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**THE SUMERIAN PREFIX FORMS E- AND I-
IN THE TIME OF
THE EARLIER PRINCES OF LAGAŠ**

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EARLIER PRINCES OF LAGAŠ

By
ARNO POEBEL



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ABBREVIATIONS

AJSL	American Journal of Semitic Languages and Literatures (Chicago, etc., 1884—)
AO	Paris. Musée national du Louvre. Antiquités orientales, followed by catalogue number
ASK	Paul Haupt, Akkadische und sumerische Keilschrifttexte nach den Originalen im Britischen Museum copirt . . . (Leipzig, 1881–82)
AWLU	Wilhelm Förtsch, Altbabylonische Wirtschaftstexte aus der Zeit Lugalanda's und Urukagina's (Berlin. Staatliche Museen. Vorderasiatische Abteilung. Vorderasiatische Schriftdenkmäler, Heft XIV, Leipzig, 1916—)
BM	British Museum
CBTM	Clarence E. Keiser, Cuneiform Bullae of the Third Millennium B.C. (Babylonian Records in the Library of J. Pierpont Morgan, Part III, New York, 1914)
CR	Comptes rendus des séances de l'Académie des inscriptions et belles-lettres, Paris
DC	Ernest de Sarzec, Découvertes en Chaldée, publiées par les soins de Léon Heuzey ... (Paris, 1889–1912)
DPr	M. F. Allotte de la Fuÿe, Documents présargoniques (Paris, 1908–13)
Eann.	Eannadu
Ent.	Entemena
Es	Emesal dialect
GSG	Arno Poebel, Grundzüge der sumerischen Grammatik (Rostock, 1923)
HGT	Arno Poebel, Historical and Grammatical Texts (UPUM, Vol. V, Philadelphia, 1914)
HS	François Thureau-Dangin, Les homophones sumériens (Paris, 1929)
intrans.	intransitive
ITT	Mission française de Chaldée. Inventaire des tablettes de Tello conservées au Musée impérial ottoman (Paris, 1910—)
LAKF	Anton Deimel, Liste der archaischen Keilschriftzeichen von Fara (40. Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft, Leipzig, 1922)
NFT	Gaston Cros, Nouvelles fouilles de Tello (Paris, 1910)
Nik.	M. V. Nikolsky, Drevnosti vastočnyja (St. Petersburg, 1908)
obv.	obverse

Or.	<i>Orientalia</i> (Roma, 1920—)
Ov. Pl.	Oval Plaque of Urukagina(?)
RA	<i>Revue d'assyriologie et d'archéologie orientale</i> (Paris, 1884—)
rev.	reverse
RTC	François Thureau-Dangin, <i>Recueil de tablettes chaldéennes</i> (Paris, 1903)
ŠGAT	Anton Deimel, <i>Šumerische Grammatik der archaistischen Texte</i> (Or., Nos. 9–13)
STHSM	<i>Sumerian Tablets in the Harvard Semitic Museum Copied by Mary Inda Hussey</i> (Cambridge, Mass., 1912—)
Strassm., Warka	J. N. Strassmaier, <i>Die altbabylonischen Verträge aus Warka</i> (5th International Congress of Orientalists, Berlin, 1881)
trans.	transitive
TSA	Henri de Genouillac, <i>Tablettes sumériennes archaïques</i> (Paris, 1909)
UET I	Joint Expedition of the British Museum and of the Museum of the University of Pennsylvania to Mesopotamia. <i>Ur Excavations. Texts. I. Royal Inscriptions</i> , by C. J. Gadd and L. Legrain
UPUM	University of Pennsylvania. The University Museum. <i>Publications of the Babylonian Section</i> (Philadelphia, 1911—)
Uruk.	Urukagina
VAT	Berlin. Staatliche Museen. Vorderasiatische Abteilung, followed by catalogue number of text
WF	Anton Deimel, <i>Wirtschaftstexte aus Fara</i> (45. <i>Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft</i> , Leipzig, 1924)
YOS I	Yale Oriental Series. <i>Babylonian Texts. Vol. I. Miscellaneous Inscriptions in the Yale Babylonian Collection</i> , by Albert T. Clay (New Haven, 1915)
ZA, N.F.	<i>Zeitschrift für Assyriologie und verwandte Gebiete, Neue Folge</i> (Berlin und Leipzig, 1924—)

SYMBOLS USED

- x stands for an unknown sign or word root
- < developed from
- > developing into
- + between two sign values denotes a combination of the two signs
- * preceding a form or sign means hypothetical
- .. closely following a letter represent a single letter omitted by the modern author in the reading of a cuneiform sign; used alone they stand for a grammatical element consisting of a single letter
- indicate other modern omissions from original text
- [] inclose restorations or represent loss of signs or words destroyed in the original inscription
- < > indicate faulty omissions by the ancient scribe
- () inclose (1) in transliterations of Sumerian
 - a) in word roots and grammatically analyzed forms: vowels and consonants dropped or lost by contractions
 - b) in the lists of verbal forms: words or grammatical elements not belonging to the verbal form proper
- (2) in translations
 - a) words not expressed in the original text
 - b) all kinds of explanations

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THE SUMERIAN PREFIX FORMS E- AND I- IN THE TIME OF THE EARLIER PRINCES OF LAGAŠ

INTRODUCTION

The object of the following investigation is to elucidate the relation between the verbal prefix forms e- (written E-) and ì- (written NI-) in the older Sumerian texts. As will be remembered from my Sumerian grammar,¹ my contention is that E- and NI- do not represent two different verbal prefixes, each of which expresses a logical or grammatical idea of its own, but simply render two different pronunciations of the simple verbal prefix, as I call it, the function of which is to denote the finite verbal form. It needs no further proof that if, as I contend, the difference between E- and NI- is simply a phonetic one, the factors that cause the different pronunciations of the prefix must also be of a phonetic nature. And, vice versa, if the following investigations succeed in proving that the factors on which the prefix writings E- and NI- depend are in fact exclusively of a phonetic character, this will, of course, be the full proof for our contention that the prefix NI- is to be read ì- and that e- and ì- are but phonetic variations of one and the same verbal prefix.

As everyone knows, language changes all the time. It changes little and slowly when, e.g., more or less stable political and cultural conditions, etc., allow the development of a standard idiom which everybody strives to imitate. It changes more rapidly when, e.g., political revolutions have brought about fundamental social and cultural changes or even have altered to a lesser or greater degree the racial composition of a nation. It is, furthermore, a well-known fact that a language will develop more or less differently in different regions with differing political, cultural, and intellectual centers; or, in other words, a language will develop local peculiarities. For these reasons it will easily be understood that an investigation such as ours must keep strictly apart not only the various temporal stages, but also the various local developments of a language, or restrict itself to the idiom of

¹ GSG, §§ 534, 590, and 613.

one and the same locality and of one and the same period, which latter, from a linguistic point of view, is characterized as such by the fact that the language during this time remains materially the same. Our following investigation chooses the latter way. We restrict ourselves, at least in the main part of our discussion, to texts that come exclusively from Telloh and its vicinity. Among these we take into consideration only texts of the time from Eannadu to Urukagina. On account of its uniform cultural and political conditions, this age constitutes, as is well known, a clearly defined period of its own. Its unity in linguistic respects also will be shown by the present investigation.

1. THE SIMPLE PREFIX IMMEDIATELY BEFORE ROOTS

WITH *a*, *i*, AND *u*

For practical reasons we begin our investigations with those verbal forms in which the simple prefix *e* - or *i* - is found immediately before the verbal root and in which the vowel of the root is undoubtedly an *a*, *e*, *i*, or *u*, leaving aside for the moment all those cases in which either the root itself or its vowel is in doubt. The verbal forms that fulfil these conditions are the following:

e-ag, *e*-ág, *e*-ba, *e*-babbar, *e*-bal, *e*-bar, *e*-gál, *e*-gar, *e*-gaz, *e*-ḫa-la, *e*-lá, *e*-la-laḫ₄-ḫi, *e*-nag, *e*-pà-da, *e*-sar, *e*-tag, *e*-tag₄-a.

ì-BU(=bu, gid, or sir); ì-dé, ì-diri(g), ì-dù, ì-du_s, ì-dub, ì-du₁₁(g), ì-dul, ì-du(r), ì-dúru-durun-éš, ì-e, ì-gí, ì-gi, ì-gub, ì-gul-gul, ì-íl(=íl or gùr), ì-keš(-du), ì-kú(-e), ì-ku_s(d), ì-ri(g), ì-si₁₂, ì-si(g), ì-si(m), ì-su(=su or ruk), ì-sù, ì-sù-sù-gi-eš, ì-šub, ì-tuk, ì-tuš, ì-u_s-a, ì-úru(!), ì-ús, ì-ri(g)

It will be seen that in these verbal forms the prefix appears as *e* - in all those cases where the vowel of the root is an *a*, and as *ì* - in those where the vowel of the root is an *u*, *i*, or *e*. It is also clear that the principle manifesting itself in this co-ordination of a certain prefix vowel with certain vowels of the verbal root is that of so-called vowel harmony, which means that a changeable vowel of a grammatical formative element will come under the influence of a more or less unchangeable vowel in its neighborhood and will change its own character to harmonize, at least to a certain degree, with that of the un-

changeable vowel. This principle is well known to us, e.g., from Turkish, where the three changeable vowels of the formative elements may appear as *a* or *e*, as *ı* or *i*, and as *u* or *ü*, according to whether the influencing vowel is a "hard" one (*a*, *o*, *u*, *ı*) or a "soft" one (*e*, *ö*, *ü*, *i*). In our present investigation, which is concerned only with the simple prefix of the Sumerian verb, we have to deal, at least for the time being, with only one changeable vowel, which may appear as either *e* or *i*, while the influencing unchangeable vowels divide themselves into two groups, the vowel *a* on the one side, and the vowels *e*, *i*, and *u* on the other side. It is easy to observe that the characteristic difference between these two groups of influencing vowels lies in the fact that *a* is a so-called "open" vowel, that is to say, a vowel pronounced with the mouth vertically wide or more than half opened, whereas *i* and *u* are "closed" vowels, i.e., vowels pronounced with the mouth less than half opened. It goes, therefore, without saying that the *e*, which in the above division groups itself with *i* and *u*, is likewise a closed vowel, similar to the (first) *e* in German *sehen*, *reden*, *mehr*, not the open *e* as in German *er*, *der*, *Kehle*, or *ä* as in *Räder*. We shall henceforth distinguish the two *e*'s as *ē* (closed vowel) and *ě* (open vowel). In order to avoid any misunderstanding, it may be stated expressly that the diacritical marks shall have no reference to length or shortness of the vowels.

By mere analogy we may now deduce that the prefix-vowel *e*, which connects itself with the open *a* of the verbal root, and the prefix-vowel *i*, which connects itself with the closed vowels *ē*, *i*, *u* of the root, likewise distinguish themselves from each other as open and closed, which means that the prefix-vowel *e* in the above-mentioned verbal forms represents an open *ě*. The whole scheme of vowel harmony, as far as we can develop it from these forms, would therefore be:

	Prefix	Verbal Root
1. Open vowels	ě	a
2. Closed vowels	i	$\left\{ \begin{array}{l} \bar{e} \\ i \\ u \end{array} \right.$

Of course, it cannot be denied that, for a very few (namely, 5) of the 54 verbs listed above, the texts now and then also give us a form

which, judged by the above deductions, uses the wrong prefix-vowel, i.e., ě - instead of i - and vice versa. Thus we find:

Normal Forms	Less Usual Forms
ì - s ì ₁₂ (10 times)	e - s ì ₁₂ (3 times)
ì - d é (13 times)	e - d é (once)
ì - t u k (28 times)	e - t u k (5 times in one inscription)
e - n a g (4 times)	ì - n a g (once)
e - g a z (once)	ì - g a z (once)
e - b a l (16 times)	{ ì - b a l - e (3 times in one inscription)
	{ ì - b a l - b a l (once)
e - g a r (15 times)	ì - g a r (twice)
e - a g (48 times)	ì - a g (once)

But it is clear that these eighteen deviations are a wholly negligible item as compared with the regular forms, whose occurrences amount to 626. Some of the deviations will be mere mistakes of the scribes, which the latter did not bother to correct, because they offended only against euphony, not against grammar and logic. Since the form e - t u k, however, occurs 5 times on the same tablet, there can, of course, be no doubt whatever that the scribe really intended to write e - t u k. But since these 5 writings all occur on one tablet only, whereas the 28 instances of ì - t u k are found in 12 different inscriptions, it is evident that the scribe who wrote e - t u k stands rather alone. Similarly, the form e - s ì₁₂ occurs twice on the same tablet in the phrase é - g a l - l a e - s ì₁₂; and since the tablet in the completely corresponding phrase é - g á l - l a ì - t i uses the regular form of the prefix, it may be that here too the scribe of that particular tablet really intended to write e - s ì₁₂. As to a possibility that even the forms e - t u g and e - s ì₁₂ observed the principle of vowel harmony, see section 2. The form ì - b a l - e, furthermore, occurs 3 times in Eannadu's Vulture Stela, that is, right at the beginning of the period covered by our investigations. It may be, therefore, that with regard to this verb the author of that inscription was still following an earlier principle of vowel harmony. On another explanation, however, see section 3.

2. THE SIMPLE PREFIX BEFORE ROOTS WITH ě OR ǫ

There are a few verbs for whose roots the vocabularies attest a pronunciation with one of the vowels *i*, *u*, or *e*, but which nevertheless constantly show the prefix form *e* -. They are:

- e* - GIN, "to go," "to come" (14 times)
- e* - DÍB, "to take" (55 times)
- e* - UR₄, "to shear" (9 times)
- e* - ME - a, "to be" (4 times)
- e* - SUR, "to separate" (once)

To these perhaps is to be added

- e* - EREN, "to . . ." (3 times)

the exact meaning and reading of which we are not yet able to establish.

Of course, it is not impossible that at Telloh during our period the roots of the verbal forms mentioned above were pronounced **g a n*, **d a b*, **a r*, etc., in which case they would simply furnish a few more instances for *e* - before a root with the vowel *a*. As I showed in ZA, N.F., III, pp. 161 ff. and 245 ff., from the equations *i b i - n a m* = *i g i - n i m*, (*a*) *n a m* = *i n i m*, and *b u r a n a n* (*a*) = *b u r a n u n* (*u*), an *i* or *u* of the more common or better known dialects may very well, at least in certain cases, appear as *a* at Telloh. Compare also the double pronunciations *u l - u l* and *a l - a l* given by the Chicago Syllabary (in AJSL, Vol. XXXIII), ll. 198 f. and 282 f., for KIB and for the two crossed GÁ(NA)'s = *qirbētu*, *mērištu*. As for *d í b*, "to take," we might perhaps point to the equation *t a b* = *tamāḥu*, "to grasp" and "to hold." And in the case of *g i n*, "to go," "to come," it may be remembered that the exhortative particle *g a - n a* (Gudea, Cyl. A, 322, 23; *g a - n u* = *al-kam*, ASK, II, No. 17, obv. 22; *Es m à - n u* = Akk. *ga-na*, RA, XI, p. 144, double line 37, and *Es m à - n u*, HGT 25, cols. 131, 230, etc.), "come on," "now then," was originally the imperative *g i n - a* written *g i n - n a*, "come," of *g i n*, "to come," "to go." It would, however, be rather awkward to assume that the root *m e*, "to be," was pronounced *m a*. Moreover, the readings *i b i - n a m* and *b u r a n a n* belong to the Emesal dialect, and we cannot without precautions use Emesal pronunciations for the main dialect as well.

For these reasons it seems more likely that the roots *g i n*, *d i b*, *m e*, *u r*, and *s u r* were pronounced at Telloh with vowels much nearer than *a* to *i* and *u*, but nevertheless open vowels, so that they could cause the prefix to appear as *e* - and yet would not deviate too much from the pronunciations attested by the vocabularies. This would mean, of course, that the above-mentioned verbs were in reality pronounced *g ě n*, *d ě b*, *m ě*, *ř r*, and *s ř r*, that is, with the open vowels *ě* and *ř* and not with the closed vowels *i*, *ē*, and *u*. It will be observed that the vowels *ě* and *ř* complete the parallelism between the two groups of influencing vowels which we distinguished above, in so far as now the row of closed vowels *ē*, *i*, *u* corresponds to a row of open vowels *a*, *ě*, *ř*. We shall even have to assume that *g ě n*, *d ě b*, etc., represent the more original pronunciation, the change to *g i n*, *d i b*, etc., in the later language probably being due to a certain tendency of vowel pronunciation analogous to that which in later texts replaced, e.g., the prefixes *e* -, *e m e* -, *e š e* -, etc., by *i* -, *i m m i* -, *i n š i* -, etc.

The observations made in this section allow us now to give the scheme of vowel harmony in more complete form, as follows:

	Prefix	Verbal Root
1. Open vowels	ě	$\left\{ \begin{array}{l} a \\ \check{e} \\ \check{r} \end{array} \right.$
2. Closed vowels	i	$\left\{ \begin{array}{l} \bar{e} \\ i \\ u \end{array} \right.$

It will be seen that the correspondence of the vowels in the two classes is a very regular one.

The reading of *m e*, "to be," as *m ě* or *m ā* seems, moreover, to give a very valuable clue to its etymology. For if we can assume that that root developed from a more original *m a i*, it becomes very likely that it is identical with *m a e*, *m a i*, *m e*, "I." In support of this etymology it may be recalled that the roots of the Hebrew and Aramaic words for "to be," *הָיָה* and *הָיָא*, are in a similar way derived from a personal pronoun, namely *הָיָא*, "he." As in this case the original meaning of the verb, if we try to imitate the foreign phraseology, was "to *he*," so in Sumerian the original meaning of

m e , "to be," could very well have been "to I." The cause for this seemingly most peculiar verbal usage of the personal pronoun of the third person in Hebrew and Aramaic was, of course, that in sentences such as יְהוָה הוּא הַמֶּלֶךְ, "Yahweh, he (is) the king," the pronoun הוּא, which originally in excited or emphatic speech simply resumed the subject, with the gradually waning feeling for the emphatic character of such expressions was taken as an equivalent of the identifying "is" which was originally expressed by simple juxtaposition of subject and predicate noun. In a similar way we may suppose that in Sumerian the use of the root m a i , "I," for the expression of the idea "to be" started from such sentences as "I (am) angry," in which the pronoun "I" was gradually taken in the sense of "I am" and then "am" alone, which again was generalized to the meaning of "to be," so that finally, with the proper verbal formative elements, this root could be used for all forms of the identifying verb.

3. THE SIMPLE PREFIX BEFORE THE ROOTS ŠID AND ĤA - l a m

There are in our texts two verbs which, as far as our evidence goes, show equally often the prefix forms e - and i - immediately before the root. The forms of these verbs are:

e - šID (found twice) and i - šID (found twice)
e - ĤA - l a m (found once) and i - ĤA - l a m (found once)

Since each of the forms e - šID and i - šID occurs on two different tablets, it does not seem likely that either form should be regarded as a mere mistake. Both forms, moreover, must in view of the context have the same meaning; and, as we see from the parallelism — e.g., in Nik. 199 — between the participles IGI+GAR - m a and šID - d a on the one hand and the finite forms IGI+GAR e - a g and e - n a - šID on the other hand, hardly any other phonetic value for šID than šid or some variant reading of šid can be considered. To explain the changing prefix form we must, therefore, assume that the pronunciation of the root vacillated between šid with the closed vowel i and šed with an open ě, one scribe probably being used to the first, another to the second, pronunciation. The first scribe will, therefore, have pronounced the whole form as i - šid, the other as ě - š ě d. To show that such a double pronunciation is entirely within possibility we may point to the pronunciation of the

English word "either" as ē'ther or ī'thēr, of the word "dynasty" as dī'nastī or dīn'astī, etc.¹

The root 𒀭A-lam, "to destroy," is generally read *ḥalam. If it really was pronounced in this way, then, of course, in accordance with the findings in section 1, e-*ḥalam would be the correct form and ì-*ḥalam a solecism, because there is no possibility of pronouncing the first a of the root as a closed vowel. The reading *ḥalam, however, presents considerable difficulty in that the Emesal form gi(l)lem, "to destroy," would make it necessary to assume that in this case a g of the Emesal corresponds to a ḥ of the main dialect. Although such a correspondence between the Emesal and the main dialect would in itself be by no means impossible, yet we have no other instance to support it. It seems, therefore, that 𒀭A-lam is to be read ku₆-lam (= kulam, gulam); for in this case the relation between the Emesal form gi(l)lem and the form of the main dialect would be quite normal. Assuming, furthermore, that the scribe of Urukagina pronounced the first vowel of the root as u, whereas the scribe of Eannadu (on the basis shown in sec. 2) pronounced it as ö, both forms — the ì-ku₆-lam of Urukagina and the e-kö₆-lam of Eannadu — would be correctly observing the principle of vowel harmony. Of course, since we have only these two verbal forms on which to base our deductions, a definitive decision of this question is at present impossible.

4. THE SIMPLE PREFIX BEFORE THE ROOTS PAD AND BAL

We have now to consider a few cases in which the exact reading of the verbal root for some reason or other remains doubtful.

The verb PAD occurs as ì-PAD and ì-PAD-PAD four times altogether in three different inscriptions and in each case it is connected with the prefix ì-, so that there can be no doubt whatever but that the verbal root must be such as to require ì- as prefix. Now the sign PAD has the value šuk(u), which would fulfil this condition; but the syllabaries, etc., do not attribute to the sign PAD in this reading any verbal meaning. The same is to be said of its value kur₆ (<kur_u, kurum?). For PAD with the reading pad, however, the vocabularies, etc., give the meanings *kasāpu*, "to break," "to crumble,"

¹ The markings used are those of Webster.

pasāsu (*pussusu*), “to crack,” “to break,” and *šebēru*, “to break” (in *k ù - p a d - d u* = *šebirtu*); compare also *g i - p á - d a* = *passu* and *ḥaššu*, and *g i - p á - p á - d a* = *pussusu* and *ḥuššusu*. These meanings would well suit the passages in which *ì - PAD* and *ì - PAD - PAD* occur. On the other hand, from the equation *s u ḥ u s - a - n i ḥ e - p a d - d u - n e* = *išdē-su li-zu-ḥa*, “may they tear out his foundations,” in the bilingual inscription of Rimuš, HGT 34, cols. 28 and 27, we can derive for *p a d* a meaning “to tear out” which likewise would suit the passages where *ì - PAD* and *ì - PAD - PAD* occur.

From these observations it seems very likely that the *PAD* of these verbal forms also is to be read with a phonetic value more or less identical with *p a d*. But then, of course, the question arises as to how such a value can be harmonized with the prefix form *ì -*. An answer is suggested by the equation *s u ḥ u s - a - n i ḥ e - KA+ŠU - d u* = *išdē-su li-zu-uḥ*, “may he tear out his foundations,” in the bilingual inscription of Šarru-kin of Akkad, HGT 34, cols. 1 and 2. If we read the Sumerian verbal form as *ḥ e - b a_x - d u* (with the value *b a_x* for *KA+ŠU*), we should have here the root *b a d* = *nasāḥu*, which of course would be identical with our *p a d* = *nasāḥu*. However, since *KA+ŠU* has also — or exclusively? — the value *b ù*, we might think of reading not *ḥ e - b a_x - d u* but *ḥ e - b ù - d u*, which would give the root *b u d* = *nasāḥu*; and this again might suggest that correspondingly the *ḥ e - PAD - d u - n e* of Rimuš is to be read *ḥ e - *p u d - d u - n e*, with the value *p u d* for the sign *PAD*. It may be noted that after the root *PAD - d.* as well as after the root *KA+ŠU - d.* in the passages quoted above the first vowel of the verbal ending is not, as usual, *e*, but *u*, which as a rule is an indication that the verbal root contains an *u*. It might further be argued that even though the root may originally have been *b a d*, *p a d*, nevertheless the labial consonant *b/p* before the vowel *a* might very well have been able to change the latter to *u*. If therefore we assume that also in the *ì - PAD* and *ì - PAD - PAD* of our inscriptions the sign *PAD* was pronounced *p u d* (or *p u (d)*), the prefix *ì -* of the two forms would be satisfactorily explained.

On the other hand it is by no means impossible that the sign *PAD* in *ì - PAD* and *ì - PAD - PAD* was read with some other phonetic value consistent with the prefix form *ì -*; for here *PAD* is not, as in Rimuš’s

ḥe-pa-d-du-ne, followed by a syllable beginning with *d* which would indicate that the preceding verbal root must end with a *d*. It may be noticed in this connection that, instead of Šarru-kin's suḥus-a-ni ḥe-ka+šU-du and Rimuš's suḥus-a-ni ḥe-pa-d-du-ne, Gudea in Statue K, 219, uses the phrase suḥuš-a-ni ḥe-ka+šU-ri-ne, "may they tear away his foundation," for which verbal form we may further compare AMAR-Sin, Brick D, 21-4: ³lù bara-si-ga-bi ⁴i-ka+šU-ri-a, "who(ever) tears away its bara-si-ga." Here, of course, ka+šU = *nasāḥu*, "to tear out," represents a Sumerian verbal root ending in *r* rather than the root ending in *d* which has been mentioned above.

Although the foregoing considerations cannot establish with certainty the actual reading of the sign PAD in ì-PAD and ì-PAD-PAD, yet they make it clear that in some way or other these verbal forms can and presumably do comply with the requirements of the principle of vowel harmony.

The possibility of reading the sign PAD as puḍ suggests that perhaps also the sign BAL in the forms šu ì-bal-e (Vulture Stela) and ì-BAL-BAL (clay tablet of Urukagina) was pronounced not bal but bûl. For the occurrence of the phonetic value bûl for BAL in Assyrian inscriptions see HS, p. 41. Thureau-Dangin is inclined to think that the value bûl for BAL is due to a later confusion of the sign 𒂗 with the somewhat similar sign 𒂗𒂗𒂗; but the value bûl for 𒂗𒂗𒂗 is as yet not attested by any syllabary, etc., whereas the syllabaries, etc., give a large number of equations for 𒂗𒂗𒂗 in which the latter has the value bûr. It seems, therefore, that originally a value bul was not connected with the sign BUR, but only with the sign BAL, being at first simply a variant pronunciation of bal and only later being connected with the sign BŪR (values bûru and bûr).¹ The fact, however, that besides the forms

¹ Note also the parallelism of the forms nu-mu-un-da-BAL-e (Strassm., Warka, 67₁₃, 50₁₃, 60₁₇, 71₂₀, etc.) and nu-mu-un-da-BŪR-e, etc. (*ibid.*, 52₂₇, 53₁₈, 54₁₆, 57₁₇, 66₁₂, etc.), in the contracts from Tell Sifr dated under the dynasties of Larsa and Babylon. Perhaps here already a confusion of the signs BAL and BŪR is to be assumed, although it would be quite as possible that nu-mu-un-da-BŪR-e is a legal phrase synonymous with nu-mu-un-da-bal-e, "he shall not turn against him," as are nu-mu-un-gi-gi-de, "he shall not turn," and ka nu-u-m-mà-mà, "he shall not bring suit."

ì-bùl-e and ì-bùl-bùl of Eannadu and Urukagina in numerous tablets of our period we find e-bal and e-bal-a, indicates that only part of the scribes can have been accustomed to the pronunciation bùl, while others evidently preferred the pronunciation bal.

5. THE SIMPLE PREFIX BEFORE ROOTS WITH DOUBLE PRONUNCIATION

In the verbal forms e-MA₄/MÚ, "they have sprouted," "they have grown," e-LÀH/LUH, "he washed," "he cleansed," and e-ŠA₆(G)/ŠI(G), "it is good," the use of the prefix form e- seems to indicate that at Telloh during our period, of the two pronunciations attested by the syllabaries for each of the three roots, that with the vowel *a* was the usual one. The verbal forms, therefore, would have been pronounced e-ma₄, e-làh₄ and e-sa₆, or e-ša₆. But the roots of these verbs may quite as well have been pronounced mō, lōh, and sē(g), the open vowel of which, according to the observations made in our section 2, would likewise require the prefix form e-. For the probable lateness of the pronunciations mu, luḥ, and sig with the closed vowels *u* and *i* compare what is said in section 11a on the general tendency in later times to pronounce certain open vowels as closed ones.

6. THE SIMPLE PREFIX BEFORE INFIXES CONTAINING *a*

Immediately before the infixes -na-(= -n-a-), "to him," -da-(= -(n-)da-, -(b-)da-), "with him," "with it," and -ta-(= -(n-)ta-, -(b-)ta-), "from him," "from it," as well as before the infix group -ma- which forms the last part of the prefix-complex i(m)ma-, and finally also before the infix -(n)ga-, "also," "and," the simple verbal prefix appears as e- and not, apart from the few exceptions we shall have to consider later, as ì-. The examples found are:

e-na-ag, e-na-ba, e-na-bal, e-na-dé, e-na-du₁₁(g), e-na-du(r), e-na-gar, e-na-ta-gar, e-na-íL-am₆, e-na-lá, e-na-si(m), e-na-šit, e-na-tag₄, e-na-ta-tar, e-na-ús, e-na-zi(g)

e-da-ag, e-da-bal, e-da-du(r), e-da-gál, e-da-gen, e-da-kéš, e-da-kú(-e), e-da-lá, e-da-LUL, e-da(b)-sàg,

e-da-si₁₂, e-da-šUB-a, e-da-tag₄-tag₄, e-da-ti(l),
e-da-tuk

e-ta-è, e-ta-gar, e-ta-kéš-du, e-ta-NIGIN, e-ta-ra,
e-ta-ri-ri, e-ta-sar, e-ta-si, e-ta-šUB, e-ta-tar(-tar),
e-ta-zi(-zi)

e-ma-ni-ba, e-ma-ta-bal, e-ma-ta-déb, e-ma-du,
e-ma-da-du₁₁(g), e-ma-du(r), e-ma-gi₄, e-ma-ḥun,
e-ma-ra, e-ma-ri(g), e-ma-tag-tag, e-ma-ti, e-ma-ús,
e-ma-zi(g)

e-ga-ma-ús

In view of our conclusions in section 1, the reason for the appearance of the prefix as e- in these cases is quite obvious. The open vowel *a* of the infixes -na-, -da-, -ta-, and -ma- causes the vowel of the immediately preceding prefix to appear as open *è* just as does the *a* of the verbal root when the latter is immediately preceded by the prefix.

In all the texts covered by our investigations we find only four forms deviating from the rule established above:

Deviating Form	Normal Form
ì-na-dé (once)	e-na-dé (4 times)
ì-da-kú (once)	{ e-da-kú (4 times) e-da-kú-e (once)
ì-da-ku-a (once)	
ì-ma-ni-tar-rá (once)	{ e-ta-tar-rá (6 times) e-na-ta-tar (3 times) e-ta-tar-tar (once)

As we see, these four forms represent entirely isolated cases, contrasting with the regular forms, which occur four or five times as often. They become wholly insignificant when contrasted with the 649 occurrences of verbal forms which show the e- demanded by the law of vowel harmony. Three of the four forms, namely ì-na-dé, ì-da-kú, and ì-da-ku-a, were no doubt caused simply by momentary inattention on the part of the scribes, who had started to write ì-dé, ì-kú, and ì-ku-a and only after they had written the ì- remembered that the context required the infixes -na- and -da- respectively. In the case of ì-ma-ni-tar-rá, a form found again on Eannadu's Vulture Stela, only further investigation

can decide whether here too the scribes of Eannadu followed an older usage.

7. THE SIMPLE PREFIX BEFORE THE INFIX - n e -

Without exception the prefix appears as e- before the infix - n e -, "to them." The forms found in our texts are:

e-ne-ba, e-ne-bal, e-ne-du(r), e-ne-(ta-)gar, e-ne-gi₄, e-ne-ha-la, e-ne-kéš-du-am₅, e-ne-kú-a, e-ne-lá, e-ne-šé-sa₁₀, e-ne-ta-si, e-ne-sì(-mu), e-ne-sur

These forms occur altogether 221 times.

As e-ne-gi₄, e-ne-sì, e-ne-kéš-du-am₅, and e-ne-kú-a show, the pronunciation of the prefix as ě- cannot depend on the vowel of the verbal root, since these forms when without the infix - n e - appear as ì-gi, ì-sì(m), ì-kéš, and ì-kú, whereas, if the vowel of the root were the determining factor, we should expect *ì-ne-gi₄, *ì-ne-sì, *ì-ne-kéš, and *ì-ne-kú. There can be no doubt, then, that the vowel of the infix - n e - causes the prefix to appear as e-. This means, of course, that the e of the infix - n e - must be a broad open ě, for otherwise it could not cause the prefix to appear as e-. As far as the principle of vowel harmony is concerned, the present case is entirely analogous to that of the verbal form e-m e which we investigated under section 2. Here as well as there the character of the prefix is determined as e- by an ě in the immediately following syllable, which here is the infix - n e -, there the root - m e -. It will be noticed that our observations in the one case corroborate our observations in the other.

8. THE SIMPLE PREFIX SEPARATED FROM THE ROOT BY - š i - OR - m i -

A very interesting case of the principle of vowel harmony appears in verbal forms in which the simple prefix is separated from the root by the infix - š i - (= -(n-) š i -, "toward him," -(b-) š i -, "toward it," "toward them") or by the infixed - m i - which forms part of the prefix group i(m) m i -. Disregarding for the moment two sporadic cases which we shall mention later, we find in our texts the following verbal forms:

e-šè-gar, *e*-šè-gen (or *e*-šè-rá?), *e*-šè-tag₄
e-me-gar, *e*-me-sar-sar, *e*-me-šed, *e*-me-x
 ì-ši-du-a-am₅, ì-ši-ti, ì-ši-ul
 ì-mi-dù, ì-mi-du₈, ì-mi-dub, ì-mi-du₁₁(g),
 ì-mi-è, ì-mi-ri

It will be observed that in these verbal forms (1) not only the vowel of the *prefix*, but also that of the following *infix*, varies between *e* and *i*, and (2) the vowel of the infix and the vowel of the prefix harmonize with each other, in that the former is *e* when the latter is *e*, and *i* when the latter is *i*. The determining factor for the vowel of the prefix, as well as for that of the infix, must, therefore, be the vowel of the verbal root, which means that the vowels of both the prefix and the infix will appear as *e* when the vowel of the verbal root is an open one (in the above verbal forms *a* and *è*), but as *i* when the vowel of the root is a closed one (*i*, *è*, and *u*). The correspondences between the prefix- and the infix-vowels on the one hand and the vowels of the verbal roots on the other hand are exactly the same as those found by us in the previously treated cases of vowel harmony. The interesting new fact is simply this, that in our present case the influence of the vowel that produces the harmonizing effect extends not only to the first, but also to the second, syllable preceding it.

That here too we find an occasional offense against the established rule will not surprise us. Thus just once *na e-me-ri* is found instead of the usual *na ì-mi-ri*, which occurs twelve times. Though *e-me-ri* may be merely a mistake, it is quite as likely that the particular scribe who wrote it was pronouncing the root *ri*(g) with an open vowel, i.e., as *r è*(g). As regards the case of *e-me-šid* (found once) and *e-mi-šid* (found once), it will be remembered that in the simple form we found twice *e-šid* and twice *ì-šid*, a fact which indicated to us that the pronunciation of the root *šid* was vacillating between *š è*d and *š i*d. This vacillation is here again indicated by the hybrid form *e-mi-šid*, which shows the open vowel *è* in the first part of the prefix-complex and the closed vowel *i* in the second. On the basis of the forms *e-me-šid* and *e-mi-šid*, we might conclude that the pronunciation *š è*d predominated slightly over the pronunciation *š i*d.

9. THE SIMPLE PREFIX SEPARATED FROM THE ROOT BY - n i -

The verbal forms in which the simple verbal prefix is separated from the verbal root by the infix - n i -, "on it," "at it," "of it," are the following:

e-ni-ba-e, e-ni-gar, e-ni-lá, e-ni-sa₄
 ì-ni-dù, ì-ni-du₁₁(g), ì-ni-gi₄, ì-ni-mi, ì-ni-sì

It will be seen that also in these cases the prefix, although it is separated from the root by another syllable, appears as e- when the root contains the open vowel *a*, but as ì- whenever the vowel of the root is an *i* or an *u*, both of which are closed vowels. As far as the verbal prefix is concerned, the working of the principle of vowel harmony is, therefore, in these cases completely parallel to that in the verbal forms with infixed - š i - and - m i -. A difference between the two classes of verbal forms is noticeable, however, at least as far as the writing is concerned, in the infix, since instead of - š i - and - m i - we find after e- the writings - š è - and - m e -, whereas the infix - n i - after both ì- and e- is written with the same sign NI. This might seem to indicate that the infix - n i -, although not hampering the harmonizing influence of the root that follows it on the prefix that precedes it, was itself not influenced by the root vowel and thus remained - n i - even before a root with open vowel.

For this assumption, however, there is no sufficient reason, since the writing of the infix with the same sign may very well be due to the fact that the sign NI had besides n i the value n é also and so after ì- could be read - n i - and after e-, - n é -. That this really was the case follows from the consideration that it would be hard, if not even impossible, to explain satisfactorily how the vowel of the infix could resist the influence of the root vowel — a situation which could arise only if the former were unchangeable — and yet allow the vowel of the preceding syllable to be influenced not by itself but by the vowel of the following syllable.

If, therefore, we read the first group of the verbal forms with inserted - NI - as

e-né-ba-e, e-né-gar, e-né-lá, e-né-sa₄

i.e., ě n ě ba e, ě n ě (n) ga r, ě n ě (n) la, and ě n ě (n) sa, in contradistinction to i n i (n) du (g), i n i (n) gi, etc., these verbal

forms and those with inserted -š i- or -š è- and -m i- or -m e- are, in regard to their reaction to the tendency toward vowel harmony, completely parallel cases.

It may be pointed out that the infix -n i- of course represents -n ě- with short ě and thus differs materially from the infix -n e- = -n e -, "to them," with long ě.

10. THE SIMPLE PREFIX SEPARATED FROM THE ROOT BY - P I -

For verbal forms in which the simple verbal prefix is separated from the verbal root by the infix - P I -, we have as yet just two sure examples, e - P I - b a l and e - P I - g á l.

The meaning of this hitherto unexplained infix is quite clear. The parallelism of

e - P I - b a l with e - d a - b a l¹
 e - P I - g á l with e - d a - g á l²
 b a - P I - l á with b a - d a - l á³
 n a b a - P I - r i with n a b a - d a - r i⁴

in the texts and an examination as to what number the infixes - d a - and - P I - refer to clearly show us that - P I - refers in exactly the same way to a plurality of persons as - d a - does to a single person. That is, while - d a - (= - (n -) d a -) means "with him" or "with her," - P I - means "with them," thus standing in the same relation to - d a - as does - n e -, "to them," "at them," "of them," to - n a -, "to him," "to her," and - n i -, "at him," "at her," "of him," or "of her."⁵

¹ Cf. DPr 278 and 282, Nik. 175, 261, and 262, and STHSM I No. 46 with DPr 246 and 249, Nik. 99, etc.

² Cf. DPr 621, 3₁ (e - P I - g á l) and ITT I 1364₁₃ (i - P I - g á l) with DPr 253, 3₁ (e - d a - g á l) and ITT I 1349₉ (i - d a - g á l).

³ Cf. Nik. 262 with DPr 249 and STHSM I No. 46.

⁴ Cf. DPr 259 with DPr 261 and 263.

⁵ Note, e.g., that in some of the texts mentioned in the preceding footnotes the verbal forms with the infix - P I - are coupled with the phrase g ú - n e - n e - a e - n e - g a r (= g ú - (a) n e n e - a e - n e (-e) (-n) - g a r) (Nik. 262; DPr 278 and 282; STHSM I No. 46), those with infixed - d a -, however, with the phrase g ú - n a e - n é - g a r (= g ú - n (i) - a e - n - i - (n -) g á r) (Nik. 99; DPr 249). Cf. also DPr 598, 32f (s a g - a p i n - n a - g e - n e (-d) e - P I - b u) and DPr 539, 42-4 (á - n i - k u r - r a i n i m - m a - n i - z i - b i (-d) d u b n u - P I - b a l, "with Anikurra and Inimmanizi new tablets have not been drawn up").

It is difficult, however, to determine the phonetic value of the sign *PI* when denoting the infix "with them," and even more difficult to give the exact grammatical form of the infix itself. Since the latter must contain a pronominal element denoting the third person of the plural, besides the postposition -*da* as second element, the value *gel t a n* or **ge š da (n)*, **ge l da (n)*, is out of the question, for we know of no form such as *ge š* for the personal element of the third person plural. Nor would the value *da l* or *da (l)* do, since in this case the pronominal element would not be expressed at all in writing and therefore the remaining postpositional element -*da* would not need to be written otherwise than in the singular, namely with the usual sign for *da*.

As far as our present knowledge goes, only the value *bi* or *be* seems able to account satisfactorily for the two elements necessarily contained in the infix. It will be remembered that Sumerian can use as an infixed personal element of the third person plural the neuter or collective singular -*b*-, "it." This -*b*- has been shortened from a more original -*bi*-, the short *i* of which was elided before postpositions beginning as does -*da*-, "with," with a consonant, the result thus being the infix -*b da*-, "with them." If, however, we could assume that for some reason or other in a special case the vowel of the original element -*bi*- had not been liable to elision and that thus the vowel *i* before the postposition -*da*- had been preserved, the postposition -*da*- might then have been treated in exactly the same way as elsewhere when following a word ending with a vowel. That is to say, it would first, according to GSG § 363, have dropped its vowel, the infix thus becoming -*bi d (a)*-, and finally even the remaining consonant *d* would have been lost, the infix thus becoming -*bi (-d)*-, "with them." It will be seen that this latter would agree with our infix -*bi*- (= -*PI*-) in form as well as meaning.

For such an abnormal elision of the vowel of the personal element before the postposition, a plausible explanation seems possible only under the further assumption that the -*bi*- in -*bi d*-, "with them," is not simply identical with the collective and pluralic element -*b*- (< -*bi*-), "it," "they," but contains some additional vocalic element which is contracted with the *i* of -*bi*-, "it," so that the vowel of the personal element becomes long and therefore

not liable to elision. A clue to the nature of this additional element is given by a comparison of our - b i - (or - b e -) and the simple -b- with the personal elements - n e -, "they," and -n- (< - n i -), "he," "she," as we find them in the infixes - n e - š è -, "toward them," - n e - d a -, "with them," - n e (- e) -, "at them," n e (- ..) - or - n e - a -, "to them," on the one hand, and - n - š è -, "toward him," - n - d a -, "with him," - n - i -, "at him," - n - a -, "to him," etc., on the other hand. The pluralic - n e -, "they," differs from the singularic - n (i) -, "he," by the length of its vowel, which therefore is not liable to elision. This feature is exactly what we had to assume for the vowel of our - b i -, "they." Now in the case of - n e -, "they," as contrasted with - n (i) -, "he," it is quite evident that the additional element that causes the length of the vowel must in some way or other be expressive of the plural idea; and the same, to all appearances, we shall have to assume for the additional element in our - b e -, "they." From this analogy with - n e -, "they," moreover, we have to infer that our - b e - is to be read b ě or b ä, i.e., with a broad open vowel ě.

No objection to this deduction can be derived from the fact that -b-, "it," alone can refer to a plurality of either things or persons; for the express addition of a plural element in - b e -, "they," can easily be explained on the same basis as the addition of the personal plural element - e n e in expressions such as l u g a l - l u g a l - e n e, "all the kings," over against, e.g., k u r - k u r, "all the lands." From this analogy we can infer that, like - e n e in the foregoing example, the plural - b e -, "they," refers to persons only, while - b - refers to a plurality of things as well as persons.

Nor would an objection be possible on account of the fact that Sumerian has already the pluralic personal element - n e -, "they." From my grammar it will be remembered that the originally neuter demonstrative - b i, "that," by a certain association of ideas is connected with the idea "yon," "yonder," "that," i.e., refers to a remote object or person, whereas the personal - n e, - n (i) - correspondingly refers to a person near by. Not in our period, but at an earlier stage, - n e -, "they," will therefore have meant "they-here," and - b e -, "they-there." In our period, however, - b e -

seems to have been used exclusively for -bē(-d)-, "with them," the language thus distinguishing the latter idea in a rather artificial or arbitrary way from -nē(-..)-, "to them," "at them," etc.

In the absence of other evidence we may, therefore, at least preliminarily assume that our infix -PI- is to be read -bē-.

Returning now to our main problem, we have still to discover what in e-PI-bal and e-PI-gál might have caused the simple verbal prefix to appear as e-. If, as we concluded, the grammatical formation of the infix is entirely analogous to that of -nē-, "to them," and the openness of the latter's vowel is due to the vowel of the pluralic personal element -nē-, "they," contained in the dimensional chain -nē(-..)-, "to them," then of course the vowel of -bē-, "they," in -bē(-d)-, "with them," will likewise be a broad open ē which like that of -nē-, "to them," will cause the preceding simple verbal prefix to appear as e-. This, however, is all we can say at present. For the forms e-PI-bal and e-PI-gál, the only ones at our disposal for the time being, are themselves ambiguous with regard to our problem, because under the supposition that we do not know the character of the vowel of -PI-, the appearance of the prefix as e- might quite well be caused by the vowel *a* of the roots bal and gál. It may, however, be noted that the proper name e-PI-ku, Nik. 309, 14, is possibly a verbal form with the infix -PI-. In the passage cited the name is the active subject of a sentence¹ and must therefore be construed with the subject element -e. Since such an element is not visible after the name, it must of course have been contracted with the latter. Contraction, however, would be possible only in case the name ended with a vowel. Of all the phonetic values of the sign ku, therefore, only the value *ku* could be seriously considered. Since, however, the vowel *u* in the root *ku* could never cause the prefix to appear as e-, the fact that it nevertheless appears as e- would be explicable only through the assumption that it was the vowel of the infix -bē- that caused the prefix to appear as e-.

¹ The inscription, a short letter, runs thus: ¹n a - e - a ²u r - i g i ³d u - g a - n a ⁴e - p i - k u ⁵n i n d a - b a - a ⁶n u - š i d, "What he (=E-PI-ku) says, say to Ur-IGI: E-PI-ku (in English = 'I') did not count (or 'reckon') the bread loaves given as gifts."

11. THE SIMPLE PREFIX IN THE PERIODS IMMEDIATELY FOLLOWING AND PRECEDING THAT HERETOFORE DISCUSSED

We are now at the end of our investigations as far as they concern the time of the earlier *išakku*'s of Lagaš. Summing up our evidence, we may say that the variation in the use of the two prefixes e- and i- has indeed a merely phonetic cause, namely, the character of the vowel of either the first or the second syllable that follows the prefix syllable, the principle by which the form of the prefix is determined being, then, that of retrogressive vowel harmony. With that, as pointed out at the beginning of our investigation, it has also been proved that grammatically the prefixes E- and NI- are in fact identical.

Only a hurried glance may now be thrown at some other well-defined groups of inscriptions from the older period.

a) In the Sumerian inscriptions of Šarru-kin of Akkad from Nippur, HGT, No. 34, cols. 1, 3, and 5, and UPUM XV, No. 41, col. 5, we find the following verbal forms that begin with the simple verbal prefix:

e-ḫul : 1 ₁₅ ; 1 ₄₉ ; 1 ₅₇	ì-luḫ : 1 ₆₀
e-NI-sì : 1 ₂₁ ; 1 ₄₂	ì-gul-gul : UPUM XV 41, 5 ₄
e-na-ba : 3 ₃₈	ì-kú-e : 5 ₁₉
e-da-sàg : 1 ₁₉ ; 1 ₄₀	ì-su ₈ -gi-éš : 3 ₂₉
e-ga-díb : 1 ₂₈	
e-ga-.... : 1 ₁₅ ; 1 ₄₇ ; 1 ₅₁	
e-ga-.... : 1 ₄₄	

It will be seen that here too the simple prefix appears as e- or as ì-. As the forms e-na-bà, e-da-sàg, e-ga-díb, etc., with *a* and ì-kú-e, ì-su₈-gi-éš with *u* as the influencing vowel clearly show, the way in which the principle of vowel harmony manifests itself here is virtually the same as in Telloh during the period examined above. In details, however, we notice several differences. Against the e-làḫ of the Telloh inscriptions we have here ì-LÀḫ; evidently, however, this was read ì-luḫ, which is entirely in accord with the principle of vowel harmony as established by us for Telloh. As to e-ḫul, for which the Telloh texts furnish no parallel, it may perhaps be assumed that the vowel of the root is not *u* but *ø*, in which case e- as the form of the prefix would be en-

tirely justified.¹ Similarly it may be assumed with regard to e - NI - s ì that the scribes of Šarru-kin, or the special Sumerian idiom (within the main dialect) which they followed, took the root of this verbal form as s ě g or the like, so that the form was quite regularly construed by them as e - n é - s è (g) . Nevertheless, a definitive decision is not yet possible because of the very scantiness of our material for this particular period. For the present, therefore, the question must be left open whether these differences were not rather due to a weakening of the feeling for vowel harmony — a harmony completely given up within the next two or three generations.

Turning back now to the inscription on the Nippur vases of Lugalzaggisi of Uruk, the younger contemporary of Urukagina and an earlier contemporary of Šarru-kin, we find the following verbal forms that begin with the simple prefix:

e - na - gid - [] : 3 ₁₁	e - na - gar - ra (- a) : 2 ₂
s ì e - na - s á : 2 ₁₁	e - NI - s ì - ga (- a) : 1 ₄₅
s ì e - na - s á - a : 1 ₄₃	

The three verbal forms with e - before the infix - na - are in accord with the scheme of vowel harmony as it existed at Telloh in the period covered by our investigations. Although the inscription lacks entirely verbal forms which show the prefix as ì -, yet, on account of the occurrence of such forms in the Nippur inscriptions of Šarru-kin, we may suppose that they existed also in the idiom followed by the author of Lugalzaggisi's inscription. Note in this connection especially that the form e - NI - s ì - ga - a agrees entirely with Šarru-kin's e - NI - s ì , which seems to indicate that the connection of the root s ì g with the prefix group e - n é - was at that time quite a regular phenomenon at least in certain, if not in all, Sumerian idioms. That the idiom of the Nippur inscriptions of Šarru-kin, however, is not simply identical with that of Lugalzaggisi's inscription, and that both groups of inscriptions do not, as might be surmised, simply follow the Nippur idiom, is evident from the fact that at least the first inscription of Šarru-kin shows a very striking peculiarity of its own, namely the constant use of the infix - (n) ga - to connect the last two of a group of sentences.

¹ We should then probably have to distinguish between ħ o l , "to act as an enemy against somebody," and ħ ú l , "to rejoice."

No certain conclusions with regard to our theme can be drawn from the inscription of Rimuš, HGT, No. 34, col. 28 (and duplicate, RA VIII, p. 128), at present the only Sumerian inscription of this king. It gives us only the following three verbal forms beginning with the general verbal prefix:

ì - d í m : 28₁₄

ì - g u b : 28₁₇

ì - š ID : 28₂₀

All of these verbal forms show the prefix as ì. In the first two the ì - would be required by our principle of vowel harmony. As to ì - š ID, it will be remembered that at Telloh during the older period e - š ID, as well as ì - š ID, is found; moreover, the vowel of the prefix would, if the former should still be determined by vowel harmony, depend on the reading of the sign š ID in this case, which at present is still in doubt.

For the time of Naram-Sin and Šar-kali-šarri of Akkad numerous tablets from Telloh again offer a very good basis for our investigation. Their verbal forms, in so far as they begin with the simple verbal prefix, are given in a list appended to the main list of verbal forms at the end of this discussion. That supplementary list shows that the simple verbal prefix has by now become ì - even in those cases in which it formerly appeared as e -; cf., e.g., ì - n a - d u₁₁ (g) instead of the older e - n a - d u₁₁ (g); ì - š i - l á instead of e - š è - l á, ì - n e - š i - s a₁₀ instead of e - n e - š è - s a₁₀, ì - g á l instead of e - g á l, etc. This means, of course, that at the time of Naram-Sin and Šar-kali-šarri the principle of vowel harmony, as far as the simple verbal prefix is concerned, has been entirely abandoned at Telloh in favor of the uniform use of ì -. We might assume that the language in general had been tending to replace the broad open vowel by a more closed one. As a more external cause, however, is to be taken into consideration the radical change of population brought about in Southern Babylonia by the kings of Akkad, not only after the first conquest by Šarru-kin, but even more so by Rimuš and probably also by his successors after the various revolts of Southern Babylonia against the Akkadian rule. Rimuš, e.g., tells us in his Nippur inscriptions that he not only killed and captured thousands and ten thousands of rebels in battle, but also led away thousands of men from the cities of the Sumerian(s);¹ in their stead, of course, people

¹ HGT 34, col. 17₁₈₋₂₇; col. 19₂₃₋₂₉; etc.

from Akkad and other parts of the empire will have been settled there. We may assume that along with such a change in population there was brought into the management of the scribal schools quite a new element, which manifested itself in the abandonment of old traditions till then cherished by the schools and especially in a greater or less adaptation of Sumerian grammar, etc., to the then existing form of everyday speech. It is even very likely that teachers from schools in the north, who were transplanted to the south,¹ introduced into the reorganized southern schools peculiarities of the Sumerian idioms taught by the northern schools. On this question we shall, of course, be able to obtain full certainty only when we shall have at our disposal still-lacking material of this period from North Babylonian cities.

b) If we now glance at the time before the period covered by our investigation, we find in the rather numerous inscriptions of Ur-Nanše, king of Lagaš, the grandfather of Eannadu, just one verbal form beginning with the general verbal prefix, namely e - íl, Diorite Plaque, col. 44. All other declarative verbal forms show the prefix m u - (98 times), except for one which uses the prefix b i - . With just one e - LAL form at our disposal we are, of course, not able to decide for what reason the prefix here appears as e - . Of the values given for the sign íl by the syllabaries, etc., the value íl seems to be excluded here, because íl means "to lift up (high)," whereas the context seems to demand a meaning "to carry," "to load one's self with something (namely the d u s u , 'carrying-board')," the word for which would be g ù r , g a 6(r) . Supposing that the principle of vowel harmony as observed in the time of Eannadu and his successors was in use at Lagaš already in the time of Ur-Nanše, we may perhaps assume that the scribe of this king intended the verbal form as e - g a 6(r) , "he carried." But it must be remembered that grammatically the Sumerian of Ur-Nanše's inscriptions, at least as there written, is rather imperfect or primitive, as will be realized at once from the fact that outside of the verbal forms the inscriptions do not use any of the grammatically necessary dimensional elements, such as the dative element - r a , the genitive element - a k , the sub-

¹ A need for northern scribes in the south was imminent for this reason at least, that the Akkadian officials had to carry on their correspondence with the royal administration largely in Akkadian.

ject element -e, etc.¹ For this reason it seems to me as yet rather doubtful whether the scribes of Ur-Nanše really were able to observe such a nicety of speech as the change of vowels in accordance with the principle of vowel harmony.

The legal and economic texts from Fara (and its nearer vicinity?) constitute another well-defined group of inscriptions, but unfortunately they are rather barren of verbal forms. Of verbs with the prefix form e- or i-, so familiar to us from the Lagaš texts which we have examined, we find in the inscriptions thus far published just one, namely:

i - n a - b a , "he presented to him," RTC 12, 2₁

This form, however, shows that at or near Fara the rules of vowel harmony were not observed, at least not as was done at Telloh at the time of Eannadu and his successors. It will be observed that the form agrees rather with the later Telloh usage of the time of Naram-Sin and Šar-kali-šarri, which thus was not entirely new, but had its precedent in other local idioms such as that of Fara. Note moreover in the Fara texts the comparatively frequent occurrence of verbal forms beginning with a, as, e.g.:

a n - d a - t u k : WF 139, 2₂

a n - n a - s è : WF 115, 3₁; 115, 3₅; 115, 4₃; 115, 5₃;

115, 5₇; 38, 2₃; 40, 4₄

a n - n a - b a : WF 35, 12₁₄

¹ An explanation for this condition of the inscriptional language at the time of and before Ur-Nanše is still exceedingly difficult. One possibility is that at that time the system of writing Sumerian had not yet entirely freed itself from the principles of an original pictorial writing which rendered by pictures *only the more* or less concrete words of a sentence and left it to the reader to figure out the exact grammatical relations between the various nouns and the verb. It may be noted that the old inscriptions in quite a similar way leave it to the reader to find out by himself the order in which the various signs by which a word or a name is written have to be read.

Another possibility, however, would be that Ur-Nanše stands at the end of a period during which foreign invaders formed the ruling class of Babylonia. These foreigners, although themselves more or less ignorant of Sumerian, may nevertheless have used Sumerian as the language of their inscriptions, but, as the inscriptions show, in a rather careless or uncouth way. Which of the two possibilities corresponds to the facts we shall be able to decide only after our epigraphical material from the oldest strata of Babylonian city mounds has been considerably increased.

Such forms are extremely rare in the Lagaš inscriptions of the time of the earlier *išakku*'s; they occur more frequently, however, again in the Lagaš texts of the time of Naram-Sin and Šar-kali-šarri and are used there without any perceptible difference from the forms with *ì*-. With the scanty material at our disposal it is, of course, not possible to establish rules for the use at Fara of the forms with *a*- at this early time, and the less so because these rules would be concerned not merely with phonetic agencies such as affect vowel harmony, but would also have to take into account the fact that the forms with *a*- are remnants of the original middle theme *a* - LAL, which corresponded to the simple theme *i* - LAL in the same way as *b a* - LAL to *b i* - LAL and *i m m a* - LAL to *i m m i* - LAL.

VERB FORMS WITH THE SIMPLE VERBAL PREFIX
FROM THE TIME OF EANNADU TO THAT
OF URUKAGINA INCLUSIVE

a g, "to make," "to commit."

e - a g : Ent., Cones A and B 1₁₇; 5₁₁; RTC 42, 6₁; 49, 4₆; AWLU 40, 8₂; 66, 8₄; 89, 6₄; 160, 8₃; 195, 7₃; DPr 88, 6₆; 93, 7₂; 94, 5₆; 163, 7₇; 195, 7₃; 242, 4₃; 250, 4₁; 273, 4₂; 274, 4₅; 275, 4₄; 329, 2₃; 330, 3₃; 394, 6₅; 394, 7₃; 529, 8₇; 540, 6₆; 641, 3₂; Nik. 48, 5₁; 48, 6₂; 188, 4₂; 193, 5₆; 194, 8₄; 204, 5₅; 212, 4₃; 233, 2₅; 237, 4₂; 259, 6₂; 311, 3₄; VAT 4733 (Or., No. 17, p. 17), 4₃; *ibid.*, 4 toward end; *ibid.*, 5₂; 4467 (Or., No. 20, p. 19), 4₂; 4490 (Or., No. 20, p. 30), 5₂; 4444 (Or., No. 20, p. 34), 4₂; 4813 (Or., No. 21, p. 62); 4824 (Or., No. 21, p. 62), 3₂; BM 96589 (Or., No. 20, pp. 32 f.).

ì - a g : VAT 4662 (Or., No. 17, p. 13), 7₇.

e - a g - a : RTC 50, 5₄; Nik. 175, 6₅.

e - d a - a g : Ent., Cones A and B 1₂₇; Nik. 255, 1₃; BM 96590 (Or., No. 20, p. 32); AO 4238 (RA VI, p. 7), 3₂.

e - d a - a k - k a - a m : Uruk., Clay Tablet 3₃.

á g (á k a), "to measure or mete out (to somebody)," used of grain, dates, grapes, etc.; **á — á g**, "to give a commission or an order (to somebody)."

e - á g : Uruk., Cones B and C 3₁₇; Ov. Pl. 1₆; Nik. 145, 5₆; DPr 567, 4₁.

e - n a - á g : Eann., AO 4442, 2₂ (NFT, p. 216); Nik. 124, 2₂; 124, 3₂; 124, 4₂; 139, 3₁; 310, 3₄; 310, 6₆; 310, 7₁; 310, 7₇; 310, 8₂.

b a, "to give," "to allot (to somebody)."

e - b a : Uruk., Cones B and C 5₃; Nik. 131, 2₁.

e - b a - a : Nik. 149, 1₃.

e - n é - b a - e : AWLU 173, 1₄; DPr 132, 1₃; 133, 1₆; TSA 5, 1₆.

e - n a - b a : RTC 18, 7₃; 50, 1₆; AWLU 26, 3₁; 55, 1₇; DPr

75, 8₉; 101, 1₃; 101, 3₄; 240, 2₂; TSA 30, 2₅; 32, 2₄; 33, 2₃;
Nik. 176, 4₈; 211, 2₄; 218, 3₄; 219, 2₄.

e - n e - b a : RTC 52, 8₁₂; 53, 8₆; 54, 12₄; AWLU 29, 3₄; 61,
4₂; 79, 5₄; 86, 6₈; 101, 4₈; 102, 4₂; 105, 5₃; 122, 6₅; 137, 5₂;
147, 5₄; 168, 4₁; 180, 10₇; DPr 110, 10₆; 111, 8₆; 112, 16₁₃;
114, 19₅; 115, 18₅; 116, 16₅; 117, 17₃; 119, 12₂; 121, 14₄; 122, 4₅;
123, 5₁₀; 125, 6₅; 126, 6₆; 128, 9₅; 129, 8₅; 130, 15₈; 142, 4(!)₅;
143, 3₄; 151, 4₂; 154, 6₃; 157, 10₈; 160, 7₇; 171, 19₈; 173, 6₆;
175, 9₂; 173, 6₆; 176, 9₃; 177, 9₉; 178, 3₄; 179, 4₄; 180, 5₆; 181,
4₄; 183, 5₃; 185, 4₄; 186, 4₂; 187, 4₃; 188, 3₇; 189, 4₇; 191, 10₅;
220, 12₂; 225 rev. 2₃; 227 rev. 5₉; 228 rev. 3₂; 229 rev. 7₈; 548, 3₆;
572, 4₁; STHSM I 2, 5₅; 3, 6₁; 4, 3₅; 5, 10₇; 6, 14₄; 7, 14₁₂; 8,
13₅; 9, 14₃; 10, 14₄; 12, 14₄; 13, 14₅; 15, 14₄; 16, 15₄; 18, 15₃;
22, 18₁; 24, 12₄; 25, 11₈; 27, 13₄; 28, 9₄; 29, 6₈; TSA 9, 4₅; 10,
14₁₂; 11, 16₉; 12, 16₁; 13, 14₆; 15, 18₅; 16, 16₄; 18, 11₈; 19, 4₉;
20, 11₁₁; 22, 5₄; Nik. 1, 18₁; 2, 18₃; 6, 18₅; 9, 14₃; 18, 12₃; 20, 2₄;
53, 11₄; 55, 3₁; 56, 3₅; 57, 9₆; 254, 6₁; VAT 4419 (ŠGAT, pp. 137 f.),
10₇; 4660 (ŠGAT, pp. 147 f.), 12₇; 4908 (ŠGAT, p. 164), 4₁₁; 4453
(ŠGAT, p. 164), 6₂; 4479 (ŠGAT, p. 165), end; 4431 (ŠGAT, p. 165),
end; 4853 (ŠGAT, pp. 188 f.), 7₅; 4437 (ŠGAT, p. 295), 4₁₂; 4456
(Or., Nos. 43 f., p. 92), 11 end; 4419 (Or., Nos. 43 f., p. 95), end;
BM 101976 (Or., Nos. 43 f., p. 7), 8₂; ITT V 9239, 3₂.

e - m a - n é - b a : Eann., Vulture Stela, obv. 19₁₇.

b a b b a r, “to be white.”

e - b a b b a r : Uruk., Ov. Pl. 1₁₉.

b a l, “to turn,” “to change,” “to write anew or note down in a
different way”; intrans. with infix - t a - : “to transgress,” “to
cross.”

e - b a l : Nik. 96, 3₁; 230, 7₁; AWLU 45, 3₂; 82, 3₁; 185, 2₅;
RTC 66, 10₆; DPr 253, 4₃₁; 277, 6₄; 422, 3₅; 495, 3₁; 563, 5₆;
564, 5₄; 566, 3₃.

e - b a l - a : Nik. 71, 1₄; 99, 2₃; AWLU 125, 2₄.

e - n a - b a l : AWLU 63, 4₁; RTC 72, 4₁; DPr 401, 2₆; 559,
4₃; 559, 6₄; 559, 8₅; 561, 1₄.

e - n e - b a l : Nik. 39, 6₈; 97, 6₆; DPr 560, 5₄; 561, 2₅.

e - d a - b a l : Nik. 99, 2₄; 242, 3₁; 279, 3₁; AWLU 121, 3₂;

125, 2₅; DPr 246, 6₂; 249, 3₂; 556, 5₄; 565, 3₂; VAT 4449 (Or., No. 20, p. 35), 4₂.

e - d a - b a l - a (-a) : Nik. 232, 3₃.

e - p i - b a l : Nik. 175, 7₁; 261, 6₁; 262, 3₂; DPr 539, 3₁; 557, 3₃; VAT 4475 (ŠGAT, p. 316), 4₃.

e - m a - t a - b a l : Ent., Cones A and B 3₄.

BAL.

ì - BAL - BAL : Uruk., Clay Tablet 5₂.

š u ì - BAL - e : Eann., Vulture Stela, obv. 17₁₈; rev. 2₉; 5₃₁.

b a r, "to be outside(?)."

e - b a r : AWLU 40, 3₅; 40, 7₆; DPr 385, 6₂; TSA 40.

B U (= g i d), "to draw," "to measure," "to figure out."

ì - B U : AWLU 40, 8₆; DPr 595, 3₁; VAT 4746 (ŠGAT, p. 178), end.

B U.

k e š d a ì - B U : AWLU 56, 2₅.

d é, "to pour out," used of beverages, oil, liquid grease, flour, etc.

ì - d é : AWLU 109, 2₅; 138, 3₂; RTC 64₅; DPr 264, 3₂; 267, 4₅; 271, 2₂; 276, 5₅; 277, 5₇; Nik. 130, 3₄; 257, 4₈; 258, 3₁; 263, 3₁; Uruk., Ov. Pl. 2₂₂ (here = ì d é < u - i - n - d é).

e - d é : RTC 63, 2₄.

e - n a - d é : AWLU 131, 5₃; DPr 272, 1₅; 272, 2₄; Nik. 301, 8₄.

ì - n a - d é : DPr 270, 3₁.

d é b, "to take."

e - d é b : Uruk., Cones B and C 3₆; 3₈; 3₁₀; 3₁₃; AWLU 130, 3₂; 130, 3₃; TSA 7, 1₇; 7, 2₂; 7, 2₈; 7, 6₉; Nik. 30, 8₃; 32, 2₉; 38, 1₅; 38, 2₅; 38, 3₅; RTC 73, 5₃; DPr 120, 11₁₀; 577, 7₁₁; 590, 8₈; 591, 1₆; 591, 2₂; 591, 2₆; 591, 3₃; 592, 1₅; 592, 2₁; 592, 2₇; 596, 1₄; 596, 4₁; 596, 4₅; 603, 4₅; 622, 9₄; 623, 1₄; 623, 3₈; 623, 6₃; 641, 3₇; 641, 7₃; 641, 8₈; 644, 1₄; 644, 2₄; 644, 4₈; 644, 5₅; 646, 4₁; 654, 3₂; 654, 5₆; 659, 3₂; VAT 4687 (Or., No. 14, pp. 13 f.), 3₂; 4869 (Or., No. 14, p. 14), 2; *ibid.*, 3₂; 4459 (Or., No. 20, p. 28), 6₁.

e - d é b - b a - a : Uruk., Cone A 44; 47; 410.

e - d é b - d é b : DPr 623, 10₃; 624, 6₁; 653, 4₁.

e - m a - t a - d é b - b a - a , Uruk., Cones B and C 86.

diri(g), "to be in excess," "to be supernumerary."

ì - d i r i : RTC 75, 8₁; Nik. 63, 14; 64, 15.

DU, "to carry (something) over (to something)," "to reckon (something) for (something)."

ì - š i - D U : VAT 4706 (ŠGAT, p. 317), 4₂.

DU in š u - [g] i (?) — **DU** (or š u — **DU**?).

ì - š i - D U - a - a m₅ : Uruk., Clay Tablet 84.

dù, "to build," etc.; a l — d ù ; g í r — d ù .

ì - d ù : Uruk., AO 4598 (NFT, p. 213), 1₅; Uruk., Cones B and C 71₉ (perhaps ì - n i - d ù ?) ; DPr 419, 57(?); 633, 7₅; 645, 6₄.

ì - d ù - e : DPr 613, 8₃.

ì - d ù - a (- a) : Nik. 286, 4₁.

ì - d ù - d ù : Uruk., Ov. Pl., 1₉.

ì - n i - d ù : Uruk., Cones B and C 71₉ (see above under ì - d ù).

ì - m i - d ù - a (- a) : DPr 480, 2₂.

e - n a - d ù : UET I 1, 67.

e - n e - d ù : DPr 657, 4₄.

e - m a - d ù : Nik. 8, 6₃; DPr 652, 5₁.

du₈ in m — d u₈.

ì - d u₈ : VAT 4632 (ŠGAT, pp. 198 f.), 8₇; VAT 4724 (ŠGAT, pp. 199 f.), 8(+ x).

du₈, "to open(?)."

ì - d u₈, "doorkeeper," "janitor," originally verbal form "he opens(?)": DPr 129, 5₂; Nik. 2, 11₁₄; 63, 8₉.

ì - m i - d u₈ : Eann., Vulture Stela, obv. 18₄; 21₁₆; rev. 13₅.

du₈, (a): "to mold (a kneadable mass with one's hands)," "to make (something out of a kneadable mass)," e.g., n i n d a — d u₈, "to make bread," š e g a — d u₈, "to make mud bricks"; (b): "to knead or smear something in or on something," "to close up something with a kneadable or smearable stuff," e.g., wine jars, etc., with grease or a thick syrup, a boat with asphalt, etc.

ì - d u₈ : Nik. 132, 14 (= a); DPr 257, 4₃ (= b).

d u b, "to heap up."

ì - d u b - b a (- a) : Nik. 246, 25.

ì - m i - d u b : Ent., Cones A and B 327.

d u₁₁(g), "to say," "to speak," "to command," "to assign something to somebody (dat.) as something (= - š e)," "to appropriate something as something for somebody."

ì - d u₁₁ : Uruk., Cones B and C 1212.

ì - n i - d u₁₁ (or ì - d u₁₁ only) <* u - i - n - i - n - d u g (or u - i - n - d u g only) : Uruk., Ov. Pl. 315.

ì - m i - d u₁₁ : Ent., Cones A and B 429; 433.

e - n a - d u₁₁ : Uruk., AO 4598 (NFT, p. 213), 25; Nik. 140, 45; 143, 43.

e - n a - d u₁₁ - g a : Uruk., Cones B and C 812.

e - m a - d a - d u₁₁ : Uruk., Ov. Pl. 46; Eann., Vulture Stela obv. 24.

d ù l, trans.: "to put, spread, or throw something over something as a protecting cover"; intrans.: "to have been spread over something as a cover," "to protect," "to be a protection."

ì - d ù l, "it has been thrown on something as a cover," "it protects" (perhaps substantivized "protection"?) in the proper names ì - d ù l, "he or she protects," Nik. 93, 2; ^ab a - u - ì - d ù l, "Bau protects," DPr 112, 124; TSA 12, 1211; u₄ (or u t u) - ì - d ù l, "the day (or 'the sun(-god)') is a protection," DPr 138, 314; dingir-ì - d ù l, Nik. 161, 43.

d u(r), intrans.: "to enter"; trans.: "to bring in," "to put something into something," "to bring something into a temple as an offering for the deity," "to turn something into something," "to make somebody something (e.g., king, lord, etc.)."

ì - d u : Eann., Boulder E 28; Ent., Cones A and B 121; Uruk., Cones B and C 911; 916; 921; AWLU 24, 63; 25, 78; 44, 24; 48, 46; 94, 14; 94, 39; 98, 62; 105, 53; 108, 23; 112, 26; 124, 31; 129 obv.3; 134, 41; 139, 25; 143, 43; 152, 33; 155, 75; 155, 79; 165, 53; RTC 2112; 3018; 3120; 35, 83; 3710; 47, 37; 47, 710; 47, 87; DPr 43, 25; 43, 32; 43, 66; 43, 74; 43, 82; 43, 94; 53, 15; 54, 27; 54, 97; 54, 910; 107, 83; 163, 41; 163, 47; 169, 18; 268, 32; 269, 34; 279, 89; 284, 46; 286, 41; 287, 42; 289, 53; 290, 42;

291, 47; 297, 34; 299, 48; 300, 38; 301, 34; 302, 32; 308, 32; 316, 32; 318, 51; 319, 33; 323, 41; 325, 33; 326, 43; 327, 37; 330, 13; 330, 23; 348, 13; 348, 23; 348, 42; 348, 52; 349, 24; 350, 32; 351, 41; 352, 42; 353, 35; 354, 41; 355, 33; 356, 31; 357, 31; 358, 32; 360, 26; 361, 25; 364, 25; 365, 31; 366, 32; 368, 32; 378, 31; 379, 41; 381, 33; 384, 45; 386, 33; 391, 13; 391, 22; 391, 31; 393, 86; 396, 46; 400, 13; 400, 23; 423, 45; 425, 24; 427, 46; 427, 52; 437, 32; 437, 45; 437, 71; 439, 13; 439, 23; 440, 34; 443, 33; 446, 51; 449, 31; 449, 42; 450, 12; 450, 33; 450, 42; 450, 48; 450, 53; 450, 56; 451, 27(?); 451, 53(?); 452, 21; 452, 46; 456, 31; 456, 35; 461, 21; 463, 13; 469, 31; 472, 32; 473, 57; 478, 36; 485, 67; 486, 64; 525, 23; 570, 45; 620, 25; 620, 32; 635, 42; TSA 27, 31; 41, 15; 43, 35; 41, 65; 43, 35; 45, 31; 48, 58; Nik. 138, 31; 144, 54; 234, 44; 266, 46; 269, 45; 271, 35; 274, 35; 283, 53; 284, 32; 288, 36; CBTM 36b₅; PSBA XXVII, p. 26, end; VAT 4632 (ŠGAT, pp. 198 f.), 8₁₂; *ibid.*, end; 4724 (ŠGAT, p. 199), 8(+*x*); 4761 (ŠGAT, p. 304), 3₅; 4706 (ŠGAT, p. 317), 57; 4718 (ŠGAT, p. 322), 23; *ibid.*, 26; *ibid.*, 41; *ibid.*, 44; 4865 (ŠGAT, p. 326), toward end; 4704 (Or., No. 16, p. 5), 42; *ibid.*, 5(+*x*); 4722 (Or., No. 16, p. 14), 83; 4860 (Or., No. 16, p. 20), 4(+*x*?) ; 4624 (Or., No. 16, p. 32), end; 4821 (Or., No. 16, p. 33), end; 4613 (Or., No. 16, p. 47), 65; 4667 (Or., No. 17, p. 22), end; 4472 (Or., No. 20, p. 62), 33; 4824 (Or., No. 21, p. 62), 32; 4826 (Or., No. 21, p. 63), 33; 4477 (Or., No. 21, p. 63), 43; 4812 (Or., No. 21, p. 64), 35; 4808 (Or., No. 21, p. 64), end; 4446 (Or., No. 21, p. 65), 34; 4900 (Or., No. 21, p. 65), end.

ì-du-r á(-a) : AWLU 5, 15; 78, 44; 180, 106; DPr 116, 61; 310, 31; 311, 32; 543, 22; RTC 48, 44.

ì-du-du : AWLU 35, 45; 40, 71; 94, 32; Nik. 161, 55; 294, 44.

ì-du-du-ra-am₅ : DPr 83, 33.

ì-du-a-am₅ : DPr 438, 23; 442, 24.

e-ne-du : Nik. 25, 49; 153, 41; DPr 294, 43(?).

e-na-du : Nik. 149, 33(?); 270, 78(?); DPr 169, 41; 333, 42;

536, 24.

e-na-ni-du : TSA 1, 11₁₂.

e-ma-du : DPr 312, 35; 367, 32; 392, 22; 392, 32; 416, 31;

431, 63; 528, 14; Nik. 277, 32(?); TSA 26, 72; AWLU 16, 35; 178, 51; STHSM I 26, 72; VAT 4734 (Or., No. 16, pp. 3 f.), 62; 4783 (Or., No. 17, p. 15), 3 times.

e - m a - d u - d u : Nik. 161, 22.

e - m a - t a - d u : DPr 266, 21.

dúru(n), "to dwell," "to live (in a house, etc.)," used of a plurality of men.

ì - d ú r u - d u r u n - é š : DPr 612, 53; 612, 68.

e in the phrase: ì - ^d u t u — e (later i - ^d u t u — è).

ì - e : Uruk., Ov. Pl. 214.

è, "to go out," "to come forth"; trans.: "to cause to go out," "to lead out," "to take out," "to loan," "to rent."

ì - m i - è : Ent., Cones A and B 235; 410.

e - n a - t a - n i - è : Ent., Brick (YOS I, No. 5), 42.

e - t a - è : AWLU 65, 46; 175, 34; RTC 27, 56; DPr 271, 13; 458, 32; 491, 13; 519, 73; 553, 33; 596, 12; 596, 21; 596, 31; 596, 43; Nik. 184, 21; VAT 4674 (Or., No. 20, p. 36), 46.

e - t a - è - a - a m₅ : Nik. 170, 33.

e - t a - è - d e : DPr 339, 75.

ERIN.

e - ERIN : DPr 122, 33; 123, 53.

e - ERIN - n e : RTC 58, 64.

gál, "to place"; pass.: "to be placed," "to be (somewhere, with somebody)," used of things.

e - g á l : DPr 29, 21; 89, 16; 344, 13; 344, 22; 403, 61; 408, 33; 419, 22; 438, 32; 461, 41; 461, 45; 463, 15; 506, 24; 507, 23; 562, 32; 606, 51; 607, 53; AWLU 37, 25; 107, 22; 107, 25; 136, 41; 177, 13; 177, 21; Nik. 286, 13; 286, 31; 286, 42; VAT 4460 (Or., No. 14, p. 10), 32; 4704 (Or., No. 16, p. 5), 56; 4690 (Or., No. 16, p. 28), 32(?); 4476 (Or., No. 17, p. 1), 21; 4656 (Or., No. 17, p. 11), 22; *ibid.*, 5; 4732 (Or., No. 17, p. 15), 2 end; *ibid.*, 34.

e - g á l - a m₅ : DPr 461, 52; 477, 14; 477, 24; AWLU 152, 23; Nik. 278, 13; VAT 4624 (Or., No. 16, p. 32), 23.

e - g á l - l a m : Uruk., Cones B and C 418; 716.

e - g á l - l a (- k a m) : DPr 482, 32.

e-da-gál: DPr 25, 3₂; 253, 4₁; 266, 2₂; 300, 2₅; 391, 5₅; 444, 2₄; 444, 3₃; 457, 4₁; 478, 2₅; 491, 2₃; AWLU 184, 6₆; Nik. 48, 5₆; 68, 4₇; 128, 1₅; 205, 1₄; 215, 2₃; 216, 1₄; 256, 2₁; 264, 3₁; 275, 2₃; VAT 4871 (Or., No. 16, pp. 30 f.), 5₇; *ibid.*, 6₄; ITT V 9237, 3₃; 9240, 2₄.

e-da-gál-la-am₅: DPr 475, 2₇.

e-pr-gál: DPr 621, 3₁.

gar, "to place," "to put."

e-gar: Ent., Alabaster Brick (Chicago) 3₁₀; 4₂; 5₅; Uruk., Cones B and C 12₂₂; AWLU 117, 4₃; 170, 10₆; Nik. 50₃; DPr 98, 2₆; 280, 6₃; 281, 5₃; 613, 7₇; 622, 10₄; VA 4875 (Or., No. 2, pp. 41 f.), 10₇.

ì-gar in numun ì-gar: AWLU 184, 1₃; Nik. 35, 3₂.

e-gar-ra: Nik. 24, 7₂.

e-gá-gá-ne: Uruk., Ov. Pl. 1₂₂.

e-né-gar: RTC 24₈; 62, 3₃; AWLU 121, 3₃; 125, 3₁; Nik. 99, 3₁; 232, 3₄ (gu-na <e>né-gar); 279, 3₂; 296, 2₃; 313, 2₂; 313, 3₁; DPr 556, 5₅; 565, 3₃; VAT 4449 (Or., No. 20, p. 35), 4₃.

e-šè-gar: Uruk., Cones B and C 8₉.

e-me-gar: AWLU 44, 1₅; DPr 131, 2₃; 434, 2₃; 435, 2₂; 440, 2₄; 470, 3₅; 504, 4₅.

e-me-gar-ra(-a): DPr 447, 3₁; 448, 3₁.

e-me-gar-ra(-am₅): DPr 438, 1₄.

e-na-gar: DPr 241, 3₄.

e-na-ta-gar: RTC 63, 3₃; AWLU 2, 3₁; 4, 3₄; 12, 3₄; 39, 3₂; 47, 2₄; 49, 3₄; 53, 3₄; 68, 3₁; 76, 3₁; 84, 3₃; 114, 2₄; 149, 2₃; 153, 2₅; TSA 38, 4₁; 65, 3₂; 66, 2₂; 71, 4₂; 76, 3₃; DPr 271, 4₁; 462, 1₃; 462, 2₂; 466, 3₂; 479, 3₅; 496, 3₃; 514, 5₂; 520, 2₅; 521, 3₂; 522, 2₅; 523, 3₁; 524, 3₄; 526, 2₄; 530, 3₆; 532, 3₄; 533, 3₂; 535, 2₆; 537, 3₁; 543, 3₅; 546, 3₃; 547, 3₁.

e-ta-gar: RTC 51, 12₅; 55, 6₆; 67, 4₂; AWLU 9, 12₄; 68, 1₃; 68, 2₁; 77, 9₅; 87, 3₅; 92, 10₆; 163, 7₂; DPr 145, 9₄; 149, 9₄; 149, 9₈; 150, 9₅; 152, 11₆; 155, 12₂; 156, 11₇; 158, 12₅; 161, 5₂; 331, 2₅; 362, 1₃; 362, 1₆; 362, 2₄; 362, 3₁; 367, 2₅; 465, 2₁; 476, 4₆; 512, 4₄; 543, 1₄; 543, 2₄; STHSM 11, 13₆; 30, 13₅; 31, 11₃; 32, 12₄; 33, 13₇; 34, 12₃; TSA 34, 14₈; 35, 12₂;

36, 14₉; 39, 1₅; 39, 1₅; 39, 2₃; Nik. 60, 12₆; 62, 8₆; 64, 12₅; 67, 7₆; 68, 5₃; 69, 3₁; 72, 1₄; 75, 3₅; VAT 4641 (ŠGAT, pp. 110 f.), 9₅; 10₃.

e-ta-gar-ra(-a) : AWLU 98, 5₆; DPr 427, 4₆.

e-ne-gar : AWLU 20, 3₄; 158, 5₇; DPr 278, 8₁₁; 280, 6₂; 281, 5₂; 282, 6₂; 495, 3₃; 539, 3₃; 557, 3₅; RTC 42, 6₁; ITT II, Appendice, lxxx (Pl. 87), 4₃; STHSM 46, 4₁; Nik. 175, 7₃; 220, 4₃; 260, 3₂; 261, 6₃; VAT 4475 (ŠGAT, p. 316), 4₅; 4459 (Or., No. 20, p. 28), 6₄.

e-ne-ta-gar : RTC 56, 8₃; 68, 6₁; AWLU 3, 4₄; 7, 4₂; 11, 3₅; 14, 3₆; 41, 3₂; 42, 3₄; 85, 4₃; 148, 3₃; DPr 146, 3₁; 147, 3₁; 153, 4₂; 527, 4₃; 528, 5₁; 531, 3₇; 534, 4₂; 538, 4₅; 541, 5₅; 545, 4₄; STHSM 35, 12₂; 36, 12₁; 50, 3₃; Nik. 61, 3₇; 69, 3₅; 74, 5₃; VAT 4849 (ŠGAT, p. 239), 3₅; 4827 (*ibid.*), 3₅; 4877 (*ibid.*), 6₁.

g a z, "to smite," "to kill."

e-g a z : Ent., Cones A and B 3₁₈.

ì-g a z : Eann., Vulture Stela, obv. 8₃.

g e n, "to go," "to come"; — d a -g e n, "to accompany," "to escort," "to convoy," "to bring (somebody or something to some place)."

e-g e n : Ent., Cones A and B 3₃₃; DPr 503, 2₇; 503, 3₉.

e-g e n -n a (-a) : DPr 47, 13₉; 49, 5₁; 61, 2₁; 166, 2₅; 200, 3₁; 218, 1₉; 261, 3₁; Nik. 149, 4₁; 313, 2₁.

e-g e n -n a (-k a m) : DPr 44, 10₄; Nik. 29, 8₇.

e-d a -g e n : RTC 19, 6₅(?); 60, 3₂; 60, 3₇; 60, 4₄; AWLU 169, 3₅; STHSM I 44, 2₄; DPr 40, 2₅; 40, 3₁₀; 40, 5₅; 40, 5₈; 179, 3₃; 182, 2₇; 199, 3₂; 202, 2₁.

g i₄, intrans. and trans.: "to turn," "to return"; š u - a — g i₄, "to hand back," "to hand over"; k a — g i₄, "to revoke (or 'cancel' or 'repeal') something."

k a ì-g i₄ : Uruk., Cones B and C 11₁₃; 11₁₆.

š u - a ì-g i₄ : DPr 246, 4₁.

š u - a ì-g i₄ - a : DPr 232, 2₃.

š u - a ì-g i₄ - g i₄ : AWLU 67, 3₁; VAT 4638 (Or., No. 16, p. 45), 3₁.

ì - n i - g i₄ : Ent., Alabaster Brick (Chicago) 3₁₁; 3₁₂.

š u - n a ì - n i - g i : RTC 27, 6₁₀.

š u - n a ì - n i - g i₄ : Ent., Alabaster Brick (Chicago) 58; 6₁; 6₄; RTC 45₁₂; AWLU 65, 5₉; 175, 5₂; DPr 103, 4₁; 105, 8₇; 106, 6₆; 108, 7₁; 109, 7₉; 260, 3₃; 263, 3₃; 359, 2₃; 519, 7₉; TSA 42, 7₁; Nik. 190, 2₆; 221, 2₁; 225, 2₄; 298, 5₄; VAT 4841 (Or., No. 20, p. 26), 3; ITT V 9237, 2₃; 9244, 3₂.

š u - a - n e - n e - a e - n e - g i₄ : VAT 4815.

e - m a - g i₄ : Nik. 138, 3₂.

G I₆(?) in n a — G I₆(?).

n a ì - n ì - G I₆(?) : Nik. 289, 3₄.

gub, intrans.: “to step”; in the preterite = “to stand” (e.g., trees in the woods); g a b a - n i - š è — g u b , “to face or oppose somebody.”

ì - g u b : Uruk., Ov. Pl. 4₂₅.

ì - g u b - b a - a m₅ : AWLU 178, 3₃; DPr 577, 3₄.

e - n a - g u b - b a - a m₅ : VAT 4481 (Or., No. 20, p. 2), 1₃; *ibid.*, 2₂; *ibid.*, 2 end.

gul, “to destroy (houses, statues, etc.).”

ì - g u l - g u l : Ent., Cones A and B 2₄₂; Uruk., Clay Tablet, obv. 4₄; 4₁₀.

ì - G U L - G U L : DPr 483, 5₆; VAT 4739 (Or., No. 16, p. 37), end.

ḥa la (ḥ), “to divide,” “to distribute.”

e - ḥ a - l a : AWLU 159, 10₇; STHSM 41, 10₂; Nik. 125, 10₆; VAT 4436 (Or., No. 20, p. 5), 8₂.

e - n e - ḥ a - l a : DPr 339, 7₅; Nik. 213, 3₆.

Ḥa la m, see **ko la m**.

ḥun (g), “to hire.”

e - m a - ḥ u n : Ent., Cones A and B 3₁.

í l.

ì - í l : VAT 4432; AO 4238 (RA VI, p. 7), 2₃.

ì - í l - a m₅ : Uruk., Cones B and C 5₂₁.

e - n a - í l - a m₅ : DPr 169, 5₇.

kéšš (d) and **kéšš (š)** (< k e š d), “to bind”; “to bind together,” “to bundle”; “to engage, oblige somebody (to do something)”; “to make something a lasting obligation (in favor of somebody)”; “to

KA — **k é š**(d), “to bind by an oath,” etc.; “to make a treaty or a covenant.”

ì - **k é š** : DPr 341, 2₂; 437, 3₁; 437, 4₁; 437, 6₂.

ì - **k é š** - **DU** (- a (m)) : Nik. 273, 6₄.

e - **n e - k é š** - **DU** - a m₅ : Uruk., Cones B and C 4₂₂.

e - **t a - k é š** - **DU** : Uruk., Cones B and C 6₃.

KA e - **d a - k é š** : Uruk., Cones B and C 12₂₈.

k o l a m and **k u l a m** (Emesal: gile(m), gille m), “to destroy,” “to annihilate.”

e - **k o**₆ - **l a m** : Eann., AO 4442 (NFT, p. 216), 2₄.

ì - **k u**₆ - **l a m** : Uruk., Ov. Pl. 4₁₉.

k u, “to camp(?)”

ì - **d a - k u - a** : DPr 545, 3₄.

K U (= s ú ħ ?).

ì - **K U** : VAT 4476 (Or., No. 17, p. 1), 2₃.

K U, “to enter (or ‘to be taken’) as a substitute,” “to take the place of somebody(?)”

ì - **K U** : DPr 138, 1₅; 138, 27.11; 138, 3₇; 138, 4_{3.7}; 138, 51.6.8.10; 138, 6₈.

k ú, “to eat.”

ì - **k ú** : Eann., Vulture Stela, obv. 16₂₃; 20₁₄; rev. 4₂; Ent., Cones A and B 2₂₃; DPr 148, 3₂; 529, 7₄; Nik. 130, 2₁; 131, 2₁; 133, 3₅; 137, 3₃; VAT 4481 (Or., No. 20, p. 2), 1₅; *ibid.*, 2₄; *ibid.*, 3₂; ITT V 9229 obv. 2₅.

ì - **k ú - a** : Nik. 161, 2₁; 256, 2₂.

ì - **k ú - n e** : RTC 58, 4₄; 58, 6₁₀; DPr 222, 5₁; 222, 8₂; 224, 6₉; 224, 11₂; 224, 12₁₄; 224, 13₇.

e - **n e - k ú - a** : DPr 166, 4₁.

e - **d a - k ú** : Nik. 93, 3₁; 131, 3₁; 132, 2₁; 133, 2₁.

ì - **d a - k ú** : Nik. 130, 1₃.

e - **d a - k ú - e** : Eann., Vulture Stela, obv. 6₁₅.

k u₅(d), “to cut,” “to decide”; **d i** — **k u**₅(d), “to decide a lawsuit.”

d i - b i ì - **k u**₅, “he decided their (the people’s) lawsuits,” “he was their judge,” RTC 28, 2₃.

kulam, see **kolam**.

LAGAB.

e-ta-LAGAB: DPr 248, 3₅; e-t[a-LAGAB]: DPr 246, 4₂.

lā, "to weigh."

e-lā: Eann., Vulture Stela, obv. 1₂; Uruk., Ov. Pl. 3₁₃; 3₁₉; RTC 27, 6₅; AWLU 30, 4₂; 6₅, 5₄; 175, 4₄; DPr 516, 2₂; 517, 4₃.

e-né-lā: DPr 481, 1₃; 481, 2₁; ITT V 9231, 4₃.

e-šè-lā: Eann., AO 4599 (NFT, p. 220), 2₄.

e-na-lā: RTC 23₆; 25₁₂; AWLU 123, 5₃; 141, 2₆; 144, 2₅; 146, 4₁; Nik. 295, 2₄; 300, 5₄; 305, 3₁; DPr 518, 3₂; ITT V 9245, 3₃; 9247, 3₂.

e-ne-lā: DPr 192, 9₆; 194, 8₇; 516, 5₂; AWLU 154, 8₅; 181, 9₈; VAT 4664 (ŠGAT, pp. 229 f.), 6₈.

giš-UR-UR-e e-da-lā: Eann., Vulture Stela, obv. 9₁; giš-UR-UR-š[e] e-da-lā: Ent., Cones A and B 3₁₀.

lāh, "to wash," "to cleanse."

e-lāh: Uruk., Cones B and C 12₂₀.

lah₄, trans.: "to drive (sheep, etc.)."

e-la-la h₄-h₄i (< e(-n)-la(h)-la h₄-e(š)): Nik. 164, 4₁.

LUL.

e-da-LUL: AWLU 26, 3₄; 6₂, 2₆; Nik. 219, 3₄.

ma₄, intrans.: "to grow," of plants or trees.

e-ma₄: VAT 4864 (Or., No. 16, p. 10), 2₃; *ibid.*, 3₃; *ibid.*, 4₃.¹

me, "to be."

e-me-a: Uruk., Cone B 7₂₈; DPr 169, 5₂ (= e-me-a(-r)).

e-me-am₅: Uruk., Cone C 7₂₈ (variant of e-me-a of Cone B 7₂₈).

e-me-a(-a) (< e-me-a-e): AWLU 48, 4₄.

nag, "to drink."

e-nag: AWLU 75, 1₆; 75, 2₆; 75, 3₇; TSA 9, 3₅.

ì-nag: AO 4155, 2₁ (NFT, p. 181).

or₄ (= ur₄), "to shear"; da-or₄, "to bark (trees, etc.)."

e-or₄: AWLU 73, 5₄; RTC 40, 2₄; 40, 4₁; DPr 88, 6₇; 258, 3₂; 258, 4₂; 258, 6₂; 418, 5₄; 418, 5₅.

¹Cf. ki-ma₄-a-ba, "at the places where they have grown," *ibid.*, 5₃.

p à(d), “to call,” “to invoke”; **m u - x - a(k)** — **p à(d)**, “to invoke the name of somebody,” “to swear by somebody.”

e - p à - d a : Eann., Vulture Stela, rev. 58.

P A D, “to tear out,” “to remove.”

ì - PAD: Ent., Cones A and B 119; Eann., Stone E 26; Uruk., Clay Tablet, rev. 29(?).

ì - PAD - PAD: Ent., Cones A and B 238.

r a.

e - t a - r a : Eann., Vulture Stela, obv. 111.

e - m a - r a : Nik. 161, 51.

r á, intrans.: “to go,” “to march”; trans.: “to drive (sheep, etc.),” “to take or bring somebody to some place.”

e - š e - r á : Nik. 201, 21.

r i(g), “to take out,” “to remove.”

n a ì - r i : DPr 410, 34; 410, 45; 410, 62.

n a ì - m i - r i : AWLU 57, 67; 98, 55; 157, 54; DPr 415, 34; 418, 77; 427, 45; 430, 33; 444, 45; 480, 23; Nik. 280, 25; VAT 4868 (Or., No. 16, p. 19), 5(?)₃; 4860 (Or., No. 16, p. 19), 35.

n a e - m e - r i : DPr 428, 43.

n a e - m a - r i : DPr 260, 12; 412, 33; 416, 24; 417, 33; 447, 32.

e - t a - r i - r i : DPr 393, 62; VAT 4892 (Or., No. 17, p. 10), 25.

R U, see under **š u b**.

s a₄ in **m u — n i - s a₄**, literally, “to call out a name upon somebody,” i.e., “to call someone something,” “to give someone a name.”

²⁴(**m u - -**)²⁵**e - n i - s a₄ - a(-n i)** : Eann., Vulture Stela, obv. 525.

s a₆(g), **š a₆(g)**

e - s a₆ : VAT 4732 (Or., No. 17, p. 15), 14.

s à g, intrans.: “to be topmost”; trans.: “to lift high”; **t u k u l — d a - s à g**, “to lift the weapon against someone,” “to fight with someone,” “to attack someone”; **s a g — d a - s à g**, “to raise the head against somebody,” “to rise or revolt against someone.”

t u k u l e - d a - s à g : Uruk., AO 4598 (NFT, p. 213), 35.

s a g e - d a b₄ - s à g : Eann., Boulder A 4₂₄; 6₇; 6₉; B 5₉; Brick A 6₂.

s a₁₀(m), "to buy."

e - š è - s a₁₀ : Eann., AO 4599 (NFT, p. 220), 2₂; AWLU 141, 1₅; 144, 1₅; RTC 16, 2₂; 17, 2₃; 18, 6₁; DPr 31, 1₆; 32, 1₍₄₎; Statue of Lupa (CR, 1907, pp. 516 ff.), 2₅.

e - n e - š è - s a₁₀ : Nik. 317, 1₆; Stone Tablet (DC, Partie épigraphique, p. xlix) 127(+x); 234(+x).

s a r, "to write," "to note down," "to keep account of."

e - s a r : DPr 43, 11₁; 138, 10₄; 139, 4₅; 335, 4₁; 347, 4₆; 453, 4₆; 457, 4₁; 602, 6₄; Nik. 5, 5₄; 15, 8₁; 19, 11₇; VAT 4723 (Or., No. 20, pp. 16 f.), 5₅; Wengler 2 (Or., No. 26, pp. 39 f.), end.

e - t a - s a r : DPr 140, 4₄; 246, 4₂; TSA 47, 7₂; STHSM I 14, 5₁; 19, 10₂; VAT 4836 (Or., No. 21, p. 64), 3₄.

e - m e - s a r - s a r : Ent., Cones A and B 2₅.

s i₁₂, "to be," "to dwell," "to live (somewhere or with someone)," of a plurality of men.

ì - s i₁₂ : DPr 116, 8₂; 116, 11₅; 119, 6₄; STHSM I 26, 9₁; 27, 9₄; TSA 18, 3₉; 18, 5₁₄; 18, 9₁₀; Nik. 16, 6₁₂; 16, 8₈.

e - s i₁₂ : STHSM I 25, 3₁₀; 25, 8₄(?); Nik. 22 rev. 1₇.

e - d a - s i₁₂ : AWLU 8, 2₄; DPr 88, 4₁; 98, 7₅; 113, 13₈; 114, 11₂; 115, 11₆; 115, 13₁₁; 115, 14₇; 116, 2₁₀; 116, 3₁₂; 116, 4₁₃; 116, 6₁₂; 116, 6₁₆; 116, 7₃(?); 116, 7₁₁; 116, 10₅; 116, 10₁₃; 116, 12₉; 117, 2₅; 117, 3₄; 117, 3₁₃; 117, 6₅; 117, 6₈; 117, 6₁₃; 117, 7₂; 117, 10₈; 118, 2₁₁; 118, 3₁₀; 118, 4₁; 118, 6₉; 118, 6₁₂; 118, 7₂; 118, 7₉; 118, 10₂; 118, 10₁₀; 118, 11₁₅; 119, 2₉; 119, 4₁₀; 157, 3₃; 157, 7₁(?); 195, 8₁₀; 230, 15₁₁; 230, 16₄; 334, 4₅; 339, 1₇; 339, 3₁; 339, 4₁; 339, 5₃; STHSM I 17, 12₁₉; 18, 9₆; 18, 11₅; 18, 11₁₂; 24, 3₂₀; 24, 4₁; 24, 4₇; 25, 1₁₀; 25, 3₁₄; 25, 5₂; 25, 5₆; 25, 6₄; 26, 1₁₀; 26, 4₁₅; 26, 7₅; 27, 2₃; 27, 4₂; 27, 6₄; 27, 6₁₀; 43, 3₂; TSA 10, 10₁₆; 13, 4₇; 13, 5₇; 13, 5₁₃; 14, 10₁; 14, 10₈; 15, 11₂; 15, 11₉; 15, 13₂₀; 16, 13₁; 17, 13₁₂; 18, 1₁₀; 18, 3₁₃; 18, 5₂(?); 18, 5₆; 18, 7₁₀; RTC 53, 2₁₀; Nik. 2, 10₁₀; 2, 12₉; 16, 5₁₃; 20, 2₇; 20, 6₅; 20, 6₉; 20, 6₁₆; 20, 7₉; 22 obv. 4₄; 22 obv. 5₆; 57, 7₁₀; 311, 2₄; VAT 4419 (ŠGAT, pp. 137 f.), 3₂; 4728

(ŠGAT, p. 222), 46; 4456 (Or., Nos. 43 f., pp. 92 f.), 31; 4419 (Or., Nos. 43 f., p. 95), 32.

si(g), "to lay," "to heap up," "to throw up in heaps," etc.; x(= LAKF 483) — **si(g)** = ?

i-si: RTC 69, 35; 70, 77; AWLU (184, 12(!); 184, 35; Nik. 35, 32; 79, 89; 80, 32; 81, 31; 83, 56; DPr 551, 34; 552, 44; 595, 34; 597, 15.

e-ne-ta-si: DPr 445, 25; 492, 104; 493, 116; 494, 32; 498, 34; 499, 54; 505, 33; TSA 31, 106; Nik. 281, 76; VAT 4483 (ŠGAT, p. 231), 52; 4861 (Or., No. 16, p. 21), 64; 4726 (Or., No. 16, p. 32 f.), 54.

e-ta-si(?): Eann., Vulture Stela, obv. 94.

si(g)(?) in TUN - KARA — **si**, "to vanquish" or the like.

i-ni-si: Ent., Cones A and B 314.

si(g)(?). Cf. **si(m)**.

gú-ba i-si (or **gú ba-ni-si?**): AWLU 162, 25; VAT 4861 (Or., No. 16, p. 21), 25; *ibid.*, 46.

si(g)(?).

i-si: DPr 492, 17; 492, 35; 492, 71; 492, 84; 492, 89; 493, 12; 493, 32; 493, 41; 493, 810; 499, 12; 499, 22; 499, 31; 502, 14.

si(m), **su₁₁(m)**, "to give."

i-si: AWLU 162, 25, etc. Or **ba-ni-si?** See under **si(g)(?)**.

e-ne-si: AWLU 53, 36; 164, 77; 183, 71; RTC 50, 62; DPr 76, 63; 193, 83; 232, 43; 304, 41; 399, 32; Nik. 59, 125; 84, 44; 92, 23; 208, 45; 227, 33; 228, 24; 231, 24; 240, 33; 302, 42; VAT 4762 (ŠGAT, p. 310), 32.

e-ne-si-mu: Nik. 89, 33; DPr 581, 64.

e-na-si: AWLU 1, 32; 27, 31; 36, 23; 43, 44; 51, 33; 70, 41; 78, 53; 96, 41; 142, 44; RTC 12, 31; 19, 76; DPr 74, 61; 77, 59; 97, 31; 101, 45; 104, 32; 212, 41; 214, 43; 238, 41; 239, 41; 244, 35; 272, 45; 307, 26; 332, 45; 392, 43; 459, 24; 474, 31; 481, 43; 516, 35; 516, 43; 541, 35; TSA 6, 46; 29, 27; STHSM I 45, 32; Nik. 85, 23; 87, 23; 88, 24; 90, 14; 90, 23; 91, 31; 94, 64; 95, 31; 158, 32; 159, 31; 171, 33; 182, 32; 183, 33; 184, 33; 201, 21; 202, 43; 207, 32; 211, 43; 230, 67; 249, 32; 266, 44; 267, 23; 310, 23;

310, 2₁₀; 310, 5₁; 310, 5₆; 310, 6₂; 310, 8₉; VAT 4727 (ŠGAT, 199 f.), 8(+ *x*); 4443 (Or., No. 6, p. 15), 5₈; 4860 (Or., No. 16, p. 20), 4; 4837 (Or., No. 16, p. 37), 4₁; 4783 (Or., No. 17, p. 15), toward end. Doubtful whether *sì(m)* or *sì(g)*: Eann., Vulture Stela, obv. 16₁₅; 17₁₈; 20₅; rev. 1₆.

e-na-sì-ma(-a): Uruk., Cones B and C 8₄.

sor (sur), “to separate two things from one another or one thing from the other”; with things containing a liquid: “to squeeze out something” or “to squeeze out something from something,” “to extract a liquid” or “to produce certain liquids from certain materials,” etc.; *ki — sor*: “to separate the ground,” “to make a boundary.”

e-sor: DPr 169, 4₄.

ki e-ne-sor: Ent., Cones A and B 1₇.

[*ki-sor-ra*] *e-na-sor-ra*: Eann., Boulder E 1₅.

ki e-da-sor: Ent., Cones A and B 1₄₂.

SU.

ì-su: Ent., Cones A and B 4₁₂.

SU.

ì-su: ⁴*ba-u-ì-su*, proper name, Nik. 2, 12₆; TSA 17, 13₈.

SÛ.

ì-sù: Nik. 103, 1₂; 104, 2₅; 105, 1_{1.5}; 108, 3₆; 109, 1₂; 112, 1₃; 112, 2₃; 113, 1₃; 113, 2_{2.5}; 114, 1₃; 114, 2₁; 117, 1₄; 117, 2₁; 118, 1₃; 118, 2₂; 118, 3₂; 122, 1₁; 122, 1₄; 123, 1₂.

sû(g).

ì-sù-sù-gi-éš(!): Nik. 17, 5₁.

ša₆(g), see **sa₆(g)**.

šed and **šid**, “to count.”

e-šed: DPr 102, 6₂; BM 96592 (ŠGAT, pp. 298 f., and Or., No. 20, p. 53), 7₄.

ì-šid: DPr 360, 2₄; VAT 4774 (Or., No. 20, p. 34), 5₂.

e-me-šed: DPr 387, 4₃.

e-mi-šed: AWLU 177, 3₃.

e-na-šed: DPr 91, 2₂; 243, 4₃; 293, 4₂; 370, 2₆; 380, 2₅; 400, 3₅; 405, 3₆; 425, 3₄; 430, 4₂; 462, 4₂; 464, 2₃; 475, 3₃;

477, 3₃; 488, 3₁; 509, 5₅; 510, 2₃; 620, 5₅; Nik. 170, 4₆; 195, 3₅; 224, 2₄; 241, 3₃; 303, 2₂; RTC 22, 4₄; 34, 4₂; VAT 4736 (ŠGAT, pp. 173 f.), 6₇; 4718 (ŠGAT, p. 322), 5₇; 4440 (Or., No. 20, p. 6), 3₄; 4467 (Or., No. 20, p. 19), 4₄; 4473 (Or., No. 20, p. 25), 5₅; 4427 (Or., No. 21, p. 64 f.), 5₂.

š u b, trans.: "to throw," "to throw down," "to destroy"; intrans.: "to fall down," "to tumble down"; *ì*-š u b = "is to be deducted or subtracted (from a number)," "minus" or "less."

ì-š u b: Nik. 30, 2₁; 30, 2₈; 30, 5₂; 30, 5₇; 30, 6₂; 30, 6₄; RTC 75, 1₄; 75, 2₁; 75, 2₅; 75, 2₈; 75, 3₂; 75, 3₅; 75, 3₆; 75, 4₂; 75, 4₄; Uruk., Clay Tablet, rev. 2₆; Ov. Pl. 3₁₁; 3₂₄.

ì-š u b - b a: DPr 122, 3₄.

e - d a - r u: TSA 45, 1₆.

e - t a - š u b: Uruk., Cones B and C 8₁₆; 8₂₀; 8₂₃; 8₂₇; 9₁.

e - t a - r u - a: DPr 167, 4₁; AWLU 118, 2₄.

e - t a - r u - a (- k a m): AWLU 93, 12₃.

e - t a - š u b - a (- a): Nik. 2, 17₁₀.

š u l.

ì-š u l: RTC 76, 1₄; 76, 2₂; 76, 4₂; 76, 4₅.

š u š.

EDIN *ì*-š u š: Uruk., Ov. Pl. 3₁₇.

ZAG *ì*-š u š: DPr 98, 1₃; 98, 2₅; 98, 3₄; 98, 6₂.

tag in *giš* — *tag*, "to sacrifice"; *š u* — *tag*, "to help(?)."

giš e - *tag*: RTC 46, 4₅; 47, 4₁; AWLU 74, 10₁₀; 172, 9₉; DPr 53, 2₁₂; 53, 11₅; 54, 6₇; 54, 7₄; 54, 11₆; 60, 6₂; Nik. 25, 8₁; VAT 4875 (Or., No. 2, pp. 41 f.), 4; *ibid.*, 9.

giš e - *tag* - *gi*: DPr 67, 4₃; 67, 7₂; Nik. 23, 2₁₁.

e - *tag* - *NE* (finite verbal form?): Nik. 131, 3₄.

š u e - m a - *tag* - *tag*: Uruk., Ov. Pl. 4₁₂.

tag₄, "to leave," "to leave behind," "to dismiss," etc.; *š u* — *tag₄* = ?

e - *tag₄*: AO 4156 (NFT, p. 181), 2₁.

e - *tag₄* - a: STHSM I 19, 9₁; 19, 9₃.

e - š è - *tag₄*: Ent., Cones A and B 3₂₁; Uruk., Ov. Pl. 4₂₇.

e - n a - *tag₄*: DPr 51, 7₇; 511, 4₁; RTC 19, 6₃; VAT 4469 (Or., No. 16, p. 2), 4₂.

e-ne-ta_g₄: VAT 4631 (ŠGAT, p. 212), 7₅.

e-da-ta_g₄-ta_g₄: Ent., Cones A and B 3₂₄.

tar (or ku₅(d)?), "to cut," "to decide"; nam — tar, "to fix a fate (a bad one = a curse, a good one = a blessing) for somebody," "to lay a spell or ban on somebody."

nam e-ta-tar-ra: Eann., Vulture Stela, obv. 17₉; 17₁₉; 18₂₀; 19₅; rev. 1₂₈; 2₁₃.

(nam-.....?) e-ta-tar-tar: Uruk., Clay Tablet 8₅.

nam e-na-ta-tar: Eann., Vulture Stela, obv. 16₁₆; 20₆; rev. 1₇.

nam i-ma-ni-tar-ra: Eann., Vulture Stela, obv. 5₃₃.

ti in šu — ti, "to take," "to seize," "to receive."

šu e-ma-ti: Ent., Cones A and B 3₃₇; DPr 528, 3₄.

ti in x-šè kin — ti, "to assign some work to somebody," or similar.

i-ši-ti: TSA 23, 1₄; 23, 3₈; AWLU 187, 1₄; DPr 633, 1₄; 633, 4₄.

ti(1), "to live"; "to live somewhere, with somebody, etc." (used only of a single person).

i-ti: DPr 116, 4₁₇; 116, 6₅; 117, 1₁₂; 117, 4₁₀; 117, 5₁₇; 118, 4₁₇; 118, 6₂; 119, 2₆; 119, 5₇; 119, 7₃; 119, 7₁₁; 602, 1₅; 602, 2₄; STHSM I 17, 13₁₂; 17, 13₂₁; 25, 5₁₁; 26, 5₁₂; Nik. 20, 4₁₂.

e-da-ti: DPr 114, 10₁₁; 114, 13₅; 114, 14₄; 114, 14₈; 115, 12₈; 115, 13₁₅; 116, 8₆; 116, 8₁₀; 116, 8₁₄; 116, 10₉; 116, 11₁₀; 116, 11₁₄; 116, 12₂; 117, 8₁; 117, 10₄; 117, 11₃; 117, 11₉; 118, 8₈; 118, 10₆; 118, 11₃; 118, 11₉; 119, 4₄; 119, 5₁₁; 119, 6₈; 119, 7₇; 119, 8₂; 230, 16₉; 230, 16₁₃; 231, 1₄; 231, 16₄; STHSM I 17, 11₆; 17, 13₃; 17, 13₁₀; 17, 14₂; 18, 8₁₄; 19, 6₃; 19, 7₁; 20, 10₃; 24, 3₁₇; 25, 4₂; 25, 5₁₅; 25, 7₂; 25, 7₇; 25, 8₉; 25, 8₁₃; 26, 5₁₆; 26, 6₄; 26, 6₈; 26, 7₁₁; 26, 8₁; 26, 8₆; 26, 9₆; 27, 8₄; TSA 13, 4₄; 14, 11₁₀; 14, 13₁₀; 15, 12₁₂; 15, 14₄; 15, 14₈; 16, 9₆; 16, 11₅; 16, 12₄; 16, 12₁₀; 17, 10₁₀; 17, 11₃; 17, 12₁₃; 17, 13₆; 17, 14₅; 18, 3₁₇; 18, 6₅(?); 18, 6₉(?); 18, 8₅; 18, 8₁₀; 18, 8₁₅; 18, 9₁₅; 18, 10₃; RTC 53, 5₇; Nik. 2, 11₆; 2, 12₁₃; 2, 12₁₇; 16, 2₄; 16, 3₁; 16, 6₃; 16, 6₁₆; 16, 7₅; 16, 7₉; 16, 8₁₃; 16, 9₄; 16, 9₈; 16, 10₄;

20, 2₁₂; 22 obv. 3₄; 22 obv. 6₄; 22 obv. 6₈; 22 rev. 1₁₁; 22 rev. 2₃; VAT 4419 (ŠGAT, pp. 137 f.), 6₁₁; *ibid.*, 7₂; *ibid.*, 7₆; *ibid.*, 8₂; *ibid.*, 8₆; 4456 (Or., Nos. 43 f., p. 92), 7₅; *ibid.*, 8₈; 4419 (Or., Nos. 43 f., p. 95), 6 toward end; *ibid.*, 7₂; *ibid.*, 7₆; *ibid.*, 8₂; *ibid.*, 8₆.

tu(d), "to bear," "to bring forth," "to give birth to."

ì-tu-da(-a) : DPr 218, 7₂; 219, 1₅; TSA 45, 4; Nik. 157, 4₄; 209, 2₂.

tuk, "to take"; perf. act. = "to have."

ì-tuk : DPr 138, 9₄; 222, 9₆; 222, 12₃; 594, 1₁; 594, 2₃; 594, 2₆; 594, 3₁; 594, 3₄; 594, 3₇; Nik. 36, 1₁; RTC 58, 7₁₂; 58, 11₄.

ì-tuk-am₅ : AWLU 99, 4₂; TSA 21, 5₂; RTC 71, 2₄; 71, 4₇; 71, 5₄; 71, 5₁₁; 71, 6₇; 71, 7₆; 71, 9₄; 71, 10₂; 72, 2₄; Nik. 39, 5₃; Uruk., Cones B and C 7₁; 7₄; Ov. Pl. 3₂₂.

ì-tuk-a : Uruk., Cones B and C 12₃₁.

e-tuk : RTC 76, 2₈; 76, 3₂; 76, 3₇; 76, 4₇; 76, 5₂.

e-da-tuk : RTC 28, 1₄; Nik. 297, 2₄.

tuš, "to dwell," "to live (somewhere)," used only of a single person.

ì-tuš : DPr 612, 6₂; ITT V 9232, 4₃; AO 4238 (RA VI, p. 7), 5₁.

ì-tuš-a : DPr 184, 5₂.

ì-tuš-a(-a) : AWLU 94, 1₃.

ì-tuš-ša₄(-a) : TSA 2, 12₁; VAT 4853 (ŠGAT, pp. 188 f.), 7₁.

u₅, "to ride," "to go (by ship or horseback)," "to be shipped (by boat, etc.)."

ì-u₅-a(-ka m) : DPr 345, 1₃; 483, 5₃; VAT 4739 (Or., No. 16, p. 37), 5₄.

UL.

ì-ši-UL : DPr 385, 3; Nik. 46, 3₁; VAT 4733 (Or., No. 17, p. 17), 5₂.

UR, perhaps "to use up" or "to break off"?

e-UR : DPr 487, 2₇; 487, 3₃; 487, 3₆.

úru(1?), "to till," "to cultivate (a field)."

ì-úru: Uruk., Cones B and C 4₁₂; Ov. Pl. 1₂₆ ([ì]-úru).

URUDU.

e-URUDU: DPr 451, 2₅; 451, 5₂.

ús, "to border," "to be adjacent," "to follow," "to be second."

ì-ús: AWLU 52, 5₂; 52, 5₇; DPr 385, 6₄; 394, 2₇; 450, 2₃; Nik. 48, 4₈; VAT 4733 (Or., No. 17, p. 17), 3₅; 4905 (Or., No. 17, p. 19), 2; *ibid.*, 3.

ì-ús-ús: Ent., Cones A and B 1₃₁.

ì-ús-ús-am₅: Uruk., Cones B and C 7₁₁ (za g — ús).

e-na-ús: VAT 4746 (ŠGAT, pp. 178 f.), 3.

e-ma-ús: Eann., Vulture Stela, obv. 2₇; 6₂₄.

e-ga-ma-ús: Eann., Vulture Stela, obv. 3₅.

zi(g), "to stand up," "to arise and march (against someone)"; trans.: "to lift (a hand against somebody)"; with -ta: "to lift something out of something," "to let something go out from something"; with -ra: "to issue something to someone."

ì-zi-ga(-a): Eann., Boulder A 4₂₆; B 5₁₁.

e-na-zi: Eann., Vulture Stela, obv. 8₁.

e-ta-zi: AWLU 127, 8₁; RTC 73, 2₅; DPr 94, 6₂; 437, 10₁₀; 597, 2₄; Nik. 91, 3₃; 160, 5₃; 191, 5₂; 192, 4₃; 193, 6₂; 256, 2₃.

e-ta-zi-zi: Nik. 89, 2₂.

e-ma-zi: Uruk., Ov. Pl. 4₁₁; Nik. 138, 3₂.

x in igi — x.

igi e-me-x: DPr 482, 5₆.

VERB FORMS WITH THE SIMPLE VERBAL PREFIX
FROM TELLOH TABLETS OF THE TIME OF
NARAM-SIN AND ŠAR-KALI-ŠARRI

ak, "to make."

ì-n a - a k - k a : RTC 83 rev.2.

í b - š i - a k : RTC 83 rev.4.

díb, "to take," "to receive."

ì - d í b : RTC 133 rev.9; ITT I 1053₁₀; 1106 rev.3; 1393₁₁;
1400₇; 1452₄; 1452₁₁; 1467₆; 1474₇.

du, "to bring."

ì - d u : ITT I 1474₇ (cattle).

ì - d u - d u (= ì - l a ḥ ?) : ITT I 1059₁₁ (cattle).

du₁₁(g), "to say," "to speak."

ì - n a - d u₁₁ : RTC 82₆; 82₁₁.

duru(n), "to dwell"; "to live," said of a plurality of persons.

ì - d u r u - d u r u - n i - é š : ITT I 1182₁₁; 1436₈; 1463₈.

gál, "to place"; intrans.: "to be (in something, etc.)," said of things.

ì - g á l : RTC 84₁₂; 85₆; 86₆.

ì - d a - g á l : ITT I 1349₉.

ì - p i - g á l : ITT I 1364₁₃.

gin, "to go," "to come."

ì - g i n : RTC 92, 3₆.

lá, "to weigh," "to pay."

ì - š i - l á : RTC 79₅; 81₉.

la ḥ₄, "to lead," "to drive."

ì - l a ḥ₄ (or ì - d u - d u ?) : ITT I 1059₁₁ (cattle).

ì - l a ḥ₄ - ḥ i - é š : ITT I 1241 rev.5 (men).

sa₁₀(m), "to buy."

ì - n e - š i - s a₁₀ : RTC 80₁₀; ITT I 1040₄.

SAR.

ì - S A R : ITT I 1174₁₀.

si₁₂, "to be (somewhere)," "to stay," used of a plurality of men.

ì-si₁₂: ITT I 1287₇.

si(m), sum, "to give"; "to sell."

ì-ne-sì: ITT I 1288₁₂.

ti(1), "to live," "to be," "to stay," used of one person.

ì-da-ti: RTC 97₁₂; ITT I 1463₆; 1463₁₅.

zu, "to know."

ì-zu: RTC 86₉.