

An introduction to Sumerian Cuneiforms

Eduardo Costa

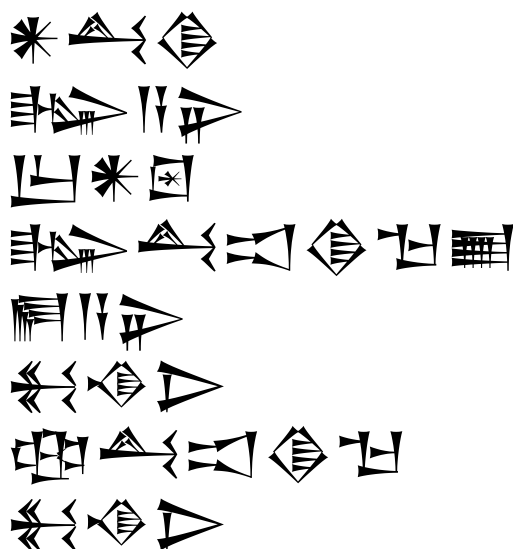
Marcus Santos

Sergio Teixeira

Chapter 1

Ur-Nammu-9

The Sumerian cuneiform script was the first writing system invented by humankind. Therefore, all educated individuals should learn this 5,000-year-old script. In this tutorial, we will learn how to read and reproduce the writing on the Ur-Nammu 9 Brick.



There are few grammar books for Sumerian. Unfortunately, Marie-Louise Thomsen's "**The Sumerian Language**" does not use cuneiform, so I cannot recommend it. This leaves us with John Hayes' Manual of Sumerian and Joshua Bowen's Learn to Read Ancient Sumerian. Therefore, I advise you to buy "**A Manual of Sumerian: Grammar and Texts**" by Hayes to learn this ancient language in depth. It is also a good idea to acquire "**Learn to Read Ancient Sumerian**" by Joshua Bowen and Megan Lewis.

1.1 Disclaimer

The authors of this book are not a scholars in Sumerian studies in any sense. Therefore, they may not help serious students of cuneiforms to solve their pendencies and questions.

For scholars and graduate students who are writing their thesis, the authors recommend John Hayes' **Manual of Sumerian** and Joshua Bowen's **Learn to Read Ancient Sumerian**. Hayes' manual strong points are inscriptions and dedicatories, while Bowen and Lewis prefer literary texts.

1.2 Sentence structure

To discuss grammar, scholars use a transliteration of Sumerian cuneiforms to the Latin alphabet. Below, you will find the transliteration of the Ur-Nammu-9 document that we will study in this lesson.

```

1- [nanna
2-     lugal.ani].{(r)} #dat           -- For his king
3- [ur-nammu           -- Ur-Nammu,
4-     lugal.urim.{ak}].{e} #gen/erg  -- the king of UR,
5- [e2.ani].{Ø} #object              -- his temple
6- mu.na.du3 #verb                 -- he built
7- [bad3.urim5.{a(k)}].{Ø} #gen/obj  -- the city wall of Ur
8- mu.na.du3 #verb                 -- he built

```

1.3 Grammar functions in transliteration

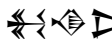


In the transliteration, grammar functions are represented by indicators between braces. In the example, the grammar functions are:

1,2 The benefactive has an unwritten “(r)”, which is represented by **{(r)}**

3,4 The genitive ends in **{ak}** after consonant; the ergative ends in **{e}**

5 The object of the action has no ending, which is represented by **{Ø}**

7 The genitive has an unwritten “(k)”, which is represented by **{a(k)}**

8 The verbal chain  (tr mu na du3) starts with the ventive prefix , followed by a cross-reference  (tr na) to the dative.

Square brackets delimit a noun chain, i.e., a noun followed by a sequence of limiting qualifiers that may contain adjectives, apositives and a genitive. Example: [ur-nammu lugal.urim5.{ak}].{e} means

[Ur-Nammu, Ur's king].{task-doer}

After the close square bracket, a braced symbol suffix indicates the function of the noun chain. For instance, .{e} shows that [ur.nammu...].{e} is the doer of the sentence's task. The {(r)} symbol shows that [nanna...].{(r)} receives the benefits of the task: [God Nanna].{benefactive}.

The noun chain may contain a genitive, as was stated in the previous paragraph. If you don't know the role of a genitive, it is a grammar function that shows possession. In English, the Saxon genitive marks the possessor with apostrophe-s and comes before the noun: *Ur's king*. In Sumerian, the possessor follows the noun and is marked with {ak} after consonant and {k} after vowel: {urim5 ma}.{k} is equivalent to *Ur's king*.

Braces represent the grammatical function endings. For instance, the ergative function-ending represents the doer of the task and is written as {e} #erg, where #erg is a comment that will be omitted in more advanced lessons. The person who receives the benefit of the action is called dative and is represented as {ra} #dat, where the #dat comment is usually omitted.






The empty ending of the object is commented as {} #obj or simply as {} #obj. In the example, the objects are the constructions of king Ur-Nammu:

[e2 a ni].{} -- his temple
[[bad3.urim5].{a(k)}].{} -- the city wall of Ur








Unwritten endings are placed between parentheses, such as {(r)}.



1.4 Line 1 & 2


The Ur-Nammu 9 document is divided into eight lines.

^dnanna lugal a ni
 (tr an nanna lugal a ni)
For the god Nanna, his master,

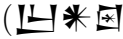







 (^dnanna) the god Nanna


 (lugal) king, master


 (a ni) his



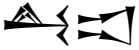


In the first line, the text  is written, which is the Sumerogram for the name of Nanna, the god of the Moon. The  symbol is read as *an* (or *digir*) and is determinative for deity. We will learn in the next paragraph that this word is in the dative case; therefore, the translation of the rectangle is “*For Nanna.*”






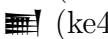
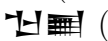
Sumerian uses symbols, called determinatives, to make the meaning clearer. The star  in front of a god’s name is the determinative of divinity. In transliteration, the determinatives are represented as a superscript letter, such as ^dnanna.


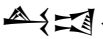


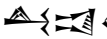



The Emacs command (tr an nanna lugal a ni) is used to typeset Sumerian. There are instructions about this command on the page where you found this tutorial.


1.5 Line 3 & 4



The third line of the Ur-Nammu-9 document contains the name of Ur-Nammu () the king who rebuilt the temple of ^dNanna and is the document’s author. The king’s name is formed by  (*ur*), which means *man* or *dog*, and  (^dnanna), the Mother Earth of the Sumerians. Therefore, the king’s name, , means “*The Man of Nammu.*” Note that the determinative of deity () precedes the goddess’ name.

| | | | | |
|---|---|---|--|---|
|  |  |  |  |  |
| ur- ^d nammu | lugal | urim | ma | ke4 |
| (tr ur nammu lugal urim ma ke4) | | | | |
| <i>Ur-Nammu, the king of Ur,</i> | | | | |

 (ur-^dnammu) King Ur-Nammu
 (lugal) king, master
 (urim^{ki}) the city of Ur
 (ki) *determinative of places*
 (ma(k)) *dative after the consonant “M”*
 (ke4) *contraction of dative with ergative*
 (ma ke4) *genitive contracted with ergative*








The fourth line contains     (tr lugal urim2 ma ke4), where  (tr urim) represents the city that was the cult center of Nanna. It is formed by the Sumerograms (tr shesh) () and (tr unug) (). The Sumerogram  is the determinative for geographic names. Determinatives,




such as ✱ ("digir" - deity) and  ("ki" - place), are not pronounced. Their role is to make the meaning of the word clearer.




The genitive case denotes possession. Unlike the dative, English has a genitive case, formed by an apostrophe followed by "s." In English, one would say, "Urim's King." In Sumerian, the genitive follows the possessor and is marked with {ak} after consonants and {k} after vowels. In this nominal chain, the "a" of {ak} was assimilated with the previous consonant, becoming  (ma). The Sumerogram  (ke4) represents the {k} of the genitive and the {e} of the ergative.

Sumerian is an ergative language, meaning the agent of transitive actions is marked. In Sumerian, the ergative marker is {e}. However, the subject of an intransitive verb, like "to go" or "to sleep," does not receive the {e} that marks the agent, whom linguists call ergative. Unmarked functions, such as the Sumerian subject of an intransitive verb and direct object of a transitive verb, are called absolutive and said to be marked with the null symbol {Ø}. In short, for the Sumerians and modern Basques, if the subject of a sentence does not perform a task, it cannot be called ergative.


1.6 Line 5




The fifth rectangle introduces the temple (e2 - ) that Ur-Nammu built. The expression    (e2 ani) means "his temple." It is in the absolutive case and, therefore, receives the null symbol mark {Ø}, a technical way of saying it does not bear a mark. The noun chain    (e2 ani) undergoes the consequences of the task performed. Thus, it is often called patient, accusative or target.




  
e2 a ni
(tr e2 a ni)
his temple

 (e2) house, temple
 (e2 me esh-pl) pl. houses, temples
 (a ni) his


1.7 Line 6


A verbal stem prefixed by a sequence of particles and possibly followed by a suffix is called a *verbal chain*. The verbal chain  (mu-na-du3) can be translated as “*built*.”

  
 mu na du3
 (tr mu na du3)
he has built for the god

 (du3) to build, to make, to plant
 (mu) *conjugation prefix (CP), ventive prefix, here*
 (na) *cross-references the dative*





The verbal chain of the example has two prefixes and a stem:







 — Ventive Conjugation Prefix (CP). The Ventive CP indicates that the action occurs here, close to the speaker.



 — Dimensional Prefix (DP) cross-referencing the dative. Sumerian has a DP for each sentence component, except the ergative and the absolutive cases.

 — verbal stem, *he has built*

1.8 Line 7 & 8

The noun phrase    (tr bad3 urim ma) means “*wall of Ur*.” The sumerogram  (tr bad3) means “*city wall*.” The {(k)} of the genitive is omitted, meaning it is not expressed because it was not pronounced at the end of a nominal phrase.

     
 bad3 urim ma mu na du3
 (tr bad3 urim ma mu na du3)
the city wall of Ur, he has built

 (ra) *dative ending*
 (na) *reference to dative*

1.9 Reading the brick

Let's read the whole brick inscription.

1. (tr an nanna) (𒀭𒂗𒍪) – *For the god Nanna...*
2. (tr lugal ani) (𒌦𒂗𒍪) – *his master*, // The word 'lugal' means king or master. It is formed from 'lu2,' (𒌦) which means 'man,' and 'gal,' (𒂗) which can be translated as 'great.' The expression 'a-ni' (𒍪) is equivalent to the possessive pronoun 'his.'
3. (tr ur-nammu) (𒌦𒀭𒍪) – *Ur-Nammu*,
4. (tr lugal urim ki ma ke4) (𒌦𒂗𒍪𒀭𒍪𒍪𒍪𒍪) – *the king of Ur*,
5. (tr e2 a ni) (𒂗𒍪) – *his temple*, // Remember that you already learned the meaning of 'a ni.'
6. (tr mu na du3) (𒄀𒍪𒍪) – *he has built*.
7. (tr bad3 urim ma) (𒂗𒍪𒀭𒍪𒍪) – *The wall of Ur*,
8. (tr mu na du3) (𒄀𒍪𒍪) – *he built for Nanna*.

1.10 Translation

The meaning of the whole document is something like this: *“For the god Nanna, his Master, Ur-Nammu, the King of Ur, built his temple. The king also built the city walls of Ur for Nanna.”*

1.11 The method

I will use the method I employed in this first chapter to introduce a few other documents. In other words, each chapter will contain grammar, vocabulary, syllables, and essential Sumerograms for reading a Sumerian document. This methodology ensures you can handle a manageable amount of information initially.

After discussing how to read a Sumerian inscription, each chapter contains an in-depth presentation of the Sumerian grammar. Initially, you can do without reading this final grammar section. You can return to it after practicing Sumerian with a few inscriptions.

Congratulations. You have finished the first lesson. This appendix gives further details about the case elements, the noun chain and the verbal chain. If you don't feel like it, you don't need to read it now. You can return to this lesson after completing a few Sumerian documents.

The subject of a sentence is the topic of the conversation. Besides the subject, the sentence may have other marked components called case elements. Case elements may have references in the verbal chain. The leading case elements with their marks and references are:

The king built the city wall of Ur.

The king built the wall of Ur for his lady.

The king built a house in the city.

I will go there to my city.

Ablative: 𐎧𐎠𐎫𐎠 {ta}/ 𐎧𐎠𐎫𐎠 (-ta-) or 𐎧𐎠𐎫𐎠 (-ra-) out of

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(cn uru ta ba ta ġen)

He went out from the city.

Comitative: {da} / (-da-) with

△重要事項の概要

(tr lugal e dumu a ni da e2 mu un da du3)

The king built the house with his son.

Equitative: $\boxtimes \{gin\}$ / $\boxtimes (-gin-)$ like, as

(tr a ba shesh ġu10-my gin-equitative)

Who is like my brother?

Absolute: \emptyset

△生命来之不易△

(tr nin a ni ra lugal e bad3 mu na du3)

For his lady, the king has built the city wall.

Dative conjugation

When used as a prefix to a verb, the dative takes different forms depending on the person and number it is referring to.

ㄹ (-ma-) to me

△未來產業的門戶

(tr ê26 ra lugal e e2 mu ma du3)

The king built a house for me.

☞ (-ra-) to you

知不足齋叢書

(tr ze2 ra lugal e e2 mu ra du3)

The king has built a house for you.


(tr nin ra lugal e e2 mu na du3)

(tr lugal e e2 mu me du3)





(tr lugal e e2 mu ne du3)


Transitive verbs

The absolute case is the entity that undergoes the consequences of a task. The absolute case can be the person accused of a deed. In this case, it is called accusative.


Some linguists call *patient* all kinds of absolutive cases of a transitive verb, while others prefer the term accusative. In Sumerian, the absolutive case receives no mark, but the linguists say it is marked by the null symbol $\{\emptyset\}$.

The transitive verb itself comes last in a Sumerian sentence, and is described by a chain of affixes surrounding the stem. This verbal chain may contain a Modal Prefix (MP, such as 𒀭 • nu • not), a Conjugation Prefix (CP, such as 𒀭 • mu • *ventive*, here), initial pronominal prefix (IPP, such as N in 𒀭𒄀𒀭𒄀𒀭𒄀 • mu-n.dab.e • he seizes her) and suffix pronouns (𒀭𒄀𒀭 • en-de3-en • us, 𒀭𒄀𒀭𒄀𒀭 • un-ze2-en • you people). Below, there are examples of all initial pronominal prefixes.


The translation of the sentence is: *The man gave barley to the woman in the city.* The person who receives the barley is marked with the dative  {ra}; the doer of the action has the ergative marker  {e}, and the place of the occurrence has the locative marker  {a}.


 • (munus) woman, female

 • (ra) *dative marker*


 • (lu2) man, male

 • (e) *ergative marker*

 • (še) barley, grain

 • (uru) city

 • (a) *locative marker*

 • (mu) *venitive conjugation prefix*, here













 • (na) *cross-reference to the dative*, to her

 • (ab) *Initial Prefix Pronoun*, it








 • (shum2) to give

Intransitive verb


An intransitive verb does not have a direct object. In Sumerian, the subject of an intransitive verb goes to the absolutive case and, therefore, is not marked.


           

(tr lu2 uru ĝu10-my she-goal i3 im ĝen)


| | | | |
|---|---|---|---|
|  |    |   |  |
| lu2 | uru ĝu10 she-goal | i3 im | ĝen |
| the king | to my city | <i>finite verb prefix</i> | came |


The translation of the above example is: *The king came to my city*. You find the vocabulary necessary to scan this example below.


 • (lugal) king


 • (im) *finite verb marker*

 • (ĝen) to come

 • (še3) to, towards

 • (uru) city

 • (uru.ĝu10) my city

 • (uru ĝu10 she-goal) to my city

Modal Prefix (MP)

The modal prefixes express modality, i.e., relationships to reality or truth. You can only learn the indicative and negation modal prefixes for now. You may learn the other prefixes when you encounter them in Sumerian documents.

Indicative: (∅-)


In Sumerian, the indicative is unmarked. The empty prefix /∅-/ may represent this fact in transliteration. However, people rarely show unmarked prefixes.

Negation: /nu-/



(tr nu un gu7)

He didn't eat it.

Let him:  hhe2-



(tr hhe2 ib gu7 e)

Let him eat it.

Indeed:  hha-



(tr hha an gu7)

He ate it, indeed.

Cohortative:  ga-



(tr ga i3 ib2 gar re en ne en)

Let us put it there.

Prohibitive:  na-




(tr na ab gu7 e)

He must not eat it.

Conjugation Prefix (CP)

The main Conjugation Prefixes (CP) are /mu-/ to indicate that the action occurs here, /bi2-/ in front of open vowels such as /i/, /ba/ to form middle/passive voice, /i3/ to create a finite verbal tense, and /ma/ in combination with /ra/ of benefit. Below, you will find a fairly complete list of Conjugation Prefixes, but you need to learn only /mu-/ and /i3/ for this first lesson.

1. Here: 

(tr mu un re6)

He brought it here.

2. Followed by open vowel: 𒄀𒄀 - 𒄀𒄀𒄀𒄀

(tr bi2 in re6)

He made the team bring it.

3. Followed by ra: 𒄀𒄀 - 𒄀𒄀𒄀𒄀

(tr ma ra an re6)

He brought it here to you.

4. Finite verb: 𒄀𒄀 - 𒄀𒄀𒄀𒄀

(tr i3 im ġen)

He came here.

5. Middle voice: 𒄀𒄀 - 𒄀𒄀𒄀𒄀

(tr ba an re6)

He took it for himself.

*Obs. The middle voice with /ba/ indicates an action that affects the doer.***6. Passive voice:** 𒄀𒄀 - 𒄀𒄀𒄀𒄀

(tr ba re6)

It was brought.


Nominal chain

In Sumerian, most adjectives are formed from verbs by adding the suffix 𒄀𒄀 {a}. For example, the verb below means to be strong.

𒄀𒄀 • (kalag) to be strong


To form an adjective from kalag, one adds an {a}. In Sumerian, different from English, the adjectives follow the noun.

三 日 出

In English, the Saxon genitive is marked with S and precedes the verb. Therefore, one writes “*Elil’s Warrior*.” In Sumerian, the genitive is marked with {k} after a vowel and {ak} after a consonant. Like the adjective, the genitive follows the noun. The {k} of the genitive was rarely written except when combined with the ergative. In this case, it was written as  {ke4}.

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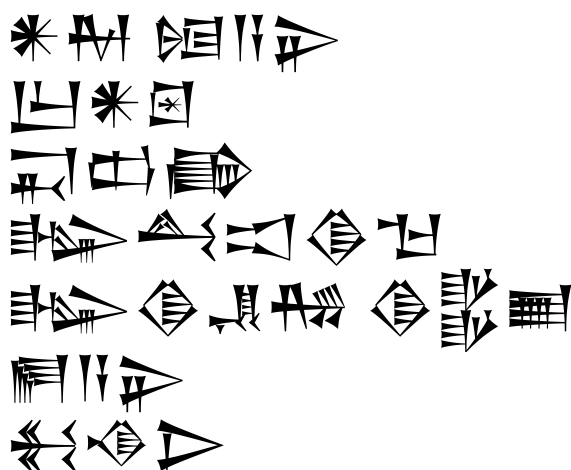
Now, let us examine a somewhat longer example of a noun chain.



(tr ama a ni ra) for his mother,
 (tr dumu lugal la ke4) by the king's son
 (tr e2) a house
 (tr mu na du3) was built for her

Chapter 2

Inscription in Inanna's temple



Translation: *For Inanna, his lady, Ur-Nammu, the mighty man, the king of Ur, the king of Sumer and Akad, built her temple.*

2.1 Sentence structure

| | |
|-------------------------------------|---------------------------------|
| 1- [inanna nin a ni].{(r)} | -- For Inanna, his Lady, |
| 2- [ur-nammu | -- Ur-Nammu, |
| 3- [nita kalag].{a} | -- the mighty man, |
| 4- [lugal urim ma].{(k)} | -- the king of Ur, |
| 5- [lugal ki-en-gi ki uri].{k}]{.e} | -- the king of Sumer and Akkad, |
| 6- [e2 a ni].{} | -- her (Inanna's) temple |
| 7- mu na du3 | -- built. |

From now on, the sentence structure will not contain the comments
. {k} #gen for the genitive, . {r} #dat for the dative or . {e} #erg for the

ergative (doer of the task). The suffixes $\{r\}$ for the dative, $\{k\}$ for the genitive and $\{e\}$ for the ergative should suffice for showing the grammatical function of the noun chain and its components. However, functional suffixes you didn't learn in the previous lessons will be commented on.

2.2 Annotations

an inanna nin a ni

 (tr an inanna nin a ni)

For Inanna, his lady,

• (dinana) Inanna

 • (nin) lady, queen, mistress

 • (a ni) his, her

This noun phrase ends in an unwritten $\{(r)\}$, the dative marker. However, there is no ambiguity since the verb chain has a dative reference.

ur-nammu nita kalag ga

 (tr ur-nammu nita kalag ga)


Ur-Nammu, the mighty man,

• (nita) man, male

 • (kalag) to be strong, to be mighty

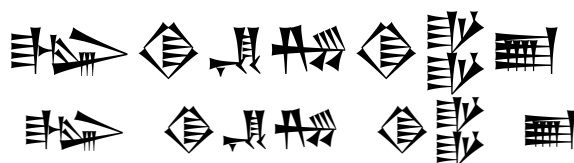
 • (kalag ga) *adj. from verb*, mighty

One may form adjectives by adding a nominalizing $\{a\}$ -particle to a verbal root, *kalag* in the present expression. The nominalizing particle contracts with the preceding word's final *g*, giving extra information about its correct reading. Different from English, Sumerian adjectives follow the noun they modify.






lugal urim ma
 (tr lugal urim ma)
the king of Ur,


As we learned from text 1, the genitive is formed by {k} after vowels and {ak} after consonants. The scribe often omitted the {(k)} of {ak}. The “m” of “ma” is contamination from the final consonant of the previous word.






lugal ki-en-gi ki uri ke4
 (tr lugal ki-en-gi ki uri ke4)
the king of Sumer and Akkad,

 • (ki-en-gi) Sumer
 • (ki-uri) Akkad

In ke4 () , the {k} is the genitive marker, and the {e} is the ergative marker. You already saw the analysis of the last two lines in lesson 1, therefore they should pose no difficulty to you.



e2 a ni
 (tr e2 a ni)
his temple

 (e2) house, temple
 (e2 me esh-pl) houses, temples
 (a ni) his



mu na du3

(tr mu na du3)

he has built for the god

▷ (du3) to build, to make, to plant

↗ (mu) *conjugation prefix (CP), ventive prefix, here*

↖ (na) *cross-references the dative*

APPENDIX 2: Conjugation

Congratulations again! You have finished the second lesson. As in the first lesson, this appendix details Sumerian pronouns and verbs. You can return to it after completing the fifth lesson to gain an in-depth understanding of possessive pronouns, independent pronouns, interrogative pronouns and verb conjugation.

Possessive Pronouns

In the first lesson, you found two instances of a possessive pronoun in the expressions (tr lugar ani) “his master”, and (tr uru gu10-my) “my city”. Below, I’ve included a complete list of possessive pronouns.

𒄩𒄪 (ḡu10) my

𒄩𒄪 (zu) thy

𒄩𒄪𒄪 (a-ni) his/her

𒄩𒄪𒄪 (bi, be2) its

𒄩 (me) our

𒄩𒄪𒄪𒄪 (zu-ne-ne) your

𒄩𒄪𒄪𒄪 (a-ne-ne) their

Independent pronouns

Sumerian has a set of independent pronouns that I advise you to learn right away. They are very important.

𒄩𒄪 (ḡe26) I/me

𒄩𒄪𒄪 (ze2) thou/thee

Obs. 𒄩𒄪𒄪 (ze2) becomes 𒄩𒄪 (za) when followed by the dative 𒄩𒄪 (ra).

𒄩𒄪𒄪 (a-ne) he/she/him/her

𒄩𒄪𒄪𒄪 (a-ne-ne) they

Ex: 𒄩𒄪𒄪 𒄩𒄪𒄪 𒄩𒄪𒄪 𒄩𒄪𒄪𒄪 𒄩𒄪𒄪𒄪𒄪𒄪𒄪𒄪

𒄩𒄪𒄪 𒄩𒄪𒄪𒄪 𒄩𒄪𒄪 𒄩𒄪𒄪𒄪𒄪𒄪𒄪𒄪𒄪𒄪𒄪𒄪𒄪

a ne dab5 za ra ma ra ab shum2 mu

he the tablet to you will give

He will give you the tablet.

𐎠𐎡𐎺𐎠 (a-ne) he/she

 (dab5) the tablet

𐎶𐎵𐎲𐎠𐎧𐎺𐎠 (zara) to you

𐍲𐍲: 𐍶𐍵 (ze2) followed by 𐍲𐍶 (ra) becomes 𐍲𐍶 (za)

五、**豐順紅**

五、豐采堂下邊

五豐商店

五、變態下位五音

五、豐、采、禾、木、火、土、金、水

[illegible]

(tr gu5 li zu (your friends) a ne ne me esh-pl (they are))
They are your friends.

Ex:

| | | | |
|--------|------|------|-------|
| | | | |
| gu5-li | zu | ge26 | me en |
| friend | your | I | am |

I am your friend

Vocabulary

(gu5 li) friend

(zu) thy, your, *2nd-person possessive pronoun*

(ge26 me en) *copula*, I am

Interrogative pronouns

Sumerians marked yes/no interrogative sentences only by intonation and possibly by lengthening the final vowels, like many modern languages, such as Spanish and Portuguese. To ask who performed a task, Sumerians used the interrogative word (tr a ba a), as shown below.

• •

(tr e2 • a ba a • in du3)

the temple • who • built?

Who built the temple?

To ask who is something, Sumerians used the interrogative pronoun (tr a-ba), as shown in the following example:

• •

(tr a ba • utu • gin-equitative)

Who • Utu • is like?

Who is like Utu?

In Sumerian, there is no *wh*-movement to the beginning of the clause, like in English and Spanish. Instead, the interrogative words are placed immediately before the verb.

𒌷𒀭𒊩𒌆 . 𒌷𒀭𒊩𒌆 . 𒄩𒃲𒍪𒀭𒊩𒌆𒀭𒊩𒌆𒀭𒊩𒌆𒀭𒊩𒌆

(tr lugal e • a na • mu un ak)

the king • what • did he do?

What did the king do?

𒄩𒃲𒍪𒀭𒊩𒌆 . 𒌷𒀭𒊩𒌆 . 𒌷𒀭𒊩𒌆

(tr dumu ġu10-my • a na • nu zu)

my son • what • does not know?

What does my son not know?

𒌷𒀭𒊩𒌆 . 𒌷𒀭𒊩𒌆 . 𒄩𒃲𒍪𒀭𒊩𒌆

(tr a na • am3 • ne e)

what • is • this?

What is this?

An exception to the rule of placing the interrogative word immediately before the verb occurs in *why*-questions, as the example below shows.

𒌷𒀭𒊩𒌆𒀭𒊩𒌆 . 𒌷𒀭𒊩𒌆 . 𒄩𒃲𒍪𒀭𒊩𒌆𒀭𒊩𒌆

(tr a na ash • am3 • i3 ġen)


what is it • that he came?


Why did he come?

The expression 𒌷𒀭𒊩𒌆𒀭𒊩𒌆 (a-na-ash) that one usually translates as “why?” means literally “what for?”

Conjugation


Sumerian verbs have two aspects: the *hamtu* (perfective) and the *marû* (imperfective). For the time being, you can translate the *hamtu* as the English present perfect, and the *marû*, as the English future.


hamtu: 
 (tr lugal e bad3 mu un gub)
 The king has erected a wall here.

marû: 
 (tr lugal e bad3 i3 gub e)
 The king will erect a wall.


Hamtu and marû conjugation


First person


 (tr na mu gub)
 hamtu: I have set up a border stone.


 (tr na i3 gub en)
 marû: I will set up a stone.

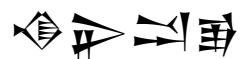
Second person singular


 (tr na mu e gub)
 hamtu: You have set up a stone.


 (tr na i3 gub en)
 marû: You will set up a stone.

金 木 水 火 土

hamtu: He has set up a stone.



marû: He will set up a stone.

命筆之人是也

hamtu: We have set up a stone.



marû: We will set up a stone.

金米飯

hamtu: You have set up a stone.



marû: You will set up a stone.

Third person plural

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𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒

Plural

A line of Sumerian cuneiform consisting of six signs: a determinative for 'we' (a triangle with a vertical line), followed by 'i3' (a triangle with a vertical line), 're7' (a triangle with a vertical line and a hook), 'en' (a triangle with a vertical line), 'de3' (a triangle with a vertical line and a hook), and another 'en' (a triangle with a vertical line).

(tr i3 re7 en de3 en)

We went.

A line of Sumerian cuneiform consisting of six signs: a determinative for 'you' (a triangle with a vertical line), followed by 'i3' (a triangle with a vertical line), 're7' (a triangle with a vertical line and a hook), 'en' (a triangle with a vertical line), 'ze2' (a triangle with a vertical line and a hook), and another 'en' (a triangle with a vertical line).

(tr i3 re7 en ze2 en)

You people went.

A line of Sumerian cuneiform consisting of three signs: a determinative for 'they' (a triangle with a vertical line), followed by 'i3' (a triangle with a vertical line), 're7' (a triangle with a vertical line and a hook), and 'esh' (a triangle with a vertical line and a hook).

(tr i3 re7 esh)

They went.