

# N.A.B.U.

## *Nouvelles Assyriologiques Brèves et Utilitaires*

2013

N°3 (septembre)

### NOTES BRÈVES

**42) The Double Genitive Construction in Akkadian Literature** – Akkadian language presents four major genitive constructions: *the bound genitive construction*, consisting of a governing noun phrase followed by a governed noun phrase, e.g.: *me-e mu-ú-ti* “water of death” (Adapa and the South Wind, Segment B: 30), *er-še-et<sup>d</sup> en-líl* “the earth of Enlil” (Atra-Ḫasis III: 48); *the unbound genitive construction*, in which the governing noun phrase is followed by the determinative pronoun *ša* + the governed noun phrase, e.g.: *a-ka-la ša mu-ti* “food of death” (Adapa and the South Wind, Segment B: 29), *mu-ṣal-lu-ú ša<sup>d</sup> UTU<sup>ši</sup>* “the enemy of Šamaš” (Šamaš Hymn 143); *the double genitive construction*, consisting of a governing noun + a cataphoric possessive pronoun corresponding to the governed noun in gender, number + determinative pronoun *ša* + a governed noun, as in: *ni-ip-še-šu ša<sup>d</sup> a-le-e* “the snort of the Bull of Heaven” (The Epic of Gilgamesh VI: 119); *du-un-na-šu ša<sup>d</sup> GU<sub>4</sub>.AN.NA* “the might of the Bull of Heaven” (ibid. VI: 132, 134), and *the anticipatory genitive construction*, in which the governed noun phrase is the first to appear, followed by the preliminary determinative pronoun *ša*, and the governing noun phrase is connected to the governed noun phrase by an anaphoric possessive pronoun corresponding in gender and number, that is: e.g.: *ša šu-ú-ti ka-ap-pa-ša* “the wing of the South Wind” (of the South Wind – its wing) (Adapa and the South Wind, Segment B: 6, 11, 48); *ša ti-amat kar-as-sa* “the belly of Tiamat” (of Tiamat – her belly) (Enuma Elish I: 23).

A survey of Akkadian literature texts,<sup>1</sup> revealed only four occurrences of the double genitive construction, all of them from the same text – the Epic of Gilgamesh, that is: (1) V: 176 (dd iii 2): *ù ti-de-e ka-li-šú-nu šá qa-bé-e* “all the (best) things to say”; (2) VI: 119 (Q<sub>3</sub> iv 9’): *ina ni-ip-ši-[šú* ]; (a<sub>2</sub> iv 13’-14’): *i-na «ni»-ip-še-šu šá a-le-«e» šu-[u]t-ta-tu ip-pe-te-m[a]* “the snort of the Bull of Heaven”; (3) VI: 132 (Q<sub>2</sub> iv 5’): [ *du-u]n-«na»-šu šá GU4.AN.NA-[e?]*; VI 134 (Q<sub>2</sub> iv 7’) [ *x du-un-na-šú šá GU4.A[N.NA-e?]* “the might of the Bull of Heaven”; (4) VIII: 9 (V<sub>2</sub> i 9) [ *URU] rap-ši šá UNUG<sup>ki</sup> su-pú-ri* “the elders of the populous city of Uruk-the-Sheepfold”; the text from SULTANTEPE has no double genitive construction, that is: (e 6): *«lib»-ku-»na»-ka<sup>lu</sup> AB.MEŠ URU DAGAL-e· UNUG<sup>ki</sup> šu-pur-r[u]*.

A lack of occurrences is sometimes important as their existence; the fact that across all Akkadian literary compositions, the double genitive construction is only used in *Gilgamesh* is extremely valuable observation, which can contribute to our understanding of the stylistic differences across compositions. Of course, many compositions are so short, or so poorly preserved, that the absence of the construction from them does not provide an effective contrast to *Gilgamesh*. But the fact it does not occur in great texts e.g. *Enūma eliš*, *Atraḫasis* or *Ludlul bēl nēmeqi*, is already something worth noting.

<sup>1</sup> The texts reviewed: *Enūma eliš*; *Atraḫasis*; *Adapa*; *Gilgamesh*; *Ishtar’s Descent to the Netherworld*; *Šamaš Hymn*; *Hymn to Ishtar*; *Love Lyrics of Nabu and Tashmetu*; *Great Prayer to Ishtar*; *A Prayer to any God*; *A Prayer to the Gods of the Night*; *Maqlû*; *Fables*; *Proverbs*; *the Babylonian Theodicy*; *the Dialogue of Pessimism*; *Lullabies*; *the Tale of the Poor Man of Nippur* and *the Legend of Sargon*.

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