THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

ASSYRIOLOGICAL STUDIES

JOHN ALBERT WILSON & THOMAS GEORGE ALLEN · EDITORS

THE SYSTEM OF
THE QUADRILITERAL VERB
IN AKKADIAN

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PREFACE

The Akkadian quadriliteral verbs represent one of the most unexplored phenomena of Assyriology. So far only a few observations on their etymology, their meaning, and their conjugation have appeared in print; no comprehensive presentation of their form material and the principles underlying their conjugation has yet been published, even though quadriliteral verbs occur quite frequently in Akkadian literature and offer a number of interesting and important problems of their own. It was for these reasons that I accepted the present subject for my doctoral dissertation when it was suggested to me by Professor Arno Poebel in 1935.

In the preparation of this study I enjoyed the constant guidance and ever ready assistance of Professor Poebel, without which this dissertation would not have assumed its present form; to give adequate credit to Professor Poebel would require mentioning his name on every page. For all his kindness and his unfailing helpfulness I wish to express my sincere thanks. Particular thanks are due also to Assistant Professor F. W. Geers, the late Assistant Professor Arnold Walther, and Dr. I. J. Gelb for helping me with the interpretation of numerous passages involved in this investigation; to Professor John A. Wilson, director of the Oriental Institute, for accepting this thesis for publication in the "Assyriological Studies" series; to Mrs. Erna S. Hallock for examining the manuscript from the

viewpoint of style and for preparing the typescript for reproduction by offset; to Dr. T. George Allen and Mrs. Ruth S. Brookens of the editorial staff for the care which they have bestowed upon the publication of this study; and to my wife for typing the manuscript in its preliminary stages.

A great help in collecting the forms has been afforded me through access to the files of the Assyrian Dictionary project of the Oriental Institute. Much of the material, however, has been collected from texts which are not yet contained in the Dictionary files. It was, of course, not possible to go over every inscription of the vast corpus of Akkadian literature. For that reason there will no doubt be some forms which are known to the reader but which are not registered in my survey in the second chapter. Nevertheless, I am sure that the material there assembled will offer a good picture of the forms which are found in the published texts.

ALEXANDER HEIDEL

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LIST OF ABBREVIATIONS

ABL   Harper, Robert Francis. Assyrian and Babylonian
    letters belonging to the Kouyunjik collections
    of the British Museum (14 vols.; Chicago, 1892-
    1914).

ADD   Johns, C. H. W. Assyrian deeds and documents re-
    cording the transfer of property (4 vols.;
    Cambridge and London, 1898-1923).

AJSL   American journal of Semitic languages and litera-
    tures (Chicago etc., 1884——).

AKA   Budge, E. A. W., and King, L. W. Annals of the
    kings of Assyria (London, 1902——).

AMT   Thompson, R. C. Assyrian medical texts from the
    originals in the British Museum (London, New
    York, etc., 1923).

AOF   Archiv für Orientforschung III—— (Berlin, 1926——).

ASKT   Haupt, Paul. Akkadische und sumerische Keilschrift-
    texte nach den Originalen im Britischen Museum
    (Leipzig, 1881-82).

BA   Beiträge zur Assyriologie und semitischen Sprach-
    wissenschaft (Leipzig, 1890-1927).

BAW I and II Meissner, Bruno. Beiträge zum assyrischen Wörter-
    buch (Chicago. University. Oriental Institute.
    Assyriological studies, Nos. 1 and 4 [Chicago,
    1931-32]).

BE   Pennsylvania. University. Babylonian expedition.
    Series A: Cuneiform texts, ed. by H. V. Hilprecht
    (Philadelphia, 1893-1914).

BE VIII 1 Clay, A. T. Legal and commercial transactions
    dated in the Assyrian, neo-Babylonian, and Per-
    sian periods, chiefly from Nippur (Philadelphia,
    1908).

BE IX   Hilprecht, H. V., and Clay, A. T. Business docu-
    ments of Murashû sons of Nippur dated in the

reign of Artaxerxes I (Philadelphia, 1898).

BE X — Clay, A. T. Business documents of Murashû sons of Nippur dated in the reign of Darius II (Philadelphia, 1904).

BE XV — Clay, A. T. Documents from the temple archives of Nippur dated in the reigns of Cassite rulers II (Philadelphia, 1906).

Bezold, Catalogue — Bezold, Carl. Catalogue of the cuneiform tablets in the Kouyunjik collection of the British Museum (5 vols.; London, 1889-99).

BIN — Babylonian inscriptions in the collection of James B. Nies (New Haven, Conn., 1917——).

BIN I — Keiser, C. E. Letters and contracts from Erech I (New Haven, Conn., 1917).

BIN IV — Clay, A. T. Letters and transactions from Cappadocia (New Haven, Conn., 1927).

BMS — King, L. W. Babylonian magic and sorcery (London, 1896).

BRM — Babylonian records in the library of J. Pierpont Morgan, ed. by A. T. Clay (New York, 1912——).

BRM IV — Clay, A. T. Epics, hymns, omens, and other texts (New York, 1923).

CH — Harper, Robert Francis. The code of Hammurabi, king of Babylon, about 2250 B.C. (Chicago, 1904).

Chronicles — King, L. W. Chronicles concerning early Babylonian kings (2 vols.; London, 1907).

CT — Cuneiform texts from Babylonian tablets, &c., in the British Museum (London, 1896——).

DA — Boissier, Alfred. Documents assyriens relatifs aux présages (Paris, 1894).

HSS — Harvard Semitic series (Cambridge, Mass., 1912——).

HSS V — Chiera, Edward. Texts of varied contents (Excavations at Nuzi I [Cambridge, Mass., 1929]).

HSS IX — Pfeiffer, R. H. The archives of Shilwateshub, son of the king (Excavations at Nuzi II [Cambridge, Mass., 1932]).

JEN   Joint expedition with the Iraq Museum at Nuzi
                (American Schools of Oriental Research. Publi-
                cations of the Baghdad School. Texts [Paris,
                1927-31; Philadelphia, 1934——]).

JEN I   Chiera, Edward. Inheritance texts (Paris, 1927).

JEN IV   Chiera, Edward. Proceedings in court (Philadelphia,
                1934).

JRAS   Royal Asiatic Society of Great Britain and Ireland,
                London. Journal (London, 1834——).

KAH I and II   Keilschrifttexte aus Assur historischen Inhalts.
                Bd. I hrsg. von L. Messerschmidt; Bd. II hrsg.
                von O. Schroeder (Deutsche Orient-Gesellschaft,
                Berlin. Wissenschaftliche Veröffentlichungen,
                Nos. 16 [Leipzig, 1911] and 37 [Leipzig, 1922]).

KAR   Ebeling, Erich. Keilschrifttexte aus Assur reli-
                giösen Inhalts (Deutsche Orient-Gesellschaft,
                Berlin. Wissenschaftliche Veröffentlichungen,
                Nos. 28 [Leipzig, 1915-19] and 34 [Leipzig,
                1920——]).

KBo   Keilschrifttexte aus Boghazköi, autographiert von
                H. H. Figulla, E. F. Weidner, etc. (6 Hefte; 4
                Hefte, Deutsche Orient-Gesellschaft, Berlin.
                Wissenschaftliche Veröffentlichungen, No. 30
                [1916-23]; 2 Hefte, ibid. No. 36 [1921]).

KUB   Berlin. Staatliche Museen. Vorderasiatische Ab-
                teilung. Keilschrifturkunden aus Boghazköi
                (Berlin, 1921——).

LTBA   Berlin. Staatliche Museen. Die lexikalischen
                Tafelserien der Babylonier und Assyrer in den
                Berliner Museen (Berlin, 1933——).

LTBA I   Matouš, Lubor. Gegenstandslisten (Serie HAR-ra =
                hubullu) (Berlin, 1933).

LTBA II   Soden, W. von. Die akkadischen Synonymenlisten
                (Berlin, 1933).

Maqlû   Tallqvist, Knut L. Die assyrische Beschwörungs-
                serie Maqlû nach den Originalen im British
                Museum (Helsingforsiae, 1894).

Mém.   France. Délégation en Perse. Mémoires (Paris,
                1900——).

Mém. II, IV, X,   Scheil, J. F. Textes élamites-semitiques (Paris,
    XIV   1900-13).

Mém. XVIII   Dossin, Georges. Autres textes sumériens et acca-
                       diens (Paris, 1927).

Mém. XXII   Scheil, J. F. Actes juridiques susiens I (Paris,
                       1930).

MVAG   Vorderasiatisch-aegyptische Gesellschaft, Berlin.
                       Mitteilungen (Berlin, 1896-1908; Leipzig, 1909——).

OECT   Oxford editions of cuneiform texts (London, 1923——).

OECT III   Driver, G. R. Letters of the First Babylonian
                       Dynasty (London, 1924).

OECT VI   Langdon, S. H. Babylonian penitential psalms
                       (London, 1927).

OLZ   Orientalistische Literaturzeitung (Berlin, 1898-
                       1908; Leipzig, 1909——).

PBS   Pennsylvania. University. University Museum.
                       Publications of the Babylonian section (Phila-
                       delphia, 1911——).

PBS I 1   Myhrman, David W. Babylonian hymns and prayers
                       (Philadelphia, 1911).

PBS V   Poebel, Arno. Historical and grammatical texts
                       (Philadelphia, 1914).

PBS VII   Ungnad, Arthur. Babylonian letters of the Ḫam-
                       murapi period (Philadelphia, 1915).

PBS XV   Legrain, Leon. Royal inscriptions and fragments
                       from Nippur and Babylon (Philadelphia, 1926).

PEA   Thompson, R. C. The prisms of Esarhaddon and
                       Ashurbanipal found at Nineveh, 1927-8 (London,
                       1931).

Poebel, Studies   Poebel, Arno. Studies in Akkadian grammar
                       (Chicago. University. Oriental Institute.
                       Assyriological studies, No. 9 [Chicago, 1939]).

PRTS   Klauber, E. G. Politisch-religiöse Texte aus der
                       Sargonidenzeit (Leipzig, 1913).

PSBA   Society of Biblical Archaeology, London. Proceed-
                       ings (London, 1878/79-1918).

R   Rawlinson, Sir Henry. The cuneiform inscriptions
                       of Western Asia (5 vols.; London, 1861-84; Vol.
                       IV, 2d ed., 1891).

RA   Revue d'assyriologie et d'archéologie orientale
                       (Paris, 1884——).

RT   Recueil de travaux relatifs à la philologie et à
                       l'archéologie égyptiennes et assyriennes (Paris,
                       1870-1923).

SBH   Reisner, George A. Sumerisch-babylonische Hymnen
                       nach Thontafeln griechischer Zeit (Berlin, 1896).

ŠRT   Gray, C. D. The Šamaš religious texts (Chicago,
                       1901).

STC   King, L. W. The seven tablets of creation (2 vols.;
                       London, 1902).

Strassmaier,   Strassmaier, J. N. Inschriften von Cambyses, König
   Cambyses   von Babylon (Babylonische Texte V [Leipzig,
                       1890]).

Strassmaier,   Strassmaier, J. N. Inschriften von Darius, König
   Darius   von Babylon (Babylonische Texte VI [Leipzig,
                       1897]).

Strassmaier,   Strassmaier, J. N. Inschriften von Nabonidus,
   Nabonidus   König von Babylon (Babylonische Texte I [Leipzig,
                       1889]).

Strassmaier,   Strassmaier, J. N. Inschriften von Nabuchodonosor,
   Nabuchodonosor   König von Babylon (Babylonische Texte II [Leipzig,
                       1889]).

Streck,   Streck, Maximilian. Assurbanipal und die letzten
   Assurbanipal   assyrischen Könige bis zum Untergange Nineveh's
                       (3 vols.; Leipzig, 1916).

TCL   Paris. Musée national du Louvre. Textes cunéi-
                       formes (Paris, 1910——).

TCL I   Thureau-Dangin, F. Lettres et contrats de l'époque
                       de la première dynastie babylonienne (Paris,
                       1910).

TCL III   Thureau-Dangin, F. Une relation de la huitième
                       campagne de Sargon (Paris, 1912).

TCL IV   Contenau, G. Tablettes cappadociennes (Paris,
                       1920).

TCL VI	Thureau-Dangin, F. Tablettes d'Uruk à l'usage des prêtres du temple d'Anu au temps des Séleucides (Paris, 1922).
TCL XII and XIII	Contenau, G. Contrats néo-babyloniennes I and II (Paris, 1927-29).
TCL XIX	Lewy, Julius. Tablettes cappadociennes. 3. sér., 1. partie (Paris, 1935).
Thompson, Gilg.	Thompson, R. C. The epic of Gilgamish (Oxford, 1930).
TMH	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena, im Auftrage der Universität unter Mitwirkung von Fachgenossen hrsg. von Julius Lewy (Leipzig, 1932——).
TMH II/III	Krückmann, Oluf. Neubabylonische Rechts- und Verwaltungstexte (Leipzig, 1933).
VS	Berlin. Königliche Museen. Vorderasiatische Abteilung. Vorderasiatische Schriftdenkmäler (16 vols.; Leipzig, 1907-17).
Winckler, Sargon	Winckler, Hugo. Die Keilschrifttexte Sargons (2 vols.; Leipzig, 1889).
YOS	Yale oriental series. Babylonian texts (New Haven, Conn., 1915——).
YOS I	Clay, A. T. Miscellaneous inscriptions in the Yale Babylonian collection (New Haven, Conn., 1915).
YOS II	Lutz, H. F. Early Babylonian letters from Larsa (New Haven, Conn., 1917).
YOS III	Clay, A. T. Neo-Babylonian letters from Erech (New Haven, Conn., 1919).
YOS VI	Dougherty, R. P. Records from Erech, time of Nabonidus (New Haven, Conn., 1920).
YOS VII	Tremayne, A. Records from Erech, time of Cyrus and Cambyses (New Haven, Conn., 1925).

SYMBOLS USED

<   developed from.

>   developed into.

*   preceding a form indicates that the latter is hypothetical
but correctly deduced.

....   indicate modern omissions from the original text.

[ ]   inclose restorations.

⌈ ⌉   inclose a sign, or a group of signs, which is partially damaged.

< >   inclose faulty omissions by the ancient scribe.

≪ ≫   inclose faulty additions by the ancient scribe.

+   between two sign values denotes a combination of the two signs.

:   is used in bilingual passages to separate Sumerian from Akkadian.

| is used in syllabaries to separate columns.

´   over a vowel in connected transliteration indicates the main
stress of the verb.

ˋ   over a vowel in connected transliteration indicates a secondary
stress (i.e., a weaker second stress preceding or following
the main stress).

¯ or ^ over a vowel indicates length.

L e t t e r - s p a c e d r o m a n represents Sumerian.

Underlined letters, words, and phrases are thus treated for emphasis
or clarity.

Capital letters are used
(1) in cuneiform signs whose phonetic readings in the passages con-
cerned are uncertain or unknown or are intentionally left un-
decided for the time being by the author.
(2) in Sumerian writings (so-called "ideograms") in Akkadian text.

PRELIMINARY REMARKS

One of the most outstanding features of the Semitic languages is that the basic idea of a verb, as e.g. the idea "to sit," or the idea "to go," is conveyed, not by a sound complex consisting of consonants and one or several vowels, as in other languages, but by a complex made up exclusively of consonants. For instance, while in the Indo-European languages the syllabic root sed (set) is the carrier of the idea "to sit," in the Semitic languages the same idea is connected with the three consonants ut̲b (so in Arabic, us̆b in Akkadian, iš̱b in Hebrew, it̲b in Aramaic, and, originally, usb in Ethiopic).

The vowels which in the Semitic languages appear between the consonants of the root have nothing whatever to do with the basic idea of the verb but have a function of their own; they express the grammatical ideas of voice and tense. To illustrate, in Arabic the form qatal(a), from the root qtl, "to kill," means "he has killed," but qutil(a), from the same root, is passive and means "he has been killed"; qaraḥ(a), from the root qrḥ, expresses the active idea "(God) has covered (him) with tumors," while qariḥ(a) is intransitive and conveys the idea "he is (or was) covered with tumors." As for the difference of tense expressed by certain vowels, compare e.g. the Akkadian present us̆apras, "he causes to separate," with the preterit us̆apris, "he caused to separate." This use of the vowels, to express ideas of a grammatical nature, is the second outstanding

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feature of the Semitic verb system.

As a rule the root of the Semitic verb consists of three consonants. It will be readily understood that this fact was bound to exert a profound influence upon the system according to which the roots were vocalized. The result was of course that the system of vocalization was completely adapted to the triconsonantal root, so that it deals only with two base vowels, namely, the vowel between the first and second radicals and that between the second and third radicals. The vocalized verbal root, or the simple base of the verbal form, thus shows the following sequence of consonants and vowels: consonant + vowel + consonant + vowel + consonant, as in qatal, qatil, qutal, and qutil. This is the third most outstanding feature of the Semitic verb system.

Besides the triconsonantal verb roots, however, we find a number of verbs whose roots consist of four consonants. It is obvious that these verbs must have presented a problem, since the system of vocalization, as we have seen, was completely adapted to the triconsonantal root. It is the object of this investigation to show how the Akkadian language dealt with this problem. But before we take up the Akkadian quadriliteral verb, it will be advisable to cast a glance at the treatment of the quadriliteral verb in the other Semitic languages, in order to gain a better foundation for our observations.

I

THE QUADRILITERAL VERB OUTSIDE OF AKKADIAN

A. Arabic

Arabic shows the following quadriliteral forms, exemplified by the verb qamṭara, "to tie up (a waterskin)":

1. The Simple Formation

	Active	Passive
Preterit	qamṭara	qumṭira
Present	i̭uqamṭiru	i̭uqamṭaru
Imperative	qamṭir	—
Participle	muqamṭirun	muqamṭarun
Infinitive	qimṭârun	

2. The t-Formation

	Active	Passive
Preterit	taqamṭara	tuqumṭira
Present	i̭ataqamṭaru	i̭utaqamṭaru
Imperative	taqamṭar	—
Participle	mutaqamṭirun	mutaqamṭarun
Infinitive	taqamṭurun	

From these forms we notice that of the two base vowels, so characteristic of the Semitic system of vocalization, the first is

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placed between the first and second radicals, while the second is
placed between the third and fourth radicals. There is no vowel be-
tween the second and third radicals. In other words, the root base,
or the vocalized root, is formed after the scheme: consonant + vowel
+ consonant + consonant + vowel + consonant. If contrasted with the
basal scheme of the triconsonantal root, which is consonant + vowel
+ consonant + vowel + consonant, it will be apparent that the only
difference between the two schemes, as far as their general formation
is concerned, consists in this, that the scheme of the quadriliteral
base shows two inner consonants instead of the single middle conso-
nant of the triconsonantal root base. Compare

<p style="text-align:center">q a mṭ a r</p>

<p style="text-align:center">q a t a l</p>

This method of vocalizing the quadriliteral root has its
counterpart in some of the enlarged themes of the triconsonantal
verb, as we can see from the following preterit bases.

<p style="text-align:center">II q a tt a l</p>

<p style="text-align:center">IV ʾ a qt a l</p>

<p style="text-align:center">I q a t a l</p>

It may therefore be stated that, as far as the rhythmic
structure of the simple base is concerned, the quadriliteral verb
is treated according to the same principle as the II and IV forma-
tions, which likewise have a quadriconsonantal skeleton. Also stem
III, i.e. qâtala, comes under this scheme, since rhythmically it is

equal to *qa'tala.

It is, furthermore, a well known fact that themes II and IV completely agree with one another in their vocalization. Both themes contrast the preterit base vowels a-a with the present base vowels a-i; in both instances the prefixed personal elements i̯, t, ', and n of the present tense are vocalized not with a̲, as in other formations, but with the vowel u̲; and in both cases the participle is formed by means of the prefix m- (vocalized, mu-). The simple formation of the quadriliteral verb follows the same system, as we can see from the following list.

	Active	Passive
Preterit	qamṭara	qumṭira
	qattala	quttila
	'aqtala	'uqtila
Present	i̯uqamṭiru	i̯uqamṭaru
	i̯uqattilu	i̯uqattalu
	i̯u('a)qtilu	i̯u('a)qtalu
Imperative	qamṭir	—
	qattil	—
	'aqtil	—
Participle	muqamṭirun	muqamṭarun
	muqattilun	muqattalun
	mu('a)qtilun	mu('a)qtalun
Infinitive	qimṭârun	

Infinitive (cont.)   qittâlun[1]

              ʾiqtâlun

Of the three themes II, III (if we include qâtala as equiva-
lent to *qaʾtala), and IV, it was themes II and III which furnished
the pattern for the quadriliteral verb. The reason for that is two-
fold. First, the quadriliteral base qamṭar begins with the first
radical, as do the bases qattal and qâtal, while the base ʾaqtal
begins with a formative element (the causative element ʾ). The base
qamtar therefore looked more like qattal and qâtal than like ʾaqtal.
That is clear from the preceding list. Second, themes II and III
form a reflexive with prefixed t- in the manner of Arabic V and VI,
which are the t-forms of II and III. This second point will be ob-
vious from the following table.

	Active	Passive
Preterit	taqamṭara	tuqumṭira
	taqattala	tuquttila
	*taqaʾtala	*tuquʾtila
Present	iataqamṭaru	iutaqamṭaru
	iataqattalu	iutaqattalu
	*iataqaʾtalu	*iutaqaʾtalu
Imperative	taqamṭar	—
	taqattal	—
	*taqaʾtal	—

[1] For this infinitive see W. Wright, A Grammar of the Arabic
Language (3d ed.; Cambridge, 1896) I, § 202.

Participle	mutaqamṭirun	mutaqamṭarun
	mutaqattilun	mutaqattalun
	*mutaqaʾtilun	*mutaqaʾtalun
Infinitive	taqamṭurun	
	taqattulun	
	*taqaʾtulun	

At this point, however, it should be stated that the quadri-literal verb, in spite of the fact that it agrees in _form_ with themes II and III, V and VI, has nothing whatever to do with those themes as far as the _meaning_ is concerned. In meaning the simple formation of the quadriliteral verb is actually a qal, corresponding to qatala, while the form taqamṭara corresponds to ʾiqtatala, the t-form of the qal. The vocalization of the forms qamṭara and taqamṭara after the patterns of qattala and taqattala is due solely to the fact that the consonantal base skeletons, which had to be vocalized, are identical.

In addition to the quadriliteral forms which we have just discussed, Arabic grammars list two other themes, namely, ʾifʿanlala and ʾifʿalalla, designated as stems III and IV.

Of these, the third stem answers to the seventh stem, or the nifʿal, of the triliterals. Compare

Perfect	ʾibranšaqa[2]
	ʾinqatala
Imperfect	iabranšiqu

---

[2] "To open (as a flower)," "to bloom or flourish."

Imperfect (cont.)	ianqatilu
Imperative	ʾibranšiq
	ʾinqatil
Participle	mubranšiqun
	munqatilun
Infinitive	ʾibrinšâqun
	ʾinqitâlun

However, it is not the pure nifᶜal of the triliteral verb to which ʾibranšaqa corresponds but rather the nifᶜal-piᶜel, for ʾibranšaqa is rhythmically equal to *ʾinqattala. The reason the imperfect uses the prefix ia- instead of iu- is obviously that these forms were considered to be primarily nifᶜal formations (see chap. iii C 4).

The remarkable feature of this quadriliteral stem is that the characteristic n is inserted between the second and third radicals instead of being prefixed to the first radical.[3] It is difficult to account for this phenomenon, especially since the Semitic quadriliteral verb, as we shall see more fully in the course of our study, tries to adapt itself as much as possible to the system of the triliteral, and since this transposition does not seem to serve any useful purpose. We may perhaps assume that this phenomenon is due to vernacular or dialectical influence; or it may be an indication of the former existence of an inserted n in the triliteral verb system, as we find it in the Akkadian tn-form (the I 3 stem).

Stem IV corresponds to stem IX of the triliteral, differing

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[3] See Wright, op. cit. I, § 71.

from it only in that as a quadriliteral it has a consonant and,
usually, a vowel more than the corresponding triliteral verb forms.
Compare the following table, in which the forms of ʾišmaḥarra, "to
be very high," and those of stem IX are paralleled.

Perfect	ʾišmaḥarra	(< *ʾišmaḥarara)
	ʾiqtalla	(< *ʾiqtalala)
Imperfect	iašmaḥirru	(< *iašmaḥriru)
	iaqtallu	(< *iaqtalilu)
Imperative	ʾišmaḥrir	
	ʾiqtalil	
Participle	mušmaḥirrun	(< *mušmaḥrirun)
	muqtallun	(< *muqtalilun)
Infinitive	ʾišmiḥrârun	
	ʾiqtilâlun	

B. Syriac

Like the Arabic quadriliterals, those of the Syriac language
follow the pattern of the piʿel, or paʿel. Compare the following
forms:

	Active	Reflexive-Passive
Preterit	ʿargel[4]	ʾetʿargal
	qaṭṭel	ʾetqaṭṭal
Present	nᵉʿargel	netʿargal
	nᵉqaṭṭel	netqaṭṭal

---

[4] "To roll."

Imperative	ꜥargel	ꜣeṯꜥargal
	qaṭṭel	ꜣeṯqaṭṭal
Participle	mᵉꜥargel	meṯꜥargal
	mᵉqaṭṭel	meṯqaṭṭal
Infinitive	mᵉꜥargâlû	meṯꜥargâlû
	mᵉqaṭṭâlû	meṯqaṭṭâlû

From this we can see that the Syriac quadriliteral verb,
like the Arabic, forms a t-stem in addition to the simple formation.
But unlike Arabic, Syriac does not form a passive in which the pas-
sive idea is expressed by a passive vocalization; the function of
expressing the passive idea has been taken over by the originally
reflexive t-form. Thus the scheme of the triconsonantal verb is as
follows:

		Active	Reflexive-Passive
Peꜥal	Preterit	qᵉṭal	ꜣeṯqᵉṭel
	Present	neqṭôl	neṯqᵉṭel
Paꜥel	Preterit	qaṭṭel	ꜣeṯqaṭṭal
	Present	nᵉqaṭṭel	neṯqaṭṭal
ꜣAfꜥel	Preterit	ꜣaqṭel	ꜣettaqṭal
	Present	naqṭel	nettaqṭal

The quadriliteral verb completely conforms to this scheme.
It is important to note this point, for it demonstrates with par-
ticular clarity that the quadriliteral verb does not strive to create
a form system of its own, but simply follows the system of the

triconsonantal verb as worked out by the particular language in which
it occurs.

The same observation can be made with regard to the vocali-
zation, which in Syriac agrees in all particulars with that of the
pa‘el and ethpa‘al, and in Arabic with that of qattala and taqattala.
Compare

	Syriac		Arabic	
Preterit	qaṭṭel	ʾetqaṭṭal	qattala	taqattala
	‘argel	ʾet‘argal	qamṭara	taqamṭara
Present	nᵉqaṭṭel	netqaṭṭal	iuqattilu	iataqattalu
	nᵉ‘argel	net‘argal	iuqamṭiru	iataqamṭaru

C. Hebrew

The Hebrew quadriliteral verb likewise follows the pi‘el
formation, as shown by the following table.

	Active	Passive
Preterit	kirsēm[5]	*kursam
	qiṭṭēl	quṭṭal
Present	iᵉkarsēm	*iᵉkursam
	iᵉqaṭṭēl	iᵉquṭṭal
Imperative	*karsēm	—
	qaṭṭēl	—

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[5] "To eat up," "to devour." The forms of the active preterit
and participle are based on the Talmudic qirsēm, for which see Jacob
Levy, Neuhebräisches und chaldäisches Wörterbuch (Leipzig, 1876-89)
Vol. IV.

Participle	m^ekarsēm	m^ekursām
	m^eqaṭṭēl	m^equṭṭāl
Infinitive	*karsēm	—
	qaṭṭēl	—

Here the tendency of the quadriliteral verb to conform to the system of the triliteral is brought out even more clearly than in Arabic and in Syriac. In the preterit qiṭṭēl (< *qiṭṭil < *qaṭṭil < *qaṭṭal) the first base vowel a has changed to i, while in the present i^eqaṭṭēl it has remained a. These changes likewise appear in the quadriliteral verb. Thus instead of karsam we find kirsēm in the preterit, and in the present we have i^ekarsēm. This plainly shows that as far as the verbal forms are concerned the Hebrew quadriliteral is completely linked with the piʿel.

One quadriliteral verb, however, deviates from this scheme, namely the verb śmʾl, the root of the substantive s^emôl. This verb follows the hifʿîl formation, as evidenced by the preterit iaśm^{eʾ}îl (< *i^ehaśm^{eʾ}îl < *iuhaśmaʾîl). It should be noted, however, that it differs from the form of the triconsonantal hifʿîl (iaqṭîl < *i^ehaqṭîl < *iuhaqṭîl) not only in that as a quadriliteral it has an additional consonant, but also in that it has an additional vowel. Originally this vowel, between the second and third radicals, was the vowel a. But in the course of time it was weakened to s^ewa mobile, owing to the fact that it stands in an unstressed syllable between two stressed syllables. Finally, since the third radical is an ʾ, which is a weak consonant, most of the forms were contracted, with the result

that in their latest stage of development the imperative haśmēl and
the infinitive haśmēl are exactly like forms of a triconsonantal
verb.

The reason why the verb śmᵓl follows the hifꜥîl pattern in-
stead of the piꜥel formation lies, of course, in the meaning of the
verb. The form hiśmᵉᵓîl is a causative and expresses the idea of
causing a thing to be, of bringing out or producing a thing by going
to the left, or by doing things with the left hand. We have an exact
analogy to this in the form hēmîn (from iāmîn), "to go to the right,"
"to use the right hand," "to do (or produce) things with the right
hand." This causative idea could not be conveyed by means of the
simple quadriliteral stem, since that formation has the meaning of
a triliteral qal. In form the conjugation of śmᵓl differs somewhat
from that of the hifꜥîl of the triliteral verb, after which it is
patterned, but in meaning it is identical with it.

Unfortunately the comparatively scanty material of the Hebrew
language as preserved in the Old Testament records does not permit us
to determine whether in the historical periods of Hebrew only the
quadriliteral verb hiśmᵉᵓîl had a hifꜥîl formation or whether other
quadriliteral verbs also formed a hifꜥîl. Nor can we tell whether
in Hebrew the quadriliteral verb could form a t-stem (which after the
pattern of the hitpaꜥēl would have been hitkarsēm). If it did, that
t-stem, in spite of its agreement in form with the t-form of the
piꜥel, would of course represent the t-form of the quadriliteral
qal, corresponding to the t-form of the qal of the triliteral verb,
as we have it, though quite exclusively, in Hebrew hitpāqēd, of the

verb pāqad.[6]

D. Ethiopic

Before we take up the Ethiopic quadriliteral verb, a few
words ought to be said with regard to the arrangement of the verbal
stems of this language. I have given up the schemes formulated by
Dillmann and Praetorius,[7] both of whom were influenced by Arabic,
and I have instead adopted Professor Poebel's logical and lucid ar-
rangement, according to which the active and reflexive-passive are
always grouped together, as in Syriac and in Akkadian. Professor
Poebel arranges the verbal stems as follows:

I 1	II 1	III 1
qatala	qattala	qâtala
I 2	II 2	III 2
taqatala	taqattala	taqâtala
IV/I 1	IV/II 1	IV/III 1
ʾaqtala	ʾaqattala	ʾaqâtala
IV/I 2	IV/II 2	IV/III 2
ʾastaqtala	ʾastaqattala	ʾastaqâtala

It will be noted that Professor Poebel follows Dillmann in
omitting the types qêtala and qôtala from his arrangement of the

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[6] In the Mesaᶜ inscription we also find the t-forms ʾltḫm
and hltḫmh.

[7] August Dillmann, Grammatik der äthiopischen Sprache, 2.
verbesserte .... Aufl. von Carl Bezold (Leipzig, 1899) pp. 128 ff.;
F. Praetorius, Äthiopische Grammatik (Karlsruhe and Leipzig, 1886)
pp. 36 ff.

verbal stems; that he also omits the n-theme, because it occurs only
in quadriliteral verbs; and, finally, that he combines the st-form
ʾastaqtala with the simple causative form ʾaqtala, because originally
ʾastaqtala was, of course, the t-form of a simple causative saqtala
(cf. Babylonian u-ša-qtil), which, however, has been lost in Ethiopic,
as well as the t-form of the causative ʾaqtala (cf. Syriac ʾettafꜤal).

1. Verbs of the Type mandaba

Beginning with the most common class of the Ethiopic quadri-
literal verbs, i.e. the verbs of the type mandaba, we can again
observe the tendency to model the quadriliteral verb after the piꜤel
pattern. This is quite obvious from the following list, in which
the forms of the quadriliteral verbs of the type under consideration
are paralleled with those of the piꜤel of the triliteral.

Simple Stem

	Active	Reflexive-Passive
Preterit	mandaba[8]	tamandaba
	qattala	taqattala
Present Indicative	iemanadeb	ietmanadab
	ieqêtel	ietqêtal
Present Subjunctive	iemandeb	ietmandab
	ieqattel	ietqattal

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[8] This verb does not occur at all in the reflexive-passive
of the causative stem, and of the active of the simple stem only the
passive participle mendûb ("afflicted") and the noun mendâbê ("af-
fliction") are found. Cf. Dillmann, Lexicon linguae Aethiopicae
(Lipsiae, 1865) cols. 680 f. Nevertheless, I shall, for the sake of
simplicity, use it for all the stems of this type.

Imperative	mandeb	tamandab
	qattel	taqattal
Gerundive	mandîbô	tamandîbô
	qattîlô	taqattîlô
Infinitive	mandebô	tamandebô
	qattelô	taqattelô

Causative Stem

	Active	Reflexive-Passive
Preterit	ꝑamandaba	ꝑastamandaba
	ꝑaqattala	ꝑastaqattala
Present Indicative	iâmanadeb	iâstamanadeb
	iâqêtel	iâstaqêtel
Present Subjunctive	iâmandeb	iâstamandeb
	iâqattel	iâstaqattel
Imperative	ꝑamandeb	ꝑastamandeb
	ꝑaqattel	ꝑastaqattel
Gerundive	ꝑamandîbô	ꝑastamandîbô
	ꝑaqattîlô	ꝑastaqattîlô
Infinitive	ꝑamandebô	ꝑastamandebô
	ꝑaqattelô	ꝑastaqattelô

With the exception of the present indicative forms, which will be discussed later on, the enumerated forms mandaba and qattala are rhythmically completely identical, that is to say, the forms of mandaba show the same arrangement or sequence of consonants and vowels as those of qattala, the only difference being that the former

theme has two different consonants (the two middle radicals of the
quadriliteral verb) where the latter shows a doubled middle radical.

Here again we must bear in mind that the enumerated quadri-
literal verb forms and those of the pi^{c}el of the triliteral are iden-
tical with each other only as far as the rhythmic features are con-
cerned, but not as to their meaning; for in meaning mandaba is the
quadriliteral qal and therefore corresponds to the form qatala of
the triliteral verb. That rhythmically it follows the pi^{c}el theme
is, of course, due solely to the fact that the consonantal skeleton
of the quadriliteral verb consists of four consonants, just like
that of the pi^{c}el of the triliteral. Likewise the causative
$^{\jmath}$amandaba, although it follows the pattern of the causative-pi^{c}el
$^{\jmath}$aqattala, is not a causative-pi^{c}el but the causative of the qal
mandaba, corresponding to the causative $^{\jmath}$aqtala of the triliteral.

This difference between the quadriliteral mandaba and the
pa^{cc}al qattala becomes especially evident from the fact that the
forms of the present indicative differ in the two formations; for
while the indicative of the pa^{cc}al is ieqêtel, that of the quadri-
literal is iemanádeb, whose prototype is clearly the triconsonantal
qal indicative ieqátel. For iemanádeb stands in the same relation
to ieqátel as the subjunctive iemándeb (< *iemánadeb) stands to the
triconsonantal form iéqtel (< *iéqatel); iemanádeb shows the same
stressing as ieqátel, on the short vowel of the penult, the differ-
ence being merely that iemanádeb, as a quadriliteral, has one conso-
nant and, consequently, one vowel more than ieqátel. Likewise
iemándeb has a consonant as well as a vowel more than iéqtel, both

i̯emán(a)deb and i̯éq(a)tel having the stress on the antepenult of the originally unelided forms.

This difference between mandaba and qattala becomes obvious also from the forms tamanâdaba and ᵓastamanâdaba, the reflexives of the simple forms manâdaba and ᵓamanâdaba, which are not found in the extant material of the Ethiopic language, but which originally must have occurred, otherwise the existence of the corresponding t-forms would be inexplicable. These forms, manâdaba and ᵓamanâdaba, however, do not correspond to any form of the theme qattala; they are of course the quadriliteral equivalents of the triconsonantal formations qâtala and taqâtala, from which they differ again merely in this, that as forms of a quadriliteral they have not only an additional consonant, but also an additional vowel. The scheme of these quadriliteral verb forms is as follows:

III 1	III 2	IV/III 1	IV/III 2
*manâdaba	tamanâdaba	*ᵓamanâdaba	ᵓastamanâdaba
qâtala	taqâtala	ᵓaqâtala	ᵓastaqâtala

2. Verbs Formed with the Nifᶜal n

In addition to the type of verbs discussed in the foregoing paragraphs, Ethiopic has a special group of quadriliterals, whose characteristic feature is that their simple form, i.e., that form which stands for the qal of the triliteral verb (qatala) or the qal of the usual quadriliteral verb (mandaba), is formed with the nifᶜal n. Originally this n, as far as the system of verb formation is

concerned, was vowelless,[9] but now it is preceded by a secondary ꞌa, which together with the original n forms the syllable ꞌan.[10] Compare, e.g. ꞌanṣabraqa (from the root ṣbrq), "to be clear," "to be transparent," "to shine through," "to sparkle"; ꞌanfarᶜaṣa (from the root frᶜṣ), "to leap," "to dance." It may be expressly stated in this connection that with the exceptions of gêgaịa and gᵘadgᵘada, which will be discussed later on, none of the verbs of this group ever occur in the simple quadriliteral stem.

The verbs belonging to this group are the following:

a) ꞌanṣabraqa, "to be clear or transparent," "to shine through," "to sparkle" (intr.)

ꞌanfarᶜaṣa, "to leap," "to dance" (intr.)

ꞌanqâᶜdaụa,[11] "to look up" (intr.), "to lift up (the eyes)" (tr.)

ꞌanṭôlᵉᶜa (< *ꞌanṭauḷᵉᶜa), "to stretch out," "to spread out" (tr.)

b) ꞌangallaga, "to band together" (intr.), "to call a meeting" (tr.)

c) ꞌanzâhlala, "to become weak or soft" (intr.), "to soften," "to dissolve" (tr.)

ꞌanšôṭaṭa, "to be alarmed" (intr.), "to frighten" (tr.)

ꞌankôlala, "to be giddy" (intr.), "to make giddy" (tr.)

ꞌanṭôlala, "to relax," "to hang loose" (intr.)

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[9] See Poebel, Studies, pp. 99 ff.

[10] Cf. the similar development of Arabic (ꞌi)nqatala and Hebrew (hi)qqaṭēl < *nqaṭēl, etc.

[11] The length of the vowel a in this word and in some of the other words in this list is of course due to the following guttural.

ʾandôrara, "to turn" (intr.)

d) ʾangargara, "to roll about" (tr. and intr.)

ʾanqalqala, "to totter" (intr.), "to shake" (tr. and intr.)

ʾanzafzafa, "to spread (the wings)" (tr.)

ʾanbasbasa, "to spring forth," "to wink" (intr.)

ʾanṣafṣafa, "to drip or drop" (intr.), "to let fall in drops" (tr.)

ʾang^{u}adg^{u}ada, "to thunder," "to make a loud, thundering noise"

(intr.)

ʾang^{u}arg^{u}ara, "to murmur" (intr.)

ʾank^{u}ark^{u}ara, "to roll" (tr. and intr.)

ʾansâˁsᵉˁa, "to bubble" (intr.), "to boil" (tr. and intr.)

ʾansâḫsᵉḫa, "to move" (tr. and intr.)

ʾanbâḫbᵉḫa, "to rattle," "to murmur" (intr.)

ʾanṭâʾṭᵉʾa, "to be excited," "to be alarmed" (intr.)

ʾanṭalṭala, "to drip" (intr.)

ʾangêgaịa (< *ʾangaịgaịa), "to wander about," "to err" (intr.)

ʾansôsaụa (< *ʾansaụsaụa), "to walk about" (intr.), "to make some-

one go" (tr.)

    Actual quadriliterals are only those listed under (a), where

each verb has four different radicals. The verb under (b) is dif-

ficult to explain. The verbs under (c) repeat the third radical,

and in this respect they correspond to the Hebrew pôlēl (cf. qômēm),

which is only a special form of the piˁel of the triconsonantal

verbs mediae infirmae. The large group of verbs under (d), on the

other hand, repeat the first and second radicals, and thus they

correspond in form to the Hebrew pilpel formation, which represents

the pi‘el of the mediae geminatae or mediae infirmae. It is dif-
ficult, however, to determine which of the apparent pa‘‘al forms
enumerated under (b), (c), and (d) are actually pa‘‘al formations
of verbs occurring at least originally in the simple stem and which
of them are only of an onomatopoetic origin, as is doubtless the
case, e.g. with ’ang^uarg^uara, "to murmur,"[12] whose simple stem per-
haps never existed.

The appearance of the n as a formative element in the quadri-
literals is rather surprising, since Ethiopic, like Syriac, has
eliminated the n-formation from the regular system of its triconso-
nantal verb. Furthermore, the use of the n-formation in the other
Semitic languages seems to indicate a well defined reflexive-passive
meaning of the n; although some of the quadriliteral verbs listed
above have an intransitive meaning which might be explained as having
arisen from an originally reflexive meaning of the n-form, two of the
verbs are only transitive, while about half of them are transitive
as well as intransitive, a fact which does not seem to harmonize
with the reflexive-passive meaning. We shall see later on that a
certain class of Akkadian quadriliteral verbs, and in some cases
even triliteral verbs, show a similar use of the n-formative; we
shall therefore postpone a more detailed discussion of this fact
until then.

Two of the verbs belonging to this class, namely, ’antôl^e‘a
and ’ank^uark^uara, form also a t-stem, tantôl^e‘a (< *tantayl^e‘a) and

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[12] Latin murmur, "a murmur," is a similar reduplication.

tankᵘarkᵘara. The simple n-form ᵓanṭôlᵉᶜa has the transitive meaning
"to stretch out (something)," "to spread out (something)," and it is
therefore quite natural that it forms a passive theme tanṭôlᵉᶜa, "to
be spread out or stretched out." ᵓAnkᵘarkᵘara appears in the intran-
sitive meaning "to roll" as well as in the transitive "to roll (some-
thing)"; it is clear, of course, that tankᵘarkᵘara, "to be rolled
(about)," is the passive of the transitive meaning of ᵓankᵘarkᵘara.
No doubt other transitive verbs of the quadriliteral class under
consideration, as, e.g., ᵓanṣafṣafa, "to let fall in drops," and
ᵓanzâhlala, "to soften," also could form the passive t-formation;
that they are not found in the extant literature is evidently purely
accidental.

As stated above, gêgaịa (< *gaịgaịa) and gᵘadgᵘada are the
only quadriliteral verbs of this group which occur not only in the
nifᶜal theme, i.e., in the forms ᵓangêgaịa, "to wander about" ("um-
herirren"), and ᵓangᵘadgᵘada, "to thunder," but also in the simple
form, viz., as gêgaịa, "to err," "to go astray," "to sin," and
gᵘadgᵘada, "to strike," "to beat," "to knock." There can, of course,
be no doubt that the latter forms, which naturally are to be counted
among the verbs of the type mandaba and originally probably repre-
sented palpal formations, are more original than the n-forms. We
may also conclude that the numerous verbs listed under (c) and (d)
originally were piᶜel (or pôlal and palpal) formations, which changed
into nifᶜal forms (modeled after the nifᶜal-piᶜel pattern) only after
Ethiopic had lost the feeling that they were actually piᶜel forms
and took them for quadriliteral verbs. This evidently was greatly

facilitated by the fact that Ethiopic has eliminated from its regular
verb system all pôlal and palpal formations; for instance, the verbs
mediae infirmae without exception follow the piʿel pattern of the
strong verb, forming, e.g., the piʿel of the mediae waw as paṷṷal
and that of the verbs mediae iôd as paịịal, thus treating the weak
middle radical as a strong consonant.

Finally, gêgaịa, "to err," "to sin," also forms a causative
stem, ꞌagêgaịa (< *ꞌagaịgaịa), "to lead astray," "to cause to sin."
This fully corroborates our previous statement that gêgaịa belongs
to the type mandaba. The form ꞌagêgaịa, then, corresponds to the
causative ꞌamandaba.

No other formations of the n-class are found in the extant
material. We may say, then, that the scheme of this class of the
Ethiopic quadriliterals is as follows:

Simple Form	t-Form
ꞌangargara	tangargara

II

THE EXTANT FORMS OF THE AKKADIAN QUADRILITERAL VERBS

We now come to the subject of our investigation proper, viz. the system of the Akkadian quadriliteral verb. In order to gain a sure foundation for our study, I shall present in this chapter all the form material which I have been able to gather from the inscriptions. Profiting from our investigation of the quadriliteral verb in Arabic, Syriac, Hebrew, and Ethiopic, I shall present the forms already classified according to the principles derived from our observations in the first chapter. The detailed analysis of the forms and the proof for our classification will be given in the third chapter. Wherever it was deemed necessary I have indicated the period to which each form dates back and the locality from which each text has come; for in many cases this will provide a basis for tracing the historical development of the various systems into which these forms fit.

A. A Quadriliteral on the Piʿel Pattern
of the Triconsonantal Verb

paršumu

I 1 Form

Precative

šarru be-lí mâr mârê^{pl}-šú-nu lu-par-ši-im, "May the king, my lord, outlive their grandchildren," ABL 358 rev. 14 (Assyrian);

ABL 6 rev. 6 f. (Assyr.)

šarru be-lí lu(!)[1]-pa-ar-ši-man-ni, "May the king, my lord, out-
live me," ABL 358 rev. 9 (Assyr.)

Permansive Participle

^{am}par-šu-mu, "an old man," ABL 3 rev. 3 (Assyr.)

ana ^{am}ardi-šú ù par-šu-me, "to his servant and the old man (of

his house)," ABL 9:14 f. (Assyr.)

inimnim-ma pár-šum-ti, "incantation for an old woman," KAR 70:5

par-šu-ma-a-te ina zi-iq-ni-šú-nu li-mur, "May he (live to) see

gray hair on their beards," ABL 178 rev. 7-9 (Assyr.)

^{am}par-ša-mu-te i-ra-qu-du ^{am}mârê^{pl} i-za-mu-ru, "The old men dance,

the young men sing," ABL 2:16 f. (Assyr.)

^{am}par-šá-mu-ti, "the elders," ABL 168 rev. 15 (Assyr.)

^{m}tu-ra-ilu pur-šu-mu, "Tura-ilu, the elder," BE XV, No. 92:8

itti pur-šu-mi, "with the elder," PBS I 1, No. 2 ii 41b

^{m}še-ip-^{d}sin pašiš ^{d}šamaš pu-ur-šu-mi li-ta-ra-ni-ik-kum-ma, "Let

them bring to you Shêp-Sin, the pašišu of Shamash, my(?) elder(?),"

G. Boyer, Contribution à l'histoire juridique de la 1re dynastie

babylonienne (Paris, 1928) Pl. 3, No. 107:9 f.

pur-šum-tu, "an old woman," CT XVII 22:133

u m - m a   z a g   k a š   t u š - a - r a   ág   n a m - m u -

------

1 The reading lu instead of Harper's ip is based upon a col-
lation of the original by Dr. F. W. Geers. The uppermost and the
lowest of the three horizontal wedges are very faint, while the
middle one is deeply impressed. Evidently the scribe had originally
written ip, but later he changed it to lu, probably, however, not
before the tablet had dried a little, so that the two added wedges
did not sink so deeply into the clay as did the middle one.

u n - g i $_4$ - g i $_4$: pur-šum-tam šá a-šar ši-ka-ri [aš]-bat la ta-
da-ak, "The old woman who sits at the place of strong drink do not
kill," S. A. Smith, Miscellaneous Assyrian Texts (Leipzig, 1887) p.
24:16 f.

^{d}n u n - b a r - š e - g u n (?) - n u u m - m a - b i - n a -
n a m : MIN pur-šum-ta-šu-ma, "Nunbarshegunnu(?) is its matron,"
T. G. Pinches in JRAS, 1919, p. 190:12-12a

pur-šu-un^2-tum │ ši-[ib-tum], "an old woman," V R 42:66e-f

I 4 Form

Present

100 šanāte^{pl} ⌈ú-bal-lu⌉-ṭu-šú-nu^3 mārê^{pl}-šú-nu mār mārê^{pl}-šú-nu
up-ta-tar-šu-mu šarru be-lí e-mar, "A hundred years may they (Nabû
and Tashmêtu) cause them (the children of Esarhaddon) to live. May
they outlive their sons and grandsons. May the king, my lord, (live
to) see (it)," ABL 113 rev. 14-17 (Assyr.)

B. Verbs on the Šaf⁽el-Pi⁽el and Šaf⁽el Patterns

1. The Group šuharruru

šuharruru

I 1 Form (Type A)

Present

a é - a m u - l u - b i a l - s i s í b - b i š e - a m - DU :

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^{2} Partial assimilation of the original m to the following
dental.

^{3} This reading is based upon a collation made by Dr. Geers.

a-ḫu-lap bîti ú-tul-la-šú uš-qa-am-ma-mu ri-ʾuₐ-šú⁴ uš-ḫa-ra-ar,
"How long will the watchman of the house be quiet, its shepherd in-
active!" SBH, No. 24 rev. 16 f.; same form, CT XL 38:11

    m e - è n - š è ì - g i : [a]-di ma-ti tuš-ḫa-ra-ár, "How long
wilt thou be inactive?" SBH, No. 34:9 f.

    [u š u - g i m] n í - s i - a - à [m ....] ì - g i : [kima b]a-
aš-mu pu-luḫ-tum ma-lu-ú [mi]l-na tuš-ḫar-ra-ar, "(Who) [like] a dragon
is full of terror, why art thou inactive?" SBH, No. 20:1 f.

    na-ki-ru-ka up-tal-ḫu-ma uš-ḫa-ra-ra tù-te-ir-šu-nu-ti, "Thine
enemies are afraid, they are benumbed (with fear), thou wilt turn
them back," VS XII, No. 193 rev. 22

                          Preterit

    i-nu-uḫ tâmtu uš-ḫa-ri-ir-ma im-ḫul-lu a-bu-bu ik-lu, "The sea
became calm, the storm subsided, the flood ceased," Thompson, Gilg.
Pl. 48:131

    [u₄]-mu uš-ḫa-ri-ir ú-ṣa-a ik-li-tum, "Day(light) failed, dark-
ness came on," ibid. Pl. 19:16

    uš-ḫa-ri-ir i-qu-ul-ma, "He was benumbed (with fear) and was
quiet," ibid. Pl. 2:47

    i[d-ri]-iš uš-ḫa-ri-ir-ma ša-qu-um-mi-iš uš-bu, "He became (was)
benumbed with f[ea]r and sat in silence," STC II 14:6; W. von Soden
in ZA XL (1931) 167, n. 2

    uš-ḫa-ri-ir-ma an-šár qaq-qa-ri i-na-aṭ-ṭa-[al], "Anshar lapsed

───

    ⁴ For the reading of ʾu-ú as ʾuₐ see Poebel, Studies, p. 29,
n. 2.

into silence, looking upon the ground," S. H. Langdon, Babylonian

Liturgies (Paris, 1913) Pl. 9, No. VIII bis, line 2

qêmu šašqû ana ᵈsin inaqqiqí liš-har-ri-ir šal-ţiš ul i-ta-me,

"Meal for Sin he shall pour out; he shall be silent (and) shall not

speak proudly," CT IV 5:12

Infinitive

z i - i n [....] | šu-har-ru-rum, II R 21:20c-d

s i - d u g ₄ - g a | šu-har-ru-ru, V R 19:11a-b

Permansive

šu-har-ru-ur sa-gi-e-a šu-har-ru-rat a-šìr-ti, "Silent is my

sanctuary, silent is my holy place," STC II 81:75

šu-ha-ru-ur ṣi-e-ru pa-ar-ka ⁱˢdalâtepl, "Silent is the plain,

barred are the gates," OECT VI, Pl. 12:8

a-na ši-tul-ti-šu ᵈa-nun-na-ku áš-riš šu-har-ru-ru, "upon whose

decision the Anunnaki are submissively silent," W. J. Hinke, Selected

Kudurru Inscriptions (Leiden, 1911) No. 5 i 7 f.

I 1 Form (Type B)
Infinitive

šu-uh-ru-ru | MIN (= qa-a-lu), "to be silent," LTBA II, Pl. 8:125

šu-uh-ru-ru | MIN (= ka-lu-u), "to cease," ibid. line 130

Permansive

1) šah-ra-ar-tu at-bu-uk-ma, "Silence I poured (upon all the

mountains)," TCL III 158

it-bu-ku šá-ah-ra-[ar]-tú, "(Over the wide land of Elam) they

poured out silence," III R 13, Slab 3:17

2a) é-kál-lum ša-ḫu-ur ša-qú-um-mu ṣe(!)-ru-ú, "The palace is silent, quiet are the fields," von Soden in ZA XLIII (1936) 306:10

im-ma-ti-a ša-ḫu-ur-ra-ta-am ta-at-bu-uk, "In my land thou hast poured out silence," CT XV 4:5

[s i g] - s i g | šá-ḫur-ra-tú, II R 38:25g-h

šá-ḫur-ra-tú it-ta-bi-ik eli-šú-un, "Silence (numbness) was poured out upon them," TCL III 40

2b) [e-ru-u]m-ma ana ᵃˡkâr-dûr-a-píl-ᵈsin at-ta-šab šu-ḫar-riš, "The city of Kâr-dûr-apil-Sin [I entered] and sat down in silence," III R 38, No. 2:64

šu-ḫar-ra-tu it-ta-bi-ik-šu-nu-ti, "Silence was poured out upon them," TCL III 251

šu-ḫar-ra-tu na-da-at, "Silence is 'thrown down,'" CT XXXIX 41:3

I 2 Form (Type B)

Present

šumma šēlibu ina rēbēti il-su-um âlu šû uš-taḫ-ra-ár, "If a fox ran through a street, that town will sit in silent mourning," CT XL 43 rev. 7

Preterit

ina bīti-šú li-qu-ul liš-taḫ-ri-ir, "In his house let him be silent (and) quiet," KAR 177 rev. ii 37

uš-ta-aḫ-ri-ru pa-nu-šú, "His face was benumbed (with fear)," Thompson, Gilg. Pl. 2:45

I 4 Form (Type B)

Preterit

u r ú   n i m g i r - [r a]   n u - m u - u n - n a - a b - s è -
g a - r i   n í - b i   n u - m u - u n - n a - a b - s è - g [a -
r i] : âlu šá na-gi-ri la ú-sah-hi-ru-šú ina ra-<ma>-ni-šú us-ta-tah-
ri-ir, "The city which the administrator did not surrender(?) became
silent by itself," SBH, No. 14:1 f.

šuparruru

I 1 Form (Type A)

Preterit

uš-pa-ri-ir-ma be-lum sa-pa-ra-šú ú-šal-me-ši, "The lord spread
out his net and enmeshed her," CT XIII 21 rev. 3

a n - š è   s a - p à r - n a   a n - š è   b a - n i - i n -
p à r : ana šamê[e] sa-par-šú uš-pa-ri-ir-ma, "He spread his net toward
the sky," V R 50 ii 42 f.

Infinitive

[p a] - r a   PÁR | šu-pa-ru-ru-um, PBS V, No. 108:6

[p a - r a   PÁR   da-a]q-qu | šu-par-ru-ru, D. D. Luckenbill in
AJSL XXXIII (1916/17) 188:13

Permansive

šumma sin ina nâmuri-šú .... šu-par-ru-ur, "if the moon at his
appearance .... is 'spread out' ('stretched out')," Charles
Virolleaud, L'Astrologie chaldéenne (Paris, 1908) "Sin," No. 3:7
(= III R 64:7)

ša nu-ba-lu-šu ki-ma ú-ri-in-ni eli mâti[ti]-šu šu-pár-ru-ru-ma,

"whose wings like (those of) a falcon(?) were spread over his land,"
AKA 94:57 f.

šumma sin su-pu-ra lamî mâtu irappiš^iš nišê^pl issapaḫu [....]
tarbaṣi šu-par-ru-ru, "If the moon has a ring, the land will become
wide, the people will be scattered, [the flocks(?)] of the fold will
be dispersed (lit.: are stretched out)," Virolleaud, op. cit. No. 3:
131 (= III R 64 rev. 13)

ki šá lim-na ^dza-a a-na ka-me-šú šu-par-ru-ra [....], "As if to
capture the evil Zû, spread are [his ....]," KAR 169 i rev. 33

še-e-tú šu-par-ru-ur-tú, "the spread-out net," IV R 26, No. 2:23

šuqallulu

I 1 Form (Type A)

Present

1) šumma iz-bu ina lìb-bi iz-bi-im-ma qaqqad-su ina pî-šú uš-qá-
lal, "if a fetus is in the interior of (another) fetus and its head
hangs out of its (the latter's) mouth," CT XXVII 26:1; same form,
ibid. Pl. 44:13

šumma iz-bu ina irbî^bi-šú qur-sin-na-a-tum a-ḫa-a-tum uš-qa-
lal, "if a fetus has additional legs hanging down besides its (usual)
four," CT XXVII 47:9; same form, ibid. line 10

2) erûm ša bît a-lá-ḫi-nim iš-qá-lá-al-ma a-na ša-qá-lim-ma,"
"The copper of the miller's house is hanging, (namely) for weighing,"
BIN IV, No. 63:3 f. (Cappadocian)

[šumma imêru ....] ina [šêpê]-šú iš-qá-lá-la, "[if an ass
....] hanging down from his [feet]," CT XL 33:18

Preterit

[šumma sî]ru KIMIN ana bâbi uš-qa-li-la, "[if a sn]ake ditto
(and) hung at the door," KAR 389 i 13

bûru uš-qa-[li]-lam-ma, "The young hung down," CT XXVIII 37
(K 798) rev. 1

Infinitive

s u - u r | SUR₅ | šu-qal-lu-lu, CT XXXV 6:40

s u - r u | SURU₅ | šu-qal-lu-[lum], PBS V, No. 104 rev. iii 9

á - [š u] - l á l | šu-qal-lu-lu, CT XIX 16:15 (= V R 20:14a-b
[sic!]); same form, YOS I, No. 53:207

MIN (= l a - a l) | LÁL | šu-qa-lu-lu, CT XI 16:11; II R 1:144

šadâᵃ ta-na-áš-ši [ina qa]nî(?) šu-qal-lu-la ul ta-li-ʾî,
"Thou art trying to lift a mountain, (but) thou canst not hang [from
a re]ed(?)," T. J. Meek in RA XVII (1920) 158(K 8216):10 f.

Permansive

šumma aš-qú-la-lu ištu šamêᵉ ina qabli šamêᵉ šu-qal-lul, "if a
comet-sword (appeared) hanging from the sky in the middle of the
sky," CT XXXIX 32:24

âlu dânᵃⁿ dan-niš kîma irpiti ištu šamêᵉ šu-qa-lu-la, "The city
was exceedingly strong (and) hung down like a cloud from heaven,"
AKA 361:51

ubânu a-si-tu šá pu-ut âˡni-iš-tu-un šá kîma irpiti ištu šamêᵉ
šú-qa-lu-la (vars.: šu-qu⁵-lu-la, šu-qa-lu-lat, šu-qa-lu-la-at)

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[5] The reason for the vowel u instead of a is not clear. This
change, however, cannot be due to vowel harmony, to which only un-
stressed vowels submit.

iṣbutu^tú, "They occupied a lofty mountain peak which was over against the city Nishtun, which hung like a cloud from heaven," AKA 275:62

šá kîma irpiti ištu šamê^e šu-gàl-lu-la-at, III R 8:70

šumma iški immeri(!) ana libbi nadât-ma ašar kalâte^pl ra-ak-sa ù šu-qàl-lu-la, "if the testicle of the sheep is located within and they are tied at the place of the kidneys and they hang," KAR 152 rev. 20; same form, ibid. line 21

šu-qal-lu-lu, "They hang," CT XVII 45:118

n í - d ú b a - š à - g a g i n - n a ^kuš a - g a - l á ⌈b a⌉ - š è - l á : ku-up-pu-ru šá eqli ina a-la-ki-šú na-ru-uq-q[u] šu-qal-lu-lu, Langdon in AJSL XXVIII (1911/12) 243(K 8358):4-6

⌈ina⌉ uzni-šu mu-ú šu-qal-lu-lu-ni, "Water hangs from his ear(s)," CT XVII 42:17

I 1 Form (Type B)

Preterit

⌈s á g - b i⌉ m u - b a r - r a a n - d a - a b - l a l : [za-ap]-ḫu(!)-us-su bar-ba-ru ú-šaq-lil, IV R 28*, No. 4 rev. 65 f.[6]

I 2 Form (Type A)

Preterit

[s a l] - l a - b i [u r - r i] a n - d a - a b - [l a l ....] : gal-la-šú kà[l-bu uš]-ta-qal-lil .... ⌈s á g⌉ - b i m u - b a r - r a a n - d a - a b - ⌈l a l⌉ : za-ap-ḫu-us-su-šú b[ár-ba-ru] uš-t[a-qa]l-lil, SBH, No. 70:7-10

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[6] The meaning of this passage as well as that of the next three is not clear.

I 2 Form (Type B)

Present

sinništu šî ul u<u>š-taq-lal</u>, AMT 65, 3:20

Preterit

[s a l - l a - b] i   u r - r i   a n - d a - a b - s u r ₅ (var.:
u r - r a   a n - d a - a b - s u r ₅ - e, var.:   - r i): [gal-la]-šu
kal-bu u<u>š-[ta]q-lil</u> na-ak-ru it-ta-ši, IV R 28*, No. 4:63 f.

<u>šuqammumu</u>

I 1 Form (Type A)

Present

1) a   é - a   m u - l u - b i   a l - s i : a-<u>h</u>u-lap bîti ú-tul-
la-šú u<u>š-qa-am-ma-mu</u>, "How long will the watchman of the house be
quiet!" SBH, No. 24 rev. 16 f.; same form, SBH, No. 46:5

2) d ì m - m e - i r   k i - a   g ú   g ù - m u - u n - s i - s i -
e š : ilāni^{pl} šá irṣitim^{tim} ana ši-si-ti-ka u<u>š-qa-ma-am-mu</u>, "At thy
cry the gods of the earth are silent," IV R 30, No. 1 rev. 5 f.

šumma eš-rit âli u<u>š-qá-ma-am-ma</u>, "if the shrines of a town
are silent," CT XXXVIII 8:26; same form, ibid. line 27

Imperative

a-na bu-uk-ri u bi-in-ti šu-[qam]-me-im ma-a'-diš, "About the
first-born and the daughter be very concerned(?)," K. D. Macmillan
in BA V (1906) 624:15

Infinitive

[....] SUR | <u>šu-qam-mu-mu</u> šá u₄-me, "the quiet of the day," CT

XII 41:18 (= II R 21:18)

s i - s i ₈ | šu-qa-mu-⌈mu⌉, II R 44:8c-d

[g e ₆ - b a r - à m] é - s i g - g a - r a - a - b a : ina mu-

ši ma-ši-il bîtu ina šu-qa-mu-[mi-šu], "at midnight when the house

is quiet," CT XVII 1:12

Permansive

1) [....] m u - [u n - n a - a b - s i - i g] : išid šamê u elât

šamê šu-qam-mu-mu-šú, "The foundation of heaven and the height of

heaven are silent before him," Macmillan in BA V (1906) 636:3 f.

[....] m u - u n - n a - a b - s i - i g : [....] ir-ṣi-tim

iš-te-niš šu-qam-mu-mu-šu, "[.... of heaven and] earth alike are

silent before him," ibid. lines 7 f.

[....] - s i - i g [.... š]u-qam-mu-šú ir-ṣi-tum šu-qam-mu-

m[u-šu], ibid. lines 1 f.

ù ti-âmat šu-qàm-mu-mat (var.: [šu]-qa-am-mu-⌈ma-at⌉), "Also

Tiâmat became silent," OECT VI, Pl. 31:26; STC II 2:26

2) š e - i b s i - s i - i g - g a - b i : [....] li-bit-ti-šá

šá šu-qam-ma-mu, "her brick building, which is silent," SBH, No. 60

rev. 35 f. (copy from the Greek period)

I 1 Form (Type B)
Permansive

1) é-kál-lum ša-ḫu-ur ša-qú-um-mu ṣe(!)-ru-ú, "The palace is si-

lent, quiet are the fields," von Soden in ZA XLIII (1936) 306:10

[s i l a s i] - g a | su-qu šá-qu-um-mu, "the quiet street,"

CT XII 41:17 (= II R 21:17)

n i m g i r   s i l - a   s i g - g a - g é : na-gir su-qí šá-qu-um-mi, "the overseer of the quiet street," CT XVI 15 v 21 f.

d i n g i r   s i l - a - s i g a - g é : il su-qí šá-qu-um-me, "the god of the quiet street," CT XVI 49:302 f.

i-na aš-ri-im ša-qú-um-mi-im, "in a quiet place," F. Thureau-Dangin in RA XI (1914) 92 i 11

ḫa-ab-ra-tum ni-šu-ú ša-qú-um-ma-a, "The (otherwise) noisy(?) people are quiet," von Soden in ZA XLIII (1936) 306:3

i[d-ri]-iš uš-ḫa-ri-ir-ma ša-qu-um-mi-iš uš-bu, "He became (was) benumbed with f[ea]r and sat in silence," STC II 14:6; von Soden in ZA XL (1931) 167, n. 2

qu-lu iṣ-ba-tu šá-qu-um-míš (var.: -mi-iš) uš-bu, "They took to silence, they sat quietly," KAR 117:7; STC II 9:10; ša-qu-um-míš, SBH, No. 67:20; CT XVI 20:97

k a 5 - a   u r u - s i g - g a - g i m   g i 6 - a - n i   d u 7 - d u 7 [....] : šá ki-ma še-lib âli šá-qu-míš (var.: -um-mi-iš) ina mu-ši i-dul-lu4(!), "who quietly like a fox stalks about the city at night," CT XVI 28:44 f.

[....] KA+ŠE | šá-qum-ma-tum, "silence," CT XII 41:15 (= II R 21:15)

[s i g - s i g] - g a | šá-qum-ma-tum, "silence," CT XII 41: 16 (= II R 21:16)

[s i g] - s i g | šá-qu-um-ma-tú, II R 38:24g-h; same form, CT XVII 27:22

šu-ḫar-ru-ur sa-gi-e-a šu-ḫar-ru-rat a-šir-ti eli bîti bâbi u qar-ba-a-ti-ia šá-qu-um-ma-ti tab-kát, "Silent is my sanctuary,

silent is my holy place; upon house, gate, and fields of mine silence is poured out," STC II 81:75 f.

[ᵈn i n - š e g ₅] - š e g ₅ | be-lit ša-qú-ma-tum, CT XXIV 12:20

ᵈn i n - š e g ₅ - š e g ₅ : be-lit šá-qú-ma-te, ibid. Pl. 25:84

2) [....] s i - i g [.... š]u-qam-mu-šú ir-ṣi-tum šu-qam-mu-m[u-šu], Macmillan in BA V (1906) 636:1 f.

2. The Group šukênu

šukênu

I 1 Form

Present

šarru a-na bît ili [ir]-rab uš-ka-an, "The king [en]ters the temple (and) prostrates himself," KAR 135 i 7 and 216:13

3-šú iqabbî-ma uš-ka-na, "Three times he shall say (it) and shall prostrate himself," KAR 73:31

[tu-u]š-ka-a-na, V R 45 vii 6

šiptu an-ni-tú 3-šú ina maḫar ᵈištar tamannû-ma uš-kin, "Three times thou shalt recite this incantation before Ishtar, and he shall prostrate himself," IV R 55, No. 2:19 f.; same form, CT IV 5:7 and 33; AMT 15, 3:11

là uš-kin, "He shall not prostrate himself," KAR 194:12 f.

là tuš-kin, "Thou shalt not prostrate thyself," STC II 84:109; CT IV 5:5

šikaru rêštû tanaqqîqⁱ-ma tuš-kin. "Fine beer thou shalt pour

out, and thou shalt prostrate thyself," IV R 25 ii 19

minûtu^{tú} an-ni-tú 3-šú tamannû-ma uš-ki-in-ma, "This recitation thou shalt recite three times, and he shall prostrate himself," BMS, No. 62:30

3-šú iqabbî-ma .... uš-[ki]-en, "Three times he shall say (it) and .... shall prostrate himself," CT XXXIX 27:11

3-šú tamannû^{nu} tuš-ki-en-ma, "Three times thou shalt recite (it), and then thou shalt prostrate thyself," CT XXXVIII 23 rev. 6

la tuš-ki-en, "Thou shalt not prostrate thyself," IV R 25 ii 37

šarru a-na pa-pa-ḫa an-tum illak-ma [uš]-kin-ni, "The king shall go to the sanctuary of Antum and shall prostrate himself," KAR 132 i 13 f.

Preterit

^{d}da-gán-ra ki-a mu-na-za | a-na ^{d}da-gán uš-ka-en, "Before Dagan he prostrated himself," PBS XV, Pl. 15 v and vi

uš-ka-in, "I have bowed down (submitted)," BIN IV, No. 106:3

uš-ka-i-in, ibid. No. 114:19

uš-kin-ma iš-ši-iq qaq-qa-ra, "He prostrated himself and kissed the ground," CT XIII 8:69; STC II 27:8

šumma KIMIN-ma mîtu uš-kin-šú imât-ma, "If ditto and a dead one fell down before him, he shall die," DA 30:3

a-na ^{d}en-líl ^{d}nin-líl pal-ḫiš uš-kin-ma, "Before Enlil (and) Ninlil I prostrated myself reverently," TCL III 9

ma-ḫar šar-ri uš-ki-[in], "Before the king I prostrated myself," PBS VII, No. 83:27

ana ^{d}šamaš ^{d}nergal liš-kin, "He shall prostrate himself before Shamash (and) Nergal," IV R 33* iii 23; same form, ibid. ii 48; CT IV 5:18 and 6 rev. 5

Participle

mi-en-di mârat ištēn^{en} mu-uš-ki-nu, "Perhaps she is the daughter of a liegeman,"[7] C. Bezold, The Tell El-Amarna Tablets in the British Museum (London, 1892) No. 1:37

muš-ki-nu, "a liegeman," ABL 421:18; KAR 26:29; R. E. Brünnow in ZA IV (1889) 30:21

šarru muš-ki-e-nu, "The king (feels himself) a liegeman," ABL 78:15

1 alpum ša mu-uš-ki-nim, "1 ox belonging to a liegeman," YOS II, No. 71:5 f.; same form, ibid. No. 117:25

muš-ki-ni-šu šarru ṭe-e-mu liš-kun-ma, "May the king give a command to his liegeman," ABL 1059:6 f.

l ú $^{l ú}$ m a š d á - e n a m - g ú - b í - i n - a g - a : šá muš-ki-na i-ḫa-ab-bi-lu$_4$, "he who afflicts the liegeman," KAR 119: 11 f.

mârê^{pl} bâbili^{ki} muš-ki-e-nu-te, "the Babylonian liegemen," ABL 340 rev. 9 f.

ilâni^{pl} an-nu-tum .... mu-uš-ki-nu-ut-ta ù e-ir-ri-šu-ut-ta li-id-din-ku-nu-ši, "May these gods .... reduce you to the state of liegemen and peasants," KBo I, No. 1 rev. 63 f.

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[7] This translation of muškênu was suggested to me by Professor Poebel.

Infinitive

b[a-la]-ṣu | šu-ki-nu, CT XVIII 6 rev. 29; compare BAW I 16 f.

šu₄-ki-nu, CT XXXIX 44:4

ki-i šá .... šu-kin-ni la am-ru, "(I looked, and behold! trouble
is my pursuing destiny,) as if .... I had not observed prostration,"
IV R 60* B:12-14

SUB s u - u b - MIN SUB | šu-kin-nu, CT XVIII 30:25c-d (= V R
30 rev. 25c-d)

ta-šim-me ᵈšamaš su-up-pa-a su-la-a ù ka-ra-bi šu-kin-na kit-mu-
su lit-ḫu-šu ù la-ban ap-pi, "Thou hearest, O Shamash, prayer, sup-
plication, and petitions; prostration, bowing down, bending down(?),
and falling down," ŠRT, Pl. 2 iii 18 f.

I 2 Form

Preterit

ul-ta-ka-in, "I have submitted," Erich Ebeling, Keilschrifttexte
aus Assur juristischen Inhalts (Deutsche Orient-Gesellschaft. "Wis-
senschaftliche Veröffentlichungen," No. 50 [Leipzig, 1927]) No. 302:3

šupêlu

I 1 Form

Present

tu-šá-pa-a-la, V R 45 vi 52

šu-um-ma amêlu šu-ú .... ip-še-e-ti ši-na-ti ⌈uš⌉-pi-el-⌈lu⌉-ma,
"if that man .... changes these things," Mém. X, Pl. 11 iii 9 and 30

ᵈmarduk bêlu rabû ša ṣi-it pi-šu ilu ma-am-ma la uš-pi-el-lu₄,
"Marduk, the great lord, the word of whose mouth no god changes,"

Mém. II, Pl. 23 vi 29-32

ša za-ma-ru an-na-a ú-šab-ṭa-lu la ú-šar-ra-ḫu ᵈšamaš .... ù šùm

ᵐaššur-bân-apli .... uš-pi-lu-ma šu-me šarri šá-nam-ma i-nam-bu-ú,

"he who discards this song, does not magnify Shamash ...., and changes

.... the name of Ashurbanipal and (in its place) names the name of

another king," KAR 105 rev. 10-12 and 361 rev. 5-7

g i š - ḫ a r a n - k i - a n u - k ú r - r u - d a : ú-gu-rat

šamê⁰ u irsitim^tim šá la ut-tak-ka-ru │ d i n g i r d i š - à m

n u - b a l - e : ilu iš-ta-a-nu la uš(!)[8]-pi-lu, "the decree of

heaven and earth which cannot be altered (and) which no god can

change," CT XVII 34:5-8

Preterit

1/2 karpatim bu-uq-lam uš-pá-i-lu, "Half a jug they exchanged

for malt," Julius Lewy, Die Kültepetexte aus der Sammlung Frida Hahn

(Leipzig, 1930) No. 35:11 f.

3 karpat [ar]-ša-tim [bu-uq]-lam(!) nu-uš-pá-il₅(!), "Three jugs

of barley we exchanged for [ma]lt," TCL IV, No. 84:15-17

it-ti a-ḫa-meš uš-pi-e-lu, "They exchanged (the property) among

each other," Strassmaier, Cambyses, No. 375:7; same form, ibid. No.

349:5 and 28

uš-pi-e-lu-u⁾,[9] "They exchanged," ibid. No. 362:7 f.; same form,

ibid. No. 377:6

i-na bi-ri-šu-nu eqlu ki-ma eqli uš-pí-i-lu, "They have exchanged

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[8] The copy has muš.

[9] On the final u⁾ see Poebel, Studies, p. 63, n. 1.

field for field among themselves," HSS IX 18:5

ṭᵢ̂ṭṭuppi šu-pil-tum šá qanâteᵖˡ .... šá it-ti ᵐᵈbêl-ri-man-nu

.... uš-pi-il-lu, "the tablet concerning the exchange of reeds ....,

which he exchanged .... with Bêl-rimannu," VS VI, No. 120:4-7

i-na mi-it-gur-ti-šú-nu it-ti a-ḫa-meš uš-pi-lu, "In their mutual

agreement they have exchanged with each other," VS V, No. 38:22

[ku-un qâti] enûᵘ uš-pi-lu, "(unless) I have changed, altered

[the arrangement of the hand]," PRTS, Nos. 27:5; 36 rev. 3; 55:7;

passim; same form, CT XX 2 rev. 10

eqlum .... ša ri-iš-ᵈšamaš ᵐki-ma-a-ḫi-ia ù za-ri-qum mârêᵖˡ

ᵈšamaš-a-bu-um itti âmat-ᵈšamaš mârat bûr-ᵈsin ù la-ma-zi mârat ᵈše-

rum-i-lí uš-pí-lu-ú-ma, "the field .... which Rish-Shamash, Kimâḫia,

and Zariqum, the sons of Shamash-abum, with Amat-Shamash, the daughter

of Bûr-Sin, and Lamazi, the daughter of Sherum-ili, have exchanged,"

TCL I, No. 74:1-9

ṭup-pi šu-pil-ti šá zêri zaq-pi u pi-i šul-pu šá ᵐᵈmarduk-na-ṣir-

apli .... ù ᶠsu-qa-a-a-i-ti .... it-ti a-ḫa-meš uš-pi-e-li, "tablet

of exchange concerning the seedland, cultivated and uncultivated,

which Marduk-nâṣir-apli .... and Suqaîti .... have exchanged with

each other," Strassmaier, Darius, No. 265:1-3

[ku-un qâti en]ûᵘ uš-pi-el-[lu], "(unless) he has altered, has

changed [the arrangement of the hand]," PRTS, No. 11 rev. 6

ša .... šu-luḫ-ḫi-šu uš-pi-el-lu, "who .... changed its cult,"

V. Scheil in RT XVIII (1896) facing p. 15 iii 16-20

Participle

an-na-šú-un ki-e-nu la mus-pi-lu at-ta-kil-ma, "I put my trust in their unalterable affirmative answer," B. Meissner and P. Rost in BA III (1898) 295:27

na-an-nu-uš-šu-un la mus-pi-e-lu at-ta-ki-il-ma, "I put my trust in their unalterable affirmative answer," D. G. Lyon, Keilschrift-texte Sargon's (Leipzig, 1883) No. 1:56

Infinitive

šar-ru-zu šu-pí-lam .... li-iq-bi, "May he order .... the over-throw of his dominion," CH xlii 75-80

b a l | šu-pi-lu šá sinništi, II R 28, No. 4:43

i-na qí-bi-ti-ka ṣi-ir-tim ša la šu-pí-e-lu, "by thine exalted command which cannot be altered," I R 52, No. 3 ii 30

ina ṣi-it pi-i-šú-nu šá la šu(!)[10]-pi-e-lu, "by their unalterable word," III R 38, No. 1 rev. 10

i-na a-ma-ti-ka el-li-ti šá la šú-pi-e-lam, "by thy holy command which cannot be altered," D. W. McGee in BA III (1898) 558 iii 25 f.

Permansive Participle

[š e] - b a l | šu-pil-tum,[11] "exchange," II R 28, No. 4:45

2 gur 2 (pi) 24 (qa) uṭṭatu šu-pil-tum šá su[luppi], "2 gur, 2 (pi), 24 (qa) of barley (in) exchange for da[tes]," VS III, No. 7:1;

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[10] The copy has uš.

[11] For a brief discussion of šupêltu see M. San Nicoló and A. Ungnad, Neubabylonische Rechts- und Verwaltungsurkunden I (Leipzig, 1929-35) 144.

same form, VS V, No. 18:6 and 12; No. 108:13; VS VI, No. 120:4

100 gur uṭṭatu šu-pil-ti šá 100 gur suluppu šá ^{md}é-a-lu-mur ina muḥḥi ^{nár}pit-qa šá ^{md}bêl-êṭir ik-ki-su, "100 gur of barley, (in) exchange for 100 gur of dates which Ea-lumur cut on the Pitqa canal of Bêl-êṭir," TCL XII, No. 68:1-4

ṭup-pi šu-pil-ti bîtâti^{pl} šá irṣitim^{tim} ŠU.AN.NA šá qí-rib bâbili^{ki} šá ^{md}bêl-ri-man-ni .... ù ^mla-a-ba-ši .... it-ti a-ḫa-meš uš-pi-lu, "tablet of exchange of estates of the district Shuanna in Babylon which Bêl-rimanni .... and Lâbashi .... have exchanged with each other," VS V, No. 38:1-4; same form, ibid. Nos. 18:30 and 108:31

ṭup-pí šu-pí-ul-ti ša ^mḫu-bi-ta .... ša ^mta-i-qa .... ù ša ^mši-il-wa-te-šup, "tablet of exchange of Ḫubita ...., of Taiqa ...., and of Shilwateshup," HSS IX 18:1-4

8 imêr ŠE^{pl} 2 imêr kibâti^{pl} ša ^mši-il-wa-te-šup .... ^mun-ku-ra .... a-na šu-pí-ul-ti iš-tu ^{âl}ṣilli-a-wa il-te-qí, "8 homers of barley, 2 homers of wheat of Shilwateshup .... Unkura .... from the town of Ṣillâ for exchange has received," HSS IX 16:1-4; same form, ibid. No. 47:2

I 2 Form

Present

ṣi-it pi-i-šu la uš-te-pi-il (var.: uš-te-pi-el-lu) ilu a-a-um-ma, "The utterance of his mouth no god can change," CT XIII 27:28; STC II 44:9; Adam Falkenstein, Literarische Keilschrifttexte aus Uruk (Berlin, 1931) No. 38 rev. 22

a l i m - m a ^dm u - u l - l í l   d u g ₄ - d u g ₄ - n a

oi.uchicago.edu

š u - n u - b a l - e - d è : kab-tu ᵈMIN šá ši-it pi-i-šu la uš-te-pil-lu₄ (var.: -pi-il-lu₄), "honorable Enlil, whose word cannot be altered," SBH, No. 4:100 f. and p. 130:10 f.

ina a-mat ilu-ti-ka rabîtiᵗⁱ ša la uš-te-pi-lu, "at the word of thy great divinity, which cannot be changed," V R 65 ii 30 f.

Preterit

šum-ma a-wi-lum šu-ú a-na a-wa-ti-ia ša i-na narî-ia aš-ṭu-ru i-qul-ma di-ni la ú-ša-az-zi-iq a-wa-ti-ia la uš-te-pi-el, "if that man gave heed to my words which I have written upon my monument and did not efface my judgments, did not change my words," CH xlii 2-8; same form, ibid. line 30

3. The Verb šhhn

I 1 Form

Preterit

a-na šêpêᵖˡ šarriʳⁱ bêli-ia 7-šu ši-bi-ta-an uš-he-hi-in, "At the feet of the king, my lord, seven times seven I prostrated myself," J. A. Knudtzon, Die El-Amarna Tafeln I ("Vorderasiatische Bibliothek," 2. Stück [Leipzig, 1908]) No. 221:5-7; same form, ibid. Nos. 232:9; 233:13; 234:9

a-na šêpêᵖˡ šarriʳⁱ be-lí-ia 7-šu 7-ta-an uš-he-hi-en, ibid. Nos. 223:5 f. and 242:6-8

a-na šêpêᵖˡ šarriʳ[ⁱ bêli-ia] 7-šu 7-ta-an uš-hi-hi-en, ibid. No. 222:4-6

[a-na] š[ê]pêᵖˡ [šarri bêli-ia] .... 7-e-t[i-šu] [aš]¹²-hi-hi-en,

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¹² The reading as is quite uncertain; but the traces of the sign hardly permit the reading uš or iš; see VS XI, No. 123:4-6.

ibid. No. 214:4-6

I 2 Form

Preterit

a-na 2 šêpê šarri bêli-ia .... 7-šu u 7-ta-àm lu-ú i̱s̱-ṯa̱-ẖa̱-ẖi̱-ẖi̱-
i̱ṉ, ibid. No. 298:9-12; same form, ibid. Nos. 304:12; 305:12; 306:9;
308:7; passim

a-na 2 šêpê šarri bêli-ia .... 7-šu ù 7-ta-àm i̱s̱-ṯi̱-ẖa̱-ẖi̱-i̱ṉ,
ibid. No. 301:5-10; same form, ibid. Nos. 303:10; 307:2; 329:12

a-na šêpêpê šarri bêli-ia .... 7-šu ù 7-ta-àm i̱s̱-ṯi̱-ẖi̱-ẖi̱-i̱ṉ,
ibid. No. 302:6-10

a-na 2 šêpê šarri bêli-ia am-qú-ut 7-šu ù 7-ta-na lu-ú i̱s̱-ṯu̱-ẖu̱-
ẖi̱-i̱ṉ, "At the feet of the king, my lord, I fell down; seven times
seven I truly prostrated myself," ibid. No. 325:6-8

a-na 2 šêpê šarriri bêli-ia .... 7-š[u] ù 7-ta-àm l[u]-ú i̱[š̱-ṯ]u̱-
ẖa̱(!)-[ẖ]i̱-i̱ṉ(!), ibid. No. 331:7-11

a-na pa-ni-šu u̱ḻ-ṯe̱-ẖé̱-ẖi̱-i̱ṉ, "He prostrated himself before him,"
KBo I, No. 3:7; KUB IV 49a

a-na šarri u̱š̱-ṯu̱-ẖé̱-ẖi̱-i̱ṉ, "I prostrated myself before the king,"
JEN IV 321:8

C. The Nif'al Class

nabalkutu

IV 1 Form

Present

1) ša i̱-ḇa̱-ḻa̱-ḵà̱-ṯu̱, "(he) who breaks the contract," Mém. XVIII,
No. 230:18

ša i-ba-la-ka-tu, Mém. XXII, Nos. 42:25 and 61:25

šà ib-ba-la-ka-tu, Mém. XVIII, Nos. 202 rev. 19 and 222:9; XXII, Nos. 65:3; 68 rev. 2; 9 rev. 8; passim

šà ib-ba-la-ak-ka-tu, Mém. XVIII, Nos. 203:47; 204:51; 205:41; 211:44; XXII, Nos. 19 rev. 4 and 92:16[13]

la ta-ba-lak-ka-ta lišān-šá, "It shall not pass over its tongue," KAR 43:6

^{m}âmat-^{d}šamaš ù ma-ad-du-mu-uq-ilim i-ba-la-ka-tu-ma 1/3 ma-na kaspam išaqalu, "If Amat-Shamash and Mâd-dumuq-ilim break the agreement, they shall pay 1/3 mina of silver," VS VIII, No. 33:21-24 (Sin-muballiṭ)

ú-ul ib-ba-la-ka-tu, OECT III, No. 78:29 (First Babylonian Dynasty)

ib-ba-lak-ka-[tu], BMS, Pl. 32:17

From Nuzi texts (ca. 1500 B.C.):

[m]a-an-nu ša i-bal-la-ka₄-tu, JEN I 32:14

ša i-bal-la-ka₄-tu₄, HSS IX 33:10

ša i-na bi-ri-šu-nu ib-ba-la-ka₄-tu₄, "he who among them breaks the agreement," JEN I 89:16

ma-an-nu-um-me-e ša i-na bi-ri-šu-nu i-ba-la-ka-tu₄, HSS V 58:13 f.

ša i-na bi-ri-šu-nu i-ba-la-ak-<ka>-tu₄, JEN I 8:17 f.

šum-ma ^{m}ta-a-a i-ba-la-ak-ka₄-a-tu₄-ma, JEN I 11:11 f.

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[13] The examples taken from Mém. come from Susa and date back to the time from the Dynasty of Akkad to the First Babylonian Dynasty inclusive.

šum-ma ᵐdu-ra-ri ib-bá-la-ka₄-tù, HSS V 30:26 f.; same form,
ibid. line 30

ma-an-nu-um-me-e i-na bi-ri-šu-nu ib-bá-la-ka₄-tu₄, HSS V
60:18 f.

From neo-Assyrian contracts:

man-nu šá ib-bal-lak-kàt-u-ni, "whoever breaks the contract,"
ADD I 161:9

[man-nu] ša .... [ib]-[ball-a-kàt-ú-ni, ADD I 265 rev. 6 f.

2) ib-ba-lak-kit, "He will be guilty of breaking the contract,"
BIN I, No. 114:9

ib-bal-lak-kit, TCL XIII, No. 211:7

šá ib-bal-lak-kit, P. Dhorme in RA XXV (1928) 77, No. 2 rev.
3 (Nebuchadrezzar)

šá ib-bal-la-kit, YOS VI, No. 46:17 (Nabonidus)

ki-ma pi-ti-iq-ti ab-ba-lak-kit-su-nu-ti, "I will cross over
them as (over) a garden wall," Maqlû, Tablet II 165

me-ṣir la ib-bal-ak-ki-ta, "He shall not step across the
boundary," PRTS, No. 105:19

kîma ¹ˢmaqurru an-ni-ta ib-ba-lak-ki-tu, "as this barge is
crossing over," Maqlû, Tablet III 124; same form, CT XVII 34:32

ki-ma ᵃᵐṣâbêᵖˡ ᵃᵐpu-qu-da-a-a šá uṣ-ṣi-ú an-ni-i šá šar
ᵐᵃᵗelamtiᵏⁱ il-te-mu-ú ib-ba-lak(!)-kit-ú[14] i-na-du-ú it-ti ᵐᵈaššur-
bân-apli, "When the men of the Puqudeans, who have gone forth, will

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[14] The reading lak instead of Harper's al is based upon a
collation made by Dr. Geers.

hear this about the king of Elam, will they rebel? Will they revolt
against Ashurbanipal?" ABL 1195 rev. 1-5

ša ib-ba-lak-ki-tu₄, Strassmaier, Darius, No. 316:22

b a - r a - b a l - e - m e │ ib-ba-lak-ki-tú, V R 29:20c-d

ˢᵉzêram ma-la ib-ba-lak-ki-tu-ú, "as much seedland as they
will tear up(?)," YOS VI, No. 150:12 (Nabonidus)

la ta-kal a-bi še-e-tu ša ᵈšamaš i-ba-[ar-ka] giš-par-ru ma-
mit ᵈšamaš ib-bala-ki-tu-ka-ma i-bar-ru-ka, "Do not eat (it), my
father! (Otherwise) the net of Shamash will catch thee; the snare
(and) the curse of Shamash will come upon thee and catch thee,"
Morris Jastrow, Jr., in BA III (1898) 379:11 f.

dûra u sa-me-ti la tab-ba-lak-ki-ta-ni, "Over outer wall and
inner wall ye shall not pass," Maqlû, Tablet V 134

From Nuzi contracts:

3) šum-ma ᵐte-hi-ia i-bal-ka₄-at, JEN I 14:8

ma-an-nu-me i-na be-ri-šu-nu i-bal-kà-tu₄, HSS V 61:7 f.;
IX 115:12

ša ib-bal-ka₄-tu₄, HSS V 68:22

šum-ma ᵐha-ni-ú ᵐe-ih-pa-a-pu i-bal-ka₄-tù, JEN I 3:14 f.

From neo-Assyrian documents:

ú-la-a i-bal-ka-ta i-ma-qu-tú, "Or will they revolt (and) fall
away?" ABL 312 rev. 11 f.

man-nu ša .... i-bal-kàt-u-ni, "whoever .... breaks the con-
tract," ADD I, Nos. 376 rev. 3 f. and 633:7; II, No. 780:11; Scheil
in RT XX (1898) 203:10 f.

man-nu šá ina muḫḫi man-ni ib-bal-kàt-u-ni, "whoever breaks the agreement with another, VS I, No. 97:10

man-nu íb-bal-kat-u-ni, Scheil in RT XXXVI (1914) 181:21

Preterit

šumma[ma] ubân kabitti qablîtu ib-ba-al-ki-it-ma, "if the middle finger of the liver has crossed (the bounds of its location)," KAR 447:4

[m]tam-ma-ri-tú ṣîru-uš-šú ib-bal-kit-ma, "Tammaritu revolted against him," V R 4:1; same form, ibid. Pl. 10:10; III R 8:33

lib-bal-kit-si sûqu ù su-lu-ú, "May street and road rebel against her," Maqlû, Tablet V 40; same form, ibid. line 41; KAR 267 rev. 18

[šad]ka-ši-ia-ra .... ab-bal-kit, "Mount Kashijara .... I traversed," AKA 36:72 f.; same form, KAH II, No. 75:11

ina tar-ṣi [m]aššur-uballiṭ .... ummânâte[pl] kaš-ši-e ib-bal-ki-tu, "In the reign of Ashur-uballiṭ .... the Kassites revolted," CT XXXIV 38:8-11; same form, TCL III 310; KAH I, No. 13 ii 8

[am]rabûti[pl]-šú-nu ib-bal-ki-tú, "Their nobles revolted," AKA 237: 37

[m]nu-ra-tum ša i-na pa-ni-ia ap-lu-za il-qú-ú-ma ib-ba-al-ki-tu-ši-i-ma, "Nuratum, who before me had taken her inheritance and then turned against her," PBS VII, No. 55:9-11

man-nu šá i-bal-ki-[ti] 4 ma-na kaspu i-tur-ru, "Whoever will have broken the contract shall furnish 4 minas of silver," TMH II/III 271: 9 f. (Nabopolassar)

šum-ma ša-mi šarru a-na ardi-šu .... ni-iṣ-bat âla[ki] lal-[a

ti-il-qí] ṣâbê^pl mârê^pl abdi-aš-ra-ti a-na š[a-a-ši] ù ti-bal-ki-
[tu]^15 amêlûti^pl-ši, "If the king had hearkened to his servant, ...
we would have taken the city, (so that) it would [not have taken] the
soldiers of the sons of Abdi-ashrati [to itself], and its people have
rebelled," VS XI, No. 73:97-103 (Amarna letter)

ar-ka-niš ina ši-bu-ti-šú mâtâti^pl ka-li-ši-na ib-ba-al-ki-ta,
"Afterwards in his old age all the lands revolted," Chronicles II
6:11

tí-ir-ta-ak-nu li-ba-al-ki-tám, "May your report get across,"
BIN IV, No. 42:29 f.

a-na qa-an-ni mâti [i nu-ri]-da-am-ma i ni-ba-al-ki-ta-am-ma,
"[Let us go] against the border of the land and let us make an in-
vasion," Bezold, The Tell El-Amarna Tablets in the British Museum,
No. 2:20 f.

kiš-pu-šá (var.: kiš-pi-šú-nu) lib-bal-ki-tu, "May her (var.:
their) spells cross over," Maqlû, Tablet III 125

lib-bal-ki-tu-ši-ma ilâni^pl šá ṣêri u âli, "May the gods of plain
and city rebel against her," Maqlû, Tablet V 42; same form, Tablet
VII 16

li-ba-al-ki-tù, "Cuneiform Texts from Cappadocian Tablets in the
British Museum" IV (London, 1927) 2a:34

ù r - mu nam-ba-bal-bal-e-dè : ana ú-ri-ia
a-a ib-bal-ki-tu-ni, "May they not climb up to my roof," CT XVI 14

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^15 This form, instead of ta(b)balkitu, is due to Canaanite
influence; see Ebeling in BA VIII (1912) 46.

iii 53 f.; same form, ibid. Pl. 32:164

^{mât}ú-ru-aṭ-ri ib-bal-ki-tu(var.: -ta)-ni-ma, "(The land of) the
Uruatri rebelled against me," KAH I, No. 13 i 27 f.

[.... a-n]a e-pis̆ qabli u taḫâzi da-a-a-i-qu ib-bal-kit-u-ni,
"To engage in battle and combat, (my troops) crossed the siege ramp,"
T. Bauer in ZA XL (1931) 257:8 f. (see also p. 253, n. 31)

^{am}rabûti^{Pl} am-mar ib-bal-ki-tu-ni a-ku-ṣu, "I flayed all the chief
men who had revolted," AKA 285:89 f.

^{mât}ma-da-a-a .... s̆a ina s̆arrâni^{Pl} abbê^{Pl}-ia mi-ṣir ^{mât}as̆s̆ur^{ki} la
ib-bal-ki-tú-nim-ma, "the Medes .... who in (the time of) the kings,
my fathers, had not crossed the border of Assyria," PEA, Pl. 8:35 f.

i-[nu] naphar ma-[ta-tim] .... [i]-ba-al-ki-tá-an-ni, "when all
the cou[ntries] .... revolted against me," CT XXXII 1 i 28-ii 5
(Manishtusu)

^{mât}qu-ti-i .... ib-bal-ki-tu-ni-ni-ma, "The Guti .... revolted
against me," KAH I, No. 13 iii 8-10

i-nu-ma ki-ib-ra-at ar-ba-i is̆-ti-ni-is̆ ib-ba-al-ki-tu-ni-in-ni,
"when the four regions rebelled against me," A. Boissier in RA XVI
(1919) 161:12 f.; same form, ibid. line 17

Participle

[mu]-ba-al-ki-tum, "the one who breaks the contract," H. F. Lutz,
Neo-Babylonian Administrative Documents from Erech ("University of
California Publications in Semitic Philology" IX 1 [Berkeley,
Calif., 1927]) No. 83 iv 59 f. (Old Akkadian contract!)

Infinitive

1) š i - š i │ pa-da-nu-um

š i - š i - š i │ <u>na-ab-la-ku-tum</u>, H. de Genouillac in RA XXV (1928) 124:7 f.[16] (syllabary of the First Babylonian Dynasty)

2) b a l │ <u>na-bal-ku-tum</u>, II R 26 rev. 40; same form, CT XXX 22:18

<u>na-bal-ku-tu</u> e-ni-tum, CT XXXI 40:7

BAL e-nu-ú BAL <u>na-bal-ku-tú</u>, CT XXXI 40:13

<u>na-bal-kut</u> a-tu-u-ni, "There is insurrection against us," ABL 1127:5 (neo-Assyrian)

g i š - ḫ a r   d i n g i r - r i - e - n e - g é   n u - b a l - e : ú-ṣu-rat ilâni[pl] šá la <u>na-bal-ku-ti</u>, "the bound(s) of the gods, which must not be crossed," CT XVII 34:3 f.

ki-ma pi-ti-iq-ti ana <u>na-bal-ku-ti-ia</u>, "(They have made all kinds of spells) to cross over me as (over) a garden wall," Maqlû, Tablet II 154

ina <u>na-bal-kut-ti-ka</u>, "when thou crossest (the mountain range)," Meek in BA X (1913) 68:14

Permansive

⌈KAL⌉ <u>na-ba-al-ku-ut</u>, Ungnad in Babyloniaca II (1907/08) Pl. 6, facing p. 257:16

šum[ma ....] réš manzâzi <u>na-bal-kut(!)</u>, "i[f ....] the path of the station is crossed," KAR 423 ii rev. 15

s u ₁₁ b a l - b a l │ ši-in-nu <u>na-ba-al-ku-tu</u>, C.-F. Jean in RA XXVIII (1931) 158:12

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[16] See also B. Landsberger in AOF, Beiband I (1933) 174.

IV 2 Form

Present

[šumma immeru ....] iš-tu imni a-na šuméli it-ta-ba-lak-ka-at(?),

"[if the .... of the sheep] crosses from the right to the left,"

Ebeling, Tod und Leben (Berlin and Leipzig, 1931) No. 9 rev. 3

Preterit

1) i-na u$_4$-mi šu-ma ^{m}[.... it]-ta-(!)-bal-kat,[17] "at that time

[.... r]evolted," BRM IV, No. 49:31 f. (Arikdênilu)

ṭi-e-mu ut-te-ru-ni ma-a ^{al}su-ru .... it(var.: i)-ta-bal-kát,

"They brought me word, saying: 'The city of Suru .... has revolted,'"

AKA 280:75 (Ashurnaṣirpal)

mât$_{ni-ir-bu}$ .... itabalkat^{kát} (var.: i-ta-bal-kát), AKA 300:

15 f. (idem); same form, ibid. p. 303:24 (idem)

šá it-ta-bal-kát 10 šiqlu kaspu ú-šal-lam, "(He) who breaks the

contract shall pay 10 shekels of silver," VS V, No. 50:21 (Cambyses)

mât$_{ku-ub-bu}$ at-ta-bal-kát, "I traversed the land of Kubbu," AKA

375:96 f. (Ashurnaṣirpal); same form, ibid. p. 291:106 (idem)

šad$_{kaš-ia-ru}$ at-ta-bal-kát, "Mount Kashiaru I crossed," AKA

230:14 (Ashurnaṣirpal); same form, III R 7 ii 14 (Shalmaneser III);

ibid. Pl. 8:31 and 40 (idem); TCL III 29 and 280 (Sargon)

mât$_{na-am-da-a-nu}$ mât$_{me-ir-ḫi-su}$ a-ta-bal-kát, III R 8:41

(Shalmaneser III)

ṭi-e-mu ut-te-ru-ni ma-a niše^{ple} mât$_{aš-šu-ra-a-a}$ .... it(var.:

i)-ta-bal-ku-tú(var.: -tu), "They brought me word, saying: 'The

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[17] Clay's copy has ib-bal-kat. But the photograph plainly
has ta instead of ib; see Pl. IV.

Assyrians .... have revolted,'" AKA 289:101-3 (Ashurnaṣirpal); it-ta-bal-ku-tú, also in AKA 353:27 (idem)

ᶦˢ̌bi-nu u ᶦˢ̌gišimmarêᵖˡ ⌈it-ta-bal-ka-ta⌉, "The tamarisk and the date-palms ⌈rebelled⌉," KAR 324:19

2) m á š b a - r a - b a l | (ṣi-ip-tu) it-ta-bal-kit, "The rate of interest has risen," ASKT, p. 55:34; same form, ABL 1386:6; VS V, No. 86:13 (Darius); TMH II/III 206:15; ibid. No. 117:15 (Cyrus); ibid. No. 137:20 (Cambyses)

mᵃᵗgu-ra-sim-mu i-na qâtêᵈᵘ-ia it-ta-bal-ki-tu, "The Gurasimmu have revolted from my control," ABL 754:8; same form, ABL 462:17; Strassmaier, Nabuchodonosor, No. 90:17

⌈it⌉-ta-bal-ki-it, "He rebelled," KUB III, No. 58:17 (Hittite)

IV 3 Form

Present

i n - b a l - b a l - e : it-ta-nab-lak-kàt, "He moves back and forth," CT XVII 19:19 f.

kaspum i-ta-na-áb-lá-kà-at, "The silver will continually come over(?)," G. Eisser and J. Lewy in MVAG XXXIII (1928) 302:15 f. (Cappadocian)

l u - l i l₇ - l u - b i z i - n i - t a í - b a l - b a l - e : a-me-lu šu-ú it-ti na-piš-ti-šú it-ta-nab-<lak>-kát, "That man is hostile to himself," CT XVI 24:12 f.

GUD é d ù - a : e-ṭim-mu šá kal bîtâtiᵖˡ it-ta-nab-lak-ka-tu₄ : b a l - b a l - e - m e š, "the ghosts that pass over all the houses," CT XVI 14 iv 16

[f]kaššapti-ia₅ e-li-ni-ti-ia₅ ša tattanallaki[ki] kal mâtâti <u>ta-at-ta-nab-lak-ka-ti</u> kal šadâni[pl ni], "my sorceress, my enchantress, who roamest over all the lands, (who) crossest all the mountains," Maqlû, Tablet VI 118-20 and 127-29

é - ta é - a - š è i n - b a l - b a l - e - d è : iš-tu bi-ti ana bi-ti <u>it-ta-nab-lak-ka-tú</u>, "They break through from house to house," CT XVI 12 i 26 f.

šumma ša-pu-la-šú <u>it-ta-nab-la-ka-[ta]</u>, KAR 401 rev.(?) 4

Infinitive

ina <u>i-tab-lak-ku-ti</u>, IV R 60* C rev. 6

IV 4 Form

Preterit

šadâni[pl ni] dan-nu-tu[pl] <u>it-ta-ta-bal-ki-tu</u>, "(he) who crossed over mighty mountains," KAH II, No. 84:31

IV 5 Form

Preterit

<u>at-ta-tab-lak-ka-ta</u> šá-di-i šap-[lu-ti], "I repeatedly crossed the lo[wer] mountains," Chronicles II 92:17

III 1 Form

Present

1) in kirîm i-ṭa-ba-aḫ-ší-[ma] ma-ša₁₀-ak-ša₁₀ <u>uš-ba-la-kà-at</u>, "In the orchard he shall slay it [and] shall strip off its skin," Mém. XIV 123

šu dîn-su <u>uš-ba-la-kà-tù</u>, "who perverts his judgment," Mém.

IV, Pl. 2 iv 9 f.

ITU-3-KAM la ma-ma-na uš-ba-la-ak-ka-tu, "(Now already in) the third month they are unable to induce anyone to revolt," CT IV 1:7

⌜iš(?)⌝l-tu bi-ti-ka ⌜uš(?)⌝l-ba-la-ka-tu-nim, Mém. X, Pl. 9, No. 2:3 f.

2) tu-šá-bal-kàt, V R 45 vi 53

a-maḫ-ḫa-aṣ si-ip-pu-ma ú-šá-bal-kàt ᶦˢdalâtiᴾˡ, "I shall smash the door pivot and remove the doors," IV R 31:18

ú-šá-bal-kàt, "I will change (the contract)," YOS III, No. 193: 17

ᵃᵐmaḫḫâniᴾˡ pâ-šú-nu ú-šá-bal-ku-tú, "The chiefs are speaking rebelliously" (lit.: they are causing their mouth to overstep the bounds)," ABL 205 rev. 1 f.

3) ù ma-an-nu ša ba-a-na-a-ti [....] uš-bal-kat-ma, VS XI, No. 15:17 f. (Amarna letter)

Preterit

1) ᵃᵐa-ru-bu ka-li-šú eli ᵐia-ta-ʾa uš-bal-kit-ma, "He caused all the Arabs to revolt against Iatâ," PEA, Pl. 8:24; same form, I R 29: 41 (Shamshi-Adad V); ibid. Pl. 49 ii 17 (Esarhaddon); ABL 483:7; CT XXVI 15:65 (Sennacherib); V R 3:100; Winckler, Sargon II, Pl. 31:34

šum-ma amêlu ta-ḫu-ú-ma ṣiḫra .... uš-bal-ki-it, "if a man has removed the small boundary ....," O. Schroeder, Keilschrifttexte aus Assur verschiedenen Inhalts (Deutsche Orient-Gesellschaft. "Wissenschaftliche Veröffentlichungen," No. 35 [Leipzig, 1920]) No. 2 iv 20 f. (Assyrian code)

lis-bal-kit kis-pi-ku-nu ^dasari-lú-du$_{10}$, "May Asariludu over-turn your sorcery," Maqlû, Tablet IV 7 f.

^{iš}kussi-ia li-iš-bal-ki-it, "May he overturn my throne," KBo I, No. 3 rev. 35 (Hittite)

^d[kin]-gu-ma šá ib-nu-ú tu-qu-un-tu ti-[âmat] uš-bal-ki-tú-ma, "It was Kingu who created the strife and caused Ti[âmat] to revolt," KAR 164:23 f.

ma-tam uš-ba-al-ki-tu, "They tried to cause the land to re-volt," CT IV 1:6 (First Babylonian Dynasty)

nu-uš(!)-ba-al-ki-it, TCL XIX, No. 44 rev. 19 (Cappadocian)

^{iš}kussâ-ka li-iš-bal-ki-it-tù, "May they overturn thy throne," KBo I, No. 1 rev. 64 (Hittite)

2) ^{iš}kussâ šarru-ti-šú li-šá-bal-kit-ma, "May he overthrow his royal throne," C. F. Lehmann, Šamaššumukîn, König von Babylonien (Leipzig, 1892) Pls. 16:75 f. and 22:93 f.

[man]-nu-um-ma šá ib-nu-ú tu-qu-un-tu ^d[ti-âmat] ú-šá-bal-ki-tú-ma, "Who was it that created the strife and caused [Tiâmat] to revolt?" KAR 164:17 f.

an-nu ú-sa-bal-ki-tú, "These have caused rebellion," ABL 1250 rev. 10 (Assyrian)

Imperative

me-ih-ra-am ša ṭup-pi-im .... šu-ba-al-ki-it-ma šé-bi$_4$-lam, "A copy of the tablet .... bring over and send (it) to me," TCL XIX, No. 9:16-20

me-ih-ra-am ša ú-ṭi-tí-ka šu-ba-al-<ki>-it, "A copy concerning

thy wheat bring over," "Cuneiform Texts from Cappadocian Tablets in the British Museum" II 15:27 f.

kaspam ù ṭup-pí-šu šu(!)-ba-⌈al(!)⌉-ki-ta-ma,[18] "Let the silver and his tablet come over here," ibid. IV 34b:19 f.

Infinitive

ina muḫḫi šá-bal-ku-te ša ma-a-ti, "concerning the rebellion of the land," ABL 223 rev. 6 f. (Assyrian)

Permansive

ki pî ú-íl-tim gab-ri nippur^ki šú-bal-kut. Pinches, The Babylonian Tablets of the Berens Collection (London, 1915) No. 110:21

[š e - m a r - š u] - b a l - a g - a │ MIN (= še-im) šá ina mar-ri šu-bal-ku-tú, "(grain) which was thrown over with a winnowing-shovel," CT XIX 41(K 272):14

III 2 Form

Preterit

di-na-a ul-ta-bal-kit, "He overthrew justice," ABL 716 rev. 18

i-li-ik-ma a-ḫa-sú uš-ta-ba-al-ki-it, "He went and caused his sister to depart (therefrom)," "Cuneiform Texts from Cappadocian Tablets in the British Museum" III (London, 1925) 15:16 f.

uš-ta-ba-al-ki-sú (= uštabalkitsu), TCL XIX, No. 50:35

uš-ta-bal-ki-tu-ki, Maqlû, Tablet III 57

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[18] Copy has ku-ba-⌈ta⌉-ki-ta-ma.

Infinitive

k u š - d ù g - g a n - a n - t i - b a l | šu-ta-bal-ku(!)[19]-tum, LTBA I, No. 33 iii 9

III 3 Form

Preterit

ul-tab-lak-ki-is-su-⌈ma⌉ ul e-li-ʾi-ia nu-us-su, "I tried to move him away, but I could not remove (him)," Thompson, Gilg. Pl. 6:30

Infinitive

[s] a g (?) b a l - k i - t a | šu-tab-lak-ku-tu, BAW II 77

[.... b a] l | šu-tab-lak-ku-tú, LTBA I, No. 84:9

naharbušu

IV 3 Form

Present

šumma ina ᵃʳᵃ\h{}du ʾuzi mîlu illak-ma mû-šú it-ta-na-a\h{}(?)[20]-ra-ba-šú, "if a flood comes in the month of Tammuz and its waters are chilly(?)," CT XXXIX 15:29

naharmumu

IV 1 Form

Preterit

a-mi-ir-šú-nu šar-ba-bi-iš li-i\h{}-\h{}ar-mi-im, "(so that) he who looks upon them shall perish from terror," STC II 16:25; same form, CT XIII 11:87

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[19] Copy has ⌈ki⌉.

[20] Copy has \h{}ar, which is perhaps a mistake for a\h{}.

Infinitive

na-ḫar-mu-mu | na-ḫar-mu-ṭu, V R 28:66g-h

III 1 Form

Present

[....]-na | uš-ḫa-ram-ma-mu-uš(!) | ˹na˺-[ḫar-mu-mu | na-ḫar-mu-
ṭu], CT XLI 41:21; Landsberger in ZA XLIII (1936) 71, footnote

šar-ba-bi-iš uš-ḫa-ram-ma-mu-šu ú-bal-lu-šú ki-ma la-a-mi, "They

cause him to perish from terror, they extinguish him like a flame,"

James A. Craig, Assyrian and Babylonian Religious Texts I (Leipzig,

1895) 52:52; Landsberger in ZA XLIII (1936) 70:286

Preterit

a-mir-šú-nu šar-ba-ba liš-ḫar-[mi-mu], "that they might cause him

who looks upon them to perish from terror," CT XIII 7:29

[a-mir-š]u-nu šar-ba-ba (var.: -ba-bi-iš) liš-[ḫar-mi-mu] (var.:

li-iḫ-ḫ[ar-mi-im]), KAR 118 rev. 6; STC II 4:9

naḫarmuṭu

IV 1 Form

Present

ṣalam-šú ú-ʾà-ab-ba-tú-ma[21] iḫ-ḫa-ra-am-ma-ṭu, "They will destroy

and demolish his image," AKA 251:85 f. (= I R 27:85 f.)

Preterit

šá i-pu-šú kiš-pi ki-ma ṭâbti liḫ(!)-ḫar-miṭ, "The enchantment

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[21] For the reading ʾa-a as ʾà see Poebel, Studies, p. 29,
n. 2.

which she has produced may dissolve like salt," Maqlû, Tablet I 33;

pp. 53:33 and 57, ca. line 27[22]

Infinitive

na-ḫar-mu-mu | na-ḫar-mu-ṭu, V R 28:66g-h

z u - u r | ZUR | na-ḫar-mu-ṭu, CT XII 10:24a

z a - a l | ZAL | na-ḫar-mu(!)-ṭu, B. Zimolong, Das sumerisch-

assyrische Vokabular Ass. 523 (Leipzig, 1922) pp. 10 and 13[23]

š á - a l | ŠÁL | na-ḫar-muṭ. E. F. Weidner in RA XI (1914) 124:

14 (neo-Babylonian)

IV 2 Form

Preterit

[ṭup-p]a ša ri-ki-il-ti a-na ᵐri-mi-šar-ma .... a-bu-ú-a ᵐmur-ši-

[li] e-pu-ša-aš-šu ù ṭup-pa it-ta-ḫar-ma-aṭ, "A treaty [table]t for

Rimisharma .... my father Murshi[li] made, but the tablet was de-

stroyed," KBo I, No. 6:3 f.

III 1 Form

Present

šarru šá qí-bit pî-šú uš-ḫar-ma-ṭu šadê[pl] e, "the king whose word

destroys mountains," AKA 218:13 (Ashurnaṣirpal)

la uš-ḫar-ma-si, "He shall not destroy it," AKA 248:39 (idem)

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[22] In all three cases Tallqvist's copy has liš-ḫar-miṭ, which no doubt stands for liḫ-ḫar-miṭ and is perhaps due to a scribal error in the original, from where the mistake crept into subsequent copies.

[23] Zimolong reads na-ḫar-ma-ṭu, but the photograph plainly has na-ḫar-mu-ṭu.

Preterit

áš-šu aḫ-rat u₄-me qaq-qar âli šu-a-tu ù bîtâti[pl] ilâni[pl] la
muš-ši i-na ma-a-mi uš-ḫar-miṭ-su-ma, "That in days to come the site
of that city and the temples of the gods might not be discerned, I
blotted it out with water," III R 14:53 f.; same form, V R 3:69

[d]girru liš-ru-up-šú-mu-ti [d]girru liš-ḫar-miṭ-su-nu-t[i], "May
the fire-god burn them up; may the fire-god destroy them," Maqlû,
Pl. 94:16

Infinitive

z a l - b i - r i - a │ šu-ḫar-mu-ṭù, Weidner in AOF VII (1931/
32) 273:26

Participle

iz-zu [d]girru muš-ḫar-miṭ a-pi, "mighty fire-god, who destroyest
the canebrakes," Maqlû, Tablet II 128

muš-ḫar-me-ṭu ga-ri-e-šú, "who destroys his opponents," VS I, No.
78 rev. 24

mu-uš(var.: muš)-ḫar-me-ṭi(var.: -miṭ) kul-lat nâkirê[pl]-šú, "who
destroys all his enemies," AKA 266:35

napalsuhu

IV 1 Form

Present

amêlu ina kiḫulli bîti-šú ip-pa-la-saḫ, "The man will fall down
at the place of mourning in his house," TCL VI, Pl. 3:13; CT XXXVIII
38:39

[....] bît iṭ-lu <u>ip-pa-la-sa-hu</u>, Bezold, Catalogue, p. 1776

[é t] u ₁₈ - uš ^{m e - i š} MÈŠ | bît iṭ-lu <u>i-pa-la-sa-hu</u>,

Schroeder, Keilschrifttexte aus Assur verschiedenen Inhalts, No. 42

rev. 5

Preterit

^mur-sa-a qaq-qa-riš <u>ip-pal-si-ih</u>, "Ursâ prostrated himself on

the ground," TCL III 411

    ina irṣiti <u>lip-pal-sih</u>, "He shall prostrate himself on the

ground," AMT 90, 1:13

Infinitive

    g u - u s | GUS | <u>na-pal-su-hu</u>, TCL VI, Pl. 70 i 27 and 32

    d ú r - r u - u [n] | <u>na-pal-su-hu</u>, Langdon in RA XIII (1916) 191

rev. 19c-d (= II R 26:19a-b)

    k i - l á | <u>na-pal-su-hu</u>, II R 49:26a-b

    ú r - z é - z é | ú r - d u ₁₇ - ⌈d u ₁₇⌉ | <u>na-pal-su-hu</u>, V R

11:21a[24]

Permansive

    1) [....] a - š e - i r - r a m u - n a - d ú r - r u - n e -

e š : [....] ta-ni-hi <u>na-pal-su-hu-ši</u>, "[With] sighing they are

prostrate before her," Macmillan in BA V (1906) 667:15 f.

    2) ru-bu-ú ina qaq-qar <u>na-pal-si-ih</u>, "The prince lies prostrate

upon the ground," BRM IV, Pl. 4:8

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[24] For the reading of the Sumerian cf. Poebel, Grundzüge der
sumerischen Grammatik (Rostook, 1923) p. 30, §84; idem in ZA XXXIX
(1930) 155.

ne-pal-sih, KAR 196 rev. ii 23

Permansive Participle

na-pal-su-uh-tum | MIN (= ku-us-[su]-u) MIN (= šá-pil-tum), CT

XVIII 3 vi and v 8 (= II R 23:8a-b)

IV 2 Form
Preterit

[ina e-pi]-ri it-ta-pal-si-ih, "He threw himself down [in the

du]st," Thompson, Gilg. Pl. 57:97

k i - s i k i l .... s a ḫ a r - ḫ u b - b a   b a - t u š :

ar-da-tum .... ina e-pi-ri it-ta-pal-sih, "The slave-girl .... threw

herself down in the dust," ASKT, p. 120:5 f.

[....] - b i   s a ḫ a r - r a   d u r u n - n a - e š - à m   [....]

ina e-pir it-ta-pal-si-ḫu, "They have(?) thrown themselves down in the

dust," Meek in BA X (1913) 109:12 f.

III 1 Form
Imperative

šu(?)-pal-sih-šú-nu-ti,[25] "Cause them to prostrate themselves,"

Maqlû, Pl. 94:13

šu-pal-si-ḫi ina šap-li-ia, "Throw (them) down under me," STC II,

Pl. 83:98

Infinitive

1) [....] bît šu-pal-su-ḫi. Bezold, Catalogue, p. 1776

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[25] The copy has lip-pal-sih-šú-nu-ti. But this form is im-
possible, because napalsuhu is intransitive.

2) [é] - d ú r - m è š | bît šu-pal-si-iḫ iṭ-lu-ti, Schroeder,

Keilschrifttexte aus Assur verschiedenen Inhalts, No. 42 rev. 8;

Scheil in RA XIV (1917) 174:17

naparqudu[26]

IV 1 Form

Present

[....] ù ip-pa-ra-qid [....], KAR 357:58

Preterit

šumma GAR.TAB imitta ik-bi-is-ma ip-pár-qid, CT XX 31:15; same

form, ibid. line 16; Pls. 32:80 f. and 36:19 f., 21, 23

Permansive

šumma ⌈iš⌉kakki⌉ lumun libbi na-pár-qud, DA 218 rev. 7

šumma kaskasu imitta u šumêla na-pár-qud, CT XX 45:17; same form,

TCL VI, Pl. 12:1 f. and 26; CT XXXI 36:8; KAR 423 i 19; PRTS, No. 129

obv. 9 and rev. 3; KAR 422 rev. 13 ff.; passim

šumma GAR.TAB imitta na-pár-qú-da-at, CT XX 31:17; same form,

ibid. line 18; Pl. 33:94; TCL VI, Pl. 2:34; KAR 151:54

IV 3 Form

Present

šumma kaskasu imitta ik-bi-is-ma it-ta-nap-raq-qad,[27] Boissier,

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[26] This verb is apparently connected with the Talmudic
parqêd, "to lie on one's back," and with the Arabic barqaṭa, "to
turn back," of which the t-form tabarqaṭa means "to fall on one's
back." It is thus equated by Dr. Samuel I. Feigin. This word seems
to occur only in omen texts.

[27] In these passages the syllable qad is written with the
ŠU-sign, which shows that the third radical is q.

Choix de textes relatifs à la divination assyro-babylonienne (Genève, 1905) p. 95:19; same form, ibid. line 20; probably also in CT XX 29:16

naparšudu

IV 1 Form

Present

[d u ₁₀ - b a d - d u - z u a - b] a b a - r a - š u b - [b u] : ina pi-[it] pu-ri-di-ka man-nu ip-pa-ra-áš-šid, "When thou stridest forth, who shall escape?" IV R 26, No. 4:1 f.

⌈d u ₁₀ (!) - b a d (!)⌉ - d u - m u a - ⌈b a⌉ b a - r a - š u b - b u : ina pi-it(!) pu-ri-di-ia man-nu ip-⌈pa-raš⌉-šid, ASKT, p. 128:69 f.

man-ma šá a-na bêl šarrâni^pl i-ḫaṭ-ṭu-ú ul ip-para-šid,[28] "Whoever sins against the lord of kings shall not escape," ABL 808 rev. 10-12

Preterit

e-diš ip-par-šid, "He fled alone," VS I, No. 83 i 11; I R 43:8; III R 12:34; V R 8:42; same form, V R 9:40 and 10:12; PEA, Pl. 9 v 11

^m la-a-a-li-e šàr ^âl ia-di-'i [ša] ul-tú la-pa-an ^iš kakkê^pl-ia ip-par-ši-du, "Laialê, the king of Iadî, [who] fled before my weapons," I R 46 iii 40 f.

a-na pa-ni ^d šamši^ši ip-pár-ši-du, "They fled before the sun," KBo I, No. 5 i 10 f.; same form, BRM IV, No. 8:26; AKA 37:86 and 38:3

ša i-na giš-par-ri-šú e-piš li-mut-ti la ip-par-šid-du-ma, "whose net no evil-doer has (yet) escaped," TCL III 118; same form, ibid.

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[28] For this reading see I. J. Gelb in AJSL LIII (1937) 183.

lines 149, 175, 214; I R 44:54; Winckler, Sargon II, Pl. 35:133

ṣābē^{pl} am-mar ištu pân ^{iṣ}kakkē^{pl}-a ip-pár-ši-du-ni, "all the men who had fled from before my weapons," AKA 227:47; same form, ibid. pp. 277:66; 279:72; 298:9

[li]-par-ši-du-ni, "Let them escape," AMT 42, 4:7

[li]-par-ši(!)-du-ú-ni, AMT 45, 5:5

Infinitive

ilāni^{pl} rabûti^{pl} .... šá la na-par-šu-di, "the great gods .... from whom there is no escape," V R 4:61; same form, TCL III 315 and 333

ni-ta la-mu-ú na-par-šu-diš (var.: -di-iš)[29] la li-ʾè, "They were completely encircled, (so that) it was not possible to flee," CT XIII 19:110 and 21 rev. 18

Permansive Participle

na-par-šu-du-um-ma ul ip-par-šid, "Not a fugitive escaped," PEA, Pl. 10:19

IV 2 Form

Preterit

it-ta-par-šid, Meissner in ZA VII (1892) 29 iii 1

it-ta-par-ši-id, ibid. line 2

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[29] Naparšudiš = ana naparšudi; see von Soden in ZA XLI (1933) 126.

IV 3 Form

Preterit

ul-tu šadê° bît mar-ki-ti-šú a-šar it-ta-nap-raš-ši-du[30] ki-ma
surdî a-bar-šu-ma bal-ṭu-us-su al-qa-áš-šú a-na ^{mât} _daššurki, "From
the mountains, the place of his refuge, whither he used to flee, I
brought him forth like a falcon and took him to Assyria alive," V R
10:13-16

Participle

ša amêli mut-tap-raš-ši-di, "of the fugitive man," KAR 96:19;
same form, ibid. lines 21, 25, 27

naparzuhu

III 1 Form

Preterit

sa-at-tu-uk ilâni rabûte uš-pa-ar-zi-ih-ma, "I made abundant the
offerings of the great gods," I R 65 ii 38

^{immer}niqêp[l] taš-ri-ih-ti aq-qí uš-par-zi-ih si-ga-ar-šá (var.:
ši-gar-šá), "I offered up abundant sacrifices; I provided its sanc-
tuary(?) with plenty," YOS I, No. 41:15; Thureau-Dangin in RA XI

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[30] This is really a IV 3 present form, as we shall see in the
last chapter of our investigation; but the context very plainly re-
quires a IV 3 preterit, i.e. the form ittaprassidu. There are vari-
ous ways of explaining this difficulty. It may be that the inscrip-
tion in reality has ap instead of nap, or that we are dealing with a
scribal error, or that the scribe failed to realize that the tn-
element was already contained in ittaprassidu (= *ittapransidu) and
simply regarded ittaprassidu as a IV 2 form instead of a IV 3 and
that he therefore substituted ittanaprassidu, which to him appeared
to be the IV 3 preterit, for ittaprassidu. On the last mentioned
possibility see Poebel, Studies, pp. 50 ff.

(1914) 98:15; compare Ungnad in ZA XXXI (1917/18) 53 f.

[niqêᵖˡ] qa-aš-du-u-ti [a-na] ᵈnabû ᵈtaš-me-tum bê[lê]ᵖˡ-[ia] aq-qí-ma uš-par-[zi]-ḫa ki-rib êkurri, "I offered pure [sacrifices] to Nabû (and) Tashmêtum, my lords, and provided the interior of the temple with plenty," Streck, Assurbanipal III 842 iv 13-16; Meissner in OLZ XIX (1916) 311

Infinitive

DU₈ ᵈ u - ᵈ u DU₈ | šu-pár-zu-ḫu, TCL VI, Pl. 65 i 8

[....] ḫ u - ú | šu-pár-zu-ḫu, CT XVIII 25(K 10094):7[31]

našarbuṭu

IV 1 Form

Infinitive

b u - ú | KASKALA | [k a - a] s - k a - l a | na-šar-bu-ṭu, YOS I, Pl. 47:232

b u - ú | KASKALA | na-šár-bu-ṣu,[32] CT XXXV 6:65

IV 3 Form

Present

[e] - n e - è m ᵈ m u - u l - l í l - l á - g é tuktuk-à m : a-mat ᵈMIN it-ta(n)-na-aš-rab-biṭ, "The word of Enlil sweeps along," SBH, No. 52 rev. 37 f.; same form, ibid. No. 4:39

a n - e d i n - n a l í l - g i m ì - b u - b u : šá ina ṣi-rim

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[31] Ungnad (ZA XXXI 54) furthermore refers to CT XVIII 31 obv. 5: su-pár-su-ḫu, which he would like to emend to šu-pár-zu-ḫu.

[32] Našarbuṣu, obviously identical with našarbuṭu, is probably a dialectical form.

ki-ma za-qí-qí it-ta-na-áš-rab-bi-ṭu, "who sweeps along like the wind on the steppe," CT XVII 29:5 f.; same form, CT XVI 1:37

ad-ki ṣâbê^{pl} tahâzê^{pl}-ia mun-tah-ṣi ša ina qí-bit aššur ^dsîn u ^dištar it-ta-na-áš-rab-bi-ṭu ina qa-bal tam-ha-ri, "I mobilized my warriors, my fighters, who by the command of Ashur, Sin, and Ishtar ever sweep along in the midst of the battle," A.C. Piepkorn, Historical Prism Inscriptions of Ashurbanipal I (Chicago. University. Oriental Institute. "Assyriological Studies," No. 5 [1933]) 66:80 f.

Participle

b u - b u : mut-taš-rab-bi-iṭ, "one who sweeps along," SBH, No. 9:39

e - n e - n e - n e l í l - l á b ú - b ú (var.: b u - b u) - m e š : šú-nu za-qí-qu mut-taš-ra-bi-ṭu-ti (var.: -tu), "They are the winds that sweep along," CT XVI 15 v 4 f.; ibid. line 40 has mut-taš-rab-bi-ṭu-ti (var.: -tú)

nazarbubu

IV 1 Form

Infinitive

l i k i r - t u g - t u g | na-zar-bu-bu, CT XVIII 45 rev. 9a-b
s u r | na-zar-bu-[bu], CT XI 33(K 7761):7

Permansive

na-šu-ú tam-ha-ra na-zar-bu-bu la-ab-bu, "They prepare for battle, they fume, they rage," CT XIII 11:79

negeltû[33]

IV 1 Form

Preterit

[il-gi-il-ti-ma tab-rit mu-ši ᵈištar ú-šab-ru-u-šú, "He awoke, and Ishtar let him see a vision," III R 32 v 47 f.

[ina mu-ši i]t-til [ig]-gil-tu-ma šu-ut-tum, "[During the night he] lay down and awoke from a dream," Thompson, Gilg. Pl. 34:13

[šiptu še]-ir-ru ša .... [ana r]i-gim qûli-šú .... ᵈé-a ig-gi-el-tú(!) [ᵈištar i]g-gi-el-tu-ma, "[Incantation: Ch]ild .... [at] whose lamentation .... Ea awoke, [Ishtar] awoke," AMT 96, 2:9-13

ina pi-it-tim-ma il-pu-us-su-ma ig-gil-ta-a (var.: i-te-gil-ta-a) amêlu, "Suddenly he touched him, and the man awoke," Thompson, Gilg. Pl. 51:218

lu-pu-us-su-ma li-ig-gil-ta-a amêlu, "Touch him, and let the man awake," ibid. Pl. 50:206

IV 2 Form

Preterit

ina pi-it-tim-ma il-pu-us-su-ma i-te-gil-ta-a (var.: ig-gil-ta-a) amêlu, ibid. Pl. 51:218

[ina] pi-it-tim-ma te-it-[te]-gil-ta-a at-ta, "Suddenly thou didst awake," ibid. Pl. 51:228

nehelsû

IV 1 Form

Present

rubû .... ih-hi-li-si-ma, "The prince .... will fall," CT XXVII

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[33] For a discussion of this verb see BAW II 18 f.

34:10

    ana irṣiti <u>iḫ-ḫi-li-ṣi</u>, CT XXVIII 50:12

    rubû [....] <u>iḫ-ḫi-li-iṣ-ṣi</u>, CT XXVII 33:14-17

Preterit

    1) [l ù ᵍ ⁱ š] g i š i m m a r - t a b a - a n - z i - i r - z i - i r - r i - d a ḫ é - m e - e n : [lu-u] šá iš-tu gi-šim-ma-ri <u>iḫ-ḫi-il-ṣa-a</u> at-[ta], "Be it that thou art one who hath slid from a date-palm," CT XVI 10 v 1 f.

    šumma^{ma} šá imitti ana imitti šá šumêli ana šumêli <u>iḫ-ḫi-el-ṣu-ma</u>, "if they slide: the one on the right to the right, the one on the left to the left," CT XX 27(K 4069):14

    2) ir-ṣi-tum lu-ú šu-ri-pu-ma te-<u>iḫ-li-iṣ-ṣa-a</u>, "Let the ground be ice, that ye may slip," KBo I, Nos. 1 rev. 67 and 3 rev. 15 (Hittite)

Permansive

^{iš}kakku ri-ṣi ana nâri ŢU <u>ne-ḫi-el-ṣu</u>, "The weapon of the helper is fallen toward the river ....," CT XX 15:23 and 48:15

    [....] <u>ne-ḫi-el-ṣa-at</u>, DA 227:32

IV 2 Form
Preterit

ú r - b i b a - a n - ṣ i - i r │ i-ši-is-su <u>it-te-ḫi-il-ṣu</u>, II R 15:23a-b

IV 3 Form
Infinitive

s a g - k i - d ú b - d i │ <u>i-ta-aḫ-li-ṣ[u]</u>, BAW II 76:39

III 1 Form

Preterit

i n - [ṣ i - i] r │ uš-ḫal-ṣi, ASKT, p. 51:43

ᵈsiriš nap-šat ilāniᵖˡ eli-ia us-ḫal-ṣu, "Wine, the life of the gods, they have caused to slip away from me (lit.: upon me)," KAR 108:8; Langdon, Babylonian Wisdom (London, 1923) Pl. 5:24

išid um-ma-ni-šu li-iš-ḫi-[el l]-ṣí, "May he cause the foundation of his troops to slide," CH xliii 24 f.

Participle

[b] a - a n - ṣ i - i r │ muš-ḫal-ṣi-tum, Meissner, Supplement zu den assyrischen Wörterbüchern (Leiden, 1898) "Autographien," p. 22 (Rm 345):21

nekelmû

IV 1 Form

Present

ik-ki-lim-mu(var. adds -ú)-ma ul ú-tar-ra ki-šad-su, "He looks on and does not turn his neck," CT XIII 27:29; STC II 48:9

ilāniᵖˡ māta ikkilimmû(IGI.ḪUŠ.MEŠ; var.: ik-ki-lim-mu-u), "The gods will look upon the country," CT XXXIX 33:52 and 18:89

Preterit

ù - m u - u n š à - [b - b a - b i s a g - k i - b a - a b -
g í d : be-lum ina ug-gat lìb-bi-šú ik-kil-ma(n)-an-ni, "The lord has looked upon me in the anger of his heart," IV R 10:48 f.

[l ú i g i] - ḫ u l - g á l - e i g i - ḫ u š b a - a n - š i -
[b - í 1 - l a : [ša i]-nu li-mut-tú iz-zi-iš ik-kil-mu-šú, "upon

whom an evil eye has looked in anger," V R 50:71 f.

i - b í - ḫ u š - a - z u š u - n i - i n - í l - [1 a] : šá
iz-zi-iš tak-kil-mu-šu, "upon whom thou hast looked in anger," OECT
VI, Pl. 10(Sm 306):10 f.

iz-zi-iš lik-kil-mi-šu, "May he look upon him in anger," IV R 12
rev. 32

ᵈna-na-a ag-giš lik-kil-me-šú, "May Nanâ look upon him in anger,"
YOS I, No. 40:23; same form, ibid. No. 41:24; KAH II, No. 127 viii 3;
ADD I, Nos. 646 rev. 28 and 647 rev. 28; Maqlû, Tablet V 45

ᵈmarduk i-na nap-ḫar ma-li-ki lik-kil-mu-šú-ma, "May Marduk
single him out from among all princes," Meissner and Rost in BA III
(1898) 347 vi 11-13; same form, I R 70 iii 11; Maqlû, Tablet VII 17;
III R 41 ii 14; V R 56:38

ilâniᴾˡ rabûti .... iz-zi-iš li-kíl(var.: -kil)-mu-šu-ma, AKA
107:74 f.

iz-zi-iš li-ki-el-mu-šu-ma, AKA 10:32; KAH I, No. 3 rev. 27

aššur u ᵈninurta iz-zi-eš lik-kal-mu-šú, AKA 188:30 (Ashurnaṣir-
pal)

Infinitive

1) s a g - k i - [k] é š (?) - d a | ni-ik-li-mu-ú, Langdon in
RA XXVIII (1931) 18:7

    s a g - k i - g í d - d a | MIN (= ni-ik-li-mu-ú), ibid. line 8

2) s a g - k i - k é š - d a | ni-kil-mu-ú, idem in RA XIV (1917)
11 rev. ii 7 (= V R 20:40e-f)

    s a g - k i - g í d - d a | MIN (= ni-kil-mu-ú), idem in RA
XIV 11 rev. ii 8 (= V R 20:41e-f)

s a g - k i - s a r - d a | ni-kil-mu-u, II R 38:10g-h

s a g - k i - g í d - d a | ni-kil-mu-u, II R 38:11g-h

i g i - s u ḫ | ni-kil-mu-ú, ASKT, p. 198:40

i g i - í l | ni-kil-mu-ú, ASKT, p. 198:41

⌈ni⌉-[kil]-mu-ú na-ṭa-lum, CT XX 26:13

[i-na] ni-kil-mi-šá ku-zu-ub-šá il-qí, "[With] her look she (the enchantress) took away her charm," Maqlû, Tablet III 10

Permansive

šumma iz-bu KIMIN 1 qaqqad-su zibbat-su ni-kil-mu, "if a fetus ditto, its one head is looking (toward) its tail," CT XXVII 11 rev. 16; same form, CT XX 2 rev. 3 and 26:12

a-di ma-ti ^{d}bêlti bêlê^{pl} da-ba-bi-ia ni-kil-mu-ú-in-ni, "How long, my lady, shall my calumniators be gazing upon me?" STC II 79:56

IV 2 Form

Preterit

u r - s a g ^{na}4 a l g a m i š b a - g u b i g i - t ú l - b a - a n - a g : qar-ra-du ana al-ga-mi-ši iz-ziz-ma it-te-kil-me-šu, "The hero stepped up to the algamishu-stone and looked at him," Ludwig Abel and Hugo Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen (Berlin, 1890) p. 60:18 f. ("Hymnus an Ninib")

IV 3 Form

Present

[....] DU - z u i - b í a - b a s u ḫ - s u ḫ - e š : gi-ru-ka za-ia-a-ru it-te-ni-ik-li-mu-ú, "Thine enemies, those who hate (thee), are ever looking upon (thee)," KAR 128:26

Participle

^dnin-urta ušumgallu <u>mu-tak-lam-mi</u> qar-da-[mi], "sovereign Ninurta,
who lookest upon the evil foe," KAR 83 rev. 13

šumma <u>mu-ut-te-ik-lim-mu-[u ....], "if he is one who looks [....],"
F. R. Kraus in ZA XLIII (1936) 100:6

Infinitive

s a g - d ú b - d ú b │ <u>i-te-ik-lim-mu-ú</u>, V R 16:45c-d

nemerkû[34]

IV 1 Form

Present

kaspu ina ṣêri ul <u>im-[mar]-rik-ki</u>, "The silver shall not remain
behind in the country," Strassmaier, Nabuchodonosor, No. 64:21 f.

a-na-ku <u>am-me-rik-ki</u>, "I shall remain behind," YOS III, No. 17:51

mi-ma ma-la ina lìb-bi <u>im-me-ri-ik-ku-u</u>, "Whatever thereof will
still be due (at the appointed time)," BE IX, No. 64:9

ma-la ina lìb-bi <u>im-mir-ik-[ku-ú]</u>, BE X, No. 29:9

^mšum-ukîn u ^{md}šamaš-ahhêP^l-iddin <u>im-me-rik-[ku-u]</u>, BE VIII 1, No.
25:23

Preterit

ša ^{iṣ}ma-gar-ra-šu bit i-mit-ti šarri bêli-šú la <u>im-mir-ku-ma</u>,
"whose chariot did not remain behind the right of the king, his lord,"
L. W. King, Babylonian Boundary Stones and Memorial Tablets in the
British Museum (London, 1912) Pls. 84:26 f. and 85:4 f.

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[34] This verb has been discussed by von Soden in OLZ XXXVIII
(1935) 345-48 and in ZA XLIV (1938) 180 f.

am-mar-ka, "I remained behind," TMH II/III 260:5

1 littu rabîtu šá kak-kab-tum še-en-di-e-ti ul-tu LID.GUD^{coll}-ia ina muḫ-ḫi nâr šarri ki-i ta-am-mi-ir-ku-ú ^mla-a-ba-ši .... i-ta-bak-šú, "1 large cow of the star mark from my cattle on the canal of the king, because it had remained behind, Labashi .... has led away," YOS VII, No. 159:4-6

ta-mir-ki, Alfred Pohl, Neubabylonische Rechtsurkunden aus den Berliner Staatlichen Museen ("Analecta Orientalia," No. 8 [Roma, 1933]) No. 41:16

ištén^{en} [....] ul im-mir-ka, "Not one [....] remained behind," ABL 960:2 f.

ana-ku am-mir-ki, "I remained behind," STC II 80:60

a-na muḫḫi dul-la šá ilâni^{pl} šá šarri šá ina [....] am-mir-ku-ú, "concerning the service of the gods of the king (with regard to) which [....] I have been behind," ABL 968:10 f.

20 ṣi-e-ni ri-ḫi-it eš-ru-ú šá mâr šarri šá .... ina pa-ni ^{md}ninurti-ia .... im-meš-ka-a₄,[35] "20 head of sheep, the remnant of the tithe for the crown prince, ... which are (still) due to Ninurtia," YOS VI, No. 233:3-6

IV 2 Form

Preterit

kaspi-šú [....] i-šal-li-mu kaspu ma-la .[... it(?)-t]e(?)-mir-ku(!)-ú, "His money [....] he shall refund, as much money as .[... he] is in arrears," Strassmaier, Nabonidus, No. 581:9-11

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[35] Here r before k has changed to š; see von Soden in OLZ XXXVIII (1935) 346.

a-na muḫḫi karâni°°ll ù ḫi-ši-iḫ-ti .... at-te-me-eš-ki[36] a-mur
ul a-ka-šú al-la-ku, "I have remained behind .... on account of the
wine and the need for provisions; behold! I cannot come to thee,"
YOS III, No. 88:7-12

napalkû

I 1 Form

Permansive Participle

(b u - r u | BURÙ MIN (= gi-gu-ru-u)) | MIN (= šá GI.U) pal-ku-
u, CT XII 2 rev. 2 (= V R 37 i 2)

pal-ku uz-nu, "a wide understanding (lit.: ear)," STC II 7:18

i-na mi-ri-ši-ia pal-ki, "in my wide understanding," I R 36:37

ina .... ḫa-sis-si pal-ki-e ša iš-ru-ka .... ᵈnu-dim-mud, "by
.... the wide understanding which .... Nudimmud granted unto me,"
Meissner and Rost in BA III (1898) 293:10 f.

pal-ka uz-ni ḫa-sis, "(With) a wide understanding, wise was he,"
KAR 118:17

immerê pal-ku-ti, "broad sheep," III R 9, No. 3:55

ḫi-is-sa-at uz-ni-ia pal-ka-a-te, "the wide understanding of my
mind," I R 36:38

IV 1 Form

Present

âlu šû nišêšu ip-pi-li-ka (var. adds -a), "The people of that
city will be widespread," CT XXXVIII 3:50

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[36] Here r before k has changed to š; see von Soden in OLZ
XXXVIII (1935) 346.

Infinitive

d a l l a | na-pal-ku-ú, Virolleaud, L'Astrologie chaldéenne, "Sin," No. 5:5

Permansive

šumma^ma i-na šu-me-el marti pí-iṭ-rum ni-pí-il-ku, "if on the left of the gall bladder a gap is wide open," KAR 150:5

pitru ni-pil-ku, CT XXX 11(K 6785):11

šumma ME.NI ne-pil-ku, DA 10:41

šumma .... ênâ-šú ana šamê^e na-pal-ka-a, "if .... his two eyes are wide open toward the sky," AMT 106:4

III 1 Form

Preterit

pa-a-ša uš-pal-ki, "Her mouth she opened wide," CT XIII 18:100

ar-ḫa-te-šu-nu la pi-ta-te uš-pil-ki-ma, "Their closed paths I opened wide," KAH II, No. 60:45; same form, ibid. No. 61:50

mi-ḫi-ir-ta .... uš-pil-ka-am-ma, "I opened up a wide .... reservoir," ibid. No. 60:103-5

Participle

muš-pal-ku-ú da-lat da-ád-me, "who openest wide the doors of the inhabited earth," ŠRT, Pl. 2 iv 14

Infinitive

(^b a - á r BAR) | ⌈šu⌉l-pal-ku-ú, CT XII 17(93038) rev. 35

Permansive

šu-pal-ka-a bâbâti^pl, "The gates are opened wide," V R 65:15b

III 2 Form

Preterit

ša mârê^{pl} âli šu-nu-ti za-ku-su-mu <u>uš-ta-pil-ka</u>, "The freedom of those citizens I extended," Winckler, Sammlung von Keilschrifttexten II (Leipzig, 1893) 1:38

napaltû[37]

IV 1 Form

Preterit

kak-ki-ka a-a ip-pal-ṭu-ú li-ra-i-su na-ki-ri-ka, "May thy weapons not miss, may they crush thy foes," CT XIII 14:16

Infinitive

⌈na⌉-pal-ṭu-u │ MIN (= e-te-qu), LTBA II, Pl. 13 iv 250; same form, ibid. Pl. 5 ix 11

[....] p a - á r PÀR │ na-pal-ṭu-ú. CT XIX 48 i 12

d i b │ ⌈na-pall-ṭu-ú. Langdon in RA XIII (1916) 191:20c-d

III 1 Form

Present

tu-šá-pal-ṭa, V R 45 vi 61

napardû

IV 1 Form

Present

ul-tu lìb-ba-šá i-mu-uḫ-ḫu kab-⌈tal-as-sa ip-pi-rid-du-u, "After

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[37] For a discussion of napaltû see BAW I 15 f. This verb may be connected with the Hebrew pâlaṭ, "to escape," to which Dr. Feigin has called my attention.

her heart becomes quiet, her mind becomes glad (lit.: bright)," CT

XV 46 rev. 16

šumma ^{d}adad rigim-šú iddî ûmê^{pl} ip-pi-rid-du-ma, "If Adad roared,

the days will become bright," III R 61 i 10

Preterit

ka-bat-ta-šú ip-par-du, "His heart rejoiced (lit.: became bright),"

IV R 60* C rev. 20

i-li-iṣ líb-bi ka-ba-[at]-ta ip-pa-ar-da, "My heart rejoiced,

(my) mind became glad," Bezold in PSBA XI (1888/89) Pl. 4:50

[dan]-ni-iš li-pár-da-a, "May he rejoice greatly," AKA 211:25

Infinitive

u d - z a l | na-pár-du-u, Weidner in AOF VII (1931/32) 273:27c-d

z a l | na-par-du-u | na-[ma]-rum, idem in RA XI (1914) 124:19

Permansive Participle

kîma u$_4$-me na-par-di-i, "like the bright day," CT XXVI 25:71

u$_4$-mu ni-pir-du-ú, KAR 104:13

u$_4$-mu ni-pír-du-ú, AKA 33:40

IV 2 Form

Preterit

du-tum um-mul-tum it-ta-par-di. "The faded form became bright,"

Langdon, Babylonian Wisdom, Pl. 3:28

III 1 Form

Preterit

su-qa-a-ti uš-par-di-ma, "The streets I made bright," Meissner

and Rost, Die Bauinschriften Sanheribs (Leipzig, 1893) Pl. 12:8;
same form, KAR 11 rev. 10

Infinitive

šá šú-par-du-ú šu-šú-bu ba-šu-ú it-ti-šú, "in whose power it is
to enlighten and to settle," I R 35, No. 2:5

šá šu-par-du-u ù šu-bu-bu ba-šú-u it-ti-šú, "in whose power it is
to enlighten and to brighten," Meissner and Rost in BA III (1898)
287:8

Participle

muš-par-du-ú e-ṭu-tum muš-na-mir uk-li, "thou who makest bright
the darkness, who makest light the dusk," ŠRT, Pl. 2 iv 8; same
form, KAR 321:5

muš-par-du-u ik-lit, "the one who makes bright the dusk," Meissner
and Rost in BA III (1898) 287:6

muš-pár-du ki-rib apsî, "the one who lightens the interior of the
apsû," AKA 257:8

naparkû

IV 1 Form

Present

1 qa .... la ip-pa-ra-ak-ku, "Not 1 qa .... shall be lost," TCL
I, No. 30:23 f.

in-na-ab-bi-it ú-da-ap-pa-ar ip-pa-ra-ku, "(if) he flees, dis-
appears(?), quits," Elihu Grant, Babylonian Business Documents of the
Classical Period (Philadelphia, 1919) No. 16:9-11

^{m}ul-lu-su-mu ^{mât}ma-an-na-a-a áš-šu a-na tu-ur-ri gi-mil-li-šu ša

šatti-šam la-pa-rak-ku-ú[38] a-lak gir-ri-ia iš-me-ma, "Ullusunu, the
Mannean, because I do not cease to avenge him every year, (when) he
heard of the coming of my expedition(, appeared in my presence),"
TCL III 32

ul ap-pa-ra-ak-ka-a ka-a-a-na, "I never cease," V R 63 i 20

sîsê[Pl] a-li-kut i-di-ia ša a-šar nak-ri ù sa-al-mi la ip-pa-rak-
ku-ú, "the horses which go by my side, which they do not leave, be
the place (that) of friend or foe," TCL III 132; same form, ibid.
line 209

la-a te-ip-pí-ri-ik-ki-[an-ni], "Do not forsake me," KUB I, Pl.
42:68 (Hittite)

[la te-ip]-pí-ri-ik-ki-i-an-ni, ibid. line 65

Preterit

du$_5$-mu ^{d}mu-ul-líl-lá šu-mu-un-kíd:
mâr ^{d}en-líl ša ip-pár-ku-ú, "son of Enlil that has disappeared," KAR
14 i 10 f.; same form, PEA, Pl. 13:64

ki-ma a-na-ku .... la a-pár-ku-ma (var.: a-par-ku-ú), "since I
.... did not cease," AKA 101:17 ff.

i-na pí-i ip-pa-ar-ku-ú, "(The offerings) had ceased to be men-
tioned," Winckler in ZA II (1887) 170:6

ina pí-i-šú ip-par-ku-ú su-up-pi-e teš-li-ti, "In his mouth
prayers (and) supplications ceased," IV R 60* B 15; same form,
Winckler, Sargon II, Pls. 33:85; 33:100; 34:114; 36:190; 39:140

a-a ip-par-ku, ASKT, p. 99:51

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[38] For la ap-pa-rak-ku-ú.

i-na ri-ši-ka a-ia ip-pa-ar-ku, "May he never depart from thy head," PBS VII, No. 105:12

Participle

la mu-up-pa-ar-ku-ú-um a-na é-zi-da, "who does not cease (in his care) for Ezida," CH iii 14 f.

la mu-up-pa-ar-ku-ù, Langdon in ZA XIX (1905/06) 144:9

la mu-up-par-ku-ú, TCL III 156

la mu-par-ku-u, Brünnow in ZA V (1890) 79:18

ú š k ú - k ú - m e š s u ḫ - n u - t ú m - m u - m e š : a-kil da-mi la mu-par-ku-ti šú-nu, "They are unceasing devourers of blood," CT XVI iv 34 f.

Infinitive

s u ḫ - g a │ s u ḫ - g a (var.: - t ú m) │ na-pár(var.: -par)-ku-u ma-ru-u, V R 11:14

na-pa-ar-ka-am ú-ul e-li-i, "I could not stop," TCL I, No. 43:9

la na-pa-ar(var.: -par)-ka-a, I R 51, No. 2 ii 25

la na-par-ka-a, PEA, Pls. 4:63 and 13:61; III R 15 ii 25

la na-par-ka-a ʾ, CT XXXIV 29:17

Permansive Participle

mi-e nu-uḫ-šu la na-pa-ar-ku-ti, "never failing waters," I R 67 ii 10

IV 2 Form

Preterit

t u k u m - b i l ú s a g - g á - e l ú - ḫ u n - g á - e -

d è b a - BAD b a - a n - z á ḫ u g u - b i - a n - d é - e
g á n - l a - b a - a n - d a g ù t u - r a b a - a b - AG : šum-
ma a-wi-lum ar-da i-gu-ur-ma im-tu-ut iḫ-ta-liq it-ta-ba-ta it-ta-pa-
ar-ka ù im-ta-ra-ṣu, "if a man hired a slave, and then (the slave)
died, disappeared, fled, ceased work, or became sick," II R 10:13-19
(= V R 25:13-19)

á g - š a 6 - š a 6 - g a - n i - <<b i>> s u ḫ - b a - n i -
í b - g a : ša bu-ši-šu dam-qú-ti it-ta-pár(!)-ku, "What (belongs to)
his valuable possessions has ceased (is gone)," KAR 375 rev. iii 53 f.

III 1 Form

Infinitive

ma-da-at-ta šatti-šam-ma a-na la šu-pár-ki-e eli-šu-nu ú-kin,
"A yearly tribute which should not cease I laid upon them," AKA 72:
40 f.

neqelpû

IV 1 Form

Present

^{is}elippi-šú iq-qí-lip-pu, "His ship drifts along," Scheil in RT
XX (1898) 128:20

ina ^{arah}tišrîtu U₄-25-KAM nim-ru bal-[ṭu] nâra iq-qí-lip-pu-ma
.... i-du-ku-šu-ma, "On the 25th of Teshri a leopard was floating
down the river alive, and .... they killed him," Chronicles II 75:
9-11

šumma sin ina tamarti-šú ina urpâti i-qí-lip-pu mîlu il-la-ak,
"If the moon at its appearance moves along in clouds, a flood will

ome," III R 58, No. 7:8 f.; Meissner in ZA VIII (1893) 80

iq-qí-lip-pu-ú, CT XXXIX 19:121

iq-qí-lip-pa-a, CT XXXIX 20:148

Preterit

^{m}tam-ma-ri-tú šàr ^{mât}clamti^{ki} ša .... ina ki-rib mar-ra-ti i-qí-il-pa-a, "Tammaritu, the king of Elam, who .... sailed through the Bitter Sea," Streck, Assurbanipal II 336 rev. 1 f.

qu-[ra]l-du-ú(!)-a i-na ^{iš}elippête^{pl} i-qil-pu-ú ^{nâr}pu-rat-tu, "My warriors went down the Euphrates on ships," III R 12, Slab 2:23

Participle

g i š - m á - d i r i g - g a - BA - BAD^{39} | mu-qal-[pi]l-tum, II R 46:10a-b

[ki]-ma [ir]-[pi]-e-ti muq-qal-pi-ti, "like a cloud drifting along," SBH, No. 71:11

ana muq-qal-pi-ti, CT XXIII 6:11; AMT 67, 1:13

^{iš}elippu ša mu-uq-qí-el-pi-tim, "the ship of the boatsman of a vessel going downstream," CH xxxvi 69 and 77

^{iš}elippam me-hi-ir-tam ù mu-qí-el-pí-tam tamkâram ša ṭup-pí šarrim na-šu-ú nu-ba-ʾà-ma nu-še-it-te-iq, "Any ship going upstream or downstream we allow to pass after we have investigated (whether) the merchant has a written authority from the king," CT II 20:7-9

Infinitive

d i r i g | ni-qil-pu-ú, II R 62:48c-d

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^{39} Perhaps we ought to read b a l instead of BA - BAD.

š ú | ni-qil-pu-ú, II R 62:49o-d

i r - t a - s ù - s ù | MIN (= ni-qil-pu-ú) šá zu-uʾ-tú(!), II R 62:50o-d

l ù ᶫu - l u l ù | MIN (= ni-qil-pu-ú) šá mur-ṣi, II R 62:51o-d

ni-iq-il-pu-u a-la-ku, III R 58, No. 7:10

e - n e - è m - m à - n i a n - n a d i r i g - g a - b i k u r g i g - g i g - g a : a-mat-su e-liš ina ni-qil-pi-šá ma-a-tam ú-šam-ra-aṣ, "His word as it drifts along above makes the land sick," SBH, No. 4:74 f.; same form, IV R 9:62

IV 3 Form

Preterit

tar(!)-kul-la lu-suh₄-ma lit-te-iq-li-pu ᶦˢelippu, "I will pull up the mooring mast that the ship may drift," KAR 169 rev. iii 25

Infinitive

[l ù] - l ù | i-te-iq-lip-pu-u, CT XIX 45 (K 264) rev. 15 and 18 (= V R 41, No. 3:57 and 60)

III 1 Form

Preterit

a-di ᵃˡú-pu-a ú-še-qil-pu-ú, "I caused (them) to go down to Opis," III R 12, Slab 2:15 f.; same form, ibid. line 18

elippam .... a-na bâbiliᵏⁱ uš(!)-qí-el-pí, "He let the ship .... float down to Babylon," CT IV 32b:2 f.

Participle

muš-qa-al-pi-ti, Craig, Assyrian and Babylonian Religious Texts I 56:18

III

ANALYSIS OF THE AKKADIAN QUADRILITERAL VERBS

From the survey in the preceding chapter it is apparent that in Akkadian we have to distinguish three different classes of quadriliteral verbs, namely, the classes <u>paršumu</u>, <u>šuḫarruru</u>, and <u>nabalkutu</u>.

A. The Class paršumu

The first class is represented chiefly by the verb paršumu, "to surpass in age," "to outlive," the finite forms of which are found exclusively in Assyrian letters of the Sargonid period, while the permansive participle occurs as early as the First Babylonian Dynasty. Of this verb I have found only the following forms: the precative of the first formation, luparšim; the tt-form uptataršumu; and the permansive participle, which is puršumu in Babylonian and paršumu (or paršamu) in Assyrian.

From the use of the prefix u- (instead of i-), the base vowels a-i for the preterit, and a-u for the Assyrian and u-u for the Babylonian permansive, as well as from the rhythmic build of its bases, which show the sequence consonant + vowel + consonant + consonant + vowel + consonant, it can easily be recognized that this quadriliteral verb follows the pattern of the triconsonantal pi'el. As far as its formation is concerned, it is therefore the exact counterpart of the Arabic, Syriac, Hebrew, and Ethiopic quadriliterals represented by the types ịuqamṭiru, n^e'argel, i^ekarsēm, and ịemandeb. This kind of

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treatment of the quadriliteral verbs is therefore found in all the
Semitic languages. But while in Arabic, Syriac, and Hebrew this pat-
tern is followed almost throughout, and while in Ethiopic at least
the greater number of quadriliteral verbs follow this type, Akkadian
offers only one such example. Nevertheless, the existence of this
one verb is sufficient evidence that the tendency to treat the quadri-
literal verb like the pi'el had made itself felt in Akkadian as well
as in the other Semitic languages. Originally the verbal forms of
this class were probably more numerous. In favor of this view it can
be urged that the existence of the simple quadriliteral qal stem of
the pi'el pattern is presupposed, as we shall see later on, in a good
many instances of the class nabalkutu, and that in at least one in-
stance, viz. in the case of the verb napalkû, the permansive parti-
ciple of the pi'el pattern still occurs (see chap. ii C, napalkû. and
chap. iii C 1).

Although to date only a few forms of the verb paršumu have
been found, the recognition that this verb follows the pattern of the
pi'el enables us to reconstruct without any difficulty the whole
scheme of the simple formation. The difference between paršumu and
the corresponding pi'el forms of the triliteral verb consists merely
in that the quadriliteral has two different consonants for the doubled
middle radical of the pi'el. This is obvious from the following
list, in which the quadriliteral forms are paralleled with the cor-
responding triliteral forms.

		Quadriliteral	Triliteral
Present		*uparšam	uparras
Preterit		uparšim	uparris
Imperative	Assyr.	*paršim	parris
	Babyl.	*puršim	purris
Participle		*muparšimu	muparrisu
Infinitive	Assyr.	*paršumu	parrusu
	Babyl.	*puršumu	purrusu
Permansive	Assyr.	*paršum	parrus
	Babyl.	*puršum	purrus
Perm. Adj.	Assyr. m.	paršumu (< paršamu)	parrusu
	Assyr. f.	paršumtu	parrustu
	Babyl. m.	puršumu	purrusu
	Babyl. f.	puršumtu	purrustu

Besides this stem, we find also an example of the present of
the tt-formation, viz. uptataršumu (from *uptataršamu, under the in-
fluence of vowel harmony). This form corresponds to such II 4 present
forms of the triliteral verb as ugdadammar, "(when) it (the star)
reaches its maximum," ABL 82 rev. 10, and uktatalâ (= *uktatalla᾽),
"I retract (the interpretation)," ABL 744 rev. 12 and 17.

It should be emphasized, however, that paršumu (no less than
Hebrew kirsēm, Arabic qamṭara, etc.) is in no way an actual piᶜel,
although the pattern after which it is formed is clearly that of the
piᶜel of the triconsonantal verb, but that, in spite of its piᶜel
features, it is a quadriliteral qal form, corresponding to the I 1

form of the triconsonantal verb. The real pi‘el doubles its middle
radical, whereas paršumu represents the simple quadriliteral root and
has the meaning of the qal. The genuine pi‘el formation of this root
could be only purašsumu.

<div align="center">B. The Class šuḫarruru</div>

The verbs composing this class of quadriliterals are šuḫarruru,
šuparruru, šuqallulu, šuqammumu, šukênu, šupêlu, and šḫḫn. All of
them have š as their first radical, a feature which has been of great
importance, as we shall see presently, for the determination of the
prototypes after which their form system was built. For reasons which
will become evident from the following, we shall divide this class
into three groups, the first being represented by the verbs šuḫarruru,
šuparruru, šuqallulu, and šuqammumu, which, apart from their first
radical š, are characterized by the fact that their third and fourth
radicals consist of the same consonant and which therefore may be des-
ignated as verbs tertiae geminatae; the second being represented by
the verbs šukênu and šupêlu, whose characteristic feature is that
their third radical is a weak consonant, and which therefore may be
designated as quadriliterals tertiae infirmae; and the third by the
verb šḫḫn, which may be characterized as a secundae geminatae.

<div align="center">1. The Group šuḫarruru</div>

The simple formation of the verbs of this group, i.e. the
formation which takes the place of the I 1 stem of the triconsonantal
verb, usually exhibits forms of the following type:

Present	ušḫarrar	Infinitive	šuḫarruru
Preterit	ušḫarrir	Permansive	šuḫarrur
Imperative	šuḫarrir	Perm. Part.	šuḫarruru

The characteristic features of these forms are the use of the prefix u- (instead of i-), the doubling of the third radical, the šafʿel-piʿel vocalization of the bases, and the fact that the first consonant is š. All this shows very plainly that the simple formation of these quadriliterals presents the appearance of šafʿel-piʿel forms of the type šunammuru, "to cause to shine." That will become even more apparent from the following table.

<div align="center">

Quadriliteral Triliteral

	Quadriliteral	Triliteral
Present	ušḫarrar	ušnammar
Preterit	ušḫarrir	ušnammir
Imperative	šuḫarrir	šunammir
Participle	*mušḫarriru	mušnammiru
Infinitive	šuḫarruru	šunammuru
Permansive	šuḫarrur	šunammur

</div>

Nevertheless, these quadriliteral forms are not actual šafʿel-piʿel forms. If they were, they would be derivations of the verbs ḫarâru, parâru, qalâlu, and qamâmu. As a matter of fact, however, there is no connection at all between the meanings of these triliteral verbs and the quadriliterals under examination. That can be demonstrated quite clearly by means of the following comparison.

Triliteral	Quadriliteral
ḫarâru, "to hollow," "to dig" (tr.)	šuḫarruru, "to be(come) benumbed (with fear)," "to be-(come) quiet," "to abate," "to cease" (intr.)
parâru, "to break," "to destroy" (tr.)	šuparruru, "to spread (out)" (tr.)
qalâlu, "to be light" (intr.)	šuqallulu, "to let something hang," "to hang" (tr.)
—	šuqammumu, "to be overawed," "to be quiet" (intr.)

If šuqallulu, e.g., were actually a šaf‘el-pi‘el of qalâlu, it should of course mean "to cause (something) to be light" but not "to let (something) hang." Similarly, one should expect that šuḫarruru would have a meaning such as "to cause (someone) to dig" but not "to become benumbed," and that šuparruru should mean "to cause someone to break something" but not "to spread out something." The two last named verbs would even present an additional difficulty, for, as Professor Poebel has demonstrated,[1] Akkadian as a rule forms a šaf‘el-pi‘el only for intransitive verbs, not for transitive verbs. Finally, a triconsonantal verb qamâmu is not found. The root, indeed, occurs in the noun qimmatu, "the hair of the head," "the vortex," "the top of a tree"; but the meaning again has no connection with that of šuqammumu, "to be silent." In view of these considerations it is clear that the

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[1] Studies, pp. 69 ff.

š belongs to the root of the verbs under discussion, and that they
are therefore quadriliterals beginning with š.[2]

The explanation of the adoption of the šafᶜel-piᶜel pattern
by the quadriliterals here discussed is necessarily similar to that
of the piᶜel pattern by the verb paršumu. Assuming the doubling of
the third radical (which is identical with the fourth radical) as a
well established fact, we may draw the conclusion that the base of
the present theme, i.e., the root šhrr plus the vowels characteristic
of the present theme, would have been šhá(r)rar, and that the complete
form of the present of the simple formation of this quadriliteral
would originally have been *išhá(r)rar, which differed from the tri-
consonantal ipá(r)ras merely by the additional consonant of the
quadriliteral. The reason these verbs follow the pattern of the
šafᶜel, or the šafᶜel-piᶜel, is that in all the cases under consid-
eration the first radical is š, which naturally suggested a parallel
between these quadriliteral forms and the causative š-forms of the
triliteral verb, which in contradistinction to the simple qal and
piᶜel likewise had a š as their first basal consonant. It can readily

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[2] Although it does not belong to our present task to go into
etymological questions, it may be recalled that Friedrich Delitzsch
(Assyrische Grammatik [Berlin, 1906] p. 332) and Ungnad (Babylonisch-
assyrische Grammatik [München, 1926] p. 54) regard the roots šqll,
šhrr, etc. as amplifications of the triconsonantal roots šql, šhr,
etc. In the case of šuqallulu, considered as being derived from
šaqâlu, this would seem to be quite possible, the more so since to
some extent it would be supported by the fact that the Sumerian word
LAL is used for both šaqâlu and šuqallulu (SUR is used only for
šuqallulu, not for šaqâlu). For the verbs šuharruru and šuqammumu
neither Akkadian nor any other Semitic language offers a triliteral
verb that could be connected with them, and even the derivation of
šuparruru from šapâru is very unlikely, since the former means "to
spread," while the latter means "to send."

be understood that, as a consequence of this similarity between the
bases, the form isharrar[3] was eventually completely assimilated to
the form ušnammar, this assimilation consisting in reality merely in
a change of the prefix i- to u-. This change was facilitated by the
fact that the š as pronounced by the Akkadians was a labial š, which
naturally tended to change the preceding i into the labial vowel u.
We notice here a concurrence of two factors leading to the same result,
although the main impulse for the assimilation was of course the
general tendency to shape the quadriliteral verb after some quadri-
consonantal theme of the triconsonantal verb system.

From the foregoing it is also obvious that the doubling of
the third consonant of the quadriliteral root originally had nothing
to do with the piᶜel. This question, however, will be discussed
later on in connection with other observations on the verbs of this
class.

In addition to the simple formation šuharruru etc., only t-
and tt-forms of the simple stem are found. Among these, however,
only one form can be grouped immediately with the simple forms just
discussed, namely the form uštaqallil, which parallels the III/II 2
form uštanammir of the triliteral verb, just as the simple form
ušharrir parallels the III/II 1 form ušnammir. All the other t-forms
of the verbs of this class of quadriliterals (to date only t-forms of
the verbs šuharruru and šuqallulu have been found) deviate from the

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[3] This type may actually be represented by the form išqalal
(found in a Cappadocian business document and in an omen text), which
may be the old qal form of šuqallulu, or the syllable iš- may be due
to a careless pronunciation of uš-.

pattern uštaqallil, inasmuch as they do not double the third radical
and even elide the base vowel before that radical, stressing the syl-
lable before the one containing the elided vowel. The forms of this
type are the presents uštaḫrar and uštaqlal and the preterits uštaqlil,
uštaḫrir, and uštataḫrir. In contradistinction to uštaqallil, which
imitates the šafᶜel-piᶜel form uštaḫalliq, these forms are built after
the pattern of the t-form of the šafᶜel uštaḫliq of the triconsonantal
verb. This fact is very important, because the forms of the simple
stem of the group of quadriliterals which would go with these t-forms
would be ušaqlal and ušaḫrar in the present and ušaqlil and ušaḫrir
in the preterit, corresponding to the simple šafᶜel forms ušaḫlaq and
ušaḫliq of the triconsonantal verb, which are the regular causative
forms of the qal, whereas e.g. the šafᶜel-piᶜel form ušḫalliq, as
Professor Poebel[4] has pointed out, is merely a faulty combination of
the causative piᶜel uḫalliq, "he caused to disappear," with the caus-
ative šafᶜel ušaḫliq. Of the simple quadriliteral formation follow-
ing the pattern of the šafᶜel of the triconsonantal verb, three
examples have actually been found, namely, the finite verbal form
ušaqlil, the infinitive šuḫruru, and the verbal substantive šaḫrartu.[5]

Taking into consideration a purely phonetic peculiarity of
the mediae geminatae of the triconsonantal verb which applies also to
the tertiae geminatae of the quadriliterals, we shall be able to en-
large considerably the range of the formation of the pure šafᶜel type.

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[4] Studies, p. 72.

[5] For this formation, with the base vowels a-a instead of a-u,
of. šapšaqu, "difficulty," "distress."

For in addition to the permansive forms šuḫarrur and šuqammumu, which
follow the pattern of the šafᶜel-piᶜel of the triconsonantal verb, we
find also the shorter forms šaḫur(r) and šaqummu; and it will be no-
ticed that in two points the latter differ from the former in the same
manner as ušaqlil differs from ušqallil, namely, by showing in the
last part of the form not three identical consonants but only two (cf.
šaqummu with šuqammumu and ušaqlil with ušqallil) and by placing the
first base vowel a immediately after š, the first of the four radicals,
not after q, the second radical, where it is found in the forms of
the šafᶜel-piᶜel type (cf. šaqummu with šuqammumu and ušaqlil with
ušqallil). The last mentioned feature, viz. the position of the base
vowel a after the first radical, makes the forms šaḫur(r) and šaqummu
conform at least in this respect to the pattern of the simple šafᶜel,
whose permansive forms appear as šaprus and šaprusu in the Assyrian
branch of the Akkadian language and as šuprus and šuprusu in the
Babylonian branch. The quadriliteral forms šaḫur(r) and šaqummu of
course follow the Assyrian pattern. As regards the first mentioned
feature — only two identical radicals instead of three — we notice
that it is accompanied by a transposition of the second base vowel u;
the forms are šaqummu instead of šaqmumu (parallel to šaprusu) and
šaḫurru instead of šaḫruru, with the complexes -umm and -urr instead
of -mum and -rur. For the explanation of this feature we need only
to bear in mind that the quadriliterals here discussed are tertiae
geminatae, and that in the Semitic languages it is a common phenomenon
that triliteral verbs whose last two radicals are identical (the so-
called mediae geminatae) show the tendency to unite the two identical

radicals into a double consonant and to place the second base vowel,
which should stand between the last two radicals, before them in those
cases where there is no vowel between the first and second radicals,
with the result that in the forms with endings the accent is placed on
the vowel before the double consonant; compare, e.g., Arabic iafírru
instead of *iáfriru, Hebrew iásōbbû instead of *iísbᵉbû (< *iásbubû),
and Syriac ʾabéz(z) (< *ʾábzizû). Thus šaqummu actually represents
*šáqmumu, which completely corresponds to Assyrian šaḫluqu (Babylonian
šuḫluqu), the šafᶜel permansive (3d pers. pl.) of the triliteral
ḫalâqu.

In the Akkadian system of the triconsonantal verbs mediae
geminatae, the permansive and the infinitive forms of the šafᶜel do
not undergo the development just outlined for the tertiae geminatae
of the quadriliterals; e.g., the šafᶜel infinitive of *kalâlu, "to be
complete," is šúklulu and not *šakúllu; the permansive participle of
the šafᶜel of alâlu, "to enjoy or amuse oneself," is súlulu
(< *šúʾlulu), "pleased," "jubilant," not *šaʾúllu. Nor does Akkadian
contract in the I 1 form of the verbs mediae geminatae (cf. íšlulu,
idbubu, etc.) or in the present and preterit forms of the causative
(cf. ušaṣlil, ušaklil). Nevertheless, the existence of the permansive
forms šaḫur(r), šaqummu, as well as the adjectives, substantives, and
adverb, such as šaqummu, šaqummatu, šaqummiš, šuḫarratu, and šuḫarriš,
which are derived from the permansive participle, plainly show that
the contraction of the identical radicals and the advancement of the
second base vowel to a position before the first of the contracted
radicals actually existed in Akkadian; and since such a tendency

would hardly have arisen just for two (or four) quadriliteral verbs,
we may confidently assume that at least in certain dialects of Ak-
kadian and in certain periods this tendency had made itself felt quite
generally. The language of the inscriptions, however, did not as a
rule absorb the forms resulting from that tendency.

The fact that the singular form šaḫur (written ša-ḫu-ur)
shows only one r at the end (which might lead to the erroneous assump-
tion of a verb šaḫâru instead of šuḫarruru) needs hardly any explana-
tion. It stands, of course, for šaḫurr, with a double consonant at
the end, instead of which, however, only one r is written and pro-
nounced, as, e.g., in kudur (< *kudurr), the construct form of kudurru,
and in šar (< *šarr), the construct and predicative form of šarru.
Before endings, as in šaqummu, the double consonant is of course pre-
served. The permansive accordingly inflects šaḫur, šaḫúrrat, šaḫúrru,
etc. The noun šuḫarratu and the adverb šuḫarriš, on the other hand,
presuppose a permansive participle šuḫarru, which follows the Baby-
lonian pattern.

The results thus far gained concerning the form system of the
tertiae geminatae of the quadriliterals may be illustrated by the
following list.

System A (Šafʿel-Piʿel Pattern)

	I 1	I 2	I 4
Present	ušḫarrar		
Preterit	ušḫarrir	uštaḫarrir	—
Imperative	šuḫarrir		

Participle	*mušharriru
Infinitive	šuharruru
Permansive	šuharrur

System B (Šafᶜel Pattern)

	I 1	I 2	I 4
Present	*ušahrar	uštahrar	
Preterit	ušahrir	uštahrir	uštatahrir
Imperative { Assyr.	*šahrir		
Babyl.	*šuhrir		
Participle	*mušahriru		
Infinitive { Assyr.	*šahruru		
Babyl.	šuhruru		
Assyr.	*šahurru		
Babyl.	*šuharru		
Permansive { Assyr.	*šahrur and šahrar		
Babyl.	*šuhrur		
Assyr.	šahur (pl. šahurru)		
Babyl.	šuhar (pl. šuharru)		

The simultaneous existence of the two sets of forms marked as systems A and B has so far on these pages been explained only in a very general way as being due to the tendency to model the forms of the quadriliteral verb after patterns provided by the system of the triconsonantal verb, the patterns in this connection being the šafᶜel in one case and the šafᶜel-piᶜel in the other. But this does not yet satisfactorily explain why the quadriliteral was modeled after

two different formations; and above all it is very remarkable that
Akkadian did not restrict itself to the simple šafᶜel, whose quadri-
consonantal skeleton is doubtless more in conformity with the con-
sonantal skeleton of the quadriliteral root than is that of the
šafᶜel-piᶜel, which is actually a quinqueliteral formation.

To clear up this point, we have to begin with the rule estab-
lished by Professor Poebel for the arrangement of the base vowels as
presupposed in the Semitic system of verb formation. The rule is
that the first of the two base vowels, which in the historical system
of Akkadian is always a̲, is placed between the third and second con-
sonants, counting from the end, while the second base vowel, which in
Akkadian is either a̲, i̲, or u̲, is naturally placed between the second-
last and last consonants. The simple bases of a triconsonantal verb,
as e.g. parâsu, will naturally be paras, paris, and parus; the nifᶜal
and the šafᶜel bases, however, are nparas, nparis, and nparus, šparas,
šparis, and šparus (not napras etc. or šapras etc.), while, e.g.,
those of the šafᶜel t-form and the tn-form of the first formation are
štparas and tnparas and that of the nifᶜal tn-form is ntnparas. If
we apply this rule to the quadriliteral verb šhrr, the present of its
original qal (patterned after the qal of the triliteral verb) should
be (and is presupposed as such by the system of verb formation) i̲a-
šhárar, while its preterit should be i̲á-šharir. Similarly, the
present of the šafᶜel of the triliteral verb parâsu was originally
i̲u-špáras (not i̲u-šapras) and its preterit i̲ú-šparis (not i̲u-šápris).
Assimilating itself, because of its first radical š, to the šafᶜel
form i̲u-špáras, the original qal form i̲a-šhárar became i̲u-šhárar, the

only change necessary to perfect this assimilation being the change
of the prefix vowel a̱ to u̱. In a younger (but still preliterary)
period Akkadian developed younger bases for certain verb forms, as,
e.g., for the permansive form of the nifʿal and for the whole šafʿel,
of which the younger base forms are nákšud and šákšad (cf. the per-
mansive nakšud and the present ušakšad), developed from *nákašud <
*nakášud and *šákašad < *šakášad. The quadriliterals of the type
šuḫarruru, however, did not, on the whole, follow this new development
but retained the old forms: present ušḫárar, preterit *úšḫarir, in-
finitive šuḫárurum (< *šḫárurum), etc. In the case of the present
the further development of ušḫárar to ušḫárrar, with doubling of the
r after the stressed base vowel a̱, needs no explanation whatever,
since this doubling, which is caused by the accent on the penult,
was the general development in the forms of the present; compare I 1
ikà(š)šad, II 2 iktá(š)šad, IV 1 ikká(š)šad, etc. The development
of *šuḫárurum (< *šḫárurum) to šuḫárrurum likewise cannot surprise
us, since the rhythmical conditions in this form are similar to those
in the present form ušḫárar inasmuch as ušḫárar and *š(u)ḫárurum
stressed the same basal syllable. With this secondary doubling of
the third radical, however, by which the majority of the forms of the
class šuḫarruru took on the appearance of šafʿel-piʿel forms (ušḫárrar,
e.g., could theoretically be the šafʿel-piʿel present of a verb ḫaráru,
and šuḫarruru, the šafʿel-piʿel infinitive of the same verb), the
basis for a complete assimilation of the theme šuḫarruru to the šafʿel-
piʿel of the triliteral verb was provided, for the only step necessary
for its completion was the changing of the endingless forms like

*úšḫarir, which had the stress on the antepenult, to ušḫá(r)rir etc.,
with the stress on the penult, a process which was greatly facilitated
by the fact that, for instance, all the preterit forms with endings,
such as the plural form ušḫáriru, already stressed the first basal
syllable according to rule.

This analysis clearly shows that the forms of the system des-
ignated as A were originally not modeled after the pattern of the
šafʿel-piʿel but that they, like the forms of system B, were originally
patterned after the pure šafʿel of the triconsonantal verb. The main
difference between the two systems consists simply in this, that sys-
tem A is built up on the older base, while system B is built up on
the younger base.

Although the quadriliterals of the class šuḫarruru did not
escape the tendency of the šafʿel of the triconsonantal verb to de-
velop the bases šapras, šapris, and šaprus, as evidenced by the forms
uštaḫrar, uštaḫrir, uštaqlal, ušaqlil, šaḫrartu, šaḫur, šaqummu, and
šuqammu, it must not be overlooked that the quadriliteral forms built
on these secondary bases are rather rare as compared with the forms
of the type šuḫarruru. Nor should we lose sight of the fact that our
observations are naturally restricted to the inscriptional language,
alongside of which there existed the vernacular language and various
local dialects, which did not at all or only to a small extent con-
tribute to the formation of the inscriptional Akkadian. In those
unrecorded forms of the Akkadian language quadriliteral forms built
on the younger bases may well have been quite common or may even
have been used exclusively. It is possible that the comparatively

few forms found in literary Akkadian penetrated into it from those
dialects.

In order to avoid a possible misunderstanding, it should be
recognized that the verb forms which show the younger base do not
necessarily belong to a relatively young period of historical Akkadian.
A comparative study of the Semitic languages shows that tendencies
found in late developments of these languages as a rule have been at
work in some form already in the earliest times, and we may therefore
assume almost as a certainty that in some of the oldest Akkadian
periods forms like ušaqlil, šaqummu, etc. belonged to the regular
verbal system. Finally, we must not forget that neither the form
šaqummu nor the form šuqammumu is original; for the latter, although
it has preserved the original position of the base vowels, is never-
theless a secondary form, because it doubles the third radical;
šaqummu, on the other hand, although it has changed the position of
the vowels, is more original than šuqammumu, because it does not show
the secondary doubling of the third radical. The original forms
would be found, e.g., in an infinitive form *šiqámumu (which might
have developed into šuqámumu and even into šuqámmu) and in the present
išqálal and the preterit *íšqalil.

In this connection it may also be stated that the extant
present and preterit forms of the type ušqallil only rarely show an
actual doubling of the third radical; they are usually written ušqalil
etc. This fact, however, can easily be paralleled by hundreds of
piʿel forms of the triconsonantal verb, in which the doubling of the
middle radical is a feature required by the system of verbal formation,

and it would therefore be very hazardous to draw any definite conclu-
sions from the frequent simple writing of the third radicals of our
quadriliteral forms. Nevertheless, it is possible not only that
grammatical experts among the scribes still knew that the seeming
šafᶜel and šafᶜel-piᶜel forms were actually qal forms, but also that
the original qal forms (even though the prefix i- had been changed to
u-) were still used in the vernacular language, from where they could
invade the literary language at any time.

The results gained in the foregoing investigation concerning
the development of the verb system of the class šuḫarruru may be il-
lustrated by the following table.

Present	System A	išqá(l)lal > ušqá(l)lal > ušqállal
	System B	išqálal > *išaqálal > *ušáqalal > ušáqlal
Preterit	System A	*íšqalil > *úšqalil > ušqállil[6]
	System B	*íšqalil > *išáqalil > *ušáqalil > ušáqlil

2. The Group šukênu

The two verbs of this group, šukênu, "to prostrate oneself,"
and šupêlu, "to (ex)change (something)," have been designated by
Delitzsch[7] and Bezold[8] as III/II formations of the triliteral verb
roots kᵓn and pᶜl, although with reservations. In both cases, how-
ever, no I 1 forms, not even nouns or adjectives, of the supposed

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[6] Under the influence of the present.

[7] Assyrisches Handwörterbuch (Leipzig, 1896) pp. 313 and 514.

[8] Babylonisch-assyrisches Glossar (Heidelberg, 1926) pp. 136
and 219.

triconsonantal verbs from which the meanings of the respective
šafᶜel-piᶜel forms could readily be derived have been found in the
Akkadian literature or in the other Semitic languages. E. A. Speiser[9]
regards šukênu as a denominative šafᶜel formation of knᶜ, "to bow
down," "to submit oneself," on the basis of which he translates uškên
with "he makes himself humble, bows down." But if šukênu actually
were connected with knᶜ, it could only mean "to cause (someone) to bow
down" but not "to prostrate oneself." Virtually the same difficulties
present themselves in the case of šupêlu. Delitzsch[10] derives this
verb from the root pᶜl, as we have just seen, and suggests that pᶜl
might be identical with bᶜl, "to rule," "to take possession"; Ungnad[11]
goes a step farther and regards this as an established fact. But, in
the first place, the supposed root pᶜl and the root bᶜl begin with
two different radicals. It is true that at certain periods and in
certain localities forms of the verb bêlu written with the consonant
p do occur; but those are exceptions, they are dialectical forms.
Šupêlu, on the other hand, is regularly written with the radical p;
here the writing with b, found chiefly during the First Babylonian
Dynasty, when the sign pi quite commonly stood for wa, wi, wu, and in
texts from Nuzi, is exceptional.[12] In the second place, to derive

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[9] Language XI (1935) 20 ff.

[10] Assyrisches Handwörterbuch, p. 162.

[11] Babylonisch-assyrische Grammatik, pp. 12 and 172.

[12] The writing pá (= BA) in the Cappadocian forms uš-pá-i-lu
and mu-uš-pá-il₅ does not prove anything pro or con, since in Cappa-
docian this is the regular way of writing the syllable pa.

šupêlu from pⁿl, considered as being equal to bⁿl, is semantically
unsatisfactory. For in that case šupêlu should mean "to cause (some-
one) to rule," "to cause (someone) to take possession," but not "to
(ex)change (something)."

In view of these considerations we feel compelled to regard
šukênu and šupêlu as quadriliteral verbs of the same type as
šuharruru, šuqammumu, etc. Like these verbs, šukênu and šupêlu have
modeled their forms after the šafⁿel. The reasons for that are the
same as those involved in the system of the verbs of the class
šuharruru. We can therefore pass up that point. The only question
which has to be discussed at some length is whether šukênu and šupêlu
follow the old šafⁿel or the šafⁿel-piⁿel, or both.

To begin with the uncontracted forms (because they are near-
est to the oldest stages of the verb), we find the following examples
of the preterit: uš-kà-en, "he prostrated himself," uš-kà-in and uš-
kà-i-in, "I bowed down (or submitted)," and nu-uš-pá-il₅ and uš-pá-
i-lu, "we (they) exchanged (something)." The first example is taken
from an inscription of Sargon of Akkad, while the others come from
Cappadocian documents. Unfortunately, these forms do not allow us
to determine whether they are patterned after the šafⁿel-piⁿel or
whether they represent the old šafⁿel. This is true even of uš-pá-i-
lu, which can stand either for *ušpaⁿilu, the plural of the old šafⁿel,
or *ušpaⁿⁿilu, the plural of the šafⁿel-piⁿel. If uš-pá-i-lu came
from a Babylonian text, it would most likely represent the šafⁿel-
piⁿel *ušpaⁿⁿilu and not a form of the old šafⁿel, since the plural
of the old šafⁿel *úšpaⁿil would probably be *ušpaⁿlu.

In the present we find the forms uš-ka-na, in a late text from Ashur, and [tu-u]š-ka-a-na and tu-ša-pa-a-la, in a late grammatical text from Nineveh. The last two examples, with plene writing, could stand for the šafʿel-piʿel forms *tuškaʾʾana and *tuš(a)paʾʾala, or for the old šafʿel forms *tuškaʾana and *tuš(a)paʾala.[13] The first example, however, seems to point to the old šafʿel, because since it has an ending but is not written plene, we should expect a doubling of the final radical (i.e. *uškanna) to replace the doubling of the preceding weak radical if it were contracted from a šafʿel-piʿel form.[14]

The contracted forms appear in the present as uš-kin, uš-ki-in, uš-ki-en, uš-te-pi-il, uš-pi-lu, and uš-te-pi-lu, also as [uš]-kin-ni, uš-pi-el-lu, uš-te-pi-el-lu, uš-te-pil-lu$_4$, and uš-te-pi-il-lu$_4$; and in the preterit as uš-kin, uš-ki-[in], uš-te-pi-el, uš-pi-e-lu, uš-pi-e-lu-uʾ, uš-pí-i-lu, uš-pi-lu, uš-pí-lu-ú, uš-pi-e-li (= uš-pi-e-lu), and also as uš-pi-il-lu and uš-pi-el-lu.

Here again it is rather difficult to draw any definite conclusions. The forms of the present which have no endings may represent the old šafʿel or the šafʿel-piʿel; the forms uš-pi-lu and uš-te-pi-lu probably belong to the old šafʿel; all the other present forms with endings are indicative of nothing, for while the doubling of the fourth radical of course replaces the doubling of the preceding weak radical, it must not be forgotten that this doubling of the weak

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[13] See Poebel, Studies, pp. 111 ff. For the insertion of the secondary a after š see ibid. pp. 92 and 136 ff.

[14] See ibid. pp. 124 ff.

radical may simply be due to the accent. Of the preterit forms, uš-pi-il-lu and uš-pi-el-lu probably follow the šafʿel-piʿel pattern (cf. ukinnu), while all the other preterit forms with endings apparently are modeled after the old šafʿel.

What has been said about the preterit must of course be true also of the participle, since it is formed from the preterit base. Here we find only such forms as muš-ki-nu, mu-uš-ki-e-nu, muš-ki-e-nu-te, muš-pi-e-lu, etc. (the participles of the old šafʿel), never such forms as muškinnu, mušpillu, etc. (the šafʿel-piʿel participles), whereas of the piʿel participle of kânu we find frequently the form mukinnu.

Especially significant, however, are the infinitive forms sukênu and supêlu. For in spite of the fact that, e.g., the infinitive of the šafʿel-piʿel of the mediae infirmae verb mâtu, "to die," is šumuttu,[15] "to kill," the infinitives of škʾn and špʾl are not sukunnu and supullu but sukênu and supêlu. The infinitive supêlu can of course go back only to *supáʾlum < *supáʾulum < *spáʾulum, which is in reality the infinitive of the old šafʿel formation ušpaʾil. Also the noun supeʾultu, which is naturally derived from *supaʾúlatum,[16] goes back to this. The forms šu-kin-nu, šu-kin-ni, and šu-kin-na, then, represent only a late development of the older sukênu, under the influence of the triliteral šafʿel-piʿel forms and the general tendency to model the quadriliteral verb after the piʿel

[15] See E. J. Harper in BA II (1894) 499;10.

[16] The vowel e in sukênu and supêlu is of course due to the nature of the third radical.

pattern (in this case after the piʿel of the šafʿel).

In the light of these observations, it is quite clear that the forms of šukênu and šupêlu, like those of the group šuḫarruru, were first adapted to the old šafʿel but that the forms which have come down to us are already on the way toward being modeled after the šafʿel-piʿel. In fact, it seems probable that these forms, in spite of the frequent simple writing of the fourth radical and even the occasional occurrence of a long preceding vowel, were commonly regarded as šafʿel-piʿel formations.

3. The Verb šḫḫn

This verb is found in letters from Amarna, in an inscription from Boğazköy, and in an inscription from Nuzi. The forms of this verb used to be derived from a root šaḫâḫu. The insufficiency of this theory was pointed out by Knudtzon[17] in 1914. Knudtzon himself regarded them as III/II 1 and III/II 2 forms of a root haḫâmu and was followed by Bezold[18] (although with reservations) and by René Labat.[19] The difficulties connected with this derivation are the same as those attending the efforts to explain šukênu and šupêlu as šafʿel-piʿel forms of triliteral roots. It is therefore clear that here again we are dealing with a quadriliteral root, viz. šḫḫn, whose first radical is š, just as in the case of šuḫarruru, šuparruru, šuqallulu, šuqammumu, šukênu, and šupêlu.

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[17] OLZ XVII (1914) 489-91.

[18] Babylonisch-assyrisches Glossar, p. 120.

[19] L'Akkadien de Boghazköi (Bordeaux, 1932) p. 128.

A remarkable feature of this quadriliteral verb is that the forms belonging to the t-stem display the prefix i̱ (except the forms from Boǧazköy and from Nuzi), while the examples of the simple stem, entirely in accordance with the other quadriliterals, show the prefix u̱. It is not quite clear how this phenomenon must be explained. However, since all the forms which exhibit the prefix i̱ came from the West and belong to the first person singular, it seems that this irregularity is due to the influence of the Canaanite form eštaḫawe, which at that time was probably pronounced ištaḫawe.[20] The vowel u̱ in the forms ištuḫaḫen and ištuḫuḫen as well as the second u̱ in uštuḫeḫen no doubt arose through indistinct pronunciation. Another point which merits special consideration is whether the forms of šḫḫn were modeled after the old šafꜥel or after the šafꜥel-piꜥel. In view of the fact that the third radical is never doubled in writing, it may seem to be a justified conclusion that šḫḫn was patterned after the old šafꜥel; but on the other hand it may also be that we are here confronted with a virtual doubling of the third radical, and that the forms under šḫḫn follow the šafꜥel-piꜥel.

C. The Class nabalkutu

1. Preliminary Observations

The verbs composing the class nabalkutu, which we shall arrange according to the peculiarities of their roots, are the following ones.

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[20] See F. M. T. Böhl, Die Sprache der Amarnabriefe (Leipzig, 1909) p. 56.

a) The Strong Verbs

(1) Verbs with Four Different Radicals

(a) nabalkutu, "to revolt" (intr.), "to cross," "to transgress" (tr.)

    napalsuḫu, "to fall down" (intr.)

(b) naḫarbušu, "to be chilly(?)" (intr.)

    naḫarmuṭu, "to be vigorous(?)" (intr.), "to annihilate" (tr.)

    naparqudu, "to fall or lie on one's back(?)" (intr.)

    naparšudu, "to flee" (intr.)

    naparzuḫu, "to be plentiful" (intr.)

    našarbuṭu, "to sweep along" (intr.)

(2) Verbs Tertiae Geminatae

naḫarmumu, "to be overcome (with terror)" (intr.)

nazarbubu, "to rage" (intr.)

b) The Final Weak Verbs

(1) negeltû, "to awake" (intr.)

    neḫelṣû, "to slip" (intr.)

    nekelmû, "to look" (intr.), "to behold" (tr.)

    napalkû, "to be wide open" (intr.)

    napalṭû, "to fail," "to miss" (intr.)

    neqelpû, "to drift," "to float" (intr.)

(2) nemerkû, "to remain behind" (intr.)

    napardû, "to be(come) bright" (intr.)

    naparkû, "to cease" (intr.), "to leave" (tr.)

An examination of the roots of these verbs reveals the

astonishing fact that all the quadriliterals of this class have as their second radical either l or r, two consonants which are closely related to one another. In this connection we might call attention also to the fact that the second radical of parsumu is r. The prominence of these two consonants may become of the greatest importance for the establishment of the etymology and the origin of these verbs. But for our present investigation this problem is quite irrelevant.

Another interesting fact is that nine out of the nineteen verbs belonging to this class have a weak consonant as their fourth radical. It is doubtful, however, whether this is of any etymological consequence, since the Akkadian weak consonants comprise not only i and u, but also the gutturals ', h, ḥ, ', and ġ. For our present study the weak consonant is of importance only in so far as its elision causes a contraction of the vowels, and because the change of the vowel a to e in some of these forms must be attributed to the nature of the weak consonant, a circumstance which is of no greater importance than e.g. the change of a to e in erêbu (< *ġarâbu).

The outstanding characteristic feature of this class of verbs, as far as the form system is concerned, is that the simple nifʿal (the IV 1 stem) functions as their qal or primary stem. It will be recalled that Ethiopic also has a considerable number of quadriliteral verbs which use the simple nifʿal in place of the qal. Even within the triconsonantal verb in Akkadian, as well as in Hebrew, this use of the nifʿal can be observed. In his study on the verb uzuzzu, Professor Poebel[21] has pointed out that the nifʿal form izzâz, "he

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[21] Studies, pp. 97 ff.

stands," has replaced the qal form *izâz, from *zâzu, "to stand," from which ušzâz, "he causes to stand," is formed as the simple causative. In that connection Professor Poebel also adduces the forms ippalis, "he looked," innabit, "he fled," and the Hebrew forms niṣṣab, "to stand," and nākôn, "to stand upright," for which Arabic and Akkadian have intransitive qal's (kāna and kânu, respectively). To these can be added the Akkadian ipparis, "he flew." There can therefore be no doubt that the n-form of the Akkadian quadriliterals replaces an old intransitive qal, the more so since all the verbs belonging to this class have an intransitive meaning, although some of them have a transitive meaning as well. The fact that all the verbs of this class of quadriliterals have replaced the intransitive qal by the nifᶜal is indeed a very astonishing phenomenon, which can be explained only by assuming that all the quadriliteral verbs of this class were felt to belong to the same class and were therefore treated after one and the same pattern. This is, incidentally, a very good illustration of the tendency of the Semitic languages to develop common patterns for their verb systems. In many cases, however, the existence of a simple quadriliteral qal stem is presupposed by the causative formation; compare, e.g., ibbalkit, "he revolted," and ušbalkit, "he caused to revolt"; ippardâ, "it became bright," and ušpardî, "I made bright," etc. The former existence of such a qal is especially clear in the case of napalkû, "to be wide open," of which we still find the adjective or permansive participle palkû, "wide open," from *palkuᵓu, formed after the piᶜel pattern, after which is modeled also the quadriliteral verb paršumu, as we have seen.

As indicated before, the quadriliteral verbs of this class
appear in two main formations, namely, the nif'al and the šaf'el.
Although I have found examples of the causative formation of only
half of the quadriliterals of this class, there can be no doubt that
it could be formed for every verb. In the case of naparzuḫu, on the
other hand, we find only the causative, a fact which is of course
merely accidental.

Besides the simple formations of the nif'al and the šaf'el
(i.e., IV 1 and III 1), also their t- and tn-formations are found
(i.e., IV 2 and IV 3, III 2 and III 3) and, in the case of nabalkutu,
even a tt- and a ttn-formation (i.e., IV 4 and IV 5). This fact
hardly needs to be mentioned, since the t-, tn-, tt-, and ttn-stems
are merely subdivisions of the main formations and theoretically can
be formed of any such formation.

The system of the formations of this class of quadriliterals
is as follows:

IV 1	ibbalkit	III 1	ušbalkit
IV 2	ittabalkit	III 2	uštabalkit
IV 3	ittablakkat	III 3	uštablakkit
IV 4	ittatabalkit	III 4	*uštatabalkit
IV 5	ittatablakkat	III 5	*uštatablakkit

2. The Nif'al Formation

Our investigation of the system of vocalization of the verbs
of this class must take its starting point with the fact that in the
general system of verb formation the first and second vowels of the

original base were between the third, second, and first radicals
counting from the end, that is, the original bases of nabalkutu, e.g.,
were blakat, blakit, and blakut, while the base forms balkat, balkit,
and balkut were of secondary origin. Here we must bear in mind that
wherever it is necessary to insert a vowel between the first and
second radicals, this vowel is the same as the first base vowel; this
means that in Akkadian it is always a. And this circumstance, to-
gether with a recession of the accent, which thus caused the elision
of the original first base vowel, gave rise to the secondary bases
balkat, balkit, and balkut.

Starting with the simple IV 1 formation, we find it advisable
to investigate first not the present but the preterit tense, since
the latter follows the usual Akkadian tendency to stress the ante-
penult, while the present exhibits, as it were, an unnatural stress-
ing on the penult, which of course makes the investigation more com-
plicated.

The preterit form ibbálkit, of course, goes back to *ibbálakit
(< *ianabálakit). The original base blakit has thus been provided
with the additional vowel a, which attracted the stress because the
syllable containing it is the antepenult. The original form, accord-
ing to the system, would have been iánblakit, but such a form, al-
though easy for us to pronounce, would have presented a difficulty
to the Semites, who have an aversion to two consonants without inter-
vening vowels. Now, since the rhythm of the stress in Akkadian
according to Professor Poebel follows the scheme ([stressed syllable]-
unstressed syllable-)stressed syllable-unstressed syllable-stressed

syllable, the original form, i̯anabálakit, which underlies the histor-
ical form, quite naturally became i̯anbálakit and later ibbálkit, in
accordance with the rule that a short unstressed vowel in an open
penult after a short open antepenult is elided. The development here
sketched is of course not restricted to the nif‘al of the quadrilit-
erals. We can also trace it, e.g., in the nif‘al t-formation ittákšad
and the šaf‘el t-formation uštákšid of the triliteral verb, as evi-
denced by the following list of the various stages of the verb forms
just mentioned.

ibbálkit < i̯anbálakit < i̯anabálakĭt

ittákšad < i̯antákašad < i̯anatákašàd

uštákšid < i̯uštákašid < i̯ušatákašĭd

Nor is this parallelism in any way astonishing; it simply shows that
the vocalism of the verb forms in the Semitic languages is dependent
on rhythmic conditions, which of course will lead to a similar vocali-
zation in all those cases where the form shows the same consonantal
skeleton, as is the case in the above three instances. Compare

i̯nblkt

i̯ntkšd

i̯štkšd

Turning now to the present of the simple nif‘al, we find that
it, unlike the preterit, which in all Akkadian dialects and in all
periods appears as ibbálkit, shows three different formations, viz.,
ibbalá(k)kat, ibbalá(k)kit, and ibbálkat. For the present and the

preterit, therefore, we have the following three schemes:

	Pattern I	Pattern II	Pattern III
Present	ibbalá(k)kat	ibbalá(k)kit	ibbálkat
Preterit	ibbálkit	ibbálkit	ibbálkit

Of these three themes, the first and second are more original than the third because they are formed from the original bases blákat and blákit, with the first base vowel a still in its original place, between the second and third radicals, whereas the present of pattern III is formed from the secondary base bálkat, with the first base vowel between the first and second radicals. Again pattern I, with a as its second base vowel, is more original than pattern II, with i as its second base vowel; this is borne out by the fact that pattern III also has a as its second base vowel. The originality of the first pattern as compared with the second and the third is shown also by the following observations. In the first theme we note three points of distinction: (1) the second base vowel of the present is a, that of the preterit i; (2) the preterit is stressed on the original antepenult, the present on the penult; (3) as a consequence of this different stressing, the third radical of the present has been doubled, while in the preterit the first base vowel has been elided.

In the second theme the difference between the second base vowels has disappeared; both tenses now have i as their second base vowel. In this respect the present has assimilated itself to the preterit. The only difference between the two tenses is that in the present the stress falls on the penult, in the preterit on the original

antepenult, with the accompanying doubling of the third radical in the
present and the elision of the first base vowel in the preterit.

The third theme, finally, has retained the difference between
the second base vowels which we observed in the first scheme, but it
has renounced the difference of stressing in the present and the pret-
erit, both tenses placing the accent on the original antepenult.
Again the present has assimilated itself to the preterit by adopting
the preterit stressing. With this difference in accentuation gone,
the doubling of the second-last radical could, of course, not take
place; in fact, the present now elided its second base vowel, exactly
like the preterit. Consequently the third theme bears only one mark
of distinction, namely, in the present the last base vowel is a, in
the preterit it is i.

The simplification of the differences between the present and
the preterit in the second and the third pattern is a clear example
of the tendency to economize as much as possible in expressing gram-
matical ideas. If a language finds one grammatical element or device
sufficient to express a certain idea, it will not endeavor to give ex-
pression to the same idea by means of further grammatical devices.
Hence where a grammatical idea is expressed by more than one device
the natural tendency always is to restrict the various characteristics
to only one. Therefore it is quite obvious that of the three present
themes just discussed the first, showing more distinguishing features
between the present and the preterit than the two other patterns, is
the oldest one, while the two other schemes are the result of a later
tendency to reduce the number of these distinguishing features.

These conclusions are fully borne out by the occurrence of the
three present themes in the various periods of the history of Akkadian.
For ibbalá(k)kat is found in texts of the Dynasty of Akkad and the
First Babylonian Dynasty and in Nuzi and neo-Assyrian contracts;
ibbalá(k)kit occurs only from the neo-Babylonian period to the days of
the Persian supremacy, while ibbálkat (alongside of ibbalakat) is
found only in neo-Assyrian and Nuzi documents.

In this connection it is very interesting to note that the
development of these present-preterit schemes has a parallel in the
development of the qal present-preterit schemes of the triliteral
verb nadâmu. Compare

Pattern I

Present   iná(d)dan (< *ianádan)

Preterit   iddin (< *iánadin)

Pattern II

Present   iná(d)din (< *ianádin)

Preterit   iddin (< *iánadin)

Pattern III

Present   iddan (< *iánadan)

Preterit   iddin (< *iánadin)

Also here pattern I belongs to the oldest period, for it is
found regularly in the Akkadian of the Third Dynasty of Ur, while the
second pattern is the Babylonian development, traceable from the time
of Rim-Sin down to the Persian period, and pattern III is found in

Late Assyrian. This parallelism is most significant, since it shows
very plainly that the facts established in our investigation are by
no means isolated and arbitrary developments but are, in accordance
with Professor Poebel's thesis, a part of general systematic tendencies
characteristic of certain regional developments as well as of certain
periods. The periods in which the corresponding forms of nabalkutu
and nadânu are found in the inscriptions do not coincide in all in-
stances, yet the sequence of the periods to be distinguished is the
same. Thus, e.g., the form iná(d)din appears in Babylonia as the
regular present as early as the Larsa and First Babylonian Dynasties,
whereas the form ibbalá(k)kit does not occur before neo-Babylonian
times. This proves, of course, only that the late forms of nadânu
and nabalkutu found their way into the literary language at different
periods; for, like all deviating forms, they originated in the ver-
nacular language, from where the new forms of nadânu entered the
literary language at an earlier date than did those of nabalkutu,
simply because nadânu was one of the most commonly used verbs.

Also the IV 1 infinitive exhibits two different formations:
the theme nabálkutum and the theme nablákutum. The former is paral-
leled by numerous quadriliteral verbs (cf. naharmumu, naharmuṭu,
napalsuḫu, naparqud [permansive], naparšudu, našarbuṭu, nazarbubu,
napalṭû, neḫelṣû [permansive], napalkû, napardû, naparkû, and
neqelpû) and may therefore be designated as the usual infinitive for-
mation, at least for the periods from which these examples date. The
form nablakutum, on the other hand, occurs only once, viz. in the
strange vocabulary published by De Genouillac in RA XXV (1928) 124 ff.,

which dates from the First Dynasty of Babylon. The only other example belonging to this theme is the form neklémû, which is found in a vocabulary from Kish; to judge by the writing and the use of mimation, this syllabary likewise dates from the First Dynasty of Babylon.

Of these two formations, that of nablákutum and neklémû of course represents the older theme, since it still uses the original base blakut, while the infinitives of the type nabalkutum already follow the secondary base balkut. This is again in conformity with historical evidence, for the two texts in which nablakutum and neklémû occur are older than any text from which the infinitives of the pattern nabalkutum have been taken. To date, however, the inscriptional evidence is not extensive enough to warrant a definite statement as to whether at the time of the First Babylonian Dynasty the form nablakutum was still in general use or whether it had already been superseded by the form nabalkutum.

In this connection an irregularity occurring in the IV 1 permansive of the verb napalsuḫu should also be noted. For a text dating from the Seleucid period gives the permansive as na-pal-si-iḫ, with i as the last vowel instead of the regular vowel u. The same change of vowel is found at a much earlier period in a text from Ashur, which has ne-pal-si-iḫ, with the additional irregularity that it attenuates the a of the first syllable to e. The change from u to i is probably due primarily to the fact that the short unstressed vowel before the fourth radical may have been pronounced more or less indistinctly.

The various themes of the simple nifʿal formation can now be summarized as follows:

Pattern I

Present   ibbalá(k)kat

Preterit   ibbálkit

Infinitive   nablákutum

Pattern II

Present   ibbalá(k)kit

Preterit   ibbálkit

Infinitive   nabálkutum

Pattern III

Present   ibbálkat

Preterit   ibbálkit

Infinitive   nabálkutum

In the IV 2 preterit of nabalkutu we again find two different formations, viz., ittabalkat and ittabalkit. The former occurs from Middle Assyrian times down to the Persian empire, while the latter is found in documents from neo-Assyrian, Late Babylonian, and Persian times, and even in a Hittite document. It would seem, then, that ittabalkat is relatively older than ittabalkit, which probably developed under the influence of the frequently occurring IV 1 preterit form ibbalkit.

In the IV 3 formation the present still shows the first base vowel exclusively in its old position, between the second and third radicals. Compare ittanablákkat, ittanapráqqad, ittanaprássid, and ittanašrábbiṭ. Of these verbs, the first two quite consistently have

a as the second base vowel of the present, while the last two just as

consistently have i instead. In the case of naparsudu this applies

even to the present of the IV 1 stem. This means of course that we

have here, as in the IV 1 formation, two different bases for the

present tense, namely, the bases paras (as in ikásad) and paris (as

in inádin).

The designation of certain preterit, participle, and infini-

tive forms as IV 3 forms, going with the present ittanablakkat, will

probably seem rather strange at first sight. These forms are repre-

sented by the following examples:

Preterit   itteqléppû (in the precative litteqlépû)
Participle   muttaprássidu, muttasrábbitu, mutaklámmû, mutteklémmû
Infinitive   itablákkutu, itahlísu, iteklémmû, iteqléppû

Up to the present they have been taken as IV 2 forms. But,

as Professor Poebel has discovered and as he has promised to show in

an article of his own, these forms contain a second n, which is sep-

arated from the consonant t by the first and second radicals and

has been assimilated to the third radical, and hence they belong to

the IV 3 stem. The forms muttaprássidum and ittablákkutum, e.g.,

stand for *muntapránsidum and *intablánkutum, respectively. Gener-

ally speaking, we may say that in all these cases the n of the ele-

ment tn has been transposed from its expected place before the first

radical to a position before the third radical of the quadriliteral.

The development of these forms has a certain analogy in the case of

the tn-forms of the triliteral verb, as we can see from the following

correspondences between the forms of the triliteral and the quadri-
literal.

Triliteral

	I 2	I 3
Present	iktáššad	iktanáššad
Preterit	íktašad	iktáššad (< *iktánšad)

Quadriliteral

	IV 2 (= I 2)	IV 3 (= I 3)
Present	ittabalákkat	ittanablákkat
Preterit	ittabálkat	ittablákkat

In the triliteral verb the fully developed I 2 present and
the fully developed I 3 preterit are alike; in the case of the former
the doubling of the middle radical is of course due solely to the ac-
cent on the penult, while in the case of the latter the doubling is
due to the assimilation of the consonant n to the second radical. In
analogy with this correspondence the IV 3 preterit is formed almost
exactly like the IV 2 present ittabalákkat, the result being of course
that in the quadriliteral n-formation the doubling affects the third
radical and not the second.

Besides these rare formations, we find also one example of
the IV 5 stem, viz. the preterit form attatablákkata, which of course
goes back to *antatablánkata.

3. The Šafᶜel Formation

With the results of our investigation of the nifᶜal forms of

the quadriliteral verb at our disposal, the explanation of the šafᶜel

forms does not offer any difficulties.

There are, however, a number of points which deserve special

consideration. Beginning with the simple šafᶜel, we notice that the

preterit presents a shorter form, ušbálkit, and a longer one,

ušabálkit. The form of the type ušbalkit is found in texts from the

First Babylonian Dynasty down to about the end of the Assyrian em-

pire (or later), while ušabalkit occurs exclusively in Sargonid days,

with the exception of one example taken from Enûma êliš; this example

is probably due to later influence. The additional vowel in ušabalkit,

between the prefixed š and the first radical, is of course secondary.[22]

Turning to the present tense, we note three different forma-

tions, viz., ušbalá(k)kat, ušbálkat (cf. also ušhármaṭ), and ušabálkat.

Here we observe the following marks of distinction: First, in

ušbala(k)kat the first base vowel still occupies its original position

between the second and third radicals, while in ušbalkat and in

ušabalkat the first base vowel stands between the first and second

radicals, which shows that ušbala(k)kat is formed from the original

base blakat and belongs to the older development, whereas ušbalkat

and ušabalkat are formed from the secondary base balkat and belong

to the younger development. Second, ušbala(k)kat is accented on the

penult, with the attending doubling of the third radical, whereas in

ušbalkat and in ušabalkat the stress rests on the original antepenult,

with the result that the vowel between the second and third radicals

is elided. The forms ušbalkat and ušabalkat have thus partially

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[22] See Poebel, Studies, pp. 92 and 136 ff.

assimilated themselves to the preterit forms ušbalkit and ušabalkit;
the only point of distinction between the former and the latter is
that in the present the second base vowel is a̲, while in the preterit
the second base vowel is i̲. Third, in ušabalkat, as in the preterit
ušabalkit, an unaccented secondary a̲ appears between the prefixed š
and the first radical.

      Our conclusion as to the age of these forms is again borne
out by the texts in which they occur. The form ušbala(k)kat is found
in documents of the Old Akkadian period and the First Babylonian
Dynasty; the formation of the type ušbalkat occurs in an Amarna letter
and in two neo-Assyrian inscriptions of Ashurnaṣirpal; while ušabalkat
occurs only in texts from neo-Assyrian to Late Babylonian times.

      We may here draw the following interesting comparison between
the various patterns of the IV 1 and the III 1 present and preterit
tenses.

<div align="center">

Pattern I

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IV 1	Present	ibbalá(k)kat
	Preterit	ibbálkit
III 1	Present	ušbalá(k)kat
	Preterit	ušbálkit

<div align="center">

Pattern II

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IV 1	Present	ibbalá(k)kit
	Preterit	ibbálkit
III 1	Present	—
	Preterit	ušbálkit

Pattern III

IV 1   Present   ibbálkat

          Preterit   ibbálkit

III 1   Present   uš(a)bálkat

          Preterit   uš(a)bálkit

Special attention must also be given to the preterit form

uštablákkit (cf. ultablakkissu) and the infinitive šutablákkutu.

These forms, as Professor Poebel will demonstrate in one of his forth-

coming articles, stand for *uštablánkit and *šutablánkutu, respective-

ly, and belong, therefore, to the III 3 stem. On the basis of these

two examples and the IV 3 stem it is quite easy to reconstruct the

scheme of the III 3 formation of the quadriliterals of this class.

Compare the following list, in which the forms of the IV 3 and the

III 3 stems are placed side by side.

	IV 3	III 3
Present	ittanablákkat	*uštanablákkat
Preterit	ittablákkat	uštablákkit[23]
Infinitive	itablákkutum	šutablákkutum
Participle	muttablákkitum[24]	*muštablákkitum

4. The Patterns of the Class nabalkutu

As pointed out before, the most prominent characteristic of

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[23] The last base vowel of this form is i (instead of a as in
IV 3) because it is the šafᶜel.

[24] Cf. muttaprašsidu and muttašrabbitu.

this class of quadriliterals is that the simple nifᶜal functions as
their qal, or primary stem. But the causative of these verbs is not
formed from the nifᶜal ibbalkit (< *inbalkit), which here takes the
place of the qal, but from an original quadriliteral qal *ubalkit,
modeled after the triliteral piᶜel upazzir. Rhythmically the šafᶜel
ušbalkit is thus identical with the triliteral šafᶜel-piᶜel ušpazzir.
The forms of the šafᶜel are therefore completely in line with the
general practice in the other Semitic languages of modeling the quad-
riliteral verbs after the piᶜel pattern of the triliterals. That in
the other Semitic languages the quadriliterals do not form a šafᶜel
is due solely to the fact that in the historical periods these lan-
guages no longer form a šafᶜel from the piᶜel; we must therefore
suppose that with the disappearance of the šafᶜel-piᶜel in these
languages also the šafᶜel of their quadriliterals, which was modeled
after the piᶜel of the šafᶜel, disappeared. In complete harmony with
this conclusion is the fact that Ethiopic, which, like Akkadian,
forms a causative of the triliteral piᶜel (ʾaqattala), also forms a
regular causative of its quadriliterals, namely ʾamandaba, which is
rhythmically the exact counterpart of ʾaqattala.

These observations shed some most welcome light on the nifᶜal
formations. Disregarding for the moment the vocalization of the pre-
fix, we find that also the nifᶜal ibbalkit corresponds to the piᶜel
pattern; as far as the rhythm is concerned, ibbalkit is the nifᶜal
of the piᶜel pattern *ubalkit. We have here, as in the case of the
Ethiopic quadriliteral n-class, the transition of the simple quadri-
literal qal formation of the piᶜel pattern into the nifᶜal of the

pi'el pattern, which is completely parallel to the transition of the
simple intransitive qal into, or its replacement by, the nif'al forma-
tion of the triliterals; compare, e.g., the Hebrew nâkôn instead of
the simple *kûn, or nissab instead of *nasiba, and the Akkadian îzzâz
instead of *izûz, etc.[25] This transition was quite easy, since all
the Akkadian quadriliterals of the n-class are at least basically in-
transitive. We may therefore state that also the Akkadian quadrilit-
eral n-class fits into the general Semitic tendency of modeling the
forms of the quadriliteral verbs after the pi'el pattern. The fact
that the prefix is not vocalized like that of the pi'el is inconse-
quential, since this form was evidently felt to be primarily a nif'al
form, which requires the prefix ia-, with only its base conforming to
that of the pi'el. We met the same phenomenon in connection with the
third stem of the Arabic quadriliteral verbs. Other examples in
point are the Arabic forms iataqattala and iataqâtala, which use the
prefix ia- even though they represent the t-forms of qattala and
qâtala, which in the imperfect use the prefix iu- (iuqattilu and
iuqâtilu).

In the light of these observations we may therefore describe
the situation offered by the Akkadian class parsumu with its scheme
uparsim-*usparsim and the class nabalkutu with its scheme ibbalkit-
usbalkit as being basically the same in both classes, with only this
difference, that the class parsumu still offers the old pi'el pattern,
while in the great majority of the quadriliterals the original simple

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[25] On this question see Poebel, Studies, pp. 97 ff.

pi‘el pattern has been changed to the nif‘al-pi‘el pattern; but in both classes the causative still shows the original šaf‘el-pi‘el pattern.[26]

Some of the forms of this class, however, at first sight do not seem to follow the pi‘el; these are the old present forms ibbala(k)kat and ibbala(k)kit, ittabala(k)kat and *ittabala(k)kit, ušbala(k)kat and *uštabala(k)kat, the infinitive nabla(k)kutu, and the tn- and ttn-forms of the nif‘al and the tn-forms of the šaf‘el.

To understand these forms properly, we must go back to Professor Poebel's explanation of the pi‘el formation in the triliteral verb system.[27] According to Professor Poebel, the pi‘el arose from a reduplication of the entire root. Thus the consonantal skeleton of the present of the pi‘el of parâsu, e.g., originally was i-prs-prs. This became iprrs, which originally was pronounced iuparáras, or iuparárras, the latter with doubling of the second r, owing to the accent. Accordingly, the vocalized nif‘al-pi‘el originally was ianpará(r)ras, while the infinitive was naprá(r)rusum; likewise the šaf‘el-pi‘el of namâru originally was iušnamá(m)mar. These are exactly the forms which we have in ušbalá(k)kat (< *iušbalá(k)kat) and ibbalá(k)kat (< *ianbalá(k)kat), which under the influence of the

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[26] Also the nominal formations nabalkattu ("rebellion," "assault") and nabalkattâmu ("the breaker of a contract") follow the nif‘al-pi‘el pattern. These two forms, incidentally, stand for *mabalkattu and *mabalkattâmu, respectively. For the significance of the original m in these two terms see Delitzsch, Assyrische Grammatik, pp. 178 f. (especially the word mêšaru, "justice").

[27] Studies, pp. 66 ff. and 122 (bottom).

frequent preterit ibbalkit became ibbalá(k)kit, and the infinitive
nablá(k)kutu. The tn- and ttn-forms are to be explained in the same
way. It is apparent, then, that all these formations are patterned
after the old nifᶜal-piᶜel or šafᶜel-piᶜel of the triliterals. The
fact that quadriliteral forms which are modeled after the old nifᶜal-
piᶜel or the old šafᶜel-piᶜel of the triliteral verbs are still found
in Akkadian literature, even though these old formations have disap-
peared from the triliteral system of verb formation, can readily be
explained. Ibbala(k)kat, ibbala(k)kit, nabla(k)kutu, ittabala(k)kat,
and ušbala(k)kat occur only in old texts, i.e. at a time when these
forms, at least in the language of the inscriptions, had not yet come
under the influence of the new piᶜel system. Forms of the type
ittanabla(k)kat (instead of *ittanabalkat) are found even in some of
the latest inscriptions, but they are of rather infrequent occurrence
and therefore could not develop so rapidly as others. Finally, all
the forms of the other tenses of the tn- and ttn-stems could not de-
velop any further because of the infixed n between the second and
third radicals.

CONCLUSION

After the detailed examination of the treatment of the quad-
riliteral verbs in Akkadian and our discussion of the quadriliterals
in the other Semitic languages, it may be advisable to offer a brief
résumé of the most salient points from the viewpoint of how the Sem-
itic languages, particularly Akkadian, managed to fit the quadrilit-
eral verbs into the system of the triliterals.

In our "Preliminary Remarks" we called attention to the well
known facts that the vast majority of the Semitic verb roots consist
of three radicals and that the system of verb formation built on the
triliteral verb has become one of the most prominent characteristics
of the Semitic languages. In addition to that, however, our investi-
gation has shown that the Semitic verb system is built on the tri-
radical verb not only preponderantly but exclusively. For we have
seen that the quadriliteral verbs did not strive to create a system
all their own, but that they adapted themselves to the enlarged for-
mations of the triliterals.

The most common adaptation is that to the pi'el, evidently
because this stem is the simplest of the enlarged formations, its
four consonants being due merely to a doubling of the middle radical,
not to the addition of a different consonant. This adaptation is es-
pecially obvious in Arabic, Syriac, and Hebrew. It also plays a very
important role in Ethiopic, but in Akkadian it is found only in the

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verb paršumu and the permansive participle palkû.

The great bulk of the Akkadian quadriliteral verbs as well as a considerable number of Ethiopic quadriliterals form their simple stem with a prefixed n, i.e. the qal is here replaced by the nifʕal. The verbs of this group, designated as the class nabalkutu, are modeled after the pattern of the nifʕal-piʕel and the šafʕel-piʕel.

The observations which we have made in connection with these two important types of quadriliteral verbs also throw valuable light on the class šuḫarruru, which is represented only in Akkadian. These verbs, because they begin with š, have been treated in analogy with the šafʕel formation. But in general the pattern of these verbs in the historical periods is not that of the pure šafʕel (usaḫrir) but that of the šafʕel-piʕel (ušaḫrir), which in the case of this class of verbs developed from the old šafʕel. It is quite evident that this development has come about under the influence of the real šafʕel of the quadriliterals, i.e., ušaḫrir has been modeled after the pattern of ušbalkit, which, as we have seen, rhythmically imitates the šafʕel-piʕel ušpazzir. In other words, this development has come about under the influence of the general tendency to adapt the forms of the quadriliteral verbs to the piʕel pattern, a process which in this case was greatly facilitated by the accent in the present and the infinitive.

APPENDIX

Paradigms of the Akkadian Quadriliteral Verbs

I. The Verb paršumu

Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
I 1	II 1	*uparšam	uparšim	*paršim[1] *puršim[2]	*muparšimu	*paršumu[1] *puršumu[2]
I 4	II 4	uptataršam	*uptataršim			

[1] Assyrian.

[2] Babylonian.

II. The Group šuḫarruru

	Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
Type A	I 1	III/II 1	ušḫarrar	ušḫarrir	šuḫarrir	*mušḫarriru	šuḫarruru
	I 2	III/II 2	*uštaḫarrar	uštaḫarrir	*šutaḫarrir	*muštaḫarriru	*šutaḫarruru
Type B	I 1	III 1	*ušaḫrar	ušaḫrir	*šaḫrir[1] *šuḫrir[2]	*mušaḫriru	*šaḫruru[1] šuḫruru[3]
	I 2	III 2	uštaḫrar	uštaḫrir	*šutaḫrir	*muštaḫriru	*šutaḫruru
	I 4	III 4	*uštataḫrar	uštataḫrir			

[1] Assyrian.

[2] Babylonian.

[3] Babylonian. Also *šaḫurru for the Assyrian and *šuḫarru for the Babylonian branch of Akkadian (cf. the permansive forms šaḫur, šaqummu, and šuqammu).

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III. The Group šukênu

Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
I 1	III 1[1] > III/II 1	uškân uškên uškîn	uška'in uškên uškîn	*šukên *šukîn	muškênu muškîmu	šukênu šukennu
I 2	III 2[1] > III/II 2	*uštakân uštakên uštakîn	uštaka'in uštakên *uštakîn	*šutakên *šutakîn	*muštakêmu *muštakîmu	*šutakênu *šutakennu

[1] Old šaf'el.

IV. The Verb šhhn

Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
I 1	III 1^1 > III/II 1		ušheḫen			
I 2	III 2^1 > III/II 2		ištahaḫen išteheḫen ušteheḫen^2			

[1] Old šafʻel.

[2] Also ištehaḫen, ištuḫaḫen, ištuḫuḫen, and uštuḫeḫen.

V. The Class <u>nabalkutu</u>

Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
IV 1	IV/II 1	ibbala(k)kat ibbala(k)kit[1]	ibbalkit	*nabalkit	mubbalkitu	nabla(k)kutu nabalkutu
IV 2	IV/II 2	ittabala(k)kat *ittabala(k)kit	ittabalkat ittabalkit	*itabalkat *itabalkit	*muttabalkitu	*itabalkutu
IV 3	IV/II 3	ittanabla(k)kat[2]	ittablakkat		muttablakkitu	itablakkutu
IV 4	IV/II 4		ittatabalkit			
IV 5	IV/II 5		ittatablakkat			

[1] Neo-Assyrian and Nuzi also ibbalkat.

[2] Also ittanašra(b)biṭ.

V. The Class <u>nabalkutu</u> (cont.)

Form	Pattern	Present	Preterit	Imperative	Participle	Infinitive
III 1	III/II 1	ušbala(k)kat uš(a)balkat	ušbalkit ušabalkit	šubalkit	mušbalkitu	šabalkutu[1] šubalkutu[2]
III 2	III/II 2	*uštabala(k)kat *uštabalkat	uštabalkit	*šutabalkit	*muštabalkitu	šutabalkutu
III 3	III/II 3	*uštanabla(k)kat	uštablakkit	*šutablakkit	*muštablakkitu	šutablakkutu

[1] Assyrian.

[2] Babylonian.

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