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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 سیر اینمه دکنجه 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. HALEVY 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 BRUNNOW's *List*, is self-explanatory. The Sumerian words and values are all given underlined in the order followed by BRUNNOW, 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 $\grave{a} = ID$. 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 BRUNNOW'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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John Dyneley Prince.

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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 *-ûtu*? 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.¹ 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 writing² 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,³ 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,⁴ and probably also the Gudea inscriptions,⁵

(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 patently 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*¹ 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 ZIMMERN² 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, *zac* 'thou' and Turk. *sen* (cf. also the Sum. element *sen* in *ab₂en*, *en₂en*, etc.); Sum. *dingir* 'god' = Turk. *tañgri*, 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 etymology¹ 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* = *Λ* = *pašàvu* 'rest,' is obtained from *a* = *mailu* 'couch,' itself an association with *a* = 'seed,' *a* = *rakàbu* '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 *xalàpu* 'cover.' The word *ak* = *AK* = *rašû* 'grant,' with which was associated for purely paronomastic reasons *aršasû* '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* = *râmu* 'love' (proper meaning) associated with *ramâmu* 'roar' for false phonetic reasons only. The combination *a-mà-tu* = *abûbu* 'deluge' properly, but in HROZNÝ, 14, obv. 9'10: = *šabûbu* 'flame,' also a pure senseless pun. Further examples will be found in great quantity in the Lexicon, but *cf.* especially *s v. adama, amma, 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. *agû* by a pun; *a-mà-tu* = *abûbu* '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: *Αλεγατ* = *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.

Il-lu-ra = 'the god En-lil'; *Ereš-ki-gal* = *Ereškigal* (see JENSEN, KB VI, 82, rem. and ZIMMERN, KAT¹, 583; *an-na* = *an* 'month'; *Ki-ur* = *ki-ur* 'the lower part of the universe in the ancient cosmogony'; *Mul-ia-bab-bar* = *mulubabbar* 'Jupiter'; *Sag-ur* = *sagar* 'Mars' (so JENSEN's communication to LEANDER). Hesychius gives Σιγες 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 Lagalzaggisi (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 *ε* (see Lex. s. v. *a* = *A*, § D), and note *ga* = *ge* (REISNER, Heft X, 115, line 28). *A* = *i* in *asilal* = *isilal*; *agubbū* = *εgubbū*; *gagig* = *gigig* = MI-MI. *A* = *u*, cf. *du* = *ga*, 6140; 6136; *utab* for *adab* (see Lex. *du* = GAŪ, and *adab*).

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

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

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

B = *g*. Cf. *harun* = *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* = *gurin*, 5905—6. *Sab* (ES) = *šag*, 7982, 7981. Note that *b* = *m* and *m* = *g* (see below, this list). On the other hand, *dab* = *dar* (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. = *ω*; cf. *bā* = *mū*, V, 28, 29^a. It is well known that the Sem. Bab. *m* had this nasal *ω*-sound (see Lex. *a* = PI). It appears highly likely, therefore, that one *b* in Sum., at one period at least, was a decidedly nasalized *ω*-sound which in some cases could be represented by *g* and again by *m* = *ω*. There was probably another *b* = *g* = *x* (see sub *b* = *g* above).

D = *g*; *du* = *ga*, 6140, 6136 (see Lex. s. v. *du* = GAŪ; *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(dūru)-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 $d = z$.

$D = t$, 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* = *mu* 'heaven' from MEŠ (ŠID); *geštin* = *mutin* (see Lex.).

For this nasal g , cf. discussion in Lex. s. v. $āg$ = RAM. Note $k = m$ in this list.

There were then evidently three Sum. g -sounds, viz., palatal g , guttural g , and nasal g = $āg$, 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., *ruššū* = *xuššū* (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 $g = m$.

$L = d$; 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 = *lā*. However, we find *nu-ul-ti* = *nu-nu-ti* = *āšib* and *āšibat*, IV, 11, 39. Cf. also *tin* = TIN = *til*, and Greek *Ἰλιον* = *Enlil*.

$L = š$; prob. in *del* = *liš*, 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: $k = n$.

$N = \check{s}$; especially between EK $[n]$ and ES \check{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, 7387 8. *Na* = *ša* = ŠA, 7045 6.

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

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

This correspondence of n to the sibilants \check{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 *zing* and *nying*, Wöndchow *zang* and *nang*, all = 'man.' In the same way, Pekingese *jih*, Ningpo *jeh* and *nyih*, Japanese *djusz* 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: $x = r$.

$R = \check{s}$, 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 $r = \check{s}$, z is the ordinary sibilated r heard in modern Turkish final syllables in r , as in *bilir*. 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 *řeznyřik*. It is evident also that the aspirated Sumerian d strongly resembled r (see $d = \check{s}$, $d = z$, $d = r$).

$S = \check{s}$; *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 $\check{s} = t$.

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

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

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

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

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

$T = m$; see $m = t$.

$T = s$; see $s = t$.

$T = \check{s}$; see $\check{s} = t$.

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 *b*, 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 b). 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 *š*, as EK *ner* 'ruler' = ES *šer*. EK *n* also = ES *l*, as EK *šundun* 'yoke' = ES *šudul*. See the above list, sub *n* = *l*, *n* = *š*. 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,¹ 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 šu-gar-ra gá* = *mutir gimillu abišu* 'one who avenges his father' (7261). Here *šugarra* = *gimillu* 'vengeance,' lit. 'to make (*gar*) power (*šu*).' The word occurs in combination with the shorter form *gá* (from *gar* 'he makes'), i. e. 'he makes *šugarra* = 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.² 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.* 1767), 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 Šin,' 10549]; secondary meanings are *tanū* 'conjure,' 10555; *tašritu* 'dedication,' 10566, and *temu* '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* = *qalla, 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.¹ 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 *unmisallu* = *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. CCXLIX.

tion *Eme-ku* = *lišān Šumeri* 'the language of Šumer' or Babylonia, does not imply that *Eme-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 il(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^b; 23/4^b: *nam-ba-ab-bi-en = lā taqābi* 'speak not to him,' but IV, 11, 31—3; *nu-mu-un-nib-bi = ul iqābi* 'he speaks not to him.' Cf. also HT, 126, obv. 53 4: *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 *mununūbbi*, the neg. prefix *nu* and the verbal prefix *muu* 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 *munnabbicne*. Furthermore, in IV, 9, 28^a we find *an-sud-dam = kina šame* 'like the heavens,' where *dam* stands as a dialectic variant for the usual *gim* (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(1D)-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^c) and *gal-gal-la-meš* (IV, 27, 22^b) 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 *ti'āmu* (IV, 21, Nr. 1, B, obv. 16—18; 30, 31; 32—34; S^c 1, 4^b, *ma-a-šu* = *ti'āmu*). The plural verb in HT, Nr. 12, 5 6: *nam-ba-te-ga-e-ne* 'they shall not approach,' referring plainly to the *udu à(1D)-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-mu-nib-bi* (ES) = *ul iqābi*, 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^a: *gal-li-eš* = *rabiš* and *dug-gi-eš* = *ḫābiš* in IV, 13, 13^b. See Lex. s. v. *eš* = ES and s. v. *aš* = AŠ (RU, DIL).

Another case of the same sort is seen in the gen. form *A-nun-na-ga-e-ne* (REISNER, Heft X, 115, line 28^b) where *-ga* stands for the *-ge* (KID) of the genitive (see Lex. s. v. *Annunage*). 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 *aldular* '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 10). 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^a. *Ša* = *libbu* 'in the midst of.' *Igi* = ŠI 'before.' *Tc* = TE 'near,' IV, 27, 47^b. For all these, see HT 1401, 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) *biyuk* (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: HROZNÝ, 12, obv. 9: *n̄(IM)-me-lam-Ana-gim-dugud-da-mu-de* 'at (de) the fear (ni) 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 *dugud-da*. Cf. HROZNÝ, 10, rev. 15: *à(ID)-nam-w-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)-*bū*; *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-gag*(MI)-*ga* 'suffering.'

(e) Pref. *nam* = NAM 'fate,' also written in ES *na-am* (RAM), is a very common abstract element, as in *nam-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'namiel* 'I (I) see (nàn) you (-k)' (PRINCE, *Miscellanea linguistica Ascoliana*, 357, Turin, 901). 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 A1) although usually used with the word *ad* 'father,' could also mean 'mother' (no sound-value given) V, 31, 61g (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 *àš*. Note that the upright wedge also = *giš* (*d* = *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*).

Paš, *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 *lammu*) = ŠA.

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

As 'six' = six uprights.

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

Us 'eight' = eight uprights.

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

U 'ten' = the corner wedge.

Niš 'twenty' = two corner wedges.

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

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

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

Suš (𐎶𐎵𐎶𐎶𐎶𐎶) 'sixty' = a single upright, because sixty was the standard of enumeration. This *Suš* was a loanword from Sem *šuššū* 'sixty,' as *Sušū* seems to contain purely Semitic elements.

Ncr (𐎶𐎶𐎶𐎶𐎶) = six hundred(?)

Šar (𐎶𐎶𐎶𐎶𐎶) 'thirty-six hundred.'

Suššana 'one third' = twenty sixtieths.

Šanabi 'two thirds' = forty sixtieths.

For all these forms see LEHMANN, *Šamašumukin*, 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 *imin* and *ilim* 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*.¹ 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 *tapla* 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.² 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. JELAND 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. FELTZSCH, *Paradies*, p. 214; CHEYNE-BLACK, EB 4460.

Irish *cailín*; *mailya* '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,' 'tasked-one' for 'walrus,' etc., and partly of deliberately chosen archaic expressions which are easily recognizable by comparison with other Eskimo dialects.¹ *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 *uṣar* = 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. *apsû* was in all probability a loan-word from the Sumerian theological vocabulary. The Semitic form *apsû* 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'ântu* 'sea,' so that we have here a double pun on *ab* 'dwelling' and *ab* 'sea.' *Zu* meant primarily 'knowledge' = *nimqu*, V 30, 48^a; II, 16, 65^a. 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-laus* = *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 *tonc*-differentiation in this case. In Chinese, for example, we find the following four *tones* for the syllable *mo*. *viz.* *mo*¹ 'feel, touch'; *mo*² 'grind, rub'; *mo*³ 'obliterate,' and *mo*⁴ 'afterwards, at last' (STENT'S *Chinese and English Vocabulary*, pp. 417–18).² Here the first three *mo*'s are certainly variations of the same fundamental

(1) This information was kindly given me by Prof. FRANZ POAS 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*) — A, 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.¹ 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 Passamaquoddies 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 persona! 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 50, 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 *gí-e* = *ígá-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^b: *má-e e-ri-za ú-gul-an-ma-ma* = *anáku aradki utnêuki*, 'I, thy (fem.) servant, beseech thee.' It occurs in IV, 7, 30^a as an apparently ethical dative infix: *nin-má-e ni-zu-a-mu ú za-e in-má-e-zu* = *ša anáku dū atta tidi* '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^a: *nin-má-e ni-zu-a-mu* = *ša anáku idū*, '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^b: *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^a: *ki-ta-mu* = *šuppilammi* '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-tone¹ 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).² 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.³ 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 rē* = 'thy house,' but *ile rē* (another tone) = 'his house'; *o* = 'thou,' and *ó* = 'he, she, it.' The dialectic (ES) form of *mu* = 1 p. is *má*, IV, 21, 17^b: *su-má* = *zumrija*, 'my body'; *ibid.* 15^b: *šu-má* = *qâtia*, 'my hand.' Also *ma*, IV, 21, 20^b: *i-de bar-ra-ma* = *burmi iñia*; V, 52, 44^b: *ma-ra-ta* = *îâtî*. It should be noted here that

(1) Cf. also PERTIN'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, PERTIN advanced a similar theory in PSBA, Vol. V 1882-83, pp. 108 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: *am-la-a-ni* = *amdadu* and IV, 10 52^b: *am-tku* '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^b in an apparently first personal sense: *ti-il-ba-ab-ri-en-e-še* = *gummur-anni*, probably, 'he has perfected me,' although the inscription is very difficult. But *eneše* in II, 16, 41^e = 1 p. pl.: *a-na-am ni-zu-un-ne-en-e-še* = *minammi nūdi* 'how shall we know'?¹ The ending *-ku* = *anāku*, V, 20, 57^a, an equation which must mean that *ku* may occasionally mean *anāku*, because *-ku* also = *atta*, V, 27, 35^{ab}. 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* (= *ga-e*). It can hardly have been a Semitic loanword owing to the equation with *atta*. In Sc 4, 10, where we find *men* = *anāku* this must also be understood to mean that *men* may mean *anāku*. 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 = *nīnu*, 'we,' 81, 8-30, III, 3 sqq. I believe that these are all variants from an original *me* (*an-me-en* etc.), cognate with *mā-e* and distinct from *men* 'to be.' This *me* of the 1 p. is seen in AL³ 91, B: *kī-me-ta* = *ittini* 'with us,' and in *me-en-ne* = *nīnu* '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*,² 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 *mā-e* for the 1 p. Thus, subjectively e. g. IV, 17, 45^a: *za-e al-du-un-na-aš* = *atta ina alākika* 'when thou goest,' and objectively, HT 115, obv. 13 (ES): *dim-me-ir damal-bi ki-bi šā-dib-ba za-e gū-de-a-bi* = *ilušu ištaršu zenū ittišu išāšūki kāši* '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* = *elā kāti* (*ilim ul išī*), 'besides thee there is no god.' In K. 4612 (HAS, XXXII), *za-e-ra* = *ana kāša-ma* 'unto thee.' In one passage I find *za-e* used for *mā-e*, clearly owing to an intentional change on the part of the Assyrian scribe, viz., AL³, 136, rev. 7 (ES): *kur-kur-ra DUR gal-bi-ne-me-en za-e giš-si-mar-bi-ne me-en ar-ri-mu* = *ša šadē dūršunu rabū anāku šigaršunu rabū anāku tanādātū'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* = *kāša*, IV, 17, 38^a: *dingir lū gal-lu tu-ra-ni-ku šu-bar zi-zi-de gir-e-eš ša-ra-da-gub* = *amelu aššu mārīšu kāša ašriš issazka* '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^{ab}: ... *nā al-feš-a* ... *bu?* *kū-da-a-ni xu?* *kir-ri-en-e-še* = *ina lā nākimī erāt me ina lā akālī me kabrat* 'Without a heaper who becomes pregnant? Without eating who becomes fat?' The answer (not given) was probably *urpatu* or *urpitu*, a cloud. For *me* i. e. *mī* interrogative instead of *mannu*, see JÄGER, BA, Vol. II, p. 277. I regard *nākimī-i* as the participle of *nākimu* 'heap up,' i. e. 'fecundate sexually' + the interrogative vocalic lengthening, contrary to JÄGER.

² Any attempt to connect *mā-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-de*). *Šu-bar* = *ša umdaššer*, 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 *mā-e*, with nouns and with verb-nouns both subjectively and objectively. Thus, with nouns: IV, 13, 28^b: *ukuzu* = *ušika* 'thy people,' and *passim*. With verbs subjectively, AL³ 134, obv. 3: *gub-ba-zu-ne* = *ina usuziki*, 'when thou standest'; objectively: HT 122, obv. 12 (ES): *umui-mu ša ši-ib-ba ka sar-ra šub-ba-a-zu sux-a-mu dug-ga* = *beltum ina zurub libbi rigme zarbiš addiki, axulapiā (qibi)* '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^b: *c-ri-za* = *aradki* 'thy (fem.) servant'; cf. HAS 38, obv. 12: *za-da nu-me-a* = *ina balika* 'without thee.' *Zu* is given V 25, No. 5, 15-32 = *ku-(um-mu)*, 'thine'; cf. *za-a-ge* (KID) = *kummu*, IV, 29, 31^a and HT 98, 58: *za-a-re*, where *re* 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 *hāl*-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.¹ The equation, K. 4225 dupl. 18^d: *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^a except by a similar supposition (see ZK I, 315, n. i).

§ 9. — In IV, 19, 53 54^a, the following sentence requires discussion: *za-e lāx-ga-ta sag-kūl-sud-da an-na-ta ki ag-dagal-la-šū ši-ne-ne i-nam-ma* = *atta-ma nūršunu ša kippāt šame rūqūtum ša erūtum rapāštum 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* = *šimtu*, 'decision,' S^c 58; V, 39, 21^c; V, 11, 8^d. This is the same *nam* from which abstracts are formed, cf. *nam-gaba* = *iptiru*, 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-či-en*, *an-či-en*, *en-či-en*, *ib-či-en*, *ib-či-en*, *in-či-en*, *me-či-en* (81, 8-30, III, 3), *me-en-či-en*, and *un-či-en* = *attumu*, 'ye.' In all these forms we have the element *či-en* (pron. *zen*), probably cognate with *za-e*. In IV, 21, 1 B, rev. 3, *za-e-me-en* = *attumu*. 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. AL³, 81. B: *ki-zu-ne-ne-ta* = *ittikunu* 'with you'; *max-zu-ne-ne-ta* = *elikunu* 'on you,' but it occurs in the difficult passage IV, 21, 1^b as the apparent equivalent of the Assyrian *-šunu* 'their': *ā(ID)-zu-ne-ne* = *ina idišunu* 'in their hands,' and *ibid*, 14^b: *nam-sag-ga-zu-ne-ne* = *ina rešišunu* '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) HAUPT 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, e. g. IV, 4, 28^b: *ni-nuna tur-azagá-ta mun-tuma — ximēta ša ištū tarbači ellī ūbūni* '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 אַיִה נָאב יִהְיֶה 'what sort of pain do you feel?', where יִהְיֶה is in the 3 p., construed with an unexpressed אַדְרִי (ROSENBERG, *Hebr. Conversationsgrammatik*, 89, and below, II, § 20). In Sumerian, simple *-zu* = 2 p. pl., IV, 14, 13^b; *i-ge a-a-zu* = *ina maxar abikunu* 'before your father'; *ibud.*, 15^b: *i-ge ama-zu* = *ina maxar ummiku* '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 *ibud.*, 1 (see § 34). In HT 123, 15: *din-me-ir ki-a t.k-ka mu-un-si-st-eš — ilāni ša eritū ana šisitika ušqamammū*, '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* = *qibiltā*, 'my word,' where the *-mu* is clearly the distinctive suffix of the 1 p.¹

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*, aba, al*, an**; *ba*, bab*, ban**; *dan**; *ga*, gan**; *xa, xar, xe, xem, xen, xi, xu*; *i, ið*, im, in*, iz*; *la; ma, man*, me, mi, min*, mu*, mun**; *na*, nam, nan*, ne, neb, nen, ni*, nu**; *rað*, rada, radan; ša, šim, šin*, šu; ū, ul*, um, ume (unenē, umunū), un**; *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 *hāl*-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, rah, 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). *Ámūā. bi. māb. 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. umūni* and *zu*, may indicate the subject of the third person, but the following of the 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 1 in combination with *ne-* [*ne-ib*]), *im. in* (2 and 3), *iz. mi* (2 and 3), *mun. na* (2 and 3), *nam. nan* (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. umūni*, 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: IIT 123, rev. 1 (ES): *Umun-mu šu á(ID)-lal-bi-ne u-ki a-ra-ab-tag-tag = beltum qātā kašā-ma aptašilki* 'O my Lady, my hands are bound, yet (*u-ki*) I implore thee' (*pašālu* 'implore'?). Also IV, 10, 7^b: *ama-dagal-mu ner-bi mu-un-su-ub mu-un-su-ub . . . a-ra-ab-tag-tag = ša ištarja šepā-(ša unašiq-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^a: *gar(ŠA)-bi ku-a sigišše-sigišše-ra-na = akalšu akul niqāšu muxur-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^{ad}, and *anāku*, *ibid.* 69; *cf.* V, 27, No. 5, 16: *a = anā(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^{bc}: *dura-a-na-me-en anšun-mul-ku ab-lal-e GIŠ-GAR šu-gi-me-na-nam ab-el-el-e-en = agalaku (ša) ana pari čaulaku narkabta šadlaku(?) azāb(al)*, 'I am a heifer; with a mule I am yoked; the wagon I draw: I lift it up'(?).¹ 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^b: *e-gig-gig-ga lāx ab-gā-gā = ina bit ekliiti nura tašākan* 'in the house of darkness thou makest light,' pointing back to a vocative. *Gibil* in 10^b. In IV, 29, 7^b: *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 = liqi* 'accept thou,' pointing to the 2 p. *za-e-na = elā kāti* 'except thee,' in rev. 3. *Ab* may also denote the 3 p.; see Br., p. 538. The element *ab* appears also in *ab-či-en = attuū* 'ye,' V, 27, No. 5, 12 (see § 10).

§ 17. — *A* occurs as 1 p. only² in the difficult ES text K. 257; HT 127, 37 obv.: *sag-ga a-ba-ni-in-lāx = qaqqadu anšī* '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^a, or has an optative signification. Thus, IIT 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 = lixalliq* 'may he destroy.' In IIT 76, 13: *sag-sar a-ba-ši-in-na-ak = itta'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; IIT 126, rev. 39, but this is probably a different word, perhaps with a different tone, from *aba = mannu*; also in ES, *ibid.*, 65 obv.

§ 18. — *Al* as 1 p.; IIT 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^a: *sa-e al-du-un-na-aš = atta ina alākika* 'thou in thy course.' Here *sa-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^b (ES): *ma-ra-ta ma-ma-al = iāti minn iškakna* 'what can befall me?'

§ 19. — *An* is 2 p. in IV, 10, 35^b: *u-mu e-ri-zu na-an-gur-ri-en = belum aradka lā tasakip* '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^b (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 eršitū itillūtu ina ilāni atveka māxire ul tīši* '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 suxiršū-ma* 'turn thy neck.' In both instances the 2 p. is indicated by the determinative *-zu*. Note that *an* is found in *an-ci-en = attunu* 'ye,' V, 27, 58. *An* occurs also in *an-ne-en = nūm* '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^a: *ki-bi-gar-ra ba-ni-ib-dur-ru = ina tākultī 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 Assy. *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: *ē-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^a: *sag-gig-ga si-ba-ni-ib-si-di-e = calmat qagqadi 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-nigin-e-ne = lā tassanāxar*; 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^c: *ba-ni-a-ta = ina nasāxi*; IV, 12, 15: *ba-dug-ga-eš = tāba*, etc. It represents the permansive; IV, 5, 65^a: *ba-gub-ba = u-zu-zu*; IV, 15, 21^a: *ba-u-tu-ud-da-a-meš = i'aldū*; cf. *uneni-ntu = aldū*, IV, 28, 48^a. *Ba* stands for the present, IV, 17, 27^a: *ba-dib-bi-en = tušāxaz*, and for the preterite, V, 25, 16^a: *ba-bat = imtūt*.

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

find a curious and inexplicable use of *bab*, that of prohibitive negation.¹ 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^b, *bab* as a postpositive may = 3 p.: *ti-iš-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-aš ba-an-mar* = *kiššāt 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^b *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. *Ban* = *ba* + *nu*, appears as a negative, IV, 10, 60^a: *er(A-ŠI)-ra mu-un-šes-šeš á(ID)-e-mu ba-an-te-ni* = *abki-ma itāteja ul iřxā* '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-kū*, *ud-diš ga-ba-da-an-nak*, *ud-diš ga-ba-da-an-nā*, *ud-diš ga-ba-da-an-ni*, *xe-im-ma-an-gaba-a* = *šātima lūlūk šātima luštī šātima lučlal šātima luštābri lū tappatřar* '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-lax-en ga-ni-lāx-en* = *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^b: *en-nun ga-ne-tuš* (KU) = *ana mařarti tušešib* 'thou shalt sit on the watch' (but also *išib*!); AL³ 134, obv. 1: *an-sud ud-ag bil-gim šar-ki-ta ze-e ši-in-ga-me-en bil* — *nūr šame ša kīma išātīm ina mātīm 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. — *Āe* 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* = *lū tamāt*, *lū tamāta*, *tamāti*, *ta-ma*māt; passim. In HT 88 89, 20 (cited § 23): *xe-im-ma-an-gaba-a* = *lū tappatřar*, *xe* probably denotes the 2 p.: 'O make thou it free from sin.' *Āe* appears also as the cohortative sign of the 3 p. in IV, 13, 13/14^b: *ar(UB)-ri-eš xe-im-me-gal* = *ana tanādāte 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. — *Āu* occurs only once with 2 p. e. g., IV, 13, 11/12^b: *ki-sal-max-e ki-gal-la xu-mu-un-da-ri* = *ina kisalmari kigallu lū ramāta* 'thou hast placed a *kigallu*² (pavement?) in the great court.' *Āu* is frequent with the 3 p.; cf. V, 51, 26^a: *xu-un-ra-ab-el-la* = *lišečika* 'may he bring it forth to thee'; Br., p. 537.

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

§ 27. — *Im* is seen for 1 p. in IV, 6, 41^b: *mā-e lu kin-gi-ām šilig-lu-dug me-en nam-šub na-ri-ga ne-in-sin a-šir giš ša-ka-na*(?)*-ta ki-ta im-mi-in-ri dingir é-a é-a xe-en-ti* = *mār*

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

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

šip-ri ša Marduk anaku, šiptum ellatum ina nadia iddā utti šakanni šapliš armi-ma, il bāi ma šūti lišib 'the messenger of Marduk I am. When the glorious incantation had been pronounced, pitch and šakanni¹ at the bottom I placed. May the god of the house dwell in the house.' Here the *im* plainly points to *mā-e* 'I'. *Im* appears as the sign of the 2 p. II, 16, 16^c: *er* (A-ŠI) *im-ma-an-šeš-šeš* = *tabākū* 'thou weepst,' a proverb evidently addressed to a 2 p., although there is no determining word here. *Im* is usual as a prefix of the 3 p., Br., p. 546.

§ 28. — *Im* 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^a: *un-mā-e ni-u-a-mu za-e im-ma-e-zu* = *ša anaku idū atta tidī* '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. *ma-e* in *im-mā-e-zu* as having an ethical force, *zic.*, 'thou shalt know it for me' = *ma-e* (see II, § 2). I find no case of *im* 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^{ed}: *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-e-dib* = *cabat*, '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^c: *iz-en-ga-an-kū* = *lūkul* 'may I eat,' 1 p., and *ibid.*, 45^c: *iz-en-ga-ne-lb-gar* = *luškun*, 1 p.? *Iz* is also 3 p. in ZK II, 82, line 32: *iz-ga* = *innacrip-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* = *tīlāniš tamū* 'thou regardest 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. — *Min* 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^a: *er* (A-ŠI) *-ra mu-un-šeš-šeš ā* (ID) *-a-mu bu-an-te-ni* = *abki-ma itēteja ul itxū* 'I wept, but they (indef. 'one') approached not my side'; then follows the line 1^b: *i-dib mu-un-na-ab-bi nin-nam na-an-mu-uš-tuk-ma-ab* = *qubē aqābi manman ul išiman-anni* 'I speak a plaint, but none hath heard me.' Also in ES, IV, 10, 32^a: *āg-gig-ga dūm-me-ir-mu nu-un-zu-la mu-un-kū-e* = *ikkib ilia ina lā idī ākul* 'I have unwittingly eaten the woe of my god,' i. e., 'incurred my god's displeasure.' Note the *hāl*-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^a (ES): *dūm-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-e* = *ušemmananni*, '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 ardiki ša maršutum 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_a: *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^c: . . . *d(1D)-zu ba-ra-mu-un-gi* = (*Istar*) *lâ taniamma* the negative *mun* probably stands for *mu + nu*, with intercalation (see II, § 22, on *ban*). In II, 39, 7^c: *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* = *qibišu* 'speak thou it,' but the following three lines give the longer form *imunni* as the distinctive imperative sign (2 p.). This appears to show that *mun* was merely a variant of *imunni*, see § 48. Then, too, *mu-un-i-gaba* = *inâtalû*, IV, 19, 44^a, 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^b: *ú-mu e-ri-zu na-an-gur-ri-en* = *belum ardaka lâ tasakip* 'O Lord overthrow not thy servant.' *Nan* also represents the negative 3 p.: IV, 10, 1^b: *na-an-mu-uš-tuk-ma-ab* = *ul išimananni* 'he hears me not' (*šemiš*).

§ 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^a: *nam-ba-ab-bi-en* = *lâ taqabi* 'thou shalt not speak'; IV, 10, 3^b: *na-am-mu-un-gaba* = *ul anâtal* 'I look not,' and *passim*, as 3 p., Br., p. 537sq. The affirmative *nam* appears twice only; viz., IV, 20, No. 2, obv. 3^d: *giš si-gar azag-an-na-kit nam-ta-e-gal(IG)* = *šigar šame elliti topti* '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^a: *dingir-gal-gal-e-ne-ge nam-xa-ba-tar-ru-da* = *ilâni rabûti lirurûšu* 'may the great gods curse him.' Postpositive *nam* appears HT 124, 18: *šir-bur-gig(-xû)-bi na-nam* = *aribšu çalûit-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^b (ES): *din-me-ir-mu šâ-lal-sud nigin-na-an-ši-ib šâ-ne-du ne-ra-ab-bi* = *ana ilîša remni attanasxur nunenî aqabi* 'unto my merciful god I turn; I utter my supplication.' Here, the *mu* suffix shows the 1 p. Note the postpositive conjugation in *nigin-na-an-ši-ib* which denotes a *hâl*-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-dul* = *il Šamaš me-lam-me šame mâtâtî 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*¹ as a cognate of *zu* (*ne* = *izi*,

(1) See HT, p. 143, § 15.

So II, 32; V, 30 64 and *i-u-u*, S^a 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*(GLŠ), II, § 29]. *Ne* 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., AL³ 134 rev. 5: *ne-ib-si-si-gi* = *asāpan* and HT 79, rev. 19: *a II)-ne-ib-uš* = *lummidsu*. *Neb* is 2 p., II, 16, 29^b: *ne-ib-ra-ra* = *tarāpis*. 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^b: *tur-mu a-na nu-ni-zu* = *māri minā lū tūdi* '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: *xarran* (ES for *kaskal*) *nu-ši-am-ma* = *ur-ra ul a-nam-din* 'I give not the road.' Simple *nu* = 2 p., IV, 9, 11^b: *gaba-ri nu-tak-an* = *māxire ul tūš* '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., AL³ 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^a: *ši-mi-in-zu-uš* = *attaddi* 'I know'(?). Pure *ši* = 3 p., HT 61, IV, 30: *ši-ne-ne-gaba* = *ittatū* ('it, i. e., the house) is open for inspection' (*našālu*). Note that *ši* = *šuatum*, 'that,' V, 20, 60^a (cf. § 50 B).

§ 41. — *Šin* in only two passages = 2 p., viz., IV, 26, 54^a: *dingir Šilig dingir nu na-a-ta 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 AL³, 134, obv. 1: *an-sud ul-ag bīl-gim sar-ki-ta za-e ši-in-ga-me-en bil* = *nūr šame ša kima 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. — *U* 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 uktamū* '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* = *anāši*, 'I lift up.' Simple *ū* appears with the 1 p., IV, 19, 52^b: *mā-e e-ri-za ū-gul-an-ma-ma* = *anāku aradki utnēni* '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^a: *še-ir zi-silim-ma ū-gar-ra-ab nin-gig-bi xa-ba-ni-ib-si-di-e* = *šarir šumū šukunšū-ma maraštašū lūštešir* '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. — *Um* (*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 ašiku* '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^b: *u-mc-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, 12: *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, 23^b: *ti-il-ba-ab-xi-en-c-še* = *gummuranni*, I am unable to explain. See II, § 4.

§ 46. — *I* appears IV, 19, 19^a: *dam-gim i-gub(DU) xul-la-xul-la-bi* = *kima atta tazsizzu 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^a: *an-sud-dam* = *kima šame rūqūti* 'like the distant heavens.' *Kima* is a conjunction in IV, 19, 19^a; cf. 𐎶 = *kī* and see IHW, s. v. *kī* 'as soon as.' The address is to *belum*, line 1. *I* occurs as an infix after *mun*, IV, 19, 43^a: *sag-zu mu-m-i-gaba* = *inā'alū pānika* 'they (the *Anunnaki*) look on thy face.' Cf. also above, II, § 9, s. v. *i-nam-ma*.

§ 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^a: *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 = *luraddika*) '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^c: *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; viz., IV, 9, 21, 23^b: . . . *zu-ši-bit-dī* = *naphis* 'look thou,' pointing to *za-e* in line 1^b. 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*, *ban*, *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 *bī* = 3 p. sing. and pl. (HT 115, obv. 13. and elsewhere, § 69). This *-bī* 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^a, probably not for *lālū* (987).¹ *M* in *im*, *mi*, *min*, *mun*, *um*, *umeni*,

(1) This is not the negative *lā*.

umumi must be cognate with the relative *mu* (II, § 32 and not with the *mu* of the 1 p. from *mac* '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*, *ban*, *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., 5330-32. The neg. *n* in *nu* (*ban*, *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 *rib* are probably rhotacized for *zab*, *zib*, cognate with *zac* 'thou' (so HART). The *ši* of *šin*, *sin* may be identical with *ši* = *šutum*, V, 20, 60*. The *u* of *ū*, *un*, *umeni*, *umumi* may be cognate with *ū* = '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* = *iszazka* 'he stands before thee' (*da* = *ka*).

§ 52. — *Dab* = 2 p., IV, 13, 44*: *zu-a-zu e-da xe-en-da-ab-gi-gi* = *mūdūka ana me litirka* 'may thy wise one turn for thee to the waters(?)'; cf. IV, 9, 9b: *za-e e-ne-ām-zu a-ba mu-un-zu-a a-ba mu-un-da-ab-di-a* = *kātu amātka mannu ilāmad mannu išanān* '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, 26b: *na-am-ba-da-ab-lul-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 xadiš ikarabūka* 'O Bel, with joy (and blessing) they (the angels) approach thee.' Cf. I, 19, 17*: *a-a-zu ā(ID) nam-ur-sag-ga-zu-ku(?) nin-ba xa-da-an-ba-e* = *abaka ana idi qarradūtika qišta liqiška* '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* = *belšu itarraršu* '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 tapātār* 'O make thou it free.' Also II, 16, 16*: *er(A-Šl) im-ma-an-šeš-šeš* = *tabākā* 'thou weepst for it,' unexpressed in Assyrian. In IV, 20, obv. No. 2, 5: *giš-gal anna-kit gal im-mi-in-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 14b: *xe-im-me-gal* = *liškunka* 'may he establish for thee,' but this is doubtful.¹

§ 56. — *Mun* = 1 p. in IV, 21, 14b: *im-mu-un-gam-ma 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, 51a: *ka-bi ba-an-na-ab-bi* = *amāt šuati iqibš* 'he spoke

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

this word to him.' It occurs also postpositively, HT 115, 15/16 obv.: *šu gid-ba-an-na-ab* = *taḡbatī ḡātsu* '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^b: *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 liballiṣu*, 'may Š. make him live.'

§ 59. — *Nešin* is the sign of the 3 p. pl., e. g. IV, 5, 62^a: *mu-un-ne-ši-in-val-xal-la* = *iḫšunūti*, and *ibid.*, 66^a: *mu-un-ne-ši-in-ḡ-gi-eš* = *umā'iršunūti*.

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

§ 61. — *Nib* is the 2 p. infix, AL³, 134, obv. 78: *šu-mi-ni-ib-sar-sar* = *ikárabki* 'he approaches thee.' It indicates the 3 p., IV, 22, No. 8: *si-mu-ni-ib-si-di-e* = *ul ušteširšu* (*si-di* = *išāru*). It also appears as the 3 p. with dative force: IV, 7, 24 5^a: *En-ki tur-ni dingir Šilig mu-un-na-ni-ib-gi-gi* = *il Ea mārāšu il Marduk iṣpal* 'Ea speaks to his son Marduk.'

§ 62. — *Nin* = 2 p., IV, 23, IV, rev. 43: *im-ma-ra-ni-in-ka* = *ukannika*, and appears as the 3 p. *passim*. Thus, V, 50, 47^a: *ba-ni-in-si* = *inaruš*.

§ 63. — *Rab* is the common infix of the second personal object (see II, § 47). Thus, IV, 15, 45^b: *dingir Šilig-ri(Asaru) ba-an-na-te ka-bi xu-mu-ra-ab-bi* = *ana il Marduk fixi-ma amāt šuati liḡbika* 'draw near unto Marduk; may he speak that word unto thee.' *Rab* is found postpositively in IV, 17, 47^a: *ú-gar-rab* = *šukunšú-ma* (see II, § 42). *Rab*, however, may evidently = the 3 p. Thus, in IV, 26, 58–61^b: *a-ner-gig-ga-bi ba-da-ra-ab-ḡ-gá* = *tānixa marḡam ištanan* 'the sickly plaint is made to him' (not in Assyrian, but plainly *rab* = 3 p. here). Also in IV, 10, 5^b (ES): *dim-me-ir-mu lil-lal-sud nigin-na-an-ši-ib šá-ne-du ne-ra-ab-bi* = *ana iliša remni attanasxur unneni aqābi* '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*¹ = *addiki*. Also IV, 30, 8b: *A-nun-na-ge-c-ne ka-šu-ma-ra-an-gal-li-eš* = *Annumaki appa ilābīnūka* '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-c-ne* = *ā ilxū* '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^b: *dingir Nin-gal-nun-na nin-gal abzu-ge šur-šu-me-bi xe-ri-ib-lāx-ga* = *il Ninkina šarrat apsi ina būniša linamirka* 'May Ninkina, the queen of the depths, enlighten thee by her appearance,' where the *rib* points back to the determinative *turazune* = *ina erēbika*, 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-eš)* = *ilāni ša šame ina taxāzi iḫḫa(ka)* 'the gods of the heavens stand before thee in the battle.'

§ 67. — *Šin* = 1 p., only IV, 17, 40^a: *en-emā-e mu-un-ši-in-gi-en* = *be-lum iāti iṣpur-anni* 'the Lord has sent me,' and V, 62, 41^a: *mu-un-ši-in-bar-ām me-en* = *lū iṣpalsu-inni-ma* 'verily he looked upon me.' *Šin* = 3 p., IV, 7, 17^a: *é-a ba-ši-in-tu* = *ana bitī 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^b: *i-dib(LU) mu-un-na-ab-bi nin-nam na-an-mu-uš-tuk-ma-ab* = *qubē aqābī mannan ul išimanni* 'I speak a plaint, but no one hath heard me.' *Mab* = 3 p., HT 115, rev. 3: *šá-uc-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 naplišini-ma* 'look upon me with favoring strength.' Here *mun* is the 2 p. subject, and *šib* probably the 1 p. object. In IV, 10, 5^b: *nigin-na-an-si-ib* = *attanasxur* '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. = Ašurhānīpal.
 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.
 IIA.S. = Akk. Spr., q. v.
 Hommel, Gesch. = F. Hommel, Geschichte Babyloniens 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 AL³. 41—79.
 Scheil Sams. = Scheil, Inscription archaïque de Šamširammān.
 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 Busspsalmen.
 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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








A

A = , 6542; II.24, 50c, K.3927, obv.4:  -a-ni = a-xag-a-ni. See s.v. a-xag. 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  = kappu 'bent hand', 6532; = idw '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 xag = , 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. se = . The comb. a-gal-ku-mal '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, nr.1, 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. a, id, i =  and see s.v. a-ag-ga.

A =  (PI), 7961; Sa. III.25; II.39, 14f; V.12, 31f. 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 rar, 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 ɾ. This explains how  = ma, me (ua, 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 ɾ. See on gêltan, mê, pê, tal and tu = , for further discussion.

A = Δ, 8631; V. 36, 36 a: isrit 'ten'. This a is simply a variant of u, xa, xu = isrit = Δ, q.v.

For the sign Δ, cf. s.v. buru, bur, buzur, gi, giburu, giguru, xa, xu, mur, sa, šib, šus, šu, u, umun and un = Δ.

A = 𒀭 (KU), 10495. In III. col. I, 32, 𒀭 𒀭 has as a variant 𒀭-𒀭 (cf. AL²: 91). This shows plainly that 𒀭 could occasionally have the value a (see Jensen, ZA. I. 62). Then too, both 𒀭 and 𒀭 have the occasional value dur; 10498: dur = 𒀭, and V. 29, 44 g: xa-gin-𒀭, and V. 22, 11: xa-gin-du-ru (dur = 𒀭; see s.v. a = 𒀭). The data are too meagre to enable me to attempt to explain this phenomenon.

For the other sound-values of 𒀭, see s.v. bu, gu, dur, duru, es, igi, gi, gig, xun, ku, sa, še, si, su, te, tu, tub, tug, tukul, tui, ub, umui, us, zi and zid = 𒀭.

A = 𒀭 (A), 11317. The orig. ideogr. was 𒀭, TD. 470; 𒀭, Sytem, 130, which undoubtedly denoted 'falling water' (see also s.v. xa = 𒀭). The sign 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 𒀭, which is named au (V. 22, 43 a) after its most important sound-value, has six different phonetic equivalents; viz., a, me, bur (pur), e, dur, (dure) 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 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 𒀭 (a, me) into four groups

as follows:

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

𐎶 (a) = butuqtu 'overflow', only V. 22, 49 a (11331). Butuqtu also = a-tar V. 31, 30 c (11382); lit. 'water cutting through'; tar = batâqu 'cut through' (*System*, 102); a-xul (IV. 26, 19 a); lit. 'evil (xul) water'.

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

𐎶 (a) = mašgâtu 'irrigation', only V. 50, 52 (a-a = ritu a mašgâtu = 'food and drink').

𐎶 (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!

𐎶 (me) = mû 'water', 11347, *passim*.

𐎶 (a) = nâqu 'lament' connected with dimitu 'tear' (only II. 45, 35 c, Sa. VII. 25). The phonetic value a is not given, but is probably understood. Note the cogn. word ai = tanigâtum, V. 40, 10 gh. 'a lament'.

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

𐎶 (me) = rutbu 'moisture' (11358).

All these meanings derived from 𐎶 = 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 = 𐎶𐎶𐎶 = 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 semen, i.e. Egypt. Arab. moyrt al âb 'seed of the father' (cf. also Heb. מים, * probably = the same). I consider that this whole second group was of Semitic origin.

𐤀 (a-a) = abu, 11324, *passim*. The word for 'father' is also ad-da = 𐤁𐤔, the primitive sense of which is 'dwelling-protector', also 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. 𐤀-a 'father' may be the softened form for ad-da, a phenomenon 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-da may have suggested to the scribes the word a 'water, semen' and they accordingly wrote it with the water-sign 𐤀, i.e. 'father' = 'the seed-producer'. Cf. here a-a-a = abi abi 'grandfather', II. 32, 61 c. As a-a also = 'grandson' (see below in this section), this derivation was probably made at a time when the language had become purely orthographic.

𐤀 (a) = amelû 'human kind' (11326), plainly a derivative from the idea 'seed' (see AKK. Sp. XXXVIII). The usual ideogr. has the value gišgal = E.S. mulu = amelû.

𐤀 (a) = aplu 'son' (11328). In 11344 𐤀 (a) = mâru 'son' and AL³. 314 a-a = binbini 'grandson'. These, like the preceding word, are variants of the idea 'seed'.

𐤀 (a-a) = êrû 'be pregnant', 11333 (Hwb. 130). The origin of this in connection with 'seed' is perfectly patent. The regular ideogram is the sign peš (8101), i.e. šâ 'interior', with the water-sign 𐤀 written inside! Note that ad-xal also = êrû (see s.v. ad = 𐤁𐤔).

𐤀 (a-u, me) = banû 'beget' (V. 22, 60; 72 *abd*). Another word

* Even though מים 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. בן ב also has the sense 'begot'.*

𐤀 (a) = igratu, V. 21, 4 (11338), probably 'figure, image', connected with 𐤁𐤍 (D. Prob. 33).

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

𐤀 (a) = rixûtu 'sexual love', 11353 (cf. marxûtu wife, the usual ideogr. of which is 𐤀𐤁𐤍𐤁, perhaps = 'excellent (𐤀) in size' (𐤁𐤍) referring to the woman's capacity for motherhood).

𐤀 (a) = rikiûtu, 11354, a synonym of rixûtu 'sexual love' (Hwb. 620). The word rikiûtu, 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 = ikab and ba-an-da-a = irtakab. See 11352.

𐤀 = callu ša raxê 'one who copulates', 11359. Callu is from calâlu 'to lie down to sleep', here especially with a woman, a syn. of utulu 'sleep' in general.

𐤀 (u) = mailu '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 mailu.

𐤀 (a) = pašâxu 'to be pacified, quiet, at rest'. This a is probably a synonym here in connection with mailu, 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

* בן ב 'build a house, i.e. form a family', a paronomasia on בן 'son', cf. Gen. XVI. 2; XXX. 3; בן ב בן ב בן ב 'I shall be built up by her' (a childless wife by means of a concubine). This use of בן ב 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 בן ב, 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 du (see below; this sect. E). This notion must have been developed from the shining ripples of water. In Turkish su = 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 za (𐎠) = abnu 'stone' (11721) is also a derivative like 𐎠 (a) from the ruve - 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) = anâku 'I', II.22, 69 a only (11327).

𐎠 (a-a) = atta 'thou', II.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 a 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 = una-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, a-passim (see above I. S. IX. 4).

𐎶 (a) = xamātu only V. 30, 62a (11384). This is an error, as the a here is only the a of prolongation for suruc-a = xamātu ša kakābi '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 𐎶𐎶 = a).

B. The value 𐎶 (mê) must now be considered. This has the meanings banû 'beget' (11330), lubûu '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 (11313) is seen only in the name of the Euphrates 𐎶-rat (11444; AL³ 313), which was evidently pronounced Burat. The regular Sumerian ideogram for this river was 𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 (11662), i. e. 'the river of Šippar' = 𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 = Chum. Zimbar, I. 23, 29, probably the original form of the Semitic name Šippar. Another Sumerian word for the Euphrates was Buranunu 'the great (nunu) river (bura)'. This word bura² 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' = bura + 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

¹For this lubûu, cf. also S.V. ax-me.

²OEI. pts. I-II, H. V. Hilprecht, Philadelphia, 1893-1897.

κατ' ἐξοχὴν, in lieu of a longer ideogram. The Heb. ןׁׁׁׁ, not attested with certainty before DJe¹, Greek Εὐφράτης, Old Persian Ufratu (Opiegel APK. 211), must all be derivatives from Assyrian Šurattu. The modern Turkish Murad-su 'water of Murad' = Euphrates is undoubtedly a popular paronomastic variation of the original Arabic Erat.¹ In II. 48, 47, 50, 8, 51, 26, we find the form Uruttu = Šurattu. Uruttu is probably a derivative from arādu 'descend'², and the form may be regarded as a later Semitic paronomasia on Šurattu.

D. 𐎠 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.

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

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

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

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

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

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

𐎠 (e) appears II. 32, 52: a-ma-e-du (du = 𐎠𐎠𐎠) 'the womb that bears' (see above, I. § IV. 1, on interchange of d and t). We expect ama 'womb,' + a-du. This sign for 'womb' ama (dagal) also = rimu 'womb', IV. 9, 24 a. Now the real sign

¹ Cf. Francis Brown (Robinson's) *Hebrew and English Lexicon*, p. 832, s.v. ןׁׁׁׁ.

² See Muss-Arnolt, s.v. uruttu.

uma (~~𒍪~~) = rimu 'a bull,' so that there is probably a deliberate paronomasia in this instance.

E. The fifth value of 𒍪 is dur = labâku, found only II. 43, 30 e, a doubtful word which is associated with axal and narabu (cf. the form tulabbak, C. 45, V. 2). Here it should be noted that a and ku both = dur. The god Šin = dingir a-ku, II. 48, 48a and also dingir tur-ku (du-mugu). This seems to prove the dur value for 𒍪. In, V. 29, 44 g: xa-gin-a = xagin-dur; V. 22, 11: 𒍪 xagin-dur-ur (cf. ZA. I. 62, n. I.). Now xagin-dur = uk nû ablu 'shining crystal.' Hence dur = a seems to contain the idea 'shine', seen also above in a = 𒍪. 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. 𒍪 = id, only Sa. V. 25 (i [i]-id), but 𒍪 = idu 'hand,' K. 4870, 43 (11335); a-ni-šu = ana idisunu 'unto their hands,' so 𒍪 = id is clearly a Semitic combination. This is plainly a case where the later Semitic scribes confounded 𒍪 = a the regular sign for 'hand, arm, strength' (6542) with the water-sign 𒍪. 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 𒍪 = a and 𒍪 = a. This would give us the fifth a-variant (see above, this section § A. 4).

No better example than 𒍪 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-mi-in-gub-lizig 'may he stand' (see s.v. a-ba, and above II. § 17, 50).




A-âg-gâ = 𐤎 𐤎 𐤎 , 6580-6586; Price, Rim-lin, p. 185. 6580 = lugal- 𐤎 𐤎 𐤎 𐤎 -meš-šu (I) = nu-ux-xu-ti-šu 'his prayer', II. 47, 9a. Note that this word nu-xû-tum = 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. of 3 p. = bi.




Note the following meanings: 6581 = tak-lim-tu 'revelation', V. 20, 22a. 6582 = te-in-tum 'law, edict'. Têtu is from the same stem as Heb. 777, Ar. 1, 3; cf. Muss-Arnolt, 41b, and 4750: âg = têtu ša tēmi 'law, said of a mandate', II. 27, 45c. 6583 = u-ur-tum 'precept, command', II. 20, 21a; 𐤎 𐤎 𐤎 𐤎 -bi = ur-ta-ur-ru, IV. 15, 47a. 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 𐤎 𐤎 -ud-du = têtu ûrum 'promulgate a law', II. 62, 23a. 6586 = 𐤎 𐤎 𐤎 𐤎 𐤎 𐤎 -du (= 𐤎 𐤎 𐤎 𐤎 𐤎 𐤎 , q.v.) = ter-tum ka-bit-tum 'an important edict', II. 62, 20 (x. 20, 23a).






All these ideas are connected with âg = 𐤎 𐤎 𐤎 𐤎 𐤎 𐤎 =




mađadu 'measure out, apportion', *q.v.* The a-element + ag-ga 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 = xišaxtu 'want, need'; 6603 = šibûtu '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 = rešātu '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 = , I. 22, 30 u; cf. IK.I.300 and 11401, *passim*. Note that a-an = ki-i 'for, indeed', 11391 which is undoubtedly cogn. with Hebr. כִּי. Prince, JB.L. 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-an-ba-uš and àm = a-an.


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 = šîbu 'old man' also = Sum. ab-ba. Note nam-ab-ba = šîbûteu 'old age', II. 33, 10 c. 3820 = našîku 'prince, leader' ἀπαξ λεγ.; K. 4207, Lyon Sarg. 58, m. 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)-in-closure' (see above § VI. 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. II. 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 šibu) 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  was so closely connected with the full value ab-ba that we find  = 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. § 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-ši (𐎶) = ana libbišu; V. 20, 14 a: -ab=šina 'their' (fem.). Both these elements are, of course, etymologically related to one another and also to the sfx. -bi (𐎶), q.v. We must note furthermore that the value ab appears with the sign  (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 = 𐎶. 3) ab =  (LiT) arxu 'road, way', q.v. I derive the value ab = abu, ibu, nasiku from a purely Semitic later pun on abu 'father'. See also on ab =  and is = , and cf. the following ab-combinations.

Ab =  (LiT), 8865; Sb. 254. The orig. ideogr. was , TD. 266; System, 45-47. This is correctly explained by Delitzsch as a comb. of , the sign of compactness +  = 'a doubling, pairing.' The chief meaning of the sign is clearly littu 'offspring', 8870, from which comes secondarily mîru '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 = ). 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 AL³ n. 235, \angle = tukkulu (?). This is the sign-name of 𐎶 (10494), and \angle 𐎶 = utullu, for which see s.v. utul, unū. Further mention of \angle (LIT) will be found s.v. lit, rim, zim = \angle .

Ab - ab perhaps a festival. See s.v. ab = 𐎶𐎵 .

A (𐎶𐎶) - bad = tabînu, I. 20, 33 cd. Cf. Hwb. 701a and Jensen, KB. VI. 1, p. 463; a word of uncertain meaning. It probably means 'strong wall' (see s.v. bad = 𐎶𐎶).

A (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 = arkātu, I. 11, 29d.

A (𐎶) - ba = mala, only in IV. 9, 50a: a-ba-xu = ma-la-ka (11369).

A (𐎶) - ba = mannu 'who?' 11370 *passim*. Cf. HT. 13959.


A (𐎶) - ba is also a verbal prefix denoting the nominal 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. xa = xa).







A (𐎶) - ba with prefixed lu (amêlu), 11377, denotes an officer of some sort, lit. 'one who gives' (ba q.v.). See s.v. a = 𐎶 (§ A, m. 4). It is probable that these aba-words were pronounced with different tones originally.


A (𐎶) - ba-an-niš = kabduqqu = 𐎶𐎶𐎶𐎶 , 55744, I. 42, 13r. This seems to mean some sort of a vessel, perhaps a ceremonial vessel intended to be held in the left hand (= kab = 𐎶𐎶). The last part of kabduqqu is evidently a loan-element from Sum. duk = 𐎶𐎶𐎶 , q.v. Cf. also s.v. ba-e-eš, banda, banîur.






Abarag is an element supposed to be the original of the Semitic loanword abarakku (f.m. 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, rem. 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 () = hâru '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-bu, II. 33, 6a = naplaṣtu 'hole, den' (?), Hwb. 529, s.v. wā . 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. alnu.





Ab-ni =  , 9888; 82, 8-16, 1 rev. 23: maṣā-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. Maṣādu is, of course, from the same stem as the Heb.  'boil, cook', hence the association with qinuru 'furnace'. See also s.v. gibil, gunni, dinig, ixi, kušug, mél, munu, nimur, xi =  .


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










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
Ab-si-in =  , 9641; Smith, Misc. Texts 1, nr. 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, 1, 8.  = sim, Sa. III. 41; V. 19, 34 c. In K. 50, 1, 6, ab- (sin) = širu, the same word as šer'u (3832). In V. 29, 68 q, ab- = šašuru (cf. ZA. I. 409), a synonym of šer'u. There can be no doubt that the word abšênu 'corn' in Semitic (Hammurâbi Laws, *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 sam '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^{*}, a supposed form = kà-gal-max = abul-marxu 'great gate,' R. 92 a, 20. The existence of the Assyrian word abulmarxu, evidently a Sum. loanword, makes the supposed Sum. form abul-max probable. 'Large gate' in Sum. would be kà =  + 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. kà = . 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. אֲפְסֹס. 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 'Sios,ruuser' from this combination, KB. II. 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 nimêgi 'house of deep learning.' Leander thinks that this was a popular fanciful rendering, but why? See also Jensen, Korm. 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 ideogr. was , i. e.  '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, 350: ad-da = abu). Note that ad-da in I. 2, m. III, 4: ad-da kur Martu seems to mean 'governor', an idea easily obtained from the conception 'father' (see Price, Rim-Sin, 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) = êru 'conceive, be pregnant' the sign  was understood as 'mother'. On a-a 'father', cf. s.v. a = . Ad is used phonetically in Ad-kit, q.v.

Ad =  303, a purely Semitic value (LTP. m. 10); cf. AL² 29, n. 9. The sign may be also read at, at in Semitic. For this sign, cf. s.v. gir, 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 - ~~𐎶𐎵~~ - ab-xu. The sign ~~𐎶𐎵~~ (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).'. If this is so, u is simply a dissimilation of a = 'water'. A-dab may mean 'the double water', as 𐎶 'two' (q.v.) can have the value dab, 3758. In IV. 38, 5a, the comb. ~~𐎶𐎵~~ 𐎶𐎵𐎶𐎵 occurs in a list of Babylonian towns, so it is undoubtedly a place-name. See s.v. a-rab.

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

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


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





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





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



R.2. See s.v. ad = 𐎶𐎶.





A-dè-a = 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶, 11564; II. 16, 9a = êdu 'flood,' and 11565; II. 30, 15a = šaqû ša eqbi '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-u would mean 'a pouring out of water, as dè (6731) means šiqîtu 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. ēdu here with the idea 'one, unique'. Why? Edu and probably iditu, Hebr. יָדַע, Gen. II. 6, Job, XXXVI. 27.

Ad-kit =  , ikkilû '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-kit or ad-ge. See ge = , and akkil = .

A-du = alākātu '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' (Sum. 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-).  = alākū.

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 = ēpēōu 'do, make' passim (cf. also s.v. ša = ). 2775 = banū 'build, construct' (no value given), evidently a development from ēpēōu (usual ideogr.  = ru;  = gem, dem, q. v.). Cf. 2779,  = ēpēōu ša liti 'make a house'. 2776 = bēlu, only V. 13, 50a 'rule', possibly from idea of making, deciding.

II. 2791 = aq, ak = rapāqu 'hedge in' (2); K. 56, II. 4: ba-ab-ak-ta = ēgle ina ixxi urappiq 'I constructed the field by means of a hedge' (ixxu). Note that rapāqu = ab-ak-a, II. 38, 7 cf.

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


rašû 'grant', only II. 40, 29 g (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 âpê-ôu and rapâqu.





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, 5 a; note 𒌦𒌦𒌦𒌦 = ša-ša, III. 27, 57 g. 2777 = gulibtu ? K. 246, I. 62: gulibat šaxâtî, 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 muttâtî, Haupt, Stg 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, 157 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 = 𒌦𒌦𒌦𒌦𒌦𒌦 II. I connect ag = gulibtu with 𒌦𒌦𒌦 = liqtu (2783) in K. 246, I. 62-3: = li-qit 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, 42 c 'wisdom, understanding,' with value me, and 2791 = xasioutu, V. 43, 42 d, fem. abstract of above (no value, ven). Under this head belong undoubtedly 2789 = pît uxni 'opening the ears' and 2790 = rapša* uxni 'broadening the ears, giving attention'.









* Ag, AK = rapâšu 'extend' also in AO. 3003, rev. 8 (Price, Prim-Sin, 1937).



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

VI. 2785 = nabû, I. 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, I. 21, 67d (= nabû, *ibid.* 62 cd). Furthermore, nabû is explained by the sign  (ru, *q.v.*); I. 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.* p tr. In I. 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, kišib, lag, mes, miš, pa, pisan, 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-ğa. 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 îru 'direct command'; 4751: îru '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 = 44. With this idea must be connected āg-gi-na = kēttu 'justice', IV. 9, 5b. See above, s.v. ā-āg-gā 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 (𒂍, q.v.) also = mimma and ša. In the same manner this āg, aka is the ES. sign of the abstract idea, just as nin (𒂍) represents it in EK. Thus, 4754 = āg-max = mimma mā'du 'whatever is numerous'; 4757 = āg-si-di = mēšaru '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. anag, 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 first sign (see s.v. lil = 𒂍). According to this, the primitive meaning of 𒂍 was probably 'love' (?); cf. in modern Egypt. Arab. an-nār min qunwe 'the fire within' = 'love'!! Jensen (ZA I. 14) attributes to āg a nasal sound for the final -g, i.e. anq, citing ki-āg = rāmu, narāmu 'love, beloved' and ki-in-ga-ad, I. 11, 20, to prove that ki-āg must have been pronounced ki-anq. In the value aka = 𒂍 it is also possible that the k was also nasal, cf. k = m in uku = 𒂍 = unu, 5912, 5913. There can be no doubt that 𒂍 = anāku must have been nasal at one period, as we have the variant word nagga, niggi for this meaning. The same is true of 𒂍 = mimma and abstracts, ES. for nin (𒂍). On the other hand, 𒂍 = madādu may have been pronounced āg, as we have the more usual value aka for this idea. I think there were four words āg = 𒂍, i.e. 1) āg = rāmu 'love', possibly = ama-rāmu, q.v.; 2) āg = madādu 'love, measure'; 3) āg = mimma





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



Aq = , 6175. I do not believe that this sign had the value aq at all, but liq, 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 quruš, q.v., and if read at all, must have been pronounced kala-as (see s.v. kala = ). For this sign see s.v. ghar, gub, dan, quruš, gal, kalag, kala, kal, lit, liq, 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. aggu 'pickaxe', evidently ag () - gul, q.v. For , see s.v. ga, gar, ig, limmu, mu, ni, nig, nin, ninni, nitâ, ša = .

Ag-e = râmu 'beloved': I. 3, nr. X. 1.2 (Price, *Simv-Sin* 85). 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 Sumerian from aga, because we find the apparent pun agâqu =  'be angry', 6950, with value gir, mîr, q.v. The sign is an evident guration from , q.v. Aga in Sumerian may have meant any kind of head-dress. For the sign, cf. also s.v. gir, mîr, uku = .




A-gal-la-ti (ti)-la, written also a-ga-~~ti~~-ti (ti)-la. Here nu-lâ, from Semitic analogy. The Sem. loanword agalatillû seems to mean 'dropsy', i.e. a = 'water' + gal 'big' + ti (ti-la) perhaps = quṭṭû '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 = ; SA m.4) + gam, obtained by vowel harmony with a from same stem as geme =  = amtu, q.v.

A-gan =  , 5552; Sb.250, 5554 = cirtu 'breast', the syn. of which tulu = the same sign with value ubur, q.v. In II.35, 74 g, 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 ת, i.e. Tau = Saf? For the sign, cf. System 171, n.1. It appears to be a combination with the -sign. See s.v. sa =  and ga = .







A-ga-na-te-nu-u = , 3180; only II.26, 46c = naôu 'lift up'. The regular value of  is gana (q.v.) and the sign-name is gâ-gunû, 3170, i.e. a gunated . Aganetenû looks more like a sign-name than a word, and has apparently no connection with agallatilla, q.v.


A-gâr () ugaru 'field' Boarh. III.30; II.21, 18c & passim (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 =  and engar = .





A-gar () -ga-ra =  , 2677; Sb.131 = agargaru, 'swarm of fish'. This is clear from the ideogr., i.e. run 'many' + xa 'fish'. Cf. II.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 Asâgara.




A-ga-xi-in =  , 4798; Sb.193 = ummu 'mother'. The usual word is ama, q.v. =  , also  , I.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-gù ()-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 = hîma, 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 igubbû, 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 = illu 'pure, clean.' See s.v. gub = . This is not to be confused with à ()-gub-bu šumêlu 'left hand', q.v.

Aḡ^x ()-gul, Thalm. 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^x = .

Ax-me, so R.2    , 8327 = pâšîsu 'anointer'. The correct reading is probably ux-me (cf. s.v. ux = , and me, iôrb). The comb. seems to mean 'a man (me) of plenty (ax, ux).

A-xu-ud =   , 12243; II. 47, 22 c =   . This may be an epithet of Rammân (?). See s.v. zigara = šamû.

A-xu-lap 'how long' = , 11325 and ux a, K. 4623, obv. 12; K. 101, rev. 5 (Zb. 28). This word is not, as some think, Sumerian, but evidently Semitic from špšp, Hwb. 278 = 'hiding-place, resting-place', hence = 'duration'. The ideogr.  in this sense is a derivative of the meaning pâšâxu (see s.v. a = , SA

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

Āi = 𒄠𒄠, 11691; IV.3, 1b: u-a a-a = ina iā ā. 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 gentilic 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 = tārat 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 = 𒄠𒄠𒄠 = a-a-ar (𒄠) 9896; V.17, 3c = nu-xa-ri 'a plant of brilliant color,' from its association with 𒄠𒄠𒄠 'gold' (see s.v. guškin). This comb. also = nuxâbu, II.26, 5 (cf. V.17, 2d) 'a similar plant'. See s.v. axag = 𒄠𒄠.

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

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

A (𒄠𒄠) - lu (𒄠), VATh. 244, col. II.76f: lû muru,

and IV. 13, 36 (ES): ga (𐎠𐎵) - à (𐎠𐎡) - œ (prep. = 𐎠) = abnu
ša lû-man. There can be little doubt that this comb. = German
'zur Hand' (à-ku), i.e. 'for the moment'. As to the derivation
of the Sem. expression lû-man = lâ mani (?) see Kroczyn, 65.

A (𐎠) - ku-mal (𐎠𐎵), a usual expression for
'wages' (so lau, Thesis passim). This means 'what is made
(paid) into the hand.'

A-ka = 𐎠𐎠𐎵; see s.v. ag = 𐎠𐎠𐎵.

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

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

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

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

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

A (𐎠) - lal-r = dultu 'basket', K. 56, II. 12 (?),
but see à (𐎠) - lal dūlati, 6624, the same passage. See

s.v. êlal = 𐤒𐤋. This is evidently a popular etym. for a(𐤒)-lal 'full of water'.

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

A-la-ad = 𐤀𐤋𐤁𐤀, 486; šidu 'demon', Sb. 175. The comb. means 'the strong god'. I connect alad with alà = 𐤀𐤋 (see above). There is, I think, a sex idea expressed in this Sum. word which is probably derived paronomastically from alādu. See s.v. alad below and lamma = 𐤀𐤋𐤁𐤀.

A-la-ad = 𐤀𐤋𐤁𐤀, 6232: iōnu 'a demon', also called tābixu 'the slaughterer', Muss-Arnolt, 115 b. The word also = šedu, 6233 passim. The sign is kal (𐤀𐤋), enclosing bat (𐤁), i.e. 'the powerful (kal) death (bat)', a different conception from a-là = 𐤀𐤋, q.v., but still containing the idea of power.

A-lal = 𐤀𐤋, 5947; II. 44, 27ε, with 𐤀 and with 𐤀𐤁 '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 = 𐤀𐤋 above, it probably means 'full of sexual power', i.e. semen. For this word see s.v. alal = 𐤀𐤋, me = 𐤀𐤋, and s.v. eg, gil, hid, kišib, lag, mes, miš, pa, pisan, rid, sangu, šid, šita, šiti, ti, xag, xadru.

A-lal = 𐤀𐤋, 6007; II. 33, 6c: naqābu ša qanê 'collect (?) said of reeds'. This seems to show that the alal was a water vessel made of tightly woven reeds. The sign with 𐤀 = alallu (êlal), I. 25, 60 a (6012), plainly cogn. with alallu, alallû; Jans. KB. VI. 1, 556. Scheil (*Clams*, p. 31) derives this from alallu 'a strong one', perhaps identical, he thinks, with alallu name of a bird, I. 27, 42 d. Cf. perhaps Targ. 5515, Levy, *Chald. Worterbuch*, p. 336. This Aramaic word may, however, be derived from the stem 𐤁𐤁, 'howl', from which also alallu the bird-name may have originated. Cf. elêlu 're-

joice, make music, Hwb. 73 a. 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. ēlal, dubbiṣag, pison = III.

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

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

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

Algamišū (Sini) = 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. 351 b. I cannot explain.

Al-xab (II II) with II III, 5772: = alluxappu, a word of doubtful and apparently varied meaning. Cf. Muss-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. slim = II II II.

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

Am = II III, 4542; only a Sinitic value, cf. MS. 334. See s.v. ama = II III.

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

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



A-ma = 𐤀𐤂𐤁 , 4541; Sb. 97: rimu 'bull', *passim*. Here the original pictorial sign is in accordance with the meaning $\Rightarrow + \text{𐤀} = \text{𐤀𐤂}$, *Chytem*, 56, 96 f. Note that the god Ea 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 $\text{𐤀𐤂𐤁} = \text{am-ma-am}$, II. 22, 25 d (4551) = ammâmu '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 = rimu 'bull' is clearly a pun on the following ama.




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







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







II. 5454 = rimu 'love' (?); IV. 23, 11 a: xe-gâl damal-la = mu-rim xegalli 'loving (?) plenty'; 5455 = rimu '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 rimu. Of course, rimu 'bull' is from $\square \text{ 𐤀𐤂}$, while rimu 'love' is from $\square \text{ 𐤀𐤂}$. 5456 = ribu, only II. 22, 18 d; perhaps = $\square \text{ 𐤀𐤂}$ 'be broad' = rapûû (so Brünnow). This is a pun on rimu 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; bûru '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 = bûru 'offspring'. The word amar is probably a comb. of a = 'son + mar' (ES) = šakânu (cf. kunnû). Note amar-likku 'puppy', R. 7, and also R 3. Cf. also s.v. marad, xur = .

A-ma-as =   , 5557; Sb. 248 subûru 'wall', IV. 9, 3b; IV. 4, 30b. The original sign was , TD. 414, i.e. an enclosure with a door in it;  ?! See s.v. diḥ = .

A-mâ-tu =    , 11472 *passim* = abûbu 'deluge'. 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 = šarûnu, II. 35, 8 cf. (Thozny, 56).

Am-na = , 9942; I. 37, 33b = šamaš, cf. 9960. Here we must note that mar =  also and that mar = 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 Šamaš was twenty = niš = 𐎠𐎫, but in this case and in the case of man = Šamaš, the mn values were deliberately chosen for the sake of obtaining a pun on am-an-na. See also s.v. bu-min, buzur, man, min, niš, Šamaš, lin, Šuāna, utu = 𐎠𐎫, and s.v. the numerals, I. § IV.6.

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

A-na = 𐎠𐎫, 417; Sa. II. 16: šamû 'heaven'. Note that an-na = Anu, the god, 425 (see Ranko, Protoelamite, p. 20); = Anu, fem. of Anu, 426; = ēlu 'go up', 429; = ilatu 'height', 432; = šagû 'be high', 436; = šamû 'heaven', 437; = šamâmu 'heaven', 438; = šêru 'high', prep. 'upon', 442. Note K. 257, rev. 9 ina šêri 'in the field' a false pun for šêri = šêru 'field'. In this passage however a high plateau may have been meant (?). All these 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', Hrozný, 12, obv. 23. See also s.v. an-na 'lead' (metal) and anum, anu, aš, dimmer, dingir, ššû, ilu, sa = 𐎠𐎫.

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

A-na = 𐎠𐎫𐎠𐎫, IV. 3, 41 a1 su-ru-us-su (?). I believe that this is 𐎠𐎫𐎠𐎫 = šuru, 7576; cf. 7542 = šêru and s.v. šir = 𐎠𐎫.

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

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

A-nag (𐎶 𐎶𐎵), in 𐎶𐎶 𐎶 𐎶𐎵, 11407 = anaggu, II. 44, 47^e (Otr. 478). This indicates 'a drinking vessel' from a 'water' + nag = ša-tû 'drink' (q.v.). It appears also in a-nag-max (𐎶𐎶𐎶) = anag-maxxu, 11408; II. 44, 48^e: 'a great (max) drinking vessel.' See Leander, 6.

A-nag-an-na = anâku '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. (𐎶𐎶 𐎶𐎶𐎶𐎶) AN-SUR (?), p. 20.

A-ner (𐎶𐎶𐎶) = ittu = intu = 𐎶𐎶𐎶𐎶 'lamentation', Muss-Arnolt, 128 a; 11540; = tanîxu 'lamentation', 11541. The regular word for tanîxu 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 𐎶𐎶, i.e. 'great lord', Sytem, 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-à '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-sien, ibšien, ibšien, inšien, mesien, mênšien and unšien, all = attunu. See above II § 10; 19. The comb. ši-en was probably pron. šên and is cogn. with ša-è 'thou'.

An-šar = 𐎶𐎶 𐎶, ilu Ašur, see Jena. ZA. I. VIII. 239 and Jastrow, JAOS. XXIV. 282 ff. 𐎶𐎶 = the upper part of the universe + šar (𐎶) = 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.

Anšû = 𐎶𐎶𐎶, 4981; Pinches, Sign-List, p. 5. col. 3, l. 26

= imêru 'ass'. The sign =  + , i.e. 'foot' + ? Note that  in Str. V. 397, 5 = rê'û 'horse-herder'. Here it is possible that  = 'horse' + kuu 'mountain'. Note furthermore that si =  = i-me-rum, Systém, 149. Has this si any connection with su in an-sû? It probably has and it is likely that the full form of an-sû was an-sig, later shortened to asû(g) and then to si(g) = . See s.v. sig = . For the different turns for 'ass' in connection with anôw, see R.3, where he sits among others: anôw nitax III 'a three year old ass'; anôw-amar-ga 'female ass-foal'; anôw-sû-ge 'old female ass', etc. Note also anôw-us 'male ass' and anôw-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; = sisû 'horor', 4986. See s.v. dura =                     

the s.v. šub = 𐎶𐎶𐎶.





An-ta-šur (𐎶𐎶𐎶)-ra = antašuru 'powerfully or high shining', 470; IV. 18, 436. The comb. anta = ēliš 'high' and šur = šarāru 'shine, beam.' So correctly, Leander, 6. In Lau, Thesis, antašurra = a temple-name, quite appropriately.









A-nu = 𐎶𐎶, 416; II. 29, 70. a = šubultu '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 (𐎶𐎶𐎶), preceded by 𐎶𐎶 = dingir, 11597 = the god-name Anu also, 11598, passim. For this god, see Jastrow, Religion, 741. Cf. Sb. 379: dingir A-nu-num = 𐎶𐎶 a-num (?).





A-nun-na-ge (𐎶𐎶𐎶) preceded by 𐎶𐎶 = dingir, 11463 and a-nun-na-ge (𐎶𐎶𐎶)-e-ne, preceded by 𐎶𐎶 = dingir, 11464, a-nun-na-ki preceded by 𐎶𐎶 = 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. En (so Leander, 6). Opposed to this view is the fact that Anu, the heaven god, is called the šar Anunnaki, so that ^{one} would suppose that they had more to do with heaven than with the deep waters! Cf. also IV. 21, 38ff: Anunnaki ša rišūt ilu Anu raxû, which seems to point to rendering a not as 'water' but as 'seed' (see s.v. a = 𐎶), i.e. A-nun-na-ge = 'the seed of the great one'; viz., Anu! I agree with Hrozný (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 𐎶𐎶-a-nun-na-ge-e-ne with plain vowel harmony (ga = ge) of the gen. suffix (see above I § IV. 2). For the forms anukki, anukki, see Jena KB. II. 1, 7, rem. 9; Zimmern, KAT.³ 452, and Cune. Texts, XIII. pl. 9, and 11, line 104 (K. 6650).







An-xa-lu-ub-bu, preceded by 𐎶𐎶 = dingir, 2516; I. 32, 63 d, represented by the ideogr. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 = 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 qanê 'what is the middle of a reed,' I.32, 63d. Now () 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 anxalubtu nor its Semitic equivalent xandû.













A-pi-in = , 1016; Sb.291: épinu '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 ušû '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 épinu a Sem. loanword.  means 'water' and  'irrigation' so that a-pi-in would mean simply 'irrigation for cultivation purposes.' See also s.v. ingar, pin, uru = .



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


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




quarters', paarim. Cf. also 5786 (with value ub)  = 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. II.13, rev.13: âr-ri-š = ana tanadâte) and cf. 5793: -ri, the ri-complement showing plainly the ar-value for ; -ri = tanattu, II.35, 36 and 5784, 5794 = tanattu! This comb. ar ()-ri also = xittu, 5790 perhaps syn. of namûtum 'condition of ruins, decay', 5791. Also -ri = nû-ûdu 'exalt, lift up', 5792.





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









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








A-ra = , 5775; Sa. III.22 var. Ar s.v. ar = .




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



8584 =    = êrû 'bronze', V.39, 47 c.




8588 =  = xaltappânu, II.42, 59c 'a plant', Muss-Arnolt, 319-320. 8586 =  = xubûlu 'interest', usually  and , Hwb. 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.  'curse' and  = esênu 'restrain', 8525; esênu 'harvest, gather in', 8524; usur-tu 'limit, enclosed space', 8545. Note that  'law'. On , cf. s.v. gur, xari, xar, xir, xur, ir, kikkin, mur, ur = .

A-ra = , 4865; II.48, 16g. This value is identical with ra =  = alâku 'go'; = kânu 'establish' (so 4884, but should be qub = kânu); = babâlu 'bring'. It is highly likely that the comb. a-ra consists of the abstract prefix a +  with value ra (as above on a = ; SA, nr.4 and I SI 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, System, 68. For further discussion of the sign, see s.v. di, du, dun, gin, qub, gubba, ša, tum = .

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

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

A-ra-li = , 11549; II.30, 11c: aralli; IV.24, 7b. This is the name for 'the realm of the dead'; cf.  (6258) = arallû; 6259 = bît mûti 'house of death', 6260 = iršitu 'earth', as the universal grave; 6261 with value arali = mûtu 'dead person'; 6262 = naqbaru 'sepulchre'. In 4780  = arallû 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 𐎠𐎢𐎣 + 𐎠𐎢𐎣, AV. 2667, is absurd. His attempt to derive it from 𐎠𐎢𐎣 'circumcised', is equally impossible. The word has nothing to do with 𐎠𐎢𐎣, so Mus-Arnott, 101. Chr Leander, 20.

A-ra-ar-ma-ki = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 = Larsa. Chr Price, Rim-din, 19, for full references. This may be xararma = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, q.v.

A-rat-ta = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, 9051; 82, 8-16, 1, obv. 46. In 9052, arattû is a Sum. loanword, syn. of 9053 = kattu 'powerful' and 9054 = tanadâtû 'loftiness'. The sign 𐎠𐎢𐎣 = nim = êlamu (name) probably from êl 'be high' and 𐎠𐎢𐎣 = lammu sign-nam. I cannot explain aratta. It may mean 'high place.' Cf. s.v. kur = 𐎠𐎢𐎣 and êlim = 𐎠𐎢𐎣.

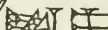
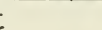
A-ra-zu = 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, 11548 = trclitû 'prayer, supplication' passim. Can this mean 'going forth of consciousness' (knowledge): a-ra + zu?






















A-ri = 𐎠𐎢𐎣 𐎠𐎢𐎣 = âbu 'enemy', 11447 = âru 'for', 11448; xatânu 'defend', ZA.I. 39, 7 n. 1. Note that ri = 𐎠𐎢𐎣 = xatânu also, 2560. This a-ri is probably merely the abstract prefix a + the verbal element ri. The occurrence of the Sum. âru '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 âru! This seems more probable.









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


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

Asakku = 𐎠𐎢𐎣 𐎠𐎢𐎣, 83-1-18, 1332, obv. col. II. 18 (so Bezold in PSBA. XVII. 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 (𐎠𐎢𐎣) - zag (𐎠𐎢𐎣), q.v. The Sum. form asakku is merely a loanword from

Sum. azag, azag, in the probable sense 'anger'. This azakku may be read also azakkû; cf. s.v. â-zag =  

A-sa-ru =  , 918; II. 55, 68c; cf. II. 62.45: dingir a-  -ri-ge () = dingir A-sa-ri, and cf. Zb. 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 seen 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.   , 925 (or s.v. šilig), which plainly means 'the leader, the man of hosts' ( = šar = kiššati, 8221). Another name for Marduk is gudibir, q.v. The sign  is a comb. of  and  = igi. Now  'city' has the value uru which ordinarily means 'city', but uru also means  which has the Sum. equivalent amêlu 'man'. It is possible therefore that  is a combination by false paronymia of the ideas uru 'man' + igi 'eye', i.e. 'the man of the eye, the far-seeing being', i.e. 'Marduk'.

A-si-la-al =  , 4399, Sb. 352 = rešātu 'rejoicing', 4400. This meaning is easy to explain. The sign is a comb. of  and . Note the form a-lal contained in  = rešātu 'rejoicing', II. 20, nr. 1, obv. 12. Now  = xamâru 'sing' (= mu), 4347. Cf.  = oir = xamâru. The internal element lal (or with prefixed abstract a, a-lal) = 'fullness', i.e. 'of speech' () , so that the sign combination = 'fullness of song' or 'speech', which can appropriately be applied to 'rejoicing'. The word asilal contains the elements a = the abstract a-prefix + si 'speak', 3880 = da-bâbu + lal 'speak' = amâru, 10084. I see in asilal an intensive or even reduplication = 'speak very much', viz., 'shout for joy'. See s.v. i-si-lal.

Aš = , 2; Sa. 2, 5, etc. That sign has the following meanings: = ēdu 'one', 17; = iōten 'one', 18; = getmalu 'perfet', 16;

= 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 𒄩 prob. taš (taš = tal = diš) also means idu and mitxaru, 11289; 11260. The sign \triangleright undoubtedly simply indicates the numeral 'one' and hence 'compactness' (Oxytism, 69; see s.v. numerals, I. § 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 -iš, 28. See above I. § IV.2. For \triangleright see s.v. ru, dili, dil, til, tal, sakigub, simid.

Aš = 𒀠 , 419; in II. 47, 18c: 𒀠 𒀠 𒀠 𒀠 , aš-ša-an, probably for an-ša-an, cf. V. 21, 54c: 𒀠 = aš (𒀠). This is the same change (š = n) seen in nar = ōr, q.v. and see an-ru. See above I. § IV.1 on consonantal changes and cf. s.v. iššu. On 𒀠 , see s.v. anum, anū, ana, an, dingir, dimin, iššu, ily, sa = 𒀠 .

Aš = 𒀠 , 6741; Sc. 224. It has the following meanings: 6745 = arratu 'curse'; here belongs also irritu 'curse', 6749 (see Jena. Za. IV. 308, n. 1); 6747 = xašaxu 'need, want', with which goes xiašaxu (subot.) 'want, need', 6748; 6751 = gibitu 'longing, desire'; 6746 = exēru 'curse, bar.' Note that aš-xal (6755) = xāšu; cf. 79 (see s.v. bu-lux). Perhaps this means 'desire very much', hence 'hasten' (?). 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 (𒀠) - aš = xiašaxu and gibitu, and for this sign, s.v. deššu and xix = 𒀠 ; also s.v. xar = 𒀠 .

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

Aš = 𒀠 , 6543; Zb. 39 in the comb. 𒀠 𒀠 ? See s.v. aš-te. I have pointed out below, s.v. id = 𒀠 , that 𒀠 = ištin 'one', 6549, and maxru 'foremost', 6554, only once in Brünnow. These meanings must have been pronounced aš and come from \triangleright = aš 'one', q.v. Cf. also a (𒀠) - aš = xiašaxu and gibitu. This 𒀠 = 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 = ~~𐤀𐤔𐤁~~ 𐤀𐤔𐤁). Were these four original tones? I incline to the view that 𐤀 + 𐤔 + ~~𐤀𐤔𐤁~~ 'one' had the value as in three connexions, to which the proper original tones were applied in the primitive language.

A-ša(g) = 𐤀𐤔𐤁, 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-ša-ya-ra = 𐤀𐤔𐤁𐤀𐤔𐤁𐤀𐤔𐤁, 2677; Sb. 131. So Mussler-nolt, 113 b, incorrectly. For full discussion see s.v. agargara.

Aš-xal-lum 'copper vessel', R. 3.

A-ši-gaba (𐤀𐤔𐤁), R. 1, lit. 'one who presents tears' or 'complaints' = 𐤀𐤔𐤁 which should be read er. The word was probably er-gaba. Its s.v. er = 𐤀𐤔𐤁. The word indicates some sort of a temple official, whose special duty was, no doubt, to sing penitential psalms.

Aš-te = ~~𐤀𐤔𐤁~~ 𐤀𐤔𐤁, 6617; I. 39, 6 g; II. 24, 51 c (ZA I. 188, n. 1). Note that the sign 𐤀𐤔𐤁 = sita, Sb. 235. ~~𐤀𐤔𐤁~~, of course, has the value ā, q.v. The division is really ā-sita = as-te = as-te with flattening of the a in sita for vowel harmony with ā (see Jensen ZA I. 188, n. 1). This as-te = xišartu 'need, want', 6618 and sa-par-(re?) 'net', 6619. 𐤀𐤔𐤁 = 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 šuklulu 'complete, perfect', Sb. 236 (see s.v. sita = 𐤀𐤔𐤁). Dingir sita (𐤀𐤔𐤁 𐤀𐤔𐤁) = ilu Malik, II. 57, 20 a, probably denoting the god who has the binding power? In the same way 'need' and 'net' are conceptions derivable from 'bind'. The sign 𐤀𐤔𐤁 = ā, specifying particle, + 𐤀𐤔𐤁 'enclosure' (see System, 167). See as-te below.

Aš(𐤀)-te = 𐤀𐤔𐤁, 10298; 80, 11-12, 9, rev. III. 3. The sign

𐎶𐎵 = 'enclosure of water, swamps' (see s.v. *huniu*, *suq*, *suq* = 𐎶𐎵). This *as̄te* probably stands for *a* 'water' + *šita* 'bind, hold', i.e. 'what holds water.'


Aš (𐎶) - te = *šubtu* 'dwelling', 61; *kuššû* 'throne, seat', 62. Here again we have the elements *a-šte* in the word, i.e. 'something which holds', hence 'a dwelling' and 'a seat' connected with idea 'dwell' = *as̄abu* 'dwell, sit.' The sign comb. is a sign-paronomasia *as̄ + te* (𐎶𐎵) = *nāxu* 'rest'; *pašāxu* 'pacify'. Note that *as̄-te-azag-ga* = *La-ar-su* (63) 'the shining dwelling' and *as̄-te* = *Bēl*, 60 (?).


A-šur-gi = 𐎶 𐎶𐎵 𐎶𐎵, 11751; I. 22, 28 a: *šuripû* 'a shuddering sickness' or 'chill' (Zb. 27); probably also II. 32, 35 b. Note that 𐎶 𐎶𐎵 𐎶𐎵 = *šē* = *pašāxu*, I. 22, 25 d (not *pašāri*, as in Br. 11757, but see Del. Zb. 116 M.). The original form of this *šē* is *šeg* = *šē-ig* = 𐎶 𐎶𐎵 𐎶𐎵, I. 22, 29, ab. Note also that 𐎶 𐎶𐎵 𐎶𐎵 = *xalpû*, 11755 'foot, cold, chill' and *mammû*, 11756 (also with value *mammî*, q.v.) 'snow, cold rain shower', Hwb. 415. I connect *as̄ugi* with *šeg*. The *a*-element is probably the abstract *a*-prefix (see s.v. *a* = 𐎶, SA, nr. 4). The three signs 𐎶 *xa*; 𐎶𐎵 *uolan*; 𐎶𐎵 *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*, *mammî*, *šē* = 𐎶 𐎶𐎵 𐎶𐎵.


A-šur, a supposed element found in the Sem. loanword *as̄urakku* 'bottom of the river bed' (see Leander, 6). This word *as̄urakku* may be the result of a comb. of *a* 'water' + *šur* = *šarāru* 'flow'. Note that *a-šur-ra* (11468), I. 42, 21 a = *šinātu* 'urine', i.e. 'flowing water', especially applied in this sense. For *šinātu*, see s.v. *kaš* = 𐎶𐎵 and *šur* = 𐎶𐎵. See just below *a-šur-ra*.



A-šur-ra 'nine'; see s.v. *a-šur*.










A (𐎶) - tu (𐎶𐎵) = *abu* 'fin of a fish', 6609; II. 19, 65 b; Hrozy, 12, obv. 31. The idiom. 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-ter () = atirtu (R.1) 'a plant' = aiûu, Muss-Arnolt, 134 ab. This may mean 'rice', i.e. the water (a)-plant (so Law, Thuria).

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, obv. 4. = a-šak-ku 'sickness'. This word may be read a-sak-ku also (or s.v. asakku). The sak, šak-sign is  in every case, which has both s, š values. Here we must note that â-zag () - gi = kamû 'bind, seize, take prisoner', II. 34, 66a (6593). The comb. means lit. 'one who smites with the hand'; â () 'hand' +  (sig) mašâqu 'smite'. 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 Grippi!). Asakku =  is probably a pun on this combination which is most likely the original â-zag = asakku which is falsely represented by  azag 'shining' + .

A-xa = , 3867; Sb. 2, 12. In 3868 = axu (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-xu, q.v. The Sem. value ax for this sign came from this axa in all probability.

A-zag () = , 9887; Sb. 110. This word has the following meanings:

I. 9889 = šilû 'shins', 9890 = šillu 'shining', paosim; 9893 = šilû (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 = xurâsu 'gold' (see guškin); nuxari 'a plant' (see aiar); šibu 'old man', i.e. 'one with white shining hair' (see also ab = 𐎶𐎵).










III. In 9907 ff, axag-babbar (𐎶𐎵 𐎶𐎶) = šakku, evidently a pun here on à (𐎶𐎵) - zag, 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 = 𐎶𐎵), 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 𐎶𐎵, 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' (so Lau, Theis, correctly). See s.v. ku = 𐎶𐎵.






A-za-lag (𐎶𐎵) = 𐎶𐎵 𐎶𐎶 𐎶𐎵, 6429; Sb. 330. This = šla-ku 'fuller', 6431; Sb. 330. The sign means 'one whose clothes', i.e. lu (amêlu) 'one who' + 𐎶𐎵 = šubātu 'garment' + 𐎶𐎵 'whiten'. Jensen, ZA.I. 62-3, 185, n. 1, thinks 𐎶𐎵 had the value šlag here, just as 𐎶𐎵 = šte in as-te, q.v. This is by no means certain, as 𐎶𐎵 has the values bab, babar, babbar, bir, xiš, lax, par, tam, u, ud, uta, utu, xal, all of which see, and never slag, whereas 𐎶𐎵 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 lu (amêl) - 𐎶𐎵? 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 = 𐎶𐎵, and see esp. s.v. šōlal = 𐎶𐎵 𐎶𐎵 𐎶𐎵. A (𐎶𐎵) - xi(d) - da = imnu, imittu (6569) 'right hand'. See s.v. xi, xid = 𐎶𐎵.


Az-ra = 𐎶𐎵 𐎶𐎵, 10258; 80, 11-12, 9, rev. IV.5 also ušra, q.v. The meanings given without value are budduru, bunduru, 10260 and kutullu, 10261, which I cannot explain. They undoubtedly indicate a

plant of some sort. See the sign  = šam in the enclosure. Cf. Hommel, *LiS.* 33, 385.

A-zu = , 4663; Sb. 202, var. barû 'our' (4666); also  , 4668. The sign means simply 'a high placed person' (Cht., 164  = 'great'). Hence it also stands for êmu 'father in law' with value uôbar, q.v. Uô-bar means also 'a man (uô) who was set apart' (bar). There can be no doubt that a-xu = *šm.* asû 'physician'. I do not believe that this word meant primitively 'a water knower' (a = 'water' + xu 'know'), as some have suggested; cf. Zimmern, *Beiträge*, 87. I regard the a here as the prefixed abstract a (*šm.* 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-xu which could mean 'a plant knower', but this u is also an abstract prefix (see above I *SIX.* 4. and below s.v. ugu). The question is not definitely settled, but owing to the frequent occurrence of a-, é-, 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 substant. asûtu, asûtu 'support, help' I must also regard as a *šm.* denominative from asû = a-xu. See s.v. axa  and uxu, uô-bar = . The occurrence of the word ni-xu (5310) = barû, i. e. 'oil knower' is probably a further popular extension of a-xu.

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, I. 37, 48 c; probably a limitation for banda = banda, *q.v.* Note the equivalent: ba-a = ōtūm, I. 37, 49 c 'a vessel; usual ideogr. 𐤁𐤀 𐤁. 9985 = mišlu ba-a 'half', I. 37, 44 c. Cf. also *s.v.* hiš'i = 𐤇𐤍𐤁 and 𐤇𐤍𐤁 = ba-a = xûxi, I. 37, 47 c, 'half'. Note 𐤁𐤀 = ba = ixûxu, II. 11, 33 a (see *s.v.* ba = 𐤁𐤀 and ba = 𐤁). The old Sum. word for 'three' is piš (*q.v.*); later iš. Is this following ba connected with this piš? Note 9991 = šalašû 'thirty' and cf. 𐤇𐤍𐤁 = iš = šalatti 'third'. 9988 = ilu šin, I. 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 = muttatu 'face, forehead', I. 37, 46 c, apparently a separate meaning.

This sign 𐤇𐤍𐤁 originally meant 'thirty' and therefore the šin-value and 'thirty' are the proper ones; bantu is a pun on banda; mišlu and xûxi 'half' are puns on ba = 𐤁, *q.v.* I cannot explain ba = muttatum. See further *s.v.* bati, bur-šû, šû, šû, šin, šû = 𐤇𐤍𐤁.

Ba = 𐤁𐤀, 102; II. 11, 30 a: axâxu, so Brünnow, but this stem is really xâxu (𐤁𐤀), from which comes xûxu 'half' (see *s.v.* ba = 𐤇𐤍𐤁). Closely connected with this is ba = qâšû, 107, pašim 'give, portion out'. Note R. 8: ba = 'something portioned out.' Hence ba = našûru, 108, 'loosen, cut off'; cf. mašûrtu, 109, an implement (probably not maxirtu, Br.). Note also that ba-ba = nušûrû 'reduction, diminishing' (val. bi-bi, 116). Ba also = xazâbu, xuzâbu 'part of the date-palm', Hwb. 287-8 (?), but this is only in comb. with 𐤁𐤀 and 𐤇𐤍𐤁; 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 = 𐤁, *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 = 𐤁𐤀. It is interesting to note that ba-a = mû, I. 28, 29 a (128). I regard this as an archaic form of â = ba-a = *wa-a (see above § IV. 1). The original meaning of the sign 𐤁𐤀 = 𐤁 (*Syotim*, 139 f) was unquestionably

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

Ba-a-iš = 𒁺 𒁺, I. 42, 14 ε. This is synonymous with 𒁺 𒁺 = kab-duggu 'a vessel', Sum. a-ba-an-niš (5574). I believe ba-a-iš is a later form of abanniš, q.v., and cf. s.v. banda.

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















Ba-ab is a verbal prefix, the reduplicated form of the prefix ba- = 𒁺 and represents the 2 p. and very commonly the 3 p. See above II. 81, 50, and cf. s.v. ba = 𒁺.










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




Ba-bar = 𒁺, 7762; AL³. III. 80: ba-bar = 𒁺. For full discussion of this shorter form of babbar, see s.v. babbar = 𒁺.


Ba-ab-bar = 𒁺, 7763; II. 39, 14 ε. This sign which originally was 𐎶 = 'the sun', occurs with the value babbar in the following instances:




7779 = ašû 'go forth', written 𒁺 - gu-w = (𐎶) a-šû-w. This is an evident paronomasia on babbar = 𒁺 = 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 = 𒁺 𒁺), so that its appearance in this connection is perfectly natural. The idea 'shine, brightness' is further elaborated in 7785 = ba-bar (with one b!) = namâru ša šimi 'shines, said of the day', and in 7790 = pušû 'whiten' (also babar for babbar). Babbar means, of course, Šamaš 'the sun-god', 7795, *passim* and šit šamši 'the rising of the sun', 7794 (cf. babbar = ašû 'go forth' above!). It is interesting to notice that 𒁺 (without value) also = Rammân (7761) 'the rain and storm god'. The whole idea of 𒁺 is 'light', and meanings derived from that conception. Cf. s.v. bir, xiš, lar, par, šar, tam, u, ud, uta, utu, xal = 𒁺. The same element bar as in bab-bar is seen in xabar, q.v.





Ba-ad = , 1475; Sb. 222; II 55, 35a:    = du-ba-ad. This merely shows the value ba-d for  and does not prove that du- was a complement of  (contrarily *Jen. ZA.* I. 194). The original meaning of  was 'open' (see *System*, 108=→). Hence we find ba-d =  = pitû 'open', 1529, and nîsû 'tear away, remove, distant', 1525. Cf. ba-d = nîsû 'in the distance', *Throny*, 19, 19, and ki-ba-d = û () = ana nîsûti 'unto distant regions', IV. 30, 51a. The sign also = 'death' from the idea 'opening, dissolution', viz., mâtû 'die', 1517; mîtu 'dead', 1518; nam-ba-d = mîtu 'death', 1519. Cf. also s.v. ba-d = . Acc. to K. 8-9,  = 'finish, said of a garment'. Cf.  = paḡru 'corpo' 1527; pašâxu 'quiet', 1528. For further discussion see s.v. bat, battu, bašûr, êdim, îdim, naḡbu, 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 ba-d = êlû 'a high city'. In IV. 1, 24a, ba-d = êlûti, 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 (*System*, 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. ba-d = ). The value of this meaning in *Sum.* incited in -g and has not yet been established, although it may very well have been *dig (see s.v. dig =  and deb = ). 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 § IV. 1, for interchange of b 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 ša mu-gis-šar = xiôu, said of a gardener or forester. Cf. 8813: xiôu ša bairi = 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-ôû, gi-ôu-a, gi-ka-šar. The Sem. xiôu is probably a loanword from gi-ôû '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' =  = igi 'opposite' (Systém, 111-112).




I develop the bal-meanings as follows: 1) nabalkûtu. 'break into', 270, passim (bala); puuxû ša zinnisti 'to open, said of a woman; to have sexual connection', 277; hence šupilu ša zin-nisti = ibid. and šupiltu = puendum fimir; also šaplu and mušpilu, 281. 2) Closely connected with this idea are tabâku 'pour out', scil. 'water' = 'seed', originally, 282; naqû 'pour out, make a libation', 271; dalû 'draw water' (bala), 265; note especially bal-ki-ta = dalû ša 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- = anantu 'resistance', and tuguntû 'combat', 297; bal-- = aôgagu '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', IV. 12, 31-2); enû 'oppress', 267; etêqu 'proceed' (with violence), 268; perhaps also napalû 'one who assaults' (?), 274; see Hwb. 474 b. nâpilu; dabâbu 'plan hostily', 264. Here must be classified the interesting word palû (275), originally = an insignium of royalty, probably a weapon, similar to H-bal = pilaqqû '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 'svrar', 283, from which bal-bal-r = atmû 'utterance', 287. 7) Finally, we have bal = 'cross over, break a way across' = abûru 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-šû (II) 'for an offering' (cp. 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  could also be read bul; cf. HT. 175, nr. 9: lu--ti = lubliti. On , see also Leander, p. 20 and s.v. bul. There can be no doubt that  was commonly read bal, although the value is not always given.

Bala =  261 ff; for full discussion see s.v. bal = .

Ba-lao (II) = , 7024; Sb. 156 = balangu, syn. of balaggu 'cry of war', undoubtedly a loanword from balag. For the nasal, cf. puluggu, pulungu 'region', with which balag has no connection. Note that -di = šuriku 'cry of war', 7042. The sign  also = dub, q.v. for full discussion.

Ba-an =  , the nasalized ba appears as a 2 p. and 3 p. element. See above II. § 20, 50, and s.v. ba = .

Ban = , 4075, supposed value; must have something to do with ban in banda, banour and perhaps in abannu, q.v. Cf. also ba-a-es.

Ba-an-da =  , 4125; I. 23, 38a; I. 38, 19a. In

4126 = bandu and banda, 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 (so 4075; see above ban = 𐤁𐤁). The reading banda I must regard as purely arbitrary. The comb. 𐤁𐤁𐤍𐤕 = ikdu, 4127, 'strong' from the idea 'young' in 𐤁𐤁; hence = la'u 'strong', 4129, and littu 'offspring', 4130; = sixru 'young, little', 4133; = širru 'small', 4134; = siddu 'side, flank' (see banda = 𐤁𐤁); = takširu 'decision', 4136; = tašimtu 'decision, insight', 4137; = uk-kudu '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 = 𐤁𐤁𐤍𐤕, 1725; I. 42, 15c. This shows that banda was a sort of vessel (see s.v. banda = 𐤁𐤁𐤍𐤕 and bandi = 𐤁𐤁𐤍𐤕𐤕).




Ba-an-diš = 𐤁𐤁𐤍𐤕𐤕, 1725; I. 38, 21c. This seems to indicate a pot de chambre! Cf. s.v. kaš, kisi = 𐤁𐤁𐤕𐤕 = 'urine'. The use of banda = 𐤁𐤁𐤍𐤕, cogn. with bandi to denote a vessel, is probably connected with maš = 𐤁𐤁 = liqittu, 1766 'something included' or 'which holds', i.e. 'receptacle'.




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




Ba-an-šur = 𐤁𐤁𐤍𐤕𐤕, 906; Sb. 269 = paššuru 'dish'. The sign is simply 𐤁𐤁𐤍𐤕 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 Chum. 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 = 𐤁𐤁𐤍𐤕, 1479 (see DW. p. 160, line 3-4). This is evidently also a vessel. Cf. 𐤁𐤁𐤕 = sun = bulu 'a wooden implement', 1498; = xabxabu = ibid., 1537; = naḡaru 'destroy', 1521; = nigru, only once, 1522; = nutabu, 1526; = sunnu, 1521, 'names of vessels'. For discussion see s.v. sun = 𐤁𐤁𐤕, and for the sign of s.v. bad,


battu, îdim, idim, naqbu, sumun, sun, til, uî, zu, 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 severing, cutting in two (Systm, 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 barû = bar, 1741. Can this be b-axû 'at the side of'? Cf. badû 'in his hand', in Tel Amarna, nr. 72, Canaan. gloss (Prince, JAOS. 1897, 360), or is it for w-axû; b = w? A further pun on axû is axû 'jackal' = bar, (Hel. ⲟⲩⲛⲓⲕ), II. 49, 38 cf. Another bar = pûdu 'side', 1792, especially word of a man; usual ideogr. , ; also bar = tappû, 1807, 'companion' (see s.v. tak = ).

2) It is probable that from the idea 'side, half-enclosure' came also the following developments: îlitû 'high side', 1751 (pun on îl-hu; see below); ênûtu 'low side', 1752, from enû 'bend down'; itiatu 'side, enclosure', 1755. Perhaps tênû (1808) 'couch' also belongs here(?). Pênû is from enû 'bend down'; cf. II 23, 57 cd ff: mûnû, mânû, tênû 'resting place'. Here must belong also bar = uôûbu 'dwell', 1813; ti'îlitû, which may be a form from ⲧⲡⲓ like âlu 'city', i.e. 'dwelling', 1809; bar = maxâxu '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; kisittu 'bond', 1764; kasâdu 'overwhelm', from idea 'bind, oppress'. Perhaps here belongs bar = bêltû '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. zu = , q.v. Thence sîru 'flesh',

1803; kabattu 'livre', 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 = ~~𐎶𐎵~~ = gibtu!

From the second bar-sign = 𐎶 'cut, sever' we have the following meanings:

4) mešlâ 'half', 1773; šunnû 'half', 1804; 𐎶 = 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 (?), 1746. With this barâru 'shine', which I can only account for by supposing a paronomasia with parâru = the natural meaning of this 𐎶, must be compared the falsely derived meanings illu 'bright, shining', 1750; ibtu = ibid. 1764; namâru 'shine', 1778 (cf. on zabar = 𐎶𐎶𐎶𐎶 𐎶). Returning to the more direct derivatives, we have muššuru 'cut in two, sever', 1774; riššuru = muššuru, 1814; pa-râru 'decide, cut', 1786; whence piristû 'decision', 1788. Here may be long pitû 'open', 1791, but note that bad = 𐎶𐎵 = pitû also. Here we undoubtedly have a double paronomasia, i.e. on the signs 𐎶 and 𐎶𐎵, both of which can signify 'open', the latter secondarily, and on bad-bar; d = r (see above I. § II. 1).

5) This bar also means, by direct development from the above idea, 'sever' = nioû 'take away', 1779; nuosû, 1780; rigâtû for regâtû 'distance', 1793; gâtû 'distance' from 𐎶𐎶, 1795; arkû 'future', 1736; arkâtû = ibid., 1737; axrû, axrâtû 'future, far off time', 1733, whence ux xuru, 1734.

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

Ba-ar (𐎶𐎶𐎶𐎶) = 𐎶𐎶𐎶𐎶, 5222; Sa. 5, IV. 11. The sign is a comb. ^{with} za (Lytim, 123 ff) = 'shining'. One Sum. reading of the sign is za 'shining stone, jewel'; cf. Sem. xadimu 'jeweller', Hwb. 563 ff = 'stone-maker'; dim, BS for qim = 𐎶𐎶𐎶. The regular word for 'stone' is na = 𐎶𐎶, q.v. As na = 𐎶𐎶 means 'a compact mass', I connect the

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

Ba-ar (𐤁𐤕𐤁𐤕) = 𐤁𐤕𐤁, 6872; S a. VII. 23; also bara, Sb. 354. The main meaning of this bar is clearly parakku 'sanctuary, shrine'. This occurs in 𐤁𐤕𐤁𐤕 𐤁𐤕𐤁𐤕 𐤁𐤕𐤁𐤕 = Bar-sip-ki = Borsippa and in the metal name 𐤁𐤕𐤁𐤕 = a-bar 'lead'. This sign is a gemination of 𐤁𐤕 = gur 'a course', usually 'water-course, conduit', i.e. an enclosure with al = gararu 'run swiftly'. I believe that 𐤁𐤕𐤁 = parakku means 'an extended corridor', although šm. parakku, itself a conscious pun on masia on bar = 𐤁𐤕 'cut off', means 'something set apart', hence 'a shrine'. Cf. in Heb. פָּרֹק '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 = 𐤁𐤕. Note in this connection that this bar = āsibu 'a dweller', 6875; the same idea is seen in bar = 𐤁𐤕; this bar also = 𐤁𐤕𐤁 = šubtu 'dwelling', 6881. Bar = arax Nisanu (see s.v. itu), and = udū 'aroma, perfume', 6882, with which cf. bar = bašamu 'Βάσαμοι', Muss-Arnolt, 186. Scint, perfumes may have been regarded as a distinguishing mark, and hence attributed to this word bar which in this case should be written 𐤁𐤕. Bar is really not a good value for the sign 𐤁𐤕. See also s.v. šar, šara = 𐤁𐤕𐤁.


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



Ba-ra = 𐤁𐤕𐤁𐤕, 5534; Sb. 234 = šuparruru 'spread out'. The sign also has the value par = bara, II. 27, 48a = nappaltu (see Hwb. s.v. נַפְּלָט). I believe this bara is a šm. loanword in šm. from šupar-ru-ru and has nothing to do with either bar = 𐤁𐤕 nor bar = 𐤁𐤕𐤁. See s.v. dag, par = 𐤁𐤕𐤁.




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




Baramax = 𐤁𐤕𐤁𐤕𐤁𐤕, 6884 = paramaxxu 'great shrine'. This appears also in the forms baramaxxu, baramaxu (see Hwb. 542).









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





Jens. KB. VII. 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-rû =    'a copper vessel', R.8.

Bar-si (g) =  , 1887; with prefix  'garment', I. 15, 546, probably the original of parsiqû 'bandage.' *See* Leander, 20; R.8 and Hwb. 544 ab.




Ba-ru-un =   , 10242; 80, 11-12, 9, rev. IV. 15 = marun, 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-ganru, 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 ū kunû = ?, 10246. *See* also s.v. gairu = .




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; I. 37, 4a: šu-ma 'he himself.' Note that  also = -šunu, the suffix of the 3 p. pl. with value šé, 9995. Batu consists of ba, the pronominal element + the formative particle tû. *See* s.v. šé especially, and s.v. ba, bur-šé, šé, šé, šé, šé, šé, šé.




Bat 'di'; *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. banûr, idim, idim, naqbu, sumun, sun, til, us, xu, xix = .




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





Bi = , 5119; Sa. I. 16. The primitive sign is , 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 suatû, 5134; šâû, 5133; šu, 5132. It is most commonly used for the 3p. sing. suffix 'his, her', 5135, 5136, and also for -sunu, 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 = . 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 () - 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 = , q.v. I cannot explain how bi came to be equivalent once only to texû 'approach with violence', 5128, IV. 15, 57 a: munab-bi = ittixâ. The fact that the month Simânu is called the month of  may be due to the fact that we have here a pun on maš-maš = tuâmu 'twin' = kaš-kaš. This month corresponds to the zodiacal sign Semini (see Muss-Arnolt, JBL XI. 84 and s.v. itw).  in the omen šikaru has undoubtedly the value kaš; cf. geštin and see s.v. kaš = . Cf. also s.v. êpir, rak and ul = .






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


Bi-dar () - ra = , 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. nr. 90; AL³ nr. 120. It is undoubtedly the fuller form of li = , 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, nr. 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 fireproducing 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 = ššâtu 'fire', *passim*; 4585 = xamâtu 'burn'; 4594 = šarâpu 'burn'; 4599 = uru; 4612 =   = tîṭallu 'flame'. The value bil is not given with any of these Sum. meanings. In fact, Leander (Uppsala Årskrift, 1903, 30) thinks bil was not a Sum. value, but how are we to account for li = ? The name of the sign was ixû (Sa. II 26), which might go to show that the primitive value was ix? For further discussion cf. s.v. dê, ixi, ixû, kum, lam, nê, ni, pil, pi, xax, ussi = .





Bil also , 4643; only in demitic, LTP. nr. 91, but this value appears in Chum. qibil = , q.v. This is the prim. sign , the opposite of . It really means ššû 'new', 4645 (without value), but the other bil =  also = ššû, 4583. It is quite evident that there was a confusion of signs here and consequently of words, i.e. ššâtu = ššû, 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 = .












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


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


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















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

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





Bir = , 2024; Str. Syll. 78. This ideogr. is a comb. of  and , i.e. = šiptu 'wealth in cattle' +  = '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 = uūgu 'ibex'; 2032 =   = būlu; 2033 =   = būl šeri 'animals of the field'; 2035 =   = šuttu 'dream', i.e. 'beast of the night'! See on this subject Prince, *AJSL*. XX. 175; 2027 = lalu 'plenty' is a natural meaning from the above ideas. See s.v. dara = .








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


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



Bir = , 8504; value obtained from combinations. -ri, -ra. This bir must be cogn. with bir, bar =  'divide, sever' and bir =  'subdivide'. Note the meanings of bir = : 8506 = mîxû 'wound'; 8507 = šagâšu 'destroy'; 8508 = šapâxu 'spread out' = bir-ra; 8509 = bir-si-di, with  = namxaru 'a vessel'; 8511 = bir -   = pinnaru (cf. Muss-Arnolt, 814 b); 8512 = bir-bir-ra with  = šurrutu 'tear, said of a garment'. See bir = . The sign  means simply 'plenty (A) of power' (). See further discussion on giriš = .







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




Bu in   = ir-bu, 324; II. 62, 5 g, plainly a short form of bur = , *q.v.* See s.v. buluq, burnu, bur, gir, du, ušum, šûu = .




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




Bu = , 10496; II. 48, 33 a, inexplicable owing to lack of data.








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

Bu-gin (44) = , 10289; 80, 11-12, rev. III. 7. In 10290 = buginnu ša mē. This seems to be simply a pun on the actual sign, which is an enclosure containing  = xikaru 'male', 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 buginnu 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 Meissner (Suppl. 23a) states that this sign is really , enclosing  and not . 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, manman, manama, paulānu 'something, someone.' The bul-value here, if it is bul, must be from Sem. paulānu 'someone', Arab. fulān, Heb. פִּלָּן. Note that bulbul with  (10349) = ēšē-pe 'a sort of bird'; cf. ninna =  = ēšē-pe.

Bulig = , 76; an evident var. of bulux; cf. Sa. II. 20: bu-lux or lig (). This is prob. bu-ur (44-III)! See HT. 199, n. 5. For this sign see s.v. xal, bulux, bur = .

Bu-lu-ur = , 325; II. 48, 16 ε = qarāšu ša iqi 'cut, said of a tree.' Note in 340 the sign with value išu = munu, probably 'a worm'. This is the sign bur = pašāru 'loosen' 344 (see s.v. bur = ). 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. פִּלָּן. See bulug =  and for the sign  s.v. bu, buru, bur (especially), gir, du, nūum,

usu = 𐤅𐤍𐤕.

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

Bu-lux (𐤁𐤅𐤌𐤅) = 𐤁𐤅, 75; Sa. II. 20. Su s.v. buliq. This bulux = xâšu 'hasten', 79. Note that 𐤁𐤅𐤌𐤅 also = xâšu, II. 7, 10-11 gh; I. 39, 12-13 gh. The sign 𐤁𐤅 = primarily 'be swift'; garâru 'run', 83; and by paronomasia = xalâlu 'bore through' (Systm 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.' Su s.v. lux = 𐤁𐤅𐤌𐤅 and for the sign 𐤁𐤅, s.v. xal (especially), buliq, bur = 𐤁𐤅.

Bu-nin (𐤁𐤅𐤍) = 𐤁𐤅𐤍, 10299; 80, 11-12, rev. III. 4: buninnu ša mî, also pattû, 10305 (so Br.), but why not šugtû 'tank' (?) from šagû, as 𐤁𐤅𐤍 primarily = apparû 'marsh', 10308; with value šug? The sign is undoubtedly 'water' enclosed in 𐤁𐤅. I doubt whether bunin is actually cognate with bugin = 𐤁𐤅𐤍, 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 = 𐤁𐤅𐤍.

Bu-ur = 𐤁𐤅𐤅𐤅, 325; Sb. 172; 335 = 𐤁𐤅-bur = burru, probably 'part of a plant'; see R. 9; 343 = paxâru 'gather, put in order', possibly from idea 'solve'; 344 = pašâru 'loosen', passim. Cf. also šû (𐤅𐤍) - ab = 𐤁𐤅𐤅𐤅 𐤁𐤅𐤅𐤅 with value buru = pušûru, II. 34, 70 f. This is the sign muk-minnabi, 323; see s.v. bulug = 𐤁𐤅𐤅𐤅 for full discussion. Note that 𐤁𐤅𐤅𐤅 = bašmu probably 'viper', 334 and manu 'a sort of worm', 342, with Sem. value šû. These meanings are all in accord with the original idea of the sign, for which see s.v. bu, bulug (especially), buru, gir, du, ušûm, šû. There is a probable

confusion here with 𐌆𐌵𐌹 = gir = patru 'dagger', q.v.

Bu-ur = 𐌆𐌵𐌹 , 5480; Sa. IV. 15. This sign means kisal-lu 'open, level place, piazza'. See s.v. kisal and bur = 𐌆 . The sign 𐌆𐌵𐌹 also = samnu 'oil', 5484, in which sense it is evidently an extended form of ni, i.e. ni - 𐌆 (Syotem, 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 = 𐌆𐌵𐌹 .

Bu-ur = 𐌆𐌵𐌹 , 6971; Sa. IV. 18; Sc. 114. This (6972) = abru 'stone'; 6974 = būru 'vessel'; 6975 = salatu ša 'vessel said of'. This sign is simply gunated 𐌆 , with sign-name ninda-gunû, 6970. The sign 𐌆𐌵𐌹 is also called by this name, Syotem, 72-3. The sum. buru means among other things 'a vessel, receptacle'; cf. bi-bur = paššuru (Sb. 64) 'dish'; sa-buru 'bird-cage' ('nest-receptacle'), etc. (Syotem, 72). Now we know that būru in sum. is a vessel for butter; Hwb. 169b = 𐌆𐌵𐌹 -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-gi-tu-na = 𐌆𐌵𐌹 ; also cf. for all this s.v. būru = 𐌆 , and for the sign 𐌆𐌵𐌹 also s.v. gul = 𐌆𐌵𐌹 . For bur = 𐌆𐌵𐌹 representing bur = 𐌆 , cf. the numeral compounds bur-āš, etc.

Bur (𐌆𐌵𐌹) = 𐌆𐌵𐌹 , 7502; V. 38, 40a = našûru 'take away', 7528, passim. See especially s.v. gid, sir = 𐌆𐌵𐌹 . This bur is the fuller form of bu = 𐌆𐌵𐌹 , q.v. For the sign (bu) 𐌆𐌵𐌹 , see s.v. bu, bux, gid, qux, pi, sir, šer, suš = 𐌆𐌵𐌹 .





Bu-ur = 𐌆 , 8633; II. 32, 16g = 𐌆𐌵𐌹 𐌆 = tu-ul-bur = šuplu 'depth of water', 8751. See s.v. būru = 𐌆 , and cf. the foll. numeral compounds with 𐌆𐌵𐌹 for this 𐌆 = bur.



Bur = 𐌆𐌵𐌹 , 76. See s.v. bulig. Bu-ur is probably the correct reading here. See s.v. kal, bulur = 𐌆𐌵𐌹 .


Bur = 𐌆 , 11318. Only in 𐌆 -rat = Surattu. For full discussion, see s.v. a = 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 () = , 10046; I.37, 23a = bur (= ) six times (âš = 'six'). Note that in these descriptive words bur =  is used throughout to indicate \angle = bur!

Bur-êš () = , 9997; I.37, 3a, i.e. bur (= \angle) repeated three times; description of the sign for 'thirty', the word for which was nînu, êš.



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 =  = abnu, q.v.



Bur-ja () = , 10044; I.37, 22a = bur (= \angle) five times. Description of the sign for 'fifty', the word for which was ninnû.

Bur-ilim () = , 10056; I.37, 26 = bur (= \angle) nine times = 'ninety', the word for which is not known.

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





Bur-mi-in = $\angle\angle$, 9943; I.37, 24d = bur (= \angle) twice; description of the sign for 'twenty', the word for which was nîš.


Bur-nin (?) () = , 10028; I.37, 6a = bur (= \angle) 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 = \angle + forty', an illogical combination! See s.v. ia, limmu, nimin, and šanabi.





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


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




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


















Bu-ri-da =     = 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 Jastrow, 178). I therefore connect this burida with babbar, i.e. burbar?



Bur-max = burumaxxu 'large vessel.' *Chr. 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) *Chr. 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-III (minna)-bi igi-gul ()-bu = 'êdim (i.e. ) twice, placed opposite each other.' acc. to *Systm.* 105,  = inbu 'fruit', following a fresh collation of the inscription. Now êdim =  = naqbu 'hollow, cave', *Ša. 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 quru = . 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 Sinitic. Thus, it is evident that naqbu = êdim = buru are really synonyms of *Sum.* bûru 'well, source, spring'. In fact, the primitive meaning of  the component sign of  is naqbu with value êdim. 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 quru = , *q.v.*

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

8663 = bur; probably a synonym of kisallu, cf. bur = . 8664 = bûrum 'well, pit'; 8665 = bûru ša egli 'well, said of a field'; 8666 = bûrtu 'well' (see buru =  = êdim 'hollow, cave'); 8667 = burutta ša...; 8678 = xabûru, prob. pun on xarûru 'dig'; 8679 = xarûru 'dig'; 8680 = xar-datu 'bashfulness, cast down min'; 8682 = xipû ? 'break down'; usual ideogr. , perhaps conn. with  = ge and gešpu? 8683 = xubtu

'hole'; cf. also 𒀭 Δ = nigissu 'gorge'. 8684 = xurxummatu 'sort of vermin living in holes'; 8685 = xurru '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 buru = Δ 𒀭). 8718 = naqâ-šu 'break, bore into'; 8719 = nixatbutu, prob. nipabutu, doubtful word, but must mean 'hole', or the like; 8720 = nixlu 'excavation'; 8721 = nuxxulu 'excavate'; 8722 = nixsu; 8723 = nuxxusu, some conn. with šebû 'dip, sink in', Muss-Arnolt, 353a. 8726 = palâšu 'bore, dig through'. 8727 = pilšu 'excavation'; 8728 = patâxu 'hollow out'; 8729 = pitru '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 = šupalû 'lower one'; 8751 = šuplu also bur = Δ , q.v. and see gi-buru 'depth'; 8752 = šuppulu 'lower'; 8754 = šêru 'is this meat in the hollow pot'? 8759 = šilû ša iggûri 'dip in the beak, said of a bird'; 8760 = šilû ša šêri 'dip in, said of meat'; 8761 = šilû ša takalti 'dip in, said of food'? 8767 = šûtuqu 'bring down'? 8768 = šûtêtuqu 'bring down'; 8769 = šuttu 'dream, a sinking away' (note šuttu = bir (𒀭) - ge (𒀭) 'beast of the night'). 8773 = urru, also with values u, ge = 'the bent member', or it is drawn over from rašû ša uxni, 8735. Note also 8774 = urru rapâštu 'far-reaching ear'. Cf. also 8780-8788 where a number of other rarer meanings of Δ = buru are given.

This bur = Δ is closely connected with bur = 𒀭 and with bur = 𒀭 '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 = Δ 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' (𐤁𐤏𐤃) is prob. accidental. We must consider that Sem. bûru was associated with this Sum. bur, buru for mnemonic paronomastic reasons. Note that the name of the sign is gi-gurû, 8629, which appears in the var. form giburu, 8636 (see above Exchange of b and g). This would seem to indicate that buru could

also be guru in another dialect. For further discussion, see s.v. a, bur, buzur, gê, giburu, giguru, xa, xu, mun, ša, šil, šuš, šu, u, umun, un = \llcorner .

Bu-ur = \llcorner , 7503; II. 47, 20 ε: Damkina, the goddess, consort of Ša, 'the lady of the earth.' Note that quz = \llcorner = 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, gid, quz, pi, sir, šêr, šuš = \llcorner . Damkina was prob. designated by this ideogr., because she was the penetrating influence of vegetation(?).





Bu-zur (\llcorner) = \llcorner , 8634; V. 37, 17 d = buzru, 8668. Note that bu-zur = Ušur, II. 65, 5. Muss-Arnolt, 182 derives this from bašûru (?) '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 bašûru with Arnolt. See for \llcorner s.v. a, buru, bur, gê, giburu, giguru, xa, xu, mun, ša, šil, šuš, šu, u, umun, un = \llcorner . See the following words buzur.










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





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







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



Da = \llcorner , 6643; the value only established in Sum. (MS. 272, 301, LITP. m. 136), but probably also Sum. (cf. the sign-name daddu, 6642, and s.v. ta = \llcorner). The orig. ideogr. was \llcorner , the picture of an arm = 'side, strength' (Systém, 180). This idea 'side' explains the very frequent postpositional use of da; = ana, 6655, only once, IV. 13, 44₂,





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* = *izzarka* '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 II.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 = *gibû*, only IV.22, 53 a 'command'. 6649 = *kîma* 'like unto', only I.44, 42 c; clearly associated with *da* = *itti* 'with, together with'. 6650 = *lû* 'verily', only I.21, 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 gixri* =  , II.26, 50 c. The usual word for *našû* is *ella* =  , *q.v.* 6652 (with ) = *pitnu* perhaps 'snare' not *pidnu* (so Br.). 6653 = *šaxâtû* perhaps 'side' (Muss-Arnott, 1022 b). 6654 = *šaqû* 'be high', only I.26, 46 c. See also *s.v.* *du*, *ta* = .

Da = , 5244; only in *dm.*  - *ri-is* = *dâriš* 'eternally'. This *da* is merely a by-form of *du* = . See *s.v.* *gak*, *du*, *ru* = .

Dab = , 3758; only in *dm.* MS.² 71; LTP. nr. 65; but probably also in *dm.* 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 *dm.* *tâ-bu* 'good'. Note  = *tâbu*, 8239. See *s.v.* *guru*, *di*, *duqu*, *dug*, *du*, *dub*, *xa*, *xi*, *šar*, *šur* = .

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

Da-ab =  , common infix denoting the verbal object *rop.* 2 p., but once 3 p. in II.13, 26 b (cf. above II. § 52).

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

Da-ag (𐎡𐎠𐎵) = 𐎡𐎠𐎵, 5529; II.27, 47a. The original sign was 𐎡𐎠𐎵 = 'spread out', i.e. 𐎡𐎠𐎵 = sa 'net' + 𐎵 = 𐎶𐎶 (System, 168 and m.1).

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

Da-ga-ab = 𐎡𐎠𐎵𐎶, 5446; Sa. I.9. This is the EK. form of dar-mal, q.v. The signs 𐎡𐎠 + 𐎶, i.e. 'house + high', hence 'wide, roomy' and then applied to the mother's womb. Note 5455 = âmû 'womb'; 5454 = râmû 'love'; and 5457 = ummû 'mother' passim. The sign has the following meanings: 5450 = gabû 'strong'; 5451 = rapâsu 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 = 𐎡𐎠𐎵, q.v. For the sign sr s.v. ama (especially), ame, exi, mal = 𐎡𐎠𐎵.

Da-ad-ru (𐎡) = 𐎡𐎠𐎶𐎶, 12293; only II.48, 40a. The comb. = šarru kînu, šar kitti, dâbib kitti, dâbib damqâti (12234) 'established king, king of justice, planner of justice, planner of mercy'. I cannot explain dadru.


Dax = 𐎡𐎠𐎶, 4534, only in lim. but established by the comb. 𐎡𐎠𐎶-xi. The sign is probably the double 𐎡𐎠𐎶 '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 Rm 345 dax is a var. of dab, tab = 𐎡 and can mean 'two', a natural development of its original force (see above I. § II.6 and Lehmann, Tamassûm. 128). No value is given, but the sign was probably pronounced dax, tax. See s.v. du, gal = 𐎡𐎠.


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

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



Da-al-lu = 𐎡𐎢𐎥𐎢𐎥, 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 = 𐎡𐎢𐎥𐎢𐎥. That šupû should be equivalent to both these combinations is curious. In the latter sign 𐎡 = 'overshadow' + 𐎢𐎥𐎢𐎥 'lie down!' 𐎡𐎢𐎥𐎢𐎥 seems to mean 'that which divides (𐎡) the banks (𐎢𐎥) with power (𐎢𐎥)'. 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. 𐎡𐎢𐎥𐎢𐎥 also = kankammatu? 1879. I can give no cogn. of the word dalla.



Dam = 𐎡𐎢𐎥, 1105; ZA.I. 179, n.2. The sign was orig. 𐎡𐎢𐎥 'woman' + 𐎡𐎢𐎥 'enclosure' + 𐎡𐎢𐎥 'man', i.e. 'male inside a female,' hence primitively 'conjug' (Lusten, 161). This explains the chief meanings of dam = mutu 'conjug', 1113, 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 iru 'mate', 1111, and Thice, šim-šim, 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 attu. Is this an error for xa-e-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) sa-dam = irritu 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 = . Cf. above I. S. IV, 1, on interchange of l-d.





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





Dam-ki-na with dingir, 11105 = the consort of Ba, lady of the lower world; dam 'lady' + ki + šaplu 'lower' (world). See Zimmer, KAT³ 360 rem. 1. Note the Greek form Δαυκη, and for the goddess see Jastrow, Religion, 747 for full references.

Da(?) - mu = , 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, tur = .

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

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

Da-pa-ra, 5734; II. 51, 13 c:    '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. 13 d. Cf. s.v. gud, gu, xar = .

Da-ar () = , 3474; Sc. 64. The sign is called si-gunû, 3473, simply = 'very full' (see s.v. ai = ). Hence from the idea 'plentiful', we have the following meanings, all with the dar-value: litû, 3487, 'offspring'; pêqu, 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 tarru, Hwb. 303 b, as there is no reason to suppose t here, as t and d interchange in šm. (see above I. S. II. 1). On the other hand, the sign  = harāmu, birmu, bitrumu, burummu, 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, 𐎶𐎵 = kalû 'some part of a man's or beast's body'; cf. II. 37, 45: 𐎶𐎵 = libbi. It may come from 𐎶𐎵, II. Hrb. 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 𐎶𐎵, variation of 𐎶 which also has the value dar, not in Br. On the sign 𐎶𐎵, see s.v. gun(u), si, su, ugun = 𐎶𐎵.

Da-ra = 𐎶𐎵, 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-𐎶 = 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 𐎶𐎵, TD. 149 and 𐎶𐎵, TD. 150. That 𐎶𐎵 could have the shortened value dar is evident from K. 133, rev. 10 = dar-ru (Haupt in ZK. II. 274).

Da-ra = 𐎶𐎵, 10475; Sb. 220 = nibittu 'some sort of band'; Muss-Arnolt, 4406. Note 𐎶𐎵 = da-ru = isxu (= 𐎶-xu) 'inwarm of fish' (Muss-Arnolt, 746), 10483. The orig. form of 𐎶𐎵 was 𐎶𐎵 = 'side', i.e. 𐎶 + 𐎶𐎵 'great'. I believe the primitive value was ib; ibbi, although the sign-name is urâšu, urâšû, 10474. See s.v. Nin-ib. If this word dar is connected with dar = 𐎶𐎵 'be plentiful', it is easy to see how the meaning isxu 'fish-brood' came. Nibittum may have signified 'an all-enveloping garment.' Cf. dara = 𐎶𐎵. The question is doubtful as yet with regard to the orig. sound-value of 𐎶𐎵. See s.v. ibbi, daru, Ninib, urâš = 𐎶𐎵. For further discussion, see s.v. bir = 𐎶𐎵.

Da-ra = 𐎶𐎵, 10797; Sb. 1, III. 17. This = da'mu 'be dark, envelop' (𐎶𐎵𐎶), 10798; also = daramaxxu, prob. 'great darkness', 10800. The sign seems to mean 'compact enveloping' (System, 155). I connect this word with dara = 𐎶𐎵 = 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 = 𐎠𐎢𐎡, 10472. This is a Kossaeian word for 'righty'.

See s.v. ara = 𐎠𐎢.

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

Dara-xar-xar-su = 𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡, R.16¹ an implement?











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



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



Dê = 𐎠𐎢𐎡, 4568, Sa. II.27. This value occurs notably in the comb. 𐎠𐎢𐎡𐎠𐎢𐎡 = dê-tal (4612) = titallu 'torch, flame'. There can be no doubt that 𐎠𐎢𐎡 = 'flame' + 𐎠𐎢𐎡 = nabātu (2564) 'shini' = 'the flame which shines', and that this is a regular sum. combination. The question as to the dê-value of 𐎠𐎢𐎡 hinges entirely on the origin of the sum. 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 Heander (30) who derives titallu from Semitic. Note Muss-Arnolt (359): titallu = tittallu = var. titelu, p. 355. If this is so, dê = 𐎠𐎢𐎡 is not necessarily a loan-value from Semitic especially adapted to this word titallu, but a reg. sum. word with pun on dê = 𐎠𐎢𐎡, q.v. Note furthermore that dê-tal = muttabritum, 4611, 'serress', which is prob. an epithet of the flaming Venus-star (so Jena. ZA.I. 65, n.1).






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











Dê = 𐎠𐎢𐎡, 6744; Sb. 91, dial. for du = 𐎠𐎢, 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 napâxu 'glow', and hence nappaxu 'smith' 6726 with val. si, simug, q.v. Cf. Ea ša nappaxi, 6723; II. 58, 58b. I believe that dê 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 ša îrê (6729, with val. dê) 'shine, said of copper'; also šaqû (ša rql), 6730, 'water, said of a field', with which cf. šiqîtu, 6731, 'irrigation' (cf. dê = 'libate', R.15), 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 šiqîtu (Hwb. 506b). See s.v. dim = , and cf. dê = , 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 til, tal, q.v. For this sign see s.v. as, dili, ru, tal, til, salugub, simêd = .

Dêl (dî-êl) = , 7748; Sb. 295 = itqurtu '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. lis = , prob. phonetically cogn. with dêl (see above I. S II. 1). See dili = .

Di-el-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 di-el-lu from dalâlu 'be wreak'. This is an obscure point. See s.v. dimgul =   and ux = .

Di-êš-ôu =   , 6739; Sc. 224. In II. 50, 26c it is a doubtful value, as the sign  occurs before it. For , cf. s.v. as, 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 𐤠𐤢𐤕 in this connection = di, where it only = nabātu as follows: In 2577, with value ša = šaruru 'shining' (S.v. dē = 𐤠𐤢𐤕) I commented on dē-tal 'shining flame'. It is possible that the primitive meaning 'flaming, shining' for 𐤠𐤢𐤕 came from the orig. idea 'blow up flame' (?). On the other hand, there are many meanings of 𐤠𐤢𐤕 which cannot come from the idea 'blow'. This word di = nabātu must be connected with the dē = 𐤠𐤢𐤕 , q.v. For 𐤠𐤢𐤕 , see s.v. es, ša, xi, tal.

Di = 𐤠𐤢𐤕 , 4859; = itti 'with', evidently a by-form of the postposition da, prob. cogn. with dē = 𐤠𐤢𐤕 .

Di = 𐤠𐤢𐤕 , 6715; II. 20, 24c, a by-form of dē = 𐤠𐤢𐤕 , q.v.





Di = 𐤠𐤢𐤕 , 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. 𐤠𐤢𐤕 𐤠𐤢𐤕 = iqqabbi 'he speaks', II. 13, rev. 42 (9528) belongs here, in conn. with dēnu, i.e. 'speak in judgment'. Note 𐤠𐤢𐤕 𐤢𐤢 = silim-ma = šulmu 'greeting'. The sign seems to mean 'turn towards, be right', hence 'judge' (System, 175). The sign-name is sararu, 9516. Sa. III. 35, from which I conclude that the orig. value was sar. See s.v. sa, silim, sir = 𐤠𐤢𐤕 .



Di = 𐤠𐤢𐤕 , 8201; Sa. II. 11 = Sem. ti, LTP. nr. 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, sar, šur = 𐤠𐤢𐤕 .





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


Di-ib = 𐤠𐤢𐤕 , 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', nāširtum 'that which protects', sāniqtum 'that which holds in', etc. (Hrb. 217). The sign 𐤠𐤢𐤕 from this primitive sense ('fill up, comprise') obtained the following meanings:






10674 = axāru 'seize' (also dibba); 10676 = bā'u 'go against to seize' (also dibba); 10677 = bā'āru 'catch' (dibba); 10679 = xēqu 'go against to catch' (dibba); 10680 = xatū, in IV. 10, 39b: xatū xitti







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








Di-bi = , 10669; Sa.I 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* = *qibû* '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 = *naôâxu* 'tear away' and perhaps *nîsû* '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*, *ne*, *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*, *siû*, *suû* =  .









Dig =  , 4333. 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. *had* = . Furthermore, there is a value of  ending in -b which was probably *dib*, 4384. See s.v. *diq* = .

















Di-ix =  , 3921; II. 27, 49a = *abnu* 'stone'. This is a very rare value. Cf. *dixû* (dim.), I. 31, 47a, and *têxi* ( ) = -xandil *piru*, 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  \rightarrow  = xandilpiru, 11916. Acc. to Sayce, ZA.IV.389, xandal = 'trunk'. The whole question of this value is very doubtful. See for  s.v. dub, dubba, tub, tixi.


Di-ka, an incorrect reading of   for sa-dug, q.v. 'special gifts', R.16.

Di-kud () =  , 9540; V.24, 39a = daiânu 'judge', i.e.  = di 'judgment' + kud () 'cut, decide; one who gives judgment.' Hence we have Assy. di-kudgallu 'superior judge', from   (see Leander, 8). Cf. IV.13, rev.32 di-kuda-gim = kîma dâni 'like a judge'.

Di-li = , 4; V.12, 22 = xikaru 'man'. This value is cogn. with dêl = , with tîl = tanu =  and tal = . Dîl here means 'male,' just as sal = 'female.' This was evidently the characteristic value of , as the sign-name is dîlû, 1. The sign  = 'one' prob. had the value dîl = diš; cf. s.v. diš = . The sign was orig. a picture of the membrum virile. For , cf. s.v. as, dêl, ru, tal, tîl, salugub, simêd.

Di-im =  , 1160; V.29, 69a; also dim-dim-ma, 1172. The orig. meaning of  is 'protect, shade, shelter,' (Systém, 58). Hence, = sanâqu, 1168, 'overwhelm, crush down,' a deriv. from the idea 'overshadow.' The signs   also mean rabû 'great one,' written with , II.31, 40b. Hence   = 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.    = šišgallu, II.29, 63a, really = 'elder brother.' This word dim = dim = , q.v. Or s.v. dig =  , an evident cogn. of this dim, and šîš, šûš =  .

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

* Dîl =  = 'cut, penetrate'; hence = xikaru 'male'!

𐤓𐤓𐤕 'pillar' from 𐤓𐤓𐤕! In *dimmu ša elippi* (with 𐤓), 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. = *umāšū* 'enclosure', Hwb. 91a. See *dimmienna* = 𐤓𐤓𐤕. This *dim* is prob. cogn. with *dim* = 𐤓𐤓𐤕, q.v. and with *dim* = 𐤓𐤓𐤕, q.v.

Di-im = 𐤓𐤓𐤕, 4251; Sb. 335; arch. 𐤓𐤓𐤕, TD. 100, like TD. 290 𐤓𐤓𐤕, i.e. a gunction of 𐤓𐤓𐤕 = 𐤓𐤓𐤕, 289. *Dim* = 4252 = *makišu* 'mast, pillar'; *dim-dim-ma* = *dunnamū* 'wreckling', 4253, a word classified with *ulalū*, *enōu*, Hwb. 223a; *dim-ma* = *šarru* 'king'; *dim-ma* = *ulalū* 'wreckling', 4255. The word and sign seem to have two meanings, one denoting 'strength, compactness' = 'mast, pillar, king', and the other denoting 'cowardly, wreck!!' 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-me-ma-𐤓𐤓𐤕-a* = *uđištu*, acc. to Prince (AJSL. XXIV. 127) = 'virgin', which may be conn. with *dim* 'wreckling'; viz., 𐤓𐤓𐤕 = 'compact, strong; untouch- ed girl, virgin; gentle' and hence by secondary application 'wreck'.

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

Di-im = 𐤓𐤓𐤕, 9108; Sc. 279. This is the ES. form of *gim* = 𐤓𐤓𐤕, q.v. The EK. reading was prob. *gim*, because the *dim* value is *gim*, *kim* and the *dim* 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* = *alāku* 'go', 9111, which is simply dial. for *du* = 𐤓𐤓𐤕, in K. 257, rev. 39; = *gin*, HSA. Voo. 52. This *dim* is evidently cogn. with *di-di* = *alāku*, K. 257, rev. 41 (see Prince, JAOS. XXIV. 126). *Dim* also = *banū* 'build, construct', 9112, which is the proper meaning of the sign 𐤓𐤓𐤕, TD. 303.

Most of the meanings are derivable from this idea. Thus, dim-ma = binûtu, 9114; bummanû 'form of a person'; epîru 'do, make', passim, baôû '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 = hâôû, only II.44, 71g which is doubtful, as something is omitted before the dim-sign, to which no value is assigned. The equivalent ma-cû 'be sufficient' with value dim, may come from the idea 'make, do, create', as may also the prepositional form dim (EK gim) = kî; 9120; kiâm, 9121; kîma, 9122, with no value given, but prob. having the value dim, gim. The use of sum-ma, šummu 'if', 9125-6, is also derivable from the same root-idea, prob. secondarily from kî, kiâm, kîma. For the sign, cf. s.v. gim, gi, kim, kinme = ma.

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

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

Dim (dim) - me-en-na = tim, 7684; Sb. 311 = timēnnu 'foundation', prob. a loanword in Sem. from dimminna. Timēnnu can hardly be a deriv. from tim 'be firm' (see Leander, 21 correctly). There can be no doubt, I think, that this syllable dim here is identical with dim = tim, q.v. = 'something firm'. For tim, cf. s.v. gal, mûl, tî.

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

Di-im-mu = tim mu, 734; II. 48, 18g = šipru 'message', 735; timu 'message, command', 736. Note tim mu = dubûlu

'plan', 737 and 𒌦𒌦𒌦𒌦 = muštabil amāti 'one who carries words, messenger', 738. 𒌦𒌦𒌦 means 'good word', hence the above translations. This dim is prob. merely a Sem. loanword in Sum. from ḥimw. It may also be a pun on dim = 𒌦𒌦𒌦 , 'make carry out, effect.'

Dim-sar or Dim-šar (𒌦𒌦𒌦𒌦) = 𒌦𒌦𒌦𒌦 , 12257; II. 48, 32a = ilu Na-bi-um. I believe that this word means 'he who writes on an obelisk.' See s.v. dim = 𒌦𒌦𒌦 'obelisk, pillar' and sar, šar = 𒌦𒌦𒌦 'write'. Dimsar simply means 'the durable recorder.' Hence it was appropriately applied to Nabu, the patron of letters. The double sign = 𒌦𒌦𒌦 'eye' + 𒌦𒌦𒌦 nūru 'light', 1650 + 𒌦𒌦𒌦 , still doubtful, but may mean 'cut' (see s.v. dēl = 𒌦𒌦𒌦). 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' = 𒌦𒌦𒌦 , which is closely connected with 2) dim = 𒌦𒌦𒌦 'bind firmly' and dim = 𒌦𒌦𒌦𒌦 'mast, pillar, keel, king'; also with dim = 𒌦𒌦𒌦 'make, do, accomplish'. This latter element is seen in dimgal, dimgal, dimmêr, dimoar, dimmenna; 3) dim, the fuller form of dē, dē = 𒌦𒌦𒌦 and 4) the loanword dim from ḥimw = 𒌦𒌦𒌦𒌦 .

Di-in-gir (𒌦𒌦𒌦𒌦) = 𒌦𒌦𒌦 , 420; Sa. II. 18; Sb. 2 = ilu 'god'. It frequently occurs with the prolongation -ri, -ra. This is the E.K. word for 'god', cogn. with E.S. dimmêr, q.v. The striking similarity of dingir, dimmer with Turk. 𐱅𐰇𐰼𐰚 Tangri 'god' has been noticed but it would be unsafe to make any conclusion from this fact. The Sem. loanword digirû (Leander, 8) is from this word. See s.v. dimmêr especially, and s.v. anum, anu, ana, an, aš, ēšû, ilu, sa = 𒌦𒌦𒌦 .

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

Di-ni-ig = 𒌦𒌦𒌦𒌦 , 9691; 82, 8-16, 1, rev. 15 = ḫuru, 9704 and nappašu perh. 'billows' (Muss-Arnott, 712 a), 9707. It is possible that both these words dinig are connected, but I cannot explain how. For 𒌦𒌦𒌦𒌦 , see s.v. abni, gibil, gumi, ixi, kušlug, mêl, mumu, nî, nimur, si.

* 'Place of fire.'

Diri, dirig = 𐎣𐎠𐎧, 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 𐎠 = '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 = asâru 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 asâru, asûrtu were suggested by 'overhanging' and by xir which collocation may have been suggested also by the value sig = 𐎠𐎧. Adaru 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 = 𐎣𐎠𐎧, 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 = qupû 'fall in, said of wall', an evident dev. of xipû. 3737 = makru; in 3755 = arxu makru sa Adôdâri 'the additional month Udar'! So also makrû (3738) = a star-name, from makru. 3739 = malû 'be full'; 3741 = muggalpû = ?; 3742 = nirû = some part of a ship?; 3744 = nixappû; Zb. 69 n. 1 reads nirimpû from 𐎠𐎣𐎠? 3745 = sâmer, with val. sa, which is evidently a pun on the Sem. word, = 'dark in color'. Cf. 𐎠𐎣𐎠 𐎠𐎣𐎠 = urpû 'a dark overhanging cloud' Or. above, s.v. adâru. 3747 = suparrû 'spread out, be extensive' from root meaning 'overflow, overhang'; 3746 =

šaḡû ša amîli 'be high, said of a man', from root meaning. 3748 = šutuggu 'magnificent' from root meaning. 3749 = 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 xû and sig = adâru, aiâru, aiûtu, sâmu; 3) 'be clothed, covered' = zalâpu and 4) 'destroy' = xipû, quppu.

For 𐎶𐎶𐎶, see s.v. sa, sig.

Dis = 𐎶, 10062; ZA.I.187; PSBA.IV.111. This is the regular word for 'one'. See s.v. Numerals, I § IV.6. Dil = 𐎶 'one' was cogn. with this dis. For 𐎶, see s.v. ana, giš, gi, gil, makkas, saligub, tal.










Dis (𐎶) - α-si-ga = mitxaris, 11261. This is Hrozný's reading (25). Why dis? The proper reading is taš, q.v. For 𐎶 see s.v. giš, kallu, li, liki, lik, taš, uru.






Du = 𐎶𐎶𐎶, 329; II.24, 52c; II.27, 50c. See buru, bubug = 𐎶𐎶𐎶. The val. du appears also in du-du (348) = dubbubu 'plan, be cunning'. Prim. meaning is 'loosen, cut'. Cf. especially gir = 𐎶𐎶𐎶 and bu, bubug, buru, bur, uûm, uûn = 𐎶𐎶𐎶. This du-du = dabûbu is clearly phonetically identical with du = 𐎶𐎶, dabûbu, 525, and duttu = 𐎶𐎶, q.v.




Du = 𐎶𐎶, 506; Sa.II.37. Cf. the dial. form dê = 𐎶𐎶. This du, which is the same as du-du = 𐎶𐎶𐎶 = dubbubu 'plan' (see also duttu = 𐎶𐎶) must be a variant of gu = 𐎶𐎶. 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 = 𐎶𐎶.





Du = 𐎶𐎶, 1068; I.17, 47c, evidently a var. of tu = erêlu 'enter', q.v. see s.v. tu, tur = 𐎶𐎶.


Du = 𐎶𐎶, 4070; Sb.305, short form of dumu = 𐎶𐎶, q.v. Du = mâru 'son', 4081. There is evidently a phonetic conn. between dumu, du and tur = 𐎶𐎶. Cf. also s.v. lib and šir = 𐎶𐎶.




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  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'. *Srs s.v.* du = . 4475 = dakû, only II.27, 11a, 'cast down, overthrow'. Acc. to Del. (*ibid.*) = kamârum *ša šurîpu*, naû *ša tîti*. 4479 = kanâku *ša šabê*, only II.28, 57f, 'press down', hence 'scal'. 4481 = labânu, only Sb.342, 'lay bricks'. Both of these are prob. from *sex-idea*. 4484 = naû *ša îni* 'lift up, said of the eyes'. Also = naû alone, only II.11, 46g. This is prob. brought over from du =  and du = . *Srs 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 *sem.* (LTP. n. 99). It may, however, have been orig. dun, cf. ZK.I. 315 (*Jem.*) which would be a var. of gin = alâku, 4871. *Srs s.v.* du = . The val. tum for  also occurs, no doubt a var. of this du, dun. For  *srs s.v.* ara, di, dun, gin, qubba, qub, mîn, ra, sa, tum = .







Du = , 5243; Sa. III.29. The sign was  '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  = naû *ša îni* 'lift up, said of the eyes' belongs, from the idea 'build up'. *Srs du* =  = epîdu '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 = zagâpu 'set up', also with val. qubba. 5266 = sanâqu *ša dupôurûti* '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. dur (see s.v. du = ). This may have been a var. of gur. See espec. s.v. dussu 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, ta = .

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


Du = , 8204; II.50, 32c, prob. short form for dug = , q.v. See also dub = dug, only ZK.I. 316, HAS. , 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. šar = . From the idea 'plenty' came the natural conception 'good'. The val. dug = birku 'knee', 8215, in which, since 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.58.1, for interchange of d and z). From the idea 'plenty' came dug = ri-xū '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 = šamū, 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 Δ , see s.v. guru, lab, di, digu, dugu, du, dub, xa, xi, šar, šur.



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










Du = Δ , 9131; Sc. 110. The sign is Δ 'bull', with the specializing prefix Δ . Cf. Δ = akālu 'eat', but Δ = kurummatu 'food'. Here the first meaning of Δ is naqāpu 'gore', said of a bull, with values du, ru, 9144. See System, 154, note. Δ also = asāmu 'be magnificent', 9134, prob. conn. with ēlu '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, ēgu, or is it a pun? Note furthermore, that Δ has val. ru = ēlipi 'to join together, said of wood', 9137, only II. 36, 67g. This may be a development of 'push violently'. In the same way, Δ = šuklulu 'complete', 9142, passim, and našū, 9145, only II. 32, 23a (cf. du = Δ). Δ = šāru, 9146; Δ = šitū, 9162; all of which come from the root-idea of the sign 'push'. They have not all the value du, however. For Δ , see s.v. ru, ulu, ul.























Du = Δ , 9577; Sb. 1, II. 9. The sign has a twofold meaning: 1) katāmu 'cover', 9582, with val. dul, i.e. 'overpower' from Δ + Δ , both of which signs = 'cover' (System, 156, note), Δ = qubātu 'garment'. Then we have 2) Δ = 'room, dwelling', especially in Δ Δ 'shining dwelling' = šadū 'mountain', 9607. This latter Δ is gunated Δ Δ = Δ = 'go up, go forth'. See System, 91 and note. This Δ Δ occurs in Δ Δ = tarbacu 'great' + 'room' which explains the following meanings with val. du: 9579 = ašābu 'dwell', only Sd. 26; 9580 = dū, only Sc. 27, the same word limitixed; 9583 = mulū 'terrace', same as tilu, Hwb. 411b 'something heaped up'. Note pašāru 'collect', 9585, without val. 9587 = sukku 'habitation'? 9588 = šutū '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 nigisṣu 'gorge', 9584, without value. Note 9590 = tēmiru 'covering'. So also we find ridiū ša ridiuti '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 dub = , q.v. and see s.v. en =  .

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

Du = , 11230; II. 27, 40 ε and II. 20, 4 α = ḫamāru, 11241 'sing'. Cf.    , II. 30, 11 α = ḫitum ša ḫamāri 'raise the voice in singing'. Note dudu(?) =   = mūlū ša riš 'one who lifts the head'. See s.v. ur = . For , see s.v. tuk, tukw.

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, dutṭu and qu. 4) Du =  'gore', from idea 'open'. 5) Du =  (dul) '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 Chemitic scribes, or whether the meanings were all legitimate Sum. developments. It is possible, however, that they are the result of centuries of Sum. 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 = 𐎠.







Du-ub = 𐎠𐎠𐎠, 3919; Sc. 35. The sign is closely conn. with 𐎠𐎠 = 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 = gîbû 'surround,' whence we get the idea 'heap up,' 3933, tabâku, passim; 3931 = šapâku 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, dis, tîxi = 𐎠𐎠𐎠.


Du-ub = 𐎠𐎠𐎠, 7025; Sb. 155 also dubbu. The sign is closely conn. with 𐎠𐎠 = nabâqu, 3799. Cf. arch. 𐎠𐎠𐎠 = ma-xâcu 'smite', System, 77. The primary meaning of 𐎠𐎠𐎠 seems to be 'give the coup de grâce', whence the following meanings: Dub = 7029 = nabâqu 'slay, strike dead', Hwb. 475. 7030 = paôâxu = 'relaxari'. 7032 = tarâku ša kinnaxi 'tear a fitter in two', Hwb. 615. Then (without val.) we have 7028 = nâxu, conn. undoubtedly with paôâxu; 7031 = râbu 'extinguish', Hwb. 615, also from idea pa-ôâxu. Note that dingir - 𐎠𐎠𐎠 = ša ša kalû. See s.v. balag = 𐎠𐎠𐎠 = 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, diqû, 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 = imtu 'lancet, axe' (?) 2715; 2716 = mašaru '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 = imtu 'axe, lancet' (see above).

Dub () - bi-sag ( ) = , 6009; Sb. 238. The prim. sign  was  +  (olytem, 168). It means a reed, pipe, water-pipe (pisannu, allallu, elallu, elallu). With the value dubbisag, its chief meaning is tupšarru '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 Nabû, the patron of all literature, was also called dubbisag, 6013. For the sign, see s.v. alal, ilal, pisar = .

Dub-gal 'great clay tablet'. See s.v. dub = .

Dub-sar or Dub-sar =  , 3918; IV. 14, m. 3, 3 = tupšarru 'scribe'. See also R. 17-18. The comb. means 'a tablet (dub) writer' (sar). The word appears also in Heb. 7 WD 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-šig, supposed orig. of dupšikku, tupšikku 'statute labor; corvée'. Jensen (ZA. XI. 211) derives it from dub = duppu 'tablet, board' + šig =  = libittu 'brick', i.e. 'the duty of laying bricks'. This is uncertain. See Leander, 22.

Dubus () = dubussû 'younger brother' (Jens. ZK. I. 319;

ZA.I. 392). Leander explains it as dub = ~~𒀭~~ (!) + uš-sa = gutinmu 'younger', lit. 'the younger son' (see Leander, 22). This is doubtful.

Du-du = 𒀭 𒀭; cf. s.v. en = 𒀭 𒀭.

Du-ug (𒀭 𒄀) = 𒀭, 505; II. 7, 33 f. In ES. = zib, cf. s.v. dug = 𒀭. This dug (one full form of du = 𒀭) is cogn. with guq, gu = 𒄀, the prim. meaning of which is 'mouth, speak'. See also s.v. duṭṭu = 𒀭. Hence dug = mamātu = dug-ga 'word, oath, saying', 535; 537 = ereṣu 'pronounce a desire, demand'; 538 = qibītu 'command, passion'. 537 = nadū 'throw, said of spittle' = arāṣū (cf. mu = 𒀭 = 'spittle'). For 𒀭, see s.v. guq, gu, du, i, inim, inu, ni, ka, kir, pi, ra, su, zib, zu.

Dug = 𒀭, 5891; ZA.I. 190, n. 1 = karpātu 'vessel, pot', without val. The archaic sign was 𒀭, TD. 380 = picture of a jug? See s.v. bad = 𒀭, prob. cogn. with this dug. The sign 𒀭 is usually represented by the form DUK.

Dug = 𒀭, so Thozny 10, rev. 27 dug-ga, but this is more probably dig, owing to the existence of a form dib = 𒀭. See s.v. bad, dig = 𒀭.

Dug = 𒀭, 8203; value obtained from the -ga, -gi complements in dugga, duggi; also from the occurrence of du = 𒀭, q.v. This is the fuller form of du = 𒀭. For 𒀭, see s.v. guru, dab, di, dū-gu, dugu, du, dub, xa, xi, ṣar, ṣur.

Du-ug (𒀭 𒄀) = 𒀭, 8981 = birku 'knee', Sc. 22, a by-form of (𒀭) zaq 'knee', q.v. See dug and zib = 𒀭. I cannot explain the sign 𒀭; name dūgu.



Du (𒀭) - gaba, name of an official, R. 17, lit. 'one who goes (du) in front (gaba)'.



Dūgu = du-u-gu, 8979; Sc. 22, name of 𒀭 = birku 'knee' (see dug = 𒀭).









Dug, name of 𒀭, 8198, for which see dug = 𒀭.

Du-qu-ud = 𒀭 𒄀 𒄀, 9227; Sb. 151. The sign is an extension of 𒀭 = 𒀭 = '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, 68 f.





Duk = , 5891; Sic s.v. dug = .








Du-ul = , 9578; Sb.1.III.9, full form of du = , q.v. = katâmu 'cover'. Note dul-dul-da = ina nigicçâtê, 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-ba.













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, I.23, 21a. Dumu is the full form for du = , q.v. Sic s.v. damu, du, lib, zir, tur = , and šila =  . 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 Šrw. Du-izû, Diûzu. This prob. means dumu 'son' + zi = kênu 'the established son'. See Hrb. 323a and Leander, 22.











Du-un = , 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 Ba (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 irçitû '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 man'. 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 (Jens.). 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 = , 3329; Sb. 370. The sign is undoubtedly cogn. with qu = . Both signs mean *napparam*, and perhaps *kalûma*, *kullatum* (Olytem, 70, n.1.). Br. gives only dingir -  - an = šil, 3331, and 3333 =     = *šupitê ša nubbutu* (?). I cannot explain.

Du-ur = , 10498; Sa. I. 28; also durru. The sign means 'great, large,' but it also means 'enclosure,' hence 'dwel, garment, bond.'  is simply a gunatid enclosure. The correct value of  = rubû (10547), a most important word, may be duru(r) owing to  - na, in II. 9, 17a, but it may also be égi, q.v. It may also be xun as this is the only value ending in -n, or it may be just ku. That  was pronounced dur is shown s.v., dur-gar and dur-max, q.v.  with val. dur = asûbu 'dwel', 10523; markas 'bond', 10536, only II. 31, 10f. Cf. 10537,  = markasû 'bond.' This dur, duru =  must be cogn. with qu, ku = . Dur =  is prob. cogn. with tû =  (see above I S II. 1; d = t; r = š). For , see s.v. a, bu, qu, duru, ri, égi, gi, giq, xun, ku, mu, ša, ši, šû, tû, tûb, tug, tuhul, tûš, ub, umûš, uš, xi, zid.

Du-ur = , 11319; II. 48, 30r. See for full discussion s.v. a = . For , see s.v. bu, duru, é, id, me, all discussed s.v. a = .

Du-ra =   , 4996; K. 4204 (469) = agâlu 'calf, bullock' and II. 16, 34b, without val. The sign  = anûu 'ass' = imêru (see s.v. anûu). The sign  = 'draw together', hence is the common ideogr. for the copula (see s.v. ša = ). The comb.   = '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  , 9456, but this is evidently an error. Dura in this comb. stands for the whole idea: imêru, agâlu.

Dur-gar =  , 10663, with , orig. of durgarû 'throne' (Jens. ZA II. 199). This is evidently from dur =  = asûbu 'sit, dwell', + gar = šikittu 'place' (so Leander, 8). Note dur-gar-ra = asûbu 'one who dwells', 10664.

Dur-max =  , 10576; II. 31, 8g = šarru 'king', and durmaxxu, II. 31, 13g. Cf. uš () - durmax = ušdurmaxxu,

iku! There must have been a paronomasia here with e, var. of a = 𐎠 'water' (see s.v. a = 𐎠). 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 = 𐎠𐎠. Note that ê is a var. of 𐎠 = 'water'.

This I think must explain the dialectic application of this word to the sign 𐎠𐎠, i.e. 'drip water'!! E also indicates the postposition ana, 5844, which is either a var. of the postpositional element a or a shorter form of es = 𐎠𐎠 = ana, q.v. In R.4, e seems to be a copula.

E = 𐎠𐎠𐎠, 6236; Sa. 5, IV. 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 = 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠, lit. 'house of bricks' (dial. id. (𐎠𐎠𐎠) - mar perh. = a-mar).^{*} The Assy. loanwords from e were êkallu, êkurru. Êkallu appears also in Heb. בית and Arab. بَيْت. See s.v. bid = 𐎠𐎠𐎠.

E = 𐎠𐎠𐎠, 7869; Sb. 84. The full form was undoubtedly ên (also ênu). This is seen from the freq. complement -ne, as in 7894, 7873, and the compl. -ma in êma, 7883. The orig. stem undoubtedly ended in a nasal, prob. in a nasal which was indeterminate between n and m. I believe the comb. 𐎠𐎠𐎠𐎠 means 'sun' + 'go', i.e. that it indicates the movement of the sun, esp. in rising, hence the idea agû 'go forth', 7873 passim. In this conn., cf. also supû 'shins forth', passim. It is possible that the comb. 𐎠𐎠𐎠𐎠 was also pronounced ud-du, q.v. All the following meanings are derivable from the idea 'shins 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 uru 'light', not equivalent to 𐎠𐎠𐎠, but prob. mentally associated with it. 7874 = radû

^{*} The other and more common fuller form of ê = 𐎠𐎠𐎠 was es = 𐎠𐎠, q.v. This es 'house' plainly = in in ingar; ê = n (see above I. § II. 1).









'loosen, solve', from idea 'go forth'; 7875 = ṭixû 'approach violently, usual ideogr. ṭi = ṭ, i.e. 'go forth against'; 7876 = êlû 'go up' for 'go out'; 7877 = xârû ša not certain whether from 711 or 7111; 7878 = gabû 'speak', a pun on e = ṭ and on i = ḫ, q.v. 7879 = maxû; is it 'oppress', Hwb. 396 a = 'go out against hostilely.' 7880 = maxâru 'meet, go out to meet'; 7881 = namâru 'shine', same idea as šupû; 7882 = nioû 'take away'; 7883 = pašâxu 'pacify', prob. conn. with e = ṭ in this sense (see s.v. a = ṭ, SA, 2); 7884 = pitû ša bâbi 'open, said of a door'; 'open' suggests 'go out'! 7885 = rabû, only IV.2, 36 a: ê-a-meš = irbû šunu = 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 = ḡitû 'exit, going out,' passim. 7887 = a mêlû - ṭ ṭ = ša namgagi '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, 16-17 a: imat zuqakîpi ša a mêli lâ uppû 'the poison of the scorpion which does not forth from the man.' 7894 = ṭ ṭ - ne = mašdû, doubtful meaning, Hwb. 429. 7895 = ṭ ṭ - ne = parû, doubtful meaning, prob. something to do with 'go out', Hwb. 539. For further discussion s.v. ên, im = ṭ ṭ.





E-a = ṭ ṭ ṭ ṭ = ṭ, 10015; V.37, 10 a. 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 šîn = 30, the moon number = thirty days of the month, Šamaš the sun = 20, and Ištar = 10. On ṭ, see s.v. kur-nin, limmu, nimin, šanabi, and s.v. Numerals. I. S. IV. 6.




E (ṭ) - ba-an, a name for shoes, rings, clothes, wagons, R.H.



E - damu or perh. E - dumu = ṭ ṭ ṭ, 6246; ēdamukku,





êdumukku 'mother's womb' (Jens. ZA.I.19). The comb. e = 'house' + dumu = 'son', i.e. 'house of the child'. Êdamukku is, of course, a loanword in Semitic.



E () - dim () = , 1480; II. 50, 30c; identical with idim = , q.v. Note that the sign-name is idimmu, 1472. Idim and ê-dim are, of course, variants of the same word. Note idim = âotu (?) 'powerful', 1443; idim = kabtu 'heavy', usual ideogr. duqud = ; idim = naqbu 'depth' and 'hollow', 1520; idim = šagamu 'roar, utter a hollow sound', 1532; e-dim = šamû 'heaven, the hollow vault' (see ZA.I.58-9). The sign  orig. signified 'open'; see s.v. bad =  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, banûr, idim, naqbu, sumun, sun, til, us = .


E-di-in = , 4521; Sb.1, II. 8-9. The arch. sign  was plainly a network of canals, ; thus indicating the Bab. irrigated field. Hence the meanings êdinu (êdin), 'field, steppe', 4526; êdin = šêru 'field', 4529, *passim*. Note that  = bamātu 'high place', 4527, arising prob. from a popular, but etymologically false association of šêru 'high, exalted' with šêru 'field'.







It is interesting to notice that , with val. rabita = ma-tâti 'lands', 4528, i.e. 'a collection of fields'. I think it is clear that ê-din is a Sum. word. It may be a comb. of e 'water' + din = tin () 'life', i.e. 'waters of life', referring to the life supporting irrigation, on which the Babylonians laid so much stress. The Sem. word ê-dinu = Heb. יִתְי is a loanword from êdin. Heb. יִתְי has no connection with יִתְי 'joy', except by mistaken popular etymology. See for , s.v. rabita, ri, ru.



E-dub-la 'an office of some sort', R.4 = 'bureau'. Lit. 'house' () of tablets (dub = )






E-dub-la =   - la, R.4 'factory'. Note s.v. dul = , that R. gives dul-du 'go to work'! How does dul =  mean 'work'?






E-es-a =  , 11581; V.22, 24e. 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 = êkalû 'temple, palace.' This sum. loanword in Assy. was borrowed in Heb. ; Arab. ; Syr. . E-gal = 'great house'.



E-gi = , 10501; I. 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, giq, xur, 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, giq, 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 = išâtû. 'New' = ešû 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 = arkatû 'behind, future', 5001; cf. 5000, the sign  = arkû; and 5002 =   - ga = arkat elippi 'stem of a ship'. The sign may mean 'extension' hence 'future'. It is suspicious to find êgir = arkû, 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 arkû by the later priesthood.

E-gi-xag-ga ( = ) = egixaggû = igixanqu 'a stone ornament' (Prince, JAOS. XXIV. 119). This may mean 'the stone (i) of the perr or reed (gi) of fati'; xangu = xag = xiristû 'fati', I. 29, 73 a. See Leander, 22.

E () - gud () 'ox-barn', R. 4.

E () - gud () - gaš 'slaughterhouse', R. 4.

E(𐎶𐎶𐎶)-xar-xar(𐎶𐎶𐎶) 'mill', R. 4. *See* s.v. xar = 𐎶𐎶𐎶.

E(𐎶𐎶)-xi = 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, 6611; II. 32, 48c = 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶.

Zimmern (Zb. 26, n. 1) thought that exi went with 𐎶𐎶𐎶, and that by implication e was a var. of a = 𐎶𐎶𐎶. There can be no doubt that the val. e-xi here goes with 𐎶𐎶𐎶 𐎶𐎶𐎶 and not with 𐎶𐎶𐎶. The comb. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 = 'going forth of power' (cf. a = 𐎶𐎶𐎶). I read the whole comb. ama-exi 'mother who exercises her maternal functions'. Haupt (Sfg. 38, n. 1) saw plainly that exi is the value of 𐎶𐎶𐎶 𐎶𐎶𐎶 and not 𐎶𐎶𐎶 = ama. 𐎶𐎶𐎶 𐎶𐎶𐎶 = ligitu 'founding', Hwb. 385 a, 6612, and tarbûtu 'offspring', 6613. The meaning 'founding' seems to confirm my translation. It is quite possible that e = a = 𐎶𐎶𐎶 by vowel harmony as Zimmern pointed out (see above).



Exi = 𐎶𐎶𐎶, 5448; see above s.v. exi = 𐎶𐎶𐎶 𐎶𐎶𐎶. Incorrect assignment of the sum. value.





(su)E(𐎶𐎶)-ib(𐎶𐎶𐎶)-ur(𐎶𐎶𐎶)-me(𐎶𐎶𐎶) = gabûru 'shield', II. 19, obv. 2, 9-10 (see Hrozný, 14). This contains the idea 'beam of battle' = ur-me.








E-ku = 𐎶𐎶, 5838; Sa. 5, IV. 13. This may be the full form of e = iku 'small water-course', perhaps a loanword from Chum. ê-ku. *See* s.v. e = 𐎶𐎶.






E-kur = 𐎶𐎶𐎶 𐎶𐎶, 6255; passim = êkurru 'temple'. This means 'house of the earth' (so correctly Jensen) and not 'mountain-house' nor 'high house', Hwb. 718 a. Kur = 𐎶𐎶 = irgutu 'earth' and esp. 'the land of Babylonia', *par excellence*. *See* in this conn. E. H. Meyer, *die Chaldäische 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* Hrozný, 91-93. *See* esp. s.v. kur = 𐎶𐎶.






Êl = 𐎶𐎶𐎶, 11170; Sa. III. 12. This is a sign composed like 𐎶𐎶𐎶, i. e. = 𐎶 + 𐎶𐎶 'woman' + si = 𐎶𐎶. Why 'woman'? Note that si = 𐎶𐎶 = nîrum 'light', 83, 1-18, 1331 III. 8-10; also = namârum, na-






pâxu 'shine', Sytem, 160. The sign-name of  is silakku, 11169; cf. the val. silag which contains the element si = . The chief val.


 is undoubtedly êl, which is prob. a Sem. loanword from ellu 'bright, shining'. Êl = abâbu 'shine, be bright', 11172; 11173 = abâlu, should be abâbu; cf. IV. 4, 38 b: litabbib not litabbilu (so Br.); also I. 51, 40 b, where it is prob. abâbu; = ellu 'bright', 11175; = têlillu 'purification', 11177. The sign = alâlu 'be bright, pure', 11174 and ôaru, only I. 39, 70 a, evidently a byform of 'morning' = ôaru. Note also 11178 =   = arqallu 'some bright jewel'. Cf. also s.v. silag = , and s.v. the following e-la.

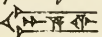







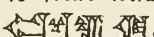
E-la =  , 11534; II. 39, 71: mêlu 'the deep sea', 11538, from êlu, hence by paronomastic association we have the val. êla. Jans. (ZA. I. 54 and 396, n. 4) doubts the reading êla and suggests êba. We find, however, the comb. (without val.) = ellu, only I. 22, 36 d, 11536, which leads me to favor the reading êla. This ellu is very likely a Sem. by-form of êlu 'bright, pure'; cf.   = inu 'spring of water', 11537. Also 11539 =   = ôirru (see Muss-Arnolt, 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 êl =  may not be etymologically conn. here. I favor this supposition.


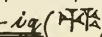
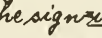




E-labar =   , R. 4, 'old house'. The reading labar is not assured for ; see s.v. labar, u-ra = .


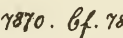



E-lal =  , 5008; I. 26, 60 a. For the sign, see s.v. alal, dubbisag and especially s.v. pisanu. E-lal = elallu 'water vessel or receptacle for liquid'. Jans. KB. VI. 1, 556, compares a () - lal-e = dultu 'bucket' which is clearly a popular etymology, as a =  is ^{not} possible in this connection. Elal = 'water (e) + fulness' (= lal) by dissimilation of a =  to e (see I. § IX. 1).





E-la-(mu) =   , 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 êlam from im by. The full ideogr. for êlam is  , prob. 'the high water-spring' = a-nim a

pun on *inu* 'water-spring'. In s.v. *ênim*, *nim*, *tum* = .

Ê-li-im = , 8882; Sc.312 and Str.2232. 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* *On-lil* = *lilil* = *elim* (?); cf. HAS. ~~xxx~~, = *dita-nu* 'an animal', syn. of *supparu*, *lulim* 'strong breast', 8884, = *kebtu* 'heavy, strong', 8885, usual ideogr. *duqud* , q.v.; *êlim* = *Kusarik-ku* 'a mythical being in Tiāmat's train, later put into the heavens as a star' (Hwb. 345), 8886; *Šarru* 'king', 8887. Cf. s.v. *aratta* = .

Êl-tē-ig () = , 4445; Sb.2, 1. This must be *el-tē* with *q* from the sign-name *el-tē-qu*, 4442. The sign , 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', IX.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 =  = *libiu ina pû* 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: *ême* = *lišānu* 'tongue', 835, *passim*. The sign *pû* 'mouth', only V.4, 69, 836; and oddly enough *šaqu ša mē* 'inigate, 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, ême = tarîtu 'pregnant woman', usually called ummeda, q.v. Here again we have a paronomastic error or deliberate association with ama = 𐎶𐎶𐎵 (see eme = 𐎶𐎶𐎵), and eme = 𐎶𐎶𐎵. In 839 = akâlu 'eat', which seems to be another paronomastic association with the sign ku = 𐎶𐎶𐎵. A comb. of ka 'mouth' and me = 𐎶 = qûlu, qâlu 'speech', System, 53. Cf. mî = qâlu, qûlu, 10369. For 𐎶𐎶𐎵 see also s.v. uli = 𐎶𐎶𐎵. Acc. to Lau (Phris), 𐎶𐎶𐎵 is the name of a kind of wood.

Ê-me = 𐎶𐎶𐎵, 5447; I. 29, 69g: 𐎶𐎶𐎵 𐎶𐎶𐎵 = e-me-du (du=tu); cf. s.v. ama = ama-s-du. This eme is merely a byform of ama. For 𐎶𐎶𐎵, see s.v. ama, dagal, âxi. Cf. eme = 𐎶𐎶𐎵, and eme = 𐎶 𐎶𐎶𐎵.

Ê-me = 𐎶𐎶𐎵, 6005; II. 32, 56c = tarîtu 'pregnant woman'. This eme = ummeda = tarîtu and mušenigtu 'wet-nurse' or 'nursing mother'. The sign is 𐎶𐎶𐎵 'water-pipe', i.e. receptacle containing me = 'man', i.e. the receptacle which contains a man, hence 'pregnant woman'. Cf. s.v. alal, pisani = 𐎶𐎶𐎵 and eme = 𐎶 𐎶𐎶𐎵.



Ême-gi = 𐎶𐎶𐎵 𐎶𐎶𐎵, 842; an expression used of sheep, R. 5.









Ême-gir = 𐎶𐎶𐎵 𐎶𐎶𐎵, R. 5 'a copper vessel'; = 'the tongue (blade) of a dagger', referring to the shape of the vessel.




Ême-ku = 𐎶𐎶𐎵 𐎶𐎶𐎵, 846 = Sumer, frequently with 𐎶 = 'land', i.e. 'land of Sumer'. This is the designation of the dialect opposed to the Ême-sal, q.v. and see above I. § IV. 1, for full discussion.












Ê-mes (𐎶𐎶𐎵 𐎶𐎶𐎵) = 𐎶 𐎶𐎶𐎵, 10959; II. 48, 5-5r. The other values are murub and uaur, q.v. Murub = 𐎶 𐎶𐎶𐎵 = xixbu 'female organ', syn. of luxbu (Zb. 97, n. 2); = piû 'mouth, opening', hence the above meaning xixbu, 10963; = wru 'pudendum feminæ', 10964. The primitive sign 𐎶 meant 'place, space', a var. of 𐎶, System, 92. The comb. 𐎶 𐎶𐎶𐎵 = 'the woman-place', i.e. pudendum feminæ. This word emes is clearly the longer form of eme = 𐎶𐎶𐎵, 𐎶𐎶𐎵, q.v.




Ême-sal = 𐎶𐎶𐎵 𐎶, 847 = ummisallu 'a penitential psalm', Zimmer, GGA. 1898, nr. 10, 814 (see Loander, 9). This is the common comb. to denote the Ême-sal-dialect or so-called 'women's language' of Sumerian (Hommel, dem. I. 280). I have discussed this at length above I. § IV. 1.

Eme-tuk =   II, 848; reading assured by loanword emetukû 'slanderer, one who has a tongue', Hwb. 94 a. See Leander 9.

En =  I, 2808; val. assured by the -na complement in II-na. The sign was prob. a comb. of  and  = , kystron, 162-3. The primary meaning is clearly 'lord' which had the val. en, eni, 2810, passim. Hence II = be'êlû 'rule', 2811 (no val. given). 2812 = II = êlû, only in II.30, 19g =   II = agû êlû 'high flood'. 2814 = šabû, šibû, apparently not identical with šabâsu 'be angry'. En = ênû 'lord', 2813, the Sim. loanword from Sum. en. The sign II (val. enu) = šamû 'heaven', 2815. This is possibly a play on en =  = šamû, especially as the sign en =  contains the idea 'power', šar-ru 'king', 2816, esp. in the abstr. nam-en-na = šarrûtu 'kingdom, power'. En = šikanu = ?, 2817. It is interesting to note also that en = adi 'unto, along with, when', a meaning clearly derived from the idea 'power' = 'compactness, together with'. For II, see s.v. enu, eni.

Ên =  I, 7870; assured by the -na complement. This with ênv =  is the full nasalized form of ê = , q.v.

En =  I, 9594; an evident transfer of en = . Cf.  II = agû 'go forth', 9596; êlû 'go up', 9597; = êlû ša markabti 'go up (forth), said of chariots', with val. gibiš, q.v. The signs = nazôza 'stand', only IV.3, 17b, 9599; = šupû 'shine forth', only I.21, 31g, 9600. On the sign , cf. du, dul = . The use of  to denote 'go forth' makes me think that  was pronounced ud-du as well as ê, because  has the val. du, dul and the natural reading of  would be du-du! Note the val. ud-du for  II, 18, note! See s.v. gibiš = .

En =  I, 10857; Sb. 43 = šiptu 'incantation'. Haupt suggested, Sfg. 49, n.2, that en = e =  and en = šiptu, i.e. 'a driving out' are etym. identical. This I believe is correct. On the other hand, Jensen's theory (ZA.I. 63-4) that en = šiptu is connected with inim 'word' seems equally correct. The fact is that this en = šiptu was probably a double paronomasia on these two ideas, 'word' and 'drive out'. The i in inim itself is prob. i = .

The sign $\text{I}+\text{T}$ = 'a suppression' (<) by means of the gods ($\text{I}+\text{T}$). System, 157-8. See s.v. inim = $\text{I}+\text{T}$.

En-di-ib = $\text{I}+\text{T}$ $\text{I}+\text{A}$, 2926 = ?

E-ne = $\text{I}+\text{T}$ $\text{I}+\text{A}$, 5868; passim = suffix of 3 p. pl. also = šu, sfx. of 3 p. sing., 5866. See 5867 and R.5. See above II. § 11. E-ne also = 'he, she'; cf. HT. 139, § 7.

E-ne-še, a pronominal element of 1 p. (see above II. § 4).

E-ne-ne-ne (with $\text{I}+\text{A}$) = 'they' (mass. and fem.); cf. HT. 139, § 7, and above II. § 11.

Engad = $\text{I}+\text{A}$ $\text{I}+\text{G}$, 4736; II. 11, 20 c. I cannot explain this. It is a proof, however, of the nasal val. of $\text{I}+\text{G}$. See s.v. ag, aka, am = $\text{I}+\text{G}$.

En-ga-an, a pronominal infix of indeterminate personal meaning (see above II. § 13).

En-ga-ar = $\text{I}+\text{A}$, 1017; Sb. 290 = ihkaru 'husband man', 1024. This is evid. ên = 'lord, possessor + of the field' (gar = agar 'field'). Note Heb. גַּר ; Syr. akkârâ; Arab. akkârun, which are prob. loanwords from Assyrian ihkaru, itself a loanword from dum. îngar (cf. Leander, 22). See s.v. agar and for $\text{I}+\text{A}$, s.v. apin, uru. Acc. to Lau (Thesis), îngar is used also for 'shepherd'. We find also gud-îngar 'oxen used for ploughing' (op. cit.). îngar is likewise a syn. of $\text{I}+\text{A}$ $\text{I}+\text{G}$ 'gardener', Assurb. II. 51 (see Zb. 5 and 84, and PSBA. Jan. 1888, 158).











En-gi-ma = $\text{I}+\text{T}$ $\text{I}+\text{A}$, 2929; 82, 8-16, 22 is clearly a rebus for ên-me-gi. Meaning is unknown.




Engur, supposed orig. of eng(k, q)uru = apsû 'depth, abyss' (Cun. Texts, XII. 26). This, as Leander suggests (9), may = 'house' + ngur = $\text{I}+\text{G}$. On $\text{I}+\text{G}$, see s.v. i, id, tu, tur, rikum.


E-mi = $\text{I}+\text{T}$, 2807; Sa. 3, 9. Longer form of en = $\text{I}+\text{T}$, q.v. and see s.v. enu = $\text{I}+\text{T}$.




E-nim = $\text{I}+\text{T}$, 9010; II. 50, 29 c = šamû 'heaven, the high place'; 9017. Cf. s.v. šlâmu. The comb. = e, abstr. sign. 'nim' 'high'; It is prob. a pun on an = $\text{I}+\text{T}$. See s.v. nim, tum = $\text{I}+\text{T}$.



En-ku-um = ilw 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  = erêšu 'make perfume', 15383, where the ir is borrowed from erêšu. Note -si-im = ar-mannu prob. 'carrot' (Muss-Barnett, 1026) 5403, and -si-im-du = erênu 'perfume', 5404, secondary from erêšu. On the other hand, in 5384,  = xabâtu ša šalôli 'plunder', conn. with the following idea, i. e.  = kamû 'bind' 5386; liqû 'take, catch', 5387; šalôlu ša (with val. er) 'plunder', conn. with xabâtu in meaning, 5388*. A pun on šalôlu 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'!



E-ir (êr) =  , 11601; II.22, 62. 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; = bikûti 'weeping', 11606; = qir-ranu 'lament', Hwb. 205, with which cf. qarranu =  'lament', 11607. E-ir, ir = dimitu 'tear', *passim*, 11609; = tagribtu 'lamentation', 11621; 11618; = taximtu 'lamentation', 11620; = unninu 'prayer for mercy', 11621.



E-rêš = E-ri-rêš =  , 4450; 82, 8-16, 1 obv. 29; II. 52, 71 d. I cannot explain. Note that erêšu is the sign-name of , 11012 (7).




E-ir-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 Jans., *Kosm.* 217).






E-ri, a pronominal infix of indeterminate personal meaning (see above II. S 13).

* Cf.  = šalôlu, 5406 and note  = irru 'rope', from arû 'bind, catch', 5385.

E-ri = , 889; Sa. 3, 11, the E.S. form of uru =  'city'. This appears in the phonetic comb.   = eri-tu = Bridu, IV. 38, 15 a. Cf. s.v. gib in eri-gibba = eri-dugga = Bridu. The val. ri is seen for  in   = érinu 'cedar', HT. 195, m. 191 = eri-in ( = inu 'eye'), a Semitic phonetic writing of the signs, based on a popular misunderstanding of .

E-ri = , 5377; Sc. 260 the longer form of er, ir = , q.v.

E-ri = , 5858; IV. 10, 35 b the E.S. form for uru = , q.v. Cf. the similar ri for uru = .

Eridu (ga), E.K. form for Bridu, usual ideogr.     

servant', 3659 and $\text{𐎠𐎢𐎡𐎹𐎶𐎠} = \text{amtū}$ 'maid-servant', 3660. This sign comb. $\text{𐎠𐎢𐎡𐎹𐎶} = \text{sag}$ 'head or entity' + 'woman' (*sal*), i.e. 'womanhood', but it is evident that the word *aru* 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 *aru* is probably not a loanword from Sem. *āru* = *puḏendum liminas*, but a genuine Sum. word, which no doubt suggested Sem. *āru*, owing to similarity in sound.

$\text{E-sa-a} = \text{𐎶𐎶𐎶𐎶}$, 7403; II. 50, 63a. Note 7404: 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 $\text{𐎶𐎶} = \text{Dūr Kurigalzu}$ and 7405: $\text{𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶} = \text{Dūr galzi}$ (*sio*!), II. 48, 21c. The comb. seems to mean 'the fortress of the mountain of life' or 'the fortress of the conqueror'; $\text{𐎶𐎶} = \text{kašādu}$, 7393. In the word *esā*, the *e* = 'house' = 𐎶𐎶𐎶 .

(Za) *Eai* is Krozy's reading for $\text{𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶} = \text{ušu}$ 'dolorite'. See Krozy, 24 on IV. 13, obv. 4a, d; Br. 6208.

$\text{E-sir} (\text{𐎶𐎶}) = \text{𐎶𐎶𐎶𐎶}$, 11671; V. 22, 25c. The sign = 'river', with value *id*, q.v. The word *e-sir* is simply 'long water', *e* = 'water' + *sir* = 𐎶𐎶𐎶 = 'long'. See s.v. *tar* = 𐎶𐎶𐎶𐎶 Acc. to R. 5, *e-sir* = 'street', in the comb. *su-e-sir* 'skin of the street' = sandal!

$\text{Eis-sa-ad} = \text{𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶}$, 6525; II. 27, 49c. I cannot explain.

$\text{Eš} = \text{𐎶𐎶𐎶}$, 2551; = *nadû* 'put or lay down', II. 48, 22c. I suspect a Sem. loanvalue here from *nōšu* 'lay a foundation', syn. of *nadû*! Cf. Hwb. 448-9. The orig. meaning of the sign 𐎶𐎶𐎶 is probably 'blow, said of wind', (*dystem*, 176-7). See s.v. *di*, *ša*, *ri*, *tal* = 𐎶𐎶𐎶 . Why the 𐎶𐎶𐎶 -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'!

$\text{Eš} = \text{𐎶𐎶𐎶}$, 3814; Sb. 189. This is a well known Sum. val. seen also in Sem. as in *te-𐎶𐎶𐎶-li-tu* 'supplication' = *te-eg-li-tu* (see Zb. 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 *ēš* was the full form of *ē* = 𐎶𐎶𐎶𐎶 , q.v. On 𐎶𐎶𐎶 , see s.v. *ab*, *abba*. The Sem. loanword *šū* 'house', Hwb. 1416,

is not certain.

Fiš (e-es) = 𐤔𐤕, 9974; I. 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. = ē, 9978, prob. = the cohortative particle i, e = Hebr. י ע 'come on'! Fiš, es = ēlium, 9979, prob. a lengthened form of ēli 'upon' (?); = eššu 'new', 9980, evidently a pun here from the val. of the sign 𐤔𐤕; cf. also 9982 = išāštu 'sorrow, grief' cogn. of a-šūtu 'sorrow' from ašāšū 'suffer', also undoubtedly suggested by the syllable eš paronomastically. In 9981 = ili = ēli 'upon' (?); = hi-ma 'like unto', 9983, clearly merely an explanation of the adverbial ending = eš, cf. 10001. In the same way eš = ma'dūti 'multitude' indicates the -eš pl. ending in verbs! In 9990 = šalalti 'three' from the triple force of the three corner wedges, which really mean 'thirty'! So we find eš = šalašā 'thirty' with value ba, štu, 9991, the orig. force of 𐤔𐤕. Fiš, 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 𐤔𐤕 suggests the numeral 'three, thirty'. The eš, es = šalaltu 'three' is probably a var. of preš the usual word for 'three', 6939. The meaning šalašā 'thirty' is the natural one for the sign 𐤔𐤕. Then, secondly, we have the adverbial meaning and a series of postpositional meanings: elium, ili, ana, aššu, ina, which indicate that the sfx. -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'dūti 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. Assyr. adverbial suffix -iś. 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. -iś 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. -iś, as in some agglutinative languages, Turkish for ex., a special adverbial form does not exist. Cf. the as = 𐎠 = adv. sfx. ^{and} above I. § IV. 2.

On the sign 𐎠𐎠, cf. ba, batu, bur-es, ese, sin and usu.

Eš = 𐎠, 10500; ZA.I. 62-3; ZA.II. 88. This val. is plainly conn. with šu = 𐎠. For the sign, see s.v. a, bu, gu, dur, duru, egi, gi, gig, xun, ku, ma, ša, ši, si, šu, tē, tu, tub, tug, tukul, tuš, ub, umuš, uš, xi, xid.

Eš (v-es) = 𐎠𐎠, 11602; = bakû 'weep', with val. ir also. Bakû 'weep' and dintu 'tear' have the values er, ir, cogn. phonetically with es. Note that isiš = nissatu 'cry of woe', II. 22, 149 and cixtu 'lament', I. 22, 139. This isiš is an intensified reduplication of this es. Under er = 𐎠𐎠 I have already pointed out that es = 𐎠𐎠 is prob. a derivative of the reading a-si for 𐎠𐎠, although the regular word for 'eye' is igi = 𐎠 and not si. For the shorter form e of this es, see s.v. ε = 𐎠, and s.v. er, ir, isiš for 𐎠𐎠.

Eš = 𐎠, 11877; only value. The sign = šalaštu 'three', 11878, and šelaltu 'three', 11879. See also s.v. es = 𐎠𐎠.

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'.

Eš-šar-ra = 𐎠𐎠𐎠𐎠𐎠𐎠, 6265; 'temple-name'. See Thozny, 89-90 = 'house of all' (𐎠 = 'all').

Eš-še = 𐎠𐎠, 9973; Sa.V. 10, longer form of es = 𐎠𐎠, q.v. For 𐎠𐎠, see s.v. ba, batu, bur-es, es, sin, usu.

Eš-elal = 𐎠𐎠𐎠𐎠𐎠, 6430; Jena. ZA.I. 62. Acc. to Jena, in

this comb. ~~𐎶𐎵𐎶~~ = a and 𐎶 = še (cf. šu = 𐎶). 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'.

E-še-me-en = 𐎶𐎵𐎶𐎶𐎶𐎶𐎶, 9745; 82, 8-16, 1, rev. 7. It is difficult to explain this. Note 9646 = kippû and 9747 = meluttu which means 'joy, pleasure,' Hwb. 414; so kippû must be a syn. of meluttu. This is confirmed by kippû = 𐎶𐎵𐎶𐎶 'garment of joy', 10657. Note that 𐎶𐎵𐎶𐎶 = eseš, II. 33, 19a, with which esemîn is doubtless connected etymologically. See s.v. eseš = 𐎶𐎵𐎶𐎶.

E-še-eš = 𐎶𐎵𐎶𐎶𐎶, 10658; II. 33, 19a (and see II. 24, 39a) = mêlû ša kippû 'going forth (up) of joy'. This eseš must be cogn. with esemîn which means 'pleasure, joy.' See s.v. esemîn.

Eš-ša-a = I, 10841; II. 24, 54a = šêbû 'old man'. The sign I = 'depression, something cast down or bent over' (dyotem, 152 ff). See s.v. maštin, šu, šumaštin = I.

Eš-sa-du = 𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶, 3845; I. 23, 5a. From the sign comb. it must mean 'some sort of fish-catching bird.'

Eššana = 𐎶𐎵𐎶𐎶𐎶, 11882; Pinches, PSBA. IX. 113. Cf. s.v. iššebu = 𐎶𐎵𐎶𐎶.

Eš-še-ib (esšib) = 𐎶𐎵𐎶𐎶𐎶, 9819; II. 48, 20c = xu-da-du with with sfx. 𐎶𐎵, perhaps from xadâdu 'be strong'. Muss-Arnolt, 307b, gives the proper name Xa-ja-am-di-dum, possibly an intensive form from this stem (?). Del. Parad. 206, read Bagdadu here = Baghdad (?).

Eš-gal must have been the reading of 𐎶𐎵𐎶𐎶, 3814 = êkalû 'temple, palace,' as we have the Assy. loanword êšgallu (Lander, 9).

Eš-šu = 𐎶𐎵𐎶𐎶, 422; II. 29, 71a = šubultu ša šim 'ear of corn'. This must be a cogn. of as = 𐎶𐎵𐎶, i.e. n-š (see above I. § IX. 1). On 𐎶𐎵𐎶 see s.v. an, ana, anu, anum, as, dimmôr, dingir, ilu, sa.

E-udu = 𐎶𐎵𐎶𐎶𐎶𐎶 'sheep-stable', R. 4.

E-xu = 𐎶𐎵𐎶𐎶𐎶, 7591; III. 69, 71c. The xu-element may be cogn. with su, sud, sug = 𐎶𐎵𐎶𐎶, q.v.

MATERIALS
FOR A
Sumerian Lexicon

WITH A GRAMMATICAL INTRODUCTION

BY

JOHN DYNELEY PRINCE, PH. D.

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PART II

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


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








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

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

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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  127, 1 ff (see above p. 5, note). 5416 = bêtu = ga, Sc. 146, 'house,' unusual form of bêtu; cf. ga-dub-la 'house-tablet' (Lau, Thesis). 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 5423,  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 turti '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 = mē 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

gar (mar) =  = šarâqu; Sd. 84. 5439 = šûnuxu 'sob, sigh'; an incorrect equation by Br.; cf. IV. 27, 33a: α-ner () gig-ga mu-un-na-ra-ab-ga-gu 'he makes (ga-ga) sighing' = šânixu = α-ner'. 5440 = šuru '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) = nuv. 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 nus , 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 ša tulû = ubur-šub 'turn away the breast.' This ga =  also = šizbu '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. byl. 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-u-an = tabšîma, II. 16, 21e. This is doubtful, but note that gar








= 𐤒 = bašû, 11957! Hence, ga = 𐤒𐤍 = bašû is prob. a shorter form of gar = 𐤒 .




Most interesting is ga = alâku, 6108, where ga appears as an ending of a mutilated root. The equation is: . . . -ga | tum (𐤒𐤍) - ma | alâku, I. 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 𐤒𐤍 . I cannot explain 𐤒𐤍 = ke, 6112, but 𐤒𐤍 = galâdu, 6110, is an error for 𐤒𐤍 = galâdu, 6166. For 𐤒𐤍 , see s.v. gur, tax, tu, ti.







Ga = 𐤒𐤍𐤍 , 6136; II. 26, 44c = našû 'lift up' (6148), also with values il, ili, gur, guru, q.v. The usual val. of 𐤒𐤍𐤍 in the sense našû is il. Is this ga-value conn. with gur = 𐤒𐤍𐤍 ? Or ga = 𐤒𐤍𐤍 , and gil, gur, guru, du, duš (š) u, il, ili = 𐤒𐤍𐤍 .

Ga = 𐤒𐤍𐤍 , 6305; II. 32, 12g = malû 'be full.' Now gal = 𐤒𐤍𐤍 also = malû; hence it is probable that this ga is a short form of gal = 𐤒𐤍𐤍 . Note also that gur = 𐤒𐤍𐤍𐤍 ; also = malû. On the other hand, gi = 𐤒𐤍𐤍 = malû. The sign 𐤒𐤍𐤍 is simply a gunation of 𐤒𐤍𐤍 = 'reed', a type of plenty, and in this sense malû means 'overflowing plenty.' For 𐤒𐤍𐤍 , see s.v. gin, gi, gê. These variant words all beginning with g and denoting fulness are the result of paronomasia.

Ga = 𐤒𐤍𐤍 , 8913; II. 32, 13g: u-gi (𐤒𐤍𐤍) - a = e-ga-a = agû 'flood, high water.' Note that 𐤒𐤍𐤍 - a (xu) = igûr mûšû = alamdu 'a night-bird', 8948. In 8949, 𐤒𐤍𐤍 - a - du-du (amêlu) = xâidu 'watchman', i.e., 'one who walks (du-du) at night' (𐤒𐤍𐤍 - a). There can be no doubt that 𐤒𐤍𐤍 = gi, gig means 'black, night,' so that agû must be regarded as a differentiated form of a-gi 'black water = flood,' q.v., and see also a-de-a. For 𐤒𐤍𐤍 , see s.v. gê, giy, mi.

Ga = , 11942; II.47, 25b: an -  -  - ru'zu = gu-pi. Now ra'zu means 'enclose' (Hwb. 603a), a syn. of ramâcu = xar-ra, K. 4309, c. II. 25 and it means also uxxu-qu = gar-ra 'set in, enclose,' *ibid.* 26. Cf. 3324: uxxuqu =  (.ku) - gar-ra, II. 33, 1c. The sign  clearly means 'make, set, establish' = šukânu, hence this meaning for ga = , which is the shorter form of gar. For , see s.v. ag, gar, ig, limmu, lammu, mû, nî, nig, nin, ninni, ritâ, 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 = , gur = , and gaz = .

Gab, gaba = , 4471, 4470: K. 40, I. 31 and I. 31, 8r respectively. The sign name was gabbe from its chief value, 4469. This sign is usually conn. with  = ecêpu 'add to' = the double  (*Systim*, 101). The primitive meaning of  was 'be full' (*Systim*, 102, n.). Hence we get the chief meaning irtu 'breast,' 4477 = gaba, from the idea of 'plenty'. Gaba naturally also = patâru 'split, open,' 4488, *passim*; = pitû ša pi 'open, said of the mouth' by special application with val. tux, 4489, and = pitû 'open in general,' 4490. In this class also belongs du =  = du-xâdu 'be plentiful,' 4474. This word gab, gaba, although similar in meaning to ga = , is probably not to be connected with it.

From the sense gaba = irtu 'breast' and pitû '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 = maxîru 'rival,' 4502, *passim*, and see 4505 = šanînu. The Arm. loanword gabîu

'rival' (?), 4499, belongs here. Gab-ri seems to mean 'one who attacks one's front.' See s.v. ri = 𐤓𐤓 and for 𐤓𐤓, s.v. du, tux.


Gad = 𐤂𐤁, 2701; HT. 177, n. 3; ZA.I. 14, 182-183. This val. gad, which may also be qad = 𐤂𐤁, 1364. Cf. also 𐤂𐤁 = kitû, 2704, which may mean 'a sort of garment' (Hrb. 361²). Kitû is prob. a loanword from gad, qad. Lack of data makes it impossible to decide in this case. See s.v. kid = 𐤂𐤁.









Ga-e = 𐤂𐤁𐤅, passim. I believe that that this word for the 1st 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 = 𐤂𐤁. 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 = 𐤂𐤁𐤀 '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 = amûlu which itself is prob. cogn. with gal = 𐤂𐤁𐤀 'to be'. See above II. § 2, and s.v. gal = 𐤂𐤁𐤀 and 𐤂𐤁𐤀𐤁.






Gagar = 𐤂𐤁𐤁, 9616. In Bez. Acham., II. 𐤂𐤁𐤁 = qaggaru 'earth, ground.' Note ga-gur = qag-qa-ru, IV. 9, 59^a; 𐤂𐤁𐤁 - a = qaggaru, IV. 19, 36; V. 50, 57^b; K. 4378, VI. 25^a, 9634. It is highly prob. that qaggaru 'ground' is a loanword from gagar which may be a comb. of ki = 𐤂𐤁 'earth', also with val. gi (II. 52, 73 c) + gar = 𐤂𐤁𐤀 '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 = 𐤂𐤁𐤁𐤅, 10243; 80, 11-12, 9, rev. c. IV. 14. I believe that this is a cognate of barun = 𐤁𐤓𐤁𐤅 'stall, lying down place,' q.v. See above I. § IV. 1; g = k, and s.v. surim, u = 𐤁𐤓𐤁𐤅.

Ga-ak = 𐤂𐤁𐤀, 5242; Sa. III. 31. This val. appears chiefly in Dem. (see Ms¹. 109; LTP, 107; AL³ n. 143). It is prob. that the sign-name of 𐤂𐤁𐤀, qaggu, qakku, (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 namxētum, evidently a sort of wine-vessel, 8857 (ZA. I. 187). Namxētum comes from maxū, 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, maxū means 'weaken by dilution', referring to ZA. II. 67. The sign  is a comb. of  = 'depression, lowering' and  = 'binding,' joined with  'mountain, strength' (7391,  = dan-ne). In 2765,  = tābtu 'sweetness'. So  probably means 'a lowering of the strength or sweetness', which seems to point to the prob. meaning of namxētum as 'jar for dilution' (cf. KB. VI. I. 371). Kakkullum (with semitized form. gaq-gattu, Leander, 30) is merely the loanword from Sum. gak-kul, the analysis of which I am not prepared to attempt.

Ga-al = , 2236; 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 iqe, iqqu, 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  =  = ṣabātu 'seize, comprise'. Hence we find it in its primary meaning 'door' = 'that which fills up an opening'; cf. batqa ṣabātu 'close (seize, comprise) a crack'. That this was the Bab. conception of a door is seen from the synonyms for door: kātirtum, nācirtum, 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. tuš = II). 2238 = bušû 'be, exist': gal; mal, from idea 'compriser'. 2239: 𐤁 𐤍𐤕 = daltu 'door; the compriiser, filler up.' 2240 = kênu 'establish' = gal; i.e., 'fill up, complete' (usual ideogr. gi-na, du = gin, du [ra] = 𐤁𐤍 (?). 2241 = labânu 'cast down flat' (see above this section ka-šw-gal): gal; i.e., pun on gar = 𐤁𐤍𐤕. On sv, gal = 𐤁𐤍𐤕. 2242 = malû 'fill' = gal. 2243: 𐤁 𐤍𐤕 = mîxir gamâri, only II.29, 51c 'presentation of song'? I cannot explain this equation. 𐤁 𐤍𐤕 = '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,' Hrb. 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: 𐤁𐤍𐤕 = 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: 𐤁𐤍𐤕 𐤍𐤕𐤕 = 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 𐤍𐤕𐤕 = pitû, 1416, and also Systim, 94 f, = 'a cage, a barred in thing'. I think the scribes associated 𐤍𐤕𐤕 with 𐤁𐤍𐤕, although 𐤍𐤕𐤕 is really conn. with 𐤁𐤍𐤕 (Systim, 94). 2250 = ruccunu, Sc. 41, which is connected with ricnêti ša daltu, I.31, 16-17cd (cf. Hrb. 624a). A synonym of ruccunu is kaltu. Note that ruccunu is prob. cogn. with Heb. 𐤍𐤕𐤕 'mighty ones' (Prince, JB 4. xvi. 175). Ruccunu and ricnêti must refer to the 'strong setting or fastening of the door.' 2251 = ga (za) baze, 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, 𐎧𐎫𐎧 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. av = 𐎧 and s.v. the du-words.

I connect paronomastically the word gal = kānu, šakānu with ga = 𐎧𐎧 = šakānu. The orig. form of ga 'make' was probably gar. See also s.v. ik = 𐎧𐎧𐎧.

Ga-al = 𐎧𐎧, 6836; Sa. 5, III. 10, interchanging with ES. mar, I. 11, 39e. This is the chief value in Sum. Note the sign-name gallu, 6835. The val. rab = 𐎧𐎧, Pinches sign-list, 140, is evid. Semitic from rabū 'great.'

The sign 𐎧𐎧 is simply 𐎧 = šikaru 'man' with gunation 𐎧𐎧, i.e., 'a great man' (Systém, 97, 162). Note the foll. meanings:

6840 = alū = gal: 'a demon'. 6841 = putuqtu '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 Mālik, of course, from idea 'great, prince'. 6845 = rabū = gal: 'great', passim and 6846 = verb rabū 'grow large'.

6847 = 𐎧𐎧𐎧 = rabū 'a large vessel', a special application. 6848 = rabbu, a syn. of rabū. 6849 = rubū 'prince'. For the sign 𐎧𐎧, cf. s.v. guly gul, rab, ša.









Ga-al = 𐎧𐎧, 10906; II. 48, 21c; cf. Zb. 15; ZA. I. 395. This is the sign for the puḍendum muliebr = 𐎧𐎧𐎧 (Systém, 161). Its usual val. is sal 'woman', q.v. But gal = 𐎧𐎧𐎧 also means amēlu, q.v. = ES. mulu, EK. gal! It is well known that Sum. did not distinguish sex-gender, hence I associate this unusual gal = 𐎧𐎧 with gal = 𐎧𐎧𐎧, q.v. Here we should note








that I^* -la, in 10927, has the undoubted val. ga-al-la, II.30, 14 r, which means uru = pudendum muliebre, i.e., 'something capacious.' Note I^* = rapâsu, 10918. I^* = ga-la = biçûru 'the female organ' in human beings and animals (Hrb. 181b). In 10930, I^* I^* = uru 'pudendum muliebre', with val. kuta, i.e., 'the open I^* '. In 10924, I^* = mucûu. 'a sort of garment' and 10925 = raqqatu = ku-bar-lu-gal-la, lit. kusitum rapâstum 'extensive covering', Hrb. 627a.








Here I^* = 'extensive'. These special garments were prob. coverings for the lower part of the body. There can be no doubt that the sign I^* usually means the female organ and that I^* = gal which may indicate 'a man' is an unusual rendering based on a pun on gal = I^* . For more on I^* , see s.v. geme, gul, mim, mu, mug, mulu, murub, gal, rag, sal, sal.





Gal = I^* , 951. This is a most interesting paronomasia. The sign means 'city', which in Sum. was uru = alû. Now in Sem. ûru (= 7174) means pudendum muliebre, which suggested the sign I^* , which can be read gal also. See s.v. gal = I^* . Hence, by Sem. influence the gal-word was applied to the idea 'city', through the confusion of Sem. uru with Sum. uru.





Gal = I^* , 939; Zb. 14 ff; ZK.I. 316, v; ZA.I. 195, v.1. In Sb. 267, we have gišgal = I^* = manzaxu, lit. 'standing place.' Lotz, Hist. oabb. p. 50, rem. 1, thinks that that I^* was a comb. of I^* and I^* = gal, but I^* does not have the val. gal. Gal = manzaxu is evidently a pun on gal = I^* = asûbu 'dwell.' Note that I^* = alû 'city', 940, which in Sum. was call'd uru. As explained s.v. gal = I^* , Sem. ûru = 'pudendum muliebre', which suggested the sign I^* which also has the val. gal. I regard the val. gal for I^* and I^* as a pure paronomasia. Note that I^* -lu = alû 'demon', 944 (usual ideogr. I^*). See s.v. gal = I^* . This word is associated with I^* by an evident pun on the gal-value of




the sign  which in this instance was grouped with gal =  'great'. The same is true in  = irbû, 945 (no val. for , but clearly gal). irbû is a syn., no doubt, of  = mêxû 'storm', 946, which possibly gave rise to the equation  = ôitû 'south-wind,' from idea 'storm' seen in mêxû. All these are apparent paronomasias on gal 'great' which is not the proper signification of . See s.v. giögal = .


Gal = , 5411; Jens. ZA.I. 192; Str. Syll. 154. See ga = , of which this gal is the full form and see s.v. gal = . In V. 27, 6 ab, we have   -li-gug = kalgukku, i.e.,  was evidently gal in this combination. See s.v. ga-e and mal, ma = .











Gal = , 6179; Jens. ZA.I. 189, n. 2; 191. In II. 45, 51 ef, giö-sa () - gal () = sag-gul-lum, which shows the val. gal, gul for , which is also read kal, kala = agru, akcu, aöârideu, aötu, dannu (idlu). See s.v. kal, kala = . There can be no doubt that this word gal is identical with gal = . For , see s.v. ay, gbar, gubr, gumi, dan, kalaz, kala, kal, lit, lig (especially), rib.






Gal = , 6394; Zb. 14, 15; AL³ 179; Jens. ZA.I. 192-193; ZA.I. 406, n. 1 = igal; *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 lu for  was prob. confined to compounds (Zb. 16), as II. 32, 64a:   = lu-gumi.






The sign  was orig. , 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 =  = laban appi 'prostrate oneself' to be connected with  - amê-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 = ) , have arisen from the sense 'set', itself a secondary development from the primitive meaning of gal = . 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 = , Y683; AL² 30, n. 161; Jena. Z.K.I. 296. This is an unusual val. seen only in  = gallū 'demon' (= galla and mulla, ZA.I. 194; Z.K.I. 295). The sign  was primitively the direction-sign (Systrum, 193) = . A sort of kindred val. to this gal seems to appear in kar-kāru 'wall', Old Bat. , i.e., . This is especially striking when we consider that  = 'wall' = kal, II. 63, 36c (Str. Syll. 356).  is the only comb. for gallū, in which the word gal undoubtedly appears in the sense of gal 'great' = . For , see s.v. dimmēnu, mul, tē.

Ga-laru = , 4699; II. 33, 22c. As the Assy. has disappeared here, it is impossible to interpret this. Note, however, Sb. 362:  = naklu 'artistic'. This may be gi-il (prob. not li-il, as in 4706). Cf. Rm. 97, 5 (8956):  - ma = naklātum. This may stand for gale-m-ma (?). See espec. s.v. gud = . For , see s.v. gud, qu.

Ga-am = , 1213; Sb. 375. The prim. sign was , TD. 148 = 'overshadow', i.e.,  'protect' +  'recumbent figure' (Systrum, 197; see s.v. na = ).

The meanings of  are 1215: gamlu (= dim. xulu) 'weapon of some sort' (Muss. Arnott, 221a), as gamlu stands between xalū and mašgašū 'weapons', I. 26, 32 ab. In 1216,

= 'sikru, also a weapon (= Sum. gam); cf. V. 46, 3 ab:
 = 'kaku ia 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, = 'sakašū 'destroy.' The gam-gam-bird, 1219,
 = gam-gammu, was prob. a bird with large overshadowing pinions
 or large bulk. The meaning 'swallow' for this bird, PSBA. VII. 277,
 is prob. not correct, owing to the sign-meaning. Hence
 means 'overshadow, protect, destroy.' See also s.v. xulu = .

Gam, garv = , 4036, ZK I. 175. The sign  =  'oil' =  repeated three times +  'tree', i.e. . This certainly conveys the idea of 'plenty' (Lustum, 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 0.7PT: 'gnawing hunger.' 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 = 𐤂, 7314; reading presupposed in 𐤂 𐤇; 7316, 7317, 7318, 7321, 7325, 7326, 7327. There can be no doubt that the sign 𐤂 is identical with 𐤂 = buru 'depressor', q.v., as most of the foll. meanings are derivable from this idea. 7316: gam = dillatu 'pouring out' (2), i.e., gēstin gamma = dillat karāni 'pouring out of mine.' Note, however, II. 24, 10 ad: 𐤂 𐤇 𐤕 = gan = dilatu 'part of a ship,' which must be the same word. 7317 = gam = qadādu 'bent down'; cf. 7333, 𐤂 𐤕 = qadādu and karādu. Hence, 7318: gam = qiddatu 'a sinking in' = 𐤂 = buru, V. 36, 35 def and 'depression of mind,' IV. 20, nr. 1, obv. 7. 7321: gam = kippatu, perh. 'a sort of hollow vessel.' Note 7334: 𐤂 𐤕 𐤇 𐤕 = kippat xuxari 'the hollow of the bird-snare,' Hrb. 347 a. 7325: gam = kaš (𐤂) - ša-tum = ? . 7326: gam = lānu; gēstin - gamma = karan la-u-ni (cf. above this section 7316). 7326: gam = lū, clearly a loanword from 𐤂 = lū, 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: ~~𐎧𐎠~~ = kanâsu 'bind down' (cf. s.v. gur = ~~𐎧𐎠~~). 7323: ~~𐎧𐎠~~ = kapâsu 'bind' (?). Note that ~~𐎧𐎠~~ also = kapâsu, 8698. 7324: ~~𐎧𐎠~~ = kupusu, a by-form or loanform of the above. Cf. also gê = ~~𐎧𐎠~~.


I differentiate three gam-words, i.e. gam' = ~~𐎧𐎠~~ ~~𐎧𐎠~~ 'overshadow, destroy'; gam' = 'fullness', which might be a secondary meaning from the sense 'overshadow' (sexually); finally gam' = ~~𐎧𐎠~~ 'depression, sinking', also connected with gam' and gam'.



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~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ = kan-kan-ni, in ZK.II. 83, line 8, perh. 'a sort of bolt'. 4051: ~~𐎧𐎠~~ ~~𐎧𐎠~~, perh. xin-nun (?), = nuxsu 'plenty'. 4052: ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ 'god-name'; cf. 4050: ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~, where the reading is prob. xe-gal-nun-na; cf. ~~𐎧𐎠~~ ~~𐎧𐎠~~ = durdu 'plenty', 4048, but = xêgalbu, 4050, in several passages. Note ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ = Rammân, 4054; also = ~~𐎧𐎠~~ ~~𐎧𐎠~~, in III. 67, 43 e. In 4055, ~~𐎧𐎠~~ ~~𐎧𐎠~~ ~~𐎧𐎠~~ = kisilimu (see s.v. itu = ~~𐎧𐎠~~ ~~𐎧𐎠~~).






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. = xên etymologically. The sign ~~𐎧𐎠~~ = lû was almost certainly pronounced xê, xên. See s.v. gam = ~~𐎧𐎠~~. The ideas 'plenteousness' and 'verily, indeed' suggested by idem '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~~ = šizbu '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. Héb. 72), 3176;  = gana = iglu 'field', 3177. Acc. 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. aganatûnu, 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, m. 2, rev. 4. Here gan-me seems to mean nabâsu.




Ga-ar = , 6532; Sa. IV. 6. The sign-name is garu, 6531, from this value, which is plainly cogn. with gar = , q.v. The E.S. form is da-ar, I. 11, 28, q.v. The sign  is clearly a gunated  'plenty, multitude'; cf. TD. 941  = , and also 95:  = . Hence, it must mean 'plenty of lordship,' i.e., restraint 'and thus, 'fetter' = abbutu, 6534. Note also  = iskaru 'fetter-chain,' Muss-Arnolt, 12 a; Meissner, 153. This iskaru is perhaps cogn. with  'bracelets, rings' (Muss-Arnolt, 115). See s.v. xal =  and for , s.v. gar.

Gar = , 11189; V. 42, 56g. In E.S. = mar,

Ⅴ. 11, 50 etc. The orig. sign was , TD. 129 libittu 'brick' from  '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. 412a. 11195 = pudû ša amêli with Sum. val. murgu. This word pudû and pûdu, 11196, are variants of TD 'side'; also = zag = , Ⅴ. 29, 55 ab, i.e., 'layer' suggested by bricks. In 11197,  = Šimânu '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  '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 (1-)= nindakku, 11940, and  = nindagunu (the gunated ); cf. Ⅲ. 70, 23. The E.S. 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 lau's sene 'barley', i.e., 'food'; cf. R. 11 and s.v. xar-gud,

11957 = bašû, prob. a pun on gal = 𐎶𐎵 = bašû, q. v.

11959 = esêru ša šimmê 'close in, said of šimmû' (?) = 𐎶𐎵𐎶𐎵 'besiege'; cf. Arab. أسير = 'prisoner.' 11960 = xamâšu, in comp. with ku, i. i. 𐎶𐎵𐎶𐎵 = su-ga-ar. Here gar is used as an auxiliary just like Turk. itmek, i. e. 'make destruction' = su = 𐎶𐎵. 11962 = kânu 'establish' (see šakanu this section). 11971 = nûru 'light, fire'. This is prob. cogn. with bil = bir (?) = gar (b = g) = 𐎶𐎵𐎶𐎵 'fire'. Another cognate seems to be giš-šir = nûru, IV. 73, 20-16. 11973 = raxâsu ša This must mean 'overflow.' Cf. Sd. 72, 73: a-mar-ra = a-gar-ra and a-mû-mû = a-gâ-gâ = mê raxâsu 'overflow with water.' 11974 = šaxâtû 'rage'. Note that a-mar-ra, a-gar-ra = mê šaxâtû must be syn. of raxâsu, i. e. 'something destructive.' 11978 = šukânu '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 gimillu šabišu 'he who avenges his father'. See above this section. For 𐎶𐎵 as abstract sign, see s.v. nig.








On 𐎶𐎵 see also ga = 𐎶𐎵 and s.v. ag, ga, ig, lammû, limmu, mû, ni, nig, nir, rinni, nitâ, ša.



Gar = 𐎶𐎵𐎵, 303. In the comb. 𐎶𐎵𐎵𐎵𐎵 = šigarru or mušgaru, Br. suggests that 𐎶𐎵𐎵 has the val. gar. If so, it can only be a var. of gir = 𐎶𐎵𐎵 and can have nothing to do with gar = 𐎶𐎵. Cf. s.v. gir = 𐎶𐎵𐎵 and for this sign s.v. nîr, mêr, tab.




Gar = 𐎶𐎵𐎵; for val. see AL³ nr. 24 = gar. See s.v. gal = 𐎶𐎵𐎵. This must be cogn. with gal = 𐎶𐎵𐎵.



Gar = 𐎶𐎵, 5567; ZA. I. 196 (Jens.) gives 𐎶𐎵𐎵𐎵 = garzu (gar-su?) and garzu (gar-su), q. v. For 𐎶𐎵 see s.v. xad, xud,

















kun, lu, pu, sig, zag.




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 inclosure 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., gar¹ 'fix, set, establish, make'; gar² = gal =  'make flat, arrange in rows', hence 'luy bricks'; gar³ = 'fitter', same as gar¹ 'fix, set' (note, however, the E.S. dar-val. for this meaning); gar⁴ = 'chariot'. In addition, we have the probable gar in muš (civ)-gar-ru, cogn. with gir 'sharp', which would be gar⁵. Finally, the gar⁶ = gal =  (gal = 'woman, man').











Ga-ra =  , 6130; III. 68, 21a. See s.v. garaš = .



Garay, prob. val. of . See s.v. muraq = .

Ga-ra-aš () = , 5478; I. 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 Semites 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. 7006. 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 iōu '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, iōnu '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 garāš-combination. The meanings are: 6131 = garāš = kašū, a word of doubtful signification. 6132 = garāš = purussū 'decision'. Note here that the usual ideogr. for purussū 'decision' is Ka-aš-bar, II. 17, 43-44a. 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  = sragubū, 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    = karāšu 'garlic', with  as a determinative for garden-plants. This seems to be simply a pun on Sem. karāšū, i.e., this particular garāš = karāšū would be a loanword in Sumerian.



Gar-dar =  , Hn. 14, rev. 16 = sākīp 'overthrower' (so Hrozný). The sign comb. may be interpreted thus: gar = abbutu 'chain, fetter'; dar 'bind, enclose', II. 27. 7ab; 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 Jers., KB. VI.1, 535 and see s.v. gar = .




Gar-gal-la =   , R.11: bušû 'property', i.e., from  = 'seize' +  'have'.

























Gar-gim-ma =   , R.11: binûtu 'construction'.







Gar-gul =  , R.12: 'axe' = Sem. kargullu.

Gar-yu-na =   , R.11: 'an implement'.

Ga-rim =  , 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) =  , q.v. I cannot explain the meaning.

Gar-la-ag =   , R.12: 'business, property'.

Ga-ar-ga =   , 5644; Sb. 214, in E.S. marga, q.v. This sign and val. = parcu 'decree', 5647. This equation would appear to indicate that  has a val. gar. Note that   = kuš, I. 1933 c: parcu ša ili 'a divine decree.' Note that  = kuš, viz., n = š? In 5559, we find the sign-name of  given as geštarû, the first syllable of which, geš, would seem to be cogn. with kuš =  . In the comb.  , Delitzsch states that  is the heaven-sign. This is prob. true of the sign, but in garza =   ,  must have the value ga (cf. ša = , 424). The signs   really mean 'staff of god' or 'heaven', hence the equation parcu ša ili. On the other hand, the word gar-ga 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  and ga for  are unusual, but, as shown above, perfectly possible. For  , see s.v. kuš, pilludu.

Gar-zu =   , 5641; II.48, 69 c = têrtum 'law', 5643. The sign comb.    is evid. a forced method of writing gar-

gu (𐎡𐎴), using the 𐎴-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 𐎴 𐎡𐎴, see s.v. tirtum, tirtim.

Gas = 𐎡, R. 12; 'intoxicating drink'. For 𐎡, see s.v. bi, épir, kaš (esp.), rak, ul.


Gasam = 𐎡𐎴 𐎡𐎴, sv ZK. II. 402. This word is evidently cogn. with gašan = 𐎡𐎴, q.v. From the foll. meanings it is clear that gasam is a syn. of nun-me 'great man, prince, leader.' In the combination 𐎡𐎴 𐎡𐎴, 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 = bēl tēti 'a legal authority' or 'a ruler'. 2655 = xassu 'sleev'. 2656 = im-qu 'deep'. 2657 = ippišu 'active'. 2658 = mār ummāni 'a son of craftsman'ship'. 2659 = mudū 'wise'; also = 𐎡𐎴 𐎡𐎴, 2661.
















Ga-ša-an = 𐎡𐎴, 6984, I. 37, 27a; a word prob. cogn. with gašum = 𐎡𐎴 𐎡𐎴, q.v. This sign is the gunated gēšpu = 𐎡, i.e., 'great lord or lady' (System, 78). Note the sign-name gēšpu-guru, 6983. The word gašan corresponds in meaning and prob. etymologically to gasam. Note the following meanings:




6989 = bēlu 'lord'. 6990 = bēltu (also Sum. ugunur) 'lady'. 6991 = ištārītu 'goddess'. 6992 = garīdtu 'warrior' (fem.). 6994 = šaḡū 'lofty'. 6995 = šaḡūtu. 6996 = šarīātu 'queen'. For 𐎡, see s.v. gun, puru, ugunur.

Ga-šid 'hunter's man', R. 9; an evident loan-word from kāšidu.

Ga-u-mu =  12324; II. 48, 37a: Garpanîtu 'the consort of Ea', a name popularly interpreted by the Babylonians in the form gêr-banîtim 'she who generatis seed'. Garpanîtim is, however, from the stem 3775 'purify' = 'she who purifies by fire'. The word gašmu must be a cognate of gašam, gašan 'the lady par excellence'.

Ga-a = , 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  (Systém, 78). There can be no doubt that  was associated paronomastically in the minds of the Sem. exponents with šaqašû and gašâcu (gaz = qaš, gaš :), 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 = xasâlu ša šêim 'crush said of grain'. This is really the true original signification. 4722 = xipû 'destroy', general application. 4724 = igribu 'prayer' (?). 4725 = mašâcu 'smite'. 4726; with  = mašqâšû 'flail', or 'murderous implement'. Hence, 4727:   = šakâšû 'destroy', a var. of šaqašû. 4728 = tîdûku 'battle, slaughter' from dâku. Note, furthermore, that   = šugâšû '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 *qubr, doubtful values of 𐎡𐎢, suggested by Jensen, ZA. I. 55 (see DW. 55, n. 2). For 𐎡𐎢, see s.v. ag, dan, gal, guru, kal, kala, kalag, lib, lig, rig.

Gê = 𐎡𐎢𐎣; MT. K. 257, obv. 35: im-ge(gu) = qadûtu = tîtu 'clay, mud'. That 𐎡𐎢𐎣 may have the val. ES.ge for gu, cf. Sfg. 51 and Prince, JAOS. XXIV. 119. On 𐎡𐎢𐎣, see s.v. gu (especially), kišadu, mu, til, tig.

Gê = 𐎡𐎢, 5921; Sb. 234. = kitu. Now this kitu is the sign-name, 5921. The sign orig. meant 'structure, a compact enclosure', in fact 𐎡𐎢 interchanges with 𐎡𐎢𐎣 in such a manner as to show that both of them had the same root-meaning (Systm, 166). This idea of 'completeness' or 'structure' may have given rise to the use of 𐎡𐎢 as the nota genitivi, e.g. 'god-structure-name' = 'a name which is the 𐎡𐎢 of the god', hence 'name of the god.' There can be no doubt that the correct pron. of 𐎡𐎢 as the gen. sign was ge, which was prob. gutturalized, as it interchanges with 𐎡𐎢𐎣 (see above II. § 7). For the genitive see also s.v. ka = 𐎡𐎢𐎣 and gid = 𐎡𐎢, and ki = 𐎡𐎢. For 𐎡𐎢 see s.v. ki, kid, lêl, lib, sax. It is possible that ge(xe) = 𐎡𐎢 is the shortened later form of an earlier kid(xid?).

Gê = 𐎡𐎢𐎣, 6307; Sfg. 56; AL³ n. 175. The prim. form of the word was gin. Cf. s.v. ga, gi, gin = 𐎡𐎢𐎣.

Gê = 𐎡, 8635; I. 36, 40a; dial. for gu = 𐎡𐎢𐎣, Sfg. 51. This ES.ge = 𐎡 has the foll. meanings: 8712 = mixiltu 'smiting'; cf. gu = 𐎡𐎢𐎣 = mixiltu, 3818. 8713 = mixâtû, a var. of the above. 8756 = šatârû 'write', the us. ideogr. is 𐎡𐎢. 8773 = uzru 'ear' (also with vals. u and buru). The us. ideogr. of this is 𐎡𐎢. Cf. me = 𐎡𐎢, 7963.

I have already pointed out s.v. buru = 𐎡 that 𐎡 meant

primitively 'depression'. This val. gê (gu) must therefore have contained the idea 'sinking' or 'depression', hence 'a.s.mashing' = mixiltu, mixxatu and it meant šatāru 'write', owing to the act of 'digging into the clay'. Uznu 'the ear' is likewise 'a depression in the head'. The sign-name yigurû = 𐎶, 8629, contains the two vals. gê and gurû = buru. For 𐎶 see s.v. a, bur, buru, buzur, giburu, giguru, xa, xu, mun, ša, šil, šus, šu, n, umun, ur.
Gê = 𐎶, 8914; Sb. 150. The sign-name is gagiggu, 8911, and also gagig, 8938, in gagig-minnabi, I. 23, 16a; also gê-gêgu, 8912. Note the following meanings:

Gê = 𐎶 = mušû 'night', 8920, passim; also gêg in the full form. Hence 𐎶 = gig = erêbu '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, 2383. 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 gêltanû, 7460. Now 𐎶 = 'ear' primarily = 𐎶. Note that in HT. 27, 591: ga | 𐎶 = ugru 'ear', i.e., the value of 𐎶 ended in -g. Here should be compared II. 7, 7ab; I. 39, 24 cf: še-ga = šermû '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', AL³. 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' = š, q.v. For št, see s.v. a, mê, pê, tal.

Gêmê = štššš = š, 10907, Su. X. 6. This is a doubtful equation, as the sign š is not clear in the passage cited. The sign-name of š is perhaps gimû, 10905, where also the sign š is not clear. If this is really gêmê = š, it is most probable that it is the same word as that seen in geme = šš, 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 š, see s.v. gal, gul, mim, mu, mug, mulu, murub, gal, rag, gal, šag.

Geme = šš, 11135; Su. V. 7. This is synonymous with gin = šš, q.v., and is prob. identical with gem = š. For šš, see s.v. amot, gin.

Gênna = štššš = šššš, 4140; Sb. 306 = mu'irru 'leader' (cf. ZA. I. 195 on this word from u'ârû). Here we should note that gina = ššš = Sem. ginû, 4144. The same sign = mârû (without val.) = 'young, son', 4146; also = šerru (gina), 4154; = šarru 'small' (gina), 4153, the us. ideogr. for which is š. It is, I think, clear that in the comb. ššš the element š indicates a specific š; perhaps 'a small person'. Hence it is possible that ššš = 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 ššš, see s.v. gina, xibis.









Gēs = gi-is = 𒄩, 5697; Sa. 3, 2; also = ES. miš, II.46, m.6, add. (3283), 61-62; also = mu, II.2, 46, m. 6, 61, 64. There can be no doubt that the sign 𒄩 was orig. 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; AL³ 158. This geš-word must not be confused with the following:







Geš = idlu 'hero', 5702. 𒄩 = rabu 'great', 5704 (no. val.). 𒄩 = geš, ES. mu = šamû 'hear', a var. of šemû, 5705. 𒄩 = sutê-suru 'govern', 5706. See also giš = 𒄩𒄩. Geš (ES. mu) = zikaru 'man', 5707. This is also a pun on giš = 𒄩𒄩 = zikaru, q.v. Here we certainly have a geš (mu)-meaning, indicating 'something strong' or 'great'. Note too that gi = 𒄩𒄩 = 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, 𒄩 = maru, prob. 'son', 5703, only I.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: 𒄩𒄩 = šemû 'hear', cf. 𒄩 = geš (ES. mu) = šamû 'hear', 5705. The comb. 𒄩𒄩 means simply 'have ear' and was used also to denote magûru 'hear favorably', 5725; šamû ša magûri 'hear favorably', 5726 and 5728, 𒄩𒄩 = šarru 'king', i. v., 'one who hears cases', cf. mâliku from 𒄩𒄩: cf. mil-ku 'counsel'. See s.v. gi = 𒄩 = šarru and giš = 𒄩 = šarru. This geš, I believe, is metathetical for še-ga = šemû; cf. s.v. gêtan. For the geš in geštin = 𒄩𒄩 = karânu 'wine', see s.v. geštin and for 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' (?). Here may belong geš-













tin 'vine.' Gēs³ 'ear'.











Gēþu = , 1423; S.a. I.35. This is a very difficult value. Gēþu 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 = mitþanu, 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., gēþu. It is not impossible that the syll. gēs is connected with gēs 'ear' = 'that which bends down, inclines'; cf. Heb. $\pi\pi\gamma$. 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 = mitþanu 'bow'. 1432 = maqātu 'overthrow'; viz., 'bend over'. 1433 = miqtu 'an overthrowing'. 1434 = nadū 'cast down', passim. 1439 = napar-šudu 'flee', i.e., 'bend in running' or 'deviate'. 1430 = rapšadu 'lie prostrate'. 1441 = šabātu, doubtful meaning, prob. = 'overturn' here. 1445 = tāru 'turn'; also = gi = , cogn. with gēs in gēþu. The fact that  = ru, šub also (q.v.), does not affect any of the above conclusions. Note the foll. gēþu =   .

Gēþu =   , 7091; I. 42, 52 q. In 7092 = umañ 'a surrounding wall' (see Hrb. 93a). Here gēþu still has its meaning 'turn'. The sign-combination    means 'a power () which thoroughly protects' ( ).

Gēstin = gi-ēš-tin =   , 5004; Sb. 154. The orig. sign was  , T.D. 372, i.e.,  + , not  + , 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*² 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., *kaš-tin* = *keš*(*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. *kurun* and *mu-tin*.

Gi = , 4641; II. 30, 14c:   = *êlit argi* 'height of vegetation', 4644. Here *gi* =  seems to be equivalent to 'height' = *êlitu*. I believe this word *gi* 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 *gi* =  also suggests *gi* in *gibil* which itself is cogn. with *ne* (= *nige*) 'fire' = . On , see also s.v. *gunni*.








Gi = , 6307; Sfg. 56; AL³. nr. 176. The archaic form was , which is simply a gunated form of  = *gi*, q.v. (*System*, 78). The sign  means 'a reed' and was applied to denote 'fulness, plenty', owing to the great quan-




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 =  = šanû. 6330 = šapâru 'send'; from idea 'turn, cause to turn'. 6331 = târu 'turn', passim. 6332 = têbû 'approach with violence'. 6339 = texû 'approach', dependent on têbû. 6333 = šîru '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. gig, 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 = 𐎧𐎢. For 𐎧𐎢, see s.v. gagar, du, 𐎢𐎣𐎣𐎣, kan, ki, kis and also s.v. enni = 𐎠𐎢𐎢.

Gi = 𐎢, 10060; V.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 𐎢 = šar, AL³. 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., 𐎢 = šarru 'king' but it is also a pun with giš = 𐎢 = šarru, q.v. Similarly we have the value gil = 𐎢, 10061, = idlu 'powerful one'. gil is a var. of giš. For 𐎢, see s.v. ana, giš, gil, dis, makkas, salugub, tal.

Gi = 𐎢𐎢𐎢, 2385; Sfg. 51 (note 8) = gê, dial. for gu = 𐎢𐎢𐎢, and dial. for gi = 𐎢𐎢𐎢. 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: 𐎢𐎢𐎢 = abu 'reed, thicket'. 2387 = biblu 'produce', from babâlu; appears also as gi-na. 2388 = gimru 'whole, entirety'. 2389 = êširu 'bind', II. 48, 39 ε. 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 = qanû 'reed'; the main meaning. 2393 = kapâcu 'draw together, bind'? 2394 = mâtû 'die'; perhaps from idea 'turn, change'; cf. s.v. gi = 𐎢𐎢𐎢. 2395 = maxâru 'turn favorable towards'; see s.v. gi = 𐎢𐎢𐎢. 2396 = malû 'be full'. 2397 = šabâtu 'seize', i.e., 'turn against'; see s.v. gi = 𐎢𐎢𐎢. 2398 = cuxru 'small'. This is ES. and stands for gin, gênna 'little', which also contains the idea of 'bending'. 2399 = sanâqu 'oppress' = gin; same idea as in šabâtu. See s.v. gi-na. 2400 = šudâru 'command', i.e. 'cause to turn, con-

trol.' 2401 in the comb. $\text{𐎧𐎶𐎵} = \text{su-gi} = \text{'okâru}$ 'be drunken' from idea 'fullness' (see Hwb. 660 v). 2402 = šimtu 'fate', from idea 'turn, arrange'. 2403 = šanû 'change'; see s.v. $\text{gi} = \text{𐎧𐎶𐎵} = \text{šanânu}$. 2405 = târû 'turn'; main meaning. 2406 = tagânu '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 𐎧𐎶𐎵 , i.e., Group I. from the idea 'fullness' = 'reeds' and Group II. from the idea 'turn, bend' = 'reed'. For 𐎧𐎶𐎵 , see s.v. gê, gin .

$\text{Gi} = \text{𐎧}$, 7313; ZA. I. 8; Pinches, PSBA. II. 111. This must be connected with 𐎧 . See s.v. $\text{gi} = \text{𐎧}$ and $\text{gê} = \text{𐎧}$.









$\text{Gi} = \text{𐎧𐎶}$; 9107; cf. ZA. I. 401 (note, line 26). Acc. to Pinches' communication to Jensen, this sign = gi-e . If so, it must be a form with elided final m , as $\text{𐎧𐎶} = \text{gim}$. For 𐎧𐎶 , see s.v. $\text{gim, dim, kim, kinmê}$.








$\text{Gi} = \text{𐎧}$; 10502; II. 39, 18: $\text{𐎧𐎶} \text{ 𐎧𐎶} = \text{ku-ga}$. This equation does not necessarily imply that 𐎧 had the val. gi, gî . It might equally well be interpreted to mean that 𐎧𐎶 had the val. ku, gu . See s.v. $\text{dur} = \text{𐎧}$. On 𐎧 see s.v. $\text{a, bu, gu, duru, êgi, ês, xum, ku, mu, ša, še, šî, šu, tē, tub, tug, tukul, tuš, ub, umuš, uš, zîd}$.







$\text{Gi} = \text{𐎧}$, 10747; Sfz. 50, n. 8, 41, n. 2. The chief val. of this sign is gi, gin, g.v. The sign 𐎧 = primarily $\text{šipru} = \text{gin}$, 10753, 'message' and is undoubtedly cogn. with $\text{gi} = \text{𐎧𐎶}$ (so Haupt *loc. cit.*). For 𐎧 see s.v. gur, gin .







I would sum up the gi -words as follows: $\text{gi} = \text{gê} = \text{𐎧}$ = 'wood, strength'; hence $\text{gi} = \text{𐎧}$ = 'šarru' 'king' and also $\text{gi} = \text{𐎧𐎶}, \text{𐎧𐎶𐎵}$ = 'reed, fullness, plenty', cogn. with the idea 'strength' and from 'reed = turn' (hence $\text{gi} = \text{𐎧}$ 'message') and = 'bend', whence $\text{gi} = \text{𐎧}$ and 𐎧 , which are by-forms of 𐎧 . Then finally $\text{gi} = \text{gin} = \text{gēnu}$ 'small'. A very extensive paronomasia seems to have prevailed in these













gi-words. See s.v. du.

Gib = , 9231; from the equation   , cf. ZA. I. 13, where Jens^{thought} that  here was really gig, but final g can probably become f. Note the comb. and paronomastic equation   = kibātu, kibtu, kipātu 'difficulty' (?), 9240-9242 which seems to show that gig-ba was pronounced gib-ba. For  see s.v. ^{'gig-}

Gi-bi-il =  (see s.v. bil = ). The primary meaning of  is issu 'new', 4645, because fire was regarded as a purifying element; hence came the idea 'fresh, pure, new'. See s.v. gi = . There can be no doubt, I think, that the word gi-bil 'fire' means gi 'strong' + bil 'fire', i.e. 'powerful flame'. The gi-element here is probably identical with the gi in gi =  'wood, strength'. See Leander, p. 10 and also Jensen KB. II. 1, 376 ff. See s.v. gibil =  and .

Gi-bil =  , 9689; 82, 8-16, 1 rev. 12 = qilitu 'burning'. This is gibil 'fire' spelled out. See s.v. gibil =  and = . In  , see s.v. abni, gunni, dinig, izi, kuölu, mél, munu, né, nimmu, ci.

Gi-bi-il = , 10867; Sb. 42; also = gi-bil, III. 70, 196 = qilitu 'burning', 10871. Cf. ZA. I. 400, n. 2. The sign  is a comb. of  = 'depression' +  = 'curse' = 'the lessener of the curse' = 'fire', which was regarded as the purifier of a curse. In , cf. also kibir, an evident variant of gibil and cf. s.v. cum = .

Gi-bi =  , 9593; II. 27, 25 a. This comb. prob. means 'to go () powerfully' (), as the sign  may be a comb. of  and . Note that the sign-name of  is geöpu-tukillaku =  + . The word gibis =   means especially êlû ša narkabti 'go up, said of a chariot', no doubt referring to the onslaught of a war-chariot. In the same manner

𐤀𐤁𐤁 = arâdu 'go down', 9595; = acû 'go out', 9596; = êlû 'group', 9597, and naqâzu '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 𐤀𐤁 is a punation of 𐤀𐤁. See s.v. lagar = 𐤀𐤁, and for 𐤀𐤁, cf. s.v. du, dul. On 𐤀𐤁𐤁, see also s.v. ên.

Gi-bu-rum = 𐤀, 8636; V.37, 14d. = šuplu 'depth'. This word is prob. a comb. of gi 'brnd' + buru 'hollow'. This giburu is clearly cogn. with qiguru = 𐤀, q.v. For 𐤀 see s.v. a, bur, buru, buzur, gê-qiguru, xa, xu, mun, ša, šil, šus, šu, u, umun, un.

Gi-id = 𐤀, 7504; V.38, 44w. This sign also appears in comb. 𐤀𐤁𐤁, which proves the reading gid. That it could also have had the shorter form gi is seen from II.15; II.5: 𐤀𐤁𐤁𐤁 = išludûmu, which definitely proves the form gi (for longer gid). Cf. also 𐤀𐤁𐤁𐤁 = 𐤀𐤁𐤁, 7577-7581. The sign was 𐤀𐤁𐤁 '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 = êbêw (= gid?) 'cross over' from idea 'prolong'. 7532 = riqu 'distant', from idea 'be long, far'. 7563 = giš-gid-da = wiktû, from arku. 7564 = êlîpu, perh. 'join together', II.36, 66g = giš-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 = 𐤀𐤁 and 𐤀𐤁𐤁.

7518 = kabtu 'heavy', also gid-da; clearly conn. with du-gud 'heavy', i.e., gud here = gid. 7536 = sarîqu 'press upon', also = gid-da.

Here also belongs 7567 = aru sa iṣṣûru '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 = pi = 𐎶𐎵 'reed'. See Hrb. 644 &.

The sign-name of 𐎶 was šûu, šêru, 7500, which seems to indicate that the chief value of the sign was šir, 7507, which must be conn. with šar - napâru, 4327. See esp. s.v. šar = 𐎶𐎶, and for 𐎶 s.v. bu, bur, buz, guz, pi, sir, šêr, suš.

Gid = 𐎶; 10152; ZK. II. 421, val. obtained from 𐎶𐎶. The 𐎶 sign meant originally 𐎶 = 'enclosure'. The equation 𐎶 = gid = arâku 'be long', 10170, is clearly a loan-value from gid = 𐎶, q.v. Why this gid-word should be applied to this sign 𐎶, I cannot explain. Note the following meanings of 𐎶:

Group I.

10173 = xab = bi'sû 'bad, stinking'; Hrb. 165a. 10174 = xab = bû - šâru 'stink'. 10186: 𐎶𐎶 = giš-kuru = kiskibiru 'some sort of an implement'. 10187 = kubbubu 'burn' (?). 10194: 𐎶 = naqâru 'destroy'. 10195: 𐎶 = našâru 'cut off'.

Group II.

10172: 𐎶 = la'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' = 𐎶? 10179 = guru = inbi 'fruit'; the usual ideogr. is 𐎶𐎶 = gurin. This guru = 𐎶 here is evidently an erroneous loanform from gurin = 𐎶𐎶. 10181 = gur = kabâru 'be great, mighty', perh. an error for ku = 𐎶 = 'lordship'. 10183 = gur = kabtu 'heavy, important', the usual ideogr. for which is dugud. This gur, like gid = 𐎶, must be cogn. with gud in dugud. 10184 = kabatu, from kabtu. Here



should be noted 10200: 𐎧𐎢 = rabû 'be great' and 10201 = rabbûtu. Especially from the idea 'enclosure' 𐎧𐎢 comes paṣṣâru 'collect' in 𐎧𐎢𐎶 = paṣṣaru, 10198, and = paṣṣuru, 10199. Here also belongs 𐎧𐎢𐎶 - kur = rakâsu 'bind', 10202. Prob. also the equation 10204 = lagab = uṣultu 'blood-vessel' from general idea 'vessel' = 'enclosure', belongs here. I cannot explain the following: 10189: 𐎧𐎢 = kuddu = giškuru. 10190 = kîru (but see s.v. gur = 𐎧𐎢). 10191 = kuruu. 10192 = kuru. 10193 = mekkû 'enclosure'? 10176 = puḡlu.



Any attempt to explain these widely varying meanings of 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 = 𐎧𐎢 here is paronymastically identical with gid = 𐎧𐎢𐎶 , q.v. Cf. also gil = 𐎧𐎢𐎶 , with which our gi-gid is closely connected. The second group given above seems to be derived chiefly from the idea 'enclosure'.






On 𐎧𐎢 , see also s.v. gil, girim, girin, gud, gur, gurun, xab, kil, kir, kur, kuru, lag, lagab, luḡud, rim, sulag.




Gid is Hrozný's reading of 𐎧𐎢𐎶 = the nota genitivi. This is usually read kid or ge (see ge = 𐎧𐎢𐎶). Hommel and Jensen read it gi, because the sign 𐎧𐎢𐎶 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 𐎧𐎢𐎶 indicated a val. 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, 48): šēš-mu-ne = axêia 'my brothers'. It is highly probable that the old form of the genitive ending was -gid, kid. See esp. s.v. ge, kid = 𐎧𐎢𐎶 and for 𐎧𐎢𐎶 see also s.v. ki, lil, lil, sax.


Gi-di = 𐎧𐎢𐎶𐎶 , 7856; V. 30, 23 c = ûmu na'duru 'day of trouble'. This gidi is prob. cogn. with gid = kabtu; see s.v. gid = 𐎧𐎢𐎶 .






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 = êkimmu 'a demon'. The sign also = êdu '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 êkimmu was to snatch = êkêmu.






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. In , see *s.v.* gib.

Gi-ig = , 8915; II. 39, 152. This is the full form of gê = , *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 , bu, gu, du, duru, ê, gi, xu, ku, mu, ša, šo, ši, šu, tê, tu, tub, tug, tukul, tuš, ub, umuš, uš, gi.

Gig-gig-ga =  , 8942; IX. 14, 276: da'um^{*gêgêg*} matu 'darkness', from the general idea of gê, gig = , *q.v.* See also *s.v.* kukki = , and for  also *s.v.* ga, gêgig, mi.

Gi-gu-ru = , 8637; V. 37, 13d = gigurû^{*semîgêgêg*}, a word indicating the sign-name, 8671, and = patû 'be open', a variant

of pitû, 8730. This gigurû is the sign-name of 𐎶, 8629. The sign 𐎶 = 'depression' and can often mean 'split, open' (see roša s.v. burn). For giguru, cf. also giburu and for 𐎶, cf. a, bur, burn, buzur, gê, gi-buru, xa, xu, mun, ša, šil, suš, su, u, unun, un.

Gi-gun-na = 𐎶𐎶𐎶𐎶𐎶𐎶, 2498; IV.27, 25a = gigunû 'grave-place'. Note that 𐎶𐎶𐎶𐎶 = unû = šubtu 'dwelling'. So the comb. 𐎶𐎶𐎶𐎶 must mean 'a night-dwelling', the gi-word here being conn. with gê, gig = 𐎶𐎶. See Leander, 10. Note that the allied sign 𐎶𐎶𐎶 has the val. gun, 4791. On 𐎶𐎶𐎶, see s.v. mun, munb, nisag, unun, unû.

Gi-xa-an = gixînu, IV.3, 7a; IV.22, 31a (2544), only in these passages a syn. of qû 'cord' (Zb. 103). This value gixan was omitted by Brünnow in his list of non-Semitic forms. Owing to the use of qû in the passages cited, gixan may mean 'a fish-line', i.e. "a gi = 'reed' belonging to a xa = 'fish'". See xa = 𐎶𐎶 = 'fish'. On the other hand, xa-an = nâšû 'tremble', 11828, Hwb. 457b, so gixan may also mean 'a cord of destruction', as nâšû can also mean 'destroy'. This, however, is doubtful.

Gil = 𐎶𐎶, 10153; II.28, m. 2 add (3425) = II.28, 16g. Gil is a not uncommon Sem. val. MS² 47; LTP. 208. Note also kili = 𐎶𐎶 and kil = kir = kur = kuru = gud = gur = girim = girin. For the discussion of 𐎶𐎶 see s.v. gid, above and for 𐎶𐎶 see also s.v. gid, girim, girin, gud, gur, gurun, xab, kil, kir, kur, kuru, lagab, lag, lugud, rim, sulag. This gil = 𐎶𐎶 must be cognate with gid = 𐎶𐎶 and also with the word gil = 𐎶𐎶𐎶, just below.

Gil = 𐎶𐎶𐎶, 1386; a gunated 𐎶𐎶, q.v. s.v. gi. This sign is similar to 𐎶𐎶𐎶 = gig which is 𐎶𐎶𐎶 doubled. Note the following passage: IV.6, 13-4a: gu (𐎶𐎶) - git-dug (𐎶𐎶) - ga = ugammû 'they build a nest'. Here gil seems to mean 'something


made of reeds (?) + gu (𒂗𒂗) 'on the edge (of a branch or bank)' + dug-ga 'planned' (𒃵𒂗 = dububu 'plan', 525). Gu (𒂗𒂗) - 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 = 𒂗 'enclosure' and should not be written with the gunated 𒂗𒂗. Gu (𒂗𒂗) - gil also means sanâqu ša dalti, 3233, and sanâqu ša bîti, 3234 'join a door or house closely together', prob. referring to a carpenter. cf. the Eng. word 'joiner'.





Gil = 𒂗, see s.v. ag, alal, kid, kišib, lag, meš, miš, pa, pisan, rid, sangu, šid, šita, šiti, te, zug, zabru.







Gil = 𒂗𒂗, 6137; Str. Syll. 246; cf. Str. 1615. This sign, whose name is quru, has for its primitive meaning našû 'lift up', 6148. Now 𒂗𒂗 also has the val. ga, q.v. Is this somewhat doubtful gil = 𒂗𒂗 connected here? I think not. gil = 𒂗𒂗 is more probably conn. with ili = 𒂗𒂗 = našû, 6142, and il = axâ-qu, acu, êlu, našû, padû, šaqu, q.v. If this is so, il, ili = 𒂗𒂗 is a loanword from Sem. êlû 'go up', in which case must we regard gil = 𒂗𒂗 as a semitized form with initial g - on the analogy of Sum. ga, gur = 𒂗𒂗? For 𒂗𒂗, see s.v. ga, guru, gur, du, duš(š)u, il, ili.





Gil = 𒂗, 10061; a val. supposed by Jen. ZA.I. 189, who notes tal = 𒂗 = ikkillum = salugub 'cry of woe'; cf. akkil = 𒂗𒂗. In this sense 𒂗 may have the val. kil from ikkillum, but this is doubtful. Ikkillum seems to be a Sumerian loanword(?). On 𒂗, see s.v. ana, giš, gi, diš, nakkas, salugub, tal.







Gim = 𒂗𒂗, 9106; ZA.I. 180; ZK.I. 175. This sign undoubtedly has the val. gim in E.K. as opposed to the E.S. dim = 𒂗𒂗, 9108, q.v. The shortened form gi also appears, q.v. The verb gi, gim means primarily 'build, make'. See especially dim = 𒂗𒂗


and for , cf. *gi*, *kim*, *kinme*.




Gi-in = , 4862, Sc. 282. The sign was orig.  'a foot'; hence '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-qu-ku* = *ina alâki-ka*; *gin*^{also} = *anâku*, the 1st p. pronoun 'I', which is simply EK. 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* =  = *nağâzu* 'stand', 4893. *gin* = *magâru* 'turn favorably toward', 4889 = *gi* = . Note that *gir* =  also = *magâru*, Zb. 102-3. *gin* = *šapâru* 'send', 4899, and  = *šipuru* '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. *ga-gin* and *ga-gin-a*, I. 37, 47 abc; and elsewhere. In 7397, we have the equation: *ša uknû ellû* 'of shining crystal'. *Uknû* 'crystal' in Sum. *ga-gin*, may be a comb. of *ga* = 'the wave motion' = 'stone, jewel', + *gin* = *gênna* 'little'. This val. *gagin* may really mean 'a small jewel' (?). Whereas the signs   mean 'stone of the mountain'. On , see s.v. *kur*, *lad*, *mad*, *nad*, *šad*, *ša*.





Gin = , 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* =  = *caxru* 'small', 2398, evidently a short form of this *gin*.



Gi-in = , 11900, I. 39, 34 e. I cannot explain this





word or sign. See s.v. *tu*, *tu*, *tu* = . The chief meaning of  is *šiglu* 'a shekel' = 1/60 of a Mina, from *šagâlu* 'weigh'. Note that  - *us* = 'an official whose duty it was to weigh', R.13.



















Gin = , 2384; Sfg. 49. For this val. see s.v. *gina* = .



Gin =  , 6306; Sfg. 49, another form of *gin* = , cf. s.v. *gi-na* = .






Gi-na =  , is probably a loanform from *kēnu* 'firm, established', 2391. Cf. also *gi-na* = *kānu* 'be firm', 2390. Hence, we have *sanāqu* '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* = *kēnu*. See especially s.v. *gi* = . The form *ba-an-gi-in* 'he brings', R.12, must belong here in connection with *biblu* from *babālu* 'bring'.











Gi-na = , 4141, V. 38, 14a. See s.v. *gēna* and *sibis* = .










Gi-in-gi-ra =    , 12250, II. 48, 29a = *Ḫtar*. 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', *ḫystim*, 74, of which  and  are modifications. There can be no doubt that  =  meant originally 'break the way'. Hence we have the foll. meanings: 305 = *barāqu* 'lighten, said of lightning'; 306 = *birqu* 'lightning'; 308 = *padānu* 'path'. Acc. to H7, 204, n. 26 also = *gan*. This is really *gir* =  'foot', paronomastically associated with *gir* = . 309 = *patru* 'dagger'; also with val. *mēr*, *mēri* in E.S. 312 = *gugagîpu* 'scorpion'; also = , 346. See *gir* = . In 303, Brünnow reads the comb.    as *sigarru*, 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*, *mēr*, *mēri*, *tab*, and cf. also s.v.

gir =  and = .



Gi-ir = , 328; V. 32, 8e (AL³ p. 5, n. 1). In 336,  = girru, evidently a loanword from the Sum. val. gir. It probably = 'a scorpion.' Cf. 346:  = gir = guqaqîpu 'scorpion', from the idea of stabbing or stinging obtained from gir =  = patru 'dagger', with which our sign  is clearly connected. Note giš-gir = '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 = padânu 'path'. This word belongs here properly and only paronomastically, s.v. gir = , q.v. 9201:    = mangaz pâni 'an official who stood before (pâni) 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 = emûqu 'power', 9184 and in 9189 = piriq = nê-rw '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 = , 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  = zikaru, 957. See espec. s.v. nita, mir, uru.




Gir = , 6965; HT: 175, n.7. This gir is conn. with gi = , q.v. It means 'be powerful', hence  = nâgiri 'a commander, overseer', 6966. Cf. 6968:  = nâgir shalli 'the major domus'? The sign seems to indicate 'an overseer of the road.' Note  = kaskal = xarrânu 'road'. On , see s.v. la-gar, ligir.









Gi-ir = , 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 (ES). 6951 = iltânu 'north'. The reg. ideogr. is  = '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 = zuqagîsu 'scorpion' (ES. mîr?); a pun on gir = , .





Now it is evident that all these meanings are allied and are all derivable from the idea power; gir = . The sign  is quanted  and originally meant 'crown'. Cf. s.v. aga = , especially. I believe that from this word aga, the word agâqu 'be angry' was associated with  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  to theorize about its orig. meaning (System, 73). On , see s.v. aga, mîr, uku.




Gi-ir = , 8976; Sb. 94; = kîru = gir, 8477. Kîru 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 puzru 'secret', us. ideogr. , Hwb. 579a? 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 gundled . Cf. the sign-name aragubgunû, 4808. The sign = išdu 'foundation', 4811 and 4812 = xalâpu 'cover, clothe, hide', II. 16, 52 a. This leads one to the conclusion that girâ = , q.v. means puzru 'concealment.' The use of  for 'foundation' = išdu 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 gurun = , q.v. and prob. not with girim, girin = . See also gurun = .





Gi-ri-in = , 10155; II. 34, 14g. This word is prob. cogn. with gurun = , q.v. On , cf. yid, yil, girim, yud, gur, gurun, xab, kil, kir, kur, kuru, lug, lugab, lugud, rim, sulag.










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,  = šagāšu 'destroy'. 8508 = šapāxu '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 = išāru 'straight'; viš, 'the penis erectus'. 5042 = rišū 'have sexual connection with a woman'. 5048 = nitax = zi'karu 'man, vir'. Note that giš =  in 57107 also = zi'karu 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 = ghis = iš, uš. On , see gurnš, nitax, nitaxu, nita, us, uš, and cf. also gišgal.



Gi-iš = , 5697; Sa.3.2. For full discussion, see s.v. gēš = . For , see s.v. iš, miš 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. gēš = . This giš =  = šarru seems to be a pun with gēš =  = šarru, q.v., and also s.v. gi =  = šarru. This giš is prob. EK. for ES. diš 'one'. For , see s.v. anu, qi, gil, diš, mukkas, sulugub, tal.


Giš = , 11247; dialectic, only ZA.I. 187-8. The sign - name is kalbu = 'dog', 11246. Cf. 11288,  - li = išteniš 'with one another, together', from išten 'one', cogn. with Heb. יחד. 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, li, 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-is-gal = , 938; Sb. 267 = munzazu '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.



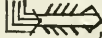
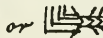





Giš-gid-da =  , Hn. 14, rev. 5-6 = arikta 'long bow'. This is a comb. of giš 'wood' + gid =  'long'.


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 = kisškattu 'shield-bearer', VA.Th. 251, obv. 25 (see Jens. KB. VI. I. pp. 456 ff; also p. 575 = 'a knife'). This is wrongly connected with kittū (Thozny, 72). The comb. seems to mean 'one who bears (ti) the wrought (kin) wood (giš)'. Cf. Gilg. Ep. II. 187. It can also mean perhaps 'a knife'(?).





Giš-xab = Assy. 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' (Systém, 144-5). The Sum. word gišimmar may be a comb. of giš 'tree' + im 'wind' + mar = paštaru 'split'; = šaxātu '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; = dumqu 'graciousness', 7292.
See s.v. ša, šag, šanga = .







Giš-max =  , Leander, 11. Orig. of Assyr. gišmaxxu
'large beam', i.e., giš 'wood' + max =  = ġiru 'high, lofty.'












Giš-šir-gal =   , 1557; K. 133, rev. 25 = 'alabaster'
= parûtu in Assyr. 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 Assyr. kizû '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 kaqu,
502, which is a comb. of the two chief values of the sign, i.e., ka
and qu. The orig. sign was , evidently a development
of  = sag, 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 =  = apâlu 'speak', 519. 528 = xabâbu 'call out, cry',
in combinations   ,   ,  . It is
not certain whether it has the val. qu here. 530 = itqûlu, II.
48, 40 c, from the stem aqâlu 'destroy'. Note II. 47, 12 c: aqqûlum,
synr. of dulxânu 'destruction'. I believe that this root was as-
sociated here with qûlu 'speech, voice' by a false analogy.
531: qu = qibû 'speak'; the main meaning of the sign and
word. Hence we find  = qibûtu 'saying', 532, with the
cogn. word dug (gu)? 540: qu = ragâmu 'call out', and 541 =
rigmu 'speech'. 544: qu = šagâmu 'roar' and = šasû 'speak', 546.
The sign  also = tamû '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, gu.

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 Sfs. 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. 𐎡𐎢𐎡 = Assyr. gugallû 'ruler' (3285) which I take to be a pun on gud-gallu 'big bull'; cf. 𐎡𐎢𐎡 = asârideu, 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, 𐎡𐎢𐎡 = gun 'weight' arose, q.v. In IV. 14, 25 b: 𐎡𐎢𐎡𐎢𐎡 = napxar mâtî '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: kišâdu '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 𐎡𐎢𐎡 = gun, q.v. In 𐎡𐎢, see s.v. kišâdu, mu, tib, tig.




Gu = 𐎡𐎢, 5733; Sc. 190. The orig. sign was 𐎡𐎢, 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 𐎶𐎵, see s.v. gud, da-para, xar.



Gu = 𐎶, only in 𐎶𐎵 = dumugu 'child', 10497; II.48,33a. This is merely a byform of the ku-value for 𐎶, 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 𐎶 s.v. a, bur, dur, duru, êš, égi, gi, giq, xun, ku, mu, ša, še, ši, šu, tê, tu, tub, tug, tukul, tuš, ub, umuš, uš, zi, zid.

Gu-u = 𐎶𐎵, 11137; Sa. III.19. This sign was a composition of 𐎶 + 𐎵 = 𐎶𐎵 'full of death' = 'destroy, overthrow' (System, 122). Hence it is associated primarily with qû '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 = 𐎶𐎵 'reed'? Very probably. In 11140 = gîmu 'face', evid. by false analogy with gu = 𐎶𐎵 'mouth'. 11143: gu-la = rabû 'big' from the idea 'be overpowering (destructive)' and also an actual byform of gal = 𐎶𐎵 'great'. See s.v. gula = 𐎶𐎵 𐎶𐎵. In 11142: 𐎶𐎵 𐎶𐎵 = gulû, evidently = 'great', syn. of rabû? Note 11144, 𐎶𐎵 𐎶𐎵 = šur-bû 'great', which proves the meaning of gula. Hence 11145, 𐎶𐎵 𐎶𐎵 = 'the god Bau', i. e., 'the great god par excellence'. See s.v. gur = 𐎶𐎵 𐎶𐎵.





I divide the gu-words then as follows: gu¹ = 'mouth, face, speak, sip, suck'; gu² = 'bull'; gu³ = kišâdu 'neck'; this is from gi 'turn'; gu⁴ = 'destroy, be overpowering, great', in which latter meaning gula is of course a byform of gal and does not properly ^{belong} s.v. gu = 𐎶𐎵, 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. surru = .




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  = mû 'water', 1111. Under a = , I have discussed the use of 'water' in the sense 'shining', q.v. SA. m. 3. The ordinary meaning of the sum. word gub is naṣāqu 'stand'. Hence we find the -sign here, prob. owing to its strange value gub, in the senses erṣitu '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 erṣitu? It would not be impossible according to the later Semitic-Sumerian method of association. The equation  = erṣitu 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. sra, gin, ra, tum. The word gub denotes essentially 'stand'. Note the following meanings:



4884: gub = kânu 'be firm', ^{also} gin, ra. 4893: gub = naṣāqu 'stand', the main signification of the word. 4904: gub = ṣaṣāpu



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  = anu, 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 = , 2687; 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 , TD.116,
 i.e. an arm and hand pointing to the left. The fact that this
gub = bā = the neg. 'not', I.11, 17abc (Hommel, Sum. Les. 57), seems
 to indicate that the word had a bad or unlucky meaning.



Gu-ub-ba = , 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.

Gu-bu = , 2680; Sb. 274 = šumēlu 'left hand.'
 See s.v. gub and s.v. kab = .




Gu-ud () = , 4697; So. 189. This is a variant



Gud = , 3504; Jens. ZK. II. 418, a doubtful value. See DW. p. 4, line 4. On , see s.v. kib, sag (esp.).










Gud-gal =  ; prob. orig. of Assy. gugallu 'big bull,' Hwb. 1946. This is gu(d) 'bull' + gal 'great'. Cf. Gud-max.







Gu-di-bi-ir =    , 1405; II. 48, 36a = Marduk (cf. ZK. II. 403, 418). This sign, which seems to be out of place here, was the archaic , i.e. the pictograph of a bird-cage = gûp iccûri (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 =  = damgaru 'merchant'. The us. Sum. name for Marduk was Usaru, q.v. On , see s.v. kid, kida, sasirra (esp.), šid, tak.










Gud-max, orig. of Assy. gumaxxu 'exalted bull' (Hwb. 1982). See gud-gal = gugallu.






Gu-du-a =    = the city-name Ġutu (see Del. Parad. 217). This word Ġudua is evid. a popular loanword in Sum. from the name Ġutu (see Leander, 23).




Gu-du =  , 8097; Sb. 56. I cannot explain, as there is no Sem. equivalent.







Gu-ug =  , 354; II. 30, 21v:    . The archaic sign was  which denoted the idea 'cut' (System, 102). Ġug is an unusual val. for , for which see s.v. xco, kud, sila, sib, tar, time. There can be no doubt that this Ġug is cogn. with kud = , q.v.





Gu-ug =  , 503; I. 17, 39c:   = Ġug, a val. which is plainly cogn. with dug and with gu = , q.v. For , see s.v. gu, dug, du, i, inim, inu, ni, ka, kir, pi, ra, su, qib, zu.




Gu-ug =    , 1369; II. 43, 52c:     = šimū 'a sort of plant'. I do not believe that Ġug is the value of  here


but of  = 'plant' and I regard this gu as a cogn. of gud = ,
 g.v. The sign  is composed of a double  '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 , see also s.v. umun.


Gu-ug = , 6912; Sb. I. III. 7 = kukku only. The regular
 val. of  is lu = dalāxu 'stir up', g.v. What is kukku? Acc. Hwb.
 319b, it is a part of the gišrinnu or weighing beam. Muss-Arnolt
 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 gu or
 vice versa.  is a gunction (Sytem, 10).












Gu-ug = , 11861; Sc. 3, II. 14. The sign  =
santu, 11862, a kind of valuable gray stone from  = santu,
sandu, Hwb. 488 b. Is there a mnemonic pun in sandu on xa
 = 'stone'? Now the sign-name here is guggu, 11860, and the sign
 itself is a comb. of xa =  'stone' + gul (sun) =  = rutubu 'to
 moisten', viz., 'the stone of wateriness' or prob. 'a brilliant stone', as
 'water' can have this sense. See s.v. α = , SA. m. 3. Hence Hr.
 renders it alabaster and lapis lazuli (Hr. 12, obv. 13).






Gu-uk-kal =  , 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. Assy. gukkallum, 10704.
 Cf. gu =  and for  s.v. dat, dibi, dib, lu, udu, udu.









Gul = , 6972; Pinches Sign-List 145; Str. Syll.
 324. Can this gul be cogn. with bur =  i.e., g = g and u = u?
 On  see s.v. bur.




Gu-ul = , 8950; Sb. 338. The sign was archa-



ically  '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 . 8956:  = xipû 'smash'; *us. ideogr.* . 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:  = pânu 'face', an evd. paronomastic error for gu =  'face, mouth'. Hence in this last equation the val. of  must have been gul. I do not know whether this gul was the orig. long form of gu =  or whether gug =  was the primitive form of gu = . I am inclined to the former view as this gul =  seems to mean primarily 'destroy'. On , see also *s.v.* isi, si, sun.






Gul = , 10908; II.36, 27a:   = gu-lu (?). This is really gula and must be cogn. with gal = , *q.v.* perhaps by vocalic dissimilation. For  see *s.v.* gal, geme, mim, mur, mulu, murub, gal, rag, sal, šal.





Gul = , 6396; Z b. 16 and 6394; II.32, 67a:   =   = gu-lu. This is plainly the same word as gul = , as the *Sum.* knew no sex-gender. See *s.v.* gal =  and for , *s.v.* gal, gulu, lu, mulu.

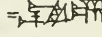





Gul = , 6838; Z b. 16; ZA.I. 191. Evidently a vocalic variant of gal = , *q.v.* For , see *s.v.* gal, gulu, rab, sa.








Gu-la =  , 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:  4a =  = gulu. See s.v. gul =  and for , s.v. gal, gul, lu, mulu.

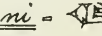

Gulu = , 6838; Σb. 16; ΣA.I. 191. A var. of gal = . See s.v. gul =  and for , s.v. gal, gul, ab, sa.



Gu-un = , 3334; Σb. 369; i.e.,  +  = gu-un (see s.v. gu = ). This means biltu 'tax, tribute' from ביל. 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 gunated si =  'be full'. Hence  means 'very full', as  = 'full'. The chief Chum.val. of this sign is dar, q.v. = šuttum 'be in excess', from דן. Note here that (u)gun = axgêtum, 3479; now u-gun =  also = axgêtum = biltum 'tax, tribute' = 'heavy gift', which establishes the meaning of this gun = . In , see s.v. dar, si su, ugun.











Gun = , 4791; IV. 27, 25a:     = bit gi-gu-ni-e. This val. is prob. correct, as the kindred  = umun, 6704, and umun = ugun, hence  = gun. Bit gigu-nê means 'a grave-place', i.e., gi(g) =  'dark, night' + unu =  'dwelling', = 'the dark dwelling.' gi-gun-na should have been written gi-g-unu =  . For , see s.v. unu.













Gun = , 6985; Σb. 19; cf. ΣA.I. 58. The sign is a simple gunation of g 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 = kinûnu, 9703, also with val. nê. Kinûnu 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, qibil, dirig, 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 = mašâru 'cut off'; Hrozny 12, rev. 1-2 with kišâdu 'neck'; also mašâru =  = sur, Hwb. 422 b. 935 = ša-lâtuša; prob. = šalâtu 'smite, strike dead'; us. ideogr.  = çi, q.v. The sign  is a composition of  and  (System, 122). The sign  'destroy', i.e., $\nabla + \rightarrow$ = arch. $\nabla \rightarrow$ (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'. 3363: gur-gur = gaganuru 'run'; paronomasia from garâru 'run'. 3364:  = nak-ru ša amâti 'hootik, said of a word', i.e., = 'turn against' = nakru. 3365: gur = sakâpu 'overturn'; also ku (kuku) =  , 10646, q.v. 3366 = saxâru 'turn around'; also = . 3367 = târu 'turn'; main meaning, quru, quri, gur-gur = turu. 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 = quru, which denoted a measure containing

300 Qa (cf. Reissner, JAOS. XVIII. sec. half, p. 373, and s.v. ugur = 𐤒𐤓). This was prob. merely a phonetic rendering, and belongs with gur = 𐤒𐤓 , qr.

Qu-ur = 𐤒𐤓𐤒 , 4654; Sb. 196. This is a difficult sign. Cf. Jena. ZA. I. 403. Note that 𐤒𐤓 = abu, 4656, which Jena. took to be a word for 'father'. For ex., 4658: 𐤒𐤓𐤕 = ittû which he thinks also means 'father'. But ittû is a word for 'measure', which is borne out by the equation 𐤒𐤓 = gur = namandu from madûdu 'measure' (cf. Amer. Journ. Phil. IX. 421, rem. 5; S 63). Furthermore, in 4637, 𐤒𐤓 = hîru which is prob. also 'a measure'. All this leads one to think that 𐤒𐤓 = abu must also denote 'a measure'. Cf. perh. Heb. זֵיֶס 'winebag', Job 32, 19. The only equation which shows the word gur is gur = namandu, 4659. This gur = 'measure' may be connected with gar = 𐤒𐤓 , which has the sign-name ninda, which is also the word for ittû = ninda, 4658. Note the sign-name nindu = 𐤒𐤓𐤕 , 4653, and s.v. ninda = 𐤒𐤓 and xaš = 𐤒𐤓𐤕𐤕 .

Gur(𐤒𐤓) = 𐤒𐤓𐤕𐤕 , 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 = 𐤒𐤓 , q.v. I am inclined to connect this obscure gur with gur = 𐤒𐤓 = gar = 𐤒𐤓 'measure', as this would be in agreement with the idea 'plenty' seen in 𐤒𐤓𐤕𐤕 . The question is doubtful. See esp. quru 𐤒𐤓𐤕𐤕 . For 𐤒𐤓𐤕𐤕 , see s.v. ga, tax, tu.

Gur = 𐤒𐤓𐤕𐤕 , 6135; in the comb. 𐤒𐤓𐤕𐤕𐤕𐤕 = malû 'be full', 6144; našû 'lift up', 6148. This gur = malû must be the same word as gur = 𐤒𐤓 and 𐤒𐤓𐤕𐤕 and it must be a pun on this other gur = word denoting 'measure, fullness'. Gur = 𐤒𐤓𐤕𐤕 = našû 'lift up', on the other hand, must be a var. of ga = 𐤒𐤓𐤕𐤕 . The us. val. for 𐤒𐤓𐤕𐤕 'lift up' is il, q.v. For 𐤒𐤓𐤕𐤕 , see s.v. ga, gil, quru, du, dušsu, il, ili.





Gu-ur = 𐤒𐤓𐤕 , 7315; Sc. 239 and in comb. 𐤒𐤓𐤕𐤕 . This 𐤒𐤓𐤕 = kalāšu, a doubtful word, 7319. The sign 𐤒𐤓𐤕 , whose us. val. is garu, qr.







= 'depression' = 𐎶. It is quite prob. that this gur is etym. conn. with buru = 𐎶, q.v. The word kalāšu must be a pun on kanāšu = 𐎶, 7322.







Gu-ur = 𐎶𐎶, 8514; II.25, mH add (4158). The arch. sign was 𐎶 'one who throws down a curse.' Note that 𐎶𐎶 = recutu 'curse', 8545. This gur = kabru, alongside of kâbidu 'heavy' and ke-dâdu = 𐎶 (8531-8532). I believe this kabru is the word for 'large' from kabâru, cogn. with Arab. كبر. See s.v. xar = 𐎶𐎶 = kirbu 'midst.' See esp. s.v. gur = 𐎶𐎶, and for 𐎶𐎶, s.v. xar, xari, xir, xur, ir, kikkin, mur (perh. cogn. with our gur?), ur.

















Gur (𐎶𐎶) = 𐎶𐎶, 10177; II.27, 12a = garâru 'run', cf. 𐎶𐎶𐎶, 10212 = nagarruru, for which see s.v. gur = 𐎶𐎶. This gur must be a paronomasia on the Sem. word garâru. It is interesting to note that this gur = kabâru, 10181, and nam-gur = kabrûtu, 10182. This stem ka-bâru means 'be great, powerful', cogn. with Ar. كبر. Note that gur = 𐎶𐎶 also seems to mean kabtu 'heavy', 10183(?). Here again we have what appears to be the original of gur = 𐎶𐎶 = kabru, q.v. In 10190, we have the difficult equation 𐎶𐎶𐎶 = kîru, perhaps = 'trouble' from idea 'heavy'. The sign 𐎶 means enclosure = 𐎶. Now 𐎶 also = 'enclosure' and means 'great, princely', so there is evid. some conn. between 𐎶 and 𐎶 in this sense. Can this gur-word = 𐎶𐎶 be etym. the same as gur = 𐎶𐎶 'turn, overturn, destroy, hence powerful'? It is more probably cogn. with gud = 𐎶𐎶, the same as -gud in duḡud = kabtu 'heavy'. See also s.v. i = 𐎶𐎶. For 𐎶𐎶, cf. s.v. gid, gil, qirim, qirin, gud, gur, gurun, xab, kil, kis, kur, kuru, lag, lagab, luḡud, rin, subag.













Gur (𐎶𐎶) = 𐎶𐎶, 10748; II.32, 72 g: 𐎶𐎶𐎶 = gur-gur. This sign 𐎶, i.e., 𐎶𐎶 = gunatad 𐎶𐎶 = saxâru, 10752, 'turn a-round'. Note 𐎶𐎶𐎶, 6085 = saxâru. Note that 𐎶𐎶 = mu'îru 'send, command', 10750, from which come šipru, šitîu, šutîu. There

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 =   The equation is not complete. The sign , with the god-sign, means Assur. Is this the gur =  = kattu 'powerful'? Or , see s.v. dab, di, dugu, dug, du, dib, xa, xi, šar, šur.

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, sur, til, uš (cop.), zu.

Gu-ru-un = , 10158; 80, 11-12, 9, obv. col. II = ênbu '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     = gu-ru-un = damu 'blood', 11146, from the idea of plenty. Cf. guru =  and xara =  . On , cf. s.v. gid, gil, girim, girin, gud, gur, gurun, xab, kil, kir, kur, kurn, lag, lagab, lugud, rim, sulaq.

Gu-ru-uš = , 5020; II.32, 64a:   = luguruš. Now , orig. the pictograph of the membrum virile , meant primarily zikaru 'man'. Hence, this guruš = gur + uš 'powerful (?) man'. Cf. gur =  , , etc., and luguruš =  , and for , s.v. giš, guruš, nitaš(u), nita, u, uš. See the foll. guruš = .
27.

Guruš = 𒄩𒄣, 6178; Sa. III. 18 = idlu 'hero', 6197, i.e., gur 'powerful' + uš 'man'. See s.v. guruš = 𒄩𒄣 and for 𒄩𒄣, s.v. ag, qbar, qubr, dan, gal, kalag, kala, kal, lib, lig (esp.), rib.

Gu-šag-šag = timêqu 'fervency', Price, 187; = 𒄩𒄣𒄣𒄣𒄣. This comb. means 'to present a very favorable (šag-šag) face' - gu = 𒄩𒄣. Cf. s.v. šag = 𒄩𒄣𒄣.

Gu-uš-kin = 𒄩𒄣𒄣𒄣, 9897; Sb. 112 = xurâcu 'gold'. This comb. prob. means 'shining like a reed' = azag-gi. Cf. s.v. ciar = 𒄩𒄣𒄣 and azag, ku = 𒄩𒄣. I cannot attempt to analyze the word guškin.

Gu-šir = 𒄩𒄣𒄣𒄣, Salm. Obel. 30, 96, 100, 140: 𒄩𒄣𒄣𒄣. This seems to be a loanword from Sem. qušûru 'beam', from stem qâšâru 'make strong'. Note that in 11149: 𒄩𒄣𒄣𒄣𒄣 = 'Marduk', i.e., in this instance 'the strong god.'

Gu-ut = 𒄩𒄣𒄣𒄣, 3677; II. 36, 2 a: 𒄩𒄣𒄣𒄣. The t-val. seems to be assured by the val. gutû = 𒄩𒄣𒄣𒄣, q.v. This gut is clearly identical with gud = 𒄩𒄣𒄣, q.v. The sign 𒄩𒄣𒄣𒄣 is simply ur-sag 'great man'. Hence we find 3680: 𒄩𒄣𒄣𒄣𒄣 = gut = qurâdu 'warrior'. See just below.

Gut = 𒄩𒄣𒄣, 5732; V. 46, 17 c: 𒄩𒄣𒄣𒄣𒄣 = gu-ut, gu-ut, but this may ^{be} gud-gud. See s.v. gud = 𒄩𒄣𒄣. On the other hand, see above s.v. gut = 𒄩𒄣𒄣𒄣, and for 𒄩𒄣𒄣, s.v. gud, dapara, xar.

Gu-tu = 𒄩𒄣𒄣𒄣, 3678; Sb. 1, IV. 21 = qarrâdu 'warrior', which establishes the t-value for this sign, which is prob. identical with gud, gut = 𒄩𒄣𒄣, q.v. See also s.v. gutû = 𒄩𒄣𒄣𒄣.

Gu-tu = 𒄩𒄣𒄣𒄣, 11279; so Zb. 58. See esp. s.v. gutû = 𒄩𒄣𒄣𒄣. Note that 𒄩𒄣𒄣𒄣 = idlu 'hero', 11280; = qardu 'warlike', 11281; qarit-tu 'female warrior', 11282; qarrâdu 'warrior', 11283; uršânu 'powerful' (Hwb. 141 b), 11284. See esp. s.v. ur-sag = 𒄩𒄣𒄣𒄣.

Gu-uz = 𒄩𒄣𒄣𒄣, 7505; II. 47, 21 c: 𒄩𒄣𒄣𒄣𒄣𒄣 = markas.

Note that buṣ = (𐎲𐎶)𐎲𐎶 = Damkina, II. 47, 20 r. This markas is prob. markasu 'bond, fetter' from rakāsu 'bind'. The sign 𐎲𐎶 meant primitively 'be long' and might have been used in this sense for 'a long rope' (?). On 𐎲𐎶, see s.v. bu, bur, buṣ, gid (exp.), pi, sir, šir, sus.

Gu-za = 𐎲𐎶𐎶𐎶, 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. כִּסֵּי; Aram. kurseyâ; 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 = 𐎲𐎶 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 כִּדֹּן and كِدْو.

Guzal, supposed word for 𐎲𐎶𐎶𐎶𐎶𐎶𐎶𐎶, 11255; V. 16, 34 c: gu-zal (𐎲𐎶) - lu 'a person endowed with authority', prob. ident. with guzalû 'Thronanfasser', Jens. KB. VI. 1, 482 f. The signs 𐎲𐎶𐎶𐎶𐎶𐎶 mean 'one who is (𐎶) an usag = garrâdu = warrior'. The word gu-zal would mean 'one who is full (gal = 𐎲𐎶) of destructive power' (gu = 𐎲𐎶), or it could also mean pû muš-tabarû 'an overflowing mouth', in which case, the gu = 𐎲𐎶𐎶 'mouth'. Note that 𐎲𐎶𐎶𐎶𐎶𐎶, evid. gu-zal, means tašiltu 'joy' = 'full mouth', 668, and in 669: 𐎲𐎶𐎶𐎶𐎶𐎶𐎶 is the name of some luxuriant plant. Either of these gu-zal-words could have been applied especially to the idea of 'an official' and might be the





original of guzallu, 11255, mentioned above.







Gu-za-lal = 𐎡𐎠𐎵𐎶𐎶𐎶𐎶 , 11161; IV.1, 44b: guzalu 'throne-bearer.' This is guza 'throne, seat' + lal = 𐎶 = nasû 'lift up', 10101. See s.v. lal = 𐎶 . This seems to be a different word to guzal = 𐎡𐎠𐎵𐎶𐎶𐎶 𐎶𐎶 = guzallu, 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 = 𐎡𐎠𐎵 'neck', with the probable orig. meaning 'turn' must be etym. equivalent to gure = 𐎡𐎠𐎵𐎶 'turn', with which elements it is perhaps permissible also to connect gi = 𐎡𐎠𐎵𐎶 'reed, bend'(?). 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 = 𐎡𐎠𐎵 'strong, princely'; gud, gut, gutu, 'bull'; gul = 𐎡𐎠𐎵𐎶 'destroy' and gula 'great' = gal = 𐎡𐎠𐎵 'great', with which we must connect gal, gul = 𐎡𐎠𐎵𐎶𐎶𐎶 = amêlu 'man'. Here must belong also gun 'be heavy, very full' and gur, by form of ga = 𐎡𐎠𐎵𐎶 'be abundant', with which should be compared gur = 𐎡𐎠𐎵 = kabâru 'be great' and guru = 𐎡𐎠𐎵𐎶𐎶𐎶𐎶 'lift up. The idea of plenty is also exemplified in guru = 𐎡𐎠𐎵𐎶𐎶𐎶𐎶 'blood, plenty' and gurun = 𐎡𐎠𐎵 = 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, 70.2 (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. On , see s.v. guru, dab, di, dugu, dug, du, dub, xi, šar, šur.

Xa-a = , 8638; in the comb.     = ēserit '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? On , see s.v. a, bu, buru, buzur, qê, qiburu, qiguru, xu, mun, ša, šil, šus, šu, u, umun, un.

Xa-a = , 11815; Sa. I. 36. The sign , primitively pictographically , meant clearly 'fish', generally with val. ku, q.v. That  could also have the val. xa is seen in the comb. xa-an =  , 11838, naōū prob. = 'shake, tremble, be tremulous', from the motion of a fish in swimming; cf. a-xa-an = nušū, 11704. Here we must note that     = biççûru 'pendendum 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. aru-xa) = aru ša mûni 'a swarm or school of fish' (Muss-Arnott, 90a). The use of the word for 'fish' in a combination denoting 'pendendum feminae' was undoubtedly suggested by the shape of the female organ. Note that xa-la = zittu 'part' in 11831. See s.v. xala =  . On , 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 = 𐎶𐎶 , 10159; Sa. III. 7 = bi'su 'stinking', 10173, and bu-sāru 'stink', 10174. These words belong to the hostile group of 𐎶 , for which see esp. s.v. gid = 𐎶 and for 𐎶 s.v. gil, qirim, qirin, gud, gur, gurun, kil, kir, kur, kuru, lag, lagab, lugud, nim, sulag.


Xad = 𐎶𐎠 , 5560; a supposed val. in sum. from the Sem. val. xad, xat from 𐎶 = xattu 'staff, sceptre', 5573. Note in this conn. the val. xud which seems to be a variant of this loan-value xad (?). On 𐎶 , see s.v. gar, kur, lu, pa, sig, zazg.




Xa-al = 𐎶𐎠 , 74; Sa. II. 21 = garāru 'run', 78. Note 𐎶𐎠𐎶𐎠𐎶𐎠 = Diglat = 'the Tigris; the rushing river', 86. In 83, 𐎶𐎠𐎶𐎠 (xal-xal) = garāru ša mē 'run (flow) said of water'. This is the chief meaning of 𐎶𐎠 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 zēzu (so Brünnow, 84). From this idea 'divide' came the phonetic comb. xa-la = 𐎶𐎠𐎶𐎠 = zittum 'a part, portion' (see s.v. xa = 𐎶𐎠) and perhaps 𐎶𐎠𐎶𐎠 = xēna 'thither', 77, the us. ideogr. for which is 𐎶𐎠𐎶𐎠𐎶𐎠 . On 𐎶𐎠 , see s.v. bulux.






Xa-al = 𐎶𐎠𐎶𐎠 , 10974; Sa. IV. 8. The sign 𐎶𐎠𐎶𐎠 means primarily 'fire'; hence we have the equations 𐎶𐎠𐎶𐎠 = 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 𐎶𐎠𐎶𐎠 , see s.v. ri, rig, cum.











Xa-la = 𐎶𐎠𐎶𐎠 = zittu 'part, portion', 11831. This is clearly a phonetic spelling for xal = 𐎶𐎠 'divide, pierce through'. The ideogr. with the Sem. val. zittu occurs for ex. in Hammurabi ²⁴ 𐎶𐎠𐎶𐎠.





Xal-ba (𐎶𐎠𐎶𐎠𐎶𐎠) = 𐎶𐎠𐎶𐎠𐎶𐎠𐎶𐎠 , 11752; V. 22, 26a = xalpu ²⁴ 'frost, cold', 11755. This is prob. a Sem. loanword from Sem. xalpu. See s.v. asugi, mammū, še. Note that 𐎶𐎠𐎶𐎠𐎶𐎠𐎶𐎠 = 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 (AL³.58, n.2). The only equation is  = xuru 'hole in the earth', with val. kirud. Note that this sign  is a comb. of < 'depression' +  which is simply the enclosure containing  'opening', i.e. 'a deep opening'. I cannot explain the word xanburunda. See s.v. kirud, kirruma.








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, dapara.

Xa-ar = , 8516; Sa.6,5a (xa-ar?); II.26,8c:   = xar. The sign which has been discussed s.v. gur =  has the following meanings:

8524 = ecênu, val. xar, Zb.98, n.2 'backbone; smell, track'.
8525 = ecênu 'confine'; cf.   = ecurtu '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 = xuru 'a dug canal', only AL³.227, 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 = xašû '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 = , MS¹ 116; LTP.170, which is clearly a part of the ending of kikkin = , q.v. kin resembled kîma in sound and hence suggested the equation  = kîma. With this should be compared , 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. ir, we find  = kirbu 'interior, midst'; on which we have the pun  = kabru 'great'. But in 8537 we also find  = libbu 'heart, midst'. So in 8538 we have  = (parâ)-cu, val. xuv, 'break through'; cf. I. 19, 14-16 cd.

8539 = ramimu 'call out, cry out' (?). 8540:   = šêmiru 'finger-ring'. 8541:  = têrtu 'law, ordinance'. 8542 = tulimu = ?. 8543 = tultu 'worm'? 8544 = ummatu ša êre, with val. un. Note 6737:    = umman êre 'people of pregnancy', i.e. 'pregnant persons'. In 6734,  = ummanu. See s.v. umun. Finally, 8545:   = ucurtu 'fixed space, curse'.

The prim. meaning of the sign seems to have been 'curse' (see s.v. gur = ). Connected with this are ecêru 'confine', der. of ucurtu (see s.v. xuxar); ramimu 'call aloud in pain' (?); šêmiru 'ring' from idea 'enclosure' seen in ucurtu; têrtu 'binding law' and evid. also ummatu 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. , abbrev. for  just as  for . This is the binding member. It is prob., however, that this  = ecêru was translated also by a pun 'smell, trace out', whence we get the equation  = xâru 'choose', which

is prob. also a pun on xar = 𐎧𐎶. Īima is a purely phonetic addition owing to the val. gir = 𐎧𐎶 which suggested Īima (see above).

It is really impossible to assign values to all these meanings of 𐎧𐎶. The sign has the val. gur and prob. kir; also xar, xir, xu, ir, ur, the last two clearly being later forms of xir, xur. See also s.v. xari, kikkin, mu = 𐎧𐎶.

Xar = 𐎧𐎶, (?), 8982; obtained from 𐎧𐎶 = xirru 'hole', 8983, note 8984: 𐎧𐎶 𐎧𐎶 𐎧𐎶 = xarârû 'dig', and 8985: 𐎧𐎶 𐎧𐎶 𐎧𐎶 = xarârû 'dig'. The sign is evid. < 'depression' + some other element, prob. 𐎧𐎶 'quickly'. Note < = buu = xarârû. The sign 𐎧𐎶 must mean 'dig quickly'(?). See s.v. xir = 𐎧𐎶.

Xa-ra = 𐎧𐎶 𐎶𐎶, 6484; Sb. 332 = gišxabbu 'scoundrel', 6485. Note that giš = 𐎧𐎶 = zikaru 'man' + xat = 𐎶𐎶 = li'su 'bad stinking'. On the other hand, we find 6486: 𐎧𐎶 𐎶𐎶 𐎶𐎶 = admu, hidânu 'young of a bird'. Here the sign 𐎶𐎶 must = inbu 'fruit' = gurun, q.v. and not xat 'bad'.

Xar-gan = 𐎧𐎶 𐎧𐎶, IV. 13, rev. 42 = ši-i-lu-u 'omen, forewarning'. This word is prob. not identical with šilu in Šurpu, VII. 36. Our šilu may be from š x v 'ask': see Hrozný, 69. This sign comb. 𐎧𐎶 𐎧𐎶 seems to mean 'a full (𐎧𐎶) decree' (𐎧𐎶 = ucuntu).




Xar-gud = 𐎧𐎶 𐎧𐎶 'cattle-fodder'; R. 19. This is clearly an erroneous or perhaps a phonetic writing for gar = 𐎧𐎶 '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 = 𐎧𐎶, 8516; Sa. 6, 5a var. doubtful value. Perh. an extended form of xar = 𐎧𐎶, q.v.






Xar-sag = 𐎧𐎶 𐎶𐎶, 8553; šadu '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 = 𐎧𐎶 especially. The signs 𐎧𐎶 𐎶𐎶






mean uḡurtu 'defined space'.







Xa-ru-ab = , 5538; Sb. 252 = xarûbu 'a sort of insect which destroys plants' ( ). See Hrb. 289a. This sign = various sorts of insects, all no doubt of a destructive tendency. See s.v. kisim, kisi, šarin, šurin, zibin.





Xa-aš = , 355; V.16, 43a. The sign  means 'cut, sever.' Hence the foll. meanings all with val. xāš:





363 = gamlu with ; hence the word mišxāš a pun on mašga-šw? (miš = giš = ) 'a sort of tool or weapon'. 367 = xāšw, only twice? This is not xāšw 'hasten'. As this also has the det. giš, it must be a tool or a weapon. 368:   = xizbu also 'a tool or weapon'. 369:   = xizibtu (val. mišxāš) 'a tool or weapon'. 383:   = šēbiru 'a sort of destructive implement'. 384:   = šēbru same as above. 386:   = mašgašu 'a destructive weapon' from šagašw 'destroy'. Note 386:     = šagašw. All these meanings are derivable from the idea 'cut, sever.' On , see s.v. gug, kud, sil, sila, tar, tim.



Xa-aš = , 4685; Sb. 198 = šabrû 'seer, necromancer'. This sign is a gunction of  = qur, 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 zib =  = šimtu 'fate', 4689. For , see s.v. zib, 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 E.S. 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; dundu 'plenty' and xegallu 'plenty', 4049. This comb. simply means 'to have () plenty' () , or



is this gal =  a pun on gal =  'big' (see Hrb. 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 = , 3207; 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 3220:  = 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 dat, di, du, dub, dugu, guru, xa, xi, šar, šur.



Xi-bi-is = , 4142; I. 38, 8a. The following equations are all names of garments: 4147: muggu from mağāgu 'be close, tight' (Muss.-Arm. 576); 4148: mullahu; 4151: ruššū; 4152: rušeš-šū; 4156: ukhudu. The sign  = 'small, little' (cf. gīna, qīna), so these garments may have all been scanty, as is prob. indicated by the word muggu.









Xil = , 6343; AL³ nr. 39; III. 8, 50. Cf. s.v. qig = . 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.² 97. 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. LTP. nr. 170 (p. 118). See s.v. xar = .






Xi-ri-im = , 9753; 82, 8-16, 1 rev. 1 = pitru 'sort of plant' (Muss.-Ann. 801a), 9760. 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 = , 7765; apparently not a sum. value, although a name of  is xissu, 7758. For , see s.v. bab, babar, babbar, 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 I. 44, 45c. Why? See espec. s.v. pa, pag =  and s.v. musên = .

Xu-u = , 4035; I. 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 = , 8639; I. 36, 37a = esêrit '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 , see s.v. a, buru, bu, buzu, gê, giburu, giguu, xa, mun, ša, šil, šis, šu, u, umun, un.

Xub = , 2689;  = šumêlu 'left hand' (?); cf. gub =  = šumêlu, 2684. In 2690,  = xuppu, which seems to prove the guttural val. for . This shows also the guttural g (see I. S IV. 1).

Xu-ub = 𐎧𐎶𐎵, 2693; II. 27, 19 c. In 2697, 𐎧𐎶𐎵 = xatû, with val. tun, perh. 'overpower', Hwb. 295 b. I cannot explain. See for 𐎧𐎶𐎵, s.v. qup, kuru(?), tun.

Xu-ud (𐎧𐎶) = 𐎧𐎶, 5561; K. 40, IV. 1 = namâru 'shine', 5582, also with val. kun, prob. cognate (cf. x = k, I. § IV. 1). In 5617, 𐎧𐎶𐎶 = xud-xud = itanbutu ša kakkabê 'shine said of the stars'. The sign 𐎶 = primarily 'staff' (see s.v. garza = 𐎶𐎶), hence 𐎶 = 'shine' may have originated from the idea 'torch' = 'a lighted staff', an instance of special application(?). For 𐎶, 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' (𐎧𐎶) + xar (𐎧𐎶𐎶) = ecêru 'confine'. Why does Leander, II, state that there is no verb ecêru 'confine'? See Hwb. 122 a. Note 8549, 𐎧𐎶𐎶𐎶𐎶𐎶𐎶 = xuxaru and see s.v. xar = 𐎶𐎶.

Xu-ul = 𐎧𐎶𐎵, 10884; Sb. 47. The sign had the form 𐎧𐎶𐎵 in Judea. I cannot explain its original meaning. That it had to do with 'joy' is evid. from the following equations: 10884-5 = xul = xa-dû 'rejoice'; 10886 = xidûtu 'joy'; 10888 = nigû 'play music on an instrument'; 10889 = rišu 'exult', Hwb. 607; 10890 = risâtu, also = asîlal (q.v.) 'joy'. For 𐎧𐎶𐎵, see s.v. bidarra, ukûš.

Xul = 𐎧𐎶𐎵, 9496; val. obtained from 𐎧𐎶𐎵𐎶 = limnu 'evil', 9504. The sign is a comb. of 𐎶 = igi 'eye' + 𐎶𐎶 = ur = nakru 'hostile' (Systm., 48-9). Cf. K. 2022, col. II. 53: ur = 𐎶𐎶 = nakru, and note the foll. equations:

9497: 𐎧𐎶𐎵𐎶 = 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 = limuttu 'evil' (noun); 9504 = limnu 'evil' (noun); 9505 = lapâtu ša êni 'overtum, said of the eye' (see

9497 = abātu ša êni and 9383 = 𐎠𐎵𐎶𐎵 = lapātu ša êni). 9506 = šalpû-tu 'misfortune'; 9507 = šulputu, syn. of above = 'destruction', Zb. 41-42.

There can be no doubt that the main meaning of 𐎠𐎵𐎶𐎵 is 'evil', i.e. 'that which is hostile (𐎶𐎵) to the face' (𐎠𐎵).

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.

(Giš)-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', II. 26, 45-6a (Hrb. 197). Is this a comb. of xul 'evil' (𐎠𐎵𐎶𐎵) + lux (𐎶𐎵𐎶𐎵)?


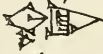


Xu-um = 𐎶𐎵𐎶𐎵 , 11183; V. 16, 53 a. The sign was originally 𐎶𐎵𐎶𐎵 = wave-lines and denoted 'fructification, growth' (*System*, 131). This is borne out by the foll. equations: 11186 = unnubu 'bear plentiful fruit' (cf. R. 20, xum = 'fruitful'); 11187 = uššubu 'spring up, said of a plant' (Zb. 28); 11188: 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 = both unnubu and uššubu (with no val.). For 𐎶𐎵𐎶𐎵 , see s.v. kus, lum.














Xu-mu-un-si-ir = xumcîru 'wild boar', II. 19, 49b, cogn. with Arab. سجور ; Hebr. זאב . 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. kis, piš = 𐎶𐎵𐎶𐎵 , which were the pure Sum. words for xumcîru.

Xu-un = 𐎶𐎵 , 10545; = našû ša êni 'lift up, said of the eyes'. The sign 𐎶𐎵 means 'large' and 'enclosure'. It is possible that the equation 𐎶𐎵 = 'raise the eyes' comes from the idea 𐎶𐎵 =







rubû '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.). On II, see s.v. a, bu, gu, du, duru, êš, êgi, gi, gig, ku, mu, ša, še, ši, šur, tê, tu, tub, tug, tukul, tui, ub, umui, uš, gi, gid.


Xu-ur = , 8518; I. 19, 15c. 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, elim. Hence we have the foll. equations:



8599 = êzêzu 'be strong'; 8600 = izzu 'strong'; 8601 = xuššû; also    = xuššû, 8608, and 8609:    = xuššû, and 8610:    = xuššûtu 'a garment', all implying the idea 'strength'; cf. Hwb. 295a: xuššû 'magnificent'. That this sign  has also the val. ruš, q.v., shows that in this case, at least the r had a guttural value, but see I. § IV.1. In 8607,    = 'Nergal the wurgod', i.e. 'the strong god.'




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








I () = , 507; I. 39, 30a. This is the same element which appears in inim, q.v. Cf. the vowel harmony in these combinations: i () - bi-bi = amâtum qabû 'speak a word', 656; i () - di-di = amâtum qabû, 748. On , see esp. s.v. inim and s.v. gu, gug, du, dug, inu, ni, ka, pir, pi, ra, su, zib, zu. This i is probably cogn. with ê = .





I = , 3975; Sc. 129. The sign was really the sign for









'five' (see s.v. i = ) , as it probably represented the five fingered hand-
'power' (see s.v. šu =  and a = ), it was applied to the idea 'exalt';
cf. 3980: i = na'âdu 'exalt'. In 3977 = açû 'go forth'; 3981 = nâqu
'pour out' (?); this is prob. a loan-value from ê = , q.v. In
3979 = kanû = 'bind' (?), an idea which may be secondary to i = na-
âdu 'exalt', defining strength. In , see s.v. muq. Note that in
IV. 13, rev. we find the equation xe-i-i = lib-ri-ka-ma = ? , but here
the double i must = na'âdu 'exalt' in spite of librika-ma.




I = , 5224; K. 40, II. 77 = abnu 'stone', other words for which
are also na, çi, za, q.v. I cannot explain this i as being cogn.
with any other i. Cf. s.v. bar, daq, na, çi, za = .




I = , 5307; II. 39, 51c. This may be a short form of ri = ,
5310. The sign means 'be full, overflow' primarily; hence = šamnu
'oil'. See for , s.v. dig, ili, li, nê, ni (esp.), gal, galli.

I = , 10223; with , 80, 11-12, 9, rev. col. III. 17 = 'river god'.
This is, I believe, short for id = nâru =  'river' (see s.v. i = ).
The sign  is  inside of , i.e. 'an enclosure for running' =
a river. Cf. Germ. Rinnsal and note gur =  'course, run'. In
, see s.v. tu, tur, zikum.

I = , 11647; so Brünnow, short for id. This sign comb.
simply means 'water-course' =  + . See s.v. id = .

I = , 11208; the comb. is  , so that it is doubtful
whether i does not belong to . See i = . The sign  is a
doubled dax =  'destroy'. Cf. 11209 = êšû 'disturb', syn. of dalâxu
= 'disturb water' especially. In 11211,  = caxmašati = ?

I = , 6545; Σ K. II. 306; Σ A. I. 8 ff, 188. This is an abbrev. of
id = , q.v. and see s.v. a, aš = .

I = , 12190; Σ K. II. 306 note; Σ A. I. 8. This is simply 'five' like
i = ;  = xanšû 'five' and xamiltu, f.m. form of 'five', 12192, 12193.

𐎶 also = abnu 'stone', 12191, a pun on i = 𐎶𐎵, q.v. See s.v. a, ia = 𐎶. In 12195 𐎶𐎶𐎶𐎶 = the Igigi, q.v.


Ia = 𐎶𐎶, 12190, see s.v. a, i = 𐎶.














Ib (i-ib) = 𐎶𐎶𐎵, 4952; Sc. 3, II, 13-16. The archaic sign was 𐎶𐎶𐎵, TD. 310, 311, which I cannot explain. Note the foll. equations: 4954 = agânu '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 = 𐎶𐎶𐎵, which is a purely grammatical element (see above II. §. 26), which is prob. not a cogn. of ib = 'force'. Here it should be noted that 𐎶𐎶𐎵 = tebu 'approach with violence', 4960, only once, but in Hrozy 30: ib-bi = aggis '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 = 𐎶𐎶, 10477; only in Sem.; see just below.









Ib-bi = 𐎶𐎶𐎵𐎶, 10477; Sb. 221 = tupugtu 'quarter of the horizon' or 'sky'. Hence = the god Ninit (q.v.) = 𐎶𐎶𐎶𐎶, 10479, while the god Iru = 𐎶𐎶 = uraš, 10480. This ib = 𐎶𐎶 is prob. etym. connected with ib = 𐎶𐎶𐎵 'quarter of the sky', q.v. and for 𐎶𐎶, see s.v. dara, daru, uraš.




I-bi-la = 𐎶𐎶𐎶𐎶, 4117; Sb. 307 = aplu 'son'. Note that nam-ibila = aplutu 'sonship', II, 9, 62 c. The signs 𐎶𐎶𐎶𐎶 = mâru 'son', 4119; = šū-mu 'son', 4120; = cixru 'little', 4121. The question is whether aplu is a loanword from ibila or vice versa. Aplu can hardly = tebu 𐎶𐎶𐎵. Jans. thinks aplu is from a stem apâlu 'correspond to' = 'entsoprechen' 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, m. 70. Why? I cannot explain.







Id (*i-id*) =    , 7803; I. 23, 32 r. The comb. probably means 'the moon-god šin' (see 7807). 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. see = .









Id = , 11322; Sa. II. 25. This is plainly a loanword in Sum. for Sem. idu 'hand'  with confusion of  = a and  = a. On a =  see s.v. a, bur, 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. Rinnal 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', 6543, *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 = naphlusu 'see'; 4007 = pânu '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., Ħrozny, 28; also R. 123, obv. 20 f; rev. 5 f and Fragm. 7 f.

I-dib (bu) (with  = dib) = qubê 'speech', IV. 10, rev. 1; 4020, *pass.*

The comb. means 'seizing' (𐎠𐎢) + i = inim = 𐎠𐎢 'speech'. Note s.v. i-lu = 𐎠𐎢𐎠.

I-di-ig-na = 𐎠𐎢𐎠𐎢𐎠, 1876; = Diglat 'the Tigris'. The signs mean 'that which cuts (𐎠) the banks (𐎠𐎢) with power' (𐎠𐎢). See esp. s.v. dalla. The Sum. word Idigna, Idignu seems to mean 'the river' (id = 𐎠𐎢𐎠) + igna, ignu = ?

I-di-ig-nu = 𐎠𐎢𐎠𐎢𐎠, 1877; V.22, 30r. A var. of Idigna; q.v. See s.v. dalla.

I-di-im = 𐎠𐎢, 1480; V.30, 44g. See esp. s.v. êdim = 𐎠 for meanings. The id here is prob. conn. with id = 𐎠𐎢𐎠 'river'. The sign 𐎠 means primarily 'open, cut through.' On 𐎠, see s.v. bad, battu, banšur, êdim, naḡbu, sumun, sun, til, nî, zu.

Ig or ig (i-ig) = 𐎠𐎢, 2235; Sa. V.4. See s.v. gal = 𐎠𐎢. The val. ig seems to be used only in Sem. The Sem. word iggu means 'door' (Jens. KB. III. 1, 34, rem.8). Did iggu give the val. ig to 𐎠𐎢? See s.v. giš-gal = 𐎠𐎢𐎠 and gal = 𐎠𐎢.

Ig = 𐎠, 11944; ZA. I.12; ZK. II. 326, note. This is doubtful. It may be a short form of nig = 𐎠, For 𐎠, see s.v. ag, ga, gar, limnu, mû, nî, nig, nin, ninni, nîta, ša.

I-gi = 𐎠𐎢, 4006; Sa. 6, 9b. The sign is igi-gumu, 7005, i.e. 𐎠 twice. Hence, this igi = 𐎠𐎢 belongs here. On 𐎢 see esp. s.v. si, sig.

I-gi = 𐎠𐎢, 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 = innu '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 𐎠𐎢, without val., has the foll. meanings: 9267 = amâru 'see'; cf. 9295: 𐎠𐎢 = amâru and naphluu 'see', natural meanings from idê 'eye'. See s.v. igi-lur. 9268 = diḡlu 'looking', Hwb. 210-211; 9269 = êkiçu or skiçu, 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 = eristu 'earth', only IV.15, 58b. 9275 = mātu 'land'; cf. 9377: 𐎶 𐎶 = mātu êlêtu 'high land'. This must come from the idea 'face' = 'surface' (?). 9278 = napâšû 'breathe'; 9279 = napîštu 'life'. This is a very vivid phonetic association with gi = 𐎶 = napîštu 'life' (šî = 𐎶 = gi); 9280 = naplusu 'see', to be compared with 𐎶 = amâru (see above this paragraph). 9282 = punu, a var. of pânu 'face'. 9283 = šêpu 'foot'; a prob. sign confusion with 𐎶 . 9284 = šî 'she, this one' (fem.), a phonetic equation; šî = 𐎶 . Hence we have 9285 = šuwatu 'that one'. 9286 = ugnu 'ear'; an error for 𐎶 = nignu. 9287 = the numeral 'one thousand', i.e. 𐎶 = 10 + 𐎶 = 100, ALI. 33.

The sign was originally 𐎶 , a pictograph of the eye. In 𐎶 , see s.v. bad, bax, igû, ini, lit, mad, maxar, šî. Note the foll. combinations with igi:

Igi-bar = 𐎶 𐎶 , 9295; amâru 'see'; 9296 = barû 'look'; 9297 = naplusu 'see'. This comb. means 'to distinguish (bar) with the eye' (igi).




Igi-du = 𐎶 𐎶 , 9336 = âlik maxxi 'one who goes in front, a forerunner', from igi 'front' and du = alâku.



Igi-gal (𐎶 𐎶) 'one who has (gal) an eye', hence mudû 'wise', 9306 (?). See Jena. KB. VI.1, 460.



Igi-gar-ra-su 'a sort of garment' ('hanging in front?'), perhaps an apron', R. 5.

(𐎶) I-gi-gi = 𐎶 𐎶 𐎶 , 3998. In E.S. also 𐎶 𐎶 𐎶 𐎶 , IV.23, 15b. The syn. was 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 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 Jena. was right in ZA. I. 7 ff in his theory that i-gi-gi meant i 'five' = 𐎶 + 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 natahu 'sleep', 9391; 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 = igîû 'a gift' (?).




I-qu-u = , 9260; Sa. II. 8 = i-qu-u. The esp. s.v. igi and for , s.v. bad, box, ini, lit, mad, maxar, ši.

I-gub, supposed original of the Sem. igubbu, 'clear water purification', i. e. i = a + gub.






Iq = , 2235; Sa. I. 4; a variant of iq = , q.v.

Il = , 4847; Sb. 227 = kakasiga = ? 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 = axâqu 'seize', no ideogr. is diš = . Axâqu 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 = šagû 'be high', regular meaning. On , see s.v. ga, gil, gur, quru, du, duš(š)u, ili.

Ila occurs only II. 14, 6c = ?

I-li = , 5308; Sa. I. 20 also = il in Sem. Spg. 61, m. 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;

8356: imi = âxû 'fire-pot'; 8358: im = bêlûtu 'lordship'; cf. im-na = bêlûtu, HT. 67.37. 8359 = tîtu 'mud'; cf. belov = tinûru. 8360: imû = duppu 'clay-tablet', i.e. an object made of mud. From duppu comes the equation 𐎶𐎵 = egirtu 'letter', Str. 2163. 8368: imi = urûtu '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 = tinûru 'an oven made of hardened clay'; also 8459: 𐎶𐎵 𐎶𐎵 𐎶𐎵 = tinûru.

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 = paṭāqu 'construct', 8364. This comes from the idea 'clay' which was the chief building material. 8365 = palāxu 'fear', from idea 'storm'. 8366 = ni = palixtu 'fear' (noun). 8367 = ni = Rammānu 'the storm-god'; 𐎶𐎵 = 'self' = rammānu, I.5, nr. XVI, II.11, is a pun on Rammān. 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 = 𐎶𐎵𐎶𐎵, 4736; HT. 164; Σb. 83, ΣA.I. 8-9, HAS. 36, n. 3. This is a var. of am, ênu = 𐎶𐎵𐎶𐎵, q.v. and s.v. aka, ag for full discussion.

Im-ba-ni = 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 bani, acc. Hwb. 79b, = axû 'hostile'. Can this perhaps be associated with axu 'jackal', indicating the idea 'howl', i.e. 'howling wind'?

Im-xul = 𐎶𐎵 𐎶𐎵𐎶𐎵, 8481; imxullu 'evil wind'; im 'wind' + xul (𐎶𐎵𐎶𐎵) = 'evil', q.v.

I-mi = 𐎶𐎵, 8349. Sc. 288. Full discussion s.v. im = 𐎶𐎵, q.v. and s.v. ênni (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 iminna = 'seven'.

Im-ma = 𐎢𐎠𐎢𐎡, 826; gūma 'thirst', 827; gūmû 'to thirst', 828. The sign means 'heat in the mouth' = 𐎢 + 𐎢𐎡.

Im-mar-tu = mât Amurru, II. 29, 4g 'the west-land'. I believe that this comb. means 'the direction' (𐎢𐎠𐎢) of sunset' (𐎢-𐎢𐎡), i.e., mar is dial. for gar = 𐎢 'make' comb. with tu = erēbu 'set', said of the sun. This is doubtful. I read the Sem. equivalent amurru and not axarru (see Prince, J.B.L. 1905).

Im-me-li = 𐎢𐎠𐎢𐎡, 867; V. 30, 25g; 874 = šikru 'intoxicating beverage'; 875 = šikru šatû 'drink intoxicating beverage'. The sign means 'water (𐎢) in the mouth' (𐎢𐎡). Hence we have also 𐎢𐎠𐎢 = lêu 'sip', 870; lašû 'sip, lap', 871. 872 = šagû 'give to drink'; 873 = šatû 'drink'.

Im-ri-a = 𐎢𐎠𐎢𐎡 𐎢𐎡, 8396 = dintu 'tear'; 8398 = rišumtu 'marshy land.' This is conn. with iru = tîtu 'mud' and gunnu 'storm-rain'.

Im-ri-ge (𐎢𐎠𐎢) = imriqqû 'a wind', Leander, 24. Note that 𐎢𐎠𐎢𐎡 𐎢𐎡 = qîq šari 'onslaught of the wind, tornado.' This imrige is simply im-ri with the gen. sfx. ge = 𐎢𐎡.

Im-tuk = 𐎢𐎠𐎢𐎡 𐎢𐎡, 8493; gašru 'powerful'; nâ'idu 'exalted', 8494; palâru 'fear', 8495. The comb. = 'having (tuk) strength' (𐎢𐎠𐎢).

Im = 𐎢𐎠𐎢, 4224; Sb. 2, 5-6. The sign is doubtful, but it probably means 'enclosure'; cf. in in in gar = 𐎢𐎠𐎢 𐎢𐎠𐎢𐎡, and note the foll. equations.

4225 = lubašû 'garment'; 4226 = lubašû 'garment'; 4227 = in = pilla 'sort of garment'; 4228: in = pilla, fem. of pilla; 4229 = sili = ?. All these meanings are in accord with the idea 'envelope, covering'. Cf. for 𐎢𐎠𐎢 s.v. ini.

In seems to = 𐎢𐎠𐎢 in 𐎢𐎠𐎢 𐎢𐎠𐎢𐎡, 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. pâtu 'side', an idea which is connected with 'strength'; cf. s.v. a = 𐎢𐎠𐎢. 6273 =

pišātu 'governorship', from pišû 'hold, comprise'. 6274 = igaru 'wall'; 6275 = ugaru (?) 'field'. or seems to be the original of e = am 'house', q.v. and also s.v. lid.

I-ni = 𐎶𐎵, 4223; Sa. 3, 10. Full form of in = 𐎶𐎵𐎶, q.v.

I-ni = 𐎶𐎵, 4261; this is an error for i-de = 𐎶𐎵, ES. for igi = 𐎶𐎵, q.v. On 𐎶𐎵 see s.v. bad, bar, igi, igû, lib, mad, maxar, si.

Inim = 𐎶𐎵, 508; Sa. II. 36. Note i = 𐎶𐎵. 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-am (𐎶𐎵𐎶𐎵); see s.v. enim = 𐎶𐎵𐎶. There can be no doubt that 𐎶𐎵𐎶𐎵𐎶 was read inim-inim-ma = 'šiptu' 'incantation', 589. On the other hand, in II.40, 30 c, we find 𐎶𐎵𐎶𐎵𐎶𐎶, '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 𐎶𐎵, see s.v. gu, gug, du, dug, i, inu, ni, ka, kir, pi, ra, su, gil, qu.

In-nu = 𐎶𐎵𐎶, 4231; V.42, 18 g = tibnu 'straw'. This in = 'cover' = 𐎶𐎵𐎶, q.v.

I-nu = 𐎶𐎵, 509; II.39, 15 g. See s.v. inim and i = 𐎶𐎵. Here again we have the i(u) = 'speech, utterance', prob. conn. with ê = 𐎶𐎵𐎶 'go forth'. Cf. en = 𐎶𐎵𐎶.

Iru = 𐎶𐎵𐎶, 8519; V.22, 51 g = kirbu 'midst'. See xir, xar, xur and esp. s.v. xar = 𐎶𐎵𐎶, s.v. ir = kirbu. See s.v. gur = 𐎶𐎵𐎶 for sign-meaning and s.v. xari, kikkir, mur, ur.

Iru = 𐎶𐎵𐎶, 11603: The signs simply mean 'water (𐎶) of the eye' (𐎶𐎵). Note the equations: 11605 = bakû 'weep', values iš, ir. 11606 = biki-tu 'weeping' = ir. 11607 = garanu and 11608 = qirranu 'cry of woe' from garû 'run, said of tears'. 11609 = dimtu 'tear'; vals. er, ir. 11610 = xubbu, prob. 'flood of tears'; xubbu = 'well, spring' = tulbu, q.v. 11611 = ir = kalu (ES.) = ? 11612 = madânu 'howl'. 11613 = isiš = missatu 'cry

of woe'. 11614 = nazzalu - isiš = 'idem'. 11616 = šixtu - isiš 'cry of woe'. 11617 = šigû 'penitential song' (?). 11618 = takribtu = er 'prayer, passim'. 11619 = tanixu 'howl of woe'. 11620 = er = tagimtu 'lamentation'. 11621 = er = uninnu 'prayer for mercy'. 11622 = uninnu = 'idem'. All these words are clearly conn. with the idea 'weeping'. On ir ir, see s.v. ir, ir, ir and s.v. isiš.

Ir = ir, 5378; usually a fem. val. only. See s.v. er = ir. We do find the postposition -ir 'nter' (cogn. with ra) in such forms as lugal-a-ni-ir 'nter his king', I.2, nr. III.2; I.3, I.1, 6. See s.v. ra = ir.

I-si = si, 5078; II.32, 4g. a var. of i-š = si, q.v.

I-si = si, 8951; si si = i-si-mu. This must be cogn. with si = si = mahu 'fill', hence i-si 'fill with water' (i = a). The sign si means 'pour out, inundate'; cf. esp. s.v. gul and s.v. si, sun. See just below s.v. isimur.

I-si-mu = si si, 8963; gigpu 'kernel, stalk of a plant'. Note that isi (si) = 'fill with water' = mu (si) means 'watering a plant'. See s.v. gul, isi, si, sun.

I-si-iš = ir ir, 11604; V.22, 13 e = nissātu 'cry of woe'; šixtu 'plaint'. See s.v. ir = ir ir, of which word isiš is, of course, a reduplicated cogn. (ir = si, š). Cf. isiš = ir ir. The signs ir ir = 'water of the eye'.

I-si-iš = ir ir, 11711; V.22, 51 e: 11712 = bakû 'weep'. 11714 = nissātu 'cry of woe'. 11715 = rabâcu 'lie down', prob. conn. here with the idea of rabîcu 'the lurking demon which shrieked' = bakû, cf. the modern Celtic Banshee. 11716 = ra (tabu) 'moisten'. 11717 = šixtu 'plaint'. All these ideas are derived from the sign-meaning which is simply ir + ir '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 = ir ir.

I-š = si, 5082; K.101, rev. 13 = bakû 'weep', an evid. phonetic







false association of 𐎶𐎵 with $\text{𐎶.𐎵} = \text{er, eš, isis}$. This sign 𐎶𐎵 was 𐎶𐎵 archaically, TD. 97. Its primary meaning was 'dust', cf. $\text{𐎶𐎵} = \text{ēpiru}$ 'dust', 5083; ēpru 'dust', 5084, both with val. saxar, q.v. The equation $\text{𐎶𐎵} = \text{išī} = \text{šadi}$ 'mountain', 5086, comes from idea 'dust'. On 𐎶𐎵 , see s.v. isi, mil, saxar.

I-šī = 𐎶𐎶𐎶𐎵 , 10861; II. 70, 193. Prob. the sign = 'a setting ($\text{I} = \text{I}$) star' (𐎶𐎶𐎶𐎵)? Cf. s.v. suxul, sulgar, šuxub.







I-šī-ib = 𐎶 , 10352; Sb. 139. This is really šib = 𐎶 , with the abstract pref. i- (see Introd. I. § II. 4). The syllable šib may have come from Sem. asāpu 'conjure' and have been applied in Sum. as we see it in later times. The real value of 𐎶 seems to be me (note the sign-name mi-mû). The orig. meaning of 𐎶 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. išib. 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 = âšipu 'enchanter' (𐎶𐎶𐎶). 10364 = êllu 'shining, pure' from idea 'enchanter, purifier'. 10368 = išibbu 'enchanter', prob. readaptation of the Sum. form of âšipu = išib. Note išibbutu 'priesthood' in Semitic. 10374 = parcu 'ordinance'; cf. garza = 𐎶𐎶𐎶 . This idea was, of course, borrowed from the conception of the 'law-giving priest'. 10375 = paššišu 'one who anoints', a function of a priest. 10379 = šiptu 'incantation'. 10376 = ramku 'a sort of priest' (Hwb. 6236). See for 𐎶 , s.v. šib, mi, men, mû.

Iš-šē-bu = 𐎶𐎶𐎶𐎶 , 11886; V. 30, 5 a = šarru 'king'. I can only explain this equation by supposing that 𐎶𐎶𐎶𐎶 = 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-šu-ru-en-gal =     , 11667; II.50, 10c. The signs mean the shining () river' (). Note the Sem. equivalent iturungal which is simply išuru-engal with t 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-engal with engal is a quite evid. popular etymology; viz., engal 'great lord', for išurungal with intercalated n = iturungal.









Ištēn the Sem. word for 'one' is not of Sum. origin for as- 'one' and tan the suffix after the numerals. It is a pure Sem. word occurring in Hebrew אֶחָד and, furthermore, showing a fem. form ištīat in Hammurabi II. 6 which seems to make a Sum. origin impossible.




() I-šum =     , 3998, AL³. 88; III. 66, obv. 8 b; rev. 10 a. This god-name seems to mean i = nâ'idu 'exalted' + šum =  = tabâxu 'slay, slaughter'. See Jena. KB. V. 1, 478 and 527.




I-ti =  , 966; Sb. 86, var. The usual form was itu = arw 'month',






I-ti =  , 969; Sb. 87, var. This sign is simply a var. of .





I ti =   , 9426; ZK. I. 303, n. 4. The value iti is not sure. If it existed, it was Sem. from   = ittu, 9429. The sign means 'perceive with the eye, grasp, understand'. Hence = 9427, iabaraku 'see' = Hebr. רָאָה 'viceroy' from Egyptian (?). 9428:   = barû 'see'. The word ittu occurs in the ana ittisu series, HT. 45 ff, containing phrases interpreting Old Babylonian law. This is prob. the prep. itti 'with', used with   by association with ittu 'sign, omen, miracle' = Hebr. אֵימָנוּת. 9430 = kašâpu 'conjure' (?); 'perceive magically' (?). 9437 = takittu = ? 9432 = tukultu 'aid'; cf.    'taking () 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 = ât arxi 'the going out of the month'. The sign =  'thirty' +  =  'day' = archaic  (see Systém, 79). This word itu, ite is most interesting, as we have the pronunciation confirmed by the Greek gloss form αἰδῶ (see Leander, 32). À propos of this, the form αἰδῶ 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 = ) 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, Radan, Early Babyl. History, p. 306.






I-tuk, supposed original for Sem. itukku 'powerful' (i = ex - alted and tuk 'be'). Note   ; im = pulixtu '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, ic, 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, iqu, kum, lam, nê, ni, pil, pi, usai, xax.













I-xi =  , 9692; 82, 8-16, 1, rev. 21; 9700 = išātu 'fire'. 9710 = pêntu 'coal'. The signs   mean 'place of fire'; cf. s.v.


abni, qibil, gunni, diniq, kušlug, mêl, munu, nê, nimur, xi. 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. keš = . 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 II. 27, 36a, ka-a = appa 'face' which contains the same idea. Note esp. 538: ka = pu '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.² 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 534, 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, qu, i, inim, inu,




ni, ki, 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 = bâbu '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 = šumêlu 'left hand'. The Sem. values xub, xup, 2683, prove the guttural q 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 geminated  (System, 94), q.v. s.v. kid. See kud = , just below.

Kad = , 1364; AL³ m. 38; ZA. I. 182; LTP. m. 26. The sign  = archaic . I cannot explain.

Kad = , 7063; a purely Sem. value; cf. Ms.² 232, 129(59); LTP. m. 144.

Ka-al = , 6182; Sa. III. 16. The arch. sign was , which denoted 'strength', = a cleft log or tree = . Note that kal and kala are both equivalents of  = agru 'precious', 6187. Kala = agru 'strong, rebellious', 6188; = ašâridû 'chief, leader', 6189. Kala and a val. ending in -g (prob. liq = , q.v.) = âštu 'steep, high, proud', 6190; = ka-la, and -g = dannû 'powerful', 6194. Kalu (?) = idlu 'hero', usually with val. guruš, 6197. Kalu = ša rištan = ? , 6204. This prob. means ašâridû 'chief', Sc. 278. The fact that   = kallû '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 𐎡𐎢 , s.v. ag, qbar, dar, gurus, gal, lib, lig, rit.

Kalag = 𐎡𐎢 ; see s.v. kal = 𐎡𐎢 .

Kalam = 𐎡𐎢 , 5911, val. obtained from 𐎡𐎢𐎡 and from kala-
ma = 𐎡𐎢 , q.v.

Ka-la-ma = 𐎡𐎢 , 5910; Sb. 247 = matu 'land, country', 5914, pas-
sim. Note the sign-name Kalammu, 5909. The sign 𐎡𐎢 was primi-
tively $\text{𐎡𐎢𐎡𐎢} = \text{𐎡𐎢} + \text{𐎶𐎶} + \text{𐎡𐎢}$, i.e., 'great network (𐎡𐎢) of people'
(= 𐎶𐎶 = 'land'). See kanagga. Note that 𐎡𐎢 also means nisu 'people',
5915, with val. uku, q.v. and see s.v. unu = 𐎡𐎢 .

Ka-al-bu = 𐎡𐎢 , 11248, is plainly a sem. val. from Kalbu 'dog'
= 𐎡𐎢 , 11260. See esp. s.v. lik-ku = 𐎡𐎢𐎡 , the regular sum. word for
'dog.' On 𐎡𐎢 , of s.v. gis, li, liki, lik, tas, nu.

Ka-lum = 𐎡𐎢𐎡𐎢 , 764; sulûpu 'date' (fruit), passim. The signs
may mean 'food which is plentiful' (see s.v. xum, lum = 𐎡𐎢𐎡𐎢). See
s.v. kalumma.

Kalumma, 764-765, syn. of kalum 'date', q.v.

Ka-am = 𐎡𐎢𐎡 , 8337; Sa. 6, 15b, val. doubtful here, but estab-
lished by 𐎡𐎢𐎡𐎢 ; see 8337. Also = ka-mu, 8336. The signs 𐎡𐎢𐎡𐎢
= digaru 'vessel', 8339, for which see esp. s.v. du = 𐎡𐎢𐎡 . Also 𐎡𐎢𐎡 =
erêsu, doubtful, but 8341: 𐎡𐎢𐎡 = ummâru 'a drinking vessel'. See
below s.v. kan = 𐎡𐎢𐎡𐎢 . The val. kan, kanu may denote 'recept-
acle' (?). Note that 𐎡𐎢𐎡 = 𐎡𐎢𐎡 , 4045 = kan, which is the determina-
tive for ordinals.

Ka-mu = 𐎡𐎢𐎡 , 8336; Sa. II. 15; see s.v. kan and du = 𐎡𐎢𐎡 .

Ka-an = 𐎡𐎢𐎡𐎢 , 3672; Sb. 1, IV. 22-23. The sign is say-gi =
'black' (𐎡𐎢𐎡) of the head (𐎡𐎢𐎡). With val. kan = adâru 'be dark, sad',
3673 (ZK. II. 42) and = adistu 'sadness, darkness', 3674. Here we should
note that adâru is also the name of a vessel, Hwb. 296, but kan = 𐎡𐎢𐎡 =
'a vessel', which seems to imply a confusion of kan = 𐎡𐎢𐎡 and kan =

𣎵𣎵, in this sense.

Kar = 𣎵, 9620; K. 4170, rev. 25: 𣎵𣎵 = ka-an-kal = kankallu, uncertain meaning. I believe that kar in this comb. is the full form kin of ki = 𣎵, harmonized to kar under the influence of the foll. kal = 𣎵. See s.v. kiengi. The comb. 𣎵𣎵 means 'strong land'.

Ka-an-kal = 𣎵𣎵𣎵, 9754.

(giš)-Ka-na = 𣎵𣎵𣎵, 3889, bâbu 'gate'; kanakku, loanword = 'part of the door or gate', 3890.

Ka-naq-ga = 𣎵𣎵𣎵𣎵, 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 = 𣎵𣎵, 668, tašiltu 'pleasure, lust'. Note that the signs mean 'mouth of oil', i.e., 'plenty', which indicates the pudendum feminae. There is a plant = 𣎵𣎵𣎵, 669.

Ka-ar = 𣎵, 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 = 𣎵𣎵, q.v. = 'restrain, seize'. The sign means 'a network', hence 'a restraint'. See s.v. aganatênû, gana, mal. Note 𣎵𣎵, 3187: mubâtu ša šimi 'shine, said of the day'. 3188 = ittanpaxu 'glow'. These meanings come from the idea 'smear, cover with oil' (Muss-Arnolt, 357a).

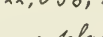
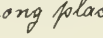

Kar = 𣎵𣎵, 7738; val. from 𣎵𣎵𣎵, and ka-ra, 7737. The sign was orig. 𣎵𣎵 = 'a wall enclosing a temple' (System, 173). From the idea 'enclose' comes the idea 'take hold, seize', hence 'remove': 7739 = etên (ZAJ. 202); 7740 = ekimû 'seize'; 7741 = kârû 'rampart', *passim*, a loanword from Sum. In 7743, kar-zu-zu = talimêdu 'student', i.e., 'one who seizes much knowledge' (zu-zu). See s.v. kar = 𣎵𣎵.

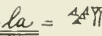
Ka-ra = 𣎵𣎵, 7737; Sb. 318. This is the full val. of kar = 𣎵𣎵, q.v.




Kar = 𣎵, 6927; a rare and doubtful value. Cf. Zb. 113 (14, n.1). Note that gar = 𣎵, Str. Syll. 325.


Ka-ra-aš =  9763.


In 9765 = karâšû



'camp', II. 39, 69c; II. 22, 53b, but this is doubtful; cf. Sb. 96. The comb.  means 'a strong place () of opening' () , prob. 'a ditched camp'(?).



Kar-gu-la =  = kargulâ 'big wall', i. e., kar = 'wall' + gula, q.v. 'big'. See Leander, 12.




Ka-ra-tin () = , 10331; II. 48, 28c. I cannot explain the word karatin. On , see s.v. kili, nigin, nigi, ninnû.


Ka-ru 'granary', R. 21, prob. from kar = , q.v.




Ka-ru 'a hollow measure' = '3600 gur', R. 21. This is also from kar = .








Kas = , in II. 47, 18c; 21c in Sem. mar-kas (?). See s.v. im, kabar = .

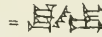
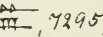
Ka-as = , 4453; Sa. III. 12. See s.v. kaakal = .

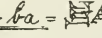
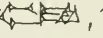

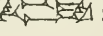
Ka-as-kal = , 4454; Sb. 78 = xarrânû 'road' (cf. 4457). In 4458 = âlu, mâtû Xarrân 'the land of Harran', by paronomasia. 4459 = šina 'two', AL³ m. 114. 4460 = urxû 'road'. The sign  was a doubled  = šina 'two', and then = 'the double lines of a road' (see System, 45 ff, 118 ff).

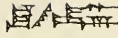

Ka-aš = , 5121; Sa. I. 17. See s.v. bi = .


The sign-name is kâšû, 5118. Acc. to Lau, Thesis,  = 'date-wine', which is prob. cogn. with qêš in qêštin = karânu = , q.v. On , see s.v. bi, êpir, rak ul.







Ka-aš = , 5114; Sb. 229 = šinâtû 'urine'. Cf. kisi =  = kar-pat šinâtû 'pot de chambre'. The sign  =  'penis' +  'water' (System, 53). The same kind of comb. is seen in qêštin = , q.v. See s.v. kisi = .






Kâšêlâ = , 7295; cf. s.v. kâšêbi = .




Kâš-êe-la = , 7298; III. 69, 67g = . Is this an error for kâšêbi = ? For , see s.v. calam.





Kaš-še-bi = , 7295; II. 48, 49 a with  - Šamaš 'the sun-god'. I cannot explain.


Kaš-pu = , Lan's Thesis = 'a receptacle for wine'. See s.v. kaš and qeštin.

Kēš (ki-eš) = , 4288; II. 55, 33 a:    . See s.v. kešda = .

Kēš (ki-e-eš) =  , 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. In , 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, kên, 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 = asûu 'place'. 9628: ki = êma 'in', as 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: qaqqaru with val. qagar, q.v. = 'ground, earth'. 9635:

𐎧 = kîma 'like unto' by a pun on the first syllable of kîma. 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 = šaplû u êlitû '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, êššê, kan, kis.



Ki-di = 𐎧𐎠, 5923; Sa. 5, II. 6. Cf. qê = kîtu = 𐎧𐎠, of which this is prob. a byform. Cf. s.v. qê = 𐎧𐎠 for full discussion of the sign, and see s.v. kid, lêl, lêl, sax.



Ki-ag = 𐎧𐎠𐎶, 9717: dâdu 'beloved', II. 16, 34 g; the same stem seen in Hebr. 𐤏𐤏. 9718: narâmu, narâmtu 'beloved'; râmu 'love'. See s.v. ag = 𐎠𐎶.



Ki-a-nag = 𐎧𐎠𐎶𐎶, R. 21 'irrigation canal' = 'place (ki) of drinking water'. Cf. s.v. nag = 𐎶𐎶.



Ki-ib = 𐎧𐎠, 5214; Sa. VI. 19. The arch. sign was 𐎧𐎠, TD. 170-171, which seems to suggest the idea 'doubling'. Hence, the foll. meanings: 5219: kib-kib-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-bis (𐎧𐎠𐎶) = 𐎧𐎠𐎶, 10868; III. 70, 195. This kibir is evid. a by-form of gibil 'fire' = 𐎧𐎠, q.v. Note giš kibir = êššê'u, 10869; = kibiru, 10870; 10872 = makaddu 'burning torch' = Hebr. 𐤏𐤏𐤁? All these words are conn. with the idea 'burning'. Cf. 𐎧𐎠𐎶 = maglûtu 'burning', 10873; šarâpsu 'burn', 10874.



Ki-bur a supposed form from  = kin-bur = gib(p)urru 'nest'. See Jena. 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 cage, which suggested the idea 'bar off' = qarânu 'cut off' (?), 1413, a byform of qarânu, Hwb. 598. Cf. s.v. qudibir, kida, sasirra, šid, 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; Jena. ZA. I. 183, a doubtful val. Cf. for , s.v. ag, alal, gil, kisil, lag, mîs, miš, pa, piran, rid, sangu, šid, 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. tus = .

Ki-el =  , 9831; ardatu 'maid-servant', 9833; ki-el-tur = ba-tultu '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. (System, 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, kikkēnu,

hinkinu, 8513. The sign 𐎲𐎠𐎫 = ecēnu. Cf. s.v. gur, xar, xari, xir, xur, ir, mur, ur.

Ki-ku in 𐎲𐎠𐎫𐎠𐎫 = rid alpe 'seed, offspring of a bull', but why?

Ki-ku + 𐎠𐎫𐎠𐎫 seems to mean 'the dwelling (𐎠𐎫𐎠𐎫) of man'. I cannot explain.

Kil = 𐎠𐎫, 10160, mostly a Sem. value. See s.v. kili = 𐎠𐎫𐎠𐎫 and gil = 𐎠𐎫.

Ki-li = 𐎠𐎫𐎠𐎫, 10327; I. 40, 31 c. This is a doubled 𐎠𐎫 = kil, q.v. Note 10322: kili = kakkabu 'star'; 𐎠𐎫𐎠𐎫𐎠𐎫 = kakkab (𐎠𐎫𐎠𐎫𐎠𐎫) šamē 'star of heaven'. The sign 𐎠𐎫 means simply 'a gathering', so 𐎠𐎫𐎠𐎫 may indicate 'a nebula' or perhaps merely 'a constellation'. Cf. s.v. karatin, nigi, nigin, ninni = 𐎠𐎫𐎠𐎫.

Ki-lal = 𐎠𐎫𐎠𐎫, 9811, with giš = maštaknu '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 šuqulti 'press down, said of weighing'; 9816 = šigaru ša 'latch of a door' (also from idea 'press down'). 9817: 𐎠𐎫𐎠𐎫𐎠𐎫𐎠𐎫 = šâki-lu 'weigher'. The signs 𐎠𐎫𐎠𐎫 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 = 𐎠𐎫𐎠𐎫𐎠𐎫, 11933; a doubtful val. Cf. kiš, piš = 𐎠𐎫𐎠𐎫.

Kim = 𐎠𐎫𐎠𐎫, 9109; Se. 279 in A². This is merely a modification of gim, the Ek. val. for 𐎠𐎫𐎠𐎫. 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 = 𐎠𐎫, 10749; Sb. 273 = šipru 'message, embassy', 10753. The sign means 'turn', hence = šipru. Cf. s.v. gur and gi = 𐎠𐎫.

Kin = 𐎠𐎫𐎠𐎫, 901; Sb. 127. Note 𐎠𐎫𐎠𐎫𐎠𐎫 = kin-gab; cf. ZA. I. 408 (gin). The meaning of the sign, with val. ukkin, q.v., is puxru 'collection', 902. This kin, uk-kin is prob. conn. with kil, kili = 𐎠𐎫, q.v. Note 905: 𐎠𐎫𐎠𐎫𐎠𐎫 = punūmu = 'aged or celebrated person'; cf. Lan. I. 3: 𐎠𐎫𐎠𐎫𐎠𐎫. 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. ablu = 𒄠𒄠. Note 10319: 𒄠𒄠 = kinburru ša iṣṣûri 'an enclosure for a bird', i. e., 'a nest.' See s.v. ki-bur. Note 10320: takkabu = ?; prob. 'nest'. In 10318: 𒄠𒄠 = qinnu ša iṣṣûri 'nest of a bird'.

Kin-gal (𒄠𒄠) = 𒄠𒄠𒄠, 6854; Sb. 127; ZA. I. 195, note = gingal, a clear case of inverted sign-rebus; 𒄠𒄠𒄠 = kin, q.v. Note 6855: 𒄠𒄠𒄠 = mu'iru = kingal 'commander', i. e., 'sender'. This word means 'a great sender', from kin = 𒄠, q.v., or 'great collector' from kin = 𒄠𒄠. Mu'iru, then, would mean 'military assembler'. This is confusing, because genna = 𒄠𒄠 also seems to indicate a sort of subordinate officer; genna = 'small'. There is clearly a pun here between genna and kin. Cf. 6856 = 𒄠𒄠𒄠𒄠𒄠 = gal-ukkina = mussaru. Is this for mu'iru?

Ki-en-gi = 𒄠𒄠𒄠𒄠, 9662; AL. 262 = 'land of Sumer'. This may be a comb. of kên 'land', long form of ki = 𒄠 'land' + gi = 𒄠𒄠 '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; I. 37, 19a. Cf. 10041: xanšûšû 'by fives', etym. conn. with kingusili = parab '56'. Note 10043 = paras, parab = '56'. See for 𒄠 s.v. bur-ia, illil, ninnû.









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 𒄠𒄠𒄠. ZA. I. 179 reads gimê which is prob. correct. This is merely a vocalic har-





monic change, e from a. On , see s.v. dim, gi, qim, kim.



Ki-ir = , 512; Sa. II. 39. I cannot explain. On , see s.v. du, dug, gu, gug, i, irim, inu, ni, ka, pa, ra, su, gil, gu.


Ki-ir = , 6463; I. 29, 73 c. I cannot explain, unless this is a deliberate inversion from the usual val. sag, gag = , q.v.; a = s, g.









Ki-ir = , 8890; Sb. 257 = kiru, prob. merely a loanword from the val. kir. 8896:  = kirbu 'midst', a natural meaning, as  means simply 'midst, interior'. The kir-value may come from kirbu. Hence 8897 = libbu 'heart, midst', with val. likir. 8898: curru 'heart'. 8899: uppu 'enclosure' with loanvalue ub, q.v. On , see s.v. likir, sem, ub, and s.v. kirru = . The sign  is simply  'heart' enclosed; cf. s.v. ga = .


Ki-ir = , 10161; Sa. III. 8; also = kur and kuru, q.v., all of which are mere byforms of kil =  (l = r), q.v. On , see s.v. gid, gil, qirim, qirin, gud, qurun, xal, kil, kur, kuru, lag, lagab, lugud, rim, sulag.





Ki-ir = , 6926; Sa. I. 40. A var. of this is kar, gar =  in Sem. The sign is a qu nated  with name kia-gunû. See esp. s.v. pê = .




Kir-ru-ud = , 9848; Sb. 184 = xurru 'hole', 9850. This kir (rud) is clearly conn. with kir =  'midst, interior'. See on xanburuda esp. and kirruma.

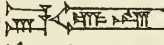
Kir-ru-ma = , 9849; 81, 4-27 (AL³ 58, n2). See on xanburuda and kirrud.





Kis = , 9622; K. 4170, rev. 21:  (  ) . Cf. 7770 s.v. slax. Acc. to Jensen, however,  may have the val. slax, ZA. I. 62, 63; ZK. II. 49 but this is doubtful. The only known original val. of  is kin, kên, shortened to ki. Cf. s.v. qayar, kengi, gi, du, îssê, kan, ki and see s.v. kislax.








Ki-sal = , 5481; Sb. 231. 5483 = kisallu 'open space, piazza'. 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, 20a = karpāt šināti 'pot de chambre' in 5117 with detum. . 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-lux = , 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, 29c = kisû 'side', so called from enclosure (Hwb. 342b). The signs mean 'the place' () which makes () a protection' (). See s.v. šeo = .

Ki-sur-ra, orig. of Sem. kisuru 'region', or perh. 'depth' = ki 'place' + sur = l. See R. 49, 14-15 and L. 25.



Ki-iš = , 11934; Sb. 1, III. 15 = piagu (ZA. I. 311). Prob. = some sort of pig-like animal. Note that  = piš = xumcû 'wild boar' = Arab. خنزير, for which see s.v. xumunsir. Acc. to Jens. ZA. I. 311, the piagu was constantly combined with šaxû, II. 6, 47; II. 49, 45a. 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 kis.al = 'space, place' + lux = mišû 'clean'. So Leander, 13. Note the fem. derivative kisalluxati. Doubtful as to meaning of these words.








Ki-sal-max 'great place', L. 13; supposed original of sem. kisalmāx,





Kiš = , 8903; common in sem. kiššatu 'host', 8903. The archaic sign was  'power, plenty' (System, 147 and 146). Note 8904 = kiš-ki 'the city kiš'.

(Ki)-ša-du = , 3203; A.S. V. 5, 8. Clearly a Semitism for kišādu 'neck'. Cf. s.v. gu =  for full discussion and s.v. mu, tib, tig.

Ki-šû =   , 5540; Sb. 251 = qirubû 'an insect which destroys plants', i.e.,  = 'destroy' +  = 'plant'. Cf. s.v. xarub, kisim, šarin, šurin, xibin.

Ki-ši = , 9860; = mod. Bab.  II, 27, 4c. Doubtful. The sign = muttatu 'forehead' or 'hair of the forehead', Hwb. 436 b. Cf. 9862:    = gullubu ša muttati 'cut the forehead' or 'the hair of the forehead'. Prob. not 'castrate', as Haupt thought. See s.v. bâ = . Is this kiši conn. with kiši 'a cutting or biting insect' =  ? Cf. Muss-Arnolt, 620 b. This analysis is very difficult and doubtful.

Ki-ši-it = , 5450; Sb. 121 = rittu, perh. 'sceptre' or 'pastoral staff' from stem  ; cf. Hebr.   'shepherd'. See Krogný, 10, rev. 21, where he translates kišib-lal as 'sceptre beurei' and reads in sem. amēl ša xutā-ri 'the god Bēl' (?). On , see s.v. ag, alal, gil, kid, lag, mēs, miš, pa, pi-sar, rid, sangu, šid, šita, šiti, tē, zag, zadru. As  could mean 'a water pipe', it might also have been applied to 'a staff'. On the other hand, kišibbu is sometimes translated 'seal' and this kišib might be sum. for this idea. See just below.

Kišib-gal =  , 6000; V. 13, 34a. Jens. ZA. II. 160, renders 'seal-bearer', evidently regarding this gal as gal =  'man' (?). The syllable šib in kišib may be šib =  and denote 'priesthood' or 'authority' of

some sort (?).

Kit, erroneous rendering for kid = 𒊕, q.v.




Ku = 𒊕, 880; II.32, 58 a, shorter form of kur = 𒊕, q.v. = akû-lu 'eat', 882, *passim*; also 𒊕 𒊕 = akûlu, 883, and 884 = šugûnu 'be full'. The sign is only ka = 𒊕 'mouth' + gar = 𒄀 'food'. cf. s.v. gar = 𒄀. Note R.24: ku-a 'eat'; and ku 'flour', R.23-24. See s.v. kur = 𒊕.








Ku-u = 𒊕, 3344; Sb.230, matqu 'sweet', 3345. In 3346: 𒊕 = dispu 'mead'; an ancient drink sweetened with honey (still in use in Wales under the name *mothe glyu*). I cannot explain 𒊕 which must be conn. with 𒊕 = lal = dispu 'honey', 5338, q.v. See s.v. kukki. This ku prob. = ku = 𒊕 'eat', q.v.







Ku-u = 𒊕, 9888; Sb. 109 = êllu 'bright, shining', 9890. See s.v. azag = 𒊕, and for this ku, s.v. kubabbu.









Ku-u = 𒊕, 10504; Sa. I.25. The sign means 'great' (*Systém*, 97 ff). See espec. s.v. gu, dur, and êgi. In the equation ku = nadû 'place, throw down', 10542, the ku-val. is specifically given to 𒊕. This ku = nadû may mean 'put in a specified place', as 𒊕 also means 'enclosure'. Note that 𒊕 = nâxu 'rest', 10540. Also from the idea 'enclosure' = 𒊕 = cu-bâtu 'clothing', with vals. tê, tu, tug, which were plainly connected with ku etymologically; t = k. See Lau's Thesis S 55 for an exhaustive treatise on ku = cubâtu. Also from this idea 'enclosure' comes 𒊕 = asâbu 'dwell', 10523, with vals. dur, dumun, tuš.







Note that in Sb.1, III.6, 𒊕 = têmu 'council, wisdom', with the val. uš = 𒊕. Now 𒊕 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 male' = uš = 𒊕 (?). On 𒊕, 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.







Kûa = , 11819; Sa. I. 38 = nûnu '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   = kespu '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  =  'little', i.e., 'be cut up'. Note the foll. meanings:





364: kud = dânu 'judge', i.e., 'cut, decide'. Note di-kud = daâ-nu 'a judge', I. 24, 99a. 365: kud = dînu 'judgment'; cf. s.v. di =  . 366: kud = erân, so acc. Str. 3836 in II. 15, 15c (?). 370: maka-su 'cut off in shares'; also in comb. =    = miksû 'tribute'. 371: kud = malâku 'judge, decide'. 374: kud = parâsu 'hinder, stop, check'; cf. Zb. 92 *passim*. Note tar =  = parâsu. 390: kud = tamû 'speak, swear'. Note that  = makâsu '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, kutimmu '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: tâbu 'sweet'. This kukki is a fuller form of ku = , q.v. See s.v. bubê, 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 = etûtu 'darkness'. 8945: kukki,



gigig = eklätu 'darkness'. 8946: kukki = tarälu, syn. of da'mu, acc. Str. 8784
(v). All these meanings are in accordance with the sign-meaning of , for which see s.v. gig = .














Ku-ul = , 1663, I.40, 18 g. Acc. System, 112 ff, the sign  means 'that which comes from the interior of the earth.' It is conn. with  = 'depression, hollow'. Hence 1665: = rabu 'grow up'. 1666 = sanäqu 'pack firmly'. 1667 = šu-mu 'a sort of plant'; cf. 1681 = šumu ša gišalli. 1668 = šeru 'seed', the regular meaning of the sign, and 1669: šaru 'to sow'. See s.v. gir =  and kurin = .







Ku-um = , 4341, Sa. II.30, also in Sem., LTP. n.90. I cannot explain this val. Or , see s.v. bi, bil, dé, igi, igû, lam, nê, ni, pi, piil, zax, usai.










Ku-mal = , in the Contracts 'hired'; see Lau, *Thesis*.



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 kur is cogn. with xud = namäru.



Kam =    , 2037, from Sem. MS.² 114, 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     = gumbu, prob. 'a fly', 2039. Why? *



(Ku)-nir =  , 10228; 80, 11-12, 9 rev. col. III.24. The sign is  +  = 'a spring which shoots forth', hence = xiû 'go forth', 10230 (kurin). Kurin also kupru 'bitumen', 10233. This must be 'earth-oil' = 'what comes up from a hole' (System, 113). There is prob. an etym. connection between kurin and kul = . Note the val. sir =  which is evidently a loan-val. from Sem. šeru 'seed'.















Kur () =    , 881; I.31, 68 a. The longer form of Ku =    , q.v.











Ku-ur = , 1140; Sa. II. 16. The orig. meaning of  is 'protect, shelter' (System, 58). Hence it means 'brother' = axu, 1142. As 'brother' also



*Dr. Lau 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     = gumbu fly, gadfly is a paronomasia on gibbatu = gim-tatu (Arab. غنم).




suggested the idea 'another' = šanumma, 1149, the sign  came to mean nakâru (ku) 'be hostile', 1143; 1144: kur = nakru 'enemy'. 1148: šunnû = ku 'change, altiv.' In the sense 'protect' we find naçâru 'protect', 1146. See also s.v. paç = .



























Ku-ur = , 1384; Sa. I. 12. The orig. meaning is 'mountain' = šadu, 7396; hence = 'land' = ircitu, 7398; mātu, 7394, and ladmu 'dwelling', 7390 = ku. It also came to mean 'powerful' = dannu, 7391 and 7393: kašâdu 'overpower, conquer' = ku. In , see s.v. gin, lad, mad, nad, šad, šai.

Kur () = , 9442; II. 34, 65 a:   . The sign seems to mean 'the eye of light' =  + , hence  = harâru 'shine', 9444; damâqu 'be favorable', 9445; damqu, adj. 'favorable', 9446 with val. šig; dumqu 'favor', 9447 with val. šig; nummuru 'shine', 9449 = šig; ubbubu 'be bright', 9452 with no val., but prob. šig. In 9451:   = ku = çurpu 'to purify by fire, said of metals' (hence çarpu 'silver' from same stem); note    = nacraptu 'purification', 9453; and in 9450 = kurum = paçâdu 'oversee', from same idea penetrating, luminous eye. See s.v. kurru, šig = .









Kur () = , 9924; V. 16, 7c:  . Note 9953:   = simtu 'propriety, legality'; properly 'spolia, ornament, decoration, food and drink'; Muss-Arnott, 768 a. This kur-val. seems to be conn. with ku =  = a-kâlu 'rat', as  = kurmatu, with val. šuku, šukum, 'food' and  = kummatsu 'food', 9929, 9930. In , see s.v. pad, šug, šuku, šukum.



Ku-ur = , 10162; II. 44, 31g (4591). This is cogn. with gu, gil, girim, girin, gurun; it = kîru, 10162 'trouble' and with val. kum = kîru, 10163. In , see s.v. gid, gil, girim, girin, gud, gur, gurun, xab, kil, kir, kurum, lag, lagab, lugud, rim, sulag.



Kur (?) =   , 9049; Str. Syll. 397. Cf. s.v. aratta.


Kur-ku =                          





cannot explain.


Kur-nu-un = , 10135; II. 48, 39 a = Šašmētu with , 10133. The sign is a duplication of  = 'be full to overflowing' (Systm, 190-191). Acc. Jastrow, Hist. 131, Šašmētum 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. hal =  and kurnun = .




Kur-nu-un = , 12257; II. 48, 39 a = Šašmētum. 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, gud, gur, qurun, xab, kil, kir, kur, lag, lagab, lugud, rim, subag.

Ku-ru-da = , 2670; II. 26, m. 1 add (4593). The sign means 'great space'. I cannot explain kuruda.

Ku-ru-un = , 5005; V. 19, 28 a (6474): . For the sign, see s.v. geōtin. I believe kurun is conn. with Sem. karānu 'wine', 5006 = Hebr. , Jens. ZA. VII. 217.

Kus = , 11184; from Sem. AL. p. 32, n. 297. Cf. s.v. xum, lum = .

Ku-uš = , 163; R. ? line 14 (6763): . The arch. sign was , i.e.,  +  = 'great in eye' or 'in part' ('eye' = 'part'), hence = erēbu 'increase', 166 and 168:  = ruddū 'increase' (see Systm, 169). Why does  mean 'skin' = mašku, 167? It also = šīru 'flesh', 170; zumru 'body', 172. Prob. because its primary meaning is 'the great or important part'. Note 169 = curru 'part of the heart'; seen in II. 20, m. 1, obv. 7: curri qiddāti 'thoughts of depression'. See s.v. su and rug = .

Ku-uš = 𐎧𐎢𐎶, 5645; II. 19, 33 c: *parcu ša ili* 'the decree of the god.'

See esp. s.v. *garza* and s.v. *pilludu*.

Ku-uš = 𐎧𐎢𐎶, 6018; II. 48, 48 c = *axu* 'net to catch birds' (so Hwb. 41 a).

The sign 𐎧𐎢𐎶 prob. denoted 'a net' primarily (*Syriac*, 165, no. 1). Cf. for 𐎧𐎢𐎶, s.v. *gud*, *šam*, and esp. s.v. *u*.

Ku-uš = 𐎧𐎢𐎶, 6378; II. 48, 5 a. The sign is a gunated *sag* = 𐎧𐎢𐎶, 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 𐎧𐎢𐎶 = *šur* = *egêzu* 'be angry'; = *ixzu* 'angry' = *šur*, 6385. 𐎧𐎢𐎶 = *šamru* 'raging', 6340 = *šur*, and 𐎧𐎢𐎶 = *uggatu* 'anger', 6391 = *šur*. All these meanings come from the idea 'angry, raging'. See esp. s.v. *cal-mê* = 𐎧𐎢𐎶 and s.v. *sur*, *šur* = 𐎧𐎢𐎶.

Kuš, in II. 26, 7 c (Str. 4616) = some sign beginning with 𐎧 (c).

Ku-uš-lu-ug = 𐎧𐎢𐎶 𐎧𐎢𐎶, 9693, 82, 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 𐎧𐎢𐎶 𐎧𐎢𐎶 mean 'place of fire' and see s.v. *abni*, *qibil*, *gunni*, *diniq*, *ixi*, *mêl*, *munu*, *nê*, *nimur*, *xi*.

Ku-šur = 𐎧𐎢𐎶, 9254; Sb. 2, 16 = *bûlu* 'cattle', 9255. Acc. Del. in *Syriac*, 148, 𐎧𐎢𐎶 = *umâmu* 'beast', while 𐎧𐎢𐎶 = 'beasts' collectively. I cannot explain further.

L

La-a = 𐎧𐎢𐎶, 983, Sb. 2, 10. Sign-name *lalu*, 982, and note 𐎧𐎢𐎶 = *lalu* 'plenty', 984, with val. *la*. So in 985, 𐎧𐎢𐎶 = *xacbu*, II. 16, 62 a 'a clay vessel', prob. a symbol of plenty. In 987, 𐎧𐎢𐎶 = 𐎧𐎢𐎶 𐎧𐎢𐎶. Is this *šu-u* or *lalu-u*? The orig. meaning of the sign 𐎧𐎢𐎶 = 𐎧𐎢𐎶 is 'fullness, overflow'; hence the

application of 𐤊 to the Sem. word lalû which, no doubt, gave rise to the val. la. As the sign 𐤊 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, 1 a. The arch. sign $\text{𐤊} = \text{𐤊}$ contains the same elements as those seen in 𐤊 , i. e., 'mass, fullness of power'; from 𐤊 = 'great'.

La = 𐤊 , 1959, II. 47, 8 c; also all through I. 15, col. II. This is a plain Semitism, as the regular val. in Sum. of 𐤊 is nu 'not'; hence in Sem. 𐤊 = la 'not'. See s.v. nu and xib = 𐤊 .



La = 𐤊 , 10082; cf. Z.K.I. 297 and note lal = 𐤊 , and see s.v. kun-nu = 𐤊 . The la-pronunciation is also got from lal-a = la-a, 10122; cf. also lal-e = lä-e, 10119.








La-ad = 𐤊 , 7385; Sa. I. 14, a val. commonly seen in Sem. It is conn. etymologically with nad = 𐤊 , q.v. The usual val. of 𐤊 is kur. See s.v. gin, kur, mad, nad, ša, šad = 𐤊 .




La-ag = 𐤊 , 5951; Sb. 241. 𐤊 = kurbannu, 5969; = kurbannu, 5970; both words mean 'gift', especially applied to agriculture and hence to irrigation. Cf. 𐤊 𐤊 = kurbannu qāli 'gift of the field', 5985. Note in connection with irrigation and then libation that 𐤊 = šangu 'priest', with Sum. val. sangu, q.v. In the sign, see ag, conn. etymologically with our lag and s.v. alal, gil, kid, kišib, mēs, miš, pa, pisan, rid, sangu, sid, šita, šiti, tê, zāg, zadru = 𐤊 .







Lag = 𐤊 , 10164; cf. 10176: 𐤊 𐤊 = buklu, with val. lag = 𐤊 (?). The same val. is seen in 10193 = mikkû; cf. 10171: 𐤊 𐤊 = axagtu, with prob. lag val. for 𐤊 . All these words seem to be conn. with the idea 'enclosure' for 𐤊 . On 𐤊 , see s.v. gid, gil, girim, giri, gud, gur, gurun, xab, kil, kir, kur, kuru, lag, lagab, lugud, rim, sulag. The syllable lag for 𐤊 , it will be noted, appears in lagab and sulag.


La-ga-ul = 𐤊 , 10165; Sa. III. 10; II. 48, 36 e = uśultu 'blood vessel';




cf.  = *uultu*, with val. *u*, 1540. This is clearly conn. with the idea 'enclosure' = . See esp. s.v. *lugud* and s.v. *gid*, *gil*, *qirim*, *qirin*, *gud*, *gur*, *quun*, *xab*, *kil*, *kir*, *ku*, *kuu*, *lag*, *rim*, *ulag*.

Ia-ga-ar = , 9572, Sb. 1, II.8. The sign seems to indicate 'room, space' (*System*, 91 ff). Is it not possible that  orig. meant the *pudendum feminæ*, as the old form of the sign was perhaps ? From this sense came the idea 'plenty', seen, for ex., in 9575:   = *xiebu*, a syn. of Sem. *urû* = Hebr. , 'pudendum feminæ', symbol of fruitfulness. From the sense 'plenty', we have 9573: *Kalû* (ES.) 'a temple's priest'; the receiver of plenty, and 9574: *lagaru* = *lagar* = a priest of the same sort (see Jons KB. VI. I. 462). Cf. s.v. *lagar* = .

Lagar = , 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* =  for discussion. In 6966:  = *nâgûrû* 'overseer'; = *ligir*, *libir*. This comb. *ligir*, *libir* is clearly a pun on *nâgûrû*.

Ia-ax = , 4931; II. 27, 15 a. The sign-name is *aragub-minnabi*, 4930, i.e., *aragub* = , repeated twice = *minnabi*. Hence all the meanings of  are derivable from the main ideas 'go, proceed' and 'stand firm' = . Note that  had a val. ending in *-u* perhaps = *du*? The sign  has the following meanings:

4935: *alâkuw go* (*lax*); 4937 = *kânu* 'be firm'; 4939 = *nazâzu* 'stand'; 4941 = *šalâlu ša alâkuw* 'plunder, said of going'; 4942: then secondarily = *šalâlu ša amêli* 'plunder, said of a man'. Note that , without val. = *abâlu* 'bring', 4933; = *arâdu* 'go down, descend', 4936; = *kê-su ša êlippi* = ?; 4938; = *lê'u* 'shepherd', 4940, no doubt derived from the slow moving pasturing flock (?). *Abâlu* 'bring' is, of course, conn. with idea 'go', i.e., 'go away with'.

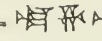
Ia-ax = , 6159; Sa. III. 13. The sign  =  meant first 'one in authority' (*System*, 99-100); hence 'a servant' or 'messenger'. Note,





however, that the word for 'messenger' in Sum. was lux (also sukkal), 6170. This lux is etym. cogn. with lax = 𒌦 = misû 'wash', 6164. 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 𒌦 = 𒍪 which was associated with 11 'water' in the sense of 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 = palâxû 'fear'. In 6169 = pašišû 'anointer', easily derivable from idea servant. On 𒌦 , see s.v. lux, sukal, sukkal, tax, and note the following lax = 𒌦 .

Lax-ax = 𒌦 , 7456; Sa. 2, 14. See 7796 = lax = šamû šammari 'heavens, said of whitening', a prob. allusion to the dawn (see Muss-Arnolt, p. 61a). I connect this word lax with lax = 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 𒌦 = ellitu, the name of a river; 7929: with 𒌦 = god Mâlik, the subordinate sun-god; 7930 = namâru 'shine'; 7931 = namu 'shining'; 7932 = nûru 'light'; 7934: 𒌦 𒌦 𒌦 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 𒌦 , see s.v. bab, babar, babbar, bir, xis, lax, par, slax, tam, u, ud, uta, utu, yal.






Lax = 𒌦 , val. obtained from lax-ga = namâru 'shine'; namru 'shining', and nûru 'light', 8145-7. This is, of course, the same lax as lax = 𒌦 , prob. conn. with lax = 𒌦 = misû 'wash, whiten'. On 𒌦 ,

see s.v. erim, pir, zab.

Laxangidda =  (𓂏𓂐𓂑𓂒), 1012: našpû '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-al = , 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 Systeme, 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 šungalulû '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. II. 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. šîrû. 10085: aru = ? 10086: 'alû in  = 'iltu 'curse' and  = ni'îlû '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: ecêlû 'bind fast', from idea 'heavy, strong'; see hamû = . 10090: xâtû 'behold, inspect, learn', in , 5368. Cf. 9393: ši-lal-aku = xâtû ša duppi 'learn a tablet'. 10091: xacâbu 'be





full.' 10092: xasbu 'fullness' (?). 10093: with 𐎧 = kamâru 'make overflowing'. 10094: kamû 'bind' (note 𐎧𐎠𐎢𐎵 = kamû, 6625). 10096: kasû 'bind'; note 𐎧𐎠𐎢𐎵 = kasû, 6625, and 𐎧𐎠𐎢𐎵 = kussû, Hwb. 342, a. 10098: matû, a bad writing for matû, q.v. above. 10099: with 𐎧 = mirdêtu 'copulation' (?) from 𐎠𐎢𐎵 and from idea 'overflow, be heavy, overpower'. See s.v. max = 𐎧𐎠𐎢𐎵 . 10100: nadû = ? 10101: našû 'carry', from idea 'weigh'. 10102: rakâsu 'bind' (note above = kamû 'bind'). 10103: sanâqu 'press, oppress', from idea 'weight'; cf. 10104: giš-giš-lal = sanâqu ša iškari 'surround, said of fetters'. 10105: sarâdu ša kibrâti 'span, said of the world-regions' (?). If correct, this meaning is conn. with idea 'be full'. Note 10106: cabâtu 'seize, comprise', and also: 10107: amâdu 'span, yoke'. 10108: šimîdtu 'span' (noun). 10109: šâru 'rush on with violence'. 10111: šakânu, see 7730: 𐎧𐎠𐎢𐎵 = šukuttu šubê šakrut 'trappings of a harness'. 10113: šapala, cf. 𐎧𐎠𐎢𐎵 = 'depth, hollow' = mušpalu. 10114: šitêu 'see' (note amâru 'be full' above this section, from which the sense 'see' = šitêu is an erroneous application from idea amâru 'see'). 10115: tarâcu 'reach, stretch out, extend' from idea 'fullness'. 10116: tuqumtu, tuqmatu 'resistance, strife', from idea 'press against' (see esp. s.v. tuqumtu). 10117: ubbaruša amâti 'to put a decree into effect'. This is a curious development which must be secondary to the idea 'carry, extend'.




I regard then the procession of meanings of lal = 𐎧 to be somewhat as follows: 'be full, heap up, weigh, weigh down, be troubled, curse, weak'. Then from idea 'curse', we get 'bind', whence 'carry, press on, span'. From 'fullness' = 'extend, carry out a command', we have finally 'learn, inspect, see'.




La-al = 𐎧𐎠𐎢𐎵 , 10126: Sb. 145. This is the double 𐎧 and has much the same procession of meanings as those seen s.v. lal = 𐎧 . Cf. 10127: alû 'curse'. 10128: ecêlu 'bind'. 10129: kussû 'bind'. 10130: šâqilu 'a







weight.' 10131: šarâxu 'be powerful', from idea 'weigh down'. 10131: šuga-lulu 'be balanced' (see s.v. lul = ). See s.v. kunnu =  and s.v. xalbi, nanga, uku.





lal = , 3338; Sb. 105. The sign  is com. with , which in itself must have connection with  = 'fullness'. Note that lal =  = di-pu 'honey', 3339, and = tâbu 'sweet', 3340. Cf. s.v. ku = .













lal-u =  , 10144; Sb. 149: = only liblûtu 'anger of heart', 10145, another development of the idea 'fullness'. See lal =  and .

lam = , 4572; K. 4142, 14 (5289) in me-lam (Sfg. 55). Is melam-mu 'glory, splendor' in Sem. from Sum. melam and has the sign  the fire-meaning in the comb. me-lam? Or , see s.v. bi, bil, de, ixi, ixû, kum, lam, ne, ni, pi, pit, gaz, ussi.


la-am =  , 9042; Sa. III. 23. In 9043 = esêbu 'sprout forth'. Note riššubu, 9046, and riššubu 'sprout' (noun), 9047. See s.v. aratta and s.v.  ^{malta}.




lam = , 11106; I. 12, 7c:    = ni-ta-lam (); evidently an interchange of d and l. Cf. Hrozný, 58. For , see s.v. dam, tamu.




lam =  , 864; see Hommel, ZK. I. 172, a doubtful val. lam or lur (?). Or  , see s.v. gu, im-meli, nag.





lam-ga = , 11164; II. 47, 66c. Lamga = ilu šin, the moon-god, 11166. Is lamga a Sum. perversion or a pun on nagar = , which is evidently a Sem. loanword in Sumerian from namgaru 'an artificer' or 'carpenter'? The sign  is prob. not allied to  = gu, q.v. Note 11167:     = ki-el-ta-sim-sim-mu = mutladinat ardâti 'she who delivers over or gives the female servants', clearly the name of some deity, prob. a byname of the love-goddess. Note also 11077:     = la, II. 59, 48, and II. 18, 55-57a; 25; 27a; 20f 'the constructor'. Is this lamga-bu for namgar-bu?





Lamxûš(a), supposed original of Sem. lamxûšû, lamaxûšû




'purple garments'. Lam = ? + xuš = xušu '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. Reiser, Hymnen, 83, 15-17. It is prob. that the form lamāšu (Hwb. 381) does not exist (see Jensen in Leander, 13). On , see s.v. alad.





La-m-mu =  , 11945; ZA. I. 181 = irbit 'four'. See also limmu = . Cf. sub Numerals, Introd. I. SIV. 5.




La-m-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.



Lêl (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 lêl was referred. On , see s.v. ^{lêl}tray.


Lêl (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 = rāsu = ? Is this rāsu 'be abundant', as the orig. meaning of  is 'a row of plants, garden bed' (Sydney, 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 XP 7 (Hwb. 627a). As  means primarily 'oil', it is possible that it can also have the meaning 'polish'. Cf. a-gub-ba 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, li, ne, gal, galli.











Li = , 11249; K. 4225, rev. 13, the short form of lik, liki =  'dog'. For , see s.v. giš, 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 b above Introd. I. SII. 1. It is prob. that gal, lib, 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-b = , 9262; Sa. II.5 (Sa. 6,566). This lib seems to be another form for lim =  which occurs in Semitic (MS² 145; LTP. n. 191). The sign = both igi 'eye' and ši 'life'. It is possible that lib is cogn. with the val. ši. Cf. ner and šer and see Introd. I. § IV.1. On , see s.v. bud, bax, igi, igû, ini, mad, maxar, ši.




Li-i-b = , 4071; Sa. I.32. This sign  primarily = mâru 'son', with val. du, 4081. The val. lib is prob. a loan-val. in Sum. from Sem. hîpu 'descendant'; hence the formations li-phî-pu and also mâr-mâru from mâru 'son'. Note that  has the val. šir, which also prob. comes from šîru 'little', 'child'. Cf. s.v. ban, damu, du, dumu, šir, tur.



Lib = , 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 war', 9271; lib-ba = kîru, i.e. 'force, power, war'.  = dannu, 9269, 'powerful'. 9272: mâ-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 narû, 9263. On , cf. s.v. lul, lulu, nar, pax, sulug.





Li-i-bi-ir =   , 6964; II. 59,82 (ES). Undoubtedly cogn. with li-gir, s.v.; also lagar.


Lid = , 8566; Zb. 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, ²¹⁰⁰




Li-g = , 6185; Jena, ZA. I. 396, n.4, shows that this is the prob. orig. value of . In 6174, we have a number of equivalents, the










Sum. val. of which ends in -q denoting 'power' (see s.v. kala, kalag). The occurrence of lag in ka-lag and of lib =  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, gurnu, gal, kalag, kala, kal, lib, rib.



Ligir = , 6964; Sb. 60. This word with lagar, libir seems to be mnemonically associated with Sem. nâgîru '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 = kalbu 'dog', 11297. See for , s.v. gis, kalbu, li, liki, taš.



Li-ki = , 11250; Sa. II. 23, var. See just above s.v. lik.







Li-kiir = , 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 likiir?





Li-il = , Sc. 210. Note the foll. meanings: 5931: lilû 'storm-demon', cf. lil-lal, 5939 and see Hrb. 377. The Hebr. לִילִית is, of course, a loanword from Assy. lilîtu, fem. of lilû. The Hebrews wrongly connected לִילִית with לַיִל 'night' by popular etymology. Cf. Limm, KAT³ 460. Perhaps by false association with lilîtu the sign  = 5932: silitu 'breathing, grace, mercy'; usual ideogr. , Sb. 1, rev. I. 17. 5933 = šâru 'wind'; 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.


Li-l = , 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, gu, ubi.



Li-il = , 6698; Sb. 361 = lillu 'storm-wind, blast', 6699, and with  = li-lu = the god Nin-il, 6700. This is plainly the same word as li-l = , 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 = lilisum 'some object made of leather and copper'. The sign also =  +  see Hwb. 378b. Lilisum is probably aram. 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 nirv. See Introd. I. § IV. 6 sub Numerals and s.v. limmu = . For  cf. ea, nimin, šanabi.




Lip = , 12202; AL³. 325. This is, v. rare sem. value for 'seven'. Why? See s.v. imina, šisinna and Introd. I. § IV. 6.





Lis = , 7749; ZA. I. 190, m. l. This is prob. cogn. with del = , q. v. See Introd. I. § IV. 1; al = l; l = š.






Lu = , 6397; II. 32, 64a:   = lu-gu-ru-us, Zb. 16. It is prob. that  only has the val. lu in composition. Cf. s.v. gulu and mulu 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: adānu 'darken'. 6915: dulāxu 'disturb', said of roiling water; 'make unclean'; with val. lu. 6916: with val. gug = kukku, prob. 'part of a door-latch', Muzo-Arnott, 378u, or 'a weighing-beam', Hwb. 319b, or both. 6917: ma-rānu, perhaps 'mix up in a mess' (?). 6918: bululu = lu-lu, syn. of da-lāxu, dullāxu 'disturb, roil', 6919. 6922:   = lu-lu = nixappû ša





muṣi 'to be broken down in health'. The sign, for which see also s.v. quq = , 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-u-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: malku '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-qu-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 luq-ud identical with ud = ? Probably. cf. lagab, lugud = .

Lu-qu-ud = , 10166; 88, 11-12, 9, *obr.* col. I. This lugud which seems to be connected with lagab =  means uultu 'blood-vessel'. See esp. *s.v. lagab* and for , *s.v. gid*, gil, qirim, qirin, gud, qur, qurun, xab, kil, kir, kur, kurru, lag, rim, sulag.

Lu-qu-ru-uš =  , 6418; II. 32, 64 a. This means lu 'man' =  in combination + quruš 'virile strength'. Luguruš means maû 'fat', 6419; *ša qurušê* 'of or belonging to power', 6420. Qurušû is, of course, a loanword in Sem. from quruš = , *q.v.*

Lud = , 5892; *ZA*. I. 190, n. 2. Finches, sign list 79, = lute. 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.

Lul = 𐎡, 7265; val. obtained from 𐎡 = 𐎡 = sarru 'rebellious', 7275.
 𐎡𐎡 = šēlibu 'fox', 7283. Why? See on this word sarru, Prince, JAOS. **XXII**
 p. 121. See esp. s.v. lib = 𐎡, and s.v. lulu, nar, qax, suluq.

Lu-lu = 𐎡, 7265; II. 32, 44 c (2591): 𐎡𐎡 𐎡 = 𐎡 - a fuller form
 of lu = 𐎡, q.v. just above.

Lu-um = 𐎡, 17185; K. 40. I. 12; ZA. I. 5, n. 1. The sign, which has
 also the similar sounding values xum, and perhaps gum (Oppert, ZK.
 I. 61) = unrubu 'sprout up, said of vegetation'. See the other values and
 s.v. kus = 𐎡.

Luš = 𐎡, 7064. A doubtful value. See Hommel, Lit. Centralblatt,
 6. Mai, 1882 (in Del. Assy. Wörterbuch, 72, line 16). In 𐎡, see s.v. kad, su,
su, with which latter val. luš may be connected; l = s (?).

Luttu, in II. 48, 12 g (Str. 4870). Sign not given owing to mutilation.

M

Ma-a = 𐎡, 3682; Sb. 283 = ēlippu 'ship', 3683. The orig. sign was 𐎡,
 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 𐎡 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 = 𐎡 = 'full'); also Lau, Thesis. See also R. 25. It is not
 certain whether there was a val. mu = 𐎡.

Ma = 𐎡, 4290; in 𐎡𐎡 𐎡𐎡, where the val. ma prob. goes

with 𠄎; V. 16, 2 a; V. 21, 92. In the latter passage *mu* = 𠄎 = *açû* 'go forth', 4302. Now, the proper word in Sum. for *açû* is *ê* = 𠄎, *q.v.* It is possible that we have here an etym. variant, as *ma* may have been pronounced *mâ* = *we* = *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*, *sar*, *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 primordial 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, 382. 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: *zikru* 'mention', from the same idea 'speak'. Also 𠄎 𠄎 = *šâ'iltu* 'a sort of praying functionary' (fm.), 6780, V. 13, 512. In 6779: 𠄎 = *nasa(xu)* 'tear away', evidently *ma*, which is prob. a short form of *mar(qar)* = 𠄎, 𠄎 = *našâxu*, *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 = *E.K.* *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 𒄩, was manû a reduplicated form of ma, 6768, Sc. 98.

Ma = 𒄩, 5414; ZA.I. 192; prob. a shorter ES. form of mal = 𒄩, q.v., and cogn., with ga, gal = 𒄩, EK, q.v. This sign 𒄩, 5423, was the ES. first person ending = EK. nu (see *Introd.* II. § 3, 32, and note just above s.v. ma = 𒄩). Or 𒄩, cf. s.v. ga, gal, mal.

Ma = 𒄩, 7964; prob. a var. of me = 𒄩, used in Semitic. See esp. s.v. me = 𒄩 and = 𒄩 and for 𒄩 s.v. a, gêltan, pê, tal, tu.

Ma-ad = 𒄩, 7386; Sa. I. 15. The usual Sum. val. of 𒄩 is kur, q.v. The val. mad is prob. for mada = the orig. word of mâtû 'land, country'. See s.v. mada and ma = 𒄩. Note 7394: 𒄩 = kur = mâtû. Or 𒄩, see s.v. gin, kur, lad (cogn. with mad?), rad (cogn. with lad-mad?) ša, šad (cogn. with rad). See s.v. mada, just below and s.v. ma = 𒄩.

Ma-ad = 𒄩, 9264; Sa. 6, 7b, prob. cogn. with lad = 𒄩, q.v. Note that 𒄩 = mâtû 'land, country', 9275, from which plainly came the Sem. val. mad. Why did 𒄩 have the concept 'land' connected with it? Or 𒄩, see s.v. bax, igi, igû, ini, lib, maxar, ši.











Ma-da = 𒄩 𒄩, 6769; II. 39, 12c. Cf. mada ki-en-gi = mâtû Šumeri 'the land of Šumer', 6828 and 6829. I believe that mada is not a Sem. loanword from mâtû 'land', but conversely; it is possible that mada is itself the original of mâtû 'land, country', as Langdon has pointed out in a letter to me. See above s.v. ma = 𒄩.




Má-du-du = 𒄩 𒄩 𒄩, R. 26 'skipper'. One who makes a ship go (?).




Má-gid = 𒄩 𒄩, R. 25, perhaps another name for 'skipper' (?).




























Má-gin = 𒄩 𒄩 (= 𒄩), R. 25, perhaps another name for 'skipper' (?). Gin = du = 𒄩 'go' (?).


Má-gur = 𒄩 𒄩 𒄩, II. 54, 26b, supposed original of Sem. ma-kurru 'sailing boat' (Jens. KB. VI. 1, 5, 33f). Can xur = 𒄩 mean here 'wake of a ship', as 𒄩 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 , *Syrium*, 163, i.e., =  = *uá* 'penis, *membrum virile*' + + = sign of importance, i.e., 'an important man'. Note the meanings: 1035:  = *bá* 'rule', a variant of *bélu*. 1036: = *bélu* 'rule'. 1037: max = *qisru* 'strong'. 1038: max = *dannu* 'powerful'. 1039: max = *éllu* 'pure', an idea secondary to 'strong'. 1040: max = *kattu* '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:   = *mirdetu* 'copulation' (?), from idea 'strength, power', see s.v. *lal* = 1045: max = *rabu* 'great', *passim*. 1046: *rubu* 'great man, prince'. 1047: max = *ciru* '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. 37, 21d = *xisu sa ba'iri* 'a hunter's (*ba'iru*) net'. Note that *ba'iru* also means 'constable', *passim* in *Ham-murabi*, i.e., 'a catcher'. I explain the signs  in this connection as meaning 'the lowering (<) 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 *xisu*.








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*, *igu*, *iri*, *lib*, *mad*, maxar, *ši*.










Maxaz (?) =             , 2730; AL. p. 58, n. 2. See especially s.v. *siqa* =              . 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 = , 3115; val. obtained from , I.25, 18a = mal-lu. I cannot explain, unless this mal, malla is cogn., as is probably the case, with gana, kar = , q.v., and also s.v. aganatênu. Perhaps  was confused with  = mal, q.v. just below.

Mal = , 5413; ΣA.I. 192. This is dial. for ga, gal =  'make', q.v. The sign  was probably confused with  = mal, cogn. with gana 'be superabundant' = . On , see s.v. ga, gal, ma.

Ma-lax =  , 3699; malâxu 'sailor'. I must regard this as the original of Sem. malâxu which is probably only connected with Hebr. מלח, Arab. , 'salt', by popular etymology. The π in the Hebr. and Syr. words for 'salt' is not  but , while in Assy. malâxu it is pure . The signs  = ma 'ship' + lax 'cause to go', i.e., 'one who causes a ship to go', = a navigator.

Mal-ba ( ) =  , 9802; K.46, III. 17; K.46, I.30-31 = mâ-xiru 'one in front', 9803. The signs   mean 'the place () of coming forth' (). See s.v. lam = .

Ma-am-mi =   , 11753; I.22, 27a = mammû 'a snow-storm, or cold rain shower'. See especially s.v. asûgi, xalba, and še =  .

Ma-an = , 9945; I.37, 28 d. The sign  = 'twenty', undoubtedly also conveyed the idea of duality. See especially s.v. amna = . Note the foll. meanings of man = : 9952: atxû, from axu with infixed t 'brother, another', i.e., 'the second one.' 9958, also with val. min = kiballân 'double, both.' 9959: mašû 'twin' (so Muss-Arnolt, 596 a). 9960: šamaš 'the sun-god' whose numeral was 'twenty'; also with values amna, buzur, šamaš, šušana, utu. 9962 = šina 'two', also with val. min. 9964: tappû 'companion', the second one. On , see amna, burmin, buzur, min, niš, šamaš, šin, šušana, utu.


Ma-na =  , R.25. The regular dumerized form of Sem. manû, minâ.
















Ma-ar = 𐎠𐎡 , 5811; So. III. 5. This sign, archaic 𐎠𐎡 , 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 = 𐎡𐎢 , gal = 𐎡𐎣 , cogn. with gar = 𐎡𐎢 , and gal = 𐎡𐎣 , all of which consonantal changes are duly noted I. S. IV. 1 (g = m; r = l). See s.v. mara = 𐎠𐎡 , and especially s.v. mar = 𐎠𐎡 , for the equation 𐎠𐎡 = markabtu 'chariot', 5815.





Mar = gar = 𐎡𐎢 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 = 𐎡𐎢 = labânu. 5818: 𐎠𐎡 = raxâcu 'overflow, destroy by inundation'; ES. for gar = 𐎡𐎢 = raxâcu. Cognate with this idea are 5819: šaxâtu 'destroy'; 5816: 𐎠𐎡 = nasâxu 'tear away'; cf. the shorter form ma = 𐎡 = nasâxu. 5821: šarâqu 'give, grant', perhaps secondary to the idea 'pour', contained in raxâcu 'inundate'. Note gar = 𐎡𐎢 = šarâqu, K. 4350, III. 9, 11; also the shorter form 𐎡𐎢 𐎡𐎢 = ga-ga, Hwb. 691 b. 5822: mar = târu 'turn' = gar = 𐎡𐎢 = târu, q.v. 5817: patâru 'open, loosen', secondary to the idea 'destroy'. 5812: asâbu 'dwell', secondary to the idea 'establish' and also to gal = 𐎡𐎣 = basû 'be, exist'. Finally, 5814: 𐎠𐎡 = miqqânu, probably 'a filled in space', II. 28, 9 b from maqâqu. This is also secondary to the idea 'overflow' = raxâcu, i. e., 'fill up'. See for 𐎠𐎡 also s.v. mara.







Mar = 𐎠𐎡 , 10224; this is the probable value. Note that 𐎠𐎡 = markabtu 'chariot', 10223. The sign 𐎠𐎡 was 'the enclosure' containing the opening sign 𐎡 , i. e., 'that which opens the serried ranks of the foe'. That the value is mar is seen from the equation 𐎠𐎡 𐎠𐎡 = markabtu, 5815, quite evidently dialectic form for 𐎠𐎡 𐎠𐎡 which is the regular equivalent. Note s.v. gar = 𐎡𐎢 .

Ma-ra = 𐎠𐎡 , 5810; Sb. 281. Fuller form of mar = 𐎠𐎡 , q.v.

Marad = , 6706; evidently a Kassite word. See Del. Kossäer, p. 27 and see s.v. murru, murub, misag, umun, urun.

Marad = , 9079;    = maradû (?). Note Str. 8916. In 9079,    denotes the city Marad with apparently the val. marad. 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 ^{this} seems to smack of popular etymology, nor is Jensen's other explanation, Koss. 242, that Marduk = Mar-du-ku 'son (mar) of dul-azag-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, *Seesch.* 110 ff.

Mar-tu - (ki) =   , 58271 = 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-mur-ru 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 dockets of Darius II. (424-404 ^{B.C.}).

by the characters 71X, which seem to preclude the formerly accepted pronunciation Axamu; 7 = mv.

Ma-as = 𐤎, 1426; Sa. II. 25. The word maš is, I believe, cognate with bar = 𐤁, q.v. for fuller discussion. Note that b = mv; r = š and see Introd. I. § 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: āšibū 'dweller', evidently connected with bar = uš-šubū 'dwell', 1813, from idea 'side, half-enclosure'. 1439: āšāridū '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 būdu 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: ēbbu 'shining'. Prob. ēllu 'shining' here is a pun on 𐤁 = ēlitrū 'high side' (see above p. 53) and ēbbu 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 = qittu, 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: mānu ša egli 'portion of a field' = mānu 'a section', a loanword from Sum. maš. 1497: qabitu 'gazelle', prob. conn. paronomastically with 𐤁 = qittu 'increase'. Usual ideogr. for qabitu is maš-ru (kuk), Hwb. 559a. See s.v. maš-ru = 𐤁 𐤓. 1806: tallum '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: 𐤁 𐤎 = maš-su = mašū 'a priestly

dignity,' Prince, Dissertation, 96. Cf. 1841: 𐎢𐎢 = massû bîlî 'a high palace office'. 1842: mâšû 'twin', and 1843 = mâšû 'twin'. See 1770 and 1771: 𐎢 = maš = mâšû, mašû. 1844: 𐎢𐎢 = mašmašû 'conjoiner', Hwb. 432 b. Perhaps from idea 'one, who, cuts, or distinguishes'. See above s.v. 𐎢 = amârû, this section. On 𐎢 , see s.v. bu, bur (esp.), bir, banda, bandiš, muš.

Maš-gi = 𐎢𐎢 , 12246; V. 37, 22 d. The name of 𐎢𐎢 is giguru-lam-mubi-igigubbû = giguru = 𐎢𐎢𐎢𐎢 four times placed opposite, i.e., 𐎢𐎢 , originally. It is the same sort of sign as 𐎢𐎢 ; cf. s.v. gurun. I cannot ^{explain} the val. maš-gi.

Ma-aš-ki-im = 𐎢𐎢𐎢 , 5658; Sb. 216, = râbîcû 'hunking demon' (from rabâcû 'lie in wait'). The sign 𐎢𐎢𐎢 is 𐎢 + gunated 𐎢𐎢 (aragub-gurû) 'one who stands or goes (𐎢𐎢) to smite' (sig = 𐎢); hence the application of the sign to the evil demon.

Maš-maš = 𐎢𐎢 , 1844; mašmašû, syn. of mulilû 'purifier', i.e., 'an exchanter'. Note the derivative in Sem. mašmašûtu, Leander, 13. See esp. s.v. maš = 𐎢 , and note that maš-maš = massû 'high priestly official' and = Nergal, 1841, 16, 46.

Maš-ru (𐎢) = 𐎢𐎢 , 1903; allamû 'Marô', 1906; the war-god Nergal, 1907 and gabîtu 'gazelle', 1908. For 𐎢 = gabîtu, see s.v. maš = 𐎢 . 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 𐎢𐎢 seem to mean 'he who carries out or performs his object' (maš).

Maštin = 𐎢 , 10821; Str. Syll. 559. Cf. šû and šumaštin = 𐎢 . The sign 𐎢 = 𐎢 = 'depression' (Sydney, 152, and cf. esp. s.v. šîšâ).

(giš) Ma-tur = 𐎢𐎢𐎢𐎢 , original of Sem. loanword mat (t.d.) ur-ru 'a small (tur) ship' (Leander, 13).

Me = 𐎢𐎢 , 2773; V. 43, 42 c. In 2782: 𐎢𐎢𐎢𐎢𐎢𐎢𐎢 = in-me-me = ixtašcima (from xacâcû) 'he crushed', IV. 3, 5 a. This is the original meaning here of 𐎢𐎢 , for which see s.v. ag = 𐎢𐎢 , with which xasisû 'wise', 2780, and xasisatû 'wisdom' were paronomastically associated: xacâcû and

xasânu. Or 𐤅𐤏𐤍 , see s.v. ag, šau.

Me-e = 𐤌𐤌𐤏 , 2804; Sb. 294 = taxânu 'battle'. See 2804, *passim*. The sign is 𐤌 = 'battle' + 𐤌𐤏 'make, do'. It is prob. that this me had in Sum. a different tone from the me = 𐤌𐤏 .

Me-e = 𐤌𐤏 , 7963; Sa. III. 25. This is cogn. with ma = 𐤌𐤏 , q.v. The fact is that 𐤌𐤏 was a syllable beginning with consonantal vr = wa, ve (hence = ma, me; m = v), and prob. also vi. Note a = 𐤌𐤏 = wa. See also s.v. gêltan, pe, and tal = 𐤌𐤏 .

Me-e = 𐤌 , 10354; Sb. 136. For the sign, cf. s.v. išib = 𐤌 = zikuru '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 = bašû 'to be'. See Introd. II. S 4, 71. 10363: ekiâm '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: iannu 'what?'; 10366: ia'nu 'where?'; 10367: ia'u 'where?'. Note that me also = gâlu 'say, speak', 10361, which is the chief function of man (zikuru), as distinct from the beasts. Note that e-me 'tongue' = 𐤌𐤏𐤌 is simply our me with the abstract vowel-prefix. Hence also, 10370: 𐤌 = gûlu 'a saying, utterance', and 10374 = parcu, also with val. išib 'decree'. This word parcu is prob. also connected with išib 'a conjuror', referring to the mysterious pronouncements of those interpreters of the divine will. Or 𐤌 , see s.v. išib, šib, mên, mêš, and cf. s.v. eme = 𐤌𐤏𐤌 .

Me-e = 𐤌 , 11323; for full discussion see s.v. a = 𐤌 .

Me-el = 𐤌𐤌𐤏𐤌 , 9644; 82, 8-16, 1, rev. 10. 9699: ximêtu 'flame' (also with, val. munu, q.v.) and 9709: nimlû (from malû) 'fullness of flame'. The signs 𐤌𐤌 𐤏𐤌 mean 'place of fire' or simply 'fire', as ki can be an abstract prefix. See s.v. agru, gibil, gunni, dinû, izi, kušûg, munu, me, nimnu, gi.

Me-lam = 𐤌𐤌𐤏𐤌 , 10416; I. 40, 37c = melammû 'glory, power', which

Halôy derives from a Sem. stem *alâmu* 'shine' (?). The signs 𐤃𐤀 𐤁𐤏𐤃 seem to contain the ideas *ellu* = 𐤀 = *isib*, q.v. and 𐤁𐤏𐤃 'flame, fire', although *lam* is an elsewhere unknown reading of 𐤁𐤏𐤃. See s.v. *lam* = 𐤁𐤏𐤃.

Me-en = 𐤌𐤁𐤍, 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 𐤌 = 'make, construct' + *mên* 'to be'. Note that *me-en* = 𐤌𐤁𐤍 = *agû nâri* 'the flood of a river', 10400. I attribute the association of *mên* = 𐤌𐤁𐤍 with *agû* 'crown', 5511, to a paronomasia on *agû* 'flood', and on *mer* = 'crown' = 𐤌𐤁𐤍. Cf. esp. s.v. *mer* = 𐤌𐤁𐤍 which may have been the original word for 'crown'.









(*Me-en*) = 𐤌𐤁𐤍, 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. *isib*, *šib*, *me*, *meš*.







Mêr = *Me-ir* = 𐤌𐤁𐤍, 301; V. 11, 48, d (var.). ES. for *gir* = 𐤌𐤁𐤍, 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 𐤌𐤁𐤍, cf. also s.v. *ad* and *tab*.




Mêr = *Me-ir* = 𐤌𐤁𐤍, 8351; V. 11, 45 d.e, ES. Cf. II. 57, 76 c: *dingir me-ir-me-ir* = 𐤌𐤁𐤍 𐤌𐤁𐤍 𐤌𐤁𐤍 𐤌𐤁𐤍, a dialectic reference to the wind-god = 𐤌𐤁𐤍 = *šâru* 'wind'. The *u*-ending of 𐤌𐤁𐤍 is proved by the combination 𐤌𐤁𐤍 𐤌𐤁𐤍, 8395 = *mêr-ri* = *zîq šâri* 'the blast of the wind'; 8396: 𐤌𐤁𐤍 𐤌𐤁𐤍 𐤌𐤁𐤍 = *dimtu* 'tear', idea of water, connected with storm = 𐤌𐤁𐤍 (?); 8398: *iltu ša šâri* 'the onslaught of the wind'; 8398 = *rušumtu* 'marsh, watery space' (not *šup-tatu*, Zb. 73). All these ideas are derivable from the storm elements, wind and water, contained in the sign 𐤌𐤁𐤍. See s.v. *im* especially and s.v. *imi*, *murru* (cogn. with *mêr*), *mi*, *šar*, *tu* = 𐤌𐤁𐤍. The combination 𐤌𐤁𐤍 𐤌𐤁𐤍 is of course to be read *mer-ri* (ES).





Me-ir = 𐤌𐤁𐤍, 6947; ES. for *gir* = 𐤌𐤁𐤍, q.v. for full discussion. This is *agû* 'crown' and a punated 𐤌𐤁𐤍, which latter sign may mean 'headdress'. See s.v. *tu* = 𐤌𐤁𐤍. For *agû*, see also s.v. *mên* = 𐤌𐤁𐤍. On 𐤌𐤁𐤍 cf. s.v. *aga*, *gir*, *uku*.





Me-ri = , 301; fuller form of mer = , q.v.





Mermur =    , 12239 with  = Ninib, in this instance, the storm-deity. The sign is, of course, , four times placed opposite, and denotes 'violent wind.' Cf. s.v. mer =  and im = . Note also mermeri.






Mermeri =    , 12235; Rammānu 'the storm-god'. The word mer is, of course, clear, but I cannot explain the fourfold  or  sign in this instance.


Mês (me-is) = , 5952; Sb. 120; V. 29, 62g = idlu 'hero', 5967. This word mês is ES. for gis, giš (see s.v. gil = ). This has apparently no connection with the original sign-meaning of , for which see s.v. ug, alal, gil, kid, kišib, lug, miš, pu, pisan, rid, sungu, šid, šita, šiti, te, zag, zadru.


Me-ci = , Sb. 259. In 8907: manzû. Bez., Δ K. II. 70, read niz-gû from . Note that  = nuzzû, II. 30, m. 4, rev. 20 (see Hwb. 455a). It is quite possible that manzû is the correct reading and that the word is connected with mêcu, Āšurb. IX. 106, which may mean 'anus'. Note that Langdon gives the translation 'sheek' (Āšurb. p. 36). The passage states that the mêcu was bored into, with a knife. I cannot explain the connection of  with any such idea.



Miš-má-kan-na =     (cf. 3643) = the original probably of the Sem. mus(c)ukkannu, mus(c)ukkannu, onis(c)kannu 'a tree (miš, ES.) of the land of Makan'. See Hwb. 420b.





(Me-)eš = , 10386; Sc. 4, 13 = ma'dîtu 'multitude', cf. 10469. This is prob. phonetic for meš = , q.v. Note especially that the sign  also = mên and that n = š. In , see s.v. išib, šib, me, meru.





Meš (mi-eš) = , 10468; Sb. 140 = ma'dîtu 'multitude', 10469. The sign  is simply  = 'man' + the plural  = eš. Hence, the word meš means 'a multitude of men or persons.' See s.v. meš =  just above.



Mi = , 8916; manually found in Sem., but undoubtedly a loan-





from from the Sumerian dialectic mi = gig = , q.v. cf. also s.v. ga; ge.









Mi-il = , 5080; Sa. 5, III. 8. Note that  also has the value iši, q.v. Is it possible that miil can be cognate with iši; i.e. m = w; l = š? See s.v. iši and saxur.




Mi-lum-mu =   , 10599. This seems to mean, from  = rubātu 'garment, some sort of armour or part of an armour'. The lam-sign in mi-lum-mu is not clear.




Mim = , 10910; in  = mimma, q.v. This is a doubtful val. for , for which see s.v. gal, geme, gul, kal, mu, mug, mulu, munut, rug, sal, šal. See also s.v. nin = .

Mi-in = , 9946; II. 37, 34 d. In 9958 = killalân 'double' and, in 9462, also with val. man = šina 'two'. See sub Numerals, Introd. I. § IV. 6. For , cf. s.v. umna, burnin, buzur, man, miš, šamaš, šin, šušāna, utu.

Mi-in = , 11212; Sa. I. 21. This is simply the same word as min = . The sign  = 'two' and was naturally applied to the Sum. word for 'two'. Note  = kilallû 'both, double', 11213; šina 'two', 11214. See sub Numerals, Introd. I. § IV. 6.

Mir = , 954; from comb.   =  , cf. 958:   = rubâru 'garment'. The sign = membrum virile, so this garment was probably a man's loin-cloth. For , see s.v. nita, uru.

Miś = , 5699, in the comb. miś-xas, q.v. (also in miś-sun?). This is undoubtedly a dialectic form of giš, yeš = , q.v., also iz = .

Mi-iš = , 5953; II. 32, m. 5 add (956). This is simply a var. of meš = , q.v. and for , see s.v. ag, alul, gil, kid, kišib, lag, mes, miš, pa, pisan, rid, sungu, šid, šita, šiti, te, zag, zadur.

Mišgaggu must be the original of mešg(k, q)aggu dû, prob. a 'head-board', II. 23, 18; cf. also II. 46, 48 = paššur gagga dû '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' + gaggu 'head-

= gaqqadi. See Leander, 14.

Mišgal = gišgal = 𐎢𐎢𐎡 'door'. This mišgal must be the ES. original of meškalû 'door'. See Jern. ZA. II. 149 f. and Leander, p. 14.

Mišaš = 𐎢𐎢𐎡, 363; this simply means 'an implement', perhaps of wood = ES. miš = giš. Note 369 = xizibtu and 368 = gamlu 'tool'. Note esp. s.v. xaš = 𐎢𐎢 and for 𐎢𐎢, s.v. gug, kud, sile, sil, tur, tin.

Mi-šū-sun = 𐎢𐎢𐎡, 1507. See s.v. sun = 𐎢𐎢.

Mi-it-ra = 𐎢𐎢𐎢𐎢𐎢𐎢, 5634; III. 69, 63 g = Nabû (?). Cf. II. 54, 75 g: dingir-šū-ul = dingir-𐎢𐎢𐎢 = nimegi. Šul seems to mean 'the god who makes ready the stylus'. Note šū-ul, 7219 = kullû ša xatti 'to hold, said of a staff or pen' (?). 𐎢𐎢𐎢𐎢. Note dingir šū-ul = Nabû, II. 54, 75 g (7222).

Mu = 𐎢𐎢𐎢𐎢, 778; I. 21, 48 c. The main meaning of this sign, prob. = 'bring to the mouth, taste' = putānu (Hrb. 553 b), is connected with incantation (cf. System, 53). Note 780 = midû, prob. du = 𐎢𐎢𐎢 = madû, 537, 'throw spittle'. Spittle was extensively used as a magical remedy in the ancient East. 781: 𐎢𐎢𐎢𐎢 = mu, tu = šiptu 'incantation'. Note 788: 𐎢𐎢𐎢𐎢 = šiptu and, from the idea of throwing or losing spittle, = šūmu 'thirst', 784. The god of incantations was Marduk = 𐎢𐎢𐎢𐎢𐎢𐎢𐎢𐎢𐎢𐎢, 786. See also s.v. tu = 𐎢𐎢𐎢𐎢.

Mu-u = 𐎢𐎢𐎢𐎢, 855; I. 19, 46 c = kēmu ša kēmi. Note that the interior 𐎢 means kēmu, 10580, and kīmu, 10531, which seem to be connected with gēmil 'meal', val. mu-mu. Šēnu = 𐎢𐎢𐎢𐎢 (see s.v. ara = 𐎢𐎢𐎢𐎢𐎢), means 'burning', Hrb. 698 b. See also s.v. sub = 𐎢𐎢𐎢𐎢.

Mu = 𐎢𐎢, 1223; the val. mu was undoubtedly Sumerian, as the sign-name of 𐎢𐎢 was mû, 1222. The dialectic form of mu is me = 𐎢. 𐎢𐎢 is also dial. for 𐎢𐎢 = giš. Cf. s.v. mutin and gištin. The sign 𐎢𐎢 is a comb. of 𐎢 + 𐎢 'introitum aperitum' 'that which effects an entrance', i.e. 'a name', 1235. There can be no doubt that the val. mu (dial. ma) belongs in this connection. Note the Sem. word

mû - 'name', Lander, 14. 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 = āšū 'in order to, for' from the same idea.

In 1232 we have ~~𐎢𐎠𐎶~~ 𐎢𐎠𐎶 = āšū, which word, ^{according} to some authorities is a combination in Semitic of ana 'unto' + the ending -šū. If this were so, it would be difficult to explain ~~𐎢𐎠𐎶~~ 𐎢𐎠𐎶, as in this case, mu = ~~𐎢𐎠𐎶~~, which can = Sem. šū 'his, her', ought to follow 𐎢𐎠𐎶, = ana as a suffix, i.e., ana-šū. As mu = ~~𐎢𐎠𐎶~~ = šumu 'name', however, the comb. ~~𐎢𐎠𐎶~~ 𐎢𐎠𐎶 must mean literally ana šumi 'unto the name' (thus Lau), whence we get the Sem. trituted form āšū through the intermediary stages anšum, āššum, āššur, āššū.

1227: mašaddu, prob. 'tongue of a wagon' (see below this section).
 1228: madānu 'give', only in proper names. 1229: nuqu 'destruction'.
 1230: rabû 'great', secondary to the idea 'destructive'. 1232: šumû 'hear, obey'. 1231: gablu 'battle, hostility'. 1233: šarru 'king'. 1234: šattu 'year'. Note 1247: mu-an-na = šattu 'year'. 1236: zakâru 'speak'. 1237: gikaru 'name', II, 7, 9c. 1238: gikru 'name'. In 1241: mu = the suffix of the 1. person and also the relative suffix. See Introd. II: § 3.

All these meanings are derivable from 'enter into', i.e., 'battle', ('enter in hostility'), then 'destructive'. The idea king = šarru may come from šamû 'heaven, high'. Note mu-aš = ~~𐎢𐎠𐎶~~ 𐎢𐎠𐎶, 1242, = mâliku '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. Madû - nu in proper names = 'give, yield' from the idea introitum aperiens.

Mu = ~~𐎢𐎠𐎶~~ 𐎢𐎠𐎶, 4241, II. 62, 55c. Cf. 4302: ucû 'go forth', with vul. ma. 4303: ucû ša iši u gane 'go forth, said of trees and reeds', with vul. mu. 4326: mu = nabûtu 'shine'. Mu-mu = itanbutu 'shine'. 4347: gamâru = 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, šim.

Mu = 𐎢, 10505; culātu 'garment,' with val te, tu, tug, 10551. The sign means 'enclosure,' hence 'garment.' Note that gu = 𐎢 is a variant of this mu; also gi, giq. In 𐎢, see s.v. a, ku, gu, dur, duru, eš, egi, gi, giq, xun, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tus, ub, umus, uš, gi, gid.

Mu = 𐎢, 10941. Cf. muq = 𐎢. This mu, muq is cognate with gal, gul, and mulu = 𐎢. In 𐎢, see s.v. gal, gonu, gul, min, mu, muq, mulu, murul, gal, rag, sal, šal.





Mu = 𐎢, 11946; Sa. IV. 28. This is prob. etymologically connected with ga, gar = 𐎢, q.v. Is there any connection here with mar, dialectic form of gar = 𐎢? Probably. In 𐎢, see s.v. ag, ga, gar, ig, limmu, lammu, iru, ni, niq, nin, ninni, niša, ša.












Mu = 𐎢, 2092; Sfg. 29, note 5. In IV. 22, 1, 3a: 𐎢 𐎢 𐎢 = ittacâ, but in line 51 = mu-ta-e. Has 𐎢 = nam the val. mu? See s.v. nâ, nam, sim, sin = 𐎢.










Mu = 𐎢, 3204; ZK. II. 67. This is a var. of gu = 𐎢, q.v. and see s.v. kišadu, tib, tig.







(Mu)-ud = 𐎢, 2274; Sc. 51. The meanings of the sign all have to do with or are derivable from generation. The orig. sign was 𐎢, TD 36, i.e., 𐎢 = xu + 𐎢 (= 𐎢) '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: biçru a word alluding to sexual relations. According Mues-Arnolt, 182a = 𐎢 'clitoris' (?); note that biçru means 'nakedness.' 2276: damu 'blood,' usually = mud-da, passim. 2277: da'mu, also = 'blood'; Zb. 6, note 2, 76.



2278: *'iklu*, Sc. 55, apparently = *uppu* and *bim* 'clitoris' (?). 2279: *parādu*, same stem as *puḍu* 'strong sexually', *Asurn.* 3274. 2280: *uppu* '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  = mudra while  = mudru. The sign  = atpartu, 10777; 10778: *lubuṭu* 'garment'. In 10705, however,   = *lubuṭu* 'garment', where the ending *-bu* plainly indicates the sig-value for ; y = b (Introd. I. § IV. 1). 10779: *ṣartu* 'hair of the body', IV. 3, 42 a. 10780: *ṣiptu* 'hair' or 'wool', connected with 10781: *ṣipātu* 'hairy animal-skin, fur', and with val. sig = *ṣupātu* 'garment, dress', 10752. Cf. also  = agū (ES) probably 'a headdress or turban of skin', 10734 (II. 20, 42c). It is probable, therefore, that mudra and mudru mean generally 'wool, fur, garment'. See also s.v. 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. 4236). Cf. 7733, *te-ab-bar* = *putāt muggi*, I. 28, 12 a. In 99:    = *muguru* 'a worn garment'. Note also that   = *basimu* 'a poisonous snake' (98), 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. ) = 'pudendum feminae', with vals. galla, mug and sal. This *mug* must be the longer form of mu = . On , see s.v. gal, gêmê, gul gal, mim, mu, muruk, 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 = , 8837; cf. Sem. mux, MS² 157, which is plainly the chief val. of the sign. The sign  means 'what is above, external', i. e., $\triangle +$  'mouth' (*System*, 157). Hence , 8839 = alidu 'child-birth', probably referring to the male posture in generation. Note also 8840 = alidtu. In 8842 = muxxu the Sumerian loanword in Semitic = eli 'upon'. See s.v. mux =  and s.v. ugu = .



Mu-ul = , 3854; Sc. 109. Mul = kakkabu 'star', 3855, *passim*, and nabātu 'shine', 3856. On the sign, cf. *System*, 47 ff.



Mul = , 6398; Z.K. I. 315, n. 2; ZA. I. 22, n. 1; Zb. 16. Dialectic form of gal = . See s.v. mulu =  and s.v. gal, gulu, gil, lu.

Mul = , 7683; AL² p. 30, n. 161; Jena. Z.K. I. 296, a dialectic form of gal = , q.v. See s.v. mulla and s.v. gal, *diminutive*, tê = .










Mulla ( ) = , 7731; III. 64, 73g. The full form of mul = .







Mulu = , 6398; cf. mul = . The dialectic form of gulu = . Note the equations: mu-lu = , 1333 = amêlu 'man, person'. 1334: anâku 'I', from *idea* 'person'. 1335: bêltu '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  = nukru. 1339: nišû 'people'. 1340: ša, rel. pronoun; a common use. Note  = ša. 1341: , ES. for sal, q.v. All these equations are dialectic. On , see s.v. gal, gulu, gil, lu, mul.





Mulu = , 10913; ES. for gal, q.v. On , see s.v. gal, gême, gal, gal, mim, mu, mug, murub, rag, sul, šul.









Mu-un = , 2764 = tâbtu 'sweetness, goodness'. See s.v. munu, 2765. The sign seems to mean 'what binds' ( = dim, q.v.) 'together the land' (2A). Is this a metaphorical allusion to goodness?











Mun = \triangle , 8640. Zb. 19, prob. connected with un = \triangle . Mun is short for munu = bêlu 'lord', q.v. On \triangle , see s.v. u, bu, buu, bugur, ge, giburu,











Mu-un-su-ub =    , 3325; Sb. 368; so Pinches, ZK. II. 67. 3326: šimtan 'twilight, dusk, beginning of the night'. 3327 with  = šimtan. The sign  seems to mean 'the great turning', i.e., , with the guration . See System, 74. This refers to the turning of the twilight. Note sub =  and s.v. musub.















Mu-un-šu-ub =    , 10811; Sb. 1, III. 19. In 10812 = šartu 'hair, fur.' See erin =  , with which our 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 qilūtū 'flame, fire'. For    , see s.v. abni, gibil, gunni, dimig, izi, kušlug, mel, ne, nimur, ši.
























































Mu-ur =    , 5522; Sa. 6, 4a. This is the fuller form of ur =  , q.v. In    , see s.v. gur, xar, xari, xir, xur, ir, kikkin, ur.

Mu-ur =    , 11140; II. 36, 13 a:    . ES. for gur =   and see s.v. murgu.

Mur (   ) - gu =    , 11191; II. 26, 36 a: pudū ša amili 'side of a man'. See s.v. gar =   for sign. In 11191:     = amāru, with val. murgu (?). This must be a word meaning 'vicinity, neighbourhood', cogn. with tāmirtum, Muss-Arnott, 61 a.

Mu-ru =    , 6701; Sb. 88 = qablu 'midst, battle'. This is identical with murub =    , q.v. and see s.v. marad, nisag, umun, unw.

Mu-ru =    , 8352; III. 68, 51 e:               . See s.v. mēr =    . In                    , 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-Arnott, 55 a). Note that                     = ēmu cirru 'little father-in-law', 10939, also a bird, with val. mušsa, q.v. The word murru here is probably short for murub. I cannot explain the signs.

Mu-rum(𒌦) = 𒌦 𒌦 𒌦 , 9663; II. 48, 27c: 𒌦 𒌦 𒌦 𒌦 = *manzaz êni*, prob. a sign. of *manzaz pâni* 'an official who held the front place'.

Mu-ru-ub = 𒌦 𒌦 𒌦 , 2938; cf. II. 48, 4c. I cannot explain.

Mu-ru-ub = 𒌦 𒌦 𒌦 , 6702; Sb. 88 = *gablu* 'middle,' also with *val. muru* 6708. The sign originally meant 'middle of the mouth' (*System*, 80), then 'middle' in general. Cf. s.v. *marad*, *murru*, *nisay*, *umun*, *unu*.

Mu-ru-ub = 𒌦 , 10914; I. 48, 23 c: 𒌦 𒌦 . This must be identical with *murub* = 𒌦 𒌦 𒌦 'middle' and refer to the *pendendum muliebre*, i.e., the middle part. Note that *murub* = 𒌦 𒌦 𒌦 𒌦 , 10941 = *êmu rebû* 'the great father-in-law,' a sort of bird. See s.v. *murru* = 𒌦 𒌦 𒌦 𒌦 . See the *murub* just below.

Mu-ru-ub = 𒌦 𒌦 𒌦 , 10961. Note the equations: 𒌦 𒌦 𒌦 = *xibû* '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 = 𒌦 𒌦 𒌦 , 1268; II. 27, 51c = *musarû* 'writing,' a loanword in Semitic. *Mu-sar* means 'the writing (*sar*) of a name (*mu*). This prob. has no connection with *musar* just below.

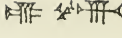
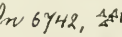

Mu-sar(?) = 𒌦 𒌦 𒌦 , 4362; IV. 27, 4a; 12u = *musarû* 'garden'. The signs mean *banû* 'construct', 4304, and *argu* 'green', 4301. The Sumerian word *musar* is a supposed original of this Semitic *musarû*, also *musârû*.

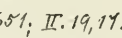
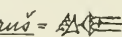
Mu-us-sa = 𒌦 𒌦 𒌦 , 10937; and 𒌦 𒌦 𒌦 , 10939: *êmu cixru* 'the little father-in-law,' name of a bird. Cf. s.v. *murru* = 𒌦 𒌦 𒌦 𒌦 .

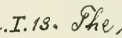
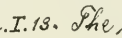
Mu-su-ub = 𒌦 𒌦 𒌦 ; AL³. p. 63; Sb. 368, for *musub*, q.v. = *šimtaru* 'twilight'.

Muś = 𒌦 , 1727; Zb. 14, n. 4. Doubtful.

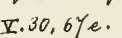
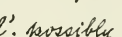
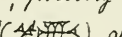
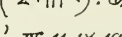
(Mu-ś) = 𒌦 𒌦 𒌦 , 7637; Sa. 1.4. Common in Semitic. The orig. sign was 𒌦 (*System*, 67) 'a very long thing,' hence 'a snake'. Note, 7639 = *êru* (for *ciru*) 'snake'. In 7640: 𒌦 𒌦 𒌦 = *lišan kalbi* 'dog's tongue,' the

name of a plant (cf. our *dandelion* = *dent de lion*). The signs  mean of course 'snake-plant'. In 6742,  = *mušgaru* 'sort of jewel or sort of snake', and 7643,  = *cirmaxu* or *mušmaxu* 'monstrous snake'. See below sub these words.

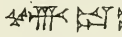
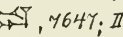
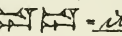
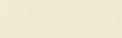
Muš-xuś = , 7651; II. 19, 17 b and *šrozny*, 14, rev. 15. Probably means 'red snake'. See s.v. *xuś*, *muś* = .

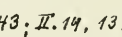
Mu-še-en = , 2046; Sa. I. 13. The sign  = 'bird' = *iccûru*, 2053, for which *mušen* is a Sum. word. Cf. especially s.v. *xu* and s.v. *paq*, *qa*, and *mutin*. Note that the sign-name is *mušennu*, 2044.

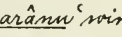
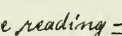
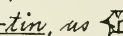
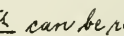
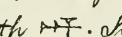
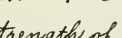
Muš-gal is the evident Sum. equivalent meaning 'big snake' for Sem. loan word *mušgallu*, *muššugallu*. Cf. Leander, 14.

Muš-gir = , 7642; I. 30, 67 e. This is the equivalent for the Sem. loan word *mušgaru* 'a jewel', possibly 'a jewelled dagger';  = 'dagger'. The signs mean 'sharp' () 'snake' (). See Leander, 14.

Mu-uš-ku-pi = *uxnu* 'ear', II. 11, 17, 19. An E.S. word.

Muš-lax, prob. reading for  , 7647; II. 32, 13 e, = Sem. loan word *mušluxu*, *muššulaxu*, possibly 'snake-churner' (Bezold, ZA. IV. 430). *Muš-*  = 'snake' + *lax-lax* =  = *atallu* 'manage', from *abûlu*. See Jensen, KB. III. 1, 147, note.

Muš-max = , 7643; II. 19, 13 b, = Sem. *mušmaxu* 'a giant snake.' Meissner, Supplement, 82 b, reads, I think, wrongly the hybrid form *cirmaxu*, as *cir(a)u* is Semitic.

Mu-tin = , 1324 = *karânu* 'wine'. E.S. form for *geštin* 'wine', q.v. Cf. 1322: *mu-tin* = *inu*, prob. = Hebr. יִין 'wine'. In 1327, we have   , which indicates the reading *-tin*, as  can be read *ti*; cf. II. 59, 10 d, *mu-ti* = *mu-tin*, with . 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 *ge*, which must have had the nasal *g* = *ng*, i. e., *nge(š)* = *ne*, prob. = *mü*. In Hur-

mony with this meaning 'strength of life', are the equivalents of mu-tin, i. e., 1321: ardatu 'serving-maid', prob. containing the idea 'concubine', from of 1326: gikaru 'male', perhaps a pun here on niš = muš(?) = gikaru. Note also 1323: iššûru 'bird' which must be an error based on mušen = iššûru 'bird'. The proper equivalent of mutin here seems to be issuru 'command' (so Muss-Arnolt, 77a). 1325 = kasâsu 'be strong'; cf. kasusu 'strong' = mu-u-ti-xu, K.49, c. III. 13. See s.v. gêtin and kurun = 𒌦𒌦.

Mu-u-a-ti = 𒌦𒌦 𒌦𒌦, 5579; II.54, 67g = Ḫubû nimêgi 'the god Ḫubû 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







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


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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' (Systm. 124), i.e.,  'earth' +  'one' = 'compact earth'. From the concept 'stone' came the idea 'solid, hard', hence na is applied to zikaru '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., tak () - 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 (Introd. I. IV.). Cf. also s.v. na = .





Na-a = , 5225; AL³. 80, II. 80 = abnu 5229, with vals. i, xi, za. The sign was  'jewel', Systm. 124. Cf. also s. v bar, dag, i, na, xi, 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. 221:   = pitna mukin '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'.





















































bent.' All the following meanings seem derived from this idea: 8989 = adâru 'be dark, lowering', referring to the sun, from i-dea 'lie down, lurk, crouch'. 8990, with fuller val. nad = ir-šu 'bed'. 8991 = na'âlu 'lie down.' 8992 = nâdu = ? 8993 = nâ-ku, prob. 'lie down with, conceive', also 'draw water', obviously connected with idea of generation. 8994 = nakâdu 'palpitate', said of the heart; a prob. pun on nâku. 8995 = nažâzu 'stand', but used with , only with iršu 'bed, couch', i.e., HT. 119, obv. 16: ina irši êllitum ittaziz. Hence nažâza here means really 'lie down.' 8996 = pašâxu 'pacify, be at rest' with ki; i.e.,  , literally 'place of lying down'. 8997 = rabâzu 'lurk, crouch', whence 8998 = rubû 'resting place'. 8999 = salâlu 'overshadow', from i-dea of the male posture in generation. 9000 = tênixu 'resting place', from same idea as rubû, rabâzu. 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 nabû, 3847. The sign is closely allied to mul =  and denotes celestial objects. Cf. the equations: 3850: šamû 'heaven'. 3851:   'the god Bêl.' 3852: kupadinnu prob. for ku, id. for cubâtu 'garment' + patinnu 'a sort of covering' or 'dress', derived from idea 'heaven, the celestial covering' (Muss-Arnolt, 854 b). In 3849 = nabû, a loanword from Sum. nal, = 'brilliant, pure' (Hommel, Gesch. 119) or LS. 74 'space in the air'. Muss-Arnolt (634 b) conjectures nabâbu 'shine'. This may be possible, but perhaps only as a mnemonic pun



























on *Sum. nab.*









































































































(Na)-ad = , 7387; Sa. I. 16. This is probably a derivative from mad = , which comes from ma-da = mātu 'land', for which see esp. s.v. ma = . For , see s.v. gin, kur, lad, mad, šad, ša.

Nad =                          , 8986; val. obtained from                           = irāu 'couch', 8990, and rabācu '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 = šatū 'drink', 873, and šaḡū 'irrigate', 872. See s.v. gu, immēli 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 =                          , 11163; Sa. IV. 4, val. taken from namgaru 'carpenter, artisan'. See s.v. lamga.

Na-ag-ga =                          , 451; II. 7, 149 = anāku 'lead' (metal), 453, which also has the val. niggi, 452. It is quite possible that nag 'lead' was often supplied with the prosthetic vowel a-, denoting abstraction and read a-nag, which was the original of Sem. anāku, *Hebr.*                          , etc. cf. ZA. I. 13ff. But why then do we find the evidently phonetic writing an-na? Perhaps because an =                           had the nasal sound ang, which seems also to have belonged to                          , ES.

for anâku 'lead'. Another question arises at once, as to whether 𐎶𐎶 was nasal ang in 𐎶𐎶𐎶𐎶 '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 = 𐎶𐎶𐎶 , sign of abtraction.




Na-gid = Sem. nâgidu 'shepherd'; R. 27; a loanword from Semitic.




Na-ag(𐎶𐎶𐎶)-bu = 𐎶𐎶 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 𐎶𐎶 , see s.v. bad, battis, banšur, guun, edim, idim, sumur, sun, til, uš, zu.





Na-am = 𐎶𐎶𐎶 , 2088; Sa. III. 43. The sign-name is nammu, 2087. The sign was primitively 𐎶𐎶𐎶 , i.e., 𐎶 = 𐎶𐎶 with " ". It probably meant 'a fixed thing', as it is the common ideogram for abtraction, an idea which seems to be derived from 𐎶𐎶𐎶 = šimtu 'fate', 2103. See s.v. nam-tar. Note that 𐎶𐎶𐎶 = unni 'sin', 2094, usually nam-tag-ga, and ar nu 'sin', 2095, which is derivable from the idea 'evil fate', by specialization. Note 2096, 𐎶𐎶𐎶 = xadi = ?, and 2097 = xašû = ?. In 2099, 𐎶𐎶𐎶 = pišâtû 'prefecture', i.e., 'a fixed appointment'. In 2100 = pišitû 'decree, decision', from idea 'fate'. An interesting equation is 𐎶𐎶𐎶 𐎶𐎶 = sinuntu '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-





Semitic pun on kên libbi 'firmness of heart' (?).














Na-an-ga =  , 10142; nagû 'district, region', i.e., 'fulness' =  + 'enclosure' = . Cf. s.v. lal =  & . Nanga is evidently a loanword from Sem. nagû. According to Jensen (Leander, 26),   meant originally 'a piece of rich land surrounded by canals'.

Nannu (?) =  , 3049. So ZK. II. 310. This seems to be a name of Ištar; cf. Uinni = , and s.v. sukkuš.

Na-ar =  , 7266; ZK. II. 300, line 12: riârû 'a sort of official,' perhaps 'a musician'. Note 7274 = nartu, the fem. which is the correct reading here instead of riârû. The sign-name is narû, 7263. For , see s.v. lit, lul, lulu, paax, 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, šumû zakru 'a mentioned name'.

Nê (ni-i) =   , 4573; Sa. II. 26 var. = annû 'this', 4580, *passim*. This is the demonstrative ne, written phonetically with   , which orig. meant 'fire', cf.    = išâtû, 4584; xamâtû '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 𐤀𐤍𐤏 = annû. This demonstrative element ne- was a common plural ending both for nouns and verbs; cf. Brummer, Sum. Verbalafformative, p. 59. The ending e-ne = šunuti 'them' (verbal affix). See s.v. ne-ne. That the word ne = 𐤍𐤏 could also mean 'fire' is evident from the comb. 𐤍𐤏 𐤍𐤏 = qinûnu 'brazier', q.v.; also see s.v. gunni, which contains the same element ne = 'fire'. This ne 'fire' is clearly connected with de = 𐤍𐤏 'fire'. On 𐤍𐤏, see s.v. bi, bil, de, ixi, ixû, kum, lam, ni, pi, pil, qax, ussi (?).

Nê (ni-e) = 𐤍𐤏, 5310; var. of ni = 𐤍𐤏, q.v. For 𐤍𐤏, see also s.v. gal, galli.

Nê (ni-e) = 𐤍𐤏, 9181; Sb. 2, 14 = emûqu 'power'. This is prob. an ES. var. of gir-ner = 𐤍𐤏, q.v. For 𐤍𐤏, see also s.v. bar and pirig.

Ne (ni-e) = 𐤍𐤏 𐤍𐤏, 9696; qinûnu 'brazier'. 𐤍𐤏 𐤍𐤏 = '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 𐤍𐤏 𐤍𐤏, see s.v. abni, gibil, gunni, dinig, ixi, kušlug, mel, munu, nimur, ci.

Ne-ne = 𐤍𐤏 𐤍𐤏, 4618; suffix of 3 p. pl. = šunu, passim.

Ni-en-ku-um = 𐤍𐤏 𐤏𐤍 𐤍𐤏 𐤍𐤏, 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 𐤍𐤏 = 𐤍𐤏 = banû 'beget in a var. text. Nenkuum may mean 'lady' (nên, nin) of 'fire' (kum = 𐤍𐤏 ?).

Nêr (?) = 𐤍𐤏, 10146; the val. nêr is obtained from the



word nêru = '600' (rî pos), 10148. Sd. 139 makes this numeral word follow šûšî 'a soss'. In 10147, ṛ = nâgîru 'commander' and in 10149 ṛ = Arumaki. 10150: ṛ ṛ ṛ = 9lirub. All these words seem to come from the idea 'multitude'.








Ner is the ES. fuller form of ne = ṛ 'foot' for EK. gir. In 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 = ig. In 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, poi, pil, zax, ussi.




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 na mârû 'shine', 5319; ruggu ša 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 , 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 Introd. II. § 3. On , see s.v. diq, i, ili, li, ne, gal, galli.



Ni = , 8353; Sc. 285. For the sign, see esp. s.v. imi. All the ni-values are connected with the primitive idea of  'storm, disturbance of the elements'. 8362: = ni = emûqu 'power'. 8366: pa-lux-tu 'fear, terror'. 8367: ramânu 'storm'. Also applied to the god Rammân, 8368. This ni =  is also applied to the Sem. word ramânu 'self' in Hrozny, 10, 35: ni-qu-ku = ramânika 'thysself'. Note  , evidently ni-te, = ramânu 'self', 8466 and see ni-te-na. In 8373, ni = zumru 'body', connected with  = patâqu 'form, shape', 8364. The word ni may be cogn. with i-mi (?). On , see s.v. ênni, imi, im, mêr, murru, šar, tu.


Ni = , 10982; short form of nin = , q.v.








Ni = , 11947; doubtful. See s.v. nin =  and for , s.v. ag, ga, gar, ig, lammu, limmu, mu, nig, nin, ninni, nitâ, ša.




Ni-dub =  , R. 28: 'a store-house for grain'. Also in the Contracts 'revenue'. Note that dub =  = šapâku 'pile up'.



Ni-ig =  , 11948; I. 29, 2 g:       = ni-ni-ni-ig. The val. nig for  occurs also in Assyrian AL.³ no. 323, etc. It is possible that  = mimma 'something', 11965, had the val. nig which was the original val. ag =  + the prefix ni. On , see s.v. ag, ga, gar, ig, lammu, limmu, mu, ni, nin, ninni, nitâ, ša.



Nig-ga =  , 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.28. 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 =  , Hrozný 16, obv. 26-27 = namrûn 'glory'. Literally, 'great shining' = ni + šammû 'oil'. Cf. HT. 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, 15gh. 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'. In  , 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: šêru 'flesh' (?). The sign is an enclosed fish.







Nixenun(na) ge = nixenunaku 'fulness of evil'; Jena. ZDMG. 1896, p. 261. ŋi = 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. ŋim-ma-ki = Ēlamtu 'Ēlam' or 'the Highlands', 9032, passim. The sign was originally . On , see s.v. elamu, enim, tum.




Ni-mi-in = , 10017; I. 37, 7a = arba 'forty', with val. šanabi also. Note the fourfold . Hence the idea 'multitude' = kiššatu = nimin, 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. ŋimur = itranu, tâbtu 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, gibil, gunni, dinig, izi, kui-lug, mel, munu, ne, xi.




Ni-in =  , 10983; II. 58, 56a. The sign was  +  = 'great () woman' (). Hence  primarily = bêltu 'lady', 10986. In 10984 = axattu 'sister'. This must have meant 'elder sister' and was probably pronounced nin or ni. Note that   = êntu 'lady', a loanword in Sem. from Sum. en, 10987, and   = ru-bâtu '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 (?) =  + () 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. AL² 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, limmû, mu, ni, nig, ninni, nitâ, ša.

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 nînuu 'fish' = Nîn-ua, as they represented the city by the enclosure containing a fish = .

Nin-da =  , 4655; Sb. 197 = 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 𒌷.

Nin-na = 𒀭 𒊩, 10287 = ēšēpu with 𒀭 'a bird, living in ruins' = Hebr. עֵשׂוּפַי, perhaps 'an owl.' Cf. II. 37, 13: iccur sê, prob. means 'the horned bird' = 'the horned owl.' The sign 𒀭 is probably merely a phonetic adaptation from the Semitic ēšēpu, as 𒀭 = ēš and 𒊩 = pu; i.e., 𒀭 𒊩 = ēš-pu, if pronounced syllabically. It will be noted that one corner-wedge 𐎶 is left unaccounted for by this theory.

Ni-in-ni = 𒀭 𒊩 𒊩, 3050; II. 39, 63a: 𒀭 (ni-in-ni) 𒀭 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, 11950; Sa. IV. 29. This seems to be a var. of nig = 𒀭. For 𒀭, see s.v. ag, ga, gar, ig, lammū, limmū, mū, ni, nig, min, nitā, šā.





Nin-nu-u = 𒀭, 10034; = the god Ninib, I. 37, 18a. The numeral fifty was the numeral of Ninib and also of Bēl and En (see 10037, 10038). Ninnū = 𒀭 also denotes xanšā = 'fifty', 10039; oddly enough 𒀭 = xanšatu 'five', 10040, in which latter equation the decimal force of 𐎶 seems to have been lost or overlooked. See Introd. I. § IV. 6 for the word ninnū = nin 'five' + u = 'ten'. See for 𒀭 s.v. bur-ia, illil, and kingusilla. For Ninib, see s.v. Ninrag.






Nin-rag = 𒀭 𒊩 𒌷, 11096, is the reading adopted by Hrozný for the god Ninib. Hommel also reads Nin-dar, LS. 34 ff. The pronunciation of this well known god-name has aroused great discussion. It is written in Sum. as above indicated 𒀭 𒊩 𒌷, which also appears frequently with the vocalic complement in-ga; i.e., Nin-ib-ga. The



interchange of b and g has been mentioned above (Introd. I. § IV. 1). Furthermore, the sign 𐬨 has a val. ending in -g (so Hrozný, p. 14, reasoning from the complement -ga), which has induced Hrozný to suppose a val. rag for 𐬨. 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 𐬨 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 𐬨, as it is possible that uraš is merely a metathesis for Sem. šaru 'king'. See s.v. uraš. I regard the correct reading of 𐬨 𐬨 𐬨 to be Nin-ib, Nin-ig which probably represents the later Mandaeen god-name ܢܝܪܝܓ, Syr. ܢܝܪܝܓ, which, as Hrozný has correctly pointed out (op. cit. 83) is not Nergal (so Jensen, *Roam.* 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 Mandaeen and Syriac forms, but the r in ܢܝܪܝܓ, ܢܝܪܝܓ, may only be a later alteration of the earlier n, thus Nin-ib = Nin-ig; Mandaeen Syriac Nêrigh (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 𐬨 𐬨 𐬨 in Semitic as ēnu reōtū 'the chief lord.'


Ni-nun-na = 𐬨 𐬨 𐬨, 5949; ximētū 'cream, butter', i. e., 'great milk' = 'top-milk'. cf. Austrian German: Obers = Lahme, 'cream.'




Ni-ir = 𐬨, 6280; *Sa.* VI. 15. cf. the equations: 6281 nia = bēlu 'lord.' Found also in nam-mer-ra = belūtū 'lordship,'





II. 25, 416. In 6282 = etillu 'lord, ruler'. 6283 = edlu 'ruler, leader'. 6284:  = maliku 'prince'. 6285 = nûru 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 meaning 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, probably 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, sirim, šar, šér.




Ni-is = , 9947; V. 37, 25 d = ěšrâ '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, 6 c. This means gikaru '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 e:  nita . This sign  =  (System, 93) the membrum virile, so this nita is the same word as nita = , q.v. The fuller form of nita 'male or-



gar 'was' mitax = . For , see s.v. giš, guruš, mitax, mitaxu, us, uš.

(Ni-ta-)-a = , 11954; I cannot explain. On , see s.v. ag, ga, gar, ig, lammu, limmu, mu, ni, nig, nin, ninax, ša. The sign  means 'make, construct.' Hence nita 'male' may have been applied here = 'the begetter.'




















Nita-dam =   = xâiru, 5075; also Ħroz nî, 38: '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 mitaxu = , 5018. This word mitax is used in the contracts to indicate the male of animals, as anšur-mitax 'male ass'; udu-mitax '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, 62 ε. 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-un = , 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, 8173, 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  = erimmatu, 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, conn. with generation.






Nu-ur-ma 'fig', R. 28.









Nu-nû = human 'now'; a resumptive, R. 14, 5 f. This nû is a combination of nu + šit = , i.e., 'without number'. It has much the same force as 'and so forth'. Cf. Hrozný, 65.





Nu-uz-ku =   , 5683; Sb. 213. This = 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 Semitic word, there is a play on the s-k element of the Sumerian Šakal.








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Pa-a = , 2048; II. 24, 56c:  ^{pa-a} . This is the shorter form of paq = , *q.v.* and on  see *s.v.* xu and mušen.














Pa = , 5564; II. 27, 7c:  ^{pa-ri-im}  and 5570, pa-a =  = aru and IV. 27, 6c: pa = artu; both words aru and artu = 'flower, blossom', an idea which seems to be connected with the idea  'staff'. See below *s.v.* pa-xe-ud-du-ka. Cf. for , *s.v.* gar, xad, xud, kun, lu, sig, zag. Note that , perhaps with val. pa = aklu, 5568, 'an official', most probably, a scribe, R. 30-31 (cf. Arabic كلى). Note also 5590,  = šapiru 'chief overseer'.






Pa = , 5954; II. 30, 20c:  ^(pa-pa) . I cannot explain this value. For , see *s.v.* ag, atal, gil, kid, kišiv, lag, més, miš, pisan, rid, sangu, šid, šita, šiti, te, zag, zadru.



Pa-a =  , 9410; II. 7, 36g. The sign is a comb. of  = 'throw' and  = 'eye', i. e., 'throw the eye'. Hence   = amâru 'see', 9411 and pa = nabû 'speak', 9414, an idea connected with 'looking, directing, commanding'. See esp. *s.v.* pad = .




Pad =  , 9409, the val. pad is obtained from the combinations  ,  , which indicate a reading ending in -d = pad. For the sign meaning, see *s.v.* pa = . 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 = gibû 'speak'. 9414 = pa = nabû 'speak'. 9416 = pad = šagâru 'command'. 9417-9418 =

pad = tamû 'speak, utter.' 9419 = pad = attû 'to know', from 97; from same idea 'see, understand'. 9420 = pad = zakarû 'mention'. 9421 = zikru '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' () paddû. Note    = nindabû '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. 211). See *Hozniy*, 16.




Pa-ak-da-ra =     , 5608; = paḫdaru (see *Muss-Arnolt*, 801 k).










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 = amru xassu = ?, 9099 and primarily   = gaštu 'bow', 9100. In 9101:   = mitpānu 'bow'. Cf. s.v. šū = .

Pa-ap = , 1139; Sa. IV. 17. The sign-name is probably




pappu, 1138. The sign must mean 'protector' (see esp. s.v. kur = ). Hence we have 1141: abu 'father'. 1142 = axu 'brother'. 1152: pap-xal = 'swift going protection' = elêqu 'proceed, march with strength'. 1154 = italluku 'advance'. 1155 = niçûrtu 'protection'. 1156 = purîdu 'sexually strong'. This word purîdu belongs to the same synonym group as içku 'testicle' and kicçûru 'genitals'. 1157: pap-xal = puçqu 'difficulty, trouble', from idea 'strength, power'. 1158: çittu 'part, portion', prob. from idea 'genitals' = the parts par excellence.




Pap-sukal =  , 1197; with , applied to Nusku, patron, Religion, p. 93. The accepted meaning is 'divine messenger', i.e., pap 'protector' + sukal 'one who has (kal) power (çu)'; viz., papsukal 'powerful protector'. See Prince, JBL. 1905, 74, n. 5. See s.v. sukal, sukkal.

Pa-ar =  , 5530, II. 27, 48 a. The sign means 'a spread out net' (Syden, 167-168). 5531:   = par-nabaltu perh. from balātu 'live'. The word seems to mean some disease, as it is a synonym of rapâdu and lasâmu. In 5532:   = parru 'net'. Cf. 5534 = bara =   = šuparruru 'spread out' from idea 'net'. For , see s.v. bara, dag.

Pa-ar = , 7768; Sa. 2, 13, evidently cogn. with bab-bar, q.v. and for , see s.v. bab, babar, babbar, kir, xir, lax, slax, tem, u, ud, uta, utu, gal.

Pa-ri, only II. 23, 42 a = ?

Pa-to-si =   , 5637; IV. 12, 36 = iššakku 'priest-king, ruler, prince' (see for literature Muss-Arnolt, 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) = , 7965; Sa. III. 24. The sign means 'ear' = uxnu, 7969, but the exact Sum. val. in this sense is unknown. That pê here is cogn. with a, na, me =  is, I think, clear, as m and  certainly have the nr-value. These values are possibly Semitic.

Note that 𐎧𐎠 also = rapâšû 'extend'. See esp. s.v. a and geltan for 𐎧𐎠 and s.v. ma, me, tal.

Pêš (pi-ěš) = 𐎧𐎠𐎧 , 6928; Sc. 120. This is the geminated 𐎧𐎠 = 'multiply in quantity' (System, 71), a sense which the word pêš = $\text{𐎧𐎠$ also seems to possess. Note the equations for $\text{𐎧𐎠$. 6929 = aru, prob. 'a blossom' from this same sense. 6930 = pêš = xuḡabu '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 = pêš = libbu 'heart, middle,' most likely from the original idea of the sexual organ = the organ of plenty. 6933 = pêš = mamlu; also 𐎧𐎠𐎧𐎠 , 6941, 'fulness'. 6934 = marû 'be fat,' from same idea. 6935 = rapâšû ša 'become broad, extended, widen, breathe.' Cf. also 6936: pêš = rapâšû 'extend.' 6937 = pêš = šalâšû 'to triple,' from idea of expanding. Pêš is also the word for šalaltu 'three', 6938. See esp. s.v. pêš just below. For 𐎧𐎠 , see s.v. kir and cf. especially just below.

Pêš (pi-ěš) = 𐎧𐎠𐎧𐎠 , 8098; Sb. 57-58. This sign is 𐎧𐎠𐎧𐎠 = libbu 'midst, interior,' containing the $\text{𐎧𐎠$ -sign = 'generation'. Hence, we have: 8100 = pêš = alâdu 'bear, beget children'; 8101 = pêš = ê-rû 'be pregnant,' from same idea. It is, I think, clear that there were two words pêš, i. e. pêš 'be plentiful, become more,' which word (piš, pêš, ěš) 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, ēš, 'three'. In 𐎶𐎶𐎶, see also s.v. sur.

Pi-i = 𐎶𐎶𐎶, 513; Sa. II. 35. This is an evident Semitism for piû 'mouth' which is the original meaning of 𐎶𐎶𐎶, on which see s.v. gu, gug, du, dug, i, inim, ini, ni, ka, kir, ra, su, zib, zu.

Pi-i = 𐎶𐎶𐎶, 4576; Sa. II. 28; a short form of pil = 𐎶𐎶𐎶, q. v. and for 𐎶𐎶𐎶, see s.v. bi, bil, de, izi, izû, kum, lam, ne, ni, zax and ussi.

Pi (?) = 𐎶𐎶𐎶, 5524; II. 47, 256: 𐎶𐎶 𐎶𐎶 𐎶𐎶 = the name of some evidently malevolent deity as ga-pi = 𐎶𐎶 𐎶𐎶𐎶 means 'the one who causes lamentation' = 𐎶𐎶 𐎶𐎶 enclosed in the sign 𐎶𐎶 (t).

Pi-i = 𐎶𐎶, 7506; I. 38, 39a = kakasiga, which I cannot explain. The val. pi seems to be cogn. with lu = 𐎶𐎶, q. v. and for 𐎶𐎶 see s.v. bur, buz, gid, guz, sir, šêr, suš.





(Pi) -ig = 𐎶𐎶, 11867; Zb. 105 B. This is probably an error for si-ig = 𐎶𐎶, q. v.




Pi-il = 𐎶𐎶𐎶, 4574; Sa. II. 29 = galû 'burn'. This is evidently a cognate of bil = 'fire' = 𐎶𐎶𐎶, q. v., and see s.v. bi, bil, de, izi, izû, kum, lam, ne, ni, pi, zax and ussi.


Pil-lu-du = 𐎶𐎶𐎶, 5645; Sb. 215. This = p(l)illudû 'divine command, decree, law.' I cannot explain. For the sign, see s.v. garza and kuš.








Pir = 𐎶𐎶, 8141, seems to be a Sem. val. with p, but is evidently cogn. with bar in babbar = 𐎶𐎶, q. v. and see s.v. erim, lax and zab for 𐎶𐎶, which, like 𐎶𐎶, means primarily 'be bright, shine'.




Pi-ri-ig = 𐎶𐎶, 9182; Sc. 191 = nêru, prob. a Semitized form of ne = 𐎶𐎶 = 'power.' See for 𐎶𐎶, s.v. bar, gir, ne.

Pi-sa-an = , 5955; Sb. 242. The , which means 'a water receptacle', means with val. pisān, pisannu, 5978, 'a vessel', and 5976 = naqābu ša ici 'some wooden vessel'. Note that pisannu = 'vessel' = , 6015; I. 26, 61a. On , see s.v. ag, alal, qil, kid, kišib, lag, mes, miš, pa, pisān, pid, sangu, šid, šita, siti, te, zag, zadru.

Pi-ši-it =  , 7942; V. 23, 25e, an evident loanform from pišû 'be white'. Cf. s.v. bašit = , which signs = 'place of whiteness or light'.



Pi-iš = , 11935; Sb. 1, III. 14 = xumširu '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 () - u = , 10265; 80, 11-12, 9, obv. c. II. The sign is an enclosure containing the depression sign  (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:   = xubtu fem. of xubbu, xuppu. This pu, bu val. of  is evidently a short form of bur, q.v. See for  also s.v. tul.

Pur = , 11318; see s.v. bur =  and s.v. a = .

Pu-ru = , 6986; doubtful. Cf. s.v. qāsan, gun, ugunu.

Q





Qa = , 1353; val. obtained from Sem. val. qa, MS¹. 373. The original sign was , TD, 164 which meant 'a measure' = 60 Shekels or 1/300 gur, R. 31. Cf. AL³ 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 galla means 'pudendum feminae'. In , see s.v. gal, gême, gul, mim, mu, mug, mulu, murub, rag, sal, šal.

Qa-ar =  , 6533; Sb. 195 = abbuttu 'bond, fetter'. The meaning is inherent in the sign; cf. 6535:   = iškarru 'fetter', an evident reproduction of Sum. giš-gar. The esp. s.v. gar.

Qu-u(?) =  , 4698; Sav. III. 46 = ? Cf. s.v. galam, qud.

Qu-um =  , 4713; Sb. 205 = xāšālu 'crush to pieces'.  , 8256, and  , 3251, also mean xāšālu, probably referring to grain. The sign  is distinct from .  = dāku, xuššulu, xuppû 'kill, crush' =  . See System, 78.  is probably allied to  = 'crush' ( 'grain') (). See s.v. ri, šagu =  .


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



Ra-a =  , 4856; Sa. II. 44. This word for 'go' in Sum. is clearly etymologically connected with ša = , q.v. Note the equations: ra = alāku 'go', 4871 and 4880;  = babālu, a-bālu 'bring', secondary to idea 'go'. Cf. Modern Arabic jât 'bring' = jâ + prep. h = 'come with'. 4905 = zagaṣu 'set up, stick up', secondary to idea naṣṣu 'stand' = , usually with val. gub, q.v.

In 4884, 𒀭 = ra (gin, gub) also = kânu 'establish', also an idea secondary to the idea raxâcu 'stand'. See esp. s.v. ara = ra with the abstract vowel prefix a, and for 𒀭 , s.v. di, du, dun, gin, gub, gubba, ša, tum.





Ra-a = 𒀭 , 6352; Sb. 180. Evidently the characteristic value of 𒀭 . Note the sign-name raru, 6351. The sign = 𒀭 + 𒀭 = 𒀭 , i. e., to fill a network of canals (Sytem, 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 = axâzu 'seize', and 6363 = šabâtu '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 Hwb. s.v. axâzu. 𒀭 = lapâtu 'overturn', 6357, perhaps from idea 'inundate' = 'destroy'. 6359: 𒀭 also = maxâcu 'smite', from same idea and perhaps owing to a mnemonic association with raxâcu. In the same way 𒀭 = ramû 'throw down', from idea 'destroy', 6362. 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 axâzu and maxâcu as being deliberate rhymed asso-



sations with raxâcu.



Ra = , 514; HTP.210. Doubtful.





Ra = , 4455; in   = yara, q.v. for full discussion. On , see s.v. kas, kaskal, raš.





Rab = rabû, Ħrozný, 17, rev. 19 (so Ħrozný). Rabû means 'great', from 𐎠𐎢𐎡 'be heavy, pressed down', hence 'large'. The word was paronomastically synonymized with rabû 'great' from 𐎠𐎢𐎡. Thus, I think, correctly Jensen, KB. VI. 1, p. 315f.





Ra-ba = , 4243; Sb. 334. 4244 = rabû 'great' (see just above). In 4245 =    = natibbu 'a sort of vessel for liquids'. Not lublubu (Muss-Arnott, 129a). This val. ra is evidently a Semitism in Sumerian.





Ra-bi-tu = , 4522; II. 47, 15c = matâti '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. šir = .


























Rat = , 2294; val. only in Sem. MS² 246; LTP. 46. It is evidently a loan-value in Sumerian from Sem. râtu 'watercourse, receptacle', 2295. See especially s.v. sud and šita = .












Rag = , 10915; val. from Sem. rag (g, q), MS² 234; LTP. 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, gême, gul, qal, mim, mu, mug, mulu, murub, 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; raxâcu 'inundate'. This is evidently a loan-value from Sem. raxâcu. See s.v. ra = . In 6374,

rax = ripsu, perhaps 'threshing of grain' from sapâsu 'thresh'. See also:               , 12123 = ripsu. 6378 = taku = ?, in IV.29, 19c, an obscure word. In 6376:           = êpinnu 'ground, soil, floor'. The sign seems to mean the irrigation (rax) of a fixed place' (ki + di).

Rak = , 5122; IV.26, 54a:           = asûrakkû (?). A doubtful value.

Ras = , 4455; Sb1, II.3-4, in        = garas, q.v. In  , see s.v. kas, kaskal, ra.

Ri-i = , 2553; Sa I.14. The sign  meant originally 'direction', then 'blow', said of the wind (*Ogsten*, 176 ff). The development of these meanings is very difficult. Note the equations: 2555 = abâlu 'bring', from idea 'direction'. 2556 = alâlu 'shout', from idea 'blow'. 2557 = êrû ša šitti 'be heavy, said of sleep', and 2558 = êrû 'be heavy, pregnant'. Cf. 2559:              = êrû ša eni 'be heavy, said of the eye'. I cannot explain this meaning, with which is probably connected           = êš = nadû 'set down', 2565. 2559 = xasâsu 'think, consider', from idea 'direction' = 'turn towards'. 2560 = xatânu 'protect'; cf. xatânu 'son-in-law', the protector of the household. Why this meaning with          ? 2561:           = šotar. This is clearly an error for           = šotar, i.e.,           was mistaken for  (so correctly *Lau*). 2562 = laqu 'take, seize', from idea 'turn' = 'direction'. 2563:               = mixir amêli = ? 2564, with, val. di, q.v. = na-bâtu 'shine' = 'blow up, said of fire' (?). 2566 = naranûtu 'aid, help', from idea 'turn toward'. 2567 = niûû 'tear away', from idea abâlu 'bring' = laqu 'take', from idea 'direction'. 2568 = nasâku ša? 2569 = naša? 2570 = parâsu ša rixûti 'separate, said of sexual intercourse', i.e., 'cease copulating'. From idea 'turn from' = 'direction'. 2571 = parâšu 'fly', from idea 'turn'. 2572 = ri'û 'shepherd', a Sem. loan-value, cf. Hebr. רִי'וּ. 2573 = ramû 'throw', from idea 'direction'. 2574 = sa-pâru 'surround' (*Muss-Arnott*, 479), but cf. ZA. I. 82 s.v. šapâru 'turn',

an idea connected with 'direction'. 2575 = šēnu 'flocks, sheep'; clearly from the equation $\text{𐎶𐎵} = \text{ri'u}$ 'shepherd' by a pun and association of ideas. 2576 = šalālu 'plunder' in $\text{𐎶𐎶𐎵} = \text{šallatu}$ 'plunder' and $\text{𐎶𐎶𐎵} \text{𐎶𐎶𐎵} = \text{šallatu} = \text{šalālu}$ 'take, plunder'. Perhaps connected with idea 'take away' = sisū, from idea 'turn away'. 2577, with val. ša = šarūru 'glory', plainly connected with $\text{𐎶𐎶} = \text{mabātu}$ 'shine'. 2578 = šutatu, an astronomical term, perhaps 'invisible'. See for full discussion Muss-Arnolt, 1138 a. The idea must be connected with the sense 'shine', said of the heavenly bodies. 2579: $\text{𐎶𐎶} \text{𐎶𐎶} = \text{tallu}$ with val. tal 'a vessel'. Why? 2580 = tarū 'take, fetch' (?), not ta-rāšu (thus Brünnow). The meaning 'take, fetch', if correct (Muss-Arnolt, 1190 a), is connected with idea 'turn' = 'direction'. 2581 = zāpu 'blow', said of the wind. This is the original meaning of 𐎶𐎶𐎶 . Hence, 2582 = ziquu, in IV. 5, 35 a: zīq šāri 'the blast of the wind'. On 𐎶𐎶 , see also s.v. di, ēš, ša, tal.

Ri-i = 𐎶𐎶 , 4711; Sa. II. 12, only in this passage. I cannot explain. See s.v. qum and šagu = 𐎶𐎶 .

Ri-i = 𐎶𐎶𐎶 , 10975; Sa. IV. 9. The short form of riq = 𐎶𐎶𐎶 , and see s.v. xal, qum.

Ri = 𐎶𐎶𐎶 , 4523; Zb. 84; ZK. I. 71. Cognate, if correct, with ra-bita and ru, q.v. See also s.v. edin = 𐎶𐎶𐎶 .

Ri-i = 𐎶𐎶𐎶 , 6186; II. 32, no. 5 add (5193). See ZA. I. 396. This val. must be allied to lig = 𐎶𐎶𐎶 , q.v. and for 𐎶𐎶𐎶 , see s.v. ag, gbar, gubr, dan, gurus, gal, kalag, Bala, kal, lib.

Rid = 𐎶𐎶𐎶 , 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 = 𐎶𐎶𐎶 , q.v. and for 𐎶𐎶𐎶 , see s.v. ag, alal, gil, kid, kisib, lag, mes, miš, pa, paisan, sangu, šiti, te, zag, zadru.

Rig = 𐎶𐎶𐎶 , 5160; Zb. 37. Value obtained from the common

Sem. val. rig, rik, riq, which val. is itself probably got from riqqu 'herb', 5163 (see Muss-Arnott, 982 a). Note that 𐤓𐤓𐤕𐤓𐤕 = tabaqqu 'name of a plant', 5164, and 𐤓𐤓𐤕𐤓𐤕𐤓 = urqitu 'green herb-
age', 5165. On 𐤓𐤓𐤕 , see s.v. siris, šim.

Rig = 𐤓𐤓𐤕 , 10976; from Sem. val. rik, riq. The sign = gi-litu 'burning', 10978, probably an error for 𐤓𐤓𐤕 = gilitu, 10871. 𐤓𐤓𐤕 = šassuru, perhaps 'womb' or 'foetus', Muss-Arnott, 10979. Cf. 3831, 𐤓𐤓𐤕𐤓𐤕𐤓 = šassuru 'womb' (?). I cannot explain 𐤓𐤓𐤕 and its associations. Note 10980: 𐤓𐤓𐤕𐤓𐤕 = uniku 'she goat', i.e., the animal which 'makes burning' = 'the lustful female'.

Ri-im = 𐤓𐤓𐤕𐤓𐤕 , 4818; II.27, 7c: $(\text{𐤓𐤓}) \text{𐤓𐤓𐤕𐤓𐤕}$ = pa-ri-im, a val. clearly connected with im = 𐤓𐤓𐤕 . See also s.v. kabar.




Ri-im = 𐤓𐤓𐤕 , 10167; Sa. III. 9. This val. undoubtedly occurs in the postposition 𐤓𐤓 = ri, rim, 10169, cogn. with ra, ru = ana 'unto'. From this rim comes the common Sem. val. rim, rin, ri for 𐤓𐤓 . On 𐤓𐤓 , see s.v. gid, gil, girim, girin, gud, gur, gurum, xab, kil, kir, ku, kum, lag, lagab, lugud, rim, sulag. This rim is cogn. with the endings in the values gi-rim, gi-rin, gu-run.






Ru-u = 𐤓𐤓𐤕 , 3; Sa. 2, 6 = the postposition 'unto', cognate with ra and ri, rim. On 𐤓𐤓𐤕 , see s.v. aš, dil, dili, til, tal, sabugut, simēd.







(Ru)-u = 𐤓𐤓𐤕𐤓𐤕 , 1421; Sa. I. 33. 1426 = dašāpu ša dišpi 'be sweet, said of honey' (text mutilated)? The original sign was 𐤓𐤓𐤕 = a double < reversed = 'bend down', hence 𐤓𐤓𐤕 = tāru 'turn, return'. See for 𐤓𐤓𐤕 , s.v. gēšpu, šub.



Ru(m) = 𐤓𐤓𐤕𐤓𐤕𐤓 , 4524; II.56, 59c: 𐤓𐤓𐤕𐤓𐤕𐤓𐤕𐤓 = e-ru, cogn. with ri and the ra in rabita, q.v. See also s.v. edin.

Ru-u = 𐤓𐤓𐤕 , 5245; Sa. III. 30. 𐤓𐤓𐤕 = banu 'build, construct', also with val. du, q.v. and for 𐤓𐤓𐤕 , see s.v. du, gak.





Ru-u = , 9132; II. 36, 67g = *êlipu ša iqi* 'join together, said of wood' and = *naġâpu* '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 kuš = , 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  ebbu '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 = .

Ruš = , 8598; from Sem. val. ruš. See s.v. xuš = , for full discussion.

S

Sa-a = , 424; Sa. II. 19. Under as = , I have pointed out how as = an =  with the familiar interchange between n and š. The val. sa must be an inversion of as = as (?). On , see s.v. an, ana, anu, anum, dingir, dimmer, êššū, ilū.

(Sa-a) =    , 2289; II. 7, 39g = *nabû* 'speak, utter', 2290. Hence 2291 with  = the god *Ġabû*, 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 'band, twist.' 3071 = atru 'overfull,' from 7. 111. This is clearly a loanvalue from sa =

𐤀𐤓𐤕 'be full', q.v. 3072 = bîtu, 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 = damu 'blood', the usual ideogram for which is 𐤁𐤌. 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 = iritu 'fetter', from idea 'twist, tie'. 3076 = kânu = ? 3077 = kurnu; thus Brünnow, probably for garnu 'a binding together', from idea 'bind' (Hwb. 597a). 3078 = kurûsu; see Muss-Arnolt, 439: 'something made of leather for irrigation purposes and for fastening a door'. 3079 = labânu = 𐤋𐤁𐤍 𐤋𐤁𐤍, 3099 = labânu kisâdi 'band the neck'. 3080 = markasu 'a band'. 3081 = masâdu 'press down, overpower', from idea 'bind, overpower'. 3082 = rikau 'band'. 3083, with val. sa = sêtu 'net'; the original meaning. 3084 = uqû 'people', syn. of bîtu 'dwelling'; see Muss-Arnolt, 88 - 89. This perhaps refers to a collected or confused (twisted) mob of people (?).

Sa-a = 𐤀𐤓𐤕, 3721; Sb. 179. Cf. s.v. diri. The only sa-val. = sâmu 'dark colored', 3745; also 𐤀𐤓𐤕 𐤀𐤓𐤕 = sabu, q.v. But there can be no doubt from the fact that 𐤀𐤓𐤕 = adâru 'be dark', 3723, that 𐤀𐤓𐤕 had the sa-value when it meant 'dark'. The sign 𐤀𐤓𐤕 is 𐤀𐤓 + 𐤕 'fulness of water' which no doubt gave it the val. sa = si-a, i.e., si = 𐤀𐤓 with the prolongation a, really = 'water' here. This val. must have been used occasionally with 𐤀𐤓𐤕 which usually appears with the val. diri, dirig, q.v. Sa = 𐤀𐤓𐤕 = sâmu seems to be a loanword from sâ-mu. It is probable that 𐤀𐤓𐤕 = adâru 'be dark' is a pun on 𐤀𐤓𐤕 = diri, dirig = atâru (𐤀𐤓𐤕) = 'be full, overflowing', which is the proper meaning

of the sign. See also s.v. sig = 𐤀𐤍𐤍 .

Sa-a = 𐤀𐤍 , 9519; Sa.III.36. In 9530: sa = 𐤀𐤍 = māliku 'prince' and 9531 = sa = milkū 'judgment, council.' Note that 𐤀𐤍 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 sav, q.v. and for 𐤀𐤍 , see s.v. di, silim and sir.

Sa = 𐤀 , 6839; II.25, 56 a: 𐤀𐤍 = sa-sa. I feel confident that this val. sa must go with 𐤀𐤍 in this combination. Note that 𐤀𐤍 with val. sasa = kaṣadu 'gather together, collect, join, arrange', 6865, prob. from the idea 'be exceedingly (gal = 𐤀 'great') righteous' (di = 𐤀𐤍). Hence 𐤀𐤍 = tiṣṣaru 'a lofty person', 6867, and by paronomasia with 𐤀𐤍 = zikru (?) 'name', 6868. I do not believe that 𐤀 had the value sa at all in 𐤀𐤍 , which val. went with 𐤀𐤍 = 'judge, decide.' The reading sasa for 𐤀𐤍 is, therefore, merely a reduplication of the stem-word sa = 𐤀𐤍 , to emphasize the meaning, which emphasis is expressed ideographically by 𐤀 'great, very much.'

Sa-dug = 𐤀𐤍 𐤀𐤍 , 9542; HT: 126, obv. 59 = kašādu 'obtain' 𐤀𐤍 𐤀𐤍 is also the counterpart of the Sem. satukku 'regular monthly offering', i.e., 'the appointed (sa = 𐤀𐤍) ordinance' (dug = 'speak'). On the other hand, satukku may be of Sem. origin.

Sa-ag = 𐤀𐤍 , 3502; Sa. II.40. The regular sign and word for head, 𐤀 , System, 183. Note the sign-names saggu, 3501, and sangu, 3500. Cf. sag = rēšu 'head', 3522. Cf. 3506, 𐤀𐤍 = amēlu 'man'. 3507 = aplu 'son'. 3508 = arum, perhaps = aru 'go against, attack'; cf. Hrozný, 8-9: šag numundabgaga (𐤀𐤍 𐤀𐤍) 'they do not attack him'; sag+ga = 𐤀𐤍 means 'give head, run against.'

3509 = asâridu 'chief', from idea 'head'. 3570 = bênu 'choice', Muss-Arnott, 188. 3571 = pâtum 'side', an evident confusion with zag ~~zag~~ = side, body'. 3572 = dinûnu, doubtful. 3573 = qaggadu 'head', syn. of rêsu. 3574 = kaptum or kabtum 'heavy' (?) from idea 'head, chief' (?). See 3568; ~~𐎶𐎶𐎶~~ ~~𐎶𐎶𐎶~~ = kap(b)tum. 3575 = garnu 'horn'. This is probably a confusion with si, sig = ~~𐎶𐎶~~ 'horn'. 3576 = maxru, 3577 = maxrû; 3578 = mxru 'front', from idea 'head, first'. 3520 = pânu 'face' from idea 'front, chief, head'. Cf. 3644, ~~𐎶𐎶𐎶~~ ~~𐎶𐎶~~ = pânu (see s.v. sag-ki). 3521 = pxru perhaps 'person', Muss-Arnott, 793b. 3523 = rêstû 'first'. Also ~~𐎶𐎶𐎶~~ (~~𐎶𐎶~~), 3524, = rêstû. 3525 = simânu = ? 3526 = širigtû 'gift'. Why? 3527 = abbu-qu (?). Doubtful. See for ~~𐎶𐎶𐎶~~ s.v. gud and kib. In the Contrasts ~~𐎶𐎶𐎶~~ means 'first quality'.

Sa-ag = ~~𐎶𐎶𐎶~~, 6461, V.29, 65c: ~~𐎶𐎶𐎶~~ ~~𐎶𐎶𐎶~~? See s.v. kir and zag.

Sa-gig = ~~𐎶𐎶𐎶~~ ~~𐎶𐎶𐎶𐎶𐎶~~, the supposed original of Sem. loanword sagikku (?) 'diseased muscles'; Jensen, KB. VI. I. 389; BA. IV. 520 f. Sa = buânu 'muscle' and gig = ~~𐎶𐎶𐎶𐎶~~, q.v. 'sick, diseased'.



Sag-ki = ~~𐎶𐎶𐎶~~ ~~𐎶𐎶~~, 3642, = zîmu 'countenance'. In 3642 = xâšu, perhaps 'fear, reverence'. Why? 3644 = pânu 'face'. 3645 = nak-kabtu (?). See s.v. sag = ~~𐎶𐎶𐎶~~.




Sag-qub-tar = ~~𐎶𐎶𐎶~~ ~~𐎶𐎶𐎶𐎶𐎶~~ ~~𐎶𐎶~~, 3542 = pâqidu 'official'. See 1122 = ~~𐎶𐎶𐎶~~ ~~𐎶𐎶~~ = pâqidu. Perhaps this combination is to be read sag-li-tar (?).




Sag-gur (⁴⁴) = ~~𐎶𐎶𐎶~~, AL⁴. 158 = nigû 'sacrifice'. According to Hrozný, 16. Rm. 117, 11, = taclitû 'prayer'. Sag-gur seems to mean 'lifting up (gur) of the head' (sag). See gur = ~~𐎶𐎶𐎶~~ and see Price, Urdea, 189 = sag-ila = maš ša rêši 'raising the head'.







Sa-ux = ~~𐎶𐎶~~, 5928; Sa. 5, IV. 7. Is this a Semitic value? Cf. s.v. six and s.v. ge, ki, kid, lêl, lil.





Sa-xar = ~~𐎶𐎶~~, 5081; Sa. 5, III. 9. Occurs also in the Comb.




; cf. Strassmaier, Syll. 220. 5083: saxar = épiru 'dust.' 5084: saxar = épiru 'dust.' 5087: turbu 'tu' 'dust, dust-cloud'. The primitive sign was , TD. 97. See s.v. iss, isi, mil.

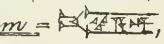
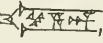
Sa-xar = , 4293; II.21, 25c, with  = šaxaratu 'a sort of vessel,' 4341. With this cf. sakar, šakar and for the sign, see also s.v. xir, kêš, kêšda, ma, mu, nisiqu, sar, sir, sirim, šar, šêr. The xar val. in sa-xar seems to be connected with xir = .



Sa-kar = , 4294; II.29, 38c:  , evidently a var. of šakar and a play on saxar, q.v.






Sa-al = , 10916; II.30, 15c:  . 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  =  primarily = zinnistu 'woman'; = uru 'pendendum feminae', 10919; in 10918 = rapâšû 'extend'; an allusion to the womb = the capacious place of production. In , see s.v. gal, geme, gul, gal, mim, mu, mug, mulu, murub, rag and šal.





Sa-lu-gu-ub = , 8; II.40, 12g. This word =  = ikkilla 'cry of woe' and note that  = ikkilla, 20. Salugub must, therefore, be the same word equivalent to the horizontal and perpendicular wedge. Cf. s.v. ad-kit, akkil, and for , s.v. as, au, dêl, dik, tal, til, simêd. See just below.





Sa-lu-gu-ub = , 10064; II.40, 13g = ikkilla 'cry of woe'; also with val. tal. See just above s.v. salugub = . In , see s.v. ana, giš, gi, qil, diš, makkas, tal. The syllable sal in salugub must be a variant of tal; s = t (see above p. XII).




Sa-am = , 4679; Sb.203 Babylonian var., cognate with šam = , q.v.



Sa-ma-ag = , Sb.117 = muc(x)atum = ? This sa-mag seems to be allied to sumug = , which latter sign means 'some-'



thing enclosing or oppressing the heart' (*System*, 187); hence 'sorrow'. Our sign  seems to be a var. of . Note the enclosed  = *kabâ-tu* 'be heavy', 10184, which suggested *kabittu* 'liver', syn. of *libbu* 'heart'. Hence  is used in  for 'heart'.


Sa-max (with ) =  , 3088; V. 26, 65 c = *samaxxu* 'a big net'; a loanword in Sem. See s.v. *sa* = .

Sa-an-qu = , 5959; Sb. 243 = *šangu* 'priest', 5980. This word is perhaps a derivative from the Sem. stem *šegû* 'rave', referring to the inspired utterances of these people. See Zimmern, KAT. 590, rem. 7; Jensen, however, thinks *šangu* is a corruption of *ša nagi* = 'the one who sacrifices' (ZA. VII. 174, rem. 1). Zimmern's view appeals more to me. In any case, Sum. *sangu* is probably a Sem. loanword in Sumerian. See, especially s.v. *zag* = . The sign  = 'a water receptacle' was applied to the priests, because they were primarily water ceremonialists, whose chief function was to purify. On , see s.v. *ag*, *alal*, *gil*, *kid*, *kišit*, *lag*, *mes*, *miš*, *pa*, *pisan*, *rid*, *šid*, *šita*, *šiti*, *te*, *zag*, *zadru*.

Sa-par =  , 3126 = *sapâru* 'net'; 3127 = *šêtu šapar-rutu* 'a spreadout net'. See s.v. . There is a pun here between *sapar* and Sem. *šaparuru*.











Sa-ar = , 4335; Sb. 2, 8 = *šatâru* 'write' and 4342 = *šurru* '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 , see s.v. *xir*, *kēš*, *kēšda*, *ana*, *mu*, *nisigû*, *saxar*, *sakar*, *šakar*, *sir*, *sirim*, *šar*, *šer*.

Sar-max =  , orig. a Sem. loanword from Sum. *šarmaxxu* 'great (max) park' (sar). See Hrb. 511 b. and Lander, 16.

Sa-sir (^{4A})-ra = , 1408; Sb. 132 = *qûp iččûri* 'a bird-cage'. Cf. for full discussion s.v. *gudibir* and *kid*, and s.v. *kida*, *šid*, *tak*.

Sa-zu-a-edin = an article of clothing, R. 29.

Si-i - 𐎶 , 3375; Sa. IV. 20 and Sb. 177 = qarnu '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 𐎶 = C 'turn' was the type of the waning moon. See s.v. gur = 𐎶 . A great number of meanings are attributed to 𐎶 . Cf. the following equations: 3376 = aramu, prob. connected with arammu 'a battering ram', from arâmu 'destroy' (?). This idea is possibly derivable from the use of the horn as a weapon (?). 3377, with val. sig = asâru 'be straight, righteous', from idea 'copious, plentiful' (?), short for si di = šutê-šuru; cf. 3431: 𐎶 𐎶 = mušêšeru, the pts. Is this an association with atâru 'be overflowing, plentiful', š = t? 3378: 𐎶 𐎶 'god Bêl'. 3379 = girû 'enemy', perhaps from the horn as a weapon (see above = arâmu). 3380 = dabâbu 'plan'. Why? The usual ideogram for dabâbu is 𐎶 'speak'. This 𐎶 = dabâbu is most probably a pun on di-di = dabâbu, 3524, palatalized dîi = ši (?) = si. 3381 = dabânu, perhaps an error for dabâru 'be strong, powerful', from idea 'increase, progress'. 3382 = dušû 'plentiful, luxuriant', a natural meaning. 3383 = êmu really = 'be like, resemble', cf. sig = 𐎶 = mašâlu 'resemble', q.v. That this 𐎶 = êmu, however, was regarded as being êmu 'speak' by a confusion of the two Sem. verbs êmu seems probable from the equation si = dabâbu 'speak, plan', itself an erroneous association with 𐎶 . 3384 = enênu = sig 'be weak'; a meaning obtained from the waning moon, more properly associated with 𐎶 and 𐎶 , than with 𐎶 . 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 = 𐎶 and sig = 𐎶 'sceptre'. 3386 = itânu 'a seine-net', or 'net-trap', i.e., 'a net set in a semi-circle, from the crescent moon'. 3387 = kânu 'thou, thee', pron. 2 p. sing. Here si is undoubtedly cogn. with ka-e 'thou'. 3388 = qarnu 'horn', i.e., the horn of the crescent moon; also an emblem of plenty, 'increase'. 3389 = kunnu


'establish, set', from the moon, which is the establisher of the months.
 3390 = labîru 'old, ancient'. Evidently for si =  = 'draw together, bend' as in old age. See si = enêšû, 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 = mêrišû 'plantation' = a watered place, from idea of the moon's bringing water. 3395 = maçû 'be large, wide, plentiful', from original meaning 'increase'. 3396 = nağâšû ša perhaps = 'proceed, go', from the moon's growth. That this nağâšû was evidently confused with nağâšû 'gore, tear' is seen from the following equation: 3397 = nakâpu ša qubâti, for nağâpu '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 = , q.v. 3402 = pitû 'open, increase', from the waxing moon. 3403 = sâmu 'dark colored, dark', from idea of waning moon. More appropriately connected with  than with . 3404 = sêtu = ? Cf. 3444; sîtu =  . 3405 = çamâdu ša markabti 'to harness, said of a chariot'. The usual ideogram for çamâdu is  = dal 'be full', q.v. 3406;   = šaxâtu 'tear away violently', from idea 'horn'. 3407 = šamû 'heaven', from idea 'light' = nûru and moon. 3408 = šapâku 'pour out', from idea of the rain-bringing moon. 3409 = šarûru 'glory, brilliancy', from idea 'light' = 'moon'. 3410 = šêlû, from šâ'âlu 'decide' = 'prince, ruler'; cf. 8758:  = šêlum. The idea 'decision' implied here comes from the moon, as the fixer of the months. 3411 = šissû, syn. of qarnu '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 = ubulu in II.16, 38; šum ubulu







'bring grain' = the moon. The same idea seems to occur in 3414: uxxu-quša.... = ? 3415 = urû 'shine', from 'moon'. 3416 = zakû 'be pure, clean, shining', from same idea. See also s.v. sig = 𐎶𐎵, of which si is the shorter form.
















Si-i = 𐎶𐎵𐎶, 3476; Sa. II. 21. The sign = 𐎶𐎵 + 𐎶 = 'horn' + 'good', means 'very full, rich', hence the, val. si, from si = 𐎶𐎵. In 3481 𐎶𐎵𐎶 = ašû ša igi u gami 'to grow, said of trees and reeds'. In 3490, si = pišû, pišûtu 'grey in color' (?). Note that 𐎶𐎵𐎶 = birumu, 3483; bitrumu, 3484; 3485 = burumu, denoting the idea 'particolored', i.e., 'rich in color'. On 𐎶𐎵𐎶, see s.v. dar, gunu, su and ugun.








Si-i = 𐎶𐎵, 4403; Sc. 80, 90. This, val. is short for sig, sum, sun, q.v. The sign was originally 𐎶𐎵 = 'a luxuriant plant' (Systum 125). Hence, it means everything connected with 'give, bring'. 4409 = babâlum (?) 'bring'. 4410 = daxâdu (?) 'be plentiful'. 4411 = xasâlu 'crush grain', i.e., 'make grain edible', from idea 'give, grant'. 4412 = xânu 'hasten', for 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 'give the head' = 'set the head forward in running', 3573. 4413 = lamû 'surround' for si = 𐎶𐎵 'the, moon-crescent', derived from the moon's course. 4415 = mulû 'fill, full', from this sign and also from si = 𐎶𐎵. 4416 = 𐎶𐎵 𐎶𐎵 = 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 = 𐎶𐎵 'horn' = 'gore, tear' and = su = 𐎶𐎵𐎶, q.v. 4423 = sakânu 'become drunk', from idea 'full'; also = si = 𐎶𐎵. 4424: 𐎶𐎵 = šaqu 'lift up'; note 4432: 𐎶𐎵 𐎶𐎵 'give a portion' (?). 4427 = sutlumnu '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 = 𐎶𐎵. See s.v. ci-am. For 𐎶𐎵, see also s.v. sig, sum, sun. 𐎶𐎵 = si is also dialectic for su = 𐎶𐎵𐎶, Spg. 52, q.v.


Si-i = 𐎶𐎵𐎶𐎶, 5718; Sb. 92 = nappaxu 'blacksmith', 6726,








from the idea 'glow'. For the sign, see *System*, 82-84. Note 6723:  = *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 = , 7007; I.27, 5g:   . See *s.v. sig* =  especially, and *s.v. igi* = .

Si = , 9457; II.27, 51c = *ênšû* 'weak', 9463, from idea 'draw together, bend over', which is the primary signification of  (*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 *-šû*; *-ku* =  = *ana*; *s* = *š*? 9464 = *labârû* 'be old, bent over' and 9465 = *labîrû* 'old' (adj.). Because  = 'draw together', it was the natural sign for the Sem. copula *u* 'and', 9468, and the Sem. ending *-ma* 'and', 9466. In 9467 = *šat mûši* 'drawing together of the night'; IV.26, 19a:     = *ina šat mûši*. Why does  = *ûmesâm* 'daily, on that day', 9469? Note also 9470:   = *alâdu* 'bear children, conceive' and *ba-nû* 'beget'. This combination means 'enter into connection with' ( = *erêbu* 'enter'). See *s.v. dura* =   and *ša, u* = .

Si = , 8952; cf. ZA.I. 194 n.2 (Jens.). This sign = *mašû* 'be large, wide, plentiful,' which also has the val. *si* = , *q.v.*  also has the val. *sun* which appears as a val. of  = *si*, *sum*, *surv.* Now  = *isi*, *q.v.* Hence, the assumption that  = *si*, which is not certain. See *s.v. gul, isi, sun* = .

Sit = , 5685; from Sem. val. *sit*, MS.² 198. This is short for *siba*, *q.v.*

Si-ba = , 5684; Sb.213 = *re'u* 'shepherd', 5688 and  = *bêlu* 'rule', 5687. Note the curious combination   = *rê'u* 'shepherd', 5689, which merely indicates the reading *si-pag* (bag). *Pag* (bag) = , *q.v.* *Pag* = *pa* = .  means 'the staff bearer';

i.e., 𐤔𐤕 'staff' + 𐤌𐤍 'seize', hence 'shepherd' and 'ruler'. The word si-ba is a literal translation. Note that the word siba-sibag means 'he who grasps' (si = 𐤔𐤕 = šamâxu 'grasp') the staff' (pa, paq = 𐤔𐤕).

Si-di = 𐤔𐤕 𐤌𐤍, 3461: išaru 'straight, righteous' and hence mîšaru 'righteousness', 3462 and šutisuru 'straighten, govern, direct', 3463 and šugamumu 'stand straight', 3465. The signs 𐤔𐤕 𐤌𐤍 mean 'establish'; i.e. si = 𐤔𐤕 can mean 'direct, establish' and di = 𐤌𐤍 = 'judge, ordain'.

Si-ig (k, q) = 𐤔𐤕, 5565; I.19, 55c. The sign means 'staff', the symbol of power; hence the meanings: 5566 sig = maxâqu 'smite'. 5584 = pašaxu 'pacify', from idea 'beating into submission'. 5588 = šaxarrutu 'woe, trouble, sorrow', from same idea. In 5606, sig-gi = 𐤔𐤕 𐤒𐤍 = hamû 'bind, govern'; maxâqu 'smite'; marâdu 'oppress'. On 𐤔𐤕, see s.v. gar, xad, xud, kud, en, paq, zaq.

Si-ig (?) = 𐤔𐤕, 7008; AL³ 80, III. 68 and sig (II), II.26, 18c. The sign is a gunction of 𐤔𐤕 = 𐤔𐤕 = 'be yellow, green, pale, pure' (System, 72). The sign may be connected with 𐤔𐤕𐤌𐤍. There may have been a connection of ideas between a large (limpid) eye = igi-qunû, the sign-name for 𐤔𐤕, 7005 and 'pure, fresh' = 'yellow, green'. Hence the meanings: sig = ara = arâqu 'be green', 7009 (?); 7010 = argu 'green, yellow'. 7011 = banû 'be pure' (?); cf. Z b. 6, n. 2, 37/8. 7012 = sibû ša? 7013 = šarâpu 'purify' in 𐤔𐤕 𐤔𐤕𐤌𐤍 𐤔𐤕; 𐤔𐤕 𐤔𐤕 𐤔𐤕 = šurruku ša abni 'clarify, said of a jewel'. See s.v. igi, si = 𐤔𐤕.

Si-ig (k, q) = 𐤔𐤕𐤌𐤍, 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 = šēptu '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: 𐤔𐤕𐤌𐤍 𐤔𐤕𐤌𐤍 = šrinu 'cedar' = 'the great

(𐎶𐎶𐎶) covering. See s.v. éin. For 𐎶𐎶𐎶, cf. s.v. mudru.

(Sig)-ig(k, g) = 𐎶, 11868; Sa. 5, V.10. Syotim, 148 says sig in 𐎶𐎶𐎶 𐎶 𐎶𐎶 = 𐎶𐎶𐎶 𐎶 𐎶𐎶, K. 4395, col. I. 10 = damâqu 'be graciously inclined toward'. Hence 𐎶 - 𐎶𐎶 = 11869 = enšû 'be weak'. 11870 = enšû 'weak' (adj.). Note namsigga = enšûtu 'weakness'. 11871 = enšû sa ug-ni (?) 'weak in the ear' = 'deaf' (?). 11872 = mâcu = ? 11873 = šapliš '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. mur, especially.



Sig = 𐎶𐎶, 3374; in 𐎶𐎶𐎶𐎶 = sig-ga and 𐎶𐎶𐎶𐎶 = sig-gi. The full form of si = 𐎶𐎶.

Sig = 𐎶𐎶, 3722; Σ b. 70 = ašûu 'moth', something which gnaws, 3726; hence 𐎶𐎶𐎶 𐎶𐎶 = ašûtu 'trouble, affliction', 3727. This sig-ga must be a phonetic writing wrongly associated with 𐎶𐎶 '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. diri, dirig, sa - 𐎶𐎶𐎶.









Sig = 𐎶𐎶, 4404; in sig-gi and sig-ga = mašâhu '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 = garra 'horn' = 'gore, tear', as does 𐎶𐎶 = sig = šapsâku 'pour out', 4425, from the idea of the moon's bringing rain. On 𐎶𐎶, see s.v. si, sun.


Sig = 𐎶𐎶, 7374; Σ 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, argu 'green, fresh'. 7378 = banû 'be pure'. It also means dannu, rabû 'powerful, great', 7378, and = dummuqu 'favor' (?), 7380. If 𐎶𐎶 is really not connected


with , which was surely 'the large eye'. The word sig =  was undoubtedly associated with sig = .







Sig = , 9595; a possible var. of sug = , q.v. 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: ,  (?), , , .

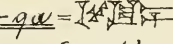
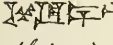





II. The second si-word, which may also have had the value sig, belongs to the sign  'draw together, connect, bend, be weak, old', a concept which was also associated with the sign II 'be weak, gracious, below'.





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-giš-še = , 9088; Sb. 158. The sign was primitively , i.e., an enclosure containing grain =  = , T.D. 163. It must have meant 'grain offering'. Note 9089 = xi-pu 'smash, crush', the usual word for which is gaš = . I am inclined to regard this word sigišše as having been associated here with  from the special primitive sense 'crush grain', which could then have meant 'crush

in general.' Cf. 9090 = sigribu 'prayer', from the idea of 'offering', generalized from the sense 'grain-offering'. 9091 = gitribu 'offering of any sort', and 9092 = niqû 'offering'; especially 'an animal offering', all which meanings are possibly generalizations from the idea 'grain-offering'. The word sigiše seems to mean 'crush grain'; viz, si 'crush' from si =  + gis, a determinative word to indicate a plant + še 'grain'.

Sig = , 2729; II. 30, 2411 = xurû = xurrû, Sb. 58. I can not explain the sign. See s.v. maxag. The val. sigā also seems to belong here.

Si-iq-ga = , 10899; Sb. 49 = atûdu 'goat'. Note 10903:  = šapparu '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 sigga perhaps = 'the butting or goring animal' from sig =  = xurru 'digiri', hence 'bore, gore'. Sigga '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 = sûgu 'market-place'. 380 = sulû 'street'. 387 = šalātu 'cut asunder'. 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, xaš, kud, tar, tim. Sila can have the value sil occasionally, as may be seen from

the compound: 𒊕𒌆 = sil-la, 358. Is sil-sila cognate with tar, lim, s = t?

(Si)-lag(𒊕𒌆)- 𒊕𒌆𒌆𒌆 , 11171; Sa. 3, 13. See under il for 𒊕𒌆𒌆 .

Si-li-ig(𒊕𒌆𒌆) = 𒊕𒌆𒌆 , 919; Sb. 268-šagapūru 'leader', it-
self probably a Sumerian loanword containing the element šag, šag-
 𒊕𒌆𒌆 'head'. For šagapūru, šagapurtu, see Muss-Arnolt, 1010. On
 𒊕𒌆𒌆 , see s.v. asaru.

Si-li-im = 𒊕𒌆𒌆 , 9520; Sb. 186. The combination 𒊕𒌆𒌆 =
silim-ma has the following meanings: 9525 = dēnu 'judgment' (al-
so di); 9533 = šalāmu 'be complete, whole, correct.' 9538 = šalim
'welfare'. 9536 = šalmūtu 'welfare.' It is worthy of note that 𒊕𒌆𒌆
occurs in a cone of the early king O-anna-da (ca. 4000 B.C.) which
may indicate that silim was really a Sumerian word and that the
Sem. šalāmu was correlated with 𒊕𒌆𒌆 mnemonically, i.e., be-
cause 𒊕𒌆𒌆 had the val. silim in Sumerian (thus S.H. Longdon in
a letter to me). On 𒊕𒌆𒌆 , see s.v. di, sa, and sir.

Si-im = 𒊕𒌆𒌆 , 2090 (not 290 as in Bn); Sa. III. 41 = šaxā-
lu 'call, announce,' from the idea 'fix' which the sign 𒊕𒌆𒌆 has. See
s.v. na, nam, sin (?), mu. It is probable that the val. sim is cog-
nate with nam, i.e., the sibilant = n which, however, is usually
equal to š (see above p. 227).

Sim = 𒊕𒌆𒌆 , 4405; Sfg. 50, n. 26, a probable value for
 𒊕𒌆𒌆 = sum, q.v. These sim-sum values are the fuller form for si
= 𒊕𒌆𒌆 . See also s.v. sun = 𒊕𒌆𒌆 .

Simêd (si-me-id) = 𒊕𒌆𒌆 , 9; V. 16, 49 a. See Guyard, ZK.
I. 106; occurs only once. On 𒊕𒌆𒌆 , see s.v. as, ru, dêl, dili, til, tal,
salugub.

Simmu = 𒊕𒌆𒌆 , 4376; a possible equivalent for nam-
mu = 𒊕𒌆𒌆 , q.v. and s.v. sig.

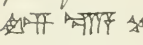
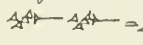
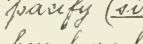
Si-mu-ug (𒊕 , 𒄀) = 𒊕𒄀 , 6719; Sb.92 = *nappâxu* 'smith'. The word *simug* means 'the one who binds what is glowing hot' (*si* = 𒊕 = *nappâxu* 'glow' + *mu*g = 𒄀 'bind'). In 𒊕𒄀 , see *s.v.* *dê*, *di*, *dim*, *du*, *si*, *umun*.



Si-in = 𒊕𒅗 , 9975; I.37, 42 d = 'the god Sin', *passim*, 9988, also with val. *ba*, *q.v.* Is the word Sin Sumerian? In 𒊕𒅗 , see *s.v.* *ba*, *katur*, *bur-êš*, *êšê*, *êš*, *ušu*.











Sin = 𒊕𒅗 , 2090; ZA.I.409, n.2, a doubtful variant of *sim* = 𒊕𒄀 , and see *s.v.* *ora*, *nam*, *sim*, *mu*. Is this *sin* connected with *al-sin*?




Si-ir = 𒊕𒅗 , 4298; V.29, 592. This must be cognate with *sar*, *šar*, *šer*, and *sirim*, *q.v.* and see for 𒊕𒅗 , *s.v.* *xir*, *kêš*, *kêšda*, *ma*, *mu*, *nisigû*, *saxar*, *sakar*, *šakar*.



Si-ir = 𒊕𒅗 , 7507; Sa.I.23. The name of 𒊕𒅗 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 = *gašâšû* 'cut off, flay', from idea 'enter into, cut'. 7515 = *gitmalû* '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* = 𒊕 = *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* = 𒊕 = *nûru*, which may be a pun on *sir* = 𒊕𒅗 in this connection. 7537 = *ciriptu*






'purification by fire,' from same idea. 7541 = šapû, in IV. 5, 33 a:
 = irpîṭum šapîṭum 'heavy cloud,' i.e., a penetrating cloud or mist.' 7542 = šêru 'morning,' from idea 'light.' 7546:
 = sir-sir = šurrû 'loosen,' from idea 'cut.' 7543 = šupšuxu
 'pacify' (sir?), from idea 'cut, penetrate, settle' (?). In , see s.v.
bu, bur, bug, gid, guz, gi, šêr, sut.






Si-ir = , 9521. In , see s.v. di, sa, šilim.




Sir = , 1649, a supposed value. The sign is clearly
 a light-sign, being an enclosure penetrated by an arrow = , il-
 lustrating the cosmological idea of light as the penetrating gener-
 ative agency. The sign is probably allied to . See s.v. sir = .
, in 1650, = nîru 'light'. 1651:   = samullu, perhaps 'a
 white tree'. 1652:    = šamaš, the sun-god.

Sir = , 10229, val. obtained from  = esir, q.v.
 10231:  = ittû, perhaps 'asphalt, bitumen.' See s.v. kunin for full
 discussion and s.v. esir.



Si-ra-ra =  , 4795, I. 23, 7a. For the sign, see s.v.
gur, uru, unug.


Si-ra-ra =     , 7853, I. 23, 31.e. I cannot
 explain. See s.v. zararma and unug.

Si-ra-ra =     , 11661, I. 22, 32.e. The
 signs have to do with water. I cannot explain.



Si-rim () = , 4300 = šamû 'heaven', 4335, from
 idea 'shining'. Cf. for , s.v. xir, kēš, kēšda, ma, mu, nisigû, sa-
xar, sakar, šakar, sar, šar, sir (especially), šêr.





Sirim 'festival' = isinnu, R. 30.





Si-xi-is =  , 5161, III. 68, 25.e. Probably a god having
 to do with vegetation. See s.v. xig and šim.



*Slax = , 7770, a val. suggested in ZA. I. 62, 63, 185, n. 1









and ZK. II, 49. Doubtful.



*Slug = , 7268; *w* value suggested in Z.A.T. 63. See *s.v.* enlug and for , *s.v.* lit, lul, lulu, var, par.

Su = , 515; AL. 80, II. 36:  = sugar = sinuu '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):  = miu-su-lal.  = saptu 'lip', 803, and 804 = zignu 'beard'. The sign =  means 'big mouth', i.e., the beard and lips were regarded as the important part of the mouth, not because they were, especially large, but the lips was so considered because of its function in speaking, and the beard as the sign of manhood.






Su-u = , 3477; V. 19, 18a = pilû, pilitu '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:  = gaššû, timmu 'beam, pole'. 7601 = êlîtu 'high', i.e., perpendicularly long (with *val. sug*?). 7602 = erêšu. 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 'squirr upon, water'; same idea as 'sow'. 7605 = sapânu 'overthrow'. This = *si*  = sapânu, *q.v.* 7606 = šaqu (*sug*?) 'high', syn. of êlîtu. 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 , TD. 232 =



'a place full of grain,' hence = maškânu 'place in general,' or perhaps, especially 'storehouse'.





Su = , 162; value derived from the Sem.  = su, Ms.¹ 356 and from the combination   = evidently = sub. The archaic sign, was  'increase', Systém, 138. See s.v. kuš for full discussion and s.v. rug.




Su-ub =  , 856; X.30, 25 c:   = sub-sub. See s.v. mu = .

Sub = , 2624; ZK. II. 67. A doubtful value. See for , s.v. nun, zil.

Su-ub =  , 203; mašâšw 'cleanse, purify'. In 204 = našâqu 'kiss'. Note the doubled form subsub = mašâšw, nušâqu, 205 and 206 = šuklulu '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 (g, y) = , 10300; II. 26, 29 c. 10306 = sukku 'dam, river-bank'. 10309 = cucû 'marsh'. 10310 = cuxû 'marsh,' a var. of cucû. All these meanings are consistent with the original signification of  = a n. enclosure surrounding water = ff. See s.v. lumin and šug.

Sug =  , 7595; from  , ZA. 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 = ff, 2293; II. 26, m. 1, add, line 38: ff ff = sud-sud. The sign was, originally ff = ff 'water' + — = ff 'penetrate'. This is the same combination seen in  , i.e., ff ff in  = iku ša nâri 'a stream of water'; a running stream, Systém, 160. ff = râtu 'gutter' and 'vessel for water', 2295. 2296: ff ff = adâru 'a wooden vessel', Hnb. 296. 2297: ff ff = mašallu 'a vessel'. In 2298, ff ff = gačâcu, with val. sudsud, 'cut into', from idea 'penetrate'.

cf. also s.v. rad and šita.

Sud = 𐎶𐎶𐎶𐎶, 7094; from comb. 𐎶𐎶𐎶𐎶 𐎶𐎶 = šûgu 'distant'; cf. II. 14, 2 a: 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 = 'far, distant', 7603. The fuller form of su = 𐎶𐎶𐎶, q.v. for full discussion, and see s.v. exu and sug.

Su-e-sir (𐎶𐎶) = 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, 211; cf. 209 = mêširu 'chain, fetter'; 212 = šênu 'sandal, shoe'. Also 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 = šênu, 213. Under esir = 𐎶𐎶𐎶, I stated that su-e-sir probably means 'skin (= 𐎶𐎶𐎶) 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 = 𐎶𐎶𐎶, 3010; II. 26, 15 a: 𐎶𐎶𐎶 𐎶𐎶𐎶. The sign seems to be a strengthened form of 𐎶𐎶, i. e., 𐎶𐎶 + 𐎶 = 'guination' = 'make, construct firmly' (System, 63). Hence 𐎶𐎶𐎶 = našûgu 'be precious', 3019, from which perhaps come the meanings šêru 'vision', 3018 and šîmu 'countenance, face', 3021; especially 𐎶𐎶𐎶 𐎶 = šîmu, lit. 'face of a man' = 𐎶, 3043. From this idea 'complete, finish' could be derived bullû 'destroy', 3016, and naparkû 'cease' in the combinations 𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶𐎶𐎶, 3026, 3035, 3036, 3037 respectively. In 3014, 𐎶𐎶𐎶 = axulap 'how long', a meaning which also may be connected with the idea 'finish', i. e., 'it is enough' (?). Cf. sux = 𐎶𐎶𐎶 = xalâpu. 3017: 𐎶𐎶𐎶 = mâtum. Is this 'land', or mâti 'how long'? Most probably the latter from the equation 𐎶𐎶𐎶 = axulap. On 𐎶𐎶𐎶, see s.v. sud, šuz, tišpak. See also sux = 𐎶𐎶𐎶.

Su-ux = 𐎶𐎶𐎶, 4810; Sa. II. 46. The sign is a gunitid 𐎶𐎶 = 'go, stand carefully'. Note 4812 = xalâpu 'hide', from this idea (?). 4811 = išdu 'foundation', from idea 'stand firmly' seen in 𐎶𐎶𐎶 = na-gâzu (see s.v. gub = 𐎶𐎶𐎶). 4813: 𐎶𐎶𐎶 𐎶𐎶 = taqîci = arîkikû piçû 'a sort of white bird' (Str. 819). This sux is identical with sux = 𐎶𐎶𐎶. The connection of axulap 'how long' and xalâpu 'cover up,

hide, finish' with the word sux has led me on p. IX 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 שר אולא. In HH, see s.v. giri.

Su-sul (HHH) = HHH, 10862; the sign with answ = HHH = parû 'mule', II. 16, 35 bc. See s.v. isi and suxub.

Su-xur = HHH, 8615; Sb. 359. I cannot explain the sign which = kimmatu 'covering, bark'; cf. 8621: HHH HHH - kimmatu isi 'the bark of a tree'.

Su-kal = HHK, 6163; III. 68, 64d: HHK HHK = prapsukal. Evidently a var. of sukkal 'messenger' = sukhallu, q.v. and for HHK, see s.v. lax, lux, tax.

Su-ku-us = HHY, 3047; II. 20, 19c: HHY HHH HHH = ? For HHY, see s.v. nannu, ninni.

Su-ul = HHH, 9865; II. 39, 45g. In 9871: sari...? In HHH, see s.v. duri, sul. It is highly probable that sul = sul = dun, i.e., the dental d may = the sibilant and n may = l.

Su-lag = HH, 10168; a doubtful value. In HH, see s.v. gid, gil, girim, giri, gud, gur, gurur, xal, kil, kir, kur, kurru, lug, lagab, lugud, rim.

Su-ul-gar = HHH, 10863; III. 70, 194. I cannot explain. See s.v. suxul, suxub. The sul-value here may be connected with suxul (?).

Su-lim = HHH, 235 = šulimmatu 'splendor, brilliancy'. Su.š = 'fulness, increase of eye', which may probably read su-lim on the analogy of the Sem. šulimmatu.

Su-lug = HH, 7268; ZA. I. 63. Cf. 7208, suslug, q.v. In 238, su-lu-ug = namâru 'shine'. I believe that the val. sulug was given to HH = nâru, nârtu 'musician', because of the resemblance in sound of

nâru to namâru, which really meant 'shine'. See s.v. suslug. In 𐎠𐎡, see s.v. lûb, lulub, nar, slug, word pax.

Sum = 𐎠𐎡, 4405; from the combinations: 𐎠𐎡𐎢, 𐎠𐎡𐎣. This is probably a full form of si, q.v. and see s.v. sig and sun = 𐎠𐎡.

Sav-mug = 𐎠𐎡𐎢𐎣, 3913; Sb. 116. In 3914 = šûtu 'trouble'. I interpret šûtu thus, because su-mu-ug, spelled out, = adâru 'be dark, troubled', 181. Cf. sumug = nandurn 'trouble', H7: 76, 31. If this šûtu 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. Sumug is a word probably connected with samag = 𐎠𐎡𐎢, q.v. The sign 𐎠𐎡, enclosing the heart-sign 𐎡 means 'oppression of heart'. The words samag, sumug look suspiciously like loanwords from the Sem. word sumgu-sungu 'affliction', from sanâqu 'harass, trouble, afflict'.

Su-mun (𐎠𐎡𐎢) = 𐎠𐎡, 1483; V. 34, 27a: 𐎠𐎡𐎢 = sumun-gi, a word probably cogn. with sun = 𐎠𐎡, q.v. and see s.v. latu, lad, banšur, gurun, edim, idim, naqbu, til, uš, zu.



Su-un = 𐎠𐎡, 1484; I cannot explain the word sun, but 𐎠𐎡 means 'open, bore', whence the following equations with val. sun: 1498 = bulu with 𐎠𐎡, 'a gimlet' (?), cf. 1507: 𐎠𐎡𐎢 = mi-iš-sun = xabzabbu 'an implement for boring or opening'. See s.v. miš-xas. 1515 = lubiru 'old, ancient', used especially of wood, i.e., 'old wood full of holes'. 1521 = naqâ-su 'destroy', from idea 'open, bore'. 1522 = nigru = mi-iš-sun 'gimlet' (?). 1526 = nutabu with giš, 'a wooden tool'. 1531 with giš, also = a tool of the same sort. For 𐎠𐎡, see s.v. latu, lad, banšur, edim, idim, naqbu, su-mun, til, uš, zu.






Su-un = 𐎠𐎡𐎢, 8953; Sb. 339 = nartabu 'an instrument used in irrigation', 8959. See s.v. gul especially and s.v. isi, si.



Suv = 𐎠𐎡, 4406; val. supposed from the sign-name sunnu, 4402. See s.v. si, sig, sum = 𐎠𐎡.





(Su-sur) = ∇ , 2961; Sa. 6, 2 a. The val. sur is quite certain from the Sem. vals. sur, šur, Ms. 200, 270. The sign will be best explained by a consideration of the following equations:




2962 = šasāmu 'make, form, restore'. 2963 = edēru, see ZA. I. 282 = edēru 'save', syn. of šingubu. 2965 = enēšu = sur; cf. IV. 29, 22 c; sur = sur 'weaken, do thoroughly, exhaust'. 2966 = xabūšu 'power(?)', from xabūšu 'connect' (thus Muss-Arnolt). I believe this xabūšu is a pun, on xasūbu. 2967 = xasūbu 'fill up'; cf. xasūbu, xisbu 'fulness'. 2968 = kanmu (?) and 2969 = kanānu 'squat, cover', conn. with the idea of enēšu. 2971 = kapišu '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: $\nabla \nabla \nabla \nabla \nabla \nabla$ = giš-gar-māš-šur-ra = maxūru. This was a tool or implement used by the šilaku or secretary; perhaps a penknife to sharpen the reed pen. On the 7172 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 = ∇ . 2980 = mašallulu = ?. 2981 = natāu = ?. 2982: $\nabla \nabla \nabla$ = Rammān ša xuni 'R. of the rain'. 2983 = ridu; prob. 'penis', from idea 'form, make, beget'. Cf. 2990 = šugammumu 'stand upright' probably from the idea 'penis'. 2984 = saxātu for šaxātu 'draw off liquid'. Also perhaps from idea 'penis' = 'generation'. 2985 = sarāxu 'cry out, shout'. This is, evidently a pun on šer = $\nabla \nabla \nabla$ = sarāxu. 2987 = sarāru 'oppress'. Here the val. sur is probably a paronomasia on Sem. sarāru. 2988 = suppuru 'cry out'; also a wrong association here for šer = $\nabla \nabla \nabla$. 2989 = šarū = ? 2991 = šuru, perhaps a kind of straight standing reed (Hwb. 648 a), from idea 'penis'. Cf. 2994 = $\nabla \nabla \nabla \nabla \nabla$ = urbatu 'grass, reeds in gen-









eral'. 2992 = tamir 'spiral', from the idea 'complete, measure out'. Evidently a pun on ser = . 2993 = tugaru = ? 2995 = gamâru 'sing', a sound-meaning dependent on a pun on ser = . Cf. above garûm, sussuru.


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, out, 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 paronomasia with ser = .



Su-ur =  , 6379; Sa. II. 41. See s.v. kus, and sur for full discussion and s.v. galam, salimê.

Su-ur =  , 8099; AL³. 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 = kirûtum 'deep, depth'.  means 'the great place'. Note ki-gal-la = kigallu 'lowland, foundation' 9776, from the idea 'depth, abyss', which was called 'the great place'.

Sur-ru ( ) =  , 3712; Sb. 287 = kalû '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. zur, the ES. form of sur = kulû, 3708.



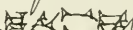
Sus (?) = , 7066; AL³. 80, III. 83. Cf. suslug.

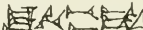





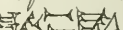

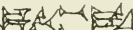

Su-us-lu-ug =  , 7209; AL³. 80, III. 83 = namîru 'shine'. Cf. s.v. rad, lus, su.



Su-us =  , 7509; II. 25, 33c =  , a val. cognate




with sr, ser = , q.v. and cf. s.v. bu, bur, bug, gid, guz, pi - .







C


Ca-lam = , 6381; III.69, 66g. In 6389, also with val, cal-me, = calmu '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. kuš, sur, šur.


Ca-la-am = , 7294; Sb. 378. The primitive sign was , TD. 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 = calmu 'image', *passim*. But in 7301:   = bulli 'overthrow' and 7302:   = kamâru 'cast down,' we have the original signification 'prostrate, recline' brought out. See s.v. kaššêa.




Ca-al-me = , 6381; II.49, 22e. Another form for calam = , q.v. and see s.v. kuš, sur, šur.








Ci = , 2302; II.32, 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 dug. See s.v. šib.






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. xi =  = martu and for  , s.v. abni, gibil, gunni, dinigi, igi, kisidug, mel, munu, ne, nimur.




Ci-am =  , 4204; IV. 26, 15a = ixannu probably from ni ni in sense 'injure'. This is not xanânu = , although this xinu is probably an erroneous association with xanânu 'rain copiously' = xi 'be full, plentiful'. Note that ci-am also = nadânu 'give', 4202 and šakânu 'establish', 4203. Ci-am is the nasalized ES. form for si = .

Ci-it =  , 4210; = birku 'knee'; ES. for dug-ga. 4211 = xalâlu 'pierce, fill with holes', cf. Hebr. בבד, Hwb. 276-7. Cf. Zb. 54; ZA. I. 15, n. 1. 4212 = namqu, a syn. of tâbu 'good'(?). 4213 = tâbu '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 = atâpu (not adâbu, as in Br) 'turn'. ES. ci-mar = EK. dug-gar, literally 'make knee, bend, turn'.

Ci-ix =  , 4208; ES. for šax(?) =  = šaxû 'pig, swine'. See s.v. šax = . Note that  has the Sem. val. šix, šax⁹⁷³.

Ci-ir =  , 7638; Sa. 1, 3; doubtful in Sumerian. Value obtained from Sem. šir = . This is probably a Sem. value. Note 7639,   = širu 'snake', passim. For , see s.v. muš for full discussion.

Cu-um =  , 10977; Sa. IV. 10. Note the sign-name šummu(?), 10973. See s.v. xal, xi, rig.

Cun =  , 8622; from Sem. MS³, 221, etc. The sign = ma'du 'much, many, multitude', and hence is a plural determinative like . The sign

consists of Δ , originally the circle \diamond = 'comprehensiveness, multitude'. By the addition of \mathbb{H} , it gets a gunated force. Note System, 84 'on new signs formed by means of an added \mathbb{H} '. Cf. 8625: $\mathbb{H}\mathbb{H}$ $\Delta\mathbb{H}$ = aplûtu 'sonship, sons'. 8626 = ma'dûtu 'multitude'. 8627 = tabûu 'excess, plenty', from karû 'be fat, plentiful'. The u = $\mathbb{H}\mathbb{H}$ in these combinations is the vowel of abstraction in harmony with cun. All these ideas come from the general sense of $\Delta\mathbb{H}$, as here explained.

Š

Ša = $\mathbb{H}\mathbb{K}$, 2552; II. 48, 24.c. 2577 = šarûru 'brilliance, shining of the stars'. The val. ša is probably borrowed from the first syllable of šarûru. On $\mathbb{H}\mathbb{K}$, see s.v. šû, šû, ša, tal.

Ša = $\mathbb{H}\mathbb{H}$, 2774; II. 27, 57g: $\mathbb{H}\mathbb{H}$ $\mathbb{H}\mathbb{H}$ = ša-ša. In 2778, the equation epûsû 'do, make' is given the possible val. ša in Br. This is doubtful. See for full discussion, s.v. ay and s.v. me = $\mathbb{H}\mathbb{H}$.

Ša-a = $\mathbb{H}\mathbb{H}$, 4866; Sa II. 43, undoubtedly cognate with ra = $\mathbb{H}\mathbb{H}$ q.v. (r-š), and for $\mathbb{H}\mathbb{H}$, see s.v. ara, di, du, dun, gin, gub, gubba, ra, tum.

Ša-a = $\mathbb{H}\mathbb{H}$, 7046; Sb. 62 = lû 'verily', 7047. The ša-value here is probably identical with na = $\mathbb{H}\mathbb{H}$, q.v., u = š. The sign means 'a row or series'. Why is it applied to lû? Possibly because lû was understood in a resumptive sense in connection with $\mathbb{H}\mathbb{H}$, i.e. = 'then, next in order'(?).

Ša-a = $\mathbb{H}\mathbb{H}\mathbb{H}\mathbb{H}$, 7287; Sb. 1, III. 22 = damâqu 'be gracious', 7290. This is the short form of šaq, q.v. See s.v. giš'immar for full discussion.

Ša = \mathbb{H} , 7389; V. 31, 56c: \mathbb{H} nu \mathbb{H} ša $\mathbb{H}\mathbb{K}$. A short form of šad = \mathbb{H} . For \mathbb{H} , see s.v. gin, kur, lad, mad, nad.

Ša-a = $\mathbb{H}\mathbb{H}$, 7983; Sa. 2, 2 = kibbu 'heart', 7988; = girtu 'midst', 7987. This is the original meaning, as the archaic sign was \mathbb{H} = the pie-

ture of a heart. Cf. the following puzzling equations: 7985: ~~𒀭𒀭𒀭~~ 𒀭𒀭 = xadlu 'destroyer'; does this mean 'executioner'? This signification seems to be connected with the idea seen in 7992: 𒀭𒀭 = šaplu 'lower', perhaps from the heart as the lower organ (?). 7986: 𒀭𒀭 = irru 'fetter, sling'. Why? 7989 = labāšū 'clothe' in šabal. Why? 7990 = mīlu, is this 'high, water, height', or 'measure'? 7991 = puṣru 'entirety', usual ideogr. 𒀭𒀭𒀭 with which perhaps 𒀭𒀭 was confused. Cf. s.v. šag, šab for 𒀭𒀭.

Ša-a = 𒀭𒀭, 9438; Sa. 2, 3 = ?


Ša = 𒀭, 10506; II. 32, 82 c: ~~𒀭𒀭~~ šu-du-ša-ak-ku 𒀭 ša. This is cogn. with the postposition šu, še, ši = 𒀭, 10562. This ša is very likely a confusion with ša = 𒀭𒀭 'draw together'; hence = ana 'unto'. See s.v. si = 𒀭𒀭. For 𒀭, see s.v. a, bu, du, duru, šš, gi, giḡ, gu, xu, ku, mu, ša, ši, šu, te, tu, tub, tug, tukul, tuš, ub, umuš, uš, xi, xid.



Ša-a = 𒀭, 11952; Sa. IV. 26. This is probably a Semitic value. On 𒀭, see s.v. ag, ga, gar, ig, lammur, limmur, mu, ni, nig, nin, ninnu, ritā.

Ša = 𒀭, 8641; Sb. 366: ša-gar = 𒀭𒀭, probably cognate with šil, šus, and šū, q.v. and see s.v. a, bu, buṣu, buṣur, ge, giburu, giguru, xa, xu, mu, and u, and s.v. šagan = 𒀭𒀭; šamalla = 𒀭𒀭𒀭.






Ša = 𒀭𒀭, 9458; Spg. 37-40. Note that 𒀭𒀭 = ana 'unto', 9462, from the original meaning of the sign 'draw together'. See especially s.v. dura, si and s.v. u = 𒀭𒀭. It is possible that 𒀭𒀭 'and', 9468, and = mā, the enclitic particle in Semitic, had the val. ša. In R. 38, ša = 𒀭𒀭 means 'a wooden object' (?).


Ša-ab = 𒀭𒀭, 5666; Sb. 218. The sign may mean 'staff-wielder', as it contains pa = 𒀭 = 'staff' (see šystru, 50). Note the equations: 5667 = lagānu 'tear apart'. 5668 = karū ša širi 'hunger, said of meat' = 'hunger for meat'. 5669 = xarāšū 'blind' (?). 5670 = galu 'midst'. An evident error for ša(?) = 𒀭𒀭 = 'heart, middle'. 5671 = šabbu, the sign-name, of 5664.





5672 = šarâmu 'blunt, cut off, said of horns'. Hence, 5673 = šab-ba-gašâcu 'cut'. If this sign means 'staff-wielder' the 'tr' and 'cut' meanings might be derived from the idea of  as a destructive implement of some kind. While burû ša šîni, 5688, if this is really 'hunger for meat,' could come from the idea 'sharp' = 'the gnawing pangs of hunger.' Cf. s.v. ša(l)-gal and s.v. šabra just below.





















Šab = , 7982; ES. for šag (q.v.), a fuller form of ša = .



Ša(l)-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. Syn. 297. Probably cogn. with sax = . See s.v. nag and tw.

Šag =                    



'bolt.' Does this combination  mean 'what is grasped by the hand' () i.e., 'a handle'? See the references cited 7231-2.

Ša(q)-sag = , 8016; = šarru 'king'; V.30, 14a. The signs mean 'heart' and 'head'(?). Or do they mean 'the leader in the centre' (= )?



Ša(q)-tur =  = bašmu 'snake', Jens. KB. VI, I. 309f. The sign seems to mean 'what is found in the middle of the court'. This is probably the original of the Sem. loanword šat(t)uru. See Leander, 27.





Ša(q)-gur, the supposed original of Sem. loanword ša-gurrū 'mercy' = 'large (gur) heart' (šaq = ). See Leander, 16.




Ša(q)-max, the original of the Sem. loanword šamax-xu 'great heart,' Jens. KB. VI. I. 414.



Šax = , 972; from the Sem. šax, MS². 257.  = šax = šaxû 'swine, pig', 974, a word perhaps derived from šaxû 'wade in slime', Leander, 27(?). The origin of the sign is obscure. See System, 143.








Ša-xu-in 'part of a plant', R. 33.




Ša-kar = , 4295; V. 42, 31e = šaxaratu 'a sort of a vessel', with , 4339. Cf. s.v. saxar, sakar, sar, šar, sir, šēr, and sirim and also s.v. xir, kēš, kēšda, ma, mu, niqû. According to Muss. Arnolt, 1021, šaxaratu = šaxummatu = 'stillness, torpidity'(?).






Ša'-ki-ir = , 395; II. 22, 28d = šakîru 'a vessel', 886, and 887 = xarbatu, prob. a syn. of šakîru 'a vessel'. Cf. gur = , 11512. The sign seems to mean 'destruction (= ) in the mouth' () (?). Were these vessels intended for poison? Note the word xarbatu 'raging', Muss. Arnolt, 296a.







Šak () = ki-ir = , 11512; uncertain, as  read here šak by Brinnow, usually has the val. sag(k). 11514 = igru 'hire, wages'. 11515 = nîrû '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, gîmê, qal, gal, anin, nu, mug, muly, gurub, 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 = ap'u 'the womb, mercy, love', Hwb. 111b. Hence 5518,  = re'mu, 5519 = ri'mu 'mercy, womb'. 5520 = sibîtu, Zb. 20 'mercy, compassion'; very doubtful (see Muss-Arnolt, 764b). 5522:   = re'mu 'mercy' and 5523, the same combination = ri'minû 'merciful, compassionate'.   means 'long, extensive compassion'. See s.v. ša-lal-šu.

Šal-uš-dam =   , Hrozný, 18, rev. 5 = xistu '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-šu () =   , 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 = šîmu 'price, value', 4681. Hence = šîmu 'fix, set, establish', 4680. Note 4682:    = šîmu and 4683 =    = šîmu. 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. šum = . In the contracts we find             


association of šam =  with *šm. šāmu, šīmu* is probably mnemonic.















Šam = , 6019; perhaps in Sb. 76, but frequently šam in Semitic. The original sign was  = 'arv' intertwining', hence 'a plant' or 'net'. Note the following meanings: 6021 = kuš = axw 'a bird-net'. 6022 = akānu 'eat' from idea 'vegetable food'. 6023 = ammātu 'a cubit'. 6024 = š'w 'strong'. 6025 = rētu 'pasture, food'. Note 6088:   = rētu, šutēu. In 6026:  = cibaru = ? 6027:  = šamnu 'plant', probably a loanword in Semitic. See s.v. šim = . In , see also s.v. gud, kuš, and u.




Ša-mal-la =   , 5674, is probably the original of the *šm. šamallū* 'agent, trader, apprentice'. See *Jews. 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., š - ša +  = mal (?) + l = la. Note that  = gan and mal.  = kiw 'purse' + l = našū 'carry' = 'the purse bearer', hence 'trader' (?). See *KB. VI. 1, 490 f.*



Ša-maš = , 9960; V. 37, 39 f. The sign  = 'twenty', which, was the numeral of the sun-god. See for , s.v. amna, burmin, bugur, man, min, niš, šin, šūšana, utu.




Ša-na-bi = , 10018; V. 37, 11 a. Note that  = 10020, = arbā 'forty'. 10021 = 'the god Ca' whose numeral was 'forty'. 10026: šīnīpu 'two thirds' - *Salm. 7. 10*. 10027 = šīnīpātu 'two thirds'. See for , s.v. bur, nin, ea, šimnu, nimin, and s.v. šanabi =  and s.v. šūšanabi.



Ša-na-bi = , 11224; Sb. 52 = šīnīpu 'two thirds', 11228, and 11226 = šīnīpātu 'two thirds'. See just above and s.v. šūšanabi.



Ša-ne-du =   , 8027; unīnu 'supplication', 8027, and utīnu 'supplication' from 715 with infixed l, 8028. In 8029, we have     = unīnu 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 ša, šag = , q.v. In the Sem. šangû 'priest', see s.v. sangu - .




Šag-gud = , 8864: = kubû 'head-gear, cover'. The sign consists of  = depression +  'head', which means an intensification of the idea 'head'. See Muss-Arnolt, 3696.





Ša-qu = , 4712; Sa. IV. 11. I cannot explain. Cf. s.v. qum and ri = .




Šar = , 4297; Sa. III. 38, a doubtful value. See especially s.v. sar and for , s.v. xir, keš, kēšda, ma, mu, nisigû, saxar, sakar, šakar, sir, šer, širim.



Ša-ar = , 6874; Sa. VI. 24. See also šara = . For full discussion s.v. bar, bara = .















































Ša-ar () = , 8208; Sa. 6, 126. This val. has the following equations: 8216 = gitmalu 'perfect'. 8217 = durxudu 'make plentiful'. 8218 = dušû 'make plentiful'. 8221 = kiššatu 'multitude'. 8226 = ma'adu 'much, many'. 8227 = maxāšu 'be plentiful'. 8228 = nuxāni 'plenty'. 8231 = rabû 'great'. 8234 = šar = šapos = the numeral 3600. 8236 = šumdul = ? 8237 = šutapû, perhaps = šutabulu 'something which is brought to a fulfillment' (?). If so, this meaning is in harmony with the idea plenty, multitude of . 8238 = šatēmu '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 = Sum. širi, q.v. and for  see s.v. ēnni, im, mêr, murû, ni, and tu.












































































Ša-ra = , 5873; Sb. 355 = šāru. As  means primarily 'something separated, set apart', this šāru may be šāru 'enemy', Muss-Arnolt, 1106, which was associated with  - kar, 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,































sign means 'entrance' =  inside  'city' (?). Šagummatu was probably associated here by mnemonic assonance with šêg; šag = šeg.














































Šêg =   =             , 11684; V. 22, 29a = šuruppû 'hail' (?), 11685. See 26.27. The sign combination has the element water = . This šêg must be the fuller form of še =               , q.v. This šêg is also cogn. with šega =               .
















Še-ga =               , 7475; *passim* = magârû 'favor'. Perhaps a pun on Sem. šemû 'hear' and also a variant of šig =               , q.v. See above s.v. še =               , and note 7475:                = migrû 'favor' and 7477 = šemû 'hear'.














































Šêg =               , 11387; V. 22, 31a. The signs                mean 'water of heaven'. Hence the following equations with val. šêg. 11394 = nalâšû 'rain, snow'. 11395 = nalšû 'rain-shower, snow-flurry'. 11397 = šarpu and 11398 = šurpu, connected with šuruppû 'hail', q.v. s.v. še =               . 11399 = zarîânû 'rain', *passim*. 11400 = zumû 'rain' = šeg(a), *passim*. This šêg is the fuller form of še =               . See s.v. am =               .































Še-ga =               , 11388. A fuller form of the above šêg.



Šêga =               , 10900; II. 6, 5 c. This = atîdu 'he-goat', 10901, and is associated wrongly with siqqa =               , q.v., which really means 'goat'.






Šêm (              ) =               , 8892; Sb. 258 = alxallatu 'enclosure of metal; a ring; or a flute', 8894. The sign = 'middle'. See s.v. kîr, likîr, and ub and, especially s.v. tîgi =               .



Še-en-nu =               , 2934 = ênû ša ba 'the eye of god Ba' (?).


Šêr (še-ir) =               , 4299; Sb. 350 = gašârû 'bind, connect', 4317 and 4318:                = giêrû 'connection, knot, binding'. This comes from the idea 'thick growth of the forest' =               , on which s.v. xîr, kêš, kêš-da, ma, nu, nîšigû, saxar, sakar, šakar, sar, šar, sîr, sîrim.






Šer (še-in) =               , 7508; V. 38, 41 a = namâru 'shine', 7525. See s.v. sîr and for               , s.v. bu, bur, buš, gid, guš, pi, suš.





Še-si = , 10234; 80, 11-12, 9, rev. col. III. 42. The sign alone = šamas 'the sun', 10237 and 10238 = šarru. Cf. s.v. šar and šur = . What is this šarru? Is it šarru 'opponent', from šarāru, perhaps a secondary name for the burning sun? Or is it the planet Mars. Note that al-šar-ru is one of the seven names of the star muštābaru, muštānu 'the star overfull with death' = Mars (see Hwb. 575).



Šēš (^{4A} <<<) = , 6435; Sb. 279. The archaic sign was , TD. 8; viz., a double enclosure  around an open space = , šy-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 = našāru 'protect'; the chief function of a brother. Note that   = nišāritu 'surveillance'.

Group II. 6438 = damu 'blood'. 6440 = šeš = limnu 'evil'. 6441 = marātu; doubtful, but perhaps connected with 6442 = maru 'bitter'. See also s.v. šiš =  and for the sign s.v. uru.

Šēš =  , 10813; Sb. 1, III. 18 = pašāšū 'anoint, rub in', 10814. 10815 = dimmatu 'cry of woe'. Note that in 10810;   = pāšišū '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 (^{4A} <<< ) = , 1367; II. 47, 27c = kibrātu. Is  a variant of  = kibrātu 'region'? Cf. s.v. ara, ar, ub.

Ši-i = , 9266; Sa. II. 3 = napistū 'life, soul', 9279. This ši in this sense is clearly a dialectic form for xi =  ^{4A} = napistū. But

𐎠𐎹 = 'eye' could probably be read ši as well as šigi. Cf. er = 𐎠𐎹𐎶, evidently by a contraction of a-ši = er; a = š. In 𐎠𐎹, see s.v. lax, lad, igi, igû, ini, lit, mad, maxar.

Ši-i = 𐎶, 10508; Sa. I. 26. An evident variant of šu = 𐎶 = the preposition ana 'unto'. Cf. especially s.v. ša, še, šû = 𐎶 and for 𐎶, s.v. a, bu, du, duru, gu, iš, êgi, gi, qig, xun ku, mu, te, tu, tub, tug, tukul, tuš, ut, umuš, uš, xi, xid.

(Ši)-it = 𐎠𐎹, 10353; Sc. 4, 8; val. assumed from išit = 𐎠𐎹 q.v. This šit must be the original form of išit which is šit with the abstract vowel prefix. See for 𐎠𐎹, s.v. išit, mê, mên, mêš.

Šib-bu-lu-ug (k, q) = 𐎶𐎶𐎶𐎶, 5807; Sb. 170 = Sib(lu)kku = ? Is 𐎶𐎶𐎶𐎶 connected with 𐎶𐎶𐎶 = inbu 'fruit'; *System*, 105. See s.v. gurin.






Ši-i-bar = 𐎠𐎹𐎶, 9295 = amâru 'see'. 9296 = barû 'see'. 9297 = naplusu 'see, discern'. 9298 = sâmu = ? perhaps 'discern'(?). See especially s.v. igi = 𐎠𐎹.




Ši-lir (𐎠𐎹 𐎶𐎶𐎶𐎶) = 𐎶𐎶𐎶𐎶𐎶, 8847; II. 28, 62f. In 8849 with 𐎶𐎶 = šibiru 'staff'. 8848, with 𐎶𐎶 = širîtu 'staff'. 8850 = miru, probably 'sceptre'. Note minnu 'a strong person' or 'king' (Hrb. 136a). Is 𐎶𐎶𐎶𐎶 connected with 𐎶𐎶𐎶𐎶 = tum 'bring, carry'? Probably. It may be a combination of 𐎶𐎶𐎶 'high' + 𐎶𐎶𐎶 '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 = 𐎶𐎶, 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 = 𐎶𐎶 is most common for 𐎶𐎶. For 𐎶𐎶, see s.v. rag, alal, gil, kid, kišib, lag, mes, miš, pa, pisan, rid, sangu, šita, šiti, te, zag and zadru.












Šid = 𐎶𐎶𐎶, 1409; ZA. I. 183 and II. 33, 18a: 𐎶𐎶𐎶𐎶 še 𐎶𐎶𐎶𐎶 še-šid 𐎶𐎶𐎶 = 'name of a bird'. I cannot explain. See for 𐎶𐎶𐎶 s. v.










gudibā, kīd, kīda, sasīra, tak.















Šig = , 9443; *Zb.* 72-3 and *Sfg.* 46, no 9. The val. šig is not quite certain, but probable. The sign is a combination of  and  = 'eye of light'. Hence, 9445 = *damāqu* 'favor'. 9446 = *damqu* 'gracious'. 9447 = *damqu* 'favor' (the noun). 9448 = *kinū, kinātu*, evidently a syn. of *damāqu*. 9449 = *nummu* 'shine'. Note that the *še* =  = *magā-qu* 'favor' is probably an erroneous association with this šig. See for , s.v. *kur, kuru*.




Ši-ku =  , R.34 = *labūn* 'old'. This probably means 'noble face' ().










Ši-il = , 8642; *V.* 37, 19d = *šilū* in several senses. Cf. 8759 = *buru* = *šilu ša iṣṣūri*. 8760 = *buru* = *šilu ša šēri*. 8761 = *buru* = *šilu ša takalti*. 8762 = *šilu ša* This *šilu* may mean 'dip in', from the general idea of . See especially s.v. *buru* = . On the other hand, *šil* =  occurs *Šurpū, VIII.* 56 in the sense 'balдахin', along with *amu*. See *Jenis. KB. VI. I. pp.* 367 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*, *Hroz ný*, 68. On , see s.v. *a, bur, buru, buzu, ge, giburu, yiguru, xa, xu, mun, ša, šuš, šu, u, umu, un*.




Ši-la-am =  , 2672; *Sb.* 134 = *littu* 'offspring, childbearing'. The sign means a woman's lying-in-room, i.e., 'great' =  + 'place' =  + 'woman' = . In *Hroz ný*, 12, obv. 33-34,   = *šilam* = *littu* 'wild cow'. In this instance, *littu*, fem. of *le'u*, is an evident paronomasia on *littu* 'offspring'. For  , see s.v. *tur* =  .


Šim =  , 5162; *Zb.* 37. The sign  = 'herbage' and the word *šim* is cogn. with *šam* =  'plant', q.v. Cf. 5201:     = *šimeššalū* 'a sort of tree, containing the element *šim* 'plant'. On , see also s.v. *rig* and *siris*.




Šim () - *bi-ri-da* =             , 6056; *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  = 'water, tears,' cf.  = dimtu 'tear', 11332. Hence  means 'a receptacle of tears'. Hence = qablu 'battle', 253. 252 = ibbu 'bright, shining,' from the idea of  = 'jewel, shining.' See s.v. a = . For , see s.v. šun, rug.






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. anna, bur-min, buzur, man, min, niš, šamaš, šušana, etc.




Šindilba = , 3355; ZA.I.190, note 1. An equivalent of šindilib just below, q.v.


Šin-di-lis = , 3355; V.23, 11a. In 3356:  = šindilibtu = ? On , see s.v. kube and s.v. ku, kukki.


Ši-ni-ig = , 2732; Sb.1, IV.6 = binu 'grain of corn', 2733 (ZK.II.13 and 16 = ). 2734 with  = gumâlu 'grain of corn'. 2735 with  = kippuâlu, 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 sir = , q.v.

Ši-ir = , 4072; Sa. V.31. This val. comes from šerru 'little'; cf.  = šerru, 4134. 4133:  = cixru 'little'.  is probably of Semitic origin. Cf. for , s.v. ban, damu, dumu, du, ^{tu}le.

Šis = , 6435; doubtful val. given in Semitic; a var. of šeš = , q.v. For , see also s.v. uru. Probably this is šiš.

Šisirna = , 12201; Zb.9. The sign = 'seven'; cf. 12206 = siba, 12207 = sibi, 12208 = sibit, 12209 = sibitti, all = 'seven'. Cf. also s.v. imina.

Šiš = , 1167; II.29, 63a = šišgallu 'elder brother'. The

sign 𐤊 = 'brother, protector', and hence probably borrows the val. $\text{šēš} = \text{šā}$. Cf. s.v. *šig, dim, šui* - 𐤊 , and $\text{šēš} = \text{𐤊𐤊}$.

$\text{Ši-tu} = \text{𐤊𐤌}$, 2292; Sb. 282 - *rātu* 'gutter, canal, water-course'. Cf. *rad, sud*, and s.v. *šita* - 𐤊𐤌 .

$\text{Ši-tu} = \text{𐤊𐤌}$, 5959; II. 11, 425 add(3340): $\text{𐤊𐤌} \text{𐤊𐤌} = \text{šita}$. $\text{𐤊𐤌} = \text{ma-nū}$ 'count', 5972. The sign 𐤊𐤌 = 'a water receptacle,' hence 'count, measure'. Cf. especially s.v. *šiti* and for 𐤊𐤌 , s.v. *ag, alal, gil, kid, kišib, lag, meš, miš, pa, pisan, rid, sangu, te, zag, zadrū*.

$\text{Ši-tu} = \text{𐤊𐤌}$, 9164; Sb. 235. The sign means 'a compactness' (*Syllabary*, 154; 167). In 9166: *šitu* = *riksu* 'band, bond'. 9667: *šita* = *šuklū* 'compact'. 9168: $\text{𐤊𐤌} \text{𐤊𐤌}$ = 'the sun-god *Malik*'. See s.v. *šte*, and *šitū*.

$\text{Ši-ti} = \text{𐤊𐤌}$, 5960, Sb. 239 = *menūtu* 'counting', 5973. See s.v. *šita* - 𐤊𐤌 .



$\text{Ši-ti-en} = \text{𐤊𐤌} \text{𐤊𐤌} \text{𐤊𐤌}$, 9727, = *malūku* 'rule, counsel'. This *šitū* must be cognate with *šita* = 𐤊𐤌 = '*Malik*, the sun-god'; 'the Counsellor, Ruler'.







$\text{Šte} = \text{𐤊𐤌}$, 9165; see s.v. *šte*. A doubtful val. suggested ZA.I. 188,¹⁰¹




$\text{Šu-u} = \text{𐤊}$, 8644; V. 36, 43a. Nearly all the following meanings are derivable from the original sense of 𐤊 which = 'depression'. 8649 = *abātu* 'bring (down)'. 8650 = *abātu* 'destroy'. 8651 = *axāzu* 'seize', from idea 'destroy'. 8652 = *axxu* 'a setting' from *axāzu* 'seize'. 8673 = *šupšarūtu* 'writing; the art of writing', from the impression in the clay. 8674 = *šupšarūtu axāzu*, prob. 'reduce to writing'. 8675 = *erēbu ša šamši* 'set, go down, of the sun'. 8676 = *erēbu ša šimī* 'set, go down, of the day'. 8694 = *ka-kasiga* = ?; also with the val. *u*. 8697 = *kapādu* 'plan, reflect, think out', perhaps from idea 'write' (?). 8700 = *katānu* 'cover, conceal'; manual ideogr. *dul* = 𐤊𐤌 . The idea 'cover' is from the meaning 'put down'. 8705 = *kišātu* 'host, multitude'; also with val. *u*. I explain this as an association with *šū* = *miqītu* 'treasure' (see below and s.v. *šū* = I). 8709 = *līmu*, prob. = *līmu, līmuu* 'eponymate, period', from idea of the period of a day, seen in



8676 above. Cf. s.v. šumastin. 8724 = niçirtu 'treasure', from idea 'conceal'. 8731 = fixû 'close', from idea 'conceal'. 8732 = piriçtu 'decision', from idea 'fix in writing'. 8734 = rapâvur 'extend'; prob. rapâvur sa ugni 'extend said of the ear'. Cf. s.v. buru = \angle = raçû sa ugni 'pay attention to'. 8737 = saxâpu 'overtum, destroy'. 8743 = çarâmu, perhaps 'succeed in carrying out plans'; connected with kapâdu 'plan' (see above). 8753 = şapâtu 'judge', from idea 'plan, decide, write'. 8764 = Sem. şû 'he, that one, a phonetic equation. Also 8765. 8771 = abâmu, also with val. w 'finger-point, finger', perhaps from the idea of the pointed character of \angle (?).



On \angle , see also s.v. a, bu, buru, buçur, çe, çiburu, çiguru, xa, xu, mun, şa, şil, şû, u, umun, uv.

Şu = , 9098, Riser in ZA.I.116 note c. See s.v. pan = .

Şu = , 10509, II.48, 12a. This is the postpositional value for . Cf. 10562 = ana 'unto'; 10563 = ina 'in, into'; 10564 = adi 'unto'; 10565 = açû; doubtful. In 10566, we have the general postpositional val. of . See s.v.  = şu = ana. The sign  = 'habitation', primarily; hence 'place where' = ana, ina, adi. On , see s.v. a, bu, buru, duru, çu, eş, çi, çi, çiç, xuv, ku, mu, şa, şe, şi, şu, te, tu, tub, tug, tukul, tus, ub, umû, uû, xi, xid.

Şu-u = , 10293; II.48, 23a. The sign is an enclosure with  and seems to indicate scattering (?). 10295 = araba = ? 10296 = çirgu 'heap of corn'. 10297: çirgatu; prob. the same. See s.v. şuta and s.v. şu = .

Şu = , 10325; V.29, 17g = çirgâtu; prob. 'heap of corn'. Cf. şu = .

Şu-uv = , 10822; Sc.229. The sign  = \angle = 'depression' (system, 152). Most of the following meanings are derivable from this idea.

10824 = adâm 'be oppressed, dark'; usual word sumu, g.v. 10825 = aşû 'straighten out, depress, lay down, smooth out'. On the other hand, this is perhaps an association with şi-di = aşûm; şu - şi. 10830 = karâmu 'cast down'. 10832 = saxâpu 'overtum, destroy', from idea 'put

down' = 'depress'. 10840: I = šamûtu 'a time' = German 911ab. Why? See ALI. 294. 10842 = šixû, perhaps for šixû 'close'. See s.v. šû = š. 10831 = kalâmu 'cover', from idea 'depress' cf. II = kalâmu, IV. 10, rev. 3. Note that I, with-out val; = mašâxu 'take away', 10835. 10836: nišappû = 'be weak', Bb. 69, n. 1. On I, see s.v. šû, mašûm, šumâšûm.

Šu = III, 7065; in SA I. 55 and note III III = šusûnab (II. 57, 36c) which fixes the Sumerian value šû for III. The sign III = 'hand, power'. Cf. 7067 = the month šû šû = šamuz, for which see Muzo-Arnold, Months. 7068 = šû 'go up, ascend with power'. 7069 = šû 'power'. 7070 = gimil-lu 'mercy, good deed', from idea of giving the hand. 7071 = qâtu 'hand', passim. In 7072 III = ana 'into'. This is the phonetic writing for III - šû = ana. On III, see s.v. had, lu, šû. The Sumerian šû-prefix used as an equivalent of the Semitic šaphûl was probably a derivative from the idea 'hand' = šû; i. e. 'take in hand, cause'. It is difficult to know whether this use of the purely Sumerian word šû was not also influenced by the š of the Semitic šaphûl.


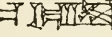
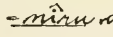
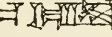
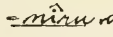
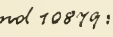



(Šu) = ul = III, 1422; Sa. I. 34 and II. 48, 42, c: III III = šû-nû. The archaic sign was III = < reversed twice. Hence III = 'bend'. Note the equations: 1424 = abâku; general meaning 'turn'. 1430 = lapâtu ša ridde 'turn'. 1432 = maqâtu 'crash, fall'. 1433 = miqtu 'a fall, precipice'. 1434 = nadû 'set down, place'. 1438 = parânu 'separate, turn aside'. See s.v. gešpu and ru.


Šu-ba = III III III, 11743; I. 22, 17ab. This sign means 'the stone (III) which shines (III) exceedingly (III)'. 11744 = aban ni-sigti 'stone of preciousness'. 11745 = šubû 'a sort of jewel'.


Šub-tu = III, 4467, Sb. 80 = Sem. šubtu 'dwelling'. This is of course, a Semitic word in Sumerian. The sign III = road (III) + enclosure' (III), probably referring to 'parked grounds'.


Šud = III, 3011; Bex. Lit. 19: III III III = šû šû šû. Cf. Bb. 127.


See *s.v.* *sux*, *šux* and *tišpak*.






Šu-ulul = , 10876; III.70, 197-198. In 10877 = *šim* 'yoke'. Cf. 10878:   = *mîru* and 10879:  (v)   = *mîru*. 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 = *mîru* 'yoke', an evident variant of *šudul*.



Šu-ug = , 9926; Sa. 6, 3 a. The sign means 'food'. See *s.v.* *kur*, *pad*, *šuku*, *šukum*.


Šu-ug = , 10301; 80, 11-12, 9, obv. c. II = *apparu* 'marsh'. For discussion, see *s.v.* *arše*, *bunin* and *sug*.


(Šu)-ug = , 7421; V. 38, 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 *amûqu*. 7189 = *kabûtu*, perhaps from *kalimû* 'young, offspring' = 'power, in this sense'. 7190 = *kirimmu* 'womb', also a syn. of power. 7191 = *šabbitu* 'a staff', a symbol of strength. 7192 = *šapâcu* 'be strong' (v). 7193 = *umâšû* '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; = *bâ'iru* 'a fisherman', i.e., *šu* 'hand' + *xa* 'fish'. Cf. R. 35.

Šu-xu-ul = , 10864; III.70, 191. In 10865 = *šuxuppa-tu*, prob. a synonym of *parû* 'mule'. See Haupt, *Andover Review*, 1884, 97. This word must be connected with *šuxubbatum* 'something made of

leather', as the hide of the mule was used for leather. See Muss-Arnolt, 1021 a. Why 𒌦𒌦𒌦𒌦 with the determinative 𒌦𒌦 should have been used for 'mule', I am unable to say. The sign seems to mean a setting star = $\text{I} + \text{𒌦𒌦𒌦𒌦}$. See s.v. *isi*, *suxul* and *sulgar*.

Šu-i = 𒌦𒌦𒌦 , 7148; = *gallabu* 'cut, mark, shave'. Cf. 𒌦𒌦𒌦𒌦 𒌦𒌦 = *maglabu* 'sharp instrument (𒌦𒌦𒌦) used for these purposes'. In R.35 Šu-i is given as 'barber'.

Šu-uk-kal = 𒌦𒌦𒌦 , 6164; Sa. III. 14. In 6170 = *sukkallu* 'messenger', Sb. 77. See s.v. *sukal* especially and s.v. *lax*, *lux*, *tax*. Šu-kal means 'he who has power'; 𒌦𒌦 'power' + 𒌦𒌦 'have, hold'; i.e., 'an envoy plenipotentiary'. See Prince, JBL. 1904, p. 74, n. 5. The Semitic word *sukkallu* is a loanword from *sukkal*, *sukal*.

Šu-ku = 𒌦𒌦 , 9927; II. 39, 65 a = *kurmatu* 'food', 9929. In 9930, 𒌦𒌦 = *kurummatu* 'food'. The sign 𒌦𒌦 = 'food' while the prefixed 𒌦 merely specifies the meaning of 𒌦𒌦 . See *System*, 153 m. See s.v. *gar* - 𒌦𒌦 = *akâlu* 'eat'.





Šu-kum = 𒌦𒌦𒌦 , 9928; note the combination 𒌦𒌦𒌦𒌦 , evidently *šukumma*. See just above s.v. *šuku*, of which *šukum* is the longer form and for 𒌦𒌦𒌦 also s.v. *kur*, *pad*, *šng*.














Šu-ul = 𒌦𒌦𒌦𒌦 , 9866; Sb. 319 = *idlu* 'hero, leader', *passim*, 9869. Šul is a later Sumerian variant of *dur* = 𒌦𒌦𒌦𒌦 ; *d* = *š*. See Hrozný, 41. See s.v. *dun*, *sul*.




Šu-ul = 𒌦𒌦𒌦𒌦 , 7221; see s.v. *ul* = 𒌦𒌦𒌦 = *kalâlu* 'complete'. Šu-ul = *šuklulu* 'make complete', a causative of *ul*. See s.v. *šv* = 𒌦𒌦 for this prefix.




Šu-lux = 𒌦𒌦𒌦𒌦 , 7185; *šuluxxu*; meaning not clear but probably 'a purifying sprinkling'. Note that *lux* = 𒌦𒌦𒌦 'purify'. See Zimmern, *Beiträge zur Altbab. Religion*, 100: 74. Here *šv* is the causative particle. *šuluxxu* 'command' is not the same word as




šuluxxu. See Leander, 27, and just below.








Šu-lux-xa =   , 7186; šūquru 'precious'; the Shaphel 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. 175, 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.




Šu-ur =  , 6380; Sb. 1, II. 25. The sign is a gurgated  '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 = ugqatu '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. dal, di, dug, du, dub, gu-ru, xa, xi.




Šu-ri-im =  , 10245; this may be barim,  for  (?). Cf. s.v. barun and gâru = . Note 10246:   = 9Malik ša kunê = 'the deity of life-giving (?)'. The sign seems to mean 'a cattle-stable.'





Šu-ri-in =   , 5542; II. 5, 20c = šaxim 'a sort of insect', 5549. Cf. s.v. xarub, kisim, kiš, šarin, gibin.




Šu-su-ub =   , 7073; = dumû, which may be a synonym of šausub = šûnu 'a loop, tie, band', 7077. Cf. 7074 =





esêpu 'gather'. 7076 = *šusubbu*, a loanword for *šusub*. 7078: *šu-su-uš-ba* = *šintatu*; also 10311 =   . The meaning of this word is not clear. Furthermore, in 7075, *šusub* = *mašāšū* 'be glittering, pure'. Cf. *su-ub* = *mašāšū*. The combination *šusub* seems to mean 'operate, turn with the hand' = *šu*, although the meaning of this *sub* in *šu-sub* is doubtful.




Šu-uš = , 8643; V. 36, 7d. The sign  = 'depression'; hence the following meanings: 8675: *erêbu ša šamši* 'set, said of the sun'. 8737: *saxâpu* 'overthrow'. 8746 = *šagu ša lubši* 'dips into the water, said of a garment'; or 'moisten, said of begetting offspring'; *lubšu* = 'offspring'. See s.v. *umun* = . 8766 = *šiššū* 'sixty'. Cf. especially s.v. *šu* =  and s.v. *a*, *bur*, *buru*, *buzur*, *ge*, *giburu*, *giguru*, *xa*, *xu*, *mun*, *ša*, *šib*, *u*, *umun*^{non}.





Šu-uš =  , 10843; IV. 1, 65b. In Zb. 69, n. 1 = *arpu*? In V. 1, 65b = *abūtun* 'cloud-storm'; perhaps = *arputum*; cf. *arpitū* 'cloud'. This is clearly a development of *šū* =  = 'sunset'; *vig.* 'cloudy, dark'.

Šu-ša-na = , 9950; V. 37, 36d = *kabtu* 'heavy', 9957, and 9963 = *šūšān* '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*, *šamas*, *sin*, *utu*. See *šūšāna* = .




Šu-uš-ša-na =   , 11221; Sb. 50, = *šūšān* '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 *šūškallu* 'snare', HT: 79, 8, obv.



Šu-ta =  , 10294; 80, 11-12, 9, rev. IV. 12 = *ambu*? 10295 and 10296 *ziqru* 'heap of grain'. See s.v. *šu* = .





Šu-uz (:) =   , 3012; II. 25, 50 add (8414). See s.v. *sur*, *šud*, .


T

Ta = , 6645; ⊕ 253 rev. (1767) = ittu 'with'. This is a variant of da = , q.v. and see s.v. du = .

Ta-a = , 3945; Sb. 101. The archaic sign was  (*System* 118-9) 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. ff and xviii. 355-360. 3948: ta = kirib 'in, within'. 3949: ta = itti 'with'. 3950: ta = istū 'from'. 3951: ta = ultu, syn. of istū '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'. 3956:  = axarum or açarum ? 3958; in one passage  = minâ 'what'? See HAS. xxxvii. In 3959,   = açîtu ša çîri 'a going forth from the field', where  'wood' plainly stands for çîru 'field' and not , as Brünnow 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,  = tappin 'companion', by a false association with tab = , q.v.

Ta-ab = , 3758; Sa. III. 1. This sign undoubtedly means 'two'. See sub Numerals Intr. p. xviii. Note 3770 = šamû 'double, till, 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 = ecçepu 'add, give over,

gather, combine', a natural development from the idea 'two, double'. 3763: $\text{𐤁𐤍} = \text{xamâtu}$ 'flicker, tremble', an evident false association with tab = 𐤕𐤁 , q.v. and note also 3772: $\text{𐤕𐤁} = \text{našrapu}$ 'a burning' especially 'a bellows for blowing fire'; also an association with tab = 𐤕𐤁 . See below this section. $\text{𐤕𐤁} = \text{mīxā}$ 'smiting', seems to be confused with tab = 𐤕𐤁 . In 3765: tab = napša(u) 'totality', a development from the idea 'two, double'. 3766: $\text{𐤕𐤁} = \text{nappāšu}$, perhaps also 'a bellows' = našrapu above; an association with tab = 𐤕𐤁 . 3766 = raddū 'add to', from the idea 'double'. 3768 = sapānu 'sweep away, destroy'. If correct, a possible association with tab = 3769 = šurpū 'purify by fire'; an evident association with tab = 𐤕𐤁 . 3773 = šurū, uncertain. 3774 = šamānu 'grasp, seize'. I cannot explain. 3775 = tappū 'companion'; an evident development of tab 'two' = a second one; hence 'a companion'. 3776 = šigittu, perhaps a syn. of šigtu 'thorn'; an association with tab = 𐤕𐤁 'dagger'.

Tab is often found in the longer form tabba, 3777. See s.v. tattal = 𐤕𐤁𐤁 .

Ta-ag = 𐤕𐤁𐤀 , 3786; Sc. 292; II. 48, 41 e. The sign, which has been discussed s.v. šum = 𐤕𐤁𐤀 , means 'a wooden implement' primarily, and then 'an implement of any sort. This seems to have given the sign a meaning equivalent 'to smite'. Note the equations:

3789 = abātu 'destroy'. 3790 = bāru 'hunt, chase'; as with a javelin. 3791 = taq = eqū 'surround, wind, twist', as in hunting. 3792 = xiššū = ? 3793 = xatū 'destroy, take away, overpower'. 3794: $\text{𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} = \text{ingu}$ 'a sort of plant'; perhaps with poisonous properties(?). 3795 = kummu 'thine' is of course an error of Brünnow. Note the passage: HT. 82, IV. 58: $\text{𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀}$ and II. 22, 29 b: $\text{𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀}$ = bunū dumqu kummu 'beauty and favor are thine'. Here, of course, xe = 'of thee' = kummu (with the gen. ending xe = ge). The combinations $\text{𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀}$ and $\text{𐤕𐤁𐤀} \text{ 𐤕𐤁𐤀}$ seem to mean 'favor' = dumqu, but I cannot explain why. 3796: taq = labācu 'disturb', in harmony with the

general meaning of ~~𐤏𐤕~~. 3797: = tag = lapâtu 'overthrow', from same idea. 3798 = maxâcu ša mimma 'smite, said of anything'; the regular meaning. 3799: = tag = nabâcu 'overthrow'. 3800: tag = radû 'cast down'. 3801: ~~𐤏𐤕~~ = naqû 'sacrifice', from the idea 'slaughter'. Cf. Hebr. נקט. 3802: tag = salâcu, a syn. of bâru 'hunt, chase', Sb. 395. 3805: tag = zu'înu, prob. 'disturb', a verb of evil meaning. 3806 = radû 'oppress', also a verb of bad meaning. The doubled form tag = tag also appears for abâtu, bu'înu, and luppîtu, 3807; and tag-ga = eqû, xisînu, lapâtu, maxâcu ša mimma.

See also s.v. šum and til = ~~𐤏𐤕~~

Ta-ax = ~~𐤏𐤕𐤁~~, 6106; Sb. 1, II. 5: < ~~𐤏𐤕𐤁~~ = u-ta-ax. This is the longer form of tu, ti, q.v. See s.v. ga, gur.

Ta-x = ~~𐤏𐤕𐤁~~, 6165; doubtful value. If it exists, it is cognate with lux, q.v. and see s.v. lix, lux, sukal and šukkal.


Ta-ak = ~~𐤏𐤕𐤁𐤓~~, 1404; Sa. VI. 22. I cannot explain the value. See for ~~𐤏𐤕𐤁𐤓~~ s.v. gudibir, kid, kida, sasirra and šid.



Ta-al = ~~𐤏𐤕𐤁𐤓~~, 7, I. 40, 8g = tallu 'twin', 25. Why? The sign ~~𐤏𐤕𐤁𐤓~~ = 'one'. Perhaps the idea of the single birth is seen here (?). On ~~𐤏𐤕𐤁𐤓~~ see s.v. as, ru, dili, dêl, til, salugub, simêd.







Ta-al = ~~𐤏𐤕𐤁𐤓~~, 2554; Sa. I. 35. Cf. 2579: ~~𐤏𐤕𐤁𐤓~~ ~~𐤏𐤕𐤁𐤓~~ = tallu, evidently a sort of double-necked vessel, as tallu = 'twin'. See s.v. tal = ~~𐤏𐤕𐤁𐤓~~ = tallu. This equation seems to confirm the value tal for ~~𐤏𐤕𐤁𐤓~~, for which see s.v. di, es, sa, ri.




Ta-al = ~~𐤏𐤕𐤁𐤓~~, 7966; Sa. III. 27. The sign means 'ear'. See s.v. gelton, me, pe, tu.




Ta-al = ~~𐤏𐤕𐤁𐤓~~, 10065; I. 40, 11g. = ikkillu 'darkness, sadness, lamentation', 10069; also = salugub, q.v. Why should the horizontal wedge (see Br. 20) ~~𐤏𐤕𐤁𐤓~~ and the perpendicular wedge ~~𐤏𐤕𐤁𐤓~~ have this meaning? On ~~𐤏𐤕𐤁𐤓~~, see s.v. ana, giš, gi, gil, dis, makkas and salugub.



Taltal = , 12225; Ea bēl mimēqi bēl xasisi = 'Ea the lord of deep wisdom, the lord of understanding' (12225). Why?





Ta-am = , 7771; Sa. 2, 12. This must be a variant of uta, q.v. Ta = ta (m). On , see s.v. bab, babar, babbar, bir, xis, lax, par, slax, u, ud, uta, utw, gal.




Ta-ma =  , 11107; V. 12, 6 c:  ta-ma , a variant of dam, larn, q.v., if tama is really for  here and not for .






Ta-a-an =   , 3969 = minu 'what' and 3970 = kima 'like unto'. This is probably a combination of the postpositional element ta + a-an = an, a verbal suffix.



Ta-ar () =  359; V. 19, 26 c. The sign means primarily 'cut'. Hence, with the tar-value, the following equations: arāru 'curse', from idea 'decide', 361. 373 = parā'u 'cut off'. 374 = parācu 'check hinder'. 377 = rāšū 'apportion, take, grant'. 381 = šāmu 'ordain', from idea 'cut'. 391 = tarāku 'beat, strike'. On , see s.v. gug, xaš, kud, sila, sil, tim.







Tar =  , 11672; V. 38, 30 c; Sb. 1, III. 1. Doubtful. See s.v. air.

Ta-āš =  , 11253; Sa. II. 24. This is connected with tiš - . For , see s.v. giš, kalbu, li, like, lik, tiš, uru.

Tattab =  , 3781, HT. 147. In 3782 = arba, irba 'four'. Tat-tab seems to stand for tab-tab. See s.v. tab = .

Tē-e =  , 5961; V. 42, 34 g:  . This seems to be connected with šid, šita. On , cf. ag, alal, gil, kid, kišib, lag, mes, miš, pa, pisan, rid, sangu, šid, šita, šiti, xag, xadur.

Tē-e =  , 7685; Sb. 312. The sign meant originally orientation, fixation of direction. Hence most of the following meanings:




7686: adāru 'darken, oppress' = 'approach hostilely'. Cf.   = adiru, 8467, of which this  is probably merely an extension, as the chief sense of  is 'approach'.   = 'approach of a storm'. 7687-bullū 'destroy, ruin'; only once, from the hostile sense of 'approach'.







See s.v. lîn. 7688 = te-taxû, texû 'approach'; the main meaning of te.
 7689 = texû 'approach', a var. of the above. 7690 = dubbûru, doubtful. 7691 = šebûru, perhaps 'splendid, precious' (?). 7692 = emêdu 'stand' from the idea 'establish direction' (?). 7693 = la'bu 'oppress'; cf. te = adâru, from hostile sense of 'approach'. 7695 = liqû 'take, receive, get opposite to, receive', prob. a variant for ti = ti 'take'. 7696 = maxâru 'receive', with the prefix su = su-ti. Cf. also s.v. li = li: su-ti = maxâru. 7697 = minû 'what'? I cannot explain this equation. 7698 = nâxu 'rest'; cf. s.v. ti = ti. 7699 = nisû 'take away'; an extension of ti = liqû 'take'. 7700 = palâxu 'fear'; short for ten-ten q.v. 7701 = pašâxu 'pacify'; perhaps a development of idea 'destroy, weaken, pacify'. Cf. 7702: ruppû 'weaken'. 7703 = saxâlu 'bore through'; perhaps from idea 'destroy, pierce', no doubt associated with ti = ti 'copulate'. 7704 = sanâqu 'oppress'; cf. te = adâru. 7705 = šimtu 'what is fitting, pertinent, suitable'; usual ideogram me-te. 7706 = šakûnu 'establish'; only once. Prob. from idea 'fix, set' of te. 7707 = šilintu; not šivûtu (thus Brünnow) 'womb' = the complete organ, from same idea 'fix, set'; also doubtless associated with ti = ti, q.v. 7708 = šupû 'implement for besieging', from idea 'approach, direct towards'. Probably 'a battering ram'. 7709: texû = texû 'approach'. Note also 7713: te ti = summatu '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 te, see s.v. dimînna, gal, mal.






Te-e = te, 10570; I. 14, 34c = subâtu 'garment', 10551. The sign te means 'an enclosure', hence especially 'garment'. See especially s.v. mu, tu, lay and for te, s.v. a, bu, qu, du, duu, š, egi, gi, giq, xu, ku, ša, še, šv, tub, tukul, tuš, ub, umûš, uš, zi, zid.



Te-xi = te, 3922; AL. 80, II. 57. In 3925: te xi = xandilsi-xu; doubtful. According to Layce, ZA. IV. 389: 'trunk of a tree' (?). See s.v. dub, dubba, dix, tub.

Tên (te-en) = , 7715; K. 257, obv. 27 = halû 'go out', said of flame. Cf. 7716: tentên = hullû 'destroy'; note s.v. te = . 7717: tintên = kabânu 'tread down'. 7718: tintên = pašânu 'pacify'. See especially s.v. te = .








Tîr (te-ia) = , 7658; S.a. VI.20 = kištu 'forest', 7661. The sign was archaically  = 'lord' (possessor) of vegetation, System 44 and 136. Note also 7662:  = šubtu 'dwelling' and 7663 = šubtu ša nâri perhaps 'overflow of a river' (Hwb. 369a). In 7659 = admânu 'dwelling, habitation'; connected with  = šubtu. The idea 'dwelling' associated with 'vegetation' might have originated from cultivated = habitable lands. If  means 'overflow of a river', it could come from the association of vegetation with plenty. In , see s.v. tîr.



Te-š-liv-ug =    , 3426; I. 39, 14c = admu 'offspring'; Cf.   = mâr iccûri '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', hence 'life'. The idea is almost the same as that expressed by bal = , q.v. Note the following equations:



1696 = ašâbu 'dwell', associated here from the idea 'live with', but really a short form of tîl =  = ašâbu. 1697 = balâtu 'life', the chief meaning of . Cf. s.v. tîl. 1698 = tapânu ša markabti 'yoke, bend, 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: šû-ti = maxânu 'receive'. 1702 = nânu 'rest', i.e., 'rest with, sleep with' from idea of copulation. 1703 = nannabû 'shoot, offspring, progeny'. 1704 = šîlu 'rib' with val. tî, perhaps from the idea 'shoot, sprig(?)'.













There is a close association between tî and te = , q.v. For



 see s.v. til = . Is there a possible ^{phonetic} connection between ti =  and gi =  = napištu 'life'? See s.v. tela =   and tin = .
















Ti =  6107; Sb. I, II.6, a variant of tu =  = utu, uti.


See s.v. ga, gur, tax = .


(Ti) = ib =  3205; Sa. 5, V.7. A rare value. See ZK. II. 67. See for  s.v. gu, kišadu, mu, tig, with which tib is probably allied.





Ti-id-nu =   9220; II.48, 12c = amurrû, 9221. Note 9223 = mat amurrû 'the west-land' = 'Syria'. In 9222:   = gašârû 'be strong', which may indicate that Syria was called 'the strong land' in the ideogram. The usual ideogram for mat amurrû was         ¹⁸⁴³⁶.



Tig =  3206; from the Semitic values tig, tiq, tik. See above, tib = .


Ti-gi =             ^{sic.} ti-gi  = tig-gi, xlxallatu 'a metal enclosure', perhaps 'a flute' (Muss-Arnolt, 11476). In  see s.v. balag and dub. See s.v. kir, likir, šim and ub = .

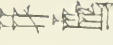




Ti-il =  6; I.40, 10g: tannu...? See s.v. as, del, dili, au, tal, salugub, simed.

Ti-il =  1486; So. 214; has the following equations:



























1492: til = asûbu 'dwell', the full form of ti = . 1495 = bašû 'be'; connected with the idea 'dwell'. 1499 = gamârû 'complete, fulfill, bring to an end'. 1500 = gamur (adj.) 'complete'. 1501 = gimur 'entirety, totality'. 1512 = gatu 'execute, destroy'. 1513 = kitu = ? 1516 = laqâtu 'snatch away'. 1494 = balâtu 'life'; full form of ti =  = balâtu. On the sign  see s.v. battu, lad, banšur, qurun, edim, idim, nagbu, sumur, sur, us, zu. The original meaning of  was 'open, pierce into', hence 'penetrate, complete, destroy' and 'snatch away'.




Til =  1694; value obtained from ti-la, q.v. See for  s.v. ti.



Til =  3788; Jens. ZK. I. 300, note 2; also the combination

 = clearly til-li. I believe this til-value is an effort to register  as being a doubled  from  = til. For , see s.v. tag, šum.



Ti-la =  , 1695; fuller form of ti = , q.v.






Ti-il-la =   , 7303; II. 48, 13 c = ur-ti-lu, cf. 7309:   = Urartu, Pognon, Bar. 125 sqq. Cf. especially s.v. uri, u = this sign. This sign which is a doubled  = Akkadû 'the land of Akkad', 7308. The doubled  may indicate 'the two rivers', as buru =  has the meaning 'water, well, river'. See s.v. bur =  and = . I do not see, however, why  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-til may throw some light on the process of the development of meanings in this connection. Ti =  = 'open, have connection with, produce life'; hence 'life in general'. Fuller form ti-la =   and tin = , q.v., also see ti-na. This ti is no doubt connected etymologically with te =  'approach', perhaps originally 'approach to violate' or 'open'. The fuller form of this te =  is ten, q.v., itself perhaps connected with til = 'life', = ten = . til =  also = 'open', connected with tilla =  . til = , because  =  = til four times. Tilla =   'Akkad', the land of life as given by the rivers.



Tim = , 960; ZA.I. 191 note 1. The Sem. value is tim, dim, LTP 8. See II. 45, 26 ab: tim-mu = marrānu 'a cutting implement', as  = 'cut'. On , see s.v. gug, kaš, kud, sila, sil, tar.





Ti-in = , 9852; Sb. 153 = balātu 'live, life'. 9853, the main meaning of , which is clearly connected with tilla = ti 'life'. See also s.v. ti-na just below. 9854 = xāitū 'one who overthrows', perhaps from the idea 'life, strength' (?). 9856 = šikaru 'strong drink'. Cf. mu-tin 'drink', where mu (ES) is probably a phonetic variant of EK. geš, in geš-tin 'wine'. 9857 = zikaru 'male, man', an idea closely connected



with the idea 'life' and, at the same time, perhaps a rhymed association with šikaru.







Ti-ma =  , II. 14, 8 = asālu 'dwell', a byform of ti-la 'live, life', associated with the idea 'dwell'.



Tir-tir-ki =   , 9855: Babulu '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. tir =  and ter = .


Tir = , 7659; only in Semitic. See s.v. ter = , of which this tir is a variant.



Tir-tiru =  , 5642; II. 62, 17a, an evidently Semitic value for tirtu 'law' =  , 5643. See s.v. garzu and tirtu.

Tir-tum =  , 5682; II. 27, 47c. See just above s.v. tirtu.

Ti-iš-pak () =  , 3013; II. 57, 35c. Cf. 3022:   = Nimibša ramkūti 'Ninib of libations'. This tišpak (thus Brünnow) is probably to be read tišxu. Note sux, šud, šug = .

Tu = , 749; see Jens. 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 = , 1067; Sb. 2, 3. The sign was $\ggg \triangle = \ggg \triangle + \triangleright$, System, 134-5 = 'making vegetation'. Hence the following meanings:

Chief meaning: 1072 = tu, tu = erēbu 'enter', from the sex idea. Hence = edēbu 'become new, renew', in Peil, 1069. 1070 = alādu 'beget, bear children'. 1071 = kanū 'beget'. 1073 = laḫāšu 'clothe, cover', from sex idea. 1074 = marcu 'sick, ill' and 1075 = murcu 'sickness', with value tu, perhaps from idea of being entered by a sickness. 1076 = mī'u 'turn, repulse'. Why? 1077:  = ē' samsi 'the rising (sic) of the sun'. Why? This should mean 'the setting (erēbu) of the sun (?)'. 1078 = .

summatu 'dove', the bird of love, from the sex idea of tu. 1079 = tāru, IV. 29, 23 c: ša-an-tu = ittu = ? On 𐎶𐎵, see s.v. du, tu.

Tu = 𐎶𐎵, 8355; II. 21, 15 g = šāri, variant of šāru 'wind' = imi = 𐎶𐎵, q.v. This probably refers to a penetrating (tu = erēbu) 'wind'. For 𐎶𐎵, see s.v. inni, im, imi, mer, muru, ri, šar.

Tu-u = 𐎶𐎵 10511; Sb. 1, III. 4. This is a var. of te - 𐎶𐎵 = subātu 'garment', 10551. See also s.v. mu, tug = subātu. For the sign, see s.v. a, bu, du, duru, gu, š, egi, gi, giq, xun, ku, mu, ša, še, ši, šw, te, tub, tug, tukul, tuš, ub, umuš, uš, zi, zid.

Tu = 𐎶𐎵, 11903; II. 30, 15 c: 𐎶𐎵 𐎶𐎵 = elitu, fem. of eli 'high' (?). The usual value of 𐎶𐎵 is tu, q.v. I cannot explain the sign nor the meanings attached in Brünnow, pp. 478-479. See s.v. giz, tun and tu.

Tu = 𐎶𐎵, 4446; so Pinches sign-list. Doubtful. See s.v. eltg, mag.

Tu = 𐎶𐎵, 6107; Sb. 1, II. 6: 𐎶𐎵 = u-tu. Note the variant ti above and see s.v. ga, gur, tax.







(Tu-ub) = 𐎶𐎵, 3920; II. 25, 35 g. See especially s.v. dub = 𐎶𐎵 and s.v. dubba, dix, texi.


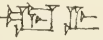


Tub = 𐎶𐎵, 10512; from combination: 𐎶𐎵 𐎶𐎵 = hubistu 'garment', 10534. 10551: = subātu 'garment', II. 5, 39 c. 10567: 𐎶𐎵 𐎶𐎵 = galbašu 'garment, clothing.' All these are from the idea 'enclosure', peculiar to 𐎶𐎵, for which see s.v. a, bu, du, duru, gu, š, egi, gi, giq, xun, ku, mu, ša, še, ši, šw, te, tu, tug, tukul, tuš, ub, umuš, uš, zi, zid.




Tu-ug = 𐎶𐎵, 10513; V. 14, 33 c = subātu 'garment', 10551. This is the E.K. form of tub = 𐎶𐎵 discussed just above.






























Tu-ux = 𐎶𐎵, 4472; pitu ša pē 'open, said of the mouth'. On the sign, cf. gab, gaba, du.

Tu-uk = 𐎶𐎵, 11231; Sa. VI. 21; Sb. 270. The chief meaning of this word seems to be 'to have, seize' = axâru, 11234; šâšu 'grasp, take possession',





11239, and 'to be' = isû, 11237. The archaic sign was , probably connected with  and , System, 96. Cf. sv. ur = . It is interesting to note that  also means 'speak', qibû, 11238; carâxu 'cry out', 11240; xa-mâru 'sing', with value du, q.v. 11241, for which developments see sv. du = .





Tu-ku = ; 11232; II. 32, 59 a:   = e-me tu-ku 'have speech'. This seems to mean talk, converse, speak. Tuku here is, of course, the fuller form of tuk = , q.v. just above.


(Tu-ku-ul = ; 10514; Sa. I. 29 = tukulti 'confidence, trust'. This is evidently a Semitic loanword in Sumerian, based on the 'strength'-idea seen in . For , see sv. a, bu, dur, duru, gu, ed, egi, gi, gig, xun, ku, mu, ia, se, si, su, te, tu, tub, tug, tui, ut, umu, us, xi, xid.





Tu-kun-di =    ; 7254; II. 20, 13 a. Tukundi with the pronominal element -bi = šumma 'if, but if', 7256. The evolution of this meaning from the signs     is extremely complicated, but still, I think, possible. Note that in 7255:     = šurru, which is used adverbially, šurriš in the sentence: šurriš liblašw inixma 'as soon as (better; 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     has a conditional sense and it remains simply to show how this combination came to have such a meaning.   means 'make with the hand', hence 'complete, perfect' = gamâlu.  = suxxuru 'diminish' and  = 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    , 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 =      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-mu = , 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 = asâbu 'dwell'. I cannot explain, as it occurs only once. 4908: 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, ra and ša. Tum must be cognate with the value di, du, dun.

Tu-am = , 4953; Sb. 160 = xardatu 'bashfulness, shyness'. Cf. above p. 65 B. suru = . For full discussion of , see s.v. šē = . 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. planu, 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: šibû, 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, Flözng, 14, rev. 9-10: tun-tun = xatû 'overpower'. For , see s.v. xub, qub, kurû.

Tur () = , 1066; II. 55, 16a. This is the full form of tu = . It = erêbu 'enter', 1072; 1074 = marû 'sick'; 1075 = murû '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 = tarbaqu 'sheep-fold, stable, yard,' in short, any enclosure. The sign means 'the great place' =  + . 2665 = bêcu = ?




Tu-ur = , 4074; II. 48, 20. a = caxru 'little', 4084 and 4083 = ca-xâru 'become little, diminish'. 4085 = sixru 'little'. On the sign, cf. s.v. kan, damu, dumu, du, li, šir. Tu is the regular Sumerian word for 'small'. Note in IV. 13, rev. 5: tu 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. i, id, xikumi. This tu has evidently the fuller form tur as seen from the combinations:  , 10218 = apsû.




Tu = , 11902; seen in   = tumu = mâru, mârtu 'son, daughter', 11917-18. See s.v. gin, tu, tum.

Tu-ul = , 10266; II. 32, 16g:  tu-ul-bu = tulbu = xubbu 'well-hole'. Cf. 10269,  = xubbu and 10271,  = xubbu. The sign  = bûru 'well', 10267, and birtu 'well', 10268. See s.v. gu = , 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; pâšû, 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. *i*, *id*, *tu* = .

U

U = , 6020; 8675 = *sammû* 'plant', 6027. The value u is doubtful. See s.v. *gud*, *kûi*, *sam*.

U = , 7773; Sa.2, 10. This u which = *imû* '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*, *ud*, *uta*, *utu*, *xal*.

U = , 8645; Sa.IV, 23. The origin and meaning of the sign have been fully discussed s.v. *burn* and *šû*. Note that  = 'depression, sink down'; hence 'overpower'. The following are the equations of  = u.

8653 = *ali* '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. *umun*, *un*. Note here that u, *un* = *bêlu* 'rule' is cognate with *e*, *en* = *bêlu* 'rule', q.v. 8660 = *u*, *umun* = *bêltu* 'lady'. 8661 = *bêtu*, 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 = *a*, *u*, *xa*, *xu* = *ēērit* 'ten'. See above p. XVIII. 8681 = *xasîu* 'wisdom, understanding', perhaps from idea 'power'. 8686 = *ibratu* 'side, enclosure, district'. See s.v. *ub* =  = *ibrâtu* = the longer form of this u = . 8688 = *ilu* 'god', from idea 'lord' = 'power'. 8691 = *lîstar* 'goddess', from same conception. 8694 = *kakasîa* = *u*, *šû* (?). 8695 = *qaggaru* 'ground, floor, land, territory', perhaps from idea 'depression' = , as distinct from  = 'mountain, high-land'. 8704 = *keirtum*, uncertain, but probably associated with 8706,  =

kistu 'wood, forest'. Why, with \angle ? 8707 = qûlu 'voice'. Why? 8708 = léu '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 = sulû = ? 8745 = šaqû 'moisten'; see s.v. umun = \angle and šûš = \angle , from idea 'strength, power'. 8747: also = buzur = šamaš the sun-god; perhaps from idea 'high, powerful'. See s.v. buzur = \angle . 8754 = u, umun = šarru 'king', from idea 'power'. 8758 = šêlu; see s.v. buru = \angle . 8771 = u, šu = ubânû; doubtful; see s.v. šû = \angle . 8773: u, ge, buru = ugmû 'ear' = the depression in the head. 8775: xi = ?

On the sign \angle , see s.v. u, bur, buru, buzur, ge, giburu, giguru, xa, xu, mun, ša, šil, šûš, šu, umun, un.

U = 𒌦 , 9169; Sb.1, I. var. 6 (I.38, 62g) = tiktu. Note utur = diktur 'dead soldiers', 9172. Tiktu is either a variant of or an association with this latter word. See s.v. utax, utu = 𒌦 . Note 9173: 𒌦 = utax = šamû; perhaps 'hear', from the idea of the sign = 'a sinking or leaning over of the breast' \angle + 𒌦 , i.e. a falling down = diktur 'dead soldiers' and 'to hear' = 'incline'.

U = 𒌦 , 9459; Sa. IV.24. The sign = 'connection, joining, copulation'; hence 𒌦 = the Semitic copula 'and' = u, 9468. It is probable that the Sum. val. u is a loanvalue from the Semitic. On the sign, see s.v. dura, si, ša.

U = 𒌦 , 10244; Zb.32, not a certain value in Sumerian. See s.v. barum, gâru, šurim.

U-u = 𒌦 , 6087; = êpiru 'dust'. 6088 = içcuratbu = ? 6089 = ritu u maškîtu 'food and drink'; viz., u = 'plant, vegetation'; hence 'food' + 𒌦 = 'water, drink'. 6090 = maškîtu 'drink'. Here the u is probably the abstract prefix and u = 'water'. 6091 = nukaribbu = ? See Murs-Arnott, 6776. 6092 = šaqûlu = ? 6093 = šaua; see ZA. III.334. 6094 = šubat nakri 'the dwelling of the enemy'. Why? 6095 = xâninnu; in IV.18, 32b: xaninka 'thy adorning',

Ud = 𐎶 , 7774; from the combination ud-da = 𐎶𐎠 'day', 7797; = uru 'light' 7798. The sign 𐎶 is the light-sign. Cf. s.v. bab, babar, babbar, bi, xis, lax, par, olax, kam, u, uta, utu, xal. This ud is the long form of u = 𐎵 , q.v. It appears frequently as a conjunction = 'when'.

Ud-gal = 𐎶𐎠𐎶 , IV.5, 89 ff. This means 'a large (gal) storm-giant', so called from the lightning = light = 𐎶 . See Hrozný, 8, and Hrb. 33 b; also Jena. KB. VI. 1, 310 f. There is also a Sem. word îmu probably from a stem 𐎶𐎠𐎶 which means 'a lion'. It is possible that we have an association here between this îmu 'lion' and îmu 'day' from 𐎶𐎠𐎶 . See also Leander, 17.

Ud-du = 𐎶𐎠𐎶 , 9594. The usual reading is ev as in en = 𐎶𐎠𐎶 , q.v. See for 𐎶𐎠𐎶 , s.v. qibis.







Ud-du = 𐎶𐎠𐎶 , 7873; a possible but not probable value for this combination which is usually read e, ev, q.v.






U-du = 𐎶𐎠 , 10673; Sb. 1, III. 11 = immêru 'lamb', 10685 = kirru 'lamb'. 10697 = cênu 'sheep'. The primitive sign (see s.v. dib = 𐎶𐎠) 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 𐎶𐎠 with 𐎶𐎠𐎶 (see s.v. barun, gâru). Note 10253: 𐎶𐎠𐎶 𐎶𐎠𐎶 = cêne 'sheep'. For 𐎶𐎠 , see s.v. dal, dib, dibi, lu and udû.

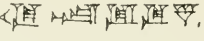

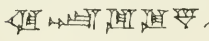
(U)-du-un = 𐎶𐎠𐎶 , 8853; Sb. 95 = utûnu 'oven', 8854 = Heb. 𐤅𐤔𐤏𐤍 , ZA.V. 144. D. H. Müller, Wiener Zeitschr., I. 23, connected utûnu with udûnu = ša šâri 'a wind-oven', which was heated by a draught instead of a bellows. Utûnu = atûnu = tinûnu 'oven' (Muss-Arnolt, 131 b). The signs 𐎶𐎠𐎶 consist of 𐎶 + 𐎠𐎶 , and seem to be the same kind of combination as in u-gur, q.v. and see System, 123, note.





(U)-du-u = 𐎶𐎠 , 10672; Sa. I. 32; a variant of udû = 'lamb', q.v. See for 𐎶𐎠 , s.v. dal, dib, dibi, lu.













Ug = 𐎶𐎠𐎶 , Hrozný, 40 and 106-7, who reads 𐎶𐎠𐎶 = lali 'lion' as ug-ga. Cf. HT. 79, no. 10, 3: 𐎶𐎠𐎶 𐎶𐎠𐎶 = emug lali 'power of a lion'.



Brünnow, 6484, translates wrongly  as *labbu* 'lion'. This sign  means clearly *emügu*. See s.v. *zag* = . Cf. further on *ag* = , PSBA. 1888, Dec. Tab. let III. According to Hrozný, 106, 5; *ag* =  = *miwzallu* 'great snake'. On , see s.v. *kar*, *gir*, *ne*, *pirig*.



Ug =  Price, *Rim-Sin*, 186 for *uku* =  = *nušu* 'people'. Note that I.R. 4, xv. 23 has the combination  , which seems to point to the value *ug* for .

Ug-sim =  9647; 82, 8-15, 1, rev. 5. This, together with the val. *umman*, of which this *ugsim* is a paronomastic variant, means *ummānu* 'troops', 9649. I do not understand *u-lu-ku* in this combination, unless it is connected with *sulug* =  = *dannu* 'powerful'. Does  mean 'a making of force'; hence 'troops' with *ki* as an abstract prefix?

U-gu =  8838; cf. s.v. *mux* = . This *u-gu* can only =  +  = *gu*. It looks like a sign name.

U-gu-di-li =  4669; Sb. 201. The idea is 'plenteousness, importance'. Cf. s.v. *ur*, *uru* =  . Note 4676: *ugudili* = *esiguru*, syn. of *aru* 'a brood'; also = *ur*, *uru* =   4672. 4673:  = *bāru* 'a, see?'. See s.v. *aru*, *zu*, *nībar* = *bāru* = . Note that  which is simply *u-ru* 'plenty' enclosed, also = *emūtu* 'the condition of being a father-in-law', 4675. 4677:   = *aru* 'a nūni' 'a school of fish' = *ur(u)-xa*. See especially s.v. *uru* =  .

U-gu-un =  3478; II. 33, 30 = *axxētu*, syn. of *biltu* 'tribute', 3479. This *ugun* may really be *gun*. If the val. *ugun* is correct it is simply the word *gun* =  'tribute' + the abstract prefix *u*. See s.v. *ugunnu* below.

U-gu-nu =  6987; V. 37, 34a. 6988 = *axxētu*, syn. of *biltu* 'tribute' = 'something seized', from *axānu* 'seize'. 6990 = *biltu* 'lady', which was associated with *biltu* 'tribute', from *abālu* (𒀭𒍪) and produced the wrong equation  = *axxētum* just discussed. 6997: *ugunnu* = *tekitu* = ?

See for 𐤒 , s.v. *gašan*, *gun* and *puru*.

U-gur (𐤒𐤅) = 𐤒𐤅 , 8858; Sb.2.10. 8859 = *namṣaru* 'sword'. 8860: 𐤒𐤅 = *Hergal* 'the war-god', from the idea 'sword'. The signs are 𐤒 + 𐤅 = 'turn down', referring probably to the bend of the scimitar. See s.v. *udun* = 𐤒𐤅𐤍 for this sort of combination.




Ux (𐤒𐤅𐤍) = 𐤒𐤅𐤍 , 8124; Sa.2.4. The sign is simply 𐤒𐤅 , with an inserted 𐤍 = '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, 3372; perhaps from the idea 'hole', contained in 𐤍 . 8127 = *xurxummatu* 'sort of vermin' = *xaxxu* (?). 8128 = *illatu* 'strength, power', perhaps here a syn. of the following *imtu*. 8129 = *imtu* 'poison'. 8130, with 𐤍 = *issur 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(ṣ)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 = 𐤍 ; 'poison' because of the venom or spittle, and 'spittle' because of the opening of the mouth. See s.v. *uxu* = 𐤒𐤅𐤍 , and s.v. *ux* = 𐤒𐤅𐤍 .



(U-ux) = 𐤒𐤅𐤍𐤍 , 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* = *aninu* 'an insect'. 8294 = *uxu* (?), *lammabi* = *nābu*; perhaps 'an insect'. 8295 = *uxu* = *pašū'u* 'a flea'. 8296 = *pašū'u* 'flea'. 8297 = *uxu* = *ru'tu* 'spittle' connected with 𐤒𐤅𐤍 = *ru'tu*. 8298 = *uxu* = *šāsu* 'moth'. 8299 = *uxu* = *šalibtu* 'worm'. 8300 = *uxu* = *uplu* 'swarm of vermin'. Cf. also nos. 8301, 8303, etc. I identify this word *ux* with *ux* 𐤒𐤅𐤍 . See s.v. *lammabi* and *uxu* = 𐤒𐤅𐤍 .













Ux (?) = 𐤒𐤅𐤍 , 789; according to Jena. ZK. II, 32, n.1, this sign is a shorter form of 𐤒𐤅𐤍 = *ux*, *uxu*, q.v. This is probably correct as 𐤒𐤅𐤍 = *imtu*










'poison', 790 and 792 = *ru-tu* 'spittle'. Note 791:  = *damu* 'blood', the usual ideogram for which is . 793:  = *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 *ux* = this sign, q.v.











U-xu =  , 8289; II. 5, 22 c; the longer form of *ux* = this sign, q.v. and see s.v. *lammubi*.

Ux-me =   , 3827; II. 25, 30 c = *pâšiu* 'anointer', from the idea *ux* = 'spittle', with which the forehead of the patient was frequently rubbed by the physician. *Ux-me* means 'the man (me) who uses spittle' = *ux*.




Uk-kin =  , 900; Sb. 266 = *pu-xu* 'collection, totality'. The archaic sign was  7D. 389. Is this connected with  = *lxx*? Note that  = *lxx* 'power'. There may be a connection with  here. Note 904:   = *ukkin-mis* = *abu* 'father' and 905 = *ukkin-mis* = *per-šumu* 'aged man'. See Mues-Arnolt, 839 b. Is this *per-šumu* or *pur-šumu* connected with    (Am. Journ. Philol. xvii. 490, rem. 3)? Cf. Leander, 17. On  see s.v. *kin*, and cf. *ubšu-ugginna*.


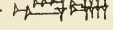
U-ku =  , 3860; Sb. 2, 13. Cf. 3861 = *uku* = *šimu*, probably 'lion, monster'; a possible association with *uku* =  , q.v. 3862 = *šaru* 'king' from idea 'strength', as  =  +  = 'the strength of light' (System, 148-149). Note 3863:   = *maliku* 'prince' = 'king's son'.





U-ku =  , 5912; Sb. 246 = *nišū* 'people', 5915; also with val. *kalam* (†). On the sign, see s.v. *kalama*. 5914:   = *šarru* 'king'; 5918 = *šarratu* 'queen'; 5919 = *šurū* 'make great'. See s.v. *uku* =  . 3861:   = *uku* = *šimu*; probably 'lion'. I regard this as an association with *uku* =   = *nišū*, which was wrongly associated with *nešū* 'lion', the usual ideogram for which is *ur-max* =  . On  see also s.v. *kalama*, *kalam*, *nu*.








U-ku =  , 6948; II. 24, 58 a:  *u-ku-ū* . 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-kur =  , 6857; Sb. 126 = šabixu 'slaughterer', 6858. The ideogram means 'big (gal) pig' (šax), a probable reference to the dangerous qualities of the wild boar.


Ukurrim (u-ku-ur-rim) =   , 2915; 82, 8-16, obv. 18. In 2916 = enū ša Ištar 'to have lordship, said of Ištar'. Note that the uku-values as well as ukur and this ukurrim, mean 'power' and are probably connected etymologically. See s.v. u = .





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, 446a: 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 ukuš = kiššū seems suspiciously like an inversion of kiššū (?).

Ul = , 5123; II. 31, 16 (?). Uncertain. Cf. s.v. li, epir, kaš, rak = .

Ul = , 9133; from combination ul-li; cf. 9138: ul-li-eš = elziš '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 = , 834; II. 34, no 6, add (2532):  ul-li . 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 =  , 9755; 82, 8-16, 1, rev. 2 = ittu perhaps = 'the side, boundary' from stem . Cf. ki =  = ittu, Muss-Arnolt, 137a.

The signs mean 'powerful' () 'earth' ().

Um-ba-ra = , 4395; V.30, 30g: = kidinnu 'protection'. A variant of ubara = , g.v.

Um-ma-am = , 9648; 82, 8-16, 1 rev. 6 = um-mânu 'troops', 9649. See s.v. ugnimv.

Um-me-da = , 3909; Sb.119. The signs seem to mean 'mother of strength'. Note the equations: 3910 = tarîtu 'pregnant woman'. 3911 = nâku, probably = 'conceive a child', Murs-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 ummv. Note the following.


Um-me-ga = , 3906; II.32, 57c: = tarîtu 'pregnant woman'; lit. 'mother of milk'; ga = , = šibu 'milk'.





Um-me-ga-lal = , 3907: = mušînigtw '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 Hebr. = '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'; < = im 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. ummv 'mother', or whether it is not also an association with umun. = .



U-mu-un = , 1370; II.27, 43a = idlu 'hero, warrior', 1371. The sign = the doubled = 'life' + the enclosure , i.e., 'full of much life' as evidenced by the equation = šisnu '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, 4 a? Cf. 1374 = nistinu (thus Brünnow), but probably mandi-nu = midinu 'name of a wild animal', Muv-Arnott, 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, ummegala is an open question.

U-mu-un = , 6704; II. 33, 56 c = su, 6711. Note that  = unu = šutu '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, murru, murub, misag.

U-mun = , 6720; Sb. 90 = mummu 'the unfathomable depths', probably a reduplication of Sem. mu = 'water' = mu-mu 'much water', Muv-Arnott, 553. The association of umun with this mummu may be partially paronomastic and also perhaps, ^{because} of the idea 'strength' connoted by umun. Note 6734 = ummânu 'troops', and 6735 = ummâtu 'heat' from stem $\Pi\Pi$. This is connected with si, sinug = nappaxu 'smith'. See for , s.v. de, di, din, du, si, sinug.

U-mun = , 3284; Sa. 6, 9 a. This was originally , TD. 209 = 'plenty of godhead'. 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 = dannu 'blood', from idea 'strength'. See s.v.   . 8690: umun = iššakku 'priest-king' from idea 'lord'. 8693: umun = kabtu 'heavy, strong', from idea 'strength'. 8699: umun = garrâdu 'warrior'. 8736: umun = rubû 'prince'. 8737 = šu, šun, umun = saxâpu 'overturn', from idea of power. 8738: umun =

sangu 'submissive'. 8739: umun = saru; apparently a syn. of danu 'blood'. 8745 = šagû 'moisten'. See s.v. šus = Δ, and s.v. umun = 𒌦. This is probably sexual moistening from the idea 'strength'. 8755: umun = šarâtu 'green'. 8772: umun = upû, probably 'cloud', from idea 'moisten'. In Δ, see also s.v. a, bu, bur, buzur, ge, giburu, giguru, xa, xu, mun, ša, šil, šus, šuv, u, and uv.


U-mu-un = 𒌦, 9475; IV. 9, 1a = bêlu 'lord'. 9476 = da-mu 'blood'; cf. s.v. umun = Δ. 9477 = šûlu 'cause to go up'. This is clearly the same umun as umun = 'lordship, power'. Cf. Jena. KB. VI. 1, 37b on the Sem. loanword umunnu 'blood'.









U-mu-un = 𒌦, 10275; II. 27, 57a. Note 10277 = xammû 'a water plant'. Cf. 10278: umun = xammû ša mê 'a xammû of the water'. 10279: u(mun) = mixcu; probably also 'a water plant'. See 10280: umun = mixcu ša mê 'a mixcu of the water'. 10281: umun = pânu 'front, face'. See s.v. ablal = 𒌦 = gimû ša ixxûri 'bird-nest'. This sign 𒌦 is an enclosure around the intensified water-sign = 𒌦. I cannot explain pânu 'face, front' in this connection, except by connecting this umun with umun 'lordship, strength'; hence 'front' (?). In this umun = 𒌦, which seems to be associated entirely with water, is the u the water-element? And is it perhaps connected with umun = Δ = šagû = 'moisten'?




U-mu-na = 𒌦, 10262; II. 27, 58a: = alapû 'an enclosure, corral'. The sign is the enclosed sun-sign = 𒌦. Alapû seems to be a synonym of iltu 'a reed-plant'.









U-muš (𒌦) = 𒌦, 10577; II. 48, 17g = šipru 'message', 10552. This is an unusual sense for 𒌦 which with the val. ku = madû 'set, place', from which may come this idea 'message'. See especially s.v. uš = 𒌦. On 𒌦, see s.v. a, bu, dur, duru, gu, êš, éqi, gi, gig, xun, ku, mu, ša, šc, ši, šv, te, tu, tub, tukul, tug, tuš, ub, uš, zi, zid.











Un (𒌦) = Δ, 8647; V. 44, 5c: = bêlu '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 u, see s.v. a, bu, buru, buzur, ge, gi, giuru, giquru, xa, xa, mun, ša, šil, šw, šwš, w, umun.






U-nu = , 4790; Sb. 190 = 'subtw' 'dwelling' 4792. The archaic sign  was a gunated ab =  'dwelling', hence  = 'residence', especially applied to Uruk = 'Erech' (see s.v. unw =  ). See s.v. unw = , and for , s.v. gun.



U-nu = , 6705; Sb. 190 = 'subtw' 'dwelling', 6712. This sign stands for  = unw, q.v. On , see s.v. marad, munu, munub, nisag, umun.


U-nu =  , 7721; Sc. 93 = makânu 'place'; another ideogr. =    7723: unw = pin 'mouth'. The signs   seem to mean 'the foundation of the dwelling'. Note the sign-name imen, cšgunû, 7720. Hence, the meaning 'place' in general. The equation pin 'mouth' must be a specialization, perhaps the phrase *par excellence* = *pendendum feminae*? Cf. munub = . 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 =  , 8913; Sa. I. 35. This is merely a var. of ukw (n = k; cf. above p. XI). On , see s.v. kalamu, kalama, ukw.


(U)-nu =     , 11749; the combination seems to mean 'the habitation of the shining countenances'. See s.v. xababw.










U-nu-ug =  , 4794; II. 23, 8 = 'the city Uruk'. The








signs mean 'the great place' or 'the place *par excellence*'. Cf. s.v. *sirara* and s.v. *unu* = . See s.v. *zararma*.

U-nu-gi = , 4783; I.23, 9a = *parcu* 'grave', 4785. Cf. 4784: = *qabnu* '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-quḏili* and *ur*.




Ur = , 4830; Sb.276-7. The following equations are seen: 4831 = *dutu* 'sexual love'. 4832: *ur* = *iṣṣu* 'foundation'. 4833 = *lidu* 'offspring' (?). 4834:   = *Nabû* 'the god Nebo'. 4835: *ur* = *sūnu* 'loins'. 4836: *ur* = *wḏlu* (thus Brünnow); probably *tamlû* 'fulness, a filling up'. 4887: *ur* = *usuṇu*; syn. of *iṣṣu* and *tamlû*. I cannot explain the sign  which resembles *riḡ*, *rik* = . Perhaps this *ur* is connected with *ur* =  and with *uri* = . On , 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 = *maṣru*; a building expression; cf. *maṣrâti*, I.28, 9b. 5494, with  = *quṣûru* 'beam'. This is the key-word for this sign which originally meant 'lord of construction' =  + . Now it is clear that *quṣûru* comes from a Sem. stem *qaṣ'âru* 'be strong', but is there not a deliberate pun here between *quṣûru* and *giṣ-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 = *raḡâru* s.v. *kalallum* = ? 5499 = *ṣaḡâku*; perhaps 'fence in' (see Muss-Arnolt, 1026 b). 5500 with  = *ṣintu* 'some kind of fur




or woven stuff.' 5501 = šipšîtu; perhaps 'construction'. 5502 = tumânu, syn. of gušûru '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 ^{idea} 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 generally conceived of as a disease which literally seized the patient. Note the following equations: 11888 = arânu 'curse'; an evident sound-association is seen here between ur and arânu. Cf. 7249:   = arurtu 'curse', with the causative prefix šur. 11889 = šêdu '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 = qulluša rēši 'lift up the head', from stem šp. Cf. 11244: tuk-tuk =   = mulû ša rēši 'one lifting up the head'. 11894:   = bâ'u 'approach violently'. 11895:   = xummu 'gather in'. 11896 = maššû = ? 11897 = mašânu; doubtful here. This sign  also has the meaning 'mean' (?).



U-ra-aš = , 10478; Sc. 2, 1 ff. The equations are as follows: 10479: uraš = qûmib, see s.v. qûrvag. 10480: uraš = anu; see s.v. qûrvag. 10481: ak-mu (?). 10482: uraš = barû 'see' or 'powerful man'; cf. barû = , Sb. 202. 10484 = ligittu = ? Perhaps from wpb 'gather'. 10485: uraš = nibittu 'some sort of band'; see s.v. dara. I am strongly inclined to believe that the value uraš for  is a deliberate inversion of the Sem. šarru 'king', indicative of the idea 'power' (see above p. XIX).



On , see also s.v. *daru*, *daru* and *ibbi*.







U-ri =   , 6448; 82, 8-16, 1, obv. I. 42. This word *uri* is a variant of ES. *eri* 'city'. Cf. s.v. *urugal*. Therefore *uri* =   means 'the city par excellence'. See s.v. *uru* = , and below.







U-ri = , 7304; III. 70, 154 with  = *Akkadû* 'the land of Akkad', 7305. The sign means *kur* =  'water', written twice, so that  really means 'the land of the two rivers', i.e., of the Tigris and the Euphrates, or perhaps of two important canals (?). *Uri-ki* means of course 'the land of the city par excellence', a term which apparently might be applied to several ancient important towns (see just above). I identify Agade, the city of *Šargani-šar-ali* = Sargon I, with the Semitic adjectival form *Akkadû*, regarding the ancient Agade as having been an old capital-city of sufficient importance to justify its surrounding territory being called 'the land of the city'. It is quite possible that the name *Agade* may consist of two Sumerian words *aga* 'crown' or 'headdress' = , and *de* 'fire' = , i.e., *Agade* 'crown of fire'. This may be an allusion to *Ištar* 'the brilliant goddess', the tutelary deity of the morning and evening star, and the goddess of war and love, for her cult was observed in very early times in Agade, a fact attested by Nabonidus (I. R. 69, II. 48; III. 28. See Prince JBL. 1906,). On , see also s.v. *tillu*.




Ur-max =  , 11270 = *nergalu* 'a lion-colossus', and 11271 = *nešu* 'lion'. See s.v. *giš*, *Kalbu*, *li*, *liki*, *lik*, *taš*, *uru*.








Ur-ša =  , 8556; *ramâmu* 'cry out, roar'. ^{rev. 1.} *Brozy. 10, A*


U-ru =  , 6044; *biççûrii* 'pendendum feminae'. This is a phonetic spelling of *uru* 'plenty' and *uru*.


U-ru = , 890; Sb. 261 = *âlu* 'city', 892 with ES. var. *êri*. The original sign was , TD. 358; apparently the pictograph of a wall. This sign  is closely connected with *gišgal* =  . Cf. s.v. *urugal*. On , see s.v. *eri*.



U-ru = , 909; Sb. 262. The sign must be equivalent to the archaic  'a great place' (?). Note 810: uru = âlu 'city' 911: uru = abûbu 'flood'. The sign seems to mean 'the city of the sun' or 'the shining city'. Why is this applied to abûbu 'flood', the usual ideogram for which is  'water enter ship'? Probably because  was wrongly associated with gišgal =  = šûtu 'south wind' and mêxu 'flood of waters'. See s.v. gal = .








U-ru = , 1018; Sb. 292. Note 1020:  = uru = 'Ninib' and 1023: uru = erênu 'plant'. Here Ninib is plainly indicated as the god of vegetation. See for , s.v. apin and engar.




U-ru = , 3668; II. 27, 44. u = urû 's'a alâdi' 'pudendum feminae' said in connection with bearing children, 3669. Note 3670: uru = xikaru 'male'. The combination   = alâdu, 3671, would seem to indicate that  had an ending -b (?). The sign  is 'the pipe', or 'receptacle' =  enclosed in the head-sign , i.e., 'the head of the receptacle' = 'the pudendum feminae'.





U-ru = , 4670; Sb. 200. A longer form of ur = this sign, gr, and also see ugudû.






U-ru = , 4829; Sc. 3, II. 1-14. The longer form of ur = this sign, gr.












U-ru = , 6436; Sb. 280. Note 6443: uru = naçaru 'keep, preserve'. 6444: uru-na = unnakku; mentioned together with bitum 'house' and zigguratim 'turret' (see Muss-Ailolt, 103 b). On , see especially s.v. šê.



U-ru = , 11255; Sa. II. 22. Note that this , which is primarily the dog-sign (see s.v. liki), is used to denote amêlu 'man', 11256 through a confusion with  = uru = xikaru. Cf. 11257: kalbu and 11258: kalbu 'pudendum 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, like, taš.






Uru = , 955; Pinches list, no. 16 - 'ardū, servant, slave', 956; also with E.S. value er. See s.v. mir and rite - . Here again we find the uru-word - 'man, male', used with another sign. See s.v. uru = .





U-ru-gal = , 4779; Sb. 192 - 'arallū 'land of the dead', 4780 and 'gabru' 'grave', 4781. See s.v. arallū and s.v. unugi -  . The sign  means simply 'great city' - 'the city par excellence', i.e., the Babylonian Hades.



Urugal =  , 6452; also with , Ak. 180 - 'unugallū 'oldest brother, priest'. See Zimmern, Beiträge, 26, c, III.24. Note that uru =  = na-sânu '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 - išdu 'foundation', being in this equation connected with uru 'palace, city'. Similarly ur =  = 'offspring, loins' and 'fulness' from the idea of generation. Uu = , 'have, possess' is probably also connected with the sex-uru. So also uru = .












U-ru-du = , 3876; Sb. 5, III.4 = erû 'bronze, copper', 3878. The sign seems to be a variant of duš = , q.v. Is there any connection between uru (du) and Sem. erû? Leander (28) suggests a connection between (u) rud and Phleni rod; Old Bulgarian roda; Latin randus (?). Urudu 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:    = nu-us-sa-l variant of us = , on which see s.v. giš, gurus, mita, mitax, mitaxu, us.














U-sa-an =  , 6346; Sb. 374 - 'šimetân '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 = šetum, prob. šetu '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-su =  , 12214; V. 37, 25 b:   = us-sa-ku. The sign = 'eight'. Cf. p. XVIII: 'eight' = us.

U-si =  , 4578; III. 51, 37 b:         

Uš = , 10518; Sb. I, III. 6 = êmu 'message, command', 10557. Note that  = umuš = šipuru 'message', 10552. As pointed out under umuš = ,  = ku = madû 'set, place', 10542, is probably the basic idea for these equations. On , see s.v. u, bu, du, šuru, gu, éš, égi, gi, gig, xun, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tuš, ub, umuš, xi, xid.

Uš-Uš =  , 5068. IV. 27, 16a:           

from idea 'copulate'. 5064 = šurru ša II. 34, no 6, rev. add(2749): šur-ru-u ša 𐎶𐎵 'to begin said of' 𐎶𐎵 (?). Note furthermore that 𐎶𐎵 𐎶𐎵 in the Contracts frequently means 'after, afterwards'.

U-šū (I) = 𐎶𐎶𐎶, Sb. 111; ediš 'alone', 338. In 342 = munu 'a sort of insect' or perhaps 'a rodent', i.e., 'a cutter', see s.v. nūn = 𐎶𐎶. That this nūn can mean 'alone, one, single' = ediš must be a pun on as = 'one'; really = dil, diš. The proper meanings of 𐎶𐎶𐎶 'cut down' are seen s.v. bu, bulug, burn, bur, du, gir, nšum.

U-šū (I) = 𐎶𐎶, 9249; Sb. 82 = ereb šamši 'sunset', 9250. The signs 𐎶 + 𐎶 are 𐎶 = 'depression, sinking down' + 𐎶 'sun'. šūn may be a pun here on utu = 𐎶𐎶 'the sun'(?).

U-šū (II) = 𐎶𐎶𐎶, 9916; X. 37, 50 d = šalaša 'thirty', 9991. This nūn is the breathed form of utu 'thirty', q.v. See sub Numerals, p. XVIII.

(U-šū) = 𐎶𐎶, 97; Sc. 16 = bašmu 'poisonous serpent, dragon', 98. If this is really an nūn-value, it is identical with nūn = 𐎶𐎶𐎶; q.v. On 𐎶𐎶, see s.v. mug.



U-šū-ub = 𐎶𐎶𐎶𐎶, 2465; Delitzsch, Assy. Wörterbuch, p. 158. In 2466 = adattu 'country, dwelling place'. Is this perhaps addatu 'birds-nest'? Or it may be really adattu = 𐎶𐎶𐎶, Asmb. VIII. 14. This sign means 'many reeds' which suggests the idea 'birds-nest'(?). I believe the Sum. value nūn is a loanword from Sem. asābu 'dwell'.



Ušum = 𐎶𐎶𐎶, 330; in the combination nšumgal, q.v. This is probably the fuller form of nūn = 𐎶𐎶𐎶, q.v.







U-šum-gal = 𐎶𐎶𐎶𐎶, 6850; Sb. 125 = 'the great (gal) nšum' = 'warrior' or 'cutter'. The Sem. loanword nšumgallu = 'vehement, omnipotent, sovereign', which harmonizes well with the signs. See s.v. nūn = 𐎶𐎶𐎶.





U-ta = 𐎶, 4445; Sa. 2, 11; a byform of utu = 𐎶𐎶, q.v. On 𐎶, see s.v. bab, babar, babbar, bir, xis, lax, par, slax, tam, u, ud, utu, zal.




U-ta-ax = 𐎶𐎶𐎶, 9170; Sb. 1, II. 5 = šamū 'hear', 9173. See s.v. utu = 𐎶𐎶𐎶.









U-tu = , 7776; II. 57, 25 a and 27 a, 28 a: 'the god Malik' a secondary sun-god. The form is cognate with ud =  'the sun', *q.v.* Note that the sign-name is utu, 7759. See above *s.v.* uta.











U-tu =  , 9171; Sb. 1, II. 6 - diktū 'dead soldiers', 9172. This is the fuller form of u = , and cf. utax.










U-tu =  , 9807; isciti ša 'land of . . .?', 9808. Note that  = ittu, perhaps 'side, boundary'; cf. *s.v.* ulutin =  . In , sees. *v.* du, gagar, gi, ēše, kan, ki, kis.

U-tu = , 9951; V. 37, 41 d: = Šamaš 'the sun-god', 9960; also with values amma, buze, onan, šamaš, šušana, *q.v.* The number of the sun-god was twenty = ; hence  has the value utu = ud = .


U-tu =  , 9991; V. 37, 50 b = šalašā 'thirty'. See *s.v.* ša = , and sub Numerals, p. XVIII.


U-tu =    , 11311; Sb. 53 = utukku 'the incubus demon', 11312. In 11313 = rābiçu 'the lurking demon'. and in 11314 = šidu '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  = 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 Šamaš'. 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, 55 a. In 5240 = ri'i(tum) '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. *utullu*? See just below.






U-tu-ul = , 5239; II. 32, 54 a: *re'itum* 'pastured herd'.




This is the same as *utul* just above, only it contains the element  'herds' = 'a precious possession of herds'. See just below.

U-tu-ul =  , 8379; II. 32, 53 a = *utullu* 'herd'. See s.v. the two *utul*-values just above and s.v. *unw* =  .






Ux () = , 3706; Sb. 286 = *ênaw* '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 *ug* a loanvalue in Sumerian from Semitic *ênzu* from stem   cf. Heb. ; Arabic  .


Ux (*u-ux*) = , 7587; Sb. 2, 4. In 7588 = *usû* 'a sort of bird'. Note 7589:   = *bucû*, *icûur xarri*. The sign probably =  'grain' +  'bird', but see *System*, 136 (?).

U-xu = , 4556; Sb. 358 = *šû* 'meat', 4559. Note 4558 = *raqbu* 'hole, well, waterspring'. The sign means literally 'cut open a bull' =  +  'enter'. Hence = 'plenty of meat'. Cf. 4563 =   = *hamunû* 'a garden plant', perhaps an artichoke with plenty of meat. See Ba. I. 567.

U-xu = , 4664; Sb. 202 = *barû* 'a seer'. See s.v. *axu* =  and *usbar* = .

Z

Zā-ā = , 5227; AL 80, II. 79 = *abnu* 'stone'; also with values *z*, *na*, *zē*, 5249. 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. *bar*, *daq*, *z*, *na*, *zē*.

Zā = , 11720; value inferred from Semitic. This is the water-sign

identical with a-𐎠-𐎡 'falling water' (see s.v. a-𐎠). Note that xa-abnu 'stone', 11721, transferred from xa = 𐎠𐎡, although the word xa- 'shining' is the same in xa-𐎠 and xa = 𐎠𐎡. Note that xa-𐎠 is used phonetically for the suffix of the 2 p. = Sem. -ka, -ki, 11722, 11723. See s.v. xa-e.

xa-ab = 𐎠𐎡, 8142; Sa. 2, 9. A demitic value from the equation 𐎠𐎡 = ca-bu 'warrior' (with dem. val. erim, q.v.), 8148. The sign-name of 𐎠𐎡 is also cabu, 8137. See for 𐎠𐎡, s.v. erim, lax, pir.

xa-ba-bu = 𐎠𐎡 𐎠𐎡 𐎠𐎡 𐎠𐎡, 11748; V. 22, 23 a = ? cf. s.v. unu = this combination.

xa-bar = 𐎠𐎡 𐎠𐎡 𐎠𐎡, 7810, Sb. 113. Note the equations: 7811: xabar = ellu 'shining'. 7812: xabar = ibbu 'bright'. 7813: xabar = xu-ut 7814: 𐎠𐎡 𐎠𐎡 𐎠𐎡 = kemassû 'shining (maššû) cord' (qu?). 7815: xabar = qu; probably = qu 'cord'; a sort of cord used in incantations (?). 7816: xabar = mu-ša? 7817: xabar = namru 'shining'. 7818: xabar = ni? 7819: xabar = siparru 'bronze' or 'copper' = 'shining metal'. 7820: xabar = šab(ru) 'seer' (?). 7821: xabar = šinnu 'tooth'; the shining object; also an association with 𐎠𐎡 = 'mouth, tooth'.







All these meanings are connected with the idea 'shine, be bright'. The sign-combination 𐎠𐎡 𐎠𐎡 𐎠𐎡 is highly interesting. 𐎠𐎡 = 'the sun, light' + 𐎠𐎡, here undoubtedly confused with 𐎠𐎡 (see Sytem, 184) + 𐎠𐎡 'abound'; viz., 𐎠𐎡 𐎠𐎡 𐎠𐎡 = 'a point (𐎠𐎡 = 𐎠𐎡) abounding in light'; hence 'anything shining'. The word xa-bar seems to mean 'light (xa) + abundance' (bar).






xa-di-im = 𐎠𐎡 𐎠𐎡, 100; Sb. 163 = asim 'some sort of workman' or 'official' (see Muss-Arnott, 7746). xa-dim seems to mean 'one who works (dim, = gim) on stone' = xa. In Hwb. 563 b: xc (c) ad (?) imnu 'a jewel-worker'.





xa-ad-ru = 𐎠𐎡, 5963; V. 42, 35 g, no meaning given, but on 𐎠𐎡 = 'receptacle', see s.v. ag, alal, gil, kid, kisib, lag, mes, miš, pa, pisar, raid, sangu, šid, šita, šiti, te, xag.









xa-e = 𐎠𐎡 𐎠𐎡, 11762; atta 'thou'. 11763 = atti 'thou' (fem.). 11765 =

kātu 'thee'; the separable pronoun. 11766 = kāsi 'thee'. See above p.p. XXV - XXIII.

Za-ag = , 5566; HT. 181, X. obv. 4: ~~~~  . This zag is clearly cognate with sig =  and for , see s.v. gar, xad, xud, kun lu, pa, sig.

Za-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, pisar, sid, sangu, šid, šita, šiti, še, xadru.

Za-ag = , 6462; Sa. VI. 16. The primitive sign was  = a quaternate , cf. Systene. 94-5. The sign seems to mean primarily, 'side, border, boundary, region'. The sign-name is xaggu, 6459, and nasalized = xaggu, 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 = amutu; doubtful; 'word of command' (see below tamutu, 6498) from √ṭḌN, 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 = bamātu 'high-place' from idea 'enclosure, structure'. 6470: xag = birku 'knee'; clearly an association with rib =  = 'knee'. 6471 = da...tu (?). 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 = emittu 'right side'. Cf. 6520:   = emittu. 6475 = erēti 'shrines'. See s.v. usug =  . 6476 = idu 'side'. 6477: xag = i-num; is this 'eye' or 'part' (cf. Del. Assyrisches Wörterbuch, 351). If it = 'part' it may be from idea 'side, structure'. 6478 = issu '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 = paātu 'entrance'; really meant for 'side, border'; a proper meaning. 6485: paātu 'side, border'. 6486 = piristū 'divine decision'; an association with

sag = 𐤱𐤳𐤳; cf. nam-sag-a in 3528. 6487 = pâdu 'front, entrance, border' and 6488 = pûtu 'entrance'. 6489 = âmnu 'mercy'; perhaps from the idea 'extent' (?). 6490 = âšû 'head'; an evident error for sag = 𐤱𐤳𐤳. 6491 = rikou 'bond'; from the idea of 'compactness' = 'structure'. 6492 = šêru; perhaps 'a plane, plateau'; cf. humâtu, 6464. 6493 = tamîtu 'oath' from 𐤠𐤌𐤕; see above s.v. amîtu, 6466. 6494 = ullânu 'further, yonder'; connected with the idea of direction, seen s.v. 𐤱𐤳𐤳 = adi, 6464. 6495 = šâqu = ? 6496 = xangû. Doubtful. See Prince, JAOS. XXIV. p. 119; perhaps = qiristu 'decision'. On 𐤱𐤳𐤳, cf. s.v. kir and sag.

Za-gi-in = 𐤵𐤳𐤳 𐤳𐤳𐤳, 11773; V. 22, 10 a. The combination 𐤳𐤳𐤳 means 'a stone of the mountain' 'a jewel'; hence 'shining object'. The word za-gin seems, however, to consist of za 'stone' + gin 'little', the same element seen in genna 'girl' = 𐤳𐤳𐤳, q.v. Note the following equations: 11774: 𐤳𐤳𐤳 = ibbu 'shining'. 11775 = ellu 'shining'. 11776: with 𐤵𐤳𐤳 = uknu 'crystal'; the 'shining stone'.

Za-gi-in-du-rw = 𐤵𐤳𐤳 𐤳𐤳𐤳 𐤳𐤳𐤳, 11785; V. 22, 11 a. Note the equations: 11786 = uknu ittu 'shining crystal'. The syllable du here seems to be the du which = a 'shining'. See above p. 91, and just above s.v. xagin.


Zagmug is the probable original of Sem. z(c)ug(k, q) mukin 'the Newyears festival'. This zag stands for sag = 𐤱𐤳𐤳 'head, beginning' + mu = 𐤌𐤳𐤳 'year' + ge = 𐤳𐤳𐤳 = the genitive ending; viz., the beginning of the year'. Cf. R. 18; zag-mu.




Za-ax = 𐤵𐤳𐤳, 4577; Sa. II. 31. No meaning attached. On 𐤵𐤳𐤳, see s.v. ki, bil, de, ixi, ixû, kum, lam, ne, ni, pi, piš, usi.





Za-ax = 𐤵𐤳𐤳, 11813; II. 44, 3 a = xa ?








Za-xa-an = 𐤵𐤳𐤳 𐤳𐤳𐤳, 9175; Sb. 1, II. 7 = xaxannu = ? See Mues-Brödt, 277 b. The sign seems to mean 'plenty of milk'; with the specializing <.




Za-al = 𐤵𐤳𐤳, 5312; Sa. I. 19. In 5313 = axal = ? 5314 = haru 'be plentiful'. The sign 𐤳𐤳𐤳 means 'oil'; hence 'plenty'. The value zal is made certain by zall = 𐤵𐤳𐤳 and by 5361: 𐤵𐤳𐤳 𐤳𐤳𐤳 𐤵𐤳𐤳 = atturus 'ye', plural of za-e 'thou'. In









, see s.v. *dig*, *xi*, *ili*, *li*, *me*, *ni*, *xalli*.










Za-al =  , 7777; Sa. 2, 18 (see ZA. I. 65, n. 1). In 7778, the value for *z* ending in -*lo* was probably *xal* = *xalla*. On , see s.v. *tab*, *babur*, *hubbur*, *lie*, *xis*, *lux*, *par*, *slax*, *tam*, *u*, *ud*, *uta*, *utu*.







Za-al-li =   , 5311; Sa. I. 19 a variant of *xal* = , q.v. just above.


Zal-xal =   , 5357; V. 19, 48 a. Note 5358 = *harû* 'be plentiful' (see s.v. *xal* = ). 5359: *xal-xal* = *qamû ša nablî* 'burn said of flame', from idea 'shining, bright' contained in  = 'oil, shiny'. See s.v. *ili* =  .


Za-ar =  , 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 = . Cf. 10237: *Lamaš* 'the sun-god', the giver of plenty. See s.v. *šesi* and *xur*.

Za-ra-ar-ma =      , 7866; V. 23, 30 e. Note 7867 = 'the city of Lursa'. The signs mean 'the habitation () of light' = .








Zi =  , 2301; V. 39, 27 a:   ^{su-mu-an-gi}  . Also -*zi*, q.v. The sign   was and seems to be connected with *lum* = . 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 = *bûtu*, must be for *šûtu* 'side', an association with *xag* -  (*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* 'wall', from idea 'compactness'. 2312 = *imru* 'right side' (*xi*), from idea 'power'. 2313: *xi* = *kînu* '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 = *šemu* 'hear'. 2318 = *madru* 'fierce rage'. 2319 = *malbu* 'fierce' from   . 2330 = *namâru* 'shine'. Note that   probably = 'fulness of light' =


Zib = , 1960; a doubtful value. See s.v. nu, la.





Zi-bi-in = , 5543; II. 5, 19c = nabillu 'a kind of insect'.




See for this sign s.v. xarut, kisim, kisi, šarin, šurin.



Zid = , 2300; from the combinations , , ,  (de). Zb. 26 unnecessarily reads zud-du. This is the longer form of xi =  and s.v. gi = .


Zid = , 10520; in the combination  = gêmu 'meal'. See s.v. xi.  and for  s.v. a, bu, du, duru, gu, ed, egi, gi, gig, xur, ku, mu, ša, še, ši, šu, te, tu, tub, tug, tukul, tuš, ub, umui, uš, xi. Cf. Lau, Thesis, for exhaustive discussion.



Zi-ig = , 4687; 36. 199 = xiggu = ? See s.v. xas, xib.


Zi-ga-ba-ab = , 11482; II. 47, 53c:  = xigabab =   'food for the breasts' = akal irāti = xi 'life' + ga 'milk' and bab 'light' (?). Perhaps this denoted some kind of drink, which was given to nursing mothers.



Zi-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 = .






Zi-ga-ru = , 12253; šamû 'heaven'. The sign seems to be a doubled gim =  denoting perhaps 'creation'. Gim = 'make'. See s.v. xigara, xikara.

Zi-ka-ra = , 12241; II. 50, 28c = šamû 'heaven'. See s.v. xigara and xigaru.

Zi-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, qv. R. 19 gives xikum as a material sold according to weight (?). Note just below xikura.

Zi-ku-ra = , 12227; II. 48, 27a = irôtu 'earth'. I cannot explain this equation. The word is connected with xigara, xigaru, xikara, xikum = šamû 'heaven'.

Zi-ig = , 4687; a variant of zig = , qv, and see s.v. xas, xib.

Zi-il = , 2623; Str. 6763:    . I connect this

value for 𐎢𐎢𐎢 with xal = 𐎢𐎢. See s.v. nun and sub for 𐎢𐎢.

Zi-lu-lu = 𐎠𐎢𐎢𐎢, 5602; II.21, 15c = taxiru; cf. Muss-Arnolt, 1180 a.

Zi-im-bi = 𐎠𐎢𐎢𐎢𐎢𐎢, 7901; I.23, 24 e. This = the city of Lippara, 7902. In 7903, with value buranunu, q.v. = Purattu 'the Euphrates', which they called 'the river of Lippara'. The signs 𐎠𐎢𐎢𐎢𐎢 seem to mean 'the place of the light of the great region'. Zimbi may be the original form of Lippara (see Prince, JAOS. XXV. 64).

Zi-ix = 𐎠𐎢𐎢, 5743; kunānu = ? Muss-Arnolt, 410 a. On 𐎢, see s.v. as, des, su.

Zi-ix, (?) = 𐎠𐎢𐎢, 12254; II.58, 19 a. Doubtful.

Zu = 𐎠𐎢, 129; HT. 158-9. The sign seems to mean 'have great eye = knowledge'. Hence the following equations: 130: zu = idû 'know'. 131: zu = lamâdu 'learn'. 132: 𐎠𐎢𐎢 - dapsi = ? 133 = erêbu 'enter, increase'. Cf. s.v. kis = 𐎠𐎢𐎢, also s.v. su. 134 = xurâqu 'gold', from idea 'increase'. 135 = lênu 'strong', or perhaps 'wise' here. 136 = nimêqu 'deep wisdom'. 137 = ruddû 'increase'. 138 = qarpu 'silver' from idea 'increase'. 141: zu is the ending of the 2 p. cognate with xo = 'thou'. This zu = 𐎠𐎢 is undoubtedly connected with su = 𐎠𐎢.

Zu-u = 𐎠𐎢𐎢, 517; Sa. II. 38. Evidently cognate with su = 𐎠𐎢. In 562, 𐎠𐎢𐎢𐎢 was probably read zu-kud = našâqu 'kiss'. On 𐎢𐎢, see s.v. du, dug, gu, gug, i, inim, inu, ni, ka, kir, pi, ra, su, xib.

Zu = 𐎠, 1489; a rare and uncertain value. See for 𐎠, s.v. had, batu, banûr, gurur, edim, idim, naqbu, sumur, sur, til, ut.

Zu-lu = 𐎠𐎢𐎢𐎢, 1214; Sb. 374 = gamlu 'a weapon' (see s.v. gam = this ^{sign}).

Zun = 𐎠𐎢𐎢, 8522; for sun = 𐎠𐎢𐎢, q.v.

Zu-ur = 𐎠𐎢𐎢𐎢𐎢, 3708; II.21, 41c = kalû (BS) 'sort of priest, a magician', 3709. 3710 zurra = kalû and 3711: 𐎠𐎢𐎢𐎢𐎢𐎢𐎢𐎢 = kalû. Cf. s.v. guana and surre.

Zu-ur = 𐎠𐎢𐎢, 10236; 80, 11-12, 9, rev. col. III. 41, cogn. with zur, q.v. and see s.v. šesi.

Zur = 𐎠𐎢𐎢, 9067; obtained from the comb. 𐎠𐎢𐎢𐎢, 𐎠𐎢𐎢𐎢. Cf. s.v. amar, marad.

Finis.

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.

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William Muss-Arnolt.

N

u, and (cop.), 287, 12/13; 305, 22; 339, 20.
e, i = Heb. **א**, come on! 107, 5/6.

ûa, â = Heb. **הוי**, 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 uimêgi 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'nu**, where(?), 236, 15.

'alû, 'iltu, curse, 219, 24; 220, 29.

iâtum,? 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, 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 *uknû*.

abâbu, to shine, be bright, pure, white, 98, 4/10; 218, 18. — II, 1 *ubbubu* 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 *itabbûlu*, to manage, 247, 18/19. — II, 1 *ubbûlu* in *šum 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 êlû*, 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.

êburu, 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(p)šukkinakku, *uškukanagu*, 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.

abûtu, will, desire, pleasure, 340, 20.

ubbutum, cloud-storm, 324, 14. Perhaps, *arpiatum*?

agû, flood, inundation, high water, 8, 25; 25, 2/9; 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. —

II, 1 *uddû*, 267, 1/2.

êdu, one, 40, 33; 41, 3.

êdu = Heb. *עֵד*, flood, inundation, 18, 31 + 33; 19, 8.

iddû, see *lapâtu*.

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 *utlu*.

edlu, *idlu*, hero, 134, 8; 138, 9 (powerful one); 169, 13 + 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, 45. — be sad, troubled, 199, 25/26; 299, 6/7; be oppressed, 319, 26; 327, 7.

adâru ša Sin, 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.

Addaru, the month Adar, 311, 23. See also *makru*.

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.
 idîtu, flood(?), 18, 33—19, 9.
 adattu (ארד), 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 *sâzu* (II 11, 30a) = זר, whence *sûzu*, 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 rapâštu*, a far-reaching ear, 66, 21. — *rapâšu ša uzni*, extend, said of the ear, 319, 3/4. — *rašû ša uzni*, bend down, said of the ear, pay attention to, 66, 11; 319, 4. — *enšu ša uzni*(?) weak in the ear, deaf(?) 289, 5, 6. — *piš uzni*, opening the ears, 20, 33. — *rapša urni*, broadening the ears, giving attention, 20, 3/4.
 izannu, in IV 26, 15a, probably from זנן (*zinû*) in the sense of to injure, 303, 9/11; or, from *ša'ânû*, *çânû*(?).
 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. אַחַשׁ) 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 *ux-xuzu*, 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 (אֵלֶּכֶּה) hiding place, resting place; hence, duration; 297, 19/20 + 29 — 298, 4.
 axêenna, 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.
 axîtu, hostile; fem. of *axû*, 53, 9.
 ašâpu, to turn, 303, 19.
 ešêru, to preserve, 27, 11; remove, 200, 23; save, || *šûzûbu*, 300, 4, 5.
 ešûtu, darkness, 211, 28/29.
 aîu, *aîumma*, something, someone, 61, 19/20.
 aîlu, 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 *akâlu*, food; *akal irâti*, food for the breasts, 365, 12.

êkallu, temple, palace, 93, 14; 96, 35; 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.

ekêmu, 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 *aqrû*?

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.

alô, 118, 16 = *kâna*.

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, 25/26. — See also *urû*, *urî*. — 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 *šalûlu*. — I, 2 *italuku*, 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. *רִיזִיט*, name of a bird, 28, 30.

elallu (*ELAL*), cognate with *alallu*, *alallû*, watervessel, 28, 27; 29, 2.

al(?)allu, *elallu*, *elallû*, reedpipe, waterpipe, 88, 14/15. — *a-lal-lun*, 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 *עֵלָם*), 98, 32—99, 1.

elmeš[*tum*], 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 iqi, said of wood, 85, 15; 278, 1/2.
elippu, ship, 227, 19. — See also *arkatu*,
dimmu, *kêsu*, *markasu*, *naqâru*.
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.
ultu (> *aštu* = *aššatu*), woman, 70, 21.
altu, from, 325, 12.
iltu, chaff in *kima ilti ša šâru 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 *muštamû*.
ummu (from *ummu*, be capacious), mother,
 17, 18/19; 24, 30; 30, 11 + 19 + 32/33; 69, 15;
 346, 10/11 + 23.
ûmu, probably lion, monster (*ummu*?), 341,
 7/8; 344, 18/19 + 25.
ûmu = *um*, day, 338, 10; 341, 1. — *ûmu*
na'duru day of trouble, 143, 28/29. — *ûmu*
isinnu ša ili u šarri, the festival day of
 god and king, 346, 20/21. — See also *erêbu*,
nabôfu, *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 *ummu*), 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.
amûlu, 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
garâru, *našû*, *puđû*, *patânu*, *šalâlu*, *šaqû*, be
 high.
amêlûtu, human kind, mankind, 4, 18/20.
ammâmu (from *ummu*, be capacious), a vessel
 of some sort, 30, 10.
umâmu, beast, 215, 20.
imnu, fem. *imittu*, *enittu*, right, right
 hand, right side, 45, 29/30; 361, 22; 363, 23.
ummânu, troops, 342, 10; 346, 5/6 + 8/10;
 347, 17. — *ummân erê*, people of pregnancy,
i. e., pregnant persons, 175, 15.
ummânû, artisan, craftsman; *mâr um-*
mâni, a son of craftsmanship, 129, 16/17.
ummisallu (from *EME-SAL*), penitential
 psalm, 100, 30/31.
eme-sal, 210, 26/28.
umçatûm, want, distress, hunger, 282, 28.
emêqu, III, 2 inf. *šutêmuqu*, 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 *šamūt 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.

amarlu, and *amarlu ša kussê*, side of a chair, 196, 18/20. — *amarlu 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 *ubburu*, *kullû* (*kalû*, hold back), *muštabil*, *nakru*, *sanâqu*.

ammâtu, cubit, 309, 5.

amôtu,(?), 361, 14, a word of command, cf. *tamîtu*, from אָמַר.

umâtu, perhaps = *umâšu*, enclosure, 78, 5.

ummatu ša erê, 175, 14/15 + 22/23.

ummâtu (הַמֵּי), heat, 347, 17.

êmôtu, 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. — *inum*, 361, 23/25 (or, part?). — *inu ša Ea*, the eye of god Ea(?), 313, 23. — See also *abâtu*, *erû*, be heavy, *lapâtu*, *manzas(û)*, *našû*.

ênu, lord, 101, 9. — *ênu reštû*, the chief lord, 262, 24.

enû, to oppress, bend down, 50, 28; 53, 20. — *enû ša Ištar*, to have lordship, said of Ištar, 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 (זֶנֶן), 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.

anêku, 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* (יָנֵן), 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 *mušenigtu*.

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 usni*(?), 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.

ašâmu, be magnificent, 85, 10/11.

isinnu, park, enclosure(?), 197, 4/6; festival, 294, 26; 346, 20. See also *ûnu*, 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, *êsiru*, to close in, besiege, 124, 18/19; bind, 138, 18. — *esêru ša šimmê*, close in said of *šimmu* (or *simmu*, sickness, blindness?), 125, 2/3.

issuru, command, 248, 5.

asûtu, *asûtu* (from *asû*), support, help, 46, 23.

usâtu, same 46, 21.

esîtu, pillar, 219, 27.

isittu, 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.

ipu, womb, mercy, love, 308, 7.

**apû*. II, 1 *upû* in IV² 26, 16—17a, go out, 94, 16/18. — III, 1. *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 *šutabûlû*), something which

is brought to fulfillment, 310, 17/19; see JAOS., vol. XXII, p. 220.

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, 1, 28/29 see *amêlu*.

apluxtu, 27, 12 correct to *ap-lu'-tu*, sonship.

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 (𐎶𐎶𐎵), 281, 11.

apparu, marsh, 62, 18; 321, 11.

êpiru, *epru*, 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.

ippišu, active, 129, 16.

upšukkinakku, see *uššukkinakku*.

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 îci 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, 1 cause to go forth, 184, 20/21.

îçu, *îççu*, tree, wood, 134, 1/7. — *îççu rašbu*, verdant, green tree or wood, 339, 24. — See also *elêpu*, *kinmatu*, *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.

içqûru, bird, 179, 11; 247, 7/9; 248, 35. — *açur mišî* = *çalamdu*, night bird, 112, 16/17. — *içqur si*, probably, the horned bird, the horned owl(?), 261, 34. — *içqur šârî*, wind-bird, 343, 12. See also *arru*, *mâru*, *qinnu*, *qinburru*, *qûp(u)*, *šilû*.

eçêru, 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 ša 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, 12 + 16/17.

iqqu, door, 186, 14/15.

eqlu, field, 42, 7. — See also *bûru*, well; *kurbannu*, *mâzu*, *niš'u*, *šağû*, to irrigate.

aqâlu, to destroy. — I, 2 *itqûlu*, 154, 21/22.

aqûlum || *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 ša 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*.

aru ša iççûri, birdcatcher, 142, 1.

urru, light(?), 58, 21; 93, 30; 341, 2.

urû, beam, 351, 2. — *uri êliti* see *êlû*.

urû ša eqli, plenty(?) of the field, 167, 27/28.

urû = עֲרִיָּה, pudendum feminae, 100, 26/29; 106, 5/8; 118, 23 (= something capacious), +

56 + 17/21 + 28/29; 243, 22/25; 246, 14/15; 265, 10; 282, 13. — *urû ša 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 ša êni*, be heavy, said of the eye, 275, 14. — *erû ša šitti*, be heavy, said of sleep, 275, 13. See also *ummânu*, *ummatu*.

êrû, bronze, 37, 33; 354, 18. See also *çâdu*, to shine.

arba', *irba'*, four, 328, 19; fem. *irbit* 222, 6; 225, 13.

arbâ, forty, 259, 9; 309, 18.

erêbu, = עָרַב, 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 ša ûmi*, set, go down, of the day, 318, 23. — *erêbu ša šamši*, set, go down, of the sun, 318, 22/23; 324, 8.

ereb šamši, 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, 23 + 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*.

Urûtu, *Urartu*, Armenia, 332, 4/20.

arêku, be long, 141, 19; 142, 12; 295, 20.

arku, long, fem. *arîktu*, 96, 22; 141, 21; behind, 14, 12; future, 54, 22; 295, 21.

arkû, 96, 20.
 arkatu, behind, future, 96, 19/20; 135, 25/26;
 rear, after, 225, 8. — *arkat elippi*, stern of
 a ship, 96, 21.
 arkātu, future, 14, 14; 54, 23; 69, 2.
 iriktu, 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 *zigquratum*, turret, 353, 21/22.
 arpu, (?), 324, 13.
 irpû, cloudy, || *mexû*, storm, 119, 24.
 urpatum, dark, overhanging cloud, 87,
 31/32.
 urpitu, cloud, 324, 14 = *arpûtum*. (So in-
 stead of *ubb(pp)ûtum*), 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.
 erçitu, 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. — *erçitu 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 *êlitu*.
 urqîtu, green herbage, 277, 3/4.
 arâru, to swear an oath, 253, 23/24; to
 curse, 328, 12; 351, 13/14.

Prince, Sumerian Lexicon.

arurtu, curse, 351, 14.
 iršu, bed, couch, 250, 3/4 + 8/9; 251, 7.
 See also *amartu*.
 arûšu, 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 *amêl irrišu*, cultivator, irriga-
 tor, 12, 1/2 + 20 + 34.
 uršânu, powerful, 169, 27/28.
 aršašû, saliva 20, 2; or *upšašû*(?). See also
uadû.
 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 šaxû*, 70, 32.
 uruttu (from *arâdu*, descend?) = *Purattu*,
 Euphrates river, 8, 7/9.
 -iš, adverbial ending, 57, 13; 257, 3.
 aššu (for *ana šumi*, 241, 9, 11), in order to,
 for, 107, 20/22; 241, 2/3; (?) 319, 15.
 uššu, foundation, 36, 18; 156, 22; 356, 7/8.
 ušû, dolerite, 106, 14/15.
 išu, 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.
 ešše'u, funeral pyre(?), 203, 27.
 ašûbu, 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. *ušûbu*, dwell, locate, 53, 23/24; 234, 10/11.
 âšîbu, one who dwells, a dweller, 55, 15/16;
 91, 30/31; 234, 10.
 ešše'bu, to sprout forth, 201, 13. — II, 1
ušûbu, spring up, said of a plant, 181, 18/20;
 221, 14.

išibbu, enchanter, 194, 20 — *išibbu ša ašman*, 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*.

ašikikîtu, *piçû*, see *taqîçî*.

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, *mazûru*.

ušuultu, blood-vessel, 143, 5; 216, 27—217, 2; 226, 17/18; (?). 355, 13/14.

lšum, a demon, 28, 12; written (*il*) *l-šum*, 195, 13/15.

ušumgallu, vehement, omnipotent, sovereign, 357, 25.

ašnan, see *išibbu*.

ašâpu, to conjure, 194, 10.

âšîpu, enchanter, 194, 18/19.

eššêpu = Heb. *יִשְׁפָּר*, 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* (*ישׁר*), be straight, righteous, 284, 8/9. — III, 1 part. *mušêšêru*, 284, 10. — III, 2 inf. *šutêšuru*, straighten, govern, direct, 284, 9/10; 288, 5.

ašâru (*ישׁר*), depress, lay down, smooth outh, 319, 26/27.

išâru, 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*, 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.

ašâstu, sorrow, grief, 107, 8; cogn. of *a-šûtu*.

ištu, from, 325, 12.

aššatu, woman, 70, 21.

išâtû, fire, 58, 20, 33—59, 2; 96, 15/16; 196, 20; 254, 26/27. See also *xamâtû*, *ximfêtu*, *têmîru*.

išten, one, 40, 33; fem. *ištîat*, 195, 8/12.

išteniš, with one another, together, 152, 21/22.

ištenit, one, 41, 29.

ištar, the goddess, 94, 30; 254, 7/8; 275, 19; 338, 26. See also *enû*, to oppress.

ištarîtu, goddess, 129, 25.

atta, fem. *atti*, thou, 6, 19; 236, 10; 360, 29. — *kîma atta*, 70, 29.

alû, to see, recognize, call, name, mark, determine, 266, 27/28.

atû, watchman, 258, 9/10.

ittu, 195, 19; *ana ittîšu*, 195, 22/23.

ittu, sign, omen, miracle, 195, 23/25.

ittu (*אֵת*), perhaps, side, boundary, 345, 28/29; 358, 7; 361, 27; pl. *iâtîi*, 1, 6.

ittu (?), 202, 27.

ittu = **intu* (= *אֵינָה*), 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.

ittu, 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)taľu, eclipse of the moon, 34, 20/23,
 from *natálu* or אַטאַל — *attalú*, 34, 24/25, dark-
 ening of the heaven.

utlu, foundation, lower part of animal
 body, 350, 14.

utulu, 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.

atmú, 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.

itánu, seine-net, 284, 25/27; a net trap,
i. e., a net set in a semi-circle.

utúnu = *atúnu* (Heb. אַרְיָן) = *tinúru*, oven,
 341, 20. Here perhaps also *ut(d)untu ša šári*,
 see *uduntu*.

utnínu (אֲרִיָּן), supplication, 209, 25.

atappu, waterway, ditch, canal, 44, 1/4.

atpartu, (from *epêru*, to cover), cover, gar-
 ment, 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. *šutuqu*,
 progress, advance, proceed, bring down,
 66, 17; 222, 27. — III, 2. *šutêtuqu*, 66, 17.

itukk(qq)u, powerful, 196, 14.

iturtu, a sort of cutting tool, 74, 19.

atáru (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.

itránu, see *idránu*.

atirtu, a plant = *arúšu*, rice(?), 44, 5/6.

itiatu, side, enclosure, 53, 20/21.

ב

bá'u, to seek, look, 350, 19.

bá'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.

bē'êlu and variant *ba'álu*, to rule, be lord,
 101, 6; 142, 21; 226, 7; 230, 3. See also *bêlu*.

bu'ánu, sinew or muscle, 279, 2/3 + 6;
 281, 16.

ba'áru, to catch, 75, 32. — II, 1. *bu'áru*,
 327, 8.

bā'iru, hunter; also constable, 230, 16/17;
i. e. a catcher; a fisherman, 321, 25. See
 also *rišu*.

bī'šu, bad, stinking, 146, 16; 173, 1.

bu'šánu, stench, 142, 16/17; 173, 1/2.

bābu, gate, 198, 4/5; 200, 7. See also *pitú*,
 open.

bibba, 338, 21.

babálu, to bring, 38, 13; 272, 26/27; 286,
 13/14; 336, 22.

biblu, produce, 138, 16/17; 148, 10 + 14.

Babílu, 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.

bidarrú, joy, 57, 31—58, 1.

baxú, 53, 11/13.

bakú, to weep, 104, 22; 108, 15/16; 192, 25;
 143, 21 + 23 + 29.

buklu, an enclosure of some sort, 143, 8;
 216, 23.

bukánu, see *išdu*.

bikítu, weeping, 192, 25/26. *ina bikítu*, amid
 weeping, 104, 22.

bêlu, to rule, 19, 29; 230, 4; 287, 27; 330
 18/19. See also *bē'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.

balú, to go out, said of a flame, 330, 1. —
 II, 1. *bullú*, destroy, ruin, 297, 17; 302, 17;
 328, 29; 330, 2.

balú, prep., without, 83, 31/32.

búlu, cattle, 59, 26/27; 215, 19; plenty,

234, 1517. — *bûl çêri*, animals of the field, 59, 2728.

bulû, a wooden implement, a gimlet 52, 3031; 299, 1819.

balaggu, see *balangu*.

billudû, divine command, decree, law, 59, 37; 270, 2123.

balâtu, to live, 253, 2526; 332, 24.

balâtu, life, 253, 2526; 330, 21; 331, 23. *בלטא*, see *nabalû*.

balkatu, see *nabalkûtu*.

bullulu (II, 1), to disturb, rail, 225, 2829.

balangu, cry of woe, 51, 2324; 87, 33.

bîltu (from *abâlu*, *רבב*), tax, tribute, 163, 712; 342, 28.

baltu & *bultu*, pudendum muliebre, 353, 2526.

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, 12; 262, 29.

bamâtu, highplace, 95, 1820; 361, 18.

banû, to build, construct, form, 19, 26; 78, 3233; 83, 24; 225, 1516; 246, 20; 253, 1617; 277, 28; especially to beget, 4, 29; 7, 13; 255, 2627; 287, 1617; 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, *bundurû*, 45, 32.

buninnu ša mê = *pattû* (or *şuqtû*, from *şaqû*, irrigate) perhaps receptacle for water, 62, 1620.

bunnanû, form of a person, 79, 2.

bînûtu, construction, 79, 2; 128, 4.

buçru, 67, 9 + 21; 151, 6, or *puçru*?

biçru, perhaps *בִּצְרָה*, clitoris(?), 242, 2628. See also *ikbu*.

biççûru, nakedness, the female organ, pudendum feminae, genitals, 118, 4; 172, 1617; 242, 28; 268, 6; 352, 2425.

baçit = *piçit*, from *piçû*, be white, 56, 1618.

baqâmu, tear asunder, 60, 22; 305, 27.

bâru, to hunt, chase, 326, 20. See also *ba'ârû*.

barû, be plenteous, 362, 2728.

barû, to eat, satisfy, fill, see *muştavarû*.

barû ša šîri, to hunger, said of meat, hunger for meat, 305, 2728; 306, 34.

barû, to see, behold, 195, 2122; 315, 13; IV 13, Rev. 14 *ma-a-ta ſa-biſ lib-ri-ka-ma*, 183, 68. — See also *muttabrîtum*.

bârû, seer, 15, 9; 46, 35 + 2526; 342, 18; or, powerful man, 351, 25; 356, 10; 359, 18.

bûru, well, source, spring, 65, 20 + 28; 66, 29; 271, 1516; 337, 25. — *bûru ša eqli*, well, said of a field, 65, 29.

bûru, vessel, 63, 9 + 14.

bûru, offspring, 31, 7 + 1819.

burru, 54, 9; part of a plant, 62, 25.

bîru, offspring, 234, 13.

bîru, a measure, 165, 8.

bêru, choice, 281, 12.

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 + 2728; 303, 14; 361, 1819.

barâmu, be variegated, particolored, 71, 33—72, 1.

burrumu, adj. 71, 33; 286, 910.

birmu, manycolored, 72, 1; 286, 510; 356, 17.

barama(x)xu, see *paramaxxu*.

burumaxxu, large vessel, 65, 1.

buranunu, = *Purattu*, Euphrates river, 7, 26; 10, 78.

Barsip^{ti}, Borsippa, 55, 7.

barâqu, to lighten, said of lightning, 148, 2122.

birqu, lightning, 148, 22.

barârû, to shine, 54, 7 + 9; 213, 10.

bûrtu, well, 65, 30; 66, 29; 271, 16; 337, 26.

buruttu ša, 65, 30.

birûtum, deep, depth, 301, 18.

bašû, to be, exist, 79, 3; 110, 21; 111, 32—112, 2 (*tabšîma*, II 16, 21); 116, 3; 117, 5; 125, 1; 232, 20; 236, 16; 331, 1920; 363, 1920.

bušû, property, possession, 128, 23; 258, 1; being, 291, 27.

bašāmu, to make, form, restore, 300, 4.
 bašāmu, balsam(?), 55, 18/19.
 bašmu, penitential garment, 243, 20/21.
 bašmu, viper, snake, dragon, 62, 30; 307, 6;
 357, 14/16.
 būtu = *pūtu*, side, 363, 20.
 būtu, house, 12, 14; 57, 29/30; 106, 31; 110, 7;
 153, 25; hut, made of twisted reeds, 279, 1/2 +
 16/17; 338, 20/21. — *bit mīti*, the house of
 death, 38, 29; *bit gi-gu-ni-e*, a grave-place,
 163, 19/24; *bit xarē* see *pulukku*. See also *epēšu*,
nimēqu, *sanāqu*.
 batultu, virgin, 204, 25/26.
 batāqu, cut through, 3, 5.
 batqa *cabātu*, close a crack, 115, 29/30.
 butuqtu, overflow, 2, 3; breach in a dam,
 117, 19/20.
 bitrū (from *barū*), 54, 8; rich, plentiful,
 fat, 234, 13/17.
 bitramu || *šelibbū*, fox(?), 234, 15/16.
 bitrumu, particolored, 71, 33—74, 1; 286, 8.
 2
 gū, headache, 237, 4/5.
 gabru, strong, 338, 21.
 gabrū, 113, 33—114, 2.
 gabšu, thick, massive, strong, 30, 21;
 69, 16.
 guggallu, ruler, 155, 14/16; big bull, 160, 3/4.
 gigungū, grave-place, 145, 5/6. See also
bitu.
 ga-dub-ba, house-tablet, 110, 8.
 gu-di-bir, see *Marduk*.
 guzalū, throne-bearer, 171, 2/5.
 guzallū, *gu-zal-lu*, a person, endowed with
 authority, probably, identical with *guzalū*, 170,
 19 + 21; 171, 1.
 gixinu || *qū*, cord, perhaps fish-line, 145,
 11/12 + 14/15.
 gukkallum, 161, 29.
 gallu, big, 117, 20/21.
 gallū, demon, 120, 13/20.
 gu-la (11, 36, 27 a—b), 162, 19/22.
 gu-lu, 162, 23/26; 163, 3/4.
 gulū, great, 156, 19/20; 162, 29.
 galābu, corrugate, castigate, 20, 24/25. —

11, 1 *gullubu*, make a mark on the forehead
 of adopted children and slaves. — *gullubu 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 šaxātū*, *gulibat zumri*,
 some instrument for marking the body(?), 20,
 12/13 + 19/25.
 galādu, and *galātu*, 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*.
 gamālu, to complete, perfect, 335, 22/23.
 gamlu (with determinative, *i*), a weapon of
 some sort, 120, 20/21; 366, 22; or, a tool, 177, 8;
 240, 5.
 gimillu, mercy, good deed, 320, 2/5; *tāru*,
turru gimillu, avenge, see *tāru*.
 gumālu, grain of corn, 317, 17.
 gamāru, to complete, fulfill, bring to
 an end, 331, 20/21.
 gamru, complete, 331, 21.
 gimru, whole, entirety, totality, 135,
 17/18; 331, 21.
 ginū, garden, park, farm, 123, 3/5.
 ginū, perhaps, subordinate, 133, 22 + 25/26.
 gaçaçu, *gaçacu*, cut with the month, 130
 24/25; 164, 5; cut off, flay, 293, 19; cut into,
 296, 29; 306, 1/2; cut down, 130, 7/14. — *gaçacu*
ša šimri, cut, said of the teeth, 130, 25/26.
 gurru, a measure containing 300 *Qa*, 164,
 29—165, 2.
 girru, scorpion, 149, 2/4.
 girū, enemy, 284, 12.
 garrānu, *girrānu* (from *garāru*), cry of woe,
 lament 104, 22/23; 192, 26/27.
 garāru, to run swiftly, 55, 10; 62, 10; 166,
 10/12; 173, 9; of tears, 192, 27. — IV, 1 *nagarruru*,
 164, 22; 166, 11. — *garāru ša amēli*, run, said
 of a man, 142, 21; *garāru ša mē*, run (flow),
 said of water, 173, 10/11.
 gurusšu, power. *ša gurusšu*, 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 *šumū*.
 gišmaxxu, large beam, 154, 3/4.
 gišimmaru, date-palm, 153, 22/29.
 gišparru, trap, snare(?), 152, 28/29.
 gašāru, to make, or be strong, 169, 11/12;
 331, 8, 9.
 gašru, *gišru*, strong, powerful, 149, 16;
 191, 18; 230, 4.
 gušūru (from *gašāru*), beam, 169, 11; 350,
 22/26.
 gašišu || *dimmu*, beam, pole, 77, 32; 295, 21.
 gātu, Babylonian form of *gātu*, hand, 338, 21/22.
 gitmalu, perfect, 40, 33; 293, 20/21; 310, 14.

7

dū, S' 29, dwelling, 85, 29.
 Du'ūzu, *Dūzu*, 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)abū, wild boar, = *šaxū*, pig,
 70, 30/31.
 dibū = *šibū*, dip, 336, 22/23.
 dabābu, to plan hostilely, 50, 30/31; 82,
 19/20 + 25; 146, 2; 284, 13/15; speak, 284, 20;
 plot, 92, 21. — part. *dābīb*, *kētti*, *dābīb damqāti*,
 69, 22, planner of justice, planner of
 mercy. — II, 1 *dubbubu*, plan, be cunning,
 79, 33—80, 1; 82, 17/18 + 20.
 dābibu, plotter, 92, 19/20.
 dubussū, younger brother, 88, 33.
 dubburu, (?), 329, 2.
 dabāšu, perhaps an error for *dabāru*, be
 strong, powerful, 284, 15; or *dabābu*(?).
 diglu, looking, 186, 29.
 Diglat, Tigris river, the rushing river, 173,
 9/10; 186, 3/6.
 digirū, 86, 25.
 dādu, beloved, 203, 16.
 dadmu, dwelling, 213, 6.
 daddaru, stench, foul smell, 302, 25.
 dixū, V 31, 47a, 76, 30.

daxādu, be plentiful, 83, 5; 113, 22/23;
 286, 14. — II, 1 *duxxudu*, make plentiful,
 plenteous, 310, 14. — *duxxudu ša mirsi*,
 flourish said of *mirsu*; plant, 203, 23.
 duxdu, plenty, 122, 18; 177, 28.
 duṭṭu, 82, 21 + 24.
 dāiku, slayer, 130, 15.
 daiānu, judge, 77, 6; 211, 9/10. — *kima*
dāni, like a judge, 76, 9/10.
 dāku, slaughter, slay, kill, 31, 10; 130, 15;
 272, 16.
 dakū, cast down, overthrow, 83, 6/7; 11.
 dikū, 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.
 dalū, draw water, 50, 19. — *dalū ša-pil-ti*,
 draw water (said) from the womb, viz.,
 cause conception, 50, 20.
 dalāxu, stir up, disturb water, destroy,
 161, 9; 183, 24/25; 197, 25; 225, 25/26, of boiling
 water, make unclean.
 daltu, door, 116, 4; 153, 1/2; 155, 24. — See
 also *sanāqu*, *riqnēti*.
 dultu, pl. *dulāti*, bucket, 27, 32/33; 98, 26/28.
 dillatu, pouring out, in *dillat karāni*, 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 *amīru*.
 dimmu, pole, beam, pillar, obelisk, 77,
 30/32; 295, 20. — *dimmu ša elippi* (with deter-
 minative *i*), 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.
 damāqu, be gracious, favorable, grac-
 iously inclined toward; clarify, 153, 29—
 154, 1; 213, 10/11; 289, 3 + 29; 304, 24; 306,
 18/19; 312, 12; 316, 4. — II, 1 *dummuqu*, to
 favor, 253, 14; 289, 19.

damqu, gracious, favorable, 154, 1; 213, 11; 214, 6; 306, 19; 316, 4. pl. fem. *damqāti*, see *dabābu*.

dumqu, graciousness, favor, 154, 1; 213, 11; 12; 306, 20; 316, 5; friendly, favorable, 84, 30; 303, 16.

dumšu(m), perhaps || *sūnu* 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.

dānu, *dēnu*, to speak in judgment, 75, 16, 17; 211, 9.

dēnu, *dīnu*, judgment, 75, 12; 20; 211, 10; 292, 9; 10.

dēnu, a judge, see *daiñnu*.

dunnamū, weakling, 78, 10.

dinānu, 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 *xūtu*.

dappinnu, see *tappinnu*.

daparu, *duppuru*, tear away, remove 164, 19.

dipāru (= Heb. לַפָּר, torch, 58, 19.

dupšikku, statute labor, corvée, 88, 29; 31.

dupšarrūtu, see *fuššarrūtu*.

Diqlat see *Diglat*.

diqaru, a vessel, probably earthen jar, 85, 3, 4; 121, 13; 18; 199, 19.

dārū, everlasting, 69, 13.

dūru, wall, 49, 15. — *Dur-galzi*, *Durkuri-galzu*, 106, 9; 13.

durgarū, throne, 91, 28.

durmaxxu (II 31, 13g), 94, 33; 92, 1.

daramaxxu, probably, great darkness, 72, 30.

dāriš, eternally, 68, 17.

dašū; II, 1 *duššū*, make, plenteous, 310, 15.

dušū, a jewel of some sort, 92, 12; 14.

dašū, plentiful, luxurious, 284, 16; 17.

dašāpu *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.

dātu, sexual love, 350, 12.

ditānu, 99, 11; 12.

1

zū, violent storm, 190, 20; 21.

zu'ūnu, probably, disturb, a verb of evil meaning, 327, 6.

zabāru, see *ṣabāru*.

zibbatu, tail, 212, 17 and note*.

z(ṣ)ag(k, q)mu(k)ku, the newyear's festival, 362, 18; 21.

zagindūru, 2, 9; 9, 8; 15; 362, 15.

z(ṣ)ad(?)immu, a jewel-worker, 54, 31; 360, 23; 25. See also *sasīnu*.

zāzu (רָר), *izūzu*, to divide (II 11, 30a), 47, 5; *izūz šumūti*, IV 5, 61a, 173, 13; 14.

zūzu, half, 47, 4 + 14 + 18.

zaxannu, (?), 362, 25; 26.

zakū, be pure, clean, shining, free, 237, 6; 286, 2/3.

zakāru, 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.

zīmu, face, countenance, 156, 16; 281, 17; 297, 14; 16.

zumbu, fly(?), 212, 19 and note*.

Zimbir, Sippar, 7, 24.

zamāru, to sing, 40, 23; 24; 86, 10; 11; 241, 29; 301, 2; 335, 3, 4. — *mixir zamāri*, presentation of song, 116, 19. See also *ēlītu*.

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, 67; 191, 14; 313, 14 15. See also *Rammân*.

zinû (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 *šuzmû*, be full, 210, 4 5.

zâninu; *zaninka*, thy adorning, supporter, preserver, 339, 29—340, 1.

zanânû, to rain, 313, 14.

zinništu, woman, 105, 31 32; 282, 13; 306, 21.

See also *puxxu*, *šupilu*.

zâqu, (ז), 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.

ziqqu, S^b 199, 365, 10.

ziqnu, 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.

ziqpu, 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 *šarru*.

zarru, (ז), 363, 11 12.

zarû (ז), to sow, 212, 8.

zêru, seed, 212, 7 + 26; 312, 17.

zarêbu, to oppress, 82, 2.

zurru, oppression, sadness, 303, 17.

zarbabu, raging, 307, 25.

zarbabu, probably || *šakiru*, a vessel, 307, 23.

zirbabu, an insect which destroys plants, 209, 10 12.

zêr-banîttu, see *šarpanîttu*.

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.

□

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 šalâli*, to plunder, 104, 8 10.

xêgallu, plenty, 122, 19; 177, 28 29; see also *rânu*, to love.

xadû, to rejoice, 180, 17 18.

xadû, (ז), 252, 23.

xu-da-du, 109, 19 21.

xidûtu, joy, 180, 18.

xazâbu, *xizbu*, see *xuçâbu*, *xizbu*.

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.

xaṭu *xiffti*, to seize a sin, 75, 33—76, 1.

xaṭtu (חַטָּ), staff, sceptre, 173, 6. — See also *kalû*, *kullû*.

xiṭtu, sin, 312, 26.

xuṭ'aru, *amêl ša xuṭ'ari*, the god Bêl, 209, 21 22.

Xa-ia-am-di-dum, 109, 21.

xulû, (ז), 180, 26.

xulû, (ז), 180, 26.

xulduppû, some sort of implement used in fortifications, 181, 8/12.

xulbaṭu, (?), 186, 24/25.

xalxallatu, enclosure of metal, a ring or a flute, 313, 20/21; 331, 13/15.

xalâlu = Heb. **חָלַל**, 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 *axalap*.

xalpû, frost, cold, chill, snow, 43, 4; 173, 27—174, 1; 311, 8.

xalâçu, fortify, bind together strongly, 179, 25.

xalçu, fortress, 174, 25/26.

xalšu, a weapon, 120, 33.

xaltappânu, a plant, 38, 1.

xammu, a waterplant, 348, 11/12. — *xam-mu ša mē*, a x. of the water, 348, 11.

xamâdu, (?), 31, 13.

xamâṭu, to burn, 7, 6/7; 58, 20; 197, 18; 254, 27; 325, 23 (to flicker, tremble); 326, 2. — *xamâṭu ša kabâbi*, burn, said of consuming by fire, 7, 7. — *xamâṭu ša išâti*, burn, said of the fire, 197, 18/19.

ximṭêtu, 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.

xamâšu, to make destruction, 124, 21; 125, 3/4.

xamšatu, five, 261, 19.

xam(n)šu, 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.

xanšu, see *xamšu*.

xanšâ, fifty, 261, 18/19.

xanšâšiš, by fives, 206, 22/23.

xassu, clever, 129, 15; *amru xassu*, 267, 27.

Prince, Sumerian Lexicon.

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.

xâsisu, 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 *xupû*, kill, crush, 179, 27/29; 276, 16.

xuppu, wellhole, see *xubbu*.

xaçâbu, be full, 219, 29—220, 1; fill up, 300, 8.

xaçbu, *xiçbu*, fulness, 220, 1; 300, 8. — *xiçbu* || *urû*, female organ, as symbol of fruitfulness, 100, 24/26; || *kuzbu*; 217, 8/9; 246, 12/13. — *xiçbu 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.

xiçbu, *xiçibtu*, a tool or a weapon, 177, 11/12; 240, 5.

xaçâçu, to cut, 20, 11 + 27 + 30. — I, 2 *ixtaççina*, he crushed, 235, 26/27.

xâru, to choose, 174, 22. See also *xa'iru*.

xêru *ša . . .*, 94, 4.

xarû, in *bît xarê*, see *pulukku*.

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 erçiti*, 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.

Karrân (with determinative *nâtu* or *âlu*), 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.

xirtu, 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, *îc*) a tool or a weapon, 177, 9 10.

xâšu, (?), II 44, 71 g, 74, 4 5.

xašû, a sort of sickness, 174, 26.

xašû, (?), 252, 23.

xuššu, red, 222, 1.

xuššu, magnificent, 182, 10, 13.

xîšu *ša bu'iri*, xîšu said of a huntsman, or constable, 50, 23 = *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, 1 *xuš-šulu*, kill, crush, 272, 16.

xîššušu, V 19, 5 b, (?), 326, 21.

xuššêtu (from *xuššû*), some garment, 182, 12.

xatû, perhaps to overpower, 180, 13; 336, 26; destroy, take away, 326, 22; overthrow, said of walls and buildings, 336, 24.

xittu, || *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.

□

ti, 75, 21.

ṭābu, (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.

ṭabâxu, to slay, slaughter, butcher, 195, 14 15; 323, 16.

ṭābixu, slaughterer, 345, 5.

ṭābtu, sweetness, goodness, 115, 13; 244, 25 27; 245, 8 9.

ṭābtu, salt(?), 259, 16, together with *idrânu* and *tumru*.

ṭēbitu, 295, 27; name of month, 12, 26 + 20 + 23.

ṭexû, *ṭaxû*, *ṭixû*, to approach with violence, 57, 21; 94, 12; 137, 21 22; 329, 12.

ṭiṭu, mud, 190, 2; 191, 14. See also *nadû*, *qadûtu*.

ṭiṭallu, torch, flame, 58, 21; 73, 11.

ṭêmu, message, command, council, wisdom, 79, 33; 210, 23; 356, 1. See also *têrtu*, law.

ṭamû, to spin, 301, 1.

ṭapâlu, to besmear, suspect, 250, 24 25.

ṭapânu, *ša narkabti*, to yoke, bend, join, said of a vehicle, 330, 22 23.

ṭupšarru, tablet writer, 88, 16 + 24.

ṭupšarrûtu, writing, the act of writing, 318, 20 21. — *ṭupšarrûtu axîzu*, probably, reduce to writing, 318, 21 22. See also *sanâqu*.

□

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, 1 *kubbubu*, burn, 142, 18.

kabâbu, to bend, like stalks of grain, 311, 24 = *kapâpu*.

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.

kibsu, step, 149, 17; road, pace, 351, 17 18.

kabâru, be great, mighty, powerful, 142, 26; 166, 13; 171, 20. — II, 1 *kubburu*, 230, 6 7.

kabru, large, 166, 5; 174, 29; 175, 89.
kabrûtu, greatness, strength, 166, 13.
kibirru, 203, 27.
kibrâtu, 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, 79; || *libbu*, heart, 283, 3.
kabtu, powerful, heavy, strong, 39, 12; 89, 32; 95, 7; 99, 12; 116, 27 || *ruççumu*; 132, 15; 141, 28; 143, 29; 144, 3; 166, 15 + 23; 168, 7; 230, 6; 281, 45 *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.
kidâtî, (?), 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 *uabâtu*.
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, 89. — 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 mē*, 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.
kallu, 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.
kalâlû, to complete, 322, 23/24. — III, 1 *šuklulû*, make complete, perfect, 322, 23/24.
kalallum, see *rakâbu*.
killalû, *killalîn*, 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 *kalîmu*, 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 attâ*); 76, 9/10; 79, 9; 107, 10/11; 175, 1/5; 176, 1/2; 203, 1; 328, 9.
kêmu, *kîmu*, see *qêmu*.
kima(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, 78. — *kim-mat iḩi*, bark of a tree, 298, 89.

kannu, 300, 89.

kānu, 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.

kēnu, firm, established, strong, 138, 20/21; 148, 78 + 12; 153, 10/11; 363, 24. — *kēn libbi*, firm(ness?) of heart, 254, 1. See also *šarru*.

kinu, place of fire, 253, 27—254, 1.

kinû, *kinātu* || *damāqu*, 316, 56.

kunnû, to take good care of, 31, 13.

kunû, see *Malik*.

kinburru see *qinburru*.

Ki-en-gi, the land of Šumer, 206, 15/18.

kanagurru || *xarrānu*, road, 351, 17.

kinnazu, see *tarāku*.

kanāku, to seal, 164, 20. — *kanāku ša šabē*, press down, hence 'seal', 83, 89. See also *sanāqu*.

kankallu, (?), 200, 26.

kanakku, part of the door or gate, 200, 78.

kankammatu, (?), 70, 16.

kan-kan-ni, perhaps, a sort of a bolt, 122, 14/15.

kinkinu, see *kikkinu*.

kanānu, to squat, cower, 300, 9.

kinūnu, furnace, wood brazier, 15, 21 + 27; 163, 28—164, 4; 255, 67 + 16/19.

kanāšu, to bend down, 121, 27.

kunašu, (?), 366, 8.

kinnatu, pit, 66, 4.

kasû, to bind. — II, 1 *kussû*, 220, 23 + 29.

kussû, throne, seat, 43, 4; 117, 21; 170, 5/15. See also *amartu*.

kîsu, purse, 309, 13.

kêsu ša elippi, (?), 217, 24/25.

kišû, 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. *kisalluxatu*, 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, 56.

kisurru, region, 208, 20/21.

kusarikku, a mythical being in Tiāmat'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, 58. See also *mêlultu*.

kapâdu, to plan, reflect, think out, 318, 24; 319, 6.

kupadinnu, a sort of covering or dress, derived from the idea 'heaven, the celestial covering', 250, 23/26.

kuppuḍtu, some sort of vessel, 84, 31; 85, 45.

kīpualum, probably, grain of corn, 317, 18.

kupûsu, 122, 5.

kapâpu, to bend, 311, 25.

kapâçu, to bend, draw together, bind, 122, 3; 138, 22.

kupru, bitumen, 212, 22/23.

kapâru, *kuppuru*, 164, 20.

kapiru, 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, 45, see *kabtu*.

kīpātu, see *kibātu*.

kiḩçu, in *kiḩ libbi*, wrath, anger of heart, = what seizes the heart, 76, 34; 144, 15/16; shrine of the heart, 111, 23/24, *i. e.*, the breast.

kaḩâru, to gather together, collect, join, arrange, 280, 10/11. See also *qaḩâru*.

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 *qûlu*.

kurû, identical also, with *kûru*, trouble, affliction and *kurru*, 159, 25/29; 143, 7.

kurru, 143, 67.

kûru, bellows, 80, 30/31.

kîru, loanword from *KIR*, 207, 16/17.

kîru, the side of a ship, 151, 1/5.

kirru, lamb, 341, 14 15; 347, 1/2.

kirbu, *kirib*, see *qirbu*, *qirib*.

kirbannu, *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, 56.

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 šinâti*, 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*.

kâšû, (?), 127, 9/10, perhaps, decide, *ibid.* 15/19.

kiššu, *kiššû*, *qiššû*, cucumber, 345, 12.

kiššû, love, 345, 16/17.

kišibbu, seal, 209, 25.

kašâdu, to overpower, overwhelm, con-

quer, obtain, 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*, *dâbib kêtî*, king of justice, planner of justice, 69, 22.

Kûtu, Cutha, name of city. 160, 16/18:

kutû, a sort of wood, 29, 19.

kitu(?), 131, 8/20; 203, 13.

kitu (for *ki'û*, *qi'û*), end, 331, 22.

kitu, *kittî*, 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, *katimmu*, a gold and silver worker, 211, 20/21.

katimtum, door, *i. e.*, that which covers, 75, 27; 115, 30/32.

↳

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, *lê'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, *labî*, lion, 341, 28/29. See also *emûqu*.

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 *kënu, kiçqu*.

libû, || *duxdu*, 137, 6.

labâbu, see *nabubu*.

labaku, shine(?) 9, 3 + 14; 76, 16. — II, 1 *utulabbak*, 9, 5.

lublubbu, see *narçibbu*.

lubultu = *lubuštu*, 51, 19.

labânu, to cast down flat, 116, 67; 124, 23; lay down, especially of prostrating the countenance, *laban appi*, 232, 10 11; prostration, 115, 21 22; 119, 30—120, 11. — *labânu kišadi*, 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, 23; 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 *šaqu*, moisten.

lubšu, offspring, brood, 5, 4; 7, 13 and note 1; 26, 34; 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 𐎶𐎵, to gather.

lidu, offspring(?), 350, 12 13.

lidânu, young of a bird, 176, 14 15.

laxnu, *laxannu*, perhaps cognate with Egyptian *lekint*, bottle, 219, 45.

laxangiddû, a vessel, 219, 34.

lalû, plenty, 58, 30; 215, 26—216, 6.

lilû, fem. *lilitu*, storm-demon, 204, 17; 224, 16 17.

lillu, storm-wind, blast, 225, 45. *ihu lillu*, the god Ninib, 225, 5.

lulimu, strong beast, 99, 12.

lilisû, some object made of leather and copper, 225, 9 12.

lilitu, see *lilû*.

lamû, to surround, enclose, 76, 45; 87, 15; 258, 17; 286, 17. *lamû ša limêti*, surround, said of the boundary, 285, 34. See also *nîtim*.

lêmu, probably = *limu*, *limmu*, eponymate, 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, 45, 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, *lub(p)uttû*, overseer, 264, 27 28.

lipittu, a joining together, 124, 78.

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 çupri*, parings of the fingernails(?), 20, 26 27.

laqâtu, to snatch away, 331, 22.

liqûtu, from *liqu*, a taking away, 311, 27.

liqâtu, 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*.

lâšu, 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'u*, wild cow, 316, 22, 24.

litû, offspring(?), 71, 27.

12

-ma, and, 287, 13; 293, 22, 23.

-mâ, postpositive element, enclitic particle, 293, 21, 22; 305, 22.

mû, water, 3, 2 + 18 + 27; 7, 14 + 18; 47, 31, 33; 157, 12. — pl. *mê*, 100, 1; 157, 8. See also *buginnu*, *buinnu*, *xammu*, *kalû*, *mixçu*, *pitû*, *raxâçu*, *šaxâtu*, *šaqû*.

mû, name, 241, 1.

ma'du, much, many, numerous, 203, 17, 18; 230, 7; 303, 28, 29; 310, 15, 16.

ma'dutu, multitude, 107, 12 + 30, 31; 172, 6, 10; 238, 23, 28; 304, 4.

mailu, seat, bed, 5, 20.

ma'âru, II, 1 *mu'ûru*, to send, command, 21, 34; 32 note *; 166, 28, 29.

mu'irru, *muirru*, commander, leader, 10, 30; 133, 19, 20; 137, 23; 206, 9, 11.

magâru, 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)mû*.

migru, favor, 313, 9.

mudû, wise, 129, 17; 187, 19, 20.

madâdu, to love, 21, 30; 22, 30 + 33.

madâdu, to measure, measure out, apportion, 11, 1; 21, 31 and note *; 22, 33.

mêdilû, bolt, 306, 29—307, 1.

madânu, to howl, 192, 29.

mâzu ša eqli, portion of a field = *mâšu*, a section, 234, 23, 24.

mazû, to weaken by dilution, 115, 9, 13; press wine from grapes, pour out, 300, 12.

mizû, a sort of wine, 115, 8, 9.

mazâdu (from 𐎠𐎵, boil, cook), || *kinûnu*, furnace, 15, 20, 21.

mazûru, 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.

maxû, *mexû*, to oppress, 94, 5.

mexû, storm, flood of water, 150, 17; 353, 6, 7.

maxâzu, 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, *mixçâtu*, smiting, 131, 25; 132, 3.

mixçu, probably a water plant, 348, 13. *mixçu ša mê*, 348, 13, 14.

maxâru, to present, meet, go out to meet, turn toward with favor, receive, 19, 34; 94, 6; 137, 13; 138, 24; 329, 67; 330, 25. *maxru*, foremost, 41, 30; front, chief, 153, 16, 17; before, 185, 22; 186, 25; 281, 6. See also *alik(u)*.

maxrû, 281, 7.

maxar, adverb, in front, before, 49, 33; 230, 19, 20 + 24. See also *xîšu*.

mâxiru, rival, one in front, 103, 32; 231, 14, 16.

mixru, *mixir amêli(ê)*, 275, 21. See also *zamâru*.

muxru, front, 281, 7.

maxrašu, a cutting implement, 332, 22.

maṭû, to diminish, 219, 16. — deficiency, 219, 18. See also *maṭû*.

miṭpânu, bow, 135, 7 + 16; 267, 28.

mukku, *muqqu*, 243, 18. See also *muqqu*.

mekkû, enclosure, 143, 8; 216, 24.

mikdu, power, strength, (?), 89, 33.

makaddu, burning torch, 203, 28.

makânu, place, 349, 14.

**makâsu*, 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. **mulû**, fill, 286, 18.

malû, fullness of water, 289, 16/17.

mûlû, 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; *mûlu 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, 23; 344, 21.

milku, judgment, counsel, 75, 18; 134, 23/24; 280, 3.

Malik (with determinative *il*), 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*, 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.

munnu (*i. e.*, *mûnu*, from מוֹנֵן, Haupt) the unfathomable depth, 347, 13/16.

mamlu, fullness, 269, 11.

mamâtû, 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 = *mîdînu*, 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, 3/6. — *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 bitî*, a highpriestly office, 235, 1. **misû**, to clean, wash, whiten, 209, 1; 218, 28 + 16/7 + 29.

mus(ç)ukkannu, *mus(ç)ukkannu*, *mis(ç)kannu*, a tree of the land of Makan, 238, 20/22.

musarû, writing, 246, 16/17.

musarû, garden, 246, 19.

mêsirû, 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.

maçârû, 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 *çubâtû*.

muqqalpitu (𐎢𐏁𐎧), 81, 28.
maqlûtu, burning, 203, 29.
miqqânu, probably, a filled-in space (from *maqûnu*), 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, 89; 337, 22/23 fem. *mârtu*, see below. — *mâr iṣṣûri*, young of a bird, 330, 14. See also *adnu*, *ummânu*.
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 clippi, 78, 2/3.
mar-kas(?), 201, 12.
murim *xegalli*, see *râmu*, 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 *niqûpû*.
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.

mašû || *tu'âmu*, 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 *iṣṣûru*, *šat mâši*.
mešg(k, q)aggudû, probably, a head-board, 239, 26/27.
mušgallu, *muššugallu*, big snake, 247, 10/11; 342, 3.
mušgaru (or, *ṣirgaru*?), 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.
mašdû, 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, 34 + 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 **ܡܫܒܠܐ**, 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.

mušarû, see *musarû*, 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 *ašaru*, *ešēru*, be straight.

muštābil amāti, one who carries words, a messenger, 80, 1, 2.

muštābarrû in *pû muštābarrû*, overflowing mouth, 170, 24/25. See also *čarru*, *ul-čarru*.

maštaku, dwelling place, see *ilu Malik*.

maštaktu, treasury, 205, 9.

muštalti, fem. of *muš(I)tālu*, or, *čir-ri-ti*(?), 361, 27.

muštamû, 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 êlītu*, highland, 187, 4. pl. *mâtâtî*, lands, 95, 21/22, i. e., a collection of fields, 274, 13. See also *napxar(u)*.

mātu, to die, 49, 9; 110, 13; 138, 23; 168, 13.

mûtu, 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.

mâti, how long(?); 157, 16/20; 297, 21/22(?). **mutu**, conjux, 70, 21.

matû, a bad writing for *mašû*, 220, 4.

muttabritum, 73, 23/24 seeress, perhaps an epithet of the flaming. Venus-star.

muttadinat (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(t, 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*.

nī u, to turn, repulse, 333, 27/28.

na'ādu, be lofty, 37, 2; 183, 3/8. — II, 1.

nū'ādu, to exalt, lift up, 37, 1.

na'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.

nī'lu (from *a'ālu*; *'alū*, curse) curse, i. e., something which is heavy, 219, 25.

nailu, *nālu*, hind, roe; literally the swift *DARA*, 72, 11/12.

nabû, to speak, pronounce, utter, 21, 4; 228, 19; 266, 21 + 29; 278, 22.

nību, utterance, 228, 20.

Nabû, 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 *bêlu ašāridu*, 67, 18/19; *il Nabû 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.

nabāṭu, to shine, 37, 23; 73, 12; 74, 32; 75, 1/7; 241, 28; 244, 8; 275, 22/23; 276, 6. — *nabāṭu ša ūmi*, 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 *gamû*.

nabbillu, a kind of insect, 365, 2.

nabalkōtu (ܢܒܠܟܘܬܐ), to break into, 50, 13/14.

nab(p)altû (ܢܒܦܠܬܘܬܐ), some disease(?), || *rapādu* and *lasānu*, 55, 26/27; 268, 14/16.

nabâsu; *kîma nabâsi*, like red-colored wool, 123, 20/22.

nabâçu, to slay, strike dead, overthrow, 87, 25 + 28; 327, 3.

nîbiru, some part of a ship(?), 81, 29.

nîbiru, transit, passage, 307, 29.

nibittu, some sort of a band, 72, 18 + 24/25 + 32; 351, 27.

nubbutu see *šupiltu*.

nagû, district, region, 254, 26.

nigû, to play music on an instrument, 180, 18.

naglabu, a sharp instrument used for cutting, marking, shaving (𐎎𐎗), 322, 6.

nigîççu, gorge, 66, 1; 86, 3; *ina nigîççâte*, 90, 4.

nâgîru, a commander, overseer, 150, 6/10; 217, 14/15; 256, 2; artificer, carpenter (?), 224, 7/8. — *nâgir 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-sar, 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 fîti*, 83, 8.

nadû, (?), 220, 6.

nidû, throwing (of spittle), expectoration (?), 240, 14.

nadbaku, (for *nabaku*, 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: *naṭru*, 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. — *lizziz*, may he stand, 10, 17. — *ina irši ellitim ittazziz*, 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.

nôxu, 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.

naxâšu, be plentiful, 310, 16.

nuxšu, plenty, overflowing plenty, fullness, 122, 16; 178, 2; 259, 2; 310, 16.

nuxxutum = *suppû* = *sultû*, 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, 1 *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, 102; 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.
nišû, to tear away, remove, take away, 49, 5; 54, 21; 76, 17/20; 94, 7; 275, 23; 276, 5; 329, 8. — II, 1 *nussû*, 54, 21.
nišû, distant, removed, 49, 5/6. pl. fem. *ana nišâti*, 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*, IV² 15*, col. 1 l. 30). *nasâxu ša târti*, destroy, said of the law, 110, 23/24. See also *našâxu*.
Nusku, the god (from *nasâku*), 265, 19—266, 2; 268, 9/12.
nasâku, to set, appoint 265, 22. — *nasâku ša ...* (?), 275, 24.
nasîku (Heb. נָסִיכָא), 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*.
nisiš, in the distance, 49, 6.
nissatu, cry of woe, 108, 17; 192, 29—193, 1; 193, 18 + 21/22.
nip'u, *nîpi eqli*, to tear away the produce of the field (נִפְּעַ) 59, 32/33.
nipabûtu, see *nixatputu*.
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 1 *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 mâtî*, all the land, 155, 20/21. See also *ilu*, *nagbu*.
napalû, one who assaults(?), 50, 29/30.
napalû see *nabalû*.
nâplusu = נַפְּלוּ, IV, 1, to see, discern, 185, 22; 186, 27/28; 187, 6 + 15/16; 315, 14. See also *palasu*.

napalsuxu (נפֿלסח), 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 נפֿרכא), to cease, 297, 17.
naparšudu (נפֿרשד), 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.
naqâbu ša qanê, collect(?), said of reeds, 28, 25.
nuçxu, destruction, 241, 13.
naçârû, 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.
naqû, *niqû* (cf. Heb. נִבַּח), pour out, make libation, sacrifice, 50, 18/19; 183, 3/4 (? *nâqu*); 263, 9; 281, 23; 327, 4. — *ša naqû*, 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.
nâqidu, shepherd, 252, 10/11.
niqilpû (נִקְלַפּ), 81, 29/30; 320, 4/5. *niqilpû 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.
naqu ša napxari, a tearing in general, 285, 12.
naqârû, to destroy, devastate, 50, 27; 52,

31; 142, 18; 197, 21; 299, 21/22. *naqârû ša elippi*, 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*, *pîti*, *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 ašli*), destroyer, 263, 2.
nîru, yoke, 321, 2/8.
nêru, 600, (*nîqoç*), 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 *niqilpû*.
narârû, 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 *enêšu*?)
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 = *nasâxu*; 320, 4 [but IV² 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 [IV² 28 a 14 *i-na-aš-ši-ik-l*].
nišakku, a class of priests, 263, 11/16.
našallulu, 300, 20, see *šalalu*.
našaqu, 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.
nitum ša lamê, destruction, said of surrounding, 200, 15.
nitû (?), 364, 7.
nutabu (with determinative *ir*), a wooden tool, vessel, 52, 32; 299, 23.
našâlu, to see, 188, 2/3 (IV² 19 a 48), defective writing for *našâlu*.
nitmirtum, see *nidmirtum*.
natâru (?), 300, 21.

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siba, *sibi*, *sibit*, *sibitti*, seven, 190, 28/29; 317, 27/28.
sib(p)û ša šar[tî], 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.
salâçu, || *bâru*, to hunt, chase, 327, 5.
salatu š . . . , 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 *𐎶𐎶𐎵*), 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 *il*), the moon-god, 47, 8; 94, 29; 185, 8; 221, 20/21; 339, 3/4. — *adâru ša Sin*, eclipse of the moon, 34, 17.

sûnu, loins, 350, 13 + 15 (S^b 276).

sûnu, loop, tie, band, 323, 29. See also *dumšun*.

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 *cinundu*. 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-ti*), 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.

saniqtûrn, door, *i. e.*, that which holds in, 75, 28; 115, 30/32.

sunqu, *sumqu*, 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.

sasinu, 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-

troy, 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 || *damu*, 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 *šuršun*.

sûtu (*gaton*), 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.

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 (פיד), *puđû*, side, especially of man, 53, 15; front, entrance, border 362, 1. — *puđû ša anêli*, 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 ziinništi, 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.
pâtu, side, border, 361, 29.
pašâru, to open, loosen, split open, 113, 19; 232, 18.
pašru, dirk, dagger, 63, 1; 148, 24; 149, 5/6; 237, 14/15.
pišru, sort of a plant, 179, 1/2.
pakdarû, (?), 267, 18/19.
puk(q)lu, see *buklu*.
palû, a weapon, similar to *pilaquq*, 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 פֶּלֶק) = *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 [nap]-li-sa-ma* (V 62 a—b 62), 315, 24. See also *naplusu*.
פֶּלֶק see *napalsuxu*.
pilaquq, axe, 50, 33; 51, 2.
pilaquq, spindle, 51, 2/3.
palâšu, to bore, dig through, 66, 9.
pilšu, 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 *manzazu*.
pûnu, var. to *pânu*, face, 187, 8.
pinnaru, 60, 11.
pêntu, coal, 196, 29.
pisannû, reed pipe, water pipe, 88, 14/15;
a water receptacle, a vessel, 271, 1/4.
pêçu, S^c 67, probably || *šuturu*, 71, 27.

piçû, to be white; white, 48, 20; 271, 7/8 —
11 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, *parg(q)ullu*, stone-worker, 64, 9.
parâdu, same stem as *purîdu*, 243, 1/2.
purîdu, sexually strong, 268, 4/5.
par-zi-lu (?), shorn, said of sheep (?), 56, 2.
pirxu, sprout, 260, 17.
parakku, sanctuary, shrine, 55, 6 + 10.
פֶּרַח, see *naparkû*.
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 rixûti*, 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.
paršû'u, *puršû'u*, flea, 383, 23/24.
paršigu, bandage, 56, 5/9.
פֶּרֶשׁ, see *naparšudu*.
puršumu (פֶּרֶשְׁמִי), aged or celebrated person, 205, 28; 344, 14/15.
piristu, see *piristu*.
parûtû, 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 *iç*), axe, 337, 28.

pašāxu, 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, 1 *libbišu ina puš-šuxi*, 99, 23/24; — III, 1 *šupšuxu*, pacify, 294, 4/5.

pašāxu, 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, 1 *puššuru*, 62, 28.

pašīru, II 32, 15 g—h, 258, 18.

pašāri, V 22, 25 d, connected with *xalpû*, 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 qaq-gadî*, 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.

pašīšu, anointer, a sort of priest, 25, 23/25; 167, 5; 194, 23/24; 218, 11/12; 314, 23; 344, 8.

pātu, entrance, 361, 28.

patû, *pitû*, 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. — *pitû ša bâbi*, open, said of a door, 194, 9; *pitû ša mê*, open, said of waters, 116, 19 + 22; *pitû ša nâri*, open, said of a river, 90, 23. — *pitû ša pi*, open, said of the mouth, 83, 2; 113, 20; 334, 26. — *pit uzni*, opening of the ears, 20, 33.

pitû, adj. fem. *lû pitîti*, a (sexually) unopened (shegoat), 355, 28.

patû, see *buninnu ša mû*.

pûtum, 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 amêli*, eat(?), said of a man, 90, 24/25.

pitnu, snare, 68, 14, perhaps also, stand, table, 249, 20/21; or, row, 249, 23. — *fitnu mukûu*, plasterer, 249, 22.

patāqu, to form, shape, construct, 190, 10/11; 257, 13.

putuqu, see *butuqu*.

Ş

çi šamši, the rising of the sun, 333, 28/29.

çābu, warrior, enemy, 105, 19/20; 360, 12/13.

çibû, to surround, 87, 15.

çabāru, II 20, 45a, get hold of, 116, 30/31. — II, 1 *çubburu*, snatch, 76, 6.

çibaru, perhaps = *çac*, 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*, *sanâqu*.

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. — *çubât muqqi* = *te-ib-bar* (i. e., *tiṣṣar*) 243, 18/19. See also *nakāpu*.

çibātu, longing, desire, 11, 6/7; 41, 18 + 23/24 + 32.

çag(k, q)mukku, see *zigmukku*.

çādu, to hunt, 258, 21/22.

çādu ša êrê, to shine, said of copper, 74, 7.

çadimmu, see *zadimmu*.

çuzû see *çuçu*.

çaxmašati, 183, 25.

çaxāru, to diminish, become little, 258, 20/21; 337, 6/7. — II, 1 *çuxxuru*, 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 *ênu*, *našû*.

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 mûši*.
 çaltu, battle, hostility, 84, 6/10; 241, 15.
 çûmu, thirst, 191, 2; 240, 17/18.
 çumû, to thirst, 191, 2.
 çambu, 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*.
 çuçu, 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 *mušta-barrû mutânu*, the star overfull with death, = Mars.
 çurru, heart, part of the heart, 207, 9; 214, 28. *çurri qiddâti*, thoughts of depression, 214, 28/29.
 çurru, 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*.
 çirgaru, see *mušgaru*.
 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.

Çarpanîtu, the consort of Ea; she who purifies by fire, 130, 1/6; called *zêr-banîtu*; 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, 67.

çirritu, staff, 315, 17.

çir-ri-ti, see *muš-tal-ti*.

çîtu (S²⁷), exit, going out, 94, 13; 116, 32/33. — *çît arxi*, the going out of the month, 196, 2. — *çît šamši*, the rising of the sun, 48, 27/28; 218, 22/23.

çâlu (S²⁷), distance, 54, 22.

P

Qa, a measure = sixty shekels or $\frac{1}{1200}$ gur, 271, 27/28.

qû, cord, 156, 13; 360, 12/13. See also *gixînu*.

qabû, kabû, stall, 56, 10/11.

qibû, qabû (S^b 243), qâbu (? S^b 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 || *pâšu*?

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 = *fiṭu*, clay, mud, 131, 5.

quṭru, smoke, incense (?), 185, 24.

qâlu, to speak, cry, 100, 6/7; 236, 16/17.

qûlu, speech, saying, utterance, voice,

100, 67; 236, 18/19; 339, 1. — *qûlu kûru*, voice of woe, 223, 16.

qullû (קָלַל) *ša rîši*, 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.

קָשַׁפּ, see *muqqalpû* and *niqilpû*.

qilûtu, burning, 140, 20; 173, 20; 277, 5/6.

See also *ximîêtû*.

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*, *naçûbu*.

qinnu *ša iççûri*, nest of a bird, bird's nest, 15, 10/11; 206, 6; 348, 15. See also *qanânu*.

qinburru, nest; *qinburru* *ša iççûri*, an enclosure for a bird, nest, bird's nest, 15, 11; 204, 1/2; 206, 3/4.

qanânu *ša qinni*, to build a nest, 146, 3; 355, 22/23. — II, 1 *uqanninu*, 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 (קִּיר), 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 *kakkullum*.

qaqqaru, earth, ground, floor, land, territory 114, 18/25; 202, 29; 338, 27.

qirbu, 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. *qarradsunu*, 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.

gâtu, 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.

qitrubu, offering of any sort, 291, 23.

7

rê'u = Heb. רֶעִי, horse-herder, shepherd, 34, 2; 217, 25; 275, 27; 276, 2; 287, 26 + 27 — 288, 1.

ra'zu, enclosure(?), 113, 1/3.

ru'tu, *râtu*, spittle, saliva, 343, 13 + 24; 344, 1.

ri'tum, *rê'itum*, pastured herd, 358, 27/28; 359, 2/4.

râbu, to extinguish, 87, 31.

rabû, 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 (רַבב), 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.

rlbu perhaps = רחב, broad || *rapšu*, 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^b 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, 7 d—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 *šarâtu*.

rixûtu, sexual love, 5, 9. See also *parâsu*.

râtu, watercourse, receptacle, gutter, canal, 274, 17/18; 296, 26/27; 318, 3/4.

rašâbu, to moisten, be moist, 193, 24. — II, 1 *ruffûbu*, to moisten, 161, 18/19.

rašbu, moist, green. *îççu rašbu*, verdant green tree or wood, 339, 24.

rušbu, 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 (רם), 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 *Nimû 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.

Rammânû, 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.

remenû, *remnû*, merciful, compassionate, i. e., full of extension, heart, 308, 10/11 + 16/17.

ramâçu || *ra'su*, 113, 2/3.

rimûtu, 340, 15.

rapû, to be weak, flexible, like grain, 312, 3. — II, 1 *rappû*, 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 *nabaltû*.

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.

rapâšu, to extend, be extensive, 20 note*; 30, 22; 69, 17; 118, 3; 269, 1 + 13/14; 282, 14; 319, 3/4. See also *uznu*.

rapšu, extensive, broad, 30, 22; 69, 17. fem. *rapâštu*, *rapaltu* see *uznu*. — *rapša uzni* see also *uznu*.

rupšu, 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. **רוּחִים**, mighty ones, || *kabtu*.
riçnêti *ša daltî*, strong setting or fastenings of the door, 116, 26.
reçātu, 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; 236, 22.
ruqqu, ointment, 222, 23/24.
riqqu, 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.
riqātu, distance, 54, 21/22.
râšu, S^b 2, 9 (?), perhaps be abundant, 222, 17.
rašû, to grant, apportion, take, 20, 1; 328, 14. See also *uṣnu*.
rišu, to exult, 180, 19.
rešu, head, 279, 26; 362, 12. See also *mûlû*, *našû*, *qullû*.
ruššu, name, or epithet, of a garment, 178, 15.
rašâdu, III, 1 *šuršudu uššušu*, 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*.
rêtu, pasture, food, 309, 6. *rêtu u mašqûtu*, food and drink, 3, 9/10; 339, 24/26; *rêtu 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. *-šunu*, *-šina*, 56, 22; 57, 12; 107, 17/18 + 30/31; 249, 12; 255, 22/23.
še'u, to see, look for. — I, 2 inf. *šitê'u*, 166, 29; 220, 15/17. — II, 2 *šutê'u*, 166, 29. See also *rêtu*, pasture.
ša-u-a, (?), 8, 20/21; 339, 28.
šâ'ilu, one who asks or prays, a sort of Magian, 103, 15/18. — fem. *šâ'iltu*, a sort of praying functionary, 228, 23.
še'um, grain, 312, 5/7. See also *abâlu*, 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.
šibu, *šêbu*, old man, 11, 29; 12, 17; 13, 21; 45, 2; 109, 13/15.
šibbu, 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* = *šibûbu* = *šayûru*, 31, 30.
šabâtu, to strike, turn against, 137, 17.
šabbîtu, staff, 321, 19.
šiblukku, see *šiblukku*.
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. — *šibçu*, 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.
šêhiru, *šêbru*, a sort of destructive implement, 177, 12/13.
šibirru (from *šabâru*, to 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.
 šubtaqtu, 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 demon
 represented by the bull colossus, 358,
 15/16.
 šadādu, 141, 14 (*išdudū-ma*, IV 15 col. 2,
 ll. 5, 6).
 šad(ṭ, ṭ)urru (from *ŠA(G)-TUR*), 307, 8, 9.
 šizbu, milk, 111, 22; 122, 30/31; 346, 13.
 šūzubu (III, 1 of *czēbu*) || *cēru*, 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^c 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.
mē šaxātu || *raxāqu*, i. e., something destructive,
 125, 12/13.
 šaxātu, side, 68, 15. See also *gulištu*.
 šātāru, to write, 131, 26; 132, 3/4; 283, 20.
 šītru, writing. *šīfir šumi*, the writing of
 a name, 254, 22/23.
 šaṭurru, 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.
 šī-i-lu-u (𐎶𐎵𐎶), omen, forewarning, 176,
 17/20.
 šilū ša iḫḫūri, 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.
 šī-lum, baldachin, 316, 14/16.
 šilu, (?), 316, 18.
 šilū, perhaps, envelope, covering, 191, 23.
 šilu, (?), 339, 8.
 šulū, see *clū*, 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.

šēlibu, fox, 227, 2; (?), 234, 15/16. See *bit-ramu*.

šēlibbû, worm, 343, 25; (?) 234, 15/16.

šuluxxu (from *ŠU-LUX*), probably a purifying sprinkling, 322, 26/27.

šalātu, to cut asunder, 291, 24/25.

šalālu, to plunder, take away as plunder, 276, 3; 336, 9/10. *šalālu ša* . . ., 104, 9/10. *šalālu ša alāku*, plunder, said of going, 217, 22. *šalālu ša amēli*, plunder, said of a man, 217, 23. See also *šallatu*.

šalālu. IV, 1 inf. *našallulu*, to flow, glide, slide along over something, 300, 20.

šalaltî, *šalaltu*, *šalaštu*, *šelaltu*, three, 47, 7; 107, 13/14 + 24/25; 108, 23/24; 269, 15.

šalāmu, 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.

šalāpu, to tear out, 141, 25.

šallapānu, see *sallapānu*.

šalpûtu, misfortune, 181, 1/2.

šulputtu, destruction, 181, 2.

šalāšu, to triple, 269, 14.

šalašâ, thirty, 47, 7; 107, 15 + 25/26; 357, 12/13; 358, 12/13.

šalaštu, three, see *šalalti*.

šallatu, plunder, spoil, 276, 3/4. *šallatum* *šalālu*, take plunder, 276, 4.

šāmu, to set, place, fix, establish, ordain, 110, 28/29; 308, 21/22; 328, 14.

šīmu, 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*.

šāmû, 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*, שֹׁדֵד), 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.

šamāmu, 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.

šēmîru, finger-ring, 175, 12/13.

Šumêr, *mātu Šumêrî*, 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 *erēb*, *et*, *ēt*.

šimeššalû, 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 *šunnû*, 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, 295, 4;
360, 16. See also *gašācu*.
šēnu, sandal, shoe, 297, 6.
-šunu, -šina, their, see -šu, -ši.
šangū, priest, 216, 20; 283, 7 16; 310, 12.
šindilbū (from *ŠIN-DI-LIB*), (š), 317, 15.
šinuxu, see *anāxu*, be sad.
šinū, some kind of fur or woolen stuff,
350, 29—351, 1.
šintatu, (š), 324, 2.
šanumma, another, 213, 1.
šanānu, originally: to change, turn about;
vie with, *i. e.*, argue, strive, 137, 18 19;
139, 3; 280, 46.
šaninu, rival, 113, 33.
šinipu (Talmudic שנין), two-thirds, fem.
šinipātu, 309, 19'20 + 22'23.
šanitu, a time (German Mal in einmal,
etc.), 320, 1.
šinātu, urine, 43, 26'28; 201, 23. See also
karpātu.
-šunuti, them (verb. suff. 3. pers. pl.) 255, 45.
šasū, to speak, 154, 28.
šusubbu (*SUSUB*), 324, 1.
šassūru, a sort of gad-fly, 173, 21.
šasurru, perhaps, womb or foetus, 277, 68.
šapū, fem. *šapūtum*, see *irpūtum*.
šupū, see **apū*, III, 1.
šupū, besieging machine, perhaps a bat-
tering ram, 121, 4; 329, 17 20.
šēpu, foot, 149, 17; 187, 8.
šapaxu, see *sapaxu*.
šapāku, to heap up, fill, pile up, pour
out, 219, 19; 257, 21'22; 285, 22'23; 289, 23.
šapāku ša epri, 87, 17.
šapālu, lower oneself, be low, 66, 12. —
II, 1 *šuppulu*, to lower, 66, 14.
šaplu, low, below, lower, 50, 16; 203, 5;
305, 3. fem. *šapiltu* see below.
šapala, depth || *mušpalu*, 220, 14.
šuplu, depth, depth of water, 63, 24'26;
66, 13; 141, 7.
šupalū, lower one, 66, 13.
šupilu *ša zinništi*, *šupiltu*, pudendum fe-
minae, 50, 15 16.
šapliš, below, 280, 67.
šapištu, see *dali*.

šaplitu *n êlitu*, upper and lower, 203, 7.
šupiltu *ša nubbutu*, (š), 91, 4.
šapaçu, be strong, mighty, 321, 19, whence
probably:
šapçu, *šipšu*; so, instead of *šabçu*, *šibçu*, *q. v.*
šapāru, to send, 137, 20; 147, 13. — I, 2 *šit-
puru*, 336, 28.
šipru, message, embassy, 79, 32; 139, 21;
147, 13; 166, 29; 205, 23'24; 348, 24; 356, 2.
šāpiru, chief, overseer, 266, 15.
šapāru, to turn, 275, 29.
šiparu, *šipari* || *puaru*, 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 *šētu*, net.
šipirtu, probably a utensil used in cooking,
perhaps a sort of brazier (= the shining *PAD-
DU*), 267, 68.
šupšuxu, see *pašāxu*.
šipsitu, *šipšit*, see *mešdu*, *mešid*.
šaptu, lip, 295, 9.
šiptu, incantation, 101, 27—102, 2; 192, 11;
240, 15 16; 333, 17 18.
šapātu, to judge, 319, 6.
šēptu, hair, fur or wool, 243, 11; 288, 26.
šipātu, hairy animal skin, fur, 243, 11 12;
288, 25.
šupātu, garment, dress, 243, 12; 288, 24.
šupaqtu, see *rušumtu*.
šačūlu, 8, 21; 339, 28.
šaqu, be high, lift up; 32, 16; 68, 16; 188,
24; 259, 4; 286, 23 24; 355, 23 24; 364, 9'10. *šaqu*
ša anêli, be high, said of a man, 82, 1 + 5.
šaqu, fem. *šaquštu*, lofty, 129, 26; 295, 26'27.
šaqu, to give to drink, irrigate, moisten,
155, 7; 191, 12; 251, 13 14; 339, 5; 348, 2 + 20.
šaqu ša eqli, water, irrigate, said of a field,
18, 32; 74, 8. *šaqu ša lubši*, moisten said of
the *lubšu*, 5, 56; 324, 9—10: dip into the
water, said of a garment; or, moisten,
said of begetting offspring. *šaqu ša me*,
irrigate, said of water, 99, 32.
šaqaļu, to weigh, 148, 2; 219, 18.
šiqlu, a shekel, 148, 2.

šaqlu, weight, 220, 29—221, 1.
 šāqlu, 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.
 šaqummatu (from *šugamumu*), quiet, still-
 ness, torpidity; hence, misery, 312, 28—
 313, 2.
 šaqāru, to command, 266, 29.
 šūquru (𐎶𐎵), precious, 323, 2/3.
 šaqāšu, to destroy, cut down, 60, 9; 130,
 7/14 + 20/21; 151, 27; 177, 14/15. See also *ša-
gašu* and *šakāšu*.
 šuqtū, see *buninnu ša mē*.
 šiqtu, irrigation, 72, 8/9; 78, 21.
 šiqtu (?), 19, 2.
 šar = 6000, the numeral 3600, 310, 17.
 šāru, (?), 85, 18.
 šarru, perhaps from *šar* = 3600, with con-
 notation 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, 199, 5 + 19; 224, 22 +
 27; 237, 18/19; 310, 23; 334, 3/5 (*šārī*). See also
uduntu, *iltu*, *iççūru*, *zigu*.
 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 lux-
 uriantly 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.
 šēr'u, *širu*, plant-growth, 16, 3 + 6.

šīru, *šēru*, flesh, 53, 33; 214, 26; 258, 28;
 359, 14. See also *barū*, to hunger, *nakāsu*,
šilū.
 šērū, meat in the hollow pot, 66, 14/15.
 šēru, morning, 294, 3.
 šēru and *šerū*, probably || *emēdu*, stand
 erect, 355, 24/25.
 šēru, (?), 32, 29.
 šerru, *širru*, 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*.
 šārāxu, be gigantic, powerful, over-
 power, 117, 1/2; 221, 1.
 šārātu, to tear, 59, 13.
 šurrušu, torn, said of a garment, 60, 11/12.
 šārāku, see *šarāqu*.
 šāramu, to blunt, cut off, said of horns,
 306, 1.
 šarmaxxu, great park, 283, 25/26.
 šurmaxxu, a high priestly official, 301, 23.
 šārāpu, to burn, 58, 21; 203, 29.
 šarpu and *šurpu*, connected with *šuruppū*,
 hail, 313, 23.
 šurpu, *šurīpu*, 311, 10/11. See also *kamāru*.
 šuripū, 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.
 šārāqu, to pour out, offer a libation;
 give, grant, 87, 17/18; 110, 30; 111, 1; 232,
 14/16.
 širiqtu, gift, 281, 11.
 šurruu (K 4191 rev. 5) probably for *šuxar-
ruru*, 285, 27/28.
 šararu, II, 1 *šurruu*, to glow, shine, 285,
 28/29.
 šārūru, shining; glory, brilliancy; shi-
 ning 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.

- šarrûtu, kingdom, power, 101, 12 13; 253, 67.
 šāšu, pron. 3. pers., he, this, 57, 10.
 šūši, a^{ss}, 256, 2.
 šiššu, six, 41, 25 26.
 šiššu, || *qarnu*, horn, 285, 26 27.
 šešgallu, elder brother, 77, 25 26; 317, 29.
 šuškalu (from *ŠU-UŠ-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 mûši (IV 26, 19a), drawing together
 of the night, 287, 13 14.
 šattu, year, 241, 15 16.
 šatû, to drink, 155, 7 8; 191, 12; 251, 13.
 šikru šatû, drink intoxicating beverage,
 191, 10.
 šētu, net, 279, 16. šētu šuparrurtu, a spread-
 out net, 283, 17 18.
 šettum, probably = *šētu*, net, 355, 2 3.
 šûtu, south wind, 119, 5; 353, 6.
 šûtu, trouble, 299, 5 11.
 šuttu, dream, 59, 27 28; or, a sinking
 away, 66, 18.
 šittu, sleep, see *erû*, be heavy.
 šitê'u, *šutê'u*, see *šê'u*.
 šitbû, (?), 85, 18.
 šutlumu, see *talānu*, III, 1.
 šutēmuqu, see *emēqu*, III, 2.
 šutapû, see **apû*, III, 2.
 šûtuqu, see *etēqu*, III, 1.
 šutuququ, magnificent, 82, 2 + 6.
 šaturru, see *šadurru*.
 šutturu, see *atāru*, III, 1.
 šutēšuru, see *ašāru*, *ešēru*, III, 2, be straight.
 šutatû, an astronomical term, perhaps, in-
 visible, 276, 7 8.
 šutētuqu, see *etēqu*, III, 2.
- tu'āmu, *tuāmu*, twin, 54, 6; 57, 24; 235, 2.
 ti-ia-rum, sort of a tree, 105, 25 26.
 tebû, 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.
 tabrû, excess, plenty (from *barû*, be fat,
 plentiful), 304, 4 5.
 tebbaru(u), *te-ib-bar*, or rather *tepparu* (from
epêru, cover, clothe) see *čubātu* garment,
 clothing.
 tiggu, a metal enclosure, perhaps, a flute,
 331, 13 15.
 tugaru (?), 301, 12.
 tidûku, 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.
 texû = *texû*, to approach, 329, 18.
 taxāzu, battle, 236, 2.
 takkabu, probably nest, 15, 2; 206, 5.
 takālu, to trust(?), 296, 13. — II, 1 *tukkulu*,
 14, 4.
 taklimtu, revelation, 10, 24 25.
 takaltu, food, see *šitû*, to dip in.
 takaltu, (?), 42, 25; 337, 29.
 takkaltum || *killu*, 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.
 tekītu, (?), 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, 1 *šutlumu*, to present, offer, 286, 24.
tulimu, 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.
timmu, see *dîmmu*.
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 || *gušîru*, beam, 251, 1/2.
temênnu, foundation, 79, 20/24.
temêqu, fervency, 169, 4/6.
tumru, smoke, 259, 16.
têmiru, covering, 86, 4.
têmiru ša išâtî, to ascend(?), said of fire, 355, 25/26.
tamirtum, vicinity, neighborhood, 245, 18/20.
tâmtu, sea, abyss, ocean; or, chaos, *i. e.*, the original enemy, 11, 11 + 32; 12, 60; 105, 17/18. pl. *ti-a-ma-ti* (written *ti-PI-PI-ti*), 1, 21.
tamîtu, oath, 362, 5.
tênu, some sort of a meal(?), 37, 30/31.
tênu ša gêmi, to grind (or bray) meal or flour, 240, 20/23.
tênû, couch, 53, 21/22.
tanîxu, lamentation, sighing, howl of woe, tear, 33, 12/13; III, 1; 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 *šubâtû*.
taçlîtu, *teçlîtu*, prayer, supplication, 39, 16; 281, 24.
tuqumtu, *tuqumtu*, *tuqmatu*, resistance, strife, combat, 50, 25; 220, 18; 335, 23/24.
taqânu, to be well arranged, 139, 4.
taqçîçi = *aššikîtu 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, 1 *turru* (*gimillu*), exercise power, 124, 23/27. *mutir*, *gimillu abišu*, he who avenges his father; 125, 16/17.
tarû, to take, fetch, 276, 10.
tarbû, offspring, 77, 23.
tarâbu || *dâ'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 *durmaxu*.
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.
têrtu, law, edict, ordinance, 10, 25; 38, 9;

128, 28—129, 5; 175, 13; 333, 12. *têrtum kabî-tum*, an important edict, 10, 23; *têrtu ša tēmî*, law, said of a mandate, 10, 27; 22, 1. *têrtu ûrum*, promulgate a law, 10, 31|32. *bêl têrtî*, a legal authority or, a ruler, 129, 15. See also *uasâxu*.

tarîtu, pregnant woman, 87, 12|13; 100, 1, 2 + 12; 346, 6|7 + 12.

tašîltu, joyful mouth; pleasure, lust, 170, 26|27; 200, 11|13.

tešîltu (*te-es-li-tu*) = *teçîltu* (*te-eç-li-tu*), sup-
plication, 106, 29.

tašîmtu, decision, insight, 52, 9.

Tašmêtu (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 *kasâ-ma* — l. 4, IV² 10, 7b reads *ap-ta-na-ši-il*. — P. XXXI. § 46 l. 1 read IV² 19, 49a.

Text. P. 20 l. 12 read II (not III) 27, 57g. — 26 l. 26 dele quotation marks. — 48 l. 29 read 7791, instead of 7761. — 50 l. 1 (end) *nu* (not *mu*)-*giš-sar*. — 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 64Ob. — 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 *qêmu* not *gemîl*. — 268, l. 14 read *balâtu*, not *balātu*. — 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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