

1. Ur-Nammu (Volk no. 1)

<i>transliteration</i>	<i>transcription</i>	<i>grammatical analysis</i>
1. ^d inanna	/inanna	{(n)in-an+a(k)}
2. nin-a-ni	ninani(r ³)	nin+ani+ra
3. ur- ^d nammu	urnammu	ur-nammu+a(k)
4. nita-kala-ga	nitakalaga	nita-kalag+a
5. lugal-uri ₅ ^{ki} -ma	lugalurima	lugal-urim+a(k)
6. lugal-ki-en-gi-ki-uri-ke ₄	lugalkengikiurike	lugal-keĝi(ř)-uri+ak+e
7. é-a-ni	e'ani	e'+ani+Ø
8. mu-na-du	munandu/	mu+na+n+du-Ø}

In the transliteration syllabic signs are underscored, in the grammatical analysis grammatical elements are underscored. The remaining elements are lexical elements, which appear in the vocabulary (Volk 78ff.; *ibid.* 100ff. for names of deities, places, temples, and persons).

Translation: For Inanna, his mistress, Ur-Nammu, the strong man, the king of Urim (= Ur), the king of Sumer and Akkad, has built her (Inanna's) house (temple)

1. ^d for ^{diĝir}, determinative for the names of deities.

Inanna(k) or better Inana(k) is a composite word spelled with one sign: {nin-an+a(k)} “mistress of Heaven” (mistress-heaven+genitive).

2. {nin+ani}, substantive + possessive pronoun. Inanna and nin-a-ni (apposition) together form one complex, at the end of which (in conformity with the majority of this type of inscriptions) one expects the dative element {-ra}.

3. Ur-Nammu (2112-2095) is the name of the first king of the 3rd Dynasty of Ur (2112-2095); the name consists of two lexical elements plus the genitive element: {ur-nammu+a(k)} > /ur-nammu(k)/, in which {ur} means “dog, servant” and {nammu} is a goddess representing the primeval ocean. The name of the king is followed by three appositions, “strong, man”, “king of Ur”, and “king of Sumer and Akkad”; at the end of the complex the ergative element {-e} is suffixed, which gives the whole complex its function in the sentence.

4. nita-kala-ga (better transliterated as nita-kalag-ga): “strong man”, kalag-ga (hook-on spelling) is an adjective with the untranslatable ending {-a}.

5. lugal “king”, uri₅^{ki} “(the city) Urim”, better known as Ur, {-a(k)} genitive element spelled hook-on (better transliterated as lugal-urim₅^{ki}-ma). The /-k/ of the genitive element is dropped because no vowel is following. ^{ki} is the determinative for geographical names.

6. lugal “king”, ki-en-gi “Sumer”, ki-uri “Akkad”, {-a(k)} genitive element, {-e} ergative element. In this case the /-k/ of the genitive is visible because a vocalic grammatical element follows. A word for “and” (spelled ù) does exist, but is used only sporadically; normally two words are simply juxtaposed (Sumer (*and*) Akkad).

7. é “house”, {-ani} “his/her”. Normally the /a/ of {-(a)ni} is absorbed by a preceding vowel (é-a-ni for expected *é-ni). Possibly the word for house was not really {e} but {haj} of {ha'}.

8. mu-na-dù zie § 7.

2. Gudea (Volk no. 2)

<i>Transliteration</i>	<i>Transcription</i>	<i>Grammatical Analysis</i>
1. ^d dumu-zi-abzu(ZU.AB) n <u>in-a-ni</u> gù-dé- <u>a</u> énsi(PA.TE.SI)-	/dumuziabzû ninani(r [?]) gudea ensi-	{dumu-zi-abzu+a(k)} n <u>in+ani+ra</u> gu-de+a ensi(g)-
5. lagaš(ŠIR.BUR.LA) ^{ki} - <u>ke</u> ₄ é- <u>ĝir-su</u> ^{ki} - <u>ka-ni</u> <u>mu-na-dù</u>	lagašake eĝirsûkani munandu/	lagaš+ak+e e- <u>ĝirsu+ak+ani+Ø</u> <u>m+na+n+du+Ø</u>

Vertaling: for Dumuziabzu, his mistress, Gudea, the city ruler of Lagaš, has built her temple in (lit. of) Girsu

1. /Dumuziabzu(k)/ is a goddess whose name means “True ({zid}) child ({dumu}) of the Abzu”. The Abzu is the subterranean abode of the water god Enki. The word {abzu} is spelled in the reverse (zu-ab), perhaps for graphic reasons.

3. {gu-de+a} is the name of a city ruler of Lagaš whose reign started just before the beginning of the Ur III period. The name is a passive verbal form (with ending {-a}) consisting of two lexical elements, {gu} “voice” and {de} “to pour out”, together “the called one” (lit. “the one over whom the voice was poured out”)

4. The local rulers of Lagaš in this period were called {ensig}, which means as much as “main tenant farmer (of the city/city god)”.