?). I believe that this is 𐎠𐎠𐎠 = šuru, 7576; cf. 7542 = šēru and s.v. šir = 𐎠𐎠.

A-na = 𐎠𐎠𐎠, 11434; minū 'what'? Cf. HT. 139, S9 and s.v. ta-a-an.

\* This am = 'lord' is probably 𐎠𐎠𐎠 = mu'iru 'command' and possibly cogn. with amun, am = 𐎠, q.v.



A-nag (𐎠 𐎡𐎢), in 𐎠𐎡𐎢 𐎠 𐎡𐎢, 11407 = anaggu, II. 44, 47<sup>e</sup> (Otr. 478). This indicates 'a drinking vessel' from a 'water' + nag = ša-tū 'drink' (q.v.). It appears also in a-nag-max (𐎠𐎡𐎢) = anag-maxxu, 11408; II. 44, 48<sup>e</sup>: 'a great (max) drinking vessel.' See Leander, 6.

A-nag-an-na = anāku 'lead' (metal), Leander, 20. This is only a supposed value. The correct Sum. readings are nag-ga, niggi (q.v.), 451-452.

An-dul = andullu 'shadow, protection.' This is not certain. Leander gives the ideog. (𐎠𐎡𐎢 𐎠𐎡𐎢) AN-SUR (?), p. 20.

A-ner (𐎠𐎡𐎢) = ittu = intu = 𐎠𐎡𐎢 'lamentation', Muss-Arnolt, 128 a; 11540; = tanixu 'lamentation', 11541. The regular word for tanixu in ES. is a-ši-ir-ra, q.v. Now ner here is evidently the EK. form; viz., EK. n = ES. š (see above I. § IV. 1). It is well known that the dialectic form of ner is šer, 6280. The ner-sign = a double 𐎠𐎡𐎢, i.e. 'great lord', Syston, 44, but in this case is used purely phonetically.













An-na 'lead' (metal), 451-452. On this word see a-nag and especially s.v. nagga-niggi.









An-ne-en = nînu Assy. 'we', 80-8-30, III. 3 ff. Cf. on ennên, innên, mênên, unnên, all = nînu. I believe these are all variants from original an-mên, mên-mên, cogn. with mà-ri 'I' and distinct from mên 'to be' (cf. above II § 5; 19).





An-ši-en = attunu 'ye', I. 27, 58. Cf. ab-ši-en, en-šien, ibšien, ibšien, inšien, mešien, mênšien and unšien, all = attunu. See above II § 10; 19. The comb. ši-en was probably pron. šên and is cogn. with ga-š 'thou'.

An-šar = 𐎠𐎡𐎢 𐎠, ilu Ašur, see Jens. ZA.I. VIII. 239 and Jastrow, JAOS. XXIV. 282 ff. 𐎠𐎡𐎢 = the upper part of the universe + šar (𐎠) = kiššatu 'all'. Anšar in the sense of Ašur is not found, but the derivation of the Assy. god-name from this combination is highly probable.

Anšur = 𐎠𐎡𐎢 𐎠, 4981; Pinches, Sign-List, p. 5. col. 3, l. 26

= imêru 'ass'. The sign =  + , i.e. 'foot' + ? Note that   in Str. I. 397, 5 = ré'û 'horse-herder'. Here it is possible that  = 'horse' + kuw 'mountain'. Note furthermore that si =  = i-me-rum, System, 149. Has this si any connection with šu in an-šu? It probably has and it is likely that the full form of an-šu was an-šig, later shortened to aišû (g) and then to šû (g) = . See s.v. šig = . For the different terms for 'ass' in connection with anšu, see R. 3, where he cites among others: anšu mitax III 'a three year old ass'; anšu-amar-ga 'female ass-foal'; anšu-šu-ge 'old female ass', etc. Note also anšu-us 'male ass' and anšu-sal 'female ass', Lau, Throis, passim. The sign  = adru, 4982 perhaps cogn. with udru 'herd'; = amâru, 4983 following , = perhaps an enclosure where asses and the like were kept, evidently a pun here on imêru; = isû 'horror', 4986. See s.v. dura =  .

An-ta-lû ( ) = adâru ša šin 'eclipse of the moon', 474. This means clearly anta 'above' + lû = adâru 'br dark' (q.v.). The Chy. âthaliâ 'eclipse' is probably an Assyrian loanword (see Leander, 6). The Assyrian equivalent of an-ta-lû is a(t)talû II. 48, 29 cd, where it is represented by the ideogr.    , 1914. The derivation of the Sem. word is doubtful. It is either from natâlu (Hebr. III. 254) or from ny (see Barth, Etym. Stud. 5). Another ideogr. = attalû is   'the darkening of the heaven', 8917. See Muss-Arnolt, 130 ab. I believe that attalû may be Semitic and that an-ta-lû is probably a Sem. paronomastic representation of the word. On the other hand, an-ta-lû might have been the original Sem. word for 'eclipse'. There is no way of judging at present.

An-ta-šub ( ) = miqtû 'precipice; lowness of spirit; damage', Muss-Arnolt, 579 b. Br. 465. It certainly does not mean 'witchcraft', Weisner, Suppl. 12 b. The comb. in Sem. means 'what is precipitated' ( ).

the s.v. šub = 𐎢𐎠𐎢.

An-ta-šur (𐎠𐎢𐎠𐎢) -ra = antašurû 'powerfully or high shining', 470; IX. 18, 436. The comb. anta = êliš 'high' and šur = šarârû 'shine, beam.' So correctly, Leander, 6. In Lau, Thesis, antašurra = a temple-name, quite appropriately.








A-nu = 𐎠𐎢, 416; II. 29, 70. a = šubultû 'ear of corn' (440). The god-name is probably applied to the corn, because it was regarded as the gift of the rain of heaven.









A-num (𐎠𐎢𐎠), preceded by 𐎠𐎢 = dingir, 11597 = the god-name Anu also, 11598, *passim*. For this god, see Jastrow, Religion, 741. Cf. Sb. 379: dingir A-nu-um = 𐎠𐎢 a-num (?).



A-nan-na-ge (𐎠𐎢𐎠) preceded by 𐎠𐎢 = dingir, 11463 and a-nun-na-ge (𐎠𐎢𐎠) - e-ne, preceded by 𐎠𐎢 = dingir, 11464, a-nun-na-ki preceded by 𐎠𐎢 = dingir, 11465. These are the spirits opposed to the Igigi, *q.v.* Muss-Arnolt, 71 calls them 'the gods of the deep waters', quoting various sources, evidently translating a 'water' + nun 'big', i.e. 'deep' + ge the sign of the genitive. It would be equally correct to render 'the gods of the waters of the exalted one', i.e. Ēa (so Leander, 6). Opposed to this view is the fact that Anu, the heaven god, is called the šar Anunnaki, so that <sup>one</sup> would suppose that they had more to do with heaven than with the deep waters! Cf. also IV. 21, 38ff: Anunnaki ša rixût ilu Anu raxû, which seems to point to rendering a not as 'water', but as 'seed' (see s.v. a = 𐎠), i.e. a-nun-na-ge = 'the seed of the great one'; viz., Anu! I agree with Hrožny (86) that they were the gods of the water laden clouds of heaven, rather than of the waters of the sea. Reiserer (Heft X. 115, line 28) gives the form 𐎠𐎢-a-nun-na-ge-e-ne with plain vowel harmony (ge = ge) of the gen. suffix (see above I § IV. 2). For the forms anukki, anukki, see Jans. KB. II. 1, 7, rem. 9; Zimmern, KAT<sup>3</sup> 452, and *Cur. Texts*, XIII. pl. 9, and 11, line 104 (K. 6650).







An-xa-lu-ub-bu, preceded by 𐎠𐎢 = dingir, 2516; I. 32, 63 d, represented by the ideogr. 𐎠𐎢𐎠𐎢𐎠𐎢𐎠𐎢 = xandû. This



xandû is also represented by gi-ša-gal (= --) 'what is in the middle of a reed' and must mean 'the plant matter in the core of some sweet smelling reed'. Note that    = ša libbi ganê 'what is the middle of a reed', V.32, 63d. Flow () sin or rig (q.v.) = ri-ik-ke, Hwb. 620 'sweet smelling herbs'. Xandû, therefore, must indicate a vegetable perfume. Gi-ša-gi means 'a reed in the middle of a reed,' but it is probable that the first gi here is merely a determinative. The word means 'the contents of a reed.' I cannot derive anzalibbu nor its Semitic equivalent xandû.

A-pi-in = , 1016; Sb.291: êpinu 'irrigation', 1022; Hwb. 114; nartabu 'irrigation canal', 1025. Note that   = a-pi-in, HT. 124, obv. 14. We must notice that apin is the usual word for 'agricultural person, peasant' (so R.3). Mention is frequently made of the apin of a god and of a temple. Furthermore, apin-a = 'inhabited, cultivated', R.3. Apin-lal = 'planted', R.3. In 1026,  occurs without value (but probably = apin) with the meaning ušûu 'foundation', possibly referring to soil, bottom, originally (?). The primitive sign is  TD.50, which undoubtedly refers to a network of canals. The word apin may be pure Sumerian and êpinu a Sem. loanword.  means 'water' and  'irrigation' so that a-pin would mean simply 'irrigation for cultivation purposes.' See also s.v. ingar, pin, uru = .

Ar = , 5776; Sa. III. 22: karmu 'ruin-heap'; also a-re, Sa. III. 22; var. Ar is the common Assyrian value of . The sign shows the following Semitic meanings:

5780 = illiru (only II. 26, 4a) 'sprout, encasement, bond, fractures'; Muss-Arnott, 496. I cannot explain this word in this connection. 5781 = karmu 'ruin-heap', Sa. III. 22 and 5788 =    also = ûlû 'cause to go up', II. 35, 45a. See below this section s.v. -ri and s.v. this word. 5782 = kibrâtu 'region' with a value ending in -d; cf. II. 35, 40a: -da- 'the four



quarters, *passim*. Cf. also 5786 (with value ub)  $\text{𒀭}$  = tubqu 'region'. In 5783 = na'âdu 'be lofty', without value given, but probably = ar, ara. With this is connected 5784 = tarattu 'exaltation', II.35, 32 a, (cf. IV.13, rev.13: âr-ri-šš = ana tanadâte) and cf. 5793:  $\text{𒀭}$ -ri, the ri-complement showing plainly the ar-value for  $\text{𒀭}$ ;  $\text{𒀭}$ -ri = tanittu, II.35, 36 and 5784, 5794 = tanattu! This comb. ar ( $\text{𒀭}$ )-ri also = xittu, 5790 perhaps syn. of namûtum 'condition of ruins, decay', 5791. Also  $\text{𒀭}$ -ri = nu'idu 'exalt, lift up', 5792.


















The original sign was  $\text{𒀭}$ , a variant of  $\text{𒀭}$ , lystun, 175, which seems to indicate 'direction', hence 'region'. There can be no doubt that the ar, ara-value of  $\text{𒀭}$  means primarily 'height'. Where it indicates 'ruin' as in harmu 'ruin-heap', namûtum 'decay', it means simply 'something piled up'. It is curious to note that the Simites regarded harmu as 'something thrown down', while the Sumerians denoted it by the combination 'something piled up': ar-gub ( $\text{𒀭}$ 𒀭)-a (cf. s.v. gub =  $\text{𒀭}$ 𒀭). Cf. also s.v. ub, lipa =  $\text{𒀭}$ .









Ar =  $\text{𒀭}$ 𒀭, 9424; Sa. 1, 2 and in Sim. LITP. nr. 192. In 9425 = namâru 'shine', only K. 4225, dupl. 8: ar/šar/nam-e-til-lu/ar/na-ma-re/še-ir šar/e-til-lu eme-sal. This sentence is very puzzling. At any rate, it certainly looks as if ar =  $\text{𒀭}$ 𒀭 = namâru. Note here that  $\text{𒀭}$ 𒀭 = nabâtu 'shine' with value di =  $\text{𒀭}$ 𒀭 (q.v.). Ar =  $\text{𒀭}$ 𒀭 is a combination of  $\text{𒀭}$  +  $\text{𒀭}$ 𒀭, i.e. 'shine ( $\text{𒀭}$ 𒀭) into the eye' ( $\text{𒀭}$ ). See s.v. igi =  $\text{𒀭}$  and di =  $\text{𒀭}$ 𒀭. The regular ideogr. for 'shine' namâru is  $\text{𒀭}$  = lax; also bar, uddu, zal (q.v.). Cf. Hwb. 467-468 for further ideograms = namâru.









A-ra =  $\text{𒀭}$ , 5775; Sa. III.22 var. See s.v. ar =  $\text{𒀭}$ .





A-ra =  $\text{𒀭}$ , 8583; V.19, 45c = tênu perhaps 'some sort of meal'; cf. s.v.  $\text{𒀭}$  b p in Hwb. Note the following equivalents for this ara:





























8584 =  $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$  = êrû 'bronze', V.39, 47c.







































8538 =    = *xaltappānu*, II.42, 59c 'a plant', Muss-Arnolt, 319-320. 8586 =   = *xubūlu* 'intercot' usually   and          , Howb. 267.

It is clear that the original value of *ara* was *xara*; cf. *aba* = *xaba* and note that  has the values *ir* and *ur*, q.v. The original meaning of , primitive sign  was probably 'place a ban' or 'limit on anything'. Cf.  *arratu* 'curse' and  = *esēnu* 'restrain', 8525; *esēnu* 'harvest, gather in', 8524; *urur-tu* 'limit, enclosed space', 8545. Note that  *tērtu* 'law'. On , cf. s.v. *gur*, *xari*, *xar*, *xir*, *xur*, *ir*, *kikkin*, *mur*, *ur* = .

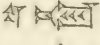
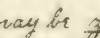
A-ra =  , 4865; II.48, 15g. This value is identical with *ra* =  = *alāku* 'go'; = *kānu* 'establish' (so 4884, but should be *qub* = *kānu*); = *babālu* 'bring'. It is highly likely that the comb. *a-ra* consists of the abstract prefix *a* +  with value *ra* (*su* above on *a* = ; SA, nr.4 and I S II.4). The common comb.  *a* should probably be read *ra-a*. It is not necessary to suppose that *ra* is a secondary form of a longer *ara*. The real element is *ra* = 'go' and allied meanings. The primitive ideogr. was , i.e. picture of a foot, *Systēm*, 68. For further discussion of the sign, see s.v. *di*, *du*, *dun*, *gin*, *qub*, *qubba*, *ša*, *tum* = .

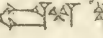




Ara =  , 10475; Str. Syll. 499; Del, *Koossār*, p. 28. This is not a Sum. value, but probably a Koossāran word for eighty. The sign  = the number 80. See also s.v. *dara* = .

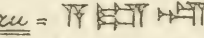
A-ra-ab =              , 7844; V.28, 28 = *u-sa* .....? This is probably a place-name like *adab* =              . Is the *r* a cogn. of *d* in *adab*?

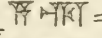

A-ra-li =              , 11549; II.30, 11ε: *aralli*; IV.24, 7b. This is the name for 'the realm of the dead'; cf.             (6258) = *arallû*; 6259 = *bît mûti* 'house of death'; 6260 = *irsitu* 'earth', as the universal grave; 6261 with value *arali* = *mûtu* 'dead person'; 6262 = *nagbaru* 'sepulchre'. In 4780             = *arallu* with value *urugal*, q.v.; also 4781 = *qabru* 'grave'. There can be no doubt, therefore, as to the meaning of the combination.

I am inclined to connect arali with uru-gal 'great city'. I have already noted s.v., abulmax the possibility of ul in abul being a trituration of gal. If ul, why not li in arali? Halévy's derivation from 713x + 551, AV. 2667, is absurd. His attempt to derive it from 577x 'circumcised', is equally impossible. The word has nothing to do with 5877x, so Mus-lemolt, 101. See Leander, 20.

A-ra-ar-ma-ki =  = Larsa. See Price, Rim-sin, 19, for full references. This may be zararma =  , q.v.

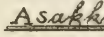


A-rat-ta =  , 9051; 52, 8-16, 1, obv. 46. In 9052, arattu is a Sum. loanword, syn. of 9053 = kattu 'powerful' and 9054 = tanadattu 'loftiness'. The sign  = nir = ilamu (name) probably from el 'be high' and  = lammu sign-name! I cannot explain aratta. It may mean 'high place.' Cf. s.v. kur =  and elim = .

A-ra-zu =  , 11548 = trclitu 'prayer, supplication' passim. Can this mean 'going forth of consciousness' (knowledge): a-ra + zu?

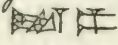
A-ri =  = abu 'enemy', 11447 = aru 'for', 11448; xatânu 'defend', ZA.I. 39, 7 n. 1. Note that ri =  = xatânu also, 2560. This a-ri is probably merely the abstract prefix a + the verbal element ri. The occurrence of the Sum. aru 'for' here is perhaps a mnemonic pun on a-ri. Perhaps the converse is true and a-ri was a deliberate pun with two Sumerian elements on aru! This seems more probable.

























A-xu-a 'sort of service' or 'officer', R. 1.

Ar-xa-na 'sort of grain', R. 3.

Asakku =  , 83-1-18, 1332, obv. col. II. 18 (so Bezdol in PSBA. XVI. p. 179, line 24) = 'darkness' or similar meaning, also in Silgames Epic, III. 26 (KB.VI. 138 and especially 433). The meaning is 'illness, mishap'. The ideogr. = 'glare (azag) of heaven' (an), i. e. 'anger of the gods'. It is, I think, a pun on a () - zag () , q.v. The Sum. form asakku is merely a loanword from



Sum. agag, agag, in the probable sense 'anger'. This asakku may be read also asakku. cf. s.v. a-rag = 

A-sa-ru =    , 918; II. 55, 68c; cf. I. 62. 45: dingir a-  -ri-ge () = dingir A-sa-ri, and cf. Sb. 49. I believe that this means 'the one of hosts', i. e. 'Marduk', as the ideogram     = Marduk, 925 shows  = šar = 'host'. In A-sa-ru I regard the element a as the same grammatical element o or v in the abstract a-prefix (cf. s.v. a = ; SA. 4). The šar element may be cogn. with šar = , q.v. although  does not show the šar value with s; s, however, can be equivalent to š (see IS IV. 1). I base my derivation on the comb.             



= mitxaru 'something agreed upon', i.e. 'at one with.' It is prob., however, that  $\triangleright$  has the val. dil in all these connections. Note that  $\text{𒄀}$  prob. taš (taš = tal = diš) also means idu and mitxaru, 11259; 11260. The sign  $\triangleright$  undoubtedly simply indicates the numeral 'one' and hence 'compactness' (System, 69; see s.v. numerals, I. S IV. 6). This  $\triangleright$  is used regularly for ones with the measures gun, gur, karu, R.3. The sign  $\triangleright$  clearly has the val. aš as the adverbial sfx. by vowel harmony for -eš, 28. See above I. S IV.2. For  $\triangleright$  see s.v. ru, dili, dil, til, tal, saligub, simid.

Aš =  $\text{𒀠}$ , 419; in II. 47, 18c:  $\text{𒀠}$   $\text{𒀠}$   $\text{𒀠}$   $\text{𒀠}$ , aš-ša-an, probably for an-ša-an, cf. V. 21, 54c:  $\text{𒀠}$  = aš ( $\text{𒀠}$ ). This is the same change (š = n) seen in nar = šar, q.v. and see an-ara. See above I. S IV.1 on consonantal changes and cf. s.v. iššu. On  $\text{𒀠}$ , see s.v. anum, anū, ana, an, dingir, diminir, iššu, ily, su =  $\text{𒀠}$ .

Aš =  $\text{𒀡}$ , 6741; Sc. 224. It has the following meanings: 6745 = arratū 'curse'; here belongs also irritu 'curse', 6749 (see Jens. Za. IV. 308, n. 1); 6747 = xaišxu 'need, want', with which goes xiaštu (subot.) 'want, need', 6748; 6751 = gibitū 'longing, desire'; 6746 = ezēru 'curse, bar.' Note that aš-xal (6755) = xāšu; cf. 79 (see s.v. bu-lux). Perhaps this means 'desire very much', hence 'hastor' (?). The original meaning of the sign, which I cannot explain, was probably 'curse, restriction', hence the development 'desire, want, need.' Note that aš = 'grain, cereal', R. 4. See s.v. a ( $\text{𒀢}$ ) - aš = xiaštu and gibitū, and for this sign, s.v. deššu and xix =  $\text{𒀡}$ ; also s.v. xar =  $\text{𒀡}$ .

Aš =  $\text{𒀢}$ , 12196; PSBA. IV. 11, cf. V. 37, 23b. This is iššū (12197) 'six', also with -kan-ma (12199) = šiššu. The value aš for Rammānu, 12198, is doubtful. See s.v. Numerals.

Aš =  $\text{𒀣}$ , 6543; Zb. 39 in the comb.  $\text{𒀣}$   $\text{𒀣}$ ? See s.v. aš-te. I have pointed out below, s.v. id =  $\text{𒀣}$ , that  $\text{𒀣}$  = iššinit 'one', 6549, and maxru 'foremost', 6554, only once in Brünnow. Their meanings must have been pronounced aš and come from  $\triangleright$  = aš 'one', q.v. Cf. also a ( $\text{𒀢}$ ) - aš = xiaštu and gibitū. This  $\text{𒀣}$  = aš is very obscure.

Summing up the aš-values then I conclude as follows: There

were four distinct words as as indicated above; viz., as 'one, perfect, agreed upon'; as 'need, desire, cure'; as 'six' (!); as in as-ti = a + sita (or as-ti = ~~𐎠𐎡𐎢~~ 𐎠𐎡𐎢). Were these four original tones? I incline to the view that 𐎠 + 𐎡 + 𐎠𐎡𐎢 'one' had the value as in three con-  
 nexions, to which the proper original tones were applied in the  
 primitive language.

A-sa (g) = 𐎠𐎡𐎢, 11585; passim = eglu 'field'. The comb.  
 means 'water in the field', referring to the irrigation canals. Note  
 that the same comb. = iku (11586) 'lake, reservoir'. It is probable  
 that iku here (II. 20, 1 c) is a conscious mnemonic paronomasia on  
eglu 'field'.

A-sa-ya-ra = 𐎠𐎡𐎢𐎣𐎤𐎥, 2677; Sb. 131. So Muss-  
 nolt, 113 b, incorrectly. For full discussion see s.v. agargara.

A-s-xal-hum 'copper vessel', R. 3.

A-si-gaba (𐎠𐎡), R. 1, lit. 'one who presents tears' or  
 'complainer' = 𐎠𐎡𐎢 which should be read er. The word was prob-  
 ably er-gaba. See s.v. er = 𐎠𐎡𐎢. The word indicates some sort of a  
 temple official, whose special duty was, no doubt, to sing penitential  
 psalms.

As-te = 𐎠𐎡𐎢𐎣, 6617; I. 39, 6g; II. 24, 51c (ZA. I. 188, n. 1).

Note that the sign 𐎠𐎡𐎢 = sita, Sb. 235. 𐎠𐎡, of course, has the value  
a, q.v. The division is really a-sita = as-te = as-te with flattening  
 of the a in sita for vowel harmony with a (see Jensen ZA. I. 188, n. 1).  
 This as-te = xisartu 'need, want', 6618 and sa-par-(ru?) 'net', 6619.  
 𐎠𐎡𐎢 = takaltu ..... 6620. I believe that this as-te is simply the  
 same as sita with prefixed abstract a, written in an unusual way!  
sita = rikou 'band', Sb. 235, and oklulu 'complete, perfect', Sb. 236  
 (see s.v. sita = 𐎠𐎡𐎢). Dingir sita (𐎠𐎡𐎢𐎣) = ilu Malik, II. 57, 20a, prob-  
 ably denoting the god who has the binding power? In the same way  
 'need' and 'net' are conceptions derivable from 'bind'. The sign 𐎠𐎡𐎢 =  
 𐎠, specifying particle, + 𐎠𐎡 'enclosure' (see System, 167). See as-te  
 below.

As (𐎠) - te = 𐎠𐎡, 10298; 80, 11-12, 9, rev. III. 3. The sign

$\overline{\text{III}}$  = 'enclosure of water, swamp' (see s.v. *huniŋ, sug, ōg* =  $\overline{\text{III}}$ ). This *ōte* probably stands for *a* 'water' + *ōta* 'bind, hold', i.e. 'what holds water.'

$\overline{\text{A}}\overline{\text{S}}$  (𐎠) -  $\overline{\text{te}}$  = *ōbtu* 'dwelling', 61; *kuosū* 'throne, seat', 62. Here again we have the elements *a-ōte* in the word, i.e. 'something which holds', hence 'a dwelling' and 'a seat' connected with idea 'dwell' = *āšubu* 'dwell, sit.' The sign comb. is a sign-paronomasia  $\overline{\text{as}} + \overline{\text{te}}$  ( $\overline{\text{A}}\overline{\text{S}}$ ) = *nāxu* 'rest'; *paōāxu* 'pacify'. Note that  $\overline{\text{as}} - \overline{\text{te}} - \overline{\text{azag-ga}}$  = *La-ar-ou* (63) 'the shining dwelling' and  $\overline{\text{as}} - \overline{\text{te}}$  = *Bil*, 60 (?).


$\overline{\text{A}} - \overline{\text{su}} - \overline{\text{gi}}$  =  $\overline{\text{FF}}$   $\overline{\text{V}}$   $\overline{\text{VI}}$   $\overline{\text{VII}}$ , 11731; V. 22, 28a: *šuripū* 'a shuddering sickness' or 'chill' (Zb. 27); probably also II. 32, 35b. Note that  $\overline{\text{FF}}$   $\overline{\text{V}}$   $\overline{\text{VI}}$   $\overline{\text{VII}}$  =  $\overline{\text{šē}}$  = *paōāxu*, V. 22, 25d (not *paōāri*, as in Br. 11737, but see Del. Zb. 116 M.). The original form of this *šē* is *šeg* = *šē-ig* =  $\overline{\text{FF}}$   $\overline{\text{I}}$   $\overline{\text{II}}$   $\overline{\text{III}}$   $\overline{\text{IV}}$ , V. 22, 29, ab. Note also that  $\overline{\text{FF}}$   $\overline{\text{V}}$   $\overline{\text{VI}}$   $\overline{\text{VII}}$  = *xalpu*, 11735 'foot, cold, chill' and *mammū*, 11736 (also with value *mammī*, q.v.) 'snow, cold rain shower', Hwb. 415. I connect *asugi* with *šeg*. The *a*-element is probably the abstract *a*-prefix (see s.v. *a* =  $\overline{\text{FF}}$ , SA, nr. 4). The three signs  $\overline{\text{FF}}$   $\overline{\text{xa}}$ ;  $\overline{\text{V}}$   $\overline{\text{uolan}}$ ;  $\overline{\text{VII}}$   $\overline{\text{di}}$  = 'shining; appearance; establish', i.e. 'to make a shining appearance'. Does this perhaps refer to the whiteness of snow and ice, then applied to the patient in a chill? I think it is a word picture of these conditions. See also s.v. *xalba, mammī, šē* =  $\overline{\text{FF}}$   $\overline{\text{V}}$   $\overline{\text{VI}}$   $\overline{\text{VII}}$ .


$\overline{\text{A}} - \overline{\text{šur}}$ , a supposed element found in the Sem. loanword *āšurakku* 'bottom of the river bed' (see Leander, 6). This word *āšurakku* may be the result of a comb. of *a* 'water' + *šur* = *šarāru* 'flow'. Note that *a-šur-ra* (11468), V. 42, 21a = *šinātu* 'wine', i.e. 'flowing water', especially applied in this sense. For *šinātu*, see s.v. *kašē*  $\overline{\text{III}}$   $\overline{\text{IV}}$  and *šur* =  $\overline{\text{V}}$ . See just below *a-šur-ra*.


$\overline{\text{A}} - \overline{\text{šur-ra}}$  'wine'; see s.v. *a-šur*.




$\overline{\text{A}}$  ( $\overline{\text{III}}$ ) -  $\overline{\text{tu}}$  ( $\overline{\text{A}}$   $\overline{\text{III}}$ ) = *abu* 'fin of a fish', 6609; II. 19, 65b; Hrozny, 12, obv. 31. The idogr. must mean 'something grown out like a branch, an arm of vegetation', here especially applied to the fin of a fish.


















A-tab, a supposed element, equivalent to atappu 'water-way, ditch, canal'. It is probably composed of a 'water' + tab, which in this comb. must indicate the two lines of the canal. Cf. s.v. kaskal =  = the two lines of a road crossed over!




A-ta () = atirtu (R.1) 'a plant' = aišou, Muss-Arnolt, 134 ab. This may mean 'rice', i.e. the water (a)-plant (so Law, Thesig).

A-tu-gaba () 'a sort of wood', R.1.

Âum =  , 11686; Sa. 6, 1a: a-a-um. For discussion see s.v. ai = .

A-zag (a-za-ag) =  , 6591; HT. 35, obr. 4. = a-šak-ku 'sickness'. This word may be read a-šak-ku also (see s.v. asakku). The šak, šak-sign is  in very case, which has both s, š values. Here we must note that à-zag () - gi = kamû 'bind, seize, take prisoner', II. 34, 66a (6593). The comb. means lit. 'one who smites with the hand'; à () 'hand' + zag (sig) mašâqu 'smiter'. Zag in this word is undoubtedly vowel harmony for sig = , q.v. This seems to point to the proper meaning 'the demon who seizes or grips' (cf. influenza-la grippe!). Asakku =   is probably a pun on this combination which is most likely the original à-zag = asakku which is falsely represented by  azag 'shining' + .

A-za =  , 3867; Sb. 2, 12. In 3868 = axa (axa) 'physician'. This sign is perhaps a comb. of  +  'magnificent power' (?). Del. System, 149, cannot explain the meaning of the sign which also = šigaru 'bolt' (with prefix ). Axa may be vowel harmony for a-zu, q.v. The Sem. value ax for this sign came from this axa in all probability.

A-zag () =  , 9387; Sb. 110. This word has the following meanings:

I. 9879 = šalû 'shins', 9890 = šillu 'shining', pašim; 9893 = šillu (subst.) 'shining'; 9892 = šimru 'multitude, fullness' (Muss-Arnolt 883). It probably here = šillu, and has the sense 'wealth' from the sense of shining money or coin. In the contracts šimru means 'the amount paid in full'.




II. In 9986 ff = axag-gi = xurâcu 'gold' (see guškin); nuxari 'a plant' (see aiar); sibu 'old man', i.e. 'one with white shining hair' (see also ab = 𐎠𐎢).










III. In 9907 ff, axag-babbar (𐎠𐎢𐎠𐎢) = ašakku, evidently a pun here on à (𐎠𐎢𐎠) - ag, q.v.; kaspu 'silver' (see kubabbar); kaspan, a variant of kaspu; nuxâbu 'a plant' (see s.v. aiar); šarpu 'silver' (see kubabbar).

Del., System, 42, n. 3, suggests that axag-gi means 'shining like a reed' (gi = 𐎠𐎢𐎠), i.e. 'yellowish green', but I regard this as doubtful. There can be no doubt that the inherent meaning of the sign was 'shining'. The original sign was 𐎠𐎢, TD. 252, which I cannot explain. axag 'the sickness' and this axag probably had two distinct tones originally. Note the comb. axag-gim 'gold and silver worker', R.2. In the contract literature this axag means 'of first quality' (see Lau, Theosis, correctly). See s.v. ku = 𐎠𐎢.






A-xa-lag (𐎠𐎢) = 𐎠𐎢𐎠𐎢 𐎠𐎢 𐎠𐎢, 6429; Sb. 330. This = ašla-ku 'fuller', 6431; Sb. 330. The sign means 'one who whitens clothes', i.e. ku (amêlu) 'one who' + 𐎠𐎢 = subâtu 'garment' + 𐎠𐎢 'whiten'. Jensen, ZA.I, 62-3, 185, n. 1, thinks 𐎠𐎢 had the value šlaq here, just as 𐎠𐎢𐎠 = šte in aš-te, q.v. This is by no means certain, as 𐎠𐎢 has the values bab, babar, babbar, bir, xiš, lax, par, tam, u, ud, uta, utu, xal, all of which see, and never šlaq, whereas 𐎠𐎢𐎠 has the value šita. This might, of course, be got from lax, but how are we to explain the sibilant which cannot be obtained from ku (amêl) - 𐎠𐎢? I think the word axalag must be explained separately from the ideogr., i.e. axa = a shortened form of axag 'shining' + lax 'whiten'. There can be no doubt as to the meaning 'whitener'. See s.v. lag = 𐎠𐎢𐎠, and see esp. s.v. šöral = 𐎠𐎢𐎠𐎢 𐎠𐎢.  
A (𐎠𐎢𐎠) - xi(d)-da = imnu, imittu (6569) 'right hand'.  
See s.v. xi, xid = 𐎠𐎢𐎠.


Az-ra = 𐎠𐎢𐎠𐎢, 10258; 80, 11-12, 9, rev. IV.5 also ušra, q.v. The meanings given without value are budduru, bunduru, 10250 and kutullu, 10251, which I cannot explain. They undoubtedly indicate a

plant of some sort. See the sign  = šam in the enclosure. Cf. Hommel, *L.S.* 33, 335.

A-zu = , 4663; Sb. 202, var. barû 'sur' (4666); also  , 4668. The sign means simply 'a high placed person' (*šbat*, 164  = 'great'). Hence it also stands for ēnu 'father in law' with value šōbar, q.v. Uš-bar means also 'a man (uš) who was set apart' (bar). There can be no doubt that a-zu = *šm. asû* 'physician'. I do not believe that this word meant primitively 'a water knower' (a = 'water' + zu 'know'), as some have suggested; cf. Zimmern, *Beiträge*, 87. I regard the a here as the prefixed abstract a (*su* s.v. a = ; SA, nr. 4). A-zu, therefore, simply means 'one who has knowledge', hence applied to a physician especially; cf. English 'doctor'. On the other hand, it is probable that a later popular derivation regarded this a as a 'water', because we find the variant word u-zu which could mean 'a plant knower', but this u is also an abstract prefix (see above I *SIV*. 4. and below s.v. ugu). The question is not definitely settled, but owing to the frequent occurrence of a-, ē-, i-, u- in the abstract signification, I incline to the view I have given for the original meaning of the word. Note the *šm.* derivative axugallu (axu-gal) 'great physician' with axagallitu (*Hwb.* 1976). The *Syr.*   issu, usûtu, is undoubtedly an Assyrian loanword. The Assyrian stem asû with subst. asûtu, asûtu 'support, help' I must also regard as a *šm.* denominative from asû = a-zu. See s.v. axa  and usu, šōbar = . The occurrence of the word ni-zu (5310) = barû, i. e. 'oil knower' is probably a further popular extension of a-zu.

## B.

Ba = , 1723; II. 56, 36 c:    = ba-ra = bar-ra. For this see bar = .

Ba = , 9970; V. 37, 43 a. This sign and meaning have the following *šm.* equivalents:—

9977 = bantu, V. 37, 48 c; probably a limitation for banda = banda, *q.v.* Note the equivalent: ba-a = sūtām, V. 37, 49 c, 'a vessel'; usual ideogr.  $\text{𐎧𐎠𐎢}$   $\text{𐎧}$ . 9985 = mišlu ba-a 'half', V. 37, 44 c. Cf. also *s.v.* kišī =  $\text{𐎧𐎠𐎢}$  and  $\text{𐎧𐎠𐎢}$  = ba-a = xūxi, V. 37, 47 c, 'half'. Note  $\text{𐎧𐎠𐎢}$  = ba = ixūxu, II. 11, 33 a (see *s.v.* ba =  $\text{𐎧𐎠𐎢}$  and bar =  $\text{𐎧}$ ). The old Sum. word for 'three' is piš (*q.v.*); later iš. Is this following ba connected with this piš? Note 9991 = šalašū 'thirty' and cf.  $\text{𐎧𐎠𐎢}$  = iš = šalatti 'third'. 9988 = ilu šin, V. 37, 43 c also = si-in, *ib.* 42 c. The sacred number of the moon-god was thirty, the number of days in the lunar month. 9986 = muttātu 'face, forehead', V. 37, 46 c, apparently a separate meaning.

This sign  $\text{𐎧𐎠𐎢}$  originally meant 'thirty' and therefore the šin-value and 'thirty' are the proper ones; bantu is a pun on banda; mišlu and xūxi 'half' are puns on bar =  $\text{𐎧}$ , *q.v.* I cannot explain ba = muttatum. See further *s.v.* batu, bur-šō, šō, š, šin, šūn =  $\text{𐎧𐎠𐎢}$ .

Ba =  $\text{𐎧𐎠𐎢}$ , 102; II. 11, 30 a: axāxu, see Brünnow, but this stem is really xāxu ( $\text{𐎠𐎢}$ ), from which comes xūxu 'half' (see *s.v.* ba =  $\text{𐎧𐎠𐎢}$ ). Closely connected with this is ba = qāšu, 107, pašim 'give, portion out'. Note R. 8: ba = 'something portioned out.' Hence ba = našaru, 108, 'loosen, cut off'; cf. mašartu, 109, an implement (probably not maxirtu, Br.). Note also that ba-ba = nūšuru 'reduction, diminishing' (val. bi-bi, 116). Ba also = xazābu, xuzābu 'part of the date-palm', Hwb. 287-8 (?), but this is only in comb. with  $\text{𐎧𐎠𐎢}$  and  $\text{𐎧𐎠𐎢}$ ; cf. 106, and does not belong here. Ba is also common as a verbal prefix of all three persons (see above II. § 20, 50). It is also a suffix of the third person (114) and in these senses is undoubtedly cogn. with the suffix bi =  $\text{𐎧}$ , *q.v.* These meanings of ba show that it could be used as a demonstrative element like many other particles. See above, *Introd.*, and cf. *s.v.* bi =  $\text{𐎧𐎠𐎢}$ . It is interesting to note that ba-a = mū, V. 28, 29 a (128). I regard this as an archaic form of ā = ba-a = \*wa-a (see above § IV. 1). The original meaning of the sign  $\text{𐎧𐎠𐎢}$  =  $\text{𐎧}$  (Chyotem, 139 f) was unquestionably



'divide', from which idea the above meanings are derivable.

Ba-a-si =  $\text{𐎢𐎠𐎢𐎠}$   $\text{𐎢}$ , I. 42, 14ε. This is synonymous with  $\text{𐎢𐎠𐎢𐎠}$  = kubduqqu 'a vessel', Sum. a-ba-an-niš (5574). I believe ba-a-si is a later form of abanniš, *q.v.*, and cf. *s.v.* banda.

Ba-a-lam, II. 54, 37g: dingir še-ni-ma(?)... I cannot explain.

Ba-ab is a verbal prefix, the reduplicated form of the prefix ba- =  $\text{𐎢𐎠}$  and represents the 2 p. and very commonly the 3 p. See above II. 81, 50, and cf. *s.v.* ba =  $\text{𐎢𐎠}$ .














Ba-ab =  $\text{𐎢𐎠}$ , 7761; II. 55, 14 a: dingir Nin-tu-ba-ab(𐎢𐎠)-ra, name of a goddess. I think this simply shows that  $\text{𐎢𐎠}$  was to be read babbar, i.e. babbar-ra in this combination. See *s.v.* babbar =  $\text{𐎢𐎠}$  and references there given.










Ba-bar =  $\text{𐎢𐎠}$ , 7762; AL<sup>3</sup>. III. 80: ba-bar =  $\text{𐎢𐎠}$ . For full discussion of this shorter form of babbar, see *s.v.* babbar =  $\text{𐎢𐎠}$ .


Ba-ab-bar =  $\text{𐎢𐎠}$ , 7763; II. 39, 14ε. This sign which originally was  $\diamond$  = 'the sun', occurs with the value babbar in the following instances:



7779 = ašû 'go forth', written  $\text{𐎢𐎠}$  - šu-u = ( $\text{𐎠}$ ) a-šu-u. This is an evident paronomasia on babbar =  $\text{𐎢𐎠}$  = pišû 'white' (7788), a meaning easily derivable from the idea 'sun, giver of light' = 'white'. The meaning ašû = 'go forth, rise', said of the sun (cf. *s.v.* ud-du and e =  $\text{𐎢𐎠}$   $\text{𐎢𐎠}$ ), so that its appearance in this connection is perfectly natural. The idea 'shine, brightness' is further elaborated in 7785 = ba-bar (with one b!) = namāru ša šimi 'shines, said of the day', and in 7790 = pušû 'whiten' (also babar for babbar). Babbar means, of course, Ramaš 'the sun-god', 7795; *passim* and šit šami 'the rising of the sun', 7794 (cf. babbar = ašû 'go forth' above!). It is interesting to notice that  $\text{𐎢𐎠}$  (without value) also = Rammân (7761) 'the rain and storm god'. The whole idea of  $\text{𐎢𐎠}$  is 'light', and meanings derived from that conception. Cf. *s.v.* bir, xiš, lar, par, šlar, tam, u, ud, uta, utu, xal =  $\text{𐎢𐎠}$ . The same element bar as in bab-bar is seen in xabar, *q.v.*






Ba-ad = , 1475; Sb. 292; II. 55, 35a;   = du-ba-ad. This merely shows the value bad for  and does not prove that du- was a complement of  (contrarily Gen. ZA. I. 194). The original meaning of  was 'open' (see Systém, 108=→). Hence we find bad =  = pitû 'open', 1529, and nišû 'tear, avug, remove, distant', 1525. Cf. bad-du = nišû 'in the distance', Hexony, 10, 19, and ki-bad-du-šû () = ana nišûti 'unto distant regions', II. 30, 51a. The sign also = 'death' from the idea 'opening, dissolution', viz., mātu 'die', 1517; mîtu 'dead', 1518; nam-bad = mîtu 'death', 1519. Cf. also s.v. bad = . Acc. to K. 8-9,  = 'finish, said of a garment'. Cf.  = paḡru 'corpse' 1527; pašâxu 'quiet', 1528. For further discussion see s.v. bat, battu, banour, êdim, idim, maḡbu, sumun, sun, til, uš, xu = , and see s.v. bar = .





Ba-ad = , 4382; Sb. 351. This has the foll. meanings: 4386 = dûru 'wall' passim; 4387 = êlû 'high', II. 30, 9g; uru bad-da = êlu êlû 'a high city'. In IV. 1, 24a, bad-da = êliti, in connection with uri 'beams; upright wall-like beams'. The sign was originally , i.e. 'enclosure' with the 'open' sign =  + . This indicates an enclosure affording an ingress as well as an egress (Systém, 109). The meaning 'high' in connection with a city is clearly a Semitic extension of the idea 'wall'. This sign also = mîtu 'death' (4389) and mîtu (4390) 'dead man' (see s.v. bad = ). The value of this meaning in Sum. included in -g and has not yet been established, although it may very well have been \*dig (see s.v. dig =  and diš- ). The idea 'dead, death' might have been obtained from the sign by the following procession of meanings suggested by Del., op. cit., 109; viz., 'opening' = ; 'dissolving, resolution', hence 'destruction, death'. See s.v. battu and bar = .

Ba-(ad) = , 9258; Sa. II. 2; cf. Sa. 6, 7b = ma-ad. See s.v. mad and igi. See above I SIV. 1, for interchanges of k and m.

Bax (?) = , 9257; V. 38, 58c (Sa. II. 6, 6b); so according to Bezold, ZK. II. 65, but Sa. II. 6 (Sa. 6, 6b) gives Y-ma (xar - ) = maxar. This is obscure! For maxar, cf. V. 37, 21b, s.v. bakiru, just below.

Ba-ki-ru = , 8811; V. 37, 20 d: xiôu sa mu-gis-sar = 'xiôu, said of a gardener or forester'. Cf. 8813: xiôu sa bâiri = 'xiôu, said of a huntsman or constable' (so in Hammurabi!) = maxar, q. v. I believe this xiôu = 'something twined together' (Geflecht) and means 'turban', i. e. 'head-binding'. Its other ideograms are gi-ôu, gi-ôu-a, gi-ka-sar. The Sem. xiôu is probably a loanword from gi-ôu 'a woven reed-work'. I cannot explain the relation of bakiru to these combinations.

Bal, bala = , 216 ff. The discussion of this sign and its development of meanings is most interesting. Its original form was , i. e.  $\rightarrow$  'open' + 'something opposite to the opener' =  $\nabla$  = igi 'opposite' (Systém, 111-112).

I develop the bal-meanings as follows: 1) nabalkûtu 'break into', 270, *passim* (bala); puuxû sa zinnisti 'to open, said of a woman; to have sexual connection', 277; hence šupilu sa zinnisti = *ibid.* and šupiltu = *pendulum feminar*; also šaplu and mušpilu, 281. 2) Closely connected with this idea are tabâku 'pours out', scil. 'water' = 'seed', originally, 282; naqu 'pour out, make a libation', 271; dalû 'draw water' (bala), 265; note especially bal-ki-ta = dalû sa šapilti, II. 38, 6 c: 'draw water (seed) from the womb; viz., 'cause conception'. 3) Here must follow xirû 'dig', 269, from the same idea 'have connection, bore in'. 4) Then comes the class of meanings denoting strength developed from the sex-idea. Thus, abâru 'be strong', 263; bal-I , 296 = anantu 'resistance', and tuguntû 'combat', 297; bal-I  -  = ašgagu 'fight', 298. 5) From strength, resistance is but a step to 'hostility' = nakârû 'be hostile', 272; and by a pun naqârû 'destroy', 272 (cf.  - bal = uggat libbi 'anger of heart', IX. 12, 31-2); enû 'oppress', 267; etêqu 'proceed' (with violence), 268; perhaps also napalû 'one who assaults' (?), 274; see Hrb. 474b. nâpilu; dabâbu 'plan hostily', 264. Here must be classified the interesting word palû (275), originally = an insignium of royalty, probably a weapon, similar to I-bal = pilaquû 'axe' (278). From this implement as the sign

of kingship came the secondary meaning 'reign-year' so common in the narratives. From pilaqqu 'axe' came the development 'spindle' (278) by an evident paronomasia. 6) From 'planning' comes tamû 'svriar', 283, from which bal-bal-r = atmû 'utterance', 287. 7) Finally, we have bal = 'cross over, break a way across' = sbiru 266, from which oddly enough we have turgumannu 'interpreter, one who over-sets' (!), 284.

The following meanings of bal peculiar to the Contract Literature should be noted here: bal 'store up', R.8, probably from the idea 'plenty' evolved from 'strength'; hence bal = 'excess' (Lau, Thesis) and bal-sû (III) 'for an offering' (op. cit.). R.8 gives bal-dub 'cancel a tablet' which is plainly from the idea 'destroy'. Practically all these meanings must be regarded as later Sem. accretions. It is not possible to know how many of them belonged to the primitive Sumerian. The idea of 'breaking, opening by force' is at the root of them all and I am inclined to believe that this was the only primitive meaning. Schrader (Lit. Centralbl. 1889, nr. 20, col. 659) showed that  $\text{𒂗𒂗𒂗}$  could also be read bul; cf. WT. 175, nr. 9: lu -  $\text{𒂗𒂗𒂗}$  - ti = lubulti. On  $\text{𒂗𒂗𒂗}$ , see also Leander, p. 20 and s.v. bul. There can be no doubt that  $\text{𒂗𒂗𒂗}$  was commonly read bal, although the value is not always given.

Bala =  $\text{𒂗𒂗𒂗}$  267 ff; for full discussion see s.v. bal =  $\text{𒂗𒂗𒂗}$ .

Ba-lao (III) =  $\text{𒂗𒂗𒂗}$ , 7024; Sb. 156 = balangu, syn. of balaggu 'cry of war', undoubtedly a loanword from balag. For the nasal, cf. peluggu, pulungu 'region', with which balag has no connection. Note that  $\text{𒂗𒂗𒂗}$ -di = girixu 'cry of war', 7042. The sign  $\text{𒂗𒂗𒂗}$  also = dub, q.v. for full discussion!

Ba-an =  $\text{𒂗𒂗𒂗}$ , the nasalized ba- appears as a 2 p. and 3 p. element. See above II. § 20, 50, and s.v. ba =  $\text{𒂗𒂗}$ .

Ban =  $\text{𒂗𒂗}$ , 4075, supposed value; must have something to do with ban in banda, banour and perhaps in abannis, q.v. Cf. also ba-a-es.

Ba-an-da =  $\text{𒂗𒂗𒂗}$ , 4125; I. 23, 38a; V. 38, 19a. In



4126 = bandu and bunda, evidently a sort of vessel. Cf. bantu s.v. ba = 𐤁𐤁. I think this means a strong vessel, as 𐤁𐤁 = 'small, young, strong', + the phonetic complement -da. I do not think 𐤁𐤁 had the inherent value ban (see 4075; see above ban = 𐤁𐤁). The reading banda I must regard as purely arbitrary. The comb. 𐤁𐤁𐤁𐤀 = ikdu, 4127, 'strong' from the idea 'young' in 𐤁𐤁; hence = la'u 'strong', 4129, and litu 'offspring', 4130; = sixru 'young, little', 4133; = širru 'small', 4134; = sidu 'side, flank' (see banda = 𐤁𐤁); = takširu 'decision', 4136; = tašimtu 'decision, insight', 4137; = ukudu 'be strong'; cf. ikdu, 4138. The meanings here all center about the ideas 'young, strong'. Hence we have banda in nomina opificum, as banda-ba-til 'slaughterer' (Lau; R.8). The combination was probably chosen for banda = 'vessel', to denote 'strength' (?). See s.v. banda = 𐤁𐤁 and s.v. nu-banda.

Ba-an-da = 𐤁𐤁𐤁𐤀, 1425; I. 42, 15c. This shows that banda was a sort of vessel (see s.v. banda = 𐤁𐤁𐤁𐤀 and bandi = 𐤁𐤁𐤁𐤀𐤁).


Ba-an-diš = 𐤁𐤁𐤁𐤀𐤁, 1425; I. 38, 21c. This seems to indicate a pot de chambre! Cf. s.v. kaš, kisi = 𐤁𐤁𐤁𐤀 = 'urine'. The use of banda = 𐤁𐤁𐤁𐤀, cogn. with bandi to denote a vessel, is probably connected with maš = 𐤁𐤁 = liqittu, 1466 'something included' or 'which holds', i.e. 'receptacle'.




Ba-ni, a combination denoting ordinals, R. 8.




Ba-an-šur = 𐤁𐤁𐤁𐤀𐤁, 906; Sb. 269 = paššuru 'dish'. The sign is simply 𐤁𐤁 containing urudu 'copper', i.e. a receptacle made of copper. It appears in a number of combinations with 𐤁; 908 ff. Banšur is probably the original Chem. form of paššuru. The ban-element in this word is possibly the same as in abanniš, ba-a-iš, banda, q.v. and see banšur here following.




Banšur = 𐤁𐤁, 1479 (see DW. p. 160, line 3-4). This is evidently also a vessel. Cf. 𐤁𐤁𐤁 = sun = bulu 'a wooden implement', 1498; = xabxabbu = ibid., 1537; = magaru 'destroy', 1521; = nigru, only once, 1522; = nutabu, 1526; = sunnu, 1521, 'names of vessels'. For discussion see s.v. sun = 𐤁𐤁, and for the sign of s.v. had,





battu, îdim, idim, naqbu, susun, sun, til, uî, xu, zix = 

Ba-ar () = , 1722; Sa. IV. 19. This sign and value show a multiplicity of meanings only equalled by a = , q.v.

There are two distinct orig. bar-signs, i.e.  = 'half-enclosure, side' and , the sign of covering, cutting in two (System, 141), from both of which come all the meanings of the sign . From the first bar-sign we have the following meanings:

1) 1728 = axû 'side, brother' (see tappû) = the prim. meaning. Then 1729, the pun on this; axû 'be hostile' and 1731: axûtu 'hostile'. From 'brother, side-companion', we have axâtu 'sister', 1730 (bar). Here must also be classified the peculiar word baxû = bar, 1741. Can this be b-axû 'at the side of'? Cf. badiu 'in his hand', in Tel Amarna, nr. 72, Canaan. gloss (Prince, JAOI. 1897, 360), or is it for w-axû; b = w? A further pun on axû is axû 'jackal' = bar, (Flb. □ 718), II. 49, 38 r. Another bar = pûdu 'side', 1792, especially word of a man; usual ideogr. , ; also bar = tappû, 1807, 'companion' (see s.v. tab = ).

2) It is probable that from the idea 'side, half-enclosure' came also the following developments: êlûtu 'high side', 1751 (pun on êlû; see below); ênûtu 'low side', 1752, from ênû 'bend down'; itiatu 'side, enclosure', 1755. Perhaps tênû (1808) 'couch' also belongs here(?). Pênû is from ênû 'bend down'; cf. II 23, 57 cd ff: mûnû, mânû, tênû 'resting place'. Here must belong also bar = uôûbu 'dwell', 1813; tu'iltu, which may be a form from tu'ix like êlu 'city', i.e. 'dwelling', 1809; bar = maxû 'city', 1767; bar = 'sanctuary', R. 8. See also s.v. bar = .

3) Then come the meanings connected with the idea 'bind', which itself must be a development of the conception 'enclosure': bar = kamû 'bind', 1759; whence kamâtu, 1760; kimtu 'family', 1763; kiôttu 'bond', 1764; kasâdu 'overwhelm', from idea 'bind, oppress'. Perhaps here belongs bar = bêttu 'lady', 1743, a pun on which we have in bar = balû (1742) = 'without' (prep.). Here must also be classified zumû 'body, compact mass', 1817, usual ideogr. su = , q.v. Thence ûru 'flesh',

1803; kabattu 'livra', 1757 and payru 'corpse', 1753. Note that bar = gibtu 'produce, increase', Sc.I, 11a, with value ma-as, but it must also have had the value bar; cf. s.v. bir = ~~𐎠𐎢~~ = gibtu!

From the second bar-sign =  $\text{𐎠𐎢}$  'cut, sever' we have the following meanings:

4) mešlâ 'half', 1773; šunnû 'half', 1804;  $\text{𐎠𐎢}$  = tuâmu 'twin'; value maš, 1811, i. e. 'a half person'; barâru 'shine', 1744, pun on pa-râru 'break in two', 1849, whence comes bitrû 'ader. of the above, = maš', 1746; burru, loanword (?), 1745. With this barâru 'shine', which I can only account for by supposing a paronomasia with parâru = the natural meaning of this  $\text{𐎠𐎢}$ , must be compared the falsely derived meanings illu 'bright, shining', 1750; ibtu = ibid. 1754; namâru 'shine', 1775 (cf. on zabar = ~~𐎠𐎢𐎠𐎢~~  $\text{𐎠𐎢}$ ). Returning to the more direct derivatives, we have mušûru 'cut in two, sever', 1774; ušûru = mušûru, 1814; pa-râru 'decide, cut', 1786; whence piristu 'decision', 1788. Here may be long pitû 'open', 1791, but note that bad =  $\text{𐎠𐎢}$  = pitû also. Here we undoubtedly have a double paronomasia, i. e. on the signs  $\text{𐎠𐎢}$  and  $\text{𐎠𐎢}$ , both of which can signify 'open', the latter secondarily, and on bad-bar; d = r (see above I. S. II. 1).

5) This bar also means, by direct development from the above idea, 'sever' = nioû 'take away', 1779; nuosû, 1780; riqâtu for reqâtu 'distance', 1793; qâtu 'distance' from ~~𐎠𐎢~~, 1795; arkû 'future', 1735; arkâtu = ibid., 1737; axrû, axrâtu 'future, far off time', 1733, whence ux xrû, 1734.

Nowhere better than in bar =  $\text{𐎠𐎢}$  can we see more satisfying examples of the bewildering system of Sem. accretions to original Sem. idea-words. For further discussion of this sign, see s.v. maš =  $\text{𐎠𐎢}$  and s.v. banda, bandiš, bir and muš =  $\text{𐎠𐎢}$ .

Ba-ar (~~𐎠𐎢𐎠𐎢~~) = ~~𐎠𐎢~~, 5222; Sa. 5, IV. 11. The sign is a comb. with za (System, 123 ff) = 'shining'. One Sem. reading of the sign is za 'shining stone, jewel'; cf. Sem. zadimu 'jeweller', Hwb. 563 ff = 'stone-maker'; dim, BS for qim = ~~𐎠𐎢~~. The regular word for 'stone' is na =  $\text{𐎠𐎢}$ , q.v. As na =  $\text{𐎠𐎢}$  means 'a compact mass', I connect the

sign bar here with the meaning of bar = 𐤁𐤏 = 'body, compact mass', q.v. bar = 𐤁𐤏, nr. 3. Following the customary association of ideas and sounds, they gave the value bar to this sign 𐤁𐤏 facti-  
tiously. See s.v. dag, i, na, xi, za = 𐤁𐤏 and s.v. bur = 𐤁𐤏.

Ba-ar (𐤁𐤏𐤁𐤏) = 𐤁𐤏𐤁, 6872; S a. VII. 23; also bara, Sb. 354. The main meaning of this bar is clearly parakku 'sanctuary, shrine'. This occurs in 𐤁𐤏𐤁𐤏 𐤁𐤏𐤁𐤏 𐤁𐤏 = Bar-sip-ki = Borsippa and in the metal name 𐤁𐤏𐤁𐤏 = a-bar 'lead'. This sign is a gemination of 𐤁𐤏 = gur 'a course', usually 'water-course, conduit', i.e. an enclosure with al = gararu 'run swiftly'. I believe that 𐤁𐤏𐤁 = parakku means 'an extended corridor', although Skm. parakku, itself a conscious paronomasia on bar = 𐤁𐤏 'cut off', means 'something set apart', hence 'a shrine'. Cf. in Heb. פָּרֹכֶת 'the curtain before the Holy of Holies'. There can be no doubt of the deliberate association of the value bar here with the original bar = 𐤁𐤏. Note in this connection that this bar = âsibe 'a dweller', 6875; the same idea is seen in bar = 𐤁𐤏; this bar also = 𐤁𐤏𐤏 = 'subtle dwelling', 6881. Bar = arax Nisanu (see s.v. itu), and = udû 'aroma, perfume', 6882, with which cf. bar = ba'amu 'בְּאֵמָהּ', Muss-Arnolt, 18 b. Scents, perfumes may have been regarded as a distinguishing mark, and hence attributed to this word bar which in this case should be written 𐤁𐤏. Bar is really not a good value for the sign 𐤁𐤏. See also s.v. sar, sara = 𐤁𐤏𐤏.

Bar = 𐤁𐤏, 9179, so Jens. ZA. I. 196, but doubtful. Cf. s.v. gir, nê, piriq = 𐤁𐤏.

Ba-ra = 𐤁𐤏𐤁, 5534; Sb. 237 = šuparruru 'spread out'. The sign also has the value par = bara, II. 27, 48a = nappaltû (see Hwb. s.v. נַפְלָטוּ). I believe this bara is a Skm. loanword in Skm. from šupar-ru-ru and has nothing to do with either bar = 𐤁𐤏 nor bar = 𐤁𐤏𐤏. See s.v. dag, par = 𐤁𐤏𐤏.


Ba-ra = 𐤁𐤏, 6871; Sb. 354. Full discussion s.v. bar = 𐤁𐤏.



Baramax = 𐤁𐤏𐤏𐤏, 6884 = paramaxu 'great shrine'.




This appears also in the forms baramaxu, baramaxu (see Hwb. 572).




Barbaru (Skm.) 'leopard' or similar animal, 11276. Cf.















Jens. KB. VI. I. 433. See s.v. ur =  and urbarra.

Bar-gal =  , 1925 = par-zi-lu (?). In R. 8, this comb. = 'shorn, said of sheep'.




Bar-xar-ri =    'a copper vessel', R. 8.



Bar-si (g) =  , 1887; with prefix  'garmint', I. 15, 574c, probably the original of parsiqû 'bandage'. See Leander, 20; R. 8 and Hwb. 574 ab.





Ba-ru-ur =   , 10242; 80, 11-12, 9, rev. IV. 15 = marur, DW. 219, n. 6. For interchange of b and m, see above IS IV. 1. The word = gabû 'stall', 10248. The sign (without value) also = kabû, 10247, pun on gabû, and = rubû 'lying down place', 10250 and pi-garuru, syn. of rubû (?), 10249. The sign is the enclosure  containing double  = , hence the meaning 'a cattle stable'. See ga-a-a-ru = udu 'sheep'. Is there any connection? The sign  with dingir = Malik šu kunû = ?, 10246. See also s.v. garu = .




Bašit =  , 7943; doubtful, from I. 23, 26. This is prob. a by-form of pišit =  , q.v. It is evidently a loanform from pišû 'white'.



Ba-aš, an element occurring after numbers; cf. a-an-ba-aš (R. 8).

Ba-tu =  , 9993; V. 37, 4a: šu-ma 'he himself'. Note that  also = -šene, the suffix of the 3 p. pl. with value še, 9995. Batu consists of ba, the pronominal element + the formative particle tu. See s.v. še especially, and s.v. ba, bur-šš, šš, šš, šš, šš, šš.

Bat 'die'; see s.v. bad =  and = .

Ba-at-tu, sign name of   , 1474; Sa. I. 25, from its chief value bad, bat, q.v. See also s.v. banšur, idim, idim, naqbu, sumun, sun, til, uš, xu, xix = .

Be =  = pašaxu 'quilt'; so Price, Rim-Sin, 186, probably incorrectly, as the value be for  has not been established in Sumerian. See s.v. bad = .

Bi =  , 103; II. 26, 31 add (1099): ba-ba = bi-bi; evidently a variant of ba, q.v. This must be vocalic dissimilation (see





above I. S II. 1, 2).







Bi = ~~𒀭~~, 4567; II. 39, 28 g = napâxu 'glow'. This is clearly a var. shortened form of bil = ~~𒀭~~, q.v. The sign had the value bi in Semitic, LITP. nr. 90. For full discussion see s.v. bil, dê, ixi, ixû, kum, lam, nê, ni, pil, pi, xax, usoi = ~~𒀭~~.





Bi = ~~𒀭~~, 5119; Sa. I. 15. The primitive sign is ~~𒀭~~; TD. 390, which I shall not attempt to explain. The primary meaning of the word bi seems to be qibû 'speak', 5124; hence tamû 'swear', 5127. I believe that the use of bi as a grammatical element comes from this idea, i.e. 'the speaking one'. Note that this bi is equiv. first to the demonstrative pronouns suatu, 5134; šâou, 5133; šu, 5132. It is most commonly used for the 3p. sing. suffix 'his, her', 5135, 5136, and also for -šunu, šina 'their', 5137, 5138, passim. From this was an easy step to the adverbial ending -bi = Sem. -is, 5139. Cf. also II. S 50 and see s.v. es = ~~𒀭~~. On the sfx. bi, cf. II. S 3. Note that bi in one passage is apparently used for the 1p. sing., i.e. I. 62, 44-45 a: Zag (~~𒀭~~)-bi = ittiga 'with me', which is clearly an erroneous Semitic translation. In Sumerian the use of the 3p. is perfectly consistent with the preceding lines (see also Lehmann, Pamassium. II. Teil, pp. 6-7). I connect this demonstr. bi with the demonstr. ba = ~~𒀭~~, q.v. I cannot explain how bi came to be equivalent once only to texû 'approach with violence', 5128, IV. 15, 57 a: munnab-bi = ittixâ. The fact that the month šimânu is called the month of ~~𒀭~~ may be due to the fact that we have here a pun on mas-mas = tuâmu 'twin' = kaš-kaš. This month corresponds to the zodiacal sign Femini (see Muss-Arnolt, JBL. XI. 84 and s.v. itu). ~~𒀭~~ in the sign šikaru has undoubtedly the value kaš; cf. geštin and see s.v. kaš = ~~𒀭~~. Cf. also s.v. êpir, rak and ul = ~~𒀭~~.






Bi-id (~~𒀭~~) = ~~𒀭~~, 6235; III. 68, 59 e. This is clearly a Sem. value from bitu 'house'. See s.v. ê, in = ~~𒀭~~.

Bi-dar (~~𒀭~~)-ra = ~~𒀭~~, 10880; Sb. 48, evidently the original of the Sum. loanword in Sem. bidarrû which must mean

'joy' from the general idea of the sign . Cf. s.v. xul, ukuš = .

Bil = , 4566. This Sum. value is inferred from the dem. Itic, LTP. n. 90; AL<sup>3</sup> n. 120. It is undoubtedly the fuller form of bi = , q.v. and see s.v. bil = . The original sign was , which Del. explains (*System*, 178) as an ideogram referring to the ignition of tinder by turning one piece of wood rapidly against another. In this connection cf. Prince, JAOS. XXI. 57, n. 1 and Barton *op. cit.*, XXIII. 23. The oldest form of the sign for 'fire' (probably 6500 B.C.) has recently been discovered in the General Theological Seminary (N.Y.) collection of Assyrian antiquities and brought to my attention by Dr. Robert Lau. This sign is , which is quite evidently a confirmation of Prof. Delitzsch's view just mentioned. The sign just given seems to me to be the pictograph of such a primitive fire-producing instrument, i.e. it represents the straight tinder sticks against which the bowl-like end provided with a handle was rapidly rubbed. The sign is used as a suffix -ne in the inscription cited by Barton. Whether or not this sign was really indicative of this idea,  was undoubtedly the regular sign for 'fire'.

Here we must cite the Sum. equivalents: 4582 = dipâru 'torch'; 4584 = išâtu 'fire', *passim*; 4585 = xamâtu 'burn'; 4594 = šarâpu 'burn'; 4599 = uru; 4612 =   = titalle 'flame'. The value bil is not given with any of these Sum. meanings. In fact, Loander (Uppsala Årskrift, 1903, 30) thinks bil was not a Sum. value, but how are we to account for bi = ? The name of the sign was ixû (Sa. II 26), which might go to show that the primitive value was ix? For further discussions cf. s.v. dê, ixi, ixû, kum, lam, nê, ni, pil, pi, xax, uasi = .

Bil also , 4643; only in Demitic, LTP. n. 91, but this value appears in Chum. qibil = , q.v. This is the prim. sign , the opposite of . It really means išsu 'new', 4645 (without value), but the other bil =  also = išsu, 4583. It is quite evident that there was a confusion of signs here and consequently of words, i.e. išâtu = išsu, although there is no connection etymo-

logically or in meaning. It is a clear case of paronomasia both of the sign and of the Sem. words! See s.v. gi, gibil = ~~𐤂𐤁𐤁~~.

Bil-lu-du = 𐤁𐤁𐤁, 5646; Sb. 215. This = pilludû (5649) 'divine command'; see Muos-Arnott, 160. This word is read by some, however, tilludû (Lyon, Sarg. 61, 37 and Pognon, Wadi Brussa 48; 49 rem. 6.). The meaning 'command' seems clear from the synonym garxa = 𐤁𐤁𐤁, q.v.

Bi-ir = 𐤁, 7764; II. 48, 14 g. This bir is clearly cogn. with babbar, although bir = 𐤁 appears exclusively as a Sem. value (see LTP. n. 157; 178, n. 3; Zb. 67). That bir could, however, appear in Chm. as a var. of bar is seen from bir = 𐤁, q.v. For the sign 𐤁, see s.v. bab, balab, babbar, xiš, lax, par, šlax, tam, u, ud, uta, utu, zal = 𐤁.

Bi-ir = 𐤁𐤁𐤁, 8094; Sb. 59 = šarātu 'tear', see s.v. bir = 𐤁𐤁𐤁, used of a garment. In V. 42, 45-46 ab, 𐤁𐤁𐤁 = (nakāsu) ša šri 'cut, said of flesh'. I cannot explain the sign, which is a combination of the same character as 𐤁𐤁𐤁 = peš, sur, q.v.

Bir also appears as a value of 𐤁, 8141, but only in Semitic. I regard this as a pun on the two signs 𐤁 and 𐤁. The sign 𐤁 in the sense nūru 'light', namāru 'shine' has the value lar, q.v.

Bir = 𐤁, 1724, only in Sem. LTP. n. 35; p. 178, n. 3. This is unusual. See s.v. ba, bar, banda, bandiš, maš, meš = 𐤁.

Bir = 𐤁𐤁, 2024; Str. Syll. 78. This ideogr. is a comb. of 𐤁 and 𐤁, i.e. = šiptu 'wealth in cattle' + 𐤁 = 'multitude' (Lyon, 160). There can be no doubt that cattle and animals are the main signification of this bir. Note R. 9; bir = 'lamb' and the following: 2026 = būlu 'cattle'; 2029 = šiptu 'wealth in cattle'; 2030 = uige 'ibex'; 2032 = 𐤁𐤁 𐤁𐤁 = būlu; 2033 = 𐤁𐤁 𐤁𐤁 = būl šeri 'animals of the field'; 2035 = 𐤁𐤁 𐤁𐤁 = šuttu 'dream', i.e. 'beast of the night'! See on this subject Prince, *AJSL*. IX. 175; 2027 = lalu 'plenty' is a natural meaning from the above ideas. See s.v. dara = 𐤁𐤁.

This bir also = nip'u in II. 11, 73 e: nipi eqli 'tear away the produce of the field' = 𐤁𐤁; Hwb. 442. Cf. 2036 = bir-a-šag-a



'take away the waters of the field.' This meaning 'take away' comes from bar =  $\text{𐤁𐤓}$ , *q.v.* 'cut in two, sever'. I connect bir 'animal' with the same idea, i.e. 'a devastating beast' = urigeu 'something which destroys vegetation'. Bir = gipetu 'wealth' may have the same idea, i.e. 'subdividing an original quantity'.

Bir =  $\text{𐤁𐤓𐤓}$ , 8504; value obtained from combinations.  $\text{𐤁𐤓𐤓}$ -ri,  $\text{𐤁𐤓𐤓}$ -ra. This bir must be cogn. with bir, bar =  $\text{𐤁𐤓}$  'divide, sever' and bir =  $\text{𐤁𐤓𐤓}$  'subdivide'. Note the meanings of bir =  $\text{𐤁𐤓𐤓}$ : 8506 = mirgeu 'wound'; 8507 = šagâšeu 'destroy'; 8508 = šapâxû 'spread out' = bir-ra; 8509 = bir-si-di, with  $\text{𐤓𐤓}$  = namxaru 'a vessel'; 8511 = bir -  $\text{𐤁𐤓𐤓}$   $\text{𐤁𐤓𐤓}$  = pinnaru (cf. Muss-Arnolt, 814b); 8512 = bir-bir-ra with  $\text{𐤓}$  = šurrutu 'tear, said of a garment'. See bir =  $\text{𐤁𐤓𐤓}$ . The sign  $\text{𐤁𐤓𐤓}$  means simply 'plenty (𐤁) of power' ( $\text{𐤓𐤓}$ ). See further discussion on giris =  $\text{𐤁𐤓𐤓}$ .



There are really only two sum. elements = bir, i.e. bir = 'purity, light', the same element as in bab-bar and bir<sup>2</sup> = 'destroy, tear' and probably 'destructive animal'.





Bu in  $\text{𐤁𐤓𐤓}$   $\text{𐤁𐤓𐤓}$  = ir-bu, 324; II. 62, 5-g, plainly a short form of bur =  $\text{𐤁𐤓𐤓}$ , *q.v.* See s.v. bulug, buru, bur, qir, du, ššum, ššû =  $\text{𐤁𐤓𐤓}$ .




Bu =  $\text{𐤁𐤓}$ , 7501; Sa.I. 22 bu-u; 7510 = a-ba.....  
I. 38, 43 a; 7513 = bagâmu 'tear asunder', usual ideogr. šab =  $\text{𐤓𐤓}$ , 5667; 7527 = napâxû 'glow'. The sign was originally  $\text{𐤁𐤓}$  'be very long', System, 67, with primitive value sir; cf. the sign - name siru, šêru, 7500. This bu is undoubtedly the shorter form of bur =  $\text{𐤁𐤓}$  = napâxû 'tear away', 7528; note also  $\text{𐤁𐤓}$  = napâxû I. 38, 40 a. The development of meanings may be 'be long, penetrate', hence 'divide, tear, destroy'. Bu = napâxû 'glow' may mean 'glow with destructive flame'. See also s.v. bur, bur, qid (especially), qur, qi, sir, šêr, šû =  $\text{𐤁𐤓}$ . Bu, however, may also mean 'penetrate'; see s.v. bugin =  $\text{𐤁𐤓}$ .




Bu =  $\text{𐤓}$ , 10496; II. 48, 33 a, inexplicable owing to lack of data.












Bubē (bu-bi-ε) = , 3357; V. 23, 10 a = su . . . . ., which evidently meant 'something sweet'. For full discussion of s.v. ku, kukki, šindilib, šindilba = .

Bu-gin (𐀀) = , 10289; 80, 11-12, rev. III. 7. In 10290 = bugin-nw ša mē. This seems to be simply a pun on the actual sign, which is an enclosure containing 𐀀 = xikaru 'mali', i. e. a woman in act of sexual connection. The word bu-gin may be a combination of bu 'penetrate' + gin = amtu 'girl', so that buginmu ša mē could mean 'sexual connection said of semen' (mē = 'water'). It might also mean 'receptacle for water'. In 10291 = susulu which was probably an amphora (Muss-Arnolt, 774), i. e. 'a receptacle for liquid', carried over from the possible original meaning just indicated. In this connection it should be noted that Meisner (Suppl. 23 a) states that this sign is really , enclosing  and not 𐀀. Leander translates it 'bread-basket', following Jensen, KB. VI. I. 420. See s.v. bunin = .

Bul = , 10288; bul-bul = nāšu 'shake, vibrate.' I can not explain; see s.v. ninna =  and bulbul = .

Bulbul = , 10344; Str. Syll. 525. In 10348 = aiu, ai-umma, manmar, manama, puḷānu 'something, someone.' The bul-value here, if it is bul, must be from Sem. puḷānu 'someone', Arab. fulān, Heb. פּוֹלָאן. Note that bulbul with  (10349) = ḥōḥ-pe 'a sort of bird'; cf. ninna =  = ḥōḥ-pu.

Bulig = , 76; an evident var. of bulux; cf. Sa. II. 20: bu-lux or lig (𐀀). This is prob. bu-ur (𐀀 - 𐀀)! See WT. 199, n. 5. For this sign see s.v. xal, bulux, bu = .

Bu-lu-ur = , 325; II. 48, 16 ε = qarāou ša igi 'cut, said of a tree.' Note in 340 the sign with value ušu = muwu, probably 'a worm'! This is the sign bu = pašaru 'loosen' 344 (see s.v. bu = ). The sign-name is muk-minnabi, i. e. muk 'bind fast' twice. The sign  is really  +  'cut what is tied'. It is probable that this bulug may be a loanword from Sem. פּוֹלָאן. See bulug =  and for the sign  s.v. bu, buu, bu (especially), gir, du, ušum,

isu = 𐤀𐤍𐤕.

Bu-lu-ug = 𐤁𐤏𐤏, 2768; Sb. 169 = pulukku which in II. 52, 53a = bēt xarē. This is plainly the Sem. pulukku (2771) from 𐤁𐤏𐤏 (Hwb. 527) 'a staking off, dividing by means of posts'; cf. 𐤁𐤏𐤏-qa = xīḫbu ša sânti 'plenty, riches said of sântu' = sântu, i. e. 'precious stones of some sort'; Muss-Arnolt, 767. The idea 'plenty' comes, of course, from the idea 'divide, portion off.'

Bu-lux (𐤁𐤏𐤏) = 𐤁𐤏, 75; Sa. II. 20. See s.v. buliq. This bulux = xâšū 'hastin', 79. Note that 𐤁𐤏𐤏 also = xâšū, II. 7, 10-11 qh; I. 39, 12-13 qh. The sign 𐤁𐤏 = primarily 'be swift'; garârū 'run', 83, and by paronomasia = xalâlu 'bore through' (System 76). As to the word bulux, it is quite possible that it is a comb. of bu 'be long, penetrate' + lux, metathesis for xal 'be swift', i. e. bu-lux may mean 'a lengthening of swiftness.' See s.v. lux = 𐤁𐤏𐤏 and for the sign 𐤁𐤏, s.v. xal (especially), buliq, bur = 𐤁𐤏.

Bu-nin (𐤁𐤏) = 𐤁𐤏, 10299; 80, 11-12, rev. III. 4: buninnu ša mî, also pattû, 10305 (so Br.), but why not šugtû 'tank' (?) from šagû, as 𐤁𐤏 primarily = apparu 'marsh', 10308; with value šug? The sign is undoubtedly 'water' enclosed in 𐤁. I doubt whether bunin is actually cognate with bugin = 𐤁𐤏, q.v., as Leander (21) thinks. It is probably a conscious pun on bugin, where bu and gin have a possible meaning, indicated above. Neither bu nor nin fit here at all, although it is probable that buninnu = 'a receptacle for water.' For further discussion see s.v. ašû, šug, šug = 𐤁𐤏.

Bu-ur = 𐤁𐤏𐤏, 325; Sb. 172; 335 = 𐤁𐤏-bur = burru, probably 'part of a plant'; see R. 9; 343 = paxârū 'gather, put in order', possibly from idea 'solve'; 344 = pašârū 'loosen', passim. Cf. also šû (𐤁𐤏)-ab-𐤁𐤏𐤏 𐤁𐤏𐤏 with value buru = pušûru, II. 34, 709. This is the sign muk-minnabi, 323; see s.v. bulug = 𐤁𐤏𐤏 for full discussion. Note that 𐤁𐤏𐤏 = bašmu probably 'vipér', 334 and manu 'a sort of worm', 342, with Sem. value išû. These meanings are all in accord with the original idea of the sign, for which see s.v. bu, bulug (especially), buru, gir, du, ušum, išû. There is a probable

confusion here with  $\text{𐌆𐌋𐌋}$  = gir = patru 'dagger', q.v.

Bu-ur =  $\text{𐌆𐌋𐌋}$ , 5480; Sa. IV. 15. This sign means kisal-lu 'open, level place, piazza'. See s.v. kisal and bur =  $\text{𐌆}$ . The sign  $\text{𐌆𐌋}$  also = sannu 'oil', 5484, in which sense it is evidently an extended form of ni, i.e. ni- $\text{𐌆}$  (System, 51). Unless bur here indicates something 'open, free' and is the same word as the above bur (cf. kisallu 'open place'), I cannot explain it. See also s.v. lél =  $\text{𐌆𐌋}$ .

Bu-ur =  $\text{𐌆𐌋𐌋}$ , 6971; Sa. IV. 18; Sc. 114. This (6972) = abru 'stone'; 6974 = biru 'vessel'; 6975 = salatu ša ..... 'vessel said of....'. This sign is simply geminated  $\text{𐌆}$ , with sign-name ninda-gumû, 6970. The sign  $\text{𐌆}$  is also called by this name, System, 72-3. The sum. bur buru means among other things 'a vessel, receptacle'; cf. bi-bur = pašuru (Sb. 64) 'dish'; sa-buru 'bird-cage' ('not-receptacle'), etc. (System, 72). Now we know that biru in Sem. is a vessel for butter; Arb. 169b =  $\text{𐌆𐌋}$ -bur. This is our bur here. abru may indicate 'a stone-jug', in this instance. See s.v. bur-gul, bur-max, bur-gi-gal, bur-zi-tu-na =  $\text{𐌆𐌋}$ ; also cf. for all this s.v. buru =  $\text{𐌆}$ , and for the sign  $\text{𐌆}$  cf. also s.v. gul =  $\text{𐌆𐌋}$ . For bur =  $\text{𐌆𐌋}$  representing bur =  $\text{𐌆}$ , cf. the numeral compounds bur-âš, etc.

Bur ( $\text{𐌆𐌋}$ ) =  $\text{𐌆𐌋}$ , 7502; V. 38, 40a = naôiru 'take away', 7528, passim. See especially s.v. gid, sir =  $\text{𐌆𐌋}$ . This bur is the fuller form of bu =  $\text{𐌆𐌋}$ , q.v. For the sign (bu)  $\text{𐌆𐌋}$ , see s.v. bu, bur, gid, quz, pi, sir, šer, suš =  $\text{𐌆𐌋}$ .

Bu-ur =  $\text{𐌆}$ , 8633; II. 32, 169 =  $\text{𐌆𐌋}$   $\text{𐌆}$  = tu-ul-bur = šuplu 'depth of water', 8751. See s.v. buru =  $\text{𐌆}$ , and cf. the foll. numeral compounds with  $\text{𐌆𐌋}$  for this  $\text{𐌆}$  = bur.

Bur =  $\text{𐌆𐌋}$ , 76. See s.v. bulig. Bu-ur is probably the correct reading here. See s.v. xal, bulux =  $\text{𐌆𐌋}$ .

Bur =  $\text{𐌆}$ , 11318. Only in  $\text{𐌆}$ -rat = Surattu. For full discussion, see s.v. a =  $\text{𐌆}$  (Sc).

The bur of the following combinations is an explanatory prefix, descriptive of the signs indicating the respective numerals. This will appear from the discussion of each word-combination,



which are not words for the respective numerals.

Bur-âš (𐎠𐎡𐎢) = 𐎠𐎡𐎢, 10046; V.37, 23a = bur (=𐎠) six times (âš = 'six'). Note that in these descriptive words bur = 𐎠 is used throughout to indicate 𐎠 = bur!

Bur-êš (𐎠𐎡𐎢) = 𐎠𐎠𐎠, 9997; V.37, 3a, i.e. bur (=𐎠) repeated three times; description of the sign for 'thirty', the word for which was nšn, šš.

Bur-gul 'stone-worker', cf. Leander, 7. This is probably the orig. of šm. purg(q)ullu, parq(q)ullu 'stone-worker'. This is the bur = 𐎠 = abnu, q.v.

Bur-ja (𐎠𐎡𐎢) = 𐎠𐎠𐎠, 10044; V.37, 22a = bur (=𐎠) five times. Description of the sign for 'fifty', the word for which was ninnû.

Bur-ilim (𐎠𐎡𐎢) = 𐎠𐎠𐎠𐎠, 10056; V.37, 26 = bur (=𐎠) nine times = 'ninety', the word for which is not known.

Bur-imin (𐎠𐎡𐎢) = 𐎠𐎠𐎠𐎠, 10050; V.37, 24a = bur (=𐎠) seven times. Description of the sign for 'seventy', the word for which is not known.

Bur-mi-in = 𐎠𐎠, 9943; V.37, 24d = bur (=𐎠) twice; description of the sign for 'twenty', the word for which was niš.

Bur-nin (?) (𐎠𐎡𐎢) = 𐎠𐎠, 10028; V.37, 6a = bur (=𐎠) four times. It is curious to find this nin here for limmu 'four'. The sign means 'forty' the word for which was nimin, nin. Bur-nin then really = 'bur = 𐎠 + forty', an illogical combination! See s.v. ia, limmu, nimin and šanabi.


Bur-us (𐎠𐎡𐎢) = 𐎠𐎠𐎠𐎠, 10052; V.37, 25a. Description of sign for 'eighty', i.e. bur (=𐎠) eight times. The word for 'eighty' is unknown.





For all these combinations, see also s.v. Numerals, I. S IV. 6.


Buranunu = Purattu; for full discussion, see s.v. a = 𐎠𐎠 (SC).





Bur-ri-da = 𐎠𐎡𐎢 𐎠𐎡𐎢 = ilu Malik ša maštaki 'the god Malik of the dwelling-place', II.57, 11a. The ideogr. here is Šamaš twice repeated. Malik, although not Šamaš, is frequently an epithet applied to that god (see Jastrów, 178). I therefore connect this burida with babbar, i.e. burbar?






















Bur-max = burumaxru 'large vessel'. *See* R. 50, lines 11-12 and s.v. bur = .





Bur-xi-gal =    'great vessel of life'. This must have been some ritualistic vessel (see Leander, 7) *see* s.v. bur = .

Bur-xi-tu-na () II. 21, 11c; also a vessel used in purification rites.

Bur-ru =  , 326; II. 34, 70f (7138). This is merely the fuller form of bur = , q.v. For the sign, see s.v. bulug = .

Buru = , 5905; V. 19, 57-8a: bu-ru 6-di-im-ii (minna)-bi igi-gub ()-bu = 'edim (i.e. ) twice, placed opposite each other'. Acc. to Syston, 105,  = inbu 'fruit', following a fresh collation of the inscription. Now edim =  = naqbu 'hollow, cave', S. a. VI. 6; Sb. 63; Sc. nr. 6. Del. (*op. cit.*) derives  from a primitive , whence the sign-name just given. The sign  clearly means 'fourfold', hence 'manifold'. The word buru here and the sign may be identified with quirin = . There can be no doubt that the word buru means 'hollow' (see s.v. buru = ) , so that buru =  must have contained the idea of bearing numerous offspring, connected with the idea 'hollow' which always suggests 'womb, bearing' in Semitic. Thus, it is evident that naqbu = edim = buru are really synonyms of Sem. biru 'well, source, spring'. In fact, the primitive meaning of  the component sign of  is naqbu with value edim. The sign  also = bad 'open'. Hence came the ideas 'luxuriating, fertility', which were possibly carried over to the somewhat overworked Sum. word buru, in this case =  = 'fruit'! I regard this buru =  as cog. with quirin = , q.v.

Buru = , 8632; V. 36, 23d. The orig. sense of  is 'depress, sink down' (Syston, 152). Hence with val. buru it has the foll. meanings:

8663 = bur; probably a synonym of kisallu, cf. bur = . 8664 = birum 'well, pit'; 8665 = biru sa eqli 'well, said of a field'; 8666 = birtu 'well' (see buru =  = edim 'hollow, cave'); 8667 = burutta sa...; 8678 = xabaru, prob. pun on xararu 'dig'; 8679 = xararu 'dig'; 8680 = xar-datu 'bashfulness, cast down min'; 8682 = xipiu ? 'break down'; usual ideogr. , perhaps conn. with  = qs and qespu? 8683 = xubtu

'hole'; cf. also  $\square$   $\triangle$  = nigisse 'gorge'. 8684 = xurxummatu 'sort of vermin living in holes'; 8685 = xuru 'hole'; 8689 = irgitu 'earth', prob. in sense of 'down in the earth-hole'; 8696 = kalakku 'cellar'; 8701 = kiddatu 'pit'; 8702 = kinnatu 'pit, depression'; 8703 = kippatu 'depression, hollow'; cf. kappu 'the hollow hand' (see buzur =  $\square$   $\square$ ). 8713 = raqâ-iu 'break, bore into'; 8719 = nixatbutu, prob. nixabutu, doubtful word, but must mean 'hole', or the like; 8720 = nixlu 'excavation'; 8721 = nuxxulu 'excavate'; 8722 = nixsu; 8723 = nuxxusu, some conn. with šebu 'dip, sink in', Muss-Arnolt, 353 a. 8726 = palâšu 'bore, dig through'. 8727 = pilšu 'excavation'; 8728 = patâxu 'hollow out'; 8729 = pitxu 'hole'; 8735 = rašû ša uxni 'bend down, said of the ear'; 8748 = samû 'hear', a plain development of the preceding word; 8749 = šapâlu 'lower'. 8750 = šupâlû 'lower one'; 8751 = šuplu also bur =  $\triangle$ , 4.v. and see qiburu 'depth'; 8752 = šupulu 'lower'; 8754 = šêru, is this 'meat in the hollow pot'? 8759 = šêlû ša iŷŷiri 'dip in the braik, said of a bird'; 8760 = šêlû ša šêri 'dip in, said of meat'; 8761 = šêlû ša takaltû 'dip in, said of food'? 8767 = šûtûqu 'bring down'? 8768 = šûtêtuqu 'bring down'; 8769 = šuttu 'dream, a sinking away' (note šuttu = bir ( $\square$   $\square$ ) - qu ( $\square$   $\square$ ) 'beat of the night'). 8773 = uxnu, also with values u, qu = 'the bent member', or it is drawn over from rašû ša uxni, 8735. Note also 8774 = uxnu rapâstû 'far-reaching ear'. Cf. also 8730-8738 where a number of other rarer meanings of  $\triangle$  = buru are given.

This bur =  $\triangle$  is closely connected with bur =  $\square$   $\square$  and with bur =  $\square$   $\square$  'free place, piazza, open space', i.e. 'a low or level space'! It is, I think, evident that these many, but closely allied meanings of buru =  $\triangle$  are later accretions to the primitive idea 'depression'. All these meanings could certainly not have existed when Sumerian was a spoken language. The resemblance between this bur, buru to Sem. bûru, bûrtu 'well, pit' ( $\neg$   $\square$   $\square$ ) is prob. accidental. We must consider that Sem. bûru was associated with this Sem. bur, buru for mnemonic paronomastic reasons. Note that the name of the sign is qiguru, 8629, which appears in the var. form qiburu, 8636 (see above I  $\square$   $\square$  change of b and q). This would seem to indicate that buru could

also be quru in another dialect. For further discussion, see s.v. a, bur, buzur, qê, qiburu, qiguru, xa, xu, mun, ša, šil, šus, šu, u, umun, un =  $\ll$ .

Bu-ur =  $\ll$ , 7503; II. 47, 20 ε: Damkina, the goddess, consort of En, 'the lady of the earth.' Note that qux =  $\ll$  = markas 'band', II. 47, 21 ε. This is, I think, merely a var. of bur with x for r (see above I S IV. 1). For the sign of s.v. bu, bur, qid, qux, pi, sir, šer, sü =  $\ll$ . Damkina was prob. designated by this ideogr., because she was the penetrating influence of vegetation(?).

Bu-xur ( $\ll$ ) =  $\ll$ , 8634; V. 37, 17 d = buzru, 8668. Note that bu-xur = Ušur, II. 65, 5. Muss-Arnolt, 182 derives this from bašaru (?) 'be high'. See Fränkel, BA. III. 63-4. Buzur also = Šamaš, V. 37, 17 b, 8747, who is likewise designated by the words amna, man, šamaš, šušana, utu (passim). I am inclined to derive buzur in Sum. from a Semitic stem bašaru with Arnolt. See for  $\ll$  s.v. a, buru, bur, qê, qiburu, qiguru, xa, xu, mun, ša, šil, šus, šu, u, umun, un =  $\ll$ . See the following words buzur.


Bu-xur ( $\ll$ ) =  $\ll$ , 8821; V. 37, 18 d = kappu 'hollowed palm of the hand' or 'sole of the foot'. Also 8823, with  $\ll$  = Nabû bêlu aš-ridu. This buzur is plainly cogn. with the preceding buzur =  $\ll$ . It must have contained the idea 'high, powerful'. See the foll. buzur =  $\ll$ .




Bu-zur ( $\ll$ ) =  $\ll$ , 9944; V. 37, 26 d; II. 58, 40 b = buzru, 9954 (see s.v. buzur =  $\ll$ ); Šamaš, 9960 (see s.v. amna, man, šamaš, šušana, utu =  $\ll$ ). This word also = Bêl, 9953. It is clear that all these buzur-values have the same idea of power contained in them. See for  $\ll$ , s.v. amna, burmin, man, min, niš, šamaš, šin, šušana, utu =  $\ll$ .










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



Da =  $\ll$ , 6643; the value only established in Sum. (MS. 272, 301, LITP. n. 136), but probably also Sum. (cf. the sign-name daddu, 6642, and s.v. ta =  $\ll$ ). The orig. ideogr. was  $\ll$ , the picture of an arm = 'side, strength' (Systm, 180). This idea 'side' explains the very frequent postpositional use of da; = ana, 6653, only once, IV. 13, 44a,














but passim = ina, 6656; = itti, 6657, also passim. This is simply another writing for and pun on ta = , q.v. This da occurs also as a verbal infix denoting 'place where', as ša-ra-da-gub = izzaxka 'he stands before thee' (da = before [thru]), IV.17, 38 a. See above II. § 66.





This sign is closely conn. with  = a, q.v. Here we must note that  = idu 'hand, side', 6647, in IX.15, 5 b. All the meanings of  are derivable from the idea 'side' or 'strength'?



6646 = astu, only II.13, 26 b 'powerful'. Usual ideogr. -ga.  
6648 = qibû, only IV.22, 53 a 'command'. 6649 = kîma 'like unto', only V.44, 42 c; clearly associated with da = itti 'with, together with'.  
6650 = lû 'verily', only V.27, 45 c. 6651 = našû ša amêli 'carry, said of a man', only II.26, 49 c; cf. našû ša allatti =  , II.25, 51 c;  
6664 = našû ša pîxi =  , II.26, 50 c. The usual word for našû is ella =  , q.v. 6652 (with ) = pitnu perhaps 'snare' not pidnu (so Br.). 6653 = šaxâtu perhaps 'side' (Muss-Br. n. 1022 b).  
6654 = šaqû 'be high', only V.26, 46 c. See also s.v. du, ta = .

Da = , 5244; only in Chm. -ri-is = dâris 'eternally'. This da is merely a by-form of du = . See s.v. gab, du, ru = .

Dab = , 3758; only in Chm. MS.<sup>2</sup> 71; LTP. nr. 65; but probably also in Chm. See s.v. Adab =   . See for full discussion tab =  and s.v. dax =  (cf. above I. § IV. 6).

Da-ab = , 8200; Sa. 6, 11 b; also dub, ZK. I. 316, n. This must be a by-form of dug = , q.v. and s.v. du = . I believe the value dab is a deliberate approximation of dub towards Chm. tâ-bu 'good'. Note  = tâbu, 8239. See s.v. guru, di, duqu, dug, du, dub, xa, xi, šar, šur = .

Da-ab = , 10668; V.41, 62 a = sanâqu ša çâbiti 'grip, said of a snatcher'. Note  = sanâqu ša çâbiti 'grip, said of seizing', 10692, and sanâqu ša çâbiti, 10693, without value in either case. This dab is only a by-form of dib = , q.v. See s.v. dibi, dib, lu, udi, udu = .

Da-ab =  ; common infix denoting the verbal object rop. & p., but once 3p. in IX.13, 26 b (cf. above II. § 52).



Da-er (𐎠𐎡), 6660 = dârû 'everlasting', a common ideogram based on a pun with dâru. Cf. also = arkatu 'future', 6659, from idea 'everlasting'.

Da-ag (𐎠𐎡𐎢) = 𐎠𐎡𐎢, 5529; II.27,47a. The original sign was 𐎠𐎡𐎢 = 'spread out', i.e. 𐎠𐎡𐎢 = sa 'net' + > = 𐎡𐎢 (System, 168 and m.).

Note the meanings: 5533 = rapâdu, only II.27,47a 'spread out to catch', hence we have dag-ga (5536) = naqâru ša šilippi 'destroy, said of a ship', a special application of the general idea 'destroy'. Note 𐎠𐎡𐎢 𐎠𐎡𐎢, probably pronounced dag-dag (no value given) = naqâšu ša .... 'destroy, said of ...'. Further discussion will be found s.v. bara, par = 𐎠𐎡𐎢. See s.v. dagal, damal.

Da-ga-al = 𐎠𐎡𐎢, 5446; Sa. I.9. This is the EK. form of damal, q.v. The sign 𐎠𐎡 + 𐎡, i.e. 'house + high', hence 'wide, roomy' and then applied to the mother's womb. Note 5455 = âmu 'womb'; 5454 = âmu 'love'; and 5457 = ummu 'mother' *passim*. The sign has the following meanings: 5450 = gabû 'strong'; 5451 = rapâšu with val. dagal, damal 'be extensive'; 5452 = (dagal, damal) rapû, adj., 'extensive'; 5453 = rupû 'extent'. It is quite possible that the first syllable dag here is the same as dag = 𐎠𐎡, q.v. For the sign see s.v. ama (especially), me, xi, mal = 𐎠𐎡.

Da-ad-ru (𐎠) = 𐎠𐎡𐎢, 12233; only II.48,40a. The comb. = šarru kînu, šar kitti, dâbib kitti, dâbib damqâti (12234) 'reestablished king, king of justice, planner of justice, planner of mercy'. I cannot explain dadru.

Dax = 𐎠𐎡𐎢, 4534, only in *dim.* but reestablished by the comb. 𐎠𐎡𐎢-xi. The sign is probably the double 𐎠𐎡 'give, add.' The meaning 'add' comes from the doubling of the sign (System, 101). Hence we have the meanings: 4535 = xêpû 'add to'; 4536 = narârû 'aid'; 4537 = riqû 'aid'; 4538 = ruddû 'add to'. Acc. to Pinches, PSBA. '82, 112 on R<sup>m</sup> 345 dax is a var. of dab, tab = 𐎠 and can mean 'two', a natural development of its original force (see above I. § IV.6 and Lehmann, Samasšum. 128). No value is given, but the sign was probably pronounced dax, tax. See s.v. du, gal = 𐎠𐎡.

Dak-han (𐎠𐎢𐎠𐎢𐎠) = 𐎠𐎢𐎠𐎢𐎠, 9656; dakanni, evidently a loanword. The comb. 𐎠𐎢𐎠𐎢𐎠 = 'place of habitation'; ki + gišgal.

Da-aq (𐎠𐎢𐎠) = 𐎠𐎢𐎠, 5223; Sa. 5, IX. 11. This must have been a word for 'stone'. Note sign-name daqqu, 5221, and see s.v. bar, i, na, gi, xa = 𐎠𐎢𐎠.

Da-al-lu - 𐎠𐎢𐎠𐎢𐎠, 1875; Sb. 373 = šupû 'come forth, shine forth', an idea undoubtedly conn. with the main meaning of the comb., i.e. idigna, idignu (q.v.) 'river Tigris, the swift running, forward shooting river'. Note that šupû in 1214 = 𐎠𐎢𐎠𐎢𐎠. That šupû should be equivalent to both these combinations is curious. In the latter sign 𐎠 = 'overshadow' + 𐎠𐎢𐎠 'lie down!' 𐎠𐎢𐎠𐎢𐎠 seems to mean 'that which divides (𐎠) the banks (𐎢𐎠) with power (𐎢𐎠)'. It is easy to see how this may be applied to the Tigris; hence the sign = idigna, idignu! That it can also mean šupû is probably owing to a secondary idea. The Tigris might well suggest the idea šupû. 𐎠𐎢𐎠𐎢𐎠 also = kankammatu? 1879. I can give no cogn. of the word dalla.

Dam = 𐎠𐎢𐎠, 11105; ZA.I. 179, n.2. The sign was orig. ▷ 'woman' + ◻ 'inclosure' + 𐎠 'man', i.e. 'male inside a female,' hence primitively 'conjug' (Lusten, 161). This explains the chief meanings of dam = mutu 'conjug', 11113, and aššatu 'woman', 11109; = altu 'woman', 11108. The double gender of dam is quite in accord with the sexless character of the grammatical gender of the entire Sum. system. Note dam (without value, but we have no reason to doubt the dam-value here) = xâ 'ireu' 'mate', 11111, and Price, Dim-Sin, 187. Dam means 'man' R.16 and 'woman' (*ibid.*). There can be no doubt that dam is also ES. for gim 'like unto' = kîma, 11112; IV. 9, 28 a; also verbal particle, R.16. Note that in 11110; IV. 19, 50 a: dam-gim = kîma atta. Is this an error for xa-c-gim 'like this'? Furthermore, in II. 6, 19-20, we find both dam-šax and gim-šax = dabû 'wild boar'. In II. 29, n.1 (K. 2022; ZA.I. 179 n.2) xa-dam = iritu ša šaxi, i.e. dam = šaxû, dabû 'pig'. Here dam seems to be applied secondarily to the pig, but the passage is obscure. See

s.v. lam, tama = ~~𐤋𐤌~~. Cf. above I. S. IV, 1, on interchange of l-d.

Dam-kar (𐤃𐤌𐤎), 11122 = damkaru and also tamkaru, 'merchant', which latter is undoubtedly the correct form from šm. makaru 'purchase'. This dam-kar is a plain pun on tamkaru (see, however, ZA. III. 349 and R. 12). See s.v. s-ib.

Dam-ki-na with dingir, 11105 = the consort of Ea, lady of the lower world; dam 'lady' + ki + šaplu 'lower' (world). See Zimmerman, KAT<sup>3</sup> 360 rem. 1. Note the Greek form Δαυκη, and for the goddess see Jastrow, Religion, 747 for full references.

Da(?) - mu = ~~𐤃𐤌~~, 4068; II. 40, 4a; clearly the word for 'son'. Jensen thinks either 1) damu is the regular word for 'son' which was later changed to dumu owing to the influence of the m, or 2) that the writings damu, dumu indicate an indeterminate pronunciation domu. See especially dumu, du, lib, šir, ter = ~~𐤃𐤌~~.

Da-an = 𐤃𐤌, 6177; Sa. III. 15. This is clearly a šm. valus from dannu 'powerful', 6194. For the sign, see s.v. ag, šgar, quruš, gal, kalag, kala, kal, lib, lig, rit = 𐤃𐤌.

Da-an, a not uncommon verbal infix = 2 and 3 persons. See above II. S. 53.

Da-pa-ra, 5734; II. 51, 13c: ~~𐤃𐤌𐤎𐤎~~ 'land of the divine bull'?. This occurs in a list of districts and their products. This is equivalent to the 'land of crystal' in this passage; see ibid. 13d. Cf. s.v. gud, gu, xar = 𐤃𐤌.

Da-ar (𐤃𐤌) = 𐤃𐤌, 3474; Sc. 64. The sign is called si-guni, 3473, simply = 'very full' (see s.v. si = 𐤃𐤌). Hence from the idea 'plentiful', we have the following meanings, all with the dar-value: litû, 3487, 'offspring'; šêcu, only Sc. 67, 3489, prob. syn. of šutturu, salatum, syn. of litû, 3492; šutturu 'be in excess'; in the contracts = 'surplus' (Lau, Thesis); tarru 'bird, hen', prob. a dev. of the main value of the sign. Note the sign-name tarru 3471, not šarru, Hwb. 303b, as there is no reason to suppose š here, as t and d interchange in šm. (see above I. S. IV. 1). On the other hand, the sign 𐤃𐤌 = šarâmu, birnu, bitrumu, burrumu, 3483-3485 'parti-



colored', i. e. 'full' or 'rich with respect to color', a special application. The taru may have been so called by reason of its plumage = Chinese pheasant? See s.v. dar-lugal. In 3486,  $\text{𒀠}$  = kalû 'some part of a man's or breast's body'; cf. II. 37, 46 f. = libbi. It may come from  $\text{𒀠}$ , II. 329 b 'some act connected with water' (?). Cf. II. 21, 50 & kalû ša mē, with which perhaps kalû 'priest' is connected. Note that there is a sign  $\text{𒀠}$ , quonation of  $\text{𒀠}$  which also has the value dar, not in Br. On the sign  $\text{𒀠}$ , see s.v. gun(u), si, su, sequen =  $\text{𒀠}$ .

Da-ra =  $\text{𒀠}$ , 2946; Sb. 377: the regular form for turâxu 'stonebuck' = capra ibex, 2947; and cf. 2949 = dara-xal-xal-la = 'nai-lu' 'the swift dara'; 2954 = bar -  $\text{𒀠}$  = nailu. This sign, without value given, but with dingir, is also the epithet of Ba, 2948, 2950, 2952; 2955-6, 2958. Cf. 2953 = dara-bar = ailu 'stag'. The archaic sign was  $\text{𒀠}$ , TD. 149 and  $\text{𒀠}$ , TD. 150. That  $\text{𒀠}$  could have the shortened value dar is evident from K. 133, rev. 10 = dar-ru (Haupt in ZK. II. 274).

Da-ra =  $\text{𒀠}$ , 10475; Sb. 220 = nibittu 'some sort of band'; Muss-Arnolt, 440 b. Note  $\text{𒀠}$  = da-ru = isxu (=  $\text{𒀠}$ -xu) 'swarm of fish' (Muss-Arnolt, 74 b), 10483. The orig. form of  $\text{𒀠}$  was  $\text{𒀠}$  = 'side', i. e.  $\text{𒀠}$  +  $\text{𒀠}$  'great'. I believe the primitive value was ib, ibbi, although the sign-name is urânu, urânu, 10474. See s.v. lin-ib. If this word dar is connected with dar =  $\text{𒀠}$  'be plentiful', it is easy to see how the meaning isxu 'fish-brood' came. Nibittum may have signified 'an all-enveloping garment.' Cf. dara =  $\text{𒀠}$ . The question is doubtful as yet with regard to the orig. sound-value of  $\text{𒀠}$ . See s.v. ibbi, daru, linib, uras =  $\text{𒀠}$ . For further discussion, see s.v. bir =  $\text{𒀠}$ .

Da-ra =  $\text{𒀠}$ , 10797; Sb. 1, III. 17. This = da'mu 'be dark, envelop' ( $\text{𒀠}$   $\text{𒀠}$   $\text{𒀠}$ ), 10798; also = daramaxxu, prob. 'great darkness', 10900. The sign seems to mean 'compact enveloping' (System, 155). I connect this word with dara =  $\text{𒀠}$  = nibittu, q.v.

There are only two dara-words in Sum. 1) 'plentiful' 2) 'en-



velop'. It is quite possible that they were primitively from the same word-stem.

Dara = 𒀪, 10478. This is a Hossacan word for 'eighty'.

See s.v. ara = 𒀪.

Darab, a verbal infix; see above II S 13.

Dara-xar-xar-su = 𒀪𒄀𒄀𒄀𒀪, R.46' an implement?











Dar-lugal, the Sum. orig. of tarlugallu 'cock bird of brilliant plumage'; see s.v. dar = 𒀪𒀪.



Da-ru = 𒀪𒄀, 10476. See s.v. dara = 𒀪𒀪, for full discussion.



Dê = 𒀪𒀪, 4568, Sa. II.27. This value occurs notably in the comb. 𒀪𒀪 𒀪𒀪 = dê-tal (4612) = titallu 'torch, flame'. There can be no doubt that 𒀪𒀪 = 'flame' + 𒀪𒀪 = nabātu (2564) 'shini' = 'the flame which shines', and that this is a regular Sum. combination. The question as to the dê-value of 𒀪𒀪 hinges entirely on the origin of the Sem. word titallu. If titallu is Semitic, then dê-tal is a deliberate Sumerization for mnemonic purposes by the later priesthood. If the reverse is true and titallu is a loanword from Sum. dê-tal, then titallu is a Sum. loanword in Semitic. I am inclined to agree with Alexander (30) who derives titallu from Semitic. Note Muss-Arnott (359): titallu = tiltallu = var. titelu, p. 355. If this is so, dê = 𒀪𒀪 is not necessarily a loan-value from Semitic especially adapted to this word titallu, but a reg. Sum. word with pun on dê = 𒀪𒀪, q.v. Note furthermore that dê-tal = muttabritum, 4611, 'sacress', which is prob. an epithet of the flaming Venus-star (so Jena. ZA.I. 65, nr. 1).






There can be no doubt that the sign 𒀪𒀪 had the dê-value in Sum. as may be seen from the occurrence of the postpositive dê = ana, 4601 and ina 4602. This dê can only be a cogn. of da tar (see s.v. da = 𒀪𒀪 and di = 𒀪𒀪). It is prob. that 𒀪𒀪 = li 'verily' (ZA.I. 180) also had the value de as was not the case, however, with 𒀪𒀪 = 3p. suffix, 4600 = nê (see s.v. ne = 𒀪𒀪). For the sign 𒀪𒀪, see s.v. bil, bi, ixi, ixû, kum, lam, nî, ni, peil, pi, xar, ussi.









Dê = 𒀪𒀪, 6744; Sb. 91, dial. for du = 𒀪𒀪, I. 11.6 b and for





du = , Sfg. 52. The primitive sign , according to *System*, 82-84 = 'the chief time beginner', i.e. 'the new moon', from which idea came nappaxu 'glow', and hence nappaxu 'smith' 6726 with val. si, simug, q.v. Cf. Ga sa nappaxi, 6723; II. 58, 58b. I believe that dè in the equivalent = abâtu (6721) means 'begin', i.e. 'begin flight', perhaps from the waning moon (?). The sign is clearly connected with  'shine'. Note gâdu sa îrê (6729, with val. dè) 'shine, said of copper', also âqû (sa eglî), 6730, 'water, said of a field', with which cf. âqîtu, 6731, 'irrigation' (cf. dè = 'libate', R.16), which idea conn. with water may come from the conception of the moon as the bringer of rain. Note that  = dim = sisîtu (6728) prob. Bab. form of âqîtu (Hrb. 5066). See s.v. dim = , and cf. dè = , dî = , du = , with which this interchanges. I connect the word de with du = , i.e. 'make, do, cause to be'. For this sign, see s.v. dî, dim, du, si, simug, umun = .




Dê = , 506; Sfg. 52 var. of du = , q.v.

Dêl (dî-êl) = , 5; Sa. 2, 7, a by-form of têl, tal, q.v. For this sign see s.v. âs, dîlî, ru, tal, til, salugub, simîd = .

Dêl (dî-êl) = , 7748; Sb. 295 = 'it quartic' sort of cutting tool', 7750. The sign  = 'cut', in all probability, although Del. (*System*, 103; 168) says that  is of uncertain derivation. See s.v. lîs = , prob. phonetically cogn. with dêl (see above I. S II. 1). See dîlî = .

Dî-êl-lu =  , 3702; Sb. 285; akû or aqû 'wreak' (Muss-Arnolt, 33). Note that the same sign = timqullum = dim-gul, 3703. So Jens. ZA. I. 191, n. 7, who says   = tim-qullum. The sign  = 'ship' +  = 'bind fast'. It is possible that akû, aqû and tim-qullum are technical terms conn. with a ship, prob. = 'ropes' (?). Muss-Arnolt derives dî-êl-lu from dalâlû 'be wreak'. This is an obscure point. See s.v. dimgul =  and ux = .

Dî-êl-ôu =  , 6739; Sc. 224. In II. 50, 26c it is a doubtful value, as the sign  occurs before it. For , cf. s.v. âs, xix.

Dî = , 2550; II. 48, 22c: nabâtu 'shine' (2564). The orig. sign was prob.  +  = gâqu 'blow, said of the wind', 2581 (*System*,

176-7). I explain  $\text{𐤁𐤓}$  in this connection = di, where it only = nabātu as follows: In 2577, with value ša = šaruru 'shining' (Sv. dē =  $\text{𐤁𐤓}$ ) I commented on dē-tal 'shining flames'. It is possible that the primitive meaning 'flaming, shining' for  $\text{𐤁𐤓}$  came from the orig. idea 'blow up flames' (?). On the other hand, there are many meanings of  $\text{𐤁𐤓}$  which cannot come from the idea 'blow'. This word di = nabātu must be connected with the dē =  $\text{𐤁𐤓}$ , q.v. For  $\text{𐤁𐤓}$ , see s.v. es, ša, xi, tal.

Di =  $\text{𐤁𐤓}$ , 4859; = itti 'with', evidently a by-form of the root position da, prob. cogn. with de =  $\text{𐤁𐤓}$ .

Di =  $\text{𐤁𐤓}$ , 6715; II. 20, 24c, a by-form of dē =  $\text{𐤁𐤓}$ , q.v.

Di =  $\text{𐤁𐤓}$ , 9518; Sb. 185 = dēnu 'judgment', 9525. Note the equiv. dēnu (9526) without value given. This value di is probably borrowed from Sem. dēnu, dēnu. The regular word for judgment in Sum. was sa = maliku, milku.  $\text{𐤁𐤓}$   $\text{𐤁𐤓}$  = iqgabbi 'he speaks', II. 13, rev. 42 (9528) belongs here, in conn. with dēnu, i.e. 'speak in judgment'. Note  $\text{𐤁𐤓}$   $\text{𐤁𐤓}$  = silim-ma = šulmu 'greeting'. The sign seems to mean 'turn towards, be right', hence 'judge' (System, 175). The sign-name is šararū, 9516. Sa. III. 35, from which I conclude that the orig. value was šar. See s.v. sa, silim, sir =  $\text{𐤁𐤓}$ .





Di =  $\text{𐤁}$ , 8201; Sa. II. 11 = Sem. ti, LTP. n. 164. This is a var. of the orig. val. dub, dug, thence du, 8204. See s.v. guru, dab, dūgu, dugu, dug, dub, du, xa, xi, šar, šur =  $\text{𐤁}$ .



Di-ib, objective infix in verb-conjugations. See II. § 13.





Di-ib =  $\text{𐤁𐤁}$ , 10670; Sa. III. 6. The sign orig. meant 'setting as of a door, whatever fills up an opening' (System, 109-110). Note that 'door' was denoted in Assy. by kātintum 'that which covers', nâcirtum 'that which protects', sâniqtum 'that which holds in', etc. (Hrb. 217). The sign  $\text{𐤁𐤁}$  from this primitive sense ('fill up, comprise') obtained the following meanings:


10674 = axâru 'seize' (also dibba); 10676 = bâ'u 'go against to seize' (also dibba); 10677 = ba'âru 'catch' (dibba); 10679 = stêqu 'go against to catch' (dibba); 10680 = xatû, in IV. 10, 39b: xatû xitti
















'seize a sin' (*dibba*); 10682 = *kabâbu* 'burn, seize by fire' (*dibba*); 10691 = *râmu* 'seize in love'; 10692 = *sanâqu* *ša sabâti* 'squeeze, said of seizing'; 10694 = *sabâti* 'seize, passim'; 10686 = *kiççu* in *kiç libbi* 'wrath of heart' = what seizes the heart; 10687 = *lamû* 'surround, enclose'; 10688 = *mîtu* 'dead' = 'snatched away' (?), a pun and perhaps dial. for *dig-ga* (see s.v. *bad* = ); 10696 = *çubburu* 'snatch, constr. with a-ša' (); 10698 = *tabâku* 'heap up' (?); 10699 = *tumâxu* 'seize, grasp' (see s.v. *tab*). For the sign, cf. s.v. *dab*, *dibi*, *lu*, *udû*, *udu* = , and cf. s.v. *dix* = .








*Di-bi* = , 10669; Sa.L 31, a full form of *dib* = , q.v.







*Di-di* =  ; K. 257, rev. 4 = *alâku* 'go', an evident by-form of *du* =  = *alâku*, q.v. Cf. also s.v. *di* = ; *di-di* = *gibi* 'speak'. No value is given in either case.

*Dig* = , II. 7, 27c?

*Di-ig* ( ) =  , 5306; II. 48, 32c. This = *narâbu*, 5320, a word classified with *labâku* and *axal*, meanings unknown. Note that  also = *naçâxu* 'tear away' and perhaps *niçû* 'remove', ZK. II. 20 (Jensen). The orig. meaning of  is 'be full, overflow' from which came the idea 'oil, shining magnificence'. How did it come to mean 'tear away, destroy'? For , see s.v. *i*, *ili*, *li*, *ni*, *niç*, *xalli*, *xal*.

*Dig* =  , 1159; dial. for *dim* =  , q.v. The comb. = *sanâqu* 'oppress' (*dim*), 1163. This is not a certain value, see s.v. *dim*, *siç*, *suç* =  .

*Dig* =  , 4383. This is a value ending in -g. I read it as *dig* owing to the fact that *dib* =  = *mîtu* 'dead', which is the characteristic meaning of . See s.v. *bad* = . Furthermore, there is a value of  ending in -b which was probably *dib*, 4384. See s.v. *dig* = .

*Di-ix* =  , 3921; II. 27, 49a = *abnu* 'stone'. This is a very rare value. Cf. *dixû* (dim.), I. 31, 47a, and *têxi* ( ) = *xandilpiru*, 3925. The sign  means 'surround, enclose as in a setting'. This *dix* may therefore be cogn. with *dib* = . But *abnu* here and *xandilpiru* must be technical terms denoting things enclosing other



things. Note  $\text{𐎶𐎵}$   $\rightarrow$   $\text{𐎶𐎵}$  = xandilpiru, 11916. Acc. to Sayce, ZA.IV.389, xandal = 'trunk'. The whole question of this value is very doubtful. See for  $\text{𐎶𐎵}$  s.v. dub, dubba, tub, tixi.

Di-ka, an incorrect reading of  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  for sa-dug, q.v. 'special gifts', R.16.

Di-kud ( $\text{𐎶𐎵}$ ) =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , 9540; V.24, 39a = daiānu 'judge', i.e.  $\text{𐎶𐎵}$  = di 'judgment' + kud ( $\text{𐎶𐎵}$ ) 'cut, decide; one who gives judgment.' Hence we have Assyr. di-kudgallu 'superior judge,' from  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  (see leander, 8). Cf. IV.13, rev. 32 di-kuda-gim = kima dāni 'like a judge.'

Di-li =  $\text{𐎶𐎵}$ , 4; V.12, 2ε = xikaru 'man'. This value is cogn. with dēl =  $\text{𐎶𐎵}$ \*, with til = tanu =  $\text{𐎶𐎵}$  and tal =  $\text{𐎶𐎵}$ . Dili here means 'male,' just as sal = 'female.' This was evidently the characteristic value of  $\text{𐎶𐎵}$ , as the sign-name is dilû, 1. The sign  $\text{𐎶𐎵}$  = 'one' prob. had the value dil = diš; cf. s.v. diš =  $\text{𐎶𐎵}$ . The sign was orig. a picture of the membrum virile. For  $\text{𐎶𐎵}$ , cf. s.v. as, dēl, ru, tal, til, salugub, simēd.

Di-im =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , 1160; V.29, 69a; also dim-dim-ma, 1172. The orig. meaning of  $\text{𐎶𐎵}$  is 'protect, shade, shelter,' (System, 58). Hence, = sanāqu, 1168, 'overwhelm, crush down,' a deriv. from the idea 'overshadow.' The signs  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  also mean rabû 'great one,' written with  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , II.37, 40b. Hence  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  = dim = šurbû 'very great,' hence we have the deriv. from same stem tarbû 'offspring,' 1167. 'Overshadow' probably suggested the idea 'overshadow sexually,' hence 'multiply, numerous, great, offspring.' Cf.  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  = šiš-gallu, II.29, 63a, really = 'elder brother.' This word dim = dim =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , q.v. the s.v. dig =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , an evident cogn. of this dim, and šis, šus =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ .

Di-im =  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$ , 2736; Sa.III.4. Sign-name = dimmu, 2736. The orig. meaning of  $\text{𐎶𐎵}$   $\text{𐎶𐎵}$  seems to have been 'bind firmly' (System, 69ff), with which the following meanings coincide: 2738 = dim-mu, acc. to Jons. KB.VI.1, 493ff, this word cannot mean 'ropes,' but rather 'pillar, obelisk,' a syn. of gašicu, II.22, 11. This seems probable as it does not do away with the orig. idea 'hold together firmly,' cf. Hebr.

\* Dil =  $\text{𐎶𐎵}$  = 'cut, penetrate'; hence = xikaru 'male'!

𐎠𐎢𐎡 'pillar' from 𐎠𐎢𐎡! In *dimmu ša elippi* (with 𐎠), 2747, *dimmu* must mean then 'mast of a ship' or perhaps 'keel'; cf. *mar-kaš elippi*, 2748 = the part which holds the vessel together. *Dim* = 2739 = *xarāšū* 'hold firmly together', Hwb. 293; 2740 = *markaon* 'fastening'; 2741 = *rikou* 'fastening'; 2742 = *umatu* perh. = *umašū* 'enclosure', Hwb. 91a. Six *dimmienna* = 𐎠𐎢𐎡. This *dim* is prob. cogn. with *dim* = 𐎠𐎢𐎡, q.v. and with *dim* = 𐎠𐎢𐎡, q.v.

*Di-im* = 𐎠𐎢𐎡, 4251; Sb. 335; arch. 𐎠𐎢𐎡, TD. 100, like TD. 290 𐎠𐎢𐎡, i.e. a guration of 𐎠𐎢𐎡 = 𐎠𐎢𐎡, 289. *Dim* = 4252 = *makitu* 'mast, pillar'; *dim-dim-ma* = *dunnamū* 'wreaking', 4253, a word classified with *ulalū*, *enōu*, Hwb. 223a; *dim-ma* = *šarru* 'king'; *dim-ma* = *ulalū* 'wreaking', 4255. The word and sign seem to have two meanings, one denoting 'strength, compactness' = 'mast, pillar, king', and the other denoting 'cowardly, weak!' The sign is evidently a dev. of the sign for 'man'. It is used in the Sum. word (ES) for god *dim-me-ir*, q.v. Note also *dim-ma-ma-𐎠𐎢𐎡-a* = *udištu*, acc. to Prince (AJSL. XXIV. 127) = 'virgin', which may be conn. with *dim* 'wreaking'; vig. 𐎠𐎢𐎡 = 'compact, strong; untouched girl, virgin; gentle' and hence by secondary application 'weak'.

*Di-im* = 𐎠𐎢𐎡, 6716, Sfg. 50, n. 28 = *sištu*, which may be the Bab. form of *sištu* 'irrigation', Hwb. 506 b. This *dim* is the full form of *dē*, *di* = 𐎠𐎢𐎡, q.v. Is Mus.-Arnolt right in assigning the meaning 'cry' to this *sištu* = *ihkillum*? For the sign of s.v. *dē*, *di*, *de*, *si*, *simug*, *umun* = 𐎠𐎢𐎡.

*Di-im* = 𐎠𐎢𐎡, 9108; Sc. 279. This is the ES. form of *gim* = 𐎠𐎢𐎡, q.v. The EK. reading was prob. *gim*, because the *lim* value is *gim*, *kim* and the *lim* values are usually taken from the EK. The sign-name, however, is *šē-dimmu*, 9104, the *šē*-value being doubtful. The other sign-name is *dimmu*, 9105. Note that *dim* = *alaku* 'go', 9111, which is simply dial. for *de* = 𐎠𐎢𐎡, in K. 257, rev. 39; = *gin*, HSA. Voo. 52. This *dim* is evidently cogn. with *di-di* = *alaku*, K. 257, rev. 41 (see Prince, JAOS. XXIV. 126). *Dim* also = *banū* 'build, construct', 9112, which is the proper meaning of the sign 𐎠𐎢𐎡, TD. 303.

Most of the meanings are derivable from this idea. Thus, dim-ma = ḥinūtu, 9114; ḥummanū 'form of a person'; epišu 'do, make', passim, bašū 'be, exist', 9116, only Sc. 280 and IV.1, 65b. Note here that in 9117, Ea is called dingir dim 'the creative god'. In 9119 = ḥāšū, only II.44, 71g which is doubtful, as something is omitted before the dim-sign, to which no value is assigned. The equivalent ḥu = mašū 'be sufficient' with value dim, may come from the idea 'make, do, create', as may also the propositional form dim (E.K. gim) = ki; 9120; kiām, 9121; kiḥma, 9122, with no value given, but prob. having the value dim, gim. The use of ḥu to denote the conj. summa, šummu 'if', 9125-6, is also derivable from the same root-idea, prob. secondarily from ḥu = ki, kiām, kiḥma. For the sign, cf. s.v. gim, gi, kim, kinme = ḥu.

Dim-gal, supposed original for dingallu 'architect', i.e. dim = ḥu 'build', + gal 'great'. See Hwb. 220 b. and Leander, 8.

Dim-gul (ḥu ḥu) = ḥu ḥu, 3703; Sb. 284 tin (ḥu) - gul-lum. The ḥu ḥu means 'to bind a ship fast' (ḥu = 'ship' + ḥu 'bind'). The word tin gullum prob. means 'great mast', or 'great keel'. See s.v. dim = ḥu and dellu = ḥu ḥu.

Dim (ḥu) - me-en-ma = ḥu, 7684. Sb. 311 = ḥiminnu 'foundation', prob. a loanword in Sem. from ḥiminnu. ḥiminnu can hardly be a deriv. from ḥu 'be firm' (see Leander, 21 correctly). There can be no doubt, I think, that this syllable dim here is identical with dim = ḥu, q.v. = 'something firm'. For ḥu, cf. s.v. gal, mul, ti.

Dim-me-ir (ḥu ḥu) = ḥu, 421; II. 59, 1a. Also dim-me-ir without ḥu 4257, passim and di-me-ir, V. 30, 8a. This is the well-known E.S. word for god = dingir in E.K. (see above I. § IV. 1). Dimmīr = ilu passim, 430, and šamū 'king', 439. The syllable dim is clearly cogn. with dim = ḥu, q.v. For ḥu, see s.v. anum, anu, ana, an, aš, dingir, ēšu, ilu, sa = ḥu.

Di-im-mu = ḥu ḥu, 734; II. 48, 18g = šipru 'message', 735; ḥimu 'message, command', 736. Note ḥu ḥu ḥu = dubbū



'plan', 797 and  $\text{𒄠 𒄠 𒄠} = \text{muštabil amāti}$  'one who carries words, messenger', 738.  $\text{𒄠 𒄠}$  means 'good word', hence the above translations. This dim is prob. merely a Sem. loanword in Sum. from ti-mu. It may also be a pun on dim =  $\text{𒄠}$ , 'make, carry out, effect.'

Dim-sar or Dim-šar ( $\text{𒄠 𒄠 𒄠}$ ) =  $\text{𒄠 𒄠 𒄠}$ , 19257; II. 48, 32a = ilu Na-bi-um. I believe that this word means 'he who writes on an obelisk.' See s.v. dim =  $\text{𒄠}$  'obelisk, pillar' and sar, šar =  $\text{𒄠 𒄠}$  'write'. Dimsar simply means 'the durable recorder.' Hence it was appropriately applied to Nabu, the patron of letters. The double sign =  $\text{𒄠}$  'eye' +  $\text{𒄠}$  nuru 'light', 1650 +  $\text{𒄠}$ , still doubtful, but may mean 'cut' (see s.v. dēl =  $\text{𒄠}$ ). The sign-comb. may mean then 'the eye of light which pierces.'

As will appear from the above discussion, there were really four Sumerian values dim; viz., 1) dim 'overshadow' hence, 'great, powerful' =  $\text{𒄠}$ , which is closely connected with 2) dim =  $\text{𒄠}$  'bind firmly' and dim =  $\text{𒄠 𒄠 𒄠}$  'mast, pillar, keel, king'; also with dim =  $\text{𒄠}$  'make, do, accomplish'. This latter element is seen in dimgal, dimgul, dimmēr, dimoar, dimmēna; 3) dim, the fuller form of dē, dē =  $\text{𒄠 𒄠}$  and 4) the loanword dim from ti-mu =  $\text{𒄠 𒄠 𒄠}$ .

Di-in-gir ( $\text{𒄠 𒄠 𒄠}$ ) =  $\text{𒄠 𒄠}$ , 420; Sa. II. 18; Sb. 2 = ilu 'god'. It frequently occurs with the prolongation -ri, -ra. This is the Ek. word for 'god', cogn. with E.S. dimmēr, q.v. The striking similarity of dingir, dimmer with Turk.  $\text{𐰇 𐰆}$  'Tangri' 'god' has been noticed but it would be unsafe to make any conclusion from this fact. The Sem. loanword digirū (Leander, 8) is from this word. See s.v. dimmēr especially, and s.v. anum, anu, ana, an, aš, ēšū, ilu, sa =  $\text{𒄠 𒄠}$ .

Di-ni-ig =  $\text{𒄠 𒄠 𒄠}$ , 6427; Sb. 331 = šabsu from šabāgu = uxxuru, I. 28, 13 cf. Has this any conn. with šabsu 'angry' (Hrb. 638 b)? I cannot explain.

Di-ni-ig =  $\text{𒄠 𒄠 𒄠}$ , 9691; 82, 8-16, 1, rev. 15 = kūru, 9704 and nappašu perh. 'bellows' (Muss-Arnolt, 712 a), 9707. It is possible that both these words dirig are connected, but I cannot explain how. See  $\text{𒄠 𒄠 𒄠}$ , see s.v. abni, gibil, gumi, ixi, kūšlug, mēl, muru, nē, nimur-si.

\* 'Place of fire'?



Diri, dirig = 𒄩𒄩𒄩, 3719 (Sb. 178), 3718. This is a difficult sign, not because the meaning is not clear, but on account of its multiplicity of equivalents. The prim. sign was a comb. of si 𒄩 = 'fill' and ai 'water' (System, 85). It undoubtedly meant 'fill, overflow, overhang', from which come the meanings of a number of the following equivalents. The value dirig is established both by the existence of diri and by the sign-name dirigû, 3717; also probably by the occurrence of the sign with -ga, and -gi complements (see 3718), although these latter may have pointed to a val. sig, which also exists. The meanings are as follows:

3723 = adâru 'be dark', from idea 'overhanging' and also an evident pun on atâru 'be superabundant'. 3724 = axâru 'seize, hold', coming from idea axârtu 'property' = abundance! 3725 = asâru, also 3740 = ? 3726 = asâšu with value sig 'be afflicted' (Zb. 70?); 3727 = asûrtu 'trouble, affliction'. The reg. word for this is xi-ir, 2365-6. I believe that adâru 'be dark' and asâšu, asûrtu were suggested by 'overhanging' and by xir which collocation may have been suggested also by the value sig = 𒄩𒄩𒄩. Adâru is also a pun on atâru, the regular meaning of this sign. So 3728 = atru 'overflowing' and 3729 = atâru 'overflow' = diri and dirig (?). From this idea of 'superabundance' comes 3730 = ali 'upon, over'. 3731 = ikru is doubtful. 3732 = xalâpu 'be clothed, covered, creep into, hide oneself'. Prob. this is a dev. of idea 'overhanging, dark, covered'. 3733 = xipû 'destroy completely', usual word is gaz = 𒄩𒄩𒄩, q.v. Perhaps this comes also from adâru 'be dark, sinister' by a special application. It may also have been suggested by the similarity in sound of gaz and sig = metathesis!! 3735 = guppû 'fall in, said of wall', an evident dev. of xipû. 3737 = makru; in 3758 = arxu makru ša Adâri 'the additional month Adar'! So also makrû (3738) = a star-name, from makru. 3739 = malû 'be full'; 3741 = muggalsitu = ?; 3742 = niburu = some part of a ship?; 3744 = nixappû; Zb. 69 n. 1 reads nirimpû from 𒄩𒄩𒄩? 3745 = sâmur, with val. su, which is evidently a pun on the Sem. word, = 'dark in color'. Cf. 𒄩𒄩𒄩 𒄩𒄩𒄩 = urpûtu 'a dark overhanging cloud' or above, s.v. adâru. 3747 = suparruru 'spread out, be extensive' from root meaning 'overflow, overhang', 3746 =

šaḡû ša amîli 'be high, said of a man', from root meaning. 9748 = šutuggu 'magnificent' from root meaning. 9749 = zarâbu = ? In the contracts, the sign indicates 'surplus', R.16.

The analysis of these meanings resolves itself thus: 1) 'superabundant' = atâru, atru, whence axâru, makru, malû, šuparruru, šaḡû, šutuggu; 2) 'overhanging', hence 'dark', idea suggested also by the similarity of xu and sig = adâru, aiâšu, aiâttu, sâmu; 3) 'be clothed, covered' = xalâpu and 4) 'destroy' = xipû, quppu.

For  $\text{𐎠𐎢𐎡}$ , see s.v. su, sig.

Dis = T, 10062; ZA.I.187; PSBA.IV.111. This is the regular word for 'one'. See s.v. Numerals, I § IV.6. Dil = 𐎠 'one' was cogn. with this dis. For T, see s.v. ana, giš, qi, qil, makkas, saligub, tal.









Dis ( $\text{𐎠𐎢}$ ) - a-si-ga = mitxaris, 11261. This is Hrozny's reading (25). Why dis? The proper reading is taš, q.v. For  $\text{𐎠𐎢}$  see s.v. giš, kallu, li, liki, lik, taš, uru.






Du =  $\text{𐎠𐎢𐎡}$ , 329; II.24, 52c; II.27, 50c. See buru, bulug =  $\text{𐎠𐎢𐎡}$ . The val. du appears also in du-du (348) = dubbubu 'plan, be cunning'. Prim. meaning is 'loosen, cut'. Cf. especially gir =  $\text{𐎠𐎢𐎡}$  and bu, bulug, buru, bur, uñum, uñu =  $\text{𐎠𐎢𐎡}$ . This du-du = dabûbu is clearly phonetically identical with du =  $\text{𐎠𐎢}$ , dabûbu, 525, and duttu =  $\text{𐎠𐎢}$ , q.v.




Du =  $\text{𐎠𐎢}$ , 506; Sa.II.37. Cf. the dial. form dê =  $\text{𐎠𐎢}$ . This du, which is the same as du-du =  $\text{𐎠𐎢𐎡}$  = dubbubu 'plan' (see also duttu =  $\text{𐎠𐎢}$ ), must be a variant of gu =  $\text{𐎠𐎢}$ . Du = 522 atmû 'utterance', only I.39, 9c; 525 = dabûbu 'plan', I.39, 1c; 534 = kullu ša amat 'to finish speaking'. The full form is dug (dial. xib), q.v. For this sign, cf. especially qu and qug, dug, i, inim, inu, ni (?), ka, kir, pi, ra, su, xib, xu =  $\text{𐎠𐎢}$ .





Du =  $\text{𐎠𐎢}$ , 1068; II.17, 47c, evidently a var. of tu = srêbu 'enter', q.v. see s.v. tu, tu =  $\text{𐎠𐎢}$ .


Du =  $\text{𐎠𐎢}$ , 4070; Sb.305, short form of dumu =  $\text{𐎠𐎢}$ , q.v. Du = mâru 'son', 4081. There is evidently a phonetic conn. between dumu, du and tu =  $\text{𐎠𐎢}$ . Cf. also s.v. lib and šir =  $\text{𐎠𐎢}$ .

Du = , 4473; II.25, 36e. I regard this as a short form of tux =  = pitû *ša pi* 'open, said of the mouth', 4472. Note also 4490,  = pitû. The sign was primitively a double  $\rightarrow$   $\rightarrow$  mu (System, 102); hence it meant orig. 'split open, destroy', whence the following meanings: du = 4474 = darâdu, *passim* 'be plentiful', from *idea* 'open sexually'. Acc. to Del. System 102, = malû 'be full'. See s.v. du = . 4475 = dakû, only II.27, 11a, 'cast down, overthrow'. Acc. to Del. (*ibid.*) = kanârum *ša šurîpu*, nadû *ša tîti*. 4479 = kanâku *ša sabû*, only II.28, 57f, 'press down', hence 'scal'. 4481 = labânu, only Sb.342, 'lay bricks'. Both of these are prob. from *sex-idea*. 4484 = naûû *ša ini* 'lift up, said of the eyes'. Also = naûû alone, only II.11, 46g. This is prob. brought over from du =  and du = . See espec. s.v. du-ši-a. Cf. also gaba =  especially, and s.v. gab, tux = .




Du = , 4860; Sa. II.42. I believe that this is chiefly a value used in *lim.* (LTP. n. 99). It may, however, have been orig. dun; cf. ZK.I. 315 (*Jem.*) which would be a var. of gin = alâku, 4874. See s.v. du = . The val. tum for  also occurs, no doubt a var. of this du, dun. For  see s.v. ara, di, dun, gin, gubba, gub, mîn, ra, sa, tum = .

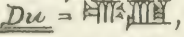


Du = , 5243; Sa. III.29. The sign was  $\nabla$  'wedge' = sikka-tu, 5267 =  ; cf. 5275-7. The idea of the point seems to be paramount here. It means 'make firm', hence 'build, construct' (System, 69 ff). This is apparent from the following dev. of meanings:

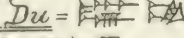
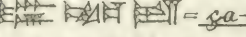

Du = 5248 = banû 'build, construct' = du, ru; 5251 = danuttu, only Sc.209, 'power'; 5252 = êlû 'be high, applied to the countenance'. This is prob. where  = naûû *ša ini* 'lift up, said of the eyes' belongs, from the *idea* 'build up'. See du =  = epîâû 'do, make'. 5255 = kâlu 'complete', from *idea* 'make'. 5259 = malû 'fill', only Sc.207. This is clearly taken from du = . 5265 = ritû 'set up, establish', from *idea* 'make'. 5270 = qagâpu 'set up', also with val. gubba. 5266 = sanâqu *ša dupûarîiti* 'press together, said of clay tablets' (a pun on du =  = kanâku 'press scal').





This du interchanges with dê = . Note Sf. 52, n. 2: *u-ka-de*


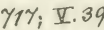
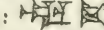














and ka-de = ; cf. also II.7, 46-47, gh and Sb.276. For the sign, see s.v. gak, ru =  and s.v. du = .

Du = , 6140; II. 61, 10g, with complement -na, which seems to indicate the val. du (see s.v. du = ). This may have been a var. of gur. See espec. s.v. dusse and ga, gil, guru, gur, ili-il = .

Du = , 6412; Sb.329 = gal-tu 'battle', 6414. The comb. is  = ga-al-tu. This seems to mean 'a man of fire'. This is probably a metaphorical rendering. Note that gal-tu likewise = ud-ur-dug-ga, II.36, 7ab, which also contains the idea 'light' (ud) in conn. with 'battle'. This du may be cogn. with lu = , q.v.

Du = , 6644; ⊕ 253, rev. 6 (1764) = itti 'with', evidently a var. of ta = itti, which is a similar variant of , associated with ta = , q.v. See s.v. da, tu = .

Du = , 6717; I.39, 43g:  = gu-du, a vowel harmony var. for gu-dé. Cf. gu-di = , II.20, 24c, plainly due to dissimilation. See s.v. du = , and for , s.v. di, dim, si, simug, umun.


Du = , 8204; II.50, 32c, prob. short form for dug = , q.v. See also dub = dug, only ZK.I. 316, HAS. XXX, and note dab = , all of which are cognates phonetically. This sign and  are both developments of the circle or sun-sign. It then came to mean 'general compass' and so 'multitude', which meanings are seen in conn. with the val. ṣar = . From the idea 'plenty' came the natural conception 'good'. The val. dug = birku 'knee', 8215, in which, sense dug is merely a byform of gag, q.v. and does not belong under , except phonetically. The ES. word for 'knee' is zib (see above I.50.1, for interchange of d and z). From the idea 'plenty' came dug = ri-xû 'love a woman sexually', 8232 and from this, of course, dug = tabu 'good, pleasant', 8239, also with val. du, I.21, 16c. The sign , with ES. val. xi-ib = namqu 'friendly, favorable' (?). , with val. du = kuppudtu 'some sort of a vessel', 8223, plainly conn. with idea 'plenty'. See du = . In 8233, du = ṣamû, only II.50, 32c. This may mean 'heaven' from the idea of the sun-circle. Di = , q.v. is a



byform of this du. For  $\text{𐎠}$ , see s.v. guru, dab, di, diqu, dugu, dug, dub, xa, xi, sar, sur.



Du =  $\text{𐎠}$ , 8335; Sa. II. 14. Note that this sign (8339) = diga- ru with  $\text{𐎠}$  'some sort of a vessel' which reminds us of du =  $\text{𐎠}$  = kup- puṭtu 'vessel', g.v. It is quite possible that this du is the same word as du =  $\text{𐎠}$ . For  $\text{𐎠}$ , see s.v. kam, kamū =  $\text{𐎠}$ .


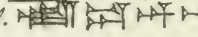


Du =  $\text{𐎠}$ , 9131; Sc. 110. The sign is  $\text{𐎠}$  'bull', with the specializing prefix  $\text{𐎠}$ . Cf.  $\text{𐎠}$  = akâlu 'eat', but  $\text{𐎠}$  = kurummatu 'food!' Here the first meaning of  $\text{𐎠}$  is naqâpu 'gorge', said of a bull, with values du, ru, 9144. See System, 154, note.  $\text{𐎠}$  also = asâmu 'be magnificent', 9134, prob. conn. with êlgu 'rejoicing' = ul, 9738, and ulgu, 9148. Can the idea 'rush violently, said of a bull' have been carried over to mean 'rejoice, exult'? The val. ul is prob. a loan-word from ulgu, êlgu, or is it a pun? Note furthermore, that  $\text{𐎠}$  has val. ru = îlîpi sa îçi 'join together, said of wood', 9137, only II. 36, 67g. This may be a development of 'push violently'. In the same way,  $\text{𐎠}$  = sublulu 'complete', 9142, passim, and našû, 9145, only II. 32, 23 a (cf. du =  $\text{𐎠}$ ).  $\text{𐎠}$  = sâru, 9146;  $\text{𐎠}$  = šitbu, 9162, all of which come from the root-idea of the sign 'push'. They have not all the value du, however. For  $\text{𐎠}$ , see s.v. ru, ulu, ul.





















Du =  $\text{𐎠}$ , 9577; Sb. 1, II. 9. The sign has a twofold meaning: 1) katâmu 'cover', 9582, with val. dul, i.e. 'overpower' from  $\text{𐎠}$  +  $\text{𐎠}$ , both of which signs = 'cover' (System, 156, note),  $\text{𐎠}$  = subâtu 'garment'. Then we have 2)  $\text{𐎠}$  = 'room, dwelling', especially in  $\text{𐎠}$   $\text{𐎠}$  'shining dwelling' = šadû 'mountain', 9607. This latter  $\text{𐎠}$  is ginated  $\text{𐎠}$   $\text{𐎠}$  =  $\text{𐎠}$  = 'go up, go forth'. See System, 91 and note. This  $\text{𐎠}$   $\text{𐎠}$  occurs in  $\text{𐎠}$   $\text{𐎠}$  = tarbacu 'great + room' which explains the following meanings with val. du: 9579 = ašâbu 'dwell', only Sd. 26; 9580 = di, only Sc. 27, the same word limitixed; 9583 = mulû 'terrace', same as tilu, Hwb. 4116 'something heaped up'. Note paxâru 'collect', 9585, without val. 9587 = sukku 'habitation?'; 9588 = šubtu 'dwelling', only Sc. 25 = 'dam, enclosed space', Hwb. 497-8. 9591 = tilu common word for 'mound' in Assyrian.

The sign  with val. du = katāmu 'cover', from the first meaning of the sign, 9582. Hence kabāsu 'tread down', without value, 9581. This is prob. conn. in sense with nigizsu 'gorge', 9584, without value. Note 9590 = temiru 'covering'. So also we find ridū ša riduti 'have sexual connection, said of begetting children', 9586, from idea 'cover'.

There can be little doubt that this word du is the shorter form of du = , q.v. and see s.v. en = .

Du = , 9618; II. 35, 12 a (1208) in the comb. dingi Nin-ki(?) -ra. Adoubtful value. For , see s.v. gagar, gi, šir, kan, ki, his.



Du = , 11230; II. 27, 40 ε and II. 20, 4 a = xamāru, 11241 'sing'. Cf. , II. 30, 11 cd = šlitum ša xamāri 'raise the voice in singing'. Note dudu(?) =  = mūlū ša rōi 'one who lifts the head'. See s.v. ur = .


The words du, which are very confusing, may be classified as follows: 1) Du for tux =  'open, be plentiful'. 2) Du =  'plenty, good', and du =  'large vessel', symbol of plenty. 3) Du =  'loosen' and du = ,  'plan', var. of dug, duttu and qu. 4) Du =  'gore', from idea 'open'. 5) Du =  (du) 'cover, overpower'. Then from the general idea 'open, beget', contained in the word du, we get: 6) du =  'make firm, build, construct'; thence 'lift up', a meaning also used with du = , du = , du = , du = , and du =  'lift up the voice'. Still from the idea 'open, penetrate', we get 7) du =  = erēbu 'enter'. Finally, we have the foll. apparently unconnected du-words, borrowed from other forms; viz. 8) du for dun =  = gin 'go'; 9) du = , prob. conn. with lu =  'man'. 10) Du = , a byform of ta =  = itti 'with'.







It is, of course, impossible to determine whether these developments were deliberately made from an original Sum. meaning by Semitic scribes, or whether the meanings were all legitimate Sum. developments. It is possible, however, that they are the result of centuries of Sem. influence on the Sum. idiom. The fundamental signification of the syllable du seems to have been









'open, penetrate, generate,' which was extensively developed and associated with various signs. The fact that many of these du- words are clearly derivatives from longer phonetic forms (as du for dun, du for dul etc.) does not affect this conclusion, as it is possible to regard all these instances as the results of paronomasia and sign-association, both of which played a most important part in the formation of the later artificial Sum. vocabulary. Nowhere is this better exemplified than in the above table of developments or in the discussion of a = ff.







Du-ub = , 3919; Sc. 35. The sign is closely conn. with  = um. They both have the idea 'encompass, surround.' Thus um = the womb, as seen in ummeda 'pregnant woman' = tarîtu, 3910. Dub also means 'a surrounding, enclosing' hence 'piling up.' Note the following meanings:













Dub, Dubba = lamû 'surround,' 3927; 3930 = gibû 'surround,' whence we get the idea 'heap up,' 3933, tabâku, passim; 3931 = šapâkeu ša îpri 'pile up, said of dust' and 3929 = šarâqu 'pour out, offer a libation', from the idea of plenty, obtained from 'heap up'. The common duppu 'clay tablet' is expressed by this sign and value, 3935. Duppu itself is a loanword from the Sum. dub 'something heaped up (i.e. pressed together) of clay', or it may apply to the envelope of clay, so often used, and come from the primary meaning 'surround'. On the sign cf. tub, dux, tixi = .


Du-ub = , 7025; Sb. 155 also dubbu. The sign is closely conn. with  = nabâcu, 3799. Cf. arch.  = ma-xâcu 'smite', System, 77. The primary meaning of  seems to be 'give the coup de grâce', whence the following meanings: Dub = 7029 = nabâcu 'slay, strike dead', Hrb. 475. 7030 = paôâxu = relapari. 7032 = tarâku ša kinmaxi 'tear a fetter in two', Hrb. 615. Then (without val.) we have 7028 = nâxu, conn. undoubtedly with paôâxu; 7031 = râbu 'extinguish', Hrb. 615, also from idea pa-sâxu. Note that dingir -  = ša ša kalû. See s.v. balag =  = balangu 'cry of woe', from idea 'smite', tear asunder.



Dub = , 8205; ZK. 316, note HAS. XXX. This is a by-form of dug = , q.v. See for , s.v. guru, dal, di, diqun, dugu, dug, du, xa, xi, sar, sur.

Dubba =  , 3918. See s.v. dub = .


Dub ()-bi-in =  , 2714; Sc. 298. The sign-name is gada =  + takku =  + the ending ru, i.e. gadatkuru. This undoubtedly means 'a sharp instrument of some sort'. Cf. dubbin = intu 'lancet, axe' (?), 2715; 2716 = masaru 'cut', Hwb. 432 b = Heb. 71 WD; 2717 = cumbu 'finger' = 'sharp point. This is not cumbu 'wagon', so Hwb. 647! 2718 = supuru 'finger-nail', regular word and ideogr. 2719 = uba-ru 'thumb' from idea of sharp point. The comb. -dubbin, VA.Th. 251, rev. 18-19 = intu 'axe, lancet' (see above).

Dub ()-bi-sag ( ) =   , 6009; Sb. 238. The prim. sign  was  +  (olytim, 168). It means a reed, pipe, water-pipe (pisannu, allallu, elallu, elallu). With the value dubbisag, its chief meaning is suparru 'tablet-writer', 6011, prob. alluding to the stylus. I do not believe that sag in this combination was sag =  'head', but rather a corruption of sar () 'write', i.e. dubbisag = 'tablet-writer'. It was prob. a var. word for dub-sar, q.v. Note that the god Nabu, the patron of all literature, was also called dubbisag, 6013. For the sign, see s.v. alal, ilal, pisar = .


Dub-sal 'great clay tablet'. See s.v. dub = .




Dub-sar or Dub-sar =  , 3918; IV. 14, n. 3, 3 = suparru 'scribe'. See also R. 17-18. The comb. means 'a tablet (dub) writer' (sar). The word appears also in Heb. 7 WD DV as an Assyrian loanword, with W, because T became W in later Assyrian (see Leander, 8).









Dub-sa-ru 'a copper object', R. 17.





\* Dub-sig, supposed orig. of dupšikku, tuššiku 'statute labor; cover'. Jensen (ZA. XI. 211) derives it from dub = duppu 'tablet, board' + sig =  = libittu 'brick', i.e. 'the duty of laying bricks'. This is uncertain. See Leander, 22.




Dubus (s)a = dubussu 'younger brother' (Jens. ZK.I. 319;





ZA.I. 392). Leander explains it as dub =  (!) + uš-sa = gutinmu 'younger', lit. 'the younger son' (see Leander, 22). This is doubtful.






Du-du =  ; cf. s.v. en = .


Du-ug () = , 505; II.7, 33 ε. In ES. = xib, cf. s.v. dug = . This dug (one full form of du = ) is cogn. with guq, gu = , the prim. meaning of which is 'mouth, speak'. See also s.v. duttu = . Hence dug = mamātu = dug-ga 'word, oath, saying', 535; 527 = ereōu 'pronounce a desire, demand'; 532 = qibitu 'command, passion'. 537 = nadū 'throw, said of spittle' = arōāū (cf. mu =  = 'spittle'). For , see s.v. guq, gu, du, i, inim, inu, ni, ka, kir, pi, ra, su, xib, xu.



Dug = , 5891; ZA.I. 190, n. 1 = karpātu 'vessel, pot', without val. The archaic sign was , TD. 380 = picture of a jug? See s.v. bad = , prob. cogn. with this dug. The sign  is usually represented by the form DUK.



Dug = , so Thozny 10, rev. 27 dug-ga, but this is more probably dig, owing to the existence of a form dib = . See s.v. bad, dig = .




Dug = , 8203; value obtained from the -ga, -gi complements in dugga, duggi; also from the occurrence of du = , q.v. This is the fuller form of du = . For , see s.v. guru, dab, di, dū-ge, dugu, du, dub, xa, xi, šar, šur.

Du-ug () = , 8981 = birku 'knee', Sc. 22, a by-form of () zag 'knee', q.v. See dug and xib = . I cannot explain the sign ; name dūgu.

Du () - gaba, name of an official, R. 17, lit. 'one who goes (du) in front (gaba)'.

Dūgu = du-u-gu, 8979; Sc. 22, name of  = birku 'knee' (see dug = )

Dugun name of , 8198, for which see dug = .

Du-gu-ud = , 9227; Sb. 151. The sign is an extension of  =  = 'night, be black', hence 'be heavy' (System, 154) = 'the down-sinking night'. Hence dugud = kabtu 'heavy', passim, 9228; 9229 = mikdu = 'power, strength'(?), without value,



only II.28, 68f.

Duk = , 5391. See s.v. dug = .

Du-ul = , 9578; Sb.1. III. 9, full form of du = , q.v. = katâmu 'cover'. Note dul-dul-da = ina nigicçâti, Hrozný 12, obv. 15-18. It is probable that the reading kirrud, suggested here by Del. Hrb. 447b, is incorrect. I can find no evidence of a reading kirrud for this sign. Note R.18: dul-du 'go to work'. Why? See, however, s-dul-ka.

Du-mu = , 4069; II. 37, 54c. This is the E.K. word for 'son, child' = E.S. tu-mu, q.v. Dumu is also the sign-name of , cf. = dumu-minnabi, V.23, 21a. Dumu is the full form for du = , q.v. See s.v. damu, du, lib, gir, tur = , and ibila = . Dumu is used in the contracts to indicate the idea 'young' in general, R.18; cf. dumu-sal 'daughter', R.18; dumu-nitax, *ibid.*

Dumu-zi with dingir = 4092: Sammuz, in Serv. Du-izze, Dizze. This prob. means dumu 'son' + zi = kênu 'the established son'. See Hrb. 323a and Leander, 22.

Du-ur = , 9864; Sb.320. The sign comes from = 'land' + = 'one' + = 'great', i.e. 'the great one of the land'. Here we must note an interesting point. The sign = 9867 = dingir Ban (without val.) which is the only equivalent of the sign which will bear the application of the original meaning, i.e. 'the hero god'. The other meanings of dun are: 9868 = xirû ša irçiti 'dig in the ground'; 9870 = pitû ša nâri 'open, said of a river'; 9879 = dun-dun = xarârû 'hollow out'; 9880 = dundun = patânu ša amêli 'cat (?) said of mar'. This idea 'excavate, penetrate' must be the same phonetic value dun = du as seen in du = and , although this word dun has not the meaning 'open'. This idea 'open' belongs to du = . At the same time it is possible that we have here a cognate word dun = 'open, penetrate' which has been improperly associated with the sign .

Dun = , 4861; ZK.I. 315 (Jenn.). This is the full form of du = . This dun is cogn. with gin = . For , see s.v. ara, di, du, gin, gubba, gub, ra, ša, tum.

Du-ur = ~~𐎠𐎡𐎢~~, 3929; Sb. 370. The sign is undoubtedly cogn. with qu = ~~𐎠𐎡~~. Both signs mean *napsarum*, and perhaps *kalima kullatum* (Alyotem, 70, n.1.). Br. gives only dingir - ~~𐎠𐎡𐎢~~ - an = Del. 3331, and 3333 = ~~𐎠𐎡~~ ~~𐎢~~ ~~𐎣~~ = *supitru sa nubbutu* (?). I cannot explain.

Du-ur = ~~𐎠𐎡~~, 10498; Sa. I. 28; also *duru*. The sign means 'great, large,' but it also means 'enclosure,' hence 'dwel, garment, bond.' ~~𐎠𐎡~~ is simply a quadrat enclosure. The correct value of ~~𐎠𐎡~~ = *rubu* (10547), a most important word, may be *duru* (u) owing to ~~𐎠𐎡~~ - na, in II. 9, 17a, but it may also be *igi*, q.v. It may also be xun as this is the only value ending in -n, or it may be just ku. That ~~𐎠𐎡~~ was pronounced *dur* is shown s.v., *dur-gar* and *dur-max*, q.v. ~~𐎠𐎡~~ with val. *dur* = *asabu* 'dwel', 10523; *markas* 'bond', 10536, only II. 31, 10f. Cf. 10537, ~~𐎠𐎡~~ = *markas* 'bond.' This *dur*, *duru* = ~~𐎠𐎡~~ must be cogn. with qu, ku = ~~𐎠𐎡~~. *Dur* = ~~𐎠𐎡~~ is prob. cogn. with tui = ~~𐎠𐎡~~ (see above I S II. 1; d = t; r = s). For ~~𐎠𐎡~~, see s.v. a, bu, qu, *duru*, x, *igi*, *gi*, *qig*, xun, ku, mu, sa, si, si, su, ti, tu, tub, tug, tubul, tus, ub, umus, us, xi, zid.

Du-ur = ~~𐎠𐎡~~, 11319. II. 48, 30s. See for full discussion s.v. a = ~~𐎠𐎡~~. For ~~𐎠𐎡~~, see s.v. bu, *duru*, xi, id, me, all discussed s.v. a = ~~𐎠𐎡~~.

Du-ra = ~~𐎠𐎡𐎢~~ ~~𐎣~~, 4996; K. 4204 (469) = *agalu* 'calf, bullock' and II. 16, 34b, without val. The sign ~~𐎠𐎡~~ = *anou* 'ass' = *imaru* (see s.v. *anou*). The sign ~~𐎠𐎡~~ = 'draw together,' hence is the common ideogr. for the copula (su s.v. sa = ~~𐎠𐎡~~). The comb. ~~𐎠𐎡~~ ~~𐎣~~ = 'ass of drawing together,' i. e. 'draught-ass,' applied esp. to 'draught bullock' later, for which *dura* is the Sum. word. Br. gives *dura* as the possible val. for ~~𐎠𐎡~~, 9456, but this is evidently an error. *Dura* in this comb. stands for the whole idea: *imaru*, *agalu*.

Dur-gar = ~~𐎠𐎡~~ ~~𐎣~~, 10663, with ~~𐎠~~, orig. of *durgaru* 'throne' (Jens. ZA. II. 199). This is evidently from *dur* = ~~𐎠𐎡~~ = *asabu* 'sit, dwell,' + *gar* = *sikittu* 'place' (so Leander, 8). Note *dur-gar-ra* = *asibu* 'one who dwells,' 10664.

Dur-max = ~~𐎠𐎡~~ ~~𐎣~~, 10576; II. 31, 8g = *sarru* 'king,' and *durmaxxu*, II. 31, 13g. Cf. us (~~𐎠𐎡~~) - *durmax* = *usdurmaxxu*,

5078. The occurrence of the Assy. word d(š)urmarzu proves beyond a doubt that 𐎠 here had the dur- value which seems to show that 𐎠 = rubû prob. was occasionally pronounced dur. On 𐎠, see s.v. a, bu, gu, dur, duru, îš, êgi, gi, gig, xun, ku, mu, ša, še, ši, šu, tê, tu, tub, tug, tukul, tuš, ub, umuiš, uš, zi, zid.

Dur-ru = 𐎠, 10499; III. 68, 9a = asâbu 'dwell', 10523 and prob. also = rubûtu 'greatness', 10547. This may really be duru, as it has the -na complement. Cf. cop. s.v. dur = 𐎠, and for 𐎠, s.v. a, bu, gu, îš, êgi, gi, gig, xun, ku, mu, ša, še, ši, šu, tê, tu, tub, tug, tukul, tuš, ub, umuiš, uš, zi, zid.

Duru = 𐎠, 11320; for full discussion see s.v. a = 𐎠.

Du-ši-a = 𐎠𐎠𐎠𐎠𐎠𐎠 = dušû 'jewel of some sort' (lean. du, 22). See 4519. This of course proves the du- value for 𐎠. See also s.v. gaba, gab, tux, du = 𐎠.

Du-us (𐎠𐎠)-su = 𐎠𐎠𐎠𐎠𐎠, 6141; I. 32, 67 d. This is one of the full forms of this du 𐎠𐎠𐎠, <sup>which</sup> also may = dun, as it has the complement -na. See s.v. du = 𐎠𐎠𐎠. See s.v. ga, gil, guru, gur, du, ili, il = 𐎠𐎠𐎠.

Du-ut (𐎠)-tu (𐎠𐎠) = 𐎠𐎠𐎠𐎠 = dâbibu 'plotter', II. 32, 61 a. Note 𐎠𐎠𐎠 𐎠𐎠 = dudu = atmû 'word, saying', 571 (see also du = 𐎠𐎠𐎠); 𐎠𐎠𐎠 𐎠𐎠 = dabâbu 'plot', 572 without val. This is clearly cogn. with dug = 𐎠𐎠, q.v., i.e. dug = dud = dut (see I § IV.1). See also 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 with val. inim-dutta = muštamû, 584 'one who swears'. On 𐎠𐎠, cf. gug, gu, dug, du, i, inim, inu, ni, ka, kir, pi, ra, su, zil, zu = 𐎠𐎠.

## E

E = 𐎠, 5839; Sa. 5, IV. 12. The arch. sign was 𐎠, TD. 109, which seems to indicate 'an irrigation-ditch'. Note iku 'small water-course', 5841. No value is given in Sum. but it was prob. e, a short form of êk (see s.v. êku) from which we have the Sum. loanword



iku! There must have been a paronomasia here with e, var. of a = 𐤀 'water' (see s.v. a = 𐤀). The value e is given, however, in the senses gâbu, 5842, Sb. 244 and gabû, 5843, Sb. 243. These words must be the verb 'sprak' = i = 𐤁. Note that ê is a var. of 𐤀 = 'water'.

This I think must explain the dialectic application of this word to the sign 𐤁, i.e. 'drop water'!! ê also indicates the post-position ana, 5844, which is either a var. of the postpositional element a or a shorter form of ed = 𐤁 = ana, q.v. In R. 4, e seems to be a copula.

ê = 𐤁, 6236; Sa. 5, IX. 14. This has usually the complement -a; i.e. e-a. See 6238, passim. It is prob. that one of the full forms of this e = 'house' was ên as we have the form in in-gar = 𐤁 𐤁, lit. 'house of bricks' (dial. ed (𐤁) - mar prob. = a-mar).<sup>\*</sup> The Assy. loanwords from e were êkallu, êkurru. Êkallu appears also in Heb. בית and Arab. بيت. See s.v. bid = 𐤁.

ê = 𐤁, 7869; Sb. 84. The full form was undoubtedly ên (also ên). This is seen from the freq. complement -ne, as in 7894, 7873, and the compl. -ma in ênma, 7888. The orig. stem undoubtedly ended in a nasal, prob. in a nasal which was indeterminate between n and m. I believe the comb. 𐤁 𐤁 means 'sun' + 'go', i.e. that it indicates the movement of the sun, esp. in rising, hence the idea gû 'go forth', 7873 passim. In this conn., cf. also šupû 'shineth forth', passim. It is possible that the comb. 𐤁 𐤁 was also pronounced ud-du, q.v. All the following meanings are derivable from the idea 'shineth forth, go forth':

7871 = aru, prob. 'send forth'; from this, arâdu, 7872 'go down' by possible paronomastic association with aru, itself a pun on the foll. îru, and with the idea of the setting sun, 'going out'. 7892 = îru 'send forth a decree', from 'go forth' and also containing a pun on the idea šuru 'light', not equivalent to 𐤁 𐤁, but prob. mentally associated with it. 7874 = radû

\* The other and more common fuller form of ê = 𐤁 was ed = 𐤁, q.v. This ed 'house' plainly is in in-gar; i = ne (see above I. S. II. 1).

'loosen, solve', from *idea* 'go forth'; 7875 = *tixû* 'approach violently', usual ideogr. *tî* =  $\text{𐎧𐎠}$ , i.e. 'go forth against'; 7876 = *êlû* 'go up' for 'go out'; 7877 = *xârû ša* ..... not certain whether from  $\text{𐎧𐎠𐎢}$  or  $\text{𐎧𐎠𐎢𐎠}$ ; 7878 = *gabû* 'speak', a pun on *e* =  $\text{𐎧}$  and on *i* =  $\text{𐎠𐎢}$ , q.v. 7879 = *maxû*; is it 'oppress', Hwb. 396 a = 'go out against hostilely.'? 7880 = *maxârû* 'meet, go out to meet'; 7881 = *namârû* 'shine', same idea as *šupû*; 7882 = *nirû* 'take away'; 7883 = *pašârû* 'pacify', prob. conn. with *e* =  $\text{𐎧}$  in this sense (see s.v. *a* =  $\text{𐎧}$ , SA, 2); 7884 = *pitû ša bâbi* 'open, said of a door'; 'open' suggests 'go out'. 7885 = *rabû*, only IV.2, 36a: *ê-a-meš* = *irbû šuru* = *ina kummi irbû* 'they proceed from the chamber', a free transl. for 'go out.' Note *turbîtu* and *tarbîtu* 'offspring', 'what goes forth', also from *rabû*! 7886 = *šitû* 'exit, going out', *pasim*. 7887 = *a mêlû* -  $\text{𐎠𐎢}$   $\text{𐎠𐎢}$  = *ša namzagi* 'one who has a key, porter', Hwb. 396 = 'opener'. 7888 = *šakâku* 'come out, said of swords', Hwb. 656. 7889 = *šixû* 'grow up', Hwb. 652. 7891 = *uppû*, in IV.26, 16-17a: *imat zuqakîpi ša a mêlû lâ uppû* 'the poison of the scorpion which does not forth from the man.' 7894 =  $\text{𐎠𐎢}$   $\text{𐎠𐎢}$  - *ne* = *mašdû*, doubtful meaning, Hwb. 429. 7895 =  $\text{𐎠𐎢}$   $\text{𐎠𐎢}$  - *ne* = *parû*, doubtful meaning, prob. something to do with 'go out', Hwb. 539. For further discussion s.v. *ên*, *ém* =  $\text{𐎠𐎢}$   $\text{𐎠𐎢}$ .

E-a =  $\text{𐎧𐎠}$   $\text{𐎢𐎠}$   $\text{𐎧}$  =  $\text{𐎧𐎠𐎢𐎠}$ , 10015; V.37, 10a. See 10021; 'forty' = the number of the god Ea; also *nimin* 'forty' and *šanabi* 'two thirds'. Note that in 10038, Ea is given the number 'fifty'. See also IV.33, III.43 (var.), Ea = 60. These discrepancies are doubtless due to astrological speculations. It is easy to see how Ea was given the number 'forty', as the third member of the early triad, i.e. Anu = 60, the standard of enumeration, Bêl = 50, and Ea = 40. Thus the second triad gives us šin = 30, the moon number = thirty days of the month, šamaš the sun = 20, and šotar = 10. Or  $\text{𐎧𐎠}$ , see s.v. *kur-nin*, *limmu*, *nimin*, *šanabi*, and s.v. Numerals. I.S IV.6.

E (𐎧𐎠𐎢) - *ba-an*, a name for shoes, rings, clothes, wagons, R.H.

E - *damu* or *parh*. E - *dumu* = 𐎧𐎠𐎢  $\text{𐎧𐎠𐎢}$ , 6246; *šadamukku*,

ēdumukku 'mother's womb' (Jens. ZA. I. 19). The comb. e = 'house' + dumu = 'son', i. e. 'house of the child'. Ēdamukku is, of course, a loanword in Semitic.

E (𒂗) - dim (𒂗) = 𒂗, 1480; II. 50, 30c; identical with idim = 𒂗, g. v. Note that the sign-name is idimmu, 1472 Idim and ē-dim are, of course, variants of the same word. Note idim = ātu (?) 'powerful', 1443; idim = habtu 'heavy', usual ideogr. duqud = 𒂗; idim = naqbu 'depth' and 'hollow', 1520; idim = šagāmu 'roar, utter a hollow sound', 1532; e-dim = šamū 'heaven, the hollow vault' (see ZA. I. 58-9). The sign 𒂗 orig. signified 'open', see s. v. bad = 𒂗 and Sytem, 108. The idea 'powerful' came from 'open, force open, penetrate', which of course suggested 'depth' and 'hollowness'. For the sign see s. v. bat, battu, bad, bandur, idim, naqbu, sumur, sun, til, us = 𒂗.

E-di-in = 𒂗, 4521; Sb. 1, II. 8-9. The arch. sign 𒂗 was plainly a network of canals, 𒂗; thus indicating the Bab. irrigated field. Hence the meanings ēdinu (ēdin), 'field, steppe', 4526; ēdin = šēru 'field', 4529, passim. Note that 𒂗 = bamātu 'high place', 4527, arising prob. from a popular, but etymologically false association of širu 'high, exalted' with šēru 'field'.


It is interesting to notice that 𒂗, with val. rabita = matāti 'lands', 4528, i. e. 'a collection of fields'. I think it is clear that ē-din is a Sum. word. It may be a comb. of e 'water' + dim = tin (𒂗) 'life', i. e. 'waters of life', referring to the life supporting irrigation, on which the Babylonians laid so much stress. The Sem. word ē-dinu = Heb. יָדַי is a loanword from ēdin. Heb. יָדַי has no connection with יָדַי 'joy', except by mistaken popular etymology. See for 𒂗, s. v. rabita, ri, ru.




E-dub-ba 'an office of some sort', R. 4 = 'bureau'. Lit. 'house (𒂗) of tablets' (dub = 𒂗).




E-dub-la = 𒂗 𒂗 - la, R. 4 'factory'. Note s. v. dul = 𒂗, that R. gives dul-du 'go to work'! How does dul = 𒂗 mean 'work'?






E-ēš-a = 𒂗 𒂗, 11581; V. 22, 24 e. The sign comb.









means 'water of the forest.' See *System*, 135 and s.v. *tu* = . There is no certain Assy. equivalent here. The *e* prob. means 'water' here.



E () - gal =  , 6252; IV. 5, 30 c = *ékallu* 'temple, palace.' This Sum. loanword in Assy. was borrowed in Heb.  $\text{כֶּלֶל}$ ; Arab.  $\text{كَلِيل}$ ; Syr.  $\text{ܟܠܝܠ}$ . E-gal = 'great house'.



E-gi = , 10501; V. 20, 21 a: *nam-ku-ra*, this comb. prob. means *rubûtu* 'greatness.' It is strange to find the val. *êgi* in this connection, as -*ra* would seem to indicate the val. *dur*. *dur* s.v. *dur* esp. and *a*, *bu*, *gu*, *êš*, *gi*, *gig*, *xun*, *ku*, *mu*, *ša*, *še*, *ši*, *šu*, *tê*, *tu*, *tub*, *tug*, *tukul*, *tus*, *ub*, *unus*, *us*, *xi*, *xid* = . *Êgi* here seems to be the longer form of *gi*, *gig*, with *e* = *a* the abstr. prefix, i. e. *agi* = *êgi* by vowel harmony.

E-gibil 'new house', R. 4. The signs are  . The latter sign  clearly means 'new', but has the *gibil*-value by false analogy with  which was the real fire-sign. 'Fire' = *gibil* = *isâtu*. 'New' = *êšû* which by popular etym. suggested *gibil*! On , see s.v. *gi*, *gibil*.

E-gi-ir = , 4998; S. a. III. 3. The archaic sign was , TD. 312, which I cannot explain. Note that *êgir* = *arkatu* 'behind, future', 5001. cf. 5000, the sign  = *arkû*; and 5002 =   - *ga* = *arkat* 'slippi' 'stem of a ship'. The sign may mean 'extension' hence 'future'. It is suspicious to find *êgir* = *arku*, as it at once suggests a conscious metathesis of the Assy. form. On the other hand, it is possible that the words are associated by paronomastic analogy to aid the student mnemonically. I am more inclined to regard *êgir* as a deliberate alteration of *arku* by the later priesthood.

E-gi-xag-ga ( = *d*) = *egixaggû* = *igixangû* 'a stone ornament' (Prince, JADS. XXIV. 119). This may mean 'the stone (*ê*) of the pen or reed (*gi*) of fate'; *xangu* = *xag* = *piristû* 'fate', V. 29, 73 a. See Leander, 22.

E () - gud () 'ox-barn', R. 4.

E () - gud () - gaš 'slaughterhouse', R. 4.

E(𒂗𒂗)-xar-xar(𒂗𒂗) 'mill', R. 4. See s.v. xar = 𒂗𒂗.

E(𒂗)-xi = 𒂗𒂗𒂗𒂗, 6611; II. 32, 48c = 𒂗𒂗𒂗𒂗𒂗𒂗.

Zimmern (Zb. 26, n.1) thought that exi went with 𒂗𒂗𒂗, and that by implication e was a var. of a = 𒂗𒂗. There can be no doubt that the val. e-xi here goes with 𒂗𒂗𒂗𒂗 and not with 𒂗𒂗. The comb. 𒂗𒂗𒂗𒂗𒂗𒂗 = 'going forth of power' (cf. a = 𒂗𒂗). I read the whole comb. ama-xi 'mother who exercises her maternal functions.' Haupt (Sfg. 38, n.1) saw plainly that exi is the value of 𒂗𒂗𒂗𒂗 and not 𒂗𒂗𒂗 = ama. 𒂗𒂗𒂗𒂗 = liqitu 'founding', Hwb. 385 a, 6612, and tarbitu 'offspring', 6613. The meaning 'founding' seems to confirm my translation. It is quite possible that e = a = 𒂗𒂗 by vowel harmony as Zimmern pointed out (see above).

Exi = 𒂗𒂗𒂗, 5748; see above s.v. exi = 𒂗𒂗𒂗𒂗. Incorrect assignment of the Sum. value.

(su)E(𒂗)-ib(𒂗𒂗)-ur(𒂗𒂗𒂗)-me(𒂗𒂗𒂗) = gababu 'shield', II. 19, obv. 2, 9-10 (see Krozy, 14). This contains the idea 'beam of battle' = ur-me.

E-ku = 𒂗𒂗, 5838; Sa. 5, IV. 13. This may be the full form of e = iku 'small water-course', perhaps a loanword from Churn. ē-ku. See s.v. ē = 𒂗𒂗.

E-kur = 𒂗𒂗𒂗 𒂗, 6255; passim = 'ekurru temple'. This means 'house of the earth' (so correctly Jensen) and not 'mountain-house' nor 'high house', Hwb. 718 a. Kur = 𒂗 = irgite 'earth' and esp. 'the land of Babylonia', par excellence. See in this conn. E. H. Meyer, die Babilonische Kosmogonie (1891), who develops the northern Midgard myth at some length, from Babylonian cosmological ideas. 'A temple' was called 'the earth-house' or 'Midgard-house', because it was the miniature of the original 'earth-house' of the world. See Krozy, 91-93. See esp. s.v. kur = 𒂗.

E-l = 𒂗𒂗𒂗, 11170; Sa. III. 12. This is a sign composed like 𒂗𒂗, i. e. = 𒂗 + 𒂗 'woman' + si = 𒂗. Why 'woman'? Note that si = 𒂗 = nirum 'light', 83, 1-18, 1331 III. 8-10; also = namârum, na-

pâru 'shine', Sytem, 160. The sign-name of  $\text{𐎢𐎠𐎢}$  is silakku, 11169, of. the val. silag which contains the element si =  $\text{𐎢}$ . The chief val.

$\text{𐎢𐎠𐎢}$  is undoubtedly êl, which is prob. a Sem. loanword from illu 'bright, shining'. Êl = abâbu 'shine, be bright', 11172; 11173 = abâlu, should be abâbu; cf. IV. 4, 38 b: litabbîb not litabbîlu (so Br.); also V. 51, 40 b, where it is prob. abâbu; = êllu 'bright', 11175; = têlîllu 'purification', 11177. The sign = alâlu 'be bright, pure', 11174 and sâru, only V. 39, 70 a, evidently a by form of 'morning' = êiru. Note also 11178 =  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$  = arxallu 'some bright jewel'. Cf. also s.v. silag =  $\text{𐎢𐎠𐎢}$ , and s.v. the following e-la.


E-la =  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$ , 11534; II. 39, 7 c: mîlu 'the deep sea', 11538, from êlu, hence by paronomastic association we have the val. êla. Jans. (ZA. I. 54 and 396, n. 4) doubts the reading êla and suggests êba. We find, however, the comb. (without val.) = illu, only I. 22, 36 d, 11536, which leads me to favor the reading êla. This illu is very likely a Sem. by-form of êllu 'bright, pure'; cf.  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$  = inu 'spring of water', 11537. Also 11539 =  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$  = sîru (see Muss-Arnott, 10021a) = ? The comb. seems to mean 'mighty water'. The reading of the two signs would be phonetically a-liq = a-li, and by paronomastic dissimilation with êlu = e-la (?). This brings up the question whether el =  $\text{𐎢𐎠𐎢}$  may not be etymologically conn. here. I favor this supposition.

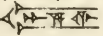











E-labar =  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$ , R. 4, 'old house'. The reading labar is not assured for  $\text{𐎢𐎠𐎢}$ ; see s.v. labar, u-ra =  $\text{𐎢𐎠𐎢}$ .











E-lal =  $\text{𐎢𐎠𐎢}$ , 6008; I. 26, 60 a. For the sign, see s.v. alal, dubbisag and especially s.v. pisan. E-lal = elallu 'water vessel or receptacle for liquid'. Jans. KB. VI. 1, 556, compares a ( $\text{𐎢𐎠𐎢}$ ) - lal-e = daltu 'bucket' which is clearly a popubetymology, as a =  $\text{𐎢𐎠𐎢}$  is <sup>not</sup> possible in this connection. Elal = 'water (e) + fulness' (= lal) by dissimilation of a =  $\text{𐎢}$  to e (see I. § IX. 1).









E-la-(mu) =  $\text{𐎢𐎠𐎢}$ , 9009; Sa. VI. 12. The real val. of the sign is nim, num, q.v. Its prim. meaning was 'be high'. Hence, êlamu 'highland', the name of the country Elam from  $\text{𐎢𐎠𐎢}$  by. The full ideogr. for Elam is  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$ , prob. 'the high water-spring' = a-nim a







pun on *inu* 'water-spring'. See s.v. *ênim, nim, tum* = .

Ei-li-im = , 8882; Sc. 312 and Str. 2292. In Sc. 312, the reading may be *slim*, q.v., but it is prob. *elim*. The sign  is a comb. of  and , and appears to mean 'the one who is mighty in appearance' (see *System*, 150). The val. *elim* is given with the foll. meanings, all of which are so plainly derived from the idea 'great, strong', that further comment is unnecessary. I believe that the  in the middle of the sign is the abstract  before  = 'appearance'. This would give the reading *a-lim*, which may have been the ancient word which became *êlim* by vowel harmony. See *êlim* (8883) = *Bêl* = *dingir* *bu-lil* = *llil* = *elim* (?); cf. HAS. XXX; = *ditanu* 'an animal', syn. of *supparu*, *lulimû* 'strong breast', 8884; = *kaltu* 'heavy, strong', 8885; usual idiom. *duqud* , q.v.; *êlim* = *Kusarikku* 'a mythical being in *Tiâmat*'s train, later put into the heavens as a star' (Hwb. 345), 8886; *Šarru* 'king', 8887. Cf. s.v. *aratta* =    .

El-te-ig () =  , 4445; Sb. 2, 1. This must be *eltiq* with *q* from the sign-name *el-te-qu*, 4442. The sign *ruulu*, 4448: 'some sort of plant used in purification', Hwb. 53 b; cf. also *tukkan uxu-li* 'a receptacle made of leather'. Note that   = *ramâku, rimku* 'pour out', IV. 7. 33-34; cf. Hwb. 624a. The sign   is a comb. of *se* 'give' + *ir* 'bind', i. e. 'make thoroughly fast or secure'. Cf. s.v. *ereš* =   (4450), and *nag* = .

Êm = , 7870. Cf. 7883 =     = *libû ina pišû-xi*, IV. 21, 25 b. The *ma*-complement seems to indicate the *em*-val. for . I have pointed out under *e* =  that the original full form of *e* =  was *en, em*, i. e. prob. an indeterminate nasal, like the French nasal in *mon, champs*.

Ê-me = , 833; II. 32, 56 c. The sign is 'mouth'  with *me* = , the short form of *eme*, word for 'tongue' enclosed. *Ê-me* = *e* abstract prefix + *me* 'speak' (see above I. § IV. 4). Hence the foll. meanings: *ômê* = *liânû* 'tongue', 835, *passim*. The sign *pu* 'mouth', only V. 4, 69, 836; and oddly enough *šaqû ša mê* 'irigate, said of water', 837. This is prob. due to a pun on the internal element *me* in .

which they associated with dem. *mî* 'water'. In 838, *eme* = *tarîtu* 'pregnant woman', usually called *ummeda*, q.v. Here again we have a paronomastic error or deliberate association with *ama* =  $\text{𒀭𒌦}$  (see *eme* =  $\text{𒀭𒌦}$ ), and *eme* =  $\text{𒀭𒌦}$ . In 839 = *akâlu* 'eat', which seems to be another paronomastic association with the sign *ku* =  $\text{𒀭𒌦}$ . A comb. of *ka* 'mouth' and *me* =  $\text{𒀭}$  = *qûlu*, *qâlu* 'speech', *System*, 53. Cf. *mî* = *qâlu*, *qûlu*, 10369. For  $\text{𒀭𒌦}$  see also s.v. *uli* =  $\text{𒀭𒌦}$ . Acc. to Law (Phe-  
sis),  $\text{𒀭𒌦}$  is the name of a kind of wood.

*E-me* =  $\text{𒀭𒌦}$ , 5447; II. 29, 69g:  $\text{𒀭𒌦}$  = *e-me-du* (*du-tu*); cf. s.v. *ama* = *ama-s-du*. This *eme* is merely a by-form of *ama*. For  $\text{𒀭𒌦}$ , see s.v. *ama*, *dagal*, *âxi*. Cf. *eme* =  $\text{𒀭𒌦}$ , and *eme* =  $\text{𒀭𒌦}$ .

*E-me* =  $\text{𒀭𒌦}$ , 6005; II. 32, 56c = *tarîtu* 'pregnant woman'. This *eme* = *ummeda* = *tarîtu* and *mušēnigtu* 'wet-nurse' or 'nursing mother'. The sign is  $\text{𒀭𒌦}$  'water-pipe', i.e. receptacle containing *me* = 'man', i.e. 'the receptacle which contains a man', hence 'pregnant woman'. Cf. s.v. *alal*, *pisan* =  $\text{𒀭𒌦}$  and *eme* =  $\text{𒀭𒌦}$ .


















*E-me-gi* =  $\text{𒀭𒌦𒀭𒌦}$ , 842; an expression used of sheep, R.5.

*E-me-gir* =  $\text{𒀭𒌦𒀭𒌦}$ , R.5 'a copper vessel'; = 'the tongue (blade) of a dagger', referring to the shape of the vessel.

*E-me-ku* =  $\text{𒀭𒌦𒀭𒌦}$ , 846 = Sumer, frequently with  $\text{𒀭}$  = 'land', i.e. 'land of Sumer'. This is the designation of the dialect opposed to the *E-me-sal*, q.v. and see above I.S.IV.1, for full discussion.

*E-mes* ( $\text{𒀭𒌦𒀭𒌦}$ ) =  $\text{𒀭𒌦𒀭𒌦}$ , 10959; II. 48, 5-5r. The other values are *murub* and *uux*, q.v. *Murub* =  $\text{𒀭𒌦𒀭𒌦}$  = *xixbu* 'female organ', syn. of *luxbu* (Zb. 97, n.2); = *piû* 'mouth, opening', hence the above meaning *xixbu*, 10963; = *uru* 'pudendum feminæ', 10964. The primitive sign  $\text{𒀭𒌦}$  meant 'place, space', a var. of  $\text{𒀭}$ , *System*, 92. The comb.  $\text{𒀭𒌦𒀭𒌦}$  = 'the woman-place', i.e. *pudendum feminæ*. This word *emes* is clearly the longer form of *eme* =  $\text{𒀭𒌦}$ ,  $\text{𒀭𒌦}$ , q.v.

*E-me-sal* =  $\text{𒀭𒌦𒀭𒌦}$ , 847 = *ummisallu* 'a penitential psalm', *Zimmer*, GGA. 1898, nr. 10, 814 (see *Leander*, 9). This is the common comb. to denote the *E-me-sal*-dialect or so-called 'women's language' of Sumerian (*Hommel*, *Dem.* I. 280). I have discussed this at length above I.S.IV.1.

Eme-tuk =                   



The sign  $\text{𐎶𐎵}$  = 'a suppression' (<) by means of the gods ( $\text{𐎶𐎵}$ ). *System*, 157-8. See s.v. *inim* =  $\text{𐎶𐎵𐎶}$ .

$\text{En-di-il}$  =  $\text{𐎶𐎶𐎵𐎶}$   $\text{𐎶𐎵}$   $\text{𐎶𐎶}$ , 2926 = ?

$\text{En-ne}$  =  $\text{𐎶𐎶𐎶𐎶}$ , 5868; *passim* = suffix of 3 p. pl. also =  $\text{𐎶𐎶}$ , sfx. of 3 p. sing., 5866. See 5867 and R.5. See above II. § 11.  $\text{En}$  also = 'he, she'; cf. HT. 139, § 7.

$\text{En-ne-še}$ , a pronominal element of 1 p. (see above II. § 4).

$\text{En-ne-ne-ne}$  (with  $\text{𐎶𐎶𐎶𐎶}$ ) = 'they' (mass. and fem); cf. HT. 139, § 7, and above II. § 11.

$\text{Engad}$  =  $\text{𐎶𐎶𐎶𐎶}$ , 4736; V. 11, 20 c. I cannot explain this. It is a proof, however, of the nasal val. of  $\text{𐎶𐎶𐎶𐎶}$ . See s.v. *ag*, *ska*, *am* =  $\text{𐎶𐎶𐎶𐎶}$ .

$\text{En-ga-an}$ , a pronominal infix of indeterminate personal meaning (see above II. § 13).

$\text{En-ga-ar}$  =  $\text{𐎶𐎶𐎶}$ , 1017; Sb. 290 = *ikkaru* 'husband man', 1024. This is evid.  $\text{ēn}$  = 'lord, possessor + of the field' (*gar* = *agar* 'field'). Note Heb.  $\text{גַּרְדָּן}$ ; Syr. *akkârâ*; Arab. *akkârûn*, which are prob. loanwords from Assyrian *ikkaru*, itself a loanword from sum. *ēngar* (cf. Leander, 22). See s.v. *agar* and for  $\text{𐎶𐎶𐎶}$ , s.v. *apin*, *uru*. Acc. to Lau (Theis), *ēngar* is used also for 'shepherd'. We find also *gud-ēngar* 'oxen used for ploughing' (op. cit.). *ēngar* is likewise a syr. of  $\text{𐎶𐎶𐎶𐎶}$  'gardener', Assurb. IX. 51 (see Zb. 5 and 84, and PSBA. Jan. 1888, 153).

$\text{En-gi-ma}$  =  $\text{𐎶𐎶𐎶𐎶}$ , 2929; 82, 8-16, 22 is clearly a rebus for  $\text{ēn-me-gi}$ ! Meaning is unknown.











$\text{Engur}$ , supposed orig. of *eng* (*k*, *q*) *uru* = *apsû* 'depth, abyss' (Cun. Texts, XII. 26). This, as Leander suggests (9), may = 'house' + *ngur* =  $\text{𐎶𐎶}$ . On  $\text{𐎶𐎶}$ , see s.v. *i*, *id*, *tu*, *tur*, *xikum*.





$\text{En-mi}$  =  $\text{𐎶𐎶}$ , 2807; Sa. 3, 9. Longer form of *en* =  $\text{𐎶𐎶}$ , q.v. and see s.v. *enu* =  $\text{𐎶𐎶}$ .



$\text{En-nim}$  =  $\text{𐎶𐎶𐎶}$ , 9010; II. 50, 29 c = *šamû* 'heaven, the high place'; 9017. Cf. s.v. *šâmuc*. The comb. = *e*, abstr. sign 'nim' 'high'. It is prob. a pun on *an* =  $\text{𐎶𐎶}$ . See s.v. *nim*, *tum* =  $\text{𐎶𐎶}$ .







$\text{En-ku-um}$  = *ilu Enkummu* 'lord of the building' (?). See Jensen, Kosm. 491 (Leander, 9).





In 5380 = alâku 'go' and 5379 = abâlu 'bring'. This ir is plainly conn. with ra =  'go'. Cf. 5390 = tabâlu 'bring'. Here we have the true Sum. ir-word not conn. with  at all! In the foll. equivalent, however, the ir is an evident loanword. Note  = erêsu 'make perfume', 15383, where the ir is borrowed from erêsu. Note -si-im = ar-mannu prob. 'carrot' (9Muss.-Arnolt, 102 b) 5403, and -si-im-du = erênu 'perfume', 5404, secondary from erêsu. On the other hand, in 5384,  = xabâtu ša šalâli 'plunder', conn. with the following idea, i. e.  = kamû 'bind' 5386; liqû 'take, catch', 5387; šalâlu ša ..... (with val. er) 'plunder', conn. with xabâtu in meaning, 5388\*. A pun on šalâlu is šulû 'cause to ascend', 5389, which may also be a special application of ir = alâku 'go'. From the primitive meaning 'bind' comes prob. the postpositive -ir, 5392 = ra =  = ana 'unto?'. Cf. s.v. êri = . Here the orig. ir =  meant 'bind' and its secondary meanings, while the sign was paronomastically used to denote 'go, bring'!





Hi-ir (êri) =  , 11601; V.22, 6 r. The signs = 'water of the eye' which ought to be read a-igi, but it evidently could be read a-ši, although ši is not the regular Sum. val. for 'eye'. From this a-ši, they got the val. is =   = er, q.v. (see above I. S IV, 1; a-š). The following meanings are all derivable from this primitive idea:

er (and is) = bakû 'weep', 11605; = bikiti 'weeping', 11606; = gir-ranu 'lament'; Hwb. 205, with which cf. garranu =   'lament', 11607. Hi-r, ir = dimitu 'tear', *passim*, 11609; = taqribtu 'lamentation', 11621; 11618; = taximtu 'lamentation', 11620; = unninu 'prayer for mercy',  $\Lambda$

Hi-rêš = Hi-ri-rêš =    , 4450; 82, 8-16, 1 obv. 29. II. 52, 71 d. I cannot explain. Note that erêsu is the sign-name of  , 11012 (†).

Hi-r-gal must be the orig. for irkallu 'the land of the dead' and used also for the god Irkallo. This is simply êri =  'city' + gal =  'big' (so correctly Jens., Kosm. 217).

Hi-ri, a pronominal infix of indeterminate personal meaning (see above II. S 13).

\* Cf.   = šalâlu, 5406 and note   = irru 'rope', from arânu 'bind, catch', 5385.





servant', 3659 and  $\text{𐎠𐎡𐎢𐎣}$  = amtu 'maid-servant', 3660. This sign comb.  $\text{𐎠𐎡𐎢}$  = sag 'head or entity' + 'woman' (sal), i. e. 'womanhood', but it is evident that the word ere was in true Sum. fashion sexually indeterminate, as it could mean both 'man-servant', as well as 'maid-servant'. This seems to show that the word ere is probably not a loanword from Sem. iru = puḏendum fīminas, but a genuine Sum. word, which no doubt suggested Sem. iru, owing to similarity in sound.

E-sa-a =  $\text{𐎠𐎡𐎢𐎣}$ , 7403; II. 50, 63a. Note 7404:  $\text{𐎠𐎡𐎢𐎣𐎤}$  = Dūr Kurigalzu and 7405:  $\text{𐎠𐎡𐎢𐎣}$  = Dūr galzi (sic!), II. 48, 21c. The comb. seems to mean 'the fortress of the mountain of life' or 'the fortress of the conqueror';  $\text{𐎠}$  = kašādu, 7393. In the word esā, the e = 'house' =  $\text{𐎠}$ .

(Za) Eai is Krozny's reading for  $\text{𐎠𐎡𐎢}$  = usū 'dolomite'. See Krozny, 24 on IV. 13, obv. 4a, d; Br. 6208.

E-sir ( $\text{𐎠𐎡}$ ) =  $\text{𐎠𐎡}$ , 11671; V. 22, 25ε. The sign = 'river', with value id, q. v. The word e-sir is simply 'long water', e = 'water' + sir =  $\text{𐎠}$  = 'long'. See s. v. tar =  $\text{𐎠𐎡𐎢}$  Acc. to R. 5, e-sir = 'street', in the comb. su-e-sir 'skin of the street' = sandal!

Eis-sa-ad =  $\text{𐎠𐎡𐎢𐎣}$ , 6525; II. 27, 49c. I cannot explain.

Eš =  $\text{𐎠𐎡}$ , 2551; = nadû 'put or lay down', II. 48, 22c. I suspect a Sem. loanvalue here from nošû 'lay a foundation', syn. of nadû! Cf. Hwb. 448-9. The orig. meaning of the sign  $\text{𐎠𐎡}$  is probably 'blow, said of wind', (system, 176-7). See s. v. di, ša, ri, tal =  $\text{𐎠𐎡}$ . Why the  $\text{𐎠𐎡}$ -sign should be used here to denote 'lay a foundation' is hard to know, unless it is an extension of the idea 'blow-down, cast down'!

Eš =  $\text{𐎠𐎡}$ , 3814; Sb. 189. This is a well known Sum. val. seen also in Sem. as in te-š-li-tu 'supplication' = te-eg-li-tu (see Ib. 41). It is clear that š and other sibilants could interchange (see above I. § IX. 1). The sign with value š = bitu 'house', the only val. given. This shows definitely that es was the full form of e =  $\text{𐎠}$ , q. v. On  $\text{𐎠}$ , see s. v. ab, alba. The Sem. loanword šû 'house', Hwb. 1416,

is not certain.

Es (e-es) =  $\lll$ , 9974; V.37, 51 d. Note that 9974 gives val. es for eš, and only eš in Semitic. The value was probably an alternate one either eš or es (see above I. § IV. 1 on interchange of sibilants). The es, eš val. = e, 9978, prob. = the cohortative particle i, e = Hebr.  $\text{ע}$  'come on'! Eš, es = elium, 9979, prob. a lengthened form of eli 'upon' (?); = eššu 'new', 9980, evidently a pun here from the val. of the sign  $\lll$ ; cf. also 9982 = iwaštu 'sorrow, grief' cogn. of ašutu 'sorrow' from ašāšu 'suffer', also undoubtedly suggested by the syllable eš paronomastically. In 9981 = ili = eli 'upon' (?); = hi-ma 'like unto', 9983, clearly merely an explanation of the adverbial ending = eš, cf. 10001. In the same way eš = ma'duti 'multitude' indicates the -eš pl. ending in verbs! In 9990 = šabalti 'three' from the triple force of the three corner wedges, which really mean 'thirty'! So we find eš = šalaša 'thirty' with value ba, štu, 9991, the orig. force of  $\lll$ . Eš, es also = šumšu 'his name'. This must be a grammatical designation (?). In 9995 = šunu 'their', which shows merely the pl. force of eš, es. In 9998 = ana 'unto', cogn. with šum. er = ir = ra (see above I. § IV. 1; r - š). In the same way 10000, eš = ina 'in, into', cogn. with ir - ra, and eš, es = prep. aššu 'for', 9999, an easy dev. from ana; also due to a pun on eš, es, which suggested aššu!

There can be no doubt that the main meaning of  $\lll$  suggests the numeral 'three, thirty'. The eš, es = šabaltu 'three' is probably a var. of preš the usual word for 'three', 6939. The meaning šalaša 'thirty' is the natural one for the sign  $\lll$ . Then, secondly, we have the adverbial meaning and a series of postpositional meanings: elium, ili, ana, aššu, ina, which indicate that the suff. -eš has an adverbial and a postpositional force. This ending -eš, es is also the regular pl. ending of verbs as shown by the equivalents ma'duti and šunu. This gives us then really four original šum. eš, es - words, i.e. 1) eš 'three'; 2) preposition; 3) eš = plural element; 4) the adverbial -eš. It is prob. not merely an accident



that the adverbial es is so similar in sound to the Sem. Assy. adverbial suffix -is. There is another method of expressing adverbial sense in Sum., i.e. by means of the ending -bi (3 p. sing. sfx.), which in itself may be a Semitism, as the Sem. -is is probably derived from the suffix of the 3 p. sing. -šu. It will be noted that -bi is also the Sum. 3 p. sing. It is highly probable that the Sum. adverbial -es is a loanform from Sem. -is, as in some agglutinative languages, Turkish for ex., a special adverbial form does not exist. Cf. the as =  $\text{𐎠}$  = adv. sfx. <sup>and</sup> above I. § II. 2.

On the sign  $\text{𐎠}$ , cf. ba, batu, bur-es, es, sin and isū.

$\text{𐎠}$  =  $\text{𐎠}$ , 10500; ZA. I. 62-3; ZA. II. 88. This val. is plainly conn. with šu =  $\text{𐎠}$ . For the sign, see s.v. a, bu, gu, dur, duru, qū, qū, qū, xun, ku, ma, ša, šr, šr, šr, šr, tē, tu, tub, tug, tukul, tū, ub, umūš, uš, xi, xid.

$\text{𐎠}$  =  $\text{𐎠}$  (v-es) =  $\text{𐎠}$ , 11602; = bakū 'weep', with val. ir also. Bakū 'weep' and dintu 'tear' have the values er, ir, cogn. phonetically with es. Note that isiš = nissatu 'cry of woe', II. 22, 149 and ixitu 'lament', II. 22, 13f. This isiš is an intensified reduplication of this es. Under er =  $\text{𐎠}$  I have already pointed out that es =  $\text{𐎠}$  is prob. a derivative of the reading a-si for  $\text{𐎠}$ , although the regular word for 'eye' is iqi =  $\text{𐎠}$  and not si. For the shorter form e of this es, see s.v. e =  $\text{𐎠}$ , and s.v. er, ir, isiš for  $\text{𐎠}$ .

$\text{𐎠}$  =  $\text{𐎠}$ , 11877; only value. The sign = šalaštu 'three', 11878, and šelaltu 'three', 11879. See also s.v. es =  $\text{𐎠}$ .

To sum up in connection with the es-words, there are six probably quite distinct words having this sound-value, viz., 1) es 'three'; 2) the postposition; 3) the plural; 4) the adverbial ending; 5) 'weep, tear'; 6) 'house'.

$\text{𐎠}$  - šar-ra =  $\text{𐎠}$   $\text{𐎠}$   $\text{𐎠}$   $\text{𐎠}$ , 6265; 'templ. name'. See šoxny, 89-90 = 'house of all' ( $\text{𐎠}$  = 'all').

$\text{𐎠}$  - še =  $\text{𐎠}$ , 9973; Sa. V. 10, longer form of es =  $\text{𐎠}$ , q.v. For  $\text{𐎠}$ , see s.v. ba, batu, bur-es, es, sin, isū.

$\text{𐎠}$  - šalal =  $\text{𐎠}$   $\text{𐎠}$   $\text{𐎠}$ , 6430; Jena. ZA. I. 62. Acc. to Jena, in

this comb.  $\text{𐎠𐎢𐎡𐎢𐎠}$  = a and  $\text{𐎠}$  = še (cf. šu =  $\text{𐎠}$ ). This comb. is prob. either a cogn. with or a pun on axalag (q.v.), which has the same meaning, i.e. 'fuller' or 'whitener'.

$\text{𐎠-še-mx-rn}$  =  $\text{𐎠𐎢𐎡𐎢𐎠𐎢𐎠𐎢𐎠}$ , 9745; 82, 8-16, 1, rev. 7. It is difficult to explain this. Note 9646 = kippû and 9747 = melultu which means 'joy, pleasure,' Hwb. 414; so kippû must be a syn. of melultu. This is confirmed by kippû =  $\text{𐎠𐎢𐎡𐎢𐎠}$  'garment of joy', 10657. Note that  $\text{𐎠𐎢𐎡𐎢𐎠}$  = eseš, II. 33, 19a, with which esemîn is doubtless connected etymologically. See s.v. eseš =  $\text{𐎠𐎢𐎡𐎢𐎠}$ .

$\text{𐎠-še-eš}$  =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 10658; II. 33, 19a (and see II. 24, 39c) = mešû ša kippû 'going forth (up) of joy'. This eseš must be cogn. with esemîn which means 'pleasure, joy.' See s.v. esemîn.

$\text{𐎠š-ša-a}$  =  $\text{𐎠}$ , 10841; II. 24, 57a = šebû 'old man'. The sign  $\text{𐎠}$  = 'depression, something cast down or bent over' (dyotem, 152 ff). See s.v. maštin, šu, šumaštin =  $\text{𐎠}$ .

$\text{𐎠š-sa-du}$  =  $\text{𐎠𐎢𐎡𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠}$ , 3845; I. 23, 5a. From the sign comb. it must mean 'some sort of fish-catching bird.'

$\text{𐎠ššana}$  =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 11882; Pinchus, PSBA. IX. 113. Cf. s.v. isšabu =  $\text{𐎠𐎢𐎡𐎢𐎠}$ .

$\text{𐎠š-še-ib}$  (ššib) =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 9819; II. 45, 20c = xu-da-du with with sfx.  $\text{𐎠}$ , perhaps from xadâdu 'be strong'. Muss-Arnolt, 307b, gives the proper name Xa-ja-am-di-dum, possibly an intensive form from this stem (?). Deb. Parad. 206, read Bagdadu here = Baghdad (?).

$\text{𐎠š-gal}$  must have been the reading of  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 3814 = škalu 'temple, palace,' as we have the Assyr. loanword ššgallu (Leander, 9).

$\text{𐎠š-šu}$  =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 482; II. 29, 71a = šubultu ša šim 'ear of corn'. This must be a cogn. of aš =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , i.e. n-š (see above I. § IX. 1). On  $\text{𐎠𐎢𐎡𐎢𐎠}$  see s.v. an, ana, anu, anum, aš, dimmîn, dingir, ilu, sa.

$\text{𐎠-udu}$  =  $\text{𐎠𐎢𐎡𐎢𐎠𐎢𐎠}$  'sheep-stable', R. 4.

$\text{𐎠-xu}$  =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , 7591; III. 69, 71c. The xu-element may be cogn. with su, sud, sug =  $\text{𐎠𐎢𐎡𐎢𐎠}$ , q.v.





MATERIALS  
FOR A  
**Sumerian Lexicon**

WITH A GRAMMATICAL INTRODUCTION

BY

**JOHN DYNELEY PRINCE, PH. D.**  
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PART II





CONTAINING THE LETTERS G—M

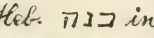
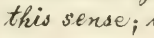
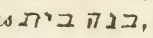









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

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



Ga = , 5412; Sc. 145:  -a. The orig. sign was , i.e.  = 'wood' represented twice. Hence, the chief meaning of the sign is 'building, completing, housing,' *System*, 120, n.1, from which idea most of the following meanings are derived:









5415 = alâdu = ga-a, Sc. 147; Str. 344 'bear children'; cf. Heb.  in this sense; as , Dt. 25, 9 and , 1ff (see above p. 5, note). 5416 = bêtu = ga, Sc. 146, 'house,' unusual form of bîtu; cf. ga-dub-ba 'house-tablet' (*Lau, Phesis*). 5417 = kâ-nu-ga, Sc. 149 'establish.' See gar =  = kânu. 5418 = kalû = ga, Zb. 87, *passim*, 'hold back, check,' perhaps for idea 'enclose, build around.' This ga = kalû may be also a byform of gar = , paronomastically connected with ga = . Cf. gi =  = kalû. 5419: ma....., acc. Str. Syll. 154 = mâtû 'die', i.e. 'end completely.' 5420 = carâpu 'purify' = 'make perfect' (?); without value. 5421 = šakânu, *passim*, usually ya-ga, 'establish.' In 5422,  is the sp. of the 1 p., in which case it was evidently pronounced nga. It is dialectic for the more usual -mu; cf. ZA.I. 194.



















Here it should be noted that  , evidently pronounced ga-ga, has the following meanings:


5430 = bašû 'be'; here implying the idea 'completion'. 5431 = maxâcu 'beat, smite,' which in this instance, is clearly a shortened form of gaz = , q.v. 5432 = nasâxu ša tûrti 'destroy said of the law.' Does ya stand for gaz here also? 5433 = puxru 'entirety, whole' from natural meaning of  = 'complete.' 5434 = raxâcu 'overflow,' as in a-ga-ga-me raxâcu 'overflow of waters,' Sd. 72-73. Here we plainly have the gaz-idea 'destroy'. 5435 = cuppuru = ?. 5436 = šâmu 'set, place,' the orig. ga-meaning. 5437 = šakânu; cf. 5421. 5438 = šurâku for sarâqu 'give'; this must be a shortening of



ga (mar) =  = šarûqu; Sd. 84. 5439 = šînuxu 'sob, sigh', an incorrect equation by Br.; cf. IV. 27, 33a: a-ner () gig-ga mu-un-na-ra-ab-ga-gu 'he makes (ga-ga) sighing' = šînuxu = a-ner'. 5440 = ûru 'command', in comb. with    = urtum 'command' where ga means simply 'make'.

There can be little doubt that in the above equations we have two distinct uses of ga = , i. e. 1) ga 'make', probably short form of gar = , and 2) ga, cogn. with gal =  and gaz =  'destroy, smash'. It is highly likely that this ga =  was occasionally, if not always, pronounced nga; cf. ZA. I. 405, and note the ending -nga of the 1 p.; -ga (-nga) = nu. This nasal pronunciation of ga =  is further evidenced by the equations ma, mal = , q.v. See also gal =  and s.v. ga-e, ma-e.

Ga = , 6104; Sa. III. 20. Rim. sign was , TD. 416 and , TD. 417. I regard this sign as the gunction of  'nail, spike' (System, 69), but  is throughout the motif for a point. Hence a gunctioned point is prob. the teat = tulû 'teat', 6115. cf. 5555,   = ubur = tulû, Sb. 549; also 5556,    = parâsu šu tulû = ubur-šub 'turn away the breast'. This ga =  also = šîzbu 'milk', 6114, of course, from idea 'teat, udder.' Connected here is also   = hiç libbi (see s.v. kir = ) 'shrine of the heart', i. e., 'the breast'. In Sum. the sign seems to mean 'the udder-bag of the heart'. Cf. also ga-ab-gaba = duxxudu 'be plentiful', 6123, an evident reduplication of gaba = , which itself is probably the longer form of this ga = . Note that ga =  'milk' appears Gud. Cyl. A. C. I. 23, in the fuller form ga-na, which seems to indicate a primitive word gan 'milk'. This is prob. cogn. with xên = , q.v.

Quite a different ga is  = bašû 'be', i. e. an-ga-a-an = tabšîma, II. 16, 21e. This is doubtful, but note that gar

=  $\text{𐤆𐤊}$  = bašû, 11957! Hence, ga =  $\text{𐤆𐤊𐤍}$  = bašû is prob. a shorter form of gar =  $\text{𐤆𐤊}$ .

Most interesting is ga = alâku, 6108, where ga appears as an ending of a mutilated root. The equation is: . . . -ga | tum ( $\text{𐤆𐤌𐤍}$ ) - ma | alâku, II. 11, 4a. This shows that the dialectic equivalent of tum - ma was probably tug - ga with nasal g = nga, proving beyond a doubt the nasal pronunciation of  $\text{𐤆𐤊𐤍}$ . I cannot explain  $\text{𐤆𐤊𐤍}$  = ki, 6112, but  $\text{𐤆𐤊𐤍}$  = galâdu, 6110, is an error for  $\text{𐤆𐤊𐤍}$  = galâdu, 6166. For  $\text{𐤆𐤊𐤍}$ , see s. v. gur, tax, tu, ti.

Ga =  $\text{𐤆𐤊𐤍𐤍}$ , 6136, II. 26, 44c = našû 'lift up' (6148), also with values il, ili, gur, guru, q. v. The usual val. of  $\text{𐤆𐤊𐤍𐤍}$  in the sense našû is il. Is this ga-value conn. with gur =  $\text{𐤆𐤊𐤍𐤍}$ ? Or ga =  $\text{𐤆𐤊𐤍}$ , and gil, gur, guru, du, duš (š) u, il, ili =  $\text{𐤆𐤊𐤍𐤍}$ .

Ga =  $\text{𐤆𐤊𐤍}$ , 6305; II. 32, 12g = malû 'be full.' Now gal =  $\text{𐤆𐤊𐤍}$  also = malû; hence it is probable that this ga is a short form of gal =  $\text{𐤆𐤊𐤍}$ . Note also that gur =  $\text{𐤆𐤊𐤍𐤍}$ ; also = malû. On the other hand, gi =  $\text{𐤆𐤊𐤍}$  = malû. The sign  $\text{𐤆𐤊𐤍}$  is simply a gunation of  $\text{𐤆𐤊𐤍}$  = 'reed', a type of plenty, and in this sense malû means 'overflowing plenty.' For  $\text{𐤆𐤊𐤍}$ , see s. v. gin, gi, gê. These variant words all beginning with g and denoting fulness are the result of paronomasia.

Ga =  $\text{𐤆𐤊𐤍}$ , 8913; II. 32, 13g: u-gi ( $\text{𐤆𐤊𐤍}$ ) - a = e-ga-a = agû 'flood, high water.' Note that  $\text{𐤆𐤊𐤍}$  - a (xu) = isur mišû = calamdu 'a night-bird', 8948. In 8949,  $\text{𐤆𐤊𐤍}$  - a - du-du (amêlu) = xâidu 'watchman', i. e., 'one who walks (du-du) at night' ( $\text{𐤆𐤊𐤍}$  - a). There can be no doubt that  $\text{𐤆𐤊𐤍}$  = gi, gig means 'black, night,' so that egâ must be regarded as a differentiated form of a-gi 'black water = flood,' q. v., and see also a-de-a. For  $\text{𐤆𐤊𐤍}$ , see s. v. gê, gig, mi.

Ga = 𐎡, 11942; II.47, 25b: an - 𐎡 - 𐎠𐎠𐎠 - ra'zu = ga-pi. Now ra'zu means 'enclose' (Hwb. 603a), a syn. of ramācu = xar-ra, K. 4309, c. II. 25 and it means also uxxu-yu = gar-ra 'set in, enclose,' *ibid.* 26. Cf. 3324: uxxuzū = 𐎠𐎠𐎠 (ku) - gar-ra, II. 33, 1c. The sign 𐎡 clearly means 'make, set, establish' = šukānu, hence this meaning for ga = 𐎡, which is the shorter form of gar. For 𐎡, see s.v. ag, gar, ig, limmu, lammu, mū, ni, nig, nin, ninni, nitā, ša.

To sum up in this connection, there are really only two necessarily original ga-values; i. e., ga 'breast, udder' and ga = gar 'make'. All the other ga-words are possible derivatives from gal = 𐎡𐎠, gur = 𐎡𐎠𐎠, and gag = 𐎡𐎠𐎠.

Gab, gaba = 𐎡𐎠, 4471, 4470: K. 40, I. 31 and I. 31, 8r respectively. The sign name was gabbu from its chief value, 4469. This sign is usually conn. with 𐎡𐎠𐎠 = ecēpu 'add to' = the double 𐎡𐎠 (System, 101). The primitive meaning of 𐎡𐎠 was 'be full' (System, 102, n.). Hence, we get the chief meaning irtu 'breast,' 4477 = gaba, from the idea of 'plenty'. Gaba naturally also = paṭāru 'split, open,' 4488, *passim*; = pitū ša pi 'open, said of the mouth' by special application with val. tux, 4489, and = pitū 'open in general,' 4490. In this class also belongs du = 𐎡𐎠 = da-xādu 'be plentiful,' 4474. This word gab, gaba, although similar in meaning to ga = 𐎡𐎠, is probably not to be connected with it.

From the sense gaba = irtu 'breast' and pitū 'open' come the foll. meanings found in the Contracts. Thus, gaba 'front,' R. 9; gaba occurs in a number of names of callings and officers, R. 10. From the idea 'front' may come the idea 'receive, take, buy,' R. 9 and possibly the gaba seen in names of garments, R. 9-10, and the gaba of plant-names (?), R. 9. Note here that gab-ri = maxīru 'rival,' 4502, *passim*, and see 4505 = šanīnu. The Arm. loanword gabū



'rival' (?), 4499, belongs here. Gab-ri seems to mean 'one who attacks one's front.' See s.v. ri =  $\text{𐎠𐎢}$  and for  $\text{𐎠𐎡}$ , s.v. du, tux.

Gad =  $\text{𐎠𐎡}$ , 2701; HT. 177, n. 3; ZA. I. 14, 182-183.


This val. gad, which may also be qad =  $\text{𐎠𐎡}$ , 1364. Cf. also  $\text{𐎠𐎡}$  = kitû, 2704, which may mean 'a sort of garment' (Hrb. 361<sup>b</sup>). Kitû is prob. a loanword from gad, qad. Lack of data makes it impossible to decide in this case. See s.v. kid =  $\text{𐎠𐎡}$ .






Ga-e =  $\text{𐎠𐎢𐎠𐎢}$ , passim. I believe that that this word for the 1<sup>st</sup> pronoun must have been read ngu-e in EK. and ma-e in ES. See above I. § IV. 7; g-m, and s.v. ga =  $\text{𐎠𐎢}$ . This word for 'I' may have been, as Jens. suggested, orig. ngal-e. If this is so, the ga- element is prob. connected with gal =  $\text{𐎠𐎢𐎠}$  'to be' and may mean 'the one who is par excellence'; hence the first person. On the other hand, it may also be conn. with gal = amêlu which itself is prob. cogn. with gal =  $\text{𐎠𐎢𐎠}$  'to be'. See above II. § 2, and s.v. gal =  $\text{𐎠𐎢𐎠}$  and  $\text{𐎠𐎢𐎠𐎢}$ .






Gagar =  $\text{𐎠𐎢𐎠}$ , 9616. In Bez. Acham. II.  $\text{𐎠𐎢𐎠}$  = qaggaru 'earth, ground.' Note ga-gur = gaq-ga-ru, IV. 9, 59a;  $\text{𐎠𐎢𐎠}$  -a = qaggaru, IV. 19, 36; V. 50, 576; K. 4378, VI. 25a, 9634. It is highly prob. that qaggaru 'ground' is a loanword from gagar which may be a comb. of ki =  $\text{𐎠𐎢𐎠}$  'earth', also with val. gi (II. 52, 73 c) + gar =  $\text{𐎠𐎢}$  'make', i. e. 'make earth' = 'ground'. This would be on the well known principles of vowel harmony: gi = ga in ga-gar, owing to the foll. gar.






Gairu = Ga-a-a-ru =  $\text{𐎠𐎢𐎠𐎢𐎠}$ , 10243; 80, 11-12, 9, rev. c. IV. 14. I believe that this is a cognate of barun =  $\text{𐎠𐎢𐎠𐎢}$  'stall, lying down place', q.v. See above I. § IV. 1; g = h, and s.v. šurim, u =  $\text{𐎠𐎢𐎠𐎢}$ .

Ga-ak =  $\text{𐎠𐎢}$ , 5242; Sa. III. 31. This val. appears chiefly in Dem. (see Ms<sup>1</sup>. 109; LTP, 107; AL<sup>3</sup> n. 143). It is prob. that the sign-name of  $\text{𐎠𐎢}$ , qaggu, gakku, (kagu), 5241, is derived from this value, which would perhaps indicate that

it was applied at a comparatively late date, when the Semitic influences were more apparent in Sumerian. The normal val. of  is *du*, alternating with *ru*, q.v.

Gak-kul = , 8855; Sb. 167 = kakkullum, 8856 (ZA. I. 187), and namzētum, evidently a sort of wine-vessel, 8857 (ZA. I. 187). Namzētum comes from mazū, which in IV. 26, 35-36 is associated with šikaru. This certainly has something to do with the preparation of wine and in II. 44, 11 k, mizū is a sort of wine. See Hwb. 396 a, b. Acc. Muss-Arnolt, 517 a, ma-zi means 'weaken by dilution', referring to ZA. II. 67. The sign  is a comb. of  $\Delta$  = 'depression, lowering' and  'binding', joined with  $\Delta$  'mountain, strength' (7391,  $\Delta$  = dam-ru). In 2765,  = tābtu 'sweetness'. So  probably means 'a lowering of the strength or sweetness', which seems to point to the prot. meaning of namzētum as 'jar for dilution' (cf. KB. VI. I. 371). Kakkullum (with semitized form. gaq-gattu, Sander, 30) is merely the loanword from Sum. gak-kul, the analysis of which I am not prepared to attempt.

Ga-al = , 2235; Sb. 41. This sign also has ES. val. ma-al, V. 11, 48 a (see s.v. mal = ). This ES. val. interchanges with mar, as seen in 714: ka-šu-gal-laban appi 'prostration'; 717: ka-šu-mar-ra; in 718 we find also ka-šu-ma-al (HT. 42). This is cogn. with and a pun on gar = . The Sem. val. ik for  may come from the sign-name igu, iquu, 2234, or vice versa. See esp. s.v. ik = .

The sign  was primitively   $\rightarrow$ , i. e. sitting, filling up of the door opening. Note that  =  = gabātu 'seize, comprise'. Hence we find it in its primary meaning 'door' = 'that which fills up an opening'; cf. batqa gabātu 'close (seize, comprise) a crack'. That this was the Bab. conception of a door is seen from the synonyms for door: kātintum, nāzintum, oānigtu 'the shutter, protector' (cf. System, 109-110). All the following meanings of  are derivable from this primary

sense 'fill up.'

2237 = arâbu = gal 'dwell,' i.e., 'fill up, occupy' (usual ideogr. tûs = 𐤀). 2238 = bušû 'be, exist': gal; mal, from idea 'comprise'. 2239: 𐤁 𐤃 = daltu 'door; the comprising, filler up.' 2240 = kânu 'establish' = gal; i.e., 'fill up, complete' (usual ideogr. gi-na, du = gin, du [ra] = 𐤃 (?). 2241 = labânu 'cast down flat' (see above this section ka-sû-gal): gal; i.e., pun on gar = 𐤁. On sv, gal = 𐤁. 2242 = malû 'fill' = gal. 2243: 𐤁 𐤃 = mixiu gamâri, only II.29, 51c 'presentation of song'? I cannot explain this equation. 𐤁 𐤃 = 'door' properly. 2244 = nâru 'river' = gal; mal, from idea 'fill', evid. a secondary meaning. 2245 = našû = gal: 'lift up, as the eyes', II.22, 60c; also 'the hand', Hwb. 484a. I believe that this is a secondary meaning from idea 'open' (see below), i.e., 'open the eye or hand' primarily; hence the special application to našû. Hence, we have 2246: 𐤁 𐤃 = našû ša kalama 'lift up, said in general', II.26, 48c. 2247 = pašâxu = gal: 'pacify, recover,' perhaps from našû 'lift up, take,' secondarily (?). 2248 = pitû = gal: 'open,' and 2258: 𐤁 𐤃 𐤄 = pitû. In 2249 = pitû ša mê = gal: 'open, said of waters.' The idea 'open' must be connected here with 'door' originally. I see an association of pitû ša mê with nâru 'river' = gal; mal. Note that 𐤁 𐤃 𐤄 = pitû, 1416, and also Systim, 94 f, = 'a cage, a barred in thing'. I think the scribes associated 𐤁 𐤃 𐤄 with 𐤁 𐤃, although 𐤁 𐤃 𐤄 is really conn. with 𐤁 𐤃 (Systim, 94). 2250 = ruccunu, Sc. 41, which is connected with ricnêti ša daltu, I.31, 16-17 d (cf. Hwb. 624 a). A synonym of ruccunu is habtu. Note that ruccunu is prob. cogn. with Heb. 𐤀 1117 'mighty ones' (Prince, JB 4. xvi. 175). Ruccunu and ricnêti must refer to the 'strong setting or fastening of the door.' 2251 = ga (za) bare, only II.20, 45a 'get hold of.' This is conn. with idea 'fill up,' seen in 'door' (see above this section). 2252 = cîtu 'exit,' plainly conn. with 'door.' 2253 = šakânu = gal: 'establish'; same idea seen



in kānu, above this section. 2254 = šarāxu 'be gigantic, over-power' (Hrb. 689b). It can mean also 'unfetter', which is the same idea as in šitū 'open', this section. Finally, in 2255, 𐎧𐎢𐎠 is a suffix forming substantives, adjectives and numerals, in all of which cases it represents the verb 'to be' = bašū (see this section).

There can be no doubt, I think, that all these accretions could only have arisen at a time when Sum. had long ceased to be a spoken idiom. See for similar conditions s.v. ax = 𐎠𐎢 and s.v. the du-words.

I connect paronomastically the word gal = kānu, šakānu with ga = 𐎡𐎢 = šakānu. The orig. form of ga 'make' was probably gar. See also s.v. ik = 𐎠𐎢𐎠.

Ga-al = 𐎡𐎢, 6836; Sa. 5, III. 10, interchanging with ES. mar, I. 11, 39ε. This is the chief value in Sum. Note the sign-name gallu, 6835. The val. rab = 𐎢𐎠, Pinches sign-list, 140, is evid. Semitic from rabū 'great.'

The sign 𐎢𐎠 is simply 𐎠 = xikaru 'man' with gemination ≡, i.e., 'a great man' (Systm, 97, 162). Note the foll. meanings:

6840 = alū = gal: 'a demon'. 6841 = šutuqtu 'breach in a dam' (Hrb. 192a), perhaps from idea 'power' (?). 6842 = gallu = gal: loanword 'big'. 6843 = kusuū 'throne, chair', prob. used here by association with the idea 'prince' (see below). 6844 = ilu Mâlik, of course, from idea 'great, prince'. 6845 = rabū = gal: 'great', passim and 6846 = verb rabū 'grow large'.

6847 = 𐎢𐎠𐎢𐎠 = rabitu 'a large vessel', a special application. 6848 = rabbu, a syn. of rabū. 6849 = rubū 'prince'. For the sign 𐎢𐎠, cf. s.v. gulu, gul, rab, ša.

Ga-al = 𐎡𐎢, 10906; II. 48, 21ε; cf. Zb. 15; ZA. I. 395. This is the sign for the puendum muliebr = 𐎡𐎢 (Systm, 161). Its usual val. is sal 'woman', q.v. But gal = 𐎡𐎢𐎠 also means amêlu, q.v. = ES. mulu, EK. gal! It is well known that Sum. did not distinguish sex-gender, hence I associate this unusual gal = 𐎡𐎢 with gal = 𐎡𐎢𐎠, q.v. Here we should note

that  $\text{I}^{\text{A}}$ -la, in 10927, has the undoubted val. ga-al-la, II.30, 14 r, which means uru = pudendum muliebre, i.e., 'something capacious.' Note  $\text{I}^{\text{A}}$  = rapâšû, 10918.  $\text{I}^{\text{A}}$  = ga-la = biçûru 'the female organ' in human beings and animals (Hrb. 181ob). In 10930,  $\text{I}^{\text{A}}$   $\text{I}^{\text{A}}$  = urus 'pudendum muliebre', with val. kuta, i.e., 'the open  $\text{I}^{\text{A}}$ '. In 10924,  $\text{I}^{\text{A}}$  = muccû. 'a sort of garment' and 10925 = raqqatu = ku-bar-lu-gal-la, lit. kusitum rapâšum 'extensive covering', Hrb. 627a.

Here  $\text{I}^{\text{A}}$  = 'extensive'. These special garments were prob. coverings for the lower part of the body. There can be no doubt that the sign  $\text{I}^{\text{A}}$  usually means the female organ and that  $\text{I}^{\text{A}}$  = gal which may indicate 'a man' is an unusual rendering based on a pun on gal =  $\text{I}^{\text{A}}$ . For more on  $\text{I}^{\text{A}}$ , see s.v. geme, gul, mim, mu, mug, mulu, muru, gal, rag, sal, šal.

Gal =  $\text{I}^{\text{A}}$ , 951. This is a most interesting paronomasia. The sign means 'city', which in Sum. was uru = alû. Now in Sem. îru (= 7174) means pudendum muliebre, which suggested the sign  $\text{I}^{\text{A}}$ , which can be read gal also. See s.v. gal -  $\text{I}^{\text{A}}$ . Hence, by Sem. influence the gal-word was applied to the idea 'city', through the confusion of Sem. uru with Sum. uru.

Gal =  $\text{I}^{\text{A}}$ , 939; Zb. 14 ff; Zk.I. 316, v; ZA.I. 195, v.1. In Sb. 267, we have gišgal =  $\text{I}^{\text{A}}$  = manzaxu, lit. 'standing place.' Lotz, *Hist. sabb.* p. 50, rem. 1, thinks that that  $\text{I}^{\text{A}}$  was a comb. of  $\text{I}^{\text{A}}$  and  $\text{I}^{\text{A}}$  = gal, but  $\text{I}^{\text{A}}$  does not have the val. gal. Gal = manzaxu is evidently a pun on gal =  $\text{I}^{\text{A}}$  = alû 'dwell'. Note that  $\text{I}^{\text{A}}$  = alû 'city', 940, which in Sum. was call'd uru. As explained s.v. gal =  $\text{I}^{\text{A}}$ , Sem. îru = 'pudendum muliebre', which suggested the sign  $\text{I}^{\text{A}}$  which also has the val. gal. I regard the val. gal for  $\text{I}^{\text{A}}$  and  $\text{I}^{\text{A}}$  as a pure paronomasia. Note that  $\text{I}^{\text{A}}$ -lu = alû 'demon', 944 (usual ideogr.  $\text{I}^{\text{A}}$ ). See s.v. gal =  $\text{I}^{\text{A}}$ . This word is associated with  $\text{I}^{\text{A}}$  by an evident pun on the gal-value of

the sign  $\text{𒄠}$  which in this instance was grouped with gal =  $\text{𒄠}$  'great'. The same is true in  $\text{𒄠}$  = irbû, 945 (no val. for  $\text{𒄠}$ , but clearly gal). irbû is a syn., no doubt, of  $\text{𒄠}$  = mîxû 'storm', 946, which possibly gave rise to the equation  $\text{𒄠}$  = šûtu 'south-wind', from idea 'storm' own in mîxû. All these are apparent paronomasias on gal 'great' which is not the proper signification of  $\text{𒄠}$ . See s.v. giögal =  $\text{𒄠}$ .


Gal =  $\text{𒄠}$ , 5411; Jena. ZA.I. 192; Str. Syll. 154. See ga =  $\text{𒄠}$ , of which this gal is the full form and see s.v. gal =  $\text{𒄠}$ . In V. 27, 6 ab, we have  $\text{𒄠}$   $\text{𒄠}$ -li-gug = kalyukku, i.e.,  $\text{𒄠}$  was evidently gal in this combination. See s.v. ga-e and mal, ma =  $\text{𒄠}$ .


Gal =  $\text{𒄠}$ , 6179; Jena. ZA.I. 189, n. 2; 191. In II. 45, 51 et, giš-ša ( $\text{𒄠}$ )-gal ( $\text{𒄠}$ ) = šag-gul-lum, which shows the val. gal, gul for  $\text{𒄠}$ , which is also read kal, kala = agru, akcu, ašârîdu, aštu, dannu (idlu). See s.v. kal, kala =  $\text{𒄠}$ . There can be no doubt that this word gal is identical with gal =  $\text{𒄠}$ . For  $\text{𒄠}$ , see s.v. ay, gbar, gub, guriš, dan, kalaz, kala, kal, lit, lig (especially), rib.



Gal =  $\text{𒄠}$ , 6394; Zb. 14, 15; AL<sup>3</sup>. 179; Jena. ZA.I. 192-193; ZA.I. 406, n. 1 = sigal; *ibid.* 22, n. 1 = galu. Acc. Zb. 14-15, gal is the correct reading in EK, but mulu in ES. (ZK.I. 315, n. 2; ZA.I. 22, n. 1). The form gulu also occurs as a byform in II. 32, 67a (6395). The pronunciation lev for  $\text{𒄠}$  was prob. confined to compounds (Zb. 16), as II. 32, 64a:  $\text{𒄠}$   $\text{𒄠}$  = lev-guriš.






The sign  $\text{𒄠}$  was orig.  $\text{𒄠}$ , which Delitzsch has explained as denoting a man prostrate in the act of adoration. He adds (*Syotum*, 193 ff): "the entire Sumerian Babylonian religion and religious practice are typically expressed in this ideogram for 'man'." Here a most interesting point arises. Is gal =  $\text{𒄠}$  = laban appi 'prostrate oneself' to be connected with  $\text{𒄠}$ -amî-lu 'man', 6399 (no val. given)? If Delitzsch's explanation is correct, as I believe it to be, it is quite possible that the application









of the gal-value to the expression babānu appi 'prostrate the face' was made by reason of an association of ideas with gal = amēlu. This presupposes, of course, that the Babylonians at a comparatively late date knew the real meaning of the sign , as now explained by Delitzsch. On the other hand, the association of the idea 'prostrate, cast down flat' may, as indicated above (s.v. gal = 𒄠𒄠), have arisen from the sense 'set', itself a secondary development from the primitive meaning of gal = 𒄠𒄠. In other words, it is quite possible, that we have in this instance a double association, as is the case so often in this puzzling system.

For , see s.v. gulu, gul, lu, mulu, mul.

Gal = 𒄠, Y683; AL<sup>2</sup> 30, n. 161; Jena. Z.K.I. 296. This is an unusual val. seen only in 𒄠𒄠 = gallū 'demon' (= galla and mulla, ZA.I. 194; Z.K.I. 295). The sign 𒄠 was primitively the direction-sign (Syxtum, 193) = . A sort of kindred val. to this gal seems to appear in kar-kāru 'wall', Old Bab. , i. e., 𒄠𒄠. This is especially striking when we consider that 𒄠𒄠 = 'wall' = kal, II. 63, 36c (Str. Syll. 356). 𒄠𒄠 is the only comb. for gallū, in which the word gal undoubtedly appears in the sense of gal 'great' = 𒄠. For 𒄠, see s.v. dimmēna, mul, tē.

Ga-laru = , 4699; II. 33, 22c. As the Assy. has disappeared here, it is impossible to interpret this. Note, however, Sb. 362: .....  = naku 'artistic'. This may be gi-il (prob. not li-il, as in 4706). Cf. Rm. 97, 5 (8956): -ma = naklātum. This may stand for gala-m-ma (?). See esp. s.v. gud = . For , see s.v. gud, qu.

Ga-am = , 1213; Sb. 375. This prim. sign was , TD. 148 = 'overshadow', i. e.,  'protect' +  're-cumbent figure' (Syxtum, 197; see s.v. na = ).

The meanings of  are 1215: gamlu (= šum. xulu) 'weapon of some sort' (Muss. Arnott, 221a), as gamlu stands between xalū and mašgašū 'weapons', V. 26, 32 ab. In 1216,

= sikru, also a weapon (= Sum. gam); cf. V. 46, 3 ab:  
 = haku or gata ilu Marduk, Hwb. 661 a. These are  
 of course defensive weapons from the primitive sense of .  
 In the same way = supu 'besieging machine,' 1217;  
 cf. 1220, = sakašu 'destroy.' The gam-gam-bird, 1219,  
 = gamgammu, was prob. a bird with large overshadowing pinions  
 or large bulk. The meaning 'swallow' for this bird, PSBA. XII. 277,  
 is prob. not correct, owing to the sign-meaning. Hence   
 means 'overshadow, protect, destroy.' See also s.v. xubu = .

Gam, gar = , 4036, Z. K. I. 175. The sign = 'oil'  
 =  $\Delta$  repeated three times + = 'tree', i. e. . This certainly  
 conveys the idea of 'plenty (system, 104). The reading gam is  
 presupposed in 4062: = digaru 'a vessel,' prob.  
 'an earthen jar'; cf. BA. I. 68, 69, 70, where Haupt identifies the  
 root 7PT as the same as the root of  $\Delta$ ·7PT· $\Delta$  'gnawing hun-  
 ger.' It may also mean 'what is left over in the drinking  
 vessel or trough' (Muss-Arnolt, 266). For fuller discussion of  
, see s.v. xa, xs, xi, xu and esp. gan = .

Gam = , 7314; reading presupposed in ; 7316,  
 7317, 7318, 7321, 7325, 7326, 7327. There can be no doubt that the  
 sign is identical with  $\Delta$  = buru 'depressio', q. v., as most  
 of the foll. meanings are derivable from this idea. 7316: gam  
 = dillatu 'pouring out' (?), i. e., gestin gamma = dillat karani  
 'pouring out of mins.' Note, however, II. 24, 10 ab: =  
gan = dilatu 'part of a ship,' which must be the same word.  
 7317 = gam = gadadu 'bind down'; cf. 7333, = gadadu  
 and kanasu. Hence, 7318: gam = gidatu 'a sinking in' =  $\Delta$   
 = buru, V. 36, 38 d e f and 'depression of mind,' II. 20, nr. 1, obv. 7.  
 7321: gam = kippatu, perh. 'a sort of hollow vessel.' Note 7334:  
 = kippat xuxari 'the hollow of the bird-snare,'  
 Hwb. 347 a. 7325: gam = kaš () - ša-tum = ? . 7326: gam =  
lanu; gestin-gamma = karan la-u-ni (cf. above this section  
 7316). 7326: gam = lu, clearly a loanword from = lu, 4041,

*passim* (cf. s.v. *xe* = ~~𐎧𐎠~~). Here the val. *gam* is not given, but it must have been *gam*, as ~~𐎧𐎠~~ = *gan*, although not usually in the sense *lû*. 7322: ~~𐎧~~ = *kanâšû* 'bind down' (cf. s.v. *gur* = ~~𐎧~~). 7323: ~~𐎧~~ = *kapâšû* 'bind' (?). Note that ~~𐎧~~ also = *kapâšû*, 8698. 7324: ~~𐎧~~ = *kupusû*, a by-form or loanform of the above. Cf. also *gê* = ~~𐎧~~.

I differentiate three *gam*-words, i.e., *gam*<sup>1</sup> = ~~𐎧𐎠~~ 'overshadow, destroy'; *gam*<sup>2</sup> = 'fullness', which might be a secondary meaning from the sense 'overshadow' (sexually); finally *gam*<sup>3</sup> = ~~𐎧~~ 'depression, sinking', also connected with *gam*<sup>1</sup> and *gam*<sup>2</sup>.


*Gan* = ~~𐎧𐎠~~, 4036; ZK.I. 175. Primary meaning of ~~𐎧𐎠~~ is 'fullness' (see s.v. *gam* = ~~𐎧𐎠~~). The *gan* val. with *n*-ending is attested by the following instances: 4046: ~~𐎧𐎠~~-*na* = *sik-kuru* 'bolt, that which stops up an opening'. 4047: ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ ~~𐎠~~ = *kan-kan-ni*, in ZK.II. 83, line 8, perh. 'a sort of bolt'. 4057: ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~, perh. *xin-nun* (?), = *nuxšû* 'plenty'. 4052: ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ 'god-name'; cf. 4050: ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ ~~𐎠~~ ~~𐎠~~, where the reading is prob. *xe-gal-nun-na*; cf. ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ = *duxdu* 'plenty', 4048, but = *xêgalbu*, 4050, in several passages. Note ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ ~~𐎠~~ = *Rammân*, 4054; also = ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~, in III. 67, 43 ε. In 4055, ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~ ~~𐎠~~ = *kisilimu* (see s.v. *itu* = ~~𐎧𐎠~~ ~~𐎠~~ ~~𐎠~~).



Here we should note that ~~𐎧𐎠~~ also has the vals. *xa*, *xe*, *xi*, *xu* (q.v.), which seems to prove that the *g* in *gan* was a guttural. Hence *gan* prob. = *xêru* etymologically. The sign ~~𐎧𐎠~~ = *lû* was almost certainly pronounced *xê*, *xên*. See s.v. *gam* = ~~𐎧𐎠~~. The ideas 'plenteousness' and 'verily, indeed' suggested by idea 'exceedingly' are easily connected.






Note that ~~𐎧𐎠~~ occurs as the suffix of the ordinals, 4045, a use which must have come from the idea 'plenty'.


Is this *gan*, *xe* = ~~𐎧𐎠~~ connected etym. with *ga* = ~~𐎧𐎠~~ = *šigbu* 'milk'? It is very probable. In the Contract literature the word *gan* = 'field', evid. from idea 'plenty', R. 11. See s.v. *gana* = ~~𐎧𐎠~~. For ~~𐎧𐎠~~, see s.v. *xa*, *xe*, *xi*, *xu*, *gam*.






Ga-na = , 3173; Sa. 3, 7-8. Here the sign-name is ganu, 3169, from this chief value.


 = gana = ginû 'garden, park' (cf. Hb. 72), 3176;   
= gana = iglu 'field', 3177. Ucc. Lau, in the contracts this gan means 'farm' (Thesis).













The prim. sign was , TD. 20, perh. to be conn. with the -element (System, 159-160) = 'network of canals'; hence we have the above meanings. For further discussion, see s.v. kar especially, which is clearly only an etymological variant of the gan-value, perhaps borrowed from kar = , q.v. See also s.v. gan =  and for , s.v. aganatûm, kar. mal.




Ga-nam = , 10256; 80, 11-12, 9 rev. IV. 13. Note the sign, an enclosure containing a bull's head = im-mir-tum, perhaps 'a pregnant ewe' (?). Immertum also means 'a young girl,' syn. of mârtu. Has ganam any possible connection with Arabic pis = pl. 'sheep,' which might be a Chimerian loan-word in this particular dialect of Semitic?





Gana-si =   , 3189; the god Ea, II. 55, 46c.





Gan-gud 'plough,' R. 11 (?).













(Sig) - Gan () - me-da-gim = kima nabâsi 'like red-colored wool,' IV. 23, r. 2, rev. 4. Here gan-me seems to mean nabâsu.




Ga-ar = , 6532; Sa. IV. 6. The sign-name is garru, 6531, from this value, which is plainly cogn. with gar = , q.v. The HS. form is da-ar, I. 11, 28, q.v. The sign  is clearly a gunatûd  'plenty, multitude'; cf. TD. 941  = , and also 95:  = . Hence, it must mean 'plenty of lordships,' i. e., restraint and thus, 'fetter' = abuttu, 6534. Note also  = is'karu 'fetter-chain,' Muss-Arnolt, 12 a; Meissner, 153. This is'karu is perhaps cogn. with  'bracelets, rings' (Muss-Arnolt, 115). See s.v. xal =  and for , s.v. gar.

Gar =   , 11189; V. 42, 56g. In HS. = mar,

V. 11, 50 etc. The orig. sign was , TD. 129 libittu 'brick' from  $\gamma \supset b$  'throw down flat', which has as its ideogr. gal =  = labânu, q.v. This gal was prob. connected with our gar =  (interchange of r and l), i.e., 'something laid down flat'. I think the sign  depicts layers of bricks. Hence, we have the foll. values:

11192: libittu 'brick', passim. 11193 = lipittu 'a joining together', pin on libittu, passim. 11194 = malgû, cf. ma-al-ge-a-ki = ma-al-gu-u 'a place-name' (?). So Hwb. 412 a. 11195 = puđû ša amêli with sum. val. murgu. This word puđû and puđu, 11196, are variants of T1D 'side'; also = zag = , V. 29, 55 ab, i.e., 'layer' suggested by bricks. In 11197,  = Simânu 'the month of brick-laying' (see 11207 and s.v. itu = ). For , see s.v. mur, murgu.

Ga-ar = , 11943; Sa. IV. 27. There can be no doubt that this sign ,  is from  $\Delta$  'make firm' (system, 69) from the idea 'peg, wedge'. Hence the root-meaning must be hânu, šakânu, whence comes the idea esêru 'close in, besiege' (see below). This word gar is prob. cogn. with gal =  and is used in composition, as in -gar-ra = ux-xuzu 'seize firmly'; xamâšu = su-gar, i.e., 'make destruction'; raxâcu = a-gar-ra 'make water', hence 'inundate'. I cannot explain gar = turu, 11984, unless it means gimillu = šu-gar-ra, i.e., 'hand' () or 'power making, exercise of power' = gar. See s.v. ga = . Note that the sign-name of  is nitû, 11939, evidently a var. of ninda, 11940, in  = deli (T-) = nindakû, 11940, and  = nindagunu (the gunated ); cf. III. 70, 23. The ES. form of gar is mar, mara = , q.v.

Gar =  has the foll. meanings: 11953 = ux-xuzu = gar-ra 'seize firmly'; cf. -gar-ra = uxxuzu, II. 33, 1c. 11954 = akâlu 'rat', i.e., 'close in with the teeth' and a loan-form from  = ku = akâlu. From this meaning comes šau's šener 'barley', i.e., 'food'; cf. R. 11 und s.v. xar-gud.

11957 = bašû, prob. a pun on gal = 𐎡𐎠𐎢 = bašû, q. v.  
 11959 = esêru ša šimmê 'close in, said of šimmû' (?) =  
 𐎡𐎠𐎢 'besiege'; cf. Arab. أسير = 'prisoner.' 11960 = xamâšu, in  
 comp. with ka, i. i. 𐎡𐎠𐎢 𐎡𐎠𐎢 = su-ga-ar. Here gar is used as  
 an auxiliary just like Turk. itmek, i. e. 'make destruction'  
 = su = 𐎡𐎠𐎢. 11962 = kânu 'establish' (see šakanu this section).  
 11971 = nûru 'light, fire'. This is prob. cogn. with bit = bir (?) =  
gar (b = g) = 𐎡𐎠𐎢 'fire'. Another cognate seems to be giš-šir  
 = nûru, IV. 13, 20 - 16. 11973 = raxâcu ša.... This must  
 mean 'overflow.' Cf. Sd. 72, 73: a-mar-ra = a-gar-ra and  
a-mû-mû = a-gâ-gâ = mê raxâcu 'overflow with water.'  
 11974 = šaxâtu 'rage'. Note that a-mar-ra; a-gar-ra = mê  
šaxâtu must be syn. of raxâcu, i. e. 'something destructive.'  
 11978 = šakanu 'establish', also with es. val. mar. This, with  
kânu, is the main meaning of the word and sign. 11984 =  
turnu in K. 5268, 6 (8792): ad-a-ni šu-gar-ra-ga = mu-  
tir gimille šibišu 'he who avenges his father'. See above  
 this section. For 𐎡 as abstract sign, see s. v. nig.

On 𐎡 see also ga = 𐎡 and s. v. ag, ga, ig, lammu,  
limmu, mû, ni, nig, nir, rinni, nitâ, ša.








Gar = 𐎡𐎠𐎢, 303. In the comb. 𐎡𐎠𐎢 𐎡𐎠𐎢 = šigarru or  
mušgaru, Br. suggests that 𐎡𐎠𐎢 has the val. gar. If so, it  
 can only be a var. of gir = 𐎡𐎠𐎢 and can have nothing to do  
 with gar = 𐎡. Cf. s. v. gir = 𐎡𐎠𐎢 and for this sign s. v. mêr,  
mêri, tab.



Gar = 𐎡𐎠𐎢; for val. see AL<sup>3</sup> no. 24 = gar. See s. v. gal -  
 𐎡𐎠𐎢. This must be cogn. with gal = 𐎡𐎠𐎢.




Gar = 𐎡, 5567; ZA. I. 196 (Jens.) gives 𐎡 𐎡𐎠𐎢 = garzu  
 (gar-su?) and garzu (gar-su), q. v. For 𐎡 see s. v. xad, xud,







ku, lu, pu, sig, zaz.
















Gar = , 10224; Str. Syll. 529. In E.S. = mar, q.v.  
In 10225, we have   = narkabtu 'chariot', passim, 5815:   
 = narkabtu, K. 4378, II. 75. The sign is an enclosure surrounding an opening = , i. e., 'something which opens up an enclosed space'; viz., 'a war-chariot' which charges the serried ranks of the foe. This explanation is, no more improbable than that of Delitzsch (System, 119) for mu =  = 'name', i. e., 'the opener of the house.'




To sum up in connection with the gar-words, I assume six certain gar-values; viz., gar<sup>1</sup> 'fix, set, establish, make'; gar<sup>2</sup> = gal =  'make flat, arrange in rows', hence 'lay bricks'; gar<sup>3</sup> = 'fitter', same as gar<sup>1</sup> 'fix, set' (note, however, the E.S. dar-val. for this meaning); gar<sup>4</sup> = 'chariot'. In addition, we have the probable gar in muš (cir) = gar-ru, cogn. with gir 'sharp', which would be gar<sup>5</sup>. Finally, the gar<sup>6</sup> = gal =  (gal = 'woman, man').




















Ga-ra =  , 6180; III. 68, 21a. See s.v. garaš = .




Garay, prob. val. of . See s.v. murag = .

Ga-ra-aš () = , 5478; V. 30, 47a = tibnu 'straw'.

This garaš is prob. a secondary application of garaš =   +  (see s.v. garaš =   ) = karâšû 'garlic' with  = 'a garden-plant'. This garaš =  was applied by the Simites to tibnu 'straw', owing to garaš = karâšû 'garlic', by the well known principle of special application. The usual ideogr. for tibnu is   with or without  'grain', Hrb. 700 b. Our sign  is  = ga 'make', with infixed  = , TD. 302. This is not kab = šumêlu 'left side', TD. 116.

Now, this kaš =  really =  has as its chief meaning išu 'have, be.' It is possible then that  means, that which hath 'being,' referring to plant-life and is here a special application to one particular kind of vegetable product, <sup>ibn</sup>'straw'.

Ga-ra-aš (  ) =   , 6129, Sb. 1, II. 3. This comb. is really ga-raš. But the usual, val. of  is kaš, kaš(?). Note, for ex.,  = xarrānu 'road, way' = kaskal, 4457. See s.v. kaskal. The only ra, raš-value for  is in our garaš-combination. The meanings are: 6131 = garaš = kašū, a word of doubtful signification. 6132 = garaš = purussū 'decision.' Note here that the usual ideogr. for purussū 'decision' is ka-aš-bar, IV. 17, 43-44. The chief meaning of parāsu is 'distinguish, separate, cut.' Now ga =  may be a short form here of gar = . See s.v. ga = . The comb. ga-raš would then mean 'make (ga) raš' = 'way, road'; hence 'decide,' which may be the real meaning of kašū, itself a loanword from kaš, kaš = ? This raš may be a fuller form of ra =  'go', seen in the sign-name of  = xar-gubū, 4857-4858. I do not believe that this kašū means 'blot out, destroy' (PSBA. XVIII. 256-7; Muss-Arnolt, 444 a), owing to the reasons just given. In 6133    = karāšū 'garlic', with  as a determinative for garden-plants. This seems to be simply a pun on Sem. karāšū, i.e., this particular garaš = karāšū would be a loanword in Sumerian.

Gar-dar =   ; Hn. 14, rev. 16 = sākīp 'overthrower' (so Kloz. n. 5). The sign comb. may be interpreted thus: gar = abbut-tu 'chain, fetter'; dar 'bind, enclose', II. 27. 7 ab; viz., gar-dar in this sense = 'one who fetters' or 'checks,' which is a better translation than sakāpu 'overthrow'.

Gardub = kartuppu, perh. 'handle of a tablet' or of a chain (3).

See *Jens.*, *KB. VI.1, 535* and see s.v. *gar* = ~~𐎠𐎡~~.

Gar-gal-la = 𐎠𐎡𐎠𐎡𐎠, R.11: *bušû* 'property', i.e., from 𐎠 = 'seize' + 𐎡𐎡 'have'.

Gar-gim-ma = 𐎠𐎡𐎠𐎡𐎠, R.11: *binûte* 'construction'.

Gar-gul = 𐎠𐎡𐎠, R.12: 'axe' = Sem. *karqullu*.

Gar-qu-na = 𐎠𐎡𐎠𐎡, R.11: 'an implement'.

Ga-rim = 𐎠𐎡, 10283, 80, 11-12, 9, rev. c.III.38. The sign is an enclosure containing the sign for 'glowing, silver'. There is no Sem. translation. This *rim* is prob. cogn. with *rim* in *girim* (*girin*) = 𐎠𐎡, q.v. I cannot explain the meaning.

Gar-la-ag = 𐎠𐎡𐎠𐎡, R.12: 'business, property'.

Ga-ar-za = 𐎠𐎡𐎡, 5644; Sb. 214, in *EIS. marga*, q.v.

This sign and val. = *parcu* 'decree', 5647. This equation would appear to indicate that 𐎡 has a val. *gar*. Note that 𐎡𐎡 = *kuš*, V. 1933 c: *parcu ša ili* 'a divine decree.' Note that 𐎡 = *kur*, viz., *ru* = š? In 5559, we find the sign-name of 𐎡 given as *geštarû*, the first syllable of which, *geš*, would seem to be cogn. with *kuš* = 𐎡𐎡. In the comb. 𐎡𐎡, Delitzsch states that 𐎡 is the heaven-sign. This is prob. true of the sign, but in *garza* = 𐎡𐎡, 𐎡 must have the value *ga* (cf. *ša* = 𐎡, 424). The signs 𐎡𐎡 really mean 'staff of god' or 'heaven', hence the equation *parcu ša ili*. On the other hand, the word *gar-za* or *garzu* (q.v.) means 'making of knowledge', hence *parcu* 'decree'. It is probable that the comb. *garza*, *garzu* was formed mnemonically and paronomastically from the Sem. *parcu*. Consequently the values *gar* for 𐎡 and *za* for 𐎡 are unusual, but, as shown above, perfectly possible. For 𐎡𐎡, see s.v. *kuš*, *pilludu*.

Gar-zu = 𐎡𐎡𐎡, 5641; II.48, 69 c = *têrtum* 'law', 5643.

The sign comb. 𐎡𐎡𐎡 is evid. a forced method of writing *gar-*



gu (𐎡𐎠), using the 𐎠-sign in the sense of 'staff', but with the val. gar as in garza, q.v. The word garzu here means 'making of knowledge', just as in garza, where we have the syll. gu voculically harmonized to the syll. gar. For 𐎠 𐎡𐎠, see s.v. tirtum, tirtim.

Gas = 𐎡, R. 12: 'intoxicating drink'. For 𐎡, see s.v. bi, Épir, kaš (esp.), rak, ul.


Gasam = 𐎡𐎠 𐎠 𐎡, sv ZK. II. 402. This word is evidently cogn. with gašan = 𐎡𐎠, q.v. From the foll. meanings it is clear that gasam is a syn. of nun-me 'great man, prince, leader'. In the combination 𐎡𐎠 𐎠 𐎡, lit. 'one who is great with the dagger', we have the following Sum. meanings, but it is not clear whether they are all to be read gasam.









2653 = ubkallu, in ZK. II. 403, 'leader.' 2654 = bêl tertî 'a legal authority' or 'a ruler'. 2655 = xassu 'clever'. 2656 = im-qu 'deep'. 2657 = ippišu 'active'. 2658 = mâv ummâni 'a son of craftsmanship'. 2659 = mudû 'wise'; also = 𐎡𐎠 𐎠 𐎡, 2661.
















Ga-ša-an = 𐎡𐎠, 6984, V. 37, 27a; a word prob. cogn. with gašum = 𐎡𐎠 𐎠 𐎡, q.v. This sign is the genatid gêšpu = 𐎡; i. e., 'great lord or lady' (System, 78). Note the sign-name gêšpu-guru, 6983. The word gašan corresponds in meaning and prob. etymologically to gasam. Note the following meanings:




6989 = bêlu 'lord'. 6990 = bêltu (also Sum. ugunu) 'lady'. 6991 = ištârîtu 'goddess'. 6992 = garîdtu 'warrior' (fem.). 6994 = šaqu 'lofty'. 6995 = šaquûtu. 6996 = šarrâtu 'queen'. For 𐎡, see s.v. gun, puru, ugunu.

Ga-šid 'huntsman', R. 9; an evident loan-word from kâšidu.

Ga-ū-mu =  12224; II. 48, 37a: Garpanītu 'the consort of Ea', a name popularly interpreted by the Babylonians in the form zēr-banītum 'she who generates seed'. Garpanītum is, however, from the stem 5775 'purify' = 'she who purifies by fire'. The word gašmu must be a cognate of gašam, gašan 'the lady par excellence'.

Ga-az = , 4716; Sb. 207, var. Note the sign-name gašû (?), 4714. The primitive meaning of  which is conn. with  and  is plainly 'cut down'. The sign is merely  +  with inserted  (system, 78). There can be no doubt that  was associated paronomastically in the minds of the Sem. exponents with šaqašû and qašâcu (gaz = qaš, qaš :), more particularly with the former. Hence we have the val. gaza, gaz. Cf. the following meanings:

4719 = dâku 'slay'; cf.   = dâiku 'slayer', 2698. 4720  = dîktu 'slaughter'. 4721 = xašâlu ša š'im 'crush said of grain'. This is really the true original signification. 4722 = xipû 'destroy', general application. 4724 = iqribu 'prayer' (?). 4725 = maxâcu 'smite'. 4726; with  = mašyašû 'flail', or murderous implement. Hence, 4727:   = šakâšû 'destroy', a var. of šaqašû. 4728 = tidûku 'battle, slaughter' from dâku. Note, furthermore, that   = šaqašû 'destroy', 4730, and   = šakâšû, 4731. The comb. here means 'make a cutting down'. Cf. also   = gašâcu 'cut with the mouth', 653, and    = gašâcu ša šinni 'cut, said of the teeth', 613.

Ga-ga = , 4715; Sa. II. 14. See s.v. gaz = . This gaza has the meanings dâku, xipû also. On , see s.v. gaz, gaza.

\*Gbar or \*gubr, doubtful values of 𐌆𐌆, suggested by Jensen, ZA. I. 55 (see DW. 53, n. 2). For 𐌆𐌆, see s.v. ag, dan, gal, guru, kal, kala, kalag, lib, lig, rig.

Gê = 𐌆𐌆𐌆; HT. K. 257, obv. 35: im-ge (gu) = gadûtu = kitu 'clay, mud'. That 𐌆𐌆𐌆 may have the val. ES. ge for gu, cf. Sfg. 51 and Prince, JAOS. XXIV. 119. On 𐌆𐌆𐌆, see s.v. gu (especially), kišadu, mu, til, tig.

Gê = 𐌆𐌆, 5921; Sb. 234. = kitu. Now this kitu is the sign-name, 5921. The sign orig. meant 'structure, a compact enclosure', in fact 𐌆𐌆 interchanges with 𐌆𐌆𐌆 in such a manner as to show that both of them had the same root-meaning (System, 166). This idea of 'completeness' or 'structure' may have given rise to the use of 𐌆𐌆 as the nota genitivi, e.g. 'god-structure-name' = 'a name which is the 𐌆𐌆 of the god', hence 'name of the god.' There can be no doubt that the correct pron. of 𐌆𐌆 as the gen. sign was ge, which was prob. gutturalized, as it interchanges with 𐌆𐌆 (see above II. § 7). For the genitive see also s.v. ka = 𐌆𐌆 and gid = 𐌆𐌆, and ki = 𐌆𐌆. For 𐌆𐌆 see s.v. ki, kid, lêl, lib, sax. It is possible that ge (xe) = 𐌆𐌆 is the shortened later form of an earlier kid (xid?).

Gê = 𐌆𐌆𐌆, 6307; Sfg. 56; AL<sup>3</sup> n. 176. The prim. form of the word was gin. Cf. s.v. ga, gi, gin = 𐌆𐌆𐌆.

Gê = 𐌆, 8635; V. 36, 40a; dial. for gu = 𐌆𐌆𐌆, Sfg. 51. This ES. ge = 𐌆 has the foll. meanings: 8712 = mixiltu 'smiting'; cf. gu = 𐌆𐌆𐌆 = mixictu, 3818. 8713 = mixcâtu, a var. of the above. 8756 = šatâru 'write', the us. ideogr. is 𐌆𐌆. 8773 = uzru 'ear' (also with vals. u and buru). The us. ideogr. of this is 𐌆𐌆. Cf. me = 𐌆𐌆, 7963.

I have already pointed out s.v. buru = 𐌆 that 𐌆 meant



primitively 'depression'. This val. gê (gu) must therefore have contained the idea 'sinking' or 'depression', hence 'a smashing' = mixiltu, mixçatu and it meant šataru 'write', owing to the act of 'digging into the clay'. Uznu 'the ear' is likewise 'a depression in the head'. The sign-name yiguru = 𐎶, 8629, contains the two vals. gê and guru = buru. For 𐎶 see s.v. a, bur, buru, buzur, giburu, gizuru, xa, xu, mun, ša, šil, šus, šv, u, umun, ur.

Gê = 𐎶, 8914; Sb. 150. The sign-name is gagigw, 8911, and also gagig, 8938, in gagig-minnabi, I. 23, 16a; also gê-gêqu, 8912. Note the following meanings:

Gê = 𐎶 = mušw 'night', 8920, passim; also gêg in the full form. Hence 𐎶 = gig = šrebu 'enter, set, said of the sun', 8919. These meanings are easily explainable from the orig. meaning of the sign which was primitively 𐎶 'be black', conn. with 𐎶 = dugud = kabtu 'heavy'. 𐎶 indicates 'the down sinking night' (System, 154). I connect this word gê with gê = 𐎶 = 'depression', i.e., in this case 'depression of the clouds', hence 'night'. For 𐎶, see s.v. ga, gig, mi.

Gê = 𐎶, 2385; Sfg. 51 (note 8); dialectic for gu = 𐎶 and also a var. of gê = 𐎶, q.v. Note the sign-name gigû, 2385. For 𐎶, see s.v. gi, gin.

Gê = 𐎶, 7313; ZA. I. 8; Pinches, PSBA. IV. 111. This sign 𐎶 is closely connected with 𐎶 = 'depression'. See s.v. gi = 𐎶 and gam = 𐎶.

Gôltan = 𐎶 𐎶 𐎶 = 𐎶, 7462; Sa. III. 28. This is evid. a variation of the sign-name gêltanu, 7460. Now 𐎶 = 'ear' primarily = 𐎶. Note that in HT. 24, 591: ..... ga | 𐎶 | = ugnu 'ear', i.e., the value of 𐎶 ended in -g. Here should be compared II. 7, 7ab; V. 39, 24 cf: še-ga = šemû 'hear'. It is possible that 𐎶 had the val. še(g) and in this connection we must remember that 𐎶

= giš (ES. muš) also means šemû 'hear'. II.50, 22cd. The us. ideogr. is giš-tuk 'have ear' = 'hear.' Furthermore, šT-tuk = šemû 'hear', AL<sup>3</sup>. 216. It is reasonable to conclude that the syllable gêl in gêltan is a variant of giš and that šega is a metathesis for giš. The change of š to l is common enough in Sem. and is not unknown in Sum. (see above I. S IV.1). This syllable giš (ES. muš) has probably no conn. with giš 'wood' = T, q.v. For šT, see s.v. a, mê, pê, tal.

Gêmê = TTA TTT T = T, 10907; Su. V. 6. This is a doubtful equation, as the sign T is not clear in the passage cited. The sign-name of T is perhaps gimû, 10905, where also the sign T is not clear. If this is really gêmê = T, it is most probable that it is the same word as that seen in geme = T<sup>4</sup>, q.v. It must then = amtu 'maid-servant, concubine' and be synonymous with gin = amtu q.v. Note gi-in = amtu, K.257, rev.31 (ES.). Cf. Prince, JAOS. XLIV. 126. For T, see s.v. gal, gul, mim, mu, mug, mulu, murub, gal, rag, gal.

Geme = T<sup>4</sup>, 11135; Su. V. 7. This is synonymous with gin = T<sup>4</sup>, q.v., and is prob. identical with gemu = T. For T<sup>4</sup>, see s.v. amot, gin.

Gênna = TTA TTI TT = TTT, 4140; Sb. 306 = mu'irru 'leader' (cf. ZA. I. 195 on this word from i'ârû). Here we should note that gina = TTT = Sem. ginû, 4144. The same sign = mâru (without val.) = 'young son', 4146; also = š'erru (gina), 4154; = š'arru 'small' (gina), 4153, the us. ideogr. for which is TTT. It is, I think, clear that in the comb. TTT T the element T indicates a specific TTT; perhaps 'a small person'. Hence it is possible that TTT T = ginû (gina) means 'a subordinate'. The word gin must be etym. cogn. with our gênna and may be also cogn. with gêmê 'a maid-servant', although this is conjectural. On TTT T, see s.v. gina, xibis.

Gés = gi-is =  $\text{𒄩}$ , 5697; Sa. 3, 2; also = ES. miš, II.46, nr. 6, add. (3283), 61-62; also = mu; II.2, 46, nr. 6, 61, 64. There can be no doubt that the sign  $\text{𒄩}$  was orig.  $\text{𒄩}$  'wood', but there were several giš, geš-vals. connected with the sign for phonetic reasons only. First then, we note: giš, geš = 'tree, wood' = icu, 5700, and iccu, 5701. Note that geš = icu, Del. Assyr. Studien, 80; AL<sup>2</sup> 158. This geš-word must not be confused with the following:

Geš = 'idlu' 'hero', 5702.  $\text{𒄩}$  = rabu 'great', 5704 (no. val.).  $\text{𒄩}$  = geš, ES. mu = šamū 'hear', a var. of šemū, 5705.  $\text{𒄩}$  = šutē-šuru 'govern', 5706. See also giš =  $\text{𒄩𒄩}$ . Geš (ES. mu) = zikaru 'man', 5707. This is also a pun on giš =  $\text{𒄩𒄩}$  = zikaru, q.v. Here we certainly have a geš (mu)-meaning, indicating 'something strong' or 'great'. Note too that gi =  $\text{𒄩}$  = zikaru 'man', II.7, 7, which is the short form of geš, giš. Cf. ES. mu = zikaru, II.7, 8-9. The most antique form of this mu was evidently muš, miš. Furthermore,  $\text{𒄩}$  = maru, prob. 'son', 5703, only V.21, 39g. If this means 'son', it belongs in the strength-group.









We also find a geš-comb. which means 'hear', as geš also prob. means 'ear'. Thus, 5727:  $\text{𒄩𒄩}$  = šemū 'hear'; cf.  $\text{𒄩}$  = geš (ES. mu) = šamū 'hear', 5705. The comb.  $\text{𒄩𒄩}$  means simply 'have ear' and was used also to denote magāru 'hear favorably', 5725; šamū ša magāri 'hear favorably', 5726 and 5728,  $\text{𒄩𒄩}$  = šarru 'king', i. v. 'one who hears cases'; cf. māliku from  $\text{𒄩𒄩}$ : cf. mil-ku 'counsel'. See s.v. gi =  $\text{𒄩}$  = šarru and giš =  $\text{𒄩}$  = šarru.







This geš, I believe, is metathetical for še-ga = šemū; cf. s.v. gētan. For the geš in gētin =  $\text{𒄩𒄩}$  = karānu 'wine', see s.v. gētin and for  $\text{𒄩}$ , cf. s.v. ix (a var. of geš), giš, miš.










I differentiate then three geš-words; viz. geš = 'wood'; geš = idea of strength, possibly from 'wood' (?). There may belong geš-





















tin 'vine.' Gēs<sup>3</sup> 'ear'.















Gēpu = , 1423; S.a. I. 35. This is a very difficult value. Gēpu is also the sign-name of  $\angle$ , 8630, and also of our sign , 1420. Now the orig. form of  was , i. e.,  $\angle$  =  $\angle$ , reversed. All the meanings attributed to  are derivable from the idea 'bend'. I believe that  was primitively the pictograph of a bow = mitpanu, 1431 (with the det. ). Hence came the following meanings. The sign form  prob. suggested a bending or depression, for which reason this latter sign was given the same name as  $\angle$ , i. e., gēpu. It is not impossible that the syll. gēs is connected with gēs 'ear' = 'that which bends down, inclines'; cf. Heb. 715. Also note ge =  $\angle$ . This would perhaps indicate that the syll. ge contained the idea 'bend' originally. Note the foll. meanings:



























1424:  = abāku 'turn', with val. šub. 1425 = arkatu 'last, end, future'. 1430 = lapātu 'turn'. 1431 = mitpanu 'bow'. 1432 = maqātu 'overthrow'; viz., 'bend over'. 1433 = niqtu 'an overthrowing?'. 1434 = nadiu 'cast down', *passim*. 1439 = napar-šudu 'flee', i. e., 'bend in running' or 'deviate'. 1430 = rapādu 'lie prostrate'. 1441 = šabātu, doubtful meaning, prob. = 'overturn' here. 1445 = tāru 'turn'; also = gi = , cogn. with gēs in gēpu. The fact that  = ru, šub also (*q. v.*), does not affect any of the above conclusions. Note the foll. gēpu =   .

Gēšpu =   , 7091; I. 42, 52 q. In 7092 = umañ 'a surrounding wall' (see Hrb. 93a). Here gēšpu still has its meaning 'turn'. The sign-combination    means 'a power () which thoroughly protects' ( ).

Gēštin = gi-ēš-tin = , 5004; Sb. 154. The orig. sign was  , T.D. 372, i. e.,  $\square$  +  $\triangleright$ , not  $\square$  + , as Pir-

ches thought, *Sign-List*, 76 a. I do not believe that we have here a distinct *geš* from the others, but I regard this as *geš*<sup>2</sup> which contains the idea 'strength'; consequently the comb.  really means 'strength of life' ( = 'life'). On the other hand,  means *šikaru*, 5126, 'strong wine' and the sign  has the val. *kaš*. It is possible that the *geš* in *geštin* is really this word *kaš* altered to harmonize vocally with *tin* 'life', i.e., *kaštin* = *kes* (*geš*) - *tin*. Then too, the sign  which is a component part of , suggested the *geš*-value. The whole word is a pun on the sign  which means 'strength or wood of life' while the word *geš-tin* means 'drink of life' and may also mean 'wood of life'; cf. Fr. *eau de vie*; Gaelic *uisge-bheatha*. Note that the E.S. form of *geštin* is *mu-ti*, II. 59, 10d = *mu-tin*. Cf. *ti* for *tin*, II. 59, 31d. The following are the only equations of : 5006 =  = *geštin* = *karānu* 'wine'; 5007:   = *karānu* 'wine';   = a god-name. For , cf. s.v. *kurru* and *mu-tin*.

Gi =    , 4644; II. 30, 14c:    = *êlit arqi* 'height of vegetation', 4644. Here *qi* =  seems to be equivalent to 'height' = *êlitu*. I believe this word *qi* is paronomastically conn. with *geš* =  = 'wood, strength'. The sign  really means 'new' = *îššû*, 4645. The sign is a development from  'fire' which suggested the idea 'pure', hence 'fresh, new.' This *qi* =  also suggests *qi* in *qibîl* which itself is cogn. with *ne* (= *nige*) 'fire' = . On , see also s.v. *gunni*.








Gi =    , 6307; Sfg. 56; AL<sup>3</sup>. nr. 176. The archaic form was                        <



tity and size of the reeds which grew in Babylonia, a fact which made this plant a symbol of plenty. The foll. meanings may be divided into two groups, both derivable from the idea 'reed', i.e., Group I. = 'fulness' and Group II. 'turn, bend.'



Group I. = 'fulness'


6314 = libû, syn. of duxdu, K. 4335, I. 40; II. 43, 27ab. 6317 = ma-lû 'be full' with val. ga, q.v. 6318 = nakâmu 'heap up'. 6323 = šabû 'be satiated'. 6325 = šabâru 'cut the fruit'? (Hwb. 639a). 6328 = šalâmu 'be complete'.




Group II. = 'turn'

6310 = ekêmu 'tear away, snatch'. 6313 = kalû 'take away'; also =  , II. 21, 36-37. Note ga =  = 'check, hold back'. 6316 = maxâru 'turn towards with favor'. 6320 = nakâru 'turn against, be hostile'. Cf. nakru ša amâti 'hostile, said of a word'. 6321 = našû 'lift up, remove'. 6322 = paqâdu 'take care of', i.e. 'look to, see after'. 6323 = pašâxu 'pacify', secondary from paqâdu. 6324 = saxâru 'turn'. 6327 = šabâtu 'strike' = 'turn against'. 6329 = šanânu, orig. meaning 'change, turn about'. Cf. 6339 =    = šanânu; also cf. gi =  = šamû. 6330 = šapâru 'send'; from idea 'turn, cause to turn'. 6331 = târu 'turn', passim. 6332 = têbû 'approach with violence'. 6309 = texû 'approach', dependent on têbû. 6333 = îru 'send'. Cf. sag-gi-a and lu (amêlu)-gi-gi-a = muirru 'commander'.

The equation  = gi = apâlu 'speak', 6308, does not belong to the word gi 'reed', but is a phonetic variation of gu = .

On , see s.v. ga, gê, gin and cf. qiq, xil = .

Gi = , 8628; ZA. I. 8. This must be a form of l. See s.v. gi = l.

Gi = , 9617; II. 52, 73c:   = en-ni-gi. This



must be a var. of ki = 𐎎. For 𐎎, see s.v. gagar, du, 𐎎𐎎, kan, ki, kis and also s.v. enni = 𐎎𐎎.

Gi = 𐎎, 10060; I.30, 6a = šarru. This gi must be a short form of giš; cf. ZA.I. 187 ff and Pinches, PSBA. IV. 111. This giš may be the EK. form of dis 'one', 10062. Now 𐎎 = šar, AL<sup>2</sup>. p. 38 = šapos '3600'. It is prob. that šarru in this equation is taken from šar = 3600, with a connotation of the idea 'host'; i.e., 𐎎 = šarru 'king' but it is also a pun with giš = 𐎎 = šarru, q.v. Similarly we have the value gil = 𐎎, 10061, = idlu 'powerful one'. gil is a var. of giš. For 𐎎, see s.v. ana, giš, gil, dis, makkas, salugub, tal.

Gi = 𐎎𐎎, 2385; Sfg. 51 (note 8) = gê, dial. for gu = 𐎎𐎎, and dial. for gi = 𐎎𐎎. It is possible that the proper val. of this sign was gê, q.v. The sign meant 'a reed' (System, 126-7); hence 'fullness, plenty, growth' (cf. also System, 24). Hence the following meanings occur:

2386 = 𐎎𐎎 = abu 'reed, thicket'. 2387 = biblu 'produce', from babâlu; appears also as gi-na. 2388 = gimru 'whole, entirety'. 2389 = êsiru 'bind', II. 48, 39 r. 2390 = kânu 'fix firmly', passim, also gi-na, possibly a loanword & loanform from kânu. 2391 = kênu, adj. 'firm'; val. gin, which is a loanword in this connection. See s.v. gi-na. 2392 = ganû 'reed'; the main meaning. 2393 = kapâcu 'draw together, bind'? 2394 = mâtu 'die'; perhaps from idea 'turn, change'; cf. s.v. gi = 𐎎𐎎. 2395 = maxâru 'turn favorable towards'; see s.v. gi = 𐎎𐎎. 2396 = malû 'be full'. 2397 = cabâtu 'seize', i.e., 'turn against'; see s.v. gi = 𐎎𐎎. 2398 = caxru 'small'. This is E.S. and stands for gin, gênna 'little', which also contains the idea of 'bending'. 2399 = sanâqu 'oppress' = gin; same idea as in cabâtu. See s.v. gi-na. 2400 = šudâru 'command', i.e., 'cause to turn, con-

hol.' 2401 in the comb.  $\text{𐎧𐎠𐎡}$  = śu-gi = śvakāru 'be drunken' from idea 'fullness' (see Hwb. 660 v). 2402 = śimtu 'fati', from idea 'turn, arrange.' 2403 = śanū 'change'; see s.v. gi =  $\text{𐎧𐎠𐎡}$  = śanānu. 2405 = tāru 'turn'; main meaning. 2406 = tagānu 'be well arranged'. 2407 = gikaru 'man'; may be conn. with idea 'leader, controller'?

It is evident then that we have here the same groups as in the case of  $\text{𐎧𐎠𐎡}$ , i.e., Group I. from the idea 'fullness' = 'reeds' and Group II. from the idea 'turn, bend' = reed. For  $\text{𐎧𐎠𐎡}$ , see s.v. gê, gin.

Gi =  $\text{𐎧𐎠𐎡}$ , 7313; ZA. I. 8; Pinches, PSBA. II. 111. This must be connected with  $\text{𐎧}$ . See s.v. gi =  $\text{𐎧}$  and gê =  $\text{𐎧}$ .

Gi =  $\text{𐎧𐎠𐎡}$ ; 9107; cf. ZA. I. 401 (note, line 26). Acc. to Pinches' communication to Jensen, this sign = gi-ē. If so, it must be a form with elided final m, as  $\text{𐎧𐎠𐎡}$  = gim. For  $\text{𐎧𐎠𐎡}$ , see s.v. gim, dim, kim, kimme.

Gi =  $\text{𐎧𐎠𐎡}$ ; 10502; II. 39, 182;  $\text{𐎧𐎠𐎡}$  = ku-ya. This equation does not necessarily imply that  $\text{𐎧𐎠𐎡}$  had the val. gi, gig. It might equally well be interpreted to mean that  $\text{𐎧𐎠𐎡}$  had the val. ku, qu. See s.v. du =  $\text{𐎧𐎠𐎡}$ . On  $\text{𐎧𐎠𐎡}$  see s.v. a, bu, qu, du, ēgi, ēš, xum, ku, mu, ša, še, ši, šu, tē, tub, tug, tukul, tuš, ub, umuš, uš, zidd.

Gi =  $\text{𐎧𐎠𐎡}$ , 10747; Spz. 50; n. 8, 41, n. 2. The chief val. of this sign is gi, gin, g.v. The sign  $\text{𐎧𐎠𐎡}$  = primarily šipru = gin, 10753, 'message' and is undoubtedly cogn. with gi =  $\text{𐎧𐎠𐎡}$  (so Haupt loc. cit.). For  $\text{𐎧𐎠𐎡}$  see s.v. gur, gin.

I would sum up the gi-words as follows: gi = gēš =  $\text{𐎧}$  = 'wood, strength'; hence gi =  $\text{𐎧}$  = 'šarru' 'king' and also gi =  $\text{𐎧𐎠𐎡}$ ,  $\text{𐎧𐎠𐎡}$  'reed, fullness, plenty', cogn. with the idea 'strength' and from reed = 'turn' (hence gi =  $\text{𐎧𐎠𐎡}$  'message') and = 'bend', whence gi =  $\text{𐎧}$  and  $\text{𐎧}$ , which are byforms of  $\text{𐎧}$ . Then finally gi = gin = gēnna 'small'. A very extensive paronomasia seems to have prevailed in these

gi-words. See s.v. du.

Gi- = ~~𐎠𐎡𐎢~~ 𐎠𐎡𐎢, 9231; from the equation ~~𐎠𐎡𐎢~~ 𐎠𐎡𐎢; cf. ZA. I. 13, where Jems<sup>thought</sup> that ~~𐎠𐎡𐎢~~ here was really gig, but final g can probably become l. Note the comb. and paronomastic equation ~~𐎠𐎡𐎢~~ 𐎠𐎡𐎢 = kibātu, kibtu, kipātu 'difficulty' (7), 9240-9242, which seems to show that gig-ba was pronounced gib-ba. For ~~𐎠𐎡𐎢~~ see s.v. <sup>1gig.</sup>

Gi-bi-il = 𐎠𐎡𐎢 (see s.v. bil- 𐎠𐎡𐎢). The primary meaning of 𐎠𐎡𐎢 is issu 'new', 4645, because fire was regarded as a purifying element; hence came the idea 'fresh, pure, new'. See s.v. gi- 𐎠𐎡𐎢. There can be no doubt, I think, that the word gibil 'fire' means gi 'strong' + bil 'fire', i. e. 'powerful flame'. The gi-element here is probably identical with the gi in gei = 𐎠 'wood, strength'. See Leander, p. 10 and also Jensen KB. II. 1, 376 ff. See s.v. gibil = 𐎠𐎡𐎢 and 𐎠𐎡𐎢.

Gi-bil = 𐎠𐎡𐎢 𐎠𐎡𐎢, 9689; 82, 8-16, 1 rev. 12 = gilitu 'burning'. This is gibil 'fire' spelled out. See s.v. gibil = 𐎠𐎡𐎢 and = 𐎠𐎡𐎢. In 𐎠𐎡𐎢 𐎠𐎡𐎢, see s.v. rabni, gunni, dinig, igi, kuölyg, mêl, munu, mê, nimur, gi.

Gi-bi-il = 𐎠𐎡𐎢, 10867; Sb. 42; also = gi-bil, III. 70, 196 = gilitu 'burning', 10871. Cf. ZA. I. 400, n. 2. The sign 𐎠𐎡𐎢 is a comb. of 𐎠 = 'depression' + 𐎡 = 'curse' = 'the lessener of the curse' = 'fire', which was regarded as the purifier of a curse. In 𐎠𐎡𐎢, cf. also kibir, an evident variant of gibil and cf. s.v. cum = 𐎠𐎡𐎢.

Gi-bi- = 𐎠𐎡𐎢 𐎠𐎡𐎢, 9593; II. 27, 25 a. This comb. prob. means 'to go (𐎠𐎡) powerfully' (𐎠𐎡), as the sign 𐎠𐎡 may be a comb. of 𐎠 and 𐎡. Note that the sign-name of 𐎠𐎡 is gestu-tukillaku = 𐎠 + 𐎡. The word gibis = 𐎠𐎡𐎢 means especially êlû ša warakatti 'go up, said of a chariot', no doubt referring to the onslaught of a war-chariot. In the same manner



𐎠𐎢𐎡 = *arâdu* 'go down', 9595; = *acû* 'go out', 9596; = *êlu* 'goup', 9597, and *nazâqu* 'stand (firm)', 9599. In all these meanings we see the idea 'strength' set forth. Is *gibiš* a metathesis for *gešpu*? It is possible, but I think not probable that 𐎠𐎢 is a junctation of 𐎠𐎢. See s.v. *lagar* = 𐎠𐎢, and for 𐎠𐎢, of s.v. *du, dul*. On 𐎠𐎢𐎡, see also s.v. *ên*.

Gi-bu-rum = 𐎠, 8636; V.37, 14d. = *šuplu* 'depth'. This word is prob. a comb. of *gi* 'brnd' + *buru* 'hollow'. This *giburu* is clearly cogn. with *giguru* = 𐎠, q.v. For 𐎠 see s.v. *a, bur, buru, buzur, gê, giquru, xa, xu, mun, ša, šil, šuš, šu, u, umun, un*.

Gi-id = 𐎠𐎢, 7504; V.38, 44w. This sign also appears in comb. 𐎠𐎢𐎡, which proves the reading *gid*. That it could also have had the shorter form *gi* is seen from II.15, II.5: 𐎠𐎢𐎡 = *išludûmu*, which definitely proves the form *gi* (for longer *gid*). Cf. also 𐎠𐎢𐎡 = 𐎠𐎢𐎡, 7577-7581. The sign was  $\times$  'be very long' (*System*, 67). The following meanings of *gid* in three groups should be noted:

Group I. = 'be long, far, distant.'

7511 = *arâku* 'be long'; main meaning. 7512 = *arku* from *arâku*. 7517 = *êberu* (= *gid*?) 'cross over' from idea 'prolong'. 7532 = *riqu* 'distant', from idea 'be long, far'. 7563 = *gis-gid-da* = *wiktû*, from *arku*. 7564 = *êlipu*, perh. 'join together', II.36, 66g = *gis-gid-da*.

Group II. = 'remove, take away', secondary to Group I. 7528 = *nasâxu* 'tear away' = *gid, bur, sir*. 7566 = *šalâpu* 'tear out' = *gid-da*.

Group III. = 'be hostile, heavy against'; prob. cogn. with *gi* = 𐎠𐎢 and 𐎠𐎢𐎡.

7518 = *kabtu* 'heavy', also *gid-da*; clearly conn. with *du-gud* 'heavy', i.e., *gud* here = *gid*. 7536 = *sariqu* 'press upon', also = *gid-da*.

Here also belongs 7567 = arru sa iccîru 'bird-catcher'. Very curious is the equation gid = šaxû 'wild boar'. This prob. meant originally 'reed-boar', as these animals are still to be found in the long reeds of the Euphrates marshes. If this is so, gid here = gi = 𒄩 'reed'. See *Herb.* 649 $\frac{1}{2}$ .

The sign-name of 𒄩 was šûu, šêru, 7500, which seems to indicate that the chief value of the sign was sir, 7507, which must be conn. with šar = napâru, 4327. See esp. s.v. šar = 𒄩, and for 𒄩 s.v. bu, bur, buz, guz, pi, sir, šêr, sûš.

Gid = 𒄩, 10152, ΣK. II. 421, val. obtained from 𒄩 𒄩. The 𒄩 sign meant originally 𒄩 = 'enclosure'. The equation 𒄩 = gid = arâku 'be long', 10170, is clearly a loan-value from gid = 𒄩, q.v. Why this gid-word should be applied to this sign 𒄩, I cannot explain. Note the following meanings of 𒄩:

#### Group I.

10173 = xab = bi'su 'bad, stinking'; *Herb.* 165a. 10174 = xab = bu = šâru 'stink'. 10186: 𒄩 𒄩 = giš-kuru = kišibîru 'some sort of an implement'. 10187 = kubbubu 'burn' (?). 10194: 𒄩 = naqâru 'destroy'. 10195: 𒄩 = našâru 'cut off.'

#### Group II.

10172: 𒄩 = ba'lu 'be lord' (?). 10177 = gur = garâru šu amêli 'run, said of a man'; prob. gur here is a loanword from garâru. 10178 = epû; is this 'darkness' from 'enclosure' = 𒄩? 10179 = gurum = inbi 'fruit'; the usual ideogr. is 𒄩 = gurin. This gurum = 𒄩 here is evidently an erroneous loanform from gurin = 𒄩. 10181 = gur = kabâru 'be great, mighty', perh. an error for ku = 𒄩 = 'lordship'. 10183 = gur = kabtu 'heavy, important', the usual ideogr. for which is dugud. This gur, like gid = 𒄩, must be cogn. with gud in dugud. 10184 = kabatu, from kabtu. Here

should be noted 10200:  $\text{𐎧𐎢}$  = *rabû* 'be great' and 10201 = *rabbûtu*. Especially from the idea 'enclosure'  $\text{𐎧𐎢}$  some *puṣāru* 'collect' in  $\text{𐎧𐎢𐎠}$  = *nupṣuru*, 10198, and = *puṣṣuru*, 10199. Here also belongs  $\text{𐎧𐎢}$  - *kur* = *rakāsu* 'bind', 10202. Prob. also the equation 10204 = *lagab* = *uṣultu* 'blood-vessel' from general idea 'vessel' = 'enclosure', belongs here. I cannot explain the following: 10189:  $\text{𐎧𐎢}$  = *kuddu* = *giškuru* 10190 = *kūru* (but see s.v. *gur* =  $\text{𐎧𐎢}$ ). 10191 = *kuruu*. 10192 = *kuruū*. 10193 = *mekku* 'enclosure'? 10176 = *puḡlu*.

Any attempt to explain these widely varying meanings of  $\text{𐎧𐎢}$  must be futile at present. Suffice it now to state that Group I., as indicated above, is probably a group of meanings derived from the idea 'hostility'. In this case the word *gid* =  $\text{𐎧𐎢}$  here is paronomastically identical with *gid* =  $\text{𐎧𐎢}$ , q.v. Cf. also *gil* =  $\text{𐎧𐎢}$ , with which our *gi-gid* is closely connected. The second group given above seems to be derived chiefly from the idea 'enclosure'.



On  $\text{𐎧𐎢}$ , see also s.v. *gil*, *girim*, *girin*, *gud*, *gur*, *gurun*, *xab*, *kil*, *kir*, *kur*, *kuru*, *lag*, *lagab*, *luḡud*, *rim*, *subag*.



*Gid* is Hrozný's reading of  $\text{𐎧𐎢}$  = the *nota genitivi*.






This is usually read *kid* or *ge* (see *ge* =  $\text{𐎧𐎢}$ ). Hommel and Jensen read it *gi*, because the sign  $\text{𐎧𐎢}$  as *nota genitivi* is followed by *-ne* in III. 69, 22 ab and BA. I. p. 305, col. I. 10. This seems to imply that the sign  $\text{𐎧𐎢}$  indicated a vat. ending in an *i* or *e*-vowel. On the other hand, it is evident that *-ne* was a plural ending as well as *e-ne*; cf. K. 4829, obv. 30 and 32 (Hrozný, 49): *šes-mu-ne* = *axēia* 'my brothers'. It is highly probable that the old form of the genitive ending was *-gid*, *kid*. See esp. s.v. *ge*, *kid* =  $\text{𐎧𐎢}$  and for  $\text{𐎧𐎢}$  see also s.v. *ki*, *lil*, *lil*, *sax*.




*Gi-di* =  $\text{𐎧𐎢𐎠𐎢}$ , 7856; V. 30, 23 e = *ūmu nādurū* 'day of trouble'. This *gidi* is prob. cogn. with *gid* = *kabtu*; see s.v. *gid* =  $\text{𐎧𐎢}$









and also gi = , . The usual word for na'duru, manduru 'trouble' is sumug, *q.v.*, but this gidi is evidently another word for the same idea, cogn. with gid, gi 'heavy, hostile', prob. also cogn. with gud in dugud = kabtu 'heavy'.








Gi-dim = , 11306; Sb. 51 = ékimmu 'a demon'. The sign also = šêdu 'demon', 11308, and utukku 'demon', 11309. The word gidim must be related to gidi just discussed above. Note that gi =  = gabātu 'seize', and that the chief function of the ékim-mu was to snatch = ékêmu.






Gig = , 6344; I. 19, 90 = gi-gi. This sign is a doubled . See gi =  and for , *s.v. xil*. Note also gil = .


Gi-ig = gêg = , 9230; Sb. 152. The sign is a derivative from  =  and hence means 'heaviness, trouble' primarily. Note the following:

9232 = kittu 'trouble'. 9233 = giccu in gic libbi 'anger of heart.' 9234 = marâcu 'be ill, in pain.' Hence 9235 = marcu 'sick.' 9236 = murcu 'sickness.' 9237 = maruštu 'sickness.' 9238 = simmeu 'blindness', a special application. On , see *s.v. gib*.

Gi-ig = , 8915; II. 39, 152. This is the full form of igê = , *q.v.* The sign was  = 'depression'  = 'an overclouding.' The sign is closely connected with  which see, *s.v. dugud*.

Gig = , 10502, II. 39, 182:   =  . See for this *s.v. gi* = , and for , *s.v. a, bu, gu, dur, duru, š, řgi, xun, ku, mu, ša, še, ši, šu, tē, tu, tub, tug, tukul, tuš, ub, umuš, uš, řgi*.

Gig-gig-ga =  , 8942; IV. 14, 276; da'um = matu 'darkness', from the general idea of gê, gig = , *q.v.* See also *s.v. kukki* = , and for  also *s.v. ga, gēgig, mi*.

Gi-gu-ru = , 8637; V. 37, 13d = giguru, a <sup>semitic</sup> word indicating the sign-name, 8671, and = patu 'be open', a variant

of qitû, 8730. This qigurû is the sign-name of  $\Sigma$ , 8629. The sign  $\Sigma$  = 'depression' and can often mean 'split, open' (see esp. s.v. bur). For qiguru, cf. also qiburu and for  $\Sigma$ , cf. a, bur, buru, buzur, qê, qiburu, xa, xu, mun, ša, šil, suš, su, u, unun, un.

Gi-gun-na =  $\text{𐎮𐎠𐎥𐎠𐎢𐎠}$ , 2498, IV. 27, 25a = qigunû 'grave-place'. Note that  $\text{𐎮𐎠𐎢𐎠}$  = unu = 'šubtu' 'dwelling'. So the comb.  $\text{𐎮𐎠𐎢𐎠}$  must mean 'a night-dwelling', the gi-word here being conn. with qê, qig =  $\text{𐎮𐎠}$ . See Leander, 10. Note that the allied sign  $\text{𐎮𐎠𐎢𐎠}$  has the, val. gun, 4791. On  $\text{𐎮𐎠𐎢𐎠}$ , see s.v. mun, munb, nisag, unun, unu.

Gi-xa-an = qixînu, IV. 3, 7a; IV. 22, 31a (25'44), only in these passages a syn. of qû 'cord' ( $\Sigma$  b. 103). This value qixan was omitted by Brünnow in his list of non-Semitic forms. Owing to the use of qû in the passages cited, qixan may mean 'a fish-line', i.e. "a gi = 'reed' belonging to a xa = 'fish'". See xa =  $\text{𐎮𐎠}$  = 'fish'. On the other hand, xa-an = nâšû 'tremble', 71828, Herb. 457 b, so qixan may also mean 'a cord of destruction', as nâšû can also mean 'destroy'. This, however, is doubtful.

Gil =  $\text{𐎮𐎠}$ , 10153; II. 28, m. 2 add (3425) = II. 28, 16g. Gil is a not uncommon Sem. val. MS: 47; LITP. 208. Note also kilî =  $\text{𐎮𐎠}$  and kil = kir = kur = kuru = qud = gur = qirim = qirin. For the discussion of  $\text{𐎮𐎠}$  see s.v. gid, above and for  $\text{𐎮𐎠}$  see also s.v. gid, qirim, qirin, qud, gur, qurun, xab, kil, kir, kur, kuru, lagab, lag, luqud, rim, subag. This gil =  $\text{𐎮𐎠}$  must be cognate with gid =  $\text{𐎮𐎠}$  and also with the word gil =  $\text{𐎮𐎠𐎠}$ , just below.

Gil =  $\text{𐎮𐎠𐎠}$ , 1386; a gunated  $\text{𐎮𐎠𐎠}$ , q.v. s.v. gi. This sign is similar to  $\text{𐎮𐎠𐎠}$  = qig which is  $\text{𐎮𐎠𐎠𐎠}$  doubled. Note the following passage: IV. 6, 13-4a: yu ( $\text{𐎮𐎠𐎠}$ ) - gil-duq ( $\text{𐎮𐎠𐎠}$ ) - ga = ugannim 'they build a nest.' Here gil seems to mean 'something

made of reeds (?) + gu (𒄀) 'on the edge (of a branch or bank)' + du-ga 'planned' (𒄀𒄀 = du-bu-bu 'plan', 525). Gu (𒄀) - gil alone means ganânu 'build a nest', 3233; viz., 'a compact mass of reeds (?) on the edge (of something)'. If this is correct, then this gil is cognate with gil = 𒄀 'enclosure' and should not be written with the geminated 𒄀. Gu (𒄀) - gil also means sanâqu ša dalti 3233, and sanâqu ša bitî, 3234 'join a door or house closely together,' prob. referring to a carpenter. Cf. the Eng. word 'joiner'.


Gil = 𒄀, see s.v. ag, alal, kid, kišib, lag, meš, miš, pa, pisan, rid, sangu, šid, šita, šiti, te, zûg, zûru.





Gil = 𒄀, 6137; Str. Syll. 246; cf. Str. 1615. This sign, whose name is guru, has for its primitive meaning našû 'lift up', 6148. Now 𒄀 also has the val. ga, g.v. Is this somewhat doubtful gil = 𒄀 connected here? I think not. gil = 𒄀 is more probably conn. with ili = 𒄀 = našû, 6142, and il = axâ-gu, acu, êli, našû, padû, ša-gû, g.v. If this is so, il, ili = 𒄀 is a loanword from Sem. êli 'go up', in which case must we regard gil = 𒄀 as a semitized form with initial g - on the analogy of Sum. ga, gur = 𒄀? For 𒄀, see s.v. ga, guru, gur, du, duš(s)u, il, ili.








Gil = 𒄀, 10061; a val. supposed by Jen. ZA. I. 189, who notes tal = 𒄀 = ikkillum = salugub 'cry of woe'; cf. akkil = 𒄀. In this sense 𒄀 may have the val. kil from ikkillum, but this is doubtful. ikkillum seems to be a Sumerian loanword (?). On 𒄀, see s.v. ana, giš, gi, diš, anakkas, salugub, tal.





Gim = 𒄀, 9106; ZA. I. 180; ZK. I. 175. This sign undoubtedly has the val. gim in E.K. as opposed to the E.S. dim = 𒄀, 9108, g.v. The shortened form gi also appears, g.v. The verb gi, gim means primarily 'build, make'. See especially dim = 𒄀










and for , cf. *gi*, *kim*, *kinme*.




Gi-in = , 4862, Sc. 282. The sign was orig.  'a foot'; *hime* = 'go' and 'stand', which form its two chief meanings. I believe that this *gin* is conn. with *gi* =  'turn' which also means 'a reed', i. e., 'a turner' or 'bender'. *gin* =  has the following meanings:



*gin* = *alâku* 'go', 4871; construed with *gir* 'foot', Hr. 10, rev. 3: *gir-gin-na-zu-ku* = *ina alâki-ka*; *gin*<sup>also</sup> = *anâku*, the 1 p. pronoun 'I', which is simply  for *mên*, the verb 'to be', which may be used of all three persons, 4874. *gin* = *kânu* 'be established', 4884. This is merely a variation of the idea 'stand' which appears with the word *gub* =  = *nagâzu* 'stand', 4893. *gin* = *magâru* 'turn favorably toward', 4889 = *gi* = . Note that *gir* =  also = *magâru*, Zb. 102-3. *gin* = *šapâru* 'send', 4899, and  = *šipru* 'message', 4900. This is the same idea seen with the word *gi* = . On  see s.v. *ara*, *di*, *du*, *duri*, *gubba*, *gub*, *ra*, *ša*, *tum*.



Gi-in = , 7383, I. 37, 43 a. This sign, the primary val. of which seems to have been *kur* 'mountain', has the val. *gin* in the comb. *za-gin* and *za-gin-a*, I. 37, 47 abc, and elsewhere. In 7397, we have the equation: *ša uknû ellû* 'of shining crystal'. *Uknû* 'crystal' in Sum. *za-gin*, may be a comb. of *za* = 'the wave motion' = 'stone, jewel', + *gin* = *gênna* 'little'. This val. *zagin* may really mean 'a small jewel' (?). Whereas the signs   mean 'stone of the mountain'. On , see s.v. *kur*, *lad*, *mad*, *nad*, *šad*, *ša*.


Gi-in = , 11134; Bez. Lit. p. 289, note. The sign  = *amtu* 'maid-servant', 11135. The sign is simply  = *sal* 'woman' and  = *gin*, i. e., 'a little woman'. See espec. s.v. *geme*, and s.v. *gina* =  which itself is a cogn. of *gênna*. Note that *gi* =  = *caxu* 'small', 2398, evidently a short form of this *gin*.




Gi-in = , 11900, I. 39, 34 c. I cannot explain this



word or sign. See s.v. *tu*, *tu*, *tu* = . The chief meaning of  is 'shaku' 'a shekel' = 1/60 of a Mina, from 'saqâlu' 'weigh'. Note that  - *us* = 'an official whose duty it was to weigh', R.13.


Gi = , 2384; Sfg. 49. For this val. see s.v. *gina* = .















Gi = , 6306; Sfg. 49, another form of *gin* = , cf. s.v.



gi-na = .






Gi-na = , is probably a loanform from *kênu* 'firm, established', 2391. Cf. also *gi-na* = *kânu* 'be firm', 2390. Hence, we have *sanâqu* 'press upon', which may also be a development of the idea 'turn' seen in *gi* = , q.v. *gi-na* also = *biblu* 'produce, product', 2387, which I also attribute to the *gi* = 'reed, plenty' and not so much to *gi-na* = *kênu*. See especially s.v. *gi* = . The form *ba-an-gi-in* 'he brings', R.12, must belong here in connection with *biblu* from *babâlu* 'bring'.










Gi-na = , 4141, V. 38, 14a. See s.v. *genna* and *xibi* = .










Gi-in-gi-ra = , 12250, II. 48, 29a = *Istar*. Can this mean 'small (*gin*) foot (*gir*)', i.e., 'the small or light footed one'?



Gi-ir = , 300; Sb. 165. The prim. sign was  'a dagger', *Chystrin*, 74, of which  and  are modifications. There can be no doubt that  =  meant originally 'break the way.' Hence we have the foll. meanings: 305 = *barâqu* 'lighten, said of lightning'; 306 = *birqu* 'lightning'; 308 = *padânu* 'path'. Acc. to HT. 204, n. 26 also = *gar*. This is really *gir* =  'foot', paronomastically associated with *gir* = . 309 = *patru* 'dagger'; also with val. *mêr*, *mêri* in ES. 312 = *gugagîpu* 'scorpion'; also = , 346. See *gir* = . In 303, Brünnow reads the comb.  as *sigaru*, but this was prob. *muš-gar-ru* 'snake' with val. *gar* for  = *gir* by vocalic harmony. This *gar* can have nothing to do with *gar* = . In , see s.v. *ad*, *mêr*, *mêri*, *tab*, and cf. also s.v.

gir =  and = .

Gi-ir = , 328; V. 32, 8e (AL<sup>3</sup> p. 5, n. 1). In 336,  = girru, evidently a loanword from the Sum. val. gir. It probably = 'a scorpion.' Cf. 346:  = gir = zuqaqîpu 'scorpion,' from the idea of stabbing or stinging obtained from gir =  = patru 'dagger', with which our sign  is clearly connected. Note giš-gi = 'thorn', R. 13.

Gi-ir = , 9180;  <  <  = xa-a-gi-ir-xa-na, K. 3927, obv. 3 (6554). Cf. ZA. I. 55-57 and note that the sign-name is girru, 9178. The archaic sign was the conventionalized pictograph of a foot; cf. , TD. 224; also  = , TD. 226. Furthermore  = . There can be no doubt that the main meaning of the gir-word and sign was 'power', derived from the idea 'foot' which, like the hand, was a symbol of bodily power. Cf. the following meanings:

9183 = gir = gašru 'powerful.' See s.v. ne = . 9185 = gir = kišru 'step, tread.' 9192 = gir = šêpu 'foot'; the main meaning. 9193 = gir = tallaktu 'a going'. 9191 = padānu 'path'. This word belongs here properly and only paronomastically, s.v. gir = , g.v. 9201:    = mangaz pāni 'an official who stood before (pāni) the monarch,' hence 'any official charged with any special duty'; see R. 14, and cf. gir = . We should note, furthermore, that the sign  without value had the foll. meanings: 9187 = namru 'bright, shining' from the idea 'power' and from this same nimru 'tiger', 9188, an evident pun on namru. Finally  = nê = emîqu 'power', 9184 and in 9189 = piriq = nê-ru 'illumination' from idea namru 'bright' from 'power'. For  see s.v. ne, piriq.

Gir-dib =  , BA. III. 282 (Meissner-Rost) =



'foot (gir)-grasper' = 'homage payer'; viz; 'a sort of official'.





Gir = 𒄠, 958; in gir-ra the E.K. form of mir-ra, q.v. The comb. is dingir gir (mir)-ra = lulâru, prob. 'a ritual garment intended to be worn by a man', as 𒄠𒄠 = zikanu, 957. See espec. s.v. nita, mir, uru.





Gir = 𒄠, 6965; HT: 175, n.7. This gir is conn. with gir = 𒄠, q.v. It means 'be powerful', hence 𒄠𒄠 = nâguru 'a commander, overseer', 6966. Cf. 6968: 𒄠𒄠 𒄠𒄠 𒄠𒄠 𒄠𒄠 = nâgir skalli 'the major domus'? The sign seems to indicate 'an overseer of the road.' Note 𒄠𒄠 = kaskal = xarrânu 'road'. On 𒄠, see s.v. la-gar, ligir.









Gi-ir = 𒄠, 6946; Sb. I. II. 16 (gi-ir). The value is established by the comb. gir-ra which is the word for the foll. meanings:



6950 = agâqu 'be angry'; also mîr (E.S.). 6951 = iltânu 'north'. The reg. ideogr. is 𒄠𒄠 𒄠𒄠 𒄠𒄠 = 'the straight direction'. This gir occurs here, because the north was the 'storm' or 'strong quarter'. 6952 = izzu 'strong'. 6953 = mexû 'storm', from idea 'strength'. 6954 = šil-lu 'girdle' = 'strong band'. 6955 = uzzu 'anger'. 6956 = zugaqîpu 'scorpion' (E.S. mîr?); a pun on gir = 𒄠𒄠, 𒄠𒄠.






Now it is evident that all these meanings are allied and are all derivable from the idea power; gir = 𒄠. The sign 𒄠 is gunated 𒄠 and originally meant 'crown'. See s.v. aga = 𒄠, especially. I believe that from this word aga, the word agâqu 'be angry' was associated with 𒄠 by deliberate popular paronomasia. Then because agâqu, izzu, uzzu all implied the idea 'strength', the Sum. gir, primarily 'power' was popularly applied here in the true artificial Sumerian manner. We know too little about 𒄠 to theorize about its orig. meaning (System, 73). On 𒄠, see s.v. aga, mîr, uku.




Gi-ir = , 8976; Sb. 94; = kiru = gir, 8477. Kiru seems to mean 'the side of a ship', NE. XI. 62. This is in keeping with the orig. meaning of , i. e., < = 'depression' +  'support' = 'a low support'? There can be no doubt that the word gir here is the power-word gir as indicated above s.v. gir = .





Gi-ra-a =  , 8801; = buçru, 8802; = šamû, 8803. This is a very difficult equation. Can this buçru be puçru 'secret', as ideogr. , Hwb. 579 a? Unless this word girâ is conn. with giri = , q.v. I cannot explain it.





Gi-ri = , 4809;   = ni-gi-ri. The sign  is simply a gundad . Cf. the sign-name araqubgunû, 4808. The sign = iödu 'foundation', 4811 and 4812 = xalâpu 'cover, clothe, hide', II. 16, 52 a. This leads one to the conclusion that girâ = , q.v. means puçru 'concealment.' The use of  for 'foundation' = iödu would point in the same direction, i. e., 'something which is covered up.' See s.v. sux = .


Gi-rim = , 10154; cf. girin = , just following.


Gi-rin =  , 2525 = ênbu 'fruit', cogn. with girin = , q.v. and prob. not with girim, girin = . See also gurun = .





Gi-ri-in = , 10155; II. 34, 149. This word is prob. cogn. with gurun = , q.v. On , cf. yid, yl, girim, gud gur, gurun, xab, kil, kir, kur, kuru, lug, lugab, lugud, rim, sulay.





Gi-ri-iš =  , 8505; I. 27, 49c;   = gi-ri-iš...










This is prob. the name of a bird of prey. Note that the meaning of the sign  is 'plentiful', then 'great plenty' and 'subdivide'. Hence we find  = mirçu 'wound', 8506, from idea 'divide, split'. In 8507,  = šaqšû 'destroy'. 8508 = šapâxu 'spread out', from idea 'subdivide'. For , see s.v. bir.







Gi-iš = , 5019; Sc. 33. The sign originally had the



form  and indicated the membrum virile. Hence it has the foll. meanings:

5033 = išaru 'straight'; viš, 'the penis erectus'. 5042 = rišū 'have sexual connection with a woman'. 5048 = nišax = zišaru 'man, vir'. Note that giš =  in 5107 also = zišaru by an association of giš 'man' with giš 'wood'. 5049:  = ziku, really 'name', from the secondary meaning of the stem zakāru 'remember'. Zakāru means primarily 'punch, impregnate'. The sign  has also the value uš, q.v., which is prob. a variant of this giš with elided guttural g, i.e., giš = gšiš = iš, uš. On , see gurniš, nišax, nišaxu, niša, uš, uš, and cf. also gišgal.




Gi-iš = , 5697; Sa.3,2. For full discussion, see s.v. giš = . For , see s.v. iz, niš and also s.v. giš = .




Giš = , 10059; ZA.I. 187. This is, of course, the full form of gi =  = šarru 'king', 10073, q.v. Note 5728:   = šarru 'king', for which see s.v. giš = . This giš =  = šarru seems to be a pun with giš =  = šaru, q.v., and also s.v. gi =  = šarru. This giš is prob. EK. for ES. diš 'one'. For , see s.v. anu, gi, gil, diš, makkas, salugub, tal.





Giš = , 11247; dialectic, only ZA.I. 187-8. The sign-name is kalbu = 'dog', 11246. Cf. 11288,  - bi = išteniš 'with one another, together', from išten 'one', cogn. with Heb. יָחַד. This shows that the word giš ('diš') 'one' =  was confused with the sign  which was also given the value giš by paronomasia. I cannot attempt to explain the reason, unless it be, because  has the val. taš which suggested diš = 'one'. See s.v. kalbu, bi, lik, liki, taš, tiš, nu = .


Giš-bar =  , Leander, 10, original of Assyrian loan-word gišparru 'trap, snare'. Doubtful.




Giš-gal =   , 2239 = daltu 'door', *passim*; see s.v. gal  
= .




Gi-iš-gal =   , 938; Sb. 267 = manzagu 'standing place'. This is the original of the Assy. loanword gišgallu 'place' (see Leander, 23). The word gišgal is cogn. with giš-gal = 'door'. See s.v. gal =  for full discussion.











Giš-gid-da =    , Hn. 14, rev. 5-6 = arikta 'long bow'. This is a comb. of giš 'wood' + gid =  'long'.


Giš-gi-na is a form which I suppose was the orig. of the Assy. loanword gišginu 'hard wood', i.e., giš =  'wood' + gi-na = kēnu 'firm'. I do not believe the original was giš-gin, acc. to Leander, 10 (?).





Giš-gin-ti = kisškattū 'shield-bearer', VA.Th. 251, obv. 25 (see Jen. KB. VI. I. pp. 456 ff; also p. 575 = 'a knife'). This is wrongly connected with kittū (Hrozny, 72). The comb. seems to mean 'one who bears (ti) the wrought (kin) wood (giš)'. Cf. Gilg. Ep. 187. It can also mean perhaps 'a knife' (?).






Giš-xab = Mosyr. gišxappu 'rascal'. This is a probable comb. of giš 'man' + xab = bi'su 'bad', i.e., 'bad man'. Cf. xab = .


Giš-xar =   , 8545; IV. 21, 6a = acurtu 'boundary, limits'. See especially s.v. xar = .

Gi-ši-im-mar =    , 7284; Sb. 1, III. 23. The prim. sign was  or , i.e.,  = 'be gracious' +  =  'bloom plentifully' +  =  'people'. The exact translation of the sign seems to be 'full of grace towards mankind' (Lepson, 144-5). The Sum. word gišimmar may be a comb. of giš 'tree' + im 'wind' + mar = pa-taru 'split'; = ša-xātu 'overthrow', i.e., 'the tree which the wind splits' (?). There can be no doubt that gišimmar = 'date-palm' = gišimmaru, 7289. The sign with val. ša (šag) = damâqu 'be




'gracious', 7290; = damqu 'gracious', 7291; = damqu 'graciousness', 7292.  
See s.v. ša, šag, šanga = .







Giš-max =   , Leander, 11. Orig. of Assy. gišmaxxu  
'large beam', i.e., giš 'wood' + max =  = širu 'high, lofty.'
















Giš-šir-gal =    , 1657; K. 133, rev. 28 = 'alabaster'  
= parūtu in Assy. The sign comb., which I cannot explain, is  
written with the determinative ga = 'stone'. For , see s.v. šir, šir.

Giš-tuk 'hear'. See s.v. geš = . Giš-tuk = lit. 'have (tuk) hearing'.

Gizal, only II. 26, 2 add (Str: 1637)?

Gi-gi =   , R. 12; prob. orig. of Assy. kizū 'esquire,  
body-servant.'

Gu-u =  , 504; Sc. 316. This may be a shortened form  
of gu or of gul = , q.v. The sign-name of  is kagu,  
502, which is a comb. of the two chief values of the sign, i.e., ka  
and gu. The orig. sign was , evidently a development  
of  = saq, and perhaps it meant 'opening', hence 'mouth'.  
The meanings are all connected with the idea of 'speaking', as  
may be seen from the following equations:

gu =   = apālu 'speak', 519. 528 = xabābu 'call out, cry',  
in combinations    ,      . It is  
not certain whether it has the val. gu here. 530 = itqūlu, II.  
48, 40 c, from the stem aqālu 'destroy'. Note II. 47, 12 c: aggūlum,  
syn. of dulxānu 'destruction'. I believe that this root was as-  
sociated here with qūlu 'speech, voice' by a false analogy.  
531: gu = qibū 'speak'; the main meaning of the sign and  
word. Hence we find   = qibitū 'saying', 532, with the  
cogn. word dug (guq)? 540: gu = ragāmu 'call out', and 541 =  
rigmu 'speech'. 544: gu = šagāmu 'roar' and = šasū 'speak', 546.  
The sign  also = tamū 'adjure, conjure', 549.

There can be no doubt that this word gu is cogn. with ES.  
du, q.v. For 𐎡𐎢, see s.v. gug, dug, du, i, inim, inu, ka, kir, ni,  
pi, ra, su, zib, zu.

Gu = 𐎡𐎢, 866; V. 30, 27 g. This sign is the mouth-sign  
𐎡𐎢, containing water = 𐎡 and hence denotes primarily 'drink'.  
 Hence we find 871: gu = lašû 'lick, sip, lap'. The sign alone  
 without val. = šaqû 'give to drink', 872, and = šatû 'drink', main  
 meaning, 873. See s.v. immeli (cop.), naq, lam = 𐎡𐎢.

Gu = 𐎡𐎢, 3202; Sb. 367. The primitive sign was 𐎡𐎢  
 = 'the neck', i.e., 'the turner' (System, 177). As the dialectic forms are  
ge and gi Sfg. 51 (cf. gê = 𐎡; gi = 𐎡𐎢), there can be little doubt  
 that this word was cogn. with gi = 𐎡𐎢 'turn'. On the other hand,  
 we must see another gu-word in connection with this sign, i.e.,  
gu from gud = 𐎡 = 'bull', as we find the comb. 𐎡𐎢 = Assy.  
gugallû 'ruler' (3285) which I take to be a pun on gud-gallû  
 'big bull'; cf. 𐎡𐎢 = asârîdu, 3284. Now 𐎡𐎢 = maxru 'front  
 chief', II. 36, 66e, 3217, perhaps a derivative from the idea gu =  
gud 'bull'. Cf. s.v. gukkal in this connection. With this idea  
 in mind it is possible that the combination-sign, 𐎡𐎢 =  
gun 'weight' arose, q.v. In IV. 14, 25 b: 𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢 = napxar  
mâti 'all the land', we must consider that 𐎡𐎢 really denoted  
 'power' and that 'land' here is a free translation. The main  
 meaning of 𐎡𐎢 occurs in 3215: kisâdu 'neck' from idea 'turn'  
 (gu = gi). Hence we find 3234: gu = daltu 'door' = 'the turner  
 (on the hinges)' and from this = bitu 'house' by a generalization,  
 3235. In R. 15 𐎡𐎢 = 'talent', which is a shortened form from  
𐎡𐎢 = gun, q.v. On 𐎡𐎢, see s.v. kisâdu, mu, tib, tig.

Gu = 𐎡, 5733; Sc. 190. The orig. sign was 𐎡, the  
 pictograph of an ox or bull; the full form of this word was















gud, gut (cf. Zb. 16). Note 5737: gu, gud = alpu 'bull' and then by transfer = ékimmu 'an evil spirit', 5738. In  $\text{𒄀}$ , see s.v. gud, da-pa-ra, xar.



Gu =  $\text{𒄀}$ , only in  $\text{𒄀𒄀}$  = dumu 'child', 10497; II.48,33a. This is merely a byform of the ku-value for  $\text{𒄀}$ , probably a partial assimilation from ku to gu under the influence of the m in dumu 'son, child'. The sign meant primarily 'great' (System, 97 ff). See for  $\text{𒄀}$  s.v. a, bur, dur, duru, éš, égi, gi, gig, xun, ku, mu, ša, še, ši, šu, té, tu, tub, tug, tukul, tuš, ub, umuš, uš, zi, zid.

Gu-u =  $\text{𒄀𒄀}$ , 11137; Sa. III.19. This sign was a composition of  $\text{𒄀} + \text{𒄀}$  =  $\text{𒄀𒄀}$  'full of death' = 'destroy, overthrow' (System, 122). Hence it is associated primarily with gû 'cord', 11139, prob. in the sense of an executioner's bowstring at first and later applied to any cord. Is gu = 'cord' conn. with gi =  $\text{𒄀𒄀}$  'reed'? Very probably. In 11140 = gîmu 'face', evid. by false analogy with gu =  $\text{𒄀𒄀}$  'mouth'. 11143: gu-la = rabû 'big' from the idea 'be overpowering (destructive)' and also an actual byform of gal =  $\text{𒄀𒄀}$  'great'. See s.v. gula =  $\text{𒄀𒄀}$ . In 11142:  $\text{𒄀𒄀}$  = gulû, evidently = 'great', syn. of rabû? Note 11144,  $\text{𒄀𒄀}$  = šur-bû 'great', which proves the meaning of gula. Hence 11145,  $\text{𒄀𒄀}$  = 'the god Bau', i. e., 'the great god par excellence'. See s.v. gur =  $\text{𒄀𒄀𒄀}$ .





I divide the gu-words then as follows: gu<sup>1</sup> = 'mouth, face, speak, sip, suck'; gu<sup>2</sup> = 'bull'; gu<sup>3</sup> = kišâdu 'neck', this is from gi 'turn'; gu<sup>4</sup> = 'destroy, be overpowering, great', in which latter meaning gula is of course a byform of gal and does not properly <sup>belong</sup> s.v. gu =  $\text{𒄀𒄀}$ , where it was grouped for phonetic reasons only.




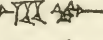




Gu-a-na = , 3715; Sb. 289 = gablu 'strife, midst'. The sign seems to indicate some part of or something to do with a ship =  (?). Cf. s.v. suru = .




Gu-ub = , 1100; Sb. 2, 9. This gub = ellu 'shining', 1103, only II.24, 46a; II.33, 26a. The sign  = 'wealth of vegetation, garden bed' (*System*, 133). The val. gub = ellu 'shining' is difficult to explain, as the usual ideograms for this are  = azag and  = lax. Note, however, that in I.23, 48 ab the word me = ellu, which may either be cogn. with our gu(b) (m = g), or it may be the Semitic word me 'water' in the sense 'bright, shining'; perhaps both these causes worked in forming the equation. Here note that  = miu 'water', 1111. Under a = , I have discussed the use of 'water' in the sense 'shining', q.v. SA. nr. 3. The ordinary meaning of the sum. word gub is naqâqu 'stand'. Hence we find the -sign here, prob. owing to its strange value gub, in the senses ercitu 'earth, land', 1104, and mâti 'how long', 1109. Can it be possible that this mâti 'how long' was paronomastically associated here with mâtu 'land', syn. of ercitu? It would not be impossible according to the later Semitic-Sumerian method of association. The equation  = ercitu might also have arisen from the original meaning of the sign = vegetation. On , see s.v. li.



Gu-ub = , 4864; V.16, 31g. This sign was originally  = the pictograph of a foot and leg and it had two primary meanings 'go' and 'stand'. For the meaning 'go' cf. s.v. ara, gin, ra, tum. The word gub denotes essentially 'stand'. Note the following meanings:



4884: gub = kânu 'be firm', <sup>also</sup> gûw, ra. 4893: gub = naqâqu 'stand', the main signification of the word. 4904: gub = zaqâpu



ša ziggi 'to set up, said of a stake,' from the idea 'stand'. 4891:  
gub = naptanu 'feast'; cf. ZA. I. 53. Perhaps this implied the idea  
 'table' = 'standing'? In fact, naptanu may mean 'table'. Note that  
 in 4894,  = šakānu 'fix firmly', a secondary meaning from  
gub = kānu, of which šakānu itself is but a shaphelized for-  
 mation. I believe that  = di-itti 'with', 4883, is associated  
 with the idea 'stand', e.g. 'stand together with.' This di-itti  
 may be and prob. is cogn. with  = ana, inu, 1120, where  
 the sign evidently had the value li, q.v. On , see s.v. ara,  
di, du, dun, gin, gub, gubba, ra, ša, turn.

Gub = , 2681; from val. gubu = , 2680 (Sb.  
 274). The sign occurs with phon. complement -bu, 2689. Note  
 2689,  - bu, vid. gub-bu = šumēlu 'left hand', passim. The  
 full form was  = a-gub-bu 'the left hand', perhaps  
 'the unlucky, destructive hand' in contradistinction to a () - gi-  
da 'the right, or true hand'; also called qag; , i. e., 'the  
 side par excellence.' The primitive sign  was , T.D. 116,  
 i. e., an arm and hand pointing to the left. The fact that this  
gub = lū = the neg. 'not', I. 11, 17abc (Hommel, Sum. Les. 57), seems  
 to indicate that the word had a bad or unlucky meaning.

Gub-bu = , 4863; So. II. 45 is simply a compli-  
 mentary form of gub = , q.v. On , see s.v. ara, di, du,  
dun, gin, gub, ra, ša, turn.

Gubr, or gbar; doubtful values of , suggested by  
 Jensen, ZA. I. 55 (see DW. 55, n. 2). On , see s.v. ag, dan, gal,  
quruš, kalag, kala, kal, lib, lig, rib.

Gub-bu = , 2680; Sb. 274 = šumēlu 'left hand'.  
 See s.v. gub and s.v. kab = .

Gub-ud () = , 4697; So. 189. This is a variant





Gud = 𒌒, 3504; Jens. ZK. II. 418, a doubtful value. See DW. p. 4, lines 4. On 𒌒, see s.v. kib, sag (esp.).

Gud-gal = 𒌒 𒌒; prob. orig. of Assyr. gugallu 'big bull,' Hwb. 1946. This is gu(d) 'bull' + gal 'great'. Cf. Gud-max.

Gu-di-bi-ir = 𒌒, 1405; II. 48, 36a = Marduk (cf. ZK. II. 403, 418). This sign, which seems to be out of place here, was the archaic 𒌒, i.e. the pictograph of a bird-cage = gûp icûri (System, 94-5). I cannot explain the comb. gudibir, although it is prob. that the gud here is the gud = alpu 'bull' and, as applied to the god, indicated 'a leader'; cf. s.v. gukkal. The ending ibir, ibira can have, I think, no conn. with ibira = 𒌒 = damgaru 'merchant'. The us. Sum. name for Marduk was Asaru, q.v. On 𒌒, see s.v. kid, kida, sasira (esp.), šid, tak.

Gud-max, orig. of Assyr. gumaxxu 'exalted bull' (Hwb. 198a). See gud-gal = gugallu.

Gu-du-a = 𒌒 𒌒 𒌒 = the city-name Ĝutu (see Del. Parad. 217). This word Ĝudua is vid. a popular loanword in Sum. from the name Ĝutu (see Leander, 23).

Gu-du = 𒌒, 8097; Sb. 56. I cannot explain, as there is no Sem. equivalent.

Gu-ug = 𒌒, 354; II. 30, 21v: 𒌒 𒌒 𒌒 𒌒. The archaic sign was 𒌒 which denoted the idea 'cut' (System, 102). gug is an unusual val. for 𒌒, for which see s.v. xas, kud, sila, sib, ta, tiru. There can be no doubt that this gug is cogn. with kud = 𒌒, q.v.

Gu-ug = 𒌒, 503; V. 17, 39c: 𒌒 𒌒 = gug, a val. which is plainly cogn. with dug and with gu = 𒌒, q.v. For 𒌒, see s.v. gu, dug, du, i, inim, inu, ni, ka, kei, pi, ra, su, qib, zu.

Gu-ug = 𒌒 𒌒, 1369; II. 43, 52c: 𒌒 𒌒 𒌒 = šišnu 'a sort of plant'. I do not believe that gug is the value of 𒌒 here

but of  $\text{𒀭}$  = 'plant' and I regard this gug as a cogn. of gud =  $\text{𒀭}$ ,  
 g.v. The sign  $\text{𒀭𒀭𒀭}$  is composed of a double  $\text{𒀭}$  'life' + the  
 enclosure, viz., the sign means 'a plantation containing much life',  
 hence it was applied specially to the name of a certain plant. Note  
 Br. 1375-1380, where this comb. denotes several plant-names. With  
šišnu, cf. šišānu 'a plant'; K.4354, col. I. 5-6 = sallapānu (Hwb. 694b).  
 On  $\text{𒀭𒀭𒀭}$ , see also s.v. umun.

Gu-ug =  $\text{𒀭𒀭}$ , 6912; Sb. I. III. 7 = kukku only. The regular  
 val. of  $\text{𒀭}$  is ku = dabānu 'stir up', g.v. What is kukku? Acc. Hwb.  
 319b, it is a part of the gišrinnu or weighing beam. Muss-Untolt  
 378a: 'part of a door-latch'. Acc. Jern. KB. I. 485 ff. = 'a sort of flour?'.  
 I cannot explain, nor can I guess whether kukku is from gug or  
 vice versa.  $\text{𒀭𒀭}$  is a gemination (System, 10).

Gu-ug =  $\text{𒀭𒀭𒀭}$ , 11861; Sc. 3, II. 17. The sign  $\text{𒀭𒀭𒀭}$   
 = santu, 11862, a kind of valuable gray stone from  $\square \times \square$  = santu,  
sandu, Hwb. 488 b. Is there a mnemonic pun in sandu on xa  
 = 'stone'? How the sign-name here is guggu, 11860, and the sign  
 itself is a comb. of xa =  $\text{𒀭}$  'stone' + gul (sun) =  $\text{𒀭𒀭}$  = rittu 'to  
 moisten', viz., 'the stone of wateriness' or prob. 'a brilliant stone', as  
 'water' can have this sense. See s.v.  $\alpha$  =  $\text{𒀭}$ , SA. m. 3. Hence Hr.  
 renders it alabaster and lapis lazuli (Hr. 12, obv. 13).

Gu-uk-kal =  $\text{𒀭𒀭𒀭}$ , 10703; I. 38, 41 c. Sb. I, III. 12.  
 I cannot explain the sign comb., but the word is clear and can  
 only be gu(d)-gal 'big bull', g.v. Cf. Assyr. gukkallum, 10704.  
 Cf. gu =  $\text{𒀭}$  and for  $\text{𒀭}$ , s.v. dat, dibi, dib. ku, udu, udu.

Gul =  $\text{𒀭𒀭}$ , 6972; Pinches Sign-List 145; Str. Syll.  
 324. Can this gul be cogn. with bur =  $\text{𒀭𒀭}$  i.e.,  $\text{𒀭}$  = g and  $\text{𒀭}$  = l?  
 On  $\text{𒀭𒀭}$  see s.v. bur.

Gu-ul =  $\text{𒀭𒀭𒀭}$ , 8950; Sb. 338. The sign was archa-



ically  $\text{𒍪𒍪𒍪}$  'pour, inundate', *System*, 154, n. There can be no doubt, I think, that this was the orig. signification of the sign, whence came the secondary meanings connected with the idea 'destroy', perhaps itself a dev. of the idea 'overflow', a method of natural devastation very common in Babylonia.



8954: gul = abātu 'destroy', *passim*. 8955: gul = xabātu 'plunder'; the *us. ideogr.* is  $\text{𒍪𒍪}$ . 8956:  $\text{𒍪𒍪}$  = xipû 'smash'; *us. ideogr.*  $\text{𒍪𒍪}$  8957, without val. = kalû ša amêli 'perish, said of a man.' 8958, without value = maçû (*ZA. I. 194, n. 2*) prob. means 'be alloyed, spoiled' (*Muss-Arn. 571*). In 8959, with a val. sun and not with gul = nartabu 'irrigation', denoting the orig. idea of the sign. 8960:  $\text{𒍪𒍪}$  = šânu 'face', an evid. paronomastic error for gu =  $\text{𒍪𒍪}$  'face, mouth'. Hence in this last equation the val. of  $\text{𒍪𒍪}$  must have been gul. I do not know whether this gul was the orig. long form of gu =  $\text{𒍪𒍪}$  or whether gug =  $\text{𒍪𒍪}$  was the primitive form of gu =  $\text{𒍪𒍪}$ . I am inclined to the former view as this gul =  $\text{𒍪𒍪}$  seems to mean primarily 'destroy'. On  $\text{𒍪𒍪}$ , see also *s.v.* isi, si, sun.






Gul =  $\text{𒍪}$ , 10908; II. 36, 27a:  $\text{𒍪}$   $\text{𒍪}$  = gu-lu (?). This is really gula and must be cogn. with gal =  $\text{𒍪}$ , *q.v.* perhaps by vocalic dissimilation. For  $\text{𒍪}$  see *s.v.* gal, geme, mim, mu, mulu, murub, gal, rag, sal, šal.





Gul =  $\text{𒍪𒍪}$ , 6396;  $\Sigma$  b. 16 and 6397; II. 32, 67a:  $\text{𒍪𒍪}$   $\text{𒍪}$  =  $\text{𒍪𒍪}$   $\text{𒍪}$  = gu-lu. This is plainly the same word as gul =  $\text{𒍪}$ , as the *Sum.* knew no sex-gender. See *s.v.* gal =  $\text{𒍪}$  and for  $\text{𒍪𒍪}$ , *s.v.* gal, gulu, lu, mulu.








Gul =  $\text{𒍪}$ , 6838;  $\Sigma$  b. 16; *ZA. I. 191*. Evidently a vocalic variant of gal =  $\text{𒍪}$ , *q.v.* For  $\text{𒍪}$ , see *s.v.* gal, gulu, rab, sa.









Gu-la =  $\text{𒍪}$   $\text{𒍪}$ , 11143; = gulu 'great', 11142; rabû 'great', 11143;












šurbû 'great', 11144. This is certainly a var. of gal =  'great'.  
See s.v. gu = .




Gulu = , 6395; II. 32, 67a:  4<sup>a</sup> =  = gulu. See  
s.v. gul =  and for , s.v. gal, gul, lu, mulu.



Gulu = , 6838; Σb. 16; ΣA.I. 191. A var. of gal = . See s.v.  
gul =  and for , s.v. gal, gul, rab, sa.




Gu-un = , 3334; Sb. 369; i.e.,  +  = gu-un (see s.v.  
gu = ). This means biltu 'tax, tribute' from . It is a mere  
syllabic comb., as gun means 'be heavy, full'. It is the well known  
element which appears in the gunû or increased forms to which  
we allude so often in the study of the signs. Cf. also gun =  and  
gun, ugunu = .




Gun = , 3475; Jens. ΣA.I. 57-8. The sign-name is si-gu-  
nû, 3473, i.e., a quantified si =  'be full'. Hence  means 'very full',  
as  = 'full'. The chief sum.val. of this sign is dar, q.v. = šutturu 'be  
in excess', from . Note here that (u) gun = axxêtum, 3479; nu-u-  
gun =  also = axxêtum = biltum 'tax, tribute' = 'heavy gift', which es-  
tablishes the meaning of this gun = . In , see s.v. dar, si su,  
ugun.

















Gun = , 4791; II. 27, 25a:    = bit gi-gu-ni-é.  
This val. is prob. correct, as the kindred  = umun, 6704, and umun  
= ugun, hence  = gun. Bit gignê means 'a grave-place', i.e.,  
gi(g) =  = 'dark, night' + unu =  = 'dwelling'; = 'the dark dwell-  
ing.' gi-gun-na should have been written gi-gu-nu =  . For  
, see s.v. unu.














Gun = , 6985; Σb. 19; cf. ΣA.I. 58. The sign is a simple guna-  
tion of  and like the other gun-words means 'heavy'. In , see s.v.  
gašar, puru, ugunu.

Gu-un-ni = , 9690; 82, 8-16, 1, rev. 25 = kinunu, 9403, also  
with val. nê. Kinunu means 'a wood-brazier', Hwb. 340a and .

= 'place of fire', with which meanings all its equivalents, Br. 9699-9712, are in harmony. The word nê =  meant 'fire', q.v. and gun-ni must mean 'heavy' or 'intense fire'. See for  , s.v. abni, gibil, dinig, ixi, kušlug, mêl, munu, nê, nimur, çi.

Gunu = , 3475; see s.v. gun =  and for , s.v. dar, çi, su, ugun.

Gu-ur =  , 931; Sb. 265 = kašâmu 'cut in pieces', 932. Also 933 = gašâcu 'hew, cut'; us. ideogr. . 984 = maçâru 'cut off'; Hrozny 12, rev. 1-2 with kišâdu 'neck'; also maçâru =   = sur, Hwb. 422 b. 935 = ša-lâtu ša . . . .; prob. = šalâtu 'smite, strike dead'; us. ideogr.  = çi, q.v. The sign  is a composition of  and  (System, 122). The sign  'destroy', i. e.,  +  = arch.  (System, 122) =   'full of death'; hence the above meanings. gur is simply the old full form of gu (, q.v.

Gu-ur = , 3359; Sa. IV. 5. The sign  is the opposite of  = çi, which denoted the increasing or waxing moon. Hence gur =  was the waning moon and the sign denoted 'return, turn'. It is prob. that the arch. form of  was  (System, 86-7). Note the foll. meanings: 3361 = dapâru = gur-gur = duppuru (3370) 'tear away, remove'; this is read kuppuru by many. 3362 = kanâku 'seal'; us. ideogram  ; the meaning here was 'roll or turn a seal over'. 3368: gur-gur = nagaruru 'run'; paronomasia from gairu 'run'. 3364:  = nak-ru ša amâti 'hostile, said of a word', i. e., 'turn against' = naku. 3365: gur = sakâpu 'overturn'; also ku (kuku) =  , 10646, q.v. 3366 = saxâru 'turn around'; also =  . 3367 = târu 'turn', main meaning; gurru, guri, gur-gur = turru. All these meanings are in perfect harmony with the idea 'turn, return' expressed by the sign in connection with the waxing moon.

In 3360: gur = gurru, which denoted a measure containing



300 Qa (cf. Reissner, JAOS. XVIII. sec. half, p. 373, and s.v. ugur =  $\llcorner$   $\llcorner$   $\llcorner$ ). This was prob. merely a phonetic rendering, and belongs with gur =  $\llcorner$   $\llcorner$   $\llcorner$ , qr.

Gu-ur =  $\llcorner$   $\llcorner$   $\llcorner$ , 4654; Sb. 196. This is a difficult sign. Cf. Jena. ZA. I. 403. Note that  $\llcorner$   $\llcorner$   $\llcorner$  = abu, 4656, which Jena. took to be a word for 'father'. For ex., 4658:  $\llcorner$   $\llcorner$   $\llcorner$  = ittû which he thinks also means 'father'. But ittû is a word for 'measure', which is borne out by the equation  $\llcorner$   $\llcorner$   $\llcorner$  = gur = namandu from madâdu 'measure' (cf. Amer. Journ. Philol. IX. 421, rem. 5; § 63). Furthermore, in 4637,  $\llcorner$   $\llcorner$   $\llcorner$  = hiru which is prob. also 'a measure'. All this leads one to think that  $\llcorner$   $\llcorner$   $\llcorner$  = abu must also denote 'a measure'. Cf. perch. Hebr.  $\square$   $\text{ו}$   $\text{ב}$  'winebag', Job 32, 19. The only equation which shows the word gur is gur = namandu, 4659. This gur = 'measure' may be connected with gar =  $\llcorner$   $\llcorner$   $\llcorner$ , which has the sign-name ninda, which is also the word for ittû = ninda, 4658. Note the sign-name nindu =  $\llcorner$   $\llcorner$   $\llcorner$ , 4653, and s.v. ninda =  $\llcorner$   $\llcorner$   $\llcorner$  and xaš =  $\llcorner$   $\llcorner$   $\llcorner$ .

Gur ( $\llcorner$   $\llcorner$   $\llcorner$ ) =  $\llcorner$   $\llcorner$   $\llcorner$ , 6105; II. 62, 3g. This word gur = hamâru ša makuri 'be overabundant, said of a treasure', Hwb. 337ab. This is in accord with the word ga =  $\llcorner$   $\llcorner$   $\llcorner$ , q.v. I am inclined to connect this obscure gur with gur =  $\llcorner$   $\llcorner$   $\llcorner$  = gar =  $\llcorner$   $\llcorner$   $\llcorner$  'measure', as this would be in agreement with the idea 'plenty' seen in  $\llcorner$   $\llcorner$   $\llcorner$ . The question is doubtful. See esp. guru  $\llcorner$   $\llcorner$   $\llcorner$ . For  $\llcorner$   $\llcorner$   $\llcorner$ , see s.v. ga, tax, tu.

Gur =  $\llcorner$   $\llcorner$   $\llcorner$ , 6135; in the comb.  $\llcorner$   $\llcorner$   $\llcorner$   $\llcorner$  = malû 'be full', 6144; našû 'lift up', 6148. This gur = malû must be the same word as gur =  $\llcorner$   $\llcorner$   $\llcorner$  and  $\llcorner$   $\llcorner$   $\llcorner$  and it must be a pun on this other gur-word denoting 'measure, fullness'. Gur =  $\llcorner$   $\llcorner$   $\llcorner$  = našû 'lift up', on the other hand, must be a var. of ga =  $\llcorner$   $\llcorner$   $\llcorner$ . The us. val. for  $\llcorner$   $\llcorner$   $\llcorner$  'lift up' is il, q.v. For  $\llcorner$   $\llcorner$   $\llcorner$ , see s.v. ga, gil, guru, du, dušsu, il, ili.

Gu-ur =  $\llcorner$ , 7315; Sc. 239 and in comb.  $\llcorner$   $\llcorner$   $\llcorner$ . This  $\llcorner$  = kalânu, a doubtful word, 7319. The sign  $\llcorner$ , whose us. val. is gam, qr.

= 'depression' =  $\Delta$ . It is quite prob. that this gur is stym. conn. with buru =  $\Delta$ , g.v. The word kalāšu must be a pun on kanāšu =  $\Delta$ , 7322.

Gur-ur =  $\Delta$ 𐎶, 8514; II.25, mH add (4158). The arch. sign was  $\Delta$  'one who throws down a curse.' Note that  $\Delta$  𐎶 = recuite 'curse', 8545. This gur = kabru, alongside of kābidu 'heavy' and ka-dādu =  $\Delta$  (8531-8532). I believe this kabru is the word for 'large' from kabāru, cogn. with krab. 𐎶. See s.v. xar =  $\Delta$  𐎶 = kirbu 'midst'. See esp. s.v. gur =  $\Delta$  𐎶, and for  $\Delta$  𐎶, s.v. xar, xari, xir, xur, ir, kikkin, mur (perh. cogn. with our gur?), ur.

Gur ( $\Delta$  𐎶) =  $\Delta$  𐎶, 10177; II.27, 12a = garāru 'run', cf.  $\Delta$  𐎶 𐎶, 10212 = nagaruru, for which see s.v. gur =  $\Delta$  𐎶. This gur must be a paronomasia on the Sem. word garāru. It is interesting to note that this gur = kabāru, 10181, and nam-gur = kabrūtu, 10182. This stem ka-bāru means 'be great, powerful', cogn. with kr. 𐎶. Note that gur =  $\Delta$  𐎶 also seems to mean kabtu 'heavy', 10183(?). Here again we have what appears to be the original of gur =  $\Delta$  𐎶 = kabru, g.v. In 10190, we have the difficult equation  $\Delta$  𐎶 𐎶 = kūru, perhaps = 'trouble' from idea 'heavy'. The sign  $\Delta$  𐎶 means enclosure =  $\square$ . Now  $\Delta$  𐎶 also = 'enclosure' and means 'great, princely', so there is evid. some conn. between  $\Delta$  𐎶 and  $\Delta$  𐎶 in this sense. Can this gur-word =  $\Delta$  𐎶 be etym. the same as gur =  $\Delta$  𐎶 'turn, overturn, destroy, hence powerful'? It is more probably cogn. with gud =  $\Delta$  𐎶, the same as -gud in du-gud = kabtu 'heavy'. See also s.v. i =  $\Delta$  𐎶. For  $\Delta$  𐎶, cf. s.v. gid, gil, qirim, qirin, gud, gur, gurun, xab, kil, kis, kur, kuru, lag, lagab, lugud, rin, subag.

Gur ( $\Delta$  𐎶) =  $\Delta$  𐎶, 10748; II.32, 72 g:  $\Delta$  𐎶 𐎶 = gur-gur. This sign  $\Delta$  𐎶, i. e.,  $\Delta$  𐎶 = gunatid  $\Delta$  𐎶 = saxāru, 10752, 'turn a-round'? Note  $\Delta$  𐎶 𐎶, 6085 = saxāru. Note that  $\Delta$  𐎶 = mu'uru 'send, command', 10750, from which come šipru, šitū, šutū. There

can be no doubt that in so far as  $\text{𐎱}$  = 'turn', the sign had the val. gur which is the same word as gur =  $\text{𐎱}$ . Cf. s.v. gi, kin =  $\text{𐎱}$ .

Gu-ur =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$ , 10808; Sb. 1, III.20. The two equivalents are karû = gur 'cause trouble', kuru =  $\text{𐎱}$ , s.v. gur =  $\text{𐎱}$ . Then, in 10810, we find  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$  = paššû 'anointer'. Here we must cf.  $\text{𐎱𐎠𐎢𐎡}$  = šêš = paššû 'anoint', 10814. The comb.  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$  I cannot explain, but  $\text{𐎱𐎠}$  = 'cover, envelope' (System, 142), which may be the root-idea of the above meanings; sig, 'cause trouble', from idea 'cover with woe'; cf. German slang Pech; lit. 'pitch' = 'trouble, difficulty' and 'anoint' from idea 'cover, smear over'. Cf. sig, mudru =  $\text{𐎱𐎠}$ .





Gu-ri-in =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡}$  5903; V.19, 59-60:  $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡}$  =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡}$   $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡}$  =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$ , i.e., tab-lammubi-rigi-gubbû = 'tab = placed four times (lammubi) opposite itself' (rigi-gubbû). The four-sign was a sign of plenty, hence we find buru =  $\text{𐎱𐎠𐎢𐎡}$  = ênbu 'fruit', q.v. See quin =  $\text{𐎱𐎠𐎢𐎡}$ , and qurun =  $\text{𐎱𐎠𐎢𐎡}$ .




















Qurin =  $\text{𐎱𐎠𐎢𐎡}$ , 5907; Sb. 65: ênbu 'fruit' and 5907:  $\text{𐎱𐎠𐎢𐎡}$  = xanibu, evid. a syn. of ênbu 'fruit'. Both  $\text{𐎱𐎠𐎢𐎡}$  and  $\text{𐎱𐎠𐎢𐎡}$  are modifications of the cross-sign  $\text{𐎱𐎠𐎢𐎡}$ , which itself is the number 'four' which was used as a symbol of plenty. See esp. s.v. buru =  $\text{𐎱𐎠𐎢𐎡}$ .









Gu-ru =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$ , 6138; II. 26, 45c = našû 'lift up', 6148. This is simply a longer form of gur =  $\text{𐎱𐎠𐎢𐎡}$ , q.v. On  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$ , cf. s.v. ga, gil, gur, du, du(s)u, il, ili. The reg. value of  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$  = našû 'lift up' is il, q.v.






























Quru =  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$ , 863; in the comb.  $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡}$  = damu 'blood' (?), 865. This must be compared with V.41, 52 c.  $\text{𐎱𐎠𐎢𐎡𐎢𐎡𐎢𐎡}$  = gu-ru-ur = damu. The sign  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$  = urû 'sa eqli' which seems to mean 'plenty (?) of the field'. The sign  $\text{𐎱𐎠𐎢𐎡𐎢𐎡}$  consists merely of  $\text{𐎱𐎠𐎢𐎡}$  = gu enclosing  $\text{𐎱𐎠𐎢𐎡}$  = gu, so that it is merely a syllabic sign



in this connection, to indicate the full word gurun. The -ru complement simply shows the older gur val. of the word gu. I believe that gurun = 'blood' (see gurun = ) and gurun = 'fruit' (see gurin = , ) are both developments of the idea 'plenty'. See gur = .

Gu-rum = , 8199; I.20, 41 c =                    

Gurun = , 1479, see DW. p.160, line 3-4. This is a doubtful value; cf. banšur = . On the other hand,  = damu 'blood', with val. uš, 1503, with which should be compared gurru = , , , where we have the undoubted equation gurun = damu 'blood'. The -sign = also mātu 'die', 1517. On , see s.v. bad, battu, banšur, idim, êdim, naqbu, sumun, sun, til, uš (cop.), zu.

Gu-ru-ur = , 10158; 80, 11-12, 9, obv. col. II = êrbu 'fruit'. I believe that the enclosure  was used to denote 'fruit, plenty' in the same manner as was the cross , , , which denoted 'multiplicity, plenty'. Cf. girim, girin = . That is, the sign  which consisted of four lines or wedges was really identical in this sense with the cross , which was a double four. Note that                       

Guruš = 𐎠𐎢𐎣, 6178; Sa. III. 18 = *idlu* 'hero', 6197, i.e., *gur* 'powerful' + *uš* 'man'. See s.v. *guruš* = 𐎠𐎢𐎣 and for 𐎠𐎢𐎣, s.v. *ag*, *gbar*, *gubr*, *dan*, *gal*, *kalag*, *kala*, *kal*, *lib*, *lig* (esp.), *rib*.

Gu-šag-šag = *temêqu* 'fervency', Price, 187; = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣. This comb. means 'to present a very favorable (*šag-šag*) face' = *gu* = 𐎠𐎢𐎣. Cf. s.v. *šag* = 𐎠𐎢𐎣.

Gu-uš-kin = 𐎠𐎢𐎣 𐎠𐎢𐎣, 9897; Sb. 112 = *xurâcu* 'gold'. This comb. prob. means 'shining like a reed' = *azag-gi*. Cf. s.v. *šar* = 𐎠𐎢𐎣 and *azag*, *ku* = 𐎠𐎢. I cannot attempt to analyze the word *guškin*.

Gu-šir = 𐎠𐎢𐎣 𐎠𐎢𐎣, Salm. Obel. 30, 96, 100, 140: 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣. This seems to be a loanword from Sem. *gušîru* 'beam', from stem *gâšâru* 'make strong'. Note that in 11149: 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 = 'Marduk', i.e., in this instance 'the strong god.'

Gu-ut = 𐎠𐎢𐎣 𐎠𐎢𐎣, 3677; II. 36, 2 a: 𐎠𐎢𐎣 𐎠𐎢𐎣. The *t*-val. seems to be assured by the val. *gut<sub>2</sub>* = 𐎠𐎢𐎣, *q.v.* This *gut<sub>2</sub>* is clearly identical with *gud* = 𐎠𐎢𐎣, *q.v.* The sign 𐎠𐎢𐎣 is simply *ur-sag* 'great man'. Hence we find 3680: 𐎠𐎢𐎣 𐎠𐎢𐎣 = *gut<sub>2</sub>* = *gurâdu* 'warrior'. See just below.

Gut = 𐎠𐎢𐎣, 5732; V. 46, 17 c: 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 = *gu-ut-gu-ut*, but this may, <sup>be</sup> *gud-gud*. See s.v. *gud* = 𐎠𐎢𐎣. On the other hand, see above s.v. *gut<sub>2</sub>* = 𐎠𐎢𐎣, and for 𐎠𐎢𐎣, s.v. *gud*, *dapara*, *xar*.

Gu-tu = 𐎠𐎢𐎣 𐎠𐎢𐎣, 3678; Sb. 1, IV. 21 = *garrâdu* 'warrior', which establishes the *t*-value for this sign, which is prob. identical with *gud*, *gut<sub>2</sub>* = 𐎠𐎢𐎣, *q.v.* See also s.v. *gut<sub>2</sub>* = 𐎠𐎢𐎣 𐎠𐎢𐎣.

Gu-tu = 𐎠𐎢𐎣 𐎠𐎢𐎣, 11279; so Zb. 58. See esp. s.v. *gut<sub>2</sub>* = 𐎠𐎢𐎣. Note that 𐎠𐎢𐎣 𐎠𐎢𐎣 = *idlu* 'hero', 11280; = *gardu* 'warlike', 11281; *garit-tu* 'female warrior', 11282; *garrâdu* 'warrior', 11283; *ušânu* 'powerful' (Hwb. 141b), 11284. See esp. s.v. *ur-sag* = 𐎠𐎢𐎣 𐎠𐎢𐎣.

Gu-uz = 𐎠𐎢𐎣, 7505; II. 47, 21 a: 𐎠𐎢𐎣 = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 = *markas*.

Note that bu<sub>z</sub> = (𐎠𐎶)𐎠𐎶 = Damkina, II. 47, 20 r. This markas is prob. markasu 'bond, fetter' from rakâsu 'bind'. The sign 𐎠𐎶 meant primitively 'be long' and might have been used in this sense for 'a long rope' (?). On 𐎠𐎶, see s.v. bu, bur, bu<sub>z</sub>, gid (esp.), pi, si<sub>r</sub>, sâr, sûs.

Gu-za = 𐎠𐎶𐎶𐎶, with det. 𐎶, 11153; passim = kussû 'throne'. That kussû, kursû is Sem. seems probable. Cf. Meissner ZA. XV. 419. The West Sem. forms are Hebr. כּוּסֵא; Aram. kursejâ; Arab. kursiyyun. Note also Quara ku az, ku asanâ 'chair' (Grimme, ZDMG. 1901, 436; 441, and see Leander, p. 23). It is possible of course that the Sum. form gu-za is a pun on the Sem. form, but gu-za could perhaps mean 'the destruction stone' (cf. s.v. gu = 𐎠𐎶 and za = 𐎶). This may have been applied especially to 'a judgment seat', where sentences of death were pronounced, and subsequently to any seat. Hence, all the Sem. words just mentioned, might be loan-words from Sum. gu-za through the medium of Assyro-Babylonian. A similar case would be Sum. e-gal, q.v. = ekallu 'palace, temple', which appears in Hebr. and Arab. in the forms כּוּבֵל and كَبَّال.

Guzal, supposed word for 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 11253; V. 16, 34 c: gu-gal (𐎶𐎶) = lu 'a person endowed with authority', prob. ident. with guzalû 'Thronanfasser', Jens. KB. VI. 1, 482 f. The signs 𐎶𐎶𐎶𐎶𐎶𐎶 mean 'one who is (𐎶𐎶) an usag = garrâdu = 'warrior'. The word gu-gal would mean 'one who is full (gal = 𐎶𐎶) of destructive power' (gu = 𐎠𐎶), or it could also mean pû muštabarû 'an overflowing mouth', in which case, the gu = 𐎠𐎶𐎶 'mouth'. Note that 𐎠𐎶𐎶𐎶𐎶, evid. gu-gal, means tašiltu 'joy' = 'full mouth', 668, and in 669: 𐎠𐎶𐎶𐎶𐎶𐎶𐎶 is the name of some luxuriant plant. Either of these gu-gal-words could have been applied especially to the idea of 'an official' and might be the







original of guzallû, 11255, mentioned above.







Gu-za-lal =  $\text{𒄠} \text{𒄠} \text{𒄠} \text{𒄠}$ , 11161; IV.1,44b: guzalû 'throne-bearer.' This is guza 'throne, seat' + lal =  $\text{𒄠}$  = nasû 'lift up', 70101. See s.v. lal =  $\text{𒄠}$ . This seems to be a different word to guzal =  $\text{𒄠} \text{𒄠} \text{𒄠}$   $\text{𒄠}$  = guzallû, cited just above.























How far the above cited elements beginning with the syllable gu are connected etymologically, and how far they have been associated paronomastically it is, of course, impossible to determine. The following remarks, however, may be of interest. gu =  $\text{𒄠} \text{𒄠}$  'neck', with the probable orig. meaning 'turn' must be etym. equivalent to gur =  $\text{𒄠} \text{𒄠}$  'turn', with which elements it is perhaps permissible also to connect gi =  $\text{𒄠} \text{𒄠}$  'reed, bond'(?). A very prevalent meaning of the gu-syllables was 'be great, strong, firm.' So striking is this that I am tempted to see an orig. connection between the following elements: gu = 'bull' = ku =  $\text{𒄠}$  'strong, princely'; gud, gut, gutu, 'bull'; gul =  $\text{𒄠} \text{𒄠}$  'destroy' and gula 'great' = gal =  $\text{𒄠}$  'great', with which we must connect gal, gul =  $\text{𒄠} \text{𒄠} \text{𒄠}$  = amêlu 'man'. Here must belong also gun 'be heavy, very full' and gur, by form of ga =  $\text{𒄠} \text{𒄠}$  'be abundant', with which should be compared gur =  $\text{𒄠}$  = kabâru 'be great' and guru =  $\text{𒄠} \text{𒄠} \text{𒄠}$  'lift up. The idea of plenty is also exemplified in guru =  $\text{𒄠} \text{𒄠} \text{𒄠}$  'blood, plenty' and gurun =  $\text{𒄠} \text{𒄠}$  = ênbu 'fruit'.


This whole subject is so fraught with difficulty and confusion that it is perhaps advisable to allow the student to seek other possible etymological connections without further suggestion.

# X

Xa-a = , 8206; II. 36, 70r (3305); cf. also 8220. This is simply a Sem. loanvalue in Sum. (cf. 8220:  = xa ...) or it is a harmonic variant of xi = , q.v. especially. In , see s.v. guru, dab, di, dugu, dug, du, dub, xi, šar, šur.

Xa-a = , 8638; in the comb.  <   <  = éserit 'ten', also with val. xu (8677), and = ma'dutu 'multitude', 8710. The words for 'ten' are a, u, xa, xu, of which it is prob. that xa, xu are the older forms. Ma'dutu 'multitude' is a synonym for 'ten' in the broader sense 'many, multitude', i.e. a round number? In , see s.v. a, bu, buru, buzur, qê, qiburu, qiguru, xu, mun, ša, šil, šuš, šu, u, umun, un.

Xa-a = , 11815; Sa. I. 36. The sign , primitively pictographically , meant 'curly fish', generally with val. ku, q.v. That  could also have the val. xa is seen in the comb. xa-an =  , 11838, naôû prob. = 'shake, tremble, be tremulous', from the motion of a fish in swimming; cf. a-xa-an = nûšû, 11704. Here we must note that     = biççûru 'pudendum feminae', 11829;     = biççûru, 11832. I must regard these words as purely phonetic combinations with a probable pun on xa =  'fish'. That  'fish' can have the val. xa as well as ku, is seen, for example, in 4677:    (val. xu-xa) = xu ša nûni 'a swarm or school of fish' (Muss-Arnott, 90a). The use of the word for 'fish' in a combination denoting 'pudendum feminae' was undoubtedly suggested by the shape of the female organ. Note that xa-la = zittu 'part' in 11831. See s.v. xala =  . In , see also s.v. a, ku, kua.

Xa = , 4032; Str. 4103. This is merely the hard vowel val., for which also cf. xe, xi, xu, gam, gan, q.v., for full discussion.

Xa-ab =  $\text{𒀭}$ , 10159; Sa. III. 7 = bi'su 'stinking', 10173, and bi-sānu 'stink', 10174. These words belong to the hostile group of  $\text{𒀭}$ , for which see esp. s.v. gid =  $\text{𒀭}$  and for  $\text{𒀭}$  s.v. gil, qirim, qirin, gud, gur, gurun, kil, kir, kur, kuru, lag, lagab, lugud, rim, sulag.

Xad =  $\text{𒀭}$ , 5560, a supposed val. in sum. from the Sem. val. xad, xat from  $\text{𒀭}$  = xattu 'staff, sceptre', 5573. Note in this conn. the val. xud which seems to be a variant of this loan-value xad (?). On  $\text{𒀭}$ , see s.v. gar, kur, ku, pa, sig, zag.


Xa-al =  $\text{𒀭}$ , 74; Sa. II. 21 = garāru 'run', 78. Note  $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$  = Diglat = 'the Tigris, the rushing river', 86. In 83,  $\text{𒀭}$   $\text{𒀭}$  (xal-xal) = garāru ša mē 'run (flow) said of water'. This is the chief meaning of  $\text{𒀭}$  which orig. meant 'arrow'; hence 'be swift, run, bore through'. Therefore we find as a secondary sense xal-xal = zāzu 'divide' in IV. 5, 61 a: izizānūti, not from ezēzu (so Brünnow, 84). From this idea 'divide' came the phonetic comb. xa-la =  $\text{𒀭}$   $\text{𒀭}$  = zittum 'a part, portion' (see s.v. xa =  $\text{𒀭}$ ), and perhaps  $\text{𒀭}$   $\text{𒀭}$  = xenna 'thither', 74, the no. ideogr. for which is  $\text{𒀭}$   $\text{𒀭}$ . On  $\text{𒀭}$ , see s.v. bulux.




Xa-al =  $\text{𒀭}$ , 10974; Sa. IV. 8. The sign  $\text{𒀭}$  means primarily 'fire'; hence we have the equations  $\text{𒀭}$  = qilātu 'burning', 10978; sassūru 'a sort of gad-fly', i.e. with a burning sting, 10979; unīku 'she-goat', i.e. the sexually burning animal, 10980. On  $\text{𒀭}$ , see s.v. ri, rig, cum.





Xa-la =  $\text{𒀭}$   $\text{𒀭}$  = zittu 'part, portion', 11831. This is clearly a phonetic spelling for xal =  $\text{𒀭}$  'divide, pierce through'. The ideogr. with the Sem. val. zittu occurs for ex. in Hammurabi XVII.











Xal-ba ( $\text{𒀭}$   $\text{𒀭}$ ) =  $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$ , 11752; V. 22, 26a = xalpu<sup>24</sup> 'frost, cold', 11755. This is prob. a Sem. loanword from Sem. xalpu. See s.v. asugi, mammi, še. Note that  $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$  = xalpu, 3061. See s.v.

















xalbi = .

Xal-bi = , 10136, II.62, 1e = xalpû 'frost, cold' and tag-sâtu 'frost, cold', 10137. The signs  mean 'fulness of boring through'; viz., 'plenty of piercing quality,' a very descriptive combination to indicate intense cold. This word xalbi is the same as xalba above, *q.v.* and a loanword from Sem. xalpû. Cf. kurnun = .

Xa-an-bu-ru-da = , 9847; 81,4-27 (AL<sup>3</sup>.58, n.2). The only equation is  = xuru 'hole in the earth', with val. kirud. Note that this sign  is a comb. of  $\llcorner$  'depression' +  which is simply the enclosure containing  $\dashv$  'opening', i.e. 'a deep opening'. I cannot explain the word xanburuda. See *s.v.* kirud, kirumia.

Xa-ar = , 5735; only III.68,64 a =  ; III.69, 63d =    'the bull god', i.e. gardu 'heroic, bull-like'. Cf. *s.v.* gud = . This sign with the sign  = the month âru. Has the val. xar any connection with the word âru? See *s.v.* itu =  and for , *s.v.* gu, gud, daparu.

Xa-ar = , 8516; Sa. 6,5 a (xa-ar?); II.26,8c:   = xar. The sign which has been discussed *s.v.* gur =  has the following meanings:

- 8524 = ecênu, val. xar,  $\Sigma$ b. 98, n.2 'backbone, smell, track'.  
 8525 = ecênu 'confini'; cf.   = ucurtu 'curse' with , 8545.  
 8526 = xâru =    'choose'. This is not quite certain, but if correct, may have been a pun on the xar-value of . Note here  
 8528 = xarru 'a dug canal', only AL<sup>3</sup>.227, evid. also a pun on the sound xar. 8527 = xalâcu, only once. This is the stem of xalcu 'fortress'; cf. Hwb. 279 and see below. 8529 = xâû 'a sort of sickness'?  
 8530 = xubûlu 'interest on money'; also 8575: xar-ra-tuk 'that which has ' and 8593: xar-tuk = xubûlu. 8531 = kâbidu 'heavy'; conn. with the idea  = gur = kabru 'great, large'; see *s.v.* gur = .

8532 = kadâdu = ?; cf. 8565 = xar-ra-ba = kidâti? 8534 = kîma 'like unto'. We must note here the val. kin = 𐎎𐎍, MS<sup>s</sup>: 116; LTP: 170, which is clearly a part of the ending of kikkin = 𐎎𐎍, q.v. kin resembled kîma in sound and hence suggested the equation 𐎎𐎍 = kîma. With this should be compared 𐎎𐎍, 8536 = kiškanû 'a sort of tree', which is only giš-kin = kiškanû. See Leander, 10: 'holy tree in Eridu' and 'dry wood', Hwb. 2056 (?). In 8535, with val. in, we find 𐎎𐎍 = kirbu 'interior, midst'; on which we have the pun 𐎎𐎍 = kabru 'great'. But in 8537 we also find 𐎎𐎍 = libbu 'heart, midst'. So in 8538, we have 𐎎𐎍 = (parâ)-cu, val. xuv, 'break through'; cf. I. 19, 14-16 cd.

8539 = ramimu 'call out, cry out' (?). 8540: 𐎎𐎍 𐎎𐎍 = šêmiru 'finger-ring'. 8541: 𐎎𐎍 = têrtu 'law, ordinance'. 8542 = tulimû = ? . 8543 = tultu 'worm'? 8544 = ummâtu ša êre, with val. uv. Note 6737: 𐎎𐎍 𐎎𐎍 𐎎𐎍 = ummân êre 'people of pregnancy', i.e. 'pregnant persons'. In 6734, 𐎎𐎍 = ummânu. See s.v. umun. Finally, 8545: 𐎎𐎍 𐎎𐎍 = ucurtu 'fixed space, curse'.

The prim. meaning of the sign seems to have been 'curse' (see s.v. gur = 𐎎𐎍). Connected with this are ecêru 'confine', der. of ucurtu (see s.v. xuzar); ramimu 'call aloud in pain' (?); šêmiru 'ring' from idea 'enclosure' seen in ucurtu; têrtu 'binding law' and evid. also ummâtu ša êre 'pregnant women' (i.e. 'bound up as to children'); hence we have kirbu and libbu, and kabru 'great', a pun on kirbu. Therefore, we also have xalâcu 'fortify, bind together strongly', and xubûlu 'interest' = 'a binding payment'. Ecêru really means 'back-bone' = Hebr. 𐤍𐤅𐤁, abbrev. for 𐤍𐤅𐤁 just as 𐤍𐤅 for 𐤍𐤅𐤁. This is the binding member. It is prob., however, that this 𐎎𐎍 = ecêru was translated also by a pun 'smell, trace out', whence we get the equation 𐎎𐎍 = xâru 'choose', which

is prob. also a pun on xar = 𐎧𐎠. Kîma is a purely phonetic addition owing to the val. gir = 𐎧𐎠𐎢 which suggested kîma (see above).

It is really impossible to assign values to all these meanings of 𐎧𐎠. The sign has the val. gur and prob. kin; also xar, xir, xur, ir, ur, the last two clearly being later forms of xir, xur. See also s.v. xari, kikkin, mur = 𐎧𐎠.

Xar = 𐎧𐎠, (?), 8982; obtained from 𐎧𐎠 = xirru 'hole', 8983, note 8984: 𐎧𐎠 𐎧𐎠 𐎧𐎠 = xarârû 'dig', and 8985: 𐎧𐎠 𐎧𐎠 𐎧𐎠 = xarârû 'dig'. The sign is evid. < 'depression' + some other element, prob. 𐎧𐎠 'quickly'. Note < = buw = xarârû. The sign 𐎧𐎠 must mean 'dig quickly' (?). See s.v. xir = 𐎧𐎠.

Xa-ra = 𐎧𐎠 𐎠, 6424; Sb. 332 = gišxabbu 'scoundrel', 6425. Note that giš = 𐎧𐎠 = zikaru 'man' + xab = 𐎠 = bi'su 'bad stinking'. On the other hand, we find 6426: 𐎧𐎠 𐎠 𐎧𐎠 = admu, hidânu 'young of a bird'. Here the sign 𐎠 must = inbu 'fruit' = gurun, q.v. and not xab 'bad'.

Xar-gan = 𐎧𐎠 𐎧𐎠, IV. 13, rev. 42 = šî-i-lu-w 'woman, forewarning'. This word is prob. not identical with šîlu in Šurpu, VII. 36. Our šîlu may be from šuv 'ask': see Hrozný, 69. This sign comb. 𐎧𐎠 𐎧𐎠 seems to mean 'a full (𐎧𐎠) decree' (𐎧𐎠 = ucuntu).

Xar-gud = 𐎧𐎠 𐎧𐎠 'cattle-fodder'; R. 19. This is clearly an erroneous or perhaps a phonetic writing for gar = 𐎧𐎠 'food', q.v.

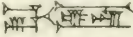
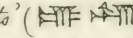
Xar-gul, supposed orig. for Sem. loanword xarg (k, g) ul-lu, perh. 'son of a noble' (see Jens. KB. VI. 1, 539 and Leander, 24).



Xa-ri = 𐎧𐎠, 8516; Sa. 6, 5a var. doubtful value. Perh. an extended form of xar = 𐎧𐎠, q.v.



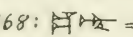
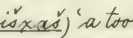
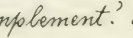
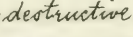
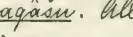
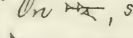

Xar-sag = 𐎧𐎠 𐎧𐎠, 8553; Sadu 'mountain', *passim*. The sign comb. evidently points to the drawing together of the mountain at its peak, i.e. sag = 'head'. See s.v. xar = 𐎧𐎠 especially. The signs 𐎧𐎠

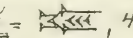
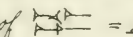
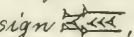
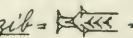
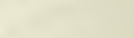


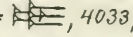
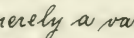
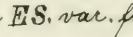
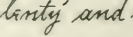
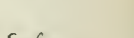
mean uqrutu 'defined space'.

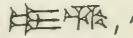
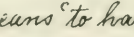
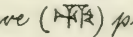
Xa-ru ub = , 5538; Sb. 252 = xarûbu 'a sort of insect which destroys plants' (). See Hwb. 289a. This sign = various sorts of insects, all no doubt of a destructive tendency. See s.v. kisim, kisi, šarin, šurin, gibin





Xa-as = , 355; V. 16, 43a. The sign  means 'cut, sever'. Hence the foll. meanings all with val. xaš:





363 = gamlu with ; hence the word mišxaš a pun on mašga-šw? (miš = giš = ) 'a sort of tool or weapon'. 367 = xāšu, only twice? This is not xāšu 'hasten'. As this also has the det. giš, it must be a tool or a weapon. 368:  = xigbu also 'a tool or weapon'. 369:  = xigiltu (val. mišxaš) 'a tool or weapon'. 383:  = šēbiru 'a sort of destructive implement'. 384:  = šēbru same as above. 386:  = mašgašu 'a destructive weapon' from šaḡāšu 'destroy'. Note 386:  = šaḡāšu. All these meanings are derivable from the idea 'cut, sever'. On , see s.v. gug, kud, sil, sila, tar, tim.



Xa-ai = , 4685; Sb. 198 = šabrû 'seer, necromancer'. This sign is a guration of  = gur, namanda, ninda, ittû 'measure'. Hence our šabrû here, although the Sem. word is of course from barû 'see', was applied to the sign , because the sign means 'one who measures off fate'. Note that gib =  = šimtu 'fate', 4689. For , see s.v. gib, zig.







Xê (xi-i) = , 4033; Sa. 365. This, together with the val. xu, = annû 'this', 4038. It is merely a var. of xa, xi, xu = . It is interesting to note that xe =  is an ES var. for xu =  'bird'. On , see s.v. xa, xi, xu, gan, gam. The sign = 'plenty' and hence was used for the determinative pron. annû (?).



Xe-gal = , 4049; durdu 'plenty' and xegallu 'plenty', 4049. This comb. simply means 'to have () plenty' (), or



is this gal =  a pun on gal =  'big' (see Hwb. 269): Note the comb.   = nuxšū 'overflowing plenty', 4051 (Leander, 11).


Xe-ku =   = name of an official, R. 20. This seems to mean 'having great () plenty' (.







Xi-i =  , 4034; Sa. VI. 17; merely a var. of xa, xe, xu = , q.v.



Xi-i =  , 8207; Sa. 6, 10b. The regular val. of  is dug, du dub, q.v. There can be little doubt that xa = , q.v. was a loan-form from some Sem. word beginning with xa (see 8220:  = xa ...). It is prob. that there was also a Sem. word beginning with xi not yet recorded, which gave the common Sem. value xi for . On  see dab, di, du, dub, dugu, guru, xa, xi, šar, šur.



Xi-bi-is =  , 4142; I. 38, 8 a. The following equations are all names of garments: 4147: muggu from magâqu 'be close, tight' (Muss.-Arn. 576); 4148: mullahw; 4151: ruššū; 4152: ruteš-šw; 4156: ukhudu. The sign  = 'small, little' (cf. genna, gina), so these garments may have all been scanty, as is prob. indicated by the word muggu.













Xil =  , 6343; AL<sup>3</sup> nr. 39; III. 8, 50. Cf. s.v. qiq =  . I cannot explain.




Xi-li-bu =  , 12231; II. 48, 28 a = ilu 'god'. This is an unusual double sign for 'god'. Why?








Xi-ir =  , 4287; II. 21, 26 c (6499):   = xir. The sign  means 'park, plantation'. The xir-val. here is substantiated by the Sem. val. xir for  , MS. 297. On  , see s.v. keš, keš-da, ma, mu, nisigû, saxar, sakar, šakar, sar, sir, sirim, šar, šer.




Xir =  , 8982. See s.v. xar = .

Xir =  , 8517; only in Sem. LITP. nr. 170 (p. 118). See s.v. xar = .








Xi-ri-im =  , 7753; 82, 8-16, 1 rev. 1 = pitru 'sort of plant' (Muss.-Arn. 801a), 7760. Cf. s.v. kan-kal =  . Here  must = kan, q.v. and  = kal, a well known value. Note that   = terigtum 'greenness, verdure'. The comb. means 'powerful, i.e. fruitful' () 'earth' (). See s.v. ulutin =  .

Xis = , 7755; apparently not a sum. value, although a name of  is xissu, 7758. For , see s.v. bat, babar, balbar, bir, lax, par, slax, tam, u, ud, uta, utu, xal.

(Xu)u = , 2045; Sa. I. 10. The archaic sign was , prob. descriptive of a bird in flight (see TD. 33). The sign with values xu, musên = iccûru 'bird', 2053, passim. Note that  = amêlu 'man', 2050, prob. merely owing to the resemblance of the dial. word mutin = amêlu (q.v.) to musên =  'bird'. This seems to indicate a lisped pronunciation for the x = š (see above I. S IV. 1).  also = Bêl the god, 2051, only V. 44, 45c. Why? See espec. s.v. pa, paq =  and s.v. musên = .

Xu-u = , 4035; V. 39, 15 g = annu 'this', 4038, also with val. xê, q.v. This xu-val. is merely vowel harmony for xê, xî =  and is primarily the sign of the precativ. On , see s.v. xa, xê, xî, gan, gam.

Xu-u = š, 8639; V. 36, 37a = šerit 'ten', 8677. The word for 'ten' was a, u, xa, xu (see above I. S IV. 6). It is evident that xa, xu are fuller forms of a, u. On the elision of x, see I. S IV. 1. On š, see s.v. a, baru, bur, buzur, gê, giburu, giguru, xa, mun, ša, šil, šis, šu, u, umun, un.

Xub = , 2689;   = šumêlu 'left hand' (?); cf. gubu =  = šumêlu, 2684. In 2690,   = xuppiu, which seems to prove the guttural val. for . This shows also the guttural g (see I. S IV. 1).



Xu-ub = 𐎧𐎺𐎠, 2693; II. 27, 19 c. In 2697, 𐎧𐎺𐎠 = xatû, with val. tun, prob. 'overpower', Hwb. 295 b. I cannot explain. See for 𐎧𐎺𐎠, s.v. qup, kuru(?), tun.

Xu-ud (𐎧𐎺) = 𐎧𐎺, 5561; K. 40, IV. 1 = namâru 'shine', 5582, also with val. kun, prob. cognate (cf. x = k, I. S IV. 1). In 5617, 𐎧𐎺𐎧𐎺 = xud-xud = itanbutu ša kakkabê 'shine said of the stars'. The sign 𐎧𐎺 = primarily 'staff' (see s.v. garza = 𐎧𐎺𐎧𐎺), hence 𐎧𐎺 = 'shine' may have originated from the idea 'torch' = 'a lighted staff', an instance of special application(?). For 𐎧𐎺, cf. esp. s.v. kun and s.v. gar, xad, lu, pa, sig. ga.

Xu-xar, supposed original of xuxaru 'birdsnare', i.e. xu = 'bird' (𐎧𐎺) + xar (𐎧𐎺𐎧) = ecêru 'confine'. Why does Leander, II, state that there is no verb ecêru 'confine'? See Hwb. 122 a. Note 8549, 𐎧𐎺𐎧𐎺 𐎧𐎺𐎧𐎺 = xuxaru and see s.v. xar = 𐎧𐎺𐎧.

Xu-ul = 𐎧𐎺𐎠, 10884; Sb. 47. The sign had the form 𐎧𐎺 in Judea. I cannot explain its original meaning. That it had to do with 'joy' is evid. from the following equations: 10884-5 = xul = xadu 'rejoice'; 10886 = xidâtu 'joy'; 10888 = nigû 'play music on an instrument'; 10889 = rišu 'exult', Hwb. 607; 10890 = risâtu, also = asial (q.v.) 'joy'. For 𐎧𐎺𐎠, see s.v. bidarra, ukûš.

Xul = 𐎧𐎺𐎠, 9496; val. obtained from 𐎧𐎺𐎠 𐎧𐎺 = limnu 'evil', 9504. The sign is a comb. of 𐎧𐎺 = igi 'eye' + 𐎧𐎺 = ur = nakru 'hostile' (system, 48-9). Cf. K. 2022, col. II. 53: ur = 𐎧𐎺 = nakru, and note the foll. equations:

9497: 𐎧𐎺𐎠 = abâtu ša êni 'destroy, said of the eye' (a prob. reference to the evil eye). 9498 = xullu = ?; 9499 = xulû = ?; 9500 = qullulu 'desry, defame'; 9501 = lamânu 'do evil, be evil'; 9502 = limnu 'evil, passim'; 9503 = limettu 'evil' (noun); 9504 = limnu 'evil' (noun); 9505 = lapâtu ša êni 'overtum, said of the eye' (see

9497 = abātu ša êni and 9383 =  $\overline{\text{A}}\overline{\text{A}}\overline{\text{H}}$  = lapātu ša êni). 9506 = šalpu-tu 'misfortune'; 9507 = šulputu, syn. of above = 'destruction', Zb. 41-42.

There can be no doubt that the main meaning of  $\overline{\text{A}}\overline{\text{H}}$  is 'evil', i. e. 'that which is hostile ( $\overline{\text{H}}$ ) to the face' ( $\overline{\text{A}}$ ).

It is highly prob. that we have in xul 'joy' and xul 'evil' two words of diametrically opposed meaning which were orig. pronounced with different tones.

(Gis)-Xul-dub-ba = xulduppû, 9513; see for full discussion Prince, *AJSL*. XX. 174 ff. This word seems to indicate some sort of implement used in purifications. It was perh. originally the image of some goat or sheep-like animal which served as a scape-goat in the removal of sin.


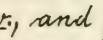
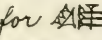
Xu-lux-xa = galātu 'terrify', IV. 26, 45-6a (Hrb. 197). Is this a comb. of xul 'evil' ( $\overline{\text{A}}\overline{\text{H}}$ ) + lux ( $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$ )?

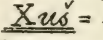
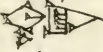


Xu-um =  $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$ , 11183; V. 16, 53 a. The sign was originally  $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$  = wave-lines and denoted 'fructification, growth' (*System*, 131). This is borne out by the foll. equations: 11186 = unnubu 'bear plentiful fruit' (cf. R. 20, xum = 'fruitful'); 11187 = uššubu 'spring up, said of a plant' (Zb. 28); 11188:  $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$   $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$  = both unnubu and uššubu (with no val.). For  $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$ , see s. v. ku, lum.

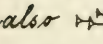
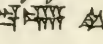
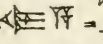
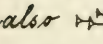
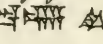
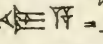
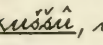
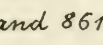
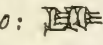
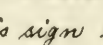
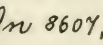
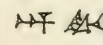
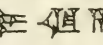
Xu-mu-un-si-ir = xumcîru 'wild boar', II. 19, 49b, cogn. with Arab.  $\text{سار}$ ; Hebr.  $\text{ג'ר}$ . In Thozny, 12, obv. 15, the Anun-nâki are compared to this animal, which perhaps typified strength. This word xumunsir is prob. a Sem. loanword in Sumerian. See Hommel, Längethiere, 301, rem. 2. Cf. s. v. kiš, piš =  $\overline{\text{A}}\overline{\text{A}}\overline{\text{A}}$ , which were the pure Sum. words for xumcîru.

Xu-un =  $\overline{\text{H}}$ , 10545; = našû ša êni 'lift up, said of the eyes'. The sign  $\overline{\text{H}}$  means 'large' and 'enclosure'. It is possible that the equation  $\overline{\text{H}}$  = 'raise the eyes' comes from the idea  $\overline{\text{H}}$  =

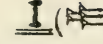
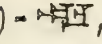
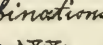
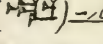
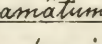
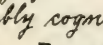
rubî 'great person', 10547. This expression 'raise the eyes' may indicate 'haughtiness'. I believe that xun is cogn. with ku (see x-k, I. § IV.1.). In II, see s.v. a, bu, gu, du, duru, êš, êgi, gi, qig, ku, mu, ša, še, ši, šur, tê, tu, tub, tug, tukul, tui, ub, umui, uš, xi, xid.

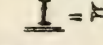
Xu-ur = , 8518; I. 19, 15 c. This is a var. of xur, xir = , q.v., and for , s.v. gur, xari, ir, kikkin, mur, ur.

Xuš = , 8547; val. obtained from the dem., MS: 99. The archaic sign was , i. e. =  +  'full of life, vigorous'. See s.v. alim, clim. Hence we have the foll. equations:

8599 = êžêgu 'be strong'; 8600 = igzu 'strong'; 8601 = xuššû; also    = xuššû, 8608, and 8609:    = xuššû, and 8610:    = xuššûtu 'a garment', all implying the idea 'strength'; cf. Hwb. 295 a: xuššû 'magnificent'. That this sign  has also the val. xuš, q.v., shows that in this case at least the r had a guttural value, but see I. § IV.1. In 8607,    = 'Nergal the war god', i. e. 'the strong god.'

## I.

I () = , 507; I. 39, 30 a. This is the same element which appears in inim, q.v. Cf. the vowel harmony in these combinations: i () - bi - bi = amâatum qabû 'speak a word', 656; i () - di - di = amâatum qabû, 748. In , see esp. s.v. inim and s.v. gu, qug, du, dug, inu, ni, ka, pir, pi, ra, su, gib, gu. This i is probably cogn. with ê = .

I = , 3975; Sc. 129. The sign was really the sign for



'five' (see s.v.  $\dot{i}$  =  $\text{𐎢}$ ), as it probably represented the five-fingered hand-power' (see s.v.  $\dot{s}u$  =  $\text{𐎢𐎠$  and  $\dot{a}$  =  $\text{𐎢𐎠𐎢}$ ), it was applied to the idea 'exalt'; cf. 3980:  $\dot{i}$  =  $\text{𐎢𐎠𐎢}$  'exalt'. In 3977 =  $\text{𐎢𐎠𐎢}$  'go forth'; 3981 =  $\text{𐎢𐎠𐎢}$  'pour out' (?); this is prob. a loan-value from  $\dot{e}$  =  $\text{𐎢𐎠𐎢}$ , q.v. In 3979 =  $\text{𐎢𐎠𐎢}$  'blind' (?), an idea which may be secondary to  $\dot{i}$  =  $\text{𐎢𐎠𐎢}$  'exalt', defining strength. In  $\text{𐎢𐎠𐎢}$ , see s.v.  $\text{mug}$ . Note that in IV. 13, rev. we find the equation  $\text{xe-i-i} = \text{lib-ri-ka-ma} = ?$ , but here the double  $\dot{i}$  must =  $\text{𐎢𐎠𐎢}$  'exalt' in spite of  $\text{librika-ma}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 5224; K. 40, II. 77 =  $\text{𐎢𐎠𐎢}$  'stone', other words for which are also  $\text{𐎢𐎠}$ ,  $\dot{c}i$ ,  $\dot{z}a$ , q.v. I cannot explain this  $\dot{i}$  as being cogn. with any other  $\dot{i}$ . Cf. s.v.  $\text{bar}$ ,  $\text{dag}$ ,  $\text{na}$ ,  $\dot{c}i$ ,  $\dot{z}a$  =  $\text{𐎢𐎠𐎢}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 5307; II. 39, 51c. This may be a short form of  $\text{ri} = \text{𐎢𐎠𐎢}$ , 5310. The sign means 'be full, overflow' primarily; hence =  $\text{𐎢𐎠𐎢}$  'oil'. See for  $\text{𐎢𐎠𐎢}$ , s.v.  $\text{dig}$ ,  $\text{ili}$ ,  $\text{li}$ ,  $\text{nē}$ ,  $\text{ni}$  (exp.),  $\text{zāl}$ ,  $\text{zalli}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 10223; with  $\text{𐎢𐎠𐎢}$ , 80, 11-12, 9, rev. col. III. 17 = 'river god'. This is, I believe, short for  $\text{id} = \text{𐎢𐎠𐎢}$  =  $\text{𐎢𐎠𐎢}$  'river' (see s.v.  $\dot{i}$  =  $\text{𐎢𐎠𐎢}$ ). The sign  $\text{𐎢𐎠𐎢}$  is  $\text{𐎢𐎠}$  inside of  $\text{𐎢𐎠𐎢}$ , i.e. 'an enclosure for running' = a river. Cf. Germ.  $\text{Rinnsal}$  and note  $\text{gur} = \text{𐎢𐎠𐎢}$  'course, run'. In  $\text{𐎢𐎠𐎢}$ , see s.v.  $\text{tu}$ ,  $\text{tur}$ ,  $\text{zikum}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 11647; so Brünnow, short for  $\text{id}$ . This sign comb. simply means 'water-course' =  $\text{𐎢𐎠}$  +  $\text{𐎢𐎠𐎢}$ . See s.v.  $\text{id} = \text{𐎢𐎠𐎢}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 11208; the comb. is  $\text{𐎢𐎠𐎢}$   $\text{𐎢𐎠𐎢}$ , so that it is doubtful whether  $\dot{i}$  does not belong to  $\text{𐎢𐎠𐎢}$ . See  $\dot{i}$  =  $\text{𐎢𐎠𐎢}$ . The sign  $\text{𐎢𐎠𐎢}$  is a doubled  $\text{dax} = \text{𐎢𐎠𐎢}$  'destroy'. Cf. 11209 =  $\text{𐎢𐎠𐎢}$  'disturb', syn. of  $\text{dalāxu}$  = 'disturb water' especially. In 11211,  $\text{𐎢𐎠𐎢}$  =  $\text{𐎢𐎠𐎢}$  = ?

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 6545;  $\Sigma$  K. II. 306;  $\Sigma$  A. I. 8 ff, 188. This is an abbrev. of  $\text{id} = \text{𐎢𐎠𐎢}$ , q.v. and see s.v.  $\dot{a}$ ,  $\dot{a}i$  =  $\text{𐎢𐎠𐎢}$ .

$\dot{I}$  =  $\text{𐎢𐎠𐎢}$ , 12190;  $\Sigma$  K. II. 306 note;  $\Sigma$  A. I. 8. This is simply 'five' like  $\dot{i}$  =  $\text{𐎢𐎠𐎢}$ ;  $\text{𐎢𐎠𐎢}$  =  $\text{𐎢𐎠𐎢}$  'five' and  $\text{𐎢𐎠𐎢}$ , firm. form of 'five', 12192, 12193.

𐤀 also = abnu 'stone', 12191, a pun on i = 𐤁, q.v. See s.v. a, ia = 𐤀. In 12195 𐤀 𐤀 𐤀 = the Igigi, q.v.


Ia = 𐤀, 12190, see s.v. a, i = 𐤀.
















Ib (i-ib) = 𐤁𐤁, 4952; Sc. 3, II, 13-16. The archaic sign was 𐤁𐤁, TD. 310, 311, which I cannot explain. Note the foll. equations: 4954 = agāqu 'be angry'; 4958 = qablu 'strife'; 4959 = nuggatu 'wrath'; 4961 = uggatu 'wrath'. It seems prob. from this that this ib-word meant 'fierceness, anger', but there is another ib = 𐤁𐤁, which is a purely grammatical element (see above II. 5. 26), which is prob. not a cogn. of ib = 'force'. Here it should be noted that 𐤁𐤁 = tibū 'approach with violence', 4960, only once, but in Kroy 30: ib-bi = aggiš 'angrily, fiercely', which seems to support my theory about this word. I connect the grammatical element ib with the suffix -ib = Sem. šū 'his' and also with ib = atta 'thou', 4955.






Ib = 𐤁𐤁, 10477; only in Sem.; see just below.








Ib-bi = 𐤁𐤁𐤁, 10477; Sb. 221 = tupugtu 'quarter of the horizon' or 'sky'. Hence = the god Ninit (q.v.) = 𐤀𐤁 𐤁𐤁, 10479, while the god Iru = 𐤁𐤁 = uraš, 10480. This ib = 𐤁𐤁 is prob. etym. connected with ib = 𐤁𐤁 'quarter of the sky', q.v. and for 𐤁𐤁, see s.v. dara, daru, uraš.





I-bi-la = 𐤁𐤁 𐤁𐤁, 4117; Sb. 307 = aplu 'son'. Note that nam-ibila = aplūtu 'sonship', II, 9, 62 c. The signs 𐤁𐤁 𐤁𐤁 = māru 'son', 4119; = šumu 'son', 4120; = šixru 'little', 4121. The question is whether aplu is a loanword from ibila or vice versa. aplu can hardly = Heb. 𐤀𐤁𐤁. Jans. thinks aplu is from a stem apālu 'correspond to' = 'entsprechen' and he refers to šumu = 'name', and šumu 'son'. Note here the quasi-translation Ἀντίπατρος of a Phoen. unvowelled name = š-mu = šumu 'son' (?). I cannot explain the problem, but I believe that ibila is the orig. word and contains the element i = a 'water, semen hominis.'





I-bi-ra = , 812; II. 7, 34g = damkarn 'merchant'. See HT:214, n. 70. Why? I cannot explain.









Id (*i-id*) =     , 7803; I. 23, 32 c. The comb. probably means 'the moon-god šin' (see 7804). At any rate, the equations which follow are all attributes of that deity. 7804: id = ibbu 'shining'; 7805: id = êllu 'shining'; 7806: id = namru 'bright, shining'. All these words are connected with 'shine' from  = 'day, sun' +     - nan-naru 'luminary', 6454. Cf. 6455:     = 'šin'. See s.v. še = .


































Id = , 11322; Sa. VI. 25. This is plainly a loanword in Sum. for Sem. idu 'hand'  with confusion of  = a and  = a. On a =  see s.v. a, but, dur, duru, ê, mê.

Id (*i-id*) =  , 11646; II. 56, 26 c. This is the full form of *i* =  , q.v. The comb. means nâru 'river', 11647, *passim*. The signs mean 'water-course' ( + ); cf. Germ. Rinnsal and see esp. s.v. *i* = .


Id =  , 6544; only in Sem. MS. 408 and *passim*. It is plainly a Sem. loan-val. from  = idu 'hand', 6548, *passim*. See also id = .

Id (*i-id*) =  , 10216; 80, 11-12, 9 rev. col. III. Cf. id =  , of which this is but a variant.

Id =   , 11689; a doubtful value; cf. ZK. II. 306, n. 1; Sfg. 65. If the val. is correct, it is merely an extension of id = , q.v. On   see s.v. ai =  .

I-de =                   , 4003; dial. for igi = . Note the foll. equations: 4004 = ênu 'eye'; 4005 = maxru 'front'; 4006 = naplusu 'see'; 4007 = pañnu 'face'; 4008 = qutru (           ) 'smoke, incense' (?). See s.v. igi = .

I-de-ku 'in this moment'. It is an E.S. form for igi-ku-inanna 'now'. See II. 13, rev. 40, *suppl.*, Hzozny, 28; also R. 123, obv. 20f; rev. 5f and Fragm. 7f.

I-dib (bu) (with  = dib) = qubê 'speech', IV. 10, rev. 1; 4029 *pass.*



The comb. means 'seizing' (𐤇𐤍) + i = inim = 𐤍𐤅 'speech'. Note s.v. i-lu = 𐤍𐤇𐤍.

I-di-ig-na = 𐤇𐤍𐤇𐤍𐤍, 1876; = Diglat 'the Tigris'. The signs mean 'that which cuts (𐤍) the banks (𐤍𐤇) with power' (𐤍). See esp. s.v. dalla. The Sum. word Idigna, Idignu seems to mean 'the river' (id = 𐤍𐤇) + igna, ignu = ?

I-di-ig-nu = 𐤇𐤍𐤇𐤍𐤍, 1877; V.22, 30r. A var. of Idigna; q.v. See s.v. dalla.

I-di-im = 𐤇𐤍, 1480; V.30, 44g. See esp. s.v. édim = 𐤇𐤍 for meanings. The id here is prob. conn. with id = 𐤍𐤇 'river'. The sign 𐤇𐤍 means primarily 'open, cut through.' On 𐤇𐤍, see s.v. bad, battu, banšur, édim, naḡbu, sumun, sun, til, nî, zu.

Ig or ig (i-ig) = 𐤇𐤍, 2235; Sa. V.4. See s.v. gal = 𐤇𐤍. The val. ig seems to be used only in Sem. The Sem. word iqqu means 'door' (Jens. KB. III. 1, 34, rem.8). Did iqqu give the val. ig to 𐤇𐤍? See s.v. giš-gal = 𐤇𐤍𐤍 and gal = 𐤇𐤍.

Ig = 𐤇𐤍, 11944; ZA. I.12; ZK. II. 32b, note. This is doubtful. It may be a short form of nig = 𐤇𐤍. For 𐤇𐤍, see s.v. ag, ga, gar, limnu, mû, nî, nig, nin, ninni, nîṭâ, &c.

I-gi = 𐤇𐤍, 4006; Sa. 6, 9b. The sign is igi-gumu, 7005, i.e. 𐤇𐤍 twice. Hence, this igi = 𐤇𐤍 belongs here. On 𐤇𐤍 see esp. s.v. si, sig.

I-gi = 𐤇𐤍, 9260; Sa. 6, 8b. The ES. form is ide, q.v. The primitive meaning of the sign is 'eye', hence 'face, front' and hence the foll. equations: 9273: igi, idê = imî 'eye', passim; 9270: igi = xulbatu = ?; 9276: igi, idê = maxru 'front, before'; 9281: igi, idê = pânu 'face', passim. These meanings are all clear. Note, however, that 𐤇𐤍, without val., has the foll. meanings: 9267 = amâru 'see'; cf. 9295: 𐤇𐤍𐤍 = amâru and naplusu 'see', natural meanings from idea 'eye'. See s.v. igi-bar. 9268 = diglu 'looking', Hwb. 210-211; 9269 = êkicu or skêcu, doubt-

ful. 9271 = ilu ša napirari, only Sc. 3, 13; a metaphor implying an all seeing god. 9272 = idu 'hand', prob. an error for innu 'eye'; only IV.29, 45c. 9274 = erzitu 'earth', only IV.15, 58b. 9275 = mātu 'land'; cf. 9377:  $\llcorner$   $\llcorner$   $\llcorner$  = mātu ilītu 'high land'. This must come from the idea 'face' - 'surface' (?). 9278 = napāšu 'breathe'; 9279 = napištu 'life'. This is a very vivid phonetic association with gi =  $\text{𒄀}$  = napištu 'life' (ši =  $\llcorner$  = gi); 9280 = naplusu 'see', to be compared with  $\llcorner$  = amāru (see above this paragraph). 9282 = pannu, a var. of pānu 'face'. 9283 = šēpu 'foot'; a prob. sign confusion with  $\text{𒄀}$ . 9284 = ši 'she, this one' (fem.), a phonetic equation; ši =  $\llcorner$ . Hence we have 9285 = šuwatu 'that one'. 9286 = uznu 'ear'; an error for  $\llcorner$  = nignu. 9287 = the numeral 'one thousand', i. e.  $\llcorner$  = 10 +  $\llcorner$  = 100, Ali. 38.

The sign was originally  $\llcorner$ , a pictograph of the eye. In  $\llcorner$ , see s.v. bad, bax, igû, ini, lit, mad, maxax, ši. Note the foll. combinations with igi.

Igi-bar =  $\llcorner$   $\llcorner$ , 9295; amāru 'see'; 9296 = barû 'look'; 9297 = naplusu 'see'. This comb. means 'to distinguish (bar) with the eye' (igi).




Igi-du =  $\llcorner$   $\llcorner$ , 9336 = âlik maxi 'one who goes in front, a forerunner', from igi 'front' and du = alâku.



Igi-gal ( $\llcorner$   $\llcorner$ ) 'one who has (gal) an eye', hence mudû 'wise', 9306 (?). See Jens. KB. VI.1, 460.



Igi-gar-ra-su 'a sort of garment' (hanging in front?), perhaps an 'apron', R. 5.

( $\text{𒄀}$ ) I-gi-gi =  $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$ , 3998. In E.S. also  $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$ , IV.23, 15b. The syn. was  $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$   $\text{𒄀}$ . The word is a composition of i = nâidu 'exalted' + gi-gi = târu 'turn', i. e. 'the ever returning great ones'. These spirits were prob. 'the white clouds' (see Hrozy 87). It is not likely that Jens. was right in ZA. I. 7 ff in his theory that i-gi-gi meant 'i' five' =  $\text{𒄀}$  + gi 'one' + gi 'one' = 'seven', as 'seven' is not expressed thus elsewhere (Leander, 24). Cf. s.v. Anunnâki.



The Sumerian word i-gi seems to mean 'the turner'; viz., i = abstract prefix + gi = 'turn'.




Igi-lal = ; 9388 = amâru 'see', i. e. 'be full (lal) of eye (igi). The same comb. means natalû 'sleep', 9398; a natural development from the idea 'be full of eye', i. e. 'be heavy eyed'. In 9393:   = xâtu ša duppi 'make a careful examination of a clay tablet', an operation which certainly requires the observer to be 'full of eye'.






I-gi-sa =  , 9384; II. 39, 58c (ZA I. 59, note). This = igišû 'a gift' (?).




I-gu-u = ; 9260; Sa. II. 8 = i-gu-u. See esp. s.v. igi and for , s.v. bad, ba, ini, lit, mad, maxar, ši.

I-gub, supposed original of the Sem. igubbi, 'clear water purification', i. e. i = a + gub.






Iq = , 2285; Sa. I. 4; a variant of iq = , q. v.

Il =  , 4847; Sb. 227 = kahasiga - ? . The archaic sign was , TD. 315 (?).

Il =   =  , 6143; Sb. 1, II. 10, var. (I. 38, 66 g). The arch. sign was , TD. 105, which I cannot explain. The word and sign undoubtedly mean 'lift up, raise'. Cf. the foll. equations:

6144 = arâqu 'seize', no ideogr. is ilil = . Arâqu is applied here to  in the sense of 'lift, raise, seize'. 6145 = âcû 'go forth', only in Shaph. 'cause to go forth', also from idea 'lift up, take away', cf. French enlever 'take away'. 6146 = êlû 'go up'; prob. by a mnemonic pun; il from Sem. êlû. 6148 = našû 'lift up', regular meaning, passim. Hence, 6149 = niššû 'raising' (subst.). 6150 = padû 'loosen, set free, lift up'. 6151 = šaqû 'be high', regular meaning. On , see s.v. ga, gil, gur, quru, du, duš(š)u, ili.

Ila occurs only II. 14, 6e = ?

I-li = ; Sa. I. 20 also = il in Sem. Spg. 61, no. 8. I cannot explain why ili = . Note that li also = , q. v. according to AL. n. 144,   = ilû = 'god'. This val. also is found in Assyrian,



cf. be - = be-ili 'my lord.' The orig. meaning of was 'plenty, oil.' See for , s.v. dig, i, li, né, ni, galli, gal. Note that = ili, 5356, cf. also s.v. galgal = .

I-li = , 6142; Sb. 1, II. 10. See esp. s.v. il = and s.v. ga, gil, gur, guru, du, duš(s)u.

I-lim ( ) = , 12216, I. 37, 266 = 'nine', i. e. i = 'fire' (see i - ) + lim = 'four'; hence ilim = 'nine'. See Intro. I. S. IV. 6.

Ib-lad ( ) = , 4465; Sb. 79 = il-lat 'battle-power' (Zb. 5, n. 1); also Sb. 79. The sign means 'opening or road of () the land' (). Illad is of course a loan-value in Sem. from Sem. illatu.

Ib-lil ( ) = , 10033, I. 37, 21 a. This = Bil, 10037, whose number was 50 = . Also = Ca, 10038. The Greek form of Illil was Ἰλλίρος which proves the reading illil for the god-name. On , see s.v. bur-ja, ninnu, kingusilla.

I-lu = , 423; Sa. II. 17; a Sem. loan-value from ilu 'god'. See Zb. 103, 46.

I-lu = , 4020; = qubê 'speech'. See s.v. i-dib.

Im = , 4916; II. 27, 17c. The sign is + . Note the name araqub-šissik, 4915. Note the archaic form 'go into, enter, proceed', TD. 305. Hence the foll. equations: = rabû, only in form itabi, IV. 28, 25 b, 'proceed in growth.' 4821: im = šanû 'double'. 4822: = šulu 'cause to go up'. 4825: = tibû 'dip'. 4826: = tibû. 4827: = napâqu, connected with idea 'dip'. The meanings 'grow great, bring up, dip' are prob. developments from idea 'proceed, enter'. For , see s.v. kabar, rim.

Im = , 8950; Sa. 5, III. 6. The sign orig. meant 'storm-wind'. is really one of the chief signs for 'quarter of the heaven'. Cf. s.v. ub = , and see System, 175. Hence = 'everything comm. with storms and the elements'. Note the foll. equations:

8356: imi = âxu 'fire-pot'; 8358: im = bêlûtu 'lordship'; cf. im-na = bêlûtu, HT: Gy. 37. 8359 = tîtu 'mud'; cf. below = tîniuru. 8360: imi = duppu 'clay-tablet', i.e. an object made of mud. From duppu comes the equation 𐎶𐎵 = egirtu 'letter', Str. 2163. 8363: imi = ucitu 'earth'. 8369: imi = šâru 'wind'; also with val. tu, 8370. 8371: imi = šamû 'violent storm'. 8374: imi = zunu, only Sc. 290 = 'rain of a violent character'. Note that in 8372, 𐎶𐎵 = tîniuru 'an oven made of hardened clay'; also 8459: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 = tîniuru.

The development of meanings from the original idea is clear, i.e. 'storm wind, rain, mud' and objects made of clay or mud. 𐎶𐎵 also = pašâqu 'construct', 8364. This comes from the idea 'clay' which was the chief building material. 8365 = palâxu 'fear', from idea 'storm'. 8366 = ni = palûxtu 'fear' (noun). 8367 = ni = Rammânu 'the storm-god'; 𐎶𐎵 = 'self-Rammânu', I. 5, nr. XVI, II, 11, is a pun on Rammân. On 𐎶𐎵, see s.v. en-ni (cogn. with im), imi, mêr, muru, ni, šar, tu. The values im, imi are evidently cogn. with E.S. mer = 𐎶𐎵, q.v.; viz., im = \*mi = mer.

Im = 𐎶𐎵, 4736; HT: 164, Σb. 83, ΣA.I. 8-9, HAS. 36, n. 3. This is a var. of am, êm = 𐎶𐎵, q.v. and s.v. aka, ag for full discussion.

Im-ba-ri = 𐎶𐎵 𐎶𐎵 𐎶𐎵, 8350, 'šâru wind'; imbaru, loanword = 'storm'. This is the same as 𐎶𐎵 𐎶𐎵, 8477 = imbaru 'storm'; zû 'violent storm', 8478; kub(tu) 'heavy storm', 8476. Im = 𐎶𐎵, of course, = 'wind' and bari, acc. Hwb. 79b, = axû 'hostile'. Can this perhaps be associated with axu 'jackal', indicating the idea 'howl', i.e. 'howling wind'?

Im-xul = 𐎶𐎵 𐎶𐎵, 8481; imxullu 'evil wind'; im 'wind' + xul (𐎶𐎵) = 'evil', q.v.

I-mi = 𐎶𐎵, 8349. Sc. 288. Full discussion s.v. im = 𐎶𐎵, q.v. and s.v. enni (cogn. with im, imi) mêr, muru, ni, šar, tu.

I-mi-na = 𐎶𐎵, 12200. I. 37, 26b. The sign = siba 'seven', 12206; sibi, 12207; sibit, 12208; sibitti, 12209. See also s.v. šisinna = 𐎶𐎵, and Intr.

I. S. IV. 6 Note that *i* = 'five'; *min* = 'two'; hence *iminnu* = 'seven'.

*Im-ma* = 𐎠𐎢𐎡, 826; *çimma* 'thirst', 827; *çimû* 'to thirst', 828. The sign means 'heat in the mouth' = 𐎠 + 𐎢𐎡.

*Im-mar-tu* = *mâl Amuru*, II. 29, 48 'the west-land'. I believe that this comb. means 'the direction (𐎠𐎢𐎡) of sunset' (𐎠𐎢𐎡), i.e., *mar* is dial. for *gar* = 𐎡 'make' comb. with *tu* = *erêbu* 'set', said of the sun. This is doubtful. I read the Sem. equivalent *amuru* and not *axuru* (see Prince, J.B.L. 1905).

*Im-me-li* = 𐎠𐎢𐎡, 867; V. 30, 25g; 874 = *šikru* 'intoxicating beverage'; 875 = *šikru šatû* 'drink intoxicating beverage'. The sign means 'water (𐎠) in the mouth' (𐎠𐎢𐎡). Hence we have also 𐎠𐎢𐎡 = *lê'u* 'sip', 870; *lâšû* 'sip, lap', 871. 872 = *šaqû* 'give to drink'; 873 = *šatû* 'drink'.

*Im-ri-a* = 𐎠𐎢𐎡 𐎠𐎢𐎡, 8396 = *dintu* 'tear'; 8398 = *rišumtu* 'marshy land'. This is conn. with *im* = *têtu* 'mud' and *gunnu* 'storm-rain'.

*Im-ri-ge* (𐎠𐎢𐎡) = *imriqqû* 'a wind', Leander, 24. Note that 𐎠𐎢𐎡 𐎠𐎢𐎡 = *çiq šari* 'onslaught of the wind, tornado'. This *imriqe* is simply *im-ri* with the gen. sfx. *ge* = 𐎠𐎢𐎡.


*Im-tuk* = 𐎠𐎢𐎡 𐎠𐎢𐎡, 8493; *gašru* 'powerful'; *nâ'idu* 'exalted', 8494; *palâxu* 'fear', 8495. The comb. = 'having (*tuk*) strength' (𐎠𐎢𐎡).



*Im* = 𐎠𐎢𐎡, 4224; Sb. 2, 5-6. The sign is doubtful, but it probably means 'enclosure'; cf. *in* in *in gar* = 𐎠𐎢𐎡 𐎠𐎢𐎡, and note the foll. equations.





4225 = *lubašû* 'garment'; 4226 = *lubašû* 'garment'; 4227 = *in* = *piltu* 'sort of garment'; 4228: *in* = *piltu*, fem. of *piltu*; 4229 = *sili* = ?. All these meanings are in accord with the idea 'envelope, covering'. Cf. for 𐎠𐎢𐎡 s.v. *ini*.













*In* seems to = 𐎠𐎢𐎡 in 𐎠𐎢𐎡 𐎠𐎢𐎡, 6237; V. 42, 56g. The comb. means undoubtedly 'house of bricks'; dialectic *id-mar*, V. 11, 50 r. Note the foll. equations: 6271 = *abâru* 'be strong, strength'; 6272 = *lânu* = syn. *pântu* 'side', an idea which is connected with 'strength'; cf. s.v. *a* = 𐎠𐎢𐎡. 6273 =












pišātu 'governorship', from pišū 'hold, comprise'. 6274 = igaru 'wall'; 6275 = ugaru (?) 'field'. Or seems to be the original of e =  'house', q.v. and also s.v. lib.




I-ni = , 4223; Sa. 3, 10. Full form of in = , q.v.




I-ni = , 4261; this is an error for i-de = , ES. for igi = , q.v. On  see s.v. bad, bar, igi, igû, lib, mad, maxar, ši.

Inim = , 508; Sa. II. 36. Note i = . This combination inim means simply 'to lift up speech' (i 'speech' + nim 'high'). Cf. 518: inim = amātu 'word', the dial. form of which is e-ne-em (); see s.v. enim = . There can be no doubt that    was read inim-inim-ma = 'šiptu' 'incantation', 589. On the other hand, in II.40, 30 c, we find    , 'name of a magic stone', given in the Assy. col. as ka-ka-ma-bi, but it is not certain that this was meant to be a phonetic reading. On , see s.v. gu, gug, du, dug, i, inu, ni, ka, kir, pi, ra, su, zil, zu.

In-nu =    , 4231; V. 42, 18 g = tibnu 'straw'. This in = 'cover' = , q.v.

I-nu = , 509; II. 39, 15 g. See s.v. inim and i = . Here again we have the i(u) = 'speech, utterance', prob. conn. with ê =  'go forth'. Cf. en = .

Iru = , 8519; V. 22, 51 g = kirbu 'midst'. See xir, xar, xur and esp. s.v. xar = , s.v. ir = kirbu. See s.v. gur =  for sign-meaning and s.v. xari, kirkir, mur, ur.

Iru = , 11603: The signs simply mean 'water () of the eye' (). Note the equations: 11605 = bakû 'weep', values ê, ir. 11606 = bikû-tû 'weeping' = ir. 11607 = garânu and 11608 = qirânu 'cry of woe' from garâru 'run, said of tears'. 11609 = dimtû 'tear'; vals. ê, ir. 11610 = xubbu, prob. 'flood of tears'; xubbu = 'well, spring' = tulbur, q.v. 11611 = ir = kalu (ES.) = ? 11612 = madânu 'howl'. 11613 = isiû = missatu 'cry

of woe'. 11614 = nazzalu - isiš - 'idem'. 11616 = çixtu - isiš 'cry of woe'.  
 11617 = siğû 'penitential song' (?). 11618 = takribtu = er 'prayer, passion'.  
 11619 = tanixu 'howl of woe'. 11620 = er = taçimtu 'lamentation'. 11621 =  
er = unimiu 'prayer for mercy'. 11622 = uninim = 'idem'. All these words  
 are clearly conn. with the idea 'weeping'. On  $\text{𐎠} \text{𐎡}$ , see s.v. er, is, is  
 and s.v. isiš.

Ir =  $\text{𐎠} \text{𐎡}$ , 5378; usually a fem. val. only. See s.v. er =  $\text{𐎠} \text{𐎡}$ . We do  
 find the post position -ir 'unto' (cogn. with ra) in such forms as lugal-  
a-ni-ir 'unto his king', I.2, nr. III.2; I.3, X.1,6. See s.v. ra =  $\text{𐎠} \text{𐎡}$ .

I-si =  $\text{𐎠} \text{𐎡}$ , 5078; II.32, 42. a var. of i-šî =  $\text{𐎠} \text{𐎡}$ , q.v.

I-si =  $\text{𐎠} \text{𐎡}$ , 8951;  $\text{𐎠} \text{𐎡}$   $\text{𐎠} \text{𐎡}$  = i-si-mu. This must be cogn.  
 with si =  $\text{𐎠} \text{𐎡}$  = mahu 'fill', hence i-si 'fill with water' (i-a). The sign  
 $\text{𐎠} \text{𐎡}$  means 'pour out, inundate'; cf. esp. s.v. gul and s.v. si, sun. See  
 just below s.v. isimiu.

I-si-mu =  $\text{𐎠} \text{𐎡}$   $\text{𐎠} \text{𐎡}$ , 8963; çigpu 'kernel, stalk of a plant'. Note  
 that isi ( $\text{𐎠} \text{𐎡}$ ) = 'fill with water' = mu ( $\text{𐎠} \text{𐎡}$ ) means 'watering w/  
 plant'. See s.v. gul, isi, si, sun.

I-si-is =  $\text{𐎠} \text{𐎡}$   $\text{𐎠} \text{𐎡}$ , 11604; V.22, 13 e = missatu 'cry of woe'; çixtu 'plaint'.  
 See s.v. ir =  $\text{𐎠} \text{𐎡}$ , of which word isiš is, of course, a reduplicated cogn.  
 (n = siš). Cf. isiš =  $\text{𐎠} \text{𐎡}$ . The signs  $\text{𐎠} \text{𐎡}$  = 'water of the eye'.

I-si-is =  $\text{𐎠} \text{𐎡}$ , 11711; V.22, 51 e: 11712 = baku 'weep'. 11714 = missatu  
 'cry of woe'. 11715 = rabacu 'lie down', pers. conn. here with the idea  
 of rabicu 'the lurking demon which shrieked' = baku, cf. the modern  
 Celtic Banshee. 11716 = ra(tabu) 'moisten'. 11717 = çixtu 'plaint'.  
 All these ideas are derived from the sign-meaning which is simply  
 $\text{𐎠} \text{𐎡}$  +  $\text{𐎠} \text{𐎡}$  'water of the eye'. The val. isiš is not given to any of the  
 preceding words, but it no doubt belonged with any one of them.  
 See isiš =  $\text{𐎠} \text{𐎡}$ .

I-šî =  $\text{𐎠} \text{𐎡}$ , 5082; K.101, rev. 13 = baku 'weep', an evid. phonetic

false association of  $\text{𐎗𐎗}$  with  $\text{𐎗.𐎗} = \text{er, eš, isis}$ . This sign  $\text{𐎗𐎗}$  was  $\text{𐎗𐎗}$  archaically, TD. 97. Its primary meaning was 'dust', of  $\text{𐎗𐎗} = \text{ēpiru}$  'dust', 5083;  $\text{ēpiru}$  'dust', 5084, both with val. saxar, q.v. The equation  $\text{𐎗𐎗} = \text{isi} = \text{šadū}$  'mountain', 5086, comes from idea 'dust'. On  $\text{𐎗𐎗}$ , see s.v. isi, mil, saxar.

$\text{I-šī} = \text{𐎗𐎗𐎗𐎗}$ , 10861; III. 70, 193. Prob. the sign = 'a setting ( $\text{𐎗} = \text{𐎗}$ ) star' ( $\text{𐎗𐎗𐎗𐎗}$ )? Cf. s.v. suxul, sulgar, šuxub.

$\text{I-šī-ib} = \text{𐎗}$ , 10352; Sb. 139. This is really šib =  $\text{𐎗}$ , with the abstract pref. i- (see Introd. I. § II. 4). The syllable šib may have come from dem. asāpu 'conjure' and have been applied in Sum. as we see it in later times. The real value of  $\text{𐎗}$  seems to be me (note the sign-name mi-mû). The orig. meaning of  $\text{𐎗}$  was zikaru 'man', II. 7, 10 c, and it was prob. applied later to 'the priest' as the man par excellence. Note the foll. equations:

10357 = ali 'where', prob. with val. isib. This is a Sem. transposition of some earlier Sum. meaning perhaps a-li = a-gub 'purification of water', a part of a priest's duty, which word a-gub = a-li became phonetically applied to the purely Sem. ali 'where'. 10359 = asāpu 'enchanter' ( $\text{𐎗𐎗𐎗}$ ). 10364 = ēllu 'shining, pure' from idea 'enchanter, purifier'. 10368 = isibbu 'enchanter', prob. readaptation of the Sum. form of asāpu = isib. Note isibbitu 'priesthood' in Semitic. 10374 = parcu 'ordinance'; cf. garza =  $\text{𐎗𐎗𐎗}$ . This idea was, of course, borrowed from the conception of the 'law-giving priest'. 10375 = pašišu 'one who anoints', a function of a priest. 10379 = šiptu 'incantation'. 10376 = ramku 'a sort of priest' (Hwb. 6236). See for  $\text{𐎗}$ , s.v. šib, me, men, mû.

$\text{Iš-šē-bu} = \text{𐎗𐎗𐎗}$ , 11886; V. 30, 5 a = šarru 'king'. I can only explain this equation by supposing that  $\text{𐎗𐎗𐎗} =$  a very large numeral, i. e.  $3 \times 60 = 180 + 30 = 210$  (?). The king was conceived of as being the commander of a large body of troops.



I-šū-nu-n-gal = 𒌦 𒌶 𒌵 𒌶 𒌵 𒌶, 11667; II.50, 10c. The signs mean the shining (𒌶) river' (𒌶 𒌵). Note the Sem. equivalent iturungal which is simply išuru-enganal with š for š (see Introd. I. §IV. 1). The word means 'the great (gal) ituru, išuru'. Ituru, išuru may mean 'river (i) which penetrates' (= tu, tur). The form išuru-enganal with enganal is a quite evid. popular etymology; viz., enganal 'great lord', for išuru-enganal with intercalated n = iturungal.








Ištēn the Sem. word for 'one' is not of Sum. origin for āš- 'one' and tan the suffix after the numerals. It is a pure Sem. word occurring in Hebrew 𐤀𐤓𐤕 and, furthermore, showing a fem. form ištīat in Hammurabi XI. 6 which seems to make a Sum. origin impossible.




(𒌶) I-šum = 𒌶 𒌶 𒌶 𒌶, 3998; AL<sup>3</sup>. 88, III. 66, obv. 8 b; rev. 10 a. This god-name seems to mean i = nā'idu 'exalted' + šum = 𒌶 𒌶 = tabāxu 'slay, slaughter'. See Jena. KB. VI. 1, 478 and 527.




I-ti = 𒌶 𒌶, 966; Sb. 86, var. The usual form was itu = arū 'month',





I-ti = 𒌶 𒌶, 969; Sb. 87, var. This sign is simply a var. of 𒌶 𒌶.





I ti = 𒌶 𒌶, 9426; ZK. I. 303, n. 4. The value iti is not sure. If it existed, it was Sem. from 𒌶 𒌶 𒌶 = ittu, 9429. The sign means 'perceive with the eye, grasp, understand'. Hence = 9427, abarakku 'sree' = Hebr. 𐤀𐤓𐤕𐤀 'viceroys' from Egyptian (?). 9428: 𒌶 𒌶 𒌶 = barū 'see'. The word ittu occurs in the ana ittišū series, HT. 45 ff, containing phrases interpreting Old Babylonian law. This is prob. the prep. itti 'with', used with 𒌶 𒌶 𒌶 by association with ittu 'sign, omen, miracle' = Hebr. 𐤀𐤓𐤕. 9430 = kašāpu 'conjure' (?); 'perceive magically' (?). 9437 = takittu = ? 9432 = tukultu 'aid'; cf. 𒌶 𒌶 𒌶 𒌶 'taking (𒌶) sight' = tukultu, 9434. All these meanings seem to be conn. with the idea 'seeing, having regard to.' This iti has nothing to do with iti, itu 'month'.

I-tu = , 966, Sb. 86 = arxu 'month' and 940  = arxu 'month'. Cf. 941 = cit arxi 'the going out of the month.' The sign =  'thirty' +  = at 'day' = archaic  (see System, 79). This word itu, iti is most interesting, as we have the pronunciation confirmed by the Greek gloss form αιδω (see Leander, 32). à propos of this, the form αιδω is a fair proof that the Greek diphthong ai was not in the later period pronounced â-i as is now taught in our American colleges, but rather ê, e or an obscured i. The sound of i =  in Sum. was certainly very near our î, ï. I believe that the word itu meant 'the waxing (i = e = at ) and the waning (tu = erêbu), i. e. of the moon, hence 'a month'. As to the month names, see Muss-Arnolt, Assyro-Babylonian Months, and for a separate set of names, Radau, Early Babylon. History, p. 306.






I-tuk, supposed original for Sem. itukku 'powerful' (i = exalted' and tuk 'be'). Note   ; im = puluxtu 'fear' and lig-ga 'strong'.



Ix = , 5698; Sa. 3. 1. For sign, cf. s.v. giš, miš. The val. ix is established; cf. ix-xi = igaru 'wall', 5709, and see i-xi, 3989 = amartu ša irši, amartu ša kussê 'side of a bed, chair' and cf. 5710: giš-ix-xi-gu-xa = amartu 'side of a chair'. It is prob. that this word ix-xi, which had to be represented by the wood sign =  = 'strength' = 'wall', first gave the val. ix to this sign. On the other hand, ix may be a deliberate shortening for giš. Ix, ix, are common Sem. values. On , see s.v. giš, geš, miš.

I-xi = , 4569; Sa. II. 32. This clearly means 'fire'; cf. ixi =  . On , see s.v. bil, bi, dê, igû, kum, lam, nê, ni, piš, pi, usai, xax.













I-xi =  , 4692; 82, 8-16, 1, rev. 21; 9400 = isâtu 'fire'. 9410 = pêntu 'coal'. The signs   mean 'place of fire'; cf. s.v.

*abni, qibil, gunni, dinig, kušlug, mël, munu, nê, nimur, ŷi.* Can there be any connection other than a mnemonic one between *ixi* and Sem. *išâtu* 'fire'? I think not.


*Ixin* = , System, 107; so in Judea = *isinnu*. The sign was  and ; cf. s.v. *kes* = . The original meaning of the sign  was 'park, enclosure'.








*I-xu-u* = , 4570; Sa. II. 32, var.; a var. of *i-xi* = .  
*Ixiu* is the sign-name, 4565.



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

*Ka-a* = , 511; Sa. II. 34. The sign was a var. of  = *sag* 'head' and with the *gu*-val., *q.v.*, meant always 'speak' or some idea conn. therewith. In IV. 27, 36a, *ka-a* = *appa* 'face' which contains the same idea. Note esp. 538: *ka* = *ŷû* 'mouth', *passim*. *Ka* and *gu* were undoubtedly the chief values of the sign; cf. the sign-name *kagu*, 502. Note 529:  = *ka* = *xamâtu* 'burn' and 651:   = *ka-ixi* = *xamâtu ša išâti* 'burn, said of fire'. This latter comb. means lit. 'a face of fire', i.e., a metaphorical construction = 'fire'. Cf. also    = *naqâru* 'devastate', *Stèle des Vautours* D. II.<sup>2</sup> There are many instances, however, where  in the sense 'mouth, speech' seems to be impossible. On the other hand, some of these apparent discrepancies can be explained as developments of the meanings 'mouth' or 'speak'. Thus, 526 = *dalâxu* 'destroy', from the idea   'burn, said of fire'. 533 = *kunnû* 'establish', i.e., from proclaim, announce; also 537, with val. *duq* = *nadiû* 'cast down, lay out', from same orig. sense 'announce'. 539 = *parâsu* 'decide' also belongs here. On , see s.v. *duq, du, guq, gu, i, inim, inu*,




















ni, kir, pi, ra, su. It is interesting to notice that the postpositive -ka = ana, ina, 551, and that it is also a genitive sign. See s.v. ge , with which ka is connected.


Ka-a = , 3883; Sb. 233 = bābu 'gate', passiv. This sign was  =  'house' + the entrance sign  =  = , System, 167 = 'the entrance to a house'. This ka must have had a diff. tone from ka = .









Ka-ab = , 2682; Sa. VI. 18, a by-form of gub, gubu = šumēlu 'left hand'. The Sem. values xub, xup, 2683, prove the guttural g in this case. Note that the sign-name was kabbu, 2679 and see s.v. gub, gubu = .

Ka-bar = , 4817; II. 27, 18 c. I cannot explain the word. See s.v. im, rim = .

Ka-ad = , 1365; V. 26, 64 c:      (ka-ad = ). Cf. s.v. ša-kad. Prob.  is conn. with  = Bab.  (System, 94). The sign  goes with  which is a genatid  (System, 94), q.v. s.v. kid. See kud = , just below.

Kad = , 1364; AL<sup>2</sup> m. 38; ZA. I. 182; LTP. m. 26. The sign  = archaic . I cannot explain.

Kad = , 7063; a purely Sem. value; cf. Ms.<sup>2</sup> 232, 129(59); LTP. m. 144.

Ka-al = , 6182; Sa. III. 16. The arch. sign was , which denoted 'strength', = a sleft log or tree = . Note that kal and kala are both equivalents of  = agru 'precious', 6187. Kala = agru 'strong, rebellious', 6188; = ašārīdu 'chief, leader', 6189. Kala and a val. ending in -g (prob. liq = , q.v.) = āṭu 'steep, high, proud', 6190; = ka-la, and -g = dannu 'powerful', 6194. Kalu (?) = idlu 'hero', usually with val. guruš, 6197. Kalu = ša rištan = ?, 6204. This prob. means ašārīdu 'chief', Sc. 278. The fact that   = kallu 'staff' (?), 6200, proves the kal-value for . As to the ending in -g, it has been suggested that it may have been kalag, but it is much more probably

lig, q.v. and for  $\text{𐤋𐤍}$ , s.v. ag, qbar, dar, guruš, gal, lib, liq, rib.

Kalag =  $\text{𐤋𐤍}$ ; see s.v. kal =  $\text{𐤋𐤍}$ .

Kalam =  $\text{𐤋𐤍}$ , 5911, val. obtained from  $\text{𐤋𐤍𐤍}$  and from kala-  
ma =  $\text{𐤋𐤍}$ , q.v.

Ka-la-ma =  $\text{𐤋𐤍}$ , 5910; Sb. 247 = matu 'land, country', 5914, *passim*. Note the sign-name Kalammu, 5909. The sign  $\text{𐤋𐤍}$  was primitively  $\text{𐤋𐤍} \rightarrow \text{𐤋𐤍} = \text{𐤋𐤍} + \text{𐤍}$ , i.e., 'great network ( $\text{𐤋𐤍}$ ) of people' (=  $\text{𐤍}$  = 'land'). See kanagga. Note that  $\text{𐤋𐤍}$  also means nisu 'people', 5915, with val. uku, q.v. and see s.v. uru =  $\text{𐤋𐤍}$ .

Ka-al-bu =  $\text{𐤋𐤍}$ , 11248, is plainly a Sem. val. from Kalbu 'dog' =  $\text{𐤋𐤍}$ , 11260. See esp. s.v. lik-ku =  $\text{𐤋𐤍}$   $\text{𐤋}$ , the regular Sum. word for 'dog.' On  $\text{𐤋𐤍}$ , cf. s.v. giš, li, liki, lik, taš, uru.

Ka-lum =  $\text{𐤋𐤍}$   $\text{𐤋𐤍}$ , 764; sulūpu 'date' (fruit), *passim*. The signs may mean 'food which is plentiful' (see s.v. xum, lum =  $\text{𐤋𐤍}$ ). See s.v. kalumma.

Kalumma, 764-765, syn. of kalum 'date', q.v.

Ka-am =  $\text{𐤋𐤍}$ , 8337; Sa. 6, 15b, val. doubtful here, but established by  $\text{𐤋𐤍}$   $\text{𐤍}$ ; see 8337. Also = ka-mu, 8336. The signs  $\text{𐤋𐤍}$   $\text{𐤋𐤍}$  = digaru 'vessel', 8339, for which see esp. s.v. du =  $\text{𐤋𐤍}$ . Also  $\text{𐤋𐤍}$  = erēšu, doubtful, but 8341:  $\text{𐤋𐤍}$  = ummāri 'a drinking vessel'. See below s.v. kan =  $\text{𐤋𐤍}$   $\text{𐤋𐤍}$   $\text{𐤋𐤍}$ . The val. kam, kamu may denote 'receptacle' (?). Note that  $\text{𐤋𐤍}$  =  $\text{𐤋𐤍}$ , 4045 = kam, which is the determinative for ordinals.

Ka-mu =  $\text{𐤋𐤍}$ , 8336; Sa. II. 15; see s.v. kam and du =  $\text{𐤋𐤍}$ .

Ka-an =  $\text{𐤋𐤍}$   $\text{𐤋𐤍}$   $\text{𐤋𐤍}$ , 3672; Sb. 1, IV. 22-23. The sign is say-gi = 'black' ( $\text{𐤋𐤍}$ ) of the head ( $\text{𐤋𐤍}$ ). With val. kan = adāru 'be dark, sad', 3673 (ZK. II. 42) and = adirtu 'sadness, darkness', 3674. Here we should note that adāru is also the name of a vessel, Hwb. 29b, but kam =  $\text{𐤋𐤍}$  = 'a vessel', which seems to imply a confusion of kam =  $\text{𐤋𐤍}$  and kan =

𠄎𠄎𠄎, in this sense.

Kan = 𠄎, 9620; K. 4110, rev. 25: 𠄎𠄎𠄎 = ka-an-kal = kankallu, uncertain meaning. I believe that kan in this comb. is the full form kin of ki = 𠄎, harmonized to kan under the influence of the foll. kal = 𠄎𠄎. See s.v. kiengi. The comb. 𠄎𠄎𠄎 means 'strong land'.

Ka-an-kal = 𠄎𠄎𠄎, 9754.

(gis)=ka-na = 𠄎𠄎𠄎, 3889; bâbu 'gate'; kamaku, loanword = 'part of the door or gate', 3890.

Ka-nag-ga = 𠄎𠄎𠄎, 596; IV. 11, 356 = mâtum 'land, country'. This is ES. for kalamma, q.v. and is perh. a variant of ki-en-yi, q.v.

Ka-ni = 𠄎𠄎, 668; tâviltu 'pleasure, lust'. Note that the signs mean 'mouth of oil', i.e., 'plenty', which indicates the pendendum feminae. There is a plant = 𠄎𠄎, 669.

Ka-ar = 𠄎, 3174; Sb. 1, III. 10. In 3183: kar = tapâlu 'besmear, suspect.' 3181: kar = mâtum ša lamê 'detention, said of surrounding'. I believe that the idea 'restraint' may be conn. with kar = 𠄎, q.v. = 'restrain, seize'. The sign means 'a network', hence 'a restraint'. See s.v. aganatenû, gana; mal. Note 𠄎, 3187: nubâtu ša šimi 'shine, said of the day'. 3188 = ittanpaxu 'glow'. These meanings come from the idea 'smear, cover with oil' (Muss.-Arnolt, 357a).







Kar = 𠄎, 7738; val. from 𠄎, and ka-ra, 7737. The sign was orig. 𠄎 = 'a wall enclosing a temple' (Lyston, 173). From the idea 'enclose' comes the idea 'take hold, seize'; hence 'remove': 7739 = etêru (ZAJ. 202); 7740 = ekimû 'seize'; 7741 = kârû 'rampart', passim, a loanword from Sum. In 7743, kar-zu-zu = talmêdu 'student', i.e., 'one who seizes much knowledge' (zu-zu). See s.v. kar = 𠄎.





Ka-ra = 𠄎, 7737; Sb. 318. This is the full val. of kar = 𠄎, q.v.

























Kar = 𠄎, 6927; a rare and doubtful value. Cf. Zb. 113 (14, n. 1). Note that gar = 𠄎, Str. Syll. 325.























Ka-ra-āš =    , 9763.







































In 9765 = karāšū 'camp', II.39, 69c; IX.22, 53b, but this is doubtful; cf. Sb.96. The comb.     means 'a strong place ( of opening' (, prob. 'a ditched camp'(?).







































Kar-gu-la =     = kargulā 'big wall', i. e., kar = 'wall' + gula, q.v. 'big'. See Leander, 12.






















Ka-ra-tin () =    , 10331; II.48, 28a. I cannot explain the word karatin. On                   , see s.v. kili, nigin, nigi, ninni.







































Ka-ru 'granary', R.21, prob. from kar = , q.v.








































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




































































































































Kas =                   , in II.47, 18e; 21e in Sem. mar-kas (?). See s.v. im, kakar =                   .
















Ka-as =                   , 4453; Sa.III.12. See s.v. kaakal =                   .

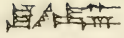

Ka-as-kal =                   , 4454; Sb.78 = xarrānu 'road' (cf. 4457). In 4453 = ālu, mātu Xarrān 'the land of Harran', by paronomasia. 4459 = šina 'two', AL<sup>3</sup> n. 114. 4460 = urru 'road'. The sign  was a doubled  = šina 'two', and then = 'the double lines of a road' (see System, 45 ff; 118 ff).


Ka-āš =                   , 5121; Sa.I.17. See s.v. bi =                   .


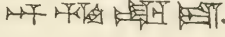

The sign-name is kāšū, 5118. Acc. to Lau, Thesis,  = dati - wine, which is prob. cogn. with geš in geštin = karānu =                   , q.v. On                   , see s.v. bi, špir, rak ul.







Ka-āš =                   , 5114; Sb.229 = šinātu 'urine'. Cf. kisi =                    = kar-pat šināti 'pot de chambre'. The sign                    =                    'penis' +                    'water' (System, 53). The same kind of comb. is seen in geštin =                   , q.v. See s.v. kisi =                   .




Kāšēlā =               





Kaš-še-bi = , 7293; II. 48, 49 a with  = Šamaš 'the sun-god'. I cannot explain.


Kaš-pu = , Lau's Thesis - 'a receptacle for wine? See s.v. kaš and gēstin.

Kēš (ki-eš) = , 4288; II. 55, 83 a: . See s.v. kešda = .

Kēš (ki-e-ēš) =   , 10859; 82, 8-16, 1, obv. 44. This comb. seems to mean 'the incantation () which is in the midst () of the earth' (). I cannot explain kēš.

Kēšda (ki-eš-da) = , 4289; Sb. 349 = ra-kāsu 'bind', 4331, pas-sim. The sign  = 'a plantation' (System, 133). Cf. s.v. šer for full discussion. On , see s.v. xir, kēš, ma, mu, nisigû, saxar, sakar, sar, šar, sir, šer, sirim.

Ki-i = , 9621; Sb. 181. The sign-name is kikû, 9615. There can be no doubt that the full form of the word was kîn, kén, seen in kên-gi, q.v. and also in kankal. The archaic sign was  = ircitum 'earth', i. e. 'the large place' =  which is orientated to the four quarters of the heaven - ; in other words 'the giant foundation' (System, 174). The sign has the foll. variants in signification:

9623 = ki = ana 'unto', prob. derived from idea ki = ina 'into, in', 9630, which is itself a derivative from idea 'earth, land, locality'. 9624 = anna = ? This prob. means 'the god of heaven' which is a strange equivalent for ki 'earth'. The equation antu - , 9628, is prob. incorrect; see on this equation Prince, JAOS. XXIV. 110, obv. 29. 9626: ki = asûbu 'dwell', a natural meaning from idea 'earth'. So 9627: ki = sûru 'place'. 9628: ki = êma 'in', a by form of ki = ina, 9630. 9629: ki = iâtum = ? 9631: ki = ircitu 'earth', the chief meaning. 9632: ki = ittu = ? 9633: ki = itti 'with', the same prepositional idea seen in ki = ina, from idea 'locality'. 9634: qaggaru with val. qagar, q.v. = 'ground, earth'. 9635:

𐎧 = ki 'like unto' by a pun on the first syllable of ki. 9636: ki = mātu 'land, passim; chief meaning. 9637: ki = ša 'which, of', prob. a dev. of the prepositional use of ki = ana, ina, itti. 9638: 𐎧 = šaplu 'low, below'. Note 9673: ki - ta = šaplu (adj.) 'lower'. Note that ki in this sense 'low, lower', from idea 'earth' = 'the lower part of the universe', is used in contrast to an = 'heaven' = 'upper, above', i. e., 'the upper part of the universe'. Cf. ki - an - bal = šaplitu u šlitu 'upper and lower', 9654. 9639: ki = šubtu 'dwelling - place', from idea 'earth, locality'. Ki also serves as an abstract prefix, as in ki - el, q.v. This is prob. a development from the idea 'locality'.

All these meanings are of course derivable from the idea 'earth, land, dwell'. On 𐎧, see s.v. gagar, gi, du, ššš, kar, kis.

Ki - di = 𐎧𐎠, 5923; Sa. 5, II. 6. Cf. gē = kitu = 𐎧𐎠, of which this is prob. a byform. Cf. s.v. gē = 𐎧𐎠 for full discussion of the sign, and see s.v. kid, lél, lil, sax.




Ki - ag = 𐎧𐎡, 9717; dādu 'beloved', I. 16, 34 g; the same stem seen in Hebr. 𐤃𐤃. 9718: narāmu, narāmtu 'beloved'; rāmu 'love'. See s.v. ag = 𐎡.



Ki - a - nag = 𐎧𐎢, R. 21 'irrigation canal' = 'place (ki) of drinking water'. Cf. s.v. nag = 𐎢.



Ki - ib = 𐎧𐎣, 5214; Sa. VI. 19. The arch. sign was 𐎧𐎣, TD. 170-171, which seems to suggest the idea 'doubling'. Hence, the foll. meanings: 5219: ki - ki - ki = duxxudu ša mirsi 'to flourish, said of mirsu; plant', 5218 with giš = ribxu 'name of a plant'. 5220 = cinundu 'swallow' (bird), so called on account of their numbers in swarming flight.



Ki - bir (𐎧𐎤) = 𐎤, 10868; III. 70, 195. This kibir is evid. a by-form of qibil 'fire' = 𐎤, q.v. Note giš kibir = ššš u, 10869; = kibiru, 10870; 10872 = makaddu 'burning torch' = Hebr. 𐤏𐤏𐤃? All these words are conn. with the idea 'burning'. Cf. 𐎤 = maqlutu 'burning', 10873; šarāpu 'burn', 10874.








Ki-bur a supposed form from   = kin-bur = gib(p)urru 'nest'. See Jens. K.B. II. 1, 528; Leander, 25 and s.v. kinbur = .






Ki-id = , 1406; II. 48, 15e. The sign was orig.  = the pictograph of a rage, which suggested the idea 'bar off' = qarânu 'cut off' (?), 1413, a byform of qarânu, Hwb. 598. Cf. s.v. qudibir, kida, sasirra, sid, tak.









Ki-id = , 5924; Sa. 5, IV. 9, prob. the longer form of the gen. ending qe = , q.v. and see s.v. ki, lil, lil, sax.




Kid = , 5949; Jens. ZA. I. 183, a doubtful val. Cf. for , s.v. ag, alal, gil, kišit, lag, mîs, miš, pa, pisar, rid, sangu, sid, šita, šiti, te, zag, zadru.





Kid = , 2702; ZA. I. 182 = kitu 'cloth' (?). See s.v. gad =  and kinda = .




Ki-da = , 1407; II. 30, 16e. A fuller form of kid = , q.v.

Ki-dur =  , 9824 = šubtu 'dwelling', passim, i.e., the place () of dwelling' (; cf. s.v. tûš = .

Ki-el =  , 9831; ardatu 'maid-servant', 9833; ki-el-tur = batultu 'virgin', 9832; i.e., little ki-el. Note 9833: ki-el-lil () = lal = ardatu and 9834, lilitu 'an evil female demon' = Hebr. לילית. There can be no doubt that the ki is practically abstract in force and that  = el has its original force of womanhood, i.e.,  'woman' +  'fullness'; 'one in the fullness of womanhood' or 'one ready for marriage' = 'a grown virgin or maiden or girl'. Is the word el cogn. with sal = ? It is interesting to note that in this combination we see the view of Del. (Syriacus, 160) confirmed regarding the origin of . The meaning 'shining', seen s.v. el, q.v. is only secondary.

Ki-gal-la =   , 9976; kigallu 'the underworld' or 'grave' = 'great place'.

Ki-xul =    = kixullu 'mourning'; lit., 'place of sadness' = . See Craig, Rel. Texts, p. 17.

Ki-ik-kin =   , 8520; Sa. 6, 6a. Sign-name kikkinu, kikkinu,

kinin, 8513. The sign  $\text{𐎎𐎎}$  = ecim. Cf. s.v. gur, xar, xari, xir, xur, ir, mur, ur.

Ki-ku in  $\text{𐎎𐎎}$  = rid alpe 'seed, offspring of a bull', but why?

Ki-ku +  $\text{𐎎𐎎}$ , seems to mean 'the dwelling ( $\text{𐎎𐎎}$ ) of man'. I cannot explain.

Kil =  $\text{𐎎}$ , 10160, mostly a Sem. value. See s.v. kili =  $\text{𐎎𐎎}$  and gil =  $\text{𐎎}$ .

Ki-li =  $\text{𐎎𐎎}$ , 10327; I. 40, 31 c. This is a doubled  $\text{𐎎}$  = kil, q.v. Note 10322: kili = kakkabu 'star';  $\text{𐎎𐎎𐎎}$  = kakkab ( $\text{𐎎𐎎𐎎}$ ) šamê 'star of heaven'.

The sign  $\text{𐎎}$  means simply 'a gathering', so  $\text{𐎎𐎎}$  may indicate 'a nebula' or perhaps merely 'a constellation'. Cf. s.v. karatin, nigi, nigin, ninni =  $\text{𐎎𐎎}$ .

Ki-lal =  $\text{𐎎𐎎}$ , 9811, with giš = maštaktu 'a treasury'; 9812 = na-palsuxu 'cause to sink down'; 9813 = sanâqu ša apiti 'press down, said of a measure' (?); 9814 = sanâqu ša carpi 'press down, said of silver'; 9815 = sanâqu ša šugulti 'press down, said of weighing'; 9816 = šigaru ša ..... 'latch of a door' (also from idea 'press down'). 9817:  $\text{𐎎𐎎}$   $\text{𐎎𐎎}$  = šâki-lu 'weigher'. The signs  $\text{𐎎𐎎}$  mean 'act of weighing or hanging' referring to the steelyard; hence we have the above meanings. In the contracts, ki-lal = 'price'.

Ki-li-te =  $\text{𐎎𐎎}$ , 11933; a doubtful val. Cf. kiš, piš =  $\text{𐎎𐎎}$ .

Kim =  $\text{𐎎𐎎}$ , 9109; Sc. 279 in A12. This is merely a modification of gim, the EK. val. for  $\text{𐎎𐎎}$ . Cf. also dim and s.v. gi, kinmê.

Ki-max, orig. of Sem. kimaxxu, kimaxu, gimaxu 'great place, grave'; Sarg. and Johns, Deeds, 3267. Cf. Palmyr. q-m-x-j-u and Nabat. q-w-x (Nöld. ZA. IX. 226).

Ki-in =  $\text{𐎎}$ , 10749; Sb. 273 = šipru 'message, embassy', 10753. The sign means 'turn', hence = šipru. Cf. s.v. gur and gi =  $\text{𐎎}$ .

Kin =  $\text{𐎎𐎎}$ , 901; Sb. 127. Note  $\text{𐎎𐎎}$  = kin-gab; cf. ZA. I. 408 (gin). The meaning of the sign, with val. ukkin, q.v. is puuru 'collection', 902. This kin, uk-kin is prob. conn. with kil, kili =  $\text{𐎎𐎎}$ , q.v. Note 905:  $\text{𐎎𐎎}$  = pušummu = 'aged or celebrated person'; cf. Lan. I. 3:  $\text{𐎎𐎎}$ . Perhaps this means 'one who gathers experience' or 'heroism'(?).

Note mes = 𒄠, 5952, = idlu 'hero'; 𒄠 = kid (?) perh. cogn. with this kin? See s.v. the longer form ukkin = 𒄠𒄠.

Kin-bur (𒄠𒄠) = 𒄠𒄠, 10317; II.27, 60a. See esp. s.v. ablal = 𒄠𒄠. Note 10319: 𒄠𒄠 = kinburru ša iṣṣūri 'an enclosure for a bird, i. e., a nest.' See s.v. ki-bur. Note 10320: takkabu = ?; prob. 'nest.' In 10318: 𒄠𒄠 = ginnu ša iṣṣūri 'nest of a bird.'

Kin-gal (𒄠𒄠) = 𒄠𒄠, 6854; Sb. 127; ZA.I. 195; note = gingal, a char. case of inverted sign-rebus; 𒄠𒄠 = kin, q.v. Note 6855: 𒄠𒄠 = mu'irru = kingal 'commander, i. e., sender'. This word means 'a great sender', from kin = 𒄠, q.v., or 'great collector' from kin = 𒄠𒄠. Mu'irru, then, would mean 'military assembler'. This is confusing, because ginna = 𒄠𒄠 also seems to indicate a sort of subordinate officer; ginna = 'small'. There is clearly a pun here between ginna and kin. Cf. 6856 = 𒄠𒄠𒄠𒄠 = gal-ukkina = mussaru. Is this for mu'irru?

Ki-en-gi = 𒄠𒄠𒄠, 9662; AL. 262 = 'land of Sumer'. This may be a comb. of kēn 'land', long form of ki = 𒄠 'land' + gi = 𒄠 'reed', i. e., 'land of reeds', an appropriate designation for Babylonia. Cf. s.v. kan = 𒄠.

Ki-in-gu-si-la = 𒄠𒄠, a var. of kingusili, 11227 = parab '56', 11228. Cf. s.v. kingusilla = 𒄠𒄠.

Ki-in-gu-si-li = 𒄠𒄠, a var. of kingusila, q.v., 11227.

Kin-gu-sil-la = 𒄠𒄠, 10035; V. 37, 19a. Cf. 10041: xanšūšūš 'by fives', etym. conn. with kingusili = parab '56'. Note 10043 = paras, parab = '56'. See for 𒄠𒄠 s.v. bur-ia, illil, ninnū.

Kin (𒄠) - da = 𒄠𒄠, 2706; Sb. 1, II. 7 = gallabu 'hair-cutter' or 'the person whose duty it was to make a mark on the foreheads of slaves'. Note that 𒄠 = kid and gad, q.v., which may be cogn. with our kin here (?).

Kin-me = 𒄠𒄠, 9110; K. 3927 obv. 4: 𒄠𒄠; gloss 𒄠𒄠. ZA.I. 179 reads gimē which is prob. correct. This is merely a vocalic har-



monic change, i from a. On  $\langle \text{𐎧𐎢} \rangle$ , see s.v. dim, gi, gim, kim.

Ki-ir =  $\langle \text{𐎧𐎢} \rangle$ , 512; Sa. II.39. I cannot explain. On  $\langle \text{𐎧𐎢} \rangle$ , see s.v. du, dug, gu, gug, i, irim, iru, ni, ka, pa, ra, su, gib, qu.

Ki-ir =  $\langle \text{𐎧𐎢} \rangle$ , 6463; V.29, 73c. I cannot explain, unless this is a deliberate inversion from the usual val. sag, gag =  $\langle \text{𐎧𐎢} \rangle$ , q.v.; r = s, g.

Ki-ir =  $\langle \text{𐎧𐎢} \rangle$ , 8890; Sb.257 = kiru, prob. merely a loanword from the val. kir. 8896:  $\langle \text{𐎧𐎢} \rangle$  = kirbu 'midst', a natural meaning, as  $\langle \text{𐎧𐎢} \rangle$  means simply 'midst, interior'. The kir-value may come from kirbu. Hence 8897 = libbu 'heart, midst', with val. likir. 8898: surru 'heart'. 8899: uppu 'enclosure' with loanvalue ub, q.v. On  $\langle \text{𐎧𐎢} \rangle$ , see s.v. likir, šem, ub, and s.v. kirrad =  $\langle \text{𐎧𐎢} \rangle$ . The sign  $\langle \text{𐎧𐎢} \rangle$  is simply  $\langle \text{𐎧𐎢} \rangle$  'heart' enclosed; cf. s.v. ga =  $\langle \text{𐎧𐎢} \rangle$ .

Ki-ir =  $\langle \text{𐎧𐎢} \rangle$ , 10161; Sa. III.8; also = kur and kuru, q.v., all of which are mere byforms of kil =  $\langle \text{𐎧𐎢} \rangle$  (l = r), q.v. On  $\langle \text{𐎧𐎢} \rangle$ , see s.v. gid, gil, qirim, qirin, qud, qurun, xab, kil, kur, kuru, lag, lagab, lugud, rim, salag.





Ki-ir =  $\langle \text{𐎧𐎢} \rangle$ , 6926; Sa. I.40. A var. of this is kar, gar =  $\langle \text{𐎧𐎢} \rangle$  in Dem. The sign is a gu natid  $\langle \text{𐎧𐎢} \rangle$  with name kûa-guniû. See esp. s.v. pê =  $\langle \text{𐎧𐎢} \rangle$ .




Kir-ru-ud =  $\langle \text{𐎧𐎢} \rangle$ , 9848; Sb. 184 = xurru 'hole', 9850. This kir (rud) is clearly conn. with kir =  $\langle \text{𐎧𐎢} \rangle$  'midst, interior'. See on xanburuda esp. and kiruma.




Kir-ru-ma =  $\langle \text{𐎧𐎢} \rangle$ , 9849; 81,4-27 (Al<sup>3</sup>.58, n2). See on xanburuda and kirrad.







Kis =  $\langle \text{𐎧𐎢} \rangle$ , 9622; K. 4170, rev.21:  $\langle \text{𐎧𐎢} \rangle$  ( $\langle \text{𐎧𐎢} \text{ 𐎧𐎢} \text{ 𐎧𐎢} \rangle$ )  $\langle \text{𐎧𐎢} \rangle$ . Cf. 7770 s.v. slax. Acc. to Jensen, however,  $\langle \text{𐎧𐎢} \rangle$  may have the val. slax, ZA. I. 62, 63; ZK. II. 49 but this is doubtful. The only known original val. of  $\langle \text{𐎧𐎢} \rangle$  is kin, kên, shortened to ki. Cf. s.v. gagar, kengi, gi, du, ššš, kan, ki and see s.v. kislax.









Ki-sal =  $\langle \text{𐎧𐎢} \rangle$ , 5481; Sb. 231. 5483 = kisallu 'open space, plaza'. The word ki-sal seems to mean 'place of the woman'. Is this an

indication that kisallu was orig. 'a harem', or did it perh. mean 'pendendum feminae' and was applied subsequently to any wide space? In 5404 = šamnu 'oil'. Here the sign  is regarded as a comb. of  +  'oil of wood', i. e., 'palm-oil'. As this was the symbol of plenty, it could readily have been conn. with the idea 'woman'. See for , s. v. lél, sar.





Ki-si = , 5115; V. 42, 20 a = karpāt šināti 'pot de chambre' in 5117 with detrm. . See s. v. kaš = , of which our kisi is plainly a variant. Kisi seems to mean 'place of fullness' which is prob. a paronomastic association with kaš.



Ki-si-im =   , 5539; Sb. 253 = kisimmu 'a sort of insect', 5547, also = šixu 'an insect', 5550. See esp. s. v. xarub, and s. v. kiši, šarin, šurin, qibin all = insects.

Ki-is-lax =  , 9485; K. 4170, rev. 21 = maškānu 'place'. See esp. s. v. kis =  and slax = . The comb.   means 'place of light', i. e., 'open place'.

Ki-is-sa =    , 9470; II. 48, 29 e = kisû 'side', so called from enclosure (Hwb. 342b). The signs mean 'the place () which makes () a protection' (). See s. v. šes = .

Ki-sur-ra, orig. of Sem. kisuru 'region', or perh. 'depth' = ki 'place' + sur = š. See R. 49, 14-15 and L. 25.



Ki-iš =  , 11934; Sb. 1, III. 15 = piagu (ΣA. I. 311). Prob. = some sort of pig-like animal. Note that  = piš = xumcûru 'wild boar' = Arab. خُمْسِير, for which see s. v. xumunsir. Acc. to Jern. ΣA. I. 311, the piagu was constantly combined with šaxû, II. 6, 47; II. 49, 45 a. Perhaps it was a rhinoceros. Cf. Hommel, Säugethiere 301, A. 2 and s. v. kiliti and piš = .



Ki-sa =  , L. 25; supposed original of Sem. kisû 'surface'?







Kisal-lux = kisalluxxu 'name of a sort of servant', i. e., 'a place-

















cleaner' (?). Note kišal = 'space, place' + lux = mišū 'clean'. So Leander, 10. Note the fem. derivative kišalluxati. Doubtful as to meaning of these words.

Ki-sal-max 'great place', L. 13, supposed original of Sem. kišalmax,

Kiš = , 8908; common in Sem. kiššatu 'host', 8903. The archaic sign was  'power, plenty' (System, 147 and 146). Plot: 8904 = kiš-ki 'the city kiš'.

(Ki)-ša-du = , 3203; A.S. V. 5, 8. Clearly a Semitism for kišadu 'neck'. Cf. s.v. qu =  for full discussion and s.v. mu, tib, tig.

Ki-ši =    , 5540; Sb. 251 = qirbabu 'an insect which destroys plants', i.e.,  'destroy' +  'plant'. Cf. s.v. xarub, kišim, šarin, šurin, šubin.

Ki-ši = , 9860; = mod. Bab.                  



some sort (?).

Kit, erroneous rendering for kid = 𒀭, q.v.




Ku = 𒀭, 880; II.32, 58 a, shorter form of ku = 𒀭, q.v. = akû 'be full', 882, *passim*; also 𒀭 𒀭 = akûlu, 883, and 884 = šugûnu 'be full'. The sign is only ka = 𒀭 'mouth' + gar = 𒄀 'food', cf. s.v. gar = 𒄀. Note R.24: ku-a 'eat'; and ku 'flow', R.23-24. See s.v. kur = 𒀭.








Ku-u = 𒀭, 3344; Sb.230, matqu 'sweet', 3345. In 3346: 𒀭 = dispu 'mead'; an ancient drink sweetened with honey (still in use in Wales under the name *mothe-glyn*). I cannot explain 𒀭 which must be conn. with 𒀭 = lal = dispu 'honey', 5338, q.v. See s.v. kukki. This ku prob. = ku = 𒀭 'eat', q.v.






Ku-u = 𒀭, 9888; Sb. 109 = ellu 'bright, shining', 9890. See s.v. azq = 𒀭, and for this ku, s.v. kubabbu.









Ku-u = 𒀭, 10504; Sa. I.25. The sign means 'great' (*system*, 97 ff). See espec. s.v. gu, dur, and êgi. In the equation ku = radû 'place, throw down', 10542, the ku-val. is specifically given to 𒀭. This ku = radû may mean 'put in a specified place', as 𒀭 also means 'enclosure'. Note that 𒀭 = nâxu 'rest', 10540. Also from the idea 'enclosure' = 𒀭 = cu-bâtu 'clothing', with vals. tê, tu, tug, which were plainly connected with ku etymologically; t = k. See Lau's Thesis § 55 for an exhaustive treatise on ku = cubâtu. Also from this idea 'enclosure' comes 𒀭 = asâbu 'dwell', 10523, with vals. dur, dumun, tuš.





Note that in Sb. 1, III.6, 𒀭 = têmu 'council, wisdom', with the val. uš = 𒀭. Now 𒀭 means primarily 'male', the sex from which calm deliberation was to be expected, so that the well known expression Eme-ku, used to indicate the form of Sumerian distinct from Eme-sal 'the tongue of the women', may really mean 'the tongue of the men' = uš = 𒀭 (?). On 𒀭, see s.v. a, ku, gu, dur, duru, êš, êgi, gi, gig, xun, mu, ša, šê, ši, šu, tê, tu, tub, tug, tukul, tuš, ub, umun, uš, zi, zid.



Kūa = , 11819; Sa. I. 88 = nūnu 'fish', 11821. The sign was the fish ideogram , System, 70 ff. See s.v. a, xa = .


Ku-ba-ab-bar =  , 9909; Sb. 111 = carpu 'silver', 9914; also   = kaspu 'silver', 9911. See s.v. aiar, azag =  . The ku here is ident. with ku = , q.v.; while babbar, q.v., means 'shining, sun'.








Ku-ud = , 356; Sc. 245. The sign , orig. , = 'cut, separate', System, 102. The sign  is closely associated with  = F 'little', i.e., 'be cut up'. Note the foll. meanings:




364: kud = dānu 'judge', i.e., 'cut, decide'. Note di-kud = daiā-ruu 'a judge', V. 24, 99a. 365: kud = dinnu 'judgment'; cf. s.v. di = . 366: kud = erēn, so acc. Str. 3836 in II. 15, 15c (?). 370: maka-su 'cut off in shares'; also in comb. =    = miksi 'tribute'. 371: kud = malāku 'judge, decide'. 374: kud = parāsu 'hinder, stop, check'; cf. Zb. 92 *passim*. Note tar =  = parāsu. 390: kud = tamū 'speak, swear'. Note that   = makāsu 'cut off', 372. All these meanings are plainly derived from the idea 'cut'. On , see s.v. gug, xaš, sila, sil, tar, tim.



Ku-da =   , R. 24, = 'flour'. See s.v. ku =  'flour'.





Ku-da = ; cf. kid = .



Ku-dim, supposed orig. of Sem. kuttimmu, kutimmiu 'a gold and silver worker'. This is the kuddimmu, given Hwb. 318a. This must be ku = azag =  = 'anything bright or shining' + dim 'make, fabricate'.


Ku-uk-ki =   , 3348; I. 23, 12a = dašpu 'mead', a drink sweetened with honey, 3350. 3351: tābu 'sweet'. This kukki is a fuller form of ku = , q.v. See s.v. bubē, šindilba. This kukki is distinct from kukki =   .

Ku-uk-ki (?) =   , 8939; I. 23, 16a. This word kukki is plainly allied to gigig, q.v. 8941: kukki = da'mu 'be dark'. 8943: kukki = du'imu 'darkness'. 8944: kukki = etūtu 'darkness'. 8945: kukki,



gigig = eklätu 'darkness'. 8946: kukki = tarälu, syn. of da'mu, acc. Str. 8784 (2). All these meanings are in accordance with the sign-meaning of , for which see s.v. gig = .
























































Ku-ul = , 1663, V.40, 18 g. Acc. System, 112 ff, the sign  means 'that which comes from the interior of the earth.' It is conn. with  $\leftarrow$  = 'depression, hollow'. Hence 1665: = rabu 'grow up'. 1666 = sanäqu 'pack firmly'. 1667 = šu-mi 'a sort of plant'; cf. 1681 = šumi ša gišalli. 1668 = šuru 'seed', the regular meaning of the sign, and 1669: šuru 'to sow'. See s.v. ju =  and kunin = .





















Ku-um = , 4371, Sa. II.30, also in Sem., LITP. n.90. I cannot explain this val. In , see s.v. bi, bil, dé, igi, igü, lam, né, ni, pi, paü, zax, ussü.























Ku-mal = , in the Contracts 'hired'; see Law, Pthesis.





















Ku-ma-nu 'a wooden tool', R.22 (?).
































Ku-un = , 5562, namäru 'shine', 5582. Also  = xud = namäru, q.v. Cf. s.v. gar, xad, xud, lu, pa, sig, zax. I believe that this kun is cogn. with xud = namäru.

Kaun =                   , 2037, from Sem. MS<sup>2</sup> 117, 51. The sign = gibbatu 'tail', 2038. The arch. sign is                , which cannot be analysed, except to state that it contains the element  'big, great'. Note                    = gembu, prob. 'a fly', 2039. Why? \*

(Ku)-nir =                 , 10228; 80, 11-12, 9 rev. col. III.24. The sign is  $\square + \rightarrow =$  'a spring, which shoots forth', hence = axü 'go forth', 10230 (kunin). Kunin also = kupru 'bitumen', 10233. This must be 'earth-oil' = 'what comes up from a hole' (System, 113). There is prob. an etym. connection between kunin and kul =  . Note the val. sir =  which is evidently a loan-val. from Sem. šuru 'seed'.

Kur () =                  , 381, V.31, 68 a. The longer form of ku =   , q.v.

Ku-ur =                   , 1140; Sa. IV. 16. The orig. meaning of  is 'protect, shelter' (System, 58). Hence it means 'brother' = axu, 1142. As 'brother' also

\*Dr. Law has suggested that               indicates the prolongation of the animal; i.e.,  'cattle, animal' + the guration =  = . This seems very probable. Following this idea, he has also suggested that               = gembu fly, gadfly is a paronomasia on gibbatu = gim-tatu (Arab. قنب).



suggested the idea 'another' = šanumma, 1149, the sign ~~𒀭~~ came to mean nakāru (ku) 'be hostile', 1143; 1144: ku = nakru 'enemy'. 1148: šunnu = ku 'change, alter.' In the sense 'protect' we find ~~𒀭~~ = načāru 'protect', 1146. See also s.v. paṣ = ~~𒀭~~.

Ku-ur = 𒀭, 1384; Sa. V. 12. The orig. meaning is 'mountain' = šadu, 7396; hence = 'land' = ircitu, 7392; mātu, 7394, and dadamu 'dwelling', 7390 = ku. It also came to mean 'powerful' = dannu, 7391 and 7393: kašādu 'overpower, conquer' = ku. In 𒀭, see s.v. gin, lad, mad, nad, šad, ša.

Kur (𒀭) = 𒀭, 9442; II. 34, 65 a: 𒀭 𒀭. The sign seems to mean 'the eye of light' = 𒀭 + 𒀭, hence 𒀭 = barāru 'shine', 9444; damāqu 'be favorable', 9445; damqu, adj. 'favorable', 9446 with val. šig; dumqu 'favor', 9447 with val. šig; nummuru 'shine', 9449 = šig; ububu 'be bright', 9452 with no val., but prob. šig. In 9451: 𒀭 = ku = carpu 'to purify by fire, said of metals' (hence carpu 'silver' from same stem); note 𒀭 𒀭 = naçaptu 'purification', 9453; and in 9450 = kurum = paqādu 'oversee', from same idea penetrating, luminous eye. See s.v. kurru, šig = 𒀭.









Kur (𒀭) = 𒀭, 9924; V. 16, 7c: 𒀭 𒀭. Note 9953: 𒀭 𒀭 = sintu 'propriety, legality'; properly 'spolia, ornament, decoration, food and drink'; Muss-Arnott, 768 a. This ku-val. seems to be conn. with ku = 𒀭 = ašālu 'eat', as 𒀭 = kurmatu, with val. šuku, šukum, = 'food' and 𒀭 = kummātu 'food', 9929, 9930. In 𒀭, see s.v. pad, šug, šuku, šukum.



Ku-ur = 𒀭, 10162; II. 44, 31g (4591). This is cogn. with gu, gil, girim, giri, gurum, it = kiru, 10162 'trouble' and with val. kuru = kiru, 10163. In 𒀭, see s.v. gid, gil, girim, giri, gud, gur, gurru, xab, kil, kir, kurum, lag, lagab, lugud, rim, sulag.



Kur (?) = 𒀭, 9049; Str. Syll. 397. Cf. s.v. aratta.


Kur-ku = 𒀭 𒀭 𒀭, 10388; 82, 8-16, 1. br. 28. The sign = išittu ša ašman 'a functionary connected with wheat' (= ašnan?). I






cannot explain.




















Kur-nu-un = , 10135; II. 48, 39 a = Fašmêtu with , 10133. The sign is a duplication of  = 'be full to overflowing' (Systm, 190-191). Acc. Jastrow, Hist. 131, Fašmêtum means 'revelation'. But  'be full' might readily be applied to this goddess. This kur-word is prob. identical with kur =  = damqu 'be favorable'. Does kur-nun mean 'the great (nun) light' or perhaps 'the great favor'? Note that  = kur = 'eye of light.' See s.v. lal =  and kurnun = .

Kur-nu-un = , 12257; II. 48, 39 a = Fašmêtum. This is evidently a variant of kurnun = .

Ku-rum(?) = , 2695; R. ? line 12 (6763). Doubtful. Cf. s.v. xub, qub, tun = .

Ku-rum = , 9441; II. 27, 62 c. A longer form of kur, q.v. and s.v. šig.

Ku-ru = , 10163; I. 26, 13 a:  . See esp. s.v. kur =  and for , s.v. gid, gil, qirim, qirin, qud, qur, qurun, xab, kil, kir, kur, lag, lagab, lugud, xim, subag.

Ku-ru-da =                      

Ku-uš = 𐎧𐎢𐎠, 5645; V. 19, 33c: parcu ša ili 'the decree of the god.'

See esp. s.v. garza and s.v. pilludu.

Ku-uš = 𐎧𐎢𐎠, 6018; II. 48, 48c = axu 'net to catch birds' (so Hwb. 41a).

The sign 𐎧𐎢𐎠 prob. denoted 'a net' primarily (*Syriac*, 165, nr.1). Cf. for 𐎧𐎢𐎠, s.v. gud, šam, and esp. s.v. u.

Ku-uš = 𐎧𐎢𐎠, 6378; II. 48, 5a. The sign is a gunat'd ag = 𐎧𐎢𐎠, i.e. 'swollen head' = French entête = 'the angry or despairing man' = anâ-xu 'be sad', 6383 with val. kuš and by a pun = nâxu 'rest' = kuš, 6387. Note 𐎧𐎢𐎠 = šur = šjzru 'be angry'; = izru 'angry' = šur, 6385. 𐎧𐎢𐎠 = šamru 'raging', 6390 = šur, and 𐎧𐎢𐎠 = uggatû 'anger', 6391 = šur. All these meanings come from the idea 'angry, raging'. See esp. s.v. cal-mê = 𐎧𐎢𐎠 and s.v. šur, šur = 𐎧𐎢𐎠.

Kuš, in II. 26, 7c (Str. 4616) = some sign beginning with 𐎧 (c).

Ku-uš-lu-ug = 𐎧𐎢𐎠𐎠𐎠, 9693; 32, 8-16, 1 rev.17 = midmirtu 'a glowing', from namâru 'shine', with partial assimilation of t to š under the influence of the foll. uv. The word may also be read mit-mirtum. Note that 𐎧𐎢𐎠 mean 'place of fire' and see s.v. abni, qibil, gunni, šiniq, izi, mêl, mannu, nê, nimur, si.

Kee-šur = 𐎧𐎢𐎠, 9254; Sb. 2, 16 = bâlu 'cattle', 9255. Acc. Del. in *Syriac*, 148, 𐎧𐎢𐎠 = umâmu 'beast', while 𐎧𐎢𐎠 = 'beasts' collectively. I cannot explain further.

## L

La-a = 𐎧, 983; Sb. 2, 10. Sign-name lalu, 982, and note 𐎧 = lalu 'plenty', 984, with val. la. So in 985, 𐎧 = xacbu, IV. 16, 62 as a clay vessel, prob. a symbol of plenty. In 987, 𐎧 = 𐎧𐎢𐎠. Is this šur-u or kalu-u? The orig. meaning of the sign 𐎧 = 𐎧 is 'fullness, overflow'; hence the



application of 𐤃 to the Sem. word lalu which, no doubt, gave rise to the val. la. As the sign 𐤃 got the val. la in this way, it was applied to the negation la 'not', 986, and by a simple ideogrammatic transfer also to ul 'don't', prohibitive 'not', II. 15, 1a. The arch. sign 𐤃 = 𐤃 contains the same elements as those seen in 𐤃, i. e., 'mass, fullness of power'; from 𐤃 = 'great'.

La = 𐤃, 1959, II. 47, 8c; also all through V. 15, col. II. This is a plain Semitism, as the regular val. in sum. of 𐤃 is nu 'not'; hence in Sem. 𐤃 = la 'not'. See s.v. nu and xil = 𐤃.

La = 𐤃, 10082; cf. Z. K. I. 297 and note; lal = 𐤃, and see s.v. kun-nun = 𐤃. The la-pronunciation is also got from lal-a = la-a, 10122; cf. also lal-e = lä-e, 10119.

La-ad = 𐤃, 7385; Sa. I. 14, a val. commonly seen in Sem. It is conn. etymologically with nad = 𐤃, q.v. The usual val. of 𐤃 is kur. See s.v. gin, kur, mad, nad, ša, šad = 𐤃.

La-ag = 𐤃, 5951; Sb. 241. 𐤃 = kurbannu, 5969; = kurbannu, 5970; both words mean 'gift', especially applied to agriculture and hence to irrigation. Cf. 𐤃 𐤃 = kurbannu eqli 'gift of the field', 5985. Note in connection with irrigation and then libation that 𐤃 = šangu 'priest', with sum. val. sangu, q.v. In the sign, see ag, conn. etymologically with our lag and s.v. alal, gil, kid, kišit, mēs, miš, pa, pisan, rid, sangu, sid, šita, šiti, tê, zag, zadru = 𐤃.

La-g = 𐤃, 10164; cf. 10176: 𐤃 𐤃 = buklu, with val. lag = 𐤃 (?). The same val. is seen in 10193 = mikkû; cf. 10171: 𐤃 𐤃 = axaxtu, with prob. lag val. for 𐤃. All these words seem to be conn. with the idea 'enclosure' for 𐤃. On 𐤃, see s.v. gid, gil, girim, girin, gud, gur, gurun, xab, kil, kir, kur, kuru, lag, lagab, lugud, rim, sulag. The syllable lag for 𐤃, it will be noted, appears in lagab and sulag.

La-ga-ab = 𐤃, 10165; Sa. III. 10; II. 48, 36e = nišuttu 'blood vessel';

cf.  $\text{𐤀}$  = *uāltu*, with val. *uī*, 1540. This is clearly conn. with the idea 'enclosure' - II. See esp. s.v. *lugud* and s.v. *gid, gil, girim, girin, gud, gur, guun, xab, kil, kir, kur, kuru, lag, rin, sulag*.

Ia-ga-ar =  $\text{𐤀𐤁𐤁}$ , 9572; Sb. 1, IV. 8. The sign seems to indicate 'room, space' (*System*, 91 ff). Is it not possible that  $\text{𐤀𐤁𐤁}$  orig. meant the *pudendum feminæ*, as the old form of the sign was perhaps  $\text{𐤀𐤁𐤁}$ ? From this sense came the idea 'plenty', seen, for ex., in 9575:  $\text{𐤀𐤁𐤁}$  = *xibū*, a syn. of Sem. *urū* = Hebr.  $\text{𐤀𐤁𐤁}$  'pudendum feminæ', symbol of fruitfulness. From the sense 'plenty', we have 9573: *Kalū* (ES.) 'a temple priest'; the receiver of plenty, and 9574: *lagaru* = *lagar* = a priest of the same sort (see *Jens KB*. II. I. 462). Cf. s.v. *lagar* =  $\text{𐤀𐤁𐤁}$ .

Lagar =  $\text{𐤀𐤁𐤁}$ , 6964, Zb. 60. In ES. *libir* (II. 59, 82). This seems to be a var. of *ligir* which is a comb. of *li* + *gir*. Note *gir* =  $\text{𐤀𐤁𐤁}$  for discussion. In 6966:  $\text{𐤀𐤁𐤁}$  = *nāguru* 'oversee'; = *ligir, libir*. This comb. *ligir, libir* is clearly a pun on *nāguru*.

Ia-ax =  $\text{𐤀𐤁𐤁}$ , 4931; II. 27, 15 a. The sign-name is *araqub-minnabi*, 4930, i.e., *araqub* =  $\text{𐤀𐤁𐤁}$ , repeated twice = *minnabi*. Hence all the meanings of  $\text{𐤀𐤁𐤁}$  are derivable from the main ideas 'go, proceed' and 'stand firm' =  $\text{𐤀𐤁𐤁}$ . Note that  $\text{𐤀𐤁𐤁}$  had a val. ending in *-u* perhaps = *du*? The sign  $\text{𐤀𐤁𐤁}$  has the following meanings:

4935: *alākū go* (*lax*); 4937 = *kānu* 'be firm'; 4939 = *nazāzu* 'stand'; 4941 = *šalālu ša alākū* 'plunder, said of going'; 4942: then secondarily = *šalālu ša amēli* 'plunder, said of a man'. Note that  $\text{𐤀𐤁𐤁}$ , without val. = *abālu* 'bring', 4933; = *arādu* 'go down, descend', 4936; = *kēsu ša šlippi* = ?; 4938; = *xē'u* 'shepherd', 4940, no doubt derived from the slow moving parturing flock (?). *Abālu* 'bring' is, of course, conn. with idea 'go', i.e., 'go away with'.

Ia-ax =  $\text{𐤀𐤁𐤁}$ , 6159; Sa. III. 13. The sign  $\text{𐤀𐤁𐤁}$  =  $\text{𐤀𐤁𐤁}$  meant first 'one in authority' (*System*, 99-100); hence 'a servant' or 'messenger'. Note,

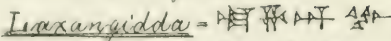
however, that the word for 'messenger' in *Sum.* was lux (also šukkal, 6170. This lux is etym. cogn. with lax =  $\text{𒌦}$  = misû 'wash', 6167. I believe there is a connection between 'water' and 'servant', whomight be regarded as 'the washer', as one of his attributes. On the other hand, Delitzsch (System, 99-100) has pointed out that the idea 'wash' came from another potentiality of  $\text{𒌦}$  =  $\text{𒍪}$  which was associated with 11 'water' in the sense of  $\text{𒍪}$  = misû. Both theories are probably correct, as such double associations are not at all uncommon in Sumerian. Note the foll. interesting developments from the idea 'servant'. 6166 = galâdu 'terrify' (lax), from idea 'reverence', connected with servant. Hence, 6168 = pa-lâ-xu 'fear'. In 6169 = pa-si-su 'anointer', easily derivable from idea servant. On  $\text{𒌦}$ , see s.v. lux, sukal, šukkal, tax, and note the following lax =  $\text{𒌦}$ .





Lax-ax =  $\text{𒌦}$ , 7456; Sa. 2, 14. See 7496 = lax = šamû ša ummari 'heavens, said of whitening', a prob. allusion to the dawn (see Muss-Arnolt, p. 61a). I connect this word lax with lax =  $\text{𒌦}$  = misû 'wash clean', i. e. 'make white'. Note that lax-lax-ga (the g in ga being clearly guttural) had the foll. meanings: 7925 = abâbu 'whiten'; 7926 = ibbu 'white, shining'; 7927 = ellu 'bright, shining'; 7928: with  $\text{𒌦}$   $\text{𒌦}$  = ellitu, the name of a river; 7929: with  $\text{𒌦}$  = god Mâlik, the subordinate sun-god; 7930 = namâru 'shine'; 7931 = namru 'shining'; 7932 = nûru 'light'; 7934:  $\text{𒌦}$   $\text{𒌦}$   $\text{𒌦}$   $\text{𒌦}$  = çit šamši 'the rising of the sun'. Was this not pronounced ud-ud-du? As all these ideas are conn. with the concept of light, it is evident that lax = 'whiten, lighten'. On  $\text{𒌦}$ , see s.v. bab, babar, babbar, bir, xis, lax, par, slax, tam, u, ud, uta, ritu, gal.

Lax =  $\text{𒌦}$ , val. obtained from lax-ga = namâru 'shine'; namru 'shining', and nûru 'light', 8145-7. This is, of course, the same lax as lax =  $\text{𒌦}$ , prob. conn. with lax =  $\text{𒌦}$  = misû 'wash, whiten'. On  $\text{𒌦}$ ,








see s.v. *erim*, *pir*, *zab*.

Laxangidda = , 1012: *maspû* 'sort of vessel', prob. identical with laxangidda = laxangiddû, plainly a vessel, 1013. Laxan is the prob. original of Senn. laxnu, laxannu, perh. cogn. with Egypt. lekint 'bottle' (so Grimme, ZDMG, 1901, 440). In the word laxangidda, the gidda-element simply means long, i.e., 'long vessel'.

La-ab = , 10081; Sb. 141. The sign had the two meanings 'weigh' and 'be full', which fact is easily explainable. That the sign  =  could mean 'balance, weigh' is evident; in other words, it conveyed the idea of equilibrium. As a liquid in a vessel can only have its equilibrium when its free surface is horizontal or full, i.e., when the direction of the force of gravitation is perpendicular, it can be seen how  can mean 'weigh, horizontal' and 'full' (see System, 190). Note the following meanings, all based on these ideas:

10096: malû 'be full, fill'. 10097: matû 'diminish', probably a pun on malû with exactly opposite sense. Frequently used in contrasts = 'deficiency'. 10110: šaqâlû 'weigh'. Note šagalulû 'be balanced'. 10112: šapâku 'heap up', i.e., from idea 'fill'.

Note the following meanings of , without value: 10083: adâru 'be dark' from idea 'weigh down'. 10084: amâru, Z. V. IV. 37, prob. in sense 'be full', from which comes amîru 'deaf'; cf. Senn. I. 11; Hwb. 91a: amîr dame 'full of blood'. See, however, below this section s.v. šitêru. 10085: aru = ? 10086: 'abû in  = 'iltu 'curse' and  = ni'û 'curse', i.e., 'something which is heavy'. 10087: enšû 'weak, bowed over'. 10088: esû ša . . . . = ? Is this the stem from which comes esîtu 'pillar'? 10089: ecêlu 'bind fast', from idea 'heavy, strong'; see hamû = . 10090: xâtu 'behold, inspect, learn', in , 5368. Cf. 9393: ši-lal-aku = xâtu ša duppi 'learn a tablet'. 10091: xacâbu 'be



weight.' 10131: Sarāzu 'be powerful', from idea 'weigh down'. 10131: Suga-lulu 'be balanced' (see s.v. lul =  $\text{𐎠𐎡}$ ). See s.v. Kumun =  $\text{𐎠𐎡}$  and s.v. xalbi, nanga, uku.

Lal =  $\text{𐎠𐎡}$ , 3338; Sb. 105. The sign  $\text{𐎠𐎡}$  is com. with  $\text{𐎠𐎡}$ , which in itself must have connection with  $\text{𐎠}$  = 'fullness'. Note that lal =  $\text{𐎠𐎡}$  = dis-pu 'honey', 3339, and = tābu 'sweet', 3340. Cf. s.v. ku =  $\text{𐎠𐎡}$ .

Lal-u =  $\text{𐎠𐎡𐎠}$ , 10144; Sb. 149: = only liblūtu 'unger of heart', 10145, another development of the idea 'fullness'. See lal =  $\text{𐎠𐎡}$  and  $\text{𐎠}$ .

Lam =  $\text{𐎠𐎡𐎠}$ , 4572; K. 4142, 14(5289) in me-lam (Sfg. 55). In melam-mu 'glory, splendor' in Sem. from Sum. melam and has the sign  $\text{𐎠𐎡𐎠}$  the fire-meaning in the comb. me-lam? Or  $\text{𐎠𐎡𐎠}$ , see s.v. bi, bil, de, ixi, ixū, kum, lam, ne, ni, pi, pił, gaz, ussi.

Lā-am =  $\text{𐎠𐎡𐎠𐎠}$ , 9042; Sa III. 23. In 9043 = ešēbu 'sprout forth'. Note rišūbu, 9046, and ninšūbu 'sprout' (noun), 9047. See s.v. ratla and s.v.  $\text{𐎠𐎡}$ .


Lam =  $\text{𐎠𐎡𐎠}$ , 11106; II. 12, 7c:  $\text{𐎠𐎡𐎠𐎠𐎠}$  = ni-ta-lam ( $\text{𐎠𐎡𐎠}$ ); evidently an interchange of d and b. Cf. Hrozny, 58. For  $\text{𐎠𐎡𐎠}$ , see s.v. dam, tama.



Lam =  $\text{𐎠𐎡𐎠𐎠}$ , 869; see Hommel,  $\Sigma$ K. I. 172, a doubtful vul. lam or lar (?). Or  $\text{𐎠𐎡𐎠𐎠}$ , see s.v. gu, immeli, nag.



Lam-ga =  $\text{𐎠𐎡𐎠𐎠𐎠}$ , 11164; II. 47, 66 v. Lamga = ilu šin, the moon-god, 11166. Is lamga a Sum. perversion or a pun on nagar =  $\text{𐎠𐎡𐎠}$ , which is evidently a Sem. loanword in Sumsuan from namgaru 'an artificer' or 'carpenter'? The sign  $\text{𐎠𐎡𐎠}$  is prob. not allied to  $\text{𐎠𐎡𐎠}$  = gu, q.v. Note 11167:  $\text{𐎠𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠}$  = ki-el-ta-sim-sim-mu = mutladinat ardati 'she who delivers over or gives the female servants', clearly the name of some deity, prob. a byname of the love-goddess. Note also 11074:  $\text{𐎠𐎡𐎠𐎠𐎠𐎠𐎠𐎠𐎠}$  =  $\text{𐎠𐎡𐎠𐎠𐎠}$  ( $\text{𐎠𐎡𐎠}$ ) = la, II. 59, 48, and II. 18, 55-57 a; 25; 27 a; 20 f 'the constructor'. Is this lamga-bu for namgar-bu?



Lamxūš(a), supposed original of Sem. lamxūšū, lamaxūšū










'purple garments'. Lam = ? + xuš = xuššu 'red'. Cf. xuš = .




La-am-ma = , 484; Sb. 176 = lamassu, a syn. of šedu 'the bull deity'. Lamassu, or lamasu, in Sem. is prob. a loanword from lamma; cf. Reiner, Hymn, 83, 15-17. It is prob. that the form lamaššu (Hwb. 381) does not exist (see Jensen in Leander, 13). On , see s.v. šad.





Lam-mu = , 11945; ZA. I. 181 = irbit 'four'. See also limmu = . Cf. sub Numerals, Introd. I. SIV. 5.




Lam-mu-bi = , 8291; II. 5, 23 c = nābu = ? 'The name lammubi means 'four times', presumably a fourfold repetition of the sign  = ux, q.v. Cf. ZA. I. 247, n. 2.



Lil (li-el) = , 5482; Sa. 5, IV. 16. This val. may go with the equation  = šamnu 'oil', 5484. Note that there are two signs , one TD. 415 = 'a large place, piazza' and the other, TD. 324 = 'oil'. It is not possible to know to which this word lil was referred. On , see s.v. šamnu.


Lil (li-el) = , 5926; Su. 5, IV. 8. This is a variant of the undoubted val. lil = , q.v., and for , see s.v. gê, ki, kid, sax.




Li-i = , 1099; Sb. 2, 9 = rāšu = ? 'Is this rāšu 'be abundant', as the orig. meaning of  is 'a row of plants, garden bed' (System, 133)? Cf. for , s.v. gub.




Li = , 5309; II. 48, 42 a = ruggu ša kisalli 'polish, said of a pavement? Note that ruggu is from RP 7 (Hwb. 627a). As  means primarily 'oil', it is possible that it can also have the meaning 'polish'. Cf. a-gub-be II. 48, 42 b = ruggu 'ointment' (ZA. I. 55, n. 1). The val. li =  is, of course, cogn. with ni = , q.v. and s.v. dig, i, ili, ne, gal, galli.











Li = , 11249; K. 4225, rev. 13, the short form of lik, liki =  'dog'. For , see s.v. gis, kalbu, lik, liki, taš, uru.


Li-i-it = , 6183; ZA. I. 396 = šūturu 'progress, advance, proceed'. This val. lit is cogn. with lig = , q.v. Note the interchange of g and l above Introd. I. SII. 1. It is prob. that gal, lit, lig, and rit are all variants of the




same original word. For the sign , see s.v. ag, gbar, dan, gurnu, gal, kalag, kala, kal, lig, rib.



Li-i-lil = , 9262; Sa. II.5 (Sa. 6,566). This lil seems to be another form for lim =  which occurs in Semitic (MS<sup>2</sup> 145; LTP. no. 191). The sign = both igi 'eye' and ši 'life'. It is possible that lil is cogn. with the val. ši. Cf. ner and šer and see Introd. I. § IV.1. On , see s.v. bud, tax, igi, igû, ini, mad, maxar, ši.




Li-i-lil = , 4071; Sa. I.32. This sign  primarily = mâru 'son', with val. du, 4081. The val. lil is prob. a loan-val. in Sum. from Sem. lîpû 'descendant'; hence the formations lipilipû and also mâr.mâru from mâru 'son'. Note that  has the val. šir, which also prob. comes from širru 'little, child'. Cf. s.v. ban, damu, du, dumu, šir, tur.



Lil = , 9264; val. obtained from lib-ba, lib-bi. The sign  was , TD. 223, conn. with TD. 224  =  = 'foot, power.' Hence  = kîru in comb.: gûlu kîru 'voice of woe', 9271; lib-ba = kîru, i.e. 'force, power, woe'.  = dannu, 9269, 'powerful'. 9272: ma-du 'many, multitude'. 9275, with val. lul = sarru 'rebellious, powerful in a hostile sense'. 9274: with  = nâru, a sort of official. Note that the name of  is nârû, 9263. On , cf. s.v. lul, lulu, nar, pax, sulu.





Li-i-bi-ir = , 6964; II. 59,8e (ES). Undoubtedly cogn. with li-gir, s.v.; also lagar.


Lid = , 8566; Zh. 639, but see Zb. 87. The val. in Sem. is undoubtedly lid, lit, lit, but whether lid occurs in genuine Sumerian is doubtful. If so, however, it is clearly a loan-value from Sem. littu =  'offspring', 8870. See s.v. ab =  for full discussion and s.v. rim, <sup>11000</sup>




Lig = , 6185; Jevs. ZA. I. 396, n.4, shows that this is the prot. orig. value of . In 6174, we have a number of equivalents, the










Sum. val. of which ends in -g denoting 'power' (see s.v. kala, kalag). The occurrence of lag in ka-lag and of li' =  makes it most probable that the val. lig was the original one. Cf. OBI. pl. 58, no. 128, 9: -ga = dannu, prob. lig-ga. The val. rib is also, I think, cognate here. Or , see s.v. ag, dan, quruš, gal, kalag, kala, kal, li', rib.

Ligir = , 6964; Sb. 60. This word with lugar, libir seems to be mnemonically associated with Sem. nâgiru 'artificer, carpenter', 6966. See s.v. lagar and libir = .



Li-ik = , 11251; Sa. II. 23, var. 11250 = liki. This is the dog-sign. Cf.   = lik-ku = kabû 'dog', 11297. See for , s.v. giš, kabû, li, liki, taš.







Li-ki = , 11250; Sa. II. 23, var. See just above s.v. lik.



Li-kir = , 8891; Sb. 258. This is the Sum. word for libbu 'heart', 8897. The sign  = 'interior', cf. s.v. kir = . What is the force of the li-element in likir?







Li-il = , 5927; Sc. 210. Note the foll. meanings: 5931: lilû 'storm-demon', cf. lil-lal, 5939 and see Hwb. 377. The Hebr. ליל is, of course, a loanword from Assy. lilitu, fem. of lilû. The Hebrews wrongly connected ליל with לילה 'night' by popular etymology. Cf. Zimmern KAT<sup>3</sup> 460. Perhaps by false association with lilitu the sign  = 5932: silitu 'breathing, grace, mercy'; usual ideogr. , Sb. 1, rev. I. 17. 5933 = šâru 'mind'; usual ideogr. , 5940. 5934 = zaqiqu 'blast of wind'. The orig. meaning of  is 'structure' (see s.v. ge, kit = ). How are we to reconcile the meaning 'blowing, blast' with this original force? The idea 'structure' contained the concept 'force, strength' which could easily have been carried over to 'wind' and 'storm'. Note that  = both emûqu 'strength' and šâru 'wind, storm'. The comb.  = lilû, šâru, zaqiqu, 5939-5941, means really 'structure of fullness' (lal), i.e. 'thing of fullness'. Or , see s.v. ge, ki, kid, lil, lil, sax.








Lil = , 4706; Sb. 362, a doubtful value, as the li-syllable is defaced. The equation means naklu 'pointed, artistic'. On , see esp. s.v. gud, galam, qu, ubi.



Li-il = , 6698; Sb. 361 = lillu 'storm-wind, blast', 6699, and with  = li-lu = the god Nin-ib, 6700. This is plainly the same word as lil = , although the orig. of  was , TD. 56 (?), which is not to be confused with TD. 356: .





Li-li =  , 1124; IV. 11, 17a = arkatu 'rear, after'. Why?





Li-li-iz = , 8888; Sb. 260 = lilisû 'some object made of leather and copper'. The sign also =  + . See Hwb. 378b. Lilisû is probably akim. loanword from liliz. The sign  is the enclosure  +  = balag, dub, q. v.


Lim-mu = , 10016; V. 37, 5a = irbit 'four', ZA. I. 181. Limmu really means four, but the sign  = 'forty', the regular word for which is nimin or niv. See Introd. I. § IV. 6 sub Numerals and s.v. limmu = . For  cf. ea, nimin, šarabi.




Lis = , 12202; AL<sup>3</sup>.<sup>m</sup> 325. This is a rare Sem. value for 'seven'. Why? See s.v. imina, šisinna and Introd. I. § IV. 6.






Lis = , 7749; ZA. I. 140, n. 2. This is prob. cogn. with del = , q. v. See Introd. I. § IV. 1; d = l; l = š.







Lu = , 6397; II. 32, 64a:   = lu-qu-ru-uis, ZA. 16. It is prob. that  only has the val. lu in composition. Cf. s.v. gulu and muu and s.v. gal and gul. On the sign, see also System, 193 ff.





Lu-u = , 6913; Sb. 7, III. 8. The sign  means 6914: adânu 'darken'. 6915: dulâxu 'disturb', said of roiling water; 'make unclean'; with val. lu. 6916: with val. gug = kukku, prob. 'part of a door-latch', Muss-Arnott, 378a, or 'a weighing-beam', Hwb. 319b, or both. 6917: mu-rânu, perhaps 'mix up in a meow' (?). 6918: buludu = lu-lu, syn. of da-lâxu, dullâxu 'disturb, roil', 6919. 6922:   = lu-lu = nixappû ša






murci 'to be broken down in health'. The sign, for which see also s.v. gag = , is a gunated sign (*System*, 10).



(lu)-u = , 10671; Sa. I. 30, but the val. lu is well established in Semitic. I believe that the Sem. val. lu had its origin in the Sum. val. udû, udû = , q.v.; d = l. For , see also s.v. dab, dib, dibi.




Lu-gal =  , 4259; Sb. 333. These words lu-gal mean simply 'great man, or person'. Note the equivalents: 4260:  = be'êlu 'to rule'. 4261: êlu 'lord'. 4262: mal'ku 'prince'. 4263: maliku 'prince'. 4264: malik 'prince'. 4266: lugal = šarru 'king', the chief meaning of the word. In 4267:  = turmaxu. This is a Sem. loanword from tur 'son' + max 'exalted'; = 'exalted son, king'. Lugal is the only val. given of . In the Contracts lugal means 'anything of first quality.'

Lu-gu-ud =  , 1690; Sb. 224. Lugud = šargu 'a light colour', prob. 'light red' or 'light blue'. The sign is a comb. of  'blood' +  'white'. Is the last syllable -ud in lug-ud identical with ud = ? Probably. cf. lagab, lugud = .

Lu-gu-ru-ud =  , 10166; 88, 11-12, 9, obv. col. I. This lugud which seems to be connected with lagab =  means ušultu 'blood-vessel'. See esp. s.v. lagab and for , s.v. gid, gil, qirim, qirin, gud, gur, qurum, xab, kil, kir, kur, kurru, lag, rim, sulaq.

Lu-gu-ru-uš =   , 6418; II. 32, 64 a. This means lu 'man' -  in combination + guruš 'virile strength'. Luguruš means marû 'fat', 6419; ša gurušê 'of or belonging to power', 6420. Gurušû is, of course, a loanword in Sem. from guruš = , q.v.

Lud = , 5892; ZA. I. 190, n. 2. Finches, sign list 79, = lutu. This lud is prob. cogn. with dug = , q.v. The sign means 'a vessel.'

Lu-ux =  , 6161; Sb. 77 var. = sukallu 'messenger', 6170; also with val. šukkal. The word lux seems to be connected with lax (Sem. lix, rix) and perhaps with tax = , q.v. See also s.v. sukal, šukkal.

Lu = 𠄎, 7265; val. obtained from 𠄎 = 𠄎 = sarru 'rebellious', 7275.  
 𠄎 = šēlitu 'fox', 7283. Why? See on this word sarru, Prince, JAOS. **XXIX**  
 p. 121. See esp. s.v. lib = 𠄎, and s.v. lulu, nar, qax, subug.

Lu-lu = 𠄎, 7265; II. 32, 44 c (2591): 𠄎 𠄎 = a fuller form  
 of lu = 𠄎, q.v. just above.

Lu-um = 𠄎, 17985; K. 40. I. 12; ZA. I. 5. n. 1. The sign, which has  
 also the similar sounding values xumu, and perhaps gum (Oppert, ZK.  
 I. 61) = ummu 'sprout up, said of vegetation'. See the other values and  
 s.v. kuu = 𠄎.

Luš = 𠄎, 7064. A doubtful value. See Hommel Lit Centralblatt,  
 6. Mai, 1882 (in Del. Assy. Wörterbuch, 72, line 16). In 𠄎, see s.v. kad, su,  
suu, with which latter val. luš may be connected; l = š (?).

Luttu, in II. 48, 12 g (Str. 4870). Sign not given owing to mutilation.

## M

Ma-a = 𠄎, 3082; Sb. 283 = ēlippu 'ship', 3683. The orig. sign was 𠄎,  
 TD. 340, probably the conventionalized pictograph of a rudder, the long lower  
 part representing the portion under water. As the rudder was the most  
 important part of the vessel, this became the ideogram for the entire  
 ship. The sign 𠄎 is used in many compounds; cf. Br. pp. 164-165 and  
 note especially the following examples from Lau, Thesis: mā-gur-ra  
 'barque', as in mā-gur-kubbar-tu 'a small (ornamental or sym-  
 bolical) barque of silver'. Mā-a-si-ga 'freight-ship', i.e., 'a full or  
 laden ship' (si = 𠄎 = 'full'); also Lau, Thesis. See also R. 25. It is not  
 certain whether there was a val. mu = 𠄎.

Ma = 𠄎, 4290; in 𠄎 𠄎 𠄎, where the val. ma prob. goes



with 𠄎; V. 16, 2 a; V. 21, 9 c. In the latter passage mu = 𠄎 = mu 'go forth', 4302. Now, the proper word in Sum. for mu is ê = 𠄎, q.v. It is possible that we have here an etym. variant, as ma may have been pronounced mâ = me = ê (m = w). On the other hand, the sign 𠄎 means primarily 'enclosure'; see, esp. s.v. kêš, and cf. mu = 𠄎, which is clearly cognate with our ma. On 𠄎, see s.v. xir, kêš, kêšda, mu, misigû, saxar, sakar, šakar, sur, šar, sir, šêr, and sirim.

Ma (𠄎) = 𠄎, 6769. Sc. 98 dial. for 𠄎 = ma, q.v. The orig. sign 𠄎 was 𠄎, a representation of land, earth; TD. 10. Note the foll. meanings in this connection: 6774: ma = mātu 'land, country', the orig. meaning. It is highly probable that the Sum. word ma was the real word for 'earth' and that the apparently Sem. mātu was a loan-derivative from Sum. ma-du = 𠄎 𠄎 = 'strong' (𠄎) + 'land' (𠄎); 'mighty country'. Note the shorter form mad = 𠄎 'land', q.v. From this idea, as the land or earth was regarded as the primæval mother, came 𠄎 = banû 'create, build, form', 6771 and 𠄎 = alâdu 'beget, conceive', 6770, with val. ma, Sc. 99. In 6773, 𠄎 = mâ, the val. of the sign, V. 21, 38 c. In 6778: 𠄎 = nalbašû 'covering', a syn. of the idea 'earth'.

Then, by a paronomastic transfer, we find 𠄎 = nabû 'speak, utter', 6776 and = nibu 'utterance', 6777. This is prob. an association with mu = 𠄎 𠄎 'incantation', mu = 𠄎 'name', and me = 𠄎, 𠄎 'speak', q.v. Note 6781: šumu 'name', and 6782: zîkru 'mention', from the same idea 'speak'. Also 𠄎 𠄎 = sâ'iltu 'a sort of praying functionary' (f.m.), 6780, V. 13, 51 c. In 6779: 𠄎 = nasa(xu) 'tear away', evidently ma, which is prob. a short form of mar(qar) = 𠄎, 𠄎 = našâru, Sd. 185 (11943). The association of this last ma with 𠄎 is, of course, popular etymology. Finally, 6783, ma = 𠄎, usually 𠄎, Sc. 98, is the dial. pronoun of the first person sing. ending = Ek. mu (see Introd. II. § 3; 32) and 6775 = minu 'what', of which Sum. ma was the equivalent phonetically associated with 𠄎.

Note that the name of 𒄠, was manu a reduplicated form of ma, 6768, Sc. 98.

Ma = 𒄠, 5414; ZA.I. 192; prob. a shorter ES. form of mal = 𒄠, q.v., and cogn. with ga, gal = 𒄠, EK, q.v. This sign 𒄠, 5423, was the ES. first person ending = EK. mu (see Introd. II. § 3, 32, and note just above s.v. ma = 𒄠). On 𒄠, cf. s.v. ga, gal, mal.

Ma = 𒄠, 7964; prob. a var. of me = 𒄠, used in Semitic. See esp. s.v. me = 𒄠 and = 𒄠 and for 𒄠 s.v. a, gellan, pê, tal, lu.

Ma-ad = 𒄠, 7386; Sa. I. 15. The usual Sum. val. of 𒄠 is kur, q.v. The val. mad is prob. for mada - the orig. word of mātu 'land, country'. See s.v. mada and ma = 𒄠. Note 7344: 𒄠 = kur = mātu. On 𒄠, see s.v. gin, kur, lad (cogn. with mad?), mad (cogn. with lad - mad?), ša, sad (cogn. with rad). See s.v. mada, just below and s.v. ma = 𒄠.

Ma-ad = 𒄠, 9264; Sa. 6, 7b, prob. cogn. with bad = 𒄠, q.v. Note that 𒄠 = mātu 'land, country', 9275, from which plainly came the Sem. val. mad. Why did 𒄠 have the concept 'land' connected with it? On 𒄠, see s.v. bax, igi, igû, ini, lib, maxar, ši.











Ma-da = 𒄠 𒄠, 6769; II. 39, 12c. Cf. mada ki-en-gi = mātu Sumeri 'the land of Sumer', 6828 and 6829. I believe that mada is not a Sem. loanword from mātu 'land', but conversely; it is possible that mada is itself the original of mātu 'land, country', as Langdon has pointed out in a letter to me. See above s.v. ma = 𒄠.





Má-du-du = 𒄠 𒄠 𒄠, R. 26 'skipper'. One who makes a ship go (?).




Má-gid = 𒄠 𒄠, R. 25, perhaps another name for 'skipper' (?).





























Má-gin = 𒄠 𒄠 (= 𒄠), R. 25, perhaps another name for 'skipper' (?). gin = du = 𒄠 'go' (?).


Má-gur = 𒄠 𒄠 𒄠, II. 54, 26 &, supposed original of Sem. ma-kurru 'sailing boat' (Jens. KB. VI. 1, 5, 33f). Can xur = 𒄠 mean here 'wake of a ship', as 𒄠 can mean 'track, trace', i. e., má-xur = 'ship which leaves a perceptible wake'; 'fast boat'?

Ma-ax = , 1034; Sb. 336. The orig. sign was , System 163, i.e., =  = niš 'penis, membrum virile' + + = sign of importance, i.e., 'an important man'. Note the meanings: 1035:  = bâ'lu 'rule', a variant of bêlu. 1036: = bêlu 'rule'. 1037: max = gišru 'strong'. 1038: max = dannu 'powerful'. 1039: max = êllu 'pure', an idea secondary to 'strong'. 1040: max = kabtu 'heavy, strong, powerful'. 1041: max = kuburu 'be great, strong'. 1042: max = ma'du 'numerous, many', passim. 1043: max = maxxu, a Sum. loanword in Sem. 'exalted, powerful'. 1044:   = mirdêtu 'copulation' (?), from idea 'strength, power', see s.v. lal = 1045: max = rabû 'great', passim. 1046: rubu 'great man, prince'. 1047: max = çîru 'exalted', passim, an idea easily derivable from 'strong, great person'. 1048: tizgaru, prob. means 'a person of importance'. Note 1056:   = tizgaru.   means 'one powerful in judgment' (di). Cf. Prince, JAOS. xxv. 123, top.

Ma-xar =  , 8812; V. 27, 21d = xišû ša bâ'iru 'a hunter's (bâ'iru) net'. Note that bâ'iru also means 'constable', passim in Hammurabi, i.e., 'a catcher'. I explain the signs  in this connection as meaning 'the lowering (L) of an enclosure' () - setting a net. Maxar is evidently a loanword in Sum. from Sem. maxar 'front', and seems to indicate that the net was placed in front of the victim. Cf. s.v. bakiru for xišû.

Ma-xar = , 9265; Sa. II. 6 (Sa. 6, 6b). If this is correct, it is a Sem. loanword in Sum. for  which means primarily 'eye, front'. Hence, maxar 'front'. In , see s.v. bax (see Bezold, ZK. II. 65), bad, igi, igû, iri, lib, mad, maxar, ši.

Maxax (?) =              , 2730; AL. p. 58, n. 2. See especially s.v. šiga =              . I cannot explain satisfactorily.

Ma-ak-kas () = T, 10063; V. 40, 9g. I cannot explain. See for T, s.v. ana, giš, gi, gil, diš, salugub, tal.



Mal =  $\text{𐤌𐤀}$ , 3175; val. obtained from  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ , V.25, 18 a = mal-la. I cannot explain, unless this mal, malla is cogn. as is probably the case, with gana, kar =  $\text{𐤌𐤀}$ , q.v., and also s.v. aganatenu. Perhaps  $\text{𐤌𐤀}$  was confused with  $\text{𐤌𐤀}$  = mal, q.v. just below.

Mal =  $\text{𐤌𐤀}$ , 5419; ΣA.I. 192. This is diul. for ga, gal =  $\text{𐤌𐤀}$  'make', q.v. The sign  $\text{𐤌𐤀}$  was probably confused with  $\text{𐤌𐤀}$  = mal, cogn. with gana 'be superabundant' =  $\text{𐤌𐤀}$ . On  $\text{𐤌𐤀}$ , see s.v. ga, gal, ma.

Ma-lax =  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ , 3699; malāxu 'sailor'. I must regard this as the original of Sem. malāxu which is probably only connected with Hebr.  $\text{מלח}$ , Arab.  $\text{ملاح}$ , 'salt', by popular etymology. The  $\text{𐤌}$  in the Hebr. and Syr. words for 'salt' is not  $\text{𐤌}$  but  $\text{𐤌}$ , while in Assy. malāxu it is pure  $\text{𐤌}$ . The signs  $\text{𐤌𐤀}$  = ma 'ship' + lax 'cause to go', i.e. 'one who causes a ship to go', = a navigator.

Mal-ba ( $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ ) =  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ , 9802; K.46, III. 17; K.46, I.30-31 = māxiru 'one in front', 9803. The signs  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$  mean 'the place ( $\text{𐤌𐤀}$ ) of coming forth' ( $\text{𐤌𐤀}$ ). See s.v. lam =  $\text{𐤌𐤀}$ .

Ma-am-mi =  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ , 11753; V. 22, 27 a = mammû 'a snow-storm, or cold rain shower'. See especially s.v. asugi, xalba, and še =  $\text{𐤌𐤀}$   $\text{𐤌𐤀}$ .

Ma-an =  $\text{𐤌𐤀}$ , 9945; V.37, 28 d. The sign  $\text{𐤌𐤀}$  = 'twenty', undoubtedly also conveyed the idea of duality. See especially s.v. amna =  $\text{𐤌𐤀}$ . Note the foll. meanings of man =  $\text{𐤌𐤀}$ : 9952: atxû, from axu with infixed t 'brother, another', i.e. 'the second one.' 9953, also with val. min = kitallûn 'double, both.' 9959: mašû 'twin' (so Muss-Arnolt, 596 a). 9960: Samaš 'the sun-god' whose numeral was 'twenty'; also with values amna, buzur, šamaš, šušana, utu. 9962 = šina 'two', also with val. min. 9964: ḫappû 'companion', the second one. On  $\text{𐤌𐤀}$ , see amna, burmin, buzur, min, niš, šamaš, šin, šušana, utu.


Ma-na =  $\text{𐤌𐤀}$ , R.25. The regular Sumerized form of Sem. manû, minû.
















Ma-ar =  $\text{𐎠𐎡}$ , 5811; *So.* III. 5. This sign, archaic  $\text{𐎠}$ , TD. 77, I cannot explain. There can be no doubt that it had only the values mar, mara (note the sign -name marru, 5809). The val. mar is dial. (ES) for three corresponding EK. values, viz. gar =  $\text{𐎡}$ , gal =  $\text{𐎡𐎠}$ , cogn. with gar =  $\text{𐎡}$ , and gal =  $\text{𐎠}$ , all of which consonantal changes are duly noted I. S. IV. 1 (g = m; r = l). See s.v. mara =  $\text{𐎠𐎡}$ , and especially s.v. mar =  $\text{𐎠𐎡}$ , for the equation  $\text{𐎠𐎡}$  = markabtu 'chariot', 5815.





Mar-gar =  $\text{𐎡}$  originally 'make, establish' appears with the foll. meanings: 5820: mar, mara = šakânu 'establish, make'. 5813: mar-labânu 'lay down', used especially of prostrating the countenance: labân appi. This is ES. for gar =  $\text{𐎡𐎠}$  = labânu. 5818:  $\text{𐎠𐎡}$  = raxâcu 'overflow, destroy by inundation'; ES. for gar =  $\text{𐎡}$  = raxâcu. Cognate with this idea are 5819: šaxâtu 'destroy'; 5816:  $\text{𐎠𐎡}$  = nasâxu 'tear away'; cf. the shorter form ma =  $\text{𐎠}$  = nasâxu. 5821: šarâqu 'give, grant', perhaps secondary to the idea 'pour', contained in raxâcu 'inundate'. Note gar =  $\text{𐎡}$  = šarâqu, K. 4350, III. 9, 11; also the shorter form  $\text{𐎠𐎡}$   $\text{𐎠𐎡}$  = ga-ga, Hwb. 691 b. 5822: mar-târu 'turn' = gar =  $\text{𐎡}$  = târu, q.v. 5817: patâru 'open, loosen', secondary to the idea 'destroy'. 5812: ašâbu 'dwell', secondary to the idea 'establish' and also to gal =  $\text{𐎡𐎠}$  = bašû 'be, exist'. Finally, 5814:  $\text{𐎠𐎡}$  = miqqânu, probably 'a filled in space', II. 28, 9 & from maqâqu. This is also secondary to the idea 'overflow' = raxâcu, i. e., 'fill up'. See for  $\text{𐎠𐎡}$  also s.v. mara.







Mar =  $\text{𐎠𐎡}$ , 10224; this is the probable value. Note that  $\text{𐎠𐎡}$  = markabtu 'chariot', 10225. The sign  $\text{𐎠𐎡}$  was 'the enclosure' containing the opening sign  $\text{𐎠}$ , i. e., 'that which opens the serried ranks of the foe'. That the value is mar is seen from the equation  $\text{𐎠𐎡}$   $\text{𐎠𐎡}$  = markabtu, 5815, quite evidently dialectic form for  $\text{𐎠}$   $\text{𐎠𐎡}$  which is the regular equivalent. Note s.v. gar =  $\text{𐎡}$ .

Ma-ra =  $\text{𐎠𐎡}$ , 5810; Sb. 281. Fuller form of mar =  $\text{𐎠𐎡}$ , q.v.

Marad = , 6706; evidently a Kassite word. See Del. Kossiac, p. 27 and see s.v. murū, murub, misag, umun, umū.

Marad = , 9079;    = maradū (?). Note Str. 8916. In 9079,    denotes the city Marad with apparently the val. merad. Note too 9080:    = Marduk (see esp. s.v. Marduk). The sign , for which see s.v. amar and gur, means 'destroy, crush'. It was thus applied to Marduk = 'the destructive power of the sun', and also to some baleful star, 9082:    ; ZA. I. 265, n. 3.

Marduk is the name, evidently Sumerian, of the destructive sun-deity, by whose means the earth was created from chaos. The meaning of the name Marduk is still in doubt. In the form Maruduk, which also occurs, it is possible that the second u was merely an euphonic vowel. The name then consists of the syllable mar, which in all probability means 'son' = 'the one who is established' (see s.v. amar) + the syllable duk, tuk. Jens. KB. VI. 1, 562, gives the explanation amar-ut-ki 'child of the son', but <sup>this</sup> seems to smack of popular etymology, nor is Jensen's other explanation, Kosm. 242, that Marduk = Mar-du-ten 'son (mar) of dul-agag-ga' clear from difficulties (see Leander, 30). It is quite possible, although the name is phonetically written   , I. 45, 351, that the second syllable, duk, tuk, has to do with tuk =  'being, essence', i.e., that mar-duk may stand for amar-tuk 'the son or offspring who is par excellence'. On the god Marduk, see esp. Jastrow, Gesch. 110 ff.

Mar-tu (-ski) =   , 5827; = mât Amurî 'the Westland, Syria.' The sign  plainly has to do with the concept 'entry, setting', as tu =  = eribu 'set, said of the sun'. I cannot explain mar = . Note that the Sem. name for the Westland was prob. a murru and not a-xar-ru. See especially Clay, "The Business Documents of Murashû Sons," p. 8, where attention is called to the fact that A-murru is represented in the later Aramaic docket of Darius II. (724-404 <sup>B.C.</sup>).



by the character 𐤒𐤍, which seem to preclude the formerly accepted pronunciation Axamu; 𐤒 = m.

Ma-as' = 𐤌, 1426; Sax. IX. 25. The word maš is, I believe, cognate with bar = 𐤁, q.v. for fuller discussion. Note that b = m; r = š and see Intro. I. S. II. 1. As already pointed out, s.v. bar = 𐤁, the sign 𐤁 has two fundamental meanings, i. e., 'side' and 'cut'. The maš-val. has to do rather with the concept 'cut, sever, distinguish' than with the first idea 'side, companion', although this is also found with maš. Note the foll. meanings, all with val. maš: 1435: amānu 'see' from idea 'cut, distinguish'. 1439: āsibū 'dweller', evidently connected with bar = uš-šubū 'dwell', 1813, from idea 'side, half-enclosure'. 1439: ašāridū 'chief', only once; Sc. 1. a, 2; prob. connected with idea 'sever' = 'one set apart'. Note also the word massū 'priestly office', discussed just below. 1440: šivū 'offspring', from idea 'cut, sever'. 1446: bitrū 'rich, plentiful, fat', prob. from idea 'enclosure, cattle-pen'. See būlu just below. 1447: bitramu seems to be a syn. of šelibbū 'fox (?)'. I cannot explain. 1449: būlu 'plenty', prob. conn. with idea seen in bitrū 'fat' (see just above). 1450: ēllu 'shining' and 1454: ebbu 'shining'. Prob. ēllu 'shining' here is a pun on 𐤁 = ēlitrū 'high side' (see above p. 53) and ebbu came to be associated with 𐤁 as a syn. of ēllu. 1466: liqittu 'increase, harvest', from liqū 'take' conn. with idea 'cut, sever'. Note 𐤁 = qibtu, below this section. 1468: maru, or is this maš? Doubtful. 1470: mānu and 1471: mašū syn. of tu'ānu, 'twin', from idea 'cut, sever'. 1472: māzu ša eglī 'portion of a field' = māšū 'a section', a loanword from Sum. māš. 1497: qabitū 'gazelle', prob. conn. paronomastically with 𐤁 = qibtu 'increase'. Usual ideogr. for qabitū is maš-ru (ḫuk), Hwb. 559 a. See s.v. maš-ru = 𐤌 𐤒. 1806: tallim 'twin', see s.v. tu'ānu and s.v. mānu, mašū, this section. Note that bar = 𐤁 = tappū 'companion', 1807. 1816: qittu 'increase', conn. with idea 'cut, sever, offspring'. 1828: 𐤌 𐤌𐤍 = maš-sū = massū 'a priestly

dignity; Prince, Dissertation, 96. Cf. 1841: 𐤎𐤎 = mašû bîli 'a high palace office'. 1842: mašû 'twin', and 1843 = mašû 'twin'. See 1770 and 1771: 𐤎 = maš = mašû, mašû. 1844: 𐤎𐤎 = mašmašû 'conjurer', Hwb. 432b. Perhaps from idea 'one who cuts or distinguishes'. See above s.v. 𐤎 = amârû, this section. On 𐤎, see s.v. ba, bur (esp.), bir, banda, bandi, maš.

Maš-gi = 𐤎𐤎, 12246; V. 37, 22 d. The name of 𐤎 is giguru-lam-mubi-igi-gabbû = giguru = 𐤎 four times placed opposite, i. e., 𐤎𐤎, originally. It is the same sort of sign as 𐤎𐤎; cf. s.v. gurin. I cannot explain the val. maš-gi.

Ma-aš-ki-im = 𐤎𐤎𐤎, 5658; Sb. 216, = râbîcû 'lurking demon' (from rabâcû 'lie in wait'). The sign 𐤎𐤎 is 𐤎 + gunated 𐤎𐤎 (aragub-gunû) 'one who stands or goes (𐤎𐤎) to smite' (sig = 𐤎); hence the application of the sign to the evil demon.

Maš-maš = 𐤎𐤎, 1844; mašmašû, syn. of nullilû 'purifier', i. e., 'an enchanter'. Note the derivative in Sem. mašmašûtu, Leander, 13. See esp. s.v. maš - 𐤎, and note that maš-maš = mašû 'high priestly official' and = Nergal, 1841, 16, 46.

Maš-ru (𐤎) = 𐤎𐤎, 1908; allamû 'Mars', 1906; the war-god Nergal, 1907 and gabîtu 'gazelle', 1908. For 𐤎 = gabîtu, see s.v. maš = 𐤎. It is, I think, apparent that there is a connection between the god of war and of the chase Nergal and the idea gazelle. The signs 𐤎𐤎 seem to mean 'he who carries out or performs his object' (maš).

Maštin = 𐤎, 10821; Str. Syll. 559. Cf. šû and šumâštin = 𐤎. The sign 𐤎 = 𐤎 = 'depression' (System, 152, and cf. esp. s.v. êšâ).

(giš) Ma-tur = 𐤎𐤎𐤎, original of Sem. loanword mat (t.d) ur-ru 'a small (tur) ship' (Leander, 13).

Me = 𐤎𐤎, 2773; V. 43, 42 c. In 2782: 𐤎𐤎𐤎 𐤎𐤎 𐤎𐤎 = in-me-me = ixtaccima (from xacâcû) 'he crushed', IV. 3, 5 a. This is the original meaning here of 𐤎𐤎, for which see s.v. ag = 𐤎𐤎, with which xacîcû 'wise', 2780, and xacîcû 'wisdom' were patronomastically associated: xacâcû and

xasâsu. On  $\text{𐤁𐤓𐤕}$ , see s.v. ag, ša.

Me-e =  $\text{𐤌𐤍𐤌}$ , 2804; Sb. 294 = taxâxu 'battle'. See 2804, *passim*. The sign is  $\text{𐤁}$  = 'battle' +  $\text{𐤌𐤍}$  'make, do'. It is prob. that this me had in sum. a different tone from the me =  $\text{𐤌𐤍}$ .

Me-e =  $\text{𐤌𐤍}$ , 7963; Sa. III. 25. This is, cogn. with ma =  $\text{𐤌𐤍}$ , q.v. The fact is that  $\text{𐤍}$  was a syllable beginning with consonantal w = wa, wē (hence = ma, me; m = w), and prob. also wi. Note a =  $\text{𐤁}$  = wa. See also s.v. gêltan, pe, and tal =  $\text{𐤁}$ .






Me-e =  $\text{𐤌}$ , 10354; Sb. 136. For the sign, cf. s.v. isib =  $\text{𐤌}$  = xikuru 'man', then, applied to 'conjuror'. Note the foll. meanings with val. me: 10360: atta 'thou', clearly conn. with idea of verb 'to be'; cf. 10361: me = kašû 'to be'. See Introd. II. S 4, 71. 10363: êkiâm 'where', conn. with idea of bašû, which denotes the place of an object or its "whereness". Cf. IV. 15, II. 19: me-a-bi = ekû-ma 'where' (ES). The following three words are illustrative of the same idea: 10365: ianu 'where?'; 10366: ia'nu 'where?'; 10367: ia'u 'where?'. Note that me also = qâlu 'say, speak', 10361, which is the chief function of man (gikuru), as distinct from the beasts. Note that e-me 'tongue' =  $\text{𐤌𐤍}$  is simply our me with the abstract vowel-prefix. Hence also, 10370:  $\text{𐤌}$  = qûlu 'a saying, utterance', and 10374 = parcu, also with val. isib 'decree'. This word parcu is prob. also connected with isib 'a conjuror', referring to the mysterious pronouncements of those interpreters of the divine will. On  $\text{𐤌}$ , see s.v. isib, šib, mên, mês, and cf. s.v. eme =  $\text{𐤌𐤍}$ .






Me-e =  $\text{𐤌}$ , 11323; for full discussion see s.v. a =  $\text{𐤌}$ .

Me-el =  $\text{𐤌𐤍𐤌}$ , 9694; 82, 8-16, 1, rev. 10. 9699: ximtêtu 'flame' (also with val. munu, q.v.) and 9709: nimlû (from malû) 'fullness of flame'. The signs  $\text{𐤌𐤍}$   $\text{𐤌𐤍}$  mean 'place of fire' or simply 'fire', as ki can be an abstract prefix. See s.v. agni, gibil, gunni, dinig, izi, kušlug, munu, me, nimû, ci.




Me-lam =  $\text{𐤌𐤌𐤍}$ , 10416; I. 40, 37c = melammû 'glory, power', which


























*halōy* derives from a Sem. stem *alāmu* 'shine' (?). The signs   seem to contain the ideas *šllu* = 𐤍 = *šil*, q.v. and  flame, fire, although *lam* is an elsewhere unknown reading of . See s.v. *lari* = .

*Me-en* = , 5510; II. 20, 41c = *agû* 'crown', 5511. Note 5512: *gû* 'headache' (?), Hrb. 582a, prob. a pun on *agû* 'crown', from which 5513 = *šarru* 'king' and 5514: *gaku* 'be pure, free', prob. secondary to *šarru* 'king', 'the pure one' (?). The sign consists of  = 'make, construct' + *mên* 'to be'. Note that *me-en* = 𐤌𐤍𐤏𐤏 = *agû nâri* 'the flood of a river', 10400. I attribute the association of *mên* =  with *agû* 'crown', 5511, to a paronomasia on *agû* 'flood', and on *mer* = 'crown' = . Cf. esp. s.v. *mer* =  which may have been the original word for 'crown'.

(*M.e*) *er* = 𐤌𐤍𐤏, 10355; Sc. 4, 10. This is the verb 'to be' in Sum., for full discussion of which, see *Introd.* II. § 4, 71. On 𐤌, cf. s.v. *šil*, *šil*, *me*, *meš*.

*M.êr* = *Me-ir* = , 301; V. 11, 48, d (var.). *ES*. for *gir* = , q.v. = *pat-ru* 'dirt, dagger'. See also s.v. *meri*, *mermer*, *mermeri*, and for the interchange of *q* and *m*, *Introd.* I. § IV. 1. On , cf. also s.v. *ad* and *tab*.

*M.êr* = *Me-ir* = , 8351; V. 11, 45 d.e, *ES*. Cf. II. 57, 76 c: *dingir me-ir-me-ir* =    , a dialectic reference to the wind-god =  = *šarru* 'wind'. The *e*-ending of  is proved by the combination  , 8395 = *mêr-ri* = *zîq šâri* 'the blast of the wind'; 8396:    = *dimtu* 'tear', idea of water, connected with storm =  (?); 8398: *ittu ša šâri* 'the onslaught of the wind'; 8398 = *rušumtu* 'marsh, watery space' (not *šup-taktu*, *Σb.* 73). All these ideas are derivable from the storm elements, wind and water, contained in the sign . See s.v. *im* especially and s.v. *imi*, *murû* (cogn. with *mer*), *ri*, *šar*, *tu* = . The combination   is of course to be read *mer-ri* (*ES*).

*Me-ir* = , 6947; *ES*. for *gir* = , q.v. for full discussion. This is *agû* 'crown' and a *qunatid* , which latter sign may mean 'headdress'. See s.v. *tu* = . For *agû*, see also s.v. *mên* = . On  cf. s.v. *aga*, *gir*, *uku*.

Me-ri = 𐎠𐎢𐎢, 301; fuller form of mer = 𐎠𐎢𐎢, q.v.

Mermur = 𐎠𐎢𐎢𐎠𐎢𐎢, 12239, with 𐎠𐎢 - Ninib, in this instance, the storm-deity. The sign is, of course, 𐎠𐎢, four times placed opposite, and denotes 'violent wind.' Cf. s.v. mer = 𐎠𐎢 and im = 𐎠𐎢. Note also mermeri.

Mermeri = 𐎠𐎢𐎢𐎢, 12235; Rammānu 'the storm-god'. The word mer is, of course, clear, but I cannot explain the fourfold 𐎠𐎢 or 𐎠𐎢 sign in this instance.

Mês (me-is) = 𐎠𐎢, 5952; Sb. 120; V. 29, 62g = idlu 'hero', 5967. This word mês is ES. for gis, giš (see s.v. gil = 𐎠𐎢). This has apparently no connection with the original sign - meaning of 𐎠𐎢, for which see s.v. ug, alal, gil, kid, kišib, lag, miš, pa, pisan, rid, sungu, šid, šita, šiti, te, zag, zadru.

Me-ci = 𐎠𐎢𐎢; Sb. 259. In 8907: manzû. Bez., Z. K. II. 70, read niz-gû from 𐎠𐎢𐎢. Note that 𐎢 = nuzzû, II. 30, m. 4, rev. 20 (see Hwb. 455 a). It is quite possible that manzû is the correct reading and that the word is connected with mêcu, Assurb. IX. 106, which may mean 'anw'. Note that Langdon gives the translation 'sheek' (Assurb. p. 36). The passage states that the mêcu was bored into, with a knife. I cannot explain the connection of 𐎠𐎢𐎢 with any such idea.

Miś-má-kan-na = 𐎠𐎢𐎢𐎢𐎢 (cf. 3643) = the original probably of the Sem. mus(c) ukkannu, mus(c) ukkannu, oris(c) kannu 'a tree (miš, ES.) of the land of Makan'. See Hwb. 420 b.

(Me-) eš = 𐎢, 10356; Sc. 4, 13 = ma'ditû 'multitude'; cf. 10469. This is prob. phonetic for meš = 𐎢𐎢, q.v. Note especially that the sign 𐎢 also = mêr and that n = š. In 𐎢, see s.v. išib, šib, me, mer.

Meš (mi-eš) = 𐎢𐎢, 10468; Sb. 140 = ma'ditû 'multitude', 10469. The sign 𐎢𐎢 is simply 𐎢 = 'man' + the plural 𐎢𐎢 = eš. Hence the word meš means 'a multitude of men or persons.' See s.v. miš = 𐎢, just above.

Mi = 𐎢, 8916; usually found in Sem., but undoubtedly a loan-

form from the Numian dialectic mi + gi =  $\text{𐎎𐎍}$ , q.v. cf. also s.v. ga, ge.

Mi-il =  $\text{𐎎𐎗}$ , 5050; Sa. 5, III. 8. Note that  $\text{𐎎𐎗}$  also has the value iši, q.v. Is it possible that mil can be cognate with iši; i.e., m = n; l = š? See s.v. iši and saxar.

Mi-lum-ma =  $\text{𐎎𐎗𐎎𐎍}$ , 10549. This seems to mean, from  $\text{𐎎}$  = cabātu 'garment', some sort of armour or part of an armour. The lam-sign in mi-lum-ma is not clear.

Mim =  $\text{𐎎𐎍}$ , 10910; in  $\text{𐎎𐎍𐎎𐎍}$  = mimma, q.v. This is a doubtful val. for  $\text{𐎎𐎍}$ , for which see s.v. gal, geme, gul, kal, ma, muy, mulu, murut, ray, sal šub. See also s.v. niv =  $\text{𐎎𐎍𐎎}$ .

Mi-in =  $\text{𐎎𐎗}$ , 9946; II. 37, 34 d. In 9958 = killalân 'double' and in 9962, also with val. man = šina 'two'. See sub Numerals, Introd. I. § IV. 6. For  $\text{𐎎}$ , cf. s.v. umra, hurnin, buzur, man; miš, šamaš, šin, šušana, štu.

Mi-in =  $\text{𐎎𐎗}$ , 11212; Sa. I. 21. This is simply the same word as min =  $\text{𐎎}$ . The sign  $\text{𐎎}$  = 'two' and was naturally applied to the Sum. word for 'two'. Note  $\text{𐎎}$  = kilallî 'both, double', 11213; šina 'two', 11214. See sub Numerals, Introd. I. § IV. 6.

Mir =  $\text{𐎎𐎗𐎎}$ , 954; from comb.  $\text{𐎎𐎗𐎎𐎎}$  =  $\text{𐎎𐎗𐎎𐎎}$ ; cf. 958:  $\text{𐎎𐎗𐎎𐎎}$  = lutâru 'garment'. The sign = membrum virile, so this garment was probably a man's loin-cloth. For  $\text{𐎎𐎗𐎎}$ , see s.v. nita, uru.


Miš =  $\text{𐎎𐎗}$ , 5699; in the comb. miš-xas, q.v. (also in miš-sun?). This is undoubtedly a dialectic form of giš, geš =  $\text{𐎎𐎗}$ , q.v., also ig =  $\text{𐎎𐎗}$ .




Mi-iš =  $\text{𐎎𐎗𐎎}$ , 5953; II. 22, m. 5 add (956). This is simply a var. of meš =  $\text{𐎎𐎗𐎎}$ , q.v. and for  $\text{𐎎𐎗𐎎}$ , see s.v. ag, alal, gil, kid, kišib, lag, mes, miš, pa, pisan, rid, sungu, šid, šita, šiti, te, zag, zadru.



Mišgaggud must be the original of mešg(k, q)aggudî, prob. a 'head-board', II. 23, 18; cf. also II. 46, 45 = paššur gaggudî 'the board of the head', perhaps in a bed, or = a wooden pillow like those of the Chinese coolies. The two words are miš = giš 'wood' + gaggud 'head-

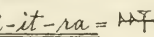



















= qaqqadi. See Leander, 14.

Mišgal = gišgal =  'door'. This mišgal must be the ES. original of meškalû 'door'. See Jenn. ZA. II. 199 f. and Leander, p. 14.

Mišxas = , 363; this simply means 'an implement', perhaps of wood = ES. miš = giš. Note 369 = xizibtu and 363 = gamlu 'tool'. Note esp. s.v. xas =  and for , s.v. gug, kud, sila, sil, tu, tin.

Mi-š-sun = , 1507. See s.v. sun = .

Mi-it-ra = , 5634; III. 69, 63 g. = Nubû (?). Cf. II. 54, 75 g.: dingir-šû-ul = dingir -  - nimegi. Šû seems to mean 'the god who makes ready the stylus'. Note šû-ul, 7219, = kullû ša xatti 'to hold, said of a staff or pen' (?) = . Note dingir šû-ul = Nubû, II. 54, 75 g. (7222).

Mu = , 778; V. 21, 48 c. The main meaning of this sign, p. ob. = 'bring to the mouth, taste' = patānu (Hwb. 553 b), is connected with incantation (cf. System, 53). Note 780 = midû, prob. du =  = radû, 537, 'throw spittle'. Spittle was extensively used as a magical remedy in the ancient East. 781:  = mu-tu-šiptu 'incantation'. Note 788:  = šiptu and, from the idea of throwing or losing spittle, = šimû 'thirst', 784. The god of incantations was Marduk =              

mu- 'name', *Lander*, 11. It is likely that the word mu itself contained the idea 'open, get into, effect a way to.' Note that the sign in 1226 also = aišu 'in order to, for' from the same idea.




In 1232 we have  $\text{𐎢𐎠}$  = aišu, which word, <sup>according</sup> to some authorities is a combination in Semitic of anu 'unto' + the ending -šu. If this were so, it would be difficult to explain  $\text{𐎢𐎠}$ , as, in this case, mu =  $\text{𐎢𐎠}$ , which can = Sem. 'see his, her', ought to follow  $\text{𐎢𐎠}$ , = ana as a suffix, i.e., ana-šu. As mu =  $\text{𐎢𐎠}$  = šumu 'name', however, the comb.  $\text{𐎢𐎠}$  must mean literally ana šumi 'unto the name' (thus *Lau*), whence we get the Sem. tritinated form aišu through the intermediary stages anšum, aišum, aišur, aišū.





1227: mašaddu, prob. 'tongue of a wagon' (see below this section).  
 1228: madānu 'give', only in proper names. 1229: nuxu 'destruction'.  
 1230: rabū 'great', secondary to the idea 'destructive'. 1232: šumū 'hear, obey'. 1231: gablu 'battle, hostility'. 1233: šarru 'king'. 1234: šattu 'year'.  
 Note 1247: mu-an-na = šattu 'year'. 1236: zakāru 'speak'. 1237: zikaru 'name', II, 7, 9c. 1238: zikru 'name'. In 1241: mu = the suffix of the 1. person and also the relative suffix. See *Introd.* II: 33.





All these meanings are derivable from 'enter into', i.e., 'battle', ('enter in hostility'), then 'destructive'. The idea king = šarru may come from šamū 'heaven, high'. Note mu-ai =  $\text{𐎢𐎠}$ , 1242, = māliku 'prince'. Mu 'year' is simply the name par excellence of the chief seasonal period. The full form mu-an-na = 'name of heaven' = 'year'. Mašaddu 'a wagon-tongue' is 'the front', the entering part. Madānu in proper names = 'give, yield' from the idea introitum aperiens.







Mu =  $\text{𐎢𐎠}$ , 4241, II. 62, 55c. Cf. 4302: ucū 'go forth', with val.  
 ma. 4303: ucū šu šu u gane 'go forth, said of trees and reeds', with val. mu. 4326: mu = nabātu 'shrine'. Mu-mu = itanbutu 'shrine'. 4347: gamāru = mu, 'sing', prob. an extension of mu = 'speak'.



It is also an allusion to the 'going forth of the voice,' secondary to the 'going forth of plants.' Cf. xii, keš, kešda, ma, mu, nisigû, saxar, sakar, šakar, sar, šar, sir, šir, sirim.







Mu = , 10505; culbâtu 'garment', with valo te, tu, tug, 10551. The sign means 'enclosure', hence 'garment'. Note that gu =  is a variant of this mu; also gi, gig. In , see s.v. a, ku, gu, dur, duru, eš, egi, gi, gig, xun, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tuis, ub, umuš, uš, zi, zid.

Mu = , 10941. Cf. mug = . This mu, mug is cognate with gal, gul, and mulu = . In , see s.v. gal, game, gul, mim, mu, mug, mulu, murub, gal, rag, sal, šal.

Mu = , 11946; Sa. IV. 28. This is prob. etymologically connected with ga, gar = , q.v. Is there any connection here with mar, dialectic form of gar = ? Probably. In , see s.v. ag, ga, gar, ig, limmu, lammu, zau, ni, niġ, nin, nimi, nitâ, ša.




Mu = , 2092; Sfg. 29, note 5. In IV. 22, 1, 2 a:    - ittacâ, but in line 51 = mu-ta-e. Also  = nam the val. mu? See s.v. nâ, nam, sim, sin = .












Mu = , 3204; ΣK. II. 67. This is a var. of gu = , q.v. and see s.v. kišadu, tib, tig.








(Mu)-ud =  , 2271; Sc. 51. The meanings of the sign all have to do with or are derivable from generation. The orig. sign was  , FD. 36, i.e.,  $\uparrow \downarrow = xu + \diamond (= \text{𒀭})$  'a good bird' (?). I cannot explain the sign in this connection. Note the equations: 2272: adâru 'be dark, overpowering', from idea 'press down, cover', in generation (?). 2273: alâdu 'beget, be born'. 2274: banû ša alâdu 'to beget, said of generating'. 2275: šicru a word alluding to sexual relations. According Muss-Arnolt, 182 w =   'clitoris' (?); note that biccîru means 'nakedness'. 2276: damu 'blood', usually = mud-da, pausim. 2277: da'mu, also = 'blood'; Σb. 6, note 2, 76.










2276: 'klu, Sc. 58, apparently = upper and bi'ru 'clitoris' (?). 2277: paradu, same stem as pu'adu 'strong sexually', Asurn. 2278. 2280: appu 'enclosure' - 'clitoris', passim.






Mu-ud-ra = , 1225; II. 7, 42 c: . Doubtful. On , see mu and sig. Mudra is prob. connected with mudru just below.

Mu-ud-ru = , 10776; II. 7, 38 c; II. 20, 42 c. Note that  and  = sig and  = mudru while  = mudru. The sign  = atpartu, 10777,? 10778: lubutu 'garment'. In 10785, however,  =  = lubutu 'garment', where the ending -bu plainly indicates the sig-value for ; y = b (Intro. I. § IV.1). 10779: santu 'hair of the body', IV. 3, 42 a. 10780: suptu 'hair' or 'wool', connected with 10781: sipatu 'hairy animal-skin, fur', and with val. sig = suptu 'garment, dress', 10752. Cf. also  = agiu (ES) probably 'a headdress or turban of skin', 10734 (II. 10, 92). It is probable, therefore, that mudra and mudru mean generally 'wool, fur, garment'. See also siv. sig = .

Mu-ug (g, k) = , 94, Sb. 162. The name is probably mukku, 93. The sign, originally , means 'press together, bind, tie up', System, 64. Note  = mukku or muggu (Hwb. 423 b). Cf. 7733, te-a'-bar = puat muggi, I. 25, 12 a. In 99:  =  = muguru 'a worn garment'. Note also that  = basnu 'a poisonous snake' (95), from the idea of the snake's coils, harmonizing with the general meaning of .

Mu-ug = , 10912; II. 48, 22 c. In 10927:  = uru (Hebr. ) = 'pendulum feminum', with vals. galla, mug and sal. This mug must be the longer form of mu = . On , see s.v. gal, gemê, gal, gal, mim, mu, muku, murut, rag, sal, sal.

Mug (?) = , 3976; Sb. 92. A doubtful value. On , cf. s.v. i.

Mu-ru = , 3666; Sb. 1, IV. 20. The sign means 'top ( = ) of the head' (). Hence, this mu is clearly connected with mu = , which is used prepositionally = eli 'upon'.

Mux =  $\leftarrow \text{𐎢𐎣}$ , 8837; cf. Sem. mux, MS<sup>2</sup> 157, which is plainly the chief val. of the sign. The sign  $\leftarrow \text{𐎢𐎣}$  means 'what is above, external', i. e.,  $\leftarrow + \text{𐎢𐎣}$  'mouth' (System, 157). Hence  $\leftarrow \text{𐎢𐎣}$ , 8839 = alidu 'child-birth', probably referring to the male posture in generation. Note also 8840 = aliditu. In 8542 = minxa the Sumerian loanword in Semitic = ali 'upon'. See s.v. mux =  $\text{𐎢𐎣𐎢𐎣}$  and s.v. ugu =  $\leftarrow \text{𐎢𐎣}$ .

Mu-ul =  $\text{𐎢𐎣𐎢𐎣}$ , 3854; Sc. 104. Mul = kakkabu 'star', 3855; passim, and nabātu 'shine', 3856. On the sign, cf. System, 47 ff.

Mul =  $\text{𐎢𐎣𐎢𐎣}$ , 6398;  $\Sigma$ K. I. 315, n. 2;  $\Sigma$ A. I. 22, n. 1;  $\Sigma$ b. 16. Dialectic form of gal =  $\text{𐎢𐎣𐎢𐎣}$ . See s.v. mulu =  $\text{𐎢𐎣𐎢𐎣}$  and s.v. gal, gulu, gal, lu.

Mul =  $\text{𐎢𐎣}$ , 7683; AL<sup>2</sup> p. 30, n. 161; Jens.  $\Sigma$ K. I. 296, a dialectic form of gal =  $\text{𐎢𐎣}$ , q.v. See s.v. mulla and s.v. gal, diminna, ti =  $\text{𐎢𐎣}$ .

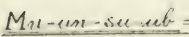





Mulla ( $\text{𐎢𐎣𐎢𐎣}$ ) =  $\text{𐎢𐎣𐎢𐎣}$ , 7731; III. 64, 73 p. The full form of mul =  $\text{𐎢𐎣}$ .

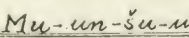

Mulu =  $\text{𐎢𐎣𐎢𐎣}$ , 6398; cf. mul =  $\text{𐎢𐎣}$ . The dialectic form of gulu =  $\text{𐎢𐎣𐎢𐎣}$ . Note the equations: mu-lu =  $\text{𐎢𐎣𐎢𐎣}$ , 1333 = amêlu 'man, person'. 1334: anâku 'I', from idea 'person'. 1335: bêlu 'lady, exalted (fem.) person'. 1336: kalû 'a sort of priest'. 1337: mamma 'whoever', from idea 'person'. 1338: maku (?) 'enemy', a specialization of the person. This is ES. for  $\text{𐎢𐎣𐎢𐎣}$  = naku. 1339: nišû 'people'. 1340: ša, rel. pronoun; a common use. Note  $\text{𐎢𐎣𐎢𐎣}$  = ša. 1341:  $\text{𐎢𐎣𐎢𐎣}$ , ES. for sal, q.v. All these equations are dialectic. On  $\text{𐎢𐎣𐎢𐎣}$ , see s.v. gal, gula, gal, lu, mul.



Mula =  $\text{𐎢𐎣}$ , 10913; ES. for gal, q.v. On  $\text{𐎢𐎣}$ , see s.v. gal, gômê, gal, gal, mim, mu, mu, mu, murub, ray, sal, šal.



Mu-un =  $\text{𐎢𐎣𐎢𐎣}$ , 2704 = šablu 'sweetness, goodness'. See s.v. munu, 2765. The sign seems to mean 'what binds' ( $\text{𐎢𐎣𐎢𐎣}$  = dim, q.v.) 'together tie/land' ( $\text{𐎢𐎣}$ ). Is this a metaphorical allusion to goodness?




Mun =  $\leftarrow$ , 8640.  $\Sigma$ b. 19, prob. connected with un =  $\leftarrow$ . Mun is short for umun = bêlu 'lord', q.v. On  $\leftarrow$ , see s.v. u, lu, lu, lu, bu, bu, gi, giburu,





Mu-un-su-ub = , 3325; Sb. 368; so Pinches, ZK. II. 67. 3326: si-mitan 'twilight, dusk, beginning of the night'. 3327 with  = simitan. The sign  seems to mean 'the great turning', i.e., , with the generation . See System, 74. This refers to the turning of the twilight. Note sub =  and s.v. musub.


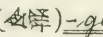



Mu-un-šu-ub = , 10311; Sb. 1, III. 19. In 10312 = šartu 'hair, fur'. See šin = , with which ur sign is connected.



Mu-nu = , 2763; Sb. 166 = tābtu 'sweetness, goodness'. For the sign, see s.v. mu-un = .






Mu-nu = , 9695; ximētū, a syn. of išātu and qilitū 'flame, fire'. For , see s.v. abni, gibil, gunni, dirig, ixi, kuilug, mel, ne, nimur, ci.


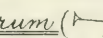




Mu-ur = , 5522; Sa. 6, 4a. This is the fuller form of ur = , q.v. On , see s.v. gur, xur, xari, xir, xur, ir, kikkīn, ur.

Mu-ur = , 11140; II. 36, 18 a:  . ES. for gur =  and see s.v. murgu.



Mur () - gu = , 11191; II. 26, 36 a: puḏi ša amili 'side of a man'. See s.v. gar =  for sign. In 11192:   = amāru, with val. murgu (?). This must be a word meaning 'vicinity, neighbourhood', cogn. with tāmirtum, Muss-Renolt, 61 a.


Mu-ru = , 6701; Sb. 88 = qablu 'midst, battle'. This is identical with murub = , q.v. and see s.v. marad, nisag, sumur, unu.


Mu-ru = , 8352; III. 68, 51 e:  . See s.v. mēr = . On , see s.v. inni, imi, im, mēr, ni, šar, tu.






Mu-rum (  ) = , 10952; V. 39, 43 a:   = ēmu rabū 'great father-in-law'; the name of a bird (ZK. II. 299; Muss-Renolt, 55 a). Note that   = ēmu ciru 'little father-in-law'; 10939, also a bird, with val. mussa, q.v. The word muru here is probably short for murub. I cannot explain the signs.







Mu-rum (𐎠) =  4663; II. 48, 21c:  = manzax, êri, prob. a syn. of manzax pâni 'an official who held the front place'.


Mu-ru-ub =  2935; cf. II. 48, 4c. I cannot explain.




Mu-ru-ub =  6702; Sb. 88 = qabu 'middle,' also with wul, muru 6708. The sign originally meant 'middle of the mouth' (System, 30), then 'middle' in general. Cf. s.v. marad, muru, nisay, umun, unu.


Mu-ru-ub =  10914; V. 48, 23c: . This must be identical with murub =  'middle' and refer to the pendendum muliebre, i. e., the middle part. Note that murub =  10941 = êmu rebu 'the great father-in-law,' a sort of bird. See s.v. muru = . See the murub just below.


Mu-ru-ub =  10961. Note the equations:  =  = xibru 'fullness, richness,' i. e., the pendendum feminae, 10962. 10963 = pû 'mouth' from the same idea. 10964 = uru 'the pendendum muliebre.' This is clearly murub 'middle'.




Mu-sar =  1268; II. 27, 51c = musaru 'writing,' a loanword in Semitic. Mu-sar means 'the writing (sar) of a name (mu). This prob. has no connection with musar just below.

Mu-sar (?) =  4362; IV. 27, 4a; 12u = musaru 'garden'. The signs mean baru 'construct,' 4304, and argu 'green,' 4301. The Sumerian word musar is a supposed original of this Semitic musaru, also mušaru.

Mu-us-sa =  10937; and  10939: êmu cixru 'the little father-in-law,' name of a bird. Cf. s.v. muru = .

Mu-su-ub =  AL<sup>3</sup> p. 63; Sb. 368, for musub, q.v. = šimtar 'twilight'.

Muš =  1727; Zb. 14, v. 4. Doubtful.

(Mu-uš) =  7637; Sa. 1, 4. Common in Semitic. The orig. sign was , (System, 64) 'a very long thing,' hence 'a snake'. Note, 7639 = êru (for çiru) 'snake'. In 7640:  = lišan kalbi 'dog's tongue,' the

name of a plant (cf. our dandelion = *dont de lion*). The signs  $\text{𐎢𐎠𐎠}$   $\text{𐎠𐎢𐎠}$  mean of course 'snake-plant'. In 6742,  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$  = *mušgaru* 'sort of jewel or sort of snake', and 7643,  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$  = *širmaxu* or *mušmaxu* 'monster, snake'. See below sub these words.

Muš-xuš =  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , 7651; II. 19, 17 k and Krozny, 14, rev. 15. Probably means 'red snake'. See s.v. *xuš*, *ruš* =  $\text{𐎠𐎢𐎠}$ .

Mu-še-er =  $\text{𐎢𐎠}$ , 2046; Sa. I. 13. The sign  $\text{𐎢𐎠}$  = 'bird' = *iccûru*, 2053, for which *mušen* is a Sum. word. Cf. especially s.v. *xu* and s.v. *paq*, *pa*, and *mutin*. Note that the sign-name is *mušenu*, 2044.

Muš-gal is the evident Sum. equivalent meaning 'big snake' for Sem. loan word *mušgallu*, *muššugallu*. Cf. Leander, 14.

Muš-gir =  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , 7642; XI. 30, 67 e. This is the equivalent for the Sem. loan word *mušgaru* 'a jewel'; possibly 'a jewelled dagger';  $\text{𐎠𐎢𐎠}$  = 'dagger'. The signs mean 'sharp' ( $\text{𐎠𐎢𐎠}$ ) 'snake' ( $\text{𐎠𐎢𐎠}$ ). See Leander, 14.

Mu-uš-ku-pi = *reḡnu* 'ear', II. 11, 17, 19. An E.S. word.

Muš-lax, prob. reading for  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , 7647; II. 32, 13 e, = Sem. loan-word *mušluxxu*, *muššulaxxu*, possibly 'snake-charmer' (Bezold, ZA. IV. 430).

Muš-  $\text{𐎠𐎢𐎠}$  = 'snake' + *lax-lax* =  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$  = *stablanu* 'manure'; from *abûlu*. See Jensen, KB. III. 1, 147, note.

Muš-max =  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , 7643; II. 19, 13 b, = Sem. *mušmaxu* 'a giant snake.' Meissner, Supplement, 82 b, reads, I think, wrongly the hybrid form *širmaxu*, as *šir(a)u* is Semitic.

Mu-tin =  $\text{𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , 1324 = *karânu* 'wine'. E.S. form for *geštin* 'wine', q.v. Cf. 1322: *mu-tin* = *inu*, prob. = Hebr. יין 'wine'. In 1327, we have  $\text{𐎢𐎠}$   $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$ , which indicates the reading *-tin*, as  $\text{𐎢𐎠}$  can be read *ti*; cf. II. 59, 10 d, *mu-ti* = *mu-tin*, with  $\text{𐎢𐎠}$ . See ZA. I. 185/6. The word *mu-ti*, *mu-tin* 'wine' seems to mean 'strength of life', in the same manner as *geštin*. We may regard *mu* here as a phonetic variant of *geš*, which must have had the nasal *g* = *ng*, i. e., *nge(š)* = *me*, prob. = *mü*. In *kur-*

mony with this meaning 'strength of life', are the equivalents of mu-tin, i. e., 1321: ardatu 'serving-maid', prob. containing the idea 'concubine', fem. of 1326: gikaru 'male', perhaps a pun here on ni = mu(?) = gikaru. Note also 1323: igguru 'bird' which must be an error based on musen = igguru 'bird'. The proper equivalent of mutin here seems to be issuru 'command' (see Muss-Arnolt, 77a). 1325 = kasasu 'be strong'; cf. kasusu 'strong' = mu-u-ti-xu, K. 49, c. III. 13. See s.v. geštin and kurun = 𒀭𒀭.

Mu-u-a-ti = 𒀭𒀭 𒀭𒀭, 5579; II. 54, 67<sup>b</sup> = Ḫubā nimêqi 'the god Ḫeb of deep wisdom'. I cannot explain.





MATERIALS

FOR A

# Sumerian Lexicon

WITH A GRAMMATICAL INTRODUCTION

BY

**JOHN DYNELEY PRINCE, PH. D.**

PROFESSOR OF SEMITIC LANGUAGES IN COLUMBIA UNIVERSITY, NEW YORK

PART III

CONTAINING THE LETTERS N—Z



Leipzig

J. C. HINRICHS'SCHE BUCHHANDLUNG







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


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



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







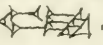
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
Na-a = , 1581; DW. p. 39, line 4: abnu 'stone'. See 1582. The original meaning of the primitive sign was 'stone' (System, 124), i. e.,  'earth' +  'one' = 'compact earth'. From the concept 'stone' came the idea 'solid, hard', hence na is applied to gikaru 'male', with a probable reference to the membrum virile erectum, 1586. In 1585, na = šamû 'high heaven', a possible development from the idea 'rock, high rock'. Note 1584: êlû, i. e., taš () - na = abnu êlû 'high rock'. Hence in 1587: na = the preps. ela 'upon', and secondarily adi 'unto', ana 'unto'. This idea 'rock, solid' must, I think, be carefully kept distinct from the postpositive element na = -šû, -ša, -šunu, -šina 'his, her, their', 1588, which was probably pronounced with a different tone originally. The adverbial suffix -na is, of course, identical with this grammatical -na (IV. 13, 246). It is highly likely that na 'stone' is cognate with za =  'stone'; na = the sibilant (Intro. I. IV.). Cf. also s. v. na = .





Na-a = , 5225; AL<sup>3</sup>. 80, II. 80 = abnu 5229, with vals. i, si, za. The sign was  'jewel', System, 124. Cf. also s. v. bu, duq, i, na, ci, za, and just above, s. v. na = .

Na-a = , 7045; Sb. 61 = pidnu or pitnu, a doubtful word; perhaps 'a stand' (Muss-Arnott, 854); 'a table', BA. II. 227:  = pitna mukir 'a plasterer'. The sign  seems to mean 'a row', or 'series', hence possibly pidnu, pitnu = 'a row'. See also s. v. ša = .





Na-a = , 8987; Sb. 376. The sign, originally , TD. 148, connected with alam =  'image', means 'be recurring'



































lent.' All the following meanings seem derived from this idea: 8989 = adānu 'be dark, lowering', referring to the sun, from idea 'lie down, lurk, crouch'. 8990, with fuller val. nad = ir-šu 'bed'. 8991 = na'ālu 'lie down.' 8992 = nādu = ? 8993 = nā-ku, prob. 'lie down with, conceive', also 'draw water', obviously connected with idea of generation. 8994 = nakādu 'palpitate', said of the heart; a prob. pun on nāku. 8995 = nazāzu 'stand', but used with , only with iršu 'bed, couch', i. e., HT: 119, obv. 16: ina irši elli tim ittaziz. Hence nazāza here means really 'lie down'. 8996 = pašāxu 'pacify, be at rest' with ki, i. e.,  , literally 'place of lying down'. 8997 = rabācu 'lurk, crouch', whence 8998 = rubcu 'resting place'. 8999 = calālu 'overshadow', from idea of the male posture in generation. 9000 = tēnixu 'resting place', from same idea as rubcu, rabācu. 9001 = utulu 'sleep', i. e., 'lie down in rest.' See also s. v. the full form nad and nu = .




































(Na) = , 2089: II. 7, 15 g. Doubtful. If the val. exists; it is short for nam, q. v.




















Na-ab = , 3848; Sb. 3. Sign-name is nabbu, 3847. The sign is closely allied to mul =  and denotes celestial objects. Cf. the equations: 3850: šamū 'heaven'. 3851:   'the god Bēl.' 3852: kupadinnu prob. for ku, id. for subātu 'garment' + patinnu 'a sort of covering' or 'dress', derived from idea 'heaven, the celestial covering' (Muss-Arnolt, 854 b). In 3849 = nabbu, a loanword from Sum. nab, = 'brilliant, pure' (Hommel, Gesch. 119) or LS. 74 'space in the air'. Muss-Arnolt (634 b) conjectures nabābu 'shine'. This may be possible, but perhaps only as a mnemonic pun
















on sum. nab.

(Na)-ad = , 7387; Sa. V. 16. This is probably a derivative from mad = , which comes from ma-da = matu 'land', for which see esp. s.v. ma = . For , see s.v. gin, kur, lad, mad, šad, ša.

Nad =                 , 8986; val. obtained from                  iršu 'couch', 8990, and rabâcu 'lurk, crouch', IV. 12, 19; 8997. This is the full form of na and nu, q.v.

Nag =                 , 868; cf. Zb. 43; Guyard, ZK. I. 112-13; Pinches sign-list, no. 69. The val. nag is obtained from the Sem. equivalent val. nag and from the comb.                 = nag-ga or ES. lam-ma. The sign means 'water in the mouth'  + ; hence = šatû 'drink', 873, and šagû 'irrigate', 872. See s.v. gu, immêli and lam. Cf. also s.v. elleg.

Nag =                 , 4444, val. obtained from name nagu, V. 22, 29; 4443 (?). The sign is a comb. of  = se 'give' +  = ir 'bind', i. e., 'make thoroughly fast' or 'secure'. See, for full discussion, s.v. elleg.

(Na)-ga-ar =                 



for aniku 'lead'. Another question arises at once, as to whether  $\text{𐎠𐎢}$  was nasal ang in  $\text{𐎠𐎢𐎠}$  'heaven, god'. Note the ng in dingir 'god'. It is possible that an-na 'heaven, lead' was read an-na with pure n at one period, and later nasalized into ang-nga which gave rise to the metathesis seen in nag-ga, nig-gi 'lead'. We must regard an-na as the original form of the word.

Nag-dug-ga = a sort of tribute; R. 27. Nag- here stands for nam =  $\text{𐎠𐎢𐎠}$ , sign of abtraction.

Na-gid = Sem. nâgidu 'shepherd'; R. 27; a loanword from Semitic.

Na-ag( $\text{𐎠𐎢𐎠}$ )-bu =  $\text{𐎠𐎢𐎠}$  1482; II. 55, 48c = the god Ea. This is, of course, Sem. nagbu 'a water-spring', applied to the deity of the ocean-depths. On  $\text{𐎠𐎢𐎠}$ , see s.v. bad, battu, banšur, quun, edim, idim, sumur, sun, til, uš, zu.

Na-am =  $\text{𐎠𐎢𐎠}$ , 2088; Sa. III. 43. The sign-name is nammu, 2087. The sign was primitively  $\text{𐎠𐎢𐎠}$ , i.e.,  $\text{𐎠𐎢𐎠}$  =  $\text{𐎠𐎢𐎠}$  with " ". It probably meant 'a fixed thing', as it is the common ideogram for abtraction, an idea which seems to be derived from  $\text{𐎠𐎢𐎠}$  = šintu 'fate', 2103. See s.v. nam-tar. Note that  $\text{𐎠𐎢𐎠}$  = annu 'sin', 2094, usually nam-tag-ga, and annu 'sin', 2095, which is derivable from the idea 'evil fate', by specialization. Note 2096,  $\text{𐎠𐎢𐎠}$  = xadû = ?, and 2097 = xadû = ?. In 2099,  $\text{𐎠𐎢𐎠}$  = pixâtû 'prefecture', i.e., 'a fixed appointment'. In 2100 = piristû 'decree, decision', from idea 'fate'. An interesting equation is  $\text{𐎠𐎢𐎠}$   $\text{𐎠𐎢𐎠}$  = sinantû 'swallow' (bird) 2101, which was the name of a star, visible in the Euphrates region, II. 51, 59.ab. This star must have been used in divination and was hence associated with nam 'fate'. On the other hand, the orig-

inal sign contains the element xu = 𐎧𐎺 'bird' (see above). The word sinuntu must be mnemonically connected with val. sin = 𐎧𐎺𐎠, q.v.

In abstractions, the nam-prefix appears, for ex., in nam-dingir = ilutu 'godhead', Price, Guidea, 189; nam-erim = 𐎧𐎺𐎠 𐎠𐎺𐎠 'oath, accusation', R.27; nam-lugal = 𐎧𐎺𐎠 𐎠𐎺𐎠𐎠 = šar-rutu 'kingdom', 2174.

Nam can also be used as a negative prefix -na-an -nu 'not'. See 2098 = la 'not'. In the contracts, this nam denotes 'an unpaid bill', R.27. In 𐎧𐎺𐎠, see also s.v. na, sim (probably cogn. with nam), sin, nu.

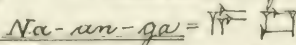





Nammu or simmu, q.v. = 𐎠𐎺𐎠, 7376; II.59, 286 in Bn 7344: 𐎧𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠. This sign is probably igi-gunû, i.e., a gunated 𐎠. Hence 7380 = dummuqu (?) 'be favorable to', from idea 'turn the face' = 𐎠. In 7377: 𐎠𐎺𐎠 = argu 'green', evidently an error for 𐎠𐎺𐎠 = argu, 7010. Also 7378, 𐎠𐎺𐎠 = banû 'build, beget'; also an error for 𐎠𐎺𐎠 = banû, 7011. It is clear that 𐎠𐎺𐎠 was confused with 𐎠𐎺𐎠 = sig, as 𐎠𐎺𐎠 is also given the val. sig, prob. incorrectly. See s.v. sig = 𐎠𐎺𐎠. In 7379, 𐎠𐎺𐎠 = dannu 'powerful', rabû 'great', prob. from idea 'great face', if 𐎠𐎺𐎠 is, as I suppose, a gunated 𐎠.

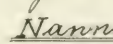

Nam-tar = 𐎧𐎺𐎠 𐎠𐎺, 2110; passim = šimtu 'fate', i.e., 'the act of cutting or deciding'. See s.v. nam. Nam-tar also = arârû 'swear an oath', 2109; nazâru 'curse', 2111.

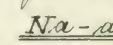

Nam-ti-la = 𐎧𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺 = balâtu 'live, life', 2133. Abstract nam with ti = 𐎠𐎺 = balâtu 'life', q.v.

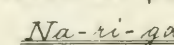

Na-nam = 𐎠𐎺𐎠 𐎧𐎺𐎠, 8091; Sb. 60 = kinu, which is probably a loanword from Sum. 𐎠𐎺𐎠 𐎠𐎺𐎠 'place of fire', as 𐎠𐎺𐎠 𐎠𐎺𐎠 means 'fire in the heart'. Kinu is also, no doubt, a

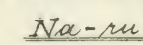

Semitic pun on *kêr libbi* 'firmness of heart' (?).

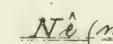




Na-an-ga = , 10142; *ragû* 'district, region', i. e., 'fulness' =  + 'enclosure' = . Cf. s. v. *lal* =  & . Nanga is evidently a loanword from Sem. *ragû*. According to Jensen (Leander, 26),  meant originally 'a piece of rich land surrounded by canals'.

Nanru (?) = , 3049. So  $\Sigma K. II. 310$ . This seems to be a name of *Istar*; cf. *Ninni* = , and s. v. *sakuš*.

Na-ar = , 7266;  $\Sigma K. II. 300$ , line 12: *nâru* 'a sort of official', perhaps 'a musician'. Note 7274 = *nartu*, the fem. which is the correct reading here instead of *nâru*. The sign-name is *nârû*, 7263. For , see s. v. *lit*, *lul*, *lulu*, *pax*, *sulug*.

Na-ri-ga = , 1600 = *êllu* 'bright, shining', *alâlu* 'make brilliant, pure', 1601, and *têliltu* 'brightness, excellence', 1602. In Price, *Gudea*, 189, *na-ri* = *alâlu*, *êllu*, *têliltu* also. It is evident that *na-ri*(g) means 'a shining stone' originally, as *na* = 'stone', q. v. In *nariga*, the *ga*-syllable simply shows the *g*-ending of *ri-riq*. See s. v. *ri* =  'shine'.

Na-ru-a = , 1630; *narû* 'stone tablet', from *na* 'stone' + *ru* =  = *banû* 'construct', i. e., 'something made of stone'. Na-ru-a also means *šitir šumi* 'the writing of a name', 1631, and secondarily, 1632, *šumu zakru* 'a mentioned name'.

Nê (*ni-é*) = , 4573;  $Sa. II. 26$  var. = *annû* 'this', 4580, *passim*. This is the demonstrative *ne*, written phonetically with , which orig. meant 'fire', cf.  = *isâtu*, 4584; *samâtu* 'burn', 4585. This demonstrative word *ne* is probably cognate with *de* = , q. v., which is also cognate with the postpositions *-da*, *-ta*. Note that  = *lû* 'verily',



Z A. I. 180, which is probably connected with the demonstrative 𐎠𐎢𐎡𐎢 = annû. This demonstrative element ne- was a common plural ending both for nouns and verbs; cf. Brummer, Sum. Verbalafformative, p. 69. The ending e-ne-šunuti 'them' (verbal affix). See s.v. ne-ne. That the word ne = 𐎠𐎢𐎡𐎢 could also mean 'fire' is evident from the comb. 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 = qinûnu 'brazier', q.v.; also see s.v. gunni, which contains the same element ne = 'fire'. This ne 'fire' is clearly connected with de-𐎠𐎢𐎡𐎢 'fire'. On 𐎠𐎢𐎡𐎢, see s.v. bi, bil, de, izi, izû, kum, lam, ni, pi, pil, yax, ussi (?).

Nê (ni-e) = 𐎠𐎢𐎡𐎢, 5310; var. of ni = 𐎠𐎢𐎡𐎢, q.v. For 𐎠𐎢𐎡𐎢, see also s.v. gal, galli.

Nê (ni-e) = 𐎠𐎢𐎡𐎢, 9181; Sb. 2, 14 = emûqu 'power'. This is prob. an ES. var. of gir-ner = 𐎠𐎢𐎡𐎢, q.v. For 𐎠𐎢𐎡𐎢, see also s.v. bar and spring.

Ne (ni-e) = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 9696; qinûnu 'brazier'. 𐎠𐎢𐎡𐎢 = 'place of fire'. The ne in this combination is equivalent to the ni element in gunni - qinûnu. It is probable that the Sem. qinûnu is a loanword from Sum. ki-ne. On 𐎠𐎢𐎡𐎢, see s.v. abni, gibil, gunni, dinig, izi, kušlug, mel, munu, nimir, ci.

Ne-ne = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 4618; suffix of 3 p. pl. = šunu, passim.

Ni-er-ku-um = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 11011; 82, 8-16, obv. 27. A god-name, 11015 (Zb. 49, 50). The signs may mean 'the great lady who increases progeny' (?). Note that 𐎠𐎢𐎡𐎢 = 𐎠𐎢𐎡𐎢 = banû 'beget in a var. text. Nenkum may mean 'lady' (nên, nin) of 'fire' (kum = 𐎠𐎢𐎡𐎢 ?).

Nêr (?) = 𐎠𐎢𐎡𐎢, 10146; the val. nêr is obtained from the

word nêru = '600' (rî pos), 10148. Sd. 139 makes this numeral word follow sûsi 'a soss'. In 10144, Ṛ = mâgiru 'commander' and in 10149 Ṛ = Arunnaki. 10150: Ṛ Ṛ Ṛ = ḡirub. All these words seem to come from the idea 'multitude'.

Ner is the ES. fuller form of ne = Ṛ 'foot' for EK. gir. On Ṛ, see s.v. bar, gir, ne, pirig.

Ni(?) = Ṛ, 510 and 520 = appu 'face'. This may have been i-ni = i-nim = i-nu, with the abstract preformative vowel. This ni-element may be cognate with gu = Ṛ, i.e. g = n = ng. On Ṛ, see s.v. gu, gug, du, dug, i, inim, inu, ka, kir, pi, ra, su, zib, zu.

Ni-i = Ṛ, 4574; Sa. II. 26. This is a var. of ne = Ṛ, q.v. and s.v. bi, bil, de, ixi, ixû, kum, lam, pi, sil, zax, ussu.

Ni-i = Ṛ, 5310; Sa. I. 18. The sign Ṛ = Ṛ = 'oil, fat, be overflowing', (System, 103). Ṛ was probably a var. of Ṛ 'be overfull' (System, 191). For this idea, see esp. s.v. zal = Ṛ. In the case of Ṛ = ni, however, we have what seems to be in one instance a phonetic variant of na = Ṛ 'lie prostrate, rest'. Note that Ṛ = nâxu 'rest', 5317 and = na'âlu 'lie down', 5318. From the original meaning of Ṛ, however, = 'oil', come the meanings namâru 'shine', 5319; ruggu sa kisalli 'polish a place' (ruggu from Ṛ), 5324, and šamnu 'oil', 5325; perhaps all with val. ni, as no val. is given for the sign in these equations. The ni-value may also have belonged to the following meanings: 5316: mašû 'shine'; 5326: uxxuru 'continue shining, said of the moon and stars'(?); 5321: nasâxu 'tear away'. Why this latter equation? Perhaps because of the first syllable na- by paronomasia(?). In 5328, Ṛ = zikaru 'male', owing to the idea 'ful-

ness, strength,' applied to generation. Phonetically  $\text{𒌦}$ , evidently ni, is used as a suffix of the 3 p. sing. and pl. and also for the adverbial ending = Sem. iš, 5330-5333. See above *Intro. II.* § 3. On  $\text{𒌦}$ , see s.v. dig, i, ili, li, ne, gal, galli.

Ni =  $\text{𒌦}$ , 8353; Sc. 285. For the sign, see esp. s.v. imi. All the ni-values are connected with the primitive idea of  $\text{𒌦}$  'storm, disturbance of the elements'. 8362: = ni = emûqu 'power'. 8366: pułuxtu 'fear, terror'. 8367: ramânu 'storm'. Also applied to the god Rammân, 8368. This ni =  $\text{𒌦}$  is also applied to the Sem. word ramânu 'self' in Hrozny, 10, 25: ni-qu-ku = ramânika 'thyself'. Note  $\text{𒌦}$   $\text{𒌦}$ , evidently ni-te, = ramânu 'self', 8466 and see ni-te-na. In 8373, ni = zumru 'body', connected with  $\text{𒌦}$  = patâqu 'form, shape', 8364. The word ni may be cogn. with i-mi (?). On  $\text{𒌦}$ , see s.v. enni, imi, im, mêr, muu, šar, tu.

Ni -  $\text{𒌦}$ , 10982; short form of nin =  $\text{𒌦}$ , q.v.


Ni =  $\text{𒌦}$ , 11947; doubtful. See s.v. nin =  $\text{𒌦}$  and for  $\text{𒌦}$ , s.v. ag, ga, gar, ig, lammu, limmu, mu, nig, nin, ninni, nitâ, ša.









Ni-dub =  $\text{𒌦}$   $\text{𒌦}$ , R. 28: 'a store-house for grain'. Also in the Contracts 'revenue'. Note that dub =  $\text{𒌦}$  = šapâku 'pile up'.




Ni-ig =  $\text{𒌦}$ , 11948; I. 29, 2g:  $\text{𒌦}$   $\text{𒌦}$   $\text{𒌦}$  = ni-ni-ig. The val. nig for  $\text{𒌦}$  occurs also in Assyrian AL<sup>3</sup>. no. 323, etc. It is possible that  $\text{𒌦}$  = mimma 'something', 11965, had the val. nig which was the original val. ag =  $\text{𒌦}$  + the prefix ni. On  $\text{𒌦}$ , see s.v. ag, ga, gar, ig, lammu, limmu, mu, ni, nin, ninni, nitâ, ša.



Nig-ga =  $\text{𒌦}$   $\text{𒌦}$ , 12085; by some read more cor-







rectly ag-ga = bušû 'possession' and 12086 = makkuri 'possession'.  
See s.v. ag = .






Ni-gaba =  , 5351: mušêlû 'one who lifts up' = 'a porter'; R. 25. This is a combination of ni 'the one' + gaba 'breast, front', i. e. 'the one who lifts against his breast.' In 5353,     = gêpu 'guardian', perhaps of a gate; hence 5352,   = pitû 'open'. See the next word.










Ni-gab-gal =    = 'great one who lifts up or opens a gate'. See Jensen, KB. VI. I. 391, who gives nigab = âtû 'watchman'.



Ni-gal =  , Koozny 16, obv. 26-27 = namirû 'glory'. Literally, 'great shining' = ni + šamû 'oil'. Cf. H7. 79, obv. 15.

Ni-ig-gi =  , 452; V. 39, 199. A variant of nagga, q.v.





Ni-gi =  , 10329 = saxâru 'surround'. The sign = 'enclosure'. Nigi is a shorter form of nigin, q.v.




Ni-gi-in =   , 10328; Sb. I. III. 2. The sign = 'surround'. Hence the equations: 10334 = lamû 'surround'. 10335 = napxaru 'totality'. 10336 = paxâru 'collect'. 10338 = pašîru, only II. 32, 159h. This reminds one of šipari, syn. of puxru 'totality', Hwb. 555b. 10339 = saxâru 'surround' also with val. nigi. 10340 = saxâru 'diminish', a pun on saxâru. In 10342 = çâdu 'hunt', i. e., 'ensnare by enclosing'. On  , see s.v. kili, nigi, ninni, karatin.






Ni-gi-in =   , 9251; Sb. 83 = kummu 'a dwelling'. The sign   means probably 'a place () removed from (L) the sun' =  (System. 167). This word is identical with nigin =  .














Ni-ix =  , 10323: šerû 'flesh' (?). The sign is an enclosed fish.








Nixenun (na) ge - nixenunaku 'fulness of evil'; Jena. ZDMG. 1896, p. 261. Ni = plenty + xennu - nuxšu 'fulness' + the gen. ending ge. See Leander, 15.




Ni-im = , 9011; Sb. 356 = šaḡi 'be high', 9016; enim = šamû 'high heaven', i. e., nim with the abstract vowel, probably a pun on an =  = šamû. Nim-ma-ki = Ēlamtu 'Elam' or 'the Highlands', 9032, passim. The sign was originally . In , see s.v. elamu, enim, tum.




Ni-mi-in = , 10017; V. 37, 7a = arba 'forty', with val. šanabi also. Note the fourfold . Hence the idea 'multitude' - kiššatu = nimir, 10024, and = the god Ea, whose numeral was forty, 10021, also with val. ea and šanabi. The goddess Antu, the female counterpart of Anu, was also denoted by this sign, 10019. See for , s.v. bur-nin, ea, limmu, šanabi.






Ni-mu-ur =   , 9697; 82, 8-16, 1, rev. 18. Nimur = itranu, tābtu and tumru, the latter = 'smoke'. See nos. 9701, 9711, 9712. All these words are connected with the idea 'fire', as   = 'place of fire'. See s.v. abni, qibil, gunni, dinig, izi, kūlug, mel, munu, ne, zi.



Ni-in =  , 10983; II. 58, 56a. The sign was  +  = 'great () woman' (). Hence  primarily = bēltu 'lady', 10986. In 10984 = axattu 'sister'. This must have meant 'elder sister' and was probably pronounced nin or ni. Note that   = ēntu 'lady', a loanword in Sem. from Sum. er, 10987, and   = rušātu 'great one', fem., 10990. See s.v. ni =  and see below nin = .



(Nin) =  , 10989 = mimma 'something'. In this case  is perhaps a combination of mim (𒌦) =  + (ma) = . In any case  denotes abstraction with the suffix -ma; hence  = mimma.


Nin (?) = , 7337; Str. Syll. 469 = nin (gin, sin). The sign consists of the sun-sign , with the sign of repetition .


















Hence we find  = bêltu 'lady' par excellence, from idea 'sun-goddess' = Bêlit = the older Bêlit. The sign  is dialectic for .

Ni-in =  (?), 11949; Haupt, Akk. Sprache, 10, 36. AL<sup>2</sup> 82, note 314. This value for  is very doubtful. If it existed at all, it was a variant of nig = , q.v. The usual value for the  of abstraction was ag. In , see s.v. ag, ga, gar, ig, lammû, limmu, mu, ni, nig, ninni, nitâ, sa.

Ni-na-a = , 4804; I. 23, 6a = the Assyrian city Nineveh = Ninua in Assyrian. The meaning of Ninua is not clear. It evidently seemed to the ancient sign-makers to contain the word ninnu 'fish' = Nin-ua, as they represented the city by the enclosure containing a fish = .

Nin-da = , 4655; Sb. 194 = ittû, prob. 'father' (see Muss-Arnott, 128 b). The ideogram is the same as that of illûru 'sprout' = pirxu (Lyon, larg. 64). See s.v. gur = . Can this ittû = 'measure'?

Nin-da = , 10264. I cannot explain.

Ni-ni =  , 11728; xulalu 'gem' or 'precious stone'. Here  = za, clearly 'stone'. What is su =  = 'increase'? See System, 138 ff.; su and zu. In 11792,    = xulalu, in this case = 'the high stone', and in 11802,    = xulalu. Does this mean 'the turban () stone'? I am inclined to believe that za-su, za-tu and za-tum are all phonetic variants, whose second element is now indeterminable. Note the Sem. loanword sâsu 'sort of stone', 11805 =     = 'a blood () stone (?)'. This stone was evidently one of great lustre, as we find the word ni-ni used as an equivalent. Ni-ni, in this case, must mean 'very lustrous' as ni =  = 'oil, shining'.



Nin-ib = godname; see s.v. Ninrag = 𒀭 𒊩 𒊮.

Nin-na = 𒀭 𒊩, 10287 = éssépu with 𒀭 𒊩 'a bird, living in ruins' = Hebr. עֵשׂוּפַי, perhaps 'an owl'. Cf. II. 37, 13: iccur sî, prob. means 'the horned bird' = 'the horned owl'. The sign 𒀭 is probably merely a phonetic adaptation from the Semitic éssépu, as 𒀭 = éš and 𒊩 = pu; i. e., 𒀭 𒊩 = éš-pu, if pronounced syllabically. It will be noted that one corner-wedge < is left unaccounted for by this theory.

Ni-in-ni = 𒀭 𒊩 𒊩, 3050; II. 39, 63a: 𒀭 𒊩 𒊩 (ni-in-ni)

𒀭 𒊩 𒊩 = Istar, a var. of nanna, q. v.

Ni-in-ni = 𒀭 𒊩 𒊩, 10330; 80, 11-12, 9, obv. II. 3, a variant of nigin = 𒀭 𒊩 𒊩, and see s.v. kili, nigi and karatin.

Ni-in-ni = 𒀭 𒊩 𒊩, 11950; Sa. IV. 29. This seems to be a var. of nig = 𒀭 𒊩. For 𒀭 𒊩, see s.v. ag, ga, gar, ig, lammu, limmu, mu, ni, nig, nin, nitâ, ša.

Nin-nu-u = 𒀭 𒊩 𒊩, 10034; = the god Ninib, V. 37, 18a.





The numeral fifty was the numeral of Ninib and also of Bêl and En (see 10037, 10038). Ninnû = 𒀭 𒊩 𒊩 also denotes xanšû = 'fifty', 10039; oddly enough 𒀭 𒊩 𒊩 = xamsatu 'five', 10040, in which latter equation the decimal force of < seems to have been lost or overlooked. See Introd. I. § IV. 6 for the word ninnû = nin 'five' + u = 'ten'. See for 𒀭 𒊩 𒊩 s.v. bur-ia, illil, and kingusilla. For Ninib, see s.v. Ninrag.






Nin-rag = 𒀭 𒊩 𒊩 𒊮, 11096, is the reading adopted by Hrozný for the god Ninib. Hommel also reads Nin-dar, IS. 34 ff. The pronunciation of this well known god-name has aroused great discussion. It is written in Sum. as above indicated 𒀭 𒊩 𒊩 𒊮, which also appears frequently with the vocalic complement in-ga; i. e., Nin-ib-ga. The



interchange of ḡ and g has been mentioned above (Introd. I. S. N. 1). Furthermore, the sign 𐌸𐌹 has a val. ending in -g (see Hrozný, p. 74, reasoning from the complement -ga), which has induced Hrozný to suppose a val. rag for 𐌸𐌹. See his work, *Mythen vom Gotte Ninrag*, 81-84. But why not equally well ib, ig? The reading Nin-ig-ga = Nin-ib-ga would be perfectly possible phonetically. The sign 𐌸𐌹 alone also = Ninib, 10479 and = Anu, 10480. In these last instances, however, we find the val. uraš, g.v. as the apparent Sum. reading for these gods. This cannot be accepted as a final reading for 𐌸𐌹, as it is possible that uraš is merely a metathesis for Sem. šaru 'king'. See s.v. uraš. I regard the correct reading of 𐌸𐌹 𐌸𐌹 to be Nin-ib, Nin-ig which probably represents the later Mandaean god-name ܢܝܢܝܘܢ, Syr. ܢܝܢܝܘܢ, which, as Hrozný has correctly pointed out (op. cit. 83) is not Nergal (so Jensen, *Kosm.* 135, 146), but really Ninib the name of the tutelary deity of the planet Mars. Hrozný (82-83) thinks he finds a confirmation of his rather fanciful reading Ninrag for Ninib in these Mandaean and Syriac forms, but the r in ܢܝܢܝܘܢ, ܢܝܢܝܘܢ, may only be a later alteration of the earlier n, thus Nin-ib = Nin-ig, Mandaean Syriac Nēriḡh (see Prince, *JBL.* XXIV. 56, n. 5). I have pointed out (*JBL.* XXIV. 54-57) that the later Babylonians of the time of Darius II. (424-404) probably pronounced the name 𐌸𐌹 𐌸𐌹 in Semitic as ēnu reōtū 'the chief lord.'


Ni-nen-na = 𐌸𐌹 𐌸𐌹 𐌸𐌹, 5849; ximētū 'cream, butter', i. e. 'great milk' = 'top-milk'. Cf. Austrian German: Chers = Sahne 'cream.'





Ni-ir = 𐌸𐌹, 6280; *Sa.* VI. 15. Cf. the equations: 6281 nia = šēlu 'lord'. Found also in nam-mer-ra = šēlūtū 'lordship',





II. 25, 416. In 6282 = etilla 'lord, ruler'. 6283 = edlu 'ruler, leader'.  
 6284:  = maliku 'prince'. 6285 = nîru ša ašli 'destroyer'. 6286 =  
šarru 'king'. 6287 = tanîxu, the sign for which is usually   
 'much, water, tear, sigh'. 6288 = tarâcu 'extend,' from idea  
 'great'. The sign was a double ; hence its primary mean-  
 ing was 'great' which gave rise to the above equivalents.  
 Note the sign-name Nêru, 6279. Is this word cognate with nun  
 'great?'







Ni-sag ( = ) = , 6703; = nigû 'sacrifice'. I  
 cannot explain, as  means 'middle of the mouth'. See s.v.  
murub, umun. From the idea 'sacrifice' comes the word ni-  
šakku 'a class of priests', Jensen, KB. VI. 1, 416 f. On  see  
 s.v. marad, murub, umun, unu. The word ni-sag seems to  
 mean 'oil on the head', i. e., 'a priest', but Sem. nišakku may  
 come from našâku 'pour out libation'. Nisag is, therefore, prob-  
 ably a deliberate sumerized pun on našâku.

Nisigû is the name of , 4286; Sa. III. 38-39. See for  
, s.v. xir, keš, kešda, ma, mu, saxar, sakar, šakar, sar, si-  
rim, šar, šêr.



Ni-iš = , 9947; V. 37, 25 d = ēšrâ 'twenty'. See above  
 Introd. I § IV. 6, sub. Numerals.




Ni-ša-kin =    , 6627 = axû. The signs do not  
 sufficiently explain axû.



Ni-ta = , 953; II. 7, 6c. This means zikaru 'male',  
 because  was originally a picture of the membrum virile  
 (System, 93). See nita = , and for , s.v. mir, uru.





Ni-ta = , 5023; II. 68, 60 ε:  nita . This sign  
 =  (System, 93) the membrum virile, so this nita is the  
 same word as nita = , s.v. The fuller form of nita 'male or-












gan' was nitax = . For , see s.v. giš, guruš, nitax, ni-taxu, us, uš.

(Ni-ta-)-a = , 11954; I cannot explain. On , see s.v. ag, ga, gar, ig, lammu, limmu, mu, ni, nig, nin, ninnu, ša. The sign  means 'make, construct'. Hence nita 'male' may have been applied here = 'the begetter.'



Nita-dam =   = xâiru, 5075; also Hrozny, 58: 'spouse' - nita 'generator' + dam 'female'. This word is also written, probably dialectically, nita-lam.


Ni-ta-ax = , 5022; II.7, 5c = zikaru 'male'. The fuller form of nita = , q.v. Note the sign-name nitaxu = , 5018. This word nitax is used in the contracts to indicate the male of animals, as anšuw-nitax 'male ass'; udu-nitax 'male sheep', R.28. On , see s.v. giš, guruš, nita, us, uš.

Ni-tax = , 7419; II.32, 66:      = marû 'a grain eating swine', 7429. Note that  'grain'. On , see s.v. še, šug.


Ni-te-na = ramânu 'self'. See s.v. ni = .

Ni-zu 'physician'; R.28. See s.v. a-zu 'physician'.




Nu = , 8988; II.48, 62ε. Doubtful. If the value occurs, it is a variant of na = . See also s.v. nad.












Nu = , 1958; the val. is common in Semitic. The meaning is plainly la 'not', 1962, and also 1962, ul. The sign was + primitively, i.e., a line erased, and hence denotes negation.

It is probable that nu can sometimes be a var. of lu = amêlu 'man' in such words as nu-banda-lapputtû, lul(p)-uttû 'overseer', Leander, 26; R.28; nu-giš-šar 'gardener', R.28.

Nu-ur = , 2622; Sb.129 = the god En, 2625;


2627 = nunu 'fish', perhaps 'great (nun) fish', but more probably a pun on Sem. nûnu 'fish'; 2628 = rabû 'great.' 2629 = rubû 'prince'. The sign was the gunation and hence = 'great, big.' In 2626 = galâpu 'peel, destroy', the idea may have been derived from the conception 'great' = 'overpowering'.






Nun-me-tag =   , 2652; cf. s.v. gašam.

Nu-nu-uz (c) =   , 8175; Sb. 297 = pilû, 8178, perhaps 'red color' (Muss-Arnolt, 803 ab, possibly by a pun on pir'u). In 8179 = pir'u 'shoot, offspring.' In 8177 = lipu 'offspring'. Cf. 8180:    = îru 'pudendum feminae', i.e., the generator of life = ti = . In 8176, with  = erimatu, probably a red-colored stone. The sign is a combination of  'person' +  () and seems to mean 'multitude'. Hence the words denoting 'offspring' are prob. derived from the supposed prim. meaning 'generation'.

Nu-ur-ma 'fig', R. 28.

ling. conn. with generation.

Nu-ur = 'human', now; a resumptive, R. 14, 5 f. This ur is a combination of nu + šit = , i.e., 'without number'. It has much the same force as 'and so forth'. Cf. Kroznj, 65.

Nu-uz-ku =   , 5683; Sb. 213. This is the god Nusku, for a full discussion of whose name, see Prince, JBL. 1905, 68 ff. I believe that the name Nusku is from the Semitic nasâku 'set, appoint', whence nasîku 'prince' = Hebr. נָסִיךְ. See also Muss-Arnolt, JBL. XI. 86. *Hebraica*, VII. 89, for the Nusku-literature generally, see Muss-Arnolt's Dictionary, 702-703. The epithet papsukal is frequently applied to Nusku (Jastrow, *Religion*, Engl. ed. 93). This means 'divine messenger', i.e., pap 'protector' and šukal, lit. 'one who has power' =  'power' +  'have'; hence papsukal = 'powerful protector'. I am convinced that in the name Nusku, al-

though itself a Sinitic word, there is a play on the s-k element of the Sumerian šakal.

## P

Pa-a =  $\text{𒀓}$ , 2048; II. 24, 56c:  $\text{𒀓}^{\text{pa-a}}$   $\text{𒀓}$ . This is the shorter form of paq =  $\text{𒀓}$ , q.v. and on  $\text{𒀓}$  see s.v. xu and mušen.

Pa =  $\text{𒀓}$ , 5564; II. 27, 7c:  $\text{𒀓}^{\text{pa-si-im}}$   $\text{𒀓}$  and 5570, pa-a =  $\text{𒀓}$  = aru and IV. 27, 6c: pa = artu; both words aru and artu = 'flower, blossom', an idea which seems to be connected with the idea  $\text{𒀓}$  'staff'. See below s.v. pa-xe-ud-du-ka. Cf. for  $\text{𒀓}$ , s.v. gar, xad, xud, kur, lu, sig, zag. Note that  $\text{𒀓}$ , perhaps with val. pa-aklu, 5568, 'an official', most probably, a scribe, R. 30-31 (cf. Arabic كاتب). Note also 5590,  $\text{𒀓}$  = 'šapiru' chief overseer.














Pa =  $\text{𒀓}$ , 5954; II. 30, 20c:  $\text{𒀓}^{\text{pa-pa}}$   $\text{𒀓}$ . I cannot explain this value. For  $\text{𒀓}$ , see s.v. ag, alal, gil, kid, kišiv, lag, més, miš, pisan, rid, sangu, šid, šita, šiti, te, zag, zadru.





Pa-a =  $\text{𒀓}^{\text{III}}$ , 9410; II. 7, 36g. The sign is a comb. of  $\text{𒀓}^{\text{III}}$  = 'throw' and  $\text{𒀓}$  = 'eye', i. e., 'throw the eye'. Hence  $\text{𒀓}^{\text{III}}$  = amâru 'see', 9411 and pa-nabû 'speak', 9414, an idea connected with 'looking, directing, commanding'. See esp. s.v. pad =  $\text{𒀓}^{\text{III}}$ .



Pad =  $\text{𒀓}^{\text{III}}$ , 9409, the val. pad is obtained from the combinations  $\text{𒀓}^{\text{III}}$   $\text{𒀓}$ ,  $\text{𒀓}^{\text{III}}$   $\text{𒀓}$ , which indicate a reading ending in -d = pad. For the sign meaning, see s.v. pa =  $\text{𒀓}^{\text{III}}$ . From the idea 'throw the eye, direct, command', come the foll. equations: 9412 = pad = atû 'see, recognize, call, name, mark, determine' (see Muss-Arnott, 126b). 9414 = giû 'speak'. 9414 = pa-nabû 'speak'. 9416 = pad = šagâru 'command'. 9417-9418 =





pad = tamû 'speak, utter.' 9419 = pad = uttû 'to know', from 97; from same idea 'see, understand'. 9420 = pad = zakârû 'mention'. 9421 = gikru 'name'.





Pad = , 9925. Val. obtained from comb.   and from the common Sem. val. pad = . The sign  means 'food' (*System*, 154). Note 9918:    = šipirtu - prob. a utensil used in cooking, possibly a sort of brazier = 'the shining' () paddu. Note    = mindabû 'free will offering'; lit. 'the food of Ištar', 9932. On , see s.v. kur, šug, šuku, šukum.





Pa-ag (k g) = , 2047; Sa. I. 12. Evidently the full form of pa = . That pag could mean 'staff' is shown s.v. siba = . On , see s.v. xu, mušen, pa.













Pax = , 7267. Cf. Sa. IV. 2 and Sem. val. pax. I cannot explain. On , see s.v. lib, lul, lulu, nar, sulug.


Pa-xar =  , R. 31; the name of an official.

Pa-xe-ud-du-a-ku = lištepi 'may it cause the bloom to sprout forth', i. e., pa = aru, artu 'blossom' (Sb. 271). See Hrozný, 16.

Pa-ak-da-ra =    , 5608; = pa-kdarû (see Muss-Arnolt, 801 &).

Pa-al-lil in 9481; II. 27, 56 c:    = illat ša ..... 'power of .... (?)'. Cf. dura, ši, ša, u = .

Pa-an = , 9097; II. 39, 31 e. The sign means a bow , *System*, 185. It seems to Delitzsch to have been a compound sign, i. e.,  = 'eye' +  'bow' = 'eyebrow'. I am more inclined to regard  as having been a conventionalized pictograph of an arm () drawing a bow with an arrow set in it (). The sign without value = anru xassu = ?, 9099 and primarily   = gaštu 'bow', 9100. In 9101:   = mit šânu 'bow'. Cf. s.v. šû = .

Pa-ap = , 1139; Sa. IV. 17. The sign-name is probably

pappu 1148. The sign must mean 'protector' (see esp. s.v. kur =  $\text{𐎧}$ ). Hence we have 1149: abu 'father'. 1142 = saxu 'brother'. 1152: pap-xal = 'swift going, protection' = elgu 'proceed, march with strength'. 1154 = italluku 'advance'. 1155 = uiciru 'protection'. 1156 = puiridu 'sexually strong'. This word puiridu belongs to the same synonym group as isru 'testis' and higiru 'genitals'. 1157: pap-sal = puizu 'difficulty, trouble', from idea 'strength, power'. 1158: ziltu 'part, portion', part. from idea 'genitals' = the parts par excellence.

Pap-sukal =  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$ , 1177; with  $\text{𐎧}$ , applied to Nusku, patron. Religion p. 98. The accepted meaning is 'divine messenger', i.e., pap 'protector' + sukal 'one who has (ka) power (šū)', viz. papsukal 'powerful protector'. See Kieck, JBL. 1905, 74, n. 5. See s.v. sukal, šukkal.

Pa-ar =  $\text{𐎧}$   $\text{𐎧}$ , 5530; II. 27, 48 a. The sign means 'a spread out net' (gagan, 157-168). 5531:  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$  = par-nabatu persh. from batatu 'live'. The word seems to mean some disease, as it is a synonym of rapadu and lasamu. In 5532:  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$  = paru 'net'. Cf. 5534 = bara =  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$  = šuparruru 'spread out' from idea 'net'. For  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$ , see s.v. bara, dag.

Pa-ar =  $\text{𐎧}$ , 7768; Sa. 2, 13, evidently cogn. with bat-bar q.v. and for  $\text{𐎧}$ , see s.v. bab, tabar, babbar, bir, xir, lax, slax, terr, u, ard, uta, utu, gal.

Pa-ri, only II. 23, 42 r = ?

Pa-to-si =  $\text{𐎧}$   $\text{𐎧}$   $\text{𐎧}$ , 5637; II. 12, 36 = iššakku 'priest-king, ruler, prince' (see for literature Muss-Arnott, 114 b). The combination pa-te-si seems to mean 'he who increases (si) the sceptre (pa) which he holds' (te = liqû 'take, hold').

Pê (pi-e) =  $\text{𐎧}$ , 7965; Sa. III. 24. The sign means 'ear' = suxnu, 7969, but the exact sum. val. in this sense is unknown. That pê here is cogn. with u, na, me =  $\text{𐎧}$  is, I think, clear, as m and  $\text{𐎧}$  certainly have the w-value. These values are possibly Semitic.

Note that 𐌲𐌹 also = rapāšū 'extend'. See esp. s.v. a and geltan for 𐌲𐌹 and s.v. ma, me, tal.

Pēs (pi-es) = 𐌲𐌹𐌰, 6928; So. 120. This is the quantat xa = 𐌲𐌹 = 'multiply in quantity' (System, 71), a sense which the word pēs = 𐌲𐌹 also seems to possess. Note the equations for 𐌲𐌹. 6929 = aru, prob. 'a blossom' from this same sense. 6930 = pēs = xucabu 'a part of the date palm' which was a very fertile tree. 6931 = ka-battu 'the liver, breast, disposition, humour,' perhaps from an original sex-sense (?). 6932 = pēs = libbu 'heart, middle,' most likely from the original idea of the sexual organ = the organ of plenty. 6933 = pēs = mambu, also 𐌲𐌹𐌰𐌲, 6941, 'fulness'. 6934 = marū 'be fat,' from same idea. 6935 = rapāšū ša ..... 'become broad, extended, widen, breathe.' Cf. also 6936: pēs = rapāšū 'extend.' 6937 = pēs = šalāšū 'to triple,' from idea of expanding. Pēs is also the word for šalattu 'three', 6938. See esp. s.v. pēs just below. For 𐌲𐌹, see s.v. kir and cf. especially just below.

Pēs (pi-es) = 𐌲𐌹𐌰𐌲, 8098; Sb. 57-58. This sign is 𐌲𐌹𐌰 = libbu 'midst, interior,' containing the 𐌲𐌹-sign = 'generation.' Hence we have: 8100 = pēs = alādu 'bear, beget children'; 8101 = pēs = ē-rū 'be pregnant,' from same idea. It is, I think, clear that there were two words pēs, i. e. pēs 'be plentiful, become more,' which word (piš, pēs, es) was probably very primitively applied to the numeral 'three,' which seemed to the early savage mind as more, because at that time the people were unaccustomed to reckon more than one or two together (see Introd. p. XVIII). It is worthy of mention that there are still languages which do not possess numerals beyond 'four'. All beyond four is lumped together in the general idea 'many' (Max Müller, Science of Language, II. 327),



which seems to apply to the original meaning of *piš*, *peš*, *šš*, 'three'. On  $\text{𐎢𐎢𐎢}$ , see also s.v. *sur*.

Pi-i =  $\text{𐎢𐎢𐎢}$ , 513; Sa. II. 35. This is an evident Semitism for *piu* 'mouth' which is the original meaning of  $\text{𐎢𐎢𐎢}$ , on which see s.v. *gu*, *gug*, *du*, *dug*, *i*, *inim*, *ini*, *ni*, *ka*, *kir*, *ra*, *su*, *zib*, *zu*.

Pi-i =  $\text{𐎢𐎢𐎢}$ , 4576; Sa. II. 28; a short form of *pil* =  $\text{𐎢𐎢𐎢}$ , q.v. and for  $\text{𐎢𐎢𐎢}$ , see s.v. *bi*, *bil*, *de*, *izi*, *izû*, *kum*, *lam*, *ne*, *ni*, *zax* and *ussi*.

Pi (?) =  $\text{𐎢𐎢𐎢}$ , 5524; II. 47, 256:  $\text{𐎢𐎢𐎢}$   $\text{𐎢𐎢𐎢}$   $\text{𐎢𐎢𐎢}$  = the name of some evidently malevolent deity as *ga-pi* =  $\text{𐎢𐎢𐎢}$   $\text{𐎢𐎢𐎢}$  means 'the one who causes lamentation' =  $\text{𐎢𐎢𐎢}$   $\text{𐎢𐎢𐎢}$  enclosed in the sign  $\text{𐎢𐎢𐎢}$  (t).

Pi-i =  $\text{𐎢𐎢𐎢}$ , 7506; V. 38, 39a = *kašasiga*, which I cannot explain. The val. *pi* seems to be cogn. with *bu* =  $\text{𐎢𐎢𐎢}$ , q.v. and for  $\text{𐎢𐎢𐎢}$  see s.v. *bur*, *buž*, *gid*, *guž*, *šir*, *šêr*, *suš*.

(Pi)-ig =  $\text{𐎢𐎢𐎢}$ , 11867; Sb. 105 B. This is probably an error for *si-ig* =  $\text{𐎢𐎢𐎢}$ , q.v.

Pi-il =  $\text{𐎢𐎢𐎢}$ , 4574; Sou. II. 29 = *galû* 'burn'. This is evidently a cognate of *bil* - 'fire' =  $\text{𐎢𐎢𐎢}$ , q.v., and see s.v. *bi*, *bil*, *de*, *izi*, *izû*, *kum*, *lam*, *ne*, *ni*, *pi*, *zax* and *ussi*.

Pil-lu-du =  $\text{𐎢𐎢𐎢}$ , 5645; Sb. 215. This = *ḫ(š) illudû* 'divine command, decree, law'. I cannot explain. For the sign, see s.v. *garza* and *kuš*.

Pir =  $\text{𐎢𐎢𐎢}$ , 8141; seems to be a Sem. val. with *p*, but is evidently cogn. with *bar* in *babbar* =  $\text{𐎢𐎢𐎢}$ , q.v. and see s.v. *erim*, *lax* and *zab* for  $\text{𐎢𐎢𐎢}$ , *nršir*, like  $\text{𐎢𐎢𐎢}$ , means 'primarily, be bright, shine'.

Pi-ri-ig =  $\text{𐎢𐎢𐎢}$ , 9182; Sc. 191 = *nêru*, prob. a Semitized form of *ne* =  $\text{𐎢𐎢𐎢}$  = 'power'. See for  $\text{𐎢𐎢𐎢}$ , s.v. *bar*, *gir*, *ne*.

Pi-sa-an =  $\text{𐤓𐤓}$ , 5955; Sb. 242. The  $\text{𐤓𐤓}$ , which means 'a water receptacle', means with val. pisān, pisannu, 5978, 'a vessel', and 5976 = naqābu ša iči 'some wooden vessel'. Note that pisannu = 'vessel' =  $\text{𐤓𐤓𐤓}$ , 6015; Y. 25, 61a. On  $\text{𐤓𐤓}$ , see s.v. ag, alal, gil, kid, kišib, lag, mes, miš, pa, pisān, pid, sangu, šid, šita, šiti, te, zag, zadru.

Pi-ši-it =  $\text{𐤓𐤓𐤓}$ , 7942; V. 23, 25 $\epsilon$ , an evident loanform from pišū 'be white'. Cf. s.v. bašit =  $\text{𐤓𐤓𐤓}$ , which sign = 'place of whiteness or light.'

Pi-š =  $\text{𐤓𐤓𐤓}$ , 11935; Sb. 1, III. 14 = xumšiu 'a sort of wild swine'. Cf. s.v. xumunšir and for the sign see s.v. kiš, which seems to be the same word as this piš.

Pu ( $\text{𐤓𐤓}$ ) =  $\text{𐤓𐤓}$ , 10265; 80, 11-12, 9, obv. c. II. The sign is an enclosure containing the depression sign  $\text{𐤓}$  (System, 54). It means primarily 'cistern'. Note the equations: 10267 = būru 'well'. 10268 = būrtu 'well'. 10269 = xubbu, or perhaps xuppu 'well-hole' (Hwb. 266 &). Cf. 10272:  $\text{𐤓𐤓}$   $\text{𐤓}$  = xubtu fem. of xubbu, xuppu. This pu, bu val. of  $\text{𐤓𐤓}$  is evidently a short form of bu, q.v. See for  $\text{𐤓𐤓}$  also s.v. šul.

Pur =  $\text{𐤓𐤓}$ , 11318; see s.v. bu =  $\text{𐤓𐤓}$  and s.v. a =  $\text{𐤓𐤓}$ .

Pu-ru =  $\text{𐤓𐤓}$ , 6986; doubtful. Cf. s.v. gašan, gun, ugunu.

## Q





Qa =  $\text{𐤓𐤓}$ , 1353; val. obtained from Sem. val. qa, MS<sup>1</sup>. 373. The original sign was  $\text{𐤓𐤓}$ , TD, 164 which meant 'a measure' = 60 Shekels or  $\frac{1}{300}$  gur, R. 31. Cf. AL<sup>3</sup> no. 37; Oppert, ZA. I. 87, 90; ZA. I. 101.





Qa-pur-zi 'sort of vessel', R. 31.



Qar-ra-du-um-bi = qaradsunu 'their hero', HT. 79, rev. 25; an evident loanword in Sum. from Sem. qaradu 'warrior, hero'.


















Qa-su-ka-lum = 'bronze object', R. 31.

Qa-šu-gaba = 'an official', R. 31.






Qa-al-la =  , 10909; II. 30, 14 ε. Cf. s.v. gal and gul = . The word qalla means 'pudendum feminae'. In , see s.v. gal, gême, gul, mim, mu, mug, mulu, murub, rag, sal, šal.

Qa-ar =  , 6533; Sb. 195 = abuttu 'bond, fetter'. The meaning is inherent in the sign; cf. 6535:   = iskaru 'fetter', an evident reproduction of Sum. giš-gar. The esp. s.v. gar.

Qe-u (?) =  , 4698; Sa. III. 46 = ? Cf. s.v. qalam, qud.

Qe-um =  , 4713; Sb. 205 = xasâlu 'crush to pieces'.  , 8256, and  , 3251, also mean xasâlu, probably referring to grain. The sign  is distinct from .  = dâku, xussûu, xuppû 'kill, crush' =  . See System, 78.  is probably allied to  = 'crush () grain' (). See s.v. ri, šagu =  

## R


Ra-a =  , 4856; Sa. II. 44. This word for 'go' in Sum. is clearly etymologically connected with ša = , q.v. Note the equations: ra = alâku 'go', 4871 and 4880;  = babâlu, a-lâlu 'bring', secondary to idea 'go'. Cf. Modern Arabic jâl 'bring' = jâ + prep. b = 'come with'. 4905 = zagašpu 'set up, stick up', secondary to idea nažâzu 'stand' = , usually with val. gul, q.v.









In 4884,  $\text{𒀭} = \underline{ra}$  (gin, gu) also = kianu 'establish', also an idea secondary to the idea raxâcu 'stand'. See esp. s.v. ara-ra with the abstract vowel prefix a, and for  $\text{𒀭}$ , s.v. di, du, dun, gin, gub, gubba, ša, tum.






Ra-a =  $\text{𒀭}$ , 6352; Sb. 180. Evidently the characteristic value of  $\text{𒀭}$ . Note the sign-name rarû, 6351. The sign =  $\text{𒀭} + \text{𒀭}$  =  $\text{𒀭}$ , i. e., to fill a network of canals (System, 158-159). Hence it = raxâcu with val. ra 'inundate', 6361, the fuller form of which is rax, q. v. especially. But how shall we account for the following values? 6353 = axâru 'seize', and 6363 = gabâtu 'seize, grasp'. Have we here by any possibility a corruption of gar-ra, xar-ra which express the same idea, or is this a rhymed pun on raxâcu? Perhaps both elements contributed to this equation? See Hrb. s.v. axâru.  $\text{𒀭}$  = lapâtu 'overturn', 6357, perhaps from idea 'inundate' = 'destroy'. 6359:  $\text{𒀭}$  also = maxâcu 'smite', from same idea and perhaps owing to a mnemonic association with raxâcu. In the same way  $\text{𒀭}$  = ramû 'throw down', from idea 'destroy', 6362.  $\text{𒀭}$  evidently = ra-la 'not', 6356, possibly, owing to the similarity in sound between ra and Sem. la. In 6354 = anâku 'I', and 6358 = lû 'verily', and 6364 = the rel. ša, perhaps by a punning rhotacism (?). This must be some pronominal element in the first case and a distinct particle in the second instance, identical with the common postpositional -ra = ana 'unto', 6365; = ina, 6366, and = the genitive, 6367. I regard the ra = ša, rel. pronoun as a Semitic paronomasia by rhotacism with š. I am forced to regard the ra-val. = raxâcu, ramû as being a Semitism in Sumerian borrowed from the first syllables of these words, and the equations axâru and maxâcu as being deliberate rhymed asso-




ciations, with raxaçu.



Ra = , 514; H7.210. Doubtful.




Ra = , 4456; in   = rašu, q.v. for full discussion. On , see s.v. kas, kaskal, raš.





Rab = rabū, Hrozný, 17, no. 19 (so Hrozný). Rabū means 'great', from  'be heavy, pressed down', hence 'large'. The word was paronomastically synonymized with rabū 'great' from . Thus, I think, correctly Jensen, KB. VI. 1, p. 315f.




Ra-ba =  , 4243; Sb. 334. 4244 = rabū 'great' (see just above). In 4245 =    = rabū 'a sort of vessel for liquids'. Not rubū (Muss-Arnott, 429 a). This val. ra is, evidently a Semitism in Sumerian.





Ra-bi-tu =  , 4522; II. 47, 15c = matūti 'lands'. The sign = field, land. See s.v. edin, especially, and s.v. ri, ru, with which latter vals. the ra in rabita seems to be cognate. See also s.v. gir = .




















Rat = , 2294; val. only in Sem. MS<sup>2</sup> 246; LITP. 46. It is evidently a loan-value in Sumerian from Sem. rātu 'watercourse, receptacle', 2295. See especially s.v. sud and šita = .

Rag = , 10915; val. from Sem. rag (g, g), MS<sup>2</sup> 234; LITP. 219. The value, if it obtained at all in Sum., must have been got from the equation  = raggatum 'a garment worn by women', 10925. On , see s.v. gal, gêni, gu, gai, vim, mu, mug, mulu, murut, sal, šal.

Ra-gaba =  , R. 32 'servant, messenger' lit. 'one who goes () in front or before' ().

Rax =  , 4446; Str. Syll. 297, rax, šag. Pinches sign-list = tu = ? The val., if it existed, must have been connected with rag, itself, not certain. See s.v. elteg = .

Ra-ax =   , 6352; raxâçu 'inundate'. This is evidently a loan-value from Sem. raxâçu. See s.v. ra = . In 6374,

rax = ripsu, perhaps 'threshing of grain' from saxpasa 'thresh'. See also:                     



an idea connected with 'direction'. 2575 = ri'u 'flocks, sheep'; clearly from the equation  $\text{𒊕𒌷} = \text{ri'u}$  'shepherd' by a pun and association of ideas. 2576 = šalatu 'plunder' in  $\text{𒊕𒌷} \text{𒌷} \text{𒌷} = \text{šallatu}$  'plunder' and  $\text{𒊕𒌷} \text{𒌷} \text{𒌷} \text{𒌷} = \text{šallatu} = \text{šalatu}$  'take, plunder'. Perhaps connected with idea 'take away' = rišū, from idea 'turn away'. 2577, with val. ša = šaruru 'glory', plainly connected with  $\text{𒊕𒌷} = \text{malātu}$  'shine'. 2578 = šutatu, an astronomical term, perhaps 'invisible'. See for full discussion Muss-Arnolt, 1138a. The idea must be connected with the sense 'shine', said of the heavenly bodies. 2579:  $\text{𒊕𒌷} \text{𒌷} = \text{tallu}$  with val. tal 'a vessel'. Why? 2580 = tarū 'take, fetch' (?); not tarū (thus Brünnow). The meaning 'take, fetch', if correct (Muss-Arnolt, 1190a), is connected with idea 'turn' = 'direction'. 2581 = zāqu 'blow', said of the wind. This is the original meaning of  $\text{𒊕𒌷}$ . Hence, 2582 = ziquu, in IV. 5, 35a: zīq šāri 'the blast of the wind'. On  $\text{𒊕𒌷}$ , see also s.v. di, iš, ša, tal.

Ri-i =  $\text{𒊕𒌷}$ , 4711; Sa. IV. 12, only in this passage. I cannot explain. See s.v. qum and šagu =  $\text{𒊕𒌷}$ .

Ri-i =  $\text{𒊕𒌷}$ , 10975; Sa. IV. 9. The short form of riq =  $\text{𒊕𒌷}$ , and see s.v. xal, qum.

Ri =  $\text{𒊕𒌷}$ , 4523; Zb. 84; ZK. I. 71. Cognate, if correct, with rahita and ru, q.v. See also s.v. edin =  $\text{𒊕𒌷}$ .

Ri-i =  $\text{𒊕𒌷}$ , 6186; II. 32, no. 5 add (5193). See ZA. I. 396. This val. must be allied to liq =  $\text{𒊕𒌷}$ , q.v. and for  $\text{𒊕𒌷}$ , see s.v. ag, gbar, gubr, dan, guruš, gal, kalag, šala, kal, lib.

Rid =  $\text{𒊕𒌷}$ , 5956; see ZA. I. 183-4. If this val., which is common in Sem., existed in Sumerian, it was clearly a rhotacism for šid, šita =  $\text{𒊕𒌷}$ , q.v. and for  $\text{𒊕𒌷}$ , see s.v. ag, alal, gil, kid, kišib, lag, meš, miš, pu šisan, sungu, šiti, te, zāq, zadru.

Riq =  $\text{𒊕𒌷}$ , 5160; Zb. 37. Value obtained from the common

Sem. val. riq, rik, riq, which val. is itself probably got from riqqi 'herb', 5163 (see Muss-Arnott, 982, a). Note that  $\text{𐤓𐤓𐤓} \text{ 𐤓𐤓𐤓}$  = tabagu 'name of a plant', 5164, and  $\text{𐤓𐤓𐤓} \text{ 𐤓𐤓𐤓}$  = argitu 'green herb-aye', 5165. On  $\text{𐤓𐤓𐤓}$ , see s.v. siris, sim.

Riq =  $\text{𐤓𐤓𐤓}$ , 10976; from Sem. val. rik, riq. The sign = gilu 'burning', 10978, probably an error for  $\text{𐤓𐤓𐤓}$  = gilutu, 10871.  $\text{𐤓𐤓𐤓}$  = šassuru, perhaps 'womb' or 'foetus', Muss-Arnott, 10979. Cf. 3831,  $\text{𐤓𐤓𐤓} \text{ 𐤓𐤓𐤓}$  = šāšuru 'womb' (?). I cannot explain  $\text{𐤓𐤓𐤓}$  and its associations. Note 10980:  $\text{𐤓𐤓𐤓} \text{ 𐤓𐤓𐤓}$  = uniku 'she goat', i.e., 'the animal which makes burning' = 'the lustful female.'

Ri-im =  $\text{𐤓𐤓𐤓}$ , 4818; II.27, 7c: ( $\text{𐤓}$ )  $\text{𐤓𐤓𐤓}$  = pa-ri-im, a val. clearly connected with im =  $\text{𐤓𐤓𐤓}$ . See also s.v. kabar.




Ri-im =  $\text{𐤓𐤓𐤓}$ , 10167; Sa. III. 9. This val. undoubtedly occurs in the postposition  $\text{𐤓}$  = ri, rim, 10169, cogn. with ra, ru = ana 'unto'. From this rim comes the common Sem. val. rim, rin, ri for  $\text{𐤓𐤓𐤓}$ . On  $\text{𐤓𐤓𐤓}$ , see s.v. gid, gil, girim, girin, gud, gur, gurum, xab, kil, kir, ku, kuru, lag, lagab, lugud, rim, sulag. This rim is cogn. with the endings in the values gi-rim, gi-rin, gu-run.









Ru-u =  $\text{𐤓}$ , 3; Sa. 2, 6 = the postposition 'unto', cognate with ra and ri, rim. On  $\text{𐤓}$ , see s.v. as, dil, dili, til, tal, sabgab, simed.









(Ru)-u =  $\text{𐤓𐤓𐤓}$ , 1421; Sa. I. 33. 1426 = dašâpu ša dišpi 'be sweet, said of honey' (text mutilated)? The original sign was  $\text{𐤓}$  = a double < reversed = 'bend down', hence  $\text{𐤓𐤓𐤓}$  = târu 'turn, return'. See for  $\text{𐤓𐤓𐤓}$ , s.v. gêšpu, šub.




Ru(m) =  $\text{𐤓𐤓𐤓}$ , 4524; II. 56, 59c:  $\text{𐤓𐤓𐤓} \text{ 𐤓𐤓𐤓}$  = e-ru, cogn. with ri and the ra in rabitu, q.v. See also s.v. edin.

Ru-u =  $\text{𐤓}$ , 5245; Sa. III. 30.  $\text{𐤓}$  = banu 'build, construct', also with val. du, q.v. and for  $\text{𐤓}$ , see s.v. du, gak.





Ru-u = , 9132; II. 36, 67g = *ēlipw ša igi* 'join together, said of wood' and = *ragāpu* 'gore, said of a bull'. For this discussion see s.v. du =  and see also s.v. ulu = .





Ru-ug (g, 4) =  , 164; V. 14, 4r:   ru-ug . This rug is probably cognate with kus =  , q.v. by metathesis, r = š. See s.v. su = .



Rug =  , 251; from the Sem. vals. rug, ruk, rug. The sign seems to mean 'water in the midst of a skin'. Hence   = elbu 'bright, shining', 252, from idea 'water'. See above s.v. a = , p. 6. In 253,   = gablu 'bottle', from the poetic idea of 'a receptacle of tears'. See s.v. šin = .

Rus =  , 8598; from Sem. val. ruš. See s.v. xus = , for full discussion.

## S

Sa-a = , 424; Sa. II. 19. Under as = , I have pointed out how as = an =  with the familiar interchange between a and š. The val. sa must be an inversion of as = as (?). On , see s.v. an, ana, anu, anum, dingir, dimmer, ēššu, ilu.

(Sa-a) =   , 2289; II. 7, 39g = nabû 'speak, utter', 2290. Hence 2291 with  = the god Nabû, the speaker par excellence. I cannot explain the sign. See System, 197.

Sa-a = , 3070; Sa. III. 40. The sign was primitively  (System, 164-5) = 'something twined together'. Almost all the following meanings are derivable from the idea 'bind, twist'. 3071 = atru 'overflow', from 7.111. This is clearly a loanvalue from sa =



𐤁𐤏𐤏𐤃 'be full', q.v. 3072 = bītu, prob. 'a hut', syn. of uqû 'people'; i.e., a hut or shelter made of twisted reeds (?). 3073 = buânu 'a sinew or muscle', from idea 'bend'. 3074 = lamu 'blood', the usual ideogram for which is 𐤋. Why is the meaning 'blood' applied here? Does it indicate coagulated blood, from idea 'intertwine'? Or is it perhaps because of its possible association with buânu 'sinew, muscle'? Or it may be that atru 'full' was read wrongly adru 'dark' which suggested 'the colour of blood' (?). 3075 = irītu 'fetter', from idea 'twist, tie'. 3076 = kâsu = ? 3077 = kurmu; thus Brünnow, probably for garnu 'a binding together', from idea 'bind' (Hwb. 597a). 3078 = kurûsu; see Mass-Arnott, 439: 'something made of leather for irrigation purposes and for fastening a door'. 3079 = labânu = 𐤋𐤁𐤏𐤏𐤃 𐤋𐤁𐤏𐤏𐤃, 3099 = labânu kišâdi 'bind the neck'. 3080 = markasu 'a band'. 3081 = masâdu 'press down, overpower', from idea 'bind, overpower'. 3082 = riksu 'band'. 3083, with val. sa = sêtu 'net'; the original meaning. 3084 = uqû 'people', syn. of bītu 'dwelling'; see Mass-Arnott, 88 - 89. This perhaps refers to a collected or confused (twisted) mot of people (?).

Sa-a = 𐤁𐤏𐤏𐤃, 3721. Sb. 179. Cf. s.v. diri. The only sa-val. = sâmu 'dark colored', 3745; also 𐤁𐤏𐤏𐤃 𐤁𐤏𐤏𐤃 = sabu, q.v. But there can be no doubt from the fact that 𐤁𐤏𐤏𐤃 = adâru 'be dark', 3723, that 𐤁𐤏𐤏𐤃 had the sa-value when it meant 'dark'. The sign 𐤁𐤏𐤏𐤃 is 𐤁𐤏 + 𐤏 'fulness of water' which no doubt gave it the val. sa = si-a, i.e., si = 𐤁𐤏 with the prolongation a, really = 'water' here. This val. must have been used occasionally with 𐤁𐤏𐤏𐤃 which usually appears with the val. diri, dirig, q.v. sa = 𐤁𐤏𐤏𐤃 = sâmu seems to be a loanword from sâ-mu. It is probable that 𐤁𐤏𐤏𐤃 = adâru 'be dark' is a pun on 𐤁𐤏𐤏𐤃 = diri, dirig = atârû (𐤁𐤏𐤏) = 'be full, overflowing', which is the proper meaning

of the sign. See also *s.v.* sig = 𐤒𐤓𐤓.

Sa-a = 𐤒𐤓, 9519; Sa. III. 36. In 9530: sa = 𐤒𐤓 = *māliku* 'prince' and 9531: sa = *milkū* 'judgment, council.' Note that 𐤒𐤓 also = *šanānu* 'vie with', 9539; i.e., 'argue, strive', where the word *šanānu* has possibly been purposely mnemonically associated with the *sa*-value (?). The full form of this, val. is *sa*, *q.v.* and for 𐤒𐤓, see *s.v.* *di*, *silim* and *sir*.

Sa = 𐤒, 6839; II. 25, 56 a: 𐤒-𐤒𐤓 = *sa-sa*. I feel confident that this val. *sa*, must go with 𐤒𐤓 in this combination. Note that 𐤒-𐤒𐤓 with val. *sasa* = *kaṣadu* 'gather together, collect, join, arrange', 6866, prob. from the idea 'be exceedingly (*gal* = 𐤒 'great') righteous' (*di* = 𐤒𐤓). Hence 𐤒-𐤒𐤓 = *tiḡḡaru* 'a lofty person', 6867, and by paronomasia with 𐤒𐤓𐤓 = *ziku* (?) 'name', 6868. I do not believe that 𐤒 had the value *sa* at all in 𐤒-𐤒𐤓, which val. went with 𐤒𐤓 = 'judge, decide'. The reading *sasa* for 𐤒-𐤒𐤓 is, therefore, merely a reduplication of the stem word *sa* = 𐤒𐤓, to emphasize the meaning, which emphasis is expressed ideographically by 𐤒 'great, very much'.

Sa-dug = 𐤒𐤓 𐤒𐤓, 9542; HT. 126, obv. 59 = *kašādu* 'obtain' 𐤒𐤓 𐤒𐤓 is also the counterpart of the Sem. *satukku* 'regular monthly offering', i.e., 'the appointed (*sa* = 𐤒𐤓) ordinance' (*dug* = 'speak'). On the other hand, *satukku* may be of Sem. origin.

Sa-ag = 𐤒𐤓𐤓, 3502; Sa. II. 40. The regular sign and word for head, 𐤒, *System*, 183. Note the sign-names *saggu*, 3501, and *sangu*, 3500. Cf. *sag* = *rešu* 'head', 3522. Cf. 3506, 𐤒𐤓𐤓 = *samiḷu* 'man'. 3507 = *aplu* 'son'. 3508 = *arum*, perhaps = *aru* 'go against, attack'; cf. Hrozný, 8-9: *šag numundab-gaga* (𐤒𐤓 𐤒𐤓) 'they do not attack him'; *sag + ga* = 𐤒𐤓 means 'give head, run against'!

3509 = asâridu 'chief', from idea 'head'. 3570 = šêru 'choice', Muss-Arnolt, 188. 3571 = paûtum 'side', an evident confusion with zag = ~~𒍪~~ = side, body'. 3572 = dinûnu, doubtful. 3573 = gaggadu 'head', syn. of rêsu. 3574 = kaptum or kabtum 'heavy' (?) from idea 'head, chief' (?). See 3565; 𒍪 𒍪 = kap(b)tum. 3575 = garnu 'horn'. This is probably a confusion with si, sig = 𒍪 'horn'. 3576 = maxru, 3577 = maxrû; 3578 = muxru 'front', from idea 'head, first'. 3520 = paûnu 'face' from idea 'front, chief, head'. Cf. 3644, 𒍪 𒍪 = paûnu (see s.v. sag-ki). 3521 = purru perhaps 'person', Muss-Arnolt, 7936. 3523 = rêstû 'first'. Also 𒍪 𒍪 (𒍪), 3524, = rêstû. 3525 = simânu = ? 3526 = širigtu 'gift'. Why? 3527 = abbu-qu (?). Doubtful. See for 𒍪 𒍪 s.v. gud and ki. In the Contracts 𒍪 𒍪 means 'first quality'.

Sa-ag = 𒍪, 6461, V.29, 65c: 𒍪 𒍪? See s.v. kir and zag.

Sa-gig = 𒍪 𒍪, the supposed original of Sem. loanword sagikku (?) 'diseased muscles'; Jensen, KB. VI. I. 389; BA. IV. 520f. Sa = buûnu 'muscle' and gig = 𒍪 𒍪, g.v. 'sick, diseased'.

Sag-ki = 𒍪 𒍪, 3642, = zîmu 'countenance'. In 3642 = xâšu, perhaps 'fear, reverence'. Why? 3644 = paûnu 'face'. 3645 = nak-kabtu (?). See s.v. sag = 𒍪.

Sag-gub-tar = 𒍪 𒍪 𒍪, 3542 = paqidu 'official'. See 1122 = 𒍪 𒍪 𒍪 = paqidu. Perhaps this combination is to be read sag-li-tar (?).

Sag-gur (A) = 𒍪, Al<sup>4</sup>. 158 = nigû 'sacrifice'. According to Hrozný, 16. Rm. 117, 11, = taclitu 'prayer'. Sag-gur seems to mean 'lifting up (gur) of the head' (sag). See gur = 𒍪 𒍪 and see Price, Uredea, 189 = sag-ila = naš ša rêši 'raising the head'.

Sa-ux = 𒍪, 5928; Sa. 5, IV.7. Is this a Semitic value? Cf. s.v. six and s.v. ge, ki, kid, lêl, lil.

Sa-xar = 𒍪, 5081; Sa. 5, III.9. Occurs also in the comb.



𐎶𐎵𐎶𐎶, cf. *Ass. muicr*, Syll. 220. 5083: saxar = 'éprou' dust'. 5084: saxar - 'éprou' dust'. 5087: kurbu'tu 'dust, dust-cloud'. The primitive sign was 𐎶𐎶, TD. 97. See s.v. isi, isi, mil.

Sa-xar = 𐎶𐎶𐎶, 4293; II. 21, 25c. with 𐎶𐎶𐎶 = saxaratu 'a sort of vessel', 4341. With this cf. sakar, šakar and for the sign, see also s.v. xir, kês, kêsda, ma, mu, nisiqu, sar, sir, surim, šar, šir. The xar val. in sa-xar seems to be connected with xir = 𐎶𐎶𐎶.

Sa-har = 𐎶𐎶𐎶, 4294; V. 29, 38e: 𐎶𐎶𐎶𐎶𐎶, evidently a var. of šakar and a play on saxar, q.v.

Sa-al = 𐎶𐎶, 10916; II. 30, 15e: 𐎶𐎶𐎶𐎶. This is the word for 'woman'. The name of the sign is gimû, 10905 (?), probably connected with the val. gême. There can be no doubt that sal is cogn. with šal, q.v. The sign 𐎶𐎶 = 𐎶 primarily = zinnistu 'woman'; = uru 'pudendum femine', 10919; in 10918 = rapâšu 'extend'; an allusion to the womb = the capacious place of production. In 𐎶, see s.v. gal, gême, gul, gal, mim, mu, muq, mulu, murub, raq and šal.

Sa-lu-gu-ub = 𐎶, 8; V. 40, 12g. This word = 𐎶 = ikkilla 'cry of woe' and note that 𐎶 = ikkilla, 20. Salugub must, therefore, be the same word equivalent to the horizontal and perpendicular wedge. Cf. s.v. ad-kit, akkil, and for 𐎶, s.v. ai, au, dil, diti, tal, til, simêd. See just below.

Sa-lu-gu-ub = 𐎶, 10064; V. 40, 13g = ikkilla 'cry of woe': also with val. tal. See just above s.v. salugub = 𐎶. In 𐎶, see s.v. ana, giš, qi, qil, diš, makkas, tal. The syllable sal in salugub must be a variant of tal; s = 𐎶 (see above p. XII).

Sa-am = 𐎶𐎶𐎶𐎶, 4679; Sb. 203 Babylonian var., cognate with šam = 𐎶𐎶𐎶𐎶, q.v.

Sa-ma-ag = 𐎶𐎶𐎶𐎶, Sb. 117 = musc(x)atum = ?. This sa-mag seems to be allied to sumug = 𐎶𐎶𐎶𐎶, which latter sign means 'some-

thing enclosing or oppressing the heart' (*System*, 15<sup>v</sup>); hence 'sorrow'. Our sign  $\text{𐎠𐎡𐎢}$  seems to be a var. of  $\text{𐎠𐎡𐎢𐎣}$ . Note the enclosed  $\text{𐎠}$  = *kabātu* 'be heavy', 10184, which suggested *kabittu* 'liver', syn. of *libbu* 'heart'. Hence  $\text{𐎠}$  is used in  $\text{𐎠𐎡𐎢}$  for 'heart'.

Sa-max (with  $\text{𐎠}$ ) =  $\text{𐎠𐎡𐎢}$ , 3088; V. 26, 05 c = *samaxxu* 'a big net'; a loanword in Sem. See s.v. *sa* =  $\text{𐎠}$ .

Sa-an-gu =  $\text{𐎠𐎡𐎢}$ , 5959; Sb. 243 = *šangu* 'priest', 5980. This word is perhaps a derivative from the Sem. stem *šegû* 'rare', referring to the inspired utterances of these people. See Zimmern, KAT. 590, rem. 7; Jensen, however, thinks *šangu* is a corruption of *ša naḡi* = 'the one who sacrifices' ZA. VII: 174, rem. 1). Zimmern's view appeals more to me. In any case, Sum. *šangu* is probably a Sem. loanword in Sumerian. See, especially s.v. *zaḡ* =  $\text{𐎠𐎡}$ . The sign  $\text{𐎠𐎡}$  = 'a water receptacle' was applied to the priests, because they were primarily water ceremonialists, whose chief function was to purify. On  $\text{𐎠𐎡}$ , see s.v. *ag, aiā, gi, kid, kišit, lag, mes, miš, pa, pisan, rid, šid, šita, šiti, te, zaḡ, ḡadru*.

Sa-par =  $\text{𐎠𐎡𐎢}$ , 3126 = *sapāru* 'net'; 3127 = *šētu šaparurtu* 'a spreadout net'. See s.v.  $\text{𐎠𐎡𐎢}$ . There is a pun here between *sapar* and Sem. *šaparuru*.

Sa-ar =  $\text{𐎠𐎡𐎢}$ , 4335; Sb. 2, 8 = *šatāru* 'write' and 4342 = *šarū* 'penetrate into, grow luxuriantly'. The sign means primarily 'forest, thick growth'. The meaning 'write' was probably applied here from the idea of digging into clay (?). On  $\text{𐎠𐎡𐎢}$ , see s.v. *xir, kēš, kēšda, ma, mu, nisigū, saxar, sakar, šakar, sir, sirim, šar, šēr*.

Sar-max =  $\text{𐎠𐎡𐎢}$ , orig. a Sem. loanword from Sum. *šarmaxxu* 'great (max) park' (*sar*). See Hrb. 511 b. and Leander, 16.

Sa-sir (<sup>2A</sup>) - ra =  $\text{𐎠𐎡𐎢}$ , 1408; Sb. 132 = *ḡip iḡḡiri* 'a bird-cage'. Cf. for full discussion s.v. *ḡudibir* and *kid*, and s.v. *kida, šid, tuk*.

Sa-zu-a-edin = an article of clothing, R. 29.

Si-i =  $\text{𐤑}$ , 3378; Sa. IV. 20 and Sb. 147 = garnu 'horn', 3388. The sign was originally D, System 83-4, probably referring to the crescent waxing moon (see System, 85) = 'increase, plenty'. In the same manner, the sign  $\text{𐤑}$  =  $\text{C}$  'lun' was the type of the waning moon. See sv. gur =  $\text{𐤑}$ . A great number of meanings are attributed to  $\text{𐤑}$ . Cf. the following equations: 3376 = aramu, prob. connected with aranmu 'a battering ram', from arānu 'destroy' (?). This idea is possibly derivable from the use of the horn as a weapon (?). 3377, with val. sig = asāru 'be straight, righteous', from idea 'copious, plentiful' (?), short for si di = šutē-šuru, cf. 3431:  $\text{𐤑}$  $\text{𐤑}$  = muššeru, the pts. Is this an association with atāru 'be overflowing, plentiful',  $\text{š} = \text{t}$ ? 3378:  $\text{𐤑}$  $\text{𐤑}$  god Bēl. 3379 = girū 'enemy', perhaps from the horn as a weapon (see above = arānu). 3380 = dabābu 'plan'. Why? The usual ideogram for dabābu is  $\text{𐤑}$  $\text{𐤑}$  'speak'. This  $\text{𐤑}$  = dabābu is most probably a pun on di-di = dabābu, 3524, palatalized dāi = ši (?) = si. 3381 = dabānu, perhaps an error for dabāru 'be strong, powerful', from idea 'increase, progress'. 3382 = dušū 'plentiful, luxuriant', a natural meaning. 3383 = ēmū really = 'be like, resemble', cf. sig =  $\text{𐤑}$  = mašālu 'resemble', q.v. That this  $\text{𐤑}$  = ēmū, however, was regarded as being ēmū 'speak' by a confusion of the two Sem. verbs ēmū seems probable from the equation si = dabābu 'speak, plan', itself an erroneous association with  $\text{𐤑}$ . 3384 = enēšu = sig 'be weak'; a meaning obtained from the waning moon, more properly associated with  $\text{𐤑}$  and  $\text{𐤑}$  $\text{𐤑}$ , than with  $\text{𐤑}$ . 3385 = iššakku 'a priest-king' = patesi (q.v.) = 'he who increases the sceptre which he holds'. There is, I think, also a pun here between sig =  $\text{𐤑}$  and sig =  $\text{𐤑}$  'sceptre'. 3386 = itānu 'a seine-net, or net-trap', i.e., 'a net set in a semi-circle, from the crescent moon'. 3387 = kāšu 'thou, thee', pron. 2 p. sing. Here si is undoubtedly cogn. with ka-e 'thou'. 3388 = garnu 'horn', i.e., the horn of the crescent moon; also an emblem of plenty, = 'increase'. 3389 = kurūnu



'establish, set', from the moon, which is the establisher of the months.

3390 = labîru 'old, ancient.' Evidently for si =  $\overline{\text{𐎠𐎢𐎡}}$  = 'draw together, bend' as in old age. See si = enêšu, above. 3391 = lamû ša limêti 'to surround, said of the boundaries', prob. derived from the idea of the moon's course.

3392 = lurattu = ? 3393 = mulû = si and sig 'be full', from the moon, a natural meaning. 3394 = mêrišu 'plantation' = a watered place, from idea of the moon's bringing water. 3395 = maçû 'be large, wide, plentiful', from original meaning 'increase'. 3396 = nagâšu ša ..... perhaps = 'proceed, go', from the moon's growth. That this nagâšu was evidently confused with nagâšu 'gore, tear' is seen from the following equation: 3397 = nakâpu ša cubâti, for nagâpu 'gore, tear' said of a garment. Cf. 3398 = nakâpu and 3399 = naqpu ša napxari 'a traring, in general.' This idea 'gore, tear', of course, came from the idea 'horn of a bull.' 3400 = naspantu (?), from sapânu 'overthrow', from idea 'gore, tear'. 3401 = nûru 'light', from the moon; also a pun on si =  $\overline{\text{𐎠𐎢}}$ , q.v. 3402 = pitû 'open, increase', from the waxing moon. 3403 = sâmu 'dark colored, dark', from idea of waning moon. More appropriately connected with  $\overline{\text{𐎠𐎢}}$  than with  $\overline{\text{𐎠𐎢𐎡}}$ . 3404 = sêtu = ? Cf. 3444; sêtu =  $\overline{\text{𐎠𐎢𐎡}}$ . 3405 = çamâdu ša narkabti 'to harness, said of a chariot.' The usual ideogram for çamâdu is  $\overline{\text{𐎠𐎢}}$  = dal 'be full', q.v. 3406;  $\overline{\text{𐎠𐎢𐎡}}$  = çaxâtu 'tear away violently', from idea 'horn'. 3407 = çamû 'heaven', from idea 'light' = nûru and 'moon'. 3408 = çapâku 'pour out', from idea of the rain-bringing moon. 3409 = çarûru 'glory, brilliancy', from idea 'light' = 'moon'. 3410 = šêlu, from šâ'âlu 'decide' = 'prince, ruler'; cf. 8758:  $\overline{\text{𐎠𐎢}}$  = šêlum. The idea 'decision' implied here comes from the moon, as the fixer of the months. 3411 = šišû, syn. of çarnu 'horn', Muss-Arnolt, 1125 a. Cf. 3412 = šururu, prob. for šuxaruru 'horn'. If it is really šururu, this means 'glow, shine', connected with the moon's light. 3413 = si-ga = ubbulu in II.16, 38: šëum ubbulu

'bring grain' = the moon. The same idea seems to occur in 3414: uxxu-  
quša ..... = ? 3415: arû 'shine', from 'moon'. 3416 = gaku 'be pure,  
clean, shining', from same idea. See also s.v. sig =  $\text{𐎲}$ , of which si  
is the shorter form.

Si-i =  $\text{𐎲}$ , 3476; Sa. II. 21. The sign =  $\text{𐎲}$  +  $\text{𐎠}$  = 'horn' + 'good',  
means 'very full, rich', hence the, val. si, from si =  $\text{𐎲}$ . In 3481  $\text{𐎲}$  +  $\text{𐎠}$  =  
acû ša igi u gami 'to grow, said of trees and reeds'. In 3440, si =  $\text{𐎲}$ ,  
pitlû 'grey in color' (?). Note that  $\text{𐎲}$  = birumu, 3483; bitrumu, 3484;  
3485 = burumu, denoting the idea 'particolored', i.e., 'rich in color'. On  
 $\text{𐎲}$ , see s.v. dar, gunu, su and ugun.

Si-i =  $\text{𐎲}$ , 4403; Sc. 80, 90. This, val. is short for sig, sum,  
sun, q.v. The sign was originally  $\text{𐎲}$  = 'a luxuriant plant' (Syston, 125).  
Hence, it means everything connected with 'give, bring'. 4409 = babalum  
(?) 'bring'. 4410 = daxâdu (?) 'be plentiful'. 4411 = xasâlu 'crush grain', i.e.,  
'make grain edible', from idea 'give, grant'. 4412 = xânu 'hasten', for  
 $\text{𐎲}$  +  $\text{𐎲}$  +  $\text{𐎠}$  'give the head' = 'set the head forward in running', 3573.  
4413 = tamû 'surround' for si =  $\text{𐎲}$  'the moon-crescent', derived from  
the moon's course. 4415 = mulû 'fill, full', from this sign and also  
from si =  $\text{𐎲}$ . 4416:  $\text{𐎲}$  +  $\text{𐎲}$  = Nabû; the god who gives. 4417 = nadû  
'set, place'. 4418 = nadânu 'give'. 4419 = paqâdu 'apportion, arrange',  
from idea 'give'. 4420 = sapânu 'overthrow'; belongs with si =  $\text{𐎲}$   
'horn' = 'gore, tear' and = su =  $\text{𐎲}$ , q.v. 4423 = sakânu 'become drunk',  
from idea 'full'; also = si =  $\text{𐎲}$ . 4424:  $\text{𐎲}$  = šaqû 'lift up'; note 4432:  
 $\text{𐎲}$  +  $\text{𐎲}$  'give a portion' (?). 4427 = sutlumu 'to present, offer', from  
idea 'give'. 4428 = tamâxu 'seize, grasp, take', from idea 'bring'. 4429  
= ganânu ša ... 'to adorn, or is it 'to rain'? From idea plenty also  
= si =  $\text{𐎲}$ . See s.v. ci-am. For  $\text{𐎲}$ , see also s.v. sig, sum, sun.  $\text{𐎲}$  =  
si is also dialectic for su =  $\text{𐎲}$ , Spg. 52, q.v.

Si-i =  $\text{𐎲}$ , 6718; Sb. 92 = nappaxu 'blacksmith', 6726,

from the idea 'glow'. For the sign, see *System*, 82-84. Note 6723:  $\text{𐎧𐎠𐎢𐎡}$  = *Ea ša nappaxi* 'the god Ea, as a smith.' See for full discussion s.v. *de* and s.v. *di, dim, du, simug, umun*.

Si =  $\text{𐎧𐎠}$ , 7007; I. 27, 5g:  $\text{𐎧𐎠𐎢𐎡}$   $\text{𐎧𐎠}$   $\text{𐎧𐎠}$ . See s.v. *sig* =  $\text{𐎧𐎠}$  especially, and s.v. *igi* =  $\text{𐎧𐎠}$ .

Si =  $\text{𐎧𐎠𐎢𐎡}$ , 9457; II. 27, 51c = *ērišu* 'weak', 9463, from idea 'draw together, bend over', which is the primary signification of  $\text{𐎧𐎠𐎢𐎡}$  (*System*, 112). Note 9462 = prep. *ana* 'unto' = 'drawn towards'. If this equation had the val. *si*, we may perhaps trace a connection with the Sum. postposition *-šu*; *-ku* =  $\text{𐎧𐎠}$  = *ana*; *s* =  $\text{𐎧$ ? 9464 = *labāru* 'be old, bent over' and 9465 = *labīru* 'old' (adj.). Because  $\text{𐎧𐎠𐎢𐎡}$  = 'draw together', it was the natural sign for the Sem. copula *u* 'and', 9468, and the Sem. ending *-ma* 'and', 9466. In 9467 = *šat mūši* 'drawing together of the night'; IV. 26, 19a:  $\text{𐎧𐎠𐎢𐎡}$   $\text{𐎧𐎠𐎢𐎡}$  = *ina šat mūši*. Why does  $\text{𐎧𐎠𐎢𐎡}$  = *ūmešam* 'daily, on that day', 9469? Note also 9470:  $\text{𐎧𐎠𐎢𐎡}$   $\text{𐎧𐎠𐎢𐎡}$  = *alādu* 'bear children, conceive' and *ba-riš* 'beget'. This combination means 'enter into connection with' ( $\text{𐎧𐎠𐎢𐎡}$  = *erību* 'enter'). See s.v. *dura* =  $\text{𐎧𐎠𐎢𐎡}$   $\text{𐎧𐎠𐎢𐎡}$  and *ša, u* =  $\text{𐎧𐎠𐎢𐎡}$ .

Si =  $\text{𐎧𐎠𐎢𐎡}$ , 8952; cf. ZA.I. 194 n. 2 (Jens). This sign = *mašū* 'be large, wide, plentiful,' which also has the val. *si* =  $\text{𐎧𐎠}$ , q.v.  $\text{𐎧𐎠𐎢𐎡}$  also has the val. *sun* which appears as a val. of  $\text{𐎧𐎠𐎢𐎡}$  = *si, sun*, *sun*. Now  $\text{𐎧𐎠𐎢𐎡}$  = *isi*, q.v. Hence, the assumption that  $\text{𐎧𐎠𐎢𐎡}$  = *si*, which is not certain. See s.v. *gul, isi, sun* =  $\text{𐎧𐎠𐎢𐎡}$ .

Sit =  $\text{𐎧𐎠𐎢𐎡}$ , 5685; from Sem. val. *sit*, MS.<sup>2</sup> 198. This is short for *siba*, q.v.

Si-ba =  $\text{𐎧𐎠𐎢𐎡}$ , 5684; Sb. 213 = *xē'u* 'shepherd', 5688 and  $\text{𐎧𐎠𐎢𐎡}$  = *bēdu* 'rule', 5687. Note the curious combination  $\text{𐎧𐎠𐎢𐎡}$   $\text{𐎧𐎠𐎢𐎡}$  = *xē'u* 'shepherd', 5689, which merely indicates the reading *si-pag* (bag). *Pag* (bag) =  $\text{𐎧𐎠𐎢𐎡}$ , q.v. *Pag* = *pa* =  $\text{𐎧𐎠}$ .  $\text{𐎧𐎠𐎢𐎡}$  means 'the staff bearer';



i. e., 𐎎 'staff' + 𐎎 'seize', hence 'shepherd' and 'ruler'. The word si-ba is a literal translation. Note that the word siba-sibag means 'he who grasps (si- = 𐎎 = šamâxu 'grasp') the staff' (pa, pag = 𐎎).

Si-di = 𐎎 𐎎, 3461: šaru 'straight, righteous' and hence mšaru 'righteousness', 3462 and šutšuru 'straighten, govern, direct', 3463 and šuyamumu 'stand straight', 3465. The signs 𐎎 𐎎 mean 'establish'; i. e. si = 𐎎 can mean 'direct, establish' and di = 𐎎 = 'judge, ordain'.

Si-ig (k, q) = 𐎎, 5565; I. 19, 55c. The sign means 'staff', the symbol of power; hence the meanings: 5566 sig = maxâxu 'smite'. 5584 = pašaxu 'pacify', from idea 'beating into submission'. 5588 = šaxarutu 'woe, trouble, sorrow', from same idea. In 5606, sig-gi = 𐎎 𐎎 = šamû 'bind, govern'; maxâxu 'smite'; marâdu 'oppress'. On 𐎎, see s. v. gar, xad, xud, kud, en, pag, zag.

Si-ig (?) = 𐎎, 7008; AL<sup>3</sup> 80, III. 68 and sig (II), II. 26, 18c. The sign is a gunction of 𐎎 = 𐎎 = 'be yellow, green, pale, pure' (A System, 72). The sign may be connected with 𐎎. There may have been a connection of ideas between a large (limpid) eye = igi-gunû, the sign-name for 𐎎, 7005 and 'pure, fresh' = 'yellow, green'. Hence the meanings: sig = ara = arâqu 'be green', 7009 (?); 7010 = argu 'green, yellow'. 7011 = banû 'be pure' (?); cf. Sb. 6, v. 2, 37/8. 7012 = sibû ša .....? 7013 = šarâpu 'purify' in 𐎎 𐎎 𐎎; 𐎎 𐎎 𐎎 = šurupu ša abni 'clarify, said of a jewel'. See s. v. igi; si = 𐎎.

Si-ig (k, q) = 𐎎, 10775; Sb. 1, III. 16 = šipâtu 'wool'. Note 10781 = šipâtu 'fur, wool'. 10777 = atpartu 'a sort of garment' (?). 10778 = lubuštu 'garment'. 10779 = šartu 'hair'. 10780 = šêptu 'hair, fur, wool'. This meaning appears in many compounds; cf. R. 30. All the words signify 'covering, garment', from the idea 'hairy' or 'woolly garment'. Cf. the gunction 10803: 𐎎 𐎎 = šrinu 'cedar' = 'the great

(𐎶𐎶𐎶) covering.' See s.v. éin. For 𐎶𐎶𐎶, cf. s.v. mudru.

(Si)-ig(k, g) = 𐎶, 11868; Sa. 5, X.10. Syholm, 145 says sig in 𐎶𐎶𐎶 𐎶 𐎶𐎶 = 𐎶𐎶𐎶 𐎶 𐎶𐎶, K.4395, col.X.10 = damâqu 'be graciously inclined toward'. Hence 𐎶 - 𐎶𐎶 = 11869 = enîsu 'be weak'. 11870 = enîsu 'weak' (adj.). Note namsigga = enîsûtu 'weakness'. 11871 = enîsu sa uy-ni (?) 'weak in the ear' = 'deaf' (?). 11872 = mâcu = ? 11873 = šapûlîs 'be low'. All these meanings seem to be connected with the idea 'bend, incline.' See s.v. piq.




Sig = 𐎶𐎶, 1224; a doubtful value. Note that 𐎶𐎶 = mudra, q.v. and sig = 𐎶𐎶𐎶 = mudru. See for 𐎶𐎶, s.v. mu especially.



Sig = 𐎶𐎶, 3374; in 𐎶𐎶𐎶𐎶 = sig-ga and 𐎶𐎶𐎶𐎶 = sig-gi. The full form of si = 𐎶𐎶.












Sig = 𐎶𐎶𐎶, 3722;  $\Sigma$ b.70 = asîdu 'moth', something which gnaws, 3726; hence 𐎶𐎶𐎶 𐎶𐎶𐎶 = asîstû 'trouble, affliction'; 3727. This sig-ga must be a phonetic writing wrongly associated with 𐎶𐎶𐎶 'be full' for sig = 𐎶𐎶 = maxâcu 'smite'. But 𐎶𐎶𐎶 = malû, 3739, which is a correct translation of 𐎶𐎶𐎶 = 𐎶𐎶 + 𐎶𐎶 = 'fulness of water'. See s.v. dirî, dirig, sa - 𐎶𐎶𐎶.







Sig = 𐎶𐎶, 4404; in sig-gi and sig-ga = mašâku 'become alike, resemble, perhaps from idea of sign = 'give, bring, present', i.e., 'compare', and also perhaps from si = 𐎶𐎶𐎶 (= sig?) 'draw together'. 4420 = supânu 'overthrow', which belongs with si = garnu 'horn' = 'gore, tear', as does 𐎶𐎶 = sig = šapâku 'pour out', 4425, from the idea of the moon's bringing rain. On 𐎶𐎶, see s.v. si, sun.

Sig = 𐎶𐎶𐎶, 7374;  $\Sigma$ b.38. This sign is probably although not certainly igi-gunû like 𐎶𐎶, and must have meant 'large (limpid) eye'. Hence like 𐎶𐎶, it means, 7377, arqu 'green, fresh'. 7378 = banû 'be pure'. It also means dannu, rabû 'powerful, great', 7378, and = dummuqu 'favor' (?), 7380. If 𐎶𐎶𐎶 is really not connected


with , which was surely 'the large eye'. The word sig =  was undoubtedly associated with sig = .


Siq = , 9595; a possible var. of sug = , qu and see s.v. egu and sud.








A collation of the above discussed si-sig words will show that there were probably only three original words with the value si-sig.  
 I. Si-sig =  = 'the waxing moon-crescent', from which idea are derived the meanings connected with 'light, shine' and 'establish, direct'. As the moon-crescent resembled a horn, this sign, was also used for horn which, probably from an original phallic idea, was used to denote all meanings implying the idea 'plenty, increase'. Then the horn of the going bull suggested 'a weapon', which in its turn gave rise to the concepts 'hostile, smite'. This sense of si-sig was carried over to the sign  = 'staff' from the idea 'smite' and  = 'gnaw, moth'. The si-word denoting 'plenty' was associated with the following signs: ,  (?), , , . II. The second si-word, which may also have had the value sig, belongs to the sign  'draw together, connect, bend, be weak, old', a concept which was also associated with the sign  'be weak, gracious, below'.  
 III. The word sig = , meaning 'cover, garment' seems to be distinct from the above ideas. A careful study of the preceding paragraphs will show the very confusing interchange and development of these words and signs.





Si-gišše = , 9088; Sb. 158. The sign was primitively , i.e. an enclosure containing grain =  = , T.D. 163. It must have meant 'grain offering'. Note 9089 = xišū 'smash, crush', the usual word for which is gaz = . I am inclined to regard this word si-gišše as having been associated here with  from the special primitive sense 'crush grain', which could then have meant 'crush



in general.' Cf. 9090 = igribu 'prayer', from the idea of 'offering', generalized from the sense 'grain-offering'. 9091 = gibrubu 'offering of any sort', and 9092 = nigû 'offering'; especially 'an animal offering', all which meanings are possibly generalizations from the idea 'grain-offering'. The word sigišše seems to mean 'crush grain'; viz. si 'crush' from si =  + giš, a determinative word to indicate a plant + še 'grain'.

Sig = , 2729; II. 30, 2411 = xuru = xuru, Sb. 55. I cannot explain the sign. See s.v. maxag. The val. siqa also seems to belong here.

Si-iy-ga = , 10899; Sb. 49 = atûdu 'goat'. Note 10903:  = apparu 'goat' and 10902 = apsû 'the abyss'. Why should this sign be used for the abyss? Because the abyss was the ocean full of water and šeq(a) = , lit. 'water of heaven, rain' and then suggested 'water' in general. The word siqqa perhaps = 'the butting or goring animal' from sig =  = xuru 'digin', hence bore, gore. Siqqa 'goat' suggested šeqa 'water' and, therefore, the goat-ideogram was used for 'water' = 'abyss' by the baldest kind of a pun. No better example than this can be had of the purely arbitrary and senseless development of the later Sumerian system. For the primitive sign for , cf. TD. 436: , and see s.v. šeqa = .

Si-la = , 357; Sb. 304 = ritû 'erect, fortify, strengthen', 378. 379 = šûgu 'market-place'. 380 = sulû 'street'. 387 = šaiâtu 'cut aunder'. All these conceptions probably come from the primitive meaning of  = 'cut, fashion, construct'. In 362:  = bušû 'being', from bašû 'to be', a derivative from same idea 'fashion, create, exist'. See for  s.v. guq, xāš, kud, tar, tim. Sila can have the value sil occasionally, as may be seen from

the compound:  $\text{𒀭} \text{𒀭} = \text{sil-la}$ , 358. Is sil-silu cognate with lar, lim, s = t?

(Si)-lag (𒀭) - 𒀭𒀭, 11171; Sa. 3, 13. See under il for 𒀭𒀭.

Si-li-sig (𒀭) = 𒀭𒀭, 919; Sb. 268 - šagapuru 'leader', itself probably a Sumerian loanword containing the element šag, šag = 𒀭𒀭 'head'. For šagapuru, šagapurtu, see Muss-Arnott, 1010. On 𒀭𒀭, see s.v. asaru.





Si-li-im = 𒀭𒀭, 9520; Sb. 186. The combination 𒀭𒀭 𒀭 = silim-ma has the following meanings: 9525 = dēnu 'judgment' (al-so di); 9533 = šalāmu 'be complete, whole, correct.' 9538 = šalmu 'welfare.' 9536 = šalmātu 'welfare.' It is worthy of note that 𒀭𒀭 𒀭 occurs in a cone of the early king Š-anna-da (ca. 4000 B.C.) which may indicate that silim was really a Sumerian word and that the Sem. šalāmu was correlated with 𒀭𒀭, mnemonically, i.e., because 𒀭𒀭 had the val. silim in Sumerian (thus S. H. Langdon in a letter to me). On 𒀭𒀭, see s.v. di, sa, and sir.



Si-im = 𒀭𒀭, 2090 (not 290 as in Br.); So. III. 41 = šaxā-lu 'call, announce', from the idea 'fix' which the sign 𒀭𒀭 has. See s.v. na, nam, sin (?), mu. It is probable that the val. sim is cognate with nam, ir, the sibilant = r which, however, is usually equal to š (see above p. 227).



Sim = 𒀭𒀭, 4405; Sfg. 50, n. 26, a probable value for 𒀭𒀭 = sum, q.v. These sim-sum values are the fuller form for si = 𒀭𒀭. See also s.v. sun = 𒀭𒀭.



Simêd (si-me-id) = 𒀭, 9; V. 16, 49 a. See Guyard, ZK. I. 106; occurs only once. On 𒀭, see s.v. aš, ru, dêl, dili, til, tal, salugub.






Simmer = 𒀭𒀭, 4376; a possible equivalent for nam-mu = 𒀭𒀭, q.v. and s.v. sig.

Si-mu-ug (š, q) = , 6719; Sb.92 = nappâxu 'smith'. The word simug means 'the one who binds what is glowing hot' (si =  = nappâxu 'glow' + muq =  'bind'). In , see s.v. dê, di, diru, du, si, umuru.

Si-in = , 9978; I.37, 42d = 'the god Sin', passim, 9988, also with val. ba, q.v. Is the word Sin Sumerian? In , see s.v. ba, katu, bur-êš, êš, eš, sîn.

Sin = , 2090; ZA.I.409, n.2, a doubtful variant of sim = , and see s.v. na, nam, sim, mu. Is this sin connected with ab-sin?

Si-ir = , 4298; V.29, 59r. This must be cognate with sar, šar, šer, and sirim, q.v. and see for , s.v. xir, kês, kêsda, ma, mu, nisigû, saxar, sakar, šakar.

Si-ir = , 7507; Sa.I.23. The name of  is šîru, šêru, 7500, so that sir is probably the original value. The sign meant primitively 'be long', hence 'penetrate, divide, destroy'. As light was looked upon cosmologically as 'the divider', we have several sir-words meaning 'light'. Cf. the following equations: 7514 = qaçâçû 'cut off, flay', from idea 'enter into, cut'. 7515 = getmalû 'perfect' (sir ?), from idea 'he who is perfectly fashioned' from 'cut' (?). 7521 = the post-positive element mâ. Is this sir (?) a prolongation or a fuller form of si =  = ma? 7524 = mašlû 'middle' = 'what is evenly divided'. 7526 = nummuru 'shine', from idea 'divide' (see above). 7528 = nasâxu (sir ?) 'tear away', from idea 'divide, cut'; also with vals. gid, bur. 7529 = nasâxu. Is this really with š, or does it = nasâxu. 7530 = nûru 'light', from idea 'divide'. This sir may be the original of si =  = nûru, which may be a pun on sir =  in this connection. 7537 = ciriptu



'purification by fire', from same idea. 7541 = šapû, in IV. 5, 33 a:  
~~𐎶𐎶~~ ~~𐎶𐎶~~ ~~𐎶~~ ~~𐎶𐎶~~ = irpūtum šapūtum 'heavy cloud', i. e., a penetrating  
 cloud or mist.' 7542 = šêru 'morning', from idea 'light'. 7546:  
~~𐎶~~ ~~𐎶~~ = sir-sir = šurû 'loosen', from idea 'cut'. 7548 = šupšuxu  
 'pacify' (sir?), from idea 'cut, penetrate, settle' (?). In ~~𐎶~~, see s. v.  
ku, bu, bu, bu, gid, gu, pi, šêr, sû.

Si-ir = 𐎶𐎶, 9521. In 𐎶𐎶, see s. v. di, sa, silim.

Sir = 𐎶, 1649, a supposed value. The sign is clearly  
 a light-sign, being an enclosure penetrated by an arrow = 𐎶, il-  
 lustrating the cosmological idea of light as the penetrating gener-  
 ative agency. The sign is probably allied to 𐎶. See s. v. sir = 𐎶,  
 𐎶, in 1650, = nîru 'light'. 1651: 𐎶 𐎶 = samullu, perhaps 'a  
 white tree'. 1652: 𐎶 𐎶 𐎶 = šamaš, the sun-god.

Sir = 𐎶, 10229, val. obtained from 𐎶 𐎶 = esir, q. v.  
 10231: 𐎶 = ittû, perhaps 'asphalt, bitumen'. See s. v. kunin for full  
 discussion and s. v. esir.

Si-ra-ra = 𐎶𐎶𐎶 𐎶, 4995; V. 23, 7a. For the sign, see s. v.  
gur, unu, unug.

Si-ra-ra = 𐎶𐎶𐎶 𐎶𐎶 𐎶, 7853; V. 23, 31. e. I can-  
 not explain. See s. v. zararma and unug.

Si-ra-ra = 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶, 11661; V. 22, 32. e. The  
 signs have to do with water. I cannot explain.



Si-rim (𐎶) = 𐎶𐎶, 4300 = šamû 'heaven', 4335, from  
 idea 'shining'. Cf. for 𐎶, s. v. xir, kêš, kêšda, ma, mu, nisigû, sa-  
 xar, sakar, šakar, sar, šar, sir (especially), šêr.






Sirim 'festival' = isinnu, R. 30.









Si-ri-is = 𐎶𐎶, 5161. III. 68, 25. e. Probably a god having  
 to do with vegetation. See s. v. rig and šim.




Slax = 𐎶, 7770; a val. suggested in ZA. I. 62, 63, 185, n. 1
















and ZK. II, 49. Doubtful.





\* Slug = , 7268; or value suggested in ZA.T. 63. See s.v. selug and for , s.v. lit, lul, lulu, nar, par.

Su = , 515; ALI. 80, II. 36:   = sugar = 'sinnu' 'tooth', 547. The sign means 'mouth', hence 'tooth' is a derived signification allied with su =  = 'lip', just below. On , see s.v. qu, gug, dug, du, i, inim, inu, ni, ka, kir, pi, ra, qib and zu.

Su =  , 802; II. 32, no 5 add (956):    = mis-su-lal.  = 'captu' 'lip', 803, and 804 = zignu 'beard'. The sign =   means 'big mouth', i.e., the beard and lip were regarded as the important part of the mouth, not because they were, especially large, but the lip was so considered because of its function in speaking, and the beard as the sign of manhood.

Su-u =  , 3477; V. 19, 18a = pitû, pitutu 'grey color', 3490; also with val. si, q.v. On , see s.v. dar, gunu, si and ugun.

Su-u =  , 7593; Sa. I. 24, = dial. si =  , Sf. g. 52. The sign   is a gunated  ; its name is ser-gunû, 7590; with the evident meaning 'be very long'. Hence   denotes 'penetration and distance'. Cf. the equations: 7596 = amâru 'see' = 'penetrate with vision'. 7597 = arâku 'be long'. 7598 = arû 'sow seed', i.e., 'penetrate the earth'. 7599 = ar(ku) 'long, after'. 7600:   = gasîsu, limmu 'beam, pole'. 7601 = êlitu 'high', i.e., perpendicularly long (with val. sug?). 7602 = erêsu. Is this 'decide, spread' or 'plant, sow'? I am inclined to the latter meaning = 'penetrate the earth'. It has the val. sug (?). 7603 = riqu 'far, distant' (sud). 7604 = salâxu 'squirt upon, water'; same idea as 'sow'. 7605 = sapânu 'overthrow'. This = si  = sapânu, q.v. 7606 = saqu (sug?) 'high'; syn. of êlitu. 7607 = têbitu from têbû 'sink in'. 7608 = xarâqu 'sprinkle', syn. of salâxu. On  , see s.v. egu, sud, sug.

Su-u =  , 9612; Sb. 1, IV. 10. The sign was  , T.D. 232 =

'a place full of grain'; hence = mašhânu 'place in general'; or perhaps, especially 'storehouse'.

Su =  $\text{𒍪}$ , 162; value derived from the Sem.  $\text{𒍪}$  = su, Mo.<sup>7</sup> 356 and from the combination  $\text{𒍪}$   $\text{𒍪}$  = evidently = sub. The archaic sign, was  $\text{𒍪}$  'increase', System, 138. See s.v. kuš for full discussion and s.v. rug.

Su-ub =  $\text{𒍪}$   $\text{𒍪}$ , 856; V.30, 25 c:  $\text{𒍪}$   $\text{𒍪}$  = sub-sub. See s.v. mu =  $\text{𒍪}$

Sub =  $\text{𒍪}$ , 2624;  $\Sigma$ K. II. 67. A doubtful value. See for  $\text{𒍪}$ , s.v. mun, gil.

Su-ub =  $\text{𒍪}$   $\text{𒍪}$ , 203, mašâsu 'cleanse, purify'. In 204 = mašâqu 'kiss'. Note the doubled form subsub = mašâsu, nuššûqu, 205 and 206 = šukludu 'complete'. 207 = takâlu 'trust' (?). 208 = esêpu 'gather, join together'. See below s.v. šusub. This su-ub is evidently a phonetic value. I cannot explain its original force.








Su-ug (š, g) =  $\text{𒍪}$ , 10300; II. 26, 29 c. 10306 = sukku 'dam, river-bank'. 10309 = cûcû 'marsh'. 10310 = cuxû 'marsh', a var. of cûcû. All these meanings are consistent with the original signification of  $\text{𒍪}$  - an enclosure surrounding water =  $\text{𒍪}$ . See s.v. bumin and šug.









Sug =  $\text{𒍪}$ , 7595; from  $\text{𒍪}$   $\text{𒍪}$ ,  $\Sigma$ A. I. 53, which probably implies the val. sug, no doubt cogn. with sud; d = g. See especially s.v. sud and s.v. exu and su.





















Su-ud =  $\text{𒍪}$ , 2293; II. 26, m. 1, add, line 38:  $\text{𒍪}$   $\text{𒍪}$  = sud-sud. The sign was originally  $\text{𒍪}$  = || 'water' +  $\text{𒍪}$  =  $\text{𒍪}$  'penetrate'. This is the same combination seen in  $\text{𒍪}$ , i.e.,  $\text{𒍪}$   $\text{𒍪}$  in  $\text{𒍪}$  = iku ša nâri 'a stream of water'; a running stream, System, 160.  $\text{𒍪}$  = râtu 'gutter' and 'vessel for water', 2295. 2296:  $\text{𒍪}$   $\text{𒍪}$  = adâru 'a wooden vessel', Hwb. 298. 2297:  $\text{𒍪}$   $\text{𒍪}$  = mašallu 'a vessel'. In 2298,  $\text{𒍪}$   $\text{𒍪}$  = gašâcu, with val. sudsud, 'cut into', from idea 'penetrate'.
















cf. also s.v. rad and sita.

Sud = , 7094; from comb.   = siġu 'distance'; cf. II. 14, 2 a:    = 'far, distant', 7603. The fuller form of su = , q.v. for full discussion, and see s.v. exu and suy.

Su-e-sir () =  , 211; cf. 209 = mésiru 'chain, fetter'; 212 = sênu 'sandal, shoe'. Also   = sênu, 273. Under esir =  , I stated that su-e-sir probably means 'skin (= ) of the street' = esir. Esir, however, really means 'long water', or 'long canal', so that the shoe or sandal may have been called the skin or protection against water = esir (?).

Su-ux =  , 3010; II. 26, 15 a:  . The sign seems to be a strengthened form of , i. e.,  +  = 'yunction' = 'make, construct firmly' (System, 13). Hence  = nušāgu 'be precious', 3019, from which perhaps come the meanings beru 'vision', 3015 and xi-mu 'countenance, face', 3021, especially   = ximu, lit. 'face of a man' = , 3043. From this idea 'complete, finish' could be derived bulū 'destroy', 3016, and nuparkū 'cease' in the combinations  ,  ,  ,  , 3026, 3035, 3036, 3037 respectively. In 3014,  = axulap 'how long', a meaning which also may be connected with the idea 'finish', i. e., 'it is enough' (?).

cf. sux =  = xalāpu. 3017:  = mātu. Is this 'land', or mātu 'how long'? Most probably the latter from the equation  = axulap. On , see s.v. sud, suy, tivpak. See also sux = .

Su-ux =  , 4810; Sa II. 46. The sign is a gunitid  = 'go, stand, carefully'. Note 4812 = xalāpu 'hide', from this idea (?). 4811 = išdu 'foundation', from idea 'stand firmly' seen in  = na-gāzu (see s.v. gub = ). 4813:   = taqçici = ar'kikitu piçû 'a sort of white bird' (Str. 819). This sux is identical with sux = . The connection of axulap 'how long' and xalāpu 'cover up,

'hide, finish' with the word sux hurried me on p. II to suggest the possibility of axulap being a derivative from this stem. It is worthy of note, however, to state that Muss-Arnolt, p. 30a, following Delitzsch, derives axulap from שרן שרן. In III, see s.v. giri.

Su-sul (𐎧𐎢𐎢) = 𐎧𐎢𐎢𐎧, 10862; the sign with answ = 𐎧𐎢𐎢𐎧 = parû 'mule', II. 16, 35 etc. See s.v. isi and suxub.

Su-xur = 𐎧𐎢𐎢𐎧, 8615; Sb. 359. I cannot explain the sign which = himmatu 'covering, bark'; cf. 8621: 𐎧𐎢𐎢𐎧𐎧𐎢𐎢𐎧 - himmat isci 'the bark of a tree'.

Su-kal = 𐎧𐎢𐎢, 6165; III. 68, 64d: 𐎧𐎢𐎢𐎧𐎢𐎢𐎧 = prapsukal. Evidently a var. of sukkal 'messenger' = sukhallu, q.v. and for 𐎧𐎢𐎢, see s.v. lax, lux, tax.

Su-ku-us = 𐎧𐎢𐎢𐎧, 3047; II. 20, 19c: 𐎧𐎢𐎢𐎧𐎢𐎢𐎧𐎢𐎢𐎧 = ? For 𐎧𐎢𐎢, see s.v. nannu, ninni.

Su-ul = 𐎧𐎢𐎢𐎢, 9865; II. 39, 45g. In 9871: sari ...? In 𐎧𐎢𐎢𐎢, see s.v. dur, sul. It is highly probable that sul = sul = dur, i.e., the dental d may = the sibilant and r may = l.

Su-lag = 𐎧𐎢𐎢, 10168; a doubtful value. In 𐎧𐎢𐎢, see s.v. gid, gil, girim, girin, gud, gur, gurun, xal, kil, kir, kur, kurru, lug, lagab, lugud, rim.

Su-ul-gar = 𐎧𐎢𐎢𐎢𐎢, 10863; III. 70, 194. I cannot explain. See s.v. suxul, suxub. The sul-value here may be connected with suxul (?).

Su-lim = 𐎧𐎢𐎢𐎢𐎢, 235 = sulummatu 'splendor, brilliancy'. Su. Si = 'fulness, increase of eye', which may probably read su-lim on the analogy of the Sem. sulummata.

Su-lug = 𐎧𐎢𐎢, 7268; ZA. I. 63. Cf. 7208, sulug, q.v. In 238, su-lu-ug = nunâru 'shine'. I believe that the val. sulug was given to 𐎧𐎢𐎢 = nâru, nârtu 'musician', because of the resemblance in sound of

nāru to namāru, which really meant 'shine'. See s.v. susuq. In 𐎠𐎢, see s.v. lit, lulu, nar, slug, and pas.

Sum = 𐎠𐎢, 4405; from the combinations: 𐎠𐎢𐎠, 𐎠𐎢𐎡. This is probably a full form of si, q.v. and see s.v. sig and sun = 𐎠𐎢.

Su-muq = 𐎠𐎢𐎠𐎢𐎢, 3913; Sb. 116. In 3914 = šātu 'trouble'. I interpret šātu thus, because su-mu-q, spelled out, = adāru 'be dark, troubled', 181. Cf. sumuq = nandurn 'trouble', 477. 46, 31. If this šātu can be translated 'southwind, storm', as in L.S. 11, no 129, this was because of the deleterious effects of the southwind, still so noticeable in the East. Sumuq is a word probably connected with samag = 𐎠𐎢𐎢𐎢, q.v. The sign 𐎠𐎢𐎢, enclosing the heart-sign 𐎠𐎢, means 'oppression of heart'. The words samag, sumuq look suspiciously like loanwords from the Sem. word sumqu-sunqu 'affliction', from sanāqu 'harass, trouble, afflict'.

Su-mun (𐎠𐎢𐎢) = 𐎠, 1433; V. 34, 27a: 𐎠𐎢𐎢 = sumun-gi, a word probably cogn. with sun = 𐎠, q.v. and see s.v. latu, lad, banūn, gurun, edim, idim, naqbu, til, u, zu.

Su-un = 𐎠, 1454; I cannot explain the word sun, but 𐎠 means 'open, bore', whence the following equations with val. sun: 1498 = lulu with 𐎠, a gimlet (?); cf. 1507: 𐎠𐎠 = mi-iš-sun = xabzabbu 'an implement for boring or opening'. See s.v. miš-xas. 1515 = luliru 'old, ancient', used especially of wood, i.e., 'old wood full of holes'. 1521 = naqā-see 'destroy'; from idea 'open, bore'. 1522 = nigru = mi-iš-sun 'gimlet' (?). 1525 = nutabu with giš, 'a wooden tool'. 1531 with giš, also = a tool of the same sort. For 𐎠, see s.v. latu, lad, banūn, edim, idim, naqbu, sumun, til, u, zu.



Su-un = 𐎠𐎢𐎢, 5953; Sb. 339 = nartabu 'an instrument used in irrigation', 5959. See s.v. gut especially and s.v. isi, si.






Sun = 𐎠𐎢, 4406, val. supposed from the sign-name sunu, 4402. See s.v. si, sig, sum = 𐎠𐎢.







(Su-117) =  $\text{𐤒}$ , 2961; Sa. 6, 2 a. The val. sur is quite certain from the Sem. vals. sur, šur, M<sup>s</sup>. 200, 270. The sign will be best explained by a consideration of the following equations:




2962 = šwāmu 'make, form, restore', 2963 = šdēm, see ZA. 5, 202 = šfōra 'save', syn. of šūzūbu. 2965 = enēšu = sur; cf. IV. 29, 22 c; sur = sur 'weaken, do thoroughly, exhaust'. 2966 = xabšu 'power (?)', from xabūšu 'connect' (thus Muss-Arnott). I believe this xabū is a pun, on xayū. 2967 = xasūbu 'fill up'; cf. xasbu, xisbu 'fulness'. 2968 = kanmu (?) and 2969 = kanānu 'squat, cover', conn. with the idea of enēšu. 2971 = kapiru 'an official' = 'one with power'. 2972 = mašāxu 'measure', or an astronomical term 'shine, flush up' (see Hwb. 430 a). Cf. 2975 = mašāru 'cut, define, limit'. 2973 = maxū 'press wine from grapes, pour out'; ZA. I. 187, n. 7. 2974 = maxūru 'a tool'; cf. 1873:  $\text{𐤒}$   $\text{𐤒}$   $\text{𐤒}$   $\text{𐤒}$   $\text{𐤒}$  = yū-yar-māš-šur-ra = maxūru. This was a tool or implement used by the šlaken or secretary; perhaps a penknife to sharpen the reed pen. On the 717D of Obadiah probably not connected with this maxūru, cf. Prince JBL. 177, rem. I am unable to determine whether maxūru is from šur. māš-šur-ra or conversely. 2976 = nadbaku 'wall of a precipice', from idea 'throw down', itself from 'place, define'. Cf. 2977 = nadū 'throw down, define'. 2978 = nasāxu 'tear away'; also =  $\text{𐤒}$ . 2980 = našallulu = ?; 2981 = natāru = ?; 2982:  $\text{𐤒}$   $\text{𐤒}$  = Rammān ša xuni 'R. of the rain'. 2983 = riḏe, prot. 'penis', from idea 'form, make, beget'. Cf. 2990 = šugannumu 'stand upright' probably from the idea 'penis'. 2984 = saxātu for šaxātu 'draw off liquid'. Also perhaps from idea 'penis' = 'generation'. 2986 = šarāxu 'cry out, shout'. This is, evidently a pun on šer =  $\text{𐤒}$  = šarāru. 2987 = šarāru 'oppress'. Here the val. sur is probably a paronomasia on Sem. šarāru. 2988 = šuppuru 'cry out'; also a wrong association here for šer =  $\text{𐤒}$ . 2989 = šāru = ?; 2991 = šūru, perhaps a kind of straight standing reed (Hwb. 648 a); from idea 'penis'. Cf. 2994 =  $\text{𐤒}$   $\text{𐤒}$  = urbatu 'grass, reeds in gen-









exal. 2992 = tamû 'spin', from the idea 'complete, measure out.' Evidently a pun on ser = . 2993 = tuguru - ? 2995 = gamâru 'sing', a sound-meaning dependent on a pun, on ser = . Cf. above garûru, sûppuru.


The sign which was  +  = 'form, make thoroughly', then: 'complete, fill up.' Hence it means 'be weak', from idea 'exhaust', whence also 'take away.' Then, from 'make, complete' comes the idea 'apportion, measure out, cut, define, limit.' Then comes the idea 'place', hence 'throw down' and rad-baku 'precipitate.'  also means 'penis' from idea 'make, generate', hence 'stand upright', from the penis erectus, from which comes also the idea 'grass, reeds'. See s.v. sur = . All the meanings denoting 'utter a sound' are evidently false associations based on a paronymasia with ser = .


Su-ur = , 6379; Sa. II. 41. See s.v. kusi, and sur for full discussion and s.v. salam, salimê.

Sa-ur = , 5094; A1.<sup>3</sup>. III. 22. See s.v. pes = . I cannot explain the val. sur for this sign, unless it is wrongly associated here from sur =  = 'penis'.


Su-ur =  , 9774; II. 44, 74a = birûtum 'deep, depth'.  means 'the great place'. Note ki-gal-la = ki-gallu 'lowland, foundation' 9776, from the idea 'depth, abyss', which was called 'the great place'.



Sur-ru ( ) =  , 3712; Sb. 287 = kali 'a sort of priest'; 3714 = qurû 'priest', the same element occurring in the Sem. loan-word surmaxu = 'a high priestly official'. See Leander, 27. I cannot explain  . Cf. s.v. quana =   and s.v. sur, the BS. form of sur = kuli, 3708.

Sus (?) = , 7066; A1.<sup>3</sup>. 80, III. 83. Cf. suslug.




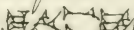
Su-us-lu-ug = , 7209; A1.<sup>3</sup>. 80, III. 83 = namâru 'shine'.
























Cf. s.v. kad, lus, su.






Su-us = , 7509; II. 25, 33c: , a val. cognate




with ca, see = , g.v. and cf. s.v. ku, kur, kuḡ, gid, guḡ, pi = .










## C


Ca-lam = , 6381; III.69, 66g. In 6389, also with val, cal-rié, = calnu 'image' from which calam, calme are undoubtedly loan-words in Sumerian. The sign is the gunatid head-sign, i.e., . Hence it was applied to an image; probably at first to a representation of a head. The usual image-sign is , see just below. See also s.v. kuḡ, sur, šur.

Ca-la-am = , 7297; Sb. 378. The primitive sign was , T.D. 108 =  = sig 'be gracious' +  = na 'recline' (System, 145). This seems to indicate a reclining figure, see s.v. na = . In 7299,  = lanu 'figure, features, image'. 7300 = calnu 'image', passim. But in 7301:   
 = bulu 'overthrow' and 7302:  = kamaru 'cast down', we have the original signification 'prostrate, recline' brought out. See s.v. kaššêba.

Ca-al-me = , 6381; II.49, 22c. Another form for calam = , g.v. and see s.v. kuḡ, sur, šur.




Ci = , 2302; II.22, 14g:  , a by-form of zi, gid which see for full discussion.

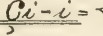




Ci-i = , 4195; Sb. 194 = martu 'gall, bile, bitterness', 4196. Cf. ci = . 4197:  = šaddam 'stench, foul smell'. Evidently connected with the odor of the bile. The primitive sign was , i.e.,  containing  = sig 'trouble, distress'. Hence the sign as a whole = 'gall, bile' (see System, 57-58).

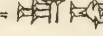



Ci = , 4198; ES. for duḡ. See s.v. ciḡ.



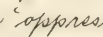
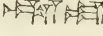


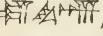

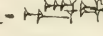
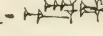
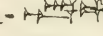
Ci = , 4798; probably a dialectic form for the val. sul (?).

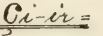




Ci = , 5226; AL. 80, II. 78 = abnu 'stone', clearly a by-form of xa and na = . See for , s.v. bar, dag, i, na, xa.



Ci-i =  , 9796; 82, 8-16, 1, rev. 13. This means 'the burning place' and indicates the sensations of a patient suffering from an excess of bile.  = ci = martu 'bile'. Cf. s.v. ci =  = martu and for , s.v. abni, gibil, gunni, dinig, igi, kuwug, mel, munu, ne, nimur.



Ci-am =  , 4204; IV. 26, 15a = ixannu probably from ix in sense 'injure'. This is not xanannu = , although this xinu is probably an erroneous association with xanannu 'rain copiously' = xi 'be full, plentiful'. Note that ci-am also = madannu 'give', 4202 and sakannu 'establish', 4203. Ci-am is the nasalized ES. form for si = .

Ci-it =  , 4210; = birku 'knee'; ES. for dug-ga. 4211 = xalalu 'pierce, fill with holes'; cf. Hebr. בבד, Hrb. 276-7. Cf. Zb. 54; ZAI. 15, n. 1. 4212 = namqu, a syn. of tabu 'good' (?). 4213 = tabu 'good'; ci = dug. 4214 = xurbu 'oppression, sadness'. Probably ES. for sig-ga = . 4215;  = Eridu, the city; ES. for Eri-dug-ga (ki) 'the good city'. 4216; xi-it-mar = atappu (not adabu, as in Br) 'turn'. ES. ci-mar = EK. dug-gar, literally 'make knee, bend, turn'.

Ci-ix =  , 4208; ES. for sax (?) =  = saxu 'pig, swine'. See s.v. sax = . Note that  has the Sem. vals. sax, sax.<sup>973</sup>

Ci-ir =  , 7638; Sa. 1, 3; doubtful in Sumerian. Value obtained from Sem. ci = . This is probably a Sem. value. Note 7639;  = ciru 'snake, passim'. For , see s.v. mu for full discussion.

Cu-um =  , 10977; Sa. IV. 10. Note the sign-name summu (?), 10973. See s.v. xal, xi, xiq.

Cun = , 8622; from Sem. MS<sup>2</sup>, 221, etc. The sign = madu 'much, many, multitude', and hence is a plural determinative like . The sign

consists of  $\Delta$ , originally the circle  $\diamond$  = 'comprehensiveness, multitude'. By the addition of  $\mathbb{H}$ , it gets a general force. Note System, 84 on new sign formed by means of an added  $\mathbb{H}$ . Cf. 8625:  $\mathbb{H}\mathbb{H}$   $\Delta\mathbb{H}$  = aplutu 'sonship, son'. 8626 = ma'dutu 'multitude'. 8627 = labru 'excess, plenty', from haru 'be fat, spirituous'. The u =  $\mathbb{H}\mathbb{H}$  in these combinations is the vowel of abstraction in harmony with sun. All these ideas come from the general sense of  $\Delta\mathbb{H}$ , as here explained.

## S

Sa =  $\mathbb{H}\mathbb{K}$ , 2552; II. 48, 24.c. 2577 = saruru 'brilliance, shining of the stars'. The val. sa is probably borrowed from the first syllable of saruru. On  $\mathbb{H}\mathbb{K}$ , see s.v. di, is, sa, tal.

Sa =  $\mathbb{H}\mathbb{H}$ , 2774; II. 27, 57g:  $\mathbb{H}\mathbb{H}$   $\mathbb{H}\mathbb{H}$  = sa-sa. In 2778, the equation epv'u 'do, make' is given the possible val. sa in Br. This is doubtful. See for full discussion, s.v. ag and s.v. me =  $\mathbb{H}\mathbb{H}$ .

Sa-a =  $\mathbb{H}\mathbb{I}$ , 4866; Sa II. 43, undoubtedly cognate with ra =  $\mathbb{H}\mathbb{I}$  q.v. (r-s), and for  $\mathbb{H}\mathbb{I}$ , see s.v. ara, di, du, dun, gin, gut, qulba, ra, tum.

Sa-a =  $\mathbb{H}\mathbb{I}$ , 7046; Sb. 62 = lu 'verily', 7047. The sa-value here is probably identical with na =  $\mathbb{H}\mathbb{I}$ , q.v., v = s. The sign means 'a row or series'. Why is it applied to lu? Possibly because lu was understood in a resumptive sense in connection with  $\mathbb{H}\mathbb{I}$ , i.e. = 'then, next in order' (?).

Sa-a =  $\mathbb{H}\mathbb{H}\mathbb{H}\mathbb{H}$ , 7287; Sb. 1, III. 22 = damâqu 'be gracious', 7290. This is the short form of sag, q.v. See s.v. gis'immar for full discussion.

Sa =  $\mathbb{H}$ , 7389; I. 31, 56c:  $\mathbb{H}$  nu  $\mathbb{H}$  sa  $\mathbb{H}\mathbb{K}$ . A short form of sad =  $\mathbb{H}$ . For  $\mathbb{H}$ , see s.v. gin, kur, lad, mad, nad.

Sa-a =  $\mathbb{H}\mathbb{I}$ , 7983; Sa. 2, 2 = libbu 'heart', 7988; = qirbu 'midst', 7987. This is the original meaning, as the archaic sign was  $\mathbb{H}$  = 'the pic-

ture of a heart. Cf. the following puzzling equations: 7988: ~~𒀭~~ 𒀭 = xadru 'destroyer'; does this mean 'executioner'? This signification seems to be connected with the idea seen in 7992: 𒀭 = šapšu 'lower', perhaps from the heart as the lower organ (?). 7986: 𒀭 = šuru 'fetter, sling'. Why? 7989 = labāšu 'cloth' in šalat. Why? 7990 = mīlu, is this 'high water, height', or 'measure'? 7991 = puuru 'entirely', usual ideogr. 𒀭 with which perhaps 𒀭 was confused. Cf. s. v. šag, šar for 𒀭.

Ša-a = 𒀭, 9438; Sa. 2, 3 = ?

Ša = 𒀭, 10506; II. 32, 33 c: ~~𒀭~~ ku-du-šar-ak-ku 𒀭 ša. This is cogn. with the postposition šu, še, ši = 𒀭, 10562. This ša is very likely a confusion with ša = 𒀭 'draw together'; hence = arr 'unto'. See s. v. si = 𒀭. For 𒀭, see s. v. a, bu, du, duru, šš, gi, gig, gu, xun, ku, mu, ša, ši, šu, te, tu, tub, tuy, tukul, tuš, ub, umuš, uš, zi, zid.


Ša-a = 𒀭, 11952; Sa. II. 26. This is probably a Semitic value. On 𒀭, see s. v. ag, ga, gar, ig, lammu, limmu, mu, ni, nig, nin, ninnu, nitā.



Ša = 𒀭, 8641; Sb. 366: ša-gan = 𒀭, probably cognate with šil, šus, and šur q. v. and see s. v. a, bu, buu, buuu, gi, giburu, giguru, xa, xu, muu, and u, and s. v. šagan = 𒀭; šamalla = 𒀭.

Ša = 𒀭, 9458; Spg. 37-40. Note that 𒀭 = ana 'unto', 9462, from the original meaning of the sign 'draw together'. See especially s. v. dura, si and s. v. u = 𒀭. It is possible that 𒀭 and, 9463, and = mā, the enclitic particle in Semitic, had the val. ša. In R. 33, ša = 𒀭 means 'a wooden object' (?).






Ša-ak = 𒀭, 5666; Sb. 218. The sign may mean 'staff-wielder', as it contains pa = 𒀭 = 'staff' (see Système, 50). Note the equations: 5667 = šagānu 'tear apart'. 5668 = šarū ša širi 'hunger, said of meat' = 'hunger for meat'. 5669 = xarāšu 'blind' (?). 5670 = ga-bu 'midst'. An evident error for ša (?) = 𒀭 = 'heart, middle'. 5671 = šabtu; the sign-name, of 5664.








5672 = šāšamu 'blunt, cut off, said of horns'. Hence, 5673 = šab-ba-gašāqu 'cut'. If this sign means 'staff-wielder' the 'cut' and 'cut' meanings might be derived from the idea of  as a destructive implement of some kind. While šurû šā šūi, 5688, if this is really 'hunger for meat', could come from the idea 'sharp' = 'the gnawing pangs of hunger'. Cf. s.v. ša(š)-gal and s.v. šabra just below.





































































Šab = , 7982; ES. for šag (q.v.), a fuller form of ša = .



















Ša(š)-gal = 'food', R.32.



















Ša-ab-ra =  , 5662; Sb. 217 = šabrû 'seer', 5663. An undoubted Sem. value. The sign   = 'one who holds (ad, q.v.) a staff' (pu = ), i. e., 'one in authority'.






















Ša-ad = , 7388; Sa. I. 13, Sem. val. from šadû 'mountain', 7386. Sum. = kur. This šad is cogn. with ša (?). See s.v. gin, kur, lad, mad, nad, ša.



















Šag =   , 4446; Str. Syll. 297. Probably cogn. with sax = . See s.v. rag and tu.

Šag =                 , 7286, the comb. from            , Sfg. 46, 8, and see ša. Note the equations. 7288: šag = bunû 'make pure, clear'. 7290 = damûqu, also = ša, 'be favorable to, clarify'. 7291: damqu = šag 'favorable'. 7292: šag = dumqu 'favor'. 7293:                   = šikaru 'man' and 7294:                      = šinnistu 'woman'. See s.v. gišimmar for full discussion.

Šag = , 7981; from                 , Sfg. 46, the longer form of ša and an BK. form of ES. šab = girbu 'midst', 7987, libbu 'heart', 7988. See s.v. ša, šab.

Šag =                  , 9443; Sfg. 46, n. 9, a var. of šig, q.v. and see s.v. kur, kuru.

Ša-gan =                  , 8975; Sb. 366. The sign  = 'overflowing plenty' and  is an emphatic form of . See s.v. šamalla.

Ša-gil () =                 , 7231; II. 33, 9a. In 7232, šagil = mêdilu

'bolt'. Does this combination  $\text{𐤊𐤌}$  mean 'what is grasped by the hand' ( $\text{𐤊}$ ), i.e., 'a handle'? See the references cited 9231-2.

$\text{Ša}(g)\text{-sag} = \text{𐤊𐤌𐤓𐤕}$ , 8016; =  $\text{šaru}$  'king'; V.30, 14a. The signs mean 'heart' and 'head'(?). Or do they mean 'the leader in the centre' (=  $\text{𐤊𐤌}$ )?

$\text{Ša}(g)\text{-tur} = \text{𐤊𐤌𐤕𐤓}$  =  $\text{šašmu}$  'snake', *Jens. KB. VI. 1. 309f.* The sign seems to mean 'what is found in the middle of the court'. This is probably the original of the Sem. loanword  $\text{šat}(t,d)\text{-uru}$ . See Leander, 27.

$\text{Ša}(g)\text{-gur}$ , the supposed original of Sem. loanword  $\text{ša-gurrū}$  'mercy' = 'large (gur) heart' ( $\text{šag} = \text{𐤊𐤌}$ ). See Leander, 16.

$\text{Ša}(g)\text{-max}$ , the original of the Sem. loanword  $\text{šamax-xu}$  'great heart,' *Jens. KB. VI. I. 414.*



$\text{Šax} = \text{𐤊𐤌𐤓}$ , 972; from the Sem.  $\text{šax}$ , MS<sup>2</sup>. 256.  $\text{𐤊𐤌𐤓} = \text{šax} = \text{šaxū}$  'swine, pig', 974, a word perhaps derived from  $\text{šaxū}$  'wade in slime', Leander, 27(?). The origin of the sign is obscure. See *System*, 143.








$\text{Ša-xu-in}$  'part of a plant', R. 33.





$\text{Ša-kar} = \text{𐤊𐤌𐤓}$ , 4295; V. 42, 31e =  $\text{šaxarratu}$  'a sort of a vessel', with  $\text{𐤊𐤌𐤓}$ , 4339. Cf. s.v.  $\text{saxar}$ ,  $\text{sakar}$ ,  $\text{sar}$ ,  $\text{šar}$ ,  $\text{sir}$ ,  $\text{šer}$ , and  $\text{sirim}$  and also s.v.  $\text{xir}$ ,  $\text{kēš}$ ,  $\text{kēda}$ ,  $\text{ma}$ ,  $\text{mu}$ ,  $\text{niqū}$ . According to Muss-Arnolt, 1021,  $\text{šaxarratu} = \text{šaxummatu}$  = 'stillness, torpidity'(?).






$\text{Ša-ki-ir} = \text{𐤊𐤌𐤓}$ , 395; II. 22, 28d =  $\text{šakīru}$  'a vessel', 886, and 887 =  $\text{xarbabu}$ , prob. a syn. of  $\text{šakīru}$  'a vessel'. Cf.  $\text{gur} = \text{𐤊𐤌𐤓}$ . The sign seems to mean 'destruction (=  $\text{𐤌}$ ) in the mouth' ( $\text{𐤊𐤌𐤓}$ ) (?). Were these vessels intended for poison? Note the word  $\text{xarbabu}$  'razing', *Muss-Arnolt*, 296a.











$\text{Šak}(\text{𐤊𐤌𐤓})\text{-ki-ir} = \text{𐤊𐤌𐤓}$   $\text{𐤊𐤌𐤓}$   $\text{𐤊𐤌𐤓}$ , 11512; uncertain, as  $\text{𐤊𐤌𐤓}$  read here  $\text{šak}$  by Prienow, usually has the val.  $\text{sag}(k)$ . 11514 =  $\text{igru}$  'hire, wages'. 11515 =  $\text{niširu}$  'transit, passage'. I cannot explain the signs.








Ša al =  10917; II. 55, 1c. This is, merely a by-form of sal =  'woman', for which sign see s.v. gal, gême, gal, min, mu, muq, muly, murub, rag, sal.


































Šal =  5515; see Zb. 20-21. The sign means 'the receptacle or enclosure of a woman', i.e. 'the womb', or 'vagina'. Note the equations: 5516 = ba'u (?), possibly an error for  = ur = ba'u 'approach violently', q.v. 5517 = apû 'the womb, mercy, love', Hwb. 111k. Hence 5518,  rimu, 5519 = rimu 'mercy, womb'. 5520 = sîtu, Zb. 20 'mercy, compassion'; very doubtful (see Muss-Arnott, 764 b). 5522:   = rimu 'mercy' and 5523, the same combination = rimû 'merciful, compassion-able'.   means 'long, extensive compassion'. See s.v. ša-lal-su.

Šal-ûš-dam =    , Hrozný, 18, rev. 5 = xiatu 'bride', i.e. 'the woman of whom a man is the master'.


Ša-la =   ša-la   10991; II. 57, 33a = il Šala ša šadi 'the goddess of the mountains'. Cogn. with sal, šal = , q.v.









Ša-lal-su (   ) =     8070; IX. 10, rev. 5 = remû 'merciful', i.e. 'full of extensive (long = ) heart'. See above s.v. šal = .










Ša-lam-bi =     8023 = elmeš . . . . The signs seem to mean 'a plant with a green core or heart'; i.e.  = 'plant';  = 'green';  = 'core, heart'.

Ša-am =     4678; Sb. 203 = šimû 'price, value', 4687. Hence = šimû 'fix, set, establish', 4686. Note 4682:     = šimû and 4683 =     = šimû. The sign was originally    , TD. 67, i.e. an enclosure containing grain, which seems to point back to the early custom of using grain as the standard of value. See s.v. sam = . In the contrasts we find    , evidently šam, in the sense 'price', in such sentences as še-ba uqay-ta šam-šu 'the grain was bought for money'. See šu, Šheš, s.v.    , which also = 'buy', R. 33. The val. šam is a contraction for še-am =    , which is enclosed in the sign    . The








association of šam =  with *šam*, *šāmu*, *šīmu* is probably mnemonic.













Šam = , 6019; perhaps in Sb. 70, but frequently šam in Semitic. The original sign was  = 'arv' intertwining', hence 'a plant' or 'net'. Note the following meanings: 6021 = *kuš* = *axu* 'a bird-net'. 6022 = *akānu* 'eat' from *idea* 'vegetable food'. 6023 = *ammātu* 'aubit'. 6024 = *šē'u* 'strong'. 6025 = *šētu* 'pasture, food'. Note 6083:   = *šētu šētu*. In 6026:  = *šibaru* = ? 6027:  = *šamuru* 'plant', probably a loanword in Demotic. See s.v. *šim* = . On , see also s.v. *gud*, *kuš* and *u*.




Ša-mal-la =   , 5674, is probably the original of the *šamallū* 'agent, trader, apprentice'. See *Jens. KB. III. 1, 123, rem. and KB. VI. 1, 490 f.* I am inclined to connect *šamalla* with *šagan* =  'overflowing plenty'; *gan* = *mal*. Perhaps *šamalla* =  , i.e.,  $\ll$ -*ša* +  = *mal* (?) +  $\uparrow$  = *la*. Note that  = *gan* and *mal*.  = *kissu* 'purse' +  $\uparrow$  = *nāin* 'carry' = 'the purse bearer', hence 'trader' (?). See *KB. VI. 1, 490 f.*



Ša-maš =  $\ll$ , 9960; V. 37, 39 f. The sign  $\ll$  = 'twenty', which was the numeral of the sun-god. See for  $\ll$ , s.v. *anna*, *burmin*, *buḡur*, *man*, *min*, *niš*, *šin*, *šūšana*, *utu*.



Ša-na-bi = , 10018; V. 37, 11a. Note that , 10020, = *arbā* 'forty'. 10021 = 'the god *Ca*' whose numeral was 'forty'. 10026: *šīnipsu* 'two thirds' - *Salm. 77. 10*. 10027 = *šīnīpātu* 'two thirds'. See for , s.v. *bur-min*, *ca*, *šimnu*, *nimin*, and s.v. *šanabi* =  and s.v. *šūšanabi*.



Ša-na-bi = , 11224; Sb. 52 = *šīnipsu* 'two thirds', 11228, and 11226 = *šīnīpātu* 'two thirds'. See just above and s.v. *šūšanabi*.



Ša-ne-du =   , 8027; *uminnu* 'supplication', 8027, and *utinnu* 'supplication' from  $\uparrow$  18 with infixed  $\uparrow$ , 8028. In 8029, we have    = *uminnu* and 8030:    = *enēnu* 'supPLICATE'. Ša-ne-du means 'bring () fire () to the heart' (), i.e., 'become inflamed with the ecstasy of prayer.'




Ša-an-ga =   , 7285; II. 25, no 2 add (1981). This seems to






be a fuller form of *šar*, *šag* = , q.v. In the Dem. *šangū* 'priest', see s.v. *šangū* = .




*Šag-gul* = , 8864: = *kubū* 'head-gear, cover'. The sign consists of  $\triangleleft$  - depression +  'head', which means an intensification of the idea 'head'. See Muss-Arnolt, 369b.





*Ša-qu* = , 4712; Sa. IV. 11. I cannot explain. Cf. s.v. *qu* and *ri* = .




*Šar* = , 4297; Sa. III. 38, a doubtful value. See especially s.v. *sar* and for , s.v. *xiv*, *keš*, *kešda*, *ma*, *ru*, *nisigū*, *saxar*, *sakar*, *šakar*, *šir*, *šer*, *šim*.

*Ša-ar* = , 6874; Sa. VI. 24. See also *šara* = . For full discussion s.v. *bar*, *bara* = .

*Ša-ar* () = , 8208; Sa. 6, 12b. This val. has the following equations: 8216 = *gitmalu* 'perfect'. 8217 = *duzrudu* 'make plentiful'. 8218 = *dušū* 'make plentiful'. 8221 = *kiššatu* 'multitude'. 8226 = *ma'adu* 'much, many'. 8227 = *maxāšu* 'be plentiful'. 8228 = *mexāni* 'plenty'. 8231 = *rabū* 'great'. 8234 = *šar* = *σapos* = the numeral 3600. 8236 = *šumdul* = ? 8237 = *šutapū*, perhaps = *šutabulu* 'something which is brought to a fulfillment' (?). If so, this meaning is in harmony with the idea plenty, multitude of . 8238 = *šutemū* 'be powerful'. For full discussion of , see s.v. *di*, *dag* = , and also s.v. *dab*, *di*, *dub*, *guru*, *xa*, *xi*, *šur*.

*Šar* = , 8354; Str. Syll. 459. This is, I think, a Semitic val. from  - *šāru* 'wind', 8369 = *šum šimī*, q.v. and for  see s.v. *šimī*, *im*, *mēr*, *murū*, *ori*, and *tu*.

*Ša-ra* = , 5873; Sb. 355 = *šāru*. As  means primarily 'something separated, set apart', this *šāru* may be *šāru* 'enemy', Muss-Arnolt, 110b, which was associated with  - *bar*, *bara*, q.v., by reason of the assonance between *šāru* and *bara*. See also s.v. *šar* = .

*Šargad* = , 12221. There can be no doubt that  =  - *šar*,

g.v., while gad = the infixed  $\text{𐎮} = \text{gad}$ .

Ša-ri-in =  $\text{𐎲} \text{𐎠 \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$ , 5541; II. 5, 21c. Or is this gar-ri-in?

Gar =  $\text{𐎠}$ . Šri = šid bukani 'a sort of insect' and is cognate with šurin =  $\text{𐎲} \text{𐎠 \text{𐎠} \text{𐎠} \text{𐎠}$ . Cf. also s.v. xarub, kšim, kiš, and zibin.

Še-e =  $\text{𐎲} \text{𐎠 \text{𐎠} \text{𐎠} \text{𐎠}$ , 3060; Se. 242. The sign =  $\text{𐎲} \text{𐎠} \text{𐎠} \text{𐎠}$  = 'make thoroughly' ( $\text{𐎲} \text{𐎠}$ ) +  $\text{𐎠}$  'water' + 'direct' ( $\text{𐎠} \text{𐎠}$ ); i.e., 'cause a directing of water'. The word še is the shorter form of šēga =  $\text{𐎠 \text{𐎠} \text{𐎠} \text{𐎠}$  'rain', g.v.  $\text{𐎲} \text{𐎠 \text{𐎠} \text{𐎠}$  = 3061, xalpu 'snow'. 3062 = pašāxu, probably for pašāsi (see s.v. še =  $\text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$ ). But if it is pašāxu 'pacify, soften' (see II. 22, 39a), it comes from the idea of the melting snow. 3063 = šuripū, not šurāpū 'burn' (Zb. 116). 3064 = šurbū and in 3065 = šurappū; perhaps this last means 'hail' (?). Cf. Zb. 26 and 116.

Še-e =  $\text{𐎲}$ , 10507; Su. I. 26 var. Clearly an ES. cognate with the root position šu =  $\text{𐎲}$  and with ša, ši =  $\text{𐎲}$ , g.v. and for  $\text{𐎲}$ , see s.v. a, bu, du, duru, gu, iš, igi, gi, gig, xur, ku, mu, tē, tu, tul, tug, tu, kul, tuš, ul, umus, uš, xi, xid.

Še-e =  $\text{𐎠} \text{𐎲} \text{𐎠} \text{𐎠}$ , 11754; I. 22, 25d = pašāri.... which seems to be connected with xalpu 'snow' =  $\text{𐎲} \text{𐎠 \text{𐎠} \text{𐎠}$ , g.v. perhaps from pašāru 'loosen, set free, pour down' (?). The  $\text{𐎠}$  in this sign = 'water'. See s.v. suqi, xalbu, mammi.

Še =  $\text{𐎠}$ , 7420, val. obtained from the Sem. še, ši, MS! 392. The sign was  $\text{𐎠} = \text{𐎠}$  'a picture of vegetation' = 'grain' (System, 125). Hence the following equations:  $\text{𐎠} = 7422$ : Uddām 'the month Adar'. See Muss-Arnolt Assyro-Babylonian Months, 37. 7423 = kalābu 'bend', i.e., like stalks of grain. Also 7424 = kupāpu 'bend' and 7425 = kippatu 'a part of a bird-snare', from the idea 'bend, twist'. 7426 = liqū with val. šug g.v. 'take, gather', originally of grain. 7427 = liqūta 'a taking'. 7428:  $\text{𐎠} = \text{𐎠}$  = mašāru 'show favor'. Cf. še-ga =  $\text{𐎠} \text{𐎠} \text{𐎠}$ . Is this a development of the idea 'grain, vegetation' which was the highest divine favor? See below s.v.





𐎠𐎢𐎡𐎢 = *šēmū* 'hear'. 7429: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 = *marū* 'a pig fed on grain' (?).  
 7430: 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 = 𐎠𐎢𐎡𐎢, with val. *nitax*, q.v. 'a man of the grain' = *marū*, sig.,  
 'a man who works with grain' (?). 7431: 𐎠𐎢𐎡𐎢 = *rapū* = *šug* 'be weak'; 'flex-  
 ible like grain' and hence, 7432 = *ruppū* 'make weak, flexible'. 7433: 𐎠𐎢𐎡𐎢,  
 perhaps, with val. *še* = *šē* 'worn the regular Sem. word for 'grain'. Is *šē* in  
*šē* a Semitic word from 𐤍𐤍𐤍, or is it a loanword from Sumerian  
*še*? It is probably a Sum. loanword in Semitic, as the val. *še* for 𐎠𐎢𐎡𐎢  
 is proved by 𐎠𐎢𐎡𐎢 = post-position *ana*. 7434: 𐎠𐎢𐎡𐎢 = *šēmū* 'hear', undoubtedly  
 a pun on *še*, but also connected with the idea *magāru* 'favor' (see above).  
 It is quite possible that *šēmū* 'hear' is an unconscious pun on *šē*, *še-ga*  
 and that *magāru* is a secondary meaning to *šēmū*, i.e., = 𐎠𐎢𐎡𐎢 'hear',  
 hence 'favor, incline toward'; but note that *šig* = 𐎠𐎢𐎡𐎢 = *damāqu* 'to fa-  
 vor' for which *še* = *magāru* may be wrong writing. The idea that grain  
 was a blessing probably suggested the association of these words, with 𐎠𐎢𐎡𐎢.  
 7435 = *šū*, the pr. 3 p. 'he, that, one'. Is this a pun on *še*, Sem. *šū* = *še*?  
 7436 = *happinnu* or *duppinnu* = ? 7437 = *harbūla*, with val. *šug* 'produce'  
 from *rabū* 'grow'. 7438 = *žeru* 'seed' from 'grain'. Note that in 7439,  
 𐎠𐎢𐎡𐎢 = the ES. post-position cognate with *šu*, *še*, *ši*, *šū* = 𐎠𐎢𐎡𐎢 = *ana* 'write';  
 a plain phonetic association of signs, which also proves the value *še*  
 for 𐎠𐎢𐎡𐎢 (see above). See s.v. *šug* = 𐎠𐎢𐎡𐎢 which may be a fuller form of *še* =  
 𐎠𐎢𐎡𐎢. It is probable that the Aram. 𐤍𐤍𐤍 'grain' (Lidzbarski Epigra-  
 phik, I. 371) is an Assyrian loanword from the original Sum. *še*.  
 Note that in R.34, 𐎠𐎢𐎡𐎢 = '1/80 of a shekel.'






*Šē-t* (*še-it*) = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 = 𐎠𐎢𐎡𐎢, 7442, IV. 18, 28 & and ES. form  
 for 𐎠𐎢𐎡𐎢 = *libittu* 'brick'; see s.v. *gar*, *mur*, *muqa*:



*Še-bi-da* = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 = *xittu* 'sin', 7458, *passim* and *egā*  
 'sin', 7457 (Muss-Arnolt, 134). I cannot explain.


*Šēg* (𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢) = 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 898, sb. 264 = *šagummatu* 'quiet,  
 stillness, torpidity'; hence 'misery', from *šugamumu* 'stand erect'. The












Še-si = , 10234; 80, 11-12, 9, rev. col. III. 42. The sign alone = Šumai 'the sun', 10237 and 10238 = šarru. Cf. s.v. šar and šur = . What is this šarru? Is it šarru 'opponent', from šararu, perhaps a secondary name for the burning sun? Or is it the planet Mars. Note that al-car-ru is one of the seven names of the star muštabarru, muštarru 'the star overfull with death' = Mars (see Hwb. 575).



Šēs (4<sup>A</sup> <<<) = , 6435; Sb. 279. The archaic sign was , TD. 8; viz., a double enclosure  around an open space = , šga-tum, 110, 116f. The sign has two meaning-groups, the first of which is based on the idea 'protection' = the enclosure surrounding an open place. The second group seems to be based on the conception 'hostile' probably from the other possible interpretation of the sign = 'open an enclosure', viz.,  = 'open'.

Group I. 6437 = axu 'brother'. But axu can also signify 'another', hence it might mean 'a foe' and imply the hostile idea. 6443 = našaru 'protect'; the chief function of a brother. Note that   = awirutu 'surveillance'.

Group II. 6438 = damu 'blood', 6440 = šeš = limnu 'evil'. 6441 = maratu; doubtful, but perhaps connected with 6442 = maru 'bitter'. See also s.v. šiu =  and for the sign s.v. uru.

Šēs =  , 10813; Sb. 7, III. 18 = pašāšu 'anoint, rub in', 10814. 10815 = dimmatu 'cry of woe'. Note that in 10810;   = pašāšu 'anointer', a sort of priest. The idea 'thick covering' =  seems to be uppermost here; i. e., 'anoint, cover with grease'. Then secondarily 'woe' = a covering of grief.

Šešlam (4<sup>A</sup> <<< ) = , 1367; II. 47, 27c = kibrātu. Is  a variant of  = kibrātu 'region'? Cf. s.v. ara, ar, ub.

Ši-i = , 9266; Sa. II. 3 = napištu 'life, soul', 9279. This ši in this sense is clearly a dialectic form for xi =  = napištu. But



𐎠𐎡 = 'eye' could probably be read *ši* as well as *šigi*. Cf. *er* = 𐎠𐎡𐎠, evidently a contraction of *a-ši* = *er*; *a-š*. In 𐎠𐎡, see s.v. *baš*, *baš*, *šigi*, *šigû*, *ini*, *lit*, *mad*, *maxar*.

Ši-i = 𐎠𐎡, 10008; Sa. I. 26. An evident variant of *šau* = 𐎠𐎡 = the preposition *ana* 'unto'. Cf. especially s.v. *ša*, *še*, *šû* = 𐎠𐎡 and for 𐎠𐎡, s.v. *a*, *bu*, *du*, *duru*, *gu*, *š*, *šigi*, *gi*, *šig*, *xun ku*, *mu*, *te*, *tu*, *tub*, *tug*, *tukul*, *tuš*, *ut*, *umuš*, *uš*, *zi*, *zid*.

(Ši)-it = 𐎠𐎡, 10353; S.v. 4, 8; val. assumed from *išit* = 𐎠𐎡, q.v. This *šit* must be the original form of *išit* which is *šit* with the abstract vowel prefix. See for 𐎠𐎡, s.v. *išit*, *mê*, *mên*, *mêš*.

Šib-bu-lu-ug (*k, q*) = 𐎠𐎡𐎠𐎡, 5807; Sb. 170 = *šib(lu)kku* = ? Is 𐎠𐎡𐎠 connected with 𐎠𐎡 = *inbu* 'fruit'; *Systems*, 105. See s.v. *guin*.






Ši-i-bar = 𐎠𐎡𐎠, 9295 = *amâru* 'see'. 9296 = *barû* 'see'. 9297 = *naplusû* 'see, discern'. 9298 = *sâmu* = ? perhaps 'discern' (?). See especially s.v. *šigi* = 𐎠𐎡.





Ši-bir (𐎠𐎡 𐎠𐎡𐎠) = 𐎠𐎡𐎠𐎡, 8847; II. 28, 62f. In 8849 with 𐎠𐎡 = *šibiru* 'staff'. 8848, with 𐎠𐎡 = *širîtu* 'staff'. 8850 = *urîmu*, probably 'sceptre'. Note *winnu* 'a strong person' or 'king' (Hwb. 236a). Is 𐎠𐎡𐎠 connected with 𐎠𐎡𐎠 = *tuun* 'bring, carry'? Probably. It may be a combination of 𐎠𐎡𐎠 'high' + 𐎠𐎡𐎠 'bring'; viz. 'lift on high'; hence 'a staff' or 'sceptre'. *Šibir* is evidently a loanword from Sem. *šibiru* which is a derivation from *šabâru* 'break'.






Ši-id = 𐎠𐎡, 5958; II. 48, 25g. In 5964, *šid* = *alaktu* 'a going, course', derived from the idea of the passage of water. Note that the Sem. value *šid*, *šit* = 𐎠𐎡 is most common for 𐎠𐎡. For 𐎠𐎡, see s.v. *rag*, *alal*, *gil*, *kid*, *kišib*, *lag*, *mes*, *miš*, *pa*, *pis*, *an*, *rid*, *sangu*, *šita*, *šiti*, *te*, *zag* and *zadu*.












Šid = 𐎠𐎡, 1409; ZA. I. 183 and II. 33, 18a: 𐎠𐎡 *šē* 𐎠𐎡 *šē-šid* 𐎠𐎡 = 'name of a bird'. I cannot explain. See for 𐎠𐎡 s.v. 46.









juditer, *kid kida sasira, lak.*







Šig =  2443; Sb. 72-3 and Spg. 46, no 9. The val. šig is not quite certain, but probable. The sign is a combination of  and  = 'eye of light'. Hence, 2445 = *damuša* 'favor'. 2446 = *damuša* 'gracious'. 2447 = *damuša* 'favor' (the noun). 2448 = *kinû, kisâtu*, evidently a syn. of *damuša*. 2449 = *nummu* 'shine'. Note that the še =  = *magâru* 'favor' is probably an erroneous association with this šig. See for , s.v. *kur, kuru*.

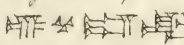
Ši-lu =  , R.34 = *latûn* 'old'. This probably means 'noble face' ( ).






Ši-il =  , 8642; V.37, 19d = *šilû* in several senses. Cf. 8759 = *luru* = *šilu ša igûri*. 8760 = *luru* = *šilu ša šêri*. 8761 = *luru* = *šilu ša takalti*. 8762 = *šilu ša*..... This *šilu* may mean 'dip in', from the general idea of . See especially s.v. *luru* = . On the other hand, šil =  occurs Šurpî, VIII. 36 in the sense 'balдахin', along with *amu*. See Jena. KB. VI. I. pp. 361 ff. Cf. V.37, I. 19, *šilu ša*..... with val. šil. I cannot explain the word šil. This *šilu* is probably not identical with *šilu* = *xar-gan*, Hrozny, 68. On , see s.v. *a, bur, buru, vugur, ge, giburu, yiguru, xa, xu, mun, ša, šus, šu, u, umus, un*.




Ši-la-am =   , 2672; Sb. 134 = 'littu' 'offspring, child-bearing'. The sign means a woman's lying-in-room, i.e., 'great' =  + 'place' =  + 'woman' = . In Hrozny, 12, obv. 33-34,   = *šilam* = 'littu' 'wild cow'. In this instance, 'littu', fem. of *lêu*, is an evident paronomasia, on 'littu' 'offspring'. For   , see s.v. *tu* =  .


Šim =  , 5162; Sb. 37. The sign  = 'herbage' and the word *šim* is cogn. with *šam* =  'plant', q.v. Cf. 5201:     = *šimessâtu* 'a sort of tree, containing the element *šim* 'plant'. On  , see also s.v. *rig* and *siris*.


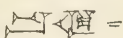

Šim (  ) - *bi-ri-da* =     , 6086; V. 39, 28g =



ninû 'a garden plant,' containing the element šin = šam 'plant'. The signs  mean 'the plant of the green land.'



Šin = , 250; in Semitic only šin-šun. In Sum. the vowel is uncertain, but the element š-u seems to be sure. The sign  is , containing 𐎢 = 'water, tears,' cf. 𐎢 = dimitu 'tear', 11332. Hence  means 'a receptacle of tears'. Hence = gablu 'battles', 253. 252 = sibbu 'bright, shining,' from the idea of 𐎢 = 'jewel, shining.' See s.v. a = 𐎢. For , see s.v. šun, ruq.






Ši-in = , 9949; V. 37, 249. If this is a Sum. value, it is from Sem. šina = , 9962 = 'two' = man, min. See for , s.v. amma, hinnin, buqur, man, min, niš, šamaš, šūsana, etc.




Šindilūa = , 3355; ZA. I. 190, note 1. An equivalent of šindilib just below, q.v.


Šin-di-lūa = , 3355; V. 23, 11a. In 3356:  = šindilibtu = ? On , see s.v. krube and s.v. ku, kukki.


Ši-ni-ig = , 2732; Sb. 1, IX. 6 = šinu 'grain of corn', 2733 (ZK. II. 13 and 16 = 𐎢𐎠𐎫𐎠𐎫). 2734 with 𐎢 = gumālu 'grain of corn'. 2735 with 𐎢 = kipsualum, probably also 'grain of corn'. The archaic sign was , TD. 179 = the še-sign enclosed = 'an enclosure containing grain'. Hence R. 35: šinig is given as a sort of wood (?).

Šir = , 1644, is the Sem. val. for šir = , q.v.

Ši-ir = , 4072; Sa. V. 31. This val. comes from šerru 'little'; cf.  = šerru, 4134. 4133:  = širru 'little'.  is probably of Semitic origin. Cf. for , s.v. ban, dannu, dummu, du, šir, šir.

Šis = , 6435; doubtful val. given in Semitic; a var. of šes = , q.v. For , see also s.v. uru. Probably this is šis

Šisinna = , 12201; Zb. 9. The sign = 'seven'; cf. 12206 = šita, 12207 = sibi, 12208 = sibit, 12209 = sibitti, all = 'seven'. Cf. also s.v. imina.

Šiš = , 1167; II. 29, 63 a = šiš-gallu 'elder brother'. The



sign  $\text{𐤀}$  = 'brother, protector', and hence probably borrows the val.  $\text{šes} - \text{šis}$  of s.v.  $\text{šig}$ ,  $\text{dim šis} - \text{𐤀}$ , and  $\text{šes} - \text{𐤀}$ .

$\text{Ši-tu} = \text{𐤀}$ , 2292; Sb. 282 -  $\text{rātu}$  'gutter, canal, water-course'. Cf.  $\text{rad sud}$ , and s.v.  $\text{šita} - \text{𐤀}$ .

$\text{Ši-tu} = \text{𐤀}$ , 5959, II. 11, 425 add(8340):  $\text{𐤀} \text{𐤀} - \text{šita}$ .  $\text{𐤀} - \text{ma-ri}$  'count', 5972. The sign  $\text{𐤀}$  = 'a water receptacle,' hence 'count, measur.' Cf. especially s.v.  $\text{šiti}$  and for  $\text{𐤀}$ , s.v.  $\text{ag}$ ,  $\text{alal}$ ,  $\text{gil}$ ,  $\text{kid}$ ,  $\text{kišib}$ ,  $\text{lag}$ ,  $\text{mes}$ ,  $\text{mis}$ ,  $\text{pa}$ ,  $\text{pisan}$ ,  $\text{rid}$ ,  $\text{sangu}$ ,  $\text{te}$ ,  $\text{yag}$ ,  $\text{zadru}$

$\text{Ši-tu} = \text{𐤀}$ , 9164; Sb. 235. The sign means 'a compactness' (Syll. 154, 167). In 9166:  $\text{šitu} - \text{riksu}$  'band, bond'. 9667:  $\text{šita} - \text{šuklū}$  'com-plets'. 9168:  $\text{𐤀} \text{𐤀}$  = 'the sun-god Malik'. See s.v.  $\text{šte}$ , and  $\text{šiten}$ .

$\text{Ši-ti} - \text{𐤀}$ , 5966, Sb. 239 =  $\text{menitu}$  'counting', 5973. See s.v.  $\text{šita} - \text{𐤀}$ .



$\text{Ši-te-en} = \text{𐤀} \text{𐤀} \text{𐤀}$ , 9727, -  $\text{malaku}$  'rule, counsel'. This  $\text{šitū}$  must be cognate with  $\text{šita} - \text{𐤀}$  = 'Malik, the sun-god'; 'the Counsellor, Ruler'.







$\text{Šte} = \text{𐤀}$ , 9165; see s.v.  $\text{šite}$ . A doubtful val. suggested ZA.I. 189,<sup>1017</sup>





$\text{Šu-u} = \text{𐤀}$ , 5644. V. 36, 43 a. Nearly all the following meanings are derivable from the original sense of  $\text{𐤀}$  which = 'depression'. 8649 =  $\text{abātu}$  'bring (down)'. 8650 =  $\text{abātu}$  'destroy'. 8651 =  $\text{axāzu}$  'seize', from idea 'destroy'. 8652 =  $\text{axxu}$  'a setting' from  $\text{axāzu}$  'seize'. 8673 =  $\text{šupšarūtu}$  'writing; the art of writing', from the impression in the clay. 8674 =  $\text{šupšarūtu axāzu}$ , prob. 'reduce to writing'. 8675 =  $\text{ešbu ša šamsi}$  'set go down, of the sun'. 8676 =  $\text{ešbu ša šimi}$  'set go down, of the day'. 8694 =  $\text{ka-kasiga} = ?$ ; also with the val.  $\text{su}$ . 8697 =  $\text{kapādu}$  'plan, reflect, think out', perhaps from idea 'write' (?). 8700 =  $\text{katāmu}$  'cover, conceal'; usual ideogr.  $\text{dul} = \text{𐤀}$ . The idea 'cover' is from the meaning 'put down'. 8705 =  $\text{kišā-tu}$  'host, multitude'; also with val.  $\text{su}$ . I explain this as an association with  $\text{šū} = \text{mištu}$  'treasure' (see below and s.v.  $\text{šū} = \text{I}$ ). 8709 =  $\text{šimū}$ , prob. =  $\text{šimū}$ ,  $\text{šimū}$  'eponymate, period', from idea of the period of a day, seen in



8676 above. Cf. s.v. šumāštir. 8724 = niširtu 'treasure', from idea 'conceal'. 8731 = šixû 'close', from idea 'conceal'. 8732 = širivtu 'decision', from idea 'fix in writing'. 8734 = rapâvee 'extend'; prob. rapâvû ša ugnî 'extend said of the ear'. Cf. s.v. buru =  $\angle$  = rašû ša ugnî 'pay attention to'. 8737 = saxâpu 'overturn, destroy'. 8743 = qarâmu, perhaps 'succeed in carrying out plans'; connected with kapâdu 'plan' (see above). 8753 = šapâtu 'judge', from idea 'plan, decide, write'. 8764 = Sem. šû 'he, that one', a phonetic equation. Also 8765. 8771 = abâmu, also with val. u 'finger-point, finger', perhaps from the idea of the pointed character of  $\angle$  (?).

On  $\angle$ , see also s.v. a, bu, buru, buqur, qe, yiburu, qiguru, xa, xu, mun, ša, šil, šû, u, umun, uv.

Šu = , 9098, River in ZA.I.116 note c. See s.v. pan = .

Šu = , 10509; II.48, 12a. This is the postpositional value for . Cf. 10562 = ana 'unto'; 10563 = ina 'in, into'; 10564 = adi 'unto'; 10565 = asûn; doubtful. In 10566, we have the general postpositional val. of . See s.v.  = šu = ana. The sign  = 'habitation', primarily; hence 'place where' = ana, ina, adi. On , see s.v. a, bu, buru, du, qu, es, egi, qi, qig, xuv, ku, mu, ša, še, ši, šû, te, tu, tub, tug, tukul, tuš, ub, umun, uš, xi, xid.

Šu-u =  , 10293; II.48, 23a. The sign is an envelope with  and seems to indicate scattering (?). 10295 = anbu =? 10296 = ziqû 'heap of corn'. 10297: ziqâtu; prob. the same. See s.v. šuta and s.v. šû = .

Šu = , 10325; V.29, 17g = ziqâtu; prob. 'heap of corn'. Cf. šû = .

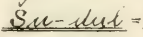
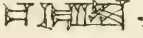
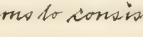
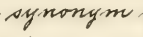


Šu-u =  $\angle$ , 10822; Sc.229. The sign  $\angle$  = 'depression' (obliqueness). Most of the following meanings are derivable from this idea.

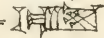
10824 = adâm 'be oppressed, dark'; usual word sumug, qv. 10825 = asâru 'straighten out, depress, lay down, smooth out'. On the other hand, this is perhaps an association with ši-di = asâru; šû - ši. 10830 = karâmu 'cast down'. 10832 = saxâpu 'overturn, destroy', from idea 'put








See s.v. *sux*, *šux*, and *tišpak*.

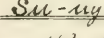
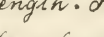


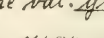
Šu-dul = , 10876; III. 40, 197-198. In 10877 = *šuru* 'yoke'. Cf. 10878:  = *šuru* and 10879:  = *šuru*. The sign  seems to consist of I = 'depression' = 'press down' +  'crown', perhaps a synonym of 'head' +  'road', i.e., 'that which presses down the head on the road' = 'yoke'. See s.v. *šudun*.

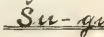
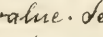
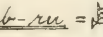
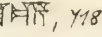







Šu-du-un = , 10875; Sb. 45. Also = *šuru* 'yoke', an evident variant of *šudul*.

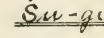
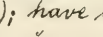
Šu-ug = , 9926; Sa. 6, 3 a. The sign means 'food'. See s.v. *kur*, *pad*, *šuku*, *šekum*.

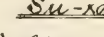
Šu-ug = , 10301; 80, 71-72, 9, obv. c. II = *apparu* 'marsh'. For discussion, see s.v. *ate*, *bunin* and *sug*.

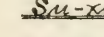
(Šu)-ug = , 7421; V. 33, 27 a. See Sb. 27. and s.v. *mitax* and *še*.

Šu-ug-bar = , 7187; V. 16, 22 a. The combination  means 'strength'. See s.v. *šu* and *kal* (= ). This combination seems to indicate the val. *gbar* for . In 7188,  = *abaru* 'strength', syn. of *amgu*. 7189 = *kalmutu*, perhaps from *kalimu* 'young, offspring' = 'power, in this sense'. 7190 = *kirimmu* 'womb', also a syn. of power. 7191 = *šabbitu* 'a staff', a symbol of strength. 7192 = *šapācu* 'be strong' (?). 7193 = *umāšu* 'an enclosure'.

Šu-gub-ru = , 7187; II. 33, 1 a:  (        ), a doubtful value. See just above s.v. *šngbar*.

Šu-gi = , R. 35 'be old', i.e., 'have a hand (*šu*) like a reed' (*gi*); have senile palsy. Cf. 6325:  'old'.

Šu-xa = , 7244; = *bā'iru* 'a fisherman', i.e., *šu* 'hand' + *xa* 'fish'. Cf. R. 35.

Šu-xu-ub = , 10864; III. 40, 191. In 10865 = *šuxuppa-tu*, prob. a synonym of *pari* 'mule'. See Haupt, *Andover Review*, 1884, 97. This word must be connected with *šuxubattum* 'something made of

leather', as the hide of the mule was used for leather. See *Miss-Arnott*, 1021 a. Why 𒌷𒌷𒌷 with the determinative 𒌷 should have been used for 'mule', I am unable to say. The sign seems to mean a setting star = 𒌷 + 𒌷𒌷𒌷. See s.v. *šū*, *suxul* and *subgar*.

Šu-i = 𒌷𒌷𒌷, 7148; = *gallabu* 'cut, mark, shave'. Cf. 𒌷𒌷𒌷 𒌷𒌷𒌷 = *maglabu* 'sharp instrument (𒌷𒌷𒌷) used for these purposes'. In R.85 šū-i is given as 'barber'.

Šu-uk-kal = 𒌷𒌷𒌷, 6164; Sa. III. 14. In 6170 = *subkallu* 'messenger', Sb. 77. See s.v. *sukal* especially and s.v. *lax*, *lux*, *tax*. Šu-kal means 'he who has power'; 𒌷 'power' + 𒌷𒌷 'have, hold', i. e., 'an envoy plenipotentiary'. See *Prince*, *JBL*, 1904, p. 74, n. 5. The Semitic word *subkallu* is a loanword from *šukkal*, *sukal*.

Šu-ku = 𒌷𒌷, 9927; II. 39, 65 a = *kurmatu* 'food', 9929. In 9930, 𒌷𒌷 = *kurummatu* 'food'. The sign 𒌷 = 'food' while the prefixed 𒌷 merely specifies the meaning of 𒌷. See *System*, 183 m. See s.v. *gar* = 𒌷 = *akālu* 'eat'.






Šu-kum = 𒌷𒌷, 9928; note the combination 𒌷𒌷𒌷, evidently *šukumma*. See just above s.v. *šuku*, of which *šukum* is the longer form and for 𒌷𒌷 also s.v. *kur*, *pad*, *šng*.













Šu-ul = 𒌷𒌷𒌷, 9866; Sb. 319 = *idlu* 'hero, leader', *passim*, 9869. Šul is a later Sumerian variant of *dur* = 𒌷𒌷𒌷: *d* = *š*. See *Hrozný*, 41. See s.v. *dun*, *sub*.








Šu-ul = 𒌷𒌷𒌷, 7221; see s.v. *ul* = 𒌷𒌷 = *kalālu* 'complete'. Šu-ul = *šuklulu* 'make complete', a causative of *ul*. See s.v. *šū* = 𒌷 for this prefix.






Šu-lux = 𒌷𒌷𒌷, 7185; *šuluxxu*; meaning not clear, but probably 'a purifying sprinkling'. Note that *lux* = 𒌷𒌷 'purify'. See *Zimmerer*, *Beiträge zur Altbab. Religion*, 100: 74. Here *šū* is the causative particle. *šuluxxu* 'command' is not the same word as










šuluxxu. See leander, 27, and just below.






































Šu-lux-xa =    , 7186; šûquru 'precious'; the Ša-phel of 7P'. This is an undoubted development of lux =  'purify'. See just above.



















Šum =  , 3787; val. obtained from Sem.  = šum (MS. 261), and the Sumerian combination   = šum-ma. The archaic sign was  'wood, a wooden implement' =  =  +  'dagger', System 77. Hence  - tabâxu 'slaughter, butcher', with value šum, 3804. See for fuller discussion s.v. tag =  and for  also s.v. til.



















Šun =    , 250; HT: 115, n.7. The vowel of this value is not sure, but the elements š-n seem to be certain. See s.v. šin =    for full discussion and see s.v. rug.

Ša-ur =    , 6380; Sb. 1, II. 25. The sign is a gundated  'head'; i.e., 'a full-headed person'; one who easily becomes enraged. Note the meanings: 6384: šur = exêxu 'become angry'. 6385 = egzu 'angry'. 6390 - šamru 'terrible'. 6391 - uggatu 'wrath'. See s.v. kuš, sur, calme, calam.




Šur =    , 8209; Jensen, ZA. I. 4; Bezold, ZK. II. 66. A variant of šar =    , q.v. and for  see s.v. dak, di, dug, du, dub, gu-ru, xa, xi.





Šu-ri-im =                  , 10245; this may be barim,  for  (?) Cf. s.v. barun and gâru =                  = Malik ša kunê = 'the deity of life-giving (?)'. The sign seems to mean 'a cattle-stable.'




Šu-ri-in =                  , 5542; II. 5, 20c = qasiu 'a sort of insect', 5549. Cf. s.v. xarub, kišim, kiš, šarin, gibin.






Šu-su-ub =                  , 7073; = dumšu, which may be a synonym of šusub = šûnu 'a loop, tie, band', 7074. Cf. 7074 = 47










šepu 'gather'. 7076 = šusubū, a loanword for šusū. 7078: šū-su-  
uš-tu = šinfalu; also 10311 =   . The meaning of this word  
is not clear. Furthermore, in 7075, šusut = mašāšū 'be glittering, pure'.  
Cf. s.v. uš = mušāšū. The combination šusut seems to mean 'operate,  
turn with the hand' = šū, although the meaning of this sub in šū-  
sub is doubtful.




Šu-uš =  , 8643; V. 36, 7d. The sign  = 'depression'; hence  
the following meanings: 8675: erēbu ša šamši 'set, said of the sun'.  
8737: saxāpu 'overturn'. 8746 = šagu ša lubši 'dip into the water, said  
of a garment'; or 'moisten, said of begetting offspring'; lubšū = 'offspring'.  
See s.v. umun = . 8766 = šūššū 'sixty'. Cf. especially s.v. šū =  and s.v.  
ra, bur, buru, buzur, ge, giburu, giguru, xa, xu, muu, ša, šib, u, umun,<sup>mu</sup>




Šu-uš =   , 10843; IV. 1, 65d. In Zb. 09, n. 1 = arpu? In IV.  
1, 65b = abūtun 'cloud-storm'; perhaps = arputun; cf. arpitū 'cloud'.  
This is clearly a development of šū =  = 'sunset'; viz. 'cloudy, dark'.

Šu-ša-na =   , 9950; V. 37, 36d = kabtu 'heavy', 9957, and  
9963 = šūššan 'one third', because twenty (=  ) was one third of the  
sexagesimal standard sixty. Kabtu is introduced here, because of the  
idea of multitude. On  , see s.v. amna, burmin, buzur, man, min,  
niš, šamaš, sin, utu. See šūššana = .




Šu-uš-ša-na =    , 11221; Sb. 50. = šūššan 'one third',  
11222. See just above.












Šu-uš-kal =     , Hrozný, 14, rev. 3 'a snare, cord  
used for a snare'. The word šūš-kal seems to mean 'something which  
possesses the property of being lowered'; i. e., 'a snare'. Cf. the Semitic  
loanword šūškalū 'snare', HT: 79, 8, obv.



Šu-ta =   , 10294; 80, 11-12, 9, rev. IV. 12 = ambu =? 10298  
and 10296 ziqū 'heap of grain'. See s.v. šū = .





Šu-uz (š) =    , 3012; II. 25, 50 add (8414). See s.v. sux, šud,<sup>n</sup>


# T

Ta = , 6645; ⊕ 253 rev. (1764) = itti 'with'. This is a variant of da = , q.v. and see s.v. du = .

Ta-a = , 3945; Sb. 101. The archaic sign was  (Gyftens, 178-9) seems to mean 'direction'. Cf. s.v. da = . This sign is distinctly of postpositional import. Note the following equations: Ta =  = ana 'into', 3946. Ta =  - ina 'in, by, from, out of', 3947. In the development of the meanings of ana and ina, see Prince JAOS. cc xviii, ffand xviii, 355-360. 3948: ta = kirib 'in, within'. 3949: ta = itti 'with'. 3950: ta = istu 'from'. 3951: ta = ultu, syn. of istu 'from'. Ta is also the genitive suffix instead of the usual  - ge, lit. See 3953. This meaning is a clear development of the sense 'in, within'. 3954: ta also = the copula 'and'; a development from the meaning itti 'with'. 3955: ta is a frequent verbal suffix denoting the so-called hanging clause 'while, during'. 3959:  = axarum or axurum ? 3958; in one passage  = minâ 'what'? See HAS. xxxvii. In 3959,  = acitu sa çeri 'a going forth from the field', where  'wood' plainly stands for çeri 'field' and not , as Brunnow has misleadingly stated.

We may say that ta =  has almost a postpositional force. Has this word ta any connection with ti =  'take'? Perhaps.

Tab = , 302; V. 30, 61a = xamâtu 'flicker, tremble', 307. See for this sign , s.v. and especially s.v. gir, mer, meri. In 311,  = tappi 'companion', by a false association with tab = , q.v.

Ta-ab = , 3758; Sa. III. 1. This sign undoubtedly means 'two'. See Numerals Intr. p. xviii. Note 3770 = šarû 'double, tell, repeat'. It also means êdiru 'a receipt for money', 3761, because this is a repetition of the process of making out a bill. Also 3762 = eçepu 'add, give over,





general meaning of ~~𐤏𐤏~~. 3797: = tag = lapâtu 'overthrow', from same idea. 3798 = maxâqu ša mimma 'smite, said of anything'; the regular meaning. 3799: = tag = nabaqu 'overthrow'. 3800: tag = radû 'cast down'. 3801: ~~𐤏𐤏~~ = naqu 'sacrifice', from the idea 'slaughter'. Cf. Hebr.  $\Pi \square \tau$ . 3802: tag = salâqu, a syn. of bâru 'hunt, chase', Sb. 295. 3805: tag = zu'înu, prob. 'disturb', a verb of evil meaning. 3806 = radâru 'oppress', also, a verb of bad meaning. The doubled form tag = tag also appears for abâtu, bû'înu, and luppuntu, 3807; and tag-ga = eqû, xisînu, lapâtu, maxâqu ša mimma.

See also s.v. šum and til = ~~𐤏𐤏~~

Ta-ax = ~~𐤏𐤏𐤏~~, 6106; Sb. 1, II. 5: < ~~𐤏𐤏𐤏~~ = u-ta-ax. This is the longer form of tu, ti, q.v. See s.v. ga, qu.

Tax = ~~𐤏𐤏~~, 6165; doubtful value. If it exists, it is cognate with tax, q.v. and see s.v. lix, lux, sukal and sukkâl.

Ta-ak = ~~𐤏𐤏𐤏~~, 1404; Sa. VI. 22. I cannot explain the value. See for ~~𐤏𐤏𐤏~~ s.v. qudibir, kid, kida, sasirra and šid.

Ta-al = ~~𐤏𐤏~~, 7, I. 40, 8g = tallu 'twin', 25. Why? The sign ~~𐤏~~ = 'one'. Perhaps the idea of the single birth is seen here (?). On ~~𐤏~~ see s.v. as, ru, dili, dêl, til, salugub, simêd.

Ta-al = ~~𐤏𐤏~~, 2554; Sa. I. 15. Cf. 2579: ~~𐤏𐤏~~ ~~𐤏𐤏~~ = tallu, evidently a sort of double-necked vessel, as tallu = 'twin'. See s.v. tal = tallu. This equation seems to confirm the value tal for ~~𐤏𐤏~~, for which, see s.v. di, es, sa, ri.

Ta-al = ~~𐤏𐤏~~, 7966; Sa. III. 27. The sign means 'ear'. See s.v. geltan, me, pe, tu.

Ta-al = ~~𐤏~~, 10065; V. 40, 11g. = sikkillu 'darkness, sadness, lamentation', 10069; also = salugub, q.v. Why should the horizontal wedge (see Br. 20) ~~𐤏~~ and the perpendicular wedge ~~𐤏~~ have this meaning? On ~~𐤏~~, see s.v. ana, giš, gi, gil, dis, makkas and salugub.

Taital = 𐤕𐤓𐤕, 12225; Ea bel mimêqi bel xasisi = 'Ea the lord of deep wisdom, the lord of understanding' (12225). Why?

Ta-am = 𐤕𐤓, 7771; Sa. 2, 12. This must be a variant of uta, q.v. Ta-ta(m). On 𐤕𐤓, see s.v. bab, babar, babbar, bir, xis, lax, par, olax, u, ud, uta, utw, gal.

Ta-ma = 𐤕𐤓𐤓, 11107; V. 12, 6 c: 𐤕𐤓𐤓 ta-ma 𐤕𐤓𐤓, a variant of dam, laru, q.v., if tama is really for 𐤕𐤓𐤓 here and not for 𐤕𐤓𐤓.

Ta-a-an = 𐤕𐤓𐤓𐤓𐤓, 3964 = 'mim' 'what' and 3970 = kima 'like unto'. This is probably a combination of the postpositional element ta + a-an = am, a verbal suffix.

Ta-ar (𐤕𐤓𐤓) = 𐤕𐤓𐤓 359; V. 19, 26 c. The sign means primarily 'cut'. Hence, with the tar-value, the following equations: arâru 'curse', from idea 'decide', 351. 373 = parâ'u 'cut off'. 374 = parâsu 'check hinder'. 377 = râsû 'apportion, take, grant'. 381 = šâmu 'ordain', from idea 'cut'. 391 = tarâku 'beat, strike'. On 𐤕𐤓𐤓, see s.v. gug, xaš, kud, sila, sil, tim.

Tar = 𐤕𐤓𐤓𐤓, 11672; V. 38, 30 c; Sb. 1, III. 1. Doubtful. See s.v. air.

Ta-aš = 𐤕𐤓𐤓𐤓, 11253; Sa. II. 24. This is connected with tiš - 𐤕𐤓𐤓.

For 𐤕𐤓𐤓, see s.v. giš, kalbu, li, like, lik, tiš, uru.

Tattab = 𐤕𐤓𐤓𐤓, 3781; HT. 147. In 3782 = arba, 'irba' 'four'. Tat-tab seems to stand for tab-tab. See s.v. tab = 𐤕𐤓𐤓.

Te-e = 𐤕𐤓𐤓𐤓, 5961; V. 42, 34g: 𐤕𐤓𐤓𐤓 𐤕𐤓𐤓𐤓. This seems to be connected with šid, šita. On 𐤕𐤓𐤓, cf. ag, alal, gil, kid, kišib, lag, mes, miš, pa, pisan, rid, sangu, šid, šita, šiti, zag, xadur.

Te-e = 𐤕𐤓𐤓, 7685; Sb. 312. The sign meant originally orientation, fixation of direction. Hence most of the following meanings:

7686: adâru 'darken, oppress' = 'approach hostilely'. Cf. 𐤕𐤓𐤓𐤓𐤓  
= adiru, 8467, of which this 𐤕𐤓𐤓 is probably merely an extension, as the chief sense of 𐤕𐤓𐤓 is 'approach'. 𐤕𐤓𐤓𐤓𐤓 = 'approach of a storm'. 7687-  
bulûu 'destroy, ruin'; only once, from the hostile sense of 'approach'.




See s.v. *lîn*. 7088 = *te-taxû*, *taxû* 'approach', the main meaning of  $\text{𒀪}$ .  
 7689 = *lixû* 'approach', a var. of the above. 7690 = *dubûru*, doubtful; *ti*  
 = *lûru*, perhaps 'splendid, precious' (?). 7692 = *emêdu* 'stand from the idea  
 establish direction' (?). 7693 = *la'in* 'oppress'; cf.  $\text{𒀪}$  = *akûru* from Sumerian  
 sense of 'approach'. 7695 = *liqû* 'take, receive, get opposite to, receive'; prob-  
 ably a variant for *ti* =  $\text{𒀪}$  'take'. 7696 = *maxâm* 'receive', with the prefix *su* = *su-lu*.  
 Cf. s.v. *li* =  $\text{𒀪}$ : *su-ti* = *maxâm*. 7697 = *minû* 'what?'; I cannot explain  
 this equation. 7698 = *nâxu* 'rest'; cf. s.v. *ti* =  $\text{𒀪}$ . 7699 = *nixû* 'bear away';  
 an extension of  $\text{𒀪}$  = *liû* 'take'. 7700 = *palânu* 'fear'; short for *te-pa-tên*, cf.  
 7701 = *pašâxû* 'pacify'; perhaps a development of idea 'destroy, weaken,  
 pacify'. Cf. 7702 = *ruppû* 'weaken'. 7703 = *saxânu* 'bore through'; perhaps from  
 idea 'destroy, pierce', no doubt associated with *ti* =  $\text{𒀪}$  'operate'. 7704 = *urûnu*  
 'oppress'; cf.  $\text{𒀪}$  = *adûru*. 7705 = *šimtu* 'what is fitting, position, suitable';  
 usual ideogram *me-te*. 7706 = *sakûnu* 'establish'; only once. Prob. from *te* =  
 'fix, set' of  $\text{𒀪}$ . 7707 = *šimînû*; not *šimînû* (thus Brünnow), 'womb' = the com-  
 plete organ, from same idea 'fix, set'; also doubtful associated with *ti* =  $\text{𒀪}$ .  
 q.v. 7708 = *šupû* 'implement for besieging', from idea 'approach, direct to-  
 wards'. Probably 'a sattering ram'. 7709 = *te-xû* 'approach'. Note also  
 7713:  $\text{𒀪}$   $\text{𒀪}$  = *summatû* 'dove'. A variant of *tu-xu*, q.v.







All these meanings seem to come from the original idea 'approach', i.e.  
 'approach hostilely, destroy, pacify, weaken, pierce, oppress', etc. In  $\text{𒀪}$ , see  
 s.v. *dimênu*, *gal*, *mal*.








$\text{𒀪}$  =  $\text{𒀪}$ , 10570; V.14, 34c = *subâtu* 'garment', 10581. The sign  
 $\text{𒀪}$  means 'an enclosure', hence especially 'garment'. See especially s.v. *mu*,  
*tu*, *lay* and for  $\text{𒀪}$ , s.v. *a*, *bu*, *gi*, *du*, *duru*, *é*, *gi*, *gi*, *xu*, *ku*,  
*ša*, *šé*, *šû*, *šuv*, *tub*, *tukul*, *tuv*, *ub*, *umûš*, *vô*, *gi*, *gid*.






$\text{𒀪}$  =  $\text{𒀪}$ , 3922; AL. 80, II. 57. In 3925:  $\text{𒀪}$   $\text{𒀪}$  = *xandilpi-*  
*ru*; doubtful. According to *ray*, ZA. IV. 389: 'trunk of a tree' (?). See s.v.  
*dub*, *dubba*, *dix*, *tub*.





Tēn (te-en) = , 7715; K.25, obv. 2 = 'rain go out', said of flame. Cf. 7716; te-nin = 'hullu' 'destroy'; note s.v. te = . 7717: te-nen = 'broad down'. 7718: te-nen = 'pašadu' 'pacify'. See especially s.v. te = .

Tēz (te-zi) = , 7658; Sa. VI.20 = 'hitsu' 'forest', 7661. The sign was archaically  = 'lord' (possessor) of vegetation, System 44 and 56. Note also 7662:  = 'šubtu' 'dwelling' and 7663 = 'šubtu ša nāri' perhaps 'overflow of a river' (Hwb.369a). In 7659 = 'admanu' 'dwelling, habitation', connected with  = 'šubtu'. The idea 'dwelling', associated with 'vegetation', might have originated from cultivated = habitable lands. In  means 'overflow of a river', it could come from the association of vegetation with plenty. In , see s.v. ti.

Tē-š-iv-ug =    , 3426; V.39, 14c = 'admu' 'offspring'; Cf.   = 'mar-š-š-ur' 'young of a bird', II.37, 53 abs.  here = 'plenty'.

Ti (i) = , 1695; Sb.106. The primitive sign , TD.16 =  +  = 'opposite' + 'open', System 111-112 = 'to open what is opposite', i.e., 'have sexual connection', 'nurse' life. The idea is almost the same as that expressed by bal = , q.v. Note the following equations:

1696 = 'asābu' 'dwell', associated here from the idea 'live with', but really a short form of ti =  = 'asābu'. 1697 = 'balātu' 'life', the chief meaning of . Cf. s.v. ti. 1698 = 'tapānu ša narkabti' 'yoke, bond, join', said of a vehicle, from idea 'connection'. 1699 = 'igaru' 'wall', possibly 'a connecting wall'. 1700 = 'laqu' 'take, seize', from idea 'grasp, take', said of taking a woman. Hence 1701: 'šū-ti' = 'maxānu' 'receive'. 1702 = 'nānu' 'rest', i.e., 'rest with, sleep with' from idea of copulation. 1703 = 'nannabū' 'shoot, offspring, progeny'. 1704 = 'šūlu' 'rib' with val. ti, perhaps from the idea 'shoot, sprig(?)'.

There is a close association between ti and te = , q.v. For



~~𐎲𐎠𐎵~~ - clearly ti-ti. I believe this ti value is an error to register, as being a doubled t - from t - = ti. For ~~𐎲𐎠𐎵~~, see s.v. tag, sum.

Ti-lu = 𐎲𐎠𐎵𐎠, 1695; fuller form of ti = 𐎲𐎠, q.v.


Ti-il-la = 𐎲𐎠𐎵𐎠𐎠, 7303; II. 48, 13c = ur-ti. Cf. 7309: 𐎲𐎠𐎵𐎠𐎠 = Urartu, Uguron Bar: 125 sqq. Cf. especially s.v. uri, ur = this sign. This sign which is a doubled 𐎲 = Akkadié 'the land of Akkad', 7308. The doubled 𐎲 may indicate 'the two rivers', as bur = L has the meaning 'water, well, river'. See s.v. bur = L and = 𐎲𐎠. I do not see, however, why 𐎲𐎠 came to be applied to Urartu = 'Armenia', unless it is a reference to the sources of the Tigris and Euphrates which rise quite near together in Asia Minor (?). The following collation of the various meanings of ti-ti may throw some light on the process of the development of meanings in this connection. Ti = 𐎲𐎠 = 'open, have connection with, produce life'; hence 'life in general'. Fuller form ti-la = 𐎲𐎠𐎠 and tin = 𐎲𐎠, q.v., also see ti-na. This ti is, no doubt, connected etymologically with te = 𐎠𐎠 'approach', perhaps originally 'approach to violate' or 'open'. The fuller form of this te = 𐎠𐎠 is ten, q.v., itself perhaps connected with ti = 'life', = ten = 𐎲𐎠. Til = 𐎲𐎠 also = 'open', connected with tilla = 𐎲𐎠𐎠. Til = 𐎲𐎠, because 𐎲𐎠 = 𐎲 = til four times. Tilla = 𐎲𐎠𐎠 'Akkad', 'the land of life' as given by the rivers.






Tin = 𐎲𐎠, 960; ZA.I. 191, note 1. The Sem. value is tin, dim, LTP s. See II. 45, 26 ab: tin-mu = marrasû 'a cutting implement', as 𐎲𐎠 = 'cut'. On 𐎲𐎠, see s.v. gug, kaš, kud, sila, sil, tar.



Ti-in = 𐎲𐎠, 9852; Sb. 153 = balātu 'live, life'. 9853, the main meaning of 𐎲, which is clearly connected with tilla = ti 'life'. See also s.v. ti-na just below. 9854 = xâitû 'one who overthrows', perhaps from the idea 'life, strength' (?). 9856 = šiharu 'strong drink'. Cf. mu-tin 'drink', where mu (ES) is probably a phonetic variant of EK. geš, in geš-tin 'wine'. 9857 = šiharu 'male, man', an idea closely connected









with the idea 'life' and, at the same time, perhaps a rhymed association with šikaru.






Ti-na = , II. 14, 5 = ašālu 'dwell', a byform of ti-la 'live, life', associated with the idea 'dwell'.



Tin-tir-ki =   , 45, 55: Babitu 'Babylon'. The signs seem to mean 'the place of forest life', or 'the place of the forest of life', possibly referring to the sacred groves of Babylon. See s.v. tin =  and ter = .


Tir = , 76, 59; only in Semitic. See s.v. ter = , of which this tir is a variant.



Tir-tiru =  , 56, 42; II. 62, 17a; an evidently Semitic value for tirtu 'law' =  , 56, 43. See s.v. garzu and tirtanu.


Tir-tum =  , 56, 22; II. 27, 47c. See just above s.v. tirtu.




Ti-iš-pak () = , 30, 13; II. 57, 35c. Cf. 30, 22:   = Ninibša ramkūti 'Ninib of libations.' This tišpak (thus Drünnow) is probably to be read tišxu. Note sux, šud, šux = .



Tu = , 74, 9; see Jeno. ZK. II. 423-4. In 781, this sign, with values mu, tu = šiptu 'incantation'. 782 = tū 'incantation, magical formula' (see Muss-Arnolt, 1138a). For full discussion see s.v. mu = .





Tu-u = , 106, 7; Sb. 2, 3. The sign was  $\ggg < \triangle = \ggg < + \triangle$ , System, 134-5 = 'making vegetation'. Hence the following meanings:


Chief meaning: 1072 = tu, tu = erēbu 'enter', from the sex idea. Hence = edēšu 'become new, renew', in Peil, 1069. 1070 = alādu 'beget, bear children'. 1071 = kanū 'beget'. 1073 = lavāšu 'clothe, cover', from sex idea. 1074 = marcu 'sick, ill' and 1075 = marcu 'sickness', with value ter, perhaps from idea of being entered by a sickness. 1076 = mī'u 'turn, repulse'. Why? 1077:  = šī šamsi 'the rising (sic) of the sun'. Why? This should mean 'the setting (erēbu) of the sun' (?). 1078 = 



*annuratu* 'dove', the bird of love, from the sex idea of *tu*. 1079 = *tau*, II. 29, 23 c: *ta-an-tu* = *ittu* = ? On , see s.v. *du*, *tu*.



*Tu* = , 5355; II. 21, 15 g = *šāsi*, variant of *šāru* 'wind' = *imi* = , q.v. This probably refers to 'a penetrating (*tu* = *erbu*) wind'. For , see s.v. *inni*, *im*, *imi*, *mer*, *muru*, *ni*, *šar*.







*Tu-u* = , 10511; Sb. 1, III. 4. This is a var. of *te* =  = *subātu* 'garment', 10551. See also s.v. *mu*, *tug* = *subātu*. For the sign, see s.v. *a*, *bu*, *du*, *duu*, *gu*, *ē*, *egi*, *gi*, *giq*, *xun*, *ku*, *mu*, *ša*, *še*, *ši*, *šu*, *te*, *tub*, *tug*, *tukul*, *tuš*, *ub*, *umuš*, *uš*, *zi*, *zid*.



*Tu* = , 11903; II. 30, 15 c:   = *elitu*, fem. of *eli* 'high' (?). The usual value of  is *tu*, q.v. I cannot explain the sign nor the meanings attached in Drümmow, pp. 478-479. See s.v. *gix*, *tun* and *tu*.


*Tu* = , 4446; so Pinches sign-list. Doubtful. See s.v. *eltiq*, *mag*.


*Tu* = , 6107; Sb. 1, II. 6:  = *u-tu*. Note the variant *ti* above and see s.v. *ga*, *gui*, *tax*.

(*Tu-ub*) = , 3920; II. 25, 35 g. See especially s.v. *dub* =  and s.v. *dubba*, *dix*, *texi*.

*Tub* = , 10512; from combination:   = *lubistu* 'garment', 10534. 10551 = *subātu* 'garment', II. 5, 39 c. 10567:   = *malbānu* 'garment, clothing'. All these are from the idea 'enclosure', peculiar to , for which, see s.v. *a*, *bu*, *du*, *duru*, *gu*, *ē*, *egi*, *gi*, *giq*, *xun*, *ku*, *mu*, *ša*, *še*, *ši*, *šu*, *te*, *tu*, *tug*, *tukul*, *tuš*, *ub*, *umuš*, *uš*, *zi*, *zid*.

*Tu-ug* = , 10513; V. 14, 33 c = *subātu* 'garment', 10551. This is the BK. form of *tub* =  discussed just above.

*Tu-ux* = , 4472; *pitu ša pē* 'open, said of the mouth'. On the sign, cf. *gab*, *gaba*, *du*.

*Tu-uk* = , 11231; Sa. VI. 21; Sb. 270. The chief meaning of this word seems to be 'to have, seize' = *axāru*, 11234; *rašū* 'grasp, take possession',

11239, and 'to be' = isû, 11237. The archaic sign was  $\square$ , probably connected with  $\square$  and  $\square$ , System, 96. Cf. sv. ur =  $\square$ . It is interesting to note that  $\square$  also means 'speak', qibû, 11238; garâxu 'cry out', 11240; zamarû 'sing', with value du, q.v. 11244, for which developments see sv. du =  $\square$ .





Tu-ku =  $\square$ ; 11232; II. 32, 59 a:  $\square$  = e-me tu-ku 'have speech'. This seems to mean 'talk, converse, speak'. Tuku here is, of course, the fuller form of tuk =  $\square$ , q.v. just above.




(Tu-ku-ul =  $\square$ , 10574; Sa. I. 29 = tukulti 'confidence, trust'. This is evidently a Semitic loanword in Sumerian, based on the 'strength'-idea seen in  $\square$ . For  $\square$ , see sv. a, bu, du, duu, gu, es, egi, gi, gig, xu, ku, mu, sa, se, si, su, te, tu, tub, tug, tus, ub, wus, us, xi, zid.


Tu-ku-di =  $\square$   $\square$   $\square$   $\square$ , 7254; II. 20, 13 a. Tukundi with the pronominal element -bi = šimma 'if, but if', 7256. The evolution of this meaning from the signs  $\square$   $\square$   $\square$   $\square$  is extremely complicated, but still, I think, possible. Note that in 7255:  $\square$   $\square$   $\square$   $\square$  = šuru, which is used adverbially, šuriš in the sentence: šuriš libbašu inixma 'as soon as (beller; suppose that) his heart is quieted', I. 49, II. 15. Tukundi-bi also = Sem. xamar, 7257, perhaps a Semitism for xag-gar-ra perhaps = the conjunction 'supposing'; lit. 'putting aside' = xag. Now it is evident that  $\square$   $\square$   $\square$   $\square$  has a conditional sense and it remains simply to show how this combination came to have such a meaning.  $\square$   $\square$  means 'make with the hand', hence 'complete, perfect' = gamâtu.  $\square$  = suxxuru 'diminish' and  $\square$  = tuguntû 'resistance' (= tuguntû, 10116). The Sumerian word tukundi must = Sem. tuguntû 'resistance' and may be of Sem. origin, but this is an entirely separate question from the meaning of the signs  $\square$   $\square$   $\square$   $\square$ , which seem to imply 'a small resistance against a completion'; viz. an opposition to the completion of the thought. They were thus used to indicate an adversative and, at the same time, a conditional idea. Hence tukundi-bi =  $\square$   $\square$   $\square$   $\square$  could mean














'but if, provided that', as a conjunction. I am quite aware that I am laying myself open to criticism by reading such a philosophical ratiocination into the minds of the ancient compilers of this system, and I would be glad to see some other satisfactory explanation of this difficult combination which, to my mind, seems to lend itself to this sequence of ideas.






Tu-um = , 4867; II. 29, 28a; val. obtained also from the combination   - tum-ma. Note the equations: 4871 = tum = alâku 'go'. 4870, prob. = abâlu 'bring', from idea alâku. 4876 = tum-mu = asâlu 'dwell'. I cannot explain, as it occurs only once. 4898: tum-mu = šalâlu 'take away as plunder'. Only once, but clearly from the idea alâku, abâlu. 4902 = tum mu = tabâlu 'take away', from same idea. The sign , which means primitively 'go' and 'stand', has been fully discussed s.v. ara, di, du, dun, gin, gub, gubba, sa and ša. Tum must be cognate with the value di, du, dun.

Tu-am = , 4953; Sb. 160 = xardatû 'bashfulness, shyness'. Cf. above p. 65 B. suru =  $\leftarrow$ . For full discussion of , see s.v. šc = . The meaning of the sign is not clear.




(Tu)-um = , 9012; Sa. II. 10. This may be a value cognate with nim. See s.v. plamu, enim, nim.


Tu-um =  , 9057; Sa. VI. 13. The sign =  +  'lift on high', System, 183. The tum-word, which is plainly allied to tum = , means: 9058: abâlu 'bring'. 9059: babâlu 'bring'. 9060: dibû, is this for šibû 'dip'? 9061 = šitpuru 'send', from idea 'bring'. 9062: tabâlu 'take away'.


Tu-un =  , 2696; Sb. 275 = xatû 'overthrow, said of walls and buildings'. I cannot explain. The sign is plainly  + . Cf. s.v. gubu =  and note, Hrozyň, 14, rev. 9-10: tun-tun = xatû 'overpower'. For , see s.v. xub, qub, kuru.

Tu ( ) =  , 1066; II. 55, 16a. This is the full form of tu = . It = erêbu 'enter', 1072; 1074 = marcu 'sick'; 1075 = murcu 'sickness'.


Sickness was conceived of as a demon which entered the patient. See s.v. tu and du-this sign.





Tu-ur = , 2663; Sb. 133 = tarbaçu 'sheep-fold, stable, yard,' in short, any enclosure. The sign means 'the great place' =  + . 2665 = bêcu = ?




Tu-ur = , 4074; II. 42, 20 a = çaxru 'little', 4084 and 4083 = çaxârû 'become little, diminution', 4085 = sixru 'little'. On the sign, cf. s.v. kan, damu, dumu, du, lib, šir. Tur is the regular Sumerian word for 'small'. Note in IV. 13, rev. 5: tur has the lal-suffix, indicating a passage of x into l.









Tu-ûš = , 10515; = asâbu 'dwell', 10523. Cognate with du, durun = asâbu 'dwell'. The sign = 'enclosure'; hence this meaning. See further s.v. a, bu, du, duru, gu, es, egi, gi, gig, xun, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tuš, ub, umûš, uš, xi, xid.


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



Ta = , 6643; perhaps in Sumerian, but occurs only in Semitic. See s.v. da, du, ta.

Tu = , 10217; 80, 11-12, 9, rev. col. III. = apsû 'abyss'. This is a natural meaning for , for which see s.v. si, sîd, xikum. This tu has evidently the fuller form tur as seen from the combinations:   = apsû.




Tu = , 11902; seen in   = tumu = mâru, mârtu 'son, daughter', 11917-18. See s.v. gin, tu, tumu.

Tu-ub = , 10266; II. 32, 16g:   = tubbu = xubbu 'well-hole'. Cf. 10269,  = xubbu and 10271,  = xubbu. The sign  = biru 'well', 10267, and birû 'well', 10268. See s.v. pu = , and tur = .


Tumu 'child'; cf. s.v. tu = , of which tumu is the fuller form.




Tu-un = , 11901; Sb. 1, III. 12-14 = qudu, 11908; qušû, with , 11910; and  = takaltu, 11914. The meanings are not known. For 




whose exact sense is unclear, see s.v. *gin*, *tu*, *tu*.








Tur = , 10218; from the combination  = *apsû* 'abyss'. See s.v. *si*, *sid*, *tu* = .

## U

U = , 6020; 5675 = *sammû* 'plant', 6027. The value *su* is doubtful. See s.v. *gud*, *kui*, *sam*.

U = , 7773; Sa. 2, 10. This *u*, which = *ûnu* 'day', 7797, is the short form of *ud* = , q.v. On , which is the sun-sign, cf. s.v. *bat*, *ba-bar*, *babbar*, *bir*, *xir*, *lax*, *par*, *slax*, *tam*, *sid*, *sita*, *utu*, *xal*.

U = , 8645; Sa. IV, 23. The origin and meaning of the sign have been fully discussed s.v. *burn* and *su*. Note that  = 'depression, sink down'; hence 'overpower'. The following are the equations of  = *u*.

8653 = *alû* 'where'; 8654 = the god *Anu*. 8655 = the goddess *Antu*.  
 8656 = *banû* 'build, create', from idea 'bend down, bend over' in sexual intercourse. 8659 = *bêlu* 'rule', from same idea - 'overpower'. See s.v. *unum*, *un*. Note here that *u*, *un* = *bêlu* 'rule' is cognate with *e*, *en* = *bêlu* 'rule', q.v.  
 8660 = *u*, *unum* = *bêtu* 'lady'. 8661 = *bitu*, evidently dialectic for *e* =  'house'. 8662 = *bibba* = ? 8669 = *gabru* 'strong', from idea 'bend'. 8670 = *gâtu*, a Bab. form of *gâtû* 'hand', from idea  = 'bend' (?). 8677 = *e*, *u*, *xa*, *xu* = *e'êrit* 'ten'. See above p. XVIII. 8681 = *xasûu* 'wisdom, understanding', perhaps from idea 'power'. 8686 = *ibrâtu* 'side, enclosure, district'. See s.v. *ut* =  = *ibrâtu* = the longer form of this *u* = . 8688 = *ilû* 'god', from idea 'lord' = 'power'. 8691 = *lîstar* 'goddess', from same conception. 8694 = *kakasîga* = *u*, *su* (?). 8695 = *qaggaru* 'ground, floor, land, territory', perhaps from idea 'depression' = , as distinct from  = 'mountain, high-land'. 8704 = *keistum*; uncertain, but probably associated with 8706,  =



kištu 'wood, forest'. Why, with  $\llcorner$ ? 8707 = qûlu 'voice'. Why? 8708 = lê'u 'strong', from idea 'overpower'. 8711 = manû 'count, reckon' (?). 8733 = the god Rammân of the thunder and storm, from idea 'overpower'. 8740 = the goddess of the moon, from idea 'strength'. 8741 = sûtu; perhaps a sort of vessel; see s.v. kanda. 8742 = sukû = ? 8745 = šagû 'moisten'; see s.v. umun =  $\llcorner$  and šûi =  $\llcorner$ , from idea 'strength, power'. 8747: also = buqur = šamaš the sun-god; perhaps from idea 'high, powerful'. See s.v. buqur =  $\llcorner$ . 8754 = u, amun = šarru 'king', from idea 'power'. 8758 = šêlu; see s.v. buru =  $\llcorner$ . 8771 = u, šu = ubânû; doubtful; see s.v. šû =  $\llcorner$ . 8773: u, ge, buru = ugnu 'ear' = the depression in the head. 8775: xi = ?

On the sign  $\llcorner$ , see s.v. a, bur, buru, buqur, ge, giburu, qiguru, xa, xu, mun, ša, šil, šûš, šû, umun, un.

U =  $\llcorner$   $\text{𒌷}$ , 9169; Sb.1, II. var. 6 (I.38, 629) = tiktu. Note utu = diktû 'dead soldiers', 9172. Tiktu is either a variant of or an association with this latter word. See s.v. utax, utu =  $\llcorner$   $\text{𒌷}$ . Note 9173:  $\llcorner$   $\text{𒌷}$  = utax = šamû; perhaps 'hear', from the idea of the sign = 'a sinking or leaning over of the breast'  $\llcorner$  +  $\text{𒌷}$ , i.e. a falling down = diktû 'dead soldiers' and 'to hear' = 'incline'.

U =  $\llcorner$   $\text{𒌷}$ , 9459; Sa. IV. 24. The sign = 'connection, joining, copulation'; hence  $\llcorner$   $\text{𒌷}$  = the Semitic copula 'and' = u, 9458. It is probable that the Sum. val. u is a loanvalue from the Semitic. On the sign, see s.v. dura, si, ša.

U =  $\llcorner$   $\text{𒌷}$ , 10244;  $\Delta$ b. 32, not a certain value in Sumerian. See s.v. buru, gâru, šurim.

U =  $\llcorner$   $\text{𒌷}$ , 6087; = šipû 'dust'. 6088 = išcuratû = ? 6089 = ritu = u maškîtu 'food and drink'; viz, u = 'plant, vegetation'; hence 'food' +  $\text{𒌷}$  = 'water, drink'. 6090 = maškîtu 'drink'. Here the u is probably the abstract prefix and u = 'water'. 6091 = nukaribbu = ? See Murs-Arnott, 6776. 6092 = šacûlu = ? 6093 = šara; see ZA. III. 334. 6094 = šubat napri 'the dwelling of the enemy'. Why? 6095 = xânûnu; in IV. 18, 326: xâninku 'thy adorning',

supporter, preserver'. Why does this last meaning occur with u-a? It may be because of the association of a = 𐎠 with the other anānu 'rain', from the idea 'water' = 𐎠.

U = 𐎠, 5777; Sa. III. 21. In 5786 = tubqu 'region'. See s.v. aa, ar for full discussion of 𐎠. Note 5799: 𐎠 𐎠 𐎠 𐎠 = sibratu 'enclosure, region'. Cf. u = 𐎠 = sibratu, of which this u is probably the longer form. Cf. s.v. lipa.

U = 𐎠, 5893; Sb. 256 = upper 'enclosure, ring, fence'. Cf. s.v. kir, likir, sēm.

U = 𐎠, 10516; a doubtful value. See for 𐎠, s.v. a, bu, dur, duru, gu, ēv, egi, gi, gig, xan, ku, mu, sā, šē, šī, šū, te, tu, tub, tug, tukul, tus, umui, uē, xi, xid.

U-ba-ra = 𐎠, 4394; Sb. 353. The sign means plantation, enclosing 𐎠 = 'a road'. Note 4395 = kidinu 'protection'. 4396 = misarūtu 'aid'. 4397 = talmitu (thus Drünnow) or rimūtu (?). 4398: 𐎠 𐎠 = bank (?). See Pinches, *List*, No. 113. Why should this mean 'protection'? It probably originally meant 'an enclosed or protected way' and was then generalised. See s.v. umbara. The word ubara may be the abstract prefix u + bara = 𐎠 'an enclosure' (?).

U-bi = 𐎠, 4702; Sb. 360 = abitu 'will, desire, pleasure'; probably a pun on ubi or vice versa (?). The sign seems to be connected with the idea 'fine, artistic'. See s.v. galam, gud, gu = 𐎠.

U-bi-ša-ga = 𐎠, 12280; II. 48, 31a = 'the god Bēl' (?).

U-šū-ukkin-na = 𐎠 𐎠 𐎠 𐎠, *Glossary*, 10, rev. 3, seems to mean 'a cosmic space' and to be the original of the Semitic loanword ub(š)-šukkinakku, ubšukanayn. U = tubqu 'space' + šū 'hand', with the intensive ending -akku. Ukkir = 𐎠, *qv.*, means 'collection'. See *Leander*, p. 17, and cf. *Muss-Arnott* s.v. Uböngina, p. 116.

U-bur (𐎠) = 𐎠, 5553; Sb. 249 = tulu 'breast, udder'. Cf. s.v. agan.

Ud =  $\text{𐎠}$ , 7774; from the combination ud-da = îmu 'day', 7797; = uru 'light' 7798. The sign  $\text{𐎠}$  is the light-sign. Cf. s.v. bab, babar, babbar, bi, xis, lax, par, olax, tam, u, uta, utu, xal. This ud is the long form of u =  $\text{𐎠}$ , q.v. It appears frequently as a conjunction = 'when'.

Ud-gal =  $\text{𐎠 𐎠}$ , IV.5, 29 ff. This means 'a large (gal) storm-giant', so called from the lightning = light =  $\text{𐎠}$ . See Hrozny, 8, and Hwb. 338; also Jena. KB. VI. 1, 310 f. There is also a Sem. word îmu probably from a stem  $\square 118$  which means 'a lion'. It is possible that we have an association here between this îmu 'lion' and îmu 'day' from  $\square 107$ . See also Leander, 17.

Ud-du =  $\text{𐎠 𐎠}$ , 9594. The usual reading is en as in en =  $\text{𐎠 𐎠}$ , q.v. See for  $\text{𐎠 𐎠}$ , s.v. gibis.

Ud-du =  $\text{𐎠 𐎠}$ , 7873; a possible but not probable value for this combination which is usually read e, en, q.v.

U-du =  $\text{𐎠}$ , 10673; Sb. 1, III. 11 - immêru 'lamb', 10685 = kirru 'lamb'. 10694 = cênu 'sheep'. The primitive sign (see s.v. dib =  $\text{𐎠}$ ) meant 'fill up, comprise,' and it is possible that the elaborators of the Sumerian system derived 'sheep', etc. from the idea 'plenty' (?). There may also have been an association of  $\text{𐎠}$  with  $\text{𐎠}$  (see s.v. barun, gâru). Note 10203:  $\text{𐎠 𐎠}$  = cênu 'sheep'. For  $\text{𐎠}$ , see s.v. dab, dib, dibi, lu and udû.

(U)-du-un =  $\text{𐎠 𐎠}$ , 8853; Sb. 95 = utûnu 'oven', 8854 = Heb.  $\text{𐤅 𐤄 𐤍}$ , ZA.V. 144. D. H. Müller, Wiener Zeitschr., I. 23, connected utûnu with udûntu ša šâri 'a wind-oven', which was heated by a draught instead of a bellows. Utûnu = atûnu = tinûnu 'oven' (Muss-Arnolt, 131.6). The signs  $\text{𐎠 𐎠}$  consist of  $\text{𐎠} + \text{𐎠}$ , and seem to be the same kind of combination as in u-gu, q.v. and see System, 123, note.

(U)-du-u =  $\text{𐎠}$ , 10672; Sa. I. 32; a variant of udû = 'lamb', q.v. See for  $\text{𐎠}$ , s.v. dab, dib, dibi, lu.

Ug =  $\text{𐎠}$ , Hrozny, 40 and 106-7, who reads  $\text{𐎠 𐎠}$  = labi 'lion' as ug-ga. Cf. HT. 79, no. 10, 3:  $\text{𐎠 𐎠}$  = emug labi 'power of a lion'.



Diinon, 6482, translates wrongly  $\text{𐎡𐎢}$  as *labbu* 'lion'. This sign  $\text{𐎡𐎢}$  means clearly *emiqua*. See s.v. *zag* =  $\text{𐎡𐎢}$ . Cf. further on *ug* =  $\text{𐎡𐎢}$ , PSBA. 1888, Dec. Tab. lat III. According to Krozny, 106, 5; *ug* =  $\text{𐎡𐎢}$  = *mišgalla* 'great smoke'. On  $\text{𐎡𐎢}$ , see s.v. *kar*, *gir*, *ac*, *pirig*.

Ug -  $\text{𐎡𐎢}$ , *Loise*, *Rim-Sim*, 186 for *uku* =  $\text{𐎡𐎢}$  = *nišu* 'people'. Note that I.R. 4, 21, 23 has the combination  $\text{𐎡𐎢 𐎡𐎢}$ , which seems to point to the value *ug* for  $\text{𐎡𐎢}$ .

Ug-nim =  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢}$ , 9647; 82, 8-15, 1, rev. 5. This, together with the val. *umman*, of which this signum is a paronomastic variant, means *ummānu* 'troops', 9649. I do not understand *su-lu-ku* in this combination, unless it is connected with *sulug* =  $\text{𐎡𐎢}$  = *dannu* 'powerful'. Does  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢}$  mean 'a making of force'; hence 'troops' with *ki* as an abstract prefix?

U-gu =  $\text{𐎡𐎢 𐎡𐎢}$ , 8838; cf. s.v. *mux* =  $\text{𐎡𐎢 𐎡𐎢}$ . This *u-gu* can only =  $\text{𐎡𐎢 𐎡𐎢}$  = *gu*. It looks like a sign-name.

U-gu-di-li =  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢 𐎡𐎢}$ , 4669; Sb. 201. The idea is 'plenteousness, importance'. Cf. s.v. *ur*, *uru* =  $\text{𐎡𐎢 𐎡𐎢}$ . Note 4676: *ugudili* = *sigurru*, syn. of *aru* 'a brood'; also = *ur*, *uru* =  $\text{𐎡𐎢 𐎡𐎢}$ , 4672. 4678:  $\text{𐎡𐎢 𐎡𐎢}$  = *bāru* 'a peer'. See s.v. *aru*, *zu*, *nišar* = *bāru* =  $\text{𐎡𐎢 𐎡𐎢}$ . Note that  $\text{𐎡𐎢 𐎡𐎢}$  which is simply *u-ru* 'plenty', enclosed, also = *emātu* 'the condition of being a father-in-law', 4675. 4677:  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢}$  = *aru* 'a mīni' 'a school of fish' = *ur(u)-xa*. See especially s.v. *uru* =  $\text{𐎡𐎢 𐎡𐎢}$ .

U-gu-un =  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢}$ , 3478; II. 33, 30 = *axxētu*, syn. of *bittu* 'tribute', 3479. This sign may really be *gun*. If the val. *ugun* is correct it is simply the word *gun* =  $\text{𐎡𐎢 𐎡𐎢 𐎡𐎢}$  'tribute' + the abstract prefix *u*. See s.v. *ugunnu* below.

U-gu-nu =  $\text{𐎡𐎢 𐎡𐎢}$ , 6987; V. 37, 34a. 6988 = *axxētu*, syn. of *bittu* 'tribute' = 'something seized', from *axānu* 'seize'. 6990 = *bittu* 'lady', which was associated with *bittu* 'tribute', from *abālu* (𐎡𐎢) and produced the wrong equation  $\text{𐎡𐎢}$  = *axxētum* just discussed. 6997: *ugunnu* = *tekitu*?

See for  $\text{𐤅}$ , s.v. *qaṣan*, *gun* and *puru*.

U-gur ( $\text{𐤅𐤂}$ ) =  $\text{𐤅𐤂}$ , 8858; Sb. 210. 8859 = *namṣaru* 'sword'. 8860:  $\text{𐤅𐤂}$  = *Hergal* 'the war-god', from the idea 'sword'. The signs are  $\text{𐤅}$  +  $\text{𐤂}$  = 'turn down', referring probably to the bend of the scimitar. See s.v. *udun* =  $\text{𐤅𐤂}$  for this sort of combination.




Ux ( $\text{𐤅𐤁}$ ) =  $\text{𐤅𐤁}$ , 8124; Sa. 2, 4. The sign is simply  $\text{𐤅}$ , with an inserted  $\text{𐤁}$  = 'open', *System*, 54, n. 2. Hence, the sign, means 'place of opening'. Note the following meanings: 8125 = *xaxxu*, prob. 'a sort of vermin' = *xur-xummatu*, *Muss-Arnolt*, 337b, perhaps from the idea 'hole', contained in  $\text{𐤅}$ . 8127 = *xurxummatu* 'sort of vermin' = *xaxxu* (?). 8128 = *illatu* 'strength, power', perhaps here a syn. of the following *imtu*. 8129 = *imtu* 'poison'. 8130, with  $\text{𐤅}$  = *isṣur šāri* 'wind-bird'. Why? 8131 = *kušû*, this is the sign-name (see 8122). 8132 = *uxu-ru'tu* 'spittle'. 8133 = *uxu-ritu* 'spittle', a var. of the above. 8134 = *ruṣ(š)u'tu* 'spittle, saliva'. 8135 = *uxxu*, evidently 'spittle', prob. a loanword from the *Sum. val. ux*.



The sign probably means 'vermin' on account of the hole =  $\text{𐤅}$ ; 'poison' because of the venom or 'spittle', and 'spittle', because of the opening of the mouth. See s.v. *uxu* =  $\text{𐤅𐤁}$ , and s.v. *ux* =  $\text{𐤅𐤁}$ .



(U-ux) =  $\text{𐤅𐤁𐤅}$ , 8290; Sa. I. 7 = Sa. 6, 7a, a val. common in Semitic. The sign means 'a great quantity' (*System*, 55 f); hence it indicates all sorts of insects. Cf. the following equations:



8292 = *uxu-kalmatu* 'vermin'. 8293 = *uxu-minnu* 'an insect'. 8294 = *uxu* (?), *lammabi-nābu*; perhaps 'an insect'. 8295 = *uxu-ṣarū'u* 'a flea'. 8296 = *ṣarū'u* 'flea'. 8297 = *uxu-ru'tu* 'spittle' connected with  $\text{𐤅𐤁}$  = *ru'tu*. 8298 = *uxu-sāsu* 'moth'. 8299 = *uxu-šelibtu* 'worm'. 8300 = *uxu-ṣplu* 'swarm of vermin'. Cf. also nos. 8301, 8303, etc. I identify this word *ux* with *ux* =  $\text{𐤅𐤁}$ . See s.v. *lammabi* and *uxu* =  $\text{𐤅𐤁}$ .












Ux (?) =  $\text{𐤅𐤁}$ , 789, according to *Jens. ZK. II. 32, n. 1*, this sign is a shorter form of  $\text{𐤅𐤁}$  = *ux, xux, qv*. This is probably correct as  $\text{𐤅𐤁}$  = *imtu*









'sponon', 740 and 772 su-tu 'spittle'. Note 771:  = damu 'blood', the usual ideogram for which is . 773:  = kispu 'charm', from the idea 'spittle' with which many charms were worked. Cf. John. IX. 6: the act of Jesus in curing the blind man.











U-xu =  , 8125; Sb. 85; the longer form of xu - this sign, q.v.








U-xu =  , 8284; II. 5, 22 c.; the longer form of xu - this sign, q.v. and see s.v. lammubi.

Ux-me =  , 8827; II. 25, 30 c. = pâ'isû 'anointer', from the idea xu = 'spittle', with which the forehead of the patient was frequently rubbed by the physician. Ux-me means 'the man (me) who uses spittle' = xu.

Uk-kin =  , 900; Sb. 266 = puxxu 'collection, totality'. The archaic sign was  TD. 389. Is this connected with  = lux? Note that  = lux 'power'. There may be a connection with  here. Note 904:   = ukkin-mis = abu 'father' and 905 = ukkin-mis = par-sûmu 'aged man'. See Mues-Arnott, 839 f. Is this par-sûmu or par-sûmu connected with   (Am. Journ. Philol. XVII. 490, rem. 3)? Cf. Leander, 17. On  see s.v. kin, and cf. ub'su-ugginna.




U-ku =  , 3860; Sb. 2, 73. Cf. 3861 = uku = îmu, probably 'lion, monster'; a possible association with uku =  q.v. 3862 = šarru 'king' from idea 'strength', as  =  +  = 'the strength of light' (System, 148-149). Note 3863:   = maliku 'prince' = 'king's son.'



U-ku =  , 5912; Sb. 246 = ni'su 'people', 5915; also with val. kalam (?). On the sign, see s.v. kalama. 5917:   = šarru 'king'; 5918 = šarratu 'queen'; 5919 = šurbû 'make great'. See s.v. uku = . 3861:  = uku = îmu; probably 'lion'. I regard this as an association with uku =  = ni'si, which was wrongly associated with ne'su 'lion', the usual ideogram for which is ur-max =  . On , see also s.v. kalama, kalam, nu.




U-ku =  , 6948; II. 24, 58. a:  . This uku must = uku =  and uku =  because  = 'strength, importance'.














See s.v. *aga*, *gir*, *mer*.






U-ku =  , 10140; Sb. 147 = *labnu* 'flat'. The sign-combination seems to mean 'stand' (*du*) + 'overhanging' (*lal*). Note  = *šungalulu* 'overhang', 10132. This would appear to indicate 'a high plateau' (?).








U-ku =  , 6857; Sb. 126 = *tābixu* 'slaughterer', 6858. The ideogram means 'big (*gal*) pig' (*šax*), a probable reference to the dangerous qualities of the wild boar.



Ukurim (*u-ku-ur-rim*) =   , 2915; 82, 8-16, obv. 18. In 2916 = *enū ša šitar* 'to have lordship, said of šitar'. Note that the *uku*-values as well as *ukur*, and this *ukurim*, mean 'power' and are probably connected etymologically. See s.v. *u* = 4.





U-ku-ū =   , 10882; Sb. 46 = *kiššū* 'cucumber' (?), 10887. Note 10898:    = *kiššū*, and see s.v. *bidarra* and *xul*. It is not certain whether this *kiššū* means 'cucumber'. Note Muss-Arnolt, 446 a: *kiššū* 'a small bottle' = perhaps *qiššū*, probably 'a cucumber', Muss-Arnolt, 938 b. On the other hand as  = *xul* seems to mean 'joy', this  = *kiššū* in 10887 may mean 'love', but in 10898:    = *kiššū* may mean 'cucumber', by a pun on the first *kiššū*. The value *uku* = *kiššū* seems suspiciously like an inversion of *kiššū* (?).

Ul =  , 5123; II. 31, 16 (?). Uncertain. Cf. s.v. *li*, *epir*, *kaš*, *raḫ* = .

Ul =  , 933; from combination *ul-li*; cf. 9138: *ul-li-eš* = *elciš* 'joyfully'. Probably a pun on the Semitic. See s.v. *ulu* = . It is probable that *ul* is purely a Sem. value for . See s.v. *du*, *ru* = .

U-li =  , 534; II. 34, no 6, add (2532):   . The sign  means 'tongue'. See s.v. *eme* = .

U-lu =  , 9147; Sb. 98 = *ullu* 'distant'; cf. Price, *Rim-Lin*, 186. Clearly a Semitic value from *ullu*. See s.v. *du*, *ru*, *ul*.

U-lu-tin =  , 9753; 82, 8-16, 1, rev. 2 = *ittu* perhaps = 'the side, boundary' from stem . Cf. *ki* =  = *ittu*, Muss-Arnolt, 127 a.

The signs mean 'powerful' () 'earth' () .

Um-ba-ra = , 4395; V.30, 30g: = 'kidimé' 'protection'. A variant of ubara = , g.v.

Um-ma-am = , 9648; 82, 8-16, 1 rev. 6 = um-mânu 'troops', 9649. See s.v. ugnim.

Um-me-da = , 3909; Sb.119. The signs seem to mean 'mother of strength'. Note the equations: 3910 = tarîtu 'pregnant woman'. 3911 = mâker, probably = 'conceive a child', Miss-Arnott, 668b. 3912 = ummânu 'troops' = 'strength, power', wherein appears to be a pun on um of ummeda and um of ummânu. This umme 'mother' must be a pun on or a derivative from Semitic ummū. Note the following.


Um-me-ga = , 3906; II.32, 57c: = tarîtu 'pregnant woman'; lit. 'mother of milk'; ga = = šigbu 'milk'.





Um-me-ga-lal = , 3907: = mušînigtū 'nursing woman'. lit. 'mother full (lal) of milk'.



U-mu = , 3896; Sb. 118. The sign means 'something hollow', hence = 'the womb' and 'female'. Cf. the Heb. = 'hollow'; 'female'. The archaic sign was , probably a composition of 'stick'; penis + 'enclosure', System, 187. Cf. slub = . Umu = = ummu 'mother', 3898. In 3899: = isinnu 'festival'; = umu isinnu sa il = 'the festival day of this god.' The question here arises as to whether umme, umu 'mother, female' is really a direct derivative from Sem. ummu 'mother', or whether it is not also an association with umun. = .



U-mu-un = , 1370; II.27, 43 a = idlu 'hero, warrior', 1371. The sign = the doubled = 'life' + the enclosure , i.e., 'full of much life' as evidenced by the equation = siinnu 'a sort of plant'. See for this s.v. gug = . In the other hand, 1372, this sign = kaḥasa 'tread', which evidently originated from the sexual sense of 'tread, press'.

Hence idlu 'strong man'. Why, however, in 1373 should the sign = kiru 'lamb', II. 6, 4a? Cf. 1374 = nistinu (thus Brünnow), but probably mandi-  
nu = midinu 'name of a wild animal', Musc-Arnolt, 516 b.

It is, I think, apparent that this umun has the sex-sense and is connected with umun =  'be hot'. Whether or not these words umun are connected with umme in ummeda, ummeqa, ummegalal is an open question.

U-mun-un = , 6704; II. 33, 56 c = su . . . . ., 6711. Note that  = unu = 'subtle dwelling', 6712. The sign means 'middle' in general, and this umun may denote the sexual organ and be connected with umun and umme. See just below umun =  and for , cf. marad, muru, murub, nisag.

U-mun = , 6720; Sb. 90 = mumun 'the unfathomable depths', probably a reduplication of Sem. mu = 'water' - mu-mu 'much water', Musc-Arnolt, 553. The association of umun with this mumun may be partially paronomastic and also perhaps, <sup>because</sup> of the idea 'strength' connoted by umun. Note 6734 = ummânu 'troops', and 6738 = ummâtu 'heat' from stem  $\Pi\Pi\Pi$ . This is connected with si, simug = nappaxw 'smith'. See for , s.v. de, di, dim, du, si, simug.

U-mun = , 8284; Sa. 6, 9 a. This was originally , TD. 209 = 'plenty of god head'. This umun must therefore mean 'lordship'. See s.v. u and umun = L.

U-mun = L, 8646; V. 36, 11 d. This is the best known equation of the word umun. Note the meanings: 8659: u, umun, un = bêlu 'lord'. 8660: u, umun = the fem. bêlitu 'lady'. 8672: umun = dami 'blood', from idea 'strength'. See s.v.  $\langle \Pi \Pi \Pi \rangle$   $\langle \Pi \Pi \Pi \rangle$   $\langle \Pi \Pi \Pi \rangle$ . 8690: umun = issaktiu 'precious-king' from idea 'lord'. 8693: umun = kabtu 'heavy, strong', from idea 'strength'. 8699: umun = garrâdu 'warrior'. 8736: umun = rubû 'prince'. 8737 = su, suû, umun = saxâpu 'overturn', from idea of power. 8738: umun =



sanqu 'submissive'. 8739: umun = saru; apparently a syn. of damu 'blood'. 8748 = šagu 'moisten'. See s.v. šus =  $\triangleleft$ , and s.v. umun =  $\text{𐎶𐎠}$ . This is probably sexual moistening from the idea 'strength'. 8755: umun = šarātu 'green'. 8772: umun = upū, probably 'cloud', from idea 'moisten'. In  $\triangleleft$ , see also s.v. a, bu, buu, buzur, ge, quburu, qiguru, xa, xu, mun, ša, šil, šus, šw, w, and ur.


U-mu-un =  $\text{𐎶𐎠𐎶}$ , 9478; II.9, 1a = bēlu 'lord'. 9476 = da-mu 'blood'; cf s.v. umun =  $\triangleleft$ . 9477 = šūlu 'cause to go up'. This is clearly the same umun as umun = 'lordship, power'. Cf. Jena. KB. VI. 1, 378 on the Sem. loanword umunru 'blood'.









U-mu-un =  $\text{𐎶𐎠𐎶}$ , 10275; II.27, 57a. Note 10274 = xammū 'a water plant'. Cf. 10278: umun = xammū ša mē 'a xammū of the water'. 10279: u(mun) = mixcu; probably also 'a water plant'. See 10280: umun = mixcu ša mē 'a mixcu of the water'. 10281: umun = pānu 'front, face'. See s.v. ablal =  $\text{𐎶𐎠𐎶}$  = qimū ša ixxūri 'bird-nest'. This sign,  $\text{𐎶𐎠𐎶}$  is an enclosure around the intensified water-sign =  $\text{𐎶}$ . I cannot explain pānu 'face, front' in this connection, except by connecting this umun with umun 'lordship, strength'; hence 'front' (?). In this umun =  $\text{𐎶𐎠𐎶}$ , which seems to be associated entirely with water, is the u the water-element? And is it perhaps connected with umun =  $\triangleleft$  = šagu = 'moisten'?




U-mu-na =  $\text{𐎶𐎠𐎶𐎠}$ , 10262; II. 27, 58a: = alapū 'an enclosure, corral'. The sign is the enclosed sun-sign =  $\text{𐎠}$ . Alapū seems to be a synonym of sittu 'a reed-plant'.









U-muš ( $\text{𐎶𐎠𐎶𐎠}$ ) =  $\text{𐎶𐎠}$ , 10577; II. 48, 17g = šipru 'message', 10552. This is an unusual sense for  $\text{𐎶𐎠}$  which with the val. ku = vadū 'set, place', from which may come this idea 'message'. See especially s.v. uš =  $\text{𐎶𐎠}$ . On  $\text{𐎶𐎠}$ , see s.v. a, bu, dur, duru, gu, šš, šqi, gi, qig, xun, ku, mu, ša, šc, ši, šu, te, tu, tub, tukul, tug, tuš, ub, uš, zi, zid.










Un ( $\text{𐎶𐎠}$ ) =  $\triangleleft$ , 8647; V. 44, 5c: = bēlu 'lord', 8659. See s.v.




u, umun. This un seems to be cognate with en =  = bêlu 'lord'. On the other hand, is it a component part of umun = u-mun? In this case un = bêlu 'lord' would be an apocopated form of mun, and en would be an apocopated form of mên = 'the one who is par excellence'; from mên to be? On z, see s.v. a, bur, buru, buqur, ge, giburu, giguru, xa, xa, mun, ša, šil, šw, šwš, u, umun.











U-nu = , 4790; Sb. 190 = 'subtw' dwelling' 4792. The archaic sign  was a gunated ab =  'dwelling', hence  = 'residence'; especially applied to Urak = 'Erechi' (see s.v. wug =  ). See s.v. unu = , and for , s.v. gun.



U-nu = , 6705; Sb. 190 = 'subtw' dwelling', 6712. This sign stands for  = unu, q.v. Or , see s.v. marad, munu, munub, nisag, umun.


U-nu =  , 7721; Sc. 93 = makānu 'place'; another ideogr. =    7723: unu = spū 'mouth'. The signs   seem to mean 'the foundation of the dwelling'. Note the sign-name Imen, esqunû, 7720. Hence, the meaning 'place' in general. The equation spū 'mouth' must be a specialization, perhaps the place par excellence = spudendum feminae? Cf. murub = . That the word unu, which means 'dwelling', could be used to denote the idea 'place' is natural.






U-nu =  , 8878; II. 32, 50 = utullu 'herd, shepherd', 8880. Note 8874:   = utullu also. The combination   seems to mean 'that which takes the road' ( = 'road' +  'seize'); i.e., a wandering shepherd or his flock. See s.v. utul = .






U-nu =  , 5913; Sa. V. 35. This is merely a var. of ukw (n = k; cf. above p. 81). Or , see s.v. kalam, kalama, ukw.




(U)-nu =          , 11749; the combination seems to mean 'the habitation of the shining countenances'. See s.v. xababu.













U-nu-ug =  , 4794; V. 23, 8 = 'the city Urak'. The











sign mean 'the great place' or 'the place par excellence'. Cf. s.v. *sirara* and s.v. *unu* = . See s.v. *xararwa*.

U-nu-gi =   , 4783; I.23.9a = *parcu* 'grave', 4785. Cf. 4784: = *gabru* 'grave'. The sign which is  enclosing  = 'the great place'; the stereotyped name for the grave among the ancient Babylonians.

U-nu-gi =  , 4786; Sb.191 = *parcu* 'grave', 4787. This is  enclosing  = *sig* 'pure'. Hence  probably 'the pure or clean place' (?). See s.v. *unugi* just above.

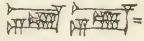
Ur =   , 4671; II.39, 24c = *aru* 'swarm', 4672. See s.v. *u-qudili* and *ur*.

Ur =   , 4830; Sb.276-7. The following equations are seen: 4831 = *ditu* 'sexual love'. 4832: *ur* = *issu* 'foundation'. 4833 = *lidu* 'offspring' (?). 4834:    = *Nabû* 'the god Nebo'. 4835: *ur* = *sinu* 'loins'. 4836: *ur* = *wdu* (thus Brünnow); probably *tamlû* 'fulness, a filling up'. 4837: *ur* = *usunu*; syn. of *issu* and *tamlû*. I cannot explain the sign  which resembles *rig*, *rik* = . Perhaps this *ur* is connected with *ur* =  and with *uri* = . In , see s.v. *uru* = .




Ur =   , 5491; from the combination   , showing probably the *ur*-value. Note the values: 5492 = *ba'u* 'seek, look'; probably a technical term in building - 'look for the foundation' (?). 5493 = *maisu*; a building expression; cf. *masârati*, I.28, 9b. 5494, with  = *qušûru* 'beam'. This is the key-word for this sign which originally meant 'lord of construction' =  + . Now it is clear that *qušûru* comes from a Sem. stem *qasâru* 'be strong', but is there not a deliberate pun here between *qušûru* and *qis-uru*? Surely this suggested itself to the compilers of this system. 5495 = *kâru* = ? 5496 = *kâru*, prob. = *kâru* 'wall'. 5497 = *katâru* 'cover'; doubtful in this equation. 5498 = *zakâru* s.v. *kalallum* = ? 5499 = *sakâku*; perhaps 'fence in' (see Muss-Arnolt, 1026 b). 5500 with  = *šintu* 'some kind of fur


















or woven stuff.' 5501 = šipš'itw; perhaps 'construction'. 5502 = tumânu,  
syn. of gûšûru 'beam'. 5503 = urû 'beam'.


As pointed out above, the sign means 'lord of construction'  
(System, 121, n). Hence all the comprehensible meanings given above  
are connected with the idea 'building, covering'. Note 5506  =  
sapânu 'wipe out, overpower, destroy', from <sup>ideas</sup> šp, 'erase; cause to disappear'.





















Ur = , 7304 = Akkadû. See s.v. uri = .







Ur = , 8523; a variant of xur = , q.v. and for ,  
see s.v. gur, xar, xari, xir, xur, ir, kikkin, mur, ur.




Ur = , 11887; Sb. 276. The sign is undoubtedly connected with  
 'have, possess'; hence  - 'seize, curse', because a curse was general-  
ly conceived of as a disease which literally seized the patient. Note the  
following equations: 11888 = arâru 'curse'; an evident sound-association  
is seen here between ur and arâru. Cf. 7249:   = arurtu 'curse',  
with the causative prefix šr. 11889 = š'êdu 'gather in', from idea  
'seize, possess'. 11890 = xamâmu 'gather in, store up'. Cf. Prince, JAOS.  
xxiv, 126. 11891 = kanaguru; syn. of xarânu 'road' and kibsu 'tread,  
pace'. 11892 = gulluša'arêš 'lift up the head', from stem šp. Cf.  
11244: tuk-tuk =   = mulû ša'arêš 'one lifting up the head'. 11894:  
  = bâ'u 'approach violently'. 11895:   = xummu 'gather  
in'. 11896 = mašš'u = ? 11897 = mašâru; doubtful here. This sign  
 also has the meaning 'wean' (?).







U-ra-aš = , 10478; Sc. 2, 1 ff. The equations are as follows:  
10479: uraš = šlîmîb, see s.v. šlîvrâg. 10480: uraš = Amu; see s.v. šlîvrâg.  
10481: ak-mu (?). 10482: uraš = barû 'seer' or 'powerful man'; cf. barû  
= , Sb. 202. 10484 = ligittu = ? Perhaps from šp 'gather'. 10485:  
uraš = nîbittu 'some sort of band'; see s.v. dara. I am strongly inclined  
to believe that the value uraš for  is a deliberate in version of the  
Sem. šarru 'king', indicative of the idea 'power' (see above p. XIX).


On , see also s.v. *dara*, *daw* and *ibbi*.


U-ri =                      



U-ru = , 909; Sb. 262. The sign must be equivalent to the archaic  'a great place' (?). Note 810: uru = ālu 'city' 911: uru = abūbu 'flood'. The sign seems to mean 'the city of the sun' or 'the shining city'. Why is this applied to abūbu 'flood', the usual ideogram for which is  'water enter ship'? Probably because  was wrongly associated with gišgal =  = šūtu 'south wind' and mêxu 'flood of waters'. See s.v. gal = .








U-ru = , 1018; Sb. 292. Note 1020:  = uru = 'Ninib' and 1023: uru = erišu 'plant'. Here Ninib is plainly indicated as the god of vegetation. See for , s.v. apin and engar.

U-ru =  3668; II. 27, 44. w = urū ša alādi 'pendendum feminae' said in connection with bearing children, 3669. Note 3670: uru = xiḫaru 'male'. The combination  = alādu, 3671, would seem to indicate that  had an ending in -l (?). The sign  is 'the pipe', or 'receptacle' =  enclosed in the head-sign , i. e. = 'the head of the receptacle' = 'the pendendum feminae'.




U-ru = , 4670; Sb. 200. A longer form of ur = this sign, q.v. and also see ugudū.




U-ru = , 4829; Sc. 3, II. 1-14. The longer form of ur = this sign, q.v.





U-ru = , 6436; Sb. 280. Note 6443: uru = naḫaru 'keep, preserve'. 6444: uru-na = urnaḫku; mentioned together with bitum 'house' and zigguratim 'turret' (see Muss-Arnolt, 103 b). On , see especially s.v. šes.










U-ru = , 11255; Sa. II. 22. Note that this , which is primarily the dog-sign (see s.v. liki), is used to denote amēlu 'man', 11256 through a confusion with  = uru = xiḫaru. Cf. 11257: balṭu and 11258: balṭu pendulum muliebre, also owing to an association with . The sign , having the value ur, which was the word for 'man', could be used to denote 'man' and the sexual organs, instead of the proper sign . On , see s.v. giš, kalbu, li, lik, liki, taš.








Uru = , 958; Pinches list, no. 16 - 'ardic servant, slave', 956; also with H.S. value *ur*. See *ur*, *mir* and *ur* - . Here again we find the *uru*-word - 'man, male', used with another sign. See *s.v.* *uru* = .




U-ru-gal = , 4779; Sb. 192 - 'ardic 'land of the dead', 4780 and 'rabru' 'grave', 4781. See *ur* and *aralu* and *ur* and *urug* - . The sign  means simply 'great city' - 'the city par excellence', i.e., the Babylonian Akkad.



Uru-gal = , 6452; also with , Akk. 180 - 'urugallu' 'oldest brother, priest'. See Limmern, Beiträge, 26, c, III. 24. Note that *uru* =  = *na-saru* 'protector', so that  really means 'the great protector' while the words *uru-gal* here signify 'the great man or person' = *uru*.





The two chief *uru*-words in Sumerian seem to mean 'city, place' and 'person'. From the former idea are probably derived: *ur* = , 'beam, building, operations'; *uri* =  and *uri* = , *uru* = , *uru* = . From *uru* 'sexual organ, man, person' are derived the following: *ur* = , 'sexual love', but the same word and sign - *i-ida* 'foundation', being in this equation connected with *uru* 'palace, city'. Similarly *ur* = , 'soft-spring, loins' and 'fulness' from the idea of generation. *uru* = , 'have, possess' is probably also connected with the sex-*uru*. So also *uru* = .
















U-ru-ru = , 3876; Sb. 5, III. 4 - 'uru' 'bronze, copper', 3878. The sign seems to be a variant of *ur* - , *q.v.* Is there any connection between *uru* and Sem. *uru*? Diander (28) suggests a connection between (u) *rud* and Phoen. *rud*; Old Bulgarian *rud*; Latin *randus* (?). *Urudru* appears as an adjective, or at least with adjectival force, in the combination *urud guga* 'bronze throne'. Cf. also *urud-nagar* 'coppersmith', Hrozný, 30.

























Us = , 5024; in V. 39, 44 a:  = *ru-us-sa* *l*, variant of *ur* - , on which see *s.v.* *gir*, *gurus*, *mita*, *mitax*, *mitaxu*, *ur*.













U-sa-an = , 6346; Sb. 374 - 'simetaru' 'twilight, dusk', 6347; also with , 6348. The sign is a gunated  = 'the great turning'; 'the turning of the day.'





U-sar =  , 10138; Sb. 146. The signs seem to mean 'fulness of vegetation'. Note 10139 = *šellum*, prob. *šētu* 'net' from the idea of the intertwining boughs of the forest. The word *usar* seems to consist of the abstract prefix *u* + *sar* = 'plantation, vegetation'. Or perhaps *u* in *usar* is *u* 'water' and *usar*, therefore, = 'well watered country'.




















































Us-sa =  , 12214; V. 37, 25 b:   = *u-sa-ku*. The sign = 'eight'. Cf. p. XVIII: 'eight' = *us*.

Us-si =  , 4578; III. 51, 376:             .

U-sug ( ) =           , 6498; II. 26, 33 add (2349) = *esêtu*, pi. of *esîr* - *ku* 'temple, shrine', 6499. The signs            mean 'the side (wall) of the god'.





U-su-ux =            , 10960; another val. is *emêd*, which see for full discussion. I cannot explain the val. *usux*.





Uš =  , 1488; this is the word for 'blood' - *damu*, 1503 and *usutu*, 1540. In  , see: v. *bu*, *ballu*, *kamsur*, *gurum*, *šdim*, *idim*, *naqlu*, *sumun*, *sun*, *til*, and *zu*.





Uš =  , 5028; Sc. 100. The sign means 'penis'. See sv. *gis*, *gurni*, *nitax*, *nitaxu*, *nita*, *us*. Hence           = *emêdu* 'stand erect'. 5041: *uš* = *ridû* 'have sexual intercourse'. For *ridû* (noun) = 'penis', see Sb. 228. Cf. also 5036:                 = *kabânu* 'tread'; originally in sexual sense. 5029:             = *axâzu* 'seize, grip'. 5039 = *muttalu* 'forehead'; especially 'the hanging front-lock'; a secondary meaning derived from the idea 'hanging penis'. 5031 = *elâtu* 'elevation'; from 'penis erectus'. 5035 = *ganânu ša qinnu* 'build a nest'; from idea of founding a family. 5040 = *našû* 'lift up'; from idea 'erect'. 5043 = *šagû* 'be high'; from same idea. 5044 = *šêru* and 5045 = *šêru*; probably synonyms of *emêdu* 'stand erect' (see Muss-Arnolt, 1109). 5047 = *ternu ša išâti* 'to ascend (?) said of fire'. See Muss-Arnolt, 1171 b. 5050:            = *pitû* 'open', in sexual sense. The signs = 'to know a penis'. Cf. the Heb. use of  $\text{PT}$  in this sense; and note IV. 5, 33 c. *uš-mu-xu* = *šû pitêti* 'an unopened she-goat'. Uš in the sense of 'stand' appears also in the combination *uš-lugal* 'servant of a














from idea 'copulate'. 5064 = šurū ša . . . . II. 34, no 6, rev. add (2749): su-ur-ru-u  
ša  'to begin said of'  (?). Note furthermore that   in the  
 Contracts frequently means 'after, afterwards'.



U-šu (I) =  Sb. 141; ediš 'alone', 338. In 342 = munu 'a sort of  
 insect' or perhaps 'a rodent'; i. e., 'a cutter', see s.v. nūn = . That this nūn  
 can mean 'alone, one, single' = ediš must be a pun on ad =  'one'; re-  
 ally = dil, diš. The proper meanings of  'cut down' are seen s.v. bu,  
bulug, burn, bur, du, gir, nūm.





U-šu (I) =  9249; Sb. 82 = ereb šamši 'sunset', 9250. The signs  
 < +  are < = 'depression, sinking down' +  'sun'. šūn may be a pun  
 here on utu =  'the sun' (?).




U-šu (II) =  9976; X. 37, 50 d = šalašū 'thirty', 9991. This šūn  
 is the breathed form of utu 'thirty', q.v. See sub Numerals, p. XVIII.




(U-šu) =  97; Sc. 16 = bašmu 'poisonous serpent, dragon', 98.  
 If this is really an nūn-value, it is identical with nūn =  q.v. On  
, see s.v. mug.



U-šu-ub =    2465; Delitzsch, Assy. Wörterbuch, p. 158. In  
 2466 = adattu 'country, dwelling place'. Is this perhaps addattu 'birds-nest'?  
 Or it may be really adattu =  , Assb. VIII. 14. This sign means 'many, reeds'  
 which suggests the idea 'birds-nest' (?). I believe the Sum. value nūb is a  
 loanword from Sem. āābu 'dwell'.



Ušum =  330; in the combination nūšumgal, q.v. This is  
 probably the fuller form of nūn =  q.v.





U-šum-gal =    6850; Sb. 125 = 'the great (gal) nūm' = 'tower'  
 or 'cutter'. The Sem. loanword nūšumgallu = 'vehement, omnipotent, sovereign',  
 which harmonizes well with the signs. See s.v. nūn = .





U-ta =  4445; Sa. 2, 11; a byform of utu =  q.v. On , see  
 s.v. bal, babar, babbar, bir, xis, lax, par, slax, tam, u, ud, utu, xal.



U-ta-ax =   9140; Sb. 1, II. 5 = šamū 'hear', 9143. See s.v. utu =  
.



U-tu = , 4746; U.57, 55a and 270.28a = 'the god Marik' a secondary sun-god. The form is cognate with ud =  'the sun', q.v. Note that the sign-name is utu, 4759. See above s.v. uta.








U-tu = , 9171; Sb. 1, II. 6 = diktu 'dead soldiers', 9172. This is the fuller form of u = , and cf. utax.




U-tu = , 9807; isciti sa ..... 'land of...?', 9808. Note that  = ittu, perhaps 'side, boundary'; cf. s.v. ututu = . Or , seems s.v. du, gagar, gi, esse, kan, ki, kis.

U-tu = , 9951; V. 37, 41 d. = Samas 'the sun-god', 9960; also with values anna, bugur, man, samas, šusana, q.v. The number of the sun-god was twenty = ; hence  has the value utu = ud = .

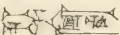
U-tu = , 9991; V. 37, 50 d = šalasa 'thirty'. See s.v. ša = , and sub Numerals, p. XVIII.


U-tu = , 11311; Sb. 53 = utukku 'the incubus demon', 11312. In 11313 = rabicu 'the lurking demon' and in 11314 = šedru 'the demon represented by the bull colossus'. The sign seems to mean '2/3 of šatar'. Why? This has undoubtedly some mystical connection with the system of enumerating the gods. U-tu would seem to mean 'the act of having' or 'possession', regarding u as the abstract vowel with tu = tuk 'possession'. This would be a very appropriate name for this sort of demon which caused all manner of sickness. Cf. s.v. gidim = .



U-tu-ki = , 12218; II. 48, 34 a. =   the sun-god Samas. These three signs seem to mean 'protection'  + 'binding'  + 'life' =  'the protector and establisher of life'; a proper name for the sun. The utu in this utuki is clearly utu =  'sun', and utu-ki = 'sun of the earth'; viz., 'sun who lightens the earth'.



U-tu-ul = , 5237; II. 32, 55a. In 5240 = ri 'i (trem)' 'pastured herd'. The sign  may mean 'precious possession of cattle'. See s.v. utul = . Is this utul an original Sumerian word or a


loanword from Sem. *atallu*? See just below.





U-tu-ul = , 5239; II.32.54a: *re'itum* 'pastured herd.'






This is the same as *atul* just above, only it contains the element  'herds' = 'a precious possession of herds'. See just below.




U-tu-ul = , 8379; II.32.53a = *utulul* 'herd'. See s.v. the two *atul*-values just above and s.v. *unw* = .

Uz () = , 3706; Sb.286 = *enzu* 'she-goat', 3707. The sign = 'ship of the road'; perhaps an allusion to the browsing habits of the goat going from one side to the other. Is not *uz* a loanvalue in Sumerian from Semitic *enzu* from stem  $\tau\gamma$ ? Cf. Hebr.  $\tau\gamma$ ; Arabic  $\gamma$ ;  $\gamma$ .






Uz (*u-uz*) = , 7587; Sb.2.4. In 7588 = *usu* 'a sort of bird'.


Note 7589:   = *ucu*, *iccu xari*. The sign probably =  'grain' +  'bird', but see *System*, 136 (?).

U-zu = , 4556; Sb.358 = *širu* 'meat', 4559. Note 4558 = *magbu* 'hole, well, waterspring'. The sign means literally 'cut open a bull' =  +  'enter'. Hence = 'plenty of meat'. Cf. 4563 =   = *kamumu* 'a garden plant', perhaps an artichoke with plenty of meat. See Ba.I. 567.

U-zu = , 4664; Sb.202 = *baru* 'a veer'. See s.v. *aru* =  and *isbar* = .

## Z

ZA-ā = , 5227; AL 80, II. 79 = *abnu* 'stone'; also with values *z*, *za*, *zē*, 5299. This *za*-word is plainly cognate with *na* =  (*n* = the sibilant). The sign  =  'full of light, shining'; hence originally 'a jewel' and, in fact, *za*, *na* must have first been applied to a jewel, rather than to an ordinary stone. See *System*, 123-4, and on , see s.v. *ba*, *da*, *i*, *na*, *zē*.

Za = , 11720; value inferred from Semitic. This is the water-sign



identical with xa-𠄎-𠄎 'falling water' (see s.v. xa-𠄎). Note that xa-𠄎 'alone', 11721, transferred from xa-𠄎𠄎, although the word xa- 'shining' is the same in xa-𠄎 and xa-𠄎𠄎. Note that xa-𠄎 is used phonetically for the suffix of the 2 p. = fem. -ka, -ki, 11722, 1723. See s.v. xa-e.

xa-ab-𠄎, 8142; Su.2,9. A Semitic value from the equation 𠄎𠄎 = 𠄎𠄎 = bu warrior (with Sem. val. erim, q.v.), 8148. The sign-name of 𠄎 is also ṣabu, 8137. See for 𠄎, s.v. erim, lax, pir.

xa-ba-bu = 𠄎 𠄎𠄎 𠄎𠄎 𠄎, 11748; V.22,23 a = ? Cf. s.v. uru = this combination.

xa-bur = 𠄎 𠄎𠄎 𠄎, 7810, Sb. 113. Note the equations: 7811: xabar = ellu 'shining'. 7812: xabar = ibbu 'bright'. 7813: xabar = xu-ut ..... 7814: 𠄎 𠄎𠄎 𠄎 = amasû 'shining (masû) cord' (qu?). 7815: xabar = qu .....; probably -qu 'cord': a sort of cord used in incantations (?). 7816: xabar-mu-xa .....? 7817: xabar-namru 'shining'. 7818: xabar = ni .....? 7819: xabar = siparru 'bronze' or 'copper' = 'shining metal'. 7820: xabar = ṣab(ru) 'seer' (?). 7821: xabar = šinnu 'tooth'; the shining object; also an association with 𠄎𠄎 = 'mouth, tooth'.








All these meanings are connected with the idea 'shine, be bright'. The sign-combination 𠄎 𠄎𠄎 𠄎 is highly interesting. 𠄎 = 'the sun, light' + 𠄎𠄎, here undoubtedly confused with 𠄎𠄎 (see Sytem, 184) + 𠄎 'abound'; viz. 𠄎 𠄎𠄎 𠄎 = 'a point (𠄎𠄎 = 𠄎𠄎) abounding in light'; hence 'anything shining'. The word xa-bar seems to mean 'light (xa) + abundance' (bar).






xa-di-im = 𠄎𠄎, 100; Sb. 163 = casinu 'some sort of workman' or 'official' (see Muss.-Annott, 7746). xa-dim seems to mean 'one who works (dim, = qim) on stone' - xa. In Hwb. 563 b: z(c)ad (?) imnu 'a jewel-worker'.





xa-ad-ru = 𠄎𠄎, 5963; V.42, 352; no meaning given, but on 𠄎𠄎 = 'receptacle', see s.v. ag, alal, qic, kid, kišib, lag, mes, miš, pa, pišaru, raid, sangu, šid, šita, šiti, te, xag.









xa-e = 𠄎 𠄎, 11762; atta 'thou'. 11763 = atti 'thou' (fem.). 11765 =

šātu 'thee'; the separable pronoun. 11766 = kišī 'thee'. See above p.p. XXII - XXIII.

Σa-ag = , 5566; HT. 181, X. obv. 4:    . This ag is clearly cognate with sig =  and for , see s.v. gar, xad, xud, kum in pa, sig.

Σa-ag = , 5962; II. 11, 43 c. add (8340):   . Probably associated with sangu, which itself is, I think, a Semitic loanword in Sumerian. On , see s.v. ag, alal, gil, kid, kišib, lag, mes, miš, pa, pišar, sid, sangu, šid, šita, šiti, še, xadru.

Σa-ag = , 6462; Sa. VI. 16. The primitive sign was  = a quaternate , cf. Systeme. 94-5. The sign seems to mean primarily, 'side, border, boundary, region'. The sign-name is xaggu, 6459, and nasalized = xangu, 6460. All the following meanings, except such of them as are evidently falsely associated with , are connected with the primitive idea of the sign.

6464 = adi 'unto', from idea 'side, direction'. See s.v. ullānu, 6494. 6465: xag = axi 'side'. 6466 = amūtu, 'doubtful', 'word of, command' (see below tamūtu, 6498) from √TDS, associated with the following equation 6468 = asārīdu 'leader', which itself is a mistake here; xag for sag =  . 6467 = asidu, perhaps 'foundation' (?), from idea 'side, enclosure'. See below = išdu 'foundation'. 6469. xag = lamātu 'high-place' from idea 'enclosure, structure'. 6470: xag = bikū 'knee'; clearly an association with rib =  = 'knee'. 6471 = da...šū (?). 6472 = dišpu 'honey'; perhaps from the idea of the enclosed bee-hive (?). The usual ideogram for honey is  = lal, q.v. 6473 = emūqu 'power', from idea 'side, strength, relative power'. 6474 = emūtu 'right side'. Cf. 6520:   = emūtu. 6475 = esrēti 'shrines'. See s.v. usug =  . 6476 = idu 'side'. 6477: xag = i-num, 'is this eye' or 'part' (cf. Del. Assyrisches Wörterbuch, 357). If it = 'part' it may be from idea 'side, structure'. 6478 = isxu 'brood, school of fish'; perhaps from idea 'power' from 'side, strength'. 6479 = išdu 'foundation'; a proper meaning. 6480 = ittu 'side' and hence 6481 = itti 'with, alongside of'. 6483 = muštalti = ? 6484: xag = šātu 'entrance'; really meant for 'side, border'; a proper meaning. 6485: šātu 'side, border'. 6486 = piristu 'divine decision'; an association with

6482 =  $\text{𐄣𐄣𐄣}$  cf.  $\text{𐄣𐄣𐄣}$  =  $\text{saq-a}$  in 5725. 6487 =  $\text{𐄣𐄣𐄣}$  'front, entrance, border' and 6488 =  $\text{𐄣𐄣𐄣}$  'entrance'. 6489 =  $\text{𐄣𐄣𐄣}$  'mercy'; perhaps from this idea 'extent' (4). 6490 =  $\text{𐄣𐄣𐄣}$  'head'; an evident error for  $\text{𐄣𐄣𐄣}$ . 6491 =  $\text{𐄣𐄣𐄣}$  'bond'; from the idea of 'compactness' = 'structure'. 6492 =  $\text{𐄣𐄣𐄣}$ ; perhaps 'a plane, plateau'; cf.  $\text{𐄣𐄣𐄣}$ , 6469. 6493 =  $\text{𐄣𐄣𐄣}$  'oath' from  $\text{𐄣𐄣𐄣}$ ; see above s.v.  $\text{𐄣𐄣𐄣}$ , 6466. 6494 =  $\text{𐄣𐄣𐄣}$  'further, yonder'; connected with the idea of direction, see s.v.  $\text{𐄣𐄣𐄣}$  =  $\text{adi}$ , 6464. 6495 =  $\text{𐄣𐄣𐄣}$  =? 6496 =  $\text{𐄣𐄣𐄣}$  doubtful. See Prince, JAOS. XXIV. p. 119; perhaps =  $\text{𐄣𐄣𐄣}$  'decision'. On  $\text{𐄣𐄣𐄣}$ , cf. s.v.  $\text{𐄣𐄣𐄣}$  and  $\text{𐄣𐄣𐄣}$ .

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$ , 11773; I. 22, 10 a. The combination  $\text{𐄣𐄣𐄣}$  means 'a stone of the mountain' - 'a jewel'; hence 'shining object'. The word  $\text{𐄣𐄣𐄣}$  seems, however, to consist of  $\text{𐄣𐄣}$  'stone' +  $\text{𐄣𐄣}$  'little', the same element seen in  $\text{𐄣𐄣𐄣}$  'girl' =  $\text{𐄣𐄣𐄣}$ , q.v. Note the following equations: 11774:  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  'shining'. 11775 =  $\text{𐄣𐄣𐄣}$  'shining'. 11776: with  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  'crystal'; the 'shining stone'.

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$ , 11785; V. 22, 11 a. Note the equations: 11786 =  $\text{𐄣𐄣𐄣}$  'shining crystal'. The syllable  $\text{𐄣𐄣}$  here seems to be the  $\text{𐄣𐄣}$  which =  $\text{𐄣𐄣}$  'shining'. See above p. 91, and just above s.v.  $\text{𐄣𐄣𐄣}$ .

$\text{𐄣𐄣𐄣}$  is the probable original of Sem.  $\text{𐄣𐄣𐄣}$  ( $\text{𐄣𐄣}$ )  $\text{𐄣𐄣𐄣}$  ( $\text{𐄣𐄣}$ )  $\text{𐄣𐄣𐄣}$  'the Newyears festival'. This  $\text{𐄣𐄣𐄣}$  stands for  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  'head, beginning' +  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  'year' +  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  the genitive ending; viz., the beginning of the year'. Cf. R. 18;  $\text{𐄣𐄣𐄣}$ .

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$ , 4577; Sa. II. 31. No meaning attached. On  $\text{𐄣𐄣𐄣}$ , see s.v.  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ ,  $\text{𐄣𐄣}$ .

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$ , 11813; II. 44, 3 a =  $\text{𐄣𐄣}$ .....?

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$ , 9175; Sb. 1, II. 7 =  $\text{𐄣𐄣𐄣}$  =? See Muss-Arnott, 277 b. The sign seems to mean 'plenty of milk'; with the specializing  $\text{𐄣}$ .

$\text{𐄣𐄣𐄣}$  -  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$ , 5312; Sa. I. 19. In 5313 =  $\text{𐄣𐄣𐄣}$  =? 5314 =  $\text{𐄣𐄣𐄣}$  'be plentiful'. The sign  $\text{𐄣𐄣}$  means 'oil'; hence 'plenty'. The value  $\text{𐄣𐄣}$  is made certain by  $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣}$  and by 5361:  $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$   $\text{𐄣𐄣𐄣}$  =  $\text{𐄣𐄣𐄣}$  'ye', plural of  $\text{𐄣𐄣}$  - 'thou'. On



𐎠, see s.v. *dig*, *xi*, *šili*, *li*, *me*, *ni*, *xalli*.

Za-al = 𐎠𐎠, 7777; Sa. 2, 18 (see ZA. I. 65, n. 1). In 7778, the value for 𐎠 ending in *-la* was probably *xal* = *xalla*. On 𐎠, see s.v. *bat*, *babur*, *babbar*, *bir*, *xis*, *lux*, *par*, *slax*, *tam*, *si*, *ud*, *uta*, *situ*.

Za-al-li = 𐎠𐎠𐎠, 5311; Sa. I. 19 a variant of *xal* = 𐎠𐎠, q.v. just above.

Zal-xal = 𐎠𐎠𐎠, 5357; V. 19, 48 a. Note 5358 = *barû* 'be plentiful' (see s.v. *xal* = 𐎠𐎠). 5359; *xal-xal* = *qamû ša nablî* 'burn said of flame', from idea 'shining, bright' contained in 𐎠𐎠 = 'oil, shiny'. See s.v. *šili* = 𐎠𐎠𐎠.

Za-ar = 𐎠𐎠𐎠, 10238; 80, 11-12, 9, rev. col. III. 40 = *xarru* = ? Probably some conception connected with the idea 'plenty', as the sign is an enclosure containing the *give*-sign = 𐎠𐎠. Cf. 10237: *Lamaš* 'the sun-god', the giver of plenty. See s.v. *šisi* and *xur*.


Za-ra-ar-ma = 𐎠𐎠𐎠𐎠𐎠, 7866; V. 23, 30 e. Note 7867 = 'the city of Larsa'. The signs mean 'the habitation (𐎠𐎠𐎠) of light' = 𐎠.


Zi = 𐎠𐎠𐎠, 2301; V. 39, 27 a: 𐎠𐎠𐎠<sup>su-mu-un-gi</sup>. Also *zi*, q.v. The sign 𐎠𐎠𐎠 was and seems to be connected with *lum* = 𐎠𐎠. It probably means 'fulness of light' = 'life' (*System*, 131). The following meanings are all connected with the idea 'strength, power':

2304 = *abâru* 'strength, power'. 2305 = *axâxu* 'seize, grip'. 2306 = *bašû* 'be, exist'. 2307 = *bitû*, must be for *šitû* 'side', an association with *xag* = 𐎠𐎠 (*xi* (g) = *xag*). 2308 = *dikû* (*xi-xi*) 'tear down, crush'. 2309 = *xâbu* 'hide (?)'. 2310 = *idû*, *lamâdu* 'know, learn'; cf. H7. 199, n. 8. 2311: *giš-xi* = *igaru* 'mull', from idea 'compactness'. 2312 = *imru* 'right side' (*šid*), from idea 'power'. 2313: *šid* = *kênu* 'firm, strong'. 2314 = *kittu* 'justice'. 2315 = *kâru* 'wall'; cf. just above s.v. *igaru* 2311. 2316 = *kânu* 'thee', the separable pronoun. Here *zi* is clearly used phonetically as a variant of *za-e* = the second person, q.v. 2317 = *magâru* 'hearken, favor', from the idea 'strengthen', said of the gods. Cf. 2334 = *šemû* 'hear'. 2318 = *madru* 'fierce rage'. 2319 = *malbuû* 'fierce' from 𐎠𐎠𐎠. 2330 = *namâru* 'shine'. Note that 𐎠𐎠𐎠 probably = 'fulness of light' =







2321 nasâlu 'life'; the proper meaning. 2323 nasâxu 'bear away', from idea 'strength'. 2324 nasâru = ? 2325 nasû 'lift up, take away'; from idea 'strength'. 2326 nisû 'name' or 'curse'; seen so often in the incantations; cf. zi an nu xe pa 'be thou conjured in the name of heaven'. nisû is from nasû 'lift up', just as sumu 'name' is probably from the same stem as samê 'heavens, high'. 2327 nazâru 'stand', from idea 'strength'. 2328 nitû = ? 2329 pisû, a color word = 'blue' or 'grey' (?). 2330 qabâtu 'seize' from idea 'strength'. 2331 sinbu; does this mean 'pressure'? Cf. Br. 1055: sanâbu 'press upon'. 2332 sanâqu 'oppress'. 2333 šaqû 'be high', from idea 'strength'; cf. nasû 'lift up'. 2334 šemû 'hear, hearken'; cf. magâru. 2335 tebû 'approach violently', from idea 'strength'. 2336: 𐎠𐎡𐎢, 'the god of life' (?). This xi 'life' also appears as šî = 𐎠𐎡, 9279, q.v. On 𐎠𐎡, see also s.v. šî and šid.





Xi-i = 𐎠𐎡, 10519; Sb. I. III. 5 = qêmu 'meal, flour'. Cf. 10532: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄


Xi-it = , 1960; a doubtful value. See s.v. nu, la





Xi-bi-in = , 5543; II. 5, 19c = nabtidin 'a kind of insect'.






See for this sign s.v. xarub, kisim, kisi, šarin, šurin.




Xiid = , 2300; from the combinations , ,  (de).  $\Delta$  b. 26 unnecessarily reads xud-du. This is the longer form of xi =  and s.v. gi = .



Xiid = , 10520; in the combination  = gêmu 'meal'. See s.v. xi =  and for  s.v. a, lu, du, duru, gu, ed, egi, gi, gig, xur, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tus, ub, umuš, xš, xi. Cf. Lau, Thesis, for exhaustive discussion.





Xi-ig = , 4687; Sb. 199 = xiggu = ? See s.v. xas, xib.




Xi-ga-ba-ab = , 11482; II. 47, 53c:  = xigabat =   'food for the breasts' = akal irāti = xi 'life' + gu 'milk' and bab 'light' (?). Perhaps this denoted some kind of drink, which was given to nursing mothers.



Xi-ga-ra =  , 12240; šamû 'heaven', 12241. The sign  clearly repeated twice; hence = 'wind'. Hence it was used to denote 'heaven'. See s.v. xikara - this sign and axud =  .






Xi-ga-su =  , 12253; šamû 'heaven'. The sign seems to be a doubled gim =  denoting perhaps 'creation'. Gim = 'make'. See s.v. xigara, xikara.

Xi-ka-ra =  , 12241; II. 50, 28c = šamû 'heaven'. See s.v. xigara and xigaru.

Xi-ku-um =   , 10219; II. 27c = šamû 'heaven' = the depths of the sky. Cf. s.v. i, tu =  = apsû 'abyss' and tur. This word must somehow be cognate with xigara, xikara, xigaru, q.v. R. 19 gives xikum as a material sold according to weight (?). Note just below xikura.

Xi-ku-ra =   , 12227; II. 48, 27a = irçitu 'earth'. I cannot explain this equation. The word is connected with xigara, xigaru, xikara, xikum = šamû 'heaven'.

Xi-ig = , 4687; a variant of xig =  qr, and see s.v. xas, xib.

Xi-il =  , 2523; Str. 6763:  šil  . I connect this



value for  $\text{𐎧𐎢𐎽}$  with  $\text{zal} = \text{𐎠𐎢}$ . See s.v. *zur* and *sub* for  $\text{𐎧𐎢𐎽}$ .

$\text{Zi-lu-lu} = \text{𐎠𐎢𐎽𐎢𐎽}$ , 5602; II.21, 15c = *lassiru*; cf. Muss-Arnolt, 1180 a.

$\text{Zi-im-bi} = \text{𐎠𐎢𐎽𐎢𐎽𐎠𐎢}$ , 7901; V.23, 29 e. This = the city of *Diipara*, 7902. In 7903, with value *buranunu*, q.v. = 'Parattu' the Euphrates, which they called the river of *Diipara*. The signs  $\text{𐎠𐎢𐎽𐎢𐎽𐎠𐎢}$  seem to mean the place of the light of the great region. *Zimbi* may be the original form of *Diipara* (see Prince, JAOS. XXV. 64).

$\text{Zi-iz} = \text{𐎠𐎢𐎽}$ , 5743; *Kunâzu* =? Muss-Arnolt, 410 a. On  $\text{𐎠𐎢𐎽}$ , see s.v. *ad*, *des*, *su*.

$\text{Zi-ix} (?) = \text{𐎠𐎢𐎽}$ , 12259; II.55, 19 a. Doubtful.

$\text{Zu} = \text{𐎠𐎢𐎽}$ , 129; HT. 158-9. The sign seems to mean 'have great eye = knowledge'. Hence the following equations: 130:  $\text{zu} = \text{idû}$  'know'. 131:  $\text{zu} = \text{lamâ-deu}$  'learn'. 132:  $\text{𐎠𐎢𐎽} = \text{dusû}$  =? 133 = *erêbu* 'enter, increase'. Cf. s.v. *kuu* =  $\text{𐎠𐎢𐎽}$ , al. s.v. *su*. 134 = *xurâqu* 'gold', from *idia* 'increase'. 135 = *le'u* 'strong', or perhaps 'wise' *kuu*. 136 = *minêqu* 'deep wisdom'. 137 = *raddû* 'increase'. 138 = *qarpu* 'silver' from *idea* 'increase'. 141:  $\text{zu}$  is the ending of the 2 p. cognate with *za-o* 'thou'. This  $\text{zu} = \text{𐎠𐎢𐎽}$  is undoubtedly connected with *su* =  $\text{𐎠𐎢𐎽}$ .

$\text{Zu-u} = \text{𐎠𐎢𐎽𐎢𐎽}$ , 517; Sa. II. 38. Evidently cognate with *su* =  $\text{𐎠𐎢𐎽}$ . In 562,  $\text{𐎠𐎢𐎽𐎢𐎽}$  was probably read  $\text{zu-kud} = \text{našâqu}$  'kin'. On  $\text{𐎠𐎢𐎽}$ , see s.v. *du*, *duq*, *gu*, *gug*, *si*, *inim*, *inn*, *ni*, *ka*, *kir*, *pi*, *ra*, *su*, *xib*.

$\text{Zu} = \text{𐎠𐎢𐎽}$ , 1489; a rare and uncertain value. See for  $\text{𐎠𐎢𐎽}$ , s.v. *had*, *hathu*, *banûr*, *gurur*, *edim*, *idim*, *naqbu*, *sumur*, *sur*, *til*, *u*.

$\text{Zu-lu} = \text{𐎠𐎢𐎽𐎢𐎽}$ , 1214; Sb. 374 = *gamlu* 'a weapon' see s.v. *gam* = this <sup>sign</sup>

$\text{Zun} = \text{𐎠𐎢𐎽}$ , 8522; for *zun* =  $\text{𐎠𐎢𐎽}$ , q.v.

$\text{Zu-w} = \text{𐎠𐎢𐎽𐎢𐎽}$ , 3708; II.21, 41c = *kalû* (BS) 'sect. of priest, a magician', 3709. 3710 *Zurra* = *kalû* and 3711:  $\text{𐎠𐎢𐎽𐎢𐎽}$  = *kalû*. Cf. s.v. *gururu* and *surru*.

$\text{Zu-ur} = \text{𐎠𐎢𐎽𐎢𐎽}$ , 10236; 50, 11-12, 9, rev. col. III. 41, Cogn. with *zar*, q.v. and see s.v. *šêsi*.

$\text{Zur} = \text{𐎠𐎢𐎽}$ , 4067; obtained from the comb.  $\text{𐎠𐎢𐎽𐎢𐎽}$ ,  $\text{𐎠𐎢𐎽𐎢𐎽}$ . Cf. s.v. *amar*, *marad*.







REFERENCE-GLOSSARY  
OF  
*Assyrian Words*  
BY  
W. MUSS-ARNOLT, PH. D.

## PREFATORY NOTE.

In bringing out this glossary on behalf of the author, the compiler wishes to state: (1) That it has been his endeavor to make the glossary as accurate as possible: (2) That, at the same time, he has had due regard for the difference in transliteration and translation on the part of the author, as compared with that found in the compiler's Dictionary and later articles: (3) That where the author and the compiler have mutually agreed on readings or translations differing from those found in the author's Lexicon, they have been incorporated into the body of the glossary, with a cross reference from the old reading to the newly adopted one, instead of being relegated to the list of corrections. It is, therefore, advisable when using the Lexicon, also to consult the glossary. (4) In many cases the compiler still differs from the author as to the reading or translation of individual words. (5) The *Corrections* contain only minor changes which could not be well incorporated into the glossary.

The Public Library. Boston, Massachusetts.

William Muss-Arnolt.

№

**u**, and (cop.), 287, 12/13; 305, 22; 339, 20.  
**e, i** = Heb. **א**, come onl 107, 5/6.

**ûa, â** = Heb. **והי**, woe, alas! *ina ûa â*, 26, 5/22. Perhaps also in *ša (-) u-a*, 8, 20/21; 339, 28; or *ša-u-a(?)* q. v.

**Ea**, the god, 12, 29; 17, 10; 30, 7; 252, 12; 259, 11; 261, 17; 264, 29; 309, 19. — The creative god, 79, 4. — *Ea ša kalû*, 87, 32; 94, 22/31; 189, 12. — *Ea bêl nimêgi bêl xasisi*, Ea, the lord of deep wisdom, the lord of understanding, 328, 1/2. — *Ea ša nappaxi*, the god Ea as a smith, 74, 4; 287, 2. — *inu ša Ea*, the eye of god Ea(?), 313, 23.

**ia'u, ianu**, and **ia'mu**, where(?), 236, 15.

**'alû, 'iltu**, curse, 219, 24; 220, 29.

**iätum,**? 202, 26.

**a-ba**, an officer, 7, 3.

**abu**, father, 4, 5; 11, 28/29; 12, 17 + 19; 13, 21/22; 17, 14/15; 103, 15; (?) 165, 4/5; 268, 2; 344, 14. — *abi abi*, grandfather, 4, 15.

**abu**, a measure, 165, 9/10.

**abu**, reed, thicket, 138, 16.

**âbu**, enemy, foe, 39, 19; 105, 16.

**ebbu, ibbu**, bright, shining, glistening, effulgent, 6, 6; 9, 12/14; 54, 12; 185, 5; 218, 19 (white); 234, 18/20; 278, 9; 317, 7; 360, 11; 362, 12/13. — See also *uknu*.

**abâbu**, to shine, be bright, pure, white, 98, 4/10; 218, 18 — II, I *ubbûbu* brighten, purify, 213, 12/13.

**abûbu**, deluge, flood, 31, 25; 353, 3. See also *ša-la-am*.

**abdu**, man-servant, 105, 33 — 106, 1.

Prince, Sumerian Lexicon.

**abâku**, to turn, bend, 135, 14; 320, 18/19.

**abkallu**, leader, 130, 14.

**abâlu**, to bring, 104, 1; 217, 24/27; 272, 26/27; 275, 11/12 + 23; (bring down) 318, 18/19; 336, 8 + 22. — I, 2 *itabbulu*, to manage, 247, 18/19. — II, I *ubbûlu* in *šuum ubbûlu* II 16, 38e, bring grain = the moon, 285, 29—286, 1. — III, 2 part, *muštabil* q. v.

**abulmaxxu**, great gate, 16, 19/30.

**abnu**, stone, 10, 11/12 (shining stone); 63, 8/9 + 15/16 (stone-jug); 64, 10; 79, 29 + 32/33; 183, 9; 184, 1; 249, 1 + 17/18; 303, 2/3; 359, 24; 360, 1. — *aban nisiqti*, stone of preciousness, 320, 24/25. — *abnu êlu*, high rock, 249, 9. — See also *çarâpu*.

**ubânu**, thumb, 88, 10/11; finger-point, finger, 319, 8; (?) 339, 9.

**ubbuqu** see *uppuqu*.

**a-bar**, lead (metal), 55, 8.

**abru**, fin of a fish, 43, 30/33.

**abâru**, be strong, strength, power, 50, 24; 191, 28; || *emûqu*, 321, 16/17; 363, 19.

**ubburu ša amâti**, to put a decree into effect, 220, 19.

**ebêru**, to cross over, break a way across, 51, 5/6; 141, 20.

**ëburu**, perhaps splendid, precious(?), 329, 3.

**abarakku**, fem. *abarakkatu, abrakkatu*, one of the five highest Assyrian dignitaries, 14, 32/34; 195, 20/21.

**ibratu,ibrâtu**, side, enclosure, district, region, 338, 24/25; 340, 5/6.

**ub(š)šukkinakku, ubšukanagu**, 340, 24/48.

**abšenu**, corn, 16, 8.

**abâtu**, to begin, *i. e.*, begin flight, 74, 5;



destroy, 162, 6; 318, 19; 326, 20; 327, 8. — *abātu ša êni*, to destroy, said of the eye, 180, 25/26; 181, 1.

**abbuttu**, chain, bond, fetter, 123, 29; 127, 25/28; 272, 9.

**abātu**, will, desire, pleasure, 340, 20.

**ubbutum**, cloud-storm, 324, 14. Perhaps, *arvātum?*

**agû**, flood, inundation, high water, 8, 25, 25, 20; 112, 26. — *agû êlû*, high flood, 101, 7. — *agû nâri*, flood of a river, 237, 8.

**agû**, crown, headdress, 23, 23/24; 207, 28; 237, 4 + 5 + 9.

**egû**, to sin, 312, 26/27.

**agubbû**, pure water, 25, 13/18.

**igubbû**, same, 25, 14; clear water purification, 188, 10/11.

**agâgu**, be angry, 23, 25; 150, 14 + 23/24; 184, 6.

**Igigi** (with determinative *il*), probably, the white clouds, 184, 1/2; 187, 23/31.

**Agade** = *Akkadû*, 352, 10/20.

**egizaggû** = *igizangû*, stone ornament, 96, 28/29.

**agâlu**, calf, bullock, 91, 20.

**aggullu**, pickaxe, 23, 13; 25, 22.

**agalatillû** or *aganutillû*, dropsy(?) 23, 31; 24, 18.

**igisû**, gift, 188, 6/7.

**igru**, hire, wages, 307, 29.

**igaru**, wall, 192, 1; 196, 17/18; 330, 20; 363, 22.

**ugaru**, field, 24, 19/24; 192, 2.

**agargarû**, swarm of fish, 24, 25/29.

**agarinnu**, mother, 24, 32.

**egirtu**, letter, 190, 3/4.

**aggiš**, angrily, fiercely, 184, 11/12.

**uggatu**, anger, wrath, 184, 6/7; 215, 10; 323, 17. — *uggat libbi*, anger of heart, 50, 28.

**adi**, unto, 249, 9; 319, 14 + 17; 361, 13; 362, 7.

**a-du**, time, 7, 3/4.

**idu**, hand, side, 1, 5; 9, 16/17; 68, 5/6; 185, 9/11 + 16; 187, 2; 361, 23. — *ana idišunu*, 9, 17/18.

**udû**, aroma, perfume, (?), rather, some penitential garment or instrument) 55, 18.

**idû**, to know, learn, 363, 22; 366, 11. —

11, 1 *uddû*, 267, 1/2.

**êdu**, one, 40, 33; 41, 3.

**êdu** = Heb. **עֵד**, flood, inundation, 18, 31 + 33; 19, 8.

**iddû**, see *lapātu*.

**adâbu**, see *ašâpu*.

**adagûru**, short pot, censer, 18, 15/20.

**adudilu**, a sort of grasshopper, perhaps a horned insect of the *ârîbu*-class, 103, 20/21.

**udlu** see *ultu*.

**edlu**, *idlu*, hero, 134, 8; 138, 9 (powerful one); 169, 1/3 + 26; 198, 25; 206, 1; 238, 8; 263, 1 (ruler, leader); 322, 20; 346, 26 (warrior); 347, 1 (strong man).

**admu**, young of a bird, young animal, || *ma-ar*, son, child, 31, 15/17; 176, 14/15; offspring, 330, 13/14.

**êdamukku**, *êdumukku*, mother's womb, 94, 33—95, 3.

**admânu**, dwelling, habitation, 330, 8/9.

**adâmatu**, dark red blood, 18, 21/26.

**êdinu**, field, steppe, 95, 17 + 25/26.

**uduntu ša šâri**, windoven, 341, 21/22; or *utuntu?*

**idqu**, fleece, sheepskin, 21, 17/23.

**adru**, dark, 279, 7/8.

**udru**, herd, 34, 13; lamb, 341, 26.

**adâru**, be dark, 34, 18; 81, 10 + 15 + 30; 82, 8; 219, 20/21; 225, 24/25; 242, 24/25 (be overpowering); 250, 2 (be lowering); 279, 21/22 + 27/29; 299, 6/7; 319, 26; 328, 26 (approach hostilely); 329, 4/5. — be sad, troubled, 199, 25/26; 299, 6/7; be oppressed, 319, 26; 327, 7.

**adâru**, *ša Šin*, eclipse of the moon, 34, 17.

**adâru**, name of a vessel, 199, 28; a wooden vessel, 296, 27/28.

**adiru**, perhaps, approach of a storm, 328, 27.

**Addarû**, the month Adar, 311, 23. See also *mâkru*.

**edêru** = *ešêru*.

**êdiru**, receipt for money, 325, 28.

**idrânu**, (from *adâru*), something creating darkness, such as smoke, or bitterness, of taste; || *šâbtu* (from *šâbu*, bitter, salty) 259, 16.

- adirtu**, darkness, sadness, 199, 27.  
**ediš**, alone, 357, 4.  
**edišu**, alone, one, single, 357, 6.  
**edêšu**, to become new. — II, 1 to renew, 333, 24.  
**udištu**, virgin, 78, 8.  
**iditu**, flood(?), 18, 33—19, 9.  
**adattu** (אדט), country, dwellingplace, perhaps = *addatu*, birdsnest, 357, 18.  
**izzu**, *ezzu*, strong, angry, 150, 17; 182, 10; 320, 16/17.  
**uzzu**, anger, 150, 18.  
**azugallu**, great physcian; *azugallûtu*, abstr. noun, 46, 27.  
**azâzu**, 47, 18; read *zâzu* (II 11, 30a) = ארר, whence *zâzu*, half.  
**ezêzu**, be strong, be or become angry, 182, 10; 215, 9; 323, 16.  
**azal**, (?), 9, 5; 76, 16; 362, 27.  
**uznu**, ear, *i. e.*, the bent member, 1, 24; 66, 19/20; 131, 26/27; 132, 14/15 + 26/27; 187, 10/11; 247, 15; 268, 27; 339, 9. — *uznu rapaštu*, a far-reaching ear, 66, 21. — *rapâšu ša usni*, extend, said of the ear, 319, 3/4. — *rašû ša usni*, bend down, said of the ear, pay attention to, 66, 11; 319, 4. — *enšu ša usni*(?) weak in the ear, deaf(?) 289, 5/6. — *pit usni*, opening the ears, 20, 33. — *rapša urni*, broadening the ears, giving attention, 20, 3/4.  
**izannu**, in IV 26, 15a, probably from זנח (*zinû*) in the sense of to injure, 303, 9/11; or, from *ça'ânû*, *çanu*(?).  
**azarum?** V 39, 59e—f, 325, 17.  
**ezêru**, to curse, ban, 41, 19.  
**axu**, brother, 4, 7; 53, 8; 212, 29; 268, 2; 314, 14 (or, another; hence, foe?); 314, 15. — *axêia*, my brothers, 143, 25.  
**axu**, side, 53, 8; 361, 14.  
**axu**, net to catch birds, 215, 3/5; 309, 11.  
**axû** (Heb. אַחַיִּים) jackal, 53, 14; 190, 23.  
**axû**, be hostile, 53, 9; hostile, 190, 22.  
**axû**, fire-pot, 190, 1.  
**axû**(?), 263, 22/23.  
**uxxu** (UX?), spittle, 342, 14/15.  
**axâzu**, to seize, grip, hold, have, 75, 31/32; 81, 11; 82, 5; 188, 18; 273, 10 + 29; 318, 19/20; 334, 29; 355, 19/20; 363, 19. — II, 1 *uxxuzu*, to set in, enclose, seize firmly, 113, 3/5; 124, 20/21 + 29/30. — *uxxuzu ša . . .*, 286, 1/2. See also *šupšarrûtu*.  
**axzu**, a setting, 318, 20.  
**ixzu**, fence, hedge, see *rapâqu*.  
**axaztu**, property = abundance, 81, 12; 216, 24/25, connected with the idea enclosure, *buklu, mekkû*.  
**axzêtum** = *biltum*, tax, tribute, 163, 16/18; 342, 23 + 26.  
**uxulu**, some sort of a plant, used in purification, 99, 17/18; see also *tukkan*.  
**axulap**, how long? 6, 29/31; 25, 28 (אָלפּ) hiding place, resting place; hence, duration; 297, 19/20 + 29 — 298, 4.  
**axênnu**, thither, 173, 16/17.  
**axrû**, *axrâtu* future, far-off time, 54, 23.  
**uxxuru**, 54, 24; continue shining said of the moon and stars(?), 256, 26/27.  
**axarru** in *mât Axarru* see *Amurru, Amurê*.  
**axâtu**, sister, 53, 10; *axattu*, 259, 22.  
**axitu**, hostile; fem. of *axû*, 53, 9.  
**ašâpu**, to turn, 303, 19.  
**ešêru**, to preserve, 27, 11; remove, 200, 23; save, || *šuzubu*, 300, 4/5.  
**ešûtu**, darkness, 211, 28/29.  
**aiu**, *aiumma*, something, someone, 61, 19/20.  
**ailu**, stag, 72, 14.  
**Airu**, *Âru*, the month Iyyâr, 159, 16/17; 174, 14/15.  
**akû**, or *aqû*, weak, 74, 23/24; yet rather, a technical term for ropes(?).  
**iku**, lake, reservoir, 42, 9; small water-course, 92, 31—93, 2; 97, 19/21. — *iku ša nârî*, stream of water, 296, 25/26.  
**ikbu**, apparently || *uppu* and *biçru*, 243, 1.  
**Akkadû**, the land of Akkad, 332 6 + 19/20; 351, 7; 352, 5/20.  
**ukkudu**, be strong, 52, 9/10. — name, or epithet, of a garment, 178, 16.  
**ikdu**, strong, 52, 6/10.  
**aklu** = Arabic وكيل, official, scribe, 266, 14/15.  
**akâlu**, to eat, 85, 8; 100, 4; 124, 31/32; 210, 3/4; 213, 20/21; 309, 5; 322, 16.

**aklu** or *akálu*, food; *akal irâti*, food for the breasts, 365, 12.

**êkallu**, temple, palace, 93, 14; 96, 3/5; 109, 23/24; 170, 15/18. See also *nâgiru*.

**ikkillu(m)**, cry of woe, 19, 10; 27, 16/17; 146, 21/25; 282, 17/18 + 22/23. — darkness, sadness, lamentation, 327, 26/27.

**eklitu**, darkness, 212, 1.

**akmu**(?), 351, 25.

**êkiâm**, *ekâma*, where, 236, 12/14.

**ekâmu**, to tear away, snatch, seize, 137, 11; 200, 24.

**êkimmu**, demon, 144, 5 + 8/9; an evil spirit of violent habits, 159, 17/18.

**uknû**, crystal, 362, 13/14; 364, 25. — *ša uknû ellu*, of shining crystal, 147, 16/23. — *uknû ebbu*, shining crystal, 9, 10; 362, 16.

**akçu**, 119, 15.

**êkiçu**, or *ekêçu*(?), 186, 29—187, 1.

**akru**, 23, 6; or *agru*?

**ikkaru**, husbandman, 102, 13/21.

**ikru**, (?), 81, 20.

**êkurru**, temple, 93, 14; 97, 22/30.

**akâšu**, 279, 9.

**al**, not (prohibitive), 264, 23; (don't) 216, 4. See also *çarru*.

**ali**, where? 194, 15/18; 338, 16.

**eli**, upon, over, 81, 19/20; 107, 10 + 28; 243, 29. — *ela*, 249, 9. — *elium* (a lengthened form), 107, 4 + 28.

**âlu**, city, 118, 16/17 + 27; 352, 26; 353, 2. — *âlu êlû*, high city, 49, 16.

**allu** (from *alâlu*, be strong), chain, 27, 19/20; 29, 3.

**alû**, demon, 28, 3; 117, 19; 118, 31/32.

**alû**, 118, 16 = *kâma*.

**ilu**, god, 79, 29; 80, 20; 178, 21/22; 188, 29; 189, 15; 338, 25/26. — *ilu ša napxari*, an all-seeing god, 187, 1/2.

**illu**, V 22, 36 d; by-form to *ellu*, bright, pure, 98, 14.

**ullu**, distant, 345, 26.

**ellu**, pure, clean, shining, bright, 25, 16; 44, 29 + 31; 98, 3/4 + 6; 157, 4/11; 185, 6; 194, 20; 216, 12; 218, 19; 230, 5; 234, 18/19; 237, 2; 254, 13; 360, 1; 362, 13. — fem. *ellitu*, the name of a river, 218, 20.

**elû**, to go up, 32, 25; 101, 19; 141, 1; 146, 17; 188, 21; for go out, 94, 2/3; ascend with power, 320, 9; be high, 159, 3/7; applied to the countenance, 83, 25. — *elû ša narkabti*, go up (forth), said of a chariot, 101, 19/20; 140, 28. — III, 1 *šulû*, cause to go up, 36, 31; 104, 11; 189, 22; 348, 8. See also *mušêlû*.

**êlû**, high, 49, 15; 101, 7 (II 30, 19 g). — See also *abnu*, *agû*, *âlu*. — fem. *êlitu*, 295, 22; 334, 10/11. — See also *êlitu* and *mâtu*. — pl. *êlûti* (*urî*) upright, wall-like beams, 49, 16/17.

**algamêšu**, crystal(?) 29, 17/18.

**alâdu**, to bear children, 110, 5; beget, conceive, 228, 16; 269, 20; 287, 16; 333, 24/25; 353, 13; be born, 242, 23/26. — See also *urû*, **הרר**. — on *a-la-ad* and *alâdu* see 28, 8/10.

**âlidu**, begetter, 244, 3/4.

**alluxappu**, large basket, or the like, 29, 21/29.

**alâku**, to go, 19, 20; 38, 12; 76, 11/12; 78, 30, 32; 83, 16; 104, 1 + 12; 112, 3/6; 147, 6; 217, 21; 272, 26; 336, 7. — *âlik maxri*, one who goes in front, a forerunner, 187, 17/18. — See also *šalâlu*. — I, 2 *italluku*, advance, 268, 3/4.

**alaktu**, a going, course, 315, 23/24.

**alkakatu**, going, 19, 14.

**alâlu**, to shout, 275, 12.

**elêlu**, to rejoice, make music, 28, 3.

**alâlu**, *elêlu*, be, or make brilliant, pure, 254, 14. — shine, 44, 29.

**alallu**, a strong one, 28, 29.

**alallu**, perhaps Targ. **לוליא**, name of a bird, 28, 30.

**elallu** (*ELAL*), cognate with *alallu*, *atallû*, watervessel, 28, 27; 29, 2.

**al(l)allu**, *elallu*, *elallû*, reedpipe, waterpipe, 88, 14/15. — *a-lal-tum*, waterpipe or waterbag, 28, 18. — *elallu*, watervessel, or receptacle for liquids, 98, 25/26.

**ulâlu**, weakling, 78, 11/12.

**allamu**, planet Mars, 235, 17.

**êlâmu**, 39, 12; highland, 98, 31/32; name of Elam (from **ללה**), 98, 32—99, 1.

**elmeš[um]**, name of a plant, 308, 18/20. See 79—7—8, 188 (Brit. Texts, part. 18 pl. 21) 3.

**Êlamtu**, Elam or the highland, 259, 6/7.



**almattu**, in *našû ša al-mat-ti*, 68, 12.  
**ullânu**, further, yonder, 361, 13; 362, 6.  
**alpu**, bull 159, 13/16; 160, 9. See also *ridû*,  
*ridû*.  
**elâpu**, or *êlipu*, join together, 141, 22. —  
*ša içi*, said of wood, 85, 15; 278, 1/2.  
**elippu**, ship, 227, 19. — See also *arkatu*,  
*dimmu*, *kêsu*, *markasu*, *naqârû*.  
**alapû**, enclosure, corral, 348, 21/22.  
**alapû** (Haupt, *alabû*) || *iltu*, reed-plant, 348,  
 22/23.  
**elçu**, *ulçu*, rejoicing, 85, 10/11 + 14.  
**elçîš**, joyfully, 345, 21/22.  
**illûru**, sprout, encasement, bond, feat-  
 ures, 36, 28; 260, 16.  
**êliš**, adv., high, 35, 3.  
**iltu** (> *aštu* = *aššatu*), woman, 70, 21.  
**ultu**, from, 325, 12.  
**iltu**, chaff. in *kima ilti ša šàru ublu ši*,  
 237, 21/22. — See also *alapû*.  
**allattu**, see *almattu*.  
**alittu** 244, 5, properly fem. to *âlidu*.  
**ilatu**, height, 32, 15.  
**illatu**, battle, power, strength, 189, 8/11;  
 343, 10. — *illat ša* . . . (II 27, 56c), power  
 of . . . 267, 20 21.  
**ilûtu**, godhead, 253, 4/5.  
**êlitu**, high side, 53, 19; 234, 19. — height,  
 136, 20. — *êlit arqi*, height of vegetation,  
 136, 18/19. — *êlitum ša zamâri*, raise the  
 voice in singing, 86, 11/12. — See also *šaplîtu*.  
**êlâtu**, elevation, 355, 21.  
**iltânu**, north, 150, 14.  
**amu** || *ši-lum*, baldachin, 316, 14/16.  
**amû**, see *nuštamû*.  
**ummu** (from **אִמָּה**, be capacious), mother,  
 17, 18/19; 24, 30; 30, 11 + 19 + 32/33; 69, 15;  
 346, 10/11 + 23.  
**ûmu**, probably lion, monster (**אִיּוֹן**?), 341,  
 7/8; 344, 18/19 + 25.  
**ûmu** = **יָמ**, day, 338, 10; 341, 1. — *ûmu*  
*na'duru* day of trouble, 143, 28/29. — *ûmu*  
*isinnu ša ili w šarri*, the festival day of  
 god and king, 346, 20/21. — See also *erêbu*,  
*nabâtu*, *namâru*.  
**êma**, in 202, 26.  
**êmu**, father-in-law, 46, 5/6; 356, 9 + 13. —

*êmu rabû*, great father-in-law and *êmu*  
*çixru*, little father-in-law, name of birds,  
 245, 25/29; 246, 10/11 + 22/23.  
**emû**, usually be like, resemble; but V  
 39, 46a-b, to speak, 284, 17/21.  
**ambu** (from **אָמַב**), 319, 20; 324, 27.  
**imbaru**, storm, 190, 19/20.  
**emêdu**, stand, stand erect, 329, 3; 355, 17;  
 356, 23.  
**imxullu**, evil wind, 190, 24/25.  
**eme-ku**, 210, 26/28.  
**amâlu**, man, 1, 28/29; 40, 16; 114, 15; 119,  
 31—120, 11; 171, 17; 179, 11/15; 244, 16; 264, 27;  
 279, 27; 353, 24. — *amêlu irrišu*, cultivator,  
 irrigator, 12, 1/2 + 20 + 34. — See also  
*garârû*, *našû*, *puđû*, *patânu*, *šalâtu*, *šaqû*, be  
 high.  
**amêlûtu**, human kind, mankind, 4, 18/20.  
**ammâmu** (from **אָמַמ**, be capacious), a vessel  
 of some sort, 30, 10.  
**umâmu**, beast, 215, 20.  
**imnu**, fem. *imittu*, *emittu*, right, right  
 hand, right side, 45, 29/30; 361, 22; 363, 23.  
**ummânu**, troops, 342, 10; 346, 5/6 + 8/10;  
 347, 17. — *umumân erê*, people of pregnancy,  
*i. e.*, pregnant persons, 175, 15.  
**ummânu**, artisan, craftsman; *mâr um-*  
*mâni*, a son of craftsmanship, 129, 16/17.  
**ummisallu** (from *EJIE-SAL*), penitential  
 psalm, 100, 30/31.  
**eme-sal**, 210, 26/28.  
**umçatam**, want, distress, hunger, 282, 28.  
**emêqu**, III, 2 inf. *šutênuqu*, be powerful,  
 310, 20.  
**imqu**, deep, 129, 15/16.  
**emûqu**, strength, power, 1, 6/8; 26, 30;  
 103, 6; 149, 26; 224, 27; 255, 13; 257, 7/8; 320, 9;  
 321, 16/17; 361, 21. — *emuq labi*, power of a  
 lion, 341, 29.  
**amâru**, to see, 186, 27; 187, 7 + 15; 188, 1;  
 234, 9; 235, 4; 266, 21; 295, 19; 315, 13.  
**amâru**, probably, be full, 219, 21/22; 220,  
 15/17, whence:  
**amîru**, deaf, 219, 22. — *amir damê*, full  
 of blood, 219, 23.  
**amâru**, vicinity, neighborhood, 245, 18/20.

**amâru**, perhaps *enclosure*, where asses and the like were kept, 34, 12/14.

**amru**(?) in *amru xassu*, 267, 27.

(**mât**) **Amurru** and *mât Amurê*, the west land, Syria, 191, 4; 233, 23—234, 2; 331, 7/10. **ummaru**, in *šanû ša ummari*, heaven, said of whitening, 218, 14/15.

**umâru**, drinking vessel, 199, 25/26.

**imêru**, ass, 34, 1 + 4; 91, 21/27.

**immêru**, lamb, 341, 14.

**imriqu**, a wind, 191, 15.

**amartu**, and *amartu ša kussê*, side of a chair, 196, 18/20. — *amartu ša irši*, side of a bed, 196, 18/19.

**immertum**, perhaps pregnant ewe, and, then, young girl || *mârtu*, 123, 12/13.

**umâšu**, surrounding wall, 135, 24/25; enclosure, 321, 20.

**ûmêšam**, daily, on that day, 287, 15.

**amtu**, maid, maid-servant, 24, 5; 106, 1/4; 133, 12/14 (concubine); 147, 24/25.

**imtu**, poison, 343, 11; 343, 27—344, 1.

**imtû**, lancet, axe(?), 88, 8 + 12.

**amâtu**, word, 192, 9. — *amâtum qabû*, speak a word, 181, 25/26. See also *ubbûru*, *kullû* (*kalû*, hold back), *muštabil*, *nakru*, *sanâqu*.

**ammâtu**, cubit, 309, 5.

**amûtu**, (?), 361, 14, a word of command, cf. *tamîtu*, from אָמַר.

**umâtu**, perhaps = *umâšu*, enclosure, 78, 5.

**ummatu ša erê**, 175, 14/15 + 22/23.

**ummmâtu** (הַמְמָה), heat, 347, 17.

**êmûtu**, the condition of being a father-in-law, 342, 20.

**emittu**, right side, see *innu*.

**emetukû**, slanderer, one who has a tongue, 101, 1/2.

**ana**, unto, to, 6, 27; 32, 25; 67, 33; 93, 7/9; 104, 14; 107, 18 + 21 + 28; 158, 8/9; 202, 20; 249, 10; 273, 24; 277, 14; 287, 8/10; 305, 11 + 20; 312, 18; 315, 5; 319, 14/17; 320, 11/12; 325, 9.

**ina**, in, into, 6, 27; 68, 1; 107, 19/20 + 28; 158, 8/9; 202, 20 + 26/27; 273, 24; 319, 14 + 17; 325, 9 (by, from, out of).

**Anna**, (?), 202, 20/22, probably the god of heaven.

**Anu**, the god Anu, 32, 8/14; 35, 10; 94, 27/28;

184, 17/18; 262, 8; 330, 16; 331, 23. — *Anu šar Anunnaki* 35, 20.

**annu**, sin, 252, 21.

**annû**, this, 177, 24/27; 179, 17/20; 257, 24; 255, 1/2.

**inu**, probably = Heb. יַיִן, wine, 247, 24.

**inu**, spring of water, 98, 16; 99, 1.

**ênu**, eye, 185, 23; 186, 24; 187, 2. — *innu*, 361, 23/25 (or, part?). — *inu ša Ea*, the eye of god Ea(?), 313, 23. — See also *abâtu*, *erû*, be heavy', *lapâtu*, *manzaz(u)*, *našû*.

**ênu**, lord, 101, 9. — *ênu reštû*, the chief lord, 262, 24.

**enû**, to oppress, bend down, 50, 28; 53, 20. — *enû ša Istar*, to have lordship, said of Istar, 345, 9.

**unnubu**, bear plentiful fruit, 181, 17/20; sprout up, said of vegetation, 227, 6/9.

**inbu**, *enbu*, fruit, 65, 11; 142, 23/24; 151, 18/19; 167, 15/17; 171, 22; 176, 15; 315, 12.

**ingu**, a sort of plant, perhaps with poisonous properties, 326, 22/23.

**andullu**, shadow, protection, 33, 9.

**enzu** (רַעַב), she-goat, 359, 7.

**anzalubbu**, 36, 9.

**anâxu**, be sad, 215, 7/8. — III, 1 *šunuxu*, sob, sigh, 111, 1; 147, 7/8; 244, 17; 273, 20.

**anâku**, I, 6, 18.

**anâku** = Heb. אֲנִי, lead (metal), 22, 12; 22, 27—23, 1; 33, 6; 251, 22—252, 1.

**uniku**, see *uniqu*.

**Enkummu** (with determinative *il*), lord of the building, 102, 32/33.

**enênu**, to supplicate, 309, 26.

**unînu**, *unninnu* (יָנִין), prayer for mercy, supplication, 104, 25; 193, 4/5; 309, 24.

**A-nun-na-ki**, the seed of the great one, viz., Anu, 35, 12/30; 181, 22/23; 256, 3.

**anantu**, resistance, 50, 24/25.

**enêqu**, to nurse, see *mušeniqtu*.

**unîqu**, she-goat, 173, 22, *i. e.*, the animal which makes burning (*RIG*) = the lustful female.

**enêšu**, be weak, 284, 21/22; 285, 3; 289, 4; weaken, do thoroughly, exhaust, 300, 5/6.

**enšu**, weak, weakling, 78, 11/12; 287, 6.

289, 4/5; bowed over, 219, 25/26. — *enšu ša* |  
*uzni*(?), weak in the ear, deaf(?), 289, 5/6.

**enšûtu**, weakness, 289, 5.

**Antu**, the goddess; fem. to *Anu*, 32, 15; |  
259, 12/13; 330, 16.

**êntu**, lady, 259, 23/24.

**enûtu**, low side, 53, 20.

**antašurrû**, powerfully or high shining,  
35, 2.

**asû**, to support, help, 46, 22/23.

**asû**, physician, 44, 21/24; 46, 7/8.

**usû**, sort of bird; goose(?), 359, 11/13.

**esû** *ša* . . . 219, 26.

**issu**, 46, 21.

**asidu**, perhaps foundation(?) 361, 16/17.

**isxu**, brood, swarm of fish, 72, 19 + 24;  
361, 25.

**asâxu**, (?), 81, 12.

**asakku**, darkness, illness, mishap, or  
similar meaning, 39, 28—40, 2; 44, 10/12; 45, 4.

**asâmu**, be magnificent, 85, 10/11.

**isinnu**, park, enclosure(?), 197, 4/6; festi-  
val, 294, 26; 346, 20. See also *înnu*, day.

**usunu**, Sb 276, see *sînu*.

**esêpu**, to gather, join together, 296, 13/14  
(but *u-sa-ap i-ša-kan*, here, perhaps a noun,  
*usâpu*), 324, 1.

**esêru**, *êšîru*, to close in, besiege, 124, 18/19;  
bind, 138, 18. — *esêru ša šîmmê*, close in  
said of *šîmmu* (or *sîmmu*, sickness, blind-  
ness?), 125, 2/3.

**issuru**, command, 248, 5.

**asûtu**, *asûtu* (from *asû*), support, help, 46, 23.

**usâtu**, same 46, 21.

**esîtu**, pillar, 219, 27.

**isîttu**, feast, 105, 12/13.

**appu**, face, 197, 15; 256, 7. See also *la-  
bânu*.

**uppu**, enclosure, 207, 10; = clitoris,  
243, 2/3; ring, fence, 340, 8/9.

**îpu**, womb, mercy, love, 308, 7.

\***apû**. II, I *upû* in IV<sup>2</sup> 26, 16—17a, go out,  
94, 16/18. — III, I, *šupû*, come forth, shine  
forth, 70, 6/12; 93, 23; 94, 7; 101, 21. — III, 2  
*lištepi* = prec., may it cause the bloom to  
sprout forth, 267, 16/17; inf. *šutapû* (perhaps  
to be corrected to *šutabûû*), something which

is brought to fulfillment, 310, 17/19; see  
JAOS., vol. XXII, p. 20.

**upû**, probably, cloud, 348, 4.

**epû**, darkness, from enclosure(?), 142, 23.

**aplu**, son, 4, 21; 184, 20 + 22/29; 279, 27.

**uplu**, swarm of vermin, 343, 25/26.

**apâlu**, to speak, 137, 24; 154, 19.

**a-pi-lu**, I, 28/29 see *amêlu*.

**apluxtu**, 27, 12 correct to *ap-lu<sup>2</sup>-tu*, son-  
ship.

**aplûtu**, sonship, sons, 184, 20/21; 304, 3.

**êpinu**, irrigation, 31, 11/24.

**êpinnu**, ground, soil, floor, 275, 3.

**apsû**, depth, abyss, 16, 32—17, 10; 102,  
24/26; 291, 12; 337, 19/21; 338, 2; 365, 22.

**uppuqu** (𐎶𐎺𐎱), 281, 11.

**apparû**, marsh, 62, 18; 321, 11.

**êpiru**, *êpru*, dust, 194, 2/3; 282, 1/2; 339, 24.

See also *šapâku*.

**epêšu**, to do, make, 19, 25; 20, 8; 79, 2;  
83, 27; 304, 16. — *epêšu ša bitî*, make a house,  
19, 28.

**îppišu**, active, 129, 16.

**upšukkinakku**, see *ušukkinakku*.

**upšašû**, perhaps instead of *aršašû*, 20, 2.

**a-pi-ti**, 205, 10/11 read *a-ma-ti* and see  
*sanâqu*.

**açû**, to go forth, go out, 48, 19 + 22;  
93, 22; 101, 19; 141, 1; 183, 3; 188, 19; 212, 22;  
228, 1/2; 241, 26. — *açû ša îçi u qanê*, go forth,  
grow, said of trees and reeds, 241, 27;  
286, 7. — I, 2 *ittaçû* (IV 22, 1, 3a), 242, 16/17. —  
III, I cause to go forth, 188, 20/21.

**îçu**, *îççu*, tree, wood, 134, 1/7. — *îççu rašbu*,  
verdant, green tree or wood, 339, 24. —  
See also *elêpu*, *kîmmatu*, *naqâbu*, *qarâçu*.

**eçêdu**, to gather in, 351, 15.

**eçêlu**, to bind fast(?), 219, 27; 220, 29.

**eçênu**, perfume, 104, 6/7.

**eçênu**, to overflow, 174, 21.

**eçênu**, backbone; smell, track, 174, 20;  
175, 25.

**eçênu**, enclosure, 205, 1; probably the same  
as *eçênu*, backbone.

**eçênu**, to harvest, gather in, 38, 8.

**eçêpu**, to add to, give over, gather,  
combine, 69, 28; 113, 15/16; 325, 29—326, 1.

- iççûru**, bird, 179, 11; 247, 7/9; 248, 3/5. — *iççur mîši* = *çalamdu*, night bird, 112, 16/17. — *iççur si*, probably, the horned bird, the horned owl (?), 261, 3/4. — *iççur şâri*, wind-bird, 343, 12. See also *arru*, *mâru*, *qînuu*, *qîburru*, *qûp(û)*, *şilû*.
- eççêru**, to confine, restrain, 38, 8; 175, 19, a derivative of *uçurtu*; 180, 12/13.
- açarum**, 325, 17, or *azarum*?
- uçurtu**, boundary, limit, enclosed space, 38, 8/9; 153, 20/21; 177, 1; curse, 166, 4/5; 174, 21; 175, 17 + 20.
- içratu**, figure, image, 5, 2.
- açîtu** *şa çêri*, a going forth from the field, 325, 18/19.
- aqû**, see *akû*.
- eqû**, to surround, wind, twist, as in hunting, 326, 21.
- uqû**, people || *bîtu*, dwelling, 279, 1/2 + 16/17.
- iqqu**, door, 186, 14/15.
- eqlu**, field, 42, 7. — See also *bîru*, well; *kurbannu*, *mâzu*, *nişu*, *şaqû*, to irrigate.
- aqâlû**, to destroy. — I, 2 *itûlû*, 154, 21/22.
- aqûlûm** || *dulvânu*, destruction, 154, 22/23.
- aqçu**, strong, rebellious, 198, 22/23; perhaps, 119, 15.
- aqru**, precious, 198, 22. See also 23, 6; 119, 15.
- iqribu**, prayer(?), 130, 18; 291, 1.
- aru**, *artu*, flower, blossom, 265, 22; 269, 5/6.
- aru**, (?), 219, 24.
- arum**, perhaps = *âru*, to go against, attack, 280, 27/28.
- arû**, to sow seed, *i. e.* penetrate the earth 295, 20.
- aru** *şa nûni*, swarm or school of fish, 172, 20/21; 342, 21; see 350, 9.
- âru**, foe, 39, 19 + 22/25.
- âru**, the month, see *airu*.
- arru** *şa iççêri*, birdcatcher, 142, 1.
- urru**, light(?), 58, 21; 93, 30; 341, 2.
- urû**, beam, 351, 2. — *uri êlûti* see *êlû*.
- urû** *şa eqli*, plenty(?) of the field, 167, 27/28.
- urû** = עַרְוָה, pudendum feminae, 100, 26/29; 106, 5/8; 118, 2/3 (= something capacious), + 56 + 17/21 + 28/29; 243, 22/25; 246, 14/15; 265, 10; 282, 13. — *urû* *şa alâdi*, pudendum feminae, said in connection with bearing children, 353, 11/12.
- urû**, *ûru*, command, 21, 34; 111, 4.
- ûru**, to send forth a decree, 93, 29. See also *têrtu*.
- urrû**, to shine, 286, 2.
- urru** = *xurrû*, (?), 291, 8.
- irru**, rope, 104 note\*; fetter, sling, 305, 4.
- erû**, to conceive, be pregnant, 4, 24; 17, 27; 269, 20/21; 275, 13. — *erû* *şa êni*, be heavy, said of the eye, 275, 14. — *erû* *şa şitti*, be heavy, said of sleep, 275, 13. See also *ummânu*, *ummatu*.
- êrû**, bronze, 37, 33; 354, 18. See also *çâdu*, to shine.
- arba**<sup>2</sup>, *irba*<sup>2</sup>, four, 328, 19; fem. *irbit* 222, 6; 225, 13.
- arbâ**, forty, 259, 9; 309, 18.
- erêbu**, = עַרְבּ, to increase, 214, 24/25; 366, 12(?).
- erêbu**, to enter, 82, 29/30; 86, 23; 281, 18; 333, 23; 336, 29; 366, 12(?). — enter, set, said of the sun, 132, 12; 191, 6; 233, 25. — *erêbu* *şa ûmi*, set, go down, of the day, 318, 23. — *erêbu* *şa şamşi*, set, go down, of the sun, 318, 22/23; 324, 8.
- ereb** *şamşi*, sunset, 357, 9—11.
- irbû**, see *irpû*.
- urbatu**, grass, reeds in general, 300, 29.
- urugallu**, eldest brother, priest, 354, 7/8.
- ardu**, servant, slave, 354, 1.
- arâdu**, to go down, descend, 93, 26; 141, 1; 217, 24.
- Eridu**, the city, 105, 2/3 + 10/12; 303, 18.
- urudu**, copper, 52, 24. See also 354, 19/24.
- ardatu**, maid-servant, concubine(?), 204, 15/16; 248, 2.
- arzallu**, some bright jewel, 98, 9.
- arxu**, *urxu*, road, way, 13, 20 + 31; 201, 17.
- arxu**, month, 195, 16; 196, 1/2. See also *çîtu*.
- Urû**, *Urartu*, Armenia, 332, 4/20.
- arêku**, be long, 141, 19; 142, 12; 295, 20.
- arku**, long, fem. *arîktu*, 96, 22; 141, 21; be-hind, 14, 12; future, 54, 22; 295, 21.



- arkû, 96, 20.  
arkatu, behind, future, 96, 19/20; 135, 25/26;  
rear, after, 225, 8. — *arkat clippi*, stern of  
a ship, 96, 21.  
arkātu, future, 14, 14; 54, 23; 69, 2.  
ariku, long bow, 153, 7/8.  
irku, something which cuts what is firm;  
a stake, 105, 27/29.  
Uruk, Erech, 340, 15/19; 349, 9 + 29—  
350, 2.  
irkallu, the land of the dead, 104, 28/30.  
arallû, the realm of the dead, 38, 29; 354, 4.  
aramu, perhaps connected with *aramnu*,  
a battering ram from *aramu*, to destroy (?),  
284, 6/7.  
armannu, sweet odor, incense, perfume,  
104, 5/6.  
erimmatu, probably, red colored stone,  
265, 11/12.  
arnu, sin, 252, 22/23.  
urînu, probably, sceptre, 315, 17/18.  
êrinu, cedar, 105, 4 + 24/25; = the great  
covering, 288, 29—289, 1.  
urinnu, strong person, or, thing, 315, 18.  
urnakku, mentioned together with *bitum*,  
house, and *zigguratum*, turret, 353, 21/22.  
arpu, (?), 324, 13.  
irpû, cloudy, || *mexû*, storm, 119, 24.  
urpatum, dark, overhanging cloud, 87,  
31/32.  
urpitu, cloud, 324, 14 = *arpîtum*. (So in-  
stead of *ubb(pp)îtum*), cloud-storm.  
irpîtum *šapîtum*, IV 5, 33a, heavy cloud,  
*i. e.*, penetrating cloud, or mist, 294, 1/3.  
urîçu, ibex, 59, 27; 60, 3/4.  
ercîtu, earth, 66, 2; the land of Babylonia  
*par excellence*, 97, 24/25; 187, 3; 190, 4/5; a large  
place or giant foundation, 202, 16/18 + 27;  
213, 6; 365, 25. — *ercîtu ša* . . . 358, 6. — earth,  
as the universal grave, 98, 29/30. — See also  
*xirû*, to dig.  
arâqu, be green, 288, 20.  
arqu, green, fresh, 246, 20; 253, 15/16;  
288, 20; 289, 27. See also *êlîtu*.  
urqîtu, green herbage, 277, 3/4.  
arâru, to swear an oath, 253, 23/24; to  
curse, 328, 12; 351, 13/14.
- arurtu, curse, 351, 14.  
iršu, bed, couch, 250, 3/4 + 8/9; 251, 7.  
See also *amartu*.  
arušu, rice(?), 44, 6.  
erêšu, to plant, sow, 295, 22/23(?); 353, 9.  
erêšu, perhaps, to decide, 211, 11; 295,  
22/23(?).  
erêšu, to pronounce a desire, demand,  
89, 7/8.  
erêšu, to make perfume, 104, 4/5.  
erêšu, (?), 199, 19/20.  
irrišu, in *anêl irrišu*, cultivator, irriga-  
tor, 12, 1/2 + 20 + 34.  
uršânu, powerful, 169, 27/28.  
aršâšu, saliva 20, 2; or *upšâšu*(?). See also  
*nadû*.  
irtu, breast, 113, 18/19 + 26. See also  
*aklu*, *akâlu*.  
ûrtum, precept, command, 10, 28; 111, 5;  
*ûrtašunu*, 10, 29.  
arratu, *irritu*, curse, 38, 7; 41, 16.  
arattû = *kabtu*, powerful, = *tanadâtu*,  
loftiness, 39, 11/12.  
irritu, fetter, 279, 8/9; *irritu ša šaxi*, 70, 32.  
uruttu (from *arâdu*, descend?) = *Purattu*,  
Euphrates river, 8, 7/9.  
-iš, adverbial ending, 57, 13; 257, 3.  
aššu (for *ana šuni*, 241, 9/11), in order to,  
for, 107, 20/22; 241, 2/3; (?) 319, 15.  
uššu, foundation, 36, 18; 156, 22; 356, 7/8.  
ušu, dolerite, 106, 14/15.  
išû, to have, be, 127, 1/2; 335, 1.  
ešu, house, 106, 30—107, 1.  
iššu, *eššu*, new, 58, 30/31; 96, 18; 107, 7 +  
28; 136, 22; 140, 8.  
ešu, to disturb, 183, 21.  
eššê'u, funeral pyre(?), 203, 27.  
ašâbu, to dwell, sit, 43, 7; 85, 28; 91, 12 +  
28/29; 92, 6; 116, 2 (fill up, occupy), 116, 2;  
118, 27; 202, 24/25; 210, 22; 232, 19; 330, 20/21;  
331, 19; 333, 3/4; 336, 8; 337, 10/13; 357, 21. —  
II, 1. *nššubu*, dwell, locate, 53, 23/24; 234, 10/11.  
âšîbu, one who dwells, a dweller, 55, 15/16;  
91, 30/31; 234, 10.  
eššêbu, to sprout forth, 201, 13. — II, 1  
*nššubu*, spring up, said of a plant, 181, 18/20;  
221, 14.

**išibbu**, enchanter, 194, 20 — *išibbu ša ašnan*, a functionary connected with wheat (?), 213, 28/29.  
**išibbûtu**, priesthood, 194, 21.  
**ašgagu**, fight, 50, 25/26.  
**ešgurrû** || *aru*, brood, 342, 17/18.  
**išdu**, foundation, 181, 12 + 14/16; 297, 26; 350, 12; 354, 15; 361, 17 + 26. — *išid bukâni* a sort of insect, 311, 12/13.  
**ušdurmaxxu**, 91, 33.  
**ašû**, powerful, steep, high, proud, 65, 8; 95, 6/7; 119, 16; 198, 24.  
**išku**, testicle, 268, 5/6.  
**ašakku**, see *asakku*.  
**aškikitu**, *piçû*, see *taççiçi*.  
**iššakku**, priest-king, ruler, prince, 268, 22/25; 284, 23/24; 347, 26.  
**iškaru**, fetter, chain, 123, 29/30; 272, 10. See also *sanâqu*.  
**ašlu**, see *nîru*.  
**ešluxtu**, see *apluxtu*.  
**ašlaku**, fuller, 45, 16/17. See, again, *mašûru*.  
**ušultu**, blood-vessel, 143, 5; 216, 27—217, 2; 226, 17/18; (?). 355, 13/14.  
**İšum**, a demon, 28, 12; written (*il*) *I-šum*, 195, 13/15.  
**ušungallu**, vehement, omnipotent, sovereign, 357, 25.  
**ašnan**, see *išibbu*.  
**ašâpu**, to conjure, 194, 10.  
**âšîpu**, enchanter, 194, 18/19.  
**eššêpu** = Heb. יִשְׁפּוּר, a sort of bird, 61, 22/23; a bird living in ruins, perhaps an owl, 261, 2/8.  
**ušparu**, *išpar(u)*, weaver, 356, 15/16.  
**Ašur** (with determinative *il*), god Ašur, 33, 28.  
**Aššur**, 67, 10.  
**ašru**, place, 202, 25.  
**ašâru**, *ešêru* (יִשְׂרָאֵל), be straight, righteous, 284, 8/9. — III, 1 part. *mušêšeru*, 284, 10. — III, 2 inf. *šutêšuru*, straighten, govern, direct, 284, 9/10; 288, 5.  
**ašâru** (יִשְׂרָאֵל), depress, lay down, smooth outh, 319, 26/27.  
**išaru**, straight, righteous, 288, 4; the penis erectus, 152, 3.  
**uššuru** = *muššuru*, 54, 14.  
**ešrâ**, twenty, 263, 20.

**ašaridu**, chief, leader, 119, 16; 155, 16; 198, 23 + 27; 234, 11/12; 281, 1; 361, 15. See also *Nabû*, *Nebo*.  
**ašu(r)rakku**, bottom of the riverbed, 43, 23/25; 275, 5.  
**ešêrit**, ten, 2, 1; 172, 5/10; 179, 21; 338, 23.  
**eširtu**, pl. *ešrêtû(u)*, temple, shrine, 355, 9/10; 361, 23.  
**ašâšu**, be afflicted, 81, 13; 82, 7.  
**ašuštu**, trouble, affliction, 81, 14/15; 82, 7; 289, 14.  
**ašâšu**, moth, 289, 13.  
**išaštu**, sorrow, grief, 107, 8; cogn. of *a-šuštu*.  
**ištu**, from, 325, 12.  
**aššatu**, woman, 70, 21.  
**išâtu**, fire, 58, 20, 33—59, 2; 96, 15/16; 196, 20; 254, 26/27. See also *xamâtu*, *ximfêtu*, *têmîru*.  
**ištên**, one, 40, 33; fem. *ištîat*, 195, 8/12.  
**ištêniš**, with one another, together, 152, 21/22.  
**ištênit**, one, 41, 29.  
**ištar**, the goddess, 94, 30; 254, 7/8; 275, 19; 338, 26. See also *eûti*, to oppress.  
**ištarîtu**, goddess, 129, 25.  
**atta**, fem. *atti*, thou, 6, 19; 236, 10; 360, 29. — *kîma atta*, 70, 29.  
**atû**, to see, recognize, call, name, mark, determine, 266, 27/28.  
**atû**, watchman, 258, 9/10.  
**ittu**, 195, 19; *ana ittišu*, 195, 22/23.  
**ittu**, sign, omen, miracle, 195, 23/25.  
**ittu** (אִתּוֹ), perhaps, side, boundary, 345, 28/29; 358, 7; 361, 27; pl. *itâti*, 1, 6.  
**ittu** (?), 202, 27.  
**ittu** = *\*intu* (= אִתּוֹ), lamentation, 33, 11.  
**itti**, with, alongside of 1, 6; 75, 9; 84, 11; 86, 27; 158, 6/10; 195, 24; 202, 28; 325, 1/2 + 11 + 15; 361, 27. — *ittiia*, with me, 57, 16.  
**ittû**, father(?), 165, 5; but rather, measure, 165, 5/15; 260, 15/17.  
**ittû**, perhaps, asphalt, bitumen, 294, 15.  
**uttû**, 267, 1/2 see *idû*, to know.  
**atûdu**, he-goat, 271, 11; 313, 17.  
**atxû**, brother, another, 231, 22/23, from *axu*, brother, with infixed *t*, *i. e.*, the second son.

**utukku**, the incubus demon, 144, 6; 358 14.  
**a(t)alû**, eclipse of the moon, 34, 20/23, from *na'âlû* or אַתְּלִי? — *attalû*, 34, 24/25, darkening of the heaven.  
**utlu**, foundation, lower part of animal body, 350, 14.  
**utûlu**, to sleep, *i. e.*, lie down in rest, 5, 19; 250, 16.  
**utullu**, herd; shepherd, 14, 5(?) ; 349, 21; 359, 5/6.  
**etillu**, lord, 263, 1.  
**atmû**, utterance, word, saying, 51, 4; 82, 24/25; 92, 20.  
**attunu**, ye, 15, 29/30; 33, 24/27; 103, 10/14; 362, 29; 363, 6.  
**itânu**, seine-net, 284, 25/27; a net trap, *i. e.*, a net set in a semi-circle.  
**utûnu** = *atûnu* (Heb. אַרְרִן) = *tinûru*, oven, 341, 20. Here perhaps also *ut(d)untu ša šâri*, see *uduntu*.  
**utnînu** (אֲנִי), supplication, 209, 25.  
**atappu**, waterway, ditch, canal, 44, 1/4.  
**atpartu**, (from *epêru*, to cover), cover, garment, 243, 7/8; 288, 25.  
**etêqu**, to proceed (with violence), go against, catch, 50, 29; 75, 32/33; proceed, march with strength, 268, 3. — III, 1. *šûtuqu*, progress, advance, proceed, bring down, 66, 17; 222, 27. — III, 2. *šutêtuqu*, 66, 17.  
**itukk(qq)u**, powerful, 196, 14.  
**itqurtu**, a sort of cutting tool, 74, 19.  
**atâru** (אֲרָר), be superabundant, full, overflowing, plentiful, 81, 11 + 17; 82, 5; 279, 28/29; 284, 10/11. — III, 1 *šutturu*, be in excess, 71, 28; in contracts = surplus, 163, 15/16.  
**atru**, overflowing, overfull, 81, 18; 82, 5; 278, 29; 279, 7/8.  
**itrânu**, see *idrânu*.  
**atirtu**, a plant = *arûšu*, rice(?), 44, 5/6.  
**itiatu**, side, enclosure, 53, 20/21.

ב

**bâ'u**, to seek, look, 350, 19.  
**bâ'u**, to go against to seize 75, 31/32; approach violently, 308, 6/7; 351, 20.

**Bau** (with determinative of *il*), a god, 90, 19; 156, 22/23.  
**be'êlu** and variant *bâ'âlu*, to rule, be lord, 101, 6; 142, 21; 226, 7; 230, 3. See also *bêlu*.  
**bu'ânu**, sinew or muscle, 279, 2/3 + 6; 281, 16.  
**ba'âru**, to catch, 75, 32. — II, 1 *bu'ûru*, 327, 8.  
**bâ'îru**, hunter; also constable, 230, 16/17; *i. e.* a catcher; a fisherman, 321, 25. See also *arîšu*.  
**bi'šû**, bad, stinking, 146, 16; 173, 1.  
**bu'šânu**, stench, 142, 16/17; 173, 1/2.  
**bâbu**, gate, 198, 4/5; 200, 7. See also *pitû*, open.  
**bibba**, 338, 21.  
**babâlu**, to bring, 38, 13; 272, 26/27; 286, 13/14; 336, 22.  
**biblu**, produce, 138, 16/17; 148, 10 + 14.  
**Babilu**, Babylon, 333, 5/8.  
**buginnu ša mē**, a woman in the act of sexual connection; receptacle for water, 61, 4/7.  
**badiu**, in his hand, 83, 12.  
**budduru**, *bunduru*, 45, 32.  
**bidarru**, joy, 57, 31—58, 1.  
**baxû**, 53, 11/13.  
**bakû**, to weep, 104, 22; 108, 15/16; 192, 25; 143, 21 + 23 + 29.  
**buklu**, an enclosure of some sort, 143, 8; 216, 23.  
**bukânu**, see *išdu*.  
**bikîtu**, weeping, 192, 25/26. *ina bikîti*, amid weeping, 104, 22.  
**bêlu**, to rule, 19, 29; 230, 4; 287, 27; 330 18/19. See also *bê'êlu*.  
**bêlu**, lord, 129, 24; 226, 8; 244, 28/29; 262, 28/29; 348, 7, 29—349, 6. — *be-ili*, my lord, 189, 1. — *bêl terti*, a legal authority or a ruler, 129, 15.  
**Bêl**, the god, 67, 23; 91, 3; 94, 28; 99, 11; 179, 15 (V 44, 45 c); 189, 11/12; 250, 23; 261, 17; 284, 11; 340, 23.  
**balû**, to go out, said of a flame, 330, 1. — II, 1 *bullû*, destroy, ruin, 297, 17; 302, 17; 328, 29; 330, 2.  
**balû**, prep., without, 83, 31/32.  
**bûlu**, cattle, 59, 26/27; 215, 19; plenty,

234, 15/17. — *bîl çêri*, animals of the field, 59, 27/28.

**bulû**, a wooden implement, a gimlet 52, 30/31; 299, 18/19.

**balaggu**, see *balangu*.

**billudû**, divine command, decree, law, 59, 37; 270, 21/23.

**balâtu**, to live, 253, 25/26; 332, 24.

**balâtu**, life, 253, 25/26; 330, 21; 331, 23. בלטה, see *nabalû*.

**balkatu**, see *nabalkûtu*.

**bullulu** (II, 1), to disturb, roil, 225, 28/29.

**balangu**, cry of woe, 51, 23/24; 87, 33.

**biltu** (from *abâlu*, רבב), tax, tribute, 163, 7/12; 342, 28.

**balu** & **bullu**, pudendum muliebre, 353, 25/26.

**Bêlit**, the goddess, 260, 4.

**bêltu**, lady, 53, 31; 129, 24; 259, 21; 260, 3; the exalted (female) person, 244, 17; 338, 20; 342, 27.

**bêlitu**, lady, 347, 25.

**bêlûtu**, lordship, 190, 1/2; 262, 29.

**bamâtu**, highplace, 95, 18/20; 361, 18.

**banû**, to build, construct, form, 19, 26; 78, 32/33; 83, 24; 225, 15/16; 246, 20; 253, 16/17; 277, 28; especially to beget, 4, 29; 7, 13; 255, 26/27; 287, 16/17; 333, 25. — *banû ša alâdi*, beget, said of generating, 242, 26.

**banû**, be pure(?), 288, 21; 289, 28. — II, 1 *bunnû*, to make pure, clear, 356, 18.

**bînu** = בינא, grain of corn, 317, 16.

**binbini**, grandson, 4, 22.

**bandû**, *bandû*, a sort of vessel, 52, 1.

**bundurû**, *budduru*, 45, 32.

**buninnu ša mû** = *pattû* (or *šuttû*, from *šaqtû*, irrigate) perhaps receptacle for water, 62, 16/20.

**bunnanû**, form of a person, 79, 2.

**binûtu**, construction, 79, 2; 128, 4.

**buçru**, 67, 9 + 21; 151, 6, or *puçru*?

**biçru**, perhaps בצהרה, clitoris(?), 242, 26/28. See also *ikbu*.

**biççûru**, nakedness, the female organ, pudendum feminae, genitals, 118, 4; 172, 16/17; 242, 28; 268, 6; 352, 24/25.

**baçit** = *piçit*, from *piçû*, be white, 56, 16/18.

**baqâmu**, tear asunder, 60, 22; 305, 27.

**bâru**, to hunt, chase, 326, 20. See also *bâ'ârû*.

**barû**, be plenteous, 362, 27/28.

**barû**, to eat, satisfy, fill, see *muštavarû*.

**barû ša širi**, to hunger, said of meat, hunger for meat, 305, 27 28; 306, 3/4.

**barû**, to see, behold, 195, 21/22; 315, 13; IV 13, Rev. 14 *ma-a-ta ſa-bi-š lib-ri-ka-ma*, 183, 6/8. — See also *muttabritûm*.

**bârû**, seer, 15, 9; 46, 3/5 + 25/26; 342, 18; or, powerful man, 351, 25; 356, 10; 359, 18.

**bûru**, well, source, spring, 65, 20 + 28; 66, 29; 271, 15/16; 337, 25. — *bûru ša cqli*, well, said of a field, 65, 29.

**bûru**, vessel, 63, 9 + 14.

**bûru**, offspring, 31, 7 + 18/19.

**burru**, 54, 9; part of a plant, 62, 25.

**bîru**, offspring, 234, 13.

**bîru**, a measure, 165, 8.

**bêru**, choice, 281, 1/2.

**bêru**, vision, or rather, adjective and || *nasqu*, precious, splendid, V 13, 33—35 c—d, 297, 14.

**barbaru**, leopard or a similar animal, 55, 33. **birku**, knee, 84, 24; 89, 22 + 27/28; 303, 14; 361, 18/19.

**barâmu**, be variegated, particolored, 71, 33—72, 1.

**burumu**, adj. 71, 33; 286, 9/10.

**birmu**, manycolored, 72, 1; 286, 5/10; 356, 17.

**barama(x)xu**, see *paramaxxu*.

**burumaxxu**, large vessel, 65, 1.

**buranû**, = *Purattu*, Euphrates river, 7, 26; 10, 7/8.

**Barsip<sup>l</sup>**, Borsippa, 55, 7.

**barâqu**, to lighten, said of lightning, 148, 21/22.

**birqu**, lightning, 148, 22.

**barârû**, to shine, 54, 7 + 9; 213, 10.

**bûrtu**, well, 65, 30; 66, 29; 271, 16; 337, 26.

**burultu ša**, 65, 30.

**birûtum**, deep, depth, 301, 18.

**bašû**, to be, exist, 79, 3; 110, 21; 111, 32—112, 2 (*tabšûma*, II 16, 21); 116, 3; 117, 5; 125, 1; 232, 20; 236, 16; 331, 19/20; 363, 19/20.

**bušû**, property, possession, 128, 2/3; 258, 1; being, 291, 27.



**bašāmu**, to make, form, restore, 300, 4.  
**bašamu**, balsam(?), 55, 18/19.  
**bašmu**, penitential garment, 243, 20/21.  
**bašmu**, viper, snake, dragon, 62, 30; 307, 6;  
 357, 14/16.  
**bātu** = *pātu*, side, 363, 20.  
**bātu**, house, 12, 14; 57, 29/30; 106, 31; 110, 7;  
 155, 25; hut, made of twisted reeds, 279, 1/2 +  
 16/17; 338, 20/21. — *bīt mūti*, the house of  
 death, 38, 29; *bīt gi-gu-ni-e*, a grave-place,  
 163, 19/24; *bīt xarê* see *pulukku*. See also *epêšu*,  
*nimêqu*, *sanâqu*.  
**batultu**, virgin, 204, 25/26.  
**batâqu**, cut through, 3, 5.  
**batqa** *cabātu*, close a crack, 115, 29/30.  
**butuqtu**, overflow, 2, 3; breach in a dam,  
 117, 19/20.  
**bitrû** (from *barû*), 54, 8; rich, plentiful,  
 fat, 234, 13/17.  
**bitramu** || *šelibbû*, fox(?), 234, 15/16.  
**bitrumu**, particolored, 71, 33—74, 1; 286, 8.

3

**gû**, headache, 237, 4/5.  
**gabru**, strong, 338, 21.  
**gabrû**, 113, 33—114, 2.  
**gabšu**, thick, massive, strong, 30, 21;  
 69, 16.  
**gugallu**, ruler, 155, 14/16; big bull, 160, 3/4.  
**gigunû**, grave-place, 145, 5/6. See also  
*bitu*.  
**ga-dub-ba**, house-tablet, 110, 8.  
**gu-di-bir**, see *Marduk*.  
**guzalû**, throne-bearer, 171, 2/5.  
**guzallû**, *gu-zal-lu*, a person, endowed with  
 authority, probably, identical with *guzalû*, 170,  
 19 + 21; 171, 1.  
**gixīnu** || *qu*, cord, perhaps fish-line, 145,  
 11/12 + 14/15.  
**gukkallum**, 161, 29.  
**gallu**, big, 117, 20/21.  
**gallû**, demon, 120, 13/20.  
**gu-la** (II, 36, 27 a—b), 162, 19/22.  
**gu-lu**, 162, 23/26; 163, 3/4.  
**gulû**, great, 156, 19/20; 162, 29.  
**galâbu**, corrugate, castigate, 20, 24/25. —

II, I *gullûbu*, make a mak on the forehead  
 of adopted children and slaves. — *gullûbu ša*  
*muttati*, cut the forehead or the hair of  
 the forehead, 20, 15/28; 209, 15.  
**gallabu**, haircutter, 206, 25/27; (?) 322, 5.  
**gulibtu**, in *gulibat šaxâti*, *gulibat zumri*,  
 some instrument for marking the body(?), 20,  
 12/13 + 19/25.  
**galâdu**, and *galâtu*, terrify, 181, 13/14;  
 218, 10, 11.  
**gangammu**, perhaps a bird with large, over-  
 whelming pinions, 121, 5/7.  
**gumaxxu**, exalted bull, 160, 14/15.  
**gimaxxu**, see *kima(x)xu*.  
**gamâlu**, to complete, perfect, 335, 22/23.  
**gamlu** (with determinative, *iç*), a weapon of  
 some sort, 120, 20/21; 366, 22; or, a tool, 177, 8;  
 240, 5.  
**gimillu**, mercy, good deed, 320, 2/5; *târu*,  
*turru gimillu*, avenge, see *târu*.  
**gumâlu**, grain of corn, 317, 17.  
**gamâru**, to complete, fulfill, bring to  
 an end, 331, 20/21.  
**gamru**, complete, 331, 21,  
**gimru**, whole, entirety, totality, 135,  
 17/18; 331, 21.  
**ginû**, garden, park, farm, 123, 3/5.  
**ginû**, perhaps, subordinate, 133, 22 + 25/26.  
**gaçaçu**, *qaçâçu*, cut with the mouth, 130,  
 24/25; 164, 5; cut off, flay, 293, 19; cut into,  
 296, 29; 306, 1/2; cut down, 130, 7/14. — *gaçâçu*  
*ša šimni*, cut, said of the teeth, 130, 25/26.  
**gurrû**, a measure containing 300 *Qa*, 164,  
 29—165, 2.  
**girru**, scorpion, 149, 2/4.  
**girû**, enemy, 284, 12.  
**garârû**, *girrânu* (from *garâru*), cry of woe,  
 lament 104, 22/23; 192, 26/27.  
**garâru**, to run swiftly, 55, 10; 62, 10; 166,  
 10/12; 173, 9; of tears, 192, 27. — IV, I *nagarruru*,  
 164, 22; 166, 11. — *garâru ša amêli*, run, said  
 of a man, 142, 21; *garâru ša mê*, run (flow),  
 said of water, 173, 10/11.  
**guruššû**, power. *ša guruššê*, of, or, belong-  
 ing to power, 226, 23/24.  
**gišgallu**, place, 143, 4/5.  
**gišginu**, hard wood, 153, 9/10.

**gišxabb(pp)u**, scoundrel, 153, 18/19; 176, 12.  
**gišallu**, see *šumû*.  
**gišmaxxu**, large beam, 154, 3/4.  
**gišimmaru**, date-palm, 153, 22/29.  
**gišparru**, trap, snare(?), 152, 28/29.  
**gašâru**, to make, or be strong, 169, 11/12; 331, 8/9.  
**gašru**, *gišru*, strong, powerful, 149, 16; 191, 18; 230, 4.  
**gušûru** (from *gašârû*), beam, 169, 11; 350, 22/26.  
**gašišu** || *dimmu*, beam, pole, 77, 32; 295, 21.  
**gâtu**, Babylonian form of *qâtu*, hand, 338, 21/22.  
**gitmalu**, perfect, 40, 33; 293, 20/21; 310, 14.

7

**dû**, S' 29, dwelling, 85, 29.  
**Du'ûzu**, *Dûzu*, the month Tammuz, 90, 14/16; 320, 8/9.  
**da'mu**, blood, 242, 29. See also *damu*.  
**da'amu** (דאא), be dark, to envelop, 72, 29/30; 211, 28.  
**du'umu**, darkness, 211, 28/29.  
**da'ummatu**, darkness, 144, 25/26.  
**d(š. Haupt)abû**, wild boar, = *šaxû*, pig, 70, 30/31.  
**dibû** = *šibû*, dip, 336, 22/23.  
**dabâbu**, to plan hostilely, 50, 30/31; 82, 19/20 + 25; 146, 2; 284, 13/15; speak, 284, 20; plot, 92, 21. — part. *dâbib*, *kêtti*, *dâbib damqâti*, 69, 22, planner of justice, planner of mercy. — II, I *dubbubu*, plan, be cunning, 79, 33—80, 1; 82, 17/18 + 20.  
**dâbibu**, plotter, 92, 19/20.  
**dubussû**, younger brother, 88, 33.  
**dubburu**, (?), 329, 2.  
**dabâšu**, perhaps an error for *dabâru*, be strong, powerful, 284, 15; or *dabâbu*(š).  
**diglu**, looking, 186, 29.  
**Diglat**, Tigris river, the rushing river, 173, 9/10; 186, 3/6.  
**digirû**, 86, 25.  
**dâdu**, beloved, 203, 16.  
**dadmu**, dwelling, 213, 6.  
**daddaru**, stench, foul smell, 302, 25.  
**dixû**, V 31, 47a, 76, 30.

**daxâdu**, be plentiful, 83, 5; 113, 22/23; 286, 14. — II, I *duxxudu*, make plentiful, plenteous, 310, 14. — *duxxudu ša mirsi*, flourish said of *mirsu*; plant, 203, 23.  
**duxdu**, plenty, 122, 18; 177, 28.  
**duŧtu**, 82, 21 + 24.  
**dâiku**, slayer, 130, 15.  
**daiânu**, judge, 77, 6; 211, 9/10. — *kima dâni*, like a judge, 76, 9/10.  
**dâku**, slaughter, slay, kill, 31, 10; 130, 15; 272, 16.  
**dakû**, cast down, overthrow, 83, 6/7; 11.  
**dikû**, tear down, crush, 303, 21.  
**dikudgallu**, supreme judge, 77, 8.  
**dakkanni**, place of habitation(?), 70, 1/2.  
**diktu**, slaughter, dead soldiers, 130, 16; 339, 13/14 + 17; 358, 4.  
**dalû**, draw water, 50, 19. — *dalû ša-pil-ti*, draw water (said) from the womb, viz., cause conception, 50, 20.  
**dalâxu**, stir up, disturb water, destroy, 161, 9; 183, 24/25; 197, 25; 225, 25/26, of roiling water, make unclean.  
**daltu**, door, 116, 4; 153, 1/2; 155, 24. — See also *sanâqu*, *riçneti*.  
**dultu**, pl. *dulâti*, bucket, 27, 32/33; 98, 26/28.  
**dillatu**, pouring out, in *dillat karâni*, 121, 22/24. Or *tillatu*?  
**dilatu**, part of a ship, 121, 25.  
**damu**, blood, 167, 25/27; 168, 10/12 + 21/22; 242, 28; 279, 3/4; 314, 18; 344, 1; 347, 25; 348, 7/8; 355, 13. See also *amîru*.  
**dimmu**, pole, beam, pillar, obelisk, 77, 30/32; 295, 20. — *dimmu ša elippi* (with determinative *iç*), mast of a ship, or perhaps, keel, 78, 1/2.  
**dimgallu**, architect, 79, 14/15.  
**dim-gul-lum**, probably, great mast, or great keel, 79, 16/19.  
**Damkina**, the lady of the earth, consort of Ea, 67, 3/4; 71, 6/9; 170, 1.  
**damkaru**, merchant, 71, 2/3; 160, 11; 185, 1/2.  
**damâqu**, be gracious, favorable, graciously inclined toward; clarify, 153, 29—154, 1; 213, 10/11; 289, 3 + 29; 304, 24; 306, 18/19; 312, 12; 316, 4. — II, I *dummuqu*, to favor, 253, 14; 289, 19.

**damqu**, gracious, favorable, 154, 1; 213, 11; 214, 6; 306, 19; 316, 4. pl. fem. *damqâti*, see *dabûbu*.

**dumqu**, graciousness, favor, 154, 1; 213, 11/12; 306, 20; 316, 5; friendly, favorable: 84, 30; 303, 16.

**dumšû(m)**, perhaps || *sînu* 323, 28.

**dimtu**, tear, 3, 7 + 19 + 30; 104, 24; 108, 16; 191, 13; 192, 27; 237, 20; 317, 5.

**dimmatu**, cry of woe, 314, 22.

**dannu**, powerful, great, 71, 15/17; 119, 6; 198, 25; 213, 7; 223, 17; 224, 4; 230, 5; 253, 19; 289, 28; 342, 11.

**dânu**, *dênu*, to speak in judgment, 75, 16, 17; 211, 9.

**dênu**, *dînu*, judgment, 75, 12/20; 211, 10; 292, 9/10.

**dênu**, a judge, see *daiânu*.

**dunnamû**, weakling, 78, 10.

**dinânu**, 281, 3.

**danuttu**, power, 83, 25.

**dappu** (*da-ap-pi*), perhaps board, tablet, 366, 12 (= *duppu*, entablature, etc., Haupt).

**duppu**, claytablet, 87, 19/20; 190, 3. See also *xâtu*.

**dappinnu**, see *tappinnu*.

**daparu**, *duppuru*, tear away, remove 164, 19.

**dipâru** (= Heb. לַפִּיד), torch, 58, 19.

**dupšikku**, statute labor, corvée, 88, 29/31.

**dupšarrûtu**, see *fuššarrûtu*.

**Diqlat** see *Diqlat*.

**diqaru**, a vessel, probably earthen jar, 85, 3/4; 121, 13/18; 199, 19.

**dârû**, everlasting, 69, 1/3.

**dûru**, wall, 49, 15. — *Dur-galzi*, *Durkuri-galzu*, 106, 9/13.

**durgarû**, throne, 91, 28.

**durmaxxu** (II 31, 13g), 91, 33; 92, 1.

**daramaxxu**, probably, great darkness, 72, 30.

**dârîš**, eternally, 68, 17.

**dašû**; II, 1 *duššû*, make, plenteous, 310, 15.

**dušû**, a jewel of some sort, 92, 12/14.

**duššû**, plentiful, luxuriant, 284, 16/17.

**dašâpu** *ša dišpi*, be sweet, said of honey, 277, 22/23.

**dašpu**, mead, 210, 8; 211, 23.

**dišpu**, honey, 210, 10; 221, 5/6; 361, 20.

**dûtu**, sexual love, 350, 12.

**ditânu**, 99, 11/12.

**zû**, violent storm, 190, 20/21.

**zu'ûnu**, probably, disturb, a verb of evil meaning, 327, 6.

**zabâru**, see *çabâru*.

**zibbatu**, tail, 212, 17 and note\*.

**z(ç)ag(k, q)mu(k)ku**, the newyear's festival, 362, 18/21.

**zagindûru**, 2, 9; 9, 8/15; 362, 15.

**z(ç)ad(?)immu**, a jewel-worker, 54, 31; 360, 23/25. See also *sasînu*.

**zâzu** (זרז), *izûzu*, to divide (II 11, 30a), 47, 5; *izûz* *šunûti*, IV 5, 61a, 173, 13/14.

**zûzu**, half, 47, 4 + 14 + 18.

**zaxannu** (?), 362, 25/26.

**zakû**, be pure, clean, shining, free, 237, 6; 286, 2/3.

**zakâru**, to remember, 152, 7; primarily: to punch, impregnate, 152, 7/8; to speak, mention, 241, 16; 267, 2/3.

**zikaru**, name, 241, 16/17.

**zikru**, name, mention, 152, 6; 228, 22; 241, 17; 267, 3; 280, 13/14.

**zakru** in *šunu zakru*, a mentioned name, 254, 22/23; 256, 29—257, 1; 263, 24/26; 264, 10/14; 306, 20; 332, 29—333, 2; 353, 13 + 25.

**zikaru**, male, man, 61, 6; 76, 11; 77 note\*; 117, 17; 134, 10/11 + 13/14; 139, 5; 152, 4/6; 168, 27; 194, 12; 236, 9 (conjuror); 248, 3; 249, 5.

**zîmu**, face, countenance, 156, 16; 281, 17; 297, 14/16.

**zumbu**, fly(?), 212, 19 and note\*.

**Zimbir**, Sippar, 7, 24.

**zamâru**, to sing, 40, 23/24; 86, 10/11; 241, 29; 301, 2; 335, 314. — *mixir zamâri*, presentation of song, 116, 19. See also *êltu*.

**zamar**, supposing, 335, 18/19.

**zumru**, body, compact mass, 53, 32/33; 214, 26; 257, 13; *gulibat zumri* see *gulibtu*.

**zunnu**, rain of a violent character, storm-

rain, 190, 6/7; 191, 14; 313, 14/15. See also *Rammân*.

zînû (זִנּוּ), whence *izannu*, IV 26, 15a in the sense of to injure, 303, 9/11.

zangû, 362, 7.

zanânû *ša* . . . , to adorn (or, to rain?), 286, 26. — III, 1 *šuzunnu*, be full, 210, 4/5.

zânînu; *zanînka*, thy adorer, supporter, preserver, 339, 29—340, 1.

zanânû, to rain, 313, 14.

zinništu, woman, 105, 31/32; 282, 13; 306, 21.

See also *puxxu*, *šupîlu*.

zâqu, (?), 362, 7.

zâqu, to blow, said of the wind, 74, 33; 276, 12/13.

zîqu, *ziq šâri*, onslaught, blast of the wind, tornado, 194, 16; 237, 20; 276, 14/15.

zîqqu, S<sup>b</sup> 199; 365, 10.

zîqnu, beard, 295, 9.

zaqâpu, to set up, stick up, 83, 30; 272, 28. — *zaqâpu ša ziqpi*, set up, said of a stake, 157, 29—158, 1.

ziqqu, kernel, stalk of a plant, 193, 15.

zaqîqu, blast of wind, 224, 22/23.

zuqaqîpu, scorpion 148, 25; 149, 4/5; 150, 18/19.

zaqru, sharp-pointed, 159, 4.

ziqîttu, perhaps || *ziqtu*, thorn, 326, 13/14.

zarru, 314, 2, see *çarru*.

zarru, (?), 363, 11/12.

zarû (?), to sow, 212, 8.

zêru, seed, 212, 7 + 26; 312, 17.

zarâbu, to oppress, 82, 2.

zurbu, oppression, sadness, 303, 17.

zarbabu, raging, 307, 25.

zarbabu, probably || *šakîru*, a vessel, 307, 23.

zirbabu, an insect which destroys plants,

209, 10/12.

zêr-banîlum, see *Çarpanîtum*.

zarâqu, to sprinkle, || *salaxu*, 295, 28.

zirqu, heap of corn, grain, 319, 21; 324, 28.

zirqatu, probably the same, 319, 22/23.

zittu, part, portion, 172, 23/24; 173, 16 +

24/26; 268, 7/8.

𐤎

xâidu, watchman, 112, 27/29.

xâ'îtu, one who overthrows, 332, 26.

xa'îru, mate, spouse, 10, 25; 264, 7/8. See also *xâru*.

xâbu, to hide ?, 363, 21.

xubbu, flood of tears, 192, 28.

xubb(pp)u, well, spring, 192, 28; wellhole; 271, 16/17; 337, 24/25.

xabâbu, to call out, cry, 104, 19.

xabzabbu, 52, 31 = *bulû*, 299, 19/20, an implement for boring an opening.

xablu, destroyer, 305, 2.

xubûlu, interest on money, 38, 2; 174, 27/28; 175, 25.

xabâru, a pun on *xarâru*, to dig, 65, 31.

xabšu, power(?), 300, 6/8.

xubtu, fem. to *xubbu*, wellhole, hole, 65, 33—66, 1; 271, 17/18.

xabâtu, to plunder, 162, 6/7. — *xabâtum ša šalâlî*, to plunder, 104, 8/10.

xêgallu, plenty, 122, 19; 177, 28/29; see also *râmu*, to love.

xadû, to rejoice, 180, 17/18.

xadû, (?), 252, 23.

xu-da-du, 109, 19/21.

xidûtu, joy, 180, 18.

xazâbu, *xizbu*, see *xaçâbu*, *xîçbu*.

xuzâbu, see *xuçâbu*.

xaxxu, probably a sort of vermin, || *xurxum-matu* 343, 8/10.

xuxaru, birdcage, 180, 11/14. See also *kippatu*.

xâtu, to behold, inspect, learn, 219, 28. —

*xâtu ša duppi*, make a careful examination of a claytablet; learn a tablet, 188, 3/5; 219, 29.

xaţû *xîfî*, to seize a sin, 75, 33—76, 1.

xaţtu (חַטָּה), staff, sceptre, 173, 6. — See also *kalû*, *kullû*.

xîttu, sin, 312, 26.

xuţâru, *amêl ša xuţâri*, the god Bêl, 209, 21/22.

Xa-ja-am-di-dum, 109, 21.

xullu, (?), 180, 26.

xulû, (?), 180, 26.



- xulduppû**, some sort of implement used in fortifications, 181, 8/12.
- xulbaţu**, (?), 186, 24/25.
- xalxallatu**, enclosure of metal, a ring or a flute, 313, 20/21; 331, 13/15.
- xalâlu** = Heb. **כַּלַּל**, to pierce, bore through, fill with holes, 62, 11; 303, 14/15.
- xulâlu**, gem, or precious stone, 260, 19/25.
- xalâpu**, be clothed, covered, 26, 2; to creep into, hide oneself, 81, 20/21; 82, 8; 151, 12; 297, 21 + 25 + 29—298, 1. See also *axulap*.
- xalpû**, frost, cold, chill, snow, 43, 4; 173, 27—174, 1; 311, 8.
- xalêţu**, fortify, bind together strongly, 179, 25.
- xalţu**, fortress, 174, 25/26.
- xalşu**, a weapon, 120, 33.
- xaltappânu**, a plant, 38, 1.
- xammu**, a waterplant, 348, 11/12. — *xammû ša mē*, a *x.* of the water, 348, 11.
- xamâdu**, (?), 31, 13.
- xamâţu**, to burn, 7, 6/7; 58, 20; 197, 18; 254, 27; 325, 23 (to flicker, tremble); 326, 2. — *xamâţu ša kabâbi*, burn, said of consuming by fire, 7, 7. — *xamâţu ša išâti*, burn, said of the fire, 197, 18/19.
- ximţêtu**, flame, fire, 236, 24; 245, 20/21.
- xamâmu**, to gather in, store up, 351, 16. — II, 1 *xammumu*, gather in, 351, 20/21.
- xumçîru**, wild boar, 181, 21/26; 208, 23/24; 271, 10.
- xamâşu**, to make destruction, 124, 21; 125, 3/4.
- xamşatu**, five, 261, 19.
- xam(n)şu**, fem. *xamiltu*, five, 183, 29.
- ximêtu**, cream, butter, 262, 25/27.
- xanibu**, || *enbu*, fruit, 167, 18; 168, 15/20.
- xandû**, the plant matter in the core of some sweet-smelling seed: a vegetable perfume, 35, 33; 36, 1/3.
- xandilpiru** (with determinative *îç*), 76, 30/31 + 33; 77, 1/2; 329, 27/28.
- xanşu**, see *xamşu*.
- xanşâ**, fifty, 261, 18/19.
- xanşâşiş**, by fives, 206, 22/23.
- xassu**, clever, 129, 15; *amru xassu*, 267, 27.
- xasâsu**, to think, consider, 275, 16/17.
- xasîsu**, wisdom, understanding, 20, 30; 338, 23/24. — *Ea . . . bêl xasîsi*, *Ea . . .* the lord of understanding, 328, 1/2.
- xâsîsu**, wise, 235, 28.
- xasisatu**, wisdom, 20, 3/4; 235, 29.
- xipû**, to break down, destroy completely, smash, crush, 65, 32; 81, 21 + 26; 82, 8; 130, 18; 162, 7; 290, 26. — II, 1 *xuppû*, kill, crush, 179, 27/29; 276, 16.
- xuppû**, wellhole, see *xubbu*.
- xaçâbu**, be full, 219, 29—220, 1; fill up, 300, 8.
- xaçbu**, *xîçbu*, fulness, 220, 1; 300, 8. — *xîçbu* || *urû*, female organ, as symbol of fruitfulness, 100, 24/26; || *kuzbu*; 217, 8/9; 246, 12/13. — *xîçbu ša sânti*, plenty, riches of *sântu* (for *sântu*) *i. e.*, a precious stone of some sort, 62, 3/4.
- xaçbu**, a clay vessel, 215, 27/28.
- xuçâbu**, part of the datepalm, 47, 23/24; 269, 6/7.
- xîçbu**, *xîçibtu*, a tool or a weapon, 177, 11/12; 240, 5.
- xaçâçu**, to cut, 20, 11 + 27 + 30. — I, 2 *ixtaççîna*, he crushed, 235, 26/27.
- xârû**, to choose, 174, 22. See also *xâ'iru*.
- xêru** *ša . . .*, 94, 4.
- xarû**, in *bît xarê*, see *pulubku*.
- xarru**, a dug canal, 124, 24.
- xurru**, *xirru*, hole in the earth, 66, 2; 174, 8/11; 176, 7; 207, 18/20.
- xirû**, to dig, have connection, bore into, 50, 21. *xirû ša erçîti*, dig into the ground, 90, 22/23.
- xurru**, dig in; hence, bore, gore(?), 291, 16/17.
- xurrû** = *urrû*, (?), 291, 8.
- xarûbu**, a sort of insect which destroys plants, 177, 2/5.
- xarg(k, q)ullu**, son of a noble, 176, 23/24.
- xardatu**, bashfulness, cast down mien, 65, 31/32; 336, 15/17.
- xarrânu**, road, way, 127, 7; 150, 10; 201, 15.
- Xarrân** (with determinative *nâtu* or *ânû*), the land or city of Harân, 201, 16.
- xurêçu**, gold, 45, 1; 169, 7/9; 366, 13.

xarâru, to dig, hollow out, 65, 31; 90, 23/24; 176, 8/11.

xarâšu, to hold firmly together, bind(?), 78, 4; 305, 28.

xîrlu, bride, *i. e.*, the woman of whom a man is the master, 308, 12/13.

xâšu, to desire very much; hence, to hasten(?) 41, 19; 62, 8; 286, 15/16.

xâšu, fear, reverence, 281, 18.

xâšu (with determinative, *iç*) a tool or a weapon, 177, 9/10.

xâšu, (?), II 44, 71g, 74, 4/5.

xašû, a sort of sickness, 174, 26.

xašû, (?), 252, 23.

xuššu, red, 222, 1.

xuššû, magnificent, 182, 10/13.

xîšu *ša ba'iri*, *xîšu* said of a huntsman, or constable, 50, 2/3 = *maxar xîšu*, something twisted together, turban, *i. e.*, headbinding. hunter's net, 230, 15/16. — *xîšu ša NU-GIS-ŠAR*, *xîšu* said of a gardener or forester, 50, 1.

xašêxu, to need, want, 41, 17.

xîšaxtu, need, want, 11, 6; 41, 17 + 23 + 32; 42, 24.

xašâlu, to crush to pieces, 272, 13/15; crush grain = *xašâlu ša šê'im*, *i. e.*, make grain edible, 130, 16/17; 286, 14/15. — II, I *xuš-šulu*, kill, crush, 272, 16.

xîššušu, V 19, 5b, (?), 326, 21.

xuššâtu (from *xuššû*), some garment, 182, 12.

xatû, perhaps to overpower, 180, 1/3; 336, 26; destroy, take away, 326, 22; overthrow, said of walls and buildings, 336, 24.

xiltu, || *namûtum*, condition of ruins, decay, 37, 7/8.

xatânu, to defend, protect, 39, 19/20; 275, 17.

xatânu, son-in-law, the protector of the household, 275, 17/18.

xu-ut [-pu? Jensen], (?), 360, 11.

ü

ti, 75, 21.

ġâbu, be good, pleasant, 68, 25; 84, 28/29; 211, 24; 221, 6; 303, 16; 361, 19 (V 29, 66b).

tebû, to dip, 189, 22/23; 336, 22/23.

tabâxu, to slay, slaughter, butcher, 195, 14/15; 323, 16.

ġâbixu, slaughterer, 345, 5.

ġâbitu, sweetness, goodness, 115, 13; 244, 25/27; 245, 8/9.

ġâbtu, salt(?), 259, 16, together with *idrânu* and *tumru*.

tebitu, 295, 27; name of month, 12, 2/6 + 20 + 23.

texu, *taxû*, *fixû*, to approach with violence, 57, 21; 94, 1/2; 137, 21/22; 329, 1/2.

tiġtu, mud, 190, 2; 191, 14. See also *nadû*, *qadûtu*.

tiġtalu, torch, flame, 58, 21; 73, 11.

teġmu, message, command, council, wisdom, 79, 33; 210, 23; 356, 1. See also *têrtu*, law.

tamû, to spin, 301, 1.

taġpâlu, to besmear, suspect, 250, 24/25.

taġpânu, *ša narkabti*, to yoke, bend, join, said of a vehicle, 330, 22/23.

tuġšarru, tablet writer, 88, 16 + 24.

tuġšarrûtu, writing, the act of writing, 318, 20/21. — *tuġšarrûtu axâzu*, probably, reduce to writing, 318, 21/22. See also *sanâqu*.

ü

kî, for, indeed, 11, 16; 79, 8; 112, 8.

kiâm, 79, 9.

kâbu, (?), 350, 26.

kabû, 56, 10/11 see *qabû*, stall.

kabâbu, to burn, seize by fire, 76, 1. — See also *xamâtu*. — II, I *kubbubu*, burn, 142, 18.

kabâbu, to bend, like stalks of grain, 311, 24 = *kaġâpu*.

kâbidu, heavy, 166, 5; 174, 28 = *kabtu*.

kabduqu, some sort of vessel, perhaps a ceremonial vessel, intended to be held in the left hand, 14, 26/30; 48, 3.

kabâsu, to tread, tread down, 86, 2; 330, 3; 346, 28/29; 355, 19.

kîbsu, step, 149, 17; road, pace, 351, 17/18.

kabâru, be great, mighty, powerful, 142, 26; 166, 13; 171, 20. — II, I *kubburu*, 230, 6/7.

- kabru**, large, 166, 5; 174, 29; 175, 8/9.  
**kabrātu**, greatness, strength, 166, 13.  
**kibirru**, 203, 27.  
**kibrātu**, region, 36, 32; (?) 314, 26/27. See also *sarâdu*.  
**kubšu**, headgear, cover, 310, 3.  
**kabâtu**, be heavy, 142, 29.  
**kabittu**, *kabattu*, liver, 54, 1; breast, disposition, humour, 269, 7/9; || *libbu*, heart, 283, 3.  
**kabtu**, powerful, heavy, strong, 39, 12; 89, 32; 95, 7; 99, 12; 116, 27 || *ruççunu*; 132, 15; 141, 28; 143, 29; 144, 3; 166, 15 + 23; 168, 7; 230, 6; 281, 4/5 *kap(b)tum*; 324, 16 + 18/19; 347, 27. See also *têrtu*.  
**kubtu**, heavy storm, 190, 21.  
**kibâtu**, *kibtu*, *kipâtu*, difficulty, trouble(?), 140, 5; 144, 15. See also *qêmu*.  
**kigallu**, the underworld or grave, = great place, 204, 25/26; lowland, foundation, 301, 19/20.  
**kadâdu**, see *qadâdu*.  
**kuddimmu**, see *kuttimmu*.  
**kidînu**, protection, 340, 14; 346, 2.  
**kuddinnu**, (?), 356, 26/27.  
**kidâti**, (?), 175, 1.  
**kiddatu**, see *qiddatu*.  
**kizû**, squire, body-servant, 154, 10/11.  
**kixullu**, mourning, 204, 27/28.  
**kakku ša qatâ ilu Marduk**, 121, 2; also perhaps V 23, 14f *kak[-ku]*, instead of *ni* . . . , 360, 14.  
**kukku**(?), 161, 8.  
**kukku**, probably part of a door-latch; or, weighing beam, 225, 26/27.  
**kakkabu**, star, 205, 6; 244, 7. — *kakkab šamê*, star of heaven, 205, 6. See also *nabâtu*.  
**kakkullum**; fem. *qaqqultu*, a sort of wine-vessel, a jar for dilution, 115, 4 + 15/16.  
**kikkînu**, *kikkênu*, *kinkînu*, 204, 29—205, 1.  
**kakasiga**, 188, 13/14; 270, 13; 318, 23/24; 338, 27.  
**kâlu**, complete, 33, 27/28.  
**kalu**, (?), 192, 29.  
**kalû** (כַּלּוּ), some part of a man's or beast's body. = *libbi*, 72, 3/4.  
**kalû**, to hold back, check, take away, 110, 8 + 12/13; 137, 11; *kalû ša amêli*, perish, said of a man, 162, 8/9. — II, 1 *kullû ša amât(î)*, finish speaking, 82, 25/26; *kullû ša xaffi*, hold, said of a staff or pen, 280, 10/11.  
**kalû ša mê**, 72, 6, whence perhaps:  
**kalû**, priest, a temple priest, a magician, 72, 6; 217, 9/10, the receiver of plenty; 244, 18; 301, 21/22; 356, 19/21; 366, 24. — *Ea ša kalû*, 87, 32.  
**kalu**, staff(?), 198, 27.  
**killu**, cry of woe, 27, 15 + 17.  
**kalbu**, dog, 152, 20/21; 199, 10/12; 224, 10. — See also *lišânu*.  
**kalgukku**, 119, 10/11.  
**kalakku**, cellar, 66, 3.  
**kalâlu**, to complete, 322, 23/24. — III, 1 *šuklulu*, make complete, perfect, 322, 23/24.  
**kalallum**, see *rakâbu*.  
**killalû**, *killalân*, both, double, 231, 23/24; 239, 11 + 16.  
**kalama**, 91, 2. See also *našû*.  
**kalmatu**, vermin, 343, 22. — *kalmat qêmi*, a weevil, 364, 17/18.  
**kalmûtu**, perhaps from *kalûmu*, young offspring = power, 321, 17/18.  
**kalâšu**, (?), 165, 28; 166, 2.  
**kullatum**, 91, 2/3.  
**kamû**, to bind, seize, take prisoner, 44, 13; 53, 28/29; 104, 9; 183, 5; 219, 27/28; 220, 2; 288, 13.  
**kummu**, thine(?), 326, 23/28.  
**kummu**, dwelling, 258, 24/25.  
**kîma**, like unto, 7, 4; 25, 10; 68, 9; 70, 27 + 29 (*kîma atta*); 76, 9/10; 79, 9; 107, 10/11; 175, 1/5; 176, 1/2; 203, 1; 328, 9.  
**kêmu**, *kimu*, see *qêmu*.  
**kîma(x)u**, great place, grave, 205, 20/21.  
**kamûnu**, a gardenplant, perhaps artichoke with plenty of meat, 359, 16/17.  
**kamâru**, to make overflowing, cast down, 220, 1/2; 302, 17/18. — *kamâru ša makûri*, be abundant, said of a treasure, 165, 10/21; *kamârum ša šurîpu*, 83, 7/8.  
**kemaššû**, shining (*maššû*) cord (*qû*), 360, 12.  
**kamâtu**, 53, 29.  
**kimtu**, family, 53, 29.

**kimmatu**, covering, bark, 298, 7/8. — *kimmat iççi*, bark of a tree, 298, 8/9.

**kannu**, 300, 8/9.

**kânu**, establish, fix firmly, 38, 12; 110, 8; 116, 5; 117, 10/11; 124, 18; 125, 6; 138, 18/19; 273, 1; be established, be firm, 147, 9; 148, 8; 157, 28; 158, 5; 207, 21. — II, 1 *kunnû*, establish, set, 157, 26; 284, 29—285, 1.

**kênu**, firm, established, strong, 138, 20/21; 148, 7/8 + 12; 153, 10/11; 363, 24. — *kên libbi*, firm(ness?) of heart, 254, 1. See also *šarru*.

**kinu**, place of fire, 253, 27—254, 1.

**kinû**, *kinâtu* || *damâqu*, 316, 5/6.

**kunnû**, to take good care of, 31, 13.

**kunû**, see *Malik*.

**kinburru** see *qinburru*.

**Ki-en-gûr**, the land of Šumer, 206, 15/18.

**kanagurru** || *xarrânu*, road, 351, 17.

**kinnazu**, see *tarâku*.

**kanâku**, to seal, 164, 20. — *kanâku ša šabê*, press down, hence 'seal', 83, 8/9. See also *sanaqu*.

**kankallu**, (?), 200, 2/6.

**kanakku**, part of the door or gate, 200, 7/8.

**kankammatu**, (?), 70, 16.

**kan-kan-ni**, perhaps, a sort of a bolt, 122, 14/15.

**kinkinu**, see *kikkinu*.

**kanânu**, to squat, cower, 300, 9.

**kinûnu**, furnace, wood brazier, 15, 21 + 27; 163, 28—164, 4; 255, 6/7 + 16/19.

**kanâšu**, to bend down, 121, 27.

**kunašu**, (?), 366, 8.

**kinnatu**, pit, 66, 4.

**kasû**, to bind. — II, 1 *kussû*, 220, 2/3 + 29.

**kussû**, throne, seat, 43, 4; 117, 21; 170, 5/15. See also *amartu*.

**kîsu**, purse, 309, 13.

**kêsu** *ša elippi*, (?), 217, 24/25.

**kisû**, surface, side, 208, 17/19 + 28.

**kiskibirru**, some sort of an implement, 142, 17/18.

**kissallu**, open place, piazza; pavement, 63, 7; 65, 28; 207, 28 — 208, 2. See also *ruqqû*.

**kisalluxxu**, fem. *kissalluxatu*, name of a servant, *i. e.*, place-cleaner, 208, 29—209, 3.

**kisalmaxxu**, great place, 209, 4.

**kisilîmu**, name of month Kislev, 122, 21.

**kisimmu**, a sort of insect, 208, 11/12.

**kasâsu**, be strong, 248, 6/7.

**kasûsu**, strong, 248, 7.

**kaspu**, silver, 45, 5; 211, 4.

**kaspan**, var. of *kaspu*, 45, 5/6.

**kisurru**, region, 208, 20/21.

**kusarikku**, a mythical being in Tiâmat's train, 99, 13/14.

**kisittu**, bond, 53, 29.

**kappu**, bent hand, hollow hand; sole of the foot, 1, 5; 66, 5; 67, 17/18.

**kâpu**, (?), 350, 26.

**kippû**, joy, pleasure, 109, 5/8. See also *mêlultu*.

**kapâdu**, to plan, reflect, think out, 318, 24; 319, 6.

**kupadînnu**, a sort of covering or dress, derived from the idea 'heaven, the celestial covering', 250, 23/26.

**kuppuđtu**, some sort of vessel, 84, 31; 85, 4/5.

**kipalumu**, probably, grain of corn, 317, 18.

**kupûsu**, 122, 5.

**kapâpu**, to bend, 311, 25.

**kapâçqu**, to bend, draw together, bind, 122, 3; 138, 22.

**kupru**, bitumen, 212, 22/23.

**kapâru**, *kuppuru*, 164, 20.

**kapîru**, an official, = one with power, 300, 10.

**kippatu**, depression, hollow, 66, 4; perhaps, also, a sort of hollow vessel, 121, 29; part of a bird-snare, 311, 25/26. — *kippat xuxari*, the hollow of the bird's snare, 121, 30/31.

**kaptum**, 281, 4/5, see *kabtu*.

**kipâtu**, see *kibâtu*.

**kiçqu**, in *kiç libbi*, wrath, anger of heart, = what seizes the heart, 76, 3/4; 144, 15/16; shrine of the heart, 111, 23/24, *i. e.*, the breast.

**kaçâru**, to gather together, collect, join, arrange, 280, 10/11. See also *qaçâru*.

**kâru**, wall, rampart, 120, 16/17; 200, 24; 350, 26/27; 363, 24.

**karû**, to cause trouble, 167, 4.

**kûru**, trouble(?), 166, 17/18; 167, 4; 213, 24; identical with:



- kûru**, force, power, woe, 223, 17. See also *qîlu*.
- kurû**, identical also, with *kûru*, trouble, affliction and *kurru*, 159, 25/29; 143, 7.
- kurru**, 143, 6/7.
- kûru**, bellows, 80, 30/31.
- kîru**, loanword from *KIR*, 207, 16/17.
- kîru**, the side of a ship, 151, 1/5.
- kîrru**, lamb, 341, 14/15; 347, 1/2.
- kîrbu**, *kîrib*, see *qîrbu*, *qîrib*.
- kîrbannu**, *kurbannu*, gift, especially applied to agriculture and, hence, to irrigation, 216, 16/18; *kurbannu eqli*, gift of the field, 216, 18.
- kargullu**, axe, 128, 5.
- kargulû**, big wall, 201, 5/6.
- karâmu**, to cut in pieces, cast down, 164, 7; 319, 29.
- kirimmu**, womb, 321, 19; a || of power.
- kurmatu**, *kurummatu*, food, 85, 8; 213, 21/22; 322, 13/14.
- karmu**, heap of ruins, 36, 5 + 30; 37, 13/17.
- kurnu**, 279, 9/10 read *matnu*.
- karânu**, wine, 134, 25/26; 136, 15/16; 201, 21; 214, 20; 247, 23. See also *dillatu*, *lânu*.
- kurûsu**, something made of leather for irrigation purposes, and for fastening a door, 279, 11/13.
- karpatu**, vessel, pot, 89, 11/14. — *karpat qêmi*, meal-pot, 364, 16. — *karpat šuvâti*, pot de chambre, 201, 20/24; 208, 7.
- karâšû**, garlic, 126, 23; 127, 20/23.
- karâšu**, camp, 201, 1/4.
- kirtum**, probably = *kištu*, wood, forest, 338, 29.
- kartuppu**, perhaps, handle of a tablet or of a chain, 127, 29—128, 1.
- kâšu**, fem. *kâši*, pron. 2. sing. thou, thee, 284, 27; 361, 1; 363, 25.
- kušû**, 343, 12.
- Kiškî**, the city of Kish, 209, 7.
- kâšu**, 279, 9 read *akâšu*.
- kašû**, (?), 127, 9/10, perhaps, decide, *ibid.* 15/19.
- kiššû**, *kiššû*, *qiššû*, cucumber, 345, 12.
- kiššû**, love, 345, 16/17.
- kišibbu**, seal, 209, 25.
- kašâdu**, to overpower, overwhelm, conquer, obta in, 53, 30; 106, 12; 215, 7/8; 280, 20; *kâšidu* (part.), whence *GA-ŠID*, 129, 28/29.
- kišâdu**, neck, 155, 23; 209, 8/9. See also *labânu*.
- kiškanû**, a sort of tree, 175, 5/6.
- kiškattu**, shieldbearer, 153, 13/17.
- kašâpu**, to conjure(?), perceive magically(?) 195, 25.
- kišpu**, charm, 344, 2.
- kištu**, wood, forest, 330, 5; 339, 1.
- kaš-ša-tum**, 121, 31.
- kiššatu**, all, host, multitude, 33, 30; 40, 13; 209, 5; 259, 10/11; 310, 15; 318, 26/27.
- kâtu**, thee, 361, 1.
- kêttu**, *kittu*, justice, 22, 2; 363, 24. *šar kêtî*, *dâbîb kêtî*, king of justice, planner of justice, 69, 22.
- Kûtu**, Cutha, name of city. 160, 16/18:
- kutû**, a sort of wood, 29, 19.
- kîtu**(?), 131, 8/20; 203, 13.
- kîtu** (for *ki'û*, *qi'û*), end, 331, 22.
- kîtu**, *kittû*, cloth, some sort of garment 114, 3/7; 204, 11.
- kutullu**, 45, 33.
- katâmu**, to cover, conceal, 85, 22; 86, 1; 90, 4; 318, 25; 320, 2/3; 350, 27.
- kuttimmu**, *kutimmu*, a gold and silver worker, 211, 20/21.
- katîmtum**, door, *i. e.*, that which covers, 75, 27; 115, 30/32.

b

**lâ**, not, 158, 19; 216, 3 + 9; 253, 9; 264, 23; 273, 18/20.

**lû**, verily, indeed, 68, 11; 73, 29; 121, 33—122, 3; 122, 24/25; 254, 29; 273, 20; 304, 20/23.

**lû**(?), IV 10, 39b, 22, 6/7.

**lû**, bull, 159, 17.

**lâ'u**, *le'u*, strong, 32, 7; 309, 6; 339, 1/2; 366, 13 (or perhaps, wine?).

**lê'u**, to sip, 191, 11.

**la'âbu**, to oppress, 329, 4.

**labu**, *labi*, lion, 341, 28/29. See also *enûqu*.

**libbu**, heart, middle, midst, interior, 175, 9/10; 207, 9; 224, 13/14; 269, 9 + 18/19; 304, 28; 306, 23. — *ana libbišu*, to his heart,

13, 11. *ša libbi ganê*, what is the middle of a reed, 36, 34. See also *kênu*, *kiççu*.

**libû**, || *duxdu*, 137, 6.

**labâbu**, see *nabubu*.

**labaku**, shine(?) 9, 3 + 14; 76, 16. — II, 1 *tulabbak*, 9, 5.

**lublubbu**, see *nartîbbu*.

**lubultu** = *lubûštu*, 51, 19.

**labânu**, to cast down flat, 116, 67; 124, 2/3; lay down, especially of prostrating the countenance, *laban appi*, 232, 10/11; prostration, 115, 21/22; 119, 30—120, 11. — *labânu kišâdi*, bend the neck, 279, 13/14.

**labnu**, flat, 345, 2.

**labânu**, to lay brick, 83, 9.

**labâçu**, to disturb, 326, 29.

**labîru**, old, ancient, 285, 2/3; 287, 11; 299, 20/21; especially of old wood, full of holes, 316, 9/10.

**labâru**, be old, bent over, 287, 11.

**lubâru**, perhaps a ritual garment, 150, 3, intended to be worn by a man; 239, 19/20 perhaps, a man's loin-cloth.

**labâsu**, to clothe, cover, 305, 5; 333, 25.

**lubâšu**, garment, 191, 22; 243, 8/10; 288, 25/26; 334, 19.

**lubšu**, garment, 191, 22. See also *šaçu*, moisten.

**lubšu**, offspring, brood, 5, 4; 7, 13 and note 1; 26, 3/4; 324, 10.

**libištu**, (?), 5, 5.

**libbâtu**, anger of heart, 221, 7.

**libittu**, brick, 124, 1 + 7; 312, 24/25.

**lagaru**, a temple priest, 217, 10/11.

**ligittu**, (?), 351, 26, perhaps from 𐎎𐎗, to gather.

**lidu**, offspring(?), 350, 12/13.

**lidânu**, young of a bird, 176, 14/15.

**laxnu**, *laxannu*, perhaps cognate with Egyptian *lekênt*, bottle, 219, 4/5.

**laxangiddû**, a vessel, 219, 3/4.

**lafû**, plenty, 58, 30; 215, 26—216, 6.

**lilû**, fem. *lilitu*, storm-demon, 204, 17; 224, 16/17.

**lillu**, storm-wind, blast, 225, 4/5. *ilu lillu*, the god Ninib, 225, 5.

**lulimu**, strong beast, 99, 12.

**lilisu**, some object made of leather and copper, 225, 9/12.

**lilitu**, see *lilû*.

**lamû**, to surround, enclose, 76, 4/5; 87, 15; 258, 17; 286, 17. *lamû ša limêti*, surround, said of the boundary, 285, 3/4. See also *nitum*.

**lêmu**, probably = *limu*, *limmu*, eponym-ate, period, 318, 28/29.

**lamâdu**, to learn, 363, 22; 366, 11/12.

**lamxuššu**, *lamaxuššû*, purple garment, 221, 29—222, 1.

**limnu**, evil, 180, 21 + 28; 314, 18.

**lamânu**, to do evil, be evil, 180, 27.

**lumnu**, evil (noun), 180, 28/29.

**luman**, now (resumptive), 265, 16; but 26, 33—27, 4 for *lû-man* = *lâ mani*(?).

**lamassu** or *lamasu*, || *šêdu*, the bull deity, 222, 2/4.

**lamaššu**, 222, 4/5, probably does not exist.

**limuttu**, evil (noun), 180, 28.

**limêtu**, see *lamû*.

**lânu**, image, appearance, figure, features || *pâtu*, 29, 9; 191, 28; 302, 15/16.

**lânu**, in *karânu la-a-ni*, 121, 32/33.

**lasâmu**, see *nabalû*.

**lipu**, descendant, offspring, 223, 10; 265, 9.

**liplipu**, descendant, 223, 10

**lapâtu**, to overturn, 273, 14; 327, 1. — II, 1 *lupputu*, 327, 8. — *lapâtu ša iddê*, turn, 320, 19/20. *lapâtu ša êni*, overturn, said of the eye, 180, 29. See also *šalpîtu*, *šulputtu*.

**lapputtû**, *hub(p)uttû*, overseer, 264, 27/28.

**lipittu**, a joining together, 124, 7/8.

**laqu**, *liqu*, to take, catch, seize, gather (originally of grain); receive, get opposite to, 104, 9; 275, 20 + 24; 311, 26/27; 329, 5 + 9; 330, 24.

**liqtu**, *liqt cupri*, parings of the fingernails(?), 20, 26/27.

**laqâtu**, to snatch away, 331, 22.

**liqûtu**, from *liqu*, a taking away, 311, 27.

**liqûtu**, foundling, 97, 9/10.

**liqittu**, something included, or which holds, *i. e.*, a receptacle, 52, 20/21.

**liqittu**, increase, harvest, 234, 20/21.

Larsa, the city, 363, 13/14.

**lurattu**, 285, 5 read *si-e-tum*.

**lāšu**, to lick, sip, lap, 155, 6; 191, 12.

**lišānu**, tongue, 99, 31; *lišan kalbi*, dog's tongue (name of a plant), 246, 29—247, 1.

**litu** (from *alādu*), offspring, childbearing, 13, 27/28; 14, 2; 27, 10; 52, 7; 223, 26/27; 316, 20.

**littu**, fem. of *lê<sup>2</sup>u*, wild cow, 316, 22/24.

**litū**, offspring(?), 71, 27.

12

-**ma**, and, 287, 13; 293, 22/23.

-**mā**, postpositive element, enclitic particle, 293, 21/22; 305, 22.

**mū**, water, 3, 2 ÷ 18 + 27; 7, 14 + 18; 47, 31/33; 157, 12. — pl. *mê*, 100, 1; 157, 8. See also *buginnu*, *buwinnu*, *xammu*, *kalū*, *mixçu*, *pitū*, *raxâçu*, *šaxâtu*, *šaqū*.

**mū**, name, 241, 1.

**ma'du**, much, many, numerous, 203, 17/18; 230, 7; 303, 28/29; 310, 15/16.

**ma'dātu**, multitude, 107, 12 + 30/31; 172, 6/10; 238, 23/28; 304, 4.

**mailu**, seat, bed, 5, 20.

**ma'āru**, II, 1 *mu'āru*, to send, command, 21, 34; 32 note\*; 166, 28/29.

**mu'irru**, *mu'irru*, commander, leader, 10, 30; 133, 19/20; 137, 23; 206, 9/11.

**magāru**, to hear favorably, turn favorably toward; show favor, 134, 21; 147, 11/12; 311, 28; 312, 9/13; 313, 7; 363, 27. See also, *ša(e)mū*.

**migru**, favor, 313, 9.

**mudū**, wise, 129, 17; 187, 19/20.

**madādu**, to love, 21, 30; 22, 30 + 33.

**madādu**, to measure, measure out, apportion, 11, 1; 21, 31 and note\*; 22, 33.

**mêditu**, bolt, 306, 29—307, 1.

**madānu**, to howl, 192, 29.

**māzu** *ša eqli*, portion of a field = *māšu*, a section, 234, 23/24.

**mazū**, to weaken by dilution, 115, 9/13; press wine from grapes, pour out, 300, 12.

**mizū**, a sort of wine, 115, 8/9.

**mazādu** (from 𒌦𒌶, boil, cook), || *kinūnu*, furnace, 15, 20/21.

**mazūru**, a tool, 300, 13/14, used by the *ašlaku*, or secretary, perhaps a penknife to sharpen the reed pen. But see *ašlaku*.

**muxxu** = *eli*, upon, 244, 5/6.

**maxxu**, exalted, powerful, 230, 8. See also *abulmaxxu*, *gumaxxu*, etc.

**maxū**, *mexū*, to oppress, 94, 5.

**maxū**, storm, flood of water, 150, 17; 353, 6/7.

**maxāzu**, city, 53, 25.

**mixiltu**, see *mixiçtu*.

**maxâçu**, to beat, smite, 44, 15; 87, 25/26; 110, 22; 130, 19; 273, 25 + 29; 288, 10 + 13; 289, 16. *maxâçu ša mimma*, smite, said of anything, 327, 2.

**mixçu**, wound, smiting; 60, 9; 151, 26; 326, 5.

**mixiçtu**, *mixçātu*, smiting, 131, 25; 132, 3.

**mixçu**, probably a water plant, 348, 13.

*mixçu ša mê*, 348, 13/14.

**maxāru**, to present, meet, go out to meet, turn toward with favor, receive, 19, 34; 94, 6; 137, 13; 138, 24; 329, 6/7; 330, 25. **maxru**, foremost, 41, 30; front, chief, 153, 16/17; before, 185, 22; 186, 25; 281, 6. See also *alik(u)*.

**maxrū**, 281, 7.

**maxar**, adverb, in front, before, 49, 33; 230, 19/20 + 24. See also *xīšu*.

**māxiru**, rival, one in front, 103, 32; 231, 14/16.

**mixru**, *mixir amêli(?)*, 275, 21. See also *zamāru*.

**muxru**, front, 281, 7.

**maxrašu**, a cutting implement, 332, 22.

**mašu**, to diminish, 219, 16. — deficiency, 219, 18. See also *matū*.

**miṭpānu**, bow, 135, 7 + 16; 267, 28.

**mukku**, *muqqu*, 243, 18. See also *muqqu*.

**mekkū**, enclosure, 143, 8; 216, 24.

**mikdu**, power, strength, (?), 89, 33.

**makaddu**, burning torch, 203, 28.

**makānu**, place, 349, 14.

\***makāsu**, to cut off in shares, 211, 11/12.

**miksu**, tribute, 211, 12.

**makru**, 81, 26; 82, 5. *arxu makru ša Addari*, the additional month Adar, 26/27.

**makrû**, a star name, 81, 27, 28.

**ma(k)kûru**, possession, treasure, 258, 1. See also *kamûru*.

**makurru**, sailing boat, fast boat, 229, 26/29.

**makûtu**, mast, pillar, 78, 10.

**mala** (*ma-la-a*), 14, 15.

**malû**, to fill, 25, 4; 83, 28; 116, 8; 193, 12; 285, 5; to be full, 81, 28; 82, 5; 83, 6; 112, 16/24; 137, 6/7; 138, 25; 165, 22/25; 219, 16. — II, 1. *mullû*, fill, 286, 18.

**malû**, fullness of water, 289, 16/17.

**mâlû**, terrace, 85, 29/30.

**mîlû** (from *elû*), highwater, 3, 11; 8, 26/27; the deep sea, 98, 11/12; height, or measure(?) 305, 5/6; *mîlû ma'du*, great flood, 3, 15.

**mêlû** *ša kippê*, see *mêlultu*.

**mûlû** *ša rêši*, one who lifts (from *elû*) the head, 86, 12/13; 351, 19.

**malgû**, a place name, 124, 8/9.

**malâxu**, sailor, 231, 8/13.

**malâku**, to judge, decide, 211, 13; rule, counsel, 318, 13.

**maliku**, *malik*, prince, the king's son, 75, 18; 134, 23; 226, 8; 241, 21/22; 263, 2; 280, 2/3; 344, 21.

**milku**, judgment, counsel, 75, 18; 134, 23/24; 280, 3.

**Malik** (with determinative *ûl*), the subordinate sungod, 42, 28/33; 117, 22/23; 218, 20/21; 358, 1; the counsellor, ruler, 318, 11 + 14/15. *Malik ša kunê*, the deity of life-giving, 56, 15; 323, 23/24. — *ilu Malik ša maštaki*, the god Malik of the dwelling place, 64, 29/30.

**mêlultu** (from *elêlû*), joy, pleasure, 109, 5/6. *mêlû[lu] ša kippê[ê]*, 109, 10/12.

**mullalu**, name of a garment, 178, 15.

**mullilu**, purifier, *i. e.*, an enchanter, 235, 13/14.

**melammu**, glory, splendor, power, 221, 9/11; 236, 29.

**mammû**, snow, cold rain shower, 43, 15; 231, 17/19.

**mimma**, something, anything, 22, 4 + 7 + 29 + 33; 23, 11; 239, 8; 257, 25; 259, 27/29. *mimma ma'du*, whatever is numerous, 22, 10.

**мумму** (*i. e.*, *mûmu*, from מוּמּוּ, Haupt) the unfathomable depth, 347, 13/16.

**mamlu**, fullness, 269, 11.

**mamâtu**, word, sath, saying, 89, 7.

**mannu**, who? 14, 17.

**manû**, to count, reckon, 318, 5/6; 339, 2.

**manû**, a mina, 231, 19.

**mûnu**, probably a worm, 61, 28/29; 62, 30/31; or, an insect, 343, 22; or, a rodent, *i. e.*, a cutter, 357, 4/5.

**mânû**, *mûnû*, resting place, 53, 22/23.

**minû**, what? 27, 30; 32, 30; 228, 28; 328, 8 + 18; 329, 7.

**mundaxçu** (from *maxâçu*), enemy(?), 105, 16.

**mandînu** = *midînu*, name of a wild animal, 347, 2/3.

**manzû**, connected with *mâçu*, Asurb. IX, 106, perhaps *anus* (? or cheek?), 238, 13/19.

**manzazu**, liberally, standing place, 118, 22/23; 153, 3. — *manzas êni*, probably || *manzas pâni*, an official who holds the front place, 246, 1/3; *manzas pâni*, who stood before the monarch, hence any official, charged with a special duty, 149, 20/22.

**manma**, *manama*, something, someone, whosoever, 61, 19/20; 244, 18.

**menûtu**, counting, 318, 12.

**massû**, a priestly office, 234, 13 + 29—235, 1 + 15; *massû biti*, a highpriestly office, 235, 1.

**misû**, to clean, wash, whiten, 209, 1; 218, 2/8 + 16/7 + 29.

**mus(ç)ukkannu**, *mus(ç)ukkamu*, *mis(ç)kannu*, a tree of the land of Makan, 238, 20/22.

**musarû**, writing, 246, 16/17.

**musarû**, garden, 246, 19.

**mêšîru**, chain, fetter, 297, 5.

**mussaru**(?) 206, 14.

**mâçu** (V 16, 13a), 289, 6.

**maçû**, be alloyed, spoiled, 162, 9/10.

**maçû**, be sufficient, large, wide, plentiful, 79, 6/8; 285, 7/8; 287, 19/20.

**muççû**, a sort of garment, 118, 6/7.

**maçâru**, to cut off, define, limit, 164, 8/9; 300, 11/12.

**muçç(zz)atum** see *umçatum*.

**muqqu** (from *maçâqu*), a garment, 178, 14/15; 243, 18. See also *çubâtu*.



**muqqalpîtu** (𐤎𐤒𐤕𐤐), 81, 28.  
**maqîlûtu**, burning, 203, 29.  
**miqqânu**, probably, a filled-in space (from *maqâqu*), 232, 20/21.  
**maqâtu**, orig. to bend over, overthrow, crash, fall, 135, 17; 320, 20.  
**miqtu**, an overthrowing; precipice, low-ness of spirit, damage, 34, 30/31; 135, 17/18; 320, 20.  
**mâru**, son, 4, 21; 82, 32; 133, 20/23; 134, 16; 184, 21; 223, 8/9; 337, 22/23 fem. *mârtu*, see below. — *mâr iččûri*, young of a bird, 330, 14. See also *adnu*, *ummânû*.  
**marru**, bitter, 314, 19/20.  
**marû**, be fat, 269, 12.  
**marû**, fat, 226, 22/23; a pig fed on grain(?), 264, 15/17; 312, 1. With value *NITAX* prefixed, a man who works with grain, 312, 2/3.  
**mûru**, colt, young of an animal, 13, 28/29.  
**Maradû**(?), city Marad, 233, 3/4.  
**Marduk**, the god. Names for, 40, 3/19; 160, 5/13; 169, 12/13; 233, 5/22; 240, 18. See also *kakku*.  
**Maruduk** = *Marduk*, 233, 11.  
**mirdêtu**, copulation(?), 220, 4/5; 230, 9.  
**marxîtu**, wife, 5, 9.  
**markasu**, bond, fetter, fastening; a band, 67, 4; 78, 4; 91, 12/13; 169, 27—170, 4; 279, 14.  
*markas elippî*, 78, 2/3.  
**mar-kas**, (?), 201, 12.  
**murim xegallî**, see *rânu*, to love.  
**mâr-mâru**, descendant (from *mâru*, son), 223, 11.  
**marâsu**, perhaps, to mix up in a mass, 225, 27/28.  
**miisu**, see *daxâdu*, II, 1.  
**marâçu**, be sick, in pain, 144, 16.  
**marçu**, sick, ill, 144, 16/17; 333, 26; 336, 29.  
**murçu**, sickness, illness, 144, 17; 333, 26; 336, 29. See also *niqîpû*.  
**marâ[ru]** II 39, 31 g-h, be bitter, 314, 19.  
**mêrišu**, plantation, 285, 6.  
**maruštu**, sickness, 144, 17.  
**maratu**, 314, 19, see *marâru*.  
**mârtu**, daughter, 337, 22/23.  
**martu**, gall, bile, bitterness, 302, 24; 303, 6.  
**mašû**, to shine, 256, 25/26.

Prince, Sum erian Lexicon.

**mašû** || *tu'ânu*, and *mâšu*, twin, 231, 24; 234, 22/23; 235, 2.  
**mâšu**, section, 234, 23/24.  
**maššû**, shining, see *kemaššû*.  
**mašši'u**, (?), 351, 20.  
**mûšu**, night, 132, 11. See also *iččûru*, *šat mûši*.  
**mešg(k, q)aggudû**, probably, a head-board, 239, 26/27.  
**mušgallu**, *muššugallu*, big snake, 247, 10/11; 342, 3.  
**mušgarru** (or, *čirgarru*?), snake, 125, 21 25; 126, 15/16; 148, 27; a sort of a jewel or sort of snake, 247, 2/3.  
**mašgašu** (from *šaqašu*, to destroy), a weapon, flail or a murderous implement, 120, 33; 177, 14; 180, 19/20.  
**mešdu**, 94, 18.  
**mešdu**, *ina me-šid qâtîša ellête* (?), 351, 1; not *šip-šit*.  
**mašâdu**, to press down, overpower, 279, 14/15.  
**mašaddu**, probably, tongue of a wagon, 241, 12 + 24.  
**mašâxu**, to measure, or, an astronomical term, to shine, flash up, 300, 10/11.  
**mašku**, skin, 214, 26.  
**meškâlû**, door, 240, 2/3.  
**maskânu**, place, storehouse, 208, 14; 296, 1/2.  
**mišlu**, half, 47, 3 + 14; 54, 6.  
**mašlû**, middle = what is evenly divided, 293, 23/24.  
**mašâlu**, to resemble, become alike, 284, 18; 289, 19/20.  
**mašallu**, a vessel, 296, 28.  
**mu-ša[-lu?]**, splendor, mirror(?), 360, 13/14.  
**mušêlû** (from *elû*, III, 1), one who lifts up, a porter, 258, 3/4.  
**mušlaxxu**, *muššulaxxu*, possibly, snake charmer, 247, 16/18.  
**mušmaxxu**, giant snake, monster snake, 247, 3/4 + 20/22.  
**mašmašu**, conjuror, 235, 3 + 13. Abstr. noun:  
**mašmašûtu**, 235, 14.  
**mušêniqtu** (from *enêqu*), wet nurse or nursing mother, 100, 13; 346, 14/15.

**mušpīlu**, 50, 17. Haupt, ZDMG., Vol. 61, p. 284 for *mušbīlu*, from **בכל**, niederdrückend. **mušpalu**, depth, hollow, 220, 14/15. **mašqītu**, irrigation, drink, 3, 9; 339, 26. See also *rētu*. **mašru**, a building expression, torn, delapidated, in pieces, 350, 21. **mēšaru**, righteousness, uprightness, 22, 11: 288, 5. **mušarū**, see *musarū*, garden. **mašāru**, to cut, 88, 8. — II, 1 *muššuru*, cut in two, sever, 54, 14. — I, 3 *im-ta-na-aš-šir*(?), IV 11 a 46, 351, 21. **maššartu**, an implement, 47, 21. **mašāšu**, to clean, purify; be glittering, pure, 296, 11/12; 324, 3. **mušēšeru**, see *ašāru*, *ešēru*, be straight. **muštābil amāti**, one who carries words, a messenger, 80, 1/2. **muštābarrū** in *pū muštābarrū*, overflowing mouth, 170, 24/25. See also *čarru*, *ul-čarru*. **maštaku**, dwelling place, see *ilu Malik*. **maštakti**, treasury, 205, 9. **muštalli**, fem. of *muš(D)tālu*, or, *čir-ri-ti*(?), 361, 27. **muštamū**, one who swears, 92, 24. **mātu**, land, country, 187, 3; 199, 5; 203, 1/2; 213, 6; 228, 10/15; 229, 9/10 + 14/21; 251, 3/4; 297, 21/22 (or rather, how long?). *mātu elli*, highland, 187, 4. pl. *mâtāti*, lands, 95, 21/22, *i. e.*, a collection of fields, 274, 13. See also *naxxar*(*v*). **mātu**, to die, 49, 9; 110, 13; 138, 23; 168, 13. **mūtu**, death, 49, 9 + 21. See also *bitu*, house. **mitu**, dead, dead person, 38, 30/31; 49, 9 + 22; also = snatched away, 76, 5 + 25/26. **māti**, how long(?); 157, 16/20; 297, 21/22(?). **mutu**, conjux, 70, 21. **matū**, a bad writing for *mašū*, 220, 4. **multābritum**, 73, 23/24 seeress, perhaps an epithet of the flaming. Venus-star. **multadinat** (from *nadānu*) *ardāti*, she who delivers over or gives the female servants, name of some deity, perhaps, by-name of the love-goddess, 221, 24/26.

**mitxaru**, something agreed upon, 41, 1, *i. e.*, at one with, 41, 3. **mitxariš**, adverb, 82, 13/15. **matnu**, cord, rope, 279, 9/10. **matqu**, sweet, 210, 7. **mat(š, d)urru**, a small (TUR) ship, 235, 24/25. **muttatu**, face, forehead or, hair of the forehead, front-lock, 47, 10/11 + 15; 209, 13/14; 355, 20. See also *galābu*.

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**nī u**, to turn, repulse, 333, 27/28. **na'ādu**, be lofty, 37, 2; 183, 3/8. — II, 1. **ni'ūdu**, to exalt, lift up, 37, 1. **nā'idu**, exalted, 187, 25; 191, 18; 195, 14. **na'duru**, *nanduru*, trouble, 144, 1/3. See also *imū*, day. **na'ālu**, to lie down, 250, 4; 256, 20. **ni'lū** (from *a'ālu*; *'alū*, curse) curse, *i. e.*, something which is heavy, 219, 25. **nailu**, *nālu*, hind, roe; literally the swift *DARĀ*, 72, 11/12. **nabū**, to speak, pronounce, utter, 21, 4; 228, 19; 266, 21 + 29; 278, 22. **nību**, utterance, 228, 20. **Nabū**, the god Nebo. *ilu Na-bi-um*, 80, 5/12 who writes on an obelisk; 88, 20; (?) 240, 8 + 11; the speaker *par excellence*, 278, 23; the god who gives, 286, 19; 350, 13. Called *bēlu ašāridu*, 67, 18/19; *il Nabū nimēqi*, the god Nebo of the deep wisdom, 240, 8/9; 248, 8/9. **nābu**, perhaps an insect, 222, 8; 343, 23. **nabbu**, brilliant, pure, or, space in the air, 250, 26/28. **nabātu**, to shine, 37, 23; 73, 12; 74, 32; 75, 1/7; 241, 28; 244, 8; 275, 22/23; 276, 6. — *nabātu ša imi*, shine, said of the day, 200, 18. — I, 2. *itanbuṭu*, 241, 8/9; *itanbuṭu ša kakkabē*, shine, said of the stars, 180, 6/10. **nablu**, flame, see *gamū*. **nabbillu**, a kind of insect, 365, 2. **nabalkātu** (**בככה**), to break into, 50, 13/14. **nab(p)alīṭū** (**בבבט**), some disease(?), || *rapādu* and *lasānu*, 55, 26/27; 268, 14/16.

**nabâsu**; *kîna nabâsi*, like red-colored wool, 123, 20/22.

**nabâçu**, to slay, strike dead, overthrow, 87, 25 + 28; 327, 3.

**nibiru**, some part of a ship(?), 81, 29.

**nibiru**, transit, passage, 307, 29.

**nibittu**, some sort of a band, 72, 18 + 24/25 + 32; 351, 27.

**nubbutu** see *šupiltu*.

**nagû**, district, region, 254, 2/6.

**nigû**, to play music on an instrument, 180, 18.

**naglabu**, a sharp instrument used for cutting, marking, shaving (כַּסֵּה), 322, 6.

**nigiççu**, gorge, 66, 1; 86, 3; *ina nigicçâte*, 90, 4.

**nâgîru**, a commander, overseer, 150, 6/10; 217, 14/15; 256, 2; artificer, carpenter (?), 224, 7/8. — *nâgîr êkalli*, the major domus, 150, 8/9.

**nagarruru**, see *garâru*.

**nagâšu** *ša* . . . ., perhaps, to proceed, 90, 285, 8/9.

**nagâšu**, to gore, tear, 285, 10.

**nu-gîš-šar**, see *xîšu*.

**nuggatu**, wrath, 184, 6.

**nâdu** (?), 256, 4.

**nadû**, to place, set, put, lay, cast, throw down; lay out, define, 106, 21/27; 135, 18; 197, 27; 210, 15/16; 275, 15/16; 286, 17/20; 300, 19/20; 320, 20/21; 327, 3/4; 348, 25/26; 356, 3. — throw, said of spittle (*aršâšû*), 89, 9; 240, 14/15. — *nadû ša fiîi*, 83, 8.

**nadû**, (?), 220, 6.

**nidû**, throwing (of spittle), expectoration (?), 240, 14.

**nadbaku**, (for *naitbaku*, from *tabaku*) wall of a precipice, 300, 18; 301, 7/8.

**nidmirtu**, a glowing (from *namâru*, to glow, shine), 215, 14/16.

**nadânu**, to give, 241, 13 + 24/25; 286, 20; 303, 12. See also *muttadinat*.

**nadru** (Haupt: *nafru*, נטר), fierce, rage, 363, 28.

**nizzû** (נזר), 238, 13/14 see *manzû*.

**nizzû**, II 30, no. 4, rev. 20, 238, 14.

**nuzâbu**, a plant, 45, 6.

**nazâzu**, to stand, stand firm, 101, 20/21; 141, 2; 147, 11; 157, 14 + 28/29; 217, 21/22; 272, 29; 273, 2; 297, 26/27; 364, 6. — *lissiz*, may he stand, 10, 17. — *ina irši ellitim ittassiz*, to lie down, 250, 9/10.

**nazâru**, to curse, 253, 24.

**nizzatu**, see *nissatu*.

**nâxu**, to rest, 43, 8; = *pašâxu*, 87, 30/31; 210, 18; 215, 8; 256, 19; 329, 8; rest with, sleep with, 330, 26.

**nûxu**, rest, 5, 22.

**nuxâbu**, a plant of brilliant coloring, 26, 25/30.

**nixxulu**, to excavate, 66, 7/8.

**nixlu**, excavation, 66, 7.

**nixênunâku**, fulness of evil, 259, 1/3.

**nuxxusu**, to dig, sink into, 66, 8/9.

**nixsu**, hole, excavation, 66, 8.

**nixappû**, see *nigilpû*.

**nuxâru**, a plant of brilliant coloring, 26, 23/26; 45, 1/2.

**naxâsu**, be plentiful, 310, 16.

**nuxšu**, plenty, overflowing plenty, fullness, 122, 16; 178, 2; 259, 2; 310, 16.

**nuxxutum** = *suppû* = *sullû*, prayer, 10, 19/21.

**nixatputu** (from *xatâpu*), hole(?), 66, 6/7.

**nâku**, probably, to lie down with, conceive; also, to draw water, 250, 5; 346, 8.

**nakkabtu**, (?), 281, 18/19.

**nakâdu**, to palpitate, said of the heart, 250, 6/7.

**naklu**, artistic, pointed, 120, 24; 159, 8/10; 225, 2. pl. *naklâtum*, 120, 25.

**nakâmu**, to heap up, 137, 7.

**nakâsu**, to cut off, 211, 15. *nakâsu ša šêri*, cut, said of the flesh, 59, 14/15.

**nakâpu**, see *naqâpu*.

**nakâru**, be hostile, turn against, 50, 27; 137, 13/14; 213, 2.

**nakru**, hostile; enemy, 150, 22/23; 213, 2; (?). 244, 19/20. *nakru ša amâti*, hostile, said of a word, 137, 14/15; 164, 22/23. See also *šubtu*.

**nukaribbu**, (?), 339, 27.

**nalbubu** (לבב) fierce, 363, 28/29.

nalbašu, covering, garment, clothing, 228, 17/18; 334, 20/21.  
 nalšu, rain-shower, snow-flurry, 313, 12.  
 nalašû, rain, snow, 313, 12.  
 namgaru, artificer, artisan, carpenter, 221, 22/23; 251, 20, 21.  
 namaddu, darling, 21, 30/31.  
 namzaqu, key. *ša namzaqi*, one who has a key, porter, opener, 94, 14.  
 namzîtum || *kakkullum*, *q. v.*  
 namxaru, vessel, 60, 11.  
 nimlû (from *malû*), fullness of flame, 236, 25.  
 namandu (from *madâdu*), measure, 165, 7/15.  
 namçaru, sword, 343, 2.  
 namqu see *dumqu*.  
 nimêqu, deep wisdom, 366, 14. *bît nimêqi*, house of deep learning, 17, 4/5. See also *Ea*, *Nabû*.  
 namâru, to shine, 37, 20/28; 54, 12; 59, 19; 94, 6; 97, 33—98, 1; 110, 3; 212, 14/16; 218, 21 + 27; 256, 21; 298, 28; 301, 27/28; 313, 28; 363, 29. — *namâru ša ûmi*, shine, said of the day, 48, 25. — II, *i nummuru*, make shine, brighten, 213, 12; 293, 24; 316, 6.  
 namru, bright, shining, 149, 24; 185, 6; 218, 21 + 27/28; 360, 14.  
 nimru, tiger, 149, 25.  
 namrîru, glory; literally: great shining, 258, 11/12.  
 namûtu, decay; originally: something piled up, 37, 14.  
 Nanna, name of Ištar, 254, 7/8.  
 nûnu, fish, 211, 1/2; 260, 13; 265, 2. See also *aru*, swarm.  
 Ninua, Nineveh, 260, 10/14.  
 nînu, we, 33, 20/23; 113, 3/4.  
 ninû, a garden plant, 317, 1.  
 Ninib, the god, the storm-deity, 184, 17; 238, 2/4; 256, 3; 261, 16 + 24—262, 24; 351, 23; 353, 8. See also *ramkûtu*.  
 nannabu, shoot, offspring, progeny, 330, 26/27.  
 nindabû, free-will offering, literally: the food of Ištar, 267, 8/9.  
 Nindar, see *Ninib*.  
 nanduru, trouble, 299, 7; see also *na'duru*.  
 nannaru, luminary, 185, 8.

Ninrag, see *Ninib*.  
 ninšubu (from *ešêbu*), a sprout, 221, 14.  
 nisû, to tear away, remove, take away, 49, 5; 54, 21; 76, 17/20; 94, 7; 275, 23; 276, 5; 329, 8. — II, *i nussû*, 54, 21.  
 nišû, distant, removed, 49, 5/6. pl. fem. *ana nisâti*, unto distant regions, 49, 7.  
 nasâxu, to tear away, take away, 60, 26; 63, 20; 76, 17; 141, 24; 228, 24/25; 232, 13/14; 256, 27; 293, 25/26; 300, 20; 364, 2 (*li-is-sux-ma*, IV<sup>2</sup> 15\*, col. I l. 30). *nasâxu ša têrti*, destroy, said of the law, 110, 23/24. See also *nasâxu*.  
 Nusku, the god (from *nasâku*), 265, 19—266, 2; 268, 9/12.  
 nasâku, to set, appoint 265, 22. — *nasâku ša . . .*, (?), 275, 24.  
 nasiû (Heb. נָסִי), prince, leader, 11, 31; 13, 21; 15, 5; 265, 22.  
 Nisannu (with determinative prefix *arax*), month Nisan, 55, 17.  
 naspû, a sort of vessel, 219, 2/3.  
 naspantu (from *sapânu*, overthrow), destruction, overthrow, 285, 14.  
 nasâqu, be precious, 297, 13.  
 nisiqtu, see *abnu*.  
 nasâru, 364, 2 read *nasâxu*.  
 nisisû, in the distance, 49, 6.  
 nissatu, cry of woe, 108, 17; 192, 29—193, 1; 193, 18 + 21/22.  
 nip'u, *nipi eqli*, to tear away the produce of the field (נִפְּעַ), 59, 32/33.  
 nipabûtu, see *nixaiputu*.  
 napâgu, connected with the idea to 'dip', 189, 23/24.  
 napâxu, to glow, 57, 2; 66, 23 + 27/28; 74, 3; 142, 8; 293, 3. — IV *i ittanpuxu*, 200, 19.  
 nappaxu, smith, blacksmith, 74, 3; 286, 29—287, 1; 293, 1; 347, 18. See also *Ea*.  
 napxaru(m), totality, 93, 2; 143, 3; 258, 17/18; 326, 6/7. *napxar mâti*, all the land, 155, 20/21. See also *ilu*, *naqbu*.  
 napalû, one who assaults(?), 50, 29/30.  
 napaltû see *nabalû*.  
 nâplusu = נִפְּלִס, IV, 1, to see, discern, 185, 22; 186, 27/28; 187, 6 + 15/16; 315, 14. See also *palasu*.



**napalsuxu** (פלסטה), to cause to sink down, 205, 10.  
**naplaštu**, hole, den(?), 15, 12.  
**nu-pu-qu**, perhaps, to go forth, excel, 31, 14/15.  
**naparkû** (from פּאַרַכַּא), to cease, 297, 17.  
**naparšudu** (פּאַרְשׁוּד), to flee, *i. e.*, bend in running, or deviate, 135, 18/19.  
**napašu**, to breathe, 187, 5; *napâsu* *ša*..., become broad, extended, wide, 269, 12/13.  
**nappašu**, a bellows, 80, 30/31; 326, 6/7.  
**napištu**, life, soul, 187, 5/6; 314, 28/29; 331, 2; 364, 1.  
**naptanu**, feast, 158, 2.  
**naçâbu** *ša ganê*, collect(?), said of reeds, 28, 25.  
**nuçxu**, destruction, 241, 13.  
**naçâru**, to keep, preserve, protect, 27, 20/21; 213, 3; 314, 16; 353, 20; 354, 8/9.  
**naçirtum**, door, *i. e.*, that which protects, 75, 28; 115, 30/32.  
**niçirtu**, protection, surveillance; treasure, 268, 4; 314, 17; 318, 28—319, 1.  
**naçraptu**, purification, 213, 15.  
**nâqu**, to lament, 3, 19.  
**naqu**, *niqu* (cf. Heb. נָבַח), pour out, make libation, sacrifice, 50, 18/19; 183, 3/4 (? *nâqu*); 263, 9; 281, 23; 327, 4. — *ša naqî*, the one who sacrifices, 283, 10/11.  
**niqû**, offering, especially an animal offering; 291, 3.  
**naqâbu**, to break, bore into, 66, 5/6.  
**naqbu**, depth, hollow, cave, hole; spring, source, water-spring, 18, 3; 65, 12/25; 95, 8; 252, 13; 359, 15.  
**naqâbu** *ša içi*, some wooden vessel, 271, 3.  
**naqbaru**, sepulchre, 38, 31.  
**nâqîdu**, shepherd, 252, 10/11.  
**niqîlpû** (קִלְפֵּא), 81, 29/30; 320, 4/5. *niqîlpû* *ša murçi*, to be broken down in health, 225, 29—226, 1.  
**naqâpu**, to gore, said of a bull, 85, 9; 278, 2. — *nakâpu* *ša çubâti*, gore, tear, said of a garment, 285, 11/12.  
**naqpu** *ša napxari*, a tearing in general, 285, 12.  
**naqâru**, to destroy, devastate, 50, 27; 52,

31; 142, 18; 197, 21; 299, 21/22. *naqâru* *ša elîppi*, destroy, said of a ship, 69, 7/8.  
**niqru**, name of a vessel, 52, 32; gimlet(?), 299, 22.  
**nuqaru**, a worn garment, 243, 19.  
**naqâšu** *ša*..., to destroy, said of a..., 69, 9/10.  
**nâru**, river, 116, 10/11 + 22; 183, 15/19; 185, 12/14. See also *agû*, *iku*, *pîtu*, *šulbu*.  
**nâru**, fem. *nârtu*, a sort of official, perhaps a musician, 223, 19; 254, 9/12; 298, 29; 299, 2.  
**narû**, stone-tablet, 254, 19.  
**nûru**, light, fire, 59, 19; 97, 33; 125, 7/9; 218, 22 + 28; 285, 15 + 22; 293, 27/29; 294, 12.  
**nêru**, illumination, 149, 26/27.  
**nîru** (*ša ašû*), destroyer, 263, 2.  
**nîru**, yoke, 321, 2/8.  
**nêru**, 600, (שֵׁשׁ־סָבַע), 256, 1; power, 270, 28/29.  
**narâbu**, 9, 5; 76, 15.  
**Nergal**, the war god, 182, 16/17; 235, 16 + 17/20; 343, 3.  
**nergalu**, a lion colossus, 352, 21.  
**narâdu**, to oppress, 288, 13.  
**narţabu**, irrigation-canal, 36, 12; 162, 11; an instrument used in irrigation, 299, 26/27.  
**narţibbu**, a sort of vessel for liquids, 274, 10/11.  
**narkabtu**, chariot, 126, 3/9; 232, 7 + 23/28. See also *elû*, *şapânu*, *çamâdu*.  
**narâmu**, fem. *narâmtu*, beloved, 22, 23; 203, 17.  
**nirimpû**, see *niqîlpû*.  
**narâru**, to aid, 69, 28.  
**nararûtu**, *nîrarûtu*, aid, help, 275, 22/23; 340, 14.  
**nârtu**, see *nâru*, musician.  
**nâšu**, to shake, vibrate, tremble, destroy, 61, 17; 145, 16/18; 172, 14 (or *enêšû?*)  
**našû**, to lift up, remove, carry, take away, 24, 14/15; 68, 13/14; 83, 11; 112, 11/14; 116, 12/15 (eyes or hand); 137, 15; 146, 12/20; 165, 23/27; 167, 21/24; 188, 22; 220, 6; 309, 14; 355, 23; 364, 2 + 10. *našû* *ša amêli*, carry, said of a man, 68, 11/12; *našû* *ša êni*, lift up, said of the eyes, 83, 10 + 26; 181, 27/28; *našû* *ša kalama*, lift up, said in general, 116, 16/17; *našû* *ša çixri*, 68, 13. *nâš* *ša rêši*, raising the head, 281, 26. See also *almattu*.

**niššu** (from *našû*), name, or curse, 364, 3/5.  
**niššu**, raising, 188, 23.  
**nišu**, people, 199, 8; 244, 20; 342, 5 + 22 + 26.  
**nêšu**, lion, 352, 22.  
**nušû**, 172, 15.  
**našâxu**, to tear away, 293, 26 = *našâxu*; 320, 4 [but IV<sup>2</sup> 3 a 4 reads *it-ta-na-la-xu*, and Thompson, *Devils and Evil spirits*, Vol. I, p. 64 *it-ta-na-at-bak*, from *tabâku*].  
**ništînu**, see *mandînu*.  
**našâku**, to put, lay down, 275, 24/25 [IV<sup>2</sup> 28 a 14 *i-na-aš-ši-ik!*].  
**nišakku**, a class of priests, 263, 11/16.  
**našallulu**, 300, 20, see *šalalu*.  
**našâqu**, II, 1 *nušûqu*, to kiss, 296, 12; 366, 18.  
**našâru**, to lessen, cut off, 47, 21; 192, 19.  
**nušurrû**, reduction, diminishing, 47, 22/23.  
**našraptu**, a burning, especially bellows for blowing fire, 326, 3/4.  
**nîltum ša lamê**, destruction, said of surrounding, 200, 15.  
**nîtu** (?), 364, 7.  
**nutabu** (with determinative *i*), a wooden tool, vessel, 52, 32; 299, 23.  
**natâlu**, to see, 188, 2/3 (IV<sup>2</sup> 19 a 48), defective writing for *naṭlu*.  
**nîtmirtum**, see *nîdmirtum*.  
**natâru** (?), 300, 21.

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**siba**, *sibi*, *sibit*, *sibitti*, seven, 190, 28/29; 317, 27/28.  
**sib(p)û ša šar[ti]**, a garment, 288, 21.  
**sib(lu)kku** (*Šib-bu-lu-ug*); (?), 315, 11.  
**subûru**, wall, 31, 22.  
**sagikku** (?), diseased muscles, 181, 15.  
**sadâru**, to command, *i. e.*, cause to turn, control, 138, 29—139, 1.  
**saxâlu**, to bore through, 329, 1.  
**saxâpu**, to overturn, destroy, 319, 5 + 29; 324, 9; 347, 29.  
**saxâru**, to turn, turn around, surround, 137, 17; 164, 25; 166, 27/28; 258, 14 + 20.

**saxâlu** for *šaxâtu*, to draw off liquid, 300, 23/24.  
**sukku**, habitation, 85, 31.  
**sukku**, dam, riverbank, 296, 16/17.  
**sukkallu** (*ŠUK-KAL*), messenger, 226, 27; 298, 11; 322, 8/12.  
**sakâpu**, to overturn, 164, 24. — *sâkip*, overthrower, 127, 24/25.  
**sikkûru**, bolt, that which stops up an opening, 122, 13/14.  
**sikkatu**, wedge, 83, 20/21.  
**sulû**, street, 291, 24.  
**sulu**, (?), 339, 5.  
**sullû**, prayer, 10, 20'21.  
**salâxu**, to squirt upon, water, 295, 25. See also *zarâqu*.  
**suluxxu**, command, 322, 29.  
**salâlu**, (?), 104, note\*.  
**sulûpu**, date (fruit), 199, 13/16.  
**sallapânu**, a plant (?), 161, 6.  
**salâqu**, || *bâru*, to hunt, chase, 327, 5.  
**salatu ša . . .**, vessel, said of. . . ? 63, 9.  
**salâtum** || *litû*, 71, 28.  
**siltu**, breathing; grace, mercy, compassion 224, 21; 308, 8'9 (but??).  
**sâmu**, dark in color, dark, 81, 30/31; 82, 7; 279, 20 + 26/27; 285, 16/17.  
**sâmu**, 315, 24, [but V 62, 62 a—b reads *nap-li-sa-ma*, see *palâsu*].  
**simmu**, blindness, 144, 18. See also *esêru*.  
**samaxxu**, a big net, 283, 5/6.  
**samullu**, perhaps, a white tree, 294, 12/13.  
**simânu**, Sivân, the month of brick-laying, 124, 13/14.  
**simânu**, (?), 281, 10.  
**sumqu**, see *sunqu*.  
**sântu** (fem. to *sânu*), a kind of valuable gray stone (from **𐎲𐎠𐎫**), 161, 14/22. See also *sântu*.  
**simtu**, prosperity, legality, properly, spolia, ornament, decoration, food and drink, 213, 18/20.  
**simtu**, what is fitting, suitable, 329, 13.  
**summatu**, dove, 329, 19; 334, 1.  
**Sin** (with determinative *i*), the moon-god, 47, 8; 94, 29; 185, 8; 221, 20/21; 339, 3/4. — *adâru ša Sin*, eclipse of the moon, 34, 17.

**sônu**, loins, 350, 13 + 15 (S<sup>b</sup> 276).  
**sûnu**, loop, tie, band, 323, 29. See also *dumšun(m)*.  
**sunnu**, name of a vessel, 52, 32/33.  
**sanâbu**, to press upon, 364, 9.  
**sinbu**, pressure (?), 364, 8.  
**sinuntu**, swallow (bird), 252, 26; 253, 2/3. — See also *çinundu*. Name of a star, visible in the Euphrates region, 252, 27.  
**sanâqu**, to oppress, overwhelm, crush down, press upon, pack firmly, 76, 22; 77, 20; 138, 28; 148, 9; 181, 29; 212, 6; 220, 7/8; 329, 11/12; 364, 9. — *sanâqu ša a-ma* (written *PI-û*), repress, said of a word, 205, 10/11; *sanâqu ša iškari*, surround, said of fetters, 220, 8/9; *sanâqu ša bitî*, join a house closely together, 146, 7; *sanâqu ša dalti*, join a door closely together, 146, 6; *sanâqu ša dupšar-rûti*, press together, said of the clay tablets = *kanâku*, press, seal, 83, 30/32; *sanâqu ša çabâti*, squeeze, grip, said of seizing, 68, 28/29; 76, 2/3; *sanâqu ša çâbiti*, grip, said of a snatcher, 68, 27 + 29; *sanâqu ša çarpi*, press down, said of silver, 205, 11; *sanâqu ša šuqulti*, press down, said of weighing, 205, 12.  
**sanqu**, submissive, 348, 1.  
**saniqurn**, door, *i. e.*, that which holds in, 75, 28; 115, 30/32.  
**sunqu**, *sunqu*, harm, trouble, affliction, 299, 12/13.  
**sântu** = *sântu*, see *xaçbu*, *xiçbu*.  
**sisû**, horse, 34, 15.  
**sâsu**, moth, 343, 25.  
**sâsu**, a sort of a stone, 260, 25/26.  
**sussulu**, amphora, *i. e.*, receptacle for liquids, 61, 10/11.  
**sasînu**, some sort of a workman, or official; jeweler,? (Zimmern), 360, 23/24.  
**sisîtu**, probably Babylonian form of *šiqîtu*, 74, 11/12; 78, 22/23.  
**suppû**, prayer, 10, 20/21.  
**sapâxu**, *šapâxu*, to spread, subdivide, 60, 10; 151, 27/28.  
**supalu**, sort of a tree, 105, 25/26.  
**sapânu**, to overthrow, sweep away, des-

stroy, wipe out, 286, 21; 289, 22; 295, 26; 326, 8/9; 351, 6.  
**sapâru**, *sa-par[-ru?]*, net, 42, 24; 283, 17.  
**sapâru**, to surround, 275, 29.  
**siparru**, bronze or copper, = shining metal, 360, 25.  
**Sippara**, the city Sippar, 7, 24; 366, 3/4 + 7.  
**sûqu**, marketplace, 289, 24.  
**saru**, apparently || *dannu*, blood, 348, 1/2.  
**sarru**, rebellious, powerful in hostile sense, 223, 18/19; 227, 1.  
**sari** . . . (?), 298, 15.  
**sarâdu ša kibrâti**, to span, said of the world-regions (?) 220, 9/10.  
**su-ru-us-su**, 32, 28/29, variant for *šurussu*, see *šuršu*.  
**sûtu** (*αατορ*), libation vessel, 18, 19/20; 47, 2; 339, 4/5.  
**sêtu**, *sîtu* (?), 285, 18; also 285 l. 5 read *si-e-tum*, instead of *lurattu*.  
**satukku**, regular monthly offering, *i. e.*, the appointed ordinance, 280, 20/23.

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**pû**, mouth, opening, 99, 31; 100, 25; 197, 16; 246, 13/14; 270, 3/4; 349, 15/20. See also *muštabarrû*, *pitû*.  
**piazu**, probably some sort of pig-like animal, perhaps a rhinoceros, 208, 22/26.  
**pagru**, corpse, 49, 11; 54, 1.  
**padû**, to loosen, solve, set free, lift up, 93, 33—94, 1; 188, 23/24.  
**pûdu** (פידו), *puđû*, side, especially of man, 53, 15; front, entrance, border 362, 1. — *puđû ša amêli*, 124, 9/13; 245, 17/18.  
**pidnu**, snare, see *pitnu*.  
**padânu**, path, 148, 22; 149, 18.  
**puzru**; so perhaps for *buçru*, *q. v.*  
**pûxu**, perhaps, person, 281, 9.  
**pixû**, to close, 319, 2.  
**puxxû ša ziuništi**, open, said of a woman, have sexual connection, 50, 14/15.  
**paxâru**, to gather, put in order, collect, 62, 26; 85, 31; 143, 2/3; 258, 17/18. — II, 1 *pux-xuru*, 143, 3.

**puxru**, entirety, whole, collection, totality, 110, 25; 205, 26/27; 305, 6; 344, 11.  
**pixātu** (from *pixû*, to hold, comprise), governorship, 192, 1; prefecture *i. e.*, a fixed appointment, 252, 24.  
**pātu**, side, border, 361, 29.  
**pařaru**, to open, loosen, split open, 113, 19; 232, 18.  
**pařru**, dirk, dagger, 63, 1; 148, 24; 149, 5/6; 237, 14/15.  
**piřru**, sort of a plant, 179, 1/2.  
**pakdarû**, (?), 267, 18/19.  
**puk(q)lu**, see *buklu*.  
**palû**, a weapon, similar to *pilaqqu*, axe; second meaning, reign-year, 50, 31/33.  
**pillu**, sort of a garment, 191, 22/23.  
**pilû**, *pilûtu*, perhaps red color, 265, 7/8; or, grey in color (?), 286, 7/8; 295, 14/15; a color word, blue or grey, 364, 7.  
**palgu**, canal, literally, collection of water, 8, 15.  
**puluggu**, *pulungu*, region, 51, 25.  
**pilludû**, see *billudû*.  
**palâxu**, to fear, revere, 190, 12; 191, 19; 218, 11; 329, 9.  
**puluxtu**, fear, terror, 190, 12/13; 196, 15/16; 257, 8.  
**pulukku** (from פלך) = *bit xarê*, a staking-off, dividing by means of posts, 62, 2/7.  
**pulânu**, something, some one, 61, 19/20.  
**palâsu**. IV, 1. imp. *xa-diš [nař]-li-sa-ma* (V 62 a—b 62), 315, 24. See also *napsusu*.  
פלסח see *napsusun*.  
**pilaqqu**, axe, 50, 33; 51, 2.  
**pilaqqu**, spindle, 51, 2/3.  
**palâšu**, to bore, dig through, 66, 9.  
**piřšu**, excavation, 66, 10.  
**piltu**, fem. of *pillu*, 191, 23.  
**pânu**, front, face, 162, 12; 185, 23; 186, 25/26; 281, 8/9 + 18; 348, 14 + 17. See also *manzacu*.  
**pânu**, var. to *pânu*, face, 187, 8.  
**pinbaru**, 60, 11.  
**pêntu**, coal, 196, 29.  
**pisannû**, reed pipe, water pipe, 88, 14/15; a water receptacle, a vessel, 271, 1/4.  
**pêçu**, S<sup>c</sup> 67, probably || *šuturu*, 71, 27.

**piçû**, to be white; white, 48, 20; 271, 7/8 —  
II I *puçû*, whiten, 48, 26. See also *baçit*.  
**paqâdu**, to take care of, *i. e.*, look to, see after; oversee; apportion, arrange, 137, 15/16; 213, 16; 286, 20/21.  
**pâqidu**, an official, 281, 20/22.  
**piqannu**, || *rubçu*, a cattle stable, 56, 11/12.  
**parû** (?), *parâ'u*, to, cut off, 94, 19/20; 328, 13.  
**parru**, net, 268, 16.  
**parû**, mule, 298, 5/6.  
**pir'u**, shoot, offspring, 265, 9.  
**parab**, five-sixth, 206, 19/20 + 23.  
**purg(q)ullu**, *parq qullu*, stone-worker, 64, 9.  
**parâdu**, same stem as *purûdu*, 243, 1/2.  
**purûdu**, sexually strong, 268, 4/5.  
**par-zi-lu** (?), shorn, said of sheep (?), 56, 2.  
**pirxu**, sprout, 260, 17.  
**parakku**, sanctuary, shrine, 55, 6 + 10.  
פרכא see *nâparkû*.  
**paramaxxu**, great shrine, 55, 31.  
**paras**, five-sixth, 206, 23/24.  
**parâsu**, to distinguish, separate; cut, decide; turn aside, hinder, stop, check, 54, 14/15; 127, 13; 197, 28/29; 211, 13/14; 320, 21; 328, 13. — *parâsu ša rixitû*, separate, said of sexual intercourse, *i. e.*, cease copulating, 275, 25. — *parâsu ša tulê*, turn away the breast, 111, 21.  
**purussû**, decision, 127, 10/11.  
**piristu**, decree, decision, divine decision, fate, 54, 15; 96, 30; 252, 25; 319, 2/3; 361, 29; 362, 8.  
**parâçu**, break through, 178, 10/11.  
**parçu**, decree, ordinance, 128, 13 + 23/25; 194, 22; 326, 19. *parçu ša ilî*, a divine decree, 128, 15/22; 215, 1.  
**parçu**, grave, 350, 3 + 6.  
**parâru**, to break in two, 54, 7/8 + 10.  
**parâšu**, to fly, 275, 26/27.  
**paršûu**, *puršûu*, flea, 383, 23/24.  
**paršigu**, bandage, 56, 5/9.  
פארשך see *nâparšudu*.  
**puršumu** (פירשומי), aged or celebrated person, 205, 28; 344, 14/15.  
**piristu**, see *piristu*.  
**parûtu**, alabaster, 154, 5/7.



**Purattu**, Euphrates river, 7, 26 + 29; 10, 7/8; 63, 29/30; 64, 28; 366, 4; cf. 8, 7/9.

**pašu** (with determinative *ip*), axe, 337, 28.

**pašaxu**, to pacify, be pacified, quiet, at rest; recover from sickness, 5, 24/26; 8, 16/17; 25, 32; 43, 8/12; 49, 11; 56, 29/31; 87, 28/29; 94, 7; 116, 17/18; 137, 16/17; 250, 10/11; 288, 11; 329, 10; 330, 3. — II, I *libbišu ina puš-šuxi*, 99, 23/24; — III, I *šupšuxu*, pacify, 294, 4/5.

**pašaxu**, II 22 c — d 16, probably for *pašāri*, or = pacify, soften, IV 22, 39 a, 311, 8/10.

**pašālu**, *aptašil-ki*, I implore thee, 6, 26/27.

**pušqu**, difficulty, trouble, 268, 6.

**pašāru**, to loosen, 61, 29; 62, 27. — II, I *puššuru*, 62, 28.

**paširu**, II 32, 15 g—h, 258, 18.

**pašāri**, V 22, 25 d, connected with *xalpū*, snow; perhaps from *pašāru*, loosen, set free, pour down, 311, 17/19; but, rather read *pašāxu*, 43, 12.

**paššūru**, dish, 52, 23; 63, 13. — *paššur gaq-gadi*, the board of the head, perhaps a bed, or = a wooden pillow, like those of Chinese coolies, 239, 27—240, 1.

**pašāšu**, to rub in, anoint, 167, 5; 314, 21/22.

**pāšišu**, anointer, a sort of priest, 25, 23/25; 167, 5; 194, 23/24; 218, 11/12; 314, 23; 344, 8.

**pātu**, entrance, 361, 28.

**patū**, *pitū*, be open, open, increase, 49, 5; 54, 16; 83, 3; 113, 21/22 + 26/27; 116, 18/19 + 22; 117, 13; 144, 29; 258, 7; 285, 16; in sexual sense, 355, 26/27. — *pitū ša bābi*, open, said of a door, 194, 9; *pitū ša mē*, open, said of waters, 116, 19 + 22; *pitū ša nāri*, open, said of a river, 90, 23. — *pitū ša pl*, open, said of the mouth, 83, 2; 113, 20; 334, 26. — *pit uzui*, opening of the ears, 20, 33.

**pitū**, adj. fem. *lā pititti*, a (sexually) unopened (shegoat), 355, 28.

**patū**, see *buinnu ša mē*.

**pūtum**, side, entrance, 281, 2; 362, 2.

**patāxu**, to hollow out, 66, 10.

**pitxu**, hole, 66, 10.

**patānu**, to bring to the mouth, taste, 240, 12/14. — *patānu ša amēli*, eat (?), said of a man, 90, 24/25.

**pitnu**, snare, 68, 14, perhaps also, stand, table, 249, 20/21; or, row, 249, 23. — *pitnu mukū*, plasterer, 249, 22.

**patāqu**, to form, shape, construct, 190, 10/11; 257, 13.

**putuqu**, see *butuqu*.

3

**çi** *šamši*, the rising of the sun, 333, 28/29.

**çābu**, warrior, enemy, 105, 19/20; 360, 12/13.

**çibū**, to surround, 87, 15.

**çabāru**, II 20, 45a, get hold of, 116, 30/31. — II, I *cubbaru*, snatch, 76, 6.

**çibaru**, perhaps = *چاع*, Aloe (Gött. *gelehrte Anzeigen*, 1904, p. 753), 309, 7.

**çabātu**, to seize, grasp, comprise, turn against, 76, 3; 115, 27/28; 138, 25/27; 144, 8; 220, 11; 273, 10; 364, 7/8. See also *batqu*, *sanāqu*.

**çibtu**, *çiptu*, increase, wealth in cattle, 54, 1/3; 59, 23 + 26; 60, 4/5; 234, 21 + 25 + 28/29.

**çabitu**, gazelle, 234, 24/26; 235, 18/20.

**çubātu**, garment, clothing, 85, 23; 210, 18/21; 242, 4/5; 329, 23; 334, 6/7 + 20 + 24. — *çubāt muqqi* = *te-ib-bar* (i. e., *tippar*) 243, 18/19. See also *nakāpu*.

**çibātu**, longing, desire, 11, 6/7; 41, 18 + 23/24 + 32.

**çag(k, q)mukku**, see *zagnukku*.

**çādu**, to hunt, 258, 21/22.

**çādu ša êrê**, to shine, said of copper, 74, 7.

**çadimmu**, see *zadimmu*.

**çuzū** see *çuçu*.

**çaxmašāti**, 183, 25.

**çaxāru**, to diminish, become little, 258, 20/21; 337, 6/7. — II, I *cuxxuru*, 335, 23.

**çaxru**, little, small, 138, 26; 147, 28; 337, 6.

**çixru**, little, small, young, 52, 7; 133, 24; 184, 22; 317, 23; 337, 7. See also *ēnu*, *našū*.

**çixtu**, lament, cry of woe, 108, 17/18; 193, 1 + 18 + 24.

**çallu ša raxê**, one who copulates, 5, 17.

**çilu**, rib, 330, 27.  
**çalâlu**, to lie down to sleep, overshadow, 5, 18; 250, 13/14.  
**çalmu**, image, 29, 6 + 15/16; 302, 6 + 16.  
**çalamdu**, see *iççur mâşi*.  
**çallu**, battle, hostility, 84, 6/10; 241, 15.  
**çûmu**, thirst, 191, 2; 240, 17/18.  
**çumû**, to thirst, 191, 2.  
**çumbu**, finger, = sharp point, 88, 9.  
**çamâdu**, to span, yoke, 220, 11/12; 285, 20.  
— *çamâdu ša narkabti*, harness, said of a chariot, 285, 19.  
**çimru**, multitude, fulness, 44, 30/32.  
**çimittu**, a span, 220, 12.  
**çênu**, flock, sheep, 276, 1; 341, 15.  
**çinundu**, a swallow (bird), 203, 24; variant to *sinundu*.  
**çupru**, finger-nail, 88, 10. See also *liqtu*.  
**çuppuru**, to cry out, 110, 28; 300, 27.  
**çiptu** see *çibtu*.  
**çuçû**, marsh, 296, 17/18.  
**çaçiru**, a sort of insect, 323, 26/27.  
**çarru** (?), opponent (?), 314, 3. — *ul çarru*, one of the seven names of the star *muštā-barrū mutāmu*, the star overfull with death, = Mars.  
**çurru**, heart, part of the heart, 207, 9; 214, 28. *çurri qiddāti*, thoughts of depression, 214, 28/29.  
**çurrû**, priest, 301, 22.  
**çiru** (for *çirru*), snake, 246, 28/29; 303, 25.  
**çiru**, lofty, high, exalted; prep., upon, 27, 21; 32, 17; 230, 11.  
**çêru**, field, plane, plateau; *ina çêri*, K257 rev. 9, 32, 17/18; 95, 18; 362, 4/5. See also *açitu*, *bûlu*.  
**çirgarru**, see *mušgarru*.  
**çarâxu**, to cry out, shout, 300, 24/25; 335, 3.  
**çirrixu**, cry of woe, 51, 26.  
**çarâmu**, perhaps, to succeed in carrying out plans, 319, 5.  
**çirmaxxu**, see *mušmaxxu*.  
**çarpu**, silver, 45, 6/7; 211, 3; 213, 14; 366, 14. See also *sanâqu*.  
**çarâpu**, to purify, make perfect, 110, 13/14; 288, 22. — II, 1 *çurruçu*, purify by fire,

said of metals, 213, 13/14; 326, 10. *çurruçu ša abni*, clarify, said of a jewel, 288, 22/23.

**Çarpanitu**, the consort of Ea; she who purifies by fire, 130, 1/6; called *zêr-banitum*; by folk-etymology.

**çiriptu**, purification, 293, 29—294, 1.

**çarârû**, to shine, beam, 35, 4.

**çarârû**, to oppress, 300, 26/27.

**çirtu**, breast. II 35, 74g, *ina çir-ti* (?) -*ša*, 24, 6/7.

**çirritu**, staff, 315, 17.

**çir-ri-ti**, see *muš-tal-ti*.

**çitu** (S<sub>27</sub>), exit, going out, 94, 13; 116, 32/33. — *çit arxi*, the going out of the month, 196, 2. — *çit šamši*, the rising of the sun, 48, 27/28; 218, 22/23.

**çātu** (S<sub>27</sub>), distance, 54, 22.

## P

**Qa**, a measure = sixty shekels or  $\frac{1}{1500}$  *gur*, 271, 27/28.

**qû**, cord, 156, 13; 360, 12/13. See also *gixinu*.

**qabû**, *kabû*, stall, 56, 10/11.

**qibû**, *qabû* (S<sup>b</sup> 243), *qâbu* (î S<sup>b</sup> 244), to speak, 57, 7; 75, 15 (*iqqabi*); 93, 2/4; 154, 25; 266, 28; 335, 3. See also *amâtu*.

**qubû**, speech, 185, 29; 189, 17.

**qibû**, command, 68, 9.

**qabâbu**, shield, 97, 16.

**qablu**, midst, middle, battle, strife, 157, 1/3; 184, 6; 245, 21; 246, 5/7; 278, 10; 305, 28; 317, 6.

**qabru**, grave, 38, 32; 350, 4; 354, 5.

**qib(p)urru** see *qinburru*.

**qibûtu**, command, saying, 89, 8; 154, 26.

**qudu**, 337, 28 || *pâšû?*

**qadâdu**, to bend down, 121, 26; 122, 3; 166, 5/6; 175, 1.

**qiddatu**, pit, 66, 4; a sinking in, a depression of mind, 121, 27/28. See also *çurru*.

**qadûtum** = *çûtu*, clay, mud, 131, 5.

**quřu**, smoke, incense (?), 185, 24.

**qâlu**, to speak, cry, 100, 6/7; 236, 16/17.

**qûlu**, speech, saying, utterance, voice,

100, 6/7; 236, 18/19; 339, 1. — *qûlu kûru*, voice of woe, 223, 16.

**qullû** (קלל) *ša rêši*, lift up the head, 351, 18 (or from *kalû*?).

**qalû**, to burn, 270, 18.

**qalâdu**, 112, 8/9.

**qullulu**, to decry, defame, 180, 27.

**qalâpu**, to peel, destroy, 265, 3/6.

קלפ, see *muqqalpûtu* and *niqilpû*.

**qilûtu**, burning, 140, 20; 173, 20; 277, 5/6.

See also *ximûêtu*.

**qamû** *ša nablî*, to burn, said of a flame, 363, 7/8.

**qêmu**, *qîmu*, meal, flour, 240, 20/23; 364, 14 + 17. — *qêmu kibîti*, the meal of sorrow, 364, 15; 365, 7. See also *karpatu*, *tênu*.

**qanû**, reed, 138, 21/22. See also *açû*, *libbu*, *naçâbu*.

**qinnu** *ša iççûri*, nest of a bird, bird's nest, 15, 10/11; 206, 6; 348, 15. See also *qanûnu*.

**qinburru**, nest; *qinburru* *ša iççûri*, an enclosure for a bird, nest, bird's nest, 15, 11; 204, 1/2; 206, 3/4.

**qanânu** *ša qînni*, to build a nest, 146, 3; 355, 22/23. — II, 1 *qanâminu*, they built a nest, 145, 29.

**qinûnu**, see *kinûnu*.

**qûpu**, *qûp iççûri*, bird cage, 160, 7; 283, 27/28.

**qêpu**, guardian, perhaps of a gate, 258, 6.

**quppu** (קרק), II, 1, fall in, said of a wall, 81, 25; 82, 8.

**qiççu**, see *kiççu*.

**qaçâçu**, see *gaçâçu*.

**qaçâru**, to bind, connect, 313, 24.

**qiçru**, connection, knot, binding, 343, 25.

**qaqqadu**, head, 281, 3 || *rêšu*.

**qaqqadû**, 240, 1. See also *paššûru*.

**qaqqultu**, see *kakkullun*.

**qaqqaru**, earth, ground, floor, land, territory 114, 18/25; 202, 29; 338, 27.

**qîrbu**, interior, midst, 166, 7; 175, 8; 192, 21/23; 207, 7/8; 304, 28; 306, 23. *ki-rib*, in, within, 325, 11.

**qardu**, warlike, heroic, bull-like, 169, 26; 174, 13; fem. *qaridtu*, female warrior, 129, 25; 169, 26/27.

**qarrâdu**, warrior, 169, 22/24 + 27; 170, 22; 347, 28. *qarrâdsunu*, their hero, 272, 2/4.

**qurâdu**, warrior, 169, 17.

**qarnu**, horn, 1, 9/11; 281, 5; 284, 1 + 28; 289, 22.

**qarâšu**, to cut off(?), by-form of *qarâçu*, 204, 4. *qarâšu* *ša içi*, cut, said of a tree, 61, 27/28.

**qarittu**, see *qardu*.

**qâšu**, to give, portion out, 47, 19.

**qiššû**, cucumber, see *kiššu*.

**qaštu**, bow, 267, 27.

**qâtu**, hand, 320, 10/11. See also *gâtu*, *kakku*.

**qatû**, to execute, destroy, 331, 22. — II 1 *quttû*, make an end of, 23, 32. From *qatû*, perhaps also *kitu*, end, q. v.

**qutinnu**, younger, literally: the younger son, 89, 1/2.

**qitribu**, offering of any sort, 291, 2/3.

7

**rê'u** = Heb. רֶעִו, horse-herder, shepherd, 34, 2; 217, 25; 275, 27; 276, 2; 287, 26 + 27 — 288, 1.

**ra'zu**, enclosure(?), 113, 1/3.

**ru'tu**, *rîtu*, spittle, saliva, 343, 13 + 24; 344, 1.

**ri'itum**, *rê'itum*, pastured herd, 358, 27/28; 359, 2/4.

**râbu**, to extinguish, 87, 31.

**râbû**, to grow large, be great, grow up, 117, 24; 143, 1; 212, 6. *irbû šunu* = *ina kummi irbû*, they proceed from the chamber, 94, 10/11. — I, 2 *irtabi*, proceed in growth, 189, 20/21. — III, 1 *šurbû*, make great, 344, 24.

**rabû**, great, big, powerful, 77, 21; 117, 16 + 23/24; 134, 8; 156, 17/18; 162, 29; 230, 10; 241, 14; 253, 20; 265, 2; 274, 7; 289, 28; 310, 16. fem. *rabîtu*, a large vessel, 117, 25. See also *êmu*.

**rabbu** (רבב), be heavy, press down), great, large, 117, 26; 274, 5/7 + 9.

**rubû**, great man, prince, 91, 7/8; 92, 3; 117, 26; 182, 1; 230, 10; 265, 2/3; 347, 28. fem. *rubâtu*, 259, 24/25.

- ribu** perhaps = רחב, broad || *rafšu*, 30, 29/30.
- ribxu**, name of a plant, 203, 24.
- rabâçu**, to lie down, lurk, crouch, 193, 22; 250, 12; 251, 7.
- râbiçu**, the lurking demon which shrieks, 193, 23; 238, 9/10; 358, 15.
- rubçu**, lying-down place, resting place, 54, 11; 250, 13.
- rubûtu**, greatness, 92, 7; 96, 7.
- rabbûtu**, greatness, 143, 1.
- ragâmu**, to call out, 154, 27.
- rigmu**, speech, cry, 154, 28.
- ridû** *ša* *ridûti*, to have sexual connection, said of begetting children, 86, 4/5; 355, 18.
- ridu**, *ridû* (S<sup>b</sup> 288), penis, 300, 21/22; 355, 18. — *ridû* *ša* *alpi*, penis of a bull, 159, 19/20. *rid alpi*, seed, offspring of a bull, 205, 2/3.
- ruddû** (II, 1), to add to, increase, 69, 29; 214, 25; 326, 8; 366, 14.
- rixû**, to love a woman sexually, 84, 27/28; 152, 3/4; || perhaps:
- raxû** (V II, 7d—e), 356, 27. See also *çallu*.
- raxâçu**, to inundate, make water, wash out, overflow, destroy by inundation, 3, 23; 7, 14; 110, 26; 124, 22; 125, 9/10; 232, 11/12 + 15/16 + 21/22; 273, 8 + 27; 274, 28/29. — *mê raxâçu*, overflow, of water, or with water, 110, 17; 125, 10/11. See also *şaxâtu*.
- rixûtu**, sexual love, 5, 9. See also *parâsu*.
- râţu**, watercourse, receptacle, gutter, canal, 274, 17/18; 296, 26/27; 318, 3/4.
- raţâbu**, to moisten, be moist, 193, 24. — II, 1 *ruffûbu*, to moisten, 161, 18/19.
- raţbu**, moist, green. *îççu raţbu*, verdant green tree or wood, 339, 24.
- ruţbu**, moisture, 3, 26; 7, 16.
- rakâbu**, *irkab*, I 2 *irtakab*, to ride astride, 5, 15/16. *rakâbu* *ša* *kalallum*, (?), 350, 28.
- rikibtu**, literally: mounting; || *rixûtu*, sexual love, 5, 12.
- rakâsu**, to bind, fasten to 143, 4; 202, 10; 220, 7; 356, 29.
- riksu**, band, bond, fastening, 42, 27; 78, 5; 279, 15; 318, 10; 362, 3.
- râmu** (רחם), to seize in love, love, 21, 27; 22, 23 + 32/33; 30, 24; 69, 15; 76, 2; 203, 17. — II 1. part. *mu-rim xegalli*, loving(?) plenty, 30, 25.
- râmu**, beloved, 23, 16.
- rimu**, *rêmu*, love, mercy, womb, 8, 31; 30, 25 + 30; 69, 14; 308, 8/10; 362, 2.
- ramû**, to throw down, 273, 17/18 + 27; 275, 28.
- rimu** (רמ), bull, 9, 1; 30, 4 + 12/13 + 29.
- rimxu**, (?), 7, 14/15.
- ramâku**, to pour out, 99, 19.
- ramku**, a sort of priest, 194, 25.
- rimku**, 99, 19.
- ramkûtu**, libation, in *Ninib* *ša* *ramkûti*, 333, 14/16.
- ramâmu**, probably, to roar, shout, cry out, 21, 28; 352, 23. part. *râminu*, 175, 12 + 20.
- ra(m)mânu**, self, 190, 13/14; 257, 10/12; 264, 18. — *ramânka*, thy self, 257, 11.
- ramânu**, storm (?), 257, 8.
- Rammânu**, the rain-and stormgod, the god of the thunderstorm, 25, 27; 48, 29; 122, 20; 190, 13; 238, 5/7; 257, 9; 339, 2/3. — *Rammân* *ša* *zuni*, Rammân of the rain, 300, 21.
- remenu**, *rennuû*, merciful, compassionate, *i. e.*, full of extension, heart, 308, 10/11 + 16/17.
- ramâçu** || *râzu*, 113, 2/3.
- rimûtu**, 340, 15.
- rapû**, to be weak, flexible, like grain, 312, 3. — II, 1 *ruppû*, make weak, weaken, make flexible, 312, 4; 329, 11.
- rapâdu**, to spread out, catch; lie prostrate, 69, 6/7; 135, 19/20.
- rapâdu**, name of a disease, see *nabalû*.
- ripsu**, perhaps thrashing of grain, from *rapâsu*, to thrach, 275, 1/2.
- rapâqu**, to hedge in, 19, 31; 20, 9. — II, 1 *çqla ina îxzi urappiq*, 19, 32.
- râpîqu**, 19, 33.
- rapâşu**, to extend, be extensive, 20 note\*; 30, 22; 69, 17; 118, 3; 269, 1 + 13/14; 282, 14; 319, 3/4. See also *uznu*.
- rapşu**, extensive, broad, 30, 22; 69, 17. fem. *rapâştu*, *rapâltu* see *uznu*. — *rapşa* *uzni* see also *uznu*.
- rupşu**, extent, breadth, 30, 23; 69, 18.



**rup(b)uštu**, spittle, saliva, 343, 13/14.  
**riçû**, aid, 69, 29.  
**ruççunu**, 116, 25/26 perhaps compare Heb. **רַרְרִי**, mighty ones, || *kabtu*.  
**riçnêti** *ša daltî*, strong setting or fastenings of the door, 116, 26.  
**reçâtû**, assistance, help, aid, 11, 9.  
**rûqu**, far, distant, 141, 20; 295, 23/24; 297, 3.  
**ruqqû** (II, 1; רַקָּה) *ša kisalli*, polish, said of a pavement, 222, 20/22; 256, 22.  
**ruqqu**, ointment, 222, 23/24.  
**riqqû**, herb, sweet-smelling herb, 36, 5 (*ri-ik-ke*); 277, 1/2.  
**raqqatum**, extensive covering; a garment worn by women, 118, 7/8; 274, 21.  
**riqâtû**, distance, 54, 21/22.  
**râšû**, S<sup>b</sup> 2, 9 (?), perhaps be abundant, 222, 17.  
**rašû**, to grant, apportion, take, 20, 1; 328, 14. See also *ucnu*.  
**rîšû**, to exult, 180, 19.  
**rešu**, head, 279, 26; 362, 12. See also *mûlû*, *našû*, *qullû*.  
**ruššû**, name, or epithet, of a garment, 178, 15.  
**rašâdu**, III, 1 *šuršudu uššuşu*, 356, 6/7.  
**rušumtu**, marshy land, marsh, watery space, 191, 13/14; 237, 21/22.  
**reštu**, first, 281, 10.  
**reštû**, chief, 281, 10; see also *ênu*, lord.  
**rešâti**, rejoicing, joy, 40, 20/23; 180, 19/20.  
**rištan** in *šar rištan*, (?), 198, 26.  
**rûtu**, spittle, see *ru'tu*.  
**re'tu**, pasture, food, 309, 6. *re'tu u mašqîtu*, food and drink, 3, 9/10; 339, 24/26; *re'tu šutê'u*, 309, 6.  
**rittu**, perhaps sceptre or pastoral staff, 209, 19/20.  
**ritû**, to set up, establish, erect, fortify, strengthen, 83, 29; 291, 20.  
**ruteššu**, name, or epithet, of a garment, 178, 15/16.

ש

**ša**, which, who (rel. pron.); of (gen. particle), 25, 5 + 8; 203, 2; 244, 20; 273, 21 + 25. See also *guruššû*, *namzaqu*, *naqû*.

**šû**, **šû** (pron. 3. pers.), he, that one; fem. *šî*, she, 57, 10; 187, 9; 312, 15; 319, 7. *šû-ma*, he himself, 56, 21.  
**-šû**, fem. *-ša* (pron. suff. 3. sing.), his, her, 102, 4/5; 241, 7; 249, 11/12. — pl. *-šumu*, *-šîna*, 56, 22; 57, 12; 107, 17/18 + 30/31; 249, 12; 255, 22/23.  
**šê'u**, to see, look for. — I, 2 inf. *šitê'u*, 166, 29; 220, 15/17. — II, 2 *šutê'u*, 166, 29. See also *re'tu*, pasture.  
**ša-u-a**, (?), 8, 20/21; 339, 28.  
**šâ'iltu**, one who asks or prays, a sort of Magian, 103, 15/18. — fem. *šâ'iltu*, a sort of praying functionary, 228, 23.  
**šê'um**, grain, 312, 5/7. See also *abâtu*, to bring; *šubultu*, ear (of corn).  
**šuatû**, that one, 57, 10; 187, 10.  
**šabû**, to press down, see *kanâku*.  
**šabû**, to be satisfied, 137, 8.  
**šîbu**, *šê'bu*, old man, 11, 29; 12, 17; 13, 21; 45, 2; 109, 13/15.  
**šîbbu**, girdle = strong band, 150, 17/18.  
**šubû**, a sort of jewel, 320, 25. See also *šukuttu*.  
**ša-bu-ub**, flame, 31, 28 (Hrozny, *Mythen*, p. 14 obv. 9—10 perhaps for the usual *a-bu-ub*); *šabûbu* = *šîbûbu* = *šarîru*, 31, 30.  
**šabâtu**, to strike, turn against, 137, 17.  
**šabbîtu**, staff, 321, 19.  
**šîblukku**, see *sîblukku*.  
**šubultu**, ear (of corn), 35, 6; *šubultu ša šê'im*, 109, 25.  
**šabsu**, angry, 80, 28.  
**šabçu**, from *šabâçu* = *uxxuru*, 80, 27/28.  
**šabçu**, might, power. — *šîbçu*, prince, potentate, ruler; proud, haughty, 101, 8.  
**šabrû**, seer, necromancer, 117, 17/22; 306, 9/11; 360, 15 [but, here, Jensen, rather *sabb(pp)u*].  
**šabâru**, to cut the fruit, 107, 8.  
**šêbiru**, *šêbru*, a sort of destructive implement, 177, 12/13.  
**šîbiru** (from *šabâru*, *šî* break), staff, 315, 17 + 22.  
**šubtu**, dwelling, 43, 4; 55, 16/17; 85, 32; 145, 6; 203, 8; 204, 13/14; 320, 26/27; 330, 7/9; 347, 9; 349, 7 + 11. *šubat nakri*, the dwelling of the enemy, 339, 28/29.

- šabātu**, probably, to overturn, 135, 20/21.  
**šabātu** *ša* . . . , 164, 9/10, probably, = *šabātu*,  
 to smite, strike.  
**šibūtu**, old age, 11, 30.  
**šubtaqlu**, see *rušumtu*.  
**šegū**, to rave, 283, 8.  
**šigū**, penitential song, 193, 2.  
**šag-gul-lum**, 119, 14/15.  
**šagāmu**, to roar, utter a hollow sound,  
 95, 8/9; 154, 28.  
**šagapūru**, fem. *šagapūrtu*, leader, 292, 4/7.  
**šagurrū** (from *ŠA(G)-GUR*), mercy, 307,  
 10/11.  
**šigaru**, bolt, 44, 24. *šigaru ša* . . . latch of  
 a door, 205, 12/13.  
**šagāšu**, 130, 22/23 variant of *šaqašu*, to  
 destroy.  
**šud**, of, 22, 6.  
**šadū**, mountain, 85, 25; 176, 27; 194, 3/4;  
 213, 5; 306, 12. *il Šala ša šadē*, the goddess Š.  
 of the mountains, 308, 14/15.  
**šiddu**, side, flank, 52, 8.  
**šēdu**, demon, 28, 7 + 14; 144, 6; the dem-  
 mon represented by the bull colossus, 358,  
 15/16.  
**šadādu**, 141, 14 (*išdudū-ma*, IV 15 col. 2,  
 ll. 5, 6).  
**šad(t, t)urru** (from *ŠA(G)-TUR*), 307, 8/9.  
**šizbu**, milk, 111, 22; 122, 30/31; 346, 13.  
**šūzubu** (III, I of *ezēbu*) || *ešēru*, *q. v.*  
**šuznunu**, see *zanānu*, be full.  
**šaxū** (from *šaxū*, wade in slime?) wild boar,  
 pig, swine, 142, 2; 208, 25; 303, 20/21; 307,  
 14/16.  
**šixu**, to grow up, 94, 15.  
**šixu**, an insect, 208, 12.  
**šixū**, S<sup>c</sup> 2, 7, perhaps for *pixū*, to close,  
 320, 2.  
**šaxātu**, to tear away violently, 285, 21.  
**šaxālu**, to call, announce, 292, 17/18.  
**šuxuppatu**, probably || *parū*, mule, 321, 27/28;  
 connected with *šuxxubbattum*, something made  
 of leather, 321, 29—322, 2.  
**šixru**, perhaps mighty water, 98, 17/18.  
**šaxarratu**, woe, trouble, sorrow, 288, 12.  
**šuxarratu**, *šaxarratu*, a sort of vessel, 288,  
 4/5; 307, 18/19(?)  
**šaxātu**, to rage, destroy, 125, 12; 232, 13.  
*mê šaxātu* || *raxācu*, *i. e.*, something destructive,  
 125, 12/13.  
**šaxātu**, side, 68, 15. See also *gulibtu*.  
**šatāru**, to write, 131, 26; 132, 3/4; 283, 20.  
**šitru**, writing. *šifir šumi*, the writing of  
 a name, 254, 22/23.  
**šašurru**, see *šadurru*.  
**šakāku**, to come out, said of seeds, 94, 15.  
**šakāku**, perhaps, to fence in, 350, 28/29.  
**šakilu**, 205, 13/14 see *šaqilu*.  
**šuklulu** (from *kalātu*), complete, perfect,  
 42, 27; 85, 17; 296, 13; 318, 10/11.  
**šukkallu**, see *sukkallu*.  
**šakānu**, to make, set, establish, fix  
 firmly, 31, 20; 110, 15 + 29; 113 5/7; 116, 33;  
 117, 10/12; 124, 18; 125, 14/15; 158, 4/6; 220, 13;  
 232, 9; 303, 12; 329, 14. — *iāti minū iššakna*,  
 what can befall me(?), 27, 30.  
**šikanu**, (?), 101, 13.  
**šakāru**, be drunken, become drunk, 130,  
 1/2; 186, 22/23.  
**šakīru**, a drinking vessel, 18, 17; 307, 22.  
**šikru**, intoxicating beverage, 191, 9/10.  
 See also *šatū*.  
**šikru**, a weapon, 121, 1.  
**šikaru**, strong wine, strong drink, 57,  
 25/26; 136, 4/13; 332, 27.  
**šakāšu**, to destroy, variant of *šaqašu*, 121,  
 5; 130, 20/21.  
**šikittu**, place, 91, 30.  
**šukuttu** *šubē šaknat*, trappings of a harness,  
 220, 13/14.  
**Šala**, see *šadū*, mountain.  
**ši-i-lu-u** (𐎶𐎵𐎺), omen, forewarning, 176,  
 17/20.  
**šilū ša iččūri**, dip in (the beak), said of  
 a bird, 66, 15. *šilū ša šēri*, dip in, said of  
 meat, 66, 16. *šilū ša tākalti*, dip in, said  
 of food, 66, 16/17; 316, 12/14.  
**ši-lum**, baldachin, 316, 14/16.  
**šilū**, (?), 316, 18.  
**šilū**, perhaps, envelope, covering, 191, 23.  
**šilū**, (?), 339, 8.  
**šulū**, see *elū*, III, 1.  
**šēlū** (from *ša'ālu*, to decide), prince,  
 ruler, 285, 24/25 = *šilum*, 285, 25.

šulbu *ša nâri*, perhaps overflow of a river, 330, 7/8.

šëlibu, fox, 227, 2; (?), 234, 15/16. See *bit-ramu*.

šëlibbû, worm., 343, 25; (?) 234, 15/16.

šuluxxu (from *ŠU-LUX*), probably a purifying sprinkling, 322, 26/27.

šalâtu, to cut asunder, 291, 24/25.

šalâlu, to plunder, take away as plunder, 276, 3; 336, 9/10. *šalâlu ša . . .*, 104, 9/10. *šalâlu ša alâku*, plunder, said of going, 217, 22. *šalâlu ša amêli*, plunder, said of a man, 217, 23. See also *šallatu*.

šalâlu. IV, 1 inf. *našallulu*, to flow, glide, slide along over something, 300, 20.

šalalti, *šalatu*, *šalaštu*, *šelaltu*, three, 47, 7; 107, 13/14 + 24/25; 108, 23/24; 269, 15.

šalâmu, to be complete, whole, correct, 21, 32; 137, 9; 290, 10 + 14.

ša-la-am *abûbi*, the end of the deluge, 21, 32/33.

šulmu, welfare, greeting, 75, 17; 292, 10/11.

šalmûtu, welfare, 292, 11.

šilimtu, womb = the complete organ, 329, 15/16.

šalummatu, splendor, brilliancy, 298, 23/24.

šalâpu, to tear out, 141, 25.

šallapânu, see *sallapânu*.

šalpûtu, misfortune, 181, 1/2.

šulputtu, destruction, 181, 2.

šalâšu, to triple, 269, 14.

šalâšâ, thirty, 47, 7; 107, 15 + 25/26; 357, 12/13; 358, 12/13.

šalaštu, three, see *šalalti*.

šallatu, plunder, spoil, 276, 3/4. *šallatum šalâlu*, take plunder, 276, 4.

šâmu, to set, place, fix, establish, ordain, 110, 28/29; 308, 21/22; 328, 14.

šîmu, price, value, 308, 21/23.

šamû, *šemû*, to hear, obey, 66, 11; 132, 28—133, 2; 134, 9 + 19/20 + 25; 241, 14/15 + 21; 312, 1 + 8/12; 313, 8/9; 339, 15/16; 357, 29; 363, 28; 364, 10. *šamû ša magârî*, hear favorably, 134, 22.

šamû, heaven, 32, 10 + 13/16; 84, 32 (?),

II 50, 32c); the hollow vault, 95, 9; 101, 10/11; the high place, 102, 29/30; 103, 22/23; high heaven, 249, 6 and 259, 5/6; 250, 22; 285, 21/22; 294, 23/24; 365, 14 + 17 + 19 + 21 + 27. See also *ummaru*, *kakkabu*.

šamû, violent storm, 190, 5/6.

šamû, (?), 151, 6.

šammu (from *ŠAM*), plant, 309, 7; 338, 8.

šumu, name, 228, 22; 241, 8; 364, 5 (probably from the same stem as *šamû*, heaven, high). *šumšu*, his name, 107, 16. — son, 184, 22 + 25. See also *zakru*, *šîru*.

šumû, a sort of plant, 212, 6/7. *šumû ša gišallu*, 212, 7.

šumma, *šummu*, if, but if, 79, 10/11; 335, 14.

šimmu, see *ešêru*.

šumdul (for *suddul*, שדר), large, extensive, 310, 17.

šamaxxu (from *ŠA(G)-MAX*), great heart, 307, 12/13.

šumêlu, left, left hand, left side, 23, 19; 25, 17/18; 126, 29; 158, 13 + 27/28; 179, 26/27.

šamallû (from *ŠA-MAL-LA*), agent, trader, apprentice, 309, 9.

šamâmu, heaven, 32, 16.

šamnu, oil, 63, 4; 183, 12/14; 208, 3; 222, 12; 256, 23; 258, 12.

šamru, terrible, raging, 215, 9/10; 323, 17.

šêmîru, finger-ring, 175, 12/13.

šumer, *mâtu šumêri*, the land of Šumer, 100, 20/22; 229, 17/18.

Šamaš, the sun-god; the sun, 31, 32—32, 7; 48, 27; 67, 11 + 22; 94, 30; 202, 1/2; 231, 25; 294, 13; 314, 1/2; 339, 5/6; 358, 9/11 + 22/26; 363, 11/12. See also *ereb*, *çî*, *çit*.

šimesšalû, a sort of tree, 316, 27.

šimtu, fate, 130, 2; 177, 21/22; 252, 20; 253, 23 (the act of cutting or ordering); 364, 21.

šimtan, *šimêtan*, twilight, dusk, dark, 245, 1/2; 246, 24/25; 354, 27/29; 364, 24.

šanû, to change, alter, 137, 19; 139, 3. — II 1 *šumû*, 213, 2/3.

šanû, to double; repeat, tell, 189, 21; 325, 27.

šina, two, 201, 16/18; 231, 16; 239, 12/16; 317, 10.


šunnû, half, 54, 6.

šinnu, tooth, the shining object, 205, 4; 360, 16. See also *gačâcu*.  
 šênu, sandal, shoe, 297, 6.  
 -šunu, -šina, their, see -šu, -ši.  
 šangû, priest, 216, 20; 283, 7/16; 310, 1/2.  
 šindilibbu (from *SIN-DI-LIB*), (?), 317, 15.  
 šinuxu, see *anâxu*, be sad.  
 šințu, some kind of fur or woolen stuff, 350, 29 - 351, 1.  
 šințatu, (?), 324, 2.  
 šanumma, another, 213, 1.  
 šanânu, originally: to change, turn about; vie with, *i. e.*, argue, strive, 137, 18/19; 139, 3; 280, 4/6.  
 šaninu, rival, 113, 33.  
 šinipu (Talmudic סניי), two-thirds, fem. *šinipâtu*, 309, 19/20 + 22/23.  
 šanitu, a time (German Mal in einmal, etc.), 320, 1.  
 šinâtu, urine, 43, 26/28; 201, 23. See also *karpatu*.  
 -šunuti, them (verb. suff. 3. pers. pl.) 255, 4/5.  
 šasû, to speak, 154, 28.  
 šusubbu (*SUSUB*), 324, 1.  
 šassûru, a sort of gad-fly, 173, 21.  
 šasurru, perhaps, womb or foetus, 277, 6/8.  
 šapû, fem. *šapîtu*, see *irpîtu*.  
 šupû, see \**apû*, III, 1.  
 šupû, besieging machine, perhaps a battering ram, 121, 4; 329, 17/20.  
 šêpu, foot, 149, 17; 187, 8.  
 šapaxu, see *sapaxu*.  
 šapâku, to heap up, fill, pile up, pour out, 219, 19; 257, 21/22; 285, 22/23; 289, 23. *šapâku ša epri*, 87, 17.  
 šapâlu, lower oneself, be low, 66, 12. — II, 1 *šuppulu*, to lower, 66, 14.  
 šaplu, low, below, lower, 50, 16; 203, 5; 305, 3. fem. *šapîtu* see below.  
 šapala, depth || *mušpala*, 220, 14.  
 šuplu, depth, depth of water, 63, 24/26; (6, 13; 141, 7.  
 šupalû, lower one, 66, 13.  
 šupîtu *ša zinništi*, *šupîtu*, pudendum feminae, 50, 15/16.  
 šapliš, below, 280, 6/7.  
 šapîtu, see *dalû*.

šapîtu *u êlîtu*, upper and lower, 203, 7.  
 šupîtu *ša unbbutu*, (?), 91, 4.  
 šapaçu, be strong, mighty, 321, 19, whence probably:  
 šapçu, *šipšû*; so, instead of *šabçu*, *šibçu*, *q. v.*  
 šapâru, to send, 137, 20; 147, 13. — I, 2 *šit-puru*, 336, 28.  
 šîpru, message, embassy, 79, 32; 139, 21; 147, 13; 166, 29; 205, 23/24; 348, 24; 356, 2.  
 šâpiru, chief, overseer, 266, 15.  
 šapâru, to turn, 275, 29.  
 šîparu, *šîpari* || *puuru*, totality, assembly; 258, 19.  
 šapparu, a strong beast; goat, 99, 12, 291, 12.  
 šuparruru, to spread out; be extensive, 55, 25/26; 81, 32/33; 82, 5; 268, 17.  
 šuparruru, spread-out, see *šêtu*, net.  
 šîpirtu, probably a utensil used in cooking, perhaps a sort of brazier (= the shining *PADDU*), 267, 6/8.  
 šupšuxu, see *pašâxu*.  
 šîpsîtu, *šîpšît*, see *mešdu*, *mešid*.  
 šaptu, lip, 295, 9.  
 šîptu, incantation, 101, 27—102, 2; 192, 11; 240, 15/16; 333, 17/18.  
 šapâtu, to judge, 319, 6.  
 šêptu, hair, fur or wool, 243, 11; 288, 26.  
 šîpâtu, hairy animal skin, fur, 243, 11/12; 288, 25.  
 šupâtu, garment, dress, 243, 12; 288, 24.  
 šupaqtu, see *rušumtu*.  
 šaçûlu, 8, 21; 339, 28.  
 šaqû, be high, lift up; 32, 16; 68, 16; 188, 24; 259, 4; 286, 23/24; 355, 23/24; 364, 9/10. *šaqû ša anêli*, be high, said of a man, 82, 1 + 5.  
 šaqû, fem. *šaqûtu*, lofty, 129, 26; 295, 26/27.  
 šaqû, to give to drink, irrigate, moisten, 155, 7; 191, 12; 251, 13/14; 339, 5; 348, 2 + 20. *šaqû ša eqli*, water, irrigate, said of a field, 18, 32; 74, 8. *šaqû ša lubši*, moisten said of the *lubšu*, 5, 5/6; 324, 9—10: dip into the water, said of a garment; or, moisten, said of begetting offspring. *šaqû ša mê*, irrigate, said of water, 99, 32.  
 šaqâlu, to weigh, 148, 2; 219, 18.  
 šîqlu, a shekel, 148, 2.



- šaqīlu, weight, 220, 29—221, 1.  
 šāqīlu, weigher, 205, 13/14.  
 šuqalulu, be balanced; overhang, 219, 18; 221, 1/2; 345, 3/4.  
 šuqultu, see *sanāqu*.  
 šuqa(m)mumu, to stand straight, upright, 288, 6; 300, 22/23.  
 šaqqummatu (from *šuganumu*), quiet, stillness, torpidity; hence, misery, 312, 28—313, 2.  
 šaqāru, to command, 266, 29.  
 šūquru (𒍪𒍪), precious, 323, 2/3.  
 šaqašū, to destroy, cut down, 60, 9; 130, 7/14 + 20/21; 151, 27; 177, 14/15. See also *ša-gašu* and *šakâšū*.  
 šuqtū, see *buñinnu ša mē*.  
 šiqtu, irrigation, 72, 8/9; 78, 21.  
 šiqtu (?), 19, 2.  
 šar = 𒍪𒍪𒍪, the numeral 3600, 310, 17.  
 šāru, (?), 85, 18.  
 šarru, perhaps from *šar* = 3600, with connotation of the idea host, 135, 3/8.  
 šarru, king, 78, 11/12; 79, 29; 91, 32; 99, 15; 101, 11/12; 134, 22/24; 138, 7; 139, 25; 152, 15/19; 159, 10/12; 194, 26; 226, 9/10; 237, 5/6; 241, 15 + 20; 262, 12; 263, 3; 309, 3; 339, 8; 344, 19/20 + 23; 351, 29. *šarru kēnu*, *šar kētti*, established king, king of justice, 69, 22.  
 šāru, wind, storm, 190, 5 + 19; 224, 22 + 27; 237, 18/19; 310, 23; 334, 3/5 (*šāri*). See also *uduutu*, *iltu*, *iççūru*, *zīqu*.  
 šāru, enemy (?), 310, 25/28.  
 šāru, to rush on with violence, 220, 12/13.  
 šāru, by-form of *šēru*, morning (V 39, 70e), 98, 7/8.  
 šārū, (?), 300, 27/28.  
 šūru, perhaps a kind of straight-standing reed, 300, 28/29.  
 šurru, *šurriš*, as soon as, or, suppose that, 335, 16/18.  
 šūrū (II, 1), to penetrate into, grow luxuriantly 283, 20/21.  
 šūrū (II, 1) *ša* . . . , II 34 no. 6 rev., add, to begin, said of . . . , 357, 1/3.  
 šurrū (II, 1), to loosen, 294, 4.  
 šurrū, (?), 32, 29; (?) 326, 11.  
 šer'u, *šīru*, plant-growth, 16, 3 + 6.  
 šīru, *šēru*, flesh, 53, 33; 214, 26; 258, 28; 359, 14. See also *barū*, to hunger, *nakâsu*, *šilū*.  
 šērū, meat in the hollow pot, 66, 14/15.  
 šēru, morning, 294, 3.  
 šēru and *šerū*, probably || *cmēdu*, stand erect, 355, 24/25.  
 šēru, (?), 32, 29.  
 šerru, *šīrru*, small, little; child, 52, 28; 133, 23; 223, 12; 317, 22/23.  
 šurbū, great, very great 77, 22; 156, 20/21; 163, 1.  
 šurbu (?), 311, 11; see perhaps *šurpu*.  
 šarāxu, be gigantic, powerful, over-power, 117, 1/2; 221, 1.  
 šarātu, to tear, 59, 13.  
 šurruṭu, torn, said of a garment, 60, 11/12.  
 šarāku, see *šarāqu*.  
 šarāmu, to blunt, cut off, said of horns, 306, 1.  
 šarmaxxu, great park, 283, 25/26.  
 šurmaxxu, a high priestly official, 301, 23.  
 šarāpu, to burn, 58, 21; 203, 29.  
 šarpu and *šurpu*, connected with *šuruppū*, hail, 313, 23.  
 šurpu, *šurīpu*, 311, 10/11. See also *kamāru*.  
 šurīpū, a shuddering sickness or chill, 43, 10/11.  
 šuruppū, hail (?), 311, 11; 313, 3.  
 šarqu, a light color, probably light red or light blue, 226, 13/14.  
 šarāqu, to pour out, offer a libation; give, grant, 87, 17/18; 110, 30; 111, 1; 232, 14/16.  
 širiqtu, gift, 281, 11.  
 šurruru (K 4191 rev. 5) probably for *šuxar-ruru*, 285, 27/28.  
 šararu, II, 1 *šurruru*, to glow, shine, 285, 28/29.  
 šāruru, shining; glory, brilliancy; shining of the stars, 75, 2; 276, 6; 285, 23/24; 304, 12.  
 šurriš see *šurru*.  
 šūršu, root, see *surussu*.  
 šartu, hair of the body, fur, 243, 10; 245, 6/7; 288, 26.  
 šarratu, queen, 129, 26; 344, 24; 348, 4.

- šarrōtu, kingdom, power, 101, 12/13; 253, 67.  
 šāšu, pron. 3. pers., he, this, 57, 10.  
 šūši, a soss, 256, 2.  
 šiššu, six, 41, 25/26.  
 šiššu, || *garuu*, horn, 285, 26/27.  
 šešgallu, elder brother, 77, 25/26; 317, 29.  
 šuškalu (from *SU-US-KAL*), snare, 324, 26.  
 šuššan, one-third, 324, 17 + 21/22.  
 šišnu, a sort of a plant, 160, 28—161, 16;  
 346, 27.  
 šišānu, a plant, 161, 6.  
 šašurru || *šer'u*, plant-growth, 16, 7.  
 šašurru, womb, see *šasurru*.  
 šišītu, womb see *šilimtu*.  
 šat *mūši* (IV 26, 19a), drawing together  
 of the night, 287, 13/14.  
 šattu, year, 241, 15/16.  
 šatū, to drink, 155, 7/8; 191, 12; 251, 13.  
*šikru šatū*, drink intoxicating beverage,  
 191, 10.  
 šētu, net, 279, 16. *šētu šuparrurtu*, a spread-  
 out net, 283, 17/18.  
 šēttum, probably = *šētu*, net, 355, 2/3.  
 šūtu, south wind, 119, 5; 353, 6.  
 šūtu, trouble, 299, 5/11.  
 šūtu, dream, 59, 27/28; or, a sinking  
 away, 66, 18.  
 šittu, sleep, see *erū*, be heavy.  
 šitē'u, *šutē'u*, see *šē'u*.  
 šitbū, (?), 85, 18.  
 šutlumu, see *talānu*, III, 1.  
 šutēmuqu, see *emēqu*, III, 2.  
 šutapū, see \**apū*, III, 2.  
 šūtuqu, see *elēqu*, III, 1.  
 šūtuququ, magnificent, 82, 2 + 6.  
 šaturru, see *šadurru*.  
 šūturu, see *atāru*, III, 1.  
 šūtēšuru, see *ašāru, ešēru*, III, 2, be straight.  
 šutatū, an astronomical term, perhaps, in-  
 visible, 276, 7/8.  
 šūtētuqu, see *elēqu*, III, 2.
- 
- tū, incantation, magical formula, 333,  
 18 10.  
 ti'iltu (from *תיהל*?) dwelling (?), 53, 24/25.
- tu'āmu, *tuāmu*, twin, 54, 6; 57, 24; 235, 2.  
 ti-ia-rum, sort of a tree, 105, 25/26.  
 tebū, to approach with violence, 137, 21;  
 184, 10/11; 364, 11.  
 tabāku, to pour out (water, seed, etc.);  
 heap up, 50, 17/18; 76, 7; 87, 16.  
 tabālu, to bring, 104, 2; take away, 336,  
 11 + 24.  
 tibnu, straw, 126, 21—127, 4; 192, 16.  
 tabīnu, strong wall (?), 14, 9/11.  
 tabāqu, name of a plant, 277, 2/3.  
 tubqu, region, 31, 1; 340, 4 + 26.  
 tabrū, excess, plenty (from *barū*, be fat,  
 plentiful), 304, 4/5.  
 tebbar(u), *te-ib-bar*, or rather *tepparu* (from  
*epēru*, cover, clothe) see *čubātu* garment,  
 clothing.  
 tiggū, a metal enclosure, perhaps, a flute,  
 331, 13/15.  
 tugaru (?), 301, 12.  
 tidūku, battle, slaughter, 130, 21.  
 taz(z)imtu, lamentation, 104, 25; 193, 3.  
 tizqaru, probably, a person of importance,  
 a lofty person, 230, 12/13; 280, 12/13.  
 texū = *texū*, to approach, 329, 18.  
 taxāzu, battle, 236, 2.  
 takkabu, probably nest, 15, 2; 206, 5.  
 takālu, to trust (?), 296, 13. — II, I *tukkulu*,  
 14, 4.  
 taklimtu, revelation, 10, 24/25.  
 tākaltu, food, see *šilū*, to dip in.  
 takaltu, (?), 42, 25; 337, 29.  
 takkaltum || *kiltu*, cry of woe, 27, 17.  
 tukultu, aid, confidence, trust, 195, 26/27;  
 335, 9.  
 takiltu, (?), 195, 26.  
 takkannu see *dakkanni*.  
 tukkan *uxuli*, a receptacle made of lea-  
 ther (?), 99, 18/19.  
 tak(q)ribtu, prayer, lamentation, 104, 24;  
 193, 2; but see *takkaltum*.  
 takšīru, decision, 52, 9.  
 tiktu, variant of, or association with, *diktu*,  
 339, 13/15.  
 tekitu, (?), 342, 29.  
 tallu, a vessel; sort of a double-necked  
 vessel, 276, 9/10; 327, 20, 21.

**tallu(m)**, twin, 234, 27; 327, 17.  
**tulû**, breast, teat, udder, 24, 7; III, 19/20; 340, 29. See also *parâsu*.  
**tilu**, something heaped up, mound, hill, 85, 30/33.  
**tilludû** see *billudû*.  
**tallaktu**, a going, 149, 18.  
**têlîtu**, shining; purification, brightness, excellence, 44, 29/30; 98, 6/7; 254, 14/15.  
**talâmu**. — III, I *šutlumu*, to present, offer, 286, 24.  
**tulîmu**, 175, 13.  
**talmîdu**, student, *i. e.*, one who seizes much knowledge, 210, 25/26.  
**talmûtu**, see *rimûtu*.  
**tultu**, worm, 175, 13/14.  
**tillatu**, see *dillatu*.  
**tamû**, to speak, utter, swear, adjure, conjure, 51, 4; 57, 7; 154, 29; 211, 14/15; 267, 1.  
**limmu**, see *dimmu*.  
**timgullum**, perhaps = ropes (of a ship), 74, 27/28. See also *dingullum*.  
**tamâxu**, to seize, grasp, take, 76, 7/8; 286, 25; 288, 3; 326, 11.  
**tamkaru**, see *damkaru*.  
**tumânu** || *gušûru*, beam, 251, 1/2.  
**temênnu**, foundation, 79, 20/24.  
**temêqu**, fervency, 169, 4/6.  
**tumru**, smoke, 259, 16.  
**têmîru**, covering, 86, 4.  
**têmîru** *ša išâtî*, to ascend (?), said of fire, 355, 25/26.  
**tamirtum**, vicinity, neighborhood, 245, 18/20.  
**tâmîtu**, sea, abyss, ocean; or, chaos, *i. e.*, the original enemy, II, II + 32; 12, 60; 105, 17/18. pl. *tî-a-ma-tî* (written *tî-PI-PI-tî*), I, 21.  
**tamîtu**, oath, 362, 5.  
**tênu**, some sort of a meal (?), 37, 30/31.  
**tênu** *ša gêmî*, to grind (or bray) meal or flour, 240, 20/23.  
**tênu**, couch, 53, 21/22.  
**tanîxu**, lamentation, sighing, howl of woe, tear, 33, 12/13; III, I; 193, 3; 263, 3/4.  
**tênîxu**, resting-place, 250, 14/15.  
**tanûqâtum**, lament, wailing, howling, 3, 21/22; 331, 16.

**tanattu**, exaltation, 37, 3; *ana tanadâte*, 37, 4.  
**tanittu** = *tanattu*, 37, 6/7.  
**tinûru**, an oven made of hardened clay, 190, 2 + 7/8; 341, 23.  
**taxîru**, (?), 366, 2.  
**tappû**, companion, *i. e.*, the second one, 231, 27; 234, 28; 325, 24/25; 326, 11/12.  
**tappinnu**, a kind of grain or flour, 312, 16.  
**te-ip-bar** see *çubâtu*.  
**taçlîtu**, *teçlîtu*, prayer, supplication, 39, 16; 281, 24.  
**tuqumtu**, *tuqunttu*, *tuqmatu*, resistance, strife, combat, 50, 25; 220, 18; 335, 23/24.  
**taqânu**, to be well arranged, 139, 4.  
**taqçîçi** = *aškîkîtu piçû*, a sort of white bird, 297, 28.  
**taqçâtu**, frost, cold, 174, 2/3.  
**taqribtu** see *takribtu*, better, *takkaltu*.  
**tarru**, bird, hen, 71, 29; 72, 2/3.  
**târu**, to turn, return, 135, 21; 137, 20/21; 139, 4; 164, 25/26; 187, 25; 232, 17/18; 277, 24; 334, 1/2 (*ittur*, IV, 29, 23c). — II, I *turru* (*gimillu*), exercise power, 124, 23/27. *mutîr*, *gimillu abišu*, he who avenges his father; 125, 16/17.  
**tarû**, to take, fetch, 276, 10.  
**tarbû**, offspring, 77, 23.  
**tarâbu** || *da'amu*, 212, 1.  
**turbu'tu**, dust, dust cloud, 282, 2.  
**tarbaçu**, court, 85, 27; sheepfold, stable-yard; in short, any enclosure, 337, 3/4.  
**tarbûtu**, *tarbîtu*, offspring, 94, 12; 97, 10.  
**turgumannu**, interpreter, 51, 6.  
**turâxu**, stonebuck, 72, 10/11.  
**terxatum**, 356, 28.  
**tarâku**, to bend, strike, 328, 15. *tarâku* *ša kinnazi*, tear a fetter in two, 87, 29.  
**tarlugallu**, cock bird of brilliant plumage, 73, 7/8.  
**turmaxu**, king (literally: exalted son; *TUR-MAX*), 226, 10/11. See also *durmaxxu*.  
**tarâçu**, to reach, stretch out, extend, 220, 17/18; 263, 4.  
**têriqum**, greenness, verdure, 179, 3/4.  
**târtu**, return; *ta-a-a-rat* = *târat*; 26, 16.  
**tôrtu**, law, edict, ordinance, 10, 25; 38, 9;

128, 28—129, 5; 175, 13; 333, 12. *têrtum kabittum*, an important edict, 10, 23; *têrtu ša ūmî*, law, said of a mandate, 10, 27; 22, 1. *têrtu ūrum*, promulgate a law, 10, 31/32. *bêl terti*, a legal authority or, a ruler, 129, 15. See also *nasâxu*.

**taritu**, pregnant woman, 87, 12/13; 100, 1/2 + 12; 346, 6/7 + 12.

**tašiltu**, joyful mouth; pleasure, lust, 170, 26/27; 200, 11/13.

**tešiltu** (*te-eš-li-tu*) = *teçlitu* (*te-çç-li-tu*), sup-  
plication, 106, 29.

**tašimtu**, decision, insight, 52, 9.

**Tašmētu** (with determinative *il*) 214, 2/10.

## Corrections.

In addition to those noted in the glossary, and not repeated here.

Introduction. P. XXV § 15 l. 2 read *kasâma* — l. 4, IV<sup>2</sup> 10, 7b reads *ap-ta-na-ši-il*. — P. XXXI § 46 l. 1 read IV<sup>2</sup> 19, 49a.

Text. P. 20 l. 12 read II (not III) 27, 57g. — 26 l. 26 dele quotation marks. — 48 l. 29 read 779I, instead of 776I. — 50 l. 1 (end) *nu* (not *nu*)-*giš-šar*. — 52 l. 17 read V 39, 21c. — 52 l. 31 read 1507, not 1537. — 56 l. 13—14 dele 'see *ga-a-a-ru* = *udu*, sheep'. — 72 l. 19 read Muss-Arnolt 640b. — 78 l. 17 read JAOS. XXIV. 127. — 87 l. 29 (end) read Hwb. 714

(not 615). — 103 l. 13 read *Çen* (not *Cen*). — 104 l. 5 (beginning) read 5383 not 15383. — 106 ll. 18, 19, see again, p. 297 ll. 6—10. — 114 l. 8 dele the second 'that'. — 116 l. 126, read *riçnêti*. — 202 l. 26, 209 l. 14 etc. read by-form. — 222 l. 9 read repetition. — 240 l. 22 read *qênu* not *qemû*. — 268, l. 14 read *balâtu*, not *balâtu*. — 275 ll. 2—3 dele the sentence '6375 = *tâku* = ?, in IV. 29, 19c; an obscure word'. — 285 l. 28 dele 'horn' after *šuxarruru*. — 354 l. 22 read *raudus* not *randus* and see Muss-Arnolt, *Semitic Words in Greek and Latin* (1892), p. 86 rem. 17.













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