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with the warm love & Christian unity
of his friend

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Isaac Brown

ARCHAIC CLASSICS.

ASSYRIAN GRAMMAR,

AND

READING BOOK.

ARCHAIC CLASSICS.

AN

ELEMENTARY GRAMMAR;

WITH

FULL SYLLABARY

AND PROGRESSIVE READING BOOK,

OF

THE ASSYRIAN LANGUAGE,

IN THE

CUNEIFORM TYPE.

BY

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Multæ terricolis linguæ, cœlestibus una.

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TO
THE PRESIDENT AND MEMBERS
OF THE
SOCIETY OF BIBLICAL ARCHÆOLOGY
THIS VOLUME
IS
DEDICATED BY THE AUTHOR.

118994

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PREFACE.

THE following pages have been written in connection with my lectures upon Assyrian philology, which were commenced in the early part of 1875 under the auspices of the Society of Biblical Archæology, and through the exertions of Mr. W. R. Cooper, the Secretary of the Society. An endeavour has been made for the first time to smooth over the difficulties which beset the entrance to the study of the Assyrian inscriptions, and so attract students to this new and important branch of research. When my "Assyrian Grammar" was published, three years ago, a knowledge of the language was still confined to the few, and there seemed little prospect that the small band of Assyriologues would be much increased for a long while to come. My work was therefore addressed to two classes of readers; to those who were already able to read the inscriptions, and could appreciate a grammar which entered into details and points of scholarship, and to those who were acquainted with the better-known Semitic languages, but wished to learn something of the new dialect which had been so unexpectedly revealed, and promised to throw such a flood of light on Semitic philology in general. The prospect, however, that three years ago seemed so distant has been more than realised. Assyrian has become a "popular" subject; and the world of scholars which once looked with distrust upon the labours of




the decipherers, has at last awakened to their interest and importance. Students are flocking in from all sides, and elementary grammars and progressive reading-books, like those which initiate the pupil into Hebrew or Greek, are needed and called for.







The present volume is intended to meet this demand. The cuneiform type which has been freely used throughout will accustom the eye of the reader to the forms of the characters, and as all transliterated words are divided into syllables, even where the Assyrian text is not added, he will be able to reduce them into their original forms. Care has been taken not to burden the memory with unnecessary matter; and practical experience has proved that tabular lists of nouns, verbs, and particles, such as are given in the second part of the book, are the best means for impressing the rudiments of a new language upon the mind. A separate chapter on the syntax has been omitted, since any attempt to enter into details would be inconsistent with the plan of the Grammar, while it has been found more convenient to state those few cases of importance in which Assyrian differs from the syntactical usage of other languages in those places of the accidence to which they naturally belong. The notes appended to each of the reading-lessons are designed to lead the student on to a more advanced and independent acquaintance with the language, and so complete the work of a practical and elementary grammar.

The main difficulty is the Syllabary, the larger part of which will sooner or later have to be learnt by heart. The beginner is advised first to commit to memory the characters which express open syllables, given in pp. 46 and 47, as well as the Determinative Prefixes and Affixes given in p. 48, and then to work at the *monosyllabic* closed syllables. Experience alone can show him what are the commoner and more favourite values with which a character is used; and he must be content to be continually a learner, keeping the Syllabary constantly at his side for purposes of reference, and remembering that any endeavour to learn

the *whole* Syllabary is a needless and useless task. He will soon come to know what characters and what values are most frequently employed, and what ideographs are most likely to occur in the inscriptions.

The hieroglyphic origin of the Syllabary, and its adaptation to the wants of a foreign language, will give the key to many of the difficulties he will meet with. Its Accadian inventors spoke an agglutinative dialect; and each hieroglyphic, which in course of time came to be corrupted into a cuneiform character (like the modern Chinese), originally expressed the sound of the word denoting the object or idea for which it stood. The same picture could stand for more ideas than one, and might therefore be pronounced in more than one way, so that when the Semitic Assyrians (or rather Babylonians) borrowed the cuneiform system of writing, using what were words in Accadian as mere phonetic values, polyphony became inevitable, and the same character represented several phonetic powers. Even in Accadian the characters could be employed phonetically as well as ideographically; and the Assyrians, while turning the dictionary of the Accadians into a huge syllabary, did not forget the hieroglyphic origin of the writing, but reserved to themselves the power of using a character not only as the representative of a syllabic sound, but also as an ideograph to which of course a Semitic pronunciation was attached.

Many of the characters exhibit their primitive form at the first glance;  for instance, clearly standing for "the tongue of a balance." In other cases the resemblance to the objects originally signified is not very visible in the simplified forms of the characters as used in Assyria, and we have to go back to the archaic Babylonian type to detect the likeness. Thus  has lost all resemblance to "the sun;" and it is not until we remember the archaic  that we discover the circle which stood for the great luminary of day. A large number of characters are compound, and when they are used ideographically their meaning can often be determined by considering what is the meaning of the

separate characters of which they are made up. Thus  is "a mouth," and  "a drop of water;" the compound  therefore naturally denotes the act of "drinking." So, again, the Assyrian  "a month" is the simplified form of the archaic , where  the numeral 30 (expressing the 30 days of the month), is placed within the circle of the sun.

The use of polyphones no doubt increases the difficulty of decipherment, but the student will find that practically it is not so embarrassing as it would seem at first sight to be. The Assyrians intended their inscriptions to be read (at all events except in the case of texts like those of the astrological tablets, which were addressed to the initiated only), and accordingly adopted all possible means of obviating the disadvantages of a polyphonic system of writing. The following rules should be observed by the student in selecting one of the many values a given character may bear :—

- (1) The existence of an ideograph should never be assumed, unless it is indicated by a phonetic complement, or unless the inscription (like the astrological ones generally) is written throughout ideographically rather than phonetically.
- (2) Where two characters come together (such as *ca* and *ac*), the first of which ends with the same vowel as that with which the second begins, we may infer that they form one closed syllable (as *caac*).
- (3) If a character expresses an open syllable (as *ri*) as well as a closed one (as *tal*), the open is to be preferred to the closed (unless contra-indicated).
- (4) Those values are to be selected which offer a trilateral (or biliteral) root, and not a plurilateral one.

- (5) Notice must be taken of the final or initial consonant of the character which precedes or follows the one we are considering, as the Assyrians frequently doubled a consonant to show what value is to be chosen in a doubtful case. Thus 𐎠𐎢𐎽 𐎠𐎢𐎽 must be read *dan-nin*, as *dan* alone out of the many possible values of the first character ends with *n*.
- (6) A character which denotes a syllable beginning with a vowel is very rarely used after one which ends with a consonant.
- (7) Words and lines end together, and proper names, &c., are pointed out by Determinative Prefixes and Affixes.
- (8) Variant readings and variant forms of the same root must be carefully observed, as they often decide the pronunciation of a word where all other means fail.
- (9) Experience will show that common use had set apart one or two values of a given character which were preferably employed to all others.
- (10) Those values must be adopted which bring out a correct grammatical form, or enable us to compare the Assyrian word (should the context determine its meaning) with a similar root in the cognate languages.

It is not so much the existence of polyphones, however, that forms the chief defect in the Assyrian mode of writing. The phonology of the inventors of the writing was not the same as the phonology of the Assyrians, and sounds which were distinct in Assyrian had to be represented by one and the same sign. 𐎠𐎢𐎽 is both *hu* or *u* (𐎠𐎢 and 𐎠𐎢 and 𐎠) and *yu* (𐎠𐎢), 𐎠𐎢 *za* and *tsa*, 𐎠𐎢𐎽 *da* and *dha*, 𐎠𐎢𐎽 *di* and *dhi*, 𐎠𐎢 *e* (𐎠𐎢) and a modified 𐎠𐎢 , 𐎠𐎢 *bu* and *pu*. Similarly the same characters denoted both *m* and *v*, and no distinction was made between final *d*, *dh*, and *t*; *b* and *p*; *g*, *c*, and *k*; and *z*, *s*, *ts*, and even *s*; while closed

syllables might begin as well as end with any of these doubtful letters. The uncertainty which results from this as to the initial or final letter of a syllable would naturally not press upon the Assyrian; but it is the main difficulty against which the modern decipherer has to contend, and can only be overcome by the examination of new texts and the comparison of numerous passages.

A. H. SAYCE.

Queen's College, Oxford, April, 1875.



ASSYRIAN GRAMMAR.

SYLLABARY.

The characters of the Assyrian Syllabary were originally hieroglyphics, representing objects and ideas. The words by which these were denoted in the Turanian language of the Accadian inventors of the cuneiform system of writing became phonetic sounds when it was borrowed by the Semitic Assyrians, though the characters could still be used ideographically as well as phonetically. When used ideographically the pronunciation was, of course, that of the Assyrians.

In the following table only the forms of the characters found on the majority of the Assyrian monuments are given. Sometimes the so-called Hieratic characters were employed (*e.g.*, in the Cyprian Stele of Sargon) which differ but slightly from the Babylonian. Ancient Babylonian varied again in the forms of several characters. The Elamite or Susianian characters have the same form as the ancient Babylonian, while the Protomedic are modified from the Assyrian.

The Assyrian word in the right-hand column is a translation of the Accadian word (used in Assyrian as a phonetic value) in the left-hand column, and was the sound given to the character in the Assyrian inscriptions whenever it was read as an ideograph.

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
I. as	𐎗	magaru, dilu ...	<i>obedient (happy), ?</i>
ruv (rum, ru)	”	zicaru, dilu ...	<i>a male, ?</i>
dil	”	nabu, dilu ...	<i>to proclaim, ?</i>
	”	estin, khidu, edisu ...	<i>one</i>
	”	namkullū ...	<i>?</i>
	”	ina	<i>in</i>
	”	Assur (<i>an abbreviation</i>)	<i>Assyria</i>
kharra ...	”	samu, tuhamtu ...	<i>heaven, the deep</i>

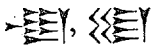





Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
2. khal		nacašu, buligu ...	<i>to cut, division</i>
khas	"	khasu	?
khal	"	gararu	<i>to roll stormily</i>
	"	pulukhu	<i>reverence</i>
	"	zuzu... ..	<i>a fixture</i>
3. ?		[sumunesrit] ...	<i>eighteen</i>
4. an, ana ...		sakū, samū, ilu, Anu,	<i>high, sky, god, the god Anu</i>
anna, annab ...	"	sakū, samū, ilu, Anu,	<i>high, sky, god, the god Anu</i>
dimir, dingir...	"	ilu	<i>god</i>
sa	"	cacabu	<i>star</i>
essa	"	ilutu sa sibri ...	<i>divinity of corn</i>
an	"	supultu	<i>depth</i>
4a. nab (<i>see</i> 168)		nabbu	<i>divinity</i>
4b. simidan ...		nalbar-same	<i>the zenith</i>
4c. alat, alap ...		sēdu	<i>spirit (divine bull)</i>
4d. lamma ...		lamaššu	<i>colossus</i>
alap (<i>Ass. val.</i>)	"	buhidu	<i>colossus</i>
5. khaz (khas, khats)		nadu, nacašu ...	<i>to place, to cut</i>
kut (kud) ...	"	nacašu, gazaru ...	<i>to cut, to cut</i>
tar	"	nacašu, danu, sāmu	<i>to cut, to judge, to set</i>
sil (šil, šila) ...	"	sūku, panu	<i>canal, before</i>
gug, citamma	"	sallatu, halacu, eribu	<i>spoil, to go, to descend (flow)</i>
6. pal		ebiru, etiku, palu, napalcutu, nucuru, palu	<i>to cross, to pass through, time or year, to revolt, enemy, sword</i>
tal	"	ebiru, etiku	<i>to cross, to pass through</i>
pal	"	supilu sa sinnis, pukkhku sa sinnis, supiltu	<i>sexual part of a woman, sexual part of a woman, the lower part</i>
nuk (?)	"	nakū... ..	<i>to sacrifice</i>
zabur... ..	"	admu, akhri, khiru ...	<i>man, behind, lord</i>



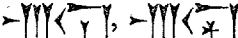





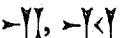





Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
7. bat, be ...		pagru, pitu, mutu, labiru, uduntu	<i>corpse, to open, to die, old, ?</i>
til, badhdhu ...	”	gamaru, pagru, katu	<i>complete, corpse, hand</i>
us ...	”	dāmu ...	<i>blood (offspring)</i>
khar ...	”		
ziz(?), mit, idim	”	nakbu, samu, captu, belu, enuva, tsēru	<i>channel, heaven, heavy, lord, when, desert</i>
8. lugud ...		sarsu ...	<i>omen of good</i>
9. adama ...		adamatu ...	<i>omen of evil</i>
10. susru ...		ussusu ...	<i>founder (surname of Ami)</i>
11. gir ...		sumuk-same, padhru	<i>vault of heaven, to strike</i>
rum ...	”	littu, padhru ...	<i>sword, point</i>
gir ...	”	girū, zukabulbu, pad- anu, birku	<i>point, ?, plain, lightning</i>
12. pur, pul ...		passaru ...	<i>to explain (?)</i>
du, gim ...	”	edissu, sumnu ...	<i>alone, fat</i>
mucmuc-nabi	”		
usu ...	”	edisu ...	<i>solitary</i>
	”	basmu, butu, macaru, garru	<i>sweet odour, desert (?), to sell or exchange, expedition (?)</i>
13. kur ...		naciru, sanmu, pappu	<i>to change, enemy, other (?)</i>
pap ...	”	pappu, zicaru, tarbu, natsaru, akhu	<i>other (?), male, young man, to defend, brother</i>
13a. *khal, dili-dili- nabi ...		itallucu ...	<i>a path</i>
gisi-u-khallacu	”	pusku ...	<i>difficult road (?)</i>
14. utuci ...		samsu ...	<i>the Sun</i>
15. zubu ...		gamlu ...	<i>benefit</i>
gam ...	”	sicru ...	<i>kindness</i>
16. taltal ...		Ea ...	<i>the god Hea</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
17. zicura ...		citim ...	<i>lower or beneath</i>
18. cit, cuda, se ...		epikhu, carasu ...	<i>to blow, property (standard, camp)</i>
śabura ...	”	calū, ezibu, patā ...	<i>the whole, to leave, to open</i>
gudibir ...	”	cupkhu ...	?
tak ...	”	Maruducu ...	<i>Merodach</i>
19. seslam ...		cipratu ...	<i>race or region</i>
20. ka, gita	determinative of measure
21. cit (kit, cat) ...		salamu ...	<i>to accomplish</i>
22. ru, sub ...		idu, nadanu, tākku, raddu, cabadu, pakadu	<i>to know, to give, ?, to add, to oppress or be multitudinous, to oversee</i>
u, ub, bu ...	”	itsbu ...	?
23. mu ...		sumu, santu, zicaru, nadanu, ya, samu	<i>name, year, memorial, to give, my, sky</i>
nurma ...	”	masaddu, cu'āšu, khalacu, cuššu, vācu	<i>?, ?, ?, throne, ?</i>
23a. ? ...		idlutu ...	<i>strength</i>
24. nu ...		la, (ul), tsalamu ...	<i>not, image</i>
pateši ...	”	zicaru ...	<i>male (vicero)</i>
25. kul (<i>Assyrian value zir</i>)		ziru ...	<i>seed</i>
26. zir ...		nūru ...	<i>light (meteor)</i>
27. na ...		zicaru, annu, samu, makhirtu	<i>memorial, this, sky, front</i>
28. ti, til, tsil ...		baladhu, napistu, našu lakū, tsabatu, dakhu usibu, dapanu-sa-ru- cubi, anbu, tsilu	<i>family, life, to raise to take, to seize, to be near dwell, side (or wheel) of a chariot, ?, side</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
29. uru, eri ...		ālu	<i>a city (tent)</i>
30. uru		ālu, abubu	<i>city, heap of corn.</i>
31. erim		isittu	<i>a foundation</i>
32. sek		sakummatu	<i>a summit</i>
33. gur		cašamu	?
34. sacir, saciša	?
35. ukki		uku, pukhru	<i>people, assembly</i>
36. uru, gisgal ...		ālu, manzazu	<i>city, fortress</i>
mulu	”	nisu	<i>man</i>
37. silik		sagaburu	<i>strong protector, rank</i>
38. sucit (?) (See No. 197b.)		passuru	Lenormant “ <i>kind of parasol</i> ”
38a. kal, gar ...		?	?
39. ca, gu, cir, du, zu, cagu ...		pū, amatu, appu, pānu, inu, uznu, bunnu, makhru, sepu, ama- ru, amanu, kābu, sāsu, ricmu, sagamu, cibu, mātu	<i>mouth, fealty, face, face, eye, ear, form, front, foot, sight, completion, to speak, ?, push, ?, mass, country (properly face of the country)</i>
duk	”	ilu sa napkhari, erisu	<i>god of the universe, to ask</i>
gu, cagu	”	calu, saku sa me, canicu	<i>all, drinking of water, seal</i>
ca	”	ricim, sunnu, idculu	<i>blow, a half, confidence (?)</i>
39a. duddhu ...		dabibu, pālu, idacculu	<i>deviser, ?, ?</i>
39b. gude ...		nabu, khababu, na- gagu	<i>proclaimer, lover (?) , ?</i>
39c. šidi, šiši ...		urrikhtu	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
39d. cimmu ...		sipru, dhemu ...	<i>explanation, law</i>
40. me ...		takhatsu ...	<i>battle</i>
41. impar	<i>glory (name)</i>
42. emi ...		lisānu ...	<i>tongue (language)</i>
43. ? ...		saptu ...	<i>lip (sentence)</i>
44. ? ...		saptu, tsumu ...	<i>lip, thirst</i>
45. ? ...		tsumu ...	<i>thirst (fast)</i>
46. cu ...		acalu, khadhdhu ...	<i>to eat, food (חנה)</i>
47. mû ...		camu ...	<i>to burn (?)</i>
48. ? ...		pukhkhu ...	<i>the breath</i>
49. ? ...		tsalamtu ...	<i>darkness</i>
50. ibira ...		damkaru (of Acc. origin)	?
51. ? ...		ikhimu ...	<i>he burnt (devoured)</i>
51a. ? ...		? ...	?
52. ? ...		? ...	?
53. ? ...		? ...	?
54. bat ...		imtu ...	<i>poison (philtre)</i>
55. ? ...		? ...	<i>terror</i>
56. ? ...		? ...	?
57. nak ...		satu ...	<i>to drink</i>
58. ? ...		uru ...	<i>city</i>
59. la ...		laluru, khazbu ...	?, ?




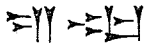



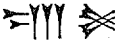





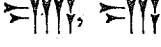

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
60. tu		cribu, súmmatu ...	<i>to descend or enter or set (of the Sun), season (?)</i>
turi, tura ...	”	eribu, murtsu ...	<i>to descend, &c., sickness</i>
61. li	 <i>(note these variant forms)</i>	rāru, lilišu	?, ?
gub, gu ...	”	illu	<i>high or precious</i>
ni	”		
62. apin, pin, uru engar ...	 ”	epinu, ussu iccaru	<i>foundation (city) ground (digging)</i>
63. makh ...	 ”	tsiru, makhkhu (<i>from Acc.</i>), rubū, mahdu bahalu, tublu, tizkaru	<i>supreme, supreme, great, much prince (?), sovereign (?), ?</i>
64. bar, mas ...	 ”	paratsū, burru, bāru, usuru, tsindu, akh- ratu, akkhuru, tsātu, rikātu, akhatu, akhu, akhitu, arcu, tsabiu camātu, gabbi, tinū, enitu, pisaktu, cabi- tu, mala, palašu, tuhāmu, zibtu, dallu, cišittu, nišu, ruzzu, elitu, šanku, makh- azu, bidhru, asaridu, pulu, maru, bidh- ramu, ibbu, libutu, amaru, masū, vas- saru, zumru, cabadtu	<i>to divide, half, half, bound, to bind, another, after, future, future, a second, brother, other, after, gazelle heap (?), all, ?, ?, oracle, much, as many as, to weigh, ?, ?, the Tigris, ?, ?, ?, upper, chain, battle, firstborn (?), eldest, cattle, son, firstborn (?), white, ?, to see, ?, to aban- don, body, the liver</i>
mas	”	māsu, Adaru, asibu, ellu, tsabitu, māzu- sa-ecili	?, the god Adar, to dwell, high (precious), to take, burn- ing (?) of a field
ša	”		
65. rat, sit ...		radhu	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
66. nun zil, sil, humis, khan (?)		rubū, rabu, nunu, (<i>fr.</i> <i>Acc.</i>)	<i>prince, great, prince</i>
66a. asagara ...		asagaru	<i>a hurricane</i>
67. tur, silam (?)...		tarbatsu	<i>rest or eclipse</i>
68. silam, akar ...		?	<i>reverence (?)</i>
69. biru (<i>perhaps</i> <i>Ass.</i>)		suttu, uritsu, tsiptu, nipikhu	<i>dream, offspring, product,</i> <i>revenue</i>
70. cun		zibbatu, zumbu ...	<i>tail, tail</i>
71. ?		?	?
72. ?		?	?
73. khu, pak ... khu, pak, musen		itstsuru, šaru ... musennu'	<i>bird, king (?)</i> ?
74. pacac ...		ciribu, sumelu ...	<i>middle, left hand</i>
75. ša		nabū	<i>to proclaim</i>
76. ik		iku (<i>or</i> ikku), daltu, khamdhu, patu, nukhsu	?, <i>door, quick journey, to open,</i> <i>prosperity</i>
gal	"	basū, sacunu, nasu, labīnu	<i>to be, placed, to raise, brick</i>
gal	"	ikku, rutstsunu, malū, asabu, pitū, cānu, natsaru	?, ?, <i>to fill, to dwell, to open,</i> <i>to establish, to defend</i>
77. tsim, zim, nam (<i>Acc. prefix of</i> <i>abstract noun</i>) nam		simtu, sakhalu ...	<i>destiny, plague (?)</i>
	"	nabu, šimmu ...	<i>to proclaim, destiny</i>
	"	nammu, pikhatu, mā	?, <i>a governor, this</i>
78. pak (?) ...		itstsuru	<i>a bird</i>


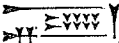



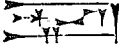
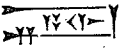
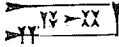
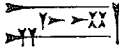
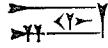
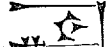





Phonetic Value (Accadian word),	Cuneiform Character.	Assyrian rendering.	Meaning.
79. mut		banū, dāmu, uppu, aladu, icbu, bišru, barradu	<i>to create, blood, ?, to bear children, ?, flesh, seed</i>
musendugusi	”		
80. zi		napistu, nisu, pilū, našakhu, dikū, bū, saparu	<i>life (soul), man (spirit), work, to take away, smitten, to come, to send</i>
81. gi, ša... ..		kanū, duppu-sadhru, simtu, zicaru, mātu, eširi, tāru, gimiru, pudak, cunu	<i>reed, written tablet, founda- tion, memorial, country, bands, to restore, all, ?, established</i>
81a. caradin ...		cissu	<i>multitudinous</i>
82. ?		?	?
83. ri, tal		tallu, ramū, ilu, tsakku, parašu-sa- rikhuti, parsidu	<i>mound, height, ?, ?, ?, to fly away</i>
di	”	nabadhu	<i>brilliance</i>
es	”	nadū	<i>brightness (of a star)</i>
sa	”	saruru	<i>the firmament</i>
84. gub		sumelu	<i>left hand</i>
kat	”	gubbu (of Accadian origin)	<i>left hand</i>
85. tun, khub ...		khasu	?
86. pulug		carasu sa etsi ...	<i>implement of wood</i>
87. ac, gar		episu, banū, makharu, nabu, Nabū, kha- šišu, pit-uzni, rap- sa-uzni, khubbu-sa- kani	<i>to make, to build, to be pre- sent, to proclaim, Nebo, the intelligent, the opener of the ears, the enlarger of the ears, hollow of a reed</i>
ac	”	belu... ..	<i>lord</i>
88. me		takhatsu	<i>battle</i>
89. sus		?	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
90. ?		?	?
91. cum, kum ...		citu	linen
91a. *sa		gallabu	sleeve (?)
91b. sinik ...		binu... ..	?
92. ?		tsupuru	nail (nail-mark)
?	"	simmu	destruction
92a. ?		kharru	?
92b. sacil ...		cillu... ..	?
92c. tabin [or ebin], gadataccuru		tsupru, masaru, tsum- bu, ubanu, imdhu	nail, to leave (?), tail (?), peak, staff (?)
93. dim, tim, tiv, ti		ricśu, riciś-kanē, mar- caśu, timmu	bond, bundle of reeds, cable, rope
94. mun (munu)...		dhabtu	benefit
95. pulug (from Assn.)		pulugu	division or choice
96. en		belu, enu	lord, lord
enu	"	adi	up to
	"	samu	sky
97. dara		turakhu	antelope
	"	Ea	the god Ea
98. mu		sumu	name
99. sur (zur) ...		zamaru, zarakhu, tsar- uru, naśakhu - sa- amati, ridu, khabsu, capalu, zunnu, sum- ma, basu	to make go forth, to rise, body (or rising), removal of any- thing, servant, trodden down (?), ?, rain, thus, to exist
100. sukh (śukh)		pultu, mātu, naparcu, zimu, pallu, nasaku, tihamtu	?, country, to break, glory, ?, to climb, the sea
tiskhu ...	"	ramcuti	herd [or stay?]

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
101. súcus ...		Istar.	<i>the goddess Istar</i>
102. se,sakh(šakh), nakh, nikh		surbu	<i>prince</i>
103. ba		episu, banū, zuzu, ciśu, nasaru, csiru, su, pitu	<i>to make, to create, to fix, a sword, ?, a shrine, he, to open</i>
104. zu, la ...		lamadu, raddu, idū, mudu, ca, nindanu	<i>to learn, to add, to know, wise, thy, a gift</i>
104a. abzu ...		abzū	<i>the abyss</i>
105. śu, sir ...		zumuru, tsuru, ma- sacu, rabā	<i>a body, ?, skin, to increase</i>
106. sun (śun) ...		gablu	<i>front (middle, battle)</i>
107. muk ...		muccu	<i>a building</i>
107a. mukmuk-nabi		basmu	<i>altar of incense</i>
108. zadim ...		śaśinu	<i>plant (?)</i>
109. nit (nitakh, nita), eri		zicaru, ardu	<i>man, slave</i>
110. idu, itu ...		arkhu	<i>month</i>
111. sakh, sukh ...		damaku, dabu, sakhu	<i>prosperous, a bear, tiger</i>
112. sibir... ..		sibru, kharpu ...	<i>corn, crop</i>
113. gur		tāru, śacibu, basu, naçru-sa-amati	<i>to restore, ?, to be (become), breaker of faith</i>
114. dar dar, śi-gunū		tarru, birmi, atsu ... litu, sutruru, pitsu ...	<i>?, variegated cloths, growth offspring, white, white</i>
115. ?		?	<i>"flask, languishing" (M. Lenormant)</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
116. śa, pa ... [śa-gitu] ...	 ”	latnu, masadu, mar- kašu, bu'anu	?, ?, firmament (bond), ulcer
117. gis (?) ...		samu	the sky
118. śi		karnu, malu, giru, enisu, śamu, issaccu, dussu, itanu, pitu, cunnu, samu	horn, to fill, enemy (or cam- paign), man, blue, prince, ?, ?, to open, established, sky
sig	”	malū... ..	to fill (give)
118a. śicca ...		atudu	he-goat
119. śa'ib ...		'urukhkhu	road
120. śi, (še) (some- times con- fused with dar)		gunnu, calu, pilū, pilutu, bitru, atsu- sa-etsi-u-kani	garden, entrails (kidneys), choice, choice, ?, growth of trees and grass
121. mā		clippu	a ship
122. uz, mus ...		enzu... ..	goats' hair
123. * * ur ...		calū naccalu ...	a complete vessei
124. ticul, dellu ... dimśun		sukkullu, acū ...	intelligence, ?
125. surru ...		surrū, calū	beginning (?), vessel
126. guana ...		kablu	middle
127. ?		eratu	pregnant
128. dir		adru, khalabu, sutruru, khibu, mikid-isati	dark, white, covered, wanting, burning of fire
śa	”	śamu	blue
pir	”	saku-sa-nisi	head of a man
dak	”	nikhabbu, malu, ikubbu	covering, to fill, vault
129. maś, (alat)		tsabu, alapu ...	soldier, warrior spirit (bull)













Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
130. sak (ris. <i>zu</i> <i>Ass.</i>)		risu, karnu, šangu, panu, rabu, avilu, pukhu	<i>head, horn, chain, face, great, man, ?</i>
130a. saku ...		saku-sa-risi, asaridu...	<i>top of the head, eldest</i>
130b. eššat ...		? ?	?
131. mukh ...		mukhkhu	<i>brain (?)</i>
132. ?		? ?	?
133. uru		zicaru	<i>male</i>
134. aru		nestu	<i>female</i>
135. gudhu ...		karradu	<i>hero</i>
136. can		adaru, adirtu ...	<i>dark, eclipse</i>
137. tab (tap) ...		tsabatu, tamakhu, ezibu, sitenu, urad- du, tabbu	<i>to seize, to hold, to leave, double (?), to add (give back), double</i>
dili-dili-nabi	„	surru, napkharu ...	<i>beginning, totality</i>
138. rû (ra) ...		banu	<i>to make</i>
kak	„	episu, cala	<i>to make, all</i>
dû, gag (<i>some- times in Ass. cal</i>)	„	siccatu, rapdu ...	<i>door (?), ?</i>
	„	banu, danu ...	<i>to create, to judge</i>
139. ni, ne ...		yahu [<i>or i</i>]	<i>to be (?)</i>
zal (zalli), ili	„	yahu... ..	<i>to be (?)</i>
	„	akkhuru, namaru, masu, zicaru, azalu, narabu, nākhū, sunku-sa-niz, cišallu	<i>presence, to see, week (?), man, to depart, ?, to rest (?), want of *, altar</i>
140. ili		imin nabi	?
141. ir		salalu	<i>to spoil</i>
sucal	„	sucallu	<i>fruit</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
142. mal, ma, e ... gal, gā, pi- šannu ilba ...	 " "	bitu, sacanu ... saracu, maru, callu ...	<i>house, to establish</i> <i>to give, young, to restrain</i>
143. gusur ...		gusuru, idiu...	<i>beam, hero</i>
144. cisal ...		cišallu ...	<i>altar</i>
145. ? ...		? ...	?
146. nen, lucu, ekhi ismal ...	 "	ummu ... rapsu ...	<i>mother</i> <i>large</i>
147. ? ...		ummu ...	<i>mother</i>
148. gapi...		? ...	?
149. ? ...		alittu ...	<i>generatrix</i>
150. ega ...		agu ...	<i>crown</i>
151. ? ...		remu ...	<i>mercy</i>
152. ? ...		remu ...	<i>grace</i>
153. gan (gana) gāgunū gāgunū ... car ... aganateti ...	 " " "	iclu, padanu, ginu, nabadhu ... khašašu ... sapalu, caru... nasū... ...	<i>field, plain, enclosure (garden), light</i> <i>intelligent (to determine)</i> <i>lower, fortress</i> <i>to raise</i>
154. dak... bara (par) ...	 "	napaldhu, rapadu ... sutruru, adannu ...	<i>to survive, ?</i> <i>covered, a season</i>
155. cišim, zibin, surin, sarin kharub (<i>from Ass.</i>)	 "	cišimmu, nabbillu, tsatsiru, sikhu kharubu, zirbabu ...	<i>different kinds of locusts</i> <i>a locust, do.</i>
156. agan, ubir ...		tulu, tsirtu ...	<i>a mound, tent (?)</i>
157. amas, šubura		šuburu	<i>darkness</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
158. us, nita, nitakh, dhūcus ...		emidu, zicaru, ridu, mutstsu, nitakhu, isaru, rikhu, abadu	<i>to stand, man, servant, offspring, man, phallus, smell(?)</i> , ?
159. kas ...		sinātu ...	<i>urine</i>
160. tak ...		abnu, saku-sa-icli ...	<i>stone, top of a field</i>
161. tik, gū ...		makhru, mekhitstu, cisadu, mātu, napkharu	<i>front, battle, neighbourhood (bank), country, totality</i>
161a. izcun ...		etsen-tsirū ...	<i>tip of the tail</i>
161b. mušup ...		nasu-sa-resi, saku-sa-resi	<i>lifting of the head, top of the head</i>
162. gun ...		biltu ...	<i>tribute (a talent)</i>
163. dhur (dur) ...		karnu ...	<i>a crescent</i>
164. ? ...		eru ...	<i>copper</i>
165. hubisega ...		Bilu ...	<i>Bel</i>
166. sana (sa) (<i>read irba in Ass.</i>)		irbu ...	<i>four</i>
167. ab (ap, abba) es ...		abtu, esu, tamtu ... bitu, kabu ...	?, ?, <i>the sea</i> <i>house, hollow (?)</i>
168. nab (nap) (<i>see 4a</i>)		nuru ...	<i>light</i>
169. mul, ana-esse-cu		caccabu, nabadhu ...	<i>star, brightness</i>
170. tak (tag), sum, nas sum... tak, suridu ...		labanu, libitu, lapatu, bāru, naclu dabakhu ... zuhunu, labatsu, makhatsu - sa - ali, šalatsu, bāru, sālu, nabatsu, nadu	<i>brick, omen, hinge (?)</i> , <i>lake (?)</i> , <i>complete</i> <i>to cut the throat (sacrifice)</i> <i>plenty (?)</i> , ?, <i>stronghold of a city</i> , ?, <i>lake (?)</i> , ?, ?, <i>situated</i>

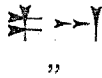
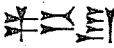
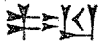

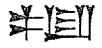
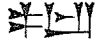





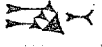

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
171. cā ...		bābu ...	gate
172. az (ats, aš) ...		atsu ...	?
173. uk (ug) ...		immu [or tammu], ucu	day [or paragon], great (?)
174. um, mus ... dikh ... dub, dib (duppa)	 " "	ummu, libu, dabacu abnu, canacu-sa-abni lavu, dippu, tsabatu, lavū, sapacu, taba- cu, saraku, tuppu, tsipu	P, P, to cleave to stone, signet tablet, document, to seize, to approach, to heap up, to heap up, to be red (?), P, pro duce (?)
175. šumuk ...		sūtu ...	library (?)
176. šamak ...		mutstsatu ...	library
177. urud (urudu)		cru ...	bronze
178. Ninua (?) ...		Ninua ...	Ninveh (literally bronze fish)
179. i, i-gittū ... khi ...	 "	nahidu, naku, atsu- sa-samsi khu ...	dear (glorious), pure, sunrise glorious (?)
180. gan, can (kan) kam ...	 "	annu, nagabu, basu, su, khagalu * ...	cloud (?), canal, to be, he (this), to irrigate forms ordinal numbers
181. ad (at) ...		abu ...	father (king)
182. tsi ...		martu ...	west (?)
183. ya ...		naku ...	pure
184. tur ... dū ...	 "	zakhru, maru, karradu ablu, maru ...	small, young, young warrior son, son
185. ginna, khibiz		muniru ...	overwhelmer
186. ibila (borrowed from Ass.)		ablu ...	son

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
187. turrak ...		bintu, martu ...	<i>daughter, woman</i>
188. turrak ...		bintu ...	<i>daughter</i>
189. dumugu ...		samsu ...	<i>the sun-god</i>
190. ta, nas (See 205)		ina, ultu ...	<i>in, from</i>
191. ? ...		iclitu ...	<i>darkness (prison)</i>
192. in ...		innu, biltu, šilu, pillu	<i>lord (?), mastery, rock (?), ?</i>
193. un-gal, lu-gal sar (borrowed from Ass.)		šarru, šaru ...	<i>king, monarch</i>
194. rab, raba (rap) dim ...		rabbu ...	?
195. dim ...		macutu, labartu ...	<i>a path (?), a phantom</i>
196. cib (cip, kip)		?	?
197. bi, cas (kas), ul cas ...		sane, sannu, su, suātu, nakbu cāsu (borrowed from Acc.)	<i>two, second, he, this, channel</i> <i>double</i>
197a. kharran ...		khammu ...	<i>a quarter of the sky (point of the compass)</i>
197b. sucit (?) ...		passuru ...	<i>royal parasol (?)</i>
198. ? ...		kharatsu ...	<i>to make</i>
199. cas (kas), ras kharran ... cas-cal ...		kharranu (durgu), sane, rabadhu kharranu (from Acc.)	<i>road, two, ?</i> <i>road</i>
200. illat ...		illat ...	?
201. rutu ...		rutu ...	<i>troops</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
202. gur ... ninda ...	 ”	namandu ... ittū ...	<i>measure</i> (?) <i>a sign</i>
203. ? ...		?	“ <i>abundance, generosity</i> ” (Lenormant)
204. is (isí), mil, mis šakhar ...	 , ”	sadu, urru ... ’ipru, bisšatu ... summa ...	<i>mountain (heap), light</i> <i>dust, mud</i> <i>thus (if)</i>
205. ? (See 190)		?	“ <i>to begin</i> ” (Lenormant)
206. rim, cabar, im		sulū, sanu(tu) ...	<i>mound, second</i> (?)
207. sim, rik, širiz		sammu ...	<i>price (income)</i>
208. ? ...		?	?
208. ? ...		nacmu ...	<i>a captive</i>
209. ku, kum, ri ...		saku, khasalu ...	<i>top, to destroy</i>
210. ur ...		isittu, cipšu-sa-nisi, uzunu, udlu	<i>foundation (the nadir), testicle, equal weight, level ground</i>
211. il, cacasiġa ...		?	?
212. du (dun) ...		alacu, alacu-khamdhu, tabalu - khamdhu, licu - khamdhu, alacu-maru	<i>to go, a swift journey, a swift onset, a swift march, a little journey</i>
gub ... gin, aradupū	” ”	nazazu ... nazuzu, basu, alacu, cānu, saparu, magari, anacu	<i>to fix (to wax of the moon)</i> <i>to be fixed, to exist, to go, to establish, to send, to love, I</i>
sa, ra, ir, gubba	”	aradubū ... tsabatu, sapiru, calu, sulū	<i>pursue</i> (?) <i>to seize, messenger, all, mound</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
212a. aradudu-nabi		cānu, uzuzu, cešu-sa-elappi, alacu-sacissati	<i>to establish, fix, pain of the womb, marching of a multitude</i>
213. gum, nitakh		rabu, nisu	<i>an official, a man</i>
214. **r		?	<i>"to adhere" (Lenormant)</i>
215. rim		išdu, sulu	<i>foundation, heap</i>
216. rik, khil		?	?
217. gesdin		caranu	<i>goat [or vine]</i>
218. ib (ip) ... tum (tuv, tu) urugal, aralli	 " "	gablu, su, agagu ... khardatu mitu	<i>middle, he, ?</i> <i>fear</i> <i>death (Hades)</i>
219. egir... .. aba	 "	arcu (arcatu)	<i>after</i>
220. paz (?)		'imiru	<i>beast (ass), homer (a measure)</i>
221. gis, nen (?)... iz (itz, iš) (Ass. value) gis	 " " "	etsu, zicaru, rabu, esiru samu	<i>tree (wood), man, great, temple</i> <i>heaven</i>
221a. gudhu		caccu, tugultu, bilu, gudhu	<i>weapon, service (servant), lord, end</i>
221b. alal		alallu, mišu, metsu ...	<i>papyrus, ?, shoot (?)</i>
222. pa, du (?) ... khut, khat, cun	 " "	aru, gappu, gisdaru... nahru-sa-yumi ...	?, wing, ? <i>dayspring</i>
222a. luga		surupu	<i>burnt</i>
222b. gistar, tirtar		tirtu, šušaccu	<i>form (body), ?</i>
223. pu		<i>graphic variant of sign</i> 	

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
224. -mar, nikh ...		marru, sacanu, migganu, pada, radu, basu	<i>path, to establish, enclosure, ?, descent, to exist</i>
225. ge, cit ... lil	 ,,	citū. zacīcu cītū	<i>below, abyss</i> <i>below</i>
226. hu (u), sam cus	 ,,	umu, ammatu akhu, acalu	<i>the same, a cubit</i> <i>brother (?), to eat</i>
227. ga, gur ... (forms adjectives in Accadian)		gu, tsarapu, tsamadusa-narcabti, macaru - sa - macuri, sizbu	<i>?, purifier, chariot-yoke, cord for wares, ?</i>
227a. ili		nasu, saku, makhru, guru	<i>to raise, top, front, ?</i>
228. lakh (lakhkha) lakh, lukh, šun succal, lukh nakh (in Suvian)	 ,, ,, ,,	mišū pasišu, ardu... .. succallu	<i>?</i> <i>?, servant</i> <i>intelligence (messenger)</i>
229. al		allu	<i>?</i>
230. mis (miz), rid, lak cisip sit (siti) ak alal, pišan	 ,, ,, ,, ,,	idlu, karā, šangu, cirbannu rittū alittū, madadu, minutu, sadhru idku pišannu, natsabu-saetsi	<i>hero, to call, chain, gift</i> <i>?</i> <i>genetrix, to measure, number, to write</i> <i>ring (?)</i> <i>papyrus, shaft of a tree</i>
231. alal, dibbi-sak sak	 ,,	natsabu-sa-kani, duppu-sadhru Nabū	<i>shaft of a reed, written tablet</i> <i>the god Nebo</i>
232. gut (gud), khar, dapara, lē telal	 ,,	alpu, lū ecimmu	<i>bull, herd</i> <i>bull-like demon</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
233. cus, billudu- garza ...		billudū partsu	? <i>captain (law)</i>
234. mascim ...		rabitsu	<i>an incubus</i>
235. sabra ...		sabru	?
236. nuzcu ...		nuscu	<i>Nuscu (identified with Nebo)</i>
237. sib (síba) ...		ri'u, belu	<i>shepherd, lord</i>
238. sab (sap), gis- tar - urassa- cu		sabbu, gablu, saramu	?, <i>interior, to sacrifice</i>
239. e		kābu, bitu, kabu	<i>hollow, house, to speak</i>
240. duk lut	 ”	sacunu pulgu, carpatu	<i>a building</i> <i>choice, ?</i>
241. un ucu calama	 ” ”	nisu uku (<i>from Acc.</i>) matu	<i>man</i> <i>people</i> <i>country</i>
241. dan cal, gurus lab, lib, rib gurusu zan, sím	 ” ” ” ”	dannu asdhu, akru, dannu, egiru, asaridu idlu gurusu, idlu mātu	<i>strong</i> ?, <i>costly, mighty, to dig, eldest</i> <i>a warrior</i> <i>a warrior, a hero</i> <i>country</i>
242. am		rimu	<i>wild bull</i>
243. uzu		sīru	<i>flesh (limb, health)</i>
244. ne, iz bi, bil, pil, gibil dhe cum (<i>of Ass.</i> <i>origin</i>)	 ” ” ”	isatu, napakhu kalū cararu, essetu, sussu camu	<i>fire, to dawn</i> <i>to burn</i> <i>to revolve, new, sixty</i> <i>to burn</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
245. gi, gibil ...		kalū, bu'īdu... ...	<i>to burn, a spirit</i>
246. gil, šim ...		?, idguru	<i>"construction, wall, to glide" (Lenormant)</i>
247. guk		cibušu, garru, mandinu	<i>trampling, expedition, gift (?)</i>
248. nir		šarru, malicu ...	<i>king, prince</i>
249. acar ...		aplukhtu	<i>reverence</i>
250. ub (up), ār (ara)		cipru, tupku, garmu, enakhu	<i>region, zone, quarter, to decay</i>
251. mebulug (<i>of Ass. origin</i>)		mebulugu, sabuccu...	<i>choice, ?</i>
252. gab, dū, takh		makharu, irtu, daku, padharu, padi, isi, dakhadu, nadhalu, našikhu, etsibu, saninu, nadhalu	<i>front, breast, to strike, to deliver, ?, he has, to rejoice, to raise, a remover, to establish, a rival, to transfer</i>
takh ...	„	labanu-libanu ...	<i>brickwork</i>
	„	radu	<i>descent (or thunderbolt)</i>
253. zin		tseru	<i>desert</i>
zer (<i>of Ass. origin</i>)	„		
rabita ...	„	iztati	?
254. takh ...		etsibu, uraddu ...	<i>to establish, to dispose</i>
255. sam ...		sīmu	<i>price</i>
256. zik (zig), khas		zikku, sabru, garru ...	?, <i>to break, expedition (?)</i>
257. uru		aru, epuru	?, <i>fecundity</i>
ugudili ...	„	esgurru	?
258. ?		?	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
259. usbar ... uzu ...		uspa-rabu ... barū... ...	<i>great quiver</i> ?
260. urugal ...		gabru ...	<i>opposer (hero)</i>
261. sam ...		? ...	?
262. aca ... ram (Ass. value)		rāmu, nasu, madadu, maharu	<i>high, to raise, to measure, to urge on</i>
263. ? ...		partsu ...	<i>divider (?)</i>
264. lab, rud ...		alu ...	<i>city</i>
265. agarin ...		ummu ...	<i>mother (?)</i>
266. ? ...		šarru ...	<i>king</i>
267. ubigi ...		? ...	<i>shrine (?)</i>
268. ? ...		? ...	?
269. gaz (gaza), bi		dāku, niku, puhuz, khibu	<i>to smite, victim, ?, wanting (?)</i>
270. lil, ubi ... galam, galum		abutu, šaru, naclu ...	<i>charm, king, complete</i>
271. ? ...		? ...	?
272. zicura ...		irtsitu ...	<i>the earth</i>
273. taltal ...		Ea ...	<i>the god Ea</i>
274. ší, sc, sem ...		nadanu, sacaru ... nadu, šapanu, idu, sāmu, palašu	<i>to give, to give</i> <i>to place, to sweep away, to lay,</i> <i>to set, to weigh (be favourable)</i>
ší, šunnu ...	”	ananu-sa*, lavu-sa*	?, tablet of*

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
275. rakh, ukhula		? ?	?
276. śar khir, khur ...		sadhru, muśaru, sumu zarakhu, zamaru, darudu, atsu-sa-etsi-u-kani	<i>to write, an inscription, name to rise, to dawn, ?, growth of trees and grass</i>
khir... ..	”	arku, raciśu, rucuśu, ciru, calū, nabu, caśu	<i>green, to bind, bond, enclosure, all, to proclaim, to cover</i>
cismakh, *gū	”	samu	<i>sky</i>
277. ubara ...		cididu	<i>glow (spark)</i>
	”	cidinu, rimutu, nirarutu	<i>protection (law), grace, help</i>
278. asilal ...		risātu	<i>eldest (first)</i>
279. bat		dūru, mitutu ...	<i>fortress, death</i>
280. dadhru ...		dabibu	<i>deviser</i>
281. mermer ...		Rammanu	<i>the air-god (Rimmon)</i>
282. lū guk		dalakhu cuccu	<i>to trouble</i> ?
283. gā, de ...		taru, nacaru, passakhu, napalu, nakamu, ecimu, cipupi, palakhu, calalu, saba-dhu, nacru-sa-amati	<i>to return, to change, to pass over, to throw down, to punish, to strip, ?, to worship, to complete, staff (?), breaker of faith</i>
284. cus śur, sur ...		nākhu, nikhu, tsalamu iśśu, saccagunū ... izzis, uzzis	<i>to rest, rest, shadow (eclipse) mighty, ? strongly (?)</i>
285. ra sa		rakhatsu, akhazu, ana, rapasu lā, lū,	<i>to inundate, to take, to (for), to enlarge not, ?</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
285. kal (?) ...		cipru	region (race)
286. ušan ...		?	?
286a. ?	 (in Pers. Insc.)	napalcutu	rebel
287. sa, gum, cū, mulu, lu- gur, nita		nisu, avilu	man, man
287a. azalak ...		azlacu	?
287b. dinik ...		sibtsu	?
288. sis ur (uru) ...		akhu, urinnu natsaru, nuru	brother, peacock to help, light
289. da [individua- lising affix in Acc.]		pidnu, nasū-sa-nisi pidhnu	field (furrow), top of a man yoke
290. zak (šak), zik		zaggu, amutu, ebiltu, adi, isaru, idu, itatu, pūlū, bircu, atsidu, isdu, bamatu, tsēru, emuku, asaridu, sumelu, ricšu, pādu	?, true (?), lordship, up to, just (straight), house, wall, cattle, knee, ?, heap, high place, supreme, deep, eldest, left hand, bond (building), frontier
tami	”	simtu	destiny
zikkad	”	sacanu, padinnu, mātu zacaru	to dwell, plain, country to commemorate
291. ma, mamū ...		arratu, ciccinu, tsibutu, khasakhu, madadu	curse (enchantment), ?, wish, want, to measure
292. as dessu	”	samu	heaven
293. gal, [tak in Susian.]		gallu, rabu	great, great
293a. utaccal ...		utaccilu	?
293b. ulad ...		dabikhu	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
293c. kigal ...		muhirru	ruler
294. ?		karū... ..	to invoke
295. mir, ega ... dhun-gunū ...		agu, banu, uzzu ... šibbu, šibkhū, iltanu	crown (halo), tiara, coronet girdle, turban (Heb. כִּסְמָרָה), north (?)
296. bar (bara) ... sar (sara) ...		paraccu, basamu, udu, risku sāru, paraccu ...	altar (sacrifice), balsam, aloe, nard incense (?), altar
297. bur, gul (?), ninda-gunū		isdu, būru, šalatu-sa-*, abnu	heap, ?, ?, stone
298. bis (pis), cu'a- gunū		cu'a-gunū, palakhu, rapadu, mamluv, khuzabu, salalti, napasu	Merodach of the garden (?), to worship, ?, rain, clay (?), spoiling, to stretch
kir (cir), gar	"	cabattu	liver
299. gar, kar ...		abbuttu, karru ...	?, ?
300. pir		?	?
301. id		idu, ikhitu, cuššu ...	hand (power), one (fem.), throne [the character seems originally to have denoted a comb]
a	"	karnu	horn
302. ?		paratsu	to speak falsely
303. uru, muru ... unu		gablu nasacu, niku, subtu, biru	the middle (battle) to pour out, libation, seat, ?
304. de		saku - sa - ikli, sicitu, tupuku, nas'u	top of a field, surface (?), dis- trict, to tear up (remove)
ši, idgal ...	"	nappakhu	to dawn
umun ...	"	mummu	?
ubil ...	"	sagumu	?






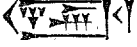

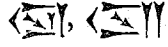


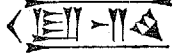


Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
305. ?		?	"hermaphrodite" (Oppert)
306. lil		lillu	sorcery (?)
307. śukh, lukh ...		tsabatu, ri'u, tallicu ...	to seize, shepherd, a march
308. ?		pulu	cattle
309. alam, alala, bi-seba lani, sabaru		tsalamu	image
	„	bunnu	image (sculpture)
310. bisebi ...		šamsu	the sun
311. khilip ...		ilu	god
312. ?		belatu	lady
313. śik, śizi, ara...		arku, urcitu	green, verdure
	„	banu	old gazelle
314. dub... ..		napatsu, egu	to break in pieces, to surround
balag	„	balangu	division
bamiš	„		
315. sa		lu	?
nā	„	pidhnu	yoke
316. accada, bur-bur		tilla, saki	highland (Accad), the summits
317. su, sugab, kat		katu, idu, gimillu, emuku, ubanu	hand, hand (power), benefit, hollow, peak
317a. khul (?) ...		nigū, gamalu	control (?), to benefit
317b. tucundi ...		summa	thus (if)
318. curu (See No. III.)		damiku	prosperous

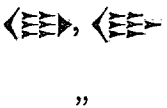


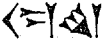

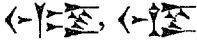


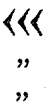





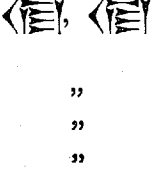
Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
319. sâ ... gisimmar ...		damaku ... gisimmaru ...	<i>fortunate</i> ?
320. lab, lul, ruk, nar, rar, pakh, lib		šarru ...	<i>king</i>
320. se ... niga ... sana, sanana- bacu		seum, ziru, ittu, amaru, magaru marū ... irbittu ... ?	<i>corn (grain), seed, wheat,</i> <i>wheat, happy</i> <i>young</i> <i>four</i> <i>hin (a measure)</i>
321. bu (pu), šir, gid sepuz ... šus, guz ...		šēru, sadadu, ericu, nūru maru, našakhu, ra- badu, ebiru napakhu, Davcina ...	?, <i>long, to extend, light</i> <i>young, to remove, to adorn (?)</i> <i>to cross</i> <i>to dawn, the goddess Daukê</i>
322. ? ...		? ...	?
323. sud ... šu ... ezu ...		ericu, rukutu ... šir-gunu ... arū, zaraku, šulukhu, irisu, sakhalu	<i>to extend, distant</i> ? ?, <i>bucket (?)</i> , <i>pardon (?)</i> , <i>request (?)</i> , <i>plague (?)</i>
324. tsir (šir) ... mus ...		tsiru... musu ...	<i>serpent</i> <i>serpent (?)</i>
325. uz (uts, uš), šir		ušu, tsiru ...	?, <i>serpent</i>
326. tir ...		cisatu (kistu), dayanu,	<i>jungle, judge</i>
327. tc, dimmenna tc, dikh (<i>of</i> <i>Ass. origin</i>)		temennu, tsabatu, cuššu dakhu ...	<i>floor (foundation-stone), to</i> <i>seize, throne</i> <i>to face</i>
327a. mulla ...		? ...	?
327b. unu, temen- es-gunū		maca *	*

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
328. car		caru, ediru, ecimu, dakhu	<i>fortress, to arrange, to strip, to face</i>
329. u pur, bur ge umun	 „ „ „	belu, šaru, ubanu, šilu esritu, suplu mikhiltu damu	<i>lord, king, peak, rock</i> <i>ten, below</i> <i>battle</i> <i>blood (offspring)</i>
330. babar		putstsü-sa-kan-dubba	<i>white surface to receive an inscription</i>
331. si, lim (liv, li) ir (?), tim (?)	 „ „ „	enu, amaru, makharu panu, igu mātu, ecitsu	<i>eye, to see, before (witness)</i> <i>presence (face), ?</i> <i>country, ?</i>
332. khul		kullulu, limuttu, khum-khum	<i>accursed (evil), baneful, sultry</i>
333. curuv		pakadu, damku	<i>overseer, propitious (of good omen)</i>
334. seba, izcu (?)		tugultu, ardu, libittu	<i>service, servitude, omen</i>
335. ?		?	<i>(astronomical) observation</i>
336. pam (pav, pā)		zacaru, nabu, tamatu, namru, utu	<i>to remember, to proclaim, ?, bright, ?</i>
337. ar		?	?
338. ?		nemicu	<i>deep wisdom</i>
339. va tsi	 „	u, naku, šarru	<i>and, to sacrifice, king</i>
340. timkhir	 	Nabiuu	<i>the god Nebo</i>
341. pikh		?	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
342. di, dim ...		dēnu (dinu), salamu, šulmu, erisu, sana- nu, sakabu, šararu, casadu	<i>to judge, to end, rest, to ask, to rival, to make speak, ?, to conquer</i>
ša	„	milcu, šarar-širri ...	<i>king (judge), ?</i>
šilim, sallim (of Ass. origin)	„	šulmu, sulummu ...	<i>rest (completion, recompense), peace (alliance)</i>
342a. šagar, šagalum		malicu	<i>a king</i>
343. ci (cina), cicū		itti (ittu), asru, kak- karu, mātu, irtsitu, saplu, asābu, anna, ema	<i>with, place, ground, country, earth, lower, a dwelling, on, about</i>
cizlukh ...	„	mascanu	<i>high place</i>
343a. utu ...		citim-sa	<i>below it (its lower part)</i>
343b. canlab ...		suluv, nidutu, terictu, asru, ramanu	<i>high, high place, extension, place, self</i>
343c. siten ...		malacu	<i>to rule</i>
344. durud ...		carru	<i>fortress</i>
345. va (?), cicas (?)		sū	<i>like (the same, ditto, repetition)</i>
346. cusi... ..		?	?
347. sakkad ...		cubsu, Nabiuv ...	<i>crown, the god Nebo</i>
348. lit, lat (lad)...		?	?
ab	„	arkhu	<i>month</i>
u	„
349. cir (kir) ...		cīru, tsuru	<i>plantation (?), bowels</i>
ub	„	ūbbu	?
libis... ..	„	labbu	<i>heart (interior)</i>
sem... ..	„	khalkhallatu ...	<i>desire (?)</i>
350. metsi ...		manzu	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
351. ?		ditanu	<i>chamois</i> (?)
351a. alim, sagira- cu'a-igīdu		Bilu, šarru, Beltu, mi- tanu, cušariccu	<i>the god Bel, king, goddess Bellis, plague, ?</i>
352. cis (kis) ...		cissatu	<i>multitude</i>
353. ner		sepu	<i>foot (basis)</i>
nc, pisim ...	”	emuku	<i>deep</i>
aric	”	nēru, pisimmu	<i>yoke, ?</i>
	”	namru	<i>bright</i>
354. tidnu ...		akharu	<i>behind (the west)</i>
355. liliš		lilišu	<i>barrier</i> (?)
356. zigarū ...		samū	<i>heaven</i>
357. sacan (?) ...		sacanu	<i>to appoint</i>
357. sadugacunu		na'idu, 'ublu, nakhagun- matu, parsu'hu, šašu, mūnu, selibbū	<i>insect</i> (?), <i>worm, ?, flea, moth, worm, worm</i>
dūgu ...	”	bircu, dābu, rikhu ...	<i>knee, good, odour (or breath)</i>
358. gingir ...		Istar	<i>the goddess Istar</i>
359. amar ...		buru, gannu	<i>light</i> (?), <i>enclosure</i>
zur (of Ass. origin)	”
360. sigisse ...		niku, taslu, ciribu ...	<i>victim, prayer, offering</i>
361. nīm, num, nū cnum (enuv)		saku, elamu, zibu ...	<i>top, highland (Elam), wolf</i>
	”	samū	<i>heaven</i>
	”	nakaru - sa - semiri, garru, zumbu	<i>cutting by means of the dia- mond, ?, a fly</i>
362. zum ...		napalu	<i>to destroy</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
363. tum... ..		babalu	<i>to bring down (produce)</i>
364. lam (lav) ...		lammu	<i>a seat (?)</i>
365. nū		rabatsu	<i>to rest</i>
366. nā		udhalu (utalu) ...	<i>eclipse (setting)</i>
gud		rabatsu, nadu, mayalu	<i>to lie down, to settle, bed</i>
367. ul, dū, udbu- guddhu		cacabu	<i>star</i>
ru	”	elipu - sa - etsi, šumu, surru, calulu, tac- cabu, muttacbū	<i>ship of wood, ?, ?, ?, point (?) pointer (?)</i>
368. cir (kir) ...		šalkhu (?)	<i>citadel</i>
369. bam, ban, bav		mitpanu, kastu ...	<i>bow, bow</i>
370. dim, sitimmu		cina, summa, banu, episu, basū, sama- dhu, matsū	<i>like, thus, to form, to make, to be, ?, to find</i>
tum (tuv)	”	banu, kharatsu, khar- tsu	<i>to produce, to create, ob- scurity</i>
cim, gim (<i>of Ass. origin</i>)	”
	”	idinnu	?
371. sita		ricšu, patlulu ...	<i>bond, mixed (?)</i>
372. * ruv		cirū	?
373.		?	?
374. mi, vi, gig, cu		tsalmu, cribu ...	<i>shade (black), sunset</i>
ge	”	musu	<i>night</i>
cuga	”		
375. šun		nardapu	<i>pursuit (?)</i>
gul (kul) ...	”	abatu	<i>to destroy</i>
	”	subtu, calu-sa-avili ...	<i>seat, whole of a man</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
376. dugud ... cab (Ass. value)		cabdu, miktū ...	heavy (much, honor), ?
377. gig ...		martsu, šimmu, cibtu	sick, plague, affliction
378. din (tin) ... gal ...		baladhu ... bitu ...	life (family) house
379. ugun ...		akhzētu, Naná ...	?, the goddess Nana
380. mukh ...		mukhkhū, eli, banu, alidu	over, over, to create, to beget
381. caccul ...		kakkullu, namzitu ...	?, ?
382. man, in, nis bušur ... šar (Ass. value)		šaru ... samsu, esrā ...	king the sun, twenty
383. cus (cusu) ...		pulu... ...	cattle
384. es ... esseb ... šin (Ass. value)		bitu ... salasā, šinu ...	house thirty, the Moon
385. sanabi ...		irbahā ...	forty
386. usu ...		erib-samsi ...	sunset
387. nigin ...		cummu ...	the interior of the earth
388. lagar ...		lagaru ...	?
389. cizlukh (?) ...		mascanu ...	high
390. tul (dhul) ... dul ... mul... durud ...		bakhilu, ridu-sa-riduti, sadu catamu ... mulu ... carru ...	?, harem, hill to conceal ? fortress

Phonetic Value (Accadian word).	Cuneiform Character. ✓	Assyrian rendering.	Meaning.
391. cū		ellu, cašpu	<i>high (noble, precious), silver (money)</i>
391a. babbar ...		cašpu	<i>silver</i>
391b. guski ...		khuratsu	<i>gold</i>
392. mun		idlū	<i>a hero</i>
393. dun... ..		idlu, dannu	<i>hero, strong</i>
sul	”	šulum	?
394. eša, ša ...		khamesserit, Istar, imnu	<i>fifteen, the goddess Istar, right hand</i>
395. pad (pat), kur (?)		šimtu, sipartu	<i>plague, bill (account)</i>
suk	”		
396. gam (gū) ...		išacu, lanu, kanduppi, musacnis, cubušu, kabu	<i>to pour (?), a dwelling, a papyrus-scroll, subduer, a trampling, to speak</i>
lus, gur			
397. *		<i>Sign of a division</i>	<i>between words or sentences</i>
398. *		<i>do.; also a</i>	<i>contracted form of the number 9</i>
399. cur (kur) ...		curu, sadu, elu, garu, nacaru, napakhu	<i>land, mountain (the east), high, foreign, hostile, to dawn</i>
mat (mad) ...	”	mātu, casadu	<i>country, to conquer (acquire)</i>
lat (lad), nat (nad), sat (sad)	”	mātu, sadu	<i>country, mountain</i>
ra'er	”		
400. ana	<i>to root-up</i>
401. lis, dil (dul)		iddu * *	?

Phonetic Value (Accadian word.)	Cuneiform Character.	Assyrian rendering.	Meaning.
402. ud (utu, ut), par		samsu, yumu, namaru, enu, nahru-sa-yumi, urru, pitsu, atsu	<i>sun, day, to see, eye, dawning of day, light, white, to rise</i>
lakh... ..	”	samsu, šarru, ellu ...	<i>sun, king, high</i>
zal (šal), tam	”	samsu	<i>the sun</i>
sam (,u) ...	”	yumu, immu, samsu	<i>the day, the day, the sun</i>
zab, erim ...	”	tsābu, bibu	<i>soldier (host)</i>
babar ...	”	tsit-samsi, namaru ...	<i>sunrise, to see</i>
402a. e		atsu, makhkhu, padu	<i>to rise (issue), mighty, sceptre</i>
402b. ukh (ukhu) (see 405)		cusu, ruhtu... ..	<i>?, poison (?)</i>
402c. zabar ...		šiparru	<i>copper (bronze)</i>
403. bir		nuru, namaru	<i>light, to see</i>
erim, lakh ...	”	tsabbu	<i>soldier (host)</i>
zab, šab (<i>Ass. values</i>)			
403a. ** nus ...		pilu	<i>choice</i>
404. ?		niraru	<i>helper</i>
405. ukh... ..		ruhtu	<i>poison (philtre)</i>
406. pi		uznu	<i>ear</i>
ā, tal, pi, me	”	me, giltanu	<i>water, drop</i>
407. 'ā, āh ...		giltanu	<i>drop of water</i>
408. sā, lib, šini ...		labbu	<i>heart (middle, within)</i>
408a. šini ...		kunkut [<i>or kuntar</i>]... ..	<i>?</i>
409. pis		eru, aladu	<i>pregnant, begetting</i>
410. bir		saradhu	<i>paint (?)</i>
411. nanam ...		cinu	<i>established (firm)</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
412. gudu ...		ḡ	<i>to set (end)</i>
413. zib (šib, tsib)		zibbu ḡ	ḡ
414. khi, khig ...	(also written	dhābu, cissatu, esiru	<i>good, multitude, propitious (holy)</i>
dhi, khā ...	”	cissatu-sa-same, bircu	<i>legions of heaven, a knee</i>
id, sar (šar-rab), šib (zib), dhum dar, dhar ...	”	... ..	<i>a measure</i>
sar, dūgu (See No. 357)	”	pallilu, Assuru ... cissatu, mādu, rabu, mukhudu, sutaḡu, dussu, nukhsu, pu- malu, nakhasu-sa- nukhsi	<i>to mingle, the god Assur multitude, much, great, great, ?, ?, prosperity, powerful, prosperer of prosperity</i>
415. im		rukhu, rikhu, ramanu, palakhu, rarubatu	<i>wind (air, tempest, cardinal point), breath, self, to worship, fear</i>
sar	”	sāru, samu	<i>brightness (sky), heaven</i>
mir, muru ...	”	nahdu, irbu, Ram- manu	<i>bright, rain, the Air-god</i>
im	”	pulukhtu, emuku, zumru	<i>fear, deep, body (person)</i>
imi	”	samu, irtsitu, akhu, didu, sāru, zunnu, duppu	<i>sky, earth, brother (?), ?, brightness, rain, tablet (?)</i>
415a. latakḡ ...		uduntu-sa-rukhi ...	<i>quantity of wind</i>
416. kam (cam), kham		... ..	denotes ordinal numbers
416a. esses ...		ḡ ḡ	ḡ
417. ah (h, hi) ...		'umunu	<i>small worm</i>









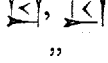




(in Persian inscriptions)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
418. akh, ikh, ukh, (ukhu)		uplu, kalmatu, pursu'u, umunu	worm, vermin, flea, small worm
lammubi ...	”	rukuku	distant
lammubi ...	”	nāpu	worm
419. bir		sapikhu	a destroyer
420. khar		semiru, esiru ...	diamond, bracelet
mur, ur, cin, kham	”	cirbu, khasu, zumru	centre, liver, body
420a. urus(=the god Bel in Cassite)		tirtu, tirtu-sa-khasē ...	body (form), ?
421. khus (khus) rus		khussu	beaten out (small gazelle)
rus	”	russu	young gazelle, blue cloth
422. šukh, šukbar		cimmatu	family (household)
423. zun		mahdutu	many
424. ?		belatu	lady
425. ?		rabu, dannu ...	great, strong
426. zicara ...		samu	the sky
427. dis (tis), gi ...		ana, šarru, estinu ...	to, king, one
ana (Ass. value)	”		
428. lal		malu, madhu, sapacu, sakalu, ubburu-sa- amati, khizu, sapalu, etsilu, šaradu - sa- cipratu, šanaku, cima, tartsu, callu, ensu	to fill, to fall (?), to pour out, to weigh (pay), crossing of the sea, ?, under (below), idle (?), ?, chain, like, facing (in the time of), to restrain, sick
nas, lū ...	”	sakalu, tsabatu, tsim- du, nīru, anīru	to weigh, to seize, yoke, yoke, yoke
429. lal, ū ...		sukalulu	to equal (reach)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
430. usar... ..		settu	bank
431. ucu		labnu	brick
432. nanga ..		nagu (<i>of Acc. origin</i>)	a district
433. lalu		libbātu	brickwork
434. me		kulu, kálu, tamtsu, zicaru, takhatsu, dūtu, meh, samu	assembly, to assemble, mass, man, battle, ?, 100, sky, sign of the plural
isip, sib (sip)	”	ramcu	herd
435. mcs (mis) ...		mahdutu, libbu ...	many, heart, sign of the plural
436. kas, ili ...		sinu, sanu	two, repetition (ditto)
min... ..	”		
437. 'a (<i>forms participles in Acc.</i>)		me, abu, 'ablu ...	water, father, son
pur	”	nahru	river
dur	”	labacu	?
it	”	nāku	pure (sacrifice)
ga, e	”	rakipu	?
437a. eba ...		melu	flood
437b. ara... ..		milcu	king (or crocodile)
437c. ir		dimtu, calū naccalu, unninnu	a pile, complete vessel, ?
437d. aria ...		nahru	river
438. ai		abu	father
439. ?		iddu... ..	bitumen
440. kurnun ...		Tasmitu	the goddess Tasmit (wife of Nebo)
441. za (tsa) ...		arbu, ci, atta ...	four, like, thou

Phonetic Value (Accadian word).	Cunciform Character.	Assyrian rendering.	Meaning.
441a. uknu ...		ibbu	<i>white</i>
442. kha		nunu, ranu, simru, nabu, khalaku	<i>fish, ?, ?, to proclaim, to divide (destroy)</i>
'a, ua	”	Cū'a... ..	<i>Merodach's oracle</i>
443. gug (guk) ...		śamtu	<i>blue</i>
444. zakh		?	?
444. ner		nēr	<i>measure or space of six hundred</i>
445. dar, ara		?	80
446. essa		salsatu	<i>three</i>
446a. gar or sā ...		ribu	<i>a fathom</i>
446b. gi (?)		kanu... ..	<i>a cane (measure)</i>
447. sana, sa		irbu, ribu, nitu ...	<i>four, a quarter, ?</i>
irba (Ass. value)	”		
gar	”	episu, sacanu, saracu, girū, našakhu-sa- tirti, rakhatsu, zaltu, nūru, khamdhu, gamalu, mašakhu, garru, sēmu, nitu, acalu, cumuru, su- cunnu, eristu	<i>to make (do), to dwell, to furnish, hostile, removal of body, to inundate, battle, light, speedy, to benefit, removal, food, obedient, ?, food, ?, fortress, bride (?)</i>
sā	”	?, mala, nasu ...	<i>a measure (a quart), as many as, to lift up</i>
448. śa, para		khamsa	<i>five</i>
ya, i	”	nahdu	<i>glorious</i>
449. as		sissu	<i>six</i>
450. sisna		śibu	<i>seven</i>
451. ?		tisu	<i>nine</i>








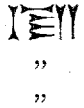

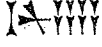


Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
452. nin		allatu	wife
453. ?		sumelu	the left hand
454. esseb		sarru	king
455. duk, tuc (tug) dū		tucu, isu, akhazu, simū, zarakhu, tsamaru	to have, to have, to possess, to place, to rise, to rise (of stars)
456. ur		khamamu, etsidu, nararu, aruru, khazu	heat (celestial sphere), to hew (?), to burn, burnt, ?
457. sussana		sussanu	one-third
457a. gigim		ecimmu	demon
458. sanibi		sinibu	two-thirds (forty)
459. utuk		uduccu	spirit
460. kigušili, parap		parapu	five-sixths
461. mascim		mascimmu	a demon
462. cu		usibu, subtu, marcašu, ina, ana, rubū, akru, tucultu	to sit down, seat, bondage, in, to, prince, precious, service
iputugulacu	”	tucultu, nukhu, zacaru	service, rest, to record
dur, pī, tul ...	”	dhemu	law
us	”	cemu	clothes
zi	”	nadu, tsubatu ...	to place, clothes
tū	”	tucullu	trust (service)
se	”		
tus (dus), khun, seba, mugu, ipu- tugulacu	”	nasu-sa-eni, mušaru, dū, tsillu, mulū, succu, sa-subat-apzi	raising of the eyes, inscription, ?, side, ascent (?), booth, seat of the underworld

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
463. gil, khap (khab), gur (gu), cir, (kir, gir), rim, girim, gar, zam, mik, lagab		lagabu	?
	”	racašu, pukkhuru, gararu-sa-nisi, šecuru, dubutu, bahalu, bihisu	<i>to bind, gathering, tumult of men, enclosing, ?, to fear (?), ?</i>
463a. puda (gidda)		aricu, ruku	<i>long, distant</i>
464. zar (tsar, šar)		?	?
465. umuna ...		alapu	<i>a thousand</i> <i>“festival” (Lenormant)</i>
466. zarip ...		?	?
467. uh, ua ...		rubtsu, cabasu, pikannu	<i>flock, sheep</i>
468. ?		taccabu	?
469. suk umun	 ”	tsutsu khammu	<i>aquatic plant (plant, marsh)</i> <i>heat (zone)</i>
470. pu pur (See No. 223)	 ”	tsutsu pūru, muspalu	<i>pool (marsh)</i> <i>pool (?), low ground</i>
471. bul		?	?
472. ?		?	<i>a cornfield (?)</i>
473. ?		?	?
474. cu (?) or sāgar (?)		khusukkhku	<i>famine</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
475. sū		zirku	<i>a bucket</i>
476. gur zicuv	 ”	apśu samū	<i>running water</i> <i>heaven</i>
477. ?		?	?
478. ?		iddu (<i>see No. 439</i>) ...	<i>bitumen</i>
479. ?		narcabtu	<i>chariot</i>
480. ?		pagru	<i>corpse</i>
481. nigin ilammi	 (<i>See No. 463</i>) ”	napkharu, pakharu, śakharu, nagarruru, tsai'idu, tsadu-sa- lavē, pasaru, epusu, racaśu	<i>collection, to collect, to surround, tumultuous assembly, hunter, hunter of the neighbourhood, to explain, to make, to bind</i>
481a. cilidagal		?	<i>library</i>
482. ?		*	<i>such an one (so and so)</i>
483. ip (ib, ibbi)... dar daruv uras... ..	 ” ” ”	banu, ligittu, tupuktu nibittu, gisru izkhu sa-issik-icribi, baru, ramcu, urasu, acmu, ligittu, nibittu	<i>to create, log (measure), race name, strong</i> ? <i>who hears prayers, ?, a herd, ?, log, name</i>
484. lu dib (dip)	 ”	tsini, cirru dibbu, lavu, etiku, tsabatu, titsbatu, tamkhu	<i>flocks, sheep</i> <i>tablet, tablet, to cross, to seize, seizure, hold</i>
udu, dū u, sib (sip) guccal	” ” ” ”	immiru, dassu guccallu cavu, bahu, garru ...	<i>lamb, gazelle</i> ? <i>to burn (?), chaos, food</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
485. ki, kin (cin)		turtu, sipru, pāru, sitehu, senikhu, amaru	<i>dove(?)</i> , <i>writing (explanation)</i> , ?, ?, ?, <i>messenger</i>
486. sak, sik ... šik, ukh ... mut (?) ...		saradu supātu, sipatu ...	<i>paint</i> <i>cloth, stuff</i>
487. ?			<i>plank</i>
488. sis busus (<i>Ass.</i> <i>value</i>)		pasāsu damamu	<i>to extend (?)</i> <i>to perish</i>
489. ?		tur-sipri	<i>librarian (scribe)</i>
490. dar (dara) ...		dahmu	?
491. munsub ...		khir-tū	?
492. gur		carū	?
493. erin... ...		erinu	<i>cedar (?)</i>
494. lig (lik) ... tas (das) ... lis ur (<i>Ass. value</i>)		calbu, pultu, baltu, uru nisu (?), nacaru ... nesu... ...	<i>dog, ?, ?, lion</i> <i>man, enemy</i> <i>lion</i>
495. dhu... ... al		cibu, alacu pāsu, apasu, sundu, rucdu	<i>mass (body, weight), to go</i> ?, ?, ?, ?
496. šal, rak ... kal (gal), mu- rub mak, muk ...		nestu, uru uru muccu	<i>a woman, a city</i> <i>a city</i> <i>a building</i>
496a. murub ...		uru	<i>a city</i>
496b. murub ...		pū, ušukhu	<i>mouth, ?</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
497. gar		nan * *	?
498. nin, ni, mak...		beltu, rubatu ...	<i>lady; princess</i>
499. dam (dav) ...		assatu, allatu, [mutu]	<i>woman, wife, [husband]</i>
500. gu		kā, ilu-sa-napkhari, mātu, pānu	?, <i>god of the world, land, face</i>
501. ?		?	?
502. tsu, tsum, rak, ri, khal (khil)		?	?
503. nik (nig) ...		?	?
504. i		?	?
505. el (il) ... (See No. 211)		śikhapcu, ellu, bibu teliltu	?, <i>high (?)</i> , ? <i>hymn</i>
506. lum, khum ...		unnubu	?
507. mun, mur, ucu		labinu, libittu, malgu, Śivannu	<i>brick, brickwork, brick, the month Sivan</i>
508. ?		ussusu	<i>foundation</i>
509. su, mastenu		baru, cribu, nikhappu, lēmu, śakhpu, asaru, śikhu, caramu, adaru, khisu, cissatu	?, <i>to set</i> , ?, ?, <i>overthrow, a place (?)</i> , <i>plague, a vine- yard (?)</i> , <i>darkness (?)</i> , ?, <i>multitude</i>
essā... ..	"	sepu... ..	<i>a foot</i>
su	"	mastenu	<i>mischief</i>
dhiv, sumasdin	"	essutu	<i>change (time)</i>
510. śik (sik, sig)		siktu, matsu, mātu, ensu, nadkhu, śakhpu	?, <i>to find (?)</i> , <i>country, sick, fragment, overthrow</i>
510a. ?		?	" <i>a sixtieth</i> " (Oppert)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
511. pis ... cis ... * mis ...		khumtsiru ... pešu... citstu ...	? ? <i>jungle</i>
512. ? ...		pulukhtu ...	<i>fear (worship)</i>
513. gibil cibir ...		kilutu ... sarapu, makiddu ...	<i>a burning</i> <i>to burn, a burning</i>
514. en ...		siptu ...	<i>lip (paragraph, incantation)</i>
515. isi, súlsa, su- khul sukhub ...		súppatu ...	? ?
516. sutul, sudun		nīru ...	<i>yoke</i>
517. ? ...		isatu...	<i>fire</i>
518. khul ucus bibra ...		khidutu ... cissu, padu ... bibru, nigu ...	<i>sin</i> <i>multitude, ?</i> <i>joy (?), authority</i>
519. dhul ...		? ...	?
520. sík ...		? ...	?
521. sikka ...		atudu ...	<i>he-goat</i>
522. ? ...		? ...	?

N.B.—A Star (*) signifies that one or more characters have been lost by a fracture of the tablet.
Khi, a value of No. 180, has been accidentally omitted.



The following is a list of the characters which express the open or simple syllables of the Assyrian alphabet. The beginner is advised to commit it to memory before advancing further in the study of the language. The letters of the Hebrew alphabet are added in order to explain the transliteration adopted for Assyrian sounds.

𐎠, a, á, ha 𐎠

𐎡, b.	}	𐎠𐎠 ab, 𐎠𐎡 ib, 𐎠𐎢 ub.	}	𐎠𐎡 ba, 𐎠𐎢 bi, 𐎠𐎣 bu, 𐎠𐎤 be.
				𐎠𐎥 pa, 𐎠𐎦 pi, 𐎠𐎧 or 𐎠𐎨 pu.

𐎢, g.	}	𐎠𐎥 ag, 𐎠𐎦 ig, 𐎠𐎧 ug.	}	𐎠𐎡𐎠 ga, 𐎠𐎢𐎠 gi, 𐎠𐎣𐎠 gu, 𐎠𐎤𐎠 ge.
				𐎠𐎥𐎠 ca, 𐎠𐎦𐎠 ci, 𐎠𐎧𐎠 cu.
𐎣, k.				𐎠𐎡 ka, 𐎠𐎢 ki, 𐎠𐎣 ku.

𐎤, d.	}	𐎠𐎥 ad, 𐎠𐎦 id, 𐎠𐎧 ud.	}	𐎠𐎡𐎠 da, 𐎠𐎢𐎠 di, 𐎠𐎣𐎠 du, 𐎠𐎤𐎠 de.
				𐎠𐎡𐎠 dha, 𐎠 or 𐎠𐎢𐎠 dhi, 𐎠𐎣𐎠 dhu,
𐎥, dh.				𐎠𐎤𐎠 dhe.
𐎦, t.				𐎠𐎡𐎠 ta, 𐎠𐎢𐎠 ti, 𐎠𐎣𐎠 tu, 𐎠𐎤𐎠 te.

𐎧, h. 𐎠𐎡𐎠 ah, hi, h, 𐎠𐎢𐎠 uh.

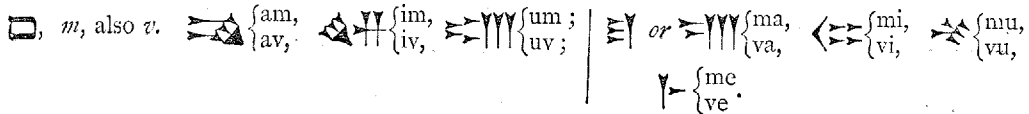
𐎨, u, v. 𐎠𐎡𐎠 hu, ú, < u, 𐎠𐎢𐎠 va, u. *See also m.*

𐎢, z.	}	𐎠𐎡𐎠 az, 𐎠𐎢𐎠 iz, 𐎠𐎣𐎠 uz.	}	𐎠𐎡 za, 𐎠𐎢𐎠 zi, 𐎠𐎣𐎠 zu.
				𐎠𐎥 sa, 𐎠𐎦 sí, 𐎠𐎧 sú.
𐎣, ts.				𐎠𐎡 tsa, 𐎠𐎢 tsi, 𐎠𐎣 tsu.

𐎨, kh. 𐎠𐎡𐎠 akh, 𐎠𐎢𐎠 ikh and ukh, 𐎠𐎣𐎠 ukh; 𐎠𐎤 kha, 𐎠𐎥 khi, 𐎠𐎦 khu.

𐎧, i. 𐎠𐎡 i, 'i.

𐎨, l. 𐎠𐎡 al, 𐎠𐎢 il, 𐎠𐎣 ul, 𐎠𐎤 el; 𐎠𐎥 la, 𐎠𐎦 li, 𐎠𐎧 or 𐎠𐎨 lu.



 \square , *m*, also *v*. \triangleleft {am, av,} \triangleleft {im, iv,} \Rightarrow {um, uv;} | \Rightarrow or \Rightarrow {ma, va,} \triangleleft {mi, vi,} \triangleleft {mu, vu,}

$\}$, *n*. \Rightarrow an, \Rightarrow or \triangleleft in, | \Rightarrow na, \Rightarrow ni, \triangleleft nu, \triangleleft ne.

 \Rightarrow un, \Rightarrow en.

y, e. \Rightarrow .

\triangleleft , *r*. \triangleleft ar, \Rightarrow ir, \Rightarrow or | \Rightarrow ra, \Rightarrow ri, \triangleleft or \triangleleft ru.

 \Rightarrow ur.

\triangleleft , *s*. \Rightarrow or \Rightarrow as, \Rightarrow is, \Rightarrow us, | \triangleleft or \Rightarrow sa, \triangleleft si, \Rightarrow or \triangleleft su,

 \triangleleft cs. \triangleleft or \Rightarrow se.

Diphthongs :— \Rightarrow ai (*aya*), \Rightarrow ya (*ia*).

An ideograph is often indicated by a *phonetic complement* which gives the first or last syllable of the Assyrian word which is to be read. Thus \triangleleft \triangleleft is to be rendered by some part (according to the context) of the aorist *acsud* "I acquired."

Three main rules to be observed in selecting the value of a character are (1) that that power is to be chosen, the first or last consonant of which is the same as the consonant which ends the preceding syllable or begins the next; (2) that no Assyrian word, as a general rule, ought to contain more than three radical letters; and (3) that values consisting only of a consonant and a vowel are to be preferred to those in which the vowel is enclosed between two consonants.

An open syllable (that is, one which begins with a vowel) only exceptionally follows a character which terminates in a consonant; and all words end with the line. Determinative Prefixes (D.P.) are a great assistance to the reader. These are unpronounced ideographs which are always set before certain classes of persons and objects; so that their presence enables us to tell with certainty the nature of the following word. There are also Determinative Affixes (D.A.) which serve the same purpose.

The determinative prefixes and affixes are as follows :

PREFIXES :—

	(<i>ilu</i>)	denotes a god or goddess.
	or	„ a man.
		„ a woman.
	or	(<i>âlu</i>) „ a city or town.
	(<i>matu</i>)	„ a country.
	(<i>nahru</i>)	„ a river.
	or	(<i>bîtu</i>) „ a house.
	(<i>rukhu</i>)	„ wind, or point of the compass.
	(<i>tulu</i>)	„ a mound.
	(<i>abnu</i>)	„ a stone.
	(<i>illu</i>)	„ a metal.
	(<i>etsu</i>)	„ tree or wood.

PREFIXES :—

	(<i>kamu</i>)	denotes grass, reeds, &c.
	(<i>imîru</i>)	„ animal.
	(<i>itsturu</i>)	„ a bird.
		„ an insect.
		„ an official or class of persons.
	(<i>bîlu</i>)	„ a ruler.
	(<i>seru</i>)	„ a limb or body.
	or	(<i>arkhu</i>) „ a month.
	(<i>lubustu</i>)	„ clothing.
	or	(<i>cacabu</i>) } „ a star.

AFFIXES :—

	denotes the plural.
	„ the dual.
	„ an ordinal number.

AFFIXES :—

	(<i>irîsitu</i>)	denotes a place.
	(<i>itsturu</i>)	„ a bird.



THE NOUNS.

Nouns substantive and adjective do not differ in form in Assyrian.

The adjective always follows its substantive, and has neither comparative nor superlative.

Nouns are of two genders, masculine and feminine, and abstract nouns take the feminine form. Many words are both masculine and feminine, and may take the terminations of both genders.

There are two numbers, singular and plural; and a dual is found in the case of those nouns which denote doubles, like "the eyes." Adjectives as well as substantives admit the dual form.

There are three cases, the nominative, ending in *-u*; the genitive, ending in *-i*; and the accusative, ending in *-a*; but great laxity prevails in the use of these forms.

The case-terminations have a final *m* (or *v*), termed the *mim*mation. This was usually dropped in the later Assyrian inscriptions, though the Babylonian dialect preserved it to the last.

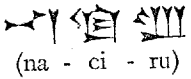







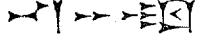
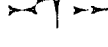
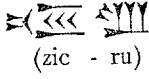
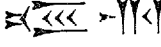
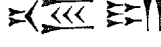



When one substantive governs another, the governing noun loses the case-endings (and *mim*mation), and the governed noun which immediately follows commonly assumes the termination of the genitive. Thus *bił* is "lord," but *bił nuri*, "lord of light."

The feminine singular changes the *u* of the nominative masculine into *-ūtu*, *-ātu*, and *-ītu* (or *ētū*). The last two forms (*ātu* and *ītu*) might elide the vowel, unless the root is a "surd" one, like *šar*, when the final letter is doubled, producing *šarrātu*, "queen." In the plural the feminine ending became *-ātu* and *-ītu* or *-ētū*.

The oldest form of the plural masculine was in *-ānu*, which was originally used for both genders. We also find traces of a reduplicated plural, like *māmi*, "waters," and of a plural in *-ānu*, like *dilānu*, "buckets." Another form of the plural masculine was in *-ūtu* (carefully to be distinguished from the feminine singular in *-ūtu*). This is the form of the masculine plural adopted by all adjectives. The most common termination of the masculine plural was in *-e* or *-i*. These plurals are in many cases indistinguishable from the genitive case of the singular. The ending of the dual was *ā*.

There is a curious plural in *-tan*, which combines the feminine and masculine terminations. It expresses a *collection* of anything, e.g., *e-bir-tā-an*, "a ford."

PARADIGMS OF NOUNS.

<i>The Characters to be transliterated by the Student.</i>			<i>The Characters to be added to Student.</i>	
<i>Masculines:—</i>				
<i>Sing. Nom. ...</i>	 (na - ci - ru)	<i>an enemy</i>	mu-ša-ru (<i>Nos.</i> 23, 116, 22).	<i>an ins</i>
„ <i>Gen. ...</i>		...	mu-ša-ri	
„ <i>Acc. ...</i>		...	mu-ša-ra	
<i>Plural</i>		...	mu-ša-rē or mu-ša-ri	
<i>Sing. Construct. state</i>		...	mu-šar	
<i>Sing. Nom. ...</i>	 (na - akh - lu)	<i>a brook</i>	šar-ru (<i>Nos.</i> 193, 22)	<i>a</i>
„ <i>Gen. ...</i>		...	šar-ri	
„ <i>Acc. ...</i>		...	šar-ra	
<i>Plural</i>		...	šar-ri	
<i>Sing. Construct. state</i>		...	šar	
<i>Sing. Nom. ...</i>	 (zac - ru)	<i>record</i>	nac-lu (<i>Nos.</i> 57, 484)	<i>co</i>
„ <i>Gen. ...</i>		...	nac-li	
„ <i>Acc. ...</i>		...	nac-la	
<i>Plural Nom. ...</i>		...	nac-lu-tu	
„ <i>Gen. ...</i>		...	nac-lu-ti	
„ <i>Acc. ...</i>		...	nac-lu-ta	

<i>The Characters to be transliterated by the Student.</i>		<i>The Characters to be added by the Student.</i>		
<i>Masculines :—</i>				
<i>Construct. Sing.</i>		<i>record</i>	na-cal	<i>complete</i>
<i>Construct. Pl....</i>		...	nac-lu ut... ..	...
<i>Sing. Nom. ...</i>		<i>fortress</i>	khar-su	<i>a forest</i>
„ <i>Gen. ...</i>		...	khar-si ... ..	...
„ <i>Acc. ...</i>		...*	khar-sa ... ..	...
<i>Plural Nom. ...</i>		...	khar-sā-nu [<i>or</i> khar-sa-a-nu]	...
„ <i>Gen. ...</i>		...	khar-sā-ni ... ..	...
„ <i>Acc. ...</i>		...	khar-sā-na ... ..	...
<i>Construct. Sing.</i>		...	kha-ra-as ... ..	...
<i>Construct. Pl....</i>		...	khar-sā-an ... ..	...
<i>Feminines :—</i>				
<i>Sing. Nom. ...</i>		<i>a lady</i>	'i-lā-tu	<i>goddess</i>
„ <i>Gen. ...</i>		...	'i-lā-ti ... ..	...
„ <i>Acc. ...</i>		...	'i-lā-ta ... ..	...
<i>Plural Nom. ...</i>		...	'i-lā-a tu [<i>or</i> 'i-lā-tu]	...
„ <i>Gen. ...</i>		...	'i-la-a-ti [<i>or</i> 'i-la-a-te]	...
„ <i>Acc. ...</i>		...	'i-la-a-ta ... ..	...

<i>The Characters to be transliterated by the Student.</i>			<i>The Characters to be added by the Student.</i>		
<i>Feminines :—</i>					
<i>Construct. Sing.</i>		<i>a lady</i>	'i-lät... ..	<i>goddess</i>	
<i>Construct. Pl.</i>		...	'i-la-a-at ... ..	...
<i>Sing. Nom. ...</i>		...	'il-tu ... ..	...
„ <i>Gen. ...</i>		...	'il-ti... ..	...
„ <i>Acc. ...</i>		...	'il-ta ... ..	...
<i>Plural</i>	<i>as before</i>	...	<i>as before</i>	...	
<i>Sing. Nom. ...</i>		...	'i-li-tu ... ..	...
„ <i>Gen. ...</i>		...	'i-li-ti ... ..	...
„ <i>Acc. ...</i>		...	'i-li-ta ... ..	...
<i>Plural Nom. ...</i>		...	'i-li-e-tu [ilētu] ... ..	...
„ <i>Gen. ...</i>	 [or	...	'i-li-e-ti [or 'i-li-e-te] ... ..	...
„ <i>Acc. ...</i>		...	'i-li-e-ta ... ..	...
<i>Construct. Sing.</i>		...	'i-lit ... ..	...
<i>Construct. Pl....</i>		...	'i-lit... ..	...
<i>Another Plural Noun</i>	 or &c., &c.	...	'i-li-i-tu or 'i-li-tu &c., &c.	...	

<i>The Characters to be transliterated by the Student.</i>			<i>The Characters to be added by the Student.</i>		
<i>Feminines :—</i>					
<i>Sing. Nom. ...</i>		<i>tongue</i>	'um-mu... ..	<i>mother</i>	
<i>„ Gen. ...</i>		...	'um-mi ... ..	...
<i>„ Acc. ...</i>		...	'um-ma... ..	...
<i>Plural Nom. ...</i>		...	'um-ma-a-tu [ummātu]	...	
<i>„ Gen. ...</i>		...	'um-ma-a-ti ... ..	...
<i>„ Acc. ...</i>		...	'um-ma-a-ta ... ..	...
<i>Construct. Sing.</i>		...	'um ... ..	...
<i>Construct. Pl....</i>		...	'um-ma-a-at ... ..	...
<i>Dual :—</i>					
<i>(Nom., Gen., Acc.)</i>		<i>the two hands</i>	'uz-na-a ('uznā)	<i>the two ears</i>	
	<i>or</i>		se-pa-a (sepa)	<i>the two feet</i>	



Nouns to be written in Assyrian characters, and declined :—

				<i>Plural.</i>
cu-du-du (<i>Nos.</i> 462, 212, 212)	<i>carbuncle</i>			(cu-du-de) (<i>Nos.</i> 462, 212, 342)
da-rum-mu (289, 11, 23) ...	<i>a dwelling</i>			(da-rum-mi <i>and</i> da-rum-me) (289, 11, 374 <i>or</i> 434)
ga-ru (227, 22)	<i>enemy</i>			(gari <i>and</i> ga-ri-e) (227, 83)
di-ku (342, 209)	<i>soldier</i>			(di-ku-tu) (342, 209, 60)
ci-su-du (343, 317, 212) ...	<i>captive</i>			(ci-su-du-tu) (343, 317, 212, 60)
dan-nu (241, 24)	<i>strong</i>			(dan-nu-tu) (241, 24, 60)
dup-pu (174, 321)	<i>tablet</i>			(dup-pa-a-nu) (174, 222, 437, 24)
e-mu-ku (239, 23, 209) ...	<i>deep power</i>			(e-mu-ka-a-nu) (239, 23, 20, 437, 24)
ri-su	<i>head</i>			(ri-sa-a-nu)
ci-sid-tu	<i>spoils</i>			(ci-si-da-a-tu)
i-sā-tu	<i>fire</i>			(i-sa-a-tu)
pul-khā-tu <i>or</i> pu-lukh-tu ...	<i>fear</i>			(pul-kha-a-tu)
cim-mā-tu <i>or</i> cim-tu	<i>family</i>			(cim-ma-a-tu)
e-li-ni-tu	<i>high</i>			(e-li-nē-tu)
makh-ri-tu <i>or</i> ma-khir-tu ...	<i>former</i>			(makh-ra-a-tu)
gar-ru... ..	<i>expedition</i>			(gar-ri-tu <i>or</i> gar-ri-i-tu)
ag-gul-lu	<i>wagon</i>			(ag-gul-la-a-tu)
ap-pa-ru	<i>a marsh</i>			(ap-pa-ra-a-te)
ba-bu... ..	<i>a gate</i>			(ba-ba-a-tu)

THE NUMERALS.

The cardinals have two forms, masculine and feminine; but from 3 to 10 the feminine form is used for the masculine, and the masculine form for the feminine.

When the numerals are expressed in symbols Υ signifies "one," $\Upsilon\Upsilon$ "two," and so on. \langle stands for 10, $\langle\Upsilon$ for 11, $\langle\langle$ for 20, &c. $\Upsilon-$ is 100, and $\langle\Upsilon-$ ($= 10 \times 100$) is 1000.

The cardinals are denoted by adding \blacktriangleleft to the ordinal; thus $\Upsilon \blacktriangleleft$ is "first."

Sixty was the mathematical unit: the single wedge (Υ) accordingly stands for the *šoss*, or *sixty*, as well as for *one*. In fractions it is the understood denominator; thus, $\Upsilon\Upsilon\Upsilon \langle\langle\langle$ (3.30) is $3 \frac{30}{60}$, i.e. $3\frac{1}{2}$.

TABLE OF CARDINAL AND ORDINAL NUMBERS.

	<i>Masculine.</i>	<i>Feminine.</i>	
1 = Υ (or \blacktriangleright)	a-kha-du, e-du ... es-tin, cš-ta-a-nu ...	i-khi-it ikh-tu	<i>First</i> = makh-ru, ris-ta-a-nu
2 = $\Upsilon\Upsilon$	sa-ni-e, sa-nu-'u, si-nu-'u	sa-ne-tu	<i>Second</i> = san-nu (<i>fem.</i> sa-nu-tu)
3 = $\Upsilon\Upsilon\Upsilon$	sal-sa-tu	sal-su	<i>Third</i> = sal-sa-ai (<i>fem.</i> sa-li-is-tu)
4 = \blacktriangledown	ir-bit-tu, ri-ba-a-tu ...	ar-ba-'i, ir-ba'i ...	<i>Fourth</i> = ri-bu
5 = $\Upsilon\Upsilon$	kha-mis-tu, kha-mil-tu	kham-sa, kha-an-si ...	<i>Fifth</i> = kha-an-su
6 = $\Upsilon\Upsilon\Upsilon$	si-sa-tu	sis-sa, sis-si	<i>Sixth</i> = [? sis-su]
7 = $\Upsilon\Upsilon\Upsilon$	si-bit-tu, śi-bi-tu ...	śi-ba	<i>Seventh</i> = śi-bu-'u, śa-bi-tu
8 = $\Upsilon\Upsilon\Upsilon$	[sam-na-tu]	sam-na	<i>Eighth</i> = [? śu-ma-nu]
9 = $\Upsilon\Upsilon\Upsilon$	[ti-sit-tu]	[ti-is-'a]	<i>Ninth</i> = [ti-su-'u]
10 = \langle	'e-sir-tu, 'es-e-rit, 'es-rit	'es-ru	<i>Tenth</i> = ['es-ru]
11 = $\langle\Upsilon$	[estinesru ?] ...		

15	=	◁W	...	...	...	kha-mis-se-rit
20	=	◁◁	...	...	...	es-ra'a
30	=	◁◁◁	...	...	...	si-la-sa'a
40	=	◁◁◁◁	...	...	...	ir-ba'a, ir-ba-ya
50	=	◁◁◁◁◁	...	...	...	kha-an-sa'a
60	=	Y	...	...	...	sus-su
70	=	Y◁	...	...	...	[sí-bu'a ?]
80	=	Y◁◁	...	...	...	?
90	=	Y◁◁◁	...	...	...	?
100	=	Y▷	...	...	...	me'
1000	=	◁Y▷	...	...	...	a-la-pu

EXAMPLE: Y◁Y▷ ◁Y▷ ◁◁◁Y ▷Y▷ Y◁◁ = "2,451 oxen."

In writing "one" we sometimes find the phonetic complement added to the cipher to denote whether it has the masculine or the feminine form. Thus, Y▷Y (EST-en) = *estin*, Y◁Y (IKH-it) = *ikhit*.



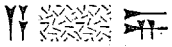
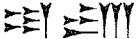
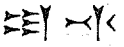

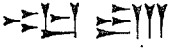

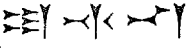


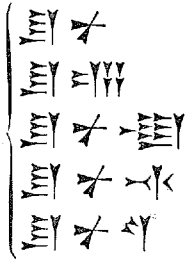

Fractional numbers are as follows:—Y◁Y▷Y▷ ≠ su-un-nu (ideographically written ≠) = "one-half," I◁Y▷Y▷ Y▷ Y▷ ≠ su-us-sa-a-nu = "one-third," ◁Y▷ Y▷ ≠ si-ni-bu = "two-thirds," ≠ Y▷Y▷ ≠ pa-ra-pu = "five-sixths," Y▷Y▷ ≠ ru-bu = "one-fourth," Y▷Y▷ Y▷ Y▷ ≠ su-du = "one-sixth," Y▷Y▷ Y▷ ≠ su-ma-nu = "one-eighth," and I◁Y▷Y▷ I su-us-su = "a sixtieth."

The adverbial numerals were formed by the termination *yānu*, as Y▷Y▷ Y▷ Y▷ ≠ sa-ni-e'-ā-nu, or Y▷Y▷ Y▷ Y▷ Y▷ ≠ sa-ni-ya-a-nu "a second time" ("twice"), sa-si'-a-nu or sa-si-ya-a-nu "a third time." Y▷Y▷ Y▷ Y▷ sa-ni-tu ("repetition") was used for "once," and in the later inscriptions it took the place of the adverbial numerals, e.g., sa-ni-ti sa-sa "the third time." Sa-sa is expressed in the Behistun inscription by the compound ideograph ✱.

Among the indefinite numerals may be reckoned Y▷Y▷ Y▷ ca-lu, Y▷Y▷ Y▷ ca-la, Y▷Y▷ cal, Y▷Y▷ cul-lat "all," Y▷Y▷ gab-bu "all," Y▷Y▷ Y▷ gim-ru "the whole," Y▷Y▷ Y▷ ma'-du-tu "much," and Y▷Y▷ Y▷ Y▷ ca-bit-tu "much."

THE PRONOUNS.

THE PERSONAL PRONOUNS:—

1. <i>Sing.</i>		anacu... .. = <i>I</i>
”		yāti
”		yātima
<i>Plural</i>		a-[nakh?] -ni = <i>we</i>
2. <i>Sing. Masc.</i> ...		atta = <i>thou</i>
” <i>Fem.</i>		atti = <i>thou</i>
<i>Com. Gend.</i> ...		cātu
		cāta
<i>Plural, Masc.</i> ...		attunu = <i>you</i>
” <i>Fem.</i>		[at-ti-na] = <i>you</i>
3. <i>Sing. Masc.</i>		sū = <i>he, it, him</i>
<i>Fem.</i>		sī = <i>she, it, her</i>
<i>Plural, Masc.</i> ...		sūnu
		sun
		sunūtu = <i>they, them</i>
		sunūti
		sunūt
” <i>Fem.</i>		sina
”		sin = <i>they, them</i>
”		sināti

Yā-ti (*yā-ti-ma*) and *cātu* (*cā-ta*) are more substantival in their use than the other forms of the first two personal pronouns, and are generally met with as the first words of a sentence. Besides *yā-ti* we also find $\Xi\Xi\Upsilon\Upsilon$ $\langle\Upsilon\rangle$ - *yā-si* and $\Upsilon\Upsilon\Upsilon\Upsilon$ $\langle\Upsilon\rangle$ - *ai-si*.

The Possessive Pronouns are suffixed to the Nouns and Verbs. The following is a list of them:—

POSSESSIVE PRONOUN AFFIXES OF THE NOUN.

1. Sing. Com. Genđ.	$\Xi\Xi\Upsilon\Upsilon$, $\Upsilon\Upsilon$	ya, ā = <i>my</i> ; also <i>i</i> , as $\Upsilon\Upsilon$ $\Xi\Xi$ to be read 'āb-i, <i>my father</i>
Plural „	$\left\{ \begin{array}{l} \Xi\Xi \\ \Upsilon\Upsilon \end{array} \right.$	ni } = <i>our</i> nu }
2. Sing. Masc. ...	$\Upsilon\Upsilon\Upsilon\Upsilon$	ca, also -c ... = <i>thy</i>
„ Fem. ...	$\Xi\Xi$	ci = <i>thy</i>
Plural, Masc. ...	$\Xi\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$	cunu, also cun = <i>your</i>
„ Fem. ...	$[\Upsilon\Upsilon\Upsilon\Upsilon \Upsilon\Upsilon]$	[cina] = <i>your</i>
3. Sing. Masc. ...	$\Xi\Xi$	su, also -s ... = <i>his, its</i>
„ Fem. ...	$\left\{ \begin{array}{l} \Upsilon\Upsilon \\ \langle\Upsilon\rangle \end{array} \right.$	sa } = <i>her, its</i> si }
Plural, Masc. ...	$\Xi\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$	sunu, also sun = <i>their</i>
„ Fem. ...	$\langle\Upsilon\rangle$ $\Upsilon\Upsilon\Upsilon\Upsilon$	sina, also sin... = <i>their</i>

Ya and *ā* were used as the pronoun suffix of the first person if the noun terminated in a vowel, *i* if it terminated in a consonant.

When the noun ends in *d*, *dh*, *t*, *s*, *ś*, *z*, or *ts*, the third person suffix becomes *śu*, *śa*, &c., as *khi-ri-it-śu* “its ditch,” *bit-śu* “his house.” The last letter of the noun is very frequently assimilated to the *ś* of the suffix, as *khi-ri-iś-śu*, *biś-śu*; and then the reduplication may be dropped, so that we get *khi-ri-śu*, *bi-śu*.

In the later period of the language, the possessive pronouns are attached to the substantive *at-tu* "being" or "essence," and the compound is then used as an emphatic repetition of the pronoun; thus >𐎠 𐎺𐎠𐎿𐎶 𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *zir-ya at-tū-a* = "my own race" (literally "my race (which is) mine"), 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *at-tu-u-à, a-bu-u-a* "to me (was) my father."

When the accent fell on the last vowel of the noun to which the possessive pronoun was suffixed, the initial consonant of the second and third pronoun suffixes were often doubled, as 𐎶𐎺𐎠𐎿𐎶 𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎺𐎠𐎿𐎶 *cir-bu-us-su* "its interior," for *cirbû-su*.

POSSESSIVE PRONOUN SUFFIXES OF THE VERB.



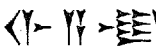
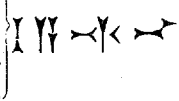
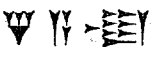

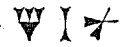


1.	<i>Sing.</i>	-anni, -inni, -nni, -ni ... ..	...	<i>Plural</i>	-annini, -annu, -nini, -nu
2.	„	<i>Masc.</i>	-acca, -icca, -cca, -ca, -c	„	-accunu, -accun, -cunu, -cun
2.	„	<i>Fem.</i>	-acci, -icci, -cci, -ci	„	-accina, -accin, -cina, -cin
3.	„	<i>Masc.</i>	-assu, -issu, -su, -s	„	-assunuti, -assunu, -assun, -sunutu (v), -sunuti (v), -sunuta (v), -sunu, -sun
3.	„	<i>Fem.</i>	-assi, -assa, -ssa, -ssi, -sa, -si	„	-assinati, -assina, -assin, -sinatu (v), sinati (v), -sinata (v), -sina, -sin



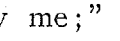



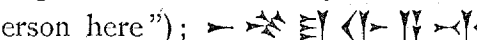
A final *n* might be assimilated to the *initial* *s* of the 3rd person suffix; thus 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *in-da-na-as-su-nu-ti* "he gave them," for *indanan-sunuti*.

Besides *-cunu*, we also find 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *cu-nu-ti*, and besides 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *sunuti* and 𐎶𐎺𐎠𐎿𐎶 𐎶𐎺𐎠𐎿𐎶 *sinati*, we find *su-nu-siv* or *su-nu-si* and *si-na-si-iv*, just as *yāsi* appears by the side of *yāti*.



THE DEMONSTRATIVE PRONOUNS.

	<i>Sing.</i>		<i>Plural.</i>
<i>Masc.</i> ...		su'atu, su'ati, su'ata = <i>this, that</i> ...	 su'atunu, su'atun, sātunu
<i>Fem.</i> ...		si'atu, ...	 su'atina, satina, sinatina
„ ...		sa'atu (<i>or</i> sātu), ... sa'ati, sa'ata ...	
<i>Masc.</i> ...		sa'asu, <i>or</i> sāsū = <i>this, that</i> ...	 sāsunu, sāsūn
<i>Fem.</i> ...		sa'asa <i>or</i> sāsa, sa'asi ... <i>or</i> sāsi	 sa'asina <i>or</i> sāsina

Three demonstratives are used to determinate distance,  *ammu* or  *ma* (“hic”) “this by me;”  *annu* (“iste”) “that by you;” and  *ullu* (“ille”) “that by him.” Of *ammu* we find only the sing. fem.  *ammāte*, and *mā* () or *ma* the contracted form of the sing. masc. *amma*, and the pl. masc. *ammūta*, which is used as a suffix. Thus we have *šar Assur-ma*, “king of this same Assyria;” *anni-ma* or *an-ma*, “myself” (literally, “this person here”);  *ina sanati-ma s'ati* “in this very year.” This suffix is especially common at the end of the astrological tablets.

<i>Sing. Masc.</i> ...	an-nu	<i>Plural, Masc.</i> ...	an-nu-tu, an-nu-tav, an-ni-e
„ „	... an-ni-i, an-ni, a-an-ni	„ „	... an-nu-ti
„ „	... an-na-a, an-na		
„ <i>Fem.</i> ...	an-nā-tu, a-a-na-ti	„ <i>Fem.</i> ...	an-na-a-ti, an-nā-tav, an-ni-ti
„ „	[an-ni-tu]	„ „	... an-ne-tav, an-ni-tav, an-ni-ti
„ <i>Masc.</i> ...	ul-lu	„ <i>Masc.</i> ...	ul-lu-tu
„ „	... ul-li, ul-li-e		
„ „	... ul-la		
„ <i>Fem.</i> ...	ul-lā-tu	„ <i>Fem.</i> ...	[ul-la-a-tu]

From *ullu* was formed in later times the adj. $\llcorner\text{E}\text{Y}\text{S} \text{E}\text{E}\text{Y} \text{Y}\text{Y} \text{Y}\text{Y}$ *ulluai* "on the further side."

In the Persian period we find a new demonstrative 'aga, or *haga*, or *hagat* :

Sing. Masc. ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{'aga}$, 'a-ga-a, a-ga-h ... *Com. gen.* ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{Y}\text{Y}$ 'a-ga-a
 „ *Fem.* ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{E}\text{E}\text{Y}\text{Y}$ 'a-gä-ta

This pronoun was further compounded with *annu* and the personal pronouns, so as to strengthen the determinative idea ; thus :

Singular, Masc. ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{>>}\text{Y} \text{A}$ 'agannu, 'aganna
 „ „ ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{I} \text{E}\text{Y}\text{Y}\text{E}$ 'aga-su'u, *he namely*
Plural, Masc. ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{>>}\text{Y} \text{A} \text{E}\text{E}\text{Y}\text{Y}$ 'agannutu, aganutu
 „ *Fem.* ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{>>}\text{Y} \text{A}\text{E}\text{E}\text{Y}\text{Y}$ 'agannitu, 'aganet
 „ „ ... $\text{Y}\text{Y} \text{E}\text{Y}\text{Y}\text{S} \text{I} \text{A}$ 'aga-sunu, *they namely*

Instead of 'aga-sū, *sū-aga* also occurs, and *aga* is frequently used like a mere article:



RELATIVE PRONOUNS.

The Relative Pronoun is ∇ *sa*, of all numbers and genders, which was originally a demonstrative. It may be understood, as in English, "the man I saw" for "the man *whom* I saw." It is often used to express the periphrastic genitive, when instead of the construct state, the full form of the first noun with the case-ending is given followed by *sa*, which then means exactly our "of." Thus $\ll \text{𐎶𐎵𐎶} \nabla \text{𐎶𐎶} \text{𐎶𐎶}$ *šarru sa matâti* "king of the world." Sometimes the first noun was omitted, as *ina sa Garganis* "according to (the maneh) of Carchemish."

The Interrogative Pronoun is $\ll \text{𐎶}$ *man-nu*, 𐎶 *mā-nu*, or \ll *man*, "who?" "what," "which." Sometimes it is contracted into *ma-a*. *Mi-e* or *mi* also signified "who," and may be suffixed to *mannu*, forming $\ll \text{𐎶} \text{𐎶}$ *mannu-me*, "who."

The Indefinite Pronouns are the indeclinable $\text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$ *ma-nam-ma*, *ma-na-ma*, *man-na*, *ma-am-man*, *ma-am-ma*, or *ma-num-ma*, "anybody," and $\ll \text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$ *mi-im-ma*, "anything." The negative $\text{𐎶} \text{𐎶}$ *la* or $\ll \text{𐎶} \text{𐎶}$ *ul*, joined in the same sentence with these pronouns, gave them a negative meaning, "nobody," "nothing." This negative meaning might be retained even when the accompanying negative was dropped, like *personne*, &c., in French. $\text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$ *ai-um-ma* or *ya-um-ma*, with the negative understood, and $\text{𐎶} \text{𐎶}$ *nin* also, signified "nobody." $\text{𐎶} \text{𐎶} \text{𐎶}$ *matina* was "at any time," or "in any place." The indeclinable $\text{𐎶} \text{𐎶}$ *mala* = "as many as." "Some, others," was expressed by $\text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$ *ā-nu-te—ā-nu-te*, and $\text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$ *a-kha-di—a-kha-di*. *A-kha-ri-tu* = "other," *sa-num-ma* = "another," *estin ana estin* = "one to another."

The Reflexive Pronoun is $\text{𐎶} \text{𐎶} \text{𐎶}$ *ra-ma-nu*, *ra-ma-ni*, *ra-ma-na* "self," to which the possessive pronouns were suffixed, as *ra-ma-ni-ya* "myself," *ra-ma-nu-ca* or *ra-ma-nu-uc-ca* "thyself," *ra-ma-ni-su-un* "themselves." $\text{𐎶} \text{𐎶} \text{𐎶}$ *gadu* also was used for "individual," and "myself" might be expressed by $\text{𐎶} \text{𐎶} \text{𐎶}$ *an-ni-ma* or $\text{𐎶} \text{𐎶}$ *an-ma* (literally "this (man) here").

THE VERB.

Assyrian Verbs are for the most part trilateral, that is to say, the root consists of three consonants or semi-consonants.

If the root consist of three consonants the verb is called *complete*; if one or more of the three radical letters are semi-consonants which easily pass into vowels (*h* or *h* becoming *a*; *v* or *v* becoming *u*; *y* or *y* becoming *i*; and *e* or *y* losing its guttural sound), the verb is called *defective*.






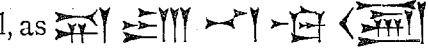
There are four principal Conjugations:—


- (1) Kal, the simplest form, with an active (more rarely a neuter) signification, as >Y<Y< $\langle \text{>Y<Y<} \rangle$ *ictum* “he concealed.”
- (2) Niphal, the passive of Kal, formed by prefixing *n*, which may be assimilated to the following vowel, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *iccatum* “he was concealed” (for *incatum*).
- (3) Pael, with an intensive (and hence, sometimes a causative) signification, formed by doubling the second radical letter of the root, and conjugating the persons with an inserted *u*, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *yucattum* (= *i-u-cattum*) “he did conceal.”
- (4) Shaphel, with a causative signification, formed by prefixing *s(a)* to the root, and conjugating the persons with inserted *u*, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *yusactum* “he caused to conceal.”

Instead of Shaphel, concave verbs [see below] have *Aphel*, *s* having been changed into *h* and lost, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *yudhib* “he caused to be good.”

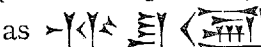

Each of the four principal conjugations has two secondary forms made by inserting *t* and *tan* after the first consonant; thus:—


- (1a) Iphtéal from Kal, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *ic-ta-tum*.
- (1b) Iphtanéal from Kal, as >Y<Y< >Y<Y< $\langle \text{>Y<Y<} \rangle$ *ic-tan-tum*.

- (2a) Ittaphal from Niphal, as  *it-ta-ctum* (for *in-ta-ctum*).
- (2b) Ittanaphal from Niphal, as  *it-tan-accatum* (for *in-tan-accatum*).
- (3a) Iphtaal from Pael, as  *yuc-ta-ttum*.
- (3b) Iphtanaal from Pael, as  *yuc-tan-attum*.
- (4a) Istaphal from Shaphel, as  *yus-ta-ctum* or *yul-ta-ctum*.
- (4b) Istanaphal from Shaphel, as  *yus-tan-actum* or *yul-tan-actum*.

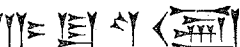

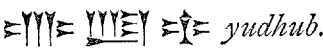
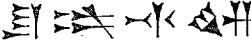
From the Aphel of concave verbs is formed an Itaphal, as  *yu-ta-dhib*.

These secondary conjugations have a reflexive force.

Niphal and Shaphel (and also probably Aphel) admit also of *Paelised* conjugations, (2c) Niphael, as  *iccattum*, and (4c) Shaphael, as  *yuscattum*.

From Niphal, Pael, and Shaphel, other intensive conjugations could be formed by repeating the last radical: thus (2nd) Niphalel, as  *iccattumim*; (3rd) Palel, as *yucattumim*; and (4th) Shaphalel, as *yusactumim*.

Except Kal and Niphal, which stood in the relation of active and passive to one another, the other conjugations had passives formed by changing the vowels of the root into *u*, thus:

- (3) Pael makes  *yucuttum* (permansive, *cultum*).
- (4) Shaphel makes  *yus-cu-tum* (permansive, *sucutum* or *sucatum*).
- Aphel makes  *yudhub*.
- (4a) Istaphal makes (permansive)  *sutactim*.

The MOODS are five in number—(1) the indicative, (2) the subjunctive, (3) the imperative, (4) the precative, and (5) the infinitive.

The indicative possesses two primary and three secondary TENSES—(1) the permansive or perfect; (2) the aorist or imperfect; (3) the present, a modified form of the aorist; (4) the perfect or pluperfect, the older form of the aorist; and (5) the future, the older form of the present.

The original tenses of the verb were (1) the perfect (permansive) and (2) the imperfect (aorist); but under the influence of Accadian, the imperfect split itself into two forms, one shorter (as $\text{𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵}$ *iscun* "he made") and one longer (as $\text{𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵}$ *isaccin* "he makes"), which came to be used with a real tense-distinction of meaning (as in Ethiopic). The longer and more primitive form of the present (*isaccinu*) came further to be used with a future force; and the longer and more primitive form of the aorist (*iscunu*), from its being adopted after words like "when" or "who," came to have generally a perfect or pluperfect sense.

The permansive (perfect) has grown out of the close attachment of abbreviated forms of the personal pronouns to nouns and participles into a true tense.

Besides the apocopated or ordinary aorist (*iscun*) and the pluperfect aorist (*iscunu*), there exists (1) a conditional or motive aorist (*iscuna*) formed by the attachment of *a*, "the augment of motion," to the apocopated aorist, and (2) the energetic aorist formed by the retention of the original mimmation, *iscunum(ma)*, *iscunim(ma)*, *iscunam(ma)*. There was also another form of the aorist which ended in *-i* (as *iscuni*).

These terminations of the aorist in *-u*, *-i*, *-a*, answer to the three case-endings of the noun, the apocopated aorist corresponding with the construct state, and go back to a time when but little distinction was made between the noun and the verb. The subjunctive mood is used in relative and conditional clauses, and is denoted by the addition of the particle *nî*, which may be placed after the possessive pronoun suffix, as $\text{𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵}$ *ci ikabu-su-ni* "when he had called it."

The imperative is confined to the 2nd person, the 2nd pers. sing. masc. giving the simplest form of the verb (as *sucun, rikhits, tsabat*), the vowels always being the same in both syllables, the 2nd pers. fem. ending in *i* (as *sucini* or *sucni*), the 2nd pers. pl. masc. in *-u* (as *sucinu* or *sucnu*) and the 2nd pers. pl. fem. in *ā* (as *sucinā* or *sucnā*). The 2nd pers. sing. masc. may take the augment of motion *-ā* (as *sucunā* or *sucnā*). The precative is formed by prefixing *lu* or *li* (the vowel of which coalesces with the vowel of the person-prefix in the 1st and 3rd persons) to any one of the forms of the aorist. It is generally used in the 3rd person, as *liscun* "may he place." The infinitive is really a verbal substantive and declined accordingly.

Besides the moods, every conjugation possesses a participle, which, except in Kal and the Pael of concave verbs, prefixes *mu-*.

There are three *numbers*, singular, plural, and dual, but the dual which ends in *-ā* is only found in the 3rd person.

There are three Persons in the singular and plural, the 2nd and 3rd having different forms for masculine and feminine.

A feminine nominative, however, is often used improperly with a masculine verb (as 𐎗𐎎𐎐𐎕 𐎗𐎒𐎕 𐎗𐎒𐎕𐎗 *Istar yusapri* "the goddess Istar disclosed") and on the other hand, in the 2nd pers. plural (especially in the imperative) we frequently find the feminine instead of the masculine form.

There are many contracted forms in the Assyrian verb, produced chiefly by dropping a short *-i* or *-ā*; thus 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *tastalmi* for *tastalami*, 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *taptikdi* for *taptikidi*, 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *ittalcu* for *ittallicu*, *tasalmu* for *tasallimu*, *usziz* or *ulziz* for *usaziz*.

D, *ts*, *z*, or *s* assimilate the inserted *t* of the secondary conjugations, as 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *its-tsa-bat* for 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *its-ta-bat*, 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *iz-za-car* for *iz-ta-car*.

S may change the *t* into *ś* becoming *ś* itself, as 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *iś-sa-can* and *iśa-can* for 𐎗𐎒𐎕𐎗 𐎗𐎒𐎕𐎗 *is-ta-can*.

The enclitic conjunction *vā* ("and") is attached very closely to the termination of the verb.

PARADIGMS.

The Strong or Complete Verb.

KAL.

The second vowel of the aorist may be either *a*, *i*, or *u*, as *iscun* "he placed," *ipdhir* "he freed," *itsbat* "he took," but *u* is most common.

The third vowel of the present may similarly be either *a*, *i*, or *u*, as *inaccar* "he estranges," *isaccin* "he places," *idammum* "it passes away," but *i* is, by far, the most common vowel.

The first person singular of the aorist sometimes has *e* in Babylonian instead of *a*, as $\lll \text{𐎶} \text{𐎶} \text{𐎶}$ *ēsnik* for *āsnik*, and verbs $\text{𐎶} \text{𐎶}$ (see *infra*) in Assyrian might adopt the same vowel.

PERMANISIVE [or Perfect].—Singular.

I.	$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	sac-na-cu or sac-na-ac
2. Masc.	"	"	sac-na at
2. Fem.	"	"	[? sac-na-ti]
3. Masc.	"	"	sa-cin ($\text{𐎶} \text{𐎶} \text{𐎶}$)
3. Fem.	"	"	sac-nat

Plural.

I.	"	"	?
2. Masc.	"	"	?
2. Fem.	"	"	?
3. Masc.	"	"	sac-nu
3. Fem.	"	"	sac-na

Dual.

3.	$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	sac-na-a [sacnā] ...
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PRESENT.—Singular.

$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	a-sac-cin "I place"
"	"	"	ta-sac-sin
"	"	"	ta-sac-ci-ni
"	"	"	i-sac-cin
"	"	"	ta-sac-cin

Plural.

$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	$\text{𐎶} \text{𐎶} \text{𐎶}$	ni-sac-cin
"	"	"	ta-sac-ci-nu
"	"	"	ta-sac-ci-na
"	"	"	i-sac-ci-nu
"	"	"	i-sac-ci-na

Dual.

"	"	"	[i-sac-ci-na-a]
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AORIST.

Singular.

1.		as-cun		ar-khi-its		ats-bat			
		(“ <i>I placed</i> ”);		(“ <i>I inundated</i> ”);		(“ <i>I took</i> ”)			
2. <i>Masc.</i>	”	”	tas-cun ;	”	”	tar-khi-its ;	”	”	ta-ats-bat
2. <i>Fem.</i>	”	”	tas-cu-ni ;	”	”	tar-khi-tsi ;	”	”	ta-ats-ba-ti
3. <i>Masc.</i>	”	”	is-cun ;	”	”	ir-khi-its ;	”	”	its-bat
3. <i>Fem.</i>	”	”	tas-cun ;	”	”	tar-khi-its ;	”	”	ta-ats-bat

Plural.

1.		ni-is-cun ;		ni-ir-khi-its ;		ni-its-bat			
2. <i>Masc.</i>	”	”	tas-cu-nu ;	”	”	tar-khi-tsu ;	”	”	ta-ats-ba-tu
2. <i>Fem.</i>	”	”	tas-cu-na ;	”	”	tar-khi-tsa ;	”	”	ta-ats-ba-ta
3. <i>Masc.</i>	”	”	is-cu-nu ;	”	”	ir-khi-tsu ;	”	”	its-ba-tu
3. <i>Fem.</i>	”	”	is-cu-na ;	”	”	ir-khi-tsa ;	”	”	its-ba-ta

Dual.

3.		{ is-cu-na-a [iscunā] ; }		ir-khi-tsa-a ;		its-ba-ta-a
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The student will form the future and pluperfect by attaching the vowel *-u* to those singular forms of the present and aorist which end in a consonant, and *-uni* (also *-unu*, *-unuw*, and *-univ*) to those plural forms of the same tenses which end in a consonant.

IMPERATIVE.

<i>Sing.</i>	2. <i>Masc.</i>		su-cun ;		ri-khi-its ;		tsa-bat
”	2. <i>Fem.</i>	”	su-ci-ni <i>or</i>	”	ri-khi-tsi <i>or</i>	”	tsa-ba-ti <i>or</i>
			su-uc-ni ;		ri-ikh-tsi ;		tsa-ab-ti
<i>Plu.</i>	2. <i>Masc.</i>	”	su-ci-nu <i>or</i>	”	ri-khi-tsu <i>or</i>	”	tsa-ba-tu <i>or</i>
			su-uc-nu ;		ri-ikh-tsu ;		tsa-ab-tu
”	2. <i>Fem.</i>	”	su-ci-na <i>or</i>	”	ri-khi-tsa <i>or</i>	”	tsa-ba-ta <i>or</i>
			su-uc-na ;		ri-ikh-tsa ;		tsa-ab-ta

PRECATIVE.

Singular.

1. lu-us-cun; lu-ur-khi-its; lu-uts-bat
 2. *Masc.* " " lu-tas-cun; " " lu-tar-khi-its; " " lu-ta-ats-bat
 3. *M. & F.* " " li-is-cun; " " li-ir-khi-its; " " li-its-bat

Plural.

3. *Masc.* li-is-cu-nu; li-ir-khi-tsu;
 3. *Fem.* " " li-is-cu-na; " " li-ir-khi-tsa;
 3. *Masc.* li-its-ba-tu
 3. *Fem.* " " li-its-ba-ta

The augment of motion and the mimmation may be attached to all the above forms. When the augment of motion is attached to the 2nd person masc. plur. of the imperative *u+a* passes through *va* into *ā*; thus *su-uc-nā* (or *su-uc-na-a*) instead of *su-uc-nu-a*.

INFINITIVE.

- sā-cā-nu *to dwell.*
 ra-kha-tsu *to inundate.*
 tsa-ba-tu *to seize.*

PARTICIPLE.

- sā-ci-nu *dwelling.*
 rā-khi-tsu *inundating.*
 tsā-bi-tu *seizing.*

IPHTEAL.

PERMANISIVE (Perfect).

Singular.

1.		sit-cu-na-cu ...
2. <i>Masc.</i>	”	” [sit-cu-na-at] ...
2. <i>Fem.</i>	”	” ? ...
3. <i>Masc.</i>	”	” sit-cun ...
3. <i>Fem.</i>	”	” sit-cu-nat ...

Plural.

1.	”	” ? ...
2. <i>Masc.</i>	”	” ? ...
2. <i>Fem.</i>	”	” ? ...
3. <i>Masc.</i>	”	” sit-cu-nu ...
3. <i>Fem.</i>	”	” sit-cu-na ...

Dual.

3.	”	” [sit-cu-na-a] ...
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PRESENT.

Singular.

	as-tac-can
	as-ta-can
	al-ta-can
”	” tas-tac-can, &c.
”	” tas-tac-ca-ni
”	” is-tac-can
”	” tas-tac-can

Plural.

	nis-tac-can
”	” tas-tac-ca-nu
”	” tas-tac-ca-na
”	” is-tac-ca-nu
”	” is-tac-ca-na

Dual.

[is-tac-ca-na-a]

AORIST.

Singular.

1.		as-ta-cin, al-ta-cin ;		ap-te-kid “ <i>I overlooked</i> ”
2. <i>Masc.</i>	”	” tas-ta-cin, &c. ;	”	” ta-ap-te-kid
3. <i>Fem.</i>	”	” tas-ta-ci-ni ;	”	” ta-ap-te-ki-di
3. <i>Masc.</i>	”	” is-ta-cin ;	”	” ip-te-kid
3. <i>Fem.</i>	”	” tas-ta-cin ;	”	” ta-ap-te-kid

Plural.

1.		nis-ta-cin ;		ni-ip-te-kid
2. <i>Masc.</i>	”	” tas-ta-ci-nu ;	”	” ta-ap-te-ki-du
2. <i>Fem.</i>	”	” tas-ta-ci-na ;	”	” tap-te-ki-da
3. <i>Masc.</i>	”	” is-ta-ci-nu ;	”	” ip-te-ki-du
3. <i>Fem.</i>	”	” is-ta-ci-na ;	”	” ip-te-ki-da

Dual.

3.	”	” [is-ta-ci-na-a]	”	” [ip-te-ki-da-a]
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IPHTEAL—*continued.*

IMPERATIVE.

	<i>Singular.</i>		<i>Plural.</i>		
2. <i>Masc.</i>	𐎶𐎶𐎶 𐎶𐎶𐎶	sit-cin		𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶	sit-ci-nu
2. <i>Fem.</i>	" "	sit-ci-ni	|	" "	sit-ci-na

PRECATIVE.

Singular.

1.	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶	lu-us-ta-can ;	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶	lu-up-te-kdi
3.	" "	li-is-ta-can ;	" "	li-ip-te-kid

Plural.

3. <i>M.</i>	𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶	li-is-ta-ca-nu ;	𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶	li-ip-te-ki-du
3. <i>F.</i>	" "	li-is-ta-ca-na ;	" "	li-ip-te-ki-da

INFINITIVE.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 sit-cu-nu ; 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 pit-ku-du

PARTICIPLE.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶 mus-ta-ca-nu, mul-ta-ca-nu
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 mu-up-te-ki-du

NIPHAL.

PERMANSIVE (Perfect).

Singular.

1.	...	...	...	[na-as-cu-na-cu]
2. <i>Masc.</i>	...	...	...	[na-as-cu-na-at]
2. <i>Fem.</i>	...	...	...	?
3. <i>Masc.</i>				na-as-cun
3. <i>Fem.</i>	"	"		[na-as-cu-nat]

Plural.

1.	?	"	"
2. <i>Masc.</i>	?	"	"
2. <i>Fem.</i>	?	"	"
3. <i>Masc.</i>				na-as-cu-nu		
3. <i>Fem.</i>	"	"	"	na-as-cu-na		

Dual.

3.	[na-as-cu-na-a]
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IMPERATIVE.

Singular.

2. <i>Masc.</i>		na-as-cin
2. <i>Fem.</i>	"	na-as-ci-ni

Plural.

2. <i>Masc.</i>	"	"	na-as-ci-nu
2. <i>Fem.</i>	"	"	na-as-ci-na

PRESENT.

Singular.

	as-sa-can
"	tas-sa-can
"	tas-sa-ca-ni
"	is-sa-ca-an
"	tas-sa-can

Plural.

	ni-is-sa-can
"	tas-sa-ca-nu
"	tas-sa-ca-na
	is-sa-ca-nu
"	is-sa-ca-na

Dual.

"	"	[is-sa-ca-na-a]
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PRECATIVE.

Singular.

1.		lu-us-sa-cin
3.	"	li-is-sa-cin

Plural.

3. <i>Masc.</i>	"	"	lis-sa-ci-nu, lis-sac-nu
3. <i>Fem.</i>	"	"	lis-sa-ci-na, lis-sac-na

AORIST.

Singular.

1.		as-sa-cin, as-sa-cun
2. <i>Masc.</i>	"	tas-sa-cin, tas-sa-cun
2. <i>Fem.</i>	"	tas-sa-ci-ni, tas-sa-cu-ni
3. <i>Masc.</i>	"	is-sa-cin, is-sa-cun
3. <i>Fem.</i>	"	tas-sa-cin, tas-sa-cun

AORIST—*Continued.*

Plural.

1.		𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺	na-as-sa-cin, na-as-sa-cun
2. <i>Masc.</i>	”	”	tas-sa-ci-nu, tas-sa-cu-nu
2. <i>Fem.</i>	”	”	tas-sa-ci-na, tas-sa-cu-na
3. <i>Masc.</i>	”	”	is-sa-ci-nu, is-sa-cu-nu
3. <i>Fem.</i>	”	”	is-sa-ci-na, is-sa-cu-na

Dual.

3.	”	”	[is-sa-ci-na-a]
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INFINITIVE.

𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺 na-as-ca-a-nu [nascānu]

PARTICIPLE.

𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺𐎠𐎢𐎽𐎢𐎺 mu-se-es-sa-ci-nu [musessacinu]



ISTAPHAL.

PERMANSIVE (or Perfect).


Singular.

1. [na-as-te-cu-na-cu?], &c.

IMPERATIVE.

*Singular.*2. *Masc.* ni-tas-cin (?), &c.

AORIST.

*Singular.*1.  at-ta-as-cin
at-ta-as-cun, &c.

PRESENT.

*Singular.*1.  at-ta-as-can, &c.

PRECATIVE.

Singular.

3. " " li-it-tas-cin, &c.

INFINITIVE.


na-at-sa-cā-nu

PARTICIPLE.

mut-tas-ca-nu

PAEL.

PERMANSIVE (or Perfect).

*Singular.*1.  sac-ca-na-cu2. *Masc.* " " [sac-ca-na-at]2. *Fem.* " " ?3. *Masc.*  sac-can3. *Fem.* " " sac-ca-nat*Plural.*

1. ... ?

2. *Masc.* ... ?2. *Fem.* ... ?3. *Masc.* ... sac-ca-nu3. *Fem.* ... [sac-ca-na]*Dual.*

3. ... [sac-ca-na-a]

PRESENT.


*Singular.*1.  u-sac-can2. *Masc.* " " tu-sac-can2. *Fem.* " " tu-sac-ca-ni,
tu-sac-ni3. *Masc.* " " yu-sac-can3. *Fem.* " " tu-sac-can*Plural.*1.  nu-sac-can2. *Masc.* " " tu-sac-ca-nu2. *Fem.* " " tu-sac-ca-na3. *Masc.* " " yu-sac-ca-nu3. *Fem.* " " yu-sac-ca-na*Dual.*

3. " " [yu-sac-ca-na-a]


PAEL—*continued.*

IMPERATIVE.

Singular.

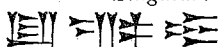
2. *Masc.*  suc-cin (su-cin)
 2. *Fem.* " " suc-ci-ni

Plural.

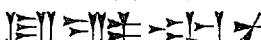
2. *Masc.*  suc-ci-nu
 2. *Fem.* " " suc-ci-na

PRECATIVE.

Singular.


1.  lu-sac-can
 3. " " lu-sac-can,
 lu-sac-cin

Plural.


3. *Masc.*  lu-sac-ca-nu
 3. *Fem.* " " lu-sac-ca-na

AORIST.

Singular.

1.  u-sac-cin
 u-sac-cun
 u-sic-cin
 2. *Masc.* " " tu-sac-cin
 tu-sac-cun
 tu-sic-sin
 2. *Fem.* " " tu-sac-si-ni, &c.
 3. *Masc.* " " yu-sac-cin
 3. *Fem.* " " tu-sac-cin

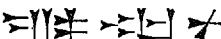
Plural.

1.  nu-sac-cin
 2. *Masc.* " " tu-sac-ci-nu
 2. *Fem.* " " tu-sac-ci-na
 3. *Masc.* " " yu-sac-ci-nu
 3. *Fem.* " " yu-sac-ci-na

Dual.

3. " " [yu-sac-ci-na-a]

INFINITIVE.

 sac-cā-nu [*but the infin. passive is more common*]

Infin. pass. suc-cu-nu

PARTICIPLE.

 mu-sac-ci-nu

From its intensive signification Pael comes sometimes to be used in a causative sense. When Kal is intransitive, Pael is transitive.

N.B.—The present and aorist of Pael are distinguished from the present of Kal by the vowel *u* in the first syllable.

The reduplication is often neglected in writing. It is sometimes replaced in the case of labials and dentals by *mb* (*mp*) and *nd* (*ndh*, *nt*).

IPHTAEL.

PERMANATIVE. *Not found.*

PRESENT.

	<i>Singular.</i>				<i>Plural.</i>		
1.			us-tac-can				nu-us-tac-can
2. <i>Masc.</i>	"	"	tu-us-tac-can		"	"	tu-us-tac-ca-nu
2. <i>Fem.</i>	"	"	tu-us-tac-ca-ni		"	"	tu-us-tac-ca-na
3. <i>Masc.</i>	"	"	yus-tac-can				yus-tac-ca-nu
3. <i>Fem.</i>	"	"	tu-us-tac-can		"	"	yus-tac-ca-na
							<i>Dual.</i>
					"	"	[yus-tac-ca-na-a]

AORIST.

Singular.

1.			us-tac-cin ;				up-te-kid
2. <i>Masc.</i>	"	"	tu-us-tac-cin ;		"	"	tu-up-te-kid
2. <i>Fem.</i>	"	"	tu-us-tac-cin ;		"	"	tu-up-te-ki-di
3. <i>Masc.</i>	"	"	yus-tac-cin ;		"	"	yup-te-kid
3. <i>Fem.</i>	"	"	tu-us-tac-cin ;		"	"	tu-up-te-kid

Plural.

1.			nu-us-tac-cin ;				nu-up-te-kid
2. <i>Masc.</i>	"	"	tu-us-tac-ci-nu ;		"	"	tu-up-te-ki-du
2. <i>Fem.</i>	"	"	tu-us-tac-ci-na ;		"	"	tu-up-te-ki-da
3. <i>Masc.</i>			yus-tac-ci-nu ;				yup-te-ki-du
3. <i>Fem.</i>	"	"	yus-tac-ci-na ;		"	"	yup-te-ki-da

Dual.

3.	"	"	[yus-tac-ci-na-a]
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IPHTAEL.—*continued.*

IMPERATIVE. *Not found.*

PRECATIVE.

Singular.

Plural.

3.	𐎶𐎵𐎠𐎢𐎶𐎠𐎢𐎶𐎠𐎢𐎶	lu-us-tac-can		3. <i>Masc.</i>	𐎶𐎵𐎠𐎢𐎶𐎠𐎢𐎶𐎠𐎢𐎶𐎠𐎢𐎶	lu-us-tac-ca-nu
				3. <i>Fem.</i>	" " "	lu-us-tac-ca-na

INFINITIVE.

PARTICIPLE.

[sa-tac-cā-nu]		𐎶𐎵𐎠𐎢𐎶𐎠𐎢𐎶𐎠𐎢𐎶	mus-tac-ci-nu
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SHAPHEL.

PERMANSIVE. *Not found.*

PRESENT.

Singular.

1.		u-sa-as-can
2. <i>Masc.</i>		tu-sa-as-can
2. <i>Fem.</i>		tu-sa-as-ca-ni
3. <i>Masc.</i>		yu-sa-as-can
3. <i>Fem.</i>		tu-sa-as-can

Plural.

1.		nu-sa-as-can
2. <i>Masc.</i>		tu-sa-as-ca-nu
2. <i>Fem.</i>		tu-sa-as-ca-na
3. <i>M.</i>		yu-sa-as-ca-nu
3. <i>Fem.</i>		yu-sa-as-ca-na

Dual.

3.		[yu-sa-as-ca-na-a]
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IMPERATIVE.

Singular.

2. <i>Masc.</i>		su-us-cin
2. <i>Fem.</i>		su-us-ci-ni

Plural.

2. <i>Masc.</i>		su-us-ci-nu
2. <i>Fem.</i>		su-us-ci-na

AORIST.

Singular.

1.		u-sa-as-cin, u-se-es-cin
2. <i>Masc.</i>		tu-sa-as-cin, &c.
2. <i>Fem.</i>		tu-sa-as-ci-ni
3. <i>Masc.</i>		yu-sa-as-cin
3. <i>Fem.</i>		tu-sa-as-cin

Plural.

1.		nu-sa-as-cin
2. <i>Masc.</i>		tu-sa-as-ci-nu
2. <i>Fem.</i>		tu-sa-as-ci-na
3. <i>Masc.</i>		yu-sa-as-ci-nu
3. <i>Fem.</i>		yu-sa-as-ci-na

Dual.

3.		[yu-sa-as-ci-na-a]
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PRECATIVE.

Singular.

1.		lu-sa-as-cin
3.		lu-sa-as-can

Plural.

3. <i>M.</i>		lu-sa-as-ci-nu
3. <i>Fem.</i>		lu-sa-as-ci-na

INFINITIVE.

sa-as-cā-nu [*but the Infin. passive is more common*].

su-us-cu-nu

PARTICIPLE.

mu-sa-as-ci-nu

ISTAPHAL.

PERMANSSIVE. *Not found.*

PRESENT.

Singular.

1. 


us-tas-can *or*

ul-tas-can,
 &c.

AORIST.

Singular.

1. us-tas-cin *or*

ul-tas-cin  {us} {ul}-te-sib,
 &c.

IMPERATIVE.

Singular.

2. *Mase.* 

su-ti-is-cin,
 &c.

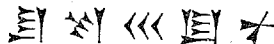
PRECATIVE.

Singular.



3. 

lu-us-tas-can,
 &c.

INFINITIVE PASSIVE.

 su-te-es-cu-nu.

PARTICIPLE.

 mus-tas-ci-nu ;  mul-tas-ci-nu.



THE WEAK OR DEFECTIVE VERBS.

If one of the radicals of a verb is *n*, *á*, *h*, *u* (*v*), *i* (*y*) or *e*, it differs in many particulars from the conjugation of the Strong Verb, owing to the assimilation of these letters to other vowels or consonants.

Verbs which begin with these letters are called verbs פ'פ', פ'פ', פ'פ', פ'פ', פ'פ', and פ'פ'; verbs which end with them are called verbs ל'ל', ל'ל', ל'ל', ל'ל', ל'ל', and ל'ל'; verbs which have one of these letters as a second radical are called verbs ע'ע', ע'ע', ע'ע', ע'ע', ע'ע', and ע'ע'. The last class of verbs are also called Concave Verbs.

Verbs פ'פ'.

N is assimilated to the following letter; though in some few instances we find it irregularly retained. Before *b* or *p* it may be changed to *m*.

PERMANISIVE.			PRESENT.		
<i>Kal</i>	...		na-mir, "he sees"		i-nam-mir or i-nam-mar
<i>Iphtaal</i>	...		ni-it-mur	" "	it-ta-mar
<i>Niphal</i>	...		nam-mur	" "	in-na-mar
<i>Ittaphal</i>	...	" "	[na-at-te-mur]		it-tam-mar
<i>Paal</i>	...		nam-mar	" "	yu-nam-mar
<i>Iphtaal</i>	...	" "	...		yut-tam-mar
<i>Shaphel</i>	...	" "	[sam-mar]	" "	yu-sam-mar
<i>Istaphal</i>	...	" "	[sat-ne-mar]	" "	yus-tam-mar
<i>Shaphael</i>	...	" "	[sa-nam-mar]	" "	yus-nam-mar
<i>Istaphael</i>	...	" "	...	" "	yus-te-nam-mar
PASSIVE.			PASSIVE.		
<i>Paal</i>	...		num-mur	" "	yu-num-mar
<i>Iphtaal</i>	...	" "	...	" "	yut-tum-mar
<i>Shaphel</i>	...		su-nu-mur	" "	yu-sa-nu-mar
			su-na-mur	" "	
<i>Istaphal</i>	...		su-te-nu-mur	" "	yus-tum-mar
<i>Shaphael</i>	...		su-num-mur	" "	yus-num-mar
			su-nam-mur	" "	

AORIST.			IMPERATIVE.			
<i>Kal</i>	...		im-mur	"he saw"		u-mur or a-mur
"	...		id-din	"he gave"		i-din.
"	...		ip-pal	"he threw down"	"	a-pal.
"	...		e-cil	"he ate"	"	e-cil
<i>Iph teal</i>	...		it-ta-mir		"	ni-it-mir
<i>Niphal</i>	...		in-na-mir		"	nam-mir
<i>Ittaphal</i>	...	" "	it-tam-mir		"	[ni-tam-mir]
<i>Pael</i>	...	" "	yu-nam-mir		"	nu-um-mir
<i>Iphtaal</i>	...	" "	yut-tam-mir		"	—
<i>Shaphel</i>	...	" "	yu-sam-mir		"	su-um-mir
<i>Istaphal</i>	...	" "	yus-tam-mir		"	su-ut-tim-mir
<i>Shaphael</i>	...	" "	yus-nam-mir		"	su-num-mir
<i>Istaphael</i>	...	" "	yus-te-nam-mir		"	—

PASSIVE.			PASSIVE.		
<i>Pael</i>	...		yu-num-mir		—
<i>Iphtaal</i>	...	" "	yut-tum-mur		—
<i>Shaphel</i>	...	" "	{yu-sa-nu-mur {yus-nu-mur		—
<i>Istaphal</i>	...	" "	yus-tum-mur		—
<i>Shaphael</i>	...	" "	yus-num-mur		—

PARTICIPLE.			
<i>Kal</i>	...		nā-mi-ru, nam-ru
<i>Iph teal</i>	...		mut-ta-mi-ru
<i>Niphal</i>	...		mu-un-nam-mi-ru, mun-nam-ru
<i>Ittaphal</i>	...		mut-ta-ma-ru
<i>Pael</i>	...		mu-nam-mi-ru
<i>Iphtaal</i>	...		mut-tam-mi-ru
<i>Shaphel</i>	...		mu-sam-mi-ru
<i>Istaphal</i>	...		mus-tam-mi-ru
<i>Shaphael</i>	...		mus-nam-mi-ru
<i>Istaphael</i>	...		mus-te-nam-mi-ru

Verbs N'É.

KAL.

PERMANSIVE.		PRESENT.		AORIST.	
<i>Sing.</i> 1.	[asabacu]		a-sab "I sit"		a-sib, e-sib
" 2. <i>Masc.</i> ...	[asabat]	"	ta-sab	"	a-cul, " e-cul
" 2. <i>Fem.</i> ...	—	"	ta-sa-bi	"	ta-sib
" 3. <i>Masc.</i> ...	[a-sab]	"	ya-sab, i-sab	"	ta-si-bi
" 3. <i>Fem.</i> ...	—	"	ta-sab	"	ya-sib, i-sib
<i>Plur.</i> ...	—		na-sab		na-sib
" 2. <i>Masc.</i> ...	—	"	ta-sa-bu	"	ta-si-bu
" 2. <i>Fem.</i> ...	—	"	ta-sa-ba	"	ta-si-ba
" 3. <i>Masc.</i> ...	a-sa-bu	"	ya-sa-bu, i-sa-bu	"	ya-si-bu, i-si-bu
" 3. <i>Fem.</i> ...	[a-sa-ba]	"	ya-sa-ba, i-sa-ba	"	ya-si-ba, i-si-ba
<i>Dual</i> , 3.	[asabā]	"	[ya-sa-bā]	"	ya-si-bā]

IMPERATIVE AND PRECATIVE.

<i>Sing.</i> 1.		li-su-ub,		lu-sib
" 2. <i>Masc.</i> ...	" "	e-sib, a-cul		
" 2. <i>Fem.</i> ...	" "	e-si-bi, a-cu-li		
" 3. <i>Masc.</i> ...	" "	li-su-ub, lu-sib		
" 3. <i>Fem.</i> ...	" "	---		
<i>Plur.</i> 1.	" "	—		
" 2. <i>Masc.</i> ...		e-si-bu,		a-cu-la
" 2. <i>Fem.</i> ...	" "	e-si-bu, a-cu-la		
" 3. <i>Masc.</i> ...	" "	li-su-bu, lu-si-bu		
" 3. <i>Fem.</i> ...	" "	li-su-ba, lu-si-ba		

INFINITIVE.

... ... sa-a-bu

PARTICIPLE.

... ... a-si-bu

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.				PRESENT.			
<i>Iphtaal</i> ...	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	te-sub	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	i-ta-sab	
<i>Niphal</i> ...	”	”	[nā-sub]	”	”	i-na-sab	
<i>Ittaphal</i> ...	”	”	—	”	”	it-te-sab	
<i>Paal</i> ...	”	”	[assab]	”	”	yu-as-ab, yus-sab	
<i>Iphtaal</i> ...	”	”	—	”	”	yu-tas-sab	
<i>Shaphel</i> ...	”	”	[sāsab]	”	”	yu-sa-sab, yu-se-sab	
<i>Istaphal</i> ...	”	”	[satesab]	”	”	yus-te-sab yul-te-sab	
<i>Itaphal</i> ...	”	”	—	”	”	yu-te-sab	
<i>Paal Pass.</i> ...	”	”	us-sub	”	”	yu-us-sab	
<i>Istaphal Pass.</i>	”	”	su-te-sub	”	”	[yus-tu-sab]	

AORIST.				IMPERATIVE.		PARTICIPLE.	
<i>Iphtaal</i> ...	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	i-ta-sib	[it-sib]	𐎶𐎵𐎶𐎵	𐎶𐎵	mu-ta-sa-bu
<i>Niphal</i> ...	”	”	i-na-sib	na-sib	”	”	mu-na-si-bu
<i>Ittaphal</i> ...	”	”	it-te-sib	—	”	”	mut-te-si-bu
<i>Paal</i> ...	”	”	yu-as-sib, yus-sib	[us-sib]	”	”	mus-si-bu
<i>Iphtaal</i> ...	”	”	yu-tas-sib	[i-ta-sab]	”	”	mut-tas-sa-bu
<i>Shaphel</i> ...	”	”	yu-sa-sib, yu-se-sib	su-sib	”	”	mu-se-si-bu
<i>Istaphal</i> ...	”	”	yus-te-sib, yul-te-sib	su-te-sib	”	”	mus-te-si-bu
<i>Itaphal</i> ...	”	”	yu-te-sib	[u-te-sib]	”	”	mu-te-si-bu
<i>Paal Pass.</i>	”	”	yu-us-sub	—	—	—	—
<i>Istaphal Pass.</i>	”	”	[yus-tu-sub]	—	—	—	—

Verbs ע'ה

KAL.

PERMANSIVE.				PRESENT.				AORIST.			
<i>Singular.</i>				<i>Singular.</i>				<i>Singular.</i>			
I.		[ha-la-ca-cu]		𐎶𐎵 𐎶𐎵𐎶𐎵	al-lac	...	𐎶𐎵 𐎶𐎵	a-lic			
				𐎶𐎵 𐎶𐎵𐎶𐎵	a-lac	" I go "	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	al-lic			
				𐎶𐎵 𐎶𐎵𐎶𐎵	a-ha-bid	" I destroy "	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	ah-bid			
2. Masc.		[ha-la-ca-at]		"	"	tal-lac, &c. ...	"	tal-lic, &c.			
2. Fem.	...	...		"	"	tal-la-ci ...	"	tal-li-ci			
3. Masc.	𐎶𐎵 𐎶𐎵𐎶𐎵	ha-lac	...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	il-lac	...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	il-lic			
3. Fem.	...	...		"	"	tal-lac	...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	tal-lic		
		<i>Plural.</i>				<i>Plural.</i>		<i>Plural.</i>			
I.	...	...	...	"	"	na-al-lac	...	"	na-al-lic		
2. Masc.	...	...	...	"	"	tal-la-cu	...	"	tal-li-cu		
2. Fem.	...	...	...	"	"	tal-la-ca	...	"	tal-li-ca		
3. Masc.		ha-la-cu	...	"	"	il-la-cu	...	"	il-li-cu		
3. Fem.		[ha-la-ca]	...	"	"	il-la-ca	...	"	il-li-ca		
		<i>Dual.</i>				<i>Dual.</i>		<i>Dual.</i>			
3.		ha-la-ca-a	...	"	"	[illacā]	...	"	[illicā]		

IMPERATIVE AND PRECATIVE.

Singular.

I.	} 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	lil-lic
		li-lic
2. Masc.	𐎶𐎵 𐎶𐎵	ha-lic
2. Fem.	...	(h)al-ci
3. Masc.	...	lil-lic li-lic

Plural.

2. Masc.	...	𐎶𐎵𐎶𐎵 𐎶𐎵	(h)al-cu
2. Fem.	...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	(h)al-ca
3. Masc.	...	" "	lil-li-cu li-li-cu
3. Fem.	...	" "	lil-li-cu, li-li-ca








INFINITIVE.

𐎶𐎵 𐎶𐎵 la-cu

PARTICIPLE.



𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (h)al-li-cu
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (h)a-li-cu

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.			PRESENT.		AORIST.		
<i>Iphtaal</i>	...			 i-tal-lac			i-tal-lic
"	...			  it-ta-lac	"	"	it-ta-lic
<i>Niphal</i>	...	[nal-luc]	"	" i-na-al-lac	"	"	i-na-al-lic
<i>Ittaphal</i>	...		"	" it-tal-lac	"	"	it-tal-lic
<i>Paal</i>	...	al-lac	"	" yu-'al-lac	"	"	yu-'al-lic
"	...	"	"	" yul-lac	"	"	yul-lic
<i>Iphtaal</i>	...		"	" yu-tal-lac	"	"	yu-tal-lic
<i>Shaphal</i>	...	[sal-lac]	"	" yu-sal-lac	"	"	yu-sal-lic
<i>Istaphal</i>	...		"	" yus-tal-lac	"	"	yus-tal-lic

IMPERATIVE.

PARTICIPLE.

<i>Iphtaal</i>	...	[it-lic]			mu-tal-la-cu
<i>Niphal</i>	...	na-al-lic	"	"	mu-na-al-li-cu
<i>Ittaphal</i>	...		"	"	mut-tal-li-cu
<i>Paal</i>	...	(h)ul-lic	"	"	mu-'al-li-cu
<i>Iphtaal</i>	...	[i-tal-lic]	"	"	mu-tal-li-cu
<i>Shaphal</i>	...	su-lic	"	"	mu-sal-li-cu
<i>Istaphal</i>	...	[su-tal-lic]	"	"	mus-tal-li-cu



Verbs ו"פ.

KAL.

PERMANISIVE.		PRESENT.		AORIST.		IMPERATIVE AND PRECATIVE.	
<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>	
1.	[u-la-da-cu]		u-lad		u-lid, "I begat"		lu-lid
2. <i>Masc.</i>	... ..	" "	tu-lad	" "	tu-lid	" "	lid
2. <i>Fem.</i>	... ..	" "	tu-la-di	" "	tu-li-di	" "	li-di
3. <i>Masc.</i>	[u-lid] ...		yu-lad		yu-lid	" "	lu-lid
3. <i>Fem.</i>	... ..	" "	tu-lad	" "	tu-lid		
<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>	
1.	... ..	" "	nu-lad	" "	nu-lid		
2. <i>Masc.</i>	... ..	" "	tu-la-du	" "	tu-li-du	" "	li-du
2. <i>Fem.</i>	... ..	" "	tu-la-da	" "	tu-li-da	" "	li-da
3. <i>Masc.</i>	... ..	" "	yu-la-du	" "	yu-li-du	" "	lu-li-du
3. <i>Fem.</i>	... ..	" "	yu-la-da	" "	yu-li-da	" "	lu-li-da
<i>Dual.</i>		<i>Dual.</i>		<i>Dual.</i>			
3.	... ..	" "	[yu-la-da-a]	" "	[yulidā]		
INFINITIVE.				PARTICIPLE.			
		a-la-du				u-li-du	
		lā-du				a-li-du.	

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANISIVE.		PRESENT.		AORIST.	
<i>Iphtaal</i> ...	[telud]		i-tu-lad		i-tu-lid
<i>Niphal</i> ...	[nulud]	" "	[i-ne-lad]	" "	[i-ne-lid]
<i>Ittaphal</i> ...		" "	i-tu-lad	" "	it-tu-lid
<i>Paal</i> ...	[ullad]	" "	{yu- ² ul-lad yul-lad}	" "	{yu- ² ul-lid yul-lid}
<i>Iphtaal</i> ...		" "	yu-tul-lad	" "	yu-tul-lid
<i>Shaphel</i> ...	[sulad]	" "	yu-se-lad	" "	yu-se-lid
<i>Istaphal</i> ...	[sutelad]	" "	yus-te-lad	" "	yus-te lid

IMPERATIVE.

PARTICIPLE.

<i>Iphtaal</i>	...	𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶	mu-ta-li-du
<i>Niphal</i>	... nu-lid	” ”	mu-ne-li-du
<i>Ittaphal</i>	...	” ”	mut-te-li-du
<i>Paal</i>	... ul-lid	” ”	mul-li-du, mu-li-du
<i>Iphtaal</i>	...	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶	mut-te-el-la-du
<i>Shaphel</i>	... su-lid	” ”	mu-sa-li-du, mus-te-li-du
<i>Istaphal</i>	... [su-te-lid]	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶	mus-te-li-du



Verbs 𐎶𐎵.

KAL.

PERMANISIVE.		PRESENT.		AORIST.		IMPERATIVE AND PRECATIVE.	
<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>	
1.	[inikacu]	𐎶𐎵𐎶𐎵𐎶𐎵	i-na-ak	𐎶𐎵𐎶𐎵𐎶𐎵	i-ni-ik	𐎶𐎵𐎶𐎵𐎶𐎵	li-nik
					"I suckled"		
2. Masc.	...	"	ti-na-ak	"	ti-ni-ik	"	nik
2. Fem.	...	"	ti-na-ki	"	ti-ni-ki	"	ni-ki
3. Masc.	...	"	i-nak	"	i-nik	"	li-nik
3. Fem.	...	"	ti-nak	"	ti-nik		...
<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>	
1.	...	"	ni-nak	"	ni-nik		...
2. Masc.	...	"	ti-na-ku	"	ti-ni-ku	"	ni-ku
2. Fem.	...	"	ti-na-ka	"	ti-ni-ka	"	ni-ka
3. Masc.	[iniku]	"	i-na-ku	"	i-ni-ku	"	li-ni-ku
3. Fem.	...	"	i-na-ka	"	i-ni-ka	"	li-ni-ka

PARTICIPLE.

𐎶𐎵𐎶𐎵𐎶𐎵 i-ni-ku

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANISIVE.		PRESENT.		AORIST.	
<i>Iphtaal</i>	... [tenuk]	𐎶𐎵𐎶𐎵𐎶𐎵	i-ti-na-ak	𐎶𐎵𐎶𐎵𐎶𐎵	i-ti-nik
<i>Niphthal</i>	... [nenuk]	"	i-ni-na-ak	"	i-ni-nik
<i>Itaphthal</i>	...	"	it-ti-nak	"	it-ti-nik
<i>Paal</i>	... [cnnak]	"	i-en-nak	"	i-en-nik
		"	in-nak	"	in-nik
<i>Iphtaal</i>	...	"	yut-te-en-nak	"	yut-te-en-nik
<i>Shaphthal</i>	... [senak]	"	yu-se-nak	"	yu-se-nik
<i>Istaphthal</i>	... [satenak]	"	yus-te-nak	"	yus-te-nik
<i>Istaphthal</i>	... [satetina]	𐎶𐎵𐎶𐎵𐎶𐎵	yus-te-te-nak	"	yus-te-te-nik

IMPERATIVE.				PARTICIPLE.			
<i>Iphthal</i>	...	[it-nik]	...	𐎶	𐎶𐎵	𐎶𐎵	mu-ti-ni-ku
<i>Niphal</i>	...	ni-nik	...	”	”	”	mu-ni-ni-ku
<i>Ittaphal</i>	...	[ni-ti-nik]	...	”	”	”	mu-te-ni-ku
<i>Pael</i>	...	un-nik	...	”	”	”	mu-en-ni-ku
<i>Iphtaal</i>	...	it-tin-nik	...	”	”	”	mut-te-en-ni-ku
<i>Shaphel</i>	...	su-nik	...	”	”	”	mu-se-ni-ku
<i>Istaphal</i>	...	su-te-nik	...	”	”	”	mus-te-ni-ku
<i>Istataphal</i>	...	[su-te-te-nik]	...	”	”	”	[mus-te-te-ni-ku]

N.B.—All these verbs are greatly confounded with one another, and had also a tendency to adopt forms borrowed from verbs 𐎶𐎵, consequently the same verb (e.g. *asabu*) might have some forms which presupposed a verb 𐎶𐎵, others which presupposed a verb 𐎶𐎵 (*usabu*), others which presupposed a verb 𐎶𐎵 (*nasabu*), &c. Thus the precativè *lusib*, *lusibu* given above comes not from *asabu* (verb 𐎶𐎵), but from *usabu* (verb 𐎶𐎵).



Verbs $y'p$:—

KAL.

PERMANSIVE.

Singular.

1.	...	[epsacu]
2. <i>Masc.</i>	...	[epsat]
2. <i>Fem.</i>	...	—
3. <i>Masc.</i>	...	e-pis
3. <i>Fem.</i>	...	—

Plural.

1.	...	—
2. <i>Masc.</i>	...	—
2. <i>Fem.</i>	...	—
3. <i>Masc.</i>	...	[e-pi-su]
3. <i>Fem.</i>	...	e-pi-sa

Dual.

3.	...	[episā]
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PRESENT.

Singular.

	e-pa-as, ep-pas	"I make"
	te-pa-as, &c.	
" "	te-pa-si	
" "	e-pa-as	
" "	te-pa-as	

Plural.

	ne-pa-as
" "	te-pa-su
" "	te-pa-sa
" "	e-pa-su
" "	e-pa-sa

Dual.

" "	[epasā]
-----	---------

AORIST.

Singular.

1.	...		e-pus		e-mid	"I stood"
2. <i>Masc.</i>	...	" "	te-pus	" "	te-mid	
2. <i>Fem.</i>	...	" "	te-pu-si	" "	te-mi-di	
3. <i>Masc.</i>	...	" "	e-pus	" "	e-mid	
3. <i>Fem.</i>	...	" "	te-pus	" "	te-mid	

Plural.

1.	...	" "	ne-pus	" "	ne-mid
2. <i>Masc.</i>	...	" "	te-pu-su	" "	te-mi-du
2. <i>Fem.</i>	...	" "	te-pu-sa	" "	te-mi-da
3. <i>Masc.</i>	...	" "	e-pu-su	" "	e-mi-du
3. <i>Fem.</i>	...	" "	e-pu-sa	" "	e-mi-da

Dual.

3.	...	" "	[epusā]	" "	emidā]
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IMPERATIVE AND
PRECATIVE.*Singular.*

	li-pus
" "	e-pus
" "	e-pu-si
" "	li-pus
" "	—

Plural.

" "	—
" "	e-pu-su
" "	e-pu-sa
" "	li-pu-su
" "	li-pu-sa

INFINITIVE.

	e-pi-su		a-pū-su	"to make"
--	---------	--	---------	-----------

PARTICIPLE.

	e-pi-su
--	---------

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.			PRESENT.		AORIST.	
<i>Iphtaal</i> ...	𐎶𐎵𐎶𐎵	et-pus	𐎶𐎵𐎶𐎵	e-tap-pas	𐎶𐎵𐎶𐎵	e-te-pus
<i>Niphal</i> ...	𐎶𐎵	[nebus]	𐎶𐎵𐎶𐎵	ip-pas, i-pas	𐎶𐎵	ip-pis, i-pis
<i>Ittaphal</i> ...	𐎶𐎵𐎶𐎵	[netepus]	𐎶𐎵𐎶𐎵	it-tc-pas	𐎶𐎵	it-te-pis
<i>Pacl</i> ...	𐎶𐎵	[eppas]	𐎶𐎵𐎶𐎵	yup-pas	𐎶𐎵	yup-pis
<i>Iphtaal</i> ...	𐎶𐎵	—	𐎶𐎵𐎶𐎵	yu-te-ip-pas	𐎶𐎵	yu-te-ip-pis
<i>Shaphel</i> ...	𐎶𐎵	[sepas]	𐎶𐎵𐎶𐎵	yu-se-pas	𐎶𐎵	yu-se-pis
<i>Istaphal</i> ...	𐎶𐎵	[satepas]	𐎶𐎵𐎶𐎵	yus-te-pas	𐎶𐎵	yus-te-pis

IMPERATIVE.			PARTICIPLE.	
<i>Iphtaal</i> ...	𐎶𐎵𐎶𐎵	et-pis	𐎶𐎵𐎶𐎵	mu-te-pi-su
<i>Niphal</i> ...	𐎶𐎵	ni-ip-pis	𐎶𐎵𐎶𐎵	mu-ne-pi-su
<i>Ittaphal</i> ...	𐎶𐎵	ni-te-pis	𐎶𐎵𐎶𐎵	mu-te-pa-su
<i>Pacl</i> ...	𐎶𐎵	up-pis	𐎶𐎵𐎶𐎵	mup-pi-su
<i>Iphtaal</i> ...	𐎶𐎵	—	𐎶𐎵𐎶𐎵	mut-te-ip-pi-su
<i>Shaphel</i> ...	𐎶𐎵	su-pis	𐎶𐎵𐎶𐎵	mu-si-pi-su
<i>Istaphal</i> ...	𐎶𐎵	su-ut-te-pis	𐎶𐎵𐎶𐎵	mus-te-pi-su

The Babylonian dialect had 𐎶𐎵𐎶𐎵 *i-bus* or 𐎶𐎵𐎶𐎵𐎶𐎵 *e-i-bus*, *i-bas* or *e-i-bas*, *i-bu-su* or *e-i-bu-su*, and *i-ba-su* or *e-i-ba-su*, instead of the 3rd pers. sing. and pl. forms given above. [A Babylonian *b* often represented an Assyrian *p*.] The Babylonian dialect also said 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 *yu-'ub-bas*, &c., instead of the contracted *yubbas*, &c.



CONCAVE VERBS.

KAL.

PERMANSIVE.

Singular.

1.		ca-ma-cu "I rise"
2. <i>Masc.</i>		ca'a-na-cu, "I establish"
2. <i>Fem.</i>	—	[camat, ca'anat]
3. <i>Masc.</i>		ca-am
"		ca-in
3. <i>Fem.</i>		[camat] [ca-i-nat]

Plural.

1.	—	—
2. <i>Masc.</i>	—	—
2. <i>Fem.</i>	—	—
3. <i>Masc.</i>		ca-mu, ca-i-nu
3. <i>Fem.</i>	" "	ca-ma, ca-i-na

Dual.

3.		camā
----	--	------

PRESENT.

Singular.

	a-tar
	at-tar "I bring back"
" "	ta-tar, &c.
" "	ta-ta-ri
" "	i-tar
" "	"
" "	ta-tar

Plural.

" "	na-tar
" "	ta-ta-ru
" "	ta-ta-ra
" "	i-ta-ru
" "	i-ta-ra

Dual.

" "	i-ta-ra-a
-----	-----------

AORIST.

Singular.

1.		a-tur, at-tur		a-ciś "I cut off"
2. <i>Masc.</i>	"	ta-tur, &c.	"	ta-ciś
2. <i>Fem.</i>	"	ta-tu-ri	"	ta-ci-śi
3. <i>Masc.</i>	"	i-tur	"	i-ciś
3. <i>Fem.</i>	"	ta-tur	"	ta-ciś

Plural.






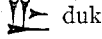
	na-tur		na-ciś
"	ta-tu-ru	"	ta-ci-śu
"	ta-tu-ra	"	ta-ci-śa
"	i-tu-ru	"	i-ci-śu
"	i-ta-ra	"	i-ci-śa

Dual.


3.	"	i-tu-ra-a	"	i-ci-śa-a
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KAL.—*continued.*

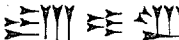
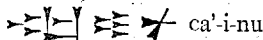
IMPERATIVE AND PRECATIVE.

<i>Singular.</i>		<i>Plural.</i>	
1.	 lu-ut-tur, lu-tur-ru		
2. <i>Masc.</i>	 tir, tir-ra  tar	 du-ku	"smite ye;" cinu "establish ye"
	 cin  duk		
2. <i>Fem.</i>	" ti-ri, ta-ri, ci-ni, du-ci	"	du-cā, ci-nā
3. <i>M. and F.</i>	" lit-tur, li-tur	"	lit-tu-ru, li-tu-ru
			<i>Dual.</i>
		"	lit-tu-ra, li-tu-ra

INFINITIVE.

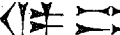
 ta'a-ru to turn

PARTICIPLE ACT.

 ta'i-ru  ca'i-nu

PARTICIPLE PASS.

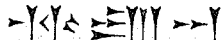

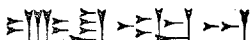
 ti-ru

 di-ku



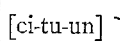
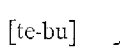
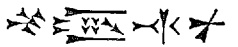
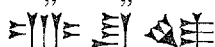
 ci-nu

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANISIVE.		
<i>Iphthal.</i>		{ te-bā-cu "I come" [te-cin]
<i>Niphalel</i> ...	" "	[na-ac-nu-un]
<i>Ittaphalel</i> ...	" "	[na-ac-te-nun]
<i>Paal</i> ...		ci-i-in
<i>Iphthal</i> ...	" "	—
<i>Paal</i> ...		cu-un-nu, 3rd pl.
<i>Iphthal</i> ...	" "	—
<i>Shaphel</i> ...	" "	[sa-ca-in]
<i>Istaphal</i> ...	" "	[sa-te-ca-an]
<i>Aphel</i> ...	" "	—
<i>Itaphal</i> ...	" "	—
<i>Shaphael</i> ...	" "	[saccen]
<i>Istaphael</i> ...	" "	—
<i>Shaphel Pass.</i>	" "	[su-cu-un]

PRESENT.		
		ic-ta-an
		it-ba-a
" "	" "	ic-ca-na-an
" "	" "	it-tac-na-an
" "	" "	{ yu-uc-ca-an yuc-ca-an
" "	" "	yuc-ta-an
" "	" "	yuc-na-an
" "	" "	ic-te-na-an
" "	" "	yu-sa-ca-an
" "	" "	yus-ta-ca-an
" "	" "	yu-ca(y)-an
" "	" "	yuc-ca-an
" "	" "	yu-sac-ca-an
" "	" "	yus-tac-ca-an
		yu-su-ca-an

PARADIGM OF THE OTHER CONJUGATIONS.

	AORIST.	IMPERATIVE.	PARTICIPLE.
<i>Iphtéal</i> ...	 ic-ti-in  it-bu'	 [ci-tu-un]  [te-bu]	 mu-uc-ti-nu
<i>Nipháel</i> ...	" " { ic-ca-nin iz-za-nun }	na-ac-nin	" " mu-uc-ca-ni-nu
<i>Ittapháel</i> ...	" " it-tac-nin	ni-tac-nin	" " mut-tac-na-nu
<i>Paél</i> ...	" " { yu-uc-cin yuc-cin }	[uc-cin]	" " mu-uc-ci-nu
<i>Iphtéal</i> ...	" " yuc-ti-in	—	" " mu-tac-ci-nu
<i>Paél</i> ...	" " yuc-ni-in	uc-ni-in	" " mu-uc-ti-nu
<i>Iphtáel</i> ...	" " ic-te-nin	—	" " —
<i>Shaphél</i> ...	" " yu-sa-cin	su-cu-un	" " mu-sa-ci-nu
<i>Istaphél</i> ...	" " yus-ta-cin	su-ut-cu-un	" " mu-sac-ci-nu
<i>Aphél</i> ...	" " yu-cin	cin, cu-un	" " mu-ci-nu
<i>Itaphál</i> ...	" " yuc-cin	—	" " mu-uc-ci-nu
<i>Shapháel</i> ...	" " yu-sac-cin	su-uc-cu-un	" " mu-sac-ci-nu
<i>Istapháel</i> ...	" " [yus-tac-cin]	—	" " mus-tac-ci-nu
<i>Shaphél Pass.</i> 	yu-su-cin	—	" " —

It will be noticed that Paél and Iphtáel regularly appear in these Concave Verbs, and that Nipháel and Ittapháel take the place of Niphál and Ittaphál.

The permansive of Paél changes *ayya* into *i*, and has a passive or neuter signification.



Verbs ל'ע, ל'י, ל'ו, ל'ה, ל'י.

KAL.

PERMANSIVE (or Perfect).		PRESENT.		AORIST.	
<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>	
1.	𐎠𐎢𐎣𐎠 na-sa-cu "I lift up"	𐎠𐎢𐎣𐎠 a-gab-bi' "I speak"	𐎠𐎢𐎣 ag-bi'	𐎠𐎢𐎣𐎠 ab-nu' "I built"	
2. Masc.	𐎠𐎢𐎣𐎠 na-sa-at ...	𐎠𐎢𐎣 ta-gab-bi'...	𐎠𐎢𐎣 tag-bi'	𐎠𐎢𐎣 tab-nu	
2. Fem.	— — ...	𐎠𐎢𐎣 ta-gab-bi'	𐎠𐎢𐎣 tag-bi'	𐎠𐎢𐎣 tab-nu	
3. Masc.	𐎠𐎢𐎣 na-su ...	𐎠𐎢𐎣 i-gab-bi' ...	𐎠𐎢𐎣 ig-bi'	𐎠𐎢𐎣 ib-nu'	
3. Fem.	𐎠𐎢𐎣 na-sat ...	𐎠𐎢𐎣 ta-gab-bi'	𐎠𐎢𐎣 tag-bi'	𐎠𐎢𐎣 tab-nu'	
<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>	
1.	— — ...	𐎠𐎢𐎣 na-gab-bi'	𐎠𐎢𐎣 nag-bi'	𐎠𐎢𐎣 nab-nu	
2. Masc.	— — ...	𐎠𐎢𐎣 ta-gab-bu	𐎠𐎢𐎣 tag-bu	𐎠𐎢𐎣 tab-nu	
2. Fem.	— — ...	𐎠𐎢𐎣 ta-gab-ba	𐎠𐎢𐎣 tag-ba	𐎠𐎢𐎣 tab-na	
3. Masc.	𐎠𐎢𐎣 na-su-u ...	𐎠𐎢𐎣 i-gab-bu ...	𐎠𐎢𐎣 ig-bu	𐎠𐎢𐎣 ib-nu	
3. Fem.	𐎠𐎢𐎣 na-sa-a ...	𐎠𐎢𐎣 i-gab-ba ...	𐎠𐎢𐎣 ig-ba	𐎠𐎢𐎣 ib-na	
<i>Dual.</i>		<i>Dual.</i>		<i>Dual.</i>	
3.	𐎠𐎢𐎣 na-sa-a ...	𐎠𐎢𐎣 i-gab-ba-a	𐎠𐎢𐎣 ig-ba-a	𐎠𐎢𐎣 ib-na-a	

IMPERATIVE AND PRECATIVE.

<i>Singular.</i>		<i>Plural.</i>	
1.	𐎠𐎢𐎣 lu-ug-bi'	𐎠𐎢𐎣 lu-ub-nu'	
2. Masc.	𐎠𐎢𐎣 ba-ni, ba-an	𐎠𐎢𐎣 khi-dhi'	
2. Fem.	𐎠𐎢𐎣 ba-ni-i	𐎠𐎢𐎣 khi-dhi-i	
3. Masc.	𐎠𐎢𐎣 li-ig-bi'	𐎠𐎢𐎣 li-ib-nu'	
<i>Plural.</i>			
2. Masc.	𐎠𐎢𐎣 ba-nu-u		
2. Fem.	𐎠𐎢𐎣 ba-na-a		
3. Masc.	𐎠𐎢𐎣 li-ib-nu-u		
3. Fem.	𐎠𐎢𐎣 lib-na-a		

INFINITIVE.

𐎠𐎢𐎣	ba-nu "to build"
𐎠𐎢𐎣	ga-a-bu "to speak"
𐎠𐎢𐎣	na-a-su "to lift"

PARTICIPLE.

𐎠𐎢𐎣	ba-nu
𐎠𐎢𐎣	ga-bu

Verbs y^{h} properly have *e* in the last syllable, as is-me-e “he heard,” but *i* frequently takes its place. In the plural we may have is-me-u as well as is-mu .

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.				PRESENT.			
<i>Iphtaal</i>	...		[kitbu']	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	$\text{y}^{\text{h}}\text{y}^{\text{h}}$	ik-te-ba'	
<i>Pael</i>	...		[kabba']	"	"	yu-kab-ba'	
<i>Iphtaal</i>	...		—	"	"	yuk-tāb-ba'	
<i>Niphal</i>	...	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	nak-bu'	"	"	ik-ka-ba'	
<i>Ittaphal</i>	...	" "	[nak-te-bu']	"	"	it-tak-ba'	
<i>Niphael</i>	...	" "	[nakabba']	"	"	it-kab-ba'	
<i>Shaphel</i>	...	" "	[sakba']	"	"	yu-sak-ba'	
<i>Istaphal</i>	...	" "	[satkeba']	"	"	yus-te-ik-ba'	
<i>Shaphael</i>	...	" "	[sakabba']	"	"	yus-kab-ba'	
<i>Istaphael</i>	...	" "	[satkabba']	"	"	yus-kab-ba'	
<i>Shaphel Pass</i>	...	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	ku-ub-bu'	"	"	yu-ku-ub-ba'	
AORIST.				IMPERATIVE.			
<i>Iphtaal</i>	...	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	ik-te-bi'	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	$\text{y}^{\text{h}}\text{y}^{\text{h}}$	kit-bi'	
<i>Pael</i>	...	" "	yu-kab-bi'	"	"	ku-ub-bi'	
<i>Iphtaal</i>	...	" "	yuk-tab-bi'	"	"	ki-tib-bi'	
<i>Niphal</i>	...	" "	ik-ka-bi'	"	"	nak-bi'	
<i>Ittaphal</i>	...	" "	it-tak-bi'	"	"	ni-tak-bi'	
<i>Niphael</i>	...	" "	ik-kab-bi'	"	"	[na-kab-bi']	
<i>Shaphel</i>	...	" "	yu-sak-bi'	"	"	suk-bu'	
<i>Istaphal</i>	...	" "	yus-te-ik-bi'	"	"	su-te-ik-bi'	
<i>Shaphael</i>	...	" "	yus-kab-bi'	"	"	[su-ku-ub-bu']	
<i>Istaphael</i>	...	" "	yus-kab-bi'	"	"	[su-te-ku-ub-bi']	
<i>Shaphel Pass</i>	...	" "	yu-ku-ub-bi'			—	
PARTICIPLE.							
<i>Iphtaal</i>	...	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	muk-te-bu-u	<i>Niphael</i>	...	$\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}\text{y}^{\text{h}}$	muk-kab-bu-u
<i>Pael</i>	...	" "	mu-kab-bu-u	<i>Shaphel</i>	...	" "	mu-sak-bu-u
<i>Iphtaal</i>	...	" "	muk-tab-bu-u	<i>Istaphal</i>	...	" "	mus-te-ik-bu-u
<i>Niphal</i>	...	" "	muk-ka-bu-u	<i>Shaphael</i>	...	" "	mus-kab-bu-u
<i>Ittaphal</i>	...	" "	mut-tak-bu-u	<i>Istaphael</i>	...	" "	mus-te-kab-bu-u

By combining the forms given in these Paradigms the student will be able to obtain the forms of *doubly defective Verbs* like 𐎠𐎡𐎢𐎣 *atsu* "to go forth," 𐎠𐎡𐎢𐎣 *lavu* "to cling to," 𐎠𐎡𐎢𐎣 *bavu* "to come."

PARADIGM OF QUADRILITERAL VERBS.

The Characters to be added by the Student.

PERMANSIVE.			PRESENT.		
<i>Kal (=Palel)</i> ...	𐎠𐎡𐎢𐎣	pal-cit			{ i-pal-cat "he crosses" is-khu-par "he overthrows" }
<i>Iphtalel</i> ...	𐎠𐎡𐎢𐎣	[pitlucut]	𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣	yup-tal-cat
<i>Saphalel</i> ...	𐎠𐎡𐎢𐎣	[saplacat]	𐎠𐎡	𐎢𐎣	yus-pal-cat
<i>Istaphalel</i> ...	𐎠𐎡𐎢𐎣	[saptelcat]	𐎠𐎡	𐎢𐎣	yus-ta-pal-cat
<i>Niphalel</i> ...	𐎠𐎡𐎢𐎣	[naplacut]	𐎠𐎡	𐎢𐎣	ip-pal-cat
<i>Ittaphalel</i> ...	𐎠𐎡𐎢𐎣	[naptelcut]	𐎠𐎡	𐎢𐎣	it-ta-pal-cat
<i>Niphalla</i> ...	𐎠𐎡𐎢𐎣	—	𐎠𐎡	𐎢𐎣	ip-pal-ca-ta-at

AORIST.		IMPERATIVE.	PARTICIPLE.
<i>Kal (=Palel)</i>	{ i-pal-cit, i-pa-la-cit ip-la-cit, is-khu-pir }	pal-cit	mu-pal-ci-tu
<i>Iphtalel</i> ...	yup-tal-cit	pi-tal-cat	mu-up-tal-ci-tu
<i>Saphalel</i> ...	yus-pal-cit	su-pal-cut	mu-pal-ci-tu
<i>Istaphalel</i> ...	yus-ta-pal-cit	sit-pal-cut	mus-ta-pal-ci-tu
<i>Niphalel</i> ...	{ ip-pal-cit ip-par-sud "he pursued" }	ni-pal-cat	mu-up-pal-ci-tu
<i>Ittaphalel</i> ...	it-ta-pal-cit	[na-te-pal-cat]	mut-ta-pal-ci-tu
<i>Niphalla</i> ...	𐎠𐎡𐎢𐎣 ip-pal-cit-it	... ..	mu-up-pal-ci-tu



VERBS TO BE CONJUGATED BY THE STUDENT.

1.		ca-sa-du	<i>to obtain</i>	21.		<i>to extend</i>
2.		na-ba-lu	<i>to fall, des- troy</i>	22.		<i>to proclaim</i>
3.		pa-ra-tsu	<i>to speak falsely</i>	23.		<i>to cut off</i>
4.		tsa-ba-tu	<i>to take</i>	24.		<i>to slay</i>
5.		sa-dha-ru	<i>to write</i>	25.		<i>to oversee</i>
6.		sa-pa-ru	<i>to send</i>	26.		<i>to make bricks</i>
7.		ma'a-tu	<i>to die</i>	27.		<i>to thresh</i>
8.		sa-la-dhu	<i>to rule</i>	28.		<i>to measure</i>
9.		ba-kha-ru	<i>to choose</i>	29.		<i>to pour</i>
10.		na-ca-ru	<i>to be strange</i>	<i>Verbs to be conjugated and the Characters added by the Student.</i>		

*Verbs to be transliterated and conjugated by the
Student.*

11.		<i>to protect</i>	30.	ca-ra-bu	<i>to be near</i>
12.		<i>to complete</i>	31.	ka-a-su	<i>to snare</i>
13.		<i>to collect</i>	32.	e-bi-lu	<i>to be lord</i>
14.		<i>to finish</i>	33.	ha-pa-cu	<i>to smite</i>
15.		<i>to hear</i>	34.	ma-la-cu	<i>to rule</i>
16.		<i>to trust</i>	35.	ca-na-su	<i>to submit</i>
17.		<i>to destroy</i>	36.	ma-kha-ru	<i>to be present, to receive</i>
18.		<i>to cross over</i>	37.	sa-ra-cu	<i>to deliver</i>
19.		<i>to curse</i>	38.	na-du-u	<i>to place</i>
20.		<i>to ask</i>	39.	za-ca-ru	<i>to remember</i>
			40.	a-ba-lu	<i>to bring</i>

VERBS *to be conjugated and the Characters added by the Student.*


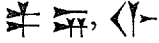





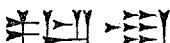
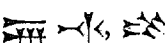


41.	e-ri-bu ...	<i>to descend</i>	59.	e-zi-bu ...	<i>to forsake</i>
42.	e-lu-u ...	<i>to ascend</i>	60.	pa-ta-khu	<i>to cut open</i>
43.	e-ci-mu ...	<i>to strip, to take</i>	61.	ga-ru-u ...	<i>to war</i>
44.	sa-la-lu ...	<i>to spoil</i>	62.	sa-ca-ru...	<i>to drink</i>
45.	khar-pa-su	<i>to be violent</i>	63.	ra-tsa-pu	<i>to build</i>
46.	ca-vu-u ...	<i>to burn</i>	64.		<i>to build</i>
47.	sa-tu-u ...	<i>to drink</i>	65.		<i>to go</i>
48.	sa-la-pu...	<i>to pull out</i>	66.		<i>to hate</i>
49.	ka-lu-u ...	<i>to burn</i>	67.		<i>to see</i>
50.	na-ca-ru	<i>to dig</i>	68.		<i>to fill</i>
51.	ma-lu-u...	<i>to fill</i>	69.		<i>to die</i>
52.	ša-kha-ru	<i>to go round</i>	70.		<i>to assemble</i>
53.	e-ni-khu	<i>to decay</i>	71.		<i>to burn</i>
54.	pa-ra-ru	<i>to crush</i>	72.		<i>to learn</i>
55.	kha-ba-tu	<i>to devastate</i>	73.		<i>to make</i>
56.	par-sa-du	<i>to fly</i>	74.		<i>to conquer</i>
57.	ta-ra-tsu	<i>to arrange</i>	75.		<i>to be good</i>
58.	na-pa-ra-cu	<i>to break</i>			



LIST OF ASSYRIAN PREPOSITIONS.






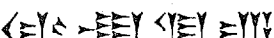
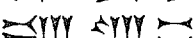
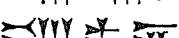
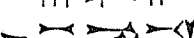

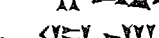
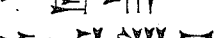
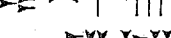
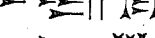
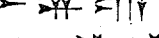
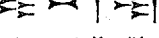

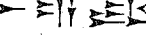
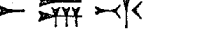

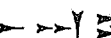
1.		a-di ...	<i>up to</i>	18.		im ...	<i>from, with</i>
2.		a-khi, a-kha-at	<i>at the side of</i>	19.		ina, in ...	<i>in, by, with</i>
3.		a-khar ...	<i>behind</i>	20.		in-na, in-nannu	<i>in, from</i>
4.		a-na, an	<i>to, for</i>	21.		it-ti, it ...	<i>with, during</i>
5.		ar-cu, ar-ci	<i>after</i>	22.		ci ...	<i>according to, as</i>
6.		as-su, as-sum	<i>in, by, in regard to</i>	23.		ci-ma, cim	<i>like</i>
7.		ba-lu, baliv	<i>without</i>	24.		ci-bit ...	<i>by command of</i>
8.		bi-rid ...	<i>within, near</i>	25.		ci-rib ...	<i>in the midst of</i>
9.		di-khi ...	<i>opposite</i>	26.		cu-um ...	<i>instead of</i>
10.		ul-li ...	<i>among</i>	27.		la-pa-ni ...	<i>before</i>
11.		ul-lā-nu	<i>before</i>	28.		li-me-ti, li	<i>near</i>
12.		ul-la-num-ma	<i>upon</i>	29.		lib-bi, libba	<i>in the midst of</i>
13.		ul-tu ...	<i>from, out of</i>	30.		makh-ri	<i>before</i>
14.		is-tu ...	<i>from, out of</i>	31.		mi-ikh-rit	<i>among</i>
15.		il-la-mu ...	<i>before</i>	32.		nir ...	<i>below, near, against</i>
16.		il-la-an [or elan]	<i>beyond</i>	33.		ne-mi-du	<i>towards</i>
17.		il-lu ...	<i>upon</i>	34.		śi-khar-ti	<i>throughout</i>
				35.		e-la ...	<i>over</i>

ASSYRIAN PREPOSITIONS—*continued.*

36.		e-la-at ...	<i>except</i>	41.		pa-ni, pan	<i>before</i>
37.		e-li, el ...	<i>over, upon, above, beside</i>	42.		tsir ...	<i>against, upon</i>
38.		e-la-an ...	<i>beyond</i>	43.		sa ...	<i>of, in regard to</i>
39.		e-ma ...	<i>around</i>	44.		sap-tu ...	<i>by the help of</i>
40.		er-ti ...	<i>against</i>	45.		se-pu ...	<i>under</i>
				46.		tic ...	<i>behind</i>



THE COMPOUND PREPOSITIONS.

1.		a-na it-ti	<i>to be with</i>
2.		a-na la	<i>not to be</i>
3.		a-na im	<i>to</i>
4.		a-na e-li	<i>over</i>
5.		a-na er-ti	<i>to the presence of</i>
6.		ul-tu ci-rib	<i>from the midst of</i>
7.		ul-tu lib-bi	<i>from the midst of</i>
8.		ul-tu pa-ni	<i>from before</i>
9.		i-na bi-bil, i-na bi-ib-lat	<i>in the midst of</i>
10.		i-na a-di dhe-mi	<i>by command of</i>
11.		i-na ci-rib	<i>in the midst of</i>
12.		i-na lib-bi	<i>in the midst of</i>
13.		i-na su-ki	<i>in front of</i>
14.		i-na ni-rib	<i>near to</i>
15.		i-na la	<i>for want of</i>
16.		i-na pan	<i>from before</i>
17.		i-na e-li	<i>above</i>
18.		i-na er-ti	<i>after</i>
19.		i-na tir-tsi, i-na tar-tsi	<i>in the { presence } of</i> <i> { time } of</i>
20.		i-na an-ni	<i>at this time</i>
21.		ci la	<i>without</i>
		&c., &c.	

THE CONJUNCTIONS.







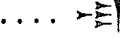
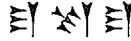
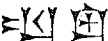




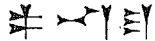


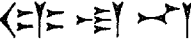

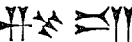

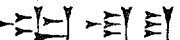


1.		u or vā	and (between nouns and clauses)	12.		ma-a ...	that, for <i>umma</i> (see Ad-verbs)
		vā ...	and (after verbs)	13.		sa ...	when, because, where, that
2.		ū ...	or	14.		sum-ma	if, thus, when
3.		ai ...	not (with the Imperat. or Precat.)	15.		al-la sa	after that
4.		ac-ca	how?	16.		a-di-sa, a-di e-li sa	in so far as, while
5.		im ...	if	17.		ar-ci sa	after that
6.		as-su	when, mean-while, now	18.		im ma- ti-ma	if at all
7.		i-nu...	behold, now	19.		i-na ma- ti-ma	in any case
8.		cī ...	when, thus, as, while	20.		ci-sa ...	whenever
9.		ci-ma	as, thus	21.		lib-bu sa	just as
10.		lā ...	not	22.		sa ma-ti- ma	of what place?
		ul ...	not (with verbs)				
11.		lū ...	whether, or, truly (verbal prefix of past time)				

THE ADVERBS.

The most common mode of forming the adverb in Assyrian was by attaching the termination *-is* to the construct-state of a noun (whether sing. or pl.); as *rab-is* "greatly," *el-is* "above," *sallat-is* "for a spoil," *caccab-is* "like a star," *sadan-is* "like mountains." The accusative case of the noun, with or without the mimmation, might also be used adverbially, as *palcā* "amply," *rubam* "greatly."

The genitive also, with or without the mimmation, is sometimes found; as *batstsi* "in ruin," *labirim* "of old."

The most common adverbs of place and time are the following:—

1. 	a-gan-na ...	<i>here</i>	11. 	ci-ha-am ...	<i>thus</i>
2. 	a-di ...	<i>till</i>	12. 	lu-ma(h)-du	<i>much</i>
3. 	ai-um-ma, ya-um-ma, um - ma	<i>never</i>	13. 	makh-ri ...	<i>formerly</i>
....	.... la		14. 	ma-te-ma...	<i>in times past</i>
4. 	al-lu, al-la, al-la sa	<i>then, after- wards</i>	15. 	e-nin-na ...	<i>again</i>
5. 	ar-ci ...	<i>afterwards</i>	16. 	e-nu-va ...	<i>when, at that time</i>
6. 	u-di-na ...	<i>at the same [time]</i>	17. 	pa-na-ma ...	<i>formerly</i>
7. 	um-ma ...	<i>thus, that</i>	18. 	tsa-tis ...	<i>in future</i>
8. 	ul - lā - na, ultu ulla	<i>from that time, from of old</i>	19. 	sa... ..	<i>when</i>
9. 	zi-is ...	<i>as of old</i>	20. 	sa-num-ma, sa - nam- ma	<i>in a foreign land, else- where</i>
10. 	ca-la-ma ...	<i>of all kinds</i>	21. 	ina yumi suma	<i>at that time</i>
			22. 	um-ma-as-su	<i>because</i>

DERIVATION OF NOUNS.

A large proportion of Assyrian nouns are derived from different forms of the verb. Thus from Kal we have the infinitives 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *ra-kha-a-tsu* "to inundate," 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *ni-ci-i-su* "to cut off," and 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *su-mu-u-ru* "to keep;" the participle passive 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *da-li-i-khu* "troubled," and the active participle 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *ma-a-li-cu* "ruling" where the long *ā* of the first syllable serves to distinguish it from *mā-li-cu* "a king," which is derived from the Permansive.

From Pael we have nouns like 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *kar-ra-du* "war-like," *lim-mu-nu* "injured."

From Palel, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *nam-ri-ri* "bright."

From Iphtéal and Iphtaal, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *cit-ru-bu* "a meeting," *lat-bu-su* "clothed," *git-ma-lu* "a benefactor."

From Shaphel, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *sap-sa-ku* "an opening," *sum-cu-tu* "a slaughter."

From Niphal, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *nab-kha-ru* "collected," *nab-ni-tu* "offspring," *num-kha-ru* "a receipt."

From the weak verbs come words like 𐎠𐎢𐎣 𐎠𐎢𐎣 *mi-ru* "offspring" for *ma'iru*, *sa-hu* "summit" from *nasu*, and from verbs 𐎠𐎢𐎣, *lit-tu* (for *lid-tu*), *li-du*, *li-i-tu*, *li-da-a-tu*, and *lit-tu-tu*, all meaning "offspring." Also forms which repeat the second radical, as *li-lic-cu* "a going," *lil-li-du* "a birth," *dadmu* "man," the Heb. *adam* אדם.



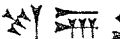
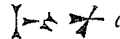
When a monosyllable is repeated the last consonant of the first syllable is generally assimilated to the first consonant of the second syllable, as 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *kak-ka-du* (for *kad-kadu*) "a head," *ca-ac-ca-bu* (for *cab-cabu*) "a star."


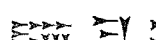
The prefix *M* denotes the instrument, action, or place, as 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *man-za-zu* a "bulwark."

The prefix *T* (another form of Iphtéal) builds abstracts, as 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *tas-me-a-tu* "a hearing," *te-ni-se-tu* "mankind," *tu-ku-ma-tu* or *tuk-ma-tu* "opposition." Also adjectives as *Tās-me-tu* "she who hears" (the wife of Nebo).

Roots may be increased by prefixing a vowel, as 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 *al-ca-cat*

or *il-ca-cat* "stories," *e-da-khu* "warrior," *im-mi-ru* "youngling," *u-ta-a-ma* "lawgiver."

A word might be lengthened by affixing *ānu* (also *īnu* or *innu* and *ūnu*) to the construct;  *cir-ba-a-nu* "an offering,"  *sil-dha-a-nu* "a king,"  *te-er-din-nu* "a descent,"  *a-gu-nu* "a crown." Words so formed were collectives.

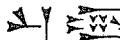
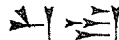
Gentile nouns were formed by the termination *ai* (fem. *aitu*), as  *ti(h)am-ta-ai* "a sailor,"  *Ba-bi-la-ai* "a Babylonian," *Dur-Sar-ci-na-ai-ti* "she of Dur-Sargon."

Quadrilaterals are occasionally found, as well as quinqueliterals, as *a-sa-ri-du* "first-born," *khar-pa-su* "vehemence," *kha-mi-luhk-khi* "stores," *kha-ba-tsi-il-la-tu* "a lily."

Many Assyrian words are borrowed from Accadian.

PHONOLOGY.

The chief phonetic rules to be remembered are the following :—

1. A sibilant before a dental generally becomes *l*, as *kha-mil-tu* "five" for *kha-mis-tu*.
2. A dental followed by *s* is (together with the sibilant) resolved into *śś* or *ś*, as  *ka-aś-su* or  *ka-su* for *kat-su* "his hand."
3. A dental preceded by a sibilant is assimilated to the latter, and when the sibilant is *s* the last rule takes effect, as *its-tsa-bat* for *its-ta-bat* "he is taken," *iś-ta-can* and *i-sa-can* for *is-ta-can* "he dwells."
4. After a guttural, the *t* of the secondary conjugations may change to *d* or *dh*, as *ik-dha-rib* for *ik-ta-rib* "he approached."
5. *Kh* in the other Semitic idioms, is frequently replaced in Assyrian by *h*, or lost altogether.
6. Instead of *k* the Babylonian dialect often has *g*, as *ga-tu* for *ka-tu* "hand;" and this change of letter sometimes makes its way into the Assyrian dialect.


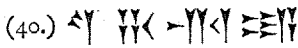
7. *C* frequently takes the place of *k* (especially at the beginning of a word), and also (but more rarely) of *g*, as $\langle \text{E} \rangle \text{—} \text{III} \text{—} \text{A}$ *ci-ri-bu* for $\text{I} \text{E} \text{I} \text{—} \text{III} \text{—} \text{A}$ *ki-ri-bu* “neighbourhood,” $\langle \text{E} \rangle \text{—} \text{III} \text{—} \text{I}$ *ci-bit* for $\text{I} \text{E} \text{I} \text{—} \text{III} \text{—} \text{I}$ *ki-bit* “command;” and where the other Semitic dialects prefer the softer consonants (*g*, *s*), Assyrian often combines *c* and *ts* in a root.
8. *N* is generally assimilated to the following consonant, as *id-din* for *in-din* “he gave.” Conversely, a double dental may be resolved into *nd* or *nt*.
9. *M* may become *n* before a dental, sibilant, or guttural, as *khan-sa* for *kham-sa* “five,” and then be assimilated to the following consonant, as $\text{A} \text{—} \text{III} \text{—} \text{E}$ *ikkhar* for *imkhar* “it is present.” Conversely, double *b* or double *p* may be resolved into *mb* or *mp*, as *i-nab-bu'* for *i-nab-bu'* “he proclaims.”
10. *E* ($\text{E} \text{—} \text{II}$) is always a vowel, and is very frequently used as interchangeable with *i*.

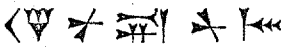

N.B.—The Assyrians had considerable difficulty in adapting the characters of a foreign (Accadian) syllabary to express the sounds of their own language. Hence in the 3rd pers. sing. of a verb, whenever the form requires a prefixed *u* (in Pael, &c.), we have to supply a *y*; thus $\text{A} \text{—} \text{II} \text{—} \text{I}$ must be read *yus*, not *us*, $\text{E} \text{—} \text{III} \text{—} \text{E}$ *yu*, not *u*. Before II , *h* has often to be understood, and sometimes has to be supplied (though not written) after a vowel. *M* and *v* were interchangeable in Accadian, and possibly also in Assyrian; at all events they are interchangeable in the writing, and $\text{E} \text{—} \text{I}$, e.g., must sometimes be read *ma* and sometimes *va*, $\text{A} \text{—} \text{I}$ sometimes *am* and sometimes *av*. The chief drawback occasioned by the syllabary was that a final guttural may be read *g*, *c*, or *k*, a final dental *d*, *dh*, or *t*, a final labial *b* or *p*, a final sibilant *s* or *ś*, and even *z* or *ts*. Thus $\text{A} \text{—} \text{I}$ may be either *tig*, *tic*, or *tik*. Again, II represented both *za* and *tza*, $\text{E} \text{—} \text{I}$ *da* or *dha*, $\langle \text{E} \rangle \text{—} \text{I}$ *di* or *dhi*, and $\text{A} \text{—} \text{I}$ *bu* or *pu*. Only a certain number of characters contained the vowel *e*. There was no *sh* or *th*.


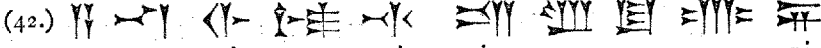




READING LESSONS.



Extract from the Annals of TIGLATH-PILESER I (W.A.I. XVI, col. 8, line 39) :—

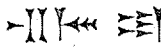
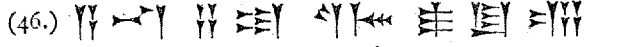

(39.)  (40.) 
 li - ta - at kur - di - ya ir - nin - tu tam - kha - ri - ya
The records of my warriors, the battle-shout of my fighting,

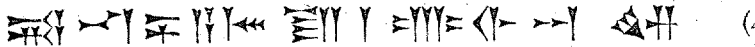

 (41.) 
 suc - nu - us naciri tsa - é - ru - ut D.P. A - sur sa D.P. A - nu va
the submission of enemies hostile to Asshur, whom Anu and



 (42.) 
 D.P. Rammānu a - na si - tsu - ti is - ru - cu - u - ni
Rimmon to destruction have given,

(43.)  (44.) 
 i - na D.P. na - ra - a - ya va tim - me - ni - ya al - dhu - ur
on my tablet and my foundation-stone I wrote;

 (45.) 
 i - na bit D.P. A - nuv va D.P. Rammānu ili rabi
in the temple of Anu and Rimmon, the gods great,

 (46.)  (47.) 
 beli - ya a - na tsa - at yumi as - cu - un va
my lords, for future days I established; and

 (48.) 
 D.P. na - ra - a - T sa D.P. Sam - si D.P. Rammānu a - bi - ya a - ni - mis
the tablets of Samas-Rimmon my father duly

 (49.) 
 ab - su - us D.P. niki ak - ki a - na as - ri - su - nu u - tir
I cleaned: victims I sacrificed: to their places I restored (them)

(50.) (51.)
 a - na ar - cat yumi a - na YU - um tsa - a - te a - na
for future days, for a day long hereafter, for

(52.)
 ma - te - ma ruba ARC - u e - nu - ma bit D.P. A - nuv va
whatsoever prince hereafter (reigns). When the temple of Anu and

(53.)
 D.P. Rammānu ili RABU - te beli - ya va ši - gur - ra - a - tu
Rimmon, the gods great, my lords, and the towers

54.) (55.)
 sa - ti - na yu - sal - ba - ru - va e - na - khu an - khu - su - nu
these grow old, and decay, their ruins

(56.) (57.)
 lu - ud - dis D.P. na - ra - a - TI - ya va tim - me - ni - ya ni - mes
may he renew, my tablets and my foundation-stones duly

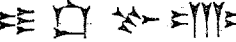
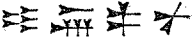


(58.)
 li - ib - su - us D.P. niki lik - ki a - na as - ri - su - nu
may he cleanse, victims may he slay, to their places

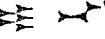

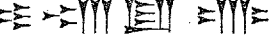

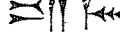
(59.)
 lu - u - tir va sum - su it - ti - ya lil - dhu - ur
may he restore, and his name with mine may he write.

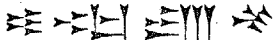


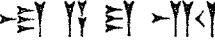
(60.) (61.)
 ci - ma ya - ti - ma D.P. A - nuv va D.P. Rammānu ili rabi
Like myself, may Anu and Rimmon, the great gods,




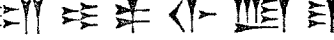
(62.)
 i - na dhu - ub lib - bi va ca - sad ir - nin - te dha - bis
in soundness of heart and conquest in battle bountifully

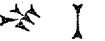
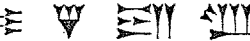


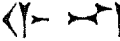
(63.)
 lidh - dhar - ru - su sa D.P. na - ra - a - TI - ya va tim - me - ni - ya
keep him. He who my inscriptions and my foundation-stones


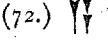

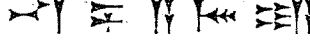
(64.)  i - khab - bu - u  i - sa - pa - nu (65.)  a - na me  i - na - du - u
shall conceal, *shall hide,* *to the water shall lay,*







(66.)  i - na  isati  i - kal - lu - u (67.)  i - na  epi-ri
with *fire* *shall burn,* *in* *dus:*

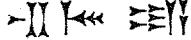
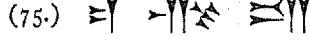


 i - ca - ta - mu  i - na bit cummi (?) (68.)  a - sar  la - a - ma - ri
shall cover, *in a house underground (?)* *a place* *not seen*

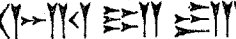


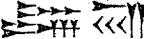
 pi - si - ri  i - na - ci - mu (69.)  sum sadh - ra  i - pa - si - dhu - va
for interpretation *shall set,* *the name written* *shall erase, and*






(70.)  sum - su  i - sa - dha - ru  va  mi - lim - ma (71.)  lim - na
his own name *shall write;* *and* *an attack* *evil*


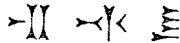

 i - kha - sa - sa - va (72.)  a - na  pa - an  D.P.  na - ra - a - TI - ya
shall devise, and *against* *the face* *of* *my inscriptions*

(73.)  yu - sap - ra - cu (74.)  D.P. A - nu  va  D.P. Assuru  ili  rabi
shall cause to break, *may Anu* *and* *Assur, the gods* *great,*

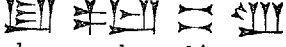
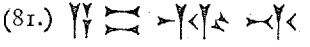
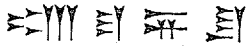

 beli - ya (75.)  iz - zi - is  li  cal - mu - su - va.
my lords, *strongly* *injure* *him, and*

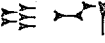

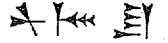

(76.)  ar - ra - ta  ma - ru - us - ta  li - ru - ru - su (77.)  sar - ru - su
(with) a curse *grievous* *may they curse him;* *his kingdom*

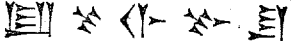
 lis - ci - bu (78.)  sul  cušši  šar(u) - ti - su  li - šu - khu
may they dissipate, *the ascent of the throne* *of his kingdom* *may they remove*


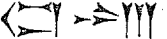


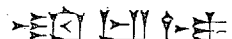
(79.)   
 tsab - hi bilu - ti - su lu - bal - lu
the armies of his lordship may they devour,


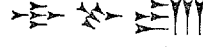
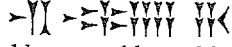
(80.) 
 cacci - su
his weapons

 (81.)   
 lu - sab - bi - ru a - bi - ic - ti um - ma - ni - su lis - cu - nu
may they break, the destruction of his army may they cause;

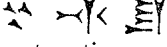
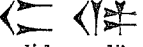
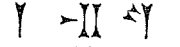
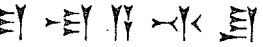
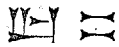
(82.)    
 i - na pa - an naciri - su ca - mis
in the presence of his enemies wholly


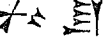

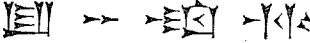
(83.) 
 lu - se - si - bu - su
may they cause him to dwell;

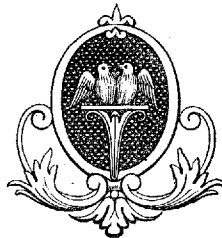
 (84.)    
 D.P. Rammânu i - na simmi khul - te mat - su li - ib - tsu
may the Air-god with pestilence destructive his land cut off;

(85.)   
 su - un - ka pu - pu - ta khu - sakh - khu
want of crops, famine,

(86.)  
 pagri a - na
(and) corpses against

 (87.)    
 mat - ti - su lid - di' ana bil - ut ma - la - a - ti - su lik - bi'
his land may he lay; against the sovereignty of his full-power may he speak:

(88.)    
 sum - su zir - su ina mati lu - khal - li - ik
his name, his seed in the land may he destroy.



ANALYSIS.

39. *tātāt*, pl. fem., construct form.
kurdi, for *kurādi*, pl. of *kuradu* "warrior;" perhaps Ar. قدير.
ya, poss. pron., first person suffix.
irnintu, with vowel prefix, from רגן "to shout for joy."
40. *tamkhari*, gen. sing., Tiphel derivative from נהר "to be present," facing;" hence "opposition" or "fighting."
sucnus, sing. construct, Shaphel passive deriv. from נגש "to subject."
nāciri, masc. pl. gen., Kal participle of נכר, the Kal of which is not used in Hebrew.
41. *tsa'erut*, masc. pl., construct of the Kal part., *tsa'iru* "enemy," Heb. צר.
 The plural is also found under the forms *tsa'eri*, *tsa'iri*, *tsahri* and *tsayāri*. *E* is incorrectly written for 'i, which stands for *vi*.
Anu was originally the sky, *Rimmon* was the air-god.
42. *sitsuti*, sing. gen. fem. verbal noun. Aram. שצא, Targ. שצו "to destroy."
isrucūni, third pl. masc. perf., Kal of *saracu*.
43. *narā* (preceded by D.P. of "stone" *abnu*), apparently borrowed from Accadian. *Narā* (or *narū*) is fem., with pl. *narāti*.
timmeni, pl. masc., borrowed from Accadian.
44. *aldhur* for *asdhur*, 1st pers. sing. aor. Kal of שטר "to write."
bīt (for *bayit*), sing. construct; Heb. בית.
45. *ili*, pl. masc. of 'ilu; Heb. אל.
rabi, also *rabuti*, masc. pl., adj.; Heb. רב.
bili or *beli*, pl. masc. of *belu*, Heb. בעל.
46. *tsāt*, fem. pl. construct; abstract noun from יצא (Ass. *atsū*) "to go forth" (literally "the goings forth," "that which will go forth").
yumi, pl. masc. of *yumu*, Heb. יום.
ascun, 1st pers. sing. aor. Kal of שכן (originally Shaphel of בון).

48. *'abi*, gen. sing. masc. of *abu* (אב),
'animes, adverb in *-is* formed from pl. of *'anu*, “suitably, fitly.” Cp. Ar. انى
absus, 1st pers. sing. aor. Kal of *בשש* “to cleanse.”
niki, pl. of *niku* “offering,” “sacrifice;” Heb. נִקָּח.
49. *akki*, 1st pers. sing. aor. Kal of *נקה* (*naku'u*), from which *niku* is derived.
'asri, pl. of *'asru*, “a place;” Aram. (& Ar.) אתר.
utir, 1st pers. sing. aor. Aphel of *tāru*, “to come back,” “become,” “be;”
 Heb. תור “to go about.”
50. *'arcāt*, pl. fem. construct of an abstract *'arcu* for *aricu*, “after” p. ארך.
yum tsāte literally “day of the future;” *yum* in construct sing., *tsāte* abstract
 fem. pl.
51. *matema* “at any time,” “at any place;” Cp. Heb. מתי “when.”
rubu, from רב, literally “a great one.”
52. *enuma*, adverb compounded of *enu* (Ar. عنى هنا), and the pron. *ma* “that.”
53. *šigurrātu*, pl. fem. of *šigurrātu*, “a closed place,” hence “a temple-tower”
 or observatory, from סגר. It is written *ziggurrātu* in the Babylonian
 dialect.
54. *sātina*, pl. fem. of the pron. *su'atu*, *sātu*, agreeing with *šigurrātu*.
yusalbaru-va, 3rd pers. masc. aor. Shaphel of *labaru* “to be old,” with the
 enclitic conjunction *va* (!) “and.”
55. *enakhu*, 3rd pers. masc. pl. aor. Kal of ענה.
'ankhušunu, for *ankhut-sunu*, *t + s* being replaced not only by *t + š*, but also
 by *š* alone.
ankhut is pl. masc. from *'ankhu* a subst. derived from ענה, *'ayin* becoming *'ā*.
luddis, 3rd sing. masc. Precautive Aphel of *hadasu* “to be new.” Cp.
 Heb. ודש.
57. *nimes* for *'animes*, as in line 48. Verbs נ"פ drop their initial radical in many
 forms. (See my *Assyrian Grammar*, p. 108).
libsus, 3rd masc. sing. prec. Kal from *basasu* (as above).
likkei, 3rd masc. sing. prec. Kal from *niku'u* (as above), the nasal being
 assimilated to the following letter.
58. *lutir*, 3rd masc. sing. prec. Aphel of *tāru* (as above).

59. *sum*, sing. masc. construct of *sumu* "a name;" Heb. שם.
itti, preposition; Heb. את.
lildhur, 3rd masc. sing. prec. Kal of *sadharu* (as above).
60. *yatima*, 1st pers. pron., compounded of *ya* "I," the suffix *ti*, and the pron. *ma*.
61. *dhub*, sing. construct of the subst. *dhubu*; Heb. טוב (see line 62).
libbi, gen. sing. of *libbu* "heart;" Heb לב.
62. *casad*, sing. masc. construct of *casadu* "a possession," from *casadu* "to conquer."
irninte, gen. sing. of the collective *irnintu* (as above); "possession of the battle-cry" = "victory in battle."
dhābis, adverb in *-is* from *dhabu* "good" (as in line 61). *Dhābu* is for *dhāvābu*.
lidhdharru, 3rd pl. masc. prec. Kal of *nadharu* "to guard;" Heb. נטר.
64. *ikhabbu'u*, 3rd sing. masc. future Kal of *khābū* "to hide;" Heb. הבה. (For the form see my *Assyrian Grammar*, pp. 52, 53, 69).
isāpanu for *isappanu*, 3rd sing. masc. fut. Kal of *sapanu* "to sweep away," with *a* for *i* in the 3rd syllable; Cp. Heb. ספה.
65. *me*, pl. masc. of *mu* "a drop of water." The reduplicated pl. *mami* also occurs; Heb. מים.
inādu'u for *inaddu'u*, 3rd sing. masc. fut. Kal of *nadu'u* "to place;" Cp. Ar. ن.
66. 'isati, pl. gen. fem. of 'isu "fire" (Heb. אש).
ikallu'u, 3rd sing. masc. fut. Kal of קלה "to burn" (as in Heb. and Ar.)
67. *epiri*, pl. of *ipru* or *epru* "dust;" Heb. עפר.
icātumu for *icattumu*, 3rd sing. masc. fut. Kal of כתם, with *u* instead of *i* in the 3rd syllable.
bit cummi (?). Conjectural transliteration. The first ideograph is "house" (*bitu*), the second "high" or "precious" (*ellu*), and the third "god" (*ilu*). The second and third, however, must be taken together as a compound ideograph, and perhaps denote the Assyrian Plutus.

68. *lâ amari*; *lâ* “not” (Heb. לא), *amari*, the gen. masc. pl. after construct *asar* of the adjective *amaru* “seen;” therefore literally “things seen” (Cp. Heb. אור).
- pisiris*, adverb, in *-is* from *pisiru* “an interpretation” (Heb. and Aram. פִּשְׁרִי).
inâcimu for *inaccimu*, 3rd sing. masc. fut. Kal of נָטַם “to take.”
69. *ipâsidhu* for *ipassidhu*, 3rd sing. masc. fut. Kal of *pasadhu* “to strip” (Heb. פָּשַׁט).
70. *isadharu* for *isadhdharu* (with *a* for *i*), 3rd sing. masc. fut. Kal of *sadharu* (as above).
milimma, acc. sing. of *milimma* or *milimmu*, from לָוַה “to cleave to.” A variant reading gives *lumima* or *luwiva*, apparently from the same root.
71. *limna*, acc. sing. masc. of the adj. *limnu* (for *limunu*), agreeing with *milimma*; perhaps akin to Heb. (and Ar.) לָחַם “to fight.”
ikhasasa-va for *ikhasâsa*, 3rd sing. masc. fut. Kal of *khasasu*, with final *u* changed to *-a* through the influence of the same vowel in both the following and the preceding syllables; Cp. Æth., *khasasa* “to investigate;” Ar. *khassa*.
72. *pân*, construct of *pânu* “face;” Heb. פָּנִים.
73. *yusapracu*, 3rd sing. masc. fut. Shaphel of פָּרַךְ “to break.”
75. 'izzis, adverb in *-is*, from 'izzu “strong;” Heb. עָז.
licâlmû, 3rd pl. masc. prec. Pael of נָלַם “to injure” or “revile,” contracted from *licallîmu*.
76. 'arrâti, sing. fem. subst., from אָרַר “to curse” (see *liruru* below).
marusta for *marutsta*, fem. adj., agreeing with 'arrati, from מָרַץ “to be violent” or “hard.”
liruru, 3rd pl. masc. prec. Kal of אָרַר.
77. *sarrusu* for *sarrut-su*; *sarrut* fem. abstract sing. construct. Heb. שָׂר “king.”
liscibu, 3rd pl. masc. prec. Kal of *sacabu* “to pour out;” Ar. سَكَب

78. *sul*, construct sing. of *sūlu* "ascent;" Shaphel pass. derivative of עלה "to ascend." The ideograph may also be read *isid* "foundation" (Heb. יסוד).
- cussu*, construct sing. of *cussu'u* "throne" (as in Heb.)
lišukhu for *lišsukhu*, 3rd pl. masc. prec. Kal of נסה "to remove."
79. *tsabhi*, pl. construct of *tsabu* (Heb. צבא) "an army."
luballu, 3rd pl. masc. prec. Pael of בלע "to devour."
80. *cacci*, pl. of *caccu* "a weapon;" perhaps for *carci* (Aram. כרך "armour").
lusabbiru, 3rd pl. masc. prec. Pael of שבר "to break."
81. 'abicti, fem. abstract; Cp. Heb. הפך "to destroy."
'ummani, gen. sing. fem. of 'ummanu "army;" Cp. Heb. המון "multitude."
liscunu, 3rd pers. masc. pl. prec. Kal of *sacanu* (as above).
82. *camis*, adverb in *-is*, from *camu*; Cp. Ar. کام.
83. *lusesibu*, 3rd pers. pl. masc. prec. Shaphel of *asibu* "to dwell;" Heb. ישב.
simmi, gen. sing. masc. of *simmu* "a plague;" Cp. Heb. שמש.
84. *khulte*, adj. agreeing with *simmi*; Cp. Heb. חלה. The Semitic root seems to have been borrowed from Accadian.
mat, construct sing. of *madu* or *mātu* "country," of Accadian origin (*ma-da*); Cp. Aram. מתיא. (See line 86).
libtsu, 3rd pl. masc. prec. Kal of בצע "to cut off."
85. *sunka*, acc. sing. of *sunku*; Cp. Talm. סנוק "scantiness," "frugality."
bubuta, acc. sing. of *bubutu* "crops;" perhaps Heb. ניב "fruit" may be compared. *Bubuta* is in opposition to *sunka*.
khusakhkha, acc. sing. of *khusakhkhu* "need" (Aram. חשה).
86. *pagri*, acc. pl. masc. of *pagru* "a corpse" (Heb. פגר).
matti for *madti* (or perhaps *māti*), gen. sing. of *mātu* (see line 84).
liddi, 3rd pers. sing. masc. prec. Kal of נדה (see above).
87. *malātīsu* for *malātī-t-su*; *malātī*, construct of abstract in יית, from *malāti*, pl. fem., from מלא "to fill."
likbi, 3rd sing. masc. prec. Kal of קבה (in Heb., "to curse").
88. *zir*, construct sing. of *zir'u* or *zer'u* "seed" (Heb. זרע).
lukhallik, 3rd sing. masc. prec. Pael of חלק ("to divide," hence) "to scatter," "destroy."

THE LEGEND OF ISTAR.—OBVERSE.

The Cuneiform Characters to be supplied by the Student.

1. A-na mat NU-GA-A kak-ka-ri i-di-ya
To the land of Hades, regions of corruption,
2. D.P. Istaru banat D.P. Šini u-zu-un-sa [ci-nis]
Istar, daughter of the Moon-god, her attention [determinedly]
3. is - cun - va banat D.P. šini u - zu - un - [sa is - cun]
fixed, and the daughter of the Moon-god her attention fixed
4. a - na bit e - di - e su - bat 'il Ir - kal - la
(to go) to the house of corruption, the dwelling of the deity Irkalla;
5. a - na biti sa e - ri - bu - su la a - tsu - u
to the house whose entrance (is) without exit,
6. a - na khar - ra - ni sa a - lac - ta - su la ta - ai - rat (u)
to the road whose way (is) without return,
7. a - na biti sa e - ri - bu - su zu - um - mu - u mu - u - ra
to the house (at) whose entrance they bridle in the light;
8. a - sar epru mahdu bu - bu - uš - šu - nu a - cal - su - nu dhi - idh - dhu
a place (where) dust much (is) their food, their victuals (is) mud;
9. nu - u - ru ul im - ma - ru ina e - dhu - ti as - bā
(where) light not they see, in darkness they dwell; and
10. cal (?) - su - ma cima its - tsu - ri tsu - bat cap-pi
? like birds (is) the erecting of (their) wings;
11. eli dalti u sac - cul - sa mukh ep - ru
over the door and its wainscoting abundance of dust.
12. D.P. Istaru a - na bābi D.P. NU-GA-A ina ca - sa - di - sa
Istar, to (at) the gate of Hades at her arrival
13. a - na ni - gab ba - a - bi a - ma - tuv iz - zac - car
to the porter of the gate (his) duty reminds;
14. a - na ni - gab me - e pi - ta ba - ab - ca
to the porter of the waters: Open thy gate!

15. pi - ta - a ba - ab - ca - va lu ir - ru - ba a - na - cu
Open thy gate, and let me enter in;
16. sum - ma la - ta - pat - ta - a ba - a - bu la ir - ru - ba a - na - cu
if not thou openest the gate (and) not I enter in,
17. a - makh - kha - ats dal - tuv sic - cu - ru a - sab - bir
I force the gate, the bolt I break,
18. a - makh - kha - ats sí - ip - pu va u - sa - pal - cit dalâti
I force the threshold, and I cross the doors,
19. u - se - el - la mi - tu - ti acili pal - dhu - ti
I raise the dead, the devourers of the living;
20. eli pal - dhu - ti i - ma - hi - du mi - tu - ti
above the living exceed the dead.

 ANALYSIS.

- The Accadian MAD NU-GA-A is literally "land of the not returning," *gā'a* being the participle of *gā* "to return" (see *Syllabary*). It is rendered in Ass. by *mat-la-naciri*. "The land from whence is no return" is a good name for Hades.
kakkari, acc. pl. of *kakkaru*, Heb. כַּכַּר (see my *Assyrian Grammar*, p. 29).
ēdi, written *ēde* in line 4, gen. sing. of *ēdu* "corruption," as Dr. Schrader has well explained it from עָדָה "to pass away."
- Istar*, the Hebrew Ashtoreth (Astarte), the Moon-goddess and Semitic Venus.
bānat, construct sing. fem. of *banatu* (also *bintu*, i.e. *binitu*) "daughter" (Heb. בַּת), Šin, the Moon-god.
'uzun, construct sing. of *'uzunu* or *'uznu* "ear" (Heb. אוֹז).
cinis?, supplied by Dr. Schrader, adverb in *-is* from adj. *cinu* (כִּין).
- iscun*, 3rd sing. masc. aor. of *sacanu*. It will be noticed that here as frequently elsewhere a feminine nominative is joined to a masc. verb.
- subat*, construct sing. fem. of *subātu* from שָׁב "to sit" or "dwell."

5. *eribu*, nom. sing. masc. infinitive (or verbal noun) from ערב "to enter" or "descend."
'atsu, nom. sing. masc. verbal noun from יצא "to go out." The literal translation of the line is "of which its entering (there is) no outgoing."
6. *khar-ra-ni*, sing. oblique case of *kharranu*, a word originally borrowed from Accadian, which gave a name to the city of Kharran or Haran (Gen. xi. 31, &c.)
'alacta or *halacta*, sing. fem. of *halactu* from הלך "to go."
tairat for *tairatu* (as often in the case of characters which denote syllables beginning and ending with a consonant), for *tayartu*, sing. fem. from תור "to return."
7. *zummu*, 3rd pl. masc. (used impersonally) Permansive (or Perfect) Palel of זום. Cp. Targ. זומם "bridle." In Ass. *zumani* "impassable" is used of roads.
nura, acc. sing. of *nuru* "light" (so in Heb. [נר], Aram. and Ar.)
8. *'asar* "a place" (*see above*) often has the relative *sa* ("in which," "where") understood after it.
mahdu, nom. sing. masc. adj. agreeing with *epru*. Cp. Heb. מאד.
bubuššunu for *bubut-sunu* (*see above*).
'acal, construct sing. of the verbal noun *ācalu* "food," from אכל "to eat."
dhidhdhu, nom. sing. in opposition to *acal*. Heb. מיט.
9. *immaru*, 3rd pers. pl. masc. present Kal of נמר, contracted from *inammaru*.
edhuti, gen. sing. of *edhutu* "darkness," from עטה, "to hide," as Dr. Schrader has pointed out.
'asbā, contracted from *asbū-a* for *asbū-va*, 3rd pl. masc. Permansive (or Perfect) Kal of *'asabu*, contracted from *'asibu* (also *yasibu*), with the enclitic conjunction.
10. The first word I cannot read.
'itstsuru, pl. masc. of *'itstsuru* "a bird" (Ar. عصفور, Heb. צפור).
tsubat, construct sing. fem. of *tsubātu* "a placing," from יצב. The reading and meaning of the word, however, are uncertain.
cappi, pl. masc. of *cappu*, contracted from *canapu* (Heb. כנפי), the double letter resulting from the assimilation of the nasal.

11. *dalti*, gen. sing. fem. of *daltu* (for *dalātu*) "door." (So in Heb.)
saccul, construct sing. of *sacculu*, which Dr. Schrader has well compared with
 Ar. شکل "likeness." A Syllabary makes *mescalū* a synonyme of *daltu*.
mukh, construct sing. of *mukhkhū*, from the adjective *makh*, which was bor-
 rowed from Accadian.
12. *bābi*, gen. sing. of *bābu* "gate" (as in Heb., &c.)
casidi, gen. sing. masc. of the verbal noun *casadu* "a reaching," from *casadu*
 "to take;" Cp. Ar. أخذ.
13. *nigab*, construct sing. masc. Dr. Schrader derives it from a root נגף "to go
 round."
'amātuv, sing. fem. for *'amantuv* "fealty," "duty;" Heb. אמת "faithfulness."
izzaccar, for *iztaccar*, 3rd sing. masc. present Iphtéal of זכר.
14. *mē* "waters" (as above).
pitā, for *piti-a* with the augment of motion, 2nd sing. masc. imperative Kal
 of *patā* "to open;" Heb. פתח. See also next line.
15. *irrubā*, 1st pers. sing. masc. aor. Kal with augment of motion, from *eribu*.
 The *ayin* of the first syllable is replaced by a reduplication of the
 2nd radical.
16. *summa*, adverb, perhaps from שום "to place."
tapattā, 2nd pers. sing. present Kal with augment of motion, from *patā*.
17. *amakhkhats*, 1st pers. sing. pres. Kal of מרחץ.
siccuru, sing. noun (a pacl derivative); Cp. Aram. סכרא "bolt."
asabbir, 1st pers. sing. pres. Kal of שבר.
18. *sippu*, sing. noun; Heb. סף.
usapalcit, 1st pers. sing. aor. Shaphel of the quadriliteral *palcitu*; Cp.
 Ar. فلق (?).
19. *usella*, 1st pers. sing. pres. Shaphel of עלה "to ascend," with *ll* on account
 of the *ayin*.
mitūti, pl. masc. part. pass. Kal of מות "to die."
'acili, pl. construct part. pres. Kal of *acalu*, "to eat."
paldhūti, pl. masc. part. Kal of *paladhu* or *baladhu*, "to live;" Cp. Heb. פלט.
20. *imahidu*, 3rd pers. pl. masc. pres. Kal of *mahadu* (whence *mahdu*, "much,"
 line 7).

THE SACRIFICE OF CHILDREN (K 5139).

The transliteration to be supplied by the Student.

1. 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 ? *may he remove, and*

2. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶
the offspring who raises the head among men,

3. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶
the offspring for his life he gave,

4. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶
the head of the offspring for the head of the man he gave,

5. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶
the brow of the offspring for the brow of the man he gave,

6. 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶
the breast of the offspring for the breast of the man he gave.

NOTES.

1. From 𐎶𐎶𐎶.

2. Cp. Ar. ورس "to bear eggs." Notice the correct use of the case-endings in this inscription.

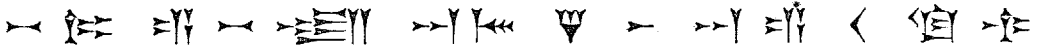
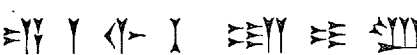
The Accadian SAK ILA (so *gadhu-la* is to be read), literally "head-raising," must be replaced by some corresponding Ass. adj. or part. of which -u is the phonetic complement. The Syllabaries render the words by *risa-nasū*.

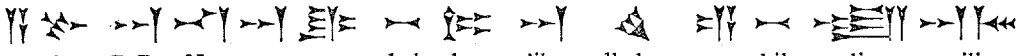
aveluti, abstract fem. sing.

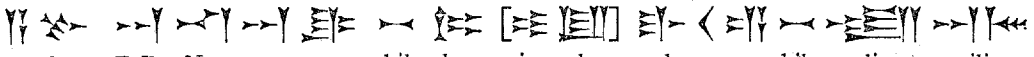
5. *cisad* (see *casadi* above).

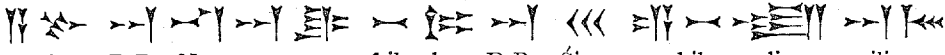
FROM THE HYMN TO SIN (K. 2861).


The English translation to be supplied by the Student.


1. 
 bil - luv e - bil - li ili sa ina same u irtsi - tiv

 e - dis - si - su tsi - i - ru


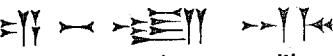
2. 
 a - bu D.P. Na - an - nar bel - luv 'ilu dhabu e - bil - li ili

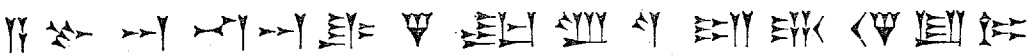
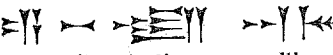
3. 
 a - bu D.P. Na - an - nar bil - luv i - lu rab - u c - bil - li ili

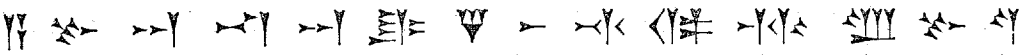
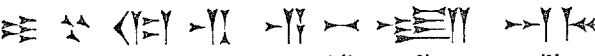
4. 
 a - bu D.P. Na - an - nar bil - luv D.P. Sinu e - bil - li ili

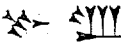
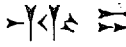

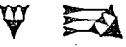
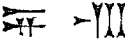


5. 
 a - bu D.P. Na - an - nar be - el U - ri - e e - bil - li ili





6. 
 a - bu D.P. Na - an - nar be - el bit samulli e - bil - li ili

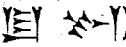
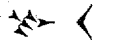
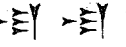

7. 
 a - bu D.P. Na - an - nar be - el a - gi - e su - bu - u

 e - bil - li ili

8. 
 a - bu D.P. Na - an - nar sa sar - ru - tav ra - bis suc - lu - luv

 e - bil - li ili









9. 
 a - bu D.P. Na - an - nar sa ina ti - di - ic ru - bu - tav

 i - nad - di - khu e - bil - li ili

10.       
 bú - ru ik - du sa kar - ni gab - ba - ru sa mes - ri - ti

   
 suc - lu - luv sic - ni uc - ni - i sac - nu

11.    
 cu - uz - bu - u la - la - a ma - lu - u

NOTES.

1. *ebilli*, 3rd pers. masc. aor. (with *i* termination) "he rules," from  another form of .
- '*edissi-su* "he alone," anomalously formed from adverb *edis*.
tsīru, "supreme."
2. *Nannar*, "the luminary," a name of Sin, the Moon-god.
5. *Ure*, gen. of Ur, the city of Uru (now *Mugheir*).
6. *samulli* (in Accadian SIR-GAL) = "image." Heb. .
7. *age* = "of crowns"; (the Semitic root was borrowed from Accadian).
subā, Shaphel pass. part. of  "to come" (referring to the moon's motion).
8. *suclulu*, Shaphalel pass. part. of  "to be able," "to prevail."
9. *tidic*, construct sing. of a (Tiphel) noun with prefixed *t*, from *dācu* (= Heb. ).
inaddikhu = "he will drive."
10. *bu'-ru*, or *buhru* = "brilliance" (as in Ar.)
ikdu = "mighty" (of Accadian origin).
mesriti = "the feet" or "limbs." Dr. Schrader compares the Heb. 
"coat of mail," which in Aram. signifies "the artery" or "nerve."
sicni = "habitations."
ucnī = "marble" (probably of Accadian origin).
11. *cuzbū* = "beauty." Norris compares Heb. .
- lalā* = "fulness," from Accadian *lal*, "to fill" (see *Syllabary*).

HUNTING INSCRIPTIONS OF ASSUR-BANI-PAL (W.A.I. I, pl. 7).

The text to be transliterated by the Student.

1. 𐎶 𐎵𐎶𐎵 . 𐎶 𐎶𐎵𐎶𐎵 . 𐎶𐎵 . 𐎶 . 𐎶 . 𐎶𐎵 𐎶𐎵 . 𐎶 . 𐎶𐎵 .
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2. 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 . 𐎶 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 .
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3. 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵 .
𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 .

NOTES.

1. 𐎶𐎵𐎶𐎵 "the good god," became the usual designation of Assur.
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 "the lady of the abyss," or "underworld," was a title of Beltis.
'*emuci*, pl. of the substantive '*emucu*, "a deep intelligence," "a divinity"
(Heb. עמק).
2. *yusatlimu's*, "they conferred on him," 3rd pl. masc. aor. Shaphel of *talamu*,
with the possessive pronoun *s* contracted from *su*.
𐎶𐎵 𐎶𐎵𐎶𐎵 "great dog," was the Accadian name of "the lion" (Ass. *nesu*).
adducu, Heb. דכה; notice the tense.
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 means "an altar," with the D.P. of *wood* and the phonetic
complement *ānu*; but the reading of the ideograph is uncertain.
izzitu, adj.; Cp. Heb. עז.
𐎶𐎵 𐎶𐎵𐎶𐎵 "the goddess 15," symbol of Istar.
3. *azkup*, root זקה.
mukhkhuru, "an offering," from זרה "to present."
sun, contracted for *sunu*.

The text to be transliterated by the student.

1. 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 . 𐎶 . 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 .
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3. 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 .

NOTES.

1. *multahti*, "renown," fem. abstract from the Ipthtcal part. of שאת "to make a noise," with *l* before *t* for *s*.
issu, "fierce;" Cp. Heb. עסס (Aram. עסי) "to tread," "oppress."
2. *sa* = "of whom."
tsir, "back" (Ar. ظهر).
tuculti = "service."
takhazi, weakened from *takhatsi*, for *takhkhatsi* (*tamkhatsi*) "battle," from מוחץ.
3. D.P. *asmare*, "spears;" Cp. Heb. מסמר "a nail."
aznik = "I pierced" (Cp. Heb. זק "a dart," זנק "to shoot forth"). The printed text gives *azkhul*, which must be wrong.
zumur, "body;" ideograph of "body" or "skin," with phonetic complement *mur*. Delitzsch compares the Talmud צמורה "wind in the stomach."



The text to be transliterated by the Student.

1. 𐎶 𐎶𐎵 𐎶𐎵 . 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶 . 𐎶𐎵 . 𐎶 𐎶𐎵 𐎶𐎵 .
2. 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶 . 𐎶𐎵 . 𐎶 . 𐎶 .
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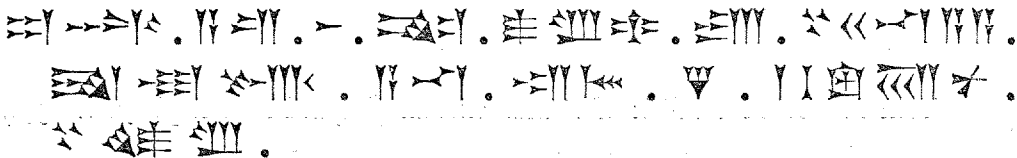
NOTES.

2. *melulti rubuti* "the action" or "right of sovereignty;" *melulti*, fem. abstract from 𐎶𐎵 "to act" (especially "to act wonderfully").
3. *cibit* = "command" (with weakened guttural from 𐎶𐎵).
𐎶𐎵 𐎶𐎵 𐎶𐎵 = Adar.
𐎶𐎵 𐎶𐎵 = Nergal.
tici "ministers;" same root as *tucultu*.
4. D.P. *khutbale* = "ropes," Heb. 𐤇𐤁𐤋.
mukhkha = "over" (of Accadian derivation).
umatti, 1st pers. aor. Pael, "I stretched." Ar. 𐤎𐤍𐤕 "to stretch a cord."

From the Black Obelisk of SHALMANESER (Layard's Insc. pl. 96 l. 159.)





The text to be transliterated by the Student.

159. 𐎶 . 𐎠𐎠 . 𐎶𐎵𐎶𐎶 . 𐎶𐎶 . 𐎶𐎶𐎶 . 𐎶 . 𐎶𐎶 . 𐎶𐎶𐎶 .
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167. 𐎶𐎶𐎶 . 𐎶 . 𐎶𐎶𐎶𐎶𐎶𐎶 . 𐎶𐎶 . 𐎶 . 𐎶𐎶𐎶𐎶𐎶 . 𐎶 . 𐎶𐎶 .
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168.  .

169.  .

NOTES.

159. "In my 30 campaigns" = "In my 30th campaign."
 The city of Calkhi represents the Calah of Scripture.
cī utsbacuni "when I was stopping," 1st pers. sing. Permansive Kal of  with conditional suffix *ni*.
 Dayan-Assur, "Assur is judge," was the name of the Tartan ("strong chief") or generalissimo.
160.    ("host-many") = "armies."
panat, pl. fem. construct of *pānu*.
umāhir "I urged on" (Heb. מוהר).
 The Upper Zab is here referred to.
161. *'ebir* "I crossed."
lib = "middle" (the heart being the middle of a thing).
 Read *'atāni* from *alu* (Heb. אהל "tent"); the phonetic complement *ni* shows how the plural sign is to be read.
icdarrib, Iphtéal of *carabu* "to approach" (Heb. קרב), *t* being changed into *d* after *c*.
mādātu = "tribute," literally "gift;" for *mandattu* (*mandantu*), from *nadannu* (Heb. נתן).
162. *attakhar* "I received;" Iphtéal of מוהר.
163. *attusir* "I departed;" Ittaphal of וסר, another form of *vassarū* "to leave" (Cp. Heb. מסר).

165. These are the Minni of the Old Testament.
namurrat, fem. sing. construct from *namaru* “to see.”
166. *ippar* “he fled;” Cp. Heb. עבר, *p* in Assyrian replacing *b*.
uwaššir; see line 163.
suzub, Shaphel pass. verbal noun from עוב “to save.”
napisti “life;” the plural sign is not to be read in Assyrian.
eli “he went up” from עלה.
167. *artedi*, Iphtéal from רדה (Heb. ירד) “to descend.”
sāsu “spoil” (Cp. Heb. שסה).
mami = “countable number.” (Heb. מנה).
168. *abbal* “I strew down” (Heb. נפל).
āgur for *aggur* “I dug up” (Heb. נקר).
asrup “I burned” (Heb. שרף).
169. *limctu* from לרה “to cleave to.”
acsud “I took,” with phonetic complement *ud*.

