

Kihışer

A Language of the Ancient Near East

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DEDICATION

To my Middle Egyptian and Akkadian teachers from college for giving me my first introduction to non-Indo-European languages and non-Latin writing systems.

ACKNOWLEDGMENTS

I am in great debt to countless members of the conlanging community for providing me with support, feedback, and motivation. Creating Kihşer would not have been possible without the work done by so many people - many of them anonymous - to create free and comprehensive online resources for long-extinct languages spoken by no one.

Once again, my wife showed great patience and understanding while I was writing this book. She never laughed at my attempts to pronounce Kihşer words with contrasting vowel lengths or correct pitch accent.

This book uses the cuneiform fonts UllikummiA and Assurbanipal created by Sylvie Vanséveren, available on the Hethitologie Portal Mainz.

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LIST OF GLOSSING ABBREVIATIONS

<i>abbreviation</i>	<i>meaning</i>
1DU	first person dual
1P	first person
1PL	first person plural
1SG	first person singular
2DU	second person dual
2P	second person
2PL	second person plural
2SG	second person singular
3DU	third person dual
3P	third person
3PL	third person plural
3SG	third person singular
ABIL	abilitive mood
ABL	ablative
ACC	accusative
ADV	adverb
AN	animate
AP	antipassive
APRX	approximative
CAUS	causative
CMPR	comparative
COL	collective
COM	comitative
COMP	composition

DIM	diminutive
DU	dual number
EMP	emphatic
ERG	ergative
FEM	feminine
FOC	focus
GEN	genitive
H	human and animate
HORT	hortative mood
IMP	imperative
INAN	inanimate
INF	infinitive
IRR	irrealis mood
JUS	jussive mood
LOC	locative
MOM	momentane aspect
NEG	negative
NTR	intransitive
OPT	optative mood
PASS	passive voice
PERS	persistive aspect
PL	plural number
PRS	present tense
PST	past tense
PX1PL	first person plural possessive suffix
PX1SG	first person singular possessive suffix
PX2PL	second person plural possessive suffix

PX2SG	second person singular possessive suffix
PX3PL	third person plural possessive suffix
PX3SG	third person singular possessive suffix
Q	question
RECP	reciprocal
RFLX	reflexive
RSM	resumptive pronoun
SG	singular number
SRC	source
STAT	stative
SUBR	subordinate
SUP	superlative
TR	transitive
VOC	vocative case

1 INTRODUCTION

1.1 What is Kihışer?

Kihışer is an artificial or constructed language ("conlang") - a fake language created by me as part of my hobby of language construction ("conlanging"). Despite being entirely made up, Kihışer has thousands of words, a constructed history, and a fully developed grammar. While my previous constructed languages were designed as 21st century spoken languages written in modern alphabets, Kihışer is a long-extinct language spoken over 3,000 years ago and written in cuneiform.

The intended tone of this book is halfway between a descriptive grammar of Kihışer and a college textbook: it will document the phonology, grammar, syntax, and writing system of Kihışer and offer exercises to learn Kihışer and its writing system. Other than in this chapter, this book will refer to Kihışer as if it were a real language spoken in what is now Syria during the Late Bronze Age.

1.2 What inspired Kihışer?

My language-making falls within the "naturalistic conlang" tradition - rather than trying to create an international language like Esperanto, a perfectly logical language like Lojban, or a language that proves some philosophical point like Toki Pona, I seek to create languages that resemble real human languages: warts, irregular verbs, and all. Kihışer was born out of a desire to make a realistic language in the vein of the real languages of the Ancient Near East.

The study of ancient languages is shaped not just by what we know about them, but also by what we do not know. Often, we don't have enough information about these languages and their history to have any certainty around what languages they are related to, what sounds they had, or the meaning of many words. This frustrating uncertainty is an inescapable part of learning about ancient languages and I sought to partially recreate it here: the narration of this book will be less omniscient than in my previous work. For example, while I designed Kihışer with a three-tone pitch accent system similar to that of Vedic Sanskrit, this book makes no mention of it because modern scholars have yet to figure out that Kihışer had pitch accent (Horák's Law is a clue). There are fundamental questions about Kihışer that even I do not know the answers to, and that is part of the fun.

Kişişer also celebrates the linguistic diversity of the Ancient Near East. Everyone knows Sumerian and Akkadian, and these languages left major traces on Kişişer. But there were many other languages in Ancient Mesopotamia, including Indo-European languages and agglutinative languages that more closely resemble the languages of the Caucasus than the Semitic languages of the Levant. In addition to Sumerian and Akkadian, Kişişer reflects the influence of Elamite, Proto-Dravidian, Hurrian, Proto-Indo-Iranian, Hittite, and Luwian. The inclusion of over a dozen Dravidian roots in a language spoken in Syria may be a stretch, but there were trade relations between Ancient Mesopotamia and India. I have also chosen to use the writing systems of Hurrian and Hittite as my primary inspiration for Kişişer orthography. The primary reason is that I found the writing system of the Hurrian Mitanni letter scribe to be the most logical cuneiform writing system I encountered, but a secondary goal was to highlight ancient orthographic diversity.

Most of all, I was inspired to make Kişişer to atone for a great act of cowardice. In college, I took Introduction to Akkadian. During the first semester, homework could be done in either the Latin alphabet or in cuneiform, but during the second semester it had to be done in cuneiform. I was horrified by cuneiform and refused to learn it: I always did my work in Latin script and dropped the class after one semester to avoid learning cuneiform. Decades later, creating Kişişer forced me to confront and learn cuneiform. I still do not recommend cuneiform but now can say I ran towards it, not away from it.

1.3 What are the basic features of Kişişer?

Kişişer's most distinctive features are a large noun class system and productive use of reduplication: I found traces of these features in Elamite and amplified them ten-fold, likely beyond anything an Elamite would recognize. Kişişer has split ergativity, found in multiple languages of the region including Elamite, Sumerian, and Hittite. Kişişer's distinct negative verb conjugations are inspired by the Dravidian languages, also the source of Kişişer's retroflex consonant series. Kişişer is agglutinative, common among the non-Semitic languages of the Ancient Near East. In a break with my past work, Kişişer lacks noun cases (except for a vocative) and primarily uses postpositions to indicate the role of nouns. Kişişer's five vowel system seems simple to us modern-day Germanic speakers, but represents a large number of vowels for its time and place: cuneiform was designed for languages with fewer than five vowels.

Kişişer is built around root words that carry generic meaning. These roots can be turned into nouns, adjectives, verbs, and adverbs by applying suffixes. There is thus relatively little need for Kişişer to have ways of deriving one part of speech from another: instead, most parts of speech are derived from the same set of root words.

One of my goals for Kişişer was to take valency seriously. There are clear distinctions between transitive and intransitive verbs and some thought has been put into valency-changing operations. Kişişer's prohibition on inanimate nouns serving as the subjects of transitive verbs was inspired by Hittite.

1.4 How was Kişişer created?

I created Kişişer over a period of about three months from January to March 2024. I simulated three stages of historical development and applied around 50 sound changes to get the language to where it is today.

Wiktionary was my main source for Hurrian, Proto-Dravidian, and Proto-Indo-Iranian. The Penn Sumerian Dictionary¹ was my main source for Sumerian. The website assyrianlanguages.org was my main source for Hittite and Akkadian. I also consulted my old Akkadian textbook from college.² *The Elamite World* from Routledge Handbooks³ was my main source for the Elamite language. *The Elements of Hittite* by Theo Van Den Hout⁴ arrived too late to influence the Hittite-inspired layer of Kihîşer, but it was instrumental in helping me figure out how to explain cuneiform writing.

I also re-read the Rig Veda while working on Kihîşer. Its influence is obvious in the royal cult of the sky god Sawwasír and in the hymns to Sawwasír.

I watch a lot of language and linguistics videos on YouTube. The appropriately-named YouTube channels Learn Hittite⁵ and Learn Akkadian⁶ were especially helpful for this project. Old Norse YouTuber Jackson Crawford⁷ frequently posts hour-plus long videos of himself discussing Indo-European historical linguistics with Tony Yates and/or Luke Gorton: these videos helped shape the Indo-Iranian layer of Kihîşer.

1.5 Disclaimer

While this book seeks to replicate the look, feel, and style of an academic text, I am neither a linguist nor an academic nor a scholar of the Ancient Near East. Most of what I know about language has been self-taught in my spare time. I have no access to paywalled academic journals or a university library. I apologize in advance for any erroneous use of linguistic terminology, unnaturalistic features, or errors in my use of real Ancient Near Eastern languages, cultures, or writing systems.

¹ <http://psd.museum.upenn.edu/nepsd-frame.html>

² Richard Caplice and Daniel Snell, *Introduction to Akkadian* (Roma: Editrice Pontificio Istituto Biblico, 2002).

³ Jan Tavernier, "The Elamite Language," in *The Elamite World*, eds. Javier Álvarez-Mon, Gian Pietro Basello, Yasmina Wicks (London: Routledge 2018).

⁴ Theo Van Den Hout, *The Elements of Hittite* (Cambridge: Cambridge University Press 2011)

⁵ <https://www.youtube.com/@LearnHittite>

⁶ <https://www.youtube.com/@learnakkadian>

⁷ <https://www.youtube.com/@JacksonCrawford>

2 HISTORY OF KIHİŞER STUDIES, KIHİŞER SPEAKERS, THEIR SOCIETY

The Kihîşer language as we know it was spoken around 1200 BC in Northern Mesopotamia. Most extant Kihîşer texts come from excavations of the royal archives in **Sīyiwīrčēmā**, the capital of a small Kihîşer-speaking kingdom that was a vassal of the Mitanni kingdom and later of the Middle Assyrian Empire.

2.1 Discovery and decipherment of Kihîşer

2.1.1 Early German work

Modern archaeology first became aware of Kihîşer shortly before World War I. A German team excavating at Boğazköy (formerly the Hittite capital of Hattusa) discovered a tablet recording an oath sworn by a foreign merchant in front of the Hittite king. The oath was in a previously unknown language identified in Hittite as *Kiḫiṣṣer*. The Kihîşer portions of the tablet could not be deciphered, though in 1920 German archaeologist **Gerhard Ziegler** identified multiple words of Indo-Iranian origin including *ásurasir* (lord) and the divine name *Mitrasír* (Mitras) and argued that the new language was of Persian affinity.

Though Ziegler was wrong about Kihîşer's genetic relations, he correctly identified the *Kiḫiṣṣer* language with the "land of *Kiḫirru*" mentioned in Hittite sources, seemingly identical to the *Kiḫiru*, a people briefly mentioned in the Amarna letters as vassals of the King of Mitanni. Ziegler also uncovered an Akkadian reference: the Pergamon Museum in Berlin contained a tablet from the Assyrian capital of Kar-Tukulti-Ninurta mentioning that the king of *Kiḫiru* was asking for gold to repair the "temple of Ashur." Though he was never able to learn the language, Ziegler is regarded as the father of Kihîşer studies.

2.1.2 Decipherment in France

Ziegler's discoveries would not be followed up until 1937, when a French team working at Al-Shaddadah in Syria stumbled upon the ruins of Sīyiwīrčēmā. Excavations at Al-Shaddadah revealed thousands of tablets written in the same language as Ziegler's Hittite text. Bilingual texts written in both Akkadian and Kihîşer ensured the language could finally be deciphered. Amazingly, the ruins of the royal palace at Al-Shaddadah revealed a letter to the Assyrian king asking for gold to repair the temple of Sawwasír, possibly the same letter mentioned in Ziegler's Akkadian tablet.

The French scholar **Paul-Henri Laurent**, working in the 1950's, published the first widely-accepted translations of Kihîşer texts, using both the bilingual Kihîşer/Akkadian texts and his own identification of borrowings from Sumerian, Akkadian, Hittite, and Indo-Iranian. Laurent identified a large number of Kihîşer words as having Elamite affinity and believed that Kihîşer was a relative of the Elamite language of ancient Iran. In Laurent's model, Proto-Elamite-Kihîşer was spoken on the southern coast of the Caspian Sea: when this proto-language split up, speakers of what would become Elamite then migrated south, while speakers of what would become Kihîşer migrated west.

Laurent's work was extended and surpassed by his student, **Antoine Durand**. The early 1960's were an important time for our understanding of Dravidian historical linguistics and Durand was able to use this new knowledge to identify Dravidian borrowings in the Kihîşer corpus. This discovery also allowed Durand to convincingly identify Kihîşer's geminate consonants as a retroflex series: not ejective or voiced consonants as postulated by Laurent. In 1970, Durand first formulated what is now known as **Durand's Law** - a series of sound changes shared by Kihîşer words of Elamite, Dravidian, Sumerian, and Indo-Iranian origin, but not found in words of Anatolian, Hurrian, or Akkadian origin. As such, Durand postulated that the Kihîşer language originated in the coastal south of modern Iran and had early contact with speakers of Sumerian and Dravidian (likely via maritime trade) and its speakers later migrated to modern Syria where they had contact with Anatolian, Hurrian, and Akkadian speakers. This model is universally accepted today. Unlike Laurent, Durand was not convinced that Kihîşer was an Elamite language: he saw Kihîşer as an isolate that happened to be heavily influenced by Elamite.

2.2 Kihîşer's relations with other languages

All scholars agree that Kihîşer is not native to Mesopotamia: the Kihîşer texts themselves claim that Kihîşer speakers had migrated to the area from "the hills" or "the land of hills" - Laurent identified this *urheimat* with the Alborz mountains, Durand with the Zagros mountains. Both models would place Kihîşer's origin in modern-day Iran.

Of the oldest known Kihîşer words, about 40% appear related to the Elamite language, once spoken in Iran. Kihîşer grammar appears superficially similar to Elamite grammar. Another 23% of the oldest layer of Kihîşer appears to be borrowed from Sumerian, 11% appears to be borrowed from an early Dravidian language, and 24% is of unknown origin, bearing no obvious relation to any known language. The most likely interpretation of these numbers is that Kihîşer is either a distant relative of Elamite or a language isolate heavily influenced by Elamite. In addition to either shared descent or contact with Elam, early Kihîşer speakers had economic or political ties to Sumer and India. An origin in southern Iran with access to the coast - as proposed by Durand - neatly fits the evidence.

The next oldest layer of Kihîşer appears to come from an early Indo-Iranian language, at some time before the split between Iranian languages like Avestan and Indo-Aryan languages like Vedic Sanskrit. Some 50 words in Kihîşer come from this early Indo-European source and Kihîşer religion was profoundly affected by this contact. It is not clear if this contact was in the Kihîşer homeland or in Mesopotamia, but one hypothesis is that early Kihîşer speakers migrated into Mesopotamia to escape an invasion of Indo-Iranians, but not before borrowing both words and gods from the newcomers. It is telling that the Indo-Iranian word for "king" appears in Kihîşer meaning "bandit, thief."

No text survives of Kihīṣer as it was spoken in the land of the hills. Written Kihīṣer appears only in Mesopotamia and shows influence from additional languages that its speakers encountered there: the Anatolian languages of the Hittite Empire, the Hurrian language spoken in Mitanni, and Akkadian, the area's lingua franca and prestige tongue.

The cuneiform writing system of Kihīṣer is clearly based on the writing system used for the Hurrian language in the Mitanni kingdom. We can surmise that Kihīṣer speakers learned literacy from Mitanni scribes. However, Kihīṣer cuneiform also uses logograms and determiners that are unattested in Hurrian but common in either Hittite, Akkadian, or both. While Kihīṣer orthography is a branch of the Mitanni scribal tradition, the Kihīṣer scribes did not limit themselves to it and borrowed signs from multiple sources.

The written record of Kihīṣer disappears following the Late Bronze Age Collapse, leaving no known descendants.

2.3 Kihīṣer society

Kihīṣer speakers referred to themselves as the *Kihīro*, meaning "people of the sky" or "the high people." The name of the language comes from the same root and can be translated as "heavenly tool" or, more fancifully, "tool of the gods."

Late Bronze Age Kihīṣer society was based in and around the city of Sīyiwīrčēmā, whose name we can translate as "indeed, the place does not decrease." Sīyiwīrčēmā was located on the Khabur river, a tributary of the Euphrates, in what is now Syria. It appears to have been named after its founder, as a certain Sīyiwīrsīmā, whose name means "indeed, he does not decrease," appears first on the list of Kihīro kings.

The royal dynasty of Sīyiwīrčēmā publicly left behind grandiose inscriptions about their power, but privately appeared to know their place as vassals of more powerful kings, perhaps best exemplified by king Šahwuwursīmā the Great, from whose reign the largest quantity of surviving inscriptions date. Despite having a name meaning "indeed, he takes command," Šahwuwursīmā skillfully navigated the transition from Mitanni domination to Assyrian domination without any sacking of his cities or destruction of his lands.

To the extent allowed by their imperial masters, the kings of Sīyiwīrčēmā appear to have held most of the power in their small dominion. There is little evidence of their power being rivaled by any priesthood, and indeed the king may himself have been the chief priest of Sawwasír, the patron deity of the city and the most-praised god in inscriptions.

2.4 Kihīṣer religion

Kihīṣer speakers worshiped a number of gods, most of whom have clear analogues in other cultures of the Ancient Near East.

A core of deities appearing to originate in Elam may be the ancestral Kihīṣer pantheon. These include the mother goddess Wini'ís (later syncretized with Ishtar), the rain and water goddess Yišáw-Saṇáw, the moon god Napís, the divine messenger and psychopomp Šimūr, and Ūpāw, the horned god of animal husbandry and hunting. These correspond to Elamite Pinikir, Kirirsha, Napir, Simut, and Humban, respectively. Ūpāw is particularly intriguing: some suggest he may be syncretized with the mysterious horned god of the Indus Valley Civilization, who has been hypothesized to be an early version of Shiva.

A second set of deities appears to have been borrowed from the Sumerian trade partners of early Kihşer speakers. These include the wind god Yilís, the agriculture god Niñútaw, the sun god Ūtúr, the healing and medicine goddess Kuław, and the underworld deity Niñaşúr. These comfortably correspond to Sumerian Enlil, Ninurta, Utu, Gula, and Ninazu. Of these, Ūtúr, also syncretized with Shamash, was the most prominent.

A third set of deities have a clear Indo-Iranian origin. These include Wélwis, the goddess of dawn and light, Mitrasír the god of oaths and justice, Ahişír the god of fire and sacrifice, and Sawwasír, the god of thunder, storms, and the sky. Wélwis appears to be an analogue of Vedic Uşas, though her name is not of Indo-European origin and she is always mentioned as the daughter of the Sumerian-derived Ūtúr. Mitrasír is clearly related to Vedic Mitra and Iranian Mitras, while Ahişír is an obvious analogue of Vedic Agni. Sawwasír's name comes from Indo-Iranian **daywás*, making it cognate with Jupiter and Zeus (and with *taivas*, a Finnish word for sky⁸). However, Sawwasír most closely resembles the Vedic Indra or the Hittite Tarhunna. He is a warlike god who carries a hammer - indeed, his hammer's name, Aşrásşer, is cognate with the Vedic Vajra carried by Indra.⁹ His epithets "great of song" and "song-lover" mirror the musical taste ascribed to Indra by the Rig Veda. Like Indra, Sawwasír uses his hammer to slay a great serpent: Ai' işír, whose name is related to Iranian Azhi Dahaka. Ai' işír is described as a "water serpent"¹⁰ - recall that Indra's serpentine nemesis, Vritra, had attempted to steal the waters of the seven rivers.

By the Late Bronze Age, Sawwasír had become the chief god of the pantheon. His name was invoked before battle and references abound to the king using his royal mace to smite enemies as Sawwasír had used his Aşrásşer to slay Ai' işír. Kings reenacted the celestial dragon-slaying by maintaining order and executing criminals. It is unclear if this devotion was shared by the common people or if this was strictly an elite cult.

⁸ Because Proto-Uralic and Kihşer both borrowed words from an early Indo-Iranian language, a surprising number of Kihşer words have relatives in Finnish. These have been noted in the dictionary at the end of this book as a curiosity.

⁹ Also cognate with Finnish *vasara*, meaning hammer, the weapon of the Finnish sky god Ukko.

¹⁰ Ai' işír is also described as spitting, which is interesting because neither the lands inhabited by Kihşer speakers nor the lands inhabited by Vedic Sanskrit or Proto-Indo-Iranian speakers are home to spitting snakes. Spitting cobras are found further afield: in Africa, South India, Bengal, and Southeast Asia. This is evidence that myths about Ai' işír were not only influenced by contact with Indo-Aryans, but also with peoples from even further away.

3 PHONOLOGY, ORTHOGRAPHY

3.1 Consonants

	<i>labial</i>	<i>alveolar</i>	<i>retroflex</i>	<i>palatal</i>	<i>velar</i>	<i>glottal</i>
<i>nasals</i>	/m/	/n/	/ɳ/			
<i>stops</i>	/p/	/t/	/ɽ/		/k/	/ʔ/
<i>fricatives</i>	/f/	/s/ /ʃ/	/ʂ/			/h/
<i>affricates</i>		/tʃ/	/tʂ/			
<i>approximants</i>	/w/	/l/ /r/	/ɭ/ /ɽ/	/j/		

Figure 3.1 - Consonant phonemes

Kiḥṣer makes no voicing distinction in consonants and lacks the emphatic series of its Semitic neighbors. Voiced and emphatic consonants from neighboring languages are universally borrowed into Kiḥṣer as their voiceless equivalent.

The identification of Kiḥṣer's written geminate consonants as a retroflex series is proven by correspondence to reconstructed retroflex consonants in Proto-Dravidian. The exact pronunciation of the two sounds given as affricates /tʃ/ and /tʂ/ is unclear. We know that these sounds arose from the palatalization of /t/ and /ɽ/ before front vowels, that one was written as a geminate, and that both were written using cuneiform symbols for the voiced sound /z/. The existence of a glottal stop is hypothesized to explain why scribes sometimes used signs for /t/, /ɽ/, and /k/ interchangeably between short vowels, suggesting these sounds had merged in that context.

The semivowel /j/ must be a fairly late development. No distinct signs for this sound exist in Kiḥṣer orthography: it is written with signs for /w/ and /l/. Indo-Iranian /j/ is universally borrowed into Kiḥṣer as /w/, so the development of /j/ necessarily came later.

3.2 Vowels

	<i>front</i>	<i>back</i>
<i>close</i>	tense /i/ /i:/	tense /u/ /u:/
	lax /ɪ/	lax /ʊ/
<i>close-mid</i>	tense /e/ /e:/	tense /o/ /o:/
<i>open-mid</i>	lax /ɛ/	lax /ɔ/
<i>open</i>	tense /a/ /a:/	

Figure 3.2 - Consonant phonemes

Kihīṣer also had phonemic diphthongs /ai/ and /au/. They are treated as short and tense.

3.2.1 Tense and lax short vowels

The short vowels *i*, *u*, *e*, and *o* (but not their long equivalent) appear to have come in two varieties: we call these "tense" and "lax." They were not written differently but they behaved differently: there are sound changes that tense vowels but not lax vowels cause and some suffixes have different forms after a tense vowel or a lax vowel.

The general rule is that *i* and *e* are lax if they come at the start of a syllable or immediately after /s/ or /ʃ/, while *u* and *o* are lax if they are in the syllable immediately after a stressed syllable. The exact pronunciation of lax vowels is up for debate. Scribes clearly considered them similar enough to their tense counterparts to be written with the same signs. Here, the lax short vowels are given as /ɪ/, /ʊ/, /ɛ/ and /ɔ/.

3.3 Stress

Default Stress appears to fall on the penultimate syllable of a word. Stress could move to the final syllable if (1) the final syllable had either a long vowel or a consonant coda and (2) the penult had neither. Some irregular words - primarily but not exclusively borrowings from Indo-Iranian - were always stressed on their first syllable.

3.4 Phonotactics


V, CV, VC, CVC are all common syllable shapes. Most consonant codas are approximants and fricatives, although reduplication could lead to coda stops. A few CVCC syllables are attested: the semivowel /w/ is always the first consonant of the syllable-final cluster.


3.5 Writing Kihīṣer in cuneiform

3.5.1 Cuneiform basics

Cuneiform writing was invented for Sumerian but widely used for other languages in the Ancient Near East. Cuneiform is largely syllabic: that is, most signs represent a syllable.

There are signs that represent a consonant followed by a vowel ("CV"), signs that represent a consonant preceded by a vowel ("VC") and signs that represent a consonant, vowel, and consonant ("CVC"). There are also signs that represent only a vowel ("V"). Some signs are used as logograms: they represent an idea or word rather than a sound.

There are perhaps 600 cuneiform signs, of which around 120 were used to write Kihışer. Each cuneiform sign has a unique name given to it by modern scholars: these names are based on the sound it most commonly represented in Ancient Near Eastern languages. These names are given in all caps. Unfortunately, in Kihışer the names of these signs frequently do not correspond to the sound they represent. For example, the sign  is called GI by scholars and makes a /gi/ sound in Sumerian and Akkadian, but in Kihışer is used to write /ke/. Learning the names of the signs, even if not helpful for learning Kihışer, is important for the comparative study of Ancient Near Eastern languages.

In addition to having a name, signs that carry a phonetic meaning also have one or more values: this represents the actual sound they stood for in Kihışer. A sign's value is written in lower case. Thus, the sign  has the name DU and the values /du/ and /do/. The distinction between a sign's name and its value(s) is important for transliteration.

3.5.2 V signs



















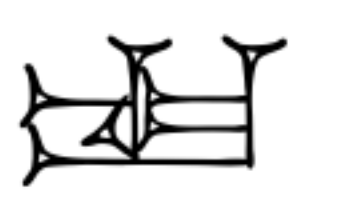



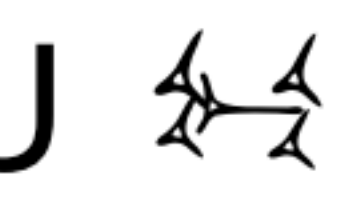

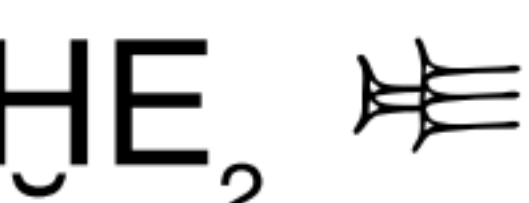





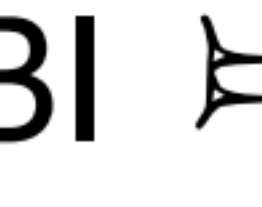


<i>sign</i>	<i>sign name</i>	<i>Kihışer value</i>
	A	/a/
	E	/e/
	I	/i/
	U	/o/
	U ₂ or Ú	/u/

Figure 3.3 - V signs

The diphthongs /au/ and /ai/ were written  and . Long vowels could be written by doubling the sign: *e.g.*, the ergative/accusative postposition ē /e:/ was written .

3.5.3 CV signs

Each CV sign represents a consonant followed by a particular vowel.

	<i>-a, -ai, -au</i>	<i>-e</i>	<i>-i</i>	<i>-o</i>	<i>-u</i>
<i>p-</i>	PA 	BE 	BI 	BU 	BU 
<i>t-, ṭ-, ' -</i>	TA 	TE 	TI 	DU 	DU 
<i>k-, ' -</i>	KA 	GI 	KI 	KU 	GU 
<i>h-</i>	HA 	HE ₂ 	HI 	HU 	HU 
<i>f-</i>	BA 	BE 	BI 	BU 	BU 

	<i>-a, -ai, -au</i>	<i>-e</i>	<i>-i</i>	<i>-o</i>	<i>-u</i>
<i>s-, š-</i>	SA 𐌱𐌰	SI 𐌱𐌴	SI 𐌱𐌴	SU 𐌱𐌰	SU 𐌱𐌰
<i>š-</i>	ŠA 𐌱𐌰𐌶	ŠE 𐌱𐌴𐌶	ŠI 𐌱𐌴𐌶	ŠU 𐌱𐌰𐌶	ŠU 𐌱𐌰𐌶
<i>č-, ċ-</i>	ZA 𐌱𐌰	ZI 𐌱𐌴𐌶	ZI 𐌱𐌴𐌶	ZU 𐌱𐌰𐌶	ZU 𐌱𐌰𐌶
<i>m-</i>	MA 𐌱𐌰	ME 𐌱𐌴	MI 𐌱𐌴𐌶	MU 𐌱𐌰𐌶	MU 𐌱𐌰𐌶
<i>n-, ñ-</i>	NA 𐌱𐌰	NI 𐌱𐌴	NI 𐌱𐌴	NU 𐌱𐌰	NU 𐌱𐌰
<i>l-, ĺ-</i>	LA 𐌱𐌰	LI 𐌱𐌴𐌶	LI 𐌱𐌴𐌶	LU 𐌱𐌰𐌶	LU 𐌱𐌰𐌶
<i>r, ṛ</i>	RA 𐌱𐌰	RI 𐌱𐌴𐌶	RI 𐌱𐌴𐌶	RU 𐌱𐌰𐌶	RU 𐌱𐌰𐌶
<i>w-, y-</i>	PI 𐌱𐌰	WI ₅ 𐌱𐌴𐌶𐌶	WI ₅ 𐌱𐌴𐌶𐌶	PI 𐌱𐌰	PI 𐌱𐌰

Figure 3.4 - CV signs

Most consonants have three distinct signs: an *-a* version, an *-i* version, and a *-u* version, with the *-i* version also representing *-e* and the *-u* version also representing *-o*. Some consonants also have distinct *-e* or *-o* versions. The two affricates are written using signs for /z/, a sound Kihîşer lacks. Retroflex consonants use the same signs as their alveolar counterparts: we will discuss how to disambiguate them in 3.5.8 below. The two semivowels /w/ and /j/ are written identically, with only two distinct signs. The labial consonants /p/ and /f/ are written identically, except for signs ending in /a/.

3.5.4 VC signs

Each VC sign represents a consonant preceded by a vowel.

<i>-a, -ai, -au</i>	<i>-e</i>	<i>-i</i>	<i>-o</i>	<i>-u</i>	
AB 𐌱𐌴	IB 𐌱𐌴	IB 𐌱𐌴	UB 𐌱𐌰	UB 𐌱𐌰	<i>-p</i>
AD 𐌱𐌴	ID 𐌱𐌴𐌶	ID 𐌱𐌴𐌶	UD 𐌱𐌴𐌶	UD 𐌱𐌴𐌶	<i>-t, -ṭ, -t̚</i>
AG 𐌱𐌴𐌶	IG 𐌱𐌴𐌶	IG 𐌱𐌴𐌶	UG 𐌱𐌴𐌶	UG 𐌱𐌴𐌶	<i>-k, -ḳ</i>
AH 𐌱𐌴𐌶	AH 𐌱𐌴𐌶	AH 𐌱𐌴𐌶	AH 𐌱𐌴𐌶	AH 𐌱𐌴𐌶	<i>-h</i>
AB 𐌱𐌴	IB 𐌱𐌴	IB 𐌱𐌴	UB 𐌱𐌰	UB 𐌱𐌰	<i>-f</i>
AZ 𐌱𐌴𐌶	IZ 𐌱𐌴	IZ 𐌱𐌴	UZ 𐌱𐌴𐌶	UZ 𐌱𐌴𐌶	<i>-s, -ṣ</i>
AŠ 𐌱𐌴	EŠ 𐌱𐌴𐌶	IŠ 𐌱𐌴𐌶	UŠ 𐌱𐌴𐌶	UŠ 𐌱𐌴𐌶	<i>-š</i>
AZ 𐌱𐌴𐌶	IZ 𐌱𐌴	IZ 𐌱𐌴	UZ 𐌱𐌴𐌶	UZ 𐌱𐌴𐌶	<i>-č, -č̣</i>
AM 𐌱𐌴𐌶	IM 𐌱𐌴𐌶	IM 𐌱𐌴𐌶	UM 𐌱𐌴	UM 𐌱𐌴	<i>-m</i>
AN 𐌱𐌴	EN 𐌱𐌴	IN 𐌱𐌴𐌶	UN 𐌱𐌴	UN 𐌱𐌴	<i>-n, -ñ</i>





<i>-a, -ai, -au</i>	<i>-e</i>	<i>-i</i>	<i>-o</i>	<i>-u</i>	
AL 	EL 	IL 	UL 	UL 	<i>-l, -l̥, -y</i>
AR 	IR 	IR 	UR 	UR 	<i>-r, -r̥</i>
AB 	IB 	IB 	UB 	UB 	<i>-w</i>

Figure 3.5 - VC signs

Note that the labial consonants /p/, /f/, and /w/ are written identically and that /j/ is written with the signs for /l/ rather than the signs for /w/. The sibilant /s/ and the affricates are written identically. The vowel /h/ is written with only one sign. There is significantly more ambiguity in the VC signs than in the CV signs. Thankfully, some of this can be resolved by using the two signs together, as we shall see in 3.5.6 below.

3.5.5 CVC signs

Each of these signs represents a consonant-vowel-consonant sequence. Some can also represent a consonant followed by a long vowel or a diphthong.

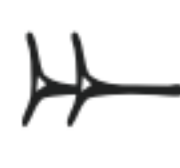






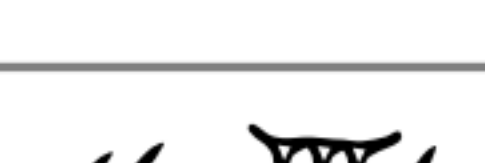
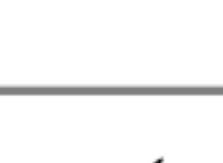


<i>sign</i>	<i>sign name</i>	<i>Kihīşer value</i>
	HAL	/hal/, /hau/
	GAR ₃	/kar/, /kau/
	GAZ	/kas/, /kau/
	HA GUNU	/kir/, /ki:/
	MAH	/mah/
	MAR	/mar/, /ma:/
	ŠUBUR	/ʃah/
	MUŠ	/muʃ/, /mus/
	MUR	/mur/, /mu:/
	TU ₇	/kam/
	NAB	/nap/, /naf/, /na/ + any consonant

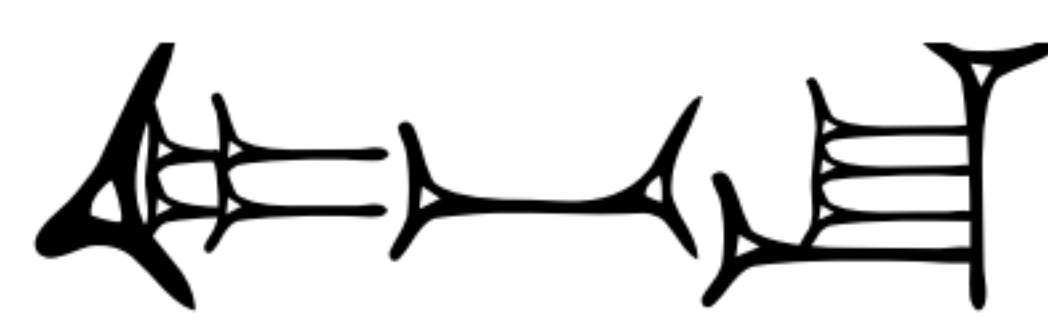
Figure 3.6 - CVC signs

3.5.6 Combining signs

The simplest words to write in cuneiform are series of CV syllables with no long vowels or retroflex consonants. In these cases cuneiform shines as a syllabic script, encoding more information than an abugida with fewer graphemes than an alphabet.



ma-ha-mo
mahámo
the rituals



mi-fe-šu
mifešo
a few animals



šu-mu-he-ru
šumuhéro
a market festival

Note that in these examples, stress falls on the penultimate syllable per the default rule.

Closed syllables (C-V-C) can be written with a CV sign followed by a VC sign that begins with the same vowel. These CV-VC sequences can also be used to disambiguate an ambiguous vowel: for example, can be read as either *-it* or *-et*, but when preceded by which is used only for *ti-*, we can read the sequence as *tit*.



su-ma-aš
sumáš
he takes



ku-pa-ar-im
kuparím
an ingot of metal



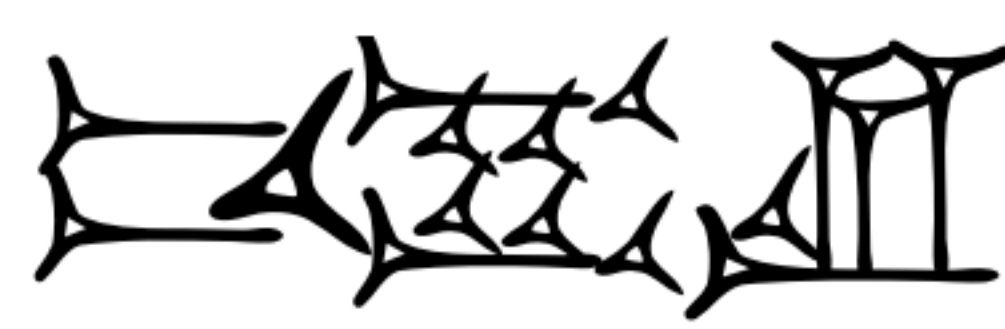
sa-aw-wa-as-ir
Sawwasír
the storm god Sawwasír

Note that in these examples, stress falls on the final syllable because it is closed (ends in a consonant) and the penultimate syllable is neither closed nor contains a long vowel.

Of course, C-V-C sequences can also be written with a CVC sign where applicable.



mah-ru-um
máhrum
he takes



kas-ru
kásro
the killers



kam-aw
kamáw
the seaman

Note that the closed first syllable takes the stress in *máhrum* and *kásro*, even when the final syllable is closed, while the closed final syllable in *kamáw* takes the stress because the penultimate syllable is open and lacks a long vowel.

3.5.7 Disambiguating vowels with plene writing

Plene writing is the practice of including an additional vowel sign after a sign that already includes a vowel. Plene writing allows for long vowels to be distinguished from short vowels and for vowels written with the same sign (long or short) to be disambiguated.

To distinguish a long vowel, a V sign can be inserted after a CV sign or before a VC sign, as well as between a CV-VC sequence.



a-aw
āw
a farmer



ši-ni-i-is
šinís
a god



a-sa-a-ši-ma-ma-a
asāšimamá
they are indeed flowers

Note how plene writing like *ni-i-ir* or *ma-a* is distinguished from simply writing a vowel like *a-sa*. Plene writing adds more information about a vowel that is already written.

Many CV and VC signs are ambiguous between i/e and o/u - the *w*- series of CV signs are even more ambiguous. Plene writing can specify which vowel is intended.



ka-wa-a-mu-o
kawámo
the treasures



ša-we-e-wu-u-šu-o
šawewúšo
they flee



e-im-e-im
emém
language

The two uses of plene writing can be combined: it can be used to both disambiguate the quality of a vowel and indicate that it is long. Unfortunately, in some cases it may result in the same vowel being written three or even four times.



we-e-e-es-im
wēsim
light



o-o-ut-am
ótam
happiness



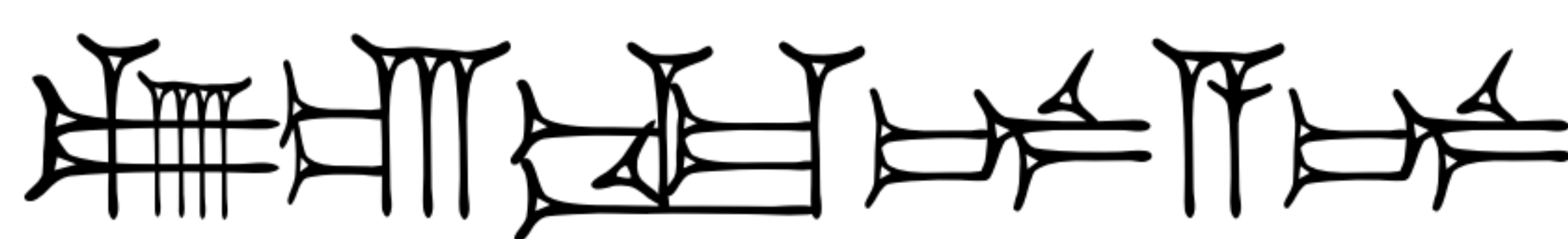
nu-o-o-ow-u-uš
nōwwuš
language

Consider the example **ótam** above. The sign is ambiguous because it can represent either *-ut* or *-ot*. The first placed in front of it is sufficient to clarify that *-ot* is intended. But it is not sufficient to establish that the *o* is long. That is why appears twice.

Finally, plene writing can be used to identify Kihīṣer's two diphthongs: /au/ and /ai/. The standard way of doing this is to simply add the signs for *u* or *i* to a sign that already contains an inherent *a*.



i-ak-iš-ir
Ai' išír
serpent slain by Sawwasír



sa-u-ka-as-a-as
sau' ásās
to divide



u-aš-i-i-ih
auših
I point

Note how in *i-ak-iš-ir* and *u-aš-i-i-ih*, the *u* and *i* are written first even though they are the second part of the diphthong. This is because we are adding *i* or *u* to a sign that already contains *a* rather than necessarily trying to put sounds in order.

Plene writing for long vowels and diphthongs is always used: the Kihīṣer scribes considered it mandatory to indicate the length of a vowel and to distinguish /ai/ and /au/ from /a/. Plene writing for disambiguating signs is not always attested. Scribes clearly considered the audience and occasion. Plene writing for sign disambiguation was a marker of formality. In a tablet ceremoniously deposited by the king at a temple, every single potential ambiguity was resolved. In a quick letter between merchants, none might be. The audience could use context clues instead.

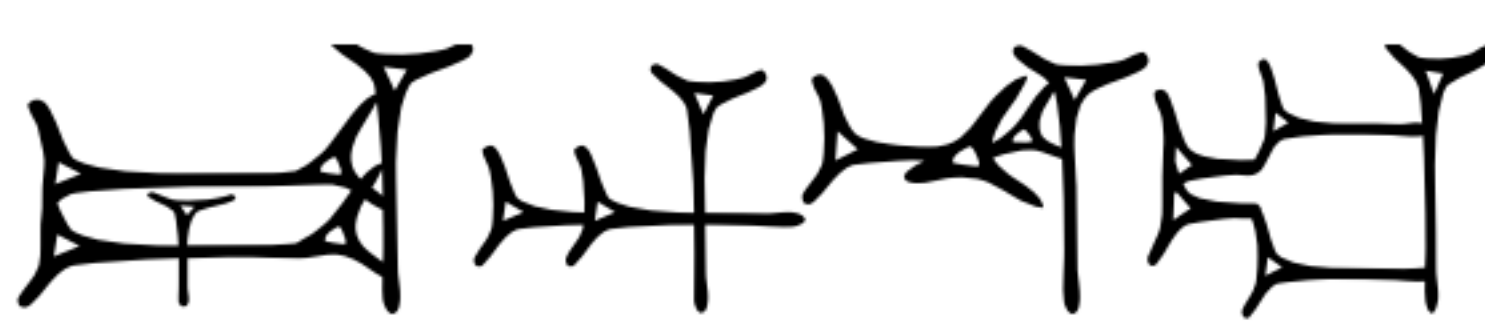
3.5.8 Writing retroflex consonants as geminates

Cuneiform offers no signs for retroflex consonants like Kihīṣer <ṇ>, <ṭ>, <ṣ>, <ḷ>, <ṛ>, and <ṣ̣>. The solution scribes adopted was to write these as doubled versions of their alveolar equivalents: so as <nn>, <tt>, <ss>, <ll>, <rr>, and <čč>. The name of the language, therefore, would be spelled Kihisser.

Commonly, this was written as a VC-CV sequence.



ki-hi-is-se-er
kihišér
tool of heaven




ša-an-na-aw
šanáw
woman












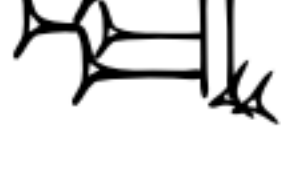


el-le-wi-im
elewim
laughter

Unfortunately, some Kihišer words contain double alveolar consonants that are not retroflexes, but rather two alveolars next to each other. There is no way to distinguish these orthographically and context must be used to determine the intended meaning.

3.5.9 Logograms (Sumerograms and Akkadograms)

Another feature of cuneiform is the heavy use of signs as logograms: that is, to stand for a specific word rather than for a phonetic value. These logograms are called **Sumerograms** when they are based on a Sumerian word and **Akkadograms** when they are based on an Akkadian word. For example, the Sumerogram , referred to as LU.GAL by scholars, means king. *Lugal* was the Sumerian word for a king, but when this sign combination is written in Kihišer it is not meant to be pronounced as *lugal* but rather as one of the Kihišer words for king: *šīhi-* or *šarru-*. It is a shortcut to avoid having to write out *ši-i-ih-i* or *ša-ar-ru*.

Kihišer uses relatively few Sumerograms and Akkadograms compared to other cuneiform languages. Only these twenty were in common use:

<i>logogram</i>	<i>sign name</i>	<i>Kihišer value</i>
	DINGIR	šinī (god)
	ŠUBUR	šuh- (pig, to root)
	MUNUS	šana- (woman) -na- (fem. marker)
	SAG	šah- (head, to lead)
	DAM	yiči- (spouse) káshVs- (bride, to marry)
	GAN	waṇa- (field, to plow)
	KIŠ	šara- (world, universe)
	LAL	wau' a- (to tie, to bind)
	LUH	menī- (governor, regent)
	MAH	yiša- (greatness)
	MAŠ	mišlu- (half, divide)
	GIBIL	šuhe- (new, young)











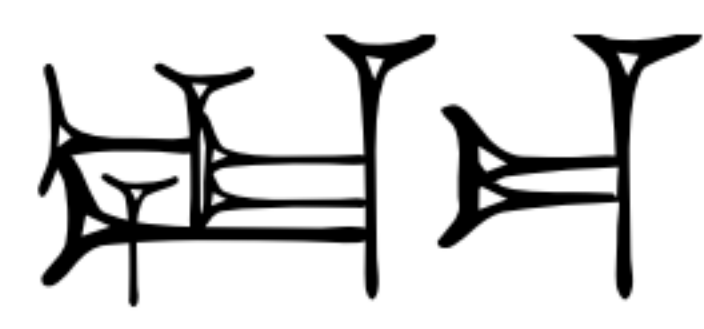
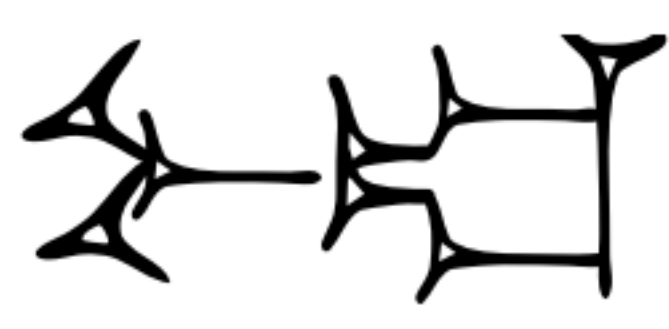
	DUB	supu- (clay tablet)
	LU.GAL	šīhi- (king, to rule) šarru- (emperor, empire)
	E	īhi- (house, to dwell)
	E.GAL	šīhičés (palace)
	IR	nušešuh- (slave)
	ABBA	āta- (father)
	AB	wāči- (cow)
	HUL	kāmīnu- (wickedness)

Figure 3.7 - Logograms

Note that several of these logograms are also used phonetically - for example, , , and . Some of them are also used as determiners as well, see 3.6.10 below. Context clues will help you determine which use of a sign is intended.



SAG-is
sahís
leader



MUNUS-aw
šañáw
woman





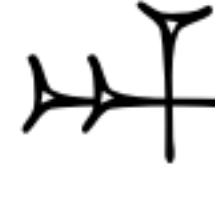

IR-ru-o
nušešuhro
the slaves

With the notable exception of  (E.GAL), the above logograms represent root words: grammatical suffixes need to be added to them to make an intelligible statement.

3.5.10 Prefixed determiners

Logograms stand for ideas and are intended to be pronounced. Determiners stand for ideas but are not pronounced. Determiners instead give the reader information about category: *e.g.*, that this is the name of a god or a kind of container. These category-assigning determiners come at the start of a word. They should not be confused with suffixed logograms for noun suffixes - see 5.1.10 below.

As with logograms, Kihīşer uses far fewer determiners than other cuneiform languages and only the following nine saw frequent use.

<i>sign</i>	<i>sign name</i>	<i>Kihīşer meaning</i>
	DIŠ	male name
	MUNUS	female name
	DINGIR	divine name, god
	URU	city, city name




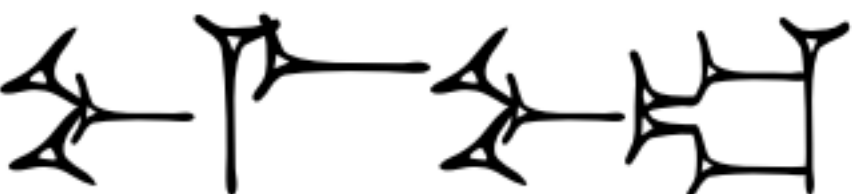
	KUR	land, country
	DUG	vessel, container
	E	house
	ID	river
	HUR.SAG	mountain

Figure 3.8 - Prefixed Determiners

Note that, once again, several of these can also be used phonetically or as logograms. Context clues are absolutely critical to determining the intended meaning of a sign.

When writing Kihīşer in the Latin alphabet, determiners are written in upper case as subscripts at the start of the noun they clarify.


DINGIR-sa-aw-wa-as-ir
DINGIR**Sawwasír**
the storm god Sawwasír


MUNUS-LAL-MUNUS-aw
MUNUS**Wau'anáw**
a female name


URU-ši-i-yi-wu-u-us-zi-e-e-ma-a
URU**Sīyiwīrčēmā**
city name

Note that in the example **MUNUSWau'anáw**, the sign MUNUS is used as both a silent determiner and as a logogram to write the syllable -*na*-. You must be on the lookout for all possible meanings of a sign.

3.6 Writing Kihīşer in the Latin Alphabet

There are two distinct ways of writing Kihīşer in the Latin Alphabet, designed for two different goals. **Transliteration** writes words sign-by-sign, with the goal of indicating to the reader which specific cuneiform signs were used by the scribe. **Transcription**, on the other hand, attempts to make readable, "normal" words without any attempt to convey how the original cuneiform is written.

3.6.1 Transliteration

There are two ways to transliterate a cuneiform sign: by name and by phonetic value. When we transliterate a sign by its name, we transliterate it in capital letters.


DINGIR


IG


A


MAH


When two signs are used together as a determiner, Sumerogram, or Akkadogram, they are separated by a period.


HUR.SAG


LU.GAL

When we transliterate a sign by its phonetic value in Kihışer, we transliterate it using lower case letters.

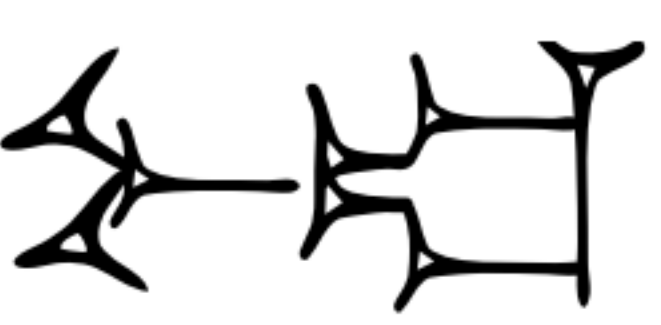

mah



af


ru


ik

Signs - other than those being used together - are separated with a dash.


MUNUS-aw


DINGIR-sa-aw-wa-as-ir

3.6.2 Transcription

The following letters are used to write Kihışer in the Latin alphabet

<i>letter/digraph</i>	<i>phoneme</i>
a	/a/
e	/e/ or /ɛ/
i	/i/ or /ɪ/
o	/o/ or /ɔ/
u	/u/ or /ʊ/
ā	/a:/
ē	/e:/
ī	/i:/
ō	/o:/
ū	/u:/
au	/au/
ai	/ai/

Figure 3.9 - Vowel Transcription

<i>letter</i>	<i>phoneme</i>
m	/m/
n	/n/
ṇ	/ɳ/
p	/p/
t	/t/
ṭ	/t̪/
k	/k/
ḳ	/q/
f	/f/
s	/s/
š	/ʃ/
h	/h/
č	/tʃ/
č̣	/tʃ̣/
w	/w/
l	/l/
r	/r/
ḷ	/ɭ/
ṛ	/ɾ/
y	/j/

Figure 3.10 - Consonant Transcription

3.6.3 Other conventions for transcribing Kihîşer







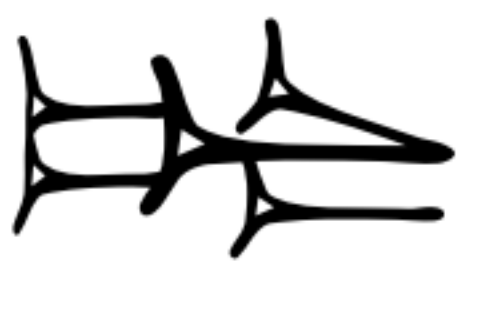



There are a few other idiosyncratic rules for transcribing Kihîşer in the Latin alphabet.

- proper nouns and the first words of sentences begin with capital letters
- roots end with a dash
- stress is indicated with an acute accent, or not at all for roots
- when a long vowel takes stress, the acute accent is placed above the macron
- lax and tense vowels are not distinguished
- *h* is written without a breve below (not *ḥ* as in Akkadian)

3.7 Chapter 3 Exercises

Answers are located in the answer key, see A.2 below.

1. **Transliterate** each of the following signs, writing both the name of the sign and the standard phonetic value(s) it has in Kihîşer.

- | | | | | |
|---|---|--|---|---|
| 1.a  | 1.b  | 1.c  | 1.d  | 1.e  |
| 1.f  | 1.g  | 1.h  | 1.i  | 1.j  |

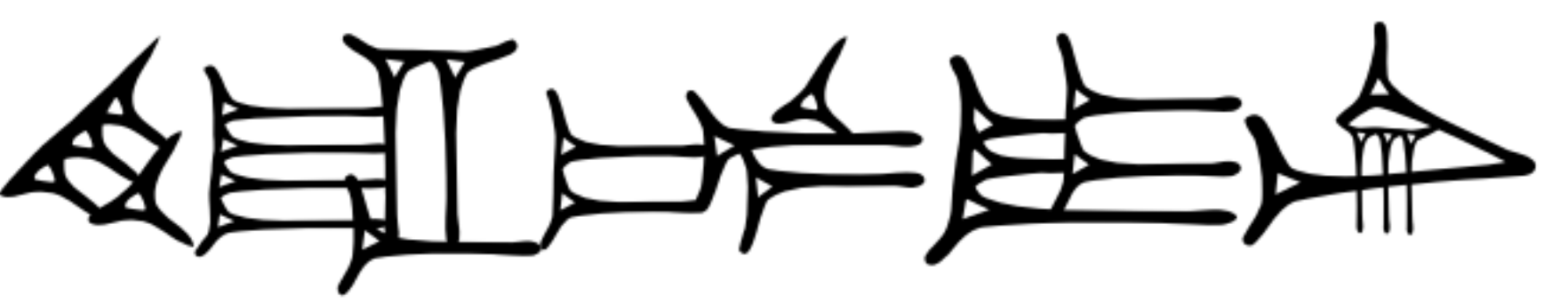

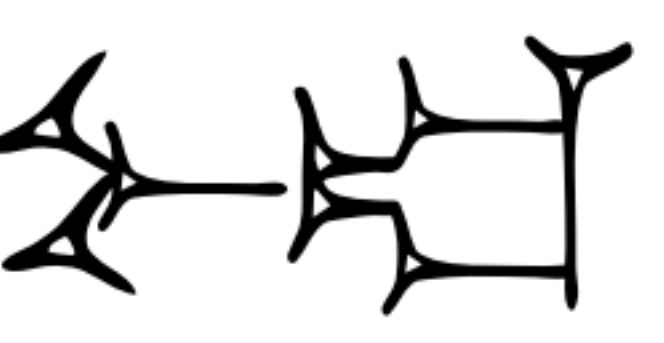

2. Write the following in cuneiform.

- | | | |
|------------------|-----------------|-----------------------------|
| 2.a ru-hu-ur | 2.b wa-an-na-aw | 2.c DIŠ-a-at-a-ar-si-i-ma-a |
| 2.d a-ap-as-ru-o | 2.e mah-aw | 2.f DINGIR-sa-aw-wa-as-ir |

3. Write the following in cuneiform. Resolve all ambiguities related to vowel length and vowel quality using plene writing.

- | | | | |
|------------|-------------|--------------|-------------------|
| 3.a wahám | 3.b ušaším | 3.c kináunes | 3.d ašrässer |
| 3.e ēsirih | 3.f kōnašír | 3.g hapaičės | 3.h DINGIR Ahišír |

4. **Transcribe** the following words into the Latin alphabet, using the conventions from 3.6.2 above. Use an acute accent to mark the syllable that takes the stress.

- | | |
|---|---|
| 4.a  | 4.b  |
| 4.c  | 4.d  |

4 ROOTS, REDUPLICATION, MUTATION

4.1 Root basics

The building blocks of Kihışer are roots. Roots represent basic ideas but usually cannot stand alone in a sentence: they must be combined with a **classifier suffix**. The classifier suffix determines the grammatical role of a word.

For example, the root *maha-* has the generic meaning of "ritual" - depending on the classifier suffix, it can become the nouns "priest" or "sacrificial altar," the transitive verb "to sacrifice," or the adverb "in the manner of a priest," among many others.

By convention, roots are written with a dash at the end: *maha-*, *wuhu-*, *šaha-*. This indicates that they generally must take a suffix. Also by convention, roots are not written with stress markers, because the location of stress will depend on the suffix. An exception is roots with irregular stress: the stress is marked with an acute: *pá'a-*, *péče-*, *rášwas-*.

With the exception of infinitives (see 9.3 below) and certain adverbs (see 10.1 below), roots require a classifier suffix to be used in a sentence. Roots may also take other suffixes: these are called "pre-classifier suffixes" if they come before the classifier and "post-classifier suffixes" if they come after the classifier.

4.2. Root reduplication

Roots can undergo a process called **reduplication** in which part of a root is repeated. Reduplication is an important feature of Kihışer grammar. Roots that have undergone reduplication create nouns, verbs, and adverbs with different meanings than roots that have not been reduplicated or underwent a different kind of reduplication.

There are two kinds of reduplication: **first syllable reduplication** and **first consonant infixation**. They are exclusive to each other: a root cannot undergo both.

4.2.1 First syllable reduplication

As the name suggests, first syllable reduplication typically involves the repetition of the root's entire first syllable.

<i>basic root</i>	<i>generic meaning</i>	<i>first syllable reduplicated form</i>
maha-	ritual, sacrifice	mamaha-
wuhu-	child	wuwuhu-
şahwah-	shadow, shade	şahşahwah-

Figure 4.1 - Basic first syllable reduplication

4.2.1.1 When the first syllable contains only a vowel

If the first syllable consists of a single vowel, it is not repeated. Rather, a new CV syllable consisting of the consonant /w/ and the first syllable's vowel is inserted after it.

<i>basic root</i>	<i>generic meaning</i>	<i>first syllable reduplicated form</i>
īhi-	house, to dwell	īwīhi-
īras-	root, to settle	īwīras-
eļew-	funny, laugh	eweļew-

Figure 4.2 - First syllable reduplication for roots with single vowel first syllables

4.2.1.2 When the root is monosyllabic

If a root consists of only one syllable and begins with a consonant, it is not repeated. Rather, the **thematic vowel** is inserted at the front of the word.

The thematic vowel depends on the part of speech the root is being used to create. Each part of speech has its own thematic vowel: nouns and adjectives have /i/, transitive verbs have /a/, intransitive verbs have /u/, and adverbs have /e/. When we want to refer to a thematic vowel generally, we do so with an upper-case <V>.

So, the first syllable reduplicated form of the root *nā-* is written as *Vnā-*, with <V> standing for the thematic vowel. This becomes *inā-* for a noun or adjective, *anā-* for a transitive verb, *unā-* for an intransitive noun, and *enā-* for an adverb.

<i>basic root</i>	<i>generic meaning</i>	<i>first syllable reduplicated form</i>
wī-	cat	Vwī-
sū-	small, little	Vsū-
kū-	thick, heavy	Vkū-

Figure 4.3 - First syllable reduplication for monosyllabic, consonant-initial roots

4.2.2 First consonant infixation

First consonant infixation involves the initial consonant of a root being repeated: typically by being inserted at the end of the first syllable.

<i>basic root</i>	<i>generic meaning</i>	<i>first consonant infixed form</i>
menī-	governor, regent, minister	memnī-
šaha-	son	šašha-
sihi-	narrow, thin	sishi-

Figure 4.4 - Basic first consonant infixation

4.2.2.1 When the first syllable contains only a vowel

When the first syllable of a root consists of a single vowel, the syllable /w/ is infixed as if it were the leading consonant of the root. Be aware that a very common kind of irregularity in Kihīşer roots is to have a different consonant infixed: see 4.2.3 below.

<i>basic root</i>	<i>generic meaning</i>	<i>first consonant infixed form</i>
īhi-	house, to dwell	īwhi-
uṣu-	to grind, mill	uwṣu-
awau-	sentence, clause	awwau-

Figure 4.5 - First consonant infixation for roots with single vowel first syllables

4.2.2.2 When the first syllable is closed

When the first syllable of a root is closed (ends in a consonant), first consonant infixation is achieved by inserting a new second CV syllable consisting of the lead consonant (or if the root begins with a vowel, /w/) followed by the thematic vowel.

<i>basic root</i>	<i>generic meaning</i>	<i>first consonant infixed form</i>
šah-	head, to lead	šahšV-
rāşwas-	bandit, thief	rāşrVwas-
šehtu-	jump, leap, rise	šehšVtu-

Figure 4.6 - First consonant infixation for roots with closed first syllables

4.2.3 Irregular reduplication

Unfortunately, some roots do not follow the patterns above and have reduplicated forms that cannot be predicted by looking at the root and applying these rules.

4.2.3.1 Irregular first syllable reduplication

<i>root</i>	<i>generic meaning</i>	<i>first syllable reduplicated form</i>
šinī-	god	ši' inī-
şaṇa-	woman	şaşaṇa-

širi-	ear, to hear	šiširi-
yiša-	greatness, great	yirša-
yiči-	spouse	yirči-
šewe-	rain	še'ewe-

Figure 4.7 - Common roots with irregular first syllable reduplication

4.2.3.2 Irregular first consonant infixation

<i>root</i>	<i>generic meaning</i>	<i>first consonant infixed form</i>
iši-	name, to call	ihši-
uša-	tree	uhša-
u' u-	make, build, do	uh' u-
āpi-	death, to die	āhpi-
yuhu-	lightning	yulhu-
yiwa-	servant, to serve	yilwa-
yiša-	greatness, great	yirša-
yiči-	spouse	yirči-
kihi-	sky, heaven, high	kihhi
kiři-	hand, to hold	kihři
murū-	earth, world	murrū-
menī-	governor, regent, to govern	mēnī-
nana-	day, daylight, daytime	nāna-
neha-	peace, law, order	nēha-

Figure 4.8 - Common roots with irregular first consonant infixation

4.3 Word mutation

Words can undergo two kinds of sound mutation called **i-umlaut** and **k-dragging**. A word (and sometimes its suffixes) may undergo none, one, or both.

4.3.1 I-umlaut

When a suffix containing the tense front vowels /i/ or /i:/ is added to a word, it causes retrogressive umlaut that affects everything to the left of the suffix, including both the root and preceding (but not following) suffixes. This i-umlaut causes certain rounded back vowels to become fronted. A lax /ɪ/ will never cause i-umlaut.

<i>back vowel</i>	<i>i-umlauted form</i>
/u/	/i/
/u:/	/i:/
/o/	/e/
/o:/	/e:/
/au/	/ai/

Figure 4.9 - I-umlaut

šuhšuhwúšo
They are improving.

šihšihwišéni
They should be improving.

Not only does lax /ɪ/ never cause umlaut, but lax /ʊ/ and /ɔ/ never undergo umlaut.

4.3.2 K-dragging

When a suffix begins with the sound /k/ (or sometimes with the glottal stop¹¹), it causes a mutation called k-dragging (*traînée du k*). While i-umlaut affects everything to the left of the i, k-dragging only affects the syllable immediately before the suffix.

<i>sound</i>	<i>k-dragged form</i>
/t/	/tʃ/
/m/	/n/
/p/	/t/
/s/	/ʃ/
/l/	/j/
/w/	/j/
/a/	/au/
/a:/	/au/

Figure 4.10 - K-dragging

¹¹ the glottal stops that cause k-dragging are believed to have arisen from an earlier /k/

When a suffix contains both an initial k- and a tense /i/ or /i:/, then the vowels /a/ and /a:/ instead become the diphthong /ai/. Further, note that since Kihīşer treats diphthongs as short vowels, the change of /a:/ to /ai/ can shift stress within a word.



i-is-wu-uš
íswuš

It is sufficient.



i-iš-ku-uš
***íškuš**

It is not sufficient.



a-an-a-aw-uš
ānāwuš

It ferments.



a-an-u-ak-uš
***ānaukúš**

It does not ferment.

4.3.3 Omission of suffixes when i-umlaut or k-dragging present

Several suffixes can cause i-umlaut or k-dragging, but these mutations are most commonly caused by the negative suffixes that attach to verbs or the negative emphatic suffixes that can attach to any part of speech. Over time, Kihīşer speakers began to associate the i-umlauted and/or k-dragged forms of words with these negative meanings and began omitting the negative suffixes: the presence of a mutated form (with the positive suffix) was sufficient to convey the negative meaning. See 9.4 below.



i-is-wu-uš
íswuš

It is sufficient.



i-iš-wu-uš
íškuš

It is not sufficient.



a-an-a-aw-uš
ānāwuš

It ferments.



a-an-u-aw-uš
ānauwúš

It does not ferment.

4.3.4 S/Š assimilation and š/š dissimilation

Another sound rule is that when /s/ and /ʃ/ come together (in any order) the result is /ss/. And when two /ʃ/'s come together, the result is also /ss/. This is seen primarily when a root ending with -s or -š takes a suffix that would normally begin with š.



as-uš
ásuš-

good, excellent



ši-ir
-šir

Class IX noun suffix (food)



as-us-si-ir
ásussir

noun meaning "good food"

4.4 Chapter 4 Exercises

Answers are located in the answer key, see A.2 below.

1. Give the first syllable reduplicated form of the following roots in the Latin alphabet. If necessary, use <V> to represent an unknown thematic vowel:

- 1a. kápas-

1b. ahiš-

1c. šinī-

1d.
- 1e.

1f.

2. Give the first consonant infixed form of the following roots in the Latin alphabet. If necessary, use <V> to represent an unknown thematic vowel:

- 2a. mima-

2b. muļu-

2c. yil-

2d. ese-
- 2e.

2f.

2g.

2h.

3. Apply i-umlaut to the following roots. Give answers in the Latin alphabet. Recall that lax vowels neither cause nor undergo i-umlaut:

- 3a. ušu-

3b. murū-

3c. ká'u-
- 3d.

3e.

3f.

4. Apply k-dragging to the following roots. Give answers in the Latin alphabet. Recall that k-dragging only affects the final syllable of the root:

- 4a. miş-

4b. asā-

4c. naw-

4d. yiwa-
- 4e.

4f.

4g.

4h.

5. Apply both i-umlaut and k-dragging to the following roots. Give answers in the Latin alphabet:

- 5a. oles-

5b. áwas-

5c. yu'ap-

5d.

5 NOUNS

5.1 Noun class

Kihîşer has nine classifier suffixes that create nouns: all nouns must have one of these suffixes. Nouns that share the same kind of classifier suffix are said to be part of the same **noun class**. Kihîşer thus has nine noun classes. Each class contains similar nouns: *e.g.*, Class I nouns are usually humans or gods, Class II nouns are usually animals, and Class VI nouns are usually tools or body parts. There are many exceptions: *e.g.*, the words for "liver" and "lightning" are Class I nouns. Nouns in Classes I, II, VIII, and IX are treated as animate, while nouns in all other classes are inanimate.

The classifier suffix also indicates the noun's number: whether it is singular, plural, or dual. The singular and plural are common, while the dual (indicating exactly two) is rare.

<i>class</i>	<i>description</i>	<i>animate?</i>
Class I	humans, gods	yes
Class II	animals	yes
Class III	abstract ideas, actions	no
Class IV	places, locations	no
Class V	objects, materials, body parts	no
Class VI	tools, body parts	no
Class VII	events, festivals, time periods	no
Class VIII	plants, diseases	yes
Class IX	food	yes

Figure 5.1 - Noun classes

5.1.1 Class I nouns: humans, gods

<i>singular</i>	<i>plural</i>	<i>dual</i>
after tense i (including long i) -s		
after a (long or short) -w	after a short vowel -rɔ	after a long vowel -row
after any other vowel -r	otherwise -ro	otherwise -rɔw or -ruw <i>(depending on stress movement)</i>
after a consonant -ir <i>(this is always a lax i)</i>		

Figure 5.2 - Forms of the Class I suffix

- (1) 
LUGAL-is MAH-ma-wu-uš


Šīhis yišamawúš.
The king is great.

ji:hi-s jiʃa-ma-wuʃ
king-H.SG great-STAT-NTR.3SG.PRS

- (2) wi-e-zir-ru-o e-e

Wečīro ē kasnáu' a.
Kill the enemies.

wetʃi-ro e: kas-nau-ʔa
enemy-H.PL ACC kill-TR.2PSG.IRR-IMP

- (3) 
 ša-an-na-aw ka-at-ta-wu-uš

Šaṇáw ká'awúš.
The woman sat.

ʃaŋa-w	kaʔa-wuf
woman-H.SG	sit-NTR.3SG.PST

<i>noun</i>	<i>meaning</i>
šl̥his	king, ruler
ruhúr	man, human

nám	writing, literacy
kám	bigness, great size

Figure 5.7 - Common Class III nouns

Most Class III nouns are abstract ideas or actions. They are always grammatically inanimate, *i.e.*, they cannot serve as the subject of a transitive verb.

5.1.4 Class IV nouns: places, locations

singular	plural	dual
after a short vowel: -čes	after a short vowel: -česo	after a short vowel: -česow or -česuw
after a consonant or long vowel: -čes	after a consonant or long vowel: -česo	after a consonant or long vowel: -česow or -česuw (depending on stress movement)

Figure 5.8 - Forms of the Class IV suffix

- (8) wa-al-la-ah-zi-e-is ah-am is-sa-aw-ta-aw ki-i-ih

Wałáhčes ahám şáwtāw kīh.
The chief priest¹² is inside the temple sanctuary.

wałah-ṭŕes aham şawta:-w ki:-h
sanctuary-place.SG inside chief priest-H.SG 3SG-RSM

- (9) ku-ur-ru-o wa-an-na-iz-zi-e-su-o ma i-hi-wu-u-hu-o

Kuŕo waṇačésu ma īhiwúho.
We dwell in the fields.

ku-ŕo waṇa-ṭŕeso ma i:hi-wuho
1PL-H.PL field-place.PL in dwell-NTR.1PL.PRS

noun	meaning
waṇačés	agricultural field
áčes	farm, farmland
šīhičés	royal palace

¹² There are two kinds of priests: şáwtāw-priests and maháw-priests. The şáwtāw-priest was more senior and would sing or read during ceremonies, while the maháw-priests performed the rituals.

ṭhičés	house, home, temple
kičičés	pasture, grazing land
waḷáhčes	sanctuary (of a temple)
hapaičés	river

Figure 5.9 - Common Class IV nouns

Class IV nouns represent places, locations, or buildings. They are always inanimate.

5.1.5 Class V nouns: objects, materials, body parts

<i>singular</i>	<i>plural</i>	<i>dual</i>
after a consonant: -es	after a consonant: -eso	after a consonant: -esow or -esuw
after a short vowel: -ṇes	after a short vowel: -ṇeso	after a short vowel: -ṇesow or -ṇesuw
otherwise: -nes	otherwise: -neso	otherwise: -nesow or -nesuw (depending on stress movement)

Figure 5.10 - Forms of the Class V noun suffix

- (10) ḥa-lu-ka-aw-un-ni e-e ku-pa-ar-e-is-su-o a-as-ah-ša
 ha-lu-ka-aw-un-ni e-e ku-pa-ar-e-is-su-o a-as-ah-ša

Halu' áwuṇ ē kuparésó āsáhša.
Your messenger purchased ingots.

haluʔa-w-un e: kupar-eso a:sah-ja
 messenger-H.SG-PX2SG ERG ingot-object.PL buy-TR.3SG.PST

- (11) ḥa-lu-ka-ar-ru-o ha-u-ka-an-ni-e-su-o sa-a ki-ir-ri-nu-wu-šu-o-tu a-a-ha
 ha-lu-ka-ar-ru-o ha-u-ka-an-ni-e-su-o sa-a ki-ir-ri-nu-wu-šu-o-tu a-a-ha

Halu' áro hau' aṇésó sā kiṛinuwušótu áha.
When the messengers arrive with pieces of silver.

haluʔa-ro hauʔa-ṇeso sa: kiṛi-nuwuʃo-tu a:ha
 messenger-H.PL silver-object.PL COM arrive-NTR.3PL.IRR-SUBR when

<i>noun</i>	<i>meaning</i>
kuparés	ingot
hau' aṇés	silver

wanaşér	plow
kiřişér	hand

Figure 5.13 - Common Class VI nouns

Class VI nouns represent tools or active inanimate objects. "Kihisher" is a Class VI noun meaning "tool of heaven" - perhaps reflecting a belief in language as a divine gift. Class VI nouns are inanimate and cannot be subjects of transitive verbs.

5.1.7 Class VII nouns: events, festivals, time periods

<i>singular</i>	<i>plural</i>	<i>dual</i>
-her	-hero	-herow or -heruw <i>(depending on stress movement)</i>


Figure 5.14 - Forms of the Class VII noun suffix

- (14) 

wi-ni-ki-is-hi-e-ir

Wini`ihér.
The festival of the goddess Wini`ís.

wini?i-her
Wini`ís-event.SG

- (15) 

na-pi-i-hi-e-ir-uw ma is-sa-aw-is-su-ta-a-wu-u-su-o

Napiherúw ma şawşutāwúšo.
During the two months they chant.

napi:-heruw ma şaw<şu>ta:-wuşo
moon-event.DU during chant<HAB>-NTR.3PL.PRS

<i>noun</i>	<i>meaning</i>
nanahér	daytime, a day
kuşúhher	a week
napíher	a month
uśahér	a year
kūkúhher	nighttime, a night
ki`ahér	a war, wartime


Figure 5.15 - Common Class VII nouns

Class VII nouns represent events, time periods, festivals, and holidays. All are inanimate.

5.1.8 Class VIII nouns: plants, diseases


<i>singular</i>	<i>plural</i>	<i>dual</i>
after s or š: -sim	after s or š: -simā	after s or š: -simāw
otherwise: -šim	otherwise: -šimā	otherwise: -šimāw
<i>(this is always a lax i)</i>	<i>(this is always a lax i)</i>	<i>(this is always a lax i)</i>

Figure 5.16 - Forms of the Class VIII noun suffix

- (16) 
- na-aw-ši-im e-e ut-tu-ur-ru-o ka-at-ta-ša-ar

Náwšim ē u' uṛo ká' ašár.
Indigestion struck the workers.

naw-šim e: uṛu-ṛo kaʔa-šar
belly-disease.SG ERG work-H.PL strike-TR.3SG.PST

- (17) 
- ni-is ši-ru-o-up-ši-ma-a e-e wa-a-u-ta-na-u-ka

Nis širopšimā ē wau' anáú' a.
Bind the sedge plants.

ni-s šrop-šima: e: wauʔa-nau-ʔa
2P-H.SG sedge-plant.PL ACC bind-TR.2SG.IRR-IMP

<i>noun</i>	<i>meaning</i>
ušašim	tree
áwassim	barley (plant)
máššim	rice (plant)
kápassim	a cold, nasal congestion
ēčišim	blindness, eye disease


Figure 5.17 - Common Class VIII nouns

Class VIII nouns represent plants or diseases. All are grammatically animate and may serve as the subject of a transitive verb.

5.1.9 Class IX nouns: food

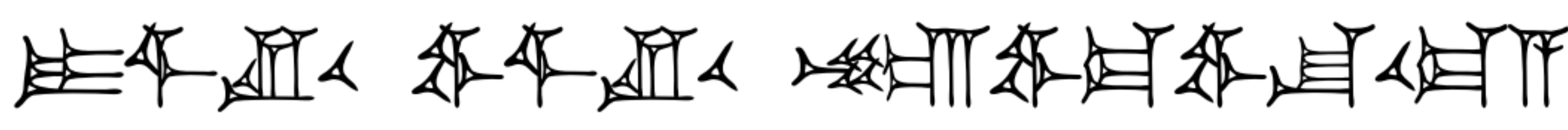
<i>singular</i>	<i>plural</i>	<i>dual</i>
after s or š: -sir	after s or š: -siro	after s or š: -sirow or -siruw
otherwise: -šir	otherwise: -širo	otherwise: -širow or -širuw
<i>(this is always a lax i)</i>	<i>(this is always a lax i)</i>	<i>(depending on stress movement)</i>
		<i>(this is always a lax i)</i>

Figure 5.18 - Forms of the Class IX noun suffix

(18) 
ku-ur ka-a-aw-is-si-im e-e si-si-ip-ah

Kur káwssir ē sisipáh.
I am pouring milk.

ku-r ka:ws-sir e: si<si>pa-h
1P-H.SG milk-food.SG ACC pour<IPFV>-TR.1SG.PRS

(19) 
i-wa-ši-ru-o mu-u-wa-ma-wu-šu-o-ma-a

Išíro wašíro mūwamawušomá.
The cheeses, [they] are indeed powerful.

i-širo wa-širo mu:wa-ma-wufo-ma:
FOC-food.PL cheese-food.PL might-STAT-NTR.3PL.PRS

<i>noun</i>	<i>meaning</i>
wāčišír	beef
máššír	grain of rice
áwassir	grain of barley
šapášir	wine

Figure 5.19 - Common Class IX nouns

Class IX nouns represent food: human food, animal feed, drinks, raw ingredients of dishes, and finished dishes can all be found here. It is not clear why every noun in this extremely un-agentic class is considered animate and may serve as the subject of a transitive verb: one theory is that Class IX nouns evolved from Class II nouns.

5.1.10 Logograms for noun classifier suffixes

Most classifier suffixes can be written with either logograms or phonetic signs. Writing classifiers with logograms can save a scribe stylus jabs or require fewer characters.

<i>class</i>	<i>singular</i>	<i>plural</i>
Class I	LU 𒌦	LU.MEŠ 𒌦𒄀
Class II	GUD 𒄠	GUD.MEŠ 𒄠𒄀
Class III	-	-
Class IV	KI 𒀭	KI.MEŠ 𒀭𒄀
Class V	body part: MUD 𒄡	body part: MUD.MEŠ 𒄡𒄀
	raw material: GAD 𒄢	raw material: GAD.MEŠ 𒄢𒄀
	finished product/object: TUG 𒄣	finished product/object: TUG.MEŠ 𒄣𒄀
Class VI	GI 𒄩	GI.MEŠ 𒄩𒄀
Class VII	ITU 𒄭	ITU.MEŠ 𒄭𒄀
Class VIII	SAR 𒀺	SAR.MEŠ 𒀺𒄀
Class IX	non-meat: NINDA 𒀩	non-meat: NINDA.MEŠ 𒀩𒄀
	meat: UZU 𒄨	meat: UZU.MEŠ 𒄨𒄀

Figure 5.20 - Logograms for class suffixes

These logograms stand for the idea of the suffix, not the sounds of the suffix. Thus, LU as a logogram can stand for all four different forms of the Class I singular suffix: -s, -r, -w, and -im and LU.MEŠ can stand for both forms of the Class I plural suffix.

This means that outside of Class III (which has no attested logograms), a noun's classifier suffix can be written either phonetically or with logograms.



sa-aw-wa-as-ir
Sawwasír
the storm god Sawwasír



sa-aw-wa-as-LU
Sawwasír
the storm god Sawwasír



AB-šu-o
wāčišo
cows



AB-GUD.MEŠ
wāčišo
cows

Dual forms written with logograms are extremely rare - when the dual is written with logograms, the sign PI is added to the end of the plural.



AB-GUD.MEŠ.PI
wāčišúw
two cows

As expected, scribes would use whichever writing method required fewer jabs of the stylus. Thus, lengthy, more complex suffixes were more likely to be replaced with logograms than shorter suffixes. However, there also appeared to be some kind of agreement rule: if one noun in a sentence was written with logogram suffixes, other nouns in the same sentence tended to be as well, even if this did not save the scribe any writing. Writing noun suffixes with logograms is more common in formal texts: perhaps logogram suffixes were more prestigious, a sign of advanced scribal education.

In Classes V and IX, there are multiple different logograms depending on the noun's category: *e.g.*, meat or non-meat in Class IX. It is important to understand that these different logograms do not correspond to any grammatical or phonetic feature. There is no difference in the actual form or pronunciation of the Class IX suffix for meat or non-meat nouns: here the logograms are further playing the role of determiners. Thus just as one logogram can correspond to multiple different forms of the same suffix, the same form of a suffix can correspond to multiple different logograms.

5.1.11 Vivification: making inanimate nouns animate


An inanimate noun cannot be the subject of a transitive verb. However, the rule can be bent by taking a noun that normally takes an inanimate classifier suffix and giving it a classifier from an animate class. Laurent called this *vivification des inanimés*. **Vivification** uses Class II suffixes for a noun from Classes III - VII.



ha-pa-i-iz-zi-e-is
hapaičés
river (inanimate noun)



ha-pa-i-ši
hapáiši
river (vivified noun)

- (20)    
ha-pa-i-ši pa-ra-az-zi-e-is e-e kar-kas-ša

Hapáiši paračés ē kau'ásša.

The river destroyed the village.

hapai-ſi	para-ſ̄ses	e:	kauʔas-ſa
river-AN.SG	village-place.SG	ACC	destroy-TR.3SG.PST

Vivification is typically limited to nouns capable of motion or violence: river, wind, knife, hammer, etc. Ašrásser, the weapon of Sawwasír, is commonly vivified.

- (21) 
as-si-ra-as-si HUL-ur-ru-o e-e kas-ka-aš

Ašrássi kāmīnúro ē káskaš.
Ašrásser slays the wicked.

ašras-si ka:mi:nu-ro e: kas<ka>-š
hammer-AN.SG wicked-H.PL ACC kill<HAB>-TR.3SG.PRS

Note that vivification triggers nominative-accusative alignment. See 13.1.1 below.

5.2 Reduplication in nouns

Recall from 4.2 above that roots can undergo two kinds of reduplication. Both kinds of reduplicated roots can be used to form nouns, with important grammatical implications.

5.2.1 First syllable reduplication creates proximate nouns

In nouns, first syllable reduplication indicates **proximate deixis** - *i.e.*, it is the equivalent of the English demonstratives *this* or *these*.

- (22) 
ti-DINGIR-LU DINGIR-sa-aw-wa-as-LU ki-i-ih

Ši inís DINGIRSawwasír kīh.
This god is Sawwasír.

šr<?r>ni:-s sawwas-ir ki:-h
god<PROX>-H.SG Sawwasír-H.SG 3SG-RSM

- (23) 
ku-ku-un-nu-ši e-e ši-ši-ru-o-up-ši-ma-a mi-i-si-ša

Kukuṇúši ē šiširopšimā mīsíša.
This animal ate these sedge plants.

ku<ku>ṇu-ši e: šr<šr>rop-šima: mi:si-ša
animal<PROX>-AN.SG ERG sedge<PROX>-plant.PL eat-TR.3SG.PST

5.2.2 First consonant infixation creates collective or uncountable nouns

First consonant infixation gives a noun a collective meaning. With singular class suffixes, this creates a singular **collective noun**, a singular noun referring to a group.




mu-še-ši
mušéši
a bird



mu-um-še-ši
mumšéši
a flock of birds

With plural or dual suffixes, first syllable infixation creates a **collective plural**. Grammatically, a collective plural/dual is treated like a regular plural/dual, but carries the connotation that the nouns are part of the same unit or group or are especially close-knit.


	
AB-šu-o	wa-a-aw-zi-šu-o
wāčīšo	wāwčīšo
<i>cows</i>	<i>the cows together</i>

When speaking about payment methods, there is a choice between the collective singular, regular plural, or collective plural. The collective singular stresses the material used as payment, the regular plural stresses the individual units used as payment, and the collective plural implies that the units were bound together or a quick transaction.

5.3 The dual and Horák's Law

Dual nouns are rare, typically found in very formal texts, translations of Akkadian texts, or attempts to imitate Akkadian. Durand speculated the dual was a late addition to Kihīṣer designed to make the language more similar to the prestige tongue Akkadian.

The dual is created by adding a final -w to the plural suffix. This can cause a vowel mutation called **Horák's Law**.¹³ When adding a final -w causes stress to move from the penultimate syllable to the ultimate syllable, any /ɔ/ in the final syllable is raised to a /ʊ/.

	
mah-ar-ru-o	mah-ar-ru-uw
maháro	mahaṛúw
<i>priests</i>	<i>two priests</i>

5.4 The vocative

The vocative suffix goes after the classifier and indicates the noun is being addressed.


<i>after a consonant</i>	<i>after a vowel</i>
-is <i>(this i is always lax)</i>	-s

Figure 5.20 - Logograms for class suffixes

	
LU.GAL.LU	LU.GAL.LU-is
šīhis	šīhísis
<i>king</i>	<i>O king</i>

¹³ After the Czech-French linguist Otakar Horák, a student of Antoine Durand.

Importantly, nouns with the vocative suffix are always treated as second person nouns.¹⁴ This means they agree with second person forms of verbs and their presence always triggers nominative-accusative alignment (see 13.1.1 below). This is true even when the vocative suffix attaches to a first or third person pronoun!


(27) 
DINGIR-sa-aw-wa-as-ir-is mu-u-wa-ma-wu-u-ma-a

DINGIR**Sawwasír**is **mūwamawūmā**!
O Sawwasír, you are indeed mighty!

sawwas-ir-is mu:wa-ma-wu:-ma:
Sawwasír-H.SG-VOC might-STAT-NTR.2SG.PRS-EMP

The vocative can trigger Horák's Law when it attaches to a plural noun and causes the stress to move from the penultimate syllable to the final syllable.


mah-a-mu-o
mahámo
rituals


mah-am-us
mahamús
O rituals


5.5 Noun pre-classifier suffixes

A pre-classifier suffix is any suffix that goes between the root and classifier. Kihīser has three pre-classifier suffixes for nouns. These suffixes can significantly impact stress.


5.5.1 The diminutive -wi-

The suffix -wi- makes diminutives, similar to English *-et/-ette* or Spanish *-ito*.


us-sa-ši-im
uṣaším
a tree


us-sa-wi-iš-im
uṣawiším
a small tree


in-na-a-ši
ṇáši
a dog


in-na-a-wi-ši
ṇāwíši
a puppy

Since -wi- contains a tense /i/ it causes i-umlaut in any root it attaches to.

¹⁴ Paul-Henri Laurent always translated the -s/-is suffix as "you, the [noun]" - e.g., he read *šīhisis* as "you, the king."



ru-ur-hu-ur
rúrhur
a group of men



ri-ir-hi-iw-is
rirhiwís
a small group of men

5.5.2 The feminine -ṇa-

The suffix -ṇa- specifies that a noun is feminine. Other than this suffix, Kihîşer does not distinguish between masculine and feminine words grammatically and most nouns are gender neutral. Durand speculated that this feminine suffix was a late addition to Kihîşer invented to translate feminine Akkadian words.



wu-hu-ur
wuhúr
child



wu-hu-un-na-aw
wuhunáw
daughter



a-aw
áw
farmer



a-an-na-aw
āṇaw
female farmer

Uniquely, -ṇa- can also be written with a logogram: the sign MUNUS 𒍪. Using this logogram avoids the double sign typically used to write retroflex consonants.



LU.GAL-MUNUS-LU
š̌hiṇáw
queen



yi-iz-zi-MUNUS-LU
yiṇáw
wife

5.5.3 The liquid -šā-

The suffix -šā- specifies that a noun is liquid. It is most commonly used with Class IX nouns to distinguish liquid drinks from solid foods.



ku-o-o-na-ši-ir
kōnaš̌ír
sorghum grain



ku-o-o-na-ša-a-ši-ir
kōnaš̌áš̌ír
sorghum liquor

Oddly, -šā- is never used with the root *šapā-* meaning "wine, grape" - words made from this root can mean either wine or grape and the meaning must be inferred from context.

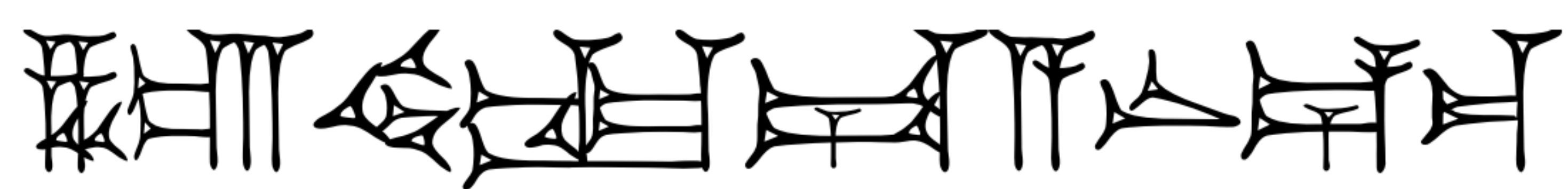
-šā- is also used with Class V nouns to refer to liquid substances, especially molten metal.



ha-u-ah-ka-an-ni-e-is

hauh'anés

silver

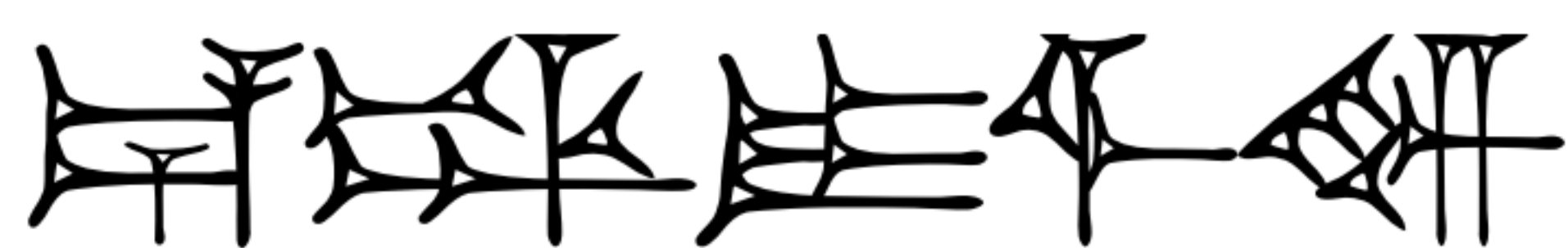


ha-u-ah-ka-ša-a-ni-e-is

hauh'ašānes

liquid silver

Outside of these literal uses, -šā- is also used figuratively with other noun classes. This figurative use appears to be approximative: in other words, "liquid cow" would mean "something similar to a cow."



e-wi-i-ši-im

ewīšim

cannabis

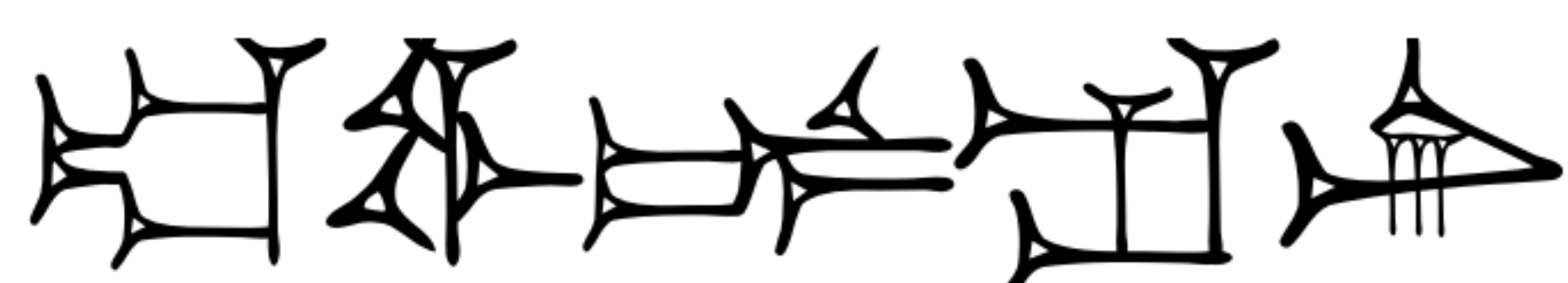


e-wi-i-ša-a-aš-im

ewīšāšim

something like cannabis

-šā- becomes -sā- when it immediately follows an /s/ or /ʃ/.



aw-wa-as-si-ir

áwassir

grain of barley



aw-wa-as-sa-a-ši-ir

áwassāšir

beer

5.5.4 Combining the pre-classifier suffixes

No noun has ever been found with all three pre-classifier suffixes, though there are occasional nouns marked with two out of the three suffixes. The correct order appears to be the same as in this chapter: -wi- always precedes -ṇa- or -šā- and -ṇa- always precedes -šā-. Note that i-umlaut in Kihīser always precedes back-to-front, so the /i/ in the diminutive suffix -wi- never affects suffixes that come after it.

5.6 Chapter 5 Exercises

Answers are located in the answer key, see A.2 below.


1. Apply all of the singular noun classifier suffixes to the following roots. Give your answers in the Latin alphabet with stress indicated. Give nine answers per root.

- 1a. kihi-
- 1b. murū-
- 1c. šaha-
- 1d. kahtas-

2. Apply all of the plural noun classifier suffixes to the following roots. Give your answers in the Latin alphabet with stress indicated. Give nine answers per root.

- 2a. wau' a-
- 2b. sau' as-
- 2c. napī-

3. Translate the following nouns into English.

- 3a. menís
- 3b. memenĩro
- 3c. susupuñesúw
- 3d. ĩhhičés
- 3e. 
- 3f. 

4. Translate the following nouns into Kihışer. Give your answers in the Latin alphabet with stress indicated.

- 4a. the agricultural fields
- 4b. rice
- 4c. the two gods together
- (collective singular)

5. Translate the following nouns into Kihışer. Give your answers in cuneiform, using logograms to write noun classifier suffixes.

- 5a. a piece of copper
- 5b. plows
- 5c. the two sedge plants

6 ADJECTIVES


Kihişer adjectives greatly resemble nouns. They take the same classifier suffixes as nouns and agree with the noun they modify in class and number. The most distinctive feature of Kihisher adjectives are the additional pre-classifier suffixes they can take, which allow a wider range of meanings including comparatives, superlatives, and adjectives of composition or similarity.

<i>root</i>	<i>generic meaning</i>
yīša-	great
mīnu-	bad
īpa-	strong, hard
kā-	large, big
sū-	small, little
peše-	wide, width
kū-	thick, heavy
waha-	correct, just
kuma-	sacred, pure, holy
ītu-	weak, weakness
ku' u-	shortness, short

Figure 6.1 - Roots commonly used to form adjectives

6.1 Adjective placement

Adjectives come before the noun they modify.




wa-ha-mu-o mah-a-mu-o

wahámo mahámo

the correct rituals

𠄎𠄎𠄎𠄎 𠄎𠄎𠄎𠄎

ka-a-ši mu-šu-ši

kāši mušúši

a large snake

Kihiser also has predicate adjectives placed after the subject. See 7.2.4 below.

Since adjectives use the same classifier suffixes as nouns, they can stand alone as nouns.

五十五

i-ip-aw

ipaw

the strong person

全五册

ku-ma-he-ru-o

kumahéro

the sacred times

五十一

yi-ša-aš-im-a-aw

yišašimáw

the two great plants

6.2 Adjective-noun agreement

Adjectives agree with the noun they modify in both class and number. For example, if a noun is Class III singular, any adjectives that modify it will have Class III singular suffixes. Importantly, adjectives have the version of these suffixes that match their own phonology, not necessarily the same version of the suffix as the noun they modify.

學問之要

yi-ša-aw LU.GAL-is

yišáw š́his

the great king

直隸按察司經歷

su-u-uz-zi-e-is GAN-az-zi-e-is

sůčes waṇačés

a small field

ka-a-ši as-si-wa-as-si

kāši aṣwássi

a big horse

In each of the above examples, the adjective takes a different form of the suffix than its noun: -w *vs.* -s, -čes *vs.* -čas, -ši *vs.* -si. Yet they are in agreement because they take a suffix of the same class and the same number.

Note that there is no agreement between nouns and adjectives for gender: an adjective is not marked with the pre-classifier suffix *-ṇa-* because the noun it modifies is. There is no grammatical gender in Kihiser: *-na-* is a derivational suffix, not a grammatical one.

6.3 Adjective pre-classifier suffixes

Pre-classifier suffixes create a wider range of adjective meanings. Additional adjective suffixes that create verbal adjectives are covered at 8.4.2 below. These suffixes have obvious Indo-European roots: it is universally accepted that Kihşer speakers borrowed them from an early Indo-Iranian language.

6.3.1 Superlative adjective suffix

	before a vowel	before a consonant
after a consonant or long vowel	-tamas-	-tamā-
after a short vowel	- 'amas-	- 'amā-

Figure 6.2 - Forms of the superlative adjective suffix

The pre-classifier suffix for superlative adjectives changes based on both the sound immediately before it and the sound immediately after it. In the Class I and Class III singular, the superlative suffix will take the -ir and -im endings and thus the forms -tamas- and - 'amas- will be used. Likewise, in Class V, the superlative suffix will take the vowel-initial -es/-eso forms of the classifier suffix. The same is true of the other post-classifier suffixes covered in this section.



wa-la-a-ta-ma-si-ir
walātamásir
the most masculine one



ka-a-ta-ma-a-ru-o
kātamáro
the biggest ones



pe-še-ta-ma-as-ir
peše' amásir
the widest one



MAH-ta-ma-a-ru-o
yīša' amáro
the greatest ones

- (1) DIS-as-uš-ta-ma-si-ir

DISÁsuštamasir.
The most excellent. [a royal name]

asʊʃ-tamas-ir
excellent-SUP-H.SG

- (2) ki-i-is e-e mi-i-nu-ta-ma-a-ru-o ra-as-si-wa-as-ru-o ka-ta-ha-aš

Kīs ē mīnu' amáro rāšwasro ká' ahaš.
He strikes the most wicked bandits.

ki:-s e: **mi:nu-ʔama:-ro** ra:šwas-ro kaʔah-aʃ
3P-H.SG ERG **bad-SUP-H.PL** bandit-H.PL strike-TR.3SG.SG

Superlative adjective phrases are formed with the postposition níra.

- (3) su-u-ši wi-i-šu-o ni-ir-ra as-uš-ta-ma-a-ši ki-i-ih

Súši wíšo nířa ásuštamāši kíh.
Súši is the best of cats.

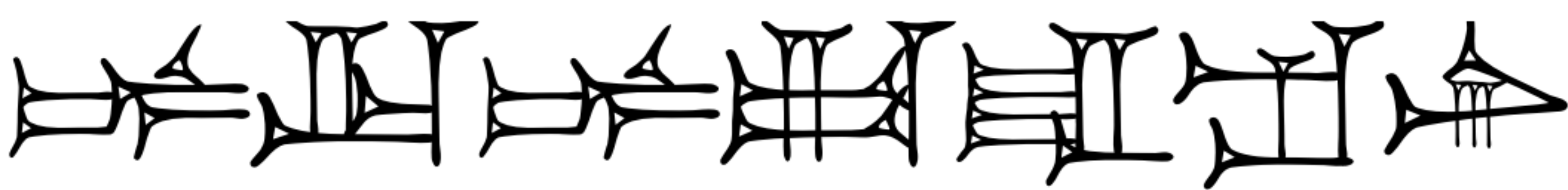
su:-ʃɪ wi:-ʃo niřa asʊʃ-tama:-ʃɪ ki:-h
small-AN.SG cat-AN.PL GEN good-SUP-AN.SG 3P-RSM

6.3.2 Comparative adjective suffix

	before a vowel	before a consonant
after a consonant or long vowel	-taras-	-tarā-
after a short vowel	- ' aras-	- ' arā-

Figure 6.3 - Forms of the comparative adjective suffix

The comparative adjective suffix - whose meaning is similar to English *more* or *-er* - is identical to the superlative suffix except for having /r/ rather than an /m/ in the middle.



as-ur-as-ta-ra-si-ir
ásurastarasir
more noble


wi-if-ta-ra-a-su-o
wiftaráso
smoother


ma-tu-ta-ra-si-ir
má' u' arasir
sweeter


a-a-ši-ta-ra-a-ru-o
āši' aráro
saltier

The postposition na is used for comparative phrases.

- (4) 
DINGIR-sa-aw-wa-as-ir pa-a-ku-uz-zi-e-su-o na MAH-ta-ra-si-ir ki-i-si-ih
- DINGIRSawwasír pākučeso na yiša' arasír kísih.**
Sawwasír is greater than the mountains.


sawwas-ir pa:ku-ťseso na jiřa-ʔaras-ir ki:-s-ih
Sawwasír-H.SG mountain-place.PL DAT great-CMPR-H.SG 3P-H.SG-RSM

6.3.3 Adjective of composition suffix


	before a vowel	before a consonant
after a consonant	-ihas-	-ihā-
after a vowel	-has-	-hā-

Figure 6.4 - Forms of the adjective of composition suffix


Adjectives of composition describe what a noun is made of. As with the two suffixes above, the final /s/ of the adjective of composition suffix will drop ahead of a consonant, leading to lengthening of the preceding /a/. The initial /i/ drops after a vowel.




sa-as-si-ha-si-im
saṣihasím
made of palm wood




as-wa-as-i-ha-a-mu-o
áswasihāmo
made of barley



ha-u-ka-ha-si-im
hau'ahasím
made of silver



ya-a-ta-ha-a-mu-o
yātahāmo
made of gold

(5) 

aw-fu-ha-a-KI i-i-hi-KI

awfuhāčes īhičés
a house made of stone

a<w>fu-ha:-t̃ſes
stone<COL>-COMP-place.SG

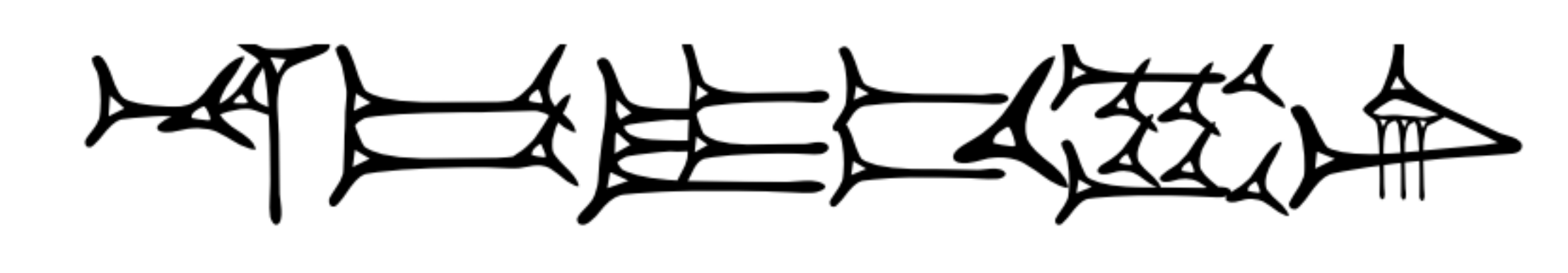
i:hi-t̃ſes
house-place.SG

6.3.4 Adjective of similarity suffix

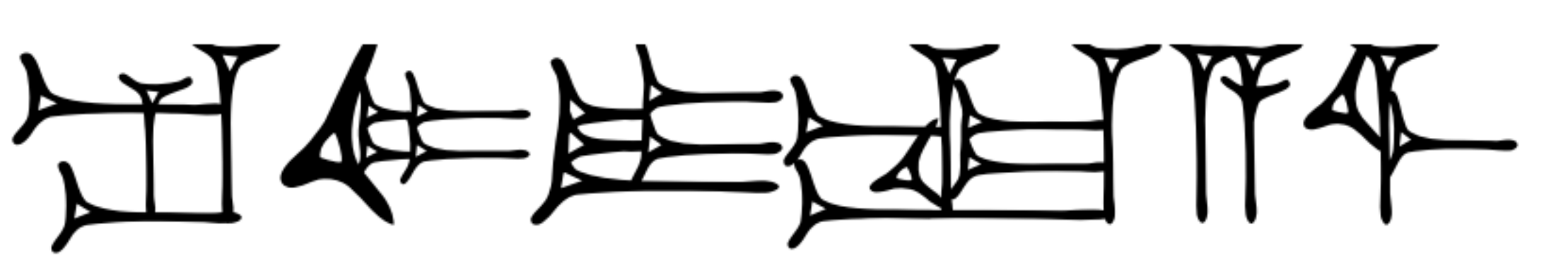
	before a vowel		before a consonant	
after a consonant or long vowel	-kas-		-kā-	
after a short vowel	- 'as-		- 'ā-	

Figure 6.5 - Forms of the adjective of similarity suffix

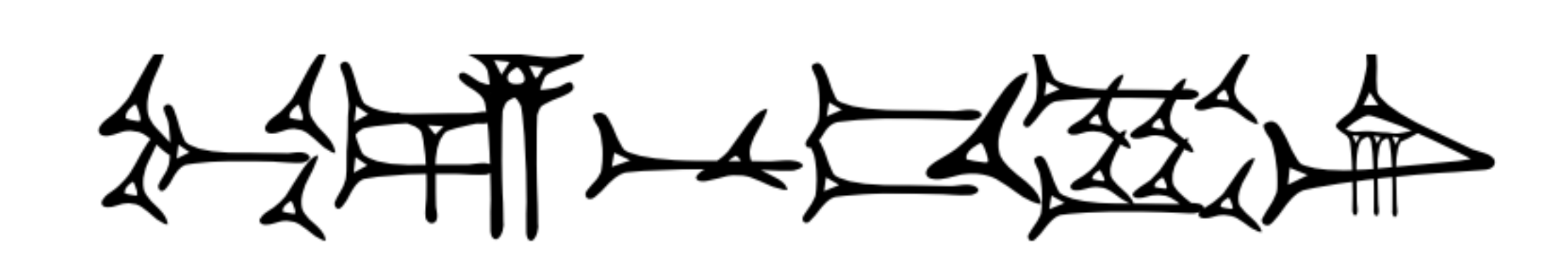
Adjectives of similarity describe what a noun is similar to. Like the superlative and comparative suffixes, the adjective of similarity suffix takes different forms depending on both what follows it and what precedes it.



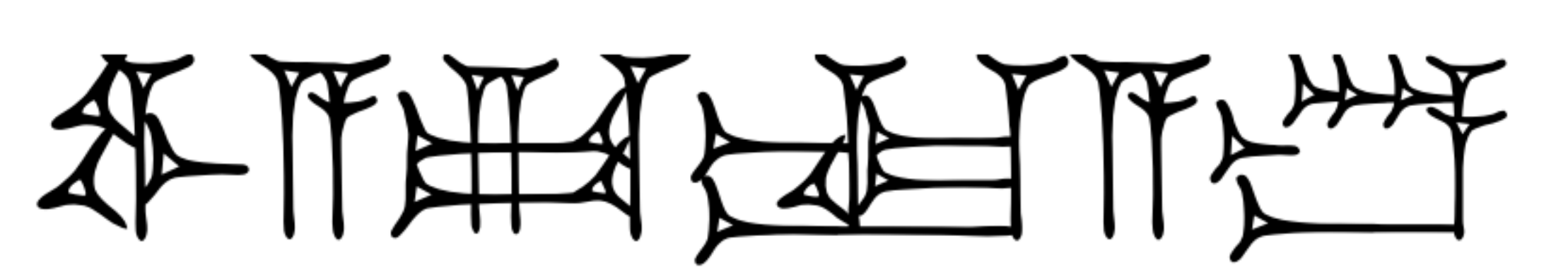
na-pi-i-kas-ir
napīkásir
like the moon



si-mi-i-ka-a-ši
simīkāši
like air



ku-un-nu-kas-ir
kuṇu'ásir
like an animal




ya-a-ta-ka-a-ITU
yāta'āher
like gold

6.5 Chapter 6 Exercises

Answers are located in the answer key, see A.2 below.

1. Write the form of the adjective **kā-** that agrees with each of the following nouns. Write your answers in the Latin alphabet with stress indicated.

- 1a. mahámo
- 1b. kuṇúši
- 1c. eḷewím
- 1d. 

2. Translate the following adjectives into Kihîşer and apply all nine of the singular noun classifier suffixes to them. Write your answers in the Latin alphabet with stress indicated.

- 2a. the worst
- 2b. the heaviest
- 2c. more correct
- 2d. larger
- 2e. pig-like
- 2f. made by hand

3. Translate the following adjectives into Kihîşer and apply all nine of the plural noun classifier suffixes to them. Write your answers in the Latin alphabet with stress indicated.

- 3a. rice-like
- 3b. made of justice
- 3c. thicker
- 3d. composed of copper
- 3e. made using ingots
- 3f. the weakest

7 PRONOUNS







Kihişer pronouns largely resemble other nouns, inflecting for the same noun classes and numbers. The resumptive pronouns are a key to unlocking parts of Kihışer grammar, including predicate nouns, rhetorical questions, adjectives, and subordinate clauses.

7.1 Personal pronouns

<i>first person</i>	ku-
<i>second person</i>	ni-
<i>third person</i>	kī-

Figure 7.1 - Personal pronoun roots

Personal pronouns stand for other nouns. There are three basic roots from which all personal pronouns derive: they combine with the same noun classifier suffixes as nouns and adjectives. For example, here are the Class I personal pronouns:

 ku-ur kur <i>I (human or god)</i>	 ni-is nis <i>you (human or god)</i>	 ki-i-is kīs <i>him, her (human or god)</i>
 ku-ur-ru-o kúro <i>us (human or god)</i>	 ni-ir-ru-o níro <i>you all (human or god)</i>	 ki-i-ir-ru-o kíro <i>they (human or god)</i>

For obvious reasons, the first person pronoun is rarely encountered outside of Class I. The second person pronoun is also rare outside of Class I: if speaking to an animal or an inanimate object, Kihışer speakers preferred to use a noun and attach the vocative suffix. The third person personal pronoun is encountered in all nine classes.

There is no exclusive/inclusive distinction in the first person plural and no familiar/formal or T/V distinction in the second person. For polite address, a speaker might use a noun like *ásurasir* (lord) or *šěčis* (noble) and attach the vocative suffix.

(1) 
as-ur-as-ir-is si-ni-ni-i-wi-i-wi

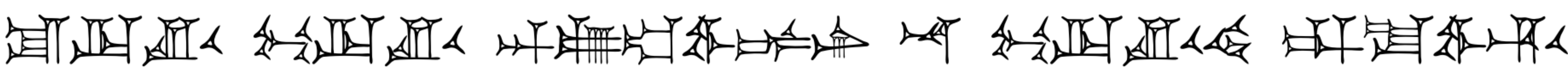
Ásurasiris sininīwīwi.
O Lord, [you] have become a god.

asuras-ir-is sinini:-wi:-wi
lord-H.SG-VOC deify-NTR.2SG.PST-PRF

Pronouns are subject to the same animacy rules as other nouns, and an inanimate pronoun can never serve as the subject of a transitive verb.

7.1.1 Adjective su- makes collective personal pronouns

Reduplication of personal pronouns is unattested. Personal pronouns have no distinct proximate or collective forms. Nor are pronouns modified by the distal adjective upe-. Instead the adjective su- (every, all) is used to create collective plural pronouns.




(2) 
su-ur-ru-o ku-ur-ru-o DINGIR-sa-aw-wa-as-ir na ku-ur-ru-o-uh al-la-af-wu-hu-o

Súro kúro ^{DINGIR}**Sawwasír na kuřóh ałafwúho.**
All of us, we bow to Sawwasír.

su-řo ku-řo sawwas-ir na ku-řo-h ałaf-wuho
all-H.PL 1P-H.PL Sawwasír-H.SG 1P-H.PL-RSM bow-NTR.1PL.PRS

7.1.2 Feminine pronouns with -ṇa-

It is possible to specify that a pronoun refers to a female by inserting the pre-classifier suffix -ṇa-. In English we are used to inflecting pronouns for gender, but it is essential to understand that this was rare in Kihīṣer. The vast majority of Kihīṣer pronouns referring to women or goddesses do not take -ṇa-. Pronouns with -ṇa- are a rare and marked form used only to emphasize the femininity of some noun. Laurent sought to capture the emphatic nature of these pronouns by translating -ṇa- as the phrase "a woman."

		
ku-un-na-aw	ni-in-na-ar-ru-o	ki-i-in-na-aw
kuṇáw	niṇáro	kíṇaw
<i>I, a woman</i>	<i>you all, women</i>	<i>she, a woman</i>





7.2 Resumptive (RRI) pronouns

Resumptive pronouns serve multiple important roles in Kihīṣer. They are sometimes called the RRI pronouns, standing for "Resumptive, Reflexive, Interrogative" but even this long name understates how many things they do.

Resumptive pronouns are formed by adding a suffix to the personal pronoun: this suffix comes after the classifier, though the classifier is sometimes omitted (see 7.2.4 below).

<i>after a vowel</i>	<i>after a consonant</i>
-h	-ih <i>(this i is always lax)</i>

Figure 7.2 - Personal pronoun roots

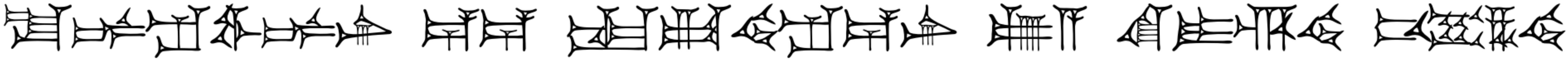
 ku-ur kur <i>I, me</i>	 ku-ur-ih kuríh <i>I, me, myself (resumptive)</i>
 ki-i-GAD-MEŠ kīnéso <i>the things</i>	 ki-i-GAD-MEŠ-ih kīnesúh <i>the things, themselves (resumptive)</i>

Note that the resumptive ending can trigger Horák's Law, as in *kīnesúh* above.

7.2.1 Resumptive pronouns in main clauses


The most basic use of resumptive pronouns in Kihışer is to refer back to an antecedent noun that occurred earlier in the same sentence. There are two common scenarios: the first is where an antecedent noun is "out of place" and the second is where an antecedent is separated from the verb by many words or clauses.

Kihışer has a default word order of Subject-Object-Verb (SOV). Listeners would have expected the object to come before the verb, often immediately before the verb. When this default order is broken, resumptive pronouns offer a way to "repair" the situation. Some sentences feature OSV order - putting the object at the start of the sentence in order to emphasize it or make it the topic of the sentence. In these cases, a resumptive pronoun referring back to the object is often found immediately before the verb, in the location where the object would be expected.

- (1)
- 
- ra-as-si-wa-as-ir e-e ka-ta-ah-si-e-ir sa-a ki-i-ri-ih kas-ha-ah

Rášwasir ē ká’ahser sā kīrih káshah.
The bandit, with a mace I killed him.

ra:şwas-ir	e:	kaʔah-ser	sa:
bandit-H.SG	ACC	strike-N.tool.SG	INSTR
ki:-r-ih		kas-hah	
3-H.SG-RSM		kill-TR.1SG.PST	

- (2)
- 
- wa-a-AB-su-o e-e na-a-zi-il-im-nu-un-ni na ki-i-šu-o-uh mah-ah-ah


Wāwāčīšo ē nāčilimnúṇ na kíšoh mahaháh.

These cows, for your health I sacrificed them.

wa:<wa:>tʃi-fo	e:	na:tʃil-im-nuṇ	na
cow<PROX>-AN.PL	ACC	health-INAN.SG-PX2SG	DAT
ki:-fo-h	maha-hah		
3-AN.PL-RSM	sacrifice-TR.1SG.PST		

Note that the antecedent objects are marked with the accusative postposition, but the resumptive pronoun is not. It was apparently sufficient that they agree with the antecedent in class and number. While these examples both feature resumptive pronouns referring back to a topicalized direct object, resumptive pronouns can also refer back to an indirect object or other oblique.¹⁵

Resumptive pronouns are also seen in SOV sentences that do not break default word order rules. In these cases, there is almost always an unusual number of words or clauses between the antecedent and the verb. The resumptive pronoun in these sentences appears to be a simple reminder of a noun mentioned long ago.

(3) 
 LU.GAL.LU as-wa-as-sa-a-NINDA sa-a ša-pa-a-NINDA sa-a
 DINGIR-u-u-pa-a-LU na ki-i-LU-ih si-pa-an-wu-uš

Šihís áswassášir sā ah šapášir sā DINGIRŪpāw na kírih sipánwuš.

The king, with beer and wine he poured libations to Ūpāw.


ʃihi:-s	aswas-sa:-ʃir	sa:	ah	ʃapa:-ʃir
king-H.SG	barley-liquid-food.SG	INST	and	grape-food.SG
sa:	u:pa:-w	na	ki:-r-ih	sipan-wuʃ
INST	Ūpāw-H.SG	DAT	3P-H.SG-RSM	pour-NTR.3SG.PST

Use of the resumptive pronouns in the main clause to refer back to a subject - as in (3) above - appears limited to intransitive sentences: perhaps placing a pronoun referring to a subject after a direct object would be too much violence against the SOV norm.

7.2.2 Resumptive pronouns in subordinate clauses

Subordinate clauses are fully explained in Chapter 14 below. For this section, it is sufficient to know that whenever a pronoun in a subordinate clause refers to a noun in the main clause, the resumptive form is always used within the subordinate clause. The only non-resumptive pronouns in subordinate clauses are those with no antecedent in the main clause. The presence of resumptive pronouns is a clue to identifying subordinate clauses.

¹⁵ Sentences where a resumptive pronoun refers back to a topicalized object also have a tendency to drop the subject entirely - especially if the subject is a pronoun. This may be another effort to "repair" the word order and keep the object and the verb together.

- (4) 
ki-i-ru-o-uh e-e mah-ar-ru-o kas-su-o-ta ma-a-as-ah-ru-o

Kíroh ē maháro kassó' a māsáhro.
The rebels who kill priests.

ki:-ro-h e: maha-ṛo kas-so-'a ma:sah-ro
3-H.PL-RSM ERG priest-H.PL kill-3PL.PRS-SUBR rebel-H.PL

- (5) 
DINGIR-sa-aw-wa-as-ir e-e ki-i-im-ih a-az-e-e-ta ka-ah-ta-si-im

DINGIR**Sawwasír ē kímih āčéta kahtasím.**
The music that Sawwasír loves.

sawwas-ir e: ki:-m-ih
Sawwasír-H.SG ERG 3-INAN.SG-RSM

a:tʃe-e-ta kahtas-im
love-TR.3SG.PRS-SUBR sing-INAN.SG

7.2.3 Resumptive pronouns as reflexive pronouns

Resumptive pronouns can also refer back to an antecedent that is performing an action to or for itself. In this reflexive use of the resumption pronoun, the pronoun functions as (and is marked as) a direct or indirect object.

- (6) 
ku-ur-ru-o ku-ur-ru-o-uh e-e LUH-hu-o

Kúro kuṛóh ē meního.
We govern ourselves.


ku-ṛo ku-ṛo-h e: meni:-ho
1-H.PL 1-H.PL-RSM ACC govern-TR.1PL.PRS

7.2.4 Resumptive pronouns after predicate adjectives, nouns

Recall from 6.1 above that adjectives are placed before the noun they modify. But this is not true of **predicate adjectives**, which are placed after their subject noun.

Consider the difference between English "the powerful king" and "the king is powerful" - the latter is a predicate adjective. In the sentence "the king is a man," the noun "a man" is similarly a **predicate noun**. In English, we use the copula verb "is" to link the noun "king" to the predicate adjective "strong" or the predicate noun "a man." In Kihîşer, there is no copula verb:¹⁶ instead, a predicate adjective or noun is followed by a resumptive pronoun referring back to the subject of the sentence.

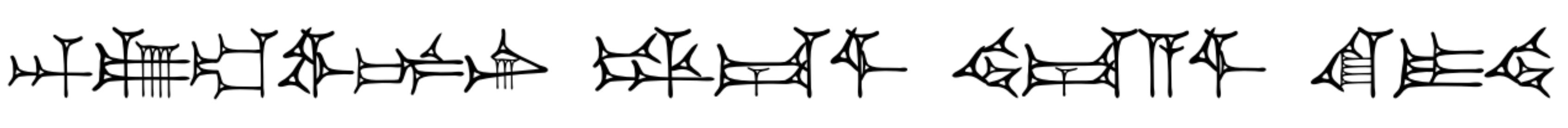
¹⁶ The emphatic suffixes -mā and -kī appear descended from copula verbs, but have a limited use.

- (7) 
ka-a-pa-a-zi-ši i-i-pa-ta-ma-a-ši ki-i-iš-ih

Kāpāčīši īpa' amāši kīših.
The buffalo is the strongest.

ka:pa:tʃi-fī i:pa-ʔama:-fī **ki:-fī-h**
buffalo-AN.SG strong-AN.SG **3P-AN.SG-RSM**

In (7) above, the resumptive pronoun agrees with the subject in class and number. This is true in a majority of inscriptions. A minority of inscriptions have the post-predicate resumptive pronoun lacking the classifier suffix.

- (8) 
DINGIR-sa-aw-wa-as-ir yi-ša-ši uh-ša-a-ši ki-i-ih

DINGIRSawwasír yišáši uhšáši kīh.
Sawwasír is a great bull.

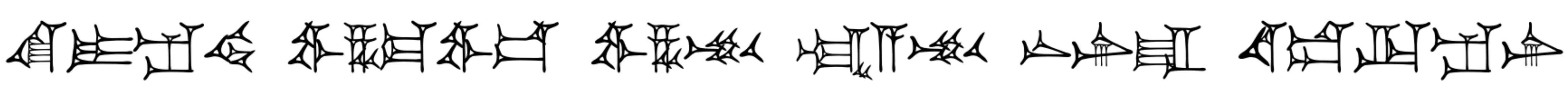
sawwas-ir jifā-fī uhfa:-fī **ki:-h**
Sawwasir-H.SG great-AN.SG bull-AN.SG **3P-RSM**

In some cases these reduced resumptive pronouns even appear to be attached to the predicate adjective or noun. Some argue that these resumptive pronouns had become suffixes. This view is almost certainly wrong. First, only a minority of inscriptions show this reduced form. Second, the so-called "suffix" never causes mutation within the noun it is allegedly attached to: we would expect the first person suffix to cause k-dragging and the third person suffix to cause both k-dragging and i-umlaut. More likely, this was simply a convention of writing and not reflected in the spoken language.

There are two other ways to create predicate nouns or adjectives: using stative verbs (see 9.1.1 below) and using the emphatic suffixes (see 11.2 below). Unlike the resumptive pronoun construction, those can also be used for negative statements.

7.2.5 Resumptive pronouns in rhetorical questions

Questions are covered in Chapter 15 below. For this section, it is sufficient to note that resumptive pronouns can serve as an interrogative pronoun (equivalent to *who* or *what*). The use of a resumptive pronoun as an interrogative appears limited to rhetorical questions where the answer is known to the audience and appears elsewhere in the sentence or nearby.

- (9) 
ki-i-si-ih wa-ha-ma-wu-uš wa-ha-mu-o mah-a-mu-o ni-ir-ra ut-tu-ur-si-ir

Kīsih wahamawúš? Wahámo mahámo níra u' úrsir.
Who is just? A performer of the proper rituals.


ki:-s-ih waha-ma-wuf
3P-H.SG-RSM.Q just-STAT-NTR.3SG.PRS

waha-mo maha-mo niṛa uʔu-rs-ir
proper-INAN.PL ritual-INAN.PL GEN do-TR.PTCP.PRS-H.SG

7.2.6 Resumptive pronouns as topic markers

In linguistics, the **topic** refers to what is being talked about in a sentence, while the **comment** represents what is being said about the topic. Generally, the topic will not be something entirely new but will be familiar to the speaker and listener or introduced in a prior context. Common uses for topicalization include introducing new information about an already established noun or continuing a narrative about it. Topics can be translated into English with phrases like "as for" *e.g.*, "as for the priest, he performed the ritual."

When a sentence introduces new information (comment) about a previously introduced noun (the topic), a resumptive pronoun may be used to refer to that established noun. When a resumptive pronoun is used to indicate topicalization, it is often paired with an **antipassive** verb. See 9.2.6.2 below.

- (10) 
ki-i-si-ih ka-a-pa-a-zi-ši ma u-wa-na-a-na

Kísih kāpāčĩši ma uwanāna.
As for him, he will bring the buffalo.

ki:-s-ih ka:pa:ʔʃi-ʃi ma uwa-na:-na
3P-H.SG-RSM buffalo-AN.SG LOC bring-TR.3SG.FUT-AP

7.2.7 Resumptive pronouns referring to content clauses

A content clause is a subordinate clause that serves as the subject or object of the main clause. In these cases, a resumptive pronoun will appear in the main clause to refer back to the content clause. This pronoun will always be third person and singular, but its class will vary based on the class of the subject of the content clause. See 14.2.3 below.

7.3 Demonstrative pronouns

Personal pronouns do not undergo first syllable infixation or otherwise inflect for deixis. Instead, there are distinct roots for demonstrative pronouns.


<i>proximate (this, these)</i>		<i>distal (that, those)</i>	
ápi-		upe-	

Figure 7.3 - Demonstrative pronoun roots

The demonstrative pronouns can inflect for all nine classes and all three numbers.


ap-ir-ru-o
ápiro
these people


ap-iz-zi-e-is
ápičes
this place


ap-ih-e-ir
ápiher
this time



up-e-im
upém
 that idea

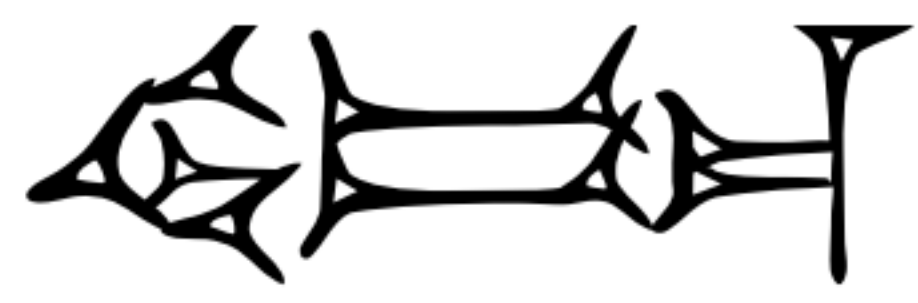


up-e-GI
upešér
 that tool



up-eš-im-a-aw
upešimāw
 those two plants

Unlike personal pronouns, the demonstratives can undergo first consonant infixation for collective meanings. Note that ápi- is irregular and infixes an /h/ instead of a /w/.



ah-pi-is
áhpis
this group of people



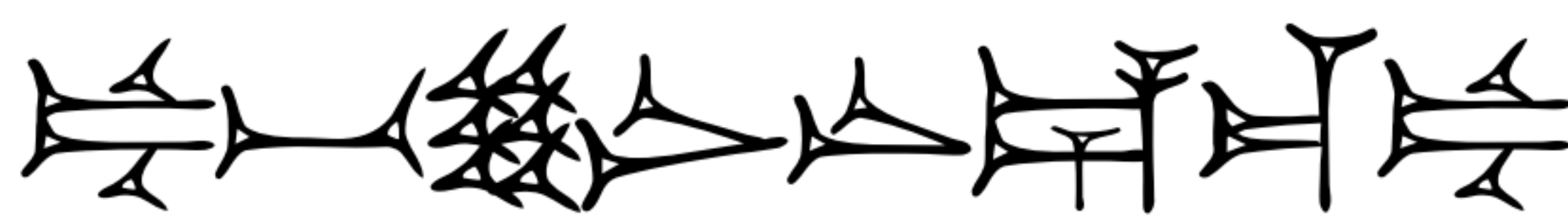
ah-pi-ir-ru-o
áhpiro
those people together



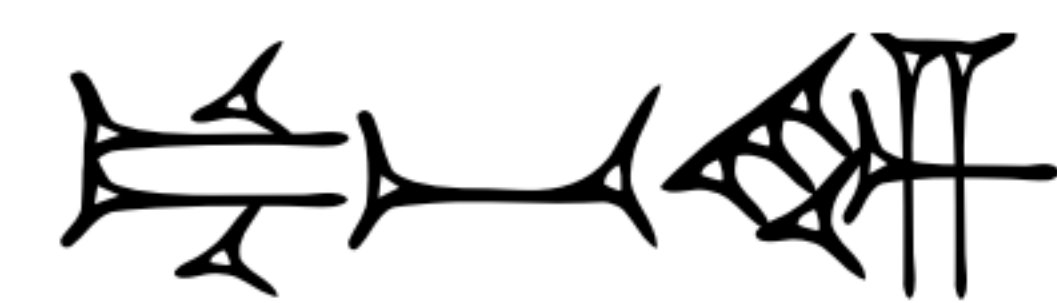
ah-pi-šu-o-uw
áhpišow
those two animals together



uw-pe-ši-ir
uwpešír
that group of foods



uw-pe-in-ni-e-is-uw
uwpeṇesúw
those two objects together



uw-pe-im
uwpém
that group of ideas

7.4 Chapter 7 Exercises

Answers are located in the answer key, see A.2 below.

1. Translate the following into Kihīser as pronouns. Write your answers in the Latin alphabet with stress indicated.

- 1a.** I **1b.** you [a god] **1c.** it [a cow] **1d.** they [3+ plants]
1e. they, women **1f.** they [2 tools] **1g.** this [land] **1h.** those [animals]

2. Translate the following into English.

- 2a.** kīčéso **2b.** ápičesow **2c.** upešír

- 2d.** Maháw, kāw kīh. **2e.**   

3. Translate the following into Kihīser. Write your answers in the Latin alphabet with stress indicated. For resumptive pronouns, include classifier suffixes. Hint: one of these sentences triggers Horák's Law!

- 3a.** I am a governor.
3b. He is a great king.
3c. These animals are large buffaloes.
3d. We, women, are stronger.

4. Translate the following into Kihīser. Write your answer in cuneiform. Do not use logograms for classifier suffixes.

- 4a.** All of us are made of justice.

8 INTRODUCTION TO VERBS

Kihişer creates verbs by adding a verb classifier suffix to a root. The classifier suffix generally conveys the tense and person of the verb, while reduplication, pre-classifier suffixes, and post-classifier suffixes add additional shades of meaning. The distinction between transitive and intransitive verbs is significant for Kihisher grammar and syntax.

<i>roots</i>	<i>generic meaning</i>
u'u-	to make, to build, to do
ká'a-	club, mace, to strike
ā-	to farm
nā-	word, to write
ēči-	eye, to see
pá'a-	foot, to walk
īhi-	house, to dwell

Figure 8.1 - Roots commonly used to form verbs

8.1 Intransitive verbs

Intransitive verbs in Kihisher lack a direct object: they are used for actions that do not require an object to receive the action. Compare English "he walks" or "she yawns."


Kihisher can also create intransitive verbs from roots whose action typically involves a direct object. For instance, the root *sipa-* (to pour) can be transformed into the intransitive verb *sipawúh* (I pour). This form is used when specifying the direct object is unnecessary or when the focus is on the action itself rather than on what is being poured.

8.1.1 Intransitive Conjugation I: present tense


	singular	plural	negative
first person	-wuh	-wuho	-kuh or -'uh
second person	-wū	-wulo	-kū or -'ū
third person	-wuš	-wušo	-kuš or -'uš

Figure 8.2 - Conjugation I suffixes for intransitive verbs


The Conjugation I classifier suffixes form the present tense. The singular and plural forms, which inflect for person and number, are used to form affirmative verbs.




na-a-wu-u
nāwū
you farm



i-i-hi-wu-šu-o
īhiwúšo
they dwell




muš-u-wu-hu-o
mušuwúho
we crawl

- (1) 
ku-ur i-ih-iz-zi-e-is na pa-at-ta-wu-uh


Kur īhičés na pátauwuh.
I walk towards the house.

ku-r i:hi-ťses na **paʔa-wuh**
1P-H.SG house-place.SG towards **walk-NTR.1SG.PRS**


Instead of using a word like "no" or "not" to indicate an action that does not happen, Kihiser uses a negative suffix on the verb, which does not inflect for number. The initial consonant /k/ of the negative suffix becomes a glottal stop after a short vowel.




ah-iš-ku-uš
ahíškuš
he/they do not bake



a-a-zi-ku-uh
āčī'úh
I/we do not feast



wa-as-su-uš-ku-u
wašúškū
you/you (pl.) are not rich

- (2) 
muš-e-ši šu-u-zi-e-is ni-ta-a muš-e-ku-uš

Mušéši šúčes nitá muše'úš.
A bird does not fly away from a watery place.

muše-ſi ſu:-ťses nita: **muše-ʔuſ**
bird-AN.SG water-place.SG away from **fly-NEG.NTR.3P.PRS**


All Conjugation I and II negative suffixes cause k-dragging in the immediate preceding syllable. For the consequences see 9.4 below.


8.1.2 Intransitive Conjugation II: past tense


	singular	plural	negative
first person	-wuh	-wuhoh	-kuhuh or -'uhuh
second person	-wū	-wulos	-kuļus or -'uļus
third person	-wuš	-wušor	-kušur or -'ušur

Figure 8.3 - Conjugation II suffixes for intransitive verbs

The Conjugation II classifier suffixes form the past tense. The singular forms are identical to the intransitive Conjugation I suffixes, so tense must be determined by context. The negative endings have a glottal stop after a short vowel and a /k/ otherwise.


ji-wa-wu-lu-o-us
jiwawulós
you (pl.) served


ka-at-tu-wu-šu-o-ur
ká'uwušor
they lived


muš-e-ku-hu-uh
mušekuhúh
I/we did not fly

(3) 
ku-LU.MEŠ ta-na-at-ta-KI ma ka-at-ta-wu-hu-o-uh

Kúro tana' ačés ma ka' awuhóh.
We sat in the desert.

ku-ɽo tanaʔa-ṭses ma **kaʔa-wuhoh**
1P-H.PL desert-place.SG at **sit-NTR.1PL.PST**

8.1.3 Intransitive Conjugation III: future and irrealis

	singular	plural	negative
first person	-nuwuh or -uwuh	-nuwuho or -uwuho	-nuhuh or -uhuh
second person	-nuwū or -uwū	-nuwulo or -uwulo	-nuhū or -uhū
third person	-nuwuš or -uwuš	-nuwušo or -uwušo	-nuhuš or -uhuš

Figure 8.4 - Conjugation III suffixes for intransitive verbs

The Conjugation III suffixes are used to talk about action that has not really happened and is (at least not yet) really happening. Uses of Conjugation III include the future tense, hypothetical and conditional statements, imperative commands, and the optative. Some of these specific uses are distinguished by post-classifier suffixes (see 9.2 below) but often the diverse uses of Conjugation III must be distinguished using context.

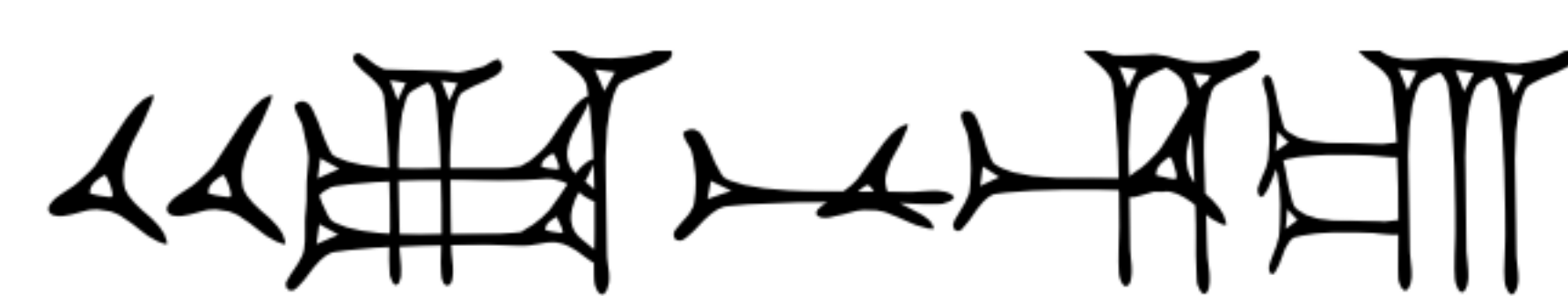
The initial /n/ of the Conjugation III suffix drops out entirely in front of a consonant.



pa-at-ta-nu-wu-uh
pá' anuwuh
I will/would walk



el-li-e-wu-wu-lu-o
eļewuwúlo
they will/would laugh



o-o-ta-nu-hu-u
ōtanuhū
you (pl) will/would not smile

(4)
ku-ur-ru-o iz-zi-iz-zi-e-is ni-ta-a ku-ur-ru-uh ka-at-tu-nu-hu-uh

Kúro ičičés nitā kuṛúh ká' unuhuh.
Without the canal, we would not be alive.

ku-ṛo iṭṣi-ṭses nita:
1P-H.PL canal-place.SG without

ku-ṛṵ-h kaṛṵ-nuhuh
1P-H.PL-RSM live-NEG.NTR.2PL.IRR

8.2 Transitive verbs

Transitive verbs in Kihışer, as in English, perform actions that directly affect another noun. Examples in English include "he kicks the ball" or "she reads the book." Inanimate nouns (Class III - VII) can never be the subject of a transitive verb.

8.2.1 Transitive Conjugation I: present tense

	<i>singular</i>	<i>plural</i>	<i>negative</i>
<i>first person</i>	-ah or -h	-ho	-kih or -'ih
<i>second person</i>	-a or -l	-lo	-kī or -'ī
<i>third person</i>	-aš or -š	-šo or -so	-kiš or -'iš

Figure 8.5 - Conjugation I suffixes for transitive verbs

As with intransitive verbs, the transitive Conjugation I suffixes form the present tense. The singular forms take an initial /a/ after a consonant. Like their intransitive equivalents, the negative suffixes see their initial /k/ become a glottal stop after short vowels. The third person plural form -šo mutates to -so after an /s/ or /ʃ/.

The transitive Conjugation I and II negative suffixes cause both i-umlaut and k-dragging. For the consequences see 9.4 below.



GAN-ah
waṇáh
I plow



ka-ah-ta-as-su-o
kahtáso
they sing



ki-hi-hi-ki-i
kihihi'í
you/you (pl.) do not raise

(5)
DINGIR-sa-aw-wa-as-ir e-e HUL-um ka-ta-ah-aš

DINGIR**Sawwasír ē kāmínúm ká ’ahaš.**
Sawwasír strikes wickedness.

sawwas-ir e: ka:мину-m **kaʔah-af**
Sawwasír-H.SG ERG wicked-INAN.SG **strike-TR.3SG.PRS**

8.2.2 Transitive Conjugation II: past tense

	<i>singular</i>	<i>plural</i>	<i>negative</i>
<i>first person</i>	-hah	-hoh	-kih or -’ih
<i>second person</i>	-las or -ḷas	-los or -ḷos	-kilis or -’ilis
<i>third person</i>	-ša or -sa	-šo or -so	-kiši or -’iši

Figure 8.6 - Conjugation II suffixes for transitive verbs

The second person forms beginning with retroflex /ḷ/ are used after short vowels. The other variable suffixes follow the same rules as their Conjugation I counterparts.



pe-iz-zi-e-ha-ah
péčehah
I fought



LU.GAL-ša
š̄hiša
he ruled



a-hi-ši-ki-ši
ahiši’iši
it/they did not graze

(6)
DIŠ-as-uš-ta-ma-si-ir e-e DIŠ-ha-a-pa-i-ha-si-i-ma-a ABBA-ša

^{DIŠ}**Ásuštamasir ē** ^{DIŠ}**Hāpaihasīmā ātáša.**
Ásuštamasir fathered Hāpaihasīmā.

asūš-tamas-ir e: ha:pai-has-i:-ma: **a:ta-fa**
excellent-SUP-H.SG ERG iron-COMP-H.SG-EMP **beget-TR.3SG.PST**

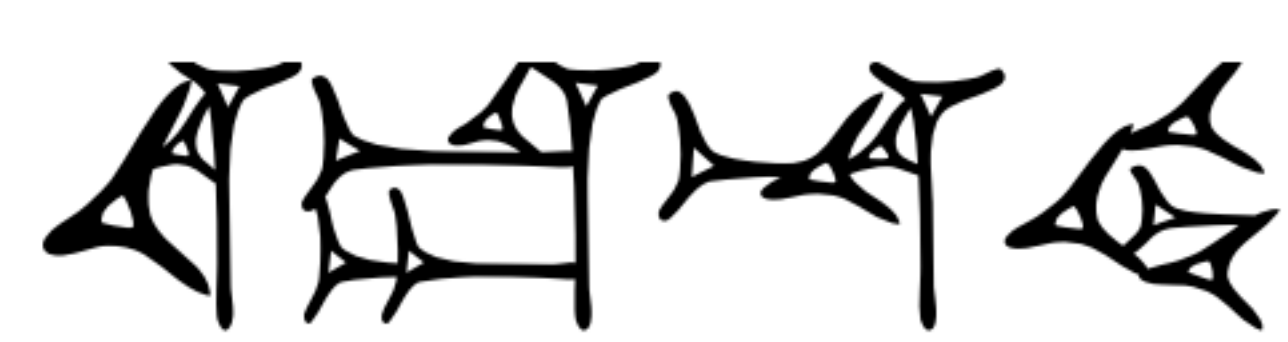
8.2.3 Transitive Conjugation III: future and irrealis

	<i>singular</i>	<i>plural</i>	<i>negative</i>
<i>first person</i>	-nah or -ah	-naho or -aho	-nahih
<i>second person</i>	-nā or -ā	-naḷo or -aḷo	-nahī
<i>third person</i>	-naš or -aš	-našo or -ašo	-nahiš

Figure 8.7 - Conjugation III suffixes for transitive verbs

Just like the intransitive versions, the transitive Conjugation III suffixes are used to form the future tense as well as conditional, hypothetical, imperative, and optative forms. The dropping of initial /n/ after a consonant can make singular Conjugation III endings difficult to distinguish from Conjugation I.

The transitive Conjugation III negative suffixes cause i-umlaut, but not k-dragging. For the consequences see 9.4 below.



ut-tu-na-ah

u'unáh

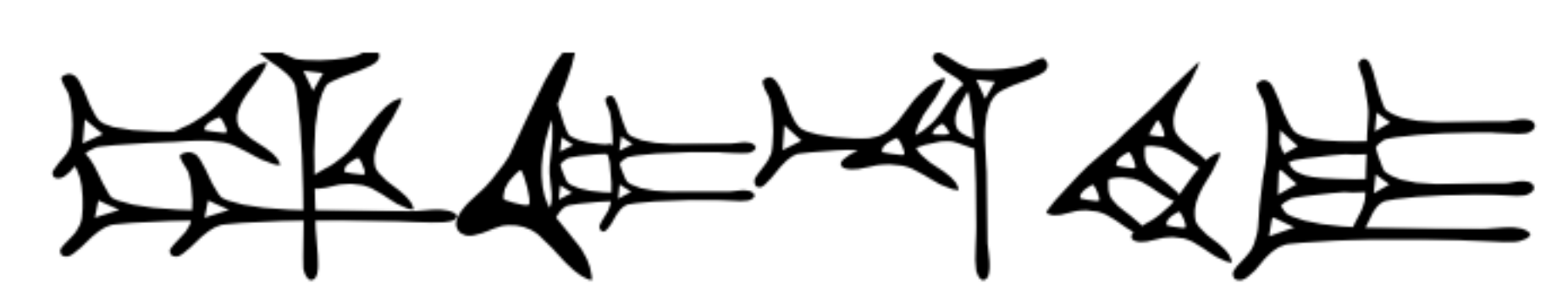
I will/would do



a-a-ma-na-šu-o

āmanášo

they will/would give birth



yi-mi-na-hi-i

yiminahí

you (pl.) will/would burn

- (7) LUH-LU e-e E-KI mu-sa-aš

Menís ē īhičés musáš.

The governor will repair the temple.¹⁷

meni:-s

governor-H.SG

e:

ERG

i:hi-t̥ses

house-place.SG

mus-aš

repair-TR.3SG.FUT

8.3 Reduplication in verbs

Recall from 4.2 above that roots can undergo two kinds of reduplication. Both kinds of reduplicated roots can be used to form verbs, with important grammatical implications.

8.3.1 First syllable reduplication creates imperfective verbs

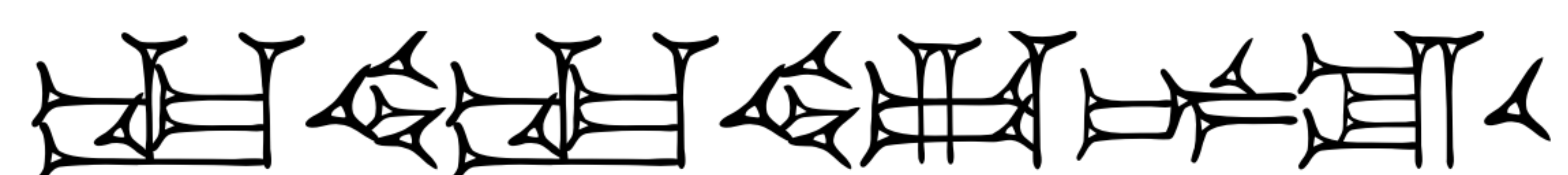
Imperfective verbs refer to action that is ongoing or not yet completed: for example, English "I was walking" or "I am eating." Imperfective verbs take the same suffixes from 8.2 above, simply using the first syllable reduplicated form of the root.



ka-ah-ta-as-su-o

kahtáso

they sing



ka-ah-ka-ah-ta-as-su-o

kahkahtáso

they are singing



ah-iš-ku-uš

ahíškuš

he/they do not bake



aw-uh-iš-ku-uš

awuhíškuš

he/they are not baking

- (8) is-sa-aw-ta-a-aw DINGIR-sa-aw-wa-as-ir na ka-ah-ka-ah-ta-as-sa

Şawtāw ^{DINGIR}**Sawwasír na kahkahtássa.**

The chief priest was singing [a hymn] to Sawwasír.

şawta:-w

chief priest-H.SG

sawwas-ir

Sawwasír-H.SG


na

DAT

kah<kah>tas-sa

sing<IPFV>-TR.3SG.PST

¹⁷ Kihışer uses the same word for "house" and "temple" - a temple is just a house owned by a god.

- (9) 
na-a-aw su-pu-un-ni-e-is e-e a-na-a-aš

Nāw supuṇés ē anāš.

The scribe is writing a tablet.

na:-w supu-ṇes e: <a>na:-ʃ
write-H.SG tablet-object.SG ACC <IPFV>write-NTR.3SG.PRS

8.3.2 First syllable infixation creates habitual verbs

Habitual verbs refer to action that is frequent, repetitive, or customary. Think of English phrases like "He usually sings" or "Dogs chase cats." Transitive and intransitive habitual verbs are made by applying the usual endings from 8.2 to the first syllable infixed root.



šu-ru-ha-ah

šuruháh

I slaughtered



šu-uš-ru-ha-ah

šušruháh

I typically slaughtered



e-e-ri-e-na-hi-iš

ērenahíš


he/they would not bewitch



e-e-iw-ri-e-na-hi-iš

ēwrenahíš


he/they would not be in the habit of bewitching

- (10) 
ku-ur ka-a-te-su-o iz-zi-iz-zi-e-su-o e-e uh-at-tu-ha-ah

Kur kātésó ičičésó ē uh'uháh.

I built great canals.

ku-r ka:-teso iṭṣi-tṣeso e: u<h>?u-hah
1P-H.SG great-place.PL canal-place.PL ACC build<HAB>-TR.1SG.PST

- (11) 
DIŠ-ši-ir-ri-is e-e ah-ta-a-ni-e-ki-i-in-ni ša-aš-ka-a-al-aš

DIŠŠirís ē ahtānekīṇ šaškālaš.

Širís usually pays his debts.

ṣiṭi-s e: ahta:-ne-ki:ṇ ʃa<ʃ>ka:l-aʃ
luck-H.SG ERG debt-INAN.PL pay<HAB>-TR.3SG.PRS

8.4 Verbal nouns and adjectives

Kiḫiṣer gerunds and participles are grammatically treated as nouns and adjectives, respectively. However, their suffixes are included in the verb chapter because they are etymologically related to the verb classifier suffixes and because the meaning of these verbal nouns and adjectives are inseparable from an underlying verbal action.

8.4.1 Gerunds

	<i>affirmative</i>	<i>negative</i>
<i>Conjugation I (present)</i>	-wus	-kus or -'us
<i>Conjugation II (past)</i>	-wušuh	-kušuh or -'ušuh

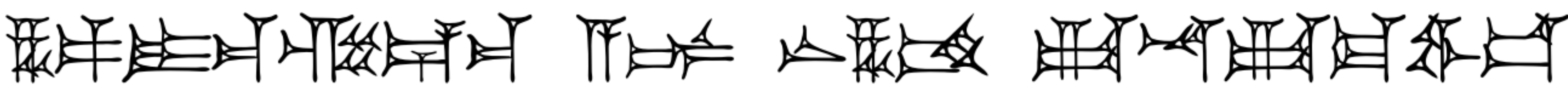
Figure 8.8 - Intransitive gerund suffixes

	<i>affirmative</i>	<i>negative</i>
<i>Conjugation I (present)</i>	-as or -s	-kis or -'is
<i>Conjugation II (past)</i>	-ašah or -sah	-kiših or -'iših

Figure 8.9 - Transitive gerund suffixes

Gerunds are nouns that refer to the action of a verb. Think of English *-ing* nouns like "walking" or "thinking." In Kihišer, gerunds inflect for transitivity and tense. Laurent translated transitive gerunds with "something" (for example, kahtasás as "singing something"), to capture that the gerund refers to a transitive action.

	
ka-ah-ta-as-wu-us kahtáswus <i>singing (intrans. gerund)</i>	ka-ah-ta-as-as kahtasás <i>singing something (trans. gerund)</i>
	
ka-ah-ta-as-wu-us-su-uh kahtaswušuh <i>past singing</i>	ka-ah-ta-as-as-sa-ah kahtasašáh <i>singing something in the past</i>
	
še-il-lu-ku-us šélkus <i>not being selective</i>	še-il-la-ki-is šélkis <i>not selecting something</i>

(12) 
ha-pa-i-iz-zi-e-is a-as ni-ha-am ta-na-ta-ma-wu-uš

Hapaičés ās nihám tana’amawúš.
Because of farming [of crops], the river is dry.

hapai-ŧses	a’-s	niham	tanaʔa-ma-wuŧ
river-place.SG	farm-TR.GER.PRS	because	dry-STAT-NTR.3SG.PRS

Gerunds are inanimate nouns. They do not take additional classifier suffixes; adjectives that agree with them take the gerund suffix of the same transitivity and tense. As inanimate nouns, they cannot serve as the subject of a transitive verb.

8.5 Chapter 8 Exercises

Answers are located in the answer key, see A.2 below.

1. As a verb, šīhihi- means "to come to power" - using the intransitive conjugations, give each of the following forms in Kihīṣer. Write your answers in the Latin alphabet:

- 1a. He comes to power.
- 1b. They come to power.
- 1c. You came to power.
- 1d. They (plural) will not come to power.
- 1e. Coming to power (intransitive present gerund)
- 1f. Not having come to power (intransitive negative past gerund)

2. As a verb, ši- means "to fill" - using the transitive conjugations, give each of the following forms in Kihīṣer. Write your answers in the Latin alphabet:

- 2a. I fill.
- 2b. We fill.
- 2c. You (plural) filled.
- 2d. You (plural) did not fill.
- 2e. You (plural) will not fill.
- 2f. filling [person] (present participle)
- 2g. not filling [person] (present negative participle)

3. As a verb, wiḷi- means "to pounce" - using the intransitive conjugations, give each of the following forms in Kihīṣer. Write your answers in the Latin alphabet:

- 3a. He is not pouncing.
- 3b. You were pouncing.
- 3c. They (plural) will not typically pounce.
- 3d. We do not normally pounce.

4. Translate the following into English:

- 4a. u'úh
- 4b. īhi'úš
- 4c. ká'as

4d. 

reflexive meaning. That is, the subject(s) does the action to itself or to each other. This form may be found in tandem with a resumptive pronoun object, see 7.2.3 above.



kas-a-šu-o

kasašo

they killed each other



LU.GAL-na-i-ki-iš

šihinai' iš

they do not rule themselves

- (2)
 ki-i-ru-o ka-ta-ah-a-šu-o ah i-i-ti-na-šu-o

Kīro ē ká'ahašo ah itinášo.

They struck each other and wounded each other.

ki:-ro e: ka'ah-a-fo ah i:ti-na-fo
3P-H.PL ERG strike-RECP-TR.3PL.PST and wound-RECP-TR.3PL.PST

- (3)
 ki-i-is e-e ki-i-si-ih e-e-ri-e-na-ša

Kīs ē kīsih ērenáša.

He bewitched himself.

ki:-s e: ki:-s-ih e:re-na-ja
3P-H.SG ERG 3P-H.SG-RSM bewitch-RECP-TR.3PL.PST

9.1.3 The comitative -sā-

The suffix -sā- creates verbs with joint action, like English "co-pilot" or "co-parent."



LU.GAL-sa-a-na-al-lu-o

šthisānálo

you (pl.) would rule jointly



muš-e-sa-a-wu-šu-o

mušesāwúšo

they fly together

- (4)
 mah-ar-ru-o e-e DINGIR-ah-iš-ir na ka-ah-ta-as-sa-a-na-šu-o

Maháro ē ^{DINGIR}Ahišír na kahtassānášo.

The priests will sing something together for Ahišír.

maha-ṛo e: ahif-ir na kahtas-sa:-nafo
priest-H.PL ERG fire-H.SG DAT sing-COM-TR.3PL.FUT

The -sā- comitative is occasionally found with the stative or reciprocal suffix, but never with both. In these cases, it follows its fellow pre-classifier suffix.

- (5)
 ki-i-LU.MEŠ LU.GAL-LU si-ir-ra ha-u-ma-sa-a-wu-šu-o-ur

They were in a state of happiness together before the king.

ki:-ro ŋi:hi-s siɾa **hau-ma-sa:-wufor**
3P.-H.PL king-H.SG before **happy-STAT-COM-NTR.3PL.PST**

9.2.1 Consonant removal

Verbal post-classifier suffixes (as well as emphatic suffixes for any part of speech, see 9.22 and 11.2 below) have a unique characteristic: when they follow a consonant, the consonant always drops and the preceding vowel, if short, is lengthened.

For example, attaching the post-classifier suffix -mā to the transitive Conjugation II first person singular suffix -hah will result in -hāmā. This also means that post-classifier suffixes beginning with /n/ do not drop their /n/ when they follow a consonant, unlike classifier suffixes. Post-classifier suffixes can also trigger Horák's Law when they shift stress onto a syllable with lax /ɔ/.

The suffix **-mā** and its negative counterpart **-kī** add emphasis to verbs. These suffixes can be translated as "indeed" or "truly" in English. Negative verbs use **kī** unless the root has been marked negative by mutation, while other verbs (including all affirmatives) use **-mā**.


they walk

indeed, they walk

he/they do not walk

indeed, he/they do not walk

Note the significant mutation caused by the negative emphatic suffix in pá'akīkī (indeed, he/they do not walk) - not only did adding a post-classifier suffix cause -kuš- to become -kū-, but the the tense ī caused i-umlaut and -kū- became -kī-.

(6) 
DINGIR-i-ak-iš-ir e-e wa-ha-am na su-ur-ru-ha-a-ma-a

Verily, Ai'ishir spits at justice!

aiʔiʃ-ir e: waha-m na **suruh-a:-ma:**
snake-H.SG ERG justice-INAN.SG DAT **spit-TR.3SG.PRS-EMP**

The positive emphatic suffix -mā is typically spelled 𐎠𐎢 (ma-a) but is increasingly spelled with the single sign 𐎠𐎢𐎡 (mar) in later texts.

9.2.3 The perfect -wi

The suffix -wi is used for completed actions. **Perfect** verbs look back in time: with a past tense verb, they refer to an action completed before that point in the past, in the present they refer to an action completed in the past. The /i/ in the perfect suffix is tense, so it will cause i-umlaut in all preceding syllables of the word it attaches to.



e-e-iz-ih
ēčih
I see



e-e-zi-i-wi
ēčīwi
I have seen



ka-ka-at-ta-ku-hu-uh
káka'akuhuh
I was not sitting



ka-ka-at-ta-ku-hu-u-wi
káka'akuhūwi
I had not been sitting

- (7) LUH-LU e-e wa-ha-mu-o mah-a-mu-o it-ti-i-wi

Menís ē wahámo mahámo i'íwi.

The governor has performed the proper rituals.

meni:-s e: waha-mo maha-mo **i?i-i-wi**
governor-H.SG ERG proper-INAN.PL ritual-INAN.PL **do-TR.3SG.PRS-PFT**

In (7), note the mutation in u'úš (he performs). When the perfect suffix -wi attaches, not only does the final -š drop and the preceding vowel lengthen, but the tense /i/ umlauts both /u/'s in the root resulting in i'íwi (he has performed).

9.2.4 The hortative/imperative -ka/-'a

-ka/-'a changes meaning based on the conjugation of the verb it attaches to. With a Conjugation I verb, it forms the hortative, which encourages or discourages an action.



mi-i-is-ši-i-ka
misšíka
you should eat [something]



na-a-yu-o-ka
nāyó'a
you (pl.) should write [something]

Note the mutations above: when m'issil (you eat) takes the hortative, the final -l is dropped, the /i/ lengthens, and the final syllable /s/ is k-dragged to /ʃ/ resulting in **misšíka** (you should eat). Adding a suffix also shifted the stress. In n'álo (you write), the second person suffix sees its initial /l/ get k-dragged to /j/ resulting in nāyó'a (you should write).

- (8) ni-is pe-ep-iz-zi-e-ir e-e SAG-a-ka


Nis pépčer ē šaha' a.
You should lead the army.

ni-s	pe<p> $\widehat{\text{tse}}$ -r	e:	fah-a-ʔa
2P-H.SG	fight<COL>-H.SG	ACC	lead-TR.2SG.PRS-HORT

With Conjugation III verbs, -ka/-'a instead forms the imperative: a direct command.

[illegible]

ši-ir-ri-na-al-lu-o-ka
širinalóka
Listen, you all!

(9)  in-na-a-GUD-is wi-e-še-KI-MEŠ GAN-KI-MEŠ ni-ir-ra
as-ur-as-LU na sa-a-ru-u-nu-hu-u-ka

Nā́sis! Wešeč́eso waṇač́eso niṛa ásurasir na sārūnuhūka!
*You dog! Do not lie to the lord of wide fields!*²⁰

ṇa:-ʃɪ-s weʃε-^(wide)t̚ʂeso waŋa-^(field)t̚ʂeso niɾa asuras-ir na
dog-AN.SG-VOC wide-place.PL field-place.PL GEN field lord-H.SG DAT


sa:ru:-nuhu:-ka
lie-NEG.NTR.2P-IMP

This suffix is not used with Conjugation II and is rare outside of the second person. Commands or encouragement to yourself or a third person use the jussive or optative.

9.2.5 The jussive/optative -ni

The suffix **-ni** has two uses. With Conjugation I and Conjugation II verbs, it forms the jussive, which expresses what the speaker feels should happen (or should have happened) and can also be used for polite or indirect commands.

pe-iz-zi-e-ša-ni
péčešani
he should have fought

(10) 
LUGAL.LU-is ra-as-si-ra-as-si-wa-as-LU.MEŠ e-e ka-i-kas-sa-a-ni

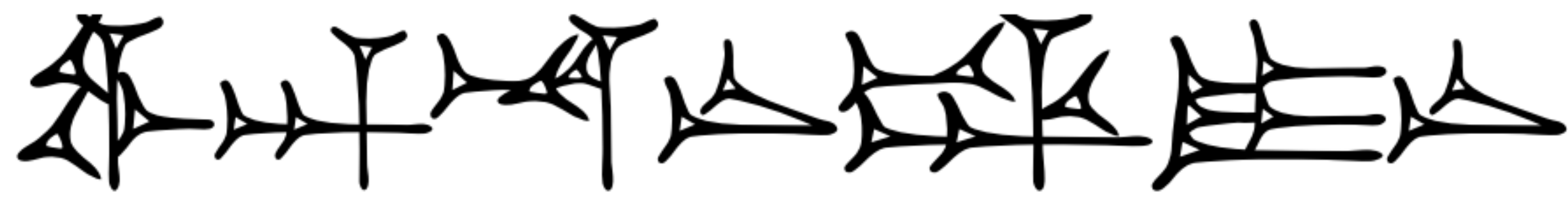
Šārurís rášrašwasro ē kai'asāni.
You, O emperor, should destroy these bandits.

ʃa:ru-r-IS	raʃ<raʃ>was-ro	e:	kai'as-a:-ni
emperor-H.SG-VOC	bandit<PROX>-H.PL	ERG	destroy-TR.2SG.PRS-JUS

²⁰ an epithet of Mitrasír, the god of oaths and justice.

This suffix has a tense /i/ and causes i-umlaut. Note how it umlauts the /o/ in the first person plural verb suffix of *ká'aho* (we sit) into the /e/ of *ká'aheni* (we should sit).

With Conjugation III, -ni forms the optative: what the speaker wishes would happen.



wa-an-na-ni-wi-i-ni
waṇaniwíni
I wish to plow



ABBA-na-a-ni
ātanāni
I wish for him to father [a child]

- (11) as-ur-as-ir-is i-i-hi-iz-zi-e-is e-e mi-is-na-a-ni

Ásurasiris ūhičés ē misnāni.
I wish you, O lord, would repair the temple.

asuras-ir-is	i:hi-ŭses	e:	mis-na:-ni
lord-H.SG-VOC	house-place.SG	ACC	repair-TR.2SG.IRR-OPT

It is important to understand that the optative only expresses the wish of the speaker: it is not and can not be used to express the wishes of others.

9.2.6 The antipassive -na

The antipassive -na is a suffix that attaches only to transitive verbs and makes them behave somewhat like intransitive verbs. It has no real equivalent in English.

ša-a-na-hu-o
šānāho
we drink (active voice)

ša-a-na-hu-na
šānahúna
we drink (antipassive)

wa-al-la-aš
waláš
it bites (active voice)

wa-al-la-a-na
walána
it bites (antipassive)

Note how the -na suffix triggers Horák's Law in *šānahúna* (we drink).

9.2.6.1 A digression on verb valence

Before we dive into the antipassive, let's pause to discuss the **valence** of verbs. Just as the valence of an atom in chemistry is the number of chemical bonds that an atom can form, the valence of a verb is the number of nouns that the verb can interact with. These nouns are called its arguments and include subjects, direct objects, and indirect objects.

A transitive verb can take a subject and a direct object, while an intransitive verb can take a subject but not a direct object: the intransitive verb thus has a lower valence because it can "bond" with nouns. (Both can also take oblique arguments - such as an indirect object, a cause of the action, a location at which the action happened, etc.) When a suffix causes **valency reduction**, it restricts the verb's ability to take some kind of argument.

The suffix -na is valency-reducing: it attaches to transitive verbs and makes them unable to take a direct object. In Kihir, the direct object almost never actually disappears when




9.3 Infinitives and auxiliary verb constructions

9.3.1 Forming the infinitive


<i>intransitive</i>	<i>transitive</i>
-tu or -'u	-ta or -'a

9.1 Forms of the infinitive suffix

Infinitives are verbs that lack tense, aspect, mood, number, or person. They are the only verbs without a classifier suffix: instead, the infinitive suffix attaches directly to the root.

 mi-is-su-tu míṣtu <i>to herd (intransitive infinitive)</i>	 mi-is-sa-ta míṣta <i>to herd something (transitive infinitive)</i>
 a-hi-ši-tu ahiší' u <i>to graze (intransitive infinitive)</i>	 a-hi-ši-ta ahiší' a <i>to graze on something (transitive infinitive)</i>

Infinitives are never found by themselves: they are always followed by a finite verb.

- (14) 
e-e-su-šu-o e-e ha-pa-i-iz-zi-e-is ma a-hi-ši-ta ah-šu-o

Ēsúšo ē hapaičės ma ahiši' a áhšo.
The goats are able to graze by the river.

e:su-fo e: hapai-ṭses ma **ahíṣi-ʔa ah-fo**
goat-AN.PL ERG river-place.SG LOC **graze-INF ABIL-TR.3PL.PRS**

Like English, Kihiser uses infinitives for auxiliary verb constructions. There are five verbs commonly used with infinitives to create a range of verbal meanings, some of which can be expressed in no other way.

9.3.2 Infinitive + ah- for abilitive mood

The verb ah- (to be able to) combines with infinitives to express that the subject can or is able to perform a particular action.


- (15) 
LU.GAL.LU e-e ha-ha-ta-LU.MEŠ ka-ta-ah-ta a-ha-a-ni

Šíhis ē haha'áro ká'ahta aháni.
I hope the king will be able to strike these offenders.

ṣi:hi-s e: ha<ha>'a-ro **kaʔah-ta ah-a:-ni**
king-H.SG ERG crime<PROX>-H.PL **strike-INF ABIL-TR.3SG.IRR-OPT**

9.3.3 Infinitive + kir- for persistive aspect

The verb kir- (to go, to arrive, to come) combines with infinitives to express that the action is continuous or persistent.

- (16) 
ku-ur e-e-pu-ta kir-ki-ih


Kur ēpúta kirkih.

I still do not smell anything.

ku-r e:pu-ta kir-kih
1P-H.SG smell-INF PERS-NEG.TR.1SG.PS

9.3.4 Infinitive + napa'a- for momentane aspect

The verb napa'a- (to enter) combines with infinitives to express sudden action.

- (17) 
ra-as-si-wa-as-ir e-e mah-aw ka-ta-ah-ta na-pa-at-ta-ša

Rášwasir ē maháw ká'ahta napa'áša.

Suddenly, the bandit struck the priest.

rašwas-ir e: maha-w ka?ah-ta napa?a-ja
bandit-H.SG ERG priest-H.SG strike-INF MOM-TR.3SG.PST

9.3.5 Infinitive + ittu for passive voice

The verb ittu- (to receive, to take) combines with infinitives to create an analytic passive voice. The subject literally is said to receive the action of the infinitive.

- (18) 
ŠUBUR-GUD mah-LU sa-a wu-uh-ta-as-tu it-tu-wu-uš

Súhši maháw sã wuhtástu ittuwúš.

The pig was washed by the priest.²²

suh-ši maha-w sa: wuhtas-tu ittu-wuſ
pig-AN.SG priest-H.SG by wash-INF PASS-NTR.3SG.PST

The passive is rare. It emphasizes the noun receiving the action (that is, the subject of the passive construction). The passive is only found with intransitive verbs and infinitives. The agent, if specified, is always an oblique noun introduced by the postposition sã.

9.3.6 Infinitive + suna- for the causative

The verb suna- (to give) combines with infinitives to create a causative. The subject causes the action of the verb, though it is typically another noun performing the action.

²² Some would translate this as "It was the pig that was washed by the priest" to stress to the reader that the passive is not typically used outside of emphasizing the noun receiving the action.


- (19)
ku-ur iz-zi-iz-zi-e-su-o e-e ut-tu-ta su-na-ha-ah na-a-ra
ut-tu-ur-ru-o e-e yu-ka-ap-ta si-na-ha-ah

Kur ičičeso ē u'úta sunaháh nára u'úro ē yu'ápta sinaháh.
*I caused canals to be built, but I did not cause workers to be yoked.*²³

ku-ur	it̪si-t̪seso	e:	u' u-ta	suna-hah
1P-H.SG	canal-place.PL	ACC	build-INF	give-TR.1SG.PST

na:ra u'u-ɾo e: juʔap-ta sina-hah
but work-H.PL ACC yoke-INF give.NEG-TR.1SG.PST

The noun doing the action (the agent) occurs as an oblique introduced by *sā*.

- (20) 
 DINGIR-sa-aw-wa-as-ir e-e ir-ri-iz-zi-e-is pe-ip-iz-zi-e-ir-ku-un-ni
 sa-a kau-kas-ta su-na-ša

DINGIRSawwasír ē iričés pépçerkuṇ sā kau'ásta sunáša.
Sawwasír caused the destruction of the city by my army.

sawwas-ir e: iri-t̚ses pe<p>t̚se-r-kun sa:
Sawwasír-H.SG ERG city-place.SG fight<COL>-H.SG-PX1SG by

kau'as-ta	suna-fa
destroy-INF	CAUS-TR.3SG.PST

9.4 Negative verbs with positive suffixes

As noted in 4.3.3 above, the negative verb classifier suffixes that contain a /k/, glottal stop, or tense /i/ can cause i-umlaut and k-dragging. The negative emphatic post-classifier suffix -kī can too. In some cases, Kihşer does not use these negative endings: their presence is implied by using the mutated root and the positive suffixes are used instead.

Specifically, if the root mutates in any way because of i-umlaut or k-dragging from a negative suffix, the mutated root is used with the positive verb endings. But if mutation is restricted to just suffix(es) and not the root itself, the negative endings will still be used.

Consider *pá'a-* (foot, to walk). When it takes the negative verb classifier suffix *-uh*, we would expect it to get k-dragged to **pá'au'uh*. Because the change impacts the root itself, we instead see *pá'auwuh* (I do not walk). But if we add the pre-classifier suffix *-šā-*, the k-dragging now only impacts a suffix: thus, we see *pá'ašau'uh* (we do not walk together).

²³ An actual boast made by a king in an autobiographical tablet.



ka-at-ta-wu-uš
ká'awuš
he sits



ka-at-ta-u-wu-uš
ká'auwuš
he does not sit



e-e-ip-uh
épuh
I smell (something)



e-e-ip-ih
épih
I do not smell (something)



wu-uh-ta-as-ah
wuhtasah
I wash (something)



wi-ih-za-i-ša-ah
wihčaišah
I do not wash (something)

Note the significant mutation of *wuhtas-* (clean, pure, wash): the negative verb suffix *-'ih* causes the */u/* of the first syllable to umlaut to */i/* and causes every sound of the second syllable *-tas-* to k-drag into something else: */tʃauf/* initially, with the */au/* then umlauted to */ai/*. To an observer without context, it would almost seem as if Kihiser has one verb *wuhtas-* meaning "to clean" and a separate verb *wihčaiš-* meaning "to not clean!"

Often a negative suffix causes mutation in both the root and in another suffix; when these are replaced by their positive forms, the mutations in the root remain but the ones in the other suffixes do not. For example, if we take the verb *taru-* (to heal), add the comitative suffix *-šā-*, and add the negative suffix *-kih*, we might expect **tarišáih* but in fact we see **tarišáh* (I do not heal). Mutation of the root alone is sufficient for negative meaning.

The negative emphatic *-kī* can cause both i-umlaut and k-dragging. When this suffix mutates the root, it is replaced with its positive counterpart *-mā*.



pa-u-ha-a-mar
pauhāmā
indeed, I wept



pa-i-ha-a-mar
paihāmā
indeed, I did not weep

but



ah-iš-ha-a-ma-a
ahišhāmā
indeed, I baked something



ah-iš-ha-i-ki-i
ahišhaikī
indeed, I did not bake something

The negative *-kī* causes substantial changes to *ahišhāmā* including a shift of the long vowel */a:/* to the short diphthong */ai/* and a resulting shift in stress: but since these changes are limited to the classifier suffix, the negative suffix is not replaced.

Why did Kihiser speakers drop the negative suffix and replace it with its positive equivalent where negation could be expressed by root mutation alone? One possibility is to take advantage of the distinct singular and plural forms of the positive suffixes: recall that negative suffixes are ambiguous as to number.

9.5 Chapter 9 Exercises

Answers are located in the answer key, see A.2 below.

1. The root šalah- means paleness or light color. Translate the following into Kihīser using stative verbs. Give your answers in the Latin alphabet:

- 1a. He is pale.
- 1b. They are pale together.
- 1c. Indeed, we are pale.
- 1d. You have been pale.
- 1e. Indeed, you have been pale

2. Translate the following into English:

- 2a. Kīro ē u'usāšo.
- 2b. Kīro ē kasašewimā.
- 2c. Kūro kahtassāhó'a.
- 2d. Ásurasiris kīs ē kasnāka!

2e.

3. Translate the following into Kihīser. Write your answers in the Latin alphabet using an acute accent to indicate stress:

- 3a. He is able to sing (something).
- 3b. He keeps killing priests.
- 3c. The song is sung by the priest.
- 4c. I caused the singing of songs by priests.

4. Translate the following into Kihīser. Write your answers in the Latin alphabet using an acute accent to indicate stress:

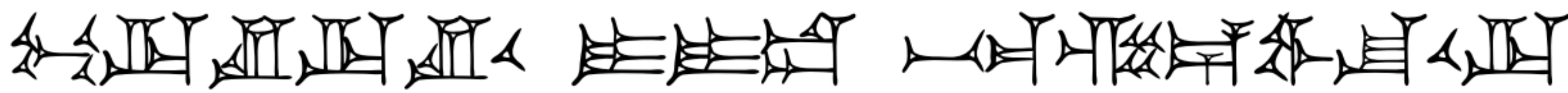
- 4a. I am not pale.
- 4b. I do not do (something).
- 4c. He is not killing.
- 4d. Indeed, they did not sing (something) together.

10 ADVERBS

Adverbs modify a verb or an adjective and are usually placed before the word they modify. Morphologically, Kihîşer are relatively straightforward, but as often happens in languages their simplicity conceals complexities in use and placement.

10.1 Bare root adverbs


The simplest adverbs have no classifier suffix at all and consist of just a root. These bare root adverbs are always found immediately before the word they modify.

- (1) 
ku-ur-ru-ur-ru-o i-i-tu pe-iz-zi-e-wu-šu-o-ur

Kuṛúrro ítu péčewušor.

The hill-dwellers fought weakly.

kuṛur-ro i:tu peṭṣe-wuʃor
hill-H.PL weak fight-NTR.3SG.PST

- (2) 
LU.GAL-is e-e ha-ta-aw wa-ha kas-aš

Šîhis ē ha'áw waha kasáš.

The king will justly smite the criminal.


ʃi:hi-s e: haʔa-w waha kas-aʃ
king-H.SG ERG crime-H.SG justice kill-TR.3SG.FUT

10.2 Adverbs with suffixes

10.2.1 Adverbs with -me


Some adverbs are formed by attaching the suffix -me to a root. There are three uses for -me adverbs: (1) adverbs that are separated from the word they modify, (2) emphatic adverbs, and (3) to indicate that the action of a verb is always performed a particular way.


 MAH-me
yiśáme
greatly


 su-u-me
súme
insignificantly


 mi-i-nu-me
mīnúme
badly

Recall from 10.1 above that bare root adverbs always immediately precede the word they modify. In other words, when an adverb does not come immediately before the word it modifies, it must take a suffix, and -me is the simplest option.

- (3) 
 HUL-me ra-as-si-wa-as-ru-o e-e i-i-hi-iz-zi-e-su-o yi-mi-šu-o

Kāmīnúme ráṣwasro ē īhičésó yimíšo.
Wickedly, the bandits burned houses.

ka:mi:nu-me raṣwas-ro e: i:hi-ṭṣeso jimi-fo
 evil-ADV bandit-H.PL ERG house-place.PL burn-TR.3PL.PST


Both immediately before the verb and elsewhere in the sentence, -me adverbs can also be emphatic. The suffix -me may be descended from the positive emphatic -mā.

- (4) 
 LUH-LU e-e pa-ra-KI as-ur-as-me ta-ra-ša

Menīs ē paračés ásurasme taráša.
The governor, truly nobly, rebuilt the village.

meni:-s e: para-ṭṣes asuras-me tara-ja
 governor-H.SG ERG village-place.SG noble-ADV.EMP rebuild-TR.3SG.PST

A common use of emphatic -me is to indicate that the action always occurs this way.


- (5) 
 aw-as-si-mar ke-e-is-zi-e-is ma as-uš-me a-a-wu-ni-e-is-wu-šu-o


Áwassimā kēsčés ma ásušme āwuneswúšo.
Barley plants always grow well here.

awas-sima: ke:s-ṭṣes ma asuṣf-me a:<wu>nes-wufo
 barley-plant.PL here-place.SG LOC good-ADV.EMP grow<HAB>-NTR.3PL.PRS

10.2.2 Adverbs with -li

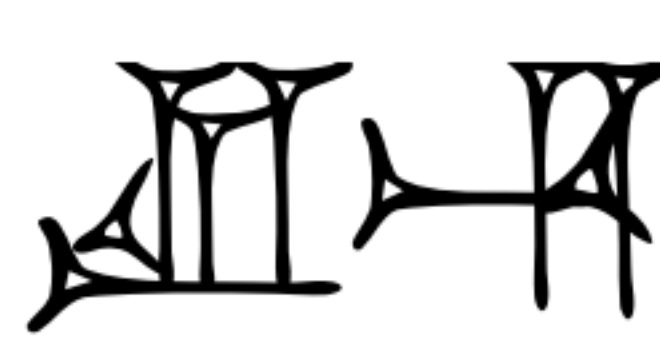
-li adverbs indicate action performed in the manner of some noun. Compare to English phrases such as "like a bandit" or "like a boss."


 MUNUS-li
šaṇáli
like a woman


 i-hi-li
ihíli
like a brother


 ki-iz-zi-li
kičíli
like a livestock animal

The /i/ in -li is tense and this suffix causes i-umlaut in roots it attaches to.


 ru-hu
ruhu-
man, masculine (root)


 ri-hi-li
rihíli
like a man

(6) 
 LU.GAL-LU DINGIR-li wi-e-e-is-ma-wu-uš


Šíhis šiníli wēsmawúš.
The king is glorious like a god.

ʃi:hi-s ʃini:-li we:s-ma-wuʃ
 king-H.SG god-ADV light-STAT-NTR.3SG.PRS

Note that -li adverbs do not take noun classifier suffixes, so the exact noun class the action is being compared to is ambiguous. *E.g.*, the adverb *kiṛirli*, derived from the root *kuṛur* (hill, foothill) could mean both "like a hill dweller" and "like a hill."

10.2.3 Adverbs with -lime

Positive emphatic -li adverbs are created with -lime. Like -li, this suffix causes i-umlaut.

(7) 
 in-na-a-ši ri-hi-li-me pa-at-ta-wu-uš

Nāši rihilíme pá'awuš.
The dog is really walking like a man.

ɳa:-ʃi rihi-li-me paʔa-wuʃ
 dog-AN.SG man-ADV-EMP walk-NTR.3SG.PRS

10.3 Negative adverbs

<i>adverb type</i>	<i>how to create the negative</i>
bare root adverbs and -me adverbs	If the root undergoes k-dragging, use the k-dragged form and the positive adverb suffix. If not, use the root + the negative adverb suffix -ke/-'e.
-li adverbs	Use the suffix -yi instead of -li
-lime adverbs	Use the suffix -yime instead of -lime

Figure 10.1 Negating adverbs


Negating adverbs work by adding the suffix -ke/-'e (almost certainly descended from the negative emphatic suffix) or its sound mutations to the positive adverb.

10.3.1 Negating bare root and -me adverbs

The distinction between bare root adverbs and me- adverbs is lost in the negative. If a root has a final syllable susceptible to k-dragging, the k-dragged form of the root is used without a suffix as both a negative bare root adverb and a -me adverb. Otherwise, the root suffixed by -ke/-'e is used as the negative form of both.

i-i-pa	i-i-pa-me	i-i-ta-u
īpa	īpame	ītau
<i>strongly (bare root adverb)</i>	<i>strongly (-me adverb)</i>	<i>not strongly (negative adverb)</i>

Note how the second syllable of ípa undergoes significant k-dragging mutation to become negative: the /p/ shifting to /t/ and the /a/ backing to /au/.

- (8) 
mah-LU ka-u ka-ah-ka-ah-ta-sa-aš

Maháw kau kahkahtasáš.

The priest is singing loudly.

maha-w	kau	kah<kah>tas-aʃ
priest-H.SG	big.NEG	sing<IPFV>-TR.3SG.PRS

- (9)
ku-ur af-un-ni-e-is e-e ku-u-ke ki-hi-hi-ha-ah

Kur afunés ē kūke kihihiháh.

I lifted the rock with difficulty.

ku-r afu-ŋes e: ku:-ke kihihi-hah
1P-H.SG rock-object.SG ACC **heavy-ADV.NEG** lift-TR.1SG.PST

Compare (8) and (9) above - the root *kū-* is not susceptible to k-dragging, so its negative form requires the presence of the negative suffix, even immediately before the verb.




10.4.2 Negating -li and -lime adverbs

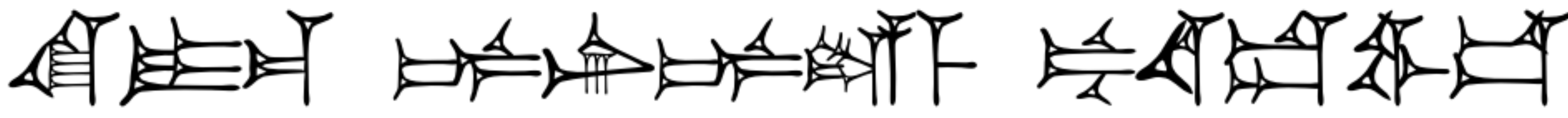
For -li adverbs, negation is accomplished by changing the suffix to -yi: recall that /l/ is regularly k-dragged to /j/. Since k-dragging only impacts the previous consonant there is no root mutation beyond the i-umlaut caused by the /i/.

		
in-na-a	en-na-a-li	en-na-a-yi
ṇā-	ṇáli	ṇáyī
<i>dog (root)</i>	<i>doggishly (positive adverb)</i>	<i>undoggishly (negative adverb)</i>

Note from the spelling of ṇáli and ṇáyi above that /e/ is the thematic vowel for adverbs.

The negative version of -lime is simply -yime.

		
ŠUBUR	ŠUBUR-li-me	ŠUBUR-yi-me
šuh-	šihlíme	šihyíme
pig (root)	truly piggishly	truly unpiggishly

- (10) 
- ki-i-is as-ir-as-yi-me uw-ut-tu-wu-uš

Kīs ásirasyime uwu’uwúš.
He is behaving most unlike a lord.

ki:-s	asiras-yi-me	<uw>u?u-wuʃ
3P-H.SG	lord-ADV.NEG-EMP	<IPFV>do-NTR.3SG.PRS

10.5 Chapter 10 Exercises

Answers are located in the answer key, see A.2 below.

1. The root asā- can mean beauty. Translate the following into Kihşer. Write your answers in the Latin alphabet using an acute accent to indicate stress:

- 1a. The priest sang the song beautifully.
- 1b. Beautifully, the priest sang the song.
- 1c. He sang the song in the manner of a priest.
- 1d. He sang the song truly in the manner of a priest.

2. Translate the following into English:

- 2a. Šīhis ē maham waha u' úša.
- 2b. Šīhis ē maham šinīli u' úša.
- 2c. Memenís ē asáume kahkatasáš.
- 2d. Asáume memenís ē kahkatasáš.

2e.

11 POSSESSIVE AND EMPHATIC NOUN SUFFIXES







11.1 Possessive noun suffixes

Kihīṣer uses noun suffixes to indicate possession. The suffixes are placed on the **possessum** (the possessed noun) and agree in number and person with the **possessor**.

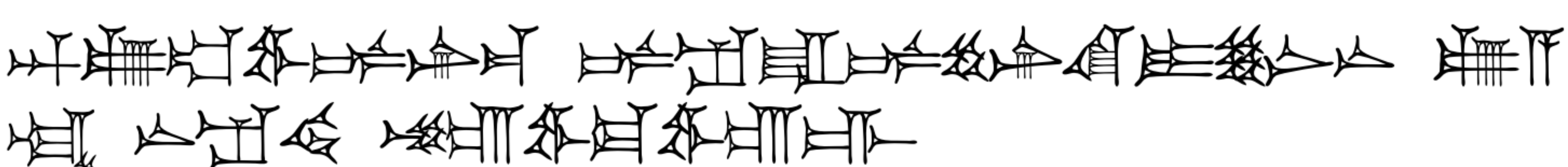
	<i>singular</i>	<i>plural</i>	<i>dual</i>
<i>first person</i>	-kuṇ or -'uṇ	-kūso	-kūsow
<i>second person</i>	-nuṇ or -uṇ	-nūso or -ūso	-nūsow
<i>third person</i>	-kīṇ	-kīso	-kīsow

11.1 Forms of the possessive suffix

The second person pronouns drop initial /n/ after a consonant. The first person singular form begins with a glottal stop after a short vowel and with /k/ otherwise. The dual suffixes cannot cause Horák's Law because of the long vowel in the first syllable.

 in-na-a-ši-ku-un-ni ṇāši' uṇ <i>my dog</i>	 in-na-a-ši-nu-un-ni ṇāšin uṇ <i>your dog</i>	 in-na-a-ši-ki-i-in-ni ṇāšikīṇ <i>his dog</i>
 LU.GAL-iš-ku-u-su-o šīhiškūso <i>our king</i>	 LU.GAL.LU-u-u-su-o šīhisūso <i>your (pl.) king</i>	 LU.GAL-iš-ki-i-su-o šīhiškīso <i>their king</i>

The first person possessive suffixes can cause k-dragging of the preceding syllable, while the third person forms can cause both k-dragging and i-umlaut: notice how the final -s of šīhis above became š in both šīhiškūso and šīhiškīso.

(1) 
 DINGIR-sa-aw-wa-as-ir-is as-si-ra-as-še-ir-ki-i-in-ni sa-a
 MAH ni-si-ih mu-u-wa-ma-wu-u-mar

DINGIR**Sawwasíris Aşrasşérkīṇ sā nisih yíša mūwamawūmā!**
O Sawwasír, with your Aşrásser you are indeed greatly powerful.

sawwas-ir-is aşras-fer-ki:ṇ sa:
 Sawwasír-H.SG-VOC **hammer-tool.SG-PX3SG** COM

ni-s-ih jiṣa mu:wa-ma-wu:-ma:
 2P-H.SG-RSM great power-STAT-NTR.3SG.PRS-EMP

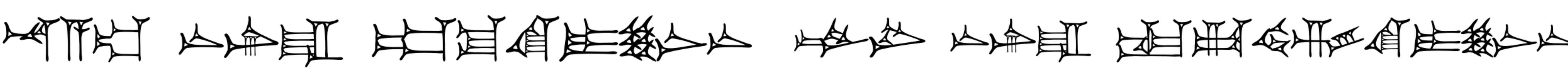
(2) 
 DINGIR-wi-ni-ki-is e-e šu-ut-tu-ur-un-ni sa-a ši-it-ti-ir-ki-i-in-ni ka-na-a-ni


DINGIR**Wini'ís ē šu'urúṇ sā ši'írkīṇ kanāni.**
I wish for Wini'ís to bless his sister and your sister.

wini?i-s e: šu?u-r-uṇ sa: ṣi?i-r-ki:ṇ
 Wini'ís-H.SG ERG **sister-H.SG-PX2SG** COM **sister-H.SG-PX3SG**

ka-na:-ni
 bless-TR.3SG.IRR-OPT

To specify who possesses the noun, the possessor can appear in front of the suffixed possessum, introduced by the postposition níra.


 na-a-aw ni-ir-ra DUB-TUG-ki-i-in-ni LU.GAL-LU ni-ir-ra ka-ta-ah-GI-ki-i-in-ni
nāw níra sipiṇeškīṇ **šihis níra ká'ahšerkīṇ**
the scribe's tablet *the king's mace*

(3) 
 DINGIR-wi-ni-ki-LU ni-ir-ra wi-hi-ir-ki-i-in-ni ki-i-ih DINGIR-MAH-LU
 MUNUS-LU e-e GAN-KI-MEŠ-nu-un-ni ka-na-a-ni

DINGIR**Wini'ís níra wihírkīṇ kīh** **DINGIR****Yišáw-Saṇáw ē waṇačesonúṇ kanāni.**
May Wini'ís's daughter Yišáw-Saṇáw bless your fields.



wini?i-s níra wihi-r-ki:ṇ ki:-h jiṣa-w saṇa-w
Wini'ís-H.SG GEN child-H.SG-PX3SG 3P-RSM great-H.SG woman-H.SG

e: waṇa-ṭṣeso-nuṇ ka-na:-ni
 ERG field-place.PL-PX2SG bless-TR.3SG.IRR-OPT

11.1.1 The "status constructus"

In Akkadian, nouns have a shortened form called the **construct state** - or more grandly in Latin the *status constructus*. The *status constructus* is used to show possession: the possessum is put into the construct state and is placed immediately before a genitive noun. The noun that follows the construct state is the possessor.

There is nothing like the *status constructus* in the native grammar of Kihışer. Yet, with Akkadian the prestige language of the region, Kihışer scribes began to imitate it. The Kihışer *status constructus* takes a bare root with no classifier suffix and adds a possessive suffix to it. Then, it places a noun immediately after the suffixed root: no other word can come between. As in the Akkadian version, this following noun is the possessor.

<i>native possession</i>	<i>Akkadian-imitating "status constructus"</i>
 DINGIR-sa-aw-wa-as-ir ni-ir-ra mah-ay-ki-i-in-ni DINGIR Sawwasír níra maháiykīn <i>A priest of Sawwasír</i>	 mah-a-i-ki-i-in-ni DINGIR-sa-aw-wa-as-ir maháikīn DINGIR Sawwasír <i>A priest of Sawwasír.</i>

11.2 The so-called *status constructus*

The Akkadian-imitating status constructus is an offense against the grammar of Kihışer in multiple ways: (1) by obliterating the noun classifier suffix it removes useful information about the class and number of the possessum, (2) by placing the possessor after the possessum it violates the natural word order, (3) by placing the root in direct contact with the possessive suffixes, it causes additional k-dragging that may obscure meaning. For these reasons, few believe this "construct state" was commonly used in the spoken language. It was most likely just a scribal shorthand (note that it does take fewer characters to write) or at most an affect of highly educated speech. This form's defiance of Kihışer grammar and apparent origin in an imitation of a more prestigious language led one scholar to call it **a learned abomination**.²⁴

11.2 Emphatic noun suffixes

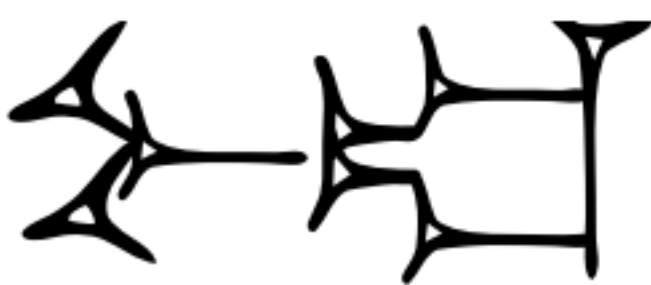
The same emphatic suffixes -mā and -kī used with verbs can also be used with nouns. Just as they do with verbs, these suffixes cause any consonant immediately in front of them to drop with compensatory lengthening of the preceding vowel.



ŠUBUR-ši
šúhši
a pig



ŠUBUR-ši-ma-a
šuhšimā
indeed, a pig!



MUNUS-aw
šaṇáw
a woman




MUNUS-a-mar
šaṇámā
indeed, a woman!

²⁴ Before we mock the ancients, consider parallels closer to our own day, such as attempts to make English more like Latin.

11.2.1 Use of emphatic suffixes with adjectives


The emphatic suffixes can also be used with adjectives.


- (3) 
ka-a-ma-a in-na-a-ši e-e ki-i-is wa-al-la-a-wi

Kāmā ṇāši ē kīs waḷāwi.
A truly large dog has bitten him.

ka:-ma: ṇa:-ṣi e: ki:-s waḷa-a-wi
big-EMP dog-AN.SG ERG 3P-H.SG bite-TR.3SG.PRS-PFT

Kihişer royal names are frequently emphatic adjectives.


DIŠ-ABBA-ar-si-i-ma-a
DIŠĀtarsīmā
indeed, he begets


DIŠ-ha-a-pa-i-ha-si-i-ma-a
DIŠHāpaihasīmā
indeed, he is made of iron

11.2.2 Emphatic predicate nouns and adjectives

Recall from 7.2.4 above that predicate nouns and adjectives are followed by a resumptive pronoun. This is not true of emphatic predicate nouns and adjectives, which stand alone.

- (4) 
LU.GAL-LU DINGIR-mar

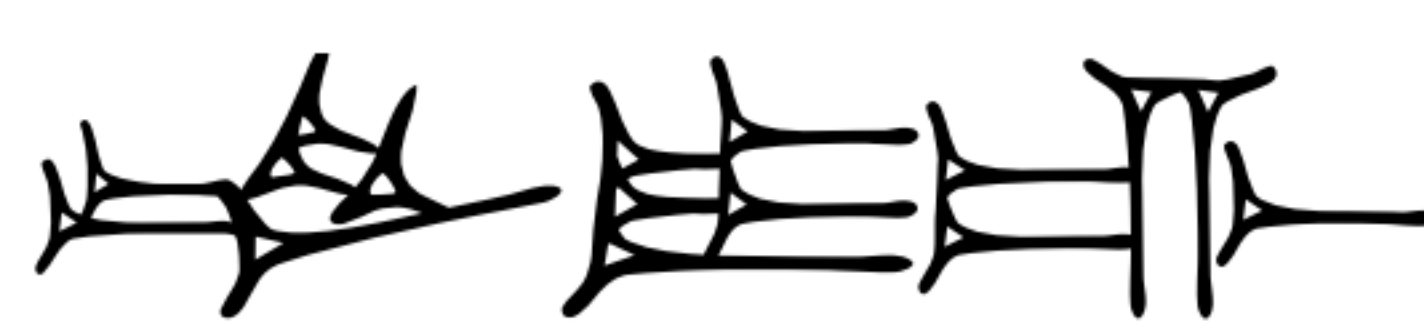
Šīhis šinīmā!
The king is indeed a god!


ṣi:hi-s ṣini:-ma:
king-H.SG god-EMP

11.2.3 Negative emphatic nouns and adjectives


The negative emphatic suffix -kī is only used if it does not cause root mutation. Otherwise, the mutated root (with a negative meaning) is used with the positive suffix.



LUGAL-LU
šīhis
the king


LUGAL-i-mar
šīhīmā
indeed, the king


LUGAL-i-ki-i
šīhīkī
indeed, not the king


ku-hu-uz-zi-e-is
kuhučés
the roof


ku-hu-uz-zi-e-e-ma-a
kuhučémā
indeed, the roof


ki-hi-iz-zi-e-e-ma-a
kihičémā
indeed, not the roof

Verbal nouns and verbal adjectives - *i.e.*, gerunds and participles - follow the same agreement rule as verbs: affirmatives take the positive suffix -mā, and negatives take the

negative suffix -kī unless the root is marked negative by mutation.

A notable negative emphatic noun is **Sīyiwīrčēmā**, the name of the Kihīşer capital city. Let's examine the somewhat lengthy process of how this urban name was derived.

	<u>beginning form</u>	<u>ending form</u>
<u>step 1:</u> create a participle	sūwu- <i>root</i> <i>(to become small, decrease)</i>	sūyuwúrs <i>not decreasing</i> <i>(negative intrans. participle)</i>
<u>step 2:</u> nominalize the participle	sūyuwúrs + čes	sūyuwúrčes <i>the place that does not decrease</i> <i>(Class IV noun)</i>
<u>step 3:</u> make the noun emphatic	sūyuwúrčes + *kī	Sīyiwīrčēmā <i>indeed, the place does not decrease</i> <i>(emphatic Class IV noun)</i>

11.3 Derivation of Sīyiwīrčēmā

Because the root *sūwu-* is susceptible to k-dragging, it is marked negative by mutating the /w/ to /j/ and uses the positive participle suffix. Because *sūwu-* is also susceptible to i-umlaut, it further mutates into *sīyi-* in the emphatic form and uses the positive suffix.



URU-si-i-yi-wi-i-ir-zi-e-e-ma-a

URUSīyiwīrčēmā

Indeed, the place does not decrease

11.3 Chapter 11 Exercises

Answers are located in the answer key, see A.2 below.

1. Attach all nine possessive suffixes to each of the nouns below. Give your answers in the Latin alphabet using an acute accent to indicate stress. Make sure to account for all sound mutations:

1a. šumúr

1b. šíhis

1c. šuhkáw

1d. lālámō

1e. 

2. Translate each of the following into Kihīṣer using a genitive clause and a possessive suffix.

Give your answers in the Latin alphabet using an acute accent to indicate stress. Do not use the so-called "*status constructus*" in your translation:

2a. a king of two lands (use the root kaçe- for land)

2b. brothers of Sawwasír (use the root ihi- for brother)

2c. these canals of our lands (use the root iči- for canal)

3. Translate each of the following into Kihīṣer. Give your answers in the Latin alphabet using an acute accent to indicate stress:

3a. Indeed, a king!

3b. Indeed, not a god!

3c. Indeed, not a canal!

3d. Indeed, not gossip! (use the root lāla- for gossip)

4. Translate the following into Kihīṣer. Give your answers in the Latin alphabet using an acute accent to indicate stress:

4a. Our Sawwasír is indeed a just god!

12 POSTPOSITIONS AND CONJUNCTIONS

12.1 Postpositions

Postpositions play the same role in Kihīṣer that prepositions play in English: indicating the spatial/temporal relations or the semantic role of a noun. They are termed "postpositions" because they come after a noun, not before. Only 14 Kihīṣer postpositions are attested. In comparison, English and German both have over 100. Even Spanish, a language of few prepositions, has over 20. This does not mean that Kihīṣer is unable to express the same concepts as these languages: rather, it means that individual postpositions in Kihīṣer can have a wider set of different meanings.

12.1.1 The ergative/accusative ē

Ē is the shortest and most common postposition: its double-sign 𐎶𐎶 is immediately noticeable on any Kihīṣer tablet. The distinction between ergative alignment and nominative-accusative alignment is discussed at 13.1.1 below: for now, it is sufficient to know that ē is used only with transitive verbs and, depending on the sentence's alignment, can mark either the subject (**ergative**) or the object (**accusative**) of a transitive verb.

- (1) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
LU.GAL-iš-ku-u-su-o e-e ka-a-šu-o mu-šu-šu-o kas-ka-aš

Šīhiškūso ē kāšo mušúšo káskaš.

Our king slays great snakes.

ʃi:hi-ʃ-ku:so e: ka:-ʃo muʃu-ʃo kas<ka>-ʃ
king-H.SG-PX1PL **ERG** large-AN.PL snake-AN.PL kill<HAB>-TR.3SG.PRS

- (2) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
ku-ur DINGIR-is ni-ir-ra E-iz-zi-e-is-ki-i-in-ni e-e ut-tu-ha-ah


Kur šinís niṛa īhičéškīṇ ē u'uháh.

I built the house of the god [the temple].

ku-r ʃini:-s niṛa i:hi-ṭseʃ-ki:ṇ e: uʔu-hah
1P-H.SG god-H.SG GEN house-place.SG-PX3SG **ACC** build-TR.1SG.PRS

12.1.2 The dative na

The **dative** postposition na marks the indirect object or beneficiary of an action.


- (3) 
ku-ur e-e ni-ir-ru-o na ut-tu-uš-ku-un-ni e-im-e-ih

Kur ē níro na u'úškuṇ eméh.

I tell my deeds to you.

ku-ur e: ni-ṛo **na** uṭu-š-kuṇ εme-h
1P-H.SG ERG 2P-H.PL **DAT** do-TR.GER.PRS-PX1SG tell-TR.1SG.PRS

Na can also mean "about, regarding" - signaling the subject matter of something.


- (4) 
ki-i-is e-e ka-pa-a-am na DUB-un-ni-e-is na-a-ša

Kīš ē kapām na supuṇés nāša.

He wrote a tablet about taxation.

ki:-s e: **kapa:-m na** supu-ṇes na:-ša
3P-H.SG ERG **tax-INAN.SG about** tablet-object.SG write-TR.3SG.PST

Finally, na can also indicate motion into or towards a noun.

- (5) 
ku-ur-ru-o i-i-hi-iz-zi-e-is na pa-at-ta-wu-hu-o-uh

Kúro īhičés na pá'awuhoh.

We walked towards the temple.

ku-ṛo i:hi-t̪ses na paʔa-wuhoh
1P-H.PL house-place.SG towards walk-NTR.1PL.PST

12.1.3 The genitive níra

Níra corresponds to English "of" and "from" - most commonly it is a **genitive** and marks a noun as a possessor. It is used in tandem with possessive suffixes. The noun introduced by níra will agree in person and number with the possessive suffix.

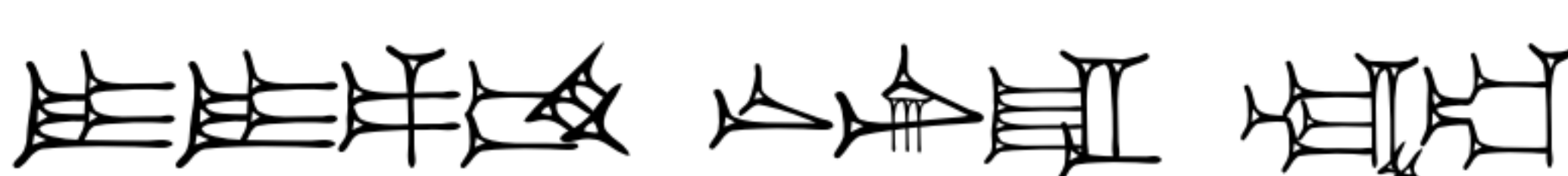
- (3) 
ku-ur DINGIR-is ni-ir-ra E-iz-zi-e-is-ki-i-in-ni e-e ut-tu-ha-ah


Kur šinīs níra īhičéškīṇ ē u'uháh.


I built the house of the god [the temple].

ku-r **šini:-s níra** i:hi-t̪sef-ki:ṇ e: uṭu-hah
1P-H.SG **god-H.SG GEN** house-place.SG-PX3SG ACC build-TR.1SG.PRS


Another use of níra is the so-called **genitive of quality** (*génitif de qualité*), in which a níra-phrase modifies an adjective to make it more specific.


 i-i-pa-am ni-ir-ra MAH-aw
ípaṃ níra yišáw
great of strength (strong)


 ka-wa-am ni-ir-ra MAH-aw
kawám níra yišáw
great of treasure (rich)


 na-wa-am ni-ir-ra MAH-aw
nawám níra yišáw
great of belly (gluttonous)

The adjective modified by the genitive of quality is often, but not always, some form of yiša- (great). But any adjective can be modified this way.


- (4) 
 wi-e-ši-hi-iš-ku-un-ni wu-hu-ur-ru-o ni-ir-ra su-u-ur ki-i-ih

Wešihíškuṇ wuhúro níra sūr kīh.

My older brother is small of children [has few or no children].

wešihī-ṣ-kuṇ wuhu-ṛo niṛa su:-r ki:-h
 older brother-H.SG child-H.PL GEN small-H.SG 3P-RSM

Another use of níra is to mark the "object" of a gerund. English uses "of" the same way.

- (5) 
 LU.GAL-LU e-e mah-a-LU.MEŠ ni-ir-ra ka-at-ta-as

Šárur ē mahāro níra ká'as.

The emperor despises the beating of priests.

ṣa:ru-r e: maha-ṛo niṛa kaʔa-s i:ṣi-ṣ
 emperor-H.SG ERG priest-H.PL GEN strike-TR.GER.PRS hate-TR.3SG.PRS

Finally, níra can indicate movement out of or away from a noun.

- (6) 
 mah-ar-ru-o i-i-hi-iz-zi-e-is ni-ir-ra kir-wu-šu-o-ur

Mahāro īhičés níra kirwúšor.

Priests came from the temple.

maha-ṛo i:hi-ṭṣes niṛa kir-wuṣor
 priest-H.PL house-place.SG GEN come-NTR.3PL.PST


12.1.4 The comitative/instrumental sā

Like the English word "with", the postposition sā signals the **comitative** (with a noun) and the **instrumental** (by means of a noun).

- (7) 
 LU.GAL-LU i-i-hi-KI na is-sa-aw-ta-a-LU kir-wu-uš

Šīhis īhičés na šáwtāw sā kírwuš.

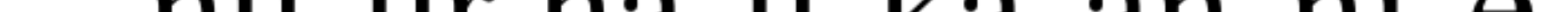
The king came to the temple with the šáwtāw-priest.

(10) 
ku-ur ha-pa-i-iz-zi-e-is ma si-is-pa-wu-uh

Kur hapaičės ma sispaháh.
I was pouring libations at the river.

ku-r hapai-t̚sɛs **ma** si<s>pa-wuh
1P-H.SG river-place.SG **at** pour<IPFV>-NTR.1SG.PST

In older texts, *nitā* is used interchangeably with *nīra* for motion away from a noun: if there were rules for when each was used, we are unable to reconstruct them.²⁷ Later, *nīra* entirely takes over this role and *nitā* is used primarily as the opposite of *sā*.

(11) 
 nu-ur ha-u-ka-an-ni-e-su-o ni-ta-a kir-nu-hu-ka

Nur hau' anésó nitá kirnuhú' a.
Do not come without silver pieces.

nu-r	hauʔa-ŋeso	nita:	kir-nuhu-ʔa
2P-H.SG	silver-object.PL	without	come-NTR.2SG.IRR-IMP

12.1.6 Other postpositions

<i>postposition</i>	<i>meaning</i>
īh	like, as
ha	for the purpose of
nihám	because of

12.3 Other postpositions

(12) 
nu-ur DINGIR-sa-aw-wa-as-ir i-ih ši-ni-i-ni-i-wi-i-wi

Nur ^{DINGIR}**Sawwasír ih šinīnīwīwi.**
You have become a god like Sawwasír.

nu-r sawwas-ir i:h ʃini:ni:-wi:-wi
1P-H.SG Sawwasír-H.SG like deify-NTR.2SG.PRS

12.2 Conjunctions

Conjunctions - words like English "and," "or," "but" - connect two words or clauses. Kihîşer distinguishes conjunctions that connect individual words (other than finite verbs or emphatics) from conjunctions that connect verbs, verbal clauses, or emphatic words.

²⁷ With one exception, see 12.2.1 below.

12.2.1 Conjunctions connecting nouns, adjectives or adverbs


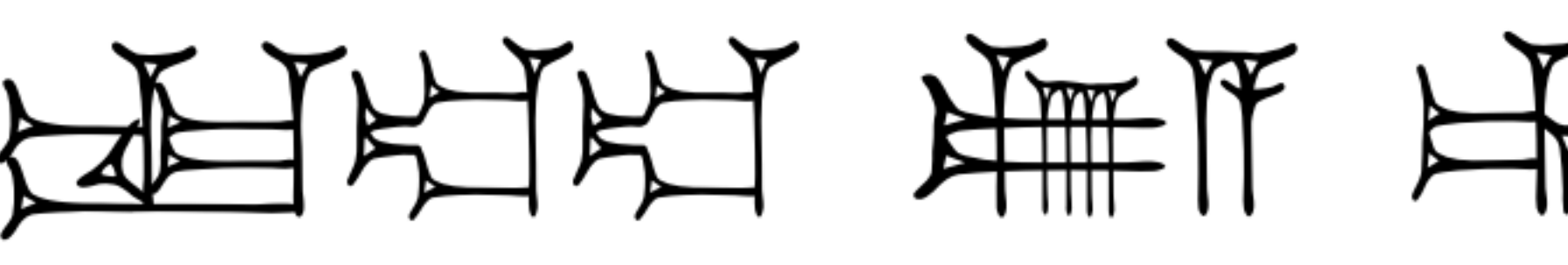

When connecting individual nouns, adjectives, or adverbs, Kihīṣer uses the **nonverbal conjunctions**, which are also used as postpositions. There is a two-way distinction between contrasting and non-contrasting. Words with an emphatic suffix (-mā, -kī, -me, -lime, -ke, -yi, -yime) are conjoined with the verbal conjunctions, see 12.2.2 below.²⁸

<i>nonverbal conjunction</i>	<i>meaning</i>
sā	and, also
níṛa, nitá	or, but, yet, still

12.4 Nonverbal conjunctions

12.2.1.1 sā as a non-contrasting conjunction ("and")

The postposition sā (with) is used to connect two words in a non-contrasting manner.

 š <u>u</u> -ut-tu-ur sa-a ih-is š<u>u</u>'úr sā ihís <i>brother and sister</i>	 ka-aw-aw sa-a LUH-is kawá<u>w</u> sā menís <i>governor and treasurer</i>	 il-li-il-li-si-ru-o sa-a uš-uš-ir iḷḷi<u>š</u>íro sā u<u>š</u>u<u>š</u>ír <i>meat and onions</i>
--	---	--

Note that when translating into English, we take the noun followed by sā as the second item. So kawáw sā menís is "governor and treasurer," not "treasurer and governor."

- (13) 
GAN-KI-MEŠ ni-ir-ra DINGIR-LU-MEŠ-us sa-a a-a-ni-KI-MEŠ
ni-ir-ra DINGIR-LU-MEŠ-us

Wanačéso níṛa šiniṛos sā āničéso níṛa šiniṛos.
*O gods of the hills and gods of the fields!*²⁹

wana-ṭ <u>ṣ</u> eso	ní <u>ṛ</u> a	šini:-ro-s	sa:	a:ni-ṭ <u>ṣ</u> eso	ní <u>ṛ</u> a	šini:-ro-s
field-place.PL	from	god-H.PL-VOC	and	hill-place.PL	from	god-H.PL-VOC

If multiple nouns linked by sā are the subject of a sentence, the verb agrees with the right-most noun. *E.g.*, both kawáw sā menís and kawámo sā menís would take singular verbs.

12.2.1.2 níṛa and nitá as contrasting conjunctions ("or, but")

Níṛa and nitá share the role of contrasting nonverbal conjunction: they cover the range of English words like "or," "but," and "yet."

²⁸ The reason for this is likely that the emphatic suffixes derive from a former copula verb.

²⁹ A common invocation that means "all the gods" - referring to both the gods worshiped by Kihīṣer speakers in their former homeland and newer gods picked up in Mesopotamia.

Note that in the verbal conjunctions, there is a four-way contrast between the non-contrasting *ah*, the alternative *áŗa*, the contrasting *náŗa*, and the sequential *wú'u* rather than the simpler two-way contrast found in the nonverbal conjunctions.

12.2.2.1 The non-contrasting conjunction *ah* ("and")

Ah is the equivalent of English "and" between verbs, verb clauses, or emphatic words.


- (15) 
wa-a-AB-ši ki-i-is e-e ki-i-iš-ih uw-an-aš ah šu-mu-na-aš

Wāwāčīši, kīs ē kīših uwanáš ah šumunáš.

This cow, he will bring and sell it

wa:<wa:>ṭī-ṣi ki:-s e: ki:-ṣi-h
cow<PROX>-AN.SG 3P-H.SG ERG 3P-AN.SG-RSM

uwa-naṣ ah ṣumu-naṣ
bring-TR.3SG.FU and sell-TR.3SG.FUT

- (16) 
DINGIR-u-up-pa-a-wi-is e-e-ma-a-ma-a ah mu-u-wa-a-ma-a


DINGIRŪpāwis! Ēmāmā ah mūwāmā.

O Ūpāw! You are indeed wise and indeed powerful.

u:pa:-w-is e:ma-a-ma: ah mu:wa-a-ma:
Ūpāw-H.SG wise-H.SG-EMP and power-H.SG-EMP

12.2.2.2 The alternative conjunction *áŗa* ("or")

Áŗa joins contrasting verbs, verb clauses, or emphatic words presented as alternatives.

- (17) 
nu-ur pe-ip-iz-zi-e-ir e-e u-u-la-na-a ar-ra ra-a-as-si-wa-as-ru-o
e-e E-iz-zi-e-is kar-kas-a-šu-o

Nur pépčer ē ūlānā áŗa rāšwasro ē īhičés kau'asášo.

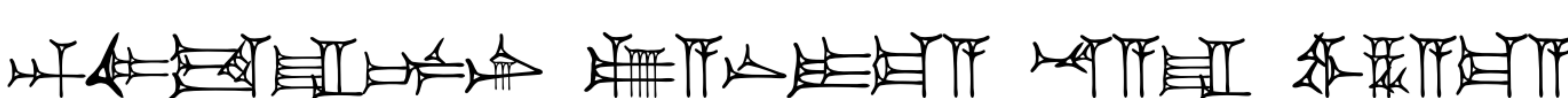
You will send an army, or bandits will destroy the temple.

nu-r pe<p>ṭse-r e: u:la-na: aŗa
2P-H.SG fight<COL>-H.SG ACC send-TR.2SG.FUT or

ra:šwas-ro e: i:hi-ṭses kauʔas-ašo
bandit-H.PL ERG house-place.SG destroy-TR.3PL.FUT


12.2.2.3 The contrasting conjunction *náŗa* ("but, yet")

Náŗa establishes a contrast between two verbs, verb clauses, or emphatic words.

- (18) 
DINGIR-mi-it-ra-as-ir sa-a-ni-i-ma-a na-a-ra wa-ha-a-ma-a

DINGIRMitrasír sānīmā nāra wahāmā.
Mitrasír is indeed angry, yet indeed just.

mitras-ir sa:n-ı'-ma: na:ra waha-a-ma:
 Mitrasír-H.SG anger-H.SG-EMP yet just-H.SG-EMP

- (19) 
 ku-ur-ru-o DINGIR-ru-o na mah-a-hu-o na-a-ra ki-i-ru-o
 e-e ut-tu-uh-ru-o na mah-a-šu-o

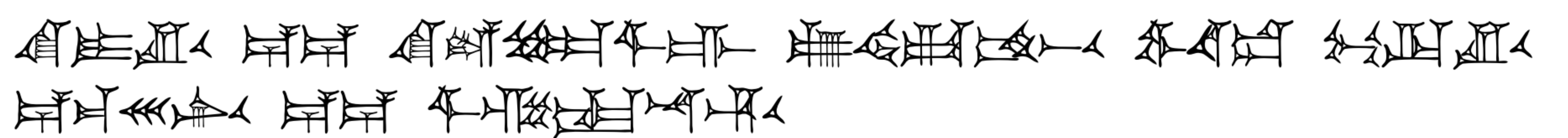
Kúro šiníro na maháho nāra kíro ē u'uhro na mahášo.
We worship the gods, but they worship demons.

ku-ṛo šini:-ro na maha-ho na:ra
 1P-H.PL god-H.PL DAT sacrifice-TR.1PL.PRS but

ki:-ro e: uʔuh-ro na maha-šo
 3P-H.PL ERG demon-H.PL DAT sacrifice-TR.3PL.PRS

12.2.2.4 The sequential conjunction wú'u ("then, therefore, next")


Wú'u establishes a logical or temporal sequence, indicating that the action of the second item in the sequence happens after or because of the action of the first item.

- (20) 
 ki-i-ru-o e-e ki-il-li-ši-mar sa-ah-ta-am-aš-o wu-ut-tu ku-ur-ru-o
 e-es-eš-ir-o e-e ši-zi-ka-na-hu-o

Kíro ē kilišimā sahtamášo wú'u kúro eseširo ē šiči'anáho.
They will harvest the cereal plants, then we will dry the seeds.

ki:-ro e: kil-i-šima: sahtam-afo wuʔu
 3P-H.PL ERG grain-plant.PL harvest-TR.3PL.FUT then

ku-ṛo ese-širo e: šitʃi'a-naho
 1P.-H.PL seed-food.PL ACC dry-TR.1PL.FUT

- (21) 
 ku-ur DINGIR-ah-iš-ir na mah-ah-a-a-wi wu-ut-tu ni-is ka-al-la-ah kir-u-wu-u

Kur ^{DINGIR}Ahišír na mahaháwi wú'u nis kałáh kiruwū.
I have sacrificed something to Ahišír, therefore you will arrive safely.

ku-r ahif-ir na maha-ha:-wi wuʔu
 1P-H.SG fire-H.SG DAT sacrifice-TR.1SG.PST-PFT therefore

ni-s kałah kir-uwu:
 2P-H.SG safe arrive-NTR.2SG.FUT

12.3 Chapter 12 Exercises

Answers are located in the answer key, see A.2 below.

1. Translate each of the following into Kihîşer. Give your answers in the Latin alphabet using an acute accent to indicate stress:

1a. The governor built the canal for the king.

1b. This king of ours slew these bandits for us. (use the root ráşwas- for bandit)

1c. The king will kill the bandit using a mace in front of the temple of Sawwasír.

1d. the governor and the priest

1e. the bandit or the king

1f. my king or your king

1g. The king or the priest will sing (something).

2. Translate the following into English:

2a. ĩhičés ma şawtâmo níra kahtásta

2b. Kur kîm ē mára šîhis emenahîka.

2c. Šuşumúr šahînes níra yişáw.

2d. Kur kînes ē āsáhaş ah nis kînes ē şumunáš.

2e. Āw ē kahkahtasaş ára kāsaw ē kahkahtasáš.

2f. Kúro mahámo ē waha uh'úho wú'u maháw ē kahtasáš.

13 ERGATIVITY AND SYNTAX

13.1 Split ergativity

Kihîşer exhibits **split ergativity**.³⁰ This means that sometimes Kihîşer follows an **ergative-absolutive** alignment and sometimes it follows a **nominative-accusative** alignment. The difference between these two alignments shows up when there is a clause with a transitive verb and centers on how the subject and object of the verb are marked.

In ergative alignment, the agent of a transitive verb (the noun doing the action, *i.e.*, the subject) is placed in the **ergative case**, marked by the postposition \bar{e} . Meanwhile, the patient (the noun undergoing the action, *i.e.*, the direct object) is placed in the **absolutive case**, which in Kihîşer is always unmarked. Thus, in an ergative alignment sentence you will see the subject followed by \bar{e} while the direct object will have no postposition.


In contrast, in a nominative-accusative alignment, the subject of a transitive verb is placed in the **nominative case**, which in Kihîşer is always unmarked, while the direct object is placed in the **accusative case**, marked by the postposition \bar{e} . Thus, the practical difference between these two alignments is that in an ergative-absolutive clause with a transitive verb the postposition \bar{e} follows the subject, while in a nominative-accusative clause with a transitive verb \bar{e} will follow the object instead. In clauses without a transitive verb, there are no such differences. Subjects of intransitive verbs always take no postpositions and, by definition, there are no direct objects.

13.1.1 Triggers of nominative-accusative alignment

By default, Kihîşer follows the ergative-absolutive alignment. Nominative-accusative alignment is an exception triggered by one of three things: (1) the the presence of a first person or second person subject (including a vocative noun), (2) the presence of an imperfective verb, or (3) the vivification of an inanimate noun.

Any transitive verb clause with a first person or second person subject uses the nominative-accusative alignment.

³⁰ Perhaps the most famous ergative language is Basque. Among Kihîşer's neighbors, the Sumerian and Hittite languages also display split ergativity.

- (1) 
ki-i-is e-e ka-ah-ta-as-sa ah ku-ur ka-ah-ta-as-ha-ah

Kīs ē kahtássa ah kur kahtáshah.

He sang something and I sang something.

ki:-s e: kahtas-sa ah ku-r kahtas-hah
3P-H.SG ERG sing-TR.3SG.PST and 1P-H.SG sing-TR.1SG.PST

Any transitive verb clause with an imperfective verb uses nominative-accusative alignment, even if there is a third person subject.

- (2) 
ki-i-is e-e ka-at-ta-ši kas-sa ki-i-is ka-at-ta-ši e-e ak-as-sa


Kīs ē ka' áši kássa. Kīs ka' áši ē akássa

He killed the deer. He was killing the deer.

ki:-s e: kaʔa-ʃi kas-sa
3P-H.SG ERG deer-AN.SG kill-TR.3SG.PST

ki:-s kaʔa-ʃi e: <a>kas-sa
3P-H.SG deer-AN.SG ACC <IPFV>kill-TR.3SG.PST

Finally, vivification of an inanimate noun will always cause nominative-accusative alignment. This may be a way to stress the agency of a vivified noun or a strategy to avoid confusion between vivified inanimates and related animate nouns.

- (3) 
ha-pa-i-ši pa-ra-az-zi-e-is e-e kar-kas-ša

Hapáiši paračés ē kau' ášša.

The river destroyed the village.

hapai-ʃi para-ʃes e: kauʔas-ʃa
river-AN.SG village-place.SG ACC destroy-TR.3SG.PST

13.1.2 Split ergativity and the antipassive

Recall from 9.2.6 above that the antipassive suffix -na attaches to transitive verbs and makes them behave somewhat like intransitive verbs. When this occurs, the agent (*i.e.*, the subject) of an antipassive verb is "promoted" from the ergative case to the absolutive case. Thus, like a subject in nominative-accusative alignment or like the subject of an intransitive verb, it does not take the postposition ē.

13.2 Word order and focus

13.2.1 Default word order

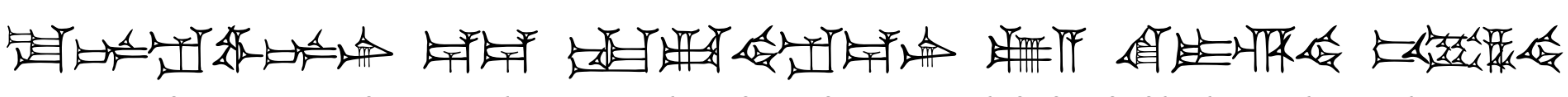
Recall from 7.2.1 above that the default word order in Kihiser is Subject-Object-Verb (SOV). Kihiser sentences typically begin with a noun (the subject) and end with a verb. Modifiers such as adjectives and adverbs usually immediately precede the word they

modify. Postpositional phrases that modify a word also usually immediately precede it. Indirect objects typically precede the verb and thus occur after the direct object. Where the same word is modified by multiple words or phrases, the ones seen as most important or that the speaker wishes to emphasize are placed closest to the word being modified.

Kihīṣer - at least the written language - appears reluctant to deviate from default word order. Deviations from SOV often require "fixing" with resumptive pronouns. It is also unusual for written Kihīṣer to drop the subject of a sentence even when it could be inferred from context and verb ending³¹ - perhaps this occurred in the spoken language and was simply discouraged among scribes working in the royal court and temples.³² Deviations from default word order, when they did occur, always had a purpose: by having strict word order, Kihīṣer made the occasional rule breaking impactful.

13.2.2 Fronting objects for focus

The most common deviation from SOV order is the fronting of objects: taking a direct or oblique argument of a verb and moving it to the very front of the sentence to emphasize it. Typically, a resumptive pronoun was put where the object would be expected to "repair" the word order.


- (4) 
ra-as-si-wa-as-ir e-e ka-ta-ah-si-e-ir sa-a ki-i-ri-ih kas-ha-ah

Rāṣwasir ē kā'ahser sã kīrih káshah.

The bandit, with a mace I killed him.

ra:ṣwas-ir e: kaʔah-ser sa:
bandit-H.SG ACC strike-N.tool.SG INSTR

ki:-r-ih kas-hah
3-H.SG-RSM kill-TR.1SG.PST

- (5) 
wa-a-AB-su-o e-e na-a-zi-il-im-nu-un-ni na ki-i-šu-o-uh mah-ah-ah

Wāwāčīšo ē nāčilimnúṇ na kíšoh mahaháh.


These cows, for your health I sacrificed them.

wa:<wa:>ṭī-fo e: na:ṭīil-im-nuṇ na
cow<PROX>-AN.PL ACC health-INAN.SG-PX2SG DAT

ki:-fo-h maha-hah
3-AN.PL-RSM sacrifice-TR.1SG.PST

³¹ Kihīṣer is thus "anti-drop" like English, contrasted with "pro-drop" languages such as Spanish. We always say "I eat", whereas a Spaniard can say either "yo como" or simply "como."

³² Consider how official government and religious records in our modern society almost never reflect colloquial features of the spoken language: it was surely no different in the Bronze Age.

(6)  DINGIR-u-u-pa-a-aw sa-a DINGIR-ah-iš-ir LU.GAL-is ki-i-ru-o na si-pa-wu-uš


DINGIR^Up^áw sā DINGIR^Ahišír, šíhis kíro na sipawúš.
Ahišír and Ūp^áw, for them the king made libations.

u:pa:-w sa: ahif-ir ʃi:hi-s ki:-ro na sipa-wuf
Ūpáw-H.SG COM fire-H.SG king-H.SG 3P-H.PL DAT pour-NTR.PST.3SG

When an object is fronted, it does not take a postposition: rather, the resumptive pronoun that replaces it in the "usual" place takes the postposition.


13.2.3 The focus adjective/adverb i-

Fronting was the most common way of placing the focus on an object. Another strategy for putting a noun or verb into focus was the focus word *i-*, which could serve as an adjective or adverb placed before the word it was emphasizing. This was the most common way to emphasize a finite verb or a subject.

(6) 
DINGIR-sa-aw-wa-as-ir e-e ka-ah-ta-sa-am i a-az-eš

DINGIRSawwasír ē kahtásam i áčeš.
Sawwasír LOVES song.

sawwas-ir	e:	kahtas-am	I	a:tʃe-ʃ
Sawwasír-H.SG	ERG	sing-INAN.SG	FOC	love-TR.3SG.PRS

(7) 
ir is-sa-aw-ta-a-aw e-e DINGIR-is iw-ši-iš

Ir šáwtāw ē šinīs iwšiš.
It is the šáwtāw-priest who calls the god.

I-r **şawtaː-w** **eː** **ʃiniː-s** **i<w>ʃI-ʃ**
FOC-H.SG **chant-H.SG** **ERG** **god-H.SG** **call<HAB>-TR.3SG.PRS**

Focus should not be confused with topicalization or with emphatic words. The focus is the part of the sentence that the speaker wishes to highlight or sees as most important. The topic is what the sentence provides new information (comment) about. Emphatic suffixes stress the truth of a word or statement. A focus could of course also be a topic and an emphatic word, but an emphatic word or topic could also be out of focus.

13.3 Chapter 13 Exercises

Answers are located in the answer key, see A.2 below.

1. Each of the following sentences is missing the postposition ē, in some cases more than once. Rewrite each sentence, placing one or more ē's in the appropriate location:

1a. Šúhši kíklišir mīssiš.

1b. Kur šúhši āwsaháh.

1c. Ásurasiris šúhši āwsáha.

1d. Ásurasiris šúhši āwsáha ah kīs šúhši āwsaháš.

1e. 

2. Consider the sentence Šíhis ē uļučés āwničés ma yimíša, meaning "the king burned the enemy land in the hills."

2a. Rewrite the sentence to place the focus on the direct object, uļučés. Make sure to "repair" the sentence with a resumptive pronoun.

2b. Rewrite the sentence to place the focus on the oblique object, āwničés. Make sure to "repair" the sentence with a resumptive pronoun.

2c. Rewrite the sentence to place the focus on the verb, yimíša.

2d. Rewrite the sentence to place the focus on the subject, Šíhis.

2e. Now, show that you understand the distinction between topic and focus by topicalizing the subject Šíhis (using the antipassive of topicalization) while placing the focus on the verb, yimíša.

14 SUBORDINATE CLAUSES


A subordinate clause provides additional information about another word or clause. These clauses are dependent on the main clause and cannot stand alone as complete sentences. The inability to stand alone distinguishes them from independent clauses connected by a conjunction. Subordinate clauses always precede the word or clause they modify.

14.1 Forming subordinate clauses

Morphologically, subordinate clauses are distinguished by the presence of a subordinating post-classifier suffix on their finite verb and by their use of resumptive pronouns to refer to any main clause noun (see 7.2.2 above). They may also be introduced by a subordinating conjunction, but this is not obligatory.

<i>intransitive</i>	<i>transitive</i>
-tu	-ta

14.1 Forms of the subordinate suffix


- (1)  is-sa-aw-ta-a-aw e-e ka-ah-ta-sa-a-ta a-a-ha DINGIR-ru-o e-e ši-iš-ar-ri-šu-o

Ṣawtāw ē kahtasāta āha šinīro ē šiṣṛīšo.

When the ṣáwtāw-priest sings, the gods listen.

şawta:-w e: kahtas-a:-ta a:ha
chant-H.SG ERG sing-TR.3SG.PRS-SUBR when

ʃini-ro e: ʃI<ʃ>ɹi-ʃo
 god-H.PL ERG listen<HAB>-TR.3PL.PRS

- (2)  ku-ur a-as-ah-ru-o-ku-un-ni na as-uš uh-at-tu-wu-u-tu su-ur-ru-o e-e ta-a-si-na-šu-o

Kur āsahrókuṇ na ásuš uh'uwûtu súro ē tāsinašo.

Everyone will proclaim that I treat my customers well.

ku-r a:sah-ro-kun na asɔʃ u<h>ʔu-wu:-tu
1P-H.SG buy-H.PL-PX1SG DAT good do<HAB>-NTR.1P.PRS

su-ro e: ta:si-nafo
all-H.PL ERG proclaim-TR.3PL.FUT

14.1.1 Subordinating conjunctions

A subordinating conjunction is a word that introduces a subordinate clause. While a subordinating conjunction is never required in Kihîşer, their optional use can clarify the relationship between a subordinate clause and its main clause.

<i>subordinating conjunction</i>	<i>meaning</i>
ha	so that
nihám	because
síma	after
múru	where
áha	if, when

14.2 Common subordinating conjunctions

14.2 Functions of subordinate clauses

14.2.1 Relative clauses

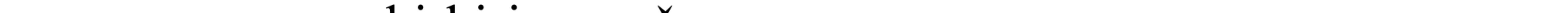
A relative clause provides more information about a noun. They precede the noun they modify. They are comparable to English clauses beginning with "that" or "which."

- (3) 
 ki-i-is-ih e-e ku-ur na e-me-ša-ta DINGIR-is ši-i-ha-aw sa-a wa-hi-ir ki-i-ih

Kísih ē kur na emešáta šinís šíhaw sā wahír kīh.
The god who spoke to me was bright and glorious.

ki'-s-ih e: ku-r na ɛme-ʃa-ta ʃini:-s
3P-H.SG-RSM ERG 1P-H.SG DAT speak-TR.3SG.PST-SUBR god-H.SG

ʃi:ha-w	sa:	wah-ir	ki:-h
glory-H.SG	COM	bright-H.SG	3P-RSM

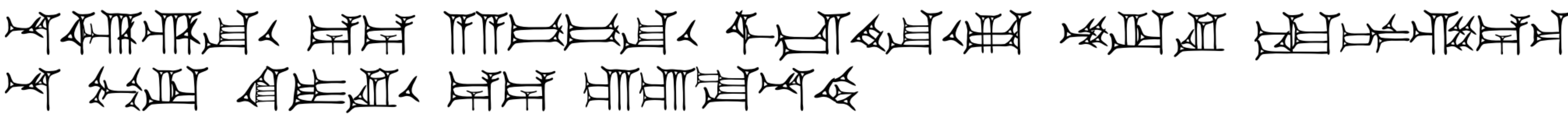
- (4) 
 ki-i-is-ih e-e DINGIR-sa-aw-wa-as-ir na ka-ah-ta-sa-a-ta ki-i-is e-e wa-as-su-ši-ir
 sa-a mu-u-wa-aw ki-ki-is-na-aš

Kīsih ē ^{DINGIR}Sawwasír na kahtasáta kīs ē waṣušír sā mūwaw ki'ísnaš.
He who sings [hymns] to Sawwasír will become powerful and wealthy.

kiː-s-ɪh eː sawwas-ɪr na kahtas-aː-ta
3P-H.SG-RSM ERG Sawwasír-H.SG DAT sing-TR.3SG.PRS-SUBR

ki:-s e: waʃuf-ir sa: mu:wa-w kiʔis-naʃ
 3P-H.SG ERG wealth-H.SG COM power-H.G become-NTR.3SG.FUT

Unlike in English, there is no word like "that" or "who" required at the start of a relative clause: the relative clause in (4) can be identified as such because it uses the subordinate-marked form of the verb and the resumptive form of the pronoun. However, while it is not required, a relative clause can also be introduced by a subordinating conjunction.


- (5) 
 na-ar-ri-šu-o e-e a-a-pi-pi-šu-o ši-iš-hi-šu-o-ta mu-ur-ru ka-az-zi-e-zi-zi-e-is
 na ku-ur ki-i-ru-o e-e u-u-la-na-ah

Narīšo ē āpipīšo šīšhišóta múru kačēčés na kur kīro ē ūlanáh!
I will send them to the land where jackals reign over carcasses!

naṛi-fo e: a:pi-pi-fo ʃi:<ʃ>hi-fo-ta muṛu
 jackal-AN.PL ERG corpse-AN.PL rule<HAB>-TR.3PL.PRS-SUBR where
 kaṭše-ṭšes na ku-r ki:-ro e: u:la-nah
 land-place.SG to 1P-H.SG 3P-H.PL ACC send-TR.1P.FUT

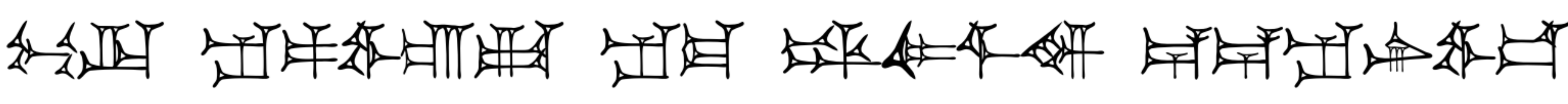
14.2.2 Adverbial clauses

An adverbial clause modifies a verb within the main clause or the entire main clause. An adverbial clause can provide information about time, place, manner, reason, or purpose. It always precedes the verb or clause it modifies, though not necessarily immediately so.

- (6) 
 LUH-LU e-e iz-zi-KI mus-sa-ta ni-ha-am aw-as-SAR-MEŠ a-an-a-an-e-is-wu-šu-o

Menīs ē ičičés mussáta nihám awassimā ānāneswúšo.
Because the governor repaired the canal, the barley plants are growing tall.

meni:-s e: iṭši-ṭšes mus-sa-ta niham
 governor-H.SG ERG canal-place.SG repair-TR.3SG.PST-SUBR because
 awas-sima a:n<a:n>es-wufo
 barley-plant.PL grow tall<IPFV>-NTR.3PL.PRS

- (7) 
 ku-ur si-pa-wu-u-ta si-ma yi-mi-ši-im e-e-si-ir-wu-uš


Kur sipawúta síma yimiším ēsirwúš.
After I made libations, the fever ended.

ku-r sipa-wu:-ta sima jimi-ʃim e:sir-wuʃ
 1P-H.SG pour-NTR.1SG.PST-SUBR after fire-disease.SG end-NTR.3SG.PST

14.2.3 Content clauses

Content clauses serve as a subject or object of the main clause. Consider English examples such as "I believe that he is honest" or "That he said that shocked me."


In the main clause, a third person singular resumptive pronoun refers back to the content clause. This pronoun agrees in class with the subject of the subordinate content clause.

- (8)  nu-ur ma-wu-o-ši-ir e-e ma-ha-a-ta ki-i-is-ih e-e ha-u-am DINGIR-ah-iš-ir na uw-an-aš

Nur mawošír ē mahāta kīsih ē haum ^{DINGIR}**Ahišír na uwanáš.**
That you sacrificed fat, it will bring joy to Ahišír.

nu-r mawo-šir e: maha-a-ta
2P-H.SG fat-food.SG ERG sacrifice-TR.2SG.PRS-SUBR

ki:-s-ih e: hau-m ahif-ir na uwa-naf
1P-H.SG-RSM ERG joy-INAN.SG fire-H.SG DAT bring-TR.3SG.FUT

- (9)  DINGIR-LU ku-ma-KI šu-u-KI ma pa-at-ta-wu-u-tu ku-ur ki-i-is-ih e-e e-e-zi-ha-ah


Šinís kumačés šūčes ma pa'awūtu kur kīsih ē ēčiháh.
That the god walked through the sacred water, I saw it.

šini:-s kuma-šes šu:-šes ma paʔa-wu:-tu
god-H.SG sacred-place.SG water-place.SG LOC walk-NTR.3SG.PST-SUBR

ku-r ki:-s-ih e: e:šfi-hah
1P-H.SG 3P-H.SG-RSM ACC see-TR.1SG.PST

14.2.4 Conditional clauses

A common use of subordinate clauses is to indicate the conditions under which a certain event might, would, or will happen, similar to an English if-then clause. In these cases, the subordinating conjunction āha (if, when) introduces the subordinate clause.

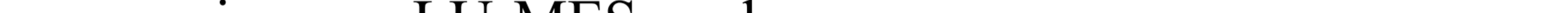
- (10)  pa-a-la-hu-ur e-e uš-un-ni-e-is ki-i-ši na u-wa-a-ta a-a-ha ki-i-ni-e-is e-e ša-aš-il-e-ni

Pālahúr ē ušunés kīši na uwāta āha, kīnes ē šāšilēni.
If a worshiper brings a piece of meat for him, you should inspect it.

pa:lahu-r e: ufu-nes ki:-fi na
worship-H.SG ERG meat-object.SG 3P-AN.SG DAT

uwa-a-ta a:ha ki:-nes e: ša:fi-le-ni
bring-TR.3SG.PRS-SUBR if 3P-object.SG ACC inspect-TR.3PL.PRS-JUS

Example (10) comes from a tablet giving instructions on the care of a temple's cat³³ and has a jussive verb in the main clause, a polite command. The main clause may also contain a Conjugation III verb representing the future tense or irrealis mood.

- (11) 
ku-LU-ih a-a-ni-KI-MEŠ na kir-uw-u-u-tu a-a-ha ku-LU
ra-a-as-si-wa-as-LU-MEŠ e-e kas-a-a-ma-a

Kuríh āniṇṇeso na kiruwútu áha kur ráṣwasro ē kasámā.
If I were to go into the hills, I would verily slay the bandits.

ku-r-ih a:ni-ṭ̚seso na kir-uwu:tu a:ha
1P-H.SG-RSM hill-place.PL into go-NTR.1SG.IRR if

ku-r	ra:ṣwas-ro	e:	kas-a:-ma:
1P-H.SG	bandit-H.PL	ACC	kill-TR.1SG.IRR-EMP

³³ The cat, named Sūši ("little one"), kept the temple of Ahišīr free of rats, for which he enjoyed water from the temple's sacred well and, apparently, the services of human servants. Given the many references to food sacrifices being made to Ahišīr, Sūši's job would have been significant.

14.3 Chapter 14 Exercises

Answers are located in the answer key, see A.2 below.

1. Translate the following into English:

- 1a. Kísih ē wahámo au'áso susnáta šumúr, kur kīs ē ēčiháh.
- 1b. Šumúr ē wahám au'ásim sunášáta nihám kur kīnes ē āsáhhah.
- 1c. Nis kīnesih ē āsahšáta kur kīs ē íših.
- 1d. Iwšiwīnés, šumúr ē kīnesih šušumúta áha, nis kīnes ē āsahnahíka!

2. Translate the following into Kihīṣer. Give your answers in the Latin alphabet with stress indicated:

- 2a. The governor who built the temple of Ahišír.
- 2b. After the governor made libations, the priests sang something.
- 2c. I saw the šáwtāw-priest walking with Sawwasír, great of song.
- 2d. O king, when you will make libations, the gods and the priests will indeed sing!

15 QUESTIONS

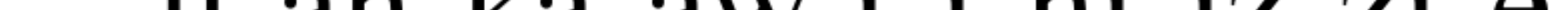
The vast majority of questions in Kihîşer are formed using the question root *auhka-*, which can serve as a noun, adjective, verb, adverb, or as a question particle.

15.1 Auhka- as a noun

The question root *auhka-* can become a noun of any class and become an interrogative pronoun equivalent to English words such as "who," "what," "where," "how," or "when."


<i>class</i>	<i>singular</i>	<i>plural</i>	<i>dual</i>
I	áuhkaw	auhkáɾo	auhkaɾúw
II	auhkáši	auhkášo	auhkašúw
III	áuhkam	auhkámo	auhkamúw
IV	auhkačés	auhkačésɔ	auhkačésúw
V	auhkaɲés	auhkaɲésɔ	auhkaɲésúw
VI	auhkaşér	auhkaşéro	auhkaşerúw
VII	auhkahér	auhkahéro	auhkaherúw
VIII	auhkaším	auhkašimǎ	auhkašimǎw
IX	auhkašír	auhkašíro	auhkašírúw

15.1 Nominal forms of auhka-

- (1) 
u-ah-ka-aw i-i-hi-iz-zi-e-is ma ka-ah-ka-ah-ta-sa-aš

Áuhkaw īhičēs ma kahkahtasaš?
Who is singing in the temple?

auhka-w i:hi-t̚sɛs ma kah<kah>tas-aʃ
Q-H.SG house-place.SG LOC sing<IPFV>-TR.3SG.PRS


- (2) 
ki-i-is e-e u-ah-ka-an-ni-e-su-o

Kīs ē auhkaṇésō šúšmuš?

What does he sell?

ki:-s e: **auhka-ṇeso** ʃu<ʃ>mu-ʃ
3P-H.SG ERG **Q-object.PL** sell<HAB>-TR.3SG.PRS

Using *auhka-* with Class IV (place) endings creates Kihīṣer's equivalent of "where."


- (3) 
ki-i-ru-o u-ah-ka-az-zi-e-is ma pa-a-kar-wu-šu-o-ur

Kīro auhkačás ma pākarwušór?

Where did they gather?

ki:-ro **auhka-ṭšes** ma pa:kar-wuʃor
3P-H.PL **Q-place.SG** LOC gather-NTR.3PL.PST

In Class VII, *auhka-* can mean "when" and in Class VI "how." Postpositions are used to create these meanings - "when" is "at what time" and "how" is "using what tool."


- (4) 
ki-i-ru-o u-ah-ka-he-ir ma sa-a u-ah-ka-as-si-e-ir sa-a ša-wi-e-wu-šu-o-ir

Kīro auhkahér ma sā auhkašér sā šawewušór?

When and how did they escape?

ki:-ro **auhka-her** ma sa: **auhka-šer** sa: ʃawe-wuʃor
3P-H.PL **Q-time.SG** LOC and **Q-tool.SG** INST escape-NTR.3PL.PST

Nouns made from *auhka-* behave like any other nouns and can take possessive suffixes.

- (5) 
u-ah-ka-ši-ku-un-ni e-e mi-i-is-ši-ša


Auhkašikún ē mīššīša?

Which animal of mine did not eat?

auhka-ʃi-kun e: mi:sʃi-ʃa
Q-AN.SG-PX1SG ERG eat.NEG-TR.3SG.PST

15.2 Auhka- as an adjective or adverb

When the question concerns the nature of a noun, *auhka-* can be used to form an interrogative adjective meaning something like "what kind."

- (6) 
u-ah-ka-ši in-na-a-ši a-i-wa-a-i-ki-ni-wu-uš

Auhkaši ṇáši aiwai'iniwúš?
What kind of dog is barking?

auhka-fi ṇa:-fi ai<wai>ʔini-wuʃ
Q-AN.SG dog-AN.SG bark<IPFV>-NTR.3SG.PRS

Adjectives made from *auhka-* can take pre-classifier suffixes.

- (7) ʔu-u-ʔa-ri-e-su-o-nu-un-ni u-ah-ka-ha-a-ni-e-su-o ki-i-ih
 hu-u-pa-ri-e-su-o-nu-un-ni u-ah-ka-ha-a-ni-e-su-o ki-i-ih

Hūparesonún auhkahānéso kíh?
What are your bowls made of?

hu:par-eso-nuŋ **auhka-ha:-neso** ki:-h
 bowl-object.PL-PX2SG **Q-COMP-object.PL** 3P-RSM

Likewise, for questions about how an action was performed, *auhka-* creates interrogative adverbs meaning something like "how." These can take all the adverb suffixes.

- (8) ʔa-as-hi-ir u-ah-ka a-u-ka-as-wu-uš
 a-as-hi-ir u-ah-ka a-u-ka-as-wu-uš

Āsahír áuhka au'áswuš?
How did the customer pay?

a:sah-ir **auhka** auʔas-wuʃ
 buy-H.SG **Q** pay-NTR.3SG.PST

- (9) ki-i-is e-e i-ah-ka-li ka-ah-ta-as-sa
 ki-i-is e-e i-ah-ka-li ka-ah-ta-as-sa

Kís ē aihkáli kahtássa?
In what manner did he sing something?

ki:-s e: **aihka-li** kahtas-sa
 3P-H.SG ERG **Q-ADV** sing-TR.3SG.PST

15.3 Auhka- as a verb


When the action of a sentence is the unknown quantity, *auhka-* can become a verb.

- (10) ʔu-ah-ka-wu-uš
 MUNUS-aw u-ah-ka-wu-uš

Šaṇáw auhkawuš?
What does the woman do?

ʃaṇa-w **auhka-wuʃ**
 woman-H.SG **Q-NTR.3SG.PRS**

Auhka- can take pre-classifier and post-classifier verbal suffixes like any other verb.

- (11) 
ki-i-ru-o e-e i-i-hi-iz-zi-e-is ma i-ah-ka-sa-a-še-wi

Kíro ē īhičés ma aihkasāšéwi?
What had they done together at the temple?


ki:-ro e: i:hi-ṭ̃ses ma **aihka-sa:-ʃe-wi**
3P-H.PL ERG house-place.SG LOC **Q-COM-TR.3PL.PST**

15.4 Reduplication of *auhka-*

Auhka- can undergo both forms of reduplication, both as a noun and as a verb. However, all of its reduplicated forms are irregular.

<i>first syllable reduplication</i>	ahauhka-
<i>first consonant infixation: noun, adjective</i>	ahyika-
<i>first consonant infixation: intransitive verb</i>	ahyuka-
<i>first consonant infixation: transitive verb</i>	ahyauka-

15.2 Reduplicated forms of *auhka-*

- (12) 
ah-u-ah-ka-aw ha-ta-aw ki-i-ih

Aháuhkaw ha'áw kīh?
Which of these people is the criminal?

ah<auh>ka-w haʔa-w ki:-h
Q<PROX>-H.SG crime-H.SG 3P-RSM

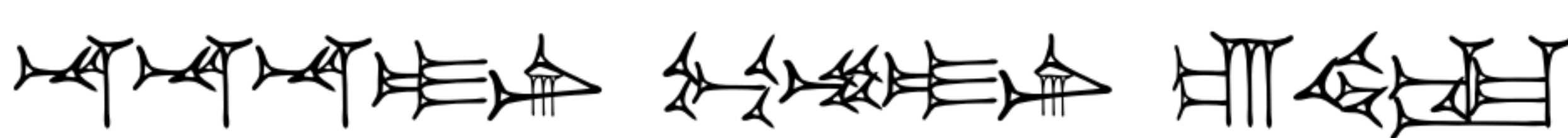
- (13) 
is-sa-aw-ta-a-aw DUB-un-ni-e-is e-e ah-ya-a-u-ka-aš

Şáwtāw supuṇés ē ahyáukaš?
What is the şáwtāw-priest doing to the tablet?

şawta:-w supu-ṇes e: **ah<jau>ka-ʃ**
chant-H.SG tablet-object.SG ACC **Q<IPFV>-TR.3SG.PRS**

15.5 Yes/no questions with *auhka-* as a particle

Finally, *auhka-* can appear as a sentence-final particle that forms yes/no questions. Compare to how English can create questions by adding "eh?" to the end of a sentence.

- (14) 
na-na-na-he-ir ku-mu-he-ir ki-i-ih u-ah-ka

Today is a hot day, eh?

na<na>na-her	kumu-her	ki:-h	auhka
day<PROX>-time.SG	hot-time.SG	3P-RSM	Q

- (15) ma-ši-im ku-u-ma-wu-uš u-ah-ka


Is the interest [on a loan] heavy?

maʃ-im	ku:-ma-wuʃ	auhka
interest-INAN.SG	heavy-STAT-NTR.3SG.PRS	Q

You can reply to yes/no questions with these interjections. Unlike in languages such as Spanish (where "no" can negate verbs) or English (where "no" can indicate there is none of a particular noun), these words have no other functions.

<i>one-word responses to questions</i>	
<i>yes</i>	śísa
<i>no</i>	ī́na
<i>yes (emphatic)</i>	śisamá́
<i>no (emphatic)</i>	ī́naimá́

15.3 Responses to yes/no questions

- (16) 
 ši-sa ma-ši-im ku-u-ma-wu-uš

Yes. The interest is heavy.

fisa	maʃ-im	ku:-ma-wuʃ
yes	interest-INAN.SG	heavy-STAT-NTR.3SG.PRS

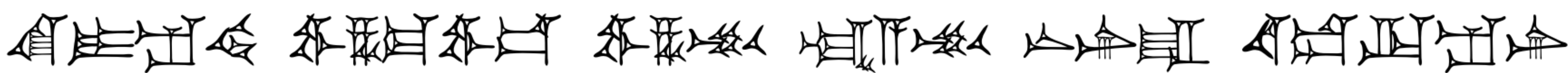
- (17) 
i-i-na-i-ma-a ku-ur ŠUBUR-ši-ši-ir e-e mi-i-is-ma-ši-ih

Of course not! I do not eat pork.

i:nai-ma: ku-r fuh<fi>-fir e: mi:s<ma>fi-h
no-EMP 1P-H.SG pig<COLL>-food.SG ACC eat<HAB>.NEG-TR.1SG.PRS

15.6 Rhetorical questions with resumptive pronouns

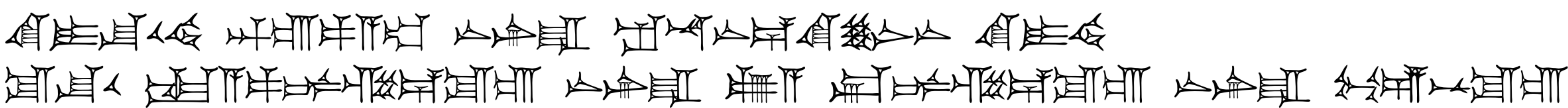
Recall from 7.2.5 above that resumptive pronouns can be used as interrogative pronouns. This is restricted to rhetorical questions where the resumptive pronoun refers to an answer that is either well known or can be found in a nearby sentence. These so-called **RRI rhetoricals** are the only questions formed without the question root *auhka-*.

- (18) 
ki-i-si-ih wa-ha-ma-wu-uš wa-ha-mu-o mah-a-mu-o ni-ir-ra ut-tu-ur-si-ir

Kīsih wahamawúš? Wahámo mahámo níra u'úrsir.
Who is just? A performer of the proper rituals.

ki:-s-ih waha-ma-wuḫ
3P-H.SG-RSM.Q just-STAT-NTR.3SG.PRS

waha-mo maha-mo níra uṭu-rs-ir
proper-INAN.PL ritual-INAN.PL GEN do-TR.PTCP.PRS-H.SG

- (19) 
ki-i-šu-o-uh DINGIR-u-u-pa-a-aw ni-ir-ra si-na-ni-e-ki-in-ni ki-i-ih
su-šu-o ka-a-pa-az-zi-e-su-o ni-ir-ra sa-a GAN-az-zi-e-su-o ni-ir-ra ku-un-nu-su-o

Kīšoh ^{DINGIR}Ūpáw níra sinanekīṇ kīh? Súšo kāpačésó níra sā waṇačésó níra kuṇúšo.
Which animals are gifts of Ūpáw? All beasts of the fields and of the wild lands.

ki:-fo-h u:pa:-w níra sina-ne-ki:ṇ ki:-h
3P-AN-RSM.Q Ūpáw-H.SG GEN gift-INAN.PL-PX3SG 3P-RSM

su-fo ka:pa-ṭṣeso níra sa: waṇa-ṭṣeso níra kuṇu-fo
all-AN.PL wild-place.PL GEN and field-place.PL GEN animal-AN.PL

15.7 Chapter 15 Exercises

Answers are located in the answer key, see A.2 below.

1. Translate the following into Kihşer. Give your answers in the Latin alphabet with stress indicated:

- 1a. What is he eating? (Use mĩssi- for to eat)
- 1b. Where are these merchants?
- 1c. When did the farmer cultivate cannabis plants? (use ewĩ- for cannabis)
- 1d. Whose temple did the governor build?
- 1e. O you merchants from the hills, what are you doing here? (Use āni- for hill and kēs- for here)
- 1d. Are there lice here? (Use uh- for louse)

2. Translate the following into English:

- 2a. Nis auhkaņés ē áuhkaw na šumułás?
- 2b. Maháw áuhka sisipawúš?
- 2c. Kuŗo mahahóta síma Ūpǎw ahyukawúš?
- 2d. Kĩro ahaihkawilemǎ?

2e. 

16 NUMBERS

Little is known about Kihışer numbers because Kihışer scribes almost never wrote words for numbers: they used non-phonetic cuneiform numerals. Imagine if future archaeologists wanted to reconstruct the English words for "one" or "three thousand" but had only seen them written as "1" and "3,000" - this is the situation for Kihışer scholars.

16.1 Writing numerals in cuneiform

16.1.1 Numerals between 1-59

Numbers between 1-59 could be written in a straightforward system where 𐎶 (DIŠ) represented 1 and 𐎵 (U) represented 10.

𐎶 1	𐎵𐎶 11	𐎵𐎵𐎶 21	𐎵𐎵𐎵𐎶 31	𐎵𐎵𐎶 41	𐎵𐎶𐎶 51
𐎶𐎶 2	𐎵𐎶𐎶 12	𐎵𐎵𐎶𐎶 22	𐎵𐎵𐎵𐎶𐎶 32	𐎵𐎵𐎶𐎶 42	𐎵𐎶𐎶𐎶 52
𐎶𐎶𐎶 3	𐎵𐎶𐎶𐎶 13	𐎵𐎵𐎶𐎶𐎶 23	𐎵𐎵𐎵𐎶𐎶𐎶 33	𐎵𐎵𐎶𐎶𐎶 43	𐎵𐎶𐎶𐎶𐎶 53
𐎶𐎶𐎶𐎶 4	𐎵𐎶𐎶𐎶𐎶 14	𐎵𐎵𐎶𐎶𐎶𐎶 24	𐎵𐎵𐎵𐎶𐎶𐎶𐎶 34	𐎵𐎵𐎶𐎶𐎶𐎶 44	𐎵𐎶𐎶𐎶𐎶𐎶 54
𐎶𐎶𐎶𐎶𐎶 5	𐎵𐎶𐎶𐎶𐎶𐎶 15	𐎵𐎵𐎶𐎶𐎶𐎶𐎶 25	𐎵𐎵𐎵𐎶𐎶𐎶𐎶𐎶 35	𐎵𐎵𐎶𐎶𐎶𐎶𐎶 45	𐎵𐎶𐎶𐎶𐎶𐎶𐎶 55
𐎶𐎶𐎶𐎶𐎶𐎶 6	𐎵𐎶𐎶𐎶𐎶𐎶𐎶 16	𐎵𐎵𐎶𐎶𐎶𐎶𐎶𐎶 26	𐎵𐎵𐎵𐎶𐎶𐎶𐎶𐎶𐎶 36	𐎵𐎵𐎶𐎶𐎶𐎶𐎶𐎶 46	𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶 56
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𐎵 10	𐎵𐎵 20	𐎵𐎵𐎵 30	𐎵𐎵𐎵𐎵 40	𐎵𐎵𐎵𐎵𐎵 50	

16.1 Numerals from 1-59

16.1.2 Numerals greater than 59

Numbers greater than 59 were written as a series of numerals, analogous to the "ones place", "tens place", "hundreds place", etc. we use in English, except they are base 60 rather than base 10. Each number left of the first one represents another power of 60.

60^3	60^2	60^1	60^0
"216,000's place"	"3,600's place"	"60's place"	"ones place"

16.2 Examples of powers of 60

To convert these into our decimal system, each numeral would be multiplied by its corresponding power of 60 and they would be added together. Thus, consider the number written 𐎶𐎵𐎶𐎵𐎶𐎵 , or 4,5,1,43. It can be expressed as $(4 \times 60^3) + (5 \times 60^2) + (1 \times 60^1) + (43 \times 60^0)$, which simplifies to $(4 \times 216,000) + (5 \times 3600) + (1 \times 60) + (43 \times 1)$ or $864,000 + 18,000 + 60 + 43$. In other words, 𐎶𐎵𐎶𐎵𐎶𐎵 is equivalent to our number 882,103.

16.1.3 Ambiguity from the lack of a written zero

During the Bronze Age, the civilizations of the Ancient Near East lacked a written zero, and Kihīšer is no different. This creates a significant complication for writing larger numbers. If there is no number in a particular place, this is not marked with a zero as it would be in our system. Instead, that place is simply skipped, with no written indication that it is skipped. This creates ambiguity. For example, 𐎶𐎵𐎶𐎵 or 12,22 could be read as $(12 \times 60^1) + (22 \times 60^0) = 742$, but it could also be read as $(12 \times 60^2) + (22 \times 60^1) + (0 \times 60^0) = 44,520$, or as $(12 \times 60^2) + (0 \times 60^1) + (22 \times 60^0) = 43,222$, etc.

Even worse, the single sign 𐎶 could be read as 1, as 60, as 3,600, as 216,000, or as any other power of 60 because it could stand for (1×60^0) , for $(1 \times 60^1) + (0 \times 60^0)$, for $(1 \times 60^2) + (0 \times 60^1) + (0 \times 60^0)$, for $(1 \times 60^3) + (0 \times 60^2) + (0 \times 60^1) + (0 \times 60^0)$, etc.

To disambiguate these numerals, the reader must apply context clues. If 𐎶𐎵𐎶𐎵 appears as the number of soldiers that require payment from the royal treasury, it likely means 742, as it is implausible for a regional king to have a standing army of over 40,000 men.

16.2 Phonetic value of numbers

As noted, there is a limited record of how Kihīšer numbers were actually pronounced. The evidence we do have suggests the numbers themselves (unlike the writing system) were decimal and that reduplication played an important role in deriving numbers.

16.2.1 Numbers 1-10

A single tablet records the phonetic values of the numbers 1-10.

<i>number</i>	<i>word</i>	<i>number</i>	<i>word</i>
1	ōtu-	6	šišṭi-
2	maṛa-	7	eṣu-
3	ši' i-	8	nānil-
4	maṛṛa-	9	soḷo-
5	kiṛi-	10	kihṛi-

16.3 Phonetic values of numbers 1-10

All of these numbers appear to be related to known Elamite or Proto-Dravidian words. Note how first-syllable infixation is used to derive some numbers: *kihṛi-* (ten) is obviously derived from *kiṛi-* (five) and *šisti-* (six) likewise derives from *ši`i-* (three) via a previous form **siṭi-*. This pattern of first syllable infixation creating a number twice as large has been used to speculatively reconstruct other numbers.

<i>number</i>	<i>speculative word</i>
<i>14</i>	*ewṣu-
<i>18</i>	*soslo- or *sōlo- or *sotlo-

16.4 Speculative phonetic values of 14 and 18

16.2.2 Multiples of 10

A different single tablet spells out 70 as *eṣīšī-* and 80 as *nānilāšī-*. From these data points, scholars have reconstructed a suffix that, after a consonant, takes the form *-āšī-* and, after a vowel, and takes the form *-šī-* while lengthening of the preceding vowel. This fits the idea that at an earlier stage, the suffix was **-aršī* after consonants and **-ršī* after vowels.

Thus the multiples of ten may have been as follows:

<i>number</i>	<i>word</i>	<i>number</i>	<i>word</i>
<i>10</i>	<i>kihṛi-</i>	<i>60</i>	*šisṭīšī-
<i>20</i>	*maṛāšī-	<i>70</i>	eṣīšī-
<i>30</i>	*ši`īšī- or *šiṭīšī-	<i>80</i>	nānilāšī-
<i>40</i>	*maṛṛāšī-	<i>90</i>	*seḷēšī-
<i>50</i>	*kiṛīšī-	<i>100</i>	*kihṛīšī-

16.4 Attested and speculative phonetic values of multiples of 10


16.2.3 Other numbers

The only other evidence of a Kihīṣer number comes from the tablet discovered at Hattusa studied by Gerhard Ziegler (see 2.1.1 above), which contains the otherwise unattested Class I adjective *ki-ih-ir-ri-tu-ur-ru-o*, possibly *kihṛitúro*. If this is the phonetic value of the number eleven - a compound of *kihṛi-* (ten) and *ōtu-* (one) - this would indicate that numbers between multiples of 10 were formed by suffixing a smaller number to the nearest multiple of 10. However, since the attested possible suffix is *-tu-* rather than the expected **-ōtu-*, it also suggests that reduced, shorter versions of the smaller number were used.³⁴ Because we lack any more information, scholars have generally not attempted to reconstruct additional numbers.

³⁴ There is also the possibility that the Hittite scribe, for whom Kihīṣer may have been a second, third, fourth, or even fifth language, simply made a mistake, or used a scribal shorthand.

16.3 Using numbers in a sentence

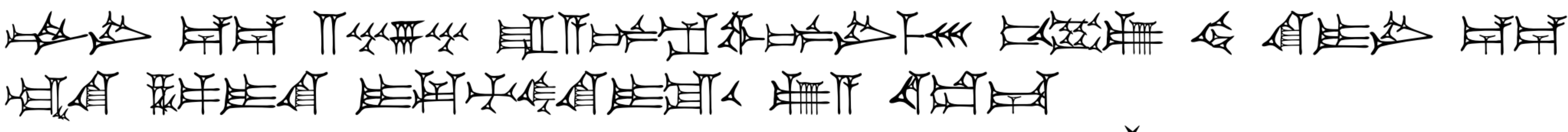
Numerals are typically found immediately in front of a noun with no written suffix. However, based on a few examples where suffixes were in fact written down (including, perhaps, the Hattusa letter) as well as their placement, it seems likely that numbers were treated as adjectives and thus took noun classifier suffixes that were omitted in writing.

(1) 
DIŠ-e-iw-ši-i-wu-ur-si-ir e-e 3 aw-il-ah-šu-o E-iz-zi-e-is na u-wa-ša

DIŠEwšīwúrsir ē šī' í[šo?] áwilahšo īhičés na uwáša.
Ewšīwúrsir brought three sheep to the temple.

εwfī:-wurs-ir e: fīʔi awilah-fo
breath-NTR.PTCP.PRS-H.SG ERG three sheep-AN.PL

i:hi-t̂ses na uwa-ʃa
house-place.SG DAT bring-TR.3SG.PST

(2) 
LU.GAL.LU e-e 2-46-40 ra-a-as-si-wa-as-LU.MEŠ kas-sa ah ki-i-LU e-e
MAH-KI ha-pa-i-KI i-iw-ti-MUD-ki-i-su-o sa-a ut-tu-ša

Šīhis ē 10,000[ro?] rášwasro kássa ah kīs ē yišačés hapaičés īwtiṇeskíso sā u' úša.
The king slew 10,000 bandits and made a great river from their blood.

fī:hi-s e: (???) ra:šwas-ro kas-sa ah ah ki:-s e:
king-H.SG ERG 10,000 bandit-H.PL kill-TR.3SG.PST and 3P-H.SG ERG

jīʃa-t̂ses hapai-t̂ses i:<w>ti-ṇes-ki:so sa: uʔu-ʃa
great-place.SG river-place.SG blood<COL>-object.SG-PX3PL INST make-TR.3SG.PST

16.4 Chapter 16 Exercises

Answers are located in the answer key, see A.2 below.

1. Write the following in Arabic numerals. Assume there are no empty places:

- 1a. 


1b. 


1c. 
- 1d. 


1e. 


1f. 

2. Translate the following into English:

- 2a. 

2b. 

2c. 

2d. 

APPENDIX

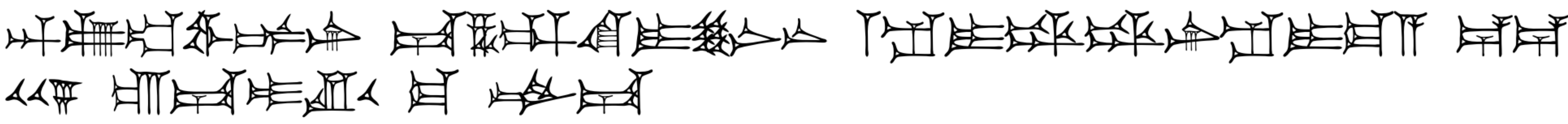
A.1 Example texts

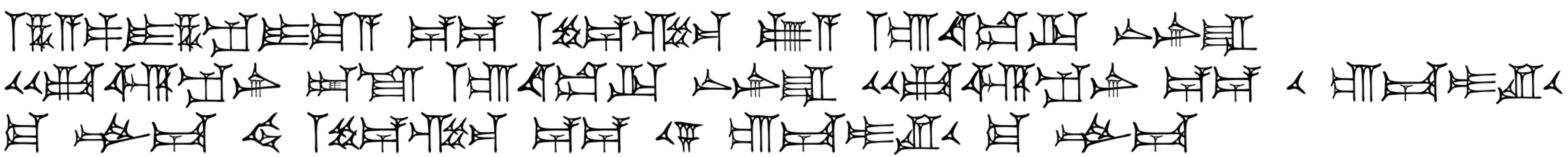
A.1.1 Sīyiwīrčēmā king list

This list of Kihiṛo kings covers 162 years, though we know there were subsequent kings after Kumám-sā-Kūr. Because we know from other sources that the fifth year of the reign of Šahwuwursíma was the second year of the reign of the Assyrian ruler Shalmaneser I, we can use the Sīyiwīrčēmā king list to approximately date the reigns of Kihiṛo rulers - and date the founding of Sīyiwīrčēmā itself to around 1411 BC.

<i>king</i>	<i>meaning of name</i>	<i>length of reign</i>	<i>dates (approx)</i>
Sīyiwīrsīmā	Indeed, he does not decrease	25 years	1411 BC - 1386 BC
Ásuštamasir	The most excellent one	18 years	1386 BC - 1368 BC
Hāpaihasīmā	Indeed, he is made of iron	12 years	1368 BC - 1356 BC
Ūṭúr-níra-ōtársir	One who pleases Ūṭúr	10 years	1356 BC - 1346 BC
Šéćís	Noble one	15 years	1346 BC - 1331 BC
Ātarsīmā	Indeed, he begets	29 years	1331 BC - 1302 BC
Ruhuhúrsir	One who educates	9 years	1302 BC - 1293 BC
Ká’ahir-Maháw	Mace-priest	22 years	1293 BC - 1271 BC
Warrússi-níra-kásir	Bear-slayer	3 years	1271 BC - 1268 BC
Šahwuwursīmā	Indeed, he takes command	19 years	1268 BC - 1249 BC
Kumám-sā-Kūr	Thick with holiness	???	1249 BC - ???

Figure A.1 - Summary of the Sīyiwīrčēmā king list

- (1) 
DINGIR-sa-aw-wa-as-ir ša-ha-ay-ki-i-in-ni DIŠ-si-i-yi-wi-ir-si-i-ma-a e-e
25 u-ša-he-ru-o ma LU.GAL-ša

- (4) 
 DIŠ-ha-a-pa-i-ha-si-i-ma-a e-e DIŠ-še-e-zi-is sa-a DIŠ-u-ut-tu-ur ni-ir-ra
 o-o-ta-ar-si-ir ABBA-ša DIŠ-u-ut-tu-ur ni-ir-ra o-o-ta-ar-si-ir e-e 10 u-ša-he-ru-o
 ma LU.GAL-ša ah DIŠ-še-e-zi-is e-e 15 u-ša-he-ru-o ma LU.GAL-ša

DIŠHāpaihasīmā ē DIŠŠēcís sã DIŠŪṭúr-níra-ōtársir ātáša. DIŠŪṭúr-níra-ōtársir
 ē 10 ušahéro ma šihíša ah DIŠŠēcís ē 15 ušahéro ma šihíša.
*Hāpaihasīmā fathered Ūṭúr-níra-ōtársir [he pleases Ūṭúr] and Šēcís [noble one].
 Ūṭúr-níra-ōtársir ruled for 10 years and Šēcís ruled for 15 years.*

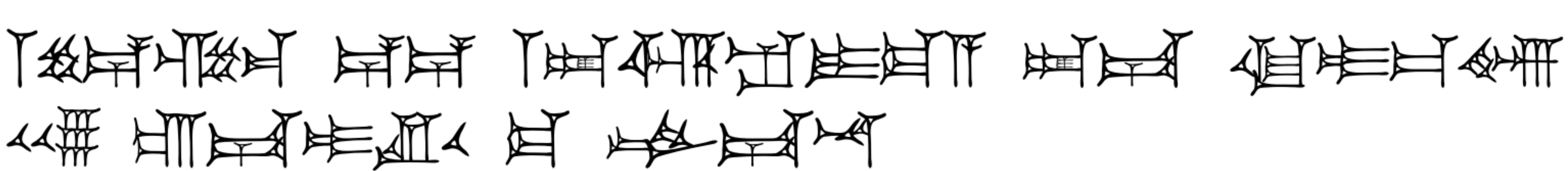
ha:pai-ih-as-i:-ma: e: še:ṭṭī-s sa: u:ṭu-r niṛa
 iron-COMP-H.SG-EMP ERG noble-H.SG COM Ūṭúr-H.SG GEN

o:ta-rs-ir a:ta-ja u:ṭu-r niṛa o:ta-rs-ir e:
 happy-PTCP-H.SG beget-TR.3SG.PST Ūṭúr-H.SG GEN happy-PTCP-H.SG ERG

(???) ufa-hero ma ji:hi-fa ah še:ṭṭī-s e: (???)
 10 year-period.PL LOC rule-TR.3SG.PST and noble-H.SG ERG 15

ufa-hero ma ji:hi-fa
 year-period.PL LOC rule-TR.3SG.PST

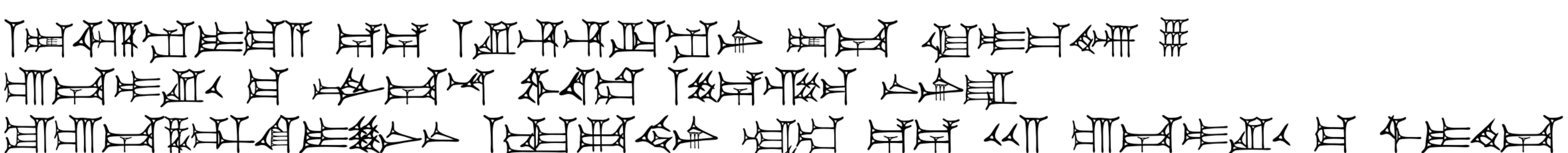
Because Ūṭúr-níra-ōtársir's name honors a god other than Sawwasír (the sun god Ūṭúr) and because he was not succeeded by his own son, some speculate that Ūṭúr-níra-ōtársir was a religious reformer overthrown by followers of Sawwasír. There is no basis for this claim, which suffers from a lack of evidence and a poor understanding of the polytheist mindset. Sawwasír was unquestionably the chief god of this period, but there are consistent and frequent references to Ūṭúr over the entire period of the king list.

- (5) 
 DIŠ-še-e-zi-is e-e DIŠ-ABBA-ar-si-i-ma-a ABBA-ša ki-i-is-ih
 29 u-ša-he-ru-o ma LU.GAL-ša-na

DIŠŠēcís ē DIŠĀtarsīmā ātáša. Kísih 29 ušahéro ma šihíšana.
Šēcís fathered Ātarsīmā [indeed, he begets], who ruled for 29 years.

še:ṭṭī-s e: a:ta-rs-i:-ma: a:ta-ja
 noble-H.SG ERG beget-PTCP-H.SG-EMP beget-TR.3SG.PST

ki:-s-ih (???) ufa-hero ma ji:hi-fa
 3P-H.SG-RSM 29 year-period.PL rule-TR.3SG.PST rule-TR.3SG.PST

- (6) 
 DIŠ-ABBA-ar-si-i-ma-a e-e DIŠ-ru-hu-hu-ur-si-ir ABBA-ša ki-i-is-ih 9
 u-ša-he-ru-o ma LU.GAL-ša-na wu-ut-tu DIŠ-še-e-zi-is ni-ir-ra
 su-u-ša-ha-ay-ki-i-in-ni DIŠ-ka-ta-ah-ir mah-aw e-e 22 u-ša-he-ru-o ma ši-i-hi-ša

DIŠĀtarsīmā ē DIŠRuhuhúrsir ātáša. Kísih 9 ušahéro ma šīhišana, wú' u
DIŠŠēcís nīra sūšaháykīn DIŠKá'ahir-Maháw ē 22 ušahéro ma šīhíša.
*Ātarsīmā fathered Ruhuhúrsir [he who educates], who ruled for 9 years, then
Ká'ahir-Maháw [mace-priest], grandson of Šēcís, ruled for 22 years.*


a:ta-rs-i:-ma: e: ruhuhu-rs-ir a:ta-ja
beget-PTCP-H.SG-EMP ERG educate-PTCP-H.SG beget-TR.3SG.PST

ki:-s-ih (???) ufa-hero ma ʃi:hi-ʃa-na wuʔu ʃe:tʃi-s
3P-H.SG-RSM 9 year-period.PL LOC rule-TR.3SG.PST-AP then noble-H.SG

niɾa	su:-ʃaha-j-ki:ŋ	kaʔah-ir	maha-w	e:
GEN	small-son-H.SG	mace-H.SG	priest-H.SG	ERG

(???) ufa-hero ma ʃi:hi-ʃa
22 year-period.PL LOC rule-TR.3SG.PST

The value of this line is not so much whatever palace intrigue it may imply, but rather its illustrative use of the sequential conjunction *wú'u* to connect two verbal sentences.


- (7) 
 DIŠ-ka-ta-ah-ir mah-aw e-e DIŠ-wa-ar-ru-us-si ni-ir-ra kas-ir ABBA-ša
 ki-i-si-ih 3 u-ša-he-ru-o ma LU.GAL-ša-na

**DIŠKá' ahir-Maháw ē DIŠWarrússi-níra-kásir ātáša.
Kísih 3 ušahéro ma šihišana.**

Ká'ahir-Maháw fathered *Warrússi-níra-kásir* [bear-slayer], who ruled for 3 years.

kaʔah-ɪr	maha-w	e:	warrus-si	niɾa	kas-ɪr	ki:-s-ɪh
mace-H.SG	priest-H.SG	ERG	bear-H.SG	GEN	kill-H.SG	3P-H.SG-RSM

(???) ufa-hero ma ʃi:hi-ʃa-na
3 year-period.PL LOC rule-TR.3SG.PST-AP

- (8) 
 DIŠ-wa-ar-ru-us-si ni-ir-ra kas-ir e-e MAH-aw DIŠ-sa-ah-wu-wu-ur-si-i-ma-a
 ki-i-si-ih 19 u-ša-he-ru-o ma LU.GAL-ša-na


**DIŠWarrússi-níra-kásir ē Yišaw DIŠŠahwuwursímā ātáša.
Kísih 19 ušahéro ma šihišana.**

Warrússi-níra-kásir fathered Šahwuwursīmā the Great, who ruled for 19 years.

warrus-si	nira	kas-ir	e:	jifa-w	fahwu-wurs-i:-ma:
bear-H.SG	GEN	kill-H.SG	ERG	great-H.SG	take command-PTCP-H.SG-EMP

ki:-s-ih	(???)	ufa-hero	ma	ʃi:hi-ʃa-na
3P-H.SG-RSM	19	year-period.PL	LOC	rule-TR.3SG.PST-AP

Šahwuwursímā is the only king on the list given an epithet - perhaps because he was truly great, or perhaps to curry favor with the current king, Šahwuwursímā's son.

- (9) 
 DINGIR-sa-aw-wa-as-ir ni-ir-ra me-zi-e-ši-ir pa-a-la-hu-ur-ki-i-in-ni sa-a
 MAH-aw DIŠ-ku-ma-am sa-a ku-u-ur am LU.GAL-is ki-i-ih
 as-ur-aš-ir-ku-u-su-o e-e wi-fe-he-ru-o u-ša-he-ru-o ma LU.GAL-na-a-ni
 iš-im-ki-i-in-ni ta-ri-me ka-at-tu-nu-wu-uš

DINGIRSawwasír nířa mečešír pālahúrkīñ sā Yišáw **DIŠ**Šahwuwursímā nířa šaháykīñ **DIŠ**Kumám-sā-Kūr am šīhis kīh. Ásuraširkūso ē wifehéro ušahéro ma šīhináni. Išímkīñ tarime ká' unuwuš.

Kumám-sā-Kūr [thick with holiness], son of Šahwuwursīmā the Great and thankful worshiper of Sawwāsír, is king now. May our lord reign for many years. His name will live, indeed, eternally.

sawwas-ir niṛa metʃetʃ-ir pa:lahu-r-ki.ŋ sa:
Sawwasír-H.SG GEN thank-H.SG worship-H.SG-PX3SG COM

jifa-w	fahwu-wurs-i:-ma:	nira	faha-j-ki:n
great-H.SG	take command-PTCP-H.SG-EMP	GEN	son-H.SG-PX3SG

kuma-m	sa:	ku:-r	am-∅	ʃi:hi-s	ki:-h
holy-INAN.SG	INST	thick-H.SG	now-ADV	king-H.SG	3P-RSM

asuraf-ir-ku:so	e:	wife-hero	ufa-hero	ma
lord-H.SG-PX1PL	ERG	many-period.PL	year-period.PL	LOC

fɪ:hi-na:-ni	ɪfɪ-m-ki:ŋ	tari-me
rule-TR.3SG.IRR-OPT	name-INAN.SG-PX3SG	eternal-ADV.EMP

kaʔʊ-nuwuʃ
live-NTR.3SG.FUT

A.1.2 Care instructions for Sŭši the temple cat

Sūši (literally "small animal") was a cat tasked with keeping the temple of Ahišir free of rats. This was no simple job: worship of Ahišir involved food sacrifices or libations: thus the temple and its surroundings contained piles of animal fat, baskets of grain, and wine-drenched soil, all attracting rodents. Sūši no doubt earned the care this tablet prescribes.

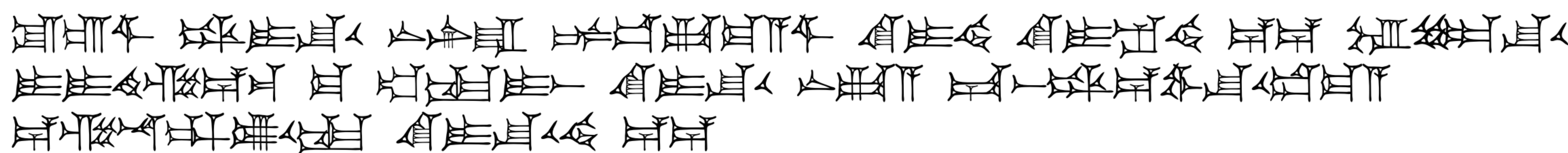
- (10)  DINGIR-ah-iš-ir ni-ir-ra mah-aw DIŠ-wi-e-ši-hi-is sa-ša-ar-ri-e-ki-i-in-ni na e-im-eš

DINGIRAhišir nírā mahāw **DIŠ**Wešihís sašaṛekīṇ na emēš:

Wešihís, priest of Ahišír, says to his assistants:

ahif-ir	nira	maha-w	wesih-s	e:
fire-H.SG	GEN	priest-H.SG	older brother-H.SG	ERG

safa-ṭe-ki:ŋ na ɛme-ʃ
 help-H.PL-PX3SG DAT say-TR.3SG.PRS

- (11) 
 su-u-ši wi-i-šu-o ni-ir-ra as-uš-ta-ma-a-ši ki-i-ih ki-i-si-ih e-e el-li-šu-o
 i-i-hi-zi-e-is ma aw-ka-i-aš ki-i-šu-o ni-ta-a ša-aš-wi-e-wu-šu-o-tu-ma-a
 e-e-zi-na-al-lu-o-ka ki-i-šu-o-ih e-e

Sūši wīšo nīra ásuštamāši kīh. Kīših ē elišo īhičés ma awkáiš. Kīšo kīši nitā šašwewušetumā ēčinaḷo’ a kīšoh ē!

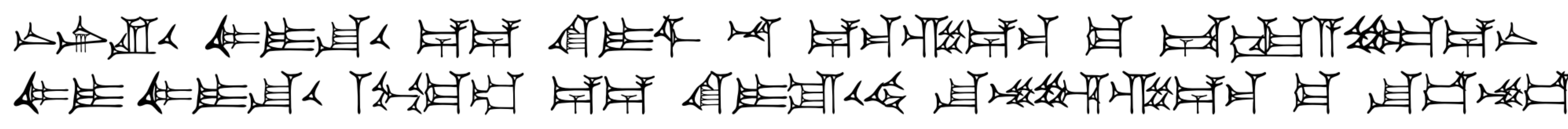
Sūši is the best of cats. He catches rats in the temple. Behold, verily they flee from him!

su:-ʃi wi:-ʃo nīra asuʃ-tama:-ʃi ki:-h ki:-ʃi-h e:
 small-AN.SG cat-AN.PL GEN good-SUP-AN.SG 3P-RSM 3P-AN.PL-RSM ERG

ɛ|i-ʃo ma i:hi-t̃ses ma a<w>kai-ʃ ki:-ʃo
 rat-AN.PL LOC house-place.SG LOC catch<HAB>-TR.3SG.PRS 3P-AN.PL

ki:-ʃi nita: ʃa<ʃ>we-wuʃo-tu-ma: e:t̃ʃi-naḷo-ʔa
 3P-AN.SG away from flee<HAB>-NTR.3PL-SUBR-EMP see-TR.2PL.IRR-IMP

Here we see another use of resumptive pronouns to indicate topic: in this case, Kīših refers back to Sūši. Unlike (2) above, the writer chose not to use the antipassive, which could have further stressed the topicalization. Use of the resumptive pronoun alone is sufficient.

- (12) 
 ni-ir-ru-o mi-i-šu-o e-e ki-i-ši na E-iz-zi-e-is ma ša-ka-a-li-e-ni
 mi-i-mi-i-šu-o DIŠ-ku-ma-aw e-e ki-i-su-o-uh šu-mu-uz-zi-e-is ma šu-uš-mu-uš

Nīro mīšo ē kīši na īhičés ma šakālénī. Mīmīšo, ^{DIŠ}Kumáw ē kīšoh šumučés ma šušmúš.


You should leave fish for him in the temple. Kumáw sells these in the market.

ni-ṭo mi:-ʃo e: ki:-ʃi na i:hi-t̃ses ma
 2P-H.PL fish-AN.PL ACC 3P-AN.SG DAT house-place.SG LOC

ʃaka:-le-ni mi:<mi:>-ʃo kuma-w e:
 place-TR.2PL.PRS-JUS fish<PROX>-AN.PL pure-H.SG ERG

ki:-ʃo-h ʃumu-t̃ses ma ʃu<ʃ>mu-ʃ
 3P-AN.PL-RSM sell-place.SG LOC sell<HAB>-TR.3SG.PRS

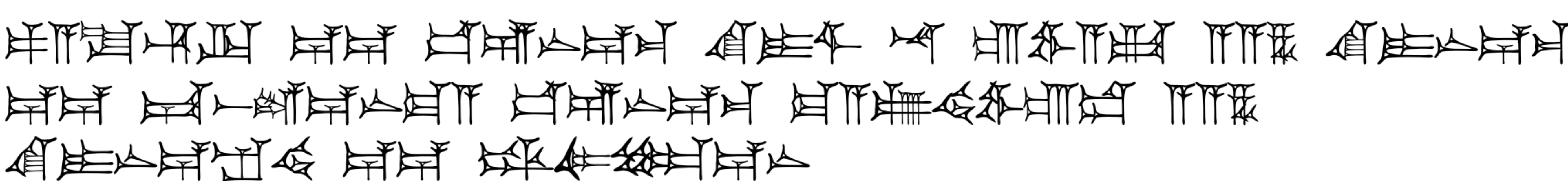
Here we see object fronting for emphasis: the direct object Mīmīšo moves to the front of the sentence and the normal direct object slot is held by the resumptive pronoun kīšoh. This is also an example of split ergativity: note also how the sentence alignment flips to nominative-accusative when there is second person subject (Nīro), then back to ergative-absolutive when there is a third person subject (Kumáw).

- (13) 
ni-ir-ru-o DUG-hu-u-pa-ri-e-iš-ki-i-in-ni e-e ku-ma-az-zi-e-is
šu-u-uz-zi-e-is ni-ir-ra šu-um sa-a ši-li-e-ni

Níro hūpareškīñ ē kumačés šūčes níra šūm sã šilénì.
You should fill his vessel with water from the sacred well.

ni-ro hu:par-ef-ki:ñ e: kuma-t̃ses
2P-H.PL vessel-object.SG-PX3SG ACC sacred-place.SG

fu:-t̃ses níra fu:-m sa: ši-le-ni
water-place.SG GEN water-INAN.SG INST fill-TR.3PL.PRS-JUS

- (14) 
pa-a-la-hu-ur e-e uš-un-ni-e-is ki-i-ši na u-wa-a-ta a-a-ha ki-i-ni-e-is
e-e ša-aš-il-e-ni-ma-a uš-un-ni-e-is ma-a-sa-ah-wu-u-tu a-a-ha
ki-i-ni-e-si-ih e-e yi-mi-li-e-ni

Pālahúr ē ušunés kíši na uwāta áha, kínes ē šāšilenimá!
Ušunés māsahwūtu áha, kínesih ē yimilénì.
If a worshiper brings him a piece of meat, you should inspect it!
The meat, if it has rotted then you should burn it.

pa:lahu-r e: ufu-ñes ki:-fi na
worship-H.SG ERG meat-object.SG 3P-AN.SG DAT

uwa-a-ta a:ha ki:-nes e:
bring-TR.3SG.PRS-SUBR if 3P-object.SG ACC

ja:fi-le-ni-ma: ufu-ñes ma:sah-wu:-tu
inspect-TR.3PL.PRS-JUS-EMP meat-object.SG rot-NTR.3SG.PST-SUBR

a:ha ki:-nes-ih e: jimi-le-ni
if 3P-object.SG-RSM ACC burn-TR.3PL.PRS-JUS

Here we see split ergativity in the same sentence: the subordinate clause about the meat (third person subject) uses ergative-absolutive while the main clause about burning the meat (second person subject) uses nominative-accusative.

A.1.3 The royal mace ceremony

This tablet gives step-by-step instructions for a ceremony in which the king symbolically re-enacts Sawwasír's slaying of the serpent Ai'išír by taking his royal mace and using it to strike a criminal. It is unclear if this was symbolic violence or if the king literally executed somebody in front of his priests and courtiers: the latter would undoubtedly

have been a bloody sight! What is clear is that by participating in this ceremony, the king was associating himself with Sawwasír and becoming the image of the god on Earth.

- (15) 
LU.GAL-GI ni-i-ir-ra mah-am

Šīhišér níra mahám
Ritual of the royal mace

šī:i-šer níra maha-m
king-N.tool.SG GEN ritual-N.INAN.SG

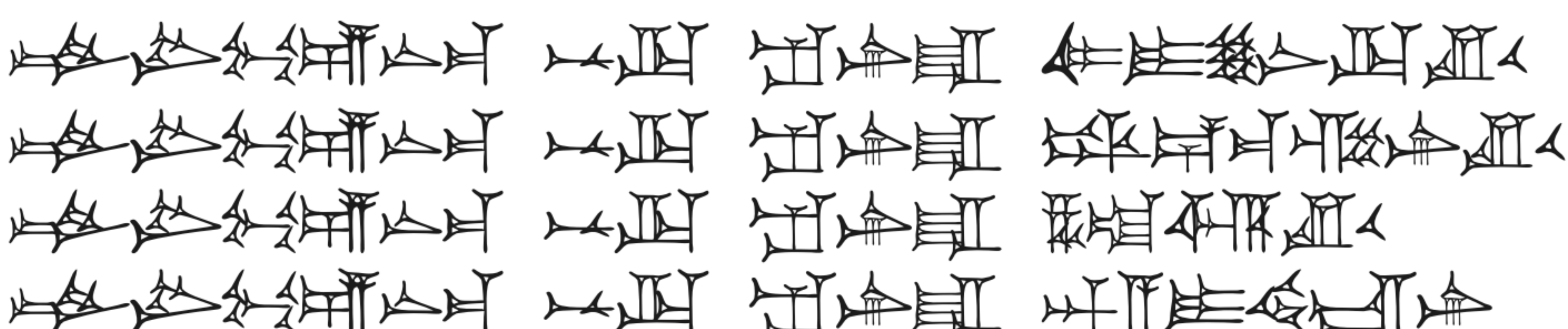
- (16) 
is-sa-aw-ta-a-aw LU.GAL-GI LU.GAL-LU ša-ka-a-as ki-i-is e-e ka-ah-ta-as-sa-aš

Šawtāw ē šīhišér šīhis síra šakāš. Kīs ē kahtasáš:
The šawtāw-priest places the royal mace before the king. He sings:

šawta:-w e: šī:i-šer šī:hi-s síra šaka:-š
chant-H.SG ERG king-N.tool.SG king-H.SG before place-TR.3SG.PRS

ki:-s e: kahtas-aš
3P-H.SG ERG sing-TR.3SG.PRS

The šawtāw-priest was the chief priest of Sawwasír and was responsible for singing and chanting hymns during religious rituals.

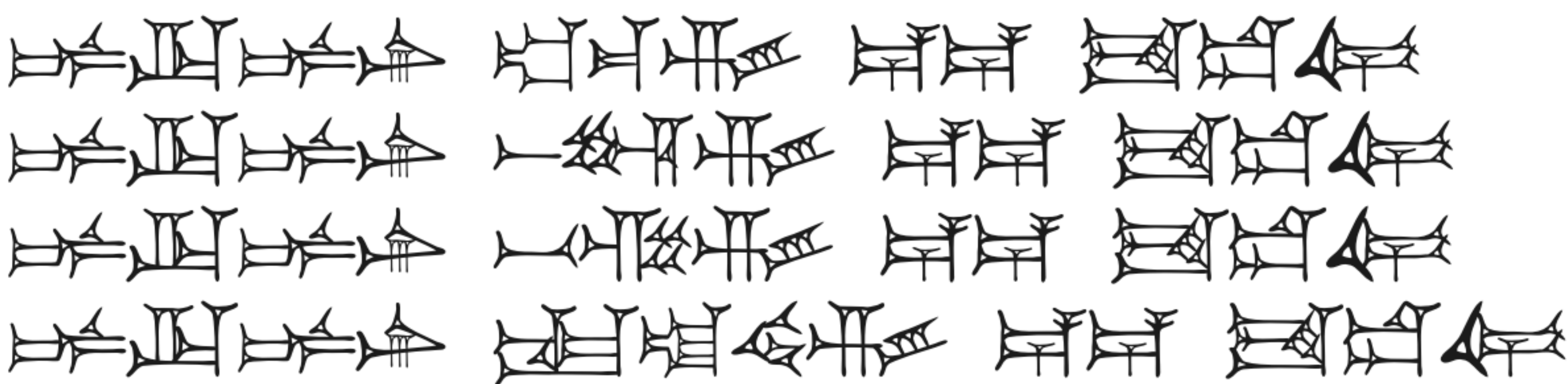
- (17) 
LU.GAL-LU-ku-un-ni-is nu-ur si-ir-ra mi-i-in-ur-ru-o
LU.GAL-LU-ku-un-ni-is nu-ur si-ir-ra wi-e-iz-zi-ir-ru-o
LU.GAL-LU-ku-un-ni-is nu-ur si-ir-ra ha-at-ar-ru-o
LU.GAL-LU-ku-un-ni-is nu-ur si-ir-ra DINGIR-i-ah-iš-ir

Šīhiškuńís, nur síra mīnúro!
Šīhiškuńís, nur síra wečíro!
Šīhiškuńís, nur síra ha'áro!
Šīhiškuńís, nur síra Ai'išír!
O my king, the bad ones [are] before you!
O my king, the enemies [are] before you!
O my king, the criminals [are] before you!
O my king, Ai'išír [is] before you!

šī:i-š-kuń-is nu-r síra mī:nu-ŕo
king-H.SG-PX1SG-VOC 2P-H.SG before bad-H.PL

... wetšī-ŕo ... haʔa-ŕo ... aiʔiš-ir
enemy-H.PL enemy-H.PL serpent-H.SG

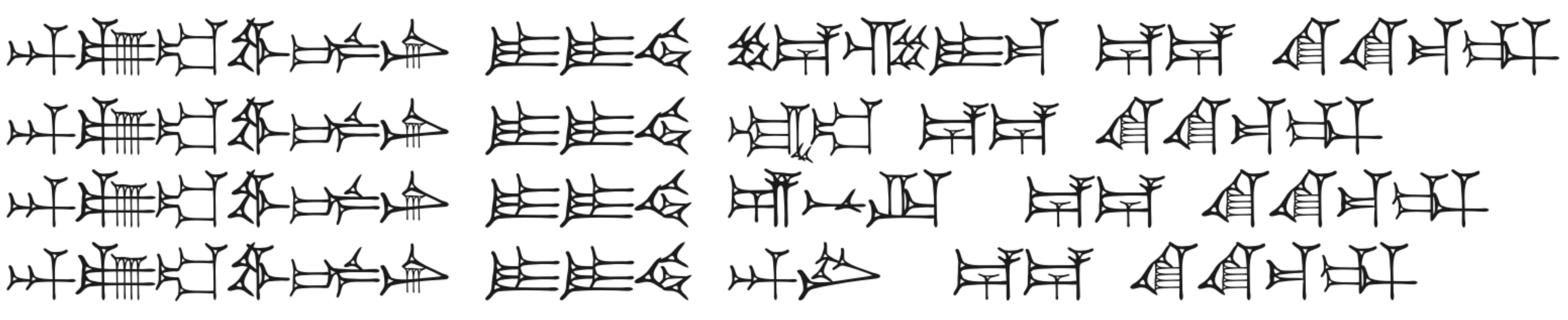
The ʕawtāw-priest begins a Kihīʕer poem. Each line has exactly ten syllables: this is standard for poems praising mortal men. These hymns are highly repetitive: repetition would have helped the priest memorize the text, and it surely helped the poet write it.

- (18) 
as-ur-as-ir ap-is-GI e-e it-tu-ul
as-ur-as-ir áš-us-GI e-e it-tu-ul
as-ur-as-ir pe-ze-GI e-e it-tu-ul
as-ur-as-ir ka-at-ah-GI e-e it-tu-ul

Ásurasir, ápiʕer ē íttul.
Ásurasir, ášusser ē íttul.
Ásurasir, péčeʕer ē íttul.
Ásurasir, ká'ahser ē íttul.
Lord, you take this tool.
Lord, you take the excellent tool.
Lord, you take the weapon.
Lord, you take the mace.

asuras-ir api-ʕer e: ittu-l
lord-H.SG PROX-N.tool.SG ACC take-TR.2SG.PRS

... aʕus-ser ...petʕse-ʕer ...kaʔah-ser
excellent-N.tool.SG fight-N.tool.SG strike-N.tool.SG

- (19) 
DINGIR-sa-aw-wa-as-ir i-i-ih še-e-zi-e-is e-e ki-ki-is-al
DINGIR-sa-aw-wa-as-ir i-i-ih MAH-aw e-e ki-ki-is-al
DINGIR-sa-aw-wa-as-ir i-i-ih un-nu-ur e-e ki-ki-is-al
DINGIR-sa-aw-wa-as-ir i-i-ih DINGIR-LU e-e ki-ki-is-al

Sawwasír ih šéčis ē ki'isál.
Sawwasír ih yišáw ē ki'isál.
Sawwasír ih uṇúr ē ki'isál.
Sawwasír ih šinís ē ki'isál.
You become a noble one like Sawwasír.
You become a great one like Sawwasír.
You become a thunderer like Sawwasír.
You become a god like Sawwasír.

sawwas-ir i:h ʕe:tʃi-s e: kiʔis-al
day sky-H.SG like noble-H.SG ACC become-TR.2SG.PRS

...jiʕa-w ...uṇu-r ...ʕini:-s
great-H.SG thunder-H.SG god-H.SG

As this line makes clear, this ceremony is about the king taking on the role of Sawwasír.


- (20) 
LU.GAL-LU LU.GAL-GI na ki-ir-wu-uš ki-i-is e-e a-ah-ta-as-sa-aš

Šíhis šīhišér na kirwuš. Kīs ē kahtasáš:

The king approaches the royal mace. He sings:

šī:hi-s šī:hi-šer na kir-wuš
king-H.SG king-N.tool.SG DAT come-NTR.3SG.PRS

ki:-s e: kahtas-aš
3P-H.SG ERG sing-TR.3SG.PRS

- (21) 
DINGIR-sa-aw-wa-as-ir-is ka-a-wi-e-zi-ir-ru-o kas-ar-si-ir
DINGIR-sa-aw-wa-as-ir-is ka-a-ut-tu-mu-o ah-ar-si-ir
ki-ki-ir-ri-ši e-e uh-ša-a-ši ki-ki-is-na-aš
aw-il-la-ši e-e sa-a-ru-u-u-ro u-ka-ka-as-na-aš

Sawwasíris, kāwečíro kasársir.

Sawwasíris, kā-u'úmo ahársir.

Kikiríši ē uhšášī ki'ísnaš.

Awilášī ē sārúro kau'ásnaš.

O Sawwasír, slayer of great enemies.

O Sawwasír, doer of great deeds.

May this hand become a bull.

May this arm destroy the treacherous ones.

sawwas-ir-is ka:-wetšī-ŕo kas-ars-ir
day sky-H.SG-VOC great-enemy-H.PL kill-TR.PTCP.PRS-H.SG

sawwas-ir-is ka:-uʔu-mo ah-ars-ir
day sky-H.SG-VOC great-do-INAN.PL do-TR.PTCP.PRS-H.SG

ki<ki>ŕi-šī e: uhša:-šī kiʔis-naš
hand<PROX>-AN.SG ERG bull-AN.SG become-TR.3SG.IRR

a<wi>[a]-šī e: sa:ru:-ro kauʔas-naš
arm<PROX>-AN.SG ERG treachery-H.PL destroy-TR.3SG.IRR

Now that the hymn is praising Sawwasír rather than the king, each line has 11 syllables. rather than 10. This seems to be a universal feature of hymns praising deities. Perhaps the explanation is simply that deities, being more important, get an extra syllable of praise.

Proper grammar takes a back seat to meter in many of these hymns. It would be more correct to have the postposition níra in constructions like "slayer of great enemies" - we

would expect to see *kāwečīro nīra kasársir* rather than *kāwečīro kasársir*, but the postposition has been omitted to fit the meter. This is called ellipsis and is a common feature of poetry cross-linguistically.

- (22) LU.GAL-LU e-e LU.GAL-GI ki-hi-hi-iš is-sa-aw-ta-a-aw ka-al-la-ha-aš

Šíhis ē šīhišér kihihīš. Šawtāw ē kahtasáš:
The king lifts the royal mace. The šawtāw-priest sings:

ſi:hi-s e: ſi:hi-ſer kihihī-ſ
king-H.SG ERG king-N.tool.SG lift-TR.3SG.PRS

ſawta:-w e: kahtas-aſ
chant-H.SG ERG sing-TR.3SG.PRS

- (23) ſu-u-u-um-uš-u-ši wa-ha-am ma-ar-ra i-ak-iš-wu-u-uš
pe-eš-hu-ul-lu-ši ne-ha-am si-ir-ra su-ur-ru-u-uh-wu-u-uš
te-es-si-wi-in-ne-su-o na-ap-i-im na-ar-ra wa-ah-wu-šu-o
pe-šu-u-ut-tu-u-uh-ši MAH-aw si-ir-ra u-ak-aš-aš

Šūmušúši wahám mára ai' išwuš.
Pešhuľúši nehám síra surúhwuš.
Tešwiņeso napīm nára wahwúšo.
Pešu' úhši maháw síra ai' ašaš.
The water serpent coils around justice.
The fiendish beast spits in front of order.
The fangs glisten under the moonlight.
Before the priest the great demon does not pay.

ſu:-mu:ſu-ſi waha-m maſa aiʔiſ-wuſ
water-snake-AN.SG justice-INAN.SG around coil-NTR.3SG.PRS

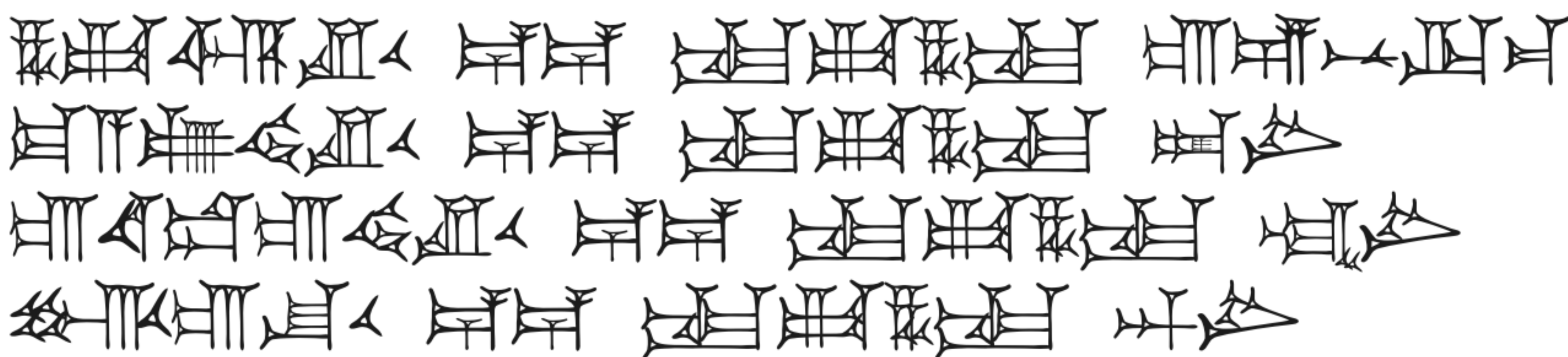
peſ-huľu-ſi neha-m síra suſuh-wuſ
great-fiend-AN.SG order-INAN.SG before spit-NTR.3SG.PRS

teſwi-ņeso napi:-m nára wah-wuſo
fang-N.object.PL moon-INAN.SG under glisten-NTR.3SG.PL

peſ-uʔuh-ſi maha-w síra aiʔaſ-aſ
great-demon-AN.SG ritual-H.SG before pay.NEG-TR.3SG.PRS

Count the syllables: there are 11 per line, even though this part is addressed to the king. This is a hymn to a god. The king has become a god like Sawwasír and his royal mace has become Ašrásser itself.

Some commenters find it amusing that in listing the crimes of Ai’išír, the hymn mentions not making a monetary donation to priests as something just as wicked as destroying justice and order. The hymn, coincidentally, was likely written by priests.

(24) 
 ha-ta-ar-ru-o e-e ka-ta-ha-ka un-nu-ur-is
 ma-a-sa-ah-ro e-e ka-ta-ha-ka ABBA-LU
 ut-tu-uh-ro e-e ka-ta-ha-ka MAH-LU
 muš-u-šu-o e-e ka-ta-ha-ka DINGIR-LU

Ha’áro ē ká’aha’a uṇurís.
Māsáhro ē ká’aha’a ātawís.
U’úhro ē ká’aha’a yišawís.
Mušúšo ē ká’aha’a šinísis.
Strike the criminals, O thunderer.
Strike the rebels, O father.
Strike the demons, O great one.
Strike the serpents, O god.

haʔa-ʔo e: kaʔah-a:-ʔa uṇu-r-is
 crime-H.PL ACC strike-TR.3SG.PRS-HORT thunder-H.SG-VOC

ma:sah-ro e: kaʔah-a:-ʔa a:ta-w-is
 rebel-H.PL ACC strike-TR.3SG.PRS-HORT father-H.SG-VOC

uʔuh-ro e: kaʔah-a:-ʔa jiʃa-w-is
 demon-H.PL ACC strike-TR.3SG.PRS-HORT great-H.SG-VOC

mu:ʃu-ʃo e: kaʔah-a:-ʔa ʃini:-s-is
 snake-AN.PL ACC strike-TR.3SG.PRS-HORT god-H.SG-VOC

The hymn breaks meter in the final line, where the priest finally explicitly calls the king a god. This is parallel to another break in the meter in (17), in an analogous sentence where the priest declares the condemned criminal before the king to be Ai’išír. The breaking of meter was likely intentional, intended to draw attention to these lines.

A.2 Answer key

A.2.1 CHAPTER 3 ANSWERS

- 1a. A - a

1b. U - o

1c. E - e

1d. HA - ha

1e. ŠI - ši
- 1f. AŠ - aš

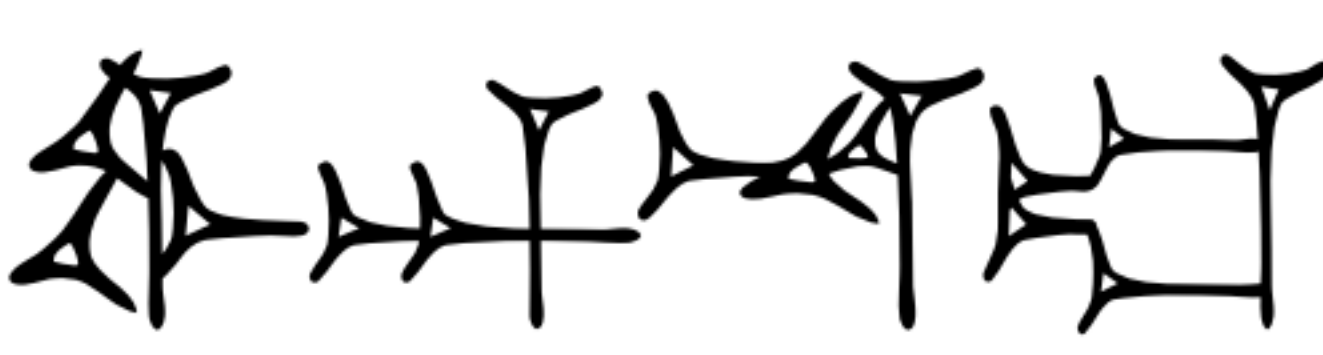
1g. UG - uk

1h. SU - su, so

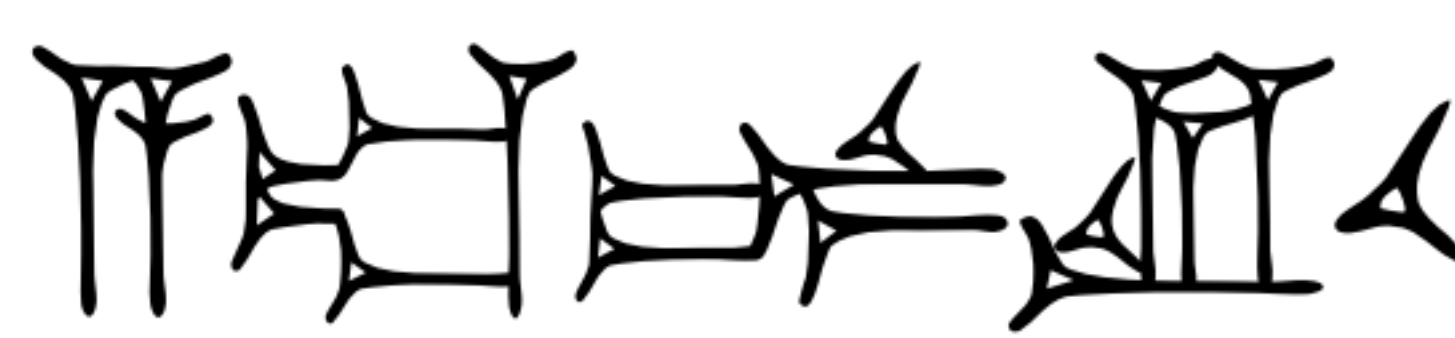




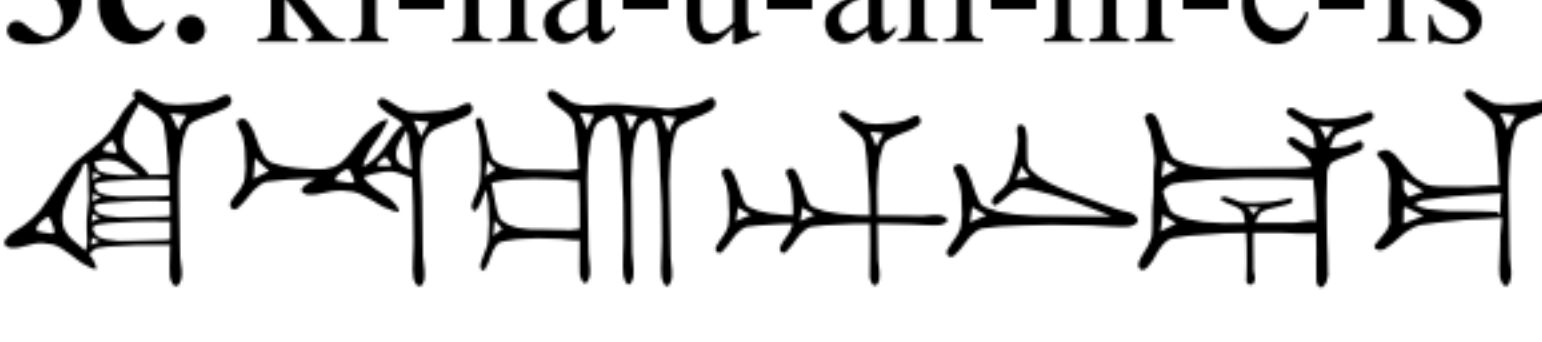
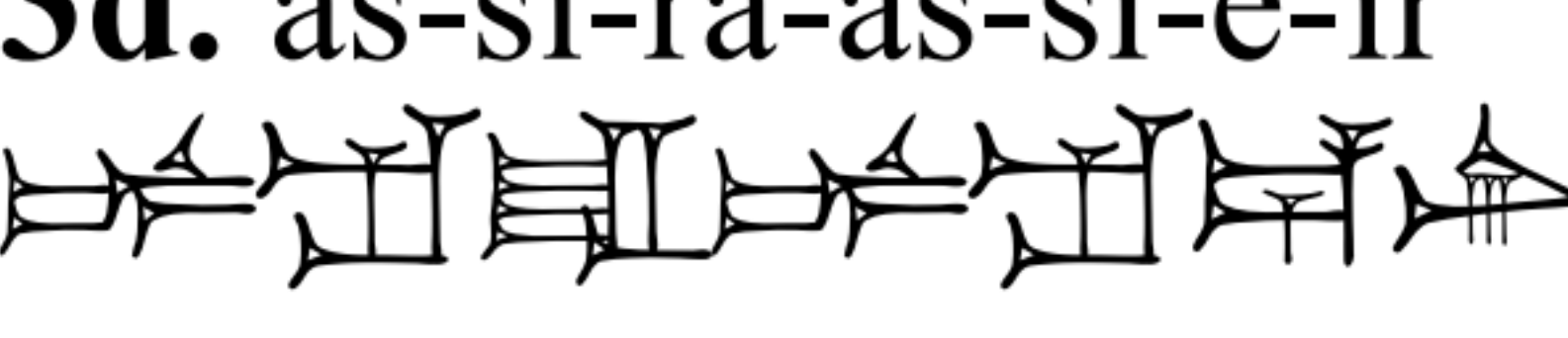
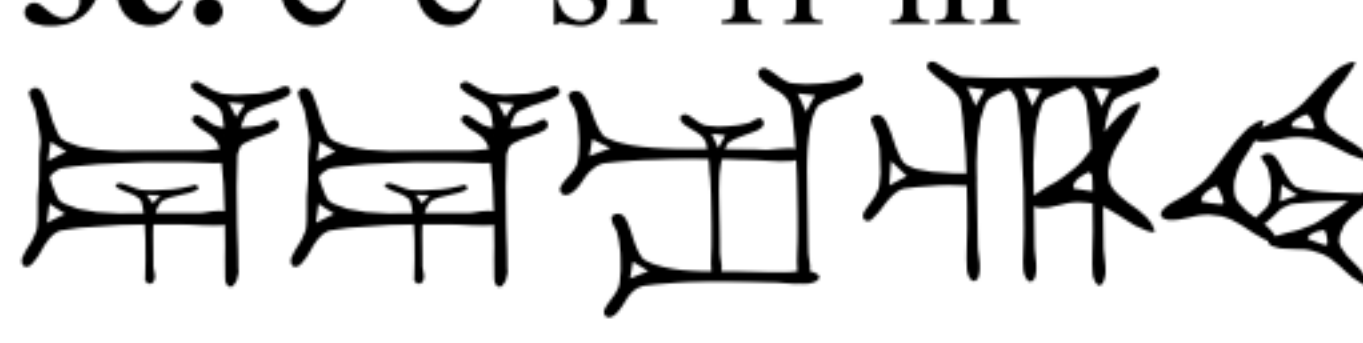

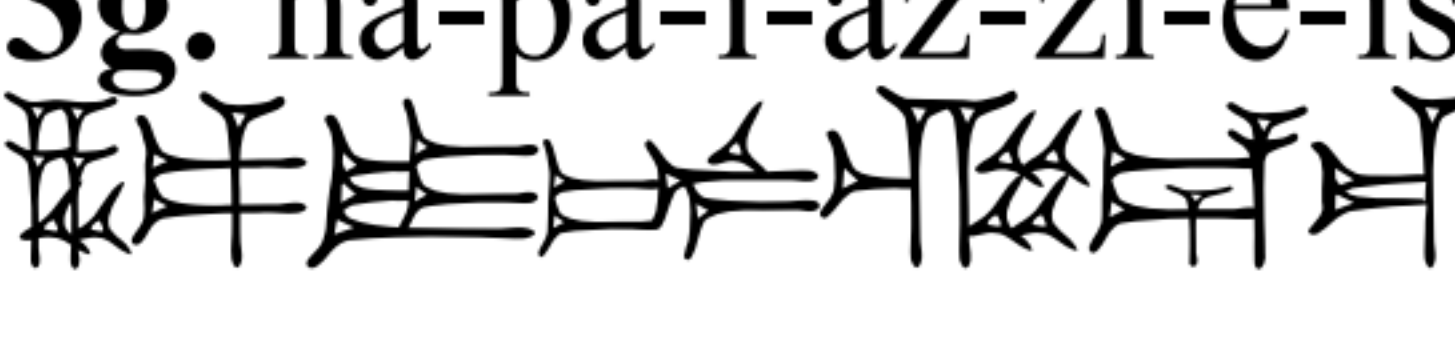

1i. MAH - mah

1.j ŠUBUR - šah

2a. 

2b. 

2c. 

2d.		2e.		2f.			
3a. wa-a-ha-am		3b. u-us-sa-ši-im		3c. ki-na-u-an-ni-e-is		3d. as-si-ra-as-si-e-ir	
3e. e-e-si-ri-ih		3f. ko-o-na-ši-ir		3g. ha-pa-i-az-zi-e-is		3h. DINGIR-ah-iš-ir	
4a. ihrásir	4b. kasíh	4c. saṇáw	4d. DINGIRNiṇūtaw				



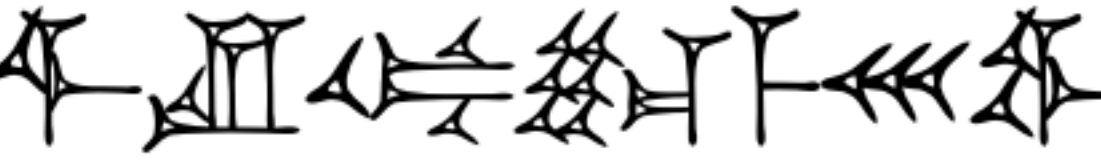
A.2.2 CHAPTER 4 ANSWERS

1a. kákapas-	1b. awahiš-	1c. ši' inī-	
1d. Vkir-	1e. Vkū-	1f. awaḷa-	
2a. mimma-	2b. mumḷu-	2c. yilyV-	2d. ewse-
2e. rurhu-	2f. āwta-	2g. sahsV-	2h. kahkVrap-
3a. iši-	3b. mirī-	3c. ká' u- (the u is lax)	
3d. siṛa-	3e. šī-	3f. īta-	
4a. niṣ-	4b. ašau-	4c. nauy-	4d. yiyau-
4e. ney-	4f. šayauš-	4g. īči	4h. šauh
5a. eḷeš-	5b. áyaiš-	5c. yi' ait-	5d. šaih

A.2.3 CHAPTER 5 ANSWERS

- 1a. kihís, kishiši, kihím, kichičés, kihinés, kishišér, kihihér, kihiším, kihišír
1b. murūr, murúši, murúm, murúčes, murúnes, murúser, murúher, murúším, murúšír
1c. šaháw, šaháši, šahám, šahačés, šahaṇés, šahašér, šahahér, šahaším, šahašír
1d. kahtasír, kahtássi, kahtasím, kahtásčes, kahtasés, kahtásser, kahtásher, kahtássim, kahtássir
- 2a. wau'áro, wau'ášo, wau'ámo, wau'ačésó, wau'aṇésó, wau'ašéro, wau'ahéro, wau'ašimá, wau'ašíro
2b. sau'ásro, sau'ásso, sau'áso, sau'asčésó, sau'asésó, sau'asséro, sau'ashéro, sau'assimá, sau'assíro
2c. napíro, napíšo, napímo, napīčésó, napīnésó, napīséro, napīhéro, napīšimá, napīšíro
- 3a. governor (or regent, or minister)
3b. these governors (or these governors, or these ministers)
3c. these two tablets
3d. a group of houses
3e. O (you) gods!
3f. the governors together

- 4a. waṇačéso
- 4b. māšmišír
- 4c. šišnīrúw

- 5a. 
- 5b. 
- 5c. 

A.2.4 CHAPTER 6 ANSWERS

- 1a. kámo
- 1b. káši
- 1c. kám
- 1d. kāčesúw
- 2a. mīnu’amasír, mīnu’amāši, mīnu’amasím, mīnu’amāčes, mīnu’amasés, mīnu’amāser, mīnu’amáher, mīnu’amášim, mīnu’amášir
- 2b. kūtamasír, kūtamāši, kūtamasím, kūtamāčes, kūtamasés, kūtamāser, kūtamáher, kūtamášim, kūtamášir
- 2c. waha’arasír, waha’aráši, waha’arasím, waha’aráčes, waha’arasés, waha’arāser, waha’aráher, waha’arášim, waha’arášir
- 2d. kātarasír, kātarāši, kātarasím, kātarāčes, kātarasés, kātarāser, kātaráher, kātarášim, kātarášir
- 2e. suhkasír, suhkāši, suhkasím, suhkāčes, suhkasés, suhkāser, suhkāher, suhkášim, suhkášir
- 2f. kiṛiwasír, kiṛiwāši, kiṛiwasím, kiṛiwāčes, kiṛiwasés, kiṛiwāser, kiṛiwáher, kiṛiwášim, kiṛiwášir
- 3a. māškáro, māškāšo, māškáso, māškāčéso, māškaséso, māškāséro, māškāhéro, māškāšimá, māškāšíro
- 3b. wahaháro, wahahášo, wahaháso, wahahāčéso, wahahaséso, wahahāséro, wahahāhéro, wahahāšimá, wahahāšíro
- 3c. kūtaráro, kūtarāšo, kūtaráso, kūtarāčéso, kūtaraséso, kūtarāsero, kūtarāhero, kūtarāšimá, kūtarāšíro
- 3d. kunaháro, kunahášo, kunaháso, kunahāčéso, kunahaséso, kunahāséro, kunahāhéro, kunahāšimá, kunahāšíro
- 3e. kuparwáro, kuparwášo, kuparwáso, kuparwāčéso, kuparwaséso, kuparwāséro, kuparwāhéro, kuparwāšimá, kuparwāšíro
- 3f. ĩtu’aráro, ĩtu’arášo, ĩtu’aráso, ĩtu’arāčéso, ĩtu’araséso, ĩtu’arāséro, ĩtu’arāhéro, ĩtu’arāšimá, ĩtu’arāšíro

A.2.5 CHAPTER 7 ANSWERS

- | | | | |
|------------|-------------|------------|-------------|
| 1a. kur | 1b. nis | 1c. kíši | 1d. kíšimá |
| 1e. kíṇáṛo | 1f. kíserúw | 1g. ápičes | 1h. upešíro |

- | | |
|----------------------------------|--|
| 2a. the lands | 3a. Kur menís kuríh. |
| 2b. these two lands | 3b. Kīs yišáw šíhis kísih. |
| 2c. that food | 3c. Ápiširo kāšíro kāpāčišíro kísirúh. |
| 2d. the priest, he is big | 3d. Kuṇáṛo ĩpa’aráro kuríh. |
| 2e. the goddesses, they are just | |

- 4a. Suṛo kúṛo wahaháro kuṛúh.
su-ur-ru-o ku-ur-ru-o wa-ha-ha-a-ru-o ku-ur-ru-uh



A.2.6 CHAPTER 8 ANSWERS

- 1a. Kīs šīhihiwúš.
- 1b. Kíro šīhihiwúšo.
- 1c. Nir šīhihiwú.
- 1d. Kíro šīhihinuhúš.
- 1e. šīhihiwús
- 1f. šīhihi' ušúh

- 3a. Kīs wiwiłiwú.
- 3b. Nis wiwiłiwulós.
- 3c. Kíro wiwłi' ušúr.
- 3d. Níro wiwłi' úh.

A.2.7 CHAPTER 9 ANSWERS

- 1a. Kīs šaḷahmawúš.
- 1b. Kíro šaḷahmasāwúšo.
- 1c. Kúro šaḷahmawuhomá.
- 1d. Nis šaḷahmawíwi.
- 1e. Nis šaḷahmawīwimá.

- 3a. Kīs ē kahtásta áhaš
- 3b. Kīs ē maháro kásta kíráš.
- 3c. Kahtasím maháw sá kahtásta ittuwúš.
- 3d. Kur kahtáso ē maháro sá kahtásta sunaháh

A.2.8 CHAPTER 10 ANSWERS

- 1a. Maháw ē kahtasím asá kahtássa.
- 1b. Asáme, maháw ē kahtasím kahtássa.
- 1c. Kīs ē kahtasím maháli kahtássa.
- 1d. Kīs ē kahtasím mahalíme kahtássa.

A.2.9 CHAPTER 11 ANSWERS

- 1a. šumúrkun, šumurkúso, šumurkúsow, šumúrun, šumurúso, šumurúsow, šimírkīn, šimirkíso, šimirkísow
- 1b. šīhíškuṇ, šīhiškúso, šīhiškúsow, šīhisún, šīhisúso, šīhisúsow, šīhíškīn, šīhiškíso, šīhiškísow
- 1c. šuhkáuykun, šuhkauykúso, šuhkauykúsow, šuhkáwuṇ, šuhkāwúso, šuhkāwúsow, šuhkáiykīn, šuhkaiykíso, šuhkaiykísow
- 1d. lālanokún, lālanokúso, lālanokúsow, lālamonún, lālamonúso, lālamonúsow, lālanekīn, lālanekíso, lālanekísow
- 1e. wešušúnkun, wešušunkúso, wešušunkúsow, wešušúmun, wešušumúso, wešušumúsow, wešišínkīn, wešišínkíso, wešišínkísow

- 2a. kačečesúw níra šīhiškísow
- 2b. Sawwasír níra ihírekīn
- 2c. (Kúro níra) kačečešokúso níra iwičičešikíso
- 3a. šīhímā
- 3b. šiníkī
- 3c. ičičékī
- 3d. lālaimá

- 2a. Kur ših.
- 2b. Kúro šího.
- 2c. Níro šiłós.
- 2d. Níro ši' ilís.
- 2e. Níro šinahí.
- 2f. šírsir
- 2g. ši' írsir
- 4a. I do.
- 4b. He does not dwell *or* they do not dwell.
- 4c. Striking (gerund).
- 4d. The pouncing animal.

- 2a. They did [it] together.
- 2b. Indeed, they had killed each other.
- 2c. Let's sing together.
- 2d. Lord, kill him!
- 2e. He should sing (something).

- 4a. Kur šaḷahnawúh.
- 4b. Kur i' ih.
- 4c. Kīs ē kaskáišaš.
- 4d. Kíro ē kahtassaikišikí.

- 2a. The king properly performed the ritual.
- 2b. The king performed the ritual in the manner of a god.
- 2c. This governor usually sings poorly.
- 2d. Truly, this governor usually sings poorly, *or* This governor usually sings really poorly.
- 2e. This governor sang unlike a priest.

- 4a. (Kúro níra) Sawwaširkúso waháw šinímā

A.2.10 CHAPTER 12 ANSWERS

- 1a. Menís ē ičičés šíhis na u'úša.

1b. Kúro níra šišíhiskúso ē rášrašwasro kúro kássa.

1c. Šíhis ē rášwasir ká'ahser sã Sawwasír níra īhičéškīṇ síra kasáš.

1d. maháw sã menís

1e. šíhis níra rášwasir

1f. šihísun nitá šihískuṇ

1g. Maháw níra šíhis ē kahtasáš.
- 2a. the singing of chants at the temple

2b. Do not say it near the king.

2c. This merchant has a lot of bronze

2d. You will buy it and he will sell it.

2e. The farmer will sing or the smith will sing.

2f. We perform the rituals properly, so the priest will sing.

A.2.11 CHAPTER 13 ANSWERS

- 1a. Šúhši ē kíklišir mīssiš.

1b. Kur šúhši ē āwsaháh.

1c. Ásurasiris šúhši ē āwsáha.

1d. Ásurasiris šúhši ē āwsáha ah kīs ē šúhši āwsaháš.

1e. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳

DICTIONARY

Our knowledge of Kihīṣer words and their meaning comes primarily from the several thousand tablets unearthed at Sīyiwīrčēmā. These tablets overwhelmingly come from the royal palace or temples, and the vocabulary reflects that: we see many verbs meaning "to donate to a temple" or "to divide property" but few if any colloquial words. Many apparent synonyms in this dictionary would have had different connotations, about which we can only speculate. In some cases, a bilingual inscription or context clues allows us to precisely say what a word means. In other cases, the meaning of a word can only be guessed at, though Kihīṣer's noun class system allows for many educated guesses.

The written record at Sīyiwīrčēmā spans about 200 years: just as English speakers in 1824 used different vocabulary than English speakers in 2024, the lexicon of Kihīṣer speakers would have changed over this period: some words falling out of favor, other emerging. As such, not all of these words would have been used contemporaneously, and synonyms in this dictionary may represent the fashions of different times.

The dictionary is organized around roots, under which you can find attested words derived from them. The focus is on verbs and nouns. Adverbs are listed only if they have unintuitive meanings. Adjectives are not listed, though you may assume that nearly any root can be used to make an adjective.

Ā

ā- (rt) land, farm, agriculture. *Perhaps related to Elamite hal (field).*

ā (v) to farm, to cultivate. **āw** (n) farmer.

ām (n) agriculture. **āčes** (n) a farm, farmland, arable land. **āšim** (n) any domesticated plant.

āha- (rt) far, length, distance. *From Hittite arha (far).*

āha (v) 1. to flee. 2. to go away. **āhaw** (n) 1. coward, one who has fled. 2. visitor or traveler from a foreign land.

āhāši (n) migratory animal. **āham** (n) distance. **āhačes** (n) distant place, foreign land.

āha (sub.conj) if, when.

ākama- (rt) tribute. *From Luwian arkamman (tribute).*

ākama (v) to pay tribute. **ākamáw** (n) tributary, one who pays tribute. **ākamášī** (n) animal given as tribute. **ākamačes** (n) tributary state. **ākamaṇés** (n) an object given as tribute. **āwkamaṇés** (n) tribute payment (collective noun).

āla (rt) deep, depth. *From Luwian āla (high, deep).*

ālám (n) depth. **ālačes** (n) a deep place.

āma- (rt) mother, birth. *Cf. Elamite amma (mother).*

āma (v) to give birth. **āmaw** (n) mother.

āmášī (n) dam, female parent of an animal.

ānā- (rt) alcohol, fermentation. *Cf.*

Elamite an-na-in (fermented drink).

ānā (v) to ferment. **ānāw** (n) brewer.

ānāčes (n) tavern. **ānāher** (n) a beer festival. **ānāsášir** (n) beer.

ānes- (rt) plant, to grow tall. *Origin unknown.*

ānes (v) to grow tall. **ānesír** (n) 1. gardener. 2. field hand. **ānésčes** (n) garden. **ānéssim** (n) plant. **ānesnéssim** (n) seedling, young plant. **ānéssir** (n) crop, food plant.

āni- (rt) hill, mountain. *Cf. Elamite am-ni (hill, mountain).*

ānis (n) hill dweller, mountain man.

āníro rášwasro (n) mountain bandits.

āničés (n) hill, mountain. **āničésó níra**

kačēčésó (n) land of the hills, the legendary homeland of the Kihīro people. **āniničés** (n) peak, ridge.

āpa- (rt) confusion. *From Luwian arpa (confusion, tumult, strife).*

āpa (v) to confuse. **āpaw** (n) 1. one who causes or sows confusion, 2. a saboteur.

āpam (n) 1. confusion. 2. subterfuge.

āpas- (rt) orphan. *From Proto-Indo-Iranian *Hár̥bhas (orphan), whence also Finnish orpo (orphan).*

āpas (v) to orphan. **āpasír** (n) orphan.

āpi- (rt) dead, death. *Perhaps related to Elamite halpi (die, dead).*

āpi (v) 1. *intrans.* to die. 2. *trans.* to kill.

āpipís (n) corpse, dead body. **āpipíši** (n)

carcass. **āpim** (n) death. **āpičés** (n)

grave, tomb. **āwpičés** (n) necropolis, cemetery.

ārah- (rt) awl, stitch. *From Proto-Indo-Iranian *HāraH (awl).*

ārah (v) to stitch. **ārahir** (n) one who stitches. **ārahser** (n) awl.

āsah- (rt) merchandise, purchase. *From Proto-Indo-Iranian *wāsaH (merchandise), whence also Finnish osta (buy).*

āsah (v) to buy. **āsahír** (n) customer, buyer. **āsáhčes** (n) marketplace.

āssaya- (rt) spell, casting. *From Luwian āštayā (to cast a spell).*

āssaya (v) to cast a spell. **āssayáw** (n) magician. **āssayám** (n) spell.

āši- (rt) salt. *Cf. Elamite anzi (salt).*

āšičés (n) salt pan. **āšišír** (n) a grain of

salt. **āwšišír** (n) salt.

āta- (rt) father. *Cf. Elamite atta (father).*

āta (v) 1. to beget, to father. 2. to cause.

ātaw (n) father. **ātaši** (n) sire, male

parent of an animal. **ātačés** (n) father's house, the dwelling of an unmarried girl.

ātas- (rt) to know. *From Proto-Indo-Iranian *Hrtás (truth).*

ātas (v) *trans.* to know (a fact, an idea).

āče- (rt) love. *Perhaps related to Elamite hani or hante (love).*

āče (v) to love. **āčer** (n) lover. **āčem** (n) love.

āči- (rt) meal, feast. *Origin unknown.*

āči (v) to feast. **āčis** (n) glutton,

gourmand. **āčičés** (n) feast hall, dining

room. **āčihér** (n) feast. **āčiším** (n) gout.

āwas- (rt) different, foreign. *From Proto-Indo-Iranian *Hanyás (other).*

āwasír (n) foreigner. **āwasím** (n)

difference. **āwasčés** (n) foreign land.

āta'a- (rt) copulation. *Likely from an archaic inchoative form of āta, originally meaning "to begin to father."*

āta'a (v) 1. *intrans.* to be sexually active, to engage in sexual activity generally. 2. *trans.* to penetrate, to mount. *Oddly, in transitive constructions the direct object takes the locative postposition ma.*

A

afē- (rt) leg, run. *Origin unknown.*

afē (v) 1. *intrans.* to run. 2. *trans.* to

chase. **afēr** (n) 1. runner, 2. pursuer.

aféser (n) leg. **aféším** (n) lameness.

afu- (rt) stone, rock. *From Akkadian abnu (stone, rock).*

afu (v) to quarry. **afúr** (n) 1. stonecutter,

quarryman. 2. stonemason. **afúm** (n) 1.

permanence, endurance. 2. strength.

afučés (n) stone quarry. **afuṇés** (n) a

rock, a stone (countable). **awfuṇés** (n)

stone (material, uncountable). **afušér** (n) stonecutting tool.

ah- (rt) ability. *From Sumerian ak (to do).*

ah (n) can, to be able. **ahím** (n) ability.

ah (conj) and.

ahám (post) inside.

ahap- (rt) path. *Proto-Indo-Iranian *yáHnam (path), whence also Finnish juoni (plot, design, storyline).*

ahap (v) 1. *intrans.* to travel. 2. *trans.* to follow. **ahapír** (n) 1. traveler. 2. follower. **ahápčes** (n) road, path, street.

ahhas- (rt) twin, pair, double. *From Proto-Indo-Iranian *yámhas (pair, twin).*

ahhas (v) to double. **ahhasír** (n) twin. **ahwihasír** (n) a pair.

ahiš- (rt) hearth, bake. *From Proto-Indo-Iranian *Hagniš (fire), whence also Sanskrit Agni.*

ahiš (v) to bake. **Ahišír** (n) god of fire and sacrifice. **ahišársir** (n) baker. **ahíščes** (n) a hearth.

ahiši- (rt) pasture, grazing. *Cf. Elamite ahiš (pasture).*

ahiši (v) 1. to graze. 2. to relax. 3. to abandon one's duty. **ahišičés** (n) pasture.

ahra- (rt) woe, suffering. *From Luwian āhra (pain or woe).*

ahra (v) 1. *intrans.* to suffer. 2. *trans.* to inflict suffering. **ahrám** (n) woe, suffering. **ahraším** (n) pain.

ahšuš- (rt) speed. *From Proto-Indo-Iranian *HaHcúš (fast, swift).*

ahšuš (adv) fast. **ahšušma** (v) to be fast. **ahšušír** (n) 1. fast person. **ahšússi** (n) fast animal. **ahšuším** (n) speed.

ahťā- (rt) debt, lending. *Cf. Elamite a-h-da-a (debt).*

ahťā (v) to lend. **ahťāw** (n) lender. **ahťām** (n) a debt, a loan.

akai- (rt) net, snare. *From Luwian akkat(i) (hunting net).*

akai (v) to snare, to hunt with a net. **akáir** (n) one who hunts with a net. **akaišér** (n) a net, a snare.

ala- (rt) arm. *Origin unknown.*

alašér (n) an arm. **alaším** (n) an arm deformity, an arm injury.

alat- (rt) clay. *Cf. Elamite halat (clay).*

alat (v) to mold. **alatír** (n) scribe. **alatčes** (n) clay pit. **alatés** (n) a piece of clay (countable). **awlatés** (n) clay (material, uncountable). **alátšim** (n) a skin ailment causing dry or red clay-like skin: perhaps eczema?

alaf- (rt) knee. *Origin unknown.*

alaf (v) to kneel, to submit. **alafír** (n) 1. tributary, servant (of a king or lord). 2. devotee (of a god). **aláfser** (n) knee. **aláfšim** (n) knee injury.

am- (rt) present. *Cf. Elamite am (now).*

am (adv) now. **ámher** (n) the present.

anāhi- (rt) attempt, try. *From Luwian anāhit (sample, taste).*

anāhi (v) to attempt, to try. **anāhis** (n) taste tester (for the king) **anāhim** (n) an attempt.

añir- (rt) sad, sadness. *From Sumerian anir (lament).*

añirma (v) to be sad. **añirím** (n) sadness.

apā- (rt) work, service. *From Akkadian apāl (service, attendance, work).*

apā (v) to work, to perform service, esp. to a king. **apáw** (n) worker, one performing service. **apám** (n) service.

apēs- (rt) there, used to form the distal demonstrative. *From Hittite apēz (from there).*

apésim (n) distance. **apésčes** (n) a distant place.

ápi- (rt) near, close. *From Proto-Indo-Iranian *Hápi (near).*

ápis (n) a kinsman or close friend. **ápim** (n) closeness, nearness. **ápičés** (n) a nearby place.

ar- (rt) obstacle, block. *Cf. Elamite har (rock, stone).*

ar (v) to block or obstruct (a path or entrance). **arím** (n) 1. obstruction 2. insolence. 3. perfidy, betrayal. **arés** (n) an obstacle.

arāšha- (rt) boar, impale. *From Proto-Indo-Iranian *warājha (boar), whence also archaic Finnish oras, oraisa (boar).*

arāšha (v) to impale, to gore. **arāšháši** (n) a boar. **arāšham** (n) rage, anger.

ára (conj) or.

araš- (rt) toe. *Origin unknown.*

araš (v) to tiptoe, to walk slowly and carefully. **arašír** (n) a careful person. **arášser** (n) a toe.

as- (rt) black. *Origin unknown.*

ásma (v) to be black. **asím** (n) darkness, blackness.

asā- (rt) flower, beauty. *Origin unknown.*

asā (v) to flower. **asāma** (v) to be beautiful. **asáw** (n) beautiful person. **asām** (n) beauty. **asášim** (n) flower. **assu-** (rt) place, location. *From Akkadian ašrum (place).*
assu (v) to find. **assučés** (n) a place, a location.
ásuras- (rt) lord, nobility. *From Proto-Indo-Iranian *Hásuras (deity, lord?) whence Sanskrit asura, Avestan ahura.*
ásurasir (n) lord, noble. **ásurasim** (n) lordship, nobility.
ásuš- (rt) good, excellent, honorable. *From Proto-Indo-Iranian *Hwásuš (good, excellent).*
ásušma (v) to be excellent, to be honorable. **ásušim** (n) excellence, honor.
aša- (rt) adult, mature. *Cf. Elamite hasa.*
aša (v) to mature, to grow up. **ašáw** (n) an adult human. **ašáši** (n) an adult animal. **ašám** (n) maturity, adulthood.
ašašim (n) old age, senility.
ašras- (rt) hammer. *From Proto-Indo-Iranian *wájrás (mace, club, hammer), whence Sanskrit Vajra (hammer of Indra) and Finnish vasara (hammer) and Ukonvasara (hammer of Ukko).*
ašras (v) to hammer, to smash. **ašrasma** (v) to be strong, to be hard. **ašrássi** (n) hammer of Sawwasír (vivified). **ašrasim** (n) hardness, strength. **ašrásser** (n) hammer of Sawwasír.
ašwas- (rt) horse, ride. *From Proto-Indo-Iranian *Hácwas (horse).*
ašwas (v) to ride a horse. **ašwasír** (n) horseman. **ašwássi** (n) horse. **ašwasnáši** (n) female horse, mare. **ašwasníši** (n) foal. **ašwásim** (n) horsemanship.
ašwásčes (n) stables.
ašar- (rt) shoe. *Cf. Elamite ha-šá-ir (shoe).*
ašarír (n) shoemaker, cobbler. **ašárser** (n) shoe.
ačī- (rt) left (sinister). *Cf. Elamite ha-tin (east).*
ačīma (v) to be on the left. **ačís** (n) left-handed person. **ačičés** (n) the left side.
attu- (rt) window, spy. *From Akkadian aptum (window).*
attu (v) to spy. **áttur** (n) a spy. **attušér** (n) a window.

áwas- (rt) barley. *From Proto-Indo-Iranian *yáwas (barley, cereal, grain).*
áwassim (n) barley plant. **áwassir** (n) a grain of barley. **áwwassir** (n) barley grain (collective noun).
awau- (rt) sentence, clause. *From Akkadian awātum (word).*
awáum (n) a single idea, distinct thought. **awaunés** (n) sentence, clause.
áwilah- (rt) sheep. *From Proto-Indo-Iranian *HáwilaH (sheep).*
áwilah (n) to follow. **áwilahir** (n) a follower. **áwilahši** (n) a sheep.
áwilahnaši (n) a ram. **áwilahwiši** (n) a lamb. **áwilahser** (n) shepherd's crook.
aws- (rt) red. Origin unknown.
awsma (v) to be red. **áwsim** (n) redness.
áwšim (n) a red rash.

Ai

aikiš- (rt) serpent, coil. *From Proto-Indo-Iranian *Háj^hiš (snake).*
aikiš (v) 1. to coil. 2. to strangle, to choke. **Aikišír** (n) evil serpent god, slain by Sawwasír. **aikíssi** (n) serpent, snake.
ai'i- (rt) metal (generic). *Possibly related to Elamite har-gi (iron).*
ai'i (v) to shape metal, to smith. **ai'ís** (n) smith, metalworker (generic). **ai'ičés** (n) a mine. **ai'inés** (n) a piece of metal (countable) **aiw'inés** (n) metal (material, uncountable).
ai'ini- (rt) bark. *Cf. Elamite halkini (dog).*
ai'ini (v) 1. to bark, to yelp. 2. to shout.
ai'ínim (n) 1. a bark, a yelp. 2. a shout.

Au

auhka- (rt) question marker. Used to create interrogative words.
auši- (rt) finger, point. *Origin unknown.*
auši (v) to point, to point at/out. **aušír** (n) witness in a criminal case. **aušišér** (n) finger.
áuwkVt- (rt) settle. *From Proto-Indo-Iranian *wáyét (settlement).*
áuwkut (v) *intrans.* to settle down, to become sedentary. **áuwkat** (v) *trans.* to settle a particular location or land.

áuwkitir (n) 1. a settler. 2. any non-nomadic person. **áuwwikitir** (n) a non-nomadic tribe or society. **áuwkitčes** (n) a settlement, a village.

au'as- (rt) price, worth, value. *Proto-Indo-Iranian *Harg^hás* (price, worth, value), whence also Finnish *arvo* (price, worth, value).

au'as (v) to pay. **au'ásir** (n) 1. buyer, payer. 2. patron. **au'ásim** (n) price, value. **au'ásser** (n) method of payment.

Ē

ē (post) postposition marking the ergative or accusative case.

ēma- (rt) wisdom, knowledge. *Cf. Elamite el-ma* (to think, reflect).

ēma (v) to know (a fact). **émaw** (n) wise man. **émam** (n) wisdom, knowledge.

ēmačes (n) school, academy.

ēpu- (rt) nose, smell. *Origin unknown.*

ēpu (v) to smell (a scent). **épum** (n) smell, odor. **ēpušér** (n) nose.

ēre- (rt) curse, witch. *From Akkadian erretum* (curse, malediction).

ēre (v) 1. *intrans.* to practice black magic, 2. *trans.* to bewitch, place a curse upon. **érer** (n) witch, practitioner of harmful magic. **érem** (n) curse. **ērešér** (n) witchcraft, black magic.

ēsir- (rt) stop, block. *From Sumerian henzer* (to block).

ēsir (v) 1. *intrans.* to stop, to cease moving or acting, to come to a halt. 2. *trans.* to block, to stop another, to frustrate another's actions. **ēsírčes** (n) an obstacle. **ēsírser** (n) a fortification, a barricade, roadblock. **ēsíršim** (n) choking, difficulty breathing, asthma?

ēsu- (rt) goat. *From Akkadian enzum* (goat).

ésur (n) goatherd. **ēsúši** (n) goat.

ēsunaši (n) she-goat. **ēsiwíši** (n) goat kid. **ēsušim** (n) a disease of goats, possibly anthrax or brucellosis?

ēči- (rt) eye, vision. *Cf. Elamite elti* (eye).

ēči (v) to see. **éčis** (n) a statue, in the likeness of a donor, placed in a temple

sanctuary. **éčim** (n) sight, vision. **ēčišér** (n) eye. **ēčišim** (n) blindness.

E

eliš- (rt) top. *From Akkadian eliš* (on top).

eliš (adv) first. **elissi** (n) dominant animal of a herd, alpha male. **eliščes** (n) the top side.

erēš- (rt) rent, tenancy. *From Akkadian ereeshum* (tenant farmer).

erēš (v) to rent. **erēšir** (n) tenant farmer. **erēščes** (n) tenant farm.

ewī- (rt) hemp, cannabis. *From Proto-Dravidian boyVl* (hemp).

ewíser (n) rope. **ewíšim** (n) hemp, marijuana, or cannabis plant. **ewíšir** (n) a portion of cannabis (for use). *For verbs meaning to smoke cannabis, see owā- and owū-.*

eļew- (rt) funny, laugh. *Origin unknown.*

eļew (v) to laugh. **eļewim** (n) humor, laughter.

eli- (rt) rat. *From Proto-Dravidian *el-i* (rodent).

elíši (n) rat.

eme- (rt) tongue, language, speech. *From Sumerian eme* (tongue).

eme (v) to speak. **emém** (n) speech.

emeņés (n) tongue. **emešér** (n) 1. tongue. 2. language.

eřew- (rt) bed, sleep. *Origin unknown.*

eřew (v) 1. *intrans.* to sleep. 2. *trans.* to sleep with, to know (carnally). **eřéwim** (n) sleep, unconsciousness. **eřéwčes** (n) bedroom. **eřéwses** (n) bed.

ese- (rt) seed. *Origin unknown.*

esene (v) to ejaculate. **esešáši** (n) semen (vivified). **esešašér** (n) semen. **eséšim** (n) seed (of a plant).

ešu (num) seven.

ešīši (num) seventy.

ešemē- (rt) limp, hobble. *From Sumerian ešemen* (game, play, skipping rope).

ešemē (v) to limp, to hobble. **ešemér** (n) individual with a limp. **ešeméšim** (n) a limp, a hobble, a leg injury.

ewšī- (rt) lung, breath. *Origin unknown.*

ewšī (v) to breathe. **ewšīm** (n) breath. **ewšiser** (n) lung. **ewšišim** (n) trouble breathing, lung disease.

F

fariš- (rt) move, migrate, nomad. *From Hurrian fariš- (to take the road).*

fariš (v) to move, to migrate. **farišir** (n) migrant, nomad. **fafrišir** (n) nomadic tribe. **fariščes** (n) campsite, temporary settlement of nomads.

H

hāpai- (rt) iron. *From Hittite halpaki (iron).*

hāpair (n) ironworker, blacksmith.

hāpaičés (n) iron ore deposit. **hāpainés** (n) a piece of iron (countable).

hāhpainés (n) iron (material, uncountable).

hāš- (rt) erection. *From Luwian hāš (bone).*

hāš (v) 1. *intrans.* to have an erection. 2. *trans.* to mount or penetrate with an erect phallus. **hāšir** (n) erect phallus (vivified). **hāšim** (n) erection (as a phenomenon). **hāšser** (n) erect phallus. **hāšher** (n) erection (as a period of time during which a phallus is erect). **hāssim** (n) impotence.

ha (post) for the purpose of (sub.conj) so that.

halu' a- (rt) news, message. *From Hittite hulaga (message, news).*

halu' a (v) to send a message. **halu' áw** (n) messenger. **halu' aší** (n) carrier pigeon. **halu' ám** (n) a message, news.

hana- (rt) child-rearing. *From Hurrian han- (to give birth).*

hana (v) to take care of or raise a child.

hanáw (n) nanny, one who raises a child. **hanám** (n) child-rearing.

hapai- (rt) river. *From Hittite hapati (river).*

hapáiši (n) river (vivified). **hapaičés** (n) river.

hapiš- (rt) phallus. *From Luwian happiš (limb, member).*

hapisser (n) phallus (flaccid)

harāšu- (rt) silence. *From Akkadian harāšum (to be silent, to be mute).*

harāšuma (v) to be silent. **harášum** (n) silence.

hau- (rt) joy. *Akkadian hadu (joyful).*

hauma (v) to be happy. **haum** (n) joy.

hau' a- (rt) silver. *From Hittite *harkant (silver).*

hau' áw (n) silversmith. **hau' ačés** (n) silver mine. **hau' anés** (n) piece of silver (countable). **hauh' anés** (n) silver (material, uncountable). **hau' ašānes**, **hauh' ašānes** (n) molten silver.

ha' a- (rt) harm, offense. *From Luwian hatta (blow, harm).*

ha' a (v) to offend, to commit a crime.

ha' áw (n) criminal. **ha' ám** (n) crime.

hūku- (rt) loss. *From Akkadian hulqum (lost object).*

hūku (v) to lose an object. **hūkun** (n) loss. **hūkunés** (n) lost object.

hūpar- (rt) vessel. *From Hittite hūppar (bowl, wood or clay vessel).*

hūparés (n) bowl, vessel.

I

ih (post) like, as.

īhi- (rt) house. *Cf. Elamite ulhi (house).*

īhi (v) to dwell, to live in a place. **īhis** (n) 1. resident, inhabitant. 2. priest (at a temple). **īhičés** (n). 1. house. 2. temple (house of a god).

īkuna- (rt) anointment. *From Luwian īkkunatt (anointing).*

īkuna (v) to anoint. **īkunáw** (n) anointed one. **īkunašér** (n) anointing oil.

īkunahér (n) anointment ceremony.

īna (interj) no. *Cf. Elamite in-na (no, negative).*

īnaimá (interj.) emphatic no.

īpa- (rt) strength, hardness. *Cf. Elamite ibba, ibbak (strong, mighty, powerful).*

īpa (adv) strongly. **īpama** (v) to be strong. **īpam** (n) strength. **īpačés** (n) strong place, fortress, fortification.

īpi- (rt) round. *Cf. Elamite irpi (round).*

īpima (v) to be round. **īpim** (n) roundness. **īpičés** (n) round object.

īpi- (rt) ripe. *Cf. Elamite hurpi (fruit).*

īpi (v) 1. *intrans.* to ripen. 2. *trans.* to smelt (a metal). **īpis** (n) metalworker who smelts. **īpim** (n) 1. ripeness. 2. smelting. **īpičés** (n) smelting furnace. **īpišér** (n) reducing agent used in smelting. **īpišír** (n) ripe fruit.

īras- (rt) root. *Origin unknown.*

īrasír (n) an ancestor. **īwrasír** (n) a lineage, family tree. **īrásčer** (n) a village, a settlement. **īráses** (n) root (of a plant). **īrássim** (n) tuber-producing plant. **īrássir** (n) edible tuber.

īs- (rt) sufficient, enough. *From Sumerian īz (numerous).*

īs (v) to suffice. **īs** (adv) sufficiently, enough.

īši- (rt) hate. *Cf. Elamite ipši (fear).*

īši (v) to hate. **īšim** (n) hatred.

ītas- (rt) wise. *From Proto-Indo-Iranian *H₂tás (truth).*

ītasír (n) wise man. **ītasím** (n) truth, wisdom.

īti- (rt) blood, wound. *Origin unknown.*

īti (v) 1. *intrans.* to bleed. 2. *trans.* to wound. **ītiši** (n) blood (vivified). **ītišáši** (n) flowing blood, fresh blood (vivified). **ītim** (n) wound. **ītišér** (n) blood. **ītišášér** (n) flowing blood, fresh blood.

ītu- (rt) weak. *Cf. Elamite ištu (weak).*

ītu (adv) weakly. **ītu** (v) 1. *intrans.* to weaken, 2. *trans.* to weaken (someone or something). **ītuma** (v) to be weak. **ītur** (n) weakling. **ītúši** (n) weak animal, runt. **ītum** (n) weakness.

ītu- (rt) soon. *From Proto-Dravidian *intu (today).*

ītu (adv) soon. **ītuhér** (n) the near future.

I

i- (rt) focus marker. Used to create adjectives and adverbs that mark a verb or noun as the focus of a sentence.

ihras- (rt) husband, groom. *From Proto-Indo-Iranian *wiHrás (man).*

ihrasír (n) husband, groom.

illi- (rt) onion. *From Proto-Dravidian *ulli (onion).*

illičés (n) onion field. **illilínés** (n) 1. an onion slice. 2. a ring. **illišim** (n) onion plant. **illišír** (n) onion.

ipi- (rt) smoke. *From Sumerian ibi (smoke).*

ipi (v) 1. *intrans.* to give off smoke, to smoulder. 2. *trans.* to smoke (to dry or cook by means of smoke). **ipím** (n) smokiness, haze, smoke. **ipišér** (n) smoker, container used to smoke items.

irru- (rt) colleague, comrade. *From Akkadian ibrum (comrade, colleague).*

irru (v) to accompany, to assist. **írrur** (n) colleague, comrade, coworker.

iri- (rt) city. *From Sumerian iri (city).*

iričés (n) city.

isu- (rt) wood. *From Akkadian isum (wood, lumber).*

isu (v) to chop wood. **isúr** (n) lumberjack, woodworker. **isunés** (n) piece of wood (countable). **iwsunés** (n) lumber (material, uncountable).

išwi- (rt) grindstone. *From Proto-Dravidian *uṣ-V- (to grind).*

išwišér (n) grindstone.

iši- (rt) name. *Cf. Elamite hiš (name).*

iši (v) to call, to name. **iším** (n) name.

išihér (n) naming ceremony.

išwi- (rt) leftovers. *From Sumerian uzu (meat).*

išwi (v) to leave behind. **išiwís** (n) superfluous man, unnecessary person.

išwiwínés (n) 1. a piece of slag, waste, or trash (countable). **iwšiwínés** (n) slag, waste, trash (material, uncountable).

išwišír (n) leftover food.

ittu- (rt) receive, take. *From Akkadian ittu (to receive, to buy).*

ittu (v) 1. to receive. 2. to take. **íttur** (n) recipient, taker.

ihi- (rt) brother. *Perhaps related to Elamite i-gi (brother).*

ihís (n) brother. **ihím** (n) brotherhood.

ipiš- (rt) axe, chop. *Cf. Elamite ipiš (axe).*

ipiš (v) to chop. **ipísser** (n) axe.

iči- (rt) canal. *From Sumerian id (canal).*

ičičés (n) canal.

K

ka- (rt) prayer, blessing. *Origin unknown.*

ka (v) 1. *intrans.* to pray. 2. *trans.* to bless. **kam** (n) prayer, blessing.

kā- (rt) large. *From Sumerian gal (big).*

kā (adv) bigly. **kāma** (v) to be large.

kāw (n) 1. large person. 2. important person. **kāw** (n) bigness, size.

kāhaša- (rt) old age. *Cf. Elamite hasa.*

kāhaša (v) 1. *intrans.* to age, to become old. 2. *trans.* to age something, such as wine or cheese. **kāhašama** (v) to be old.

kāhašaw (n) old person, elder. **kāhašám** (n) old age. **kāhašaším** (n) senility, dementia, infirmity.

kāyiša- (rt) domination. *Cf. Elamite riša (great).*

kāyiša (v) to dominate. **kāyišaw** (n) dominant person, lord. **kāyišám** (n) domination.

kāmīnu- (rt) evil. *Cf. Elamite mišnu (bad).*

kāmīnu (v) to do evil. **kāmínur** (n) wicked person, evil-doer. **kāmínun** (n) wickedness, evil.

kāpāči- (rt) buffalo, aurochs. *From Proto-Dravidian *pan-ti (cow).*

kāpāčiši (n) 1. buffalo. 2. aurochs.

kāpāčišir (n) a piece of buffalo meat (countable). **kākpāčišir** (n) buffalo meat (uncountable).

kāruhu- (rt) chief. *Cf. Elamite ruh (man), possible calque of Sumerian lu-gal (literally "big man").*

kāruhu (v) to lead. **kāruhúr** (n) chieftain, tribal leader. **kāruhúm** (n) chieftainship.

kāšu' u- (rt) older sister. *Cf. Elamite futu (sister).*

kāšu' ur (n) older sister.

kāhVs- (rt) wife, bride, marry. *From Proto-Indo-Iranian *jánHs (woman).*

kāhus (v) *intrans.* to become married.

kāhas (v) *trans.* to marry (somebody).

kāhusír (n) 1. wife. 2. bride. **kāhusim** (n) marriage (as an institution or state).

kāhusher (n) wedding (ceremony).

kāl- (rt) fishing. *From Proto-Dravidian kāl (fish hook).*

kāl (v) 1. to fish. 2. *trans.* to hook (something). **kālčér** (n) fishing spot.

kālser (n) fish hook.

kāpa- (rt) wilderness. *From Proto-Dravidian *kampa (uncultivated land).*

kápaw (n) barbarian, inhabitant of wild land. **kāpáši** (n) wild, untamed animal.

kápam (n) wildness, barbarism.

kāpačés (n) wild land.

kāpu- (rt) money. *From Akkadian kaspum (silver, money).*

kápum (n) price. **kāpuṇés** (n) something worth money. **kāpušér** (n) money.

kāsa- (rt) forge, smith. *Perhaps related to Elamite kassa (forge).*

kāsa (v) to forge. **kāsaw** (n) smith, forger. **kásam** (n) smithery, forgery.

kāsačés (n) forge. **kāsašér** (n) furnace.

kāsu- (rt) paint. *Cf. Elamite karsu (paint).*

kāsu (v) to paint. **kásur** (n) painter.

kāsuṇés (n) dry paint. **kāsušanés** (n) wet paint. **kāsušés** (n) brush.

kāčewe- (rt) storm. *Cf. Elamite tep (rain).*

kāčewe (v) 1. to storm. 2. to be angry, enraged. **kāčewéši** (n) storm (vivified).

kāčewehér (n) storm.

kāwV- (rt) large. *From Sumerian gal (big).*

kāwa (v) *trans.* to embiggen, to cause something to increase. **kāwu** (v) *intrans.* to become large, to increase.

kawš- (rt) milk. *From Proto-Indo-Iranian *gáwš (cow).*

kawš (v) *trans.* to milk. **káwšir** (n) dairyman. **káwssi** (n) a milch cow.

káwssir (n) milk, cream?, butter?

kawssášir (n) milk.

kah- (rt) crow. *From Proto-Dravidian *kakk (crow).*

káhši (n) crow. **káhčes** (n) wasteland, inhospitable land. **káhher** (n) famine.

kahrap- (rt) wheel. *From Proto-Indo-Iranian *čakráṃ (wheel).*

kahrap (v) to drive a wheel vehicle.

kahrapír (n) driver of a wheel vehicle, charioteer. **kahrápser** (n) wheel.

kahrápšir (n) a round bread.

kahtas- (rt) song. *From Proto-Indo-Iranian *gaHt^hás (song), whence also Avestan gāthā.*

kahtas (v) to sing. **kahtasír** (n) singer.

kahtasím (n) 1. song 2. music.

kahtātasím (n) a verse of a song.

kalu- (rt) total, entire, whole. *Akkadian kalum (entirety)*.

kalu (adv) wholly. **kalúm** (n) totality.

kaḷ- (rt) pluck, pick. *From Proto-Dravidian kaḷ (to pluck)*.

kaḷ (v) 1. to pluck feathers. 2. to pick fruit.

kaḷah- (rt) safety. *From Sumerian kalag (strong)*.

kaḷah (v) to protect. **kaḷahír** (n)

protector, guardian. **kaḷahím** (n)

protection, safety. **kaḷahčes** (n) safe place, stronghold, fortification.

kama- (rt) ocean. *Cf. Elamite kam (sea)*.

kamáw (n) 1. sailor, 2. merchant.

kamačés (n) ocean, sea.

kapā- (rt) taxation. *From Proto-Dravidian *kappam (tax, tribute)*.

kapā (v) to tax. **kapām** (n) a tax.

kapānes (n) an object given as tax

payment. **kakpānes** (n) tax payment.

kápas- (rt) mucus. *From Proto-Indo-Iranian *kápa^has (mucus, phlegm)*.

kápas (v) to sneeze. **kápañes** (n)

mucus? phlegm? **kápašañes** (n) mucus?

kápassir (n) a cold.

karū- (rt) the past. *From Hittite karū (earlier, already)*.

karū (adv) earlier. **karūher** (n) the past.

kas- (rt) kill. *From Sumerian gaz (to kill)*.

kas (v) to kill, to smite. **kasír** (n) killer,

slayer, executioner. **kasím** (n) a killing,

an execution. **kássim** (n) a fatal disease.

kaš- (rt) beer. *From Sumerian kaš (beer)*.

kaš (v) to brew beer. **kašír** (n) beer

brewer. **káščes** (n) beer brewery. **kášher**

(n) beer festival. **kássir** (n) beer.

kassášir (n) beer.

kašā- (rt) conquest. *From Akkadian kafaadum (to arrive at, to conquer)*.

kašā (v) to conquer. **kašāw** (n)

conqueror. **kašām** (n) conquest. **kašáčes**

(n) conquered land.

kattu- (rt) important. *From Akkadian kabtum (honored, important)*.

kattu (adv) importantly. **kattuma** (v) to

be important, to matter. **káttur** (n)

important person, notable. **káttum** (n)

importance.

kaṭ- (rt) churning. *From Proto-Dravidian *kaṭ (to churn)*.

kaṭ (v) to churn. **kátser** (n) butter churn

(tool) **kátšir** (n) butter.

kače- (rt) land. *Cf. Elamite kate (place)*.

kačečés (n) land, province.

kau'as- (rt) destruction. Spelled

𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠. *From Sumerian gaz (to kill)*.

kau'as (v) to destroy. **kau'asír** (n)

destroyer. **kau'asím** (n) destruction.

kau'ásčes (n) destroyed place.

kau'u- (rt) resurrection. Spelled 𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠.

Cf. Elamite katu (to live).

kau'u (v) 1. *intrans.* to resurrect, to

come back to life. 2. *trans.* to raise from

the dead. **kau'úr** (n) revenant,

resurrected being. **kau'úm** (n)

resurrection.

kawa- (rt) treasure. *Cf. Elamite kap (treasure)*.

kawama (v) to be valuable. **kawáw** (n)

treasurer. **kawám** (n) value. **kawačés** (n)

treasury. **kawañés** (n) a piece of treasure

(countable). **kakwañés** (n) treasure

(uncountable).

ka'a- (rt) deer. Spelled 𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠. *From Proto-Dravidian *kaṭ- (deer)*.

ka'áši (n) deer. **ka'ašír** (n) venison.

ka'a- (rt) defecation. Spelled 𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠.

From Luwian katmarši (to defecate).

ka'a (v) to defecate. **ka'ám** (n)

defecation (act). **ka'anés** (n) a turd.

kak'anés (n) fecal matter, feces, dung.

ka'ašim (n) diarrhea.

ká'a- (rt) seat. Spelled 𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠. *Cf.*

Elamite kat.

ká'a (v) to sit. **ká'ačes** (n) throne room.

ká'ašer (n) 1. seat. 2. throne.

ká'ah- (rt) club, mace, strike. Spelled

𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠. *From Proto-Indo-Iranian*

**gádaH (club, mace)*.

ká'ah (v) to strike. **ká'ahši** (n) club,

mace (vivified). **ká'ahim** (n) blow,

strike. **ká'ahšam** (n) glancing blow,

weak strike. **ká'ahser** (n) club, mace.

ká'u- (rt) life. Spelled 𐎧𐎠𐎢𐎠𐎧𐎠𐎢𐎠. *Cf.*

Elamite katu (to live).

ká'u (v) to live. **ká'ur** (n) alive person.

ká'uši (n) live animal. **ká'um** (n) life.

kēs- (rt) here. *From Hittite kēz (this side, from here).*

kēs (adv) here. **kēsma** (v) to be here, to be present. **kēsčes** (n) here, current location.

kihi- (rt) heaven, sky, high. *Cf. Elamite kik (heaven).*

kihihi (v) 1. *intrans.* to rise, to float, to levitate. 2. *trans.* to raise, to lift. **Kihír**, **Kihíro** (n) ethnonym for the Kihiser-speaking people, literally "heavenly people." **kihičes** (n) heaven. **Kihišér** (n) the Kihiser language.

kī- (rt) third person pronoun root.

kīlu- (rt) complaint, lament. *From Akkadian killu (noise, scream, clamor).*

kīlu (v) 1. to complain, to lament. **kīlur** (n) 1. complainer, 2. one who brings a legal case or a petition to the king.

kīlum (n) 1. a complaint, a lament. 2. a legal proceeding. 3. petition to the king.

kīru- (rt) lion. *From Akkadian girru (lion).*

kīru (v) to roar. **kīrur** (n) the king.

kīrúši (n) lion. **kīkrúši** (n) pride of lions. **kīruṇáši** (n) lioness.

kīta- (rt) fruit. *Perhaps from Proto-Dravidian *cin-tta (tamarind).*

kīta (v) to produce fruit. **kītaw** (n) fruit producer, fruit orchard worker. **kītawíši** (n) insect parasite of a fruit, fruit fly?

kītačes (n) fruit orchard. **kītašim** (n) 1. fruit tree, fruiting plant. 2. inedible fruit.

kītašir (n) edible fruit.

kīči- (rt) carp. *From Proto-Dravidian *kiñt- (carp).*

kīčīši (n) carp. **kīčinés** (n) carp pond.

kīčišir (n) carp meat.

kīli- (rt) grain. *From Proto-Dravidian *kuli (grain, seed).*

kīličes (n) granary. **kīlišim** (n) grain-producing plant. **kīlišir** (n) a grain (generic). **kíklišir** (n) grain.

kinau- (rt) buttocks. *From Akkadian kinnatu (buttocks, rump).*

kinaunés (n) buttocks, rump (body part). **kinaušir** (n) rump (cut of meat).

kir- (rt) go. *From Sumerian giri (foot).*

kir (v) 1. to go. 2. to come. 3. to arrive.

kirím (n) 1. movement. 2. going. 3. coming, arriving.

kīru- (rt) garden. *From Akkadian kirum (garden, orchard).*

kīru (v) to garden, to tend to a garden.

kirúr (n) gardener, garden worker.

kīruṇés (n) garden. **kīrušim** (n) garden plant.

kīri- (rt) hand. *Cf. Elamite kir (hand).*

kīri (v) to hold **kīri** (num) five. **kihri** (num) ten. **kīrīši** (n) hand (vivified).

kīrišér (n) hand.

kiški- (rt) omen, prediction. *From Sumerian gishkim (omen).*

kiški (v) to predict. **kiškis** (n) prophet, soothsayer. **kiškim** (n) omen, prediction.

kiškišér (n) any tool used to predict the future.

kiči- (rt) seal, cylinder. *From Sumerian kišib (cylinder, seal).*

kiči (v) to press a seal or cylinder.

kičínés (n) seal, cylinder.

kiči- (rt) livestock, domestic animal. *Cf. Elamite ki-ti (livestock).*

kičís (n) livestock farmer, ranch hand.

kičīši (n) livestock animal. **kikčīši** (n)

herd of livestock. **kičičīši** (n) newborn livestock animal. **kičičés** (n) livestock pen, livestock field.

ki'a- (rt) war. Spelled 𐎧𐎶𐎵. *From Sumerian gigam (war, conflict).*

ki'a (v) to fight, to wage war. **ki'áw** (n) warrior. **ki'ám** (n) warfare. **ki'ašér** (n)

war machine (e.g., a siege tower).

ki'ahér (n) wartime.

ki'is- (rt) exist. Spelled 𐎧𐎶𐎶. *From Hittite kikkis (to become).*

ki'is (v) 1. *intrans.* to exist. 2. *trans.* to become.

koṇoṣ- (rt) mouse. *From Proto-Dravidian *conṭt- (rodent).*

koṇoṣ (v) to scurry, to flee. **koṇóšši** (n) mouse. **koṇóščes** (n) 1. mouse nest. 2. hideout, e.g., of bandits.

kōna- (rt) sorghum. *From Proto-Dravidian *conna-l (sorghum).*

kōnačés (n) sorghum field. **kōnašim** (n) sorghum plant. **kōnašir** (n) a grain of sorghum. **kōknašir** (n) sorghum.

kōnašašir, **kōknašašir** (n) sorghum liquor.

ku- (rt) first person pronoun root.

kuf- (rt) fig, fist. *From Proto-Dravidian cuv (fig).*

kuf (v) to punch. **kúfser** (n) fist. **kúfšim** (n) fig tree. **kúfšir** (n) fig.

kuhu- (rt) roof. *Cf. Elamite ku-uk (roof).*

kuhu (v) to place over, to place on top. **kuhuṇés** (n) roof.

kuma- (rt) sacred, pure, holy. *From Luwian kumma (pure, sacralized).*

kuma (v) to purify, make sacred.

kumáw (n) pure one. **kumám** (n) purity, holiness. **kumačes** (n) sacred place, holy site. **kumašér** (n) object used in purification ritual. **kumahér** (n) purification ritual.

kumu- (rt) hot. *From Sumerian kum (hot).*

kumu (v) *trans.* to heat. **kumuma** (v) *intrans.* to be hot. **kumím** (n) heat.

kumučes (n) oven, furnace, hearth, hot place.

kuna- (rt) copper. *From Hittite kunnan (copper).*

kunáw (n) coppersmith. **kunačes** (n) copper mine. **kunaṇés** (n) piece of copper (countable). **kuknaṇés** (n) copper (material, uncountable).

kunašāṇes, **kuknašāṇes** (n) molten copper.

kuṇu- (rt) animal. *Cf. Elamite kun (animal).*

kuṇúši (n) animal. **kukṇúši** (n) herd.

kuṇučes (n) animal pen.

kupar- (rt) ingot, bar. *From Sumerian gubar (ingot).*

kuparím³⁵ (n) metal ingot. **kuparés** (n) metal ingot.

kurur- (rt) hill, foothill. *From Sumerian kur-ur2 (base of the mountain).*

kururír (n) foothill dweller. **kurúrčes** (n) hill, foothill.

kušuh- (rt) week. *From Hurrian kušuh (moon).*

kušúhher (n) week.

kū- (rt) thick, heavy. *From Sumerian kul (thick).*

kūma (v) to be thick, to be heavy. **kūm** (n) thickness, weight. **kúser** (n) weight (for use on scale).

kūkuh- (rt) dark. *From Sumerian kukkug (dark).*

kūkúhši (n) owl. **kūkuhím** (n) darkness.

kūkúhčes (n) the underworld.

kūkúhher (n) night.

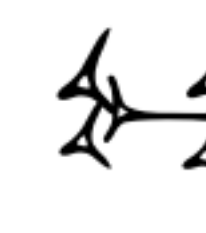
kūru- (rt) fake. *From Akkadian kūru (kiln, artificial, kiln-made).*

kūrur (n) liar, forger. **kúrum** (n) falsehood, forgery. **kūruṇér**, **kūrušér** (n) counterfeit object. **kūruhér** (n) unseasonal weather.

kūsa- (rt) fate. *From Luwian gulza (fate).*

kūsa (v) to be fated. **kúsam** (n) fate.


kūсахér (n) a fated, pre-ordained event.

kūsa'a- (rt) price, valuation. Spelled . *From Hittite kūsata (bride price).*


kūsa'a (v) to set a price, to value or appraise, to value something. **kūsa'am** (n) a price, a value.

kūtu- (rt) bag, carry, transport. *From Akkadian gūdu (leather bag).*

kūtu (v) to carry, to transport. **kūtur** (n) courier. **kūtušér** (n) bag.

ku'u- (rt) short. Spelled . *From Sumerian gud (short).*

ku'úr (n) short person. **ku'úm** (n) shortness.

ku'u- (rt) witness. Spelled . *From Hittite kutru (witness).*

ku'u (v) to witness. **ku'uma** (v) to serve as a witness. **ku'úr** (n) a witness. **ku'úm** (n) testimony, witness statement.

kVšas- (rt) thin. *From Proto-Indo-Iranian *kṛcás (thin).*

kūšas (v) *intrans.* to be thin, to starve.

kāšas (v) *trans.* to starve (something or somebody). **kīšasír** (n) thin person.

kīšasím (n) thinness, starvation.

L

lāla- (rt) gossip, rumor, slander. *From Luwian lāla (tongue, gossip).*

lāla (v) 1. *intrans.* to gossip 2. *trans.* to slander. **lālaw** (n) one who spreads rumors. **lālam** (n) gossip, rumor.

³⁵ It is not clear why the -im suffix, which generally creates abstract nouns, can be used to create a tangible object here. We know only that **kuparím** and **kuparés** are used interchangeably.

lamar- (rt) moment, hour. *From Hittite lammar (moment, hour).*

lamar (adv) temporarily. **lamarír** (n) person holding their position on a temporary basis. **lamárher** (n) 1. a moment. 2. an hour.

līka- (rt) oath, promise. *From Hittite lingant (oath).*

līka (v) 1. to swear an oath. 2. to promise. **līkaw** (n) one who has sworn an oath. **līkam** (n) oath, promise. **līkačės** (n) a part of a temple where written oaths and contracts were stored for sakepeeing and public viewing. **līkaņės**, **līkašér** (n) written contract.

M

māku- (rt) foreign ruler. *From Akkadian malkum (prince, foreign ruler).*

mākur (n) foreign ruler. **mākučės** (n) land ruled by a foreign ruler.

māsah- (rt) rot, rebellion. *From Hittite marsah (to rot).*

māsah (v) 1. to rot, to spoil. 2. to rebel.

māsahír (n) rebel. **māsahím** (n) 1. rotting, decomposition. 2. rebellion, disloyalty. **māsáhčes** (n) rebel land.

māsáhšim (n) necrosis, gangrene?

māsáhšir (n) rotten or spoiled food.

māš- (rt) rice. *From Proto-Dravidian *maṇṭ- (rice).*

māšir (n) rice farmer. **māščes** (n) rice paddy. **māššim** (n) rice plant. **māššir** (n) grain of rice. **māmíššir** (n) rice.

māša- (rt) late. *Cf. Elamite mašša (late).*

māša (adv) late. **māša** (v) 1. *intrans.* to be late. 2. *trans.* to delay (someone or something). **māšaw** (n) late person.

māšam (n) lateness, tardiness. **māšahér** (n) a delay.

mātači- (rt) breaking. *From Proto-Indo-Iranian *márd^hati (to grind, to crush).*

mātači (v) 1. *intrans.* to break, to break up, to cease to function. 2. *trans.* to break something.

mātu- (rt) star. *Cf. Elamite mar-du (star).*

mātu (v) to twinkle. **mātúši** (n) star (vivified). **mátum** (n) 1. a twinkle. 2. fate. **mātuņės** (n) a star.

ma (post) at, on, during.

maha- (rt) ritual. *Unknown origin.*

maha (v) to sacrifice. **maháw** (n) priest.

maháši (n) an animal being sacrificed.

mahám (n) ritual, sacrifice. **mahaņės** (n) an object being sacrificed. **mahašér** (n) sacrificial altar.

mahru- (rt) front, abdomen. *From Akkadian mahrum (front).*

mahruņės (n) 1. the front side of something. 2. the abdomen.

mahru- (rt) preference, pleasing. *From Akkadian mahru (pleasing, acceptable).*

mahru (v) 1. *trans.* to like, to find pleasing. 2. to prefer. **máhrur** (n) a preferred person, a favorite (*e.g.*, of a king or god). **máhrum** (n) preference.

marāsu- (rt) mix, combine. *From Akkadian marāsu (to mix).*

marāsu (v) to mix, to combine.

marāsur (n) worker who makes bronze.

marāsučės (n) foundry. **marāsuņės** (n) an alloy. **marāsušės** (n) 1. mixing bowl. 2. crucible.

mára (post) around, near.

mase- (rt) wing. *Origin unknown.*

mase (v) to flap. **masėši** (n) flying bird.

masewiši (n) flying insect. **masešér** (n) wing.

maš- (rt) interest. *From Sumerian maš (interest).*

mašír (n) lender who charges interest.

maším (n) interest (on a loan). **maším**

níra au'ásim (n) interest rate, literally "cost of interest." **mašės** (n) interest

payment. **másser** (n) interest contract.

mašālu- (rt) resemblance. *From Akkadian mašālu (to resemble, to match).*

mašālu (adv) similarly. **mašālu** (v) to resemble. **mašālur** (n) one who resembles another. **mašālum** (n) resemblance.

mašaš- (rt) cut. *Cf. Elamite máš-áš (cut).*

mašaš (v) to cut. **mašaším** (n) a cut, an incision. **mašásser** (n) cutting tool, scissors? scythe? blade?

mawe- (rt) breast. *Origin unknown.*

mawe (v) 1. to breastfeed. 2. to nurture, care for, tend to. **mawenės** (n) breast.

mawo- (rt) fat. *Origin unknown.*

mawo (v) 1. *intrans.* to fatten, to wax, to grow large. 2. *trans.* to fatten an animal. **mawoma** (v) to be fat. **mawór** (n) fat person. **mawóši** (n) fattened animal. **mawóm** (n) fatness. **mawoším** (n) obesity. **mawoším** (n) fat (edible). **má' u-** (rt) honey. Spelled 𐎠𐎡𐎢. *From Proto-Indo-Iranian *mádhu (honey, wine), whence also Finnish mesi (nectar).* **má' u** (adv) 1. sweetly. 2. in a friendly manner. **má' uma** (v) to be sweet. **má' um** (n) sweetness. **má' ušir** (n) honey. **má' ušašir** (n) a honeyed drink, mead? honeyed wine? **menī-** (rt) governor, regent, minister. *Cf. Elamite menir (governor).* **menī** (v) to govern. **menīnī** (v) to appoint to office. **menís** (n) 1. governor, 2. regent, 3. minister. **mením** (n) governorship, leadership. **menīser** (n) a ritual object carried by a governor - perhaps a mace or baton? **mečeš-** (rt) praise, gratitude, thanks. *Origin unknown.* **mečeš** (v) to praise, to give thanks to. **mečešir** (n) 1. worshiper, 2. suppliant, 3. petitioner. **mečeším** (n) gratitude, praise. **mečéšnes** (n) an item given in gratitude. **mečéssir** (n) a meal provided in gratitude. **mečessášir** (n) a drink or beverage provided in gratitude. **mew-** (rt) herding. *From Proto-Dravidian *mey (to graze).* **mew** (v) to herd, to care for a flock of animals. **mewír** (n) animal herder. **méwši** (n) a herding animal. **mewmíši** (n) 1. a herd of animals. 2. *derogatory.* a gathering of people. 3. *derogatory.* enemy army. **méwser** (n) tool for herding animals, whip? **mife-** (rt) few. *Origin unknown.* **mifema** (v) to be few in number. **mī-** (rt) fish, swim. *From Proto-Dravidian *mīn (fish).* **mī** (v) to swim. **mīs** (n) swimmer. **míši** (n) fish. **mīwíši** (n) minnow, tadpole? **mínes** (n) fish skin? fish scale? **míser** (n) fin. **míšir** (n) fish meat. **mīnu-** (rt) bad. *Perhaps related to Elamite muš-nu-ik (bad).*

mīnu (v) to be bad, to do bad. **mínur** (n) bad person. **mínur** (n) badness, evil. **mīssi-** (rt) mouth. *Origin unknown.* **mīssi** (v) to eat. **mīssíši** (n) mouth (vivified). **míssim** (n) hunger? craving? **mīssišer** (n) mouth. **mima-** (rt) recognize, respond. *From Luwian mimma (recognize, regard).* **mima** (v) 1. to recognize. 2. to respond, reply. **mimám** (n) 1. recognition. 2. response. 3. respect. **missu-** (rt) half. *From Akkadian mišlu (half).* **missu** (adv) incompletely. **missu** (v) to divide in half. **míssum** (n) half. **miš-** (rt) to drive animals. *From Proto-Dravidian *mīt (to drive animals).* **miš** (v) to drive animals. **mišír** (n) animal driver. **míščes** (n) path on which animals are driven. **míšser** (n) goad. **muļu-** (rt) yellow. *Unknown origin.* **muļuma** (v) to be yellow. **muļúm** (n) yellowness. **muļuším** (n) 1. skin condition, jaundice? 2. a yellow flower, perhaps *Campanula sulphurea*? **murū-** (rt) world, Earth. *Cf. Elamite murun (ground, soil).* **murūma** (v) to be on the ground. **murūrū** (v) 1. *intrans.* to fall. 2. *trans.* to drop, to throw towards the ground. **murúm** (n) entirety, whole. **murúčes** (n) the world, the Earth. **murúser** (n) soil. **múru** (sub.conj) where. **mus-** (rt) repair. *Origin unknown.* **mus** (v) to repair. **musír** (n) one who repairs, often used as epithet for kings who have repaired a temple. **musím** (n) repair, renovation. **músčes** (n) construction site, building under repair. **muše-** (rt) bird, flight. *From Sumerian mušen (bird).* **muše** (v) to fly. **mušeše** (v) 1. to take flight. 2. to begin an adventure. **mušér** (n) adventurer. **mušéši** (n) bird. **mišewíši** (n) fledgling. **mušém** (n) 1. a flight. 2. an adventure. **mušečes** (n) aviary, coop, birdcage, columbarium. **mušu-** (rt) snake. *Sumerian muš (snake).* **mušu** (v) to crawl. **mušúši** (n) snake. **mušuším** (n) snakebite.

mūwa- (rt) might, power. *From Luwian mūwa (might, power).*

mūwama (v) to be mighty, to wield power. **múwaw** (n) mighty one. **múwam** (n) might, power. **mūwačés** (n) a specific road in Sīyiwīrčēmā, perhaps the path connecting the royal palace to the temple of Sawwasír.

mV̄tas- (rt) illness. *From Proto-Indo-Iranian *mrtás (dead).*

mūtas (v) *intrans.* to be sick. **mātas** (v) *trans.* to spread disease, to afflict with illness. **mītasír** (n) sick person. **mītássi** (n) sick animal. **mītasím** (n) illness, sickness, poor health. **mītássim** (n) an illness, a disease.

N

nā- (rt) writing. *Origin unknown.*

nā (v) to write. **nāw** (n) scribe. **nām** (n) writing. **nāčes** (n) scriptorium. **nānes** (n) word. **nāser** (n) stylus.

nārū- (rt) poetry. *From Akkadian nārūtu (poet).*

nārū (v) to compose poetry. **nārūr** (n) poet. **nārúši** (n) songbird? **nārūm** (n) poetry. **nārūnes** (n) poem. **nārúšim** (n) a beautiful meal.

nāra (conj) verbal conjunction meaning but, yet, still.

nās- (rt) green. *Origin unknown.*

nāsmā (v) to be green. **nāsim** (n) greenness.

nāčil- (rt) health. *From Sumerian namtil (life).*

nāčil (v) 1. *intrans.* to improve in health. 2. *trans.* to care for a sick person.

nāčilma (v) to be healthy. **nāčilír** (n) a healthy person. **nāčilši** (n) a healthy animal. **nāčilím** (n) good health.

nāčilčes (n) 1. infirmary, hospital. 2. temple of Kułáw.

na (post) 1. postposition marking the dative case. 2. about, regarding. 3. towards, into.

nahiči- (rt) sun. *Cf. Elamite na-hi-ti (sun).*

nahičíši (n) sun (vivified). **nahičím** (n) sunlight. **nahičinés** (n) sun.

nakās- (rt) harvest. *From Akkadian nakaasum (to cut).*

nakās (v) to harvest, to reap, to cut down. **nakásir** (n) reaper. **nakásim** (n) reaping, harvest. **nakässer** (n) scythe.

nakášher (n) harvest time.

naḷi- (rt) boundary. *Origin unknown.*

naḷi (v) 1. to draw 2. to set a boundary, to demarcate a border. **naḷír** (n) artist, one who draws. **naḷím** (n) boundary, limit. **naḷičés** (n) border, borderland.

naḷišér (n) surveying tool?

name- (rt) any. *From Sumerian name (somebody).*

namér (n) anyone.

nana- (rt) day, daylight, daytime. *Cf. Elamite na-an-na (day).*

nanám (n) daylight. **nanahér** (n) day.

nananahér (n) today.

napa'a- (rt) key, enter. Spelled 𐎶𐎶𐎶𐎶𐎶. *Cf. Elamite pat.*

napa'a (v) 1. to enter. 2. to become initiated (*e.g.*, into an order). **napa'áw** (n) an initiate. **napa'ačés** (n) entrance.

napa'ašér (n) key.

napī- (rt) moon. *Cf. Elamite napir.*

napī (adv) regularly, predictably. **Napís** (n) 1. moon god. 2. moon (vivified).

napíši (n) moon (vivified). **napím** (n) moonlight. **napínes** (n) moon. **napíher** (n) lunar phase.

nára (post) below.

naṛi- (rt) jackal, steal. *From Proto-Dravidian *nari (wild canid).*

naṛi (v) to steal. **naṛís** (n) thief. **naṛíši** (n) the golden jackal *Canis aureus*.

naṛím (n) theft. **naṛičés** (n) wasteland.

naṛinés (n) stolen item, contraband.

nasār- (rt) defeat. *From Akkadian nasaarum (to defend).*

nasār (v) to defeat.

natī- (rt) arrow. *From Hittite natii (arrow).*

natī (v) to shoot an arrow, to shoot with an arrow. **natís** (n) archer. **natíši** (n) arrow (vivified). **natím** (n) archery.

natíser (n) arrow. **natíšim** (n) thorn.

nau'a- (rt) tin. Spelled 𐎶𐎶𐎶𐎶𐎶. *From Sumerian nagga (tin).*

nau'áw (n) tinsmith. **nau'ačés** (n) tin mine. **nau'anés** (n) piece of tin

(countable). **naun** 'anés (n) tin (material, uncountable). **nau** 'ašānes, **naun** 'ašānes (n) molten tin.

naw- (rt) belly. *Origin unknown.*

naw (v) to digest. **nawím** (n) digestion.

nawés (n) belly, stomach.

neha (rt) peace, law, order. *From Sumerian neha (calm, please).*

nehama (v) to be peaceful, orderly.

nehám (n) peace, order. **nehašér** (n) a law.

nerā- (rt) bush, brush. *Origin unknown.*

neráčér (n) scrubland. **nerášim** (n) bush.

nifa- (rt) bark, cover. *Origin unknown.*

nifa (v) to cover. **nifám** (n) covering, protection. **nifañés** (n) 1. bark (of a tree or woody plant). 2. shell, exoskeleton (of an animal).

nihám (post) because. (sub.conj) because.

nīsurā- (rt) section, part. *From Sumerian ningsura (section of a tablet).*

nīsurā (v) to set apart. **nīsuráw** (n) a selected person, someone set apart.

nīsurášī (n) a livestock animal retained for breeding. **nīsurám** (n) specialness.

nīsuráčés (n) 1. land set aside for a special purpose, 2. sacred temple land.

nīsuranés (n) 1. a section of a tablet. 2. a section or part of anything.

nikah- (rt) magic. *From Sumerian nigak (magic).*

nikah (v) to do magic. **nikahír** (n)

magician. **nikáhši** (n) animal used for

magic or haruspicy. **nikahím** (n) magic.

nikáhser (n) tool used to do magic.

nināf- (rt) fingernail. *Origin unknown.*

nināf (v) to scratch. **nināfser** (n) fingernail.

niče- (rt) danger. *From Sumerian ni teg (to fear).*

niče (v) to be dangerous. **ničema** (v) to be in danger. **ničém** (n) danger. **ničečés** (n) dangerous place.

níra (post) 1. postposition marking the genitive case. 2. from, out of. 3. above.

(conj) nonverbal conjunction meaning or, but, yet, still

nitā (post) 1. away from 2. without. (conj) nonverbal conjunction or, but, yet, still.

nōw- (rt) pain, hurt. *From Proto-Dravidian nōy (pain).*

nōw (v) 1. *intrans.* to be in pain. 2.

trans. to inflict pain, hurt. **nówim** (n)

pain. **nówšim** (n) unknown disease

(presumably one that causes pain)

nu- (rt) second person pronoun root.

nušeše- (rt) forced labor. *Origin unknown.*

nušeše (v) 1. *intrans.* to perform forced labor, to slave away. 2. *trans.* to enslave.

nušešema (v) to be a slave. **nušešér** (n)

slave. **nušešém** (n) slavery.

nūwa- (rt) again, future. *From Hittite nuuwa (again).*

nūwa (adv) 1. again, repeatedly. 2. in

the future. **nūwa** (v) to repeat. **núwam**

(n) repetition. **nūwahér** (n) the future.

ṇā- (rt) dog. *From Proto-Dravidian *ñāl (dog).*

ṇāši (n) 1. dog. 2. *derogatory.* insult

used against humans. **ṇáčes** (n) kennel, place where dogs are kept.

Ō

ōša- (rt) vomit. *Origin unknown.*

ōša (v) to vomit. **ōšam** (n) vomit,

vomiting. **ōšašim** (n) nausea, disease causing vomit.

ōta- (rt) happiness. *Origin unknown.*

ōta (v) 1. *intrans.* to be happy. 2. *trans.*

to make happy. **ótam** (n) happiness.

ōtašim (n) unknown plant whose ingestion caused happiness.

O

oles- (rt) sleep. *Origin unknown.*

oles (v) to sleep. **olēles** (v) to dream.

olēlesír (n) dream (vivified). **olesím** (n)

sleep. **olēlesím** (n) dream.

otto- (rt) tall, stand. *Origin unknown.*

otto (adv) well, outstandingly. **otto** (v)

to stand. **ottoma** (v) to be tall. **óttor** (n)

tall person. **óttom** (n) height. **ottočés** (n)

tall building.

owV- (rt) cannabis use. *From Proto-Dravidian *boyVl (hemp).*

owū (v) *intrans.* to be high, to be in a trance. **owā** (v) to smoke cannabis, to ingest cannabis. *For nouns relating to cannabis, see ewī-*.

pāha- (rt) cauldron, boil. *From Hittite palha (cauldron).*

pāha (v) to boil. **pāhačės** (n) heat source where a cauldron is placed. **pāhašér** (n) cauldron.

pākar- (rt) crowd, gather. *From Hittite pangar (crowd, mass).*

pākar (v) to gather, to mass. **pākarír** (n) a crowd of people. **pākárši** (n) a herd of animals. **pākarím** (n) crowdedness. **pākárčes** (n) place of gathering.

pāku- (rt) mountain. *From Hittite parku (peak).*

pākur (n) mountain dweller. **pākučės** (n) mountain. **pāpkučės** (n) mountain range.

pākur- (rt) tribe, clan. *From Hittite pankur (clan).*

pākurír (n) a tribe, a clan. **pākúrčes** (n) the lands of a tribe or clan. **pākúršir** (n) raw or undercooked food.

pālahu- (rt) worship. *From Akkadian pallahu (fear, worship, reverence).*

pālahu (v) to worship, to revere. **pālahúr** (n) worshiper.

pāsa- (rt) superior road. *From Hittite palsa (path, road).*

pāsačės (n) 1. wide road. 2. trade route. 3. military road.

palāh- (rt) fear. *From Akkadian palāhum (to fear).*

palāh (v) to be afraid, to fear. **palāhim** (n) fear.

para- (rt) village. *From Hittite parnant (house).*

paráw (n) villager. **parám** (n) simpleness, backwardness. **paračės** (n) village. **parašír** (n) simple food, an unsophisticated meal.

pašā- (rt) erase, rub. *From Akkadian Akkadian pašātum (to erase).*

pašā (v) 1. to erase. 2. to rub.

pašāmu- (rt) share. *From Akkadian pašāmu (share, booty).*

pašāmu (v) 1. to share. 2. to give, to grant. **pašāmur** (n) generous person, donor, patron. **pašāmum** (n) generosity, sharing. **pašāmuṇés** (n) something that is shared, a donation. **pašāmušír** (n) a donated meal, alms.

pau- (rt) weep. *From Akkadian baku (to weep, to cry).*

pau (v) 1. to weep, to cry. 2. to mourn.

paur (n) 1. crying person, 2. mourner.

pauhér (n) period of mourning.

pá'a- (rt) foot, walk. Spelled 𐎶𐎶𐎶𐎶. *Cf. Elamite pat (foot).*

pá'a (v) to walk. **pá'a'a** (v) to leave, to go out. **pá'aši** (n) foot (vivified).

pá'ašér (n) foot.

pēlu- (rt) ownership. *From Akkadian beelum (owner, lord).*

pēlu (v) to own. **pélur** (n) owner, landlord. **pélum** (n) ownership. **pēlučės** (n) estate, land owned by a lord.

pehu- (rt) closing. *From Akkadian pehum (to close).*

pehu (v) to close. **pehuma** (v) to be impossible. **pehúm** (n) closedness, impossibility. **pehušér** (n) wall?

péče- (rt) fight. *Cf. Elamite be-ut (fight).*

péče (v) to fight, to do battle. **péčer** (n) warrior, soldier. **pépčer** (n) army. **péčem** (n) conflict. **péčečes** (n) battlefield.

péčeher (n) battle.

pe'u- (rt) opening. Spelled 𐎶𐎶𐎶. *From Akkadian petum (to open).*

pe'u (v) to open. **pe'uma** (v) to be possible. **pe'úm** (n) openness, possibility. **pe'ušér** (n) gate.

R

rášwas- (rt) bandit. *From Proto-Indo-Iranian *Hrǵyas (king).*

rášwas (v) to steal, to pillage. **rášwasir** (n) bandit. **rášriwasir** (n) band of bandits. **rášwasčes** (n) bandit camp, bandit territory.

rakā- (rt) legal claim.³⁶ *From Akkadian ragāmun (to raise a claim).*

rakā (v) to make a claim or motion in court. **rakáw** (n) lawyer, one who represents another in court. **rakám** (n) legal practice. **rakáser** (n) legal motion.

rá'as- (rt) chariot. Spelled 𒊕𒌷𒍪𒍪𒍪𒍪. *From Proto-Indo-Iranian *Hrát^has (chariot).*

rá'asir (n) charioteer, warrior. **rá'assi** (n) 1. war horse. 2. chariot (vivified).

rá'asser (n) chariot.

ruhu- (rt) man, human. *Cf. Elamite ruh (man).*

ruhuhu 1. *intrans.* to come of age. 2. *trans.* to tutor, to mentor. (v). **ruhúr** (n) 1. man. 2. person. **ruhúm** (n). 1. manhood, humanity. 2. mortality.

rūr- (rt) lead. *Cf. Elamite ruh.*

rūr (v) to lead. **rúrir** (n) leader. **rúrim** (n) leadership. **rúrser** (n) unknown item that symbolized the leadership of a chieftain or tribal head - mace? rod?

S

sā (post) postposition indicating the comitative or instrumental case, or the agent of a passive or causative verb (conj) non-contrasting nonverbal conjunction **sām-** (rt) each. *From Sumerian ta'am (each).*

sān- (rt) anger. *From Hittite sānt (angry).*

sān (adv) agrily. **sānma** (v) to be angry.

sānim (n) anger.

sāru- (rt) plunder, hunt. *From Hittite sāru (plunder).*

sāru (v) 1. to plunder. 2. to hunt. **sárur** (n) hunter. **sárúši** (n) hunted animal.

sárum (n) pursuit, the chase. **sāručés** (n) hunting ground.

sārū- (rt) lies, treachery. *From Akkadian šarrūtu (lies, treachery).*

sārū (v) to lie. **sárūr** (n) liar. **sárūm** (n) lie, falsehood, treachery.

sahtam- (rt) harvest. *From Proto-Indo-Iranian *dáHtram, whence also Finnish takra (slice, piece).*

sahtam (v) to harvest. **sahtámher** (n) harvest festival.

sama- (rt) hope, faith, trust. *From Sumerian tam (trust).*

sama (v) to trust. **samáw** (n) trustworthy person. **samám** (n) hope, faith, trust.

sanē- (rt) bone. *Origin unknown.*

sanénes (n) bone. **sanēnénes** (n) bone marrow (as substance). **sanēnéšir** (n) bone marrow (as food).

sapā- (rt) seize, grab. *From Akkadian sabātum (to seize).*

sapā (v) to grab, to seize. **sapáher** (n) brief moment. **sapášim** (n) vining plant.

saš- (rt) palm tree. *From Proto-Dravidian *tāz (toddy palm).*

sáššim (n) palm tree. **sáššir** (n) coconut.

saša- (rt) help. *Cf. Elamite taš (help, aid).*

saša (v) to help, to assist. **sašáw** (n) helper, helpful person. **sašám** (n) help, assistance.

sau'as- (rt) divide, portion. Spelled 𒍪𒍪𒍪𒍪𒍪𒍪. *From Proto-Indo-Iranian *b^hagás (portion, allotment).*

sau'as (v) to divide, to portion out.

sau'ásim (n) division, apportionment.

sau'áses (n) portion. **sau'ássir** (n) slice, portion of food.

sawwas- (rt) daytime sky. *From Proto-Indo-Iranian *daywás (daytime sky), whence also Finnish taivas (sky).*

Sawwasír (n) god of thunder, song, and war, chief god of the Kihiser pantheon, patron of Kihiser kings.

sena- (rt) shape, form. *From Hittite sena (form, figure).*

sena (v) *trans.* to shape something

senám (n) form, shape.

senaha- (rt) protect, guard. *From Hittite senahha (protection).*

senaha (v) to protect, guard. **senaháw**

(n) protector, guardian. **senahám** (n)

protection. **senahašer** (n) armor.

seṇe- (rt) melt. *Origin unknown.*

seṇe (v) to melt. **seṇešér** (n) crucible.

ses- (rt) rest. *From Hittite ses (to rest).*

³⁶ It appears that a **kílum** was a legal motion that initiated a legal case, while a **rakáser** was any other kind of legal motion, such as one during a legal case.

ses (v) to rest, to relax. **sesím** (n) relaxation. **sésher** (n) a break.

sipa- (rt) pour, libation. *Hittite sipan (to make a libation).*

sipa (v) 1. to pour. 2. to make a libation.

sipám (n) libation pouring. **sipačés** (n) place where libations are poured.

sipaṇés (n) liquid poured. **sipahér** (n) libation ceremony.

síra (post) in front of, before.

siwi- (rt) part, fragment. *From Sumerian du (all).*

siwi (v) to divide. **siwím** (n) 1. division, fragmentation, breaking apart. 2. destruction, collapse (*e.g.*, of an army or kingdom). **siwičés** (n) 1. parcel of land, 2. political division, especially lower-order (*e.g.*, sub-unit of a province, ward of a city). **siwiṇés** (n) fragment, part.

sihi- (rt) narrow. *From Sumerian sig (narrow).*

sihi (v) 1. *intrans.* to become narrow. 2. *trans.* to make narrow. **sihima** (v) to be narrow. **sihím** (n) narrowness, ductility. **sihičés** (n) narrow plot of land. **sihišačés** (n) stream? narrow canal? **sihiším** (n) shoot, vine.

simī- (rt) air. *Cf. Elamite si-me-in (air).*

simím (n) air. **simísér** (n) trachea.

soṣ- (rt) wolf, murder. *From Proto-Dravidian *tōz (wild canid).*

soṣ (v) to murder. **soṣír** (n) murderer.

sóṣši (n) wolf. **soṣím** (n) murder. **sóṣšer** (n) murder weapon. **seṣwišér** (n) fang, canine tooth of a predator. **sóṣšim** (n) poisonous plant. **sóṣšir** (n) poison (solid) **soṣšášir** (n) poison (liquid).

su- (rt) every, all. *From Sumerian du (all).*

su (adv) totally. **sur** (n) everybody. **súšo sā suṛo** (n) everybody, literally "all people and all animals." **sum** (n) everything, totality. **sučés** (n) everywhere. **suṇés** (n) every thing.

suma- (rt) take, remove. *Cf. Elamite duma (to take).*

suma (v) 1. to take, to remove. 2. to plunder. **sumám** (n) removal. **sumaṇés** (n) removed object, booty.

sun- (rt) give, gift. *Cf. Elamite duna- (give).*

sun- (rt) give, gift. **sunáw** (n) gift giver, donor. **sunášši** (n) animal given as a gift. **sunám** (n) generosity. **sunṇés** (n) item given as a gift. **sunahér** (n) donation ceremony. **sunášir** (n) food given as a gift, free meal.

sunana- (rt) eternal, forever. *Cf. Elamite na-an-na (day).*

sunana (v) 1. *intrans.* to endure, to last. 2. *trans.* 1. to sustain. 2. to render immortal. **sunanama** (v) to be immortal. **sunanáw** (n) an immortal. **sunanáw** (n) immortality. **sunanašir** (n) elixir of life.

supa- (rt) real, genuine, authentic. *From Hittite suppi-/suppa- (pure).*

supama (v) to be genuine. **supám** (n) authenticity. **supṇés** (n) authentic item.

supu- (rt) clay tablet. *From Sumerian dub (clay tablet).*

supu (v) to write on a clay tablet.

supuma (v) 1. to be written 2. to be well known. **supúr** (n) scribe. **supúm** (n) common knowledge. **supuṇés** (n) tablet.

suṛa- (rt) cave. *Cf. Elamite du-ráš (cave).*

suṛačés (n) cave.

suṛuh- (rt) spit. *Cf. Elamite turuh (to say).*

suṛuh (v) 1. to spit. 2. to show disrespect. **suṛuhím** (n) disrespect.

suṛúhser (n) spittle, saliva.

sū- (rt) small. *From Sumerian tul (small).*

sū (adv) smally, to a lesser extent. **sūma** (v) to be small. **sūwu** (v) to become small, to decrease. **sūwa** (v) to make large, to cause to increase. **sūr** (n) 1. small person 2. unimportant person. **súši** (n) small animal. **sūm** (n) 1. smallness. 2. unimportance. **súšim** (n) sapling, seedling, sprout, young plant. **súšir** (n) small meal, snack.

sūhaša- (rt) adolescent. *Cf. Elamite hasa.*

sūhašáw (n) adolescent, teenager.

sūpuhu- (rt) grandchild. *Cf. Elamite puhu (offspring).*

sūpuhúr (n) grandchild (any gender).

sūpuhuṇáw (n) granddaughter.

sūšaha- (rt) grandson. *Cf. Elamite šak (son).*

sūšaháw (n) grandson.

sūna- (rt) meet, meeting. *Cf. Elamite turnat (to know).*

sūna (v) to meet. **sūnám** (n) a meeting.

sūnačės (n) a meeting place.

sVruh- (rt) betrayal, hostility. *From Proto-Indo-Iranian *d^hruǵ^hyāti (to deceive).*

suruh (v) *intrans.* to be hostile. **saruh**

(v) *trans.* to betray. **širuhír** (n) 1. a

traitor 2. an enemy. **širuhím** (n) treason.

širúhčes (n) rebellious town or province.

Š

šāsas- (rt) goose. *From Proto-Indo-Iranian *ǵ^hansás (goose).*

šāsas (v) to honk. **šāsássi** (n) goose.

šāsaswíši (n) gosling. **šāšisássi** (n) herd of geese. **šāsásčes** (n) goose enclosure.

šāsasés (n) goose feather. **šāsásšir** (n) goose meat.

šahwah- (rt) shade, shadow. *From Proto-Indo-Iranian *ścaHyáH (shade, shadow).*

šahwah (v) *trans.* to shade. **šahwahír**

(n) shadow (of a human). **šahwahím** (n)

shade. **šahwáhčes** (n) shady place.

šahwahés (n) shadow (of an object).

šahwáhšim (n) shadow (of a tree).

šawtā- (rt) chant. *From Proto-Indo-Iranian *ǵ^háwtā (priest, offeror of oblations), whence also Sanskrit hótr/hotar.*

šawtā (v) to chant, to recite. **šáwtāw** (n)

chief priest. **šáwtām** (n) a chant, a

recitation. **šawtáser** (n) unknown item

carried or worn by the chief priest, marking his status.

šilwa- (rt) animal horn. *From Proto-Indo-Iranian *ćrwa (horn), whence also Finnish sarvi (horn).*

šilwaw (n) title of the god Ūpáw,

literally "horned one." **šilwáši** (n) horned

animal. **šilwašér** (n) animal horn.

Š

šāna- (rt) liquid, drink. *Origin unknown.*

šāna (v) to drink. **šánaw** (n) drinker.

šānam (n) liquid (state). **šānačės** (n) a

body of water. **šānaņés** (n) a liquid, a fluid. **šānašír** (n) beverage.

šāru- (rt) Assyrian emperor. *From Akkadian šarrum (king).*

šárur³⁷ (n) the ruler of the Neo-Assyrian

Empire. **šāručės** (n) 1. Assyria, 2. the (Middle) Assyrian Empire.

šāši- (rt) inspect. *Perhaps related to Elamite šahši (to cut).*

šāši (v) to inspect, to examine. **šāšir** (v)

inspector. **šāšim** (n) inspection. **šāšičės**

(n) a location at which taxes were gathered.

šaffas- (rt) pillar, support. *From Proto-Indo-Iranian *stámb^hHas (pillar), whence also Finnish sammas (pillar).*

šaffas (v) to support. **šaffasír** (n)

supporter, patron, donor. **šaffasím** (n)

support. **šaffásser** (n) pillar.

šah- (rt) head. *From Sumerian sang (head).*

šah (v) to lead. **šahwu** (v) *intrans.* to

take command, to take charge, to take

over. **šahwa** (v) *trans.* to take command

of something, to take over something.

šahír (n) 1. leader. 2. boss, overseer.

šáhser (n) head (body part).

šaha- (rt) son. *Cf. Elamite šak (son).*

šaháw (n) son. **šahám** (n) 1. status of

being a son. 2. dependence. 3. descent.

šahī- (rt) bronze, brass³⁸. *Cf. from Elamite sa-hi-i (copper, bronze).*

šahís (n) bronzesmith. **šahíčes** (n)

bronze foundry. **šahínes** (n) a piece of

bronze (countable). **šašhínes** (n) bronze

(material, uncountable). **šahíser** (n)

bronze mold. **šahíšim** (n) a skin

condition leading to darkening of the

skin - hyperpigmentation? liver spot?

Acanthosis nigricans?

šakā- (rt) place, put. *From Akkadian šakānum (to place).*

³⁷ This word is traditionally translated "emperor" but there is no record of it referring to anyone except the leader of the Assyrian Empire.

³⁸ During the Bronze Age, brass would have been produced by accident as a result of using high-zinc alloys during the bronze production process. It is likely that Kihšer speakers would have thought of brass as just a kind of bronze.

šakā (v) to place, to put. **šakām** (n) location (concept). **šakāčes** (n) location where something has been placed.

šakāl- (rt) weight. *From Akkadian šakālum (to weigh, to pay).*

šakāl (v) to weigh. **šakālim** (n) 1. weight (measure of something's heaviness). 2. price. **šakālčes** (n) weigh house. **šakāles** (n) weight (object used to measure heaviness). **šakālser** (n) scale.

šaḷah- (rt) light (color). *From Sumerian zalag (light, to shine).*

šaḷahma (v) to be lightly colored, not dark. (n) **šaḷahír** (n) pale or light-skinned person. **šaḷáhši** (n) pale or lightly-colored animal. **šaḷahím** (n) light color. **šaḷáhšim** (n) paleness (symptom of disease).

šaṇa- (rt) woman. *Cf. Elamite zana (lady).*

šaṇáw (n) woman. **šaṇašáw** (n) feminine man. **šaṇáši** (n) female animal. **šaṇám** (n) femininity, womanhood.

šapa- (rt) middle. *From Sumerian šab (middle, hips).*

šapám (n) truth³⁹. **šapačes** (n) a central location. **šapanés** (n) 1. the middle part of something. 2. the waist.

šapā- (rt) grape, wine. *Cf. Elamite šá-ap-pan (grape).*

šapāw (n) viticulturist. **šapām** (n) viticulture, wine-making. **šapāčes** (n) vineyard, winery. **šapášim** (n) grape plant. **šapášir** (n) 1. grape. 2. wine.

šara- (rt) world, universe, totality. *From Sumerian šar (world).*

šarám (n) everything, totality. **šaračes** (n) the world, the universe.

šari- (rt) shore, coast. *Cf. Elamite ša-ri-ut (shore).*

šari (v) to ground a boat on the shore. **šaričes** (n) shore, coast. **šariřičes** (n) beach.

šarin- (rt) low quality, rough, coarse. *From Sumerian zarin (low quality).*

šarin (v) 1. *intrans.* to decline. 2. *trans.* to adulterate, to debase, to lower in quality. **šarinma** (v) 1. to be low quality. 2. to be rough, coarse. **šarinír**

(n) cheater, esp. one who adulterates a product for sale. **šariním** (n) 1. low quality. 2. coarseness, roughness.

šarinčes (n) rough terrain? **šarinés** (n) 1. low-quality item. 2. coarse or rough item. **šarinšim** (n) eczema? dry skin?

šawas- (rt) medication, drug, balm. *From Proto-Indo-Iranian *sáwHmas, whence also Sanskrit sóma and Avestan haoma.*

šawas (v) *trans.* to treat with medication. **šawasír** (n) doctor, medicine man. **šawasím** (n) medical profession, medical treatment. **šawasés** (n) ingredient in a medication. **šawássim** (n) plant with medicinal value. **šawássir** (n) medication, drug, balm.

šawe- (rt) back, flee. *Origin unknown.*

šawe (v) 1. to flee. 2. to retreat. **šawér** (n) coward. **šáswer** (n) retreating army. **šawém** (n) cowardice, fear. **šawečes** (n) the back of a building. **šawenés** (n) 1. back of something. 2. back (body part).

ša'ahu- (rt) ghost. Spelled 𐎶𐎠𐎶𐎶𐎶𐎶𐎶. *Cf. Elamite šad-da-ku (shade, shadow).*

ša'ahúr (n) ghost, spirit.

šēna- (rt) friend. *From Hurrian šēna (friend).*

šēna (v) 1. *intrans.* to be friendly. 2. *trans.* to befriend. **šēnama** (v) to be a friend. **šēnaw** (n) friend. **šēnášim** (n) pet, companion animal. **šēnám** (n) friendship. **šēnačes** (n) friendly territory, allied land.

šeči- (rt) lord, noble, master. *Cf. Elamite te-ip-ti (master).*

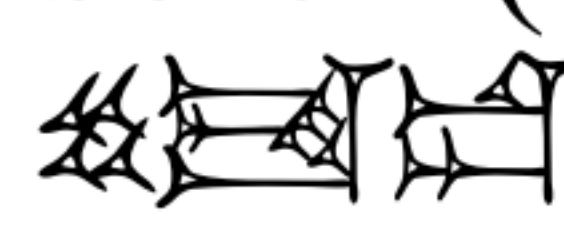
šečír (n) 1. lord or noble. 2. master of a slave or servant. **šečím** (n) nobility, lordship. **šečičes** (n) house or estate of a lord or noble.

šehtu- (rt) jump, leap. *From Akkadian šeḥtu (jump, rising of a heavenly body).*

šehtu (v) 1. *intrans.* to jump, to leap. 2. *trans.* to jump over something. **šehtum** (n) a jump, a leap.

šel- (rt) sift, winnow, select. *From Proto-Dravidian tel (to sift, to winnow).*

³⁹ Perhaps as something in the middle of rival extreme positions?

šel (v) 1. to sift, to winnow. 2. to select.
šelím (n) selection. **šelser** (n) sieve, winnow.
šemā- (rt) evening, tomorrow. *Cf. Elamite teman (evening).*
šemā (adv) 1. tomorrow. 2. in the near future, later. **šemáher** (n) tomorrow.
šeṇas- (rt) spear. *Origin unknown.*
šeṇas (v) to pierce, to poke. **šeṇasír** (n) spearman. **šešṇasír** (n) unit of spearmen.
šeṇássi (n) spear (vivified). **šeṇásser** (n) spear.
šewe- (rt) rain. *Cf. Elamite tep (rain).*
šewe (v) *intrans.* to rain. **šewéši** (n) rain (vivified). **šewém** (n) 1. rain. 2. fertility?
šewečés (n) rainy place? fertile place?
šewenés (n) raindrop? sheet of rain?
šewehér (n) rainstorm.
še' u- (rt) animal husbandry. Spelled . *From Hurrian šed=u (to fatten).*
še' u (v) to raise an animal. **še' úr** (n) livestock farmer. **še' úm** (n) animal husbandry.
šīha- (rt) glory, glorious. *Cf. Elamite šilha- (strong, mighty, powerful).*
šīha (v) 1. *intrans.* to become glorious. 2. *trans.* to make glorious, to glorify.
šīhama (v) to be glorious. **šīháv** (n) glorious person. **šīhám** (n) glory.
šīhi- (rt) king. *Cf. Elamite sunki (king).*
šīhi (v) to rule. **šīhihi** (v) 1. *intrans.* to come to power. 2. *trans.* to put or install into power. **šīhis** (n) king. **šīhíši**⁴⁰ (n) 1. male lion. 2. bull. **šīhim** (n) kingship.
šīhičés (n) royal palace. **šīhiṇés** (n) crown? diadem? **šīhišér** (n) royal mace. **šīhišér níra mahám** (n) the royal mace ceremony.
šīru- (rt) bread. *Cf. Elamite ši-ip-ru-um (bread).*
šīručés (n) bread bakery. **šīrušír** (n) bread.
šinī- (rt) god. *From Sumerian diĝir (god).*
šinīnī (v) 1. *intrans.* to become a god. 2. *trans.* to deify. **šinís** (n) god. **šinís níra**
īhičés (n) temple.
šina- (rt) claw. *Origin unknown.*

šina (v) to rip, to maul. **šinasér** (n) claw.
šinaṇasér (n) 1. tip of a claw. 2. any tip of any sharp object. **šinaším** (n) wound from a claw.
šipa- (rt) tired. *From Hurrian šib=a (exhausted).*
šipa (v) 1. *intrans.* to be tired. 2. *trans.* to tire, to cause to be tired. **šipama** (v) to be tired. **šipám** (n) tiredness, exhaustion.
širop- (rt) grass, sedge. *From Proto-Indo-Iranian *tṛnom (grass, blade of grass), whence also Finnish taarna (sedge).*
širópčes (n) 1. grassland, 2. area where sedge grows. **širópšim** (n) 1. grass plant. 2. sedge plant. **šišrópšim** (n) 1. grass field. 2. sedge field.
šisa (inter) yes.
šisamá (inter) emphatic yes.
šiwe- (rt) lake. *From Hurrian šiwe (water).*
šiwečés (n) lake. **šiwewičés** (n) pond.
šiweším (n) pond scum?
ši- (rt) fill. *From Sumerian si (to draw water, to fill).*
ši (adv) completely. **ši** (v) to fill. **šim** (n) 1. fullness. 2. completeness.
širi- (rt) ear, hear. *Cf. Elamite siri (ear).*
širi (v) to hear. **širís** (n) person with prominent ears? **širíši** (n) donkey. **širím** (n) hearing. **širiṇés** (n) ear. **širišér** (n) funnel (to assist hearing). **širiším** (n) deafness, hearing problem.
širi- (rt) luck, fortune. *Cf. Elamite ši-ri (luck, fortune).*
širima (v) to be fortunate. **širís** (n) fortunate person. **širím** (n) fortune, good luck. **širišér** (n) good luck charm.
širiším (n) bad luck.
šiči- (rt) knife. *Cf. Elamite du-ši-um (knife).*
šiči (v) to stab. **šičís** (n) knifeman. **šičím** (n) 1. stabbing. 2. knife skills. **šičišér** (n) 1. knife. 2. dagger. **šičiším** (n) stab wound.
šiči' a- (rt) dry. Spelled . *Cf. Elamite zitiqa (dry).*
šiči' a (v) 1. *intrans.* to be dry, to dry out, dessicate. 2. *trans.* to dry something, preserve food by drying. **šiči' ám** (n)

⁴⁰ It seems that over time, the bull replaced the lion as the symbolic animal of the king. This corresponds to an increase in the phrase "great bull" as a title of Sawwasír.

dryness. **šiči' ačés** (n) dry place, desert.
šiči' ašačés (n) dry river or lake bed.
šiči' aším (n) dried plant matter. **šiči' ašír** (n) dried food, especially meat or fish.
šiči- (rt) right (dexter). *Cf. Elamite šu-tin (west).*
šičiṁa (v) to be on the right. **šičís** (n) right-handed person. **šičičés** (n) right side of something.
šiči- (rt) heart, to think.⁴¹ *Origin unknown.*
šiči (v) to think. **šičím** (n) thought.
šičišir⁴² (n) heart. **šičihér** (n) heartbeat.
šuh- (rt) pig. *From Proto-Indo-Iranian *suH (pig, swine).*
šuh (v) to root around. **šuhwu** (v). *intrans.* to improve, to become better.
šuhwa (v) to search for something, to go looking for something. **šuhír** (n) swineherd. **šúhši** (n) pig. **šuhṇáši** (n) sow, female pig. **šihwíši** (n) piglet.
šúhčes (n) pig pen. **šúhšir** (n) piece of pork. **šúhšišir** (n) pork.
šuhe- (rt) new. *From Hurrian šuhe (new).*
šuhema (v) 1. to be new. 2. to be young.
šuhér (n) 1. child, young person. 2. new person (e.g., new at a job, new in town).
šuhém (n) 1. newness, 2. youth. **šuhečés** (n) new settlement, new building.
šuheším (n) seedling, sapling.
šuheme- (rt) deny. *From Sumerian sug (empty) + eme (speak).*
šuheme (v) to deny. **šuhemém** (n) denial.
šuhkā- (rt) vizier, chief minister. *From Sumerian sukkal (vizier).*
šúhkāw (n) vizier, chief minister.
šúhkām (n) office of vizier, viziership.
šuhu- (rt) empty. *From Sumerian sug (empty).*
šuhu (v) 1. *intrans.* to become empty, to leak, spill, or fall out. 2. to go bald. 2. *trans.* 1. to empty. 2. to shave the head of. **šuhuma** (v) 1. to be empty. 2. to be bald. **šuhúr** (n) bald man. **šuhúm** (n) emptiness. **šuhuším** (n) baldness.
šumu- (rt) sell, commerce. *From Sumerian fum (to give).*

šumu (v) to sell. **šumúr** (n) merchant, seller. **šumúm** (n) commerce, trade.
šumučés (n) marketplace. **šumuṇés** (n) a trade good.
šuru- (rt) slaughter, butcher. *From Hurrian šur- (to slaughter).*
šuru (v) to slaughter, to butcher. **šurúr** (n) butcher. **šuručés** (n) butcher shop, slaughterhouse.
šū- (rt) water. *Cf. Elamite zul (water).*
šū (n) *intrans.* 1. to become wet. 2. to urinate. *trans.* 1. to make wet. 2. to urinate on. **šūma** (v) to be wet. **šūm** (n) water. **šúšām** (n) urine. **šúčes** (n) well, spring, water source. **šúṇes** (n) drop of water? specific volume of water? **šúser** (n) bucket. **šúšim** (n) dehydration.
šūma- (rt) dust. *Cf. Elamite su-uk-ma (dust).*
šūmama (v) 1. *intrans.* to be awesome, to be powerful. 2. *trans.* to crush, to grind. **šūmam** (n) dust. **šūmačés** (n) place of dust, desert? underworld?
šu' u- (rt) sister. Spelled 𐎶𐎶𐎶. *Cf. Elamite šutu (sister).*
šu' úr (n) sister. **ši' iwís** (n) younger sister. **šu' úm** (n) sisterhood.
šu' uh- (rt) to touch. Spelled 𐎶𐎶𐎶𐎶. *From Sumerian šu dug (to touch).*
šu' uh (v) 1. to touch. 2. to play a musical instrument. **šu' uhír** (n) musician. **šu' uhím** (n) musicianship, musical talent.

T

tāsi- (rt) proclaim, decree. *From Hittite tarsik (to proclaim, to say again).*
tāsi (v) to proclaim. **tāsim** (n) proclamation, decree.
tame' a- (rt) foreign. Spelled 𐎶𐎶𐎶𐎶. *From Hittite dameda (somewhere else).*
tame' áw (n) foreigner. **tame' ám** (n) foreignness. **tame' ačés** (n) foreign land.
tame' aṇés (n) a foreign good.

⁴¹ The heart, not the brain, was seen as the seat of thought.

⁴² This is not just a vivified form: heart is always a Class II noun.

tana' a- (rt) wasteland, desert. Spelled 𒀭𒀭𒀭𒀭. *From Hittite dannatta (desert).*

tana' a- (v) to destroy, to lay waste, to turn into a desert. **tana' ám** (n) destruction. **tana' ačés** (n) desert, wasteland.

tapā' u- (rt) glue, join together. *From Akkadian dabāqum (to cling to).*

tapā' u (v) join together, unite. **tapā' um** (n) unity. **tapā' ušér** (n) glue.

tari- (rt) eternity. *From Akkadian tarium (everlasting).*

tari (v) to endure, last forever. **tarím** (n) eternity, forever.

taru- (rt) restore, rebuild, heal. *From Akkadian tarum (to restore).*

taru (v) to restore, to rebuild, to heal. **tarúr** (n) restorer, builder. **tarúm** (n) restoration, rejuvenation. **taručés** (n) 1. a rebuilt place. 2. a renovation project.

tīnu- (rt) decide, judge. *From Akkadian diinum (judgment).*

tīnu (v) to decide, to judge. **tīnur** (n) judge. **tīnum** (n) judgment. **tīnučés** (n) courthouse.

Č

ču' u- (rt) have, possess. Spelled 𒄩𒄩𒄩𒄩. *From Sumerian tuku (to acquire).*

ču' u (v) to have, to possess. **ču' úr** (n) possessor. **ču' úm** (n) possession (concept). **ču' unés** (n) a possessum.

Ū

ūla- (rt) send. *Cf. Elamite hutla (messenger).*

ūla (v) to send. **ūlala** (v) *trans.* to give orders, command. **ūlaw** (n) messenger. **ūlaláw** (n) commander. **ūlam** (n) message. **ūlalám** (n) command. **ūlalačés** (n) commander's tent?

ūpu- (rt) early. *Cf. Elamite urpu (early).*

ūpuma (v) to be early. **ūpúši, īpiwíši** (n) early-born animal. **ūpum** (n) earliness, punctuality.

ūšā- (rt) knife, stab. *Origin unknown.*

ūšā (v) to stab. **ūšāw** (n) knifeman.

ūšáser (n) knife. **īšāwišér** (n) small knife, dagger.

ūtas- (rt) wise. *From Proto-Indo-Iranian *Hṛtás (truth).*

ūtas (v) *intrans.* to be wise, to be knowledgeable.

U

ufē- (rt) chase, pursue. *Perhaps related to Sumerian bu (to chase, to roam).*

ufē (v) to chase. **ufér** (n) chaser, pursuer. **ufěši** (n) predatory animal. **ufém** (n) chase, pursuit.

uh- (rt) louse. *From Sumerian uh (louse).*

uh (v) to suck. **uhír** (n) a useless person, a parasite. **úhši, ihwíši** (n) louse. **uhím** (n) sucking, parasitism.

uhka- (rt) face. *Cf. Elamite ukka (head).*

uhkačés (n) face.

uhšā- (rt) bull. *From Proto-Indo-Iranian *(H)ukšā (bull).*

uhšāw (n) 1. the king. 2. Sawwasír.

uhšáši (n) bull. **ihšāwíši** (n) male calf.

uhšám (n) vigor, virility, strength.

ulu- (rt) enemy. *From Sumerian hulu (bad).*

ulúr (n) enemy, opponent, fiend. **ulúm** (n) badness, fiendishness. **ulučés** (n) enemy land, hostile country.

um- (rt) white. *From Sumerian hum (white).*

um (v) 1. *intrans.* to become white. 2. *trans.* to whitewash, to make white.

umma (v) to be white. **umím** (n) whiteness.

unu- (rt) thunder. *Cf. Elamite hun.*

unu (v) to thunder. **unúr** (n) 1. thunderer, a title of Sawwasír. **unúm** (n) thunder. **unušér** (n) lightning bolt.

unuhér (n) thunderstorm.

upe- (rt) used for distal demonstratives.

urra- (rt) some. *Cf. Elamite unra (many).*

uru- (rt) same, similar. *From Sumerian ur (same, that).*

uša- (rt) tree. *Cf. Elamite husa (tree).*

ušáw (n) arborist, tree farmer. **ušám** (n) tree husbandry. **ušačés** (n) orchard, grove. **ušaším** (n) tree. **išawiším** (n) young tree, sapling.

uṣu- (rt) grind, mill. *From Proto-Dravidian *uṣ-V- (to grind).*

uṣu (v) to grind. **uṣúr** (n) miller. **uṣúm** (n) milling, grinding. **uṣuṣés** (n) mill.

uṣu- (rt) continue. *From Sumerian us (follow).*

uṣu (v) to continue. **uṣúm** (n) continuation. **uṣuśím** (n) 1. perennial plant. 2. chronic symptom.

uša- (rt) year. *From Luwian ušša (year).*

uša (adv) annually. **uša** (v) 1. *intrans.* to age a year, become one year older. 2. *trans.* to age something for a year (e.g., cheese or wine). **ušahér** (n) 1. year. 2. birthday.


ušu- (rt) meat. *From Sumerian uzu (meat).*

uśúr (n) meat seller. **ušuṣés** (n) meat market. **ušuśír** (n) piece of meat.

uwšuśír (n) meat (substance).


uwa- (rt) bring. *From Luwian uwat (to bring).*

uwa (v) 1. to bring. 2. to carry.

u'u- (rt) do, make, build. Spelled . *Cf. Elamite hut (make, do).*

u'u (v) 1. to do. 2. to make, to build.

u'úr (n) worker. **u'úši** (n) working animal. **u'úm** (n) deed. **u'uṣés** (n) worksite, workplace.

u'uh- (rt) demon. Spelled . *From Sumerian udug (day demon).*

u'uhír (n) demon. **u'uhím** (n) demonic evil, demonic magic.

W

wa- (rt) cheese. *Cf. Elamite pa (cheese).*

wa (v) to congeal? to solidify? **waw** (n) cheesemaker. **wam** (n) cheesemaking.

waṣés (n) creamery, place where cheese is made. **waśír** (n) piece of cheese (countable). **wawiśír** (n) cheese (material, uncountable).

wači- (rt) cow. *From Proto-Dravidian *pan-ti (cow).*

wačiči (v) to lactate. **wačír** (n) cowherd.

wačiši (n) cow. **wačiwiši** (n) calf.

wačiṣés (n) cow pasture, cowpen.

wačiṣínés (n) udder. **wačiśír** (n) a piece of beef (countable). **wawičiśír** (n) beef (material, uncountable).

wāw- (rt) liver, spirit. *Origin unknown.*

wáwir⁴³ (n) 1. liver. 2. spirit. **wáwim** (n) personality. **wáwšim** (n) depression? sadness? melancholy?

wah- (rt) shine, brightness. *From Proto-Indo-Iranian *b^haH- (brightness).*

wah (v) 1. *intrans.* to shine, to be bright. 2. *trans.* to illuminate. **wahím** (n) brightness, shining, illumination.

wáhwim (n) flash of light.

waha- (rt) correct, proper, justice. *Cf. Elamite Elamite baha (good).*

wahama (v) to be correct, to be just.

waháw (n) just person, upstanding person.

wahám (n) justice. **wahámo**

mahámo (n) proper rituals. **wahahér** (n) court proceeding, trial?

waḷā- (rt) male, masculine. *Cf. Elamite ba-li-na (male).*

waḷáw (n) man. **waḷáši** (n) uncastrated male animal. **waḷám** (n) manliness, masculinity. **waḷáher** (n) the prime of a man's life.

waḷa- (rt) tooth, bite. *From Proto-Dravidian *pal (tooth).*

waḷa (v) to bite. **waḷaḷa** (v) to start to eat. **waḷám** (n) bite. **waḷaṣér** (n) tooth.

waḷaśím (n) tooth decay, toothache.

waḷaḷaśír (n) first course of meal.

wana- (rt) agricultural field. *From Proto-Dravidian *pan (agriculture land).*

wana (v) to plow. **wanáw** (n) farmer, plowman. **wanáši** (n) draft animal.

wanáám (n) agriculture. **wanaṣés** (n) agricultural field. **wanaṣér** (n) plow.

wanaśím (n) crop.

warruš- (rt) bear. *From Proto-Indo-Iranian *b^háb^hruš (brown, reddish brown).*

warrússi (n) bear. **warrussáši** (n) she-bear. **warrišwiši** (n) bear cub.

wassu- (rt) difficulty, challenge. *From Akkadian waštum (difficult).*

⁴³ The liver was seen as the seat of personality. We might say somebody has a "noble spirit" or a "poet's soul" - Kihiser speakers might say they have a "noble liver" or "poetic liver."

wassu (v) 1. *intrans.* to be difficult. 2. *trans.* to cause difficulty for. **wássum** (n) difficulty, challenge.

wašuš- (rt) abundance. *From Proto-Indo-Iranian *b^haj^húš (thick, abundant), whence also Finnish paksu (thick).*

wašuš (v) 1. *intrans.* to become wealthy.

2. *trans.* to enrich. **wašušma** (v) to be wealthy. **wašušír** (n) wealthy person.

wašuším (n) wealth, abundance.

wašúščes (n) wealthy land. **wašússir** (n) a luxurious meal, a great feast.

waša- (rt) table. *From Luwian wašša (table).*

waša (v). 1. *intrans.* to dine, 2. *trans.* to invite somebody over for a meal, to treat as a guest. **wašám** (n) table manners, etiquette, hospitality. **wašašér** (n) table.

wau'a- (rt) tie, bind, bundle. Spelled 𐎠𐎡 (LAL). *From Proto-Indo-Iranian *b^hánd^hati ("to bind").*

wau'a (v) to tie, to bind, to bundle.

wau'áw (n) one who ties or binds.

wau'ám (n) binding, bundling.

wau'anés (n) a bundle.

wēs- (rt) light. *Origin unknown.*

wēs (v) 1. *intrans.* to be lit, to give off light. 2. *trans.* to illuminate. **wēlwi** (v) to begin, to start. **wēlwíši** (n) 1. spark (vivified). 2. dawn (vivified). **wésim** (n) light, illumination. **wēlwim** (n) spark.

wēlwišér (n) flint, tool for starting fires.

wēlwihér (n) dawn.

wena- (rt) rope, connect. *Origin unknown.*

wena (v) to connect, to join. **wenám** (n) connection. **wenanám** (n) knot. **wenašér** (n) rope.

wešāma- (rt) grandmother. *Cf. Elamite amma (mother).*

wešāmaw (n) grandmother.

wešāta- (rt) grandfather. *Cf. Elamite atta (father).*

wešātaw (n) grandfather. **wešātačés** (n) ancestral land.

wešihī- (rt) older brother. *Perhaps related to Elamite i-gi (brother).*

wešihī (v) to advise, to mentor. **wešihír** (n) 1. older brother. 2. advisor, mentor.

wešihím (n) advising, mentoring.

wešušu- (rt) crush, pulverize. *From Proto-Dravidian *už-V- (to grind).*

wešušu (adv) devastatingly. **wešušu** (v) to crush, to pulverize. **wešušúm** (n) crushing, devastation.

weše- (rt) wide, width. *From Sumerian peš (wide).*

weše (v) 1. *intrans.* to become wide, widen. 2. *trans.* to widen something (e.g., a road). **wešema** (v) to be wide.

wešém (n) width, wideness. **wešečés** (n) a wide road, a high-grade road.

weči- (rt) enemy, foe. *Cf. Elamite beti (enemy).*

wečír (n) enemy, foe. **wéwčír** (n) enemy army. **wečím** (n) hostility. **wečičés** (n) enemy land.

wif- (rt) fine quality, smooth. *From Sumerian lip (rich).*

wif (v) 1. *intrans.* to improve, become better. 2. *trans.* to improve or refine something. **wifír** (n) good person, fine person. **wífši** (n) fine quality livestock.

wifím (n) fine quality, smoothness.

wifés (n) quality good. **wífšir** (n) quality food. **wifšāšir** (n) quality drink.

wife- (rt) many. *Origin unknown.*

wife (adv) repeatedly. **wifér** (n) a multitude, a crowd. **wifém** (n) plurality, numerosity, multitude. **wifečes** (n) an alliance, a coalition (of many lands).

wī- (rt) cat. *From Proto-Dravidian *pill (cat).*

wíši (n) cat. **wīṇáši** (n) female cat.

wīwíši (n) kitten.

wīli- (rt) leopard, pounce. *From Proto-Dravidian *pul-i (tiger).*

wīli (v) to pounce. **wīlíši** (n) leopard.

wuhtas- (rt) clean, pure, wash. *From Proto-Indo-Iranian *puHtás (clean), whence also Finnish puhtas (clean).*

wuhtas (v) 1. to purify, to clean. 2. to refine (metal). **wuhtasír** (n) purified person (e.g., having undergone purification ritual). **wuhtasím** (n) purity, cleanliness. **wuhtásčes** (n) smelting facility. **wuhtasés** (n) refined metal.

wuhtásser (n) smelting furnace.

wuhtásher (n) purification ritual.

wuhu- (rt) child. *Cf. Elamite puhu (child).*

wuhúr (n) child. **wuhuhúr** (n) newborn, infant. **wuhúm** (n) childhood (state of being). **wuhušér** (n) some kind of toy - rattle? doll? wuhuhér (n) childhood (period of time). **wuhuhuhér** (n) infancy (period of time), beginning.
wú' u (conj) Spelled 𐎶𐎶𐎶𐎶. sequential verbal conjunction meaning then, therefore, next.

Y

yāta- (rt) gold. *Cf. Elamite la-áš-da (gold).*

yātaw (n) goldsmith. **yātačés** (n) gold mine, gold deposit. **yātaṇés** (n) piece of gold (countable). **yāltanés** (n) gold (material, uncountable). **yātašanés**, **yāltasāṇes** (n) molten gold.

yaṛa- (rt) blue. *Origin unknown.*

yaṛama (v) to be blue. **yaṛám** (n) blueness.

yīkas- wild canid. *From Proto-Indo-Iranian *wṛkas (wolf).*

yūkas (v) to howl. **yīkássi** (n) wild dog, feral dog, pariah dog. **yīwkássi** (n) pack of wild dogs. **yīkasím** (n) wildness, barbarism.

yil- (rt) wind. *From Sumerian yil (wind, ghost).*

Yilís (n) wind god. **yílši** (n) wind (vivified). **yilím** (n) wind. **yīwim** (n) breeze, light wind, puff of air.

yimi- (rt) fire, burn. *Cf. Elamite lim (fire).*

yimi (v) 1. *intrans.* to burn, to be consumed by flames. 2. *intrans.* to burn something, to light on fire. **yimíši** (n) fire (vivified). **yimím** (n) fire, flame. **yimičés** (n) a fire, a bonfire. **yimihér** (n) fire sacrifice ceremony.

yiša- (rt) great. *Cf. Elamite riša (great).*

yišama (v) to be great. **yišáw** (n) great person. **yišám** (n) greatness. **yišačés** (n) place of greatness - royal palace? temple of Sawwasír?

yiči- (rt) spouse. *Cf. Elamite riti (wife).*

yičiči (v) to wed, to marry. **yičís** (n) spouse. **yičiṇáw** (n) wife. **yičičís** (n)

newlywed, groom. **yičičiṇáw** (n) bride. **yičím** (n) marriage. **yičičés** (n) marital house. **yičihér** (n) wedding ceremony. **yiwa-** (rt) serve, servitude. *Cf. Elamite liba (servant).*

yiwa (v) to serve. **yiwáw** (n) 1. servant. 2. devotee of a god. **yiwám** (n) servitude, service.

yuhu- (rt) lightning. *Cf. Elamite luk (lightning).*

yuhúr⁴⁴ (n) lightning.

yu' ap- (rt) yoke, harness. Spelled 𐎶𐎶𐎶𐎶𐎶. *From Proto-Indo-Iranian *yugám (yoke).*

yu' ap (v) to yoke. **yu' ápši** (n) work animal, draft animal. **yu' ápim** (n) servitude. **yu' ápser** (n) yoke, harness.

yu' u- (rt) other, different. Spelled 𐎶𐎶𐎶. *From Sumerian lukur (stranger, foreigner).*

yu' úr (n) stranger, foreigner. **yu' úm** (n) strangeness, difference. **yu' učés** (n) foreign land. **yu' ušír** (n) strange food.

⁴⁴ Like "liver," lightning is always an animate Class I noun.